THE EXISTENCE OF HEART IN HADITH REVIEW

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Abstract: This paper discussed hadith related to the existence of the heart with main topics 1) the quality of the hadith and 2) content. The results of this study indicate that the existence of heart hadith based on the transmission consists of 16 lines (sanad) which are spread in the book of 9 imams (al-kutub al-tis‘ah) and narrated in meaning. In addition, 1) the existence of heart hadith has good quality, both in terms of the sanad and matan, and 2) the hadith shows the existence of the heart as a treasury of abstract issues, such as; beliefs, feelings, disbelief, and others. In addition, the liver is an organ that plays a role in giving a command to all body organs to move. This paper is expected to understand the broader community that the heart has a vital role in the excellent condition of the body and human actions, especially to achieve the best level as human beings mentioned in QS al-Hujurat(49:13).

Keywords: Existence; Heart; al-Qalb

I. INTRODUCTION

The Prophet, as the noblest human being, has a mission to convey the risalahilahi (the letter of God). Risalahilahi is the revelation in the form of the Qur'an and hadith. Al-Qur'an and hadith are sources of law for Muslims. However, according to Muslim scholars, both of them are different in quality. The whole Qur'an is recognized its existence (qat'\textsuperscript{7} al-dil\textsuperscript{lah}), while the hadith generally is still an estimation of its existence (zanni al-dil\textsuperscript{lah}). Therefore, a new hadith can be true after clarifying it through research on its sanad and matan. The existence of hadiths is considered when the hadiths are contained in the books of şahihain (Şahîh al-Bukhârî and Şahîh, Muslims), because the majority of scholars apply the requirements in selecting hadith, namely the continued sanad, the narrators are fair and strong in maintenance (dâbi\textsuperscript{i}), not having illat and not contradicting.

In terms of the content of the discussion, the Qur'an and hadith contain discussions about worship, law, and mu'amalah. One of the contents conveyed by both of them is a matter of the heart. For example, in the Qur'an, it is stated that it turns out that bad deeds can cover the heart, as Allah says in QS. al-Mu\textsuperscript{ü}taffîfin/83: 14, as follows.

كَلَّا لَبَّلَبَّلَ لَعْبُلُوْبَ لَمْ يَكُونَ
The Existence of Heart in Hadith Review

The translation:

“Never! Even what they do has covered their hearts.”

The verse explains those who deny Allah's verses and commit sins, based on that their hearts are closed because of the many sins they have committed. Al-Wahidi explains the verse's meaning that their hearts are defeated (by lust) until they are closed and darkened because of the immoral actions, like rust (on iron) that covers the heart. Even though immoral acts can cause black spots on the heart, it turns out that the heart can be cleaned, namely by repenting and avoiding disobedience, as in the QS. al-Furqan (25; 69) that:

يُضِعُّ عَفْلَكُمْ وَالْأَعْمَالَ إِلَى الْقِيَامَةَ وَيَخْلَدُ فِي مَهَآتٍ

The translation;

“Except for those who repent and believe in Allah and do good deeds; then their evil is replaced with good. Allah is the Most Forgiving, Most Merciful.”

These verses show that the heart has a vital role in the structure human body structure. Therefore, the author is interested in studying the existence of the heart in hadith review as the highest interpretation of the Qur'ān.3

II. THEORETICAL OVERVIEW

A. Definition of Heart

Heart based on Kamus Besar Bahasa Indonesia (KBBI) has much meanings, namely; 1. The part of the belly, which is red-blackish, is located on the right side of the large stomach, which helps take food juices in the blood and producing bile, 2. Meat from the liver as food (slaughtered animal liver), 3. Heart, 4. Something on the human body is considered a place for all inner feelings and a place of understandings (feelings), 5. What is spiritually felt, 6. The nature (character) of the human spirit, 7. The inner part. From those meanings, it indicates the heart based on its shape, function, and location.

Heart in the Arabic language is generally referred to the word القلب. Muhammad Fu‘ad al-Baqi in Mu‘jam al-Mufahras li Alfaż the Qur’ān explains that the word al-qalb with various changes in its form is mentioned approximately 130 times in the Qur’ān which is spread over 42 surah and 112 verses, while the varied meaning and purposes based on the context of the discussion of a verse.5

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3Kementerian Agama RI, Al-Qur’an dan Terjemahnya, (Cet. I; t.t., PT Tiga Serangkai Pustaka Mandiri, 1430 H / 2009 M), h. 588.
5Kementerian Agama RI, Al-Qur’an dan Terjemahnya, h. 366.
6Kementerian Pendidikan Indonesia, Kamus Besar Bahasa Indonesia, (Cet. XVI; Jakarta: Pusat Bahasa, 2008 M), h. 532.
The word al-qalb is a masdar form of the root word qalaba-yaqlubu-qalban. Ibn Faris explained that the word al-qalb, which consists of the letters qaf, lam and ba’ has 2 basic meanings, namely; Yadullu ‘ala khalis syai’ wa sharifih (the core/center of something and its glory) and Yadullu ‘ala radd syai’ min jihhah ila jihhah (the change of something from one side to the other). Meanwhile, according to Ibn Manzur, the word al-qalb shows the meaning of changing something from one direction to another. The explanation shows that the meaning of the word al-qalb is the core/center of something and has nobility, while the situation is fluctuating.

The heart which means the essence and glory can be seen in the description of QS al-Baqarah(02; 225), as follows;

لاَ يُؤَاذِجْكُمُ اللَّهُ بِاللَّغُوِّ فَأَيْمَانِكُمْ وَلَكُنَّ يُؤَاذِجْكُمْ بِمَا كَسَبَتُ فَلُوْكُمْ وَاللَّهُ غَفُورٌ خَلِيمٌ

The translation;

"Allah will not call you to account for what is unintentional in your oaths, but He will call you to account for what your hearts have earned. And Allah is Oft-Forgiving, Most Forbearing." 8

The heart, which means fluctuating, can be seen from the description of QS. al-An'am(06: 110), namely;

وَتَنْقُلُ بِأَفْتَضُنِّهِمْ أَبْصَارُهُمْ كَمَا لَمْ يُؤُمِّنُوا بِهِ أَوْلَى مَرَّةً وَتَنْدِرُهُمْ فِي طَفْعَاهُمْ يَعْمَىُونَ

The translation;

"And We shall turn their hearts and their eyes away (from guidance), as they refused to believe therein for the first time, and We shall leave them in their trespass to wander blindly." 9

The verse shows that faith in the heart has no guarantee that it will be consistent. The sentence "We turned their hearts away" shows that the faith in the heart can change from believing to doubting or even unbeliever (kufur).

Abu Hamid al-Gazali, al-Jurjani, Ibn Qayyim al-Jauziyyah, and Samih ’Atif al-Zain (a psychologist) stated in their respective works that the heart has two meanings, namely;

1. A lump of flesh that resembles an elliptical sanaubar fruit is located on the left side of the chest and is a flesh that has unique features; there are cavities inside that can pump/flow black blood and act as a source of life.
2. Something subtle (latifah), in which there are divine (rabbaniah) and psychological (ruhaniah) values that have a relationship with the

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8 Lihat Abu> al-Husayn Ahmad bin Faris bin Zakariyā al-Quswini al-Rāzī, Mu’jam Maqāyiṣ al-Lugah, Juz V, (t.t.: Dār al-Fikr, 1399 H/1979 M), h. 17.
Kementerian Agama RI, Al-Qur’an dan Terjemahnya, h. 141.
physical/bodily heart (heart). The subtle heart is the essence of humanity. Therefore, a human can feel, know and recognize or understand something. Moreover, who gets the command, sanctions, reproaches, and demands.\(^{10}\)

Meanwhile, according to al-Hakim al-Tirmizi, the heart is the abode of faith(nur al-iman), humility (nur al-khusyu’), piety(al-taqwa), love (al-mahabbah), willingness (al-rida), faith (al-yaqin), worry (al-khauf), hope (al-raj’), patience (al-sabr), and awareness (al-qana’ah)\(^{11}\). The explanation of al-Hakim al-Tirmizi is basically in line with what has been said by Abu Hamid al-Gazali and explains matters of the heart; there is a physical and non-physical form.

The word **al-qalb**, when it was translated into Indonesian, was sometimes interpreted with liver and sometimes also heart. The two terms seem to overlap and sometimes present problems in explaining the difference. However, the author assesses that the two terms are the same because one of the meanings of the word **al-qalb** in the **Mu’jam al-Wasit** dictionary is an organ that functions to drain blood\(^{12}\), and the heart, in medical terms, is called an internal organ in the body that functions circulate blood throughout the body.\(^{13}\) Therefore, the word **al-qalb** can be termed liver and heart.

**B. Terminology of Heart**

Besides the word القلب, heart in Arabic language is also sometimes referred to the words الباب, الصدر and الفوائد.

1. The word الصدر

The word **al-sadr** is the masdar form of the word root **sadara yasduru** whose plural form is **sudur**. Ibn Faris explained that the word which consists of the letters الص. د ر denote two primary meanings, namely; (1) **yadullu 'ala khilaf al-wird** (indicating the opposite meaning of coming), namely, returning to the place where he left after leaving and (2) **yadullu 'ala sadr al-insan wa gairuh** (showing the meaning of the human heart and other things), namely, organs in humans and other creatures.\(^{14}\) Meanwhile, Ibn Manzur explains that the word **sadara** means something that precedes something (beginning), such as the day preceding night or summer preceding winter.\(^{15}\)


\(^{13}\)See Nur Hidayati dan Dwi Retnowati, *Kamus Lengkap Biologi*, (Cet. I; t.t.: Dwimedia Press, 2010), h. 315 dan 350.


\(^{15}\)See Ibn Manẓūr, *Lisān al-‘Arab*, Juz IV, h. 446.
Thus, the word *al-sadr* means something that precedes or begins everything, which is one of the human body organs in the chest cavity.

2. The word الفؤاد

The word *al-fu'ad* is a *masdar* form of the change in the root word *fada yafudu*. The sick letter (alif) in the word fada is the letter waw. Ibn Faris explained that the series of letters ف و د form a word then (the meaning) can be transferred. The word الفؤاد means most of the hair that goes through the ears; then it is said to be borrowing for the expression "two wings of an eagle" with فودان. Meanwhile, Ibn Manzur explained that *fu'ad* is the membran of the liver, while *al-qalb* is the seeds and galls. Based on al-*Mu'jam al-Wasit*, the word *al-fu'ad* is interpreted as *al-qalb* (liver/heart) and equates its function, namely in terms of seeing. However, the two words still have differences: something empty, there is no anxiety, sadness, or bad things in it. Thus, it can be understood that the word *al-fu'ad* means liver or heart as the word *al-qalb*. However, the emphasis is different in terms of circumstances: *al-fu'ad* is empty from a bad situation, while *al-qalb* can change from happy to sad or vice versa.

3. The word لباب

The word *al-lubab* is a *masdar* form of the change on the word root *labba yalubbu*. According to Ibn Faris, a word consisting of the arrangement of the letters ل ب with tasydid has two meanings: luzum wa sabat (certainty and firmness) and shows the meaning of khulus wa jadah (clarity and kindness). Meanwhile, according to Ibn Manzur, the word لباب shows the meaning that is clean from everything. Thus, the word *al-lubab* can be interpreted with a heart that is clear from all forms of ugliness.

Based on these terms, *al-Hakim al-Tirmizi* described the layers/levels of the heart. They think that *al-sadr* is the first layer or the defense fortress of the heart from disruption of desire, while *al-qalb* is the second layer located on *sadr* (chest) like the black part of the eye that is in white or as a living room in a house. Furthermore, *al-fu'ad* is the third layer after *al-qalb*. The deepest layer or core of the heart is *al-lubab*, empty of all evil. Therefore, in this layer is the highest peak of human belief of the unity of God/tauhid. Here is a picture of the layers of the heart:

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21*Al-Fu'ad* inilah yang dilengkapi dengan *al-'aql* sebagai alat untuk memahami hakikat dari sesuatu.
C. The Rules of Validity of Hadith

Considering the existence of the Prophet’s hadith, only a small part which has qat’i al-wurud status (definitely its existence) and most of it is still in zanni al-wurud status (estimated), then research on the quality of a hadith is still essential to ensure the truth of the narration and its legal force.

The hadith validity method that the author uses in this study is the validity method that Ibn al-Salah has formulated from the results of his study of the book of Sahih al-Bukhari and Muslims, which in Islam is considered as a holy book, the most valid after the Qur’an.22 The validity rules that Ibn al-Salah has formulated in his book are;

الْحَدِيثُ الْمُسْتَدْلِدُ الَّذِيْ يَتَصِلُّ إِسْتَدَادًا يَنُقِّفُ الْعَذَّلَ الضَّبَابِطَ عَنَّ الْعَذَّلَ الضَّبَابِطَ

‘Sahih Hadith is a hadith which is continued in the chain of hadith from the (narrators who are) fair (and) dabit from (narrators who are) fair and dabit (too), (until the path of) the last (sanad), and not (contains) syaz and ‘illat’.

The validity method proposed by Ibn al-Salah is also used as a benchmark/requirement for the validity of the sanad and hadith by most Muslim scholars. From these methods, ittisal al-sanad (continuation of the sanad), al-‘adl (the fair narrator), and dabit (the narrator has intense memorization) are used as criteria for the validity of the sanad. In contrast, they avoided contradictions and defects (meaning) as criteria for the validity of the hadith.


M. Yusuf Assagaf, Abustani Ilyas, Tasmin Tangngaren, La Ode Ismail Ahmad

III. RESEARCH METHODOLOGY

The method used in collecting hadith is the takhrij method which analyzes (tahlili) the content of the hadith by using the approach of hadith science and tasawwuf science.

A. The Approach of Hadith Science

The dimension of the study in this paper is the hadith about the existence of the heart. Therefore the first step in this research will refer to the sourcebook of hadith first. Furthermore, interpreting hadith can be done using hadith science books, such as 'ilm rijal al-hadis, ilm al-jarh wa al-ta’dil, ilm ma’anī, and so on.

B. The Approach of Tasawwuf Science

This research seems to discuss more faith issues and how to respond to divine messages through the heart. Therefore, in this study, it is essential to use the Sufism approach to enrich the explanation of existence.

IV. RESULT OF THE RESEARCH

A. Takhrij al-Hadiths

The hadith that the author discusses in this article is a hadith that contains information about halal and haram laws issues that have clear boundaries, but between the two, some things are vague (syubhat). At the end of the hadith, the heart's existence is a determinant of the good or bad condition of the body. The hadith is shown as follows;

إِنَّ الْحَلَّلَ بَيْنَنِ، وَإِنَّ الْهَرَامَ بَيْنَنِ، وَبَيْنَهُمَا مُشْتَهِيَاتٌ لَا يُعْلَمُنَّ كَثِيرًا مِنَ النَّاسِ، فَمَنْ وَقَعَ فِي الْمَسْتَهْيَاتِ وَقَعَ فِي الْهَرَامِ، كَالْأَرْوَىِ يَنْخُرُ حُلْوَ الْجِسَدِ، يَوْمَئِنَّ أَنْ يُرْبِّعَ فِيهِ، أَلاَ إِنَّ لَكَ مَلِكٌ، حَيَاةَ الْجِسَدِ، أَلاَ إِنَّهُ أَلْقَى الْجِسَدَ مُضْغَةً، إِذَا صَلَّحَ، صَلَّحَ الْجِسَدَ كَلِهُ، إِذَا قَسَّدَتْ، قَسَّدَ الْجِسَدُ كَلِهُ، أَلاَ إِنَّهُ أَلْقَى الْجِسَدَ مُضْغَةً، إِذَا صَلَّحَ، صَلَّحَ الْجِسَدَ كَلِهُ، إِذَا قَسَّدَتْ، قَسَّدَ الْجِسَدُ كَلِهُ، أَلاَ إِنَّهُ أَلْقَى الْجِسَدَ مُضْغَةً.

It means:

“Verily, what is halal has become apparent (transparent), and what is haram has become apparent. Moreover, between the two, there is a dark matter, which most people do not know, so whoever keeps himself from doing doubtful things, then his religion and honor will be saved, but whoever falls into doubtful matters

24 The science that discusses about the narrators in terms of whether their history is accepted or rejected. See, Abd’ al-Karîm al-Khatîb, Usûl al-Hadîs: ‘Uli’umuh wa Mustalahuh (Bairût: Dâr al-Fikr, 1975 M), h. 266. Lihat, A. Syahraeni, Kritik Sanad dalam Perspektif Sejarah (Cet. I; Makassar: Alauddin Press, 2011 M), h. 99.

25 The science that studies Arabic words, according to the circumstances, so that there are differences of opinion about a sentence due to different circumstances. Arifuddin Ahmad, Metodologi Pemahaman Hadis Kajian Ilmu Ma’âni al-Hadîs, h. 5.
then falls into the forbidden. It is like a shepherd who grazes on the edge of the yard, fearing that his cattle will enter it. Know that every king has a prohibition, and the prohibition of Allah is something that is forbidden. Know that there is a lump of flesh in every human body; if that is good, then the whole body is good, but if that lump of flesh is damaged, then the whole body is corrupted. You know, the blood clot in the heart.”

Narratively, the hadith has 16 lines (sanad) which are spread in the source book of 9 imam (al-kutub al-tis‘ah), namely: 2 narrations on the book of Sahih al-Bukhari, 1 history on the book of Sahih Muslim, 2 narrations on the book of Sunan Abi Daoud, 1 history on the book of Sunan al-Tirmuzi, 2 narrations in the book of Sunan al-Nasa'i, 1 history in the book of Sunan Ibn Majah, 1 history in the book of Sunan al-Darimi and 6 narrations in the book of Musnad Ahmad bin Hanbal. The extant (matan) hadiths are:

1. The History in the Book of Sahih al-Bukhari

 حدثنا أبو نعيم، حدثنا زكريا، عن عامر، قال: سمعت النعيمان بن بشر يقول:

 سمحت رسول الله صلى الله عليه وسلم بيسول: "الخلال بنين، والحمام بنين، ويبنهم ما مشهات لا يعلمها كثير من الناس، فمِّن ائتم المنشدات استبِراً لذهبه ورعه، ومن وقع في المنشدات: كراه يزنى حول الجنى، يوشك أن يوقعه، إلا وإن لكمل جيء، ألا إن جئي الله في أرضه مخربة، ألا وإن في الجسد مضغعة: إذا صلت صلح الجسد كله، وإذا فسدت فسد الجسد كله، ألا وهي القلب. 26

 حدثنا محدث بن المثنى، حدثنا ابن أبي غديج، عن ابن عون، عن الشمخي، سمعت النعيمان بن بشر رضي الله عنه، سمعت النبي صلى الله عليه وسلم، وقال: حدثنا علي بن عبد الله، حدثنا ابن عيينة، حدثنا أبو فروة، عن الشمخي، قال: سمعت النعيمان بن بشر، قال: سمعت النبي صلى الله عليه وسلم، وقال: حدثنا علي بن عبد الله بن محمد، حدثنا ابن عيينة، عن أبي فروة، سمعت الشمخي، سمعت النعيمان بن بشر رضي الله عنهما، عن النبي صلى الله عليه وسلم، حدثنا محدث بن كثير، أخبرنا سفيان، عن أبي فروة، عن الشمخي، عن النعيمان بن بشر رضي الله عنه، قال: كان النبي صلى الله عليه وسلم: "الخلاة بنين، والحمام بنين، ويبنهما أمور مشهية، فمُّتَرتَكَ ما شاءه عليه من

26Abū ʾAbdillah Muḥammad bin Ismāʿīl bin Muqirah al-Bukhārī, Al-Jāmiʿal-Ṣahih al-Musnad min Ḥadīṣ Rasūlullāh SAW wa Sunanu-hu wa Ayyāmu-hu, Juz I, (Cet. I; Kairo: al-Matbaʿah al-Salafiyyah, 1400 H), h. 34.
2. The History in the book *Sahih Muslim*

The History in the book *Sahih Muslim*


4. The History in the book of *Sunan al-Turmuzi*

Hadīth:寂いな訪れことの、言：寂いな寒やる、言：寂いな尊き、言：寂いの言

النَّعْمَانُ بن بَشْيرٍ، قال: سَمِعتُ رَسُولُ الله صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمُ يَقُولُ: «الحَلَالُ بِيْنَ». وإنَّ الْحَرَامَ بِيْنٍ، وإنَّ بَيْنَ ذَلِكَ أُمُورًا مَّشْتَهَيْنَاتٍ.» وَقَالَ: «إِنَّ بَيْنَ ذَلِكَ أُمُورًا مَّشْتَهَيْنَاتٍ، وَسَأَصْبِرُ فِي ذَلِكَ مِثْلًا إِنِّي، إِنِّي يَسْتَجِبُ، إِنِّي يَسْتَجِبُ.» وَقَالَ: «بَيْنَذٍ حَوْلَ الْجَمِيعِ، يُوسُفُكَ أَنْ يَحَايَطُ الْجَمِيعِ.»

5. The History in the book of *Sunan al-Nasa’i*

(а)

أخبرنا حمَّار بن مَعْطَدَة، عن يُرِيد وهو ابن زَرَعَة، عن ابن عَوْن، عن الشَّعِيعي، عن النَّعْمَان بن بَشْير، قال: سَمِعتُ رَسُولُ الله صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمُ يَقُولُ: «الحَلَالُ بِيْنَ». وإنَّ الْحَرَامَ بِيْنٍ، وإنَّ بَيْنَ ذَلِكَ أُمُورًا مَّشْتَهَيْنَاتٍ.» وَقَالَ: «إِنَّ بَيْنَ ذَلِكَ أُمُورًا مَّشْتَهَيْنَاتٍ، وَسَأَصْبِرُ فِي ذَلِكَ مِثْلًا إِنِّي.»

(б)

حمَّار بن عبد الأنَّام، قال: حَدَّثَنَا حَالِدٌ وهو ابن الحَارِث، حَدَّثَنَا ابن عَوْن، عن الشَّعِيعي، قال: سَمِعتُ النَّعْمَان بن بَشْير، قال: سَمِعتُ رَسُولُ الله صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمُ يَقُولُ: «الحَلَالُ بِيْنَ». وإنَّ الْحَرَامَ بِيْنٍ، وإنَّ بَيْنَ ذَلِكَ أُمُورًا مَّشْتَهَيْنَاتٍ.» قال: وَقَالَ: «إِنَّ بَيْنَ ذَلِكَ أُمُورًا مَّشْتَهَيْنَاتٍ، وَسَأَصْبِرُ فِي ذَلِكَ مِثْلًا.»


6. The History in the book of *Sunan Ibn Majah*

" حدّثنا عمرو بن رافع قال: حدّثنا عبد الله بن المبارك، عنُ زكي بن أبي زائدة، عن الشاعبي، قال: سمعت النعّمان بن بشير، يقول على المنية، وأهوّ بإضعايه إلى أذنيه:

سَمَعَ رَسُولُ اللَّهِ صلى الله عليه وسلم، يقول: «الخلال بنين، والخراج بنين، ويبتَهَهُا مُشَابِهَاتٌ لا يعلمها كثير من الناس، فمن أنف السُّهَبات استأثِرًا لدينه وعرضه، ومنّ وقع في السُّهَبات وقع في الحرام، قال الزاهي يرزق حول الجنى، يوشك أن يترعّف فيه، إلا وإنّ اَلْكَ مَلْكٍ جَنِي، أَلَّا وَإِنَّ جَنِي اللّه مَهْارِمَة، أَلَّا وَإِنَّ فِي الْجَسَد مَضْغُةً، إِذَا صَلَحَت صَلَحُ الْجَسَدُ َّكَلِهُ، وَإِذَا فَسَدَتْ فَسَدَ الْجَسَد كَلَّهُ، أَلَّا وَهِيَ الْقُلُبَ.

7. The History in the book of *Sunan al-Darimi*

" أَخْرَجْنَا أَبِي نُعَيمٍ، حَدَّثَنَا زَكَرِياءَ، عَنِ الشَّاعِبيِ، قَالَ سَمَعَتِ النَّعْمَانِ بْنَ بَشِيرِ، يُقُولُ: سَمَعَتِ رَسُولُ اللَّهِ صلى الله عليه وسلم يُقُولُ: «الاحلَال بَينِينَ، وَالخَراجَ بَينِينَ، وَيَبْتَهِهُا مُشَابِهَاتٌ لَا يَعْلَمُهَا كَثِيرٌ مِنَ النَّاسِ، فَمَنْ أَنَفَ السُّهَبَاتِ أَسْتَأْثِرَ لَدِي ذِنِه وَوَسْعِهِ، وَمَنْ وَقَعَ فِي السُّهَبَاتِ وَقَعَ فِي الحَرَامَ، كَالْزَاهِي يُرْضَى حَوَلَ الجَنْيِ، يُوَشَكَ أَن يَنْتَرْعِفٍ فِيهِ، إِلَّا إِنَّ اَلْكَ مَلْكٍ جَنِي، أَلَّا وَإِنَّ جَنِي اللَّه مَهْارِمَة، أَلَّا وَإِنَّ فِي الْجَسَد مَضْغُةً، إِذَا صَلَحَت صَلَحُ الْجَسَدُ

8. In the Book of *Sunan Ahmad bin Hanbal*

" أَخْرَجْنَا هَاشِمٍ بْنَ الْقَاَسِمِ، حَدَّثَنَا شَيْبَانُ، عَنْ عَاصِمٍ عَنْ خَيْبَةِ، وَالشَّعْبِيِّ، عَنْ النَّعْمَانِ بْنَ بَشِيرِ، قَالَ سَمَعَتِ رَسُولُ اللَّهِ صلى الله عليه وسلم يُقُولُ: "الاحلَال بَينِينَ، وَالخَراجَ بَينِينَ، وَيَبْتَهِهُا مُشَابِهَاتٌ لَا يَعْلَمُهَا كَثِيرٌ مِنَ النَّاسِ، فَمَنْ أَنَفَ السُّهَبَاتِ أَسْتَأْثِرَ لَدِي ذِنِه وَوَسْعِهِ، وَمَنْ وَقَعَ فِي السُّهَبَاتِ وَقَعَ فِي الحَرَامَ، كَالْزَاهِي يُرْضَى حَوَلَ الجَنْيِ، يُوَشَكَ أَن يَنْتَرْعِفٍ فِيهِ، إِلَّا إِنَّ اَلْكَ مَلْكٍ جَنِي، أَلَّا وَإِنَّ جَنِي اللَّه مَهْارِمَة، أَلَّا وَإِنَّ فِي الْجَسَد مَضْغُةً، إِذَا صَلَحَت صَلَحُ الْجَسَدُ

35Abû ‘Abdillâh, Ahmad bin Muḥammad bin Ḥanbal bin Hîlîl bin Asad al-Syaibânî, Al-Musnad li İmâm Ahmad bin Ḥanbal, Juz XV, (Cet I; Kairo: Dâr al-Hadîs, 1416 H/1995 M), h. 146.
The Existence of Heart in Hadith Review

Jurnal Diskursus Islam Volume 9 Nomor 2, August 2021

311

Ahmad bin Hanbal, Al-Musnad, Juz XIV, h. 152, 154 dan 157.
These narrations were only quoted from one friend, al-Nu'man bin Basyir who showed that the hadith did not have syahid. Likewise, from the tabi'in, only one person received the hadith from al-Nu'man bin Basyir, namely 'Amir al-Syu'bi, therefore he is the only mutabi' of the hadith. The history seems to be circulating in Iraq because al-Nu'man bin Basyir and al-Syu'bi came from the city of Kufah, while 5 of his students lived in the cities of Baghdad, Basrah, and Kufah.

B. The Quality of Hadith

1. The Quality of Sanad

Regarding the research on the hadith chain/sanad, the researcher considers that there is no need to criticize the sanad, because of the involvement of Imam al-Bukhari and Muslims in the transmission of hadith where the majority of hadith Muslim scholars have undoubted capacity. Moreover, the respective books of the two have been considered as the most authentic books after the Qur'an. In fact, in applicative terms, Muslim scholars refer to the rules of hadith validity that Ibn al-Salah has formulated based on what they both practice in selecting hadith. Therefore, even if there is a poor quality of the hadith sanad of (da'if) automatically, it will be elevated to hasan li gairih as formulated by Imam al-Turmuzi as long as there are no problems in the matan.

2. The Quality of Matan

There are pronunciation differences between the beginning of the matan or between the phrases of the sentence. Therefore, it is necessary to determine the original pronunciation that (possibly) came from the Prophet to be able to make comparisons between the matan of hadith to find illah and syaz on the other matan. In addition, the determination of the original pronunciation aims to understand the hadith that is in line with the initial context of its delivery.

Based on observations of various variations of pronunciation, the author strongly thinks that the original pronunciation that the Prophet conveyed among these narrations was the history contained in the book of Sunan Ibn Majah from 'Amru bin Nafi' from 'Abdullah bin al-Mubarak from Zakariya bin Za'idah because the sentence الحلال بين is the most widely used as the beginning of the hadith. In addition, its pronunciation has many similarities with the matan pronunciations of other narrations. Moreover, in particular, the narration of Ibn Majah that most mention the process of conveying the hadith from al-Nu'man bin Basyir as the only friend who heard the hadith from the Messenger of Allah, then he conveyed the hadith in the sermon and was heard by 'Amir al-Syu'bi until it reached Zakariya bin Za'idah, Abu Furwah, 'Abdullah bin 'Aun, 'Asim and Majallid. The pronunciations are;

\[\text{عَنْ زَكَّارِيَّةٍ بْنِ أَبِي زَائِدَةٍ، عَنْ الشَّعْبِيِّ، قَالَ: سَمَّعَتْ النُّعْمَانَ بْنَ بَشَيْرَ، يَقُولُ عَلَى الْمَنْبَرِ، وَأَهْوَى بِإِصْبِعِيَّةٍ إِلَى أَذْنِيَّةِ: سَمَّعَتْ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، يَقُولُ:} \]

\[\text{أَمَّا رَبِّيَّةٌ بِالْغَيْبِ.} \]

37 Ahmad bin Hanbal, Al-Musnad, Juz XIV, h. 165 dan 168.
The Existence of Heart in Hadith Review

"From Zakariya bin Abu Za`idah from al-Sha’bi, he said; I heard al-Nu’man bin Basyir says; above the pulpit and hinted with his fingers in his ears. "I heard the Prophet said: "(Something) that is halal is clear and what is haram is also clear, and between them, there are doubtful (vague) matters that are most people do not know it. Whoever can protect himself from doubtful matters means that he has protected his religion and honor, and whoever falls into doubtful matters means that he has fallen into something haram. Like a herdsman who herds his livestock around a forbidden area, it is feared that his animal will enter the forbidden area. Know that every king has a prohibition, and the prohibition of Allah is something that is forbidden. There is a blood clot; if it is good, then the whole body will be good. However, if it is damaged, then the whole body will be damaged; know that the clot of blood is the heart."

After determining the original pronunciation of the 16 hadiths matan, the author conducted a study of all the hadiths to find out whether the hadiths avoided from 'illah or not by using minor rules to avoid 'illah, which included addition (ziadah), subtraction (nuqsan), insertion (idraj), reversal (inqilab) change (tagyir), changes in shakal/letters (tashif/tahrif) and mixing with other hadiths (idtrab). These things can make a hadith be 'illah if it destroys the meaning of the substance of hadith. After that, the writer will continue research on the aspect of syaz by using the minor method, contrary to the Qur'an, authentic hadith, historical facts, and logic. 38

a) Free from 'illah

Based on the author’s observations on the hadiths regarding the existence of the heart, it appears that there are changes, subtractions, additions, insertions, and editorial twists in various related subjects. However, these things do not damage the meaning of the substance of the hadith. Therefore, all narrations relating to the existence of the heart are free from 'illah and can be concluded as narrated by secar makan (riwayah bi al-makna).

b) Free from syaz

The results of this study indicate that the hadith about the existence of the heart is protected from syaz (contradictory) both with the Qur’an, authentic hadith, historical

The heart existence hadith can be concluded to be of good quality, *sanad*, and *matan*, which can be used as evidence.

C. The Content of the Hadith about the Existence of Heart

According to Ibn Daqiq, the *al-mudgah* pronunciation in the hadith about the heart means a lump of meat like the size of food that can be chewed in the mouth, indicating that the heart's size is tiny, but the effect is substantial. The lump of flesh is named *al-qalb* (heart), which is the noblest organ among other body organs because of the dexterity of the ideas in it and the doubts that exist. This explanation is certainly in line with al-Gazali's explanation which describes the physical shape of the heart with an elliptical *sanaubar* fruit.

Al-Sallami in his commentary on the hadith fragment that it contains good signs of body movements, rejection of things that are forbidden and caution against things that are not clear judged by virtue condition of the human heart. If his heart is healthy (good), that is, his love is only for Allah and what Allah loves, and he fears only Allah and is afraid of falling into what Allah hates, then all the movements of his limbs will lead to good things, arising denial to things that Allah has forbidden and always be aware of things that are not clear to keep himself from falling into things that are forbidden. On the other hand, if the heart is damaged, it means that it has been controlled by lust and demands what it likes even though Allah hates it so that all movements of its limbs are damaged, leading to all immoral acts and doing things that are not clear because it follows the pleasures of the heart (lust). Meanwhile, according to Imam al-Nawawi in his Sahih Muslim sharia book, "a good condition of the heart will affect the condition of the body, while a bad condition of the heart will affect the condition of the body.

Based on the information above, it can be understood that the heart is physically a lump of flesh and is the center of the movement for all the body organs. The good or bad actions of each body organ depend on the heart's good or bad quality. Therefore, the formative of heart existence has a significant influence on the good or bad condition of all body members, which is related to health. While normatively, the good or bad of the heart affects the good or bad of the actions carried out by all other body members, which are related to actions under religious teachings or violating them.

The existence of the heart as a determinant of the good or bad of every action of the human body shows the heart's position as the person in charge of all the actions of all the members of the human actions, like the hadith of the Prophet, which came from the companions of Abu Hurairah, as follows;

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It means:

"From Abu Hurairah, he said; The Prophet said: "Verily Allah 'Azza wa Jalla does not see your body shape and wealth, but He looks at your heart and your deeds." (H.R. Ahmad)."

The above hadith is a warning to humans that assessing the good or bad quality of the human being is not judged by physical form (beauty/good looks, big or small body posture) and not on wealth. However, what is judged is excellent or lousy heart and actions. In his explanation, al-Sallami said that most people sometimes have a good image because of their wealth, honor, and position in the world, but their hearts are damaged in terms of piety. While some people do not have these things, their hearts are full of piety. Therefore, they become the most honorable person in the sight of Allah.  

Al-Hurawi al-Qari added that heart is the place of belief, honesty, sincerity, riya', popularity, and all good or bad character/character resides. In contrast, the meaning of the word وأعمالكم is goodness and badness radiates in the form of attitudes or actions from it.

The explanations of al-Sallami and al-Hurawi above are essentially under the information in QS al-Hujurat (49:13), which confirms that the noblest of people in the sight of Allah is the most pious. Thus, the true glory for humans depends on the quality of the heart because the heart is an organ that will lead to good or bad. Therefore, it is very logical if the heart is the center of Allah's attention in assessing every human movement because piety, belief, faith, sincerity, honesty, intentions, and morals reside. This heart is what al-Gazali calls qalb al-latifah (smooth heart), which the five senses cannot touch, but who receives orders, sanctions, reproaches, and demands from Allah.

The heart issues can be likened to a kingdom, where the heart acts as a king with subordinates or soldiers. When the king is good, the soldiers will also do good, and if the king is wrong, the soldiers will also do wrong because basically, the soldiers will not do anything except what the king commanded.

Allah, as the creator, puts the organ (heart) in every type of animal (including humans), which is equipped with a support system to obtain its needs (lust). Therefore, it will be found in every type of animal that can obtain its needs and distinguish between harmful and beneficial things and that lump of flesh (heart). However, as confirmed, Allah put the mind in the human heart as a specialty and a differentiator with animals in QS al-Hajj(22:46), as follows:


43See Zain al-Din al-Sallāmī, Jāmi’ al-‘Ulam wa al-Ḥukm… Juz 1, h. 992.


The translation:

"Have they not traveled through the land, and have they hearts wherewith to understand and ears wherewith to hear? Verily, it is not the eyes that grow blind but the hearts in the breasts that grow blind."46

According to al-Mawardi, al-Sam'ani and Fakhr al-Din al-Razi, deduction of the verse show two things, namely; the mind is the source of knowledge and is located in the heart. Fakhr al-Din al-Razi stated that the passage of the verse shows the heart's function as a tool for understanding. Thus, the explanation above shows that the mind has a function to understand something in the heart, strengthened on QS. Al-A'raf (07:179), as follows;

وَلَمَّا دَرَّسْ أَلِيِّمَيْنَ كَيْبَةٍ مِّنْ أَعْيُنَهُما وَأَلْسِنَتَهُما وَأَلْبَابَهُما وَأَسْلَامَةٌ اِلْجَنِّنَّ وَلِلْإِنْسَ مِنْ أَعْيُنَهُ وَأَلْسِنَتَهُ وَأَلْبَابَهُ الْجَنَّ وَلِلْإِنْسَن مَنْ أَعْيُنُهُ وَأَلْسِنَتُهُ وَأَلْبَابُهُ

The translation:

"And indeed, We have created many of the jinn and humankind for Hell. They have hearts wherewith they understand not; they have eyes wherewith they see not, and they have ears wherewith they hear not (the truth). They are like cattle, nay even more astray: those! They are the heedless ones."48

The verses above are closely related to Ibn Daqiq's explanation of the specificity of the reason that Allah has placed in the human heart as a distinction between the human heart and the animal heart, namely animals act based on desires (lust), while humans (should) act based on their minds. When humans do not use reason in doing something, they are referred to as misguided people, even more astray than animals who are not given reason to know between right or wrong and valuable or not.

Regarding the location of the mind, there is a contradictory opinion among Muslim scholars. Some of them think that the brain is the mind location, which in the Arabic language is called al-dimag. This opinion is believed by Abu Hanifah and doctor (tabib) because when the brain is damaged, the mind automatically will be damaged as well.49 According to most Muslim scholars, the mind is located in the heart (not in the brain); that view is believed by the scholars from the shafi’iah, mutakallimin (tasawwuf), and philosophy circles.

Briefly, it can be understood that the brain has the function of managing, maintaining, and distributing information. The mind has the primary function of

46Kementerian Agama RI, Al-Qur’an dan Terjemahnya, h. 337.


48Kementerian Agama RI, Al-Qur’an dan Terjemahnya, h. 174.

understanding something. This difference in function then becomes the reason that the mind should be located in the heart. However, mind and brain are interconnected, namely the brain as a conduit of information to the mind to understand. Therefore, a heart equipped with reason function to understand something, both in terms of good or bad, benefits or harms, and so on.

V. CLOSING

Based on the discussion related to the hadith about the existence of the heart above, the author concludes that;

a. The hadith about existence which is the focus of the study in this paper has authentic quality, both in terms of the sanad and its matan. Moreover, with the involvement of Imam al-Bukhari and Muslims in narrating and perpetuating the hadith in their respective books.

b. The content of the hadith concerning the existence of the heart shows that the essence of the heart is a place for the treasury of all matters of an abstract nature, such as; faith, disbelief, honesty, feelings, and so on. In addition, the heart is the driving center (commanding) in the organ system of the human body and the center of Allah's judgment regarding the good or bad qualities of the human being.

After conducting a study of the hadith about the existence of the heart, the author realizes that the liver is an organ that is very small in size (a lump of flesh), but its role is huge in determining the good or bad of a person's personal quality, both physically and inactions. Therefore, the author hopes that this article can help everyone, especially Muslims, understand the existence of their hearts so that everyone can direct their hearts to goodness.

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The Existence of Heart in Hadith Review


