

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## إرضى وأقنع بما قسم الله لك

كَتَبَهَا: عَبْدُ الرَّزَّاقِ طَاهِرُ فَارِحٍ.  
تَرْجَمَهَا إِلَى الْإِنْجِلِيزِيَّةِ: د. فَهيمُ بُوحَطَّوَّة.

20 رَجَبُ 1439.

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أحبتني في الله ،،

روى الترمذي في سُنَنِه والحديث حسن، من حديث أبي هريرة رضي الله عنه قال:  
جلس النبي صلى الله عليه وسلم يوماً فقال للصَّحابة: {من يأخذ عني هؤلاء  
الكلمات فيعمل بهن أو يُعَلِّمَ مَنْ يَعْمَلُ بهن؟}. فقال أبو هريرة: فقلت أنا يا  
رسول الله. فأخذ بيدي فعدَّ خمساً وقال: {إِتَّقِ المحارم تكن أعبد الناس. وإِرْضَ بما  
قَسَمَ الله لك تكن أغنى الناس. وأَحْسِنْ إلى جارك تكن مؤمناً، وأَحِبْ للناس ما  
تُحِبْ لنفسك تكن مُسْلِماً، ولا تُكْثِرِ الضحك، فَإِنَّ كَثْرَةَ الضَّحِكِ تُمِيتُ  
القلب}. هذه وصية المعلم الأول للطالب النّجيب أبي هريرة رضي الله عنه. ووصيته  
له وصيةٌ للأمة بأسرها. لأن العبرة بعموم اللفظ لا بخصوص السّبب.

نتحدث في هذه الجمعة عن النقطة الثانية من هذه الوصية العظيمة. "وارضى بما  
قسم الله لك تكن أغنى الناس". أي إقنع بما أعطاك الله تكن أغنى الناس. إذاً ليس

حقيقة الغنى كثرة المال، لأن كثيراً ممن وسع الله عليه فيم المال لا ينع بما أوتي. فهو يجتهد في الإزدياد، ولا يبالي من أين يأتيه. فكأنه فقير لشدة حرصه.

وإنما الغنى غنى النفس. والمتصف بغنى النفس يكون قانعاً بما رزقه الله. لا يحرص على الإزدياد لغير حاجة، ولا يلحف في السؤال. بل يرضى بما قسم الله له. فكأنه واجدٌ أبداً. والمتصف بفقر النفس على الضد منه لكونه لا يقنع بما أُعطي. بل هو أبداً في طلب الإزدياد من أي وجه أمكنه. ثم إذا فاته المطلوب حزن وأسف. فكأنه فقيرٌ من المال، لأنه لم يستغن بما أُعطي. فكأنه ليس بغني. روى البخاري ومسلم من حديث أبي هريرة أن النبي صلى الله عليه وسلم قال: {ليس الغنى عن كثرة العرض (أي متاع الدنيا وحطامها)، ولكن الغنى غنى النفس.} (أي لا يكون للنفس طمعٌ إلى ما في أيدي الناس). الغنى هو القنوع. وقد فسّر بعض أهل العليم قول الله جلّ وعلا: {مَنْ عَمِلَ صَالِحًا مِّن ذَكَرٍ أَوْ أَنشَأَ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّه حَيَاةً طَيِّبَةً ۖ وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ} 97:16 أي القناعة. لذا قيل "القناعة كنزٌ لا يفنى" لأنها تنشأ من غنى القلب بقوة الإيمان ومزيد الإيقان. ومن قنع أمدًا بالبركة. فليس الغنى بكثرة متاع الدنيا ولا بالأموال ولا بالمناصب ولكن بالرضا بما قسم الله.

وفي الحديث الصحيح: {إن الله يحب العبد الغني التقي الخفي}. والغني هنا: غنى القلب كما ثبت في حديث آخر أنه صلى الله عليه وسلم قال: {اللهم اجعل غناه في قلبه}. وارض بما قسم الله لك تكن أغنى الناس. وتذكر قول النبي

صلى الله عليه وسلم، والحديث رواه الترمذي، وحسنه الألباني: {من أصبح منكم آمناً في سربه، مُعافى في جسده، عنده قوت يومه فكأنما حيزت له الدنيا}.  
فارضى بما قسم الله لك تكن أغنى الناس. وتذكر قول النبي صلى الله عليه وسلم: {قد أفلح من أسلمَ وكان رِزقه كفافاً وقنَّه الله}. رواه إن حاجة وصححه الألباني. فارضى بما قسم الله لك تكن أغنى الناس. إرضى بأهلك، وبدخلك، وبمركبك، وبأبنائك، وبناتك، وبوظيفتك. أي شيء كان عندك، كثر أو قلَّ. تُصبح من أغنى الناس، تجد السعادة والطمأنينة. وكذلك بين النبي صلى الله عليه وسلم أن القناعة سببٌ من أسباب كثرة الشكر. والحديث حسنٌ لغيره من حديث أبو هريرة رضي الله عنه: {كن ورعاً تكن أعبد الناس، وكن قنعاً تكن أشكر الناس، إرضى بما قسم الله لك تكن أغنى الناس}.

لماذا تكون أغنى الناس إذا رضيت بما قسم الله لك؟ السبب أن من قنع، إستغنى عن كل شيء.

فليس الغنى بكثرة المال، ولا بكثرة الولد، ولا بكثرة الجاه، لكن غنى النفس والقناعة هما غنى وعزٌّ بالله. وعدم القناعة فقرٌ وذُلٌّ للغير. ومن لم يقتنع، لم يشبع أبداً. فإذا رأيت من هو أكثر منك مالاً وولداً، فاعلم أن هناك من أنت أكثر منه مالاً وولداً. فانظر إلى من أنت فوقه، ولا تنظر إلى من هو فوقك. ولذلك أرشدنا المصطفى صلى الله عليه وسلم، كما أخرجه الإمام مسلم في صحيحه: {أنظروا إلى من هو

أسفل منكم، ولا تنظروا إلى من هو فوقكم، فإنه أجدد أن لا تزدروا نعمة الله عليكم}.

فاعلم مهما إفتقرت فإنّ هناك من هو أفقر منك، ومهما إشتد بك المرض فإنّ هناك من هو أشدّ مرضاً منك. وأنّه بمقدار رضاك بما قسم الله لك تكن أغنى الناس.

وقال الشاعر: النفس تجزع أن تكون فقيرة \*\*\* والفقر خيرٌ من غناً يطغيها

وقال آخر:

هي القناعة فالزمها تكن ملكاً \*\*\* لو لم تكن لك إلا راحة البدن  
وانظر لمن ملك الدنيا بأجمعها \*\*\* هل راح منها بغير الطيب والكفن  
وقال الشافعي: "إذا كنت ذا قلبٍ قنوع، فأنت ومالك الدنيا سواء"

أقول قولي هذا وأستغفر الله العظيم فاستغفروه.

## Be contented with what Allah gave you.

Written by: Sk Abd-Razzag Taher Farih

Translated by: Dr. Faheem Bukhatwa

06 April 2018

20 Rajab 1439.

Dearly beloved,

One day the prophet ppbu sat down and asked his companions: **{Who would take a few words from me and he would follow them; or teach others to follow them?}** Abu-Huraira said: I will, O messenger of Allah. The messenger then took Abu-Huraira's hand and counted to five, then said: **{Avoid; and be fearful of anything forbidden; then you would be the most devout of all people. And accept and be satisfied with what Allah gives to you then you would be the richest of all people. And treat well your neighbour then you will be a true believer (or a true person of faith). And love for all people what you would love for yourself then you would be a Muslim. And do not laugh far too much. For too much laughter kills off the heart}**. This was the advice that the first teacher (ppbu) gave the brightest student Abi-Hurairah may God be pleased with him. His advice for Abi-Hurairah is an advice for the entire nation. That is because the essence is in the general intended meaning and scope rather than by the specific reason or specific person or recipient of the word.

We, on this Friday, talk about the second point of this great advice: **“and be satisfied or contented with what Allah gives to you then you would be the richest of all people”**. Meaning, be contented, pleased and satisfied with what Allah decides for you; then you would be the richest of all people. Therefore, in reality, being rich is not measured in the abundance of money. That is because many

people whom Allah has made rich in money, they are not contented and not satisfied with what they were given. In fact they are constantly and persistently active in trying to increase what they have. Some don't even care how or where money comes from. The way they are active in making money is as if they are so poor and desperately need more in order to survive.

Richness; is being rich within. The one who can be called rich is that who is contented with what Allah Has given him/her. It is that who is not extremely active in multiplying it without the need to do so. One; who is not so persistent when asking. One; who is contented with his share which is granted to him by Allah, as if he has plentiful. On the other hand, the one who is poor within is on the opposite side of the scale. He is never pleased with what he was given. The poor is the one who is in constant search for more; and in any way possible. It is the one who if an opportunity is missed then he becomes real depressed and troubled. He always feels poor for money just because he never feels rich with what he is given.

The messenger ppbu said: **{being rich is not by the abundance of the earthly materialistic possessions or wealth or earthly debris and wreckage. Richness is being rich within, the self-sufficiency}**. That also means; that there should not be longing or greed for what other people have. The rich is the one who is contented.

Some scholars explained the verse in the Quran which reads: {Whosoever does right, whether male or female, and is a believer, then **we shall make them live a good life**, and We shall reward them in proportion to the best of what they used to do.} 16:97. Scholars explained “**we shall make them live a good life**” by: “contentment”. There is an old expression which says: “Contentment is an endless treasure”. That is because it flourishes

from the richness of the heart that has strong faith and certainty. Whoever becomes contented then they get blessed in what they have.

The messenger ppbu says: **{Allah loves the rich slave who is pious (or devout) and invisible or does not seek to appear on the seen}**. Rich here means the one who is rich at heart. That is clear by what the messenger ppbu said in another hadeeth: **{O Allah, make his richness in his heart}**.

Be contented with what Allah has decided or decreed for you, then you would be the richest of all people. Always remember what the messenger ppbu said: **{if the morning comes to any of you with him and his family are secure or safe from all harm, and physically healthy in the body, and possess provision for the day (has food for a day) then he is as if he possessed the whole world}**. The messenger ppbu also said: **{Successful is the one who enters the fold of Islam and is provided with sufficient or enough sustenance, and Allah makes him contented with what He has bestowed upon him}**

Be contented with what Allah Has given you then you would be the richest of all people. Be contented with your family, your people, with your income, with your form of transport, with your children; boys and girls, with your job. Be contented with anything that you have, whether it be plentiful or little, then you would be the richest of all people. You will then find happiness, tranquillity and peace. The messenger ppbu explained to us that contentment is one of the reasons that encourages and inspires being thankful to Allah. The reason for becoming the richest of all people if you are contented; is that whoever is contented and pleased with what Allah has given them then there is nothing that they desperately need.

Being rich is not to be rich with money, or rich with the children or rich with status but being rich is being self-rich, and contentment is knowing that riches and honour come from being with Allah. On the other hand, discontentment is like being poor and in need, and it is humiliation in front of others. This who is never pleased or never contented will never have enough, and will always be hungry. If you see someone who has more money, or more offspring; then remember that there is someone else who has less money or less children than you. Look at those who are below you; and do not look at those who are above you. The messenger ppbu said: **{Look at those who are lower than you (financially) but do not look at those who are higher than you, lest you belittle the favours Allah conferred upon you}**. Or just in case you start not appreciating Allah's blessings on to you. Always remember that no matter how poor you get, there is always those who are poorer than you. And no matter how sick you get there are those who are sicker than you. And you are; as rich as the level of contentment with what Allah Has bestowed upon you.

A poet once said:

One fears for getting poor and lack of feed,  
While being poor is better than riches that encourage wrong deeds

Stick to contentment and you shall be a king,  
Even if it only means some rest for your tiring body and limbs  
And look at those who owned the world and took the throne,  
Did they take anything with them, just a shroud and a bit of cologne?

Shafee said: "If you have a contented or satisfied heart then you and whoever own the world are the same".

We ask Allah to separate us by great distances with any Haram; as much as the distances He placed between the heavens and the earth.