

'al-Ḥūr and 'al-Ḥūriyyāt

In An Arabic-English Lexicon, Lane gives the definition of 'hur' or 'hurun', which is the plural form of haura, and can be both masculine as well as feminine. 'Hawar' means, "the intense whiteness of the white of the eye and intense blackness of the black of the eye, with intense whiteness or fairness of the rest of the person". 'Ahwariyyun' means "a man, white or fair of the towns or villages". The word 'hawariyyun' means, "those who whiten clothes etc. by washing and beating them". Or, "one who is freed and cleared from every vice, fault or defect", or, "a thing that is pure and unsullied".

According to Maulana Umar Ahmed Usmani, it is a misconception that hurun means the females of paradise who will be reserved for good men. He says that 'hur' or 'hurun' is the plural of both 'ahwaro', which is the masculine form as well as 'haurao', which is feminine. It means both pure males and pure females. He says that basically the word 'hurun' means white.

<http://www.dawn.com/news/635343/are-all-houris-female>

'Alhawarriyat' means the women of the towns and cities who are comparatively fairer. The word 'al-hawariyyun' has also been used in the Quran to refer to the disciples of Jesus, who used to wash clothes white. By whiteness here is also meant the purity of their personalities or souls.

<http://defenceforumindia.com/forum/religion-culture/22487-all-houris-female.html>

Qur'anic description: The houri have variously been described as being "restraining their glances (chaste)",^{[7][8]} "modest gaze",^[4] "wide and beautiful/lovely eyes",^{[3][7][9][10]} "like pearls",^[11] "spouse",^[12] "companions of equal age",^{[2][13]} "splendid"^[1] and much more besides. Qur'an does not specify a gender which means it could be a male or a female.

<http://dictionary.sensagent.com/houris/en-en/>

Houri

For the French surname, see Houri (surname).

"Huri" redirects here. For the village in Iran, see Huri, Iran.



Houris in paradise, riding camels. From a 15th-century Persian manuscript.

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In Islam, the **ḥūr** or **ḥūrīyah**^[2] (Arabic: **حُورٍ**) are commonly translated as "(splendid) companions of equal age (well-matched)", "lovely eyed", of "modest gaze", "pure beings" or "companions pure" of paradise, denoting humans and jinn who enter Jannah (paradise) after being recreated anew in the hereafter. Islam also has a strong mystical tradition which places these heavenly delights in the context of the ecstatic awareness of God.^[3]

Description

Quranic description

The houri have variously been described as being "restraining their glances (chaste)", "modest gaze", "wide and beautiful/lovely eyes", "like pearls", "spouse", "companions of equal age", "splendid", "voluptuous", and much more besides.

Shia scholar description

Still all in accordance with the Quran, the basic fact of the description of this beauty is how good deeds take the ideal order and proportion to physical forms, how they won't fade away over time, and how they accompany their performers.^[4] This description is widely used in Sufism and mysticism.^[5]

Other descriptions

Some descriptions are more superficial rather than scholarly. For example, "non-menstruating/urinating/defecating and childfree^[6] or being able to have a short pregnancy lasting an hour^[7]", "with bodies not affected by pregnancy or breast-feeding",^[1] "60 cubits (27.5 m or 90 ft) tall", "7 cubits (3.2 m or 10 ft) in width", "transparent to the marrow of their bones", "eternally young",^[1] "hairless except the eyebrows and the head", "pure", "beautiful",

Etymology

Classical Arabic usage

The word 'hūr' (هُور) is the plural of both 'aḥwar (أَحْوَر) (masculine) and ḥawrā' (حَوْرَاء) (feminine)^[8] which literally translates as "white-eyed", or persons distinguished by ḥawar (حَوْر), signifying "intense whiteness of the eyeballs and lustrous black of the pupils." (ref: Qamus), hence 'the purity'.^[9] In 3 of the 4 Quranic verses in which the word *hūr* is specifically used, it is collocated with the word *ʿayn* (عَيْن) and in this sense is used to refer to the beautiful eyes in terms of contrast between the white and the dark. In general, this word implies 'most beautiful eye' irrespective of the person's gender. Thus, it seems that the most appropriate English rendering of the phrase *hūr ʿayn* might be: "Companions pure, most beautiful of eye."^[10] and it is applicable to both male and female.^[11]

European usage

The word "hourī" has entered into several European languages (French - 1654, English – 1737) with a meaning of a "voluptuous, beautiful, alluring woman".^{[12][13]}

Corresponding Hebrew root

In Hebrew the corresponding adjective רוּיח *hiwer* has the same root h-w-r, meaning "pale, whitish". The corresponding word for eye is עַיַן *Ayin*.

"Hourī" and "whore"

The English word "whore" (German *Hure*, Danish *hore*, Swedish *hora*, Dutch *hoer*, Proto-Germanic **hōrōn*, masculine form Gothic *hors*, Proto-Germanic **hōraz*) is thought to stem from the Proto-Indo-European verb root **keh₂-* "to love" (with an the original meaning of "lover") and is not etymologically related to the Arabic (Semitic and thus non-Indo-European) word *hourī*.^{[14][15]}

Mention

Quran

The houri are mentioned in several places in the Quran, although in plural no specifics are given as to the number of houries available. Likewise it does not appear from the Quran that they are only women; both sexes are mentioned (although their descriptive qualities are feminine, as alluded to, by the hadiths). They are made available to all believers, not just martyrs.

Thus shall it be. And We shall pair ^A them with companions pure, most beautiful of eye.
—Quran, sura 44 (Ad-Dukhan), ayah 54

[There the blest will live with their] companions pure and modest, in pavilions [splendid]
—Quran, sura 55, (Ar-Rahman), ayah 72

reclining on couches [of happiness] ranged in rows!" And [in that paradise] We shall mate them with companions pure, most beautiful of eye
—Quran, sura 52 (At-Tur), ayah 20

Here are verses that refer to one's spouse recreated in the hereafter:

And [with them will be their] spouses, raised high: for, behold, We shall have brought them into being in a life renewed, having resurrected them as virgins
—Quran, sura 56 (Al-Waqiah), ayat 34-36

And among His wonders is this: He creates for you mates out of your own kind ^C so that you might incline towards them, and He engenders love and tenderness between you: in this, behold, there are messages indeed for people who think! ... And He it is who creates [all life] in the first instance, and then brings it forth anew: and most easy is this for Him, since His is the essence of all that is most sublime in the heavens and on earth, and He alone is almighty, truly wise.
—Quran, sura 30 (Ar-Rum), ayat 21...27

There are also verses regarding both genders explicitly:

Allah has promised the believers, both men and women, ^D gardens through which running waters flow, therein to abide, and goodly dwellings in gardens of perpetual bliss: but Allah's goodly acceptance is the greatest [bliss of all] -for this, this is the triumph supreme!
—Quran, sura 9 (At-Taubah), ayah 72

As for anyone - be it man or woman ^E - who does righteous deeds, and is a believer withal - him shall We most certainly cause to live a good life, and most certainly shall We grant unto such as these their reward in accordance with the best that they ever did.
—Quran, sura 16 (An-Nahl), ayah 97

A verse regarding *other* companionship:

And, O our Sustainer, bring them into the gardens of perpetual bliss which Thou hast promised them, together with the righteous from among their forebears, and their spouses, and their offspring - for, verily, Thou alone art almighty, truly wise
—Quran, sura 40 (Ghafir), ayah 8

Hadith

The Islamic traditions (hadith) also mention the houris. The hadith are divided into several types by hadith scholars, and among them, there are groups that have been poorly documented and therefore, are not valid as a reference.

Al-Bukhari

Muhammad al-Bukhari (810 - 870) was a famous Sunni Islamic scholar most known for authoring the most authentic hadith collection named Sahih al-Bukhari

"...everyone will have two wives^F from the houris, (who will be so beautiful, pure and transparent that) the marrow of the bones of their legs will be seen through the bones and the flesh."

—Muhammad al-Bukhari, *Sahih al-Bukhari*, Book 54 "The Beginning of Creation", hadith 476)

They will not urinate, relieve nature, spit, or have any nasal secretions. Their combs will be of gold, and their sweat will smell like musk. The aloes-wood will be used in their censers. Their wives will be houris. All of them will look alike and will resemble their father Adam (in stature), sixty cubits tall.

—Muhammad al-Bukhari, *Sahih al-Bukhari*, Book 55 "Prophets", hadith 544

Muslim

Muslim ibn al-Hajjaj Nishapuri (821 - 875) was a famous Sunni Islamic scholar most known for authoring the authentic hadith collection named Sahih Muslim

Muhammad reported that some (persons) stated with a sense of pride and some discussed whether there would be more men in Paradise or more women. It was upon this that Abu Huraira reported that Abu'l Qasim (the Holy Prophet) said: The (members) of the first group to get into Paradise would have their faces as bright as full moon during the night, and the next to this group would have their faces as bright as the shining stars in the sky, and every person would have two wives^G and the marrow of their shanks would glimmer beneath the flesh and there would be none without a wife in Paradise.

—Muslim ibn al-Hajjaj Nishapuri, *Sahih Muslim*, Book 40 "Pertaining to Paradise", hadith 6793

Jabir b. 'Abdullah reported: I was shown Paradise and I saw the wife of Abu Talha (i. e. Umm Sulaim) and I heard the noise of steps before me and, lo, it was that of Bilal.

—Muslim ibn al-Hajjaj Nishapuri, *Sahih Muslim*, Book 31 "Pertaining to the Merits of the Companions", hadith 6012

Al-Tirmidhi

Abu `Isa Muhammad ibn `Isa at-Tirmidhi (At-Tirmidhi) (824 - 892) was a medieval collector of hadiths, some deemed controversial and unreliable.^[16]

Al-Hasan Al-Basri says that an old woman came to the messenger of Allah and made a request, O' Messenger of Allah make Dua that Allah grants me entrance into Jannah. The messenger of Allah replied, O' Mother, an old woman cannot enter Jannah. That woman started crying and began to leave. The messenger of Allah said, Say to the woman that one will not enter in a state of old age, but Allah will make all the women of Jannah young virgins. Allah Ta'aala says, Lo! We have created them a (new) creation and made them virgins, lovers, equal in age.

—Al-Tirmidhi, *Jami` at-Tirmidhi* (Surah Waaqi'ah, 35-37).^[17]

Muhammad was heard say: "The smallest reward for the people of Heaven is an abode where there are eighty thousand servants and seventy two wives, over which stands a dome decorated with pearls, aquamarine and ruby, as wide as the distance from [Damascus] to San'a.

—Al-Tirmidhi, *The Features of Heaven as described by the Messenger of Allah*^[18] **(This hadith has a weak chain of narrators)**

A houri is a most beautiful young woman with a transparent body. The marrow of her bones is visible like the interior lines of pearls and rubies. She looks like red wine in a white glass. She is of white color, and free from the routine physical disabilities of an ordinary woman such as menstruation, menopause, urinal and offal discharge, child bearing and the related pollution. A houri is a girl of tender age, having large breasts which are round (pointed), and not inclined to dangle. Houris dwell in palaces of splendid surroundings.

—Al-Tirmidhi, *Jami` at-Tirmidhi*^[19]

Ibn Majah

Ibn Majah (824 - 887) was a medieval hadith collector, not all authentic. His collection is named the Sunan ibn Majah.

Houris do not want wives to annoy their husbands, since the houris will also be the wives of the husbands in the afterlife. "Mu 'adh bin Jobal (Allah be pleased with him) reported that Allah's Messenger (peace and blessings of Allah be upon him) said, 'A woman does not annoy her husband but his spouse from amongst the maidens with wide eyes intensely white and deeply black will say: Do not annoy him, may Allah ruin you.'" He is with you as a passing guest. Very soon, he will part with you and come to us.

—Ibn Majah, *Sunan ibn Majah*^{[20][21]}

Sahabah and Tabi'un

The Sahabah were the companions of Muhammad while the Tabi 'un were contemporaries of the Sahabah who were born after the death of Muhammad.

Abu Huraira

Abu Huraira mentions houri between a dispute of if there were more women or men going to paradise.

Abu Ubayda

Abu Ubaidah ibn al Jarrah (Abu Ubayda) said that the recreated women of this life referring to

We have created (their Companions) of special creation.

And made them virgin - pure (and undefiled), -

—Quran, sura 56 (Al-Waqia), ayat 35-36

were mentioned in the previous verse:

And (there will be) Companions with beautiful, big, and lustrous eyes,-

—Quran, sura 56 (Al-Waqia), ayat 22

quoted by Ibn Kathir in his *Tafsir ibn Kathir* (Quranic Commentary) of sura 56 (Al-Waqia), ayat 35-36.

Damrah bin Habib

Artat bin Al-Mundhir said:

Damrah bin Habib was asked if the Jinns will enter Paradise and he said, 'Yes, and they will get married. The Jinns will have Jinn women and the humans will have female humans.'

—Ibn Kathir, *Tafsir ibn Kathir*

Quoted by Ibn Kathir in his *Tafsir ibn Kathir* of sura Rahman (55), ayah (verse) 56:

In these [gardens - paradise] will be mates of modest gaze, whom neither man nor invisible being [Jinn] will have touched them then [after they have been created again].

—Ibn Kathir, *Tafsir Ibn Kathir*

Al-Hasan Al-Basri

Al-Hasan al-Basri said that the word houri implies the righteous women among mankind who are rewarded with paradise as related in the Tafsir of Tabari quoted by Muhammad Asad in his tafsir "Message of Quran" concerning the following ayah:

We have created (their Companions) of special creation.

And made them virgin - pure (and undefiled), -

—Quran, sura 56 (Al-Waqia), ayat 35-36

Ibn Sirin

Ibn Sirin mentions Abu Huraira using houri to solve a dispute of whether there are more women or men going to paradise.

Quran commentators

Tabari

Muhammad ibn Jarir al-Tabari mentions that all righteous women, however old and decayed they may have been on earth, will be resurrected as virginal maidens and will, like their male counterparts, remain eternally young in paradise.

Ibn Kathir

Ibn Kathir says that the houri "are delightful virgins of comparable age who never had sexual intercourse with anyone, whether from mankind or Jinns, before their husbands."^[22] by commenting, "in the other life, after they became old in this life, they were brought back while virgin, youthful, being delightfully passionate with their husbands, beautiful, kind and cheerful."

Ibn Kathir mentions Muhammad saying that there will be sexual intercourse between a husband and his wife in paradise.

Qurtubi

Al-Qurtubi reconciled between the hadith of making the majority of the inhabitants of Hell (Jahannam) and Paradise women by suggesting that the women that will form the majority in hell will be among the sinners that will stay there temporarily and will be brought out of Hell and enter Paradise. Thereafter the majority of the people of Paradise will be women.^[23]

Razi

Fakhr al-Din al-Razi comments that the companions of paradise mentioned in Quran 44:54 include "[even] those toothless old women of yours whom God will resurrect as new beings" and observes that inasmuch as a person's eye reflects his soul more clearly than any other part of the human body in Quran 52: 20.

Physical attributes

In relation to the mention of virgins in Quran, several translators like Hilali-Khan, Arberry, Palmer, Rodwell and Sale have translated book 78, verse 33 to refer to "swelling breasts".

In addition, Ibn Kathir, in his tafsir, writes that book 78, verse 33 in the Quran describes the physical attributes of the women. He says the following about the verse: "This means round breasts. They meant by this that the breasts of these girls will be fully rounded and not sagging, because they will be virgins, equal in age."

Abdullah Yusuf Ali, however, translates Quran 78:33 simply as, "Maidens of equal age" with no reference to physical attributes.^[24] Wikipedia:Cleanup

Alternative interpretation

It should be noted that the original wording in Arabic is *مَبْعَاوُكُوَ اللَّائِيَاتُ* (Transliteration: *wa-kawā'ib-a atrāb-an* - feminine noun).

Muhammad Asad has said regarding the above verse:

As regards my rendering of kawa'ib as "splendid companions", it is to be remembered that the term *ka'b* - from which the participle *ka'ib* is derived - has many meanings, and that one of these meanings is "prominence", "eminence" or "glory" (Lisan al-Arab); thus, the verb *ka'ba*, when applied to a person, signifies "he made [another person] prominent", "glorious" or "splendid" (ibid.) Based on this tropical meaning of both the verb *ka'ba* and the noun *ka'b*, the participle *ka'ib* has often been used, in popular parlance, to denote "a girl whose breasts are becoming prominent" or "are budding" hence, many commentators see in it an allusion to some sort of youthful "female companions" who would entertain the (presumably male) occupants of paradise.

—Muhammad Asad, *The Message of The Qur'an*

Then he continues:

...this interpretation of kawa'ib overlooks the purely derivative origin of the above popular usage - which is based on the tropical connotation of "prominence" inherent in the noun *ka'b* - and substitutes for this obvious tropism the literal meaning of something that is physically prominent: and this, in my opinion, is utterly unjustified. If we bear in mind that the Qur'anic descriptions of the blessings of paradise are always allegorical, we realize that in the above context the term kawa'ib can have no other meaning than "glorious [or "splendid"] beings".

—Muhammad Asad, *The Message of The Qur'an*

72 virgins

The idea of 72 virgins in Islam refers to an aspect of paradise. In a collection by Abu `Isa Muhammad ibn `Isa at-Tirmidhi in his *Jami`at-Tirmidhi*^[25] and also quoted by Ibn Kathir in his *Tafsir ibn Kathir* of sura 55 it is stated:

It was mentioned by Daraj Ibn Abi Hatim, that Abu al-Haytham 'Adullah Ibn Wahb narrated from Abu Sa'id al-Khudhri, who heard Muhammad saying, 'The smallest reward for the people of Heaven is an abode where there are eighty thousand servants and seventy-two houri, over which stands a dome decorated with pearls, aquamarine and ruby, as wide as the distance from al-Jabiyah to San'a.'^[26]

However, regarding the above statement Hafiz Salahuddin Yusuf has said: "The narration, which claims that everyone would have seventy-two wives **has a weak chain of narrators.**" There is also a theory that the promise of 72 virgins is a mistranslation from "72 angels".

In the same collection of hadiths, however, the following is judged strong (*hasan sahih*):

That the Messenger of Allah said: "There are six things with Allah for the martyr. He is forgiven with the first flow of blood (he suffers), he is shown his place in Paradise, he is protected from punishment in the grave, secured from the greatest terror, the crown of dignity is placed upon his head - and its gems are better than the world and what is in it - he is married to seventy two wives among Al-Huril-'Ayn of Paradise, and he may intercede for seventy of his close relatives."^[27]

Alternative views

An interpretation of the relevant passages of the Quran is *The Syro-Aramaic Reading of the Koran* written by Christoph Luxenberg. In respect of this particular point, Luxenberg argues that the relevant passage actually translates to a portrayal of paradise as a lush garden with pooling water and trees with rare fruit, including *white raisins* (considered to be delicacies at the time that the Quran was written), not virgin maidens.

References

Notes

- [1] <http://en.wikipedia.org/w/index.php?title=Template:Islam&action=edit>
 - [2] is also transliterated as or ; pronunciation: .
 - [3] "Heaven", *The Columbia Encyclopedia* (2000)
 - [4] Allameh Tabatabaei, Tafsir al-Mizan
 - [5] Jalal al-Din Muhammad Rumi, Masnavi
 - [6] Al Ghazzali, Ihya Uloom Ed-Din (The Revival of the Religious Sciences) Vol. 4 (http://www.nderf.org/islamic_views_death.htm)
 - [7] al-Tirmidhi, no. 2487; al-Daarimi, no. 2712; Ahmad, no. 11339; Ibn Maajah, no. 4329
 - [8] see Lane's Lexicon, p. 302 (http://ejtaal.net/aa/#HW4=261,HW3=230,LL=2_302,LS=2,HA=160,SG=322,BR=267,PR=47,AAN=152,VI=125,MGF=240,UQW=390,UMR=292,UMS=236,UMJ=189) and Hans Wehr, p. 247 (http://ejtaal.net/aa/#HW4=260,HW3=230,LL=2_302,LS=2,HA=160,SG=322,BR=267,PR=47,AAN=152,VI=125,MGF=240,UQW=390,UMR=292,UMS=236,UMJ=189,LL_HIDE)
 - [9] Tafsir al-Tabari, and Tafsir al-Razi in 3:52
 - [10] The Message of the Qur'an: A Great Tafsir of the Current Time - Commentary on Various Marriage-Related Phrases from Surat Nisaa (http://www.zawaj.com/articles/right_hands.html)
 - [11] Dr. Israr Ahmad Khan, Department of Quran & Sunnah Studies, "*Quranic Description of The Paradise* (<http://www.iiu.edu.my/deed/articles/paradise.html>)", IRKHS, International Islamic University of Malaysia
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 - [16] Salahuddin Yusuf, *Riyadhus Salihin*, commentary on Nawawi, Chapter 372, Dar-us-Salam Publications (1999), ISBN 1-59144-053-X, ISBN 978-1-59144-053-6
 - [17] Shamaa-il Tirmidhi, Chapter 035, Hadith Number 006 (230)
 - [18] Al-Tirmidhi, *Jami` at-Tirmidhi*. Vol. IV: "The Features of Heaven as described by the Messenger of Allah". Chap. 21. Hadith: 2687, and also quoted by Ibn Kathir in his *Tafsir* (Quranic Commentary) of Sura Rahman (55), ayah (verse) 72.
 - [19] Abu `Isa Muhammad ibn `Isa at-Tirmidhi, *Sunan al-Tirmidhi*. Vol. II
 - [20] Sunan Ibn Majah, Volume 3, Book 9, Num. 2014 (<http://www.muslimhope.com/IslamIndex.htm>)
 - [21] , Book on the Etiquette of Marriage; Etiquette for the women (<http://www.ghazali.org/works/marriage.htm>)
 - [22] The Delight of Those Who have Taqwa in Paradise (<http://tafsir.com/default.asp?sid=55&tid=51713>) - Tafsir.com for Quran 55:56
 - [23] at-Tadhkirah, al-Qurtubi, p. 475
 - [24] Abdullah Yusuf Ali: *The Meanings of the Illustrious Qur'an*, Alminar Books, Houston, TX, 1997
 - [25] Volume IV, chapters on *The Features of Heaven as described by the Messenger of Allah*, chapter 21: *About the Smallest Reward for the People of Heaven*, hadith 2687
 - [26] How Many Wives Will The Believers Have In Paradise? (http://www.livingislam.org/fiqhi/sp2-gfh_e.html#9) - Questions answered by Islamic scholar Gibril Haddad
 - [27] Hadith - The Book on Virtues of Jihad - Jami` at-Tirmidhi - Sunnah.com - Sayings and Teachings of Prophet Muhammad (صلى الله عليه وسلم) (<http://sunnah.com/tirmidhi/22/46>)
- **^A** *zawajnahoom*: pair them, marry them. Note *zawj* (lit., "a pair" or - according to the context - "one of a pair") applies to either of the two sexes, a man to a woman and a woman to a man, as does the transitive verb *zawaja*, "he paired" or "joined", i.e., one person with another
 - **^B** *qasirat at-tarf*: Lit., "such as restrain their gaze", i.e., are of modest bearing and have eyes only for their mates (Tafsir Razi). This phrase applies to both genders.
 - **^C** *min anfusikum azwajan*, Lit. "from among yourselves mates (spouses, one of the pair)"
 - **^D** Lit., *waalmuminoona* (male believers) *waalmuminatu* (female believers)
 - **^E** Lit., *min* (from) *thakarim* (male) *aw* (or) *ontha* (female)

- **^F** In a version of this hadith: *waa li kul-li wa ahidin minhoom zawjataani* = and to every single (everyone) among them *zawjataani*. The expression *kulli wa hadin*-each one (everyone) includes both males and females. Note: the feminine ending -at(un) (feminine ta-marbuta, -ah in modern Arabic language) is also added to distinguish a person in an exemplary manner as in *allamun* = scholar, *allamatun* (-ah) = distinguished scholar [not "female scholar"], or as in *rawin* = narrator, *rawiyatun*(-ah) = narrator(of poems) [not "female narrator"]. These forms ending in -at(un) (modern -ah), as they designate the individual, are treated as masculines. [zawjatan: dual connotation (Classical Arabic Idiom - which can be used to refer to two different things calling them by the same name: two paired persons or things can be expressed by the dual of one of them (e.g. *abawaani* [dual of *aba* (father)] = parents (father and mother, not "two fathers"; *qamarani* [dual of *qamar* (moon)] = sun and moon (not "two moons"); usage in "*Qur'an in Surah Al-Furqan(25):53*" *bahrayn* [dual of *bahr* (sea)] = sea "*salty and bitter*" and river "*sweet and thirst-allaying*" (not "two seas"); sometimes the word with the female gender is chosen to make the dual form, such as in the expression "*the two Marwas*", referring to the two hills of *As-Safa* and *Al-Marwa* (not "two hills, each called Al-Marwa") in Mecca;^[1]) (i.e. Husband - *zawj* and wife -*zawjah* can be referred as *zawjatan* in the dual form)]^[2]
- **^G** Or husband - *zawj* and wife -*zawjah* can be referred as *zawjatan* in the dual form Houris: inferred from Sahih Muslim, hadith 6795 through another chain of narration

Citations

[1] Abbas Hassan, *An-nahw al-wafi*, I, 118–19

[2] Dr. Muhammad Salim al-Awwa, Secretary General of the World Union of the Muslim Ulemas, "*Female Circumcision Neither a Sunna, nor a Sign of Respect*"(Al Alazhar, Cairo), (<http://www.npwj.org/?q=node/2027>) (http://islamtoday.com/showme2.cfm?cat_id=34&sub_cat_id=826)

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External links

- Response from IslamQA team to a Muslim asking about sex with virgins in heaven (<http://www.islamqa.com/index.php?ref=10053&ln=eng>)
- A review of a book by (<http://syrcom.cua.edu/Hugoye/Vol6No1/HV6N1PRPhenixHorn.html>) Christoph Luxenberg who claims Aramaic origins for the Quran.
- Description of al-hoor al-'iyn in the Qur'aan and Sunnah (<http://www.islamqa.com/index.php?ref=60188&ln=eng&txt=virgins>)
- A humorous look at the Seventy two virgins (http://www.newyorker.com/humor/2007/01/29/070129sh_shouts_martin) - From The New Yorker
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hourī

Definition from Wiktionary, the free dictionary

Contents

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English

Etymology

From French *hourī*, from Persian *(huri)*, from Arabic **هَيْرود** (*ḥīryya*), plural: **رود** (*ḥw*), adjective: **هَيْرود** (*ḥī*)

Pronunciation

- IPA^(key): / h ɪ /
- Rhymes: -a ɪ

Noun

hourī (*plural houris*)

- (Islam)* A nymph in the form of a beautiful virgin supposed to dwell in Paradise for the enjoyment of the faithful.
- Any voluptuous, beautiful woman. [quotations ▼]

Translations

(Islam) a nymph in the form of a beautiful virgin

[show ▼]

Finnish

Verb

hourī

1. *Third-person singular indicative past form of **houria**.*
2. *Indicative present connegative form of **houria**.*
3. *Second-person singular imperative present form of **houria**.*
4. *Second-person singular imperative present connegative form of **houria**.*

Anagrams

- roihu, rouhi

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Categories: English terms derived from French English terms derived from Persian

English terms derived from Arabic English nouns English countable nouns en:Islam
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Babi-Baha'i Angelology - Dr. Stephen N. Lambden's site

www.hurqalya.pwp.blueyonder.co.uk/baha'i%20encyclopedia/ANGELS.... ▼

The Bahā'ī angelology or doctrine of angels (sing. Bābī and Bahā'ī scripture contains numerous references to the **houris** (Ar. ḥūr) or maidens of Paradise ...

<http://www.hurqalya.pwp.blueyonder.co.uk/baha%27i%20encyclopedia/ANGELS.htm>