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Islamic Integration And Health (An Approach to Prophetic Medicine)

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Abstract

This article aims to elaborate on Islam and health issues with a focus on the relationship between Islam and health. The data refer to authoritative sources of Islam, especially the hadith books on health that were explored thematically supported by several other sources such as *al-Tibb al-Nabawi* and some relevant literature. As a result, Islam adheres to the principle of preventive medicine (*al-wiqayat*) compared to the principle of healing medicine (*al'ilaj*). This is in line with the principle of "preventing *mafsadat* prioritized compared to taking benefit". Detection of the type of disease and its causes must be carried out earlier before taking the treatment step. For this reason, physical illness is dealt with according to the procedure as a type of non-physical illness carried out a spiritual approach.

Keywords: Islam, Health, *al-tibb al-nabawi*, professional

Introduction

Health is a crown for every human being healthy, which is often just felt how valuable it is when someone experiences health problems. Health is the desire of every human being, especially those who are sick. Allah loves strong (healthy) believers more than weak believers. In the hadith: "From Abu Hurairah RA, he said, Rasulullah SAW. said, a strong believer is better and more loved by Allah than a weak believer; and in both of them, there is goodness. Be earnest to get what is beneficial to you and ask God for help (in all your affairs) and do not ever feel weak. When you are struck with disaster, do not say, If I did so, surely it would not be this way and that way, but say, This has been destined for God, and God does whatever He wants, because the words if it will open (the door) of the devil" (Hajjaj, Sahih Muslim, 1998). Allah made clean and chaste (*thaharah*) as the legal requirements for the prayers and a series of pilgrimage and umrah. So basic is the problem of *thaharah*, that the composition of the chapters of fiqh books in general places *thaharah* (purified and clean) in the initial chapter. While *thaharah* and health are two inseparable

things. The proverb says "cleanliness is the base of health". Islam teaches intact, physical and spiritual health.

Physical and spiritual health is always a condition that is integrated with the worship activities of God's servants. The aspects of physical cleanliness are regulated in the science of Jurisprudence, while purity on the (spiritual) side is regulated in Sufism studies. Islam accommodates both simultaneously. It is not even related to the physical and spiritual aspects of a servant, the cleanliness of the place and the environment is proof of obedience to God's servants. Therefore, a clean and healthy environment will bring comfort and health to humans.

Because Islam is believed by its adherents to be a source of value for all sciences, health science is no exception, so the effort to integrate health science and Islam is a necessity for Muslims. (Husin, 2014) Health is an important factor for human life because, with a health condition, humans can work comfortably and do good by giving benefits to others. While humans are complex beings consisting of physical, psychological, social and spiritual elements, when a person experiences pain, it must be thoroughly examined and cured. (Saleh, 2010). Arabic proverb says *al` aql fi al-Salim al-jism al-Salim, wa al-jism al-Salim al` aql fi al-Salim* (a sane mind is in a healthy body and a healthy body found in the sane moral mind). (Husin, 2014) Integrating physical and spiritual health as a whole has long been realized, but is still often a problem in human life. Religion will be perfectly erect if its adherents are healthy physically and mentally.

Method

This study is a literature review that examines health concepts and theories as well as Islamic views about them. This aims to explain the integration between the values of Islamic teachings with health according to the traditions of the Prophet. *Sahihal-Bukhari* and *Sahih Muslim* is the main reference. To understand the explanation, the books of *Fath al-Bari* and *Sahih Muslim (al-Nawaiyah)* in particular and the monumental Book of *al-Tibb al-Nabawi* are used. Search through methods *takhrijul tradition* from the original source through *Sahihal-Bukhari* and *Sahih Muslim* as well as books that mencommentary both. The approach taken is the thematic hadith approach through the study of *fiqh al-hadith*. (al-Reply, 1986) The study of *Fiqh al-Hadith* is carried out after the fulfillment of all requirements to determine validity, both requirements relating to *sanad* and those related to *matan*. Sources of data obtained through studies and written sources (documentation) that mutually support and enrich the further analysis. The collected data is systematized and reduced as necessary then analyzed using the method *content analysis* or document analysis. (Arikunto, 1998) Utilizing the theories of integration of Islam and health as a knife of analysis.

Relevant Studies

Many writings have tried to find a relationship between the teachings of Islam and health, the integration of health sciences with Islam, especially when the paradigm of scientific integration is directed towards Islamic universities in the State Islamic Religious Higher Education (PTKIN). In order to collect data from all of these works, this article is

not the right place. In the following, only a few of the most recent writings that are relevant to put this article in the right place.

Health in view of Islamic law written by Imam Jauhari (Jauhari, Health in view of Islamic Law, 2011). He sees health from the perspective of Islamic law. The emphasis is on mental health and Islamic law. He saw how close the relationship between worship and mental health. In Islamic law, one type of people who are free from the burden of worship and Islamic law are people who experience mental disorders (for example crazy). The purpose of Islamic law (*maqashid al-syar'iyah*) is to realize the human benefit. The benefit can be realized if the five main elements can be realized and maintained. The five main elements are religion, soul, ancestry, reason and wealth. So keeping of health (mind) is one of *maqashidal-Syar'iyah*. (Jauhari, Health in the view of Islamic Law, 2011) Caring for mental health is one of the core teachings of Islam. That is the reason, khamar and its derivatives such as narcotics are forbidden in Islam because they can damage the mind which must be maintained and kept healthy for the sake of religious obligations. (Jauhari, Narcotics in Intellectual View and Prevention, 2006)

Nurhayati, in her article (Nurhayati, 2016) she explained health from the perspective of sunnah. *Kitāb al-Tibb* (book of medicine) in *Shahih al-Bukhārī* reflects the image of Imām al-Bukhārī about the scope of health and medicine in Islam. According to him, the main purpose of the medical system in Islam is to maintain health rather than cure illness. The description of health and medicine in *Shahih al-Bukhārī* is discussed in *Kitāb al-Thibb*. Most of the traditions collected in the book are more related to *preventive medicine* than *therapeutic medicine*. (Nurhayati, 2016) The

scope of medicine has been explained by al-'Asqalanī who compiled explanations and comments that are often referred to by researchers and scholars, *Fath al-Barri*. An explanation is also found in al-'Aynī's explanatory book. These two famous clerics lived in the IX century Hijri or V Miladiah in an era when health science and medicine and medicine had developed, even quite abundantly, from various types of health disciplines, not only those developed in the Arabic tradition, but also those originating from Greek civilization -Romawi and Indian-Persian, even input from Chinese culture. (Rahman, 1989) This description emphasizes more the concept of health and medicine in the style of the Prophet.

Azizah Khoiriyati in her article, *Spiritual Care in Nursing: A Systematic Approach* (Khoiriyati, 2008) states that spiritual care is a part of overall care that is quite easy to apply in the nursing process from the assessment, nursing diagnosis, planning, implementation, and evaluation. Spiritual needs and care within the framework of this nursing process have proven to be very helpful both philosophically and practically. The challenge for nurses is to apply a holistic view of his life and self, then this idea is applied in the care of others.

Some Views Regarding Health

Health is an abstract word, its understanding is difficult to formulate concretely. An easier approach to understanding the meaning of health opponents themselves. An antonym from health is a disease. The disease is an understanding that contains: causes,

symptoms or symptoms of disease, both visible changes in the physical body called clinical signs or changes found in the laboratory such as changes in the composition of red blood cells, blood sugar, changes in the number or components of urine, feces, and so on. (HD, 2005).

Health comes from the word "healthy" which is transferred from Arabic *sihhah* which means healthy, not sick, survived. (HD, 2005) Meanwhile according to *the Big Indonesian Dictionary (KBBI)* healthy is a good condition for the whole body and its parts, free from pain, sane. (National, 2011) Law No. 23 of 1992 states that health is a state of well-being of the body (physical), soul (spiritual), and social that allows everyone to live productively socially and economically. (FIP-UPI, 2007) From this definition, it can be sorted out that physical health is a condition where the physical and *physiological form* does not experience interference so as to allow mental or psychological and social development to be able to carry out daily activities normally.

The mental health is a condition that allows optimal physical, intellectual, emotional development of a person and the development goes in harmony with the condition of others. Socially healthy is life in society, where this life must be such that each citizen has sufficient ability to maintain and advance his own life and the life of his family in the community which allows him to work, rest, and enjoy entertainment on time. (Mubarak, 2005) Not much different from what was stated above, the experts also argued in defining the meaning of health including:

1. WHO (World Health Organization, 1947), healthy is to improve the condition of humans, whether physical, spiritual or intellect, social and not merely eradicate the disease. (Al-Fanjari, 1993) In the WHO healthy concept, it is hoped that there is a harmonious balance in the interaction between humans and other living things with their environment. As a consequence of the WHO concept, what healthy people say is not sick, not disabled, not weak, spiritually happy, socially prosperous, and physically fit. (Mubarak, 2005)
2. White (1977), Healthy is a condition in which a person at the time of examination did not have any complaints or there were no signs of illness or abnormality. (Mubarak, 2005)
3. Indonesian Ulema Council (MUI) in the 1983 Ulama National Conference formulated health as a 'physical, spiritual, and social endurance' possessed by humans as a gift of God that must be grateful for by practicing His guidance, and maintaining and developing it. (Shihab, 1998)
4. Perkins (1983), healthy is a balanced and dynamic state between body shape and function and has various factors that influence it. (Balun)

Based on the explanation above, it can be stated that what is meant by health is a complete condition, both physical (physical) and non-physical (mental/spiritual), intellect and social that enables a person to carry out his life activities properly. That is, healthy here is not merely free from various diseases, but rather emphasizes being physically, spiritually, intellectually, and socially.

Prophetic Medicine principle

at least, there are two main principles of health according to the hadith of the Prophet. namely the principle of prevention and the principle of treatment. Islam adheres to these two principles proportionately. Islam prioritizes prevention over treatment. Every individual is obliged to take care of their health by preventing illness for those who have not yet been struck by the disease and handling their treatment for those who are currently affected by the disease.

a. The Preventive Principle (*al-thibb al-wiqâ'i*)

Treatment in the style of the Prophet. *al-thibb al-nabawî* is a study of health from the perspective of sunnah. To conduct a study of health according to the Sunnah, the most appropriate way is to conduct a search and study of the traditions of the Prophet. regarding health and treatment through the books of hadith. In terms of scope, for example, this prophetic treatment includes prevention and treatment, not just health physical, but it emphasizes mental health, combining soul and body, and between objects and spirit. Imam al-Bukhârî narrates 129 Hadiths which are directly related to health and medicine. He sorted out two books (in the sense of a separate part of his collection of Saheeh) for medical problems, namely *Kitâb al-Thibb* (medical books) and *al-mardhâ* (books about diseases). Related and offensive traditions about health, disease, and their handling are found in many other parts, such as the holy book (*thahârah*), and water (*ma'â*). (Nurhayati, 2016) These aspects of Islamic teachings are closely related to health.

Most Islamic medical hadiths in the early days were preventive medicine (*al-thibb al-wiqâ'i*) rather than healing medicine (*al-thibb al-ilajî*), which was undoubtedly considered an advanced concept considering the level of scientific knowledge at that time. Even Imam Bukhârî did not give a special chapter on disease prevention, however, he compiled preventive measures against diseases that spread in some parts of Sahih al-Bukhârî for example cleanliness, the use of dental cleaning (*siwak*), food, bathing, and exercise. Other preventive measures in Sahih al-Bukhârî include quarantine epidemic outbreaks, prevention of *al-judzam* (leprosy = leprosy), prevention of diseases that may occur due to the fall of flies into the liquid, prohibiting intoxicating drinks, prohibiting suicide to caution against fire inside the house.

Warnings and caution against leprosy were also widely known during the lifetime of the Prophet Muhammad. The Prophet advised the people to avoid leprosy as they escaped from the lion (*farra min al-judzam kamâ tafarra min al-asad*). (al-Bukhari, 1992) This gives an indication that the Islamic principle adheres to the principle of priority scale, namely prioritizing prevention over treatment. Building a mindset of a healthy lifestyle from the start must be instilled to build a healthy society.

b. Principles of Healing Medicine (*al-thibb al-ilajî*).

This principle contains a clue that when a person or a community experiences a state of illness then an absolute healing effort is made. Related to the problem of medicine and healing there are many hadith texts which give instructions. These healing traditions seem to be divided into three because the chapters that compile these traditions are in the

chapter entitled *al-syifâ 'al-tsalâtsah*. Two of them are narrated by Ibn 'Abbas and the other by Jabir ibn 'Abdullah. First, "Healing is in three ways, namely: swallowing honey, beating, and cauterization. Even so, I forbid my followers to use the latter, burning." (*Al-shia 'fi tsalâtsah: al'asal conditions, wa syartah mihjam, wa kayyah nar, wa anha ummati' an al-kayy*). Second, the Hadith which states, "Healing is in three ways, namely: beating, drinking honey, and cauterization, but I forbid my followers to use cauterization." In another version narrated by Jabir ibn 'Abd Allâh that he heard the Prophet, Muhammad. said. "If there is healing in your treatment, then it is beating, drinking honey or burning in accordance with the disease, but, I do not like burning with fire." (Al-Bukhari, 1992)

Against the traditions above, Ibn Hajar reminded the reader that the handling of the disease does not limit only to the three healing methods, namely drinking honey, chilling, and burning with hot metal. Why the Prophet Muhammad. mention only three healing methods? Ibn Hajar explained that the Messenger of Allah only mentioned three methods of healing because all three were *ushûl al'ilâj*, the basis or principle of healing. Besides that, there were many other ways of healing among the Arabs at that time. Health and medical sciences have a duty and responsibility to develop in detail in accordance with the development of time and the challenges of medical science each time and space with various problems of its own. This is in line with the statement of the Prophet. "The statement reads, *"Antum a'lam bi umûr dun-yâkum"*(you know your worldly affairs better). This provides instructions for studying the development of medical and health sciences.

This hadith is based on the development of the thought at that time that the emergence of disease is basically caused by the condition of blood (*damawî*) or *safrawî* (yellow bile) or *sawdawî* (black bile) or *balghi* (phlegm). (al-'Asqalani) This shows that the Arabs at that time viewed the cause of illness in a philosophical sense and saw it as a disturbance in the balance of the body's blood and other elements. Furthermore, the disease caused by one of them must be treated with (*beating hijâmah*), which is removing dirty blood from the body, or by drinking honey, or other herbal ingredients. (Nurhayati, 2016)

The method of treating and healing the disease above proves that during the time of the Prophet Muhammad. treatment of the disease is primarily based on the cause of the disease and efforts to find out how to overcome it. Muslims are encouraged to study the symptoms, causes, and subsequently their efforts *healing (ma'rifatuh bi tahqîq al-sabab wa al-'alamah)*. That is why before commenting on the healing methods presented by the Hadith, Ibn Hajar must explain two types of diseases, namely material diseases (*maradh maddiyyah*) and non-material diseases (*maradh ghayr maddiyyah*). The first refers to diseases caused by heat (*al-harârah*) and cold (*al-barîdah*). The second is divided into wet (*rutbah*), dry (*yabisah*) and combined (*murakkabah*). Non-material diseases, according to Ibn Hajar, are treated in accordance with what was revealed by the hadith, "Fever is the result of heat (hell), therefore cure fever with water." (Al-'Asqalani) This gives a clue that health services must be carried out professionally. Detect the types of diseases and their causes then handle them appropriately so as not to cause damage (malpractice). Islam adheres to the principle of 'preventing damage (greater harm) prioritized than presenting the benefit.

A holistic approach to disease management requires a spiritual approach as an approach that must always exist because humans are spiritual beings. By managing his spiritual potential he will have high spiritual energy and confidence. A holistic approach to conducting spiritual assessments is needed to better understand the client's spiritual health and identify his spiritual needs. Spirituality is an integrated factor in individuals. This is influenced by physiological and psychological processes, cultural background, environment, and other factors. In all areas of the nursing assessment data will be needed to formulate nursing diagnosis. (Craven, Himle, 2000) According to NANDA Nursing Diagnosis 2005-2006, there are 3 nursing diagnoses related to spiritual problems, each of which is 1 actual nursing diagnosis, 1 risk diagnosis, and 1 nursing diagnosis *wellness* or well-being. among others, *distress*, spiritual, the risk of *distress* spiritual and the potential for better spiritual improvement. (Nanda, 2005) This gives the meaning that a spiritual approach based on religion has a very large part in handling various types of diseases. The integration of the spiritual approach can be done for all adherents of religions because all religions teach spiritual values, and humans, in addition to being a social being, they are also spiritual beings.

Handling of diseases caused by genie crimes and human crimes (magic) can be handled with approach *ruqyah syar'iyah*. Perdana Akhmad stated in his article (Akhmad, 2005) that *ruqyah* therapy itself is a therapy that uses the holy verses of the Koran and hadith as a medium to cure various mental disorders. Various Qur'anic verses and hadith explain the influence of the use of therapy *ruqyah*. So that the *ruqyah* therapy process can take place effectively, it needs to be done through a series of stages, namely (1) preparation before psychotherapy *ruqyah*, which includes ablution, listening to religious advice and instructions for implementing therapy *ruqyah*, and lying down by taking a relaxing attitude of the body (muscles) comfortable and comfortable and relaxation of mind, (2) the implementation of psychotherapy *ruqyah* mass, which consists of listening to the verses of the Koran with solemnity and the sensations that occur during the procession of listening to the chanting of the Koran, (3) the implementation of counseling and *ruqyah* in patients themselves personally, which consists of providing counseling and therapy *ruqyah* special. The spiritual approach through the method *ruqyah* is one of the methods based on the sunnah.

Analysis

Departing from the above explanation, Muslims seem to be enlightened and encouraged to address that the human body and soul have the possibility to be healthy and sick, balanced or imbalanced. Imbalances in the body are like fever, headache or other physical illness, while mental illnesses such as anger, anxiety, sadness, and other similar symptoms. The first type of disease can be treated through medical methods involving the use of honey, cupping, and cautery, while the second must be treated with spiritual healing methods. In certain cases, humans are encouraged to use spiritual healing due to several things. *First*, in an effort to recover from physical ailments, patients must experience suffering due to medication, pain due to cauterization as well as spending a number of assets for treatment and healing. On the other hand, mental health care and health, which is far more important, is more pleasant and reassuring besides being less expensive to care

for and restore. *Second*, if the disease is caused by a genie or other spirits, then ordinary medical treatment is inadequate. That condition must be cured by making efforts that can end the influence of evil, namely by strengthening the faith in God Almighty. This is because if a person's soul has been firm and firm in the faith, evil influences cannot easily influence. In other words, spiritual illness arises as a result of weak faith and mental suffering. In this case, the spiritual illness must be cured by spiritual care as well. The method *ruqyah syar'iyah* is a method of handling diseases caused by an evil jinn or making jinn an instrument of disease. Although it is a psychiatric illness, the impact is not only mental but also physical at the same time, so that the disease must be treated appropriately by experts.

Based on the Islamic principle of "preventing disease is more important than treating it", then ideally the use of the term 'hospital' should be changed to 'Healthy House'. Changing the name 'Hospital' to 'Healthy Home' contains a very basic philosophy. Healthy House provides a paradigm and awareness that the arrival of the community to a place that is often called "Hospital" is no longer due to illness or health problems, but more importantly as a place for health consultations to prevent the onset of disease with the guidance of a healthy lifestyle. Unlike the case with the term "hospital" which gives the impression that people who come to the place are caused by their illness, so they must get medical treatment. This is in line with the principle of medicine in Islam, namely preventive medicine (*al-thibb al-wiqâ'i*) is more priority than healing medicine (*al-thibb al-'ilaji*).

Conclusion

Islam is very concerned about health issues and even becomes a necessity to be treated. Health is a crown for healthy people. So urgent, maintaining physical health, reason, and soul are absolutely integrated to achieve the perfect health condition. In the perspective of Islamic law safeguarding soul and reason is part of the *maqashid syar'iyah*. Coverage of the sunnah of the Prophet, not only found in the matter of worship *mahdhah* but also in the worship of *gairu mahdah* including in health and medical matters. Kitab *al-Tibb al-Nabawi* is a wrong source or reference to draw the red thread of the relationship between Islam and health. Through a variety of history (hadith) found many cues that underlie health science. This treasure is absolutely explored to find a clear path in the effort to develop the integration of health science, medical science, and Islam.

The main principle of Islamic teachings on health is to prioritize preventive measures (*al-wiqayat*) rather than treatment or healing (*al-'ilaj*). Based on this consideration, the philosophy of the name of a place to care for health called 'Hospital' is more relevant if it is changed to 'Healthy Home'. The philosophy of changing this name contains an awareness that caring for the health and preventing disease must be a priority scale compared to treating disease. The arrival of the community to the health care center aims to conduct consultations to care for the health and get guidance on healthy living. For those who have been stricken by the disease, of course, there is nothing else but must be treated.

According to the hadith physically caused by an imbalance between the elements of heat (temperature) and cold (usur water) in the human body. In addition, more diseases occur in blood problems. Because it is covered by removing dirty blood is one of the

techniques of handling diseases in the Prophet's hadith. While non-physical diseases are treated with ruqyah. Diseases caused by evil jinn and humans treated with *ruqyah* according to Islam. By processing and improving the spiritual side it becomes a force to drive out non-physical (mental) illness.

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