

**That is because they suffer neither thirst nor fatigue, nor hunger in the Cause of Allāh, nor do they take any step to raise the anger of disbelievers nor inflict any injury upon an enemy but it is written to their credit as a righteous deed. Indeed Allāh wastes not the reward of the doers of good.**

[*Sūrah at-Tawbah* (9):120]

This contrasting with the case of the one who is tried without his choice, such as being sick, or death, or a thief stealing from him - this person shall be rewarded for his patience only, not for the actual trial itself and what results from it. As for those who are harmed due to their faith in Allāh and obedience to Him and His Messenger, and as a result of this they are in pain, or are sick, or are imprisoned, or are forced to leave their land, or their property and family is taken from them, or are beaten and abused, or their position and wealth is diminished, then in this they are upon the way of the Prophets and those that followed them such as the *Muhājirūn*.

So these people shall be rewarded for what has harmed them, and a righteous action shall be written for them due to it just as the *mujāhid* shall be rewarded for the hunger, thirst and fatigue that afflicts him, and for enraging the disbelievers even if these effects are not something he has physically set out to do, but they are resultant from his action (of performing *jihād*) that he has chosen to do. The people have differed over this: can it be said that these resultant effects are actions of the actor of the reason for these effects, or are they Actions of Allāh, or is there no actor for them? What is correct is that they are shared between the actor of the reason and the (Actor of the) totality of the reasons, and this is why a righteous action is written for him.

The purpose behind this discussion is that jealousy is one of the sicknesses of the soul, and it is an illness that afflicts the generality of mankind and only a few are secure from it. This is why it is said:

The body is never free from jealousy, but debasement brings it out, and nobility hides it.

It was said to al-Ḥasan al-Baṣrī,

‘Can a believer be envied?’ He replied, ‘What has made you forget Yūsuf and his brothers, have you no father?’ But you should keep (this envy should it occur) blinded in your heart, for you cannot be harmed by that which you did not act upon in speech or action.’

## [2.7 The Cure for Jealousy]

So the one who finds that he harbours jealousy in his soul towards someone else, then it is upon him to treat it with patience and *taqwā* of Allāh, and dislike it being in his soul. Many religious people do not take a stance against the one who is envied and neither do they help the one who would oppress him, but neither do they establish what is obligatory with respect to his rights. Rather when someone censures the one who is envied they do not agree with or aid him in the censure but neither do they mention his praiseworthy qualities. Likewise if someone were to praise him they remain silent. So these people are responsible for their leaving what is commanded with respect to the rights of the envied, and they have exceeded the proper bounds in this even though they may not have taken a stance against him. The reward of these people is that their rights in turn will be neglected and on some occasions they will not be

treated fairly, and neither will they be helped against the one who oppresses them, just as they did not aid the envied who was oppressed. As for the one who actually takes a stance against the envied, either with words or actions then he will be punished for this, and the one who fears Allāh and is patient and does not become one of the oppressors - Allāh will benefit him for his *taqwā*.

## [2.8 The Causes for Jealousy]

This is what occurred with Zaynab bint Jahsh (*radīy Allāhu ‘anhā*) for she used to be one who would vie with ‘Ā’ishah from the wives of the Prophet (ﷺ). The jealousy displayed by some women to others is great, and is especially true of those who are married to one husband. The woman will go to great extents to get her allotted time from him for sometimes some of her allotted time will be missed due to his sharing with other wives. This jealousy commonly occurs amongst those that share authority or property<sup>9</sup> in the case when some of them take a share from it and others are left with none. It also occurs between those that debate, due to their hatred that their opponent gets the better of them, such as the jealousy of the brothers of Yūsuf, or the jealousy of the two sons of Ādam one to the other for in this case the brother was envied by the other due to Allāh accepting his sacrifice and not the other’s, this leading to his murder. Also, the jealousy displayed towards the Muslims by the Jews. It was said,

The first sins by which Allāh was disobeyed were three: covetousness, arrogance and jealousy. Covetousness was displayed by Ādam, arrogance by Iblīs,

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<sup>9</sup> Or those that share knowledge, this is why the scholars of *ḥadīth* do not accept the reports of scholars criticizing their contemporaries.

and jealousy from Qābīl when he killed Hābīl. <sup>10</sup>

In the *ḥadīth* there occurs:

There are three sins from which no one can be saved: jealousy, suspicion and omens. Shall I tell you of what would remove you from this: when you envy then do not hate, when you are suspicious then do not actualize your suspicions, and when you see omens then ignore them. <sup>11</sup>

Reported by Ibn Abī ad-Dunyā from the *ḥadīth* of Abū Hurayrah, *raḍiy>Allāhu ‘anhu*.

In the *Sunan* from the Prophet (ﷺ),

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 shearers of the hair, rather they are shearers of the religion. <sup>12</sup>

So he called jealousy an illness just as he called miserliness an illness in his saying,

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<sup>10</sup> *Da‘if*, reported by Abu ash-Shaykh and at-Ṭabarānī from Ḥasan al-Baṣrī as a *mursal* report.

<sup>11</sup> Reported by Aḥmad [1412, 1430] and at-Tirmidhī [2512]. Its chain of narration contains unknown narrators, but the *ḥadīth* has witnesses reported by Abū ad-Dardā’ and Abū Hurayrah that strengthen it. Rather to *Majma‘ az-Zawā‘id* [10/8] whose authors also refer this *ḥadīth* to al-Bazzār. Al-Mundhirī said that it *isnād* is good.

<sup>12</sup> Reported by at-Tirmidhī, at-Ṭabarānī and al-Ḥākim who said that it was *ṣaḥīḥ* and it as he said.

And what illness is worse than miserliness.<sup>13</sup>

And in another *ḥadīth*,

I seek refuge with You from the evil morals and manners, vain desires and illnesses.

Mentioning illnesses alongside manners and vain desires. Manners are those things that the soul becomes accustomed to such that they become its nature and disposition. Allāh said in this regard,

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ﴿٤﴾

And indeed you are upon an exalted standard of character.

[*Sūrah Qalam* (68):4]

Ibn ‘Abbās, Ibn ‘Uyaynah and Aḥmad ibn Hanbal (*radīy Allāhu ‘anhum*) said in commentary to this:

Meaning ‘upon a great religion.’

And in a variant wording of Ibn ‘Abbās:

‘The religion of Islām.’

This was similarly stated by ‘Ā’ishah (*radīy Allāhu ‘anhā*)

His manners were the Qur’ān,

and Ḥasan al-Baṣrī,

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<sup>13</sup> Reported by Aḥmad, Ḥākim and others. It is *ṣaḥīḥ*. Refer to: *Ṣaḥīḥ al-Jāmi’* [no. 7104] and the notes of Shu‘ayb al-Arna’ūṭ upon *Sharḥ Muskeil al-Āthār* of at-Ṭahāwī [14/151-154]. [Translator’s Note]

The manners of the Qur'ān is 'the exalted standard of character.'

As for 'vain desires' then they are temporary anomalous conditions, and 'illness' is sickness - this is an affliction that harms the heart and corrupts it. In the first *ḥadīth* jealousy was mentioned along with hatred. This is because the envier, first of all dislikes the bounty bestowed by Allāh upon the one who is envied, and then begins hating this person. This is because the hatred of the thing being bestowed leads to hatred of the one upon whom it is bestowed, for when the blessings of Allāh are bestowed upon an individual, he would love that they go away, and they would not go away except by the one who is envied going away, therefore he hates him and loves that he not be there.

Jealousy necessarily leads to desire and hatred just as Allāh informed us of those that came before us: that they differed,

بَعْدَ مَا جَاءَهُمُ الْعِلْمُ بَعْضًا مِنْهُمْ

After their came to them knowledge out of mutual hatred and desire.

[*Sūrah Āl 'Imrān* (3):19]

So their differing did not arise due to the lack of knowledge, rather they knew the Truth, but it was due to some of them hating others, just as the envier hates the envied.

In *Ṣaḥīḥs* of al-Bukhārī and Muslim, Anas bin Mālik (*radīy Allāhu 'anhu*) reports that the Prophet (ﷺ) said,

Do not envy each other, do not hate each other, do not oppose each other, and do not cut relations,

rather be servants of Allāh as brothers. It is not permissible for a Muslim to disassociate from his brother for more than three days such that they meet and one ignores the other, and the best of them is the one who initiates the salām. <sup>14</sup>

He (ﷺ) said, in the *ḥadīth* that is agreed to be authentic, reported by Anas also,

By the One in Whose Hand is my soul, none of you believes until he loves for his brother what he loves for himself. <sup>15</sup>

Allāh, the Most High, said,

وَإِنَّ مِنْكُمْ لَمَنْ لُيْبِطَنَّ  
فَإِنْ أَصَابَتْكُمْ مُصِيبَةٌ قَالُوا قَدْ أَنْعَمَ اللَّهُ عَلَيَّ إِذْ لَمْ أَكُنْ مَعَهُمْ  
شَهِيدًا ﴿٧٢﴾ وَلَئِنْ أَصَابَكُمْ فَضْلٌ مِنَ اللَّهِ لَيَقُولُنَّ كَأَنْ  
لَمْ تَكُنْ بَيْنَكُمْ وَبَيْنَهُ مَوَدَّةٌ يَلَيْتَنِي كُنْتُ مَعَهُمْ فَأَفُوزُ  
فَوْزًا عَظِيمًا ﴿٧٣﴾

There is certainly among you he who would linger behind (from fighting in the Way of Allāh). If a misfortune befalls you, he says: 'Indeed Allāh has favoured me in that I was not present among them.' But if a bounty comes to you from Allāh, he would surely say - as if there had never been any ties of affection between you and him - 'Oh! I wish I had been with them; then I would have achieved a great success.'

[*Sūrah an-Nisā'* (4):72-73]

<sup>14</sup> *Ṣaḥīḥ al-Bukhārī* [Eng. Trans. 8/58 no. 91], *Ṣaḥīḥ Muslim* [Eng. Trans. 4/1360 no. 6205, 6210].

So these people who lingered behind did not love for their brother Muslims what they loved for themselves, rather if the Muslims were afflicted with a calamity, they were overjoyed that it only afflicted them, and if they met with blessings they were not happy for them, rather they wished that they too had a portion of this blessing. So they would not become happy except if they received something of this world or some evil of this world was diverted from them. This was due to them not loving Allāh and His Messenger and the Home of the Hereafter, for if this had been the case they would have loved their brothers, and loved what they had received of His blessings and they would have been hurt by the calamity that had afflicted them.

As for the one who is not made happy by what has made the Muslims happy, and is not grieved by what has made the Muslims grieve then he is not of them. In the *Ṣaḥīḥs* of al-Bukhārī and Muslim from 'Āmir ash-Sha'bī who said: "I heard an-Nu'mān bin Bashīr delivering a sermon and saying: I heard the Messenger of Allāh (ﷺ) saying,

The similitude of the believers with respect to their mutual love, mutual mercy and mutual kindness in like that of one body. When a part of it suffers, the whole body suffers with fever and sleeplessness.<sup>16</sup>

In the *Ṣaḥīḥs* of al-Bukhārī and Muslim from the *ḥadīth* of Abū Mūsā al-Ash'arī, *radīy Allāhu 'anhu*, who said: "The Messenger of Allāh (ﷺ) said,

The Muslim to another Muslim is like a building,

<sup>15</sup> *Ṣaḥīḥ al-Bukhārī* [Eng. Trans. 1/19 no. 12], *Ṣaḥīḥ Muslim* [Eng. Trans. 1/31 no. 72, 73].

<sup>16</sup> *Ṣaḥīḥ al-Bukhārī* [Eng. Trans. 8/26 no. 40], *Ṣaḥīḥ Muslim* [Eng. Trans. 4/1368 no. 6258].



one part of it strengthens another and he interlaced his fingers. <sup>17</sup>

## [2.9 Between Jealousy and Miserliness]

Greed is a sickness as is miserliness, and jealousy is worse than miserliness as occurs in the *ḥadīth* reported by Abū Dāwūd<sup>18</sup> from the Prophet (ﷺ) that he said,

Jealousy eats away at good deeds, just as fire eats away at firewood, and giving charity extinguishes sins just as water extinguishes fire.

This is because the miser only stops himself from having good but the envier dislikes the favours of Allāh bestowed upon His servants. It is possible that a person give to those lesser than him who would help him achieve his objectives and yet display jealousy to those of the same level as him just as it is possible for him to be miserly without displaying envy to others. Greed is the basis for this as Allāh said,

وَمَنْ يُوقَ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٩﴾

**And whosoever is saved from his greed, such are they who are successful.**

[*Sūrah al-Ḥashr* (59):9]

<sup>17</sup> *Ṣaḥīḥ al-Bukhārī* [Eng. Trans. 8/34 no. 55], *Ṣaḥīḥ Muslim* [Eng. Trans. 4/1368 no. 6257].

<sup>18</sup> This is an error from Ibn Taymiyyah, for the *ḥadīth* in this complete form with this wording is reported by Ibn Mājah [4210]. As for Abū Dāwūd then he reports only the first sentence and in the *isnād* of this *ḥadīth* there is an unknown narrator.

In the *Ṣaḥīḥs* of al-Bukhārī and Muslim<sup>19</sup> the Prophet (ﷺ) said,

Beware of greed for it destroyed those that came before you: it commanded them to be miserly and they were, it commanded them to be oppressive and they were and it commanded them to break the ties of kinship and they did.<sup>20</sup>

‘Abdur-Raḥmān bin ‘Awf<sup>21</sup> used to frequently say in his supplication while make *Tawāf*,

‘O Allāh! Save my soul from greed.’ So a person said to him, ‘Why is this your most frequent supplication?’ He replied, ‘When I safeguard myself from greed, I safeguard myself from greed, miserliness and from severing the ties of kinship.’

And jealousy necessarily leads to oppression.

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<sup>19</sup> This is also an error from Ibn Taymiyyah for this *ḥadīth* has not been reported by al-Bukhārī and Muslim, rather it has been reported by Abū Dāwūd and al-Ḥākim [1/11] and its *isnād* is *ṣaḥīḥ*.

<sup>20</sup> *Sunan Abū Dāwūd* [Eng. Trans. 2/445 no. 1694].

<sup>21</sup> As far as I know from what is preserved is that it was Sa‘d bin Abi Waqqāṣ.