



**International Journal of Biology, Pharmacy
and Allied Sciences (IJBPAS)**

'A Bridge Between Laboratory and Reader'

www.ijbpas.com

THE THOUGHT BARRIERS IN VIEW OF HOLY QURAN

SHOJA JAVAN PARAST

Ph.D. of Theology student, Institute of Manuscripts of Azerbaijan National Academy of Sciences
(IMANAS)

Javanparast122123@gmail.com

ABSTRACT

Thinking is considered as heart's duties. Each factor that causes to change the heart's duties is a barrier to all activities of heart such as thinking. Heart has its own ear and eye. Heart that is the center of thought which has a special relationship with external ears. External ears have been introduced as the gates of heart. Barriers of thought have been represented in different verses of holy Quran in order to solve the problems and lead people toward the right thinking. The present paper attempts to introduce the main important barriers that are the heart diseases.

Keywords: Heart, declination, seal, hard heart

INTRODUCTION

Thinking is the duty of heart and when a member is disabled, it is natural that it has been ill that cannot do its natural duties. Heart sometimes becomes sick that in this situation it cannot think. God in surat Muhammad in verse 24 declares:

“Do not they ever reflect upon the Quran? No. locks are set on their hearts.”

Al- Raghīb al- Isfahani wrote about the concept of 'lock': “locks are the plural of lock and it is an example for any barrier that

inhibits human from a work” (Al- Isfahani, 1991).

Tabarsi wrote about this verse: they do not reflect upon the holy Quran in order to learn a lesson since there are locks on their hearts (Tabarsi, 1985). Al- Raghīb al- Isfahani declared that disease is exit of man from certain moderation and it is two types: firstly are body diseases and secondly are spiritual diseases such as ignorance, stinginess and timidity (Al- Isfahani, 1991). As God in surat

Muhammad in verse 24 declares that: in their heart is disease, so God increase their disease; for them is a painful chastisement since they lies. In Irab al- Quran book was declared that disease means weakness; it is declared that disease in heart is frailty from right; disease in body is weakness of members and in eyes is weakness in look (Darvish, 1987). Tabarsi claimed that: disease is body illness and it is declared that the origin of disease is weakness. Therefore, disease in heart is weakness to understand God and in the body is created weakness of members (Tabarsi, 1985). Haggi al- Brusi wrote: disease in reality is something that disarranges the natural moderation of body and sometimes leads man toward death. Disease virtually is spiritual illness that damages achieving the perfection, for example ignorance, spite, envy and doing the sin are the profanity tools that perish the soul of man because it prevent man to achieve the virtues (Haggi al - Brusi, 1984). Tosi wrote: the origin of disease is in the body (Tosi, 1985). Allameh Tabatabai wrote in definition of disease: disease of heart is that the stability of reason in human has disappeared and he doubt about the right opinions. The heart that is disease receives the right word very quickly but believes it very late (Tabatabai, 1973). Suspicion, discord and

weakness of faith and belief are the examples of heart diseases.

The barriers of heart function that prevent from right thinking which consist of:

1- Declination of heart

One of the heart diseases that prevents from thinking is deviation from right path that not only it create in ordinary people, but also it may occurs in scientist and scholars. Therefore, many of believers in their prayers in verse 8 say:” o lord, do not suffer our hearts to go astray after you have rightly guided us and bestow us mercy from you since you are very genius.”

surat aale- Imran (the family of Imran) in verse 7 is declared that:

“Those in whose hearts there is previously go after that which is unclear therein seeking thereby to mislead and to interpret, while none knows its interpretation except Lord and those family rooted in science. They say:” we believe in it; all is from our God.” But none heeds those endowed with wisdom”.

Raghib Isfahani wrote: declination is deviation from stability and resistance (Al- Isfahani, 1991). Allame Tabatabai declared that: declination is sensual deviation that misleads the soul of man from stability (Tabatabai, 1973). Haggi al- Brusi wrote: declination means deviation from right

toward vain desires. The sentences of “do not suffer our hearts” means do not lead astray our heart from right path after you guided us toward right or faith (Haghi al - Brusi, 1984). Tosi in his interpretation wrote: the meaning of “those in whose hearts is doubt pursue” is that there is declination from right in the hearts of deviators. The declination (deviation) is created by doubt or ignorance that both of them are considered as deviation from right (Tosi, 1985). Alusi declared regarding the meaning of declination: declination is deviation from right and moving toward vain desires. In interpretation of the mentioned verse” Those in whose hearts is doubt pursue” he claimed that it means: do not mislead us after you guided us since deviation of heart is against guidance (Alusi, 1984).

2- Patina of heart

Surat Al- Mutaffifin in verse 14, Lord says: “NO! What they used to do has rusted their hearts”. Allameh Tabatabai wrote 3 points about interpretation of this verse: Firstly, obscene acts give a role to the spirit of man. Secondly, these roles and faces prevent to understand the right and it create a veil between man and truth. Thirdly, soul of human in term of his primary nature has a special purity that can perceive the right and

truth and distinguish false from true (Tabatabai, 1973).

It is declared in verse 15 of surat Al-Mutaffifin: “no, verily on that day, they shall be shut out, away from the mercy of their God”. The purpose of this verse is that the deviators cannot see the verses and signs of their lord in the creations and Quran. The intention of “get away from mercy of God in the Judgment day is their deprived of god’s generosity since in the Resurrection, all veils will be removed as a result, all creatures will find a pure knowledge toward God (Tabatabai, 1973). This veil is used regarding the prophet Muhammad in verse 45 of surat Bani Israil:” when you recite Quran, we set a hidden veil between you and those who do not believe the resurrection day”.

Allameh Tabatabai wrote regarding this verse: hidden veil is a covering which is not seen by eyes and it is against the other ordinary veils. By this veil, unbelievers could not understand the reality of content of Quran that was near the prophet Muhammad and declared that: he is not the messenger of God and he is a magician”. In addition they denied the resurrection day (Tabatabai, 1973).

3- Seal of heart

God sets a seal upon human hearts but in some verses of Quran, the term of “mark”

has been used instead the term of “seal”. This term has been appeared 11 times in Quran and in all cases; God has mentioned it for hearts. There are some of the divine verses that indicate the seal of heart as follows: ““our hearts are covered”, God set a seal upon the unbelievers’ hearts, so they believe but a little” (Surat Al-Nisa in verse 155).

We recite in verse 93 of surah Al- Tawba: “Lord has sealed their hearts so that they know not”. In addition, in verse 35 of surat Ghafir has been declared that: “thus doth Lord print on every arrogant, disdainful hearts. Makarem Shirazi wrote in Tafsir Nemooneh that the meaning of print is absolute impregnability of heart (Makarem Shirazi, 1988).

Alusi in his interpretation wrote that there is a seal on the unbeliever’s hart and in other verse he wrote that Lord degraded them (Alusi, 1984). Tabarsi declared the meaning of seal is that Lord shows the hearts of unbelievers by a sign and abound them. In other interpretation he says that seal is the same print that Lord sticks a sign on their hearts that the angles can separate believers from unbelievers (Tabarsi, 1985). Considering the verses of Quran, we perceive that Lord set a seal for four groups that consist of:

A) Arrogant heart based on the verse 35 of surat Ghafir (thus doth Lord print on every arrogant, disdainful hearts).

B) Aggressor heart that has been mentioned in verse 74 of surat Yunus (Jonah):” thus do we seal up the hearts of the transgressor”

C) Heart of unbeliever that has been mentioned in verse 101 of Yunus surat: ‘signs and wearing s do not avail people who do not believe.

D) The heart of hypocrite based on the verse 3 of surat Al-Munafiqun: “a seal was set upon hypocrites’ hearts, so they do not understand”.

- **The reasons of heart seal**

Haghi Brusi wrote: the reason of seal is pride and revolt. He wrote in other text: by selecting the blasphemy, lord set a seal upon their heart and they do not consider toward charity (Haghi al - Brusi, 1984).

Allameh Tabatabai in his interpretation remained another point that there is in verse 101 of surat Al-A’raf:” thus, Lord set a seal on the hearts of the infidels because of their pervious denial (Tabatabai, 1973).

- **The effects of heart seal**

Haghi- Brusi wrote: Lord set a seal on the hearts of human because some of them do not follow God and his prophets and they do not believe in God (Haghi al - Brusi, 1984).

The other effect regarding having a seal in human heart is that human cannot hear anything and in reality he does not think about former nations (Tabarsi, 1985). Alusi wrote: unbelievers cannot understand good and evil in the world and hereafter (Alusi, 1984). Allameh Tabatabai considering the some verses declared regarding the impact of seal existence in human heart that: a seal on the heart causes that human cannot accept the truth as a result; this heart always is deprived of right. The heart follows the vain desires.

As verse 16 of surat Muhammad is declared:” God has set a seal on their heart, and they follow their own vain desires.”

The other impact of existence of a seal on the heart is in verse 87 of surat At- Tauba:” a seal has been set on their hearts; then, they do not understand”. In addition there are in verse 93 of surat At- Tauba: “a seal has been set upon their hearts as a result, they do not know what rewards they miss. So, it is necessary to know that God firstly does not set a seal upon a person’s heart, but also if he does this act, it will be a punishment since setting a seal on the heart lead astray the man. And astray is done by Lord only and only for punishment (Tabatabai, 1973).

4- Heart’s neglect

Neglect or inattention is another disadvantage that causes to disable the

ordinary activities of heart. In other word, neglect causes to get away from remembrance of God and it prepares to follow the evil desire; as a result, heart cannot perform its normal duties.

Al- Isfahani declared: “in attention is mistake and fault that arises from low awareness of human. It means man is remained unaware from the facts” (Al- Isfahani, 1991).

Allameh Tabatabai wrote regarding the interpretation of verse 28 of surat Al- Kahf:” in attention is an attribute of human and is against the seal of heart that is performed by God. The purpose of neglect is that human forget the remembrance of Lord, although it can be considered as a punishment because of neglect of truth path (Tabatabai, 1973).

Haghi wrote:” neglect and inattention prevents human for understanding the truth. It means that this act prohibits the heart from primary nature which is remembrance of Allah (Haghi al - Brusi, 1984).

5- mark of heart

Sometimes, some troubles are created for heart that prevents its natural activities; and God is mentioned it in some verses of holy Quran and it is mark of heart.

Isfahani wrote:” mark and seal have a same meaning and it have two types: one of them is the effect of something such as designs of ring and the other is the result of design (Al-

Isfahani, 1991). Tabarsi declared regarding the mark of heart:” mark and seal have a same meaning and one of them is a blackness that is created in heart that the angles can recognize the unbelievers. In addition, God makes a mark on heart of believer that the angles can recognize him and they can ask mercy from God for him (Tabarsi, 1985). So, it is found the heart is the home of faith cannot be believed by mark of blackness. According to Allameh Tabatabai, setting a seal upon the heart means closing the valve of heart so that nothing can enter to it and heart cannot think about good and evil. Therefore, it can be said that nothing can enter to the eyes and ears of these heart in order to recognize right and void (Tabatabai, 1973). It can be concluded from interpretation of Allameh Tabatabai that seating a seal on heart can destroy the power of recognition in human. Alusi wrote regarding this subject:” God cover a veil by seal that human can never understand (Alusi, 1984). In addition, Brusi declared that Lord cover the heart by a mark that unbelievers cannot understand and think (Haghi al - Brusi, 1984). As it was mentioned, many of the interpreters believed that mark of blackness prohibits man from thinking and understanding.

The reasons of heart’s mark

Allameh Tabatabai in interpretation of verses 7 and 6 of surat Al- Baqarah wrote:” God has sealed their hearts and hearing, upon their sight is a covering, and for them is a great chastisement. There are two type of covering; one of them is veil from themselves and the other is from God because of their disobedience (Tabatabai, 1973).

Beside the blasphemy of unbelievers that causes to mark of blackness in heart, verse 23 of surat Al- Jathiya declared :” have you seen him who takes his own vain desire as his Lord , while Lord has allowed him to mislead, understanding it, and set a seal on his ear and heart and put upon his eyes a veil?”

In reality, other reason of mark of blackness on heart set by God is following the vain desires.it means, human instead worship the real Lord, he select his own vain desires as his God, as a result, God sets a seal upon his heart.

Allameh Tabatabai interpreted the verse 34 of surat Al- Jathiya:” it is wonderful that somebody worship his vain desires, although he knows that there is a God that he should worship him. Therefore, his straying occurs for his punishment since he follows his vain desires, although he knows that it is a fault (Tabatabai, 1973)”. This point has been interpreted in book of Tafsir Nemooneh as a

negation of recognition sense and incapacitating the recognition tool in human. In reality, as the verse depicts, mark of blackness is a reflection of behaviors of human (Makarem Shirazi, 1988).

- **The effects of heart mark**

Brusi wrote:” setting a seal upon the ears is such that man cannot be influenced by advices and he cannot hear the right word. By setting a seal on the heart, human cannot think and understand the verses and divine word (Haghi al - Brusi, 1984)”.

Alusi in his interpretation regarding this subject declared the same effects of heart seal (Alusi, 1984). Allameh Tabatabai interpreted the verse 23 of surat Al-Jathya: mark on ear and heart is setting a seal on hearing and heart so that he cannot hear the right word and think about it (Tabatabai, 1973).

6- **Hard heart**

The heart of man is the center of emotions but sometimes it becomes so hard that any emotions disappear in it. Holy Quran shows some verses regarding hard heart. God in verse 159 of surat Al- Imran declared to prophet Muhammad:” it is God’s mercy that you are lenient to them; had you been sever and hard-hearted, they would surely have diapered away from surrounding you”.

Isfahani wrote:” hard is against kindness. This term often is used for objects but

sometimes has the meaning of metaphor (Al-Isfahani, 1991). Tosi interpreted this verse:” harshness is appeared in speech and cruel person has hard heart (Tosi, 1985).

Tabarsi wrote about this subject:” oppression means cruel, unkindness and hard heart that has not kindness and mercy” (Tabarsi, 1985).

Alusi wrote:” God declared to the prophet: if you had been stern and fierce of heart, they would have disappeared from around you (Alusi, 1984). Tabarsi also mentioned the same fact (harshness of Prophet Muhammad) in his interpretation. The author of Majma Al- Bayan stated that: harsh behavior is created by disappearing the kindness and mercy (Tabarsi, 1985). Rashid Reza wrote in his interpretation: hard is stability and it is a feature of objects (Rashid Reza). God in verse 74 of surat Al-Baqarah states:” your hearts (Jews) become hardened as stones or harder”. God drew a parallel between the hearts of Jewish people and stone even he knew it harder than stone sine sometimes water can permeate in the stone because of gap, while nothing can penetrate inside the hard heart. Tosi wrote about this verse:” the hearts of jews became hard when the obvious signs was represented during Moses and after seeing the miracles from the prophet Muhammad. Allameh Tabatabai interpreted this verse:” harsh means hard heart and God

performed a comparison between Jewes' heart and stone and he stated even he considered it harder than stone because water sometimes can permeate in the stone because of existence of gap, while nothing can penetrate inside the hard heart (Tabatabai, 1973).

The reason of hard heart

Brusi wrote about verse 16 of surat Al-Hadid: "harshness is hard heart and is caused by following the vain desires and it is natural that purity and passion cannot be in a place (Haghi al - Brusi, 1984).

Tabatabai wrote about this verse as follow: "has not time yet for those who believe that their hearts become humble for God's remembrance. They should not be like those who were given the book before, but when ages passed over them, it only hardened their hearts and many of them are transgressors" (Tabatabai, 1973)." Khwaja Abdullah Ansari stated that : this harshness is due to the many sins that sin caused by passions and it is due to the gluttony. Talaghani wrote in his interpretations: the hard heart of people is not due to their nature, but also it is because of their actions (Talaghani).

CONCLUSION

It is found from the verses of Holy Quran that thought of human is always vulnerable; therefor, human should recognize the dangers

and prevent to reach them inside the heart that is the center of thought. Some of the elements that prohibit the correct thought are the main factors that create diseases in human heart.

Declination of heart is the main important factors that affect hearts. When a heart deviates from truth, the positive thought is not reflected inside the heart and this phenomenon is occurred.

The second factor is heart patina (veil). By this veil, the spiritual world cannot be seen by unbelievers. Another factor that prohibits man for thinking is heart seal and the reason of mark of blackness (seal) is his own actions. The other factor is hard heart that causes to loss the mercy of God, and people cannot understand the concepts of the world. Sometimes the heart of man can be locked due to commit the sins and these locks prevent man from true reflection. The heart of man may prohibit the correct reflection due to the various diseases such as doubt, ignorance and weakness of belief.

REFERENCES

1. Al- Isfahani, R. (1991). *Mufradat al-fath al-Quran*. Damascus. Dar al-elm.
2. Alusi, M. (1984). *Roh Al- Maani fi Tafsir Al- Quran, Al- Sab al- Masani*. Beirut: Dar Ahya Al- Trath al- Arabi.

3. Darvish, M. (1987). *Irab al- Quran*. syria: Dar al -Irshad.
4. Ghomsheii, t. b. (n.d.). *Holy Quran*.
5. Haghi al - Brusi, A. (1984). *interpretation of roh al Bayan Dar ahya al- Tarath al- Arabi*.
6. Makarem Shirazi, N. (1988). *Tafsir Nemooneh*. Tehran: Dar Al- Ketab AL- islami.
7. Meibudi, R. (1968). *Kashf Al- Asrar Vadeh Al- Abrar*. Tehran: Dar- Al- Ketab Islami.
8. Rashid Reza, M. (n.d.). *Interpretation of Holy Quran* (Vols. 1, pp: 352). Beirut: Dar Al- Marefeh press.
9. Tabarsi, A. (1985). *Majma al- bayan fi tafsir Al- Quran* . birot: Dar Ahya Al tarath al arabi.
10. Tabatabai, H. (2004). *Al Mizan Fi Tafsir Al- Quran*. Beirut: institute of Elmi Al matboat.
11. Talaghani, M. (n.d.). *a light of quran*. Tehran: PUBLISHING COMPANY.
12. Tosi. (1985). *Bitā Al- Tebyan Fi Tafsir Al-Qurani*. Beirut: Dar Ahya Al- Tarath Al- Arabi.