

## الخطبة الأولى في التوقى عن البخل والتبذير

الحمد لله الذى جعلنا أمةً وسطاً ، عدلاً خياراً أجوداً ، مجانباً العلو والتشديد ، منحنياً عن التهاون والتقصير ، مُبتعداً عن الإفراط والتفريط ، مُعتدلاً بين التبتير والتقتير ، مُستقيماً دون التعسير والتيسير ، مُتحلّى بِجَمِيلِ الأخلاقِ والمَزايا وَكريمِ الشَّمائلِ والسَّجَايا ، أَهْدَى النَّاسِ طَرِيقاً ، وَأَقْوَمَهُمْ سَبِيلاً ، وَأَرْشَدَهُمْ فِي هَذِهِ الدُّنْيَا سُلُوكًا ، وَصَلَّى اللهُ عَلَى النَّبِيِّ الْهَادِيهِ الْأُمِّيِّ ، وَعَلَى آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ ، وَعَلَى مَنْ تَبِعَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ ، صَلَاةً يُؤَاوِئُ عَدَدُهَا عَدَدَ مَا كَانَ وَمَا سَيَكُونُ ، وَيَحْطِى بِتَبَرُّكِهَا الْأَوْلُونَ وَالْآخِرُونَ ، وَسَلَّمْ تَسْلِيمًا كَثِيرًا.

أَمَّا بَعْدُ: فَاتَّقُوا اللَّهَ حَقَّ التَّقْوَى ، وَاسْتَمْسِكُوا - عِبَادَ اللَّهِ - مِنَ الْإِسْلَامِ بِالْعُرْوَةِ الْوُثْقَى ، وَعَلِمُوا أَنَّكُمْ يَوْمَ الْحِشْرِ بِمُجْمُوعُونَ ، وَبَيْنَ يَدَيْ اللَّهِ عَزَّ وَجَلَّ مَوْفُوفُونَ ، وَعَنْ كُلِّ كَبِيرٍ وَصَغِيرٍ مَسْئُولُونَ. وَلَقَدْ أَمَرَ اللَّهُ تَعَالَى وَرَسُولُهُ عَلَيْهِ صَلَوَاتُ اللَّهِ وَسَلَامُهُ بِالْقَصْدِ فِي الْأُمُورِ كُلِّهَا ، حَتَّى وَفَى الْعِبَادَاتِ ، لِأَنَّ لَا يُفْضَى إِلَى الْمَلَالِ بَلْ لِكَيْ يَنْتَهَى إِلَى الْمَنَالِ. فَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ ، وَقَوْلُهُ مِنْ خَيْرِ الْمَقَالِ: « وَالْقَصْدَ الْقَصْدَ تَبَلَّغُوا » [أخرجه البخارى] فَتَدَبَّرْ اللهُ وَرَسُولُهُ إِلَى الْجُودِ وَالسَّخَاوَةِ وَالْإِنْفَاقِ ، وَحَدَّرَا مِنَ الشُّحِّ وَالْبُخْلِ وَالْإِقْتِتَارِ ، فَقَالَ عَزَّ وَجَلَّ: ﴿ وَمَا أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ ﴾ [السبا: 39] وَصَحَّ عَنْهُ ع أَنَّهُ قَالَ: « مَا مِنْ يَوْمٍ يُصْبِحُ الْعِبَادُ فِيهِ إِلَّا مَلَكَانِ يَنْزِلَانِ فَيَقُولُ أَحَدُهُمَا لِلَّهِمَّ أَعْطِ مُنْفَعًا خَلْقًا ، وَيَقُولُ الْآخَرُ اللَّهُمَّ أَعْطِ مُمَسِّكًا تَلَقًا » [متفق عليه] عِبَادَ اللَّهِ! إِنَّ الشُّحَّ يَحْمِلُ عَلَى الْبُخْلِ وَمَنْعِ الْخُفُوقِ ، وَيَدْعُو إِلَى الضَّرَرِ وَالْقَطِيعَةِ وَالْعُقُوقِ ، وَإِنَّ الْبُخْلَ خُلِقَ دَمِيمٌ ، وَمَرَضٌ خَبِيثٌ ، وَإِنَّهُ لَا يَعُودُ عَلَى الْبُخْلِ بِحَيْرٍ فِي الدُّنْيَا وَلَا فِي الْآخِرَةِ ، بَلْ هُوَ شَوْمٌ فِيهِمَا عَلَى صَاحِبِهِ ، وَهُوَ بِمَا اسْتَعَادَ عَنْهُ النَّبِيُّ ع فَقَالَ مُصْعَبُ بْنُ سَعْدِ بْنِ أَبِي وَقَاصٍ رَضِيَ اللهُ عَنْهُ: كَانَ سَعْدٌ يُعَلِّمُنَا خَمْسًا يَذْكُرُهُنَّ عَنِ النَّبِيِّ ع : « اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبُخْلِ ، وَأَعُوذُ بِكَ مِنَ الْجُبْنِ ، وَأَعُوذُ بِكَ أَنْ أُرَدَّ إِلَى أُرْدَلِ الْعُمَرِ ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا يَعْنِي فِتْنَةَ الدَّجَالِ ، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ » [أخرجه البخارى] وَعَلِمُوا أَيْضًا أَنَّ مِثْلَ النَّهْيِ عَنِ الْبُخْلِ الْحَذَرُ عَنِ الْإِسْرَافِ وَالتَّبذِيرِ فَإِنَّ الْإِسْرَافَ فِي شِرَاءِ الْأَطْعَمَةِ وَأَكْلِهَا أَوْ رَمِيهَا مِنْ مَوَاطِنِ النَّهْيِ الْجَلِيِّ فِي الْقُرْآنِ. فَقَالَ عَزَّ وَجَلَّ: ﴿ كُلُوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ وَآتُوا حَقَّهُ يَوْمَ حَصَادِهِ وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ﴾ [الأنعام: 141] ، وَكَذَا الْإِسْرَافُ فِي الْمَلَابِسِ وَالْمَرَكَبِ وَالْأَنْثَانِ وَعَیْرِهَا مُحَرَّمٌ كَمَا قَالَ تَعَالَى: ﴿ يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ﴾ [الأعراف: 31] وَقَالَ النَّبِيُّ ع : « كُلُوا وَتَصَدَّقُوا وَالبَسُوا فِي غَيْرِ إِسْرَافٍ وَلَا مَحِيلَةٍ » [أخرجه النسائي] وَالْمُسْرِفُونَ الْمُبَدِّرُونَ مِمَّنْ لَا يُحِبُّهُمُ اللَّهُ فَإِنَّهُ تَعَالَى قَالَ: ﴿ وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ﴾ [الأعراف: 31] وَعَدَّاهُمْ اللهُ مِنْ إِخْوَانِ الشَّيَاطِينِ فَقَالَ تَعَالَى: ﴿ وَأَتِذَا الْقُرْبَى حَقَّهُ وَالْمَسْكِينِ وَابْنَ السَّبِيلِ وَلَا تُبْدِرُوا تَبْدِيرًا ﴾ ﴿ إِنَّ الْمُبَدِّرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا ﴾ [الإسراء: 26-27]

فَالطَّرِيقُ الْمَطْلُوبُ الْقَصْدُ وَالِاسْتِقَامَةُ وَالِاعْتِدَالُ ، وَالتَّقْوَى عَنِ الْإِسْرَافِ وَالزَّرِيعِ وَالضَّلَالِ ، فَقَالَ اللهُ تَعَالَى: ﴿ وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَى عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَحْسُورًا ﴾ [الإسراء: 29] وَقَالَ تَعَالَى: ﴿ وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا ﴾ [الفرقان: 67]

عِبَادَ اللَّهِ! وَقَفَى اللهُ وَإِيَّاكُمْ لِصَلَاحِ دِينِنَا وَدُنْيَانَا ، وَرَزَقْنَا الْقَصْدَ فِي الْفَقْرِ وَالغِنَى ، وَحَمَانَا مِنَ الْبُخْلِ وَالِاسْرَافِ ، إِنَّهُ جَوَادٌ كَرِيمٌ. أَقُولُ قَوْلِي هَذَا وَأَسْتَغْفِرُ اللهَ لِي وَلِكُمْ وَلِكَاْفَةِ الْمَسْلُومِينَ مِنْ كُلِّ ذَنْبٍ فَاسْتَغْفِرُوهُ ، إِنَّهُ هُوَ الْعَفُورُ الرَّحِيمُ.

All praise is due to Allāh who made us a nation justly balanced, upright, elite, the best; that avoids exaggeration and unnecessary severity, that inclines away from disdain and dereliction, that stays far from excess and insufficiency, that is moderate between prodigality and niggardliness, that is straight without hardship or [excessive] ease, that is endowed with beautiful etiquettes and virtues and with the most noble attributes and characteristics, that is the most guided of people in terms of way, the most straight in terms of path, and the most rightly guided on this earth in behaviour. And May Allāh send salutations upon the Prophet, the Hāshimite, the unlettered, and upon his family and all his companions and upon those that followed them with righteousness until the Day of Judgement, salutations the number of which are equal to what exists and what is to exist, and from whose blessing the first and last [of people] enjoy favour, and let Him send peace in abundance.

As for what follows: So fear Allāh as He should rightly be feared, and hold fast - O servants of Allāh – to the reliable hold of Islām. Know you that indeed you will be gathered together on the day of the gathering, and that you will be made to stand before Allāh, Almighty and Majestic is He, and you will be asked of every major and minor thing. And indeed, Allāh, Most High, and His Messenger, upon him be the salutations of Allāh and His peace, have ordered the observance of balance in all matters, even in modes of purely religious observance, that it does not lead to weariness but rather ends in [achieving] the objective. Thus, he, upon him be salutation and peace, said, and his speech is of the best of speech: “And, maintain balance, maintain balance you will reach [the objective].” [Narrated by al-Bukhārī]

Thus, Allāh and His Messenger have encouraged generosity, munificence and spending and have warned against miserliness, niggardliness and parsimony. Thus, He said, Almighty and Majestic is He: “And that which you spend in the least so He replaces it.” [34:39] And it is reliably reported from him, may Allāh send salutations upon him and send peace that he said: “There is no day in which the servants enter in to the morning except that two angels descend and one of the two says: O Allāh! Grant one who spends a substitute”, and the other says: “O Allāh! Give one who withholds ruin.” [Agreed upon]

Servants of Allāh! Indeed, miserliness encourages niggardliness and withholding of rights, and invites towards harm, estrangement and disobedience. And indeed, niggardliness is an objectionable trait and a repulsive disease, and surely it does not return any good to the miser on the earth and nor in the hereafter. Rather, it is an ill omen in them both for the possessor [of the trait]. And it is of that from which the Prophet ﷺ sought refuge. Thus, Muṣ‘āb bin Sa’d bin Abū Waqqāṣ, may Allāh be pleased with him, said: “Sa’d used to teach us five things which he used to report from the Prophet ﷺ: “O Allāh! I seek refuge in you from miserliness, and I seek refuge in you from cowardice, and I seek refuge in you that I should be returned to the wretched age, and I seek refuge in you from the trial of this world, he meant the trial of al-Dajjāl, and I seek refuge in you from the punishment of the grave.”” [Narrated by al-Bukhārī]

Know you also that similar to the prohibition of niggardliness is the caution against excessive and wasteful extravagance, for extravagance in the purchase of food, its consumption or its disposal is of the places of the obvious prohibitions of the Qur’ān. For, He said, Almighty and Majestic is He: “Eat of their fruit in their season, but render the dues that are proper on the day that the harvest is gathered. But waste not by excess, for Allāh loves not the wasters.” [6:141] And similarly, extravagance in clothes, conveyances, and chattels etc is unlawful as He, Most High has said: “O children of Adam! Wear your beautiful apparel at every time and place of prayer: eat and drink, but waste not by excess, for Allāh loves not the wasters.” [7:31] And the Prophet ﷺ said: Eat and give in charity and wear clothes without extravagance nor conceitedness.” [Narrated by al-Nasa’ī]

And the extravagant and wasteful are from amongst those that are not loved by Allāh for He, Most High has stated: “But waste not by excess, for Allāh loves not the wasters.” [7:31] And Allāh has reckoned them amongst the bretheren of the satans. Thus, He has said: “And render to the kindred their due rights , as (also) to those in want and to the wayfarer: but squander not in the manner of a spendthrift. Verily, spenthrifts are brothers of the satans, and the Satan is to his Lord ungrateful. [17:26-27]

So the desired path is balance, straightness and moderation, and guarding from extravagance, deviance and going astray, for Allāh, Most High, has said: “Make not your hand tied (like a niggard’s) to your neck, nor stretch it forth to its utmost reach, so that you become blameworthy and destitute. [17:29] And He, Most High, said: “Those who, when they spend, are not extravagant and not niggardly, but hold a just (balance) between that.” [25:67]

O servants of Allāh! May Allāh enable me and you [to strive] for the goodness of our religion and our world and may He grant us balance in poverty and affluence and protect us from niggardliness and extravagance. Indeed He is Generous, Most Honourable. I make this statement of mine and I seek refuge in Allāh for me and for you and for all Muslims from every sin, so seek you His forgiveness, Indeed He is Oft-Forgiving, Most Merciful.