

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## أَحِبِّ لِلنَّاسِ مَا تَحِبُّ لِنَفْسِكَ

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

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أحبي 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 بهنَّ أو يُعَلِّمَ مَنْ يعمل بهنَّ؟}. فقال أبو هريرة: فقلت أنا يا رسول الله. فأخذ بيدي فعَدَّ خمساً وقال: {إِتَّقِ المحارم تكن أعبد الناس. وإِرْضَ بما قَسَمَ الله لك تكن أغنى الناس. وأَحْسِنْ إلى جارك تكن مؤمناً، وأَحِبِّ للناس ما تُحِبُّ لنفسك تكن مُسْلِماً، ولا تُكْثِرِ الضحك، فَإِنَّ كَثْرَةَ الضَّحِكِ تُمِيتُ القلب}. هذه وصية المعلم الأول للطالب التَّجِيبُ أبي هريرة رضي الله عنه. ووصيته له وصيةٌ للأمة بأسرها. لأن العبرة بعموم اللفظ لا بخصوص السَّبَب.

نتحدث في هذه الجمعة عن الكلمات الأخيرة من هذا الحديث، وهي: "وأحب للناس ما تُحب لنفسك تكن مسلماً". أي مِنْ تمام إسلامك أن تحب للناس ما تحبه

لنفسك من الخير. بل إنّ الإسلام جعل حُبَّ الخير للناس من دلائل إكمال الإيمان ورُسوخه في القلب.

بل إنّ الإسلام جعل حُبَّ الخير للناس من دلائل إكمال الإيمان ورُسوخه في القلب، وغياب محبة الخير للآخرين من علامات نفص الإيمان وعدم إكتماله. وهذا مصداقاً لقول النبي صلى الله عليه وسلم: { لا يؤمن أحدكم حتى يُحب لأخيه ما يُحب لنفسه } رواه البخاري.

وعن مُعاذ أنّه سأل النبي صلى الله عليه وسلم عن أفضل الإيمان. قال: { أن تُحب لله، وتبغض لله، وتعمل لسانك في ذكر الله }. قال: وماذا يا رسول الله؟ قال: { وأن تُحب للناس ما تحب لنفسك، وتكره لهم ما تكره لنفسك } رواه المنذري. وإذا ما أحبَّ المسلم الخير للغير، كان لذلك أثر في تعامله مع الناس. فتجد منه سُمُوّاً في التعامل، ورفعة في الأخلاق، وصبراً على الإيذاء، تغاضياً عن الهفوات، وعفواً عن الإساءة، ومشاركةً في الأفراح والأحزان.

وحبُّ الخير للناس يقود صاحبه إلى الفوز بالجنة. فعن عبد الله بن عمرو بن العاص، عن النبي صلى الله عليه وسلم قال: { من أحبَّ أن يُزَحَّزَحَ عن النار ويدخل الجنة، فلتدرکه مَنِيَّتُهُ وهو يُؤْمِن بالله واليوم الآخر، ويأتي إلى الناس الذي يُحب أن يُؤتى إليه } رواه أحمد.

ولا يقتصر حبُّ الخير للناس على ما يُسعدُهم في الدنيا، ولكن يمتدُّ أيضاً إلى حب السعادة لهم في الآخرة. فيُحبُّ لهم أن يَمُنَّ الله عليهم بنعمة الإيمان، وأن يُنقذهم الله من ظلمات الشِّركِ والعصيان. وفي هذا يقول النبي صلى الله عليه وسلم: {وأحب للناس ما تحب لنفسك تكن مسلماً} رواه الترمذي.

وقد ضرب النبي صلى الله عليه وسلم المثل في ذلك، فقد بَلَغَ به حبُّ الإيمان للناس أنه كاد أن يموت غمّاً وأسفاً عليهم. قال الله تعالى: {فَلَعَلَّكَ بَاخِعٌ نَفْسِكَ عَلَى آثَارِهِمْ إِنْ لَمْ يُؤْمِنُوا بِهَذَا الْحَدِيثِ أَسَفًا} 18:6. وقال الله تعالى: { فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسْرَاتٍ } 35:8.

لقد دعا الناس في جميع الأماكن والأزمان والأحوال. دعا فوق الجبل وفي المسجد وفي الطريق وفي السُّوق. دعاهم في صِحَّتِهِ ومرضه، دعا مَنْ أَحَبُّوه ومن أَبْغَضُوهُ، ومن إستمعوا إلى دعوته ومن أَعْرَضُوا عنها. فأَيُّ مصلحة له في أن يؤمنوا ويهتدوا؟ لا شيء، إِنَّهُ حُبُّ الخير للناس.

وها هو النبي صلى الله عليه وسلم يُعَبِّرُ عن حُبِّه الخير لأبي ذر فيقول له: {يَا أَبَا ذَرٍّ، إِنِّي أَرَاكَ ضَعِيفًا، وَإِنِّي أَحَبُّ لَكَ مَا أَحَبُّ لِنَفْسِي. لَا تَأْمُرَنَّ عَلَى اثْنَيْنِ، وَلَا تُؤَلِّمَنَّ مَالَ يَتِيمٍ} رواه مسلم.

وقد سار سلفنا الصالح على نهج النبي صلى الله عليه وسلم، فكانت قلوبهم تفيض بحب الخير للناس. فهذا ابن عباس رضي الله عنهما يقول: ما نزل غيثٌ بأرضٍ إلا حمدت الله وسُررت بذلك. وليس لي فيها شاة ولا بعير. ولا سمعت بقاضٍ عادلاً إلا دعوت الله له، وليس عنده لي قضية. ولا عرفت آية من كتاب الله إلا وددت أن يعرف الناس منها ما أعرف.

أحبتي في الله ،، وما هي الأمور التي يمكن أن تُعيننا على أن نُصبح مننً يُحبُّون الخير للناس. التَّوجُّه إلى الله، والإلحاح إليه سبحانه أن يجعلنا ممن يُحبُّون الخير للناس، ويُسمعون في كُلِّ نافعٍ مُفيد لهم. الدعاء بالخير لمن حولنا بظهر الغيب. بذل الجهد في السعي فيما ينفع الناس ويُسعدهم، ويُفيدهم ويُصلح حالهم ويرفع عنهم العناء. الحرص على مُصاحبة من يُحبُّون الخير ويسعون في خدمتهم ونفعهم. لأنَّ المسلم يُحبُّ أن يرحمَ الله كُلُّ الخلق. إنَّ المسلم يحب أن يُسلمَ أكثرُ النَّاسِ وأن يَهْدِيَ أفجر الناس. هكذي ديننا، نُحبُّ النَّجاة والخير لأنفسنا ونحبُّ الخير لغيرنا.

أما النقطة الأخيرة: {وَلَا تُكْثِرِ الضَّحْكَ، فَإِنَّ كَثْرَةَ الضَّحْكِ تُمِيتُ الْقَلْبَ}. الضحك من خصائص الإنسان ويأتي بعد نوع من الفهم والمعرفة لقول يسمعه، أو موفق يراه فيضحك منه. وكثرة الضحك تُورث ظُلْمة في القلب وموتاً له.

والإسلام يرحّب بكل ما يجعل الحياة باسمةً طيّبةً. ويجب للمسلم أن تكون شخصيته متفائلة باشّة. ويكره الشخصية المكتئبة المتطيّرة، التي لا تنظر إلى الحياة والناس إلا من منظار قاتم أسود.

وأُسوةُ المسلمين في ذلك رسول الله صلى الله عليه وسلم فقد كان برغم همومه الكثيرة والمتنوّعة، يمزح ولا يقول إلا حقاً، ويحيا مع أصحابه حياة فطرية عادية، يُشاركهم في ضحكهم ولعبهم ومزاحهم، كما يشاركهم آلامهم وأحزانهم ومصائبهم. ولذا فإنّ المنهيّ عنه في هذا الحديث ليس مُجرّد الضّحك، بل كثرته. فليس الضحك منهي عنه لذاته، ولكن لما يمكن أن يُؤدّي إلى نتائج وأخلاق لا يرضاها الإسلام. وكلُّ شيء خرج عن حدّه إنقلَبَ إلى ضِدّه.

## Love for people what you love for yourself.

Written by: Sk Abd-Razzag Taher Farih

Translated by: Dr. Faheem Bukhatwa

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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 last two points of this great advice, the first: **“And love for all people what you would love for yourself then you would be a Muslim”**. Meaning, for your Islam to be complete; it is a condition that you would love the good

for people just as you would love it for yourself. Islam made loving good to other people amongst the signs of the fulfilment of faith, and an indication how much faith is engrained into the heart. Also, the lack of that love of good for people is a sign of missing some faith; or faith not being complete. This is a confirmation to what the messenger ppbu said: **{none of you will be a believer unless he loves for his brother what he loves for himself}**. Muad once asked the messenger ppbu about the best type of faith. The messenger ppbu said: **{is to love for the sake of Allah, and is to hate for the sake of Allah. And to get your tongue busy in remembering Allah}**. Muad said: and what else? The messenger ppbu said: **{and to love for people what you would love for yourself, and would hate for people what you would hate for yourself}**.

When a Muslim loves the good for others, then that will have an effect in the way he/she interact with people. Then you would find a high standard in dealing with people, and a higher level of morals, and you will find a lot of patience and tolerance to harm, and in overlooking other people's mistakes, and forgiving those who have done you harm, and sharing their happy and sad events with them.

Loving the good for people leads the individual to win paradise. The messenger ppbu said: **{whoever would love to be dislodged off hellfire and moved into paradise then let them die while he/she has faith in Allah and in the day after, and does to people what he would like to be done to him or deals with people they way he would like to be dealt with}.**

Loving the good for people is not limited to what gets them happy in this life, but it extends to loving happiness for them in the life after. One should love for people that Allah will bestow the mercy of faith upon them, and love for people that Allah would save them from the darkness of disobedience and associating others with Allah (*shirk*). The messenger ppbus said: **{and love for people what you love for yourself then you would be a Muslim}**. The messenger ppbu was a role model in that. His love for people got to the point that he almost died in sadness and gloom and feeling sorry for them. Allah says: **{Perhaps, you, would kill yourself in grief, over their footsteps (for their turning away from you), because they believe not in this narration (the Quran). What a shame}** 18:6. Allah also said: **{Do not destroy yourself in sorrow for them}** 35:8.



The messenger ppbu called on to people or preached for them in all places, at all times and in all situations. He called them over mountains, and in mosques, on the road and in the market place. He called them in his health and when he was sick, he called those who loved him and those who despised him, and those who listened to his message and those who denied it. What benefit do you think he has in them being guided? There is no reason other than he loved the good for the people.

Here is the messenger ppbu expressing his love of good for Abi-Thurr, he said: **{Aba-Thurr, I see that you are weak, and I love for you what I love for myself. Never accept being in charge of people, not even two people. And never accept looking after the money of an orphan}**.

Our righteous predecessors followed the footsteps of the messenger ppbu. Their hearts overfilled with love for people. Ebn-Abbas said: Anytime it rained I thanked Allah and felt so happy with it, and yet there is absolutely nothing in it for me. I do not have a lamb and not a camel. And any time I heard of a judged who practiced justice then I made a prayer for him, yet I had no case in his court. And any time I got to know or understand a verse from the book of Allah then I always wished if people knew what I know.

Dearly beloved in Allah, what are the things which can help you become one of those who love good for people. Turn to Allah and make duaa, and be insistent towards Him so He would make us amongst those who love good for people, and amongst those who make people hear from us which is of benefit to them. And make duaa so that the good will come to those round us; without anyone knowing about the duaa. Put in the effort in seeking what would benefit people and make them happy and would make them in a better situation, and what would get tiredness and strain lifted off them. Be more concerned or put more attention in order to be in the company of those who love the good for others, and in the company of those who seek out to serve and benefit people. That is because a Muslim would love that Allah will be merciful to all creations. A Muslim would like that most people would become Muslims, and would love that Allah would guide the most obscene evil people. That is our faith, we love being saved and being good for ourselves and we love others to be saved and to be good.

The last point in the hadeeth: **“And do not laugh far too much. For too much laughter kills off the heart”**. Laughing is an act which is characteristic of mankind. It comes after some kind of

understanding or knowing some heard words, or some seen event which causes the act of laughter. But too much laughter generates darkness in the heart and some kind of death to it.

Islam welcomes everything and anything which makes life happy and good. It is also liked for a Muslim to have an optimistic and a cheerful personality. And it is disliked to have a depressing and pessimistic personality; which would look at people and at life; only through a dark and black telescope. The role model for all Muslims in that field is the messenger ppbu. Despite all his multiple responsibilities and varied concerns, he used to have fun; and used to be cheerful with them, but he never said words except the truth. He lived with his people a natural ordinary life. He shared their laughter, their play and their fun. Just as he joined them in their pain, sadness and calamities.

Therefore, what is deterred against in his hadeeth is not laughter, but the extreme indulgence in laughter. Laughing is not deterred against as a laughter, but what it may develop into or lead to results or morals which Islam would not accept.

Everything that exceeds its limit, turn into the opposite.