

Comparative Study of the Elements of Qulubun Ya'qilun and Qulubun La Yafqahun in Qs. Al-A'raf Verse 179 And Al-Hajj Verse 46

M.Qusyairi Abror¹, Komarudin Sassi²

^{1,2}Institut Agama Islam Al-Qur'an Al-Ittifaqiah (IAIQ) Indralaya

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ABSTRACT

research aims to examine and compare the elements contained in the phrases "Qulubun Ya'qilun" and "Qulubun La Yafqahun" found in Surah Al-A'raf, verse 179, and Surah Al-Hajj, verse 46. Both phrases describe the condition of the human heart in understanding divine revelation and the signs of Allah's greatness. The research method used is a textual exegesis study and Arabic linguistic analysis to deeply explore the meaning of words and the context of the verses. The analysis results indicate that "Qulubun Ya'qilun" refers to a heart capable of understanding, contemplating, and learning from Allah's verses, thereby opening itself to receiving guidance and wisdom. Conversely, "Qulubun La Yafqahun" describes a closed heart, unable to grasp meaning, and unwilling to accept the truth, leading to ignorance and hardness of heart. This study emphasizes the importance of the spiritual condition of the heart in the process of understanding revelation and contributes to the fields of exegesis and Islamic psychology. This research also opens new insights into how different heart conditions affect human attitudes and behavior in religious life.

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Corresponding Author:

Name: M.Qusyairi Abror

Institution: Institut Agama Islam Al-Qur'an Al-Ittifaqiah (IAIQ) Indralaya

Email: qusyairiabrор2@gmail.com

1. INTRODUCTION

The Qur'an is the main source of Islamic teachings that contain life guidance for mankind. In the Qur'an, the heart (Qalb) is often referred to as the center of spiritual awareness and understanding [1]. Two interesting phrases to study are "Your Servant's Ya'qil" and "Qulubun La Yafqahun" found in QS. Al-A'raf verse 179 and QS. Al-Hajj verse 46. These two phrases describe the different conditions of the heart in receiving and understanding God's revelation. This study aims to comparatively examine the

elements contained in the two phrases in order to provide a deeper understanding of their spiritual and psychological meanings.

Your Servant's Ya'qil linguistically it means a heart that is intelligible and able to understand. This heart does not only function as a physical organ, but also as a center of spiritual reflection and awareness that is able to contemplate the signs of God's greatness. Such a heart is open to receive guidance and wisdom, so that it becomes the foundation for faith and devotion [2]. Instead Qulubun La Yafqahun describes a closed heart, unable to

grasp meaning, and even rejecting the truth. This condition causes ignorance and hardness of heart that prevents a person from God's guidance.

The study of classical commentaries such as the works of Al-Tabari, Al-Qurthubi, and Ibn Kathir provides an in-depth explanation of the context of these verses. However, their focus is more on historical and linguistic aspects, while comparative studies examining both phrases side by side are limited. Therefore, this study tries to fill this gap with a thematic interpretation approach and semantic analysis to uncover the meaning and relevance of both phrases in spiritual and psychological contexts.

The main problem in this study is how the elements in the Your Servant's Ya'qil and Qulubun La Yafqahun can be compared in terms of meaning, context, and theological implications. In addition, this study also seeks to identify how the condition of the heart affects human attitudes and behaviors in religious life, especially in understanding and practicing the teachings of the Qur'an [3].

This research is expected to make a significant contribution to the development of the study of thematic interpretation and Islamic psychology, especially in understanding the role of the heart as a center of spiritual awareness and reflection. By understanding the difference between an understanding heart and a closed heart, Muslims can improve the quality of understanding and practicing religious teachings in a more profound and meaningful way.

2. LITERATURE REVIEW

2.1 Linguistic and Semantic Theory of Arabic Al-Qur'an

Linguistic and Semantic Theory of the Arabic Language of the Qur'an Understanding the exact meaning of the phrases Qulubun Ya'qilun and Qulubun La Yafqahun requires an in-depth approach to the classical linguistic and semantic aspects of the Arabic language. This approach includes the following stages of analysis:

2.1.1 Lexical Analysis (Dilālah Lafẓiyyah)

This stage includes the study of the basic meaning of the root word as well as various derivative forms of important terms such as qalb (heart), 'aql (intellect/understanding), and fiqh (deep understanding or discretion) [4]. This approach is very helpful in tracing how the vocabulary was used in the treasures of pre-Islamic Arabic and early Islam, including in poetry, prose, as well as the Arab socio-cultural context of the time [5].

2.1.2 Contextual Analysis (Dilālah Siyāqiyyah)

This analysis focuses on the study of verses in local and global contexts in the structure of the Qur'anic surah. This includes understanding the verses before and after, understanding the causes of the descent of the verse (Asbāb al-Nuzūl) if available, as well as the overall relevance of the theme in the surah [6]. With this approach, we can capture the role of these phrases in conveying the main message of divine guidance as well as the expected response from humans.

2.1.3 Syntactic and Morphological Analysis

At this stage, attention is focused on the grammatical structure as well as the morphological formation of words to uncover implicit meanings that may not be captured in literal translations [7]. For example, the use of the active participle form in the word ya'qilūn and the negation form in lā yafqahūn have certain implications regarding the spiritual and intellectual condition and capacity of the "heart" in the context of the Qur'an. This kind of theoretical approach is widely used in the methodology of classical interpretation (exegesis) which is both scientific and systematic in nature. The goal is to ensure that the understanding of the text of the Qur'an does not stop at the surface of the word, but also includes the depth of meaning implied in the linguistic and semantic structure of the Qur'an [8]. As such, this approach helps to produce a more accurate, contextual, and relevant understanding of the divine message contained in revelation.

2.2 Islamic Psychological Theory of the Heart (Qalb)

Central to this research are theoretical approaches in Islamic psychology related to the concept of Qalb (liver). In the paradigm of Islamic thought, qalb is not solely understood as a biological organ in the human body, but is positioned as the core of human spiritual and intellectual existence [9]. The heart is a place where understanding, emotions, will, and beliefs meet [10]. Thus, the study of the heart in Islamic psychology includes some of the following essential dimensions:

2.2.1 Qalb as the Center of Reason and Faith

In various classical Islamic literatures, the heart is depicted as the primary center of cognitive activity, spiritual intuition, and inner perception. This concept suggests that the liver has different functions but synergizes with the physical brain ('Aql), which is often associated with logic and reasoning [10]. Frasa Qur'ani Gulūbun Ya'qilūn directly affirms this idea, emphasizing that the heart has the capacity to deeply understand and reflect on metaphysical and moral truths [11]. In other words, Qalb is seen as a container for a more holistic and transcendent form of knowledge, which cannot be fully reached by rationality alone.

2.2.2 Dynamics and State of the Liver

Islamic psychology also deeply explores various conditions of the heart, ranging from states of purity and spiritual enlightenment to pathological conditions such as spiritual violence, mental blindness, and diseases of the liver [12]. Verse Qulūbun Lā Yafqahūn It clearly describes a form of spiritual dysfunction, in which the heart experiences blindness or is closed from the light of divine truth. Great scholars such as Imām al-Ghazālī in his works have elaborated extensively on the categories of liver diseases such as *riya'*, *hasad*, *ujub*, and *hubb al-dunya*, as well as the method of purification of the heart through *mujahadah* and *tazkiyah al-nafs* [13].

2.2.3 The Function of Divine Revelation in the Activity of the Heart

Within the framework of Islamic psychology, the heart is seen as the primary

instrument that is naturally designed to receive, respond, and internalize divine revelation [14]. The holy texts of the Qur'an repeatedly affirm that a clean heart will be able to absorb the signs and messages of Allah, while a closed heart will not be able to learn from it. Phrases such as those being analyzed in this study emphasize that openness or rejection of the heart to revelation is closely related to the spiritual readiness and moral sensitivity of the individual.

2.2.4 Theoretical Foundations and Cognitive-Spiritual Implications

The theoretical framework offered by Islamic psychology helps explain why some hearts are able to understand and accept clues, while others remain closed and reject them [15]. This shows a correlation between cognitive processes (such as reflection, *tafakkur*, and *tadabbur*) and the spiritual conditions and ethical choices made by humans. In this sense, qalb is not only the center of emotions, but also the arena in which the dynamics of faith and reason work simultaneously, forming the foundation of an individual's moral and spiritual decisions.

3. METHODS

This study uses a qualitative approach with a literature study method (library research) which focuses on the analysis of the text of the Qur'an and classical and contemporary interpretations (Scott, 2018). The qualitative approach was chosen because this study aims to understand the deep meaning and spiritual context of two key phrases in the Qur'an, which require textual interpretation and detailed semantic analysis. The main data in this study are the verses of the Qur'an which contain the phrase "Your Servant's Ya'qil" and "Qulubun La Yafqahun", i.e. QS. Al-A'raf verse 179 and QS. Al-Hajj verse 46. In addition, supporting data is in the form of classical interpretations such as the works of Al-Tabari, Al-Qurthubi, and Ibn Kathir, as well as relevant contemporary interpretations. Additional literature in the form of books on Islamic psychology and spiritual studies was also used to enrich the analysis.

4. RESULTS AND DISCUSSION

4.1 The Definition and Conceptual Dimension of the Heart ('Qalbu') in the Perspective of the Qur'an

In the perspective of the Qur'an, the heart or qalbu is not just a biological organ that pumps blood, but is the center of human mental awareness, spirituality, and intellect, which becomes the meeting point between the physical and spiritual worlds in each individual [17]. This concept places qalbu as a multidimensional entity that not only regulates emotional feelings such as love, fear, and hope, but also becomes the place where man's deepest intentions, beliefs, and motivations dwell, as affirmed in Surah Al-Hajj verse 46 that it is not the eyes that are blind, but the heart that is in the chest that is actually blind to the divine truth [18].

The Qur'an consistently portrays qalbu as the central point of acceptance or rejection of God's guidance, making it a crucial component in the process of forming one's faith and disbelief [19]. In Surah Al-Baqarah verse 10, it is stated that in the hearts of hypocrites there is disease (São Paulo), and the disease will be added by Allah because of their lies, which indicates that qalbu is an indicator of one's spiritual health that is very susceptible to deviation if not nurtured with piety [17].

The conceptual dimension of qalbu in the Qur'an includes various psychospiritual conditions that describe the moral and spiritual qualities of the individual, such as a hard heart (Qasiyah), pain (Marilyn), closed (makhtum), primary (ghafil), to a clean and safe heart (qalbun salīm) or a calm heart (Mutma'innah), each of which has existential implications in the life of this world and the hereafter [20]. Surah Ash-Shu'arā': 88-89 states that on the Day of Resurrection there will be no one who will be useful except those who come to Allah with qalbun salīm, showing that purity of heart is the main criterion of eternal salvation [21].

The Qur'an also emphasizes that a hard heart is the result of neglect in dhikr and not meditating on the verses of Allah, where

this is explained in Surah Az-Zumar verse 22 and Al-Hadid verse 16, which remind that if the heart has become hard, then it will be difficult to accept the light of guidance, and such a person is in the darkness of a destructive mind. Such hardness of heart is not a sudden condition, but an accumulation of neglect of divine values and the habit of rejecting the truth, thus forming a veil that blocks the entry of light into the mind. The function of qalbu in the Qur'an is also closely related to the process of Tadabbur (contemplation) and tafaquh (deep understanding) of revelation, which means that the heart has an intellectual capacity that is no less important than the rational mind [22].

It is affirmed in Surah Al-A'rāf verse 179, that many of the jinn and humans have hearts but are not used to understanding, which indicates that the dysfunction of qalbu as a tool of understanding is the main source of spiritual and existential destruction of human beings [23]. On the other hand, the Qur'an shows that a well-maintained and clean qalbu has the extraordinary potential to be a source of peace and steadfastness of faith, as in Surah Ar-Ra'd verse 28, which states that only by remembering Allah the heart becomes at peace, indicating a correlation between zikrullah and true inner peace [17].

In this context, qalbu serves as a vessel for divine light that will lead a person to noble behavior, wise decisions, and a spiritually directed life. Purification of the heart (Tazkiyatun nafs) is the main theme in the process of spiritual development in Islam, where the Qur'an provides guidance for people to always strive to maintain the purity of their hearts through righteous deeds, repentance, dhikr, and abstinence from diseases of the heart such as envy, envy, riya, and arrogance. This process is not only aimed at creating a good person in the world, but also preparing provisions for eternal life in the hereafter, because Allah SWT judges humans not by physical or material possessions, but by piety and the condition of their qalbu [24].

Thus, the concept of qalbu in the Qur'an cannot be simplified only as a center of

emotions, but rather it is a complex and sacred mental structure, which has epistemological, moral, and spiritual functions at the same time, and is the first and last place where divine truth can dwell or be rejected. In Islam, the development of qalbu is the essential development of human beings as a whole, because all of God's deeds, intentions, and even judgments towards human beings begin and end in the condition of their hearts, making them a very decisive dimension in the journey of life and the final destiny of humans.

4.2 *Morphological Analysis and Lexical Meaning of 'Qulubun Ya'qilun'*

Expression "Qulūbun ya'qilūn" in the Qur'an literally means "Be careful who thinks or uses reason". This sentence shows that in Islam, the heart not only plays a role in feelings, but is also the center of intellectual consciousness. In Surah Al-Hajj verse 46, Allah explains that the most dangerous blindness is the blindness of the heart, not the eyes. This indicates that the function of qalb is very crucial in receiving guidance and understanding the truth. Therefore, an analysis of the two words in this phrase, qulūbun (the plural form of qalb) and ya'qilūn (a verb meaning "they use reason"), is important to uncover the depth of meaning contained in it (Ministry of Religion of the Republic of Indonesia, 2021).

Word qulūbun is an irregular plural form of Qalb, which means heart. In contrast to the ordinary plural, this form undergoes changes in its internal structure in accordance with the rules of plural estimation in Arabic [26]. The root of the word is the letter S-L-B which has the basic meaning of "flip" or "change direction". This reflects the dynamic and changeable nature of the heart, which is also affirmed in the hadith of the Prophet that the human heart is as changeable as water boiling in a vessel [27]. Therefore, semantically, qalb is not only physical in meaning but also reflects the spiritual condition and human tendency to choose truth or error.

Meanwhile, ya'qilūn is a form of fi'il Mudhari' (verb is or will happen) from the

root A-S-L ('a-q-l), which contains the basic meaning of "binding" or "controlling". In the Arabic word structure, ya'qilūn indicate male plural perpetrators and ongoing activities [28]. This illustrates that the use of reason in the view of the Qur'an is not something static, but a continuous and active process. This word emphasizes the importance of the involvement of reason in understanding God's guidance, not just theoretical knowledge, but the recognition of the truth that is carried out continuously.

In the treasures of the Arabic language, Qalb It does not simply mean the heart biologically, but deeper, pointing to the core of human existence the spiritual center and consciousness [29]. This word is often used in the Qur'an to emphasize the important position of the heart as a place for faith, intention, and understanding of the truth to grow. The mention of qalb in various verses not only speaks of feelings, but also describes the ability of the heart to recognize the light of guidance and respond to it actively. In other words, in the Qur'an, qalb is the main instrument that allows humans to understand, not just feel

Like kata 'Aql means "to hold" or "control". In the context of the Qur'an, using reason means being able to refrain from lust and distinguish between truth and falsehood. Verb ya'qilūn It does not only mean thinking, but emphasizing the active action of using reason in response to revelation and natural phenomena [31]. Interestingly, the Qur'an rarely uses the noun form 'Aql; What appears more often is this form of the verb. This shows that reason in Islam is understood not as a static concept, but as a continuous activity that demands moral and spiritual involvement [32].

In the Islamic view, the phrase "qulūbun ya'qilūn" shows that the thought process is not only rational, but also spiritual. Many classical mufasssirs such as the Qur'anṭubī and Ar-Rāzī explained that an effective intellect can only be born from a heart that is clean and open to the truth. Thus, in Islamic epistemology, truth cannot be reached only by formal logic, but must be

pursued through the path of sound qalb and active reason. This concept shows that in Islam, thinking activities are activities that involve the entire human soul, the mind and the heart are not separated, but complement each other [33].

In a modern world that often separates reason from feeling, the teachings of the Qur'an that unite the heart and reason are very relevant. The phrase "qulūbun ya'qilūn" is a criticism of cold rationality that has no ethical dimension, as well as a warning against irrational emotionalism. Islam teaches that reason must be rooted in pure qalb in order to produce wisdom and truth. Therefore, an understanding of the structure and lexical meaning of this phrase provides a valuable lesson that man must think with a conscious heart and feel with an enlightened mind.

4.3 The Context of the Decline of QS. Al-A'raf Verse 179 and Asbab al-Nuzul

QS. Al-A'rāf verse 179 is part of a series of verses in Surah Al-A'rāf that contains a stern warning against humans and jinn who ignore Allah's guidance, even though they have been given the potential to understand and accept the truth through Qalb (liver), Sam' (hearing), and Abṣār (vision)[23]. This verse affirms that many of the humans and jinn were created to be the inhabitants of hell because they deliberately shut down these spiritual functions; they have hearts but do not understand, have eyes but do not see, and have ears but do not hear [34]. Allah SWT describes them as creatures that are more perverted than livestock, because animals act according to their instincts without moral responsibility, while humans who do not use their fitriah potential to know the truth actually deviate from their nature as noble beings. This verse is not only a theological warning, but it also contains a profound psychological and philosophical dimension about the consequences of man's unwillingness to think and accept divine guidance [35].

In the study Asbāb al-Nuzūl (because of the descent of the verse), the scholars of tafsir such as the Qur'anṭubī dan Ibn Kathīr

stating that there is no saheeh history that explicitly explains the specific event or individual that was the direct cause of the descent of this verse. However, in context, this verse was revealed in response to the stubbornness and spiritual blindness of the Meccan polyscreas who continued to reject the teachings of the Prophet PBUH, despite the fact that clear arguments and miracles had been conveyed, including the beauty and truth of the Qur'an [34]. They see, hear, and witness the truth, but remain closed off because of pride and unwillingness to submit to the truth. Thus, this verse is general but very relevant to the social conditions of the Quraysh people at that time who rejected da'wah even though they had all the tools to understand and believe it. This suggests that human cognitive and spiritual functions can be paralyzed if they are not accompanied by a willingness to seek and accept the truth.

More than just a rebuke to a group of people in the past, QS. Al-A'rāf verse 179 is a universal picture of the danger of spiritual negligence that befalls anyone who neglects his function as a sentient and conscientious being. This verse is a strong call for humans not only to live in physical routines, but to live qalb as the center of consciousness and reason as a tool to understand and learn from Allah's revelation and creation [34]. The parable of humans being more perverted than animals has become especially relevant in the modern context, when many people are trapped in materialistic lives and lose sensitivity to spiritual values. Therefore, this verse not only provides a threat, but also opens up a space for reflection for each individual to revisit the extent to which he has used his potential Qalb and 'Aqlin walking the path of truth.

4.4 The Context of the Decline of QS. Al-Hajj Verse 46 and Asbab al-Nuzul

QS. Al-Hajj verse 46 conveys the command to Muslims to explore a wide area of the earth, take advantage of the sustenance that Allah gives, and always be grateful to Him [36]. This verse comes at a time when Muslims are facing various restrictions and pressures, including travel bans, so this verse provides freedom as well as encouragement

to move and earn a living while maintaining spiritual awareness [37].

Because the descent of this verse is related to the situation where Muslims are limited in their space of movement by the enemies of Islam, especially the Quraysh. These restrictions hamper their economic and social activities. Therefore, this verse is a kind of permission and motivation so that Muslims are not confined, but are given the freedom to seek sustenance in various places.

According to classical commentators such as Al-Qurthubi and Ibn Kathir, this verse also emphasizes that making a living and utilizing the world's resources halal is part of worship. Thus, worldly activities carried out with awareness and gratitude do not conflict with spiritual values [38].

Historically, this verse emphasizes the importance of a balance between spiritual and material aspects in the life of a Muslim. Allah gives us the freedom to explore the earth and make use of His sustenance, but on the condition that we remain grateful and aware of our dependence on Him.

This verse also contains a universal message that the earth provides a vast sustenance and must be explored by humans. The restrictions experienced by Muslims in the early days of da'wah are a test, and this verse is an encouragement for them to remain optimistic and active in seeking a better life.

In the context of asbab al-nuzul, this verse reminds that all worldly activities must be accompanied by gratitude to Allah. This gratitude is not only in the form of words, but also an acknowledgment that the sustenance and opportunities obtained are God's gifts that must be used responsibly.

Thus, QS. Al-Hajj verse 46 came down in response to the restrictions experienced by Muslims in the early days of da'wah. This verse provides permission and motivation to explore the earth and utilize Allah's sustenance with gratitude, becoming a guide for Muslims in living a balanced life between this world and the hereafter.

4.5 Islamic Psychology Perspective on Open Heart and Closed Heart

In Islamic psychology, the heart (Qalb) is not just a physical organ, but the center of consciousness, understanding, and the most essential spiritual dimension of man. The heart is considered to be the dwelling place of the Divine nur (light) that allows humans to receive, understand, and internalize God's revelation and guidance [39]. An open heart (qalbun fath) is a condition in which a person has spiritual and psychological readiness to accept the truth, is able to do deep reflection, and is open to change and learning. This condition is the result of the process of cleansing the soul (Tazkiyatun nafs) which involves controlling passions, strengthening faith, and increasing self-awareness [40]. On the other hand, a closed heart (qalbun maghluq) is a condition in which the heart becomes hard, closed from the light of guidance, and difficult to accept the truth. In Islamic psychology, this closed heart is often associated with liver diseases such as pride, envy, resentment, and hatred that hinder spiritual growth and lead to psychological stagnation [41].

The process of opening the heart in Islamic psychology is not only passive, but is the result of active efforts involving various spiritual and psychological aspects. Through worship, dhikr, tafakur, and muhasabah (self-introspection), a person can cleanse the heart from the spiritual impurities that cover it. An open heart allows for the harmonious integration of intellect, emotions, and spirit, resulting in a healthy psychological balance and inner peace. On the contrary, a closed heart leads to internal disintegration, in which inner conflict, anxiety, and the inability to accept the truth become dominant. This condition not only hinders spiritual development, but also negatively impacts an individual's mental health and social relationships.

In Islamic psychology, an open heart also acts as a center for spiritual and emotional information processing that allows a person to understand the meaning of life holistically. A healthy and open heart is able

to sift through life experiences, connect those experiences with the values of faith, and produce a constructive and adaptive attitude. Conversely, a closed heart tends to reject new experiences, find it difficult to accept criticism, and easily get caught up in negative mindsets that reinforce fear, resentment, and despair. Therefore, the condition of the heart greatly determines the quality of a person's understanding of revelation and how he applies those values in daily life.

Islamic psychology also emphasizes that a closed heart is not a permanent and irreversible condition. Through the process of repentance, *istighfar*, and solemn prayer, a person can reopen the closed heart and restore it to a state of pure and open nature. The Prophet Muhammad PBUH himself often prayed that his heart and the hearts of his people would remain open and not hard. In the Islamic tradition, an open heart is a gift from Allah that must be maintained with righteous deeds, spiritual awareness, and strengthening of a relationship with the Creator. On the contrary, a closed heart is the result of negligence, sin, and the negative influence of the environment and uncontrolled passions. Therefore, keeping the heart open is the main focus in Islamic psychology to achieve spiritual and physical well-being.

In conclusion, from the perspective of Islamic psychology, an open heart and a closed heart are two spiritual and psychological conditions that greatly determine the quality of human life as a whole. An open heart allows man to receive Divine guidance, develop spiritually, and achieve true inner peace. Instead, the closed heart becomes a major obstacle in the process, leading to alienation from the truth, spiritual confusion, and various psychological disorders. Therefore, the effort to maintain, cleanse, and open the heart becomes an integral part of the spiritual and psychological journey in Islam, which not only impacts on human relationships with God, but also on social relationships and overall quality of life.

4.6 Comparative Synthesis and Thematic Interpretation Recommendations

In conducting a comparative synthesis of two key phrases, namely "Qulubun Ya'qilun" and "Qulubun La Yafqahun," this study confirms that these two expressions conceptually represent two very different but complementary conditions of the human heart in the context of understanding Divine revelation. The first phrase describes an open, intelligent heart, and having the ability to contemplate and understand the signs of God's greatness scattered throughout the universe and in His revelation. On the contrary, the second phrase indicates a closed heart, unable to grasp meaning, and even rejecting the truth conveyed. These two conditions of the heart are not only descriptive, but also normative, which means that they provide an ideal picture of how humans should place their hearts in the process of receiving and living revelation.

From a linguistic point of view, the two phrases have a parallel and symmetrical syntactic structure, which effectively reinforces the contrast of meaning between the two. This structure shows that the Qur'an systematically wants to emphasize the importance of the condition of the heart as a major factor in the spiritual and intellectual process of man. In addition, the context of the verses that contain these two phrases also shows that the condition of the heart is not something fixed or static, but is dynamic and can change according to human attitudes, behaviors, and efforts in maintaining and fostering their hearts. Therefore, a thematic interpretation that links these two phrases to the concept of spiritual and psychological coaching becomes very relevant and important to develop.

In an effort to comprehensively understand the meaning of the two phrases, thematic interpretation must integrate various aspects, ranging from linguistic, historical, to psychological. Classical interpretation provides a solid foundation in terms of historical context and linguistic analysis, while the Islamic approach of psychology adds a dimension of

understanding of the heart as a center of spiritual awareness and reflection. Thus, a comprehensive thematic interpretation must be able to combine these various disciplines in order to provide a complete and in-depth picture of the function of the heart in receiving revelation and how it affects the spiritual life of man.

Based on this synthesis, the thematic interpretation recommendation that emerged was the need for a multidimensional approach in understanding the verses of the Qur'an related to the heart. This approach not only emphasizes aspects of language and historical context, but must also pay attention to the psychological and spiritual implications contained in these verses. For example, interpretations that relate the condition of the heart to the process of *tazkiyatun nafs* (cleansing of the soul) and spiritual formation can provide a more applicable and relevant understanding for today's readers, so that these verses are not only understood textually, but can also be implemented in everyday life.

In addition, thematic interpretations must also consider social and cultural relevance in the contemporary context. The condition of an open and closed heart can be associated with social phenomena such as openness to science, tolerance, and the ability to critically reflect in modern society. Thus, thematic interpretation is not only an academic study, but also a tool to build collective awareness about the importance of keeping the heart open in facing various challenges of the times, including in the context of plurality and complex social dynamics.

This comparative synthesis also affirms that thematic interpretations should be dynamic and contextual, not rigid and dogmatic. Interpretation must be able to adapt to the development of science and the needs of the ummah without neglecting the basic values of the Qur'an. This flexible and adaptive approach allows verses that address the condition of the heart to continue to provide relevant inspiration and guidance in

various situations and times, thus remaining alive and meaningful for each generation.

Overall, this comparative synthesis and thematic interpretation recommendations opens up space for further studies that integrate the science of interpretation, Islamic psychology, and social sciences. This holistic thematic approach is expected to enrich Muslims' understanding of the importance of the condition of the heart in the spiritual and intellectual process, as well as provide practical guidance in fostering the heart to always be open and ready to receive Divine guidance. Thus, this research not only contributes to the development of the science of interpretation, but also to the spiritual and psychological development of the ummah more broadly.

5. CONCLUSION

This research reveals that the phrases "Qulubun Ya'qilun" and "Qulubun La Yafqahun" contained in QS. Al-A'raf verse 179 and QS. Al-Hajj verse 46 represents two different but complementary conditions of the human heart in the context of understanding revelation. An open heart (Qulubun Ya'qilun) symbolizes one's spiritual and intellectual readiness to receive, meditate, and practice God's guidance deeply. On the other hand, a closed heart (Qulubun La Yafqahun) depicts inability and rejection of the truth, which results in alienation from Divine guidance and guidance. A deep understanding of these two heart conditions is crucial to strengthen spiritual awareness and improve the quality of faith and piety in religious life.

Furthermore, the results of comparative synthesis and thematic analysis in this study confirm the importance of a multidimensional approach in interpreting Qur'anic verses related to the heart. The approach must integrate aspects of language, historical context, Islamic psychology, and social dynamics so that the meaning of the verse can be applied in a relevant and contextual way in contemporary life. Thus, a comprehensive thematic interpretation not only enriches the study of interpretation, but also provides practical guidance in the

spiritual and psychological development of Muslims, so that the heart is always kept open

and ready to receive Allah's guidance in facing various challenges in the future.

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