

replied, 'He was censuring your Lord with regards to you.' I said, 'He was raising his voice to His Lord?' He replied, 'Indeed Allāh knew his truthfulness.'

So in this 'Umar resembled Mūsā, and the condition of our Prophet (ﷺ) was superior to that of Mūsā for he did not possess any of this permissible jealousy.

## [2.5 Whoevers Ranking Becomes Lofty, He is Secured from *Ghubṭa*]

Similar to this from amongst the *Ṣabābah* were Abū 'Ubaydah bin Jarrāḥ and those like him who were free from these types of concerns and due to this they were of a more exalted rank than those who would compete and display jealousy (*ghubṭa*) even though it was permitted. This is why Abū 'Ubaydah deserved to be called,

The trusted one of this *Ummah*.<sup>6</sup>

For if the one trusted does not have any rivalry and desire in his self for the things that he is entrusted with, then he is the most deserving of having the trust placed in him. The one who is known to possess no rivalry in greater matters is entrusted with the smaller matters, and the one is known to have no reason to steal from the wealth is entrusted with the wealth. As for the one who finds in himself treachery that resembles that of a wolf entrusted with sheep, then he is not able to discharge the trust placed in him due to his having in his heart a desire for what he is entrusted with.

It is reported in the *Musnad* of Aḥmad from Anas, (*radīy Allāhu*

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<sup>6</sup> Reported by both al-Bukhārī and Muslim

'*anbu*), that he said,

We were sitting in the presence of the Messenger of Allāh (ﷺ) one day and he said, 'A person is about to arrive from this mountain path who is from the people of Paradise.' So a person from the Anṣār arrived, his beard dripping with the water of wudū and holding his sandals in his left hand, and he gave us the salām. The next day the Prophet (ﷺ) said words of similar import and the same person appeared in the same condition. On the third day the Prophet (ﷺ) again said words of similar import and again this person appeared in the same condition, so when the Prophet (ﷺ) left, 'Abdullāh bin 'Amr al-'Āṣ followed this person and said, 'indeed I have abused my father and I swore that I would not go to him for three days so if you would let me stay with you until those three days expire, I would do so.' He replied, 'Yes.'

Anas continued saying,

So 'Abdullāh told us that he spend three nights with this person yet he did not see him stand for the night prayer at all. All he did was when he turned sides on his bed he would mention Allāh and make *takbīr* and would do this until he stood for the *Fajr* prayer. 'Abdullāh said, 'Except that I never heard him speak except good.' So when the three days were over I was eager to make little of his actions. I said, 'O servant of Allāh there was no hatred or disassociation between my father and me but I heard the Messenger of Allāh (ﷺ) saying on three occasions, 'A person is about to arrive who is from the people of Paradise,' and you arrived on those three occasions, so I wished to stay with you so that I may

look at your actions and emulate them. But I have not seen you perform a great deal of actions, so what is it that has reached you to make the Messenger of Allāh (ﷺ) say what he said?’ He replied, ‘It is nothing more than what you have seen, except that I do not find in myself any disloyalty to any of the Muslims, and neither do I find any jealousy for the wealth that Allāh has bestowed upon them.’ ‘Abdullāh said, ‘This is that which has reached you and is something that we cannot endure.’<sup>7</sup>

So in the saying of ‘Abdullāh bin ‘Amr to him, ‘This is something that has reached you and something that we cannot endure’ lies an indication of his lack of jealousy and his being secure from all types of jealousy. This is why Allāh praised the *Anṣār* with His saying,

وَلَا يَحْذُرُونَ فِي صُدُورِهِمْ حَاجَةً  
مِمَّا أُوتُوا وَيُؤْتُونَ عَلَىٰ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ

And have no jealousy in their breasts for that which they have been given (the *muhājirīn*), and give them preference over themselves even though they were in need of that.

[*Sūrah al-Ḥashr* (59):9]

Meaning that which has been given to their brothers from the *Muhājirūn*. The scholars of *tafsīr* have stated:

‘They do not find in their breasts jealousy and hatred for what has been given to the *Muhājirūn*.’

<sup>7</sup> Its *isnād* is *ṣahīḥ*

Then some of them said,

‘What has been given to them from the war booty.’

And others said:

‘What has been given to them of precedence and blessings’

So they find no need of that which has been given the *Muhājirūn* of wealth and rank even though jealousy arises over these sorts of things.

Between the Aws and the Khazraj there existed competition in matters of religion, such that if one tribe were to do something for which they were regarded favourably by Allāh and His Messenger then the other tribe would desire to do the same. So this is competition in that which would bring them closer to Allāh.

Allāh says,

خِتْمُهُ مِسْكٌ وَفِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَفِسُونَ ﴿٦٣﴾

...Then for this let those who compete, compete!

[*Sūrah al-Muṭaffifin* (83):26]

## [2.6 Blameworthy Jealousy]

As for the jealousy that is totally blameworthy then Allāh has said with regards to the Jews,

وَدَكَّيْتُمْ مِنْ أَهْلِ  
الْكِتَابِ لَوْ يُرِيدُونَكُمْ مِنْ بَعْدِ إِيمَانِكُمْ كَفَّارًا حَسَدًا  
مَنْ عِنْدَ أَنْفُسِهِمْ مِنْ بَعْدِ مَا بَيَّنَّ لَهُمُ الْحَقُّ

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 clear to them.

[*Sūrah al-Baqarah* (2):109]

‘They wish’ meaning that they hope to make you apostasise from your religion out of jealousy. So jealousy was the deciding factor behind their wish even after the Truth has been made clear to them. This is because when they saw you attain what you attained of blessings - in fact they saw you attain that which they themselves had never attained - they became jealous of you. Similarly this is mentioned in another verse,

أَمْ  
يَحْسَدُونَ النَّاسَ عَلَى مَاءِ آتَيْنَاهُمُ اللَّهُ مِنْ فَضْلِهِ فَقَدْ آتَيْنَاهُمْ  
أَلَّا يُزَاهِمُوا الْكِتَابَ وَالْحِكْمَةَ وَآتَيْنَاهُمْ مُلْكًا عَظِيمًا ﴿٥١﴾  
فِيهِمْ مَنْ آمَنَ بِهِ وَمِنْهُمْ مَنْ صَدَّ عَنْهُ وَكَفَى بِجَهَنَّمَ سَعِيرًا

Or do they envy men for what Allāh has given them of His bounty? Then We have already given the family of Abraham the Book and Wis-

dom, and conferred upon them a great kingdom. Of them were (some) who believed in him (Muḥammad) and of them were some who averted their faces from him, and enough is Hell for burning (them)...

[*Sūrah an-Nisā'* (4):54-55]

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ۝١ مِنْ شَرِّ مَا خَلَقَ ۝٢ وَمِنْ  
شَرِّ غَاسِقٍ إِذَا وَقَبَ ۝٣ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي  
العُقَدِ ۝٤ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ۝٥

Say: I seek refuge with the Lord of the Day-break. From the evil of what He has created. And from the evil of the darkening (night) as it comes with its darkness. And from the evil of the witchcrafts when they blow in the knots. And from the evil of the envier when he envies.

[*Sūrah al-Falaq* (113):1-5]

A group of scholars of *tafsir* mentioned that this *Sūrah* was revealed due to the jealousy of the jews harboured towards the Messenger of Allāh (ﷺ) to the extent that they performed magic on him. The magic was done by the Jew, Labīd bin al-‘Aṣam.<sup>8</sup>

So the one who is jealous, hating the favours bestowed by Allāh upon someone else is an oppressor, going beyond bounds due to this. As for the one who dislikes that someone else be blessed and wishes to be blessed in the same way, then this is forbidden for him except in that which will bring him closer to Allāh. So if he were to wish for something that has been given to someone else which would help bring him closer to Allāh

<sup>8</sup> As is reported by al-Bukhārī, Muslim and Aḥmad. Refer to the *tafsir* of Ibn Kathīr (4/584).

then there is no problem in this. However, his wishing for it in his heart, without looking to the condition of someone else is better and more excellent.

Then if this person were to act, dictated by this jealousy, he would be an oppressor going beyond bounds, deserving of punishment unless he repents. So the one who is affected by the one who is jealous is oppressed and should be enjoined to patience and *taqwā*. He should be patient of the harm afflicted upon him by the one who is jealous, and he should forgive and overlook, just as Allāh said,

وَدَّ كَثِيرٌ مِّنْ أَهْلِ  
الْكِتَابِ لَو يُرَدُّوْنَكُمْ مِّنْ بَعْدِ إِيمَانِكُمْ كَفَّارًا حَسَدًا  
مِّنْ عِنْدِ أَنْفُسِهِمْ مِّنْ بَعْدِ مَا بَيَّنَّ لَهُمُ الْحَقُّ

Many of the People of the Book wish that they could turn you away as disbelievers after you have believed, out of envy from their own selves even after the truth has become clear to them. But forgive and overlook until Allāh brings about His Command.

[*Sūrah al-Baqarah* (2):109]

Indeed Yūsuf, (*alayhis salām*) was tried by the jealousy of his brothers:

إِذْ قَالُوا لِيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَيْنَا  
أَيْنَا مِمَّا نَحْنُ عُصْبَةٌ إِنَّ أَبَانَا لَفِي ضَلَالٍ مُّبِينٍ ﴿١٠﴾

When they said: Truly, Yūsuf and his brother are loved more by our father than we...

[*Sūrah Yūsuf* (12):8]

So they were envied due to their father favouring them over the rest of the brothers, which is why Ya'qūb said to Yūsuf,

قَالَ يَبْنَى لَا تَقْصُصْ رُءْيَاكَ عَلَىٰ إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا  
 إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُّبِينٌ ﴿٥﴾

**O my son! Relate not your vision to your brothers, lest they arrange a plot against you. Indeed! Satan is an open enemy to man!**

[*Sūrah Yūsuf* (12):5]

They went on to oppress him by discussing his murder and throwing him in the well, and his being sold as a slave by the ones who took him to the land of the disbelievers, and his subsequently being owned by these disbelieving people. Then after being oppressed, Yūsuf was tried by the one who invited him to an indecent deed and attempted to seduce him, and she sought aid from anyone who would help her in this but he was preserved from this. Instead he chose to be imprisoned rather than perform this indecent deed, preferring the punishment of this world rather than the Displeasure of Allāh (in the Hereafter).

Hence he was oppressed by the one who desired him due to her base desires and her corrupt objective. So this love with which she desired him arose as a result of her succumbing to the vain desires of her heart, and its happiness or sadness lay in his accepting or rejecting the temptation. He was also oppressed by those who hated him with a hatred that led to his being thrown in the well, then his becoming captive and owned without his choice, therefore these people removed him from the absolute freedom that he enjoyed to becoming forced into slavery to the false worshippers. This forced him to seek refuge in the prison



out of his own free will, thereby making his trial greater.

His patience on this occasion arose out of his own volition coupled with his fear of Allāh, thus differing from his patience at their oppression, which was having patience at the onset of calamities, and if one were not to be patient at the likes of these then he would take to the way of mere animals.

This second type of patience, arising from one's free will, is the more excellent of the two. This is why Allāh said,

إِنَّهُ مَنْ يَتَّقِ وَيَصْرِفْ فَإِنَّ اللَّهَ لَا يَضِيعُ أَجْرَ  
 الْمُحْسِنِينَ ﴿٩٠﴾

**Indeed he who fears Allāh, and is patient, then surely Allāh makes not the reward of the doers of good to be lost.**

[*Sūrah Yūsuf* (12):90]

Likewise when the believer is harmed due to his faith; and disbelief, transgression and disobedience is sought from him - and if he were not to accept this then he would be harmed and punished - then he should choose this harm and punishment over renegading from his religion - even if it results in imprisonment or banishment from his land - just as was done by the *Muhājirūn* in their choosing to leave their settlements rather than leave their religion for which they were harmed and punished.

The Prophet (ﷺ) was harmed in a number of different ways but he was patient through-out this with a patience that arose out of his own volition, and indeed he was harmed in this way only that he may do what he did out of his own choice. So this patience of his was greater than the patience of Yūsuf, for only

an indecent action was sought from Yūsuf, and he was only punished by imprisonment when he did not comply. But disbelief was sought from the Prophet (ﷺ) and his Companions, and when they did not do this - then they were punished by being slaughtered and other such harms - the least of which was imprisonment, for the polytheists imprisoned him and Banī Hāshim for a time in a mountain pass. Then when Abū Ṭālib died they became more severe against him, and when the *Anṣār* gave him the pledge of the allegiance and when the polytheists came to know of this they tried to prevent him from leaving (for Madīnah) and tried to detain him and his Companions. Then all of them emigrated secretly except for ‘Umar bin al-Khaṭṭāb and those like him.

So what befell the believers came about as a result of their choosing obedience to Allāh and His Messenger and it was not from the afflictions that occur without the servant’s choice of the type that Yūsuf was tried with, and neither of the type of his being separated from his father. So this patience endured by the believers was the nobler of the two types of patience, and its possessors are greater with respect to ranking. This, even though the one who is tried without his will shall be rewarded for his patience and his contentment with the decree of Allāh, and his sins will be expiated. As for the person who is tried and harmed for choosing obedience to Allāh, then he will be rewarded for the actual trial and it shall be written as a righteous action for him. Allāh, the Most High, said,

ذَٰلِكَ بِأَنَّهُمْ لَا يُصِيبُهُمْ ظَمَأٌ وَلَا نَصَبٌ  
وَلَا مَخْمَصَةٌ فِي سَبِيلِ اللَّهِ وَلَا يَطْشُونَ مَوْطِنًا يَغِيظُ  
الْكُفْرَانَ وَلَا يَنَالُونَ مِنْ عَدُوِّ نَيْلًا إِلَّا كُتِبَ لَهُمْ  
بِهِ عَمَلٌ صَالِحٌ إِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿١٢٠﴾