

HASED- JEALOUSY

QUR'AN - (The Qur'an with Annotated Interpretation in Modern English by Ali Ünal)

الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ وَيَكْتُمُونَ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَأَعْتَدْنَا
لِلْكَافِرِينَ عَذَابًا مُهِينًا

Those who are stingy and bid [other] people to be stingy, and conceal whatever Allah has given them out of His grace; and We have prepared for the faithless a humiliating punish. (Surah An – Nisa, 37)¹

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّنَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ
بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا اخْتَلَفُوا فِيهِ وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ
مَا جَاءَتْهُمْ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ فَهَدَى اللَّهُ الَّذِينَ آمَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ
وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ

Humankind were (in the beginning) one community (following one way of life without disputing over provision and other similar things. Later on, differences arose and) God sent Prophets as bearers of glad tidings (of prosperity in return for faith and righteousness) and warners (against the consequences of straying and transgression), and He sent down with them the Book with the truth (containing nothing false in it) so that it might judge between the people concerning that on which they were differing. And only those who were given it differed concerning it, after the most manifest truths came to them, because of envious rivalry and insolence among themselves. God has guided by His leave those who have believed (in the Book and the Prophets, those who now believe in the Qur'ān and Muhammad) to the truth about that on which they were differing. God guides whomever He wills to a straight path. (Surah Al – Baqarah, 213)²

وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ

And from the evil of the envious one when he envies. (Surah Al – Falaq, 5)³

¹ http://mquran.org/index.php?option=com_quran&action=viewayat&surano=4&min=30&show=10

² http://mquran.org/index.php?option=com_quran&action=viewayat&surano=2&min=210&show=10

³ http://mquran.org/index.php?option=com_quran&action=viewayat&surano=113

وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُمْ مِن بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا مِّنْ
عِنْدِ أَنفُسِهِمْ مِّن بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ ۖ فَاعْفُوا وَاصْفَحُوا حَتَّىٰ يَأْتِيَ
اللَّهُ بِأَمْرِهِ ۗ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

Many among the People of the Book, out of the envy ingrained in their souls, wish they could restore you as unbelievers after you have believed, after the truth was clear to them (that the Qur'an is God's Word and Muhammad is the last, awaited Messenger). Yet pardon and overlook them (avoiding useless debates and polemics with them) until God brings in His verdict about them. Surely God has full power over everything. (Surah Al – Baqarah, 109)⁴

وَإِنِ امْرَأَةٌ خَافَتْ مِن بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ
يُصْلِحَا بَيْنَهُمَا صُلْحًا ۚ وَالصُّلْحُ خَيْرٌ ۗ وَأُحْضِرَتِ الْأَنفُسُ الشُّحَّ ۗ وَإِنِ
تُحْسِنُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا

If a woman fears from her husband ill-treatment or (such breach of marital obligations as) his turning away in aversion, then there will be no blame on them to set things right peacefully between them; peaceful settlement is better. (Bear in mind that) human souls are prone to selfish avarice, so (O husbands) if you do good in consciousness of God and act in reverence for Him and piety (in observing the rights of women), then surely God is fully aware of what you do. (Surah an – Nisa, 128)

أَشِحَّةً عَلَيْكُمْ ۖ فَإِذَا جَاءَ الْخَوْفُ رَأَيْتَهُمْ يَنْظُرُونَ إِلَيْكَ تَدُورُ أَعْيُنُهُمْ
كَالَّذِي يُغْشَىٰ عَلَيْهِ مِنَ الْمَوْتِ ۖ فَإِذَا ذَهَبَ الْخَوْفُ سَلَقُوكُمْ بِالسِّنَةِ

⁴ http://mquran.org/index.php?option=com_guran&action=viewayat&surano=2&min=100&show=10

جِدَادٍ أَشْحَةً عَلَى الْخَيْرِ ۚ أُولَٰئِكَ لَمْ يُؤْمِنُوا فَأَحْبَطَ اللَّهُ أَعْمَالَهُمْ ۚ وَكَانَ

ذَٰلِكَ عَلَى اللَّهِ يَسِيرًا

Being very miserly (in joining you, and reluctant to help you in God's cause). So when (danger threatens in battle and) fear comes, you see them (O Messenger) looking to you (for help), their eyes rolling (in terror) like the eyes of one who swoons to death. But once (the battle subsides and) fear departs, they assail you with sharp tongues, being avaricious for (a share in) the goods thereof (the gains of victory). Those have never (truly) believed; and, therefore, God has caused their deeds to come to nothing. That is ever easy for God. (Surah al – Ahzab, 19)⁵

HADITH

Narrated 'Abdullah:

Allah's Apostle said, "Do not wish to be like anyone, except in two cases: (1) A man whom Allah has given wealth and he spends it righteously. (2) A man whom Allah has given wisdom (knowledge of the Quran and the Hadith) and he acts according to it and teaches it to others."⁶

Beware Of Jealousy; For it eats up good deeds As Fire Eats up wood. Abu Dawood

"Humans cannot get rid of three things: negative suspicion, belief in bad luck and jealousy. When you are suspicious of something, do not act accordingly. When you think there is bad luck with something, do it trusting Allah. Never hurt someone you are jealous of!"

The Prophet (peace and blessings be upon him) said, "Do not be jealous of each other, do not boycott each other, do not hate each other, do not contrive against each other. Be all of you brothers to each other, O Servants of Allah."⁷

When Allah's Messenger (sallallahu alaihi wa-sallam) was asked who are the best of people? He (sallallahu alaihi wa-sallam) replied: "the one with a clean heart and truthful tongue." They asked: 'We understand a truthful tongue, but what does a clean heart mean?' he (sallallahu alaihi wa-sallam) answered: "It is the heart of one that is pious, pure, and is free of sin, transgressions, hatred and Hasad." [Ibn Majah]⁸

⁵ http://mquran.org/index.php?option=com_quran&action=viewayat&surano=33&min=10&show=10

⁶ <http://sunnah.com/bukhari/93/5>

⁷ Dawud : Book 14 : Hadith 2653

⁸ Muslim :: Book 32 : Hadith 6205

Anas b. Malik (may Allah be pleased with him) reported Allah's Messenger (sallallahu alaihi wa-sallam) as saying:

“Neither nurse mutual hatred, nor jealous, nor enmity, and become as fellow brothers and servants of Allah. It is not lawful for a Muslim that he should keep his relations estranged with his brother beyond three days.”⁹

Narrated Abu Huraira (may Allah be pleased with him):

Allah's Apostle (sallallahu alaihi wa-sallam) said, “Beware of suspicion, for suspicion is the worst of false tales and do not look for the others' faults, and do not do spying on one another, and do not practice Najsh, and do not be jealous of one another and do not hate one another, and do not desert (stop talking to) one another. And O, Allah's worshipers! Be brothers!”¹⁰

COMMENTARIES

Tafseer by Ibn Kathir

(<https://versebyversequranstudycircle.wordpress.com/2014/05/03/surah-al-baqarah-tafseer-ayaat-4-and-5/>)

{ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ }

...and from the evil of an envier when he envies', (Surah al – Falaq, 5)

Hasad means that a person should feel unhappy at the better fortune, superiority or good quality that Allah has granted to another, and should wish that it should be taken away from the other person and given to him, or at least the other one should be deprived of it.

However, hasad does not mean that a person should wish that he too should be blessed with the bounty that the other one has been blessed with. Here, Allah's refuge has been sought from the evil of the jealous one when he feels jealous, and takes a practical step with word or deed to satisfy his heart. For until he takes a practical step, his being unhappy may by itself be bad but it is not an evil for the other person so that he may seek refuge from it. When such an evil appears from a jealous person the best thing would be to seek Allah's refuge.

Besides this, there are a few other things also which are helpful for obtaining immunity from the evil of the jealous person:

⁹ <http://sunnah.com/muslim/45/26>

¹⁰ <http://sunnah.com/bukhari/78/94>

First, that **one should have trust in Allah *subhanahu wa ta'ala*** and the faith that unless Allah *subhanahu wa ta'ala* so wills no one can harm him in any way.

Second, that **one should have patience over what the jealous person says and does** and should not start behaving impatiently so as to be degraded morally to the level of the jealous person.

Third, that **one should in any case maintain dignity and practice piety even if the jealous person behaves frivolously**, being fearless of Allah *subhanahu wa ta'ala* and shameless of the people.

Fourth, that **one should free one's mind of every thought about the jealous person and should disregard him altogether**, for making him a subject of one's thought is a prelude to being influenced by him.

Fifth, that **one should do the jealous person a good turn as and when one can, not to speak of treating him evilly**, no matter whether this good behavior mitigates his jealousy or not.

Sixth, that **one should understand rightly and remain steadfast to the doctrine of Tawheed** for the heart which enshrines Tawheed, cannot be affected by anyone else's fear except the fear of Allah *subhanahu wa ta'ala*.¹¹

From the Risale-I Nur Collection by Beduizzam Said Nursi – a thematic tafseer

The Letters, the Twenty – Second Letter, Fourth Aspect

Fourth Principle: Those who cherish rancour and enmity transgress against their own souls, their brother believer, and divine mercy. For such a person condemns his soul to painful torment with his rancour and enmity. He imposes torment on his soul whenever his enemy receives some bounty, and pain from fear of him. If his enmity arises from envy, then it is the most severe form of torment. For envy in the first place consumes and destroys the envier, and its harm for the one envied is either slight or nonexistent.

The cure for envy: Let the envious reflect on the ultimate fate of those things that arouse his enmity. Then he will understand that the beauty, strength, rank, and wealth possessed by his rival are transient and temporary. Their benefit is slight, and the anxiety they cause is great. If it is a question of personal qualities that will gain him reward in the hereafter, they cannot be an object of envy. But if one does envy another on account of them, then he is either himself a hypocrite, wishing to destroy the goods of the hereafter while yet in this world, or he imagines the one whom he envies to be a hypocrite, thus being unjust towards him.

If he rejoices at the misfortunes he suffers and is grieved by the bounties he receives, it is as if he is offended by the kindness shown towards him by divine determining (kader) and divine mercy, as if he were criticizing and objecting to them. Whoever criticizes divine determining is striking his head against an anvil on which it will break, and whoever objects to divine mercy will himself be deprived of it.

¹¹ <https://versebyversequranstudycircle.wordpress.com/2012/07/23/tafseer-of-surah-al-falaq-part-5/>

How might justice and sound conscience accept that the response to something worth not even a day's hostility should be a year's rancour and hostility? You cannot condemn a brother believer for some evil you experience at his hand for the following reasons:

Firstly, divine determining has a certain share of responsibility. It is necessary to deduct that share from the total and respond to it with contentment and satisfaction.

Secondly, the share of the soul and Satan should also be deducted, and one should pity the man for having been overcome by his soul and await his repentance instead of becoming his enemy.

Thirdly, look at the defect in your own soul that you do not see or do not wish to see; deduct a share for that too. As for the small share which then remains, if you respond with forgiveness, pardon, and magnanimity, in such a way as to conquer your enemy swiftly and safely, then you will have escaped all sin and harm. But if, like some drunken and crazed person who buys up fragments of glass and ice as if they were diamonds, you respond to worthless, transient, temporary, and insignificant happenings of this world with violent enmity, permanent rancour, and perpetual hostility, as if you were going to remain in the world with your enemy for all eternity, it would be extreme transgression, sinfulness, drunkenness, and lunacy.

If then you love yourself, do not permit this harmful hostility and desire for revenge, so harmful for personal life, to enter your heart. If it has entered your heart, do not listen to what it says. Hear what truth-seeing Hafiz of Shiraz says: "The world is not a commodity worth arguing over." It is worthless since it is transient and passing. If this is true of the world, then it is clear how worthless and insignificant are the petty affairs of the world! Hafiz also said: "The tranquillity of both worlds lies in the understanding of these two words: generosity towards friends, forbearance towards enemies."

If you say: "I have no choice, there is enmity within my disposition. I cannot overlook those who antagonize me."

The Answer: If evil character and bad disposition do not exhibit any trace, and you do not act with ill intention, there is no harm. If you have no choice in the matter, then you are unable to abandon your enmity. If you recognize your defect and understand that you are wrong to have that attribute, it will be a form of repentance and seeking of forgiveness for you, thus delivering you from its evil effects. In fact, we have written this Topic of the Letter in order to make possible such a seeking of forgiveness, to distinguish right from wrong, and to prevent enmity from being displayed as rightful.

A case worthy of notice: I once saw, as a result of biased partisanship, a pious scholar of religion going so far in his condemnation of another scholar with whose political opinions he disagreed as to imply that he was an unbeliever. He also praised with respect a dissembler who shared his own opinions.

I was appalled at these evil results of political involvement. I said: "I take refuge with God from Satan and politics," and from that time on withdrew from politics.¹²

The Letters, the Twenty - ninth Letter, Fifth Satanic Strathem

¹² <http://www.erisale.com/index.jsp?locale=en#content.en.202.310>

My brothers! The most dangerous aspect of egotism in our work is jealousy. If it is not purely for God's sake, jealousy interferes and spoils it. Just as one of a person's hands cannot be jealous of the other, and his eye cannot envy his ear, and his heart cannot compete with his reason, so each of you resembles a sense, a member, of the collective personality of the body we constitute. Your essential duty springing from the conscience is not to compete with one another, but to take pride and pleasure in each other's good qualities.

One other thing remains and it is the most dangerous: for yourselves and your friends to be jealous this poor brother of yours. There are scholars of standing among you, and some scholars are egotistical when it comes to their learning. In that respect they are egotistical even if they themselves are modest. They cannot easily give it up. Whatever their hearts and minds may do, their evil-commanding souls seek pre-eminence and to sell themselves, and even to dispute the treatises that have been written. Although their hearts love the treatises and their minds appreciate them and recognize their worth, out of jealousy arising from the egotism of learning, their souls want to decry the value of the Words, as though nurturing implicit enmity towards them, for then the products of their own thought can compete with them and be sold like them. But I have to tell them this:

Even if the members of this circle of Qur'anic teaching are leading scholars and authorities on the Law, their duties in respect of the sciences of belief are only to make explanations and elucidations of the Words that have been written, or to set them in order. For I have understood through many signs that we have been charged with the duty of issuing fatwas concerning these sciences of belief. If someone within our circle writes anything more than this due to a feeling in his soul arising from the egotism of learning, it will be like a cold dispute or a deficient plagiarism. For it has been established through numerous evidences and signs that the parts of the Risale-i Nur have issued from the Qur'an. In accordance with the rule of the division of labour, each of us has undertaken a duty, and we convey those distillations of the water of life to those who are in need of them!¹³

Fethullah Gulen – Endeavour For Renewal – a thematic tafseer

Jealousy

Question: What should an appropriate attitude be towards those who envy us and cannot stomach our achievements?

First of all, it needs to be known that not being able to stomach others' merits is a serious spiritual illness. The example of Satan's attitude towards Adam and his later going completely astray is the most striking example of just that. Considering the words of Satan in different verses of the Qur'an, it is seen that he is a creature that knows God. But in spite of that, he refused to prostrate himself before Adam for the sole reason of his jealousy and not being able to stomach God's honoring Adam. While mentioning Satan's disobedience to the Divine command, the Qur'an uses the word "aba" (refused), which denotes insistent refusal. That is, he was insistent at his haughty refusal to prostrate himself before Adam. Since he was full of grudge and hatred, this prevented him from seeing goodness and thinking positively. Had it been easy to overcome jealousy and inability to stomach others' merits, Satan's end would probably not be so pitiful. Perhaps, realizing Adam's relation with the Almighty Creator and the angels' respect for him would bring Satan to his senses.

¹³[http://www.nur.gen.tr/en.html#maincontent=Risale&islem=read&KitapId=499&BolumId=8809&KitapAd=Letters+\(+revised+\)&Page=488](http://www.nur.gen.tr/en.html#maincontent=Risale&islem=read&KitapId=499&BolumId=8809&KitapAd=Letters+(+revised+)&Page=488)

However, that poor victim of jealousy fell headlong and is still falling. It is narrated in a parable that Satan once asked God Almighty, “You forgive so many people, should my punishment and suffering not be over?” God Almighty reminded him of the first test that he failed, “Go and prostrate yourself before the grave of Adam. Then I will forgive you.” However, Satan was totally seized by his jealousy and inability to stomach Adam’s merits once again that he continued his refusal and denial. Jealousy has such a compact potential for evil that Satan threw himself headfirst into disbelief.

From Jealousy to Fratricide

On the other hand, God Almighty relates the parable of Adam’s two sons in the chapter al-Maedah of the Qur’an (5:27–31), in order to show where jealousy and inability to stomach others’ merits can destroy a person. Although the names of the two sons are not specified in the Qur’an and the Tradition of the noble Prophet, earlier scriptures refer to them as Cain and Abel. They were born into a family blessed with Divine revelations, which was also a nucleus for the final Prophet. One of these two sons, whose father was mentioned as “the pure servant of God,” was an unfortunate one who could not stomach the merits of his brother and turned so furious as to kill him in the end.

When we review history, we come across many examples of this kind. The lesson to extract from these is that jealousy caused many people to fall. Grudge and jealousy even caused some people to be antagonistic toward the Pride of Humanity, who would not hurt anybody in the slightest degree. At one instant, Abu Jahl confessed this truth with the following words, “All that he conveys is true. He does not lie; we have never witnessed that. However, his tribesmen (Banu Abdul Muttalib) already said, ‘We have the honorable duties of giving Zamzam water to pilgrims, keeping custody of the keys of the Ka’ba, and offering food to pilgrims.’ If they say now, ‘The Prophet has appeared from among us,’ I cannot stand that!” [1] Until the day he met his end at the Battle of Badr, that unfortunate one spent all of his days in enmity towards the Messenger of God, and then drifted to eternal perdition in the vice of his jealous grudge. He could perhaps be granted Divine forgiveness if he had said even as late as a few minutes before his death, “Until this moment, I have always been trying to destroy what you built up. But now, I am asking for forgiveness,” and then accept faith. However, he was absorbed in a jealous grudge, arrogance and envy even during his death throes. Let us give it a thought; his inability to stomach others’ value was like an inauspicious iceberg not melting even in the significant atmosphere of the Messenger of God.

Not even a Ladder to Paradise

Some people might entirely object acts of benevolence for the sole reason that they did not personally take part in initiating, planning, and realizing these initiatives, no matter how significant, beneficial, and beautiful they could be. For example, in recent years, Language Olympiads have been held in Turkey with students from four corners of the world. The organization is realized by devoted teachers, selfless tutors, and philanthropic people of Anatolia; it is a fruit of the concerted efforts of so many self-sacrificing souls. This organization does not only stand for teaching language, but also for sharing significant values. The values of a deep-rooted spiritual heritage are presented for others to see, without missionary like intentions or imposing things on any of the contestants or audience members. Every language carries with it the culture and world of thought it is based on. People of Turkey did not achieve an organization of such success, even in their most prosperous periods. Now, at a time of economic crises, philanthropic souls of Anatolia face variations of possible difficulties, send help to different areas, and carry out a very important service by the grace of God. However, still you see that some people of the same land express their uneasiness by remarking that the concept is exaggerated. At another instance, a columnist makes an accusation and defines all those altruistic services as mere show. Although the educational activities are realized through so much suffering and troubles, some cannot find acceptance towards these and attempt to discredit them in many different ways. Some even take jealousy to the degree of wishing to destroy all these acts of goodness. Sometimes, this feeling causes them to make groundless accusations and complaints to the authorities in different countries, with an intention to eliminate the services. Even “jealousy” is too innocent a term for such a degree of loath and grudge. I think the word “envy” could petition to be excluded from a relevant glossary; such a destructive spirit can only stem from animosity toward

faith. Those people do not show their true face and it would be too unmannerly for us to label them hypocrites. But their souls are seized by such malignant feelings that even if you offer them a ladder to Paradise, they will do everything to destroy that blessed ladder.

Stomaching the Inability to Stomach

In sum, we need to take into consideration that such negative attitudes are always present. Not only those hostile to faith, but even those who supposedly share the same feelings, thoughts and teachings with the volunteers, will present their jealousy and inability to stomach the achievements from time to time. The becoming response for us is to stomach these as an outcome of human nature and embrace everyone despite this factor. Ideal believers are described in the Qur'an (Al Imran 3:134) as ones who are ever-restraining their rage (even when provoked and able to retaliate), and pardoning people their offenses. Accordingly, you should swallow your anger, forgive people, and even if you meet some evil, you should leave this evil one sided by not responding in the same way. If a vehicle crashes into a stationary one, the damage will be halved. However, when two vehicles crash into one another with speed, both will be compressed into a heap of metal. In the same way, you can halve the damage by leaving vice on its own; you must condemn the jealousy and intolerance of the adversaries to melt the vices away.

On the other hand, for the sake of overcoming such problems, you must help others around you by showing them the ways to deepen their faith, emphasize the importance of sincerity (ikhlas) and brotherhood, and constantly rehabilitate them with circles of religious talks. Thus, you must struggle to help them realize annihilation (in the Sufi sense) of their carnal soul and arrogance, and then take wing in their spiritual life to the horizons of Baqa Billah (Subsistence with God). [2] Our religious talks must be revising our relations with God, whether we stand where we should or not, and whether we are in line with the Qur'anic teachings in terms of our world of thoughts. We must be rekindled with "Talk of the Beloved," to become revitalized and reinvigorated. Issues such as founding schools or universities in various countries are too simple in comparison to this notion. When matters are seen from this perspective, it is more possible to spot our shortcomings. Since we do not constantly burn to engage in the Talk of the Beloved, we don't bring up the subject of God and His Messenger, peace and blessings be upon him, all the time, and we do not keep trying to orient others toward sound faith, we fail to seal up the mouth of the green-eyed monster that is unable to stomach others' merits. Since we fail to do that, this monster is making Muslims talk in an unbecoming fashion and is pushing them to unbecoming behaviors.¹⁴

[1] Ibn Ishaq, As-Sirah, 4/191

[2] "Baqa Billah" is covered as an entire chapter in the second volume of Gülen's The Emerald Hills of the Heart: Key Concepts in the Practice of Sufism, New Jersey: Tughra Books, 2010.

¹⁴<http://fgulen.com/en/fethullah-gulens-works/thought/endeavor-for-renewal/48887-jealousy>