

THE MALADY OF HASAD (JEALOUSY)

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man is rewarded by Allah Ta'āla on account of the active opposition he offers to Hasad. This struggle is known as Mujāhadah. In this stage man regrets. He is remorseful and he repents and resolves to refrain from causing any harm in anyway whatever to the brother whom Hasad had targeted. On the contrary, he suppresses his emotional feelings of Hasad and compels himself to wish and pray for the welfare of his brother. As a result of this Mujāhadah against the nafs, he spiritually progresses, acquires considerable reward, gains Allah's pleasure and blessings.

The remedy of Hasad is to praise the one who is the target of Hasad, to make good Duā for him and to occasionally meet him with humility. Although this remedy may be bitter pills, it is imperative to adopt it so that the heart which is the receptacle of Imān is purified of the calamitous disease of Hasad.

May Allah Ta'āla aid this Ummah and remove the sickness of Hasad and malice from the hearts of the Hāsideen. Āmeen.

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in these days that the severity of inter-family jealousy drives people to annihilate their Imān without hesitation by enlisting the pernicious services of Kufr, of sorceress/magicians to harm and destroy even their own blood relatives. When a Mu'min dabbles in such Sihr he looses his Imān.

May Allah Ta'āla save us all from such terrible calamity.

There are three stages of Hasad:

1. Hasad- The natural propensity. Lowly and bestial qualities are natural in man. As long as man does not act on the demands of jealousy. Its presence in him will harm him. In view of it being a natural property of the nafs, he is not responsible or liable for any sin when Hasad rises its head in his heart.
2. Hasad in practise- In this stage man submits to his nafs and gives practical expression to the demands of Hasad. He sits in motion the process of vengeance and harm against the brother who he has fixed the target of Hasad. This stage is sinful. This Hasad is the most serious and vilest of sins and spiritual qualities which negates man's virtues.
3. Combating Hasad- In this stage

The Qur'ān commands Rasulullah (Sallallahu Alaihi Wasallam) to say: *"I seek refuge in the Rabb of the dawn) from the Hāsid (jealous one) when he becomes jealous."* (Surah Falaq).

Many Qur'ānic verses and Ahādith severely deprecate the destructive spiritual malady of Hasad (jealousy). Jealousy is among the worst acts of spiritual disease. Imām Nawawi (R) gives the definition of Hasad as follows: *"Hasad is the wish for the elimination of bounties (or goodness) of others."*

The jealousy in man constrains him to wish the elimination of the good state of another person. Overcome by inner fire of dislike for the good state of another person, the jealous one, if he possesses the power will not desist from causing harm to the person to whom his Hasad is directed. If he lacks the power and means of harming his object of Hasad, he destroys his mental peace and health by allowing the inner flames of Hasad to consume him.

Hasad brings about the destruction of

virtue. The deeds of virtue practised by the jealous one are reduced to ashes by the malady of Hasad. In this regard Rasulullah (Sallallahu Alaihi Wasallam) said: *"Beware, save yourselves from Hasad. Verily Hasad devours virtuous deeds just as fire devours wood."* (Abu Dawood).

Its effect is thus not restricted to worldly matters nor only to the person who happens to be the target of the Hāsids jealousy. In the process of pursuing jealousy, the jealous one commits spiritual suicide by destroying his deeds of virtue.

The good states which people possess, whether it be material prosperity or spiritual excellence are in actual fact favours and gifts bestowed by Allah Ta'āla to man. Therefore when a person entertains jealousy, he desires elimination of divinity bestowed and chosen bounties. He thus implies dissatisfaction and discontentment with the choice of Allah. Allah Ta'āla in response to such ingratitude and discontent, destroys the good effects of the jealous ones good deeds. Instead the Hāsid achieving his evil wish of elimination of the bounties of another person, his Hasad rebounds on himself and his own acts of virtue are

eliminated. He therefore, harms and destroys himself by this evil malady.

Generally Hasad stems from hatred and malice for a person. The jealousy afflicting the heart and mind of men causes him constant mental agitation. He engrosses his mind contriving ways and means of harming the one whom Allah Ta'āla has blessed with favours. In consequence, the jealous one sets himself up as the enemy of a brother Muslim in total conflict of Allah's command to foster brotherhood. Malice and jealousy are inter-related diseases of the heart, jealousy being the product of the former.

Pursuing the inordinate and vile dictates of Hasad, people are in these days adopting such extreme measures which lead even to the elimination of the Imān. Numerous cases of people resorting to Sihir (black magic / witch craft) have been witnessed. Seeking vengeance and harm for the brother. Muslims are visiting and enlisting the services of Kuffār Sāhireen (magicians) who prepare evil potions to harm others. Against such evil perpetrators of Hasad, Surah Falaq and Surah Nās have been revealed.

Imān has degenerated to such low ebb