



Techniques and Strategies of Self-Purification (A Special Review of the Qur'an)

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The literal meaning of tazkiyyah is to purify, to develop. This is where the word Zakat comes from. This word is used in the Qur'an in the same sense. Self-purification refers to removing the natural dominance of evil in the human soul and purifying it from the impurities and impurities of sins that hinder spiritual growth. The process of overcoming all these evil desires is called self-purification. Self-purification is one of the duties of Prophethood. Seen from the outside, the goal of all the teachings of Islam is self-purification. The methods that Sufis have been using for self-purification for centuries, most of them are derived from the Qur'an and Sunnah, while in some places they used their own ijthahadat, that is the reason that some of the methods of self-purification in different chains are different. There are differences in places. It is necessary to



clarify the techniques and strategies of self-purification in the light of the principles given in the Qur'an and Sunnah, the methods used by the Sufis and the requirements of the present age, in which moderation and mediation, Points like transformation, motivation, optimism, physical health, concentration of attention and the principles of mind science etc. should be kept in special consideration.

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INTRODUCTION:

Purification is related to the self and the self has to fulfill the requirements of purification. Purification is such an act that if someone is told that the nafs will be purified by performing namaz, or Nawafil purifies the nafs, the abundance of fasts brings the nafs closer to Allah, then it will be correct to say, but before that the important thing is this. What will be the emotion that will inspire someone to perform prayers, fasting, Nawafil, charity etc. In order for this intention to come into the heart of a human being, it is necessary to set a goal before that, and whoever has set this goal, then understand that He did all good deeds, and that goal is to love Allah because love is the feeling that prompts one to do what is pleasing to the Beloved.

Purification is a proof of love for Allah. When a person falls in love with Allah, he tries to do what pleases his Lord and abandons all the things that displease him.

❖ QURANIC PRINCIPLES OF SELF-PURIFICATION

Tazika is the process of developing the natural abilities of man and purifying the elements that hinder them. This dual process of reform and training is a Quranic term. Allah Tabarak wa Taala has instructed the same way for the success of human beings in every age, that every human being should purify himself in view of the teachings of Allah and His Messenger. That is, purification is a universal concept. After describing purification as a means of prosperity, Allah Ta'ala has made this fact clear:

The same thing was said in the previous scriptures, in the scriptures of Abraham and Moses.¹

Since the success of a person in this world and the hereafter depends on this process, its extent covers all areas of life. Its depth can be determined only by the estimation of its extent and through this, those principles. And the grounds can also be ascertained 'in view of which the purification of the individual is required.



- **PERSONAL CORRECTION**

The real spirit of personal improvement should be that a person starts the journey of success with himself. Cultivate all those qualities in yourself through which the worship of the Almighty - Allah, Lord of the Worlds - can be done correctly. Worship is done through actions and self-purification is the practical interpretation - righteous actions. Which is required immediately after faith. Faith and righteous deeds can be the means of salvation of a person:

"Whoever will appear before Him as a believer" who will have done good deeds" for all such people there are high levels "evergreen gardens" under which rivers will flow" in them they will live forever. This reward It belongs to the person who purifies himself.²

- **SOCIAL REFORM**

The scope of this process of growth and refinement is also human society. The creation of a peaceful and prosperous society is possible only when the promotion of good things is ensured and the elimination of evils is ensured. Goodness is easy to adopt. People are supportive and helpful. And deal sternly with every evil that causes the deterioration of society. The scope of this process of purification covers all social aspects. If the ruler of the time is also the cause of deterioration in the society, then he should also be invited to purify himself. The Holy Quran presents the political misdeeds of an oppressive and rebellious ruler in this regard. which were the cause of oppression and corruption in the society and the Prophet is being commanded:

Go to Pharaoh, he has become disobedient and tell him that he is ready to purify himself.³

- **INVITATION**

It is an important duty to invite those who are oblivious to the worship of Allah to worship the Lord, through which the minds of false beliefs and ideas and baseless customs and practices can be purified and purified from the golden principles of Islamic beliefs and ways of life. To be interpreted. This is the method of purification related to the common people living in the society who are ignorant of the truth. They are the people who put down their false beliefs and ideas, believe their self-made ways to be right and consider themselves free from all kinds of reformation and training. For them - the invitation to purification - becomes even more important. The Holy Qur'an gives an invitation to think about this matter in a great way. It seems that a row of these false claimants is standing in front of the believers. And Allah, may He be blessed and exalted, addresses them as follows:

Have you seen those people who are too proud of their purity? However, only Allah bestows purity on whom He wills. And they are not oppressed in the slightest. See how they falsely slander Allah. This one sin is enough for them to be outright criminals.⁴

Whether a person consciously adopts a false way of life or unconsciously, in both cases, inviting people from misguidance to growth and guidance is one of the first responsibilities. In the eyes of



Allah, the Lord of the Worlds, this action is so important for the guidance of man that the purpose of the Prophet's mission was purification.

He is the One who raised among the Umayyads a Messenger from among them, who recites His verses to them.

He purifies their lives and teaches them the Book and wisdom, although before that they were lying in open error.⁵

The purification of misguidance and the development of growth and guidance is a journey from darkness to light - a call for purification.

- **HEREAFTER**

The extent of the scope of purification begins with the individual's self in this world and ends with his self in the Hereafter. In all the stages that a person faces in between, purification is related to one or the other. Those who do not live according to the will of Allah, instead of expressing the truth, become obstacles in the way and fill their stomachs in an unjust way, Allah will not look at them on the Day of Resurrection and will not purify them.

Undoubtedly, those who hide the commandments that Allah has revealed in His Book and sell them for a small worldly gain, are indeed filling their bellies with fire. On the Day of Resurrection, Allah will never speak to them nor purify them, and for them will be a painful punishment.⁶

How Allah will purify humans on the Day of Resurrection is worthy of consideration. In this context, Quran and Hadith should be studied in depth. There are some hints in this regard in the Holy Qur'an, such as the verses of Surah Al-Hijr, in which it is said to remove a defect in the hearts of pious people after mentioning the blessings of Paradise.

We will remove the little mischief in their hearts. They will sit on thrones facing each other as brothers. This is the extent of purification, the scope of which begins with this world and ends with the hereafter.⁷

An important fact is clear from the last-mentioned matter - that is, on the Day of Resurrection, Allah Ta'ala will remove the displeasure found in someone's relationship from the heart of a believer. Keeping this fact in mind for the correction of an individual can lead to positive changes. In spite of millions of efforts to reform within a person, being a human being, there will definitely be some flaws, continuous efforts should be made to remove them. For the purpose of cleaning. Some people set a high standard of training related to the reformation of an individual and make efforts according to the same concept. The method begins to intensify. Both cases do not match the well-known methods of correction. The mentioned verse guides in this regard.

The breadth of purification, its depth also makes it clear that the process of purification deals with every status and condition of a human being. The Holy Quran clarifies the principles of purification



and its solid foundations under the same concept, in view of which individual and collective purification. A spacious and durable building can be constructed.

❖ TECHNICAL ASPECTS OF SELF PURIFICATION:

Making life beautiful is the basic duty of every human being, but for this if some basic things are taken care of, then the matter becomes very easy. And we will try to present some things regarding the importance and necessity of his training and purification.

• TYPES OF SELF

According to self there are two types of people:

- One oath is that the self has dominated them and brought them under its control and brought them to the brink of destruction and destruction, and then in such a case they become only slaves of the self and obedient to it. have left
- The second type is those who have freed themselves from their slavery by controlling the self, as Allah said:

"So, whoever disobeys and prefers the worldly life, Hell is his abode, and whoever fears to stand before his Lord and protects himself from desires, Paradise is his abode."⁸

There is no doubt that the fear of Allah Ta'ala is a very great and beneficial attribute. And the highest level of this attribute is that the servant fears only Allah. When there is none of Allah's servants around him, and he sees Allah and finds fear of Allah within himself with the belief that Allah is watching him, then such a person is promised a great reward by Allah.

As Allah Almighty addressed the Prophet ﷺ and said:

"Surely you can only frighten him who follows the advice and fears the Most Merciful without seeing, so give him the good news of forgiveness and an honorable reward."⁹

Similarly, in the Holy Qur'an, Allah Ta'ala has mentioned three types of self and they are:

- Satisfied soul: If the soul finds peace and security in obeying Allah, if it is happy in the relationship with Him, longing and longing to meet Him, and if it is possible for it to be close to Him, then this soul is satisfied. And regarding this, Allah Ta'ala said:

"O satisfied soul, return to your Lord in such a way that you are pleased with Him and He is pleased with you."¹⁰

- Nafs Luwama: This self never remains in one state. Instead, there are many changes, changes and changes in it. Sometimes he is devoted to dhikr, sometimes he becomes negligent and careless, sometimes he thinks that happiness is eternal in accepting God's commandments, sometimes he acts against them, sometimes he behaves with love and sometimes with malice. If he keeps it, he is sometimes happy and sometimes sad. And



sometimes he is satisfied and sometimes angry and sometimes he becomes very submissive and fearful.

"And I swear by the blamer's self"¹¹

The commentators say: Allah swt has sworn such a soul that blames itself so much for failing in obligatory duties and committing some forbidden acts that the soul becomes straight.

There are two types of Nafs Luwama: known Luwama and unrecognized Luwama

Lowama Maluma: An ignorant, cruel and transgressive soul, on whom rebuke comes from Allah and the angels.

Luwama Ghir-Maluma: This nafs always reprimands the servant for his faults and omissions in the matter of worshiping and obeying Allah. And for the sake of Allah, let him bear the blame of every accuser, and let not the reproach of any accuser catch him, and surely such a soul is saved and freed from the reproach of Allah, let it be the soul that is content with its actions. And he remains satisfied and does not blame his own self and does not bear the blame of someone who blames him, so the blame of Allah Almighty descends on such a self.

- Nafs Amara: This nafs orders all bad and bad things, evil and evil are in its structure and nature. Liberation and deliverance from his evil and evil can only be by the grace and mercy of Allah Almighty. As Allah Almighty has quoted the words of Uzair Misr's wife in the Holy Qur'an:

"I do not call my self pure, indeed, the self is a source of evil, but on whom my Lord has shown mercy." Indeed, my Lord is Oft-Forgiving, Most Merciful.¹²

Accountability of the self means accounting for the self, a person should determine a time in the day and night to account for his self, how he has performed his actions today and compare his obedience and disobedience, if on that day Allah If he has committed disobedience or sin, he should blame himself. And if he has performed his obligations or has not committed any sin, then he should thank Allah.

How to purify the soul?

A moment's reckoning can be useful for a lifetime.

But can it be thought that the calculation of even a moment is very easy and a person can easily take his soul in his clutches and really run it according to the iron principles and regulations of religion and the decree of Allah? no rather, gaining control over one's self is much more difficult and difficult than fighting enemies in the battlefield. That is why every person should observe the obligatory prayer, recite the Holy Qur'an often and more often, give alms and charity frequently, take care of the rights of his neighbors, and keep his soul satisfied with this fact. What he did or



will continue to do for the sake of Allah will not involve any kind of hypocrisy. This is because it is obligatory on the Muslim to take account of his self, and to fight the doubts and suspicions that come in the heart, because good and bad start from the thoughts that come in the heart. Therefore, if a Muslim control the bad thoughts that come to his heart, and puts them into practice expressing satisfaction and happiness with the good thoughts, then he will get success and prosperity, and if he seeks refuge with Allah from evil whispers and rejecting them. So, one gets rid of sins by remaining safe. And if he is oblivious to the evil whispers, and accepts them, then these whispers involve him in sins.

As Allah says:

"And if a whisper comes to you from Satan, seek refuge in Allah, surely He is the Hearing and the Knowing."¹³

- **BENEFITS OF SELF-PURIFICATION:**

It is not possible for a person who is not informed and aware of the faults of his own soul to remove his faults. Truth saves him from self-righteousness and hypocrisy and opens for him the door of humility, humbleness and humility in front of his Lord, and makes him completely despair of the self, and the salvation of the servant is only the forgiveness of Allah, his His forgiveness and mercy are obtained only from him. Therefore, the right of Allah is that the servant obeys Him, does not disobey Him, remembers Him, does not forget Him, and is grateful to Him and not ungrateful to Him. Allah Almighty says about the pious:

"Indeed, the pious people remember Allah when they are prompted by Satan, then they become aware of the truth."¹⁴

Hazrat Abu Huraira (RA) was very much dominated by the fear of God and he always trembled with the fear of the Hereafter.

Shufi al-Asabhi, may God have mercy on him, narrates that he once came to Medina. I saw that many people were gathered around a person. I asked the people, who is this person? I also went to him and sat politely. At that time, Hazrat Abu Huraira (RA) was narrating the hadiths of the Messenger of Allah (PBUH) to the people. Narrate to me a hadith which you have heard from the Messenger of Allah, may Allah bless him and grant him peace. He said this and screamed and became unconscious. After some time, he regained consciousness and said, "I will narrate to you such a hadith that the Messenger of Allah, peace and blessings of Allah be upon him, narrated when no one was present at the service of him except me!" After saying this, he screamed and fell on his face in anger, I sat supporting him for a long time. When he regained consciousness, he said, "The Messenger of Allah (peace and blessings of Allah be upon him) told me that on the Day of Resurrection, when Allah Ta'ala will judge His servants, three men will be presented before Him first." One is a scholar of the Qur'an, another is killed fighting in the field of Jihad, and the third is rich. Allah Ta'ala will ask the scholar! Didn't I allow you to teach the Qur'an? He will say!



"Yes, my Allah" Allah will say, did you follow it? He will say that I used to recite it day and night. Allah Ta'ala will say that you are a liar. You used to recite so that people would call you Qari, so it happened and you got the title of Qari from people. Then Allah Ta'ala will ask the victim of Jihad field, why were you killed? He will say, O Allah, you ordered jihad in your way, so I fought jihad and was killed. Allah Ta'ala will say, then he is telling a lie. You did Jihad in my way so that people would call you brave, and you got this title from people. Then Allah Ta'ala will ask the rich man, "Didn't I make you free from the needs of the people by giving you wealth and wealth?" He will say, "Indeed, my Allah! May Allah tell you, what did you do with this wealth?" He will say, he used to give mercy, he used to give charity. Allah Ta'ala will say, "You are a liar. Your purpose in spending this wealth was that people would call you very generous and generous, and according to your wish, people said that to you." After narrating this hadith, the Prophet ﷺ put his hand on my knees and said, Abu Huraira! First of all, the fire of hell will be kindled for these three.¹⁵

Allahu Akbar! These are the companions about whom the tidings of paradise were given to the world, yet they were so afraid of hell that they would faint while crying.

Without self-correction and its correctness, one cannot get rid of hell and its horrors. Also, the act of reforming the self is very beloved by Allah Almighty. Allah, the Exalted, while encouraging the self to keep oneself pure and repent, said:

O believers! Repent truly before Allah.¹⁶

One of the purposes of sending the Prophet ﷺ to the world was to purify our souls. As Allah the Exalted said about the Prophet ﷺ:

"It is He who sent among the illiterate a Messenger from among them who recites before them the verses of Allah and purifies them, and gives them the knowledge of the Book and wisdom, and verily it was opened before him." were in error."¹⁷

The Prophet who was sent for the reformation of the entire universe and about whom Allah, the Exalted, said:

"Consider that the Messenger of Allah, may God bless him and grant him peace, is the best example for you, for one who hopes in Allah and the Last Day, and remembers Allah a lot."¹⁸

The Prophet ﷺ, whose praises have been described in the Qur'an at various places, was a prophet who feared Allah more than the people of this world and kept his soul free from all evil, while we have a greater right to turn the evil of our soul to Allah. Seek refuge in Allah Almighty says:

"In the end everyone has to die and all of you (according to your deeds) will receive your full reward, the successful one is the one who is saved from the fire of Hell and is admitted to Paradise, this world (which (We are all running like mad after it) so it is only an apparent illusion."¹⁹



So, it became known that the real way to success is that a person should worry about getting rid of hell and reaching heaven in the hereafter, and this is what the Holy Prophet (PBUH) called wisdom and wisdom.

He said:

"A wise man is one who keeps a constant account of his self and acts for the sake of the life after death."²⁰

Although there is a weakness in the chain of transmission of the hadith, but if it is seen in the light of the previous verse, the meaning is absolutely correct, so many muhaddiths have narrated it.

Refuge from the evil of the soul: It is narrated from Hazrat Zaid bin Arqam, may Allah be pleased with him, that he said: I am telling you in the same way that the Messenger of Allah, peace and blessings of Allah be upon him, used to say: O Allah! Allah! I seek refuge. Fast from humility and laziness and impotence and miserliness and old age and from the punishment of the grave, O Allah! Give me piety and purify my soul, you are the best Purifier of it, you are its Lord and Master, O Allah! Do not bow in front of him and do not be satisfied with the prayer that is not accepted.²¹

Now it is necessary to define the term which is prevalent in the minds of all Muslims nowadays. And that is that sin is only the commission of negation. For example, theft, adultery, backbiting and other similar sins are sins, although this meaning is wrong because it is also a sin and sin to not perform the Shariah obligations or to neglect them and not to perform the perfect method, for example, to pray. Being negligent in paying during its times, or being slow to pay with the obligation of the Jamaat, or showing weakness in humility and humility, or the commandment of al-Mruf and Nahi an al-Munkar, bringing falsehood, or laziness in calling to Allah, or Not arranging the affairs and affairs of Muslims, etc., duties and obligations which are often forgotten.

Servants of Allah, keep this in mind! The well-being and success of man is in controlling his self, so self-accountability, and complete supervision in small and big work involving every word and deed is necessary. Therefore, the person who has full control over his self-control and his words and actions according to the will of God, then he has achieved great success.

What we need now is to adopt taqwa, to seek nearness to God through deeds pleasing to Allah. Stay away from actions that cause the wrath of God, and always remember that the pious will be successful and the followers of the desires of the self will be useless.



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