

Moral standing of Heart from the view of the Koran

Hosein Rahmani Tirkalai

Department of Theology, Payame Noor University, PO BOX 19395 - 3697, Tehran, Iran

E-mail address: Rahmanitirkalai1391@yahoo.com

ABSTRACT

We understand from previous discussions that the moral value of any act depends on two factors: 1) Qualification of the act and 2) Intention and motivation of the doer where the former is the structure and the latter is the spirit of the moral act. A work is moral which is good per se and is done via a good intention. The intention, in addition to be the spirit of any moral act is an inward act by itself which is done within the human heart. Intention and motivation is concerned with heart and thus, it is necessary to examine heart and issues related to it.

Keywords: Heart; Morality; Intention

Introduction

Heart has two completely different uses. In one use, it refers to a pineal form organ which circulates the blood in the body and in the other use, it refers to a force which involves perceptions, feelings and many other characteristics. In the moral literature, the second use of this term is intended (Javadi Amoli, 2010). Since states attributed to spirit and heart (in its moral meaning) like anxiety and distress are felt in heart more than any other organ (pineal form organ); such that man throughout his body considers heart as the only related organs with these states. In state of grief and unhappiness, it is the chest which gets tightened and it is the heart that beats and it is the pulse that hardly beats and the original of pulse's moves is the heart. Hence, the heart which is referred to the pineal form organ of the body is taken as meaning intended in morality (Mesbah Yazdi, 2009).

Understanding the term heart

From terminology books, we conclude that the main meaning of the word "intellect" (Zobeidi, 1404), is the "pure and noble dimension of everything" (Ahmad Ibn Fars, 1404); (Ragheb Esfahani, 1412).

Ragheb who looks to Koran in meaning of terms has addressed the explanation of the meaning of the heart more than anyone else and considers heart as meaning "turning and evolving from one aspect to the other" like turning clothes, and turning human from his way (Ragheb Esfahani, 1412). Also. Heart is referred to the noble, pure dimension and the very reality of human (Mostafavi, 1981).

In Koranic terminology, heart refers to the gentle spirit of human being which via belonging to the physical heart applies its dominance over the human body which is also called Speaking Soul. Thus, since this part of the human body is the center for different psychological developments, it is called heart (Mostafavi, 1981).

In the Koran, there are terms which are similar with heart and are perchance synonymous with it. The terms are Sadr, Spirit, Soul, Foad. God the sublime states:

The heart (Foad) did not consider as lie that which the prophet saw (Najm, 11).

In here, Foad means organ of belief, verification, and faith. Hear is Foad because it is said there is compassion in it. Fa'd means t barbecue. In other words, the reason for this naming lies with the influence and evolution of the heart where Fa'd means mobility and motivation in essence (Tabatabaee, 1996). In here, heart means acknowledgement and faith:

"Bedouins Arabs told you; we have faith in you. Tell them nay, you do not still believe me and you have to say we have faith in Islam because faith has not still entered in their hearts. If you obey God and the prophet, God will compensate for it and God is compassionate and Merciful" (Hujora/14).

In here, heart and Foad are not only means for understanding, rather contrary to the brain which lies within the intellectual understanding means , Foad and heart are factors for verification, belief and faith. Heart, literally speaking means the pineal form and also means the soul perceived (intellect) and spirit and one has to get help from phrases and evidence used in the sentence for the accurate application of the meanings of heart. Regarding the meaning of heart in the Koran, we need to refer to verses which have clear evidence and obtain the meaning of heart via this evidence. Knowledge of the reality of heart is of the most complicated real sciences. Thus, the only way we have come to understand the reality of heart is the Koran is to examine what affairs have been attributed to the heart and what effects have been mentioned for it.

Synonymy of heart and Foad in the Koran

It should be recalled that in the Koran, Heart and Foad are synonymous and are interchangeable exactly (Ragheb Esfahani, 1412), the difference being that the heart means a special organ of the body which flows the blood inside the body, but Foad has must one meaning, i.e. the same meaning which is intended in morality and the Koran.

There are two reasons for this claim:

1. The Moses' mother's heart was emptied (of everything except for the thought of the child). If we had not stabilized her heart to have been among the believers, it was close she would have revealed that (secret). In that verse, the terms heart and Foad are interchangeable (Ghasas/ 10).

2. In Koranic verse, similar work and traits have been attributed to Heart and Foad

Spirit and its relatedness with Heart

One can claim that by heart in the Koran, it is the same human soul and spirit that could be the origin of all supreme traits and human characteristics as it could be then origin of the human's fall too. We can claim that all dimensions, traits and works of the spirit are attributed to the heart (Tabatabaee, 1996).

Of course, it is true that we can say: spirit is the origin of life and the creature is enlivened via the spirit, whereas this cannot be held true concerning heart. However, we need to focus attention that by life in here, it is meant some animal and herbal life and by spirit, it is meant herbal and animal spirit. However, if we take life as meaning the human life, we attribute it to the heart, because thee human life is in fact the same supreme traits where are center in the heart.

Yea, if we regard for the human being only one spirit and enumerate it as the origin for the herbal, animal and human life, we have to say that heart is only one of the human spirit dimension and tat is a stage of the human soul which is considered to be the same origin of human traits and features. In this case, we can say that spirit is the origin of the animal an herbal life, while heart cannot assume such attributions in the Koran.

Sadr and its related ness with the heart

"In in fact, eyes are nit blind, whereas the hearts tat exist in the chest are blind" (Haj, 46).

Sadr is the place and position where the heart stands. It is clear if the heart is found to be material, its position or material and if it is immaterial, its position will be non-physical (Mostafavi, 1980) and since in the Koran, by heart, it is a rank of thee human soul, by Sadr, it will be an immaterial reality which is wider than the heart and as if the heart is placed there and this is the same spirit.

Affairs purported to Heart in the Koran

- a) Perception:

The Koran considers understanding and perceiving as affairs of the heart and intellection, understanding and planning are thought of the heart's affairs. Where perception is divested from heart, it means the heart has not done there its own job and is unhealthy. The Koran names some people who had hearts but they could not understand with it (A'raf, 179). Upon their hearts there were veils and curtains throwing not to allow them to understand the words of the prophet when they were listening to the prophet (An 'am, 25).

In another place, the Koran recommends the feeding of the earth so to have a hart and think with it (Haj, 26). This means that heart is for thinking and perceiving reality. In another verse, the Koran believes heart locking as hindering understanding if the Koran (Mohamad, 24) of which it can be used where understanding is the work of heart unless it is locked. In numerous verses, the Koran, either with the interpretation of heart or that of Foad, some other tangible tools are placed besides eyes and ears and states: "Truly eyes and ears of everyone will be questioned" (Asra, 36).

Also, we infer from other verses that on addition to acquired science, the presence perception is also belonged to heart and the human heart is in such a way that could have such perception and if the heart does not have it is ill and patient. It is in this connection where the term *Royaat* (vision) is used: "It rejected that which the heart saw, do ye fight that which it saw in the eye" (Najm, 11 and 12). It is in this regards that he says "eyes are not blind, but there are hearts in the chest which are blind" (Haj, 46).

Some other verse maintains that some hearts get rustle and lose their own lighting and one cannot reflect the truths (*Moptafefin*, 14). Other verses demonstrate that of the heart is healthy, it will perceive truths, and if it misunderstands, it is because of heart special ills. In other words, such hearts are locked and veiled (*Baghare*, 86).

b) Inner feelings

In numerous verses, passive states and inner feelings are attributed to the heart (*Makarem Shirazi*, 1996) where some of which are:

Fear: "Believers' hearts will shake and be scared when they remind God" (*Anfal*, 2).

Intimidation: "We throw intimidation in the believers' hearts" (*Ale' Umran* 15).

Anxiety: "There will be hearts in that Day which will be anxious and terrified" (*Naze'at*, 8).

Regret: "So that God places regret in their hearts" (*Ale' Umran*, 156).

Other sensual titles which have been attributed to heart in the Koran are: Cruelty, hardness and density, gentleness, humility, mercy, negligence, guilt, recall, confidence, intentionality, moaning and repentance, Sakine, stabilization, faith, God fearing, deviations from Truth, outrage, deviation, entertainment with trivial affairs, evasion, hypocrisy, bigotry, cleaning, fear, examination, spiritual health, spiritual ill, enthusiasm, with others.

Conclusions

Of the material discussed we can infer that the term heart is completely different with the material heart (that which pumping blood in the body) and one can say that in no verse of the Koran, heart is referred to the material heart, because none of the states could be attributed to the material heart and if we come to verses stating heart's health it is spiritual health (*Javadi Amoli*, 2010).

Thus, heart in the Koran is a creature that perceives, thinks, has intuition, is the center for emotions and decides and has foes and friends. Characteristics mentioned could be placed in three overall classes:

1. Those pertaining to various kinds of understanding
2. Those pertaining to various tendencies
3. Those concerned with intention (it is noteworthy that by the time of birth, except for some animal instincts like desire for food, none of the mentioned intentions and tendencies have actuality in the existence of human being and are all in potential form and they gradually become actual during life. Of course, some of which get actualized by themselves without humans having a power to choose like the sexual; desire and some sensual understanding and some others get actualized by movement and efforts).

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(Received 16 October 2014; accepted 14 November 2014)