

Insights from the Prophet Muhammad's Hadith on Agoraphobia (A Thematic Study)

M. Zulkifli

Email: muhammadzoelkifli@gmail.com

Universitas Islam Negeri Alauddin Makassar

Abstract. Agoraphobia is a maladaptive behavior characterized by excessive fear and anxiety in certain places or situations, which affects the psychological and physical condition of the sufferer and hinders social interaction. This study aims to analyze the quality of hadith about agoraphobia, understand the nature of related hadith, and identify its impact in daily life. The method used is library research with a qualitative approach, focusing on analyzing the validity and relevance of the data. The results showed that the four traditions analyzed were of sahih lidzatih quality. The nature of the hadith emphasizes the importance of understanding that not all gatherings bring danger, motivation can improve self-quality, patience is peace of mind, and prayer is an essential need. The impact of agoraphobia includes difficulty in social interaction, loss of self-confidence, emotional numbness, and barriers to self-expression. This research provides insight that the disadvantages of agoraphobia are not permanent obstacles, but can be overcome through solutions taught by the Prophet, such as prayer, motivation, and patience, thus helping sufferers become better individuals and mentally resilient.

Keywords: Agoraphobia, Sahih Hadiths, Psychological Effects, Maudhu'i Studies

INTRODUCTION

Humans as social beings have a fundamental need to interact with others in various situations and conditions. This interaction is an essential part of daily life, as emphasized in QS. al-Nisa/4:86, which teaches the importance of returning greetings with better or equal respect. However, in reality, not all individuals can engage in social interactions effectively, especially those experiencing psychological disorders such as agoraphobia. This disorder is characterized by excessive fear and anxiety towards certain places or situations perceived as threatening, causing sufferers to often avoid crowds, open spaces, or conditions where assistance is difficult to obtain.

From a general perspective, agoraphobia is a form of maladaptive behavior arising from unresolved psychological stress or trauma. This disorder impacts the physical and mental condition of the individual, such as trembling, palpitations, and loss of productivity. Although this phenomenon has been widely discussed in previous studies, the focus has primarily been on psychological and medical approaches. Studies linking agoraphobia with Islamic scientific insights, particularly the Prophet's hadith, remain scarce, thus representing an important gap that this research aims to address.

The scientific novelty of this research lies in its integrative approach between hadith insights and the phenomenon of agoraphobia. This study explores Islamic teachings related to the control of fear, anxiety, and inner peace by examining relevant hadiths. In a hadith narrated by Ahmad ibn Hanbal, it is mentioned that a believer who is able to interact with others and patiently endure the disturbances they face will receive greater rewards. This perspective offers an alternative understanding of agoraphobia in the context of social interaction and how sufferers can overcome it.

To address these issues, this research employs three main steps. First, *takhrij* of hadiths related to agoraphobia, which involves tracing the hadith sources and explaining their status based on the chain of narration (*sanad*) and text (*matan*). Second, the evaluation of the quality of hadiths concerning agoraphobia, assessing their authenticity to ensure validity. Third, the *hujjah* (authoritativeness) of the hadiths on agoraphobia, examining their relevance and application in modern life, particularly in the context of managing this psychological disorder. This approach is expected to provide solutions grounded in Islamic teachings.

The main issue addressed in this research is the quality and authoritativeness (*kehujjahahan*) of hadiths concerning agoraphobia, as well as how

hadith insights can provide understanding and guidance for sufferers in coping with this disorder. Additionally, this study aims to explain the social impacts of agoraphobia, such as loss of self-confidence, emotional numbness, and difficulty in self-expression, based on Islamic guidance emphasizing patience (*sabr*), prayer (*du'a*), and motivation as steps toward healing.

Through this research, it is hoped that new understandings of agoraphobia will emerge that not only highlight its psychological aspects but also offer Islamic solutions capable of bringing peace of mind to sufferers. This study is also expected to serve as a reference for the community and practitioners to recognize that every weakness has solutions found through the teachings of the Prophet Muhammad (peace be upon him), enabling individuals to better resume their social lives.

DISCUSSION

Hadith on Majlis (Gatherings of Many People)

حَدَّثَنَا عَفَّانُ حَدَّثَنَا وُهَيْبٌ حَدَّثَنَا سُهْيَلٌ عَنْ أَبِيهِ عَنْ أَبِيهِ هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ مَلَائِكَةُ سَيَّارَةٍ فُضُلًا يَتَعَوَّنُونَ مَجَالِسَ الْذِكْرِ وَإِذَا وَجَدُوا مَجْلِسًا فِيهِ ذِكْرٌ قَعَدُوا مَعَهُمْ فَحَضَنَ بَعْضُهُمْ بَعْضًا بِأَجْنِحَتِهِمْ حَتَّى يَمْلُئُوا مَا بَيْنَهُمْ وَبَيْنَ سَمَاءِ الدُّنْيَا فَإِذَا تَقَرَّقُوا عَرَجُوا أَوْ صَعَدُوا إِلَى السَّمَاءِ قَالَ فَيَسْأَلُهُمُ اللَّهُ عَزَّ وَجَلَّ وَهُوَ أَعْلَمُ مِنْ أَيْنَ جِئْنُمْ فَيَقُولُونَ جِئْنَاكَ مِنْ عِنْدِ عِبَادِكَ فِي الْأَرْضِ يُسَيِّحُونَكَ وَيُكَبِّرُونَكَ وَيَحْمَدُونَكَ وَيُهَلِّلُونَكَ وَيَسْأَلُونَكَ قَالَ وَمَاذَا يَسْأَلُونِي قَالُوا يَسْأَلُونَكَ جِئْنَكَ قَالَ وَهَلْ رَأَوْا جَنَّتِي قَالُوا لَا أَيْ رَبِّ قَالَ فَكَيْفَ لَوْ قَدْ رَأَوْا جَنَّتِي قَالُوا وَيَسْتَجِرُونَكَ قَالَ مَمَّ يَسْتَجِرُونِي قَالُوا مِنْ نَارِكَ يَا رَبِّ قَالَ وَهَلْ رَأَوْا نَارِي قَالُوا لَا قَالُوا وَيَسْتَغْفِرُونَكَ قَالَ فَيَقُولُ قَدْ غَرِثْ لَهُمْ

وَأَغْطَيْتُهُمْ مَا سَأَلُوا وَأَجْرَتُهُمْ مِمَّا اسْتَجَارُوا قَالَ فَيَقُولُونَ رَبِّ فِيهِمْ فُلَانٌ عَبْدٌ
 خَطَّاءٌ إِنَّمَا مَرَّ فَجَلَسَ مَعَهُمْ قَالَ فَيَقُولُ قَدْ غَرَّتْ لَهُمْ هُمُ الْقَوْمُ لَا يَشْقَى بِهِمْ

¹ جَلِسُهُمْ

'Affan narrated to us, Wuhayb narrated to us, saying: Suhail narrated to us from his father from Abu Hurairah from the Prophet ﷺ, who said, 'Indeed, Allah 'Azza wa Jalla has angels who constantly roam seeking gatherings of dhikr (remembrance). When they find such a gathering, they sit with them, and some spread their wings over others until they fill the space between them and the earthly sky. When the gathering disperses, they ascend to the heavens.' The Prophet said, 'Then Allah 'Azza wa Jalla asks them — and He knows best — From where have you come?' The angels reply, 'We have come from Your servants on earth; they glorify You, magnify You, praise You, declare Your oneness, and supplicate to You.' Allah says, 'What do they ask of Me?' The angels answer, 'They ask for Your Paradise.' Allah asks, 'Have they seen it?' The angels reply, 'No, by You, O Lord.' Allah says, 'What if they had seen My Paradise?' The angels say, 'And they also seek protection from You.' Allah asks, 'From what do they seek protection?' The angels reply, 'From Your Hellfire, O Lord.' Allah asks, 'Have they seen My Hellfire?' The angels answer, 'No.' The angels say, 'And they also ask for Your forgiveness.' The Prophet said, 'Then Allah says, 'Indeed, I have forgiven them, granted them what they asked for, and protected them from what they sought protection against.' The Prophet said, 'Then the angels say, 'O Lord, among them is so-and-so who commits sins, yet he only passed by and sat with them.' Allah says, 'I have forgiven him; they are a people who will not suffer because of one person.'" (Narrated by Ahmad ibn Hanbal, no. 8972)

The term **مَلَائِكَةٌ** (angels) is mentioned in the hadith as, "Indeed, Allah 'Azza wa Jalla has angels," and in another narration it is stated, **مَلَائِكَةٌ**

¹ Abu Abdullah Ahmed bin Muhammad bin Hanbal bin Hilal bin Asad Al Shaibani, *Musnad Ahmad bin Hanbal*, Juz 14 (Cet. I; Mesir : Yayasan Al-Resala, 2001), h. 527.

(Indeed, Allah Almighty has angels). Al-Ismaili adds from the chain of Uthman ibn Abi Shaybah, and Ibn Hibban from the chain of Ishaq ibn Rahawaih, both from Jarir, فُضْلًا. Similarly, Ibn Hibban narrates from the chain of Fudhail ibn Iyadh.

Similarly, Imam Muslim narrates from Suhail's report. Iyadh states in his book *al-Masyariq*, "In our narration from the majority of them, the *dbad* is marked with *sukun* (فَضْلٌ), and that is the correct form. Meanwhile, al-'Udzri and al-Hauzani use *dhammah* (فُضْلٌ), and others also use *dhammah* on the *dbad* (فُضْلٌ). The meaning is 'addition.' This is an interpretation found in Imam Bukhari's manuscript." Furthermore, he says, "This word is included in Ibn Isa's book as فُضْلٌ. This is only based on conjecture, although it indeed reflects their noble character, may Allah be pleased with them

In the book *al-Ikmal*, it is mentioned that the majority of our teachers narrated from Imam Muslim and Bukhari using the word فُضْلٌ (fudhlan). Then, as previously explained, it adds, "This is an interpretation of what is found in Imam Bukhari's narration from Abu Mu'awiyah adh-Dharir.

Ibn al-Athir states in the book *an-Nihayah* that فُضْلٌ (fudhlan) means "an addition" from the ranks of angels assigned alongside the creatures. It is narrated both with *sukun* on the letter *dbad* and with *dhammah*. He notes that the majority use the *sukun*, and that is more correct. An-Nawawi states, "They record the word فُضْلٌ with various vocalizations:

First, the strongest is *dhammah* on the *fa'* and *dbad* (فُضْلٌ).

Second, *dhammah* on the *fa'* and *sukun* on the *dhad* (فضل), which some claim is the most common and correct.

Third, *fathah* on the *fa'* and *sukun* on the *dhad* (فضل), which al-Qadi Iyadh says is the narration of the majority of our teachers in the narrations of Imam Bukhari and Muslim.

Fourth, *dhammah* on the *fa'* and *dhad* as in the first but with *rafi'* on the *lam* (فضل) as a predicate of the word إِنْ

Fifth, فُضَّلٌ (fudhalaa'), the plural of فُضِّلٌ (fadil).

According to the scholars, the meaning based on all narrations is that these angels are additional angels beyond the guardian angels and others who are assigned to the creatures, with no other duty except to attend groups engaged in dhikr (remembrance).

Ath-Thaibi states, “The word فُضَّلٌ is the plural of فُضِّلٌ, similar to the relationship between نَازِلٌ and نُزُلٌ.” Iyadh’s attribution of this word to Imam Bukhari is only conjectural, because in Sahih Bukhari, this narration does not appear except outside the main text. Imam Bukhari himself did not narrate this hadith from Abu Muawiyah, but at-Tirmidhi narrated it through Imam Bukhari’s chain. Similarly, Ibn Hibban narrated from Fudhail ibn Iyadh with the addition سَيَّا حِينَ فِي الْأَرْضِ (those who roam the earth). This is included in Abu Muawiyah’s narration as cited by at-Tirmidhi and al-Ismaili. Imam Muslim’s wording from Suhail’s narration from his father includes سَيَّا رَهْ فُضُّلٌ

يَتَّبَعُونَ مَجَالِسَ يَطْوُفُونَ فِي الْطُّرُقِ (they seek gatherings of dhikr), and يَلْتَمِسُونَ أَهْلَ الذِّكْرِ (they roam the roads seeking the people of dhikr). In the hadith of Jabir bin Abu Ya'la, it is stated, إِنَّ اللَّهَ سَرَّا يَا مِنَ الْمَلَائِكَةِ تَقِفُ وَتَحْلُّ بِمَجَالِسِ الذِّكْرِ فِي الْأَرْضِ (Indeed, Allah has special troops of angels who stop and encircle gatherings of dhikr on earth).

In Suhail's narration, it is mentioned, فَإِذَا وَجَدُوا مَجْلِسًا فَإِذَا (When they find a gathering in which there is dhikr). فَإِذَا وَجَدُوا قَوْمًا (When they find a group of people). In the narration of Fudhail ibn Iyadh, it is stated, فَإِذَا رَأَوْا قَوْمًا (When they see a group). تَنَادَوْا (They call out to each other). In al-Ismaili's narration, it is mentioned يَتَنَادَوْا (They call out to each other).

قَعُدُوا مَعَهُمْ فَخَضَنَ بَعْضُهُمْ بَعْضًا يَأْجِنْخِتُهُمْ (Then they sit with them, and some spread their wings over others until they fill the space between them and the earthly sky). In al-Kasymihani's narration, it is stated, إِلَى سَمَاءِ الدُّنْيَا (To the earthly sky).

مِنْ أَيْنَ جِئْتُمْ فَيَقُولُونَ جِئْنَاكَ مِنْ عِنْدِ عِبَادِ لَكَ فِي الْأَرْضِ (From where have you come? The angels reply, "We have come from Your servants on earth"). In another narration, it is said, قَالَ فَيَسْأَلُهُمْ رَبُّهُمْ وَهُوَ أَعْلَمُ مِنْهُمْ (Then their Lord asks them, and He is more knowledgeable than they are). In al-Kasymihani's

narration, it is mentioned with the word **بِهِمْ** (more knowing about them). The same is stated by al-Ismaili. In at-Tirmidhi's narration, it is stated, **فَيَقُولُ** **اللَّهُ : أَيَّ شَيْءٍ تَرَكْتُمْ عِبَادِي يَصْنَعُونَ** (Then Allah says, "What are My servants doing when you leave them?").

فَإِذَا تَفَرَّقُوا عَرَجُوا أَفْ صَعَدُوا إِلَى السَّمَا (When the gathering disperses, they [the angels] ascend or rise to the heavens). In Bukhari's narration, it is stated: **مَا يَقُولُ عِبَادِي** **قَالُوا يَقُولُونَ يُسَبِّحُونَكَ** (What do My servants say? The angels reply, "They glorify You"). This is reported in Abu Dhar's narration using singular forms for both the question and response, while others use the plural **يَقُولُونَ**. In Ibn Abi ad-Dunya's narration, it is phrased as **قَالَ** **يَقُولُونَ**.

جِئْنَاكَ مِنْ عِنْدِ عِبَادِكَ فِي الْأَرْضِ يُسَبِّحُونَكَ **وَيُكَبِّرُونَكَ وَيَحْمَدُونَكَ وَيَهَلِلُونَكَ وَيَسْأَلُونَكَ** (We have come from Your servants on earth who glorify You [*yusabbibunaka*], magnify You [*yukabbirunaka*], praise You [*yahmadunaka*], declare Your Oneness [*yuhallilunaka*], and supplicate to You [*yas'alunaka*]). Bukhari's version includes **يُسَبِّحُونَكَ وَيُكَبِّرُونَكَ وَيَحْمَدُونَكَ** (They glorify You, magnify You, and praise You). Ishaq and Uthman, via Jarir, add (and exalt You). In Abu Muawiyah's narration, it is stated: **فَيَقُولُونَ** **تَرَكْنَا هُمْ يَحْمَدُونَكَ وَيُمَجِّدُونَكَ وَيَذْكُرُونَكَ** (The angels reply, "We left them praising You, exalting You, and remembering You").

يَسْأَلُونِي (Then what do they ask of Me?). In Bukhari's narration, it is stated فَمَا يَسْأَلُونِي (Then what do they ask of Me?).

يَسْأَلُونَكَ جَنَّتَكَ (They ask You for Your Paradise). In Bukhari's narration, it is يَسْأَلُونَكَ الْجَنَّةَ (They ask You for Paradise).

قَالُوا وَيَسْتَجِيرُونَكَ قَالَ مِمَّ يَسْتَجِيرُونِي
 قَالُوا مِنْ نَارِكَ يَا رَبِّ (The angels said, "And they also seek refuge with You." Allah said, "From what do they seek refuge?" The angels replied, "From Your Fire, O Lord."). In Bukhari's narration, it is
 قَالَ فَمِمَّ يَتَعَوَّذُونَ قَالَ يَقُولُونَ مِنَ النَّارِ (Allah asked, "Then from what do they seek protection?" The angels replied, "From the Fire.").

قَالُوا وَيَسْتَغْفِرُونَكَ قَالَ فَيَقُولُ قَدْ غَفَرْتُ
 لَهُمْ وَأَعْطَيْتُهُمْ مَا سَأَلُوا
 كَانُوا أَشَدَّ مِنْهَا فِرَارًا وَأَشَدَّ لَهَا مَخَافَةً (The angels said, "And they ask forgiveness from You." Allah said, "I have forgiven them and granted them what they asked for."). In Bukhari's narration, it is
 كَانُوا أَشَدَّ مِنْهَا فِرَارًا وَأَشَدَّ لَهَا مَخَافَةً (They would flee from it more intensely and fear it more).

قَالَ فَيَقُولُونَ رَبِّ فِيهِمْ فُلَانٌ عَبْدُ خَطَّاءٍ
 إِنَّمَا مَرَ فَجَلَسَ مَعَهُمْ (The angels said, "O Lord, among them is so-and-so, a sinful servant, who merely passed by and sat with them." Then it is

said, فَيَقُولُ قَدْ غَفَرْتُ (Allah said, "I have forgiven him as well."). In Bukhari's narration, it is يَقُولُ مَلَكٌ مِنْ الْمَلَائِكَةِ فِيهِمْ فُلَانٌ لَيْسَ مِنْهُمْ إِنَّمَا جَاءَ لِحَاجَةٍ (An angel said, "Among them is so-and-so who is not one of them; he came only for a need.").

هُمُ الْقَوْمُ (They are the people). The definite article (الـ) is used here to indicate completeness. In Bukhari's narration, it is هُمُ الْجُلَسَاءُ (They are the group).

لَا يَشْقَى بِهِمْ جَلِيسُهُمْ (Their companion will not suffer hardship because of them).

Wisdom Derived from the Hadith

1. This hadith highlights the virtue of gatherings for dhikr (remembrance) and the people who engage in it, emphasizing the importance of assembling for dhikr. It also shows that the companions sitting together share in the blessings granted by Allah, even if some among them do not participate in the dhikr, reflecting Allah's honor toward them.
2. The hadith demonstrates the love and care that angels have for human beings, indicating their active involvement and concern for those who remember Allah.
3. It illustrates that the one who asks (Allah) possesses greater knowledge than those who are asked (the angels), signifying respect toward the questioner and reminding of His supreme power and exalted status.

4. One interpretation suggests that Allah's specific questioning of the angels about the people engaged in dhikr alludes to the verse in QS. al-Baqarah

أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ
 الْدِمَاءَ وَنَحْنُ نُسَيِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ

where the angels express concern about the creation of a vicegerent on earth who may cause corruption and bloodshed, while the angels themselves continuously glorify and sanctify Allah. This implies that despite human weaknesses and satanic temptations, those who engage in dhikr overcome these challenges and bring honor through their glorification and sanctification of Allah.

Hadiths on Motivation

حَدَّثَنَا أَبُو بَكْرُ بْنُ أَلِيٍّ شَيْبَةً وَعَلَيُّ بْنُ مُحَمَّدٍ الطَّنَافِسِيُّ قَالَا حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنْ رَبِيعَةَ بْنِ عُثْمَانَ عَنْ مُحَمَّدٍ بْنِ يَحْيَى بْنِ حَبَّانَ عَنْ الْأَعْرَجِ عَنْ أَلِيٍّ هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ
 إِلَى اللَّهِ مِنَ الْمُؤْمِنِ الضَّعِيفِ وَفِي كُلِّ خَيْرٍ أَخْرُصْ عَلَى مَا يَنْفَعُكَ وَأَسْتَعِنُ
 بِاللَّهِ وَلَا تَعْجَزْ فَإِنْ أَصَابَكَ شَيْءٌ فَلَا تَقْلُ لَوْ أَلِيٍّ فَعَلْتُ كَذَا وَكَذَا وَلَكِنْ قُلْ قَدَرَ
 اللَّهُ وَمَا شَاءَ فَعَلَ فَإِنْ لَوْ تَفَعَّلْ عَمَلَ الشَّيْطَانِ²

Abu Bakr ibn Abi Shaybah and Ali ibn Muhammad ath-Thanafusi narrated to us, both saying; Abdullah ibn Idris narrated to us from Rabi'ah ibn Uthman from Muhammad ibn Yahya ibn Hibban from al-A'raj from Abu Hurairah, who said: The Messenger of Allah ﷺ said, "The strong believer is better and more beloved to Allah than the weak believer, while there is good in both.

² Ibnu Majah Abu Abdullah Muhammad bin Yazid al-Qazwini, *Sunan Ibnu Majah*, Juz 1 (Cet. I; Mesir : House of Revival of Arabic Books - Faisal Issa Al-Babi Al-Halabi, 1905), h. 31.

Be eager for what benefits you, seek help from Allah, and do not be helpless. If something befalls you, do not say, 'If only I had done such and such,' but say, 'Allah has decreed, and whatever He wills, He does.' For 'if only' opens the door to Satan." (Narrated by Ibn Majah, no. 76)

الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَى اللَّهِ مِنَ الْمُؤْمِنِ الْمُسْعِفِ وَفِي كُلِّ خَيْرٍ (The strong believer is better and more beloved to Allah than the weak believer, and in both there is good) contains profound meanings and broad implications. Among these is the affirmation of the attribute of love (*mahabbah*) of Allah toward His creation, and the love of the creation toward Him.

This hadith also indicates that Allah's love depends on His will and desire. The degree of Allah's love for His servants varies, such as His greater love for the strong believer compared to the weak believer.

Furthermore, this hadith encompasses the *aqidah qalbiyyah* (heartfelt belief), speech, and action, in accordance with the *Ahlus Sunnah wal Jama'ah* school of thought. Faith consists of more than seventy branches, with the highest being the declaration of $\text{إِلَهٌ لَا إِلَهٌ إِلَّا اللَّهُ}$ (there is no deity but Allah), and the lowest being the removal of harmful obstacles from the path. Modesty is also a branch of faith.

The Prophet Muhammad ﷺ said:

الْإِيمَانُ بِضُّعْ وَسَبْعُونَ أَوْ بِضُّعْ وَسِتُّونَ شُعْبَةً ، فَأَفْضَلُهَا قَوْلُ لَا إِلَهَ إِلَّا اللَّهُ، وَأَدْنَاهَا إِمَاطَةُ الْأَذَى عَنِ الْطَّرِيقِ، وَالْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ

"Faith (iman) has over seventy branches or sixty branches. The highest of them is the declaration LĀ ILĀHA ILLĀ ALLĀH (There is no deity but Allah), and the lowest is removing harmful things from the path. Modesty (hayā') is also a branch of faith."³

Faith encompasses both internal and external acts, all of which are part of iman. Whoever performs these acts sincerely, improves himself through beneficial knowledge and righteous deeds, and also improves others by advising each other in truth and patience, is considered a strong believer. Within such a person resides the highest level of faith. Those who have not yet reached this level are considered weak believers. This hadith serves as evidence for the early scholars (salaf) that faith can increase and decrease according to the amount of knowledge and deeds a person has.

After explaining that the strong believer is better than the weak believer, the Prophet ﷺ expressed concern that the weak believer might feel despondent or blame themselves, which is why he continued with further guidance.

وَفِي كُلِّ خَيْرٍ

And in both there is good

In the Prophet's saying, "In both there is good," there is a valuable lesson: whoever prioritizes one person or deed over another should mention the merits of the preferred one while also acknowledging the virtues of the one given less preference, so that the latter does not feel belittled.

³ HR. Bukhāri dalam Adabul Mufrad (no. 598), Muslim (no. 35), Abu Dāwud (no. 4676), an-Nasā'i (VIII/110) dan Ibnu Mājah (no. 57), dari Shahabat Abu Hurairah Radhiyallahu anhu . Lihat Shahīh Jāmi'ush Shaghīr (no. 2800). Lihat pembahasan Prinsip Ahlus Sunnah tentang Dien dan Iman dalam buku penulis, Syarah 'Aqidah Ahlus Sunnah wal Jama'ah hlm. 355-361, cet. 8-Pustaka Imam Syaf'i Jakarta.

A hadith mentions that the believers differ in goodness, their love for Allah, and their ranks. This is supported by Allah's words:

وَلِكُلِّ دَرَجَاتٍ مِمَّا عَمِلُوا

“And for each are degrees [of reward] according to what they have done”
 [al-Ahqaf 46:19].”

Allah also says:

ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادَنَا فَمِنْهُمْ طَالِمٌ لِنَفْسِهِ وَمِنْهُمْ مُفْتَصِدٌ
 وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ بِإِذْنِ اللَّهِ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ

“Then We caused to inherit the Scripture those We have chosen of Our servants; and among them is he who wrongs himself, and among them is he who is moderate, and among them is he who is foremost in good deeds by permission of Allah. That [inheritance] is what is the great bounty.” [Fātir 35:32].

In this verse, Allah divides the believers into three groups: First, *as-Sabiqūna bil-khayrāt* (those who hasten to do good). They perform obligatory and recommended deeds, avoid what is prohibited and disliked, and perfect the recommended acts. They are described as possessing a complete character.

Second, *al-Muqtashidun* (the moderate group), are those who feel content with performing the obligatory deeds and abstaining from what is forbidden.

Third, *az-Zhalimūna li anfusibim* (those who wrong themselves), are those who mix good deeds with sinful acts.

اَخْرُصْ غَلَىٰ مَا يَنْتَعِذُكَ وَاسْتَعِنْ بِاللّٰهِ
وَلَا تَسْعَجْزْ (Be earnest in pursuing what benefits you and seek help from
Allah [in all matters]).

The Prophet Muhammad's ﷺ statement contains broad and profound meanings, encompassing happiness in both this world and the hereafter. The matters that are beneficial are of two kinds: those beneficial in religion and those beneficial in worldly affairs. A servant requires worldly needs (*dunyawiyyah*) just as he requires religious needs (*dinyyah*).

The happiness and success of a servant are largely determined by their enthusiasm and earnestness in pursuing all beneficial matters in both religious and worldly affairs, as well as their seriousness in seeking help from Allah Almighty. When all these elements are fulfilled, it signifies perfection for the individual and marks their success. However, if one neglects any of these three aspects—enthusiasm, earnestness, or seeking Allah's help—they will lose goodness proportional to what they have abandoned.

A person who lacks enthusiasm in acquiring and performing beneficial deeds, or who is lazy, will gain nothing. Laziness is the source of failure. The lazy person will not attain goodness or honor, nor will they prosper in their religion or worldly life.

If someone is enthusiastic but directs that enthusiasm toward harmful things that negate goodness, the outcome of such zeal will be failure, loss of benefit, and harm. Many people exert great effort in pursuing useless or harmful paths, only to reap fatigue, hardship, and distress without any real benefit.

If a person pursues beneficial paths with enthusiasm and earnestness but lacks seriousness in seeking Allah's help, their results will be suboptimal. Therefore, truly relying on Allah and seeking His help aims to maximize the attainment of beneficial matters. Such a person does not rely solely on themselves, their status, or their strength but places full reliance on Allah Almighty.

When a servant places their trust (*tawakkul*) in Allah Almighty, entrusts their affairs solely to Him, and seeks help only from Allah, then Allah will ease their matters, alleviate all difficulties, remove their sorrow, and grant a good outcome in both their religious and worldly affairs.

Given this condition, a person is strongly required to know the beneficial matters that must be pursued with enthusiasm and seriousness. What are these beneficial matters? Beneficial matters in religion return to two things: beneficial knowledge and righteous deeds. Beneficial knowledge is knowledge that purifies the heart and soul; knowledge that leads to happiness in this world and the hereafter.

Righteous deeds are actions that fulfill two conditions: sincerity for the sake of Allah and following the example of His Prophet. These are the deeds that bring one closer to Allah Almighty.

وَ لَا تَعْجَزْ (Do not ever feel weak). This means to perform all beneficial deeds well. Do not be weak or slow in carrying out these deeds, because time is short while distractions are many. If a person habitually begins beneficial actions promptly and seeks Allah's help, then these beneficial deeds will be more advantageous for them.

Do not be lazy or delay in doing good deeds. Once you have started performing something beneficial, continue it. If you abandon this deed and undertake another, the work will not be perfect.

وَإِنْ أَصَابَكَ شَيْءٌ فَلَا تَقُلْ: لَوْ أَنِّي
فَعَلْتُ كَانَ كَذَا وَكَذَا ، وَلَكِنْ قُلْ: قَدَرُ اللَّهِ
وَمَا شَاءَ فَعَلَ ، فَإِنْ لَوْ تَفْتَحْ عَمَلَ
الشَّيْطَانِ

When a servant is afflicted with a calamity, they should not say, “If only I had done such and such, then it would not have happened like this or that!” Instead, they should say, “This has been decreed by Allah, and Allah does whatever He wills,” because the word “if only” opens the door to Satan’s actions.

After a person exerts earnest effort and ability in pursuing all that is beneficial, the Prophet ﷺ directs them to be content with Allah’s decree and destiny. If a servant is afflicted with something they dislike or a bitter calamity, they should be patient and content. They should not say, “If only I had done this, it would not have happened.” Instead, they should remain calm and patient with Allah’s decree and destiny so that their faith increases, their heart is tranquil, and their soul is at ease. Indeed, saying “if only” in such circumstances opens the door for Satan by diminishing faith in Allah’s destiny, causing resistance to it, and opening the door to sadness and distress that weakens the heart.

When the Muslims were afflicted with calamities, the Prophet ﷺ instructed them to say:

قَدَرَ اللَّهُ وَمَا شَاءَ فَعَلَ

“Allah has decreed, and whatever He wills, He does.”

This is an effective and powerful method to attain peace of mind, to cultivate contentment (*qana'ah*), and to lead a good life. Such a good life consists of enthusiasm for beneficial matters, earnestness in achieving them, seeking help from Allah, gratitude for what has been facilitated, patience, and contentment with what has been missed or not yet attained.

Know that the use of “if only” varies according to its intention. If it is used regarding something past and irreversible, it opens the door for Satan as explained. Similarly, if it is used to fantasize about evil and sin, it is blameworthy, and the doer is sinful even if they have not committed the act, because they are imagining doing it.

If “if only” is used to imagine good deeds or to gain beneficial knowledge, then this is praiseworthy. Because the means share the same ruling as their intended goal: if the goal is good, then the imagination is commendable, and vice versa.

The principle explained by the Prophet ﷺ—namely, the command to be enthusiastic about beneficial matters and avoid harmful ones, accompanied by earnestness in seeking Allah’s help—applies both to specific matters related to an individual servant and to general matters concerning the community at large.

Therefore, Muslims should be zealous in pursuing beneficial matters! They should strive to implement all that is beneficial in this world and the hereafter! They should prepare themselves to face enemies with all their strength, both physically and spiritually! They should exercise patience regarding what Allah has decreed for them, while seeking His help to realize and perfect these matters, and to resist all that contradicts them.

The Prophet ﷺ combined in this hadith belief in divine decree (*qadha* and *qadar*) with beneficial action. These two foundations are affirmed

repeatedly in the Qur'an and Sunnah, and the religion is not complete without them. Indeed, no matter what is intended, it is incomplete without both. The Prophet's command, "Be eager and enthusiastic to attain what benefits you!" is an instruction to be sincere, determined, and zealous.

Meanwhile, the Prophet's command, "And seek help from Allah [in all your affairs]!" signifies belief in divine decree and an instruction to place trust (*tawakkul*) in Allah. Allah is the perfect refuge with all His might and power in striving for good and warding off evil, accompanied by full conviction and trust in Him to achieve success.

Whoever follows the Sunnah of the Prophet ﷺ should rely on Allah in both religious and worldly matters and perform beneficial deeds according to their ability, knowledge, and understanding. *Allahu-l musta'an* (Allah is the One whose help is sought).

1. Affirming the attribute of love (*mahabbah*) for Allah Almighty, based on the Prophet's ﷺ saying, which means, "The strong believer is better and more beloved to Allah than the weak believer."
2. Allah is Most Loving, in accordance with His names and attributes, and similar qualities. He is All-Powerful and loves the strong believer; He is Unique and loves what is singular; He is Beautiful and loves beauty; He is All-Knowing and loves the scholars; He is Most Patient and loves the patient, and so forth.
3. Allah's love for the believers varies; He loves some Muslims more than others.
4. There is a difference among humans regarding faith; some are strong, and others are weak.
5. Faith encompasses speech and actions. It can increase through obedience and decrease through sinful acts.

6. A believer should strive against their desires to attain the status of a strong believer in faith.
7. The strength or weakness of one's faith corresponds to one's effort in resisting desires and maintaining obedience to Allah.
8. Allah loves Muslims who are enthusiastic about matters beneficial to them.
9. A person's happiness greatly depends on their earnestness in matters beneficial for their worldly and hereafter life.
10. Islam came to realize and perfect all forms of goodness.
11. One should not waste time and energy on matters that are not beneficial to them.
12. Humans should be patient with what Allah has decreed for them.
13. Regret over what has passed cannot restore what is lost.
14. Regret over the past is among Satan's temptations.
15. When afflicted with calamity, Muslims should say, **قَدْرُ اللَّهِ وَمَا شَاءَ فَعَلَ** (Allah has decreed, and whatever He wills, He does).
16. Belief in Allah's decree, both good and bad, is essential; whatever Allah wills will occur, and no one can repel His decree.
17. Satan has influence and constantly tempts humans.
18. Affirming Allah's attribute of will (*masyi'ah*).
19. Judging by causes does not negate reliance (*tawakkul*) on Allah.
20. Rejecting Allah's decree and destiny is forbidden.

Hadiths on Patience Toward Human Harassment

حَدَّثَنَا يَزِيدُ حَدَّثَنَا سُفِيَّانُ بْنُ سَعِيدٍ عَنْ الْأَعْمَشِ عَنْ يَحْيَى بْنِ وَثَابٍ عَنْ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَظْنُهُ أَبْنَ عُمَرَ عَنْ النَّبِيِّ صَلَّى

اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْمُؤْمِنُ الَّذِي يُخَالِطُ النَّاسَ وَيَصْبِرُ عَلَى أَذَاهُمْ أَعْظَمُ أَجْرًا
 مِنَ الَّذِي لَا يُخَالِطُ النَّاسَ وَلَا يَصْبِرُ عَلَى أَذَاهُمْ⁴

Yazid narrated to us, Sufyan bin Sa'id narrated to us, from Al A'mash, from Yahya bin Watstsab, from a companion of the Prophet ﷺ—whom I (Yahya) believe to be Ibn 'Umar—from the Prophet ﷺ who said, “The believer who mingles with people and is patient with their harm has a greater reward than the one who does not mingle with people and is not patient with their harm.” (Narrated by Ahmad ibn Hanbal, no. 22019).

الْمُؤْمِنُ الَّذِي يُخَالِطُ النَّاسَ (The believer who mingles with people) This hadith addresses *amar ma'ruf* (enjoining good), *nabi munkar* (forbidding evil), and advising others. To perfect this deed, a preacher must socialize and gather with people. This socializing is not merely to have many friends to fill a void.

وَيَصْبِرُ عَلَى أَذَاهُمْ (and be patient with their harm) Whoever mingles with people and then advises and calls them to obey Allah becomes the best believer in Allah's sight. The condition is that he must be patient with their harm. This social believer is better than one who abandons his community, does not preach to them, and is not patient with their harm in the call to Islam.

مِنَ الَّذِي لَا يُخَالِطُ النَّاسَ أَعْظَمُ أَجْرًا (has a greater reward than the one who does not mingle with people). Imam al-Shan'ani, may Allah have mercy on him, said in *Subulus Salam* regarding this hadith,

فِيهِ أَفْضَلِيَّةٌ مَنْ يُخَالِطُ النَّاسَ مُخَالَطَةً يَأْمُرُهُمْ
 فِيهَا يَالْمَعْرُوفِ ، وَيَنْهَا هُمْ عَنِ الْمُنْكَرِ ،

⁴ Abu Abdullah Ahmed bin Muhammad bin Hanbal bin Hilal bin Asad Al Shaibani, *Musnad Ahmad bin Hanbal*, Juz 9 (Cet. I; Mesir : Yayasan Al-Resala, 2001), h. 5.

وَيُحِسِّنُ مُعَاكِلَتَهُمْ ، فَإِنَّهُ أَفْضَلُ مِنَ الَّذِي
يَعْتَزِلُهُمْ وَلَا يَصْبِرُ عَلَى الْمُخَالَطَةِ

“This highlights the virtue of a person who socializes with the community to enjoin good, forbid evil, and interact in a good manner. Such a person is better than one who avoids their community and is not patient with the harm caused by social interaction.”

Socializing here is certainly dynamic, adapting to the individual and the situation. If a person feels capable of advising and benefiting the community, as well as being patient with their behaviors, then mingling and gathering with them is preferable. Conversely, if the person is no longer able to provide advice.

وَلَا يَصْبِرُ عَلَى أَذَادِهِمْ (and is not patient with their harm)

If one cannot endure the harm caused by others toward the righteous, then it is preferable for them to distance themselves from such people. Especially when the majority of the society is corrupt and may transmit harmful behaviors to the individual, choosing seclusion to safeguard one's religion is more virtuous.

Ibn Abdil Barr once said,

وَرُبَّ صَرْمٍ جَمِيلٍ خَيْرٌ مِنْ مُخَالَطَةٍ مُؤْذِنَةٍ

“How many times is good solitude better than harmful companionship.” (Al-Tamhid: 6/127)

Essentially, whether seclusion or socializing is preferable is relative. It varies depending on the individual, time, and place. For a scholar (‘ālim), it is more virtuous to mingle with their community to teach and advise them about the truth of Islam, provided they can be patient with the community's behavior. For such a person, socializing and gathering with people is very important.

Conversely, for one who lacks knowledge and is easily provoked, seclusion (‘uzlah) and avoiding a corrupt society is more virtuous.

In regions or countries where the majority of the people are righteous and possess noble character, socializing with them and attending their gatherings is highly recommended.

Conversely, in areas where many people are immoral and exhibit bad conduct, solitude is more virtuous for those unable to uphold inkār al-munkar (forbidding evil) and reform the society.

Shaykh Muhammad bin Salih al-‘Uthaymīn (may Allah have mercy on him) once said:

الْعَزْلَةُ خَيْرٌ إِذَا كَانَ فِي الْخُلُطَةِ شَرٌّ، أَمَّا إِذَا لَمْ يَكُنْ فِي الْخُلُطَةِ شَرٌّ، فَالْأَخْتِلَاطُ بِالنَّاسِ أَفْضَلُ

“Seclusion is preferable if harm occurs during social interaction. However, if no harm arises from socializing, then mingling with people is more virtuous.” (Sharh Riyadhush Shalihin: 3/72)

Hadiths on Supplications for Protection from Agoraphobia

حَدَّثَنَا مَكِّيُّ بْنُ إِبْرَاهِيمَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ يَعْنِي ابْنَ أَبِي هِنْدٍ عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو عَنْ أَنَّسَ بْنِ مَالِكٍ أَنَّهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَثِيرًا مَا كَانَ يَدْعُو بِهُوَلَاءِ الدَّعَوَاتِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ الْهَمِّ وَالْحَزَنِ وَالْعَجْزِ وَالْكَسَلِ وَالْبُخْلِ وَالْجُبْنِ وَضَلَّعِ الدِّينِ وَغَلَبةِ الرِّجَالِ⁵

Makki bin Ibrahim narrated to us, Abdullah bin Sa'id narrated to us, from Ibn Abu Hind, from 'Amru bin Abu 'Amr, from Anas bin Malik who said: I heard the Messenger of Allah frequently supplicate with the words, “O Allah, I seek refuge in You from anxiety, sorrow,

⁵ Abu Abdullah Ahmed bin Muhammad bin Hanbal bin Hilal bin Asad Al Shaibani, *Musnad Ahmad bin Hanbal*, Juz 3 (Cet. I; Mesir : Yayasan Al-Resala, 1978), h. 220.

weakness, laziness, miserliness, cowardice, the burden of debt, and the oppression of men.”
(Narrated by Ahmad ibn Hanbal, no. 13304).

كُسَالَىٰ وَكَسَالَىٰ *Kusaalaa* and *kasaalaa* have the same meaning. I (Ibn Hajar) state that these two words represent two variant readings (*qira'ah*). The majority (*jumhur*) read it as *kusaalaa*, while al-A'raj reads it as *kasaalaa*, which is the dialect of Bani Tamim. Ibn as-Sumaifa' also reads it as *kaslaa*. The term *al-kasal* means laziness and lack of enthusiasm, which is the opposite of zeal.

فَكُنْتُ أَسْعَهُ يُكْثِرُ أَنْ يَقُولُ : اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ I often heard him supplicate, “O Allah, indeed I seek refuge in You from anxiety and sorrow...” These six afflictions have been explained. In summary, anxiety arises from disliked matters that haunt the mind, whereas sorrow is due to something disliked in the past. Weakness is the opposite of capability, laziness is the opposite of zeal, miserliness is the opposite of generosity, and cowardice is the opposite of courage.

وَضَلَعُ الدَّيْنِ *(The burden of debt)* has been explained in detail in three previous chapters.

وَغَلَبةُ الرِّجَالِ (and the oppression of men) refers to seeking protection from the harm inflicted by others, as this causes spiritual weakness and hardship in one's livelihood.⁶

Based on the explanation of the four hadiths above, the essence that can be understood is the importance of continuously paying attention to how

⁶ <https://www voa-islam.com/read/tsaqofah/2020/11/28/74637/menyendiri-atau-gaulmanna-lebih-utama/>

we choose an environment suitable for ourselves, and importantly, one that brings us closer to Allah Almighty. When we are able to select a good environment, such as a beneficial gathering (*majlis*), it will provide us with numerous benefits.

In a hadith, the Prophet ﷺ said:

حَدَّثَنَا عَفَّانُ حَدَّثَنَا وُهَيْبُ حَدَّثَنَا سُهْلٌ عَنْ أَبِيهِ عَنْ أَبِيهِ هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ مَلَائِكَةُ سَيَارَةً فُضْلًا لَيَتَعَوَّنَ مَجَالِسُ الْذِكْرِ وَإِذَا وَجَدُوا مَجْلِسًا فِيهِ ذِكْرٌ قَعَدُوا مَعَهُمْ فَحَضَنَ بَعْضُهُمْ بَعْضًا بِإِجْنِحَتِهِمْ حَتَّى يَمْلُوُوا مَا بَيْنَهُمْ وَبَيْنَ سَمَاءِ الدُّنْيَا فَإِذَا تَقَرَّفُوا عَرَجُوا أَوْ سَعَدُوا إِلَى السَّمَاءِ قَالَ فَيَسَّالُهُمُ اللَّهُ عَزَّ وَجَلَّ وَهُوَ أَعْلَمُ مِنْ أَيِّنَ جِئْنُمْ فَيَقُولُونَ جِنَّاتَكُمْ مِنْ عِنْدِ عِبَادِكَ فِي الْأَرْضِ يُسْبِحُونَكَ وَيُكَبِّرُونَكَ وَيَحْمَدُونَكَ وَيَهْلِلُونَكَ وَيَسْأَلُونَكَ قَالَ وَمَاذَا يَسْأَلُونِي قَالُوا يَسْأَلُونَكَ جِنَّاتَكَ قَالَ وَهُلْ رَأَوْا جِنَّتِي قَالُوا لَا أَيْ رَبِّ قَالَ فَكَيْفَ لَوْ قَدْ رَأَوْا جِنَّتِي قَالُوا وَيَسْتَجِرُونَكَ قَالَ مَمْ يَسْتَجِرُونِي قَالُوا مِنْ نَارِكَ يَا رَبِّ قَالَ وَهُلْ رَأَوْا نَارِي قَالُوا لَا قَالُوا وَيَسْتَغْفِرُونَكَ قَالَ فَيَقُولُ قَدْ غَفَرْتُ لَهُمْ وَأَعْطَيْتُهُمْ مَا سَأَلُوا وَأَجَرْتُهُمْ مِمَّا سَتَجَرُوا قَالَ فَيَقُولُونَ رَبِّ فِيهِمْ فُلَانٌ عَبْدٌ خَطَّاءٌ إِنَّمَا مَرَّ فَجَلَسَ مَعَهُمْ قَالَ فَيَقُولُ قَدْ غَفَرْتُ لَهُمْ هُمُ الْقَوْمُ لَا يَشْقَى بِهِمْ جَلِيسُهُمْ⁷

‘Affan narrated to us, Wubaib narrated to us, who said: Subail narrated to us from his father, from Abu Hurairah, from the Prophet, who said: ‘Indeed, Allah ‘Azza wa Jalla has angels who constantly roam seeking gatherings of remembrance (majalis adh-dhikr). When they find such a gathering, they sit with them, some spreading their wings over others until they fill the space between them and the sky of this world. When the people disperse, the angels ascend to the heavens.’ The Messenger of Allah said, ‘Then Allah ‘Azza wa Jalla asks them—He knows best—From where have you come?’ The angels reply, ‘We have come from Your servants on earth who glorify You, magnify You, praise You, declare Your oneness, and supplicate to You.’ Allah says, ‘What do they ask of Me?’ The angels reply, ‘They ask for Your Paradise.’ Allah

⁷ Abu Abdullah Ahmed bin Muhammad bin Hanbal bin Hilal bin Asad Al Shaibani, *Musnad Ahmad bin Hanbal*, Juz 14 (Cet. I; Mesir : Yayasan Al-Resala, 2001), h. 527.

asks, 'Have they seen it?' The angels reply, 'No, by You, O Lord.' Allah says, 'What if they had seen My Paradise?' The angels say, 'And they also seek refuge with You.' Allah asks, 'From what do they seek refuge?' The angels reply, 'From Your Hellfire, O Lord.' Allah asks, 'Have they seen My Hellfire?' The angels say, 'No.' The angels add, 'And they also ask for Your forgiveness.'" The Prophet said, "Then Allah says, 'Indeed, I have forgiven them, granted them what they asked for, and protected them from what they sought protection against.' The angels then say, 'O Lord, among them is so-and-so who commits sins, but he only passes by and sits with them.' Allah says, 'I have forgiven him; they are a people who will not suffer harm because of one person.'" (Narrated by Ahmad ibn Hanbal, no. 8972).

Even if we have become individuals who fear crowds, it is necessary for us to strive to become stronger persons. For the strong believer is more beloved to Allah than the weak one. This will help us take a step forward to avoid the affliction of agoraphobia itself.

In a hadith, the Prophet ﷺ said:

حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَعَلَيُّ بْنُ مُحَمَّدٍ الطَّنَافِسِيُّ قَالَا حَدَّثَنَا عَبْدُ اللَّهِ
 بْنُ إِدْرِيسَ عَنْ رَبِيعَةَ بْنِ عُثْمَانَ عَنْ مُحَمَّدٍ بْنِ يَحْيَى بْنِ حَبَّانَ عَنْ الْأَعْرَجِ
 عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُؤْمِنُ الْفَوْيُ
 خَيْرٌ وَأَحَبُّ إِلَى اللَّهِ مِنْ الْمُؤْمِنِ الْمُضَعِّفِ وَفِي كُلِّ خَيْرٍ أَحْرَصَ عَلَى مَا
 يَنْفُعُكَ وَاسْتَعْنْ بِاللَّهِ وَلَا تَعْجَزْ فَإِنْ أَصَابَكَ شَيْءٌ فَلَا تَقْلُ لَوْ أَنِّي فَعَلْتُ كَذَا
 وَكَذَا وَلَكِنْ قُلْ قَدَرَ اللَّهُ وَمَا شَاءَ فَعَلَ فَإِنْ لَوْ تَفَتَّحَ عَمَلُ الشَّيْطَانِ⁸

Abu Bakr bin Abu Syaibah and Ali bin Muhammad Ath Thanaufusi narrated to us, both said: Abdullah bin Idris narrated to us from Rabi'ah bin Utsman, from Muhammad bin Yahya bin Hibban, from Al A'raj, from Abu Hurairah who said: The Messenger of Allah ﷺ said, "A strong believer is better and more beloved to Allah than a weak believer, though both have good. Be enthusiastic about whatever benefits you, seek help from Allah, and do not

⁸ Ibnu Majah Abu Abdullah Muhammad bin Yazid al-Qazwini, *Sunan Ibnu Majah*, Juz 1 (Cet. I; Mesir : House of Revival of Arabic Books - Faisal Issa Al-Babi Al-Halabi, 1905), h. 31.

be weak. If you are afflicted with a calamity, do not say, 'If only I had done this or that.' Rather say, 'It is the decree of Allah, and He does whatever He wills.' For the phrase 'if only' opens the door to Satan." (Narrated by Ibn Majah, no. 76).

If we have become stronger individuals compared to before, yet still face ill treatment, the next level is to strive for patience, as patience is a form of effort to become a person beloved by Allah.

In a hadith, the Prophet ﷺ said:

حَدَّثَنَا يَزِيدٌ حَدَّثَنَا سُفِيَّانُ بْنُ سَعِيدٍ عَنْ الْأَعْمَشِ عَنْ يَحْيَى بْنِ وَاثِبٍ عَنْ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَطْنَهُ ابْنُ عُمَرَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْمُؤْمِنُ الَّذِي يُخَالِطُ النَّاسَ وَيَصْبِرُ عَلَى أَذَاهُمْ أَعْظَمُ أَجْرًا مِنِ الَّذِي لَا يُخَالِطُ النَّاسَ وَلَا يَصْبِرُ عَلَى أَذَاهُمْ

"Yazid narrated to us, Sufyan bin Sa'id narrated to us, from Al A'mash, from Yahya bin Watstsab, from a companion of the Prophet ﷺ —whom I (Yahya) believe to be Ibn 'Umar— who reported that the Prophet ﷺ said, "The believer who mingles with people and is patient with their harm has a greater reward than the one who does not mingle with people and is not patient with their harm." (Narrated by Ahmad ibn Hanbal, no. 22019).

When one is still unable to be patient with the harm caused by those around them, the final step is to supplicate to Allah Almighty, asking to be protected from unpleasant treatment. It should be understood that prayer is a very powerful weapon for a servant, as through supplication the place of complaint is directly directed to Allah without any intermediary.

In a hadith, the Prophet ﷺ said:

⁹ Abu Abdullah Ahmed bin Muhammad bin Hanbal bin Hilal bin Asad Al Shaibani, *Musnad Ahmad bin Hanbal*, Juz 9 (Cet. I; Mesir : Yayasan Al-Resala, 2001), h. 5.

حَدَّثَنَا مَكْيُ بْنُ إِبْرَاهِيمَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ يَعْنِي ابْنَ أَبِي هِنْدٍ عَنْ عَمْرٍو بْنِ أَبِي عَمْرٍو عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَثِيرًا مَا كَانَ يَدْعُو بِهُوَلَاءِ الدَّعَوَاتِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَرَزِ وَالْعَجْزِ وَالْبُخْلِ وَالْجُبْنِ وَضَلَّعِ الدِّينِ وَغَلَبَةِ الرِّجَالِ¹⁰

Makki bin Ibrahim narrated to us, Abdullah bin Sa'id narrated to us, from Ibn Abu Hind, from 'Amru bin Abu 'Amr, from Anas bin Malik who said: I heard the Messenger of Allah ﷺ frequently supplicate, "O Allah, I seek refuge in You from anxiety, sorrow, weakness, laziness, miserliness, cowardice, the burden of debt, and the oppression of men." (Narrated by Ahmad ibn Hanbal, no. 13304).

May we all become individuals who are consistently protected from the affliction of agoraphobia, considering its significant impact on our personality as social beings. Therefore, let us guard ourselves from harmful environments that distance us from Allah Almighty, while also maintaining our mental health and striving to become strong individuals, accompanied by patience and supplication to Allah.

Hence, it is incumbent upon us to understand the hadiths conveyed by the Prophet ﷺ to his ummah, reflecting his extraordinary ability to address all aspects of life. For those afflicted with agoraphobia and those not yet affected, the following four steps can be taken:

1. Understand that not all gatherings of many people are harmful or dangerous to us; indeed, gatherings of knowledge (*majālis 'ilm*) bring honor in the sight of Allah. It depends on how we choose gatherings that suit our personal disposition.

¹⁰ Abu Abdullah Ahmed bin Muhammad bin Hanbal bin Hilal bin Asad Al Shaibani, *Musnad Ahmad bin Hanbal*, Juz 3 (Cet. I; Mesir : Yayasan Al-Resala, 1978), h. 220.

2. Motivate oneself to become a better and stronger person than before, to enhance self-confidence when in the presence of many people.
3. Exercise patience in facing disturbances from others, recognizing that patience requires self-control and a broad heart. Thus, it is necessary to understand one's personal condition, including practicing patience.
4. As a final step, when one is unable to find a good gathering, unable to strengthen oneself, and unable to be patient, one should supplicate to Allah Almighty.

The Impact of Agoraphobia on Daily Life

Impact refers to a change that occurs due to an activity or action caused by the emergence of a policy. Impact arises as a consequence of the occurrence of something that brings influence, whether positive or negative. As a noun, impact means a collision that produces an effect.

According to experts, the term impact is explained as follows:

According to Jotin Khristy, impact is the influence possessed by a service on the environment and the area it serves. According to Schemel, impact is the degree of damage to land use caused by another factor.

According to Gorys Kerap, impact is a strong influence exerted by an individual or a group in carrying out their duties in their position. This great and strong influence will later bring about change, whether positive or negative.

According to Otto Soemarwoto, impact is a change caused by an activity. This activity can be chemical, physical, biological, or human-related. According to JE Hosio, impact is a visible change in behavior and attitude caused by a policy.

According to Irfan Islamy, impact is a consequence or result caused by the implementation of a policy.¹¹

After understanding the definition of impact itself, it can be comprehended that the impact of agoraphobia in life is a change that occurs due to an activity or action caused by agoraphobia, which ultimately exerts a significant influence on the life of the sufferer.

Following an investigation, the researcher can identify the impacts of agoraphobia in life as follows:

1. Difficulty in Social Interaction with the Surrounding Community

As previously explained, social interaction refers to social relationships involving connections between individuals, between an individual and a group, and between groups. Without social interaction, communal life would be impossible. The social process is an interaction or reciprocal relationship that influences one another among humans throughout their lives within society.¹²

The term masyarakat (society) originates from the Arabic word sharaka, which means to participate or take part, and musyarakah, meaning mutual association or socializing. In English, the word masyarakat is translated into two concepts: community and society. The concept of community can be viewed from two perspectives: as a static element and as a dynamic one.

For individuals suffering from agoraphobia, interacting with large groups of people is very frightening. This fear arises because crowds are perceived as

¹¹ <https://bejanakehidupan.com/pengertian-dampak-menurut-para-ahli/>

¹² Saraswati Mila, Ida Widaningsih, *Be Smart Ilmu Pengetahuan : Geografi, Sejarah, Sosiologi, Ekonomi* (Bandung : Grafindo Media Pratama, 2006), h. 17.

unsafe places, even as environments filled with threats that could endanger their well-being.

This is precisely why agoraphobia sufferers experience difficulties in social interaction. The effect of this is a reduced opportunity to improve their communication skills.¹³

Worse still, when they become accustomed to this condition, they may feel no longer in need of others in their activities and become proud of their own achievements. Because of these achievements, they may believe as if they possess everything. They forget that, in essence, human beings are social creatures who require interaction with one another.¹⁴

2. Difficulty in Self-Expression

The ability to express oneself is a valuable asset for living an authentic and prosperous life. This article explains how to express oneself by understanding oneself, as this plays an important role in enhancing self-confidence, channeling emotions, and creating a desired life.

The ability to express oneself is influenced by communication skills and the honest expression of feelings. This is crucial when a person is in the process of understanding themselves. First, the individual needs to recognize themselves by observing what they feel and do when facing problems.

Every individual certainly has their own way of expressing themselves, including our efforts to develop this ability positively. Many things can be done

¹³ Suharsiwi, *Pengembangan Interaksi Sosial Anak Autis di Sekolah Dasar Kelas Awal* (Pasaman Barat : CV. Azka Pustaka, 2022) h. 5

¹⁴ <https://www.kompasiana.com/ersa17/580f69750523bdf02863672c/sulitnya-melakukan-interaksi-sosial-pada-masyarakat-kota>

to demonstrate that we can express ourselves in any way, especially positively. Self-expression is also important for peace, happiness, and self-appreciation.

From this, it can be understood that when a person suffers from agoraphobia, it will certainly make it difficult for them to express themselves. Especially when around many people, their predominant thought is fear itself, which makes them afraid to reveal their true selves.

3. Emotional Numbness

Emotion is one of the aspects that has a significant influence on human attitudes. It is accompanied by two other aspects, namely cognitive ability (thinking) and psychomotor (conative). Emotion is often known as the affective aspect, which plays a role in attitude formation and serves as one of the predispositions of human behavior.¹⁵

Emotional numbness is a condition in which a person does not feel or express emotions. According to Mayra Mendez, PhD, LMFT, a psychotherapist at the Saint John Center for Child and Family Development, emotional numbness is a mental and emotional process of shutting down feelings in response to what is being experienced.¹⁶

In the book *The Role of Bioethics in Emotional Problems*, it is stated: "*Emotional numbness is a component of different emotional problems but it is not itself considered a disorder; the literature around it is quite limited. Treatments address mostly the major disorders to which emotional numbness is adjacent, that is, depression and anxiety. Yet,*

¹⁵ <https://www.gramedia.com/best-seller/pengertian-emosi/>

¹⁶ <https://www.beautynesia.id/wellness/merasa-hampa-dan-sulit-mengekspresikan-diri-kenali-istilah-emotional-numbness-dan-cara-mengatasinya/b-251979>

spontaneous groups have been formed online to talk specifically about emotional numbness and to address its characteristics in order to find a way to cope with it and feel less lonely.”¹⁷

Emotional numbness can occur as a result of physical or emotional pain. In an effort to protect oneself from being hurt again, it is not uncommon for a person to shut down their feelings in such situations. Other causes that can lead to emotional numbness include trauma, chronic stress, depression, anxiety, and social withdrawal from friends and family.¹⁸

From this, it can be understood that when a person suffers from agoraphobia, it is possible for them to experience severe impacts, one of which is emotional numbness, due to difficulties in controlling their internal emotions or feelings, leading to the loss of such sensations, especially when accompanied by other fears.

4. Lost Self-Confidence

Self-confidence is an attitude or feeling of certainty in one's own abilities. It is a person's belief in all aspects of their strengths, and this belief enables them to achieve various goals in life.¹⁹

Another opinion states that self-confidence is when a person trusts their own abilities and values. Having self-confidence is important because lacking it is often the root of personal problems. Good self-confidence enhances a person's ability to interact and socialize with others, and vice versa.²⁰

Self-confidence is a trait possessed by someone who trusts and believes in their own abilities. Thus, all life plans can be well organized. A person with

¹⁷ Susi Ferrarello, *The Role of Bioethics in Emotional Problems* (New York : Library of Congress Cataloging in Publication Data, 2021)

¹⁸<https://www.beautynesia.id/wellness/merasa-hampa-dan-sulit-mengekspresikan-diri-kenali-istilah-emotional-numbness-dan-cara-mengatasinya/b-251979>

¹⁹ <https://www.kajianpustaka.com/2015/07/kepercayaan-diri.html>

²⁰<https://www.kompasiana.com/natasyadcw2117/615405596194d974e1236272/kepercayaan-diri-self-confidence>

self-confidence can be described as someone who knows their capabilities and can use them to accomplish tasks. A confident person only accepts feedback from others that can help improve themselves.²¹

From this, it can be understood that when a person suffers from agoraphobia, it is possible for them to experience severe impacts, one of which is the loss of self-confidence due to fear of socializing and difficulty communicating with others or strangers, especially when accompanied by other fears.

Considering the impacts of agoraphobia on life as described above, it should be realized that this condition is quite dangerous for us as social beings. Besides the impacts mentioned above, there are certainly many other effects that the researcher may not be able to enumerate one by one.

CONCLUSION

Agoraphobia is an anxiety disorder characterized by excessive fear of places where escape or help may be difficult. This study examines four hadiths concerning gatherings, motivation, patience, and prayer, all of which are authentic (*shahih lidzatihī*), demonstrating that gatherings (*majālis*) are noble places that need not be feared, motivation is essential for self-drive, patience is the key to facing disturbances, and prayer is the primary means of reliance on Allah. Agoraphobia has negative impacts such as difficulties in social interaction, emotional numbness, and loss of self-confidence. This research aims to enrich understanding of the importance of hadith related to mental health and to serve as beneficial scientific literature for society.

²¹ <https://www.gramedia.com/best-seller/percaya-diri/>

REFERENCES

Abu Abdullah Ahmed bin Muhammad bin Hanbal bin Hilal bin Asad Al Shaibani, *Musnad Ahmad bin Hanbal*, Juz 14 (Cet. I; Mesir : Yayasan Al-Resala, 2001), h. 527.

Ibnu Majah Abu Abdullah Muhammad bin Yazid al-Qazwini, *Sunan Ibnu Majah*, Juz 1 (Cet. I; Mesir : House of Revival of Arabic Books - Faisal Issa Al-Babi Al-Halabi, 1905), h. 31.

HR. Bukhâri dalam Adabul Mufrad (no. 598), Muslim (no. 35), Abu Dâwud (no. 4676), an-Nasâi (VIII/110) dan Ibnu Mâjah (no. 57), dari Shahabat Abu Hurairah Radhiyallahu anhu . Lihat Shahîh Jâmi'ush Shaghîr (no. 2800). Lihat pembahasan Prinsip Ahlus Sunnah tentang Dien dan Iman dalam buku penulis, Syarah 'Aqidah Ahlus Sunnah wal Jama'ah hlm. 355-361, cet. 8-Pustaka Imam Syafî'i Jakarta.

Abu Abdullah Ahmed bin Muhammad bin Hanbal bin Hilal bin Asad Al Shaibani, *Musnad Ahmad bin Hanbal*, Juz 9 (Cet. I; Mesir : Yayasan Al-Resala, 2001), h. 5.

Abu Abdullah Ahmed bin Muhammad bin Hanbal bin Hilal bin Asad Al Shaibani, *Musnad Ahmad bin Hanbal*, Juz 3 (Cet. I; Mesir : Yayasan Al-Resala, 1978), h. 220.

<https://www.voaindonesia.com/read/tsaqofah/2020/11/28/74637/menyendiri-atau-gaulman-lebih-utama/>

Abu Abdullah Ahmed bin Muhammad bin Hanbal bin Hilal bin Asad Al Shaibani, *Musnad Ahmad bin Hanbal*, Juz 14 (Cet. I; Mesir : Yayasan Al-Resala, 2001), h. 527.

Ibnu Majah Abu Abdullah Muhammad bin Yazid al-Qazwini, *Sunan Ibnu Majah*, Juz 1 (Cet. I; Mesir : House of Revival of Arabic Books - Faisal Issa Al-Babi Al-Halabi, 1905), h. 31.

Abu Abdullah Ahmed bin Muhammad bin Hanbal bin Hilal bin Asad Al Shaibani, *Musnad Ahmad bin Hanbal*, Juz 9 (Cet. I; Mesir : Yayasan Al-Resala, 2001), h. 5.

Abu Abdullah Ahmed bin Muhammad bin Hanbal bin Hilal bin Asad Al Shaibani, *Musnad Ahmad bin Hanbal*, Juz 3 (Cet. I; Mesir : Yayasan Al-Resala, 1978), h. 220.

<https://bejanakehidupan.com/pengertian-dampak-menurut-para-ahli/>

Saraswati Mila, Ida Widaningsih, *Be Smart Ilmu Pengetahuan : Geografi, Sejarah, Sosiologi, Ekonomi* (Bandung : Grafindo Media Pratama, 2006), h. 17.

Suharsiwi, *Pengembangan Interaksi Sosial Anak Autis di Sekolah Dasar Kelas Awal*

(Pasaman Barat : CV. Azka Pustaka, 2022) h. 5

<https://www.kompasiana.com/ersa17/580f69750523bdf02863672c/sulitnya-melakukan-interaksi-sosial-pada-masyarakat-kota>

<https://www.gramedia.com/best-seller/pengertian-emosi/>

<https://www.beautynesia.id/wellness/merasa-hampa-dan-sulit-mengekspresikan-diri-kenali-istilah-emotional-numbness-dan-cara-mengatasinya/b-251979>

Susi Ferrarello, *The Role of Bioethics in Emotional Problems* (New York : Library of Congress Cataloging in Publication Data, 2021)

<https://www.beautynesia.id/wellness/merasa-hampa-dan-sulit-mengekspresikan-diri-kenali-istilah-emotional-numbness-dan-cara-mengatasinya/b-251979>

<https://www.kajianpustaka.com/2015/07/kepercayaan-diri.html>

<https://www.kompasiana.com/natasyadcw2117/615405596194d974e1236272/kepercayaan-diri-self-confidence>

<https://www.gramedia.com/best-seller/percaya-diri/>

Prafitri, Amelia., Mugiono, Munadi. (2020). Pemahaman dan Praktik Mahasiswa Terhadap Hadis Isbal: Studi Living Hadis.Taqrib : Journal of Islamic Studies and Education, Vol. 2, No. 1, I(1), hal. 72-84. Doi: <https://doi.org/10.19109/elsunnah.v2i1.10990>.