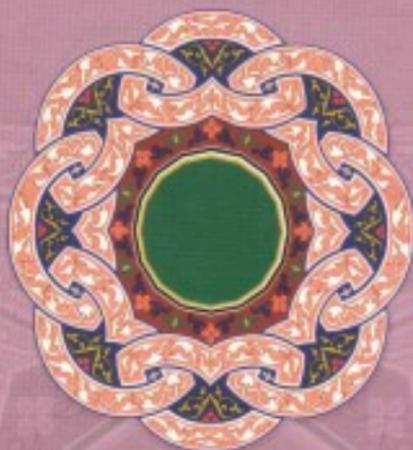


GOLDEN ADVICE SERIES

7

سلسلة النصيحة الذهبية

لَا تَحْسَبُوا



DO NOT BE
ENVIOUS!

Compiled by the Research Unit

DARUSSALAM



لَا تَحَاسَدُوا

DO NOT BE ENVIIOUS!



DARUSSALAM
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Explanation of Symbols Used

A Muslim is encouraged to utter certain phrases at the mention of Allaah, His Messengers, His Angels, the *Sahaabah*, or other righteous Muslims. The phrases are presented below and the reader is advised to utter the complete phrase when he comes across any of these symbols or abbreviation:

Phrase	Mentioned With	Transliteration	Meaning
سُبْحَانَكَ يَا أَعْلَى السَّمَوَاتِ	Allaah's Name	<i>Subhaanahu wa ta'alaah</i>	Glorified and Exalted is He
سَلَامٌ عَلَيْكَ يَا مُحَمَّدُ	Prophet Muhammad	<i>Sallallaahu 'alayhi wa sallam</i>	May the peace and blessing of Allaah be on him
سَلَامٌ عَلَيْكَ يَا مَلَكُ	A Prophet or an Angel	<i>'Alayh is Salaam</i>	Peace be on him
رَضِيَ اللَّهُ عَنْكَ يَا أَصْحَابِي	A Companion	<i>Radiyallaahu 'anhu</i>	May Allaah be pleased with him
رَضِيَ اللَّهُ عَنْكُمْ يَا أَصْحَابِي	More than two Companions	<i>Radiyallaahu 'anhum</i>	May Allaah be pleased with them

Introduction

***Naseehah* (Advice) and its position in the Religion**

All Praise is to Allaah, we praise Him, seek His help and His forgiveness. We seek refuge with Allaah from the evils of our souls and evils of our deeds. One whom Allaah guides none can lead him astray, and one whom He misguides, none can guide him. I bear witness that there is no god but Allaah, and I bear witness that Muhammad ﷺ is His Servant and His Messenger.

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ، وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ﴾

“O you who believe! Fear Allaah as He should be feared, and die not except in a state of Islaam.” [Aal Imraan (3): 102]

﴿يَأْتِيهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَجِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۗ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ ۗ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا﴾

“O mankind! Be dutiful to your Lord, Who created you from a single person (Aadam), and from him (Aadam) He created his wife [Hawwa (Eve)], and from them both He created many men and women and fear Allaah through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship). Surely, Allaah is Ever an All-Watcher over you.” [An-Nisaa’ (4): 1]

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ۝ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا﴾

“O you who believe! Keep your duty to Allaah and fear Him, and speak (always) the truth. He will direct you to do righteous good deeds and will forgive you your sins.

And whosoever obeys Allaah and His Messenger ﷺ he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and made to enter Paradise)." [Al-Ahzaab (33): 70-71]

أَمَّا بَعْدُ، فَإِنَّ خَيْرَ الْحَدِيثِ كِتَابُ اللَّهِ،
وَأَمَّا خَيْرَ الْهُدَى هُدَى مُحَمَّدٍ ﷺ، وَشَرَّ الْأُمُورِ
مُحَدَّثَاتُهَا، وَكُلَّ مُحَدَّثَةٍ بِدْعَةٌ، وَكُلَّ بِدْعَةٍ
ضَلَالَةٌ، وَكُلَّ ضَلَالَةٍ فِي النَّارِ

As for what follows:

Verily the most truthful speech is the Word of Allaah and the best guidance is the guidance of Muhammad ﷺ, and the worst of affairs are the newly-invented matters. Every newly-invented matter is an innovation, every innovation is a going astray and every going astray is in the Fire.^[1]

Giving Naseehah Is A Characteristic of the Prophets

One of the major characteristics of the caller to Allaah ﷻ – indeed, it should be

[1] This is the famous *Khutbat Al-Haajah* which the Prophet ﷺ would recite whenever he was going to deliver a sermon, make a speech. See '*Khutbat Al-Haajah*' of Shaykh Muhammad Naasirudeen Al-Albaanee (Al-Maktab Al-Islaamee, Damascus, 1980) for its authentication and further details.

a major characteristic of the believer – is that very important characteristic of giving advices. Being from the people of *Naseehah* or having the characteristic of being '*Naasih*' is something that Allaah ﷻ has commanded this *Ummah* with. It is also one of the important characteristics that the Prophets came with.

Allaah informs us that when the people of Nuh ﷺ accused him of being upon misguidance and error with their saying:

﴿إِنَّا لَنَرُّكَ فِي ضَلَالٍ مُّبِينٍ﴾

“Verily, we see you in plain error.” [Al-A’raaf (7): 60];

he rejected that and responded that he was giving them sincere advice:

﴿قَالَ يَنْقَوِرَ لَيْسَ بِي ضَلَالَةٌ وَلَكِنِّي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ ○ أُبَلِّغُكُمْ رِسَالَاتِ رَبِّي وَأَنْصَحُ لَكُمْ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ﴾

“[Nuh (Noah)] said: “O my people! There is no error in me, but I am a Messenger from the Lord of the ‘*Alameen* (mankind, jinns and all that exists)! I convey unto you the Messages of my Lord and give sincere advice to you. And I know from Allaah what you know not.” [Al-A’raaf (7): 61-62]

Similarly, Allaah ﷻ tells us that when Hud

ﷺ began to call to Allaah; his people referred to him as being upon ‘foolishness’:

﴿قَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ إِنَّا لَنَرُكَ
فِي سَفَاهَةٍ وَإِنَّا لَنَظُنُّكَ مِنَ الْكَاذِبِينَ﴾

“The leaders of those who disbelieved among his people said: ‘Verily, we see you in foolishness, and verily, we think you are one of the liars.’” [Al-A’raaf (7): 66] -;

so he retorted and said:

﴿قَالَ يَتَقَوْمٍ لَيْسَ بِي سَفَاهَةٌ وَلَكِنِّي رَسُولٌ مِّن
رَّبِّ الْعَالَمِينَ ○ أُبَلِّغُكُمْ رِسَالَاتِ رَبِّي وَأَنَا لَكُمْ
نَاصِحٌ أَمِينٌ﴾

“O my people! There is no foolishness in me, but (I am) a Messenger from the Lord of the ‘Alameen (mankind, jinns and all that exists)! I convey unto you the Messages of my Lord, and I am a trustworthy adviser (or well-wisher) for you.” [Al-A’raaf (7): 67-68]

So there is no doubt that the characteristic of giving advice for the sake of Allaah – that is the characteristic of being ‘Naasih’ – is from the characteristics of the Prophets, just as it should be with the callers to Allaah and all of the believers. So this affair of *Naseehah* is something, which is fundamental and a most

important characteristic for every Muslim.

Jarir bin 'Abdullah ؓ said: "Amma Badu (now then), I went to the Prophet ﷺ and said, 'I give my pledge of allegiance to you for Islaam.' The Prophet ﷺ conditioned (my pledge) for me to be sincere and true to every Muslim so I gave my pledge to him for this. By the Lord of this mosque! I am sincere and true to you (Muslims)."^[2]

Also, Tamim Ad-Dari narrated: Allaah's Messenger ﷺ said three times:

الدِّينُ النَّصِيحَةُ

"The religion is Naseehah (sincere advice)."
(Ad-Deen' Naseehah)

The people asked, "To whom?" The Prophet ﷺ replied:

قَالُوا: لِمَنْ يَا رَسُولَ اللَّهِ؟ قَالَ: لِلَّهِ وَلِكِتَابِهِ
وَلِرَسُولِهِ مِثْلَهُ وَلِأَيِّمَّةِ الْمُسْلِمِينَ وَالْمُؤْمِنِينَ
وَعَامَّتِهِمْ

"To Allaah and to His Book and to His Messenger and to the leaders of the Muslims and the common folk (all the Muslims)."^[3]

[2] Bukhaaree.

[3] Muslim [55 (196)].

The Golden Advice Series

In response to the obligation of giving *Naseehah* and its obvious need in our *Ummah* at the present time, **DARUSSALAM PUBLICATIONS** has come up with **The Golden Advice Series** which was originally published by Deen Communications Limited, Nigeria. This series will, *Insha Allaah*, contain several books; each of which is devoted to an advice given from the texts of Islaam (the Qur'aan and the *Sunnah*) with its explanation as provided by the esteemed scholars or people of knowledge. The advices range from the most important issue (*Tawheed* or worshipping Allaah alone), to morals and they also cover issues of business transactions.

Each book comes in an easy-to-read size but the contents are highly beneficial, *Bi Ithnillaah!* In this first phase, ten pieces of advice have been treated. It is our hope that, *Insha Allaah*, more will be added in the days ahead. This book centers on the *Naseehah* of the Prophet ﷺ on avoiding Envy!.

Everything that is correct in the books of **The Golden Advice Series** is from Allaah ﷻ – and to Him is all the praise; every mistake or error is from our imperfection and from *Shaytaan* – and we seek refuge in Allaah from him! We ask Allaah ﷻ to accept this effort of ours as an act done purely and sincerely for His Face and that He does not allow anyone or anything else

to have a share in it.

The end of our *Du'aa'* is that all praise is for Allaah, Lord of the worlds. And may His peace and blessings be upon the Prophet Muhammad, his family, his Companions and those who follow him till the Day of Reckoning! *Aameen*.

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Chapter 1

Envy!

Abu Hurayrah^[4] ؓ narrated that the Messenger of Allaah ﷺ said:

لَا تَحَاسَدُوا، وَلَا تَنَاجَشُوا، وَلَا تَبَاغَضُوا، وَلَا تَدَابَرُوا،
وَلَا يَبِغْ بَعْضُكُمْ عَلَى بَعْضٍ، وَكُنُوا عِبَادَ اللَّهِ!

[4] He was Abdur-Rahmaan bin Sakhr Ad-Dausiri ؓ. He was one of the noble Companions of the Messenger of Allaah ﷺ. He accepted Islaam in Makkah but came to Madeenah in the year of the Conquest of *Khaybar*. He was always in the constant company of the Prophet ﷺ being satisfied with whatever he got to fill his stomach. He later became the Governor of Al-Madeenah then that of Bahrain during the *Khilafah* of Umar bin Al-Khattab ؓ. He spent most of his life in Madeenah and died in the year 59 A.H. a year before the ascendancy of Yazeed bin Mu'aawiyah bin Abi Sufyaan as the *Khalifah*. He is reputed to have narrated the most from the Messenger of Allaah ﷺ. About 5374 *Ahadeeth* have been narrated on his authority.

إِخْوَانًا، الْمُسْلِمُ أَخُو الْمُسْلِمِ، لَا يَظْلِمُهُ، وَلَا يَخْذُلُهُ،
وَلَا يَحْقِرُهُ، التَّقْوَىٰ هُنَا. وَيُشِيرُ إِلَىٰ صَدْرِهِ ثَلَاثَ مَرَارٍ:
بِحَسْبِ امْرِيءٍ مِنَ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ الْمُسْلِمَ، كُلُّ
الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ، دَمُهُ وَمَالُهُ وَعِرْضُهُ

“Do not be envious of one another and do not nurse grudge against one another. Do not artificially raise prices against one another; do not hate one another; do not turn your back on each other; do not undercut one another in business transactions.

And be, O servants of Allaah, brothers. A Muslim is the brother of a Muslim. He does not oppress nor wrong him. He does not fail him when he needs him. He does not lie to him. And he does not show contempt for him. Piety is here.”

And he (the Prophet ﷺ) pointed to his chest three times.

“It is enough of evil for a person to hold his brother Muslim in contempt. All of a Muslim is sacred and inviolable to another Muslim: his blood, his wealth and his honour.” [5]

[5] Muslim.

Chapter 2

Envy & Its Associates

Envy constitutes a disease of the heart and it is one of the flaws inherent in human characters that can damage the well being of the family and the community in general.^[6] In order to understand its true nature and convey a beneficial understanding, a single

[6] *Hasad* (envy): The disease of *Hasad* has created a great deal of hatred between different Muslims, groups and *daa'iyahs* (callers). The following story about Al-Barbahaari (d. 329 A.H), the *Imaam* and preserver of Sunnah during his lifetime illustrates this point. Imaam Al-Dhahabi said: Imaam Al-Barbahaari had a large number of followers. He passed by the west side and sneezed, so his companions said '*Yarhamuk Allaah* (may Allaah have mercy on you).'

They made so much noise that the *khaleefah* heard it and was told of what had happened, and he thought it was too much. Then the people of *Bid'ah* kept on stirring up hatred in the heart of the *Khaleefah* until it was declared in Baghdad, 'No two followers of Al-Barbahaari may gather together.' Then he disappeared. (*As-Siyar*)

definition of this malady will not be sufficient.

So envy is:

“To wish for a blessing from the person it was bestowed on, regardless of whether the envious person wants the blessing for himself or not.”^[7]

“When a person feels sad at seeing a blessing bestowed on his Muslim brother, and hoping that the brother is deprived of it.”^[8]

“To hate and have resentment towards the apparent good condition of the envied.”^[9]

“Wishing for a blessing to vanish.”^[10]

“Hating a blessing and hoping that the blessed be deprived of it.”^[11]

When envy becomes widespread amongst a people, it might eventually cause their destruction because it will irrigate and nurture ill feelings. Az-Zubayr bin Al-'Awaam ؓ related that the Messenger of Allaah ﷺ said:

دَبَّ إِلَيْكُمْ دَاءُ الْأُمَمِ قَبْلَكُمْ: الْحَسَدُ وَالْبَغْضَاءُ هِيَ
الْحَالِقَةُ لَا أَقُولُ تَحْلِقُ الشَّعْرَ وَلَكِنْ تَحْلِقُ الدِّينَ وَالَّذِي
نَفْسِي بِيَدِهِ! لَا تَدْخُلُوا الْجَنَّةَ حَتَّى تُؤْمِنُوا وَلَا تُؤْمِنُوا حَتَّى

[7] Ibn Hajar Al-Asqalani-Fath-ul Bari.

[8] Al - Hulaymi (d. 403 A.H).

[9] Ibn Taymiyyah (d. 728 A.H).

[10] An-Nawawi (d. 676 A.H).

[11] Abu Hamid Al-Ghazali (d. 505 A.H).

تَحَابُّوا أَفَلَا أَنْبَيْتُمْ بِمَا يُثْبِتُ ذَاكُمْ لَكُمْ أَفْسُوا السَّلَامَ بَيْنَكُمْ

*“Creeping and advancing upon you is the disease and malady of the people and nations before you: **envy and hatred**. And the hatred is the thing that shaves. I am not saying it shaves the hair, but it shaves the religion. By the one in whose hand is my soul – or he said: by the one in whose hand is the soul of Muhammad – you will not enter Paradise until you believe and you will not believe until you love one another. Shall I not inform you about that which will establish such for you? Spread the Salaam (greeting of peace) among yourselves.”^[12]*

Avoid being envious and *Insha Allaah* you will be better off because once envy becomes part of a person’s character, it does not act alone. It takes along with itself and makes such evils as pride, haughtiness and arrogance, hatred, jealousy, backbiting and several other evils; perhaps innumerable; flourish. How evil these associates are and may Allaah save us from these wasters of good deeds. Each one of these sins is enough to make a person enter under the wrath of Allaah not to mention when they are combined!

1 – Envy Mixed With Pride and Arrogance

In the heavens, the first sin to be committed was as a result of this great disease – envy; the envy of our father Aadam ﷺ by the *Shaytaan*. This would later lead him to add pride and arrogance to his crimes.

Shaytaan was envious of Aadam ﷺ because of the blessings Allaah had conferred upon him. First of such blessings is making

[12] Ahmad and At-Trimidhee.

him and his offspring successors on the face of the earth as Allaah ﷻ says:

﴿وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً﴾

“And remember when your Lord said to the angels: “Verily, I am going to place mankind generations after generations on earth.” [Al-Baqarah (2): 30]

The second blessing that *Shaytaan* envied was granting Adam ﷺ the knowledge not known to the *Shaytaan* and the company of the angels before then. Allaah ﷻ says:

﴿وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ ○ قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ ○ قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمَوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ﴾

“And He taught Adam all the names of everything, then He showed them to the angels and said, “Tell Me the names of these if you are truthful.” They (angels) said: “Glory be to You, we have no knowledge except what you have taught us. Verily, You are the All-Knower, the All-Wise.” He said: “O Adam! Inform them of their names,” and when he had informed them of their names, He said: “Did I not tell you that I know the unseen in the heavens and the earth, and I know what you reveal and what you have been concealing?” [Al-Baqarah (2): 31-33]

The third blessing is His honouring Aadam ﷺ with the command of prostration to the angels and all those in their company at that time.

Allaah says:

﴿وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى
وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ﴾

“And remember when we said to the angels: “Prostrate yourselves before Aadam.” And they prostrated except *Iblees (As-Shaytaan)*, he refused and was proud and was one of the disbelievers.” [Al-Baqarah (2): 34]

For all of these honours and blessings done to Aadam ﷺ, the rage and envy of *Shaytaan* that he had been concealing became exposed. So when he was asked why he refused to prostrate, his response was laced with grudge, jealousy, hatred, pride and arrogance.

Allaah ﷻ says:

﴿قَالَ مَا مَنَعَكَ آلَا تَسْجُدَ إِذْ أَمَرْتُكَ قَالَ أَنَا خَيْرٌ مِنْهُ خَلَقَنِي مِنْ نَّارٍ
وَخَلَقْتَهُ مِنْ طِينٍ﴾

“What prevented you (O *Iblees*) that you did not prostrate, when I commanded you?” *Iblees* said: “I am better than him (Aadam), You created me from fire, and him You created from clay.” [Al-A'raaf (7): 12]

Also, Allaah ﷻ says:

﴿قَالَ يَتَابِلِيسُ مَا لَكَ آلَا تَكُونُ مَعَ السَّاجِدِينَ ○ قَالَ لَمْ أَكُنْ

لَأَسْجُدَ لِلْبَشَرِ خَلَقْتَهُ مِنْ صَلْصَلٍ مِنْ حَمَلٍ مَسْنُونٍ ﴿٣٣﴾

“O Iblees! What is your reason for not being among those who prostrated?” He said: “I am not the one to prostrate myself to a human being, whom You created from sounding clay of altered black smooth mud.” [Al-Hijr (15): 32-33]

So, *Shaytaan* acted upon his envy and he went astray and out of Allaah’s Mercy and forgiveness. And we seek refuge in Allaah from taking up characters likened to that of the accursed and the outcast being.

2 – Envy Mixed With Hatred

In the words of Shaykh Ibn Taymiyyah, envy is always accompanied with hatred. So the person starts by being envious of the other person or party and it gradually turns into hatred especially when such blessings abound and increase.

The People of the Book – the Jews and the Christians – and the rest of the unbelievers are people of envy. Similar to them are hypocrites who feign Islaam; they go a step further by having hatred for the bounties Allaah has bestowed upon the Muslims. It therefore follows that whoever from amongst the Muslims’ picks up this trait, he is by that resembling those whom Allaah is angry and displeased with.

Allaah ﷻ says:

﴿وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُمْ مِنْ بَعْدِ
إِيمَانِكُمْ كَفَّارًا حَسَدًا مِّنْ عِنْدِ أَنْفُسِهِمْ مِنْ بَعْدِ مَا بَيَّنَّ لَهُمُ
الْحَقُّ فَاعْفُوا وَاصْفَحُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرٍ إِنَّ اللَّهَ عَلَىٰ

كُلِّ شَيْءٍ قَدِيرٌ ﴿١٠٩﴾

“Many of the People of the Book wish that if they could turn you away as disbelievers after you have believed, out of envy from their own selves, even, after the truth has become manifest unto them. But forgive and overlook, till Allaah brings His Command. Verily, Allaah is Able to do all things.” [Al-Baqarah (2): 109]

Also, Allaah ﷻ says:

﴿مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا الْمُشْرِكِينَ أَنْ يُنَزَّلَ عَلَيْكُمْ مِنْ خَيْرٍ مِنْ رَبِّكُمْ وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ﴾

“Neither those who disbelieve among the people of the book nor the disbelievers in the Oneness of Allaah, idolaters and polytheists like that there should be sent down unto you any good from your Lord. But Allaah chooses for His Mercy whom He wills. And Allaah is the Owner of Great Bounty.” [Al-Baqarah (2): 105]

﴿يَتَأَيَّأُ الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا بِطَانَةَ مَنْ دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا وَدُؤًا مَا عَنِتُّمْ قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ قَدْ بَيَّنَّا لَكُمْ الْآيَاتِ إِنْ كُنْتُمْ تَعْقِلُونَ ○ هَتَأْتُمْ أَوْلَاءَ يُحِبُّونَهُمْ وَلَا يُحِبُّونَكُمْ وَتُؤْمِنُونَ بِالْكِتَابِ كُلِّهِ وَإِذَا لِقُوتُمْ

قَالُوا ءَامَنَّا وَإِذَا خَلَوْا عَضُّوا عَلَيْكُمُ الْأَنَامِلَ مِنَ الْغَيْظِ قُلْ مُوتُوا
بِعَيْظِكُمْ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١٢٠﴾

“O you who believe! Take not as your advisors, protectors, helpers and friends those outside your religion (pagans, Jews, Christians, and hypocrites) since they will not fail to do their best to corrupt you. They desire to harm you severely. Hatred has already appeared from their mouths, but what their breasts conceal is far worse. Indeed We have made plain to you the evidences, if you understand. Lo! You are the ones who love them but they love you not, and you believe in all the revealed books, while they disbelieve in your Book.

And when they meet you, they say, “We believe”. But when they are alone, they bite the tips of their fingers at you in rage. Say: “Perish in your rage. Certainly, Allaah knows what is in the breasts.” If a good befalls you, it grieves them, but if some evil overtakes you, they rejoice at it. But if you remain patient and become pious, not the least harm will their cunning do to you. Surely, Allaah surrounds all that they do.” [Aal-Imraan (3): 118-120]

3 - Envy Mixed With Jealousy

The evils of envy can also erupt within blood ties, which are considered one of the strongest ties amongst mankind. When this occurs, jealousy and rank hatred will appear between them and the desire to eliminate the envied is very likely. Allaah informs us about the brothers of Yusuf عليه السلام and the two sons of Adam عليه السلام.

As for the brothers of Yusuf, they envied their paternal brother

for the kind of love their father Ya'qub عليه السلام had for him. So they became jealous and sought to eliminate Yusuf عليه السلام.

Allaah ﷻ says:

﴿إِذْ قَالُوا لِيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَيْنَا مِنَّا وَنَحْنُ عُصْبَةٌ إِنَّ أَبَانَا لَفِي ضَلَالٍ مُّبِينٍ ○ أَقْتُلُوا يُوسُفَ أَوْ اطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ وَجْهَ أَيِّكُمْ وَتَكُونُوا مِنْ بَعْدِهِ قَوْمًا صَالِحِينَ ○ قَالَ قَائِلٌ مِنْهُمْ لَا نَقْتُلُ يُوسُفَ وَالْقَوْمُ فِي غِيبَتِ الْجُبِّ يَلْقَاهُ بَعْضُ السَّيَّارَةِ إِنْ كُنْتُمْ فَاعِلِينَ﴾

The brothers said: "Truly, Yusuf and his brother are loved more by our father than we, while we are a strong group. Really, our father is in a plain error. Kill Yusuf or cast him out to some other land, so that the favour of your father may be given to you alone, and after that you will be righteous folk." One from among them said: "Kill not Yusuf, but if you must do something, throw him down to the bottom of a well, he will be picked up by some caravan of travellers." [Yusuf (12): 8-10]

As for the two sons of Aadam عليه السلام, the one who murdered his blood brother did so mostly out of envy and jealousy of the fact that his own sacrifice was rejected while that of his brother was accepted by Allaah.

Allaah ﷻ says:

﴿وَاتْلُ عَلَيْهِمْ نَبَأَ ابْنَيْ آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتُقْبِلَ مِنْ

أَحَدِهِمَا وَلَمْ يُنْقَبَلْ مِنَ الْآخَرِ قَالَ لَأَقْتُلَنَّكَ قَالَ إِنَّمَا يَنْقَبِلُ
 اللَّهُ مِنَ الْمُتَّقِينَ ○ لَئِن بَسَطْتَ إِلَيَّ يَدَكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسِطٍ
 يَدِيَ إِلَيْكَ لِأَقْتُلَنَّكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ ○ إِنِّي أُرِيدُ
 أَنْ تَبْشُرَ بِإِثْمِي وَإِثْمِكَ فَتَكُونَ مِنْ أَصْحَابِ النَّارِ وَذَلِكَ جَزَاءُ
 الظَّالِمِينَ ○ فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ فَأَصْبَحَ مِنَ الْخَاسِرِينَ ﴿

“And (O Muhammad ﷺ) recite to them the story of the two sons of Aadam (Habil and Qabil) in truth; when each offered a sacrifice (to Allaah), it was accepted from the one but not from the other. The latter said to the former: “I will surely kill you.” The former said: “Verily, Allaah accepts only from those who are pious. If you do stretch your hand against me to kill me, I shall never stretch my hand against you to kill you, for I fear Allaah; the Lord of all that exists. Verily, I intend to let you draw my sin on yourself as well as yours, and then you will be one of the dwellers of the Fire, and that is the recompense of the wrongdoers”. So the soul of the other encouraged him and made fair seeming to him the murder of his brother; he murdered him and became one of the losers.” [Al-Maa’idah (5): 27-30]

So he committed the first grievous sin on earth – murder – and till the end of the world, he will continue to have a share of the punishment in every unjust killing. This is what envy can cause so let’s beware! Abdullah bin Mas’ud ؓ narrated that the Prophet ﷺ said:

لَا تُقْتَلُ نَفْسٌ ظُلْمًا إِلَّا كَانَ عَلَى ابْنِ آدَمَ الْأَوَّلِ كِفْلٌ مِنْ

دَمِهَا لِأَنَّهُ أَوَّلُ مَنْ سَنَّ الْقَتْلَ

"No human is killed or murdered unjustly, but a part of responsibility for the crime is laid on the first son of Aadam who invented the tradition of murdering on the earth."^[13]

[13] Al-Bukhaaree .

Chapter 3

Causes of Envy

Discontentment with *Qadar*

Envy in most cases is an expression of dislike, opposition and discontent for what Allaah has decreed, since the blessings been envied can only come from Allaah alone or by His permission from other people. If a person dislikes what another person has received, he is in reality showing hatred towards Allaah's decree. And we seek refuge in Allaah from this!

Allaah ﷻ says:

﴿أَهْمُ يَقْسِمُونَ رَحْمَتَ رَبِّكَ ۗ نَحْنُ قَسَمْنَا بَيْنَهُمْ مَعِيشَتَهُمْ فِي الْحَيَاةِ
الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيَتَّخِذَ بَعْضُهُمْ بَعْضًا

سُخْرِيًّا وَرَحِمْتُ رَبِّكَ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿٣٢﴾

“Is it they who would portion out the Mercy of your Lord? It is We Who portion out between them their livelihood in this world, and we raised some of them above others in ranks, so that some may employ others in their work. But the Mercy of your Lord is better than that which they amass (of this life).” [Az-Zukhruf (43): 32]

Competition for the Glitters of This Life

When you are not contented with the favours Allaah has bestowed upon you and always peer and strain your neck and eyes into the worldly blessings conferred upon others, there is the great tendency for you to be envious and forget that your Lord Allaah gives to whomsoever He wills amongst His creation. Due to this, you would have forgotten that all of these glitters are *Fitnah* – afflictions and trials for those who have them and that the best and most enduring provisions lie with Allaah.

Allaah ﷻ says:

﴿وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا لِنَفْتِنَهُمْ فِيهِ وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَىٰ﴾

“And strain not your eyes in longing for the things We have given for enjoyment to various groups of them, the splendour and glitters of the life of this world that We may test them thereby. But the provision of your Lord is better and more lasting.” [Taa Haa (20): 131]

Looking at the enjoyment of the wealthy ones will not encourage you to be patient and give thanks for the ones that are with you.

Abu Hurayrah رضي الله عنه related that the Messenger of Allaah صلى الله عليه وسلم said:

انظُرُوا إِلَى مَنْ هُوَ أَسْفَلَ مِنْكُمْ وَلَا تَنْظُرُوا إِلَى مَنْ هُوَ
فَوْقَكُمْ فَإِنَّهُ أَجْدَرُ أَنْ لَا تَزْدَرُوا نِعْمَةَ اللَّهِ

“Look at those who are lower than you but do not look at those who are higher than you, lest you belittle the favours Allaah conferred upon you.”^[14]

Most importantly, one of the greatest causes of envy is mutual rivalry in amassing this *Dunya*^[15].

Narrated Abdullah bin Amr bin Al-As رضي الله عنه: “Allaah's Messenger صلى الله عليه وسلم said:

إِذَا فُتِحَتْ عَلَيْكُمْ فَارِسُ وَالرُّومُ أَيُّ قَوْمٍ أَنْتُمْ

“How would you be, O people, when Persia (Iran) and Rome would be conquered for you?”

Abdur Rahman bin Awf رضي الله عنه said: “We would say as Allaah has commanded us and we would express our gratitude to Allaah.”

Thereupon Allaah's Messenger صلى الله عليه وسلم said:

أَوْ غَيْرُ ذَلِكَ، تَتَنَافَسُونَ، ثُمَّ تَتَحَاسَدُونَ، ثُمَّ تَتَدَابَرُونَ،
ثُمَّ تَتَبَاغَضُونَ، أَوْ نَحْوَ ذَلِكَ، ثُمَّ تَنْطَلِقُونَ فِي مَسَاكِينِ
الْمُهَاجِرِينَ، فَتَجْعَلُونَ بَعْضُهُمْ عَلَى رِقَابِ بَعْضٍ

[14] *Al-Bukhaaree.*

[15] This earthly life.

“Nothing else besides it? You would in fact vie with one another, then you would feel jealous, then your relations would be estranged and then you will bear enmity against one another, or something to the same effect. Then you would go to the poor emigrants and would make some the masters of the others.” [16]

Uqbah bin Amir ؓ reported: “One day, the Prophet ﷺ went out and offered the funeral prayers of the martyrs of Uhud and then went up the *Minbar* – pulpit – and said:

إِنِّي بَيْنَ أَيْدِيكُمْ فَرَطٌ، وَأَنَا عَلَيْكُمْ شَهِيدٌ، وَإِنَّ مَوْعِدَكُمْ
الْحَوْضُ، وَإِنِّي لَأَنْظُرُ إِلَيْهِ مِنْ مَقَامِي هَذَا، وَإِنِّي لَسْتُ
أَخْشَى عَلَيْكُمْ أَنْ تُشْرِكُوا وَلَكِنِّي أَخْشَى عَلَيْكُمْ الدُّنْيَا
أَنْ تَنَافَسُوهَا.

“I will pave the way for you as your predecessor and will be a witness for you. I see my fountain (Kawthar) just now and I have been given the keys of all the treasures of the earth. By Allaah! I am not afraid that you will worship others along with Allaah after my death, but I am afraid that you will fight with one another for the worldly things.” [17]

An Unsound Heart

Envy is an indication of an unhealthy heart. An-Numaan bin Basheer ؓ related that the Messenger of Allaah ﷺ said:

[16] Muslim.

[17] Al-Bukhaaree.

أَلَا وَإِنَّ فِي الْجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ،
وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ، أَلَا وَهِيَ الْقَلْبُ

“Verily! In the body is a morsel of flesh which, if it is rectified then the whole of the body will be rectified and which if it is diseased then the whole of the body is diseased. Certainly it is the heart.” [18]

Being envious is a sign that a person’s heart and soul is evil and is far away from the level of faith that is desirable for it to achieve. Indeed, he is far from the complete and perfect faith

[18] *Al-Bukhaaree*. The full *Hadeeth* is as follows: An-Numaan bin Basheer ؓ said: “I heard the Messenger of Allaah ﷺ saying:

الْحَلَالُ بَيْنَ وَالْحَرَامِ بَيْنَ، وَبَيْنَهُمَا مُشَبَّهَاتٌ لَا يَعْلَمُهَا كَثِيرٌ مِنَ
النَّاسِ، فَمَنْ اتَّقَى الْمَشَبَّهَاتِ اسْتَبْرَأَ لِدِينِهِ وَعِرْضِهِ، وَمَنْ وَقَعَ فِي
الشُّبُهَاتِ كَرَعَ يَرْعَى حَوْلَ الْحِمَى، يُوشِكُ أَنْ يُوَاقِعَهُ، أَلَا وَإِنَّ
لِكُلِّ مَلِكٍ حِمَى، أَلَا إِنَّ حِمَى اللَّهِ مَحَارِمُهُ، أَلَا وَإِنَّ فِي الْجَسَدِ
مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ، وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ
كُلُّهُ، أَلَا وَهِيَ الْقَلْبُ

“Verily! The lawful is clear and the unlawful is clear. However, between them are doubtful matters and many amongst the people do not know them. So whoever fears the doubtful matters and avoids them has indeed cleared himself with regard to his religion and honour. But whoever falls into the doubtful matters falls into that which is forbidden just like the shepherd who pastures around a sanctuary, all but grazing therein. Verily! For every king is a sanctuary and surely the sanctuary of Allaah are His Prohibitions. Verily! In the body is a morsel of flesh which, if it is rectified then the whole of the body will be rectified and which if it is diseased then the whole of the body is diseased. Certainly it is the heart.”

since he dislikes good for his brother whereas Anas bin Malik ؓ related that the Messenger of Allaah ﷺ said:

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ

“None of you would have believed until he loves for his brother what he loves for his own soul.”^[19]

As a Muslim, you should be happy and glad that good is happening to your brothers in faith. So, ask Allaah for yours and do not wish to have what is with him or that if you don't get it, it should just be destroyed.

Allaah ﷻ says:

﴿وَلَا تَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ لِّلرِّجَالِ نَصِيبٌ مِّمَّا كَتَبْنَا وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا كَتَبْنَا وَسَأَلُوا اللَّهَ مِن فَضْلِهِ ۗ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا﴾

“And wish not for the things in which Allaah has made some of you to excel others. For men there is reward for what they have earned, and likewise for women there is reward for what they have earned, and ask Allaah of His Bounty. Surely, Allaah is Ever All-Knower of everything.”
[An-Nisaa’ (4): 32]

Abu Hurayrah ؓ narrated that the Messenger of Allaah ﷺ said:

لَا يَجْتَمِعَانِ فِي النَّارِ: مُسْلِمٌ قَتَلَ كَافِرًا ثُمَّ سَدَّدَ وَقَارَبَ،

[19] Al-Bukhaaree.

وَلَا يَجْتَمِعَانِ فِي جَوْفِ مُؤْمِنٍ: غُبَارٌ فِي سَبِيلِ اللَّهِ وَفَيْحُ
جَهَنَّمَ، وَلَا يَجْتَمِعَانِ فِي قَلْبِ عَبْدٍ: الْإِيمَانُ وَالْحَسَدُ

"The following two persons do not exist together in hell: a Muslim and a disbeliever whom the former killed and then rectified his conduct and tried to be near perfection. The dust of fighting in the cause of Allaah and the heat of hell do not co-exist in the chest of a believer. And belief and envy do not occur together in the heart of a believer."^[20]

Pride

Envy can result from being haughty – which is behaving in an unfriendly manner out of the feeling that you are better than another person. The haughtiness of *Shaytaan* – indeed his pride – made him not to prostrate for Adam عليه السلام. The proud person dislikes being with words of truth and may go to the extent of despising the people of truth. However, the reality is that whoever has a grain of pride in him and thereby rejects the truth (of Islaam) will not be admitted into Paradise.

Abdullah bin Mas'ud رضي الله عنه said: "The Messenger of Allaah صلى الله عليه وسلم observed:

لَا يَدْخُلُ الْجَنَّةَ عَبْدٌ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنَ الْكِبْرِ

"He who has in his heart the weight of a mustard seed of pride shall not enter Paradise."

A person amongst his listeners said: "Verily a person loves that his dress should be fine, and his shoes should be fine. The

[20] An-Nasaa'ee (Hasan).

Prophet ﷺ remarked:

إِنَّ اللَّهَ تَعَالَى جَمِيلٌ يُحِبُّ الْجَمَالَ. الْكِبْرُ بَطْرُ الْحَقِّ
وَعَمَطُ النَّاسِ

“Verily, Allaah is Graceful and He loves Grace. Pride is disdaining the truth due to self-conceit and contempt for the people.”^[21]

Abu Hurayrah ؓ also narrated that a man who was beautiful came to the Prophet ﷺ. He said: “O Messenger of Allaah, I am a man who likes beauty, and I have been given some of it, as you see. And I do not like that anyone excels me in respect of beauty. Perhaps he said: “even to the extent of thong of my sandal”^[22] or he said: “to the extent of strap of my sandal”^[23]. Is it pride? He replied:

الْكِبْرُ بَطْرُ الْحَقِّ وَعَمَطُ النَّاسِ

“No, pride is disdaining what is true and despising people.”^[24]

The reason why pride prevents the arrogant from entry to Paradise is because the arrogant man is vying with Allaah in one of His unique qualities. Narrated Abu Hurayrah ؓ: “The Prophet ﷺ said:

[21] Muslim.

[22] In Arabic: *Shirak na'li*

[23] *Shis'i na'li*

[24] Abu Dawood.

قَالَ اللَّهُ عَزَّ وَجَلَّ: الْكِبْرِيَاءُ رِدَائِي، وَالْعِزَّةُ إِزَارِي، فَمَنْ نَازَعَنِي وَاحِدًا مِنْهُمَا أَلْقَيْتُهُ فِي النَّارِ

Allaah Most High says: "Pride is my cloak and majesty is my lower garment, and I shall throw him who vie with me regarding one of them into Hell." [25]

Stinginess

Envy can also result when a wealthy man refuses to help his close associates, families and the rest of the people in dire need. So you will find that a poverty-stricken man who sees those around him enjoy the luxuries of life without even the crumbs getting to him and not receiving any helping hand will have a hateful envy for the society where he lives. The purification lies in paying the compulsory charity called *Zakaah* and giving voluntary charities too.

Allaah ﷻ says:

﴿خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾

"Take *Sadaqah* (alms) from their wealth in order to purify them and sanctify them with it, and invoke Allaah for them. Verily! Your invocations are a source of security for them, and Allaah is All-Hearer, All-Knower." [At-Tawbah (9): 103]

Discrimination

Envy will grow where there is the practice of treating certain

[25] Abu Dawood.

individuals less fairly than others. This could happen amongst co-wives, children, and workers to name a few. The inability to rectify the perceived or apparent unfairness could lead those at the receiving end to resort to envy. So be just in all that you do, that is nearer to piety.

Allaah ﷻ says:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ ءَلَّا تَعْدِلُوا ءَاعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ﴾

“O you who believe! Stand out firmly for Allaah and be just witnesses and let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety, and fear Allaah. Verily, Allaah is Well-Acquainted with what you do.” [Al-Maa’idah (5): 8]

An-Numaan bin Basheer ؓ related that: ‘My mother asked my father to present me a gift from his property; and he gave it to me after some hesitation. My mother said that she would not be satisfied unless the Prophet ﷺ was made a witness to it. I being a young boy, my father held me by the hand and took me to the Prophet ﷺ. He said to the Prophet, “His mother, Bint Rawaha, requested me to give this boy a gift.” The Prophet ﷺ said:

أَلْكَ وَكَدَّ سِوَاهُ

“Do you have other sons besides him?”

He said, “Yes.” The Prophet ﷺ said:

أَكَلَّ وَلَدِكَ نَحَلْتَ مِثْلَهُ؟

“Have you given the like of it to everyone of your sons.”

He said “No.” The Prophet ﷺ said:

لَا أَشْهَدُ عَلَى جَوْرِ

“Do not make me a witness for injustice.” [26]

Narrated Abu Hurayrah ؓ: The Prophet ﷺ said:

مَنْ كَانَ لَهُ امْرَأَتَانِ يَمِيلُ لِإِحْدَاهُمَا عَلَى الْأُخْرَى جَاءَ يَوْمَ
الْقِيَامَةِ وَأَحَدُ شِقَائِهِ مَائِلٌ

“When a man has two wives and he is inclined to one of them, he will come on the Day of resurrection with a side hanging down.” [27]

Not Seeking Refuge in Allaah

Allaah ﷻ has commanded us to seek refuge in Him alone in order to be protected from the evils of the envious ones. The envious person may affect whoever seeks any form of protection besides what they have being instructed by Allaah and His Messenger ﷺ.

He ﷺ says:

﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ﴾ ○ مِنْ شَرِّ مَا خَلَقَ ○ وَمِنْ شَرِّ
غَاسِقٍ إِذَا وَقَبَ ○ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ○
وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴿

[26] Combined reports from Bukhaaree.

[27] Abu Dawood.

Say: "I seek refuge with (Allaah) the Lord of the daybreak, From the evil of what He has created; And from the evil of the darkening (night) as it comes with its darkness; (or the moon as it sets or goes away). And from the evil of the witchcrafts when they blow in the knots. And from the evil of the envier when he envies." [Al-Falaq (113)]

Admiration

Expressing likeness for a particular blessing can result in envy and the evil-eye effect. Whoever finds any good thing in his brother and admires him for it should seek Allaah's blessings and say:

مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ

"Ma sha' Allaah laa quwwata illa billaah

Meaning: "What Allaah willed and there is no power and authority except with Allaah." or

اللَّهُمَّ بَارِكْ عَلَيْهِ

"Allaahumma baarik 'alayhi

"O Allaah, bless for him what he has."

Abu Umaamah bin Sahl bin Hunayf ؓ said: "Aamir bin Rabee'ah ؓ passed by Sahl bin Hunayf ؓ whilst he was doing *Ghusl*, and said, 'I have never seen anything like what I have seen today, not even the skin of the virgin who is hidden away!' (Referring to the whiteness of his skin). It was not long before he (Sahl) fell to the ground. He was brought to the Prophet ﷺ and it was said, 'Help Sahl! (He is) epileptic!' He ؓ asked:

مَنْ تَتَّهَمُونَ بِهِ

'Whose fault is this?'

They said, 'Aamir bin Rabee'ah's.' He said:

عَلَامَ يَقْتُلُ أَحَدُكُمْ أَخَاهُ إِذَا رَأَى أَحَدُكُمْ مِنْ أَحِيهِ مَا
يُعْجِبُهُ فَلْيَدْعُ لَهُ بِالْبَرَكَاتِ

'Why would any one of you kill his brother? If any one of you sees that his brother has something he likes, let him pray for blessing for him.'

Then he called for water and told 'Aamir to perform ablution', so he washed his face, his hands up to the elbows, his knees and inside his *Izaar* (lower garment), then he told him to pour the water over him (the person he had harmed)."^[28]

A Subtle Sign of the Presence of Envy

When you come across a person who always tries to conceal the virtues and goodness of others and he does not like it when others talk about the good that a person has done and he is always quiet and pretends like he does not know of that good, and he tries to put down the other person then this is a subtle sign of envy. A true believer free from envy likes it when good things are said about others and when others are appreciated and spoken about and when he speaks about them, he recounts Allaah's bounties upon them and spreads the good message.^[29]

[28] *Ibn Majah.*

[29] *Ibn Uthaymeen - Sharh Riyaadh-us-Saaliheen*

This is different from the one who refrain from praise of a person out of fear of him being afflicted by self-conceitedness. Abu Bakra رضي الله عنه narrated that a man praised another man in front of the Prophet ﷺ. The Prophet ﷺ said to him:

وَيْحَكَ قَطَعْتَ عُنُقَ صَاحِبِكَ، (يَقُولُهُ مِرَارًا)، إِنْ كَانَ
أَحَدُكُمْ مَادِحًا لَا مَحَالَةَ، فَلْيَقُلْ: أَحْسِبُ كَذَا وَكَذَا - إِنْ
كَانَ يُرَى أَنَّهُ كَذَلِكَ - وَاللَّهُ حَسْبِيهِ، وَلَا يُزَكِّي عَلَى اللَّهِ أَحَدٌ

“Woe to you, you have cut off your companion’s neck, you have cut off your companion’s neck,” repeating it several times and then added, *“Whoever amongst you has to praise his brother should say, ‘I think that he is so-and-so, and Allaah knows exactly the truth, and I do not confirm anybody’s good conduct before Allaah, but I think him so-and-so,’ if he really knows what he says about him.”* ^[30]

Envy in People^[31]

(Their categories)

As mentioned earlier, envy is a contradiction to the love of good for others and selflessness. It is a trait that does not befit a Muslim. It can be found in people at different levels depending on the ability of the individual to exert control over his own soul. So some envious people are active while others are passive enviers.

[30] *Al-Bukhaaree.*

[31] Adapted from Jamaludeen Zarabozo – Commentary on the Forty Hadeeths of An-Nawawi – 1999 Al- Basheer Publications.

The Actively Envious People

Four categories can be identified in this group. Of the actively envious individuals, the worst are those who simply wish that blessings and favours bestowed upon their brother is destroyed, regardless of whether they themselves get it or not. They only desire that the blessing be removed!

The second category is those who actively work and desire to remove the blessings from the other person without necessarily destroying the favour itself. This can be in form of speech such as gossips, backbiting and slander or by their actions.

The third category are those who do not just seek to remove that bounty from the other persons, but they also work to get that favour specifically for themselves.

The fourth class includes those who willingly have the evil thoughts of envy, are pleased with them and continue to think in such an evil manner while putting up no resistance to stop them. The people of knowledge differ whether this person is a sinner or not. However, his condition is precarious.

The Passively Envious People

There are many amongst the people who despite their deliberate effort cannot remove the feeling of envy from their souls. They cannot control it but they do not like it and wish that it could go away. These people are not regarded as sinful since 'the evil of envy manifests when the person acts upon his envy even in his heart.'^[32]

[32] Ibn Al-Qayyim Al-Jawzi quoted in *As-Saalihi* vol.6 pg 529.

The second group includes those who recognized that they have traits of envy within their souls and tried hard to treat themselves and be free from it and to treat the one they are envious of in the best possible manner. They pray for the person, speak well of him to others and they love what Allaah has bestowed upon him of His bounties in all situations.

Chapter 4

Effects of Envy

On the Envious Person

There are four obvious effects on the envious person:

- a. Anxiety and permanent distress – since he is dissatisfied with Allaah’s decree. The envious person will continue to be in this state since he has forgotten the Bestower of the blessing he is envying and instead prefers the perishable goods of this life.
- b. He ceases to work and strive, and depends on wishful thinking.
- c. Loss of good deeds, since envy feeds on the good acts until they are all destroyed.^[33] The Messenger of Allaah ﷺ said:

[33] There is a weak *Hadeeth* in this regard that was narrated upon Abu

دَبَّ إِلَيْكُمْ دَاءُ الْأُمَمِ قَبْلَكُمْ: الْحَسَدُ وَالْبَغْضَاءُ هِيَ
الْحَالِقَةُ لَا أَقُولُ تَحْلِقُ الشَّعْرَ وَلَكِنْ تَحْلِقُ الدِّينَ وَالَّذِي
نَفْسِي بِيَدِهِ! لَا تَدْخُلُوا الْجَنَّةَ حَتَّى تُؤْمِنُوا وَلَا تُؤْمِنُوا حَتَّى
تَحَابُّوا أَفَلَا أُنبِئُكُمْ بِمَا يُثَبِّتُ ذَاكُمْ لَكُمْ أَفْشُوا السَّلَامَ بَيْنَكُمْ

*“Creeping and advancing upon you is the disease and malady of the people and nations before you: **envy and hatred**. And the hatred is the thing that shaves. I am not saying it shaves the hair, but it shaves the religion. By the one in whose hand is my soul – or he said: by the one in whose hand is the soul of Muhammad – you will not enter Paradise until you believe and you will not believe until you love one another. Shall I not inform you about that which will establish such for you? Spread the **salaamah** (greeting of peace) among yourselves.”^[34]*

Hurayrah ؓ: The Prophet ﷺ was reported to have said:

إِيَّاكُمْ وَالْحَسَدَ؛ فَإِنَّ الْحَسَدَ يَأْكُلُ الْحَسَنَاتِ كَمَا تَأْكُلُ النَّارُ الْحَطَبَ

“Avoid envy, for envy devours good deeds just as fire devours fuel or (he said) grass.” (Abu Dawood, garaded Da’eeef by Al-Albaanee in Da’eeef Sunan Abee Dawood)

[34] Ahmad and At-Tirmidhee. Related from Al-Zubayr bin Al-Awwam ؓ concerning the meaning of the phrase:

تَحْلِقُ الدِّينَ

“It shaves (destroys) faith”;

At-Tayyibi said: “i.e., hatred takes away faith like a razor takes away hair.” (Check *Tuhfat Al-Ahwadhi bi Sharh Jaami’ At-Trimidhee*).

d. Punishment in the hereafter.

On the Envied

There are at least five obvious effects on the envied as follows:

- Harm.^[35]
- Inability to fulfill one's task.
- Hate and resentment for the envious person.
- Seeking retaliation or revenge.
- A new avenue for rewards. Suhayb bin Sinan Ar-Rumi ؓ narrated that: Allaah's Messenger ﷺ said:

[35] Abu Umaamah bin Sahl bin Hunayf ؓ said: "Aamir bin Rabee'ah ؓ passed by Sahl bin Hunayf ؓ whilst he was doing *Ghusl*, and said, 'I have never seen anything like what I have seen today, not even the skin of the virgin who is hidden away!' (Referring to the whiteness of his skin). It was not long before he (Sahl) fell to the ground. He was brought to the Prophet ﷺ and it was said, 'Help Sahl! (He is) epileptic!' He asked:

مَنْ تَتَّهَمُونَ بِهِ

'Whose fault is this?'

They said, "Aamir bin Rabee'ah.' He said:

عَلَامَ يَقْتُلُ أَحَدُكُمْ أَخَاهُ إِذَا رَأَى أَحَدُكُمْ مِنْ أَخِيهِ مَا يُعْجِبُهُ فَلْيَدْعُ
لَهُ بِالْبَرَكَاتِ

'Why would any one of you kill his brother? If any one of you sees that his brother has something he likes, let him pray for blessing for him.'

Then he called for water and told 'Aamir to perform ablution', so he washed his face, his hands up to the elbows, his knees and inside his *Izaar* (lower garment), then he told him to pour the water over him (the person he had harmed)." (*Ibn Majah*)

عَجَبًا لِأَمْرِ الْمُؤْمِنِ إِنَّ أَمْرَهُ لَهُ كُلُّهُ خَيْرٌ وَلَيْسَ ذَلِكَ لِأَحَدٍ
إِلَّا لِلْمُؤْمِنِ؛ إِنْ أَصَابَتْهُ سَرَاءٌ شَكَرَ فَكَانَ خَيْرًا لَهُ؛ وَإِنْ
أَصَابَتْهُ ضَرَاءٌ صَبَرَ فَكَانَ خَيْرًا لَهُ

“Strange and amazing are the ways and affairs of a believer for there is good in every affair of his and this is not the case with anyone else except in the case of a believer. If he is granted ease of living, he is grateful, and this is best for him and if he is afflicted with a hardship, he perseveres, and this is best for him.”^[36]

Envy and the Effect of the Evil Eye

One of the harmful consequences of envy on the envied is the effect of the evil eye.

The evil eye – called *Al-Ayn* in Arabic – is the case in which Allaah creates in a person what He wills of pain or decay – when the person who envies him looks at and admires him.” And it is also a “wicked envy-laden admiration, which inflicts harm upon the person who is admired (by Allaah’s permission).”^[37]

This definition makes it clear that the effects of evil eye do not always come from the wicked envious look; rather, it may come from the envious looks of an admirer. The case of Sahl bin Hunayf cited above is a proof of this.

The evil eye is of two types

Imaam Ibn Al-Qayyim said: *Al-Ayn* is of two types, the “eye” of

[36] Muslim.

[37] Dr. Sayed Noah – *Obstacle on the path of Da’wah* Pg 231.

humans and the “eye” of the jinn. Umm Salamah ؓ narrated that the Prophet ﷺ saw a young girl in her house who had *Saf’ah*^[38] on her face and he said:

اسْتَرْقُوا لَهَا فَإِنَّ بِهَا النَّظْرَةَ

“Recite Ruqyah for her, because she is affected by a look (Nazrah).”^[39]

The harm done by *Al-‘Ayn* – the evil eye – is something very real. Allaah ﷻ and His Prophet ﷺ inform us that this does indeed happen. Allaah informs us about the desire of the unbelievers to afflict His Messenger ﷺ with their eyes. He ﷺ says:

﴿وَأَن يَكَادُ الَّذِينَ كَفَرُوا لِيَرْلِقُونَكَ بِأَبْصَرِهِمْ لَمَّا سَمِعُوا الذِّكْرَ وَيَقُولُونَ إِنَّهُ لَمَجْنُونٌ﴾

“And verily, those who disbelieve would almost make you slip with their eyes through hatred...” [*Al-Qalam* (68): 51]^[40]

And Abdullah bin ‘Abbaas ؓ reported that the Prophet ﷺ said:

[38] That is, her face was becoming black. Al-Husayn bin Mas’ood Al-Fara’ said: “*Saf’ah* means a look (*Nazrah*) from the jinn, and the look of the jinn is more harmful than the points of spears.”

[39] *Al-Bukhaaree*.

[40] Some of the scholars explained the Verse as follows: “The meaning is that they are trying to harm you (Muhammad ﷺ) with their evil eyes in an attempt to remove you from the high position to which Allaah has raised you, out of enmity and hatred towards you. They used to look at him with intense envy and hatred that could almost have made him slip, if Allaah ﷻ had not protected him. They did indeed want to harm him with their eyes, and a group of Quraysh who were infamous for that looked at him and said, “We have never seen anyone like him or anything like the evidence he brings,” with the intention of harming him with *Al-‘Ayn*, but Allaah protected him from their evil and revealed this *Aayah* to him.”

الْعَيْنُ حَقٌّ، وَلَوْ كَانَ شَيْءٌ سَابِقَ الْقَدْرِ، سَبَقَتْهُ الْعَيْنُ

“Al-‘Ayn is real; if anything were to compete with the Qadar (decree) of Allaah it would be Al-‘Ayn.”^[41]

Also, Jaabir bin Abdullah ؓ reported from the Prophet ﷺ that:

الْعَيْنُ تُدْخِلُ الرَّجُلَ الْقَبْرَ، وَالْجَمَلَ الْقِدْرَ

“Al-‘Ayn could lead a man to his grave, and a camel to the cooking pot.”^[42]

Abu Sa’eed ؓ reported that the Prophet ﷺ used to seek refuge with Allaah from the jinn and from the eyes of people.”^[43]

The Treatment for the Evil Eye

The Prophetic treatment for this problem is of several types.

1. Performing *Ruqyah*^[44]

Sahl bin Hunayf ؓ said: “We passed by a waterfall and I entered it and did *Ghusl*, and I came out with a fever. Someone told the Messenger of Allaah ﷺ about that, and he said:

مُرُوا أَبَا ثَابِتٍ يَتَعَوَّذُ

[41] *Muslim*.

[42] Reported by Abu Na’eem in *Al-Hilyah*. There is some weakness in the *Hadeeth*.

[43] Reported by Al-Trimidhee and he said it is a *Hasan Saheeh Hadeeth*.

[44] *Ruqyah* – consists of words said or written in the form of *Du’aa* or *Dhikr* for the purpose of protection or cure. It is sometimes accompanied with other actions such as blowing or wiping over the thing to which it is applied.

"Tell Abu Thaabit to seek refuge with Allaah."

I said, "O my master, is *Ruqyah* correct?" He said,

لَا رُقْيَةَ إِلَّا فِي نَفْسٍ أَوْ حُمَةٍ أَوْ لَدَعَةٍ

"There should be no Ruqyah except in the case of the eye, or a fever, or a sting (of a scorpion and the like)."^[45]

Aa'ishah رضي الله عنها said: "The Messenger of Allaah صلى الله عليه وسلم commanded me or commanded us to recite *Ruqyah* for protection from *Al-'Ayn*."^[46]

Asma' bint 'Umayy رضي الله عنها reported that she said: "O Messenger of Allaah, *Bani Ja'far* are being harmed by *Al-'Ayn*, so shall I recite *Ruqyah* for them?" He said:

نَعَمْ فَلَوْ كَانَ شَيْءٌ سَابِقَ الْقَدْرِ، سَبَقْتَهُ الْعَيْنُ

"Yes, for if anything were to compete with Allaah's decree (Al-Qadar), it would be Al-'Ayn."^[47]

And the Messenger of Allaah صلى الله عليه وسلم also recommended the following *Dhikr* as a means of protection for two children at the same time.

أُعِيدُكُمْ بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ، وَمِنْ
كُلِّ عَيْنٍ لَامَّةٍ

"I seek refuge for you both in the perfect words of Allaah, from every devil and every poisonous reptile, and from

[45] Abu Dawood. The Hadeeth was graded *Da'eef* by Al-Albaanee under the chapter *Kitaab At-Tibb* in *Da'eef Sunan Abee Dawood*.

[46] Al-Bukhaaree and Muslim.

[47] Ahmad and At-Tirmidhee. He said it Hadeeth Saheeh Hasan.

every evil eye.”^[48]

Other Examples of *Ruqyah*

- a. Among the *Ruqyah* that should be recited to seek refuge with Allaah is frequent repetition of *Al-Mu'a'widhatayn*^[49] *Suurat-ul-Faatihah* and *Ayat Al-Kursi*.^[50]
- b. Specific words of remembrance (*adhkaar*) and supplications from the Prophet ﷺ such as the following.

(i)

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ

“A’oodhu bi kalimaat-illaahi il-taammati min sharri ma khalaq –

(I seek refuge in the perfect words of Allaah from the evil

[48] Narrated Abdullah bin Abbaas ؓ: “The Prophet ﷺ used to seek refuge with Allaah for Al-Hasan and Al-Husain (his two grandsons) and say:

إِنَّ أَبَاكُمْ كَانَ يُعَوِّذُ بِهِمَا إِسْمَاعِيلَ وَإِسْحَاقَ

“Your forefather (i.e. Ibraaheem ؑ) used to seek refuge with Allaah for Ismaa’eel ؑ and Ishaq ؑ by reciting the following:

أَعِيدُكُمْ بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ، وَمِنْ كُلِّ عَيْنٍ لَامَّةٍ

“U’eedhukuma bi kalimaat Allaah al-taammati min kulli shaytaanin wa haammah wa min kulli ‘aynin laammah

“O Allaah! I seek refuge with Your Perfect Words from every devil and from poisonous pests and from every evil, harmful, envious eye.” (Al-Bukhaaree)

[49] The last two *Surahs* of the Noble Qur’aan.

[50] [Al-Baqarah (2): 255.]

that He has created.)”^[51]

(ii)

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ، وَمِنْ
كُلِّ عَيْنٍ لَامَّةٍ

“A’oodhu bi kalimaat-illaahi al-taammati min kulli shaytaanin wa haammah wa min kulli ‘aynin laammah”.

(I seek refuge with Allaah from every devil and poisonous reptile, and from every evil eye.)”^[52]

(iii)

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ الَّتِي لَا يُجَاوِزُهُنَّ بَرٌّ وَلَا فَاجِرٌ
مِنْ شَرِّ مَا خَلَقَ، وَبَرًّا وَذَرًّا، وَمِنْ شَرِّ مَا يَنْزِلُ مِنَ
السَّمَاءِ، وَمِنْ شَرِّ مَا يَعْرُجُ فِيهَا، وَمِنْ شَرِّ مَا دَرَأَ فِي
الْأَرْضِ، وَمِنْ شَرِّ مَا يَخْرُجُ مِنْهَا، وَمِنْ شَرِّ فِتَنِ اللَّيْلِ
وَالنَّهَارِ، وَمِنْ شَرِّ كُلِّ طَارِقٍ يَطْرُقُ إِلَّا طَارِقًا يَطْرُقُ بِخَيْرٍ
يَا رَحْمَنُ

“A’oodhu bi kalimaatillaahi al-taammaat allati laa yujaawizuhunna birra wa laa faajir min sharri maa khalaqa wa dhara’a wa bara’a, wa min sharri maa yanzilu min al-

[51] Reported by Ahmad.

[52] Al-Bukhaaree.

sama', wa min sharri ma ya'riju fihaa, wa min sharri maa dhara'a fi'l-ard, wa min sharri ma yakhruju minhaa, wa min sharri fitan al-layli wa'l-nahaar, wa min sharri tawaariq al-layl illaa taariqan bi khayrin ya Rahmaan."

(I seek refuge in the perfect words of Allaah, through which no man, righteous or evil, can penetrate, from the evil of what He has created and made, and from the evil of that which comes down from heaven, and from the evil of that which ascends in it, and from the evil of what He has created in the earth, and from the evil of that which emerges from it, and from the evil of the trials of night and day, and from the evil of those who come at night, except for those who come for a good reason, O Most Merciful)."^[53]

(iv)

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ غَضَبِهِ وَعِقَابِهِ، وَشَرِّ عِبَادِهِ، وَمِنْ هَمَزَاتِ الشَّيَاطِينِ وَأَنْ يَحْضُرُونَ

"A'oodhu bi kalimaatillaahi al-taammah min ghadabihi wa 'iqaabihi, wa min sharri 'ibaadihi, wa min humazaat il-shayaateen wa an yahduroon."

(I seek refuge in the perfect words of Allaah from His wrath and punishment, from the evil of His slaves, from the suggestions of the evil ones and from their coming near)."^[54]

(v)

[53] Ahmad.

[54] Adhkaar of *Imaam An-nawawee*.

اللَّهُمَّ أَنْتَ رَبِّي، لَا إِلَهَ إِلَّا أَنْتَ عَلَيْنِكَ تَوَكَّلْتُ وَأَنْتَ رَبُّ
 الْعَرْشِ الْعَظِيمِ، مَا شَاءَ اللَّهُ كَانَ، وَمَا لَمْ يَشَأْ لَمْ يَكُنْ،
 لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ، أَعْلَمُ أَنَّ اللَّهَ
 عَلَى كُلِّ شَيْءٍ قَدِيرٌ، وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا،
 اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي، وَمِنْ شَرِّ كُلِّ دَابَّةٍ
 أَنْتَ آخِذٌ بِنَاصِيَتِهَا، إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ

"Allaahumma anta rabbi la ilaaha illa anta, 'alayka tawakkaltu, wa anta rabb al-'arsh al'azeem. Ma sha' Allaahu kaana wa maa lam yasha' lam yakun. La hawla wa laa quwwata illa billaah. A'lamu anna Allaaha 'ala kulli shay'in qadeer, wa anna Allaaha qad ahaata bi kulli shay'in 'ilman wa ahsaa kulla shay'in 'adadan. Allaahumma innee a'oodhu bika min sharri nafsi, wa sharri'l-shaytaan wa shirkih, wa min sharri kulli daabbah anta aakhidhun bi naasiyatihaa. Inna rabbi 'ala sitraatin mustaqeem."

(O Allaah, You are my Lord, there is no god besides You. In You do I put my trust, and You are the Lord of the Mighty Throne. Whatever Allaah wills happens, and whatever He does not will, does not happen. There is no strength and no power except with Allaah. I know that Allaah is Able to do all things, and that He encompasses all things with His knowledge and knows the number of all things. O Allaah, I seek refuge with You from the evil of my own soul, from the evil of Shaytaan and his Shirk, and from the evil of every beast over which You have control. Verily my Lord is on a Straight Path).^[55]

[55] Adhkaar of Imaam Nawawi.

(vi)

Another means of warding off the effects of Al-'Ayn is to say:

مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ

"Ma sha' Allaah laa quwwata illa billaah"

(What Allaah wills, and there is no strength except in Allaah).^[56]

(vii)

Also another means is the *Ruqyah* of Jibreel عليه السلام which he said to the Prophet ﷺ.^[57]

بِسْمِ اللَّهِ أَرْقِيكَ، مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ، مِنْ شَرِّ كُلِّ نَفْسٍ
أَوْ عَيْنٍ حَاسِدٍ، اللَّهُ يَشْفِيكَ، بِسْمِ اللَّهِ أَرْقِيكَ

"Bismillaahi urqeeq, min kulli shay'in yu'dheek, min sharri kulli nafsin aw 'aynin haasidin, Allaahu yashfeek, bismillaahi urqeeq"

(In the name of Allaah I pray for you, from everything that may harm you, from the evil of every soul or envious eye. May you be healed, in the name of Allaah I pray for you).^[58]

[56] [Al-Kahf (18): 39]

[57] Muslim.

[58] Muslim – Abu Sa'eed Al-Khudree رضي الله عنه narrated that Jibreel عليه السلام came to the Prophet ﷺ and said: "Yaa Muhammad – O Muhammad – Are you ill and suffering? He said:

Whoever tries these supplications and words seeking refuge, will realize their value and how much he needs them. They will prevent the effects of *Al-'Ayn* from reaching him, and will ward them off if they have reached him, in accordance with the strength of faith, strength of heart, trust and steadfastness of the one who says them. They are weapons, and a weapon is only as good as the one who uses it.^[59]

2. Taking a bath and performing ablution

A person who has done harm with *Al-'Ayn* may be instructed to wash his armpits and other bodily crevices, and his hands and feet, and inside his lower garment, then to pour the water suddenly over the head of the one who has been harmed. This is not something that is known from medical doctors, and the one who denies it, makes fun of it, doubts it or does it only as an experiment without really believing in it, will not benefit from it. It is inspiration to the Prophet ﷺ from the highest heaven.

Aa'ishah ؓ said: "He Used to command the one who harmed another with *Al-'ayn* to do *Wudoo'* (ablution), then tell the one who had been thus harmed to do *Ghusl*. (bath)"^[60]

"Yes".

Then Jibreel ؑ said "*Bismillah urqeeek...*" till the end of the prayer.

[59] Al-Haafiz Ad-Dhahabi said: "*Ruqyah* and seeking refuge with Allaah are only of benefit if people believe in them and if they coincide with a time when Allaah answers *Du'aa's* and with the appointed time."

Imaam Ibn Al-Qayyim said: "A person should recite *Ruqyah* for protection from *Al-'Ayn* if he does not know who has harmed him in this way, but if he knows who has harmed him with *Al-'Ayn* he should be told to do *Ghusl*." And Allaah knows best.

[60] *Abu Dawood*.

Abu Umaamah bin Sahl bin Hunayf ؓ said: “‘Aamir bin Rabee’ah ؓ passed by Sahl bin Hunayf ؓ whilst he was taking *Ghusl*, and said, ‘I have never seen anything like what I have seen today, not even the skin of the virgin who is hidden away!’ (Referring to the whiteness of his skin). It was not long before he (Sahl) fell to the ground. He was brought to the Prophet ﷺ and it was said, ‘Help Sahl! (He is) epileptic!’ He asked:

مَنْ تَتَّهَمُونَ بِهِ

‘Whose fault is this?’

They said, ‘Aamir bin Rabee’ah’s.’ He ﷺ said,

عَلَامَ يَقْتُلُ أَحَدَكُمْ أَخَاهُ إِذَا رَأَى أَحَدَكُمْ مِنْ أَخِيهِ مَا يُعْجِبُهُ فَلْيَدْعُ لَهُ بِالْبَرَكَهٖ

‘Why would any one of you kill his brother? If any one of you sees that his brother has something he likes, let him pray for blessing for him.’

Then he called for water and told ‘Aamir to do *Wudoo*, so he washed his face, his hands up to the elbows, his knees and inside his *Izaar* (lower garment), then he told him to pour the water over him (the person he had harmed).”^[61]

In a separate narration, the Messenger of Allaah ﷺ came to ‘Aamir ؓ and rebuked him, saying:

عَلَامَ يَقْتُلُ أَحَدَكُمْ أَخَاهُ؟ أَلَا بَرَّكَتَ؟ اغْتَسِلْ لَهُ

“Why would any one of you kill his brother? You should have

[61] *Ibn Majah.*

asked for blessing for him. Wash yourself to help him."

So 'Aamir washed his face, hands, elbows and knees, and the sides of his feet, and inside his lower garment with a vessel, then he poured some water on him, and he went with the people (i.e., he was cured and got up)."^[62]

3. Concealment

Another way of dealing with *Al-'Ayn* is to try not to provoke it in the first place, by covering the beauty of the one for whom you fear with something that will repel it. 'Uthmaan ؓ saw a handsome boy, and said: "Put something black on his chin, lest *Al-'Ayn* harm him" – meaning that they should put something black in the dimple of his chin."^[63]

[62] *Muwatta Imaam Malik.*

Shaykh Muhammad As-Saalih bin Uthaymeen said: "Part of the treatment of the evil eye effect is asking the person who has put the evil eye on another to wash, as the Prophet ﷺ commanded 'Aamir bin Rabee'ah ؓ to do in the *Hadeeth* quoted above. Then the water should be poured over the one who has been afflicted.

With regard to taking his waste, such as his urine and stools, there is no basis for doing so; the same applies to taking any of his belongings. Rather what is narrated is that which is mentioned above, washing his limbs and washing inside his garment, or likewise washing inside his headgear and garments. And Allaah knows best.

There is nothing wrong with taking precautions against the evil eye before it happens, and this does not contradict the idea of *Tawakkul* (putting one's trust in Allaah). In fact this is *Tawakkul*, because *Tawakkul* means putting one's trust in Allaah whilst also implementing the means that have been permitted or enjoined..." (*Al-Fataawa*)

[63] *Al-Baghawi – Sharh Al-Sunnah:*

Chapter 5

Treatment for Envy

(A general guide)

Allaah ﷻ grades all of His creation the way He likes

Why should you be envious of another creature like yourself while it is Allaah ﷻ that grants excellence to any amongst them the way He desires based upon His Perfect Wisdom and Judgement. This is the *Sunnah* of Allaah and in it there is no alteration. He ﷻ says:

﴿سُنَّةَ اللَّهِ الَّتِي قَدْ خَلَتْ مِنْ قَبْلُ وَلَنْ يَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا﴾

“That has been the Way of Allaah already with those who passed away before. And you will not find any change in the Way of Allaah.” [Al-Fath (48): 23]

So you will find that Allaah ﷻ has given an edge to some over the others even among His Names!

Excellence among His Names and Attributes

All of Allaah's Names and Attributes are perfect and beautiful. However, some amongst them have been labelled the "greatest names by His Messenger ﷺ. Buraydah ؓ narrated that the Messenger of Allaah heard a man praying and he was saying: "O Allaah! Verily I ask you by virtue of the fact that I testify that you are Allaah and there is no deity worthy of worship except you; *Al-Ahad*^[64], *As-Samad*^[65], He who does not beget nor was He begotten and there is no one comparable to Him."

Then the Messenger of Allaah ﷺ said:

لَقَدْ سَأَلْتَ اللَّهَ بِالْإِسْمِ الَّذِي إِذَا سُئِلَ بِهِ أُعْطِيَ، وَإِذَا
دُعِيَ بِهِ أَجَابَ

"Indeed, you have asked Allaah the Most Exalted by the Names with which when He is asked, He gives, and when He is invoked He responds."

And in another narration, he said:

لَقَدْ سَأَلْتَ اللَّهَ بِإِسْمِ اللَّهِ الْأَعْظَمِ

"Surely, you have asked Allaah by virtue of His greatest Names."^[66]

[64] The Only One.

[65] The Independent, the Eternal and the Absolute.

[66] Abu Dawood, Tirmidhee and An-Nasaaee.

Excellence among His Books

Allaah has revealed books to His Prophets and Messengers. However, He made the Qur'aan to excel all of them and He ﷺ has promised to protect it from any alteration. A promise not given to the earlier books. He ﷺ says:

﴿إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُم لَحَافِظُونَ﴾

“Verily It is We who have sent down the *Dhikr* (i.e. the Qur'aan) and surely, We will guard it from corruption.” [Al-Hijr (15): 9]

Excellence amongst His Prophets

Allaah ﷻ compared the people for excellence, the best of them being the Prophets, and He ﷻ compared the Messengers for excellence, the most excellent of them being Muhammad ﷺ. Allaah ﷻ says:

At a different time, Anas bin Malik ؓ narrated that while he was seated with the Messenger of Allaah ﷺ and a man was offering the *Salaah* and thereafter he prayed saying: “O Allaah! Certainly I ask you by virtue of the fact that the Praise is for you, there is no deity worthy of worship in truth except you; *Al – Mana’an – The Benefactor, Badee’u samaawaati wal-ard – The Originator of the Heavens and the earth, Ya Dhal-Jalaal wal-Ikraam – Owner of Majesty and Honour, Yaa Hayyu Yaa Qayyuum – The Ever living one that dies not, The Self-Subsisting and Independent.*” So the Prophet ﷺ said:

لَقَدْ سَأَلْتَ اللَّهَ بِاسْمِ اللَّهِ الْأَعْظَمِ الَّذِي إِذَا دُعِيَ بِهِ أَجَابَ، وَإِذَا سُئِلَ بِهِ أُعْطِيَ

“He has indeed asked Allaah and invoked Him by virtue of His greatest Names, with which whenever He is invoked He responds and when He is asked by them, He gives.” (Abu Dawood and An-Nasaa’ee.)

﴿تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِنْهُمْ﴾

“Those Messengers! We preferred some to others.” [Al-Baqarah (2): 253].

Excellence among the Muslim Nation

Allaah ﷻ compared the believers in the *Ummah* (Community) of Muhammad ﷺ for excellence, and the best of them, after His Prophet ﷺ was Abu Bakr As-Siddeeq ؓ.^[67]

Excellence of the children of Aadam over the rest of creation: Allaah ﷻ says:

﴿وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا﴾

“And indeed we have honoured the children of Aadam, and we have carried them on land and sea, and have provided them with lawful good things, and have preferred them above many of those whom we have created with a marked preference.” [Al-Israa (17): 70]

Allaah ﷻ compared the children of Aadam for excellence and

[67] Narrated Muhammad bin Al Hanafiya I asked my father (‘Alee bin Abi Taalib ؓ), “Who are the best people after Allaah’s Messenger ﷺ?” He said, “Abu Bakr.” I asked, “Who then?” He said, “Then ‘Umar.” I was afraid he would say “Uthman,” so I said, “Then you?” He said, “I am only an ordinary person.” (Al-Bukhaaree)

Likewise Ibn Umar ؓ narrated that: “We used to compare the people as to who was better during the lifetime of Allaah’s Messenger ﷺ. We used to regard Abu Bakr as the best, then ‘Umar, and then ‘Uthman.” (Al-Bukhaaree)

made the people of goodness and benefits to mankind excel the others.

He ﷺ says:

﴿وَضَرَبَ اللَّهُ مَثَلًا رَجُلَيْنِ أَحَدُهُمَا أَبْكَمٌ لَا يَقْدِرُ عَلَى شَيْءٍ وَهُوَ كَلٌّ عَلَى مَوْلَاهُ أَيْنَمَا يُوَجِّههُ لَا يَأْتِ بِخَيْرٍ هَلْ يَسْتَوِي هُوَ وَمَنْ يَأْمُرُ بِالْعَدْلِ وَهُوَ عَلَى صِرَاطٍ مُسْتَقِيمٍ﴾

“And Allaah puts forward another example of two men, one of them dumb, who has no power over anything (disbeliever) , and he is a burden to his master, whichever way he directs him, he brings no good. Is such a man equal to one (believer) who commands justice, and is himself on the Straight Path?” [An-Nahl (16): 76].

He ﷺ even assigned excellence amongst the foods and plants:

﴿وَفِي الْأَرْضِ قِطْعٌ مُتَجَاوِرَةٌ وَجَنَّتْ مِنْ أَعْنَبٍ وَزَرَءٌ وَغَيْدٌ صِنَوَانٌ وَغَيْرُ صِنَوَانٍ يُسْقَى بِمَاءٍ وَاحِدٍ وَنَفُضِلٌ بَعْضُهَا عَلَى بَعْضٍ فِي الْأَكْلِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ﴾

“And in the earth are neighbouring tracts and gardens of vines, and fields sown with corn, and palm trees, growing out two or three from a single stem root, or otherwise (one stem for every palm), watered with the same water, yet some of them We make more excellent than others to eat. Verily, in these things, there are signs for the people who understand.” [Ar-Ra’d (13): 4].

Excellence of the Night and Day: Allaah ﷻ compared the days on earth for excellence, *Layla-tul-Qadr* – The Night of Decree – being better than a thousand months: He ﷻ says:

﴿لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ﴾

“*Layla-tul-Qadr* is better than a thousand months.” [Al-Qadr (97): 3].

And He ﷻ made *Yawmul Jumu'ah* – Friday – to excel the rest of the days of the week. Narrated Abu Hurayrah ؓ. “Allaah's Messenger ﷺ said:

خَيْرُ يَوْمٍ طَلَعَتْ عَلَيْهِ الشَّمْسُ يَوْمَ الْجُمُعَةِ، فِيهِ خُلِقَ آدَمُ،
وَفِيهِ أُدْخِلَ الْجَنَّةَ، وَفِيهِ أُخْرِجَ مِنْهَا، وَلَا تَقُومُ السَّاعَةُ إِلَّا
فِي يَوْمِ الْجُمُعَةِ

“The best day on which the sun has risen is Friday; on it Aadam ؑ was created, on it he was made to enter Paradise, on it he was expelled from it.”^[68]

If you reflect carefully upon all that has been stated, you will see that Allaah is the Doer of all that He intends and that no one can question His Authority. Instead of grudging Allaah's decision, the various forms of excellence granted to different people should instill in you:

- a. The absolute faith in Allaah.
- b. Being pleased with *Qadar* as you continue to strive in your endeavours.

[68] Muslim.

- c. The ability to avoid the rivalry for excellence for the sake of this world.

This is the first and the surest cure for the disease of envy.

From the other ways of cure of this disease are:

Love of One Another

What every Muslim is obliged to do is to love for his brother what he loves for himself of good things, and to hate for his brother what he hates for himself of bad things. This does not mean that you cannot like for yourself what you like for others. If you see that your brother has something that you do not possess, and wish that you have it too, this is the good envy that is free from malice^[69]; however, if you wish that the blessing would be taken away from him, this is the destructive jealousy.

As a Muslim, you need to strive against your own self^[70] so that your heart will be free of jealousy towards your Muslim brothers. If you sincerely love your brothers, most of these problems from which you might be suffering will disappear.

[69] This is the praiseworthy envy called *Al-Ghibtah*. A discussion on it follows shortly.

[70] *Jihad Al-Nafs*: Striving against the soul because it is always inclined to evil. Allaah ﷻ says: Yusuf عليه السلام said:

﴿وَمَا أُبْرِئُ نَفْسِي ۚ إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ ۗ إِلَّا مَا رَحِمَ رَبِّي ۚ إِنَّ رَبِّي غَفُورٌ رَحِيمٌ﴾

“And I free not myself from the blame. Verily, the human self is inclined to evil, except when my Lord bestows His Mercy upon whom He wills. Verily, my Lord is Oft-Forgiving, Most Merciful.” [Yusuf (12): 53]

When you realize how great your virtue and status will be when you love your brothers and love good things for them, and when you know how great your reward will be if you treat them well, this will motivate you to treat them well in all ways, and to strive to benefit your brothers and sisters instead of being preoccupied with jealous thoughts of what they have and you do not have. You need to reflect and think deeply these words of Allaah:

﴿ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ﴾

“That (which you are envious and sad about) is the Grace of Allaah which He bestows on whom He wills. And Allaah is All-Sufficient for His creatures’ needs, All-Knower.” [Al-Maa’idah (5) :54]

And also His ﷻ saying:

﴿أَمْهُمْ يَقْسِمُونَ رَحْمَتَ رَبِّكَ لَنْ قَسِمْنَا بِئِهِمْ مَعِشَتُهُمْ فِي الْحَيَاةِ
الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيَتَّخِذَ بَعْضُهُمْ بَعْضًا
سُخْرِيًّا وَرَحْمَتُ رَبِّكَ خَيْرٌ مِمَّا يَجْمَعُونَ﴾

“Is it they who would portion out the Mercy of your Lord? It is We Who portion out between them their livelihood in this world, and We raised some of them above others in ranks, so that some may employ others in their work. But the Mercy (Paradise) of your Lord is better than the wealth of this world, which they amass.” [Az-Zukhruf (43): 32]

Piety and Patience

Hasad – Destructive jealousy – causes a great deal of harm in

this world and in the Hereafter.^[71] That is why “Whoever finds in himself any *Hasad* towards another has to try to neutralize it by means of piety and consciousness of Allaah along with patience. So he should hate the feeling of *Hasad* in himself... But the one who does wrong to his brother by word or deed will be punished for that. The one who fears Allaah and is patient, however, is not included among the wrongdoers, and Allaah will benefit him by virtue of his piety and consciousness of Allaah.”^[72]

Supplication

Make *Du'aa'* (supplication) to Allaah ﷻ and ask Him to rid you of this problem. The Prophet ﷺ used to say in his *Du'aa'*,

وَاهِدِ قَلْبِي وَاسْأَلْ سَخِيمَةَ صَدْرِي

“Guide my heart and remove ill will from my breast.”^[73]

Reading the Qur'aan.

Pondering the meanings of the Qur'aan and reading it frequently, especially the Verses which speak of *Hasad* (destructive jealousy). Reading the Qur'aan brings you a great deal of reward for good

[71] This is evident from the *Hadeeth* of Al-Zubayr bin Al-Awwam ؓ stated on page 36.

[72] Shaykh ul-Islam Ibn Taymiyyah: *Amraad Al-Quloob* (Diseases of the Heart):

[73] *At-Tirmidhee*.

وَاهِدِ قَلْبِي وَاسْأَلْ سَخِيمَةَ صَدْرِي

“*Wa'hdi qalbi wa'slul sakheemata sadree*”.

The phrase “guide my heart” means to the straight path, and “remove ill will from my breast” means take away all insincerity, rancour and hatred.

deeds.

Allaah ﷻ says:

﴿إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ﴾

“Verily, the good deeds remove the evil deeds.” [Hud (11):114]

And certainly, it is in the words of Allaah that all hearts find rest and tranquility.

Allaah ﷻ says:

﴿أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ﴾

“Verily, in the remembrance of Allaah do hearts find rest.” [Ar-Ra’d (13): 28]

Reading the History of the Prophet and the *Salaf-us-Saaliheen*^[74]

Reading the *Seerah*^[75] of the Messenger of Allaah ﷺ, seeing how he kept away from *Hasad* and how he loved good for others, even for his enemies.

Seeking Allaah’s refuge!

If any such thoughts of *Hasad*, cross your mind, then seek refuge with Allaah from the accursed *Shaytaan*, and keep yourself

[74] Those consisting of the companions, their successors and their righteous followers and upholders of the *Sunnah* from the earlier generations of Muslims.

[75] Biography. An addition to this is reading the biographies and stories of the *Sahaabah*.

busy with something that will make you forget these insinuating whispers and thoughts.

If the *Shaytaan* manages to instil *Hasad* in your heart, then beware lest you say or do anything, which will show that *Hasad*. Every person has his or her share of *hasad*. Shaykh Al-Islam Ibn Taymiyyah said: "Nobody is free from *Hasad*, but the noble person hides it whilst the base person shows it."^[76]

Remember, a person will not be brought to account for whatever crosses his mind, but he will be brought to account for what he says and does. The Prophet ﷺ said:

عُنْفِي لِأُمَّتِي عَنِ الْخَطَا وَالنَّسِيَانِ وَمَا اسْتُكْرِهُوا عَلَيْهِ

"Allaah will forgive my Ummah for their mistakes, what they forget and what they are forced to do."^[77]

Give a gift and a handshake.

If you feel that you are jealous of a specific person, then buy him a gift and shake hands with him. The Prophet ﷺ said:

تَصَافَحُوا، يَذْهَبِ الْعِلُّ، وَتَهَادَوْا، تَحَابُّوا وَتَذْهَبِ الشَّحْنَاءُ

"Shake hands, for this will dispel rancour, and exchange gifts and love one another, for this will dispel hatred."^[78]

Saying *Salaam Alaykum!*

Hasad is the result of hatred, whose opposite is love, the way

[76] *Amraad Al-Quloob – Diseases of the Hearts.*

[77] *Al-Bukhaaree.*

[78] Narrated by Maalik in *Al-Muwatta*. Graded *Da'eef* by Al-Albaanee in *Da'eef At-Targheeb wa At-Tarheeb*.

of which is giving gifts and spreading the greeting of *Salaam*, because the Prophet ﷺ said:

لَا تَدْخُلُونَ الْجَنَّةَ حَتَّى تُؤْمِنُوا، وَلَا تُؤْمِنُوا حَتَّى تَحَابُّوا،
أَوْ لَا أَدُلُّكُمْ عَلَى شَيْءٍ إِذَا فَعَلْتُمُوهُ تَحَابَّبْتُمْ؟ أَفَسُوا
السَّلَامَ بَيْنَكُمْ

“You will not enter Paradise until you believe, and you will not believe until you love one another. Shall I not tell you of that which will strengthen love between you? Spread (the greeting of) Salaam amongst yourselves.”^[79]

Making True and Sincere Repentance from Sins

As mentioned earlier, *Hasad* comes from an unhealthy heart, which perhaps was made dead by sins, no matter how small they may be. Abu Hurayrah ؓ narrated that the Messenger of Allaah ﷺ said:

إِنَّ الْعَبْدَ إِذَا أَخْطَأَ خَطِيئَةً نَكَتَتْ فِي قَلْبِهِ نُكْتَةٌ سَوْدَاءٌ فَإِذَا
هُوَ نَزَعَ وَاسْتَغْفَرَ وَتَابَ سَقِلَ قَلْبُهُ وَإِنْ عَادَ زِيدَ فِيهَا حَتَّى
تَعْلُو قَلْبُهُ وَهُوَ الرَّانُ الَّذِي ذَكَرَ اللَّهُ

“When a slave of Allaah commits a sin, a black stain is dotted on his heart. Then if that person gives up that sin, begs Allaah to forgive him and repents, then his heart is cleared; but if he repeats the evil deed, then that covering is increased till his heart is completely covered with it. And that is Ar-Ran, which

[79] Muslim.

Allaah mentions in the Qur'aan:

﴿كَلَّا بَلَّ رَانَ عَلَنَ قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ﴾

“Nay! But on their hearts is the *Ran* (covering of sins and evil deeds), which they used to earn.” [Al-Mutaffifeen (83): 14]^[80]

By repenting from these sins and turning to Allaah, the evil of this destructive hatred will *Insha Allaah* be removed from your heart.

[80] At-Trimidhee.

Chapter 6

The Praiseworthy Envy

Envy is of two types; the blameworthy and destructive envy, which is called *Hasad* in Arabic, and the praiseworthy envy which is called *Al-Ghibtah*. Everything that has preceded relates to *Hasad*, the blameworthy envy.

On the other hand, *Al-Ghibtah* is to envy the righteous folks and to wish that you also possess the capability to do as much good as they are doing without any form of jealousy and without wishing that the blessings they had been endowed with from their Lord be withdrawn or that it should vanish. This is a good and praiseworthy thing.

It therefore means that mutual rivalry and competition in performing acts of righteousness and getting closer to Allaah ﷻ is a form of good envy.

Allaah ﷻ says:

﴿فَاسْتَبِقُوا الْخَيْرَاتِ﴾

“So hasten! All of you towards all that is good.” [Al-Baqarah (2): 148]

Competing to excel one another in good deeds should be because of the rewards of the hereafter. Allaah ﷻ says:

﴿خِتْمُهُ مِسْكٌ وَفِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَفِسُونَ﴾

“And for this (reward of Paradise) let all those strive who want to strive (i.e. hasten earnestly to the obedience of Allaah).” [Al-Mutaffifeen (83): 26]

And also He ﷻ says:

﴿وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ
وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ﴾

“And hasten to the forgiveness from your Lord, and to Paradise as wide as are the heavens and the earth, prepared for the pious who are obedient to Allaah.” [Al-Maa’idah (3): 133]

This rivalry should not be to accumulate the things of this life, as was the case with the people who envied *Qaarun* – the arrogant but wealthy man who lived during the time of Prophet Muusaa عليه السلام.

Allaah ﷻ says:

﴿إِنَّ قَارُونَ كَانَ مِن قَوْمِ مُوسَىٰ فَبَغَىٰ عَلَيْهِمْ ۖ وَأَنبَأَهُ مِنْ
الْكَوْنِ مَا إِنَّ مَفَاتِحَهُ لَتَنُوءُ بِالْعُصْبَةِ أُولَىٰ الْقُوَّةِ إِذْ قَالَ لَهُ

قَوْمَهُ لَا تَفْرَحْ إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحِينَ ○ وَابْتَغِ فِيمَا
 آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا
 وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفَسَادَ فِي الْأَرْضِ
 إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ ○ قَالَ إِنَّمَا أُوتِيتُهُ عَلَىٰ عِلْمٍ عِنْدِي
 أَوَلَمْ يَعْلَم أَنَّ اللَّهَ قَدْ أَهْلَكَ مِنْ قَبْلِهِ مِنَ الْقُرُونِ مَنْ هُوَ
 أَشَدُّ مِنْهُ قُوَّةً وَأَكْثَرُ جَمْعًا وَلَا يُسْأَلُ عَنْ ذُنُوبِهِمُ الْمُجْرِمُونَ
 ○ فَخَرَجَ عَلَىٰ قَوْمِهِ فِي زِينَتِهِ قَالَ الَّذِينَ يُرِيدُونَ الْحَيَاةَ
 الدُّنْيَا يَا لَيْتَ لَنَا مِثْلَ مَا أُوتِيَ قَارُونُ إِنَّهُ لَذُو حَظٍّ عَظِيمٍ
 ○ وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَيَلَكُمْ ثَوَابُ اللَّهِ خَيْرٌ لِمَنْ
 ءَامَنَ وَعَمِلَ صَالِحًا وَلَا يُلْقَاهَا إِلَّا الصَّادِقُونَ ﴿

“Verily, Qaarun was of Musaa’s people, but he behaved arrogantly towards them. And We gave him of the treasures, that of which the keys would have been a burden to a body of strong men. When his people said to him: ‘Do not be glad with ungratefulness to Allaah’s Favours. Verily! Allaah likes not those who are glad with ungratefulness to Allaah’s Favours. But seek, with that wealth which Allaah has bestowed on you, the home of the Hereafter, and forget not your portion of legal enjoyment in this world, and do good as Allah has been good to you, and seek not mischief in the land. Verily, Allah likes not those who commit great crimes and sins.’” He said: “This has been given to me only because of knowledge I possess.”

Then, Allaah ﷻ says:

﴿فَخَرَجَ عَلَى قَوْمِهِ فِي زِينَتِهِ قَالَ الَّذِينَ يُرِيدُونَ الْحَيَاةَ الدُّنْيَا
يَلْبِثَتْ لَنَا مِثْلَ مَا أُوتِيَ قَوْمٌ إِنَّهُ لَذُو حَظٍّ عَظِيمٍ ○
وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَيَلَكُمْ ثَوَابُ اللَّهِ خَيْرٌ لِمَن ءَامَنَ
وَعَمِلَ صَالِحًا وَلَا يُلْقَاهَا إِلَّا الصَّابِرُونَ ○ فَخَسَفْنَا بِهِ وَبِدَارِهِ
الْأَرْضَ فَمَا كَانَ لَهُ مِنْ فِئَةٍ يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ وَمَا كَانَ
مِنَ الْمُنتَصِرِينَ﴾

“...So he went forth before his people in his pomp. Those who were desirous of the life of the world, said: “Ah, would that we had the like of what Qaarun has been given? Verily! He is the owner of a great fortune.” But those who had been given (religious) knowledge said: “Woe to you! The Reward of Allaah (in the Hereafter) is better for those who believe and do righteous good deeds, and this none shall attain except those who are patient (in following the truth).” [Al-Qasas (28): 76-80]

Due to this, envy is permissible concerning three people as Abdullah bin Mas’ud ؓ narrated that: I heard the Prophet ﷺ saying:

لَا حَسَدَ إِلَّا فِي اثْنَتَيْنِ: رَجُلٌ آتَاهُ اللَّهُ مَالًا فَسَلَّطَهُ عَلَى
هَلَكَيْتِهِ فِي الْحَقِّ، وَرَجُلٌ آتَاهُ اللَّهُ حِكْمَةً فَهُوَ يَقْضِي بِهَا وَيُعَلِّمُهَا

“There is no envy except in two: a person whom Allaah has given wealth and he spends it in the right way, and a person

whom Allaah has given wisdom (i.e. religious knowledge) and he gives his decisions accordingly and teaches it to the others.”^[81]

And in another narration, the Messenger of Allaah ﷺ said:

لَا حَسَدَ إِلَّا فِي اثْنَتَيْنِ: رَجُلٌ عَلَّمَهُ اللَّهُ الْقُرْآنَ فَهُوَ يَتْلُوهُ
 أَنَاءَ اللَّيْلِ وَأَنَاءَ النَّهَارِ، فَسَمِعَهُ جَارٌ لَهُ فَقَالَ: لَيْتَنِي أُوتِيَتْ
 مِثْلَ مَا أُوتِيَ فُلَانٌ فَعَمِلْتُ مِثْلَ مَا يَعْمَلُ، وَرَجُلٌ آتَاهُ اللَّهُ
 مَالًا فَهُوَ يُهْلِكُهُ فِي الْحَقِّ، فَقَالَ رَجُلٌ: لَيْتَنِي أُوتِيَتْ مِثْلَ
 مَا أُوتِيَ فُلَانٌ، فَعَمِلْتُ مِثْلَ مَا يَعْمَلُ

“There can be no envy except in two cases: A man whom Allaah has taught the Qur’aan, and so he recites it during the hours of the night and during the hours of the day, and his neighbour listens to him and says; ‘I wish I had been given what has been given to so-and-so, for then I would do what he does; and secondly, a man whom Allaah has given wealth, and thus, he spends it on what is just and right, whereupon another man says; ‘I wish I had been given what so-and-so has been given, for then I would do the same as what he does.”^[82]

[81] Al-Bukhaaree.

[82] Al-Bukhaaree.

Chapter 7

Be Free of Envy...Gain Allaah's Paradise

If you strive as hard as you can to free yourself from the evil of envy, and may Allaah bless your effort, His Paradise will be the reward for you. Surely Allaah's love and His Great pleasure is upon those who struggle to attain the good end.

Allaah ﷻ says about the supplication of believers for their righteous predecessors thus:

﴿وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ ءَامَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ﴾

“And those who came after them say: ‘Our Lord! Forgive us and our brethren who have preceded us in Faith, and

put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.” [Al-Hashr (59): 10]

Paradise is a place where there will be no rancour, jealousy or envy. Such bad traits will be removed from the hearts of the believers before they are admitted into *Al-Jannah* (Paradise).

Allaah ﷻ says:

﴿وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَا نُكَلِّفُ نَفْسًا وِجْرًا
وَسَعْمًا ؕ اُولٰٓئِكَ اَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خٰلِدُونَ ۝ وَنَزَعْنَا مَا فِي
صُدُوْرِهِمْ مِّنْ غَلِيٍّ تَجْرِي مِنْ تَحْتِهَا الْاَنْهٰرُ وَقَالُوا الْحَمْدُ لِلّٰهِ الَّذِى
هَدٰنَا لِهٰذَا وَمَا كُنَّا لِنَهْتَدِىْ لَوْلَا اَنَّ هَدٰنَا اللّٰهُ لَقَدْ جَاۤءَتْ رُسُلًا
رَبِّنَا بِالْحَقِّ وَنُودُوا۟ اَنْ تَلْكُمُ الْجَنَّةُ اُوْرثْتُمُوْهَا بِمَا كُنْتُمْ تَعْمَلُوْنَ﴾

“But those who believed (in the Oneness of Allah – Islamic Monotheism), and worked righteousness – We tax not any person beyond his scope, such are the dwellers of Paradise. They will abide therein. And We shall remove from their breasts any (mutual) hatred or sense of injury (which they had, if at all, in the life of this world); rivers flowing under them, and they will say: ‘All the praises and thanks be to Allah, Who has guided us to this, never could we have found guidance, were it not that Allah had guided us! Indeed, the Messengers of our Lord did come with the truth.’ And it will be cried out to them: ‘This is the Paradise which you have inherited for what you used to do.’” [Al-A’raaf (7): 42-43]

Try your best to rid your heart of rancour, envy and hatred

against fellow Muslims. Allaah is ready to assist and guide you to success in your efforts. He ﷺ says:

﴿وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ﴾

“As for those who strive hard in Us (Our Cause), We will surely guide them to Our Paths (i.e. Allah’s Religion - Islamic Monotheism). And verily, Allah is with the *Muhsinun* (good doers).” [Al-Ankaboot (29): 69]

Beware of being envious of people because it destroys one’s religion. Is there any chance of being admitted to Paradise once the religion is destroyed? The Messenger of Allaah ﷺ said:

دَبَّ إِلَيْكُمْ دَاءُ الْأُمَمِ قَبْلَكُمْ: الْحَسَدُ وَالْبَغْضَاءُ هِيَ
الْحَالِقَةُ، لَيْسَ حَالِقَةُ الشَّعْرِ وَلَكِنْ حَالِقَةُ الدِّينِ

“You have been afflicted with the illness of the nations that came before you – jealousy and hatred. They are the shearers, I do not mean the shearers of the hair, rather they are the shearers of the religion.”^[83]

Eemaan is the foundation of the *Deen* and the main condition for admission into *Al-Jannah*. Beware of losing it to envy. The Messenger of Allaah ﷺ said:

لَا يَجْتَمِعَانِ فِي قَلْبِ عَبْدٍ الْإِيمَانُ وَالْحَسَدُ

‘...And belief and envy do not occur together in the heart of a believer.’^[84]

[83] Saheeh At-Targheeb wa At-Tarheeb

[84] An-Nasaa’ee (Hasan).

May Allaah ﷺ keep our hearts free of the disease of envy. And praise is due to Allaah ﷻ in the end as it is in the beginning. May the peace and blessing of Allaah be upon Muhammad ﷺ, his household and those upon his path till the Day of Resurrection.

May Allaah ﷺ keep our hearts free of the disease of envy. And praise is due to Allaah ﷻ in the end as it is in the beginning. May the peace and blessing of Allaah be upon Muhammad ﷺ, his household and those upon his path till the Day of Resurrection.

And Allaah is our Source of help!

...End...

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