

Series of Questions Addressed to Eminent Scholar Ata Bin Khalil Abu Al-Rashtah Ameer of Hizb ut Tahrir through his Facebook “Fiqhi” Page

Answer to Question

The Heart, Meaning the Mind

To: Muhammad Amin

(Translated)

Question:

Assalamu'alaikum, our respected Amir.

I would like to ask the following question:

In both the Qur'an and the Hadith, the words Qalb (heart) and Qulub (hearts) are frequently used in relation to the activity of thinking. For example: ﴿أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ﴾ **“Have they not travelled through the land so that they may have hearts with which they reason?”** [Al-Hajj: 46].

Why is this so? Is not the centre of thinking the brain, together with the existence of facts that are perceived through the senses, as we have learned in Hizb? In fact, this is also what is established scientifically.

Therefore, how should we understand the meaning of the words Qalb and Qulub in relation to the process of thinking?

I would like to express my jazaakumullahu khairan for your willingness to answer my question.

Answer:

Wa Alaikum Assalam Wa Rahmatullah Wa Barakatuh

The word "heart" refers to the known organ in the body... but this is not its only meaning; it also has other meanings, including the "mind," which can be understood from the context and surrounding indicators:

1- In Lisan al-Arab (by Ibn Manzur al-Afriqi al-Misri):

“The heart is a morsel of flesh attached by the aorta.” Ibn Saidah: “The heart, Qalb/Fouad is masculine,” as stated by al-Lihyani. The plural is aqlub and qulub, the first being from al-Lihyani, and Allah’s saying: ﴿نَزَلَ بِهِ الرُّوحُ الْأَمِينُ * عَلَى قَلْبِكَ﴾ **“...Which the trustworthy spirit ‘Gabriel’ brought down * into your heart ‘O Prophet’”** [Ash-Shu’ara: 193-194]. Al-Zajjaj said: Its meaning is that Gabriel, peace be upon him, brought it down to you, and your heart retained it and it remained firm, so you will never forget it. The heart may also be used to refer to the mind, as Al-Farra' said regarding the verse: ﴿إِنْ فِي ذَلِكَ لَذِكْرٌ لِمَنْ كَانَ لَهُ قَلْبٌ﴾ **“Surely in this is a reminder for whoever has a ‘mindful’ heart”** [Qaf: 37]. That

is: intellect. Al-Farra' said: It is permissible in Arabic to say, "You have no heart," and "Your heart is not with you," meaning, "Your intellect is not with you, and where has your heart gone?" meaning, "Where has your intellect gone?" Others said: It is for one who has a heart, meaning understanding and reflection. And it was narrated from the Prophet (saw) that he said: «أَتَاكُمْ أَهْلُ الْيَمَنِ هُمْ أَرْقَىٰ قُلُوبًا وَأَلْيَنُ أَفْئِدَةً» **"The people of the Yemen have come to you. -They have the tenderest minds and gentlest hearts."** He described hearts as tender and minds as gentle, as if the heart were more specific than the mind in usage...]

2- In Al-Sahah fi al-Lughah (by Al-Jawhari):

[The heart, Qalb: the foudad, and it may be used to refer to the heart. Al-Farra' said regarding the Allah's (swt) saying: ﴿إِنَّ فِي ذَلِكَ لَذِكْرٍ لِّمَن كَانَ لَهُ قَلْبٌ﴾ **"Surely in this is a reminder for whoever has a 'mindful' heart"** [Qaf: 37]. That is the mind...]

3- And in Al-Qamus Al-Muhit (by Al-Fayruzabadi):

[Qalabah: He turned it over, changed its direction, away from its face. Like the words Aqlabahu and Qalabahu. To target his heart, foudad, means, he turns it over, turns the face to the back, that is to turn it over...]

And the heart, Qalb: is the foudad, or more specific than that. The intellect, the essence of everything... And with a *dhamma* (Arabic accent mark): a woman's bracelet, and a white snake, ...]

I hope this is sufficient, and Allah Knows Best and is Most Wise.

Your Brother,

Ata Bin Khalil Abu Al-Rashtah

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The Link to the Answer from the Ameer's Facebook page:

<https://www.facebook.com/AtaAboAlrashtah/posts/122148008943129051>