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PURIFICATION OF THE HEART: A CORE CONCEPT OF SUFISM

Nisa Khairani, Moetia Ramadhani

nisakhairani670@gmail.com, moetiamadhani04@gmail.com

North Sumatera State Islamic University, Indonesia

ABSTRACT

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Sufism is an integral part of the Islamic scientific treasure that focuses on deepening spiritual meaning and inner appreciation in the life of a Muslim. One of the main concepts in Sufism is purification of the heart, which is the process of cleansing the soul from various inner diseases such as envy, spite, pride, and excessive love of the world. In the context of modern life that is full of stress, digital distraction, and spiritual dryness, its spiritual concepts become increasingly relevant to be studied and lived deeply. This study aims to explore the meaning of purification of the heart based on the Sufism approach and the methods used by Sufis in this spiritual practice. Using a reflective approach and a literature review of classical and contemporary literature, this study found that purification of the heart is not only a means to get closer to Allah, but also a way to restore inner peace and balance to life. The spiritual concept teaches that the cleanliness of the heart is the main foundation in building a sincere relationship with the Creator. Through mental exercises, muhasabah, and awareness of the divine presence, Sufism motivates people to return to their true nature and feel Allah presence in the quietest of inner depths.

INTRODUCTION

Sufism is an integral part of the Islamic scientific tradition that focuses its attention on the inner dimension and human spirituality. In the study of Sufism, the main goal of a servant is to achieve

closeness to Allah SWT through purification of the soul and control of lust. This is done by directing the heart to always be in a clean condition from despicable traits such as envy, jealousy, pride, excessive love of the world, and various other forms of inner disease. Therefore, the concept of tazkiyat al-qalb or purification of the heart becomes one of the main pillars in the teachings of Sufism.

Purification of the heart in the Sufi view is not just a moral or ethical exercise, but also a deep and gradual spiritual process. The heart (qalb) in Sufism is understood as the center of spiritual awareness and the place where divine light shines. It acts as a bridge between man and his Lord. When the heart is dominated by lust and inner disease, it is closed from the light. Conversely, a purified heart will reflect the light of truth and become a source of peace and serenity. Therefore, the process of purifying the heart becomes an essential need for anyone who wants to tread the spiritual path.

Purification of the heart in the Sufi view is not just a moral or ethical exercise, but also a deep and gradual spiritual process. The heart (qalb) in Sufism is understood as the center of spiritual awareness and the place where divine light shines. It acts as a bridge between man and his Lord. When the heart is dominated by lust and inner disease, it is closed from the light. Conversely, a purified heart will reflect the light of truth and become a source of peace and serenity. Therefore, the process of purifying the heart becomes an essential need for anyone who wants to tread the spiritual path.

In the journey of purifying the heart, Sufism recognizes several stages and methods. The two main stages that are often mentioned are takhalli and tahalli. Takhalli refers to the process of emptying oneself of negative qualities, while tahalli is the stage of filling the heart with praiseworthy qualities such as patience, sincerity, tawadhu', and tawakkal. In addition to these stages, spiritual conditions (al-ahwal) such as muraqabah (feeling watched by Allah), mahabbah (love for Allah), khauf (fear of Allah), roja (hope for His mercy), and shaq (longing for Him), are also part of the spiritual experience that accompanies the tazkiyat al-qalb process. The urgency of this study is increasingly felt in the context of modern human life which often experiences a void of meaning and inner restlessness due to life pressure and spiritual alienation. Sufism's teachings on purification of the heart offer a healing path for the soul that is tired and divorced from divine values. Therefore, this study aims to examine in depth the concept of purification of the heart in the perspective of Sufism, focusing on the stages, methods, and spiritual values that surround it as described in classical and contemporary Sufi literature.

METHOD RESEARCH

This research uses a qualitative method with an analytical descriptive approach through literature study. This technique was chosen because it is in accordance with the object of study which is theoretical and conceptual. Data were obtained from various written sources such as classical and contemporary Sufism books, scientific journals, and the works of Sufi figures relevant to the theme of purification of the heart. The main sources used as references include the works of Abu Nashr As-Sarraj, Al-Ghazali, and several other literatures that discuss the stages of purification of the soul, the meaning of qalb, and the spiritual condition in Sufism. The data obtained is then systematically analyzed to identify the main concepts, the arrangement of stages, and typical terminology in the teachings of

purification of the heart. By using this method, the research is expected to present a clear and structured understanding of the concept of tazkiyat al-qalb, as well as show how the teaching is explained and practiced in the Sufism tradition.

RESULT AND DISCUSSION

RESULT

The Concept of the Heart in the Perspective of Sufism

In the Sufism tradition, the heart or qalb is seen as the center of spirituality and the core of human spiritual awareness. It is not just a physical organ that pumps blood, but a sacred space where divine love resides. In Mu'jam al-Wasīṭ, it is mentioned that qalb can be interpreted as the heart, core, or center of something—a meaning that Ibn Qayyim al-Jauziyah also alludes to when referring to Yasin as the heart (core) of the Qur'an.

The heart is the place where love for God resides, Sufism places the heart as a holy throne where His light calms all restlessness, because only the heart is able to recognize God so that it is always engraved with the feeling to love Him. It is there that divine love is not only anchored, but grows and leads the soul towards the essence. A true lover is always with Him and loves Him at all times, through the inner journey. The heart has two different meanings. First, physically, the liver is an organ that resembles a cypress tree and is located on the left side of the chest. Inside is a cavity filled with dark blood, which is the center of physical life because it is where the spirit resides. This organ can also be found in the bodies of animals and humans who have died. Secondly, there is a deeper and more spiritual meaning of the heart. This heart has a close relationship with the physical heart, but what is meant is the center of spiritual awareness that is able to recognize and draw closer to Allah SWT. This is the heart that is the source of ma'rifat and inner purity, which distinguishes humans from other creatures. It knows what is beyond the limits of reason and the reach of human imagination. It is the essence of man. It is he who is able to respond to the whisper of truth. Only a clean heart is able to recognize Him, love Him, and continue to walk towards spiritual closeness.

It is this heart that the Sufis refer to as the living qalb—not only in a biological sense, but also in a deeper spiritual sense (Irwan Kurniawan, 1997). As for the literal, i.e. changing (qalb), the heart does like to change often with the forces that influence it. Sometimes it tends to be under the influence of the spirit, and sometimes it is under the control of the (lower) soul. When the heart follows the direction of the spirit, it will be bright, because the spirit has a nature that shines and leads to goodness. But if it is controlled by the lower soul, then the heart will become cloudy and then deviate from wholeness. This causes the spirit to tend towards the oneness of God, while the soul is often tempted by the many forms and colors of worldly life. And then, when the heart gets guidance from the spirit, it is called reason, while the heart that is defiled by the lower soul is called sudur or the chest that is possessed by the lower soul (Mulyadi Kertanegara, 2002).

The heart actually acts as a leader in humans, while the passions and other members of the body are tasked with submitting and obeying the directions and prohibitions that come from it. Imam Al-

Ghazali described the heart as a mirror: as long as the mirror remains clean and free of impurities, it is able to reflect everything clearly. However, if the mirror is covered with stains and no effort is made to clean it, then it loses its ability to reflect the light of truth. This is what is called the covering of the heart by a veil. This condition is confirmed by the words of the Prophet Muhammad SAW: “Verily, the heart can rust as iron rusts.” When the companions asked how to clean the heart, the Prophet replied, “By remembering death and reading the Qur’an.” If the role of the heart as the inner leader is completely lost, then self-control will fall into the hands of Satan. As a result, the noble traits in a person will turn into despicable behavior, and the direction of his life will deviate from the path of goodness. On the other hand, there is also a tradition of the Prophet Muhammad SAW that describes the dynamics of the human heart. He explained that the condition of the heart can change drastically, either towards good or bad, depending on how the individual keeps and treats it.

The Messenger of Rasulullah saw said: *“That the human heart is divided into four types. First, a clean and luminous heart, in which there is a bright shining light; this is the heart of a true believer. Second, a dark and upside down heart, which describes the heart of a disbeliever. Third, a heart that is tightly closed and sealed; this is a description of the heart of a hypocrite. And fourth, a heart that is in a mixed state, where there are elements of both faith and hypocrisy.”* Faith in this heart is likened to a plant that flourishes because it is watered with good water. While hypocrisy is likened to a festering wound that emits an unpleasant odor. Which one is more dominant in the heart—faith or hypocrisy—then that is what will influence one’s direction and behavior.

In the trajectory of the spiritual journey, the heart is not just a container of feelings, but a mirror of the soul that can rust if it is far from Divine light. Rasulullah SAW taught that the heart can be shiny again through dhikr—the chanting of the soul born of piety. Piety is the gateway to true dhikr, and dhikr opens the way to kashf, the inner revelation that illuminates the deepest consciousness. It is there that the cleansing of the heart reaches its peak: when a servant begins to recognize the origin and purpose of his life, namely Allah SWT.

Stages of Purification of the Heart in the Perspective of Sufism

Purification of the heart is a process of deep self-improvement, namely by cleaning behavior and soul from various bad traits, and replacing them with noble and praiseworthy moral values. The goal is to improve the quality of self towards inner perfection and closeness to Allah SWT. This process is not instantaneous, but requires continuous effort through various spiritual means (wasāil). In the Sufism tradition, purification of the heart is generally carried out through two main stages, namely takhalli and tahalli (H. Taufik, 2012):

1. Through the Process of *Takhalli* (Cleansing from Heart Disease)

This stage is the first step in the effort to purify the heart, namely by emptying oneself of all forms of sin and inner disease. This is done through sincere repentance and deep istighfar. In addition, individuals are also required to distance themselves from various bad deeds and despicable traits, such as lying, betrayal, envy, wickedness, nifak, arrogance (takabbur), backbiting (ghibah), complaining

(namimah), and so on. By cleansing the heart of these traits, a person opens space for the light of goodness to enter his soul.

2. Through the Process of *Tahalli* (Adorning oneself with Praiseworthy Morals)

Once the heart is emptied of bad traits, the next step is to fill the inner space with virtues. *Tahalli* means adorning oneself with noble morals and positive deeds, such as repentance, patience, hope in Allah (raja'), qana'ah attitude, zuhud, wara', and improving the quality of faith, knowledge, and piety. This process also includes spiritual practices such as dhikr, prayer, reading and contemplating the Qur'an. In addition, one needs to instill noble traits such as honesty (siddiq), trustworthiness, humility (tawadhu'), helpfulness (khidmah), and others. If done consistently, these values will become part of the character and be reflected in daily behavior. Thus, the stage of purification of the heart in Sufism is not just a matter of removing the bad and replacing it with the good, but is a long path of self-cultivation based on inner awareness, self-knowledge, and love for God. It becomes a process of life that takes place every day, slowly revealing the curtain between man and his Rabb.

Al-Ahwal (Spiritual States) The Path of Purification of the Heart in Sufism

Ahwal are the spiritual states that control the heart in the course of purifying the path to God. The term ahwal in Sufism is used to denote spiritual states. Al-hal is a condition inherent in the heart, an effect of one's maqomat elevation. Theoretically it can be understood, that a servant whenever he gets close to Allah by doing virtue, worship, riyadhah, and mujahadah, then Allah will radiate light in the servant's heart. As for what is included in al-ahwal, namely muraqabah, qurbah, mahabbah, khauf, roja, shaq, uns, thuma'ninah, musyahadah, and yaqin (As-Sarraj, 2008).

1. Muraqabah (*Meditation*)

One of the good asmas of Allah (asmaul husna) is ar-raqib (the All-Watching). In the Qur'an Allah explains:

وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ رَّقِيبًا.

"And Allah is over all things" (Al-Ahzab: 52).

In another verse Allah also explains:

أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ خَفَايَا أَنْفُسِهِمْ وَهُمْ لَهُمْ، وَأَنَّهُ هُوَ عَلِيمٌ بِكُلِّ غَيْبٍ.

"Do they not know that Allah knows the secrets and whispers of their hearts, and that Allah is the Knower of the unseen" (At-Taubah: 78).

What is meant by muraqabah in the perspective of Sufism is: "A deep awareness and belief that Allah SWT is always present in the heart of His servant, sees everything and knows perfectly everything" (As-Sarraj, 2009). Muraqabah is also understood as a state of mind in which a servant looks at Allah through the eyes of his heart, and believes wholeheartedly that Allah is the Lord who created,

maintains, and is the only place to depend on. He is the One who knows every aspect of life, both external and hidden.

This realization requires every Muslim to always feel watched by Allah, whether in obedience or in negligence, in crowds or in solitude. This is because there is not a single movement of His creatures that escapes His supervision. All our behaviors, whether we consider them small or big, are all within the scope of Allah's observation and attention. This is confirmed in the words of Allah:

عَالِمٌ مَا خَفِيَ وَظَهَرَ، الْعَظِيمُ الْمُتَعَالَى. سَوَاءٌ عِنْدَهُ مَنْ أَسَرَ الْقَوْلَ وَمَنْ جَهَرَ بِهِ، وَمَنْ اخْتَبَأَ فِي اللَّيْلِ أَوْ بَرَزَ فِي النَّهَارِ.

"He knows the hidden and the manifest. He is the Greatest, the Most High. It is the same (in the sight of Allah) who among you conceals a word or reveals it, and who hides by night or reveals by day" (Ar-Ra'ad: 9–10).

2. Mahabbah (Love)

Mahabbah is a spiritual state that describes the sincere love of a servant to Allah SWT. Among the believers, there are souls who have a deep emotional attachment to their Lord. This love is not just spoken, but imprinted in the heart and reflected in behavior and sincere obedience to Him. This is found in the words of Allah:

فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ وَيُؤَدِّلُونَهُ الْمَحَبَّةَ.

"Then Allah will bring forth a people for whom Allah loves them and they love Him" (Al-Maidah: 54).

In another verse it is also explained:

وَيُضَاهَوْنَ فِي الْمَحَبَّةِ لِلْأَوْثَانِ كَمَا يُحِبُّونَ اللَّهَ، أَمَّا الْمُؤْمِنُونَ فَهُمْ أَشَدُّ حُبًّا لِلَّهِ.

"They love (other gods) as they love Allah. But those who believe love Allah more" (QS.Al-Baqarah: 125).

Mahabbah for a servant is: inner awareness born of a clear view of all the favors that Allah SWT bestows on him. A servant who has mahabbah not only sees the blessings with the outward eyes, but also feels through his conscience how close Allah is, and realizes His constant care, protection and attention. In the view of deep faith, a servant understands that all forms of affection, guidance (hidayah), and protection (inayah) are privileges that have been determined by Allah since the beginning of time.

Sufis divide this spiritual state of mahabbah into several levels. *First*, mahabbah at the level of ordinary people. This love arises as a response to the various kindnesses and affection of Allah that they feel in life. This is in line with the words of the Prophet Muhammad SAW: *"The human heart by nature will love anyone who does good to him, and hate anyone who does bad to him."* However, to reach the level of true love for Allah, one must fulfill certain conditions. When Samnun (may Allah have mercy on him) was asked about the nature of mahabbah, he replied that mahabbah is a clear love that is accompanied by constant dhikr. Because, someone who really loves something, will definitely remember a lot. Sahl bin Abdullah added that mahabbah is the harmony of the heart with the will of

Allah SWT, as well as consistency in emulating the Prophet Muhammad SAW, which is characterized by a deep longing to always pray to Him. Meanwhile, some other Sufi scholars state that mahabbah is a love that is deeply embedded in the heart, which gives birth to the urge to always praise the Beloved, prioritize obedience to Him, and adjust one's will to His will in every situation. The *second* spiritual condition of mahabbah is the love that grows from appreciation of the Majesty and Greatness of Allah SWT, as well as awareness of His infinite knowledge and power. Allah is the All-Rich, who is completely independent of anything. This level of love is usually possessed by people who are truly honest (as-Siddiqin) and those who are able to realize the ultimate truth in their lives (al-Muhaqqiqin).

According to An-Nuri, mahabbah at this level is characterized by the opening of the curtain of barriers and the revelation of inner secrets. Ibrahim Al-Khawwas also states that this true love demands the elimination of all worldly desires and the burning of all material traits and needs of the self. Along the same lines, Abu Sa'id AlKharraz once described the happiness of one who has tasted a glass of divine love as an experience of deep inner pleasure in communing with the Supreme Being. The heart filled with this love feels closeness and happiness, and loves only Allah with longing. In this state, nothing can calm the heart but Allah, and nothing is loved but Him alone. Meanwhile, the third spiritual state of mahabbah is the love possessed by those who are truly honest (as-Siddiqin) and the wise (al-arifin). Their love is born from an awareness of the justice and truth of Allah's pure love, without any cause or reason. Therefore, they love Allah totally, without expecting anything in return or for any particular reason.

3. Khauf (*Fear*)

Khauf is the fear of Allah that comes as a result of a servant's closeness to Him. Among those who have reached the spiritual level of khauf, there are differences in inner experience; some of their hearts are dominated by deep fear because they realize the closeness of Allah, while others are more dominated by love (mahabbah). This difference arises in line with the level of justification (tashdiq), the depth of true belief, and the degree of fear (khashyah) that Allah instills in the heart of His servant. Spiritual conditions arise when a person is opened to various unseen dimensions. When his heart witnesses the Greatness, Majesty, and Power of Allah in his closeness to Him, it causes fear, shame, and a deep trembling of the heart. On the other hand, when his heart experiences Allah's gentleness, His merciful justice, the goodness that has been bestowed, and His love, there is a burning feeling of love, longing, anxiety, and even boredom with a mediocre life. All these conditions occur by the will, knowledge, and power of Allah SWT, as a manifestation of the power of the Supreme and All-Knowing Essence (As-Sarraj. 2009).

4. Roja (*Sense of Hope*)

Roja is a spiritual attitude of optimism in achieving Allah's bounty that is provided for His pious servants. Since Allah is the Most Forgiving, the Most Compassionate, and the Most Merciful, the obedient servant will have full confidence that Allah's mercy will be showered upon him. Their souls are filled with hope for forgiveness, a sense of spaciousness, enthusiasm, and waiting for Allah's love

and mercy, because they are sure that this will happen. In the perspective of Sufism, *roja* is one of the *maqam* or levels that must be passed by a *salik* to reach the highest degree in the sight of Allah. However, not every sense of optimism can be said to be a *maqam*; a *maqam* is achieved if the attitude has been attached and integrated in the soul deeply. If it is only temporary and easily lost, then it is called a thing (Ismail, 2008). According to Abu Nashr As-Sarraj's view that some Sufis view *khauf* and *roja* as two wings of charity will not be able to fly without both. There are three types of *roja*: first, *roja* with Allah (*fillah*); second, *roja* in the vastness of Allah's mercy; and third, *roja* in the reward of Allah. Imam al-Qusyairi adds that *roja* is the attachment of the heart to something that may happen in the future. Such hope gives life to the heart as well as being able to reduce the burden of the mind. People who have hope will be encouraged to work hard to achieve what they want.

5. *Syauq (Longing)*

Syauq means longing. According to Hamka, *syauq* among Sufis is a psychological condition that accompanies *mahabbah*, which is a sense of longing that emanates from the heart because of pure love. Deep knowledge and recognition of Allah will give rise to a sense of pleasure and passion. Feeling happy and passionate gives birth to love and will grow a sense of longing. Longing to meet, the desire is always raging to always be with Him. Every beat of the heart, every beat of the heart and every sigh of breath, the memory is only of Allah; that is longing. This feeling is the driving force for Sufis to always be as close as possible to Allah, who is the source of all the pleasure and beauty that every Sufi desires (Muzakkir, 2018).

When explored further, in essence there are too many secrets of Allah that are indeed infinite. Of the infinite secrets, only a small part is revealed to His servants, and even then not all servants can know it. The wise know some of the secrets of Allah, but they will not know all of them, because human knowledge is very limited; what is not known is more than what is known. Hence the longing to know some of what he does not know. This longing will last until the Hereafter, when it will take the form of *ru'ya* (seeing God), *liqa'* (meeting God), and *musyahadah* (witnessing God).

DISCUSSION

Purification of the Heart as the Core of Islamic Spirituality

On the spiritual journey, every soul is faced with the profound question: "Who am I before my Lord?" These are not just empty words, but rather an inner call that invites us to dive into ourselves and purify the heart. Tasawwuf teaches that the heart is not just a physical organ, but a center of spiritual awareness that can reflect divine light if cleansed of worldly impurities. Purification of the heart is the first step to getting closer to God. When the heart is clean, it is able to radiate peace and His presence, even though it is invisible to the eyes. Conversely, a heart full of ambition and ego will block the light. The process of purifying the heart requires perseverance and patience, but when the heart has been cleansed, closeness to God will feel so real, shining every step of our lives.

Purification of the heart in the context of Sufism is not a momentary process, but a long journey filled with awareness, inner struggle, and determination. It is a process of cleansing from all despicable

traits such as envy, *riya*, pride, and dependence on mortal things that keep the soul away from the presence of Allah. Al-Ghazali calls the heart a mirror that, if left tarnished, is no longer able to reflect the truth that comes from God (Al-Ghazali, 2005). In practice, this process requires the total involvement of humans as servants. Starting from a sincere intention to change, to concrete efforts through *dhikr*, *muhasabah*, and diligence in worship. *Dhikr*, in the Sufis' view, is not just a verbal chant, but a vibration of the heart that is always present before God. When a person *dhikr* with awareness, his heart begins to connect with the Divine reality that has been covered by the fog of negligence. *Dhikr* revives the heart, just as water revives dry soil. It waters the soul with tranquility, erodes restlessness, and awakens the consciousness that has long been asleep.

Muhasabah or introspection also plays an important role in this process. It is a moment of honesty towards oneself, where one measures the extent to which he has turned away or come closer to his Lord. The Sufis teach that someone who does not do *muhasabah* will find it difficult to know himself, and whoever does not know himself will not know his Lord (Sutrisno, 2004). In the midst of this fast-paced life, many of us are busy pursuing worldly goals, forgetting that there is something more important that is often forgotten: inner peace. We keep running after achievements, but the further we go, the further we feel from true peace. In the crowd, many hearts feel empty, swayed by anxiety, envy, anger, and even despair. Purification of the heart, under these conditions, becomes more than just a spiritual practice-it becomes a basic human need to find true peace. The world gives us many things to pursue, but it often steals our peace without us even realizing it. Purification of the heart, then, is not just for Sufis, but for all of us who want to feel whole and calm amidst all the hustle and bustle. A guarded heart is one that can see clearly, even though the world around it seems blurry and full of temptations. Purification of the heart does not mean distancing oneself from the world, but rather filtering everything that comes into it, ensuring that only the good and pure remains. In the silence of the heart, we learn to listen to God's voice that is always there, even though it is often masked by the noise of life.

With a clean heart, we are not only able to feel more at peace with ourselves, but also more sensitive to others and the world around us. Purification of the heart is a journey home, back to our truest selves-to a place where serenity, love, and divine light can fill our every step. And in that journey, we find the deeper meaning of life, not in the achievements of the world, but in the closeness to God who is always faithfully waiting in our hearts. When the heart is clean, it becomes a worthy vessel for the radiance of Divine light. A clean heart will produce gentle behavior, clear thoughts, and speech full of wisdom. It is not surprising then that Sufism calls the heart the center of knowledge of Allah. In this state, a person does not just live religion as a formal obligation, but as a lively and stirring inner encounter. A Sufi is not only those who stay away from the world, but those who live in the world with a heart anchored in the sky (Munir, 2010). Finally, purification of the heart is not just a discourse or a beautiful phrase on the lips of spiritual experts. It is a silent journey that requires courage to stare at inner wounds, sincerity to change, and tenderness in caring for a soul that is often tired. Every teardrop

spilled in the silence of the night is a silent witness of a heart that wants to return home. Every chanted remembrance is not just a sound, but a beat of longing that knocks on the door of heaven. In honest solitude, humans discover that God is never far away-it's just that our hearts are too busy to turn around. So purification of the heart is the way home, a road that is not always crowded, but every step is accompanied by light. Whoever dares to tread it, will feel an inexplicable relief, because that is where God whispers His love, in the deepest silence.

CONCLUSION

Purification of the heart (*tazkiyat al-qalb*) in the Sufism tradition is not a symbolic or ritual teaching, but a thorough and deep inner transformation process. It becomes the main foundation in forming a person who is close to Allah SWT, as well as a way to revive the spiritual side in humans. Tasawwuf emphasizes that the cleanliness of the heart is the main door to understanding the essence of life and achieving true happiness, both here and in the hereafter. In the process of purifying the heart, Sufis teach that there are stages and methods that must be passed with sincerity. *Takhalli*, which is to rid oneself of despicable traits such as envy, resentment, *riya*, and pride, is the initial stage in cleansing the heart. After that, the *tahalli* process teaches the importance of adorning oneself with praiseworthy traits such as patience, honesty, humility, and sincerity. These two stages complement each other and become an absolute requirement for the formation of a clean *qalb* that is ready to receive divine light. In addition, the practice of Sufism is also known as spiritual conditions (*al-ahwal*) that strengthen a person's spiritual journey, such as *muraqabah* (awareness of Allah's supervision), *mahabbah* (love of Allah), *khauf* (fear of His punishment), *roja* (hope for His mercy), and *shaq* (longing to meet Him). These conditions do not just appear, but are the result of diligence in worship, meditation, and guarding the heart from various negative influences.

The relevance of the concept of purification of the heart is very strong in the context of modern life which is full of psychological pressure, digital distraction, and the decline of spiritual values. Many individuals feel a loss of direction and meaning in life, even though the cause is not merely an external issue, but because the heart has been shrouded by worldly darkness. In such circumstances, the teachings of Sufism offer concrete solutions that can restore inner balance and peace of mind. Thus, purification of the heart is not only beneficial in fostering vertical relations between humans and their God, but also has a positive impact in shaping noble social morals. The process teaches honesty, sincerity, and self-awareness that ultimately creates a more peaceful and meaningful life. Purification of the heart is a lifelong task that requires patience, sincerity, and earnestness, but the result is inner peace.

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