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Who is More in Jannah – Men or Women?

Now we get to the million dollar question: Who populates the majority of Jannah – men or women? Abu Hurayrah heard a conversation between the sahabah. Some of the men who were present were boasting that men are more than women in Jannah. Muhammad reported that some man stated with a sense of pride and some disgust whether they would be more men in Paradise or more women. Upon that, Abu Hurayrah reported that the Prophet sallallahu ‘alayhi wa sallam said, “The members of the first group to get into Jannah would have their faces as bright as the full moon at night. And the next group would have their faces as bright as a shining star. And every person among them will have two wives, and the marrow of their shanks would glimmer beneath their flesh. And there would be none amongst them that would be without a wife.” Abu Hurayrah was using this hadith to refute what they were saying: that men are more than women in Jannah. Abu Hurayrah was saying no because every man will be married to two wives, and every man will be married – therefore, women are double the number of men in Jannah. This was the response of Abu Hurayrah. This is good news for the sisters.

However, for the sisters there is a slight bad news – we don’t know if these two wives are from hoor al ‘ayn or if they are from the women of the dunya. Since the Prophet sallallahu ‘alayhi wa sallam said in a hadith in sound hadith of Bukhaari and Muslim that the majority of the people in hell are women. “I’ve seen that the minority of the population of Jannah are women.”

Children – Jannah or Naar?

Now what will happen to children? Will they be in Jannah or Naar? Let’s categorize them into children of the believers and children of the non believers at a young age. What we mean by “young age” is before the age of puberty.

Children of the Believers

AnNawawi says that it is the consensus of the scholars that the children of the believers that die before the age of takleef (the age of responsibility) that they will be in Jannah. Allah says in the Qur’an: “And those who believed and whose descendants followed them in faith, We shall join them with their descendants and We will not deprive them of anything of their deeds. Every person for what he earned is retained.”

[In regards to the parents of these children -] AlBukhaari narrates, RasulAllah sallallahu ‘alayhi wa sallam said that a Muslim who lost three children before puberty will be granted Paradise due to His Mercy. So the children of the believers are going to Jannah. The father is going to Jannah.

What about the mother? AlBukhaari narrates, the women requested of the Prophet sallallahu ‘alayhi wa sallam to give them a day. They came to the Prophet sallallahu ‘alayhi wa sallam and said, “The men have taken you away from us.” RasulAllah sallallahu ‘alayhi wa sallam said, “Then I will devote a day for you (exclusively).” And he would go and give a reminder to the women on a weekly basis. During one of those sessions, RasulAllah sallallahu ‘alayhi wa sallam

said, A woman whose three children die, those children will be a screen for her from Hell. If three children die and a sister has patience and accepts that, then they will save her from Hell. A woman who heard that said, “What if two died?” RasulAllah sallallahu ‘alayhi wa sallam said, “Even if two died.” Abu Hurayrah commented that those two children should be below the age of puberty.

We say in general that the children of the believers will go to Jannah, but we cannot guarantee – pinpoint and say – that this person is going to Jannah. Why do we say this? Because ‘Aa’isha reported that a child died and I said, “There is happiness for this child who is a bird from amongst the birds of Paradise.” RasulAllah sallallahu ‘alayhi wa sallam said, “Don’t you know that Allah created Paradise and He created Hell and He created the dwellers of Paradise and the denizens for Hell?” In another words, the Prophet sallallahu ‘alayhi wa sallam didn’t like what she said, by saying that that particular child was going to Jannah.

Ibn Taymiyyah explains this and says – the Arabic narration wasn’t translated.

Children of the non-believers

What about the children of al-mushrikeen? In Bukhaari, RasulAllah sallallahu ‘alayhi wa sallam was asked about the children of the non Muslims. RasulAllah sallallahu ‘alayhi wa sallam said that when Allah created them, He knew what they would do. So RasulAllah sallallahu ‘alayhi wa sallam left it open. We don’t judge what will happen to them.

Ibn Hajar commented on this hadith and said, There was another hadith narrated by Abu Ya’la, that RasulAllah sallallahu ‘alayhi wa sallam asked Allah to grant him all of the children of mankind – Muslim and non-Muslim. He is making shafa’aa` (intercession) for them. RasulAllah sallallahu ‘alayhi wa sallam said that Allah granted me that. This hadith is Hasan, not Sahih. We can use it as evidence, but it is not as strong as the previous.

There is a third hadith, which is narrated by Abu Na’eem and Abu Ya’la, in which the Prophet sallallahu ‘alayhi wa sallam says that the children of the non-Muslims are servants for the people of Jannah. So they will be in Jannah, but as servants. The scholars say that this hadith is Sahih.

How do the scholars combine all of these hadith? Some scholars say that all of the children – Muslim or non-Muslim – are going to Jannah. This is the opinion of Al-Jowzee, An-Nawawi and AlQurtubi.

AlQurtubi says that the Prophet’s knowledge on this grew over time. In the beginning, the Prophet sallallahu ‘alayhi wa sallam said that they are going to be with their fathers in Hell. Later on, RasulAllah sallallahu ‘alayhi wa sallam said that we should not judge what will happen to them. After that, RasulAllah sallallahu ‘alayhi wa sallam said that they are granted forgiveness and they will be granted Jannah. AlQurtubi said that that is why there is conflicting evidence on this.

The other opinion is that we don’t judge about them. Allah will test them on the Day of Judgment. We mentioned earlier about how Allah will test the insane, the blind and the deaf. This is the opinion of Abu Hasan AlAsh’ari. Abu Hasan considers this to be the official position of Ahl us-Sunnah. Ibn Taymiyyah agrees with him.

We leave it at that; there is a difference of opinion. It is an issue of ghayb (the unseen). We speak according to the knowledge that we have, but we don't speak beyond that.

Those Given the Glad Tidings of Jannah

We cannot say that anyone is guaranteed Jannah. That is going beyond the limits. You are taking the position of Allah by sending this person to hell or that person to hell.

RasulAllah sallallahu 'alayhi wa sallam says, "The good deeds of any person will not make him enter Paradise." The sahabah said, "Not even you, O Apostle of Allah?" RasulAllah sallallahu 'alayhi wa sallam said, "Not even myself, unless Allah bestows His Favour and Mercy on me." If the Prophet sallallahu 'alayhi wa sallam said that his deeds don't qualify him for that – then who are we?

Of Men

In a hadith in at-Tirmidhi, 'Ali ibn Abi Taalib says, RasulAllah sallallahu 'alayhi wa sallam told him that the masters of the people of Jannah – throughout all of mankind, with the exception of the ambiya – will be Abu Bakr and 'Umar. RasulAllah sallallahu 'alayhi wa sallam said that they are the noblest of the people of Jannah after the ambiya (prophets/messengers). Then RasulAllah sallallahu 'alayhi wa sallam told 'Ali, "Do not tell them so." So Abu Bakr and 'Umar are the best of the creation of Allah after the ambiya of Allah.

Also in At-Tirmidhi, RasulAllah sallallahu 'alayhi wa sallam said, "The masters of the youth in Jannah will be Al Hasan and Al Hussain." They are the grandchildren of the Prophet sallallahu 'alayhi wa sallam, the children of 'Ali ibn Abi Taalib.

Why does it say the elders and the youth? Won't everyone be the same age in Jannah? Yes, but some people will be considered elders because they died at an older age. Some will be considered youth because they died at a younger age.

In another hadith in Ahmad, an angel came down to RasulAllah sallallahu 'alayhi wa sallam and RasulAllah said that this angel never came down to him. The angel came to tell the Prophet sallallahu 'alayhi wa sallam that Al-Hasan and Al-Hussain are going to be amongst the noblest of the youth in Jannah.

This is amongst the men.

Of Women

RasulAllah sallallahu 'alayhi wa sallam drew four lines in the sand [with a stick]. He said, "Do you know why I drew these four lines?" The sahabah said, "No." RasulAllah sallallahu 'alayhi wa sallam said, "The best amongst the women in Jannah are four – Maryam bint 'Imraan, Khaadija bint Khuwaylid, Faatima bint Muhammad and Aasiya ibn Muzaahim."

Why did the Prophet sallallahu 'alayhi wa sallam draw these four lines? It was an instructional method to get the attention of the Sahabah. Usually teachers would use this to get the attention of the students. He knew that they didn't know the answer, but he wanted to get their attention. He sallallahu 'alayhi wa sallam did this frequently.

The best of all – the greatest woman that ever lived – is Maryam bint ‘Imran (the mother of Jesus). The next is Khaadija, the third is Faatima and the fourth is Aasiya.

Allah says about Maryam: “Behold, the angel said ‘Allah has chosen you and purified and chosen you above the women of all nations.’” So it was stated in Qur’an that she was the best of the creation of Allah subhaana wa ta’aala.

We mentioned the hadith of Jibreel, in which Jibreel ‘alayhis salaam said salaam from himself and Allah to Khaadija, and gave her the glad tidings of a palace for her in Jannah. The reward is according to the deed – Khaadija was living in a very small place in Makkah, so Allah will give her a palace in Jannah. And Khaadija was going through a lot of harm and suffering when supporting the Prophet sallallahu ‘alayhi wa sallam, and it was very tiring, so Allah is telling her that she will rest in Jannah.

Of Aasiya, Allah says: “And Allah sets forth as an example to those who believe the wife of Pharaoh. Behold! She said, ‘O my Lord, build for me in your nearness to You, a mansion in the garden. And save me from Pharaoh and his doings and save me from those that do wrong.’” Aasiya bint Muzaahim was living in the most extravagant place on the face of the earth – the palace of the Pharaoh. She had all of the worldly things that a person of this world would desire, but she said, ‘O Allah, build for me a place in Jannah.’ SubhaanAllah, you have a woman that was given all of the material things; she said that she didn’t want any of this, but she wanted a place in Jannah and she wanted to be saved from Pharaoh and his doings.

These four women did not get to this high status by having a career in any particular profession or by what the feminist movement would want for their followers. Notice that there is something common between these four women – they are all associated with Prophets. Two of them raised Prophets, and these two are Maryam and Aasiya. Maryam raised ‘Eesa (Jesus) and Aasiya raised Musa (Moses). So it was through their effort of tarbiyah that they produced for the world, ‘Eesa and Musa, that they were granted this high level. Khaadija was granted this position because of her support of a nabiyy – RasulAllah sallallahu ‘alayhi wa sallam. She supported him with her wealth and comforted him psychologically. Because Faatima was raised in such a pure household and because she lived with all of the suffering of her father, Allah granted her this position.

This is also an honour for the Prophet sallallahu ‘alayhi wa sallam to have two of the greatest women related to him – his wife and his daughter.

It is very important for the women to take the position upon themselves which they do best. This Ummah cannot move forward until the sisters produce a generation that will move it ahead. The greatest need for this Ummah is that the women raise a generation that will take it ahead.

Musa and ‘Eesa are products of the women who brought them up. In fact, if you look at the story of Musa, you will see that he was consistently supported by women who supported him and made him who he was. First it was his mother, then his sister, then third the wife of Pharaoh, then the two daughters of Shu’ayb, then the daughter (of Shu’ayb) who married him. Two people were the backbone for RasulAllah sallallahu ‘alayhi wa sallam – his wife Khaadija and his uncle Abu Taalib. They passed away within weeks of each other, and that is why it was the most difficult year for Muhammad sallallahu ‘alayhi wa sallam.

The Ten

In At-Tirmidhi, RasulAllah sallallahu ‘alayhi wa sallam says, “Abu Bakr is in Jannah; ‘Umar is in Jannah; ‘Uthmaan is in Jannah; ‘Ali is in Jannah; Talha is in Jannah; AzZubayr is in Jannah; ‘AbdurRahman ibn ‘Auf is in Jannah; Sa’ad is in Jannah; Sa’eed is in Jannah; Abu ‘Ubaydah ibn AlJarrah is in Jannah.”

In another hadith in Bukhaari, Abu Musa Al Ash’ari narrates: I performed ablution in my house and then went out and said, “Today I shall stick to Allah’s Apostle and stay with him all this day of mine (in his service). I went to the masjid and asked about the Prophet. They said, “He had gone in this direction.” So I followed his way, asking about him till he entered a place called Bir ‘Arees [the well of ‘Arees]. I sat at its gate that was made of date-palm leaves till the Prophet finished answering the call of nature and performed ablution. Then I went up to him to see him sitting at the well of ‘Arees at the middle of its edge with his legs uncovered, hanging in the well. I greeted him and went back and sat at the gate.

I said, “Today I will be the gatekeeper of the Prophet.” Abu Bakr came and pushed the gate. I asked, “Who is it?” He said, “Abu Bakr.” I told him to wait, went in and said, “O Allah’s Apostle! Abu Bakr asks for permission to enter.” He said, “Admit him and give him the glad tidings that he will be in Paradise.” So I went out and said to Abu Bakr, “Come in, and Allah’s Apostle gives you the glad tidings that you will be in Paradise.” Abu Bakr entered and sat on the right side of Allah’s Apostle on the built edge of the well and hung his legs in the well as the Prophet did and uncovered his legs.

I then returned and sat (at the gate). I had left my brother performing ablution and he intended to follow me. So I said (to myself). “If Allah wants good for so-and-so (i.e. my brother) He will bring him here.” Suddenly somebody moved the door. I asked, “Who is it?” He said, “‘Umar bin Al-Khattab.” I asked him to wait, went to Allah’s Apostle, greeted him and said, ‘Umar bin Al-Khattab asks the permission to enter.” He said, “Admit him, and give him the glad tidings that he will be in Paradise.” I went to ‘Umar and said, “Come in, and Allah’s Apostle, gives you the glad tidings that you will be in Paradise.” So he entered and sat beside Allah’s Apostle on the built edge of the well on the left side and hung his legs in the well.

I returned and sat (at the gate) and said, (to myself), “If Allah wants good for so-and-so, He will bring him here.” Somebody came and moved the door. I asked “Who is it?” He replied, “‘Uthman bin Affan.” I asked him to wait and went to the Prophet and informed him. He said, “Admit him, and give him the glad tidings of entering Paradise after a calamity that will befall him.” So I went up to him and said to him, “Come in; Allah’s Apostle gives you the glad tidings of entering Paradise after a calamity that will befall you.” ‘Uthman then came in and found that the built edge of the well was occupied, so he sat opposite to the Prophet on the other side.” [Bukhaari, 5/57/23]

RasulAllah sallallahu ‘alayhi wa sallam told ‘Uthmaan, “Allah subhaana wa ta’aala will give you a cloak (to wear). The people will try to fight you to take it away from you; don’t give it to them.” ‘Uthmaan didn’t know what this meant [at the time]. The cloak was khilafaa. ‘Uthmaan ibn ‘Affaan realized that the Prophet was talking about this; he refused to give up the khilafaa, but he said he didn’t want a drop of blood to be spilt for his sake. A lot of the youth amongst the sahabah were willing to defend him – including Al Hassan and Al Hussain – but he didn’t want

blood to be spilt because of him. They broke into the house and killed ‘Uthmaan while he was reading Qur’an, and his blood spilt over the mushaf.

Abu Musa Al ‘Ashari said that he interpreted the arrangement of the way they were sitting to be their graves. There was RasulAllah sallallahu ‘alayhi wa sallam sitting on the rim of the well, Abu Bakr and ‘Umar sat beside him. ‘Uthmaan had to sit further because there was no room. The Prophet sallallahu ‘alayhi wa sallam, Abu Bakr and ‘Umar are buried in the room of ‘Aa’isha, but ‘Uthmaan is buried in Baqiy.

Others Who were Given Glad Tidings

RasulAllah sallallahu ‘alayhi wa sallam said that the master of the martyrs is Hamza. This obviously means that he is in the highest levels of Jannah.

In At-Tirmidhi, the Prophet sallallahu ‘alayhi wa sallam said, “I have seen Ja’far ibn Abi Taalib fighting with two wings with the angels in Jannah.” Why was he flying with two wings? He was the leader of the army that went to fight the Romans. He was holding the banner in his hands, and both of his arms were chopped, so he hugged the banner with his chest, and that is how he died. Since he didn’t have arms when he died, Allah replaced them with wings.

In Musnad of Imam Ahmad, when Mu’aadh ibn Jabl was dying, one of his students said, “Give us an advice.” Mu’aadh ibn Jabl said, “Knowledge is in its place; if you want it, you’ll find it.” The first thing he is saying is that knowledge will not die or disappear. Then he said, “If you want to learn, go to four people: Abu Dardaa`, Salmaan Al-Farsi, ‘Abdullah ibn Mas’ood and ‘Abdullah ibn Salaam. And ‘Abdullah ibn Salaam was a Jew who became Muslim, and I heard RasulAllah sallallahu ‘alayhi wa sallam say that he is the tenth person in paradise.” We do not say that ‘Abdullah ibn Salaam will be the tenth to enter Jannah, but we say that this means he will be amongst the earliest to enter Paradise. ‘Abdullah ibn Salaam was the head rabbi of the Jews in Madinah. He knew the descriptions of RasulAllah sallallahu ‘alayhi wa sallam in their books, and as soon as RasulAllah sallallahu ‘alayhi wa sallam came, he recognized him and believed. Because of his background in knowledge, that helped him in Islam. The Jews who became Muslim were very few, but they tended to be very knowledgeable because of their background of being a literate nation. The Arabs were illiterate, but the Jews had the scripture which they studied.

RasulAllah sallallahu ‘alayhi wa sallam said, “I entered into Jannah, and I was met by a young lady. I asked her ‘Who do you belong to?’ She said, ‘To Zaid ibn Haritha.’” Zaid ibn Haritha is another person granted Jannah.

‘Aa’isha says that RasulAllah sallallahu ‘alayhi wa sallam says, “I entered into Paradise and saw that Zayd ibn ‘Amr ibn Nufayl had two levels in Jannah.” Zayd ibn ‘Amr ibn Nufayl was a man who died before the prophethood of Muhammad sallallahu ‘alayhi wa sallam. Muhammad sallallahu ‘alayhi wa sallam met with him. Zayd used to follow the religion of Ibraheem ‘alayhis salaam. He was an amazing example of remaining steadfast on the truth. He never worshipped idols. He would preach to the people and tell them that these idols are not your gods; they are false; you should worship Allah. He would not eat the meat of the people of Makkah. He would say that Allah is the One Who feeds these sheep and brings down rain from the sky, but when you slaughter them, you slaughter them for these idols?! He would not eat from any meat that

Allah's Name was not pronounced on; he realized all of this from his fitra, subhaanAllah. RasulAllah sallallahu 'alayhi wa sallam said that he has two levels in Jannah.

RasulAllah sallallahu 'alayhi wa sallam said, "I entered into Paradise and I heard some recitation. I said, 'Who is this man reciting?' They said, 'Haritha ibn Nu'man.'"

RasulAllah sallallahu 'alayhi wa sallam says, "I entered into Paradise and heard some noise [he heard the sound of someone walking] and I asked, 'Who is this?' Jibreel 'alayhis salaam said, 'This is Bilaal, the mu'addhin.'" When RasulAllah sallallahu 'alayhi wa sallam came back, he said, "Bilaal has succeeded."

RasulAllah sallallahu 'alayhi wa sallam granted Abu Dahdaa` Jannah because of his generosity. He donated the best farm in Madinah.

A few final issues relating to Jannah:

Jannah is Not a Price for Our Deeds

We are not given Jannah a payback for our deeds. No matter how much we worship Allah, it would not qualify us a moment to go to Jannah.

There is a story – Allahu 'Alam if it is authentic or not – but there was a man from Bani Isra`il who worshipped Allah for a very long time. On the Day of Judgment, he was presented with a huge mountain of his good deeds. The angels asked him, "Do you want to enter Jannah with your good deeds or the Mercy of Allah?" So he looked at his good deeds and said, "I want to enter with my deeds." Allah told the angels to put his deeds on one tip of the scale and put his eyes on the other scale. As soon as his eyes were placed on the scale, all of the deeds flew in the air. This blessing of sight which Allah has given us is more worthy than everything he did. Even if we assume that he was the best worshipper of Allah, wouldn't he commit sins as a human being? Wouldn't he take times to rest? Wouldn't he have ups and downs? Even though he is worshipping Allah as much as he can, the blessing of his eyes are with him 24/7, but his 'ibaadah (worship) is not 24 hours a day. Add to that his ears, mind, health, wealth, and all of his other blessings....

RasulAllah sallallahu 'alayhi wa sallam said that not even his own deeds would grant him Jannah. This hadith is in Bukhaari.

Where do our deeds come into play? They determine what level of Jannah we will be in. That is why it's important to accumulate as many deeds as we can.

A Final Note on Jannah

The Prophet sallallahu 'alayhi wa sallam said, "Allah created Adam in his complete shape and form (directly), sixty cubits (about 30 meters) in height. [...] So whoever will enter Paradise, will be of the shape and form of Adam. Since then the creation of Adam's (offspring) (i.e. stature of human beings is being diminished continuously) to the present time." [Bukhaari, 8/74/246]

What about their age? In at-Tirmidhi, it mentions that they will enter Jannah at the age of 33 years old.

RasulAllah sallallahu ‘alayhi wa sallam also says, Sleeping is a brother of death, and the people of Jannah do not sleep. It’s continuous fun – why would anyone sleep?

RasulAllah sallallahu ‘alayhi wa sallam said, there would be bounties which the eye has not seen, and the ear has not heard and human heart has ever perceived it. It said in the hadith that he talked about Jannah in the hadith and then said this. Your mind is limited to this dunya.

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

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

“And when you look therein (Paradise) you will see pleasure and a great kingdom.” (76:20) You are a king in what Allah has given you; or in the case of us sisters, we will be Queens in which Allah has given us (inshaAllah).

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

Jannah vs. Dunya

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

Allah is telling Muhammad sallallahu ‘alayhi wa sallam, who was poor, not to look at the wealth and pleasure He has given them. Don’t look at their palaces, gardens and wealth, because what Allah has for you is better.

There is a program in the US [I think he’s referring to “Cribs”]. They take you into mansions and the houses of the rich and famous. Don’t get into that. Don’t get your heart attached to the dunya.

Jannah is better compared to this world in four aspects:

1. Quantity

The quantity of everything in Jannah is multifold of everything in this world. Allah says: “[...] Say, ‘Short is the enjoyment of this world. The Hereafter is (far) better for him who fears Allah, and you shall not be dealt with unjustly even equal to the Fatila (a scaly thread in the long slit of a datestone.)’” (4:77) Qaleel is translated as “short” here, but what it is saying that the quantity is very little. What Allah has for you in Jannah is a lot. The person with the least has 10 times of this world.

2. Quality

RasulAllah sallallahu ‘alayhi wa sallam says in Bukhaari, “A (small) place equal to an area occupied by a whip in Paradise is better than the (whole) world and whatever is in it [...]” [Bukhaari, 8/76/424] How much would that area occupy? 1 inch by a foot? So if you buy that much in Jannah, that is worth the price of the whole world. Of course, you have distances in Jannah that can be measured in light years.

RasulAllah also says, “By Allah, this world (is so insignificant in comparison) to the Hereafter that if one of you should dip his finger (and while saying this Yahya pointed with his forefinger) in the ocean and then he should see as to what has stuck to it.” [Muslim, 40/6843] The dunya is like a drop of water compared to the akhirah. We are fighting and killing ourselves over a droplet of water! We are neglecting our religion for a droplet of water.

If everyone was promised \$100 for showing up for fajr every morning, surely the masjids would be packed. Is \$100 worth Jannah? We are bargaining for the wrong thing! RasulAllah sallallahu ‘alayhi wa sallam said, “I do not fear poverty on you. My concern is that you will become wealthy, and when you become wealthy you will compete on this world like the nations before. And it will destroy you like it destroyed them.”

And we mentioned the hadith before in which RasulAllah sallallahu ‘alayhi wa sallam mentioned the woman of Paradise, appearing before this world. That is the quality of everything in Jannah.

3. Jannah is Pure, Dunya is Contaminated

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

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

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

Ibn AlJowzee said to think about kissing – if people really thought about it, they wouldn’t do it.

That is everything in dunya – it is a mask. As soon as you pick up that later, you see how rotten it is from the inside.

Allah says, about the wine of Jannah: “Free from headiness; nor will they suffer intoxication there from.” (37:47)

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

And milk left out of the fridge for awhile will spoil and become sour. Allah says that the milk of Jannah will never change.

One of the difficulties of honey is that it is hard to cleanse. Allah says that in Jannah the honey will be purified for you.

So Allah says about the four rivers that you will have in Jannah, that they will be pure. Your companions will be pure. All of the natural processes that a woman goes through in the dunya – menstruation, etc – will not exist in Jannah. All of the impurities and sins of the heart will be gone. The hearts would be like the heart of one man.

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

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

4. Dunya is Temporary

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

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

Everything in Jannah is permanent. You can drink your entire river if you want. You can have fruit and meat of your choice. You will be entertained with your spouse's for years and years.

The punishment for adultery is stoning. SubhaanAllah, they go through this enjoyment of a few minutes for a punishment like that. In akhirah, the punishment is forever. Everything in dunya is temporary and everything in the hereafter is permanent.

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After going through this tour of Jannah and Naar, we should make a commitment to ourselves to always remember and bring up this topic. We should try to live in akhirah, though we are walking in dunya.

And pray all the time – in your sujood, raising your hands for du'aa'. Pray the prayers mentioned in Qur'an. Pray for protection from the Fire and pray for Jannah.