

بسم الله الرحمن الرحيم

تزكية النفس

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ترجمها إلى الإنجليزية: د . فهميم بوخطوة
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أحبتني في الله ،،

ما هي تزكية النفس في شرعنا؟ هي تطهير النفس وإصلاحها بالعلم النافع والعمل الصالح.

تطهيرها من الأذران والأوساخ، والدُّنُوب والمعاصي، من الشُّرْك، من الشُّكِّ، من الغِلِّ والنِّفاقِ. من الرِّياءِ، من الحَسَدِ، من الهَوَانِ، من العُجبِ والكِبَرِ. من العُرُورِ، من الكَذِبِ، من شَهَادَةِ الزُّورِ، من الباطلِ ومن الدَّعْوَةِ إلى الضلالِ، إلى غير ذلك من الأمراض.

وتركيُّتها بالتَّوْحِيدِ والإيمان والإخلاص واليقين والرجاء، والمَحَبَّةِ والتَّوَكُّلِ، والإِنَابَةِ والتَّفْوِيزِ والخَشْيَةِ والإِسْتِعَانَةِ، والإِسْتِعَاثَةَ بِهِ وَحْدَهُ، إلى غير ذلك من مقامات يجب أن تَتَرَقَّى فيها النَّفْسُ حتى تَصِلَ إلى رِضَى رَبِّ السَّمَوَاتِ والأَرْضِ.

وكما يحتاج البدنُ إلى الأغذية التي تنفعُهُ ولا تضرُّهُ لِكَيْ يَنمو، كذلك النَّفْسُ، لا تنمو ولا تتركو إلا بتطهيرها من هذه الأمراض والأذران، وبتركيُّتها بهذه الأعمال والمقامات.

وقد أقسم الله تبارك وتعالى في القرآن الكريم أحد عشر قسمًا على فلاح من زكى النفس، وخيبة وخسران وهلاك من أهملها ودساها. فقال جلّ وعلا: {وَالشَّمْسِ وَضُحَاهَا * وَالْقَمَرِ إِذَا تَلَاهَا * وَالنَّهَارِ إِذَا جَلَاهَا * وَاللَّيْلِ إِذَا يَغْشَاهَا * وَالسَّمَاءِ وَمَا بَنَاهَا * وَالْأَرْضِ وَمَا طَحَاهَا * وَنَفْسٍ وَمَا سَوَّاهَا * فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا * قَدْ أَفْلَحَ مَنْ زَكَّاهَا * وَقَدْ خَابَ مَنْ دَسَّاهَا} 191:10-1.

هذا القسم الذي أقسم الله جلّ وعلا به يدلُّنا على عظمة وجلال تزكية النفس وأهميّة التزكية، ويدلُّنا على خُذلانٍ وخيبةٍ من تركها دساها.

فالنَّاسُ صِنْفَانِ: صِنْفٌ قَادَ نَفْسَهُ وَأَجْمَهَا بِأَسْيَاطِ الْخَوْفِ مِنَ اللَّهِ، وَالْحُبُّ لَهُ، فَقَادَتْهُ إِلَى كُلِّ خَيْرٍ الدُّنْيَا وَالْآخِرَةُ. وَصِنْفٌ قَادَتْهُ نَفْسُهُ وَقَهَرَتْهُ. وَجَعَلَتْهُ مِطِيَّةً إِلَى كُلِّ شَرٍّ، وَإِلَى كُلِّ خُسْرَانٍ فِي الدُّنْيَا وَالْآخِرَةِ.

لذلك قدّم الله جلّ وعلا في ثلاثة مواضع في القرآن الكريم، التزكية على التعليم للقرآن وعلى الحكمة. وهذا إن دلّ على شيءٍ إنّما يدلُّ على جلال التزكية، وأهميّتها. إذ ما قيمة العلم، وما قيمة الحكمة بلا تزكية للنفس؟ وبلا إخلاص وبلا إيمان، وبلا تواضع، وبلا إنكسارٍ حقيقيٍّ لله؟ وبلا خفضٍ لجناح الدُّلِّ لخلق الله.

ما قيمة العلم إن لم يُورثنا الخشية منه سبحانه؟ إن لم يُورثنا قيام الليل؟ إن لم يُورثنا الأدب؟ إن لم يُورثنا التواضع؟ إن لم يُورثنا العمل الصالح؟

وما قيمة العلم والحكمة إن لم أكن حكيماً في أقوالي وأفعالي وأحوالي؟ إن لم أنظر إلى مآلات كلِّ قولٍ وفعلٍ يصدرُ عنّا أو مِنّي؟

وما قيمة العلم والحكمة بلا تزكية حقيقة للنفس؟

قال الله جلَّ وعلا: {لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ} 3:164.

أحبتي في الله ،، نحن نحتاج إلى تزكية، إلى أن نُزَكِّي أنفسنا. وخطوات تزكية النفس هي:

أولاً: أن تُحَقِّقَ التَّوْحِيدَ وَالْإِيمَانَ عَلَى مُرَادِ اللَّهِ، وَعَلَى مُرَادِ رَسُولِهِ.

ثانياً: إِتِّبَاعُ الْمُصْطَفَى صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَأَنْ تَسِيرَ عَلَى دَرْبِهِ فِي الْأَذْكَارِ، فِي الْقِيَامِ، فِي التَّسْبِيحِ فِي الصَّلَاةِ، فِي الْأَخْلَاقِ فِي الْمُعَامَلَاتِ، فِي الْهَدْيِ. فِي الصَّمْتِ فِي الْكَلَامِ، فِي كُلِّ شَيْءٍ.

ثالثاً: المحافظة على الفرائض والنوافل. أمّا الفرائض فهي واجبة عليك أن تؤدّيها كاملة غير منقوصة. أمّا النوافل فما إستطعت.

يقول النبي صلى الله عليه وسلم: [إِنَّ اللَّهَ تَعَالَى قَالَ:، وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُهُ عَلَيْهِ، وَلَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ حَتَّى أُحِبَّهُ، فَإِذَا أَحَبَبْتُهُ كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ، وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ، وَيَدَهُ الَّتِي يَبْطِشُ بِهَا، وَرِجْلَهُ الَّتِي يَمْشِي بِهَا، وَلَئِنْ سَأَلَنِي لِأَعْطِيَنَّهُ، وَلَئِنْ اسْتَعَاذَنِي لِأُعِيذَنَّهُ].

رابعاً: المَحَافِظَةُ عَلَى الْأَذْكَارِ، وهي أذكار الصَّبَاحِ وَالْمَسَاءِ وغير ذلك من الأذكار. يقول الله جلَّ وعلا: {أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ} 13:28. ويقول النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: [لا يزال لسانك رطباً من ذكر الله]. وَكُنْ مُرْتَبِطاً بِذِكْرِ اللَّهِ جلَّ وعلا حتى تكونَ حَيًّا زَاكِيًّا بِنَفْسِكَ.

والخامسة: الصُّحْبَةُ الصَّالِحَةُ.

وهذه الخمسة التي ذكرناها هي أعظمُ الوسائلِ الْمُعِينَةُ لِتَزْكِيَةِ النَّفْسِ. وَأَسْأَلُ اللَّهَ جلَّ وعلا أَنْ يُزَكِّيَ أَنْفُسَنَا، إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

The purification of the soul

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18 Rabee Al-Awal 1441

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In the name of Allah Most Gracious Most Merciful

Dearly beloved in Allah,

What is the purification of the soul, or self-purification in our Islamic faith? **Self-purification** is the **cleansing** of the self, and **fixing** of the self or making the self-better through the learning of useful knowledge and doing good deeds.

Cleaning the self (تطهير النفس) means cleansing it from the filth, dirt, from sin, immorality, disobediences. Cleansing from associating others with Allah (shirk), cleansing from doubt and suspicion, hate, hypocrisy, pretending in showing off, grudging. Cleansing the self from being envious, from being easily tempted, egotism, vanity and arrogance, from lying, and giving false testimony, from evil and from preaching to misguided paths and many more of those infections and diseases.

Self-purification (تزكية النفس) is done with believing in the oneness and singularity of Allah. It is done with faith and sincerity and certainty. It is done in having hope and love; and in putting your trust in Allah, and nominating Him to handle your affairs, and represent you in every matter, and accept that He has all authority over all things. Self-purification is also done by being God-fearing person, and seeking His help, calling upon Him alone in hours of need; and many more

situations where the self must elevate until it reaches a level when it pleases and satisfies the Lord of the heavens and the earth.

Just as the body needs food which will benefit it and not harm it. The body needing the food in order for it to grow and flourish. Similarly, the soul will only grow and flourish when it is purified from all those infections and impurities, then reinforcing it with all those deeds and situations.

Allah made an oath in the blessed Quran. He made eleven oaths affirming the triumph and success of anyone who purifies his/her soul; and the loss, demise and disgrace this who ignores and forgets about the self-purification. Allah says: **{An oath is made by the sun and its brightness; (1) By the moon as it follows it (the sun); (2) By the day as it reveals it; (3) By the night as it conceals it; (4) By the heaven and Him Who built it; (5) By the earth and Him Who spread it, (6) And by soul and Him Who perfected its proportions; (7) Then He inspired the soul for it; what is wrong and what is right; (8) Indeed he succeeds who purifies his soul or himself. (9) And indeed he fails who corrupts his soul or himself (10) }** 91:1-10.

This oath stated by Allah in fact is made up of eleven oaths just shows how great the status of self-purification is. It shows how important it is. It also warns of the great loss and downfall whoever disregards and corrupts himself or his soul.

People are of two types. One type who are in control of their selves or their souls. They implant the God fearing and the love of God into their souls. Consequently, their souls lead them to all that is good in this life

and next life. The second type of people are whom their souls are leading. Their souls have them broken, and their souls made them tools and means to reach all evil and towards total loss in this life and next.

For that reason Allah; in three locations in the Quran, gave preference to soul purification over learning Quran and over learning wisdom. This only reflects the high status and the importance of self-purification. Indeed, what good is having all the knowledge; and what good is having all the wisdom without having self-purification, and without sincerity, without having faith, without humbleness and modesty, without total and true devotion to Allah, and without having total humility towards Allah's creations.

What good is having all the knowledge if it does not generate the respect, love and fear of God into our souls. What good is it; if it does not inspire us to do night prayers (Qiam lail); or if it does put politeness into us; and it if it does not put humbleness into us; and if it does not make us do good deeds.

What value does knowledge and wisdom have if I am not wise in what I say and in what I do and in all my affairs? What value knowledge and wisdom have if I cannot see the consequence of everything I say or I do? And what value knowledge and wisdom have without true self-purification. Allah says: **{Indeed Allâh conferred a great favour on the believers when He sent among them a Messenger from among themselves, reciting unto them His Verses, and purifying them, and**

instructing (or teaching) them the Book (the Qur'ân) and wisdom, while before that they had been in evident or clear misguidance} 3:164.

Dearly beloved, we need self-purification, soul purification. Here are the steps for that:

- 1) **To realize and be truly informed about the singularity of God**, and to have faith into what Allah demands and what His messenger ppbu demands.
- 2) **To follow the messenger ppbu**, and do as he used to do when it comes to remembering Allah, and in night prayers, and in God praising, and in our daily prayers; in our morals and interactions, in donations and in silence and in speech and in everything.
- 3) **Doing all the compulsory requirements, and do the recommended deeds (*Nawafil*)**. The compulsory is a must for you to do complete and in perfection. While the recommended good deeds you can do what you can of them. The messenger ppbu said: **{Allah the Exalted has said: the most beloved thing with which My worshipper comes closer to Me is what I have enjoined or imposed upon him; and My slave keeps on coming closer to Me through performing *Nawafil* (extra not imposed prayers or doing extra deeds besides what is obligatory) till I love him.}**
- 4) **Keep up glorifying and remembering God**. That includes the morning and evening remembrances of Allah. Allah says: **{Indeed, in the remembrance of Allah do hearts find rest and peace} 13:28.**

The messenger ppbu said: {**Always keep your tongue moist with the remembrance of Allah**}.

5) Ensure that you keep good company.

Those mentioned are the five steps, they are the best and most important steps which help in self-purification or purification of the soul.