

THOUGHTFUL INTELLIGENCE AND
INNER PURITY: NAVIGATING MORAL
DEVELOPMENT THROUGH SELF-
CLEANSING

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ABSTRACT

This article explores the concept of “thoughtful intelligence” as a means of inner cleansing, emphasizing that moral development begins from within. Through personal reflections, including Khizra’s journey in overcoming jealousy and embracing opportunities for international recognition, the article demonstrates how thoughtful intelligence helps individuals detect, prevent, and respond to internal and external threats to moral values. The focus shifts to addressing vices such as arrogance, anger, vengefulness, and lust, contrasting them with virtues like humbleness, love, kindness, and modesty. The text stresses that thoughtful intelligence fosters purity by promoting virtues, which in turn, enhances connectivity with others and the broader system of humanity. Anchored in Islamic teachings and quotes from thinkers like Iqbal, the article provides a framework for self-purification, emphasizing the importance of humility, self-reflection, and adherence to moral beliefs. Through exercises and examples, readers are encouraged to develop inner virtues, with the ultimate goal of achieving contentment and moral integrity. The article concludes with a call to cultivate “thoughtful intelligence” for navigating challenges and building a life of compassion and purity.

Thoughtful Intelligence and Inner Purity emphasizes the importance of introspection and conscious self-awareness in fostering moral development. Thoughtful intelligence refers to the capacity to reflect on one's thoughts, emotions, and actions, aligning them with moral values that defend against internal vices such as arrogance, jealousy, and anger. By practicing self-cleansing, individuals are able to recognize and mitigate the negative influences of these vices, replacing them with virtues like humility, kindness, and compassion. This process nurtures inner purity, enhancing personal growth and deepening one's connection with others. Rooted in Islamic teachings and reflective practices, thoughtful intelligence enables individuals to elevate their spiritual and moral compass, promoting a life of balance, contentment, and righteousness. Through consistent self-examination, thoughtful intelligence becomes a guiding force, helping individuals navigate moral challenges and contribute positively to the greater system of humanity.

Thoughtful Intelligence initiates in-side cleansing: because the individual thrives from the in-side out. This defense includes detection, prevention and response to threats through the use of moral beliefs, values, rules and practices.

One of Khizra's junior got an opportunity to present her research paper in an International conference in Sri Lanka in 2001. Till that time no international conference had taken place in Khizra's academic life. She did not feel good to hear about her junior's conference participation. But she was able to detect the evil in her and wanted to prevent it. She struggled and tried to convince herself that she should not carry jealousy in her mind and art. Then she started to find out opportunities for her. She also started sharing the information with her colleagues. By following these two steps, she was able to earn two achievements. The first was the elimination of *jealousness* in her by knowing that she can have opportunity of participation in international conferences. The second was the elimination of *blame* that she put on her colleagues for not sharing the information of an international opportunity with her. Khizra's first exposure in international conference happened in 2003 in the Oxford University. Since then she presented her research papers in 40 well reputed international

conferences. She also organized and headed the research panels in international conferences.

This day, Khizra counts the results of her *approach to thoughtful intelligence* for in-side cleansing regarding in-side evils of jealousy and blaming because her thinking capacity nurtured moral development in her and enhanced her connectivity in the system of humanity.

Khizra's mentor Qareeb advises, "If you feel the need of 'Greater Pilgrimage'; set out to travel infinite distances in-side you." I suggest inner journey to determine the in-side vices and virtues. This article describes the vices in-side the individual impeding the purity and highlights the virtues elating the purity.

I. Edifice of purity

II. In-side vices

1. Arrogance
2. Anger
3. Vengefulness
4. Lust

III. In-side virtues

1. Humbleness
2. Love
3. Kindness
4. Modesty

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I. Edifice of purity

The mind-set should be cleansed before serving the new style of thinking. The purity leads to thoughtful intelligence. Thoughtful intelligence has to do more with the inner understanding of outer practices that benchmarks and automates outer practices. To have and perform this strength the struggle is about in-side cleansing.

قَدْ أَفْلَحَ مَنْ تَزَكَّى ۝

Prosperous are those who purify themselves. ¹

Iqbal says:

ہو اگر خود نگر و خود گر و خود گیر خودی
یہ بھی ممکن ہے کہ تو موت سے بھی مر نہ سکے

If the ego is self-preserving, self-creating and self-sustaining, Then it is possible that even death may not make you die ².

II. In-side vices

“Declare your jihad on twelve enemies you cannot see - Egoism, Arrogance, Conceit, Selfishness, Greed, Lust, Intolerance, Anger, Lying, Cheating, Gossiping and Slandering. If you can master and destroy them, then will be ready to fight the enemy you can see.”³ Here I focus four in-side evils; arrogance, anger, vengefulness and lust.

1. Arrogance

‘Arrogance’, is the mother of all evils which releases negative energy in-side and outside the human being. Arrogance means rejecting the truth and looking down on people. An arrogant person goes against the reality of *human dignity*.

Symptoms of arrogance: Proud and arrogant individual looks down upon others. He anticipates others to greet him and exhibit respect and deference towards him. A proud man will not tolerate any other to be on equal terms with him. In private and in public he expects that all should assume a respectful attitude towards him. They should acknowledge his superiority and treat him as a higher being. They should greet him first and make way for him wherever he walks. When he speaks everyone should listen to him and never try to oppose him. He thinks that he is a genius and people are like asses. They should be grateful to him, seeing that he is so lofty.

Arrogant thinking: Always nurturing aspects of his superiority and greatness within his mind and thinking that there is no need to change his arrogance.

Development of arrogance: Arrogance is one of the consequences of vanity and self-conceit. When an individual thinks too highly of himself, it is self-conceit; and when he tends, moreover, to consider others as inferior to him, that is arrogance. Arrogance is a mental state causing self-admiration and haughtiness against others in words or deeds. Arrogance is one of the most fatal of moral vices. This is so because arrogance is a thick veil which hides one’s shortcomings from his own view and thus prevents him from removing them and attaining betterment.

Impact of arrogance: Pride and self-esteem lock him all. So long as man feels elated he will not like for others what he likes for himself. *His self-esteem will deprive him of humbleness, which is the essence of righteousness.* He will neither be able to discard enmity and envy, resentment and wrath, slander and scorn, nor will he be able to cultivate truth and sincerity, and attention to any advice. In short,

there is no evil which a proud man will not inevitably do in order to preserve his elation and self-esteem.

Eradicating arrogance: The following way will help to eradicate arrogance. The Holy Prophet Muhammad (رسول اللہ خاتم النبیین صلی اللہ علیہ وعلی آلہ) (صحابہ وسلم) says: “Even if you do not commit any sins, I fear that you may fall into something which is worse: pride! pride!” “Pride comes before the fall⁴.” Imam Ali (AS) says: “I wonder at the arrogance of a haughty and vain person. Yesterday he was only a drop of semen and tomorrow he will turn into a corpse.”

مت کر اتنا غرور اپنے آپ پر انسان
نہ جانے خدا نے کتنے تیرے جیسے بنا بنا کر مٹا دیئے

O man do't be proud;
God erased many like you after creating⁵

What is envy? Not acceptance of good in others. If we accept that good it turns into inspiration.⁶

What is hatred? Not acceptance of person as he is---If we accept the person unconditionally----it becomes love.⁷

Exercise

Offer Namaz. Namaz is power that relieves a human from ‘Arrogance.

2. Anger

Anger is an emotion characterized by antagonism towards someone or something you feel has deliberately done you wrong. Anger is an emotional response to a real or imagined threat or provocation. Anger can range in intensity from mild irritation to extreme rage. Anger is when one's blood boils confronted with a difficulty or with something unwanted. If one does not control himself in these situations he will seek revenge.

Significance of Anger: It is not necessarily a “bad” emotion. Anger makes people feel strong and powerful, which can motivate them to stand up for what they believe is *righteous*. Anger is both Merciful and Satanic. Anger can bring man to such a state that his angelic face will be turned into the face of a predatory animal. Anger must be used in the correct way. If a person uses anger in the animalistic way he will lose his angelic shape and turn into a predatory animal, but if he uses anger in the humane way he will become a perfect man, an example of good and full of

blessings. Of course, man would not be able to live without anger. Considering all the obstacles in life, how would man be able to live without anger? But, if a man uses his anger in the animalistic way it will cause him to fall down from the state of humanity.

Anger management: Anger must be used in the correct way. Anger should occur when there is a barrier between him and improvement or perfection. One must become angry when another person wants to oppress him. What is meant by this is that he must not allow the other person to oppress him.

“Renunciation of the world is followed by peace; its desire brings sorrow. Retrain your desires, discipline yourself, and do not allow anyone to oppress your soul⁸.”

Animalistic anger is the anger which is irrational. Whether it is anger or revenge, whenever it is against the intellect or against a religious law, it becomes animalistic. Suppose a person unintentionally hurt you, suppose he fell on you. If you get angry at him, curse him out and try to get revenge, you have used anger in the animalistic way. The person *unintentionally* hurt you he did not do it on purpose. An animal does not understand intentional and unintentional act so whenever something occurs that is against its will it gets angry. However a human being can understand if the other person hit him intentionally or unintentionally. The amount of anger that one has at oppression and sin, should be in relation to that form of oppression and sin. Some sins are bigger than others so the level of anger for those sins should be more as well. For example, these three sins are different, a woman having a little bit of her hair outside of her hijāb, a man drinking alcohol openly and a man killing an innocent person. The first sin is the smallest sin and the last one is the biggest. This holds true for seeking revenge as well. For example, you cannot do more than slap someone who slapped you or you cannot swear twice at someone who swore at you once. Of course, in any case it is better to forgive. There is a pleasure found in forgiving that is not found in revenge.

Moral: One must also be angry at those who create corruption, those who commit sins openly.

3. Vengefulness

Vengeance is a deep-seated dislike or ill will. Enmity suggests positive hatred which may be open or concealed. When a person is unforgiving, he is being vengeful. When you do not have faith in

yourself and trust in the creator, then you are being unforgiving and vengeful. When hatred shelters in hearts, kindness turns away.

Eradicating Vengefulness: The Quran mentions many times; that God is the most merciful and beneficent. In fact, all except one of the 114 chapters of the Quran begin, “With the name of God the Entirely Merciful and the Especially Merciful.” These two descriptions of God are sometimes translated as ‘the Compassionate the Merciful’. However in Arabic grammar, both names are an intensive form of the word ‘merciful’.

Rehaman means merciful to all creation and justice is part of this mercy. Raheem means merciful especially to the believers and forgiveness is part of this mercy. A complementary and comprehensive meaning is intended by the use of both of them together. In addition Allah speaks of his forgiveness throughout the Quran. In fact, God’s mercy and forgiveness have been mentioned together more than 70 times in the Quran.

4. Lust (temptation)

Lust is a strong emotion or feeling. The lust can take any form such as the lust for sex, lust for costly objects or the lust for power. It can take mundane forms such as the lust for food or it can become as distinct from the need of food.

Lust results in the continuation of human life. Lust and anger are two traits, two powers that Allah has put in-side the man. The continuation of mankind is dependent on these two traits. *Lust is used to attract benefits and anger is used to keep away the loss*. If one did not have any lust or desire he would not go after the things that his body needs. Man cannot live without anger or lust (*shahawat*). Man must have lust in him so that it will invoke in him the desire to go after food and marriage.⁹ One would not eat if he did not have a desire for food, and when he does not eat he would die. So, it is a blessing that one has the desire for food that forces him to struggle to obtain something to eat. Sexual desires are also necessary for the prolongation of human life. Nobody would get married if sexual desires do not exist. Married life has its difficulties and good & bad times. There must be a desire, a lust in man for him to marry and have children. Sexual desires are necessary for the continuation of human life. There should be rational realization of lust.

Determining the middle course is helped by the prevalent level of Thoughtful Intelligence in an individual. The middle course (*sirāt al-mustaqīm*) in religious matters means that a person should not be excessive,

exceeding the limits set by Allah, the Almighty, the All-Powerful, nor be deficient, by not fulfilling what Allah, the Most Glorified, the Most High has ordained. An example of this is that a man says: I want to stand for the night prayer and I will not sleep any of the time, because prayer is one of the best forms of worship, so I love to spend all the night in prayer. This is excess in the religion of Allah, and it is not right, for something like this happened during the life of The Holy Prophet Muhammad (رسول الله خاتم النبيين صلى الله عليه وعلى آله واصحابه وسلم). A number of people met and one of them said: I stand in prayer and I do not sleep, while another said: I fast and I do not break my fast, while a third said: I do not marry women. The Holy Prophet Muhammad (رسول الله خاتم النبيين صلى الله عليه وعلى آله واصحابه وسلم) was informed of this and he The Holy Prophet Muhammad (رسول الله خاتم النبيين صلى الله عليه وعلى آله واصحابه وسلم) said: “*What is wrong with people who say such and such? I fast and I break my fast, I stand in prayer and I sleep and I marry women, so whoever dislikes my Sunnah is not from me*¹⁰.”

Table 1 Indicators of In-side Evils

1. *Jealousy*: Jealousy is an emotion. The term generally refers to the thoughts of insecurity, fear, concern, and envy over relative lack of possessions, status or something of great personal value, particularly in reference to a comparator. For example the jealous fellow_doesn't congratulate the other person's achievement.
2. *Cruelty*: Cruelty is pleasure acquired by inflicting suffering. Sadism can also be related to this form of action or concept. For example, *a sadist boss doesn't allow his subordinate to go on a leave to have happy hours with his family and colleagues though the subordinate is entitled for holidays.*
3. *Idleness*: Doing nothing for example *people sitting in apathetic tolerance of corruption in the society and in highest levels of government.*
4. *Aloofness*: Being disinterested for example the *educated citizenry in Pakistan do not cast vote on the day of election and keep on sleeping.*
5. *Inhospitality*: Unfriendly and unwelcoming towards people for example *people do not answer an invitation.*
6. *Self-centered*: Preoccupied with one's self and one's affairs for example, some people consider the opportunities only for themselves and *do not share.*
7. *Refusal*: A defense mechanism in which confrontation with a personal problem or with reality is avoided by *denying the*

existence of the problem or reality. For example the individual refuses to acknowledge the *worth of a certain person in the system and ignores or rejects him.*

Source: Self extract

One's state in the hereafter depends on his state in this world. The person who falls off the middle course in this world will fall in the next world as well¹¹. Albert Einstein wrote: "A calm and modest life brings more happiness than the pursuit of success combined with constant restlessness." The paper he wrote this quote on was sold for \$1.3 million¹².

Moral: In-side evils impede contentment.

Exercise

Notice in yourself and others around you; that what is the level of in-side vices by using the liken indicators of in-side evils outside (See Table 1).

III. In-side virtues

Thoughtful intelligence can be struggled for and acquired. The growth of virtues has to face difficulty. In-side virtues are basic merits. Here I focus on humbleness, love, kindness, and modesty.

Iqbal says:

براہمی نظر پیدا مگر مشکل سے ہوتی ہے
ہوس چھپ چھپ کے سینوں میں بنا لیتی ہے تصویریں

But it is difficult to create the insight of Abraham (A.S.);
Desire insidiously paints in our breasts¹³.

1. Humbleness

In contrast to arrogance, when one thinks of himself as a small and insignificant being, that is called modesty; and when, in addition to this, he considers others as superior to himself, that is called humbleness. Humbleness is the quality of having a modest or low view of one's importance. The word 'humbleness' comes from the Latin root word which means 'ground. Humbleness, or being humble, means that one is modest, submissive and respectful, not proud and arrogant.

Indicators of humbleness: The humble individual does not anticipate others to greet and respect him. A humble person thinks that others are equal to him. He never minds when he is not greeted by the others and only speaks when he is listened to. He lowers himself to the ground instead of elevating himself above others.

While praying, Muslims prostrate themselves to the ground, acknowledging human beings' lowliness and humbleness before the Lord of the Worlds.

Humble thinking: Always nurturing aspects of his humbleness within his mind. Thinking that there is need to change is considered humbleness.

Impact of humbleness: Modesty and piety accelerate the idea to like the same for others as for one's self. A person's humbleness saves him from arrogance, which is hostile to righteousness. He will be able to disdain hostility, antagonism towards others.

Development of Humbleness: Humbleness is one of the consequences of selflessness and accepting the truth of timidity of man to the Lord of the worlds. When an individual thinks himself meek to the creator and aspires to connect with others to have his rights and to fulfill his duties, this entire act of his indicates humbleness. Humbleness is a mental state that compels a person to give to others through words and deeds. Humbleness is the apex virtue. Humbleness functions to highlight one's shortcomings and elates the capacity to move towards perfection.

Among the Jahliyya Arabs (before Islam), humbleness was unheard of. They preserved their personal honor above all else and would humble themselves to no one, neither a man nor a God. They were proud of their absolute independence and their human power. They had limitless self-confidence and refused to bow down to any authority. A man was lord of himself. Humbleness and submissiveness were considered weak traits - not a quality of a noble man. The Jahliyya Arabs had a fierce, passionate nature and would scorn anything which might make them humbled or humiliated in any way, or threatened their personal dignity and status.

Islam came and demanded of them, before anything else, to submit themselves wholly to the one and only Creator, and abandon all pride, arrogance, and feelings of self-sufficiency. Many among the pagan Arabs felt that this was an outrageous demand - to stand as equals with each other, in submission to Allah alone. For many, these feelings did not pass - indeed we still see them today in much of the world's people, and unfortunately, sometimes in ourselves. Human presumptuousness, insolence, arrogance, elevated self-worth, are around us everywhere. We have to fight it in our own hearts.

Bulleh Shah says:

بھلاں دا تو عطر بنا عطراں دا فر کڈھ دریا
دریا وچ فر رَج کے نہا مچھیاں ونگوں تاریاں لا
فیر وی تیری بُو نہیں مکنی پہلے اپنی میں نُوں مکا

Take out the essence of flowers and let it flow like a river. Bath full well in the river of fragrance and swim like a fish. But it won't remove your odor; till you kill the ego first.¹⁴

Exercise

Ask other persons for help in decision making particularly you trust. Decentralize your powers while managing a task it could be a party at home or an official task. Asking others for help empowers you as others strength is connected to you. While thinking yourself not superior to others indicates your sense of connectivity to others particularly below to you; this sense of humbleness empowers you.

2. Love

Love is a feeling of fondness or tenderness for a person or thing based on attachment. Real love wheels on concepts, values and habits of cooperation and facilitation to create prosperity in the system of humanity. Love in Islam is an all-encompassing, comprehensive and sublime, rather than being restricted to one form only, which is the love between a man and a woman. There is love for Allah the Almighty, the Messenger of Allah (PBUH) the Companions of Allah's messenger (PBUH), may Allah be pleased with them, and the love of good and righteous people. There is love of the religion of Islam, upholding it and making it victorious and the love of martyrdom for the sake of Allah the Almighty as well as other forms of love. Consequently, it is wrong and dangerous to restrict the broad meaning of love to man and woman love only¹⁵.

Indicators of love: Courage and commitment: "Courage is like muscle. We strengthen it with use¹⁶."

Appreciate Love thinking as in Table 2

Love thinking as in Table 2
1. Love yourself
2. Love your family
3. Love your institution
4. Love your community

5. Love your profession
6. Love your country
7. Love humanity

Impact of love: Love reduces stress, boosts immune health, relieves pain, and extends life.

Exercise

Meet yourself weekly by having food, dress and music of your choice. Meet yourself weekly by having food, dress and music of your family's choice.

3. Kindness

"A kind word is like spring day¹⁷." The more you are connected; the more you have sense of belonging that gives you the chance to get more love and give more love; the basic of kindness. Islam teaches Muslims to be kind to all of the God's creations, including their parents, relatives, neighbors, animals and the environment.

Parents: Kindness and respect towards parents is stressed throughout the Quran. The Quran says that you should honor your parents, speak with them respectfully and "lower to them the wing of humbleness, and say: 'My Lord! bestow on them thy Mercy even as they cherished me in childhood¹⁸.'"

Children: Muslims strive to be like The Holy Prophet Muhammad (رسول الله خاتم النبيين صلى الله عليه وعلى آله واصحابه وسلم) and follow his examples. Many examples show the compassion The Holy Prophet Muhammad (رسول الله خاتم النبيين صلى الله عليه وعلى آله واصحابه وسلم) had for children, especially orphans.

Neighbors: In the Quran, Allah ordains for Muslims to do good to the "neighbors who are near" and the "neighbors who are strangers¹⁹." The Prophet said, "He is not a believer who eats his fill when his neighbor beside him is hungry" and "whose neighbors are not safe from his injurious conduct." He also said, "Whoever believes in Allah and the Day of Judgment should do good to his neighbor²⁰."

Animals and the Environment: The Prophet said there is a reward for kindness to every living animal or human. He was tender and kind towards cats and often lowered his vessel to give cats a drink. In Islam, hunting birds and animals for pleasure or sport is not allowed. Hunting is only allowed as a means of sustenance. Similarly, Islam prohibits the cutting or destruction of trees and plants that yield fruit and, unless there is an absolute need for it.

Exercise

Make a weekly visit to the neighbors and *must* Eid visits to relations. Arrange water and meal for birds around your living place.

4. Modesty & Chastity

Lowering the gaze assures to manage the sexual lust. The sexual relationship must be declared and organized as per the morals of civilizations. The people known as unmarried couples; deviate dignity and responsibility called upon by human civilizations for male-female relationship. The attainment of young age by sons and daughters increases the responsibility of parents to arrange marriage for them. “When a man is blessed with a child, let him give his child a good name. He should bring him up on sound moral grounds and, when attains young age, the father must get him married. If the father fails to marry his son and he gets involved in any sin, the father will be held responsible for it²¹.”

Exercise

Declare the relationship as life partners (wife and husband) against the concept of boy friend and girl friend.

Table 3 Indicators of In-side Virtues

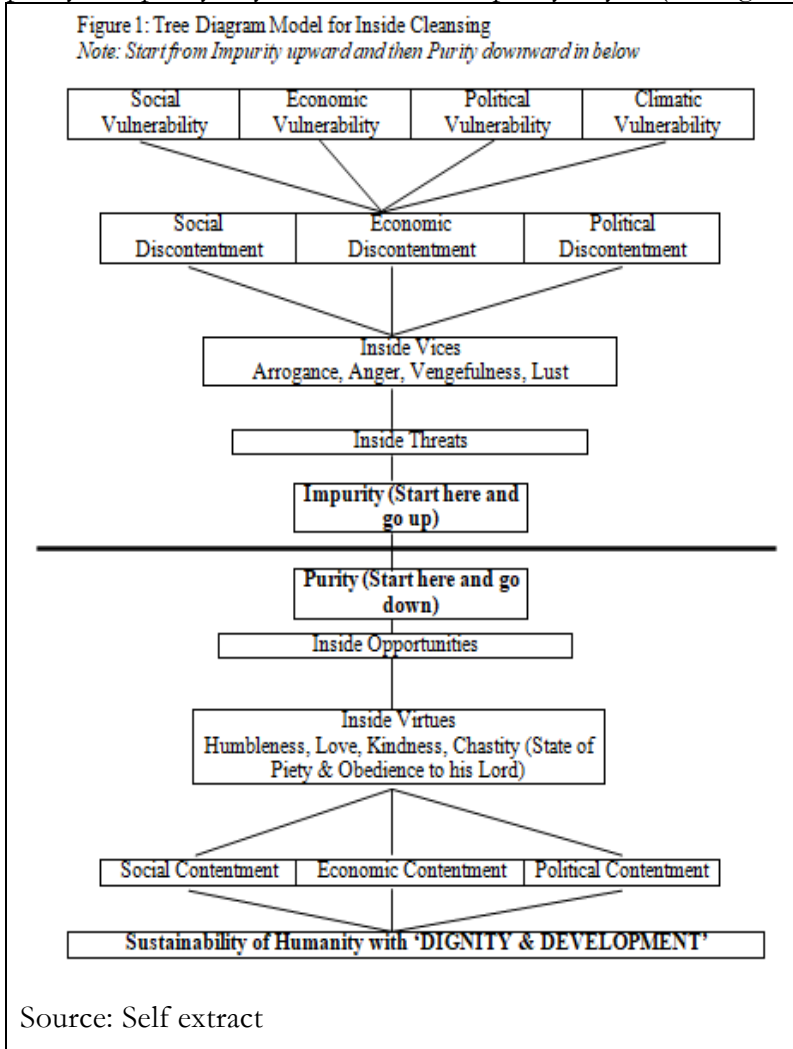
1. *Content*: State of satisfaction but trying to change the things around you; which may impact the level of existing satisfaction. The face of an individual with contentment shows the rest in-side and he *realizes the hardships of others*.
2. *Generosity*: Open handedness to spread bounty. The *knowledgeable spreads* his knowledge without discriminating the persons.
3. *Forgiving*: *Forgiveness* is the act of pardoning an offender. *You forgive* the person who hurts you.
4. *Patience*: Patience is the quality of being patient, as the bearing of provocation, annoyance, misfortune, or pain, without complaint, loss of temper, irritation, or the like. For example, the *widow rears and cares wholeheartedly* for her children without complaining the loss of her husband.
5. *Adaptability*: *Adaptability* shows the ability to learn from experience. For example, the *daughter/son in law adapts* his/her in-laws style of life.
6. *Hospitality*: Friendly treatment of visitors and guests for example, you *answer the invitation*.
7. *Confession*: Admitting that one is guilty of an offense for example, you *say sorry and admit your mistake*.

Moral: In-side virtues enhance contentment.

Exercise

Notice in yourself and the others around you; that what is the level of in-side virtues by using the liken indicators of in-side virtues outside (See Table 3).

Scaling Purity: Now you can think to scale the growth pattern of impurity and purity in you to eliminate impurity in you (see Figure 1).



It is your decision—that you choose vices or virtues to program your mind-set. Iqbal says:

پرواز ہے دونوں کی اسی ایک فضا میں
کرگس کا جہاں اور ہے، شاہیں کا جہاں اور

The vulture and the eagle soar
In the same air, but in worlds apart.²²

IV. Edify purity

“Others read your face, God reads your heart²³.” The book offers you the way to edify purity. When we start with Bismila we start to locate our relationship towards Rehman-o-Rahim that what we can have? What we can do? If we commit certain mistakes we would be forgiven. Get out of your way, be not the hurdle so as to be closer to the ever merciful.

Hazrat Ali (A.S) says:

اپنی سوچوں کو پانی کے قطروں سے بھی زیادہ شفاف رکھو کیونکہ جس طرح پانی کے قطروں سے دریا بنتا ہے اس طرح سوچوں سے ایمان بنتا ہے۔ (حضرت علیؑ)

‘Keep your thoughts transparent like water drops because the drops compose river; likewise thoughts compose belief.’²⁴

How to establish and enhance Purity? “Truly it is in the remembrance of God where hearts find peace²⁵.”

- Remembrance of God in thoughts
- Remembrance of God in words
- Remembrance of God in actions

When each thought and action is as per style appreciated by Allah and The Holy Prophet Muhammad (رسول اللہ خاتم النبیین صلی اللہ علیہ و علی آلہ واصحابہ) than each thought and action leads to contentment. “They will enter perpetual Gardens graced with flowing streams. There they will have everything they wish. This is the way God rewards the RIGHTEOUS²⁶.” To offer Namaz is a noble deed; now if it is value added as follows, you will advance in purity:

- Ablution as practiced by The Holy Prophet Muhammad (رسول اللہ خاتم النبیین صلی اللہ علیہ و علی آلہ واصحابہ وسلم)
- Clean place
- Wearing clothes earned through legitimate sources

- Love of Allah almighty
- Love of The Holy Prophet Muhammad (رسول الله خاتم النبيين صلى الله عليه وعلى آله واصحابه وسلم)

Exercise

Count on that how many thoughts compose your intention while planning some action? The purity is classified with the Taqwa. Explain and instill Taqwa in you and in your companions as follows:

“What is Taqwa?”

Taqwa is not about looking Islamic.

Taqwa is not about sporting a beard or wearing a Hijab.

Taqwa is not about appearance.

BUT

Taqwa is when you miss a prayer, you feel uneasy the whole day.

Taqwa is when you speak a lie, you feel bad.

Taqwa is the guilt that follows when you hurt someone knowingly or unknowingly.

Taqwa is the shame and regret that follows a sin you committed knowing full well how it stands in the sight of Allah.

Taqwa is when you cannot sleep after disobeying or disrespecting your parents.

Taqwa is to cry in the depths of night fearing none but the one above the Arsh.

Taqwa is the fear that constrains you from sinning when nobody familiar is around.

Taqwa is the guts and the will to please Allah, even when the whole world is hell bent on displeasing Him.

Taqwa is to wear that beard and Hijab for the sole reason of pleasing our Creator and to keep it on as per Sunnah.

Taqwa is to stay happy and smiling, knowing that this world is a prison for believers.

Taqwa is the good manners and character we practice for the sake of Allah.

Taqwa is the struggle to better ourselves according to Islam, with each passing day.”²⁷

Here I suggest you to stick on to ‘Thoughtful intelligence’ that is the higher order of thinking to train the mind-set to produce intention and actions. Thoughtful intelligence can be struggled for and acquired. It comprises of capacity to understand and realize the impact of one’s thoughts, words and actions on the survival, dignity²⁸ and development of individuals, groups and nations. The impact can be realized in ‘Time’ (for how many days, weeks, months or years the impact will continue) and ‘Space’ (for how far geographical land with or without human beings will be effected). It establishes thoughtful thoughts. Per the inner paradigm²⁹: Thoughtful intelligence establishes and defends moral values in the individual against internal and external threats. This defense includes detection, prevention and response to threats through the use of moral beliefs, values, rules and practices. Thoughtful intelligence visions the eyes to observe and gives the courage³⁰ to understand befittingly suited to difficult times; and reveals compassion³¹ for moral development.

Please rise to say:

May we are able to have in-side purity based on compassion and mercy leading to contentment that is ultimate goal of humanity.

Notes and References

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 - 6 “Wisdom of Rumi”, accessed December 2, 2017, <https://steemit.com/exposition>
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- 10 “Tawheed First,” accessed March 18, 2018, <https://tawheedfirst.wordpress.com/2009/06/21/the-middle-course>
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- 19 “Top 11 Rights Neighbors Have On You”, accessed October 31, 2017, <https://www.zakat.org>
- 20 Ibid
- 21 “TAWHEED FIRST,” accessed March 18, 2018, <https://tawheedfirst.wordpress.com/2009/06/21/the-middle-course>
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- 25 Al-Quran, Al-Raad, Ayat: 28
- 26 Al-Quran, Al-Nahal, Ayat: 31
- 27 “Taqwa” accessed Sep 19, 2018, <https://www.instagram.com/taqwa>
- 28 Al-Quran, Bani Israel, Ayat: 70 ‘And We have certainly honored the children of Adam.’
- 29 The inner paradigm is a framework containing all the accepted views of an individual about human life (past, present, and future); inclusive social, economic, political, and security dimensions.
- 30 Courage is the ability to do something that frightens one: bravery.
- 31 Compassion is the ability to give and to forgive.

