



HADITH ON SEEKING REFUGE (*ISTI'ĀZAH*) FROM A PSYCHOLOGICAL PERSPECTIVE

Hikmawati Sultani¹, M. Galib², Abdul Rahman Sakka³,
St. Asiqah Usman Ali⁴, & Muliati Sultani⁵

^{1,2,3,4}Universitas Islam Negeri Alauddin Makassar, Indonesia

⁵Education and Culture Office of Banggai District, Indonesia

Author Correspondence Email: hikmawatisultani@iaingorontalo.ac.id

ABSTRACT

Humans are creations of Allah SWT who are enveloped by various complex feelings and emotions. From happiness, sadness, love, and anger to anxiety, these feelings shape human life experiences and influence how they interact with the surrounding world. Unlike happiness, which has a positive connotation, anxiety and fear can have negative impacts, such as stress and pressure, so it is important to manage these feelings. Realizing the importance of maintaining mental health, the Prophet offered *isti'āzah* as one of the solutions that can help calm the mind and heart. This research aims to examine the hadith about *isti'āzah* from a psychological perspective. Methodologically, this type of research falls under the qualitative category, which uses a descriptive approach. From the scientific perspective, it uses explicitly hadith science and religious psychology approaches. The results of this study show that *isti'āzah* using the phrase of Allah's words is divided into four classifications: *isti'āzah* when traveling, during Sleep, protection against, and from Satan, with statuses ranging from authentic to weak. The implications of the values of hadith on psychology include the development of spiritual dimensions, mental and emotional health, character formation, and influence on behavior, as well as providing meaning and purpose in life. The implications of this research can be narrated that the substance of the *isti'āzah* hadith is to bring tranquility to the soul of those who experience fear or anxiety.

Keywords: Hadith; *isti'āzah*; psychological

1. INTRODUCTION

The Sunnah (hadith) of the Prophet Muhammad (peace be upon him) is the second treasure of Islamic teachings after the Qur'an.¹ From the perspective of its transmission, the Prophet's hadith differs from the Qur'an. All the narrations of the verses of the Qur'an are transmitted by

¹M. Syuhudi Ismail, *Metodologi Penelitian Hadis Nabi* (Bulan Bintang: Jakarta, Indonesia 1412 H/ 1991 M), h. 2. See also al-Suyuti, *Miftāh al-Jannah fī al-Ihtijāj bi al-Sunnah* (al-Madinah al-Munawwarah: Matba'ah al-Rasyīd, 1399 H/ 1979 M).

mutawātir, while for the hadith of the Prophet, some of its narrations are transmitted mutawātirly and some are transmitted āḥādly. Therefore, the Qur'an, in terms of its transmission, has the status of qaṭ'ī al-wurūd, and the majority, even the most, have the status of ḡan al-wurūd.² Thus, from the perspective of its transmission, all verses of the Qur'an do not need to be researched for their originality, whereas hadith, in this case, those categorized as āḥād, require research, and through this research, it will be known whether the hadith in question can be accounted for in its transmission, whether it comes from the Prophet or not. Therefore, it is necessary to research the sanad and matan to determine the validity status of a hadith.

Starting from the status of hadith authority as the main branch of Islam, the activity of researching hadith (takhrij al-ḥadīṡ) is a highly recommended form of worship to preserve and maintain the legacy of Muslims (the Qur'an and hadith) from anything that could undermine the existence of communal benefit, namely drawing closer to Him. This research activity is aimed at the content of the hadith (Matan) itself and various aspects related to its transmission (Sanad). One of the hadith themes that need to be raised for the in-depth study is the hadith about isti'āzah. Islam is the religion of mercy for the world. A religion that brings humanity to salvation in this world and the hereafter. Every aspect of human life must be based on the Qur'an and Hadith, as both are the guiding principles for every Muslim. All aspects of human life have been encompassed in those two sources. One of them is the attitude of hoping for help from Almighty God.

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ...³

Translation:

I seek refuge with the complete words of Allah from the evil of what he created

The variations of verses and hadiths emphasize that seeking refuge (ta'āwuz) is inevitable. It is often said that those who neglect *Ta'āwuz* are equivalent to not needing protection from Allah SWT. There are certain situations where *Ta'āwuz* or seeking protection must even be recited. First, when about to read the Qur'an. It is as instructed by Allah SWT. in Q.S. al-Naḥl/16: 98. Secondly, when feeling the whisper of the devil suggests the realization of sinful acts. Thirdly, when someone feels threatened by the disturbance of dangerous creatures, all of these are conditions related to human psychology. The discipline of psychology can be applied to the nature and diversity of society or humans, which includes communities/humans who are religious, among them those who practice Islam, referred to as Muslims. What is studied in the understanding of Islamic studies using a psychological approach is the relationship between religion and human psychology. This relationship is examined through the psychological phenomena that emerge in attitudes and their connection with Islam.⁴

In line with its scope of study, the psychology of religion has contributed significantly to solving human life's problems concerning the religion they adhere to. Psychology can be defined as the science of the soul because the soul is often correlated with mysticism, spirituality, and religiosity. Moreover, the main object of psychology is not the soul because the soul cannot be studied scientifically. The object of psychology is human behavior or psychological phenomena. According to experts, psychology is a science that studies human behavior with its environment.

²Al-Adlabī, *Manhāj Naqd al-Matn* (Beirut: Dār al-Afaq al-Jadīdah, 1403 H/ 1983 M), h. 239.

³Al-Naisābūrī, Muslim bin al-Ḥajjāj Abū al-Ḥasan al-Qusyairī (1417 H/ 1996 M). *Al-Musnad al-Ṣaḥīḥ al-Mukṭaṣar bi Naql al-'Adl 'an al-'Adl ilā Rasūlillāh*, juz 2 (Rīyaḍ: Dar 'Ilmi al-Kutub, 1417 H/ 1996 M), h. 477.

⁴Khairul, Siti Kholidah Marbun, Helfinasyam Batubara, Juliana Putri Pasaribu, "Metode Pendekatan Psikologi dalam Studi Islam", *Al Mahyra* 2, no. 2 (2021), h. 23.

Thus, Sufi psychology is a religious psychology that studies people's attitudes and behaviors arising from their beliefs to focus the soul, achieve clarity of the heart, and attain spiritual perfection based on a psychological approach.⁵

The protection prayer that is identical to the word **أعوذ** found in the hadiths of the Prophet (peace be upon him) is interesting to study from the perspective of religious psychology. The author attempts to examine the hadith about seeking protection, accompanied by criticism of the chain of narration and text, starting with applying four *takhrīj* methods to uncover and trace all hadiths related to *isti'āzah*. It will then be analyzed through the approach of religious psychology, thereby revealing a comprehensive interpretation of *isti'āzah* from the perspective of religious psychology.

2. METHODS

This research is qualitative. This research fundamentally emphasized library research, which focuses on literature and analyzes the content of related literature from primary and secondary data sources. This research refers to primary resources found in Al-Kutub Al-Mu'tabarāh: the nine books consisting of al-Ṣaḥīḥ al-Bukhārī, al-Ṣaḥīḥ Muslim, Sunan Abī Dāud, Sunan al-Tirmīzī, Sunan al-Nasā'ī, Sunan Ibn Mājah, Sunan al-Dārimī, al-Muwaṭṭa' Mālik, and Musnad Aḥmad bin Ḥanbal. Then, books on the psychology of religion.

In addition to primary data, the author needs secondary data to support the discussion on seeking refuge. Secondary resources, which serve as references, are literature sourced from books, dissertations, theses, essays, journals, magazines, papers, newspapers, the internet, and other materials deemed relevant to this research. This research uses a religious psychology approach with an inductive analysis model. The collected data will be analyzed through a descriptive analysis approach. The research procedure can be done analytically by presenting verses or hadiths related to psychology and then analyzing them psychologically, thus arriving at psychological conclusions. This research focuses on the narration of the *isti'āzah* hadith text, which is analyzed psychologically.

3. RESULTS AND DISCUSSION

Definition of Isti'āzah

Definition of Isti'āzah from the Hadith Perspective. The phrase *a'ūzu*, which in Indonesian means 'I seek refuge,' refers to seeking refuge and protection from the evil of every wicked person. Furthermore, in the narration of Muslims: 'Indeed, I seek refuge with You from the evil of everything, for everything is in Your control...!', meaning from the evil of all creatures, because everything is under His power, and He is the one who controls everything.⁶

الِاسْتِعَاذَةُ *isti'āzah* is the *maṣdar* of the verb **اسْتَعَاذَ** *ista'āza*, which means **طَلَبُ الْعَوْدِ**, that is, seeking protection. Its *wazan* (verb pattern) is *Istaf'ala*, which generally indicates *ṭalab* (demand); *Isti'āzah*, or seeking protection from Allah SWT., is a very noble act of worship. *Isti'āzah* means seeking protection from Allah from all evils, especially seeking Refuge from Satan. The Prophet's

⁵Bambang Syamsul Arifin, dalam "Abstrak Informatif", *Psikologi Agama* (Cet. II; Bandung: Pustaka Setia, 2008).

⁶Abu al-Allā Muḥammad 'Abd al-Raḥmān bin 'Abd al-Raḥūm al-Mubārakfūrī, *Tuḥfah al-Aḥwāzī bi Syarḥ Jāmi' al-Turmuḏī*, juz 9 (Beirūt: Dār al-Kutub al-'Ilmiyah, t.th.), h. 243. Quoted from Program al-Maktabah al-Syāmilah.

saying about the phrase 'I seek refuge with the perfect words of Allah' has been commented on by al-Harawī and others. According to them, the word al-kalimāt means the Qur'an and the word al-tāmmāt is said to mean al-kāmilāt (perfect). It means that words with deficiencies, flaws/defects, like human speech, do not enter it. It is said that these perfect sentences are beneficial, can provide sufficiency, and are a cure for everything.

Isti'āzah is the act of seeking protection from Allah from all kinds of dangers, disturbances, and temptations, especially from the disturbances of Satan. Besides coming from astral beings, humans and biological creatures also have the potential to cause harm. Therefore, the hadith of isti'āzah using the perfect words from Allah SWT can be applied in prayers as self-protection, whether in urgent situations or as a daily habit. Thus, this prayer brings peace of mind and a sense of security for mental health.

Takhrij al-Ḥadīṣ

Research on hadith regarding *Isti'āzah* has been extensively conducted. Various forms of texts for seeking Refuge from Allah have been taught by the Prophet Muhammad (peace be upon him). The author limits this research to the variant of the hadith text: "I seek refuge in the perfect words of Allah." The search for this hadith was conducted by referring to the nine standard hadith collections known as "al-Kutub al-Tis'ah," namely 1) Ṣaḥīḥ al-Bukhārī, 2) Ṣaḥīḥ Muslim, 3) Sunan Abī Dāud, 4) Sunan al-Turmuḏī, 5) Sunan al-Nasā'ī, 6) Sunan Ibnu Mājah, 7) Sunan al-Dārimī, 8) Muwaṭṭa' Mālik, 9) Musnad Aḥmad bin Ḥanbal. However, the hadith being studied is only found in eight hadith books except for al-Nasā'ī.

Table 1

Based on the investigation of the hadith about isti'āzah using four takhrij methods.

No	Methods	Books	Hasil Takhrij
1	Takhrij al-hadith by identifying the beginning word of the Matan of the hadith	<i>Mawsū'ah Aṭrāf al-Ḥadīṣ al-Nabawī al-Syarīf</i> karya Abū Ḥajar Muḥammad al-Sa'īd bin Basyūnī Zaglūl.	a. Ṣaḥīḥ al-Bukhārī, juz IV, hadith 79. b. Ṣaḥīḥ Muslim, bāb al-Ḍikr wa al-Du'āt, hadith 54, 55. c. Sunan Abī Dāud, bāb al-Ṭibb, hadith 19. d. Sunan al-Turmuḏī, hadith 3437, 3528. e. Sunan Ibn Mājah, hadith 3518, 3525, 3548. f. Musnad Aḥmad bin Ḥanbal, juz 3, h. 419, 448. juz 4, h. juz 5, h. 430. juz 6, h. 6, 377, 409.
2	Takhrij al-hadith by identifying a word in the Matan of the hadith	<i>Al-Mu'jam al-Mufahras li Alfaz al-Ḥadīth al-Nabawī</i> karya Muḥammad Fuād 'Abd al-Bāqī	a. Ṣaḥīḥ al-Bukhārī, kitāb al-Anbiyā, urutan bāb 10. b. Ṣaḥīḥ Muslim, kitāb al-Ḍikr wa al-Du'ā, urutan bāb no. 54, 55. c. Sunan Abū Dāud, kitāb Sunnat, urutan 20. Kitāb al-Ṭibb, urutan bāb 19.

			<p>d. <i>Sunan al-Turmūzī, kitāb al-Ṭibb</i>, urutan <i>bāb</i> 18. <i>Kitāb al-Da'wāt</i>, urutan <i>bāb</i> 40, 90, 112.</p> <p>e. <i>Sunan Ibnu Mājah, kitāb al-Ṭibb</i>, urutan <i>bāb</i> 35, 36, 46.</p> <p>f. <i>Musnad Aḥmad</i>, juz 2, h. 181, 375, 390. juz 3, h. 419, 448. juz 4, h. 57. juz 5, h. 430. juz 6, h. 6, 377, 378, 409.</p> <p>g. <i>Muwaṭṭa' Mālik, kitāb al-Jāmi'</i>, urutan <i>bāb</i> 34. <i>Kitāb Syi'r</i>, urutan <i>bāb</i> 9-11.</p> <p>h. <i>Sunan Al-Dārimī, kitāb al-Isti'ān</i>, urutan <i>bāb</i> 48.</p>
3	Takhrij al-hadith by identifying the theme or topic in the Matan of the hadith	<i>Kanz al-'Ummāl</i> karya 'Ala al-Din 'Ali ibn 'Abd-al-Malik Husam al-Din al-Muttaqi al-Hindi	<p>a. <i>Sunan Ibn Mājah</i></p> <p>b. <i>Musnad Aḥmad bin Ḥanbal</i></p>
4	Takhrij al-hadith by identifying the narrator of the hadith	<i>Tuḥfat al-Asyrāf bi Ma'rifat al-Aṭrāf</i> , oleh <i>Jamāl al-Dīn Abū Ḥajjāj Yūsuf al-Mizzī</i>	<p>a. <i>Ṣaḥiḥ Muslim</i></p> <p>b. <i>Sunan Abī Dāud</i></p> <p>c. <i>Sunan al-Turmūzī</i></p> <p>d. <i>Sunan Ibn Mājah</i>,</p>

I'tibār al-Ḥadīṣ and Authenticity of Hadith

Thirty-five hadiths were found discussing isti'āzah, which were then classified into four themes. The hadiths that include isti'āzah as a medium of prayer to avoid all dangers that impact human psychology are believed to be a therapeutic solution for mental illness.

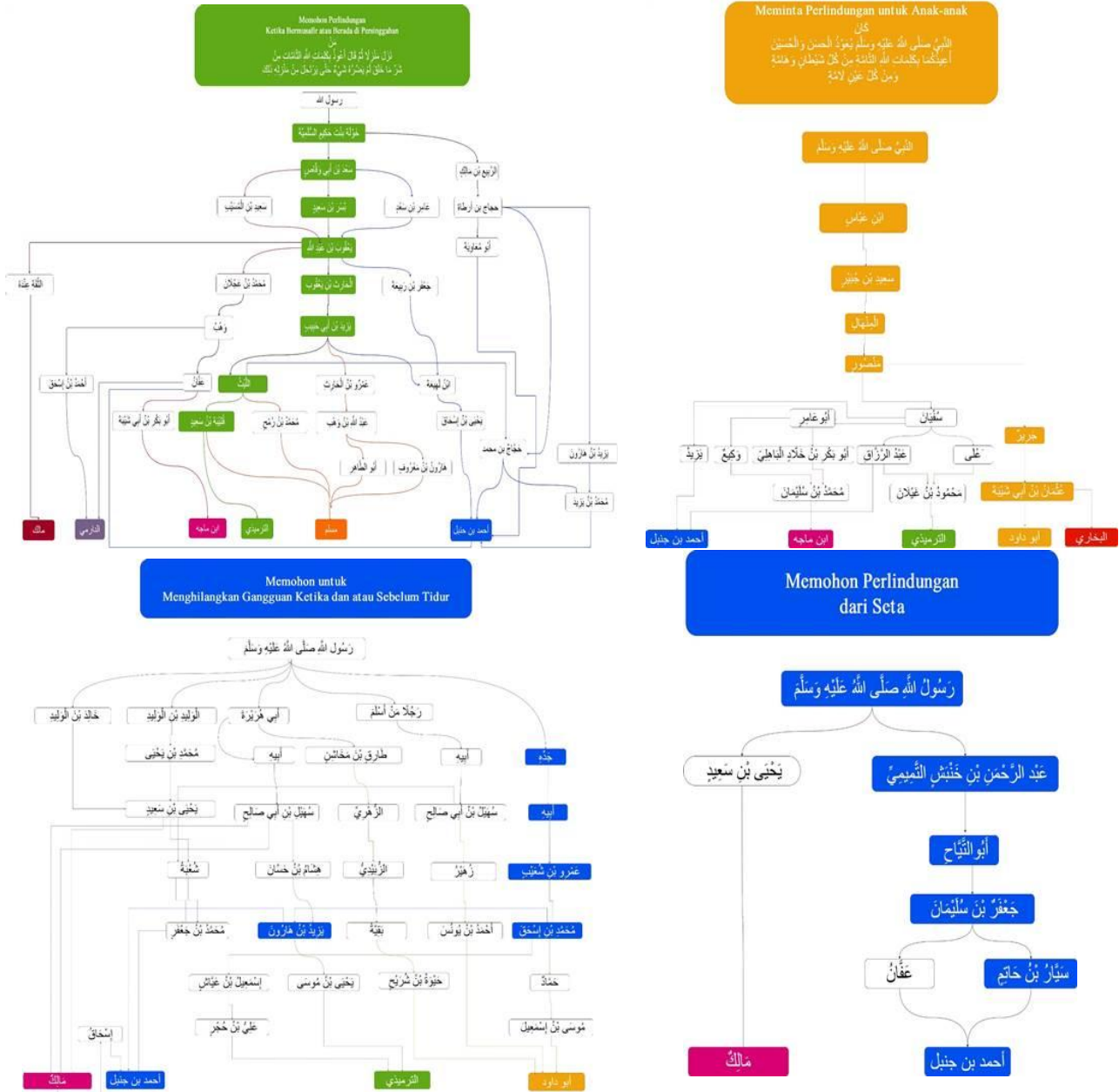
Table 2

Hadith of seeking refuge: classification, status of the hadith, and its implications on Psychology

No	Theme	Number of Hadith	Books of Hadith	Status	Psychological Impact
1	<i>Seeking refuge when traveling or staying at a stopover</i>	12	Muslim, Al-Tirmuzī, Ibnu Mājah, Aḥmad bin Ḥanbal, Mālik, dan al-Dārimī.	Sahih	<ul style="list-style-type: none"> a. Reducing stress and anxiety b. Increasing a sense of tranquility c. Enhancing care and obedience d. Improving mental health e. Improving spiritual connection with Allah SWT. f. Self-reflection that humans are weak and need help from Allah SWT.
2	<i>Isti'āzah for children</i>	6	Al-Bukhārī, Abū Dāud, Al-Turmuḏī Ibn Mājah, Aḥmad bin Ḥanbal	Sahih	<ul style="list-style-type: none"> a. A sense of safety and protection b. Instilling spiritual values c. Developing positive habits d. Reducing stress and anxiety e. Enhancing a sense of tranquility and emotional balance f. Developing self-confidence g. Instilling a sense of responsibility
3	<i>Isti'āzah to eliminate disturbances while sleeping.</i>	14	Abū Dāud, al-Turmuḏī, Aḥmad bin Ḥanbal, and Mālik.		<ul style="list-style-type: none"> a. Reducing anxiety and stress b. Enhancing mental tranquility c. Overcoming nightmares d. Creating a sense of security e. Improving emotional health f. Calming rituals g. Instilling a sense of gratitude

4	<i>Isti'āzah</i> (Seeking Refuge) from the devil	3	Ahmad bin Ḥanbal and Mālik.		<ul style="list-style-type: none"> a. Reducing anxiety and fear b. Increasing peace of mind c. Providing a sense of security d. Reducing sleep disturbances e. Boosting self-confidence f. Developing positive habits g. Providing calmness and focus h. Enhancing spiritual connection
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Another equally important aspect of hadith research is the activity of i'tibār. In the science of hadith terminology, i'tibār is a method for finding syāhid and mutābi' hadiths by observing the same narrator between one hadith and another or regarding a hadith text corresponding to or strengthening the text of another.⁷



It is evident from the four transmission schemes that they have syawāhid and mutābi'. Only the theme of isti'āzah for children does not have syāhid. However, supported by the narration of

⁷Cut Fauziah, "I'tibār Sanad dalam Hadis", *Al-Bukhārī: Jurnal Ilmu Hadis* 1, 1 (2018 M/1439 H): h. 124.

Imām al-Bukhārī, the other hadiths can be relied upon in their text. Therefore, the hadiths related to this prayer can serve as a foundation for applying prayer in daily life.

Earlier scholars have conducted numerous studies on the psychological aspects of praying for self-defense. Muḥammad' Uṣman Najatī, in his book titled *Psychology in the Perspective of Hadith (al-Ḥadīṣ wa' Ulūm al-Nafs)*, the psychological concepts contained in the hadith of Prophet Muhammad saw.⁸ Najatī, a prolific thinker in Islamic psychology, offers a new understanding of psychology using hadith as the primary source. This book reveals that the Prophet's hadith contains teachings about creed, monotheism, and worship that can be used as psychological therapy. (psychotherapy). Some of the psychotherapy concepts discussed include: first, the concept of healing through faith, prayer, fasting, remembrance, and supplication, and second, controlling emotions such as anger, greed, fear, jealousy, hatred, envy, and arrogance. Najatī emphasizes the importance of positively directing emotional intelligence under Islamic teachings. He proved that emotional and spiritual intelligence are inseparable parts of Islam.

The *Psychology of Hadith* by Muhammad Harfin Zuhdi presents hadiths related to psychology and examines them from a psychological perspective.⁹ This book explores the interaction between Islamic psychology and hadith. It then presents an in-depth analysis of how psychological aspects can influence the understanding and interpretation of hadith. Harfin emphasizes the importance of a multidisciplinary approach in hadith studies, allowing for a broader understanding of essential issues in psychology. One of the discussions is about hadiths related to dzikr, prayer, and *Kalimah ṭayyibah* from a psychological perspective. What distinguishes this research is that prayers are generally discussed. However, no specific research has been found using the keyword "Audzu bi Kalimatillah Tammah" from a psychological perspective.

Hadith about Isti'āzah from a Psychological Perspective

It cannot be denied that when in the state of about to or during a journey, there arises a feeling of security that has not yet been guaranteed so that one can arrive safely at the destination. The journey can be undertaken either with the help of transportation tools or on foot. However, travel today is supported by rapid technology. Nevertheless, it still cannot guarantee 100% passenger safety. The feeling of safety concern will still be there. It will undoubtedly affect the psychological condition of those who undertake a journey. Therefore, it is necessary to manage emotions to reduce stress and anxiety. One of the purposes of religion is to provide a sense of security and tranquility regarding the unknown or the bad things that may happen and threaten life. Considering that this has a significant impact on emotions that can cause stress and anxiety, the Prophet (peace be upon him) provided a solution. The hadith about isti'āzah using the text "a'ūzu bi kalimātillāh al-tāmmah" is divided into four thematic classifications, namely isti'āzah when traveling or stopping at a place, isti'āzah for children, isti'āzah when going to sleep, and isti'āzah from the devil.

⁸Muḥammad Uṣmān Najatī, *Psikologi dalam Perspektif Hadis: al-Hadis wa Ulum an-Nafs* (Jakarta: Pustaka al-Husna Baru, 2004).

⁹Muhammad Harfin Zuhdi, *Hadis-hadis Psikologi* (Nusa Tenggara Barat: Pusat Penelitian dan Publikasi Ilmiah LP2M UIN Mataram, 2019), h. 97.

Isti'āzah When Traveling or Stopping at A Place

It is recorded in the hadith narrated by al-Tirmidhi in the book of 'prayers' in the chapter 'prayer when stopping at a place.'

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ الْحَارِثِ بْنِ يَعْقُوبَ عَنْ يَعْقُوبَ بْنِ عَبْدِ اللَّهِ بْنِ الْأَشَجِّ عَنْ بُسْرِ بْنِ سَعِيدٍ عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ عَنْ حَوْلَةَ بِنْتِ حَكِيمِ السُّلَمِيَّةِ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ نَزَلَ مَنْزِلًا ثُمَّ قَالَ أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ لَمْ يَضُرَّهُ شَيْءٌ حَتَّى يَرْتَحِلَ مِنْ مَنْزِلِهِ ذَلِكَ. «هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ».¹⁰

Meaning:

Sa'ad bin Abi Waqqas narrated: From Khawlah bint al-Hakim al-Sulamiyyah, that the Messenger of Allah (ﷺ) said: "Whoever stops at a stopping place and then says: 'I seek refuge in Allah's Perfect Words from the evil of what He has created,' nothing shall harm him until he departs from that stopping place of his."

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ (With the words of God). It is said that what is meant is the absolute word of Allah. Some say that what is meant is His decrees. Others argue that what is meant are His promises, as stated in His word in Q.S. al-A'rāf (7) verse 137: "And the word of your Lord has been fulfilled for the Children of Israel," and what is meant by the word here is the word of Allah in Q.S. al-Qaṣaṣ/28: 5: "And We intended to confer favor upon those who were oppressed in the land." (Mesir). The meaning of the word 'al-tāmmah' in that verse is perfection. However, some say its meaning is beneficial, complete, blessed, or standard and continuous without anything being able to reject it and without any deficiencies or flaws. Al-Khaṭṭābī said, "Imām Aḥmad used this hadith to demonstrate that the speech of Allah is not created. He argued that the Prophet (peace be upon him) would not seek refuge with a created being." (From every devil) - Including devils from among humans and jinn.

"I seek refuge in the perfect words of Allah," is said in the book al-Nihāyah about the perfect word of Allah. It only means that none of His words can contain any deficiency or flaw like human speech. It is said that what is meant by perfect here is to provide benefits to those who seek refuge in it, protect them from calamities, and suffice them because no His words can have deficiencies or flaws, just as in human speech. It is said that the word perfect means that what is spoken is beneficial for him, free from calamities, and sufficient for him.¹¹

It is said that this perfect sentence consists of beneficial words, can provide sufficiency, and is a remedy for everything that becomes a refuge until it moves (يرتحل), meaning it transitions (ينتقل). This word is certainly in contradiction with the tradition practiced by the Jahiliyah society regarding the existence of demons. When they stopped at a resting place (camp), they said, "We seek refuge with the lord of this valley," referring to a great jinn. This word is mentioned in Q.S. al-Jin/72: 6, "And indeed, there were men among mankind who sought refuge with men among the jinn, but they only increased them in sin and error."

The prayer of isti'āzah, which means "I seek refuge in Allah," is essential in Islam, especially when someone is traveling or staying at a temporary place. From a psychological perspective, this

¹⁰Muḥammad bin 'Īsā bin Saurah bin Mūsā bin al-Dḡahḡāk al-Turmuḡī, *Sunan al-Turmuḡī*, juz 5 (Cet. II: Mesir: Syirkah Maktabah wa Maṭba'ah Mustafā al-Bābī al-Ḥablī, 1975 M/1395 H), h. 496. Quoted from Program al-Maktabah al-Syāmilah.

¹¹Ibn Mājah Abū 'Abdillāh Muḥammad bin Yazīd al-Qazawainī, *Sunan Ibn Mājah*, juz. 2, h. 1162.

prayer can positively impact a person's mental and emotional health. One effect of isti'āzah is that someone travels and stops at a place. It is common for someone to feel anxious when in a new place or fear the supernatural. Therefore, the application of this prayer can have an impact on reducing stress and anxiety levels. When someone is in an unfamiliar place or facing a long journey, anxiety and stress can increase. The Isti'āzah prayer can help reduce this anxiety by providing a sense of safety and protection felt by Allah.

Increasing a sense of tranquility through this prayer can also enhance a sense of calm and peace in the heart. By praying, one can feel more at ease and prepared to face the challenges that may arise during the journey. Then, it increases awareness and obedience. Reciting the isti'āzah prayer demonstrates a person's obedience and servitude to the Almighty Creator. It can enhance feelings of care and obedience, providing satisfaction and happiness and increasing attachment to religion. One can feel more connected to one's religion and beliefs by praying regularly. It can provide a more profound sense of purpose and meaning in life. Improving Mental Health, prayer can be a form of meditation that helps redirect thoughts from negative things and focus on positive things. This action can help improve overall mental health.

Isti'āzah When Going to Sleep

Riwayat Ahmad bin Hanbal, kitāb min Musnad al-Muksirīn min al-Ṣaḥābah, bāb 'Abdullāh bin 'Amr bin al-'Āṣ r.a., no. 6696.

حَدَّثَنَا يَزِيدُ أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعَلِّمُنَا كَلِمَاتٍ نَقُولُهُنَّ عِنْدَ النَّوْمِ مِنَ الْفَرَجِ بِسْمِ اللَّهِ أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ غَضَبِهِ وَعِقَابِهِ وَشَرِّ عِبَادِهِ وَمِنْ هَمَزَاتِ الشَّيَاطِينِ وَأَنْ يَحْضُرُونِ قَالَ فَكَانَ عَبْدُ اللَّهِ بْنُ عَمْرٍو يُعَلِّمُهَا مَنْ بَلَغَ مِنْ وَلَدِهِ أَنْ يَقُولَهَا عِنْدَ نَوْمِهِ وَمَنْ كَانَ مِنْهُمْ صَغِيرًا لَا يَعْقِلُ أَنْ يَحْفَظَهَا كَتَبَهَا لَهُ فَعَلَّقَهَا فِي عُنُقِهِ.¹²

Meaning:

Yazid narrated to us Muhammad ibn Ishaq from Amr ibn Shu'ayb from his father from his grandfather, who said: The Messenger of Allah (peace be upon him) used to teach us words to say when going to sleep due to fear: "In the name of Allah, I seek refuge in the perfect words of Allah from His anger, His punishment, the evil of His servants, and the whispers of the devils, and that they may come to me." Abdullah ibn Amr used to teach his children to say them at bedtime when they reached the age of understanding, and if any of them were too young to memorize them, he would write them down for him and hang them around his neck.

The hadith narrated by Imam Ahmad consists of several key points, namely, seeking refuge (isti'āzah) and before sleeping, as well as the habituation method. Hadiths with similar meanings are not much different from the wording of Imam Ahmad's hadith. Citing hadiths from Abū Dāūd, al-Turmuḏī, and Mālik that mention the recitation of prayers as a preventive measure against dangers while sleeping, and this situation causes fear and anxiety. So that Sleep is disturbed. The narration of Ahmad states that saying the Basmalah means starting Sleep by uttering His Great Name, 'In the name of Allah'. It differs from the other three narrators, who did not mention the Basmalah.

The narration of Imām Ahmad describes the moment when the Prophet Muhammad (peace be upon him) taught his companions the etiquette of sleeping. It is evident from the pronoun ḍamīr naḥnu (we) in the word yu'allimunā, which indicates the activity before sleeping by reciting

¹²Abū 'Abdullāh Ahmad bin Hanbal bin Hilāl bin Asad al-Syaibānī, *Musnad al-Imām Ahmad bin Hanbal*, juz. 11 (Cet. I; t.t.: Mu'assasah al-Risālah, 2001 M/1421 H), h. 295. Quoted from Program al-Maktabah al-Syāmilah.

the Basmalah. Besides being easy to pronounce, its meaning is very profound because it contains a sacred phrase that holds guidance from the Almighty and is used for various desired needs. Of course, it can serve as an instant means to obtain the help of Allah SWT.¹³ Besides the difference in the wording of the Basmalah, there is also a difference in the word that causes the recommendation to read the self-isti'āzah, namely the word al-Faza ' (fear). Al-Faza 'in the al-Ashrī dictionary is defined as fear, worry, anxiety, and shock. Except for Mālik, three narrators include the phrase al-Faza ', namely the narrations from Abū Dāud, al-Tirmīzī, and Aḥmad.¹⁴

The hadith contained in the part of the sentence "the 'dangerous sting' on that night." It is said in the dictionary: a poisonous sting or the prick of something sharp like a sting from a wasp, snake, and the like. The plural form is ḥumāt. Attacks from venomous animals at night must be very cautious. In another narration, he is mentioned as being stung by a scorpion. The text of the hadith mentions the Prophet's comment when a companion came to him to share about being stung by a scorpion. The Prophet commented, "If you had asked in the evening, nothing would have harmed you." Therefore, animal bites or stings at night while sleeping vary. Some fall into the non-dangerous and dangerous categories. Of course, the bite that is felt has no effect. It is said that by reciting a hadith containing a prayer before sleeping and even praying for self-protection before nightfall or in the evening, one will receive a guarantee of protection from Allah.

Children are individuals aged from 0 to 18 years who are in the process of growth and development, having specific physical, psychological, social, and spiritual needs that are undoubtedly different from adults. If those needs are met, the result will be that the child can adapt and their health can be maintained. On the other hand, if a child falls ill, it will affect their physical, psychological, intellectual, social, and spiritual development. The impact will be seen in the decreased ability to concentrate, make decisions, and participate in daily activities.¹⁵

The indicator of the habituation method is a way or path done deliberately, repeatedly, continuously, consistently, and sustainably to make something a habit (character) that becomes ingrained in the child so that later, the child will not need to think about doing it anymore.¹⁶ When parents no longer need to supervise and remind them continuously every day. They will feel something is missing when they forget to recite the prayer. Of course, this prayer routine will impact habituation and a constant feeling of safety when reciting it.

Based on the description above, it is evident that sleep disturbances are one of the obstacles in daily activities. Sleep is an important phase in daily activities that is beneficial for balancing human life. Sleep is essential for health, emotional function, mental well-being, and safety. Sleep is a process that is essential for humans to undergo the Natural Healing Mechanism (the process of repairing damaged body cells), providing time to rest or maintain the balance of the body's metabolism and biochemistry. However, sleep disturbances with various triggering factors can cause problems for oneself. Thus, religion views the importance of maintaining sleep quality by creating a sense of safety, comfort, and tranquility, free from various disturbances, whether by astral beings, animals, or even the harmful actions of humans. Praying before going to sleep or experiencing disturbances during Sleep impacts life positively.

¹³Abdul Aziz Sa'du, *Jangan Remehkan Amalan-amalan Ringan* (Cet. I; Jakarta Selatan: Sabil, 2015), h. 11-12.

¹⁴Atabik Ali dan A. Zuhdi Muhdlor, *Kamus Krapyak al-Ashrī...*, h. 1391.

¹⁵Hanafi Nilifda, Nadjmir, dan Hardisman, "Hubungan Kualitas Tidur dengan Prestasi Akademik Mahasiswa Program Studi Pendidikan Dokter Angkatan 2010 FK Universitas Andalas", *Jurnal Kesehatan Andalas*, vol. 5, no. 1 (2015): h. 244.

¹⁶Yundri AKhyar dan Eli Sutrawati, "Implementasi Metode Pembiasaan dalam Membentuk Karakter Religius Anak", *al-Mutharahah: Jurnal Penelitian dan Kajian Sosial Keagamaan*, vol. 18. No. 2 (2021): h. 137.

Here are some impacts of reciting the Isti'āzah prayer before sleeping: *First*, it reduces anxiety and stress. The Isti'āzah prayer can help alleviate anxiety and stress that might cause sleep disturbances. Feeling protected by Allah makes a person feel calmer and safer, which is crucial for a good night's Sleep. *Second*, it enhances mental tranquility. This prayer can create a sense of mental calmness before Sleep. Praying helps calm the mind, reduce negative thoughts, and bring a sense of peace that aids in falling asleep faster and more soundly. *Third*, Overcoming Nightmares. Reciting the Isti'āzah prayer before sleeping can help overcome nightmares. By praying for protection from Allah, one can feel more protected from spiritual or psychological disturbances that might cause nightmares. *Fourth*, Creating a Sense of Security. The Isti'āzah prayer can provide a greater sense of security. This sense of security is vital for good sleep quality because it helps reduce excessive vigilance, which often causes sleep problems.

Fifth, Improving Emotional Health. By reciting prayers, one can experience an improvement in emotional well-being. It is because prayer helps reconnect with spiritual beliefs, which can provide emotional comfort and reduce stress.

Sixth, Soothing Ritual. Performing a prayer ritual before bed can help create a calming routine. This consistent routine helps the body and mind prepare for Sleep, improving sleep quality.

Seventh, Instilling a Sense of Gratitude. Praying before bed also instills a sense of gratitude. This gratitude can help direct thoughts towards positive things, reduce anxiety, and improve overall mood before Sleep. Overall, the Isti'āzah prayer can be calming and psychologically beneficial, helping someone sleep more soundly and feel refreshed the next day.

Isti'āzah for Children

All human limitations make them need help from the Almighty with all His power. Moreover, children require double protection from God and their parents. They do not yet have the strength and means to protect themselves like the story of the two grandsons of the Prophet Muhammad (peace be upon him) who prayed by the Prophet.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنِ الْمُنْهَالِ بْنِ عَمْرٍو عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعَوِّدُ الْحَسَنَ وَالْحُسَيْنَ أَعِيدُكُمَْا بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ وَمِنْ كُلِّ عَيْنٍ لَامَّةٍ ثُمَّ يَقُولُ كَانَ أَبُوكُمْ يُعَوِّدُ بِهِمَا إِسْمَاعِيلَ وَإِسْحَاقَ قَالَ أَبُو دَاوُدَ هَذَا دَلِيلٌ عَلَى أَنَّ الْقُرْآنَ لَيْسَ بِمَخْلُوقٍ.¹⁷

Meaning:

It has been narrated to us by 'Usmān bin Abū Syaibah who said: Ja'ir narrated to us from Manṣūr from al-Minhāl bin 'Amr from Sa'd bin Jubair from Ibn 'Abbās who said: "The Prophet (peace be upon him) prayed for protection for Ḥasan and Ḥusain, he recited: 'U'izukumā bi kalimātil-lāh al-tāmmah min kulli syaiṭān wa hāmmah wa min kulli 'ain lāmmah.'" (Saya memohon perlindungan kepada Allah untuk kalian berdua dengan kalimat-kalimat Allah yang sempurna, dari setiap kejahatan setan dan binatang yang mengganggu, dan dari setiap mata yang hasud). Then he said: "Your father (Ibrahim) also used to seek protection for his sons Isma'il and Ishaq with them.

¹⁷Abū Dāud Sulaimān bin al-Asy'as bin Ishāq bin Basyir bin Syaddād bin 'Amr al-Azdī Al-Sijistānī, *Sunan Abū Dāud* (Syurīah: Dār al-Hadīṣ, 1969 M), h. 104-105.

The theme of isti'āzah for children is narrated by Imām al-Bukhārī, Imām al-Tirmidhī, Imām Ibn Mājah, and Imām Aḥmad. The text of the hadīth has various sentences that are arranged. However, from a substantive aspect, it remains the same. The grammatical choice does not change the meaning. For example, the phrase *يُعَوِّذُ الْحَسَنَ وَالْحُسَيْنَ* in the narration of al-Bukhārī. Then, in another narration from Imām Aḥmad, *حَسَنًا وَحُسَيْنًا*. In contrast, other narrations are like the text found in Sahih al-Bukhārī. The essence of all the narrations on this topic is uniform, namely seeking refuge from three things: protection from every evil of the devil, harmful animals, and every envious/jealous eye.

The disturbance of the disbelieving jinn (devil) on children will later affect their physical and psychological well-being. At the physical stage, children quickly get sick, whether the illness can be detected by medical means or not. At the psychological stage, children tend to experience unusual restlessness, anxiety, and fear that can lead to depression. They may even experience difficulty sleeping. Babies will also always be fussy and often cry. Of course, this will hinder their physical and psychological development.

Part of the hadīth *وَمِنْ كُلِّ عَيْنٍ لَأَمَةٍ* is translated as 'from every evil eye.' The word 'ain comes from Arabic, with its root being 'āna-ya'īnu. Ibn Manẓūr defines al-'ain as a condition that causes a person to suffer misfortune simply due to someone else's gaze. Those who have an evil eye are called 'ā'in, while the victim of the evil eye is called ma'īn or ma'yūn.¹⁸

The phenomenon is the ease of access to self-portraits and various activities on various social media applications. Both children and adults have been using social media. It has become a necessity. The public's dependence on social media has made it the primary medium for accessing information or uploading daily routines, such as posting photos or videos that can be accessed and viewed by all netizens or users of specific social media platforms.¹⁹ It can also serve as a medium for the evil eye to enter someone's body and can result in bad things happening to them, whether in the form of illness or problems in life. For those who believe that the evil eye is a real phenomenon that can afflict someone merely through their posts, they will include kind words and self-protective prayers, as examined in this study. So that when uploading, they do not have feelings of worry or fear of being affected by the evil eye of netizens.

The Isti'āzah prayer has a significantly positive impact on children from a psychological and emotional perspective. Here are some of its impacts:

Firstly, a sense of safety and protection. The Isti'āzah prayer can provide children safety and protection, especially when they feel scared or anxious. By praying, children feel protected by Allah, which can reduce their fear. *Second*, instilling spiritual values. Teaching children the Isti'āzah prayer instills spiritual values from an early age. It helps them understand the importance of praying and relying on Allah.

Third, developing positive habits, this prayer helps develop positive habits in children. Praying can help them develop regular discipline and commitment to spiritual practice. *Fourth*, reducing stress and anxiety, prayer can be a calming form of meditation, helping children reduce stress and anxiety. When they pray, they can feel more calm and peaceful.

¹⁸Muḥammad bin Mukarram bin 'Alī bin Aḥmad bin Manẓūr, *Lisān al-'Arab*, juz. 9 (Beirut: Dār al-Iḥyā' al-Turās al-'Arabī, 1996): h. 504-509.

¹⁹Amelia Kemala Sari, Zailani, Usman, "Penyakit 'Ain dari Perspektif Hadis dan Relevansinya dengan Media Sosial (Kajian Hadis Tematik)", *Jurnal An-Nur* 10, no. 2 (2021): h. 70.

Fifth, enhancing a sense of calm and emotional balance. By regularly praying, children can enhance their sense of tranquility and emotional balance. It can help them face daily challenges better. Developing Self-Confidence. Children who pray regularly may feel more confident because they believe God is always with them and ready to help whenever needed. *Sixth*, building family bonds. Praying together can strengthen family ties and foster a sense of togetherness. This activity teaches children important values such as compassion, support, and cooperation. *Seventh*, providing a sense of responsibility, namely by teaching children to pray, they learn to take responsibility for their spiritual well-being. It teaches them to act with integrity and good intentions. Overall, the Isti'āzah prayer can benefit children's mental, emotional, and spiritual health, helping them grow into balanced and moral individuals.

Isti'āzah from Satan

M. Quraish Shihab quotes Aḥmad bin Muḥammad 'Alī al-Fayyūmī in al-Miṣbah al-Munīr, explaining that the meaning of *syaiṭān* is derived from the word *syāṭana*. شَطَطٌ - شَاطٌ - شَوَطٌ - شَطْنٌ The derivation of the word "setan" means far, astray, blazing, burning, and extreme. All of them refer to the meaning of distance. It is because the devil chooses to distance himself from the truth, even shunning the grace of Allah SWT. On the other hand, it is said that this word is derived from the word *syāṭa* in the sense of committing falsehood or being burned. Al-Jauhari, a language expert, interprets this word as meaning all that rebels, whether from the jinn, humans, or animals, are called *syaiṭhān*. M. Quraish Shihab himself understands that information from several verses of the Qur'an and hadith about the word "satan" is not limited to humans or jinn but is further stated as the perpetrator of something bad or unpleasant or something terrible and disgraceful. Even viruses and germs that carry diseases harmful to the body are called devils.²⁰

Based on the information in QS Saba'/34: 41, Q.S. al-Ṣaffāt/37: 158, Q.S. al-An'ām/6: 100, Q.S. al-Jin/72: 6, a conclusion can be drawn about the history of some Jahiliyah societies that always sought the help of jinn, including requests for their protection. Then, this verse concludes with information about the state of humans as a result of the cooperation between humans and jinn: "The jinn only add to their sins and difficulties."²¹

Someone who experiences worry, anxiety, and fear is beginning to be introduced to the prayers practiced and taught by the Prophet Muhammad (peace be upon him) in the morning and evening. This introduction is undoubtedly accompanied by an explanation of its meaning and the influence or benefits of applying it, whether pronounced when fear is present or pronounced regularly in daily life. As for the morning and evening prayers, they have several functions, including: *first*, to reassure oneself that after the routine of morning and evening prayers, one will feel a sense of safety from the disturbances of Satan. This 24-hour duration is said to be guaranteed protection by Allah SWT. This feeling of safety is important to reduce anxiety, from the lowest levels to those underlying the formation of excessive anxiety disorders and prolonged durations such as anxiety, even OCD,²² and others. *Second*, the prayer that contains supernatural

²⁰M. Quraish Shihab, *Makhluk Ghaib: Setan dalam al-Qur'an* (Cet. I; Tangerang: PT. Lentera Hati, 2017), h. 21-24.

²¹M. Quraish Shihab, *Makhluk Ghaib: Jin dalam al-Qur'an* (Cet. I; Tangerang: PT. Lentera Hati, 2017), h. 21-22.

²²Obsessive-compulsive disorder falls into the category of mental disorders defined as intrusive (disturbing) thoughts/impulses that are repetitive in nature and are attempted to be suppressed by the sufferer to alleviate their anxiety. This is due to self-awareness that the thoughts or impulses are not caused by external forces. It is also realized that the thoughts that arise are not something realistic but sometimes difficult to control.

elements is sourced from Allah SWT, so the disturbances of fear or anxiety experienced can be overcome and will pass well.²³

Demonic possession or possession trance disorder can have a significant impact on an individual's psychology. The impacts that arise include, *first*, loss of consciousness and self-identity. Individuals experiencing this disorder may lose awareness of their surroundings. They can become unresponsive to environmental stimuli or even feel like they are not in their bodies. This hadith uses the term "whispers of the devil," which influences individuals' behavior. Thus, individuals may experience a loss of identity, feeling like they are no longer themselves.

Secondly, it is the change of behavior. This disorder can cause drastic behavioral changes, such as speaking in a different tone of voice, making unusual movements, or behaving like someone else. *Third*, stress and natural excessive anxiety. Belief in evil forces or demons can increase stress and anxiety, especially if individuals feel threatened or afraid of perceived real threats. These disorders are often associated with other psychological conditions, such as dissociative identity disorder (DID) or anxiety disorders. *Third*, the inability to communicate. Some individuals may have difficulty speaking or writing something, even if they cannot mention specific names. *Fourth*, decreased concentration: difficulty concentrating and memory loss can also be symptoms faced by individuals experiencing this disorder.

4. CONCLUSION

The application of prayers seeking protection from Allah against satanic disturbances can have a positive psychological impact on many people. According to research, the effects felt after regularly practicing these prayers include a sense of calm and safety. Reciting protective prayers can provide individuals with tranquility and security, reducing the anxiety and stress they may experience. The second is strengthening faith and spirituality. Protection prayers can strengthen a person's faith and spirituality, providing a sense of closer connection to God and the assurance that they are protected. *The third* is coping mechanisms. Prayer can be an effective coping mechanism, helping individuals face uncertainty and threats more positively and peacefully. *Fourth*, reduction of psychological disturbances. Some people may experience a reduction in psychological disturbances, such as nightmares or anxiety, after regularly reciting protective prayers. However, it should be emphasized that this psychological influence can vary depending on an individual's personal beliefs and cultural context.

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²³Fuadah Fakhruddiana, Penghayatan dan Zikir Surah an-Nas untuk Mengurangi Gejala *Obsessive-Compulsive Disorder* (OCD), (2015): h. 1.

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