96619 - Will the women in Paradise cover their faces? Will they see the Messenger and greet him with salam?

the question

Will the women in Paradise cover their faces? Will they see the Messenger (peace and blessings of Allah be upon him) and greet him with salam?.

Detailed answer

Praise be to Allah.

It does not seem that the women in Paradise will cover their faces, because Allah will give them extraordinary beauty, and this beauty will be a reward for their obedience in this world. That will be for the sake of their husbands, so that they find pleasure in them, and their beauty will increase time after time.

It was narrated from Anas ibn Maalik that the Messenger of Allah (peace and blessings of Allah be upon him) said: “In Paradise there is a market to which they will come every Friday. Then the north wind will blow and will blow on their faces and garments, and increase them in beauty. Then they will return to their families having increased in beauty and their families will say to them: By Allah, you have increased in beauty, and they will say: By Allah, you too have increased in beauty.”

Narrated by Muslim 2833.

In Paradise, there will be no evil looks or sickness of the heart such that a woman will be required to cover her face, and it is not the place for striving or commands or prohibitions, as ‘Ali (may Allah be pleased with him) said: “Today is for striving with no reckoning and tomorrow is for reckoning with no striving.” Narrated by al-Bayhaqi in Shu’ab al-Eemaan (10614); narrated by al-Bukhaari in a mu’allaq report in Baab al-Aml wa Tooliha, in Kitaab al-Riqaaq.

It seems that in Paradise women in their own realms will enjoy all kinds of delight there , without mixing with men, because Allah has described al-hoor al-'iyn as "restraining their glances" [al-Rahmaan 55:56] i.e., keeping their glances and their love only for their husbands. And He has described them as being "Houris (beautiful, fair females) restrained in pavilions" [al-Rahmaan 55:72]. This does not mean that they will never go out of their realms, rather they will have everything they desire of that which Allah has prepared for the people of Paradise. And the same is said concerning the believing women of Paradise.

Shaykh 'Abd al-Rahmaan al-Sa'di (may Allah have mercy on him) said:

"Houris (beautiful, fair females) restrained in pavilions" [al-Rahmaan 55:72] means: kept in tents of pearl, always ready for their husbands. That does not mean that they do not go out in the gardens of Paradise, as the daughters of kings and others like them, such as girls kept in seclusion and those who are very shy usually do.

Tafseer al-Sa'di (p. 831).

He also (may Allah have mercy on him) said:

The general meaning of that includes al-hoor al-'iyn and the women of this world. This description – being virgins – applies to them in all cases, just as their being "loving (their husbands only), equal in age" [al-Waaqi'ah 56:37] applies to them in all cases.

Tafseer al-Sa'di (p. 833).

Secondly:

It seems that the women of Paradise will not be prevented from seeing the Prophet (peace and blessings of Allah be upon him) because he is the Prophet of the whole ummah and they are like his daughters, and he is closer to the believers than their own selves.

Ibn Katheer (may Allah have mercy on him) said in his commentary on the verse in which Allah tells us that Loot (peace be upon him) said: "Here are my daughters (i.e. the women of the

nation), they are purer for you (if you marry them lawfully)” [Hood 11:78]:

The Prophet of a nation is like the father of its men and women. Mujaahid said: They are not his daughters, but they are part of his ummah, and every Prophet is the father of his nation. This was narrated from Qataadah and more than one. Sa’eed ibn Jubayr said: i.e., their womenfolk are his daughters, and he is a father to them. In some recitations it is said that the Prophet is closer to the believers than their own selves and his wives are their mothers, and he is a father to them.

Tafseer Ibn Katheer (4/337).

And there is the glad tidings in the Sunnah that everyone who sees him in a dream will see him in Paradise. The same glad tidings apply to the one who fears that he will not see him in Paradise.

(a)

Allah says (interpretation of the meaning):

“And whoso obey Allah and the Messenger (Muhammad صلى الله عليه وسلم), then they will be in the company of those on whom Allah has bestowed His Grace, of the Prophets, the Siddeeqoon (those followers of the Prophets who were first and foremost to believe in them, like Abu Bakr As-Siddeeq رضى الله عنه), the martyrs, and the righteous. And how excellent these companions are!”

[al-Nisa’ 4:69]

(b)

It was narrated that Abu Hurayrah (may Allah be pleased with him) said: I heard the Prophet (peace and blessings of Allah be upon him) say: “Whoever sees me in a dream will see me when he is awake, for the Shaytaan cannot resemble me.”

Narrated by al-Bukhaari (6592). He said: Ibn Sireen said: if he sees him in his true form. Also narrated by Muslim (2266).

(c)

It was narrated that ‘Aa’ishah said: A man came to the Prophet (peace and blessings of Allah be upon him) and said: O Messenger of Allah, you are dearer to me than myself and dearer to me than my family and my sons. Sometimes I am in the house and when I remember you, I cannot wait until I come to you and look upon you. If I remember that I will die and you will die, I know that when you enter Paradise you will be raised with the Prophets but if I enter Paradise I am afraid that I will not see you. The Prophet (peace and blessings of Allah be upon him) did not answer him until the verse “And whoso obey Allah and the Messenger (Muhammad صلى الله عليه وسلم), then they will be in the company of those on whom Allah has bestowed His Grace, of the Prophets, the Siddeeqoon (those followers of the Prophets who were first and foremost to believe in them, like Abu Bakr As-Siddeeq رضى الله عنه), the martyrs, and the righteous. And how excellent these companions are!”[al-Nisa’ 4:69] was revealed to him.

Ibn Katheer said, after mentioning (this report) with its isnaad with Ibn Mardawayh in his Tafseer:

This is how it was narrated by al-Haafiz Abu ‘Abd-Allah al-Maqdisi in his book Sifat al-Jannah, via al-Tabaraani, from Ahmad ibn ‘Amr ibn Muslim al-Khallaal, from ‘Abd-Allah ibn ‘Imraan al-‘Aabidi. Then he said: I do not see anything wrong with its isnaad.

Tafseer Ibn Katheer (2/354).

The hadeeth is hasan and has several isnaads and a great deal of corroborating evidence which may be found in Tafseer Ibn Katheer. It is sufficient to note that al-Haafiz al-Maqdisi classed it as hasan.

(d)

A similar report was narrated by Ibn Sa’d in al-Tabaqaat al-Kubra (8/415) from Umm ‘Amaarah Nusaybah bint Ka’b (may Allah be pleased with her) who said to the Messenger of Allah (peace and blessings of Allah be upon him): Pray to Allah that we will be with you in Paradise. He said: O Allah, make them my companions in Paradise. She said: I do not care what happens to me in this world.

Note:

It is proven in Saheeh al-Bukhaari (2796) from the hadeeth of Anas ibn Maalik (may Allah be pleased with him) that the Prophet (peace and blessings of Allah be upon him) said: “If a woman of the people of Paradise were to look upon the people of earth, the space between them would be illuminated and filled with fragrance, and the cloth on her head is better than this world and everything in it.”

The cloth on her head refers to her head cover, as was explained elsewhere by the narrator (6568).

But it seems that this cloth is part of her adornment with which she beautifies herself for her husband, as is indicated by the context of the hadeeth which is speaking of the beauty of the women of Paradise. This is supported by the report of al-Tabaraani in al-Awsat (3/281): “The crown on her head is better than this world and everything in it.”

Al-Haythami said in al-Majma’ (10/774): Its isnaad is jayyid. It was classed as saheeh by al-Albaani in Saheeh al-Targheeb.

See also question no. 96598.