

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

We seek forgiveness from Allah
We stand witness to Allah that there is no God but Him
That Muhammad (SAWW) is his slave and messenger

Baitullah al Hageeqi

The significance of the heart of a momin

- The word *Qalb* or ‘heart’ refers to intellectuality. It is also referred to understanding. But literally it refers to something that changes or turns away. *Qalb* is the root word of *Inqilab* which means revolution. The parable of heart is like a feather clinging to a tree in the wilderness of a desert fighting a storm.

- According to a Hadith Qudsi it is narrated that Allah swt has said:

“Do not seek Me on Earth nor in Heaven. Seek me in the heart of a momin servant of mine.”

- *O Daud! Empty your house for Me to reside.
Verily, You are far Exalted to have a domicile.
What I mean, Open up your heart for Me.*

[Khashaais al Husseiniyah by Ayatullah Sheikh Jaafar al Tastiri pg 396]

- The Prophet David (as) asked God: ‘Oh God! All the emperors possess treasures then where is Your treasure?’

God Almighty replied: ‘I possess a treasure which is greater than the sky; vaster than the Heaven’s firmaments; smells better than the perfumes of Paradise, and is more beautiful than the Celestial Kingdom.

Its earth is enlightenment; its sky is belief, its sun is enthusiasm; its moon is love, its stars are inspiration and attention towards Me; its clouds are reason, its rain is blessing, its fruits are obedience; and its yield is wisdom.

My treasure has four doors. The first is the **door of knowledge**, the second is the **door of reason**, the third is the **door of patience** and the fourth is the **door of contentment**.

Know that **My Treasure** is – “**the heart of a believer**”.

[Bihar al Anwar vol 67 p. 59]

- In Surah Qaaf verse 50:37 Allah swt says:

إِنَّ فِي ذَلِكَ لَذِكْرَى لِمَنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ

*Most surely there is a reminder in this for him who has a heart
or he gives ear and is a witness*

- The above verse says that not everyone has the capacity to derive benefits from the Quran. Only those who have the heart and understanding to follow Allah's guidance and can give thought to what they see and have the strength to testify the truth, are capable of deriving benefits from the Quran.
- Aqa Mahdi Puya says: In order to derive benefits from the Quran either one should have a pure heart and understanding to mirror or reproduce the truth, or one should be willing to listen to and follow the "divinely endowed with wisdom" who are none other than the Ahlul Bayt (as).
- It can be said safely that in Heaven thou wilt not find people who believe in Allah and the Last Day and yet at the same time love those who oppose Allah and His messenger. Indeed people with faith in their heart will not love those who have enmity towards the Ahlul Bayt even if they be their own fathers or their sons or their brethren or their clan. As for such, He hath written faith upon their hearts and hath strengthened them with a Spirit from Him, and He will bring them into Gardens underneath which rivers flow, wherein they will abide. Allah is well pleased with them, and they are well pleased with Him. They are Allah's party. Lo! Is it not Allah's party who are the successful?
- Declaration of the Holy Prophet on the day of Khaybar: "Tomorrow I shall give the standard of Islam to him who loves Allah and His Prophet and Allah and His prophet love him." (Tabari, Rawdatul Ahabab, Sirat al Muhammadia, Tadhkirat al Khulafa). This person was none other than Ali Ibne Abu Talib. Hence if we are the true followers of Ali (as) then we need to ensure that we love those who love him rather than loving those who love Ali's (as) enemies.

The heart in the Holy Quran

- The word 'heart' carries special importance and has been used extensively in the Holy Quran and narrations. But what is meant by the word 'heart' is not **the pine-shaped physical heart** located in the left side of the chest which supports the animal life system by continuously pumping fresh blood into the various parts of the body. This is because the Holy Quran relates things to 'heart' which are not comparable with its literal

meaning of a pine-shaped heart organ. Here are some examples of the context to which the word 'heart' is ascribed to in the Holy Quran:

1. Reasoning

The Holy Quran in verse 22:46 says:

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُون لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ

Have they not travelled in the land and have they hearts wherewith to feel and ears wherewith to hear.

2. Comprehension or the lack of it.

The Holy Quran in verse 7:179 says:

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالْإِنسِ لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَلَهُمْ آذَانٌ لَا يَسْمَعُونَ بِهَا أُولَئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ أُولَئِكَ هُمُ الْعَافِلُونَ

*We have created for Gehenna many jinn and men
Having hearts wherewith they understand not, and having eyes wherewith they see not.
They have ears, but they hear not with them.
They are like cattle; nay, rather they are further astray.
Those – they are the heedless.*

And furthermore in verse 9:87 the Holy Quran says:

رَضُوا بِأَن يَكُونُوا مَعَ الْخَوَالِفِ وَطُبِعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ

And their hearts are sealed, so that they apprehend not.

3. Faith

The Holy Quran in verse 58:22 says:

أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ

These are they into whose hearts He has impressed faith and strengthened them with a spirit from Him.

4. Certainty and Tranquility

The God-Almighty has said:

الابذكر الله تطمين القلوب.

"Verily in the remembrance of God do hearts find rest."
Holy Quran (13:28)

And said:

هو الذى انزل السكينة فى قلوب المؤمنين ليزدادوا ايماناً.

"He it is who sent down peace of reassurance into the hearts of the believers that they might add faith unto their faith."
Holy Quran (48:4)

5. Hot-temper and Cruelty

The God-Almighty said:

ولو كنت فظاً غليظ القلب لا نفصتوا من حولك.

"If thou hadst been stern and fierce of heart they would have dispersed from round about thee."
Holy Quran (3:159)

Therefore, heart in the Holy Quran has been assigned the most important privileged position, and various psychic tasks have been related to it, namely: faith, blasphemy, hypocrisy, reasoning, understanding, not understanding, acceptance of truth, unacceptance of truth, guidance, deviation, sin, intention, purification, corruption, benevolence, aggravation, love, invocation, negligence, fear, anger, doubt, conflict, mercy, cruelty, regret, assurance, arrogance, jealousy, rebellion, offense, and other similar acts. Since the pine shaped piece of flesh called heart could not be the origin of these effects, instead these effects are the consequences of human self and spirit. Therefore, it could be said: What is meant with heart is the same "Celestial Jewel" which controls the degree of humanness within a human being:

The heart possesses such exalted position in the Holy Quran that it is mentioned when the topic of revelation i.e. communication between God and men is discussed. God-Almighty said to Holy Prophet (S):

نزل به الروح الامين على قلبك لتكون من المنذرين.

"Which is the true spirit hath brought down, upon the heart, that thou mayest be (one) of the warners."

-the Holy Quran (26:193-194)

And said:

قل من كان عدوا لـجبريل فإنه نزلت على قلبك باذن الله.

"Say (O Muhammad, to mankind) who is enemy to Gabriel! For he it is who hath revealed (this scripture) to thy heart by God's leave."
-the Holy Quran (2:97)

Lamentation of inmates of hellfire لسان أهل النار

- In Surah Mulk verse 67:10 Allah swt says:

وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ

And they shall say: Had we but listened or pondered, we should not have been among the inmates of the burning fire.

Ascension 'mi'raj ' of salat

- Imam Baqirul 'Ulum (as) (the cleaver of knowledge) is quoted to have said: "**Of a servant's salat ascends half, one-third, one-fourth or one-fifth to his account.** That is, of his salat will not ascend except that part which is performed with an attentive heart. We have been commanded to perform the *nafileh* so as to make up for the shortcomings of the obligatory *salats*." 'Ilalush-Shara'i', vol. 2, p. 327, ch. 22, *hadith* 2.

Attentive heart

- Al-'Imam as: "Dear to me is the believer from among you **who attends to God with his heart at the time of prayer and does not preoccupy his heart with any mundane matter. For whenever a devotee turns with his heart to God, the Exalted, during prayer, God turns His face towards him, and turns towards him the hearts of the faithful who regard him with affection, following God's love of him.** " Al-Hurr al-'Amili, *Wasa'il al-Shi'ah*, iv, 686

Holy Quran verse 17:36

- Imam Sadiq (as) with regards to the following verse (17:36):

إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا

*For every act of **hearing**, or of **seeing** or of (**feeling in**) **the heart** will be enquired into (on the Day of Reckoning).*

said: "The ear will be questioned about what it has heard. The eyes will be questioned about what they have seen, and the heart will be asked about decisions it has made."

[MISHKAT UL-ANWAR FI GHURAR AL-AKHBAR chapter 3 on the heart]

Four acts that make the heart perish

- According to a tradition it is narrated that the Holy Prophet said: "Four acts will make the heart perish:
 1. committing sins continuously
 2. talking with women often
 3. arguing with a fool since you talk with him but he will never be guided to the right way
 4. and associating with the dead."

People asked the Prophet what he meant by the 'dead'? The Prophet of God (s.a.w) said: "All the rich who live in ease and luxury."

[MISHKAT UL-ANWAR FI GHURAR AL-AKHBAR chapter 3 on the heart]

Sin Works as Rust upon the Heart

- The Holy Quran in verse 83:14 says:

كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ

Nay, but that which they have earned is rust upon their hearts.

- According to another tradition the Holy Prophet said: "When a servant commits a sin, a black stain appears on his heart. If he repents and leaves off committing the sin and asks for forgiveness from Allah, his heart will be polished. And if he digresses again, the stain will spread until it covers his heart completely. This is the very rust that Allah has mentioned in the Holy Qur'an in the verse that says: '**Nay! Rather what they used to do has put rust upon their hearts**'" [Noor al-Quran, Vol11, Page: 152]
- It is clear from the above tradition that the Holy Prophet has said that the heart of man, as created by Allah, is pure, but every time he does an ill-deed, it marks a stain on his heart. If he does not repent and thereafter live a righteous life, the stains deepen and spread more and more until the heart is sealed.

- Imam Muhammad bin Ali al Baqir (as) said: "The heart of a believer is as good-natured (spotless) as whiteness, but when he sins a stain appears on it, which disappears if he turns repentant to Allah and sins no more. In the event of continued sinning the stain spreads and covers the whole heart. He is lost and then no word of guidance brings him to the right path."

[Pooya/M.A. Ali Engl. Commentary **The Noble Quran**]

- Imam Jafar bin Muhammad as Sadiq (as) said: "The hearts of those who pay no attention to the commands of Allah and persist in sinning, step by step, reach a state of **decay and disintegration** from which no recovery is ever possible."

[Pooya/M.A. Ali Engl. Commentary **The Noble Quran**]

Aqa Mahdi Puya says: Willingness to surrender to the life of sin is the cause of the disintegration of soul, **so it is the sinner who is responsible for his disgrace on the Day of Judgment.**

- Imam Sadiq (as) quoted on the authority of his noble father (as): "Nothing will corrupt the heart as much as committing sins. The heart will encounter the sins, and will continue until the sins overcome it. Then the heart will be turned upside down."

[MISHKAT UL-ANWAR FI GHURAR AL-AKHBAR chapter 3 on the heart]

Revival of the heart

- Imam Sadiq (as) said: "Talk with each other whenever you meet since it can keep your hearts alive." [MISHKAT UL-ANWAR FI GHURAR AL-AKHBAR chapter 3 on the heart]

- Hazrat Luqman told his son: "O' my son! Sit close to the scholars and associate with them since God revives the hearts with the light of wisdom, just as He revives the Earth with water." [MISHKAT UL-ANWAR FI GHURAR AL-AKHBAR chapter 3 on the heart]

- Ameer al-Momineen (as) said: Your hearts will get tired just as your bodies do. **So seek the newest words of wisdom for them.** Sometimes the heart turns towards you, and sometimes it turns away. Whenever it turns towards you, get it involved in performing the recommended deeds And when it turns away, just suffice with performing the obligatory deeds."

[MISHKAT UL-ANWAR FI GHURAR AL-AKHBAR chapter 3 on the heart]

- In Uyun Akhbar al-Reza it is narrated that Imam Reza (as) said: "On the day when the hearts will perish, **the hearts of those who attend sessions in which our affairs are revived will not perish.**"

[MISHKAT UL-ANWAR FI GHURAR AL-AKHBAR chapter 3 on the heart]

Three Kinds of heart

عن ابي جعفر عليه السلام قال: القلوب ثلاثة: قلب منكوس لا يعثر على شئ من الخير وهو قلب الكافر وقلب فيه نكته سودا فالخير والشر يتلجان، فما كان منه اقوى غلب عليه، وقلب مفتوح فيه مصباح يزهر فلا يطفانوره الى يوم القيامة وهو قلب المؤمن.

- Imam Baqir (as) said: “There are three kinds of heart:
 1. **Reversed heart** which lacks feelings for any sort of righteous deeds. Such is the heart of an unbeliever.
 2. The heart **which contains a black spot** in which a war is being waged **between the truth and falsehood**, and whichever becomes victorious will take over the heart’s control.
 3. The **conquered heart** in which there is a **lighted lamp** which is never going to be turned off. Such a heart is the heart of a believer.”
[Bihar al Anwar vol 67 p. 51]

Four eyes of a man

عن على بن الحسين عليه السلام في حديث طويل يقول فيه: الا ان للعبد اربع اعين: عينان يبصر بهما امر دينه ودنياه، وعينان يبصر بهما امر آخرته. فاذا اراد الله بعبد خيراً فتح له العينين اللتين في قلبه فابصر بهما الغيب وامر آخرته واذا اراد به غير ذلك ترك القلب بما فيه.

- Imam al-Sajjad (as) said: “A man possesses four eyes, with two apparent eyes he sees the affairs relevant to his world, and with **two esoteric eyes** sees the affairs related to the Next World. Therefore, whenever God Almighty desired the good for a believer, He opens his **heart’s eyes** to enable him to witness the hidden world and its mysteries. But when He does not desire his welfare, leaves the heart with his esoteric eyes closed.” [Bihar al Anwar vol 67 p. 53]

Two ears of the heart

عن ابي عبد الله عليه السلام قال: ان للقلب اذنين، روح الايمان يساره بالخير والشيطان يساره بالشر فايهما ظهر على صاحبه غلبه.

Imam al-Sadiq (as) said: “The heart possesses two ears: the spirit of belief slowly invites him towards righteous deeds, while the satan invites him towards evil deeds. Therefore, whoever becomes victorious in this struggle takes over the heart’s control.
[Bihar al-Anwar vol. 70, p. 53]

Classical Tafseer Class - Notes
Friday, 1st – 15th May 2009

Last will of Imam Ali (as)

فيما اوصى به امير المؤمنين عليه السلام ابنه، قال: يا بني ان البلاء الفاقة واشد من ذلك مرض البدن و
اشد من ذلك مرض القلب. وان من النعم سعة المال والفضل من ذلك صحة البدن والفضل من
ذلك تقوى القلوب.

“Oh my son! Poverty is one of the most horrible calamities.

But still severe than poverty is the bodily sickness.

And the **sickness of soul is harsher** than the bodily sickness.

Plenty of wealth is one of God’s blessings, but sound health is better than that, and
the **piety of heart is even superior to sound health.**”

Bihar al-Anwar, vol. 70, p-51.

Disclaimer:

In this tafseer class, there might be shortcomings in imparting the knowledge of the tafseer. If there is any information that requires correction, please do not hesitate to let us know via e-mail: jaafari_tafseer_committee@yahoo.com.sg.
Allah knows best.