

THE EXISTENCE OF THE HEART IN THE PERSPECTIVE OF HADITH AND TASAWUF

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Abstract: This paper discusses the hadith related to the existence of the heart with the subject of 1) the quality of the hadith and 2) its content. The author analyzes the hadith *tahlili* by using the approach of hadith science and tasawwuf science. The results of this study indicate that the hadith about the existence of the heart in terms of transmission are 16 lines (sanad) which are spread in the book of 9 imams (*al-kutub al-tis'ah*) and are narrated in meaning. In addition, 1) the hadith about the existence of the heart is of valid quality, both in terms of the sanad and the eye, and 2) the hadith shows the existence of the heart as a treasury of abstract issues, such as; beliefs, feelings, disbelief, etc. In addition, the liver is an organ that plays a role in giving orders to all organs of the body to move. This paper is expected to increase the understanding of the wider community that the heart has a very important role in terms of the good condition of the body and human actions, especially to achieve the best human degree which has been mentioned in QS al-Hujurat / 49: 13.

Keywords; Existence, Heart and Hadith

I. Introduction

The Messenger of Allah as the noblest human being has a mission to convey the divine message (the letter of God). The treatise in question is revelation in the form of the Qur'an and hadith. Al-Qur'an and hadith are sources of law for Muslims. However, according to scholars, the two differ in quality. The whole Qur'an is judged to be certain of its existence (*qat'i al-dilalah*), while the hadiths in general are still approximate (*zanni al-dilalah*). Therefore, a new hadith is said to be true after clarifying it through research on its sanad and matan. As for the traditions that have been considered certain of their existence, they are the traditions contained in the books of *sahihain* (*Sahih al-Bukhari and Sahih Muslims*),

In terms of the content of the discussion, the Qur'an and hadith both 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-Mutaffifin/83:14, as follows;

كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ

Translate;

*Never! Even what they do has covered their hearts.*¹

The verse is an explanation of those who deny Allah's verses and commit sins, by which their hearts are closed because of the many sins they have committed. *Al-Wahidi* explains that the meaning of the verse is that their hearts are defeated (by lust) until they are closed and darkened because of the immoral acts they have done, like a rust (on iron) that covers the heart.² 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;

يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدْ فِيهِ مُهَانًا

Translate;

*Except those who repent and believe in Allah and do good deeds; then their evil is replaced with good. Allah is Forgiving, Most Merciful.*³

These verses show that the heart has an important role in the structure of the human body. Therefore, the writer is interested in studying the existence of the heart in the hadith review as the highest interpretation of the Qur'an.

II. Theoretical Overview

A. Definition of Heart

Heart in the Big Indonesian Dictionary (KBBI) has many meanings, namely; 1. The belly is blackish red in color, located on the right side of the large stomach which is useful for taking food juices in the blood and producing bile, 2. Meat from the liver as food (slaughtered animal liver), 3. Heart, 4. Something that is in the human body which is considered a place for all inner feelings and a place to store understandings (feelings), 5. What is felt in the mind, 6. The nature (character) of the human mind, 7. The inner part.⁴ From these meanings indicate the heart based on its shape, function and location.

While the heart in Arabic, is generally referred to as the word القلب. Muhammad Fu'ad al-Baqi in his *Mu'jam al-Mufahras li Alfaz al-Qur'an* explains that the word al-qalb with various changes in its form is mentioned approximately 130 times in the Qur'an which is spread over 42 surahs and 112 verses, while the meaning and meaning vary according to the context of the discussion of a verse.⁵

¹Ministry of Religion of the Republic of Indonesia, *Al-Qur'an and its Translation*, (Pub. I; tt, PT Tiga Serangkai Pustaka Mandiri, 1430 H / 2009 AD), p. 588.

²See Abu al-Hasan 'Ali bin Ahmad bin Muhammad bin 'Ali al-Wahidi al-Naisaburi, *Al-Wajiz fi Tafsir al-Kitab al-'Aziz*, (Pub. I; Bairut: Dar al-Qalam, 1415 H), p. 1183.

³Ministry of Religion of the Republic of Indonesia, *Al-Qur'an and its Translation*, p. 366.

⁴Indonesian Ministry of Education, *Big Indonesian Language Dictionary*, (Pub. XVI; Jakarta: Language Center, 2008 AD), p.532.

⁵See Muhammad Fu'ad 'Abd al-Baqi, *Al-Mu'jam al-Mufahras li Alfaz al-Qur'an al-Karim*, (Cairo: Dar al-Kutub al-Misriah, 1364 H), p. 549-551.

The word *al-qalb* itself is a masdar form of the root word *qalaba-yaqlubu-qalban*. Ibn Farris explained that the word *al-qalb* which is composed 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* (change of something from one side to another).⁶ Meanwhile, according to *Ibn Manzur*, the word *al-qalb* shows the meaning of changing something from one direction to another.⁷ The explanation shows that the meaning of the word *al-qalb* is the core / center of something and has glory, while the situation can change.

The heart which means the essence and glory can be seen in the description of QS *al-Baqarah/02*; 225, following;

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا كَسَبَتْ قُلُوبُكُمْ وَاللَّهُ غَفُورٌ حَلِيمٌ

Translate;

*Allah does not punish you for your unintentional oaths, but He punishes you for the intentions contained in your heart. Allah is Forgiving, Most Forgiving.*⁸

As for the heart which shows the meaning of change, it can be seen from the description of QS. *al-An'am/06*: 110, namely;

وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَارَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ وَنَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ

Translate;

*"And (so) We turned their hearts and their eyes away as they did not believe in it (the Qur'an) at first, and We left them confused in error."*⁹

The verse shows that the faith that is in the heart, has no guarantee that it will continue to be consistent. This can be seen in the sentence "We turned their hearts away" which shows that at times the faith in the heart can change from believing to doubting or even not believing (*kufr*).

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

1. A lump of flesh that resembles an oblong sanaubar fruit, it is located on the left side of the chest and is a meat that has special features, in which there are cavities that can pump/flow black blood and act as a source of life.
2. Something that is subtle (*latifah*), in which there are divine (*rabbaniyah*) and psychological (*ruhaniyah*) values that are related to the physical / bodily heart

⁶See Abu al-Husain Ahmad bin Faris bin Zakariya al-Quzwini al-Razi, *Mu'jam Maqayis al-Lughah*, Juz V, (tt: Dar al-Fikr, 1399 AH/1979 AD), p. 17.

⁷See Abu al-Fadl Muhammad bin Mukrim bin 'Ali Jamal al-Din al-Ansari al-Ifriqi Ibn Manzur, *Lisan al-'Arabic*, Juz I, (Pub. III; Bairut: Dar Sadir, 1414 H), p. 685.

⁸Ministry of Religion of the Republic of Indonesia, *Al-Qur'an and its Translation*, p. 36.

⁹Ministry of Religion of the Republic of Indonesia, *Al-Qur'an and its Translation*, p. 141.

(heart). The subtle heart is the essence of humanity. With it, humans can feel, know and recognize or understand something. And it is he who gets orders, sanctions, reproaches and demands.¹⁰

Meanwhile, according to *al-Hakim al-Tirmizi*, the heart is the abode *nur al-iman* faith, (*nur al-khusyu'*) humility, (*al-taqwa*) piety, (*al-mahabbah*) love, (*al-rida*) willingness, (*al-yaqin*) faith, (*al-khauf*) worry, (*al-raja'*) hope, (*al-sabr*) patience, and (*al-qana'ah*) awareness.¹¹ The explanation of *al-Hakim al-Tirmizi* is basically in line with what has been said by Abu Hamid al-Gazali and in addition to explaining matters of the heart, namely there is a physical form. and some are non-physical.

The word *al-qalb* itself when translated into Indonesian, is sometimes interpreted with the heart and sometimes also with the heart. The two terms seem to overlap and sometimes present problems in explaining the difference. However, the author considers that the two terms are basically 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 to circulate blood throughout the body.¹³ Therefore, the word *al-qalb* can be termed with heart and heart.

B. Heart Terminology

other than words القلب , heart in Arabic is also sometimes referred to as the word اللب , الصدر and الفؤاد.

1. الصدر

The word *al-sadr* is the *masdar* form of the root word *sadara yasduru* whose plural form is *sudur*. Ibn Faris explained that a word composed of the letters س, د, ر shows two basic feeding namely; *yadullu 'ala khilaf al-wird* (indicating the opposite meaning of coming) that is, returning to the place where he left after leaving and *yadullu 'ala sadr al-insan wa gairuh* (showing the meaning of the human heart and other things).) that is, the organs that exist in humans and other creatures.¹⁴ Meanwhile, Ibn Manzur explains that the word *sadara* means something

¹⁰See Abu Hamid Muhammad bin Muhammad al-Tusi al-Gazali, *Ihya 'Ulum al-Din*, Juz III, (Bairut: Dar al-Ma'rifah, t.th.), h. 3., see also Samih 'Atif al-Zain, 'Ilm al-Nafs, Juz I, (Bairut: Dar al-Kitab al-Lubnani, 1411 H /1991 AD), p. 209., 'Ali bin Muhammad bin 'Ali al-Zain al-Syarif al-Jurjani, *Al-Ta'rifat*, (Pub. I; Bairut: Dar al-Kutub al-Ilmiyah, 1403 AH/1983 AD), p. 178., Ibn Qayyim Muhammad bin Abi Bakr bin Ayyub bin Sa'ad Syams al-Din al-Jauziyah, *Al-Tibyan fi Aqşam al-Qur'an* , (Bairut: Dar al-Ma'rifah, t.th.), h. 414.

¹¹See Abu 'Abdillah Muhammad bin 'Ali al-Hakim al-Tirmizi, *Bayan al-Farq bain al-Sadr wa al-Qalb wa al-Fu'ad wa al-Lubb*, (Oman: Mu'assasah Ali al-Bait al-Milkiyah li al-Fikr al-Islami, 2009 AD), p. 3.

¹²See Majma' al-Lughah al-'Arabiah, *Al-Mu'jam al-Wasit*, Juz II, (Cairo: Dar al-Da'wah, t.th.), p. 753.

¹³See Nur Hidayati and Dwi Retnowati, *Complete Dictionary of Biology*, (Pub. I; tt: Dwimedia Press, 2010), p. 315 and 350.

¹⁴See Ibn Faris, *Mu'jam Maqayis al-Lughah*, Juz III, p. 337.

that precedes something (beginning), for example; day that precedes night or summer that precedes winter.¹⁵ Thus, the word *al-sadr* can mean something that precedes or the beginning of everything and can mean the heart or heart which is one of the organs of the human body located in the chest cavity.

2. الفؤاد

The word *al-fu'ad* is a *masdar* form of a change in the root word *fada yafudu*. The sick letter (*alif*) in the word *fada* is the letter waw. Ibn Faris explains that the series of letter ف, و, د which form a word then (the meaning) can be transferred. الفؤاد meaning most of the hair that goes past the ears, later said to be a borrowing of the expression "two wings of an eagle" with فودان.¹⁶ Meanwhile, Ibn Manzur explained that *fu'ad* is the lining of the liver, while *al-qalb* is the seeds and galls.¹⁷ As for *al-Mu'jam al-Wasit*, the word *al-fu'ad* is also interpreted as *al-qalb* (heart / heart) and is equated in terms of its function, namely in terms of seeing. However, the two words still have differences, namely; something empty, there is no anxiety, sadness or bad things in it.¹⁸ Thus, it can be understood that the word *al-fu'ad* also means heart or heart as the word *al-qalb*. However, the emphasis is different in terms of circumstances, namely *al-fu'ad* is empty / empty of bad conditions, while *al-qalb* can change from happy to sad or vice versa.

3. اللباب

The word *al-lubab* is a *masdar* form of the change in the origin of the word *labba yalubbu*. According to Ibn Faris, a word consisting of the letters ل and ب the *tasydid* has two meanings, namely; *luzum wa sabat* (certainty and firmness) and shows the meaning of *khulus wa jadah* (clarity and kindness).¹⁹ Meanwhile, according to Ibn Manzur, the word اللباب denotes the pure meaning of everything.²⁰ 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 made a description regarding the layers / levels of the liver. According to him, *al-Sadr* is the first layer or fortress of the heart from disturbances of lust, while *al-qalb* is the second layer that is in the *sadr* (chest) like the black part of the eye that is in white or like space. guests in a house. Furthermore, *al-fu'ad*²¹ is the third layer after *al-qalb*. The deepest layer or core of the

¹⁵See Ibn Manzur, *Lisan al-'Arab*, Juz IV, p. 446.

¹⁶See Ibn Faris, *Mu'jam Maqayis al-Lugah*, Juz IV, p. 458.

¹⁷See Ibn Manzur, *Lisan al-'Arab*, Juz III, p. 329.

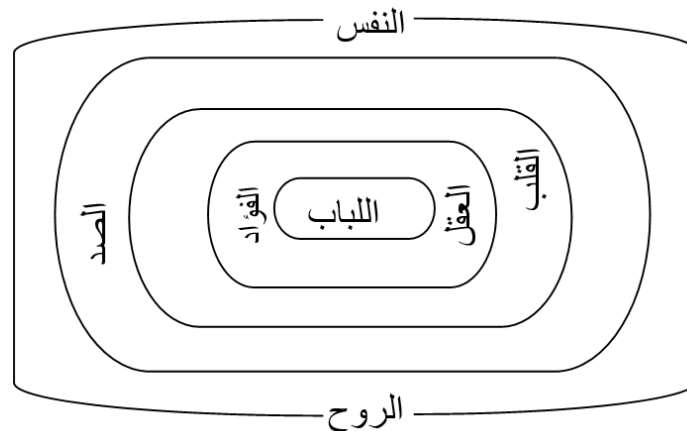
¹⁸See Majma' al-Lugah al-'Arabiah, *Al-Mu'jam al-Wasit*, Juz II, p. 670.

¹⁹See Ibn Faris, *Mu'jam Maqayis al-Lugah*, Juz V, p. 199.

²⁰See Ibn Manzur, *Lisan al-'Arab*, Juz I, p. 729., see also Abu Mansur Muhammad bin Ahmad bin al-Azhari al-Hurawi, *Tahzib al-Lugah*, Juz XV, (Pub. I; Bairut: Dar Ihya al-Turas al-'Arabi, 2001 H), p. 243.

²¹*Al-Fu'ad* This is what is equipped with *al-'aql* as a tool to understand the nature of something.

heart is *al-lubab* as a place that is empty of all evil, so that it is in this layer that the highest peak of human monotheism is located. Here's a picture of the layers of the heart;



III. Research methodology

A. Hadith Validity Rules

Considering the existence of the Prophet's hadith, only a small part of which has the status of *qat'i al-wurud* (certainly its existence) and most of it is still in the status of *zanni al-wurud* (estimated), then research on the quality of a hadith is still very necessary to be done for the sake of ensure the truth of the narration and its legal force.

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

الْحَدِيثُ الْمُسْنَدُ الَّذِي يَتَّصِلُ إِسْنَادُهُ بِنَقْلِ الْعَدْلِ الضَّابِطِ عَنِ الْعَدْلِ الضَّابِطِ إِلَى مُنْتَهَاهُ وَلَا يَكُونُ شَاذًا وَلَا مُعَلَّلًا.²³

"*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 matan hadith by the majority of scholars. From these methods, *ittisal al-sanad* (continuation of the sanad), *al-'adl* (the narrator is fair) and *dabit* (the narrator is strong in memorization) are used as

²²See Abu al-Fida' Isma'il bin 'Amr bin Kasir al-Qurasyi al-Basri, *Ikhtisar 'Ulum al-Hadis*, (Pub. II; Bairut: Dar Kutub al-'Ilmiyyah t.th.), p. 25.

²³See Ibn al-Salah 'Usman bin 'Abd al-Rahman Abu 'Amr, *Ma'rifah Anwa' 'Ulum al-Hadis*, (Beirut : Dar al-Fikr, 1406 H/1986 AD), p. 11.

criteria for the validity of the sanad. While avoiding contradictions and defects (meaning) as criteria for the validity of the hadith.

The process of researching a hadith sanad can be done based on the following steps:

1. Collect biographies of each narrator involved in the process of narrating the hadith which includes; full name of each narrator, place and year of birth (if any), place and year of death (if any), *rihlah* / journey in searching for hadith (if any) and list of teachers and students.
2. Collecting assessments of each narrator regarding his *jarh* (reproach) and *ta'dil* (praise), then conclude his personal qualities. If there is a difference in judgment between *jarh* and *ta'dil* on a narrator from the critics, it is necessary to apply the *al-jarh wa al-ta'dil* rule.
3. Proving the connection of the sanad from each of the adjacent narrators. This is done by considering the biographies of two narrators who are close together, such as measuring the distance between the birth of a student and the death of a teacher, paying attention to the place of birth, death and *rihlah* of each narrator to see the possibility of a meeting place between the teacher and student, then looking at the words the word used in the hadith (*sigat*).
4. Summing up the quality of the sanad that has been researched.

The process of researching the subject of hadith requires methodological steps, as follows;

1. Ensure that the hadith studied is from the Prophet by paying attention to the quality of the *sanad*.
2. Perform beheading on each *matan*, then determine the pronunciation of the *matan* which may come from the Prophet. as a basis in making comparisons on all *matan* in order to determine the presence or absence of '*illah*' in other narrations.
3. Pay attention to the composition of the pronunciation between the studied hadiths. In this case, it is necessary to be careful in looking at the meaningful hadiths that are narrated in meaning. Therefore, the researcher will look at the aspects of subtraction, addition, insertion, alteration, reversal of pronunciation or sentences in the *matan* of hadith, and incorporation of other hadiths that are not part of the hadith focused on the study.
4. Examining aspects of the content of the hadith. In this case, the author will compare the *matn* hadith with the Qur'an, authentic hadith, logic and historical facts. If it turns out that the hadith are not in line with these things, then the study hadith can be considered weak or even contradictory. However, if it

turns out that the study hadith is in line with these things, then it can be considered valid, even stronger.

Especially on the aspects of logic and historical facts, of course, it will be adjusted to the focus of the research hadith, because logic and historical facts cannot be combined with traditions related to information about end-time events or with traditions that are far from human reason.

B. Data Collection and Processing Method

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

a. Hadith science approach

The dimension of the study in this paper is the hadith about the existence of the heart, so the first step in this research will be to refer to the hadith source books first. Furthermore, in interpreting hadith, it can be done by using books of hadith science, such as '*ilm rijal al-hadis*', '*ilm al-jarh wa al-ta'dil*'²⁴, '*ilm ma'ani*'²⁵ etc.

b. The immu tasawwuf approach

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

IV. Research result

A. *Takhrij al-Hadis*

The hadith that the author will discuss in this article is a hadith that contains information on legal and halal legal issues that have clear boundaries, but between the two there are things that are vague (*syubhat*). While at the end of the hadith it is stated that the existence of the heart is the determinant of the good or bad condition of the body. The pronunciation of the hadith is as follows;

إِنَّ الْحَالَ بَيِّنٌ، وَإِنَّ الْحَرَامَ بَيِّنٌ، وَبَيْنَهُمَا مُشْتَبِهَاتٌ لَا يَعْلَمُهُنَّ كَثِيرٌ مِنَ النَّاسِ، فَمَنْ أَتَّقَى الشُّبُهَاتِ اسْتَبْرَأَ لِدِينِهِ، وَعِرْضِهِ، وَمَنْ وَقَعَ فِي الشُّبُهَاتِ وَقَعَ فِي الْحَرَامِ، كَالرَّاعِي يَرْعَى حَوْلَ الْجَمَى، يُوشِكُ أَنْ يَرْتَعَ فِيهِ، أَلَا وَإِنَّ لِكُلِّ مَلِكٍ جَمَى، أَلَا وَإِنَّ

²⁴The science that deals with the narrators in terms of whether their narrations are accepted or rejected. See, Abd' al-Karim al-Khatib, *Usul al-Hadis: 'Ulumuh wa Mustalahuh* (Bairut: Dar al -Fikr, 1975 M), p. 266. See, A. Syahraeni, *Sanad's Critique in Historical Perspective* (Pub. I; Makassar: Alauddin Press, 2011 M), p. 99.

²⁵The science that studies about Arabic words, according to the circumstances, so that there are different views about a sentence because of different circumstances. Arifuddin Ahmad, *Methodology of Understanding Hadith in the Study of Ma'ani al-Hadith*, p. 5.

حَمَى اللّٰهُ مَحَارِمُهُ، أَلَا وَإِنَّ فِي الْجَسَدِ مُضْغَةً، إِذَا صَلَحَتْ، صَلَحَ الْجَسَدُ كُلُّهُ، وَإِذَا فَسَدَتْ، فَسَدَ الْجَسَدُ كُلُّهُ، أَلَا وَهِيَ الْقَلْبُ».

It means;

Verily, what is lawful has become apparent (clear) and what is unlawful has become apparent. And between the two there is a matter that is unclear, 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, then he falls into the forbidden. It's 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 in every human body there is a lump of flesh, if that lump of flesh 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 is the heart.

The hadith is narrated by way of 16 lines (sanad) which are spread in the source book of 9 priests (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 Daud*, 1 history on the book of *Sunan al-Turmuzi*, 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*.

These narrations are only quoted from one friend, namely al-Nu'man bin Basyir who shows that the hadith has no martyrdom. Likewise, from among the tabi'in, only one person received the hadith from al-Nu'man bin Basyir, namely 'Amir al-Syu'bi, so that he became the only mutabi' from the Muslim community. 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. Hadith Quality

1. Quality of sanad

Regarding the research on the hadith chain, the author considers that there is no need to criticize the sanad, because the involvement of Imam al-Bukhari and Muslim in the transmission of hadith, where the majority of hadith scholars do not doubt their capacity. Moreover, the respective books of the two have been considered the most authentic books after the Qur'an. In fact, in applicative terms, scholars refer to the hadith validity rules that have been formulated by Ibn al-Salah based on what both of them practice in selecting hadith. Therefore, even if there is a related hadith chain of weak quality (*da'if*) it will automatically be elevated to *hasan li gairih* as formulated by Imam al-Turmuzi with a note that there are no problems with the eyes.

2. Top quality

Matan-matan hadith related to the existence of the heart in this study, it appears that there are differences in pronunciation, both from the aspect between the beginning of the matan or between the phrases of the sentence. So it is necessary to determine the original pronunciation that (possibly) came from the Prophet in order to be able to make comparisons between the matan of hadith in an effort to find illah and syaz in other subjects. In addition, the determination of the original pronunciation also aims to gain an understanding of the hadith that is (approaching) in accordance with the initial context of its delivery.

Based on observations of various variations of pronunciation, the author thinks strongly that the original pronunciation that was conveyed by the Prophet 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 on the grounds that the sentence **بين الحلال بين** most widely used as the beginning of the hadith. In addition, in terms of pronunciation, it has many similarities with the matan pronunciations of other narrations. And in particular, the narration of Ibn Majah that most clearly mentions 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 a 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;

عَنْ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ، عَنِ الشَّعْبِيِّ، قَالَ: سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ، يَقُولُ عَلَى الْمُنْبَرِ، وَأَهْوَى بِإصْبَعَيْهِ إِلَى أُذُنَيْهِ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَقُولُ: «الْحَلَالُ بَيِّنٌ، وَالْحَرَامُ بَيِّنٌ، وَبَيْنَهُمَا مُشْتَبِهَاتٌ لَا يَعْلَمُهَا كَثِيرٌ مِنَ النَّاسِ، فَمَنْ اتَّقَى الشُّبُهَاتِ اسْتَبْرَأَ لِدِينِهِ وَعَرْضِهِ، وَمَنْ وَقَعَ فِي الشُّبُهَاتِ وَقَعَ فِي الْحَرَامِ، كَالرَّاعِي يَرْعَى حَوْلَ الْجَمَى، يُوشِكُ أَنْ يَرْتَعَ فِيهِ، أَلَا وَإِنْ لِكُلِّ مَلِكٍ جَمَى، أَلَا وَإِنْ جَمَى اللَّهِ مَحَارِمُهُ، أَلَا وَإِنْ فِي الْجَسَدِ مُضْغَةٌ، إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ، وَإِذَا فَسَدَتْ، فَسَدَ الْجَسَدُ كُلُّهُ، أَلَا وَهِيَ الْقَلْبُ».

It means;

From Zakariya bin Abu Za'idah from al-Sha'bi, he said; I heard al-Nu'man bin Basyir say; above the pulpit and hinted with his fingers in his ears, "I heard the Messenger of Allah say: "(Something) that is lawful is clear and what is unlawful is also clear, and between them there are doubtful (vague) matters that are mostly people don't 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 unlawfulness. 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 Allah's prohibition is something that is forbidden. Know, in the body there is a clot of blood, if it is good then the whole body will be good. But if it is damaged, the whole body will be damaged, know that the clot of blood is the heart."

After determining the original pronunciation of the 16 hadiths, the author then 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 (*nuqs*). *an*, insertion (*idraj*), reversal (*inqilab*) change (*tagyir*), changes in shakal / letters (*tashif / tahrif*) and mixing with hadith other (*idtirab*). These things can make a hadith a blessing if it destroys the meaning of the substance of a 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 or logic.²⁶

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 Allah and can be concluded as hadith narrated eating (*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 facts or logic, even in line. Thus, the hadith about the existence of the heart can be concluded to be of valid quality, both in terms of sanad and matan and can be used as evidence.

C. Contents of Hadith about the Existence of the Heart

According to Ibn Daqiq, the pronunciation of *al-mudgah* in the hadith about the existence of the heart means a lump of meat the size of food that can be chewed in the mouth. This indicates the size of the heart is very small, but the effect is very large. The lump of flesh is named al-qalb (heart) which is the noblest organ among the other organs of the body because of the dexterity of the ideas in it and the doubts that exist in it.²⁷ This explanation is certainly in line with al-Gazali's explanation which describes the physical shape of the heart with an oval shaped *s'anaubar* fruit.

Al-Sallami in his comments on the hadith fragments **أَلَا وَإِنَّ فِي الْجَسَدِ مِثْقَالَ ذَرَّةٍ خَيْرٌ لِّكَ** that it contains good signs of limb movements, rejection of things that are forbidden and caution against things that are not clear judged on the basis of the good condition of the human heart. If his heart is healthy (good), that is, his love is

²⁶See Arifuddin Ahmad, *The New Paradigm of Understanding the Prophet's Hadith*, (Pub. I: Jakarta: Renaissance, 2005 M.), p. 117. Compare with Kamaruddin Amin, *Re-examine the Accuracy of Hadith Criticism Method*, (Pub. I; Jakarta: Hikmah, 2009), p. 58.

²⁷See Ibn Daqiq Taqi al-Din Abu al-Fath Muhammad bin 'Ali bin Wahb bin Muti' al-Qusyairi, *Syarh al-Arba'in al-Nawawiyah fi al-Hadis al-Sahihah al-Nabawiyah*, (Pub. VI; tt: Mu'assasah al-Rayyan, 1424 H/2003 CE), p. 48.

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, denial arises. to things that have been forbidden by Allah 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 he has been controlled by lust and demands what he likes even though Allah hates it, so that all the movements of his limbs are damaged.²⁸ Meanwhile, according to Imam al-Nawawi in the sharia book *Sahih Muslim* He stated that “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.”²⁹

Moving on from the information above, it can be understood that the heart is physically a lump of flesh and is the driving center for all the organs of the body. As for the good or bad actions of each organ of the body, it depends on the good or bad quality of the heart. Therefore, the formative existence of the heart has a very important influence on the issue of good or bad condition of all members of the body which in this case 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 in this case are related to actions that are in accordance with religious teachings or actually violate them.

The existence of the heart as a determinant of the goodness or badness of every action of the human body, shows the position of the heart as the person in charge of all the actions of all members of the body. The heart as an organ that is responsible for all the movements of the limbs is in line with its position as the center of God's judgment on every human action. This is like the hadith of the Prophet that came from the companions of Abu Hurairah, as follows;

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." (HR Ahmad).

The above hadith is a warning to humans that the assessment of the good or bad quality of the human person, is not judged by physical form (beauty / good looks, large or small body posture) and not on wealth. But what is judged is the good or bad 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, but their hearts are full of piety, so that they become the most honorable person in the sight of Allah.³⁰ Al-Hurawi al-Qari added that in the heart this is the place of belief, honesty,

²⁸See Zain al-Din 'Abd al-Rahman bin Ahmad bin Rajab bin al-Hasan al-Sallami, *Jami' al-'Ulum wa al-Hukm fi Syarh Khamsin Hadisan min Jawami' al-Kalim*, Juz I, (Pub. VII; Bairut: Mu'assasah al-Risalah, 1422 H/2001 AD), h. 210.

²⁹See Abu Zakariya Mahyi al-Din Yahya bin Syarf al-Nawawi, *Al-Minhaj Syarh Sahih Muslim*, Juz XI, (Ct. II; Bairut: Dar Ihya al-Turas al-'Arabi, 1329), p. 27.

³⁰See Zain al-Din al-Sallami, *Jami' al-'Ulum wa al-Hukm...*, Juz I, p. 992.

sincerity, *riya'*, popularity and all good or bad character / character resides. While the meaning of the word **وَأَعْمَالُكُمْ** is the good and the bad that radiates in the form of attitudes or actions from it.³¹

The explanations of al-Sallami and al-Hurawi above are essentially in accordance with the information in QS al-Hujurat / 49:13 which confirms that the most noble of people in the sight of Allah is the most pious. Thus, the true glory for humans basically 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 in it piety, belief, faith, sincerity, honesty, intentions and morals reside. This heart is what al-Gazali calls *qalb al-latifah* (smooth heart) which cannot be touched / touched by the five senses, but it is he who receives orders, sanctions, reproaches and demands from Allah.

This issue of the heart can be likened to a kingdom, where the heart acts as a king who has subordinates or soldiers. When the king is good, the soldiers will also do good, and if the king is bad/bad, the soldiers will also do bad, because basically the soldiers will not do anything except what the king ordered.

Allah as the creator basically 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 is able to obtain its needs and is able to distinguish between things that are harmful and beneficial to it and that lump of flesh (heart). However, Allah put the mind in the human heart as a specialty and a differentiator with other types of animals.³² This has also been confirmed in QS. al-Haj / 22:46, following;

*So have they not walked on the earth, so that their hearts could understand, their ears could hear? Actually it is not the eyes that are blind, but what is blind is the heart that is in the chest.*³³

According to al-Mawardi, al-Sam'ani and Fakhr al-Din al-Razi, fragments of the verse **فَتَكُونُ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا** shows 2 things, namely; Intellect is the source of knowledge and is located in the heart. Fakhr al-Din al-Razi added that the passage of the verse shows the function of the heart as a tool for understanding.³⁴ Thus, the explanation above shows that the mind which has the function to understand

³¹See Abu al-Hasan 'Ali bin Muhammad Nur al-Din al-Mala al-Hurawi al-Qari, *Marqah al-Mafatih Sharh Misykah al-Masabih*, Juz VIII, (Pub. I; Bairut: Dar al-Fikr, 1422 H/2002 AD), p. 3331.

³²See Ibn Daqiq al-Qusyairi, *Syarh al-Arba'in al-Nawawiyah*..., p. 48.

³³Ministry of Religion of the Republic of Indonesia, *Al-Qur'an and its Translation*, p. 337.

³⁴See Abu al-Hasan 'Ali bin Muhammad bin Muhammad bin Habib al-Basri al-Bagdadi al-Mawardi, *Al-Nukat wa al-'Uyun*, Juz IV, (Bairut: Dar al-Kutub al-'Ilmiyah, t.th.), p. 32., see also Abu al-Muzaffar Mansur bin Muhammad bin 'Abd al-Jabbar bin Ahmad al-Marwazi al-Sam'ani, *Tafsir al-Qur'an*, Juz III, (Pub. I; Riyad: Dar al-Watn, 1418 H/1997 AD), p. 445., Abu 'Abdillah Muhammad bin 'Umar bin al-Hasan bin al-Husain al-Tamimi Fakhr al-Din al-Razi, *Mafatih al-Gaib*, Juz 23, (Pub. III; Bairut: Dar Ihya' al-Turas\ al-'Arabi, 1420 H), p. 233.

something is in the heart. In fact, this is further strengthened by QS. al-A'raf / 07: 179, that;

*And indeed We made for (the contents of Hell) most of the jinn and humans, they have hearts, but they do not use to understand (the signs of Allah) and they have eyes (but) they do not use to see (signs of Allah's power). and they have ears (but) they do not use to hear (the verses of Allah). They are like cattle, they are even more misguided. They are the ones who are negligent.*³⁵

The verses above are closely related to Ibn Daqiq's explanation of the specificity of reason that Allah placed in the human heart as a difference 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, then they are referred to as misguided people, even more astray than animals who are basically not given reason to know between right or wrong and useful or not and so on.

Regarding the location of reason, there is a difference of opinion among scholars. Some of them think that reason resides in the brain which in Arabic is called *al-dimag*. This opinion is held by Abu Hanifah and doctor (*tabib*) on the grounds that when the brain is damaged, the reason (understanding) is also damaged.³⁶ While according to the majority of scholars, the view is that reason resides in the heart (not in the brain), this opinion is held by scholars from the Shafi'iah, *mutakallimin* (*tasawwuf*) and philosophy circles.

In summary, it can be understood that the brain has the function of managing, maintaining and distributing information. The mind has the main function to understand something. This difference in function then becomes the reason that reason is precisely in the heart. However, between the mind and the brain are interconnected, namely the brain as a conduit of information to the mind to gain understanding. Therefore, a heart equipped with reason has a function to understand the nature of 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;

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

³⁵Ministry of Religion of the Republic of Indonesia, *Al-Qur'an and its Translation*, p. 174.

³⁶See Abu al-'Abbas Ahmad bin Muhammad bin Abi Bakr bin 'Abd al-Malik al-Qastalani, *Irsyad al-Sari li Syarh Sah ih al-Bukhari*, Juz I, (Pub. VII; Egyptian: al-Matba'ah al-Kubra al-Umairiah, 1323 H), p. 144.

2. The content of the hadith about the existence of the heart shows that the essence of the heart is a place for the treasury of all matters of a 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 is the center of God's judgment regarding the good or bad qualities of the human person.

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 very large in determining the good or bad of a person's personal quality, both physically and in actions. Therefore, the author hopes that this article can help everyone, especially Muslims, in understanding the existence of their hearts, so that everyone can direct their hearts to goodness.

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