

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

Surah Baqarah

خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَارِهِمْ غِشَاوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ ۝

7.Allah hath set a seal on their hearts and on their hearing, and on their eyes is a veil; great is the penalty they (incur)

All actions are referred to Allah. Therefore when we get the penalty of our deliberate sin, and our senses become impervious to good, the penalty is referred to the justice of Allah. The penalty here is the opposite of the prosperity referred to in 2:5. As we go down the path of sin, our penalty gathers momentum, just as goodness brings its own capacity for greater goodness.

The Noble Quran/Yusuf Ali

God has set a seal on their hearts, impressing on them and making certain that no good enters them; and on their hearing, [in which He has] deposited something so that they cannot profit from the truth they hear; and on their eyes is a covering, that is, a veil so that they do not see the truth; and for them there will be a mighty chastisement, that is, intense and everlasting.

Tafsir Jalalayn

The Arabic word for heart, qalb, is a verbal noun which means to turn something over completely so that it is returned to how it was at the beginning. "Qalaba" (to turn) a vessel is to turn it upside down. Then this image is transferred and used for this organ, the noblest part of the creature, owing to the speed with which thoughts revolve in it. Ibn Majah reported from Abu Musa al-Ash'ari that the Prophet ﷺ said, "The metaphor of the heart is that of a feather moved by the winds in the desert." This is the meaning which the Prophet ﷺ expressed when he said, "O Allah, Who makes hearts firm, make our hearts firm in your obedience."... At-Tirmidhi reports as a sahih hadith from Abu Hurayra, "A man may commit a sin and his heart becomes black. If he repents, his heart is polished." He said, "That is the rust which Allah mentions in the Qur'an when He says كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ "No indeed! Rather what they have earned has rusted up their hearts." [83:14]. The Prophet ﷺ said, "There is a lump of flesh in the body. When it is sound, the entire body is sound, and when it is corrupt, the entire body is corrupt - it is the heart."... The heart is also often equated with the intellect. Allah Almighty says إِنَّ فِي ذَلِكَ لَذِكْرًا لِمَنْ كَانَ لَهُ قَلْبٌ "There is a reminder in that for anyone who has a heart." [50:37], meaning intelligence, because the heart is the locus of the intellect according to most authorities. Fuad is the locus of the qalb and the breast is the locus of the fuad. Allah knows best...In respect of the heart, being sealed up entails the inability to absorb Allah's words, understand what He says and reflect on His ayats. In respect of hearing, it entails the inability to understand the Qur'an when it is recited or to respond to the call to believe in the Oneness of Allah. The blindfold over the eyes

entails the inability to be guided by means of reflecting on His creatures and the wondrous things He has made. This is what Ibn 'Abbas, Ibn Mas'ud Qatada and others have said about this.

Tafsir Qurtubi

As-Suddi said that, **خَتَمَ اللَّهُ** means, "Allah has sealed." Qatadah said that this Ayah means, "Shaytan controlled them when they obeyed him. Therefore, Allah sealed their hearts, hearing and sight, and they could neither see the guidance nor hear, comprehend or understand." Ibn Jurayj said that Mujahid said, **خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ** (Allah has set a seal on their hearts), "A stamp. It occurs when sin resides in the heart and surrounds it from all sides, and this submersion of the heart in sin constitutes a stamp, meaning a seal." Ibn Jurayj also said that the seal is placed on the heart and the hearing. In addition, Ibn Jurayj said, that A`bdullah bin Kathir narrated that Mujahid said, "The stain is not as bad as the stamp, the stamp is not as bad as the lock which is the worst type." Al-A`mash said, "Mujahid demonstrated with his hand while saying, `They used to say that the heart is just like this - meaning the open palm. When the servant commits a sin, a part of the heart will be rolled up - and he rolled up his index finger. When the servant commits another sin, a part of the heart will be rolled up' - and he rolled up another finger, until he rolled up all of his fingers. Then he said, `Then, the heart will be sealed.' Mujahid also said that this is the description of the رَانَ (refer to 83:14)."

Tafsir Ibn Kathir

Al-Qurtubi said, "The Ummah has agreed that Allah has described Himself with sealing and closing the hearts of the disbelievers, as a punishment for their disbelief. Similarly, Allah said, **بَلَّغَ اللَّهُ عَلَيْهِمُ الْكُفْرَ** Nay, Allah has set a seal upon their hearts because of their disbelief) [4:155]." He then mentioned the Hadith about changing the hearts, (in which the Prophet صلی اللہ علیہ وسلم supplicated),

يَا مُقَلِّبِ الْقُلُوبِ ثَبِّتْ قُلُوبَنَا عَلَى دِينِكَ (O You Who changes the hearts, make our hearts firm on Your religion.). He also mentioned the Hadith by Hudhayfah recorded in the Sahih, in which the Messenger of Allah صلی اللہ علیہ وسلم said,

تُعْرَضُ الْفِتْنُ عَلَى الْقُلُوبِ كَالْحَصِيرِ عُوْدًا عُوْدًا، فَأَيُّ قَلْبٍ أَشْرَبَهَا نُكْتُ فِيهِ نُكْتَةٌ سَوْدَاءٌ وَأَيُّ قَلْبٍ أَنْكَرَهَا نُكْتُ فِيهِ نُكْتَةٌ بَيْضَاءٌ حَتَّى تَصِيرَ عَلَى قَلْبَيْنِ: عَلَى أَبْيَضٍ مِثْلِ الصَّفَا، فَلَا تَضُرُّهُ فِتْنَةٌ مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ وَالْآخِرُ أَسْوَدٌ مُرْبَادًا كَالْكُوزِ مُجْحِيًّا لَا يَعْرِفُ مَعْرُوفًا وَلَا يُنْكِرُ مُنْكَرًا . The Fitna (trials, tests) are offered to the hearts, just

as the straws that are sewn into a woven mat, one after another. Any heart that accepts the Fitna, then a black dot will be engraved on it. Any heart that rejects the Fitna, then a white dot will be engraved on it. The hearts will therefore become two categories: white, just like the barren rock; no Fitnah shall ever harm this category as long as the heavens and earth still exist. Another category is black, just as the cup that is turned upside down, for this heart does not recognize righteousness or renounce evil). Ibn Jarir said, "The truth regarding this subject is what the authentic Hadith from the Messenger of Allah صلی اللہ علیہ وسلم stated. Abu Hurayrah narrated that the

Messenger of Allah صلی اللہ علیہ وسلم said, **إِنَّ الْمُؤْمِنَ إِذَا أَدْنَبَ دَنْبًا كَانَتْ نُكْتَةٌ سَوْدَاءَ فِي قَلْبِهِ، فَإِنْ تَابَ وَنَزَعَ وَاسْتَعْتَبَ صَقَلَ قَلْبُهُ وَإِنْ**

زَادَ زَادَتْ حَتَّى تَعْلُو قَلْبَهُ، فَذَلِكَ الرَّانُ: الَّذِي قَالَ اللَّهُ تَعَالَى كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مِمَّا كَانُوا يَكْسِبُونَ (When the believer commits a sin, a black dot will be engraved on his heart. If he repents, refrains and regrets, his heart will be polished again. If he commits more errors, the dots will increase until they cover his heart. This is the Ran (stain) that Allah described, كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ (Nay! But on their hearts is the Ran (stain) which they used to earn)" [83:14] At-Tirmidhi, An-Nasa'i and Ibn Majah recorded this Hadith, and At-Tirmidhi said that it is Hasan Sahih.

Tafsir Ibn Kathir

A reference to the natural law instituted by God, whereby a person who persistently adheres to false beliefs and refuses to listen to the voice of truth gradually loses the ability to perceive the truth, "so that finally, as it were, a seal is set upon his heart" (Raghib). Since it is God who has instituted all laws of nature - which, in their aggregate, are called sunnat Allah ("the way of God") - this "sealing" is attributed to Him: but it is obviously a consequence of man's free choice and not an act of "predestination". Similarly, the suffering which, in the life to come, is in store for those who during their life in this world have wilfully remained deaf and blind to the truth, is a natural consequence of their free choice - just as happiness in the life to come is the natural consequence of man's endeavour to attain to righteousness and inner illumination. It is in this sense that the Qur'anic references to God's "reward" and "punishment" must be understood.

The Message of the Quran, Muhammad Asad.

...in announcing that it is all one whether the Holy Prophet ﷺ warns the disbelievers or not, the Holy Qur'an adds the condition `Alaihim عليهم (for them), which clearly indicates that it is all one for the disbelievers alone, and not for the Holy Prophet ﷺ for he would in any case get a reward for bringing the message of Allah to his fellow-men and for his efforts to teach and reform them. That is why there is not a single verse in the Holy Qur'an which should dissuade the Holy Prophet ﷺ from calling even such people to Islam. From this we may infer that the man who strives to spread the Word of Allah and to reform his fellow-men does always get a reward for his good deed, even if he has not been effective.

Ma'riful Quran by Mufti Muhammad Shafee

