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AL-QALB, AL-FU'AD, AL-'AQL AND AL-NASIYAH IN THE QUR'AN **(Exploring Meaning in Spiritual and Neurological Contexts)**

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HIGHLIGHTS

- Al-Qalb and Al-Fu'ad represent the emotional and spiritual center of man, connecting belief with inner reflection.
- Al-'Aql is the intellectual and rational capacity to think and make decisions.
- "Al-Nasiyah" refers to the prefrontal cortex, which controls behavior and morality.
- Spiritual and neurological harmony, the Qur'anic meaning of al-'aql and al-nasiyah fits with scientific discoveries about brain function.
- Holistic Implications, this study shows the relationship between spiritual and neurological aspects in shaping human behavior.

ABSTRACT

This article explores the spiritual and neurological concepts related to the terms al-qalb, al-fu'ad, al-'aql, and al-nasiyah in the Qur'an and modern science. Al-qalb and al-fu'ad refer to centers of feeling and intuition in Islamic tradition, where al-qalb is often associated with the spiritual and emotional core of a person, while al-fu'ad focuses more on inner aspects and depth of understanding. The concept of al-'aql maintains intellect or reason, encompassing the ability to discern, comprehend, and make wise decisions. Al-nasiyah, on the other hand, refers to the prefrontal cortex of the brain, which is responsible for behavioral control and decision-making. By comparing the meanings of these terms in the Qur'anic context with contemporary scientific findings, this article aims to demonstrate the alignment between spiritual perspectives and neurological knowledge regarding the functions and impacts of various centers of thought and feeling in humans. This analysis reveals how the metaphorical and literal meanings of these terms complement each other in a holistic understanding of the human soul and mind.

KEYWORDS

al-Qalb, al-Fu'ad, al-'Aql, al-Nasiyah and Interpretation of the Qur'an

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A. INTRODUCTION

In an effort to understand the deeper meaning of key concepts in the Qur'an, such as al-qalb, al-fu'ad, al-'aql, and al-nasyah, this study integrates spiritual perspectives with modern scientific discoveries. These concepts play a vital role in describing the various dimensions of human existence, from cognitive to emotional aspects, and the relationship between the two. This study aims to explore and clarify the meaning of these terms in the context of the Qur'an, and how they align with contemporary neurological understanding.

Al-Qalb and *al-Fu'ad* in the Qur'an is often interpreted as the emotional and spiritual center of man. *Al-Qalb* describes the core of feelings and beliefs, while *al-Fu'ad* reflects the reflective process and depth of feelings. The importance of these two terms lies in their ability to describe the relationship between spiritual beliefs and emotional states that influence human actions.

Al-'Aql, on the other hand, relates to the intellectual and rational capacities of humans. This concept encompasses the ability to think logically, make decisions, and distinguish between truth and error. This analysis explores how the term *al-'aql* in the Qur'an functions not only as a description of cognitive functions but also as a moral and ethical guide.

Al-Nasiyah refers to the prefrontal region of the brain, which is known to play a key role in controlling behavior, decisions, and morality. Modern scientific research shows that this area regulates emotional actions and reactions, which is consistent with the use of this term in the Qur'an as a symbol of self-control and moral consequences.

This study aims to bridge the gap between religious texts and scientific findings, demonstrating that spiritual and neurological interpretations of these concepts are complementary. By presenting an in-depth analysis of these interrelationships, this study contributes to a holistic understanding of how spiritual and biological aspects interact to shape human behavior. In recent academic scholarship, there has been a growing debate about multidisciplinary approaches that combine theological studies with neuroscience. Scholars such as Mohammad Ghazali and Hasan al-Shafa'i have discussed the limitations of a reductionist approach that looks only at the biological aspects of understanding human consciousness, while others such as John Horgan have argued that spiritual approaches that do not utilize modern scientific perspectives tend to ignore the complexity of human neurological structures. On the other hand, recent research in neurotheology has emerged, attempting to link spiritual experiences to brain function through neuroimaging studies and cognitive psychology. Thus, this article not only offers new insights into the meaning of Qur'anic terms but also builds a bridge between theology and science, making it an important contribution to the academic literature in the fields of Islamic studies and neurobiology.

B. METHOD

This study uses a qualitative approach and comparative analysis to explore and understand the meaning of key terms in the Qur'an—al-qalb, al-fu'ad, al-'aql, and al-nasiyah—in spiritual and scientific contexts. The methods used include the following steps:

1. Literature Review
 - a. The text of the Qur'an, the analysis of the words al-qalb, al-fu'ad, al-'aql, and al-nasiyah is done by referring to the relevant verses in the Qur'an. This approach includes the study of classical and contemporary interpretations to understand the various interpretations.
 - b. Scientific works, literature studies on modern neurobiology and psychology, including research on the function of the prefrontal cortex, were conducted to assess the harmony between Qur'anic concepts and scientific discoveries.
2. Thematic Analysis
 - a. Historical and cultural context, understanding the pre-Islamic Arab cultural context and its use of these terms, and how these terms developed within the Islamic tradition.
 - b. The correlation of spirituality and science, examining how Qur'anic terms relate to contemporary scientific findings, particularly in neurology and psychology.
3. Comparative Approach
 - a. Comparative terminology, comparing the terms al-qalb, al-fu'ad, al-'aql, and al-nasiyah with comparable terms in Greek, Latin, and German, as well as Western philosophical systems of thought, to assess overlapping or differing meanings.
 - b. Congruence evaluation, assessing the congruence between descriptions of terms in the Qur'an and relevant brain functions according to scientific studies, such as the prefrontal cortex in terms of self-control and morality.
4. Tafsir and Interpretation
 - a. Sufi interpretation and Islamic philosophy, using the views of Islamic philosophers and Sufi thinkers to provide additional perspectives on these concepts. These include the views of Ibn Sina, al-Kindi, al-Farabi, and Meister Eckhart.
 - b. Concept Integration: Integrating findings from textual studies, science, and interpretation to provide a comprehensive analysis of how these concepts relate to each other and apply in spiritual and scientific contexts.
5. Synthesis of Results
 - a. Drawing conclusions, consolidating the results of analysis from various sources to draw holistic conclusions regarding the role and meaning of Qur'anic terms in modern and traditional contexts.
 - b. Discussion, developing arguments regarding the relevance of these terms in understanding the relationship between spirituality and science, and their implications for interdisciplinary studies.

This method allows this study to provide an in-depth and comprehensive view of how key terms in the Qur'an can be understood in spiritual and scientific contexts, and how the two complement each other.

C. RESULT AND DISCUSSION

Four words, namely al-qalb, al-fu'ad, al-'aql, and al-nasiyah, are often the center of debate over meaning in the study of the interpretation of the Qur'an. This debate arises because the meanings of these words are often considered close to each other. Various ijtihad arguments have been built as a basis for understanding these words, supported by

several verses of the Qur'an that are the objects of interpretation and the basis for these arguments.

1. Interpretation of the word "al-qalb"

In Arabic studies, the interpretation of the word "al-qalb" shows various dimensions of rich meaning. Ibn Manzhūr, in his work *Lisan al-'Arab*, explains that "al-qalb", which comes from the word "qalaba", means changing something from its surface, as in the expression "qalaba al-syay'" (changing something from the outside to the inside), (Ibn Manzhur, 2016). Al-Syarqawiy quoted al-Tirmiziy who stated that the term "qalb" was used because he was always going back and forth (taqallub). This illustrates that the qalb is between two "fingers" of the Most Merciful God, who can turn the qalb according to His will. (Al-Ansari, 1997).

Following this view, al-Zabidiy added that al-qalb also describes the process of human diversion from their desired goals. In Arabic, the phrase "taqallaba al-syay' zahran li bain" means something turning around, where the outside becomes the inside, like a snake rolling on hot ground due to the scorching sun. In addition, the phrase "qallaba al-syay' yaqlibuhu qalban" means moving something from one place to another, as in the sentence "wa ilaihi tuqlabun" which means "you will be returned to Him". This concept describes a change in position or condition, in accordance with the word of Allah in the Qur'an: "yauma tuqallabu wujuhuhum fi al-nar"¹ (the day when their faces are turned inside out in the fire). (Al-Asfahaniy., 1998)

Furthermore, the expression "qallaba kaffaih" which means turning over both palms is a figure of speech that describes regret, as in the word of Allah, "fa asbaha yuqallibu kaffaihi 'ala ma anfaqa fiha" (then He turned over both palms of his hands). This shows how a person regrets his actions.

In the context of QS. Ali Imran: 144, the word "inqalaba" is interpreted as "returning and moving to the original place or to another place," describing a change in position or condition. Meanwhile, "taqallaba fi al-umur wa fi al-bilad" means moving in various matters and going back and forth from one place to another in one country, describing the continuous journey and change in human life, full of challenges and opportunities. (Ibn Manzhur, 2016)

Oral al-'Arab records the use of the word "qalb" with a special meaning in the Arabic oral tradition. Apart from the general meaning, "qalb" also means "isyraf al-syay'" (something pure and noble). This is a rarely used reference in the interpretation of lafaz-lafaz related to qalb themes, showing how rich and deep the oral tradition of the Arabic language is.

In linguistic studies and interpretation of the Qur'an, "qalb" often refers to "aql" or reason, in line with Al-Farra's interpretation of the word of Allah in the verse: "inna fi zalika lazikra liman kana lahu qalb" (indeed in that case there really is a warning for people who have qalb). Phrases such as "ma laka qalb" (you have no qalb), "ma qalbuka ma'ak" (your qalb is not with you), and "aina z\ahaba qalbuk" (where has your qalb gone?) indicate the use of "qalb" to refer to "aql".

However, Ibn Manzur (2016: 690) also mentioned that some scholars understand "qalb" as tafahhum (understanding, comprehension) and tadabbur (contemplation, consideration). This view opens up another dimension in understanding the sacred texts, emphasizing the importance of depth of understanding and reflection in spiritual life.

¹QS. al-Ahzab [33]:66

In Arabic linguistics, "qalb" is often used interchangeably with "fu'ad", which shows the richness of this language. According to Ibn Manzur, "qalb" means "fu'ad". Al-Zuhri revealed that the Arabs often used "qalb" and "fu'ad" synonymously when referring to liver meat, without distinguishing between the two. However, al-Ragib al-Asfahani (Al-Asfahaniy., 1998) explains that "fu'ad" contains the connotation of tafa'ud, namely tawaqqud (burning or blazing), while "qalb" has a more specific meaning related to spiritual aspects, knowledge, and courage in defending the truth. This difference shows the depth of meaning in Arabic and the importance of a deep understanding to capture the essence of the term.

In *Tahdzib al-Lughah*, (Abu Mansur al-Azhari, 2004) makes a profound distinction between the "qalb" and the "fu'ad", stating that the "qalb" is so called because of its changing and reversing nature. While the "fu'ad" has a higher emotional intensity, burning with passion for the beloved. Al-'Askari (al-'Soldieri, 1933) adding that although linguists do not always distinguish between the meanings of "fu'ad" and "qalb", these terms can be used interchangeably. Hadith scholars, on the other hand, give a different nuance, characterizing "fu'ad" with riqqah (subtle) and "qalb" with layn (soft), showing how these words describe the complexity of human emotions and spirituality.

In Arabic, besides "fu'ad", there are words related to "qalb" such as "lubb" (the core of the qalb) and "sadr" (the place of the qalb). Ibn Manzhūr (2016) explains that "qalb" is in "sadr", referring to the word of Allah al-qulub al-latiin *the name of Sudur* (the heart that is in the chest). Al-Ryesthe ghib of al-Asfahyesthis (Al-Asfahaniy., 1998) reveals that in the Qur'an, whenever "qalb" is mentioned, it implies reason and knowledge, while "sadr" includes aspects such as lust, desires, and various other emotions. (Al-Asfahaniy., 1998).

Al-Ghazali added physical and psychic dimensions to the concept of al-qalb. Physically, al-qalb refers to the heart, but its psychic dimension, which is the latifah rabbaniyyah *rūhiyyah*, is a gentle and divine spiritual essence, which enables humans to understand, have knowledge, and wisdom. In this dimension, humans become subjects of God's commands and prohibitions and are responsible for their deeds which will later be accounted for before Him. This understanding is closely related to the science of mukyessyafah, which opens the veil of spiritual reality. In the Qur'an, the word qalb appears 113 times in various forms and contexts. The distribution of these verses reflects the spiritual and psychological depth of the concept of qalb, showing how important and central this concept is in Islamic teachings. (al-Ghazālī, 1900).

Through the thematic classification of the use of the word qalb in the Qur'an, it can be explained that the concept of qalb includes several important meanings and dimensions, such as faith, soul capacity, heart characteristics, dhikr practices, and understanding using reason. Ibrāhīm Āmini, a prominent scholar, emphasized that the qalb in the Qur'an and Hadith does not refer to the human body organs but to the metaphysical-abstract dimension, which supports the theory of rich spirituality. ArgumentationA This mini is based on the thoughts of several great figures, including al-Ghazali, Ibn Qayyim al-Jawziyya, Ibn Taymiyyah, Shaykh Naquib al-Attas, and 'Abd al-Razzaq al-Kashani (Ibrāhīm Āmini, 2002).

The distribution of verses containing the word qalb shows how important and central this concept is in the Qur'an, indicating the depth of spiritual and psychological meaning it contains. The distribution of these verses is as follows:

1. *Tuqlabun* 1 time in QS. 29: 21.
2. *Qallabu* 1 time in QS. 9: 48.
3. *Nuqallib* 2 times in QS. 6: 110, QS. 18:18.

4. *Yuqallib* 2 times in QS. 18: 42, QS. 24: 44.
5. *Tuqallab* 1 time in QS. 33: 66.
6. *Tataqallab* 1 time in QS. 24: 37.
7. *Inqalaba* 1 time in QS. 22: 11.
8. *Inqalabtum* 2 times in QS. 3: 144, QS. 9:95.
9. *Inqalabu* 5 times in, QS. 3: 174, QS. 7: 119, QS. 12: 62, QS. 83: 31, QS. 83: 31.
10. *Tanqalibu* 2 times in QS. 3: 149, QS. 5:21.
11. *Yanqalibu* 5 times in QS. 2: 143, QS. 3: 144, QS. 48: 12, QS. 67: 4, QS. 84:9.
12. *Yanqalibu* 1 time in QS. 3: 127.
13. *Yanqalibun* 1 time in, QS. 26: 227.
14. *Taqallub* 5 times in QS. 2: 144, QS. 3: 196, QS. 26: 219, QS. 16: 46, QS. 40:4.
15. *Mutaqallaba* 1 time in QS. 47: 19.
16. *Munqalibun* 3 times in QS. 7: 125, QS. 26: 50, QS. 43: 14.
17. *Munqalab* 2 times in QS. 26: 227, QS. 18:36.
18. *Qalb* 19 times in QS. 3: 159, QS. 26: 89, QS. 37: 84, QS. 40: 35, QS. 50: 33, QS. 50: 37, QS. 2: 97, QS. 26: 194, QS. 42: 24, QS. 2: 204, QS. 2: 283, QS. 8: 24, QS. 16: 106, QS. 18: 28, QS. 33: 32, QS. 45: 23, QS. 64: 11, QS. 28: 10, QS. 2: 260.
19. *Qalbain* 1 time in QS. 33: 4.
20. *Qulub* 56 times in QS. 3: 151, QS. 7: 101, QS. 7: 179, QS. 8: 12, QS. 9: 117, QS. 10: 74, QS. 13: 28, QS. 15: 12, QS. 22: 32, QS. 22: 46, QS. 22: 46, QS. 24: 37, QS. 26: 200, QS. 30: 59, QS. 33: 10, QS. 39: 45, QS. 40: 18, QS. 47: 24, QS. 48: 4, QS. 57: 27, QS. 79: 8, QS. 66: 4, QS. 2: 74, QS. 2: 225, QS. 3: 103, QS. 3: 126, QS. 3: 154, QS. 6: 46, QS. 8: 10, QS. 8: 11, QS. 8: 70, QS. 33: 5, QS. 33: 51, QS. 33: 53, QS. 48: 12, QS. 49: 7, QS. 49: 14, QS. 2: 88, QS. 3: 8, QS. 4: 155, QS. 5: 113, QS. 41: 5, QS. 59: 10, QS. 2: 7, QS. 2: 10, QS. 2: 93, QS. 2: 118, QS. 3: 7, QS. 3: 156, QS. 3: 167, QS. 4: 63, QS. 5: 13, QS. 5: 41, QS. 5: 41.

Through the thematic classification of the use of the word *qalb* in various contexts of the Qur'an, it can be explained that the concept of *qalb* includes several important meanings and dimensions that reflect the spiritual and psychological depth of Islamic teachings. Some of them are as follows:

1. Exploring the dimensions of faith.²
2. Describes the soul's capacity to accommodate and manage various emotions such as fear, anxiety, hope, and calm.³
3. Describes the capacity to receive and retain characteristics such as steadfastness, purity, harshness, and arrogance.⁴
4. Describes the ability to perform *dhikr* and how this practice can bring peace of mind.⁵

²QS. al-Baqarah: 7, 10, 93, 97, 204; QS. QS. Ali 'Imran: 8, 167; QS. an-Nisa': 63, 155; QS. al-Ma'idah: 41; QS. al-An'am: 46; QS. al-A'raf: 100; QS. al-Anfal: 24; QS. al-Taubah: 8, 45, 64, 77, 110, 117; QS. Yūnus: 88; QS. al-Hijr: 12; QS. al-Nahl: 22; QS. al-Kahf: 14; QS. al-Anbiyyes': 3; al-Hajj: 32, 54; QS. al-Mu'minūn: 63; QS. al-Nūr: 50; QS. al-Syū'ara': 24; QS. al-Ahzab: 32; QS. Fushshilat: 5; QS. al-Jatsiyah: 23; QS. al-Hujurat: 7, 14; QS. al-Mujadalah: 22; QS. al-Hasyr: 10; QS. Shaf: 5; QS. al-Taghabun: 11; QS. al-Muthaffifin: 14.

³QS. Ali 'Imran: 15, 126, 159; QS. al-Ma'idah: 113; QS. al-Anfal: 2, 10, 11, 63; QS. al-Taubah: 15, 60; QS. al-Nahl: 106; QS. al-Mu'minūn: 60; QS. al-Nūr: 37; QS. al-Ahzab: 5, 26, 51; QS. al-Zumar: 45; al-Mu'min: 18; QS. al-Fath: 18; QS. al-Hajj: 27; QS. al-Hasyr: 14; QS. and QS. al-Nazī'at: 7, 8, 9.

⁴QS. al-Hajj: 53; QS. al-Baqarah: 74, 118, 225; QS. QS. Ali 'imran: 154, 159; QS. al-An'am: 43; QS. al-Anfal: 70; QS. QS. al-Kahf: 28; QS. al-Qashash: 10; QS. QS. al-Ahzab: 4, 54, 53; QS. Shaffat: 84; QS. al-Mu'min: 35; QS. al-Fath: 26; QS. al-Hujurat: 3; QS. Qaf: 33.

⁵QS. al-Ra'd: 28; QS. al-Zumar: 22, 23; QS. Qaf: 37; QS. al-Hajj: 16.

5. Describes the ability to understand and analyze using 'aql (reason).⁶

Meanwhile, Ibrāhīm Āmini suggests that by considering the comparison between positive and negative meanings, the following classification can be applied:

1. Positive Connotation. In the Qur'an, the word qalb appears in a positive context 13 times, describing various aspects of a noble and peaceful heart. This includes a calm heart (*al-itmi'nān*), peaceful (*al-sakīnah*), firm (*al-rabṭ*), and holy (*al-ṣalīm*). In addition, the heart also includes the heart that returns (*al-munib*), submission (*al-khuṣū'*), gentle and united (*al-ulf*), and a devout heart (*al-taqwa*) and believe (*iman*). The heart is considered to be the place from which the Qur'an was revealed, underlining its role as a center for receiving revelation and spiritual understanding.
2. Negative Connotation. On the other hand, the word qalb also appears in negative connotation 29 times, describing various conditions of the heart that are not good. This includes a locked heart (*aqlā*), closed heart (*ranā*), hard (*qāṣiyah*) and negligence (*ghaflah*). A doubtful heart (*rayb*), turns away (*ṣarafa*), and inclined (*syeghyes*) are also included in this category. In addition, there are hearts that are shaken (*taqallaba*), hot with anger (*ḥamiyyah*), sinful (*yessim*), envy (*ghill*), harboring anger (*ghayṣ*), sick (*al-marīd*), hypocrite (*al-nifaq*), and unwilling to understand. This category highlights various heart conditions that indicate emotional weakness and instability.

For Ibryeshim Amini, a prominent scholar from Isfahan, the concept of the heart in various Islamic spiritual themes cannot be understood denotatively. He emphasized that the heart is not a physical entity that can be characterized or identified as a concrete container. In his work written in Persian, Khaul Sazi: Ta'ziyah wa Tahzib al-Nafs, Amini explained that the term qalb which often appears in the Al-Qur'an and Hadith has a deep meaning, but does not refer to human body organs. According to him, everything attributed to the qalb in the sacred texts is related to the metaphysical dimension, not the physical. Amini argues that the important role of the heart in the discourse of Islamic spirituality must be understood as an abstract-metaphysical entity, which naturally developed into rich theories of spirituality at that time. (Ibrāhīm Āmini, 2002).

Based on the various definitions and perspectives that have been described above, the concept of "al-qalb" in Arabic has a rich and diverse meaning, encompassing spiritual and psychological dimensions. Etymologically, this word comes from the root word "qalaba," which means "to turn" or "to change," as explained in Lisan al-'Arab by Ibn Manzhūr. The use of the word "qalb" in the Qur'an describes the heart as the center of consciousness that continually turns back and forth, both in understanding and in human spiritual conditions. According to al-Tirmizī, the qalb is likened to being between God's "two fingers", which shows how dynamic and changeable the condition of the human heart is according to God's will. Furthermore, scholars such as al-Zabidiy and al-Ryesthe ghib of al-AsfahyesIt also links the qalb with reason (aql), tafahhum (understanding), and tadabbur (contemplation), which expands the meaning of the qalb as the center of spiritual intelligence that connects humans to the Divine reality. In addition, qalb is often used synonymously with "fu'ad," although fu'ad emphasizes emotional intensity, while qalb refers more specifically to the spiritual and intellectual dimensions.

2. Interpretation of the word "al-fu'ad"

The origin of the word fu'ad comes from the root word fa'dyes, yeahūyou, which means to roast or bake, similar to the word shawyes, yashwi. Therefore, af'idah can be interpreted as something that is baked. This noun form includes af'ūd, afa'id, and fa'd, while

⁶QS. al-Hajj: 46; QS. al-An'am: 25; QS. al-A'raf: 179; QS. al-Taubah: 87, 93, 127; QS. Muhammad: 24.

mif'yesdis the plural form of maf'id. The word ifta'ada means to light a fire, so al-fa'id interpreted as fire. A man named Lubail said that he saw his father looking radiant because he was very happy with orphans and guests, indicating that someone has fu'yesd which is burning with enthusiasm.

The word "af'idah" is the plural form of the singular word fu'yesd. According to al-Zamakhshariy, af'idah does not only indicate a large number but rather refers to something that is limited, in contrast to abs.yesr which describes a large number. This term carries a deep meaning because af'idah is related to understanding the essence and belief, although the majority of humans are often distracted by lust and wild behavior. So, the af'idah they have is as if it is not the real one, referring to something rare or little.

In the Qur'an, af'idah is always mentioned after hearing and sight, illustrating that the first senses that connect humans to the outside world are hearing and sight. However, to deepen and maximize what is obtained from these two senses, af'idah plays a role, because it is connected to the deeper inner world. Although small in number, af'idah has an important role in perfecting sensory experience and enriching human spiritual understanding. (Al-Zamakhshariy, 1995).

Abū Ḥayyān ibn Muḥammad ibn Yūsuf ibn 'Alī ibn Yūsuf ibn Ḥayyān,, in the monumental commentary of al-Baḥr al-Muḥīt, explains that "al-af'idah" is the plural form of "al-fu'yesd", which is often identified with "al-qalb" or the heart. This term describes intense emotional turmoil, which comes from the word "fa'ada, yufa'idu". Some other views even interpret "al-fu'yesd" as a source of fire, emphasizing the emotional power burning within.

Abu Ḥayyān also quoted Mu's views yesrij, who gives a unique interpretation that "al-af'idah" refers to one of the parts of the human body. This opinion is in line with the linguistic tradition of the Quraysh, who often used language to describe various nuances of meaning. This view adds depth to our understanding of "al-af'idah", which is not only the center of emotions but also an important part of the human physical structure, connecting the emotional and physical dimensions harmoniously. (Abu Hayyan al-Andalusiy, 2024).

In Listyesn al-'Arab, the word "al-fu'yesd" is interpreted as "al-qalb" because of its passionate and fiery nature, like a blazing fire. Some linguists argue that fu'yesdis at the core of al-qalb, emitting strong emotional energy. There are also those who interpret al-fu'yesdas a layer that covers the al-qalb, like skin that protects the contents. In this view, al-qalb is considered the outer protector, while al-fu'yesdis the essence or substance in it.

This view highlights the deep relationship between al-qalb and al-fu'yesd, which is not only physically connected, but also symbolically reflects the internal dynamics of humans. Al-fu'yesd the vibrant and burning heart is protected by the surrounding heart, creating a balance between emotional energy and spiritual protection. This interpretation adds a layer of meaning to our understanding of the human heart, making it more than just a physical organ, but a center of profound emotional and spiritual experience. (Ibn Manzḥur, 2016).

According to al-Ryesghib al-Aṣfahyesniin Al-Mu'jam al-Mufradyest li Alfyesz the Qur'an'yesn, the word "fu'yesd" comes from the root word "fa""d", similar to "qalb", but has a deeper connotation, often associated with the meaning of "tafa""ud" (adrift) or "tawaqqud" (lit).

In this case, "fu'yesd" not only refers to a part of the heart, but also reflects the intensity of burning emotions and deep attachment. "Fu'yesd" captures the essence of a deep emotional experience, where the heart not only feels, but is also intimately attached to what it feels. While "qalb" represents the heart in general, "fu'yesd" brings a sharper and more intense emotional nuance, depicting a depth of feeling that is difficult to express with

ordinary words.(Al-As)fahaniy., 1998). In the Koran, the mufrad (singular) form of the word "fu'ad" can be seen as found in:

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا. الاسراء/١٧ : ٣٦
مَا كَذَبَ الْفُؤَادُ مَا رَأَى. النجم/٥٣ : ١١

Meanwhile, the hour' (plural) form of the word "fu'ad" is "al-fi'adah" as found in the following verses:

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ. ابراهيم/١٤ : ٣٧
مُهْطِعِينَ مُقْنِعِينَ رِءُوسِهِمْ لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ وَأَفْئِدَتُهُمْ هَوَاءٌ. ابراهيم/١٤ : ٤٣
وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ ۖ لَعَلَّكُمْ تَشْكُرُونَ.
النحل/١٦ : ٧٨

ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِنْ رُوحِهِ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ. السجدة/٣٢ : ٩
قُلْ هُوَ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ. الملك/٦٧ : ٢٣
الَّتِي تَطَّلِعُ عَلَى الْآفِئَةِ. الهزلة/١٠٤ : ٧

The renowned linguist, Abūal-Ḥusayn aḥmad ibn Fyris ibn Zakariyyes', explaining that the word "Fa-'a-da" basically means "hot fever." Therefore, the expression "fa'there is Allahyesm" which means "I roast or grill meat" is used as a figure of speech. Thus, the word "al-fu'yesd" is interpreted as such because of its hot nature(Ahmad ibn Faris ibn Zakariya Abi al-Husain, 2002).

In a spiritual view, Muhyiddin Ibn Arabi interpreted "fu'yesd" as a heart that has reached the station of the spirit, the spiritual level where a person is able to witness God in True Form with all His attributes. At this level, "fu'yesd" is no longer just a physical organ, but a center of consciousness capable of witnessing divine truth.

Sheikh Nur al-Din al-Raniri also in line with this view, interpreting "fu'yesd" as the heart which is the place where ma'rifat emerges, namely deep knowledge and understanding of Allah SWT. For al-Raniri, "fu'yesd" is not just an emotional container, but a spiritual center where divine knowledge arises and develops.(Sheikh Nur ad-Diin al-Raniri, 2003).

In QS. al-Qasas [28]: 10, 'Abd Allah ibn Ahmad ibn Mahmud Hafiz al-Din Abu al-Barakat al-Nasafi, in Tafsir Madarik al-Tanzil wa Haqa'iq al-Ta'wil, gives the view that "fu'yesd" is the smallest part of the human mind, which is the core of the process of thinking and consciousness. In the context of the verse, when it is stated "And the heart of the mother of Moses became empty," al-Nasafi interpreted that this refers to the emptiness of the mind or rational consciousness of the mother of Moses.(Abdullah bin Ahmad bin Mahmud Hafizzudin Abu Barakat An-Nasafi, nd).

However, it should be understood that the emptiness of reason referred to here is not the same as the term "empty reason" in the Malay oral tradition, which is often a metaphor for people who are psychologically disturbed or crazy. Al-Nasafi interprets this emptiness as the loss of a mother's rational consciousness, who instinctively should not have the heart

to let her child be taken or lost. Ironically, at that moment, Musa's mother easily carried away her baby without any burden of feeling, as if beyond her motherly reason.

In QS. al-Najm [53]: 11, which reads "His heart does not deny what he has seen," Fakhr al-Din al-Razi (Al-Raziyy, n.d.), in the *Tafsir Mafatih al-Ghaib*, explains that the term "fu'yesd" here refers to the qalb of the Prophet Muhammad, which means heart. Al-Razi emphasized that the Prophet's qalb was the center of honesty and belief, without any doubt about what he had witnessed.

Muhammad Quraish Shihab stated that "fu'yesd" is often equated with "qalb," although "fu'yesd" is more often used to describe the inner space that is the place for solid knowledge and awareness. Quraish Shihab also quotes Sayyid Qutb, who said that "al-af'idah," the plural form of "fu'yesd," is interpreted as "heart," which in the interpretation of many scholars is understood as "reason." However, reason in this context is not only the ability to think, but rather a combination of the power of thought and the heart which functions to keep a person from falling into error and disobedience. (Shihab, 2002).

In line with this view, as quoted by M. Quraishy Shihab, al-Sya'rawi stated that fu'yesdis a "container" of deep belief. Al-Sya'rawi explains that reason functions to receive and process information through the five senses, processing it into rational thought. When the information reaches an unshakable belief, reason submits it to fu'yesd, making it 'aqibye—something that is tightly bound and no longer questioned by reason.

In other words, fu'yesdis the inner space where man's highest beliefs reside, protected from doubt and change. 'Aqibye, which comes from the word 'uqidah (something that is bound), shows that this belief has gone through a process of filtering by reason until it reaches a certainty that cannot be disputed. In this context, fu'yesdnot just a container, but also the last bastion of proven beliefs, a place where the final truth is stored and guarded from all further questions. (Shihab, 2002).

According to Yusuf Qardhawi, the term "fu'yesd" in the Qur'an, both in the singular and plural, refers to reason as an important element in human knowledge. Qardhawi sees fu'yesdas one of the three main components of knowledge, along with hearing (al-sam') and sight (al-absyesr), which is emphasized in various verses of the Qur'an.

For example, in QS. al-Isra' [17]: 36, Allah SWT says that hearing, sight, and reason will all be questioned. This shows how important these three elements are. Another verse in QS. an-Nahl [16]: 78 mentions that Allah gave hearing, sight, and reason to humans so that they would be grateful, confirming that these three elements are important gifts from Allah to facilitate knowledge.

Qardhawi also supports his views with other verses such as the QS. al-Baqarah [2]: 7, QS. al-An'yesm [6]: 46, and QS. al-A'raf [7]: 179, which emphasizes the relationship between reason, hearing, and sight in human understanding. However, Qardhawi does not discuss in depth the variations of the word "fu'yesd" such as af'ida and other derivative forms that appear in verses such as QS. [14]: 37, QS. [23]: 78, and QS. [28]: 10, although these terms are also relevant in the context of understanding reason and knowledge. The reason why Qardhawi does not discuss it further is still unclear. (Yusuf Qardawiy, 1996).

In QS. al-Humazah [104]: 7, Ahmad Musthafa al-Maraghi in *al-Maryesgi* explains the difference between worldly fire and hellfire. Al-Maraghi describes that worldly fire cannot be compared to hellfire that "burns the hearts" of humans. Hellfire not only burns physically, but also penetrates the cavities of the body, touching and burning the very sensitive heart.

The heart, as the center of feelings and consciousness, will feel deep suffering if it is burned. This description emphasizes how terrible the torment of hell is, which exceeds any physical suffering that can be imagined. The fire of hell seems to be able to penetrate the

human heart, distinguishing between the obedient and the disobedient, or between the good and the evil.

This description of "burning the heart" is not just a metaphor, it shows how terrible the torture is beyond human vision. The fire of hell can burn to the core of the heart, depicting a torture that involves not only physical suffering, but also deep emotional and spiritual suffering. This emphasizes the sadism of punishment and the deep connection between mental and physical suffering in the context of divine retribution.

Sabit al-Bunani described hellfire as a torment that burns to the hearts of living people, a view that even made Ibn Kasir cry. Muhammad ibn Ka'b added that hellfire will consume the entire bodies of the inhabitants of hell, including their hearts.

In QS. al-Mulk [67]: 23, Allah reminds humans of His blessings—hearing, sight, and reason—which should be used for spiritual and material good. However, many humans ignore these blessings and are rarely grateful. The next verse, "It is He who causes you to multiply in the earth, and to Him you will be gathered," confirms that Allah is the Creator and Ruler of all things, and reminds us that we will return to Him for accountability.

3. Interpretation of the word "al-'aql"

The word 'aql, which comes from the root 'aqala-ya'qilu-'aqlan (Kafrawi Ridwan and M. Quraish Shihab (eds), 1993), literally means to restrain or bind. In Arabic, the concept of 'aql is not limited to cognitive understanding alone, but includes various dimensions such as restraining (al-imsak), binding (al-ribat), prohibiting (al-nahy), and preventing (al-man'u). Ibn Manzur identified five main meanings of 'aql: (1) restraining, (2) preventing, (3) distinguishing, (4) sheltering, and (5) defense. These meanings show that 'aql has complex and multifaceted dimensions. (Ibn Manzhur, 2016).

Linguistically, 'aql connotes steadfastness (al-tas'abbūt fī al-umūr), self-restraint (al-imsak wa al-imtisak), and prevention (al-man'u). This concept shows that a person who truly uses his mind, or al-'aql, is an individual who is able to control and restrain his desires. Ibn Zakariyyas adding that the words derived from the roots 'ayn, qaf, lyesm is related to the ability to control various aspects of life, both in words, thoughts, attitudes, and actions. In this case, reason is often understood as al-hijr, which means to restrain or bind, which indicates that reason functions as a tool to control oneself. (Taufiq Pasiaq, 2002: 193).

Hamka describes this difference emphatically: "Animals are tied with ropes, while humans are tied with their minds." This statement underlines the role of reason in restraining and controlling lust as a key element in distinguishing humans from other creatures.

From a historical perspective, the use of the word 'aql has been known long before the Islamic era. In pre-Islamic times, this term referred to practical intelligence—the ability of an individual to respond wisely to changing situations and conditions. In this context, 'aql includes not only theoretical or knowledge aspects, but also skills in solving problems and making the right decisions in facing everyday challenges. This shows that reason at that time was a vital tool in managing life and meeting the demands of a dynamic society.

The word 'aql in pre-Islamic Arab culture placed more emphasis on the practical application of intelligence, reflecting the understanding that reason is not only an intellectual capacity, but also a practical skill. Toshihiko Izutsu (Izumi, 1997), calls the word 'aql a semi-transparent term, meaning that its meaning is not yet completely clear or definitive, similar to terms such as tilifun and dimuqratiyyah, which are easy to understand because they are directly adopted from English as telephone and democracy. As another

example, the Arabic word *hatif* also shows a semi-transparent nature. (Taufiq Pasiaq, 2002: 197).

To understand 'aql in depth, Izutsu suggests comparing it with other terms such as *nous* (Yunani), *intellectus* (Latin), and *vernunft* (German). *Nous*, for example, encompasses intellectual and spiritual dimensions that go beyond mere practical intelligence, while 'aql in the context of pre-Islamic Arabic is closer to the concept of logical reasoning that prioritizes facts and systematic steps. Izutsu argues that 'aql is more appropriately interpreted as practical intelligence that also includes logical aspects, in line with terms such as reason (English), *ratio* (Latin), *verstand* (German), and *dianoia* (Yunani). In this case, 'aql functions as a structured system of thought that supports the operation of the left brain in thinking vertically and rationally (Izutsu, 1997: 67). Al-Ragib al-Isfahani's study of 'aql describes the intrinsic potential of humans to acquire knowledge and science. He links 'aql with concepts such as the power of thought (*al-quwwah al-'aqlah*), understanding (*al-fahm*), shelter (*al-malja'*), and memory (*al-zakiyah*). This definition emphasizes that 'aql is an important provision that God has given to humans for navigating life. The effectiveness of reason depends greatly on how individuals actualize this potential in everyday practice. (Lorens Bagus, 2000:726-728).⁷

From a Sufi perspective, reason is interpreted as a binding that limits, reminding us of the limitations of God's infinite creation. When the infinite God manifests in creation, creation becomes limited, and reason serves as a bridge to understand these limitations. In this context, reason is not an attribute of God, but rather a part of His limited creation. (Al-Asfahaniy., 1998: 382).

Seyyed Hossein Nasr added that the 'aql in humans functions as a mirror of the *qalb*, where faith and belief reside. Thus, reason is not only a tool of knowledge, but also a bridge between humans and God. The concept of active reason, as explained by Ibn Sina, al-Kindi, and al-Farabi's hierarchy of sciences, outlines that reason functions to connect humans with a higher spiritual dimension. Meister Eckhart also stated that in the human soul there is an intellectual aspect that is not created, but is part of a deeper essence. (Glass, 1999).

In the Qur'an, the word 'aql occurs 48 times in the form of a verb (*fi'l*), emphasizing its two main functions: as a tool for understanding the reality of nature and as a spiritual bridge to God. The use of this verb emphasizes the active role of 'aql in intellectual and spiritual activities. In other words, 'aql here does not only refer to the brain organ structurally, but rather to the cognitive and spiritual functions that enable humans to achieve high consciousness. When 'aql functions well, humans can become highly conscious beings; conversely, when it does not, humans become like crawling creatures that have no consciousness.

In the Qur'an, 'aql never appears as a noun (*'ism*), but always as a verb (*fi'l*) such as *ya'qilu*, *ta'qilu*, and *ta'qiluna*. Of the 49 verses that mention 'aql, this word is generally interpreted as understanding, comprehending, or thinking. However, the meaning of thinking is not only limited to the use of the word 'aql, but is also expressed through other terms such as *nazara* (see abstractly),⁸ *tadabbara* (to ponder), *tafakkara* (to think),⁹ *faqiha* (understand),¹⁰ *tazakkara* (remembering and gaining understanding), and *fahima*

⁷The word *Nous* comes from the Greek *nous* or *noos* (mind, reason, intellect).

⁸QS. *Ṣād* [38]: 29; Muḥammad [47]: 24.

⁹QS. *an-Naḥl* [16]: 68-69 and *al-Jasiyah* [45]: 12-13.

¹⁰QS. *al-Isrā'* [17]: 44; *al-Naḥl* [16]: 97-98.

(understanding).¹¹This variation of terms shows that the meaning of thinking in the Qur'an is very broad and involves various cognitive and spiritual dimensions.¹²

Frequency analysis of the use of the word 'aql in the Qur'an shows that out of 49 mentions, all are in the form of verbs, with 48 occurrences in the form of fi'l mudari' (an activity that will or is taking place) and 1 in fi'l madiy (past activity). In terms of distribution, 'aql appears 31 times in 19 Meccan suras and 18 times in 9 Medinan suras. (Yusuf Qardawi, 1996: 13). This variation and frequency shows the importance of the function of 'aql in the context of the teachings of the Qur'an, both in the context of understanding the world and as a tool to get closer to God.¹³

The distribution of the 49 times referred to is as follows:

- a. The word *'aqalu* occurs once in QS. 2:75.
- b. The word *ta'qilun* is found 22 times in the QS. 2:44, QS. 2:73, QS. 2:76, QS. 2:242, QS. 3:65, QS. 3:118, QS. 6:32, QS. 6:161, QS. 7:169, QS. 10:16, QS. 11:51, QS. 12:2, QS. 12:109, QS. 21:10, QS. 21:67, QS. 23:80, QS. 24:61, QS. 26:28, QS. 28:60, QS. 36:62, QS. 37:138, QS. 40:67, QS. 43:3, QS. 57:17.
- c. The word *na'qilu*, occurs once in QS. 67:10.
- d. The word *ta'qilu* occurs once in QS. 29:43.
- e. The word *ya'qilun* is found 22 times in the QS. 2:164, QS. 2:170, QS. 2:171, QS. 5:58, QS. 5:103, QS. 8:22, QS. 10:42, QS. 10:100, QS. 13:4, QS. 16:12, QS. 16:67, QS. 22:46, QS. 25:44, QS. 29:35, QS. 29:63, QS. 30:24, QS. 30:28, QS. 36:68, QS. 39:43, QS. 45:5, QS. 49:4, QS. 59:14.

Meanwhile, the word 'aql is seen from its relation to various specific themes, namely:

- a. There are 14 verses, included in the category of related themes about thinking about the evidence and basis of faith (QS. al-Baqarah [2]: 76, 75, 170, 171, al-Ma'idah [5]: 103, Yunus [10]: 100, Hud [11]: 51, al-'Anbiya' [21]: 67, al-Furqan [25]: 44, al-Qasas [28]: 60, Yasin [36]: 62, al-Zumar [39]: 43, al-Hujurat [49]: 4, al-Hasyr [59]: 14).
- b. There are 12 verses on the word 'aql which are included in the related theme category about thinking about and understanding the universe and His laws (Allah's sunnah) (QS. al-Baqarah [2]: 164, QS. al-Ra'd [13]: 4, QS. al-Nahl [16]: 12 & 67, QS. 28]: 60, QS. al-Ankabut [29]: 63, QS. al-Rum [30]: 24, QS. : 170, QS. al-Mulk [67]: 10).
- c. There are 8 verses about the word 'aql which are included in the category of themes related to understanding the warnings and revelations of Allah SWT (QS. Yusuf [12]: 2, QS. al-Baqarah [2]: 32 & 44, QS. Ali 'Imran [3]: 65, QS. Yunus [10]: 16, QS. al-'Anbiya' [21]: 10, QS. al-Zukhruf [43]: 3, QS. al-Mulk [67]: 10).
- d. There are 7 verses about the word 'aql which are included in the category of themes related to understanding the historical process of the existence of mankind in the world (QS. al-Hajj [22]: 45-46, QS. Yusuf [12]: 109, QS. Hud [11]: 51, QS. al-'Anfal [8]: 22, QS. Yunus [10]: 10, QS. al-Nur [24]: 61, QS. Yasin [36]: 68).
- e. There are 6 verses of the word 'aql which are included in the category of themes related to understanding the power of Allah SWT (QS. al-Baqarah [2]: 73 & 242, QS. al-An'am [6]: 32, QS. al-Syu'ara' [26]: 28, QS. al-'Ankabut [29]: 35, QS. al-Rum [30]: 28).
- f. There is 1 verse about the word 'aql which is included in the category of themes related to understanding the laws related to morals (QS. al-An'am [6]: 151).
- g. There is 1 verse about the word 'aql which is included in the category of themes related to understanding the meaning of worship, such as prayer (QS. al-Ma'idah [5]: 58).

¹¹QS. an-Nahl[16]: 17; al-Zumar [39]: 9; al-Zyesriyyest [51]: 47-49.

¹²QS. al-Anbiyyes'[21]: 78-79.

¹³QS. al-'Araf [7]: 179.

4. Interpretation of the word “al-nasiyah”

QS. al-'Alaq [96]: 15-16 provides an interesting insight into the function of the brain in controlling body movement. The verse reads, "Know that if he does not desist, We will surely pull his forelock, the forelock of the liar and the disobedient." The term "al-na>s}iyah" (forelock) in this verse opens the window for a deeper analysis than just lexical interpretation. The use of this term implies an understanding that this part of the brain plays an important role in the moral and behavioral aspects of humans.

In modern scientific studies, the prefrontal region of the brain, located at the front of the skull, plays a very significant role in regulating various brain functions. This area, known as the frontal cerebrum, is responsible for controlling decisions, behavior, and morality—factors that are relevant to the context of the verse. The prefrontal cortex functions as a complex behavioral control center, including the ability to judge and regulate actions and speech. By understanding the location and function of the prefrontal cortex, we can relate this scientific explanation to the spiritual meaning contained in the term “crown” used in the verse. This suggests that this term does not only refer to a physical location, but also reflects a central function in regulating human morals and behavior.

In QS. Hud [11]: 56 and QS. al-Rahman [55]: 41, M. Quraish Shihab provides an interesting interpretation of the use of the term "forelock." In the first verse, the image of the forelock is used to describe the humiliation of those who do wrong, with pulling on the forelock as a symbol of humiliation in ancient Arab culture. Pulling the forelock is considered a way to show humiliation and symbolically degrade someone. Likewise, the second verse uses similar imagery to describe the torment of those who sin, with pulling of the forelock as a form of punishment. This interpretation clarifies how the term “forelock” functions as a symbol rich in meaning in culture and moral law, highlighting the importance of the role of this part of the head in moral and punitive contexts(Shihab, 2002).

These two verses hint at the importance of the crown of the human head as a center closely related to actions and morality. The emphasis on this section indicates that this position not only shows the impact of bad deeds on human identity and honor, but also highlights how significant this position is in cultural and spiritual terms, as a central point affecting a person's reputation and integrity. The use of this term implies that there is a direct relationship between human actions and the moral control exercised by this part of the brain.(Shihab, 2002).

In the book *Essentials of Anatomy and Physiology*(Seeley, 1996: 211), it is explained that the human drive and desire to plan or initiate movement originates from the front of the brain, namely the frontal and prefrontal lobes. This book also reveals that the prefrontal area plays a significant role in triggering aggressive behavior and regulating various aspects of human action. The connection between this scientific explanation and the texts of the Qur'an strengthens the understanding that the term "crown" refers to a central function in controlling human behavior and speech. This scientific explanation provides additional context for understanding how the term "al-na>s}iyah" reflects the complex control center of human behavior.

The frontal and prefrontal lobes are not only responsible for planning and triggering good and bad behavior, but also play a key role in determining the words that come out of a person's mouth, whether true or false. This connection makes this area of the cerebrum very relevant to the texts of the Qur'an, especially QS. al-'Alaq [96]: 15-16, QS. Hud [11]: 56, and QS. al-Rahman [55]: 41, which use the term "al-Nasiyah" to refer to the prefrontal part of the human brain. By understanding the function of the prefrontal cortex in a scientific and spiritual context, we can conclude that the phrase "the crown of a person who denies and is

disobedient" not only has a metaphorical meaning but is also in line with the scientific explanation of the critical function of this area in regulating human behavior and speech.(Seeley, 1996).

D. CONCLUSION

The discussion of the terms al-qalb, al-fu'ad, al-'aql, and al-nasiyah in the context of the Qur'an and modern science shows the complexity and depth of meaning contained in these terms, as well as how these terms relate to human cognitive and moral functions.

1. Al-qalb or heart, in the Qur'an, refers not only to the physical organ but also includes deep emotional and spiritual dimensions. The heart serves as the center of feelings, faith, and understanding, serving as the foundation for one's moral and spiritual decisions. This concept is reinforced by the classical view that links al-qalb with the ability to feel and judge truth, and to interact with revelation.
2. Al-fu'ad describes the internal aspect of deep thoughts and feelings. In the Qur'an, al-fu'ad is often associated with the ability to understand and reflect on the teachings of Allah, indicating a close relationship between cognitive and spiritual functions. The function of al-fu'ad in understanding and reflecting on revelation shows that spiritual and cognitive understanding are inseparable, and both influence each other in the process of achieving awareness and enlightenment.
3. Al-'aql denotes the intellectual and moral capacities of man. The term encompasses the capacity for rational thought, judgment, and self-control, and the ability to relate actions to their outcomes. Al-'aql serves as a tool for understanding the world, making wise decisions, and upholding morality. The use of this term in the Qur'an, both in scientific and spiritual contexts, indicates the importance of reason as an instrument for achieving truth and moral integrity.
4. Al-nasiyah, which refers to the prefrontal part of the brain, links brain function to the moral and behavioral aspects of humans. The scientific explanation of the prefrontal cortex, which plays a role in regulating decisions, behavior, and morality, is in line with the metaphorical meaning of the term "forehead" in the Qur'an. This shows that this term has not only cultural and spiritual connotations but also scientific relevance in understanding behavioral and moral control.

Taken together, these terms demonstrate the deep interconnectedness of the physical, cognitive, emotional, and spiritual aspects of the human being. They describe how the various dimensions of the human self interact to determine behavior, understanding, and relationship with God. Integrating this understanding, both from the perspective of religious texts and modern science, enriches our insight into the internal functions that shape human identity and morality.

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