

# THEMATIC STUDIES ON HADITH: THE INFLUENCE OF QALB IN BEHAVIOR FORMATION

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## Abstract

*The question of qalb is widely debated by Islamic Sufism, especially Imam al-Ghazali in his book Ihya Ulum al-Din. Imam al-Ghazali explained that the qalb is the king in the limbs of the human body that controls all the activities that take place in the spirit, lust and intellect so as to form akhlak. However, the question is, what is the qalb debate in the second authoritative source of Islam, which is hadith. Therefore, this paper analyzes the content of matan hadith containing qalb terms. Therefore, qualitative methods are used in this study through the document analysis approach to the books of hadith from sunan sittah which is Sahih Bukhari, Sahih Muslim, Sunan Abu Daud, Sunan Nasai and Sunan Tirmidhi. A total of 100 hadiths were collected from the book Sunan Sittah but only 65 hadiths were used to answer the objectives of this study. 35 of the matan hadith that is not used in this studies because the hadiths have the same matan with each other either the same in terms of meaning or the same in terms of the matan. The results of this study show that the qalb acts as a mover of the human body, the qalb influences human behavior by accepting external influences and the qalb as the performer. The importance of this study is to highlight the debate of hadith on the qalb in explaining its function in detail based on the Sunnah of the Prophet.*

**Keyword:** Behavior; hadith; qalb; Nabawiyyah; spiritual

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## INTRODUCTION

Sheikh Abdul Qadir al-Mandili has define the terms of *qalb* into two meanings. First, the physical *qalb* which is a piece of flesh in the chest on the left. There is a hole inside the flesh while inside the hole there is black blood. Second meaning from him is about spiritual meaning. He defines that, the spiritual *qalb* is something subtle that knows, recognize and most importantly, it is inherent in human beings. This spiritual *qalb* or spiritual heart has a close relationship with the physical heart (Ramli Awang 2008).

*Qalb* plays an important role in shaping and determining every human behavior. A quality *qalb* is a wisdom *qalb* as mentioned many times in the Quran. A wisdom *qalb* is a *qalb* that can see, hear and examine every creation, teaching and reminder from God. The lessons and reminders will be taken as a guide in human life. In fact, *qalb* is also an element that will lead human beings either to heaven or hell. It also controls human behavior practices in their daily life whether sincere or not sincere (Ramli Awang 2008).

Human behavior does not refer to good behavior or bad behavior but it is seen to the spiritual dimension that urges human beings to do something either good or bad. Human morality refers to the inner part of man which is the soul. Behavior refers to the external part. Morality is the cause of the occurrence of a behavior while behavior manifests the state or situation of the psyche. Good morals will certainly realize noble behavior while bad morals will realize vile behavior. The spiritual situation that determines the human behavior is known as *qalb* (Nasir Omar 2010).

### **PROBLEM STATEMENT**

The function of *qalb* is widely discussed by the classical Islamic mystics known by the nickname *hujjatul Islam*, namely Imam al-Ghazali in his book *Ihya 'Ulum al-Din*. According to Imam al-Ghazali, *qalb* plays an important role as a causal factor and determinant to the behavior expressed by every human being. This discussion of classical Islamic scholars has necessarily referred to *hadith* as a reference for finding, analyzing and summarizing each of their views. There are many *hadith* contained in the book known as *kuttub sittah* whether *sahih hadith*, *hasan hadith*, *daif hadith* and other levels of *hadith*. Undeniably, the *hadith* contained in this book have the same substance in explaining related to *qalb*. The question is, Imam al-Ghazali did not study directly to the main points of the *hadith* one by one with a specific theme studying the function and role of *qalb*. Therefore, it is useful to analysis on the contents of the *hadith* to study the role and the function of *qalb* in influencing human behavior formation.

### **METHOD**

This study uses qualitative method through a document analysis approach to the books of *Sunnan Sittah* consist of *Sahih Bukhari*, *Sahih Muslim*, *Sunan Tirmidhi*, *Sunan Abu Daud*, *Sunan Nasai* and *Sunan Ibn Majah*. The *matan* which is the contents of the *hadith* containing the word *qalb* are taken as a sample of this study. A total of one hundred *hadiths* were collected from the book *Sunan Sittah* but only sixty-five *hadiths* were used to answer the objectives of this study. Thirty-five of the *matan hadith* that is not used is because the *hadiths* have the same *matan* with each other either the same in terms of meaning or the same in terms of the *matan*. The analysis is done thematically by listing the themes to the nature of the heart and the resulting behavior. *Syarah* or the lectures of each *matan hadith* or the material examined are listed under these themes to obtain the results of this study.

### **RESULT AND DISCUSSION**

Most of the *matan hadith* is from Bukhari and Muslim which is twenty and twenty-one *hadith* respectively while the least is from the book of *Sunan Nasa'i*. The results of the study show that there are sixty-one attributes of the *qalb* and the behaviors that result from the attributes of the *qalb*. Of the sixty-one attributes of the *qalb*, the four main themes for the dimension of the *qalb* are the *qalb* as the place of attributes, the *qalb* as the limb movers, the *qalb* as a receiving influence and the *qalb* as the performer. Under these *qalb* themes are listed various types of heart attributes. The following table just gives some examples for each *qalb* theme that has resulted from the analysis of this study.

**Table 1:** The Themes of *qalb*

| <b><i>Qalb</i> as the place of attributes</b>                                                                                                                                                                                                                                                                                                                                                                           | <b><i>Qalb</i> as a limb mover</b>                                                                                                                                                                                    | <b><i>Qalb</i> as a receiving influence</b>                                                                                                                                                                                                                                                                                                                                                | <b><i>Qalb</i> as the performer</b>                                                                                                                                                                                                                                                                                                                                                 |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <ul style="list-style-type: none"> <li>▪ <i>Qalb</i> as a birthplace of complained</li> <li>▪ <i>Qalb</i> as a radiant &amp; united <i>qalb</i></li> <li>▪ Honorable <i>qalb</i></li> <li>▪ Lack of understanding <i>qalb</i></li> <li>▪ Fear <i>qalb</i></li> <li>▪ Sincere <i>qalb</i></li> <li>▪ Hard <i>qalb</i></li> <li>▪ Peaceful <i>qalb</i></li> <li>▪ Live <i>qalb</i></li> <li>▪ Weak <i>qalb</i></li> </ul> | <ul style="list-style-type: none"> <li>▪ <i>Qalb</i> as a place of intention</li> <li>▪ <i>Qalb</i> as a king</li> <li>▪ <i>Qalb</i> that are prone to immorality</li> <li>▪ <i>Qalb</i> that has a desire</li> </ul> | <ul style="list-style-type: none"> <li>▪ Old <i>qalb</i> want to become young</li> <li>▪ Faith <i>qalb</i></li> <li>▪ <i>Qalb</i> clings to the mosque</li> <li>▪ Sad <i>qalb</i></li> <li>▪ Tame <i>qalb</i></li> <li>▪ <i>Qalb</i> controlled by god</li> <li>▪ <i>Qalb</i> the place of entry of faith</li> <li>▪ <i>Qalb</i> filled with love</li> <li>▪ <i>Qalb</i> sealed</li> </ul> | <ul style="list-style-type: none"> <li>▪ Sceptical <i>qalb</i></li> <li>▪ Trust <i>qalb</i></li> <li>▪ Disobedient <i>qalb</i></li> <li>▪ Astray <i>qalb</i></li> <li>▪ Hate <i>qalb</i></li> <li>▪ The content of the <i>qalb</i> is not the same as outward action</li> <li>▪ <i>Qalb</i> that loves someone</li> <li>▪ Angry <i>qalb</i></li> <li>▪ Allow <i>qalb</i></li> </ul> |

The table above shows some examples of *qalb* under the themes of *qalb* as the places of attributes, *qalb* as a limbs mover, *qalb* as a receiving influence and *qalb* as a performer. From the *hadiths* that have been analyzed, all the themes of the main dimensions of *qalb* also produce themes for behavior, which is the behavior of how to relate to Allah, behavior related to faith or knowledge, behavior in the form of obedience, behavior in the form of denial and behavior in terms of emotions and feelings. The following table merely gives a few examples of each behavioral theme resulting from the influence of *qalb*.

**Table 2:** Behavior produce from *qalb*

| <b>Behavior in a relationship with God</b>                     | <b>Behavior related to faith or knowledge</b>                                              | <b>Behavior in the form of obedience</b>       | <b>Behavior in the form of disobedient</b>                 | <b>Behavior in the form of emotion</b>                             |
|----------------------------------------------------------------|--------------------------------------------------------------------------------------------|------------------------------------------------|------------------------------------------------------------|--------------------------------------------------------------------|
| Behavior according to what is intended                         | A pure <i>qalb</i> will manifest noble behavior                                            | Will perform the responsibilities given to him | Doing things that are forbidden in religion                | Complain of poverty and impatience with the test given by God      |
| Disagreeing about the perfection of God's attributes           | Accepting Islam as a way of life                                                           | <i>Qalb</i> owned by believers only            | Disobedience to Islamic law                                | Worry about the number of rak'ahs of prayer, whether three or four |
| The person who is always remember the mosque even though their | When seeing the wickedness, he or she does not prevent with his or her hands and words but | If they commit sins they will repent           | Changing the verses of Allah according to the will of lust |                                                                    |
|                                                                |                                                                                            | Obey and do all the commands of God            |                                                            |                                                                    |

|                                         |                                                                          |                                                                       |                                                    |                                                     |
|-----------------------------------------|--------------------------------------------------------------------------|-----------------------------------------------------------------------|----------------------------------------------------|-----------------------------------------------------|
| bodies are outside the mosque           | the <i>qalb</i> is able to pray for good for the perpetrator of the sin. | Not arrogant                                                          | Slander against the revelations of Allah           | They behave like young people                       |
| Can see the greatness of God's creation |                                                                          | Implement the instructions that have been demanded by the Islamic law | Difficult to take lessons from the verses of Allah | Dripping tears when facing the death of a loved one |
|                                         |                                                                          |                                                                       |                                                    | Loving someone                                      |

After analyzing all the themes of *qalb* and the behavior that produce from *qalb*, it is understood that *qalb* drives towards two forms of behavior, which is praiseworthy or noble and reprehensible. The following table shows some examples of *qalb* that determine noble behavior and reprehensible behavior:

**Table 3:** *Qalb* determines noble and reprehensible behavior

| <b>Noble behavior</b>                           | <b>Reprehensible behavior</b>       |
|-------------------------------------------------|-------------------------------------|
| Radiant <i>qalb</i>                             | Sigh <i>qalb</i>                    |
| United <i>qalb</i>                              | The <i>qalb</i> does not understand |
| Noble <i>qalb</i>                               | Hard <i>qalb</i>                    |
| Fear <i>qalb</i>                                | Weak <i>qalb</i>                    |
| Sincere <i>qalb</i>                             | Arrogant <i>qalb</i>                |
| Calm <i>qalb</i>                                | Blind <i>qalb</i>                   |
| Live <i>qalb</i>                                | Devil <i>qalb</i>                   |
| Pious <i>qalb</i>                               | <i>Qalb</i> without understanding   |
| Faith <i>qalb</i>                               | Default <i>qalb</i>                 |
| Confident <i>qalb</i>                           | Closed <i>qalb</i>                  |
| Glossy <i>qalb</i>                              | Dead <i>qalb</i>                    |
| True/allow <i>qalb</i>                          | Dark <i>qalb</i>                    |
| Rich <i>qalb</i>                                | Hypocrite <i>qalb</i>               |
| Afraid <i>qalb</i> even though it has done good | Desease <i>qalb</i>                 |
| Patient <i>qalb</i>                             | Disobedient <i>qalb</i>             |
| Open <i>qalb</i>                                | Empty <i>qalb</i>                   |

Through the table above, it is understood that *qalb* plays a role in behavior formation and it also dominates human beings in determining the behavior to be manifested. The above data clearly show the role and the function of *qalb* in determining human behavior which is coincides Imam al-Ghazali (1982) view. Imam al-Ghazali who explained that *qalb* is the king and the human body are the people who obey the king's orders. The human *qalb* is divided into two, which is *qalb* that has a noble attribute and a *qalb* that has a reprehensible attribute. Thus, the heart plays a role in determining every human behavior whether it is noble behavior or reprehensible behavior. The determination of human behavior depends on the circumstances that dominate human beings at certain times.

Based on the data there are many *hadith* related to the question about *qalb* and this explains that the Prophet emphasized the question of *qalb* in human life. In a *hadith* it is clearly stated that Allah SWT does not see the human body but Allah SWT sees the human *qalb*. This is enough to explain that *qalb* plays an important role in human beings. The four themes of *qalb* explain the role of the *qalb* so clearly in influencing the formation of behavior. Under the themes is listed *matan hadith* which explains the role of the *qalb* and the behavior resulting from the attributes of the *qalb*. The findings of the study have shown that there are many *hadith* that explain related to each theme of *qalb* whether *qalb* as a place of attributes, *qalb* as a limb mover, *qalb* as a receiver and *qalb* as a performer.

This coincides with the views of Islamic psychologist which is Miskawayh (1966) and al-Ghazali (1982) who explain the behavior engraved in the human *qalb* due to human reaction to various causes of the *qalb* that urge man towards good or bad. It has its own entity and is capable of influencing all the external acts committed by a person. Humans, on the other hand, have the ability to control various causes of *qalb* in order to have the potential to guide human beings towards goodness. Furthermore, Miskawayh and al-Ghazali explain that the human *qalb* has three strengths, which is the power of anger, the power of orgasm and the power of rationality. These are the forces that control the human soul in performing an action. When the soul is dominated by the power of anger and uncontrollable orgasm then reprehensible behavior will be produces. Meanwhile, if the power of anger and orgasm is controlled by the rational force then the noble behavior will produce.

## CONCLUSION

In conclusion, from the various *hadith* that have been collected about the *qalb* then the results have clarified that the *qalb* plays a role in determining human behavior. *Hadith* has explained that the heart is divided into four dimensions, namely the heart as the place of attributes, the heart as the mover of the limbs, the heart as the recipient of influence and the heart as the performer. Every human behavior results from the dimension of *qalb*, namely the behavior of how to relate to Allah SWT, behavior related to faith or knowledge, behavior in the form of obedience, behavior in the form of denial and behavior in terms of emotions and feelings. All these dimensions of behavior are divided into two categories, namely noble behavior and reprehensible behavior.

Therefore, it is clear that the hadith of Rasulullah SAW discusses the question of *qalb* in a wide scope. The result of this study about *qalb* themes show the role of the *qalb* is an important in influencing every human behavior. The *Qalb* became the backbone of human beings because every behavior that emerged originated from the *qalb* as clear from the *hadith* samples and was supported by the views of the great Islamic moralists which is Ibn Miskawayh and Imam al-Ghazali.

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