



THE FIVE CODES

LIFE, DEATH, RESURRECTION, HELL AND PARADISE

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CODE 5: PARADISE (JANNAH)

SECTION 1: INTRODUCTION

1.1 Jannah versus Dunya

This section sheds some light on the differences between Jannah & Dunyah. It is stated the following in the hadith:

- ❖ "Narrated Abu Huraira: The Prophet (PBUH) said, "Allah created Adam in His picture, sixty cubits (about 30 meters) in height. When He created him, He said (to him), "Go and greet that group of angels sitting there, and listen to what they will say in reply to you, for that will be your greeting and the greeting of your offspring." Adam (went and) said, 'As-Salamu alaikum (Peace be upon you).' They replied, 'AsSalamu-'Alaika wa Rahmatullah (Peace and Allah's Mercy be on you) So they increased, 'Wa Rahmatullah'. The Prophet added, 'So whoever will enter Paradise, will be of the shape and picture of Adam, since then the creation of Adam's (offspring) (i.e. stature of human beings is being diminished continuously) to the present time." [Bukhari, 8/74/246]

حَدَّثَنَا يَحْيَى بْنُ جَعْفَرٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " خَلَقَ اللَّهُ آدَمَ عَلَى صُورَتِهِ، طُولُهُ سِتُونَ ذِرَاعًا، فَلَمَّا خَلَقَهُ قَالَ أَذْهَبْ فَسَلِّمْ عَلَى أَوْلِيَاكَ النَّفَرِ مِنَ الْمَلَائِكَةِ جُلُوسٌ، فَاسْتَمِعْ مَا يُحْيُونَكَ، فَإِنَّهَا تَحْيِيَّتُكَ وَتَحِيَّةُ ذُرِّيَّتِكَ. فَقَالَ السَّلَامُ عَلَيْكُمْ. فَقَالُوا السَّلَامُ عَلَيْكَ وَرَحْمَةُ اللَّهِ. فَرَأَاهُ وَرَحِمَهُ اللَّهُ، فَكُلُّ مَنْ يَدْخُلُ الْجَنَّةَ عَلَى صُورَةِ آدَمَ، فَلَمْ يَزَلِ الْخَلْقُ يَنْقُصُ بَعْدَ حَتَّى الْآنَ ". (صحيح البخاري)

What about human's age in Jannah? In at-Tirmithi, it is mentioned that they will enter Jannah at the age of 33 years old:

- ❖ Mu'adh bin Jabal narrated that the Prophet (PBUH) said: "The people of Paradise shall enter Paradise without body hair, Murd, with Kuhl on their eyes, thirty years of age or thirty-three years." (Jami' At-Tirmithi/ Sahih)

حَدَّثَنَا أَبُو هُرَيْرَةَ، مُحَمَّدُ بْنُ فَرَّاسٍ الْبَصْرِيُّ حَدَّثَنَا أَبُو دَاوُدَ، حَدَّثَنَا عِمْرَانُ أَبُو الْعَوَّامِ، عَنْ قَتَادَةَ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ غَنْمٍ، عَنْ مُعَاذِ بْنِ جَبَلٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " يَدْخُلُ أَهْلُ الْجَنَّةِ الْجَنَّةَ جُرْدًا مُرْدًا مُكْغَلِينَ أَبْنَاءَ ثَلَاثِينَ أَوْ ثَلَاثِينَ سَنَةً ". قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَبَعْضُ أَصْحَابِ قَتَادَةَ رَوَوْا هَذَا عَنْ قَتَادَةَ مُرْسَلًا وَلَمْ يُسْنِدُوهُ. (جامع الترمذي / صحيح)

Sleep is one of the requirements for a healthy mind and body. Everybody must have experienced the feeling that when we are enjoying ourselves immensely, the last thing we want to do is leave all the fun and go to sleep. Eventually though, even if we manage to stay up all night, we have to go to sleep. There is no such thing as endless fun on earth. One of the beauties of Jannah is that there is no tiredness, no night, and no sleep. We will be having so much fun that we do not want to go to sleep, ever, nor is there a need for sleep after. It is difficult for us to imagine this as we are constrained by our earthly experience and limitations!

When a Muslim sleeps with the intention of waking up refreshed to serve Allah (SWT), then his/her sleep also counts as worship. An excess of sleep; however, means that time that could be better spent in earning higher ranks in Jannah is wasted.

Jannah is so expensive and deserves from us to try our best in order to get into it. Regardless of any descriptions of Jannah which we could think of, Jannah will be much better as there is nothing really like it that we know of or we experienced in this life:

- ❖ Sahl bin Sa'd (May Allah be pleased with him) said: I was in the company of the Prophet (PBUH) He gave a description of Jannah and concluded with these words, "There will be bounties which no eye has seen, no ear has heard and no human heart has ever perceived." He (PBUH) then recited this Verse: "Their sides forsake their beds, to invoke their Rabb in fear and hope, and they spend (in charity in Allah's Cause) out of what we have bestowed on them. No person knows what is kept hidden for them of joy..." (As-Sajdah 32: 16-17) [Al-Bukhari]

وعنه رضي الله عنه قال: شهدت من النبي صلى الله عليه وسلم مجلساً وصف فيه الجنة حتى انتهى، ثم قال في آخر حديثه: "فيها ما لا عين رأت، ولا أذن سمعت، ولا خطر على قلب بشر" ثم قرأ {تتجافى جنوبهم عن المضاجع} إلى قوله تعالى: {فلا تعلم نفس ما أخفي لهم من قرة أعين}. (رواه البخاري).

Once, there was a primitive tribe which some anthropologists visited. The tribe lived in a very hot climate, so they never saw snow in their lives. These anthropologists kept describing snow to them by things in their environment that they knew. Then, when they presented them with snow, they didn't recognize it. Similarly, in the context of Jannah, we will never grasp it until we see it.

There will be no urination or spitting or anything disgusting in Jannah.

- ❖ "And when you look therein (Paradise) you will see pleasure and a great kingdom." (Al-Insan 76:20)

وَإِذَا رَأَيْتَ ثَمَّ رَأَيْتَ نَعِيمًا وَمُلْكًا كَبِيرًا (20)

You are a king in what Allah has given you, or in the case of our sisters, they will be Queens in Jannah (inshaAllah).

- ❖ Allah says: “No person knows what delights of the eye are kept hidden (in reserve) for them – as a reward for their (good) deeds.” (As-Sajdah 32:17)

فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ (17)

Allah told the Prophet (PBUH):

- ❖ “And strain not your eyes in longing for the things We have given for enjoyment to various groups of them (polytheists and disbelievers in the Oneness of Allah), the splendour of the life of this world that We may test them thereby. But the provision (good reward in the Hereafter) of your Lord is better and more lasting.” (TA HA 20:131)

وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَى مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا لِنَفْتِنَهُمْ فِيهِ وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَى (131)

Allah is telling the Prophet (PBUH), who was poor, not to look at the wealth and pleasure He has given them. He instructed the Prophet not to look at their palaces, gardens and wealth, because what Allah has for him is much better.

Jannah is better compared to this world in four aspects:

1. Quantity

The quantity of everything in Jannah is more than of everything in this world. Allah says:

- ❖ “[...] Say, ‘Short is the enjoyment of this world. The Hereafter is (far) better for him who fears Allah, and you shall not be dealt with unjustly even equal to the Fatila (a scallish thread in the long slit of a date stone).’” (An-Nisa 4:77)

.....قُلْ مَتَاعُ الدُّنْيَا قَلِيلٌ وَالْآخِرَةُ خَيْرٌ لِمَنِ اتَّقَى وَلَا تُظْلَمُونَ فَتِيلًا (77)

“Qaleel” is translated as “short” here, but what it refers to is that the quantity is very little. What Allah has for you in Jannah is a lot. The person with the least has 10 times of this world.

2. Quality

Sahih Al Bukhari listed the following hadith:

- ❖ “Narrated Anas: That the Messenger of Allah (PBUH) said: "To go out in the cause of Allah in the morning, or the afternoon, is better than the world and what is in it. And the space that a bow of one of you - or the space that his hand - would occupy in Paradise is better than the world and what is in it. And if a woman among the women inhabiting Paradise were to appear to the people of the earth, then

she would illuminate what is between the (heavens and the earth), and a pleasant scent would fill up what is between them, and the scarf on her head is better than the world and what is in it." [Abu 'Eisa said:] This Hadith is Hasan Sahih." [Jami'At-Tirmithi]

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " لَعْدُوَّةٌ فِي سَبِيلِ اللَّهِ أَوْ رَوْحَةٌ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا وَلَقَابُ قَوْسٍ أَحَدُكُمْ أَوْ مَوْضِعُ يَدِهِ فِي الْجَنَّةِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا وَلَوْ أَنَّ امْرَأَةً مِنْ نِسَاءِ أَهْلِ الْجَنَّةِ اطَّلَعَتْ إِلَى الْأَرْضِ لِأَضَاءَتِ مَا بَيْنَهُمَا وَلَمَلَأَتْ مَا بَيْنَهُمَا رِيحًا وَلَنَصِيفُهَا عَلَى رَأْسِهَا خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا " . قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ صَحِيحٌ (جامع الترمذي).

How much would that area occupy? 1 inch by a foot! So if you buy that much area in Jannah, it would be worth the whole world. Of course, you have distances in Jannah that can be measured in light years. The following hadith has been narrated through five different chains of transmitters and all of them narrate as the following:

- ❖ On the authority of Mustaurid, brother of Bani Fihir, that Allah's Messenger (PBUH) said: By Allah, this world (is so insignificant in comparison) to the Hereafter, that if one of you should dip his finger- (and while saying this Yahya pointed with his forefinger) -in the ocean and then he should see as to what has stuck to it. (This hadith has been narrated through another chain of transmitters also but with a slight variation of wording). [Muslim]

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، ح وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي وَمُحَمَّدُ بْنُ بَشْرٍ، ح وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا مُوسَى بْنُ أَعْيَنَ، ح وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا أَبُو أُسَامَةَ، كُلُّهُمْ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، ح وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ - وَاللَّفْظُ لَهُ - حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنَا قَيْسٌ، قَالَ سَمِعْتُ مُسْتَوْرِدًا، أَخَا بَنِي فَهْرٍ يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " وَاللَّهِ مَا الدُّنْيَا فِي الْآخِرَةِ إِلَّا مِثْلُ مَا يَجْعَلُ أَحَدُكُمْ إِنْصَبَعَهُ هَذِهِ - وَأَشَارَ يَحْيَى بِالسَّبَابَةِ - فِي الْيَمِّ فَلْيَنْظُرْ بِمَ يَرْجِعُ " . وَفِي حَدِيثِهِمْ جَمِيعًا غَيْرَ يَحْيَى سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ ذَلِكَ . وَفِي حَدِيثِ أَبِي أُسَامَةَ عَنِ الْمُسْتَوْرِدِ بْنِ شَدَّادٍ أَخِي بَنِي فَهْرٍ وَفِي حَدِيثِهِ أَيْضًا قَالَ وَأَشَارَ إِسْمَاعِيلُ بِالْإِبْهَامِ . (مسلم)

The dunya (world) is like a drop of water compared to the akhirah (Hereafter). We are fighting and killing ourselves over a droplet of water! We are neglecting our religion for a droplet of water!

If everyone was promised \$100 for showing up for fajr every morning, surely the masjids would be packed. Is \$100 worth Jannah? We are bargaining for the wrong thing!

- ❖ “Amr bin 'Auf Al-Ansari (May Allah be pleased with him) reported: Messenger of Allah (PBUH) sent Abu 'Ubaidah bin Al-Jarrah (May

Allah be pleased with him) to Bahrain to collect (Jizyah). So he returned from Bahrain with wealth. The Ansar got news of it and joined with the Prophet (PBUH) in the Fajr prayer. When the Prophet (PBUH) concluded the prayer, they stood in his way. When he saw them, he smiled and said, "I think you have heard about the arrival of Abu 'Uбайдah with something from Bahrain". They said, "Yes! O Messenger of Allah!" He (PBUH) said, "Rejoice and hope for that which will please you. By Allah, it is not poverty that I fear for you, but I fear that this world will be opened up with its wealth for you as it was opened to those before you; and you compete with one another over it as they did and eventually it will ruin you as it ruined them". (Riyad As-Saliheen , Muslim)

عن عمرو بن عوف الأنصاري، رضي الله عنه، أن رسول الله صلى الله عليه وسلم، بعث أبا عبيدة بن الجراح، رضي الله عنه ، إلى البحرين يأتي بجزيته، فقدم بمال من البحرين ، فسمعت الأنصار بقدوم أبو عبيدة، فوافوا صلاة الفجر مع رسول الله ، صلى الله عليه وسلم فلما صلى رسول الله صلى الله عليه وسلم، انصرف فتعرضوا له ، فتبسم رسول الله، صلى الله عليه وسلم حين رآهم، ثم قال: "أظنكم سمعتم أن أبا عبيدة قدم بشئ من البحرين؟" فقالوا: أجل يا رسول الله فقال: "أبشروا وأملوا ما يسركم ، فوالله ما الفقر أخشى عليكم، ولكني أخشى أن تبسط الدنيا عليكم كما بسطت على من كان قبلكم، فتتافسوها كما تنافسوها ، فتهلككم كما أهلكتم" (رياض الصالحين، متفق عليه) .

3. Jannah is Pure, Dunya is contaminated

Everything in Jannah is pure, whereas everything in dunya is contaminated – even what you deem as pleasure.

Let's look at some of the things that we enjoy: food, for example. Imagine for a moment that the digestive system was made transparent and you could see all of what went on once the food was in your mouth. You would see the food mixed with saliva, and the colour changing. You would see it go into your stomach and coated with fluid. What if you could smell? You would never have a meal with anyone if you could see all of that! Nevertheless, we enjoy food, even though it is (internally) a very gruesome process.

Without getting graphic just think about the process of reproduction. The whole thing is quite disgusting. Because of desire, it makes it seem very passionate and desirable.

Just as it is with everything in this dunya – it is just a mask. As soon as you remove the mask, you see how rotten it is from the inside.

Allah (SWT) describes Jannah as:

- ❖ "Free from headiness; nor will they suffer intoxication there from."
(Assaffat 37:47)

لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُنْزَفُونَ (47)

If water settles somewhere for a long time, algae begins to grow in it. Allah tells us the water of Jannah is incorruptible.

And milk left out of the fridge for a while will spoil and become sour. Allah says that the milk of Jannah will never change. In Jannah, honey will be purified for us.

So Allah (SWT) states that the four rivers in Jannah will be pure. Your companions will be pure. All of the natural processes that a woman goes through in the dunya – menstruation, etc. – will not exist in Jannah. All of the impurities and sins of the heart will disappear.

Allah has given us a glimpse of Jannah and Naar in this world, but the real thing is in the akhirah.

Everyone has experienced the pain of fire – whether it be hot water, burning oil, an open flame, etc. It seems that Allah made everyone taste the pain of fire, as a warning for the real thing. And this is just a personal observation.

4. *Dunya is Temporary*

Even if there is enjoyment in dunya, it is temporary. In akhirah, it's permanent. In the dunya, if you enjoy food, you cannot keep eating because it will cause health problems.

You will find that in this world the ones who can afford the exotic foods are the ones who cannot eat it – they have high cholesterol, etc.

Everything in Jannah is permanent. You can drink your entire river if you want. You can have the fruits and meat of your choice. You will be entertained with your spouse indefinitely.

1.2 Ways that lead to Paradise

Belief and Righteous Deeds are two of the best routes to Jannah (Paradise). The door of righteous deeds is wide and the ways of obtaining rewards are vast, as Allah says:

- ❖ "And those who believe and do good deeds they are the inhabitants of Paradise, in it they shall abide." [Al-Baqarah 2:82]

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ (82)

Taqwa is the fear of the Most Merciful, and acting in accordance with the Qur'an and the Sunnah of the Messenger of Allah (PBUH). That is, hoping for the rewards of Allah and avoiding disobedience of His Guidance and fearing His Punishment. For Allah says:

- ❖ "Surely those of taqwa shall be in the midst of Gardens and fountains." [Al-Hijr 15:45]

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ (45)

In the hadith it is said:

- ❖ "Abu Hurairah narrated that the Messenger of Allah was asked about that for which people are admitted into Paradise the most, so he said: "Taqwa of Allah, and good character." And he was asked about that for which people are admitted into the Fire the most and he said: "The mouth and the private parts." [Jami' At-Tirmithi / Sahih]

حَدَّثَنَا أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلَاءِ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، حَدَّثَنِي أَبِي، عَنْ جَدِّي، عَنْ أَبِي هُرَيْرَةَ، قَالَ سَأَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ أَكْثَرِ مَا يُدْخِلُ النَّاسَ الْجَنَّةَ فَقَالَ "تَقْوَى اللَّهِ وَحُسْنُ الْخُلُقِ". وَسُئِلَ عَنْ أَكْثَرِ مَا يُدْخِلُ النَّاسَ النَّارَ فَقَالَ "الْفَمُّ وَالْفَرْجُ". قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ صَحِيحٌ غَرِيبٌ وَعَبْدُ اللَّهِ بْنُ إِدْرِيسَ هُوَ ابْنُ يَزِيدَ بْنِ عَبْدِ الرَّحْمَنِ الْأَوْدِيِّ. (جامع الترمذي / صحيح)

Obedience of Allah and His Messenger is a sure way to Paradise. Allah, subhanahu wa ta'ala, says,

- ❖ "And whoever obeys Allah and His Messenger, He will cause him to enter Gardens beneath which rivers flow, and whoever turns back, He will chastise him with a painful chastisement." [Al-Fath 48:17]

....وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَمَنْ يَتَوَلَّ يُعَذِّبْهُ عَذَابًا أَلِيمًا (17)

In another hadith, it is stated the following:

- ❖ "Narrated Abu Huraira: Allah's Messenger (PBUH) said, "All my followers will enter Paradise except those who refuse." They said, "O Allah's Messenger (PBUH)! Who will refuse?" He said, "Whoever obeys me will enter Paradise, and whoever disobeys me is the one who refuses (to enter it)." [Sahih al-Bukhari]

حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ، حَدَّثَنَا فُلَيْحٌ، حَدَّثَنَا هِلَالُ بْنُ عَلِيٍّ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ "كُلُّ أُمَّتِي يَدْخُلُونَ الْجَنَّةَ، إِلَّا مَنْ أَبَى". قَالُوا يَا رَسُولَ اللَّهِ وَمَنْ يَأْبَى قَالَ "مَنْ أَطَاعَنِي دَخَلَ الْجَنَّةَ، وَمَنْ عَصَانِي فَقَدْ أَبَى". (البخاري)

Fighting in the Path of Allah with one's wealth and soul. For Allah (SWT) says:

- ❖ "O you who have believed, shall I guide you to a transaction that will save you from a painful punishment? [It is that] you believe in Allah and His Messenger and strive in the cause of Allah with your wealth and your lives. That is best for you, if you should know. He will forgive for you your sins and admit you to gardens beneath which

rivers flow and pleasant dwellings in gardens of perpetual residence. That is the great attainment." [As-Saff 61:10-12]

يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَىٰ تِجَارَةٍ تُنْجِيكُمْ مِنْ عَذَابِ أَلِيمٍ (10) تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ذَلِكَ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ (11) يَغْفِرَ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتٍ عَدْنٍ ذَلِكَ الْفَوْزُ الْعَظِيمُ (12)

Repentance erases what came before it:

- ❖ "It was narrated from Abu 'Ubadah bin Abdullah that his father said: "The Messenger of Allah (PBUH) said: "The one who repents from sin is like one who did not sin." [Sunan Ibn Majah / Daif]

حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ الدَّارِمِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الرَّقَاشِيُّ، حَدَّثَنَا وَهَيْبُ بْنُ خَالِدٍ، حَدَّثَنَا مَعْمَرٌ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ أَبِي عُبَيْدَةَ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - : " التَّائِبُ مِنَ الذَّنْبِ كَمَنْ لَا ذَنْبَ لَهُ " . (سنن ابن ماجه / ضعيف)

Allah (SWT) says in the Quran:

- ❖ "Except such as repent and believe and do good, these shall enter the Garden, and they shall not be dealt with unjustly in any way." [Maryam 19:60]

إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ شَيْئًا (60)

There are countless other means, from building a mosque to seeking Islamic knowledge to raising righteous children...etc. All it takes is our time and sincere efforts. With all that Allah has described, it may seem daunting to us at times, that we will ever make it. Iman increases and decreases, and with it our good deeds. But we should never lose hope in Allah, for the only one who loses hope in Allah is the one who disbelieves.

So even though we may feel that we are at the bottom of the pile, the Prophet (PBUH) gives us hope.

- ❖ "It is reported on the authority of al-Mughira b. Shu'ba that the Messenger of Allah (PBUH) said: Moses asked his Lord: Who amongst the inhabitants of Paradise is the lowest to rank? He (Allah) said: The person who would be admitted into Paradise last of all among those deserving of Paradise who are admitted to it. It would be said to him: Enter Paradise. He would say: O my Lord! How (should I enter) while the people have settled in their apartments and taken the shares (portions)? It would be said to him: Would you be pleased if there be for you like the kingdom of a king amongst the

kings of the world? He would say: I am pleased my Lord. He (Allah) would say: For you is that, and like that, and like that, and like that, and that. He would say at the fifth (point): I am well pleased. My Lord. He (Allah) would say: It is for you and, ten times like it, and for you is what yourself desires and your eye enjoys. He would say: I am well pleased, my Lord. He (Moses) said: (Which is) the highest of their (inhabitants of Paradise) ranks? He (Allah) said: They are those whom I choose. I establish their honour with My own hand and then set a seal over it (and they would be blessed with Bounties) which no eye has seen, no ear has heard and no human mind has perceived: and this is substantiated by the Book of Allah, Exalted and Great:" So no soul knows what delight of the eye is hidden for them; a reward for what they did." [Muslim]

قَالَ وَحَدَّثَنِي بِشَرِّ بْنِ الْحَكَمِ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، حَدَّثَنَا مُطَرِّفٌ، وَابْنُ، أَبَجَرَ سَمِعَا الشَّعْبِيَّ، يَقُولُ سَمِعْتُ الْمُغِيرَةَ بْنَ شُعْبَةَ، يُخْبِرُ بِهِ النَّاسَ عَلَى الْمُنْبَرِ قَالَ سُفْيَانُ رَفَعَهُ أَحَدُهُمَا - أَرَاهُ ابْنَ أَبَجَرَ - قَالَ " سَأَلَ مُوسَى رَبَّهُ مَا أَدْنَى أَهْلِ الْجَنَّةِ مَنْزِلَةً قَالَ هُوَ رَجُلٌ يَجِيءُ بَعْدَ مَا أُدْخِلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ فَيَقَالُ لَهُ ادْخُلِ الْجَنَّةَ . فَيَقُولُ أَيْ رَبِّ كَيْفَ وَقَدْ نَزَلَ النَّاسُ مَنَازِلَهُمْ وَأَخَذُوا أَجْزَاءَهُمْ فَيَقَالُ لَهُ أَتَرْضَى أَنْ يَكُونَ لَكَ مِثْلُ مُلْكٍ مُلْكٍ مِنْ مُلُوكِ الدُّنْيَا فَيَقُولُ رَضِيْتُ رَبِّ . فَيَقُولُ لَكَ ذَلِكَ وَمِثْلُهُ وَمِثْلُهُ وَمِثْلُهُ . فَقَالَ فِي الْخَامِسَةِ رَضِيْتُ رَبِّ . فَيَقُولُ هَذَا لَكَ وَعَشْرَةٌ أَمْثَالِهِ وَلَكَ مَا اشْتَهَيْتَ نَفْسَكَ وَلَدَّتْ عَيْنُكَ . فَيَقُولُ رَضِيْتُ رَبِّ . قَالَ رَبِّ فَأَعْلَاهُمْ مَنْزِلَةً قَالَ أُولَئِكَ الَّذِينَ أَرَدْتُ غَرَسْتُ كَرَامَتَهُمْ بِيَدِي وَخَتَمْتُ عَلَيْهَا فَلَمْ تَرَ عَيْنٌ وَلَمْ تَسْمَعْ أُذُنٌ وَلَمْ يَخْطُرْ عَلَى قَلْبٍ بَشَرٌ " . قَالَ وَمِصْدَاقُهُ فِي كِتَابِ اللَّهِ عَزَّ وَجَلَّ { فَلَا تَعْلَمُ نَفْسٌ مِمَّا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ } الْآيَةُ . (مسلم)

This is what Allah has for the least among us. He still has in store for the believers the greatest honour awaiting them in Paradise:

- ❖ Suhaib narrated concerning Allah's statement: For those who do good is the best (reward) and even more. The Prophet (PBUH) said: "When the people of Paradise enter Paradise, a caller shall call out: 'Indeed you have a promise with Allah.' They will say: 'Did he not whiten our faces, save us from the Fire, and admit us into Paradise?' They will say: 'Indeed.' Then the Veil shall be lifted.' He said: 'So, by Allah, He did not grant them anything more beloved to them than looking at Him.' [Jami'At-Tirmithi / Sahih]

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتِ الْبُنَانِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ صُهَيْبٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي قَوْلِهِ: (لِلَّذِينَ أَحْسَنُوا الْحُسْنَى وَزِيَادَةٌ) قَالَ " إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ نَادَى مُنَادٌ

إِنَّ لَكُمْ عِنْدَ اللَّهِ مَوْعِدًا . قَالُوا أَلَمْ يُبَيِّنْ وَجُوهَنَا وَيُخَيِّرَنَا مِنَ النَّارِ وَيُدْخِلَنَا الْجَنَّةَ قَالُوا بَلَى . قَالَ فَيَكْشِفُ الْحِجَابُ قَالَ فَوَاللَّهِ مَا أَعْطَاهُمْ شَيْئًا أَحَبَّ إِلَيْهِمْ مِنَ النَّظَرِ إِلَيْهِ " . قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ إِنَّمَا أَسْنَدُهُ حَمَّادُ بْنُ سَلَمَةَ وَرَفَعَهُ . وَرَوَى سُلَيْمَانُ بْنُ الْمُغِيرَةِ وَحَمَّادُ بْنُ زَيْدٍ هَذَا الْحَدِيثُ عَنْ ثَابِتِ الْبُنَانِيِّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى قَوْلُهُ . (جامع الترمذي / صحيح)

We were created in Paradise, we came out of it and we will inshaAllah go back to it. It is our destination and we shall reach it. But we have to do what Allah has asked us to do, for Paradise is not cheap. The price is true Iman that is shown in obedience to Allah, according to the Sunnah of his Prophet (PBUH). The companions understood that. Their efforts were all for the life of the Hereafter and they gave only what was necessary to this worldly life. As Muslims, everything we do, can be, and should be the worship of Allah. Whether we are working at the office to provide for our families; cooking a meal; raising our children, or simply resting, through the remembrance of Allah and supplication, we can transform these earthly necessities into fruits that will bear for us in the life of the Hereafter.

So let us keep our eyes on the prize, and strive hard for it. For Allah (SWT) says,

- ❖ "And (as for) those who strive hard for Us, We will most certainly guide them in Our ways; and Allah is most surely with the doers of good." [Al-Ankabut 29:69]

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ (69)

Allah has created human beings to worship Him, to obey Him, to know Him and to love Him. From His immense Mercy, He revealed books and religions to them and sent Prophets and Messengers to explain these books and Messages. There is nothing that leads to goodness and success in this life and the hereafter that the Messengers did not mention, and similarly there is nothing that leads to the anger and the wrath of Allah that they did not warn and called to avoid.

Allah, who has forbidden oppression on Himself and on His creatures, is also the Most Wise the Most Merciful and the Oft Forgiving. He promised that those who would obey Him and His messengers would be rewarded with al-Jannah (Paradise) and His pleasure on them. And those who disobeyed Him and His messengers, and contended with the Messenger and followed paths other than the path of the believers, they also shall be rewarded justly and fairly with Hell Fire. We seek protection and refuge in Allah from that.

We have seen how horrible the punishment of the people who disobey Allah, whether in their graves, before the Day of judgement, during the Day of Judgement, or after the Day of Judgement. We seek protection and refuge in Allah from all that.

It is crystal clear for us that we cannot deprive ourselves from going to Jannah (deprive by committing sins and disobeying Allah, otherwise going to Jannah or jahannam is a matter that belongs to Allah and only Him).

We believe that there is none worthy of worship but Allah, and we do worship Him because He is worthy of worship. We do worship Him because He ordered us to do so, and we do worship Him seeking protection in Him from His Hell Fire, and we do worship Him seeking to enter His Jannah and to see His Generous Face.

How can we not seek to enter Al-Jannah when it is the real success? It is the house of eternity, the house of lasting joy and happiness, the house where there is no sorrow, no pain, no death but just pleasure and enjoyment. Above all, there is in Jannah the pleasure of Allah on its inhabitants. It is in Jannah where the believers would see their Lord, where they will meet with the Messengers and their companions, and the Martyrs.

1.3 Paradise is surrounded by obstacles

We ask Allah to make us of those who do not have to suffer in the Hell Fire. How can we endure the Fire of Hell if we cannot hold our finger in this worldly fire? The people of Hell Fire will say:

❖ “If we had any intelligence, we would not be here” (Tabarak 67:10).

وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ (10)

Allah has shown us the truth. With Muslims, the situation is that we know the truth. If we choose not to follow it, then that's even more dangerous. That is why the hypocrites are in the lowest of hell, because they knew the truth and rejected it.

Getting to Jannah is not easy. Rasulullah (PBUH) stated that we have to go through obstacles in order to reach Jannah.

❖ “Narrated Abu Huraira: Allah's Messenger (PBUH) said, "The (Hell) Fire is surrounded by all kinds of desires and passions, while Paradise is surrounded by all kinds of disliked undesirable things.” [Bukhari]

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " حُجِبَتِ النَّارُ بِالشَّهَوَاتِ، وَحُجِبَتِ الْجَنَّةُ بِالْمَكَارِهِ ". (البخاري)

The story of this hadith is that when Allah (SWT) created Jannah and Naar, He told Jibreel to visit. He paid a visit to both, and he came back to Allah and said, “***I don't think anyone would hear about Jannah and not enter it. I don't think anyone would hear about Hell and avoid it.***” So Jibreel was saying that it is straightforward and of common sense: all humans will end up going to Jannah. Jibreel ‘alayhis salaam was told to go visit again. This time, Allah wrapped up hell in *shahawaat* (the desirable things to us: our passions). This is what attracts us to sin.

Imagine Hellfire as a magnet, pulling us towards it. Remember the analogy that the prophet (PBUH) gave of him being the man in the desert, trying to save insects from going into the fire.

Jibreel saw hell after it was wrapped in these desires and passions. Then he saw Jannah and saw that you have to go through difficult obstacles and disliked acts to reach Jannah. Jibreel returned and said, ***“Now, I don’t think anyone will make it to Jannah. I think all of them will go to hell.”***

The following hadith Qudsi sums up the above story:

- ❖ On the authority of Abu Hurairah (may Allah be pleased with him), who said that the Messenger of Allah (PBUH) said: When Allah created Paradise and Hell-fire, He sent Gabriel to Paradise, saying: Look at it and at what I have prepared therein for its inhabitants. The Prophet (PBUH) said: So he came to it and looked at it and at what Allah had prepared therein for its inhabitants. The Prophet (PBUH) said: So he returned to Him and said: By your glory, no one hears of it without entering it. So He ordered that it be encompassed by forms of hardship, and He said: Return to it and look at what I have prepared therein for its inhabitants. The Prophet (pbuh) said: So he returned to it and found that it was encompassed by forms of hardship (1). Then he returned to Him and said: By Your glory, I fear that no one will enter it. He said: Go to Hell-fire and look at it and what I have prepared therein for its inhabitants, and he found that it was in layers, one above the other. Then he returned to Him and said: By Your glory, no one who hears of it will enter it. So He ordered that it be encompassed by lusts. Then He said: Return to it. And he returned to it and said: By Your glory, I am frightened that no one will escape from entering it. (1) The Arabic word used here is "makarih", the literal meaning of which is "things that are disliked". In this context it refers to forms of religious discipline that man usually finds onerous. [It was related by Tirmithi, who said that it was a good and sound Hadith, also by Abu Dawud and an-Nasa'i].

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَمَّا خَلَقَ اللَّهُ الْجَنَّةَ وَالنَّارَ أَرْسَلَ جِبْرِيلَ إِلَى الْجَنَّةِ فَقَالَ انْظُرْ إِلَيْهَا وَإِلَى مَا أَعَدَدْتُ لِأَهْلِهَا فِيهَا . قَالَ: فَجَاءَهَا وَنَظَرَ إِلَيْهَا وَإِلَى مَا أَعَدَّ اللَّهُ لِأَهْلِهَا فِيهَا. قَالَ: فَرَجَعَ إِلَيْهِ قَالَ: فَوَعِزَّتِكَ لَا يَسْمَعُ بِهَا أَحَدٌ إِلَّا دَخَلَهَا فَأَمَرَ بِهَا فَحُقَّتْ بِالْمَكَارِهِ فَقَالَ: ارْجِعْ إِلَيْهَا ، فَانْظُرْ إِلَى مَا أَعَدَدْتُ لِأَهْلِهَا فِيهَا ، قَالَ: فَرَجَعَ إِلَيْهَا ، فَإِذَا هِيَ قَدْ حُقَّتْ بِالْمَكَارِهِ ، فَرَجَعَ إِلَيْهِ ، فَقَالَ: وَعِزَّتِكَ لَقَدْ خِفْتُ أَنْ لَا يَدْخُلَهَا أَحَدٌ قَالَ: أَذْهَبُ إِلَى النَّارِ فَانْظُرْ إِلَيْهَا ، وَإِلَى مَا أَعَدَدْتُ لِأَهْلِهَا فِيهَا . فَإِذَا هِيَ يَرْكَبُ بَعْضُهَا بَعْضًا ، فَرَجَعَ إِلَيْهِ ، فَقَالَ: وَ عِزَّتِكَ لَا يَسْمَعُ بِهَا أَحَدٌ فَيَدْخُلُهَا . فَأَمَرَ بِهَا فَحُقَّتْ بِالشَّهَوَاتِ ، فَقَالَ: ارْجِعْ إِلَيْهَا ، فَرَجَعَ إِلَيْهَا ، فَقَالَ: وَ عِزَّتِكَ لَقَدْ خَشِيتُ أَنْ لَا يَنْجُو مِنْهَا أَحَدٌ إِلَّا دَخَلَهَا. (رواه الترمذي و قال حديث حسن صحيح و كذلك أبو داود والنسائي)

An-Nawawi (who has the best commentary on Sahih Muslim) comments on this hadith and says:

- ❖ “Hell fire and Paradise are covered with a veil, and you cannot get to the veiled unless you cross the veil. And crossing the veil to get to Jannah is by going through the disliked and difficult things. For example, being very active in ‘ibaadah; having commitment to ‘ibaadah; being patient; not getting angry; being forgiving; having compassion; giving sadaqa; and staying away from the sins.”

SECTION 2: DESCRIPTION OF PARADISE

2.1 Introduction

Our final destination is the life of the Hereafter, where we end up either in Jannah (Paradise) or Jahannam (Hellfire), depending on what we worked towards in this life. Paradise is the aim and the hope of every Muslim. But like trying to attain any goal, in order to achieve success, one must have a well-defined plan, and it must be implemented.

Allah says:

- ❖ You who believe! Be careful of (your duty to) Allah and seek means of nearness to Him and strive hard in His way that you may be successful. [Al-Ma'ida 5:35]

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ
(35)

To prepare for our journey, we need to find out what our destination is like; who are its people, and most importantly, how to get there.

The Prophet (PBUH) told us that within Paradise are things that no eyes have ever seen, nor ears have ever heard, and that things in it are beyond our imagination and comprehension. But we all have our own personal ideas of what eternal bliss would be like.

Allah has also described Paradise in many places in the Qur'an. So let us now take a look at what He has in store for the believers:

- ❖ "The description of Paradise which the Muttaqoon have been promised is that in it are rivers of water, the taste and smell of which are never changed. Rivers of milk the taste of which will remain unchanged. Rivers of wine that will be delicious to those who drink from it and rivers of clear, pure honey. For them will be every kind of fruit and forgiveness from their Lord." [Mohammad 47:15]

مَثَلُ الْجَنَّةِ الَّتِي وُعدَ الْمُتَّقُونَ فِيهَا أَنْهَارٌ مِنْ مَاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ مِنْ لَبَنٍ لَمْ يَتَغَيَّرَ طَعْمُهُ وَأَنْهَارٌ مِنْ خَمْرٍ لَذَّةٍ لِلشَّارِبِينَ وَأَنْهَارٌ مِنْ عَسَلٍ مُصَفًّى وَلَهُمْ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَمَغْفِرَةٌ مِنْ رَبِّهِمْ كَمَنْ هُوَ خَالِدٌ فِي النَّارِ وَسُقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءُهُمْ
(15)

- ❖ "And their recompense shall be Paradise, and silken garments, because they were patient. Reclining on raised thrones, they will see there neither the excessive heat of the sun, nor the excessive bitter cold, (as in Paradise there is no sun and no moon). The shade will be

close upon them, and bunches of fruit will hang low within their reach. Vessels of silver and cups of crystal will be passed around amongst them, crystal-clear, made of silver. They will determine the measure of them according to their wishes. They will be given a cup (of wine) mixed with Zanjabeel, and a fountain called Salsabeel. Around them will (serve) boys of perpetual youth. If you see them, you would think they are scattered pearls. When you look there (in Paradise) you will see a delight (that cannot be imagined), and a Great Dominion. Their garments will be of fine green silk and gold embroidery. They will be adorned with bracelets of silver, and their Lord will give them a pure drink." [Al-Insan 76:12-21]

وَجَزَاهُمْ بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا (12) مُتَكِنِينَ فِيهَا عَلَى الْأَرَائِكِ لَا يَرَوْنَ فِيهَا شَمْسًا وَلَا زَمْهَرِيرًا (13) وَدَانِيَةً عَلَيْهِمْ ظِلَالُهَا وَذُلَّتْ أُفُوقُهَا تَذِيلًا (14) وَيُطَافُ عَلَيْهِمْ بِأَنِيَّةٍ مِنْ فِضَّةٍ وَأَكْوَابٍ كَانَتْ قَوَارِيرًا (15) قَوَارِيرًا مِنْ فِضَّةٍ قَدَرُوهَا تَقْدِيرًا (16) وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنْجَبِيلًا (17) عَيْنًا فِيهَا تُسَمَّى سَلْسَبِيلًا (18) وَيَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُخَلَّدُونَ إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَنثورًا (19) وَإِذَا رَأَيْتَ ثَمَّ رَأَيْتَ نَعِيمًا وَمُلَكًا كَبِيرًا (20) عَلَيْهِمْ ثِيَابٌ سُنْدُسٍ خُضْرٌ وَإِسْتَبْرَقٌ وَحُلُوا أَسَاوِرَ مِنْ فِضَّةٍ وَسَقَاهُمْ رَبُّهُمْ شَرَابًا طَهُورًا (21)

- ❖ "Verily, the dwellers of Paradise that Day, will be busy in joyful things. They and their wives will be in pleasant shade, reclining on thrones. They will have therein fruits (of all kinds), and all that they will ask for. (It will be said to them): "Salamun" (Peace be on you), a Word from the Lord, Most Merciful." [Ya Seen 36:55-58]

إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي شُغْلٍ فَاكِهِونَ (55) هُمْ وَأَزْوَاجُهُمْ فِي ظِلَالٍ عَلَى الْأَرَائِكِ مُتَكئونَ (56) لَهُمْ فِيهَا فَاكِهَةٌ وَلَهُمْ مَا يَدْعُونَ (57) سَلَامٌ قَوْلًا مِنْ رَبِّ رَحِيمٍ (58)

Can you imagine?

Wearing the finest silk clothing and sitting on chairs made of gold and precious stones? Those who disbelieve in the words of Allah, say that this is all a fairy-tale, fabricated by a so-called Prophet. But we know that Allah is the Truthful and that His Messenger (PBUH), spoke only what was revealed to him from the Most Truthful. Allah (SWT) describes Paradise for us in the Qur'an, He (SWT) says:

- ❖ "So no soul knows the delights of the eyes which is hidden for them; a reward for what they did." [As-Sajdah 32:17]
- فَلَا تَعْلَمُ نَفْسٌ مِمَّا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ (17)

2.2 Description of Paradise in the Quran

Surah: 2. Al-Baqara

- ❖ 25. But give glad tidings to those who believe and work righteousness that their portion is Gardens beneath which rivers flow. Every time they are fed with fruits therefrom they say: "Why this is what we were fed with before" for they are given things in similitude; and they have therein companions (pure and holy); and they abide therein (for ever).

وَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رِزْقًا قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ وَأَنُوتُوا بِهِ مُنْتَثَبِينَ وَلَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَهُمْ فِيهَا خَالِدُونَ (25)

Surah: 3. Al-Imran

- ❖ 15. Say: shall I give you glad tidings of things far better than those? For the righteous are Gardens in nearness to their Lord with rivers flowing beneath; Therein is their eternal home; with spouses purified and the good pleasure of Allah, for in Allah's sight are (all) His servants.

قُلْ أُوْنِيبُكُمْ بِخَيْرٍ مِنْ ذَلِكَ لِلَّذِينَ اتَّقَوْا عِنْدَ رَبِّهِمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُطَهَّرَةٌ وَرِضْوَانٌ مِنَ اللَّهِ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ (15)

- ❖ 133. Be quick in the race for forgiveness from your Lord and for a garden whose width is that (of the whole) of the heavens and of the earth prepared for the righteous.

وَسَارِعُوا إِلَى مَغْفِرَةٍ مِنْ رَبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ (133)

Surah: 4. An-Nisa'a

- ❖ 57. But those who believe and do deeds of righteousness We shall soon admit to gardens with rivers flowing beneath their eternal home: therein shall they have companions pure and holy: We shall admit them to shades cool and ever deepening.

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا لَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَنُدْخِلُهُمْ ظِلًّا ظَلِيلًا (57)

Surah: 7. Al-A'raf

- ❖ 43. And We shall remove from their hearts any lurking sense of injury; beneath them will be rivers flowing; and they shall say: "Praise be to Allah Who hath guided us to this (felicity): never could we have

found guidance had it not been for the guidance of Allah: indeed it was the truth that the apostles of our Lord brought unto us." And they shall hear the cry: "Behold! The garden before you! Ye have been made its inheritors for your deeds (of righteousness).

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غَلٍّ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ لَقَدْ جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ وَنُودُوا أَنْ تُلْكُمُ الْجَنَّةَ أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ (43)

- ❖ 44. The companions of the garden will call out to the companions of the fire: "We have indeed found the promises of our Lord to us true: have you also found your Lord's promises true?" They shall say "yes"; but a crier shall proclaim between them: "the curse of Allah is on the wrong- doers.

وَنَادَى أَصْحَابُ الْجَنَّةِ أَصْحَابَ النَّارِ أَنْ قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا فَهَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا قَالُوا نَعَمْ فَأَذَّنَ مُؤَذِّنٌ بَيْنَهُمْ أَنْ لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ (44)

Surah: 9. At-Tawbah

- ❖ 72. Allah has promised to believers, men and women, gardens under which rivers flow to dwell therein and beautiful mansions in gardens of everlasting bliss. But the greatest bliss in the Good Pleasure of Allah: that is the supreme felicity.

وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسَاكِينَ طَيِّبَةً فِي جَنَّاتٍ عَدْنٍ وَرِضْوَانٌ مِنَ اللَّهِ أَكْبَرُ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ (72)

Surah: 13. Ar-Ra'd

- ❖ 23. Gardens of perpetual bliss: they shall enter there as well as the righteous among their fathers their spouses and their offspring: and angels shall enter unto them from every gate (with the salutation)

جَنَّاتٍ عَدْنٍ يَدْخُلُونَهَا وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ (23)

- ❖ 35. The parable of the Garden which the righteous are promised! Beneath it flow rivers: perpetual is the enjoyment thereof and the shade therein: such is the End of the Righteous; and the End of Unbelievers is the Fire.

مَثَلُ الْجَنَّةِ الَّتِي وَعِدَ الْمُتَّقُونَ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ أُكُلُهَا دَائِمٌ وَظِلُّهَا تِلْكَ عُقْبَى الَّذِينَ اتَّقَوْا وَعُقْبَى الْكَافِرِينَ النَّارُ (35)

Surah: 14. Ibrahim

- ❖ 23. But those who believe and work righteousness will be admitted to Gardens beneath which rivers flow to dwell therein for aye with the leave of their Lord: their greeting therein will be: "Peace!"

وَأُدْخِلَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا بِإِذْنِ رَبِّهِمْ تَحِيَّتُهُمْ فِيهَا سَلَامٌ (23)

Surah: 15. Al-Hijr

- ❖ 45. The righteous (will be) amid Gardens and fountains (of clear-flowing water).
- ❖ 46. Their greeting will be): "Enter ye here in Peace and Security.
- ❖ 47. And We shall remove from their hearts any lurking sense of injury: (they will be) brothers (joyfully) facing each other on thrones (of dignity).
- ❖ There no sense of fatigue shall touch them nor shall they (ever) be asked to leave.

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ (45)

ادْخُلُوهَا بِسَلَامٍ آمِنِينَ (46)

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غِلٍّ إِخْوَانًا عَلَى سُرُرٍ مُتَقَابِلِينَ (47)

لَا يَمَسُّهُمْ فِيهَا نَصَبٌ وَمَا هُمْ مِنْهَا بِمُخْرَجِينَ (48)

Surah: 16. An-Nahl

- ❖ 31. Gardens of Eternity which they will enter: beneath them flow (pleasant) rivers: they will have therein all that they wish: thus doth Allah reward the righteous

جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا يُجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُمْ فِيهَا مَا يَشَاءُونَ كَذَلِكَ يَجْزِي اللَّهُ الْمُتَّقِينَ (31)

Surah: 18. Al-Kahf

- ❖ 31. For them will be Gardens of Eternity; beneath them rivers will flow; they will be adorned therein with bracelets of gold and they will wear green garments of fine silk and heavy brocade; they will recline therein on raised thrones. How good the recompense! How beautiful a couch to recline on!

أُولَئِكَ لَهُمْ جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِنْ سُنْدُسٍ وَإِسْتَبْرَقٍ مُتَكَئِينَ فِيهَا عَلَى الْأَرَائِكِ نِعْمَ الثَّوَابُ وَحَسُنَتْ مُرْتَفَقًا (31)

Surah: 22. Al-Hajj

- ❖ 14. Verily Allah will admit those who believe and work righteous deeds to Gardens beneath which rivers flow: for Allah carries out all that He plans.

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ إِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ (14)

- ❖ 23. Allah will admit those who believe and work righteous deeds to Gardens beneath which rivers flow: they shall be adorned therein with bracelets of gold and pearls; and their garments there will be of silk.

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ (23)

Surah: 25. Al-Furqaan

- ❖ 15. Say: "Is that best or the eternal Garden promised to the righteous? For them that is a reward as well as a goal (of attainment)."
- ❖ 16. For them there will be therein all that they wish for: they will dwell (there) for aye: a promise to be prayed for from thy Lord."

قُلْ أَدْلِكَ خَيْرٌ أَمْ جَنَّةُ الْخُلْدِ الَّتِي وُعِدَ الْمُتَّقُونَ كَانَتْ لَهُمْ جَزَاءً وَمَصِيرًا (15)
لَهُمْ فِيهَا مَا يَشَاءُونَ خَالِدِينَ كَانَ عَلَى رَبِّكَ وَعْدًا مَسْنُورًا (16)

Surah 35. Fatir

- ❖ 32. Then We have given the Book for inheritance to such of our servants as We have chosen: But there are among them some who wrong their own souls; some who follow a middle course; and some who are, by Allah's leave, foremost in good deeds; That is the highest grace.
- ❖ 33. Gardens of Eternity will they enter: therein will they be adorned with bracelets of Gold and pearls; And their garments there will be of silk.
- ❖ 34. And they will say, "Praise to Allah, who has removed from us [all] sorrow. Indeed, our Lord is Forgiving and Appreciative"
- ❖ 35. He who has settled us in the home of duration out of His bounty. There touches us not in it any fatigue, and there touches us not in it weariness [of mind]."

ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ بإِذْنِ اللَّهِ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ (32)

جَنَّاتٍ عَدْنٍ يَدْخُلُونَهَا يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ
(33)

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزْنَ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ (34)

الَّذِي أَحَلَّنَا دَارَ الْمَقَامَةِ مِنْ فَضْلِهِ لَا يَمَسُّنَا فِيهَا نَصَبٌ وَلَا يَمَسُّنَا فِيهَا لُغُوبٌ (35)

Surah: 37. As-Saffat

- ❖ 40. But the sincere (and devoted) servants of Allah.
- ❖ 41. For them is a Sustenance Determined
- ❖ 42. Fruits (Delights) and they (shall enjoy) honour and dignity.
- ❖ 43. In Gardens of Felicity.
- ❖ 44. Facing each other on Thrones (of dignity).
- ❖ 45. Round will be passed to them a Cup from a clear-flowing fountain.
- ❖ 46. Crystal-white of a taste delicious to those who drink (thereof).
- ❖ 47. Free from headiness; nor will they suffer intoxication therefrom.
- ❖ 48. And beside them will be chaste women; restraining their glances with big eyes (of wonder and beauty).
- ❖ 49. As if they were (delicate) eggs closely guarded.
- ❖ 50. Then they will turn to one another and question one another.
- ❖ 51. One of them will start the talk and say: "I had an intimate companion (on the earth).
- ❖ 52. Who used to say 'What! Art thou amongst those who bear witness to the truth (of the Message)?
- ❖ 53. When we die and become dust and bones shall we indeed receive rewards and punishments?
- ❖ 54. (A voice) said: "Would ye like to look down?
- ❖ 55. He looked down and PBUH him in the midst of the Fire.
- ❖ 56. He said: "By Allah! thou wast little short of bringing me to perdition!
- ❖ 57. Had it not been for the Grace of my Lord I should certainly have been among those brought (there)!
- ❖ 58. Is it (the case) that we shall not die.
- ❖ 59. Except our first death and that we shall not be punished?"
- ❖ 60. Verily this is the supreme achievement!
- ❖ 61. For the like of this let all strive who wish to strive. (As-Saffat 37:40-61)

إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ (40)

أُولَئِكَ لَهُمْ رِزْقٌ مَعْلُومٌ (41)

- فَوَاكِهُ وَهُمْ مُكْرَمُونَ (42)
- فِي جَنَّاتِ النَّعِيمِ (43)
- عَلَى سُرُرٍ مُتَقَابِلِينَ (44)
- يُطَافُ عَلَيْهِمْ بِكَأْسٍ مِنْ مَعِينٍ (45)
- بَيضَاءَ لَذَّةٍ لِلشَّارِبِينَ (46)
- لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُنْزَفُونَ (47)
- وَعِنْدَهُمْ قَاصِرَاتُ الطَّرْفِ عِينٌ (48)
- كَأَنَّهُنَّ بَيْضٌ مَكْنُونٌ (49)
- فَاقْبَلْ بَعْضَهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ (50)
- قَالَ قَائِلٌ مِنْهُمْ إِنِّي كَانَ لِي قَرِينٌ (51)
- يَقُولُ أَتِنَّكَ لَمِنَ الْمُصَدِّقِينَ (52)
- أَنَذَا مِنْتَنَا وَكُنَّا تُرَابًا وَ عِظَامًا أَنِنَا لَمَدِينُونَ (53)
- قَالَ هَلْ أَنْتُمْ مُطْلِعُونَ (54)
- فَاطْلَعْ فَرَأَاهُ فِي سَوَاءٍ الْجَحِيمِ (55)
- قَالَ تَاللَّهِ إِن كِدْتَ لَتُزِيدِينَ (56)
- وَلَوْلَا نِعْمَةُ رَبِّي لَكُنْتُ مِنَ الْمُخْضَرِّينَ (57)
- أَفَمَا نَحْنُ بِمَبْتَئِينَ (58)
- إِلَّا مَوْتَتَنَا الْأُولَى وَمَا نَحْنُ بِمُعَذَّبِينَ (59)
- إِنَّ هَذَا لَهُوَ الْفَوْزُ الْعَظِيمُ (60)
- لِمِثْلِ هَذَا فَلْيَعْمَلِ الْعَامِلُونَ (61)

Surah: 38. Saad

- ❖ 49. This is a reminder. And verily, For the righteous, is a beautiful place of (final) return,
- ❖ 50. Gardens of eternity, whose doors will (ever) be open to them;
- ❖ 51. Therein will they recline (at ease); therein can they call (at pleasure) for fruit in abundance, and (delicious) drink;
- ❖ 52. And beside them will be Chaste women restraining their glances, (companions) of equal age.
- ❖ 53. Such is the Promise made to you for the Day of Account!
- ❖ 54. Truly such will be our Bounty (to you); It will never fail

هَذَا ذِكْرٌ وَإِنَّ لِلْمُتَّقِينَ لَحُسْنَ مَآبٍ (49)
 جَنَّاتٍ عَدْنٍ مُمْتَحَةٌ لَهُمْ الْأَبْوَابُ (50)
 مُتَكَبِّرِينَ فِيهَا يَدْعُونَ فِيهَا بِفَاكِهَةٍ كَثِيرَةٍ وَشَرَابٍ (51)
 وَعِنْدَهُمْ قَاصِرَاتُ الطَّرْفِ أَثَرَابٌ (52)
 هَذَا مَا تُوْعَدُونَ لِيَوْمِ الْحِسَابِ (53)
 إِنَّ هَذَا لَرِزْقُنَا مَا لَهُ مِنْ نَفَادٍ (54)

Surah: 39. Az-Zumar

- ❖ 71. The Unbelievers will be led to Hell in crowds; until when they arrive there its gates will be opened and its Keepers will say "Did not apostles come to you from among yourselves rehearsing to you the Signs of your Lord and warning you of the meeting of this Day of yours?" The answer will be: "True: but the Decree of Punishment has been proved true against the Unbelievers!"
- ❖ 72. (To them) will be said: "Enter ye the gates of Hell to dwell therein: and evil is (this) abode of the arrogant!"
- ❖ 73. And those who feared their Lord will be led to the Garden in crowds: until behold they arrive there; its gates will be opened: and its Keepers will say: "Peace be upon you! Well have ye done! Enter ye here to dwell therein."
- ❖ 74. They will say: "Praise be to Allah Who has truly fulfilled His promise to us and has given us (this) land in heritage: we can dwell in the Garden as we will: how excellent a reward for those who work (righteousness)!"
- ❖ 75. And thou wilt see the angels surrounding the Throne (Divine) on all sides saying Glory and Praise to their Lord. The Decision between them (at Judgment) will be in (perfect) justice. And the cry (on all sides) will be "Praise be to Allah the Lord of the Worlds!"

وَسِيقَ الَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ زُمَرًا حَتَّىٰ إِذَا جَاءُوهَا فَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ رُسُلٌ مِنْكُمْ يَتْلُونَ عَلَيْكُمْ آيَاتِ رَبِّكُمْ وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا قَالُوا بَلَىٰ وَلَكِنْ حَقَّتْ كَلِمَةُ الْعَذَابِ عَلَى الْكَافِرِينَ (71)

قِيلَ ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَبِئْسَ مَثْوًى الْمُتَكَبِّرِينَ (72)

وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا حَتَّىٰ إِذَا جَاءُوهَا وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَالِدِينَ (73)

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنَا وَعْدَهُ وَأَوْرَثَنَا الْأَرْضَ نَتَّبِعُوهُ مِنَ الْجَنَّةِ حَيْثُ نَشَاءُ فَنِعْمَ أَجْرُ الْعَامِلِينَ (74)

وَتَرَى الْمَلَائِكَةَ حَافِينَ مِنْ حَوْلِ الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَقُضِيَ بَيْنَهُم بِالْحَقِّ وَقِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (75)

Surah: 41. Fussilat

- ❖ 30. In the case of those who say "Our Lord is Allah" and further stand straight and steadfast the angels descend on them (from time to time): "Fear ye not!" (they suggest) "nor grieve! But receive the Glad Tidings of the Garden (of Bliss) the which ye were promised!
- ❖ 31. We are your protectors in this life and in the Hereafter: therein shall ye have all that your souls shall desire; therein shall ye have all that ye ask for!

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ (30) نَحْنُ أَوْلِيَائُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَلَكُمْ فِيهَا مَا تَشْتَهُي أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدَّعُونَ (31)

Surah: 43. Az-Zukhruf

- ❖ 68 -73. My devotees! no fear shall be on you that Day nor shall ye grieve.
- ❖ 69. (Being) those who have believed in Our Signs and bowed (their wills to Ours) in Islam.
- ❖ 70. Enter ye the Garden ye and your wives in (beauty and) rejoicing.
- ❖ 71. To them will be passed round dishes and goblets of gold: there will be there all that the souls could desire all that the eyes could delight in: and ye shall abide therein (for aye).
- ❖ 72. Such will be the Garden of which ye are made heirs for your (good) deeds (in life).
- ❖ 73. Ye shall have therein abundance of fruit from which ye shall have satisfaction.

يَا عِبَادِ لَا خَوْفٌ عَلَيْكُمُ الْيَوْمَ وَلَا أَنْتُمْ تَحْزَنُونَ (68)
الَّذِينَ آمَنُوا بِآيَاتِنَا وَكَانُوا مُسْلِمِينَ (69)
ادْخُلُوا الْجَنَّةَ أَنْتُمْ وَأَزْوَاجُكُمْ تُحْبَرُونَ (70)
يُطَافُ عَلَيْهِمْ بِصِحَافٍ مِنْ ذَهَبٍ وَأَكْوَابٍ وَفِيهَا مَا تَشْتَهُيهِ الْأَنْفُسُ وَتَلَذُّ الْأَعْيُنُ وَأَنْتُمْ فِيهَا خَالِدُونَ (71)
وَتِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنتُمْ تَعْمَلُونَ (72)
لَكُمْ فِيهَا فَاكِهَةٌ كَثِيرَةٌ مِنْهَا تَأْكُلُونَ (73)

Surah: 44. Ad-Dukhaan

- ❖ 51. As to the Righteous (they will be) in a position of Security.
- ❖ 52. Among Gardens and Springs;
- ❖ 53. Dressed in fine silk and in rich brocade they will face each other;
- ❖ 54. So; and We shall Join them to Companions with beautiful big and lustrous eyes.
- ❖ 55. There can they call for every kind of fruit in peace and security;
- ❖ 56. Nor will they there taste Death except the first Death; and He will preserve them from the Penalty of the Blazing Fire;
- ❖ 57. As a Bounty from thy Lord! That will be the supreme achievement!

إِنَّ الْمُتَّقِينَ فِي مَقَامٍ أَمِينٍ (51)

فِي جَنَّاتٍ وَعُيُونٍ (52)

يَلْبَسُونَ مِنْ سُنْدُسٍ وَإِسْتَبْرَقٍ مُتَقَابِلِينَ (53)

كَذَلِكَ وَرَوَّجْنَاهُمْ بِخُورٍ عِينٍ (54)

يَدْعُونَ فِيهَا بِكُلِّ فَاكِهَةٍ آمِنِينَ (55)

لَا يَذُوقُونَ فِيهَا الْمَوْتَ إِلَّا الْمَوْتَةَ الْأُولَىٰ وَوَقَاهُمْ عَذَابَ الْجَحِيمِ (56)

فَضْلًا مِنْ رَبِّكَ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ (57)

Surah: 47. Mohammed

- ❖ 15. (Here is) a Parable of the Garden which the righteous are promised: in it are rivers of water incorruptible: rivers of milk of which the taste never changes; rivers of wine a joy to those who drink; and rivers of honey pure and clear. In it there are for them all kinds of fruits and Grace from their Lord. (Can those in such Bliss) be compared to such as shall dwell for ever in the Fire and be given to drink boiling water so that it cuts up their bowels (to pieces)?

مَثَلُ الْجَنَّةِ الَّتِي وُعدَ الْمُتَّقُونَ فِيهَا أَنْهَارٌ مِنْ مَاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ مِنْ لَبَنٍ لَمْ يَتَغَيَّرَ طَعْمُهُ وَأَنْهَارٌ مِنْ خَمْرٍ لَذَّةٍ لِلشَّارِبِينَ وَأَنْهَارٌ مِنْ عَسَلٍ مُصَفًّى وَلَهُمْ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَمَغْفِرَةٌ مِنْ رَبِّهِمْ كَمَنْ هُوَ خَالِدٌ فِي النَّارِ وَسُقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءُهُمْ (15)

Surah: 55. Ar-Rahman

- ❖ 46. But for such as fear the time when they will stand before (the Judgment Seat of) their Lord there will be two Gardens.
- ❖ 47. Then which of the favours of your Lord will ye deny?
- ❖ 48. Containing all kinds (of trees and delights).
- ❖ 49. Then which of the favours of your Lord will ye deny?

- ❖ 50. In them (each) will be two Springs flowing (free);
- ❖ 51. Then which of the favours of your Lord will ye deny?
- ❖ 52. In them will be Fruits of every kind two and two.
- ❖ 53. Then which of the favours of your Lord will ye deny?
- ❖ 54. They will recline on Carpets whose inner linings will be of rich brocade: the Fruit of the Gardens will be Near (and easy of reach).
- ❖ 55. Then which of the favours of your Lord will ye deny?
- ❖ 56. In them will be (Maidens) Chaste restraining their glances whom no man or Jinn before them has touched
- ❖ 57. Then which of the favours of your Lord will ye deny?
- ❖ 58. Like unto rubies and coral.
- ❖ 59. Then which of the favours of your Lord will ye deny?
- ❖ 60. Is there any Reward for Good other than Good?
- ❖ 61. Then which of the favours of your Lord will ye deny?
- ❖ 62. And besides these two there are two other Gardens
- ❖ 63. Then which of the favours of your Lord will ye deny?
- ❖ 64. Dark green in colour (from plentiful watering).
- ❖ 65. Then which of the favours of your Lord will ye deny?
- ❖ 66. In them (each) will be two springs pouring forth water in continuous abundance:
- ❖ 67. Then which of the favours of your Lord will ye deny?
- ❖ 68. In them will be Fruits and dates and pomegranates:
- ❖ 69. Then which of the favours of your Lord will ye deny?
- ❖ 70. In them will be fair (companions) good beautiful
- ❖ 71. Then which of the favours of your Lord will ye deny?
- ❖ 72. Companions restrained (as to their glances) in (goodly) pavilions
- ❖ 73. Then which of the favour of your Lord will ye deny?
- ❖ 74. Whom no man or Jinn before them has touched
- ❖ 75. Then which of the favours of your Lord will ye deny?
- ❖ 76. Reclining on green Cushions and rich Carpets of beauty.
- ❖ 77. Then which of the favours of your Lord will ye deny?

وَلَمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٍ (46) فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (47) دَوَاتَا أَفْنَانٍ (48)
 فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (49) فِيهِمَا عَيْنَانِ تَجْرِيَانِ (50) فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ
 (51) فِيهِمَا مِنْ كُلِّ فَاكِهَةٍ زَوْجَانِ (52) فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (53) مُتَكِنِينَ عَلَى
 فُرُشٍ بَطَائِنُهَا مِنْ إِسْتَبْرَقٍ وَجَنَى الْجَنَّتَيْنِ دَانٍ (54) فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (55)
 فِيهِنَّ قَاصِرَاتُ الطَّرْفِ لَمْ يَطْمِثْهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ (56) فَبِأَيِّ آلَاءِ رَبِّكُمَا
 تُكَذِّبَانِ (57) كَانَتْهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ (58) فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (59) هَلْ
 جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ (60) فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (61) وَمِنْ دُونِهِمَا
 جَنَّاتٌ (62) فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (63) مُدْهَمَمَاتٌ (64) فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ
 (65) فِيهِمَا عَيْنَانِ نَضَّاخَتَانِ (66) فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (67) فِيهِمَا فَاكِهَةٌ

وَنَحْلُ وَرَمَانُ (68) فَبَائِي آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (69) فِيهِنَّ خَيْرَاتٌ حِسَانُ (70) فَبَائِي
 آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (71) حُورٌ مَّقْصُورَاتٌ فِي الْخِيَامِ (72) فَبَائِي آلَاءِ رَبِّكُمَا تُكَذِّبَانِ
 (73) لَمْ يَطْمِئْنَهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌ (74) فَبَائِي آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (75) مُتَكِنِينَ
 عَلَى رَفْرَفٍ خُضِرٍ وَعَبَقَرِيٍّ حِسَانِ (76) فَبَائِي آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (77)

Surah: 56. Al-Waaqi'ah

- ❖ 10. And those Foremost (in Faith) will be Foremost (in the Hereafter).
- ❖ 11. These will be those Nearest to Allah:
- ❖ 12. In Gardens of Bliss:
- ❖ 13. A number of people from those of old
- ❖ 14. And a few from those of later times.
- ❖ 15. (They will be) on Thrones encrusted (with gold and precious stones).
- ❖ 16. Reclining on them facing each other.
- ❖ 17. Round about them will (serve) youths of perpetual (freshness).
- ❖ 18. With goblets (shining) beakers and cups (filled) out of clear-flowing fountains:
- ❖ 19. No after-ache will they receive therefrom nor will they suffer intoxication:
- ❖ 20. And with fruits any that they may select;
- ❖ 21. And the flesh of fowls any that they may desire.
- ❖ 22. And (there will be) Companions with beautiful big and lustrous eyes- -
- ❖ 23. Like unto Pearls well-guarded.
- ❖ 24. A Reward for the Deeds of their past (Life).
- ❖ 25. No frivolity will they hear therein nor any taint of ill
- ❖ 26. Only the saying "Peace! Peace."
- ❖ 27. The Companions of the Right Hand what will be the Companions of the Right Hand?
- ❖ 28. (They will be) among lote trees without thorns
- ❖ 29. Among Talh trees with flowers (or fruits) piled one above another
- ❖ 30. In shade long-extended
- ❖ 31. By water flowing constantly
- ❖ 32. And fruit in abundance
- ❖ 33. Whose season is not limited nor (supply) forbidden
- ❖ 34. And on Thrones (of Dignity) raised high.
- ❖ 35. We have created (their Companions) of special creation.
- ❖ 36. And made them virgin-pure (and undefiled)
- ❖ 37. Beloved (by nature) equal in age
- ❖ 38. For the companions of the Right Hand.

- ❖ 39. A (goodly) number from those of old
- ❖ 40. And a (goodly) number from those of later times.

وَالسَّابِقُونَ السَّابِقُونَ (10) أُولَئِكَ الْمُقَرَّبُونَ (11) فِي جَنَّاتِ النَّعِيمِ (12) ثَلَاثَةٌ مِنَ
الْأُولَئِينَ (13) وَقَلِيلٌ مِنَ الْآخِرِينَ (14) عَلَى سُرُرٍ مَوْضُونَةٍ (15) مُتَكِبِينَ عَلَيْهَا
مُتَقَابِلِينَ (16) يَطُوفُ عَلَيْهِمْ وُلَدَانٌ مُخَلَّدُونَ (17) بِأَكْوَابٍ وَأَبَارِيقَ وَكَأْسٍ مِنْ
مَعِينٍ (18) لَا يُصَدَّعُونَ عَنْهَا وَلَا يُنْزَفُونَ (19) وَفَاكِهَةٍ مِمَّا يَتَخَيَّرُونَ (20) وَلَحْمِ
طَيْرٍ مِمَّا يَشْتَهُونَ (21) وَخُورٍ عَيْنٍ (22) كَأَمْثَالِ اللُّؤْلُؤِ الْمَكْنُونِ (23) جَزَاءً بِمَا
كَانُوا يَعْمَلُونَ (24) لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْثِيمًا (25) إِلَّا قِيلًا سَلَامًا سَلَامًا
(26) وَأَصْحَابُ الْيَمِينِ مَا أَصْحَابُ الْيَمِينِ (27) فِي سِدْرٍ مَخْضُودٍ (28) وَطَلْحٍ
مَنْضُودٍ (29) وَظِلٍّ مَمْدُودٍ (30) وَمَاءٍ مَسْكُوبٍ (31) وَفَاكِهَةٍ كَثِيرَةٍ (32) لَا
مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ (33) وَفُرُشٍ مَرْفُوعَةٍ (34) إِنَّا أَنْشَأْنَاهُنَّ إِنِشَاءً (35)
فَجَعَلْنَاهُنَّ أَبْكَارًا (36) غُرْبًا أَنْثَرَابًا (37) لِأَصْحَابِ الْيَمِينِ (38) ثَلَاثَةٌ مِنَ الْأُولَئِينَ
(39) وَثَلَاثَةٌ مِنَ الْآخِرِينَ (40)

Surah: 69. Al-Haaqqah

- ❖ 19. Then He that will be given his Record in his right hand will say:
"Ah here! read ye my Record!
- ❖ 20. "I did really understand that my Account would (one Day) reach
me!"
- ❖ 21. And he will be in a life of Bliss
- ❖ 22. In a Garden on high
- ❖ 23. The Fruits whereof (will hang in bunches) low and near.
- ❖ 24. "Eat ye and drink ye with full satisfaction; because of the (good)
that ye sent before you in the days that are gone!"

فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَيَقُولُ هَؤُلَاءِ أَقْرَأُوا كِتَابِيهِ (19) إِنِّي ظَنَنْتُ أَنِّي مُلَاقٍ
حِسَابِيهِ (20) فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ (21) فِي جَنَّةٍ عَالِيَةٍ (22) قُطُوفُهَا دَانِيَةٌ
(23) كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ (24)

Surah: 76. Al-Insaan

- ❖ 5. As to the Righteous they shall drink of a Cup (of Wine) mixed with
Kafur
- ❖ 6. A Fountain where the Devotees of Allah do drink making it flow in
unstinted abundance.
- ❖ 7. They perform (their) vows and they fear a Day whose evil flies far
and wide.
- ❖ 8. And they feed for the love of Allah the indigent the orphan and the
captive
- ❖ 9. (Saying) "We feed you for the sake of Allah alone: No reward do
we desire from you nor thanks.

- ❖ 10. "We only fear a Day of distressful Wrath from the side of our Lord."
- ❖ 11. But Allah will deliver them from the evil of that Day and will shed over them a light of Beauty and a (blissful) Joy
- ❖ 12. And because they were patient and constant He will reward them with a Garden and (garments of) silk.
- ❖ 13. Reclining in the (Garden) on raised thrones they will see there neither the sun's (excessive heat) nor (the moon's) excessive cold.
- ❖ 14. And the shades of the (Garden) will come low over them and the bunches (of fruit) there will hang low in humility.
- ❖ 15. And amongst them will be passed round vessels of silver and goblets of crystal
- ❖ 16. Crystal-clear made of silver: they will determine the measure thereof (according to their wishes).
- ❖ 17. And they will be given to drink there of a Cup (of Wine) mixed with Zanjabil
- ❖ 18. A fountain there called Salsabil.
- ❖ 19. And round about them will (serve) youths of perpetual (freshness): if thou seest them thou wouldst think them scattered Pearls.
- ❖ 20. And when thou lookest it is there thou wilt see a Bliss and a Realm Magnificent.
- ❖ 21. Upon them will be green Garments of fine silk and heavy brocade and they will be adorned with Bracelets of silver; and their Lord will give to them to drink of a Wine Pure and Holy.
- ❖ 22. "Verily this is a Reward for you and your Endeavour is accepted and recognized."

إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِنْ كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا (5) عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا (6) يُوفُونَ بالنَّدَرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا (7) وَيُطْعَمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا (8) إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكُورًا (9) إِنَّا نَخَافُ مِنْ رَبِّنَا يَوْمًا عَبُوسًا قَمْطَرِيرًا (10) فَوَقَاهُمُ اللَّهُ شَرَّ ذَلِكَ الْيَوْمِ وَلَقَّاهُمْ نَضْرَةً وَسُرُورًا (11) وَجَزَاهُمْ بِمَا صَبَرُوا جَنَّةً وَخَرِيرًا (12) مُتَكِنِينَ فِيهَا عَلَى الْأَرَائِكِ لَا يَرَوْنَ فِيهَا شَمْسًا وَلَا زَمَهْرِيرًا (13) وَدَانِيَةً عَلَيْهِمْ ظِلَالُهَا وَذُلَّتْ أُطُوفُهَا تَذَلِيلًا (14) وَيُطَافُ عَلَيْهِمْ بِانِّيَةِ مِنْ فِضَّةٍ وَأَكْوَابٍ كَانَتْ قَوَارِيرًا (15) قَوَارِيرًا مِنْ فِضَّةٍ قَدَّرُوهَا تَقْدِيرًا (16) وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا رَنْجَبِيلًا (17) عَيْنًا فِيهَا تُسَمَّى سَلْسَبِيلًا (18) وَيَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُخَلَّدُونَ إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَنثورًا (19) وَإِذَا رَأَيْتَ ثَمَّ رَأَيْتَ نَعِيمًا وَمُلَكًا كَبِيرًا (20) عَلَيْهِمْ ثِيَابٌ سُنْدُسٌ خُضْرٌ وَإِسْتَبْرَقٌ وَخُلُوعًا أَسَاوِرٌ مِنْ فِضَّةٍ

وَسَقَاهُمْ رَبُّهُمْ شَرَابًا طَهُورًا (21) إِنَّ هَذَا كَانَ لَكُمْ جَزَاءً وَكَانَ سَعْيُكُمْ مَشْكُورًا
(22)

Surah: 77. Al-Mursalaat

- ❖ 41. As to the righteous, they shall be amidst (cool) shades and springs (of water)
- ❖ 42. And (they shall have) fruits, -all they desire.
- ❖ 43. "Eat ye and drink ye to your heart's content: For that ye worked (righteousness).
- ❖ 44. Thus do We certainly reward the doers of good.

إِنَّ الْمُتَّقِينَ فِي ظِلَالٍ وَغُيُونٍ (41) وَقَوَائِكَ مِمَّا يَشْتَهُونَ (42) كُلُوا وَاشْرَبُوا هَنِيئًا
بِمَا كُنْتُمْ تَعْمَلُونَ (43) إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ (44)

Surah: 78. An-Naba'

- ❖ 31. Verily for the righteous there will be a fulfilment of (the Heart's) desires;
- ❖ 32. Gardens enclosed and Grape-vines;
- ❖ 33. Companions of Equal Age;
- ❖ 34. And a Cup full (to the Brim).
- ❖ 35. No Vanity shall they hear therein nor Untruth
- ❖ 36. Recompense from thy Lord a Gift (amply) sufficient

إِنَّ لِلْمُتَّقِينَ مَفَازًا (31) حَدَائِقَ وَأَعْنَابًا (32) وَكَوَاعِبَ أَتْرَابًا (33) وَكَأْسًا دِهَاقًا
(34) لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِدَابًا (35) جَزَاءً مِنْ رَبِّكَ عَطَاءً حِسَابًا (36)

Surah: 83. Al-Mutafiffeen

- ❖ 18. Nay verily the Record of the Righteous is (preserved) in `Illyin.
- ❖ 19. And what will explain to thee what `Illyin is?
- ❖ 20. (There is) a Register (fully) inscribed.
- ❖ 21. To which bear witness those Nearest (to Allah).
- ❖ 22. Truly the Righteous will be in Bliss:
- ❖ 23. On Thrones (of Dignity) will they command a sight (of all things):
- ❖ 24. Thou wilt recognize in their Faces the beaming brightness of Bliss.
- ❖ 25. Their thirst will be slaked with Pure Wine sealed:
- ❖ 26. The seal thereof will be Musk: and for this let those aspire who have aspirations:
- ❖ 27. With it will be (given) a mixture of Tasnim:
- ❖ 28. A spring from (the waters) whereof drink those Nearest to Allah.

كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عَلَيِّينَ (18) وَمَا أَدْرَاكَ مَا عِلِّيُّونَ (19) كِتَابٌ مَرْقُومٌ (20) يَشْهَدُهُ الْمُقَرَّبُونَ (21) إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ (22) عَلَى الْأَرَائِكِ يَنْظُرُونَ (23) تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ (24) يُسْقَوْنَ مِنْ رَحِيقٍ مَخْتُومٍ (25) خِتَامُهُ مِسْكٌ وَفِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ (26) وَمِمَّا رَزَقَهُ مِنْ تَحْتِهَا عَيْنًا (27) يَشْرَبُ بِهَا الْمُقَرَّبُونَ (28)

Surah: 88. Al-Ghaashiyah

- ❖ 8. (Other) faces that Day will be joyful.
- ❖ 9. Pleased with their Striving
- ❖ 10. In a Garden on high
- ❖ 11. Where they shall hear no (word) of vanity:
- ❖ 12. Therein will be a bubbling spring:
- ❖ 13. Therein will be Thrones (of dignity) raised on high.
- ❖ 14. Goblets placed (ready).
- ❖ 15. And Cushions set in rows
- ❖ 16. And rich carpets (All) spread out.

وُجُوهُ يَوْمَئِذٍ نَاعِمَةٌ (8) لِسَعْيِهَا رَاضِيَةٌ (9) فِي جَنَّةٍ عَالِيَةٍ (10) لَا تَسْمَعُ فِيهَا لَاغِيَةً (11) فِيهَا عَيْنٌ جَارِيَةٌ (12) فِيهَا سُرُرٌ مَرْفُوعَةٌ (13) وَأَكْوَابٌ مَوْضُوعَةٌ (14) وَنَمَارِقُ مَصْفُوفَةٌ (15) وَزَرَابِيُّ مَبْثُوثَةٌ (16)

2.3 Description of Paradise in the Hadith

- ❖ Narrated Abu Sa'id Al-Khudri: The Prophet (PBUH) said, "The people of Paradise will look at the dwellers of the lofty mansions (i.e. a superior place in Paradise) in the same way as one looks at a brilliant star far away in the East or in the West on the horizon: all that is because of their superiority over one another (in rewards)." On that the people said, "O Allah's Messenger! Are these lofty mansions for the prophets which nobody else can reach? The Prophet (PBUH) replied," No! "By Allah in whose Hands my life is, these are for the men who believed in Allah and also believed in the Apostles." [Bukhari]

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنِي مَالِكُ بْنُ أَنَسٍ، عَنْ صَفْوَانَ بْنِ سُلَيْمٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ - رَضِيَ اللَّهُ عَنْهُ - عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِنَّ أَهْلَ الْجَنَّةِ يَنْتَرَاوْنَ أَهْلَ الْعَرْفِ مِنْ فَوْقِهِمْ كَمَا يَنْتَرَاوْنَ الْكُوكَبُ الدَّرِّيُّ الْغَائِبُ فِي الْأَفْقِ مِنَ الْمَشْرِقِ أَوْ الْمَغْرِبِ، لَتَقَاضِلَ مَا بَيْنَهُمْ ". قَالُوا يَا رَسُولَ اللَّهِ، تِلْكَ مَنَازِلُ الْأَنْبِيَاءِ لَا يَبْلُغُهَا غَيْرُهُمْ قَالَ " بَلَى وَالَّذِي نَفْسِي بِيَدِهِ، رَجُلًا آمَنُوا بِاللَّهِ وَصَدَّقُوا الْمُرْسَلِينَ ". (البخاري)

- ❖ Abu Musa (May Allah be pleased with him) said: The Prophet (PBUH) said, "In Jannah the believer will have a tent made of a single hollowed pearl of which the length will be sixty miles in the sky. The

believer will have his wives with him and he will visit them and they will not be able to see one another." [Al-Bukhari and Muslim].

وعن أبي موسى رضي الله عنه أن النبي صلى الله عليه وسلم قال: "إن للمؤمن في الجنة لحيمة من لؤلؤة واحدة مجوفة طولها في السماء ستون ميلاً، للمؤمن فيها أهلون، يطوف عليهم المؤمن فلا يرى بعضهم بعضاً، (متفق عليه).

- ❖ Abu Hurairah narrated that the Messenger of Allah (PBUH) said: "There is not a tree in Paradise except that its tree is of gold." [Jami'At-Tirmithi / Hasanun Gharib]

حَدَّثَنَا أَبُو سَعِيدٍ الْأَشْجِيُّ، حَدَّثَنَا زِيَادُ بْنُ الْحَسَنِ بْنِ الْفَرَاتِ الْقَزَّازُ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَا فِي الْجَنَّةِ شَجَرَةٌ إِلَّا وَسَاقُهَا مِنْ ذَهَبٍ " . قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ حَدِيثِ أَبِي سَعِيدٍ . (جامع الترمذي / حسن غريب)

- ❖ Anas (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "In Jannah there is a market to which the people will come every Friday. The northern wind will blow and shower fragrance on their faces and clothes and, consequently, it will enhance their beauty and loveliness. They will then return to their wives who will also have increased in their beauty and loveliness, and their families will say to them: 'We swear by Allah that you have been increased in beauty and loveliness since leaving us.' Thereupon, they will reply: 'We swear by Allah that you have also been increased in beauty and loveliness since we left you.'" [Muslim].

وعن أنس رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "إن في الجنة سوقاً يأتونها كل جمعة. فتهب ريح الشمال، فتحثوا في وجوههم وثيابهم، فيزدادون حسناً وجمالاً فيرجعون إلى أهلهم، وقد ازدادوا حسناً وجمالاً، فيقول لهم أهلهم: والله لقد ازددتم حسناً وجمالاً! فيقولون: وأنتم والله لقد ازددتم حسناً وجمالاً!" (مسلم).

- ❖ Narrated Jabir bin `Abdullah: Allah's Messenger (PBUH) said: (I saw in a dream that) I entered Paradise, and behold, there was a palace built of gold! I asked, 'For whom is this palace?' They (the angels) replied, 'For a man from the Quraish.' " The Prophet added, "O Ibn Al-Khattab! Nothing stopped me from entering it except your Ghira." `Umar said, "How dare I think of my Ghira being offended by you, O Allah's Messenger?" [Sahih al-Bukhari]

حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ، حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " دَخَلْتُ الْجَنَّةَ فَإِذَا أَنَا بِقَصْرِ مِنْ ذَهَبٍ، فَقُلْتُ لِمَنْ هَذَا فَقَالُوا لِرَجُلٍ مِنْ قُرَيْشٍ. فَمَا مَنَعَنِي أَنْ

أَدْخَلَهُ يَا ابْنَ الْخَطَّابِ إِلَّا مَا أَعْلَمُ مِنْ غَيْرَتِكَ ". قَالَ وَعَلَيْكَ أَغَارُ يَا رَسُولَ اللَّهِ. (البخاري)

- ❖ Narrated Anas ibn Malik: When the Prophet of Allah (PBUH) was lifted to the heavens (for travelling) in Paradise, or as he said, a river whose banks were of transparent or hollowed pearls was presented to him. The angel who was with him struck it with his hand and took out musk. Mohammad (PBUH) then asked the angel who was with him: What is this? He replied: It is al-Kawthar which Allah has given you." [Sunan Abi Dawud / Sahih (Al-Albani)]

حَدَّثَنَا عَاصِمُ بْنُ النَّضْرِ، حَدَّثَنَا الْمُعْتَمِرُ، قَالَ سَمِعْتُ أَبِي قَالَ، حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ : لَمَّا عُرِجَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْجَنَّةِ - أَوْ كَمَا قَالَ - عُرِضَ لَهُ نَهْرٌ حَافَتَاهُ الْيَاقُوتُ الْمُجَبِّبُ أَوْ قَالَ الْمُجَوِّفُ، فَضَرَبَ الْمَلَكُ الَّذِي مَعَهُ يَدَهُ فَاسْتَخْرَجَ مِسْكَ فَقَالَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلْمَلَكِ الَّذِي مَعَهُ : " مَا هَذَا " . قَالَ : هَذَا الْكَوْثَرُ الَّذِي أَعْطَاكَ اللَّهُ عَزَّ وَجَلَّ . (سنن أبو داود، الألباني / صحيح)

2.4 Ibn-Ul-Qayyim: description of the bounties (na'eem) in Paradise

Paradise is the tremendous reward which Allah (SWT) has prepared for His beloved (awliya'a) and those who obey Him. It is the place of complete joy and pleasure, where nothing is lacking and nothing can disturb its purity. What Allah (SWT) and His Messenger have told us about it makes our heads spin because our minds are not able to comprehend the greatness of such blessings?

Ponder to the words of Allah (SWT) in this Qudsi hadith:

- ❖ " Abu Hurairah (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "Allah, the Exalted, has said: 'I have prepared for my righteous slaves what no eye has seen, no ear has heard, and the mind of no man has conceived.' If you wish, recite: 'No person knows what is kept hidden for them of joy as a reward for what they used to do.'" (As-Sajdah 32:17) [Al-Bukhari and Muslim].

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "قال الله تعالى أعددت لعبادي الصالحين ما لا عين رأت ولا أذن سمعت ولا خطر على قلب بشر، واقرؤوا إن شئتم: {فلا تعلم نفس ما أخفي لهم من قرة أعين جزاء بما كانوا يعملون} (السجدة:17) (متفق عليه)

The joys of Paradise are far greater than the pleasures of this world:

- ❖ "Narrated Sahl bin Sa'd Al-Saidi: Allah's Messenger (PBUH) said, "A place in Paradise equal to the size of a lash is better than the whole world and whatever is in it." (Bukhari)

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَوْضِعُ سَوَاطِ فِي الْجَنَّةِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا ". (البخاري)

Admittance to Paradise and salvation from the Fire are according to Allah's will and judgement. It is, therefore; a great victory and tremendous success for those who enter Jannah. As Allah (SWT) says in the Quran:

- ❖ "Only he who is saved far from the Fire and admitted to the Garden, will have indeed attained the object of life [or: been successful]" (Al-Imran 3:185)

...فَمَنْ رُحِزَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ ... (185)

- ❖ "Allah has promised to believers - men and women - Gardens under which rivers flow, to dwell therein [forever], and beautiful mansions in Gardens of everlasting bliss. But the greatest bliss is the Good Pleasure of Allah. That is the supreme felicity [or success]". (At-Tawbah 9:72)

وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتٍ عَدْنٍ وَرِضْوَانٌ مِنَ اللَّهِ أَكْبَرُ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ (72)

- ❖ "...and those who obey Allah and His Messenger will be admitted to Gardens with rivers flowing underneath, to abide therein [forever] and that will be the supreme achievement". (An-Nisa 4:13)

...وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَلِكَ الْفَوْزُ الْعَظِيمُ (13)

Ibn-Al-Qayyim said the following, in regards to the description of the Paradise and the delights that it contains:

- ❖ "And if you ask about its ground and its soil, then it is of musk and saffron.

And if you ask about its roof, then it is the Throne of the Most Merciful.

And if you ask about its rocks, then they are pearls and jewels.

And if you ask about its buildings, then they are made of bricks of gold and silver.

And if you ask about its trees, then it does not contain a single tree except that its trunk is made of gold and silver.

And if you ask about its fruits, then they are softer than butter and sweeter than honey.

And if you ask about its leaves, then they are softer than the softest cloth.

And if you ask about its rivers, then there are rivers of milk whose taste does not change, and rivers of wine that is delicious to those who drink it, and rivers of honey that is pure, and rivers of water that is fresh.

And if you ask about their food, then it is fruits from whatever they will choose, and the meat of whatever birds they desire.

And if you ask about their drink, then it is Tasneem, ginger, and Kaafoor.

And if you ask about their drinking cups, then they are crystal-clear and made of gold and silver.

And if you ask about its shade, then a fast rider would ride in the shade of one of its trees for a hundred years and not escape it.

And if you ask about its vastness, then the lowest of its people would have within his kingdom and walls and palaces and gardens the distance that would be travelled in a thousand years.

And if you ask about its tents and encampments, then one tent is like a concealed pearl that is sixty miles long.

And if you ask about its towers, then they are rooms above rooms in buildings that have rivers running underneath them.

And if you ask about how far it reaches into the sky, then look at the shining star that is visible, as well as those that are far in the heavens that the eyesight cannot possibly reach.

And if you ask about the clothing of its inhabitants, then they are of silk and gold.

And if you ask about its beds, then its blankets are of the finest silk laid out in the highest of its levels.

And if you ask about the faces of its inhabitants and their beauty, then they are like the image of the Moon.

And if you ask about their age, then they are young ones of 33 years in the image of Adam, the father of humanity.

And if you ask about what they will be hearing, then it is the singing of their wives from among the Hoor al-'Ayn, and better than that are

the voices of the Angels and the Prophets, and better than that is the Speech of the Lord of the Worlds.

And if you ask about their servants, then they are young boys of everlasting youth who resemble scattered pearls.

And if you ask about their brides and wives, then they are young and full-breasted and have had the liquid of youth flow through their limbs; the Sun runs along the beauty of her face if she shows it, light shines from between her teeth if she smiles; if you meet her love, then say whatever you want regarding the joining of two lights; he sees his face in the roundness of her cheek as if he is looking into a polished mirror, and he sees the brightness from behind her muscles and bones; if she were to be unleashed upon the World, she would fill what is between the Heavens and the Earth with a beautiful wind, and the mouths of the creation would glorify, praise, and exclaim greatness, and everything between the East and the West would be adorned for her, and every eye would be shut from everything but her, and the light of the Sun would be outshone just as the light of the Sun outshines the light of the stars, and everyone on the face of the Earth would believe in the Ever-Living, the One who Sustains and Protects all the exists.

And the covering on her head is better than the World and all that is in it, and she does not increase with age except in beauty: free from an umbilical cord, childbirth and menses, and pure of mucous, saliva, urine and other filthy things; her youth never fades, her clothing is never worn out, no garment can be created that matches her beauty, and no one who is with her can ever become bored; her attention is restricted to her husband, so she desires none but him, just as his attention is restricted to her so she is the sole object of his desire, and he is with her in utmost safety and security, as none has touched her before of either humans or Jinn.

And if you ask about the Day of Increase (in reward) and the visit of the all-Mighty, all-Wise, and the sight of His Face – free from any resemblance or likeness to anything – as you see the Sun in the middle of the day and the full Moon on a cloudless night, then listen on the day that the caller will call: ‘O People of Paradise! Your Lord – Blessed and Exalted – requests you to visit Him, so come to visit Him!’ So they will say: ‘We hear and obey!’

Until, when they finally reach the wide valley where they will all meet – and none of them will turn down the request of the caller – the Lord – Blessed and Exalted – will order His Chair to be brought there. Then, pulpits of light will emerge, as well as pulpits of pearls,

gemstone, gold, and silver. The lowest of them in rank will sit on sheets of musk, and will not see what those who are on the chairs above them are given. When they are comfortable where they are sitting and are secure in their places, and the caller calls: 'O People of Paradise! You have an appointment with Allah in which He wishes to reward you!' So they will say: 'And what is that reward? Has He not already made our faces bright, made our scales heavy, entered us into Paradise, and pushed us away from the Fire?'

And when they are like that, all of a sudden a light shines that encompasses all of Paradise. So, they raise their heads, and, behold: the Compeller – Exalted is He, and Holy are His Names – has come to them from above them and majestified them and said: 'O People of Paradise! Peace be upon you!' So, this greeting will not be responded to with anything better than: 'O Allah! You are Peace, and from You is Peace! Blessed are You, O possessor of Majesty and Honour!' So the Lord – Blessed and Exalted – will laugh to them and say: 'O People of Paradise! Where are those who used to obey Me without having ever seen Me? This is the Day of Increase!'

So, they will all give the same response: 'We are pleased, so be pleased with us!' So, He will say: 'O People of Paradise! If I were not pleased with you, I would not have made you inhabitants of My Paradise! So, ask of Me!' So, they will all give the same response: 'Show us your Face so that we may look at it!' So, the Lord – Mighty and Majestic – will remove his covering and will majestify them and will cover them with His Light, which, if Allah – the Exalted – had not Willed not to burn them, would have burned them.

And there will not remain a single person in this gathering except that his Lord – the Exalted – will speak to him and say: 'Do you remember the day that you did this and that?' and He will remind him of some of his bad deeds in the Worldly life, so he will say: 'O Lord! Will you not forgive me?' So, He will say: 'Of course! You have not reached this position of yours (in Paradise) except by my forgiveness.'

So, how sweet is this speech to the ears, and how cooled are the righteous eyes by the glance at His Noble Face in the Afterlife...

{Some faces that Day will be shining and radiant, looking at their Lord...} (al-Qiyaamah: 22-3)

[from the amazing and beautiful book Haadi al-Arwaah ilaa Bilaad il-Afraah by Ibn-Al-Qayyim, pg. 193]

2.5 Names of Paradise in the Quran

Jannah has many names mentioned in the Quran:

Al-Husna (the best reward):

- ❖ {For them who have done good is Al-Husna (the best reward)} [Yunus 10:26]

لِّلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ ... (26)

Daar As-Salaam (the Home of Peace):

- ❖ {For them will be Daar As-Salaam (the Home of Peace) with their Lord. And He will be their Protecting Friend because of what they used to do.} [Al-Ana'am 6:127]

لَهُمْ دَارُ السَّلَامِ عِنْدَ رَبِّهِمْ وَهُوَ وَلِيُّهُمْ بِمَا كَانُوا يَعْمَلُونَ (127)

Jannaat 'Adn (Gardens of Perpetual Residence):

- ❖ {Allah has promised the believing men and believing women gardens beneath which rivers flow, wherein they abide eternally, and pleasant dwellings in Jannaat 'Adn (Gardens of Perpetual Residence.))} [At-Tawbah 9:72]

وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسَاكِينٍ طَيِّبَةً فِي جَنَّاتِ عَدْنٍ ... (72)

Jannaat An-Na'eem (the Gardens of Pleasure):

- ❖ {Indeed, those who have believed and done righteous deeds - their Lord will guide them because of their faith. Beneath them rivers will flow in Jannaat An-Na'eem (the Gardens of Pleasure.))} [Yunus 10:9]

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ يَهْدِيهِمْ رَبُّهُمْ بِإِيمَانِهِمْ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ فِي جَنَّاتِ النَّعِيمِ (9)

Daar Al-Muttaqeen (the Home of the Righteous):

- ❖ {And how excellent is Daar Al-Muttaqeen (the Home of the Righteous.)} [An-Nahl 16:30]

... وَلَنِعْمَ دَارُ الْمُتَّقِينَ (30)

Jannaat Al-Firdaws (Gardens of Paradise):

- ❖ {Indeed, those who have believed and done righteous deeds - they will have Jannaat Al-Firdaws (Gardens of Paradise) as a lodging.} [Al-Kahf 18:107]

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا (107)

Jannat Al-Khuld (Garden of Eternity):

- ❖ {Say, "Is that better or Jannat Al-Khuld (the Garden of Eternity) which is promised to the righteous? It will be for them a reward and destination.} [Al-Furqan 25:15]

قُلْ أُولَٰئِكَ خَيْرٌ أَمْ جَنَّةُ الْخُلْدِ الَّتِي وُعِدَ الْمُتَّقُونَ كَانَتْ لَهُمْ جَزَاءً وَمَصِيرًا (15)

Al-Ghurfah (the Chamber):

- ❖ {Those will be awarded Al-Ghurfah (the Chamber) for what they patiently endured, and they will be received therein with greetings and [words of] peace.} [Al-Furqan 25:75]

أُولَٰئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا صَبَرُوا وَيُلَقَّوْنَ فِيهَا تَحِيَّةً وَسَلَامًا (75)

Daar Al-Muqaamah (the Home of Duration):

- ❖ {He who has settled us in Daar Al-Muqaamah (the Home of Duration) out of His bounty. There touches us not in it any fatigue, and there touches us not in it weariness [of mind]."} [Fatir 35:35]

الَّذِي أَحَلَّنَا دَارَ الْمُقَامَةِ مِنْ فَضْلِهِ لَا يَمَسُّنَا فِيهَا نَصَبٌ وَلَا يَمَسُّنَا فِيهَا لُغُوبٌ (35)

Daar Al-Qaraar (the Home of permanent Settlement):

- ❖ {O my people, this worldly life is only [temporary] enjoyment, and indeed, the Hereafter - that is Daar Al-Qaraar (the Home of [permanent] Settlement).} [Ghafir 40:39]

يَا قَوْمِ إِنَّمَا هَذِهِ الْحَيَاةُ الدُّنْيَا مَتَاعٌ وَإِنَّ الْآخِرَةَ هِيَ دَارُ الْقَرَارِ (39)

Dār al-Ākhirah (the Home in the Hereafter):

- ❖ And this worldly life is not but diversion and amusement. And indeed, the home of the Hereafter - that is the [eternal] life, if only they knew. (Al-'Ankabūt 29:64)

وَمَا هَذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا لَهُوٌّ وَلَعِبٌ وَإِنَّ الدَّارَ الْآخِرَةَ لَهِيَ الْحَيَوَانُ لَوْ كَانُوا يَعْلَمُونَ (64)

Al-Jannah: This is the most commonly used term in the Qur'an and Hadith.

- ❖ And give good tidings to those who believe and do righteous deeds that they will have gardens [in Paradise] beneath which rivers flow. Whenever they are provided with a provision of fruit therefrom, they will say, "This is what we were provided with before." And it is given

to them in likeness. And they will have therein purified spouses, and they will abide therein eternally. (al-Baqarah 2: 25)

وَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رِزْقًا قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ وَأَنُوتُوا بِهِ مُتَشَابِهًا وَلَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَهُمْ فِيهَا خَالِدُونَ (25)

- ❖ Say, "Shall I inform you of [something] better than that? For those who fear Allah will be gardens in the presence of their Lord beneath which rivers flow, wherein they abide eternally, and purified spouses and approval from Allah. And Allah is Seeing of [His] servants - (Āl 'Imran 3: 15)

قُلْ أُوْنِيبُكُمْ بِخَيْرٍ مِنْ ذَلِكَ لِلَّذِينَ اتَّقَوْا عِنْدَ رَبِّهِمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُطَهَّرَةٌ وَرِضْوَانٌ مِنَ اللَّهِ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ (15)

Maq'ad al-Ṣidq (Assembly of Truth):

- ❖ In a seat of honour near a Sovereign, Perfect in Ability. (Al-Qamar 54:55)

فِي مَقْعَدٍ صِدْقٍ عِنْدَ مَلِكٍ مُقْتَدِرٍ (55)

Jannatu-l- Ma'awaa (Garden of Refuge):

- ❖ And he certainly saw him in another descent, At the Lote Tree of the Utmost Boundary, Near it is the Garden of Refuge (An-Najm 53: 13-15)

وَلَقَدْ رَآهُ نَزْلَةً أُخْرَى (13) عِنْدَ سِدْرَةِ الْمُنْتَهَى (14) عِنْدَهَا جَنَّةُ الْمَأْوَى (15)

*It is worth-mentioning that paradise is mentioned 139 times in the Quran in both singular and plural forms.

2.6 Levels of Paradise

Allah (SWT) created various jannah levels due to the different levels that people achieved in the world. According to the Tafsir and the scholars' of hadith, jannah has one hundred levels.

- ❖ "It was narrated that Abu Ad-Ad-Darda'a' said: "The Messenger of Allah (PBUH) said: 'Whoever established Salah, pays Zakah, and dies not associating anything with Allah, he has a right from Allah the Mighty and Sublime, that He will forgive him, whether he emigrated, or died in his birthplace.' We said: 'O Messenger of Allah! Shall we not tell the people about it so that they may rejoice?' He said: 'In Paradise there are one hundred levels, (the distance) between each

two of which is like (the distance) between the Heaven and the Earth; Allah has prepared them for the Mujahidin who strive in His cause. Were it not that it would be too difficult for the believers and I cannot find mounts for them - and they do not like to stay behind if I go out (on a campaign) - I would not have stayed behind from any expedition. I wish that I could be killed then brought back to life, then killed again." (An-Nasa'i / Hasan)

أَخْبَرَنَا هَارُونُ بْنُ مُحَمَّدٍ بْنِ بَكَّارٍ بْنِ بِلَالٍ، قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى بْنِ الْقَاسِمِ بْنِ سَمِيعٍ، قَالَ حَدَّثَنَا زَيْدُ بْنُ وَاقِدٍ، قَالَ حَدَّثَنِي بُسْرُ بْنُ عُبَيْدِ اللَّهِ، عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ، عَنْ أَبِي الدَّرْدَاءِ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَنْ أَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَمَاتَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا كَانَ حَقًّا عَلَى اللَّهِ عَزَّ وَجَلَّ أَنْ يَغْفِرَ لَهُ هَاجَرَ أَوْ مَاتَ فِي مَوْلِدِهِ " . فَقُلْنَا يَا رَسُولَ اللَّهِ أَلَا تُخِيرُ بِهَا النَّاسَ فَيَسْتَبْشِرُوا بِهَا فَقَالَ " إِنَّ لِلْجَنَّةِ مِائَةَ دَرَجَةٍ بَيْنَ كُلِّ دَرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ أَعَدَّهَا اللَّهُ لِلْمُجَاهِدِينَ فِي سَبِيلِهِ وَلَوْلَا أَنْ أَشَقَّ عَلَى الْمُؤْمِنِينَ وَلَا أَجِدُ مَا أَحْمِلُهُمْ عَلَيْهِ وَلَا تَطِيبُ أَنْفُسُهُمْ أَنْ يَتَخَلَّفُوا بَعْدِي مَا قَعَدْتُ خَلْفَ سَرِيَّةٍ وَلَوْ دِدْتُ أَنِّي أُقْتَلُ ثُمَّ أُحْيَا ثُمَّ أُقْتَلُ " . (النسائي / حسن)

However, the narrations about the number of the levels in Jannah differ:

Ibn Abbas's point of view is that "Jannah has seven levels"

- ❖ In a narration from Ibn Abbas (may Allah be pleased with him), it is stated that jannah has seven levels which are "Firdaws, Jannat al-Adn, Jannat An-Na'im, Dar-ul Khlud, Jannat-ul Mawa, Dar-us Salam and Illiyyun. In each of the levels, there are degrees and grades which Mumins will have in return for their good deeds and righteousness. (Baydawi)

There are no other narrations about Jannah being seven levels except this above mentioned Hadith.

According to many scholars, there are one hundred levels in Jannah:

- ❖ "Ubadah bin As-Samit narrated that the Messenger of Allah (PBUH) said: "In Paradise, there are a hundred levels, what is between every two levels is like what is between the heavens and the earth. Al-Firdaus is the highest level, and from it the four rivers of Paradise are made to flow forth. So when you ask Allah, ask Him for Al-Firdaus." (Jami' Thirmidhi / Sahih)

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ، أَخْبَرَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا هَمَّامٌ، حَدَّثَنَا زَيْدُ بْنُ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ عَبَادَةَ بْنِ الصَّامِتِ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " فِي الْجَنَّةِ مِائَةُ دَرَجَةٍ مَا بَيْنَ كُلِّ دَرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ

وَالْفِرْدَوْسُ أَعْلَاهَا دَرَجَةٌ وَمِنْهَا تُفَجَّرُ الْأَنْهَارُ الْجَنَّةُ الْأَرْبَعَةُ وَمِنْ فَوْقِهَا يَكُونُ الْعَرْشُ
فَإِذَا سَأَلْتُمْ اللَّهَ فَسَلُّوهُ الْفِرْدَوْسَ " (جامع الترمذي / صحيح)

Some scholars indicated that the expression of “100 levels” refers to the “grades” that exist in each level of paradise.

Some scholars stated that expression of “100 levels” refers to the plurality. Jannah is not one level. It is 100 levels and the distance of each level is further than the other. The dwellers will dwell in the level appropriate to their deeds.

2.7 The gates of Paradise

Paradise has eight gates. One of its gates is called Ar-Rayyân, through which only the observers of the fast would enter on the Day of Resurrection. The width of one door is covered by a fast rider in three days. A day will come when people will be crowded before that gate.

The eight doors of Jannah are as follows:

- 1) Baabu-s- Salaah: Those who are punctual in observing their Salaah will be granted entry through this door.
- 2) Baabul Jihad: Those who participate in Jihad will be granted entry through this door.
- 3) Baabu-s- Sadaqah: Those who frequently give Sadaqah will be admitted into Jannah through this door.
- 4) Baabur Rayyaan: The people who constantly observe the fast will be granted entry through this door.
- 5) Baabul Hajj: Those who observe the pilgrimage will be admitted through this door.
- 6) Baabul Kaazimeenal Ghaiz Wal ‘Aafina ‘Anin Naas: This door is reserved for those who suppress their anger and pardon others.
- 7) Baabul Aiman: This door is reserved for the entry of such people who are saved from reckoning and chastisement.
- 8) Baab-u-Thikr: Those who excessively remember Allah will be admitted through this door.

The above mentioned gates have been proven from authentic hadiths. It is beyond our comprehension to understand the nature of these gates, and the manner in which one will enter through them. Ibn Hajar has recorded the possibility that these doors are found inside paradise after entering the main gate.

2.8 The soil of Paradise

A number of hadiths have been selected to describe the soil of Paradise:

- ❖ “It was narrated from Ibn ‘Umar that the Messenger of Allah (PBUH) said: “Kawthar is a river in Paradise whose banks are of gold and its bed is of rubies and pearls. Its soil is more fragrant than musk, its water is sweeter than honey and whiter than snow.” [Sahih Al-Jami - Albani / Hasan]

حَدَّثَنَا وَاصِلُ بْنُ عَبْدِ الْأَعْلَى، وَعَبْدُ اللَّهِ بْنُ سَعِيدٍ، وَعَلِيُّ بْنُ الْمُنْذِرِ، قَالُوا حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ مُحَارِبِ بْنِ دِثَارٍ، عَنْ ابْنِ عُمَرَ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " الْكَوْثَرُ نَهْرٌ فِي الْجَنَّةِ حَافَتَاهُ مِنْ ذَهَبٍ مَجْرَاهُ عَلَى الْيَاقُوتِ وَالْدُرِّ تُرْبَتُهُ أَطْيَبُ مِنَ الْمِسْكِ وَمَاؤُهُ أَحْلَى مِنَ الْعَسَلِ وَأَشَدُّ بَيَاضًا مِنَ التَّلَجِّ " . (صحيح الجامع - الألباني/ حسن)

- ❖ Ibn Mas'ud (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "I met Ibrahim (PBUH) on the Night of Ascension (Al-Asra), and he said to me: 'O Mohammad, convey my greetings to your Ummah, and tell them that Jannah has a vast plain of pure soil and sweet water. It is a plain levelled land. The plants grow there by uttering: Subhan-Allah, Al-hamdu lillah, La ilaha illallah and Allahu Akbar (Allah is free from imperfection; praise be to Allah; there is no true god except Allah; and Allah is Greatest)." (At-Tirmithi / Hasan)

وعن ابن مسعود رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "لَقِيتُ إِبْرَاهِيمَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْلَةَ أُسْرِي بِي، فَقَالَ: يَا مُحَمَّدُ أَقْرَأُ أَمْتُكَ مِنْي السَّلَامَ، وَأَخْبَرَهُمْ أَنَّ الْجَنَّةَ طَيِّبَةُ التَّرْبَةِ، عَذْبَةُ الْمَاءِ، وَأَنَّهَا قِيَعَانٌ، وَأَنَّ غُرَاسَهَا: سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ". رواه الترمذي وقال حديث حسن. (الترمذي / حسن)

- ❖ Abu Hurairah narrated: “We said: 'O Messenger of Allah! What is wrong with us that when we are with you our hearts are softened and we feel free of desire for this world, and we are of the people of the Hereafter. But when we depart from you and socialize with our families and our children, we do not recognize ourselves (i.e., we are changed persons)?' So the Messenger of Allah (PBUH) said: 'If you were to be in that condition when you depart from me, the angels would have surely visited you in your houses. And if you did not sin, Allah would surely have brought anew creation that they may sin, so that then He may forgive them. He said: "I said: 'O Messenger of Allah! From what was the creation created?' He said: 'From water.' We said: 'Paradise, what is it constructed of?' He said, 'Bricks of silver and bricks of gold. Its mortar is musk of a strong fragrance, and its pebbles are pearls and rubies, and its earth is saffron. Whoever enters it shall live and shall not suffer, and

shall feel joy and shall not die, nor shall their clothes wear out, nor shall their youth come to an end.' Then he said: 'Three persons, their supplication is not rejected: The just ruler, the fasting person when he breaks his fast, and the supplication of the wronged person. It is raised up above the clouds, and the gates of Heaven are opened up for it, and the Lord, Blessed and Exalted says: I shall surely come to your aid, even if after a time.'" [Jami'At-Tirmithi / Daif. However; this hadith is narrated by different sound asaneed with exactly same wording but divided into two hadiths. Therefore, this hadith is considered as sahih based on that].

حَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ حَمْرَةَ الزَّيَّاتِ، عَنْ زِيَادِ الطَّائِيِّ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قُلْنَا يَا رَسُولَ اللَّهِ مَا لَنَا إِذَا كُنَّا عِنْدَكَ رَقَّتْ قُلُوبُنَا وَزَهَدْنَا فِي الدُّنْيَا وَكُنَّا مِنْ أَهْلِ الْآخِرَةِ فَإِذَا خَرَجْنَا مِنْ عِنْدِكَ فَأَنَسْنَا أَهَالِينَا وَشَمَمْنَا أَوْلَادَنَا أَنْكَرْنَا أَنْفُسَنَا . فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَوْ أَنَّكُمْ تَكُونُونَ إِذَا خَرَجْتُمْ مِنْ عِنْدِي كُنْتُمْ عَلَى حَالِكُمْ ذَلِكَ لَرَأَيْتُكُمْ الْمَلَائِكَةَ فِي بُيُوتِكُمْ وَلَوْ لَمْ تُذْنِبُوا لَجَاءَ اللَّهُ بِخَلْقٍ جَدِيدٍ كَيْ يُذْنِبُوا فَيَغْفِرَ لَهُمْ " . قَالَ قُلْتُ يَا رَسُولَ اللَّهِ مِمَّ خُلِقَ الْخَلْقُ قَالَ " مِنْ الْمَاءِ " . قُلْنَا الْجَنَّةُ مَا بَنَّاؤُهَا قَالَ " لَبَنَةٌ مِنْ فِضَّةٍ وَلَبَنَةٌ مِنْ ذَهَبٍ وَمِلَاطُهَا الْمِسْكُ الْأَذْفَرُ وَحَصْبَاؤُهَا اللُّؤْلُؤُ وَالْيَاقُوتُ وَتُرْبَتُهَا الرَّعْفَرَانُ مَنْ يَدْخُلُهَا بِنِعَمٍ وَلَا يَبْأَسُ وَيُخَلِّدُ وَلَا يَمُوتُ لَا تَبْلَى ثِيَابُهُمْ وَلَا يَفْنَى سَبَابُهُمْ " . ثُمَّ قَالَ " ثَلَاثَةٌ لَا تُرَدُّ دَعْوَتُهُمْ الْإِمَامُ الْعَادِلُ وَالصَّائِمُ جِدًّا يُفْطِرُ وَدَعْوَةُ الْمَظْلُومِ يَرْفَعُهَا فَوْقَ الْعَمَامِ وَتُفْتَحُ لَهَا أَبْوَابُ السَّمَاءِ وَيَقُولُ الرَّبُّ عَزَّ وَجَلَّ وَعَزَّتِي لِأَنْصُرَنَّكَ وَلَوْ بَعْدَ حِينٍ " . قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ لَيْسَ إِسْنَادُهُ بِذَلِكَ الْقَوِيِّ وَلَيْسَ هُوَ عِنْدِي بِمُتَّصِلٍ وَقَدْ رُوِيَ هَذَا الْحَدِيثُ بِإِسْنَادٍ آخَرَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . (هذا الحديث ضعفه الترمذي من هذا السند. ولكن له شواهد عند احمد وابن حبان وابن ماجه باسناد صحيحه بنفس الالفاظ غير انه موزع على حديثين. اذا فالحديث يرتقي الى درجة الصحه بشواهد)

2.9 The rivers of Paradise

Paradise has four rivers: a river of water, a river of clarified honey (clear and pure), a river of milk, and a river of wine, delicious to those who drink. It also has 'Al-Kawthar' - the river of the Prophet (PBUH): it is whiter than milk, sweeter than honey, it has birds which necks are like those of camels.

Allah SWT, the Most High and Exalted, has told us that rivers flow from beneath Paradise. He Says in the Quran:

- ❖ {And give good tidings to those who believe and do righteous deeds that they will have gardens [in Paradise] beneath which rivers flow.} [Al-Baqarah 2: 25]

وَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ... (25)

Allah SWT also says (what means):

- ❖ {Those will have gardens of perpetual residence; beneath them rivers will flow.} [Al-Kahf 18: 31]

أُولَئِكَ لَهُمْ جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ ... (31)

The Prophet (PBUH) has told us clearly about the rivers of Paradise which he was shown during his Mi'raaj' (miraculous Ascension to the heavens):

- ❖ "The Prophet (PBUH) added: I was raised to the Lote Tree and PBUH four rivers, two of which were coming out and two going in. Those which were coming out were the Nile and the Euphrates, and those which were going in were two rivers in paradise. Then I was given three bowls, one containing milk, and another containing honey, and a third containing wine. I took the bowl containing milk and drank it. It was said to me, "You and your followers will be on the right path (of Islam)." [Bukhari]

وَقَالَ إِبْرَاهِيمُ بْنُ طَهْمَانَ عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " رُفِعْتُ إِلَى السِّدْرَةِ فَإِذَا أَرْبَعَةُ أَنْهَارٍ، نَهْرَانِ ظَاهِرَانِ، وَنَهْرَانِ بَاطِنَانِ، فَأَمَّا الظَّاهِرَانِ النَّيْلُ وَالْفُرَاتُ، وَأَمَّا الْبَاطِنَانِ فَنَهْرَانِ فِي الْجَنَّةِ فَأَتَيْتُ بِثَلَاثَةِ أَقْدَاحٍ، قَدْخُ فِيهِ لَبَنٌ، وَقَدْخُ فِيهِ عَسَلٌ، وَقَدْخُ فِيهِ خَمْرٌ، فَأَخَذْتُ الَّذِي فِيهِ اللَّبَنُ فَشَرِبْتُ فَقِيلَ لِي أَصَبْتَ الْفِطْرَةَ أَنْتَ وَأُمَّتُكَ ". قَالَ هِشَامٌ وَسَعِيدٌ وَهَمَامٌ عَنْ قَتَادَةَ عَنْ أَنَسِ بْنِ مَالِكٍ عَنْ مَالِكِ بْنِ صَعْصَعَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْأَنْهَارِ نَحْوَهُ، وَلَمْ يَذْكُرُوا ثَلَاثَةَ أَقْدَاحٍ. (البخاري)

- ❖ Abu Huraira reported Allah's Messenger (PBUH) as saying: Saihan, Jaihan, Euphrates and Nile are all among the rivers of Paradise." [Muslim]

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو أُسَامَةَ، وَعَبْدُ اللَّهِ بْنُ نُمَيْرٍ، وَعَلِيُّ بْنُ مُسْهِرٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَمْرٍو، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا مُحَمَّدُ بْنُ بَشِيرٍ، حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " سَيْحَانُ وَجَيْحَانُ وَالْفُرَاتُ وَالنَّيْلُ كُلُّ مِنْ أَنْهَارِ الْجَنَّةِ ". (مسلم)

Shaykh Al-Albaani (may Allah have mercy upon him) said:

- ❖ "Perhaps what is meant is that these rivers originated from Paradise just as mankind did; this Hadith does not contradict the well-established fact that these rivers spring forth from known sources on earth. If this is not in fact the meaning of this Hadith, then it is one of the matters of the Unseen (Al-Ghayb), which we must believe and

accept because the Prophet (PBUH) has told us about it.” [Silsilat Al-A Hadith As-Saheehah, 1/18]

Al-Qaari (may Allah have mercy upon him) said:

- ❖ “These four rivers are considered to be among the rivers of Paradise, because they are so sweet and digestive, so fresh and wholesome. They contain blessings from Allah, and are honoured by the fact that the Prophet (PBUH) came to them and drank from them.” (Mishkaat Al-Masaabeeh 3/80)

A special river of Paradise is Al-Kawthar which Allah, the Almighty, has given to His Messenger (PBUH):

- ❖ {Indeed, We have granted you, [O Mohammad], Al-Kawthar.} [Al-Kawthar 108: 1]

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ (1)

- ❖ Narrated Anas bin Malik: The Prophet (PBUH) said: "While I was walking in Paradise (on the night of Mi'raj), I saw a river, on the two banks of which there were tents made of hollow pearls. I asked, "What is this, O Gabriel?" He said, "That is the Kauthar which your Lord has given to you." Behold! Its scent or its mud was sharp smelling musk!" (The sub-narrator, Hudba is in doubt as to the correct expression. [Al-Bukhari])

حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. وَحَدَّثَنَا هُذَيْفَةُ بْنُ خَالِدٍ، حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا قَتَادَةُ، حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " بَيْنَمَا أَنَا أَسِيرُ فِي الْجَنَّةِ إِذَا أَنَا بِنَهْرٍ حَافَتَاهُ قَبَابُ الدَّرِّ الْمُجَوَّفِ قُلْتُ مَا هَذَا يَا جِبْرِيلُ قَالَ هَذَا الْكَوْثَرُ الَّذِي أَعْطَاكَ رَبُّكَ. فَإِذَا طِيئُهُ - أَوْ طِيئُهُ - مِسْكٌ أَذْقَرُ ". شَكَّ هُذَيْفَةُ. (البخاري)

On the other hand, Ibn Katheer (may Allah have mercy upon him) compiled a number of hadiths in which the Prophet (PBUH) spoke about Al-Kawthar:

- ❖ “Anas b. Malik said: The Messenger of Allah (PBUH) dozed for a short while and raised his smiling. He either said to them (people) or they said to him: Messenger of Allah! Why did you laugh? He said: A surah has been revealed to me just now, and then he recited: “In the name of Allah, Most Gracious. Most Merciful. To thee We have granted the fount (of abundance)” up to the end. When he recited, he asked: Do you know what Al-Kawthar is? They replied: Allah and his Apostle know best. He said: It is a river which my Lord, the

Exalted, has promised me(to grant) in Paradise: there is abundance of good and upon it there is a pond which my people will approach on the Day of Resurrection. There are vessels as numerous as stars (in the sky)." [Sunan Abi Dawud, Al-Albany (Hassan)]

حَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ، حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنِ الْمُخْتَارِ بْنِ فُلْفُلٍ، قَالَ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ، يَقُولُ : أَعْفَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِغْفَاءَةً فَرَفَعَ رَأْسَهُ مُتَبَسِّمًا، فَإِمَّا قَالَ لَهُمْ وَإِمَّا قَالُوا لَهُ : يَا رَسُولَ اللَّهِ لِمَ ضَحَكْتَ فَقَالَ : " إِنَّهُ أُنْزِلَتْ عَلَيَّ أَنْفًا سُورَةٌ " . فَقَرَأَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ {إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ} حَتَّى خَتَمَهَا فَلَمَّا قَرَأَهَا قَالَ : " هَلْ تَذَرُونَ مَا الْكَوْثَرُ " . قَالُوا : اللَّهُ وَرَسُولُهُ أَعْلَمُ . قَالَ : " فَإِنَّهُ نَهْرٌ وَعَدَنِيهِ رَبِّي عَزَّ وَجَلَّ فِي الْجَنَّةِ، وَعَلَيْهِ خَيْرٌ كَثِيرٌ عَلَيْهِ حَوْضٌ تَرْدُ عَلَيْهِ أُمَّتِي يَوْمَ الْقِيَامَةِ آيِنُهُ عَدَدُ الْكَوَاكِبِ " . (سنن أبو داود، الألباني(حسن)

The following two hadiths also mention the rivers of Jannah:

- ❖ "Narrated Anas ibn Malik: When the Prophet of Allah (PBUH) was lifted to the heavens (for travelling) in Paradise, or as he said, a river whose banks were of transparent or hollowed pearls was presented to him. The angel who was with him struck it with his hand and took out musk. Mohammad (PBUH) then asked the angel who was with him: What is this? He replied: It is al-Kawthar which Allah has given you." [Sunan Abu Dawud / Al-Albani - Sahih]

حَدَّثَنَا عَاصِمُ بْنُ النَّضْرِ، حَدَّثَنَا الْمُعْتَمِرُ، قَالَ سَمِعْتُ أَبِي قَالَ، حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ : لَمَّا عُرِجَ بِنَبِيِّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْجَنَّةِ - أَوْ كَمَا قَالَ - غُرِضَ لَهُ نَهْرٌ حَافَتَاهُ الْيَاقُوتُ الْمُجَبِّبُ أَوْ قَالَ الْمُجَوِّفُ، فَضَرَبَ الْمَلَكُ الَّذِي مَعَهُ يَدَهُ فَاسْتَخْرَجَ مِسْكَ فَقَالَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلْمَلَكِ الَّذِي مَعَهُ : " مَا هَذَا " . قَالَ : هَذَا الْكَوْثَرُ الَّذِي أَعْطَاكَ اللَّهُ عَزَّ وَجَلَّ . (سنن أبو داود، الألباني (صحيح)

- ❖ "Anas bin Malik narrated that the Messenger of Allah (PBUH) was asked: "What is Al-Kawthar?" He said: "That is a river that Allah has given me"- that is, in Paradise- 'whiter than milk and sweeter than honey. In it are birds whose necks are like the necks of camels." 'Umar said: "Indeed this is plump and luxurious then." So the Messenger of Allah (PBUH) said, "Those who consume it are more plumb than it." [Jami'At-Tirmithi / Sahih].

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ مُسْلِمٍ، عَنْ أَبِيهِ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ سُئِلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا الْكَوْثَرُ قَالَ " ذَلِكَ نَهْرٌ أَعْطَانِيهِ اللَّهُ يَغْنِي فِي الْجَنَّةِ أَشَدُّ بَيَاضًا مِنَ اللَّبَنِ وَأَحْلَى مِنَ الْعَسَلِ فِيهَا طَيْرٌ أَغْنَاهُ كَأَغْنَقِ الْجُرُزِ " . قَالَ عُمَرُ إِنَّ هَذِهِ لَنَاعِمَةٌ . قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَكَلْتُهَا أَنْعَمُ مِنْهَا " . قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ . وَمُحَمَّدُ بْنُ عَبْدِ

اللَّهُ بْنُ مُسْلِمٍ هُوَ ابْنُ أَخِي ابْنِ شِهَابٍ الرَّهْرِيِّ وَعَبْدُ اللَّهِ بْنُ مُسْلِمٍ قَدْ رَوَى عَنْ ابْنِ
عُمَرَ وَأَنْسَ بْنَ مَالِكٍ. (جامع الترمذي / صحيح)

The rivers of Paradise do not contain just water. There are rivers of water, of milk, of wine and of clear honey. Allah SWT, the Most High and Exalted, Says:

- ❖ {Is the description of Paradise, which the righteous are promised, wherein are rivers of water unaltered, rivers of milk the taste of which never changes, rivers of wine delicious to those who drink, and rivers of purified honey, in which they will have from all [kinds of] fruits and forgiveness from their Lord, like [that of] those who abide eternally in the Fire and are given to drink scalding water that will sever their intestines.} [Mohammad 47: 15]

مَثَلُ الْجَنَّةِ الَّتِي وُعدَ الْمُتَّقُونَ فِيهَا أَنْهَارٌ مِنْ مَاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ مِنْ لَبَنٍ لَمْ يَتَغَيَّرَ
طَعْمُهُ وَأَنْهَارٌ مِنْ خَمْرٍ لَذَّةٍ لِلشَّارِبِينَ وَأَنْهَارٌ مِنْ عَسَلٍ مُصَفًّى وَلَهُمْ فِيهَا مِنْ كُلِّ
الثَّمَرَاتِ وَمَغْفِرَةٌ مِنْ رَبِّهِمْ كَمَنْ هُوَ خَالِدٌ فِي النَّارِ وَسُقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءُهُمْ
(15)

In the hadith, it is mentioned the following:

- ❖ Hakim bin Mu'awiyah narrated from his father, that the Prophet (PBUH) said: "Indeed in Paradise there is a sea of water, and a sea of honey, and a sea of milk, and a sea of wine, then the rivers shall split off afterwards." [Jami' At-Tirmithi / Hasan]

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا الْجَرِيرِيُّ، عَنْ حَكِيمِ بْنِ
مُعَاوِيَةَ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِنَّ فِي الْجَنَّةِ بَحْرَ الْمَاءِ
وَبَحْرَ الْعَسَلِ وَبَحْرَ اللَّبَنِ وَبَحْرَ الْخَمْرِ ثُمَّ تَشَقُّقُ الْأَنْهَارُ بَعْدُ " . قَالَ أَبُو عِيسَى هَذَا
حَدِيثٌ حَسَنٌ صَحِيحٌ . وَحَكِيمُ بْنُ مُعَاوِيَةَ هُوَ وَالِدُ بَهْزِ بْنِ حَكِيمٍ وَالْجَرِيرِيُّ يُكْنَى أَبَا
مَسْعُودٍ وَاسْمُهُ سَعِيدُ بْنُ إِيَاسٍ. (جامع الترمذي / حسن)

The Prophet (PBUH) also told us of a river called Baariq, which flows by the gate of Paradise. During the period of Barzakh (the time between death and the Day of Resurrection), the martyrs will be beside this river. Ahmad, At-Tabaraani and Al-Haakim, may Allah have mercy upon them, reported from Ibn 'Abbas, may Allah be pleased with him, that the Messenger of Allah (PBUH) said:

- ❖ "The martyrs are in a green dome on a river bank (Baariq), by the gate of Paradise, from which provision comes to them morning and evening." [Sahih Al-Jami': Al-Albani' / Hasan]

عن ابن عباس ان رسول الله صلى الله عليه وسلم قال: أرواح الشهداء على بارق
نهر على باب الجنة يخرج عليهم رزقهم من الجنة بكرة وعشيًا (صحيح الجامع /
حسن)

Some verses which describe the rivers of Jannah are as follows:

- ✚ The description of Paradise: 'In it are rivers of water that are not Asin'. Ibn Abbas, Al-Hasan, and Qatadah all said, "It does not change." Qatadah, Ad-Dahhak, and 'Ata' Al-Khurasani all said, "It is not foul-smelling." The Arabs say Asin if its (water) scent changes.
- ✚ 'Rivers of milk, the taste of which never changes', means that the milk is of utmost whiteness, sweetness, and richness. It has been mentioned in a hadith, attributed to the Prophet, "Their milk did not come out of the udders of cattle."
- ✚ 'Rivers of wine delightful to those who drink it'. Meaning the wine does not have a bad taste or foul smell like that of the worldly life. Rather, it is good in its appearance, taste, smell, and effect, as Allah says.
- ✚ 'It (the wine) has no bad effects, nor does it cause intoxication' (Assaffat 37:47) and,
- ✚ 'From which (the wine) they will have no headache, nor will they be intoxicated.' (Al-Waqi'ah 56:19)
- ✚ 'White, delicious to the drinkers' (Assaffat 37:46) It has been mentioned in a hadith attributed to the Prophet, "Their wine was not pressed under men's feet."
- ✚ 'And rivers of refined honey', which means that the honey is of utmost purity and pleasant colour, taste, and smell. It has been mentioned in a hadith attributed to the Prophet (PBUH), "Their honey did not come out of the bellies of bees." Imam Ahmad recorded from Hakim bin Mu'awiyah who narrated from his father that Allah's Messenger said: "Verily, there is in Paradise a lake of milk, a lake of water, a lake of honey, and a lake of wine. The rivers then gush out of them". At-Tirmithi reported this narration in his section of the Description of Paradise, and he said, " (Hasan Sahih). In the Sahih, it is recorded that Allah's Messenger (PBUH) said: "When you ask Allah, ask Him for Al-Firdaws, because it is the central and highest part of the Paradise, and from it gush the rivers of the Paradise and above it is the Throne of the Most Merciful."

2.9.1 Euphrates and Nile rivers are from Paradise

- ❖ Abu Huraira reported Allah's Messenger (PBUH) as saying: Saihan, Jaihan, Euphrates and Nile are all among the rivers of Paradise. (Muslim)

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو أُسَامَةَ، وَعَبْدُ اللَّهِ بْنُ نُمَيْرٍ، وَعَلِيُّ بْنُ مُسْهِرٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا مُحَمَّدُ بْنُ بَشِيرٍ، حَدَّثَنَا عَبْدُ اللَّهِ، عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " سَيحَانُ وَجَيحَانُ وَالْفُرَاتُ وَالنَّيْلُ كُلُّ مَنْ أَنْهَارِ الْجَنَّةِ ". (مسلم)

- ❖ The Prophet (PBUH) said: I was raised to the Lote Tree and PBUH four rivers, two of which were coming out and two going in. Those which were coming out were the Nile and the Euphrates, and those which were going in were two rivers in paradise. Then I was given three bowls, one containing milk, and another containing honey, and a third containing wine. I took the bowl containing milk and drank it. It was said to me, "You and your followers will be on the right path (of Islam)." (Bukhari)

وَقَالَ إِبْرَاهِيمُ بْنُ طَهْمَانَ عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " رُفِعْتُ إِلَى السِّدْرَةِ فَإِذَا أَرْبَعَةُ أَنْهَارٍ، نَهْرَانِ ظَاهِرَانِ، وَنَهْرَانِ بَاطِنَانِ، فَأَمَّا الظَّاهِرَانِ النَّيْلُ وَالْفُرَاتُ، وَأَمَّا الْبَاطِنَانِ فَنَهْرَانِ فِي الْجَنَّةِ فَأَتَيْتُ بِثَلَاثَةِ أَقْدَاحٍ، قَدَحٌ فِيهِ لَبَنٌ، وَقَدَحٌ فِيهِ عَسَلٌ، وَقَدَحٌ فِيهِ خَمْرٌ، فَأَخَذْتُ الَّذِي فِيهِ اللَّبَنُ فَشَرِبْتُ فَقِيلَ لِي أَصَبْتَ الْفِطْرَةَ أَنْتَ وَأُمَّتُكَ ". قَالَ هِشَامٌ وَسَعِيدٌ وَهَمَامٌ عَنْ قَتَادَةَ عَنْ أَنَسِ بْنِ مَالِكٍ عَنْ مَالِكِ بْنِ صَعْصَعَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْأَنْهَارِ نَحْوَهُ، وَلَمْ يَذْكُرُوا ثَلَاثَةَ أَقْدَاحٍ. (البخاري)

2.9.2 The springs of Paradise

In Paradise, there are many springs that provide drinks of different tastes:

- ❖ "Truly al-Muttaqoon [the pious and righteous] will be amidst Gardens and Water-springs" [Al-Hijr 15:45]

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ (45)

- ❖ "Verily al-Muttaqoon shall be amidst shades and springs." [Al-Mursalat 77:41]

إِنَّ الْمُتَّقِينَ فِي ظِلَالٍ وَعُيُونٍ (41)

Concerning the two Gardens which Allah (SWT) has prepared for those who fear their Rabb, Allah (SWT) said:

- ❖ "In them [both] will be two springs flowing [free]." [Ar-Rahman 55:50]

فِيهِمَا عَيْنَانِ تَجْرِيَانِ (50)

And concerning the two Gardens beneath them, He said:

- ❖ "In them [both] will be two springs gushing forth water." [Ar-Rahman 55:66]

فِيهِمَا عَيْنَانِ نَضَّاخَتَانِ (66)

In Paradise, there are two springs from which, al-Muqarraboona will drink the pure and undiluted, whilst the Abraar will drink their water mixed with something else.

The first is the spring of Kafoor, as Allah (SWT) says:

- ❖ "Verily the Abraar [the pious, those who fear Allah and avoid evil], shall drink a cup [of wine] mixed with water from a spring in Paradise called Kafoor. A spring wherefrom the slaves of Allah will drink, causing it to gush forth abundantly." [Al-Insan 76:5-6]

إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِنْ كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا (5) عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا (6)

The second spring is of Tasneem, as Allah (SWT) says:

- ❖ "Verily al-Abraar will be in delight [Paradise], On thrones, looking [at all things]. You will recognise in their faces the brightness of delight. They will be given to drink pure sealed wine, the last thereof [that wine] will be the smell of musk, and for this let [all] those who strive who want to strive [i.e. hasten earnestly to the obedience of Allah]. It [that wine] will be mixed with Tasneem, a spring whereof drink those nearest to Allah." [Al-Mutaffifen 83:22-27]

إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ (22) عَلَى الْأَرَائِكِ يَنْظُرُونَ (23) نَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ (24) يُسْقَوْنَ مِنْ رَحِيقٍ مَخْتُومٍ (25) خِتَامُهُ مِسْكَ وَفِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ (26) وَمِزَاجُهُ مِنْ تَسْنِيمٍ (27)

Another spring of Paradise is called 'Salsabeel'. Allah (SWT) says:

- ❖ "And they will be given to drink there a cup [of wine] mixed with zanjabeel [ginger], a spring there, called Salsabeel". [Al-Insan 76:17-18]

وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنْجَبِيلًا (17) عَيْنًا فِيهَا تُسَمَّى سَلْسَبِيلًا (18)

This is probably the same spring as mentioned before, i.e. Kafoor.

2.10 The fragrance of Paradise

The fragrance of Jannah can be smelled from a great distance according to the following two hadiths:

- ❖ "It was narrated from Al-Qasim bin Al-Mukhaimirah, from a man among the Companions of the Prophet that the Prophet (PBUH) said: Whoever killed a man from Ahlu-Thimmah shall not smell the fragrance of Paradise though its fragrance can be smelt at a distance of seventy years (of traveling)." (Sunan An-Nasa'i / Sahih)

أَخْبَرَنَا مُحَمَّدُ بْنُ غِيْلَانَ، قَالَ حَدَّثَنَا النَّضْرُ، قَالَ حَدَّثَنَا شُعْبَةُ، عَنْ مَنْصُورٍ، عَنْ هَلَالِ بْنِ يَسَافٍ، عَنْ الْفَاسِمِ بْنِ مُخَيْمِرَةَ، عَنْ رَجُلٍ، مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَنْ قَتَلَ رَجُلًا مِنْ أَهْلِ الذِّمَّةِ لَمْ يَجِدْ رِيحَ الْجَنَّةِ وَإِنَّ رِيحَهَا لَيُوجَدُ مِنْ مَسِيرَةِ سَبْعِينَ عَامًا " . (سنن النسائي / صحيح)

- ❖ Narrated `Abdullah bin `Amr: The Prophet (PBUH) said, "Whoever killed a Mu'ahid (a person who is granted the pledge of protection by the Muslims) shall not smell the fragrance of Paradise though its fragrance can be smelt at a distance of forty years (of traveling)". (Bukhari)

حَدَّثَنَا قَيْسُ بْنُ حَفْصٍ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، حَدَّثَنَا الْحَسَنُ، حَدَّثَنَا مُجَاهِدٌ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَنْ قَتَلَ نَفْسًا مُعَاهِدًا لَمْ يَرِحْ رَائِحَةَ الْجَنَّةِ، وَإِنَّ رِيحَهَا يُوجَدُ مِنْ مَسِيرَةِ أَرْبَعِينَ عَامًا ". (البخاري)

2.11 Day and night in Paradise

In Jannah, there is no darkness, there's no shadow and no seasons. You start wondering how long the day is - is there day and night? You find that it is constant daylight. The only way you recognize if it is day or night is by a beam coming from the Throne of Allah. Otherwise, it is all light in Jannah.

Al-Qurtubi says:

- ❖ "There is no night or day in Paradise, but it is continuous light." Ibn Taimiyah says, "There is no sun, moon, night or day, but you know the morning from the afternoon from night from a beam of light that is coming from underneath the Throne of Allah."

2.12 The food and drink of the people of Paradise

The people will have whatever food and drink they desire in Jannah:

Allah SWT says:

- ❖ "And they will have therein their sustenance, morning and evening." (Maryam 19:62)

وَلَهُمْ رِزْقُهُمْ فِيهَا بُكْرَةً وَعَشِيًّا (62)

- ❖ "Any fruit that they may choose, And the flesh of fowls that they desire"[Al-Waqi'ah 56:20-21]

وَفَاكِهَةٍ مِمَّا يَتَخَيَّرُونَ (20) وَلَحْمِ طَيْرٍ مِمَّا يَشْتَهُونَ (21)

- ❖ "Circulated among them will be plates and vessels of gold. And therein is whatever the souls desire and [what] delights the eyes, and you will abide therein eternally. Az-Zukhruf 43:71]

يُطَافُ عَلَيْهِمْ بِصِحَافٍ مِنْ ذَهَبٍ وَأَكْوَابٍ وَفِيهَا مَا تَشْتَهِيهِ الْأَنْفُسُ وَتَلَذُّ الْأَعْيُنُ وَأَنْتُمْ فِيهَا خَالِدُونَ (71)

Allah (SWT) will permit them to take whatever they want of the good food and drink of Paradise:

- ❖ "Eat and drink at ease for that which you have sent on before you in days past!"[Al-Haqqah 69:24]

كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ (24)

In Paradise there will be a sea of water, a sea of wine, a sea of milk and a sea of honey, and the rivers of Paradise will flow out of these seas. There will also be many springs in Paradise, and its people will drink from these seas, rivers and springs.

2.12.1 The wine of the people of Paradise

One of the drinks that Allah will bestow on the people of Paradise will be wine. The wine of Paradise is free of all the troubles and problems that characterise the wine in this world (which makes people lose their minds, causes headaches, stomach aches and other physical disorders, or which may have something wrong in the way it is made, or its colour, etc.). But the wine of Paradise is free from all such faults; it is pure and beautiful:

- ❖ "Round them will be passed a cup of pure wine; white, delicious to the drinkers. Neither will they have ghoul [any kind of hurt, abdominal pain, headache, etc.] from that, nor will they suffer intoxication therefrom"[As-Saffat 37:45-47]

يُطَافُ عَلَيْهِمْ بِكَأْسٍ مِنْ مَعِينٍ (45) بَيِّضَاءَ لَذَّةٍ لِلشَّارِبِينَ (46) لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُنْزَفُونَ (47)

Allah described the beauty of its white colour. He then explained that its drinkers enjoy it very much, without it affecting their minds:

- ❖ "...rivers of wine delicious to those who drink.."[Mohammad 47:15]

وَأَنْهَارٌ مِنْ خَمْرٍ لَذَّةٍ لِلشَّارِبِينَ..... (15)

- ❖ And they will never be adversely affected by drinking it: "nor will they suffer intoxication therefrom" [Assaffat 37:47]

لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُنْزَفُونَ (47)

Elsewhere in the Qur'an, Allah SWT describes the wine of Paradise as follows:

- ❖ "They will be served by immortal boys, With cups and jugs, and a glass from the flowing wine, Wherefrom they will get neither any aching of the head, nor any intoxication"[Al-Waqi'ah 56:17-19]

يَطُوفُ عَلَيْهِمْ وَلَدَانِ مُخَلَّدُونَ (17) بِأَكْوَابٍ وَأَبَارِيقَ وَكَأْسٍ مِنْ مَعِينٍ (18) لَا يُصَدَّعُونَ عَنْهَا وَلَا يُنْزَفُونَ (19)

Commenting on this passage, Ibn Katheer said, "it does not cause their heads to ache or their minds to be fogged; it is pure, although it still contains the ingredients that make it a delight to the drinker.

In another part of the Qur'an, Allah (SWT) says:

- ❖ "They will be given to drink pure sealed wine, the last thereof will be the smell of musk." [Al-Mutaffifeen 83: 25-26]

... يُسْقَوْنَ مِنْ رَحِيقٍ مَخْتُومٍ (25) خِتَامُهُ مِسْكٌ ... (26)

This wine is sealed or covered, and at the end of it, the drinker will find the scent of musk.

2.12.2 The food and drink does not produce any impure excrement

- ❖ It was narrated from Abu Hurairah that the Messenger of Allah (PBUH) said: "The first group to enter Paradise will enter with (faces) like the moon in the night when it is full. Then those who follow them will be shining with a light brighter than the brightest star in the sky. They will not urinate or defecate, or blow their noses or spit. Their combs will be of gold, their sweat will be musk, their braziers (receptacle for holding live coals for burning incense) will be pearls and their wives will be houris. Their form will be that of a single man, the form of their father Adam, sixty forearm's length tall." (Sunan Ibn Majah / Sahih)

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " أَوَّلُ زُمْرَةٍ تَدْخُلُ الْجَنَّةَ عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ ثُمَّ الَّذِينَ يَلُونَهُمْ عَلَى ضَوْءٍ أَشَدَّ كَوَكَبِ دُرِّيٍّ فِي السَّمَاءِ إِضَاءَةً لَا يَبُولُونَ وَلَا يَتَعَوَّطُونَ وَلَا يَمْتَخِطُونَ وَلَا يَنْفِلُونَ أَمْشَاطُهُمُ الذَّهَبُ وَرَشْحُهُمُ الْمِسْكُ وَمَجَامِرُهُمُ الْأَلْوَةُ أَرْوَاجُهُمُ الْخُورُ الْعَيْنُ أَخْلَافُهُمْ عَلَى خَلْقِ رَجُلٍ وَاحِدٍ عَلَى صُورَةِ أَبِيهِمْ آدَمَ سِتُونَ ذِرَاعًا " . (سنن ابن ماجه / صحيح)

2.12.3 Why will the people of Paradise eat and drink?

If the people of Paradise are to abide there forever free from all discomfort, pain and sickness, not faling hunger or thirst, and having no impurities or dirt, then why will the people of Paradise eat, drink, wear perfume and comb their hair?

Al-Qurtubi answered this question in At-Tadhkirah [p. 475, see also Al-Fath, 6/325]:

- ❖ "The luxuries and clothing of the people of Paradise will not be for the purpose of warding off potential pains; they will not eat because of hunger or drink because of thirst, or wear perfume because of some offensive odour, because Paradise is a never-ending succession

of delight and joy. Do you not remember the words of Allah (SWT) to Adam?

- ❖ "Verily you have that you will never be hungry therein nor naked. And you suffer not from thirst therein nor from the sun's heat." [Ta Ha 20:118-119]

إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَى (118) وَأَنَّكَ لَا تَظْمَأُ فِيهَا وَلَا تَصْحَى (119)

The wisdom behind it (food and drink, etc.) is so that Allah will introduce Paradise to them in ways similar to the good things that they enjoy on earth, but He will increase it in ways known only to Him."

2.12.4 The vessels and cups of the people of Paradise

The vessels from which the people of Paradise will eat and drink will be of gold and silver. Allah (SWT) says:

- ❖ "Trays of gold and cups will be passed round them..."[Az-Zukhruf 43:71] i.e. cups of gold.

يُطَافُ عَلَيْهِمْ بِصِحَافٍ مِنْ ذَهَبٍ وَأَكْوَابٍ ... (71)

Also Allah (SWT) says:

- ❖ "And amongst them, will be passed round vessels of silver and cups of crystal, crystal-clear, made of silver. They will determine the measure thereof according to their wishes." [Al-Insan 76:15-16] i.e. it will combine the purity of crystal with the whiteness of silver.

وَيُطَافُ عَلَيْهِمْ بِأَنِيَّةٍ مِنْ فِضَّةٍ وَأَكْوَابٍ كَانَتْ قَوَارِيرًا (15) قَوَارِيرًا مِنْ فِضَّةٍ قَدَرُوهَا تَقْدِيرًا (16)

In the hadith, it is reported the following:

- ❖ "Abu Bakr bin Qais Al-Ash'ari narrated that his father said: "The Messenger of Allah said: 'Two gardens of silver, their vessels and everything in them; and two gardens of gold, their vessels and everything in them, and nothing between the people and their seeing their Lord, the Blessed and Exalted, except the Veil of Pride covering His Face in the Garden of Eden (Jannat 'Adn)." (Sunan Ibn Majah / Sahih)

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا أَبُو عَبْدِ الصَّمَدِ عَبْدِ الْعَزِيزِ بْنُ عَبْدِ الصَّمَدِ، حَدَّثَنَا أَبُو عَمْرٍانَ الْجَوْنِيُّ، عَنْ أَبِي بَكْرٍ بْنِ عَبْدِ اللَّهِ بْنِ قَيْسٍ الْأَشْعَرِيِّ، عَنْ أَبِيهِ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " جَنَّاتَانِ مِنْ فِضَّةٍ أُنْبِئْتُهُمَا وَمَا فِيهِمَا وَجَنَّاتَانِ مِنْ ذَهَبٍ أُنْبِئْتُهُمَا وَمَا فِيهِمَا وَبَيْنَ الْقَوْمِ وَبَيْنَ أَنْ يَنْظُرُوا إِلَى رَبِّهِمْ تَبَارَكَ وَتَعَالَى إِلَّا رِداءَ الْكِبْرِيَاءِ عَلَى وَجْهِهِ فِي جَنَّةٍ عَدْنٍ ". (سنن ابن ماجه / صحيح)

Among the vessels from which they will drink will be cups and jugs and glasses:

- ❖ "They will be served by immortal boys, with cups, and jugs and a glass from the flowing wine." [Al-Waqi'ah 56:17-18]

يَطُوفُ عَلَيْهِمْ وَلَدَانِ مُخَلَّدُونَ (17) بِأَكْوَابٍ وَأَبَارِيقَ وَكَأْسٍ مِنْ مَعِينٍ (18)

2.13 The clothing and jewellery of the people of Paradise

The people of Paradise will wear the most luxurious clothes, amongst other things, garments of silk and bracelets of gold, silver and pearls. Allah (SWT) says:

- ❖ "...wherein they will be adorned with bracelets of gold and pearls, and their garments will be of silk." [Al-Hajj 22:23]

... يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ (23)

- ❖ "Adn Paradise they will enter, therein will they be adorned with bracelets of gold and pearls, and their garments there will be of silk." [Fatir 35:33]

جَنَّاتٍ عَدْنٍ يَدْخُلُونَهَا يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ (33)

- ❖ "...They will be adorned with bracelets of silver, and their Rabb will give them a pure drink." [Al-Insan 76:21]

..وَحُلُوا أَسَاوِرَ مِنْ فِضَّةٍ وَسَقَاهُمْ رَبُّهُمْ شَرَابًا طَهُورًا (21)

Their clothes will be colourful, including garments of green silk and brocade:

- ❖ "..They will be adorned therein with bracelets of gold, and they will wear green garments of fine silk and heavy brocade. They will recline therein on raised thrones. How good the recompense! How beautiful a couch to recline on." [Al-Kahf 18:31]

أُولَئِكَ لَهُمْ جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِنْ سُنْدُسٍ وَإِسْتَبْرَقٍ مُتَكَبِنِينَ فِيهَا عَلَى الْأَرَائِكِ نَعَمُ الثَّوَابِ وَحَسُنَتْ مُرْتَفَقًا (31)

- ❖ "Their garments will be of fine green silk, and gold embroidery. They will be adorned with bracelets of silver..." [Al-Insan 76:21]

عَالِيَهُمْ ثِيَابُ سُنْدُسٍ خُضْرٌ وَإِسْتَبْرَقٌ وَحُلُوا أَسَاوِرَ مِنْ فِضَّةٍ... (21)

The Prophet (PBUH) told us that the people of Paradise will have combs of gold and silver, and that they will perfume themselves with 'Ud at-Teeb, even though the scent of musk will be emanating from their pure bodies. In this regard, the following hadith is narrated in Sahih Al-Bukhari:

- ❖ "Abu Hurairah narrated that the Messenger of Allah (PBUH) said: "The first batch to enter Paradise will appear like the moon of a night that it is full, they do not spit, nor do their noses run, nor do they defecate. Their vessels are of gold, their combs are of silver and gold, their perfume is of Aluwah, and their sweat is musk. Each one of them has two wives, so beautiful that the marrow of their shins can be seen through the flesh. There is no differing among them nor mutual hatred, and their hearts are like the heart of one man, and they glorify Allah morning and evening." (Jami'At-Tirmithi / Sahih)

حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَوَّلُ زُمْرَةٍ تَلْجُ الْجَنَّةَ صُورَتُهُمْ عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ لَا يَبْصُقُونَ فِيهَا وَلَا يَمْتَخِطُونَ وَلَا يَتَغَوَّطُونَ أُنِيتُهُمْ فِيهَا الذَّهَبُ وَأَمْسَاطُهُمْ مِنَ الذَّهَبِ وَالْفِضَّةِ وَمَجَامِرُهُمْ مِنَ الْأَلْوَةِ وَرَشْحُهُمْ الْمِسْكُ وَلِكُلِّ وَاحِدٍ مِنْهُمْ زَوْجَتَانِ يُرَى مُحُ سَوْقُهُمَا مِنْ وَرَاءِ اللَّحْمِ مِنَ الْحُسْنِ لَا اخْتِلَافَ بَيْنَهُمْ وَلَا تَبَاغُضَ قُلُوبُهُمْ قَلْبُ رَجُلٍ وَاحِدٍ يُسَبِّحُونَ اللَّهَ بُكْرَةً وَعَشِيًّا " . قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ صَحِيحٌ . وَالْأَلْوَةُ هُوَ الْعُودُ . (جامع الترمذي / صحيح)

The clothing and jewellery of the people of Paradise will never wear out or fade. Muslim reports the following hadith:

- ❖ "Abu Huraira reported Allah's Apostle (PBUH) as saying: He who would get into Paradise (would be made to enjoy such an everlasting) bliss that he would neither become destitute, nor would his clothes wear out, nor his youth would decline.(Muslim)

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَنْ يَدْخُلُ الْجَنَّةَ يَنْعَمُ لَا يَبْلَى ثِيَابُهُ وَلَا يَفْنَى شَبَابُهُ " . (مسلم)

2.14 The trees and fruits of Paradise

2.14.1 The trees and fruits of Paradise (Jannah) are of many kinds and everlasting

The trees of Paradise are abundant and good and of many kinds. Allah has told us that there are grapevines, date palms and pomegranate trees in Paradise, as well as lotus trees and acacia trees:

- ❖ "Verily, for the muttaqoon, there will be a success [Paradise], gardens and grape yards" [An-Naba' 78:31-32]

إِنَّ لِلْمُتَّقِينَ مَفَازًا (31) حَدَائِقَ وَأَعْنَابًا (32)

- ❖ "in them [both will be fruits, date palms and pomegranates]" [Ar-Rahman 55:68]

فِيهِمَا فَاكِهَةٌ وَتَخْلٌ وَرُمَّانٌ (68)

- ❖ "And those on the Right Hand - who will be those on the Right Hand? [They will be] among thornless lote-trees, Among Talh trees with fruits piled one above another, In shade long-extended, By water flowing constantly, And fruit in plenty" [Al-Waqi'ah 56:27-32]

وَأَصْحَابُ الْيَمِينِ مَا أَصْحَابُ الْيَمِينِ (27) فِي سِدْرٍ مَخْضُودٍ (28) وَطَلْحٍ مَّنْضُودٍ (29) وَظِلٍّ مَّمْدُودٍ (30) وَمَاءٍ مَّسْكُوبٍ (31) وَفَاكِهَةٍ كَثِيرَةٍ (32)

The lotus tree (As-Sidr) is a thorny plant, but in Paradise it will be thornless. At-Talh (acacia tree) is a tree of Hijaaz, (a fair sized thorny shrub), but in Paradise its fruits will be ready to eat, with no effort required.

What Allah (SWT) has told us about the trees of Paradise is only a small part of what Paradise contains. Hence Allah (SWT) told us:

- ❖ "In them [both] will be every kind of fruit in pairs" [Ar-Rahman 55:52]

فِيهِمَا مِنْ كُلِّ فَاكِهَةٍ زَوْجَانِ (52)

Because of its abundance, people will be able to leave what they want and take what they want:

- ❖ "...and therein they will call for fruits in abundance and drinks". [Sad 38:51]

مُتَكَنِّينَ فِيهَا يَدْعُونَ فِيهَا بِفَاكِهَةٍ كَثِيرَةٍ وَشَرَابٍ (51)

- ❖ "With fruits, any that they may select" [Al-Waqi'ah 56:20]

وَفَاكِهَةٍ مِّمَّا يَتَخَيَّرُونَ (20)

- ❖ "Verily the Muttaqoon shall be amidst shades and springs, And fruits - such as they desire" [Al-Mursalat 77:41-42]

إِنَّ الْمُتَّقِينَ فِي ظِلَالٍ وَعُيُونٍ (41) وَفَوَاحٍ مِّمَّا يَشْتَهُونَ (42)

In short, Paradise contains all kinds of fruits and other joys that one's heart could desire:

- ❖ "Trays of gold and cups will be passed round them, [there will be] therein all that one's soul could desire, all that the eyes could delight in, and you will abide therein forever"[Az-Zukhruf 43:71]

يُطَافُ عَلَيْهِمْ بِصِحَافٍ مِنْ ذَهَبٍ وَأَكْوَابٍ وَفِيهَا مَا تَشْتَهِيهِ الْأَنْفُسُ وَتَلَذُّ الْأَعْيُنُ وَأَنْتُمْ فِيهَا خَالِدُونَ (71)

Ibn Katheer spoke very cleverly about the greatness of the fruits of Paradise, and concluded that by means of understatement, Allah (SWT) conveyed the abundance and greatness of those fruits. He said:

- ❖ "The lotus tree [As-Sidr] does not bear any fruit other than some insignificant, inferior fruits, and it is thorny. The acacia tree [At-Talh] is only used for shade in this world [not for fruit] but in Paradise there will be many of them, growing beautifully, and bearing such abundant fruit that a single fruit will have seventy kinds of taste and colour that resemble one another. So how do you think the trees that are grown for their fruit on earth will be in Paradise, like apple trees, date palms, grape vines and so on? How do you think the flowers will be? In short, there will be what no eye has seen, no ear has heard and no human heart can comprehend and we ask Allah (SWT) to grant us some of this, by His Grace" [an-Nihaayah, 2/262]

The trees of Paradise bear fruit constantly, unlike the trees of this world, which bear fruit only at certain times or seasons. The trees of Paradise always bear fruit and offer shade:

- ❖ "The description of the Paradise which the Muttaqoon have been promised! -Underneath it rivers flow, its provision is eternal and so is its shade"[Ar-Ra'd 13:35]"

مَثَلُ الْجَنَّةِ الَّتِي وُعدَ الْمُتَّقُونَ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ أُكْلُهَا دَائِمٌ وَظِلُّهَا ... (35)

- ❖ And fruit in plenty, whose season is not limited, and their supply will not be cut off" [Al-Waqi'ah 56:32-33]

وَفَاكِهَةٍ كَثِيرَةٍ (32) لَا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ (33)

The supply is continuous and the people of Paradise are never denied. One of the delights that the people of Paradise will enjoy is finding that its fruits are similar in appearance, but different in taste:

- ❖ "Every time they will be provided with a fruit therefrom, they will say, "This is what we were provided with before", and they will be given things in resemblance [i.e. in the same form but different in taste]" [Al-Baqarah 2:25]

...كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رِزْقًا قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ وَأُتُوا بِهِ مُتَشَابِهًا ...
(25)

The trees of Paradise are of rich and lush foliage:

- ❖ "With spreading branches" [Ar-Rahman 55:48]

دَوَاتَا أَفْئَانٍ (48)

- ❖ and they are intensely green - "dark green [in colour]" [Ar-Rahman 55:64].

مُدْهَامَّتَانِ (64)

The fruits of the trees will be low-hanging, in easy reach of the people of Paradise:

- ❖ "Reclining upon the couches lined with silk brocade, and the fruits of the two Gardens will be near at hand" [Ar-Rahman 55:54]

مُتَكِنِينَ عَلَى فُرُشٍ بَاطِنُهَا مِنْ اسْتَبْرَقٍ وَجَنَى الْجَنَّتَيْنِ دَانٍ (54)

The Quran describes the shade of these trees as follows:

- ❖ "...and We shall admit them to shades wide and ever deepening". [An-Nisa 4:57]

... وَنُدْخِلُهُمْ ظِلًّا ظَلِيلًا (57)

- ❖ "In shade long-extended" [Al-Waqi'ah 56:30]

وَوَظِلٍّ مَمْدُودٍ (30)

2.14.2 Some of the trees of Paradise

The Messenger of Allah (PBUH) told us wondrous things about some of the trees of paradise which indicates that they are so amazingly huge that trying to imagine them makes one's head spin. We shall quote some examples here:

A shadow of a tree takes one hundred years to cross.

This is a huge tree, whose true size is known only to its Creator. The Prophet (PBUH) conveyed an impression of its size when he said:

- ❖ " Narrated Abu Huraira: The Prophet (PBUH) said, "In Paradise there is a tree which is so big that a rider can travel in its shade for one hundred years without passing it; and if you wish, you can recite: 'In shade long extended.' (Bukhari)

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - يَبْلُغُ بِهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِنَّ فِي الْجَنَّةِ شَجَرَةً يَسِيرُ الرَّكَّابُ فِي ظِلِّهَا مِائَةَ عَامٍ لَا يَقْطَعُهَا، وَأَقْرَأُوا إِنَّ شَيْئَكُمْ {وَوَظِلٍّ مَمْدُودٍ} ". (البخاري)

Sidrat al-Muntaha

There is a tree in paradise which Allah has mentioned in a clear and unambiguous revelation. Allah (SWT) told us that our Prophet Mohammad (PBUH) saw Jibreel in

the form in which Allah created him at that tree. He also told us that it was veiled with something known only to Allah (SWT) when the Prophet (PBUH) saw it:

- ❖ "And indeed he [Mohammad] saw him [Jibreel] at a second descent [i.e. a second time] near Sidrat al-Muntaha [the Lote-tree of the utmost boundary beyond which none may pass] near it is the Paradise of Abode. When that covered the lote-tree which covered it! The sight of [Mohammad] turned not aside [right or left], nor did it transgress beyond [the] limit [ordained for it]"[An-Najm 53:13-17]

وَلَقَدْ رَآهُ نَزْلَةً أُخْرَىٰ (13) عِنْدَ سِدْرَةِ الْمُنْتَهَىٰ (14) عِنْدَهَا جَنَّةُ الْمَأْوَىٰ (15) إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَىٰ (16) مَا زَاغَ الْبَصَرُ وَمَا طَغَىٰ (17)

The Prophet (PBUH) told us about what he saw of this tree:

- ❖ Anas narrated that the Messenger of Allah said: "While I was traveling through Paradise, a river appeared before me whose banks had tents of pearl. I said to the angel: 'What is this?' He said: 'This is Al-Kawthar, which Allah has granted you.'" He said: "Then he put his hand in the clay, and removed musk from it, then I was raised up to Sidrat Al-Muntaha so I PBUH a magnificent light at it." (Jami' At-Tirmithi / Sahih)

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ، حَدَّثَنَا سُرَيْجُ بْنُ النُّعْمَانِ، حَدَّثَنَا الْحَكَمُ بْنُ عَبْدِ الْمَلِكِ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " بَيْنَا أَنَا أَسِيرُ فِي الْجَنَّةِ إِذْ عَرَضَ لِي نَهْرٌ حَافَتَاهُ قَبَابُ اللَّوْلُؤِ . قُلْتُ لِلْمَلِكِ مَا هَذَا قَالَ هَذَا الْكَوْثَرُ الَّذِي أَعْطَاكَهُ اللَّهُ قَالَ ثُمَّ ضَرَبَ بِيَدِهِ إِلَى طِينَةٍ فَاسْتَخْرَجَ مِسْكَاً ثُمَّ رَفَعَتْ لِي سِدْرَةُ الْمُنْتَهَى فَرَأَيْتُ عِنْدَهَا نُورًا عَظِيمًا " . قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ . وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ عَنْ أَنَسٍ . (جامع الترمذي / صحيح)

- ❖ Narrated ['Abdullah] bin Mas'ud: "When the Messenger of Allah (PBUH) reached Sidrat Al-Muntaha" He said: "There terminates everything that ascends from the earth, and everything that descends from above. So there Allah gave him three, which He did not give to any Prophet before him: He made fiver prayers obligatory upon him, He gave him the last Verses of Surat Al-Baqarah, and He pardoned the grave sins for those of his Ummah who do not associate anything with Allah.' Ibn Mas'ud said regarding the Ayah: "When that covered the Sidrah which did cover it! (53:16)" he said: "The sixth Sidrah in heavens." Sufyan said: "Golden butterflies" and Sufyan indicated with his hand in a fluttering motion. Others besides Malik bin Mighwal said: "There terminates the creatures' knowledge, there is no knowledge for them of what is above that." (Jami' At-Tirmithi / Hasan Sahih)

حَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ، عَنْ مَالِكِ بْنِ مَعْوَلٍ، عَنْ طَلْحَةَ بْنِ مُصَرِّفٍ، عَنْ مُرَّةَ، عَنْ عَبْدِ اللَّهِ، قَالَ لَمَّا بَلَغَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سِدْرَةَ الْمُنْتَهَى قَالَ " انْتَهَى إِلَيْهَا مَا يَعْرِجُ مِنَ الْأَرْضِ وَمَا يَنْزِلُ مِنْ فَوْقَ . قَالَ فَأَعْطَاهُ اللَّهُ عِنْدَهَا ثَلَاثًا لَمْ يُعْطِهِنَّ نَبِيًّا كَانَ قَبْلَهُ فُرِضَتْ عَلَيْهِ الصَّلَاةُ حَمْسًا وَأُعْطِيَ خَوَاتِمَ سُورَةِ الْبَقَرَةِ وَغُفِرَ لَأُمَّتِهِ الْمُفْجِمَاتُ مَا لَمْ يُشْرِكُوا بِاللَّهِ شَيْئًا " . قَالَ ابْنُ مَسْعُودٍ : (إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَى) قَالَ السِّدْرَةُ فِي السَّمَاءِ السَّادِسَةِ . قَالَ سُفْيَانُ فَرَأَيْتُ مِنْ ذَهَبٍ وَأَشَارَ سُفْيَانُ بِيَدِهِ فَأَرَادَهَا وَقَالَ غَيْرُ مَالِكِ بْنِ مَعْوَلٍ إِلَيْهَا يَنْتَهِي عِلْمُ الْخَلْقِ لَا عِلْمَ لَهُمْ بِمَا فَوْقَ ذَلِكَ . قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ . (جامع الترمذي)

- ❖ "Narrated Malik bin Sasaa: The Prophet (PBUH) said, "While I was at the House in a state midway between sleep and wakefulness, (an angel recognized me) as the man lying between two men. A golden tray full of wisdom and belief was brought to me and my body was cut open from the throat to the lower part of the 'Abdomen and then my 'Abdomen was washed with Zamzam water and (my heart was) filled with wisdom and belief. Al- Buraq, a white animal, smaller than a mule and bigger than a donkey was brought to me and I set out with Gabriel. When I reached the nearest heaven. Gabriel said to the heaven gate-keeper, 'Open the gate.' The gatekeeper asked, 'Who is it?' He said, 'Gabriel.' The gate-keeper, 'who is accompanying you?' Gabriel said, 'Mohammad.' The gate-keeper said, 'Has he been called?' Gabriel said, 'Yes.' Then it was said, 'He is welcomed. What a wonderful visit his is!' Then I met Adam and greeted him and he said, 'You are welcomed O son and a Prophet.' Then we ascended to the second heaven. It was asked, 'Who is it?' Gabriel said, 'Gabriel.' It was said, 'Who is with you?' He said, 'Mohammad' It was asked, 'Has he been sent for?' He said, 'Yes.' It was said, 'He is welcomed. What a wonderful visit his is!' Then I met Jesus and Yahya (John) who said, 'You are welcomed, O brother and a Prophet.' Then we ascended to the third heaven. It was asked, 'Who is it?' Gabriel said, 'Gabriel.' It was asked, 'Who is with you? Gabriel said, 'Mohammad.' It was asked, 'Has he been sent for?' 'Yes,' said Gabriel. 'He is welcomed. What a wonderful visit his is!' The Prophet (PBUH) added: There I met Joseph and greeted him, and he replied, 'You are welcomed, O brother and a Prophet!' Then we ascended to the 4th heaven and again the same questions and answers were exchanged as in the previous heavens. There I met Idris and greeted him. He said, 'You are welcomed O brother and Prophet.' Then we ascended to the 5th heaven and again the same questions and answers were exchanged as in previous heavens. There I met and greeted Aaron who said, 'You are welcomed O brother and a Prophet'. Then we ascended to the

6th heaven and again the same questions and answers were exchanged as in the previous heavens. There I met and greeted Moses who said, 'You are welcomed O brother and. a Prophet.' When I proceeded on, he started weeping and on being asked why he was weeping, he said, 'O Lord! Followers of this youth who was sent after me will enter Paradise in greater number than my followers.' Then we ascended to the seventh heaven and again the same questions and answers were exchanged as in the previous heavens. There I met and greeted Abraham who said, 'You are welcomed o son and a Prophet.' Then I was shown Al-Bait-al-Ma'mur (i.e. Allah's House). I asked Gabriel about it and he said, This is Al Bait-ul-Ma'mur where 70,000 angels perform prayers daily and when they leave they never return to it (but always a fresh batch comes into it daily).' Then I was shown Sidrat-ul-Muntaha (i.e. a tree in the seventh heaven) and I saw its Nabk fruits which resembled the clay jugs of Hajr (i.e. a town in Arabia), and its leaves were like the ears of elephants, and four rivers originated at its root, two of them were apparent and two were hidden. I asked Gabriel about those rivers and he said, 'The two hidden rivers are in Paradise, and the apparent ones are the Nile and the Euphrates.' Then fifty prayers were enjoined on me. I descended till I met Moses who asked me, 'What have you done?' I said, 'Fifty prayers have been enjoined on me.' He said, 'I know the people better than you, because I had the hardest experience to bring Bani Israel to obedience. Your followers cannot put up with such obligation. So, return to your Lord and request Him (to reduce the number of prayers.' I returned and requested Allah (for reduction) and He made it forty. I returned and (met Moses) and had a similar discussion, and then returned again to Allah for reduction and He made it thirty, then twenty, then ten, and then I came to Moses who repeated the same advice. Ultimately Allah reduced it to five. When I came to Moses again, he said, 'What have you done?' I said, 'Allah has made it five only.' He repeated the same advice but I said that I surrendered (to Allah's Final Order)" Allah's Messenger (PBUH) was addressed by Allah, "I have decreed My Obligation and have reduced the burden on My slaves, and I shall reward a single good deed as if it were ten good deeds." (Al-Bukhari)

حَدَّثَنَا هُذَيْفَةُ بْنُ خَالِدٍ، حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، وَقَالَ لِي خَلِيفَةُ حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا سَعِيدٌ، وَهَشَامٌ، قَالَا حَدَّثَنَا قَتَادَةُ، حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، عَنْ مَالِكِ بْنِ صَعْصَعَةَ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " بَيْنَا أَنَا عِنْدَ النَّبِيِّ بَيْنَ النَّائِمِ وَالْيَقْظَانِ - وَذَكَرَ بَيْنَ الرَّجُلَيْنِ - فَأُتِيتُ بِطَسْتٍ مِنْ ذَهَبٍ مَلِيَّ حِكْمَةً وَإِيمَانًا، فَشُقَّ مِنْ

النَّحْرِ إِلَى مَرَاقِ الْبَطْنِ، ثُمَّ غُسِلَ الْبَطْنُ بِمَاءٍ زَمَزَمَ، ثُمَّ مُلِيَ حِكْمَةً وَإِيمَانًا، وَأُتِيَتْ بِذَابَةِ أَبْيَضَ دُونَ الْبَغْلِ وَفَوْقَ الْحِمَارِ الْبُرَاقُ، فَأَنْطَلَقَتْ مَعَ جِبْرِيلَ حَتَّى أَتَيْنَا السَّمَاءَ الدُّنْيَا قِيلَ مَنْ هَذَا قَالَ جِبْرِيلُ. قِيلَ مَنْ مَعَكَ قِيلَ مُحَمَّدٌ. قِيلَ وَقَدْ أُرْسِلَ إِلَيْهِ قَالَ نَعَمْ. قِيلَ مَرْحَبًا بِهِ، وَلِنَعْمَ الْمَجِيءُ جَاءَ. فَأَتَيْنَا عَلَى آدَمَ، فَسَلَّمْتُ عَلَيْهِ، فَقَالَ مَرْحَبًا بِكَ مِنْ ابْنِ وَنَبِيِّ. فَأَتَيْنَا السَّمَاءَ الثَّانِيَةَ، قِيلَ مَنْ هَذَا قَالَ جِبْرِيلُ. قِيلَ مَنْ مَعَكَ قَالَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. قِيلَ أُرْسِلَ إِلَيْهِ قَالَ نَعَمْ. قِيلَ مَرْحَبًا بِهِ، وَلِنَعْمَ الْمَجِيءُ جَاءَ. فَأَتَيْنَا عَلَى عِيسَى وَيَحْيَى فَقَالَ مَرْحَبًا بِكَ مِنْ أَخٍ وَنَبِيِّ. فَأَتَيْنَا السَّمَاءَ الثَّلَاثَةَ، قِيلَ مَنْ هَذَا قِيلَ جِبْرِيلُ. قِيلَ مَنْ مَعَكَ قِيلَ مُحَمَّدٌ. قِيلَ وَقَدْ أُرْسِلَ إِلَيْهِ قَالَ نَعَمْ. قِيلَ مَرْحَبًا بِهِ وَلِنَعْمَ الْمَجِيءُ جَاءَ. فَأَتَيْنَا يُوسُفَ فَسَلَّمْتُ عَلَيْهِ، قَالَ مَرْحَبًا بِكَ مِنْ أَخٍ وَنَبِيِّ فَأَتَيْنَا السَّمَاءَ الرَّابِعَةَ، قِيلَ مَنْ هَذَا قِيلَ جِبْرِيلُ. قِيلَ مَنْ مَعَكَ قِيلَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. قِيلَ وَقَدْ أُرْسِلَ إِلَيْهِ قِيلَ نَعَمْ. قِيلَ مَرْحَبًا بِهِ، وَلِنَعْمَ الْمَجِيءُ جَاءَ. فَأَتَيْنَا عَلَى إِدْرِيسَ فَسَلَّمْتُ عَلَيْهِ، فَقَالَ مَرْحَبًا مِنْ أَخٍ وَنَبِيِّ. فَأَتَيْنَا السَّمَاءَ الْخَامِسَةَ، قِيلَ مَنْ هَذَا قَالَ جِبْرِيلُ. قِيلَ وَمَنْ مَعَكَ قِيلَ مُحَمَّدٌ. قِيلَ وَقَدْ أُرْسِلَ إِلَيْهِ قَالَ نَعَمْ. قِيلَ مَرْحَبًا بِهِ، وَلِنَعْمَ الْمَجِيءُ جَاءَ. فَأَتَيْنَا عَلَى هَارُونَ، فَسَلَّمْتُ عَلَيْهِ فَقَالَ مَرْحَبًا بِكَ مِنْ أَخٍ وَنَبِيِّ. فَأَتَيْنَا عَلَى السَّمَاءِ السَّادِسَةِ، قِيلَ مَنْ هَذَا قِيلَ جِبْرِيلُ. قِيلَ مَنْ مَعَكَ قَالَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. قِيلَ وَقَدْ أُرْسِلَ إِلَيْهِ مَرْحَبًا بِهِ، وَلِنَعْمَ الْمَجِيءُ جَاءَ. فَأَتَيْنَا عَلَى مُوسَى، فَسَلَّمْتُ {عَلَيْهِ} فَقَالَ مَرْحَبًا بِكَ مِنْ أَخٍ وَنَبِيِّ. فَلَمَّا جَاوَزْتُ بَكَى. فَقِيلَ مَا أَبْكَاكَ قَالَ يَا رَبِّ، هَذَا الْعَلَامُ الَّذِي بُعِثَ بَعْدِي يَدْخُلُ الْجَنَّةَ مِنْ أُمَّتِهِ أَفْضَلُ مِمَّا يَدْخُلُ مِنْ أُمَّتِي. فَأَتَيْنَا السَّمَاءَ السَّابِعَةَ، قِيلَ مَنْ هَذَا قِيلَ جِبْرِيلُ. قِيلَ مَنْ مَعَكَ قِيلَ مُحَمَّدٌ. قِيلَ وَقَدْ أُرْسِلَ إِلَيْهِ مَرْحَبًا بِهِ، وَلِنَعْمَ الْمَجِيءُ جَاءَ. فَأَتَيْنَا عَلَى إِبْرَاهِيمَ، فَسَلَّمْتُ عَلَيْهِ فَقَالَ مَرْحَبًا بِكَ مِنْ ابْنِ وَنَبِيِّ، فَرَفَعَ لِي الْبَيْتَ الْمَعْمُورَ، فَسَأَلْتُ جِبْرِيلَ فَقَالَ هَذَا الْبَيْتَ الْمَعْمُورُ يُصَلِّي فِيهِ كُلُّ يَوْمٍ سَبْعُونَ أَلْفَ مَلَكٍ، إِذَا خَرَجُوا لَمْ يَعُودُوا إِلَيْهِ آخَرُ مَا عَلَيْهِمْ، وَرُفِعَتْ لِي سِدْرَةُ الْمُنْتَهَى فَإِذَا نَبُفُهَا كَأَنَّهُ قِلَالٌ هَجَرٍ، وَوَرَفُهَا كَأَنَّهُ أَذَانُ الْفُيُولِ، فِي أَصْلِهَا أَرْبَعَةُ أَنْهَارٍ نَهْرَانِ بَاطِنَانِ وَنَهْرَانِ ظَاهِرَانِ، فَسَأَلْتُ جِبْرِيلَ فَقَالَ أَمَّا الْبَاطِنَانِ فَفِي الْجَنَّةِ، وَأَمَّا الظَّاهِرَانِ النَّيْلُ وَالْفُرَاتُ، ثُمَّ فُرِضَتْ عَلَى خَمْسُونَ صَلَاةً، فَأَقْبَلْتُ حَتَّى جِئْتُ مُوسَى، فَقَالَ مَا صَنَعْتَ قُلْتُ فُرِضَتْ عَلَى خَمْسُونَ صَلَاةً. قَالَ أَنَا أَعْلَمُ بِالنَّاسِ مِنْكَ، عَالَجْتُ بَنِي إِسْرَائِيلَ أَشَدَّ الْمُعَالَجَةِ، وَإِنْ أُمَّتُكَ لَا تُطِيقُ، فَارْجِعْ إِلَى رَبِّكَ فَسَلِّهِ. فَارْجَعْتُ فَسَأَلْتُهُ، فَجَعَلَهَا أَرْبَعِينَ، ثُمَّ مِثْلَهُ ثُمَّ ثَلَاثِينَ، ثُمَّ مِثْلَهُ فَجَعَلَ عَشْرِينَ، ثُمَّ مِثْلَهُ فَجَعَلَ عَشْرًا، فَأَتَيْنَا مُوسَى فَقَالَ مِثْلَهُ، فَجَعَلَهَا خَمْسًا، فَأَتَيْنَا مُوسَى فَقَالَ مَا صَنَعْتَ قُلْتُ جَعَلَهَا خَمْسًا، فَقَالَ مِثْلَهُ، قُلْتُ سَلَّمْتُ بِخَيْرٍ، فَنُودِيَ إِلَيَّ قَدْ أَمْضَيْتُ فَرِيضَتِي وَخَفَّفْتُ عَنْ عِبَادِي، وَأَجْزِي الْحَسَنَةَ عَشْرًا ". وَقَالَ هَمَامٌ عَنْ قَتَادَةَ عَنِ الْحَسَنِ عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " فِي الْبَيْتِ الْمَعْمُورِ ". (البخاري)

Tooba

This is a huge tree which produces the fabric for the clothing of the people of Paradise. Ahmad, Ibn Jareer and Ibn Hibbaan reported that the Messenger of Allah (PBUH) said:

- ❖ "Abu Sa'id Al-Khudri narrated that the Prophet (PBUH) said: Tuba is a tree in Paradise, as big as a hundred year's journey; the clothes of

the people of Paradise comes from its calyces [the outer parts of its flowers]" [Ahmad, Al-Tabari, Al-Albani – As-Silsilah As-Sahihah / Laa Ba'sa bihi]

عن أبي سعيد الخدري عن رسول الله - صلى الله عليه وسلم - قال: "طوبى شجرة في الجنة، مسيرة مائة عام، ثياب أهل الجنة تخرج من أكمامها" (احمد، الطبري، الالباني – السلسلة الصحيح / لا بأس به)

Also narrated by Ahmad from 'Abdullah ibn 'Amr, who said:

- ❖ "A man came to the Prophet (PBUH) and asked, "O Messenger of Allah, tell us about the clothes of the people of Paradise; are they created or are they woven?" Some of the people laughed. The Messenger of Allah (PBUH) said, "Why are you laughing? Because someone who does not know has asked someone who does know?" Then he turned and asked, "Where is the one who asked the question?" The man said, "Here I am, O Messenger of Allah". He said, "No, they are produced by the fruits of Paradise" three times" [Ahmad and An-Nasa'i / Sahih]

أحمد في (مسنده) عن عبدالله بن عمرو قال: جاء رجل إلى النبي صلى الله عليه وسلم فقال: يا رسول الله، أخبرنا عن ثياب أهل الجنة خلقاً تخلق، أمن نسجاً تنسج؟ فضحك بعض القوم، فقال رسول الله صلى الله عليه وسلم: ومم تضحكون، من جاهل سأل عالماً؟ ثم أكب رسول الله - صلى الله عليه وسلم - ثم قال: أين السائل؟ قال: هو ذا أنا يا رسول الله، قال: لا بل تشفق عنها ثمر الجنة، ثلاث مرات. (احمد، النسائي / صحيح)

The Best Aromatic Plants in Paradise

Allah told us that in Paradise there are aromatic plants:

- ❖ Then [for him is] rest and bounty and a garden of pleasure. [Al-Waqi'ah 56:89]

فَرَوْحٌ وَرَيْحَانٌ وَجَنَّةُ نَعِيمٍ (89)

In Mu'jam at-Tabaraanee al-Kabeer, a report from 'Abdullah ibn 'Amr whose isnaad is Saheeh according to the conditions of al-Bukhari and Muslim, states that the Prophet (PBUH) said:

- ❖ "The best of the aromatic plants of Paradise is henna." [At-Tabarani, Al-Albani said in AS-SilSilah As-Saheehah: Sahih on the conditions of al-Bukhari and Muslim]

أخبرنا الرسول - صلى الله عليه وسلم - أن سيد ريحان أهل الجنة الحناء، ففي (معجم الطبراني الكبير) بإسناد صحيح على شرط الشيخين عن عبدالله بن عمرو

عن النبي - صلى الله عليه وسلم - قال. (رواه الطبراني وقال الالباني في السلسلة الصحيح سند صحيح على شرط الشيخين)

The Trunks of the Trees of Paradise are made of Gold

One of the wondrous things that the Messenger of Allah (PBUH) told us is that the trunks of the trees are gold:

- ❖ "Abu Hurairah narrated that the Messenger of Allah (PBUH) said: "There is not a tree in Paradise except that its tree is of gold." " [jami'At-Tirmithi / Hassan]

حَدَّثَنَا أَبُو سَعِيدٍ الْأَشْجِيُّ، حَدَّثَنَا زِيَادُ بْنُ الْحَسَنِ بْنِ الْفَرَاتِ الْقَزَّازُ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَا فِي الْجَنَّةِ شَجَرَةٌ إِلَّا وَسَاقُهَا مِنْ ذَهَبٍ " . قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ حَدِيثِ أَبِي سَعِيدٍ . (جامع الترمذي / حسن)

2.14.3 How can the believer increase his share of the trees of Paradise?

Khaleel Ar-Rahmaan and the Father of the Prophets, Ibrahim (PBUH) asked our Prophet Mohammad (PBUH) on the night of the Israa' to convey his greetings to our ummah and to tell them the way in which they could increase their share of the trees of Paradise:

- ❖ " Ibn Mas'ud narrated that: The Messenger of Allah (PBUH) said: "I met Ibrahim on the night of my ascent, so he said: 'O Mohammad, recite Salam from me to your nation, and inform them that Paradise has pure soil and delicious water, and that it is a flat treeless plain, and that its seeds are: "Glory is to Allah (Subhān Allāh) [and] all praise is due to Allah (Al-ḥamdulillāh) and 'none has the right to be worshipped but Allah' (Lā ilāha illallāh), and Allah is the greatest (Allāhu Akbar)." " [Jami'At-Tirmithi / Hasan]

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي زِيَادٍ، حَدَّثَنَا سَيَّارٌ، حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ، عَنْ الْقَاسِمِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ ابْنِ مَسْعُودٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَقِيتُ إِبْرَاهِيمَ لَيْلَةَ أُسْرِيَ بِي فَقَالَ يَا مُحَمَّدُ أَقْرَأْ أُمَّتَكَ مِنِّي السَّلَامَ وَأَخْبِرْهُمْ أَنَّ الْجَنَّةَ طَيِّبَةُ التُّرْبَةِ عَذْبَةُ الْمَاءِ وَأَنَّهَا قِيَعَانٌ وَأَنَّ غِرَاسَهَا سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ " . قَالَ وَفِي الْبَابِ عَنْ أَبِي أَيُّوبَ . قَالَ هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ ابْنِ مَسْعُودٍ . (جامع الترمذي / حسن)

2.15 Description of the houses and palaces of Paradise

The palaces in Jannah are built with bricks which are made of gold and silver. Its clay (the substance between the two bricks) is musk. Its sand is pearl and ruby and its soil is the saffron. Whoever prays for the sake of Allah twelve rak'ahs (of the regular

optional Sunnah prayer) every day, over and above the obligatory ones, Allah will build for him a house in paradise.

- ❖ "Narrated Jabir: The Prophet, said, "I entered Paradise and saw a palace and asked whose palace is this? They (the Angels) said, "This palace belongs to 'Umar bin Al-Khattab.' I intended to enter it, and nothing stopped me except my knowledge about your sense of Ghira (self-respect (O 'Umar))." 'Umar said, "O Allah's Messenger! Let my father and mother be sacrificed for you! O Allah's Prophet! How dare I think of my Ghira (self-respect) being offended by you?" (Bukhari)

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ، حَدَّثَنَا مُعْتَمِرٌ، عَنْ عَبْدِ اللَّهِ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ - رَضِيَ اللَّهُ عَنْهُمَا - عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " دَخَلْتُ الْجَنَّةَ - أَوْ أَتَيْتُ الْجَنَّةَ - فَأَبْصَرْتُ قَصْرًا فَقُلْتُ لِمَنْ هَذَا قَالُوا لِعُمَرَ بْنِ الْخَطَّابِ. فَأَرَدْتُ أَنْ أَدْخُلَهُ فَلَمْ يَمْنَعْنِي إِلَّا عِلْمِي بِغَيْرَتِكَ ". قَالَ عُمَرُ بْنُ الْخَطَّابِ يَا رَسُولَ اللَّهِ يَا أَبَا أَنْتَ وَأُمِّي يَا نَبِيَّ اللَّهِ أَوْعَلَيْكَ أَغَارُ. (البخاري)

The Sahabah (Companions) asked the Prophet (PBUH) about the buildings of Paradise and he replied with a wonderful description:

- ❖ Narrated Samura bin Jundab: Allah's Messenger (PBUH) said, "Tonight two (visitors) came to me (in my dream) and took me to a town built with gold bricks and silver bricks. There we met men who, half of their bodies look like the most handsome human beings you have ever seen, and the other half, the ugliest human beings you have ever seen. Those two visitors said to those men, 'Go and dip yourselves in that river. So they dipped themselves therein and then came to us, their ugliness having disappeared and they were in the most handsome shape. The visitors said, 'The first is the Garden of Eden and that is your dwelling place.' Then they added, 'As for those people who were half ugly and half handsome, they were those who mixed good deeds and bad deeds, but Allah forgave them.'" (Bukhari)

حَدَّثَنَا مُؤَمَّلٌ - هُوَ ابْنُ هِشَامٍ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، وَحَدَّثَنَا عَوْفٌ، حَدَّثَنَا أَبُو رَجَاءٍ، حَدَّثَنَا سَمُرَةُ بْنُ جُنْدَبٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَنَا " أَتَانِي اللَّيْلَةَ آتِيَانِ فَأَبْتَعَنَانِي، فَأَنْتَهَيْنَا إِلَى مَدِينَةٍ مَبْنِيَّةٍ بِلَبْنٍ ذَهَبٍ وَلَبْنٍ فِضَّةٍ، فَتَلَقَّانَا رَجَالٌ شَطْرٌ مِنْ خَلْقِهِمْ كَأَحْسَنِ مَا أَنْتَ رَأَيْ، وَشَطْرٌ كَأَفْبَحَ مَا أَنْتَ رَأَيْ قَالَا لَهُمْ اذْهَبُوا فَقَعُوا فِي ذَلِكَ النَّهْرِ. فَوَقَعُوا فِيهِ ثُمَّ رَجَعُوا إِلَيْنَا فَقَدْ ذَهَبَ ذَلِكَ السُّوءُ عَنْهُمْ، فَصَارُوا فِي أَحْسَنِ صُورَةٍ قَالَا لِي هَذِهِ جَنَّةُ عَدْنٍ، وَهَذَاكَ مَنْزِلُكَ قَالَا أَمَّا الْقَوْمُ الَّذِينَ كَانُوا شَطْرٌ مِنْهُمْ حَسَنٌ وَشَطْرٌ مِنْهُمْ قَبِيحٌ فَإِنَّهُمْ خَلَطُوا عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا تَجَاوَزَ اللَّهُ عَنْهُمْ ". (البخاري)

Allah (SWT) indeed spoke the truth when He said:

- ❖ "And when you look there [in Paradise] you will see a delight [that cannot be imagined]. and a great dominion" [Al-Insan 76:20]

وَإِذَا رَأَيْتَ ثَمَّ رَأَيْتَ نَعِيمًا وَمُلْكًا كَبِيرًا (20)

2.15.1 Walking to your palace in Paradise

Rasulullah (PBUH) says that you will know your place in Jannah more than you knew your house in dunya. You will know where your residence is in Jannah by your instincts.

Imagine you arrive at a huge mansion that is yours. The bricks are made of gold and silver; wonderful colours. Architecture is something that we don't know of in this world. In Jannah, there is no limitation of gravity, the material of Jannah is also not restricted as it is in dunya; there is no concrete or tile in Jannah.

You get closer to your palace, and you see something that makes you stop in your tracks. You become immobile and you cannot move any further, because of the stunning beauty of what you see: your wife in Jannah. Before we discuss that, let's discuss your palace in Jannah. Allah (SWT) says in the Qur'an:

- ❖ "But those who fear Allah and keep their duty to their Lord (Allah), for them are built lofty rooms; one above another under which rivers flow (i.e. Paradise). (This is) the Promise of Allah: and Allah does not fail in (His) Promise." (Az-Zumar 39:20)

لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ غُرَفٌ مِنْ فَوْقِهَا غُرَفٌ مَبْنِيَّةٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَعَدَ اللَّهُ لَا يُخْلِفُ اللَّهُ الْمِيعَادَ (20)

There is emphasis that in Jannah things are above each other, in levels. Things are in all directions; it is not like the surface of this earth. The rivers are flowing beneath them. Only Allah knows if Jannah is limited to the three dimensions. This is just speculation, but Jannah is different.

Everything that we have in dunya, there is something that resembles it in akhirah. But the only thing that is the same is the name. There is Fire in dunya and Fire in akhirah. But the fire in akhirah is different. Rasulullah (PBUH) says that hellfire was burned for 1,000 years until it turned red. Then it was burned for another 1,000 years until it turned white. And then it was burned for a further 1,000 years until it turned dark. Imagine black fire. There is fire in dunya and fire in akhirah, but they are definitely different.

Similarly, there is water, milk and wine in Jannah. The only thing that they have in common with the things in this dunya is the name. The quality and quantity is completely different. Just as there are tents in this dunya, there are also tents in Jannah. Allah (SWT) says:

- ❖ "Fair ones reserved in pavilions -." (Ar-Rahman 55:72)

حُورٌ مَقْصُورَاتٌ فِي الْخِيَامِ (72)

Also in a hadith, it was narrated the following:

- ❖ Narrated Abu Huraira: Gabriel came to the Prophet (PBUH) and said, "O Allah's Messenger! This is Khadija coming to you with a dish having meat soup (or some food or drink). When she reaches you, greet her on behalf of her Lord (i.e. Allah) and on my behalf, and give her the glad tidings of having a Qasab palace in Paradise wherein there will be neither any noise nor any fatigue (trouble) (Bukhari)

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ عُمَارَةَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ أَتَى جِبْرِيلُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ هَذِهِ خَدِيجَةُ قَدْ أَتَتْ مَعَهَا إِنَاءٌ فِيهِ إِدَامٌ أَوْ طَعَامٌ أَوْ شَرَابٌ، فَإِذَا هِيَ أَتَتْكَ فَافْرَأْ عَلَيْهَا السَّلَامَ مِنْ رَبِّهَا وَمَنِّي، وَبَشِّرْهَا بِبَيْتٍ فِي الْجَنَّةِ مِنْ قَصَبٍ، لَا صَخَبَ فِيهِ وَلَا نَصَبَ. (البخاري)

- ❖ Narrated `Abdullah bin Qais Al-Ash`ari: The Prophet (PBUH) said, "A tent (in Paradise) is like a hollow pearl which is thirty miles in height and on every corner of the tent the believer will have a family that cannot be seen by the others." (Narrated Abu `Imran in another narration, "The tent is sixty miles in height." [Bukhari].

حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ، حَدَّثَنَا هَمَّامٌ، قَالَ سَمِعْتُ أَبَا عِمْرَانَ الْجَوْنِيَّ، يُحَدِّثُ عَنْ أَبِي بَكْرٍ بْنِ عَبْدِ اللَّهِ بْنِ قَيْسٍ الْأَشْعَرِيِّ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " الْخَيْمَةُ دُرَّةٌ مُجَوَّفَةٌ، طُولُهَا فِي السَّمَاءِ ثَلَاثُونَ مَيْلًا، فِي كُلِّ زَاوِيَةٍ مِنْهَا لِلْمُؤْمِنِ أَهْلٌ لَا يَرَاهُمُ الْآخَرُونَ ". قَالَ أَبُو عَبْدِ الصَّمَدِ وَالْحَارِثُ بْنُ عُبَيْدٍ عَنْ أَبِي عِمْرَانَ سِتُونَ مَيْلًا. (البخاري)

2.15.2 The description of the tents of Paradise

This has been clearly mentioned in the following three hadiths:

- ❖ Abu Bakr b. Abdullah b. Qais reported on the authority of his father that Allah's Messenger (PBUH) said that in Paradise there would be for a believer a tent of a single hollowed pearl the breadth of which would be sixty miles. It would be meant for a believer and the believers would go around it and none would be able to see the others. (Muslim)

حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، عَنْ أَبِي قُدَامَةَ، - وَهُوَ الْحَارِثُ بْنُ عُبَيْدٍ - عَنْ أَبِي، عِمْرَانَ الْجَوْنِيَّ عَنْ أَبِي بَكْرٍ بْنِ عَبْدِ اللَّهِ بْنِ قَيْسٍ، عَنْ أَبِيهِ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِنَّ لِلْمُؤْمِنِ فِي الْجَنَّةِ لَخَيْمَةً مِنْ لَوْلُؤَةٍ وَاحِدَةٍ مُجَوَّفَةٍ طُولُهَا سِتُونَ مَيْلًا لِلْمُؤْمِنِ فِيهَا أَهْلُونَ يَطُوفُ عَلَيْهِمُ الْمُؤْمِنُونَ فَلَا يَرَى بَعْضُهُمْ بَعْضًا ". (مسلم)

- ❖ Abu Bakr b. Abdullah b. Qais reported on the authority of his father that Allah's Messenger (PBUH) said that in Paradise there would be a tent made of a single hollowed pearl, the breadth of which would be sixty miles from all sides and there would live a family in each corner and the other would not be able to see the believer who goes around them.. (Muslim)

وَحَدَّثَنِي أَبُو عَسَّانَ الْمُسَمِّعِيُّ، حَدَّثَنَا أَبُو عَبْدِ الصَّمَدِ، حَدَّثَنَا أَبُو عِمْرَانَ الْجَوْنِيُّ، عَنْ أَبِي بَكْرٍ بْنِ عَبْدِ اللَّهِ بْنِ قَيْسٍ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " فِي الْجَنَّةِ خَيْمَةٌ مِنْ لَوْلَاةٍ مُجَوَّفَةٍ عَرْضُهَا سِتُّونَ مِيلًا فِي كُلِّ زَاوِيَةٍ مِنْهَا أَهْلٌ مَا يَرَوْنَ الْآخَرِينَ يَطُوفُ عَلَيْهِمُ الْمُؤْمِنُونَ " . (مسلم)

- ❖ This hadith has been transmitted on the authority of Abu Bakr b. Abu Musa b. Qais who, on the authority of his father, reported the Apostle (PBUH) to have said that there would be a tent made of a pearl whose height towards the sky would be sixty miles. In each corner, there would be a family of the believer, out of sight for the others. (Muslim)

وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا هَمَّامٌ، عَنْ أَبِي، عِمْرَانَ الْجَوْنِيِّ عَنْ أَبِي بَكْرٍ بْنِ أَبِي مُوسَى بْنِ قَيْسٍ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " الْخَيْمَةُ ذُرَّةٌ طَوَّلُهَا فِي السَّمَاءِ سِتُّونَ مِيلًا فِي كُلِّ زَاوِيَةٍ مِنْهَا أَهْلٌ لِلْمُؤْمِنِينَ لَا يَرَاهُمُ الْآخَرُونَ " . (مسلم)

2.16 Animals and birds of Paradise

The kinds of birds and animals that exist in Paradise are known only to Allah.

The hadith mentions the following:

- ❖ Anas bin Malik narrated that the Messenger of Allah (PBUH) was asked: "What is Al-Kawthar?" He said: "That is a river that Allah has given me"- that is, in Paradise- 'whiter than milk and sweeter than honey. In it are birds whose necks are like the necks of camels." 'Umar said: "Indeed this is plump and luxurious then." So the Messenger of Allah (PBUH) said, "Those who consume it are more plumb than it. [Jami'At-Tirmithi / Sahih)

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ مُسْلِمٍ، عَنْ أَبِيهِ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ سَأَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا الْكَوْثَرُ قَالَ " ذَاكَ نَهْرٌ أَعْطَانِيهِ اللَّهُ يَغْنِي فِي الْجَنَّةِ أَشَدُّ بَيَاضًا مِنَ اللَّيْنِ وَأَحْلَى مِنَ الْعَسَلِ فِيهَا طَيْرٌ أَعْنَاقُهَا كَأَعْنَاقِ الْجُرَرِ " . قَالَ عُمَرُ إِنَّ هَذِهِ لَنَاعِمَةٌ . قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَكَلْتُهَا أَنْعَمُ مِنْهَا " . قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ . وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ مُسْلِمٍ هُوَ ابْنُ أَخِي ابْنِ شِهَابٍ الزُّهْرِيُّ وَعَبْدُ اللَّهِ بْنُ مُسْلِمٍ قَدْ رَوَى عَنِ ابْنِ عُمَرَ وَأَنَسِ بْنِ مَالِكٍ . (جامع الترمذي / صحيح)

- ❖ Narrated Abu Huraira: The Prophet (PBUH) said, "On the Day of Resurrection Abraham will meet his father Azar whose face will be dark and covered with dust. (Prophet Abraham (PBUH) will say to him): 'Didn't I tell you not to disobey me?' His father will reply: 'Today I will not disobey you.' 'Abraham will say: 'O Lord! You promised me not to disgrace me on the Day of Resurrection; and what will be more disgraceful to me than cursing and dishonouring my father?' Then Allah will say (to him): 'I have forbidden Paradise for the disbelievers.'" Then he will be addressed, 'O Abraham! Look! What is underneath your feet?' He will look and there he will see a Dhabh (an animal,) blood-stained, which will be caught by the legs and thrown in the (Hell) Fire." (Bukhari)

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ، قَالَ أَخْبَرَنِي أَخِي عَبْدُ الْحَمِيدِ، عَنْ ابْنِ أَبِي ذَنْبٍ، عَنْ سَعِيدِ الْمُقْبَرِيِّ، عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " يَلْقَى إِبْرَاهِيمُ أَبَاهُ أَرْزَ يَوْمَ الْقِيَامَةِ، وَعَلَى وَجْهِهِ أَرْزٌ قَتَرَةٌ وَعَبْرَةٌ، فَيَقُولُ لَهُ إِبْرَاهِيمُ أَلَمْ أَقُلْ لَكَ لَا تَعْصِنِي فَيَقُولُ أَبُوهُ فَأَلْيَوْمَ لَا أَعْصِيكَ. فَيَقُولُ إِبْرَاهِيمُ يَا رَبِّ، إِنَّكَ وَعَدْتَنِي أَنْ لَا تُخْزِيَنِي يَوْمَ يُبْعَثُونَ، فَأَيُّ خَزْيٍ أَخْزَى مِنْ أَبِي الْأَبْعَدِ فَيَقُولُ اللَّهُ تَعَالَى إِنِّي حَرَّمْتُ الْجَنَّةَ عَلَى الْكَافِرِينَ، ثُمَّ يُقَالُ يَا إِبْرَاهِيمُ مَا تَحْتَ رِجْلَيْكَ فَيَنْظُرُ فَإِذَا هُوَ بِذِيخٍ مُلْتَطِخٍ، فَيُؤْخَذُ بِقَوَائِمِهِ فَيُلْقَى فِي النَّارِ ". (البخاري)

The animals that will be in Paradise according to the reports are of three types:

1. Specific animals such as the dog of the people of the Cave and the she-camel of Saalih (PBUH). However, there are no saheeh reports concerning them.
2. Those which are mentioned in the Qur'an and Sunnah, which Allah has prepared for the believers in Paradise, whether they are mentioned in specific terms, such as the birds of which Allah (SWT) mentions:

- ❖ "And with the flesh of fowls that they desire" [al-Waaqi'ah 56:21]

(21) وَلَحْمِ طَيْرٍ مِمَّا يَشْتَهُونَ

Or they are mentioned in general terms, as He (SWT) says:

- ❖ "And We shall provide them with fruit and meat such as they desire" [At-Tur 52:22]

وَأَمَدَدْنَاهُمْ بِفَاكِهَةٍ وَلَحْمٍ مِمَّا يَشْتَهُونَ (22)

Another example is the bull which Allah has prepared as food for the people of Paradise:

- ❖ "Thauban, the freed slave of the Messenger of Allah (PBUH), said: While I was standing beside the Messenger of Allah (PBUH) one of the rabbis of the Jews came and said: Peace be upon you, O

Mohammad. I pushed him back with a push that he was going to fall. Upon this he said: Why do you push me? I said: Why don't you say: O Messenger of Allah? The Jew said: We call him by the name by which he was named by his family. The Messenger of Allah (PBUH) said: My name is Mohammad with which I was named by my family. The Jew said: I have come to ask you (something). The Messenger of Allah (PBUH) said: Should that thing be of any benefit to you, if I tell you that? He (the Jew) said: I will lend my ears to it. The Messenger of Allah (PBUH) drew a line with the help of the stick that he had with him and then said: Ask (whatever you like). Thereupon the Jew said: Where would the human beings be on the Day when the earth would change into another earth and the heavens too (would change into other heavens)? The Messenger of Allah (PBUH) said: They would be in darkness beside the Bridge. He (the Jew) again said: Who amongst people would be the first to cross (this bridge)? He said: They would be the poor amongst the refugees. **The Jew said: What would constitute their breakfast when they would enter Paradise? He (the Holy Prophet) replied: A caul of the fish-liver. He (the Jew) said. What would be their food after this? He (the Holy Prophet) said: A bullock which was fed in the different quarters of Paradise would be slaughtered for them.** He (the Jew) said: What would be their drink? He (the Holy Prophet) said: They would be given drink from the fountain which is named "Salsabil". He (the Jew) said: I have come to ask you about a thing which no one amongst the people on the earth knows except an apostle or one or two men besides him. He (the Holy Prophet) said: Would it benefit you if I tell you that? He (the Jew) said: I would lend ears to that. He then said: I have come to ask you about the child. He (the Holy Prophet) said: The reproductive substance of man is white and that of woman (i.e. ovum central portion) yellow, and when they have sexual intercourse and the male's substance (chromosomes and genes) prevails upon the female's substance (chromosomes and genes), it is the male child that is created by Allah's Decree, and when the substance of the female prevails upon the substance contributed by the male, a female child is formed by the Decree of Allah. The Jew said: What you have said is true; verily you are an Apostle. He then returned and went away. The Messenger of Allah (PBUH) said: He asked me about such and such things of which I have had no knowledge till Allah gave me that."(Muslim)

حَدَّثَنِي الْحَسَنُ بْنُ عَلِيٍّ الْخَلَوَانِيُّ، حَدَّثَنَا أَبُو تَوْبَةَ، - وَهُوَ الرَّبِيعُ بْنُ نَافِعٍ - حَدَّثَنَا مُعَاوِيَةُ، - يَعْنِي ابْنَ سَلَامٍ - عَنْ زَيْدٍ، - يَعْنِي أَخَاهُ - أَنَّهُ سَمِعَ أَبَا سَلَامٍ، قَالَ حَدَّثَنِي أَبُو أَسْمَاءَ الرَّحْبِيُّ، أَنَّ ثَوْبَانَ، مَوْلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدَّثَهُ قَالَ كُنْتُ قَائِمًا عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَجَاءَ حَبْرٌ مِنْ أَحْبَارِ الْيَهُودِ فَقَالَ السَّلَامُ عَلَيْكَ يَا مُحَمَّدٌ . فَدَفَعْتُهُ دَفْعَةً كَادَ يُصْرَعُ مِنْهَا فَقَالَ لِمَ تَدْفَعُنِي فَقُلْتُ أَلَا تَقُولُ يَا رَسُولَ اللَّهِ . فَقَالَ الْيَهُودِيُّ إِنَّمَا نَدْعُوهُ بِاسْمِهِ الَّذِي سَمَّاهُ بِهِ أَهْلُهُ . فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّ اسْمِي مُحَمَّدٌ الَّذِي سَمَّانِي بِهِ أَهْلِي " . فَقَالَ الْيَهُودِيُّ جِئْتُ أَسْأَلُكَ . فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَيَنْفَعُكَ شَيْءٌ إِنْ حَدَّثْتُكَ " . قَالَ أَسْمَعُ بِأُذُنِي فَتَكُنْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِغُودٍ مَعَهُ . فَقَالَ " سَلْ " . فَقَالَ الْيَهُودِيُّ أَيْنَ يَكُونُ النَّاسُ يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَوَاتِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " هُمْ فِي الظُّلْمَةِ دُونَ الْجِسْرِ " . قَالَ فَمَنْ أَوَّلُ النَّاسِ إِجَارَةً قَالَ " فَقَرَاءُ الْمُهَاجِرِينَ " . قَالَ الْيَهُودِيُّ فَمَا تُحَفِّقُهُمْ جِئَ يَدْخُلُونَ الْجَنَّةَ قَالَ " زِيَادَةُ كِبِدِ النَّوْنِ " قَالَ فَمَا غِذَاؤُهُمْ عَلَى إِثْرِهَا قَالَ " يُنْحَرُ لَهُمْ ثَوْرُ الْجَنَّةِ الَّذِي كَانَ يَأْكُلُ مِنْ أَطْرَافِهَا " . قَالَ فَمَا شَرَابُهُمْ عَلَيْهِ قَالَ " مِنْ عَيْنٍ فِيهَا تُسَمَّى سَلْسَبِيلًا " . قَالَ صَدَقْتَ . قَالَ وَجِئْتُ أَسْأَلُكَ عَنْ شَيْءٍ لَا يَعْلَمُهُ أَحَدٌ مِنْ أَهْلِ الْأَرْضِ إِلَّا نَبِيٌّ أَوْ رَجُلٌ أَوْ رَجُلَانِ . قَالَ " يَنْفَعُكَ إِنْ حَدَّثْتُكَ " . قَالَ أَسْمَعُ بِأُذُنِي . قَالَ جِئْتُ أَسْأَلُكَ عَنِ الْوَلَدِ قَالَ " مَاءُ الرَّجُلِ أَبْيَضُ وَمَاءُ الْمَرْأَةِ أَصْفَرُ فَإِذَا اجْتَمَعَا فَعَلَا مَنِي الرَّجُلِ مَنِي الْمَرْأَةِ أَذْكَرَا بِإِذْنِ اللَّهِ وَإِذَا عَلَا مَنِي الْمَرْأَةِ مَنِي الرَّجُلِ أَنَا بِإِذْنِ اللَّهِ " . قَالَ الْيَهُودِيُّ لَقَدْ صَدَقْتَ وَإِنَّكَ لَنَبِيٌّ ثُمَّ انْصَرَفَ فَذَهَبَ . فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَقَدْ سَأَلَنِي هَذَا الَّذِي سَأَلَنِي عَنْهُ وَمَا لِي عِلْمٌ بِشَيْءٍ مِنْهُ حَتَّى أَتَانِي اللَّهُ بِهِ " . (مسلم)

3. Those animals which have been specifically mentioned in the hadith, which will be in Paradise. These include:

- ❖ Yahya related to me from Malik from Mohammad ibn Amr ibn Halhala that Humayd ibn Malik ibn Khu'haym said, "I was sitting with Abu Hurayra on his land at al-Aqiq. Some people rode out from Madina to call upon Abu Hurayra. He told me to go to his mother, sending his greetings and asking her to prepare some food." Humayd continued, "She set down three loaves on a plate and some oil and salt. Then she put it on my head and I carried it to them. When I set it before them, Abu Hurayra said, 'Allah is greater' and added, 'Praise be to Allah who has filled us with bread after our food had previously been only water and dates,' as the people did not touch any of the food.

When they left, he said, 'O son of my brother, be good to your sheep and wipe the mucus from them and clean their pen. Pray in their quarter for they are among the animals of the Garden. By He in Whose Hand my self is, a time is about to come upon people when a small group of sheep will be more beloved to their owner than the house of Marwan (Muwataá Malik / Book 49, Hadith 1705 – Sahih /Al-Albani)

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ حَلْهَلَةَ، عَنْ حُمَيْدِ بْنِ مَالِكٍ بْنِ حُثَيْمٍ، أَنَّهُ قَالَ كُنْتُ جَالِسًا مَعَ أَبِي هُرَيْرَةَ بِأَرْضِهِ بِالْعَقِيقِ فَأَتَاهُ قَوْمٌ مِنْ أَهْلِ الْمَدِينَةِ عَلَى دَوَابٍّ فَنَزَلُوا عِنْدَهُ - قَالَ حُمَيْدٌ - فَقَالَ أَبُو هُرَيْرَةَ أَذْهَبَ إِلَى أُمِّي فَقُلْ إِنَّ ابْنَكَ يُقْرَأُ السَّلَامَ وَيَقُولُ أَطْعِمِينَا شَيْئًا . قَالَ فَوَضَعَتْ ثَلَاثَةَ أَقْرَاصٍ فِي صَحْفَةٍ وَشَيْئًا مِنْ زَيْتٍ وَمِلْحٍ ثُمَّ وَضَعَتْهَا عَلَى رَأْسِي وَحَمَلْتُهَا إِلَيْهِمْ فَلَمَّا وَضَعْتُهَا بَيْنَ أَيْدِيهِمْ كَبَّرَ أَبُو هُرَيْرَةَ وَقَالَ الْحَمْدُ لِلَّهِ الَّذِي أَشْبَعَنَا مِنَ الْخُبْزِ بَعْدَ أَنْ لَمْ يَكُنْ طَعَامُنَا إِلَّا الْأَسْوَدَيْنِ الْمَاءُ وَالنَّمْرُ . فَلَمْ يُصِبِ الْقَوْمُ مِنَ الطَّعَامِ شَيْئًا فَلَمَّا انْصَرَفُوا قَالَ يَا ابْنَ أَخِي أَحْسِنْ إِلَى غَنَمِكَ وَامْسَحِ الرُّعَامَ عَنْهَا وَأَطِيبْ مَرَاحَهَا وَصَلِّ فِي نَاحِيَّتِهَا فَإِنَّهَا مِنْ دَوَابِّ الْجَنَّةِ وَالَّذِي نَفْسِي بِيَدِهِ لَيُوشِكُ أَنْ يَأْتِيَ عَلَى النَّاسِ زَمَانٌ تَكُونُ الثَّلَّةُ مِنَ الْعَنَمِ أَحَبَّ إِلَى صَاحِبِهَا مِنْ دَارِ مَرْوَانَ . (موطأ مالك، كتاب 49 ، حديث 1705. صحيح الإسناد /الالباني)

Raghaam means dust (as translated here). The word has also been narrated as ra'aam, which refers to the mucus that comes from the sheep's nose. What is meant is to wipe the dust from it, or wipe away what comes from its nose, so as to look after it and take care of it.

- ❖ Abu Mas'ud (May Allah be pleased with him) reported: A man came to the Prophet (PBUH) with a she-camel wearing a nose-string and said: "This is (a gift) in the Cause of Allah." The Messenger of Allah (PBUH) replied, "You will have in return for it on the Day of Resurrection seven hundred she-camels and every one of them will be wearing a nose-string." [Muslim]

وعن أبي مسعود رضي الله عنه قال: جاز رجل إلى النبي صلى الله عليه وسلم بناقة مخطومة فقال: هذه في سبيل الله، فقال رسول الله صلى الله عليه وسلم: "لك بها يوم القيامة سبعمائة ناقة كلها مخطومة" (رواه مسلم).

Al-Nawawi said:

- ❖ What is meant by makhtoomah (bridled) is that it has a khitaam (bridle) on it, which is like a halter. And it was said that that it may be understood as meaning that he will have the reward of giving seven hundred she-camels, or it may be understood as it appears to be, and that he will have seven hundred she-camels in Paradise, each of them bridled, and he will be able to ride them wherever he wants, for pleasure, as was narrated concerning the horses and camels (nujab) of Paradise. This interpretation is clearer. And Allah knows best. Sharh al-Nawawi, 13/38.

The hadith about the camels and horses to which al-Nawawi referred is as follows:

- ❖ Sulaiman bin Buraidah narrated from his father that a man asked the Prophet (PBUH): "O Messenger of Allah, are there horses in

Paradise?" He said, "If Allah admits you into Paradise, you will not wish to be carried, on a horse of rubies that will fly with you wherever you want in Paradise except that you will do so." He said: "And a man asked him: 'O Messenger of Allah, are there camels in Paradise?'" He said: "So he (PBUH) did not say what he said to his companion, rather, he (PBUH) said: 'If Allah admits you into Paradise, you will have in it whatever is desired by your soul and pleasing to your eye. (Al-Albani / Hasan, hadith No 3001)

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ، قَالَ أَخْبَرَنَا عَاصِمُ بْنُ عَلِيٍّ، حَدَّثَنَا الْمَسْعُودِيُّ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، أَنَّ رَجُلًا، سَأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ هَلْ فِي الْجَنَّةِ مِنْ حَيْلٍ قَالَ " إِنْ اللَّهُ أَدْخَلَكَ الْجَنَّةَ فَلَا تَشَاءُ أَنْ تُحْمَلَ فِيهَا عَلَى فَرَسٍ مِنْ يَأْقُوتَةَ حَمْرَاءَ يَطِيرُ بِكَ فِي الْجَنَّةِ حَيْثُ شِئْتَ إِلَّا فَعَلْتَ " . قَالَ وَسَأَلَهُ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ هَلْ فِي الْجَنَّةِ مِنْ إِبِلٍ قَالَ قَلَمَ يَقُلْ لَهُ مِثْلَ مَا قَالَ لِصَاحِبِهِ قَالَ " إِنْ يُدْخِلُكَ اللَّهُ الْجَنَّةَ يَكُنْ لَكَ فِيهَا مَا اسْتَهْتَتْ نَفْسُكَ وَلَدَّتْ عَيْنُكَ " . (الالباني / حديث حسن رقم ٣٠٠١)

A similar report was also narrated by Abu Ayyoob from al-Tirmithi, 2544; and also classed as saheeh by al-Albaani, 3/423.

Moreover, it is narrated in sound hadiths that the souls of martyrs are in the crops of birds in Paradise which fly wherever they want.

It should be noted that the birds, horses and camels in Paradise are not the same as those in this world; they resemble them in name only. What they are really like is known only to Allah. But we know that they are extremely beautiful, because they are one of the delights that Allah has prepared for His close slaves in Paradise. This was indicated by the Prophet (PBUH) in the hadith quoted above, in which it says that the horses of Paradise are of red rubies, and will fly with their riders, wherever they want.

2.16.1 The Ten Blessed Animals in Paradise

The matter of Paradise is among the matters of the Unseen, which can only be confirmed by revelation. Indeed, scholars (may Allah have mercy upon them) authoritatively asserted that there is no narration (Hadith) or a verse from the Quran that can be relied upon to confirm the issue of the 'ten animals in Jannah'.

Shaykh 'Attiyyah Saqar issued a Fatwa among the Azhar (university) Fataawas which reads:

Some interpreters of the Quran said, 'There are 10 kinds of animals which will enter Paradise, which are as follows:

1. The Buraaq (an animal with wings, that is bigger than a donkey and smaller than a mule) which the Prophet (PBUH) rode on the night of Al-Israa' (Ascension).
2. The she-camel of Saalih (PBUH) which was hamstrung by those who denied the truth.

3. The donkey of 'Uzayr, whom Allah the Almighty caused to die for one hundred years and then Allah the Almighty revived him, and he found his donkey next to him as it was.
 4. The calf, which the Prophet Ibrahim (Abraham), may Allah exalt his mention, slaughtered for his angel guests.
 5. The ram with which Allah the Almighty ransomed Ismaa'eel (Ishmael), may Allah exalt his mention, from being slaughtered according to the vision seen by Prophet Ibrahim (PBUH).
 6. The hoopoe that brought news for the Prophet Sulayman (Solomon - PBUH) about Balqis (the Queen of Sheba).
 7. The ant which said (as related in the Quran):
 - ❖ {“O ants, enter your dwellings that you not be crushed by Solomon and his soldiers while they perceive not.”} [An-Naml 27:18]
- ... يَا أَيُّهَا النَّملُ ادْخُلُوا مَسَاكِنَكُمْ لَا يَحْطِمَنَّكُمْ سُلَيْمَانُ وَجُنُودُهُ وَهُمْ لَا يَشْعُرُونَ (18)
8. The dog of the people of the Cave.
 9. The whale that swallowed Prophet Yoonus (Jonah), may Allah exalt his mention.
 10. The cow of the Children of Isra'el that pointed to the killer when the slain man was hit with some of its parts.

When interpreting the verse of Allah the Almighty:

{...while their dog stretched his forelegs at the entrance.} [Al-Kahf 18:18],

....وَكَلْبُهُمْ بَاسِطٌ ذِرَاعَيْهِ بِالْوَصِيدِ ... (18)

A-iAloos advised that all the good animals in this world, like antelopes, peacocks, sheep and goat and other animals from which a believer benefit, will enter Paradise in a suitable shape but there is no narration (Hadith) to be relied upon in this regard.

Moreover, it was reported in the Mustadrak of Al-Haakim, may Allah have mercy upon him, (and which Al-Albaani, may Allah have mercy upon him classified as Saheeh – authentic) that all animals will be told on the Day of Judgment: 'become dust'. Thus, distinguishing some of the animals from the general rule needs further supporting suevidence.

SECTION 3: THE PLEASURES (DELIGHTS) OF PARADISE

The reality of Paradise is something that people will never be able to comprehend until they actually enter it, but God has shown us glimpses of it in the Quran. He has described it as a place essentially different to this world, both in the very nature and purpose of life, as well as the types of delights which people will enjoy therein. The Quran informs people about Paradise, which God offers to them, describes its great blessings, and proclaims its beauties. It informs people that Paradise is one of two ways of life prepared for them in the after world, and that every good thing will be theirs in Paradise, to a degree that surpasses our present ability to imagine. It also describes that Paradise is a place where all blessings have been created perfectly and where people will be offered everything their souls and hearts will desire. People will be far removed from want and need, anxiety or sadness, sorrow and regret. Every kind of beauty and blessing exists in Paradise and will be revealed with perfection never seen or known before. God has prepared such blessings there as a gift, and these will be offered only to people with whom He is pleased.

But what is the nature of these delights in Paradise, and how will it be different from the delights of this world? A few of these differences will be highlighted in the following subsections.

3.1 Pure delight without pain and suffering

While people in this world experience some delight, they also face much turmoil and suffering. If one was to scrutinize the life which they live, they will find that the amount of hardship they face is much more than the ease and comfort. As for the life of the Hereafter, there will be neither hardship nor suffering in it, and people will live therein in pure joy and delight. All the causes of sorrow, pain and suffering which people experience in this life will be absent in the Paradise.

3.2 Wealth

When one thinks of success in this life, they usually conjure the image of big houses, fine jewellery and clothing, expensive cars. Financial stability is seen to be the key to a happy life. To most, success is synonymous to wealth, even though this is the furthest from the truth. How many times have we seen the wealthiest of people living such miserable lives, that eventually leads their suicide. Wealth is something which humans, in their very nature, desire at any cost, and this desire has been created for a great and wise purpose. When this desire is not satiated, it causes some extent of grief in a person. For this reason, God has promised the inhabitants of Paradise that they will have all that they imagined as far as wealth and belongings are concerned; both for those who were extremely poor, experiencing hunger and thirst, to the rich who desired even more. God gives us a glimpse of this when says:

- ❖ “... there will be there all that the souls could desire, all that the eyes could delight in ...” (Az-Zukhruf 43:71)

... وَأَكْوَابٍ وَفِيهَا مَا تَشْتَهِيهِ الْأَنْفُسُ وَتَلَذُّ الْأَعْيُنُ ... (71)

- ❖ “Eat and drink at ease for that which you have sent forth (good deeds) in days past!” (Al-Haqqah 69:24)

كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ (24)

- ❖ “... They will be adorned therein with bracelets of gold, and they will wear green garments of fine silk and heavy brocade. They will recline therein on raised thrones. How good [is] the recompense! How beautiful a couch [is there] to recline on!” (Al-Kahf 18:31)

... يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِنْ سُنْدُسٍ وَإِسْتَبْرَقٍ مُتَكَئِينَ فِيهَا عَلَى الْأَرَائِكِ ... (31)

3.3 The age of the people of Paradise

The people of Paradise will enter Paradise in the most perfect and beautiful form: in the form of their father Adam (PBUH) whom Allah created with His own hand and perfected his form and made his shape beautiful. It was narrated the following:

- ❖ “Abu Huraira reported Allah's Messenger (PBUH) as saying: Allah, the Exalted and Glorious, created Adam in His image with His length of sixty cubits, and as He created him He told him to greet that group, and that was a party of angels sitting there, and listen to the response that they give him, for it would form his greeting and that of his offspring. He then went away and said: Peace be upon you! They (the angels) said: May there be peace upon you and the Mercy of Allah, and they made an addition of " Mercy of Allah". So he who would get into Paradise would get in the form of Adam, his length being sixty cubits, then the people who followed him continued to diminish in size up to this day. (Muslim)

حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، قَالَ هَذَا مَا حَدَّثَنَا بِهِ أَبُو هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . فَذَكَرَ أَحَادِيثَ مِنْهَا وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " خَلَقَ اللَّهُ عَزَّ وَجَلَّ آدَمَ عَلَى صُورَتِهِ طُولُهُ سِتُّونَ ذِرَاعًا فَلَمَّا خَلَقَهُ قَالَ أَذْهَبْ فَسَلِّمْ عَلَى أَوْلِيكَ النَّفَرِ وَهُمْ نَفَرٌ مِنَ الْمَلَائِكَةِ جُلُوسٌ فَاسْتَمِعَ مَا يُجِيبُونَكَ فَإِنَّهَا تَحِيَّتُكَ وَتَحِيَّةُ ذُرِّيَّتِكَ قَالَ فَذَهَبَ فَقَالَ السَّلَامُ عَلَيْكُمْ فَقَالُوا السَّلَامُ عَلَيْكَ وَرَحْمَةُ اللَّهِ - قَالَ - فَزَادُوهُ وَرَحْمَةُ اللَّهِ - قَالَ - فَكُلُّ مَنْ يَدْخُلُ الْجَنَّةَ عَلَى صُورَةِ آدَمَ وَطُولُهُ سِتُّونَ ذِرَاعًا فَلَمْ يَزَلِ الْخَلْقُ يَنْقُصُ بَعْدَهُ حَتَّى الْآنَ " (مسلم)

With regard to their ages, they will all enter Paradise at the age of strength and youth; thirty-three years old. It was narrated from Mu'aadh ibn Jabal that the Prophet (PBUH) said:

- ❖ “The people of Paradise will enter Paradise hairless, beardless with their eyes anointed with kohl, aged thirty or thirty-three years.” (At-Tirmithi, Sahih)

حَدَّثَنَا أَبُو هُرَيْرَةَ، مُحَمَّدُ بْنُ فَرَّاسٍ الْبَصْرِيُّ حَدَّثَنَا أَبُو دَاوُدَ، حَدَّثَنَا عِمْرَانُ أَبُو الْعَوَّامِ، عَنْ قَتَادَةَ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ غَنْمٍ، عَنْ مُعَاذِ بْنِ جَبَلٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " يَدْخُلُ أَهْلُ الْجَنَّةِ الْجَنَّةَ جُرْدًا مُرْدًا مُكْحَلِينَ أَبْنَاءَ ثَلَاثِينَ أَوْ ثَلَاثٍ وَثَلَاثِينَ سَنَةً " . قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَبَعْضُ أَصْحَابِ قَتَادَةَ رَوَوْا هَذَا عَنْ قَتَادَةَ مُرْسَلًا وَلَمْ يُسْنِدُوهُ . (الترمذي / صحيح)

3.4 Disease and death

Another cause of pain and suffering in this life is the death or the illness in our loved ones. These are non-existent in Paradise. No one will feel any form of sickness or pain in Paradise.

- ❖ “Narrated Abu Huraira: Allah's Messenger (PBUH) said, "The first batch (of people) who will enter Paradise will be (glittering) like a full moon; and those who will enter next will be (glittering) like the brightest star. Their hearts will be as if the heart of a single man, for they will have no enmity amongst themselves, and every one of them shall have two wives, each of whom will be so beautiful, pure and transparent that the marrow of the bones of their legs will be seen through the flesh. They will be glorifying Allah in the morning and evening, **and will never fall ill, and they will neither blow their noses, nor spit.** Their utensils will be of gold and silver, and their combs will be of gold, and the fuel used in their centres will be the aloes wood, and their sweat will smell like musk.".” (Bukhari)

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " أَوَّلُ رُمْرَةٍ تَدْخُلُ الْجَنَّةَ عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ، وَالَّذِينَ عَلَى إِثْرِهِمْ كَأَشَدِّ كَوْكَبٍ إِضَاءَةً، قُلُوبُهُمْ عَلَى قَلْبِ رَجُلٍ وَاحِدٍ، لَا اخْتِلَافَ بَيْنَهُمْ وَلَا تَبَاغُضَ، لِكُلِّ امْرَأَةٍ مِنْهُمْ زَوْجَتَانِ، كُلُّ وَاحِدَةٍ مِنْهُمَا يُرَى مَخُ سَاقِهَا مِنْ وَرَاءِ لَحْمِهَا مِنَ الْحُسْنِ، يُسَبِّحُونَ اللَّهَ بُكْرَةً وَعَشِيًّا، لَا يَسْقَمُونَ وَلَا يَمْتَخِطُونَ، وَلَا يَبْصُقُونَ، أَنْيُتُهُمُ الذَّهَبُ وَالْفِضَّةُ، وَأَمْسَاطُهُمُ الذَّهَبُ، وَقُودُ مَجَامِرِهِمُ الْأَلْوَةُ - قَالَ أَبُو الْيَمَانِ يَعْنِي الْعُودَ - وَرَشْحُهُمُ الْمِسْكُ " . وَقَالَ مُجَاهِدٌ الْإِبْكَارُ أَوَّلُ الْفَجْرِ، وَالْعَشِيُّ مِثْلُ الشَّمْسِ أَنْ تَرَاهُ تَغْرُبُ. (البخاري)

Moreover, no one will die in Paradise. All shall live eternally and will be enjoying the pleasures therein. Prophet Mohammad (PBUH) said that a caller will call out in Paradise when people enter it:

- ❖ “Abu Sa'id and Abu Hurairah (May Allah be pleased with them) reported: The Messenger of Allah (PBUH) said, "When the dwellers

of Jannah enter Jannah, an announcer will call: (You have a promise from Allah that) you will live therein and you will never die; you will stay healthy therein and you will never fall ill; you will stay young and you will never become old; you will be under a constant bliss and you will never feel miserable." [Muslim]

وعن أبي سعيد وأبي هريرة رضي الله عنهما أن رسول الله صلى الله عليه وسلم قال: "إذا دخل أهل الجنة - الجنة - ينادي مناد: إن لكم أن تحيوا، فلا تموتوا أبداً، وإن لكم أن تصحوا، فلا تسقموا أبداً، وإن لكم أن تشبوا فلا تهرموا أبداً، وإن لكم أن تنعموا، فلا تبأسوا أبداً" (رواه مسلم).

3.5 Social relationships in Paradise

As for the remorse felt due to a rift in personal relationships, people will never hear any evil or hurtful comments or speech in Paradise. They will only hear good words and words of peace. Allah (SWT) says:

- ❖ "They will not hear therein ill speech or commission of sin. But only the saying of: Peace! Peace!" (Al-Waqi'ah 56:25-26)

لَا يَسْمَعُونَ فِيهَا لُعَاوًا وَلَا تَنَائِيًا (25) إِلَّا قِيلًا سَلَامًا سَلَامًا (26)

3.6 There will be neither enmity between people nor ill-feelings

In the Quran, Allah (SWT) says:

- ❖ "And We shall remove from their breasts any (mutual) hatred or sense of injury (which they had, if at all, in the life of this world)..." (Al-Araf 7:43)

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غِلٍّ ... (43)

The Prophet (PBUH) said:

- ❖ "Narrated Abu Huraira: Allah's Messenger (PBUH) said, "The first group (of people) who will enter Paradise will be (glittering) like the moon when it is full. They will not spit or blow their noses or relieve nature. Their utensils will be of gold and their combs of gold and silver; in their centres the aloe wood will be used, and their sweat will smell like musk. Every one of them will have two wives; the marrow of the bones of the wives' legs will be seen through the flesh out of excessive beauty. **They (i.e. the people of Paradise) will neither have differences nor hatred amongst themselves; their hearts will be as if one heart and they will be glorifying Allah in the morning and in the evening.**" (Bukhari)

حَدَّثَنَا مُحَمَّدُ بْنُ مِقَاتٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَوَّلُ زُمْرَةٍ تَلْجُ

الْجَنَّةُ صُورَتُهُمْ عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ، لَا يَبْصُقُونَ فِيهَا وَلَا يَمْتَخِطُونَ وَلَا يَنْعَوِطُونَ، أَيْنِيتُهُمْ فِيهَا الذَّهَبُ، أَمْشَاطُهُمْ مِنَ الذَّهَبِ وَالْفِضَّةِ، وَمَجَامِرُهُمُ الْأَلْوَةُ، وَرَشْحُهُمُ الْمَسْكُ، وَلِكُلِّ وَاحِدٍ مِنْهُمْ زَوْجَتَانِ، يُرَى مَخُّ سَوْفِهِمَا مِنْ وَرَاءِ اللَّحْمِ، مِنَ الْحُسْنِ، لَا اخْتِلَافَ بَيْنَهُمْ وَلَا تَبَاغُضَ، قُلُوبُهُمْ قَلْبٌ وَاحِدٌ، يُسَبِّحُونَ اللَّهَ بُكْرَةً وَعَشِيًّا". (البخاري)

People will have the best of companions in the Hereafter, who were also the best people in the world:

- ❖ "And whoever obeys God and the Messenger – those will be with the ones upon whom God has bestowed favour – of the prophets, the steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as companions!" (An-Nisa 4:69)

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا (69)

The hearts of the people of Paradise will be pure, their speech will be good, their deeds righteous. There will be no hurtful, upsetting, offensive or provocative talk there, for Paradise is free of all worthless words and deeds. If we were to discuss all the causes for anguish in this life, we would surely find its absence or opposite to be true in Paradise.

3.7 The eternity of the Hereafter

The Pleasures of this world are transient whilst the joys of the hereafter are lasting and eternal. In this life when a person enjoys something, it is only a short while before they get bored and they proceed to seek something they feel is better, or they may not feel a need for it altogether. As for the delights of Paradise, a person will never feel bored with anything, but rather, its goodness will increase each time they indulge in it.

Also, the life of this world is very short. Humans only live on this earth for a short while, and very few people reach the age of eighty.

- ❖ "...Say: Short is the enjoyment of this world. The Hereafter is (far) better for him who fears God..." (An-Nisa 4:77)

... قُلْ مَتَاعُ الدُّنْيَا قَلِيلٌ وَالْآخِرَةُ خَيْرٌ لِمَنِ اتَّقَى وَلَا تُظْلَمُونَ فَتِيلًا (77)

3.8 People will live forever

- ❖ "...its provision is eternal and so is its shade..." (Ar-Raad 13:35)

... أَكُلْهَا دَائِمًا وَظِلُّهَا ... (35)

- ❖ "What is with you must vanish, and what is with God will endure ..." (An-Nahl 16:96)

مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ ... (96)

- ❖ “(It will be said to them): This is Our Provision, which will never finish” (Sad 38:54)

إِنَّ هَذَا لَرِزْقُنَا مَا لَهُ مِنْ نَفَادٍ (54)

3.9 Superior delights

The delights of the people of Paradise, such as their clothing, food, drink, jewellery and palaces, will be far superior to their counterparts in this world. There is in fact no room for comparison, as even the smallest space in Paradise is better than this world and all that is in it. The Prophet (PBUH) said:

- ❖ “Narrated Anas: That the Messenger of Allah (PBUH) said: "To go out in the cause of Allah in the morning, or the afternoon, is better than the world and what is in it. And the space that a bow of one of you - or the space that his hand - would occupy in Paradise is better than the world and what is in it. And if a woman among the women inhabiting Paradise were to appear to the people of the earth, then she would illuminate what is between the (the heavens and the earth), and a pleasant scent would fill up what is between them, and the scarf on her head is better than the world and what is in it." (Jami At-Tirmithi) [Abu 'Eisa said:] This Hadith is Hasan Sahih.)

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " لَعْدَوَةٌ فِي سَبِيلِ اللَّهِ أَوْ رَوْحَةٌ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا وَلَقَابٌ قَوْسٍ أَحَدِكُمْ أَوْ مَوْضِعٌ يَدِهِ فِي الْجَنَّةِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا وَلَوْ أَنَّ امْرَأَةً مِنْ نِسَاءِ أَهْلِ الْجَنَّةِ أَطْلَعَتْ إِلَى الْأَرْضِ لِأَضَاءَتِ مَا بَيْنَهُمَا وَلَمَلَأَتْ مَا بَيْنَهُمَا رِيحًا وَلَنْصِيفُهَا عَلَى رَأْسِهَا خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا " . قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ صَحِيحٌ . (جامع الترمذي)

3.10 Free from all impurities

Paradise is free from all the impurities of this world. Eating and drinking in this life results in the need for excretion and its associated unpleasant odours. If a person drinks wine in this world, he loses part of control over his mind. Women in this world menstruate and give birth, which are painful. Paradise is free from all of these discomforts: its people will not urinate, defecate, spit or suffer from catarrh. The wine of Paradise, as described by its Creator, is:

- ❖ “Crystal-white, delicious to those who drink (thereof), free from intoxication, nor will they suffer intoxication therefrom” (As-Saffat 37:46-47)

بَيِّضَاءٌ لَذَّةٌ لِلشَّارِبِينَ (46) لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُنْزَفُونَ (47)

3.11 The water and milk of Paradise

- ❖ “Is the description of Paradise, which the righteous are promised, wherein are rivers of water unaltered, rivers of milk the taste of which never changes, rivers of wine delicious to those who drink, and rivers of purified honey, in which they will have from all [kinds of] fruits and forgiveness from their Lord, like [that of] those who abide eternally in the Fire and are given to drink scalding water that will sever their intestines?” (Mohammad 47:15)

مَثَلُ الْجَنَّةِ الَّتِي وُعدَ الْمُتَّقُونَ فِيهَا أَنْهَارٌ مِنْ مَاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ مِنْ لَبَنٍ لَمْ يَتَغَيَّرَ طَعْمُهُ وَأَنْهَارٌ مِنْ خَمْرٍ لَذَّةٍ لِلشَّارِبِينَ وَأَنْهَارٌ مِنْ عَسَلٍ مُصَفًّى وَلَهُمْ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَمَغْفِرَةٌ مِنْ رَبِّهِمْ كَمَنْ هُوَ خَالِدٌ فِي النَّارِ وَسُقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءُهُمْ (15)

The women of Paradise are pure and free from menstruation, postnatal bleeding and all the other impurities suffered by women in this world. They are also free from stool and faeces. Allah (SWT) says:

- ❖ “...and they shall have therein purified mates...” (Al-Baqarah 2:25)

وَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رِزْقًا قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ وَأُتُوا بِهِ مُتَشَابِهًا وَلَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَهُمْ فِيهَا خَالِدُونَ (25)

When a person asked the Prophet (PBUH) how the people of Paradise will relieve themselves, he said:

- ❖ “Jabir reported: I heard Allah's Apostle (PBUH) as saying that the inmates of Paradise would eat and drink but would neither spit, nor pass water, nor void excrement, nor suffer catarrh. It was said: Then, what would happen with food? Thereupon he said: They would belch and sweat (and it would be over with their food), and their sweat would be that of musk and they would glorify and praise Allah as easily as you breathe. (Muslim)

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، - وَاللَّفْظُ لِعُثْمَانَ - قَالَ عُثْمَانُ حَدَّثَنَا وَقَالَ، إِسْحَاقُ أَخْبَرَنَا جَرِيرٌ، عَنِ الْأَعْمَشِ، عَنْ أَبِي سُوَيْدٍ، عَنْ جَابِرٍ، قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " إِنَّ أَهْلَ الْجَنَّةِ يَأْكُلُونَ فِيهَا وَيَشْرَبُونَ وَلَا يَنْفُلُونَ وَلَا يَبُولُونَ وَلَا يَتَغَوَّطُونَ وَلَا يَمْتَخِطُونَ " . قَالُوا فَمَا بَالُ الطَّعَامِ قَالَ " جُشَاءٌ وَرَشْحٌ كَرَشْحِ الْمِسْكِ يُلْهَمُونَ التَّسْبِيحَ وَالتَّحْمِيدَ كَمَا يُلْهَمُونَ النَّفْسَ " . (مسلم)

What we have mentioned has been a mere comparison in order to understand the nature of Paradise, but as Allah (SWT) said, its delights are truly hidden:

- ❖ “No person knows what is kept hidden for them of joy, as a reward for what they used to do.” (As-Sajdah 32:17)

فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ (17)

3.12 Paradise: there is nothing like it!

The delights of Paradise surpass the imagination and its description does it no justice. They are like nothing known to the people of this world: no matter how advanced we may become, what we achieve is as nothing compared to the joys of the Hereafter. As is mentioned in several reports, there is nothing like Paradise:

- ❖ “Usamah bin Zaid said: “The Messenger of Allah (PBUH) said one day to his Companions: ‘Who will strive hard with sincerity for Paradise? For there is nothing like Paradise. By the Lord of the Ka’bah, it is sparkling light, sweet basil waving in the breeze, a lofty palace, a flowing river, abundant ripe fruit, a beautiful wife and many fine garments, in a palace of eternal abode, in ease and luxury, in beautiful, strongly-built, lofty houses.’ They said: ‘We will strive hard for it, O Messenger of Allah.’ He said: ‘Say: In sha’ Allah (if Allah wills).’ Then he mentioned Jihad and encouraged them to engage in it.” (Sunan Ibn Majah / Daif)

حَدَّثَنَا الْعَبَّاسُ بْنُ عُثْمَانَ الدِّمَشْقِيُّ، حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، حَدَّثَنَا مُحَمَّدُ بْنُ مُهَاجِرٍ الْأَنْصَارِيُّ، حَدَّثَنِي الضَّحَّاكُ الْمَعَاوِيُّ، عَنْ سُلَيْمَانَ بْنِ مُوسَى، عَنْ كُرَيْبٍ، - مَوْلَى ابْنِ عَبَّاسٍ - قَالَ حَدَّثَنِي أُسَامَةُ بْنُ زَيْدٍ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - دَأْبُ يَوْمٍ لِأَصْحَابِهِ " أَلَا مُشَمِّرٌ لِلْجَنَّةِ فَإِنَّ الْجَنَّةَ لَا خَطَرَ لَهَا هِيَ وَرَبِّ الْكَعْبَةِ نُورٌ يَتَلَأَلُ وَرِيحَانَةٌ تَهْتَرُ وَقَصْرٌ مَشِيدٌ وَنَهْرٌ مُطَرَّدٌ وَفَاكِهَةٌ كَثِيرَةٌ نَضِيجَةٌ وَزَوْجَةٌ حَسَنَاءُ جَمِيلَةٌ وَحُلٌّ كَثِيرَةٌ فِي مَقَامٍ أَبَدًا فِي حَبْرَةٍ وَنَضْرَةٍ فِي دَارٍ عَالِيَةٍ سَلِيمَةٍ بَهِيَّةٍ " . قَالُوا نَحْنُ الْمُشَمِّرُونَ لَهَا يَا رَسُولَ اللَّهِ . قَالَ " فُولُوا إِنْ شَاءَ اللَّهُ " . ثُمَّ ذَكَرَ الْجِهَادَ وَحَضَّ عَلَيْهِ . (سنن ابن ماجه / ضعيف)

Allah (SWT) says:

- ❖ “And when you look there (in Paradise) you will see a delight (that cannot be imagined), and a great dominion.” (Al-Insan 76:20)

وَإِذَا رَأَيْتَ ثَمَّ رَأَيْتَ نَعِيمًا وَمُلْكًا كَبِيرًا (20)

What Allah (SWT) has kept hidden for us from the delights of Paradise is beyond our ability to comprehend. The Prophet said that Allah SWT said:

- ❖ “Narrated Abu Huraira: The Prophet, said, "Allah said, 'I have prepared for My pious worshipers such things as no eye has ever seen, no ear has ever heard of, and nobody has ever thought of. All that is reserved, besides which, all that you have seen, is nothing.'"

Then he recited: 'No soul knows what is kept hidden (in reserve) for them of joy as a reward for what they used to do.' (As-Sajdah 32.17)(Bukhari)

حَدَّثَنِي إِسْحَاقُ بْنُ نَصْرِ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنِ الْأَعْمَشِ، حَدَّثَنَا أَبُو صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " يَقُولُ اللَّهُ تَعَالَى أَعَدَدْتُ لِعِبَادِي الصَّالِحِينَ مَا لَا عَيْنٌ رَأَتْ، وَلَا أُذُنٌ سَمِعَتْ، وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ، دُخْرًا، بَلْهَ مَا أَطْلَعْتُمْ عَلَيْهِ ". ثُمَّ قَرَأَ {فَلَا تَعْلَمُ نَفْسٌ مِمَّا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ جَزَاءُ بِمَا كَانُوا يَعْمَلُونَ}. (البخاري)

SECTION 4: ALHUR AL'EEN AND THE WORLDLY WOMEN

4.1 Description of Alhur Al'een in Quran and Sunnah

Allah has prepared for His believing slaves in Paradise that which no eye has seen, no ear has heard and has never even crossed the minds of men, such that even the person who has the least blessings in Paradise will think that he is the most blessed among them.

Alhur Al'een are part of Allah's blessings in Jannah. They are extremely beautiful, such that the marrow of their shins will be visible from beneath their garments. Every man who enters Paradise will have two wives from among Alhur Al'een. They are described in many Quranic verses:

- ❖ “Therein (Gardens) will be Khayraatun-Hisaan [fair (wives) good and beautiful]; Then which of the Blessings of your Lord will you both (jinn and men) deny? Hoor (beautiful, fair females) guarded in pavilions; Then which of the Blessings of your Lord will you both (jinn and men) deny? With whom no man or jinni has had Tamth [opening their hymens with intercourse] before them. Then which of the Blessings of your Lord will you both (jinn and men) deny? Reclining on green cushions and rich beautiful mattresses.”[Ar-Rahmaan 55:70-76]

فِيهِنَّ خَيْرَاتٌ حِسَانٌ (70) فَبَآئِيَ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (71) حُورٌ مَّقْصُورَاتٌ فِي الْخِيَامِ (72) فَبَآئِيَ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (73) لَمْ يَطْمِئِنَّهُنَّ أَنْسَ قَبْلَهُمْ وَلَا جَانٌّ (74) فَبَآئِيَ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (75) مُتَكَبِّرِينَ عَلَى رَفْرَفٍ خُضْرٍ وَعَبْقَرِيٍّ حِسَانٍ (76)

- ❖ “And with them will be chaste females, restraining their glances (desiring none except their husbands), with wide and beautiful eyes; (Delicate and pure) as if they were (hidden) eggs (well) preserved.” [As-Sâffât 37:48-49]

وَعِنْدَهُمْ قَاصِرَاتُ الطَّرْفِ عَيْنٌ (48) كَأَنَّهُنَّ بَيْضٌ مَكْنُونٌ (49)

- ❖ “And with them will be women limiting [their] glances and of equal age. [Sâd 38:52]

وَعِنْدَهُمْ قَاصِرَاتُ الطَّرْفِ أَتْرَابٌ (52)

- ❖ “Thus. And We will marry them to fair women with large, [beautiful] eyes.” [Ad-Dukhân 44:54]

كَذَلِكَ وَزَوَّجْنَاهُمْ بِحُورٍ عِينٍ (54)

- ❖ “They will recline (with ease) on thrones arranged in ranks. And We shall marry them to Houris (female, fair ones) with wide lovely eyes.” [At-Tûr 52:20]

مُتَكِنِينَ عَلَى سُرُرٍ مَصْنُوفَةٍ وَزَوْجَانَهُمْ بِحُورٍ عِينٍ (20)

- ❖ “In them are women limiting [their] glances, untouched before them by man or jinni. Then which of the Blessings of your Lord will you both (jinns and men) deny? (In beauty) they are like rubies and coral.” [Ar-Rahmân 55:56-58]

فِيهِنَّ قَاصِرَاتُ الطَّرْفِ لَمْ يَطْمِثْهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ (56) فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (57) كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ (58)

- ❖ “And (there will be) Houris (fair females) with wide, lovely eyes (as wives for the pious), Like unto preserved pearls.” [Al-Wâqi'ah 56:22-23]

وَحُورٌ عِينٌ (22) كَأَمْثَالِ اللُّؤْلُؤِ الْمَكْنُونِ (23)

- ❖ “Indeed, We have produced the women of Paradise in a [new] creation. And made them virgins; Devoted [to their husbands] and of equal age. (Al-Wâqi'ah 56:35-37)

إِنَّا أَنْشَأْنَاهُنَّ إِنْشَاءً (35) فَجَعَلْنَاهُنَّ أَبْكَارًا (36) غُرُبًا أَتْرَابًا (37)

- ❖ And full-breasted [companions] of equal age [An-Naba' 78:33]
وَكَوَاعِبُ أَتْرَابًا (33)

Alhur Al'een in Hadith:

- ❖ Narrated 'Abdullah bin Qais: Allah's Messenger (PBUH) said, "In Paradise there is a pavilion made of a single hollow pearl sixty miles wide, in each corner of which there are wives who will not see those in the other corners; and the believers will visit and enjoy them. And there are two gardens, the utensils and contents of which are made of silver; and two other gardens, the utensils and contents of which are made of so-and-so (i.e. gold) and nothing will prevent the people staying in the Garden of Eden from seeing their Lord except the curtain of Majesty over His Face." (Bukhari)

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ حَدَّثَنِي عَبْدُ الْعَزِيزِ بْنُ عَبْدِ الصَّمَدِ، حَدَّثَنَا أَبُو عِمْرَانَ الْجَوْنِيُّ، عَنْ أَبِي بَكْرٍ بْنُ عَبْدِ اللَّهِ بْنِ قَيْسٍ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِنَّ فِي الْجَنَّةِ خَيْمَةً مِنْ لَوْلُؤَةٍ مَجُوفَةٍ، عَرْضُهَا سِتُّونَ مِثْلًا، فِي كُلِّ رَاوِيَةٍ

مِنْهَا أَهْلٌ، مَا يَرَوْنَ الْآخِرِينَ يَطُوفُ عَلَيْهِمُ الْمُؤْمِنُونَ ". " وَجَنَّاتٍ مِنْ فِضَّةٍ، آيَتْهُمَا وَمَا فِيهِمَا، وَجَنَّاتٍ مِنْ كَذَا آيَتْهُمَا، وَمَا فِيهِمَا، وَمَا بَيْنَ الْقَوْمِ وَبَيْنَ أَنْ يَنْظُرُوا إِلَى رَبِّهِمْ إِلَّا رِذَاءَ الْكَبِيرِ عَلَى وَجْهِهِ فِي جَنَّةِ عَدْنٍ ". (البخاري)

- ❖ Narrated Al-Miqdam bin Ma'diykarib: That the Messenger of Allah (PBUH) said: "There are six things with Allah for the martyr. He is forgiven with the first flow of blood (he suffers), he is shown his place in Paradise, he is protected from punishment in the grave, secured from the greatest terror, the crown of dignity is placed upon his head - and its gems are better than the world and what is in it - he is married to seventy two wives along Al-Houril-'Ayn of Paradise, and he may intercede for seventy of his close relatives." (Jami' At-Tirmithi) [Abu 'Eisa said: This Hadith is Ghareebun Sahih.]

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ، حَدَّثَنَا نُعَيْمُ بْنُ حَمَادٍ، حَدَّثَنَا بَقِيَّةُ بْنُ الْوَلِيدِ، عَنْ بَحِيرِ بْنِ سَعْدٍ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنِ الْمِقْدَامِ بْنِ مَعْدِيكَرِبٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لِلشَّهِيدِ عِنْدَ اللَّهِ سِتُّ خِصَالٍ يُغْفَرُ لَهُ فِي أَوَّلِ دَفْعَةٍ وَيَرَى مَقْعَدَهُ مِنَ الْجَنَّةِ وَيُجَارُ مِنْ عَذَابِ الْقَبْرِ وَيَأْمَنُ مِنَ الْفَرْعِ الْأَكْبَرِ وَيُوضَعُ عَلَى رَأْسِهِ تَاجُ الْوَقَارِ الْيَاقُوتَةُ مِنْهَا خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا وَيُزَوَّجُ اثْنَتَيْنِ وَسَبْعِينَ زَوْجَةً مِنَ الْخُورِ الْعِينِ وَيُشَفَّعُ فِي سَبْعِينَ مِنْ أَقَارِبِهِ ". قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ صَحِيحٌ غَرِيبٌ. (جامع الترمذي)

- ❖ “..Narrated Anas: That the Messenger of Allah (PBUH) said: "To go out in the cause of Allah in the morning, or the afternoon, is better than the world and what is in it. And the space that a bow of one of you - or the space that his hand - would occupy in Paradise is better than the world and what is in it. And if a woman among the women inhabiting Paradise were to appear to the people of the earth, then she would illuminate what is between the (the heavens and the earth), and a pleasant scent would fill up what is between them, **and the scarf on her head is better than the world and what is in it.**" (Jami' At-Tirmithi) [Abu 'Eisa said: This Hadith is Hasan Sahih]

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " لَعْدَوَةٌ فِي سَبِيلِ اللَّهِ أَوْ رَوْحَةٌ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا وَلَقَابٌ قَوْسٍ أَحَدِكُمْ أَوْ مَوْضِعُ يَدِهِ فِي الْجَنَّةِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا وَلَوْ أَنَّ امْرَأَةً مِنْ نِسَاءِ أَهْلِ الْجَنَّةِ اطَّلَعَتْ إِلَى الْأَرْضِ لِأَضَاءَتِ مَا بَيْنَهُمَا وَلَمَلَأَتْ مَا بَيْنَهُمَا رِيحًا وَلَنَصِيفُهَا عَلَى رَأْسِهَا خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا ". قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ صَحِيحٌ. (الترمذي / حسن صحيح)

- ❖ Abu Hurairah (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "The first group (of people) to enter Jannah

will be shining like the moon on a full-moon night. Then will come those who follow them who will be like the most shining planet in the sky. They will not stand in need of urinating or relieving of nature or of spitting or blowing their noses. Their combs will be of gold and their sweat will smell like musk; in their censers the aloes-wood will be used. Their wives will be large eyed maidens. All men will be alike in the form of their father 'Adam, sixty cubits tall."

Another narration is: The Messenger of Allah (PBUH) said, "Their utensils will be of gold, their perspiration will smell like musk; every one of them will have two wives; the marrow of the bones of the wives' legs will be seen through the flesh out of excessive beauty. They (i.e., the people of Jannah) will neither have difference, nor enmity (hatred) amongst themselves; their hearts will be as if one heart, and they will be glorifying Allah in the morning and in the afternoon." [Al-Bukhari and Muslim]

وعنه قال: قال رسول الله صلى الله عليه وسلم "أول زمرة يدخلون الجنة على صورة القمر ليلة البدر، ثم الذين يلونهم على أشد كوكب دري في السماء إضاءة، لا يبولون ولا يتغوطون، ولا يتفلون، ولا يتمخضون، أمشاطهم الذهب، وريحهم المسك، ومجامرهم الألوة -عود الطيب- أزواجهم الحورالعين، على خلق رجل واحد، على صورة أبيهم آدم ستون ذراعاً في السماء" (متفق عليه). وفي رواية للبخاري ومسلم: أنيتهم فيها الذهب، ورشحهم المسك، ولكل واحد منهم زوجتان يرى مخ ساقهما من وراء اللحم من الحسن، لا اختلاف بينهم ، ولا تباغض: قلوبهم قلب رجل واحد، يسبحون الله بكرة وعشياً.

- ❖ It is transmitted from Abu Sa'id al-Khudri that, verily, the Messenger of Allah (PBUH) said: Amongst the inhabitants of Paradise the lowest in rank will be the person whose face Allah would turn away from the Fire towards the Paradise, and make a shady tree appear before him. He would say: O my Lord, direct my steps to this tree so that I (should enjoy) its shade; and the rest of the hadith is like that narrated by Ibn Mas'ud, but he did not mention:" He (Allah) would say: O son of Adam! What will bring an end to your making requests to me" to the end of the tradition. In it, he added: Allah will remind him: Ask such and such, and when his expectations would be realised, Allah would say: That is for you, and ten times as much. He said that he would then enter his house and his two wives with large and dark eyes would enter after him. They will say: Praise be to Allah, Who has created you for us and us for you. He will say: No one has been given the like of what I have been given. (Muslim)

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ، حَدَّثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنِ النُّعْمَانِ بْنِ أَبِي عِيَّاشٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ رَسُولَ

اللَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِنَّ أَدْنَى أَهْلِ الْجَنَّةِ مَنْزِلَةً رَجُلٌ صَرَفَ اللَّهُ وَجْهَهُ عَنِ النَّارِ قَبْلَ الْجَنَّةِ وَمَثَلُ لَهُ شَجَرَةٌ دَاتٌ ظِلٌّ فَقَالَ أَيُّ رَبِّ قَدَّمَنِي إِلَى هَذِهِ الشَّجَرَةِ أَكُونُ فِي ظِلِّهَا " . وَسَاقَ الْحَدِيثَ بِنَحْوِ حَدِيثِ ابْنِ مَسْعُودٍ وَلَمْ يُذَكِّرْ " فَيَقُولُ يَا ابْنَ آدَمَ مَا يَصْرِيْنِي مِنْكَ " . إِلَى آخِرِ الْحَدِيثِ وَزَادَ فِيهِ " وَيُذَكِّرُهُ اللَّهُ سَلْ كَذَا وَكَذَا فَإِذَا انْقَطَعَتْ بِهِ الْأَمَانِيُّ قَالَ اللَّهُ هُوَ لَكَ وَعَشْرَةٌ أَمْثَالِهِ - قَالَ - ثُمَّ يَدْخُلُ بَيْتَهُ فَتَدْخُلُ عَلَيْهِ زَوْجَتَاهُ مِنَ الْخُورِ الْعَيْنِ فَيَقُولَانِ الْحَمْدُ لِلَّهِ الَّذِي أَحْيَاكَ لَنَا وَأَحْيَانَا لَكَ - قَالَ - فَيَقُولُ مَا أُعْطِيَ أَحَدٌ مِثْلَ مَا أُعْطِيتُ " . (مسلم)

From the above mentioned verses of the Holy Quran and Hadiths, we can summarize the characteristics of Alur Al'een as follows;

- * A houri is the most beautiful young woman, with a transparent body. The marrow of her bones is visible like the interior lines of pearls and rubies.
- * She is free from the routine physical disabilities of an ordinary woman such as menstruation, menopause, urinal and offal discharge, child bearing and the related pollution.
- * She is a woman characterized by modesty and flexing glances. She never looks at any other man except her husband and feels grateful for being the wife of her husband.
- * A houri is a young woman, free from odium and animosity. She knows the meaning of love and has the ability to put it into practice.
- * A houri is an immortal woman, who does not age. She speaks softly and does not raise voice at her man. She is always reconciled with him. Having been brought up in luxury, she is a luxury herself.
- * Houris dwell in palaces of splendid surroundings.
- * If a houri looks down from her abode in Heaven onto the earth, the whole distance shall be filled with light and fragrance.
- * A houri's face is more radiant than a mirror and one can see one's image in her cheek. The marrow of her shins is visible to the eyes.

The Hur Al'een are very fair females created by Allah. They are not from the off-spring of Adam. They have intense black irises in their eyes and intense white scleras.

So it is obvious that Alhur Al'een will be different from the off-springs of Prophet Adam (PBUH). The Muslim women of this world; however, will be superior to Alhur Al'een in Paradise.

As humans are the most superior creation of Allah (SWT); Muslim women will be superior to Alhur Al'een. So a houri, who is one of the delights of Paradise, was only created in Paradise for the sake of someone else, and has been made the reward for the believing man's righteous deeds.

Muslim women are from the off-springs of Adam and the rewards of Paradise are created for them.

Therefore, it is clear that Muslim women will not feel jealous of Alhur Al'een as righteous women of this world will be much more superior and beautiful than Alhur Al'een in Jannah (Paradise). Muslim women of this worldly life will be superior to Alhur Al'een due to the acts of worship and obedience that they performed in this world. Therefore, the believing (Muslim) women will enter Paradise just like the believing men. If a Muslim woman had a number of husbands, she, upon entering Paradise with them, would choose among them the one with the best character and behaviour.

The following two Hadiths confirm the fact stated above:

- ❖ Ummu Salamah (Radihallahu Anha) narrates that she said to the Prophet (PBUH) "O Rasûlullah, are the women of this world superior or the hûrs (of Paradise)?" He replied, "The women of this world will have superiority over the hûrs (houris) just as the outer lining of a garment has superiority over the inner lining." Ummu Salamah R.A then asked, "O Rasûlullah, what is the reason for this?" He answered, "Because they performed salâh, fasted, and worshipped [Allah]. 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 jewellery. 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 and we will never become sad. Glad tidings to those men for whom we are and who are for us.'(At-Tabarani / Dai'f]

فقد روى الطبراني في معجمه الكبير عن أم سلمة رضي الله عنها قالت: قلت: يا رسول الله أنساء الدنيا أفضل أم الحور العين؟ قال: بل نساء الدنيا أفضل من الحور العين، كفضل الظهارة على البطانة. قلت: يا رسول الله وبم ذاك؟ قال: بصلاتهن وصيامهن وعبادتهن الله، ألبس الله وجوههن النور، وأجسادهن الحرير، بيض الألوان، خضر الثياب، صفراء الحلي، مجامرهن الدر، وأمشاطهن الذهب، يقلن: ألا نحن الخالدات فلا نموت أبدًا، ألا ونحن الناعمات فلا نبأس أبدًا، ألا ونحن المقيمات فلا نضعن أبدًا، ألا ونحن الراضيات فلا نسخط أبدًا، طوبى لمن كنا له وكان لنا. قلت: يا رسول الله المرأة منا تتزوج زوجين والثلاثة والأربعة ثم تموت فتدخل الجنة ويدخلون معها، من يكون زوجها؟ قال: يا أم سلمة إنها تخير فتختار أحسنهم خلقًا، فتقول: أي رب إن هذا كان أحسنهم معي خلقًا في دار الدنيا فزوجني. يا أم سلمة ذهب حسنُ الخلق بخير الدنيا والآخرة. (الطبراني / ضعيف)

- ❖ Al-Qurtubi said: Abu Bakr ibn al-Najjaad said: Ja'far ibn Mohammad ibn Shaakir told us, 'Ubayd ibn Ishaq al-'Attaar told us, Sinaan ibn Haaron told us, from Humayd from Anas that: Umm Habeebah the wife of the Prophet (PBUH) said: "O Messenger of Allah, if a woman had two husbands in this life, then they all died and came together in Paradise, with which of them would she be – the first or the last?" He said: "With the one whose attitude and conduct with her was best, O Umm Habeebah; a good attitude brings one the best of this world and the Hereafter." [Al-Qurtubi: Al-Tadhkirah fi Ahwaal al-Mawtaa wa'l-Aakhirah, 2/278 / Dai'f]

قال القرطبي:

وذكر أبو بكر بن النجاد قال : حدثنا جعفر بن محمد بن شاكر حدثنا عبيد بن إسحاق العطار حدثنا سنان بن هارون عن حميد عن أنس : أن أم حبيبة زوج النبي صلى الله عليه وسلم قالت : يا رسول الله ، المرأة يكون لها الزوجان في الدنيا ، ثم يموتون ويجتمعون في الجنة ، لأيهما تكون ؟ للأول أو للآخر ؟ قال : لأحسنهما خلقا كان معها يا أم حبيبة ، ذهب حسن الخلق بخير الدنيا والآخرة (القرطبي: التذكرة في أحوال الموتى والآخرة، 2/278 ضعيف)

Some people may ask: there will be multiple wives or Alhur Al'een in Paradise for Muslim men then what is for Muslim women?

As stated in above mentioned Hadiths, the status of the believing woman in Paradise will be higher than the status of Alhur Al'een: she will be more superior and more beautiful. If a righteous woman from among the people of this world enters Paradise, then she will do so as a reward for her righteous deeds and as an honour from Allah to her for her religious commitment and righteousness. The houri, who is one of the delights of Paradise, is an immortal woman, who does not age. She speaks softly and does not raise voice at her man: she is always reconciled with him. Having been brought up in luxury, she is a luxury herself. She has only been created in Paradise for the sake of someone else, and has been made the reward for the believing man for his righteous deeds. There is a great difference between one who enters Paradise as a reward for her righteous deeds and the one who was created as a reward for one who did righteous deeds. The former is a queen and a princess, and the latter, no matter how beautiful she is, is undoubtedly lower in status than a queen, and she (the houri) is subject to the command of her believing master (man) for whom Allah created her as a reward.

Shaykh Ibn 'Uthaymeen, may Allah have mercy on him, was asked: Does the description of the Alhur Al'een include the women of this world? He replied:

- ❖ It seems to me that the women of this world will be better than the hoor al-'iyn, even in outward appearance, and Allah knows best.

Men and women have different needs and wants, so obviously rewards would differ. But overall the rewards for both men and women will be equal (but not same) as Allah (SWT) says in the following verses of the Holy Quran:

- ❖ “And whoever does righteous good deeds, male or female, and is a true believer in the Oneness of Allâh (Muslim), such will enter Paradise and not the least injustice, even to the size of a Naqîra (speck on the back of a date stone), will be done to them.” [An-Nisâ' 4:124]

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أَنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا (124)

- ❖ “Whoever works righteousness, whether male or female, while he (or she) is a true believer (of Islâmic Monotheism) verily, to him We will give a good life (in this world with respect, contentment and lawful provision), and We shall pay them certainly a reward in proportion to the best of what they used to do (i.e. Paradise in the Hereafter).” [An-Nahl 16:97]

مَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أَنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَاةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ (97)

The following are some hadiths mentioning the number of the Houris that Muslims will get in paradise in addition to the wives of this world:

- ❖ Narrated Abu Huraira: The Prophet (PBUH) said, "The first batch (of people) who will enter Paradise will be (glittering) like the full moon, and the batch next to them will be (glittering) like the most brilliant star in the sky. Their hearts will be as if the heart of a single man, for they will have neither enmity nor jealousy amongst themselves; everyone will have two wives from the houris, (who will be so beautiful, pure and transparent that) the marrow of the bones of their legs will be seen through the bones and the flesh." [Bukhari]

حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، حَدَّثَنَا مُحَمَّدُ بْنُ فُلَيْحٍ، حَدَّثَنَا أَبِي، عَنْ هِلَالٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَمْرَةَ، عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَوَّلُ زُمْرَةٍ تَدْخُلُ الْجَنَّةَ عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ، وَالَّذِينَ عَلَى أَنَارِهِمْ كَأَحْسَنِ كَوْكَبٍ دُرِّيٍّ فِي السَّمَاءِ إِضَاءَةً، قُلُوبُهُمْ عَلَى قَلْبِ رَجُلٍ وَاحِدٍ، لَا تَبَاغُضُ بَيْنَهُمْ وَلَا تَحَاسَدُ، لِكُلِّ امْرَأَةٍ زَوْجَتَانِ مِنَ الْخُورِ الْعِينِ، يُرَى مَخُّ سَوْفِهِنَّ مِنْ وَرَاءِ الْعَظْمِ وَاللَّحْمِ ". (البخاري)

- ❖ It was narrated from Miqdam bin Ma'dikarib that the Messenger of Allah (PBUH) said: The martyr has six things (in store) with Allah:

He is forgiven from the first drop of his blood that is shed; he is shown his place in Paradise; he is spared the torment of the grave; he is kept safe from the Great Fright; he is adorned with a garment of faith; he is married to (wives) from among the wide-eyed houris; and he is permitted to intercede for seventy of his relatives." [Ibn Majah / Hasan]

حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ عِيَّاشٍ، حَدَّثَنِي بَجِيرُ بْنُ سَعْدٍ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنِ الْمِقْدَامِ بْنِ مَعْدِيكَرِبٍ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " لِلشَّهِيدِ عِنْدَ اللَّهِ سِتُّ خِصَالٍ يُغْفَرُ لَهُ فِي أَوَّلِ دَفْعَةٍ مِنْ دَمِهِ وَيُرَى مَقْعَدُهُ مِنَ الْجَنَّةِ وَيُجَارُ مِنَ عَذَابِ الْقَبْرِ وَيَأْمَنُ مِنَ الْفَرَعِ الْأَكْبَرِ وَيَحُلَّى حُلَّةَ الْإِيمَانِ وَيُرْوَجُ مِنَ الْخُورِ الْعَيْنِ وَيُشَفَّعُ فِي سَبْعِينَ إِنْسَانًا مِنْ أَقَارِبِهِ ". (ابن ماجه / حسن)

- ❖ Narrated Al-Miqdam bin Ma'diykarib: That the Messenger of Allah (PBUH) said: "There are six things with Allah for the martyr. He is forgiven with the first flow of blood (he suffers), he is shown his place in Paradise, he is protected from punishment in the grave, secured from the greatest terror, the crown of dignity is placed upon his head - and its gems are better than the world and what is in it - he is married to seventy two wives along Alhur-ul-’een of Paradise, and he may intercede for seventy of his close relatives." [Abu 'Eisa said:] This Hadith is Hasan Sahih. Jami' At-Tirmithi]

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ، حَدَّثَنَا نُعَيْمُ بْنُ حَمَادٍ، حَدَّثَنَا بَقِيَّةُ بْنُ الْوَلِيدِ، عَنْ بَجِيرِ بْنِ سَعْدٍ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنِ الْمِقْدَامِ بْنِ مَعْدِيكَرِبٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لِلشَّهِيدِ عِنْدَ اللَّهِ سِتُّ خِصَالٍ يُغْفَرُ لَهُ فِي أَوَّلِ دَفْعَةٍ وَيُرَى مَقْعَدُهُ مِنَ الْجَنَّةِ وَيُجَارُ مِنَ عَذَابِ الْقَبْرِ وَيَأْمَنُ مِنَ الْفَرَعِ الْأَكْبَرِ وَيُوضَعُ عَلَى رَأْسِهِ تَاجُ الْوَقَارِ الْيَافُوتَةُ مِنْهَا خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا وَيُرْوَجُ اثْنَتَيْنِ وَسَبْعِينَ رَوْجَةً مِنَ الْخُورِ الْعَيْنِ وَيُشَفَّعُ فِي سَبْعِينَ مِنْ أَقَارِبِهِ ". قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ صَحِيحٌ غَرِيبٌ. (جامع الترمذي / حسن صحيح)

- ❖ Sahl bin Mu'ad bin Anas narrated from his father, that the Prophet (PBUH) said: "Whoever suppresses his rage, while he is able to exact it, Allah will call him before the heads of creation [on the Day of Judgement] so that he can chose whichever of the Hur he wishes." [Jami' At-Tirmithi / Hasan]

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، وَعبَّاسُ بْنُ مُحَمَّدٍ الدُّورِيُّ، قَالَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ الْمُقَرِّي، حَدَّثَنَا سَعِيدُ بْنُ أَبِي أَيُّوبَ، حَدَّثَنِي أَبُو مَرْحُومِ عَبْدِ الرَّجِيمِ بْنُ مَيْمُونٍ، عَنْ سَهْلِ بْنِ مُعَاذِ بْنِ أَنَسٍ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَنْ كَظَمَ غَيْظًا وَهُوَ يَقْدِرُ عَلَى أَنْ يُنْفِذَهُ دَعَاهُ اللَّهُ عَلَى رُغُوسِ الْخَلَائِقِ يَوْمَ الْقِيَامَةِ حَتَّى

يُخَيَّرُهُ فِي أَيِّ الْحُورِ شَاءَ " . قَالَ هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ . (جامع الترمذي / حسن)

Another speciality of Jannah is that the beauty and charm of men and women will continuously increase and so the love and affection between husbands and wives will likewise continuously increase. It will be just the opposite of what happens in this world.

- ❖ Anas (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "In Jannah there is a market to which the people will come every Friday. The northern wind will blow and shower fragrance on their faces and clothes and, consequently, it will enhance their beauty and loveliness. They will then return to their wives who will also have increased in their beauty and loveliness, and their families will say to them: 'We swear by Allah that you have been increased in beauty and loveliness since leaving us.' Thereupon they will reply: 'We swear by Allah that you have also been increased in beauty and loveliness since we left you.'" [Muslim]

وعن أنس رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "إن في الجنة سوقاً يأتونها كل جمعة. فتهب ريح الشمال، فتحثوا في وجوههم وثيابهم، فيزدادون حسناً وجمالاً فيرجعون إلى أهلهم، وقد ازدادوا حسناً وجمالاً، فيقول لهم أهلهم: والله لقد ازددتم حسناً وجمالاً! فيقولون: وأنتم والله لقد ازددتم بعدنا حسناً وجمالاً!" (رواه مسلم).

Some may question how we would be able to have intercourse with the wives in paradise. However, we must pay close attention to what the Quran actually says in this regard:

Allâh (SWT) says in the Holy Quran:

- ❖ "So (it will be), and We shall marry them to Houris (female fair ones) with wide, lovely eyes." [Ad-Dukhân 44:54]

كَذَلِكَ وَزَوَّجْنَاهُم بِحُورٍ عِينٍ (54)

- ❖ But those who believe and do righteous deeds - We will admit them to gardens beneath which rivers flow, wherein they abide forever. For them therein are purified spouses, and We will admit them to deepening shade. [An-Nisâ' 4: 57]

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا لَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَنُدْخِلُهُمْ ظِلًّا ظَلِيلًا (57)

The word used here is ‘azwaaj’ which means ‘spouse’ in Arabic. Notice, the key word, spouses. The Alhur Al’een will be the wives of Muslim men in Paradise. If a man has intercourse with his wife, is that fornication? Of course not, she is his spouse. So, if a man can legitimately have intercourse with his spouse here on earth, then why can’t a man legitimately have intercourse with his spouse in paradise?

Doubtlessly we, the Muslim men and women, are promised to have what we want in Paradise (Jannah);

Allâh (SWT) says in the Holy Quran:

- ❖ “Therein you shall have (all) that your inner selves desire, and therein you shall have (all) for which you ask for.” [Fussilat 41:31]

نَحْنُ أُولَآئِكَ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَلَكُمْ فِيهَا مَا تَشْتَهِي أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدَّعُونَ (31)

- ❖ “They shall have all that they will desire with their Lord. That is the reward of Muhsinûn (pious-good doers).” [Az-Zumar 39:34]

لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ ذَلِكَ جَزَاءُ الْمُحْسِنِينَ (34)

Therefore in Paradise a Muslim, whether male or female, will have everything that they wish for and they will abide therein forever. So we should strive for this absolute success by doing good and righteous deeds. There are many temptations in this world (mostly created by Satan) from which we have to seek refuge with Allâh alone and fear Allâh much and abstain from all kinds of sins and evil deeds which He has forbidden.

- ❖ “Verily! he (satan) has no power over those who believe and put their trust only in their Lord (Allâh).” “His (satan’s) power is only over those who obey and follow him (satan), and those who join partners with Him (Allâh) [i.e. those who are Mushrikûn-polytheists].” [An-Nahl 16:99-100]

إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ آمَنُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ (99) إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَالَّذِينَ هُمْ بِهِ مُشْرِكُونَ (100)

4.2 Worldly women in Paradise

Based on the texts of the Book and the Sunnah, we understand that the women of Jannah are of two types: the women of the Dunya who were rewarded with Jannah (from Mankind and the Jinn), and: the Hur Al’een who have never been in the Dunya, but were created in Jannah for the believers.

It should also be known that from the worldly women who are rewarded with Jannah, there are those who are superior to the Alhur Al’een.

- ❖ Narrated Anas [may Allah be pleased with him]: that the Prophet (PBUH) said: "Sufficient for you among the women of mankind are Mariam bint 'Imran, Khadijah bint Khuwailid, Fatimah bint Mohammad and Asiyah the wife of Fir'awn." (Jami' At-Tirmithi / Sahih)

حَدَّثَنَا أَبُو بَكْرِ بْنُ زَنْجَوِيَّةَ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " حَسْبُكَ مِنْ نِسَاءِ الْعَالَمِينَ مَرْيَمُ ابْنَةُ عِمْرَانَ وَخَدِيجَةُ بِنْتُ خُوَيْلِدٍ وَقَاطِمَةُ بِنْتُ مُحَمَّدٍ وَأَسِيَّةُ امْرَأَةُ فِرْعَوْنَ ". قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ صَحِيحٌ. (جامع الترمذي / صحيح)

Indeed from the scholars are those who held that the women of Jannah who were in this world and earned Jannah are all better than the Hur Al'een, since one was created in Jannah, while the other was rewarded with Jannah through their Iman and righteous deeds and, thus, are superior.

There are a number of characteristics mentioned concerning the worldly women who were rewarded with Jannah, after being in the Dunya.

From that we conclude:

1. Allah will purify them. Allah the Most High says:

- ❖ "And give glad tidings to those who believe and do righteous good deeds that for them will be gardens beneath which rivers flow. Every time they will be provided with a fruit therefrom they will say this is what we were provided with before and they will be given things in resemblance and they will have therein purified spouses and they will abide therein forever" (A Baqarah 2:25)

وَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رَزَقُوا قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ وَأَنُؤُوا بِهِ مُتَشَابِهًا وَلَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَهُمْ فِيهَا خَالِدُونَ (25)

Concerning the portion of the verse "...they will have therein purified spouses," Ibn Abbas and Ibn Mas'ood said: "They will not have menses, neither will they defecate, urinate, break wind or have mucus."

2. Allah will 'recreate' them.

In this regard, Allah the Almighty states:

- ❖ "Verily we will create them of special creation, and will make them virgins, Loving and playful (with their husbands) of equal age" (Al Waaqi'ah 56: 35-37)

إِنَّا أَنْشَأْنَاهُنَّ إِنْشَاءً (35) فَجَعَلْنَاهُنَّ أَبْكَارًا (36) عُرْبًا أَتْرَابًا (37)

Concerning the statement in the verse ‘...Verily we will create them of special creation, Imam Ibn Katheer mentioned:

- ❖ “That is, we will renew their creation in the hereafter after them being elderly (in the dunya) having white secretion in their eyes (due to old age). They will become virgins, young, elegant, beautiful and playful with their husbands” (Tafseer Ibn Katheer 7/531)

Ibn Abbas mentioned: “He (Allah) intends here, Adamiyaat (i.e. women from the children of Aadam, since some held that the intent with the verse are the Hur Al’een). What brings clarity to this, is the following hadith of the messenger (PBUH):

- ❖ “Hasan Basri radiyallahu anhu says that an old woman came to Rasoolullah sallallahu alaihe wasallam and made a request, O Messenger of Allah make Dua that Allah grants me entrance into Jannah. Rasoolullah sallallahu alaihe wasallam replied, O Mother, an old woman cannot enter Jannah. That woman started crying and began to leave. Rasoolullah sallallahu alaihe wasallam said, Say to the woman that one will not enter in a state of old age, but Allah will make all the women of Jannah young virgins. Allah Ta’ala says, Lo! We have created them a (new) creation and made them virgins, lovers, equal in age. (Surah Waaqi’ah, 35-37). [As-Silsilah As-Sahihah – Al-Albani / Sahih No 2987. Also in Shama’il Mohammadiyah book 36, hadith 240)

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، قَالَ: حَدَّثَنَا مُصْعَبُ بْنُ الْمِقْدَامِ، قَالَ: حَدَّثَنَا الْمُبَارَكُ بْنُ فَضَالَةَ، عَنْ الْحَسَنِ، قَالَ: أَتَتْ عَجُوزٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَتْ: يَا رَسُولَ اللَّهِ، ادْعُ اللَّهَ أَنْ يُدْخِلَنِي الْجَنَّةَ، فَقَالَ: يَا أُمُّ فَلَانٍ، إِنَّ الْجَنَّةَ لَا تَدْخُلُهَا عَجُوزٌ، قَالَ: قَوْلْتُ تَبْكِي، فَقَالَ: أَخْبِرُوهَا أَنَّهَا لَا تَدْخُلُهَا وَهِيَ عَجُوزٌ إِنَّ اللَّهَ تَعَالَى، يَقُولُ: إِنَّا أَنْشَأْنَاهُنَّ إِنْشَاءً، فَجَعَلْنَاهُنَّ أَبْكَارًا، عُرْبًا أَتْرَابًا. السلسلة الصحيحة للالباني / حديث رقم ٢٩٨٧ وكذلك الشرائع المحمديه، كتاب 36- حديث 240)

Will a husband and wife be together in Jannah if Allah (SWT) grants them the reward of paradise? How about other friends and family members from the dunya? Will one be together with them in Jannah if they are granted Jannah by Allah (SWT)?

When a believer enters Paradise, if his wife was righteous then she will be his wife in Paradise too. Allah says:

- ❖ “And (Eden) Paradise (everlasting Gardens), which they shall enter and (also) those who acted righteously from among their fathers, and their wives, and their offspring. And angels shall enter unto them from every gate...” [Ar-Ra’d 13:23].

جَنَّاتٍ عَدْنٍ يَدْخُلُونَهَا وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ وَالْمَلَائِكَةُ يَدْخُلُونَ
عَلَيْهِمْ مِنْ كُلِّ بَابٍ (23)

Imam Ibn Jareer Al-Tabari said in Jaami' al-Bayaan 'an Ta'weel Aayi'l-Qur'aan:

“(In the phrase) those who acted righteously from among their fathers, and their wives, and their offspring, Allah, may He be glorified, is saying that there will be admitted to Paradise those whom He describes as those who fulfil the Covenant of Allah, those who join that which Allah has commanded to be joined (i.e., upholding the ties of kinship) and fear their Lord, and who remain patient, seeking their Lord’s Countenance, (and) perform al-Salaah – those who do the deeds mentioned in the three preceding aayaat. ‘Those’ who acted righteously from among their fathers, and their wives, and their offspring refers to their wives, their families and their offspring, and their ‘righteousness’ is their faith in Allah and their obedience to His commands and the commands of His Messenger (PBUH).”

They will be with their spouses, reclining in the shade of Paradise, filled with the deepest joy. Allah (SWT) says:

- ❖ “They and their wives will be in pleasant shade, reclining on thrones.” [Ya-Sin 36:56]

هُمْ وَأَزْوَاجُهُمْ فِي ظِلَالٍ عَلَى الْأَرَائِكِ مُتَكِنُونَ (56)

- ❖ “Enter Paradise, you and your wives, in happiness.” [Az-Zukhruf 43:70]

ادْخُلُوا الْجَنَّةَ أَنْتُمْ وَأَزْوَاجُكُمْ تُحْبَرُونَ (70)

Among the bountiful and abundant blessings that Allah bestows upon His creation is that if the believers’ offspring follow them in faith, they will be joined with their fathers in the same level of Paradise even if they themselves did not reach that level. This is so that their parents may have the joy of seeing their offspring. Allah says:

- ❖ “And those who believe and whose offspring follow them in Faith, - to them shall We join their offspring, and We shall not decrease the reward of their deeds in anything...” [At-Tur 52:21]

وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلَتْنَاهُمْ مِنْ عَمَلِهِمْ مِنْ شَيْءٍ ... (21)

SECTION 5: INHABITANTS OF PARADISE

5.1 Who are the people of Paradise?

We could go on and on about the Prophet's description of Paradise and the people of Paradise. So who are these people who will be allowed to live in Paradise?

Allah (SWT) says:

- ❖ "And they say: 'None shall enter Paradise unless he be a Jew or a Christian.' Those are their (vain) desires. Say, 'Produce your proof if you are truthful.' [Al-Baqarah 2:111]

وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصَارَى تِلْكَ أَمَانِيُّهُمْ قُلْ هَاتُوا بُرْهَانَكُمْ إِن كُنْتُمْ صَادِقِينَ (111)

- ❖ "(Namely) those whose lives the angels take in a state of purity, saying (to them), 'Peace be on you, enter you the Garden, because of (the good) which you did (in the world).' [An-Nahl 16:32]

الَّذِينَ تَتَوَفَّاهُم الْمَلَائِكَةُ طَيِّبِينَ يَقُولُونَ سَلَامٌ عَلَيْكُمْ ادْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ (32)

When Allah (SWT) mentions in the Quran those who will attain Paradise, He constantly mentions the believers (Muttaqeen). He (SWT) says:

- ❖ "Indeed the Muttaqoon will be amongst the Gardens and water-springs." [Al-Hijr 15:45]

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ (45)

He also says:

- ❖ "Verily, the Muttaqoon will be in a place of security, among Gardens and Springs, dressed in fine silk and (also) in thick silk, facing each other. This is how it shall be, and We shall marry them to Houris with wide, lovely eyes. They will request therein for every kind of fruit in peace and security." [Ad-Dukhan 44:51-55]

إِنَّ الْمُتَّقِينَ فِي مَقَامٍ أَمِينٍ (51) فِي جَنَّاتٍ وَعُيُونٍ (52) يَلْبَسُونَ مِنْ سُنْدُسٍ وَإِسْتَبْرَقٍ مُتَقَابِلِينَ (53) كَذَلِكَ وَزَوَّجْنَاهُمْ بِحُورٍ عِينٍ (54) يَدْعُونَ فِيهَا بِكُلِّ فَاكِهَةٍ آمِنِينَ (55)

So who are the believers and how do we become one of them? Allah (SWT) says:

- ❖ "They believe in Allah and the Last Day, and they enjoin what is right and forbid the wrong and they strive with one another in hastening to good deeds, and those are among the good." [Al-Imran 3:114]

يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُسَارِعُونَ فِي الْخَيْرَاتِ وَأُولَئِكَ مِنَ الصَّالِحِينَ (114)

Allah (SWT) also says of the believers:

- ❖ "But the Apostle and those who believe with him strive hard with their property and their persons; and these it is who shall have the good things and these it is who shall be successful." [At-Tawbah 9:88]

لَكِنِ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ جَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ وَأُولَئِكَ لَهُمُ الْخَيْرَاتُ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ (88)

- ❖ "Allah has purchased of the believers their persons and their goods; for theirs (in return) is the Garden (of Paradise): they fight in His cause, and slay and are slain: a promise binding on Him in truth, through the Law, the Gospel, and the Qur'an: and who is more faithful to his covenant than Allah? Then rejoice in the bargain, which you have concluded: that is the achievement supreme." [At-Tawbah 9:111]

إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنَّ لَهُمُ الْجَنَّةَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَعْدًا عَلَيْهِ حَقًّا فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ وَمَنْ أَوْفَى بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَنْبِشُوا الَّذِي بَايَعْتُمْ بِهِ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ (111)

- ❖ "But those who have faith and work righteousness, they are companions of the Garden: Therein shall they abide (forever)." [Al-Baqarah 2:82]

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ (82)

- ❖ "Or do you think that you shall enter the Garden (of bliss) without such (trials) as came to those who passed away before you? They encountered suffering and adversity, and were so shaken in spirit that even the Apostle and those of faith who were with him cried, 'When (will come) the help of Allah?' Ah! Verily, the help of Allah is (always) near!" [Al-Baqarah 2:214]

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَاءُ وَزُلْزِلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصْرُ اللَّهِ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ (214)

What Allah and His Messenger (PBUH) are conveying to us is that the people of Paradise are those who are God-conscious, and God-fearing.

Only those who fear Allah as He ought to be feared, and are motivated by that fear to do acts of righteousness, will attain success. The one who is conscious of the Creator in every aspect of life and turns to Him in true submission, will have purchased for himself safety and security on a day when there will be none, except for Allah's mercy. Allah (SWT) does not cause a soul to suffer fear twice, the fear of Him in this world, and the fear on The Day of Judgment. In regards to this, the Messenger of Allah said,

- ❖ "Allah says, 'I do not combine for my servants two states of fear, or two states of safety. So if he feels safe from Me in this world I will cause him to fear on The Day of Judgment, and if he fears Me in the world, I will cause him to be safe on The Day of Judgment.'" [Narrator is Al-Hassan Al-Basry. Muhadith is Al Albani in As-Silsilah As-Sahiha. If it is not due to al-irsaal, isnaduhu Sahih]

يَقُولُ اللَّهُ عَزَّ وَجَلَّ : وَ عَزَّتِي لَا أَجْمَعُ عَلَى عَبْدِي خَوْفَيْنِ وَ لَا أَجْمَعُ لَهُ أَمْنَيْنِ ، إِذَا أَمِنَنِي فِي الدُّنْيَا أَخَفَّتُهُ يَوْمَ الْقِيَامَةِ ، وَ إِذَا خَافَنِي فِي الدُّنْيَا أَمَّنْتُهُ يَوْمَ الْقِيَامَةِ

الراوي : الحسن البصري | المحدث : الألباني | المصدر : السلسلة الصحيحة

الصفحة أو الرقم: 2666 | خلاصة حكم المحدث : إسناده صحيح لولا الإرسال، ثم ذكر له طرقاً أخرى.

It is important, therefore, that Muslims know the characteristics of those who will be the inheritors of Paradise. But it is unfortunate that many of today's Muslims perceive that it is sufficient for one to pronounce the Shahadah by his tongue for him to be entitled to enter Paradise, regardless of whether he lived according to Islam. But the Shahadah requires more than the mere utterance of it. In fact, this is one of the most mentioned aspects of Islam in the Qur'an and Sunnah. The essence of Iman is deeds: deeds of the heart and deeds of the tongue and other body parts. Deeds are to be continued till one leaves this world. The Qur'an warns us that deeds are the basis on which we are to be judged, not only the utterance of the Shahadah:

- ❖ "It is not by your wishes, nor the wishes of the People of the Book: whoever does wrong shall be punished for it, and he will find none other than Allah as a protector or helper." [An-Nisa 4:123]

لَيْسَ بِأَمَانِيكُمْ وَلَا أَمَانِي أَهْلِ الْكِتَابِ مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ وَلَا يَجِدْ لَهُ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا (123)

Thus entering Paradise requires that we live and die as believers. The first step is belief in Allah and His Messenger, and consequently, leaving all acts of shirk - whether it be wearing talismans, supplicating to others than Allah or simply showing off. This also means directing all acts of ibadah to none but Allah, Subhanahu wa ta'ala. The next step is obeying Allah and His Messenger, avoiding bid'ah and innovations, and carrying out all compulsory acts of worship which He has prescribed. Once we are steadfast and regular in what we must do, we can then proceed to the next level of

iman and worship, by doing the things that we have been encouraged to do. By increasing our acts of worship, and remembrance of Allah we will inevitably leave sin and help safeguard ourselves from Fire.

We should also strive to:

- Protect our minds from thoughts, which are evil, because evil actions begin with evil thoughts.
- Protect our eyes by lowering our gazes and not looking at forbidden things.
- Protect our ears from lewd or evil speech where there is sin. We should also avoid listening to lies, gossip, slander, or blasphemy.
- Protect our tongues by saying always what is correct and true, keeping it moist with the remembrance of Allah, and keeping away from backbiting and other evil speech.
- Protect our stomachs by eating the halal and keeping away from the haram. We should beware of consuming usury, carrion, swine or drinking intoxicants or taking drugs.
- Protect our hands from taking that which does not belong to us, or from doing harm to others.
- Protect our legs from taking us to evil, corruption and the ultimate doom.
- Protect our private parts from unlawful sexual intercourse.
- Protect our wealth by not squandering it or holding on to it too tightly.
- Protect our oaths, witnesses and trusts by not knowingly breaching or breaking a contract or pledge. We should not exceed our agreements, testify to falsehood or break our trusts.
- Protect our families and children by keeping them away from the things that may be harmful and that which may corrupt their minds and their souls.

It is true that only Allah knows who the believers are, but that should not stop us from striving to be among them, for the believers will have eternal bliss and complete success. Allah (SWT) says,

- ❖ "So no soul knows the delight of the eyes which is hidden for them; a reward for what they did." [As-Sajdah 32:17]

فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ (17)

We now stand at the start of the race, so let us run forward quickly to the finish line, where the gates of Paradise will open for those who strive as they should. The Messenger of Allah, (PBUH), said,

- ❖ "Anas b. Malik reported: The Paradise is surrounded by hardships and the Hell-Fire is surrounded by temptations.[Muslim]

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، وَحُمَيْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " حُفَّتِ الْجَنَّةُ بِالْمَكَارِهِ وَحُفَّتِ النَّارُ بِالشَّهَوَاتِ " . (مسلم)

Despite this, Allah and His Messenger have left clues along the path, for us to follow in order to make our journey easier. All roads may lead to Rome, but not all paths lead to Allah and His Paradise. We must plan our journey by using only the road map given to us by Allah and His Messenger (PBUH).

5.2 The first person to enter Paradise

The first of mankind to enter Paradise will be our Prophet Mohammad (PBUH) and the first nation to enter Paradise will be our Muslim Ummah. The first member of this ummah to enter will be Abu Bakr as-Siddiq (radiAllahu anhu):

- ❖ "Anas b. Malik reported: The Messenger of Allah (PBUH) said: I will come to the gate of Paradise on the Day of Resurrection, and would seek its opening. And the keeper would say: Who art thou? I would say: Mohammad. He would then say: It is for thee that I have been ordered, and not to open it for anyone before thee." (Muslim)

وَحَدَّثَنِي عَمْرُو النَّاقِدُ، وَزُهَيْرُ بْنُ حَرْبٍ، قَالَا حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ، حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ، عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَتَى بَابَ الْجَنَّةِ يَوْمَ الْقِيَامَةِ فَاسْتَفْتَحَ فَيَقُولُ الْخَازِنُ مَنْ أَنْتَ فَأَقُولُ مُحَمَّدٌ . فَيَقُولُ بِكَ أَمَرْتُ لَا أَفْتَحُ لِأَحَدٍ قَبْلَكَ " . (مسلم)

- ❖ "Abu Huraira reported Allah's Messenger (PBUH) as saying: We are the last (but) we would be the first on the Day of Resurrection, and we would be the first to enter Paradise, but that they were given the Book before us and we were given after them. They disagreed and Allah guided us aright on whatever they disagreed regarding the truth. And it was this day of theirs about which they disagreed, but Allah guided us to it, and that is Friday for us; the next day is for the Jews and the day following for the Christians." (Muslim)

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَزُهَيْرُ بْنُ حَرْبٍ، قَالَا حَدَّثَنَا جَرِيرٌ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " نَحْنُ الْأَخْرُونَ الْأَوَّلُونَ يَوْمَ الْقِيَامَةِ وَنَحْنُ أَوَّلُ مَنْ يَدْخُلُ الْجَنَّةَ بَيِّدَ أَنَّهُمْ أُوتُوا الْكِتَابَ مِنْ قَبْلِنَا وَأُوتِينَاهُ مِنْ بَعْدِهِمْ فَأَخْتَلَفُوا فَهَدَانَا اللَّهُ لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ فَهَذَا يَوْمُهُمُ الَّذِي اخْتَلَفُوا فِيهِ هَدَانَا اللَّهُ لَهُ - قَالَ يَوْمَ الْجُمُعَةِ - فَالْيَوْمَ لَنَا وَغَدًا لِلْيَهُودِ وَبَعْدَ غَدٍ لِلنَّصَارَى " . (مسلم)

- ❖ "Narrated Abu Hurairah: The Prophet (PBUH) said: Gabriel came and taking me by the hand showed the gate of Paradise by which my people will enter. Abu Bakr then said: Messenger of Allah! I wish I

had been with you so that I might have looked at it. The Messenger of Allah (PBUH) then said: You, Abu Bakr, will be the first of my people to enter Paradise. (Al-Hakim, Ibin Hajar / Sahih 5/396)

حَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ مُحَمَّدٍ الْمُحَارِبِيِّ، عَنْ عَبْدِ السَّلَامِ بْنِ حَرْبٍ، عَنْ أَبِي خَالِدٍ الدَّالَانِيِّ، عَنْ أَبِي خَالِدٍ، مَوْلَى آلِ جَعْدَةَ عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَتَانِي جِبْرِيلُ فَأَخَذَ بِيَدِي فَأَرَانِي بَابَ الْجَنَّةِ الَّذِي تَدْخُلُ مِنْهُ أُمَّتِي " . فَقَالَ أَبُو بَكْرٍ يَا رَسُولَ اللَّهِ وَدِدْتُ أَنِّي كُنْتُ مَعَكَ حَتَّى أَنْظُرَ إِلَيْهِ . فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَمَا إِنَّكَ يَا أَبَا بَكْرٍ أَوَّلُ مَنْ يَدْخُلُ الْجَنَّةَ مِنْ أُمَّتِي " . (الحاكم، ابن حجر/ صحيح رقم 396/5)

- ❖ Narrated Abu Huraira: The Prophet (PBUH) said, "The first batch (of people) who will enter Paradise will be (glittering) like the full moon, and the batch next to them will be (glittering) like the most brilliant star in the sky. Their hearts will be as if the heart of a single man, for they will have neither enmity nor jealousy amongst themselves; everyone will have two wives from the houris, (who will be so beautiful, pure and transparent that) the marrow of the bones of their legs will be seen through the bones and the flesh." [Bukhari]

حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، حَدَّثَنَا مُحَمَّدُ بْنُ قُلَيْحٍ، حَدَّثَنَا أَبِي، عَنْ هِلَالٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَمْرَةَ، عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَوَّلُ زُمْرَةٍ تَدْخُلُ الْجَنَّةَ عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ، وَالَّذِينَ عَلَى آثَارِهِمْ كَأَحْسَنِ كَوْكَبٍ دُرِّي فِي السَّمَاءِ إِضَاءَةً، قُلُوبُهُمْ عَلَى قَلْبِ رَجُلٍ وَاحِدٍ، لَا تَبَاغُضُ بَيْنَهُمْ وَلَا تَحَاسَدُ، لِكُلِّ امْرَأَةٍ زَوْجَتَانِ مِنَ الْخُورِ الْعِينِ، يُرَى مَخْ سُوقُهُنَّ مِنْ وَرَاءِ الْعِظْمِ وَاللَّحْمِ " . (البخاري)

5.3 Seven types of people in Paradise

The following hadith speaks about seven types of people in Jannah:

- ❖ Abu Hurairah (May Allah be pleased with him) reported: The Prophet (PBUH) said, "Seven are (the persons) whom Allah will give protection with His Shade* on the Day when there will be no shade except His Shade (i.e., on the Day of Resurrection), and they are: A just ruler; a youth who grew up with the worship of Allah; a person whose heart is attached to the mosque; two persons who love and meet each other and depart from each other for the sake of Allah; a man whom a beautiful and high ranking woman seduces (for illicit relation), but he (rejects this offer by saying): 'I fear Allah'; a person who gives a charity and conceals it (to such an extent) that the left hand might not know what the right has given; and a person who remembers Allah in solitude and his eyes well up." [Al-Bukhari and Muslim].

* The Shade of Allah to which this Hadith refers to is the shade of His Throne.

وعن أبي هريرة رضي الله عنه، عن النبي صلى الله عليه وسلم قال: "سبعة يظلهم الله في ظله يوم لا ظل إلا ظله: إمام عادل، وشاب نشأ في عبادة الله تعالى، ورجل قلبه معلق بالمساجد، ورجلان تحابا في الله اجتمعا عليه وتفرقا عليه، ورجل دعت امرأته ذات منصب وجمال، فقال: إني أخاف الله، ورجل تصدق بصدقة فأخفاها حتى لا تعلم شماله ما تنفق يمينه، ورجل ذكر الله خالياً ففاضت عيناه" (متفق عليه)

The Prophet (PBUH) spoke about small acts of worship which result in such a huge reward: shade on the Day when there will be no shade except His Shade. This may not seem like much at first but then reflect upon the following Hadith:

- ❖ 'Miqdad b. Aswad reported: I heard Allah's Messenger (may peace be upon him) as saying: On the Day of Resurrection, the sun would draw so close to the people that there would be left only a distance of one mile. Sulaim b. Amir said: By Allah, I do not know whether he meant by" mile" the mile of the (material) earth or the instrument used for applying collyrium to the eye. (The Prophet is, however, reported to have said): The people would be submerged in perspiration according to their deeds, some up to their knees, Some up to the waist and some would have the bridle of perspiration and, while saying this, Allah's Apostle (PBUH) pointed his hand towards his mouth.{Muslim}.

حَدَّثَنَا الْحَكَمُ بْنُ مُوسَى أَبُو صَالِحٍ، حَدَّثَنَا يَحْيَى بْنُ حَمَزَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ جَابِرٍ حَدَّثَنِي سُلَيْمُ بْنُ عَامِرٍ، حَدَّثَنِي الْمُقَدَّادُ بْنُ الْأَسْوَدِ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " تَذْنَى الشَّمْسُ يَوْمَ الْقِيَامَةِ مِنَ الْخَلْقِ حَتَّى تَكُونَ مِنْهُمْ كَمَقْدَارِ مِيلٍ " . قَالَ سُلَيْمُ بْنُ عَامِرٍ فَوَاللَّهِ مَا أَدْرِي مَا يَعْنِي بِالْمِيلِ أَمَسَافَةَ الْأَرْضِ أَمْ الْمِيلَ الَّذِي تُكَتَحِلُ بِهِ الْعَيْنُ . قَالَ " فَيَكُونُ النَّاسُ عَلَى قَدَرِ أَعْمَالِهِمْ فِي الْعَرَقِ فَمِنْهُمْ مَنْ يَكُونُ إِلَى كَعْبِيهِ وَمِنْهُمْ مَنْ يَكُونُ إِلَى رُكْبَتَيْهِ وَمِنْهُمْ مَنْ يَكُونُ إِلَى حَقْوَيْهِ وَمِنْهُمْ مَنْ يُلْجِمُهُ الْعَرَقُ الْجَامَا " . قَالَ وَأَشَارَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِيَدِهِ إِلَى فِيهِ . (مسلم)

So who would want more on this Day than to be under the shade and protection of Allah (SWT).

Let us examine now the characteristics and virtues of these seven categories of people who will be worthy of such an exalted position on the Day of Gathering:

1. 'A Just Ruler...'

The concept of Justice in Islam is very important and it is something which the Muslim - ruler and the ruled - must apply in all matters without exception. Justice

means to give each the right they deserve: Muslim or non-Muslim, relative or stranger, friend or enemy. Allah says:

- ❖ '...And do not let hatred cause you to act unjustly, that is nearer to piety. (Al-Ma'ida 5:8)

... وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ ۤأَلَّا تَعْدِلُوا اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ ... (8)

Unfortunately, even if we admit this in theory, we quickly forget it in practice. So we find that when we speak about our friends and loved ones, we praise them beyond reason and when we speak about those whom we hold difference with, we can find no good in them and we just capitalise on their bad points. This is far removed from the justice that Allah loves and gives great reward for, as mentioned in the following Hadith:

- ❖ ' It was narrated from 'Abdullah bin 'Amr bin Al-'As that: The Prophet [PBUH] said: "Those who are just and fair will be with Allah, Most High, on thrones of light, at the right hand of the Most Merciful, those who are just in their rulings and in their dealings with their families and those of whom they are in charge." Mohammad (one of the narrators) said in his Hadith: "And both of His hands are right hands." (sunan An-Nasai' / Sahih)

أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو بْنِ حَزْمٍ وَأَنْبَاءُ مُحَمَّدُ بْنُ آدَمَ بْنِ سُلَيْمَانَ، عَنْ ابْنِ الْمُبَارَكِ، عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عَمْرِو بْنِ أَوْسٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِنَّ الْمُفْسِطِينَ عِنْدَ اللَّهِ تَعَالَى عَلَى مَنَابِرٍ مِنْ نُورٍ عَلَى يَمِينِ الرَّحْمَنِ الَّذِينَ يَعْدِلُونَ فِي حُكْمِهِمْ وَأَهْلِيهِمْ وَمَا وَلُوا ". قَالَ مُحَمَّدٌ فِي حَدِيثِهِ " وَكَلَّمَا يَدَيْهِ يَمِينٌ ". (النسائي / صحيح)

The concept of justice is most important for the ruler, since he is in charge of his people and the primary disposer of justice in the land. For this reason, the Ruler is given special mention as one of the seven who will be honoured with Allah's Shade.

2 'A youth who grew up in the worship of Allah...'

Indeed, it is a great blessing from Allah for a youth to be guided towards worship and be befriended by the righteous, since it is in youth that a person is most vulnerable to the temptations of life and tend to drift away from the Islamic Path. This becomes apparent when we look at the society around us and we see that most of the worldly distractions, such as music, games, clubs, fashion etc. are all specifically targeted to the young. 'You're only young once', they are told. That is why many Muslims nowadays waste their youth thinking that they will pray, wear hijab and go on Hajj when they are old, as if though they are guaranteed longevity by Allah! We should strive to implement our beloved Prophet's advice when he said:

- ❖ 'Take benefit of five before five: your youth before your old age, your health before your sickness, your wealth before your poverty, your free time before you are preoccupied and your life before your death.'
Saheeh - Narrated by Ibn Abbas & collected in al-Haakim & others.

عن ابن عباس رضي الله عنه، عن النبي صلى الله عليه وسلم أنه قال: اغتنم خمساً قبل خمس: شبابك قبل هرمك، وصحتك قبل سقمك، وغناك قبل فقرك، وفراغك قبل شغلك، وحياتك قبل موتك. أخرجه الحاكم (341/4 ، رقم 7846) وقال : صحيح على شرط الشيخين . والبيهقي في شعب الإيمان (263/7 ، رقم 10248)

3. 'A man whose heart is attached to the mosques...'

There is great encouragement in the Sunnah for men to pray in the mosques and the reward associated with it is tremendous. It must be emphasised here however, that all the Hadith encouraging the men to be attached to the mosques are not intended to lead one to the conclusion that Islam is a religion which should be confined to the mosques, as many people perceive. Nonetheless, the mosque should be at the heart of the Muslim community, and the role of those in authority of the mosques is vital here. They are the ones mainly responsible for making the mosque a welcome refuge for all the Muslims.

4. 'Two men who love each other for Allah's sake, meeting for that and parting upon that....'

Having mutual love for the sake of Allah is one of the great doors leading to the good of the Hereafter and a cause of tasting the sweetness of Iman in this world. Loving one another for Allah's sake, means that the Muslim does not love another except for the correctness of his Deen. So it does not matter what the person looks like, what he wears, how rich or poor he is, where he comes from, or the colour of his skin. Perhaps you dislike everything about him, but you love him for his Iman: this is loving for Allah's sake. It is narrated in the hadith that Allah, the Mighty and Magnificent says:

- ❖ Mu'adh (bin Jabal) (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "Allah, the Exalted, has said: 'For those who love one another for the sake of My Glory, there will be seats of light (on the Day of Resurrection), and they will be envied by the Prophets and martyrs' (At-Tirmithi /Hasan Sahih).

وعن معاذ رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "قال الله عز وجل: المتحابون في جلالي، لهم منابر من نور يغبطهم النبيون والشهداء"(رواه الترمذي وقال: حديث حسن صحيح).

SubhanAllah! Imagine being envied by Allah's chosen Messengers and those who were slain in His Path! Such is the reward of those who love one another for Allah's sake.

5. 'A man who is called by a woman of beauty and position but says: 'I fear Allah...'

This world is full of temptations which lead to burning in the Fire and amongst them is the temptation of women. The Prophet warned his Ummah specifically about this. Abu Sa'id Khudri reported that Allah's Messenger (PBUH) said:

- ❖ The world is sweet and green (alluring) and verily Allah is going to install you as vicegerent in it in order to see how you act. So avoid the allurements of women: verily, the first trial for the people of Isra'il was caused by women. And in the hadith transmitted on the authority of Ibn Bashshar the words are: "So that He should see how you act." (Sahih Muslim)

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَمُحَمَّدُ بْنُ بَشَّارٍ، قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي مَسْلَمَةَ، قَالَ سَمِعْتُ أَبَا نَضْرَةَ، يُحَدِّثُ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِنَّ الدُّنْيَا حُلُوةٌ خَضِرَةٌ وَإِنَّ اللَّهَ مُسْتَخْلِفُكُمْ فِيهَا فَيَنْظُرُ كَيْفَ تَعْمَلُونَ فَاتَّقُوا الدُّنْيَا وَاتَّقُوا النِّسَاءَ فَإِنَّ أَوَّلَ فِتْنَةٍ بَنَى إِسْرَائِيلَ كَانَتْ فِي النِّسَاءِ " . وَفِي حَدِيثِ ابْنِ بَشَّارٍ " لَيَنْظُرَ كَيْفَ تَعْمَلُونَ " . (صحيح مسلم)

The most important thing that we need to develop inside ourselves is the fear (khawf) of Allah. This fact is alluded to in the following Qur'anic Aayah:

- ❖ 'But as for he who feared the position of his Lord and prevented the soul from [unlawful] inclination. Then indeed, Paradise will be [his] refuge ' (An-Naziat; at 79: 40-41)

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ (40) فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ (41)

6. 'A man who gives in charity and hides it, such that his left hand does not know what his right hand gives in charity...'

This describes the type of person who goes to great lengths to protect himself from ar-Riyaa. Ar-Riyaa means to do deeds in order to earn the praise and recognition of people. This sin destroys all the benefits that lie in doing righteous deeds and there is a serious punishment for the one who commits it. It is particularly dangerous because it is in man's nature to desire and enjoy the praise of others. Thus, great care has to be taken to ensure that one's intentions begin and remain pure whenever good actions (such as charity) are being done. Not like what we see today where we have mosque notice boards announcing who gave what to whom, why and when. Allah warns:

- ❖ 'O you who believe! Do not render vain your charity by reminders of your generosity or by injury, like him who spends his wealth to be seen of men and he does not believe in Allah nor in the Last Day.' (Al-Baqara 2: 264)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَبْطُلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَى كَالَّذِي يُنْفِقُ مَالَهُ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ (264)

7. '...A man who remembered Allah in private and so his eyes shed tears.'

Our noble Prophet (PBUH) informed us:

- ❖ Narrated 'Aisha: The Prophet (PBUH) said, "O followers of Mohammad! By Allah, if you knew what I know, you would weep much and laugh little." (Bukhari)

حَدَّثَنِي مُحَمَّدٌ، أَخْبَرَنَا عَبْدُهُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ " يَا أُمَّةَ مُحَمَّدٍ وَاللَّهِ لَوْ تَعْلَمُونَ مَا أَغْلَمَ لَبَكَيْتُمْ كَثِيرًا، وَلَضَحِكْتُمْ قَلِيلًا ". (صحيح البخاري)

Crying is not a sissy' thing to do. The Prophet, who was the best of all creation, would weep as would all of his Companions. Tears are a genuine expression of fear of Allah's Punishment and of our sincere love and awe of Him. But how often do we remember Allah in seclusion and moved to tears? How much do we laugh and how little do we weep? The Prophet (PBUH) said:

- ❖ Ibn 'Abbas (May Allah be pleased with them) reported: I heard the Messenger of Allah (PBUH) saying, "Two eyes will never be touched by the fire of Hell; an eye which weeps out of Fear of Allah and an eye which spends the night in guarding in the Cause of Allah ." (At-Tirmithi in Riyad As-Salihin / Hasan)

وعن ابن عباس، رضي الله عنهما قال: سمعت رسول الله صلى الله عليه وسلم يقول: "عينان لا تمسهما النار عين بكت من خشية الله، وعين باتت تحرس في سبيل الله" (رواه الترمذي وقال: حديث حسن).

Alhamdulillah, through these seven types of people mentioned in the Hadith, we have been given clear signs of the way to attain Allah's pleasure and satisfaction. We should strive to be amongst those seven categories of people, for indeed fortunate will be those who are granted Allah's Shade on the Day when there will be no shade but His.

5.4 The first group admitted to Paradise

- ❖ Mohammad reported that some (persons) stated with a sense of pride and some discussed whether there would be more men in Paradise or more women. It was upon this that Abu Huraira reported that Abu'l Qasim (the Holy Prophet) (PBUH) said: The (members) of the first group to get into Paradise would have their faces as bright as full moon during the night, and the next to this group would have their faces as bright as the shining stars in the sky, and every person

would have two wives and the marrow of their shanks would glimmer beneath the flesh and there would be none without a wife in Paradise. (Sahih Muslim).

حَدَّثَنِي عَمْرُو النَّاقِدُ، وَيَعْقُوبُ بْنُ إِبْرَاهِيمَ الدُّورَقِيُّ، جَمِيعًا عَنْ ابْنِ عُثَيْمَةَ، - وَاللَّفْظُ لِيَعْقُوبَ - قَالَ حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُثَيْمَةَ، أَخْبَرَنَا أَيُّوبُ، عَنْ مُحَمَّدٍ، قَالَ إِمَّا تَقَاحَرُوا وَإِمَّا تَذَاكَرُوا الرِّجَالُ فِي الْجَنَّةِ أَكْثَرُ أَمِ النِّسَاءُ فَقَالَ أَبُو هُرَيْرَةَ أَوَلَمْ يَقُلْ أَبُو الْقَاسِمِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّ أَوَّلَ زُمْرَةٍ تَدْخُلُ الْجَنَّةَ عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ وَالَّتِي تَلِيهَا عَلَى أَضْوَاءِ كَوْكَبٍ دُرِّيٍّ فِي السَّمَاءِ لِكُلِّ امْرِئٍ مِنْهُمْ زَوْجَتَانِ اثْنَتَانِ يَرَى مُحْ سَوَقِيهِمَا مِنْ وَرَاءِ اللَّحْمِ وَمَا فِي الْجَنَّةِ أَغْرَبُ " . (مسلم)

- ❖ Abu Huraira through another chain of transmitters said that Allah's Messenger (PBUH) said: The (members of the) first group which would get into Paradise will have their faces as bright as stars in the sky. They would neither pass water, nor void excrement, nor will they suffer from catarrh, nor will they spit, and their combs would be made of gold, and their sweat will be musk, the fuel of their brazier will be aloes, and their wives will be large-eyed maidens and their form would be alike as one single person after the form of their father (Adam) sixty cubits tall. (Muslim)

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، - يَعْنِي ابْنَ زِيَادٍ - عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ حَدَّثَنَا أَبُو زُرْعَةَ، قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ، يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَوَّلُ مَنْ يَدْخُلُ الْجَنَّةَ " .

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَرُحَيْمِرُ بْنُ حَرْبٍ، - وَاللَّفْظُ لِقُتَيْبَةَ - قَالَ حَدَّثَنَا جَرِيرٌ، عَنْ عُمَارَةَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّ أَوَّلَ زُمْرَةٍ يَدْخُلُونَ الْجَنَّةَ عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ وَالَّذِينَ يَلُونَهُمْ عَلَى أَشَدِّ كَوْكَبٍ دُرِّيٍّ فِي السَّمَاءِ إِضَاءَةً لَا يَبُولُونَ وَلَا يَتَغَوَّطُونَ وَلَا يَمْتَخِطُونَ وَلَا يَنْفُلُونَ أَمْسَاطُهُمُ الذَّهَبُ وَرَشْحُهُمُ الْمِسْكُ وَمَجَامِرُهُمُ الْأَلْوَةُ وَأَزْوَاجُهُمُ الْخُورُ الْعَيْنُ أَخْلَافُهُمْ عَلَى خُلُقِ رَجُلٍ وَاحِدٍ عَلَى صُورَةِ آدَمَ سِتُونَ ذِرَاعًا فِي السَّمَاءِ " (مسلم)

- ❖ Abu Huraira reported Allah's Messenger (PBUH) as saying: The first group of my Ummah to get into Paradise would be like a full moon in the night. Then those who would be next to them; they would be like the most significantly glittering stars in regard to brightness, then after them (others) in ranks. They would neither void excrement, nor pass water, nor suffer from catarrh, nor would they spit. And their combs would be made of gold, and the fuel of their braziers would be aloes and their sweat would be musk and their form would be the form of one single person according to the length of their father sixty cubits tall. This hadith has been transmitted on

the authority of Ibn Abi Shaiba with a slight variation of wording.(Muslim)

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ قَالَا حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَوَّلُ رُؤْمَرَةٍ تَدْخُلُ الْجَنَّةَ مِنْ أُمَّتِي عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ ثُمَّ الَّذِينَ يُلُونَهُمْ عَلَى أَشَدِّ نَجْمٍ فِي السَّمَاءِ إِضَاءَةً ثُمَّ هُمْ بَعْدَ ذَلِكَ مَنَازِلُ لَا يَتَعَوَّطُونَ وَلَا يَبُولُونَ وَلَا يَمْتَخِطُونَ وَلَا يَزُقُونَ أَمْشَاطَهُمُ الذَّهَبُ وَمَجَامِرُهُمُ الْأَلْوَةُ وَرَشْحُهُمُ الْمِسْكُ أَخْلَافُهُمْ عَلَى خُلُقِ رَجُلٍ وَاحِدٍ عَلَى طُولِ أَبِيهِمْ آدَمَ سِتُونَ ذِرَاعًا " . قَالَ ابْنُ أَبِي شَيْبَةَ عَلَى خُلُقِ رَجُلٍ . وَقَالَ أَبُو كُرَيْبٍ عَلَى خُلُقِ رَجُلٍ . وَقَالَ ابْنُ أَبِي شَيْبَةَ عَلَى صُورَةِ أَبِيهِمْ . (مسلم)

5.5 The believer's family joining him in Paradise

Will the people of Heaven be reunited with their loved ones who go to Hell? Is it possible to take loved ones out of Hell, since all requests in Heaven are granted (assuming they know about their fate)?

The people of Paradise will be reunited with their loved ones of whom went to Hell, given that they were believers of Tawheed (the oneness of Allah). That will be by virtue of their intercession for them, to be brought forth from Hell and admitted to Paradise. The evidence for that was narrated by al-Bukhari in Kitaab al-Tawheed, no. 7440:

- ❖ Narrated Abu Sa'id Al-Khudri: We said, "O Allah's Messenger! Shall we see our Lord on the Day of Resurrection?" He said, "Do you have any difficulty in seeing the sun and the moon when the sky is clear?" We said, "No." He said, "So you will have no difficulty in seeing your Lord on that Day as you have no difficulty in seeing the sun and the moon (in a clear sky)." The Prophet then said, "Somebody will then announce, 'Let every nation follow what they used to worship.' So the companions of the cross will go with their cross, and the idolaters (will go) with their idols, and the companions of every god (false deities) (will go) with their god, till there remain those who used to worship Allah, both the obedient ones and the mischievous ones, and some of the people of the Scripture. Then Hell will be presented to them as if it were a mirage. Then it will be said to the Jews, "What did you use to worship?' They will reply, 'We used to worship Ezra, the son of Allah.' It will be said to them, 'You are liars, for Allah has neither a wife nor a son. What do you want (now)?' They will reply, 'We want You to provide us with water.' Then it will be said to them 'Drink,' and they will fall down in Hell (instead). Then it will be said to the Christians, 'What did you use to worship?' They will reply, 'We used to worship Messiah, the son of Allah.' It will be said, 'You are liars, for Allah has neither a wife nor a son.

What: do you want (now)?' They will say, 'We want You to provide us with water.' It will be said to them, 'Drink,' and they will fall down in Hell (instead). When there remain only those who used to worship Allah (Alone), both the obedient ones and the mischievous ones, it will be said to them, 'What keeps you here when all the people have gone?' They will say, 'We parted with them (in the world) when we were in greater need of them than we are today, we heard the call of one proclaiming, 'Let every nation follow what they used to worship,' and now we are waiting for our Lord.' Then the Almighty will come to them in a shape other than the one which they PBUH the first time, and He will say, 'I am your Lord,' and they will say, 'You are not our Lord.' And none will speak: to Him then but the Prophets, and then it will be said to them, 'Do you know any sign by which you can recognize Him?' They will say. 'The Shin,' and so Allah will then uncover His Shin whereupon every believer will prostrate before Him and there will remain those who used to prostrate before Him just for showing off and for gaining good reputation. These people will try to prostrate but their backs will be rigid like one piece of a wood (and they will not be able to prostrate). Then the bridge will be laid across Hell." We, the companions of the Prophet (PBUH) said, "O Allah's Messenger! What is the bridge?"

He said, "It is a slippery (bridge) on which there are clamps and (Hooks like) a thorny seed that is wide at one side and narrow at the other and has thorns with bent ends. Such a thorny seed is found in Najd and is called As-Sa'dan. Some of the believers will cross the bridge as quickly as the wink of an eye, some others as quick as lightning, a strong wind, fast horses or she-camels. So some will be safe without any harm; some will be safe after receiving some scratches, and some will fall down into Hell (Fire). The last person will cross by being dragged (over the bridge)." The Prophet (PBUH) said, "You (Muslims) cannot be more pressing in claiming from me a right that has been clearly proved to be yours than the believers in interceding with Almighty for their (Muslim) brothers on that Day, when they see themselves safe.

They will say, 'O Allah! (Save) our brothers (for they) used to pray with us, fast with us and also do good deeds with us.' Allah will say, 'Go and take out (of Hell) anyone in whose heart you find faith equal to the weight of one (gold) Dinar.' Allah will forbid the Fire to burn the faces of those sinners. They will go to them and find some of them in Hell (Fire) up to their feet, and some up to the middle of their legs. So they will take out those whom they will recognize and

then they will return, and Allah will say (to them), 'Go and take out (of Hell) anyone in whose heart you find faith equal to the weight of one half Dinar.' They will take out whomever they will recognize and return, and then Allah will say, 'Go and take out (of Hell) anyone in whose heart you find faith equal to the weight of an atom (or a smallest ant), and so they will take out all those whom they will recognize." Abu Sa'id said: If you do not believe me then read the Holy Verse:--

'Surely! Allah wrongs not even of the weight of an atom (or a smallest ant) but if there is any good (done) He doubles it.' (4.40) The Prophet added, "Then the prophets and Angels and the believers will intercede, and (last of all) the Almighty (Allah) will say, 'Now remains My Intercession. He will then hold a handful of the Fire from which He will take out some people whose bodies have been burnt, and they will be thrown into a river at the entrance of Paradise, called the water of life.

They will grow on its banks, as a seed carried by the torrent grows. You have noticed how it grows beside a rock or beside a tree, and how the side facing the sun is usually green while the side facing the shade is white. Those people will come out (of the River of Life) like pearls, and they will have (golden) necklaces, and then they will enter Paradise whereupon the people of Paradise will say, 'These are the people emancipated by the Beneficent. He has admitted them into Paradise without them having done any good deeds and without sending forth any good (for themselves).' Then it will be said to them, 'For you is what you have seen and its equivalent as well.'" (Bukhari)

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ خَالِدِ بْنِ يَزِيدَ، عَنْ سَعِيدِ بْنِ أَبِي هِلَالٍ، عَنْ زَيْدٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ قُلْنَا يَا رَسُولَ اللَّهِ هَلْ نَرَى رَبَّنَا يَوْمَ الْقِيَامَةِ قَالَ " هَلْ تُضَارُونَ فِي رُؤْيَةِ الشَّمْسِ وَالْقَمَرِ إِذَا كَانَتْ صَحْوًا ". قُلْنَا لَا. قَالَ " فَإِنَّكُمْ لَا تُضَارُونَ فِي رُؤْيَةِ رَبِّكُمْ يَوْمَئِذٍ، إِلَّا كَمَا تُضَارُونَ فِي رُؤْيَيْهِمَا - ثُمَّ قَالَ - يُنَادِي مُنَادٍ لِيَذْهَبَ كُلُّ قَوْمٍ إِلَى مَا كَانُوا يَعْبُدُونَ. فَيَذْهَبُ أَصْحَابُ الصَّلِيبِ مَعَ صَلِيبِهِمْ، وَأَصْحَابُ الْأَوْثَانِ مَعَ أَوْثَانِهِمْ، وَأَصْحَابُ كُلِّ آلِهَةٍ مَعَ آلِهَتِهِمْ حَتَّى يَبْقَى مَنْ كَانَ يَعْبُدُ اللَّهَ مِنْ بَرٍّ أَوْ فَاجِرٍ، وَغُيِّرَاتٍ مِنْ أَهْلِ الْكِتَابِ، ثُمَّ يُؤْتَى بِجَهَنَّمَ تُعْرَضُ كَأَنَّهَا سَرَابٌ فَيَقَالُ لِلْيَهُودِ مَا كُنْتُمْ تَعْبُدُونَ قَالُوا كُنَّا نَعْبُدُ عَزِيرَ ابْنَ اللَّهِ. فَيَقَالُ كَذَبْتُمْ لَمْ يَكُنْ بِهِ صَاحِبَةٌ وَلَا وَلَدٌ فَمَا تُرِيدُونَ قَالُوا نُرِيدُ أَنْ تَسْقِينَا، فَيَقَالُ اشْرَبُوا فَيَتَسَاقَطُونَ فِي جَهَنَّمَ ثُمَّ يَقَالُ لِلنَّصَارَى مَا كُنْتُمْ تَعْبُدُونَ فَيَقُولُونَ كُنَّا نَعْبُدُ الْمَسِيحَ ابْنَ اللَّهِ. فَيَقَالُ كَذَبْتُمْ لَمْ يَكُنْ بِهِ صَاحِبَةٌ وَلَا وَلَدٌ، فَمَا تُرِيدُونَ فَيَقُولُونَ نُرِيدُ أَنْ تَسْقِينَا. فَيَقَالُ اشْرَبُوا. فَيَتَسَاقَطُونَ حَتَّى يَبْقَى مَنْ كَانَ يَعْبُدُ اللَّهَ مِنْ بَرٍّ أَوْ فَاجِرٍ فَيَقَالُ لَهُمْ مَا يَحْسِبُكُمْ وَقَدْ

ذَهَبَ النَّاسُ فَيَقُولُونَ فَارْقَنَاهُمْ وَنَحْنُ أَحْوَجُ مِّنَّا إِلَيْهِ الْيَوْمَ وَإِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْيَحْيَىٰ كُلِّ قَوْمٍ بِمَا كَانُوا يَعْبُدُونَ. وَإِنَّمَا نُنْتَنِظُ رَبَّنَا - قَالَ - فَيَأْتِيهِمُ الْجَبَّارُ. فَيَقُولُ أَنَا رَبُّكُمْ. فَيَقُولُونَ أَنْتَ رَبُّنَا. فَلَا يُكَلِّمُهُ إِلَّا الْأَنْبِيَاءُ فَيَقُولُ هَلْ بَيْنَكُمْ وَبَيْنَهُ آيَةٌ تَعْرِفُونَهُ فَيَقُولُونَ السَّاقِ. فَيَكْشِفُ عَنْ سَاقِهِ فَيَسْجُدُ لَهُ كُلُّ مُؤْمِنٍ، وَيَبْقَىٰ مَنْ كَانَ يَسْجُدُ لِلَّهِ رِيَاءً وَسَمْعَةً، فَيَذْهَبُ كَيْمَا يَسْجُدُ فَيَعُودُ ظَهْرُهُ طَبَقًا وَاحِدًا، ثُمَّ يُوتَىٰ بِالْجِسْرِ فَيُجْعَلُ بَيْنَ ظَهْرِي جَهَنَّمَ. "فُلْنَا يَا رَسُولَ اللَّهِ وَمَا الْجِسْرُ قَالَ " مَدْحَضَةٌ مَزَلَّةٌ، عَلَيْهِ خَطَاطِيفٌ وَكَلَالِيبٌ وَحَسَكَةٌ مُقْلَطَحَةٌ، لَهَا شَوْكَةٌ عُقِيَاءٌ تَكُونُ بِجَدِّ يُقَالُ لَهَا السَّعْدَانُ، الْمُؤْمِنُ عَلَيْهَا كَالطَّرْفِ وَكَالْبَرْقِ وَكَالرَّيْحِ وَكَالْجَوَائِدِ الْخَيْلِ وَالرَّكَابِ، فَتَأْجُ مُسْلَمٌ وَتَأْجُ مَخْدُوشٌ وَمَكْدُوسٌ فِي نَارِ جَهَنَّمَ، حَتَّى يَمُرَّ آخِرُهُمْ يُسْحَبُ سَحَبًا، فَمَا أَنْتُمْ بِأَشَدَّ لِي مُنَاشِدَةً فِي الْحَقِّ، قَدْ تَبَيَّنَ لَكُمْ مِنَ الْمُؤْمِنِ يَوْمَئِذٍ لِلْجَبَّارِ، وَإِذَا رَأَوْا أَنَّهُمْ قَدْ نَجَوْا فِي إِخْوَانِهِمْ يَقُولُونَ رَبَّنَا إِخْوَانُنَا كَانُوا يُصَلُّونَ مَعَنَا وَيَصُومُونَ مَعَنَا وَيَعْمَلُونَ مَعَنَا. فَيَقُولُ اللَّهُ تَعَالَى اذْهَبُوا فَمَنْ وَجَدْتُمْ فِي قَلْبِهِ مِثْقَالَ دِينَارٍ مِنْ إِيْمَانٍ فَأَخْرِجُوهُ. وَيَحْرِمُ اللَّهُ صُورَهُمْ عَلَى النَّارِ، فَيَأْتُونَهُمْ وَبَعْضُهُمْ قَدْ غَابَ فِي النَّارِ إِلَى قَدَمِهِ وَإِلَى أَنْصَافِ سَاقِيهِ، فَيُخْرِجُونَ مَنْ عَرَفُوا، ثُمَّ يَعُودُونَ فَيَقُولُ اذْهَبُوا فَمَنْ وَجَدْتُمْ فِي قَلْبِهِ مِثْقَالَ نِصْفِ دِينَارٍ فَأَخْرِجُوهُ. فَيُخْرِجُونَ مَنْ عَرَفُوا، ثُمَّ يَعُودُونَ فَيَقُولُ اذْهَبُوا فَمَنْ وَجَدْتُمْ فِي قَلْبِهِ مِثْقَالَ ذَرَّةٍ مِنْ إِيْمَانٍ فَأَخْرِجُوهُ. فَيُخْرِجُونَ مَنْ عَرَفُوا. " قَالَ أَبُو سَعِيدٍ فَإِنْ لَمْ تُصَدِّقُونِي فَأَقْرَأُوا {إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِنْ تَكَ حَسَنَةً يُّضَاعِفْهَا} " فَيَسْتَفْعُ النَّبِيُّونَ وَالْمَلَائِكَةُ وَالْمُؤْمِنُونَ فَيَقُولُ الْجَبَّارُ بَقِيَتْ شَفَاعَتِي. فَيَقْبِضُ قَبْضَةً مِنَ النَّارِ فَيُخْرِجُ أَقْوَامًا قَدْ امْتَحَشُوا، فَيُلْقَوْنَ فِي نَهْرٍ بِأَفْوَاهِ الْجَنَّةِ يُقَالُ لَهُ مَاءُ الْحَيَاةِ، فَيَنْبُتُونَ فِي حَافَتَيْهِ كَمَا تَنْبُتُ الْحَبَّةُ فِي حَمِيلِ السَّيْلِ، قَدْ رَأَيْتُمُوهَا إِلَى جَانِبِ الصَّخْرَةِ إِلَى جَانِبِ الشَّجَرَةِ، فَمَا كَانَ إِلَى الشَّمْسِ مِنْهَا كَانَ أَخْضَرَ، وَمَا كَانَ مِنْهَا إِلَى الظِّلِّ كَانَ أَبْيَضَ، فَيُخْرِجُونَ كَأَنَّهُمُ اللُّؤْلُؤُ، فَيُجْعَلُ فِي رِقَابِهِمُ الْخَوَاتِيمُ فَيَدْخُلُونَ الْجَنَّةَ فَيَقُولُ أَهْلُ الْجَنَّةِ هَؤُلَاءِ عِتَقَاءُ الرَّحْمَنِ أَدْخَلَهُمُ الْجَنَّةَ بِغَيْرِ عَمَلٍ عَمِلُوهُ وَلَا خَيْرٍ قَدَّمُوهُ. فَيَقَالُ لَهُمْ لَكُمْ مَا رَأَيْتُمْ وَمِثْلُهُ مَعَهُ. " (صحيح البخاري)

But for those who committed shirk, no forms of intercession will benefit them. Allah (SWT) says:

- ❖ “Verily, Allah forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills”[An-Nisaa’ 4:48]

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ... (48)

Note that intercession is of two types:

“The first type is the kind of intercession that is exclusively preserved for Prophet Mohammad (PBUH). This is of varying kinds, the greatest of which is the Great Intercession in the Station of praise and glory (al-maqam al-mahmood) which Allah has promised to him, as stated in this aayah (verse):

- ❖ 'And in some parts of the night (also) offer the Salaah (prayer) with it (i.e. recite the Qur'an in the prayer) as an additional prayer (Tahajjud optional prayer Nawaafil) for you (O Mohammad). It may be that your Lord will raise you to Maqaam Mahmood (a station of praise and glory, i.e., the honour of intercession on the Day of Resurrection)'[Al-Israa' 17:79]

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا (79)

This intercession means that he will intercede for the people who are standing on the Day of Resurrection, so that the distress they are suffering will be reduced.

The second type is the general intercession on the part of the Messenger (PBUH) for all the believers. This is of various kinds:

1. Intercession for those who *deserve* Hell, so that they will not enter it. This is indicated by the words of the Messenger (PBUH):

- ❖ "Abdullah b. 'Abbas reported that his son died in Qudaid or 'Usfan. He said to Kuraib to see as to how many people had gathered there for his (funeral). He (Kuraib) said: So I went out and I informed him about the people who had gathered there. He (Ibn 'Abbas) said: Do you think they are forty? He (Kuraib) said: Yes. Ibn 'Abbas then said to them: Bring him (the dead body) out for I have heard Allah's Messenger (PBUH) as saying: If any Muslim dies and forty men who associate nothing with Allah stand over his prayer (they offer prayer over him), Allah will accept them as intercessors for him. (Muslim).

حَدَّثَنَا هَارُونُ بْنُ مَعْرُوفٍ، وَهَارُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ، وَالْوَلِيدُ بْنُ شُجَاعٍ السَّكُونِيُّ، قَالَ الْوَلِيدُ حَدَّثَنِي وَقَالَ الْأَخْرَانِ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي أَبُو صَخْرٍ، عَنْ شَرِيكَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي نَمِرٍ عَنْ كُرَيْبٍ، مَوْلَى ابْنِ عَبَّاسٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، أَنَّهُ مَاتَ ابْنٌ لَهُ بِقُدَيْدٍ أَوْ بِعُسْفَانَ فَقَالَ يَا كُرَيْبُ انْظُرْ مَا اجْتَمَعَ لَهُ مِنَ النَّاسِ . قَالَ فَخَرَجْتُ فَإِذَا نَاسٌ قَدِ اجْتَمَعُوا لَهُ فَأَخْبَرْتُهُ فَقَالَ تَقُولُ هُمْ أَرْبَعُونَ قَالَ نَعَمْ . قَالَ أَخْرِجُوهُ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " مَا مِنْ رَجُلٍ مُسْلِمٍ يَمُوتُ فَيَقُومُ عَلَى جَنَازَتِهِ أَرْبَعُونَ رَجُلًا لَا يُشْرِكُونَ بِاللَّهِ شَيْئًا إِلَّا شَفَعَهُمُ اللَّهُ فِيهِ " . وَفِي رَوَايَةٍ ابْنِ مَعْرُوفٍ عَنْ شَرِيكَ بْنِ أَبِي نَمِرٍ عَنْ كُرَيْبٍ عَنْ ابْنِ عَبَّاسٍ . (مسلم)

2. Intercession for those who *have entered* Hell, so that they will be brought forth from it. It was narrated that Abu Sa'eed al-Khudri said:

- ❖ "Narrated Abu Sa'id Al-Khudri: We said, "O Allah's Messenger (PBUH)! Shall we see our Lord on the Day of Resurrection?" He said, "Do you have any difficulty in seeing the sun and the moon when the sky is clear?" We said, "No." He said, "So you will have no difficulty in seeing your Lord on that Day as you have no difficulty in seeing the

sun and the moon (in a clear sky)." The Prophet then said, "Somebody will then announce, 'Let every nation follow what they used to worship.' So the companions of the cross will go with their cross, and the idolaters (will go) with their idols, and the companions of every god (false deities) (will go) with their god, till there remain those who used to worship Allah, both the obedient ones and the mischievous ones, and some of the people of the Scripture. Then Hell will be presented to them as if it were a mirage. Then it will be said to the Jews, 'What did you use to worship?' They will reply, 'We used to worship Ezra, the son of Allah.' It will be said to them, 'You are liars, for Allah has neither a wife nor a son. What do you want (now)?' They will reply, 'We want You to provide us with water.' Then it will be said to them 'Drink,' and they will fall down in Hell (instead). Then it will be said to the Christians, 'What did you use to worship?' They will reply, 'We used to worship Messiah, the son of Allah.' It will be said, 'You are liars, for Allah has neither a wife nor a son. What: do you want (now)?' They will say, 'We want You to provide us with water.' It will be said to them, 'Drink,' and they will fall down in Hell (instead). When there remain only those who used to worship Allah (Alone), both the obedient ones and the mischievous ones, it will be said to them, 'What keeps you here when all the people have gone?' They will say, 'We parted with them (in the world) when we were in greater need of them than we are today, we heard the call of one proclaiming, 'Let every nation follow what they used to worship,' and now we are waiting for our Lord.' Then the Almighty will come to them in a shape other than the one which they saw the first time, and He will say, 'I am your Lord,' and they will say, 'You are not our Lord.' And none will speak: to Him then but the Prophets, and then it will be said to them, 'Do you know any sign by which you can recognize Him?' They will say, 'The Shin,' and so Allah will then uncover His Shin whereupon every believer will prostrate before Him and there will remain those who used to prostrate before Him just for showing off and for gaining good reputation. These people will try to prostrate but their backs will be rigid like one piece of a wood (and they will not be able to prostrate). Then the bridge will be laid across Hell." We, the companions of the Prophet (PBUH) said, "O Allah's Messenger! What is the bridge? 'He said, "It is a slippery (bridge) on which there are clamps and (Hooks like) a thorny seed that is wide at one side and narrow at the other and has thorns with bent ends. Such a thorny seed is found in Najd and is called As-Sa'dan. Some of the

believers will cross the bridge as quickly as the wink of an eye, some others as quick as lightning, a strong wind, fast horses or she-camels. So some will be safe without any harm; some will be safe after receiving some scratches, and some will fall down into Hell (Fire). The last person will cross by being dragged (over the bridge)." **The Prophet (PBUH) said, "You (Muslims) cannot be more pressing in claiming from me a right that has been clearly proved to be yours than the believers in interceding with Almighty for their (Muslim) brothers on that Day, when they see themselves safe. They will say, 'O Allah! (Save) our brothers (for they) used to pray with us, fast with us and also do good deeds with us.' Allah will say, 'Go and take out (of Hell) anyone in whose heart you find faith equal to the weight of one (gold) Dinar.' Allah will forbid the Fire to burn the faces of those sinners.** They will go to them and find some of them in Hell (Fire) up to their feet, and some up to the middle of their legs. So they will take out those whom they will recognize and then they will return, and Allah will say (to them), 'Go and take out (of Hell) anyone in whose heart you find faith equal to the weight of one half Dinar.' They will take out whomever they will recognize and return, and then Allah will say, 'Go and take out (of Hell) anyone in whose heart you find faith equal to the weight of an atom (or a smallest ant), and so they will take out all those whom they will recognize." Abu Sa'id said: If you do not believe me then read the Holy Verse: 'Surely! Allah wrongs not even of the weight of an atom (or a smallest ant) but if there is any good (done) He doubles it.' (4.40) The Prophet added, "Then the prophets and Angels and the believers will intercede, and (last of all) the Almighty (Allah) will say, 'Now remains My Intercession. He will then hold a handful of the Fire from which He will take out some people whose bodies have been burnt, and they will be thrown into a river at the entrance of Paradise, called the water of life. They will grow on its banks, as a seed carried by the torrent grows. You have noticed how it grows beside a rock or beside a tree, and how the side facing the sun is usually green while the side facing the shade is white. Those people will come out (of the River of Life) like pearls, and they will have (golden) necklaces, and then they will enter Paradise whereupon the people of Paradise will say, 'These are the people emancipated by the Beneficent. He has admitted them into Paradise without them having done any good deeds and without sending forth any good (for themselves).' Then it will be said to them, 'For you is what you have seen and its equivalent as well.' (Bukhari)

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ خَالِدِ بْنِ يَزِيدَ، عَنْ سَعِيدِ بْنِ أَبِي هِلَالٍ، عَنْ
 زَيْدٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ قُلْنَا يَا رَسُولَ اللَّهِ هَلْ نَرَى
 رَبَّنَا يَوْمَ الْقِيَامَةِ قَالَ " هَلْ تُضَارُونَ فِي رُؤْيَةِ الشَّمْسِ وَالْقَمَرِ إِذَا كَانَتْ صَحْوًا ".
 قُلْنَا لَا. قَالَ " فَإِنَّكُمْ لَا تُضَارُونَ فِي رُؤْيَةِ رَبِّكُمْ يَوْمَئِذٍ، إِلَّا كَمَا تُضَارُونَ فِي رُؤْيَيْهِمَا
 - ثُمَّ قَالَ - يُنَادِي مُنَادٍ لِيَذْهَبَ كُلُّ قَوْمٍ إِلَى مَا كَانُوا يَعْبُدُونَ. فَيَذْهَبُ أَصْحَابُ الصَّلِيبِ
 مَعَ صَلَيبِهِمْ، وَأَصْحَابُ الْأَوْثَانِ مَعَ أَوْثَانِهِمْ، وَأَصْحَابُ كُلِّ إِلَهَةٍ مَعَ إِلَهَتِهِمْ حَتَّى يَبْقَى
 مَنْ كَانَ يَعْبُدُ اللَّهَ مِنْ بَرٍّ أَوْ فَاجِرٍ، وَغَيْرَاتٍ مِنْ أَهْلِ الْكِتَابِ، ثُمَّ يُؤْتَى بِجَهَنَّمَ تُعْرَضُ
 كَأَنَّهَا سَرَابٌ فَيَقَالُ لِلْيَهُودِ مَا كُنْتُمْ تَعْبُدُونَ قَالُوا كُنَّا نَعْبُدُ عَزْرِيرَ ابْنَ اللَّهِ. فَيَقَالُ كَذَبْتُمْ لَمْ
 يَكُنْ لِلَّهِ صَاحِبَةٌ وَلَا وَلَدٌ فَمَا تَرِيدُونَ قَالُوا نُرِيدُ أَنْ تَسْقِينَا، فَيَقَالُ اشْرَبُوا فَيَتَسَاقَطُونَ
 فِي جَهَنَّمَ ثُمَّ يَقَالُ لِلنَّصَارَى مَا كُنْتُمْ تَعْبُدُونَ فَيَقُولُونَ كُنَّا نَعْبُدُ الْمَسِيحَ ابْنَ اللَّهِ. فَيَقَالُ
 كَذَبْتُمْ لَمْ يَكُنْ لِلَّهِ صَاحِبَةٌ وَلَا وَلَدٌ، فَمَا تَرِيدُونَ فَيَقُولُونَ نُرِيدُ أَنْ تَسْقِينَا. فَيَقَالُ اشْرَبُوا.
 فَيَتَسَاقَطُونَ حَتَّى يَبْقَى مَنْ كَانَ يَعْبُدُ اللَّهَ مِنْ بَرٍّ أَوْ فَاجِرٍ فَيَقَالُ لَهُمْ مَا يَحْبِسُكُمْ وَقَدْ
 ذَهَبَ النَّاسُ فَيَقُولُونَ قَارِفْنَاهُمْ وَنَحْنُ أَحْوَجُ مِنْهَا إِلَيْهِ الْيَوْمَ وَإِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي
 لِيَلْحَقْ كُلُّ قَوْمٍ بِمَا كَانُوا يَعْبُدُونَ. وَإِنَّمَا نَنْتَظِرُ رَبَّنَا. قَالَ - فَيَأْتِيهِمُ الْجَبَّارُ. فَيَقُولُ أَنَا
 رَبُّكُمْ. فَيَقُولُونَ أَنْتَ رَبُّنَا. فَلَا يُكَلِّمُهُ إِلَّا الْأَنْبِيَاءُ فَيَقُولُ هَلْ بَيْنَكُمْ وَبَيْنَهُ آيَةٌ تَعْرِفُونَهُ
 فَيَقُولُونَ السَّاقِ. فَيَكْشِفُ عَنْ سَاقِهِ فَيَسْجُدُ لَهُ كُلُّ مُؤْمِنٍ، وَيَبْقَى مَنْ كَانَ يَسْجُدُ لِلَّهِ
 رِيَاءً وَسُمْعَةً، فَيَذْهَبُ كَيْمَا يَسْجُدُ فَيَعُودُ ظَهْرُهُ طَبَقًا وَاحِدًا، ثُمَّ يُؤْتَى بِالْجِسْرِ فَيُجْعَلُ
 بَيْنَ ظَهْرِي جَهَنَّمَ ". قُلْنَا يَا رَسُولَ اللَّهِ وَمَا الْجِسْرُ قَالَ " مَدْحَضَةٌ مَزَلَّةٌ، عَلَيْهِ
 خَطَاطِيفٌ وَكَلَالِيبٌ وَحَسَكَةٌ مُفْلَطَحَةٌ، لَهَا شَوْكَةٌ عُقْبَاءُ تَكُونُ بِنَجْدٍ يُقَالُ لَهَا السَّعْدَانُ،
 الْمُؤْمِنُ عَلَيْهَا كَالطَّرْفِ وَكَالْبَرْقِ وَكَالرَّيْحِ وَكَالْجَاوِيدِ الْخَيْلِ وَالرِّكَابِ، فَتَاجُ مُسَلَّمٍ
 وَتَاجُ مَخْدُوشٍ وَمَكْدُوشٌ فِي نَارِ جَهَنَّمَ، حَتَّى يَمُرَّ آخِرُهُمْ يُسْحَبُ سَحْبًا، فَمَا أَنْتُمْ بِأَشَدَّ
 لِي مُنَاشِدَةً فِي الْحَقِّ، قَدْ تَبَيَّنَ لَكُمْ مِنَ الْمُؤْمِنِ يَوْمَئِذٍ الْجَبَّارُ، وَإِذَا رَأَوْا أَنَّهُمْ قَدْ نَجَوْا
 فِي إِخْوَانِهِمْ يَقُولُونَ رَبَّنَا إِخْوَانُنَا كَانُوا يُصَلُّونَ مَعَنَا وَيَصُومُونَ مَعَنَا وَيَعْمَلُونَ مَعَنَا.
 فَيَقُولُ اللَّهُ تَعَالَى اذْهَبُوا فَمَنْ وَجَدْتُمْ فِي قَلْبِهِ مِثْقَالَ دِينَارٍ مِنْ إِيْمَانٍ فَأَخْرِجُوهُ. وَيَحْرِمُ
 اللَّهُ صُورَهُمْ عَلَى النَّارِ، فَيَأْتُونَهُمْ وَبَعْضُهُمْ قَدْ غَابَ فِي النَّارِ إِلَى قَدَمِهِ وَإِلَى أَنْصَافِ
 سَاقِيهِ، فَيُخْرِجُونَ مَنْ عَرَفُوا، ثُمَّ يَعُودُونَ فَيَقُولُ اذْهَبُوا فَمَنْ وَجَدْتُمْ فِي قَلْبِهِ مِثْقَالَ
 نِصْفِ دِينَارٍ فَأَخْرِجُوهُ. فَيُخْرِجُونَ مَنْ عَرَفُوا، ثُمَّ يَعُودُونَ فَيَقُولُ اذْهَبُوا فَمَنْ وَجَدْتُمْ
 فِي قَلْبِهِ مِثْقَالَ دَرَّةٍ مِنْ إِيْمَانٍ فَأَخْرِجُوهُ. فَيُخْرِجُونَ مَنْ عَرَفُوا ". قَالَ أَبُو سَعِيدٍ فَإِنْ
 لَمْ تُصَدِّقُونِي فَأَفْرَءُوا {إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِنْ تَكَ حَسَنَةً يُضَاعِفْهَا} " فَيَشْفَعُ
 النَّبِيُّونَ وَالْمَلَائِكَةُ وَالْمُؤْمِنُونَ فَيَقُولُ الْجَبَّارُ بَقِيَتْ شَفَاعَتِي. فَيَقْبِضُ قَبْضَةً مِنَ النَّارِ
 فَيُخْرِجُ أَقْوَامًا قَدِ امْتَحَشُوا، فَيُلْقَوْنَ فِي نَهَرٍ بِأَفْوَاهِ الْجَنَّةِ يُقَالُ لَهُ مَاءُ الْحَيَاةِ، فَيَنْبُتُونَ
 فِي حَافَتَيْهِ كَمَا تَنْبُتُ الْحَبَّةُ فِي حَمِيلِ السَّيْلِ، قَدْ رَأَيْتُمُوهَا إِلَى جَانِبِ الصَّخْرَةِ إِلَى
 جَانِبِ الشَّجَرَةِ، فَمَا كَانَ إِلَى الشَّمْسِ مِنْهَا كَانَ أَخْضَرَ، وَمَا كَانَ مِنْهَا إِلَى الظِّلِّ كَانَ
 أَبْيَضَ، فَيُخْرِجُونَ كَأَنَّهُمْ اللُّؤْلُؤُ، فَيُجْعَلُ فِي رِقَابِهِمُ الْخَوَاتِيمُ فَيَدْخُلُونَ الْجَنَّةَ فَيَقُولُ
 أَهْلُ الْجَنَّةِ هَؤُلَاءِ عُتَقَاءُ الرَّحْمَنِ ادْخُلْهُمْ الْجَنَّةَ بِغَيْرِ عَمَلٍ عَمِلُوهُ وَلَا خَيْرٍ قَدَّمُوهُ.
 فَيَقَالُ لَهُمْ لَكُمْ مَا رَأَيْتُمْ وَمِثْلُهُ مَعَهُ ". (صحيح البخاري)

3. Intercession to raise the believers in status. This is because of the du'aa of the believers for one another, as outlined in the following:

- ❖ "Umm Salamah (May Allah be pleased with her) reported: The Messenger of Allah (PBUH) visited Abu Salamah (May Allah be pleased with him) when his eyes were open soon after he died. He closed them (the eyes) for him and said, "When the soul is taken away, the sight follows it." Some members of his family began to weep. He (PBUH) said: "Do not supplicate for your selves anything but good, for the angels say 'amin' to what you say." Then he said, "O Allah! Forgive Abu Salamah, raise his rank among those who are rightly-guided and grant him a successor from his descendants who remain behind. Grant him pardon and us, too. O Rubb of the worlds. Make his grave spacious for him and give him light in it." [Muslim]."

عن أم سلمة رضي الله عنها قالت: دخل رسول الله صلى الله عليه وسلم علي أبي سلمه وقد شق بصره فأغمضه، ثم قال: "إن الروح إذا قبض، تبعه البصر" فضج ناس من أهله، فقال: "لا تدعو علي أنفسكم إلا بخير فإن الملائكة يؤمنون علي ما تقولون" ثم قال: "اللهم اغفر لأبي سلمه، وارفع درجته في المهديين، واخلفه في عقبه في الغابرين، واغفر لنا وله يا رب العالمين، وافسح له في قبره، ونور له فيه" (رواه مسلم).

5.6 The inhabitants of the upper apartments in Paradise

- ❖ Sahl b. Sa'd reported Allah's Messenger (PBUH) as saying: The inmates of Paradise will look to the upper apartment of Paradise as you see the planets in the sky. I narrated this hadith to Nu'man b. Abi 'Aaisha and he said: I heard Abu Sa'id al-Khudri as saying: As you see the shining planets in the eastern and western (sides of) horizon.(Muslim)

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا يَعْقُوبُ، - يَعْني ابْنَ عَبْدِ الرَّحْمَنِ الْقَارِيَّ - عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِنَّ أَهْلَ الْجَنَّةِ لَيَتَرَاءَوْنَ الْعُرْفَةَ فِي الْجَنَّةِ كَمَا تَرَاءَوْنَ الْكَوْكَبَ فِي السَّمَاءِ " .

قَالَ فَحَدَّثْتُ بِذَلِكَ النُّعْمَانَ بْنَ أَبِي عِيَّاشٍ، فَقَالَ سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ، يَقُولُ كَمَا تَرَاءَوْنَ الْكَوْكَبَ الدَّرِّيَّ فِي الْأَفْقِ الشَّرْقِيِّ أَوِ الْعَرَبِيِّ " . (مسلم)

- ❖ Abu Sa'id al-Khudri reported Allah's Messenger (PBUH) as saying: The inmates of Paradise would see the inmates of the apartment over them just as you see the shining planets which remain in the eastern and the western horizon because of the superiority some have over others. They said: Allah's Messenger would in these abodes of Apostles others besides them not be able to reach? He said: Yes, they

will, by Him, in whose hand is my life, those who believe in God and acknowledge the Truth, will reach them. (Sahih Muslim).

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ جَعْفَرٍ بْنُ يَحْيَى بْنِ خَالِدٍ، حَدَّثَنَا مَعْنٌ، حَدَّثَنَا مَالِكٌ، ح وَحَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، أَخْبَرَنِي مَالِكُ بْنُ أَنَسٍ، عَنْ صَفْوَانَ بْنِ سُلَيْمٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِنَّ أَهْلَ الْجَنَّةِ لَيَتَرَاءَوْنَ أَهْلَ الْغَرْبِ مِنْ فَوْقِهِمْ كَمَا تَتَرَاءَوْنَ الْكُوكَبَ الدَّرِّيَّ الْعَابِرَ مِنَ الْأُفُقِ مِنَ الْمَشْرِقِ أَوْ الْمَغْرِبِ لِتَفَاضُلِ مَا بَيْنَهُمْ " . قَالُوا يَا رَسُولَ اللَّهِ تِلْكَ مَنَازِلُ الْأَنْبِيَاءِ لَا يَلْبُغُهَا غَيْرُهُمْ . قَالَ " بَلَى وَالَّذِي نَفْسِي بِيَدِهِ رَجُلٌ آمَنُوا بِاللَّهِ وَصَدَّقُوا الْمُرْسَلِينَ " . (مسلم)

5.7 Those given the glad tidings of Paradise

The masters of the elderly in Jannah are Abu Bakr and 'Umar. The masters of the youth are Al-Hassan and Al-Hussein. The master ladies of the women of Paradise are Khadijah bint Khuwaylid, Fatima bint Mohammad (PBUH), Maryam bint 'Umrân, and Asiyah bint Muzâhim, the wife of the pharaoh.

We cannot say that anyone is guaranteed Jannah unless the Prophet (PBUH) has informed us of it. This is because such information goes beyond our limits, and it would be as though a mere human figure is replacing Allah's position by determining one's place in heaven or hell.

- ❖ Narrated Abu Huraira: I heard Allah's Messenger (PBUH) saying, "The good deeds of any person will not make him enter Paradise." (i.e. None can enter Paradise through his good deeds.) They (the Prophet's companions) said, 'Not even you, O Allah's Messenger? He said, "Not even myself, unless Allah bestows His favour and mercy on me." So be moderate in your religious deeds and do the deeds that are within your ability: and none of you should wish for death, for if he is a good doer, he may increase his good deeds, and if he is an evil doer, he may repent to Allah." (Bukhari)

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي أَبُو عُبَيْدٍ، مَوْلَى عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ أَنَّ أَبَا هُرَيْرَةَ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " لَنْ يُدْخَلَ أَحَدًا عَمَلُهُ الْجَنَّةَ " . قَالُوا وَلَا أَنْتَ يَا رَسُولَ اللَّهِ قَالَ " لَا، وَلَا أَنَا إِلَّا أَنْ يَتَغَمَّدَنِي اللَّهُ بِفَضْلٍ وَرَحْمَةٍ فَسَدِّدُوا وَقَارِبُوا وَلَا يَتَمَنَّيَنَّ أَحَدُكُمْ الْمَوْتَ إِمَّا مُحْسِنًا فَلَعَلَّهُ أَنْ يَزِدَّادَ خَيْرًا، وَإِمَّا مُسِيئًا فَلَعَلَّهُ أَنْ يَسْتَعْتَبَ " . (البخاري)

5.7.1 Those given glad tidings of Jannah of men:

- ❖ Narrated 'Ali: that the Prophet (PBUH) said: "Abu Bakr and 'Umar are the masters of the elder people among the inhabitants of Paradise, from the first ones and the last ones, not including the Prophets and the Messengers. Do not inform them O 'Ali." (Jami' At-Tirmithi / Hasan)

حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدُّورَقِيُّ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، قَالَ ذَكَرَ دَاوُدُ عَنْ الشَّعْبِيِّ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " أَبُو بَكْرٍ وَعُمَرُ سَيِّدَا كُهُولِ أَهْلِ الْجَنَّةِ مِنَ الْأَوَّلِينَ وَالْآخِرِينَ مَا خَلَا النَّبِيِّينَ وَالْمُرْسَلِينَ لَا تُخْبِرُهُمَا يَا عَلِيُّ " (جامع الترمذي / حسن)

- ❖ Narrated Abu Sa'eed: that the Messenger of Allah (PBUH) said: "Al-Hasan and Al-Husain are the chiefs of the youth of Paradise." (Jami' At-Tirmithi/ Sahih)

حَدَّثَنَا مُحَمَّدُ بْنُ غِيْلَانَ، حَدَّثَنَا أَبُو دَاوُدَ الْحَفَرِيُّ، عَنْ سُفْيَانَ، عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ ابْنِ أَبِي نُعْمٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " الْحَسَنُ وَالْحُسَيْنُ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ " (جامع الترمذي / صحيح)

Why does it differentiate the elders and the youth? Will everyone not be the same age in Jannah? Yes, but some people will be considered elders because they died at an older age. Some will be considered the youth because they died at a younger age.

- ❖ Narrated Hudhaifah: "My mother asked me: 'When is your planned time - meaning with the Prophet (PBUH)?' So I said: 'I have not had a planned time to see him since such and such time.' She rebuked me, so I said to her: 'Let me go to the Prophet (PBUH) so that I may perform Maghrib (prayer) with him, and ask him to seek forgiveness for you and I.' So I came to the Prophet (PBUH), and I prayed Maghrib with him, then he prayed until he prayed Al-'Isha. Then he turned, and I followed him, and he heard my voice, and said: 'Who is this? Hudhaifah?' I said: 'Yes.' He said: "What is your need, may Allah forgive you and your mother?' He said: 'Indeed, this is an angel that never descended to the earth ever before tonight. He sought permission from his Lord to greet me with peace and to give me the glad tidings that Fatimah is the chief of the women of Paradise, and that Al-Hasan and Al-Husain are the chiefs of the youths of the people of Paradise.' (Jami' At-Tirmithi / Hasan)

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ، وَإِسْحَاقُ بْنُ مَنْصُورٍ، قَالَا أَخْبَرَنَا مُحَمَّدُ بْنُ يُوسُفَ، عَنْ إِسْرَائِيلَ، عَنْ مَيْسَرَةَ بْنِ حَبِيبٍ، عَنِ الْمُنْهَالِ بْنِ عَمْرٍو، عَنْ زَرِّ بْنِ حُبَيْشٍ، عَنْ حُدَيْفَةَ، قَالَ سَأَلْتَنِي أُمِّي مَتَى عَهْدُكَ - تَعْنِي - بِالنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . فَقُلْتُ مَا لِي بِهِ عَهْدٌ مُنْذُ كَذَا وَكَذَا . فَقَالَتْ مِنِّي فَقُلْتُ لَهَا دَعِينِي أَتِي النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأُصَلِّيَ مَعَهُ الْمَغْرِبَ وَأَسْأَلُهُ أَنْ يَسْتَغْفِرَ لِي وَلِكَ . فَأَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَصَلَّيْتُ مَعَهُ الْمَغْرِبَ فَصَلَّى حَتَّى صَلَّى الْعِشَاءَ ثُمَّ انْقَلَبَ فَتَبِعْتُهُ فَسَمِعَ صَوْتِي فَقَالَ " مَنْ هَذَا حُدَيْفَةُ " . قُلْتُ نَعَمْ . قَالَ " مَا حَاجَتُكَ غَفَرَ اللَّهُ لَكَ وَلَأُمِّكَ " . قَالَ " إِنَّ هَذَا مَلَكٌ لَمْ يَنْزِلِ الْأَرْضَ قَطُّ قَبْلَ هَذِهِ اللَّيْلَةِ اسْتَأْذَنَ رَبُّهُ أَنْ يُسَلِّمَ عَلَيَّ وَيُبَشِّرَنِي بِأَنَّ فَاطِمَةَ سَيِّدَةَ نِسَاءِ أَهْلِ الْجَنَّةِ وَأَنَّ الْحَسَنَ وَالْحُسَيْنَ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ " . قَالَ

هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ إِسْرَائِيلَ . (جامع الترمذي / حسن)

5.7.2 Those given glad tidings of Paradise of women:

- ❖ Narrated Anas [may Allah be pleased with him]: that the Prophet (PBUH) said: "Sufficient for you among the women of mankind are Mariam bint 'Imran, Khadijah bint Khuwailid, Fatimah bint Mohammad and Asiyah the wife of Fir'awn." (Jami'At-Tirmithi / Sahih)

حَدَّثَنَا أَبُو بَكْرِ بْنُ زَنْجُوِيَه، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " حَسْبُكَ مِنْ نِسَاءِ الْعَالَمِينَ مَرْيَمُ ابْنَةُ عِمْرَانَ وَخَدِيجَةُ بِنْتُ خُوَيْلِدٍ وَفَاطِمَةُ بِنْتُ مُحَمَّدٍ وَآسِيَةُ امْرَأَةُ فِرْعَوْنَ " . قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ صَحِيحٌ . (جامع الترمذي / صحيح)

The reason that the Prophet (PBUH) drew these four lines that it was an instructional method to get the attention of the Sahabah. Usually, teachers would use methods to get the attention of students. He knew that they did not know the answer, but he wanted to get their attention. He (PBUH) did this frequently.

The greatest woman that has ever lived is Maryam bint 'Imran (the mother of Jesus). The next is Khaadija, the third is Fatima and the fourth is Aasiya – based on the order in the above hadith.

- ❖ Allah says about Maryam: "Behold, the angel said 'Allah has chosen you and purified and chosen you above the women of all nations.'" (Al-Imran 3:42)

وَإِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ وَاصْطَفَاكِ عَلَى نِسَاءِ الْعَالَمِينَ (42)

Moreover, it was stated in Qur'an that Mariam was the best of the creation of Allah (SWT) from among the worldly women.

We mentioned the hadith of Jibreel, in which Jibreel, 'alayhis salaam, said salaam from himself and Allah to Khaadija:

- ❖ Narrated Abu Huraira: Gabriel came to the Prophet (PBUH) and said, "O Allah's Messenger! This is Khadija coming to you with a dish having meat soup (or some food or drink). When she reaches you, greet her on behalf of her Lord (i.e. Allah) and on my behalf, and give her the glad tidings of having a Qasab palace in Paradise wherein there will be neither any noise nor any fatigue (trouble)." (Bukhari)

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ عُمَارَةَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ أَتَى جِبْرِيلُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ

اللَّهُ هَذِهِ خَدِيجَةُ قَدْ أَتَتْ مَعَهَا إِنَاءٌ فِيهِ إِدَامٌ أَوْ طَعَامٌ أَوْ شَرَابٌ، فَإِذَا هِيَ أَتَتْكَ فَافْرَأْ عَلَيْهَا السَّلَامَ مِنْ رَبِّهَا وَمَنِّي، وَبَشِّرْهَا بِبَيْتٍ فِي الْجَنَّةِ مِنْ قَصَبٍ، لَا صَخَبَ فِيهِ وَلَا نَصَبٍ. (صحيح البخاري)

Khaadija was going through a lot of harm and suffering when supporting the Prophet PBUH, and it was very tiring, so Allah is comforting her by informing her that she will rest in Jannah.

Of Aasiya, Allah says:

- ❖ “And Allah sets forth as an example to those who believe the wife of Pharaoh. Behold! She said, ‘O my Lord, build for me in your nearness to You, a mansion in the garden. And save me from Pharaoh and his doings and save me from those that do wrong.’ (At-Tahreem 66:11)

وَضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ آمَنُوا امْرَأَةً فِرْعَوْنَ إِذْ قَالَتْ رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ وَنَجِّنِي مِنْ فِرْعَوْنَ وَعَمَلِهِ وَنَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ (١١)

Aasiya bint Muzaahim was living in the most extravagant place on the face of the earth – the palace of the Pharaoh. She had all of the worldly things that a person of this world would desire, but she said, ‘O Allah, build for me a place in Jannah.’ SubhaanAllah, you have a woman that was given all of the material things; she said that she didn’t want any of this, but she wanted a place in Jannah and she wanted to be saved from the Pharaoh and his doings.

There is something common between these four women: they are all associated with Prophets. Two of them, Maryam and Aasiya, raised Prophets. Maryam raised ‘Isa (Jesus) and Aasiya raised Musa (Moses). It was through their effort of Tarbiyah, that they produced for the world, ‘Isa and Musa. As such, they were granted this high status. Khaadija was granted this position because of her support of Prophet Mohammad (PBUH). She supported him with her wealth and comforted him psychologically. As for Fatima, she was raised in such a pure household and because she lived with all of the suffering of her father, Allah granted her this position.

It is also an honour for the Prophet (PBUH) to have two of the greatest women related to him – his wife and his daughter.

Musa and ‘Isa are products of the women who raised them. In fact, if you look at the story of Musa, you will see that he was consistently supported by women who supported him and made him who he was. First, it was his mother, then his sister, then third the wife of the Pharaoh, then the two daughters of Shu’ayb, then the daughter (of Shu’ayb) who married him.

5.7.3 The ten who were given glad tidings of Paradise

- ❖ Narrated 'Abdur-Rahman bin 'Awf: that the Messenger of Allah (PBUH) said: "Abu Bakr is in Paradise, 'Umar is in Paradise, 'Uthman is in Paradise, 'Ali is in Paradise, Talhah is in Paradise, Az-Zubair is in

Paradise, 'Abdur-Rahman bin 'Awf is in Paradise, Sa'd bin Abi Waqqas is in Paradise, Sa'eed is in Paradise, and Abu 'Ubaidah bin Al-Jarrah is in Paradise." (Jami' At-Tirmithi / Sahih)

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ حُمَيْدٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَبُو بَكْرٍ فِي الْجَنَّةِ وَعُمَرُ فِي الْجَنَّةِ وَعُثْمَانُ فِي الْجَنَّةِ وَعَلِيٌّ فِي الْجَنَّةِ وَطَلْحَةُ فِي الْجَنَّةِ وَالزُّبَيْرُ فِي الْجَنَّةِ وَعَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ فِي الْجَنَّةِ وَسَعْدٌ فِي الْجَنَّةِ وَسَعِيدٌ فِي الْجَنَّةِ وَأَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ فِي الْجَنَّةِ ". (جامع الترمذي / صحيح)

In another hadith in Bukhari, Abu Musa Al Ash'ari narrates:

- ❖ Narrated Abu Musa Al-Ash'ari: I performed ablution in my house and then went out and said, "Today I shall stick to Allah's Messenger (PBUH) and stay with him all this day of mine (in his service)." I went to the Mosque and asked about the Prophet. They said, "He had gone in this direction." So I followed his way, asking about him till he entered a place called Bir Aris. I sat at its gate that was made of date-palm leaves till the Prophet (PBUH) finished answering the call of nature and performed ablution. Then I went up to him to see him sitting at the well of Aris at the middle of its edge with his legs uncovered, hanging in the well. I greeted him and went back and sat at the gate. I said, "Today I will be the gatekeeper of the Prophet." Abu Bakr came and pushed the gate. I asked, "Who is it?" He said, "Abu Bakr." I told him to wait, went in and said, "O Allah's Messenger! Abu Bakr asks for permission to enter." He said, "Admit him and give him the glad tidings that he will be in Paradise." So I went out and said to Abu Bakr, "Come in, and Allah's Messenger (PBUH) gives you the glad tidings that you will be in Paradise" Abu Bakr entered and sat on the right side of Allah's Messenger (PBUH) on the built edge of the well and hung his legs in the well as the Prophet (PBUH) did and uncovered his legs. I then returned and sat (at the gate). I had left my brother performing ablution and he intended to follow me. So I said (to myself). "If Allah wants good for so-and-so (i.e. my brother) He will bring him here." Suddenly somebody moved the door. I asked, "Who is it?" He said, "'Umar bin Al-Khattab." I asked him to wait, went to Allah's Messenger (PBUH), greeted him and said, 'Umar bin Al-Khattab asks the permission to enter." He said, "Admit him, and give him the glad tidings that he will be in Paradise." I went to "'Umar and said "Come in, and Allah's Messenger (PBUH), gives you the glad tidings that you will be in Paradise." So he entered and sat beside Allah's Messenger (PBUH) on

the built edge of the well on the left side and hung his legs in the well. I returned and sat (at the gate) and said, (to myself), "If Allah wants good for so-and-so, He will bring him here." Somebody came and moved the door. I asked "Who is it?" He replied, "Uthman bin 'Affan." I asked him to wait and went to the Prophet (PBUH) and informed him. He said, "Admit him, and give him the glad tidings of entering Paradise, I asked him to wait and went to the Prophet (PBUH) and informed him. He said, "Adult him, and give him the glad tidings of entering Paradise after a calamity that will befall him." So I went up to him and said to him, "Come in; Allah's Apostle gives you the glad tidings of entering Paradise after a calamity that will befall you. "Uthman then came in and found that the built edge of the well was occupied, so he sat opposite to the Prophet (PBUH) on the other side. Sa'id bin Al-Musaiyab said, "I interpret this (narration) in terms of their graves." [Bukhari]

حَدَّثَنَا مُحَمَّدُ بْنُ مَسْكِينٍ أَبُو الْحَسَنِ، حَدَّثَنَا يَحْيَى بْنُ حَسَّانَ، حَدَّثَنَا سُلَيْمَانُ، عَنْ شَرِيكَ بْنِ أَبِي نَمِرٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، قَالَ أَخْبَرَنِي أَبُو مُوسَى الْأَشْعَرِيُّ، أَنَّهُ تَوَضَّأَ فِي بَيْتِهِ ثُمَّ خَرَجَ، فَقُلْتُ لِأَلْزَمَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَلَأَكُونَنَّ مَعَهُ يَوْمِي هَذَا. قَالَ فَجَاءَ الْمَسْجِدَ، فَسَأَلَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالُوا خَرَجَ وَوَجَّهَ هَا هُنَا، فَخَرَجْتُ عَلَى إِثَرِهِ أَسْأَلُ عَنْهُ، حَتَّى دَخَلَ بَنُو أَرَيْسٍ، فَجَلَسْتُ عِنْدَ الْبَابِ، وَبَابُهَا مِنْ جَرِيدٍ حَتَّى قَضَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَاجَتَهُ، فَتَوَضَّأَ فَقُمْتُ إِلَيْهِ، فَإِذَا هُوَ جَالِسٌ عَلَى بَنِي أَرَيْسٍ، وَتَوَسَّطَ قُفُّهَا، وَكَشَفَ عَنْ سَاقَيْهِ وَدَلَّاهُمَا فِي الْبُئْرِ، فَسَلَّمْتُ عَلَيْهِ ثُمَّ انْصَرَفْتُ، فَجَلَسْتُ عِنْدَ الْبَابِ، فَقُلْتُ لَأَكُونَنَّ بَوَّابَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْيَوْمَ، فَجَاءَ أَبُو بَكْرٍ فَدَفَعَ الْبَابَ. فَقُلْتُ مَنْ هَذَا فَقَالَ أَبُو بَكْرٍ. فَقُلْتُ عَلَى رِسْلِكَ. ثُمَّ ذَهَبْتُ فَقُلْتُ يَا رَسُولَ اللَّهِ هَذَا أَبُو بَكْرٍ يَسْتَأْذِنُ. فَقَالَ " ائْذَنْ لَهُ وَبَشِّرْهُ بِالْجَنَّةِ ". فَأَقْبَلْتُ حَتَّى قُلْتُ لِأَبِي بَكْرٍ ادْخُلْ، وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُبَشِّرُكَ بِالْجَنَّةِ. فَدَخَلَ أَبُو بَكْرٍ فَجَلَسَ عَنْ يَمِينِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَعَهُ فِي الْفُفِّ، وَدَلَّى رِجْلَيْهِ فِي الْبُئْرِ، كَمَا صَنَعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَكَشَفَ عَنْ سَاقَيْهِ، ثُمَّ رَجَعْتُ فَجَلَسْتُ وَقَدْ تَرَكْتُ أَخِي يَتَوَضَّأُ وَيَلْحَقُنِي، فَقُلْتُ إِنْ يُرِدِ اللَّهُ بِفُلَانٍ خَيْرًا - يُرِيدُ أَخَاهُ - يَأْتِ بِهِ. فَإِذَا إِنْسَانٌ يُحَرِّكُ الْبَابَ. فَقُلْتُ مَنْ هَذَا فَقَالَ عُمَرُ بْنُ الْخَطَّابِ. فَقُلْتُ عَلَى رِسْلِكَ. ثُمَّ جِئْتُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَلَّمْتُ عَلَيْهِ، فَقُلْتُ هَذَا عُمَرُ بْنُ الْخَطَّابِ يَسْتَأْذِنُ. فَقَالَ " ائْذَنْ لَهُ وَبَشِّرْهُ بِالْجَنَّةِ ". فَجِئْتُ فَقُلْتُ ادْخُلْ وَبَشِّرْكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْجَنَّةِ. فَدَخَلَ، فَجَلَسَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْفُفِّ عَنْ يَسَارِهِ، وَدَلَّى رِجْلَيْهِ فِي الْبُئْرِ، ثُمَّ رَجَعْتُ فَجَلَسْتُ، فَقُلْتُ إِنْ يُرِدِ اللَّهُ بِفُلَانٍ خَيْرًا يَأْتِ بِهِ. فَجَاءَ إِنْسَانٌ يُحَرِّكُ الْبَابَ، فَقُلْتُ مَنْ هَذَا فَقَالَ عُثْمَانُ بْنُ عَفَّانَ. فَقُلْتُ عَلَى رِسْلِكَ. فَجِئْتُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرْتُهُ. فَقَالَ " ائْذَنْ لَهُ وَبَشِّرْهُ بِالْجَنَّةِ عَلَى بُلُوَى تُصِيبُهُ " فَجِئْتُ فَقُلْتُ لَهُ ادْخُلْ وَبَشِّرْكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْجَنَّةِ عَلَى بُلُوَى تُصِيبُكَ. فَدَخَلَ فَوَجَدَ الْفُفَّ قَدْ مَلِئَ، فَجَلَسَ وَجَاهَهُ مِنَ الشَّقِيقِ الْآخَرِ. قَالَ شَرِيكَ بْنُ سَعِيدٍ بْنُ الْمُسَيَّبِ قَالُوا لَهَا قُبُورُهُمْ. (البخاري)

Rasulullah (PBUH) told 'Uthmaan,

- ❖ "Narrated 'Aishah: that the Prophet (PBUH) said: "O 'Uthman! Indeed Allah may give you a shirt, and if they wish that you take it off, do not take it off for them." (Jami'At-Tirmithi / Hasan gharib)

حَدَّثَنَا مُحَمَّدُ بْنُ غِيْلَانَ، حَدَّثَنَا حُجَيْنُ بْنُ الْمُثَنَّى، حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ رَبِيعَةَ بْنِ يَزِيدَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عَامِرٍ، عَنِ الثُّعْمَانِ بْنِ بَشِيرٍ، عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " يَا عُثْمَانُ إِنَّهُ لَعَلَّ اللَّهَ يُقَمِّصُكَ قَمِيصًا فَإِنْ أَرَادُوكَ عَلَى خُلْعِهِ فَلَا تَخْلَعْهُ لَهُمْ " . قَالَ وَفِي الْحَدِيثِ قِصَّةٌ طَوِيلَةٌ . قَالَ هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ . (جامع الترمذي)

'Uthmaan did not know what this meant (at the time) until he became a khalifa. 'Uthmaan ibn 'Affaan realized that the Prophet was talking about the Caliphate, as such, he refused to give up the khilafaa. Many of the youth amongst the sahabah were willing to defend him – including Al Hassan and Al Hussain – but he didn't want blood to be spilt because of him. The assassins broke into the house and killed 'Uthmaan while he was reading Qur'an, and his blood spilt over the mushaf.

Abu Musa Al 'Ashari said that he interpreted the arrangement of the way they were sitting to be their graves. There was Rasulullah (PBUH) sitting on the rim of the well, Abu Bakr and 'Umar sat beside him. 'Uthmaan had to sit further because there was no room. The Prophet (PBUH), Abu Bakr and 'Umar were buried in the room of 'Aa'isha, but 'Uthmaan was buried in Baqi'.

5.7.4 Others who were given glad tidings of Paradise

1. Ja'afar

In At-Tirmithi, the Prophet PBUH said:

- ❖ "Narrated Abu Hurairah: that the Messenger of Allah (PBUH) said: "I saw Ja'far flying in Paradise with the angels." (Jami' At-Tirmithi / Hasan)

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ، عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " رَأَيْتُ جَعْفَرًا يَطِيرُ فِي الْجَنَّةِ مَعَ الْمَلَائِكَةِ " . قَالَ هَذَا حَدِيثٌ غَرِيبٌ مِنْ حَدِيثِ أَبِي هُرَيْرَةَ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ . وَقَدْ ضَعَّفَهُ يَحْيَى بْنُ مَعِينٍ وَغَيْرُهُ وَعَبْدُ اللَّهِ بْنُ جَعْفَرٍ هُوَ وَالِدُ عَلِيِّ بْنِ الْمَدِينِيِّ . وَفِي الْبَابِ عَنْ ابْنِ عَبَّاسٍ . (جامع الترمذي / حسن)

The reason he was he flying with two wings was because he was the leader of the army that fought the Romans. He was holding the banner in his hands, but both of his arms were chopped off, then he hugged the banner with his chest, and that is how he died. Since he did not have arms when he died, Allah replaced them with wings in Jannah.

2. Hamza RAA:

- ❖ At-Tabarani reported from Ibn Uday and Al-Hakim from Ibn Abbas that the Prophet (PBUH) said: Yesterday I entered Jannah, I saw Ja'far flying in Paradise with the angels and Hamza was leaning on a couch. (At-Tabarani –Sahih)

روى الطبراني، وابن عدي، والحاكم عن ابن عباس أن النبي - صلى الله عليه وسلم - قال: (دخلت الجنة البارحة، فنظرت فيها، فإذا جعفر يطير مع الملائكة، وإذا حمزة متكئ على سرير). (الطبراني / صحيح)

- ❖ It has been reported that the Prophet (PBUH) said: Hamza is the master of the martyrs. (Alhakim. Al-Albani: Hadith Thaabit)

وقد صح أن الرسول قال: (سيد الشهداء حمزة بن عبد المطلب)(الحاكم. الالباني في السلسلة الصحيحة: حديث ثابت)

3. Abdullah bin Salaam

- ❖ Ahmad and At-Tabarani and Al-Hakim Isnaad Sahih reported from Muaath: the Prophet (PBUH) said: Abdullah Ibn Salam is the tenth of the ten given the glad tidings of Jannah. (Ahmad, At-Tabarani and Al-Hakim. Sahih (Al-Albani))

روى أحمد والطبراني والحاكم بإسناد صحيح عن معاذ قال: قال رسول الله - صلى الله عليه وسلم -: (عبدالله بن سلام عاشر عشرة في الجنة)(الالباني: صحيح)

Abdullah ibn Salaam was the head rabbi of the Jews in Madinah. He knew the descriptions of Rasulullah (PBUH) in their books, and as soon as Rasulullah (PBUH) came, he recognized him and believed. Knowledge helped him to accept Islam. The Jews who became Muslim were very few, but they tended to be very knowledgeable because of their background of being a literate nation. The Arabs were illiterate, but the Jews had the scripture which they studied.

4. Zaid Bin Haritha

- ❖ Rasulullah (PBUH) said, “I entered into Jannah, and I was met by a young lady. I asked her ‘Who do you belong to?’ She said, ‘To Zaid ibn Haritha.’” Zaid ibn Haritha is another person granted Jannah. (Al-Albani: Sanad Sahih on the condition of Muslim)

روى الروياني والضياء عن بريدة أن النبي - صلى الله عليه وسلم - قال: (دخلت الجنة، فاستقبلتني جارية شابة، فقلت: لمن أنت؟ قالت: لزيد بن حارثة). (الالباني: سند صحيح على شرط مسلم)

5. Zaid Bin Amr Bin Nufayl

- ❖ ‘The Prophet (PBUH) said, “I entered into Paradise and saw that Zayd ibn ‘Amr ibn Nufayl had two levels in Jannah.” (Ibn AsaaKir, Al-Albania: Sanadun Hasan)

روى ابن عساكر بإسناد حسن عن عائشة قالت: قال رسول الله - صلى الله عليه وسلم - دخلت الجنة، فرأيت لزيد بن عمرو بن نفيل درجتين. (ابن عساكر. الالباني: سند حسن)

Zayd ibn ‘Amr ibn Nufayl was a man who died before the prophethood of Mohammad (PBUH). The Prophet (PBUH) met with him. Zayd used to follow the religion of Ibrahim, ‘alayhis salaam. He was an amazing example of remaining steadfast on the truth. He never worshipped idols. He would preach to the people and tell them that these idols are not your gods; they are false; and that they should worship Allah. He would not eat the meat of the people of Makkah. He would say that Allah is the One Who feeds these sheep and brings down rain from the sky, but when you slaughter them, you slaughter them for the idols. He would not eat from any meat that Allah’s Name was not pronounced on; he realized all of this from his fitra, SubhaanAllah. Rasulullah (PBUH) stated that Zaid earned two levels in Jannah.

6. Haritha Ibn An-Nu‘man

- ❖ Abu Abdullah Alhakim reported that the Rasulullah PBUH said, “I entered into Paradise and I heard some recitation. I said, ‘Who is this man reciting?’ They said, ‘Harith ibn Nu‘man.’”(Ahmad, Al-Haki, Al-Albani: Sahih)

روى الترمذي والحاكم عن عائشة أن رسول الله - صلى الله عليه وسلم - قال: (دخلت الجنة، فسمعت فيها قراءة، فقلت: من هذا؟ قالوا: حارثة بن النعمان، كذلك البر، كذلك البر). (احمد، الحاكم، الالباني: صحيح)

7. Bilal Ibn Rabah

- ❖ Rasulullah (PBUH) says, “I entered into Paradise and heard some noise [he heard the sound of someone walking] and I asked, ‘Who is this?’ Jibreel ‘alayhis salaam said, “This is Bilaal, the mu‘addhin.” (Ahmad, Ibn Katheer: Isnaad Sahih)

وفي (المسند) بإسناد صحيح عن ابن عباس عن النبي - صلى الله عليه وسلم - قال: (دخلت الجنة ليلة أسري بي، فسمعت من جانبها وجساً، فقلت: يا جبريل ما هذا؟ قال: بلال المؤذن. (احمد، ابن كثير: اسناد صحيح)

8. Ghumaisa, daughter of Milhan, the mother of Anas b. Malik

- ❖ Anas reported that Allah's Apostle (PBUH) said: I entered Paradise and heard the noise of steps. I said: Who is it? They said: She is

Ghumaisa, daughter of Milhan, the mother of Anas b. Malik.
(Muslim)

وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا بِشْرٌ، - يَغْنِي ابْنَ السَّرِيِّ - حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " دَخَلْتُ الْجَنَّةَ فَسَمِعْتُ خَشْفَةً فَقُلْتُ مَنْ هَذَا قَالُوا هَذِهِ الْعُمَيْصَاءُ بِنْتُ مِلْحَانَ أُمُّ أَنَسِ بْنِ مَالِكٍ " . (مسلم)

9. Omar Bin Al-Khattab

- ❖ Narrated Abu Buraidah: "The Messenger of Allah (PBUH) awoke in the morning and called for Bilal, then said: 'O Bilal! By what have you preceded me to Paradise? I have not entered Paradise at all, except that I heard your footsteps before me. I entered Paradise last night, and I heard your footsteps before me, and I came upon a square palace having balconies made of gold. So I said: 'Whose palace is this?' They said: 'A man among the Arabs.' So I said: 'I am an Arab, whose palace is this?' They said: 'A man among the Quraish.' So I said: 'I am from the Quraish, whose palace is this?' They said: 'A man from the Ummah of Mohammad (PBUH).' So I said: 'I am Mohammad, whose palace is this?' They said: "Umar bin Al-Khattab's.' So Bilal said: 'O Allah's Messenger! I have never called the Adhan except that I prayed two Rak'ah, and I never committed Hadath except that I performed Wudu upon that, and I considered that I owed Allah two Rak'ah.' So the Messenger of Allah said: 'For those two.'" (Jami'At-Tirmithi / Hasan)

حَدَّثَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ أَبُو عَمَّارٍ الْمَرْزُوقِيُّ، حَدَّثَنَا عَلِيُّ بْنُ الْحُسَيْنِ بْنِ وَاقِدٍ، حَدَّثَنِي أَبِي، حَدَّثَنِي عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ، قَالَ حَدَّثَنِي أَبِي بُرَيْدَةَ، قَالَ أَصْبَحَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَدَعَا بِلَالًا فَقَالَ " يَا بِلَالُ بِمَ سَبَقْتَنِي إِلَى الْجَنَّةِ مَا دَخَلْتُ الْجَنَّةَ قَطُّ إِلَّا سَمِعْتُ خَشْخَشَتَكَ أَمَامِي دَخَلْتُ الْبَارِحَةَ الْجَنَّةَ فَسَمِعْتُ خَشْخَشَتَكَ أَمَامِي فَأَتَيْتُ عَلَى قَصْرِ مُرَبَّعٍ مُشَرَّفٍ مِنْ ذَهَبٍ فَقُلْتُ لِمَنْ هَذَا الْقَصْرُ فَقَالُوا لِرَجُلٍ مِنَ الْعَرَبِ فَقُلْتُ أَنَا عَرَبِيٌّ لِمَنْ هَذَا الْقَصْرُ قَالُوا لِرَجُلٍ مِنْ فُرَيْشٍ قُلْتُ أَنَا فُرَيْشِيٌّ لِمَنْ هَذَا الْقَصْرُ قَالُوا لِرَجُلٍ مِنْ أُمِّهِ مُحَمَّدٍ قُلْتُ أَنَا مُحَمَّدٌ لِمَنْ هَذَا الْقَصْرُ قَالُوا لِعُمَرَ بْنِ الْخَطَّابِ " . فَقَالَ بِلَالٌ يَا رَسُولَ اللَّهِ مَا أَذْنْتُ قَطُّ إِلَّا صَلَّيْتُ رَكْعَتَيْنِ وَمَا أَصَابَنِي حَدَثٌ قَطُّ إِلَّا تَوَضَّأْتُ عِنْدَهَا وَرَأَيْتُ أَنَّ اللَّهَ عَلَى رَكْعَتَيْنِ . فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " بِهِمَا " . قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ جَابِرٍ وَمُعَاذٍ وَأَنَسٍ وَأَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " رَأَيْتُ فِي الْجَنَّةِ قَصْرًا مِنْ ذَهَبٍ فَقُلْتُ لِمَنْ هَذَا فَقِيلَ لِعُمَرَ بْنِ الْخَطَّابِ " . قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ . وَمَعْنَى هَذَا الْحَدِيثِ أَنِّي دَخَلْتُ الْبَارِحَةَ الْجَنَّةَ يَعْنِي رَأَيْتُ فِي الْمَنَامِ كَأَنِّي دَخَلْتُ الْجَنَّةَ هَكَذَا رُويَ فِي بَعْضِ الْحَدِيثِ . وَيُرَوَّى عَنْ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ رُويَا الْأَنْبِيَاءُ وَحَى . (جامع الترمذي / حسن)

10. Abu Ad-Darda'a

Rasulullah (PBUH) granted Abu Ad-Darda'a Jannah due to his generosity. He donated the best farm in Madinah.

Abu Ad-Darda'a, may Allah have mercy on him, was one of those people who found an opportunity to earn what is greater than the heavens and the earth. There was a companion of the Prophet (PBUH) who cultivated his garden next to the property of an orphan. The orphan claimed that a specific palm tree was on his property and therefore belonged to him. The companion rejected the claim, so the orphan boy went to the Messenger of Allah (PBUH) to complain. The Messenger of Allah (PBUH) measured the two gardens and found that the palm tree did indeed belong to the companion. The orphan erupted in tears. Seeing this, the Prophet (PBUH) asked the companion, "Would you give him the palm tree and for you is a palm tree in Jannah?" However, the companion, in his disbelief that an orphan would complain to the Prophet (PBUH), missed the opportunity and went away angry.

However, someone else saw the opportunity – Abu Ad-Darda'a (radi Allahu anhu). He went to the Prophet (PBUH) and asked, "Ya Rasulullah, if I buy the tree from him and give it to the orphan, shall I have that tree in Jannah?"

The Messenger of Allah (PBUH) replied, "Yes."

Abu Ad-Darda'a (radi Allahu anhu) then chased the companion and asked, "Would you sell that tree to me for my entire garden?" (Abu Ad-Darda'a had a garden of 600 trees)

The companion answered, "Take it, for there is no good in a tree that was complained to the Prophet about."

Immediately, Abu Ad-Darda'a (radi Allahu anhu) went home and found his wife and children playing in the garden. "Leave the garden!" shouted Abu Ad-Darda'a. "We've sold it to Allah! We've sold it to Allah!" Some of his children had dates in their hand and he snatched the dates from them and threw them back into the garden. "We've sold it to Allah!"

When Abu Ad-Darda'a was later martyred in the battle of Uhud, Rasulullah (PBUH) stood over his slain body and remarked, "How many shady palm trees does Abu Ad-Darda'a now have in Paradise?"

What did Abu Ad-Darda'a lose? Dates? Bushes? Dirt? What did he gain? He gained a Jannah whose expanse is the heavens and the earth.

- ❖ Jabir ibn Samura reported that the Prophet (PBUH) said (funeral) prayer on Ibn Dahdah: then an unsaddled horse was brought to him and a person hobbled it, and he (the Messenger of Allah) rode upon it and it bounded and we followed it and ran after it. One of the people said that the Prophet (PBUH) remarked: How many among hanging bunches in the Paradise are meant for Ibn Dahdah? (Muslim)

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَمُحَمَّدُ بْنُ بَشَّارٍ، - وَاللَّفْظُ لِابْنِ الْمُثَنَّى - قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ، قَالَ صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى ابْنِ الدَّحْدَاحِ ثُمَّ أَتَى بِفَرَسٍ عُزِّيٍّ فَعَقَلَهُ رَجُلٌ فَرَكِبَهُ فَجَعَلَ يَتَوَقَّصُ بِهِ وَنَحْنُ نَتَّبِعُهُ نَسْعَى خَلْفَهُ - قَالَ - فَقَالَ رَجُلٌ مِنَ الْقَوْمِ إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " كَمْ مِنْ عِدْقٍ مُعَلَّقٍ - أَوْ مُدْلَى - فِي الْجَنَّةِ لِابْنِ الدَّحْدَاحِ ". أَوْ قَالَ شُعْبَةُ " لِأَبِي الدَّحْدَاحِ ". (مسلم)

11. Those who witnessed with the Prophet the battle of Badr and Bai'at-ul-Aqabah:

- ❖ It was narrated from Hafsah that the Prophet (PBUH) said: I hope that no one of those who witnessed (the battle of) Badr and (Treaty) Hudaibiyah will enter Hell, if Allah wills." I said: "O Messenger of Allah, doesn't Allah say "There is not one of you but will pass over it (Hell); this is with your Lord, a decree which must be accomplished?" [19:71] He said: "Have you not heard that He says: "Then we shall save those who use to fear Allah and were dutiful to Him. And we shall leave the wrongdoers therein (humbled) to their knees (in Hell)?" [19:72] – Sunan Ibn Majah / Sahih)

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ، عَنْ أُمِّ مَيْمُونَةَ، عَنْ حَفْصَةَ، قَالَتْ قَالَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " إِنِّي لَأَرْجُو أَلَّا يَدْخُلَ النَّارَ أَحَدٌ إِنْ شَاءَ اللَّهُ تَعَالَى مِمَّنْ شَهِدَ بَدْرًا وَالْحُدَيْبِيَّةَ ". قَالَتْ قُلْتُ يَا رَسُولَ اللَّهِ أَلَيْسَ قَدْ قَالَ اللَّهُ {وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا كَانَ عَلَى رَبِّكَ حَتْمًا مَقْضِيًّا} قَالَ " أَلَمْ تَسْمَعِيهِ يَقُولُ {ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ فِيهَا جِثِيًّا} ". (سنن ابن ماجه / صحيح)

12. The lady who used to serve the Prophet's Mosque during his life (PBUH):

Abu Hurairah (May Allah be pleased with him) reported: A black woman (or probably a young man) used to clean the mosque. Messenger of Allah (PBUH) missed her (or him) and asked about her (or him). He was told that she (or he) had died. He (PBUH) said, "Why did you not inform me?" (It seemed as if) they (Companions) considered the matter insignificant. Then he (PBUH) said, "Show me her (or his) grave." When it was shown to him, he offered (Janazah-funeral) prayer over it and said, "These graves cover those in them with darkness, and Allah illumines them for the inmates as a result of my supplication for them". [Al-Bukhari and Muslim].

وعنه أن امرأة سوداء كانت تقم المسجد، أو شابا، ففقدوها، رسول الله صلى الله عليه وسلم، فسأل عنها أو عنه، فقالوا: مات. قال: " أفلا كنتم آذنتموني " فكانهم صغروا أمرها، أو أمره، فقال: " دلوني على قبره " فدلوه فصلى عليه، ثم قال: " إن هذه القبور مملوءة ظلمة على أهلها، وإن الله تعالى ينورها لهم بصلاتي عليهم " (متفق عليه)

13. The Bedouin who came to ask the Prophet about deeds which lead to Jannah:

Abu Hurairah (May Allah be pleased with him) reported: A bedouin came to the Prophet (PBUH) and said: "O Messenger of Allah! Direct me to a deed by which I may be entitled to enter Jannah." The Prophet (PBUH) said, "Worship Allah, and never associate anything with Him, establish Salat, pay the Zakat which has been enjoined upon you, and observe Saum of Ramadan." He (the bedouin) said: "By Him in Whose Hand my soul is, I will never add anything to these (obligations)." When he turned his back, the Prophet (PBUH) said, "He who wants to see a man from the dwellers of Jannah, let him look at him (bedouin)." [Al- Bukhari and Muslim].

وعن أبي هريرة رضي الله عنه، أن أعرابياً أتى النبي صلى الله عليه وسلم فقال: يا رسول الله دلني على عمل إذا عملته، دخلت الجنة. قال: "تعبد الله ولا تشرك به شيئاً، وتقيم الصلاة، وتؤتي الزكاة المفروضة، وتصوم رمضان" قال: والذي نفسي بيده، لا أزيد على هذا. فلما ولى قال النبي صلى الله عليه وسلم: "من سره أن ينظر إلى رجل من أهل الجنة فلينظر إلى هذا" (متفق عليه) .

14. Waraqah Ibn Nawfal

- ❖ It was narrated with isnaad sahih from Aisha (RAA) that the Prophet (PBUH) said: Do not curse Waraqah Ibn Nawfal, I saw for him one or two paradises. (Al-Hakim: sahih on the condition of the shaikhayn)

روى الحاكم بإسناد صحيح عن عائشة رضي الله عنها أن رسول الله - صلى الله عليه وسلم - قال: (لا تسبوا ورقة بن نوفل، فإني قد رأيت له جنة أو جنتين). (الحاكم: صحيح على شرط الشيخين)

5.8 The believers will get whatever they wish in Paradise

Allah, the Most High, informed us in His Book that whoever enters Paradise will get whatever he wishes and find whatever he desires. Allah (SWT) says:

- ❖ {And therein is whatever the souls desire and [what] delights the eyes.}[Quran 43:71]

وَفِيهَا مَا تَشْتَهِيهِ الْأَنْفُسُ وَتَلَذُّ الْأَعْيُنُ وَأَنْتُمْ فِيهَا خَالِدُونَ (71)

There is nothing that a person desires in Paradise except that he will be given it. Allah (SWT) says:

- ❖ {Gardens of perpetual residence, which they will enter, beneath which rivers flow. They will have therein whatever they wish. Thus Allah rewards the righteous.}[An Nahl 16:31]

جَنَّاتٍ عَدْنٍ يَدْخُلُونَهَا يُجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُمْ فِيهَا مَا يَشَاءُونَ كَذَلِكَ يَجْزِي اللَّهُ الْمُتَّقِينَ (31)

- ❖ Abu Huraira reported Allah's Apostle (PBUH) as saying that: Allah the Exalted and Glorious, said: I have prepared for My pious servants which no eye has ever seen, and no ear has ever heard, and no human heart has ever perceived but it is testified by the Book of Allah. He then recited: "No soul knows what comfort has been concealed from them, as a reward for what they did" [Muslim].

حَدَّثَنَا سَعِيدُ بْنُ عَمْرٍو الْأَشْعَثِيُّ، وَزُهَيْرُ بْنُ حَرْبٍ، قَالَ زُهَيْرٌ حَدَّثَنَا وَقَالَ، سَعِيدٌ أَخْبَرَنَا سُفْيَانُ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " قَالَ اللَّهُ عَزَّ وَجَلَّ أَعَدْتُ لِعِبَادِي الصَّالِحِينَ مَا لَا عَيْنٌ رَأَتْ وَلَا أُذُنٌ سَمِعَتْ وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ " . مُصْنَدُ ذَلِكَ فِي كِتَابِ اللَّهِ { فَلَا تَعْلَمُ نَفْسٌ مَا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ } . (مسلم)

Even those who will be punished in Hellfire, among the disobedient Muslims and who will be permitted afterwards to get out of it and enter Paradise, Allah would say to the one of them:

- ❖ "Hammam b. Munabbih said: This is what Abu Huraira transmitted to us from the Messenger of Allah (PBUH), and he narrated many of them;- one of them was: The Messenger of Allah (PBUH) said: The lowest in rank among you in Paradise would be asked: Desire (whatever you like). And he would express his desire and again and again express a desire. He would be asked: Have you expressed your desire? He would say: Yes. Then He (Allah) would say: For thee is (granted) what thou desirest, and the like of it along with it.[Muslim]

وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، قَالَ هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . فَذَكَرَ أَحَادِيثَ مِنْهَا وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّ أَدْنَى مَقْعَدٍ أَحَدِكُمْ مِنَ الْجَنَّةِ أَنْ يَقُولَ لَهُ تَمَنَّ . فَيَتَمَنَّى وَيَتَمَنَّى فَيَقُولَ لَهُ هَلْ تَمَنَّيْتَ فَيَقُولُ نَعَمْ . فَيَقُولَ لَهُ فَإِنَّ لَكَ مَا تَمَنَّيْتَ وَمِثْلَهُ مَعَهُ " . (مسلم)

Nonetheless, it is not beneficial for a person to be preoccupied by what is in Paradise, and what he can find in it; rather, he should take the necessary means that lead to entering it and to getting a greater status in it. It is with this that his heart and his tongue should be preoccupied. The Prophet (PBUH) said:

- ❖ "Narrated Abu Huraira: The Prophet (PBUH) said, "Whoever believes in Allah and His Apostle, offer prayer perfectly and fasts the month of Ramadan, will rightfully be granted Paradise by Allah, no matter whether he fights in Allah's Cause or remains in the land where he is born." The people said, "O Allah's Messenger! Shall we acquaint the

people with the good news?" He said, "Paradise has one-hundred grades which Allah has reserved for the Mujahidin who fight in His Cause, and the distance between each of two grades is like the distance between the Heaven and the Earth. So, when you ask Allah (for something), ask for Al-firdaus which is the best and highest part of Paradise." (i.e. The sub-narrator added, "I think the Prophet also said, 'Above it (i.e. Al-Firdaus) is the Throne of Beneficent (i.e. Allah), and from it originate the rivers of Paradise.'" [Al-Bukhari])

حَدَّثَنَا يَحْيَى بْنُ صَالِحٍ، حَدَّثَنَا فُلَيْحٌ، عَنْ هِلَالِ بْنِ عَلِيٍّ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَنْ آمَنَ بِاللَّهِ وَبِرَسُولِهِ وَأَقَامَ الصَّلَاةَ وَصَامَ رَمَضَانَ، كَانَ حَقًّا عَلَى اللَّهِ أَنْ يُدْخِلَهُ الْجَنَّةَ جَاهِدَ فِي سَبِيلِ اللَّهِ، أَوْ جَلَسَ فِي أَرْضِهِ الَّتِي وَلَدَ فِيهَا ". فَقَالُوا يَا رَسُولَ اللَّهِ أَفَلَا تُبَشِّرُ النَّاسَ. قَالَ " إِنَّ فِي الْجَنَّةِ مِائَةَ دَرَجَةٍ أَعَدَّهَا اللَّهُ لِلْمُجَاهِدِينَ فِي سَبِيلِ اللَّهِ، مَا بَيْنَ الدَّرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ، فَإِذَا سَأَلْتُمْ اللَّهَ فَاسْأَلُوهُ الْفَرْدَوْسَ، فَإِنَّهُ أَوْسَطُ الْجَنَّةِ وَأَعْلَى الْجَنَّةِ، أَرَاهُ فَوْقَهُ عَرْشُ الرَّحْمَنِ، وَمِنْهُ تَفَجَّرَ أَنْهَارُ الْجَنَّةِ ". قَالَ مُحَمَّدُ بْنُ فُلَيْحٍ عَنْ أَبِيهِ " وَفَوْقَهُ عَرْشُ الرَّحْمَنِ ". (البخاري)

Having Children in Jannah:

- ❖ Abu Sa'eed al-Khudri (may Allah be pleased with him) narrated that the Prophet (PBUH) said: "If the believer wants a child in Paradise, the pregnancy and delivery will take only an hour, then the child will be the age that the man wants." (Jami' At-Tirmithi / Hasan).

حَدَّثَنَا بُنْدَارٌ، حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، حَدَّثَنَا أَبِي، عَنْ عَامِرِ الْأَحْوَلِ، عَنْ أَبِي الصَّدِّيقِ النَّاجِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " الْمُؤْمِنُ إِذَا اشْتَهَى الْوَلَدَ فِي الْجَنَّةِ كَانَ حَمْلُهُ وَوَضْعُهُ وَسُتُّهُ فِي سَاعَةٍ كَمَا يَشْتَهِي ". قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ . وَقَدْ اخْتَلَفَ أَهْلُ الْعِلْمِ فِي هَذَا فَقَالَ بَعْضُهُمْ فِي الْجَنَّةِ جَمَاعٌ وَلَا يَكُونُ وَلَدٌ . هَكَذَا رُوِيَ عَنْ طَاوُسٍ وَمُجَاهِدٍ وَإِبْرَاهِيمَ النَّخَعِيِّ . وَقَالَ مُحَمَّدٌ قَالَ إِسْحَاقُ بْنُ إِبْرَاهِيمَ فِي حَدِيثِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِذَا اشْتَهَى الْمُؤْمِنُ الْوَلَدَ فِي الْجَنَّةِ كَانَ فِي سَاعَةٍ وَاجِدَةً كَمَا يَشْتَهِي ". وَلَكِنْ لَا يَشْتَهِي . قَالَ مُحَمَّدٌ وَقَدْ رُوِيَ عَنْ أَبِي رَزِينٍ الْعُقَيْلِيِّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِنَّ أَهْلَ الْجَنَّةِ لَا يَكُونُ لَهُمْ فِيهَا وَلَدٌ ". وَأَبُو الصَّدِّيقِ النَّاجِيُّ اسْمُهُ بَكْرُ بْنُ عَمْرِو وَيُقَالُ بَكْرُ بْنُ قَيْسٍ أَيْضًا . (جامع الترمذي: حسن)

Farming In Jannah:

- ❖ Narrated Abu Huraira: Once the Prophet (PBUH) was preaching while a bedouin was sitting there. The Prophet (PBUH) said, "A man from among the people of Paradise will request Allah to allow him to cultivate the land Allah will say to him, 'Haven't you got whatever you desire?' He will reply, 'yes, but I like to cultivate the land (Allah will permit him and) he will sow the seeds, and within seconds the

plants will grow and ripen and (the yield) will be harvested and piled in heaps like mountains. On that Allah will say (to him), "Take, here you are, O son of Adam, for nothing satisfies you." On that the bedouin said, "O Allah's Messenger! Such man must be either from Quraish or from Ansar, for they are farmers while we are not." On that Allah's Messenger (PBUH) smiled. (Bukhari)

حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ، حَدَّثَنَا فُلَيْحٌ، حَدَّثَنَا هِلَالٌ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَوْمًا يُحَدِّثُ وَعِنْدَهُ رَجُلٌ مِنَ أَهْلِ الْبَادِيَةِ " أَنَّ رَجُلًا مِنْ أَهْلِ الْجَنَّةِ اسْتَأْذَنَ رَبَّهُ فِي الزَّرْعِ فَقَالَ أَوْ لَسْتُ فِيمَا شِئْتَ. قَالَ بَلَى وَلَكِنِّي أَحِبُّ أَنْ أَرْزَعَ. فَأَسْرَعَ وَبَذَرَ فَتَبَادَرَ الطَّرْفُ نَبَاتُهُ وَاسْتَوَاؤُهُ وَاسْتِحْصَادُهُ وَتَكْوِيرُهُ أَمْثَالِ الْجِبَالِ فَيَقُولُ اللَّهُ تَعَالَى دُونَكَ يَا ابْنَ آدَمَ فَإِنَّهُ لَا يُشْبِعُكَ شَيْءٌ ". فَقَالَ الْأَعْرَابِيُّ يَا رَسُولَ اللَّهِ لَا تَجِدُ هَذَا إِلَّا قُرَشِيًّا أَوْ أَنْصَارِيًّا فَإِنَّهُمْ أَصْحَابُ زَرْعٍ، فَأَمَّا نَحْنُ فَلَسْنَا بِأَصْحَابِ زَرْعٍ. فَضَحِكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. (البخاري)

5.9 Some people in Jannah whose hearts would be like those of birds

- ❖ Abu Huraira reported Allah's Messenger (PBUH) as saying: There would enter Paradise people whose hearts would be like those of the hearts of birds. (Muslim)

حَدَّثَنَا حَجَّاجُ بْنُ الشَّاعِرِ، حَدَّثَنَا أَبُو النَّضْرِ، هَاشِمُ بْنُ الْقَاسِمِ اللَّيْثِيُّ حَدَّثَنَا إِبْرَاهِيمُ، - يَعْنِي ابْنَ سَعْدٍ - حَدَّثَنَا أَبِي، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " يَدْخُلُ الْجَنَّةَ أَقْوَامٌ أَفْئِدَتُهُمْ مِثْلُ أَفْئِدَةِ الطَّيْرِ ". (مسلم)

5.10 The everlasting bliss for the inhabitants of Paradise

- ❖ Abu Huraira reported Allah's Apostle (PBUH) as saying: He who would get into Paradise (would be made to enjoy such an everlasting) bliss that he would neither become destitute, nor would his clothes wear out, nor his youth would decline. (Muslim)

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَنْ يَدْخُلُ الْجَنَّةَ يَنْعَمُ لَا يَبْأَسُ لَا تَبْلَى ثِيَابُهُ وَلَا يَفْنَى شَبَابُهُ ". (مسلم)

- ❖ Abu Sa'id al-Khudri and Abu Huraira both reported Allah's Messenger (PBUH) as saying: There would be an announcer (in Paradise) who would make this announcement: Verily I there is in store for you (everlasting) health and that you should never fall ill and that you live (for ever) and do not die at all. And that you would remain young and never grow old. And that you would always live in affluent circumstances and never become destitute, as words of Allah, the Exalted and Glorious, are:" And it would be announced to

them: This is the Paradise. You have been made to inherit it for what you used to do". (Muslim)

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَعَبْدُ بْنُ حُمَيْدٍ، - وَاللَّفْظُ لِإِسْحَاقَ - قَالَ أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، قَالَ قَالَ الثَّوْرِيُّ فَحَدَّثَنِي أَبُو إِسْحَاقَ، أَنَّ الْأَعْرَ، حَدَّثَهُ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، وَأَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " يُنَادِي مُنَادٍ إِنَّ لَكُمْ أَنْ تَصِحُّوا فَلَا تَسْقَمُوا أَبَدًا وَإِنَّ لَكُمْ أَنْ تَحْيُوا فَلَا تَمُوتُوا أَبَدًا وَإِنَّ لَكُمْ أَنْ تَشَبُّوا فَلَا تَهْرَمُوا أَبَدًا وَإِنَّ لَكُمْ أَنْ تَنْعَمُوا فَلَا تَبْتَسُوا أَبَدًا " . فَذَلِكَ قَوْلُهُ عَزَّ وَجَلَّ { وَنُودُوا أَنْ تِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ } (مسلم)

5.11 How many of the Muslim Ummah will enter Paradise

The following is an authentic hadith, narrated by Imam Al-Bukhari, Muslim, Ahmad, al-Baihaqi, Abu Ya'la, at-Tabarani, Ibn Hibban, Ibn Abi Shaibah, Al-Haakim and others. This hadith is of the highest degree of authenticity. It is a long Hadith reported by Ibn Abbas (RAA).

- ❖ Ibn 'Abbas (May Allah be pleased with them) reported: Messenger of Allah (PBUH) said, "I was shown the past nations. I saw a Prophet who had a very small group (less than ten in total) with him, another Prophet who was accompanied by only one or two men and some did not have even one. Suddenly I was shown a huge crowd and I thought that they were my Ummah, but I was told: 'this is Musa (Moses) and his people, but look towards the other side.' I looked and beheld a great assemblage. I was told: 'These are your people and amongst them there are seventy thousand who shall enter Jannah without being taken to account or torment'. Then the Prophet (PBUH) stood up and went into his apartment, and the Companions began to guess who may be those people who would enter Jannah without any accounting or torment. Some said: "Probably, they are the ones who kept company with Messenger of Allah (PBUH)". Others said: "Probably, they are the ones who have been born as Muslims and have never associated anyone with Allah in worship". Then Messenger of Allah (PBUH) came out and asked, "What are you discussing?" So they told him. He then said, "They are those who do not make Ruqyah (blowing over themselves after reciting the Qur'an or some prayers and supplications the Prophet (PBUH) used to say) nor seek it, nor perceive omens (i.e., they are not pessimistic) but keep trust in their Rubb (Allah)." On this 'Ukashah bin Mihsan stood up and asked: "Pray to Allah to make me one of them." The Prophet (PBUH) said, "You are one of them." Then another man stood up and asked the same thing. The Prophet (PBUH) answered, "'Ukashah has surpassed you". [Al-Bukhari and Muslim].

عن ابن عباس رضي الله عنهما قال: قال رسول الله صلى الله عليه وسلم : عرضت علي الأمم، فرأيت النبي ومعه الرهيط، والنبي ومعه الرجل والرجلان، والنبي وليس معه أحد إذ رفع لي سواد عظيم فظننت أنهم أمتي، فقيل لي : هذا موسى وقومه، ولكن انظر إلى الأفق، فنظرت فإذا سواد عظيم، فقيل لي، انظر إلى الأفق الآخر، فإذا سواد عظيم، فقيل لي: هذه أمتك، ومعهم سبعون ألفاً يدخلون الجنة بغير حساب ولا عذاب" ثم نهض فدخل منزله، فخاض الناس في أولئك الذين يدخلون الجنة بغير حساب ولا عذاب، فقال بعضهم: فلعلهم الذين صحبوا رسول الله صلى الله عليه وسلم ، وقال بعضهم: فلعلهم الذين ولدوا في الإسلام، فلم يشركوا بالله شيئاً- وذكروا أشياء- فخرج عليهم رسول الله صلى الله عليه وسلم فقال: "ما الذي تخوضون فيه؟" فأخبروه فقال: "هم الذين لا يرقون ، ولا يسترقون ولا يتطيرون، وعلى ربهم يتوكلون" فقام عكاشة بن محصن فقال: ادع الله أن يجعلني منهم، فقال: "أنت منهم" ثم قام رجل آخر فقال: ادع الله أن يجعلني منهم فقال: "سبقك بها عكاشة". (متفق عليه) .

What the hadith means is that there is a group of this ummah who will enter Paradise without being brought to account, not that the number of inhabitants of Paradise from this ummah is seventy thousand. The seventy thousand mentioned in this hadith refer to those of high status in this ummah due to some special qualities that they have, as mentioned in the hadith:

- ❖ “Narrated Ibn `Abbas: Allah's Messenger (PBUH) said, 'Nations were displayed before me; one or two prophets would pass by along with a few followers. A prophet would pass by accompanied by nobody. Then a big crowd of people passed in front of me and I asked, who are they Are they my followers?' It was said, 'No. It is Moses and his followers It was said to me, 'Look at the horizon.' Behold! There was a multitude of people filling the horizon. Then it was said to me, 'Look there and there about the stretching sky! Behold! There was a multitude filling the horizon,' it was said to me, 'This is your nation out of whom seventy thousand shall enter Paradise without reckoning.' "Then the Prophet (PBUH) entered his house without telling his companions who they (the 70,000) were. So the people started talking about the issue and said, "It is we who have believed in Allah and followed His Apostle; therefore those people are either ourselves or our children who are born m the Islamic era, for we were born in the Pre-Islamic Period of Ignorance." When the Prophet (PBUH) heard of that, he came out and said. **"Those people are those who do not treat themselves with Ruqya, nor do they believe in bad or good omen (from birds etc.) nor do they get themselves branded (Cauterized). But they put their trust (only) in their Lord "** On that 'Ukasha bin Muhsin said. "Am I one of them, O Allah's Messenger?' The Prophet (PBUH) said,

"Yes." Then another person got up and said, "Am I one of them?" The Prophet (PBUH) said, 'Ukasha has anticipated you.' (Bukhari)

حَدَّثَنَا عِمْرَانُ بْنُ مَيْسَرَةَ، حَدَّثَنَا ابْنُ فَضَيْلٍ، حَدَّثَنَا حُصَيْنٌ، عَنْ عَامِرٍ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ لَا رُفْيَةَ إِلَّا مِنْ عَيْنٍ أَوْ حُمَةٍ. فَذَكَرْتُهُ لِسَعِيدِ بْنِ جُبَيْرٍ فَقَالَ حَدَّثَنَا ابْنُ عَبَّاسٍ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " عُرِضَتْ عَلَى الْأُمَمِ، فَجَعَلَ النَّبِيُّ وَالنَّبِيُّانَ يَمُرُّونَ مَعَهُمُ الرَّهْطُ، وَالنَّبِيُّ لَيْسَ مَعَهُ أَحَدٌ، حَتَّى رُفِعَ لِي سَوَادٌ عَظِيمٌ، قُلْتُ مَا هَذَا أَمَّتِي هَذِهِ قِيلَ هَذَا مُوسَى وَقَوْمُهُ. قِيلَ انْظُرْ إِلَى الْأَفْقِ. فَإِذَا سَوَادٌ يَمْلَأُ الْأَفْقَ، ثُمَّ قِيلَ لِي انْظُرْ هَا هُنَا وَهَذَا هُنَا فِي آفَاقِ السَّمَاءِ فَإِذَا سَوَادٌ قَدْ مَلَأَ الْأَفْقَ قِيلَ هَذِهِ أُمَّتُكَ وَيَدْخُلُ الْجَنَّةَ مِنْ هَؤُلَاءِ سَبْعُونَ أَلْفًا بِغَيْرِ حِسَابٍ، ثُمَّ دَخَلَ وَلَمْ يُبَيِّنْ لَهُمْ فَأَقْلَضَ الْقَوْمُ وَقَالُوا نَحْنُ الَّذِينَ آمَنَّا بِاللَّهِ، وَاتَّبَعْنَا رَسُولَهُ، فَحَنُّ هُمْ أَوْ أَوْلَادُنَا الَّذِينَ وُلِدُوا فِي الْإِسْلَامِ فَأَنَا وَوَلَدُنَا فِي الْجَاهِلِيَّةِ. فَبَلَغَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَخَرَجَ فَقَالَ هُمُ الَّذِينَ لَا يَسْتَرْقُونَ، وَلَا يَتَطَيَّرُونَ، وَلَا يَكْتُمُونَ وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ ". فَقَالَ عَكَاشَةُ بْنُ مَحْصَنٍ أَمِنْهُمْ أَنَا يَا رَسُولَ اللَّهِ قَالَ " نَعَمْ ". فَقَامَ آخَرُ فَقَالَ أَمِنْهُمْ أَنَا قَالَ " سَبَقَكَ عَكَاشَةُ ". (صحيح البخاري)

- ❖ Abu Umamah narrated the Messenger of Allah (PBUH) said: "My Lord promised me that seventy thousand of my Ummah shall be admitted into Paradise without a reckoning against them, nor any punishment. With every thousand, are seventy thousand and three measures from the measures of my Lord." (Jami' At-Tirmithi / Hasan)

حَدَّثَنَا الْحَسَنُ بْنُ عَرَفَةَ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ الْأَلْهَانِيِّ، قَالَ سَمِعْتُ أَبَا أُمَامَةَ، يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " وَعَدَنِي رَبِّي أَنْ يَدْخُلَ الْجَنَّةَ مِنْ أَمَّتِي سَبْعِينَ أَلْفًا لَا حِسَابَ عَلَيْهِمْ وَلَا عَذَابَ مَعَ كُلِّ أَلْفٍ سَبْعُونَ أَلْفًا وَثَلَاثُ حَتِّيَّاتٍ مِنْ حَتِّيَّاتِهِ ". قَالَ أَبُو عِيْسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. (جامع الترمذي)

The following two hadiths provide more details about those seventy thousand who enter paradise as a group:

- ❖ Abu Huraira reported: The Messenger of Allah (PBUH) said: Seventy thousand (persons) would enter Paradise as one group and among them (there would be people) whom faces would be bright like the moon. (Muslim)

وَحَدَّثَنِي حَزْمَةُ بْنُ يَحْيَى، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، أَخْبَرَنِي حَيْوَةُ، قَالَ حَدَّثَنِي أَبُو يُوْنُسَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " يَدْخُلُ الْجَنَّةَ مِنْ أَمَّتِي سَبْعُونَ أَلْفًا زُمْرَةً وَاحِدَةً مِنْهُمْ عَلَى صُورَةِ الْقَمَرِ ". (مسلم)

- ❖ Narrated Sahl bin Sa'd: The Prophet (PBUH) said, "Seventy-thousand or seven-hundred thousand of my followers (the narrator is in doubt as to the correct number) will enter Paradise holding each

other till the first and the last of them enter Paradise at the same time, and their faces will have a glitter like that of the moon at night when it is full." (Bukhari)

حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ، حَدَّثَنَا أَبُو غَسَّانَ، قَالَ حَدَّثَنِي أَبُو حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَيَدْخُلَنَّ الْجَنَّةَ مِنْ أُمَّتِي سَبْعُونَ أَلْفًا أَوْ سَبْعُمِائَةِ أَلْفٍ - شَكَ فِي أَحَدِهِمَا - مُتَمَاسِكِينَ، آخِذٌ بَعْضُهُمْ بِبَعْضٍ، حَتَّى يَدْخُلَ أَوَّلُهُمْ وَآخِرُهُمُ الْجَنَّةَ، وَوُجُوهُهُمْ عَلَى ضَوْءِ الْقَمَرِ لَيْلَةَ الْبَدْرِ ". (البخاري)

There is good news for all of us Muslims in this hadith and others. There is more information in a report narrated in the Musnad of Imam Ahmad and the Sunan of al-Tirmithi and Ibn Majah, where Abu Umamah is reported to have said that the Prophet (PBUH) said:

- ❖ Abu Umamah narrated the Messenger of Allah (PBUH) said: "My Lord promised me that seventy thousand of my Ummah shall be admitted into Paradise without a reckoning against them, Nor any punishment. With every thousand, are seventy thousand and three measures from the measures of my Lord." (Jami' At-Tirmithi / Hasan)

حَدَّثَنَا الْحَسَنُ بْنُ عَرَفَةَ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ عِيَّاشٍ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ الْأَلْهَانِيِّ، قَالَ سَمِعْتُ أَبَا أُمَامَةَ، يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " وَعَدَنِي رَبِّي أَنْ يَدْخُلَ الْجَنَّةَ مِنْ أُمَّتِي سَبْعِينَ أَلْفًا لَا حِسَابَ عَلَيْهِمْ وَلَا عَذَابَ مَعَ كُلِّ أَلْفٍ سَبْعُونَ أَلْفًا وَثَلَاثَ حَتَّيَاتٍ مِنْ حَتَّيَاتِهِ " . قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. (الترمذي)

Just imagine: seventy thousand, with each thousand of whom is another seventy thousand. Great will be the total number of people who will enter Paradise without being brought to account. How many will be in each handful “scooped up” by the Merciful, Compassionate, Generous Almighty Lord? We ask Allah to make us among that number.

Another item of good news is that the number of inhabitants of Paradise from this ummah will be two thirds of the total number. More people will enter Paradise from the ummah of Prophet Mohammad (PBUH) than from all the previous nations combined. This good news comes from the Prophet (PBUH) in the hadith in which he said to his companions one day:

- ❖ “Narrated `Abdullah: While we were in the company of the Prophet (PBUH) in a tent he said, "Would it please you to be one fourth of the people of Paradise?" We said, "Yes." He said, "Would it please you to be one-third of the people of Paradise?" We said, "Yes." He said, "Would it please you to be half of the people of Paradise?" We said, "Yes." Thereupon he said, "I hope that you will be one half of the people of Paradise, for none will enter Paradise but a Muslim

soul, and you people, in comparison to the people who associate others in worship with Allah, are like a white hair on the skin of a black ox, or a black hair on the skin of a red ox." (Bukhari).

حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عَبْدِ اللَّهِ، قَالَ كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي قُبَّةٍ فَقَالَ " أَتَرْضَوْنَ أَنْ تَكُونُوا رُبْعَ أَهْلِ الْجَنَّةِ ". قُلْنَا نَعَمْ. قَالَ " تَرْضَوْنَ أَنْ تَكُونُوا ثُلُثَ أَهْلِ الْجَنَّةِ ". قُلْنَا نَعَمْ. قَالَ " أَتَرْضَوْنَ أَنْ تَكُونُوا شَطْرَ أَهْلِ الْجَنَّةِ ". قُلْنَا نَعَمْ. قَالَ " وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ إِنِّي لَأَرْجُو أَنْ تَكُونُوا نِصْفَ أَهْلِ الْجَنَّةِ، وَذَلِكَ أَنَّ الْجَنَّةَ لَا يَدْخُلُهَا إِلَّا نَفْسٌ مُسْلِمَةٌ، وَمَا أَنْتُمْ فِي أَهْلِ الشِّرْكِ إِلَّا كَالشَّعْرَةِ الْبَيْضَاءِ فِي جِلْدِ الثَّوْرِ الْأَسْوَدِ أَوْ كَالشَّعْرَةِ السَّوْدَاءِ فِي جِلْدِ الثَّوْرِ الْأَحْمَرِ ". (البخاري)

The final part of the good news comes in another saheeh hadith, in which the Prophet (PBUH) said:

- ❖ "Ibn Buraidah narrated from his father that the Messenger of Allah (PBUH) said: "The people of Paradise are a hundred and twenty rows, eighty of them are from this nation, and forty are from the rest of the nations." (Jami' At-Tirmithi- Hasan).

حَدَّثَنَا حُسَيْنُ بْنُ يَزِيدَ الطَّحَّانُ الْكُوفِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ ضِرَّارِ بْنِ مَرَّةَ، عَنْ مُحَارِبِ بْنِ دِثَارٍ، عَنْ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَهْلُ الْجَنَّةِ عِشْرُونَ وَمِائَةٌ صَفٍّ ثَمَانُونَ مِنْهَا مِنْ هَذِهِ الْأُمَّةِ وَأَرْبَعُونَ مِنْ سَائِرِ الْأُمَمِ ". قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ. وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عَنْ عُلْقَمَةَ بْنِ مَرْثَدٍ عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُرْسَلًا وَمِنْهُمْ مَنْ قَالَ عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ عَنْ أَبِيهِ وَحَدِيثُ أَبِي سِنَانٍ عَنْ مُحَارِبِ بْنِ دِثَارٍ حَسَنٌ. وَأَبُو سِنَانٍ اسْمُهُ ضِرَّارُ بْنُ مَرَّةَ وَأَبُو سِنَانٍ الشَّيْبَانِيُّ اسْمُهُ سَعِيدُ بْنُ سِنَانٍ وَهُوَ بَصْرِيُّ وَأَبُو سِنَانٍ الشَّامِيُّ اسْمُهُ عِيسَى بْنُ سِنَانٍ هُوَ الْقَسْمَلِيُّ. (جامع الترمذي / حسن)

5.12 Three categories will not enter Paradise

- ❖ It was narrated from Salim bin 'Abdullah that his father said: "The Messenger of Allah said: "There are three at whom Allah will not look on the Day of Resurrection: The one who disobeys his parents, the woman who imitates men in her outward appearance, and the cuckold. And there are three who will not enter Paradise: The one who disobeys his parents, the drunkard, and the one who reminds people of what he has given them." (Sunan An-Nasai' / Hasan)

أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ، قَالَ حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، قَالَ حَدَّثَنَا عُمَرُ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ اللَّهِ بْنِ بَشَّارٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " ثَلَاثَةٌ لَا يَنْظُرُ اللَّهُ عَزَّ وَجَلَّ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ الْعَاقُ لَوَالِدَيْهِ وَالْمَرْأَةُ الْمُتَرَجِّلَةُ وَالذَّيْوُثُ وَثَلَاثَةٌ لَا يَدْخُلُونَ الْجَنَّةَ الْعَاقُ لَوَالِدَيْهِ وَالْمُدْمِنُ عَلَى الْخَمْرِ وَالْمَنَانُ بِمَا أُعْطِيَ " (سنن النسائي / حسن)

It has become a mark of being “cultured” and “civilized” to flaunt one’s wife to friends, co-workers, and relatives. Other men enjoy her company while her husband feels no jealousy (ghairah) or sense of honour. Allah, the Glorified and Exalted, tells us that there is no good in such a man.

The three traits mentioned in this hadith are indicative of a culture where the family structure has broken.

This simple reflection based on this hadith of the prophet (PBUH) is an indication of how important it is to follow the guidance of Allah, the Glorified and Exalted, in order to safeguard the individual, family, and society.

5.13 Young and newly born children going to Paradise

The scholars unanimously agree that the fate of Muslim children, if they die after the soul has been breathed in and before reaching puberty, is Paradise. This is an honour from Allah (SWT) to them and their parents and as a mercy from Him, Whose mercy encompasses all things.

By studying the texts which explore the situation of Muslim children in al-Barzakh and at the time of resurrection and reckoning on the Day of Resurrection, and when entering Paradise, we can divide their journey into the following stages:

1. Their situation in al-Barzakh: It is proven that as soon as they die they are transferred to Paradise and that their souls are blessed there under the care of our father Ibrahim (PBUH).

This was narrated in the hadith of Samurah ibn Jundub (may Allah be pleased with him) who said:

- ❖ Sumurah bin Jundub (May Allah be pleased with him) said: The Messenger of Allah (PBUH) very often used to ask his Companions, "Do any one of you have seen a dream?" So dreams would be narrated to him by those whom Allah willed to relate. One day he (PBUH) said, "Last night I had a vision in which two men (angels) came to me and woke me up and said to me, 'Proceed!' I set out with them and we came across a man lying down, and behold, another man was standing over his head, holding a big rock. Behold, he was throwing the rock at the man's head, smashing it. When he struck him, the stone rolled away and he went after it to get it, and no sooner had he returned to this man, his head was healed and restored to its former condition. The thrower (of the rock) then did the same as he had done before. I said to my two companions, 'Subhan-Allah! Who are these?' They said: 'Proceed, proceed.' So we proceeded and came to a man lying in a prone position and another man standing over his head with an iron hook, and behold, he would put the hook in one side of the man's mouth and tear off that side of

his face to the back (of the neck), and similarly tear his nose from front to back, and his eyes from front to back. Then he turned to the other side of the man's face and did just as he has done with the first side. He had hardly completed that (second) side when the first returned to its normal state. I said to my two companions, 'Subhan-Allah! Who are these?' They said, 'Proceed, proceed.' So we proceeded and came across something like a Tannur (a kind of baking oven, a pit usually clay-lined for baking bread)." I (the narrator) think the Prophet (PBUH) said, "In that oven there was much noise and voices." The Prophet (PBUH) added, "We looked into it and found naked men and women, and behold, a flame of fire was reaching to them from underneath, and when it reached them they cried loudly. I asked, 'Who are these?' They said to me, 'Proceed, proceed.' And so we proceeded and came across a river." I (the narrator) think he said, "-- red like blood." The Prophet (PBUH) added, "And behold, in the river there was a man swimming, and on the bank there was a man who had collected many stones. Behold, while the other man was swimming, he went near him. The former opened his mouth and the latter (on the bank) threw a stone into his mouth whereupon he went swimming again. Then again he (the former) returned to him (the latter), and every time the former returned, he opened his mouth, and the latter threw a stone into his mouth, (and so on) the performance was repeated. I asked my two companions, 'Who are these?' They replied, 'Proceed, proceed.' And we proceeded till we came to a man with a repulsive appearance, the most repulsive appearance you ever saw a man having! Beside him there was a fire, and he was kindling it and running around it. I asked my two companions, 'Who is this (man)?' They said to me, 'Proceed, proceed!' So we proceeded till we reached a garden of deep green dense vegetation, having all sorts of spring colours. In the midst of the garden there was a very tall man, and I could hardly see his head because of his great height, and around him there were children in such a large number as I have never seen! I said to my two companions, 'Who is this?' They replied, 'Proceed, proceed.' So we proceeded till we came to a majestic, huge garden, greater and better than any garden I have ever seen! My two companions said to me, 'Ascend up' and I ascended up." The Prophet (PBUH) added, "So we ascended till we reached a city built of gold and silver bricks, and we went to its gate and asked (the gatekeeper) to open the gate, and it was opened; and we entered the city and found in it men with one side of their bodies as handsome as the most handsome person you

have ever seen, and the other side as ugly as the ugliest person you have ever seen! My two companions ordered those men to throw themselves into the river. Behold, there was a river flowing across (the city), and its water was like milk in whiteness. Those men went and threw themselves in it and then returned to us after the ugliness (of their bodies) had disappeared, and they came in the best shape." The Prophet (PBUH) further added, "My two companions said to me: 'this place is the 'Adn Jannah, and that is your place.' I rose up my sight, and behold, there I saw a palace like a white cloud! My two companions said to me, 'That palace is your place,' I said to them, 'May Allah bless you both! Let me enter it.' They replied, 'As for now, you will not enter it, but you shall enter it (one day).' I said to them, 'I have seen many wonders tonight. What does all that mean which I have seen?' They replied, 'We will inform you: As for the first man you came upon, whose head was being smashed with the rock, he is the symbol of the one who studies the Qur'an and then neither recites it nor acts on its orders, and sleeps, neglecting the enjoined prayers. As for the man you came upon, whose sides of mouth, nostrils and eyes were torn off from front to back, he is the symbol of the man who goes out of his house in the morning and tells lies that are spread all over the world. And those naked men and women whom you saw in a construction resembling an oven, they are the adulterers and the adulteresses. And the man who was given a stone to swallow is the eater of Ar-Riba (usury), and the bad-looking man whom you saw near the fire, kindling it and going around it, is Malik, the gatekeeper of Hell, **and the tall man you saw in the garden is (Prophet) Abraham, and the children around him are those who died upon Al-Fitrah** (the Islamic Faith of Monotheism).'" The narrator added: Some Muslims asked the Prophet (PBUH), "O Messenger of Allah! What about the children of Al- Mushrikun (i.e. polytheists, pagans, idolaters, and disbelievers in the Oneness of Allah and in His Messenger Mohammad (PBUH))?" The Prophet (PBUH) replied, "And also the children of Al-Mushrikun." The Prophet (PBUH) added: "My two companions added, 'The men you saw half handsome and half ugly were these people who had mixed an act that was good with another that was bad, but Allah forgave them'."

Another narration of Al-Bukhari is: The Messenger of Allah said, "One night two men came to me and took me to a blessed land." (The Messenger of Allah told of the same incident as above) and said,

"After a while of walking we came upon a pit like an oven, narrow at the top and wide at the bottom with fire raging in it. When the flames rose up (the people in it) also rose up till they were about to come out; and when the fire subsided they, too, would go down with it. In it were naked men and women." (The remainder of the Hadith is the same as the above Hadith except that at the end of it, the Messenger of Allah said: "We came upon a river of blood in the middle of which there was a man standing, and at the bank of the river there was a man with plenty of stones before him..." In this narration we also find: "They made me climb the tree and they made me enter an abode so beautiful the like of which I have never seen before. There I saw an old men and youth." In this narration we also find: "'The first house you entered was the abode of the believers in general, and the other house was the abode of the martyrs. I am Jibril (Gabriel), and this is Mika'il. Raise your head.' I looked up and saw something like clouds. They said to me, 'That is your abode.' I said, 'Shall I enter it?' They said, 'You have not completed your term of life yet. When you do, you will certainly enter it.'" [Al-Bukhari in Riyadh As-Salihin]

وعن سمرة بن جندب رضي الله عنه قال: كان رسول الله صلى الله عليه وسلم مما يكثر أن يقول لأصحابه: (هل رأى أحد منكم رؤيا؟) فيقص عليه من شاء الله أن يقص، وإنه قال لنا ذات غداة: (إنه أتاني الليلة آتيان، وإنهما قالَا لي: انطلق، وإنني انطلقت معهما، وإنا أتينا على رجل مضطجع، وإذا آخر قائم عليه بصخرة، وإذا هو يهوي بالصخرة لرأسه، فيثلغ رأسه، فيتدهده الحجر ها هنا، فيتبع الحجر فليأخذه، فلا يرجع إليه حتى يصح رأسه كما كان، ثم يعود عليه، فيفعل به مثل ما فعل المرة الأولى!" قال: "قلت لهما: سبحان الله! ما هذان؟ قالَا لي: انطلق انطلق، فانطلقنا، فأتينا على رجل مستلق لقفاه، وإذا آخر قائم عليه بكلوب من حديد، وإذا هو يأتي أحد شقي وجهه فيشرشر شذقه إلى قفاه، ومنخره إلى قفاه، وعينه إلى قفاه، ثم يتحول إلى الجانب الآخر، فيفعل به مثل ما فعل بالجانب الأول، فما يفرغ من ذلك الجانب حتى يصح ذلك الجانب كما كان، ثم يعود عليه، فيفعل مثل ما فعل في المرة الأولى" قال: قلت: سبحان الله؟ ما هذان؟ قال: قالَا لي: انطلق انطلق، فانطلقنا، فأتينا على مثل التنور" فأحسب أنه قال: "فإذا فيه: لغط وأصوات، فاطلعنا فيه فإذا فيه رجال ونساء عراة، وإذا هم يأتئهم لهب من أسفل منهم فإذا أتاهم ذلك اللهب وضوئوا. قلت: ما هؤلاء؟ قالَا لي: انطلق انطلق، فانطلقنا فأتينا على نهر" حسبت أنه كان يقول: "أحمر مثل الدم، وإذا في النهر رجل سابح يسبح، وإذا على شط النهر رجل قد جمع عنده حجارة كثيرة، وإذا ذلك السابح يسب ما يسبح، ثم يأتي ذلك الذي قد جمع عنده الحجارة، فيفغر له فاه، فيلقمه حجرا، فينطلق فيسبح، ثم يرجع إليه، كلما رجع إليه، فغر له فاه، فألقمه حجرا، قلت لهما: ما هذان؟ قالَا لي: انطلق انطلق، فانطلقنا، فأتينا على رجل كربه المرأة، أو كأكره ما أنت راء رجلا مرأى فإذا هو عنده نارٌ يحشها ويسعى حولها. قلت لهما: ما هذا؟ قال لي: انطلق انطلق، فانطلقنا فأتينا على روضة معتمة فيها من كل نور الربيع، وإذا بين ظهري

الروضة رجل طويل لا أكاد أرى رأسه طولاً في السماء، وإذا حول الرجل من أكثر ولدان رأيته قط، قلت: ما هذا! وما هؤلاء؟ قالاً لي: انطلق انطلق، فانطلقنا، فأتينا إلى دوحة عظيمة لم أرَ دوحة قط أعظم منها، ولا أحسن! قالاً لي: ارقّ لي: ارقّ فيها، فارتقينا فيها إلى مدينة مبنية بلبن ذهب ولبن فضة، فأتينا باب المدينة فاستفتحنا، ففتح لنا، فدخلناها، فتلقانا رجال شطر من خلقهم كأحسن ما أنت راء! وشطر منهم كأقبح ما أنت راء! قالاً لهم: اذهبوا فقعوا في ذلك النهر، وإذا هو نهر معترض يجري كأن ماءه المحض في البياض، فذهبوا فوقعوا فيه. ثم رجعوا إلينا قد ذهب ذلك السوء عنهم، فصاروا في أحسن صورة. قال: قالاً لي: هذه جنة عدن، وهذا منزلك، فسمّا بصري سعدًا، فإذا قصر مثل الربابة البيضاء. قالاً لي: هناك منزلك؟ قلت لهما: بارك الله فيكما، فذراني فأدخله. قالاً: أما الآن فلا، وأنت داخله. قلت لهما: فإني رأيت منذ الليلة عجبًا؟ فما هذا الذي رأيت؟ قالاً لي: أما إنا سنخبرك: أما الرجل الأول الذي أتيت عليه يثلغ رأسه بالحجر، فإنه الرجل يأخذ القرآن فيرفضه وينام عن الصلاة المكتوبة، وأما الرجل الذي أتيت عليه يشرشر شذقه إلى قفاه، ومنخره إلى قفاه، وعينه إلى قفاه، فإنه الرجل يغدو من بيته فيكذب الكذبة تبلغ الآفاق. وأما الرجال والنساء العراة الذين هم في مثل بناء التنور، فإنهم الزناة والزواني، وأما الرجل الذي أتيت عليه يسبح في النهر، ويلقم الحجارة، فإنه آكل الربا، وأما الرجل الكرية المرأة الذي عند النار يحشها ويسعى حولها، فإنه مالك خازن جهنم، وأما الرجل الطويل الذي في الروضة، فإنه إبراهيم، وأما الولدان الذين حوله، فكل مولود مات على الفطرة" وفي رواية البرقاني: "ولد على الفطرة" فقال بعض المسلمين: يا رسول الله، وأولاد المشركين؟ فقال رسول الله صلى الله عليه وسلم: "وأولاد المشركين، وأما القوم الذين كانوا شطر منهم حسن، وشطر منهم قبيح، فإنهم قوم خلطوا عملاً صالحاً وآخر سيئاً، تجاوز الله عنهم" (رواه البخاري).

وفي رواية له: "رأيت الليلة رجلين أتياني فأخرجاني إلى أرض مقدسة" ثم ذكره وقال: "فانطلقنا إلى نقب مثل التنور، أعلاه ضيق وأسفله واسع؛ يتوقد تحته نارًا، فإذا ارتفعت ارتفعوا حتى كادوا أن يخرجوا، وإذا خمدت، رجعوا فيها، وفيها رجال ونساء عراة". وفيها: "حتى أتينا على نهر من دم" ولم يشك "فيه رجل قائم على وسط النهر، وعلى شط النهر رجل، وبين يديه حجارة، فأقبل الرجل الذي في النهر، فإذا أراد أن يخرج، رمى الرجل بحجر في فيه، فردّه حيث كان، فجعل كلما جاء ليخرج جعل يرمي في فيه بحجر، فيرجع كما كان". وفيها: "فصعدا بي الشجرة، فأدخلاني دارًا لم أرَ قط أحسن منها، فيها رجال شيوخ وشباب". وفيها: "الذي رأيته يشق شذقه فكذاب، يحدث بالكذبة فتحمل عنه حتى تبلغ الآفاق، فيصنع به ما رأيته إلى يوم القيامة" وفيها: "الذي رأيته يشدخ رأسه فرجل علمه الله القرآن، فنام عنه بالليل، ولم يعمل فيه بالنهار، فيفعل به إلى يوم القيامة، والدار الأولى التي دخلت دار عامة المؤمنين، وأما هذه الدار فدار الشهداء، وأنا جبريل، وهذا ميكائيل، فأرفع رأسك، فرفعت رأسي، فإذا فوقني مثل السحاب، قالاً: ذاك منزلك، قلت: دعاني أدخل منزلي، قالاً: إنه بقي لك عمر لم تستكمله، فلو استكملته، أتيت منزلك" (رواه البخاري - رياض الصالحين).

- ❖ Narrated Abu Sa'id Al-Khudri: Some women requested the Prophet (PBUH) to fix a day for them as the men were taking all his time. On that he promised them one day for religious lessons and commandments. Once during such a lesson the Prophet said, "A woman whose three children die will be shielded by them from the Hell fire." On that a woman asked, "If only two die?" He replied, "Even two (will shield her from the Hell-fire). (Bukhari)

حَدَّثَنَا آدَمُ، قَالَ حَدَّثَنَا شُعْبَةُ، قَالَ حَدَّثَنِي ابْنُ الْأَصْبَهَانِيِّ، قَالَ سَمِعْتُ أَبَا صَالِحٍ، دُكُورًا يُحَدِّثُ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَتِ النِّسَاءُ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غَلَبْنَا عَلَيْكَ الرِّجَالُ، فَاجْعَلْ لَنَا يَوْمًا مِنْ نَفْسِكَ. فَوَعَدَهُنَّ يَوْمًا لَقِيَهُنَّ فِيهِ، فَوَعظَهُنَّ وَأَمَرَهُنَّ، فَكَانَ فِيهَا قَالَ لَهُنَّ " مَا مِنْكُمْ امْرَأَةٌ تَقْدِمُ ثَلَاثَةً مِنْ وَلَدِهَا إِلَّا كَانَ لَهَا حِجَابًا مِنَ النَّارِ ". فَقَالَتِ امْرَأَةٌ وَاثْنَتَيْنِ فَقَالَ " وَاثْنَتَيْنِ ". (البخاري)

Imam Al-Qyrtubi, rahimahu Allah, mentioned that in this hadith, there is proof that the young children of the believers are all in Jannah.

2. On the Day of Resurrection, people will be raised from their graves and the children will also be raised in the state of childhood and youth in which they died. They will then intercede for their parents and admit them to Paradise, by Allah's mercy towards them:

- ❖ Abu Hassan reported: I said to Abu Huraira that my two children had died. Would you narrate to me anything from Allah's Messenger (PBUH) a hadith which would soothe our hearts in our bereavements? He said: Yes. Small children are the fowls of Paradise. If one of them meets his father (or he said his parents) he would take hold of his cloth, or he said with his hand as I take hold of the hem of your cloth (with my hand). And he (the child) would not take off (his hand) from it until Allah causes his father to enter Paradise. This hadith has been narrated on the authority of Tamim with the same chain of transmitters. And he is reported to have said: Did you hear from Allah's Messenger (PBUH) anything which may soothe our heart in our bereavements? He said: Yes. (Muslim)

حَدَّثَنَا سُؤَيْدُ بْنُ سَعِيدٍ، وَمُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى، - وَتَقَارَبَا فِي اللَّفْظِ - قَالَا حَدَّثَنَا الْمُعْتَمِرُ، عَنْ أَبِيهِ، عَنْ أَبِي السَّلِيلِ، عَنْ أَبِي حَسَّانَ، قَالَ قُلْتُ لِأَبِي هُرَيْرَةَ إِنَّهُ قَدْ مَاتَ لِي ابْنَانِ فَمَا أَنْتَ مُحَدِّثِي عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِحَدِيثٍ تُطِيبُ بِهِ أَنْفُسَنَا عَنْ مَوْتَانَا قَالَ قَالَ نَعَمْ " صِغَارُهُمْ دَعَامِيصُ الْجَنَّةِ يَتَلَقَّى أَحَدُهُمْ أَبَاهُ - أَوْ قَالَ أَبَوَيْهِ - فَيَأْخُذُ بِنَوْبِهِ - أَوْ قَالَ بِيَدِهِ - كَمَا أَخَذُ أَنَا بِصِنْفَةِ ثَوْبِكَ هَذَا فَلَا يَنْتَاهِي - أَوْ قَالَ فَلَا يَنْتَهِي - حَتَّى يُدْخِلَهُ اللَّهُ وَأَبَاهُ الْجَنَّةَ " . وَفِي رَوَايَةِ سُؤَيْدٍ قَالَ حَدَّثَنَا أَبُو السَّلِيلِ وَحَدَّثَنِيهِ عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ حَدَّثَنَا يَحْيَى - يَعْنِي ابْنَ سَعِيدٍ - عَنِ التَّيْمِيِّ بِهَذَا الْإِسْنَادِ

وَقَالَ فَهَلْ سَمِعْتَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَيْئًا تُطَيِّبُ بِهِ أَنْفُسَنَا عَنْ مَوْتَانَا قَالَ نَعَمْ. (مسلم)

Ibn Al-Atheer said:

- ❖ Da'aamees is the plural of da'moos, which refers to a small creature that lives in ponds. Da'moos also refers to the one who wanders about, i.e., they go everywhere in Jannah, entering all places, and they will not be barred from any place, as children in this world are not barred from entering upon women and no one hides away from them. (Al-Nihaayah, 2/279)

This hadith clearly indicates that the children will remain as children at the time of resurrection, recompense and reckoning. Even the miscarried foetus, into whom the soul had been breathed, will remain as he was on the day he was miscarried from his mother's womb.

3. When the people of Paradise enter Paradise and take their places there:

Some scholars are of the opinion that they will all, old and young alike, enter Paradise aged thirty-three, and they will not grow old; they will enjoy their youth for eternity. Allah will make children grow older and old men became younger, until they are all of the same age: the age that is the prime of youth, thirty-three years.

- ❖ Mu'adh bin Jabal narrated that the Prophet (PBUH) said: "The people of Paradise shall enter Paradise without body hair, Murd, with Kuhl on their eyes, thirty years of age or thirty-three years." (Jami' At-Tirmithi / Sahih)

حَدَّثَنَا أَبُو هُرَيْرَةَ، مُحَمَّدُ بْنُ فِرَاسٍ الْبَصْرِيُّ حَدَّثَنَا أَبُو دَاوُدَ، حَدَّثَنَا عِمْرَانُ أَبُو الْعَوَّامِ، عَنْ قَتَادَةَ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ غَنْمٍ، عَنْ مُعَاذِ بْنِ جَبَلٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " يَدْخُلُ أَهْلُ الْجَنَّةِ الْجَنَّةَ جُرْدًا مُرْدًا مُكْغَلِينَ أَبْنَاءَ ثَلَاثِينَ أَوْ ثَلَاثِينَ وَثَلَاثِينَ سَنَةً " . قَالَ أَبُو عِيْسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَبَعْضُ أَصْحَابِ قَتَادَةَ رَوَوْا هَذَا عَنْ قَتَادَةَ مُرْسَلًا وَلَمْ يُسْنِدُوهُ. (جامع الترمذي / صحيح)

Other scholars, among the Sahaabah and Taabi'een, were of the view that Muslim children who die before reaching the age of puberty will be the servants of the people of Paradise, who will go around among them with drinks and food and other delights. These are the ones who are mentioned in the verses in which Allah (SWT) says:

- ❖ "Immortal boys will go around them (serving), With cups, and jugs, and a glass of flowing wine"[Al-Waaqi'ah 56:17-18]

يَطُوفُ عَلَيْهِمْ وَلَدَانُ مُخَلَّدُونَ (17) بِأَكْوَابٍ وَأَبَارِيقَ وَكَأْسٍ مِنْ مَعِينٍ (18)

- ❖ “And there will go round boy-servants of theirs, to serve them as if they were preserved pearls”[At-Tur 52:24]

وَيَطُوفُ عَلَيْهِمْ غِلْمَانٌ لَهُمْ كَأَنَّهُمْ لُؤْلُؤٌ مَكْنُونٌ (24)

- ❖ “And round about them will (serve) boys of everlasting youth. If you see them, you would think them scattered pearls”[Al-Insaan 76:19].

وَيَطُوفُ عَلَيْهِمْ وَلَدَانٌ مُخَلَّدُونَ إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَنثورًا (19)

That was narrated by Ibn-ul-Qayyim, from ‘Ali ibn Abi Taalib, may Allah be pleased with him, and from al-Hasan al-Basri, may Allah have mercy on him. However, Hasan Al-Basri favoured the view that the children who will serve the people of Paradise are slaves who are created especially for Paradise, like Al Hur Al’een, and that they are something other than the children of Muslims who die in this world. He said: As for the children of people in this world, on the Day of Resurrection they will be 33 years old. Perhaps the second opinion is the more correct view concerning this matter.

Children of the non-believers

It is proven that as soon as the little children die, they are transferred to Paradise and that their souls are blessed there under the care of our father Ibrahim (PBUH). This was narrated in the hadith of Samurah ibn Jundub (may Allah be pleased with him) who said:

- ❖ “...And the tall man whom you saw in the garden, is Abraham and the children around him are those children who die with Al-Fitra (the Islamic Faith). The narrator added: Some Muslims asked the Prophet, "O Allah's Messenger! What about the children of pagans?" The Prophet (PBUH) replied, "And also the children of pagans." The Prophet (PBUH) added, "My two companions added, 'The men you saw half handsome and half ugly were those persons who had mixed an act that was good with another that was bad, but Allah forgave them.'" Al-Bukhari - 7047).

وَأَمَّا الرَّجُلُ الطَّوِيلُ الَّذِي فِي الرَّوْضَةِ فَإِنَّهُ إِبْرَاهِيمُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَمَّا الْوِلْدَانُ الَّذِينَ حَوْلَهُ فَكُلُّ مَوْلُودٍ مَاتَ عَلَى الْفِطْرَةِ ". قَالَ فَقَالَ بَعْضُ الْمُسْلِمِينَ يَا رَسُولَ اللَّهِ وَأَوْلَادُ الْمُشْرِكِينَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " وَأَوْلَادُ الْمُشْرِكِينَ. وَأَمَّا الْقَوْمُ الَّذِينَ كَانُوا شَطْرٌ مِنْهُمْ حَسَنًا وَشَطْرٌ مِنْهُمْ قَبِيحًا، فَإِنَّهُمْ قَوْمٌ خَلَطُوا عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا، تَجَاوَزَ اللَّهُ عَنْهُمْ ". (البخاري - 7047)

- ❖ 'Aisha, the mother of the believers, said that Allah's Messenger (PBUH) was called to lead the funeral prayer of a child of the Ansar. I said: Allah's Messenger, there is happiness for this child who is a bird from the birds of Paradise for it committed no sin nor has he reached the age when one can commit sin. He said: 'Aisha, per adventure, it may be otherwise, because God created for Paradise those who are fit for it while they were yet in their father's loins and created for Hell those who are to go to Hell. He created them for Hell while they were yet in their father's loins. (Muslim)

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، عَنْ طَلْحَةَ بْنِ يَحْيَى، عَنْ عَمَّتِهِ، عَائِشَةَ بِنْتِ طَلْحَةَ عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ، قَالَتْ دُعِيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى جَنَازَةِ صَبْيٍ مِنَ الْأَنْصَارِ فَقُلْتُ يَا رَسُولَ اللَّهِ طُوبَى لِهَذَا عُصْفُورٌ مِنْ عَصَافِيرِ الْجَنَّةِ لَمْ يَعْمَلِ السُّوءَ وَلَمْ يُدْرِكْهُ قَالَ " أَوْغَيْرَ ذَلِكَ يَا عَائِشَةُ إِنَّ اللَّهَ خَلَقَ لِلْجَنَّةِ أَهْلًا خَلَقَهُمْ لَهَا وَهُمْ فِي أَصْلَابِ آبَائِهِمْ وَخَلَقَ لِلنَّارِ أَهْلًا خَلَقَهُمْ لَهَا وَهُمْ فِي أَصْلَابِ آبَائِهِمْ " . (مسلم)

- ❖ It was narrated from Aishah that: the Messenger of Allah said. "The Pen has been lifted from three: from the sleeping person until he awakens, from the minor until he grows up, and from the insane person until he comes to his senses. "In his narration, (one of the narrators Abu Bakr (Ibn Abu Shaibah) said: "And from the afflicted person, until he recovers" (Sunan Ibn Majah / Hasan)

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ بْنُ خَدَّاشٍ، وَمُحَمَّدُ بْنُ يَحْيَى، قَالَا حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ حَمَّادٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ، . أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ " رُفِعَ الْقَلَمُ عَنْ ثَلَاثَةٍ عَنِ النَّائِمِ حَتَّى يَسْتَيْقِظَ وَعَنِ الصَّغِيرِ حَتَّى يَكْبُرَ وَعَنِ الْمَجْنُونِ حَتَّى يَعْقِلَ أَوْ يُفِيقَ " . قَالَ أَبُو بَكْرٍ فِي حَدِيثِهِ " وَعَنِ الْمُبْتَلَى حَتَّى يَبْرَأَ " . (سنن ابن ماجه / حسن)

5.14 The last to enter Paradise

The following hadith tells us about the last category of people to enter Jannah:

- ❖ Narrated Anas bin Malik: The Prophet (PBUH) said, "Some people will come out of the Fire after they have received a touch of the Fire, changing their colour, and they will enter Paradise, and the people of Paradise will name them 'Al- Jahannamiyin' the (Hell) Fire people." [Bukhari]

حَدَّثَنَا هُدَيْبُ بْنُ خَالِدٍ، حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " يَخْرُجُ قَوْمٌ مِنَ النَّارِ بَعْدَ مَا مَسَّهُمْ مِنْهَا سَفْعٌ، فَيَدْخُلُونَ الْجَنَّةَ، فَيُسَمَّيهِمْ أَهْلُ الْجَنَّةِ الْجَهَنَّمِيِّينَ " . (البخاري)

This is not a discrimination, because there is no discrimination in Jannah. There are no second class citizens in Jannah. They will not be stripped of any of their rights in Jannah. They will have what everyone else is having in Jannah.

We may assume that this category of people think it is an insult to call them Al-Jahnnamiyin. This assumption stems from human's nature of being unforgiving. If somebody makes a mistake 10 years ago, even after tawbah, we will say, "You made a mistake." As humans, we bring up the past, but Allah is forgiving and merciful. Allah punished these people in hell, but now the past is over and Allah loves them; He will be pleased with them. You will know that if it were not for the forgiveness of Allah, you would also not have made it here.

Therefore, when you call them the people of hellfire, it is just a way of categorising or labelling them. It is not a degrading term in any way. Everyone in Jannah is in the same boat; they are all human beings and they all sinned. There was just a different variation of how much they sinned.

- ❖ It is reported by Abu Sa'id that the Messenger of Allah (PBUH) said: The (permanent) inhabitants of the Fire are those who are doomed to it, and verily they would neither die nor live in it. But the people whom the Fire would afflict (temporarily) on account of their sins, or so said (the narrator)" on account of their misdeeds," He would cause them to die till they would be turned into charcoal. Then they would be granted intercession and would be brought in groups and would be spread on the rivers of Paradise and then it would be said: O inhabitants of Paradise, pour water over them; then they would sprout forth like the sprouting of seed in the silt carried by flood. A man among the people said: (It appears) as if the Messenger of Allah lived in the steppe. [Muslim]

وَحَدَّثَنِي نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ، حَدَّثَنَا بِشْرٌ، - يَعْنِي ابْنَ الْمُفَضَّلِ - عَنْ أَبِي مَسْلَمَةَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَمَّا أَهْلُ النَّارِ الَّذِينَ هُمْ أَهْلُهَا فَإِنَّهُمْ لَا يَمُوتُونَ فِيهَا وَلَا يَحْيَوْنَ وَلَكِنْ نَاسٌ أَصَابَتْهُمْ النَّارُ بِذُنُوبِهِمْ - أَوْ قَالَ بِخَطَايَاهُمْ - فَأَمَاتَهُمْ إِمَاتَةً حَتَّى إِذَا كَانُوا فَحْمًا أُذِنَ بِالشَّقَاعَةِ فَجِيءَ بِهِمْ ضَبَائِرَ ضَبَائِرَ فَبُثُّوا عَلَى أَنْهَارِ الْجَنَّةِ ثُمَّ قِيلَ يَا أَهْلَ الْجَنَّةِ أَفِيضُوا عَلَيْهِمْ . فَيَنْبُتُونَ نَبَاتَ الْحَبَّةِ تَكُونُ فِي حَمِيلِ السَّيْلِ " . فَقَالَ رَجُلٌ مِنَ الْقَوْمِ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ كَانَ بِالْبَادِيَةِ . (مسلم)

- ❖ Narrated 'Ata' bin Yazid Al-Laithi: On the authority of Abu Huraira: The people said, "O Allah's Messenger! Shall we see our Lord on the Day of Resurrection?" The Prophet (PBUH) said, "Do you have any difficulty in seeing the moon on a full moon night?" They said, "No, O Allah's Messenger." He said, "Do you have any difficulty in seeing

the sun when there are no clouds?" They said, "No, O Allah's Messenger." He said, "So you will see Him, like that. Allah will gather all the people on the Day of Resurrection, and say, 'whoever worshipped something (in the world) should follow (that thing),' so, whoever worshipped the sun will follow the sun, and whoever worshiped the moon will follow the moon, and whoever used to worship certain (other false) deities, he will follow those deities. And there will remain only this nation with its good people (or its hypocrites). (The sub-narrator, Ibrahim is in doubt.) Allah will come to them and say, 'I am your Lord.' They will (deny Him and) say, 'We will stay here till our Lord comes, for when our Lord comes, we will recognize Him.' So Allah will come to them in His appearance which they know, and will say, 'I am your Lord.' They will say, 'You are our Lord,' so they will follow Him.

Then a bridge will be laid across Hell (Fire)' I and my followers will be the first ones to go across it and none will speak on that Day except the Apostles. And the invocation of the Apostles on that Day will be, 'O Allah, save! Save!' In Hell (or over The Bridge) there will be hooks like the thorns of As-Sa'dan (thorny plant). Have you seen As-Sa'dan?" They replied, "Yes, O Allah's Messenger!" He said, "So those hooks look like the thorns of As-Sa'dan, but none knows how big they are except Allah. Those hooks will snap the people away according to their deeds. Some of the people will stay in Hell (be destroyed) because of their (evil) deeds, and some will be cut or torn by the hooks (and fall into Hell) and some will be punished and then relieved. When Allah has finished His Judgments among the people, He will take whomever He will out of Hell through His Mercy. He will then order the angels to take out of the Fire all those who used to worship none but Allah from among those whom Allah wanted to be merciful to and those who testified (in the world) that none has the right to be worshipped but Allah. The angels will recognize them in the Fire by the marks of prostration (on their foreheads), for the Fire will eat up all the human body except the mark caused by prostration as Allah has forbidden the Fire to eat the mark of prostration. They will come out of the (Hell) Fire, completely burnt and then the water of life will be poured over them and they will grow under it as does a seed that comes in the mud of the torrent.

Then Allah will finish the judgments among the people, and there will remain one man facing the (Hell) Fire and he will be the last

person among the people of Hell to enter Paradise. He will say, 'O my Lord! Please turn my face away from the fire because its air has hurt me and its severe heat has burnt me.' So he will invoke Allah in the way Allah will wish him to invoke, and then Allah will say to him, 'If I grant you that, will you then ask for anything else?' He will reply, 'No, by Your Power, (Honour) I will not ask you for anything else.' He will give his Lord whatever promises and covenants Allah will demand.

So Allah will turn his face away from Hell (Fire). When he will face Paradise and will see it, he will remain quiet for as long as Allah will wish him to remain quiet, then he will say, 'O my Lord! Bring me near to the gate of Paradise.' Allah will say to him, 'Didn't you give your promises and covenants that you would never ask for anything more than what you had been given? Woe on you, O Adam's son! How treacherous you are!' He will say, 'O my lord,' and will keep on invoking Allah till He says to him, 'If I give what you are asking, will you then ask for anything else?' He will reply, 'No, by Your (Honour) Power, I will not ask for anything else.'

Then he will give covenants and promises to Allah and then Allah will bring him near to the gate of Paradise. When he stands at the gate of Paradise, Paradise will be opened and spread before him, and he will see its splendour and pleasures whereupon he will remain quiet as long as Allah will wish him to remain quiet, and then he will say, 'O my Lord! Admit me into Paradise.' Allah will say, 'Didn't you give your covenants and promises that you would not ask for anything more than what you had been given?' Allah will say, 'Woe on you, O Adam's son! How treacherous you are!'

The man will say, 'O my Lord! Do not make me the most miserable of Your creation,' and he will keep on invoking Allah till Allah will laugh because of his sayings, and when Allah will laugh because of him, He will say to him, 'Enter Paradise,' and when he will enter it, Allah will say to him, 'Wish for anything.' So he will ask his Lord, and he will wish for a great number of things, for Allah Himself will remind him to wish for certain things by saying, '(Wish for) so-and-so.' When there is nothing more to wish for, Allah will say, 'This is for you, and its equal (is for you) as well.'

'Ata' bin Yazid added: Abu Sa'id Al-Khudri who was present with Abu Huraira, did not deny whatever the latter said, but when Abu

Huraira said that Allah had said, "That is for you and its equal as well," Abu Sa'id Al-Khudri said, "And ten times as much, O Abu Huraira!" Abu Huraira said, "I do not remember, except his saying, 'That is for you and its equal as well.'" Abu Sa'id Al-Khudri then said, "I testify that I remember the Prophet (PBUH) saying, 'That is for you, and ten times as much.'" Abu Huraira then added, "That man will be the last person of the people of Paradise to enter Paradise." [Bukhari]

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّاسَ، قَالُوا يَا رَسُولَ اللَّهِ هَلْ نَرَى رَبَّنَا يَوْمَ الْقِيَامَةِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " هَلْ تُضَارُونَ فِي الْقَمَرِ لَيْلَةَ الْبَدْرِ ". قَالُوا لَا يَا رَسُولَ اللَّهِ. قَالَ " فَهَلْ تُضَارُونَ فِي الشَّمْسِ لَيْسَ دُونَهَا سَحَابٌ ". قَالُوا لَا يَا رَسُولَ اللَّهِ. قَالَ " فَإِنَّكُمْ تَرَوْنَهُ كَذَلِكَ، يَجْمَعُ اللَّهُ النَّاسَ يَوْمَ الْقِيَامَةِ فَيَقُولُ مَنْ كَانَ يَعْبُدُ شَيْئًا فَلْيَتَّبِعْهُ. فَيَتَّبِعْ مَنْ كَانَ يَعْبُدُ الشَّمْسَ الشَّمْسَ، وَيَتَّبِعْ مَنْ كَانَ يَعْبُدُ الْقَمَرَ الْقَمَرَ، وَيَتَّبِعْ مَنْ كَانَ يَعْبُدُ الطَّوَاغِيتَ الطَّوَاغِيتَ، وَتَبَقَى هَذِهِ الْأُمَّةُ فِيهَا شَافِعُوهَا - أَوْ مُنَافِقُوهَا شَكَّ إِبْرَاهِيمُ - فَيَأْتِيهِمْ اللَّهُ فَيَقُولُ أَنَا رَبُّكُمْ. فَيَقُولُونَ هَذَا مَكَانُنَا حَتَّى يَأْتِينَا رَبُّنَا فَإِذَا جَاءَنَا رَبُّنَا عَرَفْنَاهُ فَيَأْتِيهِمْ اللَّهُ فِي صُورَتِهِ الَّتِي يَعْرِفُونَ فَيَقُولُ أَنَا رَبُّكُمْ. فَيَقُولُونَ أَنْتَ رَبُّنَا. فَيَتَّبِعُونَهُ وَيُضْرَبُ الصِّرَاطُ بَيْنَ ظَهْرَيْ جَهَنَّمَ، فَأَكُونُ أَنَا وَأُمَّتِي أَوَّلَ مَنْ يُجِيزُهَا، وَلَا يَتَكَلَّمُ يَوْمَئِذٍ إِلَّا الرُّسُلُ، وَدَعَا الرُّسُلُ يَوْمَئِذٍ اللَّهُمَّ سَلِّمْ سَلِّمْ. وَفِي جَهَنَّمَ كَلَالِيبُ مِثْلُ شَوْكِ السَّعْدَانِ، هَلْ رَأَيْتُمُ السَّعْدَانِ ". قَالُوا نَعَمْ يَا رَسُولَ اللَّهِ. قَالَ " فَإِنَّهَا مِثْلُ شَوْكِ السَّعْدَانِ، غَيْرَ أَنَّهُ لَا يَعْلَمُ مَا قَدْرُ عِظَمِهَا إِلَّا اللَّهُ، تَحْطَفُ النَّاسَ بِأَعْمَالِهِمْ، فَمِنْهُمْ الْمُؤَبَّقُ بَقِيَّ بَعْمَلِهِ، أَوْ الْمُؤَثَّقُ بِعَمَلِهِ، وَمِنْهُمْ الْمُخْرَدَلُ أَوْ الْمُجَارَى أَوْ نَحْوُهُ، ثُمَّ يَتَجَلَّى حَتَّى إِذَا فَرَّغَ اللَّهُ مِنَ الْقَضَاءِ بَيْنَ الْعِبَادِ وَأَرَادَ أَنْ يُخْرِجَ بِرَحْمَتِهِ مَنْ أَرَادَ مِنْ أَهْلِ النَّارِ أَمَرَ الْمَلَائِكَةَ أَنْ يُخْرِجُوا مِنَ النَّارِ مَنْ كَانَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا، مِمَّنْ أَرَادَ اللَّهُ أَنْ يَرْحَمَهُ مِمَّنْ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، فَيَعْرِفُونَهُمْ فِي النَّارِ بِأَثَرِ السُّجُودِ، تَأْكُلُ النَّارُ ابْنَ آدَمَ إِلَّا أَثَرَ السُّجُودِ، حَرَّمَ اللَّهُ عَلَى النَّارِ أَنْ تَأْكُلَ أَثَرَ السُّجُودِ، فَيُخْرِجُونَ مِنَ النَّارِ قَدْ امْتَحَشُوا، فَيَصَبُّ عَلَيْهِمْ مَاءُ الْحَيَاةِ فَيَنْبُتُونَ تَحْتَهُ كَمَا تَنْبُتُ الْحَبَّةُ فِي حَمِيلِ السَّيْلِ، ثُمَّ يَفْرُغُ اللَّهُ مِنَ الْقَضَاءِ بَيْنَ الْعِبَادِ، وَيَبْقَى رَجُلٌ مُقْبِلٌ بَوَجْهِهِ عَلَى النَّارِ هُوَ آخِرُ أَهْلِ النَّارِ دُخُولاً الْجَنَّةَ فَيَقُولُ أَيُّ رَبِّ أَصْرَفَ وَجْهِي عَنِ النَّارِ، فَإِنَّهُ قَدْ قَشَبَنِي رِيحُهَا وَأَحْرَقَنِي ذِكَاؤُهَا. فَيَدْعُو اللَّهَ بِمَا شَاءَ أَنْ يَدْعُوهُ ثُمَّ يَقُولُ اللَّهُ هَلْ عَسَيْتَ إِنْ أُعْطِيتَ ذَلِكَ أَنْ تَسْأَلَنِي غَيْرَهُ. فَيَقُولُ لَا وَعِزَّتِكَ لَا أَسْأَلُكَ غَيْرَهُ، وَيُعْطِي رَبُّهُ مِنْ عُهُودٍ وَمَوَاقِيقَ مَا شَاءَ، فَيَصْرِفُ اللَّهُ وَجْهَهُ عَنِ النَّارِ، فَإِذَا أَقْبَلَ عَلَى الْجَنَّةِ وَرَأَاهَا سَكَتَ مَا شَاءَ اللَّهُ أَنْ يَسْكُتَ ثُمَّ يَقُولُ أَيُّ رَبِّ قَدَّمَنِي إِلَى بَابِ الْجَنَّةِ. فَيَقُولُ اللَّهُ لَهُ أَلَسْتَ قَدْ أُعْطِيتَ عُهُودَكَ وَمَوَاقِيقَكَ أَنْ لَا تَسْأَلَنِي غَيْرَ الَّذِي أُعْطِيتَ أَبَدًا، وَبِكَ يَا ابْنَ آدَمَ مَا أَغْدَرَكَ. فَيَقُولُ أَيُّ رَبِّ. وَيَدْعُو اللَّهَ حَتَّى يَقُولَ هَلْ عَسَيْتَ إِنْ أُعْطِيتَ ذَلِكَ أَنْ تَسْأَلَ غَيْرَهُ. فَيَقُولُ لَا وَعِزَّتِكَ لَا أَسْأَلُكَ غَيْرَهُ، وَيُعْطِي مَا شَاءَ مِنْ عُهُودٍ وَمَوَاقِيقَ، فَيَقْدِمُهُ إِلَى بَابِ الْجَنَّةِ، فَإِذَا قَامَ إِلَى بَابِ الْجَنَّةِ انْفَهَقَتْ لَهُ

الْجَنَّةُ فَرَأَى مَا فِيهَا مِنَ الْخَبَرَةِ وَالسُّرُورِ، فَيَسْكُتُ مَا شَاءَ اللَّهُ أَنْ يَسْكُتَ ثُمَّ يَقُولُ أَيُّ رَبِّ أَدْخَلَنِي الْجَنَّةَ. فَيَقُولُ اللَّهُ أَلَسْتَ قَدْ أُعْطِيتَ عَهْدَكَ وَمَوَاقِفَكَ أَنْ لَا تَسْأَلَ غَيْرَ مَا أُعْطِيتَ - فَيَقُولُ - وَيَلَاكُ يَا ابْنَ آدَمَ مَا أَغْدَرَكَ. فَيَقُولُ أَيُّ رَبِّ لَا أَكُونَنَّ أَشَقَى خَلْقِكَ فَلَا يَزَالُ يَدْعُو حَتَّى يَضْحَكَ اللَّهُ مِنْهُ فَإِذَا ضَحِكَ مِنْهُ قَالَ لَهُ ادْخُلِ الْجَنَّةَ. فَإِذَا دَخَلَهَا قَالَ اللَّهُ لَهُ تَمَنَّى. فَسَأَلَ رَبَّهُ وَتَمَنَّى حَتَّى إِنَّ اللَّهَ لَيَذْكُرُهُ يَقُولُ كَذَا وَكَذَا، حَتَّى انْقَطَعَتْ بِهِ الْأَمَانِيُّ قَالَ اللَّهُ ذَلِكَ لَكَ وَمِثْلُهُ مَعَهُ ". قَالَ عَطَاءُ بْنُ يَزِيدَ وَأَبُو سَعِيدٍ الْخُدْرِيُّ مَعَ أَبِي هُرَيْرَةَ لَا يَرُدُّ عَلَيْهِ مِنْ حَدِيثِهِ شَيْئًا حَتَّى إِذَا حَدَّثَ أَبُو هُرَيْرَةَ أَنَّ اللَّهَ تَبَارَكَ وَتَعَالَى قَالَ " ذَلِكَ لَكَ وَمِثْلُهُ مَعَهُ ". قَالَ أَبُو سَعِيدٍ الْخُدْرِيُّ " وَعَشْرَةُ أَمْثَالِهِ مَعَهُ ". يَا أَبَا هُرَيْرَةَ. قَالَ أَبُو هُرَيْرَةَ مَا حَفِظْتُ إِلَّا قَوْلَهُ " ذَلِكَ لَكَ وَمِثْلُهُ مَعَهُ ". قَالَ أَبُو سَعِيدٍ الْخُدْرِيُّ أَشْهَدُ أَنِّي حَفِظْتُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَوْلَهُ " ذَلِكَ لَكَ وَعَشْرَةُ أَمْثَالِهِ ". قَالَ أَبُو هُرَيْرَةَ فَذَلِكَ الرَّجُلُ آخِرُ أَهْلِ الْجَنَّةِ دُخُولاً الْجَنَّةَ. (البخاري)

The ones who believe in La ilaaha illallah (No God but Allah) will eventually be brought out of Hell.

SECTION 6: MISCELLANEOUS

6.1 Believers in Paradise remember Dunya

There is evidence in the Qur'an that the people of Paradise will remember the life of this world. For example, in Surat At-Tur, Allah (SWT) says:

- ❖ "And some of them draw near to others, questioning, saying: 'Aforetime, we were afraid with our families (of the punishment of Allah). But Allah has been gracious to us, and has saved us from the torment of the Fire. Verily, we used to invoke Him (Alone) before. Verily, He is the Most Kind, the Most Merciful.'" [At-Tur 52:25-28]

وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ (25) قَالُوا إِنَّا كُنَّا قَبْلُ فِي أَهْلِنَا مُشْفِقِينَ (26)
فَمَنَّ اللَّهُ عَلَيْنَا وَوَقَانَا عَذَابَ السَّمُومِ (27) إِنَّا كُنَّا مِنْ قَبْلُ نَدْعُوهُ إِنَّهُ هُوَ الْبَرُّ الرَّحِيمُ
(28)

They will also remember the evil people who tried to make the people of faith have doubts and called them to kufr. Allah (SWT) says:

- ❖ "Then they will turn to one another, mutually questioning. A speaker of them will say, 'Verily, I had a companion (in the world), who used to say, "Are you among those who believe (in resurrection after death), (that) when we die and become dust and bones, shall we indeed (be raised up) to receive reward or punishment (according to our deeds)?"' [As- Saffaat 37:50-53]

فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ (50) قَالَ قَائِلٌ مِنْهُمْ إِنِّي كَانَ لِي قَرِينٌ (51)
يَقُولُ أَتِنَّكَ لِمَنِ الْمُسَدِّقِينَ (52) أَتِئَذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَأَنَّا لَمَدِينُونَ (53)

They will remember the trials and tribulations they went through in this world, with regard to themselves, their children, their families and their wealth, and they will say joyfully:

- ❖ "And they will say, "Praise to Allah, who has removed from us [all] sorrow. Indeed, our Lord is Forgiving and Appreciative - He who has settled us in the home of duration out of His bounty. There touches us not in it any fatigue, and there touches us not in it weariness [of mind]." [Faatir 35:34-35]

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزْنَ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ (34) الَّذِي أَحَلَّنَا دَارَ
الْمُقَامَةِ مِنْ فَضْلِهِ لَا يَمَسُّنَا فِيهَا نَصَبٌ وَلَا يَمَسُّنَا فِيهَا لُغُوبٌ (35)

They will also be reminded of this life when they see the fruits which will resemble those which they used to eat in this world, but whose size and taste are different. Allah (SWT) says:

- ❖ "... Every time they will be provided with a fruit therefrom, they will say: 'This is what we were provided with before,' and they will be given things in resemblance (i.e., in the same form but different in taste)..." [Al-Baqarah 2:25]

كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رِزْقًا قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ وَأَتُوا بِهِ مُتَشَابِهًا
(25)

They will also recall their du'aa's in times of hardship, when they raised their hands to heaven asking for their deeds to be accepted and for help to do righteous deeds and to be included among those who would inherit blessings. Allah (SWT) says:

- ❖ "They will say, "Indeed, we were previously among our people fearful [of displeasing Allah. So Allah conferred favour upon us and protected us from the punishment of the Scorching Fire. Indeed, we used to supplicate Him before. Indeed, it is He who is the Beneficent, the Merciful." [At-Tur 52:26-28]

قَالُوا إِنَّا كُنَّا قَبْلُ فِي أَهْلِنَا مُشْفِقِينَ (26) فَمَنَّ اللَّهُ عَلَيْنَا وَوَقَانَا عَذَابَ السَّمُومِ (27)
إِنَّا كُنَّا مِنْ قَبْلُ نَدْعُوهُ إِنَّهُ هُوَ الْبَرُّ الرَّحِيمُ (28)

They will desire things that are better than the blessings experienced in this world. Even the person with the lowest status in Jannah would enjoy things that are far greater than those of this world:

- ❖ Narrated 'Abdullah Ibn Masu'ood: The Prophet (PBUH) said, "I know the person who will be the last to come out of the (Hell) Fire, and the last to enter Paradise. He will be a man who will come out of the (Hell) Fire crawling, and Allah will say to him, 'Go and enter Paradise.' He will go to it, but he will imagine that it had been filled, and then he will return and say, 'O Lord, I have found it full.' Allah will say, 'Go and enter Paradise, and you will have what equals the world and ten times as much (or, you will have as much as ten times the like of the world).' On that, the man will say, 'Do you mock at me (or laugh at me) though you are the King?" I saw Allah's Messenger (while saying that) smiling that his premolar teeth became visible. It is said that will be the lowest in degree amongst the people of Paradise. [Bukhari]

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ - رَضِيَ اللَّهُ عَنْهُ - قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنِّي لَأَعْلَمُ آخِرَ أَهْلِ النَّارِ خُرُوجًا مِنْهَا، وَآخِرَ أَهْلِ الْجَنَّةِ دُخُولًا رَجُلٌ يَخْرُجُ مِنَ النَّارِ كَبُوءًا، فَيَقُولُ اللَّهُ اذْهَبْ فَادْخُلِ الْجَنَّةَ. فَيَأْتِيهَا فَيُخَيَّلُ إِلَيْهِ أَنَّهَا مَلَأَى، فَيَرْجِعُ فَيَقُولُ يَا رَبِّ وَجَدْتُهَا مَلَأَى، فَيَقُولُ اذْهَبْ فَادْخُلِ الْجَنَّةَ. فَيَأْتِيهَا فَيُخَيَّلُ إِلَيْهِ أَنَّهَا مَلَأَى. فَيَقُولُ يَا رَبِّ

وَجَدْتَهَا مَلَأَى، فَيَقُولُ اذْهَبْ فَادْخُلِ الْجَنَّةَ، فَإِنَّ لَكَ مِثْلَ الدُّنْيَا وَعَشْرَةَ أَمْثَالِهَا. أَوْ إِنَّ لَكَ مِثْلَ عَشْرَةِ أَمْثَالِ الدُّنْيَا. فَيَقُولُ تَسْحَرُ مِنِّي، أَوْ تَضْحَكُ مِنِّي وَأَنْتَ الْمَلِكُ ". فَلَقَدْ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ضَحِكَ حَتَّى بَدَتْ نَوَاجِذُهُ، وَكَانَ يُقَالُ ذَلِكَ أَذْنَى أَهْلِ الْجَنَّةِ مَنْزِلَةً (البخاري)

Everything that the people of Paradise desire will be theirs, as Allah (SWT) says:

- ❖ "... (there will be) therein all that one's inner-self could desire, all that the eyes could delight in, and you will abide therein forever."
[Az-Zukhruf 43:71]

وَفِيهَا مَا تَشْتَهِيهِ الْأَنْفُسُ وَتَلَذُّ الْأَعْيُنُ وَأَنْتُمْ فِيهَا خَالِدُونَ (71)

A number of hadiths state that the people of Paradise will have their desires for children, or to grow things, fulfilled without having to wait for them.

Abu Hurairah reported that the Prophet (PBUH) was speaking about the people of Paradise one day when a Bedouin was present. He described how a man of the people of Paradise will ask his Lord's permission to grow some plants. (Note that in Arabic, the past tense is used here to show that this will undoubtedly happen):

- ❖ Narrated Abu Huraira: Once the Prophet (PBUH) was narrating (a story), while a bedouin was sitting with him. "One of the inhabitants of Paradise will ask Allah to allow him to cultivate the land. Allah will ask him, 'Are you not living in the pleasures you like?' He will say, 'Yes, but I like to cultivate the land.' " The Prophet (PBUH) added, "When the man (will be permitted he) will sow the seeds and the plants will grow up and get ripe, ready for reaping and so on till it will be as huge as mountains within a wink. Allah will then say to him, 'O son of Adam! Take here you are, gather (the yield); nothing satisfies you. "On that, the bedouin said, "The man must be either from Quraish (i.e. an emigrant) or an Ansari, for they are farmers, whereas we are not farmers." The Prophet (PBUH) smiled (at this). (Bukhari).

حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ، حَدَّثَنَا فُلَيْحٌ، حَدَّثَنَا هِلَالٌ، وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا أَبُو عَامِرٍ، حَدَّثَنَا فُلَيْحٌ، عَنْ هِلَالِ بْنِ عَلِيٍّ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَوْمًا يُحَدِّثُ وَعِنْدَهُ رَجُلٌ مِنْ أَهْلِ الْبَادِيَةِ " أَنَّ رَجُلًا مِنْ أَهْلِ الْجَنَّةِ اسْتَأْذَنَ رَبَّهُ فِي الزَّرْعِ فَقَالَ لَهُ أَلَسْتَ فِيمَا شِئْتَ قَالَ بَلَى وَلَكِنِّي أَحِبُّ أَنْ أَزْرَعَ. قَالَ فَبَدَرَ فَبَادَرَ الطَّرْفَ نَبَاتُهُ وَاسْتَوَاوُهُ وَاسْتَحْصَاذُهُ، فَكَانَ أَمْثَالَ الْجِبَالِ فَيَقُولُ اللَّهُ دُونَكَ يَا ابْنَ آدَمَ، فَإِنَّهُ لَا يُشْبِعُكَ شَيْءٌ ". فَقَالَ الْأَعْرَابِيُّ وَاللَّهِ لَا تَجِدُهُ إِلَّا فَرَشِيًّا أَوْ أَنْصَارِيًّا، فَإِنَّهُمْ أَصْحَابُ زَرْعٍ، وَأَمَّا نَحْنُ فَلَسْنَا بِأَصْحَابِ زَرْعٍ. فَضَحِكَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. (البخاري)

Ibn Hijr reported the following hadith in Fath al-Baari: from it we learn that whatever worldly desires one wishes for in Paradise, will be fulfilled.

Abu Sa'eed al-Khudri reported that the Messenger of Allah (PBUH) said:

- ❖ Abu Sa'eed al-Khudri (may Allah be pleased with him) narrated that the Prophet (PBUH) said: "If the believer wants a child in Paradise, the pregnancy and delivery will take only an hour, then the child will be the age that the man wants." (Jami' At-Tirmithi / Hasan).

حَدَّثَنَا بُنْدَارٌ، حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، حَدَّثَنَا أَبِي، عَنْ عَامِرِ الْأَحْوَلِ، عَنْ أَبِي الصَّدِّيقِ النَّاجِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " الْمُؤْمِنُ إِذَا اشْتَهَى الْوَلَدَ فِي الْجَنَّةِ كَانَ حَمْلُهُ وَوَضْعُهُ وَسِنُّهُ فِي سَاعَةٍ كَمَا يَشْتَهِي " . قَالَ أَبُو عِيْسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ . وَقَدْ اخْتَلَفَ أَهْلُ الْعِلْمِ فِي هَذَا فَقَالَ بَعْضُهُمْ فِي الْجَنَّةِ جَمَاعٌ وَلَا يَكُونُ وَلَدٌ . هَكَذَا رُوِيَ عَنْ طَاوُسٍ وَمُجَاهِدٍ وَإِبْرَاهِيمَ النَّخَعِيِّ . وَقَالَ مُحَمَّدٌ قَالَ إِسْحَاقُ بْنُ إِبْرَاهِيمَ فِي حَدِيثِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِذَا اشْتَهَى الْمُؤْمِنُ الْوَلَدَ فِي الْجَنَّةِ كَانَ فِي سَاعَةٍ وَاحِدَةٍ كَمَا يَشْتَهِي " . وَلَكِنْ لَا يَشْتَهِي . قَالَ مُحَمَّدٌ وَقَدْ رُوِيَ عَنْ أَبِي رَزِينٍ الْعُقَيْلِيِّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِنَّ أَهْلَ الْجَنَّةِ لَا يَكُونُ لَهُمْ فِيهَا وَلَدٌ " . وَأَبُو الصَّدِّيقِ النَّاجِيُّ اسْمُهُ بَكْرُ بْنُ عَمْرٍو وَيُقَالُ بَكْرُ بْنُ قَيْسٍ أَيْضًا . (جامع الترمذي: حسن)

6.2 The remembrance of Allah in Paradise

- ❖ Hammam b. Munabbih reported: These are some of the hadiths which Abu Huraira reported from Allah's Messenger (PBUH) and one is this that he is reported to have said: The (members of the) first group that would be admitted to Paradise would have their faces as bright as full moon during the night. They would neither spit nor suffer catarrh, nor void excrement. They would have their utensils and their combs made of gold and silver and the fuel of their braziers would be aloes and their sweat would be musk and every one of them would have two spouses (so beautiful) that the marrow of their shanks would be visible through the flesh. There would be no dissension amongst them and no enmity in their hearts. Their hearts would be like one heart, glorifying Allah morning and evening. (Muslim).

حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، قَالَ هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ أَحَادِيثَ مِنْهَا وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَوَّلُ زُمْرَةٍ تَلْجُ الْجَنَّةَ صُورُهُمْ عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ لَا يَبْصِفُونَ فِيهَا وَلَا يَمْتَخِطُونَ وَلَا يَتَغَوَّطُونَ فِيهَا أَنْبِئُهُمْ وَأَمْشَاطُهُمْ مِنَ الذَّهَبِ وَالْفِضَّةِ وَمَجَامِرُهُمْ مِنَ الْأَلْوَةِ وَرَشْحُهُمْ الْمِسْكُ وَلِكُلِّ وَاحِدٍ مِنْهُمْ زَوْجَتَانِ يُرَى مِخٌّ سَاقِيهِمَا مِنْ وَرَاءِ اللَّحْمِ مِنَ الْحُسْنِ لَا اخْتِلَافَ بَيْنَهُمْ وَلَا تَبَاغُضَ قُلُوبُهُمْ قَلْبٌ وَاحِدٌ يُسَبِّحُونَ اللَّهَ بُكْرَةً وَعَشِيًّا " . (مسلم)

- ❖ Jabir reported: I heard Allah's Apostle (PBUH) as saying that the inmates of Paradise would eat and drink but would neither spit, nor pass water, nor void excrement, nor suffer catarrh. It was said: Then, what would happen with food? Thereupon he said: They would belch and sweat (and it would be over with their food), and their sweat would be that of musk and they would glorify and praise Allah as easily as you breathe. (Muslim)

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، - وَاللَّفْظُ لِعُثْمَانَ - قَالَ عُثْمَانُ حَدَّثَنَا وَقَالَ، إِسْحَاقُ أَخْبَرَنَا جَرِيرٌ، عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ، قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " إِنَّ أَهْلَ الْجَنَّةِ يَأْكُلُونَ فِيهَا وَيَشْرَبُونَ وَلَا يَنْفُلُونَ وَلَا يَبُولُونَ وَلَا يَتَغَوَّطُونَ وَلَا يَمْتَخِطُونَ " . قَالُوا فَمَا بَالُ الطَّعَامِ قَالَ " جُشَاءٌ وَرَشْحٌ كَرَشْحِ الْمُسْنَكِ يُلْهَمُونَ التَّسْبِيحَ وَالتَّحْمِيدَ كَمَا يُلْهَمُونَ النَّفْسَ " . (مسلم)

- ❖ Jabir b. Abdullah reported that Allah's Messenger (PBUH) said that the inmates of Paradise would eat therein and they would also drink, but they would neither void excrement, nor suffer catarrh, nor pass water, and their eating (would be digested) in the form of belching and their sweat would be musk aged they would glorify and praise Allah as easily as you breathe. (Muslim)

وَحَدَّثَنِي الْحَسَنُ بْنُ عَلِيٍّ الْحُلَوَانِيُّ، وَحَجَّاجُ بْنُ الشَّاعِرِ، كِلَاهُمَا عَنْ أَبِي عَاصِمٍ، - قَالَ حَسَنٌ حَدَّثَنَا أَبُو عَاصِمٍ، - عَنْ ابْنِ جُرَيْجٍ، أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " يَأْكُلُ أَهْلُ الْجَنَّةِ فِيهَا وَيَشْرَبُونَ وَلَا يَتَغَوَّطُونَ وَلَا يَمْتَخِطُونَ وَلَا يَبُولُونَ وَلَكِنْ طَعَامُهُمْ ذَاكَ جُشَاءٌ كَرَشْحِ الْمُسْنَكِ يُلْهَمُونَ التَّسْبِيحَ وَالْحَمْدَ كَمَا يُلْهَمُونَ النَّفْسَ " . قَالَ وَفِي حَدِيثِ حَجَّاجٍ " طَعَامُهُمْ ذَلِكَ " (مسلم)

6.3 A market in Paradise where its inhabitants would get favour and grace

- ❖ Anas b. Malik reported that Allah's Messenger (PBUH) said: In Paradise there is a street to which they would come every Friday. The north wind will blow and would scatter fragrance on their faces and on their clothes and would add to their beauty and loveliness, and then they would go back to their family after having an added lustre to their beauty and loveliness, and their family would say to them: By Allah, you have been increased in beauty and loveliness after leaving us, and they would say: By Allah, you have also increased in beauty and loveliness after us. (Muslim).

حَدَّثَنَا أَبُو عُمَانَ، سَعِيدُ بْنُ عَبْدِ الْجَبَّارِ الْبَصْرِيُّ حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، الْبُنَانِيِّ عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِنَّ فِي الْجَنَّةِ لَسُوقًا يَأْتُونَهَا كُلُّ جُمُعَةٍ فَتَنْهَبُ رِيحُ الشَّمَالِ فَتَحْتُو فِي وُجُوهِهِمْ وَثِيَابِهِمْ فَيَرْدَادُونَ حُسْنًا وَجَمَالًا فَيَرْجِعُونَ إِلَى أَهْلِيهِمْ وَقَدْ ارْدَادُوا حُسْنًا وَجَمَالًا فَيَقُولُ لَهُمْ أَهْلُهُمْ وَاللَّهِ لَقَدْ ارْدَدْتُمْ بَعْدَنَا حُسْنًا وَجَمَالًا . فَيَقُولُونَ وَأَنْتُمْ وَاللَّهِ لَقَدْ ارْدَدْتُمْ بَعْدَنَا حُسْنًا وَجَمَالًا " . (مسلم)

6.4 A glimpse of the Prophet's face in Paradise

- ❖ Abu Huraira reported Allah's Messenger (PBUH) as saying: The people most loved by me from amongst my Ummah would be those who would come after me but everyone amongst them would have the keenest desire to catch a glimpse of me even at the cost of his family and wealth. (Muslim).

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا يَعْقُوبُ، - يَعْني ابْنَ عَبْدِ الرَّحْمَنِ - عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مِنْ أَشَدِّ أُمْتِي لِي حُبًّا نَاسٌ يَكُونُونَ بَعْدِي يَوَدُّ أَحَدُهُمْ لَوْ رَأَى بِأَهْلِهِ وَمَالِهِ " . (مسلم)

6.5 Seeing Allah (SWT) in Paradise

The people of Jannah think that they have it all, the best of Jannah, but they don't realize that there is a surprise which awaits them. They do not think that there is nothing which can make them happier, but there is something even better for them. The greatest reward for the believers in Jannah (Paradise) will be to view the Countenance (Appearance) of Allah (SWT). And for the believers, there will be nothing more delightful than to look at Him:

- ❖ Abu Sa'id al-Khudri reported that Allah's Apostle (PBUH) said that Allah would say to the inmates of Paradise: O, Dwellers of Paradise, and they would say in response: At thy service and pleasure, our Lord, the good is in Thy Hand. He (the Lord) would say: Are you well pleased now? They would say: Why should we not be pleased, O Lord, when Thou hast given us what Thou hast not given to any of Thy creatures? He would, however, say: May I not give you (something) even more excellent than that? And they would say: O Lord, what thing can be more excellent than this? And He would say: I shall cause my pleasure to alight upon you and I shall never be afterwards annoyed with you." [Muslim]

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ سَهْمٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، أَخْبَرَنَا مَالِكُ، بْنُ أَنَسٍ ح وَحَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، حَدَّثَنِي مَالِكُ بْنُ أَنَسٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِنَّ اللَّهَ يَقُولُ لِأَهْلِ الْجَنَّةِ يَا أَهْلَ الْجَنَّةِ . فَيَقُولُونَ رَبَّنَا وَسَعْدَيْكَ وَالْخَيْرُ فِي يَدَيْكَ . فَيَقُولُ هَلْ رَضِيتُمْ فَيَقُولُونَ

وَمَا لَنَا لَا نَرْضَىٰ يَا رَبِّ وَقَدْ أُعْطِينَا مَا لَمْ تَعْطِ أَحَدًا مِنْ خَلْقِكَ فَيَقُولُ أَلَا أُعْطِيكُمْ
أَفْضَلَ مِنْ ذَلِكَ فَيَقُولُونَ يَا رَبِّ وَأَيُّ شَيْءٍ أَفْضَلُ مِنْ ذَلِكَ فَيَقُولُ أَجَلٌ عَلَيْكُمْ
رِضْوَانِي فَلَا أَسْخَطُ عَلَيْكُمْ بَعْدَهُ أَبَدًا " (مسلم)

This will be a moment in which the psychological happiness of the people of Jannah cannot be described. What is better for them?

If you love someone in this dunya – such as a husband and wife loving each other – you care a lot about what the other thinks. And you always want them to be happy because they are dear to you. Your love of Allah in Jannah will be so significant and great that when Allah says that He is happy with you, you will be at a level of happiness you have never experienced.

Now, you will think that there is nothing better, but there is still something better than that! Jannah only gets better. Rasulullah PBUH says in a hadith in Muslim, when those deserving the Paradise would enter into Paradise, the Blessed and Exalted Allah would say:

- ❖ 'It was narrated that Suhaib said: "The Messenger of Allah recited this Verse: 'For those who have done good is the best reward and even more.' Then he said: 'when the people of Paradise enter Paradise, and the people of the Fire enter the Fire, a caller will cry out: "O people of Paradise! You have a covenant with Allah and He wants to fulfil it." They will say: "What is it?" Has Allah not made the Balance (of our good deeds) heavy, and made our faces bright, and admitted us to Paradise and saved us from Hell?" Then the Veil will be lifted and they will look upon Him, and by Allah, Allah will not give them anything that is more beloved to them or delightful, than looking upon Him.' (Sunan Ibn Majah / Sahih)

حَدَّثَنَا عَبْدُ الْقُدُّوسِ بْنُ مُحَمَّدٍ، حَدَّثَنَا حَجَّاجٌ، حَدَّثَنَا حَمَّادٌ، عَنْ ثَابِتِ الْبُنَانِيِّ، عَنْ عَبْدِ
الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ صُهَيْبٍ، قَالَ تَلَا رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - هَذِهِ
الآيَةَ {لَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ} وَقَالَ " إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ وَأَهْلُ النَّارِ
النَّارَ نَادَىٰ مُنَادٍ يَا أَهْلَ الْجَنَّةِ إِنَّ لَكُمْ عِنْدَ اللَّهِ مَوْعِدًا يُرِيدُ أَنْ يُنْجِرَكُمْوهُ . فَيَقُولُونَ
وَمَا هُوَ أَلَمْ يُنْقِلِ اللَّهُ مَوَازِينَنَا وَيُبَيِّضْ وَجُوهَنَا وَيُدْخِلْنَا الْجَنَّةَ وَيُنْجِنَا مِنَ النَّارِ قَالَ
فَيَكْشِفُ الْجَبَابَ فَيَنْظُرُونَ إِلَيْهِ فَوَاللَّهِ مَا أَعْطَاهُمُ اللَّهُ شَيْئًا أَحَبَّ إِلَيْهِمْ مِنَ النَّظَرِ إِلَيْهِ
وَلَا أَقَرَّ لَأَعْيُنِهِمْ " (سنن ابن ماجه / صحيح)

- ❖ Suhaib reported the Apostle (PBUH) saying: When those deserving of Paradise would enter Paradise, the Blessed and the Exalted would ask: Do you wish Me to give you anything more? They would say: Hast Thou not brightened our faces? Hast Thou not made us enter Paradise and saved us from Fire? He (the narrator) said: He (God) would lift the veil, and of things given to them nothing would he

dearer to them than the sight of their Lord, the Mighty and the Glorious. (Muslim)

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ، قَالَ حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتِ الْبُنَانِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ صُهَيْبٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ - قَالَ - يَقُولُ اللَّهُ تَبَارَكَ وَتَعَالَى تُرِيدُونَ شَيْئًا أَزِيدُكُمْ فَيَقُولُونَ أَلَمْ تُبَيِّضْ وُجُوهَنَا أَلَمْ تُدْخِلْنَا الْجَنَّةَ وَتُنْجِنَا مِنَ النَّارِ - قَالَ - فَيَكْشِفُ الْحِجَابَ فَمَا أُعْطُوا شَيْئًا أَحَبَّ إِلَيْهِمْ مِنَ النَّظَرِ إِلَى رَبِّهِمْ عَزَّ وَجَلَّ " . (مسلم)

Seeing Allah is something not possible in this dunya. When Musa had asked Allah to see Him, Allah told Musa that he could not see Him, but He told Musa to look at the mountain: if the mountain stood in its place, Allah would reveal Himself to Musa. Allah revealed Himself to the mountain, and the mountain turned to dust. Musa, just seeing the mountain, fell unconscious. What would have happened to him if he saw Allah? Our bodies are too fragile to sustain the beauty and the glory of seeing the Light of Allah. In Jannah, Allah says that our creation will be different. Our bodies will be stronger and more able to enjoy the pleasure of Jannah. Therefore, the people of the Jannah will get to see Allah (SWT). Inshallah, we will meet with Allah (SWT) in Jannah.

6.6 The people of Paradise will inherit from the people of Hellfire

In Bukhari, Rasulullah (PBUH) says that the majority of the population of Jannah will be from the du'aafaa' (the weak). He (PBUH) says:

- ❖ "Narrated Haritha bin Wahb: I heard the Prophet (PBUH) saying, "Shall I tell you of the people of Paradise? They comprise every poor humble person, and if he swears by Allah to do something, Allah will fulfil it; while the people of the fire comprise every violent, cruel arrogant person." (Bukhari)

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنِي عُذْرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ مَعْبَدِ بْنِ خَالِدٍ، سَمِعْتُ حَارِثَةَ بْنَ وَهْبٍ، قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " أَلَا أَدُلُّكُمْ عَلَى أَهْلِ الْجَنَّةِ، كُلِّ ضَعِيفٍ مُنْضَعَفٍ، لَوْ أَقْسَمَ عَلَى اللَّهِ لِأَبْرَهُ، وَأَهْلِ النَّارِ كُلِّ جَوَاطِ عَتَلٍ مُسْتَكْبِرٍ " . (صحيح البخاري)

The poor people, in general, tend to be humble because they don't have much wealth to distract them. They tend to be more attached to the good deeds than others, in general. They will make up the lion's share of the people of Jannah.

Money in itself has nothing to do with where the person will end up. It has to do with where they get it from and how they use the money and spend it. If they use it properly, they will have a higher status than the poor because of that added sacrifice. Of the ten promised Jannah, one can assume that the majority of them were

considered to be among the wealthy of the Sahabah – Abu Bakr, ‘Umar, ‘Uthmaan, ‘Ali, ‘AbdurRahman Ibn ‘Auf.

The problem is when the weakness of the human being takes over and money tempts and seduces them. Since the poor don’t have all of these temptations, they tend to be closer to Allah. However, when a person has a lot of wealth, which usually translates to power, they have access to more things than others. This person would feel self-sufficient, and would feel that they do not need help from others, especially from Allah. And that is what the wealthy Qaarun said at the time of Prophet Moses.

Rasulullah (PBUH) says that Allah knows what is best for His creation. For some people, wealth is good for them; if they were poor that would corrupt them. And the opposite is true as well. This is also the case for health and illness.

6.7 The people of Paradise laughing at the people of Hellfire

The following verse from the Quran illustrates the conversation between the people of Jannah and the people of Jahannam:

- ❖ “Then they will turn to one another, mutually questioning. A speaker of them will say: ‘Verily, I had a companion (in the world), Who used to say: “Are you among those who believe (in resurrection after death). (That) when we die and become dust and bones, shall we indeed (be raised up) to receive reward or punishment (according to our deeds)?”’ (The man) said: ‘Will you look down?’ So he looked down and saw him in the midst of the Fire.” (Assaffat 37:50-55)

فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ (50) قَالَ قَائِلٌ مِنْهُمْ إِنِّي كَانَ لِي قَرِينٌ (51)
يَقُولُ أَتَيْتَكَ لِمَنِ الْمُصَدِّقِينَ (52) أَئِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَأَنْتَا لَمَدِينُونَ (53) قَالَ
هَلْ أَنْتُمْ مُطْلِعُونَ (54) فَاطَّلَعَ فَرَأَاهُ فِي سَوَاءٍ الْجَحِيمِ (55)

The first conversation:

The people of Jannah will have access to the people of Hell. They will be able to see the people of Hell. This will add to their pleasure because they can appreciate what Allah (SWT) saved them from. So this man will speak to this man in hell and say:

- ❖ “By Allah! You have nearly ruined me. Had it not been for the Grace of my Lord, I would certainly have been among those brought forth (to Hell).” (Assaffat 37:56-57)

قَالَ تَاللَّهِ إِنْ كِدْتُ لَأُتْرِدِينَ (56) وَلَوْلَا نِعْمَةُ رَبِّي لَكُنْتُ مِنَ الْمُحْضَرِينَ (57)

The second conversation:

The people of Jannah will laugh at the people of Hell, just as the people of Hell used to laugh at the people of Jannah in this world.

- ❖ “The Companions of the Garden will call out to the Companions of the Fire: We have indeed found the promises of our Lord to us true: Have you also found Your Lord’s promises true?” They shall say, “Yes”; but a crier shall proclaim between them: “The curse of Allah is on the wrong-doers.” (Al-Araf 7:44)

وَنَادَىٰ أَصْحَابُ الْجَنَّةِ أَصْحَابَ النَّارِ أَنِ قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا فَهَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا قَالُوا نَعَمْ فَأَذَّنَ مُؤَذِّنٌ بَيْنَهُمْ أَن لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ (44)

The third conversation:

- ❖ “Surely the righteous will be in bliss; seated on high couches they will be looking around. In their faces you will mark the glow of bliss. They will be given to drink the choicest, sealed wine whose seal will be musk. Those who wish to excel others, let them endeavor to excel in this. That wine will have the mixture of Tasnim. This is a fountain with the waters of which those nearest to Allah will drink. The culprits used to laugh at the believers in the world. They would wink at one another when they passed by them. When they returned to their kinsfolk they returned jesting. And when they saw them, they would say, “These are the people gone astray,” although they had not been sent to be guardians over them. Today the believers are laughing at the disbelievers, as they recline on couches and gaze at them. Have not the disbelievers been rewarded for what they used to do? (Almutafifeen 83: 22-36)”

إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ (22) عَلَى الْأَرَائِكِ يَنْظُرُونَ (23) تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ (24) يُسْقَوْنَ مِنْ رَحِيقٍ مَخْتُومٍ (25) خِتَامُهُ مِسْكٌ وَفِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ (26) وَمِزَاجُهُ مِنْ تَسْنِيمٍ (27) عَيْنًا يَشْرَبُ بِهَا الْمُقَرَّبُونَ (28) إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ آمَنُوا يَضْحَكُونَ (29) وَإِذَا مَرُّوا بِهِمْ يَتَغَامَزُونَ (30) وَإِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ انْقَلَبُوا فَكِهِينَ (31) وَإِذَا رَأَوْهُمْ قَالُوا إِنَّ هَؤُلَاءِ لَضَالُونَ (32) وَمَا أَرْسَلْنَا عَلَيْهِمْ حَافِظِينَ (33) فَالْيَوْمَ الَّذِينَ آمَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ (34) عَلَى الْأَرَائِكِ يَنْظُرُونَ (35) هَلْ تُؤِيبُ الْكُفَّارُ مَا كَانُوا يَفْعَلُونَ (36).

6.8 The people of Al-A'raf in the Quran

Surah Al-Araaf Verses 42 – 50 explains the final episode on the Day of Judgment:

- ❖ But those who believed and did righteous deeds - We charge no soul except [within] its capacity. Those are the companions of Paradise; they will abide therein eternally. And We will have removed whatever is within their breasts of resentment, [while] flowing

beneath them are rivers. And they will say, "Praise to Allah, who has guided us to this; and we would never have been guided if Allah had not guided us. Certainly the messengers of our Lord had come with the truth." And they will be called, "This is Paradise, which you have been made to inherit for what you used to do." And the companions of Paradise will call out to the companions of the Fire, "We have already found what our Lord promised us to be true. Have you found what your Lord promised to be true?" They will say, "Yes." Then an announcer will announce among them, "The curse of Allah shall be upon the wrongdoers." Who averted [people] from the way of Allah and sought to make it [seem] deviant while they were, concerning the Hereafter, disbelievers. And between them will be a partition, and on [its] elevations are men who recognize all by their mark. And they call out to the companions of Paradise, "Peace be upon you." They have not [yet] entered it, but they long intensely. And when their eyes are turned toward the companions of the Fire, they say, "Our Lord, do not place us with the wrongdoing people." And the companions of the Elevations will call to men [within Hell] whom they recognize by their mark, saying, "Of no avail to you was your gathering and [the fact] that you were arrogant." [Allah will say], "Are these the ones whom you [inhabitants of Hell] swore that Allah would never offer them mercy? Enter Paradise, [O People of the Elevations]. No fear will there be concerning you, nor will you grieve." And the companions of the Fire will call to the companions of Paradise, "Pour upon us some water or from whatever Allah has provided you." They will say, "Indeed, Allah has forbidden them both to the disbelievers." (Al-Araaf 7: 42-50)

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ (42) وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غَلٍّ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَٰذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنَّ هَدَانَا اللَّهُ لَقَدْ جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ وَتُودُوا أَنْ تِلْكُمُ الْجَنَّةُ أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ (43) وَنَادَىٰ أَصْحَابُ الْجَنَّةِ أَصْحَابَ النَّارِ أَنْ قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا فَهَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا قَالُوا نَعَمْ فَأَذَّنَ مُؤَذِّنٌ بَيْنَهُمْ أَنْ لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ (44) الَّذِينَ يَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُمْ بِالْآخِرَةِ كَافِرُونَ (45) وَبَيْنَهُمَا حِجَابٌ وَعَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَاهُمْ وَنَادُوا أَصْحَابَ الْجَنَّةِ أَنْ سَلَامٌ عَلَيْكُمْ لَمْ يَدْخُلُوهَا وَهُمْ يَطْمَعُونَ (46) وَإِذَا صُرِفَتْ أَبْصَارُهُمْ تِلْقَاءَ أَصْحَابِ النَّارِ قَالُوا رَبَّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ الظَّالِمِينَ (47) وَنَادَىٰ أَصْحَابُ الْأَعْرَافِ رِجَالًا يَعْرِفُونَهُمْ بِسِيمَاهُمْ قَالُوا مَا أَغْنَىٰ عَنْكُمْ جَمْعُكُمْ وَمَا كُنْتُمْ تَسْتَكْبِرُونَ (48) أَهَؤُلَاءِ الَّذِينَ أَقْسَمْتُمْ لَا يَنَالُهُمُ اللَّهُ

بِرَحْمَةٍ ادْخُلُوا الْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَلَا أَنْتُمْ تَحْزَنُونَ (49) وَنَادَىٰ أَصْحَابُ النَّارِ
 أَصْحَابَ الْجَنَّةِ أَنْ أَفِيضُوا عَلَيْنَا مِنَ الْمَاءِ أَوْ مِمَّا رَزَقَكُمُ اللَّهُ قَالُوا إِنَّ اللَّهَ حَرَّمَهُمَا
 عَلَى الْكَافِرِينَ (50)

After Allah SWT mentioned that the people of Paradise will address the people of the Fire, He stated that there is a barrier between Paradise and the Fire. This barrier prevents the people of the Fire from reaching Paradise. Ibn Jarir said, "It is the wall that Allah described, so a wall will be put up between them, with a gate therein. Inside it will be mercy, and outside it will be torment".

Ibn Jarir also said, "Al-A`raaf is plural for `Urf, where every elevated piece of land is known as `Urf to the Arabs." As-Suddi said, "Al-A`raaf is so named because its residents recognize (Ya`rifun) the people.

Hudhayfah was asked about the people of Al-A`raaf and he explained that they were, "people whose good and bad deeds are equal. Their evil deeds prevent them from qualifying to enter Paradise, and their good deeds qualify them to avoid the Fire. Therefore, they are stopped there on the barrier until Allah judges them."

Al-Hasan recited: "and at that time they will not yet have entered it (Paradise), but they will hope to enter (it)", then he said, "By Allah! Allah did not put this hope in their hearts, except for an honour that He intends to bestow upon them." Qatadah said; "Those who hope are those among you whom Allah informed of their places." Allah said next, And when their eyes will be turned towards the dwellers of the Fire, they will say: "Our Lord! Place us not with the people who are wrongdoers."

Ad-Dahhak reported that Ibn `Abbas said, "When the people of Al-A`raaf look at the people of the Fire and recognize them, they will supplicate, 'O Lord! Do not place us with the people who are wrongdoers. And the men on Al-A`raaf will call unto the men whom they would recognize by their marks, saying: "Of what benefit to you was your gathering, and your arrogance?" "Are they those, of whom you swore that Allah would never show them mercy (Behold! It has been said to them): 'Enter Paradise, no fear shall be on you, nor shall you grieve."

Allah states that the people of Al-A`raaf will admonish some of the chiefs of the idolaters whom they recognize by their marks in the Fire, saying - Of what benefit to you was your gathering..." meaning, your great numbers, and your arrogance. This Ayah means that your great numbers and wealth did not save you from Allah's torment. Rather, you are dwelling in His torment and punishment.

`Ali bin Abi Talhah reported from Ibn `Abbas: 'Are they those, of whom you swore that Allah would never show them mercy' refers to the people of Al-A`raaf who will be told when Allah decrees: Behold! It has been said to them: "Enter Paradise, no fear shall be on you, nor shall you grieve.' And the dwellers of the Fire will call to the dwellers of Paradise: "Pour on us some water or anything that Allah has provided you with." They will say: "Both (water and provision) Allah has forbidden for the disbelievers who took their religion as amusement and play, and the life of the world

deceived them". So this Day, We shall forget them as they forgot their meeting of this Day, and as they used to reject Our Ayat.

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