Contentment in Islam: A Marker of Happiness, Richness, Self-Sufficiency, and Tranquility

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Abstract

This paper argues that contentment is an inner feeling that is a marker of richness, happiness, self-sufficiency, and tranquility. The discussion shows that contentment is the core of richness, a paradise on earth, the greatest door that a Muslim enters to Allah, and the bringer of peace of mind for the worshipper. The conclusion emphasizes the necessity of adopting contentment as a way of living on the grounds that it is expressive of richness, happiness, tranquility, and satisfaction (ridha).

Keywords: self-satisfied; happy; content; ask; within; rich.
Introduction:
Since times immemorial, humans have been on a quest for riches. They have dug mines all over the world driven by their obsession with gold and other precious metals. They have also tried using magic to turn base metals into gold. These humans’ thirst for gold and money has not been quenched. They are still doing their utmost to earn as much money as they can mistakenly believing that richness and happiness lie in the abundance of wealth, the construction of palaces and grand mansions, owning sleek cars, marrying many women, giving parties, changing their cars and furniture annually, etc. Such humans are misguided as to what richness and happiness are. Thus, they waste their lives struggling for money and never feel satisfied. This dissatisfaction itself stops them from enjoying their lives to the full and turns Them into slaves bent on getting money at all costs. Humans of this category are certainly foolish because they think that they get whatever they want, but, in truth, they get only what Allah the All-Mighty has written for them. However hard humans try, they cannot get anything Allah (SWT) has not written for them. Besides being foolish, humans are poor because they’ll never be content.

Definition of Contentment:
Oxford Dictionary defines contentment as a “state of happiness and satisfaction.” Webster’s Dictionary similarly, defines contentment as the “state of being happy and satisfied: the state of being content.” Reitering the same idea, Ruut Veenhoven (2014) claims that contentment is “a synonym for happiness and is then used to denote our subjective satisfaction with life as a whole.” Like Veenhoven, Michalos (1985) calls contentment “the goal-achievement gap” (404). These definitions have been preceded by Ash-Shaafi’i and Ibn Taymiyah’s definitions.

Ash-Shaafi’I, for instance, claims: “I know that contentment is the core of richness, and I adhered to it, so I never stood at anybody’s door, or begged anyone. Consequently, I became rich without a dirham, passing by people as if I were a king.” Ibn Taymiyah, in a like manner, holds contentment to be “the greatest door that one enters to Allah,” “the source of tranquility for the worshipper and paradise on earth.” He adds: “Whoever does not enter it will not enter the Paradise in the Hereafter.” These definitions indicate that contentment is a marker of happiness, richness, and peace of mind.

Analysis:
Despite the great values attached to contentment, humans are obsessed with money earning and saving and keep trying to get more and more money, which precludes their feeling happy and satisfied. Dissatisfied, these humans won’t be content with what Allah (SWT) has given them. Instead of thanking Allah for His blessings and all that He has given them, they harbor resentment and anger in their hearts. They also embark on envying others for what they have and go on with longing for it. The moment others realize that they are envied, they hate the envious who are also hated by Allah the All-Mighty. Referring to people of this category, the Prophet (PBUH) says:
“Do not incline to the worldly life and Allah will love you. Have no desire for what people possess, and people will love you.” Unlike these people, the ones content with what Allah has given them are praised by the Prophet’s (PBUH) saying:

“He is indeed successful who has been guided to Islam and his sustenance was sufficient for him, and he was content with it.” (Saheeh Muslim). This hadith teaches us that success lies in being guided to Islam that is a wealth in itself, having sufficient sustenance, and being content.

It also teaches us that wealth does not lie in owning money and having plenty of food stuffs available for use at any time. Rather, it lies in Muslims’ being content with their daily sustenance.

A look at the world countries and the United Nations statistics reveals that millions of people worldwide are, unfortunately, denied this blessing of having enough food and water. These millions are starving and die out of hunger on a daily basis simply because they find nothing to eat.

**The Rich and the Poor:**

In comparison with those starving, people that have little food are wealthy because they are pleased with this food despite its being little. They are contented and satisfied within. When asked about their lives and whether they are happy or not, their response is ‘alhamdulilah’, which means “praise be to Allah (SWT) for his blessings.” These people’s saying ‘alhamdulilah’ means that they are contented and self-satisfied, which is a marker of their being rich. The phrase ‘alhamdulilah’ expresses contentment ‘ridha’ and gratitude to Allah the All-Mighty who is the source of everything in existence. The Holy Quran states:

> And whatever of blessings and good things you have, it is from Allah. (Quran 16:53).

Allah (SWT) loves the Muslims who express their contentment. Referring to those who express restraint and contentment, the Prophet (PBUH) said:

> “Whenever God loves a devotee, He subjects him to ordeals. Should he endure patiently, God singles him out; should he be content, God purifies him.” This hadith reveals that Allah ((SWT) purifies Muslims that are patient, content, and rich within of their sins, which paves the way for their being in paradise. The rich-within Muslims are self-satisfied and characterized by a high self-esteem, which stops them from asking for anything. The result is that the moment you see them, you take them to be rich. In reality, contentment is the source of these good Muslims’ wealth. The two following hadiths of the Prophet (PBUH) shed light on the true wealth. “True wealth is to be content with what one has, and when to use it to strive for the ever-lasting reward of the Hereafter.” “Richness is not in the quantity of possessions (that one has); rather, true richness is the richness of one’s self (or contentment).” (Saheeh Al-Bukhari).

These two hadiths demonstrate that contentment comprises the true wealth that the content can utilize to please Allah (SWT) who cleanses them of their sins and awards paradise to them. As long as contentment lies in the heart and can be equated with richness, it can be said that richness of the heart is the real richness. The significance of this richness of the heart is that it makes people feel rich. These people who feel so do feel satisfied, and need nothing more. According to Merriam-Webster’s dictionary, ‘contented’ means “feeling or
manifesting satisfaction with one’s possessions, status, or situation” (283). In line with this meaning, Muslims that are satisfied with their status, situation, and all that they have feel that they are rich and that they need nothing else. This feeling should stop them from asking, for instance, for charity.

I am using ‘should’ because, unfortunately, there are people whose riches don’t make self-satisfied. They have money, but, on the contrary, feel that they are dissatisfied. In a sense, this feeling of dissatisfaction springs from their hearts that are marked by fear of poverty. It is worth noting that this fear of poverty is poverty itself. Blinded by this fear, they keep asking for more without feeling contented. Muslims are warned against being dissatisfied. The Prophet (PBUH) said:

“O God! I beseech You of knowledge that is useless, a heart that is not serene, a psyche that does not feel satisfied and a supplication (du’a) that cannot be responded to.” In a second hadith, the Prophet (PBUH) said:

“The higher hand (the hand that gives charity) is better than the lower one (the hand that asks for charity).” In a third hadith, the Prophet said:

“That who asks for money to increase his own does ask for something that leads to hell. Thus, he should resign or hold the money he has sufficient.” (Riyadh As-Saliheen, p. 291).

These hadiths demonstrate that there are people who behave the same way today’s beggars do. These people, like beggars, ask for money to increase their own money. They ask for something unneeded, which is wrong, unacceptable, and deserving of punishment. Even if they are needy, it’s better for them to be patient than to ask for charity. Those who ask for more than they need are greedy and disposed to comply with their temper that leads to a bad result. The Prophet (PBUH) said: “One of you still asks for money until he dies and meets Allah (SWT) on the Day of Judgment humiliated, fallen, and faceless.” By asking for charity, these people who are beggar-like fail to save face. In other words, while asking for unneeded charities, these people lose face.

They don’t keep their reputation and the respect of other people. Crippled by their fear of poverty, they lose face. Opposed to this unfavorable image is that of the self-satisfied whose contentment forbids them to take something belonging to them. Hakeem Bin Hizam (May Allah be pleased with him, radhiya Allahu anhu) said that he had asked the Prophet (PBUH) for money and that He gave him; then Hakeem asked Him for money, and He gave him. Then the Prophet (PBUH) said: “O Hakeem, this money is sweet and green. If it is not taken out of greed, envy, and hatred, it’ll be blessed. And that who takes it out of greed won’t be blessed and will be akin to that who eats and doesn’t feel satisfied, and the high hand (the hand that spends the money) is better than the low (the hand that asks for money) one.” Hakeem said: Oh Allah’s Messenger by God that rightly has sent You I won’t take anything from anybody until I die. Abu Baker (May Allah be pleased with him, radhiya Allahu anhu) used to call Hakeem to give him money and the latter would refuse to accept anything from him. Then Omar (May Allah be pleased with him) called Hakeem to give him...
money, but he refused to accept it, so he said: Oh Muslims You are witnessing that I have offered to give Hakeem his right that is ordained by Allah in this bounty, but he has refused to take it.

Hakeem has not taken anything from anybody though he has the right to take money from Baitul-Mal(Muslims’ Money House). Money in this hadith is sweet and green. The Prophet (PBUH) likens money to a fruit that is green and with a sweet taste. This fruit, being green, attracts the eyes and psyches. It makes people feel relieved. It also attracts people because of its sweet taste. Muslims should not busy themselves with this fruit. Rather, they should obey the Prophet (PBUH) as well as Allah (SWT).

Muslims are advised against being preoccupied with this fruit that is sweet and green because such a foolish preoccupation means that they prioritize earthly pleasures over the heavenly ones that are eternal. The Prophet wants Muslims to focus only on the Hereafter as this life is not worth a mosquito’s wing. Sahel Bin Sa’ad As-Sa’idi said: The Prophet (PBUH) said:

“Were the world (dunia) equivalent to a mosquito’s wing, Allah (SWTA) wouldn’t let an atheist take a sip of water”(Termithi). This hadith shows that life is worthless and that Allah the All-Mighty wants it to be a passage to the Hereafter. In line with this contention, Muslims shouldn’t busy themselves with it, and those who do so are poor within. In stark contrast with those are the rich who have rich hearts characterized by contentment. The content are happy with all that Allah(subhanahu wataala) has given them, and their contentment constitutes the true happiness. Besides happiness, Ibn Taymiyah attaches another value to contentment holding it to be, Jinan Yousef (2011) claims, the source of tranquility. He says: “Contentment is the greatest door that one enters to Allah, it is the source of tranquility for the worshipper and paradise on earth. Whoever does not enter it will not enter the Paradise in the Hereafter.” In addition to being a source of tranquility, contentment represents paradise on earth. As regards those who are tenacious of worldly life that is not worth a mosquito’s wing, they are dissatisfied and obsessed with fleeting pleasures, which makes them farther from Allah(SWTA).

**Examples of the Content**:

Opposed to the ones tenacious of earthly life are the content who are both rich and satisfied.

The Prophet(MABH) comprises a good example of the content that are pleased with what they have despite its being scanty. When the Prophet (PBUH) lost his son, Ibrahim, he said:

“The eyes shed tears and the heart is saddened, but we do not say anything except that which pleases our Lord. Indeed, O Ibrahim, we are bereaved by your departure from us.”

This hadith shows that contentment and sadness are two good bed fellows. It’s okay to feel sad, but there shouldn’t be any anger or resentment towards Allah(SWTA).

Another example of the content is Umran Bin Hussain(radhiya allahu anhu May Allah be pleased with him) who, being a fierce fighter, took part in battles with the Prophet(MABH).

Umran was paralyzed for thirty years before his death. When Umran’s companions saw him, they cried. Responding to them, he said:

You cry, but I am content. I love what Allah loves, and I am content with what Allah
is content with, and I am happy with what Allah chooses. I remain in this state and by Allah I can feel the Angels around me glorifying Allah. Allah is testing my contentment with Him, so bear witness that I am content.

Umran knows that it is his fate to be paralyzed and he is contented with that. He is pleased with Allah’s choice for him, realizing that it is a test of his faith. He has coped with paralysis and has not thought of it as a reflection of Allah’s displeasure the same way some people do. Being a good Muslim, Umran demonstrates great patience in adversity. He exemplifies contentment, knowing well that whatever of ill befalls him, it is from himself. Allah the All-Mighty says: “Whatever of good befalls you, it is from Allah; and whatever of ill befalls you, it is from yourself.” (Al-Nisa ,79). Exemplifying the content, Umran is truly rich.

The True Nature of Life in this World
In stark contrast with the truly rich, the content, are the ones who compete with one another to increase their wealth and children, the adornments of worldly life. The Holy Quran states:

Know that the life of this world is but amusement and diversion and adornment and boasting to one another and competition in increase of wealth and children – like the example of a rain whose [resulting] plant growth pleases the tillers; then it dries and you see it turned yellow; then it becomes [scattered] debris. And in the Hereafter is severe punishment and forgiveness from Allah and approval. And what is the worldly life except the enjoyment of delusion.(Quran 57:20)

These verses (ayat) clarify the true nature of this worldly life that is transitory and worthless. The worthlessness of this life is manifest in its being formed of enjoyment, competition, boasting, and delusion which keep the competitors busy with trivia and away from Allah (SWT) who should be praised all the time for His innumerable blessings. These competitors are foolish because wealth and children do them no good. As such, it’s a mark of folly to waste life by devoting it to increasing the number of children fathered and adding up to the wealth accumulated. This worldly life is “the enjoyment of delusion,” which provides the indication of its being undeserving of any attention. Allah the All-Mighty brings the idea of the worthlessness of this life home to audience by likening it to a rain whose fall leads to the growth of a plant that pleases the tillers; then it dries up and becomes yellow; after a short while, it becomes debris. This clarification of the true nature of this earthly life informs Muslims of how to lead their lives and what to spend them on. The Quranic verses make it clear that evil doers are the ones who devote their lives to competing with others to outnumber their children and to have more money than they do. The Holy Quran states:

Wealth and children are the adornments of the life of this world. But the permanent righteous deeds are better in your Lord’s Sight (to attain) rewards, and better in respect of hope.(Quran 18:46)

Stupid evil doers are the ones who make this worldly life their goal and sacrifice everything for it. The wise are the ones who realize the true nature of this life and act accordingly. The wise take advantage of the brevity of life, do as many righteous deeds as
they can be awarded in the Hereafter, and don’t preoccupy themselves with wealth and children that are the adornments of this life. The wise don’t pay any attention to these adornments because they know well that children and money don’t make people closer to Allah the All-Mighty. The Holy Quran states:

And it is not your wealth, nor your children that bring you nearer to Us, but only he (will please Us) who believes and does righteous deeds; for such (people), there will be a double reward for what they have done, and they will reside in the high dwellings (of Paradise), in peace and security. (Quran 34:37). As long as money and children don’t bring us nearer to Allah (SWT), they are less important than righteous deeds that should be at the center of our attention in view of their value. The doers of these righteous deeds will be rewarded by residing “in the high dwellings (of Paradise), in peace and security.” The “high dwellings of Paradise” are worth dying for, sacrificing for, working for, and competing for. Reckoning with the great value of these “dwellings,” Muslims should keep their eyes centered on and their minds set on them. Only this way can Muslims be nearer to Allah(SWT).

Just as numerous verses in the Holy Qur’an are indicative of the worthlessness of worldly lifeso are the Prophet’s(PBUH)hadiths. In a hadith narrated by Muslim, the Prophet (PBUH) said:

“The world (dunya) is the believer’s prison, and the atheist’s paradise”(Riyadh As-Salihleen, p.262). Believers that live in this world are denied the earthly pleasures, which makes them akin to those who are jailed. The similarity between these believers and those in prison is that they are both denied pleasures. While believers subordinate earthly pleasures to the heavenly ones to be rewarded on the Day of Reckoning, atheists enjoy worldly pleasures, which makes this world similar to paradise. On the day of Judgment, atheists will be condemned to eternal punishment in hell. This hadith advises Muslims to disregard the earthly pleasures that cannot be compared with the heavenly ones. Such short-lived pleasures deceive Muslims and keep them busy with this world, which leads to disobeying Allah (SWT). In another hadith narrated by Al-Termithi, the Prophet (PBUH) said:

“The world is indeed damned and so is all that exists in it, excluding honoring Allah (SWT), preaching, and learning how to worship Him” (Riyadh As-Salihleen,p.264).

This world is damned because of its pleasures and adornments that get in the way of obeying Allah. Whereas pleasures and adornments waste people’s time and guarantee their being indulgent in this damned world, praying, fasting, reading the Holy Qur’an, supplicating, giving charities, doing good deeds, and evading sinning are all commendable and indicative of firmly believing in Allah the All-Mighty and His Prophet(PBUH). In addition to these deeds done by believers, preaching is also a good job worthy of being praised. Preachers focus on faith and on the best way to thank Allah for His countless blessings. Like preachers, learners of Shari’a are similar to believers in that they have a firm faith in Allah (SWT).

In a third hadith narrated by Abdullah Ibn Omar( radhiya allahu anhum,aMay Allah be pleased with both of them), Ibn Omar said: “Be, in the world, like a stranger or passer by.” Ibn Omar also used to say:
If you are in the evening, don’t wait for the morning, and vice versa. If you are healthy, seize this opportunity and obey Allah(SWT) before diseases stop you from doing that.

Seize also the opportunity of your life and obey Allah(SWT) before death precludes your doing that.

Muslims are advised to be like strangers and passers-by. The significance of this simile is that if Muslims are strangers and passers-by they will be pleased with anything as this world is not a residence where they can stay for a long time. Muslims will be equally pleased with everything in this world the moment they realize that it is disappearing. This consciousness should make them direct their attention towards doing good deeds that please Allah(SWT)Who awards them accordingly. They should also understand that they are certainly leaving this world. Just as strangers are leaving for their homelands so are Muslims that are mortals.

Therefore, it’s much better for them to concentrate on the Hereafter and prepare themselves for it by doing as many righteous deeds as they can than to keep the minds set on this world overflowing with evils. In a fourth hadith, Abdullah Ibn Masaoud(May Allah be pleased with him, radhiya allahu anhu), said : the Prophet(PBUH) said : “Don’t take a farm lest you should be preoccupied with the world.”(Riyadh As-Saliheen,p.265). This hadith warns Muslims against being completely engaged with the world that has been engrossing the minds of humans. This warning occurs because if the world becomes at the center of Muslims’ attention, God forbid, their relationship with Allah(SWT) will be adversely affected. Muslims are humans with flaws. Absorbed in the world, they don’t perform their duties toward Allah(SWT) well, which gives rise to Allah’s being angry with them. As long as the Prophet(PBUH) loves all Muslims, he advises them not to be engaged with the world because this engagement reinforces their sense of dissatisfaction, which divests them of contentment that is the source of happiness as well as tranquility. In a fifth hadith dealing with the world (dunya), Abdullah Ibn Masaoud(May Allah be pleased with him) said :

The Prophet(PBUH) slept on a rough mat and when he woke up his side was affected by it. So we said : O Allah’s Messenger! had we brought you a soft couch it would have been better. The Prophet said : What have I got to do with the world? I am, in this world, just like a traveler that has, while traveling, sat under a tree to be protected by its shade against the hot sun, and at set-down he left it and went off.”(Termithi)(Riyadh As-Saliheen,p.267).

This hadith provides the indication that this world is a passage, not a residence. It also shows that humans are merely travelers that don’t stay for a long time in this world.

Moreover, this hadith makes it clear that this world (dunya) is transitory. The preceding hadiths clarify the true nature of life in this world. The image constructed of humans in this world is that they are like strangers, passers-by, or travelers, which hints at the brevity of human life. Some humans may live for a hundred years; others may live for seventy, eighty or ninety years; there are others that die at twenty, thirty, forty, fifty, and sixty or before that. Regardless of humans’ life-span, they are mortal and their death is...
a certainty. In comparison with the eternal life after the Day of Judgment, human life is short and the world itself is not a residence. Rather, it is a passage that all humans use and pass through during their journey to eternity. Wise humans harness this world and do as many righteous deeds as they can to be closer to Allah the All-Mighty. These wise humans flee the adornments and competitions the world is rife with to giving charities, sponsoring and caring for orphans and widows, helping the old, the disabled, the poor, and the needy, and praying, fasting, and going to Mecca and Al-Madina to thank Allah(SWTA) for His blessings. This world that humans flee becomes something of a prison for believers and something of a paradise for atheists. While believers feel happy due to their contentment, atheists and hypocrites that are dissatisfied are denied happiness and tranquility that both emanate from self-satisfaction.

**How to Achieve Contentment**

Contentment is equated with true happiness that is attained through a number of activities, such as seeking the pleasure of Allah (SWT), being thankful, avoiding comparisons, etc. As regards seeking the pleasure of Allah, it does make us happy. In the Holy Qur’an Allah the All-Mighty tells us about the greatest happiness, calling it “a supreme success,” and about the people deserving of it.

The believers, men and women, are Auliya’ (helpers, supporters, friends) of one another; they enjoin (on people) Al-Mar’uf (good) and forbid (people)from Al-Munkar (evil); they perform As-Salat (prayer), and give the Zakat (charity) and obey Allah and His Messenger. Allah will have His Mercy on them. Surely Allah is All-Mighty, All-Wise. Allah has promised the believers, men and women, Gardens under which rivers flow to dwell therein forever, and beautiful mansions in Gardens of ‘And(Eden Paradise). But the greatest bliss (happiness) is the Good Pleasure of Allah. That is the supreme success. (Al-Tawbah, 71,72). Regarding being thankful, Muslims should all thank Allah (SWT) for His blessings. The more thankful they are, the more bounties Allah will give them. It is interesting to note that thanking Allah for His bounties is, Bint Ahmad claims, an “act of worship.”

The Qur’an states:

> And (remember) when your Lord proclaimed: “If you give thanks, I will give you more (of My Blessings), but if you are thankless, Verily! My Punishment is indeed severe. (Ibrahim,7). You who O You who believe! Eat of the good things that We have provided for you, and be grateful to Allah, if it is Him you worship. (Al-Baqarah,172).

These ayat (verses) reveal the necessity of Muslims’ thanking Allah (SWT) and expressing their gratefulness to Him. The significance of this behavior is that it is a worship that expresses their contentment and, at the same time, leads to their being given more and more of Allah’s blessings. Besides being thankful and seeking for the pleasure of Allah, the content should avoid comparisons. People who are content are not advised to compare themselves to people that are affluent. This behavior is likely to bring about resentment that does not coexist with contentment. To evade this feeling, content people are urged to
look at those who are below them. In a hadith occurring in Saheeh Muslim, the Prophet (PBUH) said: ‘Look at those below you (less fortunate than you), and don’t look at those above you, for this is better.’ While it does you harm to compare yourself to others who are more fortunate than you are, looking at those below you makes you feel better.

This hadith makes it clear that an upward comparison (comparison to those who are above) makes people feel bad, but a downward comparison (comparison to those who are below) makes them feel better. This argument is supported by Bertrand Russell (1930) who maintains, in *The Conquest of Happiness*, that making comparisons is a “foolish habit” that is “ruinous in its effects on a person’s capacity to enjoy life.” Arguing in favor of Russell’s contention, Richard Smith (2015) contends that comparisons “can deny us the full pleasures of life. Smith is right for comparisons waste our time, give rise to resentment, and invoke envy. Thus, they forbid us to enjoy our lives. Following Smith’s steps, Joshua Becker maintains that comparing ourselves to others is a “decision” that “only steals joy from our lives.” He adds that it is “a habit with numerous shortcomings.” It is clear that Russell, Smith, and Becker reiterate the same idea that comparisons stop people from enjoying their lives. They are right because these comparisons between ourselves and others focus, for instance, on accomplishments, bank accounts, the cars owned, the horses kept, the farms, etc. In these comparisons we realize that others competing with us have more than we do. For this reason we feel frustrated, which “steals joy from our lives.” Commenting on these comparisons, Buunk, and Gibbons (1997) have documented the power of upward social comparison to decrease self-esteem. An alternative for this endless comparison is to implement the Prophet’s (PBUH) hadith and compare ourselves to other people who are below us. The result of this comparison demonstrates that we are much better than the ones competing with us.

Therefore, we feel better and our self-esteem increases.

We equally feel better if we keep the comparison within. In this comparison, we look at ourselves in the past and the present. We consider, for instance, how we were in the past and what we are at present. This comparison focuses on the choices made as well as the differences made, and reveals our accomplishments that are the fruit of these choices. These accomplishments also comprise the source of not only pride but also uniqueness. Instead of wasting our time on the afore-mentioned upward comparisons that lead to divesting our lives of joys, we direct these comparisons to ourselves, discover the positive aspects of our lives, regain self-confidence, detect our uniqueness, and be happy with whatever is happening at the time. In other words, this happiness with the flow of things means acceptance that makes life flow smoothly. This acceptance should also be of ourselves and of others. We should accept others as they are and not judge them. We should be thankful for Allah the All-Mighty for all that we have and all that becomes of us, and say ‘alhamdulilah’ which means ‘praise be to Allah (subhanahu wataala) for everything. It is by saying ‘alhamdu lilah’ that we survive in today’s changing world, and cope with future crises.
Conclusion:
I have demonstrated that contentment is a marker of happiness, richness within, Self-satisfaction, and tranquility. I have also shown that the content are pleased with all that Allah (SWT) has given them. They thank Allah for all that becomes of them, and contentment, to them, is a lifestyle. The content follow the Prophet (PBUH) who epitomizes contentment and sets a good example for all Muslims.
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