316194 - Will Allah love His slaves in Paradise equally, and will the people of Paradise feel jealous of those who are in the highest levels?

the question

This question came to my mind a few weeks ago, and has given me sleepless nights. I do not know whether I should ignore it, and I could not find any answer by researching it on the Internet. The question is: Will Allah, may He be exalted, love His slaves in Paradise equally? Or will His love for them differ as the statuses of the people of Paradise will differ? Will the people of Paradise who are lower in status feel jealous of those who are higher in status?

Detailed answer

Firstly:

Allah's love for the believers in this world differs, according to how much they obey Him, submit to Him and humble themselves before Him, may He be exalted, as it says in the hadith: "The most beloved of people to Allah, may He be exalted, are those who benefit their dependents the most." Narrated by 'Abdullah ibn Ahmad in Zawaa'id az-Zuhd; classed as hasan by al-Albaani in Saheeh al-Jaami'.

And it says in another hadith: "The dearest of people to Allah are those who are benefit other people the most; the dearest of deeds to Allah, may He be glorified and exalted, is making a Muslim happy, relieving him of distress, paying off his debt, or saving him from hunger. To go with a brother and help him is dearer to me than observing i'tikaaf in this mosque – meaning the mosque of Madinah – for a month. Whoever suppresses his anger – when he is able to express it and act upon it – Allah will fill his heart with contentment on the Day of Resurrection, and whoever walks with his brother needs help and helps him, Allah will make his feet steadfast on the Day when feet will slip. Narrated by Ibn Abi'd-Dunya in Qadaa' al-Hawaa'ij. Classed as hasan by al-Albaani in Saheeh al-Jaami'.

However, with regard to Paradise we say: Allah knows best, for when it comes to matters of the unseen – which includes matters having to do with the names and attributes of Allah – we cannot speak about them on the basis of personal opinion; rather we limit our discussion of them to what is mentioned in the texts of revelation.

Secondly:

The people of Paradise will be of varying degrees and statuses, as is indicated by many religious texts, including the report narrated by al-Bukhaari (3256) and Muslim (2831) from Abu Sa'eed al-Khudri (may Allah be pleased with him), from the Prophet (blessings and peace of Allah be upon him) who said: "The people of Paradise will see the people of the high places in Paradise above them as you see the brilliant star far away on the horizon in the east or the west, because of the difference in status between them." They said: O Messenger of Allah, is that the status of the Prophets that no one else will attain? He said: "No, by the One in Whose hand is my soul. They are men who believed in Allah and believed in the Messengers."

Muslim (189) narrated that al-Mugheerah ibn Shu'bah said: The Messenger of Allah (blessings and peace of Allah be upon him) said: "Moosa asked his Lord: 'Who will be the lowest of the people of Paradise in status?' He said: 'He will be a man who will come after the people of Paradise have been admitted to Paradise and it will be said to him: "Enter Paradise." He will say: "O Lord, how, when the people have taken their places and been given their portions?" It will be said to him: "Would it please you if you had the like of what one of the kings of the world had?" He will say: "I would be pleased, O Lord." He will say, "You will have that, and as much again, and as much again, and as much again, and as much again." The fifth time, he will say, "I am pleased, O Lord." He will say: "You will have that and ten times as much, and you will have what your heart desires and what will delight your eyes." He will say: "I am pleased, O Lord."'"

As for jealousy, rancour, resentment and envy, all of these are among the things that will be removed from the hearts of the people of Paradise, so there will be no jealousy, envy, resentment or rancour.

Allah, may He be exalted, says (interpretation of the meaning):

“Indeed, the righteous will be within gardens and springs

[Having been told], ‘Enter it in peace, safe [and secure].’

And We will remove whatever is in their hearts of resentment, [so they will be] brothers, on thrones facing each other.

No fatigue will touch them therein, nor from it will they [ever] be removed”

[al-Hijr 15:45-48].

As-Sa ‘di (may Allah have mercy on him) said:

“And We will remove whatever is in their hearts of resentment”, so their hearts will remain free of any resentment or envy, and they will be pure and filled with mutual love.

“[so they will be] brothers, on thrones facing each other ”

this indicates that they will visit one another and gather together, with good etiquette among them, as they will all face one another, with no one turning his back on anyone; they will recline on those couches that are adorned with pearls and all kinds of gems.

“No fatigue will touch them therein” either visibly or invisibly, because Allah will create them anew and give them a perfect life in which they will not be vulnerable to any ills.

End quote from Tafseer as-Sa‘di, p. 431.

Allah, may He be exalted, says (interpretation of the meaning):

“and their Lord will give them a purifying drink”

[al-Insaan 76:21].

Ibn Katheer (may Allah have mercy on him) said: That is, it will purify them inwardly of envy, resentment, rancour and negative thoughts, and all other bad characteristics, as we narrated from Ameer al-Mu’mineen ‘Ali ibn Abi Taalib that he said: When the people of Paradise reach the gate of Paradise, they will find two springs there, and it will be as if they are inspired, so they

will drink from one of them, and Allah will take away whatever is inside them of negative qualities, then they will bathe from the other, and there will appear on them the radiance of bliss.

End quote from Tafseer Ibn Katheer (8/293).

Al-Bukhaari (3006) and Muslim (5063) narrated that Abu Hurayrah (may Allah be pleased with him) said: The Messenger of Allah (blessings and peace of Allah be upon him) said: “The first group to enter Paradise will look like the moon when it is full. They will not spit or blow their noses or defecate therein. Their vessels there will be of gold, and their combs will be of gold and silver, their incense burners will be of aloeswood and their sweat will be musk. Each of them will have two wives, the marrow of whose calves will be visible from beneath the flesh because of their beauty. There will be no dissent or enmity among them and their hearts will be as one, and they will glorify Allah morning and evening.”

The point is that the individual should strive to enter Paradise first of all, then to attain the highest levels therein.

Allah, may He be exalted, says (interpretation of the meaning):

“So he who is drawn away from the Fire and admitted to Paradise has attained [his desire]”

[Aal ‘Imraan 3:185].

May Allah bless us and you with Paradise, and save us from the Fire.

And Allah knows best.