

CHAPTER III

STRESS COPING MANAGEMENT ACCORDING TO PROPHET MUḤAMMAD SAW’S TRADITION

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

A. STRESS COPING MANAGEMENT STEP I

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

1) عجلة

The word عَجَلَة has some meanings. They are increase in speed, great speed, acceleration, speed up, quickening, speed or organized journey with a particular aim, the state of being quickly, urgency of movement or action, the state of being hasty, hastiness or rashness,

¹ Dadang Hawari, *Manajemen Stres, Cemas dan Depresi*, Balai Penerbit FKUI, Jakarta, 2003, p.27-28

irritability or testiness, impetuosity or rashness, state of being quick, rapid, quickness or fastness or hurry, precipitateness or frivolity, in a fast and rapid way, instance of rapid headlong movement or swift advance, sudden onset or surge of something, the act of making something or someone come or go with great speed, rapidity of movement, hurry, and haste.²

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

Ḥadīṣ of Rashness Prohibition

حَدَّثَنَا أَبُو مُصْعَبٍ الْمَدَنِيُّ حَدَّثَنَا عَبْدُ الْمُهِيمِ بْنِ عَبَّاسِ بْنِ سَهْلِ بْنِ سَعْدِ السَّاعِدِيِّ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْأَنَاةُ مِنَ اللَّهِ وَالْعَجَلَةُ مِنَ الشَّيْطَانِ

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

2) ظالم لنفس

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

² M. 'Afi Baiḍowi, *Lisān al-Arab*, Dār al-Kutub al-'ilmiyyah, Beirut, Vol.6, 2005, p.509

equitable or honest; unjust, unfair; inequitable and despotic, and dictator or tyrannical.³

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

Ḥadīṣ related to word ظالم لنفسه is as follows:

Ḥadīṣ of doing despotism with him self

حَدَّثَنَا مُحَمَّدُ بْنُ يَزِيدَ الْجَزَامِيُّ حَدَّثَنَا يُونُسُ بْنُ بُكَيْرٍ حَدَّثَنَا ابْنُ إِسْحَاقَ حَدَّثَنَا
الزُّهْرِيُّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ لَمَّا كَانَ مِنْ أَمْرِ عُمَانَ
بْنِ مَطْعُونِ الَّذِي كَانَ مِنْ تَرْكِ النِّسَاءِ بَعَثَ إِلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ
يَا عُمَانُ إِنِّي لَمْ أَوْمَرَ بِالرَّهْبَانِيَّةِ أَرِغِبْتَ عَنْ سُنَّتِي قَالَ لَا يَا رَسُولَ اللَّهِ قَالَ إِنْ مِنْ
سُنَّتِي أَنْ أُصَلِّيَ وَأَنَامَ وَأَصُومَ وَأَطْعَمَ وَأَنْكِحَ وَأُطْلَقَ فَمَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي
يَا عُمَانُ إِنَّ لِأَهْلِكَ عَلَيْكَ حَقًّا وَلِعَيْنِكَ عَلَيْكَ حَقًّا قَالَ سَعْدُ فَوَاللَّهِ لَقَدْ كَانَ أَجْمَعَ رِجَالٌ
مِنَ الْمُسْلِمِينَ عَلَى أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنْ هُوَ أَقْرَّ عُمَانَ عَلَى مَا هُوَ
عَلَيْهِ أَنْ نَخْتَصِي فَتَنْبِتَلْ

Sa'd ibn Abu Waqqas he said ; When problems occur Uthman bin Mazh'un Mazh Uthman is when he does not want to marry a woman , then the Prophet sallallaahu ' alaihi wasallam sent a messenger to him to say : "O Uthman , I do not sent to bring the teachings to not have wives and shut himself in a place of worship . Would you not like to my Sunnah? " He said: " No Messenger of Allah." He said: “Verily among my Sunnah is to pray and sleep, fasting and eating, getting married and divorced. Whoever does not like my Sunnah, then instead of my followers. O Uthman, actually your family has a right of you, your eyes have a right of you. “Sa'd said: " By Allah , the Muslims have agreed , when the Prophet sallallaahu ' alaihi wasallam Uthman set in condition (not married) , we have been castrated and not married certainly.”⁴

³ *Ibid.*, Vol.7, p.339

⁴ Darimi, no. 2075, topic: باب النهي عن التبتل (CD Hadits Lidwa, Jakarta: Lidwa Pustaka. 2003) Bukhārī, no. 4800, topic: صنع الطعام والتكف للضيف 5674 حق الضيف 5669 لزوجه عليك حق. (CD Hadits Lidwa, Jakarta: Muslim, no. 1968, 1973, 1973) النهي عن صوم الدهر لمن تضرر به أو فوت به حقاً أو

B. STRESS COPING MANAGEMENT STEP II

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

3) كسل

The word كسل has a lot of meanings, some of them are: sloth, laziness, indolence, inactivity, laziness, idleness, state of idleness; inactivity; dullness, a lack of proper care and attention; carelessness; an act of carelessness, the quality or state of being sluggish, laziness, and indolence⁶

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

The ḥādīs of the word كَسَل are as follows:

Lidwa Pustaka. 2003) Abū Dāud, no. 1162, topic: ما يؤمر به من القصد في الصلاة, (CD Hadits Lidwa, Jakarta: Lidwa Pustaka. 2003)

⁵ Dadang Hawari. *op.cit.* p.28-29

⁶ M. 'Afi Baiḍowi, *op.cit.*, Vol.6, p.769

1. Rasulallah always keeps spirit

حَدَّثَنَا عَفَانُ حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ قَالَ حَدَّثَنِي فَلَانٌ عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا مَشَى مَشَى مُجْتَمِعًا لَيْسَ فِيهِ كَسَلٌ

Narated from Ibn Abbas that the Prophet sallallaahu 'alaihi wasallam when walking, he walks with passion, does not reflect laziness⁷

2. The Pray of asking refuge from laziness

حَدَّثَنَا يُونُسُ حَدَّثَنَا لَيْثٌ عَنْ يَزِيدَ يَعْنِي ابْنَ الْهَادِ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ وَالْهَرَمِ وَالْمَعْرَمِ وَالْمَأْتَمِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَأَعُوذُ بِكَ مِنْ عَذَابِ النَّارِ

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

"I heard the Messenger of Allah sallallaahu 'alaihi wasallam say: 'Allahumma inni a'udhu bika minal-kasali, walharami, wal-maghrami, wal-ma'thami, wa a'udhu bika min sharril-masihid-dajjali, wa a'udhu bika min 'adhabil-qabri, wa a'udhu bika min 'adhabin-nar (O Allah, I seek refuge in You from laziness, old age, debt and sin, and I seek refuge in You from the evil of the Al-Masihid-Dajjal, and I seek refuge in You from the torment of the grave, and I seek refuge in You from the punishment of the Fire.)"⁸

أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى عَنْ مُعَاذِ بْنِ هِشَامٍ قَالَ حَدَّثَنَا أَبِي عَنْ قَتَادَةَ عَنْ أَنَسٍ أَنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ وَالْبُخْلِ وَالْهَرَمِ وَعَذَابِ الْقَبْرِ وَفِتْنَةِ الْمَحْيَا وَالْمَمَاتِ

The Prophet of Allah sallallaahu 'alaihi wasallam used to say: "Allahumma inni a'udhu bika minal-'ajzi, wal-kasali, wal-harami, wal-bukhli, wal-jubni, wa a'udhu bika min 'adhabil-qabri, wa min fitnatil-mahya wal-mamati (O Allah, I seek refuge in You from incapacity, laziness, old age, miserliness and cowardice, and I seek refuge in You from the torment of the grave, and from the trials of life and death.)"⁹

⁷ Aḥmad, no. 2876, topic: بداية مسند عبد الله بن العباس: Aḥmad, no. 7007.7130, topic: مسند أبي هريرة رضي الله عنه (CD Hadits Lidwa, Jakarta: Lidwa Pustaka. 2003)

⁸ Aḥmad, no. 6446.6461, topic: حديث 18503. زيد بن أرقم رضي الله تعالى عنهما. 13282.13036. مسند عبد الله بن عمرو بن العاص رضي الله تعالى عنهما. 3828. topic: 5394.5395. الاستعاذة من الهرم: Nasā'i, no. 5544, topic: ما تعوذ منه رسول الله صلى الله عليه وسلم. 5900. topic: 5898. topic: 4877. 4878. 4879, topic: التعوذ من شر الفتن: Bukhārī, no. 5889, topic: التعوذ من عذاب القبر: Muslim, no. 5898, topic: الاستعاذة من أزدل العمر ومن فتنة الدنيا وفتنة النار. 5900. topic: 5898, topic: وغيرها (CD Hadits Lidwa, Jakarta: Lidwa Pustaka. 2003)

⁹ Nasā'i, no. 5353, topic: الاستعاذة من البخل: 5354. 5355. 5356. 5357. 5358. الاستعاذة من الهرم. 5362. الاستعاذة من الحزن. 5363. 5364. الاستعاذة من الكسل. 5371. الاستعاذة من شر فتنة القبر: Turmuzī, no. 3312, topic: ما جاء في الدعاء إذا أصبح وإذا أمسى: Turmuzī, no. 1317.1330. الاستعاذة في.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا أَبُو عَامِرٍ حَدَّثَنَا أَبُو مُصْعَبٍ عَنْ عَمْرِو بْنِ أَبِي
عَمْرٍو مَوْلَى الْمُطَّلِبِ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ كَثِيرًا مَا كُنْتُ أَسْمَعُ النَّبِيَّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدْعُو بِهِؤُلَاءِ الْكَلِمَاتِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ
وَالْعَجْزِ وَالْكَسَلِ وَالْبُخْلِ وَضَلَعِ الدَّيْنِ وَغَلَبَةِ الرِّجَالِ

Anas bin Mallik [may Allah be pleased with him] narrates, saying: "I used to often hear the Prophet supplicating with these words: 'O Allah, I seek refuge in You from sadness, grief, helplessness, laziness, being stingy, overwhelming debt, and the overpowering of men (Allahumma Inni A'udhu Bika Minal-Hammi Wal-Hazani Wal-Ajzi Wal-Kasali Wal-Bukhli Wa Dala'id Dain Wa Qahrir-Rijal).'"¹⁰

أَخْبَرَنَا وَاصِلُ بْنُ عَبْدِ الْأَعْلَى عَنْ ابْنِ فَضَيْلٍ عَنْ عَاصِمِ بْنِ سُلَيْمَانَ عَنْ عَبْدِ
اللَّهِ بْنِ الْحَارِثِ قَالَ كَانَ إِذَا قِيلَ لِزَيْدِ بْنِ أَرْقَمٍ حَدَّثَنَا مَا سَمِعْتَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ يَقُولُ لَا أُحَدِّثُكُمْ إِلَّا مَا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدَّثَنَا بِهِ
وَيَأْمُرُنَا أَنْ نَقُولَ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ وَالْبُخْلِ وَالْجُبْنِ وَالْهَرَمِ
وَعَذَابِ الْقَبْرِ اللَّهُمَّ آتِ نَفْسِي تَقْوَاهَا وَزَكَّاهَا أَنْتَ خَيْرُ مَنْ زَكَّاهَا أَنْتَ وَلِيِّهَا وَمَوْلَاهَا
اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ نَفْسٍ لَا تَشْبَعُ وَمِنْ قَلْبٍ لَا يَخْشَعُ وَمِنْ عِلْمٍ لَا يَنْفَعُ وَدَعْوَةٍ لَا
تُسْتَجَابُ

It was narrated that 'Abdullah bin Al-Harith said: "When it was said to Zaid bin Arqam: 'Tell us what you heard from the Messenger of Allah sallallaahu 'alaihi wasallam, he said: "I will not tell you anything but that which the Messenger of Allah sallallaahu 'alaihi wasallam commanded us to say: 'Allahumma inni a'udhu bika min al-'ajzi wal-kasali, wal-bukhli, wal-jubni, wal-harami, wa 'adhabil-qabri. Allahumma at nafsi taqwaha, wa zakkaha anta khairu min zakkaha, anta waliyyuha wa mawlaha. Allahumma inni a'udhu bika min nafsin la tashba'u wa min qalbin la yakhsa'u wa min 'ilmin la yanfa'u wa du'a'in la yustajab (O Allah, I seek refuge in You from incapacity, laziness, miserliness, cowardice, old age, the torment of the grave. O Allah, make my soul obedient and purify it, for You are the best One to purify it, You are its Guardian and Lord. O Allah, I seek refuge in You from a soul that is not satisfied, a heart that is not humble, knowledge that is of no benefit and a supplication that is not answered.)'"¹¹

3495, topic: التعوذ من Bukhārī, no.5890, topic: ما يتعوذ من الجبن. Bukhārī 2611. في انتظار الفرج وغير ذلك: 3495, topic: التعوذ من الجبن. 5890, topic: التعوذ من فتنة المحيا والممات. 5892, topic: الاستعاذة من الجبن. no.2611, topic: فتنة المحيا والممات. (CD Hadits Lidwa, Jakarta: Lidwa Pustaka. 2003)

¹⁰ Turmuẓī, no.3406.3407, topic: ما جاء في جامع الدعوات عن النبي صلى الله عليه وسلم. Bukhārī, no.5886, topic: التعوذ من غلبة الرجال. 5005, topic: التعوذ من غلبة الرجال. 5892, topic: التعوذ من المأثم والمغرم. 5894, topic: التعوذ من أرذل العمر. no.5886, topic: التعوذ من غلبة الرجال. (CD Hadits Lidwa, Jakarta: Lidwa Pustaka. 2003)

¹¹ Nasā'ī, no.5443, topic: الاستعاذة من دعاء لا يستجاب. Muslim, no. 4899, topic: التعوذ من شر ما عمل ومن شر ما لم يعمل. (CD Hadits Lidwa, Jakarta: Lidwa Pustaka. 2003)

C. STRESS COPING MANAGEMENT STEP III

No.	Arabic Term	The Indications ¹²
1.		Gastritis and intestines disturbing
2.	غضب	Straining of muscles
3.		Unsteadiness feeling and emotional
4.	خوف	Insomnia
5.		Bad health
	بأس	

4) غَضَب

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

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

¹² Dadang Hawari.*op.cit*.p.29-30

¹³ M. 'Alī Baiḍowī, *op.cit*, Vol.1, p.445

word to represents it, because the symptoms are the effects of the previous stage are not keeping your diet and resting pattern.

1) The ḥādīs of the word **غَضَب** are as follows:

1. **Zikir (Reciting Ta'awuz)**

حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ حَدَّثَنَا أَبِي حَدَّثَنَا الْأَعْمَشُ قَالَ حَدَّثَنِي عَدِيُّ بْنُ ثَابِتٍ قَالَ سَمِعْتُ سُلَيْمَانَ بْنَ صُرَدٍ رَجُلًا مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ اسْتَبَّ رَجُلَانِ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَغَضِبَ أَحَدُهُمَا فَاسْتَدَّ غَضِبُهُ حَتَّى انْتَفَخَ وَجْهُهُ وَتَعَيَّرَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنِّي لَأَعْلَمُ كَلِمَةً لَوْ قَالَهَا لَذَهَبَ عَنْهُ الَّذِي يَجِدُ فَاَنْطَلَقَ إِلَيْهِ الرَّجُلُ فَأَخْبَرَهُ بِقَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَالَ تَعَوَّذُ بِاللَّهِ مِنَ الشَّيْطَانِ فَقَالَ أَتَرَى بِي بَأْسٌ أَمْجُنُونُ أَنَا أَذْهَبُ

Narrated Sulaiman bin Surad: A man from the companions of the Prophet sallallaahu 'alaihi wasallam said, "Two men abused each other in front of the Prophet sallallaahu 'alaihi wasallam and one of them became angry and his anger became so intense that his face became swollen and changed. The Prophet sallallaahu 'alaihi wasallam said, "I know a word the saying of which will cause him to relax if he does say it." Then a man went to him and informed him of the statement of the Prophet sallallaahu 'alaihi wasallam and said, "Seek refuge with Allah from Satan." On that, angry man said, 'Do you find anything wrong with me? Am I insane? Go away!"¹⁴

2. **Prohibition of anger**

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ أَخْبَرَنَا مَالِكٌ عَنْ ابْنِ شِهَابٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَيْسَ الشَّدِيدُ بِالصُّرْعَةِ إِنَّمَا الشَّدِيدُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ

Narrated Abu Huraira: Allah's Messenger sallallaahu 'alaihi wasallam said, "The strong is not the one who overcomes the people by his strength, but the strong is the one who controls himself while in anger."¹⁵

¹⁴ Bukhārī, no.5588, topic: ما ينهى من السباب واللعن (CD Hadits Lidwa, Jakarta: Lidwa Pustaka. 2003) Bukhārī, no.5650, topic: الحذر من الغضب. Muslim, no.4726, topic: فضل من يملك نفسه عند الغضب. Abū Dāud, no.4149, topic: الغضب وبأي شيء يذهب الغضب. Turmuḏī no.3374, topic: ما يقال عند الغضب. (CD Hadits Lidwa, Jakarta: Lidwa Pustaka. 2003)

¹⁵ Bukhārī, no.5649, topic: الحذر من الغضب. Mālik, no. 1409, topic: ما جاء في الغضب. فضل من يملك نفسه عند الغضب وبأي شيء يذهب الغضب. Muslim, no. 4722, 4723, 4724, topic: الغضب. Abū Dāud, no. 4148, topic: من كظم غيظًا (CD Hadits Lidwa, Jakarta: Lidwa Pustaka. 2003)

حَدَّثَنِي يَحْيَى بْنُ يُوسُفَ أَخْبَرَنَا أَبُو بَكْرِ هُوَ ابْنُ عَيَّاشٍ 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

Narrated Abu Huraira: A man said to the Prophet sallallaahu ‘alaihi wasallam, "Advise me!" The Prophet sallallaahu ‘alaihi wasallam said, "Do not become angry and furious." The man asked (the same) again and again, and the Prophet sallallaahu ‘alaihi wasallam said in each case, "Do not become angry and furious."¹⁶

3. The way to muffle anger

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ حَدَّثَنَا أَبُو مُعَاوِيَةَ حَدَّثَنَا دَاوُدُ بْنُ أَبِي هِنْدٍ عَنْ أَبِي حَرْبِ بْنِ أَبِي الْأَسْوَدِ عَنْ أَبِي ذَرٍّ قَالَ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَنَا إِذَا غَضِبَ أَحَدُكُمْ وَهُوَ قَائِمٌ فَلْيَجْلِسْ فَإِنْ ذَهَبَ عَنْهُ الْغَضَبُ وَإِلَّا فَلْيَضْطَجِعْ حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ عَنْ خَالِدِ بْنِ دَاوُدَ عَنْ بَكْرِ بْنِ أَبِي النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ أَبَا ذَرٍّ بِهَذَا الْحَدِيثِ قَالَ أَبُو دَاوُدَ وَهَذَا أَصَحُّ الْحَدِيثَيْنِ

Narrated Abu Dharr: The Messenger of Allah sallallaahu ‘alaihi wasallam said to us: When one of you becomes angry while standing, he should sit down. If the anger leaves him, well and good; otherwise he should lie down”. Has been telling us Baqiyyah of Khalid ibn Wahb from Dawud from Bakr that the Prophet sallallaahu ‘alaihi wasallam sent Abu Dhar to bring the message of this hadith."¹⁷

حَدَّثَنَا بَكْرُ بْنُ خَلْفٍ وَالْحَسَنُ بْنُ عَلِيٍّ الْمَعْنَى قَالَ 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

Narrated Atiyah as-Sa'di:

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

¹⁶ Bukhārī, no.5651, topic: الحذر من الغضب. Mālik,no. 1408,topic: ما جاء في الغضب. Turmuḏī no.1943, topic: حديث رجل رضي الله تعالى عنه . Aḥmad,no. 22371,topic: ما جاء في كثرة الغضب. (CD Hadits Lidwa, Jakarta: Lidwa Pustaka. 2003)

¹⁷ Abū Dāud,no. 4151,topic: ما يقال عند الغضب (CD Hadits Lidwa, Jakarta: Lidwa Pustaka. 2003)

created of fire, and fire is extinguished only with water; so when one of you becomes angry, he should perform ablution"¹⁸

4. Restrain the anger by silent

حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ أَخْبَرَنَا سُفْيَانُ عَنْ لَيْثٍ عَنْ طَاوُسٍ عَنِ ابْنِ عَبَّاسٍ قَالَ
قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَّمُوا وَيَسِّرُوا وَلَا تُعَسِّرُوا وَإِذَا غَضِبْتَ فَاسْكُتْ
وَإِذَا غَضِبْتَ فَاسْكُتْ وَإِذَا غَضِبْتَ فَاسْكُتْ

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

5. Forgive the mistakes to others

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُزَيْدٍ حَدَّثَنَا نُوحُ بْنُ جَعْفَرَةَ السُّلَمِيُّ خُرَّاسَانِيٌّ عَنْ مُقَاتِلِ بْنِ
حَيَّانٍ عَنْ عَطَاءٍ عَنِ ابْنِ عَبَّاسٍ قَالَ خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى
الْمَسْجِدِ وَهُوَ يَقُولُ بِيَدِهِ هَكَذَا فَأَوْمَأَ أَبُو عَبْدِ الرَّحْمَنِ بِيَدِهِ إِلَى الْأَرْضِ مَنْ أَنْظَرَ
مُعْسِرًا أَوْ وَضَعَ لَهُ وَقَاهُ اللَّهُ مِنْ فَيْحِ جَهَنَّمَ إِلَّا أَنْ عَمَلَ الْجَنَّةَ حَزَنٌ بَرَبُوتَةٌ ثَلَاثًا إِلَّا أَنْ
عَمَلَ النَّارَ سَهْلًا بِسَهْوَةٍ وَالسَّعِيدُ مَنْ وَقِيَ الْفِتْنَ وَمَا مِنْ جَرَعَةٍ أَحَبُّ إِلَيَّ مِنْ جَرَعَةٍ
غَيْظٍ يَكْظِمُهَا عَبْدٌ مَا كَظَمَهَا عَبْدٌ لِلَّهِ إِلَّا مَلَأَ اللَّهُ جَوْفَهُ إِيْمَانًا

Ibn Abbas said; Prophet sallallahu 'alaihi wasallam came out to the mosque and he said with his hand like this. Abu Abdurrahman give signal with his hand to the ground: "Whoever gives respite to people who need it, or abort it, God will take care about the steam (heat) Jahannam. You must know that paradise is the difficulty that the practice was on the road to climb." (He spoke three times), "On the contrary hell know that practice is the ease at home overhang. happy person is kept from temptation. Gulp Nothing more I love than anger gulps detained by a servant.'s Not a slave holding (restrain anger) because Allah, but Allah will fill his heart with faith. "¹⁹

5) خَوْفٌ

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

¹⁸ Abū Dāud, no. 4152, topic: ما يقال عند الغضب (CD Hadits Lidwa, Jakarta: Lidwa Pustaka. 2003)

¹⁹ Aḥmad, no.2860, topic: بداية مسند عبد الله بن العباس (CD Hadits Lidwa, Jakarta: Lidwa Pustaka. 2003)

strong feeling of fear, sudden fright or alarm, fright; fear; horror., fear; panic ; fright , fear and excitement caused by the expectation of danger²⁰

This word represents the phrase "sleep pattern disturbances (insomnia), for example: difficult to start going to bed (early insomnia), or woke up and difficult to get back to sleep (middle insomnia), or waking up too early or early morning and can't go back to sleep (late insomnia) and impaired coordination body (the body feels squash and felt like fainting) "So the feeling of being chased for being too frightened of responsibility, never-ending task and worry less well happen in the future, ultimately disrupt sleep patterns and eating patterns, and the effect is The next body feels very sluggish and seemed ready to faint. "

The ḥadīṣ about خوف are as follows:

1. Be Patient

و حَدَّثَنِي عَنْ مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَ قَالَ كَتَبَ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ إِلَى عُمَرَ بْنِ الْخَطَّابِ يَذْكُرُ لَهُ جُمُوعًا مِنَ الرُّومِ وَمَا يَتَخَوَّفُ مِنْهُمْ فَكَتَبَ إِلَيْهِ عُمَرُ بْنُ الْخَطَّابِ أَمَّا بَعْدُ فَإِنَّهُ مَهْمًا يَنْزِلُ بَعِيدٍ مُؤْمِنٍ مِنْ مُنْزَلِ شِدَّةٍ يَجْعَلُ اللَّهُ بَعْدَهُ فَرَجًا وَإِنَّهُ لَنْ يَغْلِبَ عُسْرٌ يُسْرَيْنِ وَأَنَّ اللَّهَ تَعَالَى يَقُولُ فِي كِتَابِهِ { يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ }

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

2. Ṣalah

حَدَّثَنَا الْقَاسِمُ بْنُ مَالِكِ الْمُرِنِيُّ أَبُو جَعْفَرٍ عَنْ أَيُّوبَ بْنِ عَائِذٍ عَنْ بُكَيْرِ بْنِ الْأَخْنَسِ عَنْ مُجَاهِدٍ عَنِ ابْنِ عَبَّاسٍ قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ فَرَضَ الصَّلَاةَ عَلَى لِسَانِ نَبِيِّكُمْ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْحَضَرِ أَرْبَعًا وَفِي السَّفَرِ رَكْعَتَيْنِ وَفِي الْخَوْفِ رَكْعَةً

²⁰ M. 'Alī Baiḍawī, *op.cit.*, Vol.5, p. 511

²¹ Mālik, no.854, topic: الترغيب في الجهاد. Aḥmad, no. 1959, topic: بداية مسند عبد الله بن العباس. (CD Hadits Lidwa, Jakarta: Lidwa Pustaka. 2003)

It was narrated that Ibn Abbas said:

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

حَدَّثَنَا يَزِيدُ وَحَجَّاجٌ قَالَا أَنَا ابْنُ أَبِي ذَنْبٍ عَنِ الْمُقْبِرِيِّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنْ أَبِيهِ قَالَ حُسِنَا يَوْمَ الْخُنْدَقِ حَتَّى دَهَبَ هَوِيٌّ مِنَ اللَّيْلِ حَتَّى كُنِينَا وَذَلِكَ قَوْلُ اللَّهِ { وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ وَكَانَ اللَّهُ قَوِيًّا عَزِيمًا } قَالَ فَدَعَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِلَالًا فَأَمَرَهُ فَأَقَامَ فَصَلَّى الظُّهْرَ وَأَحْسَنَ كَمَا كَانَ يُصَلِّيهَا فِي وَقْتِهَا ثُمَّ أَقَامَ لِلْعَصْرِ فَصَلَّاها كَذَلِكَ ثُمَّ أَقَامَ الْمَغْرِبَ فَصَلَّاها كَذَلِكَ ثُمَّ أَقَامَ الْعِشَاءَ فَصَلَّاها كَذَلِكَ وَذَلِكَ قَبْلَ أَنْ يَنْزَلَ فِي صَلَاةِ الْخَوْفِ قَالَ حَجَّاجٌ فِي صَلَاةِ الْخَوْفِ { فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا

Dzi ` b Ibn Abu Al Maqburi of Abdurrahman bin Abu Sa'eed al Khudri from his father saying:" In the Trench warfare we are prevented from praying to pass most of time of night, until the war ended. Thing as the word of God was: "And God prevent the believers from the war. Allah is Strong, Mighty. "He said:" Then the Prophet sallallaahu ' alaihi wasallam ordered Bilal to call for prayer, then Bilal was echoed iqamah . Then she praying and make it be well as he did at the time. Then Bilal peal iqamah for Asr prayer, then his prayer like that too. Then Bilal peal iqamah for maghrib prayer, then his prayer like that too. Then Bilal peal iqamah for ` Isha, and then he prayer like that too. And the incident before dropping verses about prayer khauf . "While Hajjaj said:" before dropping verses about prayer khauf " If you are in a state of fear (danger) , then do pray while walking or driving!."²³

3. The Pray of Fear **اللَّهُمَّ اكْفِنِيهِمْ بِمَا شِئْتَ**

حَدَّثَنَا هَدَّابُ بْنُ خَالِدٍ حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ حَدَّثَنَا ثَابِتٌ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنْ صُهَيْبٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ كَانَ مَلِكٌ فِيمَنْ كَانَ قَبْلَكُمْ وَكَانَ لَهُ سَاحِرٌ فَلَمَّا كَبِرَ قَالَ لِلْمَلِكِ إِنِّي قَدْ كَبِرْتُ فَأَبْعَثْ إِلَيَّ غُلَامًا أَعْلَمُهُ السَّحْرَ فَبَعَثَ إِلَيْهِ غُلَامًا يُعَلِّمُهُ فَكَانَ فِي طَرِيقِهِ إِذَا سَلَكَ رَاهِبٌ فَقَعَدَ إِلَيْهِ وَسَمِعَ كَلَامَهُ فَأَعْجَبَهُ فَكَانَ إِذَا أَتَى السَّاحِرَ مَرَّ بِالرَّاهِبِ وَقَعَدَ إِلَيْهِ فَإِذَا أَتَى السَّاحِرَ ضَرَبَهُ فَشَكَا ذَلِكَ إِلَى الرَّاهِبِ فَقَالَ إِذَا خَشِيتَ السَّاحِرَ فَقُلْ حَبَسَنِي أَهْلِي وَإِذَا خَشِيتَ أَهْلَكَ فَقُلْ حَبَسَنِي السَّاحِرُ فَبِينَمَا هُوَ كَذَلِكَ إِذْ أَتَى عَلَى دَابَّةٍ عَظِيمَةٍ قَدْ حَبَسَتْ النَّاسَ فَقَالَ

²² بداية مسند عبد الله بن العباس. 3161 بداية مسند عبد الله بن العباس. Aḥmad, no. 2068.2179,topic: كيف فرضت الصلاة. Muslim, no. 1109, 1110,topic: قضاء الصلاة الفائتة واستحباب Nasā'ī, no. 452, topic: تعجيل قضائها (CD Hadits Lidwa, Jakarta: Lidwa Pustaka. 2003)

²³ Aḥmad,no.11217,topic: مسند أبي سعيد الخدري رضي الله تعالى عنه (CD Hadits Lidwa, Jakarta: Lidwa Pustaka. 2003)

الْيَوْمَ أَعْلَمُ السَّاحِرُ أَفْضَلُ أَمْ الرَّاهِبُ أَفْضَلُ فَأَخَذَ حَجْرًا فَقَالَ اللَّهُمَّ إِنْ كَانَ أَمْرُ
 الرَّاهِبِ أَحَبَّ إِلَيْكَ مِنْ أَمْرِ السَّاحِرِ فَأَقْتُلْ هَذِهِ الدَّابَّةَ حَتَّى يَمْضِيَ النَّاسُ فَرَمَاهَا فَفَقَّتْهَا
 وَمَضَى النَّاسُ فَأَتَى الرَّاهِبَ فَأَخْبَرَهُ فَقَالَ لَهُ الرَّاهِبُ أَيُّ بَنِي أَنْتَ الْيَوْمَ أَفْضَلُ مِنِّي قَدْ
 بَلَغَ مِنْ أَمْرِكَ مَا أَرَى وَإِنَّكَ سَتُبْتَلَى فَإِنْ ابْتُلِيتَ فَلَا تَدُلَّ عَلَيَّ وَكَانَ الْغُلَامُ يُبْرئُ
 الْأُكْمَةَ وَالْأَبْرَصَ وَيُدَاوِي النَّاسَ مِنْ سَائِرِ الْأَدْوَاءِ فَسَمِعَ جَلِيسٌ لِلْمَلِكِ كَانَ قَدْ عَمِيَ
 فَأَتَاهُ بِهِدَايَا كَثِيرَةً فَقَالَ مَا هَاهُنَا لَكَ أَجْمَعُ إِنْ أَنْتَ شَفَيْتَنِي فَقَالَ إِنِّي لَا أَشْفِي أَحَدًا إِنَّمَا
 يَشْفِي اللَّهُ فَإِنْ أَنْتَ آمَنْتَ بِاللَّهِ دَعَوْتُ اللَّهَ فَشَفَاكَ فَأَمَنَ بِاللَّهِ فَشَفَاهُ اللَّهُ فَأَتَى الْمَلِكَ فَجَلَسَ
 إِلَيْهِ كَمَا كَانَ يَجْلِسُ فَقَالَ لَهُ الْمَلِكُ مَنْ رَدَّ عَلَيْكَ بَصْرَكَ قَالَ رَبِّي قَالَ وَلَكَ رَبٌّ غَيْرِي
 قَالَ رَبِّي وَرَبُّكَ اللَّهُ فَأَخَذَهُ فَلَمْ يَزَلْ يُعَذِّبُهُ حَتَّى دَلَّ عَلَى الْغُلَامِ فَجِيءَ بِالْغُلَامِ فَقَالَ لَهُ
 الْمَلِكُ أَيُّ بَنِي قَدْ بَلَغَ مِنْ سِحْرِكَ مَا تُبْرئُ الْأُكْمَةَ وَالْأَبْرَصَ وَتَفْعَلُ وَتَفْعَلُ فَقَالَ إِنِّي لَا
 أَشْفِي أَحَدًا إِنَّمَا يَشْفِي اللَّهُ فَأَخَذَهُ فَلَمْ يَزَلْ يُعَذِّبُهُ حَتَّى دَلَّ عَلَى الرَّاهِبِ فَجِيءَ بِالرَّاهِبِ
 فَقِيلَ لَهُ ارْجِعْ عَن دِينِكَ فَأَبَى فَدَعَا بِالْمُنْشَارِ فَوَضَعَ الْمُنْشَارَ فِي مَفْرَقِ رَأْسِهِ فَشَقَّهُ
 حَتَّى وَقَعَ شِقَاؤُهُ ثُمَّ جِيءَ بِجَلِيسِ الْمَلِكِ فَقِيلَ لَهُ ارْجِعْ عَن دِينِكَ فَأَبَى فَوَضَعَ الْمُنْشَارَ
 فِي مَفْرَقِ رَأْسِهِ فَشَقَّهُ بِهِ حَتَّى وَقَعَ شِقَاؤُهُ ثُمَّ جِيءَ بِالْغُلَامِ فَقِيلَ لَهُ ارْجِعْ عَن دِينِكَ فَأَبَى
 فَدَفَعَهُ إِلَى نَفَرٍ مِنْ أَصْحَابِهِ فَقَالَ اذْهَبُوا بِهِ إِلَى جَبَلٍ كَذَا وَكَذَا فَاصْعَدُوا بِهِ الْجَبَلَ فَإِذَا
 بَلَغْتُمْ ذُرْوَتَهُ فَإِنْ رَجَعَ عَن دِينِهِ وَإِلَّا فَاطْرَحُوهُ فَذَهَبُوا بِهِ فَصَعِدُوا بِهِ الْجَبَلَ فَقَالَ اللَّهُمَّ
 اكْفِنِيهِمْ بِمَا سَنَتْ فَرَجَفَ بِهِمُ الْجَبَلُ فَسَقَطُوا وَجَاءَ يَمْشِي إِلَى الْمَلِكِ فَقَالَ لَهُ الْمَلِكُ مَا
 فَعَلَ أَصْحَابُكَ قَالَ كَفَانِيهِمُ اللَّهُ فَدَفَعَهُ إِلَى نَفَرٍ مِنْ أَصْحَابِهِ فَقَالَ اذْهَبُوا بِهِ فَاحْمِلُوهُ فِي
 قُرْقُورٍ فَتَوَسَّطُوا بِهِ الْبَحْرَ فَإِنْ رَجَعَ عَن دِينِهِ وَإِلَّا فَاقْدِفُوهُ فَذَهَبُوا بِهِ فَقَالَ اللَّهُمَّ
 اكْفِنِيهِمْ بِمَا سَنَتْ فَانْكَفَأَتْ بِهِمُ السَّفِينَةُ فَعَرَفُوا وَجَاءَ يَمْشِي إِلَى الْمَلِكِ فَقَالَ لَهُ الْمَلِكُ مَا
 فَعَلَ أَصْحَابُكَ قَالَ كَفَانِيهِمُ اللَّهُ فَقَالَ لِلْمَلِكِ إِنَّكَ لَسَتْ بِقَاتِلِي حَتَّى تَفْعَلَ مَا أَمْرُكَ بِهِ قَالَ
 وَمَا هُوَ قَالَ تَجْمَعُ النَّاسَ فِي صَعِيدٍ وَاحِدٍ وَتَصْلُبُنِي عَلَى جِدْعٍ ثُمَّ خَذَ سَهْمًا مِنْ كِنَانَتِي
 ثُمَّ وَضَعَ السَّهْمَ فِي كَبِدِ الْفُوسِ ثُمَّ قُلَّ بِاسْمِ اللَّهِ رَبِّ الْغُلَامِ ثُمَّ ارْمِنِي فَإِنَّكَ إِذَا فَعَلْتَ ذَلِكَ
 قَتَلْتَنِي فَجَمَعَ النَّاسَ فِي صَعِيدٍ وَاحِدٍ وَصَلَبَهُ عَلَى جِدْعٍ ثُمَّ أَخَذَ سَهْمًا مِنْ كِنَانَتِهِ ثُمَّ
 وَضَعَ السَّهْمَ فِي كَبِدِ الْفُوسِ ثُمَّ قَالَ بِاسْمِ اللَّهِ رَبِّ الْغُلَامِ ثُمَّ رَمَاهُ فَوَقَعَ السَّهْمُ فِي
 صُدْغِهِ فَوَضَعَ يَدَهُ فِي صُدْغِهِ فِي مَوْضِعِ السَّهْمِ فَمَاتَ فَقَالَ النَّاسُ آمَنَّا بِرَبِّ الْغُلَامِ

أَمَّنَّا بِرَبِّ الْغُلَامِ أَمَّنَّا بِرَبِّ الْغُلَامِ فَأَتَى الْمَلِكُ فَقِيلَ لَهُ أَرَأَيْتَ مَا كُنْتَ تَحَدَّرُ قَدْ وَاللَّهِ
 نَزَلَ بِكَ حَدْرُكَ قَدْ آمَنَ النَّاسُ فَأَمَرَ بِالْأَخْذِ فِي أَفْوَاهِ السِّكِّكِ فَخُدَّتْ وَأَضْرَمَ النَّيِّرَانَ
 وَقَالَ مَنْ لَمْ يَرْجِعْ عَن دِينِهِ فَأَحْمُوهُ فِيهَا أَوْ قِيلَ لَهُ اقْتَحِمْ فَفَعَلُوا حَتَّى جَاءَتْ امْرَأَةٌ
 وَمَعَهَا صَبِيٌّ لَهَا فَتَقَاعَسَتْ أَنْ تَفَعَ فِيهَا فَقَالَ لَهَا الْغُلَامُ يَا أُمَّهُ اصْبِرِي فَإِنَّكَ عَلَى الْحَقِّ

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

There lived a king before you and he had a (court) magician. As he (the magician) grew old, he said to the king: I have grown old, send some young boy to me so that I should teach him magic. He (the king) sent to him a young man so that he should train him (in magic). And on his way (to the magician) he (the young man) found a monk sitting there. He (the young man) listened to his (the monk's) talk and was impressed by it. It became his habit that on his way to the magician he met the monk and set there and he came to the magician (late). He (the magician) beat him because of delay. He made a complaint of that to the monk and he said to him: When you feel afraid of the magician, say: Members of my family had detained me. And when you feel afraid of your family you should say: The magician had detained me. It so happened that there came a huge beast (of prey) and it blocked the way of the people, and he (the young boy) said: I will come to know today whether the magician is superior or the monk is superior. He picked up a stone and said: O Allah, if the affair of the monk is dearer to Thee than the affair of the magician, cause death to this animal so that the people should be able to move about freely. He threw that stone towards it and killed it and the people began to move about (on the path freely). He (the young man) then came to that monk and Informed him and the monk said: Sonny, today you are superior to me. Your affair has come to a stage where I find that you would be soon put to a trial, and in case you are put to a trial don't give my clue. That young man began to treat the blind and those suffering from leprosy and he in fact began to cure people from (all kinds) of illness. When a companion of the king who had gone blind heard about him, he came to him with numerous gifts and said: If you cure me all these things collected together here would be yours. He said: I myself do not cure anyone. It is Allah Who cures and if you affirm faith in Allah, I shall also supplicate Allah to cure you. He affirmed his faith in Allah and Allah cured him and he came to the king and sat by his side as he used to sit before. The king said to him: Who restored your eyesight? He said: My Lord. Thereupon he said: It means that your Lord is One besides me. He said: My Lord and your Lord is Allah, so he (the king) took hold of him and tormented him till he gave a clue of that boy. The young man was thus summoned and the king said to him: O boy, it has been conveyed to me that you have become so much proficient in your magic that you cure the blind and those suffering from leprosy and you do such and such things. Thereupon he said: I do not cure anyone; it is Allah Who cures, and he (the king) took hold of him and began to torment him. So he gave a clue of the monk. The monk was thus summoned and it was said to him: You should turn back from your religion. He, however, refused to do so. He (ordered) for a saw to be brought (and when it was done) he (the king) placed it in the middle of his head and tore it into parts till a part fell down. Then the courtier of the king was brought and it was said to him: Turn back from your religion. Arid he refused to do so, and the saw was

placed in the midst of his head and it was torn till a part fell down. Then that young boy was brought and it was said to him: Turn back from your religion. He refused to do so and he was handed over to a group of his courtiers. And he said to them: Take him to such and such mountain; make him climb up that mountain and when you reach its top (ask him to renounce his faith) but if he refuses to do so, then throw him (down the mountain). So they took him and made him climb up the mountain and he said: O Allah, save me from them (in any way) Thou likest and the mountain began to quake and they all fell down and that person came walking to the king. The king said to him: What has happened to your companions? He said: Allah has saved me from them. He again handed him to some of his courtiers and said: Take him and carry him in a small boat and when you reach the middle of the ocean (ask him to renounce) his religion, but if he does not renounce his religion throw him (into the water). So they took him and he said: O Allah, save me from them and what they want to do. It was quite soon that the boat turned over and they were drowned and he came walking to the king, and the king said to him: What has happened to your companions? He said: Allah has saved me from them, and he said to the king: You cannot kill me until you do what I ask you to do. And he said: What is that? He said: You should gather people in a plain and hang me by the trunk (of a tree). Then take hold of an arrow from the quiver and say: In the name of Allah, the Lord of the young boy; then shoot an arrow and if you do that then you would be able to kill me. So he (the king) called the people in an open plain and tied him (the boy) to the trunk of a tree, then he took hold of an arrow from his quiver and then placed the arrow in the bow and then said: In the name of Allah, the Lord of the young boy; he then shot an arrow and it bit his temple. He (the boy) placed his hands upon the temple where the arrow had bit him and he died and the people said: We affirm our faith in the Lord of this young man, we affirm our faith in the Lord of this young man, we affirm our faith in the Lord of this young man. The courtiers came to the king and it was said to him: Do you see that Allah has actually done what you aimed at averting. They (the people) have affirmed their faith in the Lord. He (the king) commanded ditches to be dug at important points in the path. When these ditches were dug, and the fire was lit in them it was said (to the people): He who would not turn back from his (boy's) religion would be thrown in the fire or it would be said to them to jump in that. (The people courted death but did not renounce religion) till a woman came with her child and she felt hesitant in jumping into the fire and the child said to her: O mother, endure (this ordeal) for it is the Truth.²⁴

²⁴ Muslim, no. 5327, topic: قصة أصحاب الأخدود والساحر والراهب والغلام, (CD Hadits Lidwa, Jakarta: Lidwa Pustaka. 2003)

6) بأس

The ḥadīṣ about بأس are as follows:

1. Pray when sick (بأس)²⁵

حَدَّثَنَا مُسَدَّدٌ حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ قَالَ قَالَ أَنَسٌ
يَعْنِي لِثَابِتٍ أَلَا أَرَقِيكَ بِرُقِيَةِ رَسُولِ اللَّهِ قَالَ بَلَى قَالَ فَقَالَ اللَّهُمَّ رَبَّ النَّاسِ مُذْهِبِ
الْبَاسِ اشْفِ أَنْتَ الشَّافِي لَا شَافِيَ إِلَّا أَنْتَ اشْفِهِ شِفَاءً لَا يُعَادِرُ سَقَمًا

Anas said to Šabit:

Should I not use the spell of the Messenger of Allah sallallaahu ‘alaihi wasallam for you? He said: Yes. He then said: O Allah, Lord of men, Remover of the harm, heal, Thou art the healer. There is no healer but Thou; given him a remedy which leaves no disease behind²⁶

حَدَّثَنَا أَبُو سَعِيدٍ مَوْلَى بَنِي هَاشِمٍ حَدَّثَنَا إِسْرَائِيلُ حَدَّثَنَا أَبُو إِسْحَاقَ عَنِ الْحَارِثِ
عَنْ عَلِيٍّ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا عَوَّذَ مَرِيضًا قَالَ أَذْهِبِ الْبَاسَ
رَبَّ النَّاسِ اشْفِ أَنْتَ الشَّافِي لَا شِفاءَ إِلَّا شِفاءُكَ شِفاءً لَا يُعَادِرُ سَقَمًا

Ali narrated, saying:

“Whenever the Prophet would visit an ill person, he would said: ‘[O Allah,] make the harm go away, Lord of mankind, and heal him, You are the Healer, there is no healing except your healing, a healing that does not leave any sickness ([Allahumma] Adhhibilba’sa Rabban-Nas, Washfi Antash-Shafi, La Shifa’a Illa Shifa’uka Shifa’an La Yughadiru Saqama).”²⁷

2. Medicine by Rasulallah SAW

a) To consume honey

حَدَّثَنِي الْحُسَيْنُ حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا مَرْوَانُ بْنُ شُجَاعٍ حَدَّثَنَا سَالِمُ
الْأَفْطَسُ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ الشِّفاءُ فِي ثَلَاثَةِ
شَرْبَةِ عَسَلٍ وَشَرْطَةِ مِحْجَمٍ وَكَيْتَةِ نَارٍ وَأَنْهَى أُمَّتِي عَنِ الْكَيِّ رَفَعَ الْحَدِيثَ وَرَوَاهُ
الْقُمِّيُّ عَنْ لَيْثٍ عَنْ مُجَاهِدٍ عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْعَسَلِ
وَالْحَجْمِ

²⁵ its meaning is illness, because of usually fear followed by unhealthy body.

²⁶ Abu Dāud, no.3392, topic: كيف الرقى. Aḥmad, no. 1207,topic: مسند أنس بن مالك رضي الله عنه (CD Hadits Lidwa, Jakarta: Lidwa Pustaka. 2003)

²⁷ Aḥmad, no. 533,topic: حديث محمد بن علي بن أبي طالب رضي الله عنه. no. 14905, topic: حديث السيدة عائشة رضي الله عنها. no. 23630, 23694, 23811,topic: حديث أم جميل بنت المجمل. no. 26194,topic: حديث ميمونة بنت الحارث الهلالية زوج النبي صلى الله عليه وآله. no. 25592, topic: حديث أم جميل بنت المجمل (CD Hadits Lidwa, Jakarta: Lidwa Pustaka. 2003)

Narrated Ibn `Abbas:

(The Prophet sallallaahu `alaihi wasallam said), "Healing is in three things: A gulp of honey, cupping, and branding with fire (cauterizing)." But I forbid my followers to use (cauterization) branding with fire."²⁸

b) To consume cow milk

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ حَدَّثَنَا سُفْيَانُ عَنْ يَزِيدَ أَبِي خَالِدٍ عَنْ قَيْسِ بْنِ مُسْلِمٍ عَنْ طَارِقِ بْنِ شِهَابٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ لَمْ يَضَعْ دَاءً إِلَّا وَضَعَ لَهُ شِفَاءً فَعَلَيْكُمْ بِالْبَقَرِ فَإِنَّهَا تَرُمُ مِنْ كُلِّ الشَّجَرِ

"Some Bedouins asked: 'O Messenger of Allah (s.a.w) shall we treat (our ill)?' He said: 'Yes, O worshipers of Allah! Use remedies. For indeed Allah did not make a disease but He made a cure for it' - or - 'a remedy. Except for one disease.' They said: 'O Messenger of Allah (s.a.w)! What is it?' He said: 'Old age.'²⁹

c) To consume habbatus sauda

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا عُبَيْدُ اللَّهِ حَدَّثَنَا إِسْرَائِيلُ عَنْ مَنْصُورٍ عَنْ خَالِدِ بْنِ سَعْدٍ قَالَ خَرَجْنَا وَمَعَنَا غَالِبُ بْنُ أَبَجَرَ فَمَرَضَ فِي الطَّرِيقِ فَقَدِمْنَا الْمَدِينَةَ وَهُوَ مَرِيضٌ فَعَادَهُ ابْنُ أَبِي عَتِيقٍ فَقَالَ لَنَا عَلَيْكُمْ بِهَذِهِ الْحُبَيْبَةِ السُّودَاءِ فَخَذُوا مِنْهَا خَمْسًا أَوْ سَبْعًا فَاسْحَقُوهَا ثُمَّ أَقْطَرُوهَا فِي أَنْفِهِ بِقَطْرَاتِ زَيْتٍ فِي هَذَا الْجَانِبِ وَفِي هَذَا الْجَانِبِ فَإِنَّ عَائِشَةَ حَدَّثَتْنِي أَنَّهَا سَمِعَتْ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ هَذِهِ الْحَبَّةَ السُّودَاءَ شِفَاءٌ مِنْ كُلِّ دَاءٍ إِلَّا مِنَ السَّامِ قُلْتُ وَمَا السَّامُ قَالَ الْمَوْتُ

Narrated Khalid bin Sa`d:

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

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

D. STRESS COPING MANAGEMENT STEP IV

No.	Arabic Term	The Indications ³⁰
1.	حزن	Very difficult holding out along day
2.		Fun and easy activities to be boring and more difficult.

²⁸ Bukhāri, no.5248,5249 , topic: الشفاء في ثلاث (CD Hadits Lidwa, Jakarta: Lidwa Pustaka. 2003)

²⁹ Aḥmad, no. 18077,topic: حديث طارق بن شهاب رضي الله تعالى عنه (CD Hadits Lidwa, Jakarta: Lidwa Pustaka. 2003)

³⁰ Dadang Hawari, *op.cit.* p.30-31

3.	هَمّ	Suffering from the ability to respond adequately
4.		Inability to carry out daily activities
5.		Disruption of sleep patterns accompanied by stressful dreams
6.		Often refuse an invitation (negativism) because there is no passion and excitement
7.	غَمّ	The power of concentration and remembrance is decreased
8.		Fear and anxiety without reason
	حلم	

7) حَزَنَ (الجذر: حزن - المجال: مشاعر وعواطف) : غَمّ: هَمّ

The word حَزَنَ has a lot of meanings some of them are make sad, low in spirit, be gloomy or melancholy; frown, cause grief or great distress or suffer grief, give way to anxiety or unease; harass, importune; and be a trouble or anxiety. The word حَزَنَ has the same meaning with ³¹ غَمّ and هَمّ. ³²

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

³¹ 'Alī Baiḍowī, *op.cit*, Vol.7, p.683

³² *Ibid.*, Vol.7, p.1033

The Messenger of Allah sallallaahu 'alaihi wasallam said: "Nothing afflicts the believer, whether fatigue, grief, disease - even a worry that concerns him - except that by it, Allah removes something from his bad deeds." Abu 'Isa said: "This is a hasan hadeeth on this issue." (Abu Isa At-Tirmidhi) said: "I heard Al Jarud said: I have heard Waki 'said; not including the sounds that can eliminate anxiety include, except in this hadith." (Abu Isa At-Tirmidhi) said: "Most of ahlul hadeeth narrated this hadith from 'Ata' ibn Yasar from Abu Hurayrah from the Prophet sallallaahu 'alaihi wasallam."³⁵

3. Praying

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا أَبُو عَامِرٍ حَدَّثَنَا أَبُو مُصْعَبٍ عَنْ عَمْرِو بْنِ أَبِي
عَمْرٍو مَوْلَى الْمُطَّلِبِ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ كَثِيرًا مَا كُنْتُ أَسْمَعُ النَّبِيَّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدْعُو بِهَؤُلَاءِ الْكَلِمَاتِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ
وَالْعَجْزِ وَالْكَسَلِ وَالْبُخْلِ وَضَلَعِ الدِّينِ وَغَلْبَةِ الرِّجَالِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ
غَرِيبٌ مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ عَمْرِو بْنِ أَبِي عَمْرٍو

Anas ibn Malik said, "The Prophet, may Allah bless him and grant him peace, used to often say, 'O Allah, I seek refuge with You from worry, sorrow, incapacity, laziness, cowardice, avarice, being overburdened by debt and being overcome by other men.'"³⁶

حَدَّثَنَا يَزِيدُ أَخْبَرَنَا فَضِيلُ بْنُ مَرْزُوقٍ حَدَّثَنَا أَبُو سَلَمَةَ الْجُهَيْمِيُّ عَنْ الْقَاسِمِ بْنِ
عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا قَالَ عَبْدُ
قَطُ إِذَا أَصَابَهُ هَمٌّ وَحَزَنٌ اللَّهُمَّ إِنِّي عَبْدُكَ وَإِبْنُ عَبْدِكَ وَإِبْنُ أَمْتِكَ نَاصِيَتِي بِبَيْدِكَ مَاضٍ
فِي حُكْمِكَ عَدْلٌ فِي قَضَائِكَ أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ سَمِيَتْ بِهِ نَفْسُكَ أَوْ أَنْزَلْتَهُ فِي
كِتَابِكَ أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ أَوْ اسْتَأْثَرْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ أَنْ تَجْعَلَ الْقُرْآنَ
رَبِيعَ قَلْبِي وَنُورَ صَدْرِي وَجِلَاءَ حُزْنِي وَذَهَابَ هَمِّي إِلَّا أَذْهَبَ اللَّهُ عَزَّ وَجَلَّ هَمَّهُ
وَأَبْدَلَهُ مَكَانَ حُزْنِهِ فَرِحًا قَالُوا يَا رَسُولَ اللَّهِ يَنْبَغِي لَنَا أَنْ نَتَعَلَّمَ هَؤُلَاءِ الْكَلِمَاتِ قَالَ
أَجَلٌ يَنْبَغِي لِمَنْ سَمِعَهُنَّ أَنْ يَتَعَلَّمَهُنَّ

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

³⁵ Turmuzī, no.889, topic: ما جاء في ثواب المريض. Bukhārī, no.5210, topic: ما جاء في كفاة. Aḥmad, no. 7684,topic: ثواب المؤمن فيما يصيبه من مرض أو حزن أو نحو ذلك حتى المرض. Muslim,no. 4670,topic: مسند أبي هريرة رضي الله عنه. 8070 مسند أبي هريرة رضي الله عنه. 10908, 10714,10759, 10584 مسند أبي سعيد الخدري رضي الله تعالى عنه ما جاء في كفاة. Bukhārī,no.5210,topic: مسند أبي سعيد الخدري رضي الله تعالى عنه 11155,11345, 11024. (CD Hadits Lidwa, Jakarta: Lidwa Pustaka. 2003)

³⁶ Turmuzī, no.3406, 3407, topic: ما جاء في جامع الدعوات عن النبي صلى الله عليه وسلم. Bukhārī, no. 5886, topic: التعوذ من غلبة الرجال. Bukhārī, 5892 التعوذ من المأثم والمغرم. 5894 التعوذ من أرذل العمر. no. 5886, topic: التعوذ من غلبة الرجال. (CD Hadits Lidwa, Jakarta: Lidwa Pustaka. 2003) no.5005, topic: التعوذ من غلبة الرجال.

ammatika , nashiyati biyadika madlin hukmika fi ' fi adlun qadla ` uka , as ` Aluka bikulli ismin sammaituka bihi huwa laka fi kitabika anzaltahu nafsaka au au ' au allamtahu ahadan min khalqika ista ` tsarta bihi fi ' ilmil unseen ' indaka qur ` an early taj'alal Rabi'a qalbi nura shadri wa jila ` a huzni dzahaaba hammi adzhamallahu illa ' azza wa wajalla hammahu abdalahu Makana huznihi farahan . (O Allah, I am your servant , the son of your servant , (Adam) and servant boy your daughter (Eve) , top of ubunku in your hand , your decision to apply to me , Your qadla to me is fair . I beg thee by every name (well) whom you have use for Yourself, which thou hast revealed in your book. thou teach someone from Your creature or that you specialize to Yourself in the unseen by your side , you should make the Qur'an as penenteram my heart , light in my chest , Vanishing grief and sadness) , but Allah ' azza wajalla will eliminate the sadness and grief replaces becomes happiness . “They asked: O Messenger of Allah, we learn very worthy sentences. He replied: "Yes, people deserve to hear it to learn it”³⁷

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ حَدَّثَنَا أَحْمَدُ بْنُ يَزِيدَ بْنِ إِبْرَاهِيمَ أَبُو الْحَسَنِ الْحَرَّانِيُّ حَدَّثَنَا زُهَيْرُ بْنُ مُعَاوِيَةَ حَدَّثَنَا أَبُو إِسْحَاقَ سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ يَقُولُ جَاءَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ إِلَى أَبِي فِي مَنْزِلِهِ فَاشْتَرَى مِنْهُ رَحْلاً فَقَالَ لِعَازِبٍ ابْعَثْ ابْنَكَ يَحْمِلُهُ مَعِيَ قَالَ فَحَمَلْتُهُ مَعَهُ وَخَرَجَ أَبِي يَنْتَقِدُ تَمَنَّهُ فَقَالَ لَهُ أَبِي يَا أَبَا بَكْرٍ حَدَّثَنِي كَيْفَ صَنَعْتُمَا حِينَ سَرَيْتَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ نَعَمْ أَسْرَيْنَا لَيْلَتَنَا وَمِنْ الْعَدِ حَتَّى قَامَ قَائِمُ الظَّهِيرَةِ وَخَلَا الطَّرِيقُ لَا يَمُرُ فِيهِ أَحَدٌ فَرَفَعْتُ لَنَا صَخْرَةً طَوِيلَةً لَهَا ظِلٌّ لَمْ تَأْتِ عَلَيْهِ الشَّمْسُ فَفَزَلْنَا عِنْدَهُ وَسَوَّيْتُ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَكَانًا بِيَدِي يَنَامُ عَلَيْهِ وَبَسَطْتُ فِيهِ فَرُودَةً وَقُلْتُ نَمْ يَا رَسُولَ اللَّهِ وَأَنَا أَنْفُضُ لَكَ مَا حَوْلَكَ فَنَامَ وَخَرَجْتُ أَنْفُضُ مَا حَوْلَهُ فَإِذَا أَنَا بِرَاعٍ مُقْبِلٍ بَعْنَمِهِ إِلَى الصَّخْرَةِ يُرِيدُ مِنْهَا مِثْلَ الَّذِي أَرَدْنَا فَقُلْتُ لَهُ لِمَنْ أَنْتَ يَا غَلامُ فَقَالَ لِرَجُلٍ مِنْ أَهْلِ الْمَدِينَةِ أَوْ مَكَّةَ قُلْتُ أَفِي غَنَمِكَ لَبَنٌ قَالَ نَعَمْ قُلْتُ أَفَتَحْلُبُ قَالَ نَعَمْ فَأَخَذَ شَاةً فَقُلْتُ أَنْفُضِ الضَّرْعَ مِنَ التُّرَابِ وَالشَّعْرِ وَالْقَدَى قَالَ فَرَأَيْتُ الْبَرَاءَ يَضْرِبُ إِحْدَى يَدَيْهِ عَلَى الْأُخْرَى يَنْفُضُ فَحَلَبَ فِي قَعْبٍ كُنْبَةً مِنْ لَبَنٍ وَمَعِيَ إِدَاوَةٌ حَمَلْتُهَا لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرْتَوِي مِنْهَا يَشْرَبُ وَيَتَوَضَّأُ فَأَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَكَرِهْتُ أَنْ أُوقِظَهُ فَوَافَقْتُهُ حِينَ اسْتَيْقَظَ فَصَبَبْتُ مِنَ الْمَاءِ عَلَى اللَّبَنِ حَتَّى بَرَدَ أَسْفَلُهُ فَقُلْتُ اشْرَبْ يَا رَسُولَ اللَّهِ قَالَ فَشَرِبَ حَتَّى رَضِيْتُ ثُمَّ قَالَ أَلَمْ يَأْنِ لِلرَّحِيلِ قُلْتُ بَلَى قَالَ فَارْتَحَلْنَا بَعْدَمَا مَالَتِ الشَّمْسُ وَاتَّبَعْنَا سُرَاقَةَ بْنَ مَالِكٍ فَقُلْتُ أُتَيْنَا يَا رَسُولَ اللَّهِ فَقَالَ { لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا } فَدَعَا عَلَيْهِ النَّبِيُّ

³⁷ Ahmad, no. 3528,4091 ,topic: مسند عبد الله بن مسعود رضي الله تعالى عنه (CD Hadits Lidwa, Jakarta: Lidwa Pustaka. 2003)

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَارْتَطَمَتْ بِهِ فَرَسُهُ إِلَى بَطْنِهَا أَرَى فِي جَدِّ مِنْ الْأَرْضِ شَكَّ
 زُهَيْرٌ فَقَالَ إِنِّي أَرَاكُمْ قَدْ دَعَوْتُمَا عَلِيَّ فَادْعُوا لِي فَإِنَّهُ لَكُمْ أَنْ أَرُدَّ عَنْكُمَا الطَّلَبَ فَدَعَا
 لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَتَجَا فَجَعَلَ لَا يَلْقَى أَحَدًا إِلَّا قَالَ قَدْ كَفَيْتُكُمْ مَا هُنَا فَلَا
 يَلْقَى أَحَدًا إِلَّا رَدَّهُ قَالَ وَوَفَى لَنَا

Narrated Al-Bara' bin `Azib:

Abu Bakr came to my father who was at home and purchased a saddle from him. He said to `Azib. "Tell your son to carry it with me." So I carried it with him and my father followed us so as to take the price (of the saddle). My father said, "O Abu Bakr! Tell me what happened to you on your night journey with Allah's Messenger sallallaahu `alaihi wasallam (during Migration)." He said, "Yes, we travelled the whole night and also the next day till midday. When nobody could be seen on the way (because of the severe heat) . Then there appeared a long rock having shade beneath it, and the sunshine had not come to it yet. So we dismounted there and I levelled a place and covered it with an animal hide or dry grass for the Prophet sallallaahu `alaihi wasallam to sleep on (for a while). I then said, 'Sleep, O Allah's Messenger sallallaahu `alaihi wasallam , and I will guard you.' So he slept and I went out to guard him. Suddenly I saw a shepherd coming with his sheep to that rock with the same intention we had when we came to it. I asked (him). 'To whom do you belong, O boy?' He replied, 'I belong to a man from Medina or Mecca.' I said, 'Do your sheep have milk?' He said, 'Yes.' I said, 'Will you milk for us?' He said, 'Yes.' He caught hold of a sheep and I asked him to clean its teat from dust, hairs and dirt. (The sub-narrator said that he saw Al-Bara' striking one of his hands with the other, demonstrating how the shepherd removed the dust.) The shepherd milked a little milk in a wooden container and I had a leather container which I carried for the Prophet sallallaahu `alaihi wasallam to drink and perform the ablution from. I went to the Prophet, hating to wake him up, but when I reached there, the Prophet sallallaahu `alaihi wasallam had already awakened; so I poured water over the middle part of the milk container, till the milk was cold. Then I said, 'Drink, O Allah's Messenger sallallaahu `alaihi wasalam!' He drank till I was pleased. Then he asked, 'Has the time for our departure come?' I said, 'Yes.' So we departed after midday. Suraqa bin Malik followed us and I said, 'We have been discovered, O Allah's Messenger sallallaahu `alaihi wasallam !' He said, don't grieve for Allah is with us.' The Prophet sallallaahu `alaihi wasallam invoked evil on him (i.e. Suraqa) and so the legs of his horse sank into the earth up to its belly. (The subnarrator, Zuhair is not sure whether Abu Bakr said, "(It sank) into solid earth.") Suraqa said, 'I see that you have invoked evil on me. Please invoke good on me, and by Allah, I will cause those who are seeking after you to return.' The Prophet sallallaahu `alaihi wasallam invoked good on him and he was saved. Then, whenever he met somebody on the way, he would say, 'I have looked for him here in vain.' So he caused whomever he met to return. Thus Suraqa fulfilled his promise."³⁸

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

³⁸ Bukhārī, no.3346, topic: علامات النبوة في الإسلام, no.3379, topic: مناقب المهاجرين وفضلهم منهم أبو بكر عبد الله بن (CD Hadits Lidwa, Jakarta: Lidwa Pustaka. 2003)

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ عَنْ ابْنِ شِهَابٍ عَنْ عُرْوَةَ عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهَا كَانَتْ إِذَا مَاتَ الْمَيِّتُ مِنْ أَهْلِهَا فَاجْتَمَعَ لِذَلِكَ النِّسَاءُ ثُمَّ تَفَرَّقْنَ إِلَّا أَهْلَهَا وَخَاصَّتْهَا أَمَرَتْ بِبُرْمَةٍ مِنْ تَلْبِينَةٍ فَطَبَخَتْ ثُمَّ صَنَعَ ثَرِيدٌ فَصَبَّتْ التَّلْبِينَةَ عَلَيْهَا ثُمَّ قَالَتْ كُلْنَ مِنْهَا فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ التَّلْبِينَةُ مَجْمَةٌ لِفُؤَادِ الْمَرِيضِ تَذْهَبُ بِبَعْضِ الْحُزَنِ

Narrated `Aisha:

(The wife of the Prophet) that whenever one of her relatives died, the women assembled and then dispersed (returned to their houses) except her relatives and close friends. She would order that a pot of Talbina³⁹ be cooked. Then Tharid (a dish prepared from meat and bread) would be prepared and the Talbina would be poured on it. `Aisha would say (to the women), "Eat of it, for I heard Allah's Messenger sallallaahu 'alaihi wasallam saying, 'The Talbina soothes the heart of the patient and relieves him from some of his sadness.'"⁴⁰

8) هم

The ḥādīs about هم are as follows:

1. When Rasulallah was worried, do salah two raka'ahs

حَدَّثَنَا قُتَيْبَةُ قَالَ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي الْمَوَالِي عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعَلِّمُنَا الْإِسْتِخَارَةَ فِي الْأُمُورِ كُلِّهَا كَمَا يُعَلِّمُنَا السُّورَةَ مِنَ الْقُرْآنِ يَقُولُ إِذَا هَمَّ أَحَدُكُمْ بِالْأَمْرِ فَلْيَرْكَعْ رَكَعَتَيْنِ مِنْ غَيْرِ الْفَرِيضَةِ ثُمَّ لِيَقُلِ اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ وَتَعْلَمُ وَلَا أَعْلَمُ وَأَنْتَ عَلَّامُ الْغُيُوبِ اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ خَيْرٌ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي أَوْ قَالَ عَاجِلِ أَمْرِي وَآجِلِهِ فَاقْدُرْهُ لِي وَيَسِّرْهُ لِي ثُمَّ بَارِكْ لِي فِيهِ وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ شَرٌّ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي أَوْ قَالَ فِي عَاجِلِ أَمْرِي وَآجِلِهِ فَاصْرِفْهُ عَنِّي وَاصْرِفْنِي عَنْهُ وَاقْدُرْ لِي الْخَيْرَ حَيْثُ كَانَ ثُمَّ أَرْضِنِي قَالَ وَيُسَمَّى حَاجَتَهُ

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

⁴⁰ Bukhārī, no.4997,topic: التلبينة للمريض 5257, التلبينة, Muslim, no. 4106,topic: التلبينة مجمة (CD Hadits Lidwa, Jakarta: Lidwa Pustaka. 2003)

Narrated Jabir bin `Abdullah:

The Prophet sallallaahu `alaihi wasallam used to teach us the way of doing Istikhara (Istikhara means to ask Allah to guide one to the right sort of action concerning any job or a deed), in all matters as he taught us the Suras of the Qur'an. He said, "If anyone of you thinks of doing any job he should offer a two rak`at prayer other than the compulsory ones and say (after the prayer): -- 'Allahumma inni astakhiruka bi'ilmika, Wa astaqdiruka bi-qudratika, Wa as'alaka min fadlika Al-`azlm Fa-innaka taqdiru Wala aqdiru, Wa ta'lamu Wala a'lamu, Wa anta 'allamu l-ghuyub. Allahumma, in kunta ta'lam anna hadha-lamra Khairun li fi dini wa ma'ashi wa'aqibati `Amri (or 'ajili `Amri wa'ajilihi) Faqdirhu wa yas-sirhu li thumma barik li Fihi, Wa in kunta ta'lamu anna hadha-lamra shar-run li fi dini wa ma'ashi wa'aqibati `Amri (or fi'ajili `Amri wa ajilihi) Fasrifhu anni was-rifni anhu. Waqdir li al-khaira haithu kana Thumma ardini bihi.' (O Allah! I ask guidance from Your knowledge, And Power from Your Might and I ask for Your Great Blessings. You are capable and I am not. You know and I do not and You know the unseen. O Allah! If You know that this job is good for my religion and my subsistence and in my Hereafter--(or said: If it is better for my present and later needs)--Then You ordain it for me and make it easy for me to get, And then bless me in it, and if You know that this job is harmful to me In my religion and subsistence and in the Hereafter--(or said: If it is worse for my present and later needs)--Then keep it away from me and let me be away from it. And ordain for me whatever is good for me, and make me satisfied with it). The Prophet sallallaahu `alaihi wasallam added that then the person should name (mention) his need.⁴¹

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

حَدَّثَنَا عَبْدُ الرَّحْمَنِ حَدَّثَنَا زُهَيْرٌ يَعْنِي ابْنَ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ
حَلْحَلَةَ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي هُرَيْرَةَ وَأَبِي سَعِيدِ الْخُدْرِيِّ أَنَّ رَسُولَ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا يُصِيبُ الْمُؤْمِنَ مِنْ وَصَبٍ وَلَا نَصَبٍ وَلَا هَمٍّ وَلَا حَزَنٍ وَلَا أَذًى
وَلَا غَمٍّ حَتَّى الشَّوْكَةِ يُشَاكَهَا إِلَّا كَفَّرَ اللَّهُ مِنْ خَطَايَاهُ

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

The Prophet sallallaahu `alaihi wasallam said, "No fatigue, nor disease, nor sorrow, nor sadness, nor hurt, nor distress befalls a Muslim, even if it were the prick he receives from a thorn, but that Allah expiates some of his sins for that."⁴²

3. Praying

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا أَبُو عَامِرٍ حَدَّثَنَا أَبُو مُصْعَبٍ عَنْ عَمْرٍو بْنِ أَبِي
عَمْرٍو مَوْلَى الْمُطَّلِبِ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ كَثِيرًا مَا كُنْتُ أَسْمَعُ النَّبِيَّ

⁴¹ Bukhārī, no. 1096,topic: ما جاء في التطوع منى منى (CD Hadits Lidwa, Jakarta: Lidwa Pustaka. 2003)

⁴² Ahmad, no. 7684 ,10584 ,مسند أبي هريرة رضي الله عنه. 8070 مسند أبي هريرة رضي الله عنه. 11155,11345 ,11024 ,10908 ,10714 . Bukhārī, no.5210, topic: مسند أبي سعيد الخدري رضي الله تعالى عنه ما جاء في كفارة المرض (CD Hadits Lidwa, Jakarta: Lidwa Pustaka. 2003)

صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَدْعُو بِهَؤُلَاءِ الْكَلِمَاتِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ
وَالْعَجْزِ وَالْكَسَلِ وَالْبُخْلِ وَضَلْعِ الدِّينِ وَغَلْبَةِ الرِّجَالِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ
غَرِيبٌ مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ عَمْرِو بْنِ أَبِي عَمْرٍو

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

“I used to often hear the Prophet supplicating with these words: ‘O Allah, I seek refuge in You from sadness, grief, helplessness, laziness, being stingy, overwhelming debt, and the overpowering of men (Allahumma Inni A’udhu Bika Minal-Hammi Wal-Hazani Wal-Ajzi Wal-Kasali Wal-Bukhli Wa Dala’id Dain Wa Qahrir-Rijal).”⁴³

حَدَّثَنَا يَزِيدُ أَخْبَرَنَا فَضَيْلُ بْنُ مَرْزُوقٍ حَدَّثَنَا أَبُو سَلَمَةَ الْجُهَيْتِيُّ عَنْ الْقَاسِمِ بْنِ
عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا قَالَ عَبْدٌ
قَطُّ إِذَا أَصَابَهُ هَمٌّ وَحَزَنٌ اللَّهُمَّ إِنِّي عَبْدُكَ وَإِبْنُ عَبْدِكَ وَإِبْنُ أَمَتِكَ نَاصِيَتِي بِيَدِكَ مَاضٍ
فِي حُكْمِكَ عَدْلٌ فِي قَضَائِكَ أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ سَمَّيْتَ بِهِ نَفْسَكَ أَوْ أَنْزَلْتَهُ فِي
كِتَابِكَ أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ أَوْ اسْتَأْثَرْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ أَنْ تَجْعَلَ الْقُرْآنَ
رَبِيعَ قَلْبِي وَنُورَ صَدْرِي وَجِلَاءَ حُزْنِي وَذَهَابَ هَمِّي إِلَّا أَذْهَبَ اللَّهُ عَزَّ وَجَلَّ هَمَّهُ
وَأَبْدَلَهُ مَكَانَ حُزْنِهِ فَرِحًا قَالُوا يَا رَسُولَ اللَّهِ يَنْبَغِي لَنَا أَنْ نَتَعَلَّمَ هَؤُلَاءِ الْكَلِمَاتِ قَالَ
أَجَلٌ يَنْبَغِي لِمَنْ سَمِعَهُنَّ أَنْ يَتَعَلَّمَهُنَّ

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

⁴³ Turmuzī, no. 3406.3407, topic: ما جاء في جامع الدعوات عن النبي صلى الله عليه وسلم Bukhārī no.5886. التعوذ من غلبة الرجال. Bukhārī no. 5005. التعوذ من غلبة الرجال. 5892. التعوذ من المأثم والمغرم. 5894. التعوذ من أرذل العمر no.5886. التعوذ من غلبة الرجال (CD Hadits Lidwa, Jakarta: Lidwa Pustaka. 2003).

replaces becomes happiness . “They asked: O Messenger of Allah, we learn very worthy sentences. He replied: "Yes, people deserve to hear it to learn it."⁴⁴

9) غَم

The ḥādīṣ of غَم are as follows:

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

حَدَّثَنَا عَبْدُ الرَّحْمَنِ حَدَّثَنَا زُهَيْرٌ يَعْنِي ابْنَ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ حَلْحَلَةَ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي هُرَيْرَةَ وَأَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا يُصِيبُ الْمُؤْمِنَ مِنْ وَصَبٍ وَلَا نَصَبٍ وَلَا هَمٍّ وَلَا حَزَنٍ وَلَا أَدَى وَلَا غَمٍّ حَتَّى الشُّوْكَةُ يُشَاكُهَا إِلَّا كَفَّرَ اللَّهُ مِنْ خَطَايَاهُ

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

The Prophet sallallaahu ‘alaihi wasallam said, "No fatigue, nor disease, nor sorrow, nor sadness, nor hurt, nor distress befalls a Muslim, even if it were the prick he receives from a thorn, but that Allah expiates some of his sins for that."⁴⁵

2. Praying

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ حَدَّثَنِي أَبِي عَنْ قَتَادَةَ عَنْ أَبِي الْعَالِيَةِ عَنْ ابْنِ عَبَّاسٍ أَنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَدْعُو عِنْدَ الْكُرْبِ لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْحَكِيمُ لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَرَبُّ الْعَرْشِ الْكَرِيمِ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ هِشَامٍ عَنْ قَتَادَةَ عَنْ أَبِي الْعَالِيَةِ عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمِثْلِهِ وَفِي الْبَابِ عَنْ عَلِيٍّ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Ibn Abbas narrated that:

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

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

⁴⁵ Aḥmad, no. 7684 ,10584 , مسند أبي هريرة رضي الله عنه. 8070 مسند أبي هريرة رضي الله عنه. 11024 ,10908 ,10714 . Bukhārī no. 5210, topic: مسند أبي سعيد الخدري رضي الله تعالى عنه 11155,11345 . ما جاء في ثواب المريض (CD Hadits Lidwa, Jakarta: Lidwa Pustaka. 2003)

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

حَدَّثَنَا أَبُو بَكْرِ حَدَّثَنَا مُحَمَّدُ بْنُ بَشْرٍ ح و حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ حَدَّثَنَا وَكَيْعُ
جَمِيْعًا عَنْ عَبْدِ الْعَزِيْزِ بْنِ عُمَرَ بْنِ عَبْدِ الْعَزِيْزِ حَدَّثَنِي هِلَالٌ مَوْلَى عُمَرَ بْنِ عَبْدِ
الْعَزِيْزِ عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيْزِ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ عَنْ أُمِّهِ أَسْمَاءِ ابْنَةِ عُمَيْسٍ
قَالَتْ عَلَّمَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَلِمَاتٍ أَقُولُهُنَّ عِنْدَ الْكُرْبِ اللَّهُ اللَّهُ رَبِّي
لَا أُشْرِكُ بِهِ شَيْئًا

It was narrated that Asma' bint 'Umais said:

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

10) الحلم

Hadīf of الحلم (nightmare) is as follows:

The method to avoid negative effect of nightmare

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ حَدَّثَنَا اللَّيْثُ عَنْ عُبيدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ أَخْبَرَنِي أَبُو
سَلَمَةَ عَنْ أَبِي قَتَادَةَ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الرَّؤْيَا الصَّالِحَةُ مِنَ اللَّهِ وَالْحُلْمُ
مِنَ الشَّيْطَانِ فَمَنْ رَأَى شَيْئًا يَكْرَهُهُ فَلْيَنْفِثْ عَنْ شِمَالِهِ ثَلَاثًا وَلْيَتَعَوَّذْ مِنَ الشَّيْطَانِ فَإِنَّهَا
لَا تَضُرُّهُ وَإِنَّ الشَّيْطَانَ لَا يَتْرَأَى بِي

Narrated Abu Qatada:

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

⁴⁶ Turmuẓī no.3357,topic: الدعاء الكرب, Muslim, no.4909, الدعاء الكرب, Bukhārī, no.5869,5870,topic: الدعاء عند الكرب, Aḥmad, no.1908, 2183, 2227, 2406 ,topic: بداية مسند عبد الله بن العباس, (CD Hadits Lidwa, Jakarta: Lidwa Pustaka. 2003)

⁴⁷ Abu Wardah bin Askat, *Do'a dan Wasiat Rasulullah SAW*, Media Insani, Yogyakarta, 2003, p.222

⁴⁸ Bukhārī, no.6480, topic: الحلم من الشيطان فإذا حلم. 6488 الحلم من الشيطان فإذا حلم. Muslim, no. 4195, 4196, 4197, باب (CD Hadits Lidwa, Jakarta: Lidwa Pustaka. 2003)

E. STRESS COPING MANAGEMENT STEP V

No.	Arabic Term	The Indications ⁴⁹
1.	عجز	Physical and psychological exhaustion
2.		Inability to finish light and simple daily activities
3.		Disorder of digestive system
4.	جزع	High fear and anxiety; easily confused and panicked.

The word عَجْز has a lot of meanings, some of them are : disability, a physical problem that makes someone unable to use a part of his body properly; disqualification, the condition of being frail, invalidism, inability, and state of being invalid⁵⁰

The word جَزَع has a lot of meanings, some of them are : anxious, very worried and nervous about something; troubled; uneasy, feeling anxiety; fearful; uneasy; anxious; worried, worried or interested or meant, constantly moving; unable to be still quiet; without rest or sleep , uneasy, troubled in the mind; and suggesting worry.⁵¹ In Ḥadīṣ جَزَع is translated “to beef”.⁵²

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

⁴⁹ Dadang Hawari. *Op.cit*.p.32

⁵⁰ M. ‘Alī Baiḍowi,*op.cit*,Vol.4, p.63

⁵¹ *Ibid.*, Vol.5, p.43

⁵² Ḥadīṣ محمود بن لبيد أو محمود بن ربيع رضي الله عنهما. 22525.22517. Ḥadīṣ محمود بن لبيد رضي الله عنه (CD Hadits Lidwa, Jakarta: Lidwa Pustaka. 2003)

weak and often complain to others about the physical pain and pressure felt by him.

11) الْعَجْزِ

The ḥādīṣ of الْعَجْزِ are as follows:

1. Be Riḍa and Patient

و حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ زِيَادِ بْنِ سَعْدٍ عَنْ عَمْرِو بْنِ مُسْلِمٍ عَنْ طَاوُسِ
الْيَمَانِيِّ أَنَّهُ قَالَ أَدْرَكْتُ نَاسًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُونَ كُلُّ
شَيْءٍ بِقَدْرِ قَالَ طَاوُسٌ وَسَمِعْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ كُلُّ شَيْءٍ بِقَدْرِ حَتَّى الْعَجْزِ وَالْكَئِيسِ أَوْ الْكَيْسِ وَالْعَجْزِ

Yahya related to me from Malik from Ziyad ibn Sad from Amr ibn Muslim that Tawus al-Yamani said, "I found some of the companions of the Messenger of Allah, may Allah bless him and grant him peace, saying 'Everything is by decree.' "Tawus added, "I heard Abdullah ibn Umar say that The Messenger of Allah, may Allah bless him and grant him peace. Said, 'Everything is by decree - even incapacity and ability,' (or 'ability and incapacity')."53

2. Weak Prohibition

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ قَالَا حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنْ
رَبِيعَةَ بْنِ عُمَانَ عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانٍ عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَيَّ مِنَ الْمُؤْمِنِ
الضَّعِيفِ وَفِي كُلِّ خَيْرٍ احْرِصْ عَلَى مَا يَنْفَعُكَ وَاسْتَعِزْ بِاللَّهِ وَلَا تَعْجِزْ وَإِنْ أَصَابَكَ
شَيْءٌ فَلَا تَقُلْ لَوْ أَنِّي فَعَلْتُ كَانَ كَذَا وَكَذَا وَلَكِنْ قُلْ قَدَرُ اللَّهِ وَمَا شَاءَ فَعَلَ فَإِنَّ لَوْ تَفْتَحُ
عَمَلَ الشَّيْطَانِ

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

A strong believer is better and is more lovable to Allah than a weak believer, and there is good in everyone, (but) cherish that which gives you benefit (in the Hereafter) and seek help from Allah and do not lose heart, and if anything (in the form of trouble) comes to you, don't say: If I had not done that, it would not have happened so and so, but say: Allah did that what He had ordained to do and your" if" opens the (gate) for the Satan.⁵⁴

⁵³ Mālik, no. 1396,topic: النهي عن القول بالقدر.Muslim, no. 4799,topic: كل شيء بقدر (CD Hadits Lidwa, Jakarta: Lidwa Pustaka. 2003)

⁵⁴ Muslim, no.4816,topic: تفويض بالاستعانة بالله وتفويض في الأمر بالقوة وترك العجز والاستعانة بالله وتفويض (CD Hadits Lidwa, Jakarta: Lidwa Pustaka. 2003) Ahmad, no.8436, 8473,topic: مسند أبي هريرة رضي الله عنه (CD Hadits Lidwa, Jakarta: Lidwa Pustaka. 2003)

3. Dikir

حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ نَجْدَةَ وَمُوسَى بْنُ مَرْوَانَ الرَّقِّيُّ قَالَا حَدَّثَنَا بَقِيَّةُ بْنُ الْوَلِيدِ عَنْ بَجِيرِ بْنِ سَعْدٍ عَنْ خَالِدِ بْنِ مَعْدَانَ عَنْ سَيْفِ بْنِ عَوْفٍ بْنِ مَالِكٍ أَنَّهُ حَدَّثَهُمْ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَضَى بَيْنَ رَجُلَيْنِ فَقَالَ الْمُفْضِيُّ عَلَيْهِ لَمَّا أَدْبَرَ حَسْبِي اللَّهُ وَنِعْمَ الْوَكِيلُ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ يُلُومُ عَلَى الْعَجْزِ وَلَكِنْ عَلَيْكَ بِالْكَيْسِ فَإِذَا غَلَبَكَ أَمْرٌ فَقُلْ حَسْبِي اللَّهُ وَنِعْمَ الْوَكِيلُ

Narrated Awf ibn Malik:

The Holy Prophet sallallaahu 'alaihi wasallam gave a decision between two men, and the one against whom the decision was given turned away and said: For me Allah sufficeth, and He is the best dispenser of affairs. The Holy Prophet sallallaahu 'alaihi wasallam said: Allah, Most High, blames for falling short, but apply intelligence, and when the matter gets the better of you, say; For me Allah sufficeth, and He is the best disposer of affairs"⁵⁵

4. The pray of weak condition

أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى عَنْ مَعَاذِ بْنِ هِشَامٍ قَالَ حَدَّثَنَا أَبِي عَنْ قَتَادَةَ عَنْ أَنَسٍ أَنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ وَالْبُخْلِ وَالْهَرَمِ وَعَذَابِ الْقَبْرِ وَفِتْنَةِ الْمَحْيَا وَالْمَمَاتِ

It was narrated from Anas that:

The Messenger of Allah sallallaahu 'alaihi wasallam used to say: "Allahumma inni 'udhu bika minal-'ajzi, wal-kasali, wal-bukhli, wal-harami, 'adhabil-qabr wa fitnatil-mahya wal-mamat (O Allah, I seek refuge in You from incapacity and laziness, and miserliness and old age, and the torment of the grave, and the trials of life and death.)"⁵⁶

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا أَبُو عَامِرٍ حَدَّثَنَا أَبُو مُصْعَبٍ عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو مَوْلَى الْمُطَّلِبِ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ كَثِيرًا مَا كُنْتُ أَسْمَعُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدْعُو بِهِؤُلَاءِ الْكَلِمَاتِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ وَالْعَجْزِ وَالْكَسَلِ وَالْبُخْلِ وَضَلَعِ الدَّيْنِ وَغَلْبَةِ الرِّجَالِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ عَمْرِو بْنِ أَبِي عَمْرٍو

⁵⁵Abū Dāud, no. 3143,topic: الرجل يلحف على حقه (CD Hadits Lidwa, Jakarta: Lidwa Pustaka. 2003)

⁵⁶ Nasāfi, no.5353, topic: الاستعاذة من البخل, no.5354. 5355. 5356 .5357 .5358. الاستعاذة من الهم. Abū Dāud 1317.1330. الاستعاذة من الحزن. 5362. الاستعاذة من الكسل. 5363.53644. الاستعاذة من العجز. 5371. الاستعاذة من شر فتنة القبر Turmuzi. ما جاء في الدعاء إذا أصبح وإذا أمسى: Turmuzi, no. 3312, topic: في الاستعاذة 1317.1330. التعوذ من فتنة: Bukhārī, no.5890, topic: ما يتعوذ من الجبن. Bukhārī, no. 2611. في انتظار الفرج وغير ذلك. 3495. ما يتعوذ من الجبن. 5890. التعوذ من فتنة المحيا والممات. 5892. الاستعاذة: Bukhārī, no. 2611,topic: المحيا والممات (CD Hadits Lidwa, Jakarta: Lidwa Pustaka. 2003)

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

“I used to often hear the Prophet supplicating with these words: ‘O Allah, I seek refuge in You from sadness, grief, helplessness, laziness, being stingy, overwhelming debt, and the overpowering of men (Allahumma Inni A’udhu Bika Minal-Hammi Wal-Hazani Wal-Ajzi Wal-Kasali Wal-Bukhli Wa Dala’id=Dain Wa Qahrir-Rijal).’ Abu Isa said; this hadith is hasan gharib hadith, hadith on this path of 'Amr ibn Abu' Amr.’⁵⁷

أَخْبَرَنَا وَاصِلُ بْنُ عَبْدِ الْأَعْلَى عَنْ ابْنِ فَضَيْلٍ عَنْ عَاصِمِ بْنِ سُلَيْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ قَالَ كَانَ إِذَا قِيلَ لِزَيْدِ بْنِ أَرْقَمٍ حَدَّثْنَا مَا سَمِعْتَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَا أُحَدِّثُكُمْ إِلَّا مَا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدَّثَنَا بِهِ وَيَأْمُرُنَا أَنْ نَقُولَ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ وَالْبُخْلِ وَالْجُبْنِ وَالْهَرَمِ وَعَذَابِ الْقَبْرِ اللَّهُمَّ آتِ نَفْسِي تَقْوَاهَا وَزَكَّاهَا أَنْتَ خَيْرُ مَنْ زَكَّاهَا أَنْتَ وَلِيِّهَا وَمَوْلَاهَا اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ نَفْسٍ لَا تَشْبَعُ وَمِنْ قَلْبٍ لَا يَخْشَعُ وَمِنْ عِلْمٍ لَا يَنْفَعُ وَدَعْوَةٍ لَا تُسْتَجَابُ

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

"When it was said to Zaid bin Arqam: 'Tell us what you heard from the Messenger of Allah sallallaahu ‘alaihi wasallam , he said: "I will not tell you anything but that which the Messenger of Allah sallallaahu ‘alaihi wasallam commanded us to say: 'Allahumma inni a'udhu bika min al-'ajzi wal-kasali, wal-bukhli, wal-jubni, wal-harami, wa 'adhabil-qabri. Allahumma at nafsi taqwaha, wa zakkaha anta khairu min zakkaha, anta waliyyuha wa mawlaha. Allahumma inni a'udhu bika min nafsin la tashba'u wa min qalbin la yakhsha'u wa min 'ilmin la yanfa'u wa du'a'in la yustajab (O Allah, I seek refuge in You from incapacity, laziness, miserliness, cowardice, old age, the torment of the grave. O Allah, make my soul obedient and purify it, for You are the best One to purify it, You are its Guardian and Lord. O Allah, I seek refuge in You from a soul that is not satisfied, a heart that is not humble, knowledge that is of no benefit and a supplication that is not answered.)"⁵⁸

12) جزع

Ḥadīṣ about جزع is as follows:

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

⁵⁷Turmuzī no. 3406.3407.topic: ما جاء في جامع الدعوات عن النبي صلى الله عليه وسلم. Bukhārī, no.5886, topic: التعوذ من غلبة الرجال. 5892 التعوذ من المأثم والمغرم. 5894 التعوذ من أزدل العمر. Bukhārī 5005. التعوذ من غلبة الرجال. 5886 التعوذ من غلبة الرجال (CD Hadits Lidwa, Jakarta: Lidwa Pustaka. 2003)

⁵⁸Nasā'ī, no. 5443,bab الاستعاذة من دعاء لا يستجاب. Muslim, no. 4899,topic: التعوذ من شر ما عمل ومن شر ما لم يعمل (CD Hadits Lidwa, Jakarta: Lidwa Pustaka. 2003)

حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ أَخْبَرَنِي عَمْرُو عَنْ عَاصِمٍ
عَنْ مَحْمُودِ بْنِ لَبِيدٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا أَحَبَّ اللَّهُ قَوْمًا ابْتَلَاهُمْ فَمَنْ
صَبَرَ فَلَهُ الصَّبْرُ وَمَنْ جَزَعَ فَلَهُ الْجَزَعُ

Have told us Sulaiman bin Dawood has told to us Isma'il ibn Ja'far has told to us 'Amr from' Asim from Mahmud ibn Labid that the Prophet sallallahu 'alaihi wasallam said: "The real Allah' azza wajalla when love a people, he tested them then whoever the patient for her patience and whoever lamented that her complaints."⁵⁹

F. STRESS COPING MANAGEMENT STEP VI

No.	Arabic Term	The Indications ⁶⁰
1.	مرض	Palpitation very hard
2.		Shortness and gasping for air
3.	أذى	The body is shaking, cold and sweating profusely
4.	بلاء	There is no power to light something
5.	مصيبة	Collapse

مَرَضٌ (الجذر: مرض - المجال: أدوية وأمراض) : دَاءٌ

The word مَرَضٌ has some meaning, are: ailment, slight illness, an illness or unhealthy condition in the body, a disease, ailment, or malady, illness, and sickness.⁶¹

أذى (الجذر: عذبي - المجال: عام) : ضَرَرٌ

The word أذى has some meaning are: bane, cause of somebody's ruin or trouble, harm or injury that causes loss of value, the state of being harmed or damaged by something, something that stands in the way of

⁵⁹Ahmad, no.22533, topic: 22525.22517. حديث محمود بن لبيد أو ربيع رضي الله عنهما. (CD Hadits Lidwa, Jakarta: Lidwa Pustaka. 2003)

⁶⁰Dadang Hawari, *op.cit.*, p.32-33.

⁶¹Afi Baiḍowi, *op.cit.*, Vol. 4, p.659

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

بَلَاء (الجذر: بلو - المجال: عام) : بَلَوَى, ضَرَّاء

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

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مُصِيبَةٌ (الجذر: صوب - المجال: عام) : شِدَّةٌ , كَارِثَةٌ , بَلِيَّةٌ , مَكْرُوهٌ

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

بلاء (13)

The ḥādīṣ of بلاء are as follows:

⁶² *Ibid.*, Vol.8, p.25

⁶³ *Ibid.*, Vol. 8, p.75

⁶⁴ *Ibid.*, Vol.1, p.490

1. Good prejudice to Allah SWT

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى أَخْبَرَنَا هِشَامٌ عَنْ ابْنِ جُرَيْجٍ قَالَ سَمِعْتُ ابْنَ أَبِي مُلَيْكَةَ يَقُولُ قَالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا { حَتَّى إِذَا اسْتَيْسَسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِّبُوا } خَفِيفَةً ذَهَبَ بِهَا هُنَاكَ وَتَلَا { حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصُرَ اللَّهُ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ } فَلَقِيتُ عُرْوَةَ بِنَ الرُّبَيْرِ فَذَكَرْتُ لَهُ ذَلِكَ فَقَالَ فَقَالَتْ عَائِشَةُ مَعَاذَ اللَّهِ وَاللَّهِ مَا وَعَدَ اللَّهُ رَسُولَهُ مِنْ شَيْءٍ قَطُّ إِلَّا عَلِمَ أَنَّهُ كَائِنٌ قَبْلَ أَنْ يَمُوتَ وَلَكِنْ لَمْ يَزَلِ الْبَلَاءُ بِالرُّسُلِ حَتَّى خَافُوا أَنْ يَكُونَ مَنْ مَعَهُمْ يُكْذِبُونَهُمْ فَكَانَتْ تَفَرُّوهُمَا { وَظَنُّوا أَنَّهُمْ قَدْ كُذِّبُوا } مُنْقَلَةً

Narrated Ibn Abu Mulaika:

Ibn `Abbas recited: "(Respite will be granted) until when the Apostles gave up hope (of their people) and thought that they were denied (by their people). There came to them Our Help" (Joseph ; 110) reading Kudhibu without doubling the sound 'dh', and that was what he understood of the Verse. Then he went on reciting: "...Even the Apostle and those who believed along with him said: When (will come) Allah's Help? Yes, verily, Allah's Help is near." (Al - Baqarah : 214) Then I met `Urwa bin Az-Zubair and I mentioned that to him. He said, "Aisha said, 'Allah forbid! By Allah, Allah never promised His Apostle anything but he knew that it would certainly happen before he died. But trials were continuously presented before the Apostles till they were afraid that their followers would accuse them of telling lies. So I used to recite:-- "Till they (come to) think that they were treated as liars." reading 'Kudh-dhibu with double 'dh'.⁶⁵

2. Be Riḍa and Patient

حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ فُلَيْحٍ قَالَ حَدَّثَنِي أَبِي عَنْ هِلَالِ بْنِ عَلِيٍّ مِنْ بَنِي عَامِرِ بْنِ لُؤَيٍّ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَثَلُ الْمُؤْمِنِ كَمَثَلِ الْخَامَةِ مِنَ الزَّرْعِ مِنْ حَيْثُ أَتَتْهَا الرِّيْحُ كَفَأَتْهَا فَإِذَا اعْتَدَلَتْ تَكَفَأَ بِالْبَلَاءِ وَالْفَاجِرُ كَالْأَرْزَةِ صَمَاءٌ مُعْتَدِلَةٌ حَتَّى يَفْصِمَهَا اللَّهُ إِذَا نَسَاءَ

Narrated Abu Huraira:

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

⁶⁵ Bukhārī, no. 4162, topic: أم حسبتم أن تدخلوا الجنة ولما يأتيكم مثل الذين خلوا (CD Hadits Lidwa, Jakarta: Lidwa Pustaka. 2003)

difficulties.) And an impious wicked person is like a pine tree which keeps hard and straight till Allah cuts (breaks) it down when He wishes."⁶⁶

حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانَ حَدَّثَنَا فُلَيْحٌ حَدَّثَنَا هِلَالُ بْنُ عَلِيٍّ عَنْ عَطَاءِ بْنِ يَسَارٍ
عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَثَلُ الْمُؤْمِنِ
كَمَثَلِ خَامَةِ الزَّرْعِ يَفِيءُ وَرَقُهُ مِنْ حَيْثُ أَتَتْهَا الرِّيحُ تُكْفِّئُهَا فَإِذَا سَكَتَتْ اعْتَدَلَتْ وَكَذَلِكَ
الْمُؤْمِنُ يُكْفَأُ بِالْبَلَاءِ وَمَثَلُ الْكَافِرِ كَمَثَلِ الْأَرْزَةِ صَمَاءٌ مُعْتَدِلَةٌ حَتَّى يَقْصِمَهَا اللَّهُ إِذَا شَاءَ

Narrated Abu Huraira:

Allah's Messenger sallallahu 'alaihi wasallam said, "The example of a believer is that of a fresh green plant the leaves of which move in whatever direction the wind forces them to move and when the wind becomes still, it stand straight. Such is the similitude of the believer: He is disturbed by calamities (but is like the fresh plant he regains his normal state soon). And the example of a disbeliever is that of a pine tree (which remains) hard and straight till Allah cuts it down when He will".⁶⁷

وَبِهَذَا الْإِسْنَادِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ عِظْمَ الْجَزَاءِ مَعَ عِظْمِ
الْبَلَاءِ وَإِنَّ اللَّهَ إِذَا أَحَبَّ قَوْمًا ابْتَلَاهُمْ فَمَنْ رَضِيَ فَلَهُ الرِّضَا وَمَنْ سَخِطَ فَلَهُ السَّخَطُ
قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ

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

"The greatest reward comes with the greatest trial. When Allah loves a people He tests them. Whoever accepts that wins His pleasure but whoever is discontent with that earns His wrath." Abu Isa said: this hadeeth is hasan gharib sanad of this pathway⁶⁸

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ أَنْبَأَنَا هِشَامٌ عَنْ وَاصِلِ بْنِ الْوَلِيدِ بْنِ عَبْدِ الرَّحْمَنِ
عَنْ عِيَاضِ بْنِ غُطَيْفٍ قَالَ دَخَلْنَا عَلَى أَبِي عُبَيْدَةَ نَعُوذُهُ قَالَ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ أَنْفَقَ نَفَقَةً فَاضِلَةً فِي سَبِيلِ اللَّهِ فَبَسَعَتْ مِائَةً وَمَنْ أَنْفَقَ
عَلَى نَفْسِهِ أَوْ عَلَى أَهْلِهِ أَوْ عَادَ مَرِيضًا أَوْ مَازَ أَدَى عَنْ طَرِيقٍ فَهِيَ حَسَنَةٌ بِعَشْرِ
أَمْثَالِهَا وَالصَّوْمُ جُنَّةٌ مَا لَمْ يَخْرُقْهَا وَمَنْ ابْتَلَاهُ اللَّهُ بَلَاءً فِي جَسَدِهِ فَهُوَ لَهُ حِطَّةٌ حَدَّثَنَا
يَزِيدُ أَنْبَأَنَا جَرِيرُ بْنُ حَارِمٍ حَدَّثَنَا بَشَّارُ بْنُ أَبِي سَيْفٍ عَنِ الْوَلِيدِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ
عِيَاضِ بْنِ غُطَيْفٍ قَالَ دَخَلْنَا عَلَى أَبِي عُبَيْدَةَ فَذَكَرَ الْحَدِيثَ

⁶⁶ Bukhārī, no.5212, topic: ما جاء في كفارة المرض (CD Hadits Lidwa, Jakarta: Lidwa Pustaka. 2003)

⁶⁷ Bukhārī, no.6912, topic: في المشينة والإرادة (CD Hadits Lidwa, Jakarta: Lidwa Pustaka. 2003)

⁶⁸ Turmuzī, no.4021, topic: ما جاء في الصبر على البلاء, 2320. الصبر على البلاء (CD Hadits Lidwa, Jakarta: Lidwa Pustaka. 2003)

Yazid has told our son Aaron has been preached to us from Wasil Hisham Al Walid bin Abdurrahman of Iyad bin Ghuthaif say: We came to Abu 'Ubaidah to see him. He said: I heard the Prophet sallallaahu 'alaihi wasallam said: "Whoever berinfak main treasure in the way of Allah then he will get seven hundred times. Whoever berifak for himself, or for his family, or visiting the sick, or get rid of the thorn in the streets every kindness will be rewarded tenfold. Fasting is a shield for him not to ruin it. Whoever Allah tested with a test on the body then it becomes an eraser (sin) for him. "Yazid has told us we have to preach to Jarir bin Hazim had told us Bechar Abu Saif bin Al Walid bin Abdurrahman of Iyad bin Ghuthaif said: "We came to Abu 'Ubaidah .." then mentions the Hadith in full.⁶⁹

3. Rasulallah's pray

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ حَدَّثَنَا سُفْيَانُ حَدَّثَنِي سُمَيُّ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَعَوَّذُ مِنْ جَهْدِ الْبَلَاءِ وَدَرْكِ الشَّقَاءِ وَسُوءِ الْقَضَاءِ وَشَمَاتَةِ الْأَعْدَاءِ قَالَ سُفْيَانُ الْحَدِيثُ ثَلَاثٌ زِدْتُ أَنَا وَاحِدَةً لَا أَدْرِي أَيُّهُنَّ هِيَ

Narrated Abu Huraira:

Allah's Messenger sallallaahu 'alaihi wasallam used to seek refuge with Allah from the difficult moment of a calamity and from being overtaken by destruction and from being destined to an evil end, and from the malicious joy of enemies. Sufyan said, "This narration contained three items only, but I added one. I do not know which one that was."⁷⁰

4. Dikir

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ حَدَّثَنَا يُونُسُ بْنُ أَبِي إِسْحَقَ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ سَعْدٍ عَنْ أَبِيهِ عَنْ سَعْدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَعْوَةٌ ذِي النُّونِ إِذْ دَعَا وَهُوَ فِي بَطْنِ الْحُوتِ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ فَإِنَّهُ لَمْ يَدْعُ بِهَا رَجُلٌ مُسْلِمٌ فِي شَيْءٍ قَطُّ إِلَّا اسْتَجَابَ اللَّهُ لَهُ قَالَ مُحَمَّدُ بْنُ يَحْيَى قَالَ مُحَمَّدُ بْنُ يُوسُفَ مَرَّةً عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ سَعْدٍ عَنْ سَعْدٍ وَلَمْ يَذْكُرْ فِيهِ عَنْ أَبِيهِ وَقَدْ رَوَى غَيْرُ وَاحِدٍ هَذَا الْحَدِيثَ عَنْ يُونُسَ بْنِ أَبِي إِسْحَقَ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ سَعْدٍ عَنْ سَعْدٍ وَلَمْ يَذْكُرُوا فِيهِ عَنْ أَبِيهِ وَرَوَى بَعْضُهُمْ وَهُوَ أَبُو أَحْمَدَ الزُّبَيْرِيُّ عَنْ يُونُسَ بْنِ أَبِي إِسْحَقَ فَقَالُوا عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ سَعْدٍ نَحْوَ رِوَايَةِ ابْنِ يُوسُفَ عَنْ أَبِيهِ عَنْ سَعْدٍ وَكَانَ يُونُسُ بْنُ أَبِي إِسْحَقَ رَبِّمَا ذَكَرَ فِي هَذَا الْحَدِيثِ عَنْ أَبِيهِ وَرَبِّمَا لَمْ يَذْكُرْهُ

⁶⁹ Aḥmad, no. 1598, 1608, topic: حديث أبي عبيدة بن الجراح واسمه عامر بن عبد الله رضي (CD Hadits Lidwa, Jakarta: Lidwa Pustaka. 2003)

⁷⁰ Bukhārī, no. 5871.6126.التعوذ من جهد البلاء. muslim, no. 4880, topic: في التعوذ من سوء القضاء. ودرک الشقاء وغيره (CD Hadits Lidwa, Jakarta: Lidwa Pustaka. 2003)

Ibrahim bin Muhammad bin Sa'd narrated from his father, from Sa'd that the Messenger of Allah sallallaahu wa sallam said:

“The supplication of Dhun-Nun (Prophet Yunus) when he supplicated, while in the belly of the whale was: ‘There is none worthy of worship except You, Glory to You, Indeed, I have been of the transgressors. (La Ilaha Illa Anta Subhanaka Inni Kuntu Minaz-Zalimin)’ so indeed, no Muslim man supplicated with it for anything, ever, except Allah responds to him.” Muhammad ibn Yahya said; said Muhammad ibn Yusuf a time of Ibrahim bin Muhammad bin Sa'd from Sa'd and he did not mention to him from his father. And this hadith was narrated more than one person from Yunus ibn Abu Ishaq Ibrahim bin Muhammad from ibn Sa'd from Sa'd and they did not mention to him from his father and most of them are Abu Ahmad Az Zubairi has narrated from Abu Ishaq ibn Yunus then they said of Ibrahim bin Muhammad bin Yusuf ibn Sa'd as the history of the father of Sa'ad and sometimes Yunus ibn Abu Ishaq mentioned in this hadith from his father, and sometimes do not mention⁷¹

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

حَدَّثَنَا مُحَمَّدُ بْنُ خِدَاشٍ حَدَّثَنَا سَعِيدُ بْنُ زَكَرِيَّاءَ الْقُرَشِيُّ حَدَّثَنَا الزُّبَيْرُ بْنُ سَعِيدِ الْهَاشِمِيِّ عَنْ عَبْدِ الْحَمِيدِ بْنِ سَالِمٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ لَعِقَ الْعَسَلَ ثَلَاثَ عَدَوَاتٍ كُلَّ شَهْرٍ لَمْ يُصِبْهُ عَظِيمٌ مِنَ الْبَلَاءِ

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

“Whoever eats date palms three mornings each month, will not suffer any serious calamity.”⁷²

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

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

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُصَفَّى الْحِمَصِيُّ حَدَّثَنَا عُثْمَانُ بْنُ عَبْدِ الرَّحْمَنِ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عِصْمَةَ عَنْ سَعِيدِ بْنِ مَيْمُونٍ عَنْ نَافِعٍ قَالَ قَالَ ابْنُ عُمَرَ يَا نَافِعُ تَبَيَّعَ بِي الدَّمُ فَأَتَيْتَنِي بِحَجَّامٍ وَاجْعَلْهُ شَابًّا وَلَا تَجْعَلْهُ شَيْخًا وَلَا صَبِيًّا قَالَ وَقَالَ ابْنُ عُمَرَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ الْحِجَامَةُ عَلَى الرَّيْقِ أَمْثَلُ وَهِيَ تَزِيدُ فِي الْعَقْلِ وَتَزِيدُ فِي الْحِفْظِ وَتَزِيدُ الْحَافِظَ حِفْظًا فَمَنْ كَانَ مُحْتَاجًا فَيَوْمَ الْحَمِيسِ عَلَى اسْمِ اللَّهِ وَاجْتَنِبُوا الْحِجَامَةَ يَوْمَ الْجُمُعَةِ وَيَوْمَ السَّبْتِ وَيَوْمَ الْأَحَدِ وَاجْتَنِبُوا يَوْمَ الْاِثْنَيْنِ وَالثَّلَاثَاءِ وَاجْتَنِبُوا الْحِجَامَةَ يَوْمَ الْأَرْبَعَاءِ فَإِنَّهُ الْيَوْمُ الَّذِي أُصِيبَ فِيهِ أَيُّوبُ بِالْبَلَاءِ وَمَا يَبْدُو جُدَامًا وَلَا بَرَصًا إِلَّا فِي يَوْمِ الْأَرْبَعَاءِ أَوْ لَيْلَةِ الْأَرْبَعَاءِ

It was narrated that Nafi' said:

⁷¹ Al-Nasā'ī, no. 5443, topic: الاستعاذة من دعاء لا يستجاب (CD Hadits Lidwa, Jakarta: Lidwa Pustaka. 2003) التعوذ من شر ما عمل ومن شر ما لم يعمل

⁷² Ibnu Mājah, no. 3441, topic: العسل (CD Hadits Lidwa, Jakarta: Lidwa Pustaka. 2003)

“Ibn ‘Umar said: ‘O Nafi’! The blood is boiling in me. Bring me a cupper and let him be a young man, not an old man or a boy.’ Ibn ‘Umar said: ‘I heard the Messenger of Allah sallallaahu ‘alaihi wasallam say: “Cupping on an empty stomach is better, and it increases one’s intellect and memory. And it increases the memory of one who has a good memory so whoever wants to be cupped, (let him do it) on a Thursday, in the Name of Allah. Avoid cupping on Fridays, Saturdays and Sundays. Have yourselves cupped on Mondays and Tuesdays, and avoid cupping on Wednesdays, for that is the day on which the calamity befell Ayyub, and leprosy and leucoderma only appear on Wednesday or the night of Wednesday.”⁷³

This ḥadīṣ is applied to other keywords that have same meaning

14) أذى

The ḥadīṣ of أذى are as follows:

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

حَدَّثَنَا يَزِيدُ أَخْبَرَنَا هِشَامٌ وَابْنُ جَعْفَرٍ قَالَ حَدَّثَنَا هِشَامٌ عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ قَالَ اخْتَجَمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ مُحْرِمٌ اخْتِجَامَةً فِي رَأْسِهِ قَالَ يَزِيدُ مَنْ أَدَى كَانَ بِهِ

Yazid has told us has told us Hisham and Ibn Ja'far said; has told us Hisham from Ikrimah from Ibn 'Abbas, he said: "the Prophet sallallaahu 'alaihi wasallam berbekam in his head when he was Ihram." Yazid said: "Because the disease is on him."⁷⁴

This ḥadīṣ is applied to other keywords that have same meaning

حَدَّثَنَا سَعِيدُ بْنُ أَزْهَرَ الْوَأَسِطِيُّ حَدَّثَنَا أَبُو مُعَاوِيَةَ حَدَّثَنَا أَبُو مَالِكٍ الْأَشْجَعِيُّ عَنْ أَبِيهِ قَالَ كَانَ الرَّجُلُ إِذَا أَسْلَمَ عَلَّمَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الصَّلَاةَ ثُمَّ أَمَرَهُ أَنْ يَدْعُوَ بِهَؤُلَاءِ الْكَلِمَاتِ اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَاهْدِنِي وَعَافِنِي وَارْزُقْنِي

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

“O Allah, grant me pardon, have mercy upon me, direct me to the path of righteousness, grant me protection and provide me sustenance.”⁷⁵

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

حَدَّثَنَا عَبْدُ الرَّحْمَنِ حَدَّثَنَا زُهَيْرٌ يَعْنِي ابْنَ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ حَلْحَلَةَ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي هُرَيْرَةَ وَأَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَسُولَ اللَّهِ صَلَّى

⁷³ Ibnu Mājah , no.3478-3479, topic: في أي الأيام يحتجم (CD Hadits Lidwa, Jakarta: Lidwa Pustaka. 2003)

⁷⁴ Aḥmad, no.2004, topic: بداية مسند عبد الله بن عباس (CD Hadits Lidwa, Jakarta: Lidwa Pustaka. 2003)

⁷⁵ Muslim, no.4864, topic: فضل التهليل والتسبيح والدعاء (CD Hadits Lidwa, Jakarta: Lidwa Pustaka. 2003)

اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا يُصِيبُ الْمُؤْمِنَ مِنْ وَصَبٍ وَلَا نَصَبٍ وَلَا هَمٍّ وَلَا حَزَنٍ وَلَا أَدَى
وَلَا غَمٍّ حَتَّى الشَّوْكَةِ يُشَاكُهَا إِلَّا كَفَرَ اللَّهُ مِنْ خَطَايَاهُ

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

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

حَدَّثَنَا مُوسَى حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُسْلِمٍ حَدَّثَنَا سُلَيْمَانُ عَنْ إِبْرَاهِيمَ التَّيْمِيِّ
عَنْ الْحَارِثِ بْنِ سُوَيْدٍ عَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ دَخَلْتُ عَلَى النَّبِيِّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ وَهُوَ يُوعَكُ فَمَسِسْتُهُ بِيَدِي فَقُلْتُ إِنَّكَ لَتُوعَكُ وَعَكًا شَدِيدًا قَالَ أَجَلٌ كَمَا
يُوعَكُ رَجُلَانِ مِنْكُمْ قَالَ لَكَ أَجْرَانِ قَالَ نَعَمْ مَا مِنْ مُسْلِمٍ يُصِيبُهُ أَدَى مَرَضٍ فَمَا سِوَاهُ
إِلَّا حَطَّ اللَّهُ سَيِّئَاتِهِ كَمَا تَحْطُ الشَّجَرَةُ وَرَقَهَا

Narrated Ibn Mas`ud:

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

15) مرض

The ḥādīs of مرض are as follows:

1. Praying

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ وَابْنُ السَّرْحِ قَالَ أَحْمَدُ حَدَّثَنَا ابْنُ وَهْبٍ وَ قَالَ ابْنُ
السَّرْحِ أَخْبَرَنَا ابْنُ وَهْبٍ حَدَّثَنَا دَاوُدُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ عَمْرٍو بْنِ يَحْيَى عَنْ يُوْسُفَ
بْنِ مُحَمَّدٍ وَقَالَ ابْنُ صَالِحٍ مُحَمَّدُ بْنُ يُوْسُفَ بْنِ ثَابِتِ بْنِ قَيْسِ بْنِ شَمَّاسٍ عَنْ أَبِيهِ عَنْ
جَدِّهِ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ دَخَلَ عَلَى ثَابِتِ بْنِ قَيْسٍ قَالَ أَحْمَدُ وَهُوَ
مَرِيضٌ فَقَالَ أَكْثِيفُ الْبَأْسِ رَبِّ النَّاسِ عَنْ ثَابِتِ بْنِ قَيْسِ بْنِ شَمَّاسٍ ثُمَّ أَخَذَ تَرَابًا مِنْ

⁷⁶ Aḥmad, no.7684, 10584, مسند أبي هريرة رضي الله عنه. 8070 مسند أبي هريرة رضي الله عنه. Bukhārī 5210, 10714, 10908, 11024, 11155, 11345 مسند أبي سعيد الخدري رضي الله تعالى عنه ما جاء في (CD Hadits Lidwa, Jakarta: Lidwa Pustaka. 2003) ما جاء في ثواب المريض. Tirmidzī, no. 889, topic: كفاية المرض

⁷⁷ Bukhārī, no. 5228, topic: وضع اليد على المريض. 5229 ما يقال للمريض وما يجيب. 5235 قول: Darīmī, المريض إني وجع أو رأساه أو اشتد بي الوجع وقول. 5215 شدة المرض. 5210 ما جاء في كفاية المرض (CD مسند عبد الله بن مسعود رضي الله تعالى عنه: Aḥmad, no. 3436, 3988, topic: باب المرض كفاية 2652 Hadits Lidwa, Jakarta: Lidwa Pustaka. 2003)

بَطْحَانَ فَجَعَلَهُ فِي قَدَحٍ ثُمَّ نَفَثَ عَلَيْهِ بِمَاءٍ وَصَبَّهُ عَلَيْهِ قَالَ أَبُو دَاوُدَ قَالَ ابْنُ السَّرْحِ
يُوسُفُ بْنُ مُحَمَّدٍ وَهُوَ الصَّوَابُ

Narrated Thabit ibn Qays ibn Shammās:

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

Abu Dawud said: Ibn al-Sarh said: Yusuf bin Muhammad is correct (and not Muhammad bin Yusuf)⁷⁸

حَدَّثَنَا مُسَدَّدٌ حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ قَالَ قَالَ أَنَسٌ
يَعْنِي لِثَابِتٍ أَلَا أَرُفِيكَ بِرُفِيَةِ رَسُولِ اللَّهِ قَالَ بَلَى قَالَ فَقَالَ اللَّهُمَّ رَبَّ النَّاسِ مُذْهِبِ
الْبَأْسِ اشْفِ أَنْتَ الشَّافِي لَا شَافِيَ إِلَّا أَنْتَ اشْفِهِ شِفَاءً لَا يُعَادِرُ سَقَمًا

Narrated `Abdul `Aziz:

Thabit and I went to Anas bin Malik. Thabit said, "O Abu Hamza! I am sick." On that Anas said, "Shall I treat you with the Ruqya of Allah's Messenger sallallaahu ‘alaihi wasallam?" Thabit said, "Yes," Anas recited, "O Allah! The Lord of the people, the Remover of trouble! (Please) cure (Heal) (this patient), for You are the Healer. None brings about healing but You; a healing that will leave behind no ailment."⁷⁹

حَدَّثَنَا سُفْيَانُ بْنُ وَكَيْعٍ حَدَّثَنَا يَحْيَى بْنُ آدَمَ عَنْ إِسْرَائِيلَ عَنْ أَبِي إِسْحَاقَ عَنْ
الْحَارِثِ عَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا عَادَ مَرِيضًا
قَالَ اللَّهُمَّ أَذْهِبِ الْبَأْسَ رَبَّ النَّاسِ وَاشْفِ فَإِنَّتَ الشَّافِي لَا شِفَاءَ إِلَّا شِفَاؤُكَ شِفَاءً لَا
يُعَادِرُ سَقَمًا قَالَ أَبُو عِيْسَى هَذَا حَدِيثٌ حَسَنٌ

Ali narrated, saying:

“Whenever the Prophet would visit an ill person, he would said: ‘[O Allah,] make the harm go away, Lord of mankind, and heal him, You are the Healer, there is no healing except your healing, a healing that does not leave any sickness ([Allahumma] Adhhibilba’sa Rabban-Nas, Washfi Antash-Shafi, La Shifa’a Illa Shifa’uka Shifa’an La Yughadiru Saqama).’ ” Abu Isa said; this hadith is hasan hadeeth.”⁸⁰

حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ عَبْدِ الصَّمَدِ حَدَّثَنِي أَبِي حَدَّثَنَا مُحَمَّدُ بْنُ سَالِمٍ حَدَّثَنَا
ثَابِتُ الْبُنَانِيُّ قَالَ قَالَ لِي يَا مُحَمَّدُ إِذَا اشْتَكَيْتَ فَضَعْ يَدَكَ حَيْثُ تَشْتَكِي وَقُلْ بِسْمِ اللَّهِ
أَعُوذُ بِعِزَّةِ اللَّهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ مِنْ وَجَعِي هَذَا ثُمَّ ارْفَعْ يَدَكَ ثُمَّ أَعِدْ ذَلِكَ وَثَرًا

⁷⁸ Bukhārī, no. 3387, topic: ما جاء في الرقى (CD Hadits Lidwa, Jakarta: Lidwa Pustaka. 2003)

⁷⁹ Bukhārī, no. 3392, topic: كيف الرقى (CD Hadits Lidwa, Jakarta: Lidwa Pustaka. 2003)

⁸⁰ Turmuzī ,no.3488, topic: في دعاء المريض (CD Hadits Lidwa, Jakarta: Lidwa Pustaka. 2003)

فَإِنَّ أَنَسَ بْنَ مَالِكٍ حَدَّثَنِي أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدَّثَهُ بِذَلِكَ قَالَ أَبُو عِيْسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَمُحَمَّدُ بْنُ سَالِمٍ هَذَا شَيْخٌ بَصْرِيُّ

Muhammad bin Sulaim narrated:

“Thabit Al-Bunani narrated to me, he said to me: ‘O Muhammad, when you suffer from some ailment, then place your hand at the place of the ailment, then say: “In the Name of Allah, I seek refuge in Allah’s might and power from the evil of this pain I feel (Bismillah, A’udhu Bi-Izzatillahi Wa Qudraitih Min Sharri Wa Ajdu Min Waja’i Hadha).” Then life your hand and repeat that an odd number of times. For indeed, Anas bin Malik narrated to me, that the Messenger of Allah narrated that to him.’ Abu Isa said: "This hadith is hasan gharib degree."⁸¹

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

حَدَّثَنِي عَنْ مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا مَرِضَ الْعَبْدُ بَعَثَ اللَّهُ تَعَالَى إِلَيْهِ مَلَكَيْنِ فَقَالَ انظُرَا مَاذَا يَقُولُ لِعُودِهِ فَإِنْ هُوَ إِذَا جَاءَهُ حَمْدَ اللَّهِ وَأَثْنَى عَلَيْهِ رَفَعَا ذَلِكَ إِلَى اللَّهِ عَزَّ وَجَلَّ وَهُوَ أَعْلَمُ فَيَقُولُ لِعَبْدِي عَلَيَّ إِنْ تَوَقَّيْتُهُ أَنْ أُدْخِلَهُ الْجَنَّةَ وَإِنْ أَنَا شَفَيْتُهُ أَنْ أُبَدِّلَ لَهُ لَحْمًا خَيْرًا مِنْ لَحْمِهِ وَدَمًا خَيْرًا مِنْ دَمِهِ وَأَنْ أَكْفَرَ عَنْهُ سَيِّئَاتِهِ

Yahya related to me from Malik from Zayd ibn Aslam from Ata ibn Yasar that the Messenger of Allah, may Allah bless him and grant him peace, said, "When the slave is ill, Allah ta'ala sends two angels to him." He said, "They look at what he says to his visitors. If he praises Allah and lauds Him, when they come to him, they take that up to Allah, the Mighty, the Majestic, and He knows best, and He says, 'If I make my slave die, I will make him enter the Garden. If I heal him, I will replace his flesh with better flesh and his blood with better blood and I will efface his evil actions.'⁸²

حَدَّثَنَا مُوسَى حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُسْلِمٍ حَدَّثَنَا سُلَيْمَانُ عَنْ إِبْرَاهِيمَ التَّيْمِيِّ عَنْ الْحَارِثِ بْنِ سُوَيْدٍ عَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ دَخَلْتُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يُوعَكُ فَمَسَسْتُهُ بِيَدِي فَقُلْتُ إِنَّكَ لَتُوعَكُ وَعَكًا شَدِيدًا قَالَ أَجَلٌ كَمَا يُوعَكُ رَجُلَانِ مِنْكُمْ قَالَ لَكَ أَجْرَانِ قَالَ نَعَمْ مَا مِنْ مُسْلِمٍ يُصِيبُهُ أَدَى مَرَضٍ فَمَا سِوَاهُ إِلَّا حَطَّ اللَّهُ سَيِّئَاتِهِ كَمَا تَحُطُّ الشَّجَرَةُ وَرَقَّهَا

Narrated Ibn Mas`ud:

⁸¹ Turmuzi, no.3512, topic: في الرقية إذا اشتكى. Muslim, no.4082. استحباب وضع يده على موضع .من فضائل موسى صلى الله عليه وسلم. الألم مع الدعاء (CD Hadits Lidwa, Jakarta: Lidwa Pustaka. 2003)

⁸² Mālik, no. 475, topic: ما جاء في أجر المريض (CD Hadits Lidwa, Jakarta: Lidwa Pustaka. 2003)

I visited the Prophet sallallaahu ‘alaihi wasallam while he was having a high fever. I touched him and said, "You have a very high fever" He said, "Yes, as much fever as two me of you may have." I said, "You will have a double reward?" He said, "Yes No Muslim is afflicted with hurt caused by disease or some other inconvenience, but that Allah will remove his sins as a tree sheds its leaves."⁸³

16) مصيبة

The ḥādīs of مصيبة are as follows:

1. Good Prejudice to Allah SWT

حَدَّثَنَا أَبُو الْيَمَانِ الْحَكَمُ بْنُ نَافِعٍ أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ قَالَ أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوَّجَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ مُصِيبَةٍ تُصِيبُ الْمُسْلِمَ إِلَّا كَفَّرَ اللَّهُ بِهَا عَنْهُ حَتَّى الشَّوْكَةِ يُشَاكُهَا

Narrated `Aisha:

(The wife of the Prophet) Allah's Messenger sallallaahu ‘alaihi wasallam said, "No calamity befalls a Muslim but that Allah expiates some of his sins because of it, even though it were the prick he receives from a thorn."⁸⁴

حَدَّثَنَا الْوَلِيدُ بْنُ عَمْرٍو بْنِ السُّكَيْنِ حَدَّثَنَا أَبُو هَمَّامٍ حَدَّثَنَا مُوسَى بْنُ عُبَيْدَةَ حَدَّثَنَا مُصْعَبُ بْنُ مُحَمَّدٍ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَائِشَةَ قَالَتْ فَتَحَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَابًا بَيْنَهُ وَبَيْنَ النَّاسِ أَوْ كَشَفَ سِتْرًا فَإِذَا النَّاسُ يُصَلُّونَ وَرَاءَ أَبِي بَكْرٍ فَحَمِدَ اللَّهُ عَلَى مَا رَأَى مِنْ حُسْنِ حَالِهِمْ رَجَاءً أَنْ يَخْلُقَهُ اللَّهُ فِيهِمْ بِالَّذِي رَأَهُمْ فَقَالَ يَا أَيُّهَا النَّاسُ أَيُّمَا أَحَدٍ مِنَ النَّاسِ أَوْ مِنَ الْمُؤْمِنِينَ أُصِيبَ بِمُصِيبَةٍ فَلْيَنْعَزَّ بِمُصِيبَتِهِ بِي عَنْ الْمُصِيبَةِ الَّتِي تُصِيبُهُ بغيري فَإِنَّ أَحَدًا مِنْ أُمَّتِي لَنْ يُصَابَ بِمُصِيبَةٍ بَعْدِي أَنْتَدَّ عَلَيْهِ مِنْ مُصِيبَتِي

It was narrated that `Aishah said:

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

⁸³ Bukhārī, no. 5228, topic: وضع اليد على المريض. 5229 ما يقال للمريض وما يجيب. 5235 قول. 5210 ما جاء في كفارة المرض. Darīmī, no. 2652, topic: المرض إنني وجع أو وا رأساه أو اشتد بي الوجع وقول. 5215 شدة المرض. 5210 ما جاء في كفارة المرض (CD Hadits Lidwa, Jakarta: Lidwa Pustaka. 2003) مسند عبد الله بن مسعود رضي الله تعالى عنه. Ahmad, no. 3436, 3988, topic: باب المرض كفارة.

⁸⁴ Bukhārī no.5209, topic: ثواب المؤمن. Muslim, no. 4667, 4668, topic: ما جاء في كفارة المرض. (CD Hadits Lidwa, Jakarta: Lidwa Pustaka. 2003) فيما يصيبه من مرض أو حزن أو نحو ذلك حتى

calamity, then let him console himself with the loss of me, for no one among my nation will be stricken with any calamity worse than my loss.”⁸⁵

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا وَكَيْعُ بْنُ الْجَرَّاحِ عَنْ هِشَامِ بْنِ زِيَادٍ عَنْ
أُمِّهِ عَنْ فَاطِمَةَ بِنْتِ الْحُسَيْنِ عَنْ أَبِيهَا قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ أُصِيبَ
بِمُصِيبَةٍ فَذَكَرَ مُصِيبَتَهُ فَأَحَدَتْ اسْتِرْجَاعًا وَإِنْ تَقَادَمَ عَهْدُهَا كَتَبَ اللَّهُ لَهُ مِنْ الْأَجْرِ
مِثْلَهُ يَوْمَ أُصِيبَ

It was narrated from Fatimah bint Husain that her father said:

The Prophet sallallaahu ‘alaihi wasallam said: “Whoever was stricken with a calamity and when he remembers it he says ‘Inna lillahi, wa inna ilayhi raji’un (Truly, to Allah we belong and truly, to Him we shall return),’ even though it happened a long time ago, Allah will record for him a reward like that of the day it befell him.”⁸⁶

2. Praying

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ جَمِيعًا عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ قَالَ ابْنُ
أَيُّوبَ حَدَّثَنَا إِسْمَاعِيلُ أَخْبَرَنِي سَعْدُ بْنُ سَعِيدٍ عَنْ عُمَرَ بْنِ كَثِيرٍ بْنِ أَفْلَحَ عَنْ ابْنِ سَفِينَةَ
عَنْ أُمِّ سَلَمَةَ أَنَّهَا قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَا مِنْ مُسْلِمٍ
نُصِيبُهُ مُصِيبَةٌ فَيَقُولُ مَا أَمَرَهُ اللَّهُ { إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ } اللَّهُمَّ أَجْرُنِي فِي
مُصِيبَتِي وَأَخْلَفَ لِي خَيْرًا مِنْهَا إِلَّا أَخْلَفَ اللَّهُ لَهُ خَيْرًا مِنْهَا قَالَتْ فَلَمَّا مَاتَ أَبُو سَلَمَةَ
قُلْتُ أَيُّ الْمُسْلِمِينَ خَيْرٌ مِنْ أَبِي سَلَمَةَ أَوَّلَ بَيْتٍ هَاجَرَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ ثُمَّ إِنِّي قُلْتُهَا فَأَخْلَفَ اللَّهُ لِي رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ أُرْسِلَ إِلَيَّ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَاطِبُ بْنُ أَبِي بَلْتَعَةَ يَخْطُبُنِي لَهُ فَقُلْتُ إِنَّ لِي بِنْتًا وَأَنَا
غَيْرُ فَقَالَ أَمَا ابْنَتُهَا فَدَعُو اللَّهَ أَنْ يُغْنِيَهَا عَنْهَا وَادْعُوا اللَّهَ أَنْ يَذْهَبَ بِالْغَيْرَةِ

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

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

⁸⁵ Ibnu Mājah, no.158, topic: ما جاء في الصبر على المصيبة (CD Hadits Lidwa, Jakarta: Lidwa Pustaka. 2003)

⁸⁶ Ibnu Mājah , no. 1589, topic: ما جاء في الصبر على المصيبة (CD Hadits Lidwa, Jakarta: Lidwa Pustaka. 2003)

him: I have a daughter (as my dependant) and I am of jealous temperament. He (the Holy Prophet) said: So far as her daughter is concerned, we would supplicate Allah, that He may free her (of her responsibility) and I would also supplicate Allah to do away with (her) jealous (temperament).⁸⁷

حَدَّثَنَا الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالَ حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرِو عَنْ عَبْدِ الْجَلِيلِ بْنِ عَطِيَّةَ عَنْ جَعْفَرِ بْنِ مَيْمُونٍ قَالَ حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرَةَ أَنَّهُ قَالَ لِأَبِيهِ يَا أَبَتِ إِنِّي أَسْمَعُكَ تَدْعُو كُلَّ غَدَاةٍ اللَّهُمَّ عَافِنِي فِي بَدَنِي اللَّهُمَّ عَافِنِي فِي سَمْعِي اللَّهُمَّ عَافِنِي فِي بَصَرِي لَا إِلَهَ إِلَّا أَنْتَ تُعِيدُهَا ثَلَاثًا حِينَ تُصْبِحُ وَثَلَاثًا حِينَ تُمَسِّي فَقَالَ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدْعُو بِهِنَّ فَأَنَا أَحِبُّ أَنْ أَسْتَنَّ بِسُنَّتِهِ قَالَ عَبَّاسٌ فِيهِ وَتَقُولُ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكُفْرِ وَالْفَقْرِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ عَذَابِ الْقَبْرِ لَا إِلَهَ إِلَّا أَنْتَ تُعِيدُهَا ثَلَاثًا حِينَ تُصْبِحُ وَثَلَاثًا حِينَ تُمَسِّي فَتَدْعُو بِهِنَّ فَأَحِبُّ أَنْ أَسْتَنَّ بِسُنَّتِهِ قَالَ وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَعَوَاتُ الْمَكْرُوبِ اللَّهُمَّ رَحْمَتَكَ أَرْجُو فَلَا تَكُنْ لِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ وَأَصْلِحْ لِي شَأْنِي كُلَّهُ لَا إِلَهَ إِلَّا أَنْتَ وَبَعْضُهُمْ يَزِيدُ عَلَى صَاحِبِهِ

Narrated Abu Bakrah:

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

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

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

He said: The Messenger of Allah sallallaahu ‘alaihi wasallam said: The supplications to be used by one who is distressed are: "O Allah! Thy mercy is what I hope for. Do not abandon me to myself for an instant, but put all my affairs in good order for me. There is no god but You." Some transmitters added more than others.⁸⁸

و حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا أَبُو أُسَامَةَ عَنْ سَعْدِ بْنِ سَعِيدٍ قَالَ أَخْبَرَنِي عُمَرُ بْنُ كَثِيرٍ بْنُ أَفْلَحٍ قَالَ سَمِعْتُ ابْنَ سَفِينَةَ يُحَدِّثُ أَنَّهُ سَمِعَ أُمَّ سَلَمَةَ زَوْجَ

⁸⁷ Muslim, no. 1525, topic: ما يقال عند المصيبة (CD Hadits Lidwa, Jakarta: Lidwa Pustaka. 2003)

⁸⁸ Abu Daud, no. 4426, topic: ما يقول إذا أصبح (CD Hadits Lidwa, Jakarta: Lidwa Pustaka. 2003)

النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَا مِنْ عَبْدٍ تُصِيبُهُ مُصِيبَةٌ فَيَقُولُ { إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ } اللَّهُمَّ أَجْرِي فِي مُصِيبَتِي وَأَخْلَفَ لِي خَيْرًا مِنْهَا إِلَّا أَجْرَهُ اللَّهُ فِي مُصِيبَتِهِ وَأَخْلَفَ لَهُ خَيْرًا مِنْهَا قَالَتْ فَلَمَّا تُوَفِّي أَبُو سَلَمَةَ قُلْتُ كَمَا أَمَرَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْلَفَ اللَّهُ لِي خَيْرًا مِنْهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ حَدَّثَنَا أَبِي حَدَّثَنَا سَعْدُ بْنُ سَعِيدٍ أَخْبَرَنِي عُمَرُ بْنُ يَعْنِي ابْنُ كَثِيرٍ عَنْ ابْنِ سَفِينَةَ مَوْلَى أُمِّ سَلَمَةَ عَنْ أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ بِمِثْلِ حَدِيثِ أَبِي أُسَامَةَ وَزَادَ قَالَتْ فَلَمَّا تُوَفِّي أَبُو سَلَمَةَ قُلْتُ مَنْ خَيْرٌ مِنْ أَبِي سَلَمَةَ صَاحِبِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ عَزَمَ اللَّهُ لِي فَقُلْتُهَا قَالَتْ فَتَزَوَّجْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Umm Salama, the wife of the Messenger of Allah sallallaahu ‘alaihi wasallam , reported Allah's Messenger sallallaahu ‘alaihi wasallam as saying:

If any servant (of Allah) who suffers a calamity says: " We belong to Allah and to Him shall we return; O Allah, reward me for my affliction and give me something better than it in exchange for it, " Allah will give him reward for affliction, and would give him something better than it in exchange. She (Umm Salama) said: When Abu Salama died. I uttered (these very words) as I was commanded (to do) by the Messenger of Allah sallallaahu ‘alaihi wasallam . So Allah gave me better in exchange than him. i. e. (I was taken as the wife of) the Messenger of Allah sallallaahu ‘alaihi wasallam .⁸⁹

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ حَدَّثَنَا حَمَّادٌ أَخْبَرَنَا ثَابِتٌ عَنْ ابْنِ عُمَرَ بْنِ أَبِي سَلَمَةَ عَنْ أَبِيهِ عَنْ أُمِّ سَلَمَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَصَابَتْ أَحَدَكُمْ مُصِيبَةٌ فَلْيَقُلْ إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ اللَّهُمَّ عِنْدَكَ أَحْتَسِبُ مُصِيبَتِي فَاجْرِنِي فِيهَا وَأَبْدِلْ لِي بِهَا خَيْرًا مِنْهَا

Narrated Umm Salamah:

The Messenger of Allah sallallaahu ‘alaihi wasallam as saying: When one of you is afflicted with a calamity, he should say: "We belong to Allah, and to Him we do return." O Allah, I expect reward from Thee from this affliction, so give me reward for it, and give me a better compensation.⁹⁰

و حَدَّثَنِي عَنْ مَالِكٍ عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ عَنْ أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ أَصَابَتْهُ مُصِيبَةٌ فَقَالَ

⁸⁹ Muslim, no. 1526, topic: ما يقال عند المصيبة (CD Hadits Lidwa, Jakarta: Lidwa Pustaka. 2003)

⁹⁰ Abū dāud, no. 2712, topic: في الاسترجاع (CD Hadits Lidwa, Jakarta: Lidwa Pustaka. 2003)

كَمَا أَمَرَ اللَّهُ { إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ } اللَّهُمَّ أَجْرُنِي فِي مُصِيبَتِي وَأَعْفِئَنِي خَيْرًا مِنْهَا إِلَّا فَعَلَ اللَّهُ ذَلِكَ بِهِ قَالَتْ أُمُّ سَلَمَةَ فَلَمَّا ثُوِّفِي أَبُو سَلَمَةَ قُلْتُ ذَلِكَ ثُمَّ قُلْتُ وَمَنْ خَيْرٌ مِنْ أَبِي سَلَمَةَ فَأَعْفَبَهَا اللَّهُ رَسُولَهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَتَرَوَّجَهَا

Yahya related to me from Malik from Rabia ibn Abd ar-Rahman from Umm Salama, the wife of the Prophet may Allah bless him and grant him peace, that the Messenger of Allah, may Allah bless him and grant him peace, said, "If a misfortune befalls someone and he says, as Allah has ordered, 'We belong to Allah and to Him we are returning. O Allah, reward me in my misfortune and give me better than it afterwards,' Allah will do that for him" (Inna lillahi wa inna ilayhi rajiun. Allahumma' jurniy fi musiybatiy, wa a qibhiy khayran minha, illa faala 'lahu dhalika bihi.).

Umm Salama said, "When Abu Salama died I said that, and then I said, 'Who is better than Abu Salama?' "And then Allah left her the Messenger of Allah, may Allah bless him and grant him peace, and he married her.⁹¹

و حَدَّثَنِي عَنْ مَالِكٍ عَنْ يَزِيدَ بْنِ خُصَيْفَةَ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ أَنَّهُ قَالَ سَمِعْتُ عَائِشَةَ زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يُصِيبُ الْمُؤْمِنَ مِنْ مُصِيبَةٍ حَتَّى الشَّوْكَةُ إِلَّا قُصَّ بِهَا أَوْ كُفِّرَ بِهَا مِنْ خَطَايَاهُ لَا يَدْرِي يَزِيدُ أَيُّهُمَا قَالَ عُرْوَةُ

Yahya related to me from Malik from Yazid ibn Khusayfa that Urwa ibn az-Zubayr said that he heard A'isha, the wife of the Prophet, may Allah bless him and grant him peace, say, "The Messenger of Allah, may Allah bless him and grant him peace, said, 'When a mumin is afflicted by something, even a thorn, it removes (or effaces) his wrong actions.' "Yazid did not know which of them Urwa said.⁹²

⁹¹ Mālik, no. 497, 498, topic: جامع الحسينة في المصيبة. Ibnu Mājah, no. 1587, topic: ما جاء في حديث أبي سلمة بن عبد الصبر على المصيبة. Turmuẓī no. 3433, topic: منه. Aḥmad, no. 15750, 15751, topic: حديث أم سلمة زوج النبي صلى الله عليه وسلم. الأسد رضي الله تعالى عنه (CD Hadits Lidwa, Jakarta: Lidwa Pustaka. 2003)

⁹² Mālik, no.1476, topic: ما جاء في أجر المريض. Aḥmad, no. 23434, 23684,23738, topic: حديث السيدة عائشة رضي الله عنها (CD Hadits Lidwa, Jakarta: Lidwa Pustaka. 2003)