

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوْا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوْا أَرْوَاحَهُمْ
ذَٰلِكَ أَرَادَ اللَّهُ لَهُمْ إِنَّ اللَّهَ خَيْرٌ بِمَا بَصَّنُوْنَ ﴿٣٠﴾

Tell the believing men to lower their gaze and protect their private parts. That is purer for them...

[*Sūrah an-Nūr* (24) : 30]

قَدْ أَفْلَحَ مَنْ تَزَكَّى ﴿١٤﴾ وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى ﴿١٥﴾

Indeed whoever purifies himself shall achieve success, and remembers the Name of his Lord and prays.

[*Sūrah al-A'lā* (87) : 14-15]

قَدْ أَفْلَحَ مَنْ زَكَّاهَا ﴿٩﴾ وَقَدْ خَابَ مَنْ دَسَّاهَا ﴿١٠﴾

Indeed he succeeds who purifies himself, and indeed he fails who corrupts his self.

[*Sūrah ash-Shams* (91) : 9-10]

وَمَا يَذُرُّكَ لَعَلَّهُ يَزَكِّيَّ ﴿٣﴾

But what could tell you that perchance he might become pure?

[*Sūrah 'Abasa* (80) : 3]

فَقُلْ هَلْ لَكَ إِلَٰهٌ إِلَّا أَنْ تَزَكَّى ﴿١٨﴾ وَأَهْدِيكَ إِلَىٰ رَبِّكَ فَخَشَىٰ ﴿١٩﴾

And say to him (i.e. Fir'aun); 'Would you purify yourself, and that I guide you to your Lord, so you should fear Him?'

[*Sūrah an-Nāzi'āt* (79) : 18-19]

So *tazkiyyah* (purification), even if its basic meaning is growth,

blessing and increase in goodness, is only attained by removing the evil, and this is why purification has come to combine both these matters (i.e., performing good and avoiding evil).

He, the Most High, said,

وَوَيْلٌ
لِّلْمُشْرِكِينَ ﴿٦﴾ الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ
هُم كٰفِرُونَ ﴿٧﴾

And woe to the polytheists, those who do not give the *zakāh*, and are disbelievers in the Hereafter.

[*Sūrah Fuṣṣilat* (41) : 6-7]

Meaning by *zakāh*, the *tawḥīd* and *īmān* by which the heart is purified, for indeed *tawḥīd* includes negating any lordship besides Allāh and affirming the Lordship of Allāh in the heart, this being the reality of '*Lā Ilāha Illā Allāh*' (there is none worthy of worship except Allāh) and this being the basis by which the hearts are purified.

Tazkiyyah (purification) is the act of making something pure, either in and of itself, or in belief, or in reports. It is similarly said: '*adaltubu*' when you made it just, in and of itself, or in the belief of the people.

Allāh, The Most High, said,

فَلَا تَرْكُؤْاْ اَنْفُسَكُمْ

So do not ascribe purity (*tuzakkeḥ*) to yourself...

[*Sūrah Najm* (53) : 32]

i.e. do not broadcast that you are pure, and this is not the same as His saying

قَدْ أَفْلَحَ مَنْ زَكَّاهَا ﴿٩١﴾

Indeed he succeeds who purifies himself.

[*Sūrah ash-Shams* (91) : 9]

This is why Allāh, the Most High, said,

هُوَ أَعْلَمُ بِمَنِ اتَّقَى ﴿٣٣﴾

He knows best who fear Allāh.

[*Sūrah Najm* (53) : 32]

Zaynab was initially known as Burrā, and it is said that she purified herself and so the Messenger of Allāh (ﷺ) called her Zaynab. As for the saying of Allāh,

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُونَ أَنفُسَهُمْ بِاللَّهِ يَزْعُونَ مَنِ يَشَاءُ

Have you not seen those who claim purity for themselves, nay - but Allāh purifies (*yuzakkī*) whom He pleases.

[*Sūrah an-Nisā'* (4) : 49]

Meaning He makes pure whomsoever He pleases and makes his purity known, just as the purifier declares to be pure only those whose justice he can bear testimony to.

[1.5 The Effect of Sins Upon the Purity of the Heart]

'*Adl* (fairness and justice) is *I'tidāl* (balance), and in balance lies the correction of the heart, just as in *ẓulm* (imbalance/ oppression) lies its corruption. This is why for every sin that the person has committed he has oppressed his self (*ẓāliman li nafsihī*). The opposite of *ẓulm* is '*adl*, so this sinful person has not been just to his self rather he has oppressed it. The correction of the heart lies in '*adl* and its corruption lies in *ẓulm*. Therefore, when the servant oppresses himself he is the oppressor and oppressed at the same time, likewise when he is just then he is the one who is just and the one upon whom the justice is carried out.

The person does an action and he will receive the fruit of this action, be it bitter or sweet.

Allāh said,

لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ

...He has the reward for the (good) that he has earned, and he is punished for the (evil) which he has earned...

[*Sūrah al-Baqarah* (2) : 286]

'*Aml* (actions) have an effect upon the heart, either of benefit, harm, or correction, before they effect the external body. The good and pure actions constitute justice for the soul whereas bad actions oppress the soul.

Allāh the Most High, said,

مَنْ عَمِلَ صَالِحًا
فَلِنَفْسِهِ مِنْهُ مَنَاسِيءٌ فَعَلَيْهَا وَمَا رَبُّكَ بِظَالِمٍ لِّلْعَبِيدِ ﴿٤٦﴾

Whoever does righteous deeds it is for the (benefit of) himself, and whosoever does evil, it is against his own self.

[Sūrah Fuṣṣilat (41) : 46]

إِن أَحْسَنْتُمْ أَحْسَنْتُمْ لِنَفْسِكُمْ وَإِن أَسَأْتُمْ فَلَهَا

If you do good, you do good for your own selves, and if you do evil, you do it against yourselves.

[Sūrah al-Isrā' (17) : 7]

Some of the *Salaf*² said, 'Indeed good actions are a light in the heart, a strengthening for the body, a glow on the face, a cause for extensive provisions and love in the hearts of the creation. Indeed bad actions are a darkness in the heart, a blackness on the face, a weakness for the body, a cause for decrease in provisions and hatred in the hearts of the creation.'

Allāh, the Most High, said,

كُلُّ شَيْءٍ بِمَا كَسَبَ رَهِينٌ ﴿٢١﴾

Every person has a pledge for that which he has earned.

[Sūrah at-Tūr (52) : 21]

كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ ﴿٢٨﴾

Every person has a pledge for what he has

² i.e. Ibn 'Abbās as mentioned by Ibn al-Qayyim in *al-Jawāb al-Kāfi*.

earned.

[*Sūrah al-Muddaththir* (74) : 38]

وَذَكِّرْ بِهِ
 أَنْ تُبْسَلَ نَفْسٌ بِمَا كَسَبَتْ لَيْسَ لَهَا مِنْ دُونِ اللَّهِ وَلِيٌّ
 وَلَا شَفِيعٌ وَإِنْ تَعَدَلَ كُلُّ عَدَلٍ لَا يُؤَخِّذُ مِنْهَا أُولَئِكَ
 الَّذِينَ أُبْسِلُوا بِمَا كَسَبُوا

But remind (them) of it (the Qur'ān) lest a person be given up to destruction (*tubsala*) for that which he has earned, when he will find for himself no protector or intercessor besides Allāh. And even if he offers every ransom, it will not be accepted from him. Such are they who are given up to destruction because of that which they earned.

[*Sūrah al-An'ām* (6) : 70]

Tubsala means: to-repress, to fetter and captivate.

Similarly when the body has recovered from illness it is said: 'He has balanced his temperament and disposition.' This is because the sickness distorts the temperament, despite the fact that there is no way to achieve complete balance, safe from mixing both justice and injustice - but the ideal or close to the ideal should be aimed for.

The same case applies to the heart, its health and correction lies in balance, and its sickness lies in deviation, oppression and digression. But complete balance in everything is impossible, in action or knowledge - but the ideal or the closest to the ideal should be aimed for. This is why it is said, describing the *Salafi* way: 'the ideal way.'

Allāh said

وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا
بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ فَلَا تَمِيلُوا كُلَّ الْمَيْلِ

And you will never be able to be just between
the wives, even if you desire to be...

[*Sūrah an-Nisā'* (4) : 129]

وَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ لَا تَكُلِفُ نَفْسًا إِلَّا
وُسْعَهَا

And give full measure and full weight. We do
not burden a soul beyond what it can bear.

[*Sūrah al-An'ām* (6) : 152]

Allāh, the Exalted, sent the messengers and revealed the Books so that man may establish justice, and the greatest form of justice is to worship Allāh alone with no partner; then giving due justice to the rights of man; then being just upon oneself.

[1.6 Types of *Zulm*]

Zulm is of three types, and all of these are from the sicknesses of the heart, and in justice lies its good health and purity. Imām Aḥmad bin Ḥanbal said to one of the people, 'If you were healthy you would not fear anyone,' meaning that the fear you have of men is due to a sickness from within you, such as the sickness of shirk and sins.

The basis of the heart being corrected lies in it being alive and enlightened.

Allāh, the Most High, said,

أَوْ مِنْ كَانَ مَيِّتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي
النَّاسِ كَمَنْ مَثَلُهُ فِي الظُّلُمَاتِ لَيْسَ بِمُخَارِجٍ مِنْهَا

Is he who was dead and We gave him life and set for him a light whereby he can walk amongst men, like him who is in the darkness of disbelief from which he can never come?

[*Sūrah al-An'ām* (6) : 122]

This is why Allāh has mentioned the life of the heart, its illumination, death and darkness in a number of places, like His, the Exalted's saying,

لِيُنذِرَ مَنْ كَانَ حَيًّا

That he may give warning to he who is alive

[*Sūrah Yā-Sīn* (36) : 70]

يَا أَيُّهَا الَّذِينَ
ءَامَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ
وَأَعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ إِلَيْهِ
تُحْشَرُونَ

O you who believe! Answer the call of Allāh and His Messenger when he calls you to that which gives you life, and know that Allāh comes in between a person and his heart. And verily to Him you shall be gathered.

[*Sūrah al-Anfāl* (8) : 24]

يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ

**He brings out the living from the dead, and
brings out the dead from the living**

[*Sūrah ar-Rūm* (30) : 19]

From the examples of this is His bringing forth a believer from a disbeliever, and a disbeliever from a believer.

In the authentic *ḥadīth*,

The similitude of a house in which Allāh is mentioned, and the house in which Allāh is not mentioned is as the living and the dead.³

In the *Ṣaḥīḥ* (of al-Bukhārī) is the *ḥadīth*,

Perform some of your prayers in your houses, and do not take them as graves.⁴

Allāh, the Most High, has said,

وَالَّذِينَ كَذَّبُوا آيَاتِنَا صُمُّوا وَبُكِمُوا فِي الظُّلُمَاتِ

**Those who reject our signs are deaf, dumb and
in darkness.**

[*Sūrah al-An'ām* (6) : 39]

Allāh has mentioned the 'Verse of Light' and the 'Verse of Darkness' saying,

³ *Ṣaḥīḥ al-Bukhārī* [Eng. Trans. 8/278 no. 416].

⁴ *Ṣaḥīḥ al-Bukhārī* [Eng. Trans. 1/254 no. 424, 2/156 no. 280].

اللَّهُ نُورُ السَّمَوَاتِ
 وَالْأَرْضِ مِثْلُ نُورِهِ، كَمِشْكُورٍ فِيهَا مِصْبَاحٌ الْمِصْبَاحُ فِي زُجَاجَةٍ
 الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبْرَكَةٍ زَيْتُونَةٍ
 لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ
 نُورٌ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ

Allāh is the Light of the heavens and the earth. The parable of His Light is as (if there were) a niche and within it a lamp, the lamp is in the glass, the glass as it were a brilliant star, lit from a blessed tree, an olive neither of the east or west, whose oil would almost glow forth (of itself), though no fire touched it. Light upon Light!

[Sūrah an-Nūr (24) : 35]

This is the similitude for the light of faith in the hearts of the believers. Then He said,

وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَسَرَابٍ
 بِقِيعَةٍ يَحْسَبُهُ الظَّمْثَانُ مَاءً حَقًّا إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا
 وَوَجَدَ اللَّهُ عِنْدَهُ فُوقَهُ حِسَابَهُ وَاللَّهُ سَرِيعُ الْحِسَابِ ﴿٣٦﴾
 أَوْ كَظُلُمَاتٍ فِي بَحْرٍ لُجِّيٍّ يَغْشَاهُ مَوْجٌ مِنْ فَوْقِهِ، مَوْجٌ مِنْ
 فَوْقِهِ، مَحَابٌّ ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ إِذَا أَخْرَجَ يَدَهُ لَمْ
 يَكِدْ بِهَا وَمَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِنْ نُورٍ ﴿٣٧﴾

As for those who disbelieve, their deeds are like a mirage in a desert. The thirsty one thinks it to be water, until he comes up to it, he finds it to