

القاعدة الثالثة والأربعون

وَمَنْ يُوَقِّ شَخْصًا نَفْسَهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ

And whoever is protected from the stinginess of his soul - it is those who will be the successful.

59:9
64:16

This ayah is found in Surah A-Hashr and Surah At-Taghabun.

القاعدة القرآنية في باب الاخلاق

1

لها صلة قوية بتربية القلب و تزكيته

2

موضعين

3



This principle is connected to manners and good character. There is a strong connection between this rule and nurturing and purifying the heart.

وَالَّذِينَ تَبَوَّعُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقِ شَخْصًا نَفْسَهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ

And [also for] those who were settled in al-Madinah and [adopted] the faith before them. They love those who emigrated to them and find not any want in their breasts of what the emigrants were given but give [them] preference over themselves, even though they are in privation. And whoever is protected from the stinginess of his soul - it is those who will be the successful.

سورة الحشر
59:9

This principle is mentioned twice in the Qura'an. In Surah Al-Hashr, it comes to praise the Ansar.

التغابن	الحشر
فتنة الاموال و	الثناء على
الاولاد و الازواج	الانصار
1 واسمعوا	1 يحبون
2 واطيعوا	2 لا يجدون
3 و انفقوا	3 يؤثرون

There are three characteristics of the Ansar رضي الله عنهم, the dwellers of Madinah, mentioned in Surah Al-Hashr, ayah 9.

❁ { يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ } They love those who emigrated to them.

❁ { وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا } and find not any want in their breasts of what the emigrants were given.

❁ { وَيُؤْثِرُونَ عَلَىٰ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ } and give [them] preference over themselves, even though they are in need.

The hearts of the Ansar رضي الله عنهم were so pure, they had no greed for themselves. They didn't resent the Muhajireen رضي الله عنهم, the immigrants, the Muslims who fled the oppression of the idolators in Makkah, and came to Madinah, destitute and empty handed. The Ansar shared everything they had with them, willingly and happily. They didn't have anything negative in their hearts against them, and even gave them preference over their own needs. Allah gave the Muhajireen many privileges, but the Ansar didn't resent that at all.

In Surah At-Taghabun, ayah 16, Allah speaks about the trials of wealth, offspring and spouses.

- ✿ { وَأَسْمَعُوا } Listen, obey, spend.
- ✿ { وَأَطِيعُوا } Deal with them with pardoning and forgiveness. They are not perfect, so overlook their faults. The money can be a distraction, and the children a great trial,
- ✿ { وَأَنْفِقُوا } but there is a big reward when you deal with them in a wise manner. So as much taqwa as you can, listen to all that Allah commands you about them, and obey the commands. After that, spend your wealth for the sake of Allah. This will remove the greed for the self from your heart.

وَأِنْ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا وَالصُّلْحُ خَيْرٌ وَأُحْضِرَتِ الْأَنْفُسَ الشُّحَّ وَإِنْ تُحْسِنُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا

And if a woman fears from her husband contempt or evasion, there is no sin upon them if they make terms of settlement between them - and settlement is best. And present in [human] souls is stinginess. But if you do good and fear Allah - then indeed Allah is ever, with what you do, Acquainted.

سورة النساء
4:128

The human nature has the greed of the self ingrained in it. In our fitrah, we have the need to see the fulfillment of our rights, not to give them up. But if you use the solution presented in this ayah, you will be able to remove this greed from your heart.

- ✿ { وَإِنْ تُحْسِنُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا } But if you do ihsan and have taqwa, then indeed Allah is ever, with what you do, Acquainted.

Do ihsan, and have taqwa. Do the best you can, and be cautious of your actions.

The word الشح means to withhold due to greed. It is an instinctive need, to be selfish, and think only of your own benefit. You can't get rid of this greed by yourself, only with the help of Allah. So those who are protected from this greed by the help of Allah, are truly successful.

Abd Ar-Rahman ibn Awf was once making tawaf and making du'a - رب قني شح نفسي - my Rabb protect me from the greed of myself. When he was asked why, he said if he didn't have this greed, he would be protected from many major sins, such as backbiting, stealing, adultery, slandering, etc.

This greed makes the person rebellious. The Sahabah understood the Qura'an and made their du'as accordingly. This greed is a destroyer of good deeds. To break it, try to prefer others upon your own desires. Allah praises those who do إيثار; it is from the مدارج السالكين, one of the ways to Allah.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَكُمْ فَاحْذَرُوهُمْ وَإِنْ تَعَفَّوْا وَتَصَفَّحُوا وَتَغْفِرُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

O you who have believed, indeed, among your wives and your children are enemies to you, so beware of them. But if you pardon and overlook and forgive - then indeed, Allah is Forgiving and Merciful. إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ

Your wealth and your children are but a trial, and Allah has with Him a great reward فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَأَسْمَعُوا وَأَطِيعُوا وَأَنْفِقُوا خَيْرًا لَأَنْفُسِكُمْ وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ

So fear Allah as much as you are able and listen and obey and spend [in the way of Allah]; it is better for your selves. And whoever is protected from the stinginess of his soul - it is those who will be the successful.

سورة التغابن
64:14-16

احضرت الانفس الشح 4



1 تحسنوا

2 تتقوا

5 الشح هو المنع مع الحرص

6 الشح غريزة في النفس

لا يمكن الخلاص منه الا من يسره الله عليه

رب قني شح نفسي

7 عكس الشح الايثار

