

GHALIZUL QALB QUR'ANIC PERSPECTIVE

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ABSTRACT: This study is a study of *ghalizul Qalb* Perspectives of the Qur'an. The subject matter is "What is the essence of *ghalizul qalb* perspective of the Qur'an, how does *ghalizul qalb* of the perspective of the Qur'an look, and how a way of overcoming the hard heart of the perspective of the Qur'an. In answering this problem, this research is classified as *library research* using a multidisciplinary approach, including tafsir, theology, and Sufism. The Metode used in this study uses the method of interpreting *mawdhu'i* data collected by quoting and analyzing using *content analysis* (content analysis) of literature that is representative and has relevance or relation to the problem to be discussed reviews, and will conclude the results of the review. The results of this study show that (1) the term *ghalizul qalb* is contained in QS. Āli 'Imrān/3:159, *ghalizul qalb* also has other terms including *qasiyah* (stiff heart), *khatama* (keyed heart), *lā yafqahun* (incomprehensible heart), *raib* (doubtful heart) (2) *ghalizul qalb* form, i.e. explaining the kinds of hard hearts i.e., *qalbun aglaf* (closed heart), *qalbun marīd* (aching heart), *qalbun mushaffah* (between a heart of faith and a sick heart), *qalbun mankus* (an upside-down heart), as for the signs of a hard heart that is, dependent on other than Allah, associates a lot with unhelpful things, always makes mistakes and always obeys the passions (3) the solution to overcome a hard heart can be done by acting meekly, to be forgiving, to restrain anger, to multiply the charity of shalih, and the muhasabah of oneself, as for the effect that after doing the methods of overcoming the hard heart, then one will gain happiness in the heart by the pleasure of looking at the face of god, longing in the world and seeing the afterlife and the benefit of the Khalik towards His being.

Keywords; *Ghalizul, Qalb, Qur'an.*

A. INTRODUCTION

Man is a creature of Allah swt. which is perfect compared to the rest of god's creatures. Man created by god is equipped with 3 (three) potentials, namely physical

or physical potential, reason (ratio or reasoning), and the possibility of the heart or album.¹

Since the heart is the whole limb like a king who governs his army, because it is used according to his will, and all his deeds come from his commands, this heart is responsible for all. Hence the attention to justify and straighten the heart always seeks the truth.²

In today's era, humans tend to show the nature of taste that always shows their interests, such as people who like to rob, people who always talk about the spectacle of their relatives, take something that is not their right, do not care about the feelings and interests of others, from that attitude occurs a trait that will compare themselves with others so that they cannot overcome the problems faced and will cause stress that an exaggeration that will cause spiritual problems and restlessness in themselves.³

One way out of the above problem is to use a Sufistic approach, which is used to cleanse the soul and obtain soul cleansing (*Tazkiyatun Nufus*). This requires the primary means discussed in this study, namely the heart, which is the most profound aspect of humans.

Sheikh Ibn Usajimin rahimahullah said, "an irregular heart is a heart that turns away from Allah swt. away from the recitations of the Quran and is preoccupied with the world and makes the world it is ideal without regard to its religious affairs.⁴

The heart is a flexible human organ that can turn back anytime. Not always the heart is soft or *layyin*. Sometimes the heart is rough, complex as a stone, that is, a heart that is unwilling to accept input from fellow Muslims.

A man who in his heart has the nature of *ghaliz* (hard) will make the world an obsession and will forget the afterlife, the condition of the heart of a person who does not expect an encounter with his god. The torment for the man who hunts the world then that person will be chastened with love to other than Him, he will be given doom in the world before the coming of the doomsday⁵

In addition, among the heart conditions that sometimes change at all times, sometimes the heart is inclined to faith. At other times it can be bent to paganism, as god said in QS. An-Nisa/4:137.

إِنَّ الَّذِينَ ءَامَنُوا ثُمَّ كَفَرُوا ثُمَّ ءَامَنُوا ثُمَّ كَفَرُوا ثُمَّ ءَزْدَادُوا كُفْرًا لَّمْ يَكُنِ اللَّهُ لِيَغْفِرْ لَهُمْ
وَلَا لِيَهْدِيَهُمْ سَبِيلًا ﴿١٣٧﴾

¹Muhammad Tholihah Hasan, *Islam and Human Resources Problems* (Jakarta: Lantabora Press, 2004), p. 106.

²Kholil Lur Rochman, *Jurnal Terapi Penyakit Hati Menurut Ibnu Taimiyah Dalam Perspektif Bimbingan Konseling Islam* (Vol 3, No. 2, 2009),h. 1.

³Ibn Qayyim al-Jauziyyah, *Qalbu Management, Crippling the Weapons of The Sheikh* (Cet. VI; Jakarta: PT. Darul Falah, 2005), p. xxxvii.

⁴Shaikh Muhammad ibn Sholeh al-Utsaimin, *Fatawa Nuru 'ala al-Darbi*, Volume 12 (Riyad: Muassasah asy-Shaikh Ibn 'Usaimin al-Khairiyah KSA, 1434 H), p. 18.

⁵Ibn Qayyim al-Jauziyyah, *The Key to Happiness*, p. 35.

Translation:

Indeed, for those who have faith, then kufr, then faith (again), then kufr (again), and then increase their futility, Allah will not forgive him and will not (nor) show him the (straight) way.⁶

Surah an-Nisa belongs to the surah handed down in medina. In the book of interpretation, al-Azhar quotes the opinion of Ibn Katsir, who interprets that Allah tells the person who initially entered into the faith in this verse. He came out again, after that in the entry, then came out again, until so on even increased his paganism.⁷

This verse also contemplates man, which tells of the mind of half-human beings who only want to find the good in religion. He would have faith if his faith gave him an advantage. When the profit was not easy to obtain, he would be infidel again; even worse, he would neglect worship. At other times when someone invites him, he will have faith again.

B. Theoretical Review

1. Definition Of *Ghalīzul Qalb*

word غَلِيظٌ is an adjective and comes from يَغْلِظُ - غَلِيظٌ which is used to refer to the state of an object or attitude of a person, such as thick, hard, rough, and heavy. The Plural forms are غِلَاطٌ or غِلَاطٌ.⁸ Even though غَلِيظٌ what is meant in this research is the harsh attitude of a person who will find it challenging to accept *hidayah* from Allah SWT. and others will awkwardly befriend him because his attitude is filled with anger that will keep him away from the grace of Allah SWT. This uncompromising attitude is an attitude that believers should avoid, just as Allah commanded the prophet not to be rude and demanding, especially in the face of problems, even if they are enemies of the prophet himself.

While the word الْقَلْبِ what is meant in this study is not a *qalb* in the form of a lump of flesh found on the left chest, but الْقَلْبِ rather referred to in this study is *qalb lathīfah rabbāniyyah rūhiyyah* (soft feelings of ruhani nature). *Qalb* is interpreted as a word meaning heart derived from Arabic, namely القلب whose plural form is القلوب which means heart. The heart is a source of inspiration for a reason, courage, glory, patience, knowledge, love, willingness, will, and all⁹

غَلِيظُ الْقَلْبِ what is meant in this study is an irregular heart, that is, a heart that always shows anger whenever faced with something, be it positive or negative things. This condition of the heart includes the state of the heart that does not want

⁶Ministry of Religious Affairs Republik Indonesia, *The Qur'ān and Its Translation*, p. 134.

⁷Hamka, *Tafsir Al-Azhar*, Jilid 2, h. 489.

⁸M. Quraish Shihab, *Ensiklopedia Al-Qur'ān* (Cet. I; Jakarta: Lentera Hati, 2007) h. 253.

⁹Ibnu Qayyim Al-Jauziyyah, *Tombo Ati, Cerdas Mengobati Hati Sendiri* (Cet. I; Jakarta: Maghfirah Pustaka, 2005), h. 29.

to obey its god and does not live what he commands and what he likes and loves.¹⁰ This condition will make the heart violent, even though god has commanded his servant always to weaken the attitude even when dealing with someone who makes him angry so that they do not distance themselves from him, as Allah mentioned in QS. Āli imrān/3:159, which is where Allah SWT. Commanded the prophet not to be harsh and rude-hearted to them (the people of the prophet) so that they would not distance themselves from the prophet.

1. A Hard Heart According to the Views of Scholars.

According to M. Quraish Shihab, a hard heart is a heart that shows anger. In his interpretation, he describes the qualities of the prophet in which he never had an irregular heart anymore to be hard on his people, the nature of the prophet's gentleness in educating and shaping the personality of his people who committed mistakes and transgressions.¹¹ As stated in the QS, he did not curse and dispute his people who made mistakes, but he only rebuked him subtly. Āli Imrān/3: 159.

فِيمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَأَنْفَضُوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

Translation:

Thus, thanks to Allah's grace, you (prophet Muhammad) acted meekly towards them. They would have stayed away from your surroundings if you had been harsh and rude-hearted. Therefore, forgive them, ask for forgiveness, and consult with them in all (necessary) affairs. Then, when you have made up your mind, turn to god. Indeed, god loves the menstruates.¹²

This Surah Āli Imrān is a surah handed down in Mecca, which in its verses explains how the picture of the very high praise of Allah SWT. Towards His Apostle, for his meek attitude was not quickly angry with His people by educating them that their faith was perfect. Besides, it is a mistake for the one who neglects his duty. The Messenger of Allah did not immediately scold them but, with their great souls, led it all by the grace of Allah to¹³him. Besides that, Allah commanded the messenger to harden his heart when facing the infidels so that they would stay away from his side;

¹⁰Ibn Qayyim Al-Jauz{ iyyah, *Tombo Ati (Intelligently Treating The Heart)*, p. 34.

¹¹M. Quraish Shihab, *Tafsir Al-Misbah; Impressions, Messages and Harmony of the Qur'an*, (Jakarta: Lentera Hati, Vol.2, 2009), p. 310.

¹²Ministry of Religious Affairs Republik Indonesia, *the Qur'ā n and its Translation*, p. 95.

¹³Hamka, *Tafsir Al-Azhar*, Volume 2, p. 107.

we have it, Allah commanded the prophet to ask Allah for mercy for them and forgive their mistakes, i.e., the infidels.

According to imam at-Tirmidzi, the hard heart is again rough, i.e., the state of the heart that is lazy to worship Allah swt. Previously, he diligently honored Him (*al-hauri ba'd al-kauri*).¹⁴

Sheikh Ibn Ustaimin rahimahullah said, "what causes the heart to be problematic is the heart that turns away from Allah swt. away from the recitations of the Quran and is preoccupied with the world and makes the world it is ideal without regard to its religious affairs."¹⁵

According to Al-Maraghi, a hard heart is a heart that shows anger. In his interpretation, he describes the qualities of the prophet in which he never behaved harshly again, both in his birth and in his mind. His face never showed anger, and his heart was not hot. If the prophet had these qualities, then the infidels would stop bothering him and make it easier for him to deliver revelations. in proselytizing

2. The Hard Heart's Relationship With Human Physical Health

Indeed, all the diseases of the heart come from the side of the human soul because all destructive things will come to the soul, which then flows throughout the human body, and the heart is the one who receives it most. In the human body, several liver diseases, like the heart being rigid, arrogant, envious, spiteful, cheating, and lusting men, can affect the body's physical health.

The man who always follows his passions is a man who will only pursue the world. One of the passions that cause the heart to become hard is the lust of anger which in its heart always invites ugliness, which always commands its owner to obey his desires that pervert the truth and follow the spirituality that will plunge him into things hated by Allah SWT. This nature of anger will result in inner pressure in humans and make a person stressed because when his rage is expelled, the blood pressure will increase, and the muscles will tense.¹⁶

Knowing that the human heart also needs nutrition to maintain its strength, the person who has the harshness of the heart himself will affect the nutrients in his body, which will damage the image of *al-Haq* so that it cannot see that the right is correct. The wrong is wrong, making him hate the truth and love spirituality more. If the heart is not healthy, the matter of *syubhat* and *shahwat* will reside in him.¹⁷

¹⁴Rif'at Syauqi Nawawi, *Personality of the Qur'ani*, p. 229.

¹⁵Shaikh Muhammad ibn Sho>leh al-Uts|aimin, *Fatawa Nuru 'ala al-Darbi*, Vol. 12, p. 18.

¹⁶Rif'at Syauqi Nawawi, *Kepribadian Qur'ani*, h. 91-92.

¹⁷Rif'at Syauqi Nawawi, *Qur'ani Personality*, p. 81.

3. Liver diseases present in the human body

Sometimes the heart is attacked by disease but is not realized by the master. Sometimes, the heart dies, but the one with the heart cannot feel that his heart is dead, complex, and rough. Here the author will describe some of the diseases of the heart in man that must be avoided so that the heart always appears gentleness and avoids harsh hearts, such as;

Firstly shirk, a disease of the heart that can be categorized as very dangerous because, in essence, this trait is placed on the belief in the human heart created by Allah SWT as a place of true faith and trust. Putting a shirk in the heart is a devastating act. As stated in QS. An-Nisā/4:48.¹⁸

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۚ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ
أَفْتَرَىٰ إِثْمًا عَظِيمًا ﴿٤٨﴾

Translation:

Indeed, god will not forgive the sins of shirkers, and He forgives all sins apart from (shirks), for whom He wills. Whoever fellowships God, Then truly he has committed a great sin.¹⁹

The shirk in this verse is *great shirk* excellent (great shirk), whose act is clearly to assume that there are Gods other than Allah and make it a counterpoint to Allah.²⁰

The essence of the word of god in the verse above is the shirking nature of persecuting oneself, fooling oneself. He has acknowledged the existence of a God other than god when there is only a mere realm apart from god.²¹

The second danger of spitefulness (*al-Hasad*) in one's heart means that a person wants to lose the pleasure that others have and seeks to transfer it to himself.²² A person in his heart does not feel happy with the favors Allah gives to others. Following the prophet's hadith prohibits not being spiteful because it can affect the heart.

أَخْبَرَنَا عَيْسَى بْنُ حَمَّادٍ قَالَ حَدَّثَنَا الْيَيْثُ عَنْ ابْنِ عَبَّاسٍ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ عَنْ
أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَجْتَمِعَانِ فِي النَّارِ مُسْلِمٌ

¹⁸Rif'at Syauqi Nawawi, *Personality qur'ani*, p. 201.

¹⁹Kementerian Agama Republik Indonesia, *Al-Qur'an dan Terjemahnya*, h. 116.

²⁰Ahsin W. Al-Hafidz, *Kamus Ilmu Al-Qur'an* (Cet. I; Jakarta: Amzah, 2005), h.276.

²¹Hamka, *Tafsir Al-Azhar*, Volume 7, (Jakarta: Gema Insani, 2017), p. 97.

²²Ahsin W. Al-Hafidz, *Dictionary of Qur'anic Sciences*, p. 97.

قَتَلَ كَافِرًا ثُمَّ سَدَّدَ وَقَارَبَ وَلَا يَجْتَمِعَانِ فِي جَوْفِ مُؤْمِنٍ غُبَارٌ فِي سَبِيلِ اللَّهِ
وَفَيْحُ جَهَنَّمَ وَلَا يَجْتَمِعَانِ فِي قَلْبِ عَبْدٍ إِلَّا يَمَانٌ وَالْحَسَدُ (رواه النسائي)²³

Means:

Having preached to us Isa ibn Hammad, he said; has told us al-Laits of Ibn 'Ajlan of Suhail ibn Abu Shaleh of his father from Hurairah that the Messenger of Allaah sallallahu 'alaihi wasallam said: "will not gather in hell, a Muslim who kills an infidel then behaves istiqamah and acts, and will not gather in the person of faith, dust in the way of Allah and the heat of Jahannam, will not gather in the heart of a servant, faith and spitefulness.

The above hadith speaks of the prohibition not to instill a sense of spitefulness in one's heart so that in the hereafter, one day, it will gather in the heart of a servant, namely faith. Do not immerse the heart in regret and use his resentment, envy, and hatred towards what others have changed or feel he is hindered and wasted to get it. His mind is chaotic and inferior. All of that will create prejudice against god and will lead to despair. As we all know, god has ordained the rezki to be given to the servant according to the faith and patience of His servant.

The three qualities of ujub, the beginning of this heart disease is the emergence of an attitude of admiration towards oneself, and there will appear an attitude of pride in oneself, all but himself as if he had to submit to him. It is not good, even though Allah always commands him to be *a laugh>dhu* as in the QS chunk. Al-Hijr/15:88.²⁴

لَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ وَلَا تَحْزَنْ عَلَيْهِمْ وَأخْفِضْ
جَنَاحَكَ لِلْمُؤْمِنِينَ

Translation:

Thou shalt not be saddened by their (misguidance) and humble thou towards the believers.²⁵

The verse explains as Allah said to the prophet Muhammad that He would give to the prophet Muhammad in the form of the Great Qur'an, so do not look at the world and its jewels and pleasures so much as the enjoyment of life in a mortal world, and will be given to the world experts as a test for them. Allah commands not to be

²³Abi 'Abdirrahmān Ahmad bin Syu'aib An-Nasā'i, *Sunan An-Nasā'i* (Beirut: Dār al-Kutub 'Ilmiyyah, t.th), h. 1058.

²⁴Rif'at Syauqi Nawawi, *The Personality of the Qur'ani*, p. 204.

²⁵Kementerian Agama Republik Indonesia, *Al-Qur'ān dan Terjemahnya*, h. 398.

jealous of what they have and not perish because they sorrowed them, for it has lied to and distorted religion.²⁶

In addition, the verse also emphasizes not to be proud of yourself and instructs the believers always to instill the nature of *laughterdhu* (humble) in themselves so as not to appear the nature of *ujub* to be proud of the achievements made.

The fourth bakhil, or stingy (*Asy-syuhh*), is a liver disease that exists in the man born from the discriminatory nature and weakness of one's soul, which continues to develop due to the impulse of the *sheik* and will make him greedy. Covetousness is a greedy attitude towards something and will lead a person to an attitude that does not want to donate his property. as god said in QS.Al-Ma'a>rij/70:19-21.²⁷

﴿ إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا ﴿١٩﴾ إِذَا مَسَّهُ الشَّرُّ جَزُوعًا ﴿٢٠﴾ وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا ﴿٢١﴾ ﴾

Translation:

The man was created to be a complaining nature. He complains when he is inflicted with distress, and when he gets good (treasure), he becomes miserly.²⁸

The verse talks about the grievances that in one's heart do not have peace of mind and always feel constant deprivation. The despicable nature possessed by the miser, that is, if he gets more property, he will be miserly. Besides, if he is in the face of a calamity, he likes to complain and never feels grateful for what he gets. It is also explained in the hadith of the prophet, namely.²⁹

حَدَّثَنَا أَبُو عَاصِمٍ عَنْ بَنِي جُرَيْجٍ وَ حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ عَنْ حَجَّاجِ بْنِ مُحَمَّدٍ عَنْ ابْنِ جُرَيْجٍ قَالَ أَخْبَرَنِي ابْنُ أَبِي مَلِيكَةَ عَنْ عَبَّادِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ أَخْبَرَهُ عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُمَا جَاءَتْ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَا تُوعِي فَيُوعِي اللَّهُ عَلَيْكَ اِرْضَخِي مَا اسْتَطَعْتَ (رواه البخاري)³⁰

²⁶Al-Imām Abu al-Fidā Ismāil Ibnu Kaṣīr al-Qursyī Ad-Damasyqī, *Tafsir Ibnu Kaṣīr*, Jilid 5, h. 558.

²⁷Ibn Qayyim al-Jauziyyah, *The Ethics of Chastity: The Discourse of Purifying the Soul, the Entity of Muslim Life Attitudes* (Cet.I; Surabaya: Treatise of Gusti, 1998), p. 19.

²⁸Kementerian Agama Republik Indonesia, *Al-Qur'ān dan Terjemahnya*, h. 842-843.

²⁹Hamka, *Tafsir Al-Azhar*, Vol. 8, p. 311.

³⁰Abū Abdillāh Muhammad bin Ismāil bin Ibrāhīm al-Bukhārī, *Shōhih Bukhārī Terj. Ahmad Sumarto* (Semarang: CV. Asy-Syifā, t.th), h. 350.

Means:

It has told us, Abū 'Ashim of Ibn Juraij, and narrated has also told me Muhammad ibn 'Abdu ar-Rahīm of Hajjaj ibn Muhammad of Ibn Juraij said, has preached to me Ibn Abū malaikah from 'Abbad bin "Abdullah bin Az-Zubair that he preached it from Asma' Binti Abū Bakr radiyallahu 'anhumā that he met the prophet saw. "you shall not be in sacks (you gather treasures in pockets and then you are miserly to take advantage of them) for Allah will narrow the *rezki* for you and infaqlah lightly to the extent of your ability.

In the hadith narrated by imam Bukhari asserts that we as his people do not dissolve in thinking about treasures, accumulating as many treasures as possible but miserly in issuing his infaq. Sometimes there are even humans collecting treasures that violate religion. They will be held accountable for what they do during their lifetime in the world.

The five qualities of hypocrisy (*Nifaq*) are individual and social diseases. Usually, hypocrites feel many shortcomings, do not believe in themselves and do not believe in others. Hypocrites also usually hide what is in them. At a particular time, the natural hypocrite likes to make fun of others to cover up his true nature, and his attitude is very different from what is desired by his inner being, as when he speaks, he lies when he promises, and disobeys, and why. When mandate, he hianat.³¹ As stated in the hadith of Sunan at-Tirmidzi:

حَدَّثَنَا أَبُو حَفْصٍ عَمْرُو بْنُ عَلِيٍّ حَدَّثَنَا يَحْيَى بْنُ حَمَدٍ بْنِ قَيْسٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ
عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ آيَةُ الْمُنَافِقِ ثَلَاثٌ إِذَا حَدَّثَ
كَذَبَ وَإِذَا وَعَدَ أَخْلَفَ وَإِذَا أُؤْتِمِنَ خَانَ (رواه البخاري)³²

Means :

Has told us Abu Hafsh Amru bin Ali had told us Yahya bin Muhammad bin Qais of Ala' bin Abdurrahman from his father from Abu Hurairah he said, The Messenger of Allah PBUH said "the signs of the hypocrite are threefold; when he speaks lies, when he promises he disobeys, and when believed in treason.

The hadith narrated by Imam at-Tirmidzi mentions that there are some signs of a person being said to be hypocritical, namely when he speaks he will lie, every time he makes a sound only lies that fulfill his oral, another sign of a hypocrite

³¹Rosleni Marliani and Asiyah, *Islamic Psychology* (Cet. I; Bandung: Pustaka Setia, 2015), p. 92.

³²Imam al-Hāfidz bin Isa bin Saurah at-Tirmidzi, *Sunan at-Tirmidzi* (Beirut: Dār al-Fikr, 1988),h. 593.

every time he promises then often he denies it, also when there is someone who has believed it he will betray it, *nauzubillah min zālik*.

Each human sense is created to have different functions and purposes, as well as the heart, a healthy heart will reveal parts as it should, so if the heart dies, it will display the unfavorable functions in a person.

C. RESEARCH METHODOLOGY

In this case, the author uses the *mawdhu'i* interpretation method, which is a method in which the mufassir seeks to collect verses of the Qur'an from various surahs related to the problem or topic set then. The interpretation discusses and analyzes the poems' content to become a complete whole.³³

The work procedure or steps that must be applied in the thematic method are utilizing:

- a. Set the theme to be discussed

It is done after determining the boundaries of the theme. Moreover, it knows the range to discuss the verses Qur'an regarding the theme.³⁴

- b. Compiling Verses related to the theme to be discussed

After establishing the theme to be discussed. The author must compile all verses of the Qur'an related to the theme to understand the Qur'an related to the hardness of the heart.³⁵

- c. Determining the verses of the Qur'an that have been collected based on the order in which they descend, accompanied by knowledge of *asbab an-nuzul*

That is to know the development of the qur'anic instructions regarding the issues to be discussed. In terms of *asbab, an-Nuzul* is very important in understanding a verse of the Qur'an.

- d. Create a systematic study in a systematic and complete framework with a perfect outline

Outline the discussion in a perfect framework according to the study's results.

- e. Put forward hadiths related to the theme to be discussed

Complete the discussion with hadiths that are relevant to the theme of the discussion.

³³Abdul Muin Salim Dkk, *Metodologi Penelitian Tafsir Mawdhu'I* (Makassar: Al-Zikra, 2011), h. 44.

³⁴M. Quraish Shihab, *Kaidah Tafsir Ketentuan dan Aturan yang Patut Anda Ketahui dalam Memahami Ayat-Ayat Al-Qur'an* (Cet.I; Tangerang:Lentera Hati, 2013), h. 389.

³⁵Muhammad Yusuf, *Horizin Studies of the Qur'a>n Approaches and Methods*, p.40.

f. As well as study verses that talk about the theme.

Compiling verses with the same meaning is done thematically to all the ingredients. Such as *the pronunciation of 'am dank has, mutlaq and muqayyad*. So that all the texts meet in an estuary without distinction and coercion.³⁶

D. RESEARCH RESULT

A. All Kinds of Hard Hearts

There are a few kinds of hard-hearted, according to the companions of *Radiyallāhu Anhum*, which the author will review in his research, such as *Qalibun Aglaf, Qalibun Marīd, Qalibun Mushaffah, and Qalibun Mankus*.

1. A Closed Heart (*Qalibun Aglaf*)

A closed heart is a type of irregular heart, that is, a heart that is closed to receive the truth and hidayah from Allah SWT. a closed heart is a heart possessed by infidels. As in the words of QS. Al-Baqarah/2: 88.³⁷

وَقَالُوا قُلُوبُنَا غُلْفٌ بَل لَّعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَقَلِيلًا مَّا يُؤْمِنُونَ

Translation:

They said, "Our hearts are closed." Not! God has circumcised them because of their disobedience, but very few have faith.³⁸

The word *قُلُوبُنَا غُلْفٌ* in the above verse is our hearts closed, meaning any teaching and from whomever they are unable to understand it, and god welcomes it that it is not their hearts that are closed, but god has condemned them because of their innocence to Him.³⁹ Their hearts can get better again, but they have to clog them with obscurity; that is the condition of the heart of the person I am referring to Allah SWT.

God puts that cover upon their hearts as a doom given because they rejected their truth and the nature of their arrogance, so they do not want to accept the truth. It can also be called a dead heart (*qalibun mayyit*). The type of heart with no life in it does not worship according to His commands, does not even want to know about his god, and always follows his passions. He does not care about everything as long as his desires are fulfilled.

This kind of model of the heart, if he gives because of his lust, likewise if he rejects something, he will veto it for the desires of his passion, a condition of the

³⁶Abdul Hayy Al-Farmawi, *Metode Tafsir Maudhu'i dan Penerapannya*, h.51.

³⁷Ibn Qayyim al-Jauziyyah, *Qalbu Management, Crippling the Arms of Sheikhs*, (Cet. VI; Jakarta: PT. Darul Falah, 2005), p. 7.

³⁸Kementerian Agama Republik Indonesia, *Al-Qur'ān dan Terjemahnya*, h. 17.

³⁹Al-Imam Abu al-Fida Ismail Ibn Kasir al-Qursyi Ad-Damasyqi, *Tafsir Ibn Kasir*, Volume 1, p. 124.

that their faith is not imprinted in their hearts, for if they are impressed, of course, It is not easy to flip their seat to faith and kufur. Therefore Allah said that *once in a while, Allah will not forgive them, and they will at all die in a state of kufur.*⁴⁶

4. Upside-down heart (*qalbun mankus*)

This upside-down heart state is the condition of the hypocritical people's hearts, the state of the heart that knows the truth but does not tell others, the heart that disobeys, the heart that always dispels others from knowing the truth. A heart that, even when it sees the truth but it blinds, as already stated in QS. An-Nisa>/4:88.⁴⁷

﴿ فَمَا لَكُمْ فِي الْمُنَافِقِينَ فَعْتَيْنَ وَاللَّهُ أَرْكَسَهُمْ بِمَا كَسَبُوا أَتُرِيدُونَ أَنْ تَهْدُوا مَنْ أَضَلَّ اللَّهُ وَمَنْ يُضِلِّ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا ﴾

Translation:

Why are you (O believers) (divided) into two factions in (confronting) hypocrites when god has returned them (to obscurity) because of their efforts? Do you mean to instruct those who have been left heretical by god? Whoever is allowed to be heretical by Allah, you (Prophet Muhammad) will undoubtedly not find a way for him (to be instructed).⁴⁸

The point of his heart is reversed. That is, god turns the hearts of the infidels from evil. Sometimes they are prejudiced, but they are also harsh, and so on until there is a difference of opinion when god has turned them to paganism,⁴⁹ and because of this dispute, god will put them down in misguidance because of their wrong deeds; this is as bad as the heart, he believes that the vanity is correct. Furthermore, he believes the *haq* is a vanity thing, makes enemies of those who follow the truth, and befriends those who follow spirituality.

A healthy heart will run away and hate if offered bad things, and it will not turn its head in the slightest. In contrast to a rough heart, stiff as a stone, it cannot distinguish between good and evil. That is the heart that has the disease of the shahwat whose heart rejects the light and rays of the heart that carries it in complete darkness. As te⁵⁰rmaktub in the word of God QS. Al-An'a>m/6:122.

﴿ أَوْ مَنْ كَانَ مَيِّتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَنْ مَثَلُهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِّنْهَا كَذَلِكَ زُيِّنَ لِلْكَافِرِينَ مَا كَانُوا يَعْمَلُونَ ﴾

Translation:

And Is the one who dies then We bring to life and We give him a bright light, by which light He can walk during human society, similar to one whose state is

⁴⁶M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan, dan Keserasian al-Qur'an*, h. 621.

⁴⁷Ibn Qayyim al-Jauziyyah, *Qalbu Management, Crippling the weapons of the Sheikhs*, p. 7.

⁴⁸Kementerian Agama Republik Indonesia, *Al-Qur'an dan Terjemahnya*, h. 123.

⁴⁹M. Quraish Shihab, *Tafsir Al-Misbah: The Message, Impressions, and Harmony of the Qur'an*, p. 543.

⁵⁰Ibn Qayyim Al-Jauz{iyah, *Qalbu Management, Crippling the Arms of Sheikh*, p. 20.

in complete darkness who cannot get out of it? Thus We make the heathen look good at what they have done.⁵¹

For in a pitch-black heart, god's instructions will be difficult to enter into his heart, which will make him go around in circles and fro in the end that he will not find a way out of the difficulties that exist in his soul. In the heart of the believers and the infidels, the condition of the believer's heart will be illuminated by divine light because during the time of his up in the world always worked out the practices favored by Allah swt. in contrast to the infidels whose hearts were in a state of complete darkness in return for what they did while living in the world.⁵²

It is such a heart that when angry, it follows its lust. When it makes love also follows its desire. His lusts were more beloved than his Lord, the martyrdom as his leader, lust faith, neglect of vehicle, and folly as the driver of his vehicle. That is the frozen heart.⁵³

To draw closer to god, a person must open his heart to a man who is an absolute requirement to achieve His blessings. Without the willingness to open one's heart, it is impossible to draw closer to God because God is far from his heart. Allah is never present in his qolbu. He would not have had faith if god had not entered his heart. There was no way the man would have faith if god had been far from him. It is, therefore, natural that god gives people who have faith tests and challenges as a benchmark for judging the quality of their faith.

God gives all kinds of challenges to people of faith, both events that are not heart-wrenching and events that make the heart happy. So this person of faith is asked to face the test of Allah with patience and always be grateful to Allah swt.⁵⁴

B. Signs of a Hard Heart

Know, a hard heart is a condition of the heart that evades its creator, longs for god, loves Him, carries out the commandments, and returns to Him. It is only carried out because of his creed and lust. If a person does something without the basis of belief in god, he is considered not to do something. If a person also gets the enjoyment and delicacy of his lust but does not have a sense of love, or submission, thanks to god, then what is gained in the world is not of good value to him but will turn into a torture for him in the future.

Everyone who knows the Khalik (Allah), then he will love Him, will not affect his love for other things, because whoever gives priority to his love for something other than Him, means that his heart hurts, as the organs of the human

⁵¹Ministry of Religious Affairs of the Republic of Indonesia, *the Qur'an and Its Translation*, p. 195.

⁵²Hamka, *Tafsir Al-Azhar*, Jilid 3, h. 268.

⁵³Ibn Qayyim Al-Jauz{iyah, *Tombo Ati , Intelligently Treating The Heart Himself*, p.34.

⁵⁴Rif'at Syauqi Nawawi, *Kepribadian*, h. 196.

body such as the stomach, if his stomach is offered lousy food, rather than good food, then his appetite will disappear and will replace with love for other than him.⁵⁵

Sometimes the liver has signs of severe liver disease. The owner sometimes does not know it because he is busy and does not want to know how to maintain liver health. Even to the point that his heart is hard petrified, and dead, the owner sometimes does not realize the signs of death and hardness of his heart, such as;

First, he does not feel bad and never feels stupid, a condition of the heart that never feels bad for the spectacle he does as. Well, he does not admit his stupidity when he does things stupidly. Even this kind of condition of the heart will feel that it always justifies his vanity. When the heart softens, the heart that has life will feel pain if it does evil and foolishness to the truth.

Secondly, sometimes in his heart, he wanted to try, but his desire would suddenly disappear until he did not continue his good intentions to keep trying because of his weak patience and knowledge. Like a man walking in a frightening place, he knows that if he makes an effort, he will reach the end of a safe path. Still, when his patience and confidence are weakened, he will return because he will not be able to get through the difficulties, especially if there are no good friends to accompany him. He will be entirely alone, accompanied by his stupidity. Meanwhile, honestly knowledgeable people will also be bullied by reasonable people.

Thirdly turn away from beneficial foods and prefer harmful foods, turning away from useful drugs against harmful diseases.⁵⁶

C. Things that can damage the heart and make the Heart Hard, according to the Qur'an

Several Things include the way of killing *the qalbu*, which will make the heart hard, and this matter is among the most significant things that can damage the human heart; these things include;

1. Depend on other than Allah swt.

The first destroyer that will make the heart corrupt and die is to rely on Allah, and this is a substantial kind of destroyer that will damage the importance and happiness because if it depends other than Allah swt. Then god will leave it to whom he trusts. He will be insulted by the one who will be his hope. Because of dependence on other than Allah, he will lose what he seeks from Allah, and things like this will get nothing from Allah swt. as stated in the word of God QS. Maryam/19:81-82.

وَاتَّخَذُوا مِنْ دُونِ اللَّهِ إِيْهَةً لِّيَكُونُوا لَهُمْ عِزًّا ﴿٨١﴾ كَلَّا سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا ﴿٨٢﴾

Translation:

⁵⁵Ibn Qayyim al-Jauziyyah, *Qalbu Management, Crippling the Arms of Sheikhs*, (Cet. VI; Jakarta: PT. Darul Falah, 2005), p. 103.

⁵⁶Ibn Qayyim al-Jauziyyah, *Manajemen Qalbu, Melumpuhkan Senjata Syetan*, h. 104.

Moreover, they have chosen gods other than god, that those gods may be protectors of them. Not! One day they (the offering) will deny their worship of him and be enemies to them.⁵⁷

In this verse, it is said they chose to make gods other than Allah in order and made their gods as protectors for him, where they expected protection and help from other than Allah swt.⁵⁸ Whereas they knew that it was clear that it was only to god where they asked for help, but they did not realize it, they instead turned away from Him, asking for help to other than Him. Therefore god is angry with them.⁵⁹

One who depends on other than Allah is a disgrace, for the victory and happiness he obtains does not come from the Khalik but others. Furthermore, one who depends on other than god is likened to one who takes refuge from the sun under a cobweb. The cobweb was likened to a party that judged his hopes, and It will not hinder him from sunlight and rain—and depending on other than god will cause disappointment and disgrace to the person who does it. As described in QS. Al-Isra/17:22.⁶⁰

لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَقْعُدَ مَذْمُومًا مَّخْذُولًا ﴿١٧﴾

Translation:

Thou shalt not hold another god besides a god and become despicable and humiliated.⁶¹

According to Hamka in his book of interpretation, let us fill the soul with trust, with faith, and that god exists, that is god. He is not led, and He stands alone. Whereas a person who does not believe in the existence of God "then undoubtedly sits him in a state of despicable and humiliation" the one who does not believe in the presence of god is a person who has no handle on life, there is no rope for his forging to depend on, and there is no land on which he stands, his futility will lead man to a place of great contempt.⁶²

The *Madzmūm* referred to in the above verse is a despicable nature, which no one will praise, whereas *makhzūl* means abandoned, which will not be the tone that helps him. People who depend on others other than Him include something inferior to *madzmūm* and *makhzūl*.⁶³

⁵⁷Ministry of Religious Affairs Republik Indonesia, *The Qur'ā n and Its Translation*, (Lajnah Pentashihan Mushaf Al-Qur'an, 2019), p. 438.

⁵⁸Al-Imam Abu al-Fida Ismail Ibn Kasir al-Qursyi Ad-Damasyqi, *Tafsir Ibn Kasir*, Volume 5 (Mecca al-Mukaramah; Dar al-Fikr: 1987 AD), p. 361.

⁵⁹Hamka, *Tafsir Al-Azhar*, jilid 9, (Jakarta: Gema Insani, 2017), h. 517.

⁶⁰Ibn Qayyim al-Jauziyyah, *Tombo Ati Intelligently Treats The Heart*, (Cet. I; Jakarta: Maghfirah Pustaka, 2005), p. 63.

⁶¹Ministry of Religious Affairs Republik Indonesia, *The Qur'ā n and Its Translation*, p. 396.

⁶²Hamka, *Tafsir al-azhar*, jilid 6, h. 37.

⁶³Ibn Qayyim al-Jauziyyah, *Tombo Ati Intelligently Treats The Heart Itself*, p. 64.

2. Get along a lot with the unhelpful

The heart will become hard, rude, restless, and uninspired is the heart that gets along a lot towards something that is not useful. So many human associations bring disaster and forget all the favors given by god, remove grace and always bring trouble that will then plunge him into calamity, such as when hanging out with a friend who spends free time pursuing the worldly alone—stated in the word of God, QS. Az-Zukhruf/43:67.⁶⁴

الْأَخْلَاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ ﴿٦٧﴾

Translation:

The close friends of the day were hostile to each other, except for those who were devout.⁶⁵

M. Quraish Shihab explains how the concept of friendship is not based on piety to Allah swt. Suppose the friendship is based only on the mundane. In that case, the friendship will result in friendship will not last and will cause disputes after the secrets of the world are opened in the future, in contrast to friendships based on piety to god, and it is *ukhrawi* which will remain intertwined until later in the day. In the book by Qurays Shuhab, the Messenger of Allah saw. Asserting that two classes of human beings will gain shade the next day, one of them is two people who love each other because of Allah, gather because of Allah, and partly because of Allah swt.⁶⁶

Dalam ayat lain juga dijelaskan dalam QS. Al-Furqān/25:27-29.

وَيَوْمَ يَعَضُّ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَلِيَّتَنِي أَخَذْتُ مَعَ الرَّسُولِ سَبِيلًا ﴿٢٧﴾ يَنوَيْلَتِي لِيَتَنِي لَمْ أَخَذْ فُلَانًا خَلِيلًا ﴿٢٨﴾ لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي وَكَانَ الشَّيْطَانُ لِلْإِنْسَانِ خَذُولًا ﴿٢٩﴾

Translation:

And (remember) on the day (when) the zalims bit two of his fingers, (regretted his deeds) saying, "O! If (in the past) I took the path with the Apostle. O, woe to me! If (in the past) I had not made the fulan a close friend(i) really had, he had misled me from the warning (of the Qur'an) when (the Qur'an) had come to me. Moreover, demons are indeed traitors to man.⁶⁷

Mentioned expressing that there will come a great day, which will make a fuss for the people who are zalim, whom they will not know what to do, they can only bite their fingers because they have lost their purpose.

That is the state of the people who hang out with the accomplices of people who pursue the world. If force cannot extricate themselves from their evil deeds, then

⁶⁴Ibn Qayyim al-Jauziyyah, *Tombo Ati Intelligently Treats The Heart Himself*, p. 56.

⁶⁵Kementerian Agama Republik Indonesia, *Al-Qur'an dan Terjemahnya*, h. 720.

⁶⁶M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan, dan Kcserasian al-Qur'an*, (Cet. II; Tangerang: Lentera Hati 2005), h. 589.

⁶⁷Kementerian Agama Republik Indonesia, *Al-Qur'an dan Terjemahnya*, h. 515.

we should be careful in agreeing with their wishes and be patient with their vices. If possible, we can slowly invite him to abandon his bad behavior and do commendable things that will lead to a good end. Islam also gives clear boundaries on the issue of friendship because, as previously mentioned, friends have a significant influence, as mentioned in the hadith of the Prophet Muhammad PBUH.

حَدَّثَنَا عَبْدُ الرَّحْمَنِ وَمُؤَمِّلٌ قَالَ حَدَّثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ قَالَ مُؤَمِّلٌ الْخُرَاسَانِيُّ حَدَّثَنَا مُوسَى بْنُ وَرْدَانَ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَرْءُ عَلَى دِينِ خَلِيلِهِ فَلْيَنْظُرْ أَحَدُكُمْ مَنْ يُخَالِطُ (رواه أحمد) 68

Means:

Having told us, Abū 'Āmir has told us Zuhāir has told me Mūsa bin Wardān of Abū Hurairah of the Messenger of Allah ṣallallāhu 'alaihi wasallam, he said: A person depends on the religion of his close friend, then let one of you see who is made a close friend.

The above hadith explains that a person will behave and speak like his friend's custom. Therefore the Messenger of Allah saw. The above hadith explains that a person's behavior and speaking as his friend is habitual. Therefore the Messenger of Allah saw. Reminded them that they should be careful in choosing friends to make close friends, especially knowing how their religious background is, the nature of their courtesy, and the way they speak to others. If indeed we get friends who do not have these characteristics, we should be able to invite them to do good things, to achieve the blessings of Allah swt.

3. People who are always wishful thinking

The one who instills the nature of wishful thinking in himself is likened to a loser who pursues wealth, the provisions that will be embedded in his soul are low and despicable souls. A soul with no desire to achieve goals always has the capital of mere delusions.⁶⁹

Much wishful thinking is also capital for the person inflicted with bankruptcy, who is born from a heart filled with lust, which will make his heart darken so that when wishful thinking, he moves his heart because of the shahwat. As mentioned in QS. An-Nisa>4:123.⁷⁰

لَيْسَ بِأَمْيِكُمْ وَلَا أَمَانِي أَهْلِ الْكِتَابِ مَنْ يَعْمَلْ سُوءًا يُجْزَى بِهِ وَلَا تَجِدَ لَهُ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٢٣﴾

⁶⁸Abū Abdillāh Ahmad bin Muhammad bin Hambal bin Hilāl bin Asad al-Syaibāni, *Musnad al-Imam Ahmad bin Hambal*, Jus VI, (Beirut: Dār al-Kutūb al-Ālamiah, t.th), h. 142.

⁶⁹Ibnu Qayyim al-Jauziyyah, *Tombo Ati Cerdas Mengobati Hati Sendiri*, h. 61.

⁷⁰Ibn Qayyim al-Jauziyyah, *The Ethics of Chastity: The Discourse on Purifying the Soul of the Muslim Life Attitude Entity*, (Cet. I; Surabaya: Treatise of Gusti, 1998), p. 46.

Translation:

(The reward from god) is not according to your empty wishful thinking and not (nor) according to the wishful thinking of the scribes. Whoever works evil will undoubtedly retaliate with the evil, and he will have no protection and helper for him apart from god.⁷¹

The above verse emphasizes the word *أَمَانِيَّة* - *أَمَانِي* which means desire, hope,

or aspiration.⁷² In addition, the word *أَمَانِي* juga can also be interpreted as a picture in the soul, wishing and estimating something with no essence.⁷³ This verse asserts that man has no authority in determining sanctions and rewards. Man's wishful thinking and desires can be overturned by arguing that the reward from god is not according to empty wishful thinking but that it is the wishful thinking of the scribes referred to in the above verse, the Christian and Jewish inhabitants.⁷⁴

It is also said in the book of shohih Bukhari that the Messenger of Allah pbuh affirmed to his people to stay away from wishful thinking that can mislead and distance themselves from the grace of Allah swt. as in the hadith of the Messenger of Allah which reads;

حَدَّثَنَا أَبُو الْيَمَانِ أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ قَالَ كَانَ مُحَمَّدٌ بْنُ جُبَيْرٍ بْنُ مُطْعِمٍ يُحَدِّثُ أَنَّهُ بَلَغَ مُعَاوِيَةَ وَهُوَ عِنْدَهُ فِي وَفْدٍ مِنْ فُرَيْشٍ أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرٍو بْنَ الْعَاصِ يُحَدِّثُ أَنَّهُ سَيَكُونُ مَلِكًا مِنْ قَحْطَانَ فَعَضِبَ مُعَاوِيَةُ فَقَامَ فَأَنْزَلَ عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ ثُمَّ قَالَ أَمَا بَعْدُ فَأَنَّهُ بَلَغَنِي أَنَّ رَجُلًا مِنْكُمْ يَتَحَدَّثُونَ أَحَادِيثَ لَيْسَتْ فِي كِتَابِ اللَّهِ وَلَا تُؤْتَرَعَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأُولَئِكَ جَهَالِكُمْ فَإِيَّاكُمْ وَالْأُمِّيَّاتِ الَّتِي تُضِلُّ أَهْلَهَا (رواه البخاري)⁷⁵

Means:

Has told us Abul Yemen has told Syu'aib of al-Zuhri said, Muhammad ibn Jubair was beside him while in the company of quraysh, that Abdullah bin Amru told, that he would become king of Qathan. Spontaneously Muawiyah was enraged. He stood up and offered praises to Allah with proper recognition, then said, 'Amma ba'd. It has come to me that some of you are telling hadiths

⁷¹Kementerian Agama Republik Indonesia, *Al-Qur'an dan Terjemahnya*, h. 142.

⁷²Ahmad Zuhdi Muhdhor, *Dictionary of Kurabiyyak Al-ashri* (Pondok Krapyak: Multi Karya Grafika, t.th), p. 225.

⁷³Ahmad Mustafa Al-Maraghi, *Tafsir Al-Maraghi*, Jus IV (Beirut: Dar Ihya al-Turas al-'Arabi>, t.th), p. 163.

⁷⁴M. Quraish Shihab, *Tafsir Al-Misbah: The Message, Impressions, and Harmony of the Qur'an*, p. 595.

⁷⁵Abū Abdillāh Muhammad bin Ismā'il bin Ibrāhīm al-Bukhārī, *Shōhih Bukhārī* (Beirut: Dār al-Kutub 'Ilmiyyah, 2009), h. 1293.

that are not found in kitabullah nor come from the Messenger of Allah saw. They are your ignorant people; avoid your wishful thinking that misleads the messenger. This hadith is corroborated by Nu'aim of Ibn al-Mubarak of Ma'mar of Az-Zuhri of Muhammad Ibn Jubair.

The hadith tells humanity not always to stay away from the exaggerated nature of wishful thinking because excessive wishful thinking will lead humans to misguidance. Not all wishful thinking is negative, and there is also wishful thinking that has a good impact on the person who is in doubt that his soul is superior and has the proper fight to excel, that is, a person whose wishful thinking is about science, faith, and all things that can draw closer to Allah SWT.

If a person cannot understand and help the truth that comes to him, then Allah SWT. Nor will it help him, so lust and martyrdom will overwhelm him and have a harmful effect.

4. Indulge Lust and Sheikdom

One of the things yang can turn off is the heart because it indulges too often the lusts and temptations of the sheik; obeying the desires is the root of the despicable qualities that exist in man. The one who always follows his passions will indeed become a slave of the sheik and will be far from the grace of Allah SWT. he will obey and do yang may encourage him to despicable deeds—described in the word of God QS. Al-Qashas/28:50.

فَإِنْ لَّمْ يَسْتَجِيبُوا لَكَ فَاعْلَمْ أَنَّمَا يَتَّبِعُونَ أَهْوَاءَهُمْ وَمَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ
بِغَيْرِ هُدًى مِنَ اللَّهِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥٠﴾

Translation:

So if they do not Answer (Your Challenge), know that they are simply following their lusts (merely). Moreover, who is more perverted than the one who follows his lust by not getting the slightest instruction from Allah?⁷⁶

The emphasis on *يَتَّبِعُونَ أَهْوَاءَهُمْ* the word meaning to follow lust will drive them to obscurity and iniquity; besides, they will not essentially get instructions from god and will always be in pure misguidance.⁷⁷

A person who always obeys his passions will cause darkness and hardness of heart, and he will be made a faithful follower of the sheik, which will make the eyes of his heart pitch black.⁷⁸

5. Always Make Mistakes and Sins

⁷⁶Ministry of Religious Affairs Republik Indonesia, *The Qur'ān and Its Translation*, p. 563.

⁷⁷M. Quraish Shihab, *Tafsir Al-Misbah: The Message, Impressions, and Harmony of the Qur'an*, p. 365.

⁷⁸Muhammad Saifullah al-Aziz, *The Light of the Heart* (Surabaya: Terbit Terang, 2006), p. 127.

When man transgresses to Allah swt. that is where man is said to sin, whether intentionally or unintentionally. Naturally, man commits mistakes and sins because man is a place of wrongness and evil; no man is clean in mistakes and sins in a day, whether forgetfulness or compulsion. So it is at such a time that it is man's duty to avoid error and sin as much as possible.

When man transgresses to Allah swt. that is where man is said to sin, whether intentionally or unintentionally. Naturally, man commits mistakes and sins because man is a place of wrongness and sin. No man is clean in mistakes and sins in a day, whether forgetfulness or compulsion. So it is at such a time that it is man's duty to avoid error and sin as much as possible.

وَمَا يُكَذِّبُ بِهِ إِلَّا كُلُّ مُعْتَدٍ أَثِيمٍ ﴿١٢﴾

Translation:

And no one lies about that day of vengeance, but Everyone who transcends the limits again sins.⁷⁹

The verse above gives an idea of what the picture is for a person who exceeds the limits in his action when doing various prohibitions and is excessive in carrying out various things that are allowed. Whereas the sinner in his speech is; if he speaks, he lies, promises he does not keep, and if he quarrels, he will do evil.⁸⁰ At the same time, the day of vengeance is referred to in the above verse, where salvation is on the day of reckoning in the hereafter because it is in the eternity that our morals and charity will be taken into account and will receive a proper reply. Then woe to those who do not believe in the day's coming.⁸¹

When he makes mistakes and sins, the one who must have been struck in his heart misconduct. Moreover, the one who, after committing sins and still remembering Allah afterward, the heart the person is still given mercy by Allah swt. to repent with an exception so that his guilt and sin are not repeated.

6. Much Sleep

Qashratun naum (much sleep) will make the heart hard and die because the time he should have spent working or doing something useful is used to sleep to his heart's content. Moreover, we all know that proper sleep is a much-needed sleep, such as sleep at night, which is more useful than sleeping at the end of the night, and sleeping in the middle of the day is more beneficial than sleeping at the end of the day which has many benefits than even hazardous benefits. As explained in the word of God QS. Az-Za>riyat/51:17-18.⁸²

كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ ﴿١٧﴾ وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ ﴿١٨﴾

⁷⁹Kementerian Agama Republik Indonesia, *Al-Qur'an dan Terjemahnya*, h. 881.

⁸⁰Al-Imam Abu al-Fida Ismail Ibn Kasir al-Qursyi Ad-Damasyqi, *Tafsir Ibn Kasir*, Volume 4 (Mecca al-Mukaramah; Dar al-Fikr: 1987 AD), p. 486.

⁸¹M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan, dan Keserasian al-Qur'an*, h. 522.

⁸²Ibn Qayyim al-Jauziyyah, *Tombo Ati: Intelligently Treating One's Own Heart*, p. 66.

Translation:

In the world, they sleep very little at night. Moreover, always beg for forgiveness in the morning before dawn.⁸³

Much sleep will cause the heart and soul to be evil because it can cause a person not to be zealous to work, and for the claimants of knowledge will make his mind frozen and it is difficult to understand the knowledge he is learning. If the body and heart have a balance in living life and clinging to the commandments of god, they will undoubtedly gain happiness.⁸⁴

7. Depending on other than god will cause harm in the world and the hereafter

What a servant's dependence is on other than Allah SWT will seriously harm him and will not obey. A person who is intoxicated in love with other than Allah, even to the point of exaggerating his love to other than god, then will plunge into the calamity that will wait for him to be tortured in the world and also in the hereafter. as in the word of Allah QS. At-Taubah/9:55.

فَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ لِيُعَذِّبَهُمْ بِهَا فِي الْحَيَاةِ الدُّنْيَا
وَتَزْهَقَ أَنفُسُهُمْ وَهُمْ كَافِرُونَ ﴿٥٥﴾

Translation:

Then let not their possessions and children draw upon you. Indeed, god willed by (giving) the property and the children to torment them in the life of the world and would one day take their lives while they were in a state of infidelity.⁸⁵

The verse hints that believers should not be swayed by the bountiful possessions and descendants they are proud of because that pride will only be given in the hereafter. Those who laboriously accumulate property regardless of the means they take, even in ways not justified by religion. Because they think that it is the abundant possessions that give them happiness in the world and the hereafter.⁸⁶

It is dangerous if a person only pins his hopes on the world. They are people whom three things, namely endless regret, will not separate, always the stiff and weak will be eternal, and the interminable ambitions, because the lovers of the world want more rights. Moreover, we as human beings must be careful with this mortal world. As Umar bin Abdul Aziz said, the world is a place of trial prepared by Allah for man, not a house that will be occupied forever. Besides, he also said that the prophet Adam was sent down in that world as punishment, So beware *amirul mukminin*.⁸⁷

⁸³Kementerian Agama Republik Indonesia, *Al-Qur'an dan Terjemahnya*, h. 762.

⁸⁴Ibnu Qayyim al-Jauziyyah, *Tombo Ati: Cerdas Mengobati Hati Sendiri*, h. 67.

⁸⁵Kementerian Agama Republik Indonesia, *Al-Qur'an dan Terjemahnya*, h. 269.

⁸⁶M. Qurays Shihab, *Tafsir Al-Misbah: Pesan, Kesan, dan Kecerasian al-Qur'an*, h. 135.

⁸⁷Ibnu Qayyim al-Jauziyyah, *Tombo Ati: Cerdas Mengobati Hati Sendiri*, h. 255.

That is the incredible power of the mortal world; the world and all its contents and treasury were also served directly to the prophet Muhammad, but he refused; he did not want to do something that would make Allah swt. murkah against him, *Allahumma sholli al, sayyidinā Muhammad*; therefore, Allah distanced the world from those who sholeh and spread to him (the enemy) as a deception for them. Those deceived by the world will consider themselves glorified with the world.

To know a person whom the world has deceived, we can see people who are intoxicated with love, who consider his worship is his love who will treat his longing, and when his enthusiasm is unbearable, then he will come to each other, his appetite will make him suffer. Therefore only death will be his choice; the worship of his heart that is considered loyal to him is even betrayed. Such a human condition will expose him to the torment of Allah swt. because they involve their love for other than god, they will be punished before the day of the encounter.⁸⁸

It is also explained by Ibn Qayyim al-Jauziyyah, that at the end of the day, Allah, who is the Most Just Judge, will leave all that is loved to the lover. What they love will be with him, both in complex and happy circumstances. All they love while living in the world will be his enemies in the afterlife of the class, as in the word of God QS. Az-Zukhruf/43:67.⁸⁹

﴿٧٧﴾ الْأَخْلَاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ

Translation:

The intimate friends of the day were partly enemies to some of the others except the devout.⁹⁰

Ibn kasjir interpreted the above verse by stating that every friendship is based on love because of Allah swt's jam. Then on the doomsday, they will return in a state of mutual hostility toward each other; in the hereafter, they will not know each other and only remember each other's horror, otherwise if the friendship is based on the love of Allah SWT. Then his friendships will be eternal forever until they are gathered again with the rest of the faithful in the hereafter.⁹¹

It would be hazardous if a person depended on another being who assumed that the Creature would be a protector for him. Nevertheless, unlike that, those who think he will be protected will be betrayed and betray him, as described in QS. Maryam/19: 81-82.

﴿٨١﴾ وَأَتَّخِذُوا مِنْ دُونِ اللَّهِ إِلَهًا لِيَكُونُوا هُمْ عِزًّا ﴿٨٢﴾ كَلَّا سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا ﴿٨٣﴾

⁸⁸Ibn Qayyim al-Jauziyyah, *Tombo Ati: Intelligently Treating The Heart Itself*, p. 258.

⁸⁹Ibn Qayyim al-Jauziyyah, *Tombo Ati: Intelligently Treating The Heart Itself*, p. 259

⁹⁰Kementerian Agama Republik Indonesia, *Al-Qur'ān dan Terjemahnya*, h. 720.

⁹¹Abū al-Fidā Ismā'il bi 'Umr bin Kašīr al-Qursyī al-Diasyqī, *Tafsīr al-Qur'ān al-'Azīm* (t.t:Dār Ṭayibah li an-Nasyr wa al-Tauzī', 1999), h. 494.

Translation:

And they have taken offerings other than Allah, that they may be protectors for them. Not. Someday they (the offerings) will deny the worship (of his followers) against him, and they (the offerings) will be enemies to them.⁹²

It is said in the above verse that "*they have taken*" means that it comes from their own will. Did not they know from the beginning that god is only god, nothing else, even though god as their place to shelter and ask for help will make them more substantial than the other gods?⁹³ So the tranquility of the heart, which will make the heart soft, soft, and happy, lies only in *worship* (worship of Allah), for there is no Helper in the future except the All-Helper for His servants who is all to carry out all that is ruled by An and shun all that he commands.

⁹²Kementerian Agama Republik Indonesia, *Al-Qur'ān dan Terjemahnya*, h. 438.

⁹³Hamka, *Tafsir Al-Azhar*, vol. 5, p. 517.

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