

Quran on Intellect & Reason



وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ

"But none will grasp the message except the men
of intellect." (Quran 2:269)

By Brig Aftan Khan (r)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الصُّمُّ الْبُكْمُ الَّذِينَ لَا يَعْقِلُونَ (٢٢)

Indeed, the worst of living creatures in the sight of Allah are the deaf and dumb who do not use reason. (Quran 8:22)

Introduction

The Quran places significant emphasis on the use of the human mind and intellect as a divine gift and a means of understanding and reflecting upon the creation and the messages of God. It encourages believers to contemplate the natural world, ponder the signs of God's existence and power, and think deeply about ethical and moral matters. The Quranic verses often begin with "Do they not think?" or "Will they not reason?" to provoke reflection and critical thinking. This emphasis on the intellect serves as a call to engage in thoughtful inquiry, seek knowledge, and apply reason in one's faith and daily life, promoting a holistic understanding of the world and one's place in it. Let's briefly look at the Quran as a literary book of guidance emphasizing on science and reason.

ISLAM

Is
conquering
the hearts
by the
sword of
Intellect

invite everyone to islam

Quran: Literary Masterpiece

The Quran is a literary masterpiece due to its profound language, eloquence, and impactful style. Its literary excellence lies in its ability to convey complex spiritual and moral messages in a concise, rhythmic, and emotive manner. Here are a few examples that highlight the literary beauty of the Quran:

Linguistic Eloquence: The Quran employs a wide range of linguistic devices, such as metaphors, similes, alliteration, and rhythm, to captivate its readers. Its verses often feature a balanced and rhythmic structure, which adds a musical quality to the recitation. This eloquence can be observed in Surah Al-Rahman

(55:1-4), where a repeated refrain is used to emphasize the divine blessings and create a poetic flow.

Vivid Imagery: The Quran utilizes vivid and evocative imagery to engage the reader's senses and imagination. For instance, in Surah Al-Baqarah (2:266), it compares the example of those who spend their wealth in the way of Allah to a grain that grows into seven ears, each bearing a hundred grains. This metaphorical description creates a striking visual image that conveys abundance and reward.

Narrative Techniques: The Quran skillfully employs storytelling and narrative techniques to convey moral lessons and convey profound truths. It narrates the stories of prophets and historical events with eloquence and depth. An example is the story of Yusuf (Joseph) in Surah Yusuf (Chapter 12), which unfolds with rich details, vivid characterizations, and dramatic plot twists.

Rhetorical Devices: The Quran employs various rhetorical devices, such as repetition, questioning, and emphasis, to engage the reader's attention and provoke reflection. Surah Al-Insan (76:1-3) presents a series of questions to make the reader ponder their origins and purpose, leading to a deeper contemplation of their relationship with Allah.

Coherence and Unity: Despite being revealed over a span of 23 years, the Quran maintains a remarkable coherence and unity in its themes, structure, and message. It presents a comprehensive worldview and

offers a harmonious integration of various subjects, including theology, ethics, guidance, and law.

These examples demonstrate the literary richness of the Quran, its profound impact on its original audience, and its enduring ability to inspire and move readers across different cultures and time periods. Its literary excellence is considered a testament to its divine origin and a source of admiration for both Muslims and scholars of literature alike.

Quran: Not A Book of Science

The Quran is not primarily a book of science or medicine. Its primary purpose is to provide spiritual guidance, moral teachings, and a comprehensive worldview for believers. While the Quran contains references to natural phenomena and mentions certain aspects of the physical world, its focus is not on scientific explanations or medical knowledge.

However, it is worth noting that there are verses in the Quran that are seen by some Muslims as containing scientific insights or being in harmony with scientific discoveries. These interpretations vary among individuals and scholars. Some believers may find correlations between certain Quranic verses and scientific principles, while others may interpret the verses in a more metaphorical or symbolic manner.

It is important to recognize that the Quran is a sacred scripture that addresses spiritual and moral aspects of human life. When it touches upon natural phenomena, it often does so to illustrate broader spiritual or moral

lessons rather than providing detailed scientific explanations.

It is also worth mentioning that science and religion can coexist harmoniously for many individuals, as they address different aspects of human existence. Many scientists and scholars, who are also faithful believers, see no conflict between their scientific pursuits and their religious faith. They view science as a means of understanding the natural world, while religion provides guidance in matters of meaning, purpose, and ethics.

Ultimately, the Quran should primarily be understood and appreciated within its intended spiritual and moral context, while scientific inquiries should be pursued through scientific methodologies and disciplines.

HE PLACES A BLIGHT ON THOSE WHO DO NOT USE THEIR INTELLECT” (THE QUR’AN, 10:100)

Intellect عَقْلٌ

The trilateral root ‘ayn qāf lām (ع ق ل) occurs 49 times in the Quran as the form of verb ‘aqalu عَقَلُ. Which means; mind, reason, brains, intellect, intelligence, sense, understanding, understanding. For all 49 verses.¹

Quranic Terminology for Intellect

Quran repeatedly exhorts the humanity to; Ponder [يَتَدَبَّرُ] over Signs [آيَاتٍ], Albāb أَلْبَاب understand, Think

¹ <https://salaamone.com/intellect/> / <https://youtu.be/u79aanH7cxc>

[فَكَّرَ], seek Proof [بُرْهَانٌ] seek and employ Knowledge [il'm عِلْم] and Wisdom [Hik'mat حِكْمَة] to be guided to true path for salvation. Those who reject the guidance are Ignorant جَاهِل. The Quran refers to the brain for intellect as commonly perceived now². (More..³)

Heart and Intellect

Word Heart is used as center of intellect and feelings in most of languages including English

While the word "heart" is commonly associated with emotions and feelings in many languages, including English, it is important to note that this understanding is rooted more in cultural and metaphorical usage rather than its literal anatomical meaning. In various cultures and languages, the heart has been metaphorically linked to emotions, love, courage, and the core of human experiences.

English expressions such as "follow your heart," "heartfelt," or "heartache" illustrate the metaphorical use of the heart to represent emotions and deep-seated feelings. However, it's crucial to recognize that the brain is actually the center of intellect and cognitive processes, including thoughts, reasoning, and decision-making.

The concept of the heart symbolizing emotions and feelings is not unique to English. Many languages and cultures have similar associations. For example, in Spanish, the word "corazón" refers to both the

² <https://salaamone.com/ur-intellect/>

³ <https://salaamone.com/intellect/>

anatomical heart and emotions. In French, "coeur" has similar connotations. These cultural associations are often deeply ingrained and have been present throughout history, influencing the way we understand and express ourselves.

Metaphorical language , as commonly understood then and even now.. may not be taken literally... or heart as spiritual center .. beyond our comprehension ((علم غيب))
(والله اعلم)

The Quran as a book was not physically descended like the Ten Commandments on tablets (except probability the first verses of revelations, اقراء، 'read'⁴)... so its spiritual matter, however transformed to physical, when the Prophet (pbuh) recited and dictated the verses on revelations.

Medical Science and Heart

As per scientific studies, "The heart communicates with the brain and the rest of the body in three ways documented by solid scientific evidence: neurologically (through transmissions of nerve impulses), biochemically (through hormones and neurotransmitters), and biophysically (through pressure waves). In addition, growing scientific evidence suggests that the heart may communicate with the brain and body in a fourth way – energetically (through electromagnetic field interactions). (say Spiritually) Through these biological communication systems, the heart has a significant influence on the function of our

⁴ <https://tanzil.net/#96:1> / <https://trueorators.com/quran-tafseer/96/1>

brains and all our Systems. Scientists are discovering that our hearts may actually be the “intelligent force” behind the intuitive thoughts and feelings we all experience.”⁵

The above statement highlights current scientific understanding of the complex communication between the heart, brain, and body. Scientific studies have indeed documented various ways in which the heart communicates with the brain and the rest of the body, including neurologically, biochemically, biophysically, and potentially energetically.

Neurological communication occurs through nerve impulses transmitted between the heart and the brain. The heart has its own complex network of neurons, referred to as the "heart-brain," which can send and receive signals to and from the brain.

Biochemical communication involves the release of hormones and neurotransmitters by the heart that can influence various physiological processes, such as stress response, immune function, and emotional states.

Biophysical communication refers to the transmission of pressure waves generated by the beating heart that can affect blood flow and cardiovascular function, thus impacting the overall functioning of the body.

The notion of energetic communication, although less understood and still being explored, suggests that the

⁵ <https://salaamone.com/intellect/>

heart's electromagnetic field may interact with other electromagnetic fields within the body and potentially beyond. However, it's important to note that the scientific evidence for this specific aspect is still evolving, and further research is needed to fully comprehend the extent and mechanisms of such energetic interactions.

While the scientific understanding of the heart's communication and influence on the body is based on biological processes, some individuals may perceive these findings in a more spiritual or metaphysical context. The interpretation of these scientific findings in spiritual terms is a personal perspective and can vary among individuals based on their beliefs and cultural backgrounds.

In short, scientific studies demonstrate that the heart communicates with the brain and the rest of the body through various mechanisms, including neurological, biochemical, biophysical, and potentially energetic. These findings shed light on the intricate relationship between the heart and other bodily systems, influencing physiological and emotional processes. **The spiritual interpretation of these findings is intuitive and can vary based on personal beliefs.**

Quran: Only Holy Scripture to use word Brain (دم غ)

It is important to understand that the Quran often uses metaphorical language, imagery, and rhetorical devices to convey its messages effectively. Following verse is an example of such expression, aiming to convey a

deeper spiritual truth and to provoke reflection and contemplation on the power of truth and the consequences of falsehood. The Arabic word used in this verse is “maghuhu”, ten (10) translators have translated it as Brian:

بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ زَابِقٌ ۖ وَ لَكُمْ الْوَيْلُ مِمَّا تَصِفُونَ
(١٨)

Transliteration: Bal naqthifu bialhaqqi AAala albatili faya-**dmaghuhu** (فَيَدْمَغُهُ) faitha huwa zahiqun walakumu alwaylu mimma tasifoona⁶

“In fact We strike the truth against the false, which shatters its **brain**⁷, (فَيَدْمَغُهُ⁸) and it disappears. Woe to you for what you attribute (to Him)” **!(Quran 21:18)**

The trilateral root **dāl mīm ghayn** (د م غ) in the verse 21:18, Quran, as the form verb **yadmaghu** (يَدْمَغُ).⁹ [For explanation: [Lane's Arabic-English Lexicon](#)]¹⁰

⁶ <https://tanzil.net/#trans/en.transliteration/21:18>

⁷ <https://www.islamawakened.com/quran/21/18/default.htm>

⁸ <https://trueorators.com/quran-root-detail/21/18/6/0>

⁹ [https://corpus.quran.com/qurandictionary.jsp?q=dmg#\(21:18:6\)](https://corpus.quran.com/qurandictionary.jsp?q=dmg#(21:18:6))

¹⁰ <http://arabiclexicon.hawramani.com/لنمغ/?book=50> - الدِّمَاغُ a word of which the signification is well known; (S, Msb); [The **brain**;] the marrow of the head; (K); or the stuffing of the **head**: (TA:) or [app. a mistake for “and” (what is termed)] أم الهام or أم or أم الرأس or [in one copy of the K “and”] أم الدِّمَاغُ “and” is a thin skin, like a pouch, in which it is contained: (K:) [these three terms, أم الهام and أم الرأس and أم الدماغ, appear all to signify the meninx; (see أم;)] but the first and second of them seem to have been mistaken by the author or transcribers of the K for different explanations of [الدِّمَاغُ]: the pl. [of pauc.] is ادمغة (S, Msb, K) and [of mult.]..... دماغ. (TA.) دميغ and ↓ مدموغ Having his head broken so that the wound reaches the دماغ [or brain]: (IDrd, K:)----- (TA.) دامغة A wound in the head, reaching the دماغ [or brain]; (S, Mgh, Msb, K;) with which there is no living: (Msb:) it is the last [in degree] of [the wounds termed]----- One that wounds so as to reach the دماغ [or brain]; and that breaks the head or the like. (Ibn-'Abbád, K.) And حجر داموغة

Good and Evil are abstract concepts rather than physical entities, in religious and philosophical traditions. This verse speaks metaphorically about the triumph of Truth (Haq, حق) over Falsehood (Batil, باطل) It uses vivid imagery to emphasize the ultimate defeat and disappearance of falsehood. The metaphorical language employed here portrays a forceful impact that shatters the metaphorical "brain" of falsehood, causing it to vanish.

This verse is not suggesting a physical clash between truth and falsehood, but rather highlights the power and inevitable victory of truth over deceit. It emphasizes the transient nature of falsehood and warns against attributing false claims or attributes to Allah.

Similarly the Quran uses the word 'Qalb' (heart) for mind, intellect, intelligence, center metaphorically but not exclusively, it uses a variety of other words as well, best suited for the particular situation and context, like; albāb, 16 times (أَلْبَابُ, 'understanding'), 5 times fuād (فُؤَادُ) ¹²⁾ ten times, 'heart', Sadr (صَدْرُ) ¹³⁾ breast, and 'brain' (فَيْدَمَعَةُ) in (Quran 21:18). The heart (♥) has long been used as a symbol to refer to the spiritual, emotional, moral, and intellectual core, center of a human being. [Details at Lane's Arabic-English Lexicon¹⁴⁾

¹¹⁾Sixteen (16) times الأَلْبَابُ :

<https://corpus.quran.com/qurandictionary.jsp?q=lbb>

¹²⁾ Five times, fuād فُؤَادُ : <https://tanzil.net/#search/quran/فؤاد>

¹³⁾ Ten times, صدر صَدْرُ : <https://tanzil.net/#search/quran/صدر>

¹⁴⁾ <http://arabiclexicon.hawramani.com/قلب/?book=50> | القلبُ is syn. with الضميرُ [signifying (assumed tropical:) The heart as meaning the *mind or the secret thoughts*]. (Msb in art. ضمير.) B4: And (assumed tropical:) The soul. (TA.) B5: And (assumed

The Forelock

Recent neurological studies have revealed that the Forelock has very important cognitive functions. Allah says:

مَا مِنْ دَابَّةٍ إِلَّا بُؤِ أَخَذَ بِنَاصِيَتَيْهَا (٥٦)

“.. *There is no creature but that **He holds its forelock.***”
(Quran:11:56)^{15, 16, 17, 18}

The frontal lobe is an important part of the brain that is located at the front and upper part of the brain, just

tropical:) *The mind, meaning the intellect, or intelligence.* (Fr, S, O, Msb, K.) So in the Kur l. 36: (Fr, S, O, TA:) or it means there endeavour to *understand, and consideration.* (TA.) Accord. to Fr, you may say, مَا لَكَ قَلْبٌ (assumed tropical:) Thou hast no intellect, or intelligence: (TA:) and مَا قَلْبِكَ مَعَكَ (assumed tropical:) Thine intellect is not present with thee: (O, TA:) and إِنْ ذَهَبَ قَلْبُكَ (assumed tropical:) Whither has thine intellect gone? (TA.) [And hence, أَفْعَالُ الْقُلُوبِ (assumed tropical:), The verbs significant of *operations of the mind*; as ظَنَ and the like.] B6: See also قَلْبٌ. B7: [قَلْبُ الْجَيْشِ] means (assumed tropical:) The main body of the army; as distinguished from the van and the rear and the two wings: mentioned in the S and K in art. حمس; &c.] B8: And قَلْبٌ signifies also (assumed tropical:) The pure, or choice, or *best, part of anything.* (L, K, * TA.) It is said in a trad. إِنْ لَكُلِّ شَيْءٍ قَلْبًا وَقَلْبُ الْقُرْآنِ يَسُ (tropical:) [as though meaning, Verily to everything there is a choice, or best, part; and the choice, or best, part of the Kur-án is Yá-Seen (the Thirty-sixth Chapter)]: (A, O, L, TA:) it is a saying of the Prophet; [and may (perhaps better) be rendered, verily to everything there is a pith; and the pith &c.; from قَلْبٌ, as meaning, like قَلْبُ, the “pith” of the palm-tree; but,] accord. to Lth, it is from what here immediately follows. (O.)

¹⁵ <https://trueorators.com/quran-tafseer/11/56> | The trilateral root nūn ṣād yā (ن ص ي) occurs four times in the Quran, in two derived forms, three times as the noun nāṣiyat (نَاصِيَةٌ), once as the noun nawāṣī (نَوَاصِي)

¹⁶ [https://corpus.quran.com/qurandictionary.jsp?q=nSy#\(96:15:6\)](https://corpus.quran.com/qurandictionary.jsp?q=nSy#(96:15:6))

¹⁷ <https://trueorators.com/quran-root-detail/11/56/13/0>

¹⁸ [Lane's Arabic-English Lexicon](#) : نَاصِيَةٌ properly, in the language of the [classical] Arabs, The place where the hair grows in the fore part of the head: and hence, the hair of that part; the hair over the forehead; (Az, TA;) [and this is the general meaning;] i. q. طَرَّةٌ and قَصَّةٌ. (Msb, art. قص.) The forelock of a horse. B2: نَاصِيَةٌ بَنَى فَلَانَ: see تَدْرَى and ذُرُوءَةٌ.#

behind the forehead. It is the largest lobe in the human brain and plays a significant role in various cognitive functions and behaviors. The frontal lobe is involved in higher-level thinking processes, such as decision-making, problem-solving, planning, and reasoning. It is also responsible for controlling voluntary movements, regulating emotions, and social behavior. Additionally, the frontal lobe contributes to personality, self-awareness, and the ability to express language.

Given its location behind the forehead, the frontal lobe is often associated with functions related to the forehead area. However, it's important to note that the brain's structure and functions are complex and interconnected, with various regions and networks working together to support different cognitive processes.¹⁹

Brain-Heart Relationship

In the womb of the mother the development of heart and brain reveal startling facts. A fetus develops a heart as early as the third week of gestation, and the heart starts to beat at around 5–6 weeks of pregnancy. The

¹⁹ (1) Brain Map Frontal Lobes | Queensland Health.

<https://www.health.qld.gov.au/abios/asp/bfrontal>.

(2) Human Brain: Structure, Location, Function, Parts & Pictures.

<https://anatomy.co.uk/brain/>.

(3) Brain Anatomy and How the Brain Works | Johns Hopkins Medicine.

<https://www.hopkinsmedicine.org/health/conditions-and-diseases/anatomy-of-the-brain>.

(4) Frontal Lobe: Function, Location, anatomical Structure & Damage.

<https://www.simplypsychology.org/frontal-lobe.html>.

(5) Frontal Lobe Function, Location in Brain, Damage, More - Healthline.

<https://www.healthline.com/health/frontal-lobe>.

heart is fully developed by the 10th week of pregnancy²⁰. The brain begins to form early in the first trimester and continues until child birth. At just six weeks, the embryo's brain and nervous system begin to develop, although the complex parts of the brain continue to grow and develop through the end of pregnancy²¹. So it means that the heart starts working before the development of the brain, the heart has its own electrical system called the cardiac conduction system. This system controls the rate and rhythm of the heartbeat. The electrical impulses that cause heart to

²⁰ (1) How does the heart change as it develops in a fetus?.

<https://sage-advice.com/how-does-the-heart-change-as-it-develops-in-a-fetus/>.

(2) Fetal heart development: When does the fetus develop a heart?.

https://www.babycenter.com/pregnancy/your-baby/fetal-development-your-baby-heart_20005022.

(3) When does a fetus have a heartbeat? - Medical News Today.

<https://www.medicalnewstoday.com/articles/when-does-a-fetus-have-a-heartbeat>

(4) Heart development - Wikipedia.

https://en.wikipedia.org/wiki/Heart_development

(5) Fetal development:

<https://www.mayoclinic.org/healthy-lifestyle/pregnancy-week-by-week/in-depth/prenatal-care/art-20045302>

(6)

<https://www.gettyimages.com/detail/photo/fetus-inside-the-womb-royalty-free-image/692684784>

²¹ (1) When Does a Fetus Develop a Brain? -

<https://www.healthline.com/health/when-does-a-fetus-develop-a-brain>.

(2) Fetus Develop a Brain?.

<https://flo.health/pregnancy/pregnancy-health/fetal-development/fetal-brain-development>.

(3)

https://www.babycenter.com/pregnancy/your-baby/fetal-development-your-baby-brain_20004924

beat are controlled by this system²² and it works independently of the brain.

Similitude and Parables

In literature and scriptures, similitude refers to a literary device used to create comparisons or analogies between two seemingly unrelated things. It involves drawing parallels or similarities to convey a deeper meaning, enhance description, or create vivid imagery. Similitude can be found in various forms of literary works, including poems, stories, religious texts, and philosophical writings.

In poetry, similitudes often take the form of similes or metaphors. Similes directly compare two things using "like" or "as" to establish a resemblance. For example, "Her smile was as bright as the sun." Metaphors, on the other hand, imply a comparison without using "like" or "as" and often attribute one quality or characteristic to another. For instance, "He was a lion on the battlefield."

²² (1) How the Heart Beats | NHLBI, NIH.

<https://www.nhlbi.nih.gov/health/heart/heart-beats>

(2) The Heart's Electrical System: Anatomy and Function - Verywell Health.

<https://www.verywellhealth.com/cardiac-electrical-system-how-the-heart-beats-1746299>.

(3) Anatomy and Function of the Heart's Electrical System.

<https://www.hopkinsmedicine.org/health/conditions-and-diseases/anatomy-and-function-of-the-hearts-electrical-system>.

(4) How the Heart Works - The Heart | NHLBI, NIH.

<https://www.nhlbi.nih.gov/health/heart>.

(5)

<https://www.gettyimages.com/detail/news-photo/three-dimensional-image-displays-a-computerised-news-photo/51039822>.

In religious and philosophical texts, similitudes are often used to illustrate complex concepts or convey moral or spiritual truths. They can be parables, allegories, or symbolic narratives that present a story or scenario with hidden meanings. For example, the parables told by Jesus in the Bible, such as the Parable of the Good Samaritan or the Parable of the Prodigal Son, are similitudes that convey moral or spiritual lessons through relatable stories.

Allah sets forth parables for humanity (وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ):

Allah is the Light of the heavens and the earth. His light is like a niche in which there is a lamp, the lamp is in a crystal, the crystal is like a shining star, lit from 'the oil of' a blessed olive tree, 'located' neither to the east nor the west, whose oil would almost glow, even without being touched by fire. Light upon light! Allah guides whomever He wills to His light. And Allah sets forth parables for humanity (وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ). For Allah has 'perfect' knowledge of all things. (24:35)²³

That light shines 'through houses' of worship' which Allah has ordered to be raised, and where His Name is mentioned. He is glorified there morning and evening (Quran;24:36)

Similitudes in literature and scriptures serve to engage the reader or listener, evoke emotions, and convey profound ideas or insights. They enhance the expressive power of language and allow for deeper

²³ <https://www.islamawakened.com/quran/24/35/default.htm>

exploration and understanding of complex themes and concepts.

The Quran contains several examples of similitudes used to convey moral, spiritual, and theological concepts. Here are a few examples:

"The parable of those who spend their wealth in the way of Allah is that of a grain that sprouts into seven ears, each bearing a hundred grains. And Allah multiplies it further for whom He wills. Allah is All-Embracing, All-Knowing." (Quran 2:261)

This similitude illustrates the concept of charity and the rewards of giving in the way of Allah. Just as a single grain can produce a bountiful harvest, the act of spending wealth in the cause of Allah can lead to abundant blessings and multiplied rewards.

"The parable of those who take protectors besides Allah is that of a spider that builds a house for itself. But surely, the flimsiest of houses is the spider's house, if they only knew." (Quran 29:41)

This similitude warns against idolatry and relying on false deities or objects of worship. It likens the reliance on anything other than Allah to a fragile spider's web that provides no real protection or support. It emphasizes the importance of placing one's trust solely in Allah.

"The parable of those who spend their wealth seeking Allah's pleasure, and for the strengthening of their souls, is that of a garden on

elevated ground. Heavy rain falls on it and it yields its fruits twofold. If no heavy rain falls on it, then light rain suffices. Allah is All-Seeing of what you do." (Quran 2:265)

This similitude highlights the benefits of spending wealth for the sake of Allah and self-purification. Just as a well-irrigated garden on elevated ground produces abundant and fruitful crops, those who spend their wealth sincerely for Allah's pleasure and their own spiritual growth will be rewarded generously, both in this life and the Hereafter.

These examples of the similitudes serve to illustrate profound truths, provide moral guidance, and facilitate a deeper understanding of the teachings and principles of Islam.

Metaphors

The term "metaphor" have its origins in ancient Greece. The word "metaphor" comes from the Greek word "metaphora," which means "transfer" or "carrying over." In Greek, "meta" means "beyond" or "transcending," and "phora" means "to carry" or "to bear."

In its literary sense, a metaphor is a figure of speech in which a word or phrase is used to describe something by asserting that it is the same as another unrelated object or idea. It involves the transfer of meaning from one concept to another, creating a comparison between the two.

For example, when someone says, "Time is a thief," they are using a metaphor to convey the idea that time, like a thief, takes things away from us without our permission.

Metaphors are powerful rhetorical devices that can enhance the meaning and impact of language by creating vivid imagery and making abstract concepts more relatable and understandable. They are widely used in literature (both religious and non religious) poetry, speeches, and everyday language to add depth and richness to communication.

Metaphors also infuse written text with vivid descriptions that make the text more vibrant and enjoyable to read.

According to another explanation, Metaphor is a literary device that involves comparing two seemingly unrelated things to enhance understanding or create a vivid image in the reader's mind. It is a figure of speech that goes beyond the literal meaning of words to convey a deeper meaning or evoke certain emotions.

Metaphors often work by associating one concept or object with another, highlighting similarities or qualities they share. This comparison can be used to make abstract ideas more concrete or to evoke sensory or emotional responses.

For example, the phrase "the sun rises from the west" is a metaphorical expression. We know that the sun does not physically rise from the west but instead appears to rise in the east due to the Earth's rotation. However, this

metaphor is used to suggest a radical or unexpected change, as it goes against our natural understanding of the sun's movement. It implies a shift or reversal of circumstances or beliefs.

Another common metaphor is "my heart is with you." This expression does not mean that the person's physical heart is actually located with another person. Instead, it signifies a deep emotional connection, love, or empathy. It conveys the idea that the person cares deeply and supports the other person emotionally.

Metaphors can be found in various forms of literature, including poetry, novels, and speeches. They add richness, depth, and imagery to the language, allowing writers to convey complex ideas or evoke specific emotions in a more engaging and memorable way. By drawing connections between disparate concepts, metaphors encourage readers to think creatively and make imaginative leaps.

Metaphors in Holy Scriptures

Metaphors are indeed used in religious scriptures, such as the Bible and the Quran²⁴, to convey complex spiritual and moral concepts in a more accessible and

²⁴ Famous Metaphors in The Bible - Literary Devices.

<https://literarydevices.net/famous-metaphors-in-the-bible/>

Metaphor and Parable in the Noble Quran - khutbahbank.org.uk

<https://khutbahbank.org.uk/v2/2013/08/30/metaphor-and-parable-in-the-noble-quran/>

Metaphor in the Bible - Springer.

https://link.springer.com/content/pdf/10.1057/9780230000612_9.pdf

engaging manner. Here are a few examples of metaphorical language used in these texts:

The Good Shepherd (Bible): In the Bible, Jesus is often referred to as the Good Shepherd who watches over and cares for his flock. This metaphor portrays the loving and protective nature of Jesus, comparing him to a shepherd who guides and guards his sheep. It signifies his role as a spiritual leader who provides guidance, protection, and nourishment to his followers.

Light and Darkness (Bible): Throughout the Bible, light and darkness are used metaphorically to represent the concepts of goodness and evil, truth and ignorance, and spiritual enlightenment and ignorance. For example, in John 8:12, Jesus states, "I am the light of the world. Whoever follows me will never walk in darkness but will have the light of life." This metaphor emphasizes the transformative power of following the teachings of Jesus and embracing divine wisdom.

"I am the vine; you are the branches" (John 15:5), which is a metaphor for how believer should remain connected to Jesus in order to bear fruit².

"The Lord is my rock" (Psalm 18:2), which is a metaphor for God's strength and protection².

The Straight Path (Quran): In the Quran, the concept of the "straight path" is a recurring metaphorical theme. It represents the path of righteousness, moral integrity, and obedience to Allah's commandments. The straight path serves as a metaphorical guide for believers,

encouraging them to stay on the right course and avoid straying into sin or deviation.

The Garden (Quran): The concept of the garden or paradise (Jannah) in the Quran is a metaphorical representation of the ultimate reward for the righteous. It is described as a place of eternal bliss, filled with lush gardens, flowing rivers, and abundant blessings. This metaphor paints a vivid picture of the spiritual and physical delights awaiting those who faithfully follow Allah's guidance.

Quran mentions about unbelievers who are unable to hear or see, meaning that they are incapable of discerning the truth¹. Or "Allah seal the hearts of unbelievers", due to their stubbornness their sense of understanding gets closed.

Caution !

When interpreting similitudes or any figurative language, including metaphors, in literature and scriptures, it is essential to exercise caution and avoid taking them literally. While similitudes serve to convey deeper meanings and evoke imagery, they are not intended to be understood as literal statements. Misinterpreting metaphors or similitudes can lead to confusion and misunderstandings, especially when they are taken out of context or divorced from their intended symbolic or figurative nature. It is crucial to consider the broader literary or religious context, the intended audience, and the purpose behind the similitude in order to grasp its intended message.

Furthermore, religious texts, such as the Quran, often employ various literary devices, including similitudes, parables, and allegories, to convey spiritual or moral lessons. These devices invite contemplation, reflection, and interpretation within the framework of the specific religious and cultural context in which they were revealed. Therefore, when engaging with similitudes or any figurative language, it is important to approach them with an open and discerning mind, seeking guidance from scholars, commentaries, or the teachings of religious authorities to ensure a more accurate understanding of their intended meanings and lessons.

Human Organs a Metaphor in Quran

The Quran utilizes metaphors and symbolism to convey its messages, and several human organs or parts have been metaphorically mentioned. Here are a few examples:

Hands: The hands are metaphorically used in the Quran to symbolize action, capability, and strength. In Surah Al-Fatir, it is stated, "O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are [appointed] angels, harsh and severe; they do not disobey Allah in what He commands them but do what they are commanded" (Quran 66:6). Here, "protect yourselves and your families" implies taking appropriate actions to safeguard one's faith and loved ones.

Heart: The heart is frequently used as a metaphor in the Quran to represent a person's innermost thoughts, beliefs, and intentions. For instance, in Surah Al-Hajj, it is mentioned, "On the Day when there will not benefit [anyone] wealth or children, but only one who comes to Allah with a sound heart" (Quran 26:88-89). Here, a "sound heart" refers to a pure and righteous intention.

Eyes: The eyes are metaphorically used in the Quran to symbolize perception, understanding, and awareness. In Surah Al-Anfal, it is stated, "The lightning almost snatches away their sight. Every time it lights [the way] for them, they walk therein; but when darkness comes over them, they stand [still]. And if Allah had willed, He could have taken away their hearing and their sight. Indeed, Allah is over all things competent" (Quran 2:20). This metaphorical use highlights the importance of spiritual insight and the consequences of straying from guidance.

Ears: The ears are metaphorically employed in the Quran to represent attentiveness, listening, and understanding. For example, in Surah Al-Hajj, it is mentioned, "*Indeed, the hearing, the sight, and the heart - about all those [one] will be questioned*" (Quran 17:36). This metaphor emphasizes the importance of using one's faculties, including the ability to listen and understand, responsibly and in line with divine guidance.

These are just a few examples of how the Quran employs metaphorical language and symbolism to

convey profound concepts and spiritual teachings. The use of human organs or parts as metaphors enhances the depth and impact of the messages conveyed in the text.

Hand as Power

Hand is just a part of the human body, but in the Quran and Arabic culture, the hand is also used as a symbol of power, strength, and authority. The significance of the hand as a symbol can be observed in various contexts:

Symbol of God's Power: In the Quran, God's hand is mentioned several times as a metaphorical representation of His power and authority. For example, it is mentioned in verses such as,

"His is the dominion of the heavens and earth. He gives life and causes death, and He is over all things competent." (Quran 57:2)

This metaphorical use of the hand symbolizes God's control and ability to create, shape, and govern all things.

Symbol of Prophetic Authority: In Islamic tradition, the hand is also associated with the authority and power of the prophets. Prophets, as chosen messengers of God, are believed to be granted special powers and abilities by God's hand. This symbolizes their divine appointment and the trust placed in them to guide and lead their communities.

Symbol of Human Action and Capability: In Arabic culture, the hand is often seen as a symbol of human

action, capability, and strength. It represents the ability to work, create, and accomplish tasks. The saying "Bismillah al-Rahman al-Rahim, biyadihi al-khayr" (In the name of Allah, the Most Gracious, the Most Merciful, with His hand is goodness) signifies the importance of relying on God's blessings and guidance in all actions and endeavors.

Symbol of Blessings and Generosity: The gesture of extending one's hand in Arabic culture is associated with giving and generosity. It is a symbol of offering help, support, and charity to others. This reflects the value placed on kindness, compassion, and the act of giving within the Islamic tradition.

The symbolism of the hand in the Quran and Arabic culture illustrates its association with power, authority, action, and benevolence. It serves as a reminder of the divine power of God, the authority of the prophets, and the capacity for human agency and generosity.

Heart

While the word "heart", the pivotal organ for blood circulation in the body, is also commonly associated with emotions and feelings in many languages, including English and Arabic, it is important to note that this understanding is rooted more in cultural and metaphorical usage rather than its literal anatomical meaning. In various cultures and languages, the heart has been metaphorically linked to emotions, love, courage, and the core of human experiences. For example, in Spanish, the word "corazón" refers to both

the anatomical heart and emotions. In French, "[coeur²⁵](#)" has similar connotations. These cultural associations are often deeply ingrained and have been present throughout history, influencing the way we understand and express ourselves. English expressions such as "follow your heart," "heartfelt," or "heartache" illustrate the metaphorical use of the heart to represent emotions and deep-seated feelings. However, it's crucial to recognize that the brain is actually the center of intellect and cognitive processes, including thoughts, reasoning, and decision-making.

It's important to distinguish between the metaphorical use of "heart" to represent emotions and the literal understanding of its physiological function. While the heart plays a vital role in sustaining life by pumping blood, it does not control our intellectual or cognitive faculties in the same way the brain does.

In the Quran, the heart is frequently used as a metaphorical symbol that represents the spiritual and emotional center of a person. It goes beyond its literal meaning of the physical organ and encompasses a deeper understanding of one's inner self, intentions, and spiritual state. Here are a few examples of how the metaphor of the heart is used in the Quran:

Purification of the Heart: The Quran emphasizes the importance of purifying the heart from spiritual diseases

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<https://translate.google.com.pk/?hl=en&tab=rT1&sl=fr&tl=en&text=coeur&op=translate>

and negative traits. For instance, in Surah Al-Qasas (28:10), it mentions the story of Musa (Moses) and describes how Allah "opened the heart" of Musa's mother to have faith and trust in Him. This metaphorical expression highlights the transformation and purification of the heart towards belief and righteousness.

Knowing and Believing in Truth: The Quran uses the heart as a metaphor for understanding, knowledge, and belief. In Surah Al-Hajj (22:46), it states, "Have they not traveled through the land so that their hearts may thus learn wisdom and their ears may thus learn to hear?" Here, the metaphor suggests that a perceptive heart is essential for gaining wisdom and comprehending the signs of Allah in the world.

Spiritual Guidance and Devotion: The Quran emphasizes the role of the heart in seeking spiritual guidance and steadfastness in faith. In Surah Al-Hashr (59:19), it says, "And do not be like those who forgot Allah, so He made them forget themselves. Those are the defiantly disobedient." This metaphor suggests that forgetting Allah leads to a spiritual neglect that affects the heart, causing one to lose touch with their true selves and divine guidance.

Humility and Submission: The Quran often calls for humbleness and submission of the heart before Allah. In Surah Al-Hajj (22:32), it states, "That [has been commanded], and whoever honors the sacred ordinances of Allah - it is best for him in the sight of his Lord." The metaphorical use of the heart here signifies

an inner state of humility, reverence, and submission towards Allah's commandments.

These examples illustrate how the heart is employed as a metaphorical symbol in the Quran to convey deeper spiritual meanings and encourage believers to cultivate a pure, receptive, and submissive heart in their relationship with Allah and in their pursuit of righteousness.

Heart and Bible

In the Bible, the word "heart" is used in various ways, both literally and metaphorically, to convey different meanings. Here are a few examples:

Literal Meaning: The word "heart" is often used in the Bible to refer to the physical organ responsible for pumping blood. It is mentioned in passages that describe bodily functions, health, and even physical ailments. For instance,

Psalm 73:26, it says, "My flesh and my heart may fail, but God is the strength of my heart and my portion forever."

Here, the reference to the heart pertains to the physical organ.

Innermost Being: Similar to its usage in the Quran, the word "heart" in the Bible is frequently employed metaphorically to represent a person's innermost being, thoughts, emotions, and intentions. It is associated with concepts such as faith, love, wisdom, and devotion. For example, Proverbs 4:23 states, *"Above all else, guard*

your heart, for everything you do flows from it." In this context, "heart" refers to the core of a person's being, including their thoughts, desires, and motivations.

Moral and Spiritual Understanding: The word "heart" in the Bible is also used to convey moral and spiritual understanding. It signifies the seat of decision-making, discernment, and conscience. It is associated with perceiving and obeying God's commandments.

In Psalm 119:11, it says, *"I have hidden your word in my heart that I might not sin against you."*

Here, "heart" refers to internalizing and cherishing God's teachings to avoid wrongdoing.

Emotional and Relational Expression: The word "heart" in the Bible is utilized to express emotions, such as joy, sorrow, compassion, and love. It is associated with relationships and emotional experiences. For instance,

Matthew 5:8, Jesus says, *"Blessed are the pure in heart, for they shall see God."*

In this context, "pure in heart" refers to those who have genuine and sincere intentions, and who approach God with a genuine desire to seek Him.

These examples demonstrate the multifaceted use of the word "heart" in the Bible, encompassing both its literal and metaphorical meanings. It signifies the physical organ, the innermost being of a person, moral understanding, and emotional expression.

Heart and Hindu Scriptures

In Hindu scriptures, particularly in the **Upanishads** and other spiritual texts, the word "heart" is used metaphorically to represent the innermost essence of a person and their spiritual nature. It signifies the *seat of consciousness* and *divine presence within oneself*. Here are a few examples of the use of the word "heart" in Hindu scriptures:

Hridaya: In Sanskrit, the word "hridaya" is often translated as "heart" and refers to the spiritual heart or the core of one's being. It is believed to be the dwelling place of the Divine, the source of pure consciousness. The Katha Upanishad mentions,

"The Self, pure awareness, shines as the light within the heart" (Katha Upanishad 2.6.16).

Bhakti: In the context of devotion and the path of Bhakti Yoga, the heart is seen as the center of love and devotion towards the divine. It is believed that through the pure and sincere devotion of the heart, one can connect deeply with the divine and attain spiritual liberation. Bhakti scriptures often emphasize opening the heart to surrender, love, and devotion to God.

Inner Journey: Hindu scriptures often speak of the heart as the gateway to inner spiritual realms. It is viewed as the seat of intuitive wisdom and divine revelation. The Chandogya Upanishad mentions, "In the city of Brahman (the Supreme Reality), which is the body, there is the heart, and within it, there is a small dwelling place" (Chandogya Upanishad 8.1.1). This indicates

that by turning inward to the heart, one can access higher truths and experience the divine presence.

Purification: The heart is also seen as a place that needs to be purified in order to realize one's true nature. Through practices such as meditation, self-reflection, and selfless actions, one seeks to cleanse the heart of impurities and awaken the divine qualities within. The Bhagavad Gita states, "Thus knowing oneself to be transcendent, beyond the material senses, mind, and intelligence, O mighty-armed Arjuna, one should steady the mind by deliberate spiritual intelligence and thus, by spiritual strength, conquer this insatiable enemy known as lust" (Bhagavad Gita 3.43).

These examples illustrate the metaphorical use of the word "heart" in Hindu scriptures, emphasizing its significance as the seat of consciousness, devotion, intuitive wisdom, and inner transformation on the spiritual path.

Heart in Buddhist Scriptures

In Buddhist sculpture, the heart is often depicted as a symbol or motif that carries deep spiritual significance. While the representation of the heart may vary across different Buddhist cultures and traditions, it is commonly associated with compassion, wisdom, and the awakening of the enlightened mind. Here are a few examples of the use of the heart in Buddhist sculpture:

Bodhisattva Avalokiteshvara: In Mahayana Buddhism, Bodhisattva Avalokiteshvara is widely revered as the embodiment of compassion. The iconography of

Avalokiteshvara often features multiple arms and the image of a small heart symbol within each palm. This heart symbol represents Avalokiteshvara's compassionate intention to alleviate the suffering of all beings.

Buddha Amitabha: Buddha Amitabha, also known as Amitayus, is associated with the Pure Land tradition in Mahayana Buddhism. Amitabha is depicted with a heart-shaped mark or symbol on his chest, known as the "wish-fulfilling jewel" or "wish-fulfilling heart." This heart symbolizes Amitabha's boundless compassion and his ability to grant the wishes of those who aspire to be reborn in his Pure Land.

Buddhist Artifacts: In various Buddhist sculptures and artifacts, such as statues and amulets, the heart is sometimes depicted as an abstract or stylized symbol. These heart symbols often embody spiritual qualities such as loving-kindness, compassion, and wisdom. They serve as reminders for practitioners to cultivate these qualities in their own hearts and actions.

It's important to note that the use of the heart in Buddhist sculpture is symbolic rather than a direct representation of the anatomical heart. The heart serves as a visual metaphor for qualities and states of mind that are central to the Buddhist path, encouraging practitioners to cultivate compassion, wisdom, and awakening within their own hearts and in relation to others.

Caution

When interpreting similitudes or any figurative language, including metaphors, in literature and scriptures, it is essential to exercise caution and avoid taking them literally.

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قرآن ، قلب اور عقل

بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ ۚ وَلَكُمُ الْوَيْلُ مِمَّا تَصِفُونَ
(۱۸)

مگر ہم تو باطل پر حق کی چوٹ لگاتے ہیں تو وہ اس کا دماغ کچل دیتا ہے اور وہ دیکھتے دیکھتے مٹ جاتا ہے اور جو تم بیان کرتے ہو اس کی وجہ سے تمہارے لیے تباہی ہے۔ (21:18)²⁶

فَيَدْمَغُهُ (and it breaks its head)²⁷، اَلْدَّمَغُ: (ف) کے اصل معنی دماغ پھوڑ دینے کے ہیں (اس سے نیست و نابود کرنے کے معنی میں بھی استعمال ہوتا ہے) قرآن پاک میں ہے²⁸: (بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ) (۱۸-۲۱) (نہیں) بلکہ ہم سچ کو جھوٹ پر کھینچ مارتے ہیں تو وہ اس کا مغز توڑ دیتا ہے۔

اس آیت میں قلب کی بجائے فَيَدْمَغُهُ (بھیجہ ، دماغ) استعمال کیا گیا ہے۔
حق اور باطل کوئی جسمانی وجود نہیں بلکہ ایک

یہ آیت استعاراتی طور پر باطل پر حق (حق، حق) کی فتح کے بارے میں بتاتی ہے (باطل، باطل) یہ باطل کی حتمی شکست اور نابود ہونے پر زور دینے کے لیے واضح تصویروں کا استعمال کرتی ہے۔ یہاں استعمال کی گئی استعاراتی زبان ایک زبردست اثر کی تصویر کشی کرتی ہے جو جھوٹ کے استعاراتی "دماغ" کو توڑ دیتی ہے، جس کی وجہ سے وہ مٹ جاتا ہے۔

قَلْبُكَ

قلب، دل لے علاوہ بھی قرآن پاک میں بہت معنی میں استعمال ہوا ہے²⁹:

1. قَلْبُ النَّبِيِّ کے معنی کسی چیز کو پھیرنے اور ایک حالت سے دوسری حالت کی طرف۔

²⁶ <https://trueorators.com/quran-translations/21/18>

²⁷ <https://trueorators.com/quran-root-detail/21/18/6/0>

²⁸ <https://trueorators.com/quran-root-lughaat/21/18/6>

²⁹ <https://trueorators.com/quran-root-lughaat/2/97/9>

2. قَلْبُ النَّوْبِ : پلٹنے کے ہیں۔ (کپڑے کو الثنا) اور قَلْبُ الْإِنْسَانِ کے معنی انسان کو اس کے راستہ سے پھیر دینے کے ہیں قرآن پاک میں ہے : (وَالْيَهُ تَقْلُبُونَ) (۲۹-۲۱) اور اسی کی طرف تم لوٹائے جاؤ گے۔
3. الْأَنْقِلَابُ کے معنی پھر جانے کے ہیں ارشاد ہے۔ (وَمَنْ يَنْقَلِبْ عَلَي عَقْبَيْهِ) (۱۴۴-۳) اور جو اٹھے پاؤں پھر جائے گا۔
4. (إِنَّا إِلَى رَبِّنَا مُنْقَلِبُونَ) (۵۰-۲۶) ہم اپنے پروردگار کی طرف لوٹ کر جانے والے ہیں۔
5. (أَيُّ مُنْقَلِبٍ يَنْقَلِبُونَ) (۲۲۷-۲۶) کہ کونسی جگہ لوٹ جاتے ہیں۔
6. (وَ إِذَا انْقَلَبُوا إِلَىٰ آبِلِهِمْ انْقَلَبُوا فَاكِيْبِيْنَ) (۸۳-۳۱) اور جب اپنے گھر کو لوٹتے تو اترتے ہوئے لوٹتے بعض نے کہا ہے کہ انسان کے دل کو بھی قلب اسی لئے کہا جاتا ہے کہ وہ کثرت سے الثنا پلٹتا رہتا ہے اور قلب کا لفظ بول کر اوصاف قلبی مراد لیے جاتے ہیں جیسے علم، شجاعت، روح وغیرہ چنانچہ آیت کریمہ :
7. (وَ بَلَّغْتَ الْاَلْقُوْبَ الْاَحْاَجِرَ) (۱۰-۳۳) اور دل (مارے دہشت کے) گلوں تک پہنچ گئے میں قلوب سے ارواح مراد ہیں اور آیت کریمہ :
8. (اِنَّ فِيْ ذٰلِكَ لَذِكْرًا لِمَنْ كَانَ لَهٗ قَلْبٌ) (۳۷-۵۰) جو شخص دل (آگاہ) رکھتا ہے۔ اس کے لئے اس میں نصیحت ہے میں قلب سے مراد علم و فہم ہے نیز فرمایا :
9. (وَ جَعَلْنَا عَلٰی قُلُوْبِهِمْ اَكِنَّةً اَنْ يَّفْقَهُوْهُ) (۲۵-۶) اور ہم نے ان کے دلوں پر تو پردے ڈال دیئے ہیں کہ اس کو سمجھ نہ سکیں۔
10. (طَبَعَ عَلٰی قُلُوْبِهِمْ فَهَمْ لَا يَفْقَهُوْنَ) (۸۷-۹) ان کے دلوں پر مہر لگادی گئی ہے تو یہ سمجھتے ہی نہیں اور آیت کریمہ : (وَ مَا جَعَلَهٗ اللهُ اِلَّا بُشْرٰى لَكُمْ وَ لِنَطْمِئِنَّ قُلُوْبِكُمْ بِهٖ) (۱۲۶-۳) اس لئے کہ تمہارے دلوں کو اس سے تسلی ہو۔ میں قلوب کے مطمئن ہونے سے ان میں بہادری کا ثابت ہونا اور خوف کا زائل ہونا مراد ہے چنانچہ اس کے برعکس خوف کے طاری ہونے کے متعلق فرمایا : (وَ قَدَفَ فِيْ قُلُوْبِهِمُ الرُّعْبَ) (۲۶-۳۳) اور ان کے دلوں میں دہشت ڈال دی۔ اور آیت کریمہ : (ذَلِكُمْ اَطْهَرُ لِقُلُوْبِكُمْ وَ قُلُوْبِهِنَّ) (۵۳-۳۳) یہ تمہارے اور ان کے دلوں کے لئے بہت پاکیزگی کی بات ہے۔

11. میں اَطَهَرَ سے جالب عفت ہونا مراد ہے نیز فرمایا : (هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ) (۴۰-۴۸) وہی تو ہے جس نے مومنوں کے دلوں پر تسلی نازل فرمائی۔

12. اور آیت کریمہ : (وَقُلُوبُهُمْ شَتَّىٰ) (۱۴-۵۹) مگر ان کے دل پھٹے ہوئے ہیں۔ میں شتی کے معنی متفرق ہونے کے ہیں

13. آیت کریمہ : (وَ لَكِنَّ تَعْمَى الْقُلُوبِ الَّتِي فِي الصُّدُورِ) (۴۶-۲۲) بلکہ دل جو سینوں میں ہیں وہ اندھے ہوتے ہیں کی تفسیر میں بعض نے کہا ہے کہ قلوب سے مراد عقلیں ہیں اور بعض نے روحيں مراد لی ہیں لیکن عقل کبھی اندھی نہیں ہوتی لہذا تَعْمَى کی قلوب کی طرف نسبت مجازی ہوگی جیسا کہ آیت کریمہ : (تَجَرَّتْ مِنْ تَحْتِهَا الْأَنْهَارُ) (۲۵-۲) میں (مجازاً) جاری ہونے کی نسبت انہار کی طرف کی گئی ہے حالانکہ انہار جاری نہیں ہوتیں بلکہ ان میں پانی جاری ہوا کرتا ہے۔

14. تَقْلِيْبُ الشَّيْءِ کے معنی کسی چیز کی حالت کو متغیر کر دینے کے ہیں جیسے فرمایا : (يَوْمَ تَقْلُبُ وُجُوْبُهُمْ فِي النَّارِ) (۶۶-۳۳) جس دن ان کے منہ آگ میں الٹائیں جائیں گے اور تَقْلِيْبُ الْأُمُورِ کے معنی کسی کام کی تدبیر اور اس میں غور و فکر کرنے کے ہیں۔

15. چنانچہ قرآن پاک میں ہے : (وَ قَلَّبُوا لَكَ الْأُمُورَ) (۴۸-۹) اور بہت سی باتوں میں تمہارے لئے الٹ پھیر کرتے رہے ہیں اور اللہ تعالیٰ کے دلوں اور بصیرتوں کو پھیر دینے سے ان کی آراء کو تبدیل کر دینا مراد ہوتا ہے۔

16. چنانچہ قرآن پاک میں ہے : (وَ نُقَلِّبُ أَفْئِدَتَهُمْ وَ أَبْصَارَهُمْ) (۱۱۰-۶) اور ہم ان کے دلوں اور آنکھوں کو الٹ دیں گے۔ اور تَقْلِيْبُ الْأَيْدِ پشیمانی سے کنایہ ہوتا ہے کیونکہ عام طور نادم آدمی کا یہی حال ہوتا ہے (کہ وہ اظہار ندامت کے لئیے اپنے ہاتھ ملنے لگ جاتا ہے)

17. قرآن پاک میں ہے : (فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ) (۴۲-۱۸) تو (حسرت سے) ہاتھ ملنے لگا۔ شاعر نے کہا ہے (1) (۳۵۸) كَمَعْبُونٍ يَعْضُ عَلَى يَدَيْهِ تَبَيَّنَ غَيْبُهُ بَعْدَ النَّيَاحِ جیسے خسارہ اٹھانے والا آدمی تجارت

میں خسارہ معلوم کر لینے کے بعد اپنے ہاتھ کاٹنے لگتا ہے اور تقلاب (تفعل) کے معنی پھرنے کے ہیں۔

18. ارشاد ہے : (وَ تَقَلَّبَكَ فِي السَّجْدَيْنِ) (۲۶-۲۱۹) اور نمازیوں میں

تمہارے پھرنے کو بھی۔

19. (أَوْ يَأْخُذْهُمْ فِي تَقَلُّبِهِمْ فَمَا هُمْ بِمُعْجِزِينَ) (۱۶-۴۶) یا ان کو چلتے

پھرتے پکڑ لے وہ (خدا کو) عاجز نہیں کر سکتے۔

20. رَجُلٌ قَلْبٌ : بہت زیادہ حیلہ گر اور ہوشیار آدمی جو معاملات

میں الٹ پھیر کرنے کا ماہر ہو

21. أَلْقَابٌ : دل کی ایک بیماری (جو اونٹ کو لگ جاتی ہے)۔

22. مَابِهَ قَلْبُهُ : یعنی وہ تندرست ہے اسے کسی قسم کا عارضہ نہیں

ہے جو پریشانی کا موجب (2) ہو

23. أَلْقَابٌ : پرانا کنواں جو صاف نہ کیا گیا ہو۔

24. أَلْقَابٌ : ایک خاص قسم کا کنگن۔

وحی اور قلب

قُلْ مَنْ كَانَ عَدُوًّا لِّجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَيَّ قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَ هُدًى وَ بَشْرًا لِّلْمُؤْمِنِينَ (2:97)

(اے نبی!) آپ کہہ دیجئے کہ جو جبرائیل کا دشمن ہو جس نے آپ کے دل پر پیغام باری تعالیٰ اتارا ہے جو پیغام ان کے پاس کی کتاب کی تصدیق کرنے والا اور مومنوں کو ہدایت اور خوشخبری دینے والا ہے۔ (2:97)

یہاں یہ بات سمجھ لی جائے کہ انسان جس قدر علوم حاصل کرتا ہے ان کا خزانہ تو دماغ ہے پھر یہ نزول علم دل پر کیسا؟

تو یہ جان لینا چاہیے کہ علم کی اقسام وہ ہیں مادی اور روحانی علوم مادیہ یا مادی کمالات کو سیکھنا ، محفوظ رکھنا اور ان کو عمل میں لانا دماغ کا کام ہے۔ دماغ اور دل کی صلاحیتوں میں فرق : جسم مادی ہے اس کی ضروریات مادی ہیں ، دماغ بھی ایک مادی جسم ہے جس کا کام جسم کی ضروریات کو جاننا اور ان کی تکمیل کی راہیں تلاش کرنا ہے یہی وجہ ہے کہ مادی کمالات کے لئے ایمان ضروری نہیں ، کافر بھی ڈاکٹر ، سائنسدان ، انجینئر وغیرہ بن سکتا ہے۔

دوسرا علم روحانی ہے روح کا تعلق عام امر سے ہے وہاں کے علوم جاننا دماغ کے بس کی بات نہیں بلکہ دل کا کام ہے۔ وہ دل جو اس گوشت کے لوٹھڑے میں اللہ نے رکھ دیا ہے جو حقیقتاً عالم امر ہی کا ایک لطیفہ ہے اللہ کی ذاتی عظمت کا شعور اس کی صفات کا ادراک آسمان سے بالا کی باتیں ، ارواح ، برزخ ، آخرت ، موت یا بعدالموت ، حشرونشر ، ثواب و عذاب ، جنت ، دوزخ یہ سب وہ حقائق ہیں جن کو روحانی علوم کے ذریعے سمجھا جاسکتا ہے جن کا مہبط دل ہے۔ اگر دماغ میں صلاحیت ہوتی تو ساری کائنات میں سب سے افضل دماغ بھی محمد رسول اللہ (صلی اللہ علیہ وآلہ وسلم) کا ہے آپ (صلی اللہ علیہ وآلہ وسلم) کے دماغ کو خطاب فرمایا جاتا یا ان علوم کی تعلیم دی جاتی گر نہیں ، یہاں بسط سی قلب اطہر ہے۔ لہذا اس علم سے مستفید ہونے کے لئے روزن دل دا کرنا ہوگا تو فرمایا فرشتہ اللہ کا ذاتی کلام لایا جو براہ راست قلب اطہر نازل ہوا یہ بھی کلام کی عظمت کا انکار ہے کہ دماغ کی رسائی ہی سے بالا تر ہے بلکہ خود دماغ کی اصلاح کرنے والا ہے۔ یہ کہ کسی کا دماغ اس کی اصلاح کرنے لگ جائے³⁰

سید قطب، تفسیر فی ظلال القرآن میں لکھتے ہیں :

قرآن کریم انسان کی قوت مدرکہ کی تعبیر ” قلب “ سے کرتا ہے لہذا قلب مدرک سے مراد خون اور گوشت کا معروف طبیعی لوٹھڑا نہیں ہے بلکہ وہ ملکہ ہے جو فہم وادراک کا کام کرتا ہے ۔ جبرئیل نے آپ (صلی اللہ علیہ وآلہ وسلم) کے قلب پر اس حال میں قرآن اتارا کہ مُصَدَّقًا لِمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَىٰ لِلْمُؤْمِنِينَ ” جو پہلے آئی ہوئی کتابوں کی تصدیق و تائید کرتا ہے اور ایمان لانے والوں کے لئے ہدایت و کامیابی کی بشارت بن کر آیا ہے۔ “ قرآن کریم اصولی طور پر تمام سابقہ کتب کی تصدیق کرتا ہے کیونکہ تمام سماوی کتب اور تمام الہی ادیان کی اساسی تعلیمات ایک ہی تھیں اور وہ صرف مومنین کے لئے ہدایت اور پیغام مسرت ہے کیونکہ اس کی تعلیمات کے لئے صرف ایک مومن دل ہی کے درجے کھلے ہوتے ہیں ۔ مومن ہی اس کی تعلیمات پت لیبیک کہتے ہیں ۔ یہ ایک نہایت اہم حقیقت ہے جس کا

کھول کر بیان کرنا نہایت ضروری ہے۔ قرآن کریم کی آیات دل مومن کے اندر اس قدر انس پیدا کرتی ہیں۔ اس کے اندر معرفت و ادراک کی ایسی راہیں کھولتی ہیں اور اس کے اندر ایک ایسا شعور اور احساس پیدا کر دیتی ہیں جن سے ہر وہ دل محروم رہتا ہے جس میں ایمان نہ ہو۔ یہی وجہ ہے کہ قلب مومن کو قرآن کریم میں ہدایت ملتی ہے اور اس کے لئے اس پیغام میں مسرت ہوتا ہے۔ قرآن کریم نے اس حقیقت کو مختلف مقامات کے اندر بیان کیا ہے۔ ”هُدًى لِّلْمُتَّقِينَ ، متقین کے لئے ہدایت ہے۔“ ”هُدًى لِّقَوْمٍ يُؤْمِنُونَ ، وہ اس قوم کے لئے ہدایت ہے جو ایمان لاتی ہے۔“ ”هُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ، وہ ایسے لوگوں کے لئے ہدایت ہے جو پختہ یقین رکھتے ہیں۔“³¹

روح سے مراد وحی الہی

وَيَسْأَلُونَكَ عَنِ الرُّوحِ ۗ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي ۗ وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا
(۸۵)

اور یہ لوگ آپ سے روح کی بابت سوال کرتے ہیں ، آپ جواب دے دیجئے کہ روح میرے رب کے حکم سے ہے اور تمہیں بہت ہی کم علم دیا گیا ہے۔
(17:25)

روح سے مراد وحی الہی ہے وحی لانے والا فرشتہ اور اس فرشتہ یعنی جبریل کو روح الامین بھی کہا گیا ہے۔ اور سیاق و سباق سے بھی اسی معنی کی تائید ہوتی ہے اس آیت سے پہلے کی آیت میں بھی وحی الہی کا ذکر ہے اور بعد والی آیت میں بھی بالفاظ دیگر یہود کا دراصل سوال یہ تھا کہ وحی الہی کی کیفیت کیا ہے اور حصول قرآن کا اصل ماخذ کیا ہے اور وحی لانے والے کی ماہیت کیا ہے ؟ اس سوال کا جواب انہیں یہ دیا گیا کہ تمہیں جو علم دیا گیا ہے وہ اتنا قلیل ہے کہ ان حقائق کو سمجھنے سے قاصر ہے۔ بعض علماء نے یہاں روح سے مراد جان لی۔

بعض علماء نے یہاں روح سے مراد جان لی ہے۔ جو ہر جاندار کے جسم میں موجود ہوتی ہے اور جب تک وہ جسم میں موجود رہے جاندار زندہ ہوتا ہے اور اس کے نکلنے سے مرجاتا ہے۔ اس مراد سے انکار بھی مشکل ہے۔ کیونکہ انسان خواہ کتنے فلسفے بکھیرے اس روح کی حقیقت کو بھی

³¹ Fi Zilal al Quran by Sayyid Qutb Shaheed

جاننے سے قاصر ہی رہا ہے۔ علاوہ ازیں جس طرح انسان کی اخلاقی اور روحانی زندگی کا دار و مدار وحی الہی پر ہے اسی طرح جسمانی زندگی کا دار و مدار روح پر ہے تاہم ربط مضمون کے لحاظ سے پہلی توجیہ ہی بہتر ہے کیونکہ اس کی تائید بہت سی دوسری آیات سے بھی ہوجاتی ہے۔ علاوہ ازیں موت کے وقت فرشتے جو روح نکالنے آتے ہیں۔ اس کے لیے قرآن نے روح کی بجائے نفس کا لفظ استعمال کیا ہے جیسے فرمایا اخرجوا انفسکم (۶: ۹۳) اور بعض یہ کہتے ہیں کہ روح پر لفظ نفس کا اطلاق اس وقت ہوتا ہے جب وہ بدن میں موجود ہو اور جب نکل جائے تو اسے روح کہتے ہیں۔ واللہ اعلم بالصواب۔ وحی اور قلب کا روحانی سلسلہ ہے جو منسابہات میں آجاتا ہے ایئر اس کا علم بھی کم دیا گیا۔

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