CHAPTER III
STRESS COPING MANAGEMENT ACCORDING TO PROPHET MUḤAMMAD SAW’S TRADITION

Prophet Muḥammad never used the term *stress* clearly, especially on its management. However, the Prophet Muḥammad had experienced the stress indication and done some ways to manage it. These things are in some ḥadīṣ of the Prophet Muḥammad SAW which have come to us; and these ḥadīṣ will be presented in this chapter.

A. STRESS COPING MANAGEMENT STEP I

<table>
<thead>
<tr>
<th>No.</th>
<th>Arabic Term</th>
<th>The Indications¹</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>عجلة</td>
<td>The spirit work is great and over acting.</td>
</tr>
<tr>
<td>2.</td>
<td></td>
<td>Uncommon sharp of eyesight.</td>
</tr>
<tr>
<td>3.</td>
<td></td>
<td>To feel able to finish job more than as usual. Unaware of running out of energy and accompanied with unusual nervous.</td>
</tr>
<tr>
<td>4.</td>
<td>ظالم لنفس</td>
<td>To feel happy with her/his job and get more and more spirit, but the supply energy is running out.</td>
</tr>
</tbody>
</table>


The word عجلة has some meanings. They are increase in speed, great speed, acceleration, speed up, quickening, speed or organized journey with a particular aim, the state of being quickly, urgency of movement or action, the state of being hasty, hastiness or rashness,
irritability or testiness, impetuosity or rashness, state of being quick, rapid, quickness or fastness or hurry, precipitateness or frivolity, in a fast and rapid way, instance of rapid headlong movement or swift advance, sudden onset or surge of something, the act of making something or someone come or go with great speed, rapidity of movement, hurry, and haste.\(^2\)

In essence, عجلة is used to declare acts in haste. The word represents the statement "spirit of overwork, over-acting". This is caused by people usually want to finish their job quickly, if possible before the deadline has been completed it after get obligation.

**Hadīs of Rashness Prohibition**

حَدَّثَنَا أَبُو مَصَّعَبُ الْمُذْبَرِيُّ حَدَّثَنَا عَبْدُ الْمُهْيِمِنَّ بْنُ عُبَيْسَ بْنُ سَهْلَ بْنُ سَعْدٍ السَّاعِيُّ بِذِي أَبِيهِ عَنْ جَدِّهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ الْأَنَاةَ مِنَ اللَّهِ وَالعِجْلَةَ مِنَ الشَّيْطَانِ

Abdullah-Muhammad bin 'Abbas bin Sahl bin Sa'd bin As-Sa'di narrated from his father, from his grandfather, who said that the Messenger of Allah said: "Deliberateness is from Allah, and haste is from the devil."

ظالم لنفس (2)

The word ظالم has a lot of meanings, some of them are: absolutist, supporter of absolute government, appending, decided or arranged without any reason or plan, often unfairly or by chance; capricious; whimsical, tyrant: dictator: tyrannical, having complete power over a country; over bearing; fond of giving orders (for person), unjust, unfair, oppressing; harsh or cruel, or difficult to endure, a person advocating a totalitarian system, acting like a tyrant; imperious; arbitrary, the cruel and arbitrary use of authority or a tyrannical act, an oppressive or cruel ruler or a person exercising power arbitrarily or cruelly, unjust; inequitable; unfair, not

equitable or honest; unjust, unfair; inequitable and despotic, and dictator or tyrannical.  

In this case the word ظالم is used to represent the sentence “To feel happy with his job and get more and more spirit, but the supply energy is running out”. He is pleased with his work and feels more energetic, insensibly reserves of energy are running low. This case happened because a person who is over enthusiastic in job, usually doesn’t care about his rest and eating time. He does despotism with himself. So, we must enough taking a rest and food for keeping healthy.

Hadīs related to word ظالم لنفسه is as follows:

Hadīs of doing despotism with him self

Hadīs

Hadīs: When problems occur Uthman bin Mazh’un Mazh Uthman is when he does not want to marry a woman, then the Prophet sallallaahu ‘ alaihi wasallam sent a messenger to him to say: "O Uthman, I do not sent to bring the teachings to not have wives and shut himself in a place of worship. Would you not like to my Sunnah? " He said: " No Messenger of Allah.” He said: “Verily among my Sunnah is to pray and sleep, fasting and eating, getting married and divorced. Whoever does not like my Sunnah, then instead of my followers. O Uthman, actually your family has a right of you, your eyes have a right of you. “Sa’d said: " By Allah , the Muslims have agreed , when the Prophet sallallaahu ‘ alaihi wasallam set in condition ( not married) , we have been castrated and not married certainly.”

Ibid., Vol.7, p.339

B. STRESS COPING MANAGEMENT STEP II

<table>
<thead>
<tr>
<th>No.</th>
<th>Arabic Term</th>
<th>The Indications$^5$</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td></td>
<td>To feel fatigue when wake up in the morning, that should be fresh</td>
</tr>
<tr>
<td>2.</td>
<td></td>
<td>To feel easy exhausted after lunch</td>
</tr>
<tr>
<td>3.</td>
<td>كسل</td>
<td>So tired n the afternoon</td>
</tr>
<tr>
<td>4.</td>
<td></td>
<td>Uncomfort side and stomach</td>
</tr>
<tr>
<td>5.</td>
<td></td>
<td>Heartbeat is more rapid.</td>
</tr>
<tr>
<td>6.</td>
<td></td>
<td>Strained in the back muscles and the nape of neck</td>
</tr>
<tr>
<td>7.</td>
<td></td>
<td>Not relax</td>
</tr>
</tbody>
</table>

3. كسل

The word كسل has a lot of meanings, some of them are: sloth, laziness, indolence, inactivity, laziness, idleness, state of idleness; inactivity; dullness, a lack of proper care and attention; carelessness; an act of carelessness, the quality or state of being sluggish, laziness, and indolence$^6$

This word represents the sentence "To feel fatigue when wake up in the morning, which should be fresh, feel easy exhausted after lunch, and so tired in the afternoon". After energy that is forced by person, the body is exhausted, after it be laziness to continue the activity and the result is under saving on diforsir nutritional deficiencies and stomach became sick, stiff muscles, and can’t be relax."

The ḥādīs of the word كسل are as follows:

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$^5$ Dadang Hawari.opcit.p.28-29
$^6$ M. ‘Ali Baiḍōwī ,op.cit., Vol.6, p.769
1. Rasulullah always keeps spirit

Rasulullah always keeps spirit

Narated from Ibn Abbas that the Prophet sallallaahu ' alaihi wasallam when walking, he walks with passion, does not reflect laziness.

2. The Pray of asking refuge from laziness

It was narrated from 'Amr bin Shu'aib, from his father that his grandfather said:

'It was narrated from 'Amr bin Shu'aib, from his father that his grandfather said:

"I heard the Messenger of Allah sallallaahu 'alaihi wasallam say:

"Allahumma inni a'udhu bika minal-kasali, walharami , wal-maghrami, wa a'udhu bika min sharril-masihid-dajjal i, wa a'udhu bika min 'adhabin-nar (O Allah, I seek refuge in You from laziness, old age, debt and sin, and I seek refuge in You from the evil of the Al-Masihid-Dajjal, and I seek refuge in You from the torment of the grave, and I seek refuge in You from the punishment of the Fire.)"

The Prophet of Allah sallallaahu 'alaihi wasallam used to say:

"Allahumma inni a'udhu bika minal-'ajzi, wal-kasali , wal-harami, wal-bukhli, wal-jubni, wa 'audhu bika min 'adhabil-qabri, wa mi n fitnatil-mahya wal-mamati (O Allah, I seek refuge in You from incapacity, laziness, old age, miserliness and cowardice, and I seek refuge in You from the torment of the grave, and from the trials of life and death.)"
Anas bin Mallik [may Allah be pleased with him] narrates, saying: “I used to often hear the Prophet supplicating with these words: ‘O Allah, I seek refuge in You from sadness, grief, helplessness, laziness, being stingy, overwhelming debt, and the overpowering of men (Allahumma Inni A’udhu Bika Minal-Hammi Wal-Hazani Wal-Ajzi Wal-Kasali Wal-Bukhli Wa Dala’id Dain Wa Qahrir-Rijal).’”

It was narrated that ‘Abdullah bin Al-Harith said: “When it was said to Zaid bin Arqam: ‘Tell us what you heard from the Messenger of Allah sallallaahu ‘alaihi wasallam, he said: ‘I will not tell you anything but that which the Messenger of Allah sallallaahu ‘alaihi wasallam commanded us to say: ‘Allahumma inni a’udhu bika min al-ajzi wal-kasali, wal-bukhli, wal-jubni, wal-harami, wa adhabil-qabri. Allahumma at nafsi taqwaha, wa zakkaha anta khaire min zakkaha, anta waliyyah wa mawlaha. Allahumma inni a’udhu bika min nafsin la tashbahu wa min qalbin la yakshahu wa min ilmin la yanfa’u wa du’an la yustajab (O Allah, I seek refuge in You from incapacity, laziness, miserliness, cowardice, old age, the torment of the grave. O Allah, make my soul obedient and purify it, for You are the best One to purify it, You are its Guardian and Lord. O Allah, I seek refuge in You from a soul that is not satisfied, a heart that is not humble, knowledge that is of no benefit and a supplication that is not answered.)”’
C. STRESS COPING MANAGEMENT STEP III

<table>
<thead>
<tr>
<th>No.</th>
<th>Arabic Term</th>
<th>The Indications(^{12})</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td>غضب</td>
<td>Straining of muscles</td>
</tr>
<tr>
<td>3.</td>
<td>خوف</td>
<td>Unsteadiness feeling and emotional</td>
</tr>
<tr>
<td>4.</td>
<td>بأس</td>
<td>Insomnia</td>
</tr>
<tr>
<td>5.</td>
<td></td>
<td>Bad health</td>
</tr>
</tbody>
</table>

\(^{4}\) غضب

The word غضب has much meanings. Some of them are: anger, strong feeling of displeasure and hostility, bad temper, saying that one is not satisfied, that something is wrong that one is suffering, act of complaining or statement of, grounds for, dissatisfaction, old fashioned term, anger, dissatisfaction; absence of contentment, weariness of mind caused by interesting to do, state of being irritated, wild and passionate anger, rage; a fit of rage; impetuosity, complaining; grumbling, complaint; grumbling, complaint; grumble, discontent, displeasure, anger, rage, fury, complaining; expressing dissatisfaction all the time, the noun gerund of verb to repine, act of resenting somebody or something, dullness, jejuneness, aridity, weariness; exhaustion or boredom; tedium, the act or instance of vexing; the state of being vexed, extreme anger, and a fit of anger.\(^{13}\)

This word represents the sentence "feeling of restlessness and lack of emotional tension increasing" in this condition usually provoke someone to irritability. "Disorders of the stomach and intestines more real; example: gastritis, irregular bowel movements; the sentence “tension muscles more so” there is no

\(^{12}\) Dadang Hawari, op.cit, p.29-30

\(^{13}\) M. ’Afi Baijawi, op.cit, Vol.1, p.445
word to represents it, because the symptoms are the effects of the previous stage
are not keeping your diet and resting pattern.

1) The ḥādīṣ of the word غضب are as follows:

1. Žikir (Reciting Ta’awuz)

حدّثنا عمر بن حفص حدّثنا أبي حدّثنا الأعمُّ قال حدّثني غدي بن ثابت
قال سمعت سليمان بن صرُّد رجلاً من أصحاب النبي صلى الله عليه وسلم قال استبَ
رجلان عند النبي صلى الله عليه وسلم فغضب أحدهما فإن الضحية حتى انتفخ
وجهه وتغير فقال النبي صلى الله عليه وسلم إن لم تعلم كميرة لو قالها للهُذِي
يجد فأنطلق إليه الرجال فأخبره يقول النبي صلى الله عليه وسلم وقال تعوذ بِالله من
المسيطرين فقال أثنى بي نأسِ أَمْجَنُونَ أنا أذْهَبْ

Narrated Sulaiman bin Surad: A man from the companions of the Prophet sallallaahu 'alaihi wasallam said, "Two men abused each other in front of the Prophet sallallaahu 'alaihi wasallam and one of them became angry and his anger became so intense that his face became swollen and changed. The Prophet sallallaahu 'alaihi wasallam said, 'I know a word the saying of which will cause him to relax if he does say it.' Then a man went to him and informed him of the statement of the Prophet sallallaahu 'alaihi wasallam and said, 'Seek refuge with Allah from Satan.' On that, angry man said, 'Do you find anything wrong with me? Am I insane? Go away!'"  

2. Prohibition of anger

حدّثنا عبد الله بن يوسف أَحْبَرَنا مَالِكُ عَنْ ابن شهاب عن سعيد بن النسيب
عن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال ليس الشديد
بالصرعة إنما الشديد الذي يملك نفسه عند الغضب

Narrated Abu Huraira: Allah's Messenger sallallaahu 'alaihi wasallam said, "The strong is not the one who overcomes the people by his strength, but the strong is the one who controls himself while in anger."  

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Narrated Abu Huraira: A man said to the Prophet sallallaahu 'alaihi wasallam, "Advise me!" The Prophet sallallaahu 'alaihi wasallam said, "Do not become angry and furious." The man asked (the same) again and again, and the Prophet sallallaahu 'alaihi wasallam said in each case, "Do not become angry and furious."

3. The way to muffle anger

Narrated Abu Dharr: The Messenger of Allah sallallaahu 'alaihi wasallam said to us: When one of you becomes angry while standing, he should sit down. If the anger leaves him, well and good; otherwise he should lie down.

Has been telling us Baqiyyah of Khalid ibn Wahb from Dawud from Bakr that the Prophet sallallaahu 'alaihi wasallam sent Abu Dharr to bring the message of this hadith."

Narrated Atiyyah as-Sa'di:

Abu Wa'il al-Qass said: We entered upon Urwah ibn Muhammad ibn as-Sa'di. A man spoke to him and made him angry. So he stood and performed ablution; he then returned and performed ablution, and said: My father told me on the authority of my grandfather Atiyyah who reported the Messenger of Allah sallallaahu 'alaihi wasallam as saying: Anger comes from the devil, the devil was

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created of fire, and fire is extinguished only with water; so when one of you becomes angry, he should perform ablution.  

4. Restrain the anger by silent

Ibn 'Abbas reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Teach and make things easy and not difficult. When one of you is angry, he should be silent."

5. Forgive the mistakes to others

Ibn 'Abbas said; Prophet sallallaahu 'alaihi wasallam came out to the mosque and he said with his hand like this. Abu Abdurrahman give signal with his hand to the ground: "Whoever gives respite to people who need it, or abort it, God will take care about the steam (heat) Jahannam. You must know that paradise is the difficulty that the practice was on the road to climb." (He spoke three times), "On the contrary hell know that practice is the ease at home overhang. happy person is kept from temptation. Gulp Nothing more I love than anger gulps detained by a servant.'s Not a slave holding (restrain anger) because Allah, but Allah will fill his heart with faith.  

خَوْفٌ (5)

The word خَوْفٌ has a lot of meanings, some of them are fear, dread, or fright, feeling of anxiety, guilt or remorse, especially about the state of the world, feeling of being very worried, or something that makes you worry; uneasiness; concern, or solicitous desire, or neurotic fear, anxiety about the future; fear; worry; uneasiness; alarm, feeling of respect combined with fear or wonder; astonishment; dread; fear; horror; wonder; terror; alarm; admiration; respect, fear; dismay, great and sudden fear or instance or this, fear, panic, an intense feeling of loathing and fear,

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strong feeling of fear, sudden fright or alarm, fright; fear; horror., fear; panic ; fright , fear and excitement caused by the expectation of danger\textsuperscript{20}

This word represents the phrase "sleep pattern disturbances (insomnia), for example: difficult to start going to bed (early insomnia), or woke up and difficult to get back to sleep (middle insomnia), or waking up too early or early morning and can’t go back to sleep (late insomnia) and impaired coordination body (the body feels squash and felt like fainting)

"So the feeling of being chased for being too frightened of responsibility, never-ending task and worry less well happen in the future, ultimately disrupt sleep patterns and eating patterns, and the effect is The next body feels very sluggish and seemed ready to faint."

The ُحُفَّ of the hadīs are as follows:

1. **Be Patient**

وَ هَدّئَتِي عَنْ مَالِكَ عَنْ زَيْدِ بْنِ أَسْمَلَ فَالْكِتَابُ أَبُو عُبَيْدَةُ بْنِ الْجَرِّاحَ إِلَى عُمَّرٍ بْنِ الْخَطَّابِ أَمَّا بَعْدَ فَإِنَّهُ مَهَما يَنْزِلُ يَعْقِلُ مُؤْمِنٌ عَنْ مَنْزِلٍ شَبِيَّةٍ يَجُلِّلُ اللَّهُ بَعْدَهُ فَرِجَا وَإِنَّ لَنَ يَغْلِبَ عَسُرُ يُسْرِئِينَ وَأَنَّ اللَّهَ يَتَعَالَ يُقُولُ فِي كِتَابِهِ { يَا أُيُوبُ أَلْدِنَا أَصْبَرُوا وَصَابِرُوا وَرَابِطُوا وَأَتِقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ} 

Yahya related to me from Malik that Zayd ibn Aslam had said that Ubayda ibn al-Jarrah had written to Umar ibn al-Khattab mentioning to him a great array of Byzantine troops and the anxiety they were causing him. Umar ibn al-Khattab wrote in reply to him, "Whatever hardship befalls a believing slave, Allah will make an opening for him after it, and a hardship will not overcome two easiness. Allah the Exalted says in His Book, 'O you who trust, be patient, and vie in patience; be steadfast and fear Allah, perhaps you will profit.' “(Sura Ali Imran: 200).\textsuperscript{21}

2. **Ṣalah**

وَ هَدّئَتِي الْقَالِبَهُ بْنِ مَالِكِ الْمُزَنِّيْ بْنِ جُفَرٍ عَنْ أَبِي بْنِ عَابِدٍ عَنْ بْكَرٍ بْنِ الأَخْنَسِ عَنْ مُجَاهِدٍ عَنْ أَبِي عَوَّابٍ قَالَ إِنَّ اللَّهَ غَرُّ وَجَلَّ فَرَضَ الصَّلَاةَ عَلَى لِسَانِ نَيْبِكُمْ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْحَضْرِ أَرْبَعَةٌ وَفِي السَّفَرِ رَكَعَتَينَ وَفِي الْخَوَفِ رَكَعَتَينَ

\textsuperscript{20} M. ‘Ali Baiğlowi, op.cit, Vol.5, p. 511

It was narrated that Ibn Abbas said:
"Allah (SWT) enjoined the prayer on the tongue of your Prophet sallallaahu ‘alaihi wasallam: four (rak'ahs) while a resident, two rak'ahs while traveling, and one rak'ah during times of fear." 22

Dzi `b Ibn Abu Al Maqburni of Abdurrahman bin Abu Saeed al Khudri from his father saying:" In the Trench warfare we are prevented from praying to pass most of time of night, until the war ended. Thing as the word of God was: “And God prevent the believers from the war. Allah is Strong, Mighty.” He said:

Then the Prophet sallallaahu ‘alaihi wasallam orde red Bilal to call for prayer, "And God prevent the believers from the war. Allah is Strong, Mighty." He said:

Then Bilal peal iqamah for `Isha, and then he prayer like that too. And the incident then Bilal was echoed iqamah. Then she praying and make it be well as he did at the time. Then Bilal peal iqamah for Asr prayer, then his prayer like that too. Then Bilal peal iqamah for maghrib prayer, then his prayer like that too. Then Bilal peal iqamah for ` Isha, and then he prayer like that too. And the incident before dropping verses about prayer khabar, “While Hajjaj said:” before dropping verses about prayer khauf " If you are in a state of fear (danger), then do pray before dropping verses about prayer khauf. “While Hajjaj said:" before dropping verses about prayer khauf ". If you are in a state of fear (danger), then do pray while walking or driving!" 23

3. The Pray of Fear

اللَّهُمَّ اَكْفِنِي هَذِهِ الْخَوْفَ

+Hadhits Lidwa, Jakarta:


23 Ahmad, no. 11217, topic: سنة مسلم أبي سعيد الخدري رضي الله تعالى عنه: (CD Hadits Lidwa, Jakarta: Lidwa Pustaka. 2003)
اليوم أعلم الساهر أفضل أم الرهاب أفضل فأخذ حجرًا فقال الله ﷲ: إن كان أمر
الرهاب أخذ إياها من أمر الساهر فاقتل هذا الذئب حتى يمضي الناس فرماها فقتله
ومضى الناس فأتي الرهاب فأخبره فقال له الرهاب أي بني أي النبي اليوم أفضل ميً
بلغ من أمرك ما أرى وأتى سببتي فإن ابتنثي فلا تثبت علي وكن الاعلام يريد
الأكمة والأحرص وثناوي الناس من سائر الأذوائ فصم جليس الملك كان قد خُم
فأنا بهذا كثيرا فقال ما هنا ها أنا أجمع إن أنث شقيتي قال إني لا أشبه أهذا إما
يشفي الله فإن أنت أميت ياباه ذمعت الله فشاك فامن يا الله فشاك فاتي الملك فجعل
إليه كما كان يجلس فقال له الملك من رد عليك بصره قال ربي قال ولد زب زكري
قال ربي ورئي الله فأخذه فلم يزل يужده حتى ذه على الاعلام فجاء بالعلم فقال له
الملك أي بني قد بisNull من سحرك ما ثبر الأكمة والأحرص ونقطع ونقطع قال إني لا
أشبه أهذا إما يشفي الله فأخذه فلم يزل يجهله حتى ذه على الرهاب فجاء بالراهب
فقيل له ارجع عن دينك فإن أنت ساحر في حقها في حقها في حقها في حقها في حقها
حتى وفقع شقاه ثم جيء بجليس الملك فقيل له ارجع عن دينك فإن أنت ساحر
في حقها في حقها في حقها في حقها في حقها في حقها في حقها في حقها في حقها
فلا أخطر من أصحابه قال أذهبوا إلى جبل إذا ذهبت بصمتهم وكذا فصعدوه به الجبل إذا
أوًّم ما دؤوته فإن رحب عن دينه وإلا فاظروها فذهبوا به فصعدوه به الجبل فقال الله
اكتسبتم بما شنت فرجف بهم الجبل فستغفو وجه يمشى إلى الملك فقال له الملك ما
فعل أصحابك قال كفانيهم الله فقال أذهبوا به فأخذواوه في
فرفع وفتوه إلى البحر فإن رحب عن دينه وإلا فاظروها فذهبوا به فكان الله
اكتسبتم بما شنت فرجف بهم السفينة فغرفوها وجه يمشى إلى الملك فقال له الملك ما
فعل أصحابك قال كفانيهم الله فقال أذهبوا به فأخذواوه في
وأما هو قال تجمع الناس في صعيد واحد وتصليبي على جدُّه ثم خُذ سهمًا من كان في
ثم صنع السهم في كيد القوَّس ثم قال باسم الله رَبُّ الاعلام ثم ازمني فإنك إذا فعلت ذلك
قتلته فجمع الناس في صعيد واحد وصلبة على جدُّه ثم خُذ سهمًا من كان في
وضع السهم في كيد القوَّس ثم قال باسم الله رَبُّ الاعلام ثم زَمَّة فوق السهم في
صدِّعه فوق وضع يده في صدد فيه موضع السهم فمات قال الناس أمَّنا برب الاعلام

46
Suhaib reported that Allah's Messenger sallallahu 'alaihi wasallam thus said:

There lived a king before you and he had a (court) magician. As he (the magician) grew old, he said to the king: I have grown old, send some young boy to me so that I should teach him magic. He (the king) sent to him a young man so that he should train him (in magic). And on his way (to the magician) he (the young man) found a monk sitting there. He (the young man) listened to his (the monk's) talk and was impressed by it. It became his habit that on his way to the magician he met the monk and set there and he came to the magician (late). He (the magician) beat him because of delay. He made a complaint of that to the monk and he said to him: When you feel afraid of the magician, say: Members of my family had detained me. And when you feel afraid of your family you should say: The magician had detained me. It so happened that there came a huge beast (of prey) and it blocked the way of the people, and he (the young boy) said: I will come to know today whether the magician is superior or the monk is superior. He picked up a stone and said: O Allah, if the affair of the monk is dearer to Thee than the affair of the magician, cause death to this animal so that the people should be able to move about freely. He threw that stone towards it and killed it and the people began to move about (on the path freely). He (the young man) then came to that monk and informed him and the monk said: Sonny, today you are superior to me. Your affair has come to a stage where I find that you would be soon put to a trial, and in case you are put to a trial don't give my clue. That young man began to treat the blind and those suffering from leprosy and he in fact began to cure people from (all kinds) of illness. When a companion of the king who had gone blind heard about him, he came to him with numerous gifts and said: If you cure me all these things collected together here would be yours. Be said: I myself do not cure anyone. It is Allah Who cures and if you affirm faith in Allah, I shall also supplicate Allah to cure you. He affirmed his faith in Allah and Allah cured him and he came to the king and sat by his side as he used to sit before. The king said to him: Who restored your eyesight? He said: My Lord. Thereupon he said: It means that your Lord is One besides me. He said: My Lord and your Lord is Allah, so he (the king) took hold of him and tormented him till he gave a clue of that boy. The young man was thus summoned and the king said to him: O boy, it has been conveyed to me that you have become so much proficient in your magic that you cure the blind and those suffering from leprosy and you do such and such things. Thereupon he said: I do not cure anyone; it is Allah Who cures, and he (the king) took hold of him and began to torment him. So he gave a clue of the monk. The monk was thus summoned and it was said to him: You should turn back from your religion. He, however, refused to do so. He (ordered) for a saw to be brought (and when it was done) he (the king) placed it in the middle of his head and tore it into parts till a part fell down. Then the courtier of the king was brought and it was said to him: Turn back from your religion. And he refused to do so, and the saw was
placed in the midst of his head and it was torn till a part fell down. Then that young boy was brought and it was said to him: Turn back from your religion. He refused to do so and he was handed over to a group of his courtiers. And he said to them: Take him to such and such mountain; make him climb up that mountain and when you reach its top (ask him to renounce his faith) but if he refuses to do so, then throw him (down the mountain). So they took him and made him climb up the mountain and he said: O Allah, save me from them (in any way) Thou likkest and the mountain began to quake and they all fell down and that person came walking to the king. The king said to him: What has happened to your companions? He said: Allah has saved me from them. He again handed him to some of his courtiers and said: Take him and carry him in a small boat and when you reach the middle of the ocean (ask him to renounce) his religion, but if he does not renounce his religion throw him (into the water). So they took him and he said: O Allah, save me from them and what they want to do. It was quite soon that the boat turned over and they were drowned and he came walking to the king, and the king said to him: What has happened to your companions? He said: Allah has saved me from them and he said to the king: You cannot kill me until you do what I ask you to do. And he said: What is that? He said: You should gather people in a plain and hang me by the trunk (of a tree). Then take hold of an arrow from the quiver and say: In the name of Allah, the Lord of the young boy; then shoot an arrow and if you do that then you would be able to kill me. So he (the king) called the people in an open plain and tied him (the boy) to the trunk of a tree, then he took hold of an arrow from his quiver and then placed the arrow in the bow and then said: In the name of Allah, the Lord of the young boy; he then shot an arrow and it bit his temple. He (the boy) placed his hands upon the temple where the arrow had bit him and he died and the people said: We affirm our faith in the Lord of this young man. The courtiers came to the king and it was said to him: Do you see that Allah has actually done what you aimed at averting. They (the people) have affirmed their faith in the Lord. He (the king) commanded ditches to be dug at important points in the path. When these ditches were dug, and the fire was lit in them it was said (to the people): He who would not turn back from his (boy's) religion would be thrown in the fire or it would be said to them to jump in that. (The people courted death but did not renounce religion) till a woman came with her child and she felt hesitant in jumping into the fire and the child said to her: 0 mother, endure (this ordeal) for it is the Truth."24s.

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The hadiths about بَلْسِ (6) are as follows:

1. **Pray when sick**

   حَدَّثَنَا سُعِيْدٌ بنُ مَيْعَانَ حَدَّثَنَا عَبْدُ الْوَارِثِ عَنِ الْمَهْرِيِّ بْنِ صَعْمِيْبٍ صَعْمِيْبَ قَالَ فَأَلَّمَ أَنْتُ
   يَعْنِي لِكَابِثٍ أَلْلَهُ ﷺ قَالَ ﷺ وَاْبْنُ النَّاهِرِ ﷺ مُؤْتَمَّ.
   الَّذِي أَشْفَى أَنْتَ الشَّافِي لَا شَافِي إِلَّا أَنْتَ إِلَّا شَافِى شَافَاء لَا يُغَدِّرُ سَقَمَا.

   Anas said to Sabit:

   Should I not use the spell of the Messenger of Allah ﷺ for you? He said: Yes. He then said: O Allah, Lord of men, Remover of the harm, heal, Thou art the healer. There is no healer but Thou; given him a remedy which leaves no disease behind.

   حَدَّثَنَا أَبُو سَعْيَدٍ نَوْلِيُّ بْنُ هَارِشٍ حَدَّثَنَا إِسْرَائِيلٌ حَدَّثَنَا أَبُو إِسْحَاقٍ عِنَّ الْحَارِثَ
   عَنِ الْعَلِيِّ قَالَ ﷺ وَاْبْنُ النَّاهِرِ ﷺ صَلَّى ﷺ عَلَيْهِ وَسَلَّمَ إِذَا عَوْدُ مَرْيَمًا قَالَ أَدْهَبْ الْبَيْسُ
   رِبْبُ النَّاهِرِ اِشفَى أَنْتَ الشَّافِي لَا شَافِي إِلَّا شَافَى شَافَاء لَا يُغَدِّرُ سَقَمَا.

   Ali narrated, saying:

   “Whenever the Prophet would visit an ill person, he would said: [O Allah,] make the harm go away, Lord of mankind, and heal him. You are the Healer, there is no healing except your healing, a healing that does not leave any sickness ( [Allahumma] Adhhibilba’sa Rabban-Nas, WASHfi Antash-Shafi, La Shifa’a Ila Shifa’uka Shifa’an La Yughadiru Saqama).”

2. **Medicine by Rasulullah SAW**

   a) **To consume honey**

   حَدَّثَنَا الْحَذَّافُ حَدَّثَنَا أُحْمَدٌ بْنُ مَنَيْعٍ حَدَّثَنَا مُحَرَّانُ بْنُ شَجَاعٍ حَدَّثَنَا سَالِمٌ
   الأَفْطَسُ ﷺ قَالَ سَعِيْدٌ بْنُ جَبْرِيْلٍ قَالَ ﷺ وَاْبْنُ عُبَيْسٍ رَضِيَ اللَّهُ بَعْلَهُمَا قَالَ الْشَّفَاءُ فِي ثَلَاثَةٍ
   شَرَبَةُ عَمْلٍ وَشَرَبَةُ مَحَجَّمٍ وَكَيْبَةُ نَازٍ وَلَعْتُهُ أَمْثَلَ قَالَ ﷺ رَفْعُ الأَحْدِيثِ وَرَوَاةَ
   الْقُلُوبِ ﷺ عَنِ الْمَيْتِ قَالَ ﷺ وَاْبْنُ عُبَيْسٍ ﷺ عَنْ النَّبِيِّ ﷺ صَلَّى ﷺ عَلَيْهِ وَسَلَّمَ فِي الْعَسَلِ
   وَالْحُجَّمِ

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25 Its meaning is illness, because of usually fear followed by unhealthy body.
Narrated Ibn `Abbas:
(The Prophet sallallaahu `alaihi wasallam said), "Healing is in three things: A gulp of honey, cupping, and branding with fire (cauterizing)." But I forbid my followers to use (cauterization) branding with fire." 28

b) To consume cow milk

حدّثنا عبد الرحمٰن بن مهدي حدّثنا سفيان عن يزيد أبي خالد عن يُعْلِمُ بن
مسلم عن طائف بن شهاب أن النبي صلى الله عليه وسلم قال إن الله غز وجعل لم
يضع ذلك إلا وصنع له شفاء فعليكم بالبلام ألياف فإنها نرم من كل شرٍ

"Some Bedouins asked: 'O Messenger of Allah (s.a.w) shall we treat (our ill)?' He said: 'Yes, O worshippers of Allah! Use remedies. For indeed Allah did not make a disease but He made a cure for it' - or - 'a remedy. Except for one disease.' They said: 'O Messenger of Allah (s.a.w)! What is it?' He said: 'Old age.'"

29
c) To consume habbatus sauda

حدّثنا عبد الله بن أبي شبَّاب حدّثنا عبد الله حسن بن إسرائيل عن منصور عن
خالد بن سعد قال خرجنا ومعنا غلاب بن أبى غز ورفض في الطريق فدُفِّنَنا المغارة
وهو مرضٌ فعذبه أنبى عبَّيقٍ قال لنا علَّكم بِهِ هذا الحبَّة السوداء فخدو منها
خمسٌ أو سبع فاصبحوها تموكٍ أطرها في أنفسه بفترات زيت في هذا الجانب وفي هذا
الجانب فإن عاشة حدّثتني أنها سمعت النبي صلى الله عليه وسلم يقول إن هذه الحبَّة
السوداء شفاء من كل ذاء إلا من السام فلقد وما السام قال الموت

Narrated Khalid bin Sa’d:
We went out and Ghalib bin Abjar was accompanying us. He fell ill on the way and when we arrived at Medina he was still sick. Ibn Abi `Atiq came to visit him and said to us, "Treat him with black cumin in. Take five or seven seeds and crush them (mix the powder with oil) and drop the resulting mixture into both nostrils, for ‘Aisha has narrated to me that she heard the Prophet sallallaahu ‘alaihi wasallam saying, 'This black cumin is healing for all diseases except As-Sam.' Aisha said, 'What is As-Sam?' He said, 'Death.'"

These medicine are applied to other words, that have same meaning with س is sick. Because of the same purpose to get medicine in all of sick various.

D. STRESS COPING MANAGEMENT STEP IV

<table>
<thead>
<tr>
<th>No.</th>
<th>Arabic Term</th>
<th>The Indications</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>حزن</td>
<td>Very difficult holding out along day</td>
</tr>
<tr>
<td>2.</td>
<td></td>
<td>Fun and easy activities to be boring and more difficult.</td>
</tr>
</tbody>
</table>

30 Dadang Hawari, op.cit. p.30-31
<table>
<thead>
<tr>
<th></th>
<th>Description</th>
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</thead>
<tbody>
<tr>
<td>3.</td>
<td>Suffering from the ability to respond adequately</td>
</tr>
<tr>
<td>4.</td>
<td>Inability to carry out daily activities</td>
</tr>
<tr>
<td>5.</td>
<td>Disruption of sleep patterns accompanied by stressful dreams</td>
</tr>
<tr>
<td>6.</td>
<td>Often refuse an invitation (negativism) because there is no passion and excitement</td>
</tr>
<tr>
<td>7.</td>
<td>The power of concentration and remembrance is decreased</td>
</tr>
<tr>
<td>8.</td>
<td>Fear and anxiety without reason</td>
</tr>
</tbody>
</table>

The word حزن has a lot of meanings some of them are make sad, low in spirit, be gloomy or melancholy; frown, cause grief or great distress or suffer grief, give way to anxiety or unease; harass, importune; and be a trouble or anxiety. The word حزن has the same meaning with phòng and عَمْ.  

The words حزن, حزن and غم represent sentences on the indications, Grief usually is accompanied by fear, nervousness and anxiety. Someone who previously felt happy and excited, finally she got tired because not be completed as expected, and made to think that the task was more difficult than expected. Such conditions make a person is sad, anxious, restless and anxious to lose the passion to perform any activity, and difficulty sleeping.

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when sleep accompanied by nightmares that come from feeling bad, and the term nightmare in ḥadīṣ is ANCELED

1) The ḥadīṣ about حزن are as follows:

1. Be Calm

خُذْنَا سَلَامٍ بِنَ سَعِيْدٍ حُذَّثْنَا يَحْيَى بْنَ سَلَامٍ عَنِّ أَبِي عُسْمَانٍ عَنْ شَهِّرٍ بْنَ حَوْشَبٍ

عن أسماء بنت يزيد فالت لم يُعْفَلْيِ ابْنِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِبْرَاهِيمُ بْنِ

رسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَهُ الْمُعْزِزُ إِنَا أَبُو بُكْرٍ إِنِّي عَمْرُ أَتْنُ أَحْقَمُ

عَظِمُ اللهِ حَقَّهُ فَالَّيْسَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ تَذْكَرُ العَيْنِ وَيَبْخَزُ الْقُلُبَ وَلَا تَنْفَر

ما يَسْتَجِبُ الْرِّبْعُ لَوَلَّا أَنَّهُ وَعَدَّ صَابِقٍ وَمَوْعِدُ جَامِعُ وَأَنَّ الأَخْرَجْ تَابَ عَلَيْلَوْلَ وَجَدْنَا

عَلِيْكَ يَا إِبْرَاهِيمُ أَفْصَلَ مَعِنَا وَجَدْنَا وَإِنَا بَكَ لِمَحْزُونٍ

It was narrated that Asma’ bint Yazid said:

“When Ibrahim, the son of the Messenger of Allah sallallaahu 'alaihi wasallam, died, the Messenger of Allah sallallaahu 'alaihi wasallam wept. The one who was consoling him, either Abu Bakr or ‘Umar, said to him: ‘You are indeed the best of those who glorify Allah with what is due to him.’ The Messenger of Allah sallallaahu 'alaihi wasallam said: ‘The eye weeps and the heart grieves, but we do not say anything that angers the Lord. Were it not that death is something that inevitably comes to all, and that the latter will surely join the former, then we would have been more than we are, verily we grieve for you.’”

2. Good Prejudice to Allah SWT

خُذْنَا سَفِيْانٍ بْنَ وَكِبْرِيْ حُذَّثْنَا أَبِي عِنْ أَسَمَاءَ بْنَ زِيدَ عَنْ مَعْمَرٍ بْنَ عَمْرُو بْن

عَطَاءٍ عَنْ عَطَاءٍ بْنِ يَسَارٍ عَنْ أَبِي سَعِيْدٍ حُذَّثْنَا رَضِيُ اللَّهُ عَنْهُمْ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهْ وَسَلَّمَ مَا مِنْ شَيْءٍ يُصِيبُ الْمَوْمِعِ مِنْ نَصْبٍ وَلَا حَزَرٍ وَلَا وَصْبٍ حَتَّى أَلْمَهُ يُهْدِيهِ إِلَّا يَكْفُرُ الَّذِي بِفَتْحٍ عَنْهُ سَيْتَانِهِ قَالَ أَبُو عَبْسٍ إِنَّ هَذَا حَدِيثٌ خَيْسٍ فِي هذَا

الْبَابِ قَالَ وَسَمَعَتْ الْجَارِ وَقَالَ سَمَعْتُ وَكِبْرِيْ فَقَالَ مَا سَمَعْتُ فِي الْيَمِّ هُنَاكَ

كَفَّارَةٌ إِلَّا إِنَّهُ كَمَا أَخْرَجَهُ الْجَارُ وَقَالَ أَنَّهُ أَخْرَجَهُ إِلَّا فَقَالَ إِنَّهُ كَمَا أَخْرَجَهُ الْجَارُ وَقَالَ أَنَّهُ أَخْرَجَهُ إِلَّا فَقَالَ إِنَّهُ كَمَا أَخْرَجَهُ الْجَارُ وَقَالَ أَنَّهُ أَخْرَجَهُ إِلَّا فَقَالَ إِنَّهُ كَمَا أَخْرَجَهُ الْجَارُ وَقَالَ أَنَّهُ أَخْرَجَهُ إِلَّا فَقَالَ إِنَّهُ كَمَا أَخْرَجَهُ الْجَارُ وَقَالَ أَنَّهُ A حَدِيثٌ خَيْسٍ فِي هذَا

عَطَاءٍ عَنْ عَطَاءٍ بْنِ يَسَارٍ عَنْ أَبِي سَعِيْدٍ حُذَّثْنَا رَضِيُ اللَّهُ عَنْهُمْ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهْ وَسَلَّمَ

Abu Sa‘eed Al-Khudri (may Allah be pleased with him) narrated that:

33 Bukhārī, no. 6480, topic: من رأى النبي صلى الله عليه وسلم في المنام. 8488 الحلم من الشيطان فإن حلم

The Messenger of Allah sallallaahu ‘alaihi wasallam said: "Nothing afflicts the believer, whether fatigue, grief, disease - even a worry that concerns him - except that by it, Allah removes something from his bad deeds." Abu 'Isa said: "This is a hasan hadeeth on this issue." (Abu Isa At-Tirmidhi) said: "I heard Al Jarud said: I have heard Waki 'said; not including the sounds that can eliminate anxiety include, except in this hadith." (Abu Isa At-Tirmidhi) said: "Most of ahlul hadeeth narrated this hadith from 'Ata' ibn Yasar from Abu Hurayrah from the Prophet sallallaahu ‘alaihi wasallam."

3. Praying

Anas ibn Malik said, "The Prophet, may Allah bless him and grant him peace, used to often say, 'O Allah, I seek refuge with You from worry, sorrow, incapacity, laziness, cowardice, avarice, being overburdened by debt and being overcome by other men.'"

Prophet sallallaahu ‘alaihi wasallam said: "It is not a servant even when hit by a sick and sad ago say; allahumma inni 'abduka wabnu 'abdika wabnu


اممتا، ناشييادي بياذديح مادلين هوكيمى في "فأدن بقلا" وعكا، وألكا بيكويل اسمن ساممئطكى بيبى هوا لكا في كيابكى انزلائى لافساقا اوكا "ألكا ألامتاعى ايهاد املم تم مالك" ورحسه الله عنه إلإبى في مئلره فاشدري مىته رخالا فقلال للعجيب ابى ابى يبكر امحمدى كيفت ميع قال فحلطلته معه وخرج بيبى ينطفدو ثمانية فقلال للبى يا ببكر امحمدى كيفت صنعتها جين أديت مدع رسول الله صلى الله عليه وسلم فقلال فلم بسرى مىته وثبتبى قام قام الرماى الظاهرى ومخلة طويلا لى لها تليل الله لم ثلاة عليه الشمس فنزلنا عدة وسابعى للدبيب صلى الله عليه وسلم مكانا بيدي ينام عليه ويسطث فيه فرحة وقلت الله يا رسول الله وأنا أناقش لك ما خولكه فقلام وخرجت أناقش ما خوله فإنا أنا براع مفبل بفلمه إلى الصخرة يبدو مىته منها مثل الذي أزرى فقلت له لمن أنت يا إغلال فقلال لرجل من أهل المدينة أو مكة فلت أفي عمق لين قال نعم طلب أخفى فقلب فقلت أناقش شاء فقلت أناقش من النذر والشعر والقدى قال فرانييى البوراء يضرب إحدى يديه على الأخرى يصفق فقلب في فغب كتبة من يبى ومعي إداوة حملتهبى للدبيب صلى الله عليه وسلم يزروي منها يضرب ويبقى فاتيش البوراء صلى الله عليه وسلم فكرى أن أوچته فوافقته جبن استنبق فاصبت من ألمه على اللدن حتى برد أسفلة فقلت أشرب يا رسول الله قال فشرب حتى رضيعى ثم قال الله يبن للرجيل فلتنا فأل فأدرختنا فثعبنا مالك الشمس وأبتعنا سرفا به بن مالك فلت أتينا يا رسول الله فقال لا تخذل إبن الله معا لنا فدعنا عليه الندب

37 أحم، نو. 3528،4091،توب: مسند عبد الحليم بن مسعود رضى الله تعالى عنه (CD حديث ليدوا، جاكرتا: ليدوا بستا. 2003)
Narrated Al-Bara' bin `Azib:

Abu Bakr came to my father who was at home and purchased a saddle from him. He said to `Azib, "Tell your son to carry it with me." So I carried it with him and my father followed us so as to take the price (of the saddle). My father said, "O Abu Bakr! Tell me what happened to you on your night journey with Allah's Messenger sallallaahu 'alaihi wasallam (during Migration)." He said, "Yes, we travelled the whole night and also the next day till midday. When nobody could be seen on the way (because of the severe heat) . Then there appeared a long rock having shade beneath it, and the sunshine had not come to it yet. So we dismounted there and I levelled a place and covered it with an animal hide or dry grass for the Prophet sallallaahu 'alaihi wasallam to sleep on (for a while). I then said, 'Sleep, O Allah's Messenger sallallaahu 'alaihi wasallam; and I will guard you.' So he slept and I went out to guard him. Suddenly I saw a shepherd coming with his sheep to that rock with the same intention we had when we came to it. I asked (him), 'To whom do you belong, O boy?' He replied, 'I belong to a man from Medina or Mecca.' I said, 'Do your sheep have milk?' He said, 'Yes.' I said, 'Will you milk for us?' He said, 'Yes.' He caught hold of a sheep and I asked him to clean its teat from dust, hairs and dirt. (The sub-narrator said that he saw Al-Bara' striking one of his hands with the other, demonstrating how the shepherd removed the dust.) The shepherd milked a little milk in a wooden container and I had a leather container which I carried for the Prophet sallallaahu 'alaihi wasallam to drink and perform the ablution from. I went to the Prophet, hating to wake him up, but when I reached there, the Prophet sallallaahu 'alaihi wasallam had already awakened; so I poured water over the middle part of the milk container, till the milk was cold. Then I said, 'Drink, O Allah's Messenger sallallaahu 'alaihi wasalam!' He drank till I was pleased. Then he asked, 'Has the time for our departure come?' I said, 'Yes.' So we departed after midday. Suraqa bin Malik followed us and I said, 'We have been discovered, O Allah's Messenger sallallaahu 'alaihi wasalam!' He said, 'don't grieve for Allah is with us.' The Prophet sallallaahu 'alaihi wasallam invoked evil on him (i.e. Suraqa) and so the legs of his horse sank into the earth up to its belly. (The subnarrator, Zuhair is not sure whether Abu Bakr said, "(It sank) into solid earth.") Suraqa said, 'I see that you have invoked evil on me. Please invoke good on me, and by Allah, I will cause those who are seeking after you to return.' The Prophet sallallaahu 'alaihi wasallam invoked good on him and he was saved. Then, whenever he met somebody on the way, he would say, 'I have looked for him here in vain.' So he caused whomever he met to return. Thus Suraqa fulfilled his promise."  

4. To consume talbinah as a medicine for the heart.  

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38 Bukhārī, no.3346, topic: مناقب المهاجرين وفضلهم منهم أبو بكر عبد الله بن
Narrated `Aisha:
(The wife of the Prophet) that whenever one of her relatives died, the women assembled and then dispersed (returned to their houses) except her relatives and close friends. She would order that a pot of Talbina be cooked. Then Tharid (a dish prepared from meat and bread) would be prepared and the Talbina would be poured on it. `Aisha would say (to the women),"Eat of it, for I heard Allah's Messenger sallallaahu 'alaihi wasallam saying, 'The Talbina soothes the heart of the patient and relieves him from some of his sadness.'"

The ḥadīṣ about ḥum are as follows:

1. When Rasulullah was worried, do ṣalāh two raka’ahs

The Talbinah is a type of wheat grain foods are widely grown in many countries. In the countries of the Middle East, this wheat is called Talbinah. In western countries (Europe and North America), it is commonly called Barley. Bukhari, no.4997, topic: Muslim, no. 4106, topic: "Eating this food, it is said, is a great benefit."

40 Bukhārī, no.4997, topic: Talbinah. Muslim, no. 4106, topic: "Eating this food, it is said, is a great benefit."

41 Ahmad, no. 24036, 24062, topic: "Eating this food, it is said, is a great benefit."


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39 Talbinah is a type of wheat grain foods are widely grown in many countries. In the countries of the Middle East, this wheat is called Talbinah. In western countries (Europe and North America), it is commonly called Barley.
Narrated Jabir bin `Abdullah:

The Prophet sallallaahu `alaihi wasallam used to teach us the way of doing Istikhara (Istikhara means to ask Allah to guide one to the right sort of action concerning any job or a deed), in all matters as he taught us the Suras of the Qur'an. He said, "If anyone of you thinks of doing any job he should offer a two rak`at prayer other than the compulsory ones and say (after the prayer): -- `Allahumma inni astakhiruka bi`ilmika, Wa astaqdiru ka bi-qudratika, Wa as'alaka min fadlika Al-`azlm Fa-innaka taqdiru Wala aqdiru, Wa ta'lamu Wala a`lamu, Wa anta `allamu l-ghuyub. Allahumma, in kunta ta'lam anna hadha-lamra sharrun li fi dini wa ma'ashi wa'aqibati `Amri (or `ajili `Amri wa`ajilihi) Faqdirhu wa yas-sirhu li thumma barik li Fihi, Wa in kunta ta'lam anna hadha-lamra sharrun li fi dini wa ma'ashi wa'aqibati `Amri (or `ajili `Amri wa`ajilihi) Fasrifhu anni was-rifni anhu. Waqdir li al-khaira haithu kan a Thumma ardini bihi.' (O Allah! I ask guidance from Your knowledge, And Power from Your Might and I ask for Your Great Blessings. You are capable and I am not. You know and I do not and You know the unseen. O Allah! If You know that this job is good for my religion and my subsistence and in my Hereafter--(or said: If it is better for my present and later needs)--Then You ordain it for me and make it easy for me to get, And then bless me in it, and if You know that this job is harmful to me Then keep it away from me. And ordain for me whatever is good for me, and make me satisfied with it). The Prophet sallallaahu `alaihi wasallam added that the person should name (mention) his need.

2. Be Riḍa, Patience and Good Prejudice to Allah SWT

حَدَّثَنَا عَبْدُ الرَّحْمنِ حَدَّثَنَا رُهَيْفُ يَعْنِي إِبْنُ مُحَمَّدٍ بْنُ عُمَروٍ بْنَ عَبْدُ الرَّحْمنِ حَدَّثَنَا رُهَيْفُ يَعْنِي إِبْنُ مُحَمَّدٍ بْنُ عُمَروٍ بْنَ عَبْدُ الرَّحْمنِ حَدَّثَنَا رُهَيْفُ يَعْنِي إِبْنُ مُحَمَّدٍ بْنُ عُمَروٍ بْنَ عَبْدُ الرَّحْمنِ حَدَّثَنَا رُهَيْفُ يَعْنِي إِبْنُ مُحَمَّدٍ بْنُ عُمَروٍ بْنَ عَبْدُ الرَّحْمنِ حَدَّثَنَا رُهَيْفُ يَعْنِي إِبْنُ مُحَمَّدٍ بْنُ عُمَروٍ بْنَ عَبْدُ الرَّحْمنِ حَدَّثَنَا رُهَيْفُ يَعْنِي إِبْنُ مُحَمَّدٍ بْنُ عُمَروٍ بْنَ عَبْدُ الرَّحْمنِ حَدَّثَنَا رُهَيْفُ يَعْنِي إِبْنُ مُحَمَّدٍ بْنُ عُمَروٍ بْنَ عَبْدُ الرَّحْمنِ حَدَّثَنَا رُهَيْفُ يَعْنِي إِبْنُ مُحَمَّدٍ بْنُ عُمَروٍ بْنَ عَبْدُ الرَّحْمنِ حَدَّثَنَا رُهَيْفُ يَعْنِي إِبْنُ مُحَمَّدٍ بْنُ عُمَروٍ بْنَ عَبْدُ الرَّحْمنِ حَدَّثَنَا رُهَيْفُ يَعْنِي إِبْنُ مُحَمَّدٍ بْنُ عُمَروٍ بْنَ عَبْدُ الرَّحْمنِ حَدَّثَنَا رُهَيْفُ يَعْنِي إِبْنُ مُحَمَّدٍ بْنُ عُمَروٍ بْنَ عَبْدُ الرَّحْمنِ حَدَّثَنَا رُهَيْفُ يَعْنِي إِبْنُ مُحَمَّدٍ بْنُ عُمَروٍ بْنَ عَبْدُ الرَّحْمنِ حَدَّثَنَا رُهَيْفُ يَعْنِي إِبْنُ مُحَمَّدٍ بْنُ عُمَروٍ بْنَ عَبْدُ الرَّحْمنِ حَدَّثَنَا رُهَيْفُ يَعْنِي إِبْنُ مُحَمَّدٍ بْنُ عُمَروٍ بْنَ عَبْدُ الرَّحْمنِ حَدَّثَنَا رُهَيْفُ يَعْنِي إِبْنُ مُحَمَّدٍ بْنُ عُمَروٍ بْنَ عَبْدُ الرَّحْمنِ حَدَّثَنَا رُهَيْفُ يَعْنِي إِبْنُ مُحَمَّدٍ بْنُ عُمَروٍ بْنَ عَبْd

Narrated Abu Sa`id Al-Khudri and Abu Huraira:
The Prophet sallallaahu `alaihi wasallam said, "No fatigue, nor disease, nor sorrow, nor sadness, nor hurt, nor distress befalls a Muslim, even if it were the prick he receives from a thorn, but that Allah expiates some of his sins for that."

3. Praying

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا أَبُو عَامِرٍ حَدَّثَنَا أَبُو مُصْعَبٍ عَنْ عُمَروٍ بْنَ أَبِي أَمْامَاتِ الْمُطْلَبِ عَنْ أَسْمَعْ يُمَيَّزُي الله عَنْهُ قَالَ كَثِيرًا ما كَتَبَّ أَسْمَعُ النَّبِيِّ

Anas bin Mallik [may Allah be pleased with him] narrates, saying:

“I used to often hear the Prophet supplicating with these words: ‘O Allah, I seek refuge in You from sadness, grief, helplessness, laziness, being stingy, overwhelming debt, and the overpowering of men (Allahumma Inni A’udhu Bika Minal-Hammi Wal-Hazani Wal-Ajzi Wal-Kasali Wal-Bukhli Wa Dala’id Dain Wa Qahrir-Rijal).’”

Yazid has told us has told us Fudlail bin Marzuq had told us Abu Salamah Al Juhani bin Abdurrahman Al Qosim of his father from Abdullah he said ; Prophet sallallaahu ‘ alaihi wasallam said :  “ It is not a servant even when hit by a sick and sad ago say ; allahumma inni ‘ abduka wabnu ‘ abdika wabnu ammatika , nashiyati biyadika madlin hukmika fi ‘ f i adlun qadla ` uka , as ` Aluka bikulli ismin sammitauka bihi huwa laka fi kitabika anzaltahu nafsaka au au au allamahu ahadan min khalqika ista ` tsarta bihi fi ` ilmil unseen ` indaka qu ` an early taj’ alal Rab’i a qalbi nura shadi wa jila a huzni dzahaaba hammi adzhamallahu illa ‘ azza wa wajalla hammahu abdalahu Makana huznihi farahan . ( O Allah, I am your servant, the son of your servant , ( Adam ) and servant boy your daughter ( Eve ) , top of ubunku in your hand , your decision to apply to me , Your qadla to me is fair . I beg thee by every name (well) whom you have use for Yourself , which thou hast revealed in your book , thou teach someone from Your creature or that you specialize to Yourself in the unseen by your side , you should make the Qur’an as penenteram my heart , light in my chest , Vanishing grief and sadness ) , but Allah ‘ azza wajalla will eliminate the sadness and grief

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replaces becomes happiness. “They asked: O Messenger of Allah, we learn very worthy sentences. He replied: “Yes, people deserve to hear it to learn it.”

The ḥādīṣ of God are as follows:

1. **Be Riḍa, Patient and Good Prejudice to Allah SWT**

   حَدَّثَنَا عِبَادُ الْرَّحْمَةِ حَدَّثَنَا زَهَيرُ يَعْنِي ابْنُ مُحَمَّدٍ بْنُ عَمْرُو بْنَ
   حَلَّةَ عَنْ عَطَاءٍ بْنِ يَسَارٍ عَنْ أَبِي هُرَيْرَةَ وَأَبِي سَعِيدٍ الْخَدْرِيٌّ أَنَّهُ رَسُولُ اللَّهِ صلى
   الله عليه وسلم قال ما يُصيبُ الْمُؤْمِنٍ مِنْ وَصْبِهِ وَلا نَصْبِهِ وَلا هَمٍّ وَلا حُزْنٍ وَلا أَدْي
   وَلا غَمْ حَتَّى الشُّوَكَةُ يُشْأَكْهَا إِلَّا كُنَّا عَزِينَ مِنْ خَثْيَا

  Narrated Abu Sa’id Al-Khudri and Abu Huraira:

   The Prophet sallallaahu ‘alaihi wasallam said, “No fatigue, nor disease, nor sorrow, nor sadness, nor hurt, nor distress bef allls a Muslim, even if it were the prick he receives from a thorn, but that Allah expiates some of his sins for that.”

2. **Praying**

   حَدَّثَنَا مُحَمَّدُ بْنُ بَشَارَ حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ حَدَّثَنَا أَبِي عَبْدٍ عَنْ أَبِي
   الْمَالِكِيَّةِ عَنْ أَبِنِ عَبَّاسٍ أَنَّهُ نَبِيٌّ اللَّهِ صلى الله عليه وسلم كان يَدْعُو عَنْ عَيْنِهِ
   إِلَّا عَلَى اللَّهِ الْحَلِيمِ الْمَعْلُومِ يَا أَيِّهَا الَّذِي هُدِيْتَ الْعَرْشَ الْعَظِيمَ لَأَلْهَ إِلَّا اللَّهُ رَبُّ الْعَالَمِ
   وَالْأَرْضِ وَرَبُّ الْعَرْشِ الْكَرِيمِ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَارَ حَدَّثَنَا أَبِي عَبْدٍ عَنْ
   عَنْ قَتَادةَ عَنْ أَبِي الْمَالِكِيَّةِ عَنْ أَبِنِ عَبَّاسٍ عَنْ النَّبِيِّ صلى الله عليه وسلم بِمَثَلِهِ وَفِي
   الْبَابِ عَنْ عَلَيْهِ قَالَ أَبُو عَبْدِيَّ هَذَا حُدِيْثٌ حَسِينٌ صَحِيحٌ

   Ibn Abbas narrated that:

   When he was in distress, the Prophet of Allah sallallaahu ‘alaihi wasallam would supplicate: “There is none worthy of worship except Allah, the Forbearing, the Wise, there is none worthy of worship except Allah, the Lord of the Magnificent Throne, there is none worthy of worship except Allah, the Lord of the heavens and the earth, and the Lord of the Noble Throne. (La Ilaha Illallah Al-Halimul-Hakim, La Ilaha Illallah, Rabbul-Arshil-Azim, La Ilaha Illallah, Rabbus-Samawati Wal-Ardi Wa Rabbul-Arshil-Karim). Had told us Ibn Abi ’Adi from Hisham from Abu Qatada Al ’Aliyah of Ibn Abbas that the Prophet

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44 Ahmad, no. 3528, 4091, topic: مسنن عبد الله بن مسعود رضي الله تعالى عنه (CD Hadits Lidwa, Jakarta: Lidwa Pustaka. 2003)

sallallaahu 'alaihi wasallam with such hadith. And in the chapter there is a history of Ali, Abu Isa said; This hadith is hasan saheeh hadeeth.\[46\]

It was narrated that Asma’ bint ‘Umais said:

“The Messenger of Allah sallallaahu ‘alaihi wasallam taught me some words to say at times of distress: Allah! Allahu Rabbi la ushriku bihi shay’an (Allah, Allah is my Lord, I do not associate anything with Him).”\[47\]

الحلم (10) Hadīs of the حلم (nightmare) is as follows:

The method to avoid negative effect of nightmare

Hadīth of Abu Wardah bin Askat, Do’a dan Wasiat Rasulullah SAW, Media Insani, Yogyakarta, 2003, p.222

Narrated Abu Qatada:

The Prophet sallallaahu ‘alaihi wasallam said, "A good dream is from Allah, and a bad dream is from Satan. So whoever has seen (in a dream) something he dislike, then he should spit without saliva, thrice on his left and seek refuge with Allah from Satan, for it will not harm him, and Satan cannot appear in my shape."\[48\]
E. STRESS COPING MANAGEMENT STEP V

<table>
<thead>
<tr>
<th>No.</th>
<th>Arabic Term</th>
<th>The Indications</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>عجز</td>
<td>Physical and psychological exhaustion</td>
</tr>
<tr>
<td>2.</td>
<td></td>
<td>Inability to finish light and simple daily activities</td>
</tr>
<tr>
<td>3.</td>
<td></td>
<td>Disorder of digestive system</td>
</tr>
<tr>
<td>4.</td>
<td>جزع</td>
<td>High fear and anxiety; easily confused and panicked.</td>
</tr>
</tbody>
</table>

The word عجز has a lot of meanings, some of them are: disability, a physical problem that makes someone unable to use a part of his body properly; disqualification, the condition of being frail, invalidism, inability, and state of being invalid.

The word جزع has a lot of meanings, some of them are: anxious, very worried and nervous about something; troubled; uneasy, feeling anxiety; fearful; uneasy; anxious; worried, worried or interested or meant, constantly moving; unable to be still quiet; without rest or sleep, uneasy, troubled in the mind; and suggesting worry. In Ḥādiṣ جزع is translated “to beef”.

The words عجز and جزع represent number five of the indications. A person who enter the fourth stage of stress if not immediately in the management well, further stress will go on step V. Fifth step of stress still feels the effects of the previous stage fright, sadness, and anxiety will make an impact on him that he was not able to complete the task. The feeling makes someone is not appetite, and gets gastro-intestinal disorder. In these circumstances the physical and psychological condition to be

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50 M. ‘Ali Baiqowi, op.cit., Vol.4, p.63
51 Ibid., Vol.5, p.43
52 Ahmad, no. 22533, topic: حديث محمود بن لبيد أو محمود بن ربيع رضي الله عنهما. 22525.22517
حديث محمود بن لبيد رضي الله عنه (CD Hadits Lidwa, Jakarta: Lidwa Pustaka. 2003)
weak and often complain to others about the physical pain and pressure felt by him.

The ḥāḍīṣ of the ḥāḍīṣ are as follows:

1. Be Riḍa and Patient

The ḥāḍīṣ of Malik is as follows:

The companions of the Messenger of Allah, may Allah bless him and grant him peace, said: 'Everything is by decree.' Tawus added: 'I heard Abdullah ibn Umar say that the Messenger of Allah, may Allah bless him and grant him peace, said: 'Everything is by decree - even incapacity and ability.'"

2. Weak Prohibition

Abu Huraira reported Allah's Messenger sallallaahu 'alaihi wasallam as saying:

'A strong believer is better and is more lovable to Allah than a weak believer, and there is good in everyone, (but) cherish that which gives you benefit (in the Hereafter) and seek help from Allah and do not lose heart, and if anything (in the form of trouble) comes to you, don't say: 'If I had not done that, it would not have happened so and so,' but say: 'Allah did that which He had ordained to do and your "if" opens the (gate) for the Satan.'"

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53 Malik, no. 1396, topic: The ḥāḍīṣ of Malik, no. 4799, topic: The ḥāḍīṣ of Malik, no. 1396, topic: The ḥāḍīṣ of Malik.

54 Muslim, no. 4816, topic: The ḥāḍīṣ of Muslim, no. 4816, topic: The ḥāḍīṣ of Muslim, no. 4816, topic: The ḥāḍīṣ of Muslim, no. 4816.
3. Ḍikir

\[\text{حَذَّنَا عَنْ الْوَهَابَ بِنَ نَجِّدَةَ وَمُوسَى بِنَ مَرْوَانَ الرَّقْفِ قَالَا حَذَّنَا بَيْنِي بِنِّ}

الوليد عَنْ بِحْرِ بْنَ سَعْدٍ عَنْ خَالِدٍ بْنَ مُعْتَزٍ عَنْ سَيْفٍ عَنْ عُفُوفٍ بْنَ مَالِكٍ أَنَّهُمَا حَذَّنَا

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وسلم قَضَيْنَا بَيْنِ رَجُلٍ وَرَجُلٍ فَقَالَ المَعْطَضُ عَلَيْهِ لَمَّا أُذِيرَ حَسْبِي

اللَّهُ وَنَعْمَ الْوُكِيلَ فَقَالَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وسلم إِنَّ اللَّهَ يَلْوَمُ عَلَى الْعُجُرَ وَلَكِنَّ عَلَيْكَ

بَيْنِكَ إِذَا غَلَبَكَ أَمْرٌ فَقُلْ حَسْبِي اللَّهُ وَنَعْمَ الْوُكِيلَ

Narrated Awf ibn Malik:

The Holy Prophet sallallaahu 'alaihi wasallam gave a decision between two men, and the one against whom the decision was given turned away and said:

For me Allah sufficeth, and He is the best dispenser of affairs. The Holy Prophet sallallaahu 'alaihi wasallam said: Allah, Most High, blames for falling short, but apply intelligence, and when the matter gets the better of you, say: For me Allah sufficeth, and He is the best disposer of affairs”

4. The pray of weak condition

أَخْبَرْنَا مُحَمَّدً بْنَ الْمَلِكِي عَنْ مُعَاذٍ بْنِ هَشَامٍ قَالَ حَذَّنَا أَبِي عَنْ قَتَادَةَ عَنْ أَنْسٍ

أَنَّ نَبِيَّ اللَّهُ صَلَّى اللَّهُ عَلَيْهِ وسلم كان يقول اللَّهُ إِنَّ يَأْوِدُ بَكَ مِنْ النَّعْجَرَ وَالْكَسْلَ

وَالْبَخْلَ وَالْزَّمَرِ وَعَذَابَ الْقَبْرِ وَقَتَةَ الْمَحْيَا وَالْمَامَاتِ

It was narrated from Anas that:

The Messenger of Allah sallallaahu 'alaihi wasallam used to say:

"Allahumma inni a'udhu bika minal-'ajzi, wal-kasali, wal-bukhli, wal-harami, 'adhabil-qabr wa fitnatil-mahya wal-mamat (O Allah, I seek refuge in You from incapacity and laziness, and miserliness and old age, and the torment of the grave, and the trials of life and death)."

حَذَّنَا مُحَمَّدً بْنَ بَشَارَ حَذَّنَا أَبْوَ عَامِرُ حَذَّنَا أَبُو مُصْعِبَ عَنْ عَمْرُو بْنِ أُبي

عَمْرُو مُؤَلِّفُ الْمُطْلِبِ عَنْ أَنْسٍ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ كَثِيرًا مَا كُقِّدَ أَسْمَعُ النَّبِيَّ

صَلَّى اللَّهُ عَلَيْهِ وسلم يَذَّهَّبُ بِهِفْدَاءِ الْكِلَامَاتِ اللَّهُ إِنَّ يَأْوِدُ بَكَ مِنْ النَّعْجَرَ وَالْكَسْلَ

وَالْبَخْلَ وَالْزَّمَرِ وَعَذَابَ الْقَبْرِ وَقَتَةَ الْمَحْيَا وَالْمَامَاتِ قَالَ أَبُو عِيسَى هَذَا حَدِيْثٌ حَسْنٌ

غَرِيبٌ مِّنْ هَذَا الْوُجِّهِ مِّنْ حَدِيْثِ عَمْرُو بْنِ أُبي عَمْرُو

\[\text{55 Abu Daud, no. 3143, topic: (CD Hadits Lidwa, Jakarta: Lidwa Pustaka. 2003)}\]

\[\text{56 Nasā'i, no.5353, topic: (CD Hadits Lidwa, Jakarta: Lidwa Pustaka. 2003)}\]
Anas bin Malik [may Allah be pleased with him] narrates, saying:

“I used to often hear the Prophet supplicating with these words: ‘O Allah, I seek refuge in You from sadness, grief, helplessness, laziness, being stingy, overwhelming debt, and the overpowering of men (Allahumma Inni A’udhu Bika Minal-Hammi Wal-Hazani Wal-Ajzi Wal-Kasali Wal-Bukhli Wa Dala’id=Dain Wa Qahrir-Rijal).’ Abu Isa said; this hadith is hasan gharib hadith, hadith on this path of ‘Amr ibn Abu’ Amr.”

It was narrated that ‘Abdullah bin Al-Harith said:

“When it was said to Zaid bin Arqam: ‘Tell us what you heard from the Messenger of Allah sallallaahu ‘alaihi wasallam, he said: ‘I will not tell you anything but that which the Messenger of Allah sallallaahu ‘alaihi wasallam commanded us to say: ‘Allahumma inni a’udhu bika min al-'ajzi wal-kasali, wal-bukhli, wal-jubni, wal-harami, wa 'adhabil-qabri. Allahumma anta taqwaha, wa zakkaha anta khairu min zakkaha, anta waliyyuha wa mawlaha. Allahumma inni a'udhu bika min nafsin la tashba'u wa min qalb in la yakhsha'u wa min 'ilmin la yanfa'u wa du'a'in la yustajab (O Allah, I seek refuge in You from incapacity, laziness, miserliness, cowardice, old age, the torment of the grave. O Allah, make my soul obedient and purify it, for You are the best One to purify it, You are its Guardian and Lord. O Allah, I seek refuge in You from a soul that is not satisfied, a heart that is not humble, knowledge that is of no benefit and a supplication that is not answered.)’”

Hadīs about جَزَعُ is as follows:

Exam is a sign of God’s affection and beef prohibition

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57Turmuži no. 3406.3407.topic: تَمَكَّنُ مِنْ غَلَابَةِ الْرِّجْالِ. Bukhārī, no.5886, topic: التَمَكَّنُ مِنْ غَلَابَةِ الْرِّجْالِ. Bukhārī 5005
Have told us Sulaiman bin Dawood has told to us Isma'il ibn Ja'far has told to us 'Amr from' Asim from Mahmud ibn Labid that the Prophet sallallaahu 'alaihi wasallam said: "The real Allah' azza wajalla when love a people, he tested them then whoever the patient for her patience and whoever lamented that her complaints."^59

F. STRESS COPING MANAGEMENT STEP VI

<table>
<thead>
<tr>
<th>No.</th>
<th>Arabic Term</th>
<th>The Indications^60</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>مرض</td>
<td>Palpitation very hard</td>
</tr>
<tr>
<td>2.</td>
<td>أذى</td>
<td>Shortness and gasping for air</td>
</tr>
<tr>
<td>3.</td>
<td>بلاء</td>
<td>The body is shaking, cold and sweating profusely</td>
</tr>
<tr>
<td>4.</td>
<td>مصيبه</td>
<td>There is no power to light something</td>
</tr>
<tr>
<td>5.</td>
<td></td>
<td>Collapse</td>
</tr>
</tbody>
</table>

^59Ahmad, no.22533, topic: 22525.22517

^60Dadang Hawari, op.cit, p.32-33.

^61Ali Baiqowi, op.cit., Vol. 4, p.659
progress, loss; injury, an ill turn; an injury especially when trying to help, wrongdoing, wickedness or disaster, hurt; damage, bodily or material injury; harm; wrong, damage; injury, act of losing; state of being lost or detriment or disadvantage resulting from losing, injury or damage done by a person or other agent, especially on purpose, a person, thing, or circumstance causing trouble, annoyance, or harm, and a breach of duty (other than under contract) leading to liability for damages.62

The word بلاء has some meaning are: a disaster, calamity, catastrophe, distress, a serious accident, crime, or natural catastrophe, a crisis; an emergency, event that happens unexpectedly and causes damage, or injury, unfavorable or unfortunate conditions, event or circumstances; trouble, calamity, disaster; misfortune, affliction, pain; suffering; distress or thing that causes suffering, catastrophe, disaster, serious misfortune (for example; an earthquake, and becoming blind), great or sudden misfortune; terrible accident, be exposed to danger, hunger, criticism, very bad luck or miserable event, person or thing that causes suffering, disaster; and shock.63

The word مصيبة has some meaning are: mempunyai banyak arti diantaranya adalah a disaster, calamity, catastrophe, a serious accident, crime, or natural catastrophe, a crisis; an emergency, unfavorable or unfortunate conditions, event or circumstances; trouble, calamity, disaster; misfortune, affliction, and bad luck.64

The hadīṣ of بلاء are as follows:

62 Ibid., Vol.8, p.25  
63 Ibid., Vol. 8, p.75  
64 Ibid., Vol.1, p.490
1. **Good prejudice to Allah SWT**

ودَيْنَا إِبْرَاهِيمُ بْنُ مُوسَى أَخْبِرْنَا هَمَامًا عَنْ بِنْ جَرِّيجٍ قَالَ سَمِعْتُ بْنَ أَبِي مَلِيَّةَ يَقُولُ قَالَ بِنْ جَرِّيجٍ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَرَضَى عَنْهُ أَنْ كَانَ عَلَى بَعْضٍ مِّنْ الْمُؤْمِنِينَ رَبّهُمُ الرَّضُوْنَ وَلَيْسَ فِي ذَٰلِكَ كَفَّارًا { حَتَّى إِذَا اسْتَيْسَ الرَّسُولُ وَلَدَى مَئِينَةٍ عَنْهُ فَقَدْ كَفَّأٌ } خَيْفَةَ ذَهَبَ بِهَا هَذَا وَتَلَّى { حَتَّى يَقُولُ الرَّسُولُ وَلَدْيْنَ أَمَامَهُ مَتَى نَصَرَ اللَّهُ أَلَّا إِنَّ نَصَرَ اللَّهِ فَرِيضٌ } فَلَقَطَتْ عُزُوْنَ بِنْ الزَّبَّرِ فَذَكَرَتْ لَهُ ذَٰلِكَ فَقَالَتْ عَائِشَةُ مَعْادَ اللَّهِ وَاللَّهُ وَعَدَ اللَّهُ رَسُولَهُ مَنْ شَاءَ فَطَلَّ عَنْهُ أَنْ كُنِّي قَالَ أَنْ يَمَوتُ وَلَكِنْ لَمْ يُزَلَّ الْبَلَاءُ بِالرَّسُولِ حَتَّى خَافَ أَنْ يُكُونَ مِنْ مَعْهُ نِمَاتُنَّهُ فَكَانَتْ تْقُرُوْهَا وَقَطَّٰعُهَا أَنْهُمْ فَذَٰلِكَ كَفَّأُوْا { مَقْلَةَ }

Narrated Ibn Abu Mulaika:

Ibn 'Abbas recited: "(Respite will be granted) until when the Apostles gave up hope (of their people) and thought that they were denied (by their people). There came to them Our Help ...." (Joseph : 110 ) reading Kudhibu without doubling the sound 'dh', and that was what he understood of the Verse. Then he went on reciting: "...Even the Apostle and those who believed along with him said: When (will come) Allah's Help? Yes, verily, Allah's Help is near." (Al - Baqarah : 214 ) Then I met 'Urwa bin Az-Zubair and I mentioned that to him. He said, "Aisha said, 'Allah forbid! By Allah, Allah never promised His Apostle anything but he knew that it would certainly happen before he died. But trials were continuously presented before the Apostles till they were afraid that their followers would accuse them of telling lies. So I used to recite:-- "Till they (come to) think that they were treated as liars." reading 'Kudh-dhibu with double 'dh.'

2. **Be Riḍa and Patient**

ودَيْنَا إِبْرَاهِيمُ بْنُ الْمُنَذِّرِ قَالَ حَذَّنِي مُحَمْدُ بْنُ فَلَيْحُ قَالَ حَذَّنِي أَبِي عَنْ هَالِلْ بِنُ عَلَى مِنْ بَنِي عُمَرَ بْنُ لَوْيِ عَنْ عُثَامَ بْنِ يَسَارَ عَنْ أَبِي هُزَيْرَةٍ رَضِيَ اللَّهُ عَنْهَا قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَرَضَى عَنْهَہَا مَعْدَةً وَلَقَعَ عَنِ الْمُؤْمِنِينَ مَتَى نَصَرَ اللَّهُ أَلَّا إِنَّ نَصَرَ اللَّهِ فَرِيضٌ فَقَطَتْ لَهُ ذَٰلِكَ فَقَالَتْ عَائِشَةُ مَعْادَ اللَّهِ وَاللَّهُ وَعَدَ اللَّهُ رَسُولَهُ مَنْ شَاءَ فَطَلَّ عَنْهُ أَنْ كُنِّي قَالَ أَنْ يَمَوتُ وَلَكِنْ لَمْ يُزَلَّ الْبَلَاءُ بِالرَّسُولِ حَتَّى خَافَ أَنْ يُكُونَ مِنْ مَعْهُ نِمَاتُنَّهُ فَكَانَتْ تْقُرُوْهَا وَقَطَّٰعُهَا أَنْهُمْ فَذَٰلِكَ كَفَّأُوْا { مَقْلَةَ }

Narrated Abu Huraira:

Allah's Messenger sallallaahu 'alaihi wasallam said, "The example of a believer is that of a fresh tender plant; from whatever direction the wind comes, it bends it, but when the wind becomes quiet, it becomes straight again. Similarly, a believer is afflicted with calamities (but he remains patient till Allah removes his

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difficulties.) And an impious wicked person is like a pine tree which keeps hard and straight till Allah cuts (breaks) it down when He wishes."

Narrated Abu Huraira:
Allah's Messenger sallallaahu 'alaihi wasallam sai d, "The example of a believer is that of a fresh green plant the leaves of which move in whatever direction the wind forces them to move and when the wind becomes still, it stand straight. Such is the similitude of the believer: He is disturbed by calamities (but is like the fresh plant he regains his normal state soon). And the example of a disbeliever is that of a pine tree (which remains) hard and straight till Allah cuts it down when He will".

And with this sanad (ie; has been telling us Qutaib ah have told us Al Layth of Yazid ibn Abu Habib from Sa'id ibn Sinan from Anas said :) that the Messenger of Allah sallallaahu 'alaihi wasallam said:

"The greatest reward comes with the greatest trial. When Allah loves a people He tests them. Whoever accepts that wins His pleasure but whoever is discontent with that earns His wrath." Abu Isa said: this hadeeth is hasan gharib sanad of this pathway.


Yazid has told our son Aaron has been preached to us from Wasil Hisham Al Walid bin Abdurrahman of Iyad bin Ghuthaif say: We came to Abu 'U bahadah to see him. He said: I heard the Prophet sallallaahu 'alaihi wasallam said: "Whoever berinfak main treasure in the way of Allah then he will get seven hundred times. Whoever berifak for himself, or for his family, or visiting the sick, or get rid of the thorn in the streets every kindness will be rewarded tenfold.

Fasting is a shield for him not to ruin it. Whoever Allah tested with a test on the body then it becomes an eraser (sin) for him. "Yazid has told us we have to preach to Jarir bin Hazim had told us Bechar Abu Saif bin Al Walid bin Abdurrahman of Iyad bin Ghuthaif said: "We came to Abu 'U bahadah .." then mentions the Hadith in full.

3. Rasulullah’s prayer

Hadith is recorded by Ahmad, no. 1598, 1608, topic: Hadits Lidwa, Jakarta: Lidwa Pustaka. 2003

Narrated Abu Huraira:

Allah's Messenger sallallaahu 'alaihi wasallam used to seek refuge with Allah from the difficult moment of a calamity and from being overtaken by destruction and from being destined to an evil end, and from the malicious joy of enemies. Sufyan said, "This narration contained three items only, but I added one. I do not know which one that was."

4. Dzikir

Hadith is recorded by Bukhari, no. 5871.6126. muslim, no. 4880, topic: Hadits Lidwa, Jakarta: Lidwa Pustaka. 2003


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69 Ahmad, no. 1598, 1608, topic: Hadits Lidwa, Jakarta: Lidwa Pustaka. 2003

70 Bukhari, no. 5871.6126. muslim, no. 4880, topic: Hadits Lidwa, Jakarta: Lidwa Pustaka. 2003
Ibrahim bin Muhammad bin Sa’d narrated from his father, from Sa’d that the Messenger of Allah sallallaahu wa sallam said:

“The supplication of Dhun-Nun (Prophet Yunus) when he supplicated, while in the belly of the whale was: ‘There is none worthy of worship except You, Glory to You. Indeed, I have been of the transgressors. (La Ilaha Illa Anta Subhanaka Inni Kuntu Minaz-Zalimin)’ so indeed, no Muslim man supplicated with it for anything, ever, except Allah responds to him.” Muhammad ibn Yahya said; said Muhammad ibn Yusuf a time of Ibrahim ibn Muhammad ibn Sa’d from Sa’d and he did not mention to him from his father. And this hadith was narrated more than one person from Yunus ibn Abu Ishaq Ibrahim ibn Muhammad from ibn Sa’d from Sa’d and they did not mention to him from his father and most of them are Abu Ahmad Az Zubairi has narrated from Abu Ishaq ibn Yunus then they said of Ibrahim ibn Muhammad ibn Yusuf ibn Sa’ad as the history of the father of Sa’ad and sometimes Yunus ibn Abu Ishaq mentioned in this hadith from his father, and sometimes do not mention.”

5. The means is illness and the way of Rasulullah SAW to avoid it

It was narrated from Abu Hurairah that the Messenger of Allah sallallaahu 'alaihi wasallam said:

"Whoever eats date palms three mornings each month, will not suffer any serious calamity.""

This hadis is applied to other keywords that have same meaning.

6. The means is illness, and the way of Rasulullah SAW to solve it

It was narrated that Nafi’ said:

Al-Nasâ‘î, no. 5443, topic: материала
Ibn Majah, no. 3441, topic: материала

It was narrated that Nafi’ said:

Al-Nasâ‘î, no. 5443, topic: материала
Ibn Majah, no. 3441, topic: материала

“Ibn ‘Umar said: ‘O Nafi’! The blood is boiling in me. Bring me a cupper and let him be a young man, not an old man or a boy.’ Ibn ‘Umar said: ‘I heard the Messenger of Allah sallallaahu ‘alaihi wasallam say: ‘Cupping on an empty stomach is better, and it increases one’s intellect and memory. And it increases the memory of one who has a good memory so whoever wants to be cupped, (let him do it) on a Thursday, in the Name of Allah. Avoid cupping on Fridays, Saturdays and Sundays. Have yourselves cupped on Mondays and Tuesdays, and avoid cupping on Wednesdays, for that is the day on which the calamity befell Ayyub, and leprosy and leucoderma only appear on Wednesday or the night of Wednesday.’”

This hadis is applied to other keywords that have same meaning

1. The hadis of أذى are as follows:

أذى

1. The means is illness, and the way of Rasulullah SAW to solve it

أذى

2. Be Riḍa, Patient and Good Prejudice to Allah SWT

أذى

Abu Malik reported on the authority of his father that when a person embraced Islam, Allah's Messenger sallallaahu 'alaihi wasallam used to teach him how to observe prayer and then commanded him to supplicate in these words:

“O Allah, grant me pardon, have mercy upon me, direct me to the path of righteousness, grant me protection and provide me sustenance.”


75 Muslim, no.4864,topic: (CD Hadits Lidwa, Jakarta: Lidwa Pustaka. 2003)
Narrated Abu Sa`id Al-Khudri and Abu Huraira:

The Prophet sallallaahu `alaihi wasallam  said, "No fatigue, nor disease, nor sorrow, nor sadness, nor hurt, nor distress befalls a Believer, even if it were the prick he receives from a thorn, but that Allah expiates some of his sins for that."76

Narrated Ibn Mas`ud:

I visited the Prophet sallallaahu `alaihi wasallam while he was having a high fever. I touched him and said, "You have a very high fever" He said, "Yes, as much fever as two me of you may have." I said, "You will have a double reward?" He said, "Yes No Muslim is afflicted with hurt caused by disease or some other inconvenience, but that Allah will remove his sins as a tree sheds its leaves."77

مرض (15)

The hadīs of Murād are as follows:

1. Praying

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ وَابْنُ الْمُسْرِحُ قَالَ أَحْمَدُ حَدَّثَنَا ابْنُ وَهْبٍ وَقَالَ ابْنُ الْمُسْرِحُ أَخْبَرَنَا ابْنُ وَهْبٍ حَدَّثَنَا دَاوْدُ بْنُ عَبْدُ الرَّحْمَنِ عَنْ عَمْرُو بْنِ يَحْيَى عَنْ يَوْسُفْ بْنِ مُحْمَّدٍ وَقَالَ ابْنُ صَالِحٍ مُحْمَّدُ بْنُ يَوْسُفْ بْنِ تَابِيْتِ بْنِ بَيْضِ بْنِ شَمْسَةِ عَنْ أَبِيِّ بِنْ جَهَّذِ عَنِ الرَّسُولِ ﷺ عَلَيْهِ ﷺ وَسَلَّمَ أَنَّهُ دَخَلَ عَلَى تَابِيْتِ بْنِ قَيْسِ بَلْ أَحْمَدُ وَهُوَ مُرَيْضٌ فَقَالَ أَكْسَفْ الْبَأْسُ رَبَّ الْدَّارِ عَنْ تَابِيْتِ بْنِ قَيْسِ بَلْ أَحْمَدُ وَهُوَ مُرَيْضٌ فَقَالَ أَكْسَفْ الْبَأْسُ رَبَّ الْدَّارِ عَنْ تَابِيْتِ بْنِ قَيْسِ بَلْ أَحْمَدُ وَهُوَ مُرَيْضٌ فَقَالَ أَكْسَفْ الْبَأْسُ رَبَّ الْدَّارِ عَنْ تَابِيْتِ بْنِ قَيْسِ بَلْ أَحْمَدُ وَهُوَ مُرَيْضٌ فَقَالَ أَكْسَفْ الْبَأْسُ رَبَّ الْدَّارِ عَنْ تَابِيْتِ بْنِ قَيْسِ بَلْ أَحْمَدُ وَهُوَ مُرَيْضٌ فَقَالَ أَكْسَفْ الْبَأْسُ رَبَّ الْدَّارِ عَنْ تَابِيْتِ بْنِ قَيْسِ بَلْ أَحْمَدُ وَهُوَ مُرَيْضٌ فَقَالَ أَكْسَفْ الْبَأْسُ رَبَّ الْدَّارِ عَنْ تَابِيْتِ بْنِ قَيْسِ بَلْ أَحْمَدُ وَهُوَ مُرَيْضٌ F

76 Ahmad, no.7684

Narrated Thabit ibn Qays ibn Shammas:

The Messenger of Allah sallallaahu 'alaihi wasallam entered upon Thabit ibn Qays. The version of Ahmad (ibn Salih) has: When he was ill (the Prophet) said: Remove the harm, O Lord of men, from Thabit ibn Qays ibn Shammas. He then took some dust of Bathan, and put it in a bowel, and then mixed it with water and blew in it, and poured it on him.

Abu Dawud said: Ibn al-Sarh said: Yusuf bin Muhammad is correct (and not Muhammad bin Yusuf).

Narrated `Abdul `Aziz:

Thabit and I went to Anas bin Malik. Thabit said, "O Abu Hamza! I am sick." On that Anas said, "Shall I treat you with the Ruqya of Allah's Messenger sallallaahu 'alaihi wasallam?" Thabit said, "Yes," Anas recited, "O Allah! The Lord of the people, the Remover of trouble! (Please) cure (Heal) this patient, for You are the Healer. None brings about healing but You; a healing that will leave behind no ailment."

Ali narrated, saying:

"Whenever the Prophet would visit an ill person, he would said:[O Allah,] make the harm go away, Lord of mankind, and heal him, You are the Healer, there is no healing except your healing, a healing that does not leave any sickness ([Allahumma] Adhhibilba'sa Rabban-Nas, Washfi Antash-Shafi, La Shifa'a Illa Shifa'an La Yughadiru Saqama)." Abu Isa said; this hadith is hasan hadeeth.

80 Turmużî, no.3488, topic: (CD Hadits Lidwa, Jakarta: Lidwa Pustaka. 2003)
Muhammad bin Sulaim narrated:

"Thabit Al-Bunani narrated to me, he said to me: 'O Muhammad, when you suffer from some ailment, then place your hand at the place of the ailment, then say: "In the Name of Allah, I seek refuge in Allah's might and power from the evil of this pain I feel (Bismillah, A'udhu Bi-Izzatillahi Wa Qudraitihi Min Sharri Wa Ajdu Min Waja'i Hadha)." Then life your hand and repeat that an odd number of times. For indeed, Anas bin Malik narrated to me, that the Messenger of Allah narrated that to him.' Abu Isa said: "This hadith is hasan gharib degree.""

2. Be Riḍa, Patient and Good Prejudice to Allah SWT

Muhammad bin Sulaim narrated:

Yahya related to me from Malik from Zayd ibn Aslam from Ata ibn Yasar that the Messenger of Allah, may Allah bless him and grant him peace, said, "When the slave is ill, Allah ta'ala sends two angels to him." He said, "They look at what he says to his visitors. If he praises Allah and lauds Him, when they come to him, they take that up to Allah, the Mighty, the Majestic, and He knows best, and He says, 'If I make my slave die, I will make him enter the Garden. If I heal him, I will replace his flesh with better flesh and his blood with better blood and I will efface his evil actions.'"

Narrated Ibn Mas'ud:

82 Malik, no. 475, topic: ... (CD Hadits Lidwa, Jakarta: Lidwa Pustaka. 2003)
I visited the Prophet sallallahu ‘alaihi wasallam while he was having a high fever. I touched him and said, "You have a very high fever" He said, "Yes, as much fever as two me of you may have." I said, "You will have a double reward?" He said, "Yes No Muslim is afflicted with hurt caused by disease or some other inconvenience, but that Allah will remove his sins as a tree sheds its leaves."[83]

MSCIBA (16)

The ḥadīṣ of MSCIBA are as follows:

1. Good Prejudice to Allah SWT

Hadīth: Abu l-Taybah bin 'Abd ar-Rahmān, narrated 'Aisha: Allah's Messenger sallallahu ‘alaihi wasallam said, "No calamity befalls a Muslim but that Allah expiates some of his sins because of it, even though it were the prick he receives from a thorn."[84]

It was narrated that ‘Aishah said:

“The Messenger of Allah sallallahu ‘alaihi wasallam opened a door that was between him and the people or drew back a curtain and he saw the people praying behind Abu Bakr. He praised Allah for what he saw of their good situation and hoped that Allah succeed him by what he saw in them.* He said: 'O people, whoever among the people or among the believers is stricken with a

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84 Bukhārī no.5209, topic: Muslim, no. 4667, 4668, topic: (CD Hadits Lidwa, Jakarta: Lidwa Pustaka. 2003)
calamity, then let him console himself with the loss of me, for no one among my nation will be stricken with any calamity worse than my loss.’”

It was narrated from Fatimah bint Husain that her father said: The Prophet sallallaahu 'alaihi wasallam said: “Whoever was stricken with a calamity and when he remembers it he says ‘I nna lillahi, wa inna ilayhi raji’un (Truly, to Allah we belong and truly, to Him we shall return),’ even though it happened a long time ago, Allah will record for him a reward like that of the day it befell him.”

2. Praying

Umm Salama reported Allah’s Messenger sallallaahu ‘alaihi wasallam as saying:

If any Muslim who suffers some calamity says, what Allah has commanded him,” We belong to Allah and to Him shall we return; O Allah, reward me for my affliction and give me something better than it in exchange for it,” Allah will give him something better than it in exchange. When Abu Salama died she said: What Muslim is better than Abu Salama whose family was the first to emigrate to the Messenger of Allah sallallaahu ‘alaihi wasallam . I then said the words, and Allah gave me God's Messenger sallallaahu ‘alaihi wasallam in exchange. She said: The Messenger of Allah sallallaahu ‘alaihi wasallam sent Hatib b. Abu Balta'a to deliver me the message of marriage with him. I said to

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him: I have a daughter (as my dependant) and I am of jealous temperament. He (the Holy Prophet) said: So far as her daughter is concerned, we would supplicate Allah, that He may free her (of her responsibility) and I would also supplicate Allah to do away with (her) jealous (temperament).

Narrated Abu Bakrah:
AbdurRahman ibn AbuBakrah said that he told his father: O my father! I hear you supplicating every morning: "O Allah! Grant me health in my body. O Allah! Grant me good hearing. O Allah! Grant me good eyesight. There is no god but You." You repeat them three times in the morning and three times in the evening.

He said: I heard the Messenger of Allah sallallaahu 'alaihi wasallam using these words as a supplication and I like to follow his practice.

The transmitter, Abbas, said in this version: And you say: "O Allah! I seek refuge in Thee from infidelity and poverty. O Allah! I seek refuge in Thee from punishment in the grave. There is no god but Thee". You repeat them three times in the morning and three times in the evening, and use them as a supplication. I like to follow his practice.

He said: The Messenger of Allah sallallaahu 'alaihi wasallam said: The supplications to be used by one who is distressed are: "O Allah! Thy mercy is what I hope for. Do not abandon me to myself for an instant, but put all my affairs in good order for me. There is no god but You." Some transmitters added more than others.

1. Muslim, no. 1525, topic: Muslim, no. 1525, topic: (CD Hadits Lidwa, Jakarta: Lidwa Pustaka. 2003)
Umm Salama, the wife of the Messenger of Allah sallallahu ‘alaihi wasallam , reported Allah's Messenger sallallahu ‘alaihi wasallam  as saying:

If any servant (of Allah) who suffers a calamity says: “We belong to Allah and to Him shall we return; O Allah, reward me for my affliction and give me something better in exchange for it,” ‘Allah will give him reward for affliction, and would give him something better in exchange. She (Umm Salama) said: When Abu Salama died. I uttered (these very words) as I was commanded (to do) by the Messenger of Allah sallallahu ‘alaihi wasallam . So Allah gave me better in exchange than him. i.e. (I was taken as the wife of) the Messenger of Allah sallallahu ‘alaihi wasallam .

Narrated Umm Salamah:

The Messenger of Allah sallallahu ‘alaihi wasallam  as saying: When one of you is afflicted with a calamity, he should say: “We belong to Allah and to Him we do return.” O Allah, I expect reward from Thee from this affliction, so give me reward for it, and give me a better compensation.

89 Muslim, no. 1526, topic: (CD Hadits Lidwa, Jakarta: Lidwa Pustaka. 2003)
Yahya related to me from Malik from Rabia ibn Abi Abd ar-Rahman from Umm Salama, the wife of the Prophet may Allah bless him and grant him peace, that the Messenger of Allah, may Allah bless him and grant him peace, said, "If a misfortune befalls someone and he says, 'We belong to Allah and to Him we are returning. O Allah, reward me in my misfortune and give me better than it afterwards,' Allah will do that for him" (Inna lillahi wa inna ilayhi rajiun. Allahumma' jur niy fi musiyatiy, wa a qibhiy khayran minha, illa faala 'llahu dhalika bihi).

Umm Salama said, "When Abu Salama died I said that, and then I said, 'Who is better than Abu Salama?' "And then Allah let her the Messenger of Allah, may Allah bless him and grant him peace, and he married her.

Yahya related to me from Malik from Yazid ibn Khusayfa that Urwa ibn az-Zubayr said that he heard A'isha, the wife of the Prophet, may Allah bless him and grant him peace, say, "The Messenger of Allah, may Allah bless him and grant him peace, said, 'When a mumin is afflicted by something, even a thorn, it removes (or effaces) his wrong actions.' "Yazid did not know which of them Urwa said.

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