

THE DISEASE OF ENVY & ITS HARMS UPON SOMEONE
AND THE COMMUNITY

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله المانّ المتفضل والله ذو الفضل العظيم

All praises are for Allah, the Generous, the Gracious, He is the possessor of great bounty

أحمده سبحانه على نعمه الكثيرة وعطاياه العديدة وعلى فضله العميم

I praise Him and glorify Him, for His many blessings and numerous gifts and for His abundant bounty

وأشهد أن لا إله إلا الله وحده لا شريك له

and I bear witness that there is no deity worthy of being worshipped but Allah alone, without partners

وأشهد أن محمداً عبده ورسوله

and I bear witness that Muhammad is His slave and Messenger

المتحلي بكل أدب رفيع وخُلِقَ كريم صلى الله عليه وسلم وعلى آله وأصحابه الغرّ الميامين

He is adorned with every noble etiquette and honorable character. May the peace and blessings of Allah be upon him, his pure and blessed family, and all of his companions

أما بعد عباد الله : اتقوا الله تعالى واشكروه على نعمه ؛ فإن الله جل وعلا تأذن بالزيادة لمن شكر ، وبالعذاب الأليم لمن كفر

As to what proceeds oh Slaves of Allah: Fear Him The Almighty and thank Him for His blessings. Indeed Allah has promised increase for those who are grateful, and painful punishment for those who are ungrateful.

عباد الله : إن ديننا الإسلامي دين إصلاح وصلاح

Oh slaves of Allah: Indeed Our Islamic religion is a religion of reform and rectification

دين تربية وأدب

a religion of education and good manners

دين خلق وسمو ورفعة

a religion of morals, loftiness and elevation

جاء بتزكية القلوب وتطهيرها

It came to purify and cleanse the hearts

وتنقية النفوس وتصفيتها

and to cleanse and refine the souls

وإصلاح الظاهر يطهر القلوب من أدرانها والنفوس من أدغالها ويطهر الظاهر والباطن

Reforming the outward appearance purifies hearts from their filth and souls from their impurities, and purifies the outward and the inward

وفي دعاء النبي صلى الله عليه وسلم : اللَّهُمَّ آتِ نَفْسِي تَقْوَاهَا وَزَكَّاهَا أَنْتَ خَيْرُ مَنْ زَكَّاهَا أَنْتَ وَلِيُّهَا وَمَوْلَاهَا

from the supplication of the Prophet, may Allah's prayers and peace be upon him: "O Allah, give my soul its piety and purify it. You are the best to purify it. You are its Guardian and its Master

وفي القرآن الكريم يقول الله جل وعلا: ﴿ قَدْ أَفْلَحَ مَنْ زَكَّاهَا (9) وَقَدْ خَابَ مَنْ دَسَّاهَا ﴾

And in the Holy Qur'an, Allah The Mighty & Magnificent says: "He has succeeded who purifies it (9) and he has failed who instills corruption upon it



عباد الله : إن العبد المؤمن في هذه الحياة مطالب بإصلاح باطنه كما هو مطالب بإصلاح ظاهره
Oh slaves of Allah: The believing servant in this life is required to reform his inner self just as he is required to reform his outer self

وكما أن الظاهر يحصل له أنواع من الأمراض والأسقام فكذلك باطن الإنسان يتعرض لأنواع من الأضرار والأسقام

Just as the outer self is afflicted with various types of illnesses and diseases, so is the inner self of a person exposed to various types of harm and diseases

والعبد مطالب بأن يجاهد نفسه على إصلاح ظاهره وباطنه , وعندما يتأثر الباطن

Whenever the inner self becomes affected, the servant is required to strive in reforming both his outer and inner self.

عباد الله - فإن الظاهر تبع له في صلاحه وفساده كما قال نبينا عليه الصلاة والسلام

Oh servants of Allah, the outer self follows it in its soundness or corruption, as our Prophet (peace and blessings be upon him) said:

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

Indeed in the body there is a morsel of flesh, if it is sound, the whole body is sound, and if it is corrupted, the whole body is corrupted. indeed this morsel of flesh is the heart

عباد الله - كان متأكدا على كل مسلم أن يفتش عن قلبه وأن يتأمل في نفسه وأن يتدبر في أخلاقه الباطنة هل هي أخلاق زاكية وأعمال فاضلة أم هي بخلاف ذلك؟

Oh slaves of Allah - It is imperative for every Muslim to search within his heart, reflect on himself, and ponder upon his inner morals. Are they good morals and are the virtuous deeds, or are they otherwise?

فيصلح ما فسد ويحافظ على ما صلح

then it is upon him to correct what is corrupt and preserve what is good

عباد الله : خصلة ذميمة وخلّة مشينة من خصال القلوب وخلالها جاء ديننا الإسلامي بالتحذير عنها والنهي عنها وبيان خطورتها على الأفراد والمجتمعات ألا وهي خصلة الحسد

Oh slaves of Allah: There is a reprehensible trait and a shameful characteristic of the heart, which our religion of Islaam came to warn against, prohibit, and explain its dangers to individuals and societies, and that is the trait of envy

الحسد - عباد الله - شر يُتعوذ بالله منه ﴿ وَمِنْ شَرِّ خَائِبٍ إِذَا حَسَدَ ﴾ [الفلق: ٥]

Envy - oh slaves of Allah - is an evil from which we seek refuge with Allah: {And from the evil of the envier when he envies} [Al-Falaq: 5]

الحسد عباد الله جاء في النهي عنه والتحذير منه نصوص متكاثرة وأحاديث متضافرة يقول عليه الصلاة والسلام: ((لَا تَحَاسَدُوا))

Envy, oh slaves of Allah, is prohibited and warned against in numerous texts and numerous hadiths. The Prophet, may Allah's prayers and peace be upon him, said: "Do not envy one another

ويقول صلى الله عليه وسلم : ((إِيَّاكُمْ وَالْحَسَدَ))

and he, may Allah's prayers and peace be upon him, said: "Beware of envy

والأحاديث في هذا المعنى كثيرة

and there are many hadiths to this effect.



Envy, oh slaves of Allah, is an evil characteristic of people

ولهذا حسد إبليس قديماً أبانا آدم حسده على ما أتاه الله من النعمة والفضل

This is why Iblis envied our father Adam in the beginning. He envied him for the blessings and favors that Allah had given him.

مَنْ اللهُ عَلَى آدَمَ بِمَا مَنَّ عَلَيْهِ مِنَ الْفَضَائِلِ ! حَيْثُ خَلَقَهُ بِيَدِهِ ، وَأَسْجَدَ لَهُ مَلَائِكَتُهُ ، وَأَسْكَنَهُ جَنَّتَهُ ، وَعَلَّمَهُ
أَسْمَاءَ كُلِّ شَيْءٍ

Allah bestowed upon Adam the favors that He bestowed upon him, as He created him with His hand, then made His angels prostrate to him, he made him to dwell in Paradise, and taught him the names of everything.

فحسده إبليس ، ولا زال به في الجنة حتى خرج منها

however Iblis envied him and persisted to be with him in Paradise until he accomplished his goal - which was to make Allah drive him out of it

Allah informed us in His Noble and Majestic book The Quraan:

وَيَا آدَمُ أَسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ فَكُلَا مِنْ حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ

O Adam! Dwell you and your wife in Paradise, and eat thereof as you both wish, but approach not this tree otherwise you both will be of the Zālimūn (unjust and wrong-doers)

فَوَسْوَسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ عَنْهُمَا مِنْ سَوْءَاتِهِمَا وَقَالَ مَا نَهَاكُمَا رَبُّكُمَا عَنْ هَذِهِ الشَّجَرَةِ إِلَّا
أَنْ تَكُونَا مَلَائِكَةً أَوْ تَكُونَا مِنَ الْخَالِدِينَ

Then Shaitān (Satan) whispered to them both in order to uncover that which was hidden from their private parts (before); he said: "Your Lord did not forbid you from this tree except that you would become angels or become of the immortals

وَقَاسَمَهُمَا إِنِّي لَكُمَا لَمِنَ النَّاصِحِينَ

And he IShaitān swore by Allāh to both of them (saying): "Verily, I am to you both one of the sincere well-wishers or advisors

فَدَلَّلْنَاهُمَا بِغُرُورٍ فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا سَوْءَاتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ وَنَادَاهُمَا
رَبُّهُمَا أَلَمْ أَنْهَكُمَا عَنْ تِلْكَ الشَّجَرَةِ وَأَقُلْ لَكُمَا إِنَّ الشَّيْطَانَ لَكُمَا عَدُوٌّ مُبِينٌ

So he misled them with deception. Then when they tasted of the tree, that which was hidden from them of their shame (private parts) became manifest to them and they began to cover themselves with the leaves of Paradise (in order to cover their shame). And their Lord called out to them (saying): "Did I not forbid you that tree and tell you: Verily, Shaitān (Satan) is an open enemy unto you?" (Surah Al A'raf 19-22)

noble brothers & sisters pay extremely close attention the the speech of the master and leader of the shayaateen from Jinns and human beings Iblees

وَقَاسَمَهُمَا إِنِّي لَكُمَا لَمِنَ النَّاصِحِينَ

he swore by Allah that he was to them a sincere advisor

so what did he do ? he persisted until he got them driven out of paradise - calling them to the hellfire

this is why our noble prophet Muhummad (peace & blessings of Allah be upon him) warned us in the hadeeth of Abdullah Ibn Masood

على كل سبيل منها شيطان يدعو إليه

On each of its paths is a shaitaan calling to its way



and more specific than this is the hadith of the intelligent companion Hudhaifah Ibnul Yamaan - who asked the messenger of Allah (may the peace and blessings of Allah be upon him) clear, direct and precise questions - he said

كَانَ النَّاسُ يَسْأَلُونَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الْخَيْرِ، وَكُنْتُ أَسْأَلُهُ عَنِ الشَّرِّ، مَخَافَةَ أَنْ يُدْرِكَنِي
about the good but I used to ask him about the evil lest (ﷺ) The people used to ask Allah's Messenger
should be overtaken by them

فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّا كُنَّا فِي جَاهِلِيَّةٍ وَشَرٌّ فَجَاءَنَا اللَّهُ بِهَذَا الْخَيْرِ، فَهَلْ بَعْدَ هَذَا الْخَيْرِ مِنْ شَرٍّ
Oh Allah's messenger: We were living in ignorance and in an (extremely) evil atmosphere, then Allah
brought to us this good (i.e., Islam); will there be any evil after this good?

قَالَ " نَعَمْ، دُعَاءٌ عَلَى أَبْوَابِ جَهَنَّمَ، مَنْ أَجَابَهُمْ إِلَيْهَا قَذَفُوهُ فِيهَا
He replied, "Yes, (there will be) some people calling at the gates of the (Hell) Fire, and whoever responds to
their call, will be thrown into the (Hell) Fire by them.

قُلْتُ يَا رَسُولَ اللَّهِ صِفْهُمْ لَنَا
O Allah's Apostle! Will you describe them to us

قَالَ " هُمْ مِنْ جِلْدَتِنَا، وَيَتَكَلَّمُونَ بِأَلْسِنَتِنَا
He said, "They will be from our own people and they will speak our language.

therefore the matter is extremely dangerous my noble brothers and sisters - beware of these envious
jealous callers - who invite the the gates of the hellfire - the most astonishing is the messenger of Allah
clearly informed us that they are going to be from amongst our ranks

الحسد - عباد الله - هو الذي أفضى بأحد ابني آدم إلى قتل أخيه حسداً وعدواناً
Envy - oh slaves of Allah- is what led one of Adam's sons to kill his brother out of jealousy and aggression.

الحسد عباد الله صفة اليهود الأشرار ! حسدوا نبينا الكريم صلى الله عليه وسلم على ما اصطفاه الله به وعلى
ما اجتباه الله به وعلى ما من الله عليه به من النبوة والرسالة
Envy, oh slaves of Allah, is a characteristic of the wicked Jews; They envied our noble Prophet, may God
bless him and grant him peace, for Allah choosing him - & for what good Allah has chosen for him - and for
what Allah bestowed upon him of prophecy and conveying His message.

فحسدوه على ذلك وامتنعوا من قبول دعوته لا لشيء إلا للحسد
They envied him for this and refused to accept his call for no other reason except envy.

حسدوا أمته حسدوا أمة محمد عليه الصلاة والسلام فأضمرها لهم كل عداوة وأكثروا لهم كل بغضاء
They envied his nation, they envied the nation of Muhammad, may God bless him and grant him peace, and
they harbored all enmity toward them and harbored all hatred toward them - Allah informed us

﴿ وَدَّ كَثِيرٌ مِنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُمْ مِنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا مِنْ عِنْدِ أَنْفُسِهِمْ ﴾ [البقرة: ١٠٩]
{Many of the People of the Scripture wish they could turn you back to disbelief after you have believed, out
of envy from themselves.} [Al-Baqarah: 109],

ويقول الله جل وعلا: ﴿ أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ ﴾ [النساء: ٥٤]
and Allah The Almighty said: {Or do they envy people for what Allah has given them of His bounty? - [An-
Nisa': 54]

لحاسد - عباد الله - عدو لنعمة الله لا يقر له قرار ولا يهدأ له بال ولا يطمئن له خاطر ولا يزول عنه همٌّ وغمٌ إلا
إذا رأى النعمة زالت وارتحلت ولم تبق بين يدي من أمامه
The envious person - slaves of Allah - is an enemy of Allah's blessings. He will never find peace, rest, or
tranquility, and his worries and sorrows will never go away unless he sees that the blessings have
disappeared and departed and are no longer in the hands of the one in front of him.



الحاسد - عباد الله - مثله كما قال أحد أهل العلم

The envious person - oh slaves of Allah - is as what one of the people of knowledge said:

كمثل أفعى مليئة بالسم لا يرتاح بالها ولا يهدأ خاطرها حتى تفرغ سمها

He is like a snake full of poison. He does not rest or feel at ease until he releases his poison.

وحينئذ يهدأ البال ويرتاح خاطر

It is at this point his mind calms down and his heart is at ease

الحاسد - عباد الله - عدو لنعمة الله على عباده لا يرضى قسمة الله ولا يرضى بحكمة الله ولا يرضى بتدبيره جل وعلا

The envious person - oh slaves of Allah - is an enemy of Allah's blessings upon His servants. He is not satisfied with Allah's division or distribution - nor is he satisfied with Allah's wisdom - nor is he satisfied with His plan - glory be to Him

فإذا رأى الله أنعم على عبده بنعمة ومنَّ عليه بمِنَّة وميَّزه بميزة امتلأ قلبه حسداً وكراهية وبغضاً لذلك

So if he sees that Allah has bestowed a blessing upon His servant - and bestowed a gift upon him- and distinguished him with a distinction - his heart becomes filled with envy, hatred, and malice for those blessings

ولهذا فإن أعظم أوصاف الحاسد أنه عدو لنعمة الله على عباده

For this reason, the greatest description of the envious person is that he is an enemy of Allah's blessings upon His servants

الحاسد - عباد الله - من حسده أن قلبه يمتلأ بغضاً للمحسود وربما حمّله حسده على البغي والعدوان والظلم والقتل وأنواع ذلك

The envious person - oh slaves of Allah - from his envy is that his heart is filled with hatred for the envied one, and his envy may lead him to transgression, aggression, injustice, murder, and other types of similar deeds

كما مر معنا في قصة قتل أحد ابني آدم أخاه حسداً وبغياً

as we mentioned in the story of one of Adam's sons killing his brother out of envy and transgression

يقول عليه الصلاة والسلام : ((لَا تَحَاسَدُوا وَلَا تَنَاجَشُوا وَلَا تَبَاغَضُوا وَلَا تَدَابَرُوا وَلَا يَبِعْ بَعْضُكُمْ عَلَى بَعْضٍ وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا))

the Prophet (peace and blessings be upon him) said: "Do not envy one another, do not outbid one another, do not hate one another, do not turn away from one another, and do not undersell one another. Be, O servants of Allah, brothers

فالتناجش - عباد الله - والبغضاء والبيع على بيع الأخ وغير ذلك من الأعمال كلها في الغالب أثر من آثار الحسد ونتيجة من نتائجه المشينة

So outbidding one another, hatred, and undercutting your brother in sales, and other such actions are all, in most cases, a result of envy and a shameful outcome of its consequences

الحاسد - عباد الله - يمتلأ قلبه بغلاً مشيناً وحقداً دفيناً فلا يزال يأكل بعضه بعضاً

The envious person - oh slaves of Allah - has his heart filled with shameful malice and deep-seated hatred, and he continues to eat away at himself.

ولهذا قيل في الحسد إنه كالنار يأكل بعضها بعضاً إن لم تجد ما تأكله ، ومن آثاره

and for this reason - it has been said about envy - that it is like fire, eating away at itself if it does not find anything to eat - Among its effects

عباد الله - أنه يأكل الحسنات كما تأكل النار الحطب كما صح بذلك الحديث عن النبي صلى الله عليه وسلم

oh slaves of Allah - it eats away at good deeds just as fire eats burns wood - as is mentioned in the authentic hadith of the Prophet, may God bless him and grant him peace.



فالواجب - عباد الله - على كل مؤمن أن يقنع بما أتاه الله وأن يحمد الله عز وجل على فضله وأن يسأله سبحانه من فضله العظيم وخيره العميم

O slaves of Allah, it is incumbent upon every believer to be contented with what Allah has given him - and to praise Allah the Almighty for His favors - and to ask Him The Mighty & Majestic for His great grace and abundant goodness

Almighty says:

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ لِلرِّجَالِ نَصِيبٌ مِمَّا اكْتَسَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِمَّا اكْتَسَبْنَ وَاسْأَلُوا اللَّهَ مِنْ فَضْلِهِ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا

{And do not wish for that by which Allah has made some of you excel others. Men shall have a share of what they have earned, and women shall have a share of what they have earned. And ask Allah of His bounty. Indeed, Allah is ever, of all things, Knowing.}

عباد الله : ويندفع شر الحاسد عن المحسود بإخلاص التوحيد لله ، وحسن التوكل على الله ، وتمام المحافظة على عبادة الله

oh slaves of Allah: The evil of the envious person is repelled from the envied person by sincerely believing in the Tawheed of Allah, putting total trust in Him - and fully safeguarding His worship,

والعناية بالأذكار المطلقة والمقيدة ! أذكار الصباح والمساء وأدبار الصلوات وأذكار النوم وغير ذلك من الأذكار الواردة في السنة

and giving serious attention to the absolute and restricted remembrances: the remembrances of the morning and evening, the remembrances after prayers, the remembrances of sleep, and other remembrances mentioned in the Sunnah

