

Anxiety in Hadith Perspective: A Study of *Ihyā' Al-Sunnah* Management

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Abstract: *The Nabi has paid great attention to the psychological state of his people and one of them is anxiety. Anxiety is a normal condition but if it occurs intensely and is not handled, it will have implications for a person's psychological and social life. Humans are fragile and weak creatures, so the apostle shared how to overcome anxiety through spiritual psychotherapy in the form of prayer. The purpose of the study is to explore the meaning of the hadith about anxiety. The type of research used is qualitative using the *mauḍu'iy* method. This research is based on the management of *iḥyā' al-ḥadīṣ* which is based on the steps; a) input of hadith data c) output; and d) outcome. This study concludes that the textual interpretation of anxiety is interpreted as *al-hamm* which means anxiety, worry, unrest, and restlessness which always goes hand in hand with the word *al-ḥazn* (sadness). As for the intertextual hadith, anxiety is a feeling of being hit by worry, anxiety, and anxiety manifested from various mixed emotional processes that occur when a person is depressed and experiencing conflict or something that is not right. The contextual meaning; prayer for protection from Allah can be done in everyday life or when struck by anxiety. The output of this hadith is seen from the substantive (*maqāṣid al-ḥadīṣ*) can be *ḥājīyyah* and even *ḍarūriyyah* which is formally (*al-sunnah al-nabawīyyah*) in the form of *qawliyyah*. The outcome of this hadith is *syumūliyyah* and *maḥalliyyah* which can be applied by each person proportionally and even optimally.*

Keywords: *Hadith; Anxiety; Management; Iḥyā' al-Sunnah.*

Abstrak: Rasulullah Saw., telah menaruh perhatian yang besar terhadap keadaan psikologis umatnya and salah satunya adalah *anxiety* atau kecemasan. *Anxiety* merupakan keadaan yang normal namun jika terjadi secara intens and tidak tertangani maka akan berimplikasi pada psikis seseorang and kehidupan sosialnya. Manusia adalah makhluk yang rentan rapuh and lemah, maka rasul *sharīf* cara mengatasi *anxiety* melalui psikoterapi spiritual berupa doa. Tujuan penelitian ini adalah untuk menggali kandungan makna hadis tentang *anxiety*. Jenis penelitian yang digunakan adalah kualitatif dengan menggunakan metode *mauḍu'iy* (tematik). Penelitian ini didasarkan pada cara kerja manajemen *iḥyā' al-ḥadīṣ* yang berdasarkan pada langkah; a) *input* data hadis; b) proses interpretasi; c) *output*; and d) *outcome*. Penelitian ini berkesimpulan bahwa interpretasi secara tekstual *anxiety* dimaknai *al-hamm* yang beriringan dengan kata *al-ḥazn* (kesedihan). Secara intertekstual hadis *anxiety* merupakan perasaan dilanda kekhawatiran, kegelisahan, and kecemasan yang termanifestasikan dari berbagai proses emosi yang bercampur baur yang terjadi ketika seseorang seandg tertekan and alami pertentangan atau sesuatu yang tidak disenangi. Sedangkan makna kontekstual; doa permohonan perlindungan pada Allah dapat dilakukan dalam keseharian atau pada saat dilanda *anxiety*. *Output* hadis ini dilihat dari substantif (*maqāṣid al-ḥadīṣ*) dapat bersifat *ḥājīyyah* bahkan *ḍarūriyyah* yang secara formatif (*al-sunnah al-nabawīyyah*) berbentuk *qawliyyah*. *Outcome* hadis ini bersifat *syumūliyyah* and *maḥalliyyah* yang dapat diterapkan oleh setiap personal secara proposional bahkan optimal.

Kata kunci: *Hadis; Anxiety; Manajemen; Iḥyā' al-Sunnah.*

INTRODUCTION

A human mood easily changes according to the circumstances surrounding him. Anxiety is a normal thing because everyone can feel anxiety and worry. Especially when you are in a state that endangers yourself and the soul, are afraid of something or someone, or are hit by feelings of stress.¹ However, some people experience intense anxiety that affects their lives. At this stage, it requires handling. There has been a lot of research done to find solutions to deal with this anxiety. An interesting thing to examine is that spiritual treatment is an essential factor that influences the healing process and psychological intervention. WHO states that the standard of health integrity in humans is based on four elements, namely physical/biological, mental/ psychologically healthy, and socially beneficial, as well as spiritual/spiritual health.² When these four elements are fulfilled, they are declared physically and spiritually fit.

Previous studies on *anxiety* in Islamic studies, both from the perspective of the Qur'an and hadith, have been examined by several previous researchers, including *The Rise of Anxiety Disorders: Islamic Understanding of Anxiety* by Deniz Ecem Şen, which discusses the rise of anxiety disorders that occur in humanity and Islam's offer in overcoming anxiety and achieving happiness. *Second*, Ikhwan Fuad, in his article on maintaining mental health according to the perspective of the Qur'an and hadith, examines based on the idea of moderation (*wasatīyah*) for the fulfillment of material needs and applies spiritual methods based on both to strengthen the spiritual dimension and control self-motivation. Furthermore, we can see from the example of the life of the Nabi (Saw.), based on his relationship with Allah Swt., himself, and his relationship with his people and the universe.

Third, *Anxiety and Islamic Psychotherapy* by Mulyadi, Rifa Hidayah, and Mahfur examines the level of anxiety and how to overcome it by reading prayers in the Qur'an. *Fourth*, Anita Agustina has studied the concept of *mental self-healing* according to the views of Nabi's hadith using a psychological approach. The results of his research concluded that the concept of *self-healing* contained in Nabi's hadith can be used as a treatment solution for mental disorders that are being disturbed. *Fifth*, Ulfi Putra Sany studied depression and anxiety disorders from the perspective of the Qur'an, which produces psychotherapeutic solutions through direct reading and listening through hearing.

¹ Denis Ecem Sen, "The Rise of Anxiety Disorder: Islamic Understanding of Anxiety and Muslim Scholar's Suggestions to Cope with Distress and Achieve Happiness", *International Journal of Depression and Anxiety* 4, no. 1 (2021): 1.

² Puti Febrina Niko, "Pengaruh Terapi Dzikir untuk Menurunkan Kecemasan pada Ibu Hamil", *Jurnal Islamika* 1, no. 1 (2018): 25.

This research focuses on the study of anxiety from the perspective of hadith by exploring the understanding of the meaning of its substance through the management of *iḥyā' al-sunnah*. This management concept focuses on the meaning of system management that presents inputs, interpretation processes, outputs, and outcomes. While *iḥyā' al-sunnah* relates to efforts to revive or awaken the sunnah of the Nabi, which can later be implemented in everyday life. The initial research step using system management is to input Nabi's hadith in ontology, epistemology, and axiology. The hadith studied is viewed in terms of ontology by presenting the complete hadith sanad, matan, and *mukharrij* to know the form of narration both in pronunciation and meaning, knowing the history of *tāmm* (perfect) or *nāqis* (concise), knowing *ziyādah* (addition) and *idrāj* (insert), and knowing the combined indications of several matan. The epistemological review can be seen in terms of quantity, namely *mutawātir* and *aḥad*. Then, it is seen in terms of the quality of narration that produces the status of *sahih* or *hasan*. The review of axiology is seen from the position and function of the hadith of the Nabi Saw. The second step is the process of interpretation of hadith. At this stage, thematic interpretation methods (*mauḍū'iy*) are based on interpretation techniques and interpretation functions. Interpretation techniques consist of textual, intertextual, and contextual approaches. Then, the interpretation function consists of meaning, history, and implication.³

The third step, the output of hadith content based on two elements: substantive/*maqāṣid al-ḥadīṣ* which consists of three things, namely *al-ḍarūriyyah* (primary), *al-ḥājjiyyah* (secondary), and *al-taḥsinaiyyah* (tertiary). The next element is formative/*al-sunnah al-nabawiyyah*, which consists of three forms of hadith: *qawliyyah* (words), *fi'liyyah* (deeds), and *taqrīriyyah* (determination) and considers the meaning of *haqīqī* (denotation) and *majāzī* (connotation). The fourth step, namely outcome or *taṭbīq al-ḥadīṣ* is the process of applying hadith based on three things: seen from the aspect of time and place, the aspect of *taklīf* or responsibility, and the aspect of scope. In the aspect of time and place, the Nabi's hadith are *syumūliyyah* (universal), *maḥalliyah* (local), and *muwaqqatah* (temporal). Then, the application of this aspect of *taklīf* is *jamā'iyyah* (communal) and *farḍiyyah* (individual). The scope aspect of its application will be optimal and can be proportional to its application as necessary.⁴

This research is expected to contribute to the process of interpreting Nabi's hadith about anxiety. Muslims or anyone else can manage anxiety and depression

³ Arifuddin Ahmad, Amrullah Harun, and Akbar, *Manajemen Iḥyā' al-Sunnah* (Cet. I; Depok: Rajawali Pers, 2023), 27-28.

⁴ Arifuddin Ahmad, Amrullah Harun, and Akbar, *Manajemen Iḥyā'...*, 27-28.

by using a holistic and comprehensive approach through the approach of remembering Allah Swt. and reciting proper prayers based on the Qur'an and hadith. Reading prayers that are by the advice of the Nabi (Saw.) is what will be examined in terms of *ma'āni al-ḥadīṣ* by interpreting meaning textually, intertextually, and contextually and exploring the content of substantive (*maqāṣid al-ḥadīṣ*) and formative (*al-sunnah al-nabawiyyah*) meanings.

DISCUSSION

A. Anxiety Management Perspectives *Ihya' al-Sunnah*

This management concept focuses on the meaning of system management that presents *inputs*, interpretation processes, outputs, and *outcomes*.

1. Hadith Editor's Input

حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، وَفُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ، قَالَ سَعِيدُ الرَّهْرِيُّ: عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: كُنْتُ أَحْدِمُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَكُنْتُ أَسْمَعُهُ كَثِيرًا، يَقُولُ: «اللَّهُمَّ أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ، وَضَلَعِ الدَّيْنِ، وَعَلَبَةِ الرِّجَالِ»، وَذَكَرَ بَعْضَ مَا ذَكَرَهُ النَّبِيُّ.⁵

"Have told us Sa'īd bin Manṣūr and Qutaibah bin Sa'īd, have told us Ya'qūb bin 'Abd al-Raḥmā, have said Sa'īd al-Zuhri, dari 'Amr bin 'Abū 'Amr dari Anās bin Mālik, He said: "I once served the Nabi (Saw.), and I heard him say a lot: "O Allah, I take refuge in You from anxiety and sorrow, and the weight of debt and being overpowered."

Viewed from an ontological perspective, this hadith has redaction variants found in the books of Sahih al-Bukhārī, Sunan al-Turmuḏī, Sunan Abī Dawd, Sunan al-Nasāy Musnad Aḥmad bin Ḥanbal. Here are the editorial variants. Some differences can be seen based on the ⁶ variants of the hadiths above. As the word take refuge uses the editors *اللَّهُمَّ* *اللَّهُمَّ* *إِنِّي أَعُوذُ بِكَ* and *اللَّهُمَّ أَعُوذُ بِكَ*. Then the content is different; the Abū Dāwd path contains only 4 requests for protection from Allah. While the other

⁵ Abū Dāwd Sulaimān bin al-Asy'ās bin Ishāq bin Basyīr bin Syaddād bin 'Amrū al-Azdī al-Sijistānī, *Sunan Abī Dāwd*, Juz 2, dalam Program al-Maktabah al-Syāmilah (Beirut: al-Maktabah al-'Aṣriyah, t.th), 90.

⁶ Muḥammad bin Ismā'īl Abū 'Abdillāh al-Bukhārī al-Ju'fi, *al-Jāmi' al-Musnad al-Ṣaḥīḥ al-Mukhtaṣar min Umūr Rasūlillāh Saw wa Sunanih wa Ayyāmih aw Ṣaḥīḥ al-Bukhārī*, juz. 8, in [al-Maktabah al-Syāmilah] (First printing; Dār Ṭūq al-Najāh, 1422 H), 78-79. See also Muḥammad bin 'Isā bin Saurah bin Mūsā bin al-Ḍaḥḥāk al-Turmuḏī, *al-Jāmi' al-Kabīr-Sunan al-Turmuḏī*, juz. 5, [al-Maktabah al-Syāmilah] (Beirut: Dār al-Garb al-Islāmī, 1998), 397. Abū 'Abd al-Raḥmān Aḥmad bin Syu'aib bin 'Alī al-Khurasānī, al-Nasāy, juz. 8, [Maktabah al-Syāmilah] Second printing; Ḥalab: Maktabah al-Maṭbū'at al-Islāmiyah, 1986), 257. Aḥmad bin Ḥanbal, *Musnad al-Imām Aḥmad bin Ḥanbal*, juz. 19, [al-Maktabah al-Syāmilah] (First printing; t.t.: Muassasah al-Risalah, 2001), 163 and 256.

history contains 8 applications. The point of similarity of the redaction variant, namely the two words representing the meaning of anxiety **الْهَمُّ وَالْحَزَنُ** does not change and always goes hand in hand. However, there are different words such as **وَالدَّيْنِ**, **وَعَلْبَةِ الدَّيْنِ**, **وَضَلَعِ الدَّيْنِ**. Then **وَعَلْبَةِ الرِّجَالِ**, **وَقَهْرِ الرِّجَالِ**, **وَعَلْبَةِ العُدُوِّ**. There are also **وَالعَجْزِ** and **وَالهَرَمِ**. As well as the difference in location **وَالجُبْنِ** and **وَالبُحْلِ** and in other hadiths **وَالجُبْنِ** and **وَالبُحْلِ**. In addition, the redaction contained in Sahih al-Bukhārī is longer and complete with chronological illustrations of why the Nabi asked Allah Swt. for help. These differences show that the hadith about self-anxiety is narrated in *maknawiy* and There are also narrations that are *tāmm* (complete) and *nāqis* (concise).

The path of al-Bukhārī which decrypts at length which includes the history of *tāmm* and the rest of the path of Abū Dāwūd, al-Turmuḏī, al-Nasā'iy, serta Aḥmad bin Ḥanbal more concisely (*nāqis*). This is common in hadith narration. Sometimes, the narrator only conveys the core points of the Nabi's hadith. However, it will undoubtedly impact the understanding of the Nabi's hadith. Hadith, through the path of Abū Dāwūd only mentions four problems that cause psychological disorders that will lead to anxiety, and humans generally experience these four points. The other path says an additional four points: devotion, fear, laziness, and weakness.

This hadith is a category of *aḥad* which has the status *marfū'* and is of valid quality according to al-Albānī and Abū Ṭāhir Zubair 'Alī Zai.⁷ This hadith is a category of 'Amru bin Abī 'Amrin has a variety of comments. Such as Aḥmad bin Ḥanbal: *lā ba'sa bih*; Yahyā bin Ma'īn: *laisa bi qawī*; Abū Ḥātim: *ṣiqah*, al-Nasā'ī: *laisa bi al-qawī*, Abū Zuhrah: *lā ba'sa bih*,⁸ Ibnu Hibbān: mentioned in *al-Ṣiqāṭ*; al-'Ajli: *ṣiqah*; Ibnu Ḥajar al-'Asqalānī: *ṣiqah* but probably *wahm*; al-Zahabī: *ṣadūq*. But this does not diminish the validity of the sanad. Not strong. This *sīgat* is not an *ṣīgat tajrīḥ* that affects the quality of the credibility of the narrator, therefore this *ṣīgat* is classified as a light *ṣīgat tajrīḥ* and the narrator who is characterized by *ṣīgat* is classified as a hadith can be

⁷ Abū Dāwūd Sulaimān bin al-Asy'ās bin Ishāq bin Basyīr bin Syaddād bin 'Amrū al-Azdī al-Sijistānī, *Sunan Abī Dāwūd*, in HadisSoft application.

⁸ Jamāl al-Dīn bin Abī al-Ḥajjāj Yūsuf al-Mizzī, *Tahzīb al-Kamāl fī Asmā' al-Rijāl* juz 12 (Cet. I; t.t.: Muassasah al-Risālah, 1992), h. 168-171. Abī al-Faḍl Aḥmad bi 'Alī bin Ḥajar Syihāb al-Dīn al-'Asqalānī al-Syāfi'ī, *Tahzīb al-Tahzīb* juz 3 (t.t.: Muassasah al-Risālah, t.th.), 294-295.

written so that it becomes a benchmark for *i'tibār*, as is the case with the pronunciation *laisa bi zāka al-qawī aw laisa bi zāka*.⁹ So al-Imām al-Bukhārī narrated from him 18 narrations, al-Imām Muslim narrated from him 4 hadiths.¹⁰ So, it is concluded that this hadith has a valid status that can be used as a basis for praying for self-protection from mental illness, especially anxiety.

Axiologically, the hadith contains a prayer asking for protection from *anxiety*, which is a Nabiic teaching in the form of advice to apply in everyday life. Although hadith is in the second category as a source of law, it postulates the application of prayer in every activity. This hadith also functions as *bayān al-tafsīr*, which interprets the content of Qur'anic verses whose meanings are *mujmal* (universal) and *musytarak* (double).¹¹ As stated in QS. al-Mukminūn/40: 60; al-Baqarah/2: 186; and al-Naml/27: 62 contains Allah granting the prayer of servants who are in trouble to relieve distress. The Nabi (Saw.) also formulated the treatment of *anxiety* through prayer to Allah as a psychotherapeutic effort.

2. Hadith Interpretation

To understand the meaning of the hadith above, it can be done through three interpretive approaches, namely textual and intertextual approaches, as well as contextual:

a. Textual Interpretation

Textually, anxiety is taken from Latin, namely "*angustus*", which means rigid. While the words "*ango*" and "*anci*" mean to strangle¹². It was later interpreted in English as restlessness, unrest, anxiety, and worry.¹³ The heart is not at ease or feels very restless because of worry or fear.¹⁴ In the hadith itself, the word *al-hamm* which is taken from Arabic, means

⁹ Sayyid 'Abd al-Mājid al-Gaurī, *Mu'jam Alfāz al-Jarḥ wa al-Ta'dīl* (Cet. I; Bairut: Dār Ibn Kaṣīr, 2007), 151; cited in Muḥammad Ismail, "*Ṣīgat al-Jarḥ wa al-ta'dīl* Para Kritikus Hadis Abad Ketiga Hijriah: Studi Aplikasi dalam Penelitian Kualitas Hadis", *Thesis* (Makassar: PPs UIN Alauddin Makassar, 2016), 50.

¹⁰ Abū Dāwd Sulaimān bin al-Asy'aṣ bin Ishāq bin Basyīr bin Syaddād bin 'Amrū al-Azdī al-Sijistānī, *Sunan Abī Dāud*, dalam Aplikasi HadisSoft.

¹¹ Abustani Ilyas and La Ode Ismail Ahmad, *Studi Hadis: Ontologis, Epistemologis, and Aksiologis* (Cet. I; Depok: Rajawali Pers, 2019), 33.

¹² Hengki Kumbara, Yogi Metra, and Zulpikar Ilham, "Analisis Tingkat Kecemasan (*Anxiety*) dalam Menghadapi Pertandingan Atlet Sepak Bola Kabupaten Banyuasin pada Porprov 2017", *Jurnal Ilmu Keolahragaan* 17, No. 2 (2018): 29.

¹³ John M. Echols and Hassan Shadily, *Kamus Indonesia Inggris* (Jakarta: PT Gramedia, 1992), 179.

¹⁴ Departmen Pendidikan Nasional, *Kamus Besar Bahasa Indonesia* (Jakarta: Balai Pustaka, 2007), 204.

worry, anxiety, and restlessness. *Mu'jam Maqāyis al-Lughah* interprets it as sadness. Aḥmad bin Fāris analogized it this way because it seemed as if the intensity of his worries caused sadness. The words *al-hamm*, *al-himmah*, and *al-hummām* mean worry.¹⁵ Atabik and Zuhdi in al-'Asry Dictionary synonymize the word هَمّ with the word قلق which means anxiety and distress. It also implies غَمّ (suffering), حزن (sadness),¹⁶ ضيق (narrowness of soul), and أسف (anger mixed with sadness), as well as حرب.

The meaning in terminology of anxiety is an emotional state characterized by the emergence of feelings of unrest and discomfort that occur in a person. It is an opaque and vague experience accompanied by a sense of helplessness and uncertainty due to uncertainty and vagueness.¹⁷ Textually, according to al-Karmāny this hadith reveals that it belongs to the *jawāmi' al-kalim* category¹⁸ a concise and dense expression full of meaning. It can be seen in the redaction of his hadith, which only abbreviates without giving a lengthy explanation of the meaning of *al-hamm* and *al-ḥazn*. Then, if you pay attention to the structure of the editorial sentence, you will find that it is harmonious and interrelated. According to al-Karmāny human has three types of humiliation: psychic, physical, and external. First, it is motivated by the inherent potential of human beings, which consists of three components: reason, muscle, and Lust. Grief and sadness are related to reason. Cowardice has to do with muscles. Then, stinginess is related to Lust. While weakness and laziness are related to physical. Second, it can occur in a healthy and normal whole-body condition. This is due to the lack of maximum function of the limbs and others. Third, bullying (intimidation) by others is an external factor, which is financial, position, and honor. While this prayer contains all these things.¹⁹

b. Intertextual Interpretation

Intertextually, when searching using the keywords *hamm* and *ḥuzn* a hadith is found that contains both. The Nabi Saw. often mentioned this word in his daily routine when he prayed to Allah Swt.

¹⁵ Aḥmad bin Fāris bin Zakariyā' al-Qizwainī al-Rāzī Abū al-Ḥusain, *Mu'jam Maqāyis al-Lughah* juz. 6, dalam [al-Maktabah al-Sya>milah] (t.t.: Dār al-Fikr, 1979), 13.

¹⁶ Atabik Ali and A. Zuhdi Muhdlor, *Kamus Kontemporer Arab Indonesia* (Yogyakarta: Multi Karya Grafika, 1996), 1980.

¹⁷ Dona Fitri Annisa & Ifdil, "Konsep Kecemasan (*Anxiety*) pada Lanjut Usia (Lansia)", *Konselor* 5, no. 2 (2016): 94.

¹⁸ Aḥmad bin 'Alī bin Ḥajar Abū al-Faḍl al-'Asqalānī al-Syāfi'ī, *Fath al-Bārī Syarah Ṣaḥīḥ al-Bukhārī*, juz. 11, in [al-Maktabah al-Sya>milah] (Beirut: Dār al-Ma'rifah, 1379), 174.

¹⁹ Aḥmad bin 'Alī bin Ḥajar Abū al-Faḍl al-'Asqalānī al-Syāfi'ī, *Fath al-Bārī*, 174.

اللَّهُمَّ أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ....

“O Allah. I seek refuge in You from feelings of anxiety and sadness”

As seen in the hadith, the word *al-hamm* and *al-huzn* always go hand in hand. The two are closely related to feelings of misery and torment in one's soul. According to al-‘Asqalāniy, “It is said that both words have the same meaning, and it is said that worry is the imagination of something unhappy that is happening in the present moment and sadness is something that has happened in the past.”²⁰ Similarly to what was said al-Tībiy, “Anxiety over what is happening and sadness over what has happened.”²¹ The difference in feeling anxious is due to fear of something that will happen to him in the future, in the sense of something that may not necessarily occur. The feeling of sadness is a feeling of pressure about something that is not liked. In addition to the word *huzn*, other words in the Qur'an have similarities, namely the word *khauf* (fear, anxiety) repeated up to 124 times with variants of derivation, but has different meanings according to its periodization, the Meccan period is more to the meaning of an uneasy and unhappy state of the heart. The Medina period was more about anxiety or fear of Allah's doom.²²

Verse 30 is found in QS. Gāfir, is a picture of the concern of Nabi Nuh., against the polytheism and rebellion of his people, which was eventually doomed in the form of a great flood. While in verse 38 of QS. al-Baqarah contains the promise of Allah Swt. to the Nabi Adam. and his descendants to follow Allah's instructions so there is no need to feel fear and sadness to get lost on the wrong path. It can be seen that the meaning of *khauf* is included in the category of anxiety or worry about something that has not happened. As for the word *huzn* or *hazn* repeats up to 42 times, as stated in QS. al-Naḥl/16: 127, Al-Anbiyā'/21: 86, and Ṭahā/20: 86.

These verses are descriptions of the psychic state that afflicted the Nabis. This psychological state, if left without a support system and help from God, will undoubtedly lead to indications of *anxiety*. It can be seen that the Qur'an and hadith have given more focus to the symptoms of *anxiety* and how to overcome them. This can be seen in the verse that

²⁰ Aḥmad bin ‘Alī bin Ḥajar Abū al-Faḍl al-‘Asqalānī al-Syāfi‘ī, *Fath al-Bārī*..., 554.

²¹ Abū al-Ṭayyīb Muḥammad Syams al-Ḥaq al-‘Aẓī al-‘Abādī, *‘Aun al-Ma’būd Syarah Sunan Abī Dāwūd*, juz. 4, dalam [al-Maktabah al-Sya>milah] (Second printing; Beirut: Dār al-Kutub al-‘Ilmiyah, 1415), 281.

²² Nur Umi Luthfiana and Nur Huda, “Analisis Makna *Khauf* dalam al-Qur’an: Pendekatan Semantik Toshihiko Izutsu”, *al-Itqan* 3, no. 2 (2017): 117.

stimulates spiritual psychotherapy through prayer for protection from mental problems (*anxiety*) contained in QS. al-Naml/27: 62.

The signal from the Qur'an gets a response from the hadith by providing ways to overcome anxiety through reading that can be done at any time and anywhere when attacked by anxiety symptoms. As contained in the hadith narrated by Abū Dāwūd and the most complete in the hadith narrated by al-Bukhārī above. In addition, hadith that have the same substance about *anxiety* provide solutions so that when stricken by sadness there is a need for friends to tell stories to release the burden in the heart. Like the following story:

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُوسَى، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ زَيْدِ بْنِ أَرْقَمَ، قَالَ: كُنْتُ مَعَ عَمِّي فَسَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي بِنِ سَلُولَ، يَقُولُ: لَا تُنْفِقُوا عَلَيَّ مِنْ عِنْدِ رَسُولِ اللَّهِ حَتَّى يَنْفَضُوا، وَلَيْنَ رَجَعْنَا إِلَى الْمَدِينَةِ لِيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ، فَذَكَرْتُ ذَلِكَ لِعَمِّي، فَذَكَرَ عَمِّي لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَدَعَانِي فَحَدَّثْتُهُ، فَأَرْسَلَ إِلَى عَبْدِ اللَّهِ بْنِ أَبِي وَأَصْحَابِهِ، فَحَلَفُوا مَا قَالُوا، وَكَذَّبَنِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَصَدَّقَهُمْ، فَأَصَابَنِي غَمٌّ لَمْ يُصِبنِي مِثْلُهُ قَطُّ، فَجَلَسْتُ فِي بَيْتِي، وَقَالَ عَمِّي: مَا أَرَدْتَ إِلَى أَنْ كَذَّبَكَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَقَّتَكَ؟ فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا: نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ﴾ [المنافقون: 1] وَأَرْسَلَ إِلَيَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَفَرَّأَهَا، وَقَالَ: «إِنَّ اللَّهَ قَدْ صَدَّقَكَ»²³

“Ubaidullāh bin Mūsā has narrated to us from Isrā`il from Abū Ishāq from Zaid bin Arqam he said: “Once, I was with my uncle, and I heard Abdullah bin Ubay bin Salūl say: " Do not give provisions to those who are at the side of the Messenger of Allah until they run away from him. And if we return to Medina, the noble will undoubtedly bring out the despised from it." So I told it to my uncle, and my uncle told it to the Nabi Saw. Then he called me, so I told him. Then he sent messengers to ‘Abdullāh bin Ubbay and his companions, but they swore they did not say it. Finally, the Nabi Saw. lie to me and justify them. Since then, I have been stricken with grief that I have never felt before. I just sat inside my house. My uncle said: "What do you want until the Nabi Saw? lies and scolds you?" Finally, Allah the Exalted lowered: "When hypocrites come to you, they say: "We testify that you are the Messenger of Allah." And the Nabi Saw. sent someone to me, read it, and said: "Verily Allah has justified you.”

The above hadith gives a psychological picture of a companion when he is stricken with deep sadness and has a significant influence on changes

²³ Al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, juz. 6, in [al-Maktabah al-Syāmilah] , 31.

in *his mood* and behavior. More solitude in the house. So, it is necessary to have a *support system* around him that can help him rise from deep sadness. Another hadith with the pronunciation *ḥazaba* which means to be depressed by a big problem.

حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى، حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا، عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الدُّؤَلِيِّ، عَنْ عَبْدِ الْعَزِيزِ، ابْنِ أَخِي حُذَيْفَةَ، عَنْ حُذَيْفَةَ، قَالَ: «كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا حَزَبَهُ أَمْرٌ، صَلَّى 24

"Muḥammad bin 'Tsā has told us Yaḥyā bin Zakariyyā from Ikrimah bin 'Ammār from Muḥammad bin 'Abdullāh al-Ḍu`alī from 'Abd al-'Azīz nephew Huzaifah from Ḥuzaifah he said "When the Nabi Saw., depressed by an affair, he's working on a prayer."

At other times, the Nabi Saw. prescribed anxiety medication by doing spiritual psychotherapy through remembrance *la ilah illallah*.

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ قَبْلَ كُلِّ شَيْءٍ، وَلَا إِلَهَ إِلَّا اللَّهُ بَعْدَ كُلِّ شَيْءٍ، عُوِيَ مِنَ الْهَمِّ وَالْحَزَنِ. 25

"From ibn 'Abbās ra. Said, Rasulullah Saw., said: "Whoever says: "There is no God but Allah before all things, and there is no God but Allah after all things, he will be spared from anxiety and sadness."

The two traditions above offer psychotherapy, prayer, and remembrance in the process of healing from anxiety. The relationship of attachment established between Allah and His servant when performing supplication and remembrance will generate a strong spiritual force that has a significant effect on physical and psychological conditions. In addition, the Qur'an and hadith provide motivation and support in this regard, such as providing promises of security and peace, relieving guilt, and providing rewards for those who can get through times of anxiety by depending on Allah.

²⁴ Abū Dāwd Sulaimān bin al-Asy'as bin Ishāq bin Basyīr bin Syaddād bin 'Amrū alAzdī al-Sijistānī, *Sunan Abī Dāwd*, Juz 2, dalam Program al-Maktabah al-Syāmilah, 35. See also in Muslim bin al-Ḥajjāj abu al-Ḥasan al-Qusyairy al-Naisābūry, *al-Musnad al-Ṣaḥīḥ bi Naql al-'Adl 'an al-'Adl ila Rasūlillāh*, juz. 4, [al-Maktabah al-Syāmilah] (Beirut: Dār Iḥyā' al-Turās al-'Araby), 2093.

²⁵ Sulaimān bin Aḥmad Ayyūb bin Muḥīr al-Lakhamī al-Syāmī, Abu al-Qāsim al-Ṭabranī, *al-Mu'jam al-Kabīr*, Juz. 10 (Cet. II: al-Qāhirah: Maktabah Ibn Taimiyah, 1994), 290; Yaḥyā bin al-Ḥusain bin Ismā'īl bin Zaid al-Ḥasanī al-Syajarī al-Jurjānī, *al-Mu'jam al-Kabīr al-Kitāb: Tartīb al-Amālī al-Khamsiyah li al-Syarī*, Juz. I [al-Maktabah al-Syāmilah] (Beirut: Dār al-Kutūb al-'Ilmiyah, 2001), 38.

عَنْ أَبِي هُرَيْرَةَ: عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَا يُصِيبُ الْمُسْلِمَ، مِنْ نَصَبٍ وَلَا وَصَبٍ، وَلَا هَمٍّ وَلَا حُزْنٍ وَلَا أَدَى وَلَا غَمٍّ، حَتَّى الشُّوْكَةِ يُشَاكُّهَا، إِلَّا كَفَّرَ اللَّهُ بِهَا مِنْ خَطَايَاهُ»²⁶

“From Abū Hurairah from Nabi Saw., he said: “No Muslim is afflicted with sickness, fatigue, anxiety, and sadness, nor is he afflicted with annoyance, distress, and a thorn piercing him, but Allah will erase his wrongs.”

3. Contextual Interpretation

As for contextual interpretation, it is necessary to look at the context at the time the event occurred²⁷ and then relate and contextualize it with the present. Of course, it is necessary to pay attention to the redaction of the hadith which is universal, temporal, and local.²⁸ Based on Nabi's hadith, it can be concluded that worry, anxiety, and restlessness are part of the human psyche which is manifested from various components of the emotional process which are then mixed up when someone experiences feelings of pressure or opposition and something that is not liked. It is this combination of worry and sadness that triggers anxiety. Anxiety is one of the symptoms of mental illness that the Nabi had previously realized as something urgent that can affect the lives of mankind. So, it is natural that the Nabi paid special attention to the mental health of his people. Because mental health will significantly affect the welfare aspects of his people. The Nabi took preventive steps to maintain mental health by doing some psychotherapy, such as praying, meditation, and dhikr. These are methods to calm the mind and maintain mental balance.

Moreover, the Nabi and his companions faced a lot of mental pressure while preaching. The rejection by the families and people of Mecca at that time was not only in the form of physical attacks but also mental pressure. The Muslims have always encountered intense offensive actions both in Mecca and in Medina. So, this is what triggered the war at that time. Muslims can fight as a defensive measure when attacked, as well as a strategy of proselytizing through war.

It is recorded in history that the Nabi Saw. suffered several defeats in wars. One was defeat in the Battle of Uhud (625 M). Understandably, this defeat had a significant impact on the psyche of Muslims. They experience

²⁶ Muḥammad bin Ismā'īl Abū 'Abdillāh al-Bukhārī al-Ju'fī, *al-Jāmi' al-Musnad al-Ṣaḥīḥ*..., juz. 7, in [al-Maktabah al-Sya'milah], 114.

²⁷ Ermawati, "Paradigma Pemahaman hadis: Studi Pemahaman Hadis Berdasarkan Bentuk Matan," *Rausyan Fikr* 17, no. 1 (2021), 127.

²⁸ Arifuddin Ahmad, *Paradigma Baru Memahami Hadis Nabi: Refleksi Pemikiran Muhammad Syuhudi Ismail* (First printing; Jakarta: Renaisan, 2005), 2.

disappointment, sadness, even fear, and anxiety. This psychic impact will also affect subsequent wars. When the Battle of Khaibar (628 M) was about to break out, the Nabi Saw always said a prayer of supplication to Allah SWT during the journey. This was done to teach the concept of depending and surrendering to Allah SWT and only asking for protection from Him. This will have a significant impact on us, as we are always connected to God spiritually so that mental health is maintained even in the midst of difficult situations.

"It is from Anas bin Mālik r.a., that the Nabi Saw., said to Abū Ṭalḥah: "Find a *gulam* (little boy as a servant) from your *gulam* to serve me during my departure to Khaibar." So Abū Ṭalḥah came out with me, riding on my back. At that time I was a small child who was almost mature. I served the Nabi (Saw.) when he stopped by, and I always heard him praying a lot: "Yes, Allah. I take refuge in you from anxiety, sadness, weakness, laziness, stinginess, cowardice, and debt, as well as from the violence of others. Then we arrived in Khaibar. When Allah revealed the victory over the battle, it was told of the beauty of Ṣafiyah binti Ḥuyai bin Akḥṭab whose husband had been killed so that she was widowed. So the Nabi Saw., chose him for himself (as a captive). Then he set out with him until when we arrived at Sadda Ṣahbā', he rested, and the Nabi made him a place (tent) and made food made of dates in a small pan, and then the Nabi said: "Tell the people who are around you." And that was the walimah (wedding reception) of the Rasulullah Saw., with Ṣafiyah. Then we left for Medina. (Anas) said: "I saw the Nabi Saw., put Ṣafiyah on the back of his camel mount on which he sat on it and put his knees in such a way that Ṣafiyah could put his feet on the knees of the Nabi and then walk drive him. So we kept walking until we reached Medina, he looked at the hill of Uhud and said: "This is the mountain that loves us, and we love it too." Then he looked towards Medina and prayed: "O Allah, indeed I sanctified this city between two black hills (Medina) as Abraham purified Makkah. O Allah, give barakah to them (the inhabitants of Medina) in their measure of *mud* and *ṣa'*"²⁹.

The narrator Anas bin Mālik narrates the story of the journey of the Nabi Saw. During the journey to the Battle of Khaibar, he routinely prayed for mental health such as anxiety, sadness, weakness, feelings of laziness, stinginess, cowardice, and protected from debt, as well as protection from the ferocity of people. The Nabi realized that physical and psychic stamina must be maintained during any condition, let alone war. Arifuddin Ahmad, in interpreting contextually, stated that it is necessary to pay attention to the psychological condition of his audience.³⁰ When the Nabi prayed and was

²⁹ Al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, in HadisSoft application.

³⁰ Arifuddin Ahmad, Amrullah Harun, and Akbar, *Manajemen...*, 99.

heard by Anas bin Mālik at his teenage age, he certainly had his own goals for himself and his audience and hoped for the positive impact of the prayers recited.

If physical wounds can be healed with proper treatment, then over time, they will recover. Unlike the case with psychological injuries that require special treatment because of their complexity and impact on disrupting a person's social life and surroundings. This is *asbāb al-wurūd* or chronological triggers for the release of the Nabi's statement when asking for protection against mental illness, including anxiety. When taken to the present, is this hadith only spoken at the time of war? Of course not, it can be seen from the description of the hadith above that the Nabi prayed a lot using the word *kaṣīran*. In the path of Aḥmad bin Ḥanbal with the same narrator, Anas bin Mālik again mentions this word.³¹

This hadith is more common than the hadith text from the al-Bukhāri line. This shows that although the hadith mentions the time of the journey to the Battle of Khaibar, other hadiths do not mention the details of the incident. But it can be understood that praying for protection from Allah Swt. when experiencing anxiety can be done in any situation and condition and anywhere. In this age of super-advanced technology, humans must always use the internet as an information database. Social media as one of the information centers has become a necessity. However, when you are not wise in social media, it will disturb your mentality even on a large scale, whether you are an internet citizen or a netizen. Easily judge, bully, spread hate speech, hoaxes, slander, and so on that will have an impact on the mental health of others. The fatal effect leads to death due to suicide. So it is necessary to maintain mental health with prayer as contained in the hadith above so that anxiety symptoms can be handled and passed quickly and make themselves more mentally strong so that they can live their social life normally.

4. Output Hadith

Based on the above interpretation, it can be stated that the substantive meaning of the content (*maqāṣid al-ḥadīṣ*) of these hadiths is a guide (*irsyād*) from Rasulullah Saw., to always ask for protection of mental health from symptoms of anxiety or anxiety to Allah 'Azza wa Jalla. Make Him the only place to depend on and draw closer to Him so that the spiritual dimension

³¹ Abū 'Abdillāh Aḥmad bin Muḥammad bin Ḥanbal bin Hilāl bin Asad al-Syaibānī, *Musnad al-Imām*, juz. 21, [al-Maktabah al-Syāmilah] (First printing; t.t.: Muassasah al-Risālah, 2001), 29. Syu'aib al-Arnauth stated that this hadith is sahih and its sanad is *jayyid* (good), in HadisSoft application, hadis no. 12826.

increases. Formatively (*al-sunnah al-nabawiyyah*), the above hadith is in the form of *al-sunnah al-qawliyyah* which the Nabi conveys verbally. The content of the hadiths above shows that there is a need for deep attention and proper treatment of *anxiety* both medically and in the spiritual dimension. Especially excessive and intense anxiety about something that is being experienced or even anxiety about something that has not happened. The Holy Nabi, as a person, certainly experienced anxiety regarding himself and his people who were under pressure from the infidels. Therefore, the offer he gave was through self-psychotherapy with the practice of prayer, such as the hadith above, and dhikr and khauf prayers, such as the hadiths above.

5. Outcome Hadith

Mental health is one of the focuses of the Rasulullah Saw., including *anxiety*. Hadith sourced from al-Bukhārī which contains information about the chronology of the Nabi praying for protection from Allah against *mental illness, one of which anxiety is evidence of the urgency of maintaining mental health*. Based on the content of the hadith above, this hadith is substantive (*maqāsid al-ḥadīṣ*), namely making Allah Swt. the only shelter and asking for help. Of course, this is a mental need that falls into the category of *maqāsid al-ḥājīyyah* (secondary needs). Although it is secondary, humans will feel the difficulties of life if these needs are not met or disturbed.³² Because peace of mind also requires the intake of spiritual vitamins, namely prayer and remembrance.

This hadith is also universal or *syumūliyyah* which can be applied in various circumstances and places. There is no age limit. Like the hadith from al-Bukhārī which Mālik bin Anas illustrates that he was still a teenager when he heard the Nabi say prayers. *The positive vibes* given by the Nabi suggested he to do the same in times of *anxiety*. According to research, adolescents are indicated as a group that has a high risk of experiencing *mental illness* problems that will affect mental health. A vulnerable period of the transition period of growth from adolescence to maturation. Teenagers will experience physical, biological, and psychological changes. In this phase, adolescents are required to be able to adapt to these changes. If you fail to pass this adaptation phase, it will have an impact on mental health problems. Mental illness problems are dominant, such as depression and anxiety.³³ Adolescents who have grown up in war situations certainly need positive

³² Arifuddin Ahmad, Amrullah Harun, and Akbar, *Manajemen...*, 116.

³³ Hafifatul Auliya Rahmy and Muslimahayati, "Depresi and Kecemasan Remaja Ditinjau dari Perspektif Kesehatan and Islam", *Jo-Dest: Journal of Demography, Ethnography, and Social Transformation* 1, no. 1 (2021): 36.

suggestions and stimuli through the labile phase for adults who have healthy physical and psychic.

This hadith is also temporal, although the text says the apostle prayed a lot for protection, it does not have to be all the time. But it can be done by considering the situation faced, such as when hit by anxiety, feeling in danger, or under pressure. It can also be applied daily as a preventive attitude from unwanted things. Such as the need to access the internet has equaled the primary condition. It is not patent if you do not hold a gadget for an hour because all information is easily accessible there, and transactions and communication through the gadget. This communication affects mental health because everyone is free to express opinions. Even though the mind is ready for all responses, it will still impact the mind. Likewise, at the time of transactions, especially online loan transactions, there is an impact on the mental pressure on customers. In addition, bullying and violence are also increasingly prevalent. Victims receive both physical and verbal abuse. Many suicides are due to stress that cannot be borne and handled by the mentally ill. All of them have a mild to the worst impact on anxiety. Thus, spiritual strengthening of the Nabi's hadith is a solution to maintaining mental health. Be it through psychotherapy, prayer, remembrance, or prayer.

CONCLUSION

Based on the explanation above, there are several points of conclusion that researchers *stress* in this study using the theory of *ma'āni al-ḥadīṣ* through the concept of *iḥyā' al-sunnah*. The process of hadith input comes from al-Bukhary. Textual interpretation: The words *al-hamm*, *al-himmah*, and *al-hummām* mean worry, which is always coupled with the meaning of *al-ḥuzn* sadness to form a sense of *anxiety*. In terminology, anxiety from the hadith perspective means worry, anxiety, and anxiety that becomes part of human psychology, which is manifested from various emotions that are then mixed when someone is experiencing feelings of distress or opposition and something unliked. Intertextual: worry, anxiety, and anxiety are part of human psychology manifested by various mixed emotional processes that occur when a person is experiencing emotional distress and opposition or something unliked. Contextual: Interpretation with this model expresses the need to pay attention to the psychological state of its audience.

Output, the content of hadith or *maqāṣid al-ḥadīṣ*: contains instructions (*irsyād*) from Rasulullah Saw., always to ask Allah Swt., especially mental health from anxiety symptoms. The closeness that is built with Allah Swt. has a significant effect on the increasing spiritual dimension. *Al-sunnah al-nabawiyyah*: Formatively (*al-sunnah al-nabawiyyah*), the above hadith is in the form of *al-sunnah al-qawliyyah* which

is delivered verbally. The content of the hadiths above shows that there is a need for deep attention and proper treatment of *anxiety* both medically and in the spiritual dimension. Outcome: This hadith is an effort to strengthen the spirituality of the Nabi's hadith, which provides solutions to maintain mental health. This research needs to develop a more comprehensive and holistic study to be the right solution to prevent and even treat anxiety attacks so that it will produce people who are physically and psychologically healthy.

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