

# Qur'ānic Reflections

SESSION 6

تَسْبِيحٌ  
the tasbeeh project

# Reminder: Reflecting on the Holy Qur'ān

“

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ...

Those to whom We have given the Book  
read it as it ought to be read... ”

SŪRAH AL-BAQARAH (2:121)



Imam Ja'far as-Sadiq (as): “They recite its verses **slowly**, and **understand** it, and **act** according to its orders, and **hope** for its promises, and are **afraid** of its threats, and take **lessons** from its stories, and **obey** its commandments, and **desist** from what it prohibits.”



**A truly immersive,  
transformational  
experience!**

# Tafsīr and Tadabbur

**Tafsīr:** reveal the meaning of a verse. The task of the Holy Prophet (saw), his righteous successors and specialist scholars.

**Tadabbur:** reflection and pondering on the message of a verse, internalising the implicit meaning of the verse, taking admonition and making changes. An order for all - Surah Muhammad (47:24):

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا

*Do they not contemplate the Qur'an, or are there locks on the hearts?*

Session 6:

Surāh al-Shū'arā'

(26:87-89)

“

وَلَا تُخْزِنِي يَوْمَ يُبْعَثُونَ ﴿٢٧٧﴾  
 يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ ﴿٢٧٨﴾  
 إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ ﴿٢٧٩﴾

Do not disgrace me on the day that they will be resurrected, the day when neither wealth nor children will avail, except him who comes to Allah with a sound heart. ”

SŪRAH AL-SHŪ'ARĀ' (26:87-89)

Part of Prophet Ibrahim (as)'s supplication to Allah (swt) - see 37:84

Worldly capital (wealth and children) will not provide benefit

The only capital for salvation in hereafter is a sound heart

# Meaning of قَلْب

قَلْب



As well as referring to the physical heart, the word **qalb** also refers to a person's spiritual heart; including their soul (33:10), their centre of faith (2:7), their intellect (50:37), their intentions (47:24) and their emotions (8:12).

قَلَب



The root **qa-la-ba** means to turn, and signifies change and transformation. It highlights the heart's ability to fluctuate between different spiritual states and to be purified or corrupted (3:8), and the importance of protecting it.

مُقَلِّب



**Muqallib** means the one who turns. In a famous du'a of the Holy Prophet (saw), he says: "O Turner of the hearts, make my heart firm on Your religion."

يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ

Imam Ja'far al-Sādiq (as) has said: "A safe and protected heart is such a heart that goes in the presence of his Lord while there is nothing in it besides his Lord." (Al-Kāfī, v.2, h.5)

An Enlightening Commentary into the Light of the Holy Qur'an vol. 12  
Tafsīr Tadabbur Al-Qur'an (A Reflective Commentary of the Qur'an) The World Federation of KSIMC

# Meaning of قَلْبٌ سَلِيمٌ

When a heart is clean and purified from all sorts of sins and evils, it is known as **Qalbun Salim**: the sound, perfect, correct or whole heart - a healthy heart.

Physical health implies that all the organs work perfectly for the purpose they have been created for. The opposite of this implies physical disease.

In the same way a healthy heart is one that possesses all the human qualities and emotions. It should have absolute and correct divine recognition (*Ma'rifah*) and must be pure from all evil and animal feelings.



# Spiritual heart health

## **Sickness of the heart**



*Beware! One of the calamities is hunger. And worst than that is physical sickness. More terrible than physical malady is the sickness of heart. And beware! One of the bounties is wealth. And better than wealth is physical health. More preferable than physical health is the piety of the heart.*

**Imam Ali (as)**

## **Death of the heart**



*People of Ma'arifah (recognition) see that the worldly people are more concerned about physical death. While more serious is the death of their hearts within their living bodies.*

**Imam Ali (as)**

# Malaises of the Heart

## Qaswat

### Hardened

Results from forsaking the remembrance of God and giving way to the insinuations of Shaytan so that admonition has little effect: **6:43**

## Zaygh

### Deviated

The beginning of digression of the heart - when the individual tries to seek justification for bad conduct by forcing deviant interpretations on the Qur'an: **3:7**

## Rayn

### Stained

Continual sinning gradually creates a barrier between man and God, likened to a rust stain, so the heart can no longer discern good and evil clearly: **83:14**

## Maradh

### Sick

Hypocrisy causes the heart to deteriorate further and develop a spiritual sickness, becoming receptive to the suggestions of Shaytan: **22:53**

## Akinnah

### Covered

When a person becomes increasingly obstinate and rebellious, his heart develops several covers, blocking his ability to receive guidance: **17:46**

# Malaises of the Heart

## Tab'

### Sealed

When a person is completely absorbed in the *dunyā* and sacrifices his religion for it, a seal is imprinted on his heart so he no longer inclines towards the *ākhirah*: **9:87**

## Khatam

### Sealed

This is a seal which can no longer be changed. Those who have become totally self-centred, and do anything their low desires dictate have sealed hearts: **45:23**

## Aqfāl

### Locked

Locks are stronger than seals, and block the Divine guidance (Qur'an) from the heart, the person can no longer reflect, so there is no hope of return: **47:24**

## 'Amā

### Blind

At this stage the person's spiritual eyes are now blind, he stumbles through the *dunyā*, and nothing he experiences reminds him of God: **22:46**

## Mayyit

### Dead

In the last stage, the heart dies. The individual has lost every trace of his humanity, his life is no different from that of cattle, rather it is even worse: **7:179**

“

يَا أَيُّهَا النَّاسُ قَدْ جَاءَتْكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ  
 وَشِفَاءٌ لِمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِلْمُؤْمِنِينَ

O mankind! There has certainly come to you an advice from your Lord, and a cure for what is in the breasts, and a guidance and mercy for the faithful.

”

SŪRAH YŪNUS (10:57)

The Holy Prophet (saw) has said:

“When afflictions, like a dark and terrible night, invade you, seek refuge in the Qur’an. It is simultaneously full of preaching as well as being a remedy, a source of illumination and blessing all at the same time.”

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This refers to the purification of spirit and heart from spiritual evils, which are more grievous than the diseases of the body. The Qur’an’s advantage lies in this very healing the spiritual diseases.

“

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ  
أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

*And those who have faith, and whose hearts find rest in the remembrance of Allah. Look! The hearts find rest in Allah's remembrance!* ”

SŪRAH AL-RA'AD (13:28)

Those who have faith and their hearts are set at rest by the remembrance of Allah, allow Allah to soothe their hearts regarding His blessings and rewards with the thought of Him, His grace and His favours. For Allah's promise is decisive, and nothing will soothe the anxious hearts better than his Divine truthful promises.

# Reflections

- ▶ The one with a sound and pure heart, *Qalbun Salīm*, is the one which is free from spiritual sicknesses. Have I been affected by, or am I at risk of, the malaises that can harden, stain, cover, seal or lock my heart?
- ▶ My heart is prone to fluctuation. Whatever situation I am in, do I remember Allah (swt) and soothe my heart through His remembrance? How regularly do I remember Him?
- ▶ What is my relationship with the Holy Qur'an like? Do I appreciate its status as a remedy, a source of illumination and blessing for me? If so, shouldn't I seek as many opportunities as I can to ponder on its verses?
- ▶ Once the stain of sin damages our spiritual hearts, this can take us on a path away from God. The only way back is through repentance and reformation. Let me reflect on the current state of my heart and cleanse it from sin through sincere repentance.

# Making a Change

- ▶ Tadabbur means reflection and pondering on the message of a verse, internalising the implicit meaning of the verse, taking admonition and making changes.
- ▶ **What changes will I make in my life as a result of our reflections on these verses?**

How will I improve the health of my spiritual heart and make sure it stays focused on Allah (swt)?