The Maidens of Jannat (Paradise)

Compiled by:
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Zam Zam Publisher
KARACHI-Pakistan
THE MAIDENS OF JANNAT
(PARADISE) AND OTHER
BOUNTIES

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Published By:
ZAM ZAM PUBLISHERS
Urdu Bazar Karachi-Pakistan
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Foreword

The temporary life of this world is a great test for man. Temptations are many and man is weak. The possibilities of faltering and sinning are not remote. Of all the temptations, the temptation relating to the opposite sex is the highest. If the sexual urge of man is left unchecked and unregulated, there will be total anarchy and mischief in the world. Therefore, Almighty Allah placed various restrictions upon man in this regard.

To control and regulate this desire, any form of illicit affiliation with the opposite sex is strictly forbidden. To maintain a high level of morality, Islam has ordained very strict laws and many restrictions to curtail the unlawful, carnal desires of man.

All of these strict restrictions weigh heavily on the nafs – the bestial self – of man. The nafs constantly seeks carnal gratification and indulgence of its desires. To control the wild desires of the nafs is no easy task. It can be likened to riding a strong, wild horse. Either the rider will keep the horse in check with great effort or the horse will throw the rider off. This is the constant struggle that exists between man and his desires in this world. For the youth, the struggle is even more intense and great.

For those people who restrain and control the desires of the nafs in this world, Allah has promised immense rewards in the Akirah (hereafter). Man sometimes forgets these rewards and becomes inclined to sin. If he is reminded about these rewards, his resolve to control the nafs becomes stronger and more vigorous. It becomes easier to sacrifice the desires in view of these great rewards of the Hereafter. Besides the promise of these eternal rewards of the Hereafter, there is little that can control the desires of man, especially the desires of the youth.

In this book, some of the rewards of the Hereafter, especially those relating to the gorgeous, celestial, wide-eyed beauties – the hûrs – of Jannât, have been set out in a clear and concise manner. By reading and pondering about the bounties of Jannât and its beautiful virgins, the youth will feel a renewed vigour to fight the carnal desires and strive for the pleasure of Allah by doing righteous deeds. Furthermore, the beauty of the women of this world will appear pale and insignificant before the beauty of those stunning damsels of Jannât.

There is not much authentic literature on this specific topic, and hence this book fulfills this requirement in a captivating way. I would recommend every youngster to acquire a copy of this book, to read it, and ponder over its contents. May Allah accept and reward the efforts of Ml. Abdullah Nana of the US in compiling this beneficial book and may Allah inspire him to produce many beneficial writings in the future as well. Ámin. Was-Salaam

Mufi Zubair Bayat
Stanger, South Africa
1 Rajab 1423, 8 September 2002
Introduction

Allah has placed in every human being the natural desire and inclination for gold, silver, money, transportation (cars), land, and other items of this world. The test for a person is how he responds to his desire for these items. If he uses these items to prepare for the hereafter, he will be successful. On the other hand, if he devotes himself to fulfilling his desire for these items and forgets about his purpose in this world, he will be amongst the losers in the hereafter.

Similarly, Allah has placed in every person the natural desire for the opposite sex, and out of all the desires found in a person, the greatest test for a Muslim is how he fulfills this desire. He can either fail this test by spending all his energy to unlawfully satisfy this desire, or pass this test by remaining chaste and fulfilling this desire lawfully through marriage. Rasūlullāh ﷺ said regarding the severity of this test, "I have not left a more harmful and severe temptation for men than women."

This test is even greater for us today because of the generally evil environment in which we are living in. It has become very easy to commit evil and it has become somewhat difficult to do good deeds because of this environment. As Rasūlullāh ﷺ predicted, holding on to the commands of Allah and staying away from evil during this time has become like holding on to a burning coal.

In order to motivate us to pass this test, it is very important for us to know what is the reward for controlling one's desires and staying away from evil. It becomes very easy for a person to undergo difficulty and hardship to carry out an action when he knows what reward he will receive for doing this action. For example, a person will happily go to work every day and tire himself because he knows that he will receive his paycheck at the end of the month. In the same way, Allah and his Rasūl ﷺ have given us a detailed description of the reward for controlling one's desires in this world, i.e. Jannat (paradise).

Jannat is a place where a person will have all that he desires, and he will live a perfect and ever-lasting life. Each pleasure of Jannat will be far more superior than the comparable pleasure found in this world, and a person will be able to completely fulfill his desire for that pleasure. For example, a person in this world is always drinking liquids to quench his thirst. No matter how many delicious and tasty beverages he consumes, he will always become thirsty again in a few hours. But, in the hereafter, a person will be able to drink as much as he desires and quench his thirst permanently.

Similarly, the women of Jannat will be far more superior than the women of this world. Once a person comes to know of this, it will become very easy for him to stay away from evil and work towards the hereafter. This book contains a detailed description of these women based on the verses of the Qurān, tafsīr (commentary of the Qurān), Ahādīth, and stories of the pious.

The purpose of this book is to motivate us to work towards the hereafter and to control our desires in this world through marriage. We should not read this book as a fairy tale or a fantasy; rather we should understand that the contents of this book are a reality for which we should all work towards. It is our fundamental belief that Jannat and Jahannam (hellfire) are already in existence and a person will fulfill all his desires in Jannat both physically and spiritually.

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1 (Sahih Bukhārī, Sahih Muslim)
The permissibility of using a weak hadith for describing virtues of actions

The majority of the ahādīth in this book are authentic ahādīth. However, I have also included weak ahādīth because this is a topic related to virtues. The famous Shāfi’ī scholar, Imām Nawawi says in his introduction to the ‘arba‘īn’ (40 ahādīth) that the scholars have agreed on the permissibility of using weak Ahadith for describing the virtues of actions.

Hāfiz ibn Hajar has further fixed three conditions for using weak ahādīth. One is that the hadith must not be very weak, i.e. at least one chain of narrators of this hadith must be free from a narrator who is a liar, is accused of lying, or is known for making great mistakes. The second condition is that it should fit under a general principle, which is established and acted upon. Finally, the third condition is that the person acting upon this hadith should not believe it to be established, but he should exercise caution in this regard. Only those weak ahādīth have been included in this book which meet these conditions. The classification of the ahādīth by the eminent scholars of hadith has been included with the hadith in Arabic.

Chapter 1: What is the greatest pleasure of Jannat?

Abū Sai’d Khudrī narrates that Rasūlullāh ﷺ said that Allah will say to the people of Jannat, “O people of Jannat.” They will answer, “O our Lord, we are present and all goodness is in your hands.” Allah will then say to them, “Are you pleased?” They will say, “O our Lord, how could we not be pleased when You have given us [those bounties] which You have not given to any of Your creation?” Allah will say, “Should I not give you something better than all this?” They will say, “What can be better than all this?” Allah will say, “I enter you into My happiness and I will never become angry at you.”

A person will only be able to completely enjoy the bounties of Jannat when he knows that the owner of these bounties is pleased with him and will never become angry with him. His enjoyment of these bounties will increase when he knows that it is impossible for him to lose them.

Suhayb narrates that Rasūlullāh ﷺ said, "When the people of Jannat enter into Jannat, Allah will say to them, 'Do you want..."
anything else? They will say, 'Did you not brighten our faces and enter us into Jannat? Did you not save us from Jahannam?' Then, Allah will remove the veil and they will not be given anything more beloved to them than the sight of their Lord.\footnote{4 (Sahih Muslim)}

Chapter 2: The superiority of the pleasures of Jannat

One second of Jannat is enough to make one forget all the difficulties and pleasures of this world.

Anas narrates that Rasulullah ﷺ said, "On the Day of Judgement, that dweller of Jahannam (hellfire) who had lived the most luxurious life in this world will be brought and he will be put in Jahannam for a second and taken out. He will then be asked, 'O son of Adam, did you ever experience any good? Did you ever experience any comfort?' He will say, 'No, I swear by Allah, my Lord.' Then, that dweller of Jahannam who lived the most difficult life in this world will be brought and he will be put in Jannat for a second and out. He will be asked, 'O son of Adam, did you ever experience any difficulty? Did you ever experience any hardship?' He will say, 'No, I swear by Allah, my Lord. I never experienced any hardship and I never experienced any difficulty.'\footnote{5 (Sahih Muslim)}"

This hadith gives us a comparison of the pleasures of this world and the pleasures of the Jannat. A person who enjoys the pleasures of Jannat for just once second will forget all the pleasures and difficulties of this world. Therefore, all of us should work towards those pleasures which are everlasting.

Comparison of this world to the hereafter

Mustawrid narrates that Rasulullah ﷺ said, "The comparison of the world to the hereafter is like dipping your hand into the ocean and examining how much water you have taken out from it." \footnote{6 (Sahih Muslim)}

In this hadith, Rasulullah ﷺ has compared the pleasures of this world with the pleasures of the hereafter using a concrete example which we can understand. Otherwise, the pleasures of this world are not even a drop in the ocean compared to the pleasures of Jannat. This is because the pleasures of Jannat will last forever, whereas the pleasures of this world are temporary.

The pleasures of Jannat are un-imaginable

Abu Hurayrah narrates that Rasulullah ﷺ said that Allah says, "I have prepared for my pious slaves [in Jannat] those comforts which no eye has seen, no ear has heard, and no human being has ever imagined. Recite if you wish, "No person knows the joy which is hidden from them."\footnote{7 (38:52)}\footnote{8 (Sahih Bukhari, Sahih Muslim)}
From this hadith we can understand that no one can fully comprehend what Allah has kept for us in Jannat. The actual pleasures and bounties of Jannat will be far more enjoyable than what we can imagine them to be.

Chapter 3: A person's every desire will be fulfilled

Allah says,

"And in Jannat will be whatever the inner-soul desires and whatever the eye finds pleasure in, and you will stay there forever."[9]

Everything in Jannat will be in accordance with a person's desires and wishes.

Abū Hurayrah narrates that Rasūlullāh ﷺ said, "Definitely, the lowest position of Jannat which one of you will receive is that Allah will say to him, 'Wish [for whatever you desire].' Then he will wish [for whatever he desires]. Thereafter, Allah will say to him, 'Have you wished [for whatever you desire]?' He will say 'Yes.' Then Allah will say to him, 'Definitely, you will receive double that which you had desired.'" Abū Said said, "You will receive what you desired and ten times thereof."[10]

A person will receive everything that he ever desired in Jannat and more.

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[9] (43:71)
[10] (Sahih Muslim)
into Jannat, you will receive a horse made from a ruby which will have two wings. This horse will fly you wherever you desire.”

Abū Umāmah  said, “Definitely, a person from Jannat will desire the drink of Jannat. Then, a glass will appear and fall in his hand. He will drink from this glass, [and after he is finished,] it will return to its original place.”

A person will drink a pure wine in Jannat which does not intoxicate and does not cause head-aches.

Ibn Abbās  said, "The extended shade is a tree in Jannat. Its trunk will be so long that it will take a fast horse-rider 100 years to travel from one side to the other. The people of Jannat will leave their rooms and go to the shade of the tree to talk to each another. They will talk about the amusements of the world and will desire them. Allah will send a wind from Jannat which will shake this tree, causing it to re-create all the amusements of this world.”

Abū Hurayrah  narrates that Rasūlullāh  was speaking whilst a villager was sitting by him. Rasūlullāh  said, "A person in Jannat will ask Allah permission to farm. Allah will say to him, 'Don't you already have whatever you desire?' He will answer, 'Yes, but I love farming. He will plant his crop, and in a split-second it will grow tall and be ready for harvest. [After it is harvested,] this crop will be as big as mountains. Allah will say to him, 'O son of Adam, take this because nothing will satisfy you.'"

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person desires a outer appearance, he will immediately take the form of that appearance [temporarily].

Chapter 4: Introduction to the maidens of Jannat

The two types of women in Jannat

1. Human woman

The first type is the human woman of the world who will be re-created according to the beauty of Jannat. Allah says:

"We created them as a new creation. And we made them virgins, loving to their husbands, equal in age."

Allah will make old women into young women and non-virgins into virgins. No matter how their appearance was in this world, Allah will make them all beautiful and good-looking in accordance to the beauty of Jannat.

What will a woman of this world receive in Jannat?

Mufīṭ Mahmūd was asked if men will receive hûrs, what will women receive? He replied that the wives of the believers will stay with their own husbands. Women who never married in this world will be given a choice to get married with any (unmarried) man they wish. If they do not like any of them, a special man will be created for them (similar to the hûrs) and Allah will join both of them in marriage. Allāmah Alusi also mentions in his tafsîr that a person's wife in this world will remain his wife in the hereafter. The love between a Muslim husband and wife is a true love because it will last forever.

Superiority of the human women over the hûrs

Umme Salamah ḥ narrates that she said to Rasūlullāh ﷺ, "O Rasūlullāh, are the women of this world superior or the hûrs?" He replied, "The women of this world will have superiority over the hûrs just as the outer lining of a garment has superiority over the inner lining." Umme Salamah ḥ then asked, "O Rasūlullāh, what is the reason for this?" He answered, "Because they performed salâh, fasted, and worshipped [Allâh]. Allah will put light on their faces and silk on their bodies. The human women will be fair in complexion and will wear green clothing and yellow jewelry. Their incense-burners will be made of pearls and their combs will be of gold. They will say, 'We are the women who will stay forever and we will never die. We are the women who will always remain in comfort and we will never undergo difficulty. We are the women who will stay and we will never leave. Listen, we are happy women

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17 (Tirmidhi)
18 (56:35-37)
19 (Safwatat Tafâsîr 3/309 – Darul Qalam, Beirut)
20 (Fatâwa Mahmûdiya 5/298)
21 (Râhul Mání 25/136 – Dar Ihyâ At-Tawrîth Al-Arabi, Beirut)
and we will never become sad. Glad tidings to those men for whom we are and who are for us.\(^{22}\)

Allah will make the women of this world more beautiful and attractive than the hûrs. Wherever in this book the 'women of Jannat' are mentioned, both the hûrs and the human women could be meant.

2. Hûrs

What is a hûr?

The second type of women will be those celestial women specially created for the people of Jannat known as the hûr a'yn. A hûr is a young, beautiful, fair-skinned woman with intensely dark eyes. Another interpretation is that there will be a sharp contrast between the whiteness and darkness of her eyes which is considered to very beautiful. Or it could also mean that her beauty will dumbfound and astonish others. The meaning of a'yn is a woman with big, attractive eyes, which is also considered a sign of beauty.\(^{23}\)

What will the hûrs be made of?

The following is a narration of two Sahâbah (Companions of the Prophet),

It is narrated from Ibn Abbâs \(\rightarrow\), Anas \(\rightarrow\), Abû Salamah \(\rightarrow\), and Mujâhid \(\rightarrow\) that the hûrs will be created from saffron. Saffron is an orange-coloured product extracted from a flower and it is used to add colour and flavour to food. When the present creation of mankind (which is created from sand) has the best of forms and beauty, then you can imagine the beauty of women created from saffron! \(^{24}\)

There will be no jealousy between co-wives

Another interpretation of the verse "equal in age" is that the women of Jannat will all be equal in age, which will ensure that they get along with one another and make the believer's life peaceful.\(^{25}\) It is normally the case in this world that co-wives have quarrels and arguments which make the husband's life miserable. However, in Jannat there will be any jealousy, malice, or hatred between the people. A hadith in Sahih Bukhârî and Sahih Muslim mentions that the hearts of the people of Jannat will be one and there will not be any difference between them. Allah also says in this regard,

و نزعا ما في صدورهم من غل

"And we will take out all [mutual] hatred from their hearts."\(^{26}\) This will ensure that all of a person's wives will get along and will never become jealous of one other.

\(^{22}\) (Tabrâni)
\(^{23}\) (Hâdiyul Arwâh 259 - Darul Kutubul A'rab, Beirut)
\(^{24}\) (Hâdiyul Arwâh 274)
\(^{25}\) (Rûhul Mâni 13/220)
\(^{26}\) (7:43)
Chapter 5: A description of the adornments and external features of the maidens of Jannat

Internal and external purity of the maidens of Jannat

Allah says,

"And they will have pure wives in Jannat and they will stay there forever."

Qatâdah mentions that these women will be pure from all external impurities such as menstruation, urine, excreta, and saliva. They will also be free from all evil internal qualities such as malice, hypocrisy, swearing, evil character, etc. Thus, they will not have within them the smallest amount of disobedience to their husbands.

The lovely skin colour of the women of Jannat

Allah says,

"And they will have fair females with big, lovely eyes who will be like hidden pearls." The women of Jannat will be like fresh pearls because of their cleanliness and fair skin colour.

Allah states in another verse,

"[These women will be delicate and pure as if] they were preserved eggs."

Allâmah Alusi explains that the verse refers to those eggs which human hands have not yet touched, so they are clean from any dirt or dust. In the same way, the hûrs will be clean and free of all impurities. The comparison between the hûrs and eggs is also made because of the yellow-whitish colour of both, which is known to be the most beautiful skin-colour for women. Another explanation for this comparison is that the parts of an egg are known for being perfectly proportioned and conforming to one another. In the same way, all the body parts and features of the hûrs will go perfectly together.

Allah says,

"[In beauty] these women are like rubies and small pearls."

The comparison between the hûrs and rubies is in transparency. A person can see through a ruby and know what is on the other side. In the same way, a person will be able to see through the hûrs because of the cleanliness and delicate nature of their skin and body. Allah has also compared the hûrs to small pearls because of their softness, whiteness, and pleasant sight.

The perfume and radiance of the women of Jannat

Anas narrates that Rasûlullâh ﷺ said, “One morning or evening in the path of Allâh is better than the world and all it contains. A hand-span or a whip’s length of Jannat is better that the world and all it contains. If one woman of Jannat were to glance towards the earth, she would fill the space between the earth and the sky with

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27 (2:25)
28 (Hâdiyul Arwâh pg. 257)
29 (56:22)
30 (37:49)
31 (Râhul Mâni 22/89)
32 (55:58)
33 (Sâfwat At-Tafâsir 3/301)
light and perfume. The scarf on her head is better than the world and all it contains."  

If just a small part of Jannat is better than the world and all it contains, then how will the rest of Jannat and all its pleasures be? Also, if just the scarf on the head of one woman of Jannat is better than the world and all it contains, then how valuable is the woman herself?

Abū Sa‘īd Khudrī narrates that Rasūlullāh ﷺ said, "A person will recline and relax in Jannat for 70 years, or on 70 cushions before he moves. Then a woman will come and tap him on the shoulder. He will see her face as clear as a mirror. (This will be due to the clearness of her face and its brightness). The smallest pearl that she will be wearing will fill the space between the east and west with light. She will greet him with Salām and he will respond to her greeting. He will ask her, 'Who are you?' She will answer, 'I am from the extra.' (This is referring to a verse of the Quran which says, "And we have more by Us [for the people of Jannat]"). She will be wearing 70 [different types of] garments, and the lowest garment will be red and made from a tree in Jannat. He will be able to see the margin of her hand through the clothes. She will be wearing crowns and the smallest pearl on these crowns will light up the space between the east and west."

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34 (Sahīh Bukhārī)
35 (Tabrānī, Bazzār)
36 (Ibn Abī Dunyā)
37 (Ahmad, Abū Ya‘lā)
Anas narrates that Rasūlullāh (ﷺ) said, "If one woman from Jannat were to glance towards the earth, she would fill the entire atmosphere with perfume. The crown on her head is better than the world and all it contains." 38

A person in Jannat will see through the clothes of his wives

Abū Hurayrah narrates that Rasūlullāh (ﷺ) said, "The first group to enter Jannat will have the appearance of the full moon on the fourteenth night of the month. The next group will have the appearance of the brightest star in the sky. Every person from amongst them will have two wives and the marrow of their leg can be seen through their skin [out of beauty]. There will be no unmarried person in Jannat. 39

And the people of Jannat will have full-breasted women who will be equal in age." 42

The breasts of these women will be round like pomegranates and they will never sag down because these women will never become old. 43

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38 (Tabrānī)
39 (Sahih Bukhārī, Sahīh Muslim)
40 (Tabrānī)
41 (Mīrqāt 9/576 – Al-Maktabat Al-Haqqaniyat, Multan)
42 (78:33)
43 (Hādiyul Arwāh 267)
Chapter 6: The beauty of the maidens of Jannat

The permanent youth and beauty of all the inhabitants of Jannat

Abū Sa'īd and Abū Hurayrah narrate that Rasūlullāh ﷺ said, "[When the people will enter Jannat], a caller will announce, 'Definitely, for you is life; you will never die. For you is good health; you will never become sick. For you is youth; you will never grow old. For you is luxury and comfort, you will never experience difficulty.'" 44

Both the men and women of Jannat will remain young forever.

Miqdād narrates that Rasūlullāh ﷺ said, "Every person who dies as a result of miscarriage or of old age or of middle age will be resurrected at the age of 33. If he/she is from the people of Jannat, then he/she will have the form of Adam, the appearance of Yusuf, and the heart of Ayyūb." 45

The people of Jannat will never grow old and will remain permanently at the age of 33. The wisdom behind this age is that a person is at the height of his physical strength and his body parts are fully developed. Therefore, he/she can experience maximum pleasure from the bounties of Jannat.

Anas narrates that Rasūlullāh ﷺ said, "I came to Yusuf and he was given half of all beauty." 46

By combining these two hadith, we can conclude that each man and woman of Jannat will have the beauty of half the people of this world. This will be the minimum beauty of the people of Jannat, as they will always be increasing in beauty.

Aṭā Salāmī said to Mālik bin Dinār, "Definitely, there is a particular hūr in Jannat upon whose beauty the people of Jannat boast and brag. If Allah had not allowed death for the people of Jannat, they would die because of her beauty." 47

Hakīm met another person and asked him, "Do you have any desire for the hūrs?" He said, "No." Hakīm then told him, "Desire them, because the light on their faces is from the light of Allāh." The man felt unconscious and was taken to his home. The narrator of the incident adds that we visited to this person for one month after this incident [to console him during his sickness]. 48

Ibn Abī Dunyā relates that Yazīd Ar-Raqāšī said, "I have heard that a light will shine in Jannat, and every part of Jannat will start shining because of this light. Someone will ask, 'Where did this light come from?' It will be said to him, 'One hūr smiled at her

44 (Sahih Muslim)
45 (Abū Ya'īlā, Tabrānī, Bayhaqī)
46 (Hādiyyul Arwāh pg. 277)
47 (Hādiyyul Arwāh pg. 277)
husband.' The narrator Sālih says, "A man from the corner of the gathering started screaming and continued to scream until he died." 49

The beautiful faces of the women of Jannat

Allah says,

"In these gardens there will be women with good character and beautiful faces. Then which of the bounties of your Lord will you both [man and Jinn] deny?" 50

A human being has his own understanding of beauty which is confined to his limited and deficient knowledge. Allah - in his infinite knowledge and wisdom - has described these women as beautiful, so we can imagine how beautiful these women must be!

Chapter 7: A continuous increase in the beauty of Jannat

Anas narrates that Rasūlullāh ﷺ said, "Definitely, the inhabitants of Jannat will visit a market every Friday. A northerly wind will blow and it will spread [goodness] upon their faces and clothes, causing them to increase in beauty. They will then return to their wives after having become more beautiful than they were before. Their wives will say to them, 'We swear by Allāh, you have definitely increased in beauty.' They will also say to their wives, 'We swear by Allāh, you have also increased in beauty.' 51

Abu Hurayrah ﷺ said to Said ibn Musayyab, "I ask Allāh that he joins me and you in the market of Jannat.. They will be enjoying themselves in Allāh's company when suddenly a cloud will come over them and rain upon them a perfume which they will have never smelt before. Then our Lord will say to them, 'Rise to the honour which I have prepared for you and take whatever you desire.' They will find a market surrounded by angels. In this marketplace, there will be what no eye has seen, no ear has heard, and no heart has imagined. They will take whatever they desire without any buying or selling. The people of Jannat will meet each other in this market."

49 (Hādiyul Arwāh pg. 277)
50 (55:70)
51 (Sahih Muslim)
A person with a good appearance will come before one who is less beautiful than him - no one will have a bad appearance. The second person will like the clothes and appearance of the first person, and before they finish speaking, his appearance will become better than the first person. This is because it is not appropriate for anyone to be unhappy in Jannat. Then we will return to our houses and our wives will receive us saying, 'Welcome. Definitely, you have come to us adorned with more beauty and perfume than before.' The dweller of Jannat will say, 'Today we were in the company of our Lord, so it is rightful that we return in such a [good] condition.'

Abdullah Ibn Masū'd narrates that Rasūlullāh ﷺ said, "The person in the lowest level in Jannat will go forward until the palace is opened for him. He will be in a hollow pearl and the roofs, doors, locks, and keys will also be made from pearl. This palace will face a large green jewel with red lining in which there will be 70 doors. Every door will lead to another green jewel with an inner lining. Every jewel will lead to another jewel with a different colour. In every jewel there will be thrones, wives, and female slaves. The lowest wife from amongst his wives will be a hīr with large and lovely eyes. She will be wearing 70 layers of clothes through which the narrow of her leg can be seen. Her inside will be a reflection of him and his inside will be a reflection of her. (There will be complete harmony between them and their hearts will be united in love). When he turns away from her, she will seem 70 times more beautiful to him. It will be said to him, 'Look' and he will look. Then it will be said to him, 'Your kingdom is the distance of one hundred years which the eye can see.'" Ibn Masū'd says that Umar ḍ. said, "O Ka'b, didn't you listen to what Ibn Masū'd said regarding the lowest level of Jannat? [If the lowest level is such], then how will the highest level of Jannat be?" Ka'b answered, "That which no eye has seen and no ear has heard. I have heard that Allāh has created a house and placed it in it many wives, fruits, and drinks as He willed. Then he sealed it shut so no one can see it; not even the angels."
Chapter 8: The beautiful voices and singing of the maidens of Jannat

Abdullah Ibn Mas`ud narrated this hadith to U`mar ibn Al-Khattab, "A door of Jannat will be opened for [the last person to enter Jannat], and he will say, 'O my Lord, enter me into this door.' Allah will tell him, 'O My slave, it is possible that if I enter you through this door, you will ask Me for something else.' He will reply, 'I take the oath of Your majesty and grandeur that I will not ask You for anything else if You enter me in this door.' He will enter this door and while he is amazed with what is in this first door, another door will be opened. The contents of the first door will seem trivial to him and he will ask Allah again, 'O my Lord, enter me through this door.' Allah will tell him, 'Didn't you say that you will not ask Me for anything else?' The person will say, 'I take the oath of Your majesty and grandeur that I will not ask You for anything else.' In this way, he will enter four more doors; each time asking to be entered into the new door. Then, he will be greeted by a person who is radiating with light. Upon seeing him, the dweller of Jannat will fall in prostration before him. The person with light radiating from him will ask the person, 'What is the matter with you?' He will answer, 'Are you not my Lord?' The person radiating with light will say, 'I am just one servant out of your thousand servants who oversee your thousand palaces.' Between each palace is the distance of one year and he will be able to see the farthest palace just as he can see the closest palace. Then, a door made of green emerald will be opened for him in which there are 70 doors. In each door there will be wives, cushions, and servants. He will then sit with his wife and she will give him a cup [of wine]. She will say to him, 'You have increased in beauty 70 times from the time I gave you this cup.' He will say to her, 'You have also increased in beauty 70 times from the time you gave me this cup.' She will be wearing 70 different pairs of clothes through which the marrow of her leg can be seen.\(^5\)"

Ibn `Umar narrates that Rasûlullâh ﷺ said, "Definitely, the wives of the people of Jannat will sing for their husbands with the most beautiful voices that anybody has ever heard. One of their songs will be, 'We are the women with good character and beautiful faces. We are the wives of noble husbands who look at us with the coolness of their eyes.' Another song will be, 'We are the immortal women; we will never die. We are the women full of security; we will never get scared. We are the women who will remain forever, we will never leave.'\(^6\)

Anas narrates that Rasûlullâh ﷺ said, "The hûrs of Jannat will sing, 'We are beautiful women who have been given to honorable husbands.'\(^7\)"

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\(^5\) (Ishâq bin Rahaway)

\(^6\) (Tabrânî)

\(^7\) (Tabrânî)
Abū Umāmah narrates that Rasūlullāh ﷺ said, "Every slave of Allāh who enters Jannat will have two hūrs sitting by his feet. They will sing with the most beautiful voices that humans and jinn have ever heard. Their singing will not include musical instruments from shaytān, but it will comprise of hymns of praise and glory for Allāh." 59

Chapter 9: The perfect and most loving wives

A wife who is a perfect match

Allah says,

"And so it will be, and we will join them with the hūrs."

Ibn Qayyim mentions that the contract of marriage between the believers and the hūrs is not meant in the verse. Rather, the meaning is that Allāh will make the women of Jannat perfect pairs and partners for their husbands just as one shoe is made to be a pair for the other. 59

The hūrs' eagerness and desire to meet their husbands

57 (Tabrānī)
58 (44:54)
59 (Hādiyul Arwāh pg. 260)

33

Ali narrates, "The angels will greet the dweller of Jannat on the door of Jannat and will say, 'Peace be upon you. You have done well, so enter Jannat in which you will reside forever.' 60 Young boys will also greet them who will be like preserved pearls and scattered pearls. They will inform the dweller of Jannat of what Allāh has prepared for him and will go around serving him as friends would tend to each other in this world. One young boy will say to the dweller of Jannat, 'Be happy, because Allāh has prepared for you this-and-this.' Then the boy will go to one wife from amongst the person's wives and tell her that your husband so-and-so has arrived (using the same name which he had in this world). She will be overtaken by joy and will stand on the doorstep saying, 'Did you really see him?' 61

Abū Saʿīd narrates that Rasūlullāh ﷺ said, "Then, he will enter his house and his two wives from the hūrs will come to him. They will say, 'All praise is for Allāh who has created you for us and has
created us for you.' He will say, 'No one has received what I have received.'

Women who will desire and love only their husbands

Allah says,

"And they will have by them chaste women who will restrain their glances [on their husbands only] and will be of equal age."**

Allah has made these women devoted and loving to their husbands only. They will not desire anyone else and will not even raise their eyes to look at anyone else besides their husbands. Another interpretation of this verse is that these women will be so beautiful that they will keep the husband's glances fixed on them only. The women of Jannat will also have the same age as their husbands so that they can relate to each other better and have a perfect relationship.

The love and attachment of the hurs to their husbands

Abū Hurayrah narrates that Rasūlullāh ﷺ said, "The person in the lowest level of Jannat will have seven stories and he will be on the sixth story below the seventh. He will also 300 servants who will bring him 300 plates of food in the morning and evening. The plates will be made of gold and silver, and every plate will have a type of food different from the other. He will enjoy the taste of the last plate just as he enjoyed the first. The servants will also bring him 300 glasses and each glass will have a type of drink not found in the other. He will enjoy the last glass of drink just as he enjoyed the first. He will ask Allāh, 'O my Lord, if you permit me to feed and give drink to all the people of the world, this would not decrease my kingdom in the least bit.' The person of Jannat will also have 72 wives from the hurs besides his wives from the world, and one of them will have the width of one mile."

**(Sahih Muslim)
***(38:52)
***(Rūhul Māni 13/220)
***(Tirmidhī, Abū Dāwūd)

Chapter 10: The number of wives

How many wives will a person have in Jannat?

Abū Hurayrah narrates that Rasūlullāh ﷺ said, "The person in the lowest level of Jannat will have seven stories and he will be on the sixth story below the seventh. He will also 300 servants who will bring him 300 plates of food in the morning and evening. The plates will be made of gold and silver, and every plate will have a type of food different from the other. He will enjoy the taste of the last plate just as he enjoyed the first. The servants will also bring him 300 glasses and each glass will have a type of drink not found in the other. He will enjoy the last glass of drink just as he enjoyed the first. He will ask Allāh, 'O my Lord, if you permit me to feed and give drink to all the people of the world, this would not decrease my kingdom in the least bit.' The person of Jannat will also have 72 wives from the hurs besides his wives from the world, and one of them will have the width of one mile."

The inhabitants of Jannat will be enlarged in size in order to gain maximum pleasure from the luxuries of Jannat. This hadith also

(Ahmad, Abū Ya'īlā)
proves that one's wife in this world will remain his wife in the hereafter.

Abdur Rahman bin Saba'it said, "Definitely, a person in Jannat will marry 500 hurs, 4,000 virgins, and 8,000 previously married women. He will have sexual intercourse with each one for as long as he lived in this world."

The ahadith mention different amounts of wives for each person in Jannat. In Sahih Bukhari it is mentioned, "Every person will have two wives." However, there is no contradiction between this hadith and other ahadith which state a person will have more than two wives. Hafiz ibn Hajar mentions that one interpretation of this hadith is that two is the minimum number of wives a person will have. Another interpretation is that the number two is also used in the Arabic language for a large quantity and greatness of something. Thus, the meaning here is not to fix an exact amount and limit for the number of wives a person will have. Mullâ Ali Qarí says that the best interpretation is that the two wives mentioned in this hadith refer to the women of this world and each person will have a minimum of 72 wives; 70 from the hurs and 2 from the humans.

Where will a believer live with all his wives?

Abu Sa'id narrates that Rasûlullâh said, "The person who will be in the lowest level of Jannat will have 80,000 servants and 72 wives. A palace made of pearls, emeralds, and rubies will be raised for him [whose length and width] will be the distance between Al-Jâbiyah (A city in Syria) and Sanâ' (A city in Yemen)."

The distance between these two cities is approximately 2,150 kilometres. Thus, we can imagine how great and big this palace will be!

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67 (Bayhaq)  
68 (Tirmidhi, Ibn Hibbân)

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69 (Fathul Bari 6/325 – Darul Ma‘rifah, Beirut)  
70 (Miqâq 9/600)  
71 (Sahih Bukhari, Sahih Muslim)
Chapter 11: How to gain more wives in Jannat

Controlling one’s anger

عن معاذ بن أنس أن النبي ﷺ قال: من كظم غياظ وهو قادر على أن يقلله دعاه الله سبحانه وتعالى على رؤوس الخلاص يوم القيامة حتى يخرج من الحور العين ما شاء -رواه أبو داود والترمذي وقال رحمه الله حديث حسن غير الحديث (الترمذي: 4/272)

Mu'adh bin Anas ﷺ narrates that Rasūlullāh ﷺ said, “He who swallows his anger despite being able to express it, Allāh will call him in front of the entire creation and allow him to choose whichever hůr he desires.”

Good deeds

Imam Rāzî mentions that Allah will give a believer as many wives as Allah desires for every good deed that the believer does. The exact number of wives for each person will vary according to a person’s obedience to Allāh and his level in Jannat. Thus, we should try to do as many good deeds in this world in order to enter Jannat and thereafter gain as many wives as possible.

Chapter 12: Intimate Relations in Jannat

Loving nature of the women of Jannat and their skillfulness in sexual intercourse

Allah describes the women of Jannat as,

"Loving in nature and equal in age.”

Some scholars have translated the word u'rub in two ways. One interpretation is that they have intense love for their husbands and the other interpretation is that they are skillful at having sex with their husbands.

Sexual intercourse only with virgins

Allah says,

"No human or jinn has touched [these women] before. Then which bounty of your Lord will you both [humans and jinns] deny?”

The reason for these women being virgins is because a person generally derives more pleasure in having sexual intercourse with them. As mentioned above, Allah will also make all the human women into virgins in Jannat. Imam Rāzî also says in the commentary of this verse that Allah mentions sexual intercourse of the world with indirect words. However, in this verse he has mentioned the sexual intercourse of the hereafter in clear and direct words. The objective of this is to show that sexual intercourse in

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72 (Abū Dāwūd, Tirmidhī)
73 (Tafsīr Rāzī 15/168 – Darul Fikr, Beirut)
74 (56:39)
75 (Hādiyul Arwāh pg. 266)
76 (55-74)
this world is not free of faults and is not perfect, whereas sexual intercourse in the hereafter will be perfect and free of all faults.\(^{77}\)

Abū Hurayrah \(^{6}\) narrates that Rasūlullāh ﷺ was asked, "Will we have sexual intercourse with our wives in Jannat?" He answered, "A person will have sexual intercourse with 100 virgins in one morning."\(^{78}\)

He will find his wife a virgin every time he comes to her

\(^{77}\) (Tafsīr Rāzī 15/130)

\(^{78}\) (Abū Ya‘lā, Bāyhaqī, Tābrānī, Bāzār)

\(^{79}\) (Ibn Hibbān)

\(^{6}\) (Abū Dāwūd, Ibn Majah, Ahmad)

Complete satisfaction of sexual desire

Abū Hurayrah \(^{6}\) narrates that Rasūlullāh ﷺ was asked, "Will we have sexual intercourse in Jannat?" He answered, "By the oath of that being in whose hands my life is, yes. [sexual intercourse will be with] hard pushes. When one of us completes the task of intercourse with his wife, she will once again become a virgin and a pure woman."\(^{79}\)

Muḥammad ibn Ka‘b Al-Qurṣānī narrates from a person of the Ansār (people of Madīnah) that Rasūlullāh ﷺ said, "I take the oath of that Being who sent me with the truth, you are not more acquainted with your wives and houses than the people of Jannat. A person of Jannat will come to 72 wives which Allāh specially created in Jannat (hūrṣ) and 2 human wives. The human wives will have virtue over the [hūrṣ] because they worshipped Allāh in the world. He will come to the first of his wives in a room made of rubies. [They will be on a] bed made of gold which is adorned with pearls. This bed will be made of 70 different types of silk. He will place his hand between her two shoulders and he will see his hand through her clothes,
skin, and flesh. He will see the marrow of her leg just as a person can see the thread inside a ruby. His inside will be a reflection of her and her inside will be a reflection of him. He will be in this condition; he will not become bored of her and she will not become bored of him. Every time he comes to her, he will find her to be a virgin. His sexual organ will not tire and her sexual organ will also not experience any difficulty. 

[While he is in this condition], someone will announce, 'We have known that you will not get bored and you will not make her bored. Both the man and woman will not experience ejaculation of sperm. You will have other wives besides her.' He will go to the other wives one by one. Whenever he will go to a wife, she will say to him, "I swear by Allāh, there is nothing in Jannat more beloved to me than you.""}

Shuffi ibn Mā'ī narrates that Rasūlullāh ﷺ said, 'Definitely, one of the bounties of Jannat is that the people of Jannat will visit one another on swift animals. A horse will be brought to them with a saddle and reins. It will be ready to ride. This horse will not excrete and nor will he urinate. They will ride this horse until they reach the place which Allāh desires. Then, they will come to a cloud which will contain is what no eye has seen and no ear has heard. The people of Jannat will ask this cloud to rain upon them [whatever they desire]. The cloud will continuously rain upon them [whatever they desire] until they receive that which they never imagined. Then, Allāh will send a gentle wind and it will spread

Haytham At-Tai and Salīm bin A'mir relate that Rasūlullāh ﷺ was asked regarding sexual intercourse in Jannat. He said, 'It will be with a powerful desire and a penis which does not tire. Definitely, a person will have sex with a woman for 40 years. [During this time] he will not move away and nor will he tire. He will have sexual intercourse as much as his soul will desire and his eyes will find pleasure in.

80 (Abū Ya’lā)
81 (Harth bin Abī Usāmah, Ibn Abī Hātim)
mounds of musk on their right and left. They will apply this musk on the foreheads and necks of their horses. They will also apply this musk on their own heads. Each man will keep his hair as long as he desires. This musk will stick to their hair, horses, and the rest of their clothes. They will keep proceeding on their animals until they reach the place which Allah desires. Then, suddenly a woman will call out to one of them, 'O slave of Allah, don't you have any desire for us?' He will ask her, 'What are you and who are you?' She will reply, 'I am your wife and beloved.' He will say to her, 'I did not know about you.' She will answer, 'Didn't you know that Allah said, "No person knows the joy which is hidden from them as a reward for their deeds." He will say, 'Yes, I swear by my Lord.' Then, it is possible that he becomes preoccupied with her for 40 years [having sexual intercourse]. [During this time], he will not turn his attention elsewhere and will not leave. His only concern will be the pleasure and honor which he is enjoying.  

Zayd bin Arqam reports that a Jew came to Rasûlullâh ﷺ and said, "O Abû Qâsim, you claim that the people of Jannat will eat and drink." Rasûlullâh ﷺ said, "By the oath of that being in whose hands my life is, every person in Jannat will be given the power of 100 men in eating, drinking, and sexual intercourse."  

Since a person will have many wives in Jannat, Allah will increase the sexual power of the men of Jannat so that they can completely satisfy their desires.

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Kathîr Ibn Murrah says, "Amongst the 'extra' bounties of Jannat (referring to a verse of the Qurân which says, "And we have extra by Us [for the people of Jannat]") is a cloud which will come over the inhabitants of Jannat. The cloud will say to them, 'What do you wish that I rain upon you?' Whatever they wish for will be rained upon them." Kathîr said, "If Allah gives me the opportunity, I will definitely ask the cloud to rain for me beautiful women."

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(continuation)

83 (Ibn Abî Dunyâ)
84 (Ibn Abî Dunyâ)
85 Hähîz Sûyûtî says that the saying of a Tâbiî (A person who saw the Sahâbah) in such a topic which could not have been determined by a person's logic and

86 (Tirmidhi, Ahmad, Bazzâr, Nasâî)
Chapter 13: Will there be childbirth in Jannat?

عن أبي سعيد قال: قال رسول الله ﷺ: "إذا أتى الولد في الجنة كان جمله ووضعه وسنه في ساعته كما يشتكي رضوئي".

رواه البخاري ومسلم - حديث حسن جماعة حديثاً.

Abū Sa'id Khudrī narrates that Rasūlullāh ﷺ said, "When a believer desires a child in Jannat, the pregnancy, birth, and growth of the child [to the age of 33] will take place instantly."  

The scholars have differed on whether or not there will be childbirth in Jannat. Ibn Kathîr says, 'Tawûs, Mujâhid, and Ibrâhîm An-Nakhâ' hold the view that sexual intercourse will take place in Jannat without childbirth and this is correct. There will not be childbirth in Jannat because there will be no need for it. Childbirth is necessary in this world for the continuation of humanity, whereas in Jannat the objective is lasting pleasure. This is why there is no ejaculation of sperm during sexual intercourse in Jannat because it would end the pleasure. However, when the people of Jannat desire children, they will immediately receive children. This is because Allah has said, "They will have in Jannat whatever they desire. In this way Do We reward the people who carry out Our commands and refrain from evil".

Chapter 14: A shahîd (martyr) and his special virtue with the maidens of Jannat

عن المقداد بن معدي كرب قال: "قال رسول الله ﷺ: "إنه للشهيد عند الله ست خسأ خبر له عند أول دفعة منه وبربه مباهة في الجنة ويجبر من عذاب النير لحمه في الفوعاد الأكبر ويوضع على رأسه تاج الوقود والبلدات منه من الدنيا وما فيها ويجوز تناه واحدة ويوزع زوجة من الحور العين ويشفع في سبعين ألفاً من أقره".

رواه البخاري ومسلم - حديث حسن صحيح حديثاً.

Miqdâd narrates that Rasūlullāh ﷺ said, "A Shahid will have 7 qualities when he reaches Allâh:
1. His sins will be forgiven upon the first drop of his blood, i.e. he will see his place in Jannat.
2. He will receive protection from the punishment of the grave.
3. He will be in security from the great fear, i.e. day of judgement.
4. A crown of honor will be placed on his head. One ruby from this crown is better than the world and all it contains.
5. He will marry 72 wives from the hûrs.
6. He will intercede on the behalf of 70 of his relatives.
7. He will be made to wear clothes of imân (faith)"

The hûrs eagerness to meet their martyred husbands

عن أبو جعفر قال: "ذكر الشهيد، عن رسول الله ﷺ: "لا تخف الأرواح من شدة الشهيد حتى تبرد الحزا حزودها كأنها ترترن أصواتاً، وفي رواية أطليها لصفلاها من الأرض وما فيها".

(Tirmidhî, Ahmad, Tabrânî)
Mujahid narrates that Yazid bin Shajarah - one of those people whose actions agree with their speech - delivered a khutbah (sermon) and said, "When the people are arranged in rows for Salāh and when they are arranged in ranks for combat, the doors of Jannat opened and the doors of hellfire are locked. The hurs beautify themselves and watch the battle. When a person runs away from the enemy, they conceal themselves from him and make duʿa to Allah to forgive him and to destroy the enemy. The hurs say to the fighters, 'May our parents be sacrificed for you, don't disgrace us.' The first drop which is spilled of the fighter's blood wipes out all his previous sins. His two wives from the hurs come down to him and wipe the dirt from his face. They say to him, 'May we be sacrificed for you.' He says to them, 'May I also be sacrificed for you.'"

A Shahīd will enjoy his wife in his grave

Anas narrates that a black man came to Rasūlullāh  and said, "O Messenger of Allah, I am a black man with bad body odour and an ugly face. I don't have any wealth. If I fight against these people until I am killed, where will I be? Rasūlullāh  said, "In Jannat." So he fought until he was killed. The Prophet  came to him and said, "Indeed Allah has brightened your face, made a good smell emerge from your body, and has increased your wealth." The Prophet  said to him or to someone else, "Definitely I saw his wife from the hurs take off his wool cloak and come between him and his cloak."

90 (Ibn Abī Shaybah, Ibn Mājah)
92 (Ṭabarîn)
Chapter 15: How to reach Jannat

The importance of praying for Jannat

Ibn Umar narrates that Rasûlullâh ﷺ and his Companions once passed by a bedouin’s tent on their way to a battle. The bedouin lifted the side of the tent and said, “Who are these people?” Someone told him, “Rasûlullâh ﷺ and his Companions are on their way to a battle.” He then asked, “Are they acquiring wealth?” Someone told him, “Yes. They are acquiring booty and afterwards it is distributed among them.” He immediately went to his young camel, tied a rope to its leg, and joined Rasûlullâh ﷺ and his Companions. He tried to bring his camel close to Rasûlullâh ﷺ, but the Companions prevented him. Rasûlullâh ﷺ thereafter said, “Allow the person from Najd to come closer to me, because by the oath of Allâh - he is from the kings of Jannat.” The bedouin then fought the enemy in the battle and was killed. The Prophet was informed about him and came to see him. He sat by his head smiling happily, and then he turned away. We said, “O Messenger of Allâh. We saw you smiling happily, and then you turned away.” He said, “I was happy because of the great honour of his soul to Allâh, and I turned away because his wife from the hûrs is by him now.”

93 (Bayhaqî)

94 (Abû Ya’lâ)

95 (Abû Dâwûd, Ibn Mâjah)
We should try to learn this simple du'a and use it to ask for Jannat. There will be more blessing in this du'a because it narrated from a Sahâbi who recited in front of Rasûl Allâh ﷺ.

The importance of working towards Jannat

No one from amongst us has a guarantee that he will reach Jannat. One hadith in Sahîh Bukhari and Sahîh Muslim mentions that a person will do the actions of the people of Jannat until he is only a hand-span away from Jannat. Then, what is written for him will overtake him and he will do the actions of the people of Jannat until he enters into hell. It is true that Allâh has guaranteed to eventually enter into Jannat anyone who recites the Kalimah with sincerity, but no believer has a guarantee that he will leave this world in a state of imân. Therefore, it is necessary for every believer to constantly work to please Allâh in order to die with imân.

Allâh says,

وَلَيْسَ يَأْتِي الْمَرْجَعُ إِلَّا مَغْرَبًا مِّنْ رَيْكِمْ وَجَزَى عَرَضُهُمْ السَّمُوتُ وَالأَرْضُ آمَنَ عَلِيَّةٌ حَتَّى الْوَرَاءَةِ وَالْإِخْلَامِ وَالْقَرَآنِ وَمَّنْ أَوْفَى بعِبَادَتِهِ مِنْ أَقْبَالِهِ بِأَعْمَلِهِ وَذَلِكَ هُوَ الْفَوْزُ العَظِيمُ

"And for this let all those strive who want to strive."96

Allah also says,

وَضَرَّعْنَا إِلَى مَغْرَبٍ مِّنْ رَيْكِمْ وَجَزَى عَرَضُهُمْ السَّمُوتُ وَالأَرْضُ آمَنَ عَلِيَّةٌ حَتَّى الْوَرَاءَةِ وَالْإِخْلَامِ وَالْقَرَآنِ وَمَّنْ أَوْفَى بعِبَادَتِهِ مِنْ أَقْبَالِهِ بِأَعْمَلِهِ وَذَلِكَ هُوَ الْفَوْزُ العَظِيمُ

"And hasten towards forgiveness from Your Lord, and for a Jannat prepared for the pious, as wide as the heavens and the earth."97

Ibn Abî Dunyâ narrates from Sulaymân Ad-Dârâni that there was a youngster living in Iraç who used to worship Allâh in abundance. He went on a journey with his friend to Makkah, and he would perform Salâh when they would rest. When they would eat, he would fast. His friend put up with him until the journey ended and they were about to go their separate ways. Then, he said to him, "O my brother. Please tell me, why are you doing this?" He answered, "In my dream, I saw a palace from Jannat. There was a brick of gold and a brick of silver. Where the building finished, there was a balcony made of ruby and a balcony made of emerald. Between these two balconies was a hûr standing with her hair loose. She was wearing silver clothes which moved when she moved. She said, 'Work towards the pleasure of Allâh to reach me.' By Allâh, I am working towards the pleasure of Allâh to reach her and this is why you see me fasting and performing Salâh."98

Price of Jannat

Allah says,

إِنَّ اللَّهَ لَا يُضَرِّعُ إِلَّا مَنْ أَطَفَّلَ عَلَيْهِ مِنْ أَفْلَامِهِ أَوْ أَطْفَلَ عَلَيْهِ وَلَهُ مَرْجَعٌ إِلَّا إِلَى الْمَرْجَعِ فَإِنْ عَلِمَ لَقَدْ بَيَّنَّا لَهُ رَسُولَهُ وَبَيَّنَّا مَا كَانَ مِنْ أَدْنَى مِنْ رَسُولِهِ وَإِنْ هَيَّنَّهُ لَمْ يَعَدَّ إِلَّا مَا كَانَ مِنْ أَعْمَلِهِ وَذَلِكَ هُوَ الْفَوْزُ العَظِيمُ

"Definitely, Allâh has purchased the lives and wealth of the believers for the price of Jannat. They fight in the path of Allâh, so they kill the enemy or are killed. Allâh has made this promise with truth in the Torah, Gospel, and the Qurân. Who can be more true to his promise than Allâh? Be happy with the transaction which you have completed. This [transaction] is the true success."99

Allah has made Jannat the price for the lives and wealth of the believers, i.e. Allah is the buyer with Jannat as His price and we are the sellers of our lives and wealth. When we spend both in the path of Allâh, we will deserve this price.

96 (83:26)
97 (3:133)
98 (Hâdiyul Arewâh 436)
99 (9:111)
Fulfilling one's desires in Jannat can be achieved only by controlling one's desires in this world.

Allah says,

And Jannat will be the place of residence for that person who fears standing in front of his Lord and restrains himself from evil desires and lust.  

Ibn Abbás narrates that Rasūlullāh ﷺ said, "The person who falls in love, remains chaste, conceals this [from others], and dies is a shahīd."

Munāwī explains that the love mentioned in the above hādīth refers to a love with a woman with whom marriage is possible and it is such a severe love that it affects all the body parts. Although this love could occur because of looking and hearing, this is not necessary because Allah can place this love in a person's heart without any apparent cause. The person who remains chaste despite being afflicted by this severe love and thereafter dies will receive the reward of a shahīd in the hereafter. The rank of a person who remains chaste is similar to the rank of a person who dies fighting in the path of Allah because both have sacrificed their pleasure for the sake of Allah. Just as a fighter sacrificed his life for the upliftment of the religion of Allah, the chaste person strived against his desires for the sake of Allah. The youth especially should strive to remain chaste in order to gain this virtue.

The need for struggling and undergoing difficulty in order to reach Jannat.

Anas bin Mālik narrates that Rasūlullāh ﷺ said, "Hellfire has been covered with desires and Jannat has been covered with difficulties."

The road to Jannat is filled with difficulties. A person has to worship Allah, stand in salah, spend from his wealth, eat only that which Allah has allowed, and many other obligations. This requires...
him to go against his desires and strive to please Allah. On the other hand, it is very easy to follow one's desires and reach the hellfire. A smart person will undergo the temporary difficulties of this world in order to gain the eternal pleasures of the hereafter.

Abū Hurayrah narrates that Rasūlullāh ﷺ said, "When Allāh created Jannat and Jahannam (hellfire), He sent Jibrā'il ﷺ to Jannat and said, 'See what I have prepared for its inhabitants.' Jibrā'il came and saw what Allāh prepared for the inhabitants of Jannat. He returned to Allāh and said, 'By the oath of Your honour, every person who hears about Jannat will enter it.' Allāh gave a command and Jannat was surrounded by hardships and difficulty. Allāh told Jibrā'il to go to Jannat once again and to examine it. He returned and saw that now Jannat was surrounded by difficulties. He returned to Allāh and said, 'By the oath of Your honour, I fear than no one will enter into Jannat now.' Allāh then said to him, 'Go to Jahannam and see what I have prepared for its inhabitants.' Jibrā'il came to Jahannam and saw what Allāh had prepared for its inhabitants. He saw that parts of Jahannam were riding on each other. He returned to Allāh and said, 'By the oath of Your honour, every person who hears about Jahannam will avoid entering it.' Allāh commanded and Jahannam was surrounded by desires. Jibrā'il returned to Jahannam and said, 'By the oath of Your honour, I fear that everyone will enter into Jahannam.'

The meaning of this hadith is that when a person has fear over losing something, he undertakes difficulty and hardship to secure and protect it. The most valuable object of a person is Jannat and pleasure of Allāh in the hereafter. Therefore, the traveler on the journey of the hereafter should sacrifice his desires and comforts in fulfilling the commands of Allāh. If people are willing to sacrifice years of effort, time, and money for a good life in this temporary world, then how much more sacrifice should be made for the permanent life of Jannat?

The purpose of hearing about Jannat is to turn one's attention to the hereafter.

\[\text{57}\]

\[\text{58}\]

\[104\] (Ahmad, Tirmidhi)

\[105\] (Tirmidhi)
Usámah narrates that Rasúlulláh said, "Listen, is there anyone preparing for Jannat? [You should all prepare for Jannat] because no one can imagine what Jannat will be like. I take the oath of the Lord of the Ka'bah, Jannat is a light which shines. In Jannat, there are fragrant plants which sway in the breeze, lofty mansions, long rivers, abundant ripe fruit, beautiful wives, and many clothes. [The dweller of Jannat will be in] an eternal place where there will be happiness and brightness. [He will live in] high, safe, and beautiful rooms." The Companions said, "We will work towards Jannat." Rasúlulláh then said, "Say [that you will do so] if Alláh wills."\[^{106}\]

While it is very enjoyable to learn about Jannat, the real objective is to work towards Jannat. All the readers should also make the intention to make the hereafter the purpose of their life.

May Allah grant us the ability to strive for His pleasure in this world and grant us a death with imán. May Allah grant every Muslim the highest level of Jannat, Al-firdaus. May Allah grant us the greatest bounties of Jannat; His pleasure and the sight of His being. May Allah guide the Muslims in general and youth in particular to understand the reality of this world and the reality of the hereafter. Ámin

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\[^{106}\] (Ibn Májah)
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