

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ كَمَا هُوَ أَهْلُهُ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ وَدِدٍ أَدَمَ كَمَا يُحِبُّ وَيَرْضَى بِأَنْ يُصَلَّى عَلَيْهِ



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# TAFSIR OF AHLUS SUNNAH

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Through the Centuries

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Surah Al-Falaq 113 : Verse No. 5



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وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ٥

“And from the evil of the envious when he envies me.”

Tafsir al-Tabari

تفسير الطبري

وَقَوْلُهُ: {وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ} [الفلق: 5] اختلف أهل التأويل في الحاسدِ

الذي أمر النبي صلى الله عليه وسلم أن يستعيذ من شر حاسده به

The exegetists differed in the interpretation of “the envious”, the Holy Prophet – may Allah send peace and blessings upon him – was commanded to seek refuge from the evil of his envy.

عن قتادة، {وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ} [الفلق: 5] قال: «مِنْ شَرِّ عَيْنِهِ وَنَفْسِهِ»

وَعَنْ عَطَاءِ الْخُرَّاسِيِّ مِثْلُ ذَلِكَ

Sayyiduna Qatadah – may Allah be pleased with him – is reported to have commented on ‘And from the evil of the envious when he envies me’, i.e. “From his evil eye and evil spirit.”

Similar view is narrated from Sayyiduna ‘Ata al-Khorasani as well.

وَقَالَ آخَرُونَ: بَلْ أَمَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِهَذِهِ الْآيَةِ أَنْ يَسْتَعِيذَ مِنْ

شَرِّ الْيَهُودِ الَّذِينَ حَسَدُوهُ

Others said, "The Holy Prophet was commanded through this verse to seek refuge from the evil of those who envied him."

*Tafsir Al-Tabari (Tafsir Ibn Jareer / Jame' al-Bayaan fi Taweel al-Quraan) of Imam Abu Ja'far Muhammad ibn Jareer al-Tabri ؓ D. 310 A.H.*

## **Tafsir al-Baghawi**

## **تفسير البغوى**

يَعْنِي الْيَهُودَ فَإِنَّهُمْ كَانُوا يَحْسُدُونَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

i.e. the jews, for they used to envy the Holy Prophet – may Allah send peace and blessings upon him.

*Tafsir al-Baghawi (Ma'aalim al-Tanzeel) of Muhiyy al-Sunnah Imam Abu Muhammad Al-Husain ibn Mas'ood al-Baghwi al-Shafe'i ؓ D. 510 A.H.*

## **Tafsir al-Qurtubi**

## **تفسير القرطبي**

وَأَنَّهُ تَبَنَّى زَوَالِ نِعْمَةِ الْخُسُودِ وَإِنْ لَمْ يَصِرْ لِلْحَاسِدِ مِثْلُهَا. وَالْبُنَافْسَةُ هِيَ تَبَنَّى مِثْلَهَا  
وَإِنْ لَمْ تَزَلْ. فَالْحَسَدُ شَرٌّ مَذْمُومٌ. وَالْبُنَافْسَةُ مُبَاحَةٌ.

To envy is to wish for the loss of blessings of the victim if the envious does not enjoy the same while to aspire is to wish for the same without wishing for the loss of its possessor. Envy is a disgraceful evil while it is permissible to aspire.

وَقَدْ رَوَى أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: الْبُؤْسُ مِنْ يَغْبِطُ، وَالْبُنَافِقُ يَحْسُدُ.

It is narrated that the Holy Prophet – may Allah send peace and blessings upon him – said, “A believer aspires while a hypocrite envies.”

قَالَ الْعُلَمَاءُ: الْحَاسِدُ لَا يَضُرُّ إِلَّا إِذَا ظَهَرَ حَسَدُهُ بِفِعْلٍ أَوْ قَوْلٍ، وَذَلِكَ بِأَنْ يَحْبِلَهُ الْحَسَدُ عَلَى إِيقَاعِ الشَّرِّ بِالْمَحْسُودِ، فَيَتَّبِعُ مَسَاوِيَّهُ، وَيَطْلُبُ عَثَرَاتِهِ.

The Scholars have said, “The envious does not harm until his envy is practically put into practice or speech. It is when the envy tempts him to indulge in doing evil to the victim, so he advances to fault finding.

قَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: [إِذَا حَسَدْتَ فَلَا تَتَّبِعْ ...] الْحَدِيثُ.

The Holy Prophet – may Allah send peace and blessings upon him – said, “When you get jealous, do not act on it.”

وَالْحَسَدُ أَوَّلُ ذَنْبٍ عُصِيَ اللَّهُ بِهِ فِي السَّمَاءِ، وَأَوَّلُ ذَنْبٍ عُصِيَ بِهِ فِي الْأَرْضِ، فَحَسَدَ إِبْلِيسُ آدَمَ، وَحَسَدَ قَابِيلُ هَابِيلَ.

Envy is the first sin responsible for the disobedience towards Allah in the heaven and it is the first sin responsible for disobedience towards Him on the earth. Iblis envied Sayyiduna Adam – peace be upon him and Qabil envied Habil.

هَذِهِ سُورَةٌ دَالَّةٌ عَلَى أَنَّ اللَّهَ سُبْحَانَهُ خَالِقُ كُلِّ شَيْءٍ، وَأَمَرَ نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ  
يَتَعَوَّذَ مِنْ جَبِيحِ الشُّرُورِ. فَقَالَ: مِنْ شَرِّ مَا خَلَقَ. وَجَعَلَ خَاتِمَةَ ذَلِكَ الْحَسَدِ، تَنْبِيْهَا  
عَلَى عَظَمِهِ، وَكَثْرَةِ ضَرَرِهِ. وَالْحَاسِدُ عَدُوٌّ نِعْمَةِ اللَّهِ.

This Surah proves that indeed Allah Almighty is the Creator of everything, and that includes every evil as well. He commanded His beloved Prophet – may Allah send peace and blessings upon him – to seek refuge from all evil. Hence, He stated, "From the evil of all creation". He concluded it on envy, to warn about its severe consequences and serious disasters. An envious person is the enemy of Allah's blessings.

قَالَ بَعْضُ الْحُكَمَاءِ: بَارَزَ الْحَاسِدُ رَبَّهُ مِنْ خَمْسَةِ أَوْجُهٍ:

أَحَدُهَا - أَنَّهُ أَبْغَضَ كُلَّ نِعْمَةٍ ظَهَرَتْ عَلَى غَيْرِهِ.

وَتَانِيهَا - أَنَّهُ سَاخِطٌ لِنَفْسِهِ رَبِّهِ، كَأَنَّهُ يَقُولُ: لِمَ قَسَمْتَ هَذِهِ النِّعْمَةَ

وَتَالِثُهَا - أَنَّهُ ضَادٌّ فِعْلَ اللَّهِ، أَيْ إِنَّ فَضْلَ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ، وَهُوَ يَخْلُ بِفَضْلِ اللَّهِ.

وَرَابِعُهَا - أَنَّهُ خَذَلَ أَوْلِيَاءَ اللَّهِ، أَوْ يُرِيدُ خَذْلَ لَنَاثِمِهِمْ وَزَوَالَ النِّعْمَةِ عَنْهُمْ.

وَخَامِسُهَا - أَنَّهُ أَعَانَ عَدُوَّهُ إِبْلِيسَ.

Some wise men have said, "The envious person fights with his Lord in five ways:

1. He hates every blessing He bestows upon anyone other than himself.

2. He is dissatisfied with his Lord's destiny, as if he is saying, "Why did You make my destiny like this?"
3. He is disagreeing with Allah's action i.e.

ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ

This is the bounty of Allah, He gives it to whom He pleases.

(Al-Ma'idah 5, Verse 54)

But he is resentful about Allah's blessing.

4. He betrays Allah's friends or wishes for their destruction and fall of their blessings.
5. He supports His enemy Iblis."

قِيلَ: الْحَاسِدُ لَا يَنَالُ فِي الْمَجَالِسِ إِلَّا نَدَامَةً، وَلَا يَنَالُ عِنْدَ الْمَلَائِكَةِ إِلَّا لَعْنَةً وَبَغْضَاءً،

وَلَا يَنَالُ فِي الْخَلْقَةِ إِلَّا جُوعًا وَغَمًّا، وَلَا يَنَالُ فِي الْآخِرَةِ إِلَّا حُزْنَ وَاحْتِرَاقًا، وَلَا يَنَالُ مِنَ اللَّهِ إِلَّا

بُعْدًا وَمَقْتًا.

It is said that the envious only attracts shame in public, curse and hatred by the angels, sorrow and grief in isolation, sadness and burn in the hereafter, and all he gets from Allah is distance and distaste.

وَرُوِيَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: (ثَلَاثَةٌ لَا يُسْتَجَابُ دُعَاؤُهُمْ: آكِلُ الْحَرَامِ،

وَمُكْثِرُ الْغَيْبَةِ، وَمَنْ كَانَ فِي قَلْبِهِ غِلٌّ أَوْ حَسَدٌ لِلْمُسْلِمِينَ). وَاللَّهُ سُبْحَانَهُ وَتَعَالَى أَعْلَمُ.

It is narrated that the Holy Prophet – may Allah send peace and blessings upon him – said, “There are three people whose Du’as are not answered:

1. One who eats unlawful.
2. One who is involve in backbiting excessively.
3. One in whose heart, there is malice and envy for the Muslims.”

Allah Almighty knows best.

*Tafsir Qurtubi (Al-Jame’ Li Ahkaam al-Quran) Imam Shamsuddin Muhammad ibn Ahmad al-Qurtubi ؒ D. 671 A.H.*

## Tafsir al-Nasafi

## تفسير النسفي

أى إذا ظهر حسده وعمل بقتضاه لأنه إذا لم يظهر فلا ضرر يعود منه على من حسده بل هو الضار لنفسه لاغتيامه بسوء غيره وهو الأسف على الخير عند الغير والاستعاذة من شر هذه الأشياء بعد الاستعاذة من شر ما خلق إشعار بأن شر هؤلاء أشد وختم بالحسد ليعلم أنه شرها وهو أول ذنب عصي الله به في السماء من إبليس وفي الأرض من

قاييل

i.e. when one's envy gets the better of him he acts on this instinct, for if one does not act on it no harm approaches the victim from it but it rather haunts the envious person himself due to saddening over the happiness of the other and he will grieve over other's bounties. Seeking refuge from the evil of these things after seeking refuge from the evil of all creation denotes that the evil of these things is worse, and this Surah is concluded

with envy to make it known that envy is also an evil. It is the first sin due to which Allah Almighty was disobeyed by Iblis in the heavens, and on the earth, He was disobeyed by Qabil due to envy.

*Tafsir al-Nasafi (Madarik al-Tanzeel) of Imam Abul Barakaat Abdullah ibn Ahmed al-Nasafi ؒ D. 710 A.H.*

### Tafsir al-Jalalain

### تفسير الجلالين

أَظْهَرَ حَسَدَهُ وَعَمِلَ بِمُقْتَضَاهُ كَلْبِيدُ الْمَذْكُورِ مِنَ الْيَهُودِ الْحَاسِدِينَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

i.e. when his envy gets the better of him and he acts on this instinct, like Labeed, the jewish man who was envious of the Holy Prophet – may Allah send peace and blessings upon him.

*Tafsir al-Jalalain of Imam Jalaaluddin Muhammad ibn Ahmad al-Mahalli al-Shafe'i ؒ D. 864 A.H. and Imam Jalaaluddin Abd al-Rahman ibn Abi Bakr al-Suyooti al-Shafe'i ؒ D. 911 A.H.*

### Tafsir al-Durr al-Manthoor

### تفسير الدر المنثور

أَخْرَجَ ابْنُ عَدِيٍّ فِي الْكَامِلِ وَالْبَيْهَقِيُّ فِي شُعَبِ الْإِيمَانِ عَنِ الْحَسَنِ فِي قَوْلِهِ: {وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ} قَالَ: هُوَ أَوَّلُ ذَنْبٍ كَانَ فِي السَّمَاءِ

Imam Ibn 'Adi in Al-Kamil and Baihaqi in Shu'ab al-Iman:



Sayyiduna Hasan's – may Allah be pleased with them – view concerning 'And from the evil of the envious when he envies', he commented, "It was the first sin committed in the heaven."

وَأَخْرَجَ ابْنُ أَبِي حَاتِمٍ عَنِ الْحَسَنِ رَضِيَ اللَّهُ عَنْهُ {وَمَنْ شَرَّ حَاسِدٍ إِذَا حَسَدَ} يَعْنِي الْيَهُودَ

هم حسدة الإسلام

Imam Ibn Abi Hatim narrated from Sayyiduna Hasan – may Allah be pleased with them that 'And from the evil of the envious when he envies' means the jews, they are envious of Islam.

وَأَخْرَجَ ابْنُ الْمُنْذِرِ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا {وَمَنْ شَرَّ حَاسِدٍ إِذَا حَسَدَ} قَالَ:

نفس ابن آدم وعينه

Imam Ibn al-Mundhir narrated from Sayyiduna Ibn Abbas – may Allah be pleased with them – to have commented on 'And from the evil of the envious when he envies', "It's the human spirit and his evil eye."

وَأَخْرَجَ ابْنُ مَرْدَوَيْهِ عَنِ عُبَادَةَ بْنِ الصَّامِتِ رَضِيَ اللَّهُ عَنْهُ عَنِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ أَنَّ جَبْرِيلَ أَتَاهُ وَهُوَ يَوْعَكَ فَقَالَ: بِسْمِ اللَّهِ أَرْقِيكَ مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ مِنْ حَسَدِ

حَاسِدٍ وَكُلِّ عَيْنٍ اسْمُ اللَّهِ يَشْفِيكَ

Imam Ibn Mardawaih narrated from Sayyiduna 'Ubadah ibn Samit – may Allah be pleased with them – who narrates from

the Holy Prophet – may Allah send peace and blessings upon him:

Sayyiduna Jibreel – peace be upon him – visited him when he was in pain, then he recited:

بِسْمِ اللَّهِ أَرْقِيكَ مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ مِنْ حَسَدٍ حَاسِدٍ وَكُلِّ عَيْنٍ أَسْمَ اللَّهُ يَشْفِيكَ

وَأَخْرَجَ ابْنُ مَرْدَوَيْهِ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ: إِيَّاكُمْ وَالْحَسَدَ فَإِنَّ الْحَسَدَ يَأْكُلُ الْحَسَنَاتِ كَمَا تَأْكُلُ النَّارُ الْخَطْبَ

Imam Ibn Mardawaih narrated from Sayyiduna Abu Hurairah – may Allah be pleased with them – that the Holy prophet – may Allah send peace and blessings upon him – stated, "Beware of envy, for envy consumes virtues just as the fire consumes wood."

وَأَخْرَجَ الْبَيْهَقِيُّ فِي الشَّعْبِ عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ جُلُوسًا فَقَالَ: يَطْلَعُ عَلَيْكُمْ الْآنَ مِنْ هَذَا الْفَجْرِ رَجُلٌ مِنْ أَهْلِ الْجَنَّةِ فَطَمَعَ رَجُلٌ

مِنَ الْأَنْصَارِ تَنْطَفِ لِحِيَّتَهُ مِنْ وَضُوئِهِ قَدْ عَلِقَ نَعْلَيْهِ فِي يَدِهِ الشَّيْءَ فَسَلِمَ فَلَمَّا كَانَ

مِنَ الْغَدِ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلَ فَطَمَعَ الرَّجُلُ مِثْلَ مَرَّتِهِ الْأُولَى فَلَمَّا كَانَ

الْيَوْمَ الثَّلَاثِ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلَ مَقَاتِلَتِهِ أَيْضًا فَطَمَعَ ذَلِكَ الرَّجُلُ عَلَى

مِثْلِ حَالِهِ الْأَوَّلِ فَلَمَّا قَامَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَبِعَهُ عَبْدُ اللَّهِ بْنُ عَمْرِو بْنِ الْعَاصِ

رَضِيَ اللَّهُ عَنْهُ فَقَالَ: إِنِّي لَأَحِيتُ أَبِي فَأَقْسَمْتُ أَنْ لَا أَدْخُلَ عَلَيْهِ ثَلَاثًا فَإِنْ رَأَيْتُ أَنْ تَأْوِينِي إِلَيْكَ حَتَّى تَبْضِيَ الثَّلَاثَ فَعَلْتَ قَالَ: نَعَمْ

قَالَ أَنَسٌ: فَكَانَ عَبْدُ اللَّهِ يَحْدُثُ أَنَّهُ بَاتَ مَعَهُ ثَلَاثَ لَيَالٍ فَلَمْ يَرَهُ يَقُومُ إِلَّا لَصَلَاةِ الْفَجْرِ وَإِذَا تَقَلَّبَ عَلَى فَرَّاشِهِ ذَكَرَ اللَّهَ وَكَبَّرَهُ وَلَا يَقُولُ إِلَّا خَيْرًا

فَلَمَّا مَضَى الثَّلَاثَ لَيَالٍ وَكَدَّتْ احْتَقَرُ عَمَلُهُ قُلْتُ يَا عَبْدَ اللَّهِ: لِمَ يَكُنْ بَيْنِي وَبَيْنَ وَالِدِي غَضَبٌ وَلَا هِجْرَةٌ وَلَكِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: يَطْدَعُ الْآنَ عَلَيْكُمْ رَجُلٌ مِنْ أَهْلِ الْجَنَّةِ فَطَلَعْتُ أَنْتَ الثَّلَاثَ مَرَّاتٍ فَأَرَدْتُ أَنْ آوِيَ إِلَيْكَ فَأَنْظَرَ مَا عَمَلُكَ فَلَمْ أُرَكَ تَعْمَلْ كَثِيرَ عَمَلٍ فَلَمَّا وَلِيتَ دَعَانِي فَقَالَ: مَا هُوَ إِلَّا مَا رَأَيْتَ غَيْرَ أَنِّي لَا أَجِدُ فِي نَفْسِي غِشًّا عَلَى أَحَدٍ مِنَ الْمُسْلِمِينَ وَلَا أَحْسَدُهُ عَلَى خَيْرٍ أَعْطَاهُ اللَّهُ إِيَّاهُ

قَالَ عَبْدُ اللَّهِ: فَهَذِهِ الَّتِي بَلَغْتَ بِكَ وَهِيَ الَّتِي لَا تَطَاقُ

Imam Bayhaqi narrated from Sayyiduna Anas – may Allah be pleased with them – in Shu'ab al-Iman: He said, “We were by the Holy Prophet – peace and blessings of Allah be upon him – and he said, ‘There will be a man of paradise passing by you now through this way.’ Then an Ansari man appeared. The water of Wudhu was dripping from his beard and he had held his shoes in his left hand. He made Salam. The Holy Prophet – may Allah send peace and blessings upon him – said the same words the next day, and the same man appeared as before, and on the third day, the Holy Prophet – may Allah send peace

and blessings upon him – said the same words and the same man appeared again in the same condition as before. While the Holy Prophet – may Allah send peace and blessings upon him – stood, Sayyiduna Abdullah ibn ‘Amr ibn al-‘Aas – may Allah be pleased with him – followed him and said to him, ‘I had a fight with my father and I swore the oath of not returning to him for three days. If you feel appropriate, would you please provide me an accommodation for three days?’

Sayyiduna Anas narrates from Sayyiduna Abdullah ibn ‘Amr ibn al-‘Aas – may Allah be pleased with them – that he spent three nights with him and observed that he only wakes up for Fajr Salah and when he changes sides on his bed he only makes Allah’s Dhikr and His Greatness, and says nothing but good. When I spent three nights and was on the verge of discrediting his actions, I said to him, ‘O Allah’s servant, I have no issues with my father nor have I fought with him but I heard the Holy Prophet – may Allah send peace and blessings upon him – saying, ‘There will be a man of paradise passing by you through this way.’ And all these three times it was you who appeared. I thought to stay by you and observe your actions, but I have not seen you do anything extraordinary.’ When I turned my back to leave, he called me and said, ‘I have not any other actions but what you have seen, except that I never keep malice for any Muslim in my heart, nor do I envy anyone over their status or blessings which Allah Almighty has bestowed upon him.’ Sayyiduna Abdullah – may Allah be pleased with him – said, ‘It is the very quality which has elevated you to this station, and this is the action which is not everyone’s cup of tea’.”

وَأَخْرَجَ الْبَيْهَقِيُّ عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: الصَّلَاةُ  
نُورٌ وَالصِّيَامُ جَنَّةٌ وَالصَّدَقَةُ تُطْفِئُ الْخَطِيئَةَ كَمَا يُطْفِئُ الْمَاءُ النَّارَ وَالْحَسَدُ يَأْكُلُ  
الْحَسَنَاتِ كَمَا تَأْكُلُ النَّارُ الْحَطَبَ

Imam Baihaqi reports from Sayyiduna Anas – may Allah be pleased with them:

The Holy Prophet – may Allah send peace and blessings upon him – has stated, “Salah is light, fasting is shield, charity eradicates the sins like water extinguishes the fire and envy consumes the virtues like fire consumes the wood.”

*Tafsir Al-Durr al-Manthoor Bi al-Tafsir al-Mathoor of Imam Jalaaluddin Abd al-Rahman ibn Abi Bakr al-Suyooti al-Shafe'i* ﷺ D. 911 A.H.

## Tafsir Rooh al-Bayaan

## تفسير روح البيان

وفي الحديث المؤمن يغبط والمنافق يحسد

**Hadeeth:** The believer aspires and the hypocrite envies.

وأول ذنب عصي الله به في السماء حسد إبليس لأدم فأخرجه من الجنة فطرد وصار

شيطاناً رجماً في الأرض قابيل لآخيه هابيل فقتله

The first sin that was committed to disobey Allah in the heaven is the envy of Iblis for Sayyiduna Adam – peace be upon him, so it got him out of heaven due to this. He was expelled and became a cursed satan. On earth, it was the envy of Qabil for his brother Habil, so he killed him.

*Tafsir Rooh al-Bayaan of Imam Isma'eel Haqqi ibn Mustafa al-Istanbuli  
Hanafi ر.ه. 1127 A.H.*