

Purification of Soul

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Abstract

The pure life is what the majority of the souls, living on the universe, are trying to achieve. Each of them is having or insisting on his or her own definition from the pure life. In the Muslim society, it has been observed, as, eliminating soul illness as one of the tools which will reach to a pure, life, that is the reason of human, creation, but in this path recognition of the soul illness is easy but healing, it, is sometimes taking a long time or granted.

Keywords: Soul, Purification, Muslim, Quran

Introduction

To put it more simply, we as a Muslim do know the inner sickness, for instance jealousy, however we do not bother studying and searching for the possible ways for purification.

The problem is we do not consider it very necessary, If we did like cancer or any other physical harsh disease, we would have rush to know a way for healing it Besides, these illness will infect others in the society too, as a responsibility for the Muslim brotherhood we are not just there to purify our self but also to help others too, is considered as our job.

If all or at least majority of Muslims were trying to help their friends and family members, those who we know because these ills are somehow hidden and you can't recognize it by one or two meetings, then we would have experience much better purity in our life.

Some of the major ills are considered for studying in this short essay, we consider "JEALOUSY" just for pushing myself and somehow others, in the purification way according to Islam.

Jealousy

Jealous is the one who always envies others who are happy and comfortable.

Possible ways of purification:

Taking refuge in God: It means seeing that I have no good apart God.

«وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ»

And from the evil of the envious when he envies.¹

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Which means, refuge to him, from all negative consequences of jealousy, and indeed the worst is to start having jealousy which is according to narrations the mother of all ills?

Don't reveal: It means the consequences will not be there if you don't show it and heal it within you before opening it to others.

The prophet:

«إذا حسدت فلا تبغ»

If you had jealousy, do not reveal it.²

(Means it will not leave you by revealing it, pure it within (yourself))

Choose friends wisely: Jealousy of others will affect us, soul illness will infect others just like some physical sicknesses, so for not having or not increasing these and we must choose friends wisely, by choosing pious friend we can cure our self in a better way.

Asking God for help: He can change hearts for sure, by praying and asking for help from him, who is the most powerful, the most kind, we will find our way toward righteous path.

«وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ»

And those who come after them say: Our Lord! forgive us and those of our brethren who had precedence of us in faith, and do not allow any spite to remain in our hearts towards those who believe, our Lord! surely Thou art Kind, Merciful.³

Have more knowledge about attributes of God

Allama majlesi explains it in this way:

If the man gets full knowledge of his God's attributes, all vices and soul diseases such as jealousy and... will be eradicated.

He who knows that God's providence is based on wisdom, then it means if God is the one who is:

«وَاللَّهُ يَدْعُو إِلَى دَارِ السَّلَامِ وَيَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ»

And Allah invites to the abode of peace and guides whom He pleases into the right path.⁴

Then for sure it means:

«يأتي بحكمته من يشاء»

Then the jealousy will become senseless for the person, because he knows there is no beast (moving, alive thing) present, unless it gets a share of bounty from the God's wisdom.

1. Surah Falaq, Verse 5.

2. Ibne sha'abe harrani, Tohfah ul Uqool, p. 50.

3. Surah Hashr, Verse 10.

4. Surah Yunus, Verse 25.

As a result having jealousy to others is equal to having envy to God's grace. And with the true knowledge of divine justice, the jealousy in the person will be lost, or finished.

«بِالْعَدْلِ قَامَتِ السَّمَاوَاتُ وَالْأَرْضُ»¹

Been practical and stop unrealistic thinking

«وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ لِّلرِّجَالِ نَصِيبٌ مِّمَّا كَتَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا كَتَبْنَ وَاسْأَلُوا اللَّهَ مِنْ فَضْلِهِ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا»

And do not covet that by which Allah has made some of you excel others, men shall have the benefit of what they earn and women shall have the benefit of what they earn, and ask Allah of His grace, surely Allah knows all things.²

According to this verse, ordered human beings to, not to dream on what the share of others, instead ask him who is all knowing.

In another example:

«فَخَرَجَ عَلَى قَوْمِهِ فِي زِينَتِهِ قَالَ الَّذِينَ يُرِيدُونَ الْحَيَاةَ الدُّنْيَا يَا لَيْتَ لَنَا مِثْلَ مَا أُوتِيَ قَارُونُ إِنَّهُ لَذُو حَظٍّ عَظِيمٍ»

So he went forth to his people in his finery. Those who desire this world's life said: O would that we had the like of what Qaroun is given, most surely he is possessed of mighty good fortune.³

We do understand that:

Jealousy is in the heart of those who are wishing the materialistic life, not in those hearts who live for God, and believing on the life to be just a temporary time.

«وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَيَلَكُمْ ثَوَابُ اللَّهِ خَيْرٌ لِّمَن آمَنَ وَعَمِلَ صَالِحًا وَلَا يُلْقَاهَا إِلَّا الصَّابِرُونَ»

And those who were given the knowledge said: Woe to you! Allah's reward is better for him who believes and does good, and none is made to receive this except the patient.⁴

From both verses in the given examples, shows God is the all-knowing because he only knows who has the grace and for what, in the result of good deeds or that it is itself a test. As we see in the coming verse after it:

«فَخَسَفْنَا بِهِ وَبِدَارِهِ الْأَرْضَ فَمَا كَانَ لَهُ مِنْ فِئَةٍ يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ وَمَا كَانَ مِنَ الْمُنتَصِرِينَ»

Thus We made the earth to swallow up him and his abode, so he had no body of helpers to assist him against Allah nor was he of those who can defend themselves.⁵

Every person will get their own share from grace, no need to compare or dream what others have (نصيب مما اكتسبوا)

1. Ibne abi jomhur ehsaei, Aavali ul Laa'i, v. 4, p. 103.

2. Surah Nissah, Verse 32.

3. Surah Qasas, Verse 79.

4. Surah Qasas, Verse 80.

5. Surah Qasas, Verse 81.

Thinking of what is graced to us (تذكرة النعمة)

«وَأَتَاكُمْ مِّن كُلِّ مَا سَأَلْتُمُوهُ وَإِن تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا إِنَّ الْإِنسَانَ لَظَلُومٌ كَفَّارٌ»

And He gives you of all that you ask Him, and if you count Allah's favors, you will not be able to number them, most surely man is very unjust, very ungrateful.¹

The blessings that all humans have, are always more than what they only think they don't have, (the others who have it might have problems cause of it whether here or there which we don't know) and if they start thinking of it, will feel grateful and thankful not jealous.

We get simple fact from this verse:

He gave you all you asked, in the reality we don't get what all we want, it means 1. All you needed to become successful in the life journey is given to you, or 2. whatever you ask is heard for sure, in better words, he gives you the best things, which is sometimes what you wish and sometimes it's not.

We are never able to count all what is given to us, all blessings are uncountable, we can thank him to increase the blessings, and it will remove jealousy too.

«وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ»

And when your Lord made it known: If you are grateful, I would certainly give to you more, and if you are ungrateful, My chastisement is truly severe.²

Know the consequences of having jealousy

Imam Sadiq^(as):

the jealous will hurt himself before hurting the one on whom he puts jealousy. Like devil that because of his envy left curse for himself and predilection, guidance and excellence toward all facts left for Adam (as).

So it's better for you that others (if) have envy for you, but you don't become jealous. Because the deeds of jealous is as heavy as the lightness of the deeds of one on whom jealousy is putted.³ (محسود)

And there are plenty of other damages that the person will bring for himself, in this world and the next one.

such as:

1. Jealousy is the pests of religion.
2. jealousy destroys the deeds (the good one).
3. jealousy will cause of exiting from province of wilaya'a and love of God.
4. jealousy will cause the praying not to be accepted.
5. jealousy is the source of many other sins.⁴

1. Surah Ebrahim, Verse 34.

2. Surah Ebrahim, Verse 7.

3. Mesbah ul Shari'ah, 1400 qaf, b, p. 285.

4. Al-mustadrak alwasayel, v. 12, p. 20- Alkaafi, v. 2, p. 307- Wasayel alshiaa, v. 5, p. 366.

The willingness of the person for purity

Ayatullah Mutahari says:

The difference between physical illness and mental (soul) illness is that in the mental illness the sick must know the illness and insist on his healing, but for the physical illness others can also take decisions.

If the person was unconscious or didn't want to get well, others can heal his illness by force too. But it's not possible for the mental illness.

There is also a responsibility for the sick, because he is the patient and he is the doctor simultaneously, so if you are your own doctor why you didn't yourself?! (will be questioned on the hereafter).

Remove other factors if it's not the root

Which means, sometimes jealousy comes because of rudeness so selfishness, just like grudge which comes because of jealousy.

We have to find out the root of it, to get the ability of removing it.

Do opposite acts

Which means try to act directly opposing of your wish when you are jealous?

For instance:

be more happy (practice even if you are not), have kind behavior with others specially those who you jealous on, try to find good factors in others and praise them (true compliments on others will remove your envy).

Conclusion

Just like the physical illness, we must get know our soul issues, and the doctor (Holy Quran, traditions of ahlul bait, history, increasing wisdom by praying, scholars) is always there if we want to get well. But giving time, thinking on your illness and accepting it is the first step for healing.

The completeness is with no one except ahlul bait, and our mission is to get as nearest possible for us to them.

The pure life have no end, every day by purifying physical and mental activities we can get closer to the most wise people, and certainly being like them, even an small step, will bring calmness for us and will put us in the pure life.

Resources

1. **The Holy Quran.**
2. hasan ibne ali ibne sha'abe harrani _Tohfah ul Uqool _page 50.
3. bahar ul anvar _volume 70 _page 241.
4. muhamad ibne ali ibne abi jomhur ehsani _ Aavali ul Laa'i _volume 4 _ page 103.
5. Mesbah ul Shariaa _1400 qaf _ b page 285.
6. A.mustadrak alwasayel _volume 12 page 20 / B.
7. alkaafi _ volume 2 _ page 307 / C.
8. wasayel alshiaa _ volume 5 _ page 366.