There should be no envy except in two (cases): A man whom Allah has given wealth and he spends it in the right way, and a man whom Allah has given wisdom and he judges according to it and teaches it to others

Ibn Masʿūd (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "There should be no envy except in two (cases): A man whom Allah has given wealth and he spends it in the right way, and a man whom Allah has given wisdom and he judges according to it and teaches it to others."
ʻAbdullāh ibn ʻUmar (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "There should be no envy except in two (cases): a man whom Allah has given (knowledge of) the Qur'an, and he recites it during the night and day, and a man whom Allah has given wealth, and he spends it during the night and day (in a rightful way)."
[Authentic hadith] [Al-Bukhari and Muslim with its two versions]

The Prophet (may Allah's peace and blessings be upon him) pointed out in this Hadīth that envy is of different types. There is a type that is blameworthy and unlawful under Shariah; that is when a person wishes for the removal of some blessing from his brother. The permissible type of envy is when one sees someone enjoying a worldly blessing and he hopes to have the same for himself. There is also a praiseworthy type of envy which is recommended under Shariah. It is when one sees someone enjoying a religious blessing and wishes to have the same thing for oneself. This is what the Prophet (may Allah's peace and blessings be upon him) intended by his statement: "There should be no envy except in two (cases)". This means that envy has different types, and its ruling differs according to its type. It is not praiseworthy and recommended by Shariah except in two cases: 1. When there is a wealthy righteous man whom Allah has given lawful wealth, which he spends in the cause of Allah, the Almighty. So one hopes to be like him, and envies him, the kind of envy that is free from malice, for that blessing. 2. When there is a knowledgeable man whom Allah has given beneficial knowledge which he acts upon, teaches to others, and judges between the people according to. So, he wishes to be like him.

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