

**ISLAMIC STUDIES**

**Assignment # 04**

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| Name | **Manahil Waqar** |
| Registration Number | **FA18-BCE-088** |
| Class | **Islamic Studies HUM110 (BCE-1B)** |
| Instructor’s Name | **Sir Sadan** |

**QUESTION 1:**

***“Verily, it is not the eyes that grow blind, but it is the hearts which are in the chests that grow blind”. [Surah Al-Hajj:46]***

With reference to above verse, explain the terms “Blind heart” and Blind eyes” in detail.

**ANSWER:**

Muhammad al-Shanqiti, in histafsir says,

***"because the blindness of the eyes along with the heart is not harmful, Allah uses this metaphor in contrast to the opposite.  For one who's eyes are blind can reflect and benefit from the heart.  Indeed, it is not the sight that becomes blind but the heart that becomes blind.”***  
To lose one's sight is one of the worst things that can happen.  The Prophet (P.B.U.H) Quotes Allah’s saying,  
  
***"Indeed, if I test my creature by taking his sight, and he is patient, I'll replace them with Paradise."***  
  
Therefore, one can logically interpret that this means his/her heart is still seeing what is right, even though his/her eyes don’t.  In analyzing what characteristic helps in facilitating this action the scholars have mentioned that this can only be done through patience. If our hearts can reflect on this, we see, if not, then our hearts are blind and our lives become wretched.

**THE BLIND HEART:**

Allah mentions in His book that it isn’t only eyes but also hearts that can become blind. Furthering that notion in the 24th surah. He gives the example of someone drowning at sea during a thunderstorm the deeper down he goes, the darker it gets. The greatest horror in Allah’s perfect parable is an almost inability to even see your hand right in front of you. Of all our limbs, the hand is commonly used in the Quran to describe our actions in life.

Some people can be so far from being good, steeped in sin, so many doses of drugs, illicit relationships etc. through all of those crushing waves of darkness that have slammed them deeper into the merciless ocean of sin, where they are surrounded only by devices of their destruction. Where every time they even try to come up for air a new set of temptations and forces drag them back down ensuring they will be in so much darkness that they’ll stop thinking. The blindness of the heart has a peculiarity of its own. It is blind only to what is true and right, but can see all that is false and wrong and take it to be true and right. If the heart is sick or blind, everything goes wrong.

**THE BLIND EYES:**

Vision is a function of light. In natural English, without light, you can’t see. It doesn’t matter how far you’ve traveled. It doesn’t matter how much darkness you’ve surrounded yourself in. It doesn’t matter how much you’ve told yourself I’m in too deep. The fact that something inside you can still see the wrong in what you do means there is light somewhere.

The same parable that describes this depth of darkness will teach you that there’s a light inside you. You keep looking for a real influence on the outside thinking if only someone good would come along and change your life and bring it lightly, you’d become a good person too. You don’t realize that real man is you. You are the greatest oppressor to your enlightened soul deep in your heart. Allah ends the ayah with;

***“Then anyone for whom Allah wouldn’t have furnished light, they wouldn’t possibly have any light at all!”***

**QUESTION 2:**

Discuss the diseases of heart and ways to prevent them in the light of Quran.

**ANSWER:**

The phrase heart carries special importance and has been used extensively in the Holy Quran. But what is meant with this phrase 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 various parts of the body. What will save us on the Day of Judgment? It is the place in our body which Allah made the location of the most valuable possession of a human being: It is your heart. What favors you in the sight of Allah is the state of your heart. What will save you on the Day of Judgment is qalbun saleem, a sound heart.

"...Indeed there is in the body a piece of flesh which if it is sound then the whole body is sound, and if it is corrupt then the whole body is corrupt. Indeed it is the heart."

The hearts are ***three*** types:

1. The correct heart that is secure from all desires that oppose the command of Allah and His prohibitions, and it is se­cure form all doubts that contradict what He informs. Just as it is secure from worshipping anything else besides Allah and from seeking judgment from any person other than His Messenger.

2. The dead heart, this being the opposite of the correct heart containing no life, neither knowing its Lord nor worshiping Him.

3. The heart that has some life but also has a defect. So it contains love of Allah, faith in Him, sincerity and trust towards Him from those things that are essential to it remaining alive. It also contains the love of vain desires and preference for them, despicable morals and manners from those things that cause it to die, and it is continuously wavering between these two conditions.

The first type of heart is the living, humble, soft and gentle heart. The second is the dry, harsh and dead heart. The third is the heart which is diseased, it can either be made secure or have its destruction sealed.

**How to cure the heart?**

**a)** **Sincere remembrance of God;**

**i. Dhikr**

**ii. Supplications or Dua** that has meaning to you. Say it in your own language, sincerely, from your heart.

**iii. Read Quran**

**b) Righteous deeds**; do them when advised and seek them.

**c) Repentance and Remorse;** that you feel bad about what you did.

**i.** The Prophet commanded us to seek forgiveness, and himself used to say ‘astaghfir-Allah’ 100 times each day.

**ii.** For this dhikr to come alive it should be done with the tongue and with reflecting on it with the heart.

**d) Seek the company of the Righteous;** If the people around you are not good, nor encouraging you rot do good, or who themselves are blind, then one must rid themselves of this company and seek the company of a group who will encourage good and who are themselves good.

***THE END.***