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## Halalan Toyyiban Attributes Shown in Selected Traditional Malay Medical Manuscripts

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### ABSTRACT

While some traditional medical practice has been incorporated into their respective modern practice such as Traditional Chinese Medicine, Traditional Malay Medicine (TMM) is still in the early stages. Mystic elements in TMM slowly faded after Islamic preachers came to Malay land in the late 15<sup>th</sup> century, however, it still faces the stigma of being unscientific and superstitious. Hence, this study focuses on revealing the Halalan Toyyiban attributes as ruled in Islamic law shown in selected TMM manuscripts. Seven TMM manuscripts: MSS 2999, MSS 2515, MS 1998.400, *Khazanah Perubatan Melayu Tumbuhan Ubatan*, *Kitab Tib Ilmu Perubatan Melayu*, *Khazinat al-Insan* and *Kitab al-Rahmah Fi al-Tibb wa al-Hikmah* in the collection of the Malaysia National Library were reviewed systematically, with emphasis on agarwood as one of the materials. The study finds that all the materials used in all the found 100 agarwood-related formulations were derived from local and Halal sources: plants as the primary ingredient, a few animals, and minerals. The finding can refute the unscientific and superstitious claim and is expected to encourage Muslim scientists to develop alternative medicine using traditional remedies.

**Keywords:** Traditional Malay Medicine (TMM), Halalan toyyiban, Old medical manuscripts, Ethnomedicine, Agarwood

### 1 Introduction

Traditional medicine is an indigenous heritage comprising of the knowledge, practice and skill used in the treatment of physical and mental illness in a specific community based on the beliefs and experiences of different geographical ancient cultures (Chen et. al., 2015) [1]. The limit of integration and interpretation of TMM into modern science causes it to be seen as superstitious and scientific when in fact its practice had shifted hugely after Islam came to the Malay Land. Hence, this paper aims to disclose on how the treatment in TMM followed the Syariah law by looking into the Halalan Toyyiban attributes.

### 2 Materials and Methods

Seven manuscripts in the collection of Malaysia National Library were reviewed systematically. All formulations containing 'gaharu', 'garu', 'galagaru', 'gaharu hitam', and



'*jadam*' were extracted. The formulations were then analyzed by focusing on the materials used in the treatment and any possible practice based on al-Quran, Hadith, and taboo. The data was studied and compared with the Syariah law, especially with the ten principles of Halal and Haram in Islam written by Yusuf al-Qardhawi [2] as follows.

1. Everything is Halal unless explicitly forbidden.
2. Only Allah has the right to legislate for man.
3. Prohibiting Halal and permitting Haram is synonymous with ascribing partners to Allah.
4. Haram is always associated with what is bad and harmful.
5. There is always a better substitute in Halal for the made Haram.
6. Anything that leads to Haram is considered Haram.
7. It is Haram to declare something Halal when it is manifestly Haram.
8. Good intentions do not justify committing Haram.
9. One should guard oneself against matters that are on the borderline between Halal and Haram.
10. In extreme circumstances, Haram is permissible within certain limits.

### 3 Results

#### 3.1 Agarwood-related formulation found in the selected TMM manuscripts

Over 100 formulations were found in the selected formulations treating over 70 physical illnesses, shown in Table 1.

**Table 1:** *The physical illnesses treated in the extracted agarwood-related formulations from selected manuscripts.*

<b>Illness treated in agarwood-related formulations</b>	<b>English name</b>
<i>Ulser mulut/ seriawan/ serawan</i>	mouth ulcer
<i>Resdung hidung/ sinusitis akut/ restung/ sedung</i>	allergic rhinitis
<i>Angin/ kembung perut/ senak perut/ sakit perut/ sawan senak/ sawan agung/ angin perut/ cirit/ mising/ medu</i>	stomach-ache
<i>Ubat sapan dalam perut</i>	stomach cancer
<i>Kepialu/ kepialu angin/ demam kepialu</i>	typhoid fever
<i>Mulut berbau/ bau tubuh/ bau ketiak</i>	mouth and body odor
<i>Batuk</i>	Cough
<i>Lelah/ esak</i>	asthma
<i>Amenorea</i>	amenorrhea
<i>Lenguh badan/ sakit pinggang/ sendi</i>	body ache
<i>Senggugut</i>	menstrual pain
<i>Wasir</i>	hemorrhoids
<i>Sakit karang</i>	gallstone
<i>Al-Hasiyah</i>	dysuria
<i>Sawan</i>	seizures
<i>Bengkak batu pelir</i>	inguinal hernia
<i>Angin besar/ strok</i>	stroke
<i>Angin masuk urat</i>	-
<i>Al-Khanazir</i>	swollen lymph node
<i>Al- 'Irg al-madiyyin</i>	-

### 3.2 Materials used in the formulations

All the treatments included plants as main ingredients including spices and herbs. Animal parts, products and minerals were also used in some formulations, in particular, only 7 formulations used animal parts and 10 used minerals in the treatments. Materials used in the formulations are shown in Table 2.

**Table 2:** *Materials used in the formulations.*

Source	Description	Example
Plants	Plants parts	Sandalwood, nutmeg, cinnamon, rose petals.
	Spices	Caraway, black peppers
	Plants products	Vinegar
Animals	Animals' parts	Deer's horn, hedgehogs' thorns
	Animal products	Honey, ghee
Minerals	-	Sulphur, salt, cinnabar.

### 3.3 Spiritual practice based on al-Quran, Hadith, or taboo practiced in the treatments process.

A few formulations included spiritual practice in the treatment process, mostly rooted in Islamic tradition. For example, a formulation found in Kitab Tib MSS2515 to treat gallstone included reciting Surah al-Ikhlās three times during the preparation of the remedy. Some of the formulations also used Islam's prayer time in the preparation and treatment process. Analyzing all the formulations, only one taboo was found in a formulation to treat gallstone from Kitab Tib MSS 2515. The instructions were written not to cross the shadow while acquiring the materials. No other spiritual practice in the form of spells or incantations was found in any selected formulation.

## 4 Discussion

From the results, plants materials contributed in about 95% of the overall sources that were used in the treatments. In Islam, plants are considered as Halal and safe to be consumed unless there is proof that says otherwise, as mentioned in the first principle. For the animals' source, however, most of them were wild animals which are Haram (in Mazhab Syafie as practiced by majority of Malay land people) and needed to be cleansed according to Islamic rule ('*samak'* or '*sertu'*') before use. To proceed using the animals' parts as instructed, a Muslim physician is needed to conduct the process. As for minerals, most of them are not harmful, hence they are Halal and safe to be used.

Referring to the tenth principle of Halal and Haram in Islam by Yusuf al-Qardhawi, "in extreme circumstances, Haram is permissible within certain limits", hence, the use of wild animals and certain harmful minerals that supposedly Haram can be used in the treatment. However, the "extreme circumstances" need to be verified by the experts in the field. Though today humanity is served by modern treatment, the traditional practice used in the past is regarded as needed and befitted as they used all the available sources to evaluate and survive.

In any case, if the formulations are found to be harmful in any way after being tested with modern techniques, they should be avoided or altered to prevent any bad consequences, as ruled in the principle “Haram is always associated with what is bad and harmful.”

As for spiritual practice, no signs of asking for help other from other beings, as usually shown in treatment influenced by Hinduism or Buddhism. [3] The finding shows that the influence of religions before Islam had been removed accordingly and harmonized with Islamic teachings by obeying Syariah law and Islamic metaphysics.

## 5 Conclusions

In conclusion, by the assumption that the physicians made the most of all the available knowledge and local sources, the TMM practice based on the selected formulations from the selected manuscripts is deemed as following the Syariah law and showing Halalan Toyyiban attributes.

## Supplementary Materials

The following supporting information can be downloaded at: [www.mdpi.com/xxx/s1](http://www.mdpi.com/xxx/s1), Figure S1: title; Table S1: title; Video S1: title.

## Author Contributions

Conceptualization, U.A. and N.; methodology, U.A. and N.; investigation, U.A.; resources, U.A. and N.; data curation, U.A.; writing—original draft preparation, U.A.; writing—review and editing, U.A.; supervision, N.; project administration, N., Y.Z.H.Y. and A.N.; funding acquisition, N. and Y.Z.H.Y. All authors have read and agreed to the published version of the manuscript.

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