

THE EXISTENCE OF HEART IN HADITH REVIEW

M. Yusuf Assagaf¹

Abustani Ilyas²

Tasmin Tangngareng³

La Ode Ismail Ahmad⁴

Alauddin State Islamic University of Makassar, Indonesia^{1,2,3,4}
yusufsegaf2@gmail.com¹, abustani.ilyas@uin-alauddin.ac.id²,
tasmin.tangngareng@uin-alauddin.ac.id³, laode.ismail@uin-alauddin.ac.id⁴

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 (*qaṭ'ī al-dilālah*), while the hadith generally is still an estimation of its existence (*ẓannī al-dilālah*). 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 *ṣaḥīḥain* (*Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*), because the majority of scholars apply the requirements in selecting hadith, namely the continued *sanad*, the narrators are fair and strong in maintenance (*ḍābiṭ*), 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-Muṭaffifin/83: 14, as follows.

كَأَلْبُرِّانَعَلَيْ قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ

The translation:

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

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.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 فِيهِمْ هَانًا

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'an.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.⁴ 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 Alfaz the 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 surah and 112 verses, while the varied meaning and purposes based on the context of the discussion of a verse.⁵

¹Kementerian Agama RI, *Al-Qur'an dan Terjemahnya*, (Cet. I; t.t., PT Tiga Serangkai Pustaka Mandiri, 1430 H / 2009 M), h. 588.

²See Abū al-Ḥasan ‘Alī bin Aḥmad bin Muḥamma bin ‘Alī al-Wāḥidī al-Naisābūrī, *Al-Wajīz fī Tafṣīr al-Kitāb al-‘Azīz*, (Cet. I; Bairūt: Dār al-Qalam, 1415 H), h. 1183.

³Kementerian Agama RI, *Al-Qur'an dan Terjemahnya*, h. 366.

⁴Kementerian Pendidikan Indonesia, *Kamus Besar Bahasa Indonesia*, (Cet. XVI; Jakarta: Pusat Bahasa, 2008 M), h. 532.

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

The word *al-qalb* is a *masdar* form of the root word of *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 sharifah* (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).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 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;

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

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 Off-Forgiving, Most Forbearing.”⁸

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

وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَارَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ أَوْلَٰى مَرَّةً وَنَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ

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 (*rabbaniyah*) and psychological (*ruhaniyah*) values that have a relationship with the

⁶Lihat Abū al-Ḥusain Aḥmad bin Fārīs bin Zakariyā al-Quzwinī al-Rāzī, *Mu'jam Maqāyīs al-Lughah*, Juz V, (t.t.: Dār al-Fikr, 1399 H/1979 M), h. 17.

⁷Sec Abū al-Faḍl Muḥammad bin Mukrim bin 'Alī Jamāl al-Dīn al-Anṣārī al-Ifriqī Ibn Manẓūr, *Lisān al-'Arab*, Juz I, (Cet. III; Bairūt: Dār Ṣādir, 1414 H), h. 685.

⁸Kementerian Agama RI, *Al-Qur'an dan Terjemahnya*, h. 36.

⁹Kementerian 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-raja'*), 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 blood¹², 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 الصدر, الفؤاد, and اللباب.

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 ص, د, and 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

¹⁰See Abū Ḥāmid Muḥammad bin Muḥammad al-Ṭūsī al-Gazālī, *Iḥyā' 'Ulūm al-Dīn*, Juz III, (Bairūt: Dar al-Ma'rifah, t.th.), h. 3., Take a look as well on Samīḥ 'Aṭif al-Zain, *ʿIlm al-Nafs*, Juz I, (Bairūt: Dār al-Kitāb al-Lubnānī, 1411 H/1991 M), h. 209., 'Alī bin Muḥammad bin 'Alī al-Zain al-Syarīf al-Jurjānī, *Al-Ta'rīfāt*, (Cet. I; Bairūt: Dār al-Kutub al-'Ilmiyah, 1403 H/1983 M), h. 178., Ibn Qayyim Muḥammad bin Abī Bakr bin Ayyūb bin Sa'ad Syāms al-Dīn al-Jauziyah, *Al-Tibyān fī Aqsām al-Qur'ān*, (Bairūt: Dār al-Ma'rifah, t.th.), h. 414.

¹¹See Abū 'Abdillāh Muḥammad bin 'Alī al-Ḥākīm al-Tirmizī, *Bayān al-Farq bain al-Ṣadr wa al-Qalb wa al-Fu'ād wa al-Lubb*, (Oman: Mu'assasah 'Alī al-Bait al-Milkiyah li al-Fikr al-Islāmī, 2009 M), h. 3.

¹²See Majma' al-Lughah al-'Arabiah, *Al-Mu'jam al-Wasīf*, Juz II, (Kairo: Dār al-Da'wah, t.th.), h. 753.

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

¹⁴See Ibn Fārīs, *Mu'jam Maqāyīs al-Lughah*, Juz III, h. 337.

¹⁵See Ibn Manzūr, *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 و, ف, and 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 فؤدان.¹⁶ Meanwhile, Ibn Manzur explained that *fu'ad* is the membran of the liver, while *al-qalb* is the seeds and galls.¹⁷ 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.¹⁸ 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 and ب with tasydid has two meanings: *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 shows the meaning that is clean from 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* 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*²¹ 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:

¹⁶See Ibn Fārīs, *Mu'jam Maqāyīs al-Lughah*, Juz IV, h. 458.

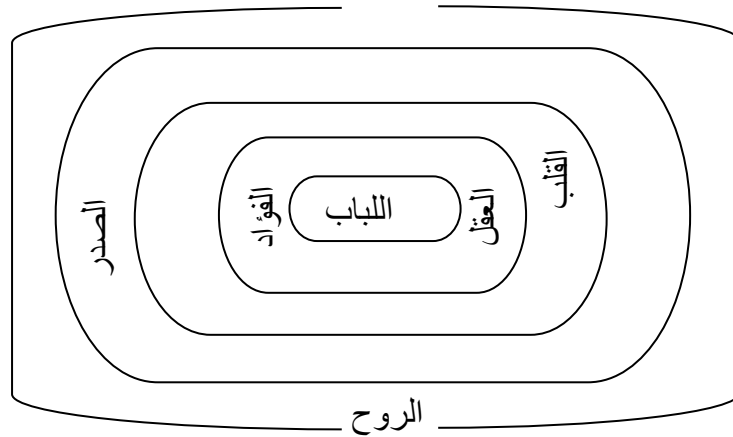
¹⁷See Ibn Manzūr, *Lisān al-'Arab*, Juz III, h. 329.

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

¹⁹See Ibn Fārīs, *Mu'jam Maqāyīs al-Lughah*, Juz V, h. 199.

²⁰See Ibn Manzūr, *Lisān al-'Arab*, Juz I, h. 729., lihat juga Abū Manṣūr Muḥammad bin Aḥmad bin al-Azharī al-Hurawī, *Tahzīb al-Lughah*, Juz XV, (Cct. I; Bairūt: Dār Iḥyā al-Turās al-'Arabī, 2001 H), h. 243.

²¹*Al-Fu'ād* 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 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 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.

²²SecAbū al-Fidā' Ismā'īl bin 'Amr bin Kaṣīr al-Qurasyī al-Baṣrī, *Ikhtisār 'Ulūm al-Ḥadīṣ*, (Cet. II; Bairut: Dār Kutub al-'Ilmiyyah t.th.), h. 25.

²³Sec Ibn al-Ṣalāḥ 'Uṣmān bin 'Abd al-Raḥman Abū 'Amr, *Ma'rifah Anwā' 'Ulūm al-Ḥadīṣ*, (Beirut: Dār al-Fikr, 1406 H/1986 M), h. 11.

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'di*²⁴, *'ilm ma' ani*²⁵, 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 الْحَلَالَ بَيِّنٌ، وَإِنَّ الْحَرَامَ بَيِّنٌ، وَبَيْنَهُمَا مُشْتَبِهَاتٌ لَا يَعْلَمُهُنَّ كَثِيرٌ مِنَ النَّاسِ، فَمَنْ اتَّقَى الشُّبُهَاتِ اسْتَبْرَأَ لِدِينِهِ، وَعَرْضِهِ، وَمَنْ وَقَعَ فِي الشُّبُهَاتِ وَقَعَ فِي الْحَرَامِ، كَالرَّاعِي يَرْعَى حَوْلَ الْحَيِّ، يُوشِكُ أَنْ يَرْتَعَ فِيهِ، أَلَا وَإِنَّ لِكُلِّ مَلِكٍ حَيٍّ، أَلَا وَإِنَّ حَيَّ اللَّهَ مَحَارِمُهُ، أَلَا وَإِنَّ فِي الْجَسَدِ مُضْغَةً، إِذَا صَلَحَتْ، صَلَحَ الْجَسَدُ كُلُّهُ، وَإِذَا فَسَدَتْ، فَسَدَ الْجَسَدُ كُلُّهُ، أَلَا وَهِيَ الْقَلْبُ.»

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

²⁴The science that discusses about the narrators in terms of whether their history is accepted or rejected. See, Abd' al-Karīm al-Khaṭīb, *Uṣūl al-Hadīṣ: 'Ulūmuh wa Muṣṭalahuh* (Bairūt: Dār al-Fikr, 1975 M), h. 266. Lihat, A. Syahraeni, *Kritik Sanad dalam Perspektif Sejarah* (Cet. I; Makassar: Alauddin Press, 2011 M), h. 99.

²⁵The science that studies Arabic words, according to the circumstances, so that there are differences of opinion about a sentence due to different circumstances. Arifuddin Aḥmad, *Metodologi Pemahaman Hadis Kajian Ilmu Ma'ānī al-Hadis*, 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 spreaded 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 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*. The extant (*matan*) hadiths are;

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

(a) حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا زَكَرِيَّا، عَنْ عَامِرٍ، قَالَ: سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ، يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: " الْحَلَالُ بَيْنَ، وَالْحَرَامُ بَيْنَ، وَبَيْنَهُمَا مُشْتَهَاتٌ لَا يَعْلَمُهَا كَثِيرٌ مِنَ النَّاسِ، فَمَنِ اتَّقَى الْمُشْتَهَاتِ اسْتَبْرَأَ لِدِينِهِ وَعَرْضِهِ، وَمَنْ وَقَعَ فِي الشُّبُهَاتِ: كَرَاعٍ يَرَعَى حَوْلَ الْحَيِّ، يُوشِكُ أَنْ يُوَاقِعَهُ، أَلَا وَإِنَّ لِكُلِّ مَلِكٍ حِجِّي، أَلَا إِنَّ حِجِّي اللَّهُ فِي أَرْضِهِ مَحَارِمُهُ، أَلَا وَإِنَّ فِي الْجَسَدِ مُضْغَةً: إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ، وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ، أَلَا وَهِيَ الْقَلْبُ.²⁶

(b) حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنِ ابْنِ عَوْنٍ، عَنِ الشَّعْبِيِّ، سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُ، سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَحَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا ابْنُ عُيَيْنَةَ، حَدَّثَنَا أَبُو فَرَوَةَ، عَنِ الشَّعْبِيِّ، قَالَ: سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ، قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ أَبِي فَرَوَةَ، سَمِعْتُ الشَّعْبِيَّ، سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنْ أَبِي فَرَوَةَ، عَنِ الشَّعْبِيِّ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «الْحَلَالُ بَيْنَ، وَالْحَرَامُ بَيْنَ، وَبَيْنَهُمَا أُمُورٌ مُشْتَهَةٌ، فَمَنْ تَرَكَ مَا شِبَهَ عَلَيْهِ مِنْ

²⁶Abū ‘Abdillāh Muḥammad bin Ismā‘īl bin Muḡirah al-Bukhārī, *Al-Jāmi‘ al-Ṣaḥīḥ al-Musnad min Ḥadīṣ Rasūlillāh SAW wa Sunanu-hu wa Ayyāmu-hu*, Juz I, (Cet. I; Kairo: al-Maṭba‘ah al-Salafiyyah, 1400 H), h. 34.

الإثم، كَانَ لِمَا اسْتَبَانَ أَتْرَكَ، وَمَنْ اجْتَرَأَ عَلَى مَا يَشْكُ فِيهِ مِنَ الإِثْمِ، أَوْشَكَ أَنْ يُوَاقِعَ مَا اسْتَبَانَ، وَالْمَعَاصِي حَيْ حَى اللَّهُ مَنْ يَرْتَعِ حَوْلَ الْحَيِّ يُوشِكُ أَنْ يُوَاقِعَهُ».²⁷

2. The History in the book *Sahih Muslim*

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ الْهَمْدَانِيُّ، حَدَّثَنَا أَبِي، حَدَّثَنَا زَكَرِيَاءُ، عَنِ الشَّعْبِيِّ، عَنِ النُّعْمَانَ بْنِ بَشِيرٍ، قَالَ: سَمِعْتُهُ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَقُولُ: - وَأَهْوَى النُّعْمَانُ بِإِصْبَعَيْهِ إِلَى أُذُنَيْهِ - «إِنَّ الْحَلَالَ بَيْنَ، وَإِنَّ الْحَرَامَ بَيْنَ، وَبَيْنَهُمَا مُشْتَبِهَاتٌ لَا يَعْلَمُهُنَّ كَثِيرٌ مِنَ النَّاسِ، فَمَنْ اتَّقَى الشُّبُهَاتِ اسْتَبْرَأَ لِدِينِهِ، وَعَرْضِهِ، وَمَنْ وَقَعَ فِي الشُّبُهَاتِ وَقَعَ فِي الْحَرَامِ، كَالرَّاعِي يَرعى حَوْلَ الْحَيِّ، يُوشِكُ أَنْ يَرْتَعِ فِيهِ، أَلَا وَإِنَّ لِكُلِّ مَلِكٍ حَيٍّ، أَلَا وَإِنَّ حَيَّ اللَّهِ مَحَارِمُهُ، أَلَا وَإِنَّ فِي الْجَسَدِ مُضْغَةً، إِذَا صَلَحَتْ، صَلَحَ الْجَسَدُ كُلُّهُ، وَإِذَا فَسَدَتْ، فَسَدَ الْجَسَدُ كُلُّهُ، أَلَا وَهِيَ الْقَلْبُ».²⁸

3. The History in the book of *Sunan Abu Dawud*

(a) حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، قَالَ: حَدَّثَنَا أَبُو شَهَابٍ، حَدَّثَنَا ابْنُ عَوْنٍ، عَنِ الشَّعْبِيِّ، قَالَ: سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ، وَلَا أَسْمَعُ أَحَدًا بَعْدَهُ، يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «إِنَّ الْحَلَالَ بَيْنَ، وَإِنَّ الْحَرَامَ بَيْنَ، وَبَيْنَهُمَا أُمُورٌ مُشْتَبِهَاتٌ»، وَأَحْيَانًا يَقُولُ: «مُشْتَبِهَةٌ» وَسَأَضْرِبُ لَكُمْ فِي ذَلِكَ مَثَلًا، إِنَّ اللَّهَ حَيٌّ حَيٌّ، وَإِنَّ حَيَّ اللَّهِ مَا حَرَّمَ، وَإِنَّهُ مَنْ يَرعى حَوْلَ الْحَيِّ يُوشِكُ أَنْ يُخَالِطَهُ، وَإِنَّهُ مَنْ يُخَالِطُ الرَّبِيَّةَ يُوشِكُ أَنْ يَجْسُرَ.

(b) حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ، أَخْبَرَنَا عَيْسَى، حَدَّثَنَا زَكَرِيَاءُ، عَنْ عَامِرِ الشَّعْبِيِّ، قَالَ: سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: هَذَا الْحَدِيثُ قَالَ: «وَبَيْنَهُمَا مُشْتَبِهَاتٌ لَا يَعْلَمُهَا كَثِيرٌ مِنَ النَّاسِ، فَمَنْ اتَّقَى الشُّبُهَاتِ اسْتَبْرَأَ عَرْضَهُ وَدِينَهُ، وَمَنْ وَقَعَ فِي الشُّبُهَاتِ وَقَعَ فِي الْحَرَامِ».²⁹

²⁷Al-Bukhāri, *Al-Jāmi‘ al-Ṣaḥīḥ al-Musnad...*, Juz II, h. 74.

²⁸Abū al-Ḥusain Muslim bin al-Ḥajjāj bin al-Qusyairī al-Naisabūrī, *Al-Musnad al-Ṣaḥīḥ al-Mukhtaṣar bi Naql al-‘Adl ‘an al-‘Adl ilā Rasūlillah SAW*, Juz III, (Bairut: Dār Iḥyā al-Turās al-‘Arabī, t.th), h. 1219.

²⁹Abū Dāwūd, Sulaimān bin al-‘Asy‘ās bin Ishāq bin Basyīr bin Syidād bin ‘Amr al-Azadī al-Sijistānī, *Sunan Abī Dāwūd*, Juz III, (Cet. I; Bairut: Dār Ibn Ḥazm, 1418 H/1998 M), h. 405.

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

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ مُجَالِدٍ، عَنْ الشَّعْبِيِّ، عَنْ النُّعْمَانَ بْنِ بَشِيرٍ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «الْحَلَالُ بَيْنَ وَالْحَرَامِ بَيْنَ، وَبَيْنَ ذَلِكَ أُمُورٌ مُشْتَبِهَاتٌ، لَا يَدْرِي كَثِيرٌ مِنَ النَّاسِ أَمِنَ الْحَلَالِ هِيَ أَمْ مِنَ الْحَرَامِ، فَمَنْ تَرَكَهَا اسْتَبْرَأَ لِدِينِهِ وَعَرِضِهِ فَقَدْ سَلِمَ، وَمَنْ وَقَعَ شَيْئًا مِنْهَا، يُوشِكُ أَنْ يُوَاقِعَ الْحَرَامَ، كَمَا أَنَّهُ مَنْ يَرَعَى حَوْلَ الْحَيِّ، يُوشِكُ أَنْ يُوَاقِعَهُ، أَلَا وَإِنَّ لِكُلِّ مَلِكٍ حَيًّا، أَلَا وَإِنَّ حَيًّا لِلَّهِ مَحَارِمُهُ»³⁰

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

(a) أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ، عَنْ يَزِيدَ وَهُوَ ابْنُ زُرَيْعٍ، عَنِ ابْنِ عَوْنٍ، عَنِ الشَّعْبِيِّ، عَنِ النُّعْمَانَ بْنِ بَشِيرٍ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «إِنَّ الْحَلَالَ بَيْنَ، وَإِنَّ الْحَرَامَ بَيْنَ، وَإِنَّ بَيْنَ ذَلِكَ أُمُورًا مُشْتَبِهَاتٍ» وَرَبَّمَا قَالَ: «وَإِنَّ بَيْنَ ذَلِكَ أُمُورًا مُشْتَبِهَةً، وَسَأَضْرِبُ فِي ذَلِكَ مَثَلًا إِنَّ اللَّهَ حَيٌّ حَيًّا، وَإِنَّ حَيًّا لِلَّهِ مَا حَرَّمَ، وَإِنَّهُ مَنْ يَرَعَى حَوْلَ الْحَيِّ يُوشِكُ أَنْ يُخَالِطَ الْحَيَّ» وَرَبَّمَا قَالَ: «يُوشِكُ أَنْ يَرْتَعَ، وَإِنَّهُ مَنْ يُخَالِطُ الرَّيْبَةَ يُوشِكُ أَنْ يَجْسُرَ»³¹.

(b) حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى، قَالَ: حَدَّثَنَا خَالِدٌ وَهُوَ ابْنُ الْحَارِثِ، حَدَّثَنَا ابْنُ عَوْنٍ، عَنِ الشَّعْبِيِّ، قَالَ: سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «إِنَّ الْحَلَالَ بَيْنَ، وَإِنَّ الْحَرَامَ بَيْنَ، وَإِنَّ بَيْنَ ذَلِكَ أُمُورًا مُشْتَبِهَاتٍ»، قَالَ: وَرَبَّمَا قَالَ:، وَإِنَّ مِنْ ذَلِكَ أُمُورًا مُشْتَبِهَةً، وَسَأَضْرِبُ لَكُمْ فِي ذَلِكَ مَثَلًا، إِنَّ اللَّهَ حَيٌّ حَيًّا، وَإِنَّ حَيًّا لِلَّهِ مَا حَرَّمَ، وَإِنَّهُ مَنْ يَرْتَعَ حَوْلَ الْحَيِّ يُوشِكُ أَنْ يُخَالِطَ الْحَيَّ، وَرَبَّمَا قَالَ: إِنَّهُ مَنْ يَرَعَى حَوْلَ الْحَيِّ يُوشِكُ أَنْ يَرْتَعَ فِيهِ، وَإِنَّ مَنْ يُخَالِطُ الرَّيْبَةَ يُوشِكُ أَنْ يَجْسُرَ»³².

³⁰Abū 'Īsā Muḥammad bin 'Īsā bin Saurah al-Turmuẓī, *Al-Jāmi' al-Ṣaḥīḥ*, Juz III, (Cet. II; Mesir: Syarikah Maktabah, 1388 H/1968 M), h. 503.

³¹Abū 'Abd al-Raḥmān Aḥmad bin Syu'aib bin 'Alī al-Khurāsānī al-Nasā'ī, *Al-Sunan al-Kubrā li al-Nasā'i*, Juz V, (Cet. I; Bairut: Mu'assasah al-Risālah. 1421 H/2001 M), h. 117.

³²Al-Nasā'ī, *Al-Sunan al-Kubrā li al-Nasā'i*, Juz VI, h. 5.

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

حَدَّثَنَا عَمْرُو بْنُ رَافِعٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، عَنْ زَكْرِيَّا بْنِ أَبِي زَائِدَةَ، عَنِ الشَّعْبِيِّ، قَالَ: سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ، يَقُولُ عَلَى الْمُنْبَرِ، وَأَهْوَى بِإِصْبَعَيْهِ إِلَى أُذُنَيْهِ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَقُولُ: «الْحَلَالُ بَيْنَ، وَالْحَرَامِ بَيْنَ، وَبَيْنَهُمَا مُشْتَبِهَاتٌ لَا يَعْلَمُهَا كَثِيرٌ مِنَ النَّاسِ، فَمَنِ اتَّقَى الشُّبُهَاتِ اسْتَبْرَأَ لِدِينِهِ وَعِرْضِهِ، وَمَنْ وَقَعَ فِي الشُّبُهَاتِ وَقَعَ فِي الْحَرَامِ، كَالرَّاعِي يَرْعَى حَوْلَ الْحِمَى، يُوشِكُ أَنْ يَرْتَعَ فِيهِ، أَلَا وَإِنَّ لِكُلِّ مَلِكٍ حِمَى، أَلَا وَإِنَّ حِمَى اللَّهِ مَحَارِمُهُ، أَلَا وَإِنَّ فِي الْجَسَدِ مُضْغَةً، إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ، وَإِذَا فَسَدَتْ، فَسَدَ الْجَسَدُ كُلُّهُ، أَلَا وَهِيَ الْقَلْبُ».³³

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

أَخْبَرَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا زَكْرِيَّا، عَنِ الشَّعْبِيِّ، قَالَ: سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ، يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «الْحَلَالُ بَيْنَ، وَالْحَرَامِ بَيْنَ، وَبَيْنَهُمَا مُتَشَابِهَاتٌ لَا يَعْلَمُهَا كَثِيرٌ مِنَ النَّاسِ، فَمَنِ اتَّقَى الشُّبُهَاتِ، اسْتَبْرَأَ لِعِرْضِهِ وَدِينِهِ، وَمَنْ وَقَعَ فِي الشُّبُهَاتِ، وَقَعَ فِي الْحَرَامِ، كَالرَّاعِي يَرْعَى حَوْلَ الْحِمَى، فَيُوشِكُ أَنْ يُوَاقِعَهُ، وَإِنَّ لِكُلِّ مَلِكٍ حِمَى، أَلَا وَإِنَّ حِمَى اللَّهِ مَحَارِمُهُ، أَلَا وَإِنَّ فِي الْجَسَدِ مُضْغَةً، إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ، وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ، أَلَا وَهِيَ الْقَلْبُ».³⁴

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

(a) حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ، حَدَّثَنَا شَيْبَانُ، عَنْ عَاصِمِ، عَنْ خَيْثَمَةَ، وَالشَّعْبِيِّ، عَنِ النُّعْمَانَ بْنِ بَشِيرٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " حَلَالٌ بَيْنَ، وَحَرَامٌ بَيْنَ، وَشُبُهَاتٌ بَيْنَ ذَلِكَ، مَنْ تَرَكَ الشُّبُهَاتِ، فَهُوَ لِلْحَرَامِ أَتْرُكُ، وَمَحَارِمُ اللَّهِ حِمَى، فَمَنْ أَرْتَعَ حَوْلَ الْحِمَى، كَانَ قَمِنًا أَنْ يَرْتَعَ فِيهِ " .³⁵

(b) حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ مُجَالِدٍ، حَدَّثَنَا عَامِرٌ، قَالَ: سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَأَوْمَأَ بِإِصْبَعَيْهِ إِلَى أُذُنَيْهِ، "إِنَّ الْحَلَالَ

³³Ibn Mājah, Abū ‘Abdillāh Muḥammad bin Yazīd al-Qazawainī, *Sunan Ibn Mājah*, (Cet. I; Riyāḍ: Maktabah al-Ma‘ārif li al-Nasyr wa al-Tawzī‘, 1418 H), h. 658.

³⁴Abū Muḥammad ‘Abdullāh bin ‘Abd al-Raḥmān bin al-Faḍl bin Bahrām bin ‘Abd al-Ṣamad al-Tamīmī al-Samaraqandī al-Dārimī, *Sunan al-Dārimī*, Juz III, (Cet. I; Saudi Arabiyyah: Dār al-Muḡnī li al-Nasyr wa al-Tawzī‘, 1412 H/2000 M), h. 1647.

³⁵Abū ‘Abdillāh, Aḥmad bin Muḥammad bin Ḥanbal bin Hilāl bin Asad al-Syaibānī, *Al-Musnad li Imām Aḥmad bin Ḥanbal*, Juz XV, (Ceṭ I; Kairo: Dār al-Ḥadīṣ, 1416 H/1995 M), h. 146.

بَيْنَ، وَالْحَرَامَ بَيْنَ، وَإِنَّ بَيْنَ الْحَلَالِ وَالْحَرَامِ مُشْتَبِهَاتٍ، لَا يَدْرِي كَثِيرٌ مِنَ النَّاسِ أَمِنْ الْحَلَالِ هِيَ، أَمْ مِنَ الْحَرَامِ، فَمَنْ تَرَكَهَا، اسْتَبْرَأَ لِدِينِهِ وَعَرِضِهِ، وَمَنْ وَقَعَهَا، يُوشِكُ أَنْ يُوَاقِعَ الْحَرَامَ، فَمَنْ رَعَى إِلَى جَنْبِ حِمَى، يُوشِكُ أَنْ يَرْتَعَ فِيهِ، وَلِكُلِّ مَلِكٍ حِمَى، وَإِنَّ حِمَى اللَّهِ مَحَارِمُهُ."

(c) حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ زَكَرِيَّا، قَالَ: حَدَّثَنَا عَامِرٌ، قَالَ: سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ يَخْطُبُ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَقُولُ: " إِنَّ الْحَلَالَ بَيْنَ، وَالْحَرَامَ بَيْنَ، وَبَيْنَهُمَا مُشْتَبِهَاتٌ لَا يَعْلَمُهَا كَثِيرٌ مِنَ النَّاسِ، فَمَنْ اتَّقَى الشُّبُهَاتِ اسْتَبْرَأَ فِيهِ لِدِينِهِ وَعَرِضِهِ، وَمَنْ وَقَعَهَا وَقَعَ الْحَرَامَ، كَالرَّاعِي يَرعى حَوْلَ الْحِمَى يُوشِكُ أَنْ يَرْتَعَ فِيهِ، أَلَا وَإِنَّ لِكُلِّ مَلِكٍ حِمَى، وَإِنَّ حِمَى اللَّهِ مَا حَرَّمَ، أَلَا وَإِنَّ فِي الْإِنْسَانِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ، وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ. أَلَا وَهِيَ الْقَلْبُ."

(d) حَدَّثَنَا سُفْيَانُ، قَالَ: حَفِظْتُهُ مِنْ أَبِي فَرْوَةَ أَوَّلًا، ثُمَّ مِنْ مُجَالِدٍ، سَمِعَهُ مِنَ الشَّعْبِيِّ، يَقُولُ: سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَكُنْتُ إِذَا سَمِعْتُهُ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَصْغَيْتُ، وَتَقَرَّبْتُ، وَخَشِيتُ أَنْ لَا أَسْمَعَ أَحَدًا يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَقُولُ: " حَلَالٌ بَيْنَ، وَحَرَامٌ بَيْنَ، وَشُبُهَاتٌ بَيْنَ ذَلِكَ، مَنْ تَرَكَ مَا اشْتَبَهَ عَلَيْهِ مِنَ الْإِثْمِ، كَانَ لِمَا اسْتَبَانَ لَهُ أَتْرَكَ، وَمَنْ اجْتَرَأَ عَلَى مَا شَكَّ فِيهِ، أَوْشَكَ أَنْ يُوَاقِعَ الْحَرَامَ، وَإِنَّ لِكُلِّ مَلِكٍ حِمَى، وَإِنَّ حِمَى اللَّهِ فِي الْأَرْضِ مَعَاصِيهِ " أَوْ قَالَ: " مَحَارِمُهُ"³⁶

(e) حَدَّثَنَا سُفْيَانُ، عَنْ مُجَالِدٍ، حَدَّثَنَا الشَّعْبِيُّ، سَمِعَهُ مِنَ النُّعْمَانِ بْنِ بَشِيرٍ، سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَكُنْتُ إِذَا سَمِعْتُهُ، يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، ظَنَنْتُ أَنْ لَا أَسْمَعَ أَحَدًا عَلَى الْمُنْبَرِ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَقُولُ: «إِنَّ فِي الْإِنْسَانِ مُضْغَةً، إِذَا سَلِمَتْ وَصَحَّتْ، سَلِمَ سَائِرُ الْجَسَدِ وَصَحَّ، وَإِذَا سَقِمَتْ سَقِمَ سَائِرُ الْجَسَدِ، وَفَسَدَ، أَلَا وَهِيَ الْقَلْبُ».

(f) حَدَّثَنَا مُؤَمَّلٌ، حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي فَرْوَةَ، عَنِ الشَّعْبِيِّ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «حَلَالٌ بَيْنَ، وَحَرَامٌ بَيْنَ، وَبَيْنَ ذَلِكَ أُمُورٌ مُشْتَبِهَةٌ،

³⁶Ahmad bin Hanbal, *Al-Musnad*, Juz XIV, h. 152, 154 dan 157.

فَمَنْ تَرَكَ مَا اشْتَبَهَ عَلَيْهِ مِنَ الْإِثْمِ، أَوْ الْأَمْرِ، فَهُوَ لِمَا اسْتَبَانَ لَهُ أَتْرَكَ، وَمَنْ اجْتَرَأَ عَلَى
مَا شَكَّ، أَوْشَكَ أَنْ يُوَاقِعَ مَا اسْتَبَانَ، وَمَنْ يَزْنَعُ حَوْلَ الْحَمَى، يُوشِكُ أَنْ يُوَاقِعَهُ»³⁷

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;

عَنْ زَكْرِيَّا بْنِ أَبِي زَائِدَةَ، عَنِ الشَّعْبِيِّ، قَالَ: سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ، يَقُولُ عَلَى
الْمُنْبَرِ، وَأَهْوَى بِإِصْبَعَيْهِ إِلَى أُذُنَيْهِ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَقُولُ:

³⁷Ahmad bin Hanbal, *Al-Musnad*, Juz XIV, h. 165 dan 168.

«الْحَلَالُ بَيِّنٌ، وَالْحَرَامُ بَيِّنٌ، وَبَيْنَهُمَا مُشْتَبِهَاتٌ لَا يَعْلَمُهَا كَثِيرٌ مِنَ النَّاسِ، فَمَنْ اتَّقَى الشُّبُهَاتِ اسْتَبْرَأَ لِدِينِهِ وَعِرْضِهِ، وَمَنْ وَقَعَ فِي الشُّبُهَاتِ وَقَعَ فِي الْحَرَامِ، كَالرَّاعِي يَرْعَى حَوْلَ الْحِمَى، يُوشِكُ أَنْ يَرْتَعَ فِيهِ، أَلَا وَإِنَّ لِكُلِّ مَلِكٍ حِمَى، أَلَا وَإِنَّ حِمَى اللَّهِ مَحَارِمُهُ، أَلَا وَإِنَّ فِي الْجَسَدِ مُضْغَةً، 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 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

³⁸See Arifuddin Ahmad, *Paradigma Baru Memahami Hadis Nabi*, (Cet. I: Jakarta: Renaisan, 2005 M.), h. 117. Bandingkan dengan Kamaruddin Amin, *Menguji Kembali Keakuratan Metode Kritik Hadis*, (Cet. I; Jakarta: Hikmah, 2009), h. 58.

facts, or logic; it is in line. Thus, 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.³⁹ 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 *ألا وإن في الجسد مضغة.. الخ* 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).⁴⁰ 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."⁴¹

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;

عَنْ أَبِي هُرَيْرَةَ: أَنَّا نَبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:

³⁹See Ibn Daqiq Taqī al-Dīn Abū al-Faṭḥ Muḥammad bin ‘Alī bin Wahb bin Muṭī’ al-Qusyairī, *Syarḥ al-Arba‘īn al-Nawawiyah fī al-Ḥadīṣ al-Ṣaḥīḥ al-Nabawiyah*, (Cet. VI; t.t.: Mu’assasah al-Rayyān, 1424 H/2003 M), h. 48.

⁴⁰See Zain al-Dīn ‘Abd al-Raḥman bin Aḥmad bin Rajab bin al-Ḥasan al-Sallāmī, *Jāmi‘ al-‘Ulūm wa al-Ḥukm fī Syarḥ Khamsīn Ḥadīṣan min Jawāmi‘ al-Kalim*, Juz I, (Cet. VII; Bairūt: mu’assasah al-Risālah, 1422 H/2001 M), h. 210.

⁴¹See Abū Zakariyā Maḥyī al-Dīn Yaḥyā bin Syarf al-Nawawī, *Al-Minhāj Syarḥ Ṣaḥīḥ Muslim*, JuzXI, (Cet. II; Bairūt: Dār Iḥyā al-Turās al-‘Arabī, 1329), h. 27.

«إِنَّ اللَّهَ عَزَّ وَجَلَّ لَا يَنْظُرُ الصُّورَ كَمَا مَوَّالِكُمْ، وَلَكِنَّا تَمَّا يَنْظُرُ الْقُلُوبَ كَمَا أَعْمَالِكُمْ».⁴²

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.⁴³ 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.⁴⁴

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 animals⁴⁵ in QS al-Hajj(22:46), as follows;

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونَلَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِن تَعْمَى الْقُلُوبَ الَّتِي فِي الصُّدُورِ

⁴²Abū ‘Abdillāh Aḥmad bin Ḥanbal, *Al-Musnad li Imām Aḥmad bin Ḥanbal*, Juz VII, (Cet I; Kairo: Dār al-Ḥadīṣ, 1416 H/1995 M), h. 495.

⁴³See Zain al-Dīn al-Sallāmī, *Jāmi‘ al-‘Ulūm wa al-Ḥukm...*,Juz I, h. 992.

⁴⁴See Abū al-Ḥasan ‘Alī bin Muḥammad Nūr al-Dīn al-Malā al-Hurawī al-Qārī, *Marqāh al-Mafātiḥ Syarḥ Misykāh al-Maṣābīḥ*, Juz VIII, (Cet. I; Bairūt: Dār al-Fikr, 1422 H/2002 M), h. 3331.

⁴⁵See Ibn Daqīq al-Qusyairī, *Syarḥ al-Arba‘īn al-Nawawiyah...*, h. 48.

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 *فَتَكُونُ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا* 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 understand⁴⁷ something in the heart, strengthened on QS. Al-A'raf (07:179), as follows;

وَلَقَدْ ذَرَأْنَا الْجِنَّ بِكَثِيرٍ مِمَّا لَجِينَا وَإِنْ نَسِلْهُمْ مَقْلُوبًا يَفْقَهُونَهَا وَلَا يَبْصُرُونَ بِهَا وَلَهُمْ آذَانٌ
لَا يَسْمَعُونَ بِهَا أُولَئِكَ كَانُوا لَنَا مِثْلَ ضَالٍّ وَلَئِكَ مِمَّا لَفَّوْنَ

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 contradictive 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.

⁴⁷See Abū al-Ḥasan ‘Alī bin Muḥammad bin Muḥammad bin Ḥabīb al-Baṣrī al-Baghdādī al-Māwardī, *Al-Nukat wa al-‘Uyūn*, Juz IV, (Bairūt: Dār al-Kutub al-‘Ilmiyah, t.th.), h. 32., lihat juga Abū al-Muzaffar Maṣūrah bin Muḥammad bin ‘Abd al-Jabbār bin Aḥmad al-Marwazī al-Sam‘ānī, *Tafsīr al-Qur’ān*, Juz III, (Cet. I; Riyād: Dār al-Waṭn, 1418 H/1997 M), h. 445., Abū ‘Abdillāh Muḥammad bin ‘Umar bin al-Ḥasan bin al-Ḥusain al-Tamīmī Fakhr al-Dīn al-Rāzī, *Mafātīḥ al-Gaib*, Juz 23, (Cet. III; Bairūt: Dār Iḥyā’ al-Turās al-‘Arabī, 1420 H), h. 233.

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

⁴⁹See Abū al-‘Abbās Aḥmad bin Muḥammad bin Abī Bakr bin ‘Abd al-Malik al-Qaṣṭalānī, *Irsyād al-Sārī li Syarḥ Ṣaḥīḥ al-Bukhārī*, Juz I, (Cet. VII; Mesir: al-Maṭba‘ah al-Kubrā al-Umairiah, 1323 H), h. 144.

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.

REFERENCES

- ‘Abd al-Bāqī, Muḥammad Fu’ād. *Al-Mu‘jam al-Mufahras li Alfāz al-Qur’ān al-Karīm*. Kairo: Dār al-Kutub al-Miṣriah, 1364 H.
- Aḥmad, Arifuddin. *Paradigma Baru Memahami Hadis Nabi*, (Cet. I: Jakarta: Renaisan, 2005 M.
- Amin, Kamaruddin. *Menguji Kembali Keakuratan Metode Kritik Hadis*. Cet. I; Jakarta: Hikmah, 2009.
- ‘Āṭif al-Zain, Samīḥ. *‘Ilm al-Nafs*. Juz 1. Bairūt: Dār al-Kitāb al-Lubnānī, 1411 H/1991 M.
- Abū ‘Amr, Ibn al-Ṣalāḥ ‘Uṣmān bin ‘Abd al-Raḥman. *Ma‘rifah Anwā’ ‘Ulūm al-Ḥadīṣ*. Beirut: Dār al-Fikr, 1406 H/1986 M.

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

- al-Baṣrī, Abū al-Fidā' Ismā'īl bin 'Amr bin Kaṣīr al-Qurasyī. *Ikhtīṣār 'Ulūm al-Ḥadīṣ*. Cet. II; Bairut: Dār Kutub al-'Ilmiyyah t.th..
- Al-Bukhārī, Abū 'Abdillāh Muḥammad bin Ismā'īl bin Muḡīrah. *Al-Jāmi' al-Ṣaḥīḥ al-Musnad min Ḥadīṣ Rasūlillah SAW wa Sunanu-hu wa Ayyāmu-hu*. Juz 1 dan 2. Cet. I; Kairo: al-Maṭba'ah al-Salafiyyah, 1400 H.
- al-Dārimī, Abū Muḥammad 'Abdullāh bin 'Abd al-Raḥmān bin al-Faḍl bin Bahrām bin 'Abd al-Ṣamad al-Tamīmī al-Samaraqandī. *Sunan al-Dārimī*. Juz 3. Cet. I; Saudi Arabiyyah: Dār al-Muḡnī li al-Nasyr wa al-Tawzī', 1412 H/2000 M.
- al-Gazālī, Abū Ḥāmid Muḥammad bin Muḥammad al-Ṭūsī. *Iḥyā 'Ulūm al-Dīn*. Juz 3. Bairūt: Dar al-Ma'rifah, t.th.
- Hidayati, Nur dan Dwi Retnowati. *Kamus Lengkap Biologi*. Cet. I; t.t.: Dwimedia Press, 2010.
- al-Hurawī, Abū Maṣṣūr Muḥammad bin Aḥmad bin al-Azharī. *Tahzīb al-Lughah*. Juz 15. Cet. I; Bairūt: Dār Iḥyā al-Turās al-'Arabī, 2001 H.
- Ibn Manzūr, Abū al-Faḍl Muḥammad bin Mukrim bin 'Alī Jamāl al-Dīn al-Anṣārī al-Ifriqī. *Lisān al-'Arab*. Juz 1, 3 dan 4. Cet. III; Bairūt: Dār Ṣādir, 1414 H.
- al-Jauziyyah, Ibn Qayyim Muḥammad bin Abī Bakr bin Ayyūb bin Sa'ad Syāms al-Dīn. *Al-Tibyān fī Aqsām al-Qur'ān*. Bairūt: Dār al-Ma'rifah, t.th.
- al-Jurjānī, 'Alī bin Muḥammad bin 'Alī al-Zain al-Syarīf. *Al-Ta'rīfāt*. Cet. I; Bairūt: Dār al-Kutub al-'Ilmiyah, 1403 H/1983 M.
- al-Khaṭīb, Abd' al-Karīm. *Uṣūl al-Ḥadīṣ: 'Ulūmuh wa Muṣṭalahuh*. Bairūt: Dār al-Fikr, 1975 M.
- Kementerian Agama RI. *Al-Qur'an dan Terjemahnya*. Cet. I; t.t., PT Tiga Serangkai Pustaka Mandiri, 1430 H / 2009 M.
- Kementerian Pendidikan Indonesia. *Kamus Besar Bahasa Indonesia*. Cet. XVI; Jakarta: Pusat Bahasa, 2008 M.
- Majma' al-Lughah al-'Arabiah. *Al-Mu'jam al-Wasīṭ*. Juz 2. Kairo: Dār al-Da'wah, t.th.
- al-Māwardī, Abū al-Ḥasan 'Alī bin Muḥammad bin Muḥammad bin Ḥabīb al-Baṣrī al-Bagdādī. *Al-Nukat wa al-'Uyūn*. Juz 4. Bairūt: Dār al-Kutub al-'Ilmiyah, t.th..
- al-Naisābūrī, Abū al-Ḥasan 'Alī bin Aḥmad bin Muḥamma bin 'Alī al-Wāḥidī. *Al-Wajīz fī Tafsīr al-Kitāb al-'Azīz*. Cet. I; Bairūt: Dār al-Qalam, 1415 H.
- al-Naisabūrī, Abū al-Ḥusain Muslim bin al-Ḥajjāj bin al-Qusyairī. *Al-Musnad al-Ṣaḥīḥ al-Mukhtaṣar bi Naql al-'Adl 'an al-'Adl ilā Rasūlillah SAW*. Juz 3. Bairut: Dār Iḥyā al-Turās al-'Arabī, t.th.
- al-Nasā'ī, Abū 'Abd al-Raḥmān Aḥmad bin Syu'aib bin 'Alī al-Khurāsānī. *Al-Sunan al-Kubrā li al-Nasā'i*. Juz 5 dan 5. Cet. I; Bairut: Mu'assasah al-Risālah. 1421 H/2001 M.
- al-Nawawī, Abū Zakariyā Maḥyī al-Dīn Yaḥyā bin Syarf. *Al-Minhāj Syarḥ Ṣaḥīḥ Muslim*. Juz 11. Cet. II; Bairūt: Dār Iḥyā al-Turās al-'Arabī, 1329 H.

- al-Qārī, Abū al-Ḥasan ‘Alī bin Muḥammad Nūr al-Dīn al-Malā al-Hurawī. *Marqāh al-Mafātīḥ Syarḥ Misykāh al-Maṣābīḥ*. Juz 8. Cet. I; Bairūt: Dār al-Fikr, 1422 H/2002 M.
- al-Qaṣṭalānī, Abū al-‘Abbās Aḥmad bin Muḥammad bin Abī Bakr bin ‘Abd al-Malik. *Irsyād al-Sārī li Syarḥ Ṣaḥīḥ al-Bukhārī*. Juz 1. Cet. VII; Mesir: al-Maṭba‘ah al-Kubrā al-Umairiah, 1323 H.
- al-Qazawainī, Ibn Mājah Abū ‘Abdillāh Muḥammad bin Yazīd. *Sunan Ibn Mājah*. Cet. I; Riyāḍ: Maktabah al-Ma‘ārif li al-Nasyr wa al-Tawzī‘, 1418 H.
- al-Qusyairī, Ibn Daqīq Taqī al-Dīn Abū al-Faṭḥ Muḥammad bin ‘Alī bin Wahb bin Muṭī‘. *Syarḥ al-Arba‘īn al-Nawawiyah fī al-Ḥadīṣ al-Ṣaḥīḥah al-Nabawiyah*. Cet. VI; t.t.: Mu’assasah al-Rayyān, 1424 H/2003 M.
- al-Rāzī, Abū ‘Abdillāh Muḥammad bin ‘Umar bin al-Ḥasan bin al-Ḥusain al-Tamīmī Fakhr al-Dīn. *Mafātīḥ al-Gaib*. Juz 23. Cet. III; Bairūt: Dār Iḥyā’ al-Turās al-‘Arabī, 1420 H.
- al-Rāzī, Abū al-Ḥusain Aḥmad bin Fārīs bin Zakariyā al-Quzwīnī. *Mu‘jam Maqāyīs al-Lughah*. Juz 3, 4 dan 5. t.t.: Dār al-Fikr, 1399 H/1979 M.
- al-Sallāmī, Zain al-Dīn ‘Abd al-Raḥman bin Aḥmad bin Rajab bin al-Ḥasan. *Jāmi‘ al-Ulūm wa al-Ḥukm fī Syarḥ Khamsīn Ḥadīsan min Jawāmi‘ al-Kalim*. Juz 1. Cet. VII; Bairūt: mu’assasah al-Risālah, 1422 H/2001 M.
- al-Sam‘ānī, Abū al-Muẓaffar Maṣūūr bin Muḥammad bin ‘Abd al-Jabbār bin Aḥmad al-Marwazī. *Tafsīr al-Qur’ān*. Juz 3. Cet. I; Riyāḍ: Dār al-Waṭn, 1418 H/1997 M.
- al-Sijistānī, Abū Dāwūd, Sulaimān bin al-‘Asy‘ās bin Ishāq bin Basyīr bin Syidād bin ‘Amr al-Azādī. *Sunan Abī Dāwūd*. Juz 3. Cet. I; Bairūt: Dār Ibn Ḥazm, 1418 H/1998 M.
- Syahrani, A. *Kritik Sanad dalam Perspektif Sejarah*. Cet. I; Makassar: Alauddin Press, 2011 M.
- al-Syaibānī, Abū ‘Abdillāh, Aḥmad bin Muḥammad bin Ḥanbal bin Hilāl bin Asad. *Al-Musnad li Imām Aḥmad bin Ḥanbal*. Juz 7, 14 dan 16. Cet. I; Kairo: Dār al-Ḥadīṣ, 1416 H/1995 M.
- al-Tirmizī, Abū ‘Abdillāh Muḥammad bin ‘Alī al-Ḥākim. *Bayān al-Farq bain al-Ṣadr wa al-Qalb wa al-Fu’ād wa al-Lubb*. Oman: Mu’assasah Āli al-Bait al-Milkiah li al-Fikr al-Islāmī, 2009 M.
- al-Turmuẓī, Abū ‘Isā Muḥammad bin ‘Isā bin Saurah. *Al-Jāmi‘ al-Ṣaḥīḥ*. Juz 3. Cet. II; Mesir: Syarikah Maktabah, 1388 H/1968 M.