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Foreword

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

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

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

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

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

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

Was-Salaam

Mufti Zubair Bayat
Stanger, South Africa
1 Rajab 1423, 8 September 2002
Allah has placed in every human being the natural desire and inclination for gold, silver, money, transportation (cars), land, and other items of this world. The test for a person is how he responds to his desire for these items. If he uses these items to prepare for the hereafter, he will be successful. On the other hand, if he devotes himself to fulfilling his desire for these items and forgets about his purpose in this world, he will be amongst the losers in the hereafter.

Similarly, Allah has placed in every person the natural desire for the opposite sex, and out of all the desires found in a person, the greatest test for a Muslim is how he fulfills this desire. He can either fail this test by spending all his energy to unlawfully satisfy this desire, or pass this test by remaining chaste and fulfilling this desire lawfully through marriage. Rasûlullâh ﷺ said regarding the severity of this test, "I have not left a more harmful and severe temptation for men than women."¹ This test is even greater for us today because of the generally evil environment in which we are living in. It has become very easy to commit evil and it has become somewhat difficult to do good deeds because of this environment. As Rasûlullâh ﷺ predicted, holding on to the commands of Allâh and staying away from evil during this time has become like holding on to a burning coal.

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

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

Similarly, the women of Jannat will be far more superior than the women of this world. Once a person comes to know of this, it will become very easy for him to stay away from evil and work towards the hereafter. This book contains a detailed description of these women

¹ (Sahih Bukhari, Sahih Muslim)
based on the verses of the Qur'an, tafsir (explanation of the Qur'an), Ahadith, and stories of the pious.

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

The permissibility of using a weak hadith for describing virtues of actions

The majority of the ahadith in this book are authentic ahadith. However, I have also included weak ahadith because this is a topic related to virtues. The famous Shafi'i scholar, Imam Nawawi says in his introduction to the 'arbain' (40 ahadith) that the scholars have agreed on the permissibility of using weak Ahadith for describing the virtues of actions.

Hafiz ibn Hajar has further fixed three conditions for using weak ahadith. One is that the hadith must not be very weak, i.e. at least one chain of narrators of this hadith must be free from a narrator who is a liar, is accused of lying, or is known for making great mistakes. The second condition is that it should fit under a general principle, which is established and acted upon. Finally, the third condition is that the person acting upon this hadith should not believe it to be established, but he should exercise caution in this regard.

Only those weak ahadith have been included in this book, which meet these conditions. The classification of the ahadith by the eminent scholars of hadith has been included with the hadith in Arabic.

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2 ('Tadrib Ar-Rawi Pg196  Qadim Kutub Khânah, Karachi')
Chapter 1: What is the greatest pleasure of Jannat?

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

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

3 (Sahiḥ Bukhari, Sahiḥ Muslim)

4 (Sahiḥ Muslim)
Chapter 2: The superiority of the pleasures of Jannat

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

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

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

Comparison of this world to the hereafter

Mustawrid narrates that Rasûlullah ﷺ said, "The comparison of the world to the hereafter is like dipping your hand into the ocean and examining how much water you have taken out from it." (SahihMuslim)

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

The pleasures of Jannat are un-imaginable

Abû Hurayrah narrates that Rasûlullah ﷺ said that Allah says, "I have prepared for my pious slaves [in Jannat] those comforts which no eye has seen, no ear has heard, and no human being has ever imagined. Recite if you wish, "No person knows the joy which is hidden from them." (Sahih Bukhari, Sahih Muslim)

From this hadith we can understand that no one can fully comprehend what Allah has kept for us in Jannat. The actual pleasures and bounties of Jannat will be far more enjoyable than what we can imagine them to be.

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5 (Sahîh Muslim)
6 (Sahih Muslim)
7 (32:17)
8 (Sahîh Bukhari, Sahîh Muslim)
Chapter 3: A person's every desire will be fulfilled

Allah ﷺ says,

"And in Jannat will be whatever the inner-soul desires and whatever the eye finds pleasure in, and you will stay there forever." ⁹ Everything in Jannat will be in accordance with a person's desires and wishes.

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

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

Abdur Rahman ibn Sāidah ﷺ narrates that he used to love horses, so he said to Rasūlullāh ﷺ, "O Rasūlullāh, will there be horses in Jannat?" Rasūlullāh ﷺ said, "O Abdur Rahman, if Allah ﷺ enters you into Jannat, you will receive everything you desire and ten times thereof." ¹¹

Note: Hāfīz ibn Hajar ﷺ mentions that the saying of a Sahābi (Companion of the Prophet) who did not take from the narrations of the Jews and the Christians which discusses such a topic which cannot be determined by a person's logic and deduction is equivalent to a hadīth which is directly from Rasūlullāh ﷺ.

⁹ (43:71)

¹⁰ (Sahīh Muslim)

¹¹ (Ibn Abī Dunyā)
will receive a horse made from a ruby which will have two wings. This horse will fly you wherever you desire." 12

Abü Umámah  said, "Definitely, a person from Jannat will desire the drink of Jannat. Then, a glass will appear and fall in his hand. He will drink from this glass, [and after he is finished,] it will return to its original place." 13

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

Ibn Abbás  said, "The extended shade (mentioned in the verse 56:30) is a tree in Jannat. Its trunk will be so long that it will take a fast horse-rider 100 years to travel from one side to the other. The people of Jannat will leave their rooms and go to the shade of the tree to talk to each other. They will talk about the amusements of the world and will desire them. Allāh  will send a wind from Jannat which will shake this tree, causing it to re-create all the amusements of this world." 14

Abū Hurayrah narrates that Rasūlullāh  was speaking while a village was sitting by him. Rasūlullāh  said, "A person in Jannat will ask Allāh permission to farm. Allāh  will say to him, 'Don't you already have whatever you desire?' He will answer, 'Yes, but I love farming.' He will plant his crop, and in a split-second it will grow tall and be ready for harvest. [After it is harvested,] this crop will be as big as mountains. Allāh  will say to him, 'O son of Adam, take this because nothing will satisfy you.'" 15

When Allāh  says, "He does not desire the drink of Jannat", He means that He does not desire it because of the desire of the people of Jannat. Allah knows our desires. 

12 (Tabrānī)
13 (Ibn Abi Dunyā)
14 (Ibn Abi Dunyā)
15 (Sahih Bukhārī)
Ali narrates that Rasullah said, "Indeed, there will be a market-place in Jannat where buying and selling will not take place, but there will be outer appearances of men and women. When a person desires a outer appearance, he will immediately take the form of that appearance [temporarily]."

Chapter 4: Introduction to the maidens of Jannat

The two types of women in Jannat

1. Human woman

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

\[
\text{"We created them as a new creation. And we made them virgins, loving to their husbands, equal in age."}^{17}\]

Allâh will make old women into young women and non-virgins into virgins. No matter how their appearance was in this world, Allâh will make them all beautiful and good-looking in accordance to the beauty of Jannat.\(^{18}\)

What will a woman of this world receive in Jannat?

Mufti Mahmûd was asked that if men will receive hûrs, what will women receive? He replied that the wives of the believers will stay with their own husbands. Women who never married in this world will be given a choice to get married with any (unmarried) man they wish. If they do not like any of them, a special man will be created for them (similar to the hûrs) and Allâh will join both of them in marriage.\(^{19}\) Allâmâh Alusî also mentions in his tafsîr that a person's wife in this

\[\text{(56:35-37)}\]
\[\text{(Safwatut Tafsîr 3/309 -- Darul Qalam, Beirut)}\]
\[\text{(Fatâwa Mahmûdiya 5/298)}\]
world will remain his wife in the hereafter. The love between a Muslim husband and wife is a true love because it will last forever.

Superiority of the human women over the hûrs

 enfrent امرأة رضي الله عنها قالت: "قلت يا رسول الله نساء الدنيا أفضل أم الحور العين قال بل نساء الدنيا أفضل من الحور العين ففضل الظهارة على البطانة قلت يا رسول الله بماذا قال بصلاتهن و صيامهن و عباداتهن أحسن الله و وجوههن النور وأجسادهن الحrir بيض الأوان خضر الأنيب صفر الحلي مجاهرين أمر أمي النذور فذبحهن فذبح النخالات فلا تموت و نحن النعمة فلا ننسى و نحن المقيمات فلا ننسى أياً و أياً النعمة فلا ننسى أياً طوبي لمن كنا له و كان لنا - قال عليه رحمه و سلم اللہ رواه الطبراني في الكبير و الأوسط و في إسنادهما سليمان بن أبي كريمة و هو ضعيف (المجمع 10/418).

Umme Salamah narrates that she said to Rasûlullâh، "O Rasûlullâh， are the women of this world superior or the hûrs?" He replied, "The women of this world will have superiority over the hûrs just as the outer lining of a garment has superiority over the inner lining." Umme Salamah then asked, "O Rasûlullâh， what is the reason for this?" He answered, "Because they performed salah， fasted， and worshipped [Allâh]. Allâh will put light on their faces and silk on their bodies. [The human women] will be fair in complexion and will wear green clothing and yellow jewelry. Their incense-burners will be made of pearls and their combs will be of gold. They will say， 'We are the women who will stay forever and we will never die. We are the women who will always remain in comfort and we will never undergo difficulty. We are the women who will stay and we will never leave. Listen， we are happy women and we will never become sad. Glad tidings to those men for whom we are and who are for us.'"21

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

2. Hûrs

What is a hûr?

The second type of women will be those celestial women specially created for the people of Jannat known as the hûr a'yn. A hûr is a young， beautiful， fair-skinned woman with intensely dark eyes. Another interpretation is that there will be a sharp contrast between the whiteness and darkness of her eyes which is considered to very beautiful. Or it could also mean that her beauty will dumbfound and astonish others. The meaning of a'yn is a woman with big， attractive eyes， which is also considered a sign of beauty.22

What will the hûrs be made of?

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

خلق الحور العين من الزعفران و هذا مروي عن صحابيي و هما ابن عباس و ابن كيس و عن واثبيي و هما أبو سلمة و مجاهد (حادي الأرواح：274)

It is narrated from Ibn Abbâs، Anas، Abû Salamah، and Mūjahîd that the hûrs will be created from saffron. Saffron is an orange-coloured product extracted from a flower and it is used to add colour and flavour to

21 (Tabrânî)
22 (Hâdiyul Arwâh 259 – Darul Kutubul A’raby، Beirut)
food. When the present creation of mankind (which is created from sand) has the best of forms and beauty, then you can imagine the beauty of women created from saffron! 23

There will be no jealousy between co-wives

Another interpretation of the verse "equal in age" is that the women of Jannat will all be equal in age, which will ensure that they get along with one another and make the believer's life peaceful. 24 It is normally the case in this world that co-wives have quarrels and arguments which make the husband's life miserable. However, in Jannat there will not be any jealousy, malice, or hatred between the people. A hadith in Sahih Bukhari and Sahih Muslim mentions that the hearts of the people of Jannat will be one and there will not be any difference between them. Allâh ☪ also says in this regard,

و نزعنا ما في صورهم من غل

"And we will take out all [mutual] hatred from their hearts." 25

This will ensure that all of a person's wives will get along and will never become jealous of one another.

\[ \text{(Hadiyul Arwâh)} \]

\[ \text{(Râhul Mâni 13/220)} \]

\[ \text{(7:43)} \]
Allāmāh Alusi explains that the verse refers to those eggs which human hands have not yet touched, so they are clean from any dirt or dust. In the same way, the hūrs will be clean and free of all impurities. The comparison between the hūrs and eggs is also made because of the yellow-whitish colour of both, which is known to be the most beautiful skin-colour for women. Another explanation for this comparison is that the parts of an egg are known for being perfectly proportioned and conforming to one another. In the same way, all the body parts and features of the hūrs will go perfectly together.30

Allāh says,

"[In beauty] these women are like rubies and small pearls."31

The comparison between the hūrs and rubies is in transparency. A person can see through a ruby and know what is on the other side. In the same way, a person will be able to see through the hūrs because of the cleanliness and delicate nature of their skin and body. Allāh has also compared the hūrs to small pearls because of their softness, whiteness, and pleasant sight.32

The perfume and radiance of the women of Jannat

Anas narrates that Rasūlullāh ﷺ said, "One morning or evening in the path of Allāh is better than the world and all it contains. A hand-span or a whip's length of Jannat is better that the world and all it contains. If one woman of Jannat were to glance towards the earth, she would fill the space between the earth and the sky with light and perfume. The scarf on her head is better than the world and all it contains."33

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

Sai’d bin Amir says that he heard Rasulullah ﷺ saying, "If a woman from Jannat were to look towards the world, she would fill the earth with the smell of musk and [her beauty] would overpower the light of the sun and moon."34

30 (Rūhul Māni 22/89)
31 (55:58)
32 (Safwat At-Tafāsīr 3/301)
33 (Sahih Bukhāri)
34 (Tabrānī, Bazzār)
Ibn Abbâs narrates that we were sitting with Ka‘b one day and he said, “If the hand of one ħûr were to dangle from the sky, the whiteness and the rings of the hand would illuminate the earth just as the sun gives light to the world. What I said was just regarding her hand, so how beautiful will her white face be when it is adorned with a crown, ruby, pearl and emerald?”

The beauty of the crowns

Abu Sai‘d Khudri narrates that Rasûlullah ﷺ said, “A person will recline and relax in Jannat for 70 years, or on 70 cushions before he moves. Then a woman will come and tap him on the shoulder. He will see his face in her cheek as clear as a mirror. (This will be due to the clearness of her face and its brightness). The smallest pearl that she will be wearing will fill the space between the east and west.”

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

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35 (Ibn Abî Dunyâ)
36 (Ahmad, Abû Ya‘âjâ)
37 (Tabrânî)
38 (Sahîh Bukhrâ, Sahîh Muslim)
Abdullah Ibn Masûd narrates that Rasûlullah said, "Every person of Jannat will have two wives from the hurûs. Every wife will have 70 layers of clothes, and the marrow of her leg can be seen through these clothes just as a red drink can be seen in a white glass."  

Outwardly, a person may consider it repulsive and disgusting to see the marrow of the leg of the women of Jannat. However, one narration clarifies this matter and mentions that he will be able to see through her leg because of her beauty; not because of some defect in her. The purpose of mentioning this is to emphasize the softness of the skin, clearness, and the delicateness of the women of Jannat. Another benefit of being able to see through her clothes is that he will be able to enjoy looking at her beautiful clothes and what is underneath at the same time.

The large breasts of the maidens of Jannat

Allâh states,

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

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

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39 (Tabrâni)  
40 (Mirqât 9/576 – Al-Maktabat Al-Haqqaniyat, Multan)  
41 (78:33)  
42 (Hâdiyul Arwâh 267)
The people of Jannat will never grow old and will remain permanently at the age of 33. The wisdom behind this age is that a person is at the height of his physical strength and his body parts are fully developed. Therefore, he/she can experience maximum pleasure from the bounties of Jannat.

Anas narrates that Rasûlullah ﷺ said, "I came to Yusuf ﷲ and he was given half of all beauty."45

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

A’tâ Salamî ﷲ said to Málik bin Dinâr ﷲ, “Definitely, there is a particular hûr in Jannat upon whose beauty the people of Jannat boast and brag. If Allâh ﷻ had not allowed death for the people of Jannat, they would die because of her beauty.”46

Hakim met another person and asked him, “Do you have any desire for the hûrs?” He said, “No.” Hakim then told him, “Desire them, because the light on their faces is from the light of Allâh.” The man fell unconscious and was taken to his home. The narrator of the incident adds that we visited to this person for one month after this incident [to console him during his sickness].47

45 (Sahih Muslim)
46 (Hâdiyul Arwâh pg. 277)
47 (Hâdiyul Arwâh pg. 277)
48 (Hâdiyul Arwâh pg. 277)
49 (55:70)
Chapter 7: A continuous increase in the beauty of Jannat

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

Abū Hurayrah ﷺ said to Said ibn Musayyab, "I ask Allah that he joins me and you in the market of Jannat. . They will be enjoying themselves in Allah's company when suddenly a cloud will come over them and rain upon them a perfume which they will have never smelt before. Then our Lord will say to them, 'Rise to the honour which I have prepared for you and take whatever you desire.' They will find a market surrounded by angels. In this marketplace, there will be what no eye has seen, no ear has heard, and no heart has imagined. They will take whatever they desire without any buying or selling. The people of Jannat will meet each other in this market. A person with a good appearance will come before one who is less beautiful than him – no one will have a bad appearance. The second person will like the clothes and appearance of the first person, and before they finish speaking, his appearance will become better than the first person. This is because it is not appropriate for anyone to be unhappy in Jannat. Then we will return to our houses and our wives will receive us saying, 'Welcome. Definitely, you have come to us adorned with more beauty and perfume than before.'"
away from her, she will seem 70 times more beautiful to him. It will be said to him, 'Look' and he will look. Then it will be said to him, 'Your kingdom is the distance of one hundred years which the eye can see.'

Ibn Mas'ūd[d] says that Umar[d] said, "0 Ka'b, didn't you listen to what Ibn Masu'd said regarding the lowest level of Jannat? [If the lowest level is such], then how will the highest level of Jannat be?" Ka'b[d] answered, "That which no eye has seen and no ear has heard. I have heard that Allâh has created a house and placed in it as many wives, fruits, and drinks as He wished. Then he sealed it shut so no one can see it; not even the angels."[52]
Abdullah Ibn Masūd narrated this hadith to Umar ibn Al-Khattab, "A door of Jannat will be opened for [the last person to enter Jannat], and he will say, 'O my Lord, enter me into this door.' Allah will tell him, 'O My slave, it is possible that if I enter you through this door, you will ask Me for something else.' He will reply, 'I take the oath of Your majesty and grandeur that I will not ask You for anything else if You enter me in this door.' He will enter this door and while he is amazed with what is in this first door, another door will be opened. The contents of the first door will seem trivial to him and he will ask Allah again, 'O my Lord, enter me through this door.' Allah will tell him, 'Didn't you say that you will not ask Me for anything else?' The person will say, 'I take the oath of Your majesty and grandeur that I will not ask You for anything else.' In this way, he will enter four more doors; each time asking to be entered into the new door. Then, he will be greeted by a person who is radiating with light. Upon seeing him, the dweller of Jannat will fall in prostration before him.

The person with light radiating from him will ask the person, 'What is the matter with you?' He will answer, 'Are you not my Lord?' The person radiating with light will say, 'I am just one servant out of your thousand servants who oversee your one thousand palaces.' Between each palace is the distance of one year and he will be able to see the farthest palace just as he can see the closest palace. Then, a door made of green emerald will be opened for him in which there are 70 doors. In each door there will be wives, cushions, and servants. He will then sit with his wife and she will give him a cup [of wine]. She will say to him, 'You have increased in beauty 70 times from the time I gave you this cup.' He will say to her, 'You have also increased in beauty 70 times from the time you gave me this cup.' She will be wearing 70 different pairs of clothes through which the marrow of her leg can be seen."

Chapter 8: The beautiful voices and singing of the maidens of Jannat

Ibn Umar narrates that Rasûlullah said, "Definitely, the wives of the people of Jannat will sing for their husbands with the most beautiful voices that anybody has ever heard. One of their songs will be, 'We are the women with good character and beautiful faces. We are the immortal women; we will never die. We are the women full of security; we will never get scared. We are the women who will always remain forever, we will never leave.'"

53 (Ishaq bin Rahway)
54 (Tabrâni)
Anas narrates that Rasûlullâh ﷺ said, "The hûrs of Jannat will sing, 'We are beautiful women who have been given to honorable husbands.'"\(^{55}\)

Abû Umâmah narrates that Rasûlullâh ﷺ said, “Every slave [of Allah] who enters Jannat will have two hûrs sitting by his feet. They will sing with the most beautiful voices that humans and jinn have ever heard. Their singing will not include musical instruments from shaytân, but it will comprise of hymns of praise and glory for Allah.”\(^{56}\)

Chapter 9: The perfect and most loving wives

A wife who is a perfect match

Allâh says,

"And so it will be, and we will join them with the hûrs."\(^{57}\)

Ibn Qâyîm mentions that the contract of marriage between the believers and the hûrs is not meant in the verse. Rather, the meaning is that Allâh will make the women of Jannat perfect pairs and partners for their husbands just as one shoe is made to be a pair for the other.\(^{58}\)

The hûrs’ eagerness and desire to meet their husbands

Ali narrates, "The angels will greet the dweller of Jannat on the door of Jannat and will say, "Peace be upon you. You have done well, so enter Jannat in which you will reside forever."\(^{59}\) Young boys will also greet

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\(^{55}\) (Tabrânî)

\(^{56}\) (Tabrânî)

\(^{57}\) (44:54)

\(^{58}\) (Hâdiyul Arwâh pg. 260)

\(^{59}\) (39-73)
them who will be like preserved pearls and scattered pearls. They will inform the dweller of Jannat of what Allāh has prepared for him and will go around serving him as friends would tend to each other in this world. One young boy will say to the dweller of Jannat, 'Be happy, because Allāh has prepared for you this-and-this.' Then the boy will go to one wife from amongst the person's wives and tell her that your husband so-and-so has arrived (using the same name which he had in this world). She will be overtaken by joy and will stand on the doorstep saying, 'Did you really see him?'

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

Women who will desire and love only their husbands

Allāh ﷺ says,

و عندهم قصرت الطرف اتراب

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

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

The love and attachment of the hūrs to their husbands

Abū Sa‘īd narrates that Rasūlullāh ﷺ said, "If any woman troubles her husband in the world, his wife from among the hūrs says to her, ‘Don’t bother him, what is wrong with you! He is only a temporary guest by you, and he will soon leave you and come to us.'"
Chapter 10: The number of wives

How many wives will a person have in Jannat?

Abu Hurayrah narrates that Rasûlullah ﷺ said, "The person in the lowest level of Jannat will have seven stories and he will be on the sixth story below the seventh. He will also 300 servants who will bring him 300 plates of food in the morning and evening. The plates will be made of gold and silver, and every plate will have a type of food different from the other. He will enjoy the taste of the last plate just as he enjoyed the first. The servants will also bring him 300 glasses and each glass will have a type of drink not found in the other. He will enjoy the last glass of drink just as he enjoyed the first. He will ask Allâh, 'O My Lord, if you permit me to feed and give drink to all the people of the world, this would not decrease my kingdom in the least bit.' The person of Jannat will also have 72 wives from the hûrs besides his wives from the world, and one of them will have the width of one mile."65

Abdur Rahman bin Sàbit said, "Definitely, a person in Jannat will marry 500 hûrs, 4,000 virgins, and 8,000 previously married women. He will have sexual intercourse with each one for as long as he lived in this world."66

Abû Sai’d narrates that Rasûlulah ﷺ said, "The person who will be in the lowest level of Jannat will have 80,000 servants and 72 wives. A palace made of pearls, emeralds, and rubies will be raised for him whose length and width will be the distance between Al-Jábiyâh (A city in Syria) and Sanà’ (A city in Yemen)."67

65 (Ahmad, Abû Ya’lâ)

66 (Bayhaqî)

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

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

Where will a believer live with all his wives?

Abū Mūsā Ĥ narrates that Rasūllullāh ﷺ said, "Definitely, in Jannat there will be a mansion made from a hollow pearl whose height in the sky is 60 miles (111 kilometers). The believer will have wives in this mansion and he will go to them. These wives will not see each other."

Chapter 11: How to gain more wives in Jannat

Controlling one’s anger

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

Good deeds

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

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68 (Fathul Bārī 6/325 – Darul Ma’rifah, Beirut)
69 (Mirqāt 9/600)
70 (Sahīh Bukhārī, Sahīh Muslim)
71 (Abū Dāwūd, Tirmidhī)
72 (Tafṣīr Razi 15/168 – Darul Fikr, Beirut)
Chapter 12: Intimate Relations in Jannat

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

Allâh ﷺ describes the women of Jannat as,

"Loving in nature and equal in age."73

Some scholars have translated the word u’rub in two ways. One interpretation is that they have intense love for their husbands and the other interpretation is that they are skillful at having sex with their husbands.74

Sexual intercourse only with virgins

Allâh ﷺ says,

"No human or jinn has touched [these women] before. Then which bounty of your Lord will you both [humans and jinns] deny?"75

The reason for these women being virgins is because a person generally derives more pleasure in having sexual intercourse with them. As mentioned above, Allâh ﷺ will also make all the human women into virgins in Jannat. Imam Râzî ﷺ also says in the commentary of this verse that Allâh ﷺ mentions sexual intercourse of the world with indirect words. However, in this verse he has mentioned the sexual intercourse of the hereafter in clear and direct words. The objective of this is to show that sexual intercourse in this world is not free of faults and is not perfect, whereas sexual intercourse in the hereafter will be perfect and free of all faults.76

Abû Hurayrah ﷺ narrates that Rasûlullâh ﷺ was asked, "Will we have sexual intercourse with our wives in Jannat?" He answered, "A person will have sexual intercourse with 100 virgins in one morning."77

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

Abû Hurayrah ﷺ narrates that Rasûlullâh ﷺ was asked, "Will we have sexual intercourse in Jannat?" He answered, "By the oath of that being in whose hands my life is, yes. [Sexual intercourse will be with] hard pushes. When one of us completes the task of intercourse with his wife, she will once again become a virgin and a pure woman."78

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73 (56:39)
74 (Hâdiyul Arwâh pg. 266)
75 (55-74)
76 (Tafsîr Râzî 15/130)
77 (Abû Ya’lâ, Bayhaqi, Tabrânî, Bazâr)
78 (Ibn Hibbân)
Complete satisfaction of sexual desire

عن محمد بن كعب القرطبي عن رجل من الأنصار عن أبي هريرة ﷺ قال:
حدثنا رسول الله ﷺ وهو في طائفة من أصحابه فذكر الحديث يطول إلى أن قال: الذي يعني بالحق ما أنتم في الدنيا بأعرف بزواجهما ومساكينهم من أهل السجن بزواجهما ومساكينهم في جزهم على شررين وسعيون زوجة بما ينشئ الله وثنتين من عمل نبت لحماً فيض على من اشتهى الله لعبادتهما الله في الدنيا يدخل على الأولى منهما في غرفة من ياقوتة على مرير من ذهب مكالل ولؤول عليه سبيعون زوجاً من سندس وستر ثم يضع بين كفوفهما ثم ينظر إلى يده من صدرها من وراء ثيابها وجلدها ولهما ينظر إلى مخ ساقها كما ينظر أحكام إلى الملك في قصة الباقوت كيدها لها مرآة وكبدها له مرآة فيها هو عندها لا يملؤها وثنة ولا زراعة إلا من يفتر ذكرها ولا يشتكى فيها إليها كما انGuidId ملأ قد عرفنا انك لا تمت ولا تتم إلا أنك حتى لا مينة إلا أن لك أزواجاً غيرها فيخرج فيأتيهن واحدة واحدة بعد كلما جاء واحدة قالت والله ما في الجنة شيء أحسن منها ما في الحياة شيء أحب إلى الله الحديث – أورد المنذر رحمه الله ينقل "عن" وقال رواه أبو يعلى والبيهقي في آخر كتابه من رواية إسماعيل بن راقف بن أبي رافق انفرد به عن محمد بن بريد بن أبي زياد عن محمد بن كعب وقَال في آخر الكتاب إسماعيل بن راقف عن أبي رافق نزال الصبرة واه ومشاه بيضهم وقَال الرمذي ضعفه بعض أهل العلم وسمعه محمد بن معاذ البخاري يقول هو قصة مطرود الحديث (الترغيب: 4/534) وقال ابن كثير رحمه الله قال الحافظ بن موسى المدني رحمه الله بعد إعراده له بتمامه هذا الحديث وإن كان في إسناده من تقلبه فيه فعامة ما فيه يرون مفرغ عن أسانيث ثقات النبوية: 141 – دار الكتب العلمية بيروت

Muhammed ibn Ka'b Al-Qurazi ﷺ narrates from a person of the Ansâr (people of Madînâh) that Rasûlullâh ﷺ said, "I take the oath of that Being who sent me with the truth, you are not more acquainted with your wives and houses than the people of Jannât. A person of Jannât will come to 72 wives which Allâh specially created in Jannât (hûrs) and 2 human wives. The human wives will have virtue over the [hûrs] because they worshipped Allâh in the world. He will come to the first of his wives in a room made of rubies. [They will be on a] bed made of gold which is adorned with pearls. This bed will be made of 70 different types of silk. He will place his hand between her two shoulders and he will see his hand through her clothes, skin, and flesh. He will see the marrow of her leg just as a person can see the thread inside a ruby. His inside will be a reflection of her and her inside will be a reflection of him. He will be in this condition; he will not become bored of her and she will not become bored of him. Every time he comes to her, he will find her to be a virgin. His sexual organ will not tire and her sexual organ will also not experience any difficulty. [While he is in this condition], someone will announce, 'We have known that you will not get bored and you will not make her bored. Both the man and woman will not experience ejaculation of sperm. You will have other wives besides her.' He will go to the other wives one by one. Whenever he will go to a wife, she will say to him, 'I swear by Allâh, there is nothing in Jannât more beloved to me than you.'"

79 عن الهيثم الطائي و سليم بن عامر أن النبي ﷺ سأله عن البائع في الجنة فقال: يقبل شهي و ذكر لا يلم و أن الرجل ليتكفي فيها المتكا مدار أربعين سنة لا يتحمل عنه ولا يمل بيني ما أشرته نفسي و ذلت عيني – رواه لحرب بن أبي أسامة و ابن أبي حاتم وقال البوصيري رحمه الله شاهد من حديث أبي سعيد و رواه ابن حبان في صحيحه (النبوية: 141 – دار الكتب العلمية بيروت)

Haytham At-Tai and Salim bin A’mir relate that Rasûlullâh ﷺ was asked regarding sexual intercourse in Jannât. He said, "It will be with a powerful desire and a
penis which does not tire. Definitely, a person will have sex with a woman for 40 years. [During this time] he will not move away and nor will he tire. He will have sexual intercourse as much as his soul will desire and his eyes will find pleasure in." (Harth bin Abi Usāmah, Ibn Abi Hātim) 80

A horse will be brought to them with a saddle and reins. (It will be ready to ride). This horse will not excrete and nor will he urinate. They will ride this horse until they reach the place which Allāh desires. Then, they will come to a cloud which will contain is what no eye has seen and no ear has heard. The people of Jannat will ask this cloud to rain upon them [whatever they desire]. The cloud will continuously rain upon them [whatever they desire] until they receive that which they never imagined. Then, Allāh will send a gentle wind and it will spread mounds of musk on their right and left. They will apply this musk on the foreheads and necks of their horses. They will also apply this musk on their own heads. Each man will keep his hair as long as he desires. This musk will stick to their hair, horses, and the rest of their clothes. They will keep proceeding on their animals until they reach the place which Allāh desires. Then, suddenly a woman will call out to one of them, '0 slave of Allāh, don't you have any desire for us?' He will ask her, 'What are you and who are you?' She will reply, 'I am your wife and beloved.' He will say to her, 'I did not know about you.' She will answer, 'Didn't you know that Allāh said, "No person knows the joy which is hidden from them as a reward for their deeds."' He will say, 'Yes, I swear by my Lord.' Then, it is possible that he becomes preoccupied with her for 40 years [having sexual intercourse]. [During this time], he will not turn his attention elsewhere and will not leave. His only concern will be the pleasure and honour which he is enjoying.

80 Ḥaṭfiz bin Ḥajar )data says that if the Tabi (Person who saw the Sahābah) sometimes does not mention the final narrator of the hadith, but it is known that he only narrates from those narrators who are reliable, then most scholars of hadith along with Imām Ahmed do not pass a judgement regarding this hadith because of the possibility of it being acceptable and un-acceptable. However, such a narration (known as mursal) is accepted un-conditionally according to the scholars of Kūfah, the followers of the Mālikī school of thought, and according to one view of Imām Ahmad.

81 (Ibn Abi Dunyā)
Kathir Ibn Murrah says, "Amongst the 'extra' bounties of Jannat (referring to a verse of the Qur'an which says, "And we have extra by Us [for the people of Jannat]") is a cloud which will come over the inhabitants of Jannat. The cloud will say to them, 'What do you wish that I rain upon you?' Whatever they wish for will be rained upon them." Kathir said, "If Allah gives me the opportunity, I will definitely ask the cloud to rain for me beautiful women."^82^83

**Increased ability for sexual intercourse**

Zayd bin Arqam reports that a Jew came to Rasûlullah and said, "O Abul Qâsim, you claim that

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^82^ (Ibn Abî Dunyâ)

^83^ Hâfiz Suyûtî says that the saying of a Tâbiî (A person who saw the Sahâbah) in such an topic which could not have been determined by a person's logic and deduction is equivalent to a hadîth which is directly from Rasûlullah, except that it will be in a mursal in his right.

^84^ (Tirmidhi, Ahmad, Bazzâr, Nasâî)
Chapter 13: Will there be childbirth in Jannat?

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

The scholars have differed on whether or not there will be childbirth in Jannat. Ibn Kathīr ﷺ says, "Tawūs, Mu‘ājzīn, and Ibrāhīm An-Nakha‘i hold the view that sexual intercourse will take place in Jannat without childbirth and this is correct. There will not be childbirth in Jannat because there will be no need for it. Childbirth is necessary in this world for the continuation of humanity, whereas in Jannat the objective is lasting pleasure. This is why there is no ejaculation of sperm during sexual intercourse in Jannat because it would end the pleasure. However, when the people of Jannat desire children, they will immediately receive children. This is because Allāh ﷻ has said, "They will have in Jannat whatever they desire. In this way Do We reward the people who carry out Our commands and refrain from evil" (16:31)

Chapter 14: A Shahīd (Martyr) and his special virtue with the maidens of Jannat

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

85 (Tirmidhī)

86 (Tirmidhī, Ahmad, Tabrānī)
The hurs eagerness to meet their martyred husbands

Abu Hurayrah narrates that someone mentioned the martyrs by Rasulullah, and he said, "Before the ground can dry from the blood of the martyr, his two wives rush to him as if they are a breast-feeding camel who has found her lost child in an empty and barren land. Each woman will have a pair of clothes in her hand which will be better than the world and all it contains."

This is an example to show that the love and excitement of the hurs for their martyred husbands will be like that of a breast-feeding camel who has found her baby camel. Another interpretation is that the tenderness and compassion of the hurs for their husbands will be like that of the mother-camel who, out of her love for her child - protects it from the sun in a barren land in which there is no shade.

A Shahid will enjoy his wife in his grave.

Mujahid narrates that Yazid bin Shajarah - one of those people whose actions agree with their speech - delivered a khutbah (sermon) and said, "When the people are arranged in rows for Salah and when they are arranged in ranks for combat, the doors of Jannat opened and the doors of hellfire are locked. The hurs beautify themselves and watch the battle. When a person heads towards the enemy, they make dua' (invocation) to Allah to help him. When a person runs away from the enemy, they conceal themselves and watch the battle. The hurs beauty towards the enemy, they make dua' (invocation) to Allah to forgive him and to destroy the enemy. The hurs say to the fighters, 'May our parents be sacrificed for you, don't disgrace us.' The first drop which is spilled of the fighter's blood wipes out all his previous sins. His two wives come down to him and wipe his face. They say to him, 'May I also be sacrificed for you.'"
Anas narrates that a black man came to Rasūlullāh and said, "O Messenger of Allāh, I am a black man with bad body odour and an ugly face. I don't have any wealth. If I fight against these people until I am killed, where will I be? Rasūlullāh said, "In Jannat." So he fought until he was killed. The Prophet came to him and said, "Indeed Allāh has brightened your face, made a good smell emerge from your body, and has increased your wealth." The Prophet said to him or to someone else, "Definitely I saw his wife from the hūrs take off his wool cloak and come between him and his cloak."

Ibn Umar narrates that Rasūlullāh and his Companions once passed by a bedouin's tent on their way to a battle. The bedouin lifted the side of the tent and said, "Who are these people?" Someone told him, "Rasūlullāh and his Companions are on their way to a battle." He then asked, "Are they acquiring wealth?" Someone told him, "Yes. They are acquiring booty and afterwards it is distributed among them." He immediately went to his young camel, tied a rope to its leg, and joined Rasūlullāh and his Companions. He tried to bring his camel close to Rasūlullāh, but the Companions prevented him. Rasūlullāh thereafter said, "Allow the person from Najd to come closer to me, because - by the oath of Allāh - he is from the kings of Jannat." The bedouin then fought the enemy in the battle and was killed. The Prophet was informed about him and came to him. He sat by his head smiling happily, and then he turned away. We said, "O Messenger of Allāh. We saw you smiling happily, and then you turned away." He said, "I was happy because of the great honour of his soul to Allāh, and I turned away because his wife from the hūrs is by him now."
We should try to learn this simple dua' and use it to ask for Jannat. There will be more blessing in this dua' because it narrated from a Sahabi who recited in front of Rasulullah ﷺ.

The importance of working towards Jannat

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

Allah ﷻ says,

"And for this let all those strive who want to strive." 93

Allah ﷻ also says,

91 (Abū Ya‘lā)

92 (Abū Dāwūd)

93 (83:26)
And hasten towards forgiveness from Your Lord, and for a Jannat prepared for the pious, as wide as the heavens and the earth." 

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

**Price of Jannat**

Allāh says,

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

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

**Fulfilling one's desires in Jannat can be achieved only by controlling one's desires in this world**

Allāh says,

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

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94 (3:133)
95 (Hādiyul Arwāḥ 436)
96 (9:111)
97 (69:40)
Ibn Abbâs ﷺ narrates that Rasûlullâh ﷺ said, "The person who falls in love, remains chaste, conceals this [from others], and dies is a shahîd."

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

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

عن ابن عباس رضي الله عنه قال: قال رسول الله ﷺ: من يضمن لي ما بين لحيه و ما بين رجله اضمن له الجنة - رواه البخاري (6474)

99 (Faydhul Qadir 6/78 -- Darul Ma’rifah Beirut)
Anas bin Mâlik ﷺ narrates that Rasûlullâh ﷺ said, "Hellfire has been covered with desires and Jannat has been covered with difficulties." (Bukhârî, Sahîh Muslim)

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

Abû Hurayrah ﷺ narrates that Rasûlullâh ﷺ said, "He who fears will travel during the first portion of the night, and he who travels during the first portion of the night for its inhabitants.' Jibrîl ﷺ came and saw what Allâh ﷺ prepared for the inhabitants of Jannat. He returned to Allâh ﷺ and said, 'By the oath of Your honour, every person who hears about Jannat will enter it.' Allâh ﷺ commanded and Jannat was surrounded by hardships and difficulty. Allâh ﷺ told Jibrîl ﷺ to go to Jannat once again and to examine it. He returned and saw that now Jannat was surrounded by difficulties. He returned to Allâh ﷺ and said, 'By the oath of Your honour, I fear than no one will enter into Jannat now.' Allâh ﷺ then said to him, 'Go to Jahannam and see what I have prepared for its inhabitants.' Jibrîl ﷺ came to Jahannam and saw what Allâh ﷺ had prepared for its inhabitants. He saw that parts of Jahannam were riding on each other. He returned to Allâh ﷺ and said, 'By the oath of Your honour, every person who hears about Jahannam will avoid entering it.' Allâh ﷺ commanded and Jahannam was surrounded by desires. Jibrîl ﷺ returned to Jahannam and said, 'By the oath of Your honour, I fear that everyone will enter into Jahannam.'

Abû Hurayrah ﷺ narrates that Rasûlullâh ﷺ said, "When Allâh ﷺ created Jannat and Jahannam (hellfire), He sent Jibrîl ﷺ to Jannat and said, 'See what I have prepared
will reach his destination. Listen, Allâh's merchandise is expensive. Allâh's merchandise is Jannat."\textsuperscript{101}

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

The purpose of hearing about Jannat is to turn one's attention to the hereafter. Usâmah narrates that Rasûlullah \( 	ext{N } \) said, "Listen, is there anyone preparing for Jannat? [You should all prepare for Jannat] because no one can imagine what Jannat will be like. I take the oath of the Lord of the Ka'bah, Jannat is a light which shines. In Jannat, there are fragrant plants which sway in the breeze, lofty mansions, long rivers, abundant ripe fruit, beautiful wives, and many clothes. [The dweller of Jannat will be in] an eternal place where there will be happiness and brightness. [He will live in] high, safe, and beautiful rooms." The Companions then said, "We will work towards Jannat." Rasûlullah \( 	ext{N } \) then said, "Say [that you will do so] if Allâh wills."\textsuperscript{102}

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

May Allâh \( 	ext{N } \) grant us the ability to strive for His pleasure in this world and grant us a death with imân.

May Allâh \( 	ext{N } \) grant every Muslim the highest level of Jannat. Al tadhâb. May Allâh \( 	ext{N } \) grant us the greatest bounties of Jannat; His pleasure and the sight of His being. May Allâh \( 	ext{N } \) guide the Muslim youth to understand the reality of this world and the reality of the hereafter. Amin.

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

Rasûlullah \( 	ext{N } \) said, "If one woman of Jannat were to glance towards the earth, she would fill the space between the earth and the sky with light and perfume. The scarf on her head is better than the world and all it contains." (Sahîh Bukhâri)

\textsuperscript{101} (Tirmidhî)

\textsuperscript{102} (Ibn Mâjah)
If just the scarf on the head of one woman of Jannat is better than the world and all it contains, then how valuable is the woman herself? It becomes easier to sacrifice the desires in view of these great rewards of the Hereafter. Besides the promise of these eternal rewards of the Hereafter, there is little that can control the desires of man, especially the desires of the youth.

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

There is not much authentic literature on this specific topic, and hence this book fulfills this requirement in a captivating way. I would recommend every youngster to acquire a copy of this book, to read it, and ponder over its contents.