

**THEMATIC HADITH STUDIES:  
Hadiths on Self-Healing and Their Implementation in the Contemporary Era**

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**Abstract**

*Self-healing is a healing process carried out by oneself. The process of self-healing refers to the ability of individuals to activate their internal resources to restore their own physical, mental and emotional health. This study aims to show that individuals have a better understanding of themselves through self-healing based on hadith. The discussion in it explains the application of hadith in the self-healing process. The method used in this study is the hadith thematic method and uses the grounded theory method. Researchers found 16 hadiths about self-healing narrated by Shahih Bukhari, Shahih Muslim, Sunan Tirmidzi, Sunan Ahmad, Sunan Abu Dawud and Sunan Darimi. This study concludes that self-healing with hadith is a good step in solving life problems faced by a person, especially in this era where virality is a reference, therefore, implementing self-healing hadiths in the contemporary era is a step the right one to use.*

**Keywords:** Hadith, Self Healing, Thematic



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### Abstrak

*Self Healing merupakan proses penyembuhan yang dilakukan oleh diri sendiri. Proses penyembuhan diri sendiri merujuk pada kemampuan individu untuk mengaktifkan sumber daya internal mereka guna memulihkan kesehatan fisik, mental, dan emosional mereka sendiri. Penelitian ini bertujuan untuk menunjukkan bahwa individu yang memiliki pemahaman yang lebih baik tentang diri mereka melalui self healing berdasarkan hadis. Pembahasan di dalamnya menjelaskan tentang penerapan hadis dalam proses self healing. Metode yang digunakan dalam penelitian ini yaitu metode tematik hadis dan menggunakan metode grounded theory. Peneliti menemukan 16 hadis tentang self healing yang di riwayatkan oleh Shahih Bukhari, Shahih Muslim, Sunan Tirmidzi, Sunan Ahmad, Sunan Abu Dawud dan Sunan Darimi. Penelitian ini menyimpulkan bahwa self healing dengan hadis merupakan langkah yang baik dalam menyelesaikan problematika-problematika kehidupan yang dihadapi seseorang, terlebih lagi di zaman sekarang yang menjadikan keviralan sebagai acuan, maka dari itu, dengan mengimplementasikan hadis-hadis self healing di era kontemporer ini merupakan langkah yang tepat untuk digunakan.*

**Kata Kunci:** Hadis, Self Healing, Tematik

### Introduction

In life everyone has problems and trials, <sup>1</sup>sometimes the problems faced by a person make them sad, down, anxious, afraid and even hopeless. Several factors cause this to happen, some of which are social, economic, and even political. Usually, this situation requires activity or a way that must be done to comfort their feelings, such as by doing something they like or is currently referred to as

a *self-healing* or self-healing process.<sup>2</sup>

Many people, especially Muslims, do not use the method that the Prophet taught. Most individuals use their way or use the *ways* of the present, *trends*, and *hits*. Therefore, this research is considered important to examine self-healing to help find answers to overcoming life problems as the Prophet taught.

After searching previous research, researchers found an article related to the same article, namely about *self-*

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<sup>1</sup> Claudha Alba Pradhana and Hery Suliantoro, 'Mental Workload Analysis Using NASA-TLX Method in Equipment Shipping at PT. Triangle Motorindo', *Industrial Engineering Online Journal*, 7.3 (2018), 1–9.

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<sup>2</sup> Afni Mulyani Harefa, 'Self-Healing In The Qur'an (Psychological Analysis In Joseph's Letter)', 2022, p. 104.

healing. The first research was conducted by Hardiyanti Rahmah (2021) "The Concept of Positive Thinking (*Husnudzon*) in Improving Self-Healing Abilities" in *Al Qalam: Religious and Social Scientific Journals*. This research focuses on the concept of *husnudzon* or the ability to think positively in the process of *self-healing*. In his research, he used a qualitative approach and literature studies or bibliography. The results of previous research show that a person's ability to train himself to think positively (*husnuzhon*) can help in improving the ability to *self-heal* from physical illness and psychological problems. In previous research, it has similarities and differences with current research. The similarities lie in the topics raised, namely "*self-healing*" and qualitative approaches. While the difference lies in data collection where previous research used literature studies. Research now uses the method (*maudu'i*) or thematic hadith and implements hadith into the process of <sup>3</sup>*self-healing*<sup>4</sup>.

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<sup>3</sup> Maulana Ira, 'STUDI HADIS TEMATIK Maulana Ira', *Thematic Hadith Studies*, 1.2 (2018), 196–206.

For this reason, this research requires a frame of mind to find answers to what is in question. This research looks at the phenomenon today where Muslims mostly use the way that is trending, without finding out the way the Prophet taught. As the people of the Prophet Muhammad saw, who must emulate and make the Prophet as a reference and as a guide to life, With that bag this research will be very important to be researched because it will be the answer to facing life's problems, and trials, and addressing other life problems.<sup>5 6</sup>

Theory is needed to analyze the discussion in research. In psychological research, the term *self-healing* refers to the ability of individuals to activate their internal resources to restore their own physical, mental and emotional

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<sup>4</sup> Hardiyanti Rahmah, 'The Concept of Positive Thinking (*Husnuzhon*) in Improving Self-Healing Ability', *Al Qalam: Journal of Religious and Social Science*, 15.2 (2021), 118 <<https://doi.org/10.35931/aq.v15i2.732>>.

<sup>5</sup> Zul Ikromi, 'Fiqh Al-Hadits', *Al-Bukhari : Journal of Hadith Science*, 3.1 (2020), 105–29 <<https://doi.org/10.32505/al-bukhari.v3i1.1534>>.

<sup>6</sup> distrian Sholihin, "The Trend of Migrating Among Millennial Muslims (Study of Ma'ani Al H}adith In The Book of Sunan Al-Nasa'i by Imam Nasa'i Index Number 4996)," Trends of Migration Among Millennial Muslims, 2019.

health. This concept focuses on the natural power possessed by individuals to face challenges and difficulties in their lives. Research in psychology has shown that <sup>7</sup>*self-healing* can occur through a variety of factors and mechanisms.

The main problem of this research is that there are hadiths about self-healing and its implementation in the contemporary era. As described above, this research raises the formulation of problems, research questions, and research objectives. The formulation of this research problem is how the hadiths about self-healing and its implementation in the contemporary era. It questions the self-healing that the Prophet taught, the hadiths of self-healing in the contemporary era, and the form of *self-healing* that the Prophet exemplified. The purpose of this study is to discuss hadith about *self-healing* which can be implemented in the contemporary era and can be an answer to overcoming life problems.

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<sup>7</sup> Mutohharoh Annisa, 'Self Healing: Therapy or Recreation?', *Journal of Sufism and Psychotherapy*, 2 (2022), 73–88 <<https://doi.org/10.28918/jousip.v2i1.5771>>.

This research uses a qualitative approach with primary data sources in the form of hadiths sourced from digital *ashliyah mashadir* from *Maktaba Shameela*, Hadis Soft, and Encyclopedia of Hadith Book 9 Imam. While secondary sources include articles related to self-healing. The data collection technique in this study is a literature study or can be called *library research*. This research also applies the thematic method of hadith, which is to blunt hadiths with one topic<sup>8</sup>. As well as using the *grounded theory* method. *Grounded theory* is a reflective and open approach in which data collection, data development, theoretical concept development, and literature review occur in a cyclical (continuous) process.<sup>9</sup> Barney Glaser and Anselm Straus (1967) were two prominent sociologists who were the first compilers of this method<sup>10</sup>. In the

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<sup>8</sup> Maulana Ira, 'Studied Event Thematic', *Al-Bukhari : Journal of Hadith Science*, 1.2 (2019), 189–206 <<https://doi.org/10.32505/al-bukhari.v1i2.961>>.

<sup>9</sup> Imran Kaldjubi Kesa and Ibn Hajar Sainuddin, "Operation of Grounded Theory Research," *As-Shaff* 1, no. 1 (2020): 14–23.

<sup>10</sup> Diyas Adi, "Library Anxiety of New Students at Airlangga University Library Surabaya: A Qualitative Study with the

*grounded theory* method approach, the steps are: determining the theme (Hadiths against *Self Healing* and its Implementation in the Contemporary Era), taking and collecting general related data about it, and related data related to the problem. With hadiths relevant to the theme as theoretical sampling, separating data into summaries (through coding, open code, and *axial code*), grouping summaries into basic code coding results into final code, sorting and grouping final code into categories, analyzing all summaries more specifically and comparing them with other codes, m Repeat the steps above until you reach theoretical saturation, namely finding the main themes or topics in the thematic hadith, then sorting according to the theme so that it becomes an outline of thematic hadith studies on *self-healing*<sup>11</sup>. The outline becomes a discussion that will be presented so that it becomes a description of hadiths about *self-*

*healing* and its implementation in the contemporary era.

### General Definition of *Self-Healing*

*Self Healing* is a method that is applied to the healing process, in the process it is done by itself following instincts<sup>12</sup>. *Self-healing* for mental health is very good because this method is a natural way<sup>13</sup>. The process of self-healing includes a calm and comfortable heart<sup>14</sup>. In addition, without external assistance such as drugs, but done by releasing disturbing emotions and thoughts by processing their emotions<sup>15</sup>.

Self-healing contains the meaning of self-recovery<sup>16</sup>. In

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<sup>12</sup> Mutohharoh Annisa. *Journal of Sufism and Psychotherapy*, no. 2 (2022): 73–88.

<sup>13</sup> Citra Widyastuti et al., "Self-Healing Therapy to Overcome Anxiety," *International Conference on Islamic Guidance and Counseling 2* (2022): 295–300.

<sup>14</sup> Nining Mustika Ningrum, Tri Purwanti, and Dewi Kurnia Putri, "Self Healing Treatment for Pregnant Women in the Covid-19 Pandemic Era," *Journal of Abdi Medika* 1, no. 57 (2021): 32–41.

<sup>15</sup> Anita Agustina, 'The Concept of Self Healing for Mental Perspectives of the Prophet's Hadith: A Thematic Study with a Psychological Approach', *Gunung Djati Conference Series*, 24 (2023), 56–75.

<sup>16</sup> Anna Aisa and others, 'Self-Healing to Reduce Student Academic Stress While

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Grounded Theory Method," *Information and Library Science* (2018): 1–17.

<sup>11</sup> Ahmad Kosasih, 'Grounded Theory Approach: A Study of the History, Theory, Principles, and Strategies of His Methods', *Proceedings of UNINDRA Lecturer Research Results Seminar*, 5 (2018), 122–32.

psychology, *self-healing* is the ability of individuals to cope with trauma or unpleasant experiences, as well as the difficulty of disturbing emotional regulation<sup>17</sup>.

Self-healing can be done through a variety of methods, including *mindfulness*, *self-compassion*, and positive activities such as hobbies, sports, gardening, listening to music, or reading books. *Self-healing* can help improve *mood*, reduce anxiety, help overcome depression, and improve physical health, such as improving sleep quality and strengthening the immune system<sup>18</sup>.

Self-healing efforts are carried out by individuals to achieve healing, some aspects of the success of *self-healing* according to Psychology are as follows:

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Studying Online', *Pamomong: Journal of Islamic Educational Counseling*, 2.2 (2021), 136–53  
<<https://doi.org/10.18326/pamomong.v2i2.136-153>>.

<sup>17</sup> Ajeng & Pertiwi Rahmawati and Cucu & Naan Setiawan, "Sufistic Values in Self Healing Procedures," *Syifa al-Qulub* 5, no. 1 (2020): 17–28.

<sup>18</sup> Dona Fitri Annisa and Ifdil Ifdil, 'The Concept of Anxiety in the Elderly', *Counselor*, 5.2 (2016), 93  
<<https://doi.org/10.24036/02016526480-0-00>>.

## 1. Self-Understanding

Self-understanding plays an important role in the development of psychological well-being, managing stress, building healthy relationships, and achieving life goals. Self-understanding refers to an individual's thought process, recognition, and assessment of himself. This includes awareness of thoughts, feelings, behaviors, values, strengths, weaknesses, and how individuals see and understand their role in social relationships.<sup>19</sup> This is key to the development of mental well-being and personal growth.<sup>20</sup>

## 2. Change of Thought Pattern

Mindset change refers to the process by which a person changes or improves his way of thinking about something. Changing negative thinking with more positive ones, such as changing the way you look at situations, focusing on the good things, and finding solutions instead

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<sup>19</sup> Brebahama Alebanyo and Listyandini Ratih Arruum, "Overview of the Level of Psychological Well-Being of Young Adult Blind People," *Mediapsi* 02, no. 01 (2016): 1–10.

<sup>20</sup> Rahmah, 'Application of aspects of psychological well-being and forgiveness in shaping mental health', *Al QALAM Scientific Journal*, 11.24 (2017), 539–48.

of focusing on problems. A good mindset change can help individuals cope with stress, improve mental well-being, and achieve positive personal growth.<sup>21</sup>

### 3. Social Support

The development and maintenance of positive social relationships are essential in maintaining one's psychological well-being. Strong social support tends to have lower stress levels, higher emotional well-being, and even improved physical health.<sup>22</sup>

## Research Results

The results of the study are the results of the preparation of a method carried out by the researcher. The discussion is an exposure of research results based on theoretical theories related to *self-healing*. The form of research and discussion is brought h.

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<sup>21</sup> Yuevelyn Devina Rahmananda and Eka Wahyuni, 'The Effectiveness of Cognitive Behavioral Therapy (CBT) to Improve Student Hardiness: Literature Review', *JIP (Scientific Journal of Educational Sciences)*, 6.2013 (2023).

<sup>22</sup> Desi Alawiyah and others, 'The Effect of Social Support on Psychological Well-Being in Final Semester Students', *Pulpit Journal: Muslim Intellectual Media and Spiritual Guidance*, 8.2 (2022), 30–44 <<https://doi.org/10.47435/mimbar.v8i2.1190>>.

The method used in the thematic research of hadith. This research produced themes related to hadiths about self-healing. Thematic hadith is done through searches with the keywords "calm", "holding anger", "affairs", and "Patience" on primary sources *Maaktabah Shameela*, Hadith Soft, and Encyclopedia of Hadith Book 9 Imam.

The results of the study by doing the steps above, show that the hadith is *wihdah al-gayah* which has unity of purpose with the theme of *self-healing*. Found 16 *hadith samples* with the theme of *self-healing* narrated by Shahih Bukhari, Shahih Muslim, Sunan Tirmidhi, Sunan Ahmad, Sunan Abu Dawud and Sunnan Darimi. After grouping hadith through the process of coding, open code, and axial code, it was classified into 3 themes of *self-healing*. These hadiths can be accessed via the link: <https://bit.ly/3NeufRm>. Each theme consists of 2 to 4 sub-themes whose details can be seen in the table below.

Table 1. Hadith Themes

No	Code Final / Caption Hadith	Hadith Data	Quality
A. Definition and Urgency of <i>Self-Healing</i>			
1	Definition of <i>Self Healing</i>		
	a.. <i>Self healing</i> potential <ul style="list-style-type: none"> <li>• النَّفْسُ إِلَيْهِ اطْمَأَنَّتْ مَا أَلْبِرُ (Goodness is what makes the soul calm and makes the heart calm ).<sup>23</sup></li> </ul>	Sunan Darimi 2575	Hasan <sup>24</sup>
	b. Be positive in every situation <ul style="list-style-type: none"> <li>• صَبَرَ ضَرَاءً أَصَابَتْهُ وَإِنْ شَكَرَ سَرَاءً أَصَابَتْهُ إِنْ (when stricken with pleasure, he is grateful, and when stricken by calamity he is patient and patient<sup>25</sup>)</li> </ul>	Shahih Muslim 2999	Shahih
2	The Urgency' <i>Self Healing</i>		
	a.Allah.swt dependent place <ul style="list-style-type: none"> <li>• الصَّبْرُ مَعَ النَّصْرِ أَنْ (That help comes after patience <sup>26</sup>).</li> </ul>	Presented by Ahmad 2802	Shahih <sup>27</sup>
	b. Massage of Rasulullah.saw <ul style="list-style-type: none"> <li>• قَالَ مِرَارًا فَرَدَّدَ "تَعْصَبُ لَا: قَالَ مِرَارًا فَرَدَّدَ ("The man repeated his words, he still said: "Do not be angry").<sup>28</sup></li> </ul>	Shahih Bukhari 6116	Shahih

<sup>23</sup> Abū Muḥammad 'Abdī ibn 'Abd al-Raḥmān ibn al-Faḍl ibn Bahrām ibn 'Abd al-Ṣamad al-Dārimīy, *Al-Musnad Al-Jāmi' Al-Ma'rūf Bi Sunan Al-Dārimīy*, ed. by Ḥusain Salīm Asad al-Dārāniy (Dar al-Mugnī, 2000), IV.

<sup>24</sup> Basically, this hadith with the narration of ad-Darimi has the quality of dha'if because in its sanad there is Ayyub Ibn Abdillah al-Mukraz who is considered mastur by Ibn Hajar al-Asqalani. However, there is another line narrated by Ahmad Ibn Hanbal with slight editorial differences so that this hadith rises to the rank of hasan li ghairihi. See the description of muhaqqiq in the book of Ibn Hajar al-Asqalani, *al-Maʿālib al-ʿĀliyah bi Zawāid al-Masānīd al-Tsamaniyah*, vol. 18, (Dar al-ʿĀsimah li al-Nasyr wa al-Tauzīgh, 1420 H/2000 CE), p. 338

<sup>25</sup> Muslim Ibn al-Ḥajjāj, *Al-Musnad Al-Ṣaḥīḥ Al-Mukhtaṣar Bi Naql al-ʿAdl 'an al-ʿAdl Ila Rasūl Allāh Ṣallā Allāh aih Wasallam*, ed. by Muḥammad Fu'ad Abd al-Bāqī (Dār Iḥya' al-Turās al-Arabīy, 1955), v <jilid 4, p 2295>.

<sup>26</sup> Ahmad Ibn Hanbal, *Musnad Al-Imām Aḥmad Ibn Hanbal*, ed. by Aḥmad Muḥammad Syākīr (Dār al-Ḥadīṣ PP - Kairo, 1995), VIII <jilid 3, p 246>.

<sup>27</sup> Ahmad Ibn Shakir explained in his notes when rawḥiq Musnad Ahmad Ibn Hanbal that Imam Ahmad narrated this hadith with three paths of sanad. Two of them are dha'if because of munqathi' while the other one line is shahih. See Ibn Ḥanbal, VIII.

<sup>28</sup> Bukhāriy, *Al-Jāmi' Al-Musnad Al-Ṣaḥīḥ Al-Mukhtaṣar Min Umūr Rasūl Allāh Ṣallā Allāh ʿalaih Wasallam Wa Sunanih Wa Ayyāmih*, vol. 9, p.28 .



B. Ways and Techniques of Self-Healing		
1	How to <i>Self Healing</i>	
	a. Patience of the main steps <ul style="list-style-type: none"> <li>• الأُولَى الصَّدْمَةَ عِنْدَ الصَّبْرِ ( Patient it on the first occasion (when disaster comes) ).<sup>29</sup></li> </ul>	Shahih Bukhari 1253
	b. Accept it as it is <ul style="list-style-type: none"> <li>• اللهُ يُصَبِّرُهُ يَتَّصَبِرُ وَمَنْ (Whoever is patient with himself, God will give him patience<sup>30</sup>).</li> </ul>	Shahih Bukhari 1469
	c. Memanage anger <ul style="list-style-type: none"> <li>• العَضْبِ عِنْدَ نَفْسِهِ بِمَلِكُ (restraining his lust when he is angry<sup>31</sup>).</li> <li>• فليسكت أحدكم غضب وإذا (if one of you is angry, then let him be silent).<sup>32</sup></li> <li>• فَلْيَجْلِسْ قَائِمٌ وَهُوَ أَحَدُكُمْ غَضِبَ إِذَا (If one of you is angry and he is standing, will he sit<sup>33</sup>down ).</li> </ul>	<ul style="list-style-type: none"> <li>• Shahih Bukhari 6114</li> <li>• Sunan Ahmad 2133</li> <li>• Sunan Abu Dawud 4782</li> </ul>
2	<i>Technical Self Healing</i>	
	a. Remembering God	Shahih Shahih

<sup>29</sup> Bukhāriy, Al-Jāmi' Al-Musnad Al-Ṣaḥīḥ Al-Mukhtaṣar Min Umūr Rasūl Allāh Ṣallā Allāh Allāh 'alaih Wasallam Wa Sunanih Wa Ayyāmih, vol. 9, p28 .

<sup>30</sup> Bukhāriy, Al-Jāmi' Al-Musnad Al-Ṣaḥīḥ Al-Mukhtaṣar Min Umūr Rasūl Allāh Ṣallā Allāh 'alaih Wasallam Wa Sunanih Wa Ayyāmih, vol. 9, p.122 .

<sup>31</sup> Bukhāriy, Al-Jāmi' Al-Musnad Al-Ṣaḥīḥ Al-Mukhtaṣar Min Umūr Rasūl Allāh Ṣallā Allāh Allāh 'alaih Wasallam Wa Sunanih Wa Ayyāmih, vol. 9, p148.

<sup>32</sup> Ibn Hanbal, Musnad Al-Imām Aḥmad Ibn Hanbal, vol. 8, p538. .

<sup>33</sup> Sulaimān ibn al-Asy'a ibn Isāq ibn Basyīr ibn Syidād ibn Amru al-Azdiy al-Sijistāniy Abū Dāwud, Sunan Abī Dāwud, ed. Syu'ayb al-Arna'ū and Mujamad Kāmil Qurah Balaliy, vol. 4, p280.

<sup>34</sup> Ahmad Ibn Shakir explained in his notes when rawḥiq Musnad Ahmad Ibn Hanbal that the quality of this hadith is saheh. Cf.at Ahmad Ibn Hanbal, Musnad al-Imam Ibn Hanbal, vol. 2, p. 538.

<sup>35</sup> Shu'aib al-Arnaut in his commentary when rawḥiq this hadith explains that the narrator of this hadith is tsiqah. Even in his commentary on the hadith when rawḥiq Saheeh Ibn Hibban affirmed that the quality of this hadith is shahih but in the sanad hadith narrated by Abu Dawud there is inqitha because Abu Harb did not hear directly from Abu Dharr al-Ghifari but in Musnad Ahmad, the sanad is explained more fully, namely by mentioning Abu al-Aswad as a narrator who bridges between Abu Harb and Abu Dharr so that by paying attention to this it can be concluded that this sanad narrated by Abu Dawud is actually ittishal. See Sulayman Ibn Ash'ats al-Sijistani, *Sunan Abi Dawud*, Vol. 7 (Dar al-Risalah, 1430 H/2009 M), p.162 . Ali Ibn Balban al-Farisi, *al-Ihsan fi Taqrib Sahih Ibn Hibban*, vol. 12 (Bairut: Muassasah al-Risalah, 1408 H/1988 C.E.), p. 12.

	<ul style="list-style-type: none"> <li>• بِإِيَّائِي ظَنَّ عِنْدَ أَنَا (I am in the prejudice of My servant<sup>36</sup>).</li> </ul>	Bukhari 7425	
	b. Shalat as a heart-cooler <ul style="list-style-type: none"> <li>• الصَّلَاةُ فِي عَيْنِي قُرَّةٌ (my heart cooler is in shalat<sup>37</sup>).</li> </ul>	Presented by Nasa'i 3940	Hasan <sup>38</sup>
	c. Avoiding hostilities <ul style="list-style-type: none"> <li>• تَحَسَّسُوا وَلَا (Do not seek each other's disgrace).<sup>39</sup></li> </ul>	Shahih Bukhari 6724	Shahih
	d. Stay away from prejudice <ul style="list-style-type: none"> <li>• تَجَسَّسُوا وَلَا (do not spy on each other<sup>40</sup>).</li> </ul>	Shahih Bukhari 4849	Shahih
C. The wisdom of <i>Self Healing</i>			
1	Patient motivation خَطَايَاهُ مِنْ بَعْدِهَا اللَّهُ كَفَّرَ إِلَّا of his sins <sup>41</sup> ).	Shahih Bukhari 5318	Shahih
2	Motivation Manager anger شَاءَ الْخُورِ أَيُّ فِي يُخَيَّرُهُ creatures, until Allah gives him the choice he wants).	Sunan Ibn Majah 4186	Hasan

<sup>36</sup> Bukhāriy, Al-Jāmi' Al-Musnad Al-Ṣaḥīḥ Al-Mukhtaṣar Min Umūr Rasūl Allāh Ṣallā Allāh 'alaih Wasallam Wa Sunanih Wa Ayyāmih, vol. 9, p121 .

<sup>37</sup> Abū Abd al-Raḥmān ibn Syu'aib ibn Aliy al-Khurrāsāniy al- Nassa'iy, Al-Mujtaba Min Al-Sunan (al-Sunan Al-Ṣugrā Li al-Nassā'iy), ed. Abd al-Fattāḥ Abū Guddah, vol. 9, p61, (Maktab al-Maṭbū āt al-Islāmiyyah PP - Aleppo, 1986).

<sup>38</sup>This hadith was judged Hasan by Ibn Hajar al-'Asqalani. This assessment was possible because in his sanad there was a narrator named Sallam Abu Mundhir who was commented as an honest narrator (soduq) by some scholars. See Ibn Hajar al-'Asqalani, *al-Tamyiz fi Talkhis Takhrij Ahadits Syarh al-Wajiz*, vol. 5, (Dar Adwa al-Salaf, 1428 H/2007 M), h. 2155.

<sup>39</sup> Bukhāriy, Al-Jāmi' Al-Musnad Al-Ṣaḥīḥ Al-Mukhtaṣar Min Umūr Rasūl Allāh Ṣallā Allāh 'alaih Wasallam Wa Sunanih Wa Ayyāmih, vol. 9, p148 .

<sup>40</sup> Bukhāriy, Al-Jāmi' Al-Musnad Al-Ṣaḥīḥ Al-Mukhtaṣar Min Umūr Rasūl Allāh Ṣallā Allāh 'alaih Wasallam Wa Sunanih Wa Ayyāmih, vol. 5, h. 1976

<sup>41</sup> Bukhāriy, Al-Jāmi' Al-Musnad Al-Ṣaḥīḥ Al-Mukhtaṣar Min Umūr Rasūl Allāh Ṣallā Allāh 'alaih Wasallam Wa Sunanih Wa Ayyāmih, vol. 5, p2137.

Based on Table 1: Hadith Themes above through *construction of meaning, self-healing* in the perspective of hadith shows the following:

### 1. Understanding Self-Healing and Its Urgency in Hadith Perspective

In the Islamic view, *self-healing* is a way for a person to introspect himself by realizing and accepting freely, and cannot be separated from involving Allah in facing every problem that exists. This shows that <sup>42</sup>*self-healing* is a solution for someone who wants to recover from his illness. That is, it can go through situations that make it stressful, frustrating, traumatized, and even mental damage due to the problems it faces.<sup>43</sup>

Many efforts are made by individuals in *self-healing*. However, in his efforts many are also mistaken. Like getting angry for no reason, dragging on in his sadness, not

caring about himself and his surroundings, even to the point of someone ending his life.

The second source of law after the Qur'an is hadis<sup>44</sup>. Hadith is a word, deed, or nature that is based on the Prophet Muhammad.<sup>45</sup> Hadis as a source of law and guidance, commanded his people to emulate what the Prophet had taught.<sup>46</sup> The Prophet (peace be upon him) also taught in his hadith about how to self-heal.<sup>47</sup>

A person must have the potential to do *self-healing*, this is by the following words of the prophet :

سُلَيْمَانُ حَدَّثَنَا : ٢٥٧٥ الدارمي سنن  
عَنْ سَلَمَةَ، بْنِ حَمَّادٍ حَدَّثَنَا حَرْبٌ، بْنُ  
بْنِ أَيُّوبَ عَنْ السَّلَامِ، عَبْدِ أَبِي الزُّبَيْرِ  
وَإِبْصَةَ عَنْ الْفَهْرِيِّ، مَكْرَزِ بْنِ اللَّهِ عَبْدِ  
صَلَّى اللَّهُ رَسُولَ أَنَّ الْأَسَدِيِّ، مَعْبَدِ بْنِ

<sup>44</sup> Septi Aji Fitra Jaya, 'The Qur'an and Hadith as the Source of Islamic Law', *Indo-Islamika Journal*, 9.2 (2020), 204–16 <<https://doi.org/10.15408/idi.v9i2.17542>>.

<sup>45</sup> Fery Eko Wahyudi and Muhammad Ashabul Kahfi, 'Hadith as the Source of Civilization', *Al-Asas Journal*, 2.1 (2019), 112–20.

<sup>46</sup> Muhammad Nuh Siregar, 'Psychotherapy with the Prophet', *Al-Bukhari : Journal of Hadith Science*, 1.1 (2018), 19–35 <<https://doi.org/10.32505/al-bukhari.v1i1.440>>.

<sup>47</sup> Agustina.

<sup>42</sup> Witrin Gamayanti, 'Religious coping with subjective well-being in psychophysiological', *Psychopathic : Scientific Journal of Psychology*, 6.2 (2018), 932–40 <<https://doi.org/10.15575/psy.v6i2.2210>>.

<sup>43</sup> Yahya Nur Ashidah, 'Tazkiyah Al-Nafs' Approach In Dealing With Depression', *Al-Hikmah*, 12.1 (2020), 3–18.

جئتُ: «لِوَابِصَةٍ قَالَ وَسَلَّمَ عَلَيْهِ اللَّهُ  
فُلْتُ: قَالَ «وَالْإِثْمُ؟ الْبِرُّ عَنِ تَسْأَلُ  
بِهَا فَضْرَبَ أَصَابِعُهُ فَجَمَعَ: قَالَ نَعَمْ،  
نَفْسِكَ، اسْتَفْتِ: وَقَالَ صَدْرُهُ،  
الْبِرُّ - ثَلَاثًا - وَابِصَةٌ يَا قَلْبِكَ اسْتَفْتِ  
إِلَيْهِ وَأَطْمَأَنَّ النَّفْسُ، إِلَيْهِ أَطْمَأَنَّتُ مَا  
وَتَرَدَّدَ النَّفْسِ، فِي حَاكٍ مَا وَالْإِثْمُ الْقَلْبُ،  
وَأَفْتَوَكَ النَّاسُ أَفْتَاكَ وَإِنَّ الصَّدْرَ، فِي

*Sunan Darimi 2575: Sulayman bin Harb told us Hammad bin Salamah from Az Zubayr Abu Abdussalam from Ayyub bin Abdullah bin Mikraz Al Fihri from Wabishah bin Ma'bad Al Asadi that the Prophet (peace and blessings of Allaah be upon him) said to Wabishah: "You have come to ask about goodness and sin?" Wabishah said; I answered; "Yes." Ayyub says; Then he clasped his fingers and struck them against Wabishah's chest saying: "Ask yourselves, ask your heart, O Wabishah. -He said it three times- Goodness is what calms the soul and makes the heart calm, while sin is something that imprints on the soul and makes the heart doubt, even*

*though people give you fatwas.*<sup>48</sup>

The above hadith (*Albirru matmaannat ilayhi lust*) explains that kindness is an act that can make the soul and heart calm.<sup>49</sup> This context leads to Qs. Al-Rad's verse 28 means that by remembering Allah the heart will become peaceful. The hadith and verse have a harmonious correlation, it can be seen from the calmness obtained which is the result of remembering Allah, and remembering Allah is a goodness.

*Self-healing* has indeed appeared only recently, but actually, the religious approach has already existed and is well explained, it's just that in this era of modernization it is packed with foreign languages that make more attention so that it becomes an attraction for people to find out.

The importance of *Self-healing* can be seen from the content of the hadith below:

*Musnad Ahmad 2802: Abdullah bin Yazid told us Kahmasy bin*

<sup>48</sup> Dārimiy, IV.

<sup>49</sup> Ibn Hajar al-Haitami, *Fath al-Mubin Syarh bi Syarh al-Arba'in* (Jeddah: Dar al-Minhaj, 1428 H/2008 H), h. 462.

*Al Hasan from Al Hajjaj bin Al Furaishah, Abu Abdurrahman namely Abdullah bin Yazid, said: and I saw him on the road and he greeted me when I was a child, he narrated to Ibn Abbas or relied on it to Ibn Abbas. Ahmad ibn Hambal said: and having told me Hammam ibn Yahya Abu Abdullah the companion of Al Bashri, he relied on it to Ibn Abbas. I have told Abdullah bin Lahi'ah and Nafi' bin Yazid Al Misriyyan from Qais bin Al Hajjaj from Hanasy Ash Shan'ani from Ibn Abbas, and I did not memorize (detail) the hadith of some of them from others, that he said: I was carried by the Prophet sallallahu 'alaihi wa sallam and he said: "O son." Or he said: "O little boy, will I teach you a few sentences that Allah will benefit you." I replied: "Yes." Then he said: "Keep Allah, He will take care of you, Keep Allah, you will find Him before you. Remember Him in His spare time, He will remember you in the narrow time. If you ask then ask Allah, and if you ask God for help then ask God for help. It has dried the pen with what has happened. If all beings*

*were to benefit you by something that God did not ordain for you, they would not be able to benefit you. And if they want to harm you with something that God has not ordained for you, they will not be able to harm you. And know that in patience with what you hate, there is much goodness. That help (comes) after patience, and spaciousness (comes) after narrowness, and that ease (comes) after difficulty".<sup>50</sup>*

"Anna Nashro Ma'a Shobri" explains that help comes after patience. That is, in the healing process by doing patience God must help that person. Not with anger, emotion, or even stress,<sup>51,52</sup> patience is proven to be restrained from actions that have no benefit.

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<sup>50</sup> Ibn Hanbal, Musnad Al-Imām Aḥmad Ibn Hanbal.

<sup>51</sup> Hashim Asy'ari and Lailil Mukarromah, 'The Formation of Children's Spirituality and Character in the Perspective of Lukman Al-Hakim', *At-Tarbiyat : Journal of Islamic Education*, 3.2 (2020), 159–71 <<http://jurnal.staianawawi.com/index.php/At-Tarbiyat/article/view/217>>.

<sup>52</sup> M. Idman Salewe, 'Patient in the Hadith', *Al-Bukhari : Journal of Hadith Science*, 1.1 (2018), 1–18 <<https://doi.org/10.32505/al-bukhari.v1i1.439>>.

Therefore, the urgency of *self-healing* can be seen from the importance of depending on the Khalik in any state and seen from the actions of Nabi which must be used as a holland to be carried out.

## 2. Self Healing Methods and Techniques

In doing *self-healing*, it should be noted that a good way or way requires the right action. This means that the way you do it will not be in vain. The main step to avoid being emotionally disturbed and burdened is to be patient<sup>53</sup>, as he said:

آدَمُ حَدَّثَنَا ١٢٨٣ البخاري صحيح  
أَنَسٍ عَنِ ثَابِتٍ، حَدَّثَنَا: شُعْبَةُ حَدَّثَنَا  
النَّبِيُّ مَرَّةً: قَالَ عَنْهُ اللَّهُ رَضِيَ مَالِكُ بْنُ  
عِنْدَ تَبْكِي بِامْرَأَةٍ وَسَلَّمْ عَلَيْهِ اللَّهُ صَلَّى  
:قَالَتْ. وَاصْبِرِي اللَّهُ اتَّقِي: فَقَالَ قَبْرٍ،  
وَلَمْ. بِمُصِيبَتِي تُصَبِّ لَمْ فَإِنَّكَ عَنِّي، إِلَيْكَ  
عَلَيْهِ اللَّهُ صَلَّى النَّبِيُّ إِنَّهُ: هَذَا فَقِيلَ تَعْرِفُهُ،  
عَلَيْهِ اللَّهُ صَلَّى النَّبِيُّ بَابَ فَأَتَتْ وَسَلَّمْ،  
:فَقَالَتْ بَوَائِبِنَ، عِنْدَهُ تَجِدُ فَلَمْ وَسَلَّمْ،

<sup>53</sup> Abdul Rahmat and Mira Mirnawati, 'Model Participation Action Research in Community Empowerment', *Journal of Non-formal Education*, 06.01 (2020), 62–71.

عِنْدَ الصَّبْرِ إِنَّمَا: فَقَالَ. أَعْرِفَكَ لَمْ  
الأولى الصدمة

*Saheeh Bukhari 1283: Adam has told us Shu'bah has told us Thabit from Anas bin Malik (may Allah be pleased with him) said: The Prophet (peace and blessings of Allaah be upon him) once walked past a weeping woman at the side of the grave. So He said: "Fear Allah and be patient". The woman said: "You don't understand my situation, because you didn't experience the deliberation that I did". The woman did not know that the person who advised was the Prophet Sallallahu 'alaihi wa sallam. Then he was told: "Verily this man was the Prophet Sallallahu 'alaihi wa sallam. Spontaneously the woman came to the house of the Prophet Sallallahu 'alaihi wa sallam but she did not find it. After meeting he said: "I'm sorry, I didn't know you just now". So He said: "Indeed, patience is at the first opportunity (when disaster comes).<sup>54</sup>*

<sup>54</sup> Bukhāriy, Al-Jāmi' Al-Musnad Al-Shāḥiḥ Al-Mukhtaṣar Min Umūr Rasūl Allāh

(*Asshobru 'inda shodmatil uula*) when first getting trials. That is, when emotions are unstable because of a problem that comes that causes his condition to be very heavy, then<sup>55</sup> the first thing that needs to be done is not to vent his anger, not to let out his words or actions that can harm himself.<sup>56</sup>

After applying the methods, one also needs techniques that must be done so that the healing process is successful. In the context of hadith, *self-healing* techniques bring spiritual, emotional, and even psychological benefits to the process. Although there is no specific mention of <sup>57</sup>self-healing, the concepts and teachings in the hadith can be implemented for self-restoration.

Getting maximum results, from the process of self-healing requires seriousness and following the self-healing techniques exemplified by

the Prophet in his words properly and correctly.

The distribution of *self-healing* is not only by going to recreational places looking for happiness but also by praying, making dhikr, avoiding prejudice, and leaving all affairs only to Allah Almighty.<sup>58</sup>

### 3. Wisdom Self Healing in the Hadith View

Everything must have the essence of meaning contained in it. Every action and deed has a blessing that can be taken to be used as learning. Likewise with <sup>59</sup>self-healing, in the process has benefits and beneficial wisdom. Researchers found lessons in the self-healing process<sup>60</sup>. The wisdom is patient motivation and motivation to manage anger. That is, when patience and being able to manage anger some benefits and benefits can be achieved.

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Ṣallā Allāh ‘alaih Wasallam Wa Sunanih Wa Ayyāmih.

<sup>55</sup>Mohammed al-Amin al-Harari, *al-Kaukab al-Wahhaj wa al-Raudh al-Bahhaj fi Syarh Shahih Muslim Ibn Hajjaj*, vol. 10, h. 120.

<sup>56</sup> Salewe.

<sup>57</sup> Agustina, "The Concept of Self Healing for the Mental Perspective of the Prophet's Hadith: A Thematic Study with a Psychological Approach."

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<sup>58</sup> Sabarudin, 'Concept of Dzikir Hadith Perspective', *Ushuluddin Journal of Science Research*, 2.1 (2022), 166–79 <<http://jim.iainkudus.ac.id/index.php/MINARET/article/view/44>>.

<sup>59</sup> Siti Amallia, 'Religious Creativity In Perennial Philosophical Perspective', *Indonesian Journal of Islamic Theology and Philosophy*, 1.1 (2019), 1–18 <<https://doi.org/10.24042/ijitp.v1i1.3903>>.

<sup>60</sup> Pertiwi, Rahmawati and Setiawan.

The application of the concept of *self-healing* based on hadith has some significant wisdom. After being observed a thorough discussion brought up several <sup>61</sup>*self-healing* wisdoms, including:

**Finding Calm and Relief in Adversity:** Hadith that teaches patience and positive thinking provides wisdom in the face of life's difficulties. By applying this concept of <sup>62</sup>*self-healing*, individuals can develop an attitude of patience in the face of trials, accept God's decrees sincerely, and let go of worries about the future. This brings wisdom in the form of inner calm, relief in facing life's challenges, and strength in facing trials.<sup>63</sup>

**Improving Quality of Life and Mental Health:** *Self-healing*

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<sup>61</sup> Anis Andhayani and others, 'Self Healing in Students Who Experience Academic Stress', *Student Research Parade* 2023, 1.1 (2023), 135–46.

<sup>62</sup> Mutya Nurindah, Tina Afiatin, and Indahria Sulistyarini, 'Increasing Optimism of Social Institution Adolescent With Positive Thinking Training', *Journal of Psychological Intervention*, 4.1 (2012), 57–76.

<sup>63</sup> Sarihat Cihat Nawawi, 'The Secret of Peace of the Soul in the Qur'an', *MAGHZA: Journal of Quranic Science and Tafsir*, 6.1 (2021), 30–46 <<https://doi.org/10.24090/maghza.v6i1.4476>>.

based on hadith also brings wisdom in improving quality of life and mental health. Following the teachings of Prophet Muhammad (peace be upon him) about controlling emotions, avoiding hostility, and avoiding prejudice can achieve a calmer and happier life. This brings wisdom in the form of happiness, physical and spiritual well-being, and good social relationships.<sup>64</sup>

**Overcoming Negative Emotions and Finding Calm:**

Hadiths that teach the practice of remembering Allah, praying, and praying have wisdom in overcoming negative emotions and finding calm. By engaging in remembering Allah and praying, individuals can cleanse the heart of sin and regret, and divert the mind from stress and anxiety. This brings wisdom in the form of inner peace, emotional recovery, and mental stability.<sup>65</sup>

## Conclusion

This study concludes that *self-healing* is the right way to solve life problems faced by a person.

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<sup>64</sup> Agustina.

<sup>65</sup> Husnaini.



Moreover, by using references or hadith support that accompanies the process. In addition, *self-healing* also provides good benefits such as maintaining mental health, practicing patience, always remembering God, and being wise in facing life's difficulties.

Like the Hadith from Sunan Darimi no. 2575 which means "Goodness is what makes the soul calm and makes the heart calm", patience, prayer, holding anger, and thinking positively are part of goodness. If it is associated with *self-healing* in the contemporary era, such as *traveling, shopping, riding*, and taking drugs until addiction, it would be better if you apply patience, prayer, holding anger, and

thinking positively, because this method is more effective, not much energy and *finance* is spent and more profitable.

The results of this study are expected to be a solution for individuals who have difficulty finding answers to the problems they face. Researchers also hope that this research can provide practical and academic benefits so that it can produce discoveries. Criticism and suggestions are welcome for readers because it will be an opportunity for researchers to be better in the future.

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