



## **180892 - Envy (hasad) is a vile and base characteristic, and it does not change anything of the divine decree**

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### **the question**

Does envy (hasad) change what is in the wombs, meaning that if the child is male, envy will turn him into a female?

### **Detailed answer**

Praise be to Allah.

Firstly:

Envy (hasad) is resenting a blessing that Allah has bestowed upon the person who is the target of envy, and wishing that it be taken away. It is a vile and base characteristic, and it is a major sin.

The envier is the enemy of blessings, and this evil stems from the heart and nature of the envier. It is not something that he has acquired from elsewhere; Rather it is because his nafs is evil, in contrast to witchcraft, which happens by acquiring certain knowledge and seeking help from devilish spirits." (*Badaa'i' al-Fawaa'id* 2/458).

Secondly:

Envy does not change the decree of Allah, may He be exalted, at all, for nothing can ward off the divine decree except supplication (du'aa'). So the one who fears the envy of the envier can seek protection from him and his evil by offering supplication, turning sincerely to Allah and putting his trust in Him.

Ibn 'Uthaymeen (may Allah have mercy on him) said:

Envy is one of the characteristics of the Jews, and it is a major sin. It does not change anything of



the decree of Allah, may He be glorified and exalted; rather it is a cause of sorrow and pain for the envier, and raises in status the one who is envied, especially if the envier transgresses against him, for Allah, may He be exalted, will wreak vengeance against the transgressor." (*Fataawa Noor 'ala ad-Darb* 24/2).

Envy does not ward off the decree of Allah, and the one who fears anything of that may seek help against it by offering supplication, for that is what may put back the divine decree, as we have mentioned above.

Thirdly:

The evil of the envier may be warded off from the one who is envied in ten ways:

1. Seeking refuge with Allah, may He be exalted, from his evil.
2. Fearing Allah and adhering to His commands and prohibitions. For whoever fears Allah, Allah will take care of him and will not let others harm him.
3. Showing patience towards his enemy and not fighting him, complaining about him or thinking of harming him at all. There is no better victory against an envier an enemy than showing patience in putting up with him and putting one's trust in Allah.
4. Putting one's trust in Allah: whoever puts his trust in Allah, He will suffice him. Putting one's trust in Allah is the strongest means by which a person may ward off what he cannot bear of the harm, transgression and enmity of other people. It is one of the strongest means of achieving that.
5. Not being distracted by the envier or thinking of him, so that you do not pay any attention to him or fear him, and your heart is not filled with thoughts of him. This is one of the most beneficial remedies and most effective means of warding off his evil.
6. Turning to Allah with sincerity.
7. Turning to Allah in repentance from sins because of which Allah allowed the individual's enemies to harm him.



8. Giving charity and doing acts of kindness as much as you can, for that will have an amazing effect in warding off calamity, the evil eye and the evil of the envier.

9. This is the most difficult and hardest of means for the individual, and no one is able to do it except one whom Allah blesses greatly. It is extinguishing the fire of the envier, hater and one who causes harm by showing kindness to him. The greater the harm and evil, the more kindness you should show to him, show sincerity towards him and feel compassion for him.

10. The main thing, to which all the others are connected, is thinking of Allah's oneness and attributing means and causes to the One Who is the Creator of the causes, namely the Almighty, the Most Wise, and realizing that these means and measures are like the movements of the wind: they are in the Hand of the One Who moves them, Who created them, and nothing can cause harm or bring benefit except by His leave."(*Badaa'i' al-Fawaa'id* 2/463-469).

See also the answer to question no. [105471](#) .

And Allah knows best.