

OPEN ACCESS

AL-EHSAN
ISSN: 2410-1834
www.alehsan.gcuf.edu.pk
PP: 20-29

SELF PURIFICATION: THE REALITY OF TASAWWUF

Dr. Matloob Ahmad

Associate professor Department of Islamic Studies & Arabic
Govt. College University Faisalabad

Dr. Aman Ullah Rana

Assistant professor Department of Arabic
National University of Modern Languages, Islamabad

Abstract

Allah Almighty says “Indeed that person has brought himself in to happiness and success (Falah) who purifies himself (Tazakka)” Al Quran 87:14. In this verse it is stated that Tazkiyah or Self-purification is the only standard of true success and contentment for a Muslim. The science of having this Self-purification is called as Tasawwuf. It is the consecrated discipline that deals itself with curing the hearts of spiritual diseases such as misfortunes of the tongue, Anger, Maliciousness, Jealousy, Dearthness of the world, Love of Good reputation, Voracity, Self-importance. At the same time it aims at the cleanliness of the heart with lofty attributes of repentance, Determination, Thankfulness, Fear of Allah, Monotheism, Trust, Truthfulness and attaining the nearness of the Allah Tala. So, it can be said the Tasawwuf it is the discipline of Islam which is the source of Self-purification.

KeyWords: Falah, Tazakka, Self-purification, standard, Tasawwuf, Determination, cleanliness, Voracity, repentance, Monotheism, Truthfulness, Thankfulness.

Tasawwuf is the path which explores to assure that this rising of an individual self in direction to Allah T`ala is clear and appear. It is the field from which one can purify oneself from the sinful and shameful evils and dignifies it by availing the excellent honor, and to run and walk to Allah Most High. Its awards are the heart's

cleanliness, willingness and pleasing of Allah T`ala with purity, ecstasy, relief in hereafter, successfulness through gaining Allah's pleasure, the achievement of everlasting happiness with purifying the heart so that praiseworthy matters existed themselves, exceptional condition let out and one becomes aware of what is in perception of others is sightless.

The meaning of self-purification is the purification of the internal self. That is to purify the internal self of all the ills e.g. appealing preferred of this world, insincerity, dissembling, enviously, competition and hatred etc. to beautify the heart with pleasant attribute of faith in Allah. Horror of Allah, diffidence, genuineness, put trust on Allah, loving of Allah, gladness on fate, hereafter faith and fear etc. to cleanse the heart and internal self to the all other thinking except Allah T`ala. The persons become such that throughout most of his times he is considerate of his heavenly attendance. On Him he relies with on Him he starts to wait for to Him, he asks for help to Him, he loves and fears to Him.

Self-purification can be shaped in Tasawwuf for the stage upon its essential values with basics. Imam Ghazali said that "these principles are compulsory for a Sufi to attain closeness of Allah SWT. And with having these he (Sufi) creates with himself "self-purification."⁽¹⁾ these principles of self-purification are also mentioned in other books of Tasawwuf which are as following:

The awe of Allah is a horror for Allah follow by humbleness and high love towards him. It is as if a wife who show her fear towards her husband yet loving him, and meaningful his love for her. The awe for Allah is even better. The realism of horror (awe) is the internal cache of the heart and it's on fire (as in a moved heart) for thoughts about what is reviled, to do in upcoming. This horror may be owing to the run of sins, and may be from Allah when one knows of Allah, His attribute which obligate fear, and this is a total form, because one who realize Allah will of necessity be in horror of Him, and this is a great fear, a terror realize in the upper level of one's adoration, acquire by understanding, **'Indeed, the people of wisdom from the servants of Allah, are in awe towards Allah'**, and the saying, of Prophet (SAWW) *'I am most fearful to Allah, than you all'*,⁽²⁾ a fear which made Prophet (SAWW) not to mention the Holy name of Allah while in a state of non-ablution.

The Holy Quran says that a person who fears from Allah Ta'ala, He helps to come out from problems.

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ⁽³⁾

Translation: And whoever fears Allah, Allah will create for him a way of deliverance. And will provide him sustenance from a place he had never expected.

Thus know this that the meaningful of Allah with the right knowing will make you horror him with a self-respect, a self-respect which is a straight result of adoration. Have the people not seen the self-respect of sufies, in respect of the self-arrogant self-respect of the other communities? Such dignity on awe is a result which is manifest in the way the worshipper interacts with the world, a self-respect which touches people's heart.

Keeping good thought about Allah, and dying on it, so one should not say 'What have I done to Allah to have such a misfortune!', or 'Why Allah has to make people suffer!' These are all bad thoughts and bad beliefs about Allah, in fact disbelief.

"Keeping high hope to Allah to attain the good things in hereafter and in this world which is just and necessary for the betterment of the soul, such as mercy of Allah, love of Allah, closeness to Allah"⁽⁴⁾

The Holy Quran says that who fears Allah, Allah will relieve his sins.

ذَٰلِكَ أَمْرُ اللَّهِ أَنْزَلَهُ إِلَيْكُمْ وَمَنْ يَتَّقِ اللَّهَ يَكْفِرْ عَنْهُ سَيِّئَاتِهِ وَيُعْظِمْ لَهُ أَجْرًا⁽⁵⁾

Translation: This is Allah's command that he has sent down towards you and whoever fears Allah, Allah will relieve his sins and bestow upon him a great reward.

And in other place the Holy Quran says.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ⁽⁶⁾

Translation: O people who believes! If you fear Allah, He will bestow upon you that with which you will separate the truth from falsehood, and He will unburden your misdeeds and forgive you, and Allah is the extremely munificent.

So, it conclude by say that the lowly level of dread is that which make you depart sins, and charming you gone from the diversion of world which divert away from Allah, and His religion, and the browbeaten and lost.

The Putting trust in Allah is 'an appearance of a status which is manifest out of trust, oneness of Allah (Tawheed)', and whose things are manifest on performance and it are three pillars: information, condition and performance. The first is belief in Allah, and have information about Allah, and meaningful that Allah is the All-Powerful, dominate on all. One who says the word of Kalima, i.e. Iman and believes in it from the honesty and truth of his mind, and when it is profound fixed in his mind the condition of faith in Allah is open. Consider in the oneness of Allah have four levels: The first being saying the words of faith 'there is one God only and Muhammad is His Messenger, Allah has got not partners, for Him is

the Kingdom and dominion, and the law, and He is able to do all things'. "When one utters this word only by mouth, then he has uttered it only, and this is the belief of the hypocrites"⁽⁷⁾

The Holy Quran says.

قُلْ هُوَ اللَّهُ أَحَدٌ اللَّهُ الصَّمَدُ لَمْ يَلِدْ وَلَمْ يُولَدْ لَكُمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ⁽⁸⁾

Translation: Say: He is Allah the one and only. Allah is the Self-Sufficient. He begets not, nor is He begotten. And there is none comparable to Him.

Abu Qasim Says.

"The next being belief by the heart with firm conviction. It must be the belief of every Muslim".⁽⁹⁾

The next is realizing and foreseeing in the depths of creations that Allah is the only power-bringing Being, and this can be done by the study of philosophy, logic and scholastic theology (ilm Al-Kalam). It is attaining the higher knowledge of Allah, differentiated from the general mass.

The Holy Quran says.

لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُمْ بِهِ اللَّهُ فَيَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ⁽¹⁰⁾

Translation: To Allah only belongs all whatever is in The heavens and all whatever is in the earth and whether you disclose what is in your hearts or hide it, Allah will take account of it from you. So He will forgive whomever He wills and punish whomever he wills and Allah is able to do all things.

Identify this trust in Allah way along with the proceed of the feeling, the in search of the resources throughout the act of the limb. so search for the resources to the finish, and not be similar to a trick who trust in Allah and sit in a place hopeful for him to job thing away, neither be the deceive who believe in clean act and consider faith in Allah as useless. The previous is deceive in the practical method, as the last is deceive in the ways of knowledge, deteriorating to understand the senior services heavy matter, and history. For the previous deceive, he must appear in to the live of the holy Prophets (pbuth). Their live was not session in a area and trust in Allah, except they even after being the maximum rank servants of Allah, not only work for living, or attain an plan, but they hut their blood. Angel didn't approach for them and didn't do the solid thing for them, usually. As to the last deceive, he must recognize that his sensible brain void of trust is like a engine with no importance. "The mechanism thinks it workings and fails to see the senior force nearby it i.e. seriousness. These sensible fool of

nowadays, who complete, job their major slogan sideline trust on the shelf in the mosques, have unsuccessful to recognize the senior survival nearby them, i.e. Allah. These fool should recognize the most sensible substance mind nation i.e. the communists couldn't end the nation of trust in Afghanistan in the Afghan battle, nor the rebellion in Iran in 1979, quite it cut down at the finish and at the present collectivism which state job is time, time is job, has turn out to be a past plan just, up till currently trust still life on and will do to"(11). The servants of Allah must think in Allah, should search for the resources, yet recognize that Allah can modify the run of actions just with in a wink of the watch. The wisest amongst His servants recognize this, and thus the four levels of faith as mention a as previously. The height of faith in Allah vary from least amount to most, the smallest amount is the height of the people who may have a uncertainty in their heart, are afraid and feeble, since unawareness has increase in them, unawareness concerning Allah. The servants of Allah must understand this that present is dissimilarity among the control acquire and the control itself. The godless know that anything he has of control is the control itself in him, yet the servants of Allah know that whatever is the control in him is acquire from Allah. Faith in Allah not just guide us except enlighten us in attractive and judge the improved resources towards the split ends.

Loving to Allah T`ala, is the maker of all creatures. It is responsibility of all mankind to consider in his maker, and to be obedience of Him each Muslim should love and implore to huge Allah. He should have faith that here is one God only and Muhammad (SAWW) is his Messenger. Allah has got not followers for Him is the realm and power and the rule, and he is bright to do all belongings.

The Holy Quran says.

وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ
آمَنُوا أَشَدُّ حُبًّا لِلَّهِ (12)

Translation: And some people create for themselves gods other than Allah, with devotion equal to the devotion of Allah, and the believes do not love anybody with love equal to the love of Allah.

The Prophet (SAWW) said '*None of you believes until Allah and His Messenger is more beloved to you than other things*'

Al-Hasan Basri the big Sufi priest and jurist said "The one who has known Allah (with the real knowing)...will love Him, and one who has known the world (with the real knowing)...will abstain from it"(13)

Says Imam Ghazzali: all that is pleasing is loved, and the meaning of that being loved is the inclination of the heart towards it, and if the inclination is intense and powerful it is termed as

'ishq', special love. If the heart turns away from it then it is known as that thing being disliked, hated, despised, on the basis of the intensity of the turning away, and the thoughts related to it.⁽¹⁴⁾

One can love a obsession from feeling articulated in to limb, such as considering a gorgeous obsession, consumption a delicious rations, smell lovable smell etc. a few are not articulated by the five mind but are realized-its beauty-by the sixth sense-, such as the prayer. The Holy Prophet (SAWW) said '*...beautified for me in my eyes is the prayer (salat)*'. The five mind do not recognize the actuality of the prayer, also by considering, or smell or moving, or inquiry and as a result on. The Holy Prophet (SAWW) says الصلوة معراج الصلوة معراج prayer (Salat) is ascension of believer and once more said الصلوة عماد الدين Prayer (Salat) is the support of trust.

The servants of Allah on the elevated rise of religion, love Allah, and feel His attendance and attain the stage of Ihsan slowly, as heading for by the hadeeth which explain Ihsan as 'worshipping Allah as if you see Him, and if you can't then realizing that He sees you'⁽¹⁵⁾. ان تعبد الله كأنك تراه فإن لم تكن تراه فإنه يراك. The love of such a servant then is only for the sake of Allah, who loves prophets (pbuth) since they love Allah, who loves their group because they go after them for sake of Allah. Such a servant loves provisions since it prepare him to love Allah, he love food and drink since it quench his desire and make him appreciate Allah's love for His servants, loves his wife because Allah has set her as a pity and a, silence of feeling with remains, with so on, so all things frequent to Allah, and his incessant consciousness of Allah's love for Him, and his love towards Allah, slowly purify his strength, the strength which Allah has inject in mankind. Allah says. That he is the closest to those who call him.

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ
فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِلَعَلَّهُمْ يَرْشُدُونَ.⁽¹⁶⁾

Translation: And o dear Prophet when my bondmen question you concerning me, Then surely I am close. I answer the prayer of the supplicant when he calls on me, so they must obey me and believe in me, so that they may attain guidance.

Recognize this, to love Allah, you require to recognize Him with a pure meaningful free from being attribute with pedantry, with meaningful somebody has levels, so the extra you recognize of Him as allowable by Holy Quran and Sunnah as uncovered by educational religion, the extra it will be easier to love Him, love Him and be in His consciousness, with a better view.

Belief in destiny is obligatory. It resources that every entity accept all hinds of his fortune which has been complete by Allah for him since all is complete by Allah according to His foreordainment still flaw with power. He might sense pleasant as it is complete by his maker with stand all difficulty plight with tolerance the Holy prophet (SAWW) confirmed that it is the element of faith (Eman) to consider in good quality and non-good fate.

"وتومن بالقدر خيره وشره" (17)

The prophet (SAWW) said *'Allah said: I am Allah, there is no lord except me worthy of worship. Whoever doesn't show patience on my trials and tribulations, and doesn't show gratitude towards my blessings and mercies, and doesn't show pleasure to what I have decided of destiny (for a servant)...let him seek another lord except me'*

"Many of the glorious prophets of Allah were slaughtered by the cursed Jews, yet those holy Prophets (pbuth), bore with patience that befallen on them from Allah as trials and tribulations".⁽¹⁸⁾ As to the ancient Muslims, followers of the past Prophets (pbuth), our prophet (SAWW) said that they were tortured to the extent that their flesh was torn apart from their bones by iron combs, yet still they uttered 'Allah is my Lord'. They were only persecuted for their religion. Know this the ancient times was a time of religion, unlike today, but indirectly the servants of Allah may be persecuted, for harming the so called freedom. Those hard times of our past brethrens are living examples of how we should be pleased with Allah's decree and trials. "Realize this that through this Allah will only love you more, and increase your rank in the eternal life, a rank which will make the Angels salute you"⁽¹⁹⁾!

Abu Hurairah (R.A) reported, the polytheists of the Quraish came to have an argument with the Messengers of Allah in regard to destiny and then verses were revealed.

يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَىٰ وُجُوهِهِمْ ذُوقُوا مَسَّ سَقَرَ إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ (20)

Translation: On the day when they are dragged into the fire on their faces, taste the touch of fire. Surely. We have created everything according to a measure.

If you obtain passion of trust, and a understanding of the spiritual height, your spirit will be sightless to those senior meaning of being continuation. The input is information of Allah, Islam with thoughtful, position in profound separation of religious attendance, at dark and worshipping Allah. Slowly the effect will come out, Allah eager.

Allah T`ala has full sovereignty over His all creatures. He shaped the perfect world more which He has filled manage with the administer it beautifully. Allah shaped loss with existence for

gentleman to decide who is of best behavior amongst them. Let gentleman attempt his top to locate any responsibility in Allah's making of the world, he would find out none at all, nay, he would not pass sadly to sense yet the slightest dissonance otherwise strangeness in everything of the world.

The Holy Quran says

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الْغَفُورُ (21)

Translation: The one who created death and life to test you who among you has the better deeds and He only is the Most Honorable, the All forgiving.

In other place the Holy Quran says

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّنُ أَجُورُكُمْ يَوْمَ الْقِيَامَةِ (22)

Translation: Every soul must taste death and only on the day of Resurrection will you be fully recompensed.

Gentleman forget the loss when he start attitude of lofty belongings in life, is determined, with confident for a brighter prospect in his existence. These belongings remain him demanding with make him revolve absent from the last end i.e. loss. It is his fault, yet he claim he is influential. Successful these vanities are a verification of his internal control, of his religious human hood. He wants to trust for the belongings of next world, and this trust of attain heaven must force him in the earth, and will create a equilibrium of his behavior and form a association by the earth different the relations of those who have beyond their possess soul. He wants to believe concerning the punishment in the serious, a punishment which takes put in a measurement which we do not recognize. He wants to believe concerning the hellfire, the everlasting rest for the hopeless and cursed ones. He wants to provide meaning with be touch by such. He wants to stay gratis from the whims of his mind, with imagination, by not attach a fantasy survival of such hidden reality; in case he might be mistaken with mislay the grasp of their genuine survival.

Conclusion is, as it has been described that our seeking for higher veracity for information of our individuality shows that our inner self now on ground is connected to that highest creator, God, we are therefore on behalf of God, so to image the right border of our survival. By performing the essential practice of Tasawwuf which are mentioned above for attaining the nearness of Allah Ta'ala with so, we required Him, with direction towards Him, which we as Muslims affirm that this would be only possible to follow the teachings of the Holy Quran, sunnah of the Holy Prophet(SAWW)and Tasawwuf. Thus, it is the responsibility of the every person to act upon the moral values of Islam and teachings of tasawwuf. So, the Muslims let he be assured himself as a submissive

of Allah T`ala in the form of praying as Islam this directed such as Salat, saum, alms, and hajj. Every instant these five significant teachings of Islam and tasawwuf will change man, remeber Allah T`ala and for having self-purification and cleanliness oh heart.

When human beings comes on the spiritual stage, his long invisible desire which had begun with his initial breathing, will have put out due to adopting of Ehsan in Tasawwuf due to which a man will make contact with Allah T`ala, looking Him with his heart and aware that Allah T`ala is looking him. When an individual will gain this stage of spirituality, will inform that every struggle of his life has been become successful and his desire and spiritual wish has been gain because he has got the nearness, loving and kindness of Allah T`ala in owing to self-purification.

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