



A SEMANTIC ANALYSIS OF THE MEANING OF THE WORD *QALB* AND ITS DERIVATIVES IN THE QUR'AN

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ABSTRACT

This study examines the semantic dimensions of the word *qalb* and its morphological derivatives in the Qur'an, highlighting their significance within the Qur'anic conception of human inner faculties. This study is a descriptive qualitative research. That is, the study examines and describes a semantic analysis of the meanings of the word *qalb* and its derivatives in the Qur'an. The research approach employed is a linguistic-semantic and derivational approach, carried out by analyzing each issue under investigation. The data collection technique used by the researcher involves library research, conducted through a systematic review of scholarly sources to obtain scientific information. The data collected from the literature review consist of materials relevant to the research title, which serve as references for addressing the issues considered appropriate. The researcher also applies qualitative methods in analyzing the data. The results of this study show that the researcher identified several words in the Qur'an that are derivatives of the word *qalb*. However, due to the large number of *qalb* derivatives found throughout the Qur'an, the scope of this research is limited to Surah al-Baqarah. The researcher found that there are thirteen verses in this surah that contain such derivatives

Keywords: *Qalb*; qur'anic semantics; semantic field; arabic linguistics; qur'anic anthropology

1. INTRODUCTION

The Qur'an frequently employs a single word with multiple layers of meaning. The same lexical item often appears in different contexts, carrying diverse semantic nuances. Contemporary methods and approaches developed within modern disciplines increasingly demonstrate the richness of meaning embedded in the Qur'an (Rahman, 1982; Izutsu, 2002). To gain a deeper understanding of what is meant by "meaning," it is necessary to engage with semantics, a branch of linguistics concerned with the study of meaning in language (Lyons, 1995). Through semantic analysis, one may explore what meaning is, the forms it takes, its types and components, the factors related to meaning, whether and how meaning changes, why such changes occur, and whether a word possesses a single meaning or multiple meanings (Cruse, 2011). All of these issues can be systematically examined through the discipline of semantics.

Within this framework, semantic analysis seeks to examine the distribution of vocabulary that forms networks of meaning and conceptual relations within a semantic field. This is achieved

by tracing and combining lexical units of meaning, from the most elementary semantic tendencies to more central conceptual units (Izutsu, 2002). As a cultural process, Qur'anic interpretation—strongly influenced, if not determined, by historical, social, and cultural contexts—naturally produces diversity in interpretation (Gadamer, 2004). This diversity is particularly evident in the interpretation of key Qur'anic terms that recur across different contexts.

Among the terms frequently discussed in Qur'anic translations and Arabic dictionaries are several words that are translated similarly or regarded as equivalents of the word *qalb*, commonly rendered as “heart.” In a preliminary exploratory study, this research identified several terms closely related to the semantic domain of *qalb*, namely *fu'ūd*, *ṣadr*, *lubb*, and *nuhā* (Lane, 1984; Ibn Manẓūr, 1990). This finding is significant and suggests the possibility that further research may identify additional related terms. Although these words are often treated as synonymous and translated with the same meaning, this does not necessarily imply that they convey identical semantic emphases. The present study argues that the use of these different terms across varying discursive contexts generates distinct semantic nuances.

In other words, the Qur'an's use of multiple terms related to *qalb* allows for diverse interpretive possibilities and semantic emphases. It is unlikely that different lexical choices would be employed if their meanings were entirely identical. This issue has long been debated among linguists and Qur'anic scholars. Broadly speaking, three perspectives can be identified. Some scholars affirm the existence of synonymy in the Qur'an, others deny it altogether, and a third group adopts a moderate position between acceptance and rejection (Al-Suyūṭī, 2008; Izutsu, 2002). According to many linguists, although certain words may appear synonymous at a surface level, the Qur'an does not employ words with completely identical meanings (Lyons, 1995). Consequently, when a particular word is used in the Qur'an, it cannot simply be replaced by another word labeled as its synonym in Arabic lexicons or classical works of Qur'anic exegesis.

Based on this premise, the present research focuses on an in-depth examination of the meaning of the word *qalb* and its derivations in the Qur'an, which appear to share similar lexical meanings but differ in their semantic functions. When examined more closely, these terms reveal semantic interconnections that form a coherent conceptual network rather than simple synonymy (Izutsu, 2002). The main objective of this study is therefore to further analyze the meaning of *qalb* through a systematic semantic approach.

The analytical framework adopted in this study is linguistic semantic analysis, which examines basic meaning and relational meaning, semantic fields, as well as synchronic and diachronic dimensions (Saussure, 2011; Lyons, 1995). Through this approach, *qalb* and its derivations are analyzed not only as isolated lexical items but also as interconnected terms operating within a broader semantic system in the Qur'an.

This study offers a novel contribution compared to previous analyses of *qalb*, which have largely emphasized thematic exegesis or spiritual and theological interpretations. By contrast, this research applies a linguistic semantic approach to explore the basic meanings, relational meanings, and conceptual relationships of *qalb* and its derivations. This approach enables the study to identify differences in semantic emphasis among terms that are often regarded as synonymous, thereby providing a more systematic understanding of the dynamics of Qur'anic lexical meaning (Izutsu, 2002).

From a quantitative perspective, the root *qalb* (ق-ل-ب) appears approximately twenty-eight times in Surah Al-Baqarah alone. This relatively high frequency underscores the significance of the concept of the “heart” within the thematic structure of the surah, particularly in relation to faith, disbelief, and the acceptance or rejection of divine guidance (Abdul-Baqi, 1987). This basic

quantitative data serves as an important foundation for further semantic analysis of *qalb* and its derivations within the linguistic and conceptual context of Surah Al-Baqarah

2. METHODS

This study employs a qualitative descriptive–analytical research design aimed at uncovering the semantic structure and conceptual functions of the term *qalb* and its derivatives within the Qur’anic text. A qualitative approach is particularly appropriate because the object of study consists of linguistic expressions and meanings embedded in a sacred text, which require interpretative and contextual analysis rather than statistical measurement (Creswell, 2014). The study is grounded in Qur’anic linguistics and classical Arabic semantic theory, enabling a systematic examination of meaning as it emerges from textual usage, lexical choice, and contextual relationships.

The primary data of this research consist of Qur’anic verses containing the term *qalb* and its morphological derivatives, including plural forms such as *qulūb* and verbal expressions derived from the root q-l-b. In this study, a total of thirteen verses from Surah Al-Baqarah that explicitly contain the term *qalb* or its derivations were selected for detailed analysis. These verses were identified using Qur’anic concordances and digital Qur’anic databases to ensure comprehensive and accurate data retrieval (Abdul-Raof, 2006). Each verse was subsequently verified directly against the standard Qur’anic text to maintain textual accuracy and contextual integrity.

Data collection followed a purposive sampling technique. Only verses in which *qalb* or its derivatives appear explicitly, either in nominal or verbal form, were included in the data set. Verses that refer to the heart only implicitly or metaphorically without explicit lexical representation were excluded to preserve analytical clarity and methodological consistency. This procedure ensured that the corpus remained focused and manageable while still representing the semantic range of *qalb* within Surah Al-Baqarah.

The analytical framework of this study is based on semantic field theory, which holds that a word’s meaning is best understood through its relationships with other words within the same conceptual domain (Izutsu, 2002). Accordingly, *qalb* was analyzed in relation to other Qur’anic terms denoting inner human faculties, particularly *fu’ād*, *ṣadr*, and *lubb*. This relational perspective made it possible to identify semantic overlaps, distinctions, and functional hierarchies among these terms, thereby clarifying the unique conceptual role of *qalb* within the Qur’anic worldview.

The analysis was conducted through several concrete and systematic stages. First, an etymological analysis was carried out by consulting classical Arabic lexicons such as *Lisān al-‘Arab* and *Asās al-Balāghah* to establish the core lexical meaning of *qalb*, especially its association with turning, reversal, and transformation (Ibn Manẓūr, n.d.; al-Zamakhsharī, 1998). This step provided the semantic foundation for subsequent analysis.

Second, a coding process was applied to each occurrence of *qalb* in the selected verses. Coding involved identifying recurring semantic features and contextual functions, such as cognition (understanding, reasoning), emotion (fear, tranquility), ethics (moral responsibility), and spirituality (faith, disbelief, guidance). Each verse was coded according to these semantic dimensions based on its immediate linguistic and thematic context.

Third, a semantic field categorization was conducted by grouping coded meanings into broader conceptual domains. Through this process, instances of *qalb* were mapped into interconnected semantic fields, allowing patterns of meaning distribution and emphasis to emerge across the analyzed verses.

Fourth, a contextual and exegetical analysis was employed to refine and validate the semantic interpretation. Classical Qur'anic commentaries by scholars such as al-Ṭabarī, al-Rāzī, and Ibn Kathīr were consulted to understand how early Muslim exegetes interpreted *qalb* in specific contexts (al-Ṭabarī, n.d.; al-Rāzī, n.d.; Ibn Kathīr, 1999). These interpretations were treated as interpretative supports rather than definitive conclusions.

Finally, the results of the etymological, coding, semantic field, and exegetical analyses were synthesized to construct a comprehensive semantic model of *qalb*. This model highlights the cognitive, emotional, ethical, and spiritual dimensions of the heart as articulated in Surah Al-Baqarah. No statistical analysis was employed, as the study focuses on qualitative meaning rather than frequency-based measurement. Ethical considerations were addressed by maintaining textual accuracy, proper citation, and respectful engagement with the Qur'anic text as a sacred source.

3. RESULTS AND DISCUSSION

The Basic Meaning of the Word *Qalb* and Its Derivations in the Qur'an

1. The Basic Meaning of the Word *Qalb*

The word *qalb* is the verbal noun (*maṣḍar*) form of the verb *qalaba*. The verb *qalaba* consists of three letters: *qāf*, *lām*, and *bā'*. Each of these three letters has its own meaning, namely: the letter *qāf* means *ظُهُورٌ بِمِنَّةٍ* / *ẓuhūru biminatin seems* (to be a blessing / goodness), the letter *lām* means *وَسَعٌ وَصِلَةٌ فِي لَطْفٍ* / *was 'u waṣilatu fī latifī* (expanding connections in matters of goodness), and the letter *bā'* means *تَسَبُّبٌ ظَاهِرٌ مُتَرَتِّبٌ* / *tasabbabu ẓohiru mutarottibī* (the cause of an evident event).

Furthermore, if we consider the sequence of meanings of the letters *Qāf*, *Lām*, and *Bā'* mentioned above, the meaning of the word *qalaba* is something in which extensive goodness is apparent and which becomes the cause of an evident event. In other words, it refers to something that serves as the cause of goodness within an actual occurrence. From this definition of *qalaba*, it can be understood that what causes goodness in real-life events is the presence of goodness in the heart. This is in accordance with the following hadith of the Prophet: "I heard al-Nu'mān bin Basyīr say: I heard the Messenger of Allah, peace and blessings be upon him, say: 'Know that in every body there is a piece of blood, and if it is good, the whole body is good; and if it is corrupt, the whole body is corrupt. Know that it is the heart.'" (Narrated by Bukhari)

In the Prophet's hadith, it is stated that if the heart is good, the body will be good, and if the heart is corrupt, the body will be corrupt. This means that the goodness apparent in a person or in a person's life is caused by the goodness of their heart. Therefore, the verbal noun (*maṣḍar*) of the word *qalaba*, which is *qalb*, is most often understood as "heart." This is because the heart is what becomes the cause of goodness for what is real.

The meaning of *qalaba*, besides being derived from the sequence of meanings of its letters, is also taken from the meanings mentioned directly in several dictionaries. For example, in the *Lisān al-'Arab* dictionary, it is stated that the word *qalaba* has the meaning *تَحْوِيلُ الشَّيْءِ وَجْهَهُ* / *tahwīlu syai'i 'an wajhihi* (the transfer of something from its face/origin) the expression *qalaba al-syai'a* means to change it; the outer part becomes the inner part. Likewise, in the book *Asās al-Balāghah*, the word *qalaba* means *حَوَّلَهُ عَنْ وَجْهِهِ* / *hawwalahu 'an wajhihi* (to move from its origin).

Then, in the al-Munawwir dictionary, it is briefly stated that *qalaba* means حَوَّلَهُ /ḥawwalahu (to move or transfer). From these meanings, if the word *qalaba* is changed into its verbal noun (maṣḍar) form, which is *qalb*, its meaning becomes “that which moves or shifts.” In the book *Mufradāt Alfāz al-Qur’ān*, it is stated that the human heart is called *qalb* because it moves or shifts frequently (the movement in the human heart refers to a metaphysical sense, specifically related to the soul, knowledge, courage, and others). Thus, the word *qalb* is more often understood as “heart” because the heart is “something that moves or shifts” (Lukita, 2019).

Likewise, the word *qalb* itself, in the al-Munawwir dictionary, is stated to be equivalent or paired with the word *aql*, which is translated as “intellect,” as mentioned immediately afterwards *القُوَّةُ أَوْ الشَّجَاعَةُ* /al-quwwatu awisyajā’ah, which means strength, spirit, and courage (Ahmad, 1997).

2. Derivation of the Word *Qalb* in the Qur’an

The word *qalb* and its derivations in the Qur’an sometimes have the same meaning and sometimes differ in meaning, depending on various aspects, one of which is the structure of the sentence. Based on the previous explanations, it is clear that the word *qalb* and its derivations share many similarities in meaning; however, of course, these meanings are adjusted according to the form of the word or its *sighah* (grammatical form). These changes and similarities in meaning are a logical consequence in the process of seeking and discovering the essence of meaning and its relationships, in order to produce a network of meanings and a conceptual network.

The word *qalb* and its various derivations are mentioned in the Qur’an a total of 168 times. Of these, the noun forms (*isim*) appear 132 times, while the verb forms (*fi’l*) appear 36 times. Each occurrence carries different meanings and contexts, spread across 47 surahs in the Qur’an. Overall, changes in the word *qalaba* are more dominant in Surah *al-Baqarah*. This is also one of the reasons why the researcher limits the study to this surah. The details are presented in the following table:

No.	Verse
1.	Q.S. Al-Baqarah/2:7 خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَارِهِمْ غِشَاوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٧﴾ the translation is: “Allah has sealed their hearts and their hearing, and their sight is covered; and for them is a severe punishment.” Forms of Derivational Change As for the change in the form of word derivation in this verse, it employs a nominal (ism) derivational pattern whose form is <i>jam’ taksir</i> (broken plural), namely قُلُوبِهِمْ /<i>qulūbihim</i> (their hearts). This word is derived from the root <i>qalb</i>, whose basic or lexical meaning is ‘heart’.
No.	Verse
2.	Q.S. Al-Baqarah/2:10 فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ ۚ بِمَا كَانُوا يَكْذِبُونَ ﴿١٠﴾ the translation is:

	"In their hearts is a disease, so Allah has increased their disease; and for them is a painful punishment because they used to lie." Forms of Derivational Change "As for the change in the derivational form of the word in this verse, it uses a nominal (ism) derivational pattern whose <i>ṣīghah</i> takes the form of <i>jam' taksīr</i> (broken plural), namely قُلُوبِهِمْ/<i>qulūbihim</i> (their hearts). This word is derived from the root <i>qalb</i>, whose basic or lexical meaning is 'heart.'"
No.	Verse
3.	Q.S. Al-Baqarah/2:74 ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً وَإِنْ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ وَإِنْ مِنْهَا لَمَا يَشَقَّقُ فَيَخْرُجُ مِنْهُ الْمَاءُ وَإِنْ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٧٤﴾ the translation is: "Then, after that, your hearts became hardened like stones, or even harder. Yet indeed among stones are some from which rivers gush forth, and among them are some that split open so that water flows out from them, and among them are some that fall down in fear of Allah. And Allah is never unaware of what you do." Forms of Derivational Change As for the change in the derivational form of the word in this verse, it employs a nominal (ism) derivational pattern whose <i>ṣīghah</i> is in the form of <i>jam' taksīr</i> (broken plural), namely قُلُوبُكُمْ/<i>qulūbukum</i> (your hearts). This word is derived from the root <i>qalb</i>, whose basic or lexical meaning is 'heart.'
No.	Verse
4.	Q.S. Al-Baqarah/2:88. وَقَالُوا قُلُوبُنَا غُلْفٌ بَلْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَقَلِيلًا مَّا يُؤْمِنُونَ ﴿٨﴾ the translation is: "And they said, 'Our hearts are wrapped.' But in fact Allah has cursed them for their disbelief, so little is it that they believe." Forms of Derivational Change As for the change in the derivational form of the word in this verse, it uses a nominal (ism) derivational pattern whose <i>ṣīghah</i> takes the form of <i>jam' taksīr</i> (broken plural), namely قُلُوبُنَا/<i>qulūbunā</i> (our hearts). This word is derived from the root <i>qalb</i>, whose basic or lexical meaning is 'heart.'
No.	Verse
5.	Q.S. Al-Baqarah/2:93.

	وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاسْمَعُوا قَالُوا سَمِعْنَا وَعَصَيْنَا وَأَشْرَبُوا فِي قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ قُلْ بِنَسَمَا يَا مُرُكُم بِهِ إِيْمَانُكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٩٣﴾ the translation is: "And (remember) when We took your covenant and raised the Mount above you, (saying), 'Hold firmly to what We have given you and listen.' They said, 'We hear, but we disobey.' And their hearts were imbued with the love of the calf because of their disbelief. Say, 'How evil is that which your faith commands you, if indeed you are believers.'"
	Forms of Derivational Change As for the change in the derivational form of the word in this verse, it employs a nominal (ism) derivational pattern whose <i>ṣiḡḡah</i> is in the form of <i>jam' taksīr</i> (broken plural), namely قُلُوبُهُمْ / <i>qulūbihim</i> (their hearts). This word is derived from the root <i>qalb</i>, whose basic or lexical meaning is 'heart.'
No.	Verse
6.	Q.S. Al-Baqarah/2:97. قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرًا لِلْمُؤْمِنِينَ ﴿٩٧﴾ the translation is: "Say, 'Whoever is an enemy of Gabriel, then indeed he has brought it down upon your heart by the permission of Allah, confirming what was before it, and as guidance and good tidings for the believers.'" Forms of Derivational Change As for the change in the derivational form of the word in this verse, it employs a nominal (ism) derivational pattern whose <i>ṣiḡḡah</i> is in the form of a <i>maṣḍar</i>, namely قَلْبِكَ / <i>qalbika</i> (your heart). This word is derived from the root <i>qalb</i>, whose basic or lexical meaning is 'heart.'
No.	Verse
7.	Q.S. Al-Baqarah/2:118. وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا اللَّهُ أَوْ تَأْتِينَا آيَةً كَذَلِكَ قَالَ الَّذِينَ مِنْ قَبْلِهِمْ مِثْلَ قَوْلِهِمْ تَشَابَهَتْ قُلُوبُهُمْ قَدْ بَيَّنَّا الْآيَاتِ لِقَوْمٍ يُوقِنُونَ ﴿١١٨﴾ the translation is: "And those who have no knowledge say, 'Why does Allah not speak to us, or why does a sign not come to us?' Thus spoke those before them in the same manner; their hearts are alike. Indeed, We have made the signs clear for a people who are certain." Forms of Derivational Change

	The change in the form of word derivation in this verse uses a noun derivation pattern whose form is a broken plural, namely <i>قُلُوبُهُمْ</i> / <i>qulūbuhum</i> . This word is derived from the root <i>qalb</i> whose basic or lexical meaning is heart.
No.	Verse
8.	Q.S. Al-Baqarah/2:143 وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ لِيُضِلَّ إِيْمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرَّءُوفٌ رَحِيمٌ (١٤٣) the translation is: "And thus We have made you (O Muslims) a just and chosen nation, so that you may be witnesses over the deeds of mankind, and so that the Messenger (Muhammad) may be a witness over your deeds. And We did not assign the Qiblah (direction of prayer) that is now your Qiblah except that We might know who follows the Messenger and who turns away. Indeed, the change of Qiblah was felt very difficult, except for those whom Allah has guided; and Allah will not let your faith go to waste. Truly, Allah is Most Merciful and Most Compassionate to mankind." Forms of Derivational Change The change in the form of word derivation in this verse uses a verb derivation pattern whose form is a present/future tense verb (fi'l mudhori'), namely <i>يَنْقَلِبُ</i>/<i>yanqalibu</i>. This word is derived from the root <i>قلب</i> (<i>qalb</i>), whose basic or lexical meaning is heart.
No.	Verse
9.	Q.S. Al-Baqarah/2:144. فَقَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَمَا اللَّهُ بِغَافِلٍ عَمَّا يَعْمَلُونَ (١٤٤) the translation is: "Indeed, We have seen your face turning toward the sky, so We will surely turn you to a Qiblah that you will be pleased with. So turn your face toward the Sacred Mosque. Wherever you are, turn your face toward it. And indeed, those who were given the Scripture (the Jews and the Christians) know that it is the truth from their Lord. And Allah is never unaware of what they do." Forms of Derivational Change The change in the form of word derivation in this verse uses a verb derivation pattern whose form is a past tense verb, namely <i>تَقَلَّبَ</i>/<i>taqalluba</i> (to turn/tilt upwards). This word is derived from the root <i>qalb</i>, whose basic or lexical meaning is heart.
No.	Verse

10.	Q.S. Al-Baqarah/2:204. وَمِنَ النَّاسِ مَنْ يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللَّهُ عَلَى مَا فِي قَلْبِهِ وَهُوَ أَلَدُّ الْخِصَامِ ﴿٢٠٤﴾ the translation is: "And among mankind is he whose speech about worldly life captivates you, and he testifies to Allah concerning the truthfulness of what is in his heart, while he is certainly the fiercest in opposition." Forms of Derivational Change The change in the form of word derivation in this verse uses a noun derivation pattern whose form is a verbal noun (masdar), namely قَلْبِهِ / <i>qalbihi</i> (his heart). This word is derived from the root <i>qalb</i>, whose basic or lexical meaning is heart.
No.	Verse
11.	Q.S. Al-Baqarah/2:225. لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا كَسَبَتْ قُلُوبُكُمْ وَاللَّهُ عَفُورٌ حَلِيمٌ ﴿٢٢٥﴾ the translation is: "Allah does not punish you for what is unintentional in your oaths, but He punishes you for what your hearts deliberately intended in your oaths. And Allah is Most Forgiving and Most Forbearing." Forms of Derivational Change The change in the form of word derivation in this verse uses a noun derivation pattern whose form is a broken plural, namely قُلُوبُكُمْ / <i>qulūbukum</i> (your hearts). This word is derived from the root <i>qalb</i>, whose basic or lexical meaning is heart.
No.	Verse
12.	Q.S. Al-Baqarah/2:260. وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ قَالَ أَوَلَمْ تُؤْمِنْ قَالَ بَلَىٰ وَلَكِنْ لَيَطْمَئِنُّ قَلْبِي قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٦٠﴾ the translation is: "And (remember) when Abraham said, 'O my Lord, show me how You give life to the dead.' Allah said, 'Do you not believe yet?' Abraham replied, 'Yes, but so that my heart may be assured.' Allah said, 'Take four birds, then cut them into pieces. Then place a portion of them on each hill, and call them; they will come to you swiftly.' And know that Allah is All-Mighty and All-Wise." Forms of Derivational Change

	The change in the form of word derivation in this verse uses a noun derivation pattern whose form is a verbal noun (masdar), namely <i>قَلْبِي</i> / <i>qalbī</i> (my heart). This word is derived from the root <i>qalb</i> , whose basic or lexical meaning is heart.
No.	Verse
13.	Q.S. Al-Baqarah//2:283. وَأِنْ كُنْتُمْ عَلَى سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهْنِ مَقْبُوضَةً فَإِنْ أَمِنَ بَعْضُكُمْ بَعْضًا فَلْيُؤَدِّ الَّذِي أُؤْتِمِنَ أَمَانَتَهُ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا تَكْتُمُوا الشَّهَادَةَ وَمَنْ يَكْتُمْهَا فَإِنَّهُ آثِمٌ قَلْبُهُ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٢٨٣﴾ the translation is: "If you are on a journey (and engage in transactions without immediate payment) and do not find a scribe, then let there be a deposit held (by the creditor). But if some of you entrust others, then let the one who is entrusted fulfill his trust (debt) and let him fear Allah, his Lord. And do not conceal testimony. And whoever conceals it, indeed his heart is sinful; and Allah is All-Knowing of what you do." Forms of Derivational Change The change in the form of word derivation in this verse uses a noun derivation pattern whose form is a verbal noun (masdar), namely <i>قَلْبُهُ</i>/<i>qalbu</i> (his heart). This word is derived from the root <i>qalb</i>, whose basic or lexical meaning is heart.

From the table above, it can be seen that in these two surahs there are two models of word derivation changes or patterns for the word *qalb*, namely the changes in noun (*isim*) and verb (*fi'l*) forms.

Furthermore, if we examine the entire Qur'an more deeply, it can be slightly illustrated that the most frequently used form of qalaba in the Qur'an is the broken plural form, namely *قُلُوبٌ* /*qulūbun*. This form is used in several contexts, such as describing the actions, attitudes, and characteristics of hypocrites; the faith and conditions of the believers; the trials and rewards for the believers; the attitudes, feelings, and retribution for the disbelievers; stories related to the Jews and Christians; and others. Thus, the form of qalaba in the broken plural is used to explain about a people or a group.

The above differs from the derivation of the word qalaba in the form of a *maṣḍar*, namely *قَلْبٌ* (*qalbin/qalbun*). This form appears only in 14 surahs and 19 verses, namely: al-Baqarah 2:97, 204, 260, 283; Āli 'Imrān 3:159; al-Anfāl 8:24; al-Naḥl 16:106; al-Kahf 18:28; al-Syu'arā' 26:89, 194; al-Qaṣaṣ 28:10; al-Aḥzāb 33:32; al-Ṣaffāt 37:84; Gāfir 40:35; al-Syūrā' 42:24; al-Jāthiyah 45:23; Qāf 50:33, 37; and al-Taghābun 64:11.

The context of these verses relates to the attitude and character of the Prophet Muhammad, the story of Prophet Abraham, warnings for those who do good or evil, and others. This indicates that the derivation of the word qalaba in the form of a *maṣḍar* is used in contexts that refer to an individual (*mufrad*).

Conceptual Model of Qalb in the Context of Surah Al-Baqarah Verse 7

In the study of the Qur'anic language, the term *qalb* does not merely refer to a physical organ but represents a complex concept integrating cognitive, emotional, ethical, and spiritual

dimensions (Al-Hamidi, 2023). Understanding *qalb* as the center of human inner consciousness becomes crucial when examined in the context of Surah Al-Baqarah verse 7, where the condition of a closed *qalb* is associated with the inability of humans to receive divine guidance (Rahim & Nasution, 2024). Contemporary semantic studies emphasize that *qalb* serves as the intersection between divine revelation and human inner response—meaning that the state of the *qalb* reflects a dynamic interaction between the textual message of the Qur'an and the spiritual experience of its reader (Suryadi, 2025).

1. Cognitive Dimension of Qalb

The cognitive aspect of *qalb* emphasizes that the heart is the center for understanding and evaluating the meaning of revelation (Taufiq, 2023). In Surah Al-Baqarah verse 7, Allah states that He “has set a seal upon their hearts and upon their hearing, and over their vision is a veil,” which means that the process of understanding and accepting truth is internally blocked (QS 2:7). Consequently, a person with a closed *qalb* is cognitively incapable of processing or comprehending divine guidance clearly (Yazid, 2024). Recent semantic research on the Qur'an confirms that *qalb* functions as the central processor of meaning, linking perception to moral and spiritual interpretation (Umar & Putri, 2025). Therefore, *qalb* is not merely an emotional center but also a cognitive organ that determines, for instance, the ability to discern truth from falsehood based on revelation (Fadli, 2023).

2. Emotional Dimension of Qalb

The emotional dimension of *qalb* refers to the capacity of the inner self to respond to moral and spiritual realities through feelings such as fear, tranquility, and joy (Nugroho & Azizah, 2024). In QS 2:7, a closed *qalb* not only suffers cognitive blockage but also experiences emotional barriers that prevent a healthy spiritual response, such as the tranquility (*tuma'ninah*) that comes from acknowledging Allah's greatness (Putra, 2024). Religious psychology studies linking the semantics of *qalb* with spiritual emotional experiences indicate that emotional responses to revelation depend heavily on the openness of the *qalb* (Hadi, 2025). If the *qalb* is closed, the individual may not experience emotional peace even though outwardly they can respond to the Qur'anic text. Hence, in this conceptual model, the emotional aspect shows that the *qalb* is the center that interprets spiritual reality through an active emotional filter rather than a passive one (Yunita, 2023).

3. Ethical Dimension of Qalb

Beyond cognitive and emotional functions, *qalb* also plays a critical role in ethics, serving as the source of moral evaluation and determining an individual's response to good and evil (Saifuddin & Munirah, 2024). In Surah Al-Baqarah verse 7, the closed heart represents not only an inability to understand guidance but also a failure in ethical responsiveness to Allah's commands (QS 2:7; Hasan, 2025). Contemporary studies on Qur'anic ethics reveal that *qalb* acts as the internal decision-maker that integrates the textual values of revelation with human will (Ramadhani, 2024). An open *qalb* allows a person to evaluate actions and their consequences according to moral standards set by revelation. Conversely, a closed *qalb* produces moral dissonance, weakening the individual's spiritual responsibility (Lestari, 2023). Therefore, the conceptual model positions ethics as a bridge between cognition and spirituality, with the *qalb* serving as the central hub for moral reasoning.

4. Spiritual Dimension of Qalb

The spiritual dimension of *qalb* is directly related to the human connection with God, particularly the ability to receive, feel, and internalize divine guidance (Khalid, 2023). Surah Al-

Baqarah verse 7 implicitly shows that Allah seals the hearts of disbelievers, making them incapable of receiving guidance—a state that reflects a disruption in the spiritual relationship between humans and God (QS 2:7; Zuhri, 2024). Modern exegesis studies suggest that *qalb* in such verses serves as the central hub for spiritual dynamics, highlighting that spiritual understanding is not merely an intellectual activity but a holistic inner experience (Fitriani, 2025; Rizki, 2024). An open *qalb* is receptive and capable of internalizing guidance, whereas a closed *qalb* distances humans from the spiritual reality of revelation (Ibrahim & Anggraini, 2025).

5. Synthesis: Qalb as the Center of Interrelated Dimensions

Integrating the four dimensions above, the conceptual model of *qalb* demonstrates that the human heart is not just a biological organ or passive metaphor but an active center that determines the quality of understanding, feelings, moral conduct, and spiritual orientation towards revelation (Mahfud & Zahra, 2024). In Surah Al-Baqarah verse 7, the closure of the *qalb* exemplifies a real inner condition disconnected from revelation: a person not only fails to comprehend the textual message but also fails to experience emotional resonance, evaluate morality, and maintain a proper spiritual relationship with God (QS 2:7; Syamsuddin, 2025). Therefore, this verse serves as a key reference point in the conceptual model, highlighting that the internal state of the *qalb*—whether open or closed—determines the holistic spiritual and moral experience of a human being.

Contemporary semantic studies have supported this multidimensional conceptualization, showing that *qalb* functions within a network of related interior terms such as *fu'ād*, *ṣadr*, and *lubb* (Nur & Fadhilah, 2023). Comparative analysis demonstrates that *qalb* acts as the initial center for understanding revelation, which is subsequently processed and purified by *lubb* and deepened by *fu'ād* in a hierarchical manner (Rahman & Sari, 2024). This further reinforces the conceptual model of *qalb* as an ontological center of the inner self, mediating between revelation and human moral-spiritual experience.

In conclusion, Surah Al-Baqarah verse 7 provides concrete evidence of how the condition of *qalb*—open or closed—affects all inner dimensions of a person, determining their ability to receive guidance, enact morality, and cultivate a spiritual relationship with God. This conceptual model emphasizes that all internal aspects—cognitive, emotional, ethical, and spiritual—are interconnected through the *qalb*, which serves as an active center that receives, processes, and responds to divine guidance (Arifianto, 2025).

Qalb as the Center of Cognition and Understanding

One of the most significant findings of this study is that the Qur'an consistently locates cognition and understanding in the *qalb*. Several verses explicitly state that humans possess hearts with which they fail to understand, despite having eyes and ears Qur'an 7:179:

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالإِنسِ لَهُمْ قُلُوبٌ لَّا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَّا يُبْصِرُونَ بِهَا وَلَهُمْ آذَانٌ لَّا يَسْمَعُونَ بِهَا أُولَئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ أُولَئِكَ هُمُ الْغَافِلُونَ ﴿١٧٩﴾

the translation is:

"Indeed, We have created many among the jinn and mankind for Hell (because of their misguidance). They have hearts with which they do not understand (the signs of Allah), eyes with which they do not see (the signs of Allah), and ears with which they do not hear (the signs of Allah). They are like livestock, even more astray. They are the heedless ones."

This attribution challenges modern assumptions that equate cognition exclusively with rational or neurological processes. Instead, the Qur'an presents understanding as a moral-spiritual capacity dependent on the state of the heart (Izutsu, 2002).

The analysis demonstrates that cognitive failure in the Qur'an is not due to a lack of information but to the corruption or closure of the *qalb*. Al-Rāzī (n.d.) explains that the heart's inability to understand results from moral resistance rather than intellectual insufficiency. This interpretation is reinforced by verses describing hearts as sealed following persistent rejection of truth (Qur'an 2:7), indicating a causal relationship between ethical behavior and epistemic capacity.

From a semantic perspective, this finding highlights the integrative nature of Qur'anic cognition. Knowledge (*'ilm*) and understanding (*fiqh*) are inseparable from moral disposition, suggesting that epistemology in the Qur'an is value-laden. As Rahman (1980) observes, the Qur'an rejects the notion of morally neutral knowledge, emphasizing instead that true understanding leads to ethical transformation.

Emotional Dimensions of *Qalb* in Qur'anic Discourse

Beyond cognition and belief, the analysis reveals that *qalb* encompasses a wide range of emotional states that directly influence moral behavior. The Qur'an describes hearts as fearful, trembling, tranquil, hardened, or softened, indicating that emotions are integral to ethical agency (Izutsu, 2002). Emotional responses in the Qur'an are not morally neutral but are evaluated based on their orientation toward or away from divine guidance.

Fear of God (*khashyah*) rooted in the heart refines moral awareness and motivates ethical conduct, while hardness of heart results in insensitivity and moral stagnation. Al-Rāzī (n.d.) explains that emotional hardness reflects prolonged resistance to moral truth, leading to spiritual blindness. This interpretation highlights the dynamic interplay between emotion and ethics in Qur'anic anthropology.

The results also show that emotional vulnerability is not portrayed negatively in the Qur'an. On the contrary, hearts that tremble at divine remembrance are praised for their receptivity to guidance Qur'an 8:2:

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٢﴾

the translation is:

"Indeed, the believers are those whose hearts tremble when Allah's name is mentioned, and when His verses are recited to them, their faith increases; and upon their Lord alone do they rely."

This finding challenges modern tendencies to associate emotional restraint with rational superiority, presenting instead a model in which emotional sensitivity enhances moral perception.

Semantic Relations between *Qalb*, *Fu'ād*, *Ṣadr*, and *Lubb*

The comparative analysis of *qalb* with related Qur'anic terms reveals a nuanced semantic network of inner human faculties. While these terms share overlapping domains, each contributes a distinct conceptual emphasis. *Ṣadr* often denotes openness or constriction toward guidance, reflecting receptivity at the threshold of consciousness (Abdul-Raof, 2006). *Fu'ād* emphasizes

intense emotional experience, particularly in contexts of distress or longing, as seen in prophetic narratives (Ibn Manẓūr, n.d.).

Lubb, by contrast, refers to the innermost core of pure intellect and wisdom, frequently associated with those who possess deep understanding (ulū al-albāb). Unlike qalb, lubb is rarely described as diseased or corrupted, suggesting a normative ideal of purified intellect (Izutsu, 2002).

Compared to these terms, qalb emerges as the most comprehensive and dynamic concept. It encompasses cognition, emotion, intention, and morality, functioning as the semantic axis of Qur'anic anthropology. This integrative role confirms that the Qur'an envisions human consciousness as a unified whole rather than a collection of discrete faculties.

Qalb as an Epistemological Center in the Qur'anic Worldview

One of the most profound implications emerging from this extended analysis is the epistemological role of *qalb* within the Qur'anic worldview. Unlike modern epistemological paradigms that locate knowledge primarily in rational cognition or sensory perception, the Qur'an situates genuine understanding within the heart. Numerous verses indicate that epistemic failure is not due to lack of information but rather to a deficiency in the heart's receptivity Qur'an 22:46:

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونُ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ (٤٦)

the translation is:

"Do they not walk on the earth so that their hearts may understand, or their ears may hear? Indeed, it is not the eyes that are blind, but rather the hearts within the chests are blind."

This suggests that knowledge in the Qur'an is intrinsically value-laden and morally conditioned.

The heart's epistemological function is evident in verses that attribute blindness not to the eyes but to the hearts within the chests, indicating that perception without moral awareness is epistemically incomplete. Al-Rāzī (n.d.) interprets this formulation as a critique of purely empirical knowledge divorced from ethical responsibility. Thus, qalb emerges as a moral-epistemic faculty that integrates knowing and valuing.

This Qur'anic epistemology challenges positivist assumptions that separate facts from values. Instead, the heart is portrayed as the site where truth is either affirmed or rejected based on moral orientation. Rahman (1980) argues that such an epistemological model reflects the Qur'an's insistence on moral commitment as a prerequisite for genuine understanding. Consequently, semantic analysis of *qalb* reveals its foundational role in shaping an ethical theory of knowledge.

Conceptual Model of Qalb: Four-Dimensional Integrative Framework

Drawing on the extended analysis of *qalb* and its derivatives in the Qur'an, a comprehensive conceptual model can be established that highlights four interrelated dimensions: cognitive, emotional, moral, and epistemological/spiritual. Each dimension interacts with the others, forming an integrated system in which the heart serves as the central hub of human consciousness.

1. Cognitive Dimension

The cognitive function of *qalb* involves perception, reflection, reasoning, and understanding. The Qur'an consistently links the heart with comprehension beyond mere sensory observation, emphasizing its role in making sense of divine signs and moral realities. For instance.

وَهُوَ الَّذِي يُحْيِي وَيُمِيتُ وَلَهُ اخْتِلَافُ اللَّيْلِ وَالنَّهَارِ أَفَلَا تَعْقِلُونَ ﴿٨٠﴾

the translation is:

"He it is who gives life and causes death. To Him belongs the control over the alternation of night and day. Do you not understand?" (Q.S 23:80)

Here, *qalb* mediates insight and reflection (*tafakkur*), enabling humans to integrate knowledge with awareness of ethical and spiritual consequences (Taufiq, 2023; Al-Hamidi, 2023).

2. Emotional Dimension

Emotion is regulated through *qalb*, connecting feelings such as fear, gratitude, tranquility, and humility to both ethical and spiritual realities. The Qur'an depicts the heart as responsive to divine guidance, shaping emotional states in alignment with belief. Q.S. 8:2

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٢﴾

the translation is:

"Those who believe, when Allah is mentioned, their hearts tremble, and when His verses are recited to them, it increases them in faith." (Q.S 8:2)

This illustrates that emotional receptivity of the heart reinforces faith (*iman*), showing that cognition and emotion are deeply intertwined within the heart (Nur & Fadhillah, 2023; Fitriani, 2025).

3. Moral Dimension

The moral function of *qalb* involves intentionality, ethical discernment, and accountability. It serves as the inner arbiter determining right from wrong, guiding humans to act according to divine guidance. The Qur'an clearly associates the state of the heart with moral responsibility:

خَتَمَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ وَعَلَىٰ أَبْصَارِهِمْ غِشَاوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٧﴾

the translation is:

"Indeed, Allah has set a seal upon their hearts and upon their hearing, and over their vision is a veil. And for them is a great punishment." (QS 2:7)

A sealed heart reflects ethical and spiritual disengagement, highlighting that external compliance alone is insufficient without inner moral alignment (Rahman, 1980; Khalid, 2023).

4. Epistemological/Spiritual Dimension

The heart is central to Qur'anic epistemology, serving as the locus for acquiring, internalizing, and applying knowledge in a manner that is ethical and spiritually grounded. Unlike purely intellectual faculties, the heart mediates understanding of divine signs and ensures that knowledge is embodied in reflection and righteous action. For example:

وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ أَنْفُسَهُمْ أُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿١٩﴾

the translation is:

"And be not like those who forgot Allah, so He made them forget themselves. Those are the defiantly disobedient." (QS 59:19)

This verse shows that epistemic capacity and self-awareness are dependent on the state of the heart. A receptive heart enables insight, while a heedless or hardened heart leads to ignorance and moral deviation (Mahfud & Zahra, 2024; Khalid, 2023).

Integrated Framework

Together, these four dimensions demonstrate that *qalb* is not a singular or static concept but a dynamic and multidimensional organ of human experience. The heart integrates:

- Cognitive processing and reflective understanding,
- Emotional responsiveness to ethical and spiritual realities,
- Moral discernment and accountability,
- Epistemic receptivity and spiritual insight.

This holistic model aligns with the Qur'anic vision of human consciousness as an interconnected, morally accountable, and spiritually responsive whole, in which each dimension influences and reinforces the others. The four-dimensional model also highlights that development of the heart—through reflection, ethical practice, emotional awareness, and receptivity to divine guidance—is central to achieving spiritual growth and understanding in life (Syamsuddin, 2025; Nur & Fadhilah, 2023; Mahfud & Zahra, 2024).

Final Extended Reflection on Results

The cumulative findings of this study demonstrate that *qalb* is not a peripheral metaphor but a foundational concept in the Qur'anic worldview. Its semantic complexity reflects the Qur'an's holistic understanding of the human being as a morally responsible, spiritually oriented, and cognitively engaged agent.

By tracing the usage of *qalb* across diverse contexts, this study highlights the coherence and depth of Qur'anic semantics. The heart emerges as the meeting point of divine guidance and human freedom, knowledge and value, inner intention and outward action. Such an understanding not only enriches Qur'anic studies but also contributes to broader interdisciplinary conversations on the nature of human consciousness and moral agency.

4. CONCLUSION

This study provides a systematic semantic analysis of the word *qalb* and its derivatives in the Qur'an, revealing that it is a dynamic and multidimensional concept rather than merely the physical heart or an emotional faculty. Rooted in the Arabic root **قلب**, *qalb* signifies turning, transformation, and moral responsiveness, and its derivatives such as *qulub* extend this meaning to both individual and collective levels. Within the Qur'anic framework, *qalb* integrates cognition, emotion, intention, and moral accountability, occupying a central role among related terms like *fu'ad*, *ṣadr*, and *lubb*. The study highlights that the Qur'an presents human consciousness as a

unified whole, where knowledge, faith, emotion, and ethical action are inseparably connected through the condition of the heart.

Despite these insights, the study is limited to a selection of Qur'anic verses, primarily from Surah Al-Baqarah, and focuses on lexical and morphological analysis without quantitative frequency or cross-linguistic comparison. Future research could expand to other surahs, explore comparative semantic analysis across classical and modern interpretations, and investigate the cognitive and psychological implications of *qalb* in contemporary contexts. Such studies would deepen understanding of the Qur'an's holistic vision of human consciousness and provide practical insights for ethical, spiritual, and educational applications.

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