

'Success is really attained by him who purifies his desires, and failure is really suffered by him who pollutes it.'

Surat-us-Shams: 9-10

Purifying the Desires

By

SHAYKH AZHAR IQBAL (DB)

Website

www.islamicessentials.org

email

info@islamicessentials.org

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ وَكَفَى وَسَلَامٌ عَلَى عِبَادِهِ الَّذِينَ اصْطَفَى : أَمَا بَعْدُ

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قَدْ أَفْلَحَ مَنْ زَكَّاهَا ۙ وَقَدْ خَابَ مَنْ دَسَّاهَا ۝

سُبْحَانَ رَبِّكَ رَبِّ الْعَزَّةِ عَمَّا يَصِفُونَ وَسَلَامٌ عَلَى الْمُرْسَلِينَ

وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ

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Allah ﷻ says in the Holy Quran:

قَدْ أَفْلَحَ مَنْ زَكَّاهَا ۙ وَقَدْ خَابَ مَنْ دَسَّاهَا ۝⁽¹⁾

‘Success is really attained by him who purifies his desires, and failure is really suffered by him who pollutes it.’

In this verse, Allah ﷻ tells us that successful is the one who purifies his desires.

What is Meant by Purifying Desires?

Every human being has desires inside of him. These desires are of two types, there are good desires and there are bad desires. If someone says that he will pray five times a day, or he will pray Tahajjud prayers, this is a good desire. Similarly, if he says he will spend in the way of Allah ﷻ and help the poor and the needy. Or, for example, if a woman

says that she will spend her life with her husband with the utmost love and affection. Or, she says that she will raise her children in such a way so that they are close to the Deen. All these desires are good desires which can be present inside a human being.

However, it is also possible for a human being to have bad desires. If someone plans to lie, or earn using illegal means, these are bad desires. Or if someone has a desire to look at a non-mahram or listen to music and dance, these are also examples of bad desires. Both types of desires are present inside a person, and it is his duty to get rid of bad desires.

Three Rewards for Purifying Desires

The person who purifies himself from bad desires gets three rewards.

1. Success in this World and in the Hereafter

The person who purifies himself from bad desires will be successful in this world as well as in the Hereafter. Allah ﷻ says:

قَدْ أَفْلَحَ مَنْ زَكَّاهَا⁽¹⁾

‘Success is attained by him who purifies his desires’

This means that one who purifies his desires will surely succeed.

2. Love of Allah ﷻ

The second reward for the one who purifies his desires is the love of Allah ﷻ. Allah ﷻ says:

وَيُحِبُّ الْمُتَطَهِّرِينَ⁽²⁾

‘Allah loves those who keep themselves pure.’

The interpreters of the Holy Quran have said that in this verse, along with external purity, the purity of the soul and of the desires is included. So whoever purifies his desires, Allah ﷻ says that He loves

① Surat-us-Sahms: 9

② Surat-ul-Baqarah: 222

him. So the one who steps forward and controls his desires and purifies them, then the love of Allah ﷻ is indeed a very big reward for him.

3. Entrance into Paradise

The third reward for the one who purifies his desires is entrance into paradise. Allah ﷻ says:

وَذَلِكَ جَزَاءُ مَنْ تَزَكَّى (1)

‘That (Paradise) is the reward for the one who has purified himself’

Allah ﷻ says that Paradise has been made for those who purify themselves. This means that the one who doesn’t purify his desires will not be allowed to enter Paradise. This is because Paradise is a land of purity, and it is for those who are pure. So the one who is unable to purify his desires, he will first be put into hell where his desires will be purified and then he can enter Paradise.

Purifying the Desires is Obligatory

So we get to know that purifying the desires is not something which is optional. Rather, it is an important undertaking that every believer must pursue.

Three Types of Souls (Nafs)

From the Holy Quran, we get to know that the souls are of three types.

1. Nafs-e-Ammarah (The Evil Soul)

One type of nafs is the one which has been mentioned in Surah Yusuf of the Holy Quran. Hazrat Yusuf alayhissalam said:

وَمَا أَبْرَأُ نَفْسِي إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ (2)

‘And I do not absolve my inner self of blame. Surely man’s inner self often incites to evil’

① Surah Taha: 76

② Surah Yousuf: 53

➤ Features of Nafs-e-Ammarah

It is this nafs which has badness inside of it, and it does not take committing sins seriously. In fact, it is the nafs which commits sins with a lot of ease and without any fear, and does not feel ashamed in telling others about the sins it is committing. Furthermore, it makes sense of those who perform good deeds.

Amongst the believers, very few people have Nafs-e-Ammarah because it is difficult for a believer to commit sins without any fear. But there are a few people who commit sins openly without any fear, tell others about their sins, and mocks pious people. So the Holy Quran calls this type of nafs Nafs-e-Ammarah and from the three types of nafs, this is the most dangerous one.

➤ Example of Nafs-e-Ammarah

There was a man who was a chief engineer in a major factory. He was so far away from the Deen that he used to make fun of pious people. If an employee asked him for leave, and said that he wanted to sit in Itekar or invite people towards the Deen, he would mock them by saying that they were going to spread ignorance. *Allah-u-Akbar!* If someone wanted to do the work of Deen, he would say they were spreading ignorance.

Many people tried to explain to him that, if he continued to behave like this, the displeasure of Allah ﷻ would eventually result in punishment. He would reply that those people might be afraid of Allah ﷻ, but he didn't fear him. *Allah-u-Akbar!* So the nafs of this type of person is an example of Nafs-e-Ammarah.

2. Nafs-e-Mutmainnah (The Content Soul)

There is another type of nafs which has been given the name Nafs-e-Mutmainnah. Allah ﷻ says:

يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ ﴿٢٠﴾ اذْجِبي إلى ربِّكِ راضيةً مَرْضِيَّةً ﴿٢١﴾ (1)

‘O contented soul, return to your Lord, well-pleased and pleasing [to Him], and enter among My [righteous] servants and enter My Paradise.’

➤ Features of Nafs-e-Mutmainnah

This is the nafs whose desires have been purified. By making dua to Allah ﷻ, by remembering Him and by striving the nafs becomes Nafs-e-Mutmainnah. This is a very elevated soul and only the pious people, in fact, only the Friends of Allah have this soul.

3. Nafs-e-Lawwamah (The Reproaching Soul)

This is the nafs which has both good and bad desires. When a person like this commits a sin, he feels ashamed. A person with this nafs does not want to displease Allah ﷻ. He fears Allah ﷻ and he fears from committing a sin. However, when his desires overcome him and he gives into his temptations, he commits a sin and earns the displeasure of Allah ﷻ. A reason why this happens is that the person’s desires have not been purified completely. Sometimes he commits a small sin, and sometimes he even commits a big sin. But after committing a sin, he feels ashamed and repents. This nafs is the nafs of most Muslims.

Different Types of Desires Present in the Soul

Usually in a person there are some desires which he is not able to purify. In every person there is not just one type of desire, but there are different types of such desires.

1. Lust (Sexual Desire)

Generally, men have extreme sexual desire. This desire overtakes them and they end up committing lustful sins. This is the reason why most men are not able to guard their gaze while Allah ﷻ has ordered us to guard our gaze in the Holy Quran. Therefore, it is said:

قُلْ لِلَّهِ وَمَنِينَ يَعْضُوا مِن أَبْصَارِهِمْ⁽¹⁾

‘Tell the believing men to lower their gaze.’

It is so easy to lower the gaze that it does not takes even a second to close the eyes. That is why it is also said ‘within the blink of an eye’, which means that it hardly takes any time to close the eyes. But there is lust and sexual desire present in the soul of a person which does not let these eyes close. Sometimes this desire overcomes a person to such an extent that he spends most of his time thinking about sex and things related to sex. This can be a common problem for young people in particular. A picture of their beloved revolves around in their heads. A poet has said:

My eyes cry when I open a book : Each page shows me the picture of my beloved

Today’s era is the era of immodesty. One should seek refuge from this era. Today, Internet is present in every home, DVDs are present in every home, and Facebook and other social networking sites are also easily accessible by everyone. These are all different avenues for spreading immodesty.

This was not the case fifteen to twenty years back. If someone wanted to see indecency, he had to come out of his house, but today indecent and obscene material has reached a person’s room. Previously, obscenity was limited to adults only, but now because of smartphones and Internet, obscene material is in the hands of children. So that is why today’s era is called the era of immodesty, where both adults and children are constantly being exposed to indecent acts and sins.

This is the reason why it has been difficult to get rid of this desire in today’s time. A person gets stuck in sins related to sexual desire. Our Mashaikh have said that lust (sexual desire) is such a sweet that ruins the one who tastes it. This means that it is a poisonous sweet that harms a person in this world and lowers him in the eyes of Allah ﷻ.

2. Love of Wealth

In some women, there is more desire for showing off wealth. Sometimes this desire overcomes them and all the time they are planning to accumulate possessions. Sometimes they want to buy new clothes, sometimes they want to buy new shoes, and sometimes they want to decorate the house. Their mind revolves around this.

Therefore, if they do not have money to buy something, tears roll down their faces. This shows how much value they give to wealth, that it even makes them. So this desire of wealth has a strange outcome which can sometimes be seen more in women compared to men. Some people have said that if women weren't there in this world, men would still be living in mud houses!

Due to this desire, women many times are not concerned about the earnings which are coming into the house. That is, they are not concerned about whether it earned by Halal means or Haram means. That is why they sometimes pressure others to seek Haram income. If she is a daughter she forces her father, if she is a sister she forces her brother, and if she is a wife she forces her husband. Bring wealth into the house through whatever means you want. So this desire also needs to be purified.

3. Desire to Chitchat

Sometimes a person has a desire to chitchat and talk. They plan that I'll talk to such and such person for one hour, and to such and such person for another hour. Some women start talking, and it is difficult for them to finish talking quickly even if there are other important things waiting. So, this desire also needs to be purified.

4. Backbiting

Some people have the desire to backbite, which is worse than the desire to chitchat and talk. They just want to gossip that such and such person is doing wrong things, and what is going on in such and such person's life. They want to sit down and talk about others, backbiting and commenting on their lives, and if any day they are not able to fulfill this desire, some of them start to feel unwell. So this is a strange desire which is present in both, men and women.

5. Desire to Eat More

Sometimes a person has a desire to eat more. There are people who eat so that they can live, and then there are some who live to eat. They might plan to eat from such and such restaurant or cafe today, and

somewhere else the next day, and so on. They spend their whole day thinking about food and places to eat. Moreover, some of them fulfill their desire to such an extent that they are not concerned about what they're eating, whether it is Halal or Haram. So, sometimes this desire prevents them from becoming pious. Instead, it acts as a barrier to performing good deeds.

6. Desire to Watch Movies and Listen to Music

Sometimes a person's desire to watch movies and listen to music becomes a hindrance for him to become pious. Every day they want to watch a new movie. They make plans about this. So today they want to watch this movie, and another movie the next day. Similarly, some people are crazy about music. Even if they spend their whole day listening to music, their ears will still don't get tired. So people like this are only interested in movies and music, and this stops them from becoming pious.

7. Desire for Praise and Status

Sometimes what happens is that a person does not have any of these desires. He does not have lustful desires. He does not desire wealth. He is not interested in chitchatting or backbiting. He is not interested in eating and trying different dishes. He does not waste time watching movies or listening to music. Despite all of this, there is a very hidden desire inside of him that people should praise me. He wants that wherever he goes, people should praise him and think of him as a person who is better than others. He wants others to follow him and obey him. This is also a bad desire, and the truth is that it is the worst desire out of all these desires. Our Mashaikh have said that when a person like this gets too elevated in the eyes of other people, his status lowers in the eyes of Allah ﷻ. So we get to know that this desire, that a person thinks of him as more pious and better than others, is a very hidden but also a very harmful desire. This desire also needs to be purified.

Purification of the Desires is an Obligation

Allah ﷻ has given believer the duty of purifying his desires. Therefore, in the Holy Quran it is said:

قَدْ أَفْلَحَ مَنْ زَكَّاهَا⁽¹⁾

‘Success is attained by him who purifies his desires.’

Whoever sincerely struggles so that his soul and desires get purified, Allah will make his soul and desires pure. Whoever becomes neglects this, his desires will force him to commit more and more sins.

Two Important Points Regarding Desires

It is important to know two things regarding the desires.

Firstly, it is difficult to identify these desires.

Usually what happens is that a person himself does not know what types of desires are inside him. He fulfills his desires but he doesn't know that they exist. He will be casting evil glances and will be looking at non-mahram women, but he won't know that this is a problem of having bad desires. In the same way, he will be sleeping excessively, but he won't recognize his desire. In fact, if someone tells him that there is a fault in him, he will get upset. So, a person himself does not accept that he has these desires. That is why the first step is that a person recognizes the desires present inside of him.

So, it is not something common, that a person recognizes the bad desires present in him and accepts that he has them.

Allama Iqbal has said in Urdu

اپنے من میں ڈوب کر پاجاسراغ زندگی

Delve deep into yourself, then find the meaning of life

Sometimes what happens is that a Salik goes to his Shaykh and tells all the good deeds he is doing, but doesn't tell his bad deeds. In fact, he hides them. A reason why the Salik hides them is that he has still not

been able to recognize his desires. Sometimes a person plans and hides his bad habits from the Shaykh. Both husband and wife sit down and discuss what to tell the Shaykh and what to hide. This is like a person who says that I will go to the doctor and will not tell him what symptoms he has. This is also a deception of the Nafs.

➤ **Story of a Young Man**

A young man once came to me and said that he had a friendship with a female who was non-mahram. I told him that this is wrong, and Islam does not allow it. I told him that this can open the door for many sins, and that as a pious man he should not indulge in this. The young man was close to the Deen. He replied that he had befriended her so that I can teach her about the Deen. This was a deception of the nafs which he was unable to recognize, that the nafs actually wanted to get into an illegal relationship. He didn't realize this deception and his nafs told him that he wasn't doing anything wrong and he was just teaching her about the Deen. So I kept on telling him that this is wrong. He was deceived by his nafs to such an extent that he returned one day after committing adultery. *Allah u Akbar!* So sometimes a person is not able to recognize his desires and is deceived by his Nafs.

Today if someone tells us our faults, we get angry and tell the other person they have no right to correct them. Our elders were not like this. They were very worried about their spiritual purification. Today we are the opposite of this. We don't like others telling us our faults. And if someone does tell us, we don't accept it and get angry.

2. Desires Take a Long Time to Purify

The second important thing regarding our desires is that they take a long time to get purified. Our fight with our nafs and desires is very difficult. That is why the Friends of Allah never say that their desires have been purified. In fact, they say that their desires are present and can rise anytime, making them fulfill these desires. Not only this, the Prophet ﷺ made a dua:

فَلَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ⁽¹⁾

‘Oh Allah! Do not let me give away to my temptations for even a single moment.’

Allah u Akbar! The Prophet ﷺ is making this dua. So one should always keep a check on his nafs and desires. This is the reason why the Friends of Allah always thought of their nafs as bad.

➤ **Hazrat Bayazid Bastami** رحمته الله **Thought of Himself as the Worst Person**
A very big Shaykh has passed in this Ummah by the name of Hazrat Bayazid Bastami رحمته الله. Once, a drought came in his area. Because of this, crops dried and cattle started dying. Not only this, but many people also died. The people living in the city were very worried about their condition, and started saying among themselves that there must be a very big sinner due to whom the Mercy of Allah عَلَيْهِمَا is not descending. When Hazrat Bayazid Bastami heard this, he went out of the city and prayed to Allah, ‘O Allah! I am the biggest sinner of this city, now I am out, please bestow your mercy on this city.’ He was the biggest Shaykh and the most pious man of his time, yet he thought of his nafs as the worst nafs.

➤ **A Monk Got Deceived by His Nafs After Sixty Years of Worship**
Sometimes what happens is that a person’s nafs is in his control for many years and deceives after many years. It is written in the books that there was a monk in Bani Israel. He had devoted his life for the worship of Allah عَلَيْهِمَا. His house was on a mountain peak, this was his worshipping place and he didn’t come out from there. He spent sixty years worshipping there. After sixty years he thought about going to a lake nearby to take a bath, after which he would continue with his worship.

When he went down to the lake, he saw a woman taking a bath. His desires rose after sixty years and he committed adultery. It is

mentioned in a Hadith that Allah ﷻ put his worship of sixth years on one side of a balance, and his sin of adultery on the other side. The side which had his sin of adultery was heavier. So, this is the nafs of a person, that even if someone controls it for sixty years, it can still rise.

How to Purify the Desires?

Now that we have spoiled our nafs and earned the displeasure of Allah ﷻ, how should we purify the nafs? Our Mashaikh have identified three ways of purifying the nafs and the desires.

1. Remembering Allah ﷻ Abundantly

One way, and the most effective way to purify the desires is to remember Allah ﷻ abundantly. Allah ﷻ says in the Holy Quran:

قَدْ أَفْلَحَ مَنْ تَزَكَّى ﴿١٧﴾ وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى ﴿١٥﴾⁽¹⁾

‘Success is surely achieved by him who purifies himself and pronounces the name of his Lord, then offers prayer.’

To ‘remember’ someone is a sign that the one who is remembering loves that person. This is because a person only remembers the one he loves, and it is a rule of love that when one remembers his beloved, he forgets about everything else.

➤ Love of Laila in The Heart of Majnun

Majnun had a deep love of Laila, and he used to remember her so much that his mind was not free to think about anything else. Therefore, once someone saw Majnun kissing the feet of a dog. He asked Majnun if he was crazy, since he was kissing the feet of a dog. Majnun replied that he was kissing the dog’s feet because it came from Laila’s street.

Majnun’s heart had a place only for Laila. In the books it is written that there were far more beautiful women than her. In fact, she was not considered beautiful. Her parents had named her Laila because she

had a complexion which was as dark as the darkness of the night, and in Arabic, the word *Lail* is used for night. Despite this, Majnun had such a deep love for Laila that no one else was able to attract him. Moreover, when Hazrat Hasan رضي الله عنه returned after handing over the governorship to Hazrat Muawiya radiyallahuanhu, he saw Majnun. Majnun used to be a very intelligent person before he fell in love with Laila. His name was Qais which means intelligent. Hazrat Hasan radiyallahuanhu said to him, I have handed the governorship to one who is deserving of it. When he heard this, Majnun said, 'The most deserving of this governorship is my Laila.' So, his heart was filled with the love of Laila.

So much so that his father also got tired of him and told him that he had lost respect among the people because of Majnun. He asked him to accompany him to the Baitullah to repent. He forcefully took Majnun to Makkah Mukarramah and in front of the Baitullah his father told him to repent. So Majnun raised his hands and prayed, 'O Allah! I repent for all my sins except for the love of Laila.' *Allah-u-Akbar!*

From this example, we can see that if the desire for Allah and the remembrance of Allah enter our hearts, we will be purified of all other.

ہر تمنا دل سے رخصت ہو گئی : اب تو آج اب تو خلوت ہو گئی

'So, the love of one being causes a person to get rid of the love of other things. '

➤ The Young Man and the Milk

A young man once went to a Buzurg and said, 'Hazrat! Whenever I go to the bazaar, I am not able to guard my gaze.' So he advised him to remember Allah بَلِّغْنَا and pass from there while doing His zikr. 'In this way when you will be attentive towards Allah بَلِّغْنَا you will be able to control your gaze.' The young man said, 'Hazrat! I don't understand this.' Hazrat kept quiet for a while and then said, 'Take this glass of milk,' and he filled the glass to the top. Then he told him to take the glass from one side of the bazaar to the other without letting a single drop of it spill.

He accepted that he would do it without letting a single drop spill. He took the glass and was about to leave when the Buzurg told one of his servants, 'Go with him and if even a single drop spills, give him a hard slap.' The young man entered the bazaar from one side, and the servant was walking with him. He was very careful and paid full attention to the glass of milk so that not even a droplet could spill. He walked from one side of the bazaar to the other without spilling a single drop.

When he came out of the bazaar, he breathed a sigh of relief, he went to Hazrat and said, 'Here is the glass and not a single drop spilled.' So Hazrat asked him if he had looked at any non-mahrams? He said, 'Not at all, in fact I don't even remember if anyone else was present in the bazaar or not.' So then Hazrat said, 'This is the condition of the one whose heart is in the remembrance of Allah. He does not remember who was around him and who was not. So you should remember Allah ﷻ, Allah ﷻ will help you control your gaze.' So we get to know that remembering Allah ﷻ results in the desires being purified.

2. Going Against the Desires

The second way to purify the desires is that a person goes against his desires. It is not important to do everything that comes in the heart. This act of going against the desires is liked by Allah ﷻ and pleases Him. Therefore, the Prophet ﷺ said:

وَالْمُجَاهِدُ مَنْ جَاهَدَ نَفْسَهُ ⁽¹⁾

'The Mujahid is the one who goes against his nafs in the obedience of Allah.'

➤ Research of an American on Going Against the Desires

There was an American psychologist by the name of Walter Fisher. He conducted research which proved that the person who goes against his desires is the one who becomes successful. He wrote in his research:

'Willpower is the most important indicator of success.'

He then says that he did research on children who were eight to ten years old. He told them he had one chocolate in one hand and two chocolates in the other hand. If the children wanted, he could give them the one chocolate right now. And if they could wait for half an hour, they could have two chocolates.

He says that some of them were unable to control their desires. They immediately took one chocolate and ate it, while some of them waited for half an hour and then took two chocolates.

Walter Fisher writes that he tracked those children who were able to control their desires and those who were not able to control their desires. He tracked them for twenty to twenty-five years. After twenty-five years when they were grown up, he says that according to his research those who controlled their desire:

‘They were healthier, wealthier and happier than the ones who did not control themselves.’

The Holy Quran told us this fourteen hundred years ago:

قَدْ أَفْلَحَ مَنْ تَزَكَّى⁽¹⁾

‘Successful is the one who has purified himself.’

➤ Research in New Zealand On Controlling the Desires

When Walter Fisher completed his research, some psychologists in New Zealand conducted the research on a large scale. They included one thousand children in their investigation and asked the same question: ‘Do you want to get one chocolate now, or wait for half an hour and get two chocolates?’

The researchers tracked the children for thirty-two years. After thirty-two years they published the findings of their research in many books. They wrote that the children who controlled their desires were highly successful while those who were unable to control their desire had many weaknesses.

One thing that came forward was that those who were not able to control their desires, generally they were more obese, weaker in

studies, had lower paying jobs, were addicted to alcohol and other intoxicants, their marital life was not successful, and many of them were divorced.

Then they wrote in their research that those who were unable to control their desire they were four times more prone to commit criminal acts. So we get to know that controlling the desires helps a person to become successful. That is why we should go against our desires.

3. Praying to Allah ﷻ for the Purification of the Soul

The Holy Quran has told us one more way of purifying the desires. Allah ﷻ says

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَا مِنْكُمْ مِنْ أَحَدٍ أَبَدًا⁽¹⁾

‘Had it not been for the grace of Allah upon you, and His mercy, not a single person from you would have ever attained purity.’

From this ayat we get to know that purifying the soul and desires is not in the hands of a person, rather it is the Mercy of Allah through which the desires get purified. That is why one way of purifying the desires is that a person prays to Allah ﷻ.

Today we pray, ‘O Allah! I want a house, I want a wife, I want children, I want wealth.’ But one dua that we should make is, ‘O Allah! Please purify my desires.’ And truly, without dua these desires cannot be purified. That is why the pious people spend their whole life asking Allah to purify their desires, ‘People look at me and think I am yours, make me yours from inside as well.’

➤ Desires Got Purified by Making Dua

A businessman from Karachi said that he was addicted to alcohol. There was nothing which he loved more than alcohol. It was not that people thought of him as someone who is not religious. In fact, his family was religious. Every year, we used to go to Harmain Sharefain

two to three times. But sometimes the desire for alcohol increased so much that he would be returning from Umrah, and if alcohol was being served on the flight, it would be his desire to consume that alcohol.

Once his whole family planned to go for Umrah. The morning in which they had their flight, he spent night just before it with his friends. They spent the whole night drinking alcohol. He reached home at the time of Fajr. His wife gave me a look of disgust and said that he was the worst person. In the morning they were leaving for the House of Allah and he spent the whole night drinking alcohol! He says that at that time he was drunk, and told his wife to shut up and stop babbling. However, he remembered her words that he is the worst person, since he spent the whole night drinking even though in the morning he had to depart for the House of Allah.

He says that, in the morning, he wore Ihram in a state that the alcohol was still in his body. He left for the airport and departed for Umrah in this state. By evening they reached Makkah Mukarramah and evening performed Umrah. He was so embarrassed by his act, but was helpless to do anything about it. He had been trying for many years to leave alcohol, but he was addicted to it and was unable to leave it. After performing Umrah, his wife and children went back to the hotel and he went to the door of Baitullah. He was thinking that he had already repented so many times and whenever he tried to leave this sin, his desires overcame him and he committed this sin again. So he wondered if there was any point in repenting yet again.

At the door of Baitullah, he made a strange dua to Allah ﷻ. He asked, 'O Allah! I am your sinful servant, today I am not here at the blessed door of Your House to say that I leaving this sin, I have already said that many times. O Allah! Today I am here at the blessed door of Your house to say that if You want me to leave this sin, I present myself for that.' *Allah-u-Akbar!* He says that seventeen years have passed since I made this dua, and in these seventeen years he did not drink alcohol even once.

So we get to know that that the purification of the desires relies on the mercy of Allah ﷻ, and one can get His mercy by making dua. The Prophet ﷺ said:

مَنْ فَتِحَ لَهُ مِنْكُمْ بَابُ الدُّعَاءِ فَتُفْتَحَ لَهُ أَبْوَابُ الرَّحْمَةِ (1)

‘He for whom doors of supplication are opened has the doors of mercy opened for him.’

So to purify the desires, a person should make dua and he should make dua with a sincere heart so that Allah ﷻ bestows His mercy. When a person makes dua, it shows that he really wants his desires to be purified.

Today we are lacking in making dua. Even if we offer our prayers we offer it quickly and leave. Our Mashaikh have said that the one who offers Salat and does not make dua he is like the worker who does the work but leaves without taking his wage. So we should make dua abundantly.

Love for the One Who Purifies and Love Also for the One Who Repents

It is strange that Allah ﷻ says in the Holy Quran that I love the one who purifies himself

وَيُحِبُّ الْمُتَطَهِّرِينَ (2)

‘Allah loves those who purify themselves.’

However, sometimes it becomes difficult to purify these desires. Allah ﷻ says that even if you commit a sin, do not be hopeless. This is because the one who purifies his desires and stays away from sins, Allah loves him. And the one who commits sins, if he repents to Allah ﷻ, He love him as well. *Allah-u-Akbar!*

① Sunan Tirmizi: 552/5

② Surat-ul-Baqarah: 222

إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ⁽¹⁾

‘Truly Allah loves those who are most repenting and loves those who purify themselves.’

Allah ﷻ has bestowed so much Mercy that He has said, if your desires overcome you and you commit a sin, even then if you repent He will love you.

➤ **A Young Sinful Man Became a Friend of Allah by Repenting**

During the time of Hazrat Musa alayhissalam there was a young man who was very sinful. He used to commit so many sins that the people after talking to Hazrat Musa alayhissalam decided to expel him out of the city. They feared that because of his sins, Allah ﷻ might punish them. So, the young man was expelled from the city.

Some time passed, and Musa alayhissalam got a revelation from Allah ﷻ ‘O My dear Musa! A friend of mine in the forest has passed away. You should go, give this friend of mine a bath, and pray his Janazah. Also, announce to the people that whoever has committed sins, he should join the Janazah. Whoever joins the Janazah of this friend of mine, I am going to forgive all his sins.’

So, many people went along with Musa alayhissalam, and when they reached, they saw that it was the Janazah of the young man they had expelled from the city because of his sins. Hazrat Musa alayhissalam turned towards Allah and said, ‘O my Lord! This is the same young man who was expelled by the people of the city, and You are saying that he is your friend and whoever joins his Janazah will be forgiven.’ Allah ﷻ said, ‘O my dear Musa! When death approached him, he looked right and left, and he saw no one. He felt lonely and insulted, and in this state he looked at the sky and said to me, “O my Lord! I am alone and I am ill. If punishing me was to increase your kingship and forgiving me was to decrease your kingship, then I would never ask for your forgiveness. There is no one I have hope from except you. O Allah, I

seek intercession through your Mercy, bestow Your Mercy.” And then he said, “O Allah! I have heard that You have said

أَنَا الْعَفُورُ الرَّحِيمُ⁽¹⁾

‘Truly I am the Most-Forgiving and the Most-Merciful.’

O Allah! Do not disappoint me for the hopes I have made.” Allah ﷻ said that he hoped from Him, and asked for forgiveness. It does not suit Him to deny his request and not forgive him. Allah ﷻ even swore that time he had asked for the forgiveness of all the sinful people, He would have forgiven them all. ‘O my Musa! He became my friend just because of his repentance, and whoever will join his Janazah, I will forgive all his sins.’ (*Kitab ut Tawwabeen*)

When a person repents, Allah ﷻ descends His mercy. We should also repent with a sincere heart, and pray ‘O Allah! We have failed in purifying our desires, please purify our desires and protect us from following our desires.’ Who knows, Allah ﷻ might descend His Mercy and our desires will get purified.

وَأَخِرُ دَعْوَانَا أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Listen, the hearts find peace only in the remembrance of Allah.

Surat-ur-R'ad: 28

The Cure for Depression

By

SHAYKH AZHAR IQBAL (DB)

Website

www.islamicessentials.org

email

info@islamicessentials.org

Hidayah Publishers