

DOCTRINAL STUDY OF THE HADITH: A SERVANT'S FAITH IS NOT UPRIGHT UNTIL HIS HEART IS UPRIGHT, AND HIS HEART WILL NOT BE UPRIGHT UNTIL HIS TONGUE IS UPRIGHT

Prof. Maha Abdel Rahman Natto*

Department of Creed, Faculty of Da'wah and Fundamentals of Religion, Umm Al-Qura University, Kingdom of Saudi Arabia

Abstract

This research establishes, through the authentic hadith narrated by the Prophet (Peace and Blessings of Allah be upon him): "The faith of a servant does not become upright until his heart becomes upright, and his heart does not become upright until his tongue becomes upright," that this hadith is classified as good (hasan). It conveys several significant benefits, including the necessity for the servant's faith to be upright, which subsequently leads to the righteousness of their actions. Indeed, the actions of the body cannot be upright unless the heart is upright, and a servant's heart cannot achieve uprightness until their tongue is also upright. The heart and the tongue are interlinked; the tongue functions as a translator of what resides in the heart, articulating either belief or disbelief and potentially guiding its possessor towards either Paradise or Hell. Therefore, this hadith encourages complete uprightness through sincere faith in the heart, righteous actions, and judicious speech. Moreover, it emphasizes the importance of safeguarding one's neighbour from harm and injury.

The study further clarifies that a believer must hold a genuine love for good deeds and must detest wrongful actions. One should experience joy in performing righteous acts and feel sorrow upon committing sinful deeds. If an individual discovers that this is not the case in certain matters, it may indicate a deficiency in their faith. Furthermore, committing a major sin does not contradict the fundamental essence of faith, and the pen is regarded as the second tongue; it symbolizes the written expressions of the servant that have the potential to harm others.

Among the key recommendations is the collection of narrations from the Companions of the Prophet Muhammad, as well as their successors, concerning the principles of faith, the heart, and the tongue, together with their verification and doctrinal analysis.

Keywords: Study, Uprightness, Faith, Heart, Tongue, Doctrine

Introduction

Praise be to Allah, and blessings and peace be upon the most honourable creature of Allah Muhammad, and on his family and companions and those who buy his gift until the Day of Judgment.

The root of righteousness is the integrity of the heart over monotheism, as interpreted by Abu Bakr al-Siddiq

Manuscrito recibido: 24/05/2025

Manuscrito aceptado: 02/07/2025

*Corresponding Author: Prof. Maha Abdel Rahman Natto, Department of Creed, Faculty of Da'wah and Fundamentals of Religion, Umm Al-Qura University, Kingdom of Saudi Arabia

Correo-e: Maha50590@hotmail.com

in his saying -Almighty-Those who said our Lord is God and then straightened [separated: 30] ; "There is no goodness for hearts until the knowledge, greatness, love, fear, and awe of Allah settle in them.And his hope, and trust in him, and is filled with that, and this is the truth of monotheism, which is the meaning of saying: There is no god but Allah, there is no goodness for hearts until its god, which you deify, know, love, and fear, is one god who has no partner, and if there was a god in the heavens and the earth who deifies only God, the heavens and the earth would have been corrupted . If there were gods in them but Allah, they would have corrupted [Al-Anbiya: 22], and the greatest thing that takes into account its integrity after the heart of the limbs, the tongue, it is the translator of the heart, and for this the Prophet ordered the straightness of the tongue, and made it - as in the hadith of the research - of the qualities of faith, and from here it is necessary to preserve the tongue from speaking what is not justified in Sharia, and in that of the hadiths of the Prophet a lot, such as saying Indicating that the tongue is the origin of everything that enters the human fire, mcareful severe warning of the lesions of the tongue: (Do people pour in the fire on their nostrils except the harvests of their tongues), and the saying of the truth is obligatory, and silence in it is not wide, and the slave will still be unharmed as long as his tongue is silent, if he speaks, he writes to him or him.

The Messenger of Allah was asked □ about the most dangerous thing that enters the fire, and he said: (Al-Hollows: the mouth and the vulva).

Since the tongue is the tool of speech, God has made two locks for him, one of which is made of bone and the other of flesh to suffice him, and in mercy to man, He has made one tongue with two ears, so that hearing increases and speech decreases.

In view of the importance of the issue of the integrity of faith in the integrity of the heart and tongue, I would like the topic of my research to be entitled: A doctrinal study of a hadith: (The faith of a slave is not upright until his heart is straight, and his heart is not upright until his tongue is upright).

Research Objectives

1. Indicate the degree of hadith, and explain it.
2. Conclusion of the most prominent doctrinal issues in it.
3. Listing the most important transmission texts related to issues of the integrity of faith, the integrity of the heart, and the integrity of the tongue.

4. Quoting the most famous sayings of the scholars of the Salaf in these issues.

5. Identify a number of hadith and doctrinal benefits of hadith.

The research problem: lies in answering the following questions:

What does the integrity of faith have to do with the integrity of the heart?

What does the straightness of the heart have to do with the straightness of the tongue?

What is the importance of the integrity of the heart and tongue for the completion of the integrity of faith?

What is the status of the tongue from the rest of the prey? And what effect does it have on them?

- Its limits: The doctrinal study of a hadith: (The faith of a slave is not upright until his heart is upright, ...).

- His scientific method: inductive, analytical, and deductive.

- His procedures: were as follows:

1. Attributing Quranic verses to their positions in the surahs, by mentioning the name of the surah, and the verse number.
2. Attributing hadiths to their sources from the books of the Sunnah; if the hadiths are in the two Sahihs or in one of them, attribution to them is sufficient to indicate the authenticity of the hadith, but if it is outside them, I attributed it to its sources, and I used the investigations of scholars to judge the hadiths on which I found judgments for them.
3. Graduating antiquities, and returning statements to their owners.
4. Definition of words and terms that need clarification.
5. Translation for flags that are not known, as well as for teams.

Theoretical framework and literature review

Previous studies

I did not find - and God knows best - a doctrinal study of the hadith of Anas bin Malik in the plan I chose for research.

Research plan: It included an introduction, two sections, and the details of this are as follows:

Introduction: It included the objectives of the research, its problem, its limits, its scientific method, its procedures, previous studies, and its plan.

The two sections are

The first topic: authentication and explanation of the hadith (the faith of a slave is not upright until his heart is straightened) and it has two topics:

The first topic: a recent authentication: (The faith of a slave is not upright until his heart is upright,).

The second topic: a hadith explanation: (The faith of a slave is not upright until his heart is upright,).

The second topic: a doctrinal study of the hadith: (The faith of a slave is not upright until his heart is upright, ...), and its benefits, and it has the following demands:

The first topic: the integrity of the slave's faith in the integrity of his heart and tongue.

The second topic: control the tongue and the seriousness of what it emits.

The end.

Index of sources and references.

Section One: authentication and explanation of the hadith (the faith of a slave is not upright until his heart is straightened, ...) And its benefits, and it has two topics, namely:

First topic: a recent authentication: (The faith of a slave is not upright until his heart is upright):

The hadith of the research is the hadith of Anas bin Malik raised: (The faith of a slave is not upright until his heart is straightened, and his heart is not upright until his tongue is straightened, and a man does not enter Paradise and his neighbor does not believe in his laws), is a good hadith.

The second topic: a hadith explanation: (The faith of a slave is not upright until his heart is upright,), and its benefits:

The Prophet explained to his nation the reasons for the farmer and success in this world and the hereafter, and guided it to adhere to Islamic morals and morals, and this hadith contains a statement of some of that, the Prophet says: "The faith of a slave is not upright until his heart is straight", and what is meant by the integrity of his faith: the integrity of the deeds of his limbs, the deeds of his limbs are not upright except by the integrity of the heart, which is what he used to call for in his prayers, on the authority of Shaddad bin Aws -Raised-: (Oh God, I ask you for steadfastness in the matter, and determination to reason, and I ask you to thank your grace, and good worship, and I ask you with a healthy heart, and a sincere tongue, ...A healthy heart: is safe from all evils and abominations, and the meaning of the integrity of the heart: to be full of knowledge of God, and his love, and the love of obedience to him, and hatred of his disobedience, and directing all kinds of worship belief, verbal and actual, to God alone, and this is the truth of monotheism, Hassan Basri said to a man: "Dao your heart; The Lord requires the servants to be good in their hearts from tribulations and corruption, so that the knowledge of the unseen may settle in them.

Al-Hafiz Ibn Rajab said: "The meaning of this is that the movements of the heart are the goodness of the movements of the limbs, if the heart is good there is nothing but the will of God, and the will of what he wants, did not emit the limbs only what God wants, so I hurried to what is his satisfaction, and stopped what he hates ", and also said: "The heart is the king of the members, which are his soldiers, if the king straightened upright, his soldiers and subjects, as well as interpreted his saying -Almighty-: (Set your face to the religion) Hanifa [Ar-Rum: 30], with sincerity of purpose to God, and his will, and he has no partner."

The tongue and the heart are connected, and the tongue is the appearance of the soul of goodness or corruption, and it is the one that expresses what is held on him from faith or disbelief, dragging its owner either to paradise, or to fire.

The teachings of Islam call for the good of the servants, and work on their harmony and interdependence, including the command of charity to the neighbour, and the neighbour is the one who is close to the house, whether he is a relative, or strangers who are far away, and whether he is a Muslim or an infidel, so Aisha reported that the Prophet said: (Jibril still recommended me to the neighbour, until I thought that he would inherit it), and it came at the end of the research hadith. Rather, it is one of the most severe hadiths about the consequence of the abuser to his neighbours, by saying: (A man does not enter Paradise and does not secure his neighbour with his obstacles), and the

obstacles: the collection of Baiqa, which is the deceitful, shrewd, lethality, and evils, and what is intended: to prevent his harm, harm, and his evils, such as injustice, cheating, and harm to his neighbour, and interpreted in the hadith raised with(cheating and injustice Therefore, harming the neighbour is a reason to prevent the slave from entering Paradise, and this is a severe threat, and a great threat.

He denied the fact that faith entered the heart of the slave, as proven in the authentic hadith (and God does not believe, and God does not believe, and God does not believe, it was said: And who, O Messenger of God?! He said: He who does not secure his neighbour with his laws), and this does not prevent him from having a division of him, as he denied - here - from those who do not secure his neighbour with his laws, and so on; He is a slave who did not believe in terms of work, because he did not waste what was imposed on him and commit major sins except from the lack of his fear, but his fear is less than the lack of his glorification of God and His promise. If this is merely the fear of his obstacles, then how can he who does the trumpets when his neighbour is not safe from him?!

His saying: (He does not enter Paradise) means that if he is a Muslim, and he dies on monotheism, he does not enter Paradise with the first two entrants, but he is prevented from entering it first until he is held accountable, and then he enters Paradise, because he testified to monotheism, except that God pardons him.

Among the most important benefits of talking

1. The call to complete integrity with full faith in the heart, limbs, and tongue.
2. What is meant by the integrity of the slave's faith is the integrity of the deeds of his limbs.
3. The integrity of the heart and tongue is one of the qualities of faith.
4. If its movement and will are for God alone, then it is reconciled, and the movements of the whole body are reconciled, and if the movement of the heart and its wills are for other than God, it is corrupted, and the movements of the body are corrupted according to the corruption of the movement of the heart.
5. Denying the fact that faith enters the heart of the servant, and this does not prevent him from having a division of it with him.
6. Be very careful in keeping the neighbour from harm; otherwise, whoever does that will fall into the big one.
7. Abuse is a way to perdition.
8. Whoever does not secure his neighbour with his obligations with the first entrants does not enter Paradise, but he is prevented from entering it first until he is held accountable, and then enters Paradise, because he has testified to monotheism, except that Allah pardons him.

Section Two: a doctrinal study of the hadith: (The faith of a slave is not upright until his heart is upright), which contains two topics, namely:

The first topic: the integrity of the slave's faith in the integrity of his heart and tongue:

The hadith indicates that any work that is related to all other works, and all limbs and members relate to it, as it belongs to him, and its goodness and corruption depend on it, and this is something that calls for good reflection on the legal care for the integrity of the tongue, its control, and attention to it, as it becomes clear to you from reading the previous hadith, that the integrity of the limbs and members is not as long as the tongue escapes in the prohibitions and mischiefs.

The Sharia entrusted the integrity of the heart with the straightness of the tongue, and made them inseparable pairs, as the Messenger of Allah told us in the hadith of Anas, and "This is why the apparent was necessary for the interior from the face, and obligatory for him from the face, which is evidence of it in terms of being obligatory, not in terms of being necessary", and the tongue of a slave was not righteous except that he knew righteousness in all his work, and his tongue differed only I knew corruption in the rest of his work.

This is the understanding of the righteous predecessors in this matter, so it is not surprising that Abu Bakr Al-Siddiq holds his tongue and says: "This is the resources of me ", i.e.: perishing, and the Companions were very keen to survive in this world and the hereafter, so they used to ask the Prophet about the reasons for salvation and the farmer in this world and the hereafter, and the Prophet was guiding them, and guiding them to the path of goodness and salvation, This includes the hadeeth of 'Uqbah ibn 'Amir: "I said: O Messenger of Allah, what is salvation? He said: (Hold your tongue) that is: stop your tongue, and lock it up, and keep it from saying all evil, and do not pronounce only good,

and he has said -Almighty-: "What is pronounced from the saying but has a watchdog Atid, because of the seriousness of the tongue, a person comes out of religion with a word and he does not know."

The Prophet explained that one of the reasons for entering Paradise is for the slave to guarantee what is between his beards, and he said: (Whoever guarantees me what is between his beards, and between his legs, I guarantee him Paradise), and the meaning: Whoever performs the right on his tongue from pronouncing duty, and silence about what does not mean him, and performs the right that is on his vagina from putting him in halal, and stopping him from haram, (I guarantee him Paradise), that is: This is a warning against the lust of the abdomen and vulva, and that it is deadly, and only friends can break its lust.

The righteous predecessors followed the path of the Companions, and before them the Messenger of God in his behaviour and approach in his keenness to save the tongue, and ordered him to do so, and many effects of the predecessors have been narrated indicating the palm of their tongues, and their need to remain silent, including, for example:

What Ziyad bin Yunus said: "By Allah, the owner of the greatest of all creatures, and the most silent, and if he sat in a session, he would not dissolve from it until he got up, and I saw him very silent, few words, and reserved for his tongue."

Al-Hasan al-Basri said: "The tongue is the prince of the body, and if it reaps something on the members, it reaps, and if it is forgiven, it is forgiven."

Yunus ibn 'Ubayd reported that he said: "You will not find anything of righteousness that is followed by all righteousness other than the tongue, for you will find a man fasting during the day, breaking the fast on a haram, rising at night, witnessing falsehood during the day, and mentioning things like this, but you will not find him speaking only with truth, and that is contrary to his deed at all", meaning that whoever Allah has helped to break his tongue, this maintenance of the tongue was a reason for the maintenance of all limbs.

Among the contemporary scholars mentioned is Shaykh 'Abd al-Razzaq 'Afifi, as he had talents, qualities and qualities that were rarely met in others. He was silent and speechless, except for what was likely to be useful and interested.

The greatest thing that takes into account his integrity after the heart of the limbs, the tongue, and for this when the Prophet ordered uprightness, and then preserved him by keeping his tongue, as in the hadith of the research, and in a narration from Abu Saeed Al-Khudri raised: (If he becomes the son of Adam, then all the members disbelieve the tongue, so you say: Fear God in us; We are in you, and if you straighten upright, and if you crook, we are crooked), for the goodness or corruption of the heart appears in the operative part of his tongue.

The conscious servant is carried by his mind, and his faith pushes him to take care of good pronunciation, and the necessity of desisting, asking for safety from sin, and pursuant to the guidance of the Prophet, as in the hadith of Abu Hurayrah, raised: (Whoever believes in God and the Last Day, does not harm his neighbour, and whoever believes in God and the Last Day, let him honor his guest, and whoever believes in God and the Last Day, let him say good or be silent), Ibn Hajar said: "What is meant by saying: (believes) full faith, and singled him out in God and the Last Day; a reference to the principle and the resurrection, that is: whoever believes in God who created him, and believes that he will reward him with his work, let him do the qualities mentioned", then good expression of what is going on in the soul high literature, and a generous creation, God directed him to the people of previous religions, and took them by the covenant and the charter, he said -Almighty-: And when we have taken the covenant of the children of Israel, do not worship except Allah and your parents in kindness, relatives and orphans, and say to the people well [al-Baqarah: 83], and that it is good to say that it is beautiful with every one of the people, whether it is family and friends, or enemies, for it is with family and friends a reason for the sustainability of intimacy and affection, but with enemies, it is what goes and frees the chests, and draws generosity, and extinguishes rivalries, as He said -Almighty-: 1D1 Fa'1 by that which is alive and if the one who is between you and 1 is 5 enemies as if he is 5 a close guardian. And only those who are patient will meet it, and only those who have great fortune will receive it [Chapters: 34-35].

The wise man is characterized as the first to be silent, and the last to speak, and is characterized by hasty man being the first to speak, and the last to be silent, and therefore it is said: "If the speech of silver, the silence of gold", and asked the son of the blessed about the saying of Luqman to his son: "If the speech of silver, the silence of gold?"

He said: "It means: If the speech of obedience to God is made of silver, then silence about the disobedience of God is golden," and this is because it is better to stop sins than to do obedience.

Ibn al-Qayyim said: "But I submitted to the tongue -meaning prey-, because it is the mail of the heart, the heart is the king, and the tongue is the minister", and he said: "But I submitted to the tongue, because it is the mail of the heart, and its translator, and the mediator between it and the members, and saying: but we are in you, that is: we survived you, and we perished in you, and for this she said: If you straighten upright, and if it crooked, we crooked."

Many may refrain from adultery, drinking alcohol, theft, and other major sins, and do not hesitate about the lesions of the tongue, especially backbiting and its sisters, and therefore the predecessor said: "The most pious in the tongue."

Ibn al-Qayyim said: "It is surprising that a person trivializes his reservation and caution against forbidden eating, injustice, adultery, theft, drinking alcohol, forbidden looking, etc., and it is difficult for him to reserve the movement of his tongue, until you see the man referred to as religion, asceticism, and worship, and he speaks the words of God's wrath does not pay attention to them, he removes one word of them beyond what is between the East and the West, and how much do you see from a man who is reluctant to commit immorality and injustice, And his tongue flees in the symptoms of the living and the dead, and does not care what he says", so when Ibn al-Mubarak was asked: Which piety is more severe? He said: The tongue.

Al-Manawi has shown that the best charity is the charity of the tongue, saying: "All the best and righteousness issued by the members, charity, and the charity of the tongue is the best", as he singled him out by saying in the following hadith -meaning the hadith of the research-; He wanted the best charity for oneself to keep one's tongue, because since it was he who caused man to perish, keeping it from slippage that led to punishment was as if it were charity from him for him, and will people pour on their nostrils on the Day of Resurrection except the harvests of their tongues."

He has said (The servant shall not attain the truth of faith until he has stored from his tongue) • That is: The slave does not complete the truth of the perfection of faith • Ibn Hajar said: "The truth – here – perfection is a necessity, because whoever is not characterized by this quality: He shall not be an infidel, but there shall be a strand of the people of faith in him, (until he may be stored from his tongue) • That is: He makes his mouth a closet for his tongue • He does not open it except with the key, God willing, and (whom) for subordination • That is: He stores from his tongue what was false and null and void, so he stores it from falsehood, for fear of punishment • It is moonshine • And delirium • And a lot of permissibility; fear of punishment • That is: It does not reach the sincere faith and its essence: So that he only speaks good" • Ibn al-Atheer said: "The truth is what the right of hope reaches and its obligation • From their saying: So and so is the protector of the truth • If he protects what he must protect, and the tongue is like the organs of the heart, because of the speed of its movement, if it is lighter in its pronunciation by nature • And the speed of his movement and his acceleration • The heart inherits a sickness, and if the heart is corrupted, the inner and the apparent are corrupted." •

The research hadith has shown the impact of the integrity of the heart on faith, and the impact of heart works on faith, and that the lack of faith results in a lack of integrity, and that the effect of the tongue on the heart in the event of its integrity or corruption, is clear, meaning who strives his tongue in God, so that nothing comes out of this tongue except good, and does not come out of evil, so there is a close relationship between the integrity of the heart and the tongue, the Prophet (peace and blessings of Allaah be upon him) ordered the straightness of the heart, and recommended the straightness of the tongue, and the relationship is clear to those who meditate on it. The believer commanded one of two things:

Either saying good, or silence, and for this was saying good is better than keeping silent about it, and silence about evil is better than saying, he said -Almighty-: (What is pronounced from the saying but has a watchdog) Atid [Q: 18].

The people of interpretation differed: should he write all his sayings? Mujahid and others said: "They write everything until his moans in his illness", and whining -here- a complaint in the mouthpiece of the case is impatient, and Ikrima said: "Do not write except what is rewarded or supported", and the Qur'an indicates that they write everyone; The writer needs to know what he has commanded, and what he has forbidden;

He is also commanded, either by saying good or by silence. If he changes what he commanded, from silences to curiosity of saying that is not good, this is on him, then he is hated, and the hated is lacking, and if he wades into what does not concern him, he lacks his good Islam, then this is on him, as it is not a condition for what he is to be worthy of the torment of hell and the wrath of God, but rather the lack of his ability and degree over him.

Ibn Taymiyyah said: "No one does anything except for him or for him, and if it is from what he commanded, it is for him, otherwise it is on him, even if he lacks his destiny, and the soul is characterized by movement, it never dwells, but Allah has forgiven what happened to the believers themselves unless they

spoke it or acted on it. By the agreement of the people, the Marja'ah does not dispute that the faith in the heart calls for the act of obedience, and requires it, and obedience is one of its fruits and results, but it disputes: does it require obedience? If he calls for obedience, he has an opponent from the soul and the devil, and if he hates the opposition to the believers, the one who requires obedience is safe from this opponent.

Also, if they hate all bad deeds, there are only good deeds or permissibles left, and the permissible things are only permissible for the people of faith who use them for obedience, otherwise God has never allowed anyone anything to use for disbelief, immorality, or disobedience, and for this the Prophet cursed the contemporaries of wine, and its contemporary, as he cursed its drinker, squeezing grapes that become juice that can be used in the permissible, but when he knew that the intention of the contemporary was to make it wine, he could not help him with what his sex is permissible. Because Allah did not allow helping the disobedient for his disobedience, nor did he allow him to use in disobedience, so it is not permissible for them unless they use it for obedience, so it is necessary from the absence of bad deeds that they only do good deeds, and for this he who left all sins, he must work in obedience to Allah, and in the correct hadith: The believer must love good deeds, he must hate bad deeds, he must be pleased to do good deeds, and he must be ill-wished, and when he estimated that in some things he is not, he was deficient in faith.

The believer may issue bad things from him, and he repents of them, or comes with good deeds that erase them, or is afflicted with a scourge that expiates them, but he must be hateful of them, for God told that he loved the believers' faith, and hated them for disbelief, immorality, and disobedience, so whoever did not hate the three was not one of them, but Muhammad bin Nasr says: "The immoral hates it religiously", and it is said: If I want to do so, he believes that his religion has forbidden it, and he loves his religion, and this is among his sentences, he hates it, even if he loves his religion in total, and not in his heart is hatred for her, he had no faith as much as that, as in the authentic hadith: (Whoever sees one of you who is evil, let him change it with his hand, and if he cannot, then with his tongue, and if he cannot, then with his heart, and that weakens the faith), and in the other hadith, which is also in the Sahih, "Sahih Muslim" (whoever strives with his hand is a believer, and whoever strives with his tongue is a believer, and whoever strives with his heart is a believer, and behind that faith is not the weight of a grain of mustard).

He knew that if the heart does not have hatred of what God hates, there is no faith in it that deserves reward, and his saying: (from faith) that is: from this faith, which is absolute faith, that is: there is nothing behind these three that is of faith, nor the amount of a mustard seed, and the meaning: This is the last limit of faith, what remains after this of faith is something, it is not his intention that whoever did not do that has nothing left with him from faith, but the word hadith only indicates the meaning The first".

The second topic: controlling the tongue and the seriousness of what it emits:

In order to reach its achievement in the soul, Al-Fadil bin Ayyad said: "There is no pilgrimage, no bond, no jihad, more than holding the tongue", and therefore it deserves to be given a high priority in educational tasks.

It is not correct for a Muslim to get used to his tongue what is an indication of disobedience, and these are things that must be done in the educational process, that the teacher stops his students when they reach it, and so it was; Aisha reported that she said: (I said to the Prophet: According to you from such and such a class, he said unpaid: It means short, and he said: I have said a word that if the sea was mixed with it, he said: And I told him a human being, and he said: I do not like that I told a human being and that I have such and such).

He said: (The man to speak the word what turns out what is in it, plunges it into the fire), meaning "does not manage it, and thinks about its ugliness, and does not fear the consequences, and this is like the word tossed, or its meaning as the word that results in harm to a Muslim, and so on, and all this urged to save the tongue, and a warning against speaking what brings harm to others, as he said: (Who believed in God and the Last Day) Whoever wants to utter a word or a word should think about it in himself before pronouncing it, and if his interest appears, he speaks, otherwise he will be caught."

Abu Hurayrah reported that the Prophet said: "It is good for one's Islam to leave behind what does not concern him."

Ibn Rajab said: "And most of what is meant to leave what does not mean, save the tongue from the rhetoric of speech", has spread in this time speech in what does not mean, so that the means of communication reached the peak in the speed of transmission of news, information, and its abundance and diversity, and when the mind is immersed in all the data of this news and information, the tongue is difficult for him not to delve into the inclusion of information, or processing.

In fact, what doesn't mean includes a lot of people's talk, which they argue in councils and discuss in forums;

Ibn al-Jawzi said: "I have seen many creatures who do not know the meaning of life, some of them are enriched by God from earning a lot of money, he sits in the market most of the day looking at people, and how much you go through from the scourge and evil, and some of them are free to play chess, and some of them cut time with a lot of accidents from sultans, high prices, licenses, etc., I learned that God did not see the honor of life, and knowing the amount of times of well-being except those who succeed and inspire him to seize it, and only those who receive it are of great luck."

In the midst of these facts, we need an education that emphasizes the bondage of controlling the tongue, because it softens the heart, develops the fear and control of God, preserves the balance of good deeds from decrease, increases the mind and reflection, and beautifies morals.

Ibn 'Umar raised reported: "Whoever speaks a lot, falls more, and whoever falls too much, his sins abound, and whoever has many sins, the fire will be the first in him..." "For falling is something that has no significance and is useless, and if it is a language in which there is no sin, it is calculated to waste its life, and the blasphemy of grace diverts the grace of the tongue from remembrance to delirium, and it is rarely safe from going out to what requires sins, so that fire becomes more important to him than Paradise... Do not speak about what obsesses in yourself from whispers, for you are not blamed for it unless you utter or deaf, or do not say what God will show you, for repentance from it is more likely to be accepted, and pardoning it is closer to happening... This is not related to speech interest, such as reporting about God and His Messenger, teaching legal knowledge, ordering good and forbidding evil, reform among people, and so on from every religious or worldly matter that results from silence about it missed interest, and boredom coincide, and bees joined hands to praise keeping the tongue in otherwise, because of its beautiful inheritance of cohabitation, and Melih treatment."

The Qur'an and Sunnah – as we explained earlier – have called for one to speak only with insight, and many verses have come that state that speech is disbelief, as in his saying -Almighty-: They swear by God what they said and they said the word of disbelief and disbelieved after their Islam [Al-Tawbah: 74], and those who were in the Battle of Tabuk said one word and disbelieved in it, and they wished they did not speak, but it went on and never corrected, they said: (What we saw like our readers these wider stomachs, and cowardly when meeting, and if the Qur'an descended on the Messenger, he says: Although I asked them to say that we were fighting and playing, say the Father of God and His signs and His Messenger, you were mocking. Do not apologize, you have disbelieved after your faith [At-Tawbah: 65-66]. "The people of interpretation said: You disbelieved in what you said about the Messenger of Allah."

Abdullah ibn Umar (may Allah be pleased with them) reported that the Messenger of Allah ﷺ said: "Whatever man said to his brother: 'O disbeliever,' one of them has done something wrong with it," and "This requires that whoever says to another: 'You are a disbeliever,' or says to him, 'You are a disbeliever,' if he is not as he said, he is the one who deserves the aforementioned description, and if he is as he said, nothing is returned to him, because he believed in it. But it is not necessary for him not to become immoral or an infidel not to be a sinner in the form of saying to him, "You are immoral," but in this form it is a detail:

If the intention of advising him or advising others to explain his condition, it is permissible, even if he intends to shame him and make him famous for that, and purely harming him, it is not permissible, because he is ordered to cover him up, teach him, and preach him with goodness, so whatever he can do with kindness, it is not permissible for him to do it with violence, because it may be a reason for tempting him and insisting on that act, as in the nature of many people from the nose, especially if the commander is not the commissioner in status."

The origin is that the blood of Muslims, their money, and their honors, forbidden from each other, are not permissible except with the permission of God and His Messenger, as in the previous hadith, and if the Muslim is superior in fighting or takfir, he did not disbelieve in that, as Omar bin Al-Khattab said to Hatab bin Abi Balta'a: "O Messenger of Allah! Let me strike the neck of this hypocrite, and the Prophet said.: He has witnessed Badr, and you do not know that God has seen the people of Badr, and he said: Work whatever you want: Have you been forgiven?" and he said: (Do whatever you want), that is: in the future, you have been forgiven, and what is intended to be forgiven in the hereafter, and express what will come in the hereafter already the past: Over-achieving it.

Allah has shown the sincerity of His Messenger in that, for they continued to do the deeds of the people of Paradise until they left this world, and there was no sin among them in the future that contradicts the doctrine of religion. And so before When he learned of the validity of his faith, the integrity of his heart, and God revealed -Come back-: O you who believe, do not take my enemy and your

enemy as guardians, to whom you receive affection, and they have disbelieved in what has come to you from the truth, they will bring out the Messenger, and you should not believe in Allah, your Lord, if you have gone out for jihad in my path, and for the sake of my patients, you will walk to them with affection, and I know what you have hidden and what you have announced, and whoever does it among you has gone astray. [Examiner: 1], meaning: O you who truly believe in God, beware that you take My enemies and your enemies as guardians, friends, and allies. But strive against them, be tough on them, and sever the link between you and them. He called them as faith, to stir the heat of religious belief in their hearts, and to urge them to respond to what they forbade from it, and in describing them as faith is evidence that bringing the great does not contradict the origin of faith.

The maqam narrows – here – from limiting the words that disbelieve their owner, whether they are proven by a text from the Qur'an or Sunnah or make him fall into the great ones issued by innovators or disobedient believers. This makes us very careful to save our tongues, otherwise they will cause us to perish.

It is also forbidden to say that so-and-so is from the people of Hell, as well as from the people of Paradise, except for those about whom the Prophet told him so, such as the ten missionaries of Paradise. It has been proven in the Sahih: (that a man said: By Allah, Allah does not forgive so-and-so. Allah, may He be exalted, said: Who is the one who is defied that I should not forgive so-and-so? For I have forgiven so-and-so. And I have thwarted your work);

In the other hadith narrated from Abu Hurayrah, the Messenger of Allah said: "Do you know what is bankrupt? They said: The bankrupt among us is one who has no money or possessions, and he said: The bankrupt of my ummah will come on the Day of Resurrection with prayer, fasting, and zakat, and he will come and curse this, and slander this, and eat this money, and shed the blood of this, and hit this, and this will be given from his good deeds. This is one of his good deeds, if his good deeds were redeemed before he spent what he owed, he took from their sins, and they were thrown to him, and then he was thrown into the fire), and the mention of these bad deeds is not exclusive, but it is a representation that includes all sins, and what is meant is all the rights of the servants, and the meaning: who combined those worships, And these bad deeds, so this oppressed is given some of the good deeds of the oppressor, and the other oppressed is given some of his good deeds, if his good deeds are redeemed before he performs his rights, the oppressor is taken from the bad deeds of the rights holders, so they are put on this oppressor, and placed on him, then thrown, and thrown into the fire, in order to be tortured by it as much as he deserves if he is not forgiven, and there is a notice that there is no pardon or intercession in the rights of the servants except that God wills, so that the oppressed is satisfied with what He wanted, even if the punishment for these sins ended, to return to Paradise if there were good deeds remaining, otherwise with the blessing of faith, and with what was written for him of immortality, then who wasted him and thwarted his work?! It is his tongue, as the tongue is one of the most dangerous prey for the religion of Islam, and from all of the above it should be preserved and preserved.

Here's a question: Writings and writings, Especially what was over the Internet; the pen is the second tongue as Many people may deliver people from the evil of his well-known natural tongue that is a piece of it, but may harm them with his other tongue. And it's his pen. With his writings and writings that harm people, let him beware to write except what benefits Muslims, and to warn to write what harms Muslims: neither in newspapers nor in the literature he composes, Nor in the sites to which it is subscribed, Rather, he must protect his tongue and pen from everything that harms Muslims, and so on what is thrown in the media, he must be careful to throw into it What harms society, calls for falsehood, and repels the truth, and there is no doubt that the media is the great danger, a double-edged sword. We have to We warn the evil of this weapon, and only listen to what benefits us, and that We warn what harms us, and we have to We also warn against throwing in this weapon what harms people in their morals, Or in their beliefs. Or in their works, but what benefits them. We have to We are good at it, and that We do what benefits people.

Conclusion

This research has derived two important outcomes:

First: The findings, among the most prominent of which are the following:

1. The hadith discussed in this research is classified as a hasan (good) hadith.
2. One of its most significant benefits is the invitation to complete istiṣlāḥ (rectification) through perfect faith in the heart, limbs, and tongue. The intended meaning of istiṣlāḥ (rectification) of a servant's faith is the rectification of the acts of his limbs, and that the rectification of the heart and tongue are among the characteristics of faith. No goodness exists in the worldly or the hereafter unless the movements of its inhabitants are directed solely for Allah, with bodily movements following the movements and will of the heart.

Furthermore, denying the reality of faith entering the heart of the servant does not prevent that faith can have branches or components alongside it. There is also a strong warning to be careful in protecting one's neighbor from harm and damage, and otherwise, whoever neglects this is liable to fall into a major sin (kaba'ira), and bad treatment is a path to destruction (halk).

3. This hadith clearly illustrates the effect of the rectification of the heart on faith, demonstrating that a deficiency in faith leads to a deficiency in istiṣlāḥ, and that the influence of the tongue on the heart—whether in its uprightness or corruption—is evident.
4. The best form of charity is the charity of the tongue.
5. The most difficult form of piety (*wara'**) is piety of the tongue.
6. The Qur'an and Sunnah call for a person to speak only with insight and knowledge.
7. Committing major sins (kaba'ir) does not negate the foundation of faith.
8. The pen is the second tongue, and it is considered the servant's pen, writing and producing works that may harm people.

Second: Among the most important recommendations are

1. To study more theological issues related to the istiṣlāḥ (rectification) of a servant's faith.
2. To compile the narrations from the Companions concerning issues such as the istiṣlāḥ of a servant's faith, the rectification of his heart, and the rectification of his tongue, to authenticate and study these narrations from an aqidah (creedal) perspective.
3. To study the narrations from the Tabi'un (Successors) and their followers concerning these issues, to authenticate, analyze, and study them from an aqidah perspective.

Acknowledgments

At the conclusion of this research, I would like to thank the editorial team of Majallat Al-Bayan in the Netherlands for accepting to review and publish this research in their esteemed magazine.

References

1. Ibn Abi al-Dunya; Abu Bakr Abdullah ibn Muhammad Qurashi , 1st edition, 1409 H - 1989 AD, Humility and idleness, T: Mohammed Abdel Qader Ahmed Atta , Scientific Books House - Beirut .
2. Ibn Abi al-Dunya, ed. 1, 1410 AH - 1990 AD, silence And the etiquette of the tongue, Verified and authenticated by: Abu Ishaq Al-Huwaini , Dar Al-Kitab Al-Arabi, Beirut
3. Dad N Abi Al-Dunya, T 1, 1408 H - 1988 m, Piety T: Abdullah Mohammed bin Hamad Al-Hamoud, Salafi House, Kuwait .
4. Ibn Abi Shaybah; Abu Bakr Abdullah bin Muhammad al-Kufi al-Absi, ed. 1 1409 AH - 1989 AD, The book classified into hadiths and athar , Presentation and tuning: Kamal Youssef Al-Hout , Dar Al Taj, Lebanon .
5. Ibn Taymiyyah; Ahmad ibn Abd al-Halim al-Harrani al-Dimashqi, 2nd edition 1976 AD, Collection A Fatwas, compiled and arranged by: Abd al-Rahman ibn Muhammad al-Najdi and his son Muhammad, Riyadh, Riyadh Press.
6. Ibn Taymiyyah, T, 1416 AH / 1996 AD Faith, T: Muhammad Nasir al-Din al-Albani, Islamic Office, Amman Yes , Jordan .
7. Ibn al-Athir; Majd al-Din Abu al-Sa'adat al-Jazari, 1399 AH - 1979 AD, The End of Strange Hadith and Athar T: Taher Ahmed Al-Zawi - Mahmoud Mohammed Al-Tanahi, Scientific Library, Beirut.
8. Ibn al-Jawzi; Abd al-Rahman ibn Ali, Abu al-Faraj 1423 AH, Hunting the Mind, ed. Ahmed bin Othman More , Homeland
9. Ibn Hibban; Abu Hatim Muhammad ibn Haban 1372 AH - 1952 AD, Sahih Ibn Hibban, T: Ahmed Shaker, Dar Al Maaref.
10. Ibn Hajar; Abu al-Fadl Ahmad al-Asqalani, Fath Al-Bari, Explanation of Sahih Al-Bukhari, read the original, corrected and commented on by: Abdul Aziz bin Abdullah bin Baz, a number of its books, chapters and hadiths: Muhammad Fuad A The rest is due, Dar Al-Ma'rifa, Beirut.
11. Ibn Hajar, 1st ed., 1325 AH, Taqrib al-Tahdhib, Nizamiyya Encyclopedia Council Press, India.
12. Ibn Hajar, 2003 AD, The High Demands, Dar Al-Kotob Al-Ilmiyyah, Beirut.

13. Ibn Hajar, 1415 AH, Al-Isabah in distinguishing the Companions, ed. fair. fair Ahmed Compensated Scientific Books House, Beirut.
14. Ibn Hanbal; Abu Abdullah Ahmad al-Shaybani, 2nd ed. 1391 AH, Musnad of Imam Ahmad, T: Ahmad Shaker, Dar Al-Maaref, Egypt.
15. A Ibn Hanbal, 2004, Asceticism, Dar Al-Hadith, Cairo.
16. Ibn Rajab; Abd al-Rahman ibn Ahmad, Abu al-Faraj, 1st ed, 1429 AH - 2008 AD, The Collection of Sciences and Wisdom in Explaining Fifty Hadiths. One of the most comprehensive words, translated by Maher Yassin Al-Fahl, Dar Ibn Kathir.
17. Ibn Abd al-Barr; Yusuf ibn Abdullah al-Namri, 1387 AH, Introduction to the meanings and chains of transmission in Al-Muwatta' Fadala Press, Mohammedia, Morocco.
18. Ibn Abd al-Barr, 1380 AH - 1960 AD, absorption in Knowing the friends, t : Ali Mohammed Al-Bajawi , Nahdet Misr Library in Cairo, and photographed by Publisher : Dar Al-Jeel, Beirut - Lebanon .
19. Ibn Qayyim al-Jawziyya; Abu Abdullah Shams al-Din Muhammad, 1429 AH, Al-Fawa'id, T: Muhammad Uzair Shams, Islamic Fiqh Academy, Jeddah.
20. Ibn Qayyim al-Jawziyya, T 3 1409 AH - 1989 A, The patient's tools And the treasure of the grateful, Ibn Kathir House, Damascus, Beirut/Dar Al-Turath Library, Medina
21. Ibn Qayyim al-Jawziyya, T 4 1440 AH - 2019 AD Disease and cure House of Knowledge Giving - Riyadh
22. Ibn Kathir ; Ismail ibn Omar, 1388 AH Interpretation of the Great Qur'an, Beirut, Dar Ihya' al-Turath al-Arabi.
23. Ibn Majah Abu Abdullah Muhammad al-Qazwini, Sunan Ibn Majah, Islamic Office for It tells
24. Ibn Manzur; Muhammad ibn Makram ibn Ali, tongue of the Arabs for, Dar Sader - Beirut
25. Abu Khalil; Shawqi, 2003, Atlas of the Prophetic Hadith, Dar Al-Fikr, Damascus.
26. Abu Naim; Ahmad ibn Abdullah al-Isfahani, 1394 AH - 1974 AD, H Why the saints and the classes of the pure? Al-S Printing Press usually - Next to Misr Governorate.
27. Al-Bukhari; Muhammad ibn Ismail, The Authentic Collection of Hadiths, Sunnahs, and Days of the Messenger of Allah, Edited by: Dr. Mustafa al-Deeb, Quranic Sciences Foundation, United Arab Emirates.
28. Al-Bukhari, 2nd ed., 1379 AH, Al-Adab Al-Mufrad, T: Hamad Fouad Abdel Baqi , Salafi Press and Library - Cairo .
29. Al-Tirmidhi; Abu Isa, Muhammad ibn Isa, Sahih al-Bukhari, which is Sunan al-Tirmidhi, edited and explained by: Ahmad Muhammad Shakir, Beirut, Dar Ihya' al-Turath al-Arabi.
30. Al-Baghawi; Abu Muhammad al-Husayn ibn Fur, 2nd ed., 1403 AH - 1983 AD, T: Shuaib al-Arnaout - Muhammad Zuhair al-Shawish, Islamic Office - Damascus, Beirut.
31. Al-Baghawi, ed. 4 1417 AH - 1997 AD, Landmarks of the Revelation in the Interpretation of the Qur'an = Al-Baghawi's interpretation , He achieved it and got out His hadiths: Muhammad Abdullah al-Nimr - Uthman Juma Damiriyah - Sulayman Muslim al-Harsh , Dar Taiba .
32. The bazaar; Abu Bakr Ahmed Al-Atki, ed. 1 , 1988 AD , Musnad al-Bazzar published under the name of Al-Bahr al-Zakhar , Library of Science and Wisdom - Medina And
33. Al-Bayhaqi; Ahmad ibn al-Husayn Abu Bakr, 1st ed. 1424 AH - 2003 AD, Al-Sunan Al-Kubra, trans. Muhammad Abd al-Qadir Atta, Dar al-Kutub al-Ilmiyyah, Beirut, Lebanon .
34. Ahmad; Muhammad Ahmad Sayyid, 1st ed., 1418-1419 AH, Sheikh Abdul Razzaq Afifi, his academic life, preaching efforts, and his commendable influence. Islamic Office, Beirut.
35. Al-Hamawi; Shihab al-Din Yaqut, 2nd ed., 1995 AD, Dictionary of Countries, Dar Sader, Beirut .
36. Al-Dhahabi; Shams al-Din Muhammad ibn Qaymaz, 1427 AH - 2006 AD, History of Islam Dar Al Hadith, Cairo.
37. Al-Azhari; Muhammad ibn Ahmad, 1384 AH - 1964 AD, Tahdhib al-Lughah, edited and introduced by: Abd al-Salam Muhammad Harun, The Egyptian General Organization for Authorship, News and Translation.
38. Al-Zubaidi; Muhammad Murtada al-Husayni, 1385-1422 AH - 1965 - 2001 AD The Bride's Crown from the Jewels of the Dictionary, trans. A group of specialists, Ministry of Guidance and Information in Kuwait - National Council for Culture, Arts and Letters in the State of Kuwait.
39. Safarini; Muhammad ibn Ahmad, 2002 AD, Food for the Mind Explanation of the System of Etiquette, Dar Al-Kotob Al-Ilmiyyah, Beirut.
40. Al-Suyuti; Abd al-Rahman ibn al-Kamal, 1996 AD, Al-Dibaj on Sahih Muslim, Dar Al-Affan.
41. Al-Suyuti, Al-Durr Al-Manthur in Interpretation by the Traditions Dar Al Fikr, Beirut .
42. Al-Tabarani; Sulayman ibn Ahmad al-Lakhmi al-Shami, Abu al-Qasim The Great Dictionary, translated by Hamdi Abdul Majeed Al-Salfi, Baghdad, Arab House, Ministry of Endowments.
43. Al-Tabari; Muhammad ibn Jarir al-Amili, 2008 AD, The Comprehensive Explanation of the Interpretation of the Verses of the Qur'an, translated by Abdullah ibn Abdul Mohsen al-Turki, Dar Hijr.
44. Ayyad, Abu al-Fadl al-Hasabi, 2002, Al-Shifa by Defining the Conditions of the Chosen One, Dar al-Kutub al-Ilmiyyah, Beirut And the golden one; Abdullah bin Ahmed.
45. Albanian; Muhammad Nasir al-Din, 1st edition, 1421 AH - 2000 AD Sahih al-Targhib wa't-Tarhib, Maktaba al-Ma'arif, Riyadh .
46. Albanian , 3rd ed. 1408 AH - 1988 m, Guidance of narrators Islamic Office , Beirut.
47. Al-Albani, Sahih Sunan al-Tirmidhi, Islamic Office, Beirut .
48. Al-Albani, Series of Authentic Hadiths, Islamic Office , Beirut.
49. What is with you Ibn Anas, 1406 AH - 1985 AD, Al-Muwatta, Corrected, numbered, and its hadiths were extracted and commented on by: Muhammad Fuad Abd al-Baqi, Dar Ihya' al-Turath al-Arabi, Beirut .
50. The more; Jamal al-Din Abu al-Hajjaj Yusuf, 1st ed., 1400 AH - 1980 AD, Tahdhib al-Kamal fi Asma' al-Rijal, Verified, edited and commented on by: D . Bashar Awad Marouf , Al-Risala Foundation, Beirut .
51. Muslim; Muslim ibn al-Hajjaj Abu al-Hasan al-Naysaburi, Sahih Muslim, Dar al-Ma'rifah , Beirut.
52. Al-Manawi; Zain al-Din Muhammad Abd al-Ra'uf, 1994 AD, Fayd al-Qadir, Explanation of the Small Collection of Hadiths of the Warner and Herald, Dar al-Kutub al-Ilmiyyah , Beirut.
53. Al-Mundhiri; A Badr Al-Azim Abdul-Qawi, 1996 AD, Encouragement and Intimidation, Dar Al-Kotob Al-Ilmiyyah, Beirut.
54. Women's; Ahmad ibn Ali ibn Shu'ayb , Sunan al-Nasa'i, Islamic Office, Beirut.
55. Al-Nawawi; Muhyiddin Yahya ibn Sharaf, 1st ed., 1407 AH, Explanation of Sahih Muslim, reviewed by Khalil Al-Mais, Dar Al-Qalam , Beirut .
56. Al-Naysaburi; Muhammad al-Hakim, Al-Mustadrak ala al-Sahihain, Dar al-Kitab al-Arabi , Beirut.
57. Al-Haythami; Ali bin Abi Bakr, 2nd ed., Majma' al-Zawa'id wa Manba' al-Fawa'id, Dar al-Kitab, Beirut.

Websites

- The Sunnah Pearls. <https://www.dorar.net>
- <https://binbaz.org.sa>
- Fatwas of the Permanent Committee for Scientific Research and Ifta.
- <http://saaid.org/Warathah>