

**TECHNIQUES TO TREAT ANGER IN ḤADĪŚ  
(NEUROSCIENCE PERSPECTIVE)**



**THESIS**

Submitted to Ushuluddin and Humaniora Faculty  
in Partial Fulfillment of the Requirements for the Degree of S-1  
of Islamic Theology  
on Al Qur'an and Interpretation Department.

Arranged by:

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**SPECIAL PROGRAM OF USHULUDDIN AND  
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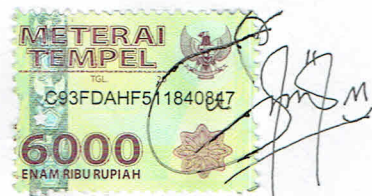
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***“TECHNIQUES TO TREAT ANGER IN ḤADĪS  
(NEUROSCIENCE PERSPECTIVE)”***

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Semarang, March 16, 2020

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Semarang, 1 Juli 2020

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Wakil Bidang Akademik dan Kelembagaan



**SULAIMAN**

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With this we accept and beg to be tested soon. So upon his attention pronounced thanks.

Wassalamu'alaikum wr. wb.

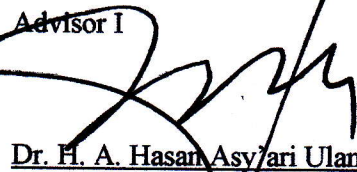
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## DEDICATIONS

*This thesis is dedicated to my dad and my mom*

*My teachers, my beloved brothers, my mood booster and my beloved friends*

*And everyone who always Thankful to Allah*

## MOTTO

﴿١٣٤﴾ وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ ﴿١٣٣﴾  
الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَبِيمِ وَالْغِيظِ وَالْعَافِينَ عَنِ النَّاسِ ۗ وَاللَّهُ يُحِبُّ  
الْمُحْسِنِينَ ۝<sup>1</sup>

*133. And be quick to the forgiveness of your Lord and of the heavens vast as the heavens and the earth provided for the humble,*

*134. (those) those who spend something (his wealth), both in a free time and in a limited way, and those who hold back their anger and forgive (errors) people.  
God loves those who do virtue.*

---

<sup>1</sup> Q.S Al Imran : 133-134.

## TRANSLITERATION

Guidelines for transliteration Arabic-Latin letters in the writing of this guided by the “transliterasi Arab-Latin guidelines” issued by the Joint Decree of Minister of Religious Affairs and the Minister of Education and Culture of RI, number : 158/1987 and number 0543b/ U/ 1987. Dated January 22, 1988, as follows :

Arab alphabet	Name	Latin alphabet	name
ا	Alif	Not symbolized	Not symbolized
ب	Ba	B	Be
ت	Ta	T	Te
ث	Sa		Es (with the above point)
ج	Jim	J	Je
ح	Ha		Ha (with the under point)
خ	Kha	Kh	Ka and ha
د	Dal	D	De
ذ	Zal		Zet (with the above point)
ر	Ra	R	Er
ز	Zai	Z	Zet
س	Sin	S	Es
ش	Syin	Sy	Es and ye
ص	Sad		Es (with the under point)
ض	Dad		De (with the under point)
ط	Tha		Te (with the under point)



ذ	Dza		Zet (with the under point)
ع	'ain	...'	Inverted commas above
ج	Gain	G	Ge
ف	Fa	F	Ef
ق	Qaf	Q	Qiu
ك	Kaf	K	Ka
ل	Lam	L	El
م	Mim	M	Em
ن	Nun	N	En
و	Wau	W	We
هـ	Ha	H	Ha
ء	Hamzah	...'	Apostrophe
ي	Ya	Y	Ye

Long	ا or ي	
Doubled	aa yy	iiy (final form ) uww (final form )
Diphthongs	au ay	Au or aw Ai or ay
Short		a i u

## ABSTRACT

Neuroscience is a branch of health and biology as well as several additional sciences in the form of economics, computer technology to social. The human nervous system is a unity of several driving components in the self so that anything that human do and feel as a form of performance of nervous. Because studying human means studying behavior, anatomy, and life style. One behavior that often occurs is anger.

Islam offers several solutions for human life both in worship, mu'amalah, and morals. Prophet Muhammad as uswah hasanah has noble character and character exemplifies for his people about behaving well one of them when anger. When anger strikes it is recommended to sit, lie down, take ablution, say isti'ah and be quiet. So he forbade to be angry because of the impact on the social and human body itself.

The study of neuroscience and the understanding of the had about techniques to treat anger in this manuscript is a library research involving several sources of scientific knowledge, namely the science of had with neuropsychology and neuroanatomy data. This research use qualitative data with descriptive-analytic methods between neuroscience and *Kutubut tis'ah* of had that give new innovation research of knowledge. Therefore, when human is angry the cerebral cortex, sympathetic and parasympathetic nerves and the process of synapses on axons produce neurotransmitters of norepinephrine, dopamine gives an aggressive effect and when it is appeased by these had, it will produce neurotransmitters serotonin, GABA, somatostatin which gives a calm effect in the sympathetic and parasympathetic nerves.

Keywords : anger, neuroscience, had .

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The thesis, entitled **“TECHNIQUES TO TREAT ANGER IN AD (NEUROSCIENCE PRESPECTIVE)”**, was compiled to fulfill the conditions of obtaining a Bachelor Degree (S.1) from Ushuluddin and Humanities Faculty of Walisongo State Islamic University in Semarang.

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In the end the researcher realizes that the writing of this thesis has not yet reached perfection in the true sense, but the authors hope that this thesis can be useful for the writer himself in particular and the readers in general.

Semarang, 15<sup>th</sup> March, 2020

The researcher

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## CHAPTER I

### INTRODUCTION

#### A. Background

Prophet Muhammad as a messenger of Allah is a perfect human being, good in character, beautiful oral and certainly a model for his ummah. In daily life, the Messenger of Allah reflects an assertive but wise, gentle and strong attitude with all the challenges in preaching to give the message from Allah SWT.

The Prophet in leading and giving examples of nature and attitude when interacting with Allah and interacting with fellow beings is a personal reflection depicted in the Qur'an Al-Qalam verse 4:

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ﴿٤﴾

and verily you are of great virtue.<sup>1</sup>

The great morality possessed by the Prophet Muhammad is the implementation of aqidah tauhid. The Prophet with all his words and deeds is contained in his ḥadīṣ and sunnah. According to Ushul ḥadīṣ scholars, ḥadīṣ are all sayings, deeds and taqrir of the Prophet concerned with the law.<sup>2</sup> Whereas the Sunnah according to the scholars of the ḥadīṣ is defined as everything that comes from the Prophet, in the form of words, deeds, taqrir, character, a journey of life, both before being sent as an apostle and afterward.<sup>3</sup> ḥadīṣ is a guideline for all Muslims in the world as the second source of law after the Qur'an. Its position can be an explanation of the Qur'an and its laws which are not contained in the Qur'an. Including some sunnah that are side by side with ḥadīṣs.

Everything that was exemplified in ḥadīṣ and sunnah by the Prophet turned out to have advantages, namely:

---

<sup>1</sup> Q.S Al Qalam: 4

<sup>2</sup> Teungku Muhammad Hasbi As Shiddieqy, *Sejarah dan Pengantar Ilmu Hadits*, (Semarang: PT. Pustaka Rizki Putra, 2009) p. 5.

<sup>3</sup> Mohammad Nor Ichwan, *Studi Ilmu Hadis* (Semarang: RaSail Media Group, 2007) p. 7-8.

1. He invites things that have never existed before, and the benefits are unknown, except in the after.
2. The Prophet did not only provide ḥadīṣ and theoretical advice, and invited the ummah to be consistent with them, but the Prophet also practiced them in daily actions<sup>4</sup>.

That is the superiority and intelligence of the Prophet before finally being proven in the days after.

Humans as perfect beings with reason, lust and heart can make him more respectable than other living beings. With the existence of reason, heart and lust, humans have diverse life patterns and behaviors. Such behavior such as eating behavior, sleep behavior, behavior with fellow living beings and behavior towards the environment.

The gift of reason, heart and lust makes humans possess creativity, sense, and intention. Copywriting occurs because of human reason, the feeling occurs because of heart and lust while the intention is the result of these three gifts. The sense is closely related to human emotions. While emotions can be influenced by motives in humans. The flavors found in humans vary such as thirst, hungry, affection, pleasure, angry, sadness and some other human feelings.

When socializing with the community, leading the ummah and organizing themselves the Prophet Muhammad showed his authority. When talking, when eating, while drinking, when laughing and when angering are shown a civilized and full of manners. Ethical leaders are highly respected by the community. As with the prospective leader of this country, it is still a candidate for president but shows a bad attitude. When talking, when giving speeches to bursting, throw a note filled with malice and accompanied by anger.

Factors that are at the center of anger are feelings of non-acceptance of speech or bad treatment when campaigning. Until the politicians from each presidential candidate clashed with each other to drop each other. Even when angry expressions is vary, some use high notes when talking, eyes bulging even to

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<sup>4</sup> Abdul Basith Muhammad As Sayyid, *Metode Pengobatan Preventif Rasulullah SAW* terj. Azizah Hamid dan M. Habiburrahim (Jakarta: AMZAH. 2005) p. 69.



hit the podium. But not all of the expressions showed by anger but there was only rhetoric in campaigning.

Another anger case was reported from *detik.com* on 3/28/2019 in Malang city road where a child was pushed out of his mother's car who was angry because the child did not want to go to tutoring because he did not bring a change of clothes. The video of the child who was pushed out of the car was viral until it invited the attention of KOMNAS HAM.<sup>5</sup> Besides, a viral video of a young man was angry when he was pulled up to slam the steering wheel of his motorcycle in Tangerang on 7/2/2019. Shunted from *tribunjogja.com*, the young man with the initials AS was ticketed for going against the flow and not wearing a helmet. When asked about the completeness of the vehicle documents and the weld was due to the close lane.<sup>6</sup> Anger is indeed detrimental to yourself and others.

According to the psychology dictionary, Angry or Anger (*marah, murka, berang, gusar; kemarahan, kemurkaan, keberangan, kekusaran*); emotional reactions are caused by a number of stimulating situations, including threats, outward aggression, restraint, verbal attacks, disappointments, or frustrated and characterized by strong reactions in the autonomic nervous system, especially by emergency reactions in the sympathetic section; and implicitly caused by reactions to outward attacks, whether somatic or physical or verbal.<sup>7</sup>

Anger is a mental state and nervous conditions are experiencing tension and turmoil. Anger, including bad character, arises by itself as a form of body response. Response to something you don't like. And harm to yourself and others. In Islam, anger is a despicable moral character because it can harm itself, causing division and hostility between humans and the impact on poor health. The Prophet ordered his people not to be angry and to encourage their ummah to restrain their anger. The Prophet said

أَوْصِيَنِي، قَالَ: «لَا تَغْضَبْ» فَرَدَّدَ مِرَارًا، قَالَ: «لَا تَغْضَبْ»

<sup>5</sup> Healty.detik.com, accessed April 15,2019 at 10 AM.

<sup>6</sup> Jogja.tribun.com, accessed April 15,2019 at 10.30 AM.

<sup>7</sup> James P. Chaplin, *Kamus Lengkap Psikologi*, (Jakarta: Rajawali Pers. 2011) p. 28.

When angry, hurrying to hold it back is a commendable act. Apart from having a positive impact on yourself, it also has a good impact on the other people and the surrounding environment. Then in Judgement day, he can hold his anger will can choose beautiful woman that he want. Like the prophet said :

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، وَعَبَّاسُ بْنُ مُحَمَّدٍ الدُّورِيُّ، قَالَا: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ الْمُقْرِيُّ، قَالَ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي أَيُّوبَ قَالَ: حَدَّثَنِي أَبُو مَرْحُومٍ عَبْدُ الرَّحِيمِ بْنُ مَيْمُونٍ، عَنْ سَهْلِ بْنِ مُعَاذِ بْنِ أَنَسٍ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ كَظَمَ غَيْظًا وَهُوَ يَقْدِرُ عَلَى أَنْ يُنْفِذَهُ دَعَاهُ اللَّهُ عَلَى رُءُوسِ الْخَلَائِقِ يَوْمَ الْقِيَامَةِ حَتَّى يُخَيَّرَهُ فِي أَيِّ الْحُورِ شَاءَ.<sup>8</sup>

Meaning : “It has been told us ‘Abdu bin Ḥumayd and 'Abbas bin Muḥammad ad Duri, both said: it has been told us 'Abdullah bin Yazid al Muqri` has been told us Sa`id bin Abī Ayyūb has been told me Abu Marḥum 'Abdu ar Raḥim bin Maymūn, from Sahl bin Mu`āz bin Anas, from his father, indeed the Prophet ṣallallāhu `alaihi wasallam said: "Whoever holds anger even though he is able to vent it, Allah will call him before all creatures on the Judgment day, he is welcome to choose beautiful woman as he wishes." (at Turmuẓi)

Modernization makes science develop much faster, so there needs to be renewed to meet human needs and mutual benefit. Fulfillment of spiritual needs, especially knowledge, is largely determined by facilities, supporting theories and the process of knowledge absorption by the subject of knowledge. Have to know that science is taken from English words, science that comes from the Latin language of “*scientia*” the form of a *scire* which means to learn, to know. The Liang Gie (1987) provides an understanding of science is a series of study activities that seek an explanation of a method to obtain a rational empirical understanding of the world in its various aspects and overall systematic knowledge that explains the various symptoms that people want to understand.<sup>9</sup>

Over time, it is evident that science has never conflicted with the science of religion. It is precisely all knowledge originating from the Quran which is then explained by the Prophet's ḥadīṣ from various fields such as morals, science, social, *tauhid* and other disciplines. An example of the relationship between the

<sup>8</sup> Muhammad bin ‘Isa bin Sawrah bin Musa bin ad Duḥak At Turmuẓi, *Al Jāmi’ al Kabīr-Sunan at Turmuẓi juz 6*. (Beirut: Dār al Garib al Islāmy, 1998) p 237.

<sup>9</sup> Surajiyo, *Filsafat Ilmu dan Perkembangannya di Indonesia*, (Jakarta: PT. Bumi Aksara, 2010) p. 56.

Qur'an and ḥadīṣ in science is the process of creating humans in the biological sciences, the arrangement of space in the Qur'an, the way of treatment of the Prophet using honey, cupping and *habbatus sauda* and so forth. But after the Renaissance period, both were separated due to the robbery of sciences by Europeans during the Crusades. So that there are terms of religion and science.

In the 20th century scientists and scholars began to have the idea to unite the two and create a new scientific discipline. The idea was then carried out by uniting the knowledge so that it did not prevent the integration and continuity between one science and another. Science is generally divided into natural sciences and social sciences. Natural Sciences include biology, mathematics, physics, chemistry, psychology, medicine and astronomy. Whereas social science covers economics, geography, history, sociology, and anthropology.

A variety of sciences in the field of natural science is one of them the study of biology, a discussion of living things with their diversity. A scientific discipline about living things, especially humans, has an interesting study, especially the anatomy of the human body. The anatomy of the human body includes the respiratory system, digestive system, human cells, muscles and motion systems, blood cells, DNA and the nervous system and human psychology studies.

Special discourse is nervous system. The nervous system is one branch of biology especially in the anatomy of the human body. In modern neural studies arises a new scientific discipline, namely neuroscience. Neuroscience is a science whose level of complexity is very challenging and interesting because it involves the brain that is the center of life. Neuroscience studies the workings of the brain, including anatomy (shape and structure of the brain), physiology (function of parts of the brain), biochemistry (chemical properties and chemical actions in the brain), molecular biology (molecules or proteins that make up the brain, plus psychology behavior and emotions) and cognitive science (the science of thought processes), computer simulation (computer science, statistics), clinical neurology (medical science and brain diseases), so that neuroscience includes: structure, function, evolutionary history, development, genetics, biochemistry, physiology,

pharmacology, informatics, calculation of neuroscience and nervous system pathology.<sup>10</sup>

Discussion of nervous systems with human psychology including behavior when angry is one of the studies in modern neuroscience. The attachment between neuroscience and ḥadīś, especially in understanding the ḥadīś, is not something in the usual way because the process of reading ḥadīś according to the perspective of science is an attempt to unite science.

So in this study, the author intends to connect the ḥadīś about the techniques to treat anger with the process of understanding the ḥadīś through neuroscience. The author hopes that we will always pay attention to the Qur'an and the Sunnah of the Prophet in life that have proven to have benefits in terms of modern science.

### **B. Problem Formulation**

Based on the background above, the problem from this research with the title “**Techniques To Treat Anger In The Ḥadīś (Neuroscience Perspective)**” can be formulated as follows:

1. How are the techniques to treat anger in the ḥadīś?
2. What is the relevance of these ḥadīś in neuroscience perspective?

### **C. Purpose of Research**

The purposes of this study are:

1. To knowing of the techniques to treat anger in the ḥadīś
2. To knowing the relevance of these ḥadīś in neuroscience perspective.

### **D. Benefits of Research**

While the benefits expected from this study are:

1. Theoretical Benefits
  - a. This research can contribute in the form of additional data and can be a reference to the academic community of UIN Walisongo.

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<sup>10</sup> Taruna Ikrar, *Ilmu Neurosains Modern*, (Yogyakarta: Pustaka Pelajar, 2015) p. 1-2.

b. This research is expected to increase the capacity and quality of researchers in practicing their knowledge.

2. Practical Benefits usefulness that is expected to provide benefits and knowledge for students about emotional control according to the advice of the prophet.

### **E. Literature Review**

In the preparation of this thesis, there are several other studies that are used as references and literature studies so that there is no similarity or plagiarism. including the following.

1. Thesis by Hasyim, NIM 094211011 from the Ushuludin Faculty, Ḥadīṣ and Interpretation Study Program, UIN Walisongo Semarang with the title "*Hubungan Antara Marah Dan Kesehatan Dalam Perspektif Hadīts*". The discussion of this paper is about the understanding of anger, the nature of anger, the view of Islam about health, the driving factors of anger, anger in the view of Islam, and the influence of anger on health in the second chapter. In the next chapter thematically presented anger ḥadīṣ, the ḥadīṣ prohibits anger and character the Prophet in dealing with anger. In the analysis chapter, it is explained about the relationship of anger in ḥadīṣ and ḥadīṣ solutions to anger with health. The object of the thesis is the ḥadīṣ about anger and the subject is health.<sup>11</sup>

2. Thesis by Nur Zakiyya Bakti NIM 3070012011 from the Ushuluddin Faculty, Philosophy and Politics, Ḥadīṣ Study Program, UIN Alauddin Makassar with the title "*Kajian Tahlili Hadis Tentang Larangan Marah dan Relevansinya Dengan Kesehatan*". The discussion of this paper is about understanding anger, the causes of anger, and the impact of anger on health. In the next chapter, it is presented the *takhrij* of the traditions of the prohibition of anger and the quality of the ḥadīṣ. In the fourth chapter the content of the ḥadīṣ in its direction and its relevance to health. Anger is prohibited because it can affect human health in the

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<sup>11</sup> Hasyim, *Hubungan Antara Marah Dan Kesehatan Dalam Perspektif Hadīts*. Undergraduate, IAIN Walisongo, 2013, Accessed January 14, 2019 at 9 AM, <http://eprints.walisongo.ac.id/1542/>

form of circulatory disorders, heart problems that pump blood too often quickly when angry and disruption of the body's metabolism through excessive secretion of the hormone system when angry. The object of the thesis is the ḥadīṣ about the prohibition of anger and the subject is anger in health.<sup>12</sup>

3. Thesis from Alim Sofiyan, NIM 1331030020 from the Ushuluddin Faculty, Ḥadīṣ and Interpretation Study Program, UIN Raden Intan Lampung under the title "*Managemen Emosi Dalam Al Qur'an ( Kajian Surat Yusuf )*". The discussion of this paper is about emotions, the factors, the types, the management of emotions and the models contained in Yusuf's letter. Emotional management according to Yusuf's Letter is patient, forgiving and *zikrullah*. Besides that, it also explained the wisdom of emotional management according to Yusuf's Letter. The object of this paper is about the interpretation of Surat Yusuf and the subject of emotional management. While the difference with the thesis that will be written lies in the object and the similarities in the subject.<sup>13</sup>

4. Thesis from Nur Machmud from the Da'wah Faculty, Islamic Extension Guidance Study Program, UIN Sunan Kalijaga Yogyakarta with the title "*Sifat Marah Perspektif Kesehatan Mental Islam*". The discussion of this thesis about the anger in Islamic psychology in the form of causes of anger, the consequences of the soul and the influence of Islamic mental health and then regarding therapy for angry. The object of this mental health and the subject is anger. While the thesis that will be written is a different object and subject.<sup>14</sup>

The similarities between the thesis and previous research, especially in the first and second points with the research to be written are the objects of research, namely ḥadīṣ with angry themes. On the first point of the ḥadīṣ about anger, the

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<sup>12</sup> Nur Zakiyya Bakti, *Kajian Tahlili Hadis Tentang Larangan Marah dan Relevansinya dengan Kesehatan*. UIN Alauddin, 2016, Accessed January 14, 2019, at 10.40 AM, <http://repositori.uin-alauddin.ac.id/3963/1/>

<sup>13</sup> Alim Sofiyan, *Managemen Emosi Dalam Al Qur'an ( Kajian Surat Yusuf )*, UIN Raden Intan, 2017, Accessed January 14, 2019 at 11 AM <http://repository.radenintan.ac.id/1060/1/>

<sup>14</sup> Nur Machmud, *Sifat Marah Perspektif Kesehatan Mental Islam* Skripsi, UIN SUNAN KALIJAGA YOGYAKARTA, 2007, Accessed January 14, 2019 at 10 AM, <http://digilib.uin-suka.ac.id/18966/>

prohibition of anger and angry solutions. Then in the second point, the ḥadīṣ prohibited anger. But in this study, the object of research is the ḥadīṣ about the techniques to treat anger thematically. Whereas the third point with this research is that emotional management is only more about angry as emotions.

The differences between previous thesis or research, especially in the first and second points with the research to be examined, is the subject of the study. If the first and second theses discuss the relevance of ḥadīṣ anger with the health of the human body in general, the impact of diseases caused by angry and in the first thesis also explained the relevance of ḥadīṣ anger solutions to health in general in the form of hormonal, gland, immune system and condition the body during the process of having ḥadīṣ solutions when angry. While this study will discuss the relationship of ḥadīṣ to treat anger with neuroscience and nervous system conditions when angry or when relieved using the technique of the Prophet when relieving anger. Furthermore, the third point difference with this research is found in the object of research, namely the ḥadīṣ and interpretation of the Quran.

## **F. Research Methodology**

### **1. Type of Research**

The type of research used in this study is a type of qualitative research. According to Prof. Dr. Lexy J. Meleong, M.A. that qualitative research is research that intends to understand the phenomenon of what is experienced by the subject of research, for example, the behavior of perceptions, motivations, actions, etc., holistically and by means of descriptions in the form of words and languages in a specific natural context and by utilizing various natural methods.<sup>15</sup>

### **2. Nature of Research**

The nature of the research that used in this study is descriptive-analytic. The research is descriptive. Namely, research focused on solving problems by describing the state of the subject or object of research based on data or facts that appear as they are. Research is analytical, namely the path used to obtain scientific

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<sup>15</sup> Lexy J. Meleong, *Metodologi Penelitian Kualitatif*, (Bandung: PT. Remaja Rosdakarya, 2009) p. 6.

knowledge by conducting details on the object under study; or how to deal with certain scientific objects by way of sorting between the meaning of one with the understanding of the other, to simply get clarity about the matter.<sup>16</sup>

### 3. Approach of Research

In this study, a scientific approach was used. The categories of science approaches include neurological and psychological approaches.

### 4. Research Methods

The research method used in this study is library research. Library research is a series of activities relating to the method of collecting library data, reading and recording and processing research materials.<sup>17</sup>

Library research aims to collect data and information with the help of various materials contained in library rooms such as books, magazines, documents, historical records<sup>18</sup>.

### 5. Data Source

The data sources used in this study are as follows:

#### a. Primary data source

The source of the study's research uses the *Kutubut tis'ah* of ḥadīś and supported by the book of *syarah* from the books of the ḥadīś. The study of this study ḥadīś in the perspective of neurology, then the next primary data source is a book on neurology and biology including *Biopsychology* by John P.J. Pinel which discusses neuroscience in full, *Ilmu Neurosains Modern* by Dr. Taruna Ikrar, *Biologi* by Neil A Champell maupun , *Anatomi dan Fisiologi Untuk Pemula* by Jones and Bartlett Publisher were then translated by Palupi Widyastuti.

#### b. Secondary data sources

Besides, the supporting data collection of the author uses the book takhrijul ḥadīś, namely *al-mu'jam al-mufahras li alfadzil al-ḥadīś*. Supported by Emotional Psychology and Management books covering *Pengantar Psikologi* by Rita L.

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<sup>16</sup> Sudarto, *Metodologi Penelitian Filsafat*, (Jakarta: PT. Raja Grafindo Persada, 1997) p. 59.

<sup>17</sup> Mestika Zed, *Metode Penelitian Kepustakaan*, (Jakarta: Yayasan Pustaka Obor, 2004) p. 3.

<sup>18</sup> Mardalis, *Metode Penelitian ( Suatu Pendekatan Proposal )*, (Jakarta: Bumi Aksara, 2007) p, 28.



Atkinson, dkk , *Emotional Intelligence* by Daniel Golmann , *Terapi Beragam Masalah Emosi Harian* by Coky Aditya Z , and several supporting books and data from journals on neuropsychology and emotional management.

#### 6. Data Collection Method

This method of collecting data used by the researcher is documentary research, so collecting data using books, journals, and papers that have a relationship to the topic. In this research, the researcher explores several previous findings and research done by experts who have discussed the same topic. Then, the data in question here is the data that is presented in the form of verbal words, not form.<sup>19</sup> Those previous research have functioned as raw data. Based on the data, it is necessary to look for outlines, fundamental structures and basic principles in detail and to ignore irrelevant data.<sup>20</sup> The data which have been collected by the researcher are utilized and synchronized with the topic based on the inductive method.

#### 7. Data Analysis

According to Lexy, data analysis is the process of organizing and sorting data into patterns, categories, and a basic description of units so that themes can be found and work hypotheses can be formulated as suggested by the data.<sup>21</sup>

In conducting this research, researchers used data analysis in the form of qualitative data using descriptive–analytic methods. The researcher uses descriptive method to research the problem with focus on solving and describing the state of research subject or object based on data or facts that appear as they are.

After using descriptive method then completed with an analytic method to research the problem with obtaining scientific knowledge by conducting details on the object under study; or how to deal with certain scientific objects by way of

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<sup>19</sup> Nashruddin Baidan, dkk, *Metode Khusus Penelitian Tafsir*, (Yogyakarta: Pustaka Pelajar, 2016), p. 28.

<sup>20</sup> Anton Bekker and Ahmad Kharis Zubair, *Metode Penelitian Filsafat*, (Yogyakarta: Kanius. 1990), p. 125.

<sup>21</sup> Mardalis. *Metode Penelitian ( Suatu Pendekatan Proposal )*, (Jakarta: Bumi Aksara, 2007) p. 280.

sorting between the one meaning with the understanding with the other to simply get clarity about the matter.

### **G. Systematic Reports**

Systematic of this thesis are

Chapter I is Introduction. At introductions, there are a background of writing the thesis that explains about behind the study to an appointment this theme's research. Then problem formulation that formulates from the background to be solved. The purposes of a thesis writing that explained about the goals from problem formulation and the benefits from writing thesis for academics of UIN Walisongo. The literature review that explained about older research for there aren't similarity and plagiarism with this thesis. Methodology research that explained the process and method to research this problem. Systematics writing that explained about thesis systematically of this research.

Chapter II general description of ma'anil ḥadīś. The second chapter there are Then the second point are understanding the ma'anil ḥadīś , objects of the ma'anil ḥadīś studies, roles of the ma'anil ḥadīś studies, typology of the ma'anil ḥadīś paradigm, methods of the ma'anil ḥadīś, principles of the ma'anil ḥadīś, approaches in the ma'anil ḥadīś, and ma'anil ḥadīś through neuroscience.

Chapter III general description of anger and ḥadīś about techniques to treat anger. In the third chapter, first about anger there are explaining about the first point are understanding anger, factors of causing anger, expressions of anger disclosure, techniques to treat anger emotions, anger reactions in the human nervous system, then anger in neuroscience studies. Second part there are ḥadīś and syarh about techniques to treat anger are ḥadīś to change position when angry, ḥadīś to take ablution, ḥadīś to pray with saying isti'azah, ḥadīś to be silent and ḥadīś to forehead touches earth.

Chapter IV Analysis. In the fourth chapter, there are explaining about analyze mapping ḥadīś and syarh techniques to treat anger, analyze the ḥadīś about techniques to treat anger in the neuroscience perspective and the impact of ḥadīś about techniques to treat anger in condition of the human nervous.

Chapter V Closing. In the fifth chapter, there are explaining about the conclusion of the analysis. Suggestions are explaining about writer will open all of the suggestion that will be gotten by the reader and closing.

## CHAPTER II

### MA'ANIL ḤADĪS AND NEUROSCIENCE STUDY

#### A. Understanding The Ma'anil Ḥadīs Studies

Understanding is a common effort taken to understand things correctly. In understanding something both the condition and the knowledge required a comprehensive action including understanding the ḥadīs text. The process of understanding the ḥadīs is not just an intellectual activity to understand the ḥadīs correctly but also can feel mentally a spiritual event towards the Righteous.<sup>1</sup>

Ma'anil is a form of jama' from the word *ma'ana* which means the meaning, or direction desired by a pronunciation.<sup>2</sup> The science of ma'anil ḥadīs is a scientific discipline of modern ḥadīs in the effort to carry out the syari'a of the Prophet. The effort was made to get a perfect understanding. The science of traditions according to Abdul Mustaqim as a science that discusses the principles of methodology both the process and the procedure of understanding the ḥadīs so that the ḥadīs can be understood the meaning of the contents precisely and proportionally.<sup>3</sup> The method of understanding the ḥadīs according to Syaykh Yusuf al Qarḍawi is:

1. Understanding the Sunnah according to the instructions of Al Quran.
2. Collecting ḥadīs that are intertwined in the same theme.
3. The merger / *pentarjihan* between ḥadīs which (apparently) contradicts.
4. Merger takes precedence as a *pentarjihan*.
5. Understand the ḥadīs by considering the background, situation, and conditions when spoken, and their purpose.
6. Distinguish between means that change with fixed means.

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<sup>1</sup> M. Erfan Soebahar, *Aktualisasi Ḥadis Nabi di Era Teknologi Informasi*, (Semarang: RaSAIL Media Group, 2010) p. 125-126.

<sup>2</sup> Abdul Majid Khon, *Takhrij dan Metode Memahami Hadis* (Jakarta: Imprint Bumi Aksara, 2014) p. 134.

<sup>3</sup> Abdul Mustaqim, *Ilmu Ma'anil Ḥadis: Paradigma Interkoneksi Berbagai Metode dan Pendekatan dalam Memahami Ḥadis Nabi*, (Yogyakarta: Idea Press, 2016) p. 10.

7. Distinguish between actual meaningful expressions and those that are *majaz* in understanding ḥadīś.
8. Distinguish between supernatural nature and the visible world.
9. Ensure the meaning and connotation of words in the ḥadīś.<sup>4</sup>

While the steps in understanding the ḥadīś according to Syuhudi Ismail are

1. Understanding the ḥadīś through text analysis that is analyzing the text of ḥadīś by identifying the forms of ḥadīś which consist of from *jami ' al kalām* (short expressions of the meaning), *tamšil* (parables), symbolic language (*ramzi*), language of conversation (dialogue), analogy expressions (*qiyasi*).
2. Understanding the ḥadīś by considering the context of the ḥadīś.
  - a) The position and function of the Prophet as an apostle, head of state, community leader, warlord, judge, and person.
  - b) The conditions and situations in which the ḥadīś arises consist of the context of conditions that either have a specific cause or do not have a specific cause, and the context of conditions changes.<sup>5</sup>

## **B. Objects of The Ma'anil Ḥadīś Studies**

When understanding the Prophet's ḥadīś through the science of ma'anil ḥadīś is not a matter of knowing quickly let alone making conclusions directly about a ḥadīś but it is necessary to map the object studied from the science of ma'anil ḥadīś. But before going to the study of the traditions of ḥadīś, it is better to know the subject of the study of ḥadīś science first. The study of ḥadīś includes:

- a. The study of the authenticity of ḥadīś that focus on aspects of tracing the authenticity of the Prophet's ḥadīś.
- b. The study of the historicity of ḥadīś which focuses on the historiographic aspects of the writing of the Prophet's ḥadīś.
- c. The study of the authority of ḥadīś that focus on the blasphemy of the Prophet's ḥadīś as a source of Islamic teachings.

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<sup>4</sup> Abdul MajidKhon, *Takhrij dan Metode Memahami Ḥadis*, ..., p. 132-147.

<sup>5</sup>Taufan Anggoro, "Analisis Pemikiran Muhammad Syuhudi Ismail Dalam Memahami Ḥadis" in *Diroyah: Jurnal Ilmiah Keislaman* Vol. 3. No. 2.(Maret 2019), p 96-99.

d. Ḥadīṣ studies related to aspects of hermeneutics that focus on how to understand the Prophet ḥadīṣ to obtain the accuracy of meaning.

Ma'anil ḥadīṣ science is part of the concentration of ḥadīṣ science about understanding the prophet's ḥadīṣ as a whole. Therefore there are two objects in the science of material objects and formal objects. The material object is the field of inquiry of science in question. Whereas formal objects are objects which are the point of view of where a science looks at these material objects. Then the object of the study of the science of ḥadīṣ with its material object is the editors of the Prophet's ḥadīṣ and the formal objects of ḥadīṣ where the ḥadīṣ are worth *mutawattir*, *ṣahih*, at least *ḥasan* because the ḥadīṣ can qualitatively be practiced.<sup>6</sup>

In understanding the Prophet's ḥadīṣ needed supporting sciences to produce a proper and proportional understanding by the development and needs of the times. The supporting science in understanding the Prophet's ḥadīṣ are:

- a. Knowledge about *asbābul wurūd*, namely the study of the causes and background of the revealed ḥadīṣ.
- b. *Tawarikhul mutun*, which is the study of the history of the dead ḥadīṣ.
- c. The knowledge of *lughah*, namely Arabic linguistics such as *naḥwu*, *ṣorof*, *balaghah*, semantic, semiotic, stylistic, *uṣul fiqh*.
- d. Hermeneutics (Ilm Faḥm)

### C. Roles of The Ma'anil Ḥadīṣ Studies

In the development of ḥadīṣ studies, the science of ma'anil ḥadīṣ has an important role including:

1. To provide methodological principles in understanding the ḥadīṣ.
2. To develop a contextual and progressive understanding of ḥadīṣ.
3. To complete the study of riwayat ḥadīṣ science, because the study of ḥadīṣ riwayat is not enough.

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<sup>6</sup> Abdul Mustaqim, *Ilmu Ma'anil Ḥadis: Paradigma Interkoneksi Berbagai Metode dan Pendekatan dalam Memahami Ḥadis Nabi*, (Yogyakarta: Idea Press, 2016) p. 11-12.

4. As a critique of the orthodox and rigid ḥadīṣ understanding model.

#### **D. Typologies of The Ma'anil Ḥadīṣ Paradigm**

When viewed from the historical aspects of the Prophetic ḥadīṣ, understanding the ḥadīṣ requires change and sustainability so that three typologies can be mapped in the process of understanding the prophet ḥadīṣ, including:

##### 1. Normative-textual paradigm

A group that has a normative-textual paradigm that is they assume that the original meaning of a ḥadīṣ is represented by *ẓahir* from the text of the ḥadīṣ, so that efforts to understand the ḥadīṣ shown by something outside the *ẓahir* of the ḥadīṣ text are considered invalid. It can be said that this group is a textualist group that understands according to the original form of the ḥadīṣ text.

##### 2. Historical-contextual paradigm

A group that has a historical-contextual paradigm tends to be more moderate. This means they are not in a hurry to reject a ḥadīṣ but rather study it carefully so that it gets the right understanding.

As for understanding the ḥadīṣ by this group at least do three methodologies namely first, conducting historical studies by examining the *asbābul wurūd*, criticism of *sanad* and *matan*. Then second, conduct a linguistic study by examining the semantic dimensions, linguistic structure, and *majaz*. Then third, conduct a hermeneutical study by interconnecting with other disciplines such as sociology, anthropology, geography, to medical science.

##### 3. The rejectionist-liberal paradigm.

A group that has a liberal rejectionist paradigm tends to reject a ḥadīṣ that make no sense to them.<sup>7</sup>

#### **E. Methods of The Ma'anil Ḥadīṣ**

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<sup>7</sup> Abdul Mustaqim, *ibid.*, p. 28-33

In understanding the ḥadīś there are 4 methods i.e

### 1. Understanding of ḥadīś textually

The first method is meant to be textual meaning that everything written in the editorial *matan* ḥadīś understood according to the meaning *lughawi*, so it can immediately be understood by the reader. Only by reading the words that already exist, the reader can understand the text because its meanings are commonly known in the community.

If it is classified, the form of ḥadīś that is understood in a textual way is a ḥadīś that is *jawami 'al kalam*, which is a short phrase but contains a dense meaning.

### 2. Understanding of ḥadīś contextually

The second method is that the understanding of contextual ḥadīś is to understand the Prophet ḥadīś by observing something that is background or related to the events and situations when the ḥadīś is said. In other words the context of the occurrence of these ḥadīś.<sup>8</sup> Contextual can be divided into two types, namely:

- a. Internal contexts, such as containing figurative language, metaphors, and symbols.
- b. External context, such as the condition of the hearing in terms of culture, social, and *asbābul wurūd*.<sup>9</sup>

According to Mustafa Ali Yaqub, contextualization of ḥadīś can be done with the following steps:

- 1) Pay attention to the sentence *majaz* contained in *matan* ḥadīś.
- 2) Do *ta'wil* to the ḥadīś that is not clear meaning.
- 3) Pay attention to *illat* contained in a ḥadīś.
- 4) Paying attention to the geographical conditions of Arab society.

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<sup>8</sup>Ahmad Musyafiq, *Kontestasi Pemahaman Hadis Antara Pendukung dan Penentang Albani di Indonesia*, (Semarang: LP2M UIN Walisongo, 2017) p. 38-40.

<sup>9</sup>Abdul Majid Khon, *Takhrij dan Metode Memahami Hadis* (Jakarta: Imprint Bumi Aksara, 2014) p. 147.



- 5) Pay attention to the traditions of Arab society.
- 6) Paying attention to the sociological conditions of Arab society.
- 7) Paying attention to the historical aspects of the appearance of the ḥadīṣ.<sup>10</sup>

Apart from that, it is necessary to have an anthropological approach by paying attention to the formation of traditions at the level of values adopted in people's lives. The psychological approach by paying attention to the psychological condition of the prophet, friends, and society faced by the Prophet also contributed to the emergence of the ḥadīṣ.<sup>11</sup>

### 3. Understanding of ḥadīṣ inter-textual

Linguistically, inter-text is formed from two words, inter and text. Inter means network or relationship while text (textus, Latin) means woven, woven, joining, arrangement and braiding. So inter-text is interpreted as a network of relationships between one text with another text research conducted by finding meaningful relationships between two or more texts. The relationship in question is not only merely an equation but also the opposite as a conflict. And can be understood the study of intertextuality is a study of several texts (literature), which are thought to have certain relationships.<sup>12</sup> The inter-textual understanding method is a way of understanding the Prophet's ḥadīṣ by observing the systematic observations of the ḥadīṣ concerned or other ḥadīṣ that are meaningful or verses of the Qur'an. This technique is also called the *munasabah* technique. The basis for the use of this interacts technique is the affirmation that the Prophet's ḥadīṣ as behavior towards the Prophet becomes one with another ḥadīṣ or verse of the Qur'an. So the ḥadīṣ here functions as a parrot of the Qur'an verse.

In this method, several things that need to be considered to get a proper understanding are the relationships between other ḥadīṣ texts, both in the same

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<sup>10</sup>Hasan Su'aidi, "Hermeneutika Hadis Syuhudi Ismail" in *Religia* Vol. 20. No. 1., (2017), p 43.

<sup>11</sup>Ahmad Musyafiq, *Kontestasi Pemahaman Hadis Antara Pendukung dan Penentang Albani di Indonesia*,...,p 42.

<sup>12</sup>Zailani, "Metode Intertekstual Dalam Memahami Hadis" in *Al-Fikra: Jurnal Ilmiah Keislaman* Vol. 15. No. 2.(Juli-Desember 2016), p 299.

theme or meaning by looking at the diversity of the pronunciation. Besides the relationship between the texts of the ḥadīś which are studied with verses of the Qur'an as the first source, especially those relating to the functional relationship between the ḥadīś and the Qur'an.

#### 4. Mauḍu'i Method

According to Ali Mustofa Yaqub, there is one more method for understanding the Prophet's ḥadīś namely the thematic method. The mauḍu'i or thematic method is a way to understand the ḥadīś by collecting the ḥadīś that have the same theme. In understanding the ḥadīś, it is necessary to select the authentic ḥadīś and ḍa'if then the following steps.

- a. Gather all history in the same themes.
- b. Criticizing these narrations, by selecting which are authentic and ḍa'if.
- c. Take an authentic history then leave that is not valid, take the ḥadīś that *ma'mul* (apply) and leave ḥadīś that are not valid, for example, ḥadīś that have been in *nasakh*.
- d. Take the text of the ḥadīś with a clear meaning, then select from the texts whose instructions have unclear meaning.
- e. Interpreting the ḥadīś texts that are not clear their meaning instructions with the ḥadīś texts whose meaning is clear based on the rules of lafaz that can interpret lafaz that are not clear.<sup>13</sup>

#### F. Principles of The Ma'anil Ḥadīś

According to Muhammad Al Gazali in his book *As Sunnah An Nabawiyyah Bayna Ahl fiqh wa Ahl Al ḥadīś* there are four benchmarks of the validity of a material contained in the ḥadīś, namely:

- a) Testing with the Qur'an, that is, every ḥadīś must be understood in terms of the meanings intended by the Qur'an.

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<sup>13</sup>Muhammad Asriady, "Metode Pemahaman Hadis" in *Ekspose* Vol. 16. No. 1 (Januari-Juni, 2017), p. 319-322.

- b) Testing with ḥadīś, meaning that the *matan* of ḥadīś which is used as an argument must be understood thematically-correlatively with other ḥadīś . A religious law must not be taken from only one ḥadīś, because one ḥadīś has a relationship with one another.
- c) Testing with historical facts, the existence of conformity with scientific facts will confirm the back of validity. If there is a contradictory ḥadīś with historical facts, the ḥadīś can be doubted by its authenticity, because the ḥadīś, according to Muhammad al-Ghazali appears in certain historicities.
- d) Testing with scientific truth. This fourth category implies the notion that the content of the *matan* of ḥadīś should not conflict with the theory of science or scientific discovery.<sup>14</sup>

After knowing the validity of the editorial of the ḥadīś, the principles in understanding the ḥadīś so that there is no error and hurry according to Abdul Mustaqim include:

- a) The principle of not rushing in rejecting a ḥadīś is contrary to common sense before conducting research and a truly deep understanding.
- b) The principle of understanding the thematic ḥadīś or *mauḍu'* to obtain a complete picture of the theme under study.
- c) The principle based on the analysis of language by considering the structure of the text and context.
- d) The principle of distinguishing between the provisions of a formal legal ḥadīś or means with aspects that are ideal formal or objective.
- e) The principle of how to distinguish ḥadīś that are local-cultural, temporal or universal.
- f) The principle considers the position of the Prophet as a prophet, ordinary human being, judge, *qaḍi*, or warlord to be able to implement the ḥadīś according to its function.
- g) The principle of carefully examining the validity of the ḥadīś, both sanad and *matan* and trying to understand using aspects of the theory of understanding

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<sup>14</sup>Faizin, *Pemahaman Ḥadis Sains: Menguji Validitas Ḥadis dengan Kebenaran Ilmiah*, downloaded April 12, 2019 at 10 AM, <http://www.academia.edu/31885827/>

such as *asbābul wurūd*, socio-cultural, hermeneutic to get the right understanding.

- h) The principle of ensuring that the text of the ḥadīś does not contradict the Qur'anic text.
- i) The principle of interconnecting with modern science to obtain the correct meaning of the scientific cues contained in the scientific ḥadīś.<sup>15</sup>

### **G. Approaches in The Ma'anil Ḥadīś**

In understanding the Prophetic ḥadīś, approaches are needed to obtain meaning that is relevant to the times. As for some of the approaches in *ma'anil ḥadīś* as follows.

#### 1) *Asbāb al wurūd* approach

*Asbāb al wurūd ḥadīś* is defined as an event that occurred during the time of the Prophet Muhammad or a question asked to him and then a response came from him to explain something related to the event or answer the question.

*Asbāb al wurūd* is divided into two types, namely *Asbāb al wurūd al Khaṣ*, namely events that occur before the fall of ḥadīś. And *asbāb al wurūd al 'Amm*, that is, all events that can be covered by law or their contents by *matan ḥadīś*, both events occurred before and after the said ḥadīś. In *asbāb al wurūd* covers three main things, namely: events, actors, and time all three have important contributions to give meaning to a ḥadīś text.<sup>16</sup>

The factors of the Prophet said there were four namely:

- a. *Al bu'du al mukhaṭībi* is a factor that arises from the person of the Prophet as a speaker.

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<sup>15</sup> Abdul Mustaqim, *Ilmu Ma'anil Ḥadis: Paradigma Interkoneksi Berbagai Metode dan Pendekatan dalam Memahami Ḥadis Nabi, ...*, p. 34-36.

<sup>16</sup> Zuhad, *Memahami Bahasa Hadis Nabi*, (Semarang: CV. Karya Abadi Jaya, 2015) p. 425-427.

- b. Al bu'du al mukhaṭabi is a factor related to the condition of the person the Prophet was speaking to.
- c. Al bu'du al zamani that is aspects related to the time or period in which the Prophet delivered his words.
- d. Al bu'du al makani namely aspects related to the place or geographical condition where the Prophet delivered the ḥadīś.

Various kinds of asbāb al wurūd

- a. Because in the form of verses of the Qur'an. That is to say that the verses of the Qur'an are the reason the Prophet delivered his words.
- b. Because in the form of ḥadīś. It means that at that time there was a ḥadīś, but some friends found it difficult to understand it so that another ḥadīś emerged that explained the ḥadīś.
- c. Because relating to events experienced by friends.

How to find out asbāb al wurūd

- a. Through the history of the ḥadīś text of the Prophet. This means that the text of the ḥadīś indicates an event or question that prompted the Prophet to say or do something.
- b. Through *aqwal al ṣaḥabah* or friend information. That is because ṣaḥabah is a person who lived in the time of the Prophet and they witnessed or asked directly to him.
- c. Through *ijtihād*. This method is carried out when finding a ḥadīś that does not have a clear history of asbāb al wurūd because not all ḥadīś's have asbāb al wurūd so that *ijtihād* is used as an attempt to obtain the right meaning.

*Ijtiḥād* is carried out by collecting traditions of the same or similar history and time contiguity so that they can be connected between ideas in the text of the ḥadīś and the context in which the ḥadīś arises.

Asbāb al wurūd function

- a. Determine the existence of common takhṣiṣ ḥadīś.

- b. Limiting the understanding of ḥadīś that is still absolute.
- c. *Mentaḥṣil* or detailing the traditions that are still global.
- d. Determine whether or not nasikh-mansukh in a ḥadīś.
- e. Explain *'illah* or the cause of enactment of a law.
- f. Explain the purpose of an improbable ḥadīś (difficult to understand or odd).<sup>17</sup>

With generally *lafaz* with no specially *sabab* is a rule that rests on the view of asbāb al wurūd about the understanding of ḥadīś which only emphasizes the event and ignores the time of occurrence and the perpetrators of the incident. Then the text has the property of *'amm* (general) for a cause that includes individuals who have that cause and others.

This rule should not be understood that the general pronunciation is faced with certain people even though it comes from background due to specific reasons, but it includes all individuals who can be accommodated the text (not certain and limited to only apply to individuals who are the special text cause of the birth.

With specially *sabab* with no generally *lafaz* is a rule that rests on the view of asbāb al wurūd about the understanding of ḥadīś which emphasizes the need for analogies (*qiyas*) to deduce the meaning of the ḥadīś of the Prophet who has but asbāb al wurūd with the note that the analogy fulfills the requirements. The requirement is to pay attention to time so that something analogous is relevant.

Besides that, the analogy is not only limited to formal logic but also broader than that, namely the benefit which is not explicitly mentioned in the text and leads to the ease of religion as in the time of the Prophet.

## 2) Language approach

According to Nurcholis Majid, language is a historical category and language awareness will naturally concern historical awareness. An interrelation through

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<sup>17</sup>Abdul Mustaqim, *Ilmu Ma'anil Hadis: Paradigma Interkoneksi Berbagai Metode dan Pendekatan dalam Memahami Hadis Nabi*,...,p. 41-52.

language is not only in terms of meaning in linguistics but also in aspects of social traditions.

Religious thinking on low traditions religious plains where these plains are concrete historical reality plains is very bound and directly in contact with various other forms of thought such as political, economic, socio-cultural thinking, defense strategies, etc. Whereas religious thought in the high tradition plain is a plain of concepts, theories that are schematic cognitive because of the category of "sacrality" which is associated with the existence of scriptures.

Of the two styles of tradition, both the low tradition and the high tradition both have patterns of thought that are inseparable from the language and history as well as the society that surrounds it. So that language related to conventions, social contracts, customs and roots of local culture is continuously carried out for centuries.<sup>18</sup>

The language approach to know the quality of the ḥadīṣ is aimed at several objects, namely:

- a. Language structure means whether the wording of the words in the ḥadīṣ which is the object of research is by following the Arabic method or not.
- b. The words contained in the *matan* ḥadīṣ, whether using words that were commonly used in Arab during the time of the Prophet Muhammad or use new words that appear and are used in modern Arabic literature?
- c. *Matan* ḥadīṣ describes the prophetic language.
- d. Tracing the meaning of the word when spoken by the Prophet the same meaning understood by the reader or researcher.<sup>19</sup>

### 3) The socio-historical interconnection approach

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<sup>18</sup>Zuhad, Op. cit., p. 426-437.

<sup>19</sup>Zailani, "Metode Intertekstual Dalam Memahami Hadis" in Al-Fikra: Jurnal Ilmiah Keislaman Vol. 15. No. 2.(Juli-Desember 2016), p 309.

A socio-historical approach is a form of development in the study of ḥadīṣ assuming that the Prophet's ḥadīṣ is placed as a very historical social fact, not as a theological-normative doctrine to find a more dynamic, accommodative and appreciative understanding of the ḥadīṣ.

Borrowing Fazlur Rahman's double movement theory that the interpretation of religious texts consists of two double movements, from the present situation to the time the text was revealed and back again to the present both the Qur'an and the ḥadīṣ. The double movement has two processes, the first is a two-step process (1) understanding the meaning of a text by examining the historical situation which is the answer to the problem. Then (2) generalizing the specific answers and making statements that have general social-moral objectives in the background socio-historical and logical rational back stated. The second process is by changing general views to specific views that must be formulated and realized according to a concrete socio-historical context today. History deals with the issue of when, where and who and everything that supports historical data when the ḥadīṣ is said.

The socio-historical approach becomes an alternative when there is no *asbāb al wurūd* found in a ḥadīṣ text. Based on the assumption that the Prophet said was inseparable from the situation and condition of society at that time. In other words, the Prophet did not speak in a void of history. So that every ḥadīṣ of the Prophet is always based on socio-historical and cultural problems.

In the book of *ma'anil ḥadīṣ* by Abdul Mustaqim, Friedliche said that a sociologist of naturalism states that "a prophet of religion is someone who criticizes his social world and echoes the need for change (reform) to prevent future disasters." Quoted by Margaret M. Polama. From this statement, it can be seen that the ḥadīṣ is an attempt of the Prophet to transmit knowledge as well as transform society. Therefore understanding the ḥadīṣ through a socio-historical approach can reveal the main message of the Prophet's words.

Sociology is the study of human relations. The sociological approach is an attempt to understand the ḥadīṣ in terms of how the ḥadīṣ relates to social behavior. In



addition to social attitudes, it will be even more interesting if it is associated with anthropology which discusses social behavior and the order of values adopted in people's lives.<sup>20</sup>

#### 4) Science interconnection approach

Understanding of contemporary studies is needed at this time because seeing the need for knowledge is increasing. Science in general covers the sciences outside religious discussions which are divided into social sciences and natural sciences. Understanding of the ḥadīṣ with social science does not find any significant difficulties because historically the tradition is a part of Muhammad's prophetic history, which is inseparable from space and time including *asbāb al wurūd*. While understanding the ḥadīṣ with the study of natural sciences arises a great difficulty because it requires expertise that is truly qualified than social science and is more difficult to learn. Understanding of science related to natural sciences does not originate from related ḥadīṣ but is taken from scientific experiments.<sup>21</sup>

Medical ḥadīṣ is a ḥadīṣ containing information about medical problems both preventive and curative relating to how the Prophet taught about how to cope with diseases and how to treat diseases to treat patients. While the medical quasi ḥadīṣ is a ḥadīṣ that explicitly has nothing to do with the medical, but in the future, it turns out that the content can be a health therapy.<sup>22</sup>

The integration of ḥadīṣ understanding with social science and natural sciences rests on the paradigm-shifting. The concept is taken from the realm of the philosophy of science that requires a shift in mindset in a science. Likewise when understanding the Prophet's ḥadīṣ in the modernization of the era requires a shift in aspects of its interaction with social science and natural sciences. The expression M. Amin Abdullah in one of his writings:

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<sup>20</sup>Abdul Mustaqim, *op. cit.*, p. 60-68.

<sup>21</sup>Benny Afwadzi, "Integrasi Ilmu-Ilmu Alam dan Ilmu-Ilmu Sosial Dengan Pemahaman Hadis Nabi: Telaah Atas Konsepsi, Aplikasi, dan Implikasi" in *Jurnal Theologia* Vol. 28. No. 2, (Desember 2017), p 358-359.

<sup>22</sup>Abdul Mustaqim, *Ilmu Ma'anil Hadis: Paradigma Interkoneksi Berbagai Metode dan Pendekatan dalam Memahami Hadis Nabi* ., p. 160.

"According to the study of the philosophy of science, almost all types of scientific activities, both natural sciences and social sciences, always experience what is called a shifting paradigm. Science activities are always historical nature, because they are built, designed, and formulated by human reason which is also historical nature. What is meant by researchers is historical bound by space and time, influenced by the development of thought and the development of social life around a particular fragment of time. That way, it is very possible that changes, shifts, improvements, re-formulation, *nasikh* and *mansukh*, as well as the improvement of scientific epistemology design. If so, then scientific activities will stagnate or static. Islamic studies in the sense of scientific activity are so rich in nuances that it is possible to be able to be changed, developed, refined, reformulated, refined with the spirit of the age that surrounds it ”

The pattern of approaches in understanding the ḥadīṣ of the social sciences and natural sciences as formal objects include:

- a. Affirmations in the form of justification of the meaning of the ḥadīṣ of social science and natural sciences with a stronger meaning than before.
- b. Reinterpretation of the meaning contained in the ḥadīṣ by following existing studies in the social sciences and natural sciences.
- c. Rejection in the form of rejection of the ḥadīṣ because it is considered to be at odds with information in the social sciences and ḥadīṣ science.

The natural sciences approach will generally give birth to textual meanings such as biology, chemistry, physics, pharmacy. The characteristics of ḥadīṣ approached by the natural sciences are ḥadīṣ relating to natural phenomena according to Zaghlul al Najjar, namely ḥadīṣ about nature, human creation, the superiority of certain foods, prohibited foods, medicines, human behavior, death and resurrection and signs of doomsday. It must be realized that the nature spoken of the ḥadīṣ must be related to the Arab region in its time but the content of the meaning it contains can cross the boundaries of civilization. While the social sciences approach will give birth to contextual meanings related to anthropology,

sociology, psychology, politics, and economics which will deliver other meanings to the ḥadīṣ under study.

The method taken by the reviewers of ḥadīṣ in the process of integrating the ḥadīṣ with the social sciences and natural sciences is divided into two ways, namely:

- a. People who have been involved in the discourse of ḥadīṣ studies, study the natural sciences and social sciences then apply them in ḥadīṣ studies.
- b. People who wrestle in the study of natural sciences and social sciences, try to understand the ḥadīṣ with the scientific background they have.<sup>23</sup>

### **G. The Ma'anil Ḥadīṣ Through Neuroscience Studies**

After knowing the paradigms and principles of understanding the ḥadīṣ of the Prophet, not all prophets ḥadīṣ can be understood textually-literalist but some ḥadīṣs need to be understood both socio-historical, socio-cultural, textual-hermeneutic and medical interconnection. The understanding of medical interconnection is a breakthrough that combines the ḥadīṣ sciences with modern science, one of which is Neuroscience.

Neuroscience is the science of the ultimate (science), the science of the complexity of which is very challenging and interesting because it involves the brain that is the center of life. Neuroscience is a development of neurology that deals with many branches of science including mathematics, chemistry, physics, medicine, computerization, economics, leadership, social, humanities and psychology. Whereas in the past few decades the development of neuroscience is not only limited to neuroanatomy about the structure of the nervous system but also more about neurobiology, neuropsychology, neuroeconomics, neuroleadership, neuroethic, neuropolicy, to the development of blue brain project technology.

The main object in the science of neuroscience is the human brain by understanding human behavior through biological analysis. The basic principle of

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<sup>23</sup>Op. cit., p 364-366.

neuroscience is to provide a very basic understanding of how the human nervous system works. So that in its development arises various fields of special studies that have a very broad scope of discussion covering the anatomy of organs and bodies, the molecular level, psychology to social society. One branch of neuroscience that deals with psychology is biopsychology or neuropsychology. Biopsychology is a scientific study of behavioral biology in which some people call this field psychobiology, behavioral biology, or neuroscience behavior.<sup>24</sup>

In biopsychology studies, there are several studies that will be discussed in the form of neuroanatomy studies (nervous system structure), neurochemistry (chemical basics for neural activity), neuroendocrinology (interactions between the nervous system and endocrine system), neuropathology (nervous system disorders), neuropharmacology (neurological chemistry) effect of drugs on neural activity and neurophysiology (function and activity of the nervous system).

Neuroanatomy is a part of neuroscience that focuses on the shape of the brain and other central nerves, namely the spine, cell structure and circuits. While neurophysiology is more on neural activities in the body. Neuropsychology is a branch of neuroscience that discusses human psychological behavior through neural activities. Neuropsychology, a subspecialty of psychology, is the study of how complex properties of the brain allow the behavior to occur. Neuropsychologists study relationships between brain functions and behavior; specifically, changes in thought and behavior that relate to the brain's structural or cognitive integrity. Thus, neuropsychology is one way to study the brain by examining the behavior it produces.

The study of neuropsychology is the study of human objects through a variety of behaviors and the brain as the controlling center. Neuropsychology has developed very rapidly, at first only neurology, or psychology became a modern neuroscience in discussing human behavior. Neuropsychology or biopsychology or behavioral biology or behavioral neuroscience not only discusses the

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<sup>24</sup>John P.J. Pinel, *Biopsichology Seventh Edition* Terj. HellyPrajitno Soetjipto, dkk. (Yogyakarta: Pustaka Pelajar, 2009) p. 4.

relationship between neuronal networks of the nervous system with behavior but also diseases caused by brain damage that have an impact on human behavior and attitudes. A system is a unit consisting of several interconnected parts. The human nervous system is formed by a neuron (nerve cell) consisting of:

- a. The nucleus, mitochondria, and other organelles.
- b. Branches of nerve cells (dendrites): branching nerve cells in charge of receiving signals.
- c. Axon: projection of the lengthening of the cell body in charge of sending signals.

Neurons are communicators that deliver and receive signals from and to the central nerve. Neurons have a function as sensory neurons that deliver impulses from receptors to the central nerve, motor neurons deliver impulses from the central nervous to effectors and interneurons which place found entirely in the central nervous.<sup>25</sup> Neurons are spread throughout the human body. The human nerve system consists of the central nervous and peripheral nerves.

#### 1. Central Nervous

The central nervous system has two organs, the brain and the Medulla Spinalis, which are protected by cranial bones and vertebrate canals.<sup>26</sup> The brain is the central nerve system for processing data in the long run. The brain consists of the meningeal layer (pia mater, arachnoid layer, duramater), cerebrospinal fluid, cerebrum, a functional area of the cerebral cortex, diencephalon, limbic system, punch, cerebellum, and oblongata medulla. The functional area of the cerebral cortex consists of:

- 1) Primary motor areas in the cortex are divided into a primary motor areas, cortical paramotor areas, broca areas.

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<sup>25</sup> Sloane Ethel, *Anatomi dan Fisiologi Bagi Pemula* terj. Palupi Widyastuti, (Jakarta: Penerbit Buku Kedokteran EGC, 2003), p.156.

<sup>26</sup>*Ibid*, p. 154.

- 2) The cortical sensory area is divided into a primary sensory area, a primary visual area, a primary auditory area, a primary olfactory area, a primary taste area (gustatory).
- 3) The Association area is divided into the frontal association area, somatic association area, visual association area, auditory association area, Wernicke speech area.
- 4) The brain lateralization is divided into dominant hemispheres and non-dominant hemispheres.
- 5) Cerebral tracts are divided into long and short association tracts, commissural fibers, projection fibers.
- 6) The basal ganglia are an island of gray substance which is located within the white cerebrum substance. The basal ganglia are divided into the cauda nucleus, the amygdaloid nucleus, the lenticular nucleus consisting of putamen and globuspallidus, and claustrum.

Diencephalon is located between the cerebrum and midbrain and is stored behind the cerebral which consists of:

- 1) The thalamus has many sensory and motor nuclei which are the main sensory transmitting stations from the spinal cord to the cerebrum. Parts of the thalamus include sensory neuron axons, thalamus fibers and several efferent (motoric) tracts.
- 2) The hypothalamus is located inferior to the thalamus and forms the wall of the third verticle. The hypothalamus consists of an anterior part in the form of a gray substance that encloses the optic chiasm and the middle part is an infundibulum. The function of the hypothalamus is that it plays a role in controlling the activities of the autonomic nervous system, as the brain's center for emotions and hormone production.
- 3) The epithalamus forms a thin layer of the third ventricle.

The limbic system is a group of structures in the cerebrum and diencephalon consisting of:

- 1) Giruscingulum, hippocampal gyrus and piriformis lobe
- 2) Fornix and septum area
- 3) The hypothalamus part, the amygdaloid nucleus.

Then heading down there is the Medulla Spinalis or the spine. The nerve system in the Medulla Spinalis functions to control reflex activity in the body. Besides that, it also transmits impulses to and from the brain through ascending (sensory tracts) and descending (motor tracts).<sup>27</sup> The spinal cord is cylindrical and is rather flat which generally consists of the lumbar, cervix, 31 pairs of spinal nerves, chords, meninges, the anterior median fissure and the posterior fissure. The internal structure of the spinal cord consists of a central canal of the dorsal horn, ventral horn, lateral horn and gray commissure. Besides, the spinal cord is also composed of several important parts consisting of:

- a. Spinal nerve are peripheral nerves whose nuclei are near the spinal cord. Each nerve has dorsal roots and ventral roots.
- b. The spinal tract consists of terminated axons that are divided into anterior, posterior and lateral funiculus.<sup>28</sup>

The nervous system according to its task is divided into two divisions namely sensory nerve division and motor nerve division. Sensory nerves work by receiving impulses and sending signals to the central nervous system. Whereas motor division works to receive signal messages from the central nervous system to muscles and glands. The part of the nerve that works to detect excitability is a receptor. Sensory receptors are divided into several sections including:

- 1) According to sources

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<sup>27</sup>Ibid, p. 173.

<sup>28</sup> Sloane Ethel. *Anatomi dan Fisiologi Bagi Pemula* terj. Palupi Widyastuti. (Jakarta: Penerbit Buku Kedokteran EGC. 2003) p. 166-175

Various kinds of sensory receptors according to the bucket are:

- a. Esteroreceptors are sensitive to external stimuli to the body and are located near the surface of the body. For example touch, pressure, temperature, smell, vision, and hearing.
- b. Propioreceptors are located in the inner body of muscles, tendons, and joints, including the equilibrium of the inner ear. These receptors are divided into two, namely a sense of position at rest (body position in the room) and a sense of motion or kinesthetic.
- c. Interoreceptors (viseroreceptors) are influenced by stimuli that arise in visceral organs and blood vessels that have motor innervation from the autonomic nervous system. For example impulses due to the process of changes in excretion, circulation.

2) According to the type of sensation

- a. Mechanoreceptors are sensitive to strain, vibration, pressure, proprioception, hearing, equilibrium, and blood pressure.
- b. Thermoreceptors are sensitive to changes in temperature.
- c. Pain nociceptors or receptors are sensitive to tissue damage.
- d. Photoreceptors detect light energy.
- e. Chemoreceptors are sensitive to changes in ion concentration, Ph, blood gas levels and blood glucose. These receptors cover smell and taste.

3) According to the distribution of receptors

- a. General sensing refers to information from the body as a whole.
- b. Special sensing refers to the sense of organs located in the head.<sup>29</sup>

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<sup>29</sup> Sloane Ethel. *Ibid*, p. 183.



The receptors are distributed in a special sensing group of sensory organ parts consisting of peripheral nerve receptors on the visual nerve, auditory nerve, skin touch nerve, olfactory nerve and tongue taste nerve. The names and functions of the human sensory receptors include:

1) The visual nerve

The eye besides having a function as a means of the sense of sight as well as optical and transducer. The eye has receptors that deliver light impulses on the retina to the striatum cortex called the optic nerve. The receptor cells in the eye include stem cells and cone cells located behind the eyeball as light receptors on the outside (distal). In addition, there are receptor cells on the inside (proximal) namely horizontal cells, bipolar cells, amakirin cells that can produce acetylcholine, dopamine and serotonin neurotransmitters and ganglion cells. All receptor cells synapse into the visual cortex, the Brodmann area.

2) The auditory nerve

The ears are divided into balance nerves and listener nerves. The balance nerve has receptors in the form of bipolar cells in the scar ganglion and outer hair cells or ribbon synapses that gather in the vestibular nerve.

Listener's nerve has a receptor in the form of a Corti organ that contains deep hair cells along the cochlea from the apex to the basal as a sound receptor or also called the cochlear nerve. These receptors produce acetic acid neurotransmitters that polarize in hair cells. Numerous nerves in the cochlear nucleus, superior olivary nucleus and lateral leminic which end in the temporal lobe cortex.

3) Feelingnerve

The receptors on the skin are divided into two namely glabrous skin and hairy skin. Of the two there are differences including:

a) Hairless skin receptors

1. Receptors in the form of free nerve endings, detecting a sense of temperature and pain. Very slow to adapt so that it can detect excitatory time and detect a burning
2. Veryquickly adapted so that it can detect vibrations and changes in speed and intensity of excitatory. Detectable vibrations reach frequencies from 250 to 300 Hz. It is also possible to detect itching.
3. Merkel discs and the tip of Ruffini, serves to detect pressure and touch that is slow to adapt and serves also to detect the speed and intensity of pressure.
4. Meissner corpus, serves to detect touch and low-frequency vibrations between 30-40 Hz. Its adaptability is fast.

b) Receptors on hairy skin

1. Receptors in the form of free nerve endings that are the same nature as hairless skin are only sensitive to mechanical stimulation.
2. Pacini's corpus serves to detect pressure and vibration just like a hairless skin difat.
3. Merkel's disc and Ruffini tip function to detect pressure and touch similar to the nature of hairless skin receptors, it only has additional receptors in the form of Pinkus-Iggo dome and Krause's end bulb.
4. Hair root receptors adapt quickly. Functioning to detect subtle touch and bend hair and detect the speed of excitatory.

To facilitate understanding, it can be formulated based on the following table<sup>30</sup>

Speed of adaption	Size and nature of the	Identity of receptor	Location of receptor	Function of receptor
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<sup>30</sup> Neil R Carlson, *Foundations Of Behavioural Neuroscience* (England: Pearson Education Limited, 2014) p. 185.

	receptive field			
slow	Small, sharp borders	Markel's disk	Hairy and glabrous skin	Detection of form and roughness, especially by fingertips
slow	Large, diffuse borders	Ruffini corpuscles	Hairy and glabrous skin	Detection of static force against skin, skin stretching, proprioception
rapid	Small, sharp borders	Meissner's corpuscles	Glabrous skin	Detection of edge contours, Braille-like stimuli, especially by fingertips
rapid	Large, diffuse borders	Pacinian corpuscles	Hairy and glabrous skin	Detection of vibration, information from end of elongated object being held, such as tool
		Hair follicle ending	The base of a hair follicle	Detection of movement of

				hair
		Free nerve ending	Hairy and glabrous skin	Detection of thermal stimuli (coolness or warmness) noxious stimuli (pain), tickle
		Free nerve ending	Hairy skin	Detection of pleasurable touch from gentle stroking with a soft object

#### 4) The olfactory nerve

The nose as a sense of smell and smell has receptors in the form of olfactory cells to the olfactory bulb. A collection of olfactory cells collected in the mucous layer called the olfactory epithelium. Each receptor cell is an embryological bipolar neuron from the central nerve in between sustentacular cells. The axon leads to the brain through the ethmoid bone cribosa to the olfactory bulb then passed to the olfactory cortex.

The cells are in the mucosal layer in the form of basal cells so that they are very vulnerable have damaged due to corrosive substances. When cells are damaged the cells in the basal epithelial lamina will regenerate to replace damaged cells.

#### 5) The tastenerves

The tongue is an organ that becomes one of the five senses in the form of feeling good food that is sweet, salty, sour and bitter. To feel, there are receptor cells in

the tongue, the taste buds in the papilla. There are 3 types of papillae, consisting of fungiform papillae, papilla foliate and circumvallate papillae, but there are papillae that do not contain taste buds, namely papillae filiformis. Taste buds are also found in the mucosa of the lips, cheeks, palate, epiglottis and pharynx.

There are three kinds of receptor cells, namely type I (dark), type II (bright), type III (intermediate). The three types of receptor cells originating from one base cell differ only in a lineage. Because receptor cells are not protected from external factors, especially corrosive substances or physical factors that are destructive so that the age of these receptor cells is not long, when damaged will be replaced with new cells that grow from basal cells.

When the receptor cells are stimulated and experience receptor potential, there is a secretion of neurotransmitters in the sensory secretion that functions to move the receptor cell impulses to the sensory nerve fibers that are encapsulated. Sweet, bitter and umami receptors secrete ATP neurotransmitters while saline and acid receptors secrete neurotransmitter serotonin.<sup>31</sup>

Part grouping special sensing distribution, namely nerves in the head. Head nerves are part of the cranial nerves which include a mixture of motor nerves and sensory nerves or stand alone as motor nerves and sensory nerves. Nerves in the head include:

- a. The oculo-motor nervous serves the majority of the eye's external muscles. This nerve has the task of delivering parasympathetic nerve fibers, especially in the ciliary and iris muscles.
- b. Trochlear nerve is a motor nerve that leads to the eye muscles, namely the obliques external muscle.
- c. The trigeminal nerve is the largest brain sensory nerve that serves most of the scalp and face. Besides , it is responsible for serving the lining of the mouth,

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<sup>31</sup>Vincentius Sutarmo Setiadji, *Fungsi Sensorik Sistem Saraf*, (Jakarta: Badan Penerbit Fakultas Kedokteran Universitas Indonesia, 2015) p 30-110.

nose, paranasal sinuses and teeth. Innervating the chewing muscles mediated by small motor branches. The trigeminal nerve is divided into three main branches namely the ophthalmic nerve, maxillary and mandibular. The three nerves function to accommodate the sensibility of the face, mouth, teeth, and part of the skull and taste sensory fibers.

- d. Abducens nerve is a motor nerve that leads to one eye muscle, namely the lateral rectus.
- e. The facial nerve is the motor nerve for facial and scalp facial muscles. Besides, this nerve is also a sensory nerve that can sense the taste of the tongue.
- f. The glosso-pharyngeal nerves contain motor nerve fibers that lead to the pharynx constrictor muscle while the secretomotor leads to the parotid gland and sensory fibers towards the third posterior to the tongue and part of the soft palate.
- g. The vagus nerve consists of the motor and sensory fibers whose function is to improve the performance of the bronchi, stomach and intestines.
- h. The accessory nerve has two parts, the first part that accompanies the vagus to the larynx and pharynx and the second part is the motor nerve to the sternomastoid muscle (the Sterno-Kaleido-mastoideus nerve) and the trapezius muscle.
- i. Hypoglossal nerve is a motoric nerve to the tongue.<sup>32</sup>

## 2. Peripheral nerves

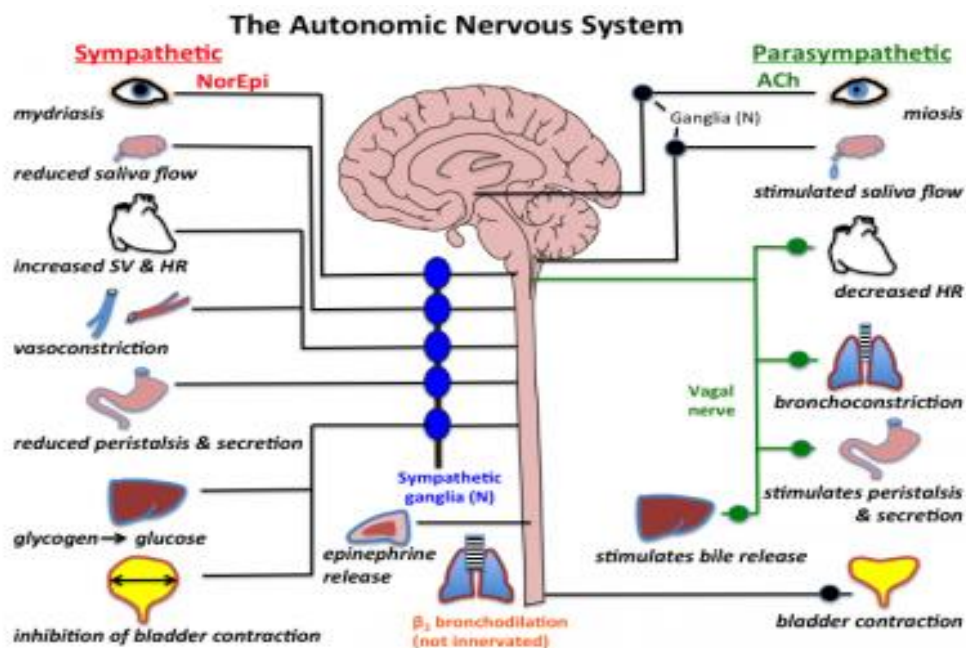
The peripheral nerve system has two parts, namely the somatic nervous and the autonomic nervous. The somatic nervous is divided into cranial nervous and spinal nervous. The cranial nervous has 12 pairs and the spinal nervous has 31 pairs. The autonomic nervous sends signals that regulate the internal environment,

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<sup>32</sup>Evellyn C. Pearce, *Anatomi dan Fisiologi Untuk Paramedis* terj Sri Yuliani Handoyono, (Jakarta: PT. Gramedia Pustaka Utama, 2006) p 288-290.

the organs in the human body. And the somatic nervous carries signals to the skeletal muscles primarily in response to external stimuli.

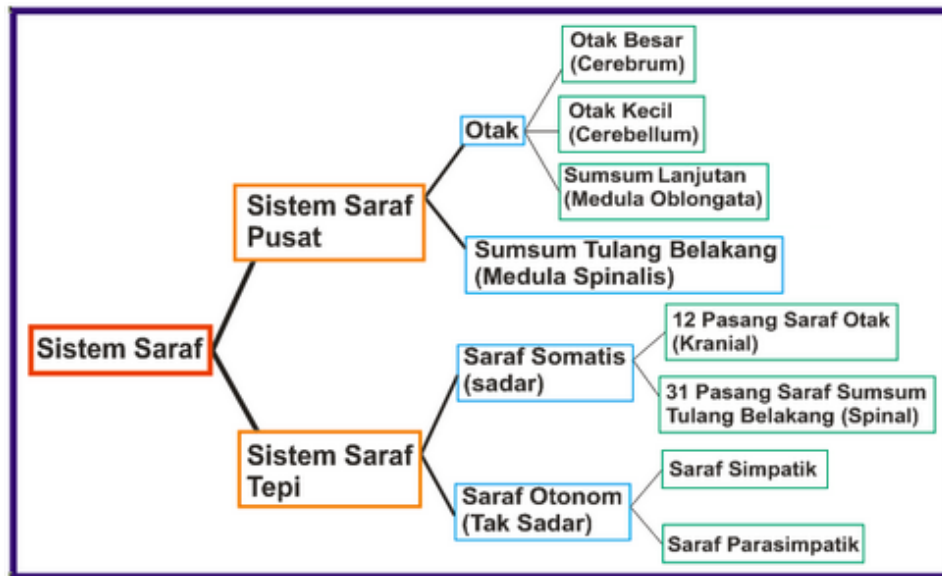
The autonomic nervous system is divided into sympathetic nervous and parasympathetic nervous. Sympathetic nerves generally increase energy consumption and prepare individuals for activities. While the parasympathetic nerves work to increase activities that save energy.<sup>33</sup> However, not all nerves of sympathetic work increase energy consumption or parasympathetic nerves decrease energy consumption, but both work in opposite in regulating the performance of internal limbs and complement each other. The peripheral nerve is located around the central nerve and its receptors are spread throughout the body human.



source from <http://www.mipa-pharmacy.com/>

The division of the human nervous system, in general, can be formulated in the following chart.

<sup>33</sup> Neil A Campbell, *Biology Fifth Edition*, Terj. Wasmen, (Jakarta: Erlangga, 2004) p. 219.



source from: <http://slideshare.net/>

Neurotransmitters are a type of signaling molecule that transmits messages between presynaptic and postsynaptic cells.<sup>34</sup> The neurotransmitter is released by the axon terminal into the synaptic cavity when impulses reach the point. Neurotransmitters are located in boutons or neurotransmitter sacs that are in presynaptic neurons. The workings of the neurotransmitter are:

1. Presynaptic neurons produce simple neurotransmitter molecules derived from food or other sources that enter the body.
2. The produced neurotransmitter is stored in boutons until nerve impulses sent from the receptors reach the bouton so that the synapsis process moves the bubbles to the cavity of the synaptic gap to be released.
3. Neurotransmitters spread rapidly along the synapse cavity and then join special receptor molecules in the presynapsed neural membrane. The combination of neurotransmitters and receptors causes the recipient to inhibit neurons.

<sup>34</sup> Cecie Starr, Ralph Taggart. dkk, *Biologi: Kesatuan dan Keragaman Makhluk Hidup* Terj. Yenny Prasaja, (Jakarta: Salemba Teknika, 2013) p. 147.



4. Neurotransmitters in presynaptic neurons are rapidly deactivated so that post-synaptic cells are ready to receive new information.

In the human body, there are several types of neurotransmitters described in this table

Neurotransmitter	Location	Function	Impact
Cholinergic: Acetylcholine	The sympathetic and parasympathetic autonomic nervous system, parasympathetic, terminal presynaptic nerve postsynaptic  Central nervous system: cerebral cortex  hippocampus, limbic structure, basal ganglia	Function: sleep, wake up pain perception,  Increase memory movement  degree of depression	decrease degree of Alzheimer's disease, Korea  Hutington, disease  Parkinson's.
Monoamine : Norepinephrine	Autonomic nervous system post nerve terminal  sympathetic synapses	Respiratory function, mind, perception, power  locomotion, cardiovascular function, sleep	Decrease degree of depression  Increase degree of mania,

Dopamine	<p>Central nervous system: thalamus, limbic system, hippocampus, cerebellum, cerebral cortex</p> <p>The Frontal cortex, limbic system, basal ganglia, thalamus, posterior pituitary, spinal cord</p>	<p>and get up</p> <p>Function: movement and coordination, emotional, assessment, the release of prolactin</p>	<p>the circumstances worry, schizophrenia.</p> <p>Decrease degree of disease Parkinson and depression</p> <p>Increase degree of mania and schizophrenia</p>
Serotonin	<p>Hypothalamus, thalamus, limbic system, cortex</p> <p>cerebral, cerebellar, spinal cord</p>	<p>Function: sleep, wake up, libido, appetite, feelings, pain, coordination and aggression perception assessment</p>	<p>Decrease degree of depression</p> <p>Increase degree of anxiety</p>
Histamine	Hypothalamus		Lowering degree of

			depression
Amino acid : GABA (gamma Amino Butyric Acid )	Hypothalamus, hippocampus, cortex, cerebellum, basal ganglia, spinal cord, retina	The function of deterioration of the body's activity	Lowering Korean degree Huntington, anxiety disorders, schizophrenia, and various types of epilepsy
Glycine	The Spinal cord, brain stem	Function: inhibits repetitive motor neurons	toxic / poisoning "Glycine encephalopathy "
Glutamate and aspartate	Pyramid /cone cells from the cortex, cerebellum and the primary afferent sensory system, the hippocampus, thalamus, hypothalamus, spinal cord	Function: assess sensory information, organize Lower motor range and spinal reflexes	degree level ones related to movement spastic motor
Neuropeptides :	Hypothalamus, thalamus, limbic	The function of modulation	peptide can

Endorphins and enkephalin	structure and The brain stem, enkephalin is also found in gastrointestinal tract	(regulating) pain and reduce peristalsis (enkephalin) Modulation of activity dopamine by opioid	pile up various bonds for symptoms schizophrenia
P substance	The hypothalamus, limbic structure of the midbrain, stem brain, thalamus, basal ganglia and medulla spinal also found on the track gastrointestinal and salivary glands	Function: pain management	Decrease Korean degree Huntington

Somatostatin	Cerebral cortex, hippocampus, thalamus, basal ganglia, brain stem, spinal cord	Function: inhibits the release of norepinephrine, stimulates the release of serotonin, dopamine and acetylcholine	Reducing degree of disease alzheimer Increase Korean Hutington degree
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## CHAPTER III

### ANGER AND ḤADĪŚ ABOUT TECHNIQUES TO TREAT ANGER

Humans are perfect beings because of their minds, heart and lust. The human component consists of biological, psychological, and chemical elements. Biological elements are the body's metabolic system including the skin, muscles, blood, body cells and DNA, as well as other important organs. Then the psychological element is the control of the human mind, heart and lust to their nature and attitude. Furthermore, the chemical elements are parts of the human body that contain chemicals such as enzymes from the body, electrons and other chemical contents from the food that be eaten.

These three elements are synergized with each other in forming a livelihood system. In society, the psychological element of humans is used to be able to be a good zoon political. In a psychological dictionary, Nature is quality or nature that is continuous and eternal which can be used as a feature to identify a person, an object or event. While attitude is a tendency that is relatively stable and takes place continuously to behave or react in a certain way to another person, object, institution or certain problem.<sup>1</sup>

The trait is an eternal personality and attitude is a tendency to behave so that character or trait has become a characteristic of each individual. While attitudes are influenced by cultural background and educational environment so that these attitudes and traits are different. In this case, anger is an attitude not a trait. Anger becomes nature when it becomes eternal but the attitude because it is formed by the environment and there is no genetic element but cultural elements.

#### **A. Anger**

##### **1. Understanding of Anger**

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<sup>1</sup> James P. Chaplin, *Kamus Lengkap Psikologi*, (Jakarta: Rajawali Pers, 2011) p. 43.

In humans, there are the most basic feelings, namely motives, emotions and behavior. All three are very closely related. When someone's emotions are caused by motives such as hungry, and emotions can activate the behavior of being angry. The motives can also activate behaviors such as sex motives, so there will be a behavior to have sex.

Emotions are psychological conditions or events that are felt or judged to be happy or unhappy, like or dislike, good or not good, agree or disagree and so on. According to Soemarmo Markam, emotion is a calm reaction, to stimuli, or depressed by stimulation from inside or from outside the body that manifests in changes in autonomic nervous system function, behavior and conscious experience.<sup>2</sup>

Emotions have elements are emotions are subjective, emotions related to the perception of objects or phenomena observed, and emotions have different levels in each person.<sup>3</sup> This form of emotional reaction is a manifestation of emotions. The forms of emotional reactions are feelings of sadness, pleasure, fear, anxiety, worry, abhor, wonder and angry. In this case, the emotional object to be deepened is angry.

Anger in Arabic is al Gaḍab (according to Sayyid Muhammad Nuh, anger or al Ghaḍab has several meanings)

- a. Gaḍiba ‘alayhi gawi wamag gaḍiba lahu occupation means anger or not willing for something or someone for the benefit of others.
- b. Gaḍibat al khailu ‘alal lujami means horse to bite the iron in control. To be angry means to bite something.
- c. Naqatun guḍub, imra'atun gaḍub means camel scowling, the woman is depressed. To be angry means to scowl.

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<sup>2</sup> Soekidjo Notoatmojo, *Ilmu Perilaku Kesehatan*, (Jakarta: Rineka Cipta, 2010) p. 44.

<sup>3</sup> Soemarmo Markam, *Dasar-Dasar Neuropsikologi Klinis*, (Jakarta: CV Agung Seto, 2009) p. 82

- d. Gaḍibat ‘ainuhu wagaḍibat means swollen around the eyes. So anger means swelling around something.
- e. Haḍa gaḍabi means depressed in association and behavior.
- f. Al Gaḍabah means smooth skin made from the skin of a forest goat. So anger is a barrier made from the skins of forest goats are usually used when fighting.

The nature of angry symptoms is in (1) then the signs in (2), (3), (4) then the impact of anger in (5) and the goals and objectives of anger are in (6).<sup>4</sup>

Anger according to Prof. Dr. Soekidjo Notoatmojo is a form of reaction to obstacles or possible failures that will be experienced. Anger is also a form of resistance to his existence.<sup>5</sup> Benjamin Franklin formulated about anger "Anger is never without reason, but rarely the reason is right".<sup>6</sup>

Anger becomes bad when it has adverse effects on oneself and the environment. But anger becomes good when expressed in a good way. Anger has a level that determines whether or not good for life, as for the levels of anger according to Imam Yaḥya Ibn Hamzah, namely:

- a. Exaggeration (Ifrat)

That is the condition of a person where his lust dominates more than his common sense policy so that he is far from obedience and religion. This angry situation is not very good because his mind and heart have been ignited in blazing fire. Destructive angry to damage the environment both in the form of relationships with each other and the facilities they have.

- b. Mediocre or balanced conditions

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<sup>4</sup> Yadi Purwanto. Rachmat Mulyono, *Psikologi Marah Prespektif Psikologi Islam*, (Bandung: PT.Refika Aditama, 2015) p. 6

<sup>5</sup> Soemarmo Markam, op. cit., p. 47.

<sup>6</sup> Daniel Goleman, *Emotional Intelligent* Terj. T. Hermansyah, (Jakarta : PT. Gramedia Pustaka Utama, 2015) p. 78.



Namely the condition of someone who angry will only arise when he gets a signal or response from reason and religion. This angry situation requires to be angry when this person retaliates and immediately subsides when this person's atmosphere must be polite. Anger can be stable at a reasonable limit.

c. Deficiencies (tafrit)

That is a condition where a person is required to be angry but he is unable to be angry because of losing strength. This level is also not as good as the first level because religion teaches to be firm with opponents but gentle and affectionate towards friends.<sup>7</sup>

Saṭan affects humans in many ways and infuses anger into the human mind and heart. Human response of anger according to I. Joseph through several behaviors including:

- a) Assertion. Namely, anger or disagreement expressed or expressed.
- b) Frustration. Namely, the response that occurs due to someone failing to achieve goals that are not realistic or experience obstacles in the process of achieving goals.
- c) Passive. Namely, the individual is no longer able to express his feelings.
- d) Aggressive. Namely, behaviors that dictate anger and is an impetus to act in a destructive form that is still controlled.
- e) Rampage. Namely, a feeling of anger and strong hostility accompanied by loss of self-control.

When person is angry, they will show physical and psychological characteristics that the person is angry. Physically, the human body will show the characteristics of eyes bulging and blushing, body trembling, teeth grinding,

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<sup>7</sup> Yadi Purwanto, op. cit., p. 10-12.

uncontrolled body movements. While psychologically the heart will feel restless, outrageous words, bad thoughts and revenge.

The characteristics experienced by each individual differ depending on the response of the body. But actually, the anger that flares up in someone has several types. According to Mark Gorklin, a stress prevention and violence consultant in the United States that anger is divided into four types are :

- a. Purposeful. Namely, the type of anger that is intentional and carried out with sufficient levels of consideration and actions with a significant degree of self-control.
- b. Spontaneity. That is the type of anger that is done suddenly with a little thought and planning.
- c. Constructive. Namely the type of anger that is shown firmly and expresses the integrity and privacy limits of someone objectively without intending to threaten or violate these privacy limits.
- d. Destructive. That is the type of anger that is shown through damage without guilt as well as there are efforts to maintain identity and intend to threaten or violate the personal integrity of others.<sup>8</sup>

## **2. Factors of Causing Anger**

Anger can be caused by several factors, i.e.

- a. Physical factors

In the human body itself several things can cause anger including:

- 1) Excessive fatigue. Working too many causes excessive fatigue so that someone tired can get anger be easily.

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<sup>8</sup> A Yusrianto Elga, *Jangan Suka Marah*, (Yogyakarta: Bukubiru, 2012) p. 16-18.

- 2) Somebody substances that cause anger. In the human body, there some substances are very important. However, when the deficiency or excess of these substances, the body will respond in an angry way such as acidic substances, if the brain lacks acidic substances, the secretion of neurotransmitters substances will also be disrupted so that the person becomes angry.
- 3) Genital hormones that can cause anger. Sex hormones, especially for women during menstruation such as the hormone estrogen can trigger anger.

b. Psychological factors

Relation to human psychological factors about self-personality or self-concept is wrong. Some self-concepts that are wrong and can cause anger to include:

- 1) A sense of inferiority or *minderwaardigheid complex* that is valuing itself lower than it is. People who have *minderwaardigheid complex* will be easily offended because they judge something as a form of degrading it. Then the person is easily upset.
- 2) A sense of arrogance and Arrogant or *Superiority Complex* that is self-esteem higher than reality. While the *ujub* or pride is part of a sense of arrogance it's just that the *ujub* is more directed at boasting something that is owned. If arrogant judge better, higher, more and more in everything. An arrogant person thirsts for praise, if praise is not obtained he will be angry.
- 3) Selfish or self-centeredness, which considers itself more important than it is. Selfish people in their relationships always feel apathetic (ignorant) so that when circumstances do not treat them according to their desires and desires then that person will be easily upset.<sup>9</sup>

c. The factor of morality

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<sup>9</sup> Triantoro Safaria, Nofrans Eka Saputra, *Manajemen Emosi Sebuah Panduan Cerdas Bagaimana Mengelola Emosi Positif dalam Hidup Anda*, (Jakarta: PT. Bumi Aksara, 2012) p. 79-80.

Factors arising from morals or a bad character someone. This factor is closely related to social problems in daily interactions. The causes of anger because of morality include:

1. Excessive joke. Jokes until out the mean words can trigger anger especially if one is easily offended.
2. Disrespectful speech. Keeping oral is very important because an offensive speech can cause anger to the object of the speech.<sup>10</sup>
3. Hostile to others by all means. The nature of people who are jealous and want to antagonize people they don't like is a bad character. Besides feeling happy above the difficulties of people who are not liked, including a sense of wanting to antagonize by all means.
4. Remembering old animosity and grudges. Every heartache must have a cure when old wounds reappear then an old grudge arises. A very deep hurt felt by someone whose heart is not roomy easily causes anger to that person. Then the solution is to be sincere in associating with other people whatever the circumstances or nature of others and understand it as a difference in unity.

d. Environmental factors

The neighborhood, the social fabric of the surrounding community to the family greatly affects one's personality. If people are in an environment that makes trouble as courage and angry as an attitude of heroism, that person will be easily upset and offended when there are circumstances that are not by following with his wishes and even his anger is considered a good thing.<sup>11</sup>

e. Other causes

In addition to the factors that have been mentioned there several of things that can trigger anger such as:

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<sup>10</sup> Syaikh Fauzi Said, Nayif bin Ahmad Al-Hamd, *Jangan Mudah Marah* terj. Anung Al Hamat and Tri Bimo Soewarno, (Solo: PT. Aqwam Media Profetika, 2011) p. 25-28.

<sup>11</sup> A Yusrianto Elga, op. cit., p. 19-24.

- 1) Betrayal<sup>12</sup>
- 2) Disputes or quarrels
- 3) Forgotten to control yourself towards kindness
- 4) Other people do not carry out their obligations to angry people
- 5) Other people's explanations for his disgrace
- 6) Neglectful of the consequences caused by anger<sup>13</sup>

### **3. Expressions of Angry Disclosure**

The expression comes from the word expression means form. Form of angry expression. Expressions of angry disclosure is an attempt to communicate the status of the relationship when the condition is angry and how to respond to the emotions of angry felt.

According to Planalp the response from angry expressions is three ways, namely expressing verbally (constructively), suppressing and challenging (destructive). Whereas aspects of angry disclosure consist of:

- a. The facial expression is a change in face shape when anger, for example, bulging eyes and furrowed brows.
- b. Gestures (gesture) that is the body's response when anger, for example when anger hitting a pillow, throwing things that are held.
- c. The expression of words is the response of speech when anger, for example, grumbling to berating when anger.
- d. Control is an effort to balance the mind and heart when anger, for example holding anger at that time by thinking about the right time and expression to be angry with the person.

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<sup>12</sup> Syaikh Fauzi Said, op. cit., p. 29.

<sup>13</sup> A Yusrianto Elga, *Jangan Suka Marah...*, p. 22-27.

There are three ways to express angry expressions, according to Spielberger:

- a. Anger in. Anger in is the expression of angry expression of an individual who tends to press into himself without expressing it outside. For example when anger choose silence and be alone or away from objects that make him be angry.
- b. Anger out. Anger out is the expression of angry expression of an individual who is reacted out of himself or to the intended object and generally can be observed by others. For example when anger to curse angry objects that want to hit the object.
- c. Anger control. Anger control is the ability of individuals to be able to control or see the positive side of the problems faced and try to consistently maintain a positive attitude even in the face of a bad situation. For example, finding solutions to problems encountered without anger and harm to others.<sup>14</sup>

Expressions in expressing anger are better expressed respectfully so as not to harm yourself or the environment.

#### **4. Techniques to Treat Angry Emotions**

The technique according to KBBI is a method or system of doing something. Whereas to relieve from the word subsidence which means reduced; recede. To mitigate according to KBBI is to make or cause subsidence; soothing.<sup>15</sup> In this case, the technique to treat anger is a method to calm angry emotions or a method of making angry emotions less and less. Some techniques to treat anger according to experts in psychology, including:

According to Dolf Zillmann - a psychologist from the University of Alabama - there are two, namely:

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<sup>14</sup> Triantoro Safaria, Nofrans Eka Saputra, *Manajemen Emosi Sebuah Panduan Cerdas Bagaimana Mengelola Emosi Positif dalam Hidup Anda, ...*, p. 82-85.

<sup>15</sup> Pusat Bahasa, *Kamus Besar Bahasa Pusat Indonesia Edisi Keempat* (Jakarta:PT. Gramedia,2014) p. 1422

- a. Use and complain of thoughts that trigger a surge of anger, because those thoughts are the original responses of interactions that reinforce and encourage the initial burst of anger and subsequent responses that inflame anger. The earlier the more effective.
- b. Relieve physiological anger by waiting for the end of the adrenal surge in conditions that are more likely that there are no further angry triggers.

According to Diane Tice, one effective strategy is to go alone while cooling the anger. According to Redford Williams, a psychiatrist at Duke University to treat anger by using self-sensitivity to catch cynical or bad thoughts when the thought arises and write down those thoughts.

Whereas according to Kartasis venting anger will make you feel better. Then Zillmann denied it since the 1950s with several experiments. Zillmann argues that venting anger does not or very little to do with alleviating it (because of enchanting anger, the action feels satisfying) as said by Chongyam Trungpa - a teacher from Tibet - "do not press it. But, don't vent it".<sup>16</sup>

Dr. Ahmad Syauqi added that there are two ways to treat emotional ailments, namely:

- a. Minimize emotional feelings under the supervision of a doctor by providing difficult problems where the problem has been faced by the patient and then train him to be calm without emotion.
- b. Calms the soul and relaxes muscles; through the way, the doctor asks the patient to recall the difficult problems he had ever faced.
- c. Then treated by changing the position from sitting to lying down. This method is following the Prophet's ḥadīṣ to change position when anger.<sup>17</sup>

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<sup>16</sup> Daniel Goleman, *Emotional Intelligent* Terj. T. Hermansyah, (Jakarta : PT. Gramedia Pustaka Utama, 2015) p. 83-87.

<sup>17</sup> Majdi Muhammad Asy-Syahawi, *Saat Rasulullah Gembira, Tertawa, Marah, Bersedih dan Menangis*, (Jakarta: Pustaka Azzam, 2014) p. 381.

While from the book “ *Jangan Suka Marah* “ by A. Yusrianto Elga said :

- a. Be calm
- b. Try laughing
- c. Be proportional
- d. As much as possible think rationally
- e. Exercise regularly
- f. Be aware of the consequences, make it an experience
- g. Accept, dig, express and forget
- h. Pray for others
- i. Forgive
- j. Overcome anger by taking notes in a diary
- k. Find motivation to control anger
- l. Joking and telling funny stories
- m. Relaxation, empty the mind and meditation
- n. Tell stories to other people<sup>18</sup>

Besides, there are several other ways to distinguish anger in the book “*Terapi Beragam Masalah Emosi Harian*” by Coky Aditya Z said tips to overcome anger include:

- a. Increase religiosity
- b. Shut up
- c. Feel the other person feels

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<sup>18</sup> A Yusrianto Elga, *Jangan Suka Marah...*, p. 94-153.



- d. Calm the heart in a comfortable place
- e. Looking for a busy life that you like
- f. Think rationally before acting
- g. Count to ten when anger
- h. Let it out
- i. Divide tasks in small portions
- j. Don't overcome anger when the body is tired or before going to sleep
- k. Doing light exercise
- l. Use positing and straightforward language
- m. Caring for pets
- n. Meet all basic needs
- o. Look for the causes and solutions.<sup>19</sup>

### **5. Angry Reactions in The Human Nervous System**

The relationship between anger and the nervous system will only be deepened in the neuroanatomy, neurochemistry, neuroendocrinology, neurophysiology and neuropsychology sections. When anger, the most important part of the human body is the central nervous and autonomic nerves. The brain is the central nerve then the muscles and some organs of the body become a motoric response to the stimulatory process of the sensory nerve. In the brain, there is one part that regulates human behavior, namely the limbic system. When anger, angry sensations consist of feelings of stress, tension, and heat. Heart rate increases, when breathing; blood pressure rises and the face starts to turn red. When not speaking, there is a tendency to grit the lower teeth with the upper part loudly and

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<sup>19</sup> Coky Aditya Z, *Terapi Beragam Masalah Emosi Harian*, (Jakarta: Buku Kita, 2013) p 87-102.

push the chin forward. There is also the urge to move forward towards the target of anger.<sup>20</sup> Such a state of the body shows that the autonomic nervous system is being aroused.

Anger waves are generated by surges released by catecholamine substances that are capable of generating powerful and fast waves of energy, other pulses generated by the amygdala through branches of the adrenocortex in the nerve system create a general condition setting so the body is ready to act and lasts longer than catecholamines.<sup>21</sup> When anger, the nerves experience an action potential by producing some neurotransmitter chemicals that work mainly on norepinephrine and epinephrine, known as adrenaline. The involvement of neurotransmitters in an emotional overflow is very complex because emotions especially anger can be caused by the mixing of the neurotransmitter dopamine, GABA, and serotonin or just norepinephrine can even be caused by the hormone testosterone in men or the hormone estrogen in women. When anger, the sympathetic autonomic nervous system is responsible for the changes:

- a. Blood pressure and heart rate increase.
- b. Breathing becomes faster.
- c. The eye pupils dilate.
- d. Sweat increases while salivary and mucus secretions decrease.
- e. Sugar levels increase to provide more energy.
- f. Blood clots faster in preparation for injury.
- g. Motility of the gastrointestinal tract decreases, blood is diverted from the stomach and intestines to the brain and skeletal muscles.
- h. The hair on the skin becomes erect, causing "goosebumps"

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<sup>20</sup> Paul Ekman, *Membaca Emosi Orang*, Terj. Abdul Qadir S, (Jogjakarta: Penerbit Think, 2012) p. 198.

<sup>21</sup> Daniel Goleman, *Emotional Intelligent* Terj. T. Hermansyah, (Jakarta : PT. Gramedia Pustaka Utama, 2015) p. 80.

The activity of the autonomic nervous system is triggered by the activity of the hypothalamus and limbic system. Impulses from these areas are transmitted to the nuclei in the brain stem that control the function of the autonomic nervous system. The autonomic nervous system then works directly on the muscles and internal organs to cause some of the body changes that have been described previously and works indirectly to stimulate the adrenal hormones (epinephrine and norepinephrine) to cause other bodily changes.

The sensation of anger or emotion comes from the sympathetic system that is in the spinal cord. If the spinal cord is disrupted or injured, it will reduce the contribution of autonomic stimuli to feel emotions. The smaller the feedback of the autonomic nervous system to the brain, the smaller the intensity of emotions.<sup>22</sup> Moreover, anger can also be evoked by impulses from the prefrontal cortex located directly behind the forehead. The right prefrontal lobes are where negative feelings or emotions such as fear and angry, while the left prefrontal lobes that regulate negative emotions and encounter violent emotions, while the amygdala is only an emergency trigger.<sup>23</sup>

Some nerve centers that affect angry emotions in the form of receptors on the sensory nerves to the hypothalamus, especially the amygdala or to the prefrontal lobe which then gives motoric signals to the sympathetic autonomic nerve through the spinal cord in the ventral horn, at the time of sending the signal is presynaptic with the release process of acetylcholine as motor neurotransmitters in the axon terminal in the out zone until they reach the body's motor receptors in both glands and muscles. So that the process of angry outbursts produced by various ways.

## **B. Ḥadīś and Mufti of Syarh Ḥadīś's Opinions About Tecniques to Treat Anger**

Anger is a very harmful act. Indeed the nature of anger can affect physical and social conditions in human life. Because of anger, friendship is destroyed, because

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<sup>22</sup> Rita L. Atkinson, dkk. *Pengantar Psikologi Edisi Kesebelas Jilid Dua* terj Dr. Widjaja Kusuma. (Batam: Interaksara) p 88-89.

<sup>23</sup> Daniel Goleman, *Emotional Intelligent* Terj. T. Hermansyah, ..., p. 35.

frequent anger can lead to prolonged high blood pressure or irregular metabolic systems of the body. Therefore, it is true that the Prophet forbade his Ummah to be angry because of the negative effects it causes. Prophet Muḥammad as a guide to life has forbidden his ummah to be angry. In this ḥadīṣ he said:

حَدَّثَنِي يَحْيَى بْنُ يُوسُفَ، أَحْبَبَنَا أَبُو بَكْرٍ هُوَ ابْنُ عَبَّاسٍ، عَنْ أَبِي حَصِينٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَجُلًا قَالَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَوْصِنِي، قَالَ: «لَا تَغْضَبْ» فَرَدَّدَ مِرَارًا، قَالَ: «لَا تَغْضَبْ»<sup>24</sup>

Meaning: "It has been told old from Yaḥya bin Yusuf, taken from us Abu Bakar who is his son Abbas, from Abi Ḥaşin, from Abi Şālih, from Abi Hurayrah Raḍiyallahu 'anhu, actually a man said to the Prophet sallallaahu 'alaihi wassallam: "Give me the testament ", The Prophet Muhammad said:" do not you be angry ". The person repeated his request several times, he said: "Don't you be angry" (Al Bukhāri).

Benjamin Franklin formulates anger "Anger is never without reason, but rarely the reason is right".<sup>25</sup> The Prophet inherited "Do not be angry" containing two meanings:

1. The command to do things that lead to noble characters such as forgiveness, graciousness, *tawaḍu'*, friendliness, patience, shyness, and other qualities.
2. Don't follow an emotional whisper if it happens, but hold on to yourself as much as possible.<sup>26</sup>

## Ḥadīṣ About Techniques to Treat Anger

### 1. Change Body Position

In Sunan Abu Dāwud

<sup>24</sup> Muḥammad bin Ismāil Abū 'Abdullah al Bukhāri Al Ja'fi, *Al Jami' al Musnad as Şaḥiḥ al Mukhtaṣar Min Umuri Rasūlullah wa Sunānuhu wa Ayyāmuhu*, Şaḥiḥ Bukhāri juz 9.

<sup>25</sup> Daniel Goleman. *Emotional Intelligent* Terj. T. Hermansyah.(Jakarta : PT. Gramedia Pustaka Utama. . 2015) p. 78.

<sup>26</sup> Majdi Muhammad Asy-Syahawi, *Saat Rasulullah Gembira, Tertawa, Marah, Bersedih dan Menangis*, (Jakarta: Pustaka Azzam, 2014) p. 392.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، حَدَّثَنَا دَاوُدُ بْنُ أَبِي هِنْدٍ، عَنْ أَبِي حَرْبِ بْنِ أَبِي الْأَسْوَدِ، عَنْ أَبِي دَرٍّ، قَالَ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَنَا: «إِذَا غَضِبَ أَحَدُكُمْ وَهُوَ قَائِمٌ فَلْيَجْلِسْ، فَإِنْ ذَهَبَ عَنْهُ الْغَضَبُ وَإِلَّا فَلْيَضْطَجِعْ»<sup>27</sup>

Meaning: “ It has been told us Aḥmad bin Ḥanbal. It has been told to us Abu Mu’āwiyah. It has been told to us Dāwud bin Abi Hindin from Abi Ḥarbi bin Abi Aswad from Abi Żar, said: Indeed the Prophet Ṣallallaāhu ‘Alayhi Wasallam said to us: If one of you is angry when standing then let him sit. And if he does not lose his anger, let him lie down. (Abu Dāwud )

In Musnad Aḥmad

حَدَّثَنَا أَبُو مُعَاوِيَةَ، حَدَّثَنَا دَاوُدُ بْنُ أَبِي هِنْدٍ، عَنْ أَبِي حَرْبِ بْنِ أَبِي الْأَسْوَدِ، عَنْ أَبِي دَرٍّ، قَالَ : كَانَ يَسْقِي عَلَى حَوْضٍ لَهُ، فَجَاءَ قَوْمٌ فَقَالَ: أَيُّكُمْ يُورِدُ عَلَيَّ أَبِي دَرٍّ وَيَحْتَسِبُ شَعْرَاتٍ مِنْ رَأْسِهِ؟ فَقَالَ رَجُلٌ: أَنَا، فَجَاءَ الرَّجُلُ فَأَوْرَدَ عَلَيْهِ الْحَوْضَ فَدَقَّهُ، وَكَانَ أَبُو دَرٍّ قَائِمًا فَجَلَسَ، ثُمَّ اضْطَجَعَ، فَقِيلَ لَهُ: يَا أَبَا دَرٍّ، لِمَ جَلَسْتَ، ثُمَّ اضْطَجَعْتَ؟ قَالَ: فَقَالَ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَنَا: "إِذَا غَضِبَ أَحَدُكُمْ وَهُوَ قَائِمٌ فَلْيَجْلِسْ، فَإِنْ ذَهَبَ عَنْهُ الْغَضَبُ وَإِلَّا فَلْيَضْطَجِعْ "

Meaning : “ It has been told us Abu Mu’āwiyah had told us Dāwud bin Abi Hindin from Abu Ḥarb bin Abi Aswad from Abi Aswad from Abi Żār, he said "while he was taking water in his pond, a group of people came, saying, "Which of you will come to Abu Żār and take the hair of his head?" then someone said, "me!" then the man came to Abu Żār, he then passed the pool and hit the water. At that time Abu Żār stood upright, then he sat and lay down, then he asked, "O Abu Żār, why are you sitting then lying down?" Abu Żār said, "The Messenger of Allah, peace be upon him, said to us:" If one of you is angry while he is standing, then he should sit down, if the anger subsides (that is to be expected), if not he should lie down.” ( Aḥmad)

The quality of the ḥadīṣ is ṣaḥīḥ according to Al Misykhaḥ<sup>28</sup> from the criticism of *sanad* that has been done and the criticism of *matan* that the *matan* does not contradict the verses of the Qur'an the quality of this ḥadīṣ is authentic. The ḥadīṣ is also listed in the Musnad book Imam Aḥmad juz 5 pages 152 *ḥadīṣ* to 20386. Besides that from Wahab bin Baqīyyah from Khālid from Dāwud (Ibn

<sup>27</sup> Abu Dāwud Sulayman bin al-asya’s bin Ishāq bin Basyir bin Syadad bin ‘Amru al-azdi as-sijistani, *Sunan Abi Dāwud juz 4*, (Beirut: Daar al-Fikr. 1607 M.) ḥadīṣ 4782 p 249.

<sup>28</sup> Muhammad Nashiruddin Al Albani, *Shahih Sunan Abu Dāud Jilid 3*, (Jakarta:Pustaka Azzam, 2007) p. 304.

Abi Hindin) from Bakr that this ḥadīṣ is ṣaḥīḥ. ṣaḥīḥ from Wahab bin Baqīyyah from the ḥadīṣ Aḥmad bin Ḥanbal.

According to al Munziry that this ḥadīṣ is *mursal aṣḥi* and it is said from others that the ḥadīṣ narrated by Abu Ḥarb bin Abi Aswad from his uncle from Abi Żar was not memorized by what he heard from Abi Żār. And it is also said by al Mazi in al Aṭraf like that, and the history of Abdullah bin Aḥmad bin Ḥanbal from his father and the history in it also from Abi Żār.<sup>29</sup> So it can be concluded that this ḥadīṣ mursal from Abu Ḥarb bin Aswad.

According to al Khaṭabi standing is a direction that leads to movement and oppression, and the path without heroism in this sense lay taken from both (movement and oppression) until it resembles the Prophet ruled to sit and lie, do not appear from lying in a standing and sitting state as a sign regret for both (standing and sitting) and in both (sitting and lying) afterward.<sup>30</sup>

It is also said that the real meaning, in this case, is that standing strong, for retaliation, and sitting without retaliation, and lying down is obtained from that (sitting without retaliation), so he governs him (angry people) by cooling off from the state of retribution. The explanation of the Prophet's words that anger is a burning in a strong human heart that leaves a reddish color in his eyes and swells his veins, so when it happens to one of you in this case then sit down and not aggressive in anger that is this way to limit lust and not infect himself from other than by the danger of action, actually lying is better than sitting, and sitting is better than standing, and standing is better than walking and walking is better than running.<sup>31</sup>

## 2. Take Ablution

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<sup>29</sup> Abi Ṭayyib Muḥammad Syamsyilhaq, dkk, *'Aunul Ma'būd Syarh Sunan Abi Dāwud* (Beirut: Daar al Kutb al Ulumiyah, 1990) p 98.

<sup>30</sup> Al 'Allamah al Muḥaddīṣ al Kabīr asy Syaikh Khalil Aḥmad as Suhāru Nufury, *Bazilu al Majhūd fī Hallu Abī Dāwud juz 19*. (Beirut: Dār al Kutub al 'Ilmiyyah), p 39.

<sup>31</sup> Zainuddin 'Abdurrahman bin Aḥmad bin Rajab bin al Ḥasan As Salāmy, *Jāmi'u al Ulūm wa al Hukmu fī Syarh Khamsīna Ḥadīṣan min Jawāmi'ul Kalamī juz 7*, (Beirut: Muassisah ar Risālah, 2001) p 366.

### In Sunan Abu Dāwud

حَدَّثَنَا بَكْرُ بْنُ خَلْفٍ، وَالْحَسَنُ بْنُ عَلِيٍّ الْمَعْنَى، قَالَا: حَدَّثَنَا إِبْرَاهِيمُ بْنُ خَالِدٍ، حَدَّثَنَا أَبُو وَائِلٍ الْقَاصُّ، قَالَ: دَخَلْنَا عَلَى عُرْوَةَ بْنِ مُحَمَّدٍ السَّعْدِيِّ، فَكَلَّمَهُ رَجُلٌ فَأَغْضَبَهُ، فَقَامَ فَتَوَضَّأَ ثُمَّ رَجَعَ وَقَدْ تَوَضَّأَ، فَقَالَ: حَدَّثَنِي أَبِي، عَنْ جَدِّي عَطِيَّةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ الْغَضَبَ مِنَ الشَّيْطَانِ، وَإِنَّ الشَّيْطَانَ خُلِقَ مِنَ النَّارِ، وَإِنَّمَا تُطْفَأُ النَّارُ بِالْمَاءِ، فَإِذَا غَضِبَ أَحَدُكُمْ فَلْيَتَوَضَّأْ»<sup>32</sup>

Meaning: It has been told us Bakru bin Khalafin and Hasan bin Ali al Ma'na said: It has been told to us Ibrāhīm bin Khālid. It has been told to us Abu Wā'il al Qāṣ, said: We have come out to 'Urwah bin Muḥammad as Sa'diy then said he was a man, so I was angry with him, so he stood up and then made his ablution and returned and truly performed ablution. Then said: It has been told to me from my grandfather 'Aṭīyyah said: said the Prophet Muḥammad: Indeed, anger was from Syayṭan and Syayṭan was created from fire, and the fire was dampened with water. So, if you are angry, you take ablution. (Abu Dāwud)

### In Musnad Aḥmad

حَدَّثَنَا إِبْرَاهِيمُ بْنُ خَالِدٍ، قَالَ: حَدَّثَنَا أَبُو وَائِلٍ صَنْعَائِيُّ مُرَادِيٌّ، قَالَ: كُنَّا جُلُوسًا عِنْدَ عُرْوَةَ بْنِ مُحَمَّدٍ قَالَ: إِذْ أُدْجِلَ عَلَيْهِ رَجُلٌ فَكَلَّمَهُ بِكَلَامٍ أَغْضَبَهُ، قَالَ: فَلَمَّا أَنْ غَضِبَ قَامَ، ثُمَّ عَادَ إِلَيْنَا وَقَدْ تَوَضَّأَ، فَقَالَ: حَدَّثَنِي أَبِي، عَنْ عَطِيَّةَ - وَقَدْ كَانَتْ لَهُ صُحْبَةٌ -، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " إِنَّ الْغَضَبَ مِنَ الشَّيْطَانِ، وَإِنَّ الشَّيْطَانَ خُلِقَ مِنَ النَّارِ، وَإِنَّمَا تُطْفَأُ النَّارُ بِالْمَاءِ، فَإِذَا غَضِبَ أَحَدُكُمْ فَلْيَتَوَضَّأْ "

Meaning : “ It has been told us Ibrāhīm bin Khālid he said, had told us Abū Wā'il Ṣan'āni Murādi he said, "We once sat with 'Urwah bin Muāammad, suddenly confronted a man with him. The man then spoke to him with an expression that made him angry. " Abu Wā'il said, "then when 'Urwah would be angry, he would stand up and return to us in a state of ablution." Then he said, "My father has told me from my grandfather, 'Aṭīyyah - one of the companions of the Prophet ṣalallāhu 'alaihi wasallam -, he said "Verily the anger comes from Satan and Satan is created from fire, whereas fire can only be extinguished by water, then if one of you is angry then let take ablution.” (Aḥmad)

The quality of the ḥadīṣ is ṣaḥīḥ. From the results of the criticism of *sanad* that all the narrators of the ḥadīṣ have a trusted position and criticism of death which does not conflict with the verses of the Qur'an, the quality of this ḥadīṣ is *ṣaḥīḥ*. According to the sunan Abu Dāwud Ibrahim bin Khalad *tsiqat*. Then said 'Umar bin 'Abdul 'Aziz that 'Urwah bin Muhammad from Yaman was Sholeh in deeds.

<sup>32</sup> Abu Dawud Sulaiman bin al-asya's bin Ishaq bin Basyir bin Syadad bin 'Amru al-azdi as-sijistani, *Sunan Abi Daawud juz 4*, (Beirut: Daar al-Fikr. 1607 M.) hadith 4784 p. 249.

According to Ibn Hibban that Muhammad bin ‘Aṭīyah bin‘ Urwah as Sa'dy al Balqawy tsiqat at tabi'in. then it is also said ‘Aṭīyah bin‘ Urwah as Sa'dy, a friend who was authentic when the ḥadīś came down in Sham.<sup>33</sup>

Then the purpose of *تُطْفَأُ* (taṭfau) is pushed like debt then *فَلْيَتَوَضَّأْ* (falyatawaḍak) means to perform ablution like *wuḍu* when going to pray.<sup>34</sup> So that when anger, ordered to immediately extinguished by performing ablution because of anger that came from a genie made of hot wind.

### 3. Pray With Saying Isti'āzah

In Sunan Abu Dāwud

حَدَّثَنَا يُونُسُ بْنُ مُوسَى، حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ مُعَاذِ بْنِ جَبَلٍ، قَالَ: اسْتَبَّ رَجُلَانِ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَغَضِبَ أَحَدُهُمَا غَضَبًا شَدِيدًا حَتَّى خُيِّلَ إِلَيْهِ أَنْ أَنْفَعَهُ يَنْمَرُغُ مِنْ شِدَّةِ غَضَبِهِ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ [ص:249]: «إِنِّي لَأَعْلَمُ كَلِمَةً لَوْ فَالَهَا لَدَهَبَ عَنْهُ مَا يَجِدُهُ مِنَ الْعُغْضِبِ؟» فَقَالَ: مَا هِيَ يَا رَسُولَ اللَّهِ؟ قَالَ: " يَقُولُ: اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الشَّيْطَانِ الرَّجِيمِ " قَالَ: «فَجَعَلَ مُعَاذٌ يَأْمُرُهُ، فَأَبَى وَحَكَ، وَجَعَلَ يَزِدَادُ غَضَبًا»<sup>35</sup>

Meaning: It has been told to us Yūsūf bin Mūsa, told to us Jarīr bin ‘Abdul Ḥamīd, from ‘Abdul Malik bin 'Umayr, from ‘Abdirrahman bin Abi Layla, from Mu'āz bin Jabal, said: two people were reproaching each other on the Prophet's side and we were sitting next to the Prophet. One of them reproached his opponent with anger until he blushed his face. So the Prophet said: ‘I will teach a sentence which if it is said will lose what is in it. ’ So they said: ‘What is O Messenger of Allah? That is if he said: Allāhumma innī a'uzubika minasy Syayṭānirrajīm'. Said: then made Mu'āz order him then I rejected your size and made him be angry. (Abu Dāwud)

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ سُلَيْمَانَ بْنِ صُرَدٍ، قَالَ: اسْتَبَّ رَجُلَانِ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَجَعَلَ أَحَدُهُمَا تَحْمُرُ عَيْنَاهُ وَتَنْتَفِخُ أَوْدَاجُهُ، فَقَالَ رَسُولُ اللَّهِ صَلَّى

<sup>33</sup> Al ‘Allamah al Muḥaddīś al Kabīr asy Syaikh Khalil Aḥmad as Suhāru Nufury, *Bazilu al Majhūd fī Hallu Abī Dāwud juz 19*. (Beirut: Dār al Kutub al ‘Ilmiyyah), p 41.

<sup>34</sup> Abi Thayyib Muhammad Syamsyilhaq, dkk, *Aunul Ma'būd Syarh Sunan Abi Dāwud* (Beirut: Daar al Kutb al Ulumiyyah, 1990) p 98.

<sup>35</sup> Abu Dawud Sulaiman bin al-asya's bin Ishaq bin Basyir bin Syadad bin ‘Amru al-azdi as-sijistani, *Sunan Abi Dāwud juz 4*, (Beirut: Daar al-Fikr. 1607 M.) hadith 4780 p. 248.



اللَّهُ عَلَيْهِ وَسَلَّمَ: " إِنِّي لَأَعْرِفُ كَلِمَةً لَوْ قَالَهَا هَذَا لَذَهَبَ عَنْهُ الَّذِي يَجِدُ: أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ " فَقَالَ الرَّجُلُ: هَلْ تَرَى بِي مِنْ جُنُونٍ؟<sup>36</sup>

Meaning: “ It has been told us Abu Bakr ibn Abu Syaibah said, had told us Abu Mu'āwiyah from Al A'masy from Ady bin Sābit from Sulaimān bin Şurad he said," Two people are denouncing each other by the Prophet ṣallallaahu 'alaihi wasallam , one of them had reddish eyes and stiff neck veins. Rasulallah shalallahu 'alayhi wasallam then said, "Really, I know a sentence that is read by someone then it will disappear what he feels (anger). Namely 'A'ūzubillahi minasy Syaiṭānirrajim' then the angry man said: "Do you see me as crazy?" (Abu Dāwud)

#### In Musnad Aḥmad

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، قَالَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ عَدِيِّ بْنِ ثَابِتِ الْأَنْصَارِيِّ، عَنْ سُلَيْمَانَ بْنِ صُرَدٍ، سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلَيْنِ وَهُمَا يَتَفَاوَلَانِ، وَأَخَذَهُمَا فِدٌ غَضِبَ وَاشْتَدَّ غَضَبُهُ وَهُوَ يَقُولُ: فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنِّي لَأَعْلَمُ كَلِمَةً لَوْ قَالَهَا ذَهَبَ عَنْهُ الشَّيْطَانُ» ، قَالَ: فَأَتَاهُ رَجُلٌ فَقَالَ: قُلْ أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ، قَالَ: هَلْ تَرَى بَأْسًا؟ قَالَ: مَا زَادَهُ عَلَى ذَلِكَ<sup>37</sup>

Meaning: “ It has been told us Ḥafṣ bin Giyaś he said, had told us Al A'masy from 'Ady bin Sābit Al Anṣari from Sulaimān bin Şurad that the Prophet sallallaahu 'alaihi wasallam heard two people arguing, one of them had shrugged. his anger while saying something, then the Prophet sallallaahu 'alaihi wasallam said: "Verily I know one sentence that if it is said the devil will go away from him." Sulaiman said, "Then a man came to him, then he said:" Say 'A'ūzubillahi minasy Syayṭānirrajīm'. " The man said, "Did you see something (disgrace)?" He replied: "What is more than that.” (Aḥmad)

#### In Ṣaḥiḥ Bukhari

حَدَّثَنَا عَبْدَانُ، عَنْ أَبِي حَمْزَةَ، عَنِ الْأَعْمَشِ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ سُلَيْمَانَ بْنِ صُرَدٍ، قَالَ: كُنْتُ جَالِسًا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَجُلَانِ يَسْتَبَانِ، فَأَخَذَهُمَا احْمَرٌّ وَجْهُهُ، وَأَنْتَفَحَتْ أَوْدَاجُهُ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " إِنِّي لَأَعْلَمُ كَلِمَةً لَوْ قَالَهَا ذَهَبَ عَنْهُ مَا يَجِدُ، لَوْ قَالَ: أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ، ذَهَبَ عَنْهُ مَا يَجِدُ " فَقَالُوا لَهُ: إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: تَعَوَّذُ بِاللَّهِ مِنَ الشَّيْطَانِ، فَقَالَ: وَهَلْ بِي جُنُونٌ<sup>38</sup>

Meaning: “It has been told to us ‘Abdān from Abī Ḥamzah from Al A’masy from ‘Ady bin Sābit from Sulaimān bin Şurad said: "I am sitting with the Prophet

<sup>36</sup> Ibid, hadis ke 4781 hlm 248.

<sup>37</sup> Abu Abdillah Ahmad bin Muhammad bin Hanbal bin Hilal bin Asyadus Syaibani. *Musnad al-Imam Ahmad bin Hanbal juz 1*. (Beirut: Daar al-Fikr. 2001 M- 1421 H), hadis ke 27205 p 240.

<sup>38</sup> Al Imam Abi ‘Abdillah Muḥammad bin Ismā’il bin Ibrāhīm bin al Muḡīrah bin Barzibah al Bukhari Al Ja’fi, *Ṣaḥiḥ Bukhari juz 3*, (Beirut: Dār al Kutub al ‘Ilmiyyah,1992) hadis no.3282, p 434.

ṣallallaahu ‘alayhi wasallam and there are two people who berate one another. One of them turned red and his neck muscles tightened. So the Prophet ṣallallaahu ‘alayhi wasallam said: "Indeed I know one sentence that when spoken will disappear what is going on. Suppose he says 'A'ūzubillahi minasy Syaīṭān'. Then people told the person; "Indeed the Prophet ṣallallaahu ‘alayhi wasallam said: "Take refuge in Allah from Satan." The person said: "Am I crazy?" (Al Bukhari)

حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الْأَعْمَشُ، قَالَ: حَدَّثَنِي عَدِيُّ بْنُ ثَابِتٍ، قَالَ: سَمِعْتُ سُلَيْمَانَ بْنَ صُرْدٍ، رَجُلًا مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ [ص:16] قَالَ: اسْتَبَّ رَجُلَانِ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَعَضِبَ أَحَدُهُمَا، فَاشْتَدَّ غَضَبُهُ حَتَّى انْتَفَخَ وَجْهُهُ وَتَغَيَّرَ: فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنِّي لَأَعْلَمُ كَلِمَةً، لَوْ قَالَهَا لَذَهَبَ عَنْهُ الَّذِي يَجِدُ» فَأَنْطَلَقَ إِلَيْهِ الرَّجُلُ فَأَخْبَرَهُ بِقَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَالَ: «تَعَوَّذُ بِاللَّهِ مِنَ الشَّيْطَانِ» فَقَالَ: أَتَرَى بِي بَأْسٌ، أَمْجُنُونُ أَنَا، اذْهَبْ<sup>39</sup>

Meaning: “ It has been told us Umar bin Ḥafṣ, told us my father, told us Al A’ṣābiy, he said; has told me ‘Ady bin Šābit, he said:” I heard Sulaimān bin Šurād - a friend of the Prophet ṣallallaahu ‘alayhi wasallam - he said:” Two men berate one another at the side of the Prophet ṣallallaahu ‘alayhi wasallam. One of the two was so angry that his face turned red. Then the Messenger of Allah said: "Surely I know one sentence that if spoken, then the anger will disappear." Then those who heard his words went away and preached to him the words of the Prophet ṣallallaahu ‘alayhi wasallam, he said:” Take refuge in Allah from Satan. " So the angry man said: "Do you think I have a problem, I'm crazy, go” (Al Bukhari)

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنِ الْأَعْمَشِ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، حَدَّثَنَا سُلَيْمَانُ بْنُ صُرْدٍ، قَالَ: اسْتَبَّ رَجُلَانِ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ عِنْدَهُ جُلُوسٌ، وَأَحَدُهُمَا يَسُبُّ صَاحِبَهُ، مُغَضَّبًا قَدِ احْمَرَّ وَجْهُهُ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " إِنِّي لَأَعْلَمُ كَلِمَةً، لَوْ قَالَهَا لَذَهَبَ عَنْهُ مَا يَجِدُ، لَوْ قَالَ: أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ " فَقَالُوا لِلرَّجُلِ: أَلَا تَسْمَعُ مَا يَقُولُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ قَالَ: إِنِّي لَسْتُ بِمَجْنُونٍ<sup>40</sup>

Meaning: “It has been told us Usmān bin Abi Syaibah, telling us Jarir from Al A’ṣābiy from ‘Ady bin Šābit told us Sulaimān bin Šurad he said, "There are two people who insult each other beside the Prophet ṣallallaahu ‘alayhi wasallam, while we sitting beside him, one of him reviled his friend while angry, until his face turned red, the Prophet ṣallallaahu ‘alayhi wasallam said: "Indeed, I know a sentence that when he reads it, surely his anger will disappear, if he says 'A'ūzubillahi minasy Syaīṭānirrajīm'. Then the people said to the man, "Did you not hear what the Prophet ṣallallaahu ‘alayhi wasallam said? Instead, the man said; "Actually, I'm not crazy.” ( Al Bukhari)

In Ṣaḥīḥ Muslim

<sup>39</sup> Ibid., hadis no 6048, p 111.

<sup>40</sup> Al Imam Abi ‘Abdillah Muḥammad bin Ismā’il bin Ibrāhīm bin al Muḡīrah bin Barzibah al Bukhari Al Ja’fi, *Ṣaḥīḥ Bukhari juz 7, ...*, hadis no 6115, p 130.

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ، حَدَّثَنَا أَبُو أُسَامَةَ، سَمِعْتُ الْأَعْمَشَ، يَقُولُ: سَمِعْتُ عَدِيَّ بْنَ ثَابِتٍ، يَقُولُ: حَدَّثَنَا سُلَيْمَانُ بْنُ صُرَدٍ، قَالَ: اسْتَبَّ رَجُلَانِ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَجَعَلَ أَحَدُهُمَا يَعْضِبُ وَيَحْمَرُّ وَجْهَهُ، فَنَظَرَ إِلَيْهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: "إِنِّي لَأَعْلَمُ كَلِمَةً لَوْ قَالَهَا لَذَهَبَ دَا عَنَّهُ: أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ" فَقَامَ إِلَى الرَّجُلِ رَجُلٌ مِمَّنْ سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: أَتَدْرِي مَا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنفَا؟ قَالَ: "إِنِّي لَأَعْلَمُ كَلِمَةً لَوْ قَالَهَا لَذَهَبَ دَا عَنَّهُ: أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ" فَقَالَ لَهُ الرَّجُلُ: أَجُنُونًا تَرَانِي؟ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنِ الْأَعْمَشِ بِهَذَا الْإِسْنَادِ<sup>41</sup>

Meaning: “ It has been told us Naṣr bin ‘Aly Al Jahḍamy, telling us Abu Usāmah, I heard Al A‘masy say; I heard ‘Ady bin Šābit say; has told us Sulaimān bin Šurad, he said: "One day there were two men who berated each other at the side of the Prophet ṣallallaahu‘ alayhi wasallam. Then one of the two got angry and had a face. Then the Messenger of Allah saw it and said: "Indeed I know one sentence that if spoken, then the anger will disappear. "A‘udzubillahi minasy Syayṭānirrajīm". After that, the angry person was approached by someone who had heard the words of the Prophet ṣallallaahu‘ alayhi wasallam. So he said to him: "Do you understand what has been said by the Messenger of Allah ‘alayhi wasallam earlier?". Verily the Messenger of Allah has said: "Indeed I know one sentence that if spoken, then his lust will disappear. ‘A‘udzubillahi minasy Syayṭānirrajīm', the angry man said: "Do you consider me crazy ?. And has told us Abu Bakr bin Abi Syaibah, told us Ḥafṣ bin Giyās from Al A‘masy through this route.” (Muslim)

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَ مُحَمَّدُ بْنُ الْعَلَاءِ - قَالَ يَحْيَى: أَخْبَرَنَا وَقَالَ ابْنُ الْعَلَاءِ: حَدَّثَنَا - أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنِ عَدِيٍّ بْنِ ثَابِتٍ، عَنْ سُلَيْمَانَ بْنِ صُرَدٍ، قَالَ: اسْتَبَّ رَجُلَانِ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَجَعَلَ أَحَدُهُمَا تَحْمَرُّ عَيْنَاهُ وَتَنْتَفِخُ أَوْدَاجُهُ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "إِنِّي لَأَعْرِفُ كَلِمَةً لَوْ قَالَهَا لَذَهَبَ عَنَّهُ الَّذِي يَجِدُ: أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ" فَقَالَ الرَّجُلُ: وَهَلْ تَرَى بِي مِنْ جُنُونٍ؟ قَالَ ابْنُ الْعَلَاءِ: فَقَالَ: وَهَلْ تَرَى، وَلَمْ يَذْكُرِ الرَّجُلَ<sup>42</sup>

Meaning : “It has been told us Yahya bin Yahya and Muḥammad bin Al A'lā both said: "Yahya has preached to us and said Ibn Al A'lā; has told us Abu Mu'āwīyyah from Al A‘masy from ‘Ady bin Šābit from Sulaimān bin Šurad he said," On one occasion there were two men who berate one another at the side of the Prophet ṣallallaahu‘ alayhi wasallam. Then one of the two had red eyes (because of anger) and sweat was running down. Then the Prophet saw it and said: "Indeed I know one sentence that if spoken, then his anger will disappear:" A‘ūzubillahi minasy Syayṭānirrajīm". The angry man said: "Do you think I'm crazy? Ibn Al ‘Alāi said: Do you consider me crazy? - without mentioning the sentence 'ar rajul” (Muslim)

<sup>41</sup> Imam Abi al Ḥusain Muslim bin Al Hijaḡ al Qusyairy An Naisābury, *Ṣaḥīḡ Muslim juz 4*, (Beirut: Dār al Fikr Lā’ah wa an Nusyur wa at Tauzi’, 1983) hadis no 2611, p 2015.

<sup>42</sup> Ibid, hadis no 2610, p 2015.

## In Sunan Tirmizi

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ، قَالَ: حَدَّثَنَا قَبِيصَةُ، عَنْ سُفْيَانَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ: اسْتَبَّ رَجُلَانِ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى عُرِفَ الْعَضْبُ فِي وَجْهِ أَحَدِهِمَا، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنِّي لَأَعْلَمُ كَلِمَةً لَوْ قَالَهَا لَدَهَبَ عَضْبُهُ: أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ.<sup>43</sup>  
حَدَّثَنَا بُنْدَارٌ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ، عَنْ سُفْيَانَ، نَحْوَهُ.

Meaning: “It has been told us Maḥmud bin Gaylān had told us Qabīṣah, from Sufyān, from ‘Abdil Malik bin ‘Umair, from ‘Abdurrahman bin Abi Layla, from Mu’āz bin Jabal. Said Mu’ āz: "There were two people who chided each other by the Prophet ṣallallaahu ‘alaihi wasallam until anger was seen on the face of one of the two, then the Prophet ṣallallaahu ‘alaihi wasallam said:" Really I know a sentence that if he said then his anger will disappear, i.e. ' A'ūzubillahi minasy Syayṭānirrajīm’. It has been told Bundār, said Bundār: has said ‘Abdurrahman, from Sufyān with this *sanad* from the ḥadīṣ” (Tirmizi)

The quality of ḥadīṣ is ṣaḥīḥ according to Tirmizi and Mutaffaq ‘alaih.<sup>44</sup> But this ḥadīṣ according to Tirmizi and an Nasa’i is ḥadīṣ *mursal* because ‘Abdurrahman bin Abi Layla never heard from Mu’az bin Jabal because Mu’az died during the caliphate ‘Umar bin Khaṭṭab. Al Bukhāri points out that ‘Abdurrahman bin Abi Layla was born in 27 AH and there is a mention that Mu’az bin Jabal died in 28 or 27 so that there is no continuity of *sanad*. But an Nasa’i said that the ḥadīṣ from the history of ‘Abdurrahman bin Abi Layla from Abi bin Ka’ab is *muttasil*.<sup>45</sup>

Said Ibn Ḥatim in the book Al Murasil: it was told ‘Aly bin al Ḥasan, told Aḥmad bin Sa’īd ad Darimy, narrated an Nazir, narrated Syu’bah from al Ḥakīm from Ibn Abi Layla said: he was born not living from the caliphate ‘Umar besides that Abdurrahman bin Abi Layla were six-year-old children when the incident occurred so that the ḥadīṣ was interrupted and the position was *muttasil*.<sup>46</sup>

<sup>43</sup> Abi ‘Isā Muḥammad bin ‘Isā Ibni Saurah, *Al Jāmi’u al Ṣaḥīḥu Wahuwa Sunanu at Tirmizi juz 5*, (Beirut: Dār al Kutub al ‘Ilmiyyah, 1987) p.470.

<sup>44</sup> Muhammad Nashiruddin Al Albani, *Shahih Sunan Abu Dāwud Jilid 3*, (Jakarta:Pustaka Azzam, 2007) p 304.

<sup>45</sup> Abi Thayyib Muhammad Syamsyilhaq, dkk, ‘*Aunul Ma’buud Syarḥ Sunan Abi Dawud* (Beirut: Daar al Kutb al Ulumiyyah, 1990) p 97.

<sup>46</sup> Imam al hafīz Abī al ‘Aly Muḥammad ‘Abdurrahman bin ‘Abdurrahman Al Mubarakfury, *Tuḥfatul Aḥwāzī bi Syarḥ Jāmi’ at Tirmizi juz 8*, (Madinah al Munawwaroh: Ṣaḥībul Maktabah as Salafiyyah, 1764) p 416.

In the ḥadīṣ that requires friends who are angry to continue the implementation of the pronunciation of isti'āzah. In some *Syarh* Muslim traditions about reading isti'āzah when angry explains that anger comes from the encouragement of Syaytan so that it can bring out the false sayings and conduct behavior that is not commendable.<sup>47</sup>

Anger to other than Allah from the interference of Satan and whoever asks for protection from Allah then Allah will suffice it and will calm or reduce his anger. That is all if the purpose is true in asking for the protection of Allah and Allah is very capable of abandoning people who do wrong goals. it says "do you see me crazy?" the words of people who are not good at religion and think that people who do not ask for protection except when they want to touch and he does not know that anger is the beginning of that touch. Therefore he came out of the nature of his justice so damaging his wealth to fight conflict, swear and make it sound as if he belonged to the *jufatil 'arab* or the *munaḥiqīn* group, I said: his answer was like that after hearing it from the Prophet Muhammad showed that he was a hypocrite or included a person whose Islam not still in my heart.<sup>48</sup>

The word crazy in this ḥadīṣ according to an Nawawi is a term for those who do not know the law in the religion of Allah and who have not been enlightened to the Syari'a so that the statement of isti'āzah applies only to the madman. Though he was not aware of his anger was an act of devotion. The angry man may be a hypocrite or a Badui who has not been guidance.<sup>49</sup> When people are given a will anger to ask for protection from Satan but say themselves crazy then tell the person to go away even though the purpose of it all is not to do things outside the bounds of habit such as saying words that cause hostility to loss of life and breaking things or nearby goods.

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<sup>47</sup> Imam An Nawawi, *Al Minhaj Syarh Ṣaḥīḥ Muslim ibn al Hajjaj*, Terj. Fathoni Muhammad, dkk. (Jakarta Timur: Darus Sunnah Press, 2011) p 747.

<sup>48</sup> Imam Muslim bin Al Ḥijaj al Qusyairy An Naisābury, *Ṣaḥīḥ Muslim Ma'a Syarḥihi al Musamma Ikmālu Ikmālu al Mu'allim juz 8*, (Beirut: Dār al Kutub al 'Ilmiyyah, 1994) p 576.

<sup>49</sup> Abi Thayyib Muhammad Syamsyilhaq, op. cit., p 97.

People who are angry and think themselves crazy do not know that anger is a part of humans who afflict Satan. And there is a ḥadīṣ preceded by the nature of the devil in the *Asibab wa Li'an* chapters that magic lives on the legacy of anger, and arouses something is holding back anger from crediting the consequences of the threat of anger. And indeed awakening that is not done by creatures except Allah and all the behavior of creatures other than that is an instrument of God. So humans are directed towards the prosperity of the other and awakening is only God's will is not possible this part of the will of God who ran anger because if person is angry and this anger at God is a servitude opinion. And this possibility is gentle to be angry with witchcraft because in fact if directed to his Lord then with witchcraft in places of awakening is something that can remind God.<sup>50</sup>

#### 4. Be Silent

حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، قَالَ: سَمِعْتُ لَيْثًا، قَالَ: سَمِعْتُ طَاوُسًا، يُحَدِّثُ عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: «عَلِّمُوا، وَيَسِّرُوا، وَلَا تُعَسِّرُوا، وَإِذَا غَضِبَ أَحَدُكُمْ فَلْيَسِّكْهُ»<sup>51</sup>

Meaning: It has been told to us Muḥammad bin Ja'far said: It has been told to us Syu'bah, from Layṣ, from Ṭāwus, from Ibnī 'Abbās, said: From Prophet Muḥammad: know, Make it easy and don't make it difficult. If you are angry, then silent. (Aḥmad)

حَدَّثَنَا عَبْدُ الرَّزَّاقُ قَالَ أَخْبَرَنَا سُفْيَانُ عَنْ لَيْثٍ عَنْ طَاوُسٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ - : «عَلِّمُوا، وَيَسِّرُوا وَلَا تُعَسِّرُوا، وَإِذَا غَضِبْتَ فَاسْكُتْ، وَإِذَا غَضِبْتَ فَاسْكُتْ، وَإِذَا غَضِبْتَ فَاسْكُتْ»<sup>52</sup>.

Meaning : “ It has been told us ‘Abdurrazzaq said, had preached to us Sufyān from Layṣ, from Ṭāwus from Ibn ‘Abbas, he said, the messenger of Allah ṣalallahu ‘alayhi wasallam said:" Let you teach, facilitate and do not complicate. If you are angry then be silent. And if you are angry then be silent. And if you are angry then be silent.” (Aḥmad)

The ḥadīṣ quality is *Ḥasan liḡoyrihi*. From the results of the criticism of *sanad*, there is *Daif* quality, Laiṣ bin Sulaim said Yaḥya bin Mu'ayyin is *adh'af*

<sup>50</sup> Imam Syihab ad Dīn Abi al 'Abbas Aḥmad bin Muḥammad asy Syafi'I Al Qaṣṭalany, *Irsyadu as Sāry Syirḡu Ṣaḡiḡ al Bukhari juz 13*, (Beirut: Dār al Kutub al 'Ilmiyyah, 1996) p 125.

<sup>51</sup> Abu Abdillah Aḥmad bin Muḥammad bin Hanbal bin Hilal bin Asyadus Syaibani, *Musnad al-Imam Aḥmad bin Hanbal juz 4*, (Beirut: Daar al-Fikr, 2001 M- 1421 H) p. 239.

<sup>52</sup> Ibid., p 283.

but according to Abu Dāwud *laisa bihi baksa*.<sup>53</sup> as explained in the book of Majmu'ul Zawaid by al Haiṣami that Laiṣ had been documented in advance if he was *Ḍaif* even though there was a *muhaddiṣ* which said it was still accepted but there was mention of the *ṣāhiḥ*.<sup>54</sup> Sanad *ṣāhiḥ* according to the opinion of Mu'āz bin Mu'āz al Anbari al Hafīz who said the same thing. In the Musnad Aḥmad *syarah* it was stated that Laiṣ was a *ṣiqāh* in the hadith number 1199. And in the editorial of al-Ḥalabi it was written *basyirū* even though the correct one was following al Kataniyyah's print.<sup>55</sup> Whereas criticism of Matan, where Matan does not contradict the verses of the Qur'an, makes this *ḥadīṣ* quality *Ḥasan*. Similar *ḥadīṣ* is also found in another narration in Musnad Ahmad number 2556. If the first narration is from Muḥammad bin Ja'far but in the second narration from 'Adurrazaq both of them are from Laiṣ and Ṭawus and comes from Ibnu 'Abbās from Prophet Muḥammad.

Silence is the best medicine in anger. Because actually anger is expelled from people in a state of anger because of remorse and then the state of death of anger that has many causes even other than it (remorse), and unless really in a forced situation. If anger still gives a bad attitude to everyone and the goodness of the words that cool him. From al 'Ajli raḥimahullah: what is filled with anger and does not speak in anger from it arises remorse but is satisfied.<sup>56</sup>

## 5. Forehead Touches Earth

حَدَّثَنَا عِمْرَانُ بْنُ مُوسَى الْقَزَّازُ الْبَصْرِيُّ، قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، قَالَ: حَدَّثَنَا عَلِيُّ بْنُ زَيْدِ بْنِ جُدْعَانَ الْفَرَشِيُّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا صَلَاةَ الْعَصْرِ بِنَهَارٍ ثُمَّ

<sup>53</sup> al Hafidz Jamaluddin Abi al Hajjaj Yusuf Al Mazzi, *Tahdzib al Kamal fi Asmai al Rijal juz 15*, (Darul Fikr) p 449.

<sup>54</sup> Op. cit., juz 2 p 538.

<sup>55</sup> Ahmad Muhammad Syakir, *Syarah Musnad Imam Ahmad*, Terj. Faturrahman Abdul Hamid, dkk. (Jakarta: Pustaka Azzam, 2007) p 964-965.

<sup>56</sup> Zainuddin 'Abdurrahman bin Aḥmad bin Rajab bin al Ḥasan As Salāmy, *Jāmi'u al Ulūm wa al Hukmu fi Syarh Khamsīna Ḥadīṣan min Jawāmi'ul Kalamī juz 7*, (Beirut: Muassisah ar Risālah, 2001) p 367.

قَامَ خَطِيئًا فَلَمْ يَدْعُ شَيْئًا يَكُونُ إِلَى قِيَامِ السَّاعَةِ إِلَّا أَحْبَرْنَا بِهِ وَكَانَ فِيمَا قَالَ: أَلَا وَإِنَّ الْعَضْبَ جَمْرَةٌ فِي قَلْبِ ابْنِ آدَمَ، أَمَا رَأَيْتُمْ إِلَى حُمْرَةِ عَيْنَيْهِ وَانْتِفَاحِ أَوْدَاجِهِ، فَمَنْ أَحَسَّ بِشَيْءٍ مِنْ ذَلِكَ فَلْيُلْصِقْ بِالْأَرْضِ<sup>57</sup>

Meaning: " It has been told us 'Imrān bin Mūsā Al Qazzaz Al Basri, has told us Hammād bin Zaid, has told us ‘Ali bin Zaid bin Jud‘ān Al Qurasy from Abu Naḍrah from Abu Sa‘id Al Khudri said : The Messenger of Allah ṣalallahu ‘alaihi wasallam pray asr with us one day after that he preached, Amongst what he said: “Remember, anger is the embers of human hearts, do you not see the red eyes of angry people and their veins swell. Whoever feels something from him, should cling to the ground.” ( Tirmizi)

The quality of this ḥadīṣ is Ḥasan. ‘Ali ibn Zaid bin Jud‘ān is a person who ablution according to Tirmizi while ḍa‘if according to others including Aḥmad, Ḥakim and Baihaqi.<sup>58</sup> Besides, it was also mentioned in Aḥmad's Musnad as many as 2 narrations of the history of Abu Sa‘id Al Khudri with the same observance.

In the Tirmizi *syarh* it is stated that actually anger is a lump of coal meaning a lump of fire which is the unit of the igniter of the glowing ember within a human being. An angry person has a lump of fire that rises to his face, moreover into his eyes so that it becomes red like the red eyes of a hot sick person. Until the veins swell according to Imam Romli in the book *Nihayah al Muḥtaj* which includes the neck veins that are cut when slaughtering is located on the side so that when anger it looks like a lump. Anyone who discovers in himself means being aware of the events that have been mentioned or knowing that there is something from him, then sticking to the earth means that people know that meeting their cheeks and body to the earth can bow down so that their anger subsides. And in fact, the command to do this so that people humble themselves from conceit so that they remember that they are nothing more than dust in the earth so they are not fit to be arrogant.<sup>59</sup>

<sup>57</sup> Abi ‘Isā Muḥammad bin ‘Isā Ibnī Saurah, *Al Jāmi‘u al Ṣaḥīḥu Wahuwa Sunanu at Tirmizi juz 4*, (Beirut: Dār al Kutub al ‘Ilmiyyah, 1987) piece of hadis no 2191, p 483-484.

<sup>58</sup> Imam al hafīz Abī al ‘Aly Muḥammad ‘Abdurraḥman bin ‘Abdurraḥman Al Mubarakfury, *Tuḥfatul Aḥwāḍy bi Syarḥ Jāmi‘* at Tirmizi juz 6, (Madinah al Munawwaroh: Ṣaḥībul Maktabah as Salafiyyah, 1764) p 432.

<sup>59</sup> Imam al hafīz Abī al ‘Aly Muḥammad ‘Abdurraḥman bin ‘Abdurraḥman Al Mubarakfury, *Tuḥfatul Aḥwāḍy bi Syarḥ Jāmi‘* at Tirmizi juz 6, (Madinah al Munawwaroh: Ṣaḥībul Maktabah as Salafiyyah, 1764) p 431-432.



CHAPTER IV  
ANALYSIS ḤADĪS ABOUT TECHNIQUES TO TREAT ANGRY IN  
NEUROSCIENCE PERSPECTIVE

Allah has stated emphatically that Islam is the perfect religion for its guidance. Allah is also willing to accept Islam as the religion of all mankind in all times and places of various regions, tribes, cultures, and races. This statement is not excluded from the two main teaching sources, the Qur'an and the Ḥadīś.

The Qur'an and the ḥadīś serve as guidelines for the life of mankind containing laws that are always relevant to various disciplines in terms of life including modern science, namely neuroscience. In understanding the ḥadīś through the neuroscience approach it is necessary to use the interconnection method in which this method is *ijtihad* towards the meaning of the ḥadīś following the development of modern science. The goal is to create a more dialectical-communicative ḥadīś understanding.

The concept of understanding the ḥadīś through the interconnection approach is very relevant for medical traditions especially related to the treatment of the Prophet. But some ḥadīś haven't to do with treatment but the development of the medical world can be used as a health therapy. Then these ḥadīś can be referred to as "quasi-medical ḥadīś ". Quasi-medical ḥadīś includes ḥadīś about ablution, prayer or fasting which are proven to provide benefits for health.

Between medical ḥadīś or quasi-medical ḥadīś, both use the same approach, namely the interconnection of science so that the ḥadīś about this technique to treat angry are not medical ḥadīś but become quasi-medical ḥadīś that are still understood through the method of medical interconnection.

**A. Mapping of Ḥadīś About Techniques to Treat Angry**

**1. Ḥadīś Change Body Position**

Anger is a burning in a strong human heart that leaves a reddish color in his eyes and swells his veins, so when it happens to one of you in this case then sit down and not aggressive in angry that is this way to limit lust and not infect himself from beside him with the dangers of doing, actually lying is better than

sitting, and sitting is better than standing, and standing is better than walking and walking is better than running.<sup>1</sup>

Standing is the most powerful position to release lust, when angry with standing, the person will easily hit, kick, shout, say loudly, break things around or an aggressive movement that can hurt the object of anger. So that sitting in the right position to limit lust and withstand the dangers of doing more than just lust because when person angry, their heart has been tarnished with embers that make his eyes redden and swell veins in addition to that the muscles of the hands and feet there is no detention then eventually it leads to an outlet that cannot be controlled if you remain standing when they angry. Therefore According to al Khaṭābi standing is a direction that leads to movement and oppression<sup>2</sup> because standing is a situation that makes easily for human when angry to oppression with the object of anger. Then the Prophet said,

قَالَ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَنَا: «إِذَا غَضِبَ أَحَدُكُمْ وَهُوَ قَائِمٌ فَلْيَجْلِسْ، فَإِنْ ذَهَبَ عَنْهُ الْعَضْبُ وَإِلَّا فَلْيَضْطَجِعْ»

If it hasn't subsided then lie down. This means that when sitting has not been able to treat anger then the most effective position is lying down because when lying swollen veins can be relaxed by putting the body from head to toe, indirectly will reduce the point of negative lust due to anger. So lying down is a better position than sitting, and sitting is better than standing.

## 2. Ḥadīṣ Take Ablution

قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ الْعَضْبَ مِنَ الشَّيْطَانِ، وَإِنَّ الشَّيْطَانَ خُلِقَ مِنَ النَّارِ، وَإِنَّمَا تُطْفَأُ النَّارُ بِالْمَاءِ، فَإِذَا غَضِبَ أَحَدُكُمْ فَلْيَتَوَضَّأْ»

Anger come from Satan, and Satan creates from fire. Then fire can extinguish by water. Someone if person is angry so they can take ablution to extinguish the fire in the heart and cool the body temperature. In the Qur'an Allah Say

<sup>1</sup> Zainuddin 'Abdurrahman bin Ahmad bin Rajab bin al Hasan As Salāmy, *Jāmi'u al Ulūm wa al Hukmu fi Syarh Khamsīna Ḥadīsan min Jawāmi'ul Kalamī juz 7*, (Beirut: Muassisah ar Risālah, 2001) p 366.

<sup>2</sup> Al 'Allamah al Muḥaddīṣ al Kabīr asy Syaikh Khalil Ahmad as Suhāru Nufury, *Bazīlu al Majhūd fi Ḥallu Abī Dāwud juz 19*. (Beirut: Dār al Kutub al 'Ilmiyyah), p 39.

وَالْجَانَّ خَلَقْتَهُ مِنْ قَبْلُ مِنْ نَّارِ السَّمُومِ ﴿٣﴾

the interpretation of Al Misbah the word الجان (al Jāānn) means the father of a creature named jinn. The word السموم (al Samūm) means very hot winds that penetrate the body. There is also meaning with fire without smoke. It was also said in the Qur'an :

وَخَلَقَ الْجَانَّ مِنْ مَّارِجٍ مِنْ نَّارٍ ﴿٤﴾

These two verses, when combined, mean the heat of wind causes a fire to cause a flame, from that the jinn is created.<sup>5</sup> So when person is angry, they ordered to immediately be extinguished by ablution because of anger that comes from a jin made of hot wind. Besides these two verses can explain the difference in creation between humans made of earth, jinns of hot wind and angels of light. Then the purpose of تُطْفَأُ (tuṭfa'u) is pushed like debt then فَلْيَتَوَضَّأْ (falyatawadhak) means to perform ablution like wudu when going to pray.<sup>6</sup>

Mentioned besides ablution can also take a shower because both of them provide a cold effect on the body. When person is angry, their body temperature rises because of the fire in the heart that brought by Satan to plunge humanity into evil. The impact of anger can endanger yourself and others even the surrounding environment, therefore ablution or bathing is a way to neutralize the temperature.

### 3. Ḥadīṣ Pray With Saying Isti'āzah

This ḥadīṣ is the most widely mentioned in the books of ḥadīṣ compared to other ḥadīṣ. In the book of Abu Dāwud mentioned twice with a different *sanad* line, namely from Yūsūf ibn Mūsa and from Abu Bakr ibn Abi Syaybah then

<sup>3</sup> Q.S Al Hijr : 27

<sup>4</sup> Q.S Ar Rahman : 15

<sup>5</sup> Muhammad Quraish Shihab, *Tafsir Al Misbah Pesan, Kesan dan Keserasian Al Qur'an Jilid 6*, (Tangerang: PT. Lentera Hati, 2017) p 452.

<sup>6</sup> Abi Thayyib Muhammad Syamsyilhaq, dkk, *'Aunul Ma'buud Syarh Sunan Abi Dawud* (Beirut: Daar al Kutb al Ulumiyyah, 1990) p 98.

ending at Sulayman bin Şurad. This narration from Sulayman bin Şurad was also accepted by Imam Muslim through Yaḥya bin Yaḥya and Muḥammad bin ‘Alak but also received by al Bukhari and an Nasa’i. The editorial between the ḥadīś numbers 4149 and 4150 has several differences. The difference in the ḥadīś 4149 Mu’az instructed the man but was reluctant to do so. But in the ḥadīś 4150 the man mentioned in the ḥadīś turned to say he was crazy. It also has similarities about two men who came to the Prophet in a state of anger even though there is a little different between the first editor of the man in a state of his nose throbbed so loudly that يتمزع means broken while the second editor in a state of reddened eyes.

In other editors of the ḥadīś narrated by at Tirmizi without mentioning the physical condition of the angry person. Different from the history of Abu Dawud. In the ḥadīś that requires friends who are angry to continue the implementation of the pronouncement of isti’azah. And actually, isti’azah is the cause of death of anger.<sup>7</sup>

Whereas in the ṣaḥiḥ Bukhari's narration it is mentioned in detail both among ṣaḥiḥ Muslim Sunan Abu Dawud, and Musnad Ahmad. The four lines of transmission differed in the condition of the two men who came to the Prophet Muhammad when they are angry. In ṣaḥiḥ Bukhari mentioned حتى انتفخ وجهه (until his face became tense) other than that other history also mentions فاحمر وجهه وانتفخت (his face became red and his nerves became tense). But in ṣaḥiḥ Muslim it is said that تحمر عيناه وتنتفخ أوداجه (his eyes were red and his veins became tense).

When person is angry then say isti’azah, the ṣaḥiḥ Bukhari mentioned لوقال (if he said, "I take refuge in Allah from Shaytan) and in the ṣaḥiḥ Muslim, there is an additional الرجيم (the damned) as well as the history of Mu’az

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<sup>7</sup> Imam al hafiz Abi al ‘Aly Muḥammad ‘Abdurrahman bin ‘Abdurrahman Al Mubarakfury, *Tuḥfatul Aḥwāḍy bi Syarḥ Jāmi’ at Tirmizi juz 8*, (Madinah al Munawwaroh: Ṣaḥibul Maktabah as Salafiyyah, 1764) p 415.

bin Jabal in Abu Dāwud's book. Then the ṣaḥīḥ of Bukhari is mentioned فانطلق إليه (a man goes to him) in ṣaḥīḥ Muslim it is mentioned that فقام إلى الرجل رجل ممن سمع (then a man who heard the words of the Prophet SAW stood up) approached the previous narration mentioned فقالوا له (then they said to him) so the one who said to the angry man was Mu'az bin Jabal in the narration of Abu Dāwud.

The man who pronounces himself crazy is Mu'adz bin Jabal and the word crazy in this ḥadīṣ according to an Nawawi is a term for people who do not know the law in Allah's religion and who have not been enlightened to the Syari'a so that the statement isti'āzah only applies to people crazy. The angry man may be a hypocrite or a *Badui* who has not been able to live<sup>8</sup> and not live in Islam.<sup>9</sup> So Mu'adz is a *Badui* who has not yet received guidance in which his Islam does not remain in the heart or a hypocrite even though anger is an act of Satan. So, you have to protect yourself from damned Satan.

After getting the will of the Prophet to say isti'āzah from the ṣaḥīḥ Bukhari mentioned أمجنون أنا (Am I crazy?) And also mentioned وهل بي من جنون؟ (Did madness happen to me?) Then اذهب (go) said the angry man to the man who ordered to take refuge in Allah earlier (Mu'az bin Jabal).<sup>10</sup>

Saying isti'āzah is one form of getting closer to God through speech and the condition of the heart when person is angry there are embers in it. Spiritually when the mouth speaks good sentences, the heart will feel calmer, as well as when they are angry. Flames of anger in the heart that burns lust, when the effort of the mouth to reduce it with good words that is sheltered from Satan because anger comes from the urge of Satan makes the heart that was originally full of rumble

<sup>8</sup> Abi Thayyib Muhammad Syamsyilhaq, dkk, 'Aunul Ma'buud Syarh Sunan Abi Dawud (Beirut: Daar al Kutb al Ulumiyyah, 1990) p 97.

<sup>9</sup> Imam Muslim bin Al Hġaj al Qusyairy An Naisābury, Ṣaḥīḥ Muslim Ma'a Syarḥihi al Musamma Ikmālu Ikmālu al Mu'allim juz 8, (Beirut: Dār al Kutub al 'Ilmiyyah, 1994) p 576.

<sup>10</sup> al Imam al Hafidz Ibnu Hajar Al Asqalani, Fathul Baari Penjelasan Kitab Shahih Al Bukhari terj. Amiruddin. (Jakarta: Pustaka Azzam, 2008) p 228-229.

anger becomes calmer. Like the Muslim ḥadīṣ syari'a about reading isti'āzah when they are angry explains that anger comes from the encouragement of Satan so that it can bring out the false sayings and conduct behavior that is not commendable.<sup>11</sup>

Therefore, asking for protection from God is an attempt to expel Satan in humans in the form of angry turmoil. Because it is mentioned in the Muslim syari'a whoever asks for protection from Allah, Allah will suffice it and will calm or reduce his angry. That is all if the purpose is true in asking for the protection of Allah and Allah is very capable of abandoning people who do wrong goals.<sup>12</sup> It is understood that asking for protection from God in the context of good and right goals is what should be done so God is very capable of abandoning the lives of people who have bad goals. Life in this world that gives is God, therefore it is proper for life and death to be only because of Him and to worship Him.

To reduce emotions, zikir is one way to synchronize the heart with speech. Saying good sentences has an important role in human mental health. When person is angry, Saṭan dominates humans both his heart and mind so that remembering God is the right solution to reduce the anger and the catecholamine substances that accompany it. Allah says in Qur'an :

الَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ﴿٢٨﴾

28. (ie) believers and their hearts are at peace in the remembrance of Allah. Remember, only by remembrance of Allah does the heart become at peace.<sup>13</sup>

Anger makes the heart rumble, hot and uncontrollable so that getting closer to God is the right means to calm the hot heart. There are various ways of remembering Allah by saying *asmaul ḥusna*, *ḥamdalah*, *taḥmid*, *taḥlil* and *isti'āzah* or *istigfar*. According to Prof. Amin Syukur, MA that the main benefit of zikir energy in the body is to attract positive energy and zikir energy that are scattered in the air so that zikr energy enters circulates to all parts of the body of

<sup>11</sup> Imam An Nawawi, *Al Minhaj Syarh Shahih Muslim ibn al Hajjaj*, Terj. Fathoni Muhammad, dkk. (Jakarta Timur: Darus Sunnah Press, 2011) p 747.

<sup>12</sup> Imam Muslim bin Al Hījaj al Qusyairy An Naisābury, Op. cit.,..., p 576.

<sup>13</sup> Q.S Ar Ra'du : 28.

the zikr as well as maintaining body temperature balance to create a calm, peaceful and controlled mental atmosphere.<sup>14</sup> The Messenger of Allah said:

قَالَ: اسْتَبَّ رَجُلَانِ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَعَضِبَ أَحَدُهُمَا غَضَبًا شَدِيدًا حَتَّى حُيِّلَ إِلَيْهِ أَنْ أَنْفَهُ يَتَمَرَّعُ مِنْ شِدَّةِ غَضَبِهِ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ [ص:249]: «إِنِّي لَأَعْلَمُ كَلِمَةً لَوْ قَالَهَا لَذَهَبَ عَنْهُ مَا يَجِدُهُ مِنَ الْعَضَبِ؟» فَقَالَ: مَا هِيَ يَا رَسُولَ اللَّهِ؟ قَالَ: " يَفْعَلُ: اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الشَّيْطَانِ الرَّجِيمِ " قَالَ: «فَجَعَلَ مُعَاذُ يَأْمُرُهُ، فَأَلْبَى وَحَيْكَ، وَجَعَلَ يَزِدَادُ غَضَبًا»<sup>15</sup>

#### 4. Ḥadīṣ Be Silent

Speaking is an activity that is often done by humans. If humans can not speak because words or sentences do not come out until the sound and even lip movements do not follow it can be said to have a disorder. Sentences that are spoken are a reflection of those who say, if the sentence is bad then it is likely that people judge bad as well and vice versa if the sentence spoken is good then most likely people judge good. Then there is the Prophet's ḥadīṣ that mentions

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا ابْنُ مَهْدِيٍّ، حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي حَصِينٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يُؤْذِ جَارَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُقِمْ خَيْرًا أَوْ لِيَصْمُتْ»<sup>16</sup>

Meaning: it has been told us ‘Abdullah bin Muḥammad, has told us Ibnu Mahdi, has told us Sufyān, from Abi Ḥaṣīn, from Abi Ṣāliḥ, from Abi hurayrah, from the Prophet Ṣallāhullāhu 'alaihi wasallam said: "Whosoever believeth in God, and let him not hurt his neighbor: and that which is faith in God, and let honor deeply his guest, and that which is faith in God, neither shall he speak "(Al Bukhāri).

Ḥadīṣ number 5671 and 5673 are in the chapter of *adab* glorifying the guest, besides that there is several ḥadīṣ number 5994 similar to the chapter on things that soften the heart; keep oral. The ḥadīṣ commands respect for neighbors, glorifies guests and says well. If you are not able to say well then keep quiet. As

<sup>14</sup> Amin Syukur, *Zikir Menyembuhkan Kankerku* (Jakarta: Penerbit Hikmah Anggota IKAPI, 2007) p 93.

<sup>15</sup> Abu Dawud Sulaiman bin al-asya's bin Ishaq bin Basyir bin Syadad bin 'Amru al-azdi as-sijistani, *Sunan Abi Daawud juz 4*, (Beirut: Daar al-Fikr. 1607 M.) hadith 4780 p. 248.

<sup>16</sup> Muhammad bin Ismail Abu 'Abdullah al Bukhari Al Ja'fi, *Al Jami' al Musnad as Shahih al Mukhtashar Min Umuri Rasulallah wa Sunanuhu wa Ayyamuhu*, Shahih Bukhari juz 9.

the saying goes to your mouth, it is appropriate that physical injury is easier to heal than an oral wound.

When person is angry, Satan and lust rule without seeing the consequences of these actions. Saying when person is angry will worsen the atmosphere, especially those words containing insults to oaths that can hurt the feelings of others. As a result of the lack of oral care not, a few relationships that have existed long ago to be destroyed right then and there, not even willing to greet each other. Words that are not good when they are not angry are still difficult to control especially when they are angry, so the Prophet ordered silence as a means to control lust and prevent unwanted turmoil such as quarrels and killing when anger. The ḥadīṣ reads:

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: " عَلِّمُوا، وَبَسِّرُوا، وَلَا تُعَبِّرُوا، وَإِذَا غَضِبَ أَحَدُكُمْ فَلْيَسْكُتْ " «

The difference due to the use of *lam tawkid* is found in the editorship of Muḥammad bin Ja'far which is mentioned (and if between you are angry then be quiet) use *lam tawkid* to strengthen, while the editor from 'Abdurrazaq (if you are angry then be quiet and if you are angry then be quiet) which is repeated three times as a sign of reinforcement without *lam tawkid*.

If person is angry can still gives a bad attitude to everyone and the goodness of the words that cool him. From al 'Ajli raḥimahullah: what is filled with anger and does not speak in anger from it arises remorse but is satisfied.<sup>17</sup> Anger gives a bad attitude because bad words will easily come out of the mouth of an angry person, then the result will be revenge for the murder because of heartache while good speech can reduce the flames of anger. So anything that is done when person is angry to not even speak will cause feelings of regret both because of the bad attitude done in a state of anger or silence which both make a feeling of satisfaction for the angry person.

<sup>17</sup> Zainuddin 'Abdurraḥman bin Aḥmad bin Rajab bin al Ḥasan As Salāmy, *Jāmi'u al Ulūm wa al Hukmu fī Syarh Khamsīna Ḥadīsan min Jawāmi'ul Kalamī juz 7*, (Beirut: Muassisah ar Risālah, 2001) p 367.



Good words can to soothe anger, meaning that words that calm the heart can reduce anger for people who are angry both spoken directly by people who are angry or others who are around angry people. Silence is one of the actions of good words that soothes anger because silence is an attempt to not vent bad words for angry people. Aside from words as well as actions, silence becomes an action not to do things that are damaging of environment to injure objects from anger. Therefore, silence becomes an attempt to reduce anger according to the habits of the angry subject, as much as possible so as not to cause events that harm others.

### 5. Ḥadīṣ Forehead Touches Earth

Of the many wills of the Prophet Muhammad during the sermon, only the anger part will be discussed. Anger is a lump of embers in a human heart cavity that rises above the jugular vein so that it swells and stiffens and empties into the face and the eyes turn red. In this Syari'a it is likened to a person who is sick with heat, a person who is sick with hot redness, but redness of the face is not due to anger, while people are angry with a red face because of the embers of the heart. So when he found that, the Prophet ordered to stick to the earth. Prophet Muhammad said :

أَلَا وَإِنَّ الْعَصَبَ جَمْرَةٌ فِي قَلْبِ ابْنِ آدَمَ، أَمَا رَأَيْتُمْ إِلَى حُمْرَةِ عَيْنَيْهِ وَانْتِفَاحِ أَوْدَاجِهِ، فَمَنْ أَحْسَسَ بِشَيْءٍ مِنْ ذَلِكَ فَلْيُلْصِقْ بِالْأَرْضِ

Anyone who discovers in himself means being aware of the events that have been mentioned or knowing that there is something from him, then sticking to the earth means that people know that meeting their cheeks and body to the earth can bow down so that their angry subsides. And in fact, the command to do this so that people humble themselves from conceit so that they remember that they are nothing more than dust in the earth so they are not fit to be arrogant.<sup>18</sup>

The word attached to the earth can be interpreted as prayer, because the purpose of attaching to the earth in the sharia is so that people humble themselves from pride and arrogance and prayer is a worship that has purpose of returning to

<sup>18</sup> Imam al hafīz Abī al ‘Aly Muḥammad ‘Abdurraḥman bin ‘Abdurraḥman Al Mubarakfury, *Tuḥfatul Aḥwāḍy bi Syarḥ Jāmi’ at Tirmizi juz 6*, (Madinah al Munawwaroh: Shaḥibul Maktabah as Salafiyah, 1764) p 431-432.

human nature as a servant of God who does not have any strength except because of His strength. Prostration is the most sublime form of worship because it shows submission, submission, and surrender to God. Prostration is the best way to get closer to God.<sup>19</sup> The position when prostration makes a man with a set of soul and heart is a dwarf creature, unworthy to be arrogant while being angry is the encouragement of Satan to make the human heart behave arrogantly.

Prostration is opposed to *kibr* (arrogant, proud, demeaning others, not recognizing other existences associated with him). So, to strengthen the prostration so as not to mix with *Kibr*, the prostration order is coupled with the recitation of prayer beads. Besides, prostration also became the culmination of a series of prayers. Prostration is an attitude of absolute submission to God as a result of one's deep contemplation of His power with the degree of submission of prostration is an intrinsic mind. In this sense, prostration becomes a way of expression and form of strengthening the sincere confession of faith and confession of faith.<sup>20</sup>

## **B. Reading of Ḥadīś Techniques to Treat Anger in Neuroscience Perspective**

### **1. Ḥadīś Change Body Position**

Prophet Muḥammad ordered to change the position of the body when the anger was taking place by sitting and lying down. When person is angry in a state of standing sympathetic and parasympathetic nerves work which are governed by the amygdala as the emotional center in the limbic cortex in the central nerve. Sympathetic nerves with increased heart rate make blood flow faster so that body temperature becomes hot. Parasympathetic nerves with dilated pupils because when the human angry, their eye looks bulging as if being possessed by a demon. The sitting position is one way to stimulate the sensory nerves in the buttocks and the base of the spinal cord. The spinal cord is cylindrical and is rather flat which

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<sup>19</sup> Imam Musbikin, *Melogikakan Rukun Islam Bagi Kesehatan Fisik dan Psikologi Manusia*, (Yogyakarta: DIVA Press, 2008) p 119.

<sup>20</sup> Muhammad Sholikhin, *The Miracle of Shalat*, (Jakarta: Penerbit Erlangga, 2011) p 251-252

generally consists of the lumbar, cervix, 31 pairs of spinal nerves, chords, meninges, the anterior median fissure and the posterior fissure. The internal structure of the spinal cord consists of a central canal of the dorsal horn, ventral horn, lateral horn and gray commissure.<sup>21</sup>

In the spinal cord, there are spinal nerve sensory receptors in the form of sensory cell bodies (soma) located in the ganglion behind the spinal cord. The ganglion is a collection of cell bodies that are outside the central nervous system. If the receptor in the ganglion, then in the spinal cord there is a nervous system composed of axons and soma, the axons in the spinal cord are outside and because they are white they are called *Albinous Substances*. Whereas soma or cell bodies are collected in the spinal and macroscopic medulla are gray so they are called *Substantia Gracia*.

When sitting still had not subsided then the Prophet ordered to lie down. The supine position has a role in controlling the spinal cord and its spinal nerves as peripheral nerves. Spinal nerve bundles are composed of sensory nerves and motor nerves. The sensory nerve enters the spinal cord through the back of the spinal cord by forming the back root (radix dorsalis) while the motor nerve exits the spinal cord through the front of the spinal cord by forming the front root (radix ventralis). For humans, there are dorsal and ventral or back and front terms for the spinal cord position. Dorsal leads to the back and ventral lead to the stomach.

Sensory nerves have sensory receptors whose job is to create impulses that are converted to bioelectric and are transmitted to the spinal cord, impulses that enter the spinal cord through the back root and partly synapse to release neurotransmitters in the dorsal horn. Cornu is the foot of the Substantia Gracia in the form of the letter H when sliced in a transverse position. The fibers interrupt in the dorsal horn where neurons both cross the midline and travel on the lateral and ventral spinothalamic tracts to the thalamus.<sup>22</sup>

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<sup>21</sup> Sloane Ethel. *Anatomi dan Fisiologi Bagi Pemula* terj. Palupi Widyastuti. (Jakarta: Penerbit Buku Kedokteran EGC. 2003) p. 166-175

<sup>22</sup> Vincentius Sutarmo Setiadji, *Fungsi Sensorik Sistem Saraf*, (Jakarta: Badan Penerbit Fakultas Kedokteran Universitas Indonesia, 2015) p 36-37.

When person is qangry there is a signal from the thalamus to the spinal cord the motor nerve in the form of sympathetic and parasympathetic nerves leads to the ventral cornu so that the organs that become the center of autonomic nerve work begin to control the body. Efforts to relieve sitting and lying down for the body, when sitting receptor cell bundles in the buttocks provide impulses that are passed up to the thalamus. The compressive touch strength of the impulses in the buttocks and back is different, in the back, there is a spinal nerve where the impulses enter directly into the dorsal horn which is closer than the peripheral nerves in the buttocks so that when lying bioelectrict directed to the cerebrum through the spinal cord can be more quickly transmitted to the thalamus then the thalamus again sending signals to the motor nerves in the spinal cord through the ventral horn to the center of the autonomic nervous system assisted with GABA substances from the thalamus and acetylcholine to shrink the pupils by the sympathetic nerves and relax the heart's discharge by the parasympathetic nerves.

## 2. Ḥadīṣ Take Ablution

Ablution is a worship that is included in the study fiqh of *ṭaharah* where someone who wants to pray must be in a sacred state by performing ablution or *tayamum*. Ablution is purification by washing and rubbing the limbs using water. Similarly, bathing, if ablution only a few members of the body but if bathing the whole body.

In the book *ablution is healthy*, mentions that ablution is used as hydrotherapy. Hydrotherapy comes from Greek namely *Hydro* which means water and *Therapiea* which means treatment. Treatment using good water is done by drinking, rubbing, washing and soaking. Human body weight consists of approximately 60% water. 75% of the muscle is water, 70-85% of the brain is made up of water, the bones, even though they are so dense and hard, are almost 50% water, while a person's blood is 93% liquid. In the cell, there is 60% of all the water in the body, while the 40% is in the area around the cell. The intracellular and extracellular water balance is regulated by a cell membrane that regulates certain fluids and minerals through osmotic pressure.

The water used for ablution can be health or beauty therapy. When washing ablution water can shed the dirt in which contains germs, viruses and bacteria that can harm the human body. Similarly, when bathing it's just that when performing ablution accompanied by words of prayer and intention. Masaru Emoto said that water is the main transport that can capture and deliver everything and everything including water that is heard by words. So that the water molecules produce hexagonal crystals so that they can provide positive energy. The ability of water in helping health and healing:

a. Ability to absorb and suck heat

The capacity to absorb heat in the water is caused by the elements in it called specific heat. At the same temperature, hot water can channel 30 times more heat than mercury in the same quantity. Conversely, cold water can absorb heat from a person's body as much as 30 times greater than mercury at the same temperature with the same quality. Therefore, the water cools the skin very fast, cools the muscles and improves blood circulation. In the water, there is a latent heat (heat hidden) which increases in heat when boiled and when it becomes ice latent heat remains. So compressing a hot body with water and ice helps reduce body temperature. Because in general water can function as a medicine because of the presence of specific heat and latent heat.

b. Use of water as a stimulant

Water can be used to stimulate nerves if the water hits the skin both hot and cold water. The capacity of water as an introduction to its temperature is 27 times greater than air. Therefore, water is a substance that is very good for stimulating the work of the human body.

c. Water is a stimulant mechanism

Free-flowing water or a strong splash of water from the water itself can make water more effective as a healing tool. The pressure produced by water can stimulate both muscle performance and blood flow.

d. Water as a solvent

Water can dissolve all particles of substances except mercury and oil. Drinking water can dissolve and remove impurities and toxins in the body.<sup>23</sup>

When person is angry, their blood flow flows because the heart is pumped faster due to stimulation through the sympathetic nerves so that the body's temperature increases as well. Prophet Muhammad ordered to do ablution because of anger that came from Satan and Satan is made of fire then reduce it with ablution which is water. The rumble of fire from the devil is the performance of the heart and blood flow that lacks oxygen, with water-flowing at a lower temperature can widen blood vessels because water contains electrolytes. Besides, the effects of washing provide excitatory touch to nerves in the head and skin.

Some nerves in the skin have special characteristics in receiving excitatory. There are four types of skin nerves in feeling impulses, namely Pacini nerve, Merker disc, Meissner nerve and a tip of Ruffini . Pacini's corpus serves to detect pressure and vibration just like a hairless skin difat. Merkel's disc and Ruffini tip function to detect pressure and touch similar to the nature of hairless skin receptors, it only has additional receptors in the form of Pinkus-Iggo dome and Krause's end bulb.<sup>24</sup> The ablution members associated with skin receptors, especially Pacini and Meissner corpus, are only found on the skin of the hands, feet and hair on the head. The difference between glabrous skin and hairy skin on the tip of Ruffini which has additional receptors in the form of Pinkus-Iggo dome and Krause's end bulb and at the nerve endings are free sensitive to mechanical stimulation.

While the members who are in the head have their nerves such as nerves in the face, ears, mouth, nose and scalp hair. Nerves in the head consist of: optic nerve, olfactory nerve, oculo-motor nerve, trochlear nerve, trigeminal nerve, abdomen nerve, facial nerve, glosso-pharyngeal nerve, accessory nerve and motor

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<sup>23</sup>Mustamir, *Rahasia Energi Ibadah Untuk Penyembuhan*, (Yogyakarta: Penerbit Lingkaran, 2007) p. 122-125.

<sup>24</sup> Vincentius Sutarmo Setiadji, *Fungsi Sensorik Sistem Saraf*, (Jakarta: Badan Penerbit Fakultas Kedokteran Universitas Indonesia, 2015) p 75.

hyperplusus<sup>25</sup> which are important motions and motions of the nerve sensory to the brain. Pressure processes such as massage that can provide positive stimulation to the somatosensory cortex in the brain. The pathway used when the process of anger relief uses ablution or bathing from the somatosensory cortex to the autonomic nerve so that the nerves secrete serotonin makes the body feel relaxed.

Besides, when there is an ablution gargle pillar, *instinsyaq*, washing the external ear greatly affects the performance of nerves in the three organs. When gargling, the water will treat mucosal cells from corrosive substances, because water is neutral so it does not become a corrosive substance that can damage the basal cells sensory nerve buds on the tongue papilla, or the mucosa on the cheeks, gums and clean the mucus from food waste bacteria. In tongue there are three receptors, they are type I (dark), type II (bright), type III (intermediate) can influence the secretion of neurotransmitters in the sensory secretion that functions to move the receptor cell impulses to the sensory nerve fibers that are encapsulated.<sup>26</sup> The importance of the tongue to increase neurotransmitters for human body and emotions.

At *instinsyaq*, water that is absorbed into the nostrils in addition to cleaning dirt and bacteria in the hairs of the nose also treats the olfactory nerve as a nerve. Meanwhile, when washing the ear on the earlobe, the thing that is the center of the wash is the skin receptor even though the skin on the earlobe is very thin with cartilage that compiles it while the outer ear hole is cleaned of candles that can interfere with the process of receiving sound waves by listener's nerve. The listener's nerve has a receptor in the form of a *Corti* organ that contains deep hair cells along the cochlea from the apex to the basal as a sound receptor or also called the cochlear nerve. These receptors produce acetic acid neurotransmitters that polarize in hair cells. Numerous nerves in the cochlear nucleus, superior olivary nucleus and lateral leminic which end in the temporal lobe cortex.<sup>27</sup>

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<sup>25</sup> Evellyn C. Pearce, *Anatomi dan Fisiologi Untuk Paramedis* terj Sri Yuliani Handoyono, (Jakarta: PT. Gramedia Pustaka Utama, 2006) p 288-290.

<sup>26</sup> Op.cit., p 110.

<sup>27</sup> Vincentius Sutarmo Setiadji, *Ibid*,..., p 45.

Process receiving sound waves by the thymus proceed to a vestibular nerve in the equilibrium and the cochlear nerve in the middle ear which is transmitted to the temporal cortex can't interfere because cleaned the candles in the outer ear.

In addition to affecting the nerves of the skin and nerves of the head, ablution done correctly can affect the points of reflection around 182 points according to Ahmad Fathoni el Kaysi and 67 points by Kus D. Hadiprayitno and 91 points according to J.H. Tarumetor Tairas. Reflexology is a massage technique that relies on nerve receptors which is useful for stimulating blood circulation which will carry food to the organs concerned, as well as transporting the remains of combustion.

According to Leopold Werner von Ehrenfels, an Austrian psychiatrist and neurologist who discovered the miracle of ablution that "the most sensitive nerve centers are the forehead, hands and feet. These nerve centers are very sensitive to fresh-water. Besides, in terms of other health ablution can clean the skin from bacteria that cause diseases such as ISPA, influenza and other germs and even worms behind the skin.<sup>28</sup> Meanwhile, according to doctor Sagiran, a surgeon details the benefits of ablution with physical health as follows.

a) Streamlining peripheral blood flow, nerve fibers, and lymph vessels.

In between the fingers, there are nerve fibers, arteries, veins and lymph vessels. Rubbing between the fingers can facilitate the flow of peripheral blood which ensures the supply of food and oxygen. Besides, there are nerve fibers between the fingers that are directly stimulated by rubbing by the hand. The tip of the finger to the palm is the most sensitive part because it contains the most nerve receptors. Every 1 cm<sup>2</sup> of skin in the area there are 120-130 nerve endings touched.

b) Important points are found in ablution members.

The area of the tips of the arms (elbows down) and the tips of the legs (knees down) are important points in the acupuncture. All internal organs have five important points which, when performed stimulation will improve its function.

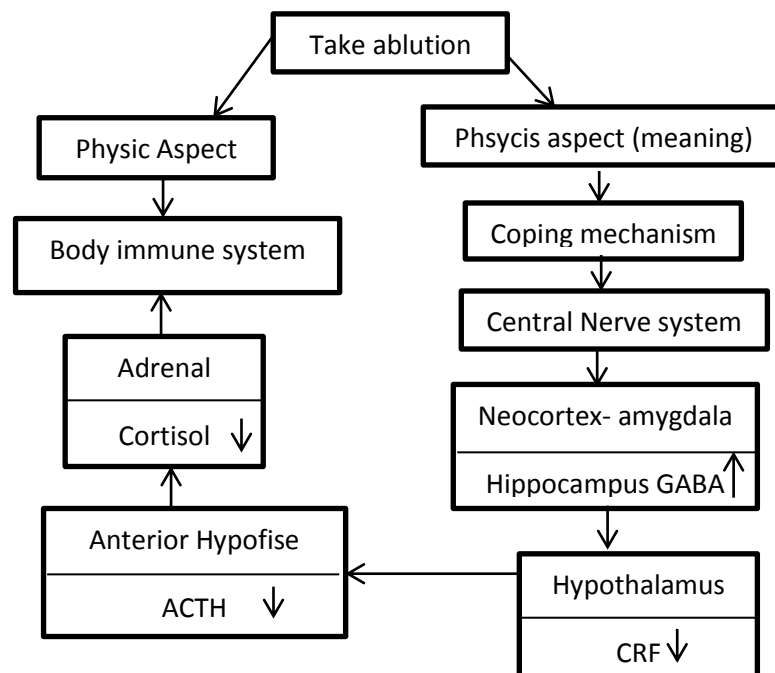
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<sup>28</sup> Aminatuz Zahroh, *Wudhu Itu Menyehatkan*, (Yogyakarta: Pustaka Pelajar, 2014) p. 90-108.



According to Chinese acupuncture, the ear is representation from a human body. The shape of the ear is similar to the shape of the body when it was still a fetus circling in its mother's womb. Ablution will affect both the function of the insider. Rubbing the external ear can stimulate the back area. The massage is also as if stimulating the back area and vertebrae. The skin is the first fence of our body's defense system, so by washing it, the function of the skin to protect the inner body will be more optimal. By rubbing between the fingers, the lymphatic channels will function properly. Lymph vessels as one of the organs that play a role in the body's defense system.<sup>29</sup>

From several sources that say, in addition to cleaning and eliminating germs, bacteria and viruses, the cough was able to increase the immune system and thus reduce illnesses. When the cause of viral contagion can be purged, they can continue to boost the immune system. To help you understand the benefits of climate to human mental health, it may be outlined in the following chart



The process of washing each ablution member such as acupuncture techniques so that it can impulse receptors that will supply electricity to the

<sup>29</sup> Mustamir, *Rahasia Energi Ibadah Untuk Penyembuhan*, (Yogyakarta: Penerbit Lingkaran, 2007) p. 133-135.

amygdala, then the amygdala will release neurotransmitter serotonin and GABA which makes members of the sympathetic and parasympathetic nerves work when anger becomes more relaxed and anger subsides.

### **3. Ḥadīś Pray With Saying Isti'āzah**

Ḥadīś pray with saying isti'āzah when anger is a way to maintain body temperature balance. Because when the sympathetic and parasympathetic nerves work when in a state of anger, the neurotransmitter epinephrine produces a rapid heart rate and body temperature increases. The process of appeasement by saying isti'āzah occurs in the cortex that controls speech. Before becoming a speech, understanding and planning of pronunciation occur in the Wernicke area which is then channeled into the Broca area into a motor of mouth in the form of a sentence isti'āzah. In the cerebral cortex there are many functions, one of them is the association area that divided into the frontal association area, somatic association area, visual association area, auditory association area, Wernicke speech area.<sup>30</sup>

When getting impulses from the temporal or auditory cortex, the visual cortex and somatosensory cortex go to the Wernicke area to experience the process of understanding and planning the signals that have been sent. Wernicke area is a sensory cortex whose results will be taken to the Broca area for further action, whether to be forwarded to the primary motoric cortex or to remain silent. From the Broca area to the motor cortex, the language process will be translated through speech. Broca area is divided into the primary areas.

When person is angry, their impulses received by the brain vary either from the translation of the amygdala or impulses from the somatosensory cortex, visual cortex or auditory cortex. Emotions occur because the amygdala in the hippocampus secretes several neurotransmitters that join the impulses from the cortex to the Wernicke area, followed by the Broca area and the motoric cortex. So when people have a high religious side, they will easily plan word taking in the Wernicke area with the sentence isti'āzah. The plan is actualized by the Broca area

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<sup>30</sup> Sloane Ethel, *Anatomi dan Fisiologi Bagi Pemula* terj. Palupi Widyastuti, (Jakarta: Penerbit Buku Kedokteran EGC, 2003), p 154.

and motor cortex to the speech process producing vibrational vibrations from the vocal cords that are assisted by air-flow from the lungs, while sounds are formed by the movements of the lips, tongue and palate in the mouth with Hypoglossus nerve is a motoric nerve to the tongue.<sup>31</sup>

After the pronunciation occurs, the temporal cortex receives stimulation from the cochlear nerve which continues to the hypothalamus cortex and the spinal cord stimulates formation of GABA neurotransmitter thereby reducing cardiac performance and shrinking the pupils resulting from sympathetic and parasympathetic nerves. The angry person feels calmer.

#### **4. Ḥadīṣ Be Silent**

Silence has two meanings, namely silence without talking or silence without moving. Both of these silent jobs are regulated by the motor cortex which is influenced by acetylcholine which, if given an obstacle by GABA, people will undo what they want to do, especially negative activities in the form of speech or kinesthetic or movement. When person is angry, the first thing to do is to take a deep breath to control the situation and balance the increased breathing due to a surge in blood pressure that rises rapidly.

The activity of the autonomic nervous system is triggered by the activity of the hypothalamus and limbic system. Impulses from these areas are transmitted to the nuclei in the brain stem that control the function of the autonomic nervous system. The autonomic nervous system then works directly on the muscles and internal organs to cause some of the body changes that have been described previously and works indirectly to stimulate the adrenal hormones (epinephrine and norepinephrine) to cause other bodily changes. The sensation of anger or emotion comes from the sympathetic system that is in the spinal cord. If the spinal cord is disrupted or injured, it will reduce the contribution of autonomic stimuli to

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<sup>31</sup> Evellyn C. Pearce, *Anatomi dan Fisiologi Untuk Paramedis* terj Sri Yuliani Handoyono, (Jakarta: PT. Gramedia Pustaka Utama, 2006) p 290.

feel emotions. The smaller the feedback of the autonomic nervous system to the brain, the smaller the intensity of emotions.<sup>32</sup>

Circumstances when muscles tighten, pupils dilate and then heartbeats work faster because autonomic nerves get orders from the amygdala and are accompanied by the dopamine neurotransmitter which makes the body hot and irregular breathing. The process of taking a slow and deep breath is a way to increase oxygen intake in cells and normalize the performance of the left lobe of the heart that drains blood in the arteries to the brain and throughout the body. Brain cells will receive oxygen and respond well.

Silence does not speak is the Broca area performance that is not channeled to the motor cortex. The Broca area is the center of language expression, besides that the Brodmann area is the center of understanding of written languages and the Wernick area is the center of understanding of the temporal cortex and has a language planning function in which all three are very involved in the human process of speaking. So when people are quiet Broca area gives direction, not to the motor cortex.

Whereas stationary silence is the work of the proprioception nerve located in the muscles, tendons and joints. Proprioception nerve is a sensory nerve that is divided into two parts, namely the position at rest and the position at the time of kinesthetic. Taste detection is determined by the speed of muscle contraction, joint strength and joint position. Besides the touch receptors also function when there is a movement involving the skin. Receptors in the proprioception nerve generally resemble the tip of Ruffini receptors in the skin that have slow adaptations.

## 5. Ḥadīṣ Forehead Touches Earth

Prostration is one of the pillars of prayer where prayer is a means to get closer to God. At prayer, all the muscle and nervous system performance work because all focus is focused on servitude to the Creator. Besides these prayer movements also have many benefits according to Aḥmad bin Sālim Baduweilan, including:

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<sup>32</sup> Rita L. Atkinson, dkk. *Pengantar Psikologi Edisi Kesebelas Jilid Dua* terj Dr. Widjaja Kusuma. (Batam: Interaksara) p 88-89.

- a. Improve the work of the heart
- b. Expand the arteries and veins and turn on the tissue.
- c. Activate the imaging device.
- d. Eliminating nervous feelings.
- e. Add immunity to diseases and inflammation of the joints.
- f. Strengthen muscles and increase joint flexibility.
- g. Relieving tension and drying muscles and joints, can also strengthen and flex the bone.
- h. Strengthens the body as a whole and frees it from fragility.
- i. Increase body stamina and brain.
- j. Add vitality and activity.
- k. Repair and protect the body from defects and changes.
- l. Sharpen concentration and strengthen memorization.
- m. Make yourself bolder (in a positive connotation).
- n. Improve the nature of being more organized, helpful, honest, sincere, etc.
- o. For sportsmen, prayer is the basic principle of general body warm-up, prayer has an enormous influence on preparing physically and mentally for athletes so that they have more enthusiasm, especially before facing matches and competitions.
- p. Prayer is a substitute for the fatigue caused after work. Prayer also helps good development for all members of the body and is a means for positive relaxation and maintaining health.<sup>33</sup>

Touching the body to the ground is the purpose of prostration. Prostration in health has the benefit to strengthen the muscles in the arms, thighs, calves and soles of the feet. It also provides strength to the knee joint, backbone and neck muscles. Prostration performed twice in one prayer movement has several benefits, including:

- a. Two arms that bend when trying to prostrate the first function of holding body weight. Then, the hand is straightened when waking up from the first

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<sup>33</sup> Imam Musbikin, *Melogikakan Rukun Islam Bagi Kesehatan Fisik dan Psikologi Manusia*, (Yogyakarta: DIVA Press, 2008) p 99-100.

prostration then the second prostration will strengthen the muscles of the arms, chest, stomach and back. Besides, the shoulders become straight and the chest cavity is increasingly relieved because of the increases in oxygen-rich blood and increase the dynamic function of organs.

- b. Prostration functions to restore blood from the brain along with the remnants of chemical processes and metabolism so that the brain is washed and refreshed. Repeating prostrations twice means brainwashing repeatedly.
- c. Prostration is the peak of worship and the peak of a prayer movement that will have a positive effect on the element of strength and muscle strength.
- d. The second prostration will further strengthen the muscles associated when the body position is prostrating.<sup>34</sup>

In neuroscience perspective, prostration when praying will react to the sensory nerves in the skin and receptors on the feet and palms so that when the receptor is given an impulse will lead to the nerves of the brain and spinal cord. When the prostrate position of the spinal cord is stretched and then, the medulla oblongata and cerebral cortex are tilted downward to make the position of relaxation in the muscles, giving oxygenated blood to the brain and the release of neurotransmitters by the hypothalamus in the form of serotonin makes the body feel calm.

Anger can also be evoked by impulses from the prefrontal cortex located directly behind the forehead. The right prefrontal lobes are where negative feelings or emotions such as fear and angry, while the left prefrontal lobes that regulate negative emotions and encounter violent emotions, while the amygdala is only an emergency trigger.<sup>35</sup> Prefrontal lobes are one of the reasons people can get anger in neuroscience reviews. Anger caused by the prefrontal system that lies behind the forehead can be relaxed by the prostration process. Prostration puts pressure on the forehead area so that it gives impulses to the head nerves especially the oculo-motor nervous which are transmitted to the prefrontal lobes.

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<sup>34</sup> Ibid, p 124-125.

<sup>35</sup> Daniel Goleman, *Emotional Intelligent* Terj. T. Hermansyah, (Jakarta : PT. Gramedia Pustaka Utama, 2015) p. 35.

As a result, the nerves will secrete serotonin which makes the feelings that are initially anger calmer.

### C. The Impact of Ḥadīṣ About Techniques to Treat Angry on The Condition Human Nervous.

Anger is a nerve condition that is experiencing action potential through synaptic processes in the sensory nerves that occur in the cortex of the limbic system, especially the hippocampus and amygdala. The hippocampus will release neurotransmitters such as dopamine and acetylcholine in the spinal cord which stimulates the performance of the autonomic nerve so that the sympathetic nerves increase the performance of the heart and the parasympathetic nerves dilate the pupils. When the heart is working faster than the blood flow in the arteries is also fast so that without realizing that oxygen in the body decreases it, therefore, makes the body temperature becomes high.

When the process of relaxation either by sitting, lying, take ablution, saying isti'azah, be silent or forehead touches earth are ways that lead to the process of reducing the performance of the autonomic nerve and reducing the production of dopamine and norepinephrine. During anger relief, GABA and serotonin are excreted from the nerve synaptic process so that the body experiences a calm and relaxed state. When the body relaxes the heart becomes more patient so that the anger subsides. The Messenger of Allah said:

حَدَّثَنَا زَيْدُ بْنُ أَحْزَمٍ قَالَ: حَدَّثَنَا بَشْرُ بْنُ عُمَرَ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ يُونُسَ بْنِ عُيَيْدٍ، عَنِ الْحَسَنِ، عَنِ ابْنِ عُمَرَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَا مِنْ جُرْعَةٍ أَكْبَرُ مِنْ جُرْعَةِ غَيْظٍ كَظَمَهَا عَبْدٌ ابْتِغَاءً وَجْهِ اللَّهِ»<sup>36</sup>

Meaning: It has been told to us Zaid bin Akhzam, said: it has been told to us Bisyr bin 'Umar said: it has been told to us Ḥammād bin Salamah, from Yūnus bin 'Ubaid, from Ḥasan from Ibni 'Umar, said: said Rasulullah SAW: ' There is no greater reward on God's side than the reward of a servant who endures disappointment to face God. ( Ibnu Majjah)

<sup>36</sup> Ibnu Majjah Abu 'Abdillah Muhammad bin Yazid Al Qozwaini. *Sunan Ibnu Majjah juz 2*. (Mesir: Darul Ihya' al Kitab al 'Arobiyyah. 273 H.) p 1401.

There is no bad response for patient people, including patients when person is angry except kindness. Because when they angry then can hold his anger then the person who can do that is a strong person like the Prophet's ḥadīṣ which reads:

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَحْبَبَنَا مَالِكُ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمَسَيْبِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «كَيْسَ الشَّدِيدُ بِالصُّرَعَةِ، إِمَّا الشَّدِيدُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ»<sup>37</sup>

Meaning: Having told us ‘Abdullah bin Yūsuf, preaching to us Mālik from Ibnī Syihāb from Sa‘īd bin Musayyib from Abu Hurayrah raḍiyallāhu ‘anhu, that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: "It is not a strong person who is good at wrestling, but a strong person is a person who can hold his lust when he is angry." (Al Bukhāri)

A person's strength is not measured by the size of his muscles in holding weights or lifting things, nor is he good at wrestling or boxing to defeat many people but rather those who can control his lust when he is angry. Because when person is angry, the devil carries the human heart for those who are patient who can defeat him.

Anger is an indecent emotion. Every human being must feel angry, but anger would be bad if doing so, it wouldn't be balanced in the wrong way. In some psychology books, a psychologist recommends revealing angry emotions to avoid increasing depression. Some views explain that anger cannot be controlled, or whatever it can be. It needs not to be controlled. And it is a benefit to vent anger in catharsis.<sup>38</sup>

There are many ways to treat anger mentioned earlier than in the ḥadīṣ to keep the anger one healthy and to avoid doing injury to others but for the effectiveness of five ways in the ḥadīṣ against the process of treat anger depends on genetic factors and the performance of the body's organs. Living life must be equally balanced in matters involving one self and in matters involving others. That's why keeping social interaction is so essential for people to be safe and peaceful.

<sup>37</sup> Al Imam Abi ‘Abdillāh Muḥammad bin Ismā‘il bin Ibrāhīm bin al Muḡīrah bin Barzibah al Bukhari Al Ja‘fī, *Ṣaḥīḥ Bukhari juz 7 (Beirut: Dār al Kutub al ‘Ilmiyyah, 1992)* hadis no 6116, p 131.

<sup>38</sup> Daniel Goleman, *Emotional Intelligent* Terj. T. Hermansyah, ..., p. 79.



## CHAPTER V

### CLOSING

#### A. Conclusion

From the discussion and analysis it can be concluded as follows:

1. There are five techniques to treat anger in ḥadīṣ namely when angry are standing so sitting, if still anger to lie down. When angry for ablution. When angry then say isti'azah, when angry to be silent, when angry to forehead touches earth. Ḥadīṣs about techniques to treat anger are :

- a. Sitting down and lie down

إِذَا غَضِبَ أَحَدُكُمْ وَهُوَ قَائِمٌ فَلْيَجْلِسْ، فَإِنْ ذَهَبَ عَنْهُ الْعَضْبُ وَإِلَّا فَلْيَضْطَجِعْ

- b. Take ablution

إِنَّ الْعَضْبَ مِنَ الشَّيْطَانِ، وَإِنَّ الشَّيْطَانَ خُلِقَ مِنَ النَّارِ، وَإِنَّمَا تُطْفَأُ النَّارُ بِالْمَاءِ، فَإِذَا غَضِبَ أَحَدُكُمْ فَلْيَتَوَضَّأْ

- c. Say isti'azah

إِنِّي لَأَعْرِفُ كَلِمَةً لَوْ قَالَهَا هَذَا لَذَهَبَ عَنْهُ الَّذِي يَجِدُ: أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

- d. Be silent

عَلِّمُوا، وَيَسِّرُوا، وَلَا تُعَسِّرُوا، وَإِذَا غَضِبَ أَحَدُكُمْ فَلْيَسْكُتْ

- e. Forehead touches earth

أَلَا وَإِنَّ الْعَضْبَ جَمْرَةٌ فِي قَلْبِ ابْنِ آدَمَ، أَمَا رَأَيْتُمْ إِلَى حُمْرَةِ عَيْنَيْهِ وَانْتِفَاحِ أَوْدَاجِهِ، فَمَنْ أَحْسَنَ بِشَيْءٍ مِنْ ذَلِكَ فَلْيَلِصِقْ بِالْأَرْضِ

2. The relevance of the ḥadīṣ about treat anger with neuroscience that is when angry, sympathetic nerves do work in the form of increased heart rate, breathing and blood pressure faster, dilated pupils, increased sugar levels to

provide more energy, blood is diverted from the stomach and intestines to the brain and skeletal muscles and skin on the skin become goosebumps.

The activity of the autonomic nervous system is triggered by the activity of the hypothalamus and limbic system. Impulses from these areas are transmitted to the nuclei in the medulla oblongata to the spinal cord which controls the function of the autonomic nervous system. The autonomic nervous system works directly on muscles and internal organs to cause some changes in the body. The process of working with the sympathetic and parasympathetic system indirectly stimulates the substances of norepinephrine and dopamine to cause aggression.

When the process of treating anger, the nervous system works to reduce the substance acetylcholine, dopamine and norepinephrine through the ways that have been ordered by the Prophet to sit, lie down, take ablution, say isti'azah, be silent and forehead touches earth. The fifth way will affect the thalamus and hippocampus to release serotonin, GABA and somatostatin so that anger subsides. An autonomy nervous system that in anger, works to improve some organs like the heart, blood sugar and blood pressure, to become less. For an anger person after the treatment given by the ḥadīś , the body becomes more relaxed.

### **B. Suggestion**

1. The results of this research are a small part of the discipline of science, then the author aware that the background of the author is not an expert from the study of neuroscience. Then, the author tries to ask some people who are expert in this science they will because the student of psychology learn about neuropsychology on understanding Techniques to Treat Anger in Ḥadīś (Neuroscience Perspective).
2. On the lack of references to the hacked books of ḥadīś, and therefore the explanation of the techniques to treat anger is fixed with a particular book and requires an added use of the Qur'an interpretation.
3. Then, the author suggests to the reader to study in depth of interpretation in another source and to get insight related to this research.

4. The books that were used by the author are limited. Then the author's advice to the reader can equip from the other books.
5. Through this paper, the authors convey to all Muslims, especially readers to study more and we as Muslim should continue to understand the depth of science. Then, the Islamic of treasure science always develops from generation to generation.

### **C. Epilogue**

*Alhamdulillah* praise is to Allah who has given millions luxury as well as grace and His willingness. This paper is already finished in the forming of a thesis. The author realizes many mistakes. Thus, the author expects some criticisms and suggestions for this research to achieve the common good.

Hopefully, this thesis provided many benefits especially to writers and for readers generally. And may the Qur'an and Sunnah have been guiding for us, we always read literally and understood also in the context of the content.

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## CURRICULUM VITAE

The researcher is Uswatun Khasanah who born in Kendal on October 16, 1994. The researcher from a village of Krajan RT 06 RW 01, Campurejo village, Boja sub-district, but lives in PP. Al Mabror Boja. The researcher has some hobbies are dance, read some book, and sing some songs but the only one she likes dancing. The researcher graduated from high school in 2013 in State Vocational High School 3 Kendal and in 2010 at State Junior High School 1 Boja . The researcher has also completed Elementary School at State Elementary School 2 Campurejo in 2007. In addition, for formal education the authors also graduated on non-formal education in TPQ Nashrullah, PP. Al Mabror, Ma'had Walisongo and Ma' had Ulil Albab.

During her study, researcher active in various organizations are Scouts of State Junior High School 1 Boja, PMR of State Junior High School 1 Boja, Scout of State Vocational High School 3 Kendal, ULC, KSMW, HMJ IAT until second period, guardian of ma 'had walisongo, staff of ma 'had ulil albab until second period and manager of the PP. Al Mabror for 4 years. Before college, researcher as general PJ of KEJAR PAKET C in Indonesia School Kuala Lumpur in Malaysia on Organization of FOKMA Sunge Way and worked at Western Digital, Bhd for one year and eight months. Then upon return from Malaysia, researcher study in a special program of the Al Qur'an and Interpretation Science on Department of Ushuluddin and Humaniora Faculty of Walisongo State Islamic University Semarang. The researcher has life motto are *خير الناس* and *من جد وجدا*

*عنفعهم للناس*.