

Heaven in the Koran

By

Dr. Mohsen El-Guindy

Introduction

Paradise is the tremendous reward which Allah has prepared for His righteous servants. It is 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.

Allah said in a hadith qudsi:

"I have prepared for My righteous slaves that which no eye has seen, no ear has heard and has never crossed the mind of any human being".

The Prophet then said, "Recite, if you wish: "No person knows what is kept hidden for them of joy as a reward for what they used to do". (Al-Sajdah, 17)

The joys of Paradise are far greater than the pleasures of this world, which pale into insignificance in comparison. al-Bukhaari reports from Sahl ibn Sa'd as-Sa'idee that the Messenger of Allah said: "A space the size of a whip in Paradise is better than this world and all that is in it". (Fath al-Baari, 6/319, an-Nawawi's commentary on Muslim 17/166).

As we read in the Koran:

"...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,13)

When the god-fearing reaches the gates of Paradise, its gates will be opened for them, and they will be welcomed by noble angels congratulating them on their safe arrival:

"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 you done! Enter here, to dwell therein" (Az-Zummar,73)

After the Believers have passed over as-Siraat (the bridge over Hell),

they will be kept on a bridge between Paradise and Hell, where they will be purified by means of their settling any wrongs that existed between any of them in this world. Then when they enter paradise they will be pure and clean, none of them bearing any ill-will towards another or demanding anything of another.

Al-Bukhaari reported from Abu Sa'eed al-Khudri that the Messenger of Allah (saw) said:

"The believers will be saved from the Fire then they will be kept on a bridge between Paradise and Hell. They will settle their accounts with one another for any wrongs that existed between them in this world, until they are purified and cleansed, and will be permitted to enter Paradise. By the One in Whose hand is the soul of Muhammad, each of them will know his dwelling in Paradise better than he knew his dwelling in this world". (Sahih al-Bukhaari, Kitaab ar-Riqaq, Baab al-Qisas Yawm al-Qiyamah, Fath al-Baari, 11/395)

The Koran mentions that those who will attain Paradise are the god-fearing, and not just a man embracing the religion of Islam.

But the god fearing shall be amidst gardens and fountains (Al-Hijr, 45).

So who are the god-fearing and how do we become one of them?

Allah says:

"They believe in Allah and in the Last Day, bidding to honor, and forbidding dishonor, vying one with the other in good works; those are the righteous (Al-Imran, 114).

Allah goes on to say, "Allah has bought from the believers their selves and their possessions against the gift of Paradise; they fight in the way of Allah; they kill and are killed; that is a promise binding upon Allah in the Torah, and the Gospel, and the Koran, and who fulfils his covenant truer than Allah? So rejoice in the bargain you have made with Him; that is the mighty triumph (At-Tawba, 111).

Being among this illustrious group of people who will live in Paradise is not something easily attained.

Allah says;

"Or did you suppose you should enter Paradise without there has come upon you the like of those who passed away before you? They were afflicted by misery and hardship and were so convulsed, that the Messenger and those who believed with him said, 'When comes Allah's help?' Ah, but surely Allah's help is nigh (Al-Baqarah, 214).

It is evident therefore that the people of Paradise are the God-conscious, and the God-fearing. Not everyone, who says, Lord, Lord, will enter the Kingdom of Heaven, just as not everyone who professes the Shahadah, will enter Paradise.

Only those who believe in Allah as the sole Creator of the universe and worship Him alone without associating with Him any partners, and 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 His Lord, in every aspect of his life, and turns to Him in true submission, will have purchased for himself safety and security in Paradise.

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 your fancies, nor the fancies of the people of the Book. Whosoever does evil shall be recompensed for it, and will not find for him, apart from Allah, a friend or helper (Al-Nisa', 123).

So entering Paradise requires that we live as believers and die as Muslims. That takes knowledge, dedication and determination to see it through to its completion. The first step is belief in Allah and His Messenger, this means directing all acts of worship to none but Allah, whether it be wearing talismans, supplicating to others than Allah or simply showing off. The next step is obeying Allah and His Messenger, avoiding innovations, and carrying out all compulsory acts of worship that He has prescribed. Once we are steadfast and regular in what we must do, we can then proceed to the next level of belief and worship, by doing the things that we have been ordered to do.

We Should 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; avoid listening to lies, gossip, music, slander, or blasphemy; protect our tongues by saying always what is correct and true, and keeping it moist with the remembrance of Allah, and keeping away from backbiting and other evil speech; protect our stomachs by eating lawful food; we should beware of eating usury, carrion, and swine or drinking intoxicants or taking drugs; protect our hands from taking what does not belong to us, or from doing harm to another Muslim; protect our legs from taking us to evil and corruption; 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 breaching or breaking a contract or pledge knowingly; we should not breach our agreements, testify to falsehood or break our trusts; we must protect our families and children by keeping them away from the things that may be harmful and that may corrupt their minds and their souls.

The Prophet of Islam said:

"Paradise is surrounded by hardship and the Hellfire is surround by wishes and desires,"

[Sahih al-Jami]

So, belief and righteous deeds are two of the best routes to 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, 82).

The Prophet said, "The most common thing which leads people to Paradise is god-fearing and good conduct, and the most common thing which leads people to the Hell Fire is the mouth and the private parts." (at-Tirmidhi).

Obedience of Allah and His Messenger is a sure way to Paradise. Allah says in the Koran:

"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,17).

Allah's Messenger said, "All of my followers will enter Paradise except those who refuse." It was asked, "O Messenger of Allah, who would refuse?" He said, "He who obeys me enters Paradise and he who disobeys me has refused." (Sahih al-Bukhari).

Also, the inmates of Paradise are those who fight in the Path of Allah with their possessions and selves.

Allah says:

"O believers, shall I direct you to a commerce that shall deliver you from a painful chastisement? You shall believe in Allah and His Messenger, and struggle in the way of Allah with your possessions and your selves. That is better for you, did you but know.

He will forgive you your sins and admit you into gardens underneath which rivers flow, and to dwelling places goodly in Gardens of Eden; that is the mighty triumph (As-Saff 10-12).

Repentance erases what came before it. The Prophet, said, "The one who repents form sin is like the one who never sinned." (Sahih Al-Jami)

And Allah says, "Save him who repents, and believes, and does a righteous deed; - those they shall enter Paradise, and they shall not be wronged anything."(Maryam, 60).

So, even though we may feel that we are at the bottom of the pile, the Prophet gives us hope. He said, "Moses asked his Lord, 'Who amongst the inhabitants of Paradise will be the lowest in rank?' Allah said, 'He is a man who will come after the people have entered Paradise and it will be said to him: 'Enter Paradise.' He will say, 'How my Lord? Indeed, the people have settled in their apartments and taken their shares.' It will be asked of him, 'Would you be pleased if there was a kingdom for you like the kingdoms of the earth?' He will say, 'I would be pleased, my Lord.' Allah will say, 'And for you is the like of that, and the like of it, and the like of it.' He will say at the fifth time, 'I am pleased, my Lord.' He will say, 'This is for you and ten

times like it, and for you is what you desire for yourself and what is pleasurable to your eye.' He will say, "I am pleased my Lord." (Muslim).

This is what Allah has for the least among us. But despite all the blessings and provisions we will have in Paradise, Allah still has in store for the believers the greatest honor awaiting them.

Suhaib ibn Sinan narrated that the Prophet, said, "When the inmates of Paradise enter Paradise and the inmates of Hellfire enter Hell, the announcer will say, 'O people of Paradise, verily you have a promise with Allah and He wishes to fulfill His promise to you.' They will ask, 'What is His promise? Has He not made our balances heavy (with good deeds), whitened our faces, admitted us into Paradise, and delivered us from the Hellfire?' Then the screen will be removed and they will look towards Allah. By Allah He will not give them a thing more beloved to them and more comforting to their eyes, than the gaze of Himself." (Sahih al-Jami).

So let us keep our eyes on the prize, and strive hard for it, for Allah says”

"But those who struggle in Our cause, surely We shall guide them in our ways; and Allah is with the good-doers (Al-Ankabut, 69).

Heaven in the Koran

The believers in the Oneness of Allah (Islamic monotheism) and follow His path of rectitude shall be welcomed into gardens of surpassing beauty in the heaven of all bliss. They will be seated on thrones studded with gold and adorned with pearls. They are served by handsome attendants whose beauty in conjunction with dignity is eternal, attendants going round carrying vessels and goblets to serve a drink which issued from a jet streaming from the springs of heaven. A drink which gives a feeling of bliss and causes neither headache nor does it intoxicate the brain. And they are served the fruits of their choice, and with the flesh of the fowls which they desire. They will be accompanied by wide-eyed houris as the likeness of hidden pearls. No evil talk will they hear therein, nor any sinful speech.

When the Terror descends (Day of Judgment) And none denies its descending

Abasing (those who will enter Hell), exalting (those who will enter
paradise)
When the earth shall be rocked
And the mountains crumbled
And become a dust scattered
And you shall be three bands
Companions of the Right, O Companions of the Right
Companions of the Left, O Companions of the Left
And the Out strippers: the Out strippers (those foremost in Islamic
faith of monotheism and in performing good deeds according to Islamic
law)
These will be the nearest to Allah
In the Gardens of Delight (Paradise)
A throng of the ancients
And how few of the later folk
(They will be) on thrones woven with gold and precious stones
Reclining upon them, face to face
Immortal boys going round about them (serving)
With goblets, and ewers, and a cup from a spring
Wherefrom they will get neither any aching of the head, nor any
intoxication
And such fruits as they shall choose
And such flesh of fowl as they desire
And wide-eyed houris (as wives for the pious)
As the likeness of hidden pearls
A recompense for that they labored
Therein they shall hear no idle talk, nor any sinful speech
But only the saying ' Peace, Peace'
The Companions of the Right, O Companions of the Right
(They will be among) hornless lot-trees
And spreading shade and outpoured water
And fruits abounding
Whose supply is not cut off (by change of season) nor are they out of
reach
And on couches raised high
Perfectly We formed them (maidens), perfect
And made them virgins
Chastely amorous (loving their husbands only)
Like of age
For the Companions of the Right

A throng of the ancients

And a throng of the later folk (Al-Wâqi'ah 1-40).

Excluded from punishment in Hell shall be those who were faithful to Allah and sincerely conformed to His system of faith and worship. Such like-persons shall be gifted with what Allah has mercifully reserved for them of grace and delights. They will be treated with honor in the beatitude of heaven in the gardens of supreme blessedness and happiness, seated on thrones of dignity facing each other, attended upon and served with a drink in the cup of joy procured from a spring flowing like a fountain, clear white procuring alacrity to those who drink it, free from intoxicants, and not exhaustive to the faculties of the brain, accompanied with beautiful wives of modest gaze and gleaming eyes radiating splendor, beauties who look as though they were clear pure white eggs which afford keen pleasure to the eye, guarded under the shadow of a gracious wing.

Except for Allah's sincere servants

For them awaits a known provision

Fruits; and they shall be honored

In the Gardens of delight (Paradise)

Facing one another on thrones

A cup from a spring being passed round to them

White, delicious to the drinkers

Wherein no sickness is, neither intoxication

And with them wide-eyed maidens (wives) restraining their glances

(Delicate and pure) as if they were (hidden) eggs (well) preserved (As-Sâffât 40-49).

In Paradise there are four kinds of drinks and all kind of fruits; and the summing up of all spiritual delights. The four kinds of drinks are: (1) delicious, cool. Pure water, not like earthly water, for it never suffers corruption; (2) milk which never turns sour, whose taste is like that of fresh warm milk drawn from the udder; (3): wine, not like any wine on earth, for it leaves no headaches behind, and causes no intoxication, but is ever a joy to drink; and (4) honey, pure and clear, with no admixture of wax or any foreign substance. These drinks will cool the spirit, feed the heart, warm the affections, and sweeten life.

This is the similitude of Paradise which the god fearing have been promised: therein are rivers of water unstaling (incorruptible), rivers of

milk unchanging in flavor, and rivers of wine – a delight to the drinkers, rivers too of honey purified; and therein for them is every fruit, and forgiveness from their Lord.

Are they as he who dwells forever in the Fire, and be given to drink boiling water, that tears their bowels asunder? (Muhammad, 15).

The Koran mentioned four Gardens in Heaven; two for those nearest to Allah, and two for the Companions of the Right Hand. The duality is to express variety. There will be no dullness of uniformity as our mind may conceive, there will be freshness in change, but it will be from Bliss to Bliss, and there will be unity (8).

For those who are god fearing will be two gardens adorned with variegated branchery springing out of beautiful trees, emitting the breath of attractive flowers; emblazoned with two fountain-heads from which streams continuous dew of Allah's grace and blessing.

The two gardens are rich of fruits of all varieties in two different forms that age cannot wither nor stale their infinite freshness and delicacy. The dwellers of the two gardens will be resting at ease and in peace, resting their arms and leaning their backs against furnishings lined and ornamented with brocade, and enjoying the fruits that are hanging from branches that spring up and down in both gardens to be always within easy reach.

Therein are beautiful women with unconcealed beauties and modest gleaming eyes radiating splendor; virgins whom no man or jinn has ever touched. Their beauty represents the rare and valuable precious stones of ruby and those of coral.

And beneath the two gardens, which belong to those who are nearest to Allah, are another two gardens, which belong to those who have earned their position on the right; gardens with greenery deep in shade, emblazoned with two fountains containing flowing springs, yielding varieties of delightful fruits, date-palms, and pomegranates. Within, there are beautiful chaste women with eyes radiating splendor restrained to those whom they accompany, and abiding in pearly tents canopied with ornamented dome-shaped tapestry brocaded with gold; virgins in a state of inviolate chastity, resting at ease and in peace cushioned up in thrones, fitted with upholstery of green silk in chambers exquisitely carpeted with artistically executed designs.

But for him who fears the standing before His Lord, there will be two gardens.

Then which of your Lord's bounties will you deny?

Abounding in branches.

Then which of your Lord's bounties will you deny?

Therein two fountains of running water.

Then which of your Lord's bounties will you deny?

Therein of every fruit two kinds.

Then which of your Lord bounties will you deny?

Reclining upon couches lined with brocade, the fruits of the gardens nigh to gather.

Then which of your Lord's bounties will you deny?

Therein maidens restraining their glances, untouched before them by any man or jinn.

Then which of your Lord's bounties will you deny?

Lovely as rubies, beautiful as coral.

Then which of your Lord's bounties will you deny?

Shall the recompense of goodness be other than goodness?

Then which of your Lord's bounties will you deny?

And besides these two, there are two other gardens.

Then which of your Lord's bounties will you deny?

Green, green pastures.

Then which of your Lord's bounties will you deny?

Therein two fountains of gushing water.

Then which of your Lord's bounties will you deny?

Therein fruits, and palm trees, and pomegranates.

Then which of your Lord's bounties will you deny?

Therein maidens good and comely.

Then which of your Lord's bounties will you deny?

Houris, cloistered in cool pavilions.

Then which of your Lord's bounties will you deny?

Untouched before them by any man or jinn.

Then which of your Lord's bounties will you deny?

Reclining upon green cushions and lovely druggets.

Then which of your Lord's bounties will you deny?

Blessed be the Name of your Lord, majestic, splendid

(Ar-Rahman 46-78).

In the Koran Heaven is figured by all the pictures of ease and comfort: Gardens; perpetual springs of crystal clear water; the finest ornaments; the most beautiful clothes to wear; green is the color mentioned, because it is the most refreshing to the eye, and fits in well with the Garden; the wearer takes the choice of fine silk or heavy brocade; and for the rest and comfort, high couches of dignity on which the blessed ones reclined.

Surely those who believe, and do deeds of righteousness, surely We have not to waste the wage of him who does good works.

Those – theirs shall be gardens of Eden, underneath which rivers flow; therein they shall be adorned with bracelets of gold, and they shall be robed in green garments of silk and brocade, therein reclining upon couches – O, how excellent a reward! And O, how fair a resting place! (Al-kahf, 31).

Allah shall surely admit those who believe and do righteous deeds into gardens underneath which rivers flow; therein they shall be adorned with bracelets of gold and with pearls, and their apparel there shall be of silk.

And they shall be guided into goodly speech, and they shall be guided unto the path of the All-Laudable (Al-Hajj 23, 24).

Gardens of Eden they shall enter; therein they shall be adorned with bracelets of gold and with pearls, and their apparel there shall be silk (Fâtir, 33).

When people of heaven will see all this comfort and blessedness they will say:

And they shall say, 'Praise belongs to Allah who has put away all sorrow from us. Surely our Lord is All-Forgiving, All -Thankful.

Who of His bounty has made us to dwell in the abode of everlasting life wherein no weariness assails us neither fatigue (Fâtir 34, 35).

The righteous shall enjoy a drink with the distinctive fragrance of Kafûr (camphor), streaming from a source reserved especially for those who sincerely served Allah, and for their patience, there await them the abode in bliss and the exquisite silken attire. Reclining on thrones, they do not suffer the heat of the sun nor experience the bitter thrust of the cold, only the divine warmth to which they aspire. Enjoying themselves under delightful

foliage afforded by trees whose fruitage excellently adorn, and the shades of the Garden will come low over them, and the bunches of fruit thereof will hang low within their reach, and amongst them will be passed round vessels of silver and cups of crystal. Vessels of translucent silver, like the glorious sun's transparent beams, whose extent has been prescribed to satisfy human needs, and they are served with drinks flavored with Zanjabil (Ginger) of paradisiacal quality and splendor, which streams from a fountain named Salsabeel (Nectar), a name descriptive of its feature of beauty, solemnity, and the grandeur of its course and its flux; features which cause the colors and the flow to blend in a music of tranquility. They are attended by perpetually young attendants – beauty personified. They have combination of qualities which afford keen pleasure to the sense of sight, they look like sweet gentle radiance blazoned with fine rows of precious pearls. And if you were to take a look, what will you see there but bliss and splendor, realm of magnificence and ecstasy and the loving kindness of Allah, and mercies so tender, brilliant figures dressed in green fine silk ornamented with brocade and wrists adorned with silver bracelets, and blessed be they with Allah's pure and divine drink which cleanses their hearts and their souls (85).

To honor them they shall be told: 'Verily, this is a reward for you, and your endeavor has been accepted with gratitude.'

**Surely the pious shall drink of a cup whose mixture is camphor.
A fountain whereat drink the servants of Allah, making it to gush
plenteously (Al-Insān 5, 6).**

**And recompensed them for their patience with a Garden, and silk.
Therein they shall recline upon couches; therein they shall see neither
sun nor bitter cold.
Near them shall be its shades, and its clusters hung meekly down.
And there shall be passed around them vessels of silver, and goblets of
crystal.
Crystal of silver that they have measured very exactly.
And therein they shall be given to drink a cup whose mixture is ginger.
Therein a fountain whose name is called Salsabil.
Immortal youths shall go about them; when thou seest them, thou
supposest them scattered pearls.
And when thou lookest, then thou seest bliss and a great kingdom.**

Upon them shall be green garments of silk and brocade; they are adorned with bracelets of silver, and their Lord shall give them to drink a pure draught.

'Behold, this is a recompense for you, and your striving is thanked (Al-Insân 12-22).

The pious will be in place of security (Paradise), amid beautiful gardens and dazzling springs, dressed up in silk gowns and ornamented brocade, facing each other. Thus shall it be, and thus shall Allah join them in wedlock to beauty with attractive wide eyes. Whatever fruit they ask for or they portray in their minds shall be given with surety. They shall suffer no death other than the first death which they had encountered at their life's end, and Allah will protect them against the penalty of the blazing Fire.

Surely the god fearing shall be in a station secure.

Among gardens and fountains.

Robed in silk brocade, set face to face.

Even so; and We shall espouse them to wide-eyed houris.

Therein calling for every fruit, secure.

They shall not taste therein of death, save the first death.

And He shall guard them against the chastisement of Hell.

A bounty from thy Lord; that is the mighty triumph (Al-Dukhân 51-57).

For the righteous the supreme achievement is to enjoy the grace of Allah in Paradise. There awaits them orchards and vineyards, and companions of like age, virgins reflecting purity, beauty, sympathy and grace; and a cup full of delightful drink, clear and pure; no vanity shall they hear therein nor is it the place of falsehood or discord, a recompense from Allah, the Creator of the heavens and the earth and all in between.

Surely for the god-fearing, there will be success.

Gardens and vineyards.

And young mature maidens of equal age.

And a cup overflowing.

Therein they shall hear no idle talk, nor cry lies.

A reward from your Lord, a gift, a reckoning.

(From) the Lord of the heavens and the earth and all in between, the All-Merciful of whom they have no power to speak (on the Day of Resurrection except by His leave) (Al-Naba' 31-37).

The virtuous shall be in the beatitude of the heavenly bliss gracefully seated, looking at Allah's light and glory. You recognize in their faces the beaming brightness of bliss. They are served from sealed nectarian containers with drinks most inviting. Drinks that end with musky flavor, delicious and righting, and are blended with ingredients taken from a watery source Tasneem of quality supreme, whereof drink those nearest to Allah.

Surely the pious shall be in bliss.

Upon couches gazing.

Thou knowest in their faces the radiancy of bliss.

As they are given to drink of a wine sealed.

Whose seal is musk.

So after that let the strivers strive.

And whose mixture is Tasnim.

A fountain at which do drink those nearest to Allah (Al-Mutaffifin (22-28)).

The pious shall take abode in gardens of bliss and surpassing beauty, and enter into the grace of Allah, their Creator rejoicing beyond a common joy, exhilarating with what Allah has conferred on them and jubilant that He has saved them from torture in the pit of Hell. And they will be told: 'Eat and drink and enjoy all that affords pleasure in return for the deeds you had done in earthly life with wisdom and piety.' They will be reclining upon couches ranked in rows, and Allah will wed them to beauty whose eyes radiate splendor that no one could have conceived in life.

And those who believe and whose families follow them in faith, even thus their deeds be of a lesser caliber, Allah will provide them with delicious fruits and tasteful meat of their choice and they will be fitted with whatever they desire. They will be served with a drink which gives a rapturous feeling of bliss, and never does it induce them to discourse matters of little value or insignificance, nor do they hear ill tongues or what is morally evil. Round about them will serve devoted youths handsome as pearls.

Surely the god-fearing shall be in gardens and bliss.

Rejoicing in that their Lord has given them; and their Lord shall guard them against the chastisement of Hell.

'Eat and drink, with wholesome appetite, for that you were working.'

Reclining upon couches ranged in rows; and We shall espouse them to wide-eyed houris.

And those who believed, and their seed followed them in belief, We shall join their seed with them, and We shall not defraud them of aught of their work; every man shall be pledged for what he earned.

And We shall succor them with fruits and flesh such as they desire.

While they pass therein a cup one to another wherein no idle talk, no cause of sin.

And there go round them youths, their own, as if they were hidden pearls (At-Tûr 17-20).

The Prophet said about the ranks of people in Paradise:

" Paradise is not without its hierarchy, with rather exclusive quarters for the apostles. The inhabitants about the lower regions of Paradise will look to the upper apartment of Paradise as you see the planets in the sky."

Abu Sa'eed Al-Khudri narrated that the Messenger of Allah said, **"The people of Paradise will look at the dwellers of lofty mansions (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 of the horizon. This is because of their superiority over one another (in reward)."** One of the people asked, "O Allah's Messenger, are these lofty mansions for the Prophets which no one else can reach?"

The Prophet replied, **"No! By Allah, in whose hand is my life, these are for men who believe in Allah and also believe in the Messenger."** (Bukhari and Muslim).

Abu Mussa al-Ash'ari narrated that the Prophet said, **"Verily for the believers in Paradise, are tents made of a single hollow pearl. The length of which would be sixty miles long from all sides, their wives being therein. The believer will go around them (visit them) and they (the wives) will not be able to see each other."**(Sahih al-Jami).

Abu Huraira said that the Messenger of Allah said, **"There is not a tree in Paradise, except that its trunk is made of gold."** (Sahih al-Jami).

Anas bin Malik narrated that the Prophet said, **"Verily in Paradise there is a market in which the inhabitants of Paradise will come to every Friday. The North wind will blow and scatter fragrances on their faces and on**

their clothes. This will add to their beauty and their attractiveness. They will then go back to their families after having an added luster to their beauty and their attractiveness. Their families will say to them, 'By Allah you have been increased in beauty and loveliness after leaving us,' and they will say, By Allah you too have increased in beauty and attractiveness after us.'" (Muslim).

Anas ibn Malik narrated, "When the Prophet was made to ascend to the heavens, He said (after his return), **"I came upon a river (in Paradise) the banks of which were made of tents of hollow pearls. I asked Gabriel, 'What is this (river)?' He said, 'This is Kawthar which Allah has given to you.'"**

Kawthar literally means 'good in abundance'; it is the abundant bounty which Allah bestowed on the Prophet. This includes a river in heaven of this name which Allah has promised the Prophet.

Allah says in the Koran:

We have granted you the Kawthar; so pray unto thy Lord and sacrifice. Surely he that hates thee, he is the one cut off (Al-Kawthar 1-3).

The Prophet also said:

"The ranking in Paradise will follow the ranking on earth. The first group of my Ummah (nation) 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...then after them others in ranks."

