



MENTAL ILLNESS TREATMENT IN MALAY MEDICAL MANUSCRIPT *KHAZINAH AL-INSAN* BY HAKIM ABDULLAH

NORHASNIRA IBRAHIM^{1*}

¹ Universiti Sains Islam Malaysia (USIM), 71800, Nilai Negeri Sembilan, Malaysia

*Corresponding Author: norhasnira@usim.edu.my

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Abstract

The philosophy of Malay medical is to strive for the care and preservation of human health comprised of physical and spiritual health. It has been practiced by the Malay community over a long period and documented in Malay medical manuscripts from the 16th century until the 20th century. This article focuses on *Khazinah al-Insan*, one of the Malay medical manuscripts produced in the 1950s. Two main objectives of this study are (i) to study the background of *Khazinah al-Insan* (ii) to identify mental illness in *Khazinah al-Insan*, and treatment methods for mental illness healing found in the manuscript. A qualitative method has been used in this study and the data was collected from a manuscript, journal articles, conference paperworks, books, and websites. The finding shows that there are five types of mental illness recorded in this manuscript and the most well-known treatment methods applied by Malay practitioners are by using natural sources, Quranic verses, and prayer recitation.

Keywords: Mental illness, Malay medical manuscript, *Khazinah al-Insan*

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INTRODUCTION

Malay medical practice covers whole aspects of human life in terms of physical, emotional, and psychological treatment. Mohd Taib Osman (1988) in his study stated that illnesses and diseases in the Malay culture are caused by natural and supernatural elements. The natural elements are a wound, general sickness, tiredness, and old age. Meanwhile, the supernatural elements are caused by jinn, demons, and spirits. His statement was agreed upon by Hashim Awang (1990), Harun Mat Piah (2006; 2015), Haliza Mohd Riji (2015), and Nornizam Ngadeni (2018). In Malay society, one of the factors that lead to mental disorders is believed to be caused by

supernatural elements. The most common type of mental disorder among Malays is known as ‘*gila*’, and there are many types of *gila* such as *gila babi*, *gila meroyan*, *gila isim*, and many more. In this paperwork, the background of *Khazinah al-Insan* will be explained in the first part and followed by a discussion about the types of mental disorders and traditional treatment healing practiced by the Malays in the 1950s as documented in this Malay medical manuscript.

DISCUSSION AND FINDING

The Manuscript’s Profile

The author of this manuscript is known as Hakim Abdullah. According to Sarah Syazwani (2017), the real name of this author is Abdullah. Meanwhile, the word ‘Hakim’ refers to a title for a physician or practitioner used in Arabic-Greek medicine. Currently, not much information can be found about the author, except his photo which is printed on the front of this manuscript. The full name of this manuscript is *Khazinah al-Insan Yakni Perbendaharaan Manusia*. This information is mentioned by the author in his statement below:

وسميتها خزينة الإنسان دان اكو نمأي اكندي خزينة الإنسان ارتين فربندهارآن مأنسي فد ميتاكن
علن تشریح دان علم طیب ...

Translation: “...and I named it as *Khazinah al-Insan* means Human Treasury in describing tasyrih and medical knowledge...”

Khazinah al-Insan was completed on 14.11.40 or 13th October 1959. It has 108 pages with 19x13.5cm in size. It was printed by Haji Muhammad Ali bin Haji Muhamad Rawi, the owner of Persama Press, Acheen Street, Penang. On the cover page, the author wrote a poem in the Malay language:

Peliharakan olehmu bersungguh-sungguh	Sihat afiat di dalam tubuh
Ringan ibadat dunia teguh	Ialah nikmat yang tiada tertangguh
Ilmu tabib hendaklah amalkan	Jangan bercerai jadikan rakan
Mendapat sejahtera serta aman	Ibadat tetap di sihat badan

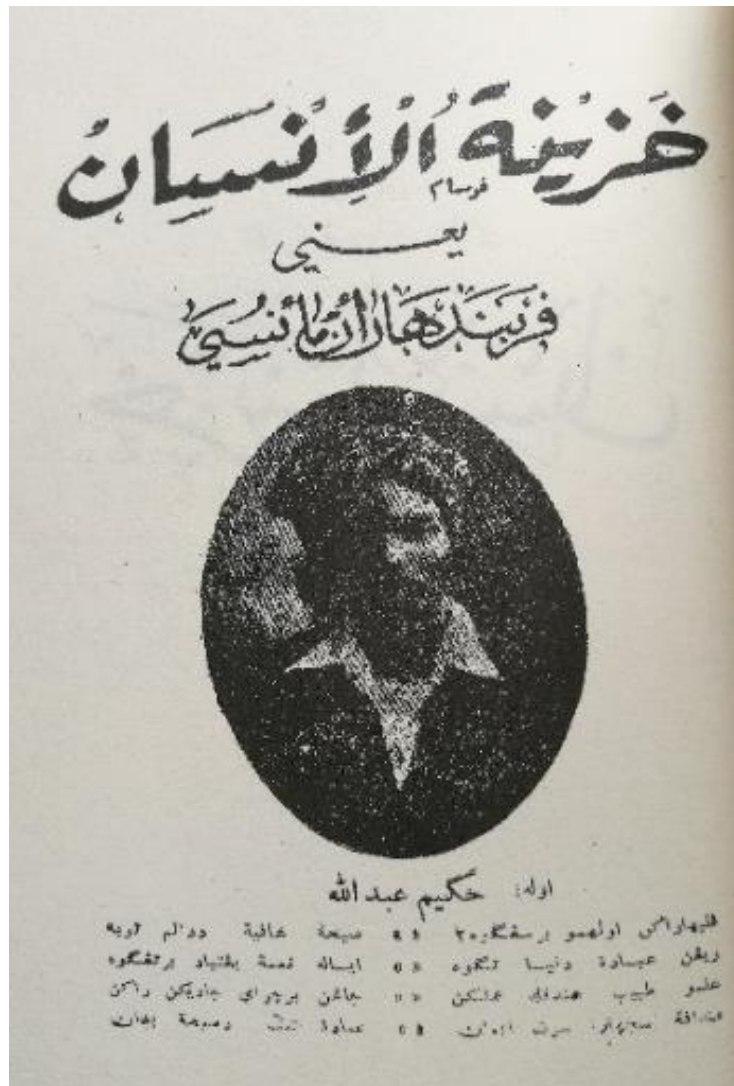


Figure 1: Hakim Abdullah's picture and poem in *Khazinah al-Insan*

The Manuscript's Writing Methodology

The manuscript writing can be divided into three parts consisting of the introduction, discussion content, and the end of writing.

a. Introduction

The author began his writing by mentioning the importance of knowledge in our life. He also explained that this writing was produced based on a compilation of knowledge gathered from some books, and Malay old tips experimented by him. Next, the word *Bismillah*, praise to Allah The Almighty, and salutation to The Prophet Muhammad PBUH were included in this section. The author reminded us to treat illnesses by using halal sources and avoid haram sources as cited from hadith:

"فَتَدَاوُوا وَلَا تَدَاوُوا بِحَرَامٍ"

Translation: "Treat yourselves medically, but use nothing unlawful (haram)".

He further explained the manuscript's full title and continued the writing with the second section of this manuscript; a discussion content.

b. Discussion Content

There are 70 chapters included in this medical text consisting of six discussions on the concept of a relationship between humans and nature, and the basic concept of Greek medical disciplines based on four elements which are soil, water, fire, and wind. Hakim Abdullah also listed several medical ingredients, types of diseases, treatments, and remedies production. Some of the examples of diseases mentioned in the book are headache, eye problems, ear pain, toothache, chest pain, stomach-ache, nausea, haemorrhoids, skin problems, tiredness, and many more.

There is also a section of question and answer (Q&A) on guidelines for common emergencies such as accidents, burns and scalds, poisoning, electric shock, suicide, and personal care while dealing with infectious disease patients. After that, the author shared recipes on how to produce soap, soy sauce, fermented soybean, ghee or clarified butter, and attar oil (essence). Below are details of the manuscript's content:

Chapter	Topic	Page
Chapter 1	: Pada Menyatakan Permulaan Manusia di Atas Muka Bumi	5-8
Chapter 2	: Bahagian Manusia	8
Chapter 3	: Pancaindera	10
Chapter 4	: Perkara yang Halus di Dalam Badan Manusia	10-11
Chapter 5	: Kejadian Tubuh Manusia dan Lainnya	11-12
Chapter 6	: Hal Keadaan Tulang-Tulang Manusia dan Segala Sendinya	13-16
Chapter 7	: Banyak Asab dan Urat	16-17
Chapter 8	: Panjang Tali Perut Manusia	17
Chapter 9	: Banyak Rambut di Kepala Manusia	18
Chapter 10	: Perkakas Manusia	18-19
Chapter 11	: Keadaan Manusia	20-21
Chapter 12	: Keadaan Penyakit	21-22
Chapter 13	: Ubat-Ubat	22-29
Chapter 14	: Pengajaran Tabib	29-32
Chapter 15	: Nasihat-Nasihat Musannif	32-35
Chapter 16	: Perjalanan Nadi	35-37
Chapter 17	: Nama-Nama Penyakit Yang Ada di Dalam Kitab Ini	37-38
Chapter 18	: Keadaan Gila	38
Chapter 19	: Ubat Gila Pusaka	39
Chapter 20	: Gila Babi	39-40
Chapter 21	: Gila Dirasuk Oleh Jin	40-41
Chapter 22	: Ubat Gila Terkena Sihir	41
Chapter 23	: Ubat Gila Isim	42-43
Chapter 24	: Ubat Pitam	43
Chapter 25	: Ubat Medu	43-44
Chapter 26	: Ubat Sakit Kepala	44
Chapter 27	: Ubat Sakit Telinga	44-45
Chapter 28	: Ubat Sakit Mata	45-46
Chapter 29	: Ubat Resdung	46-47
Chapter 30	: Ubat Sakit Mulut Serta Lidah yang Pecah-Pecah	47
Chapter 31	: Ubat Sakit Gigi	48
Chapter 32	: Ubat Sakit Gusi Yakni Barah Gigi	48
Chapter 33	: Ubat Sakit Tengkuluk	49

Chapter 34 :	Ubat Sakit Leher	49
Chapter 35 :	Ubat Sakit Dada	50
Chapter 36 :	Ubat Sakit Perut	51-53
Chapter 37 :	Ubat Sakit Pinggang	53
Chapter 38 :	Ubat Sakit Ari-Ari	54
Chapter 39 :	Ubat Sakit Pangkal Paha	54-55
Chapter 40 :	Ubat Karang	55-56
Chapter 41 :	Bengkak Zakar	56
Chapter 42 :	Ubat Beser	56-57
Chapter 43 :	Ubat Buasir	57
Chapter 44 :	Ubat Cacing	57-58
Chapter 45 :	Ubat Sakit Sendi-Sendi	58
Chapter 46 :	Ubat Sakit Segala Urat-Urat	58-59
Chapter 47 :	Ubat Patah Tulang	59
Chapter 48 :	Ubat Sopak	59-60
Chapter 49 :	Ubat Kedal	60
Chapter 50 :	Ubat Kurap	60
Chapter 51 :	Ubat Panau	60-61
Chapter 52 :	Ubat Tepok Yakni Mati Kaki Tangan	61
Chapter 53 :	Ubat Kenaling	61-62
Chapter 54 :	Ubat Mengah dan Lelah	62
Chapter 55 :	Ubat Termakan Racun dan Santau	63
Chapter 56 :	Ubat Yang Kena Sihir	63
Chapter 57 :	Ubat Orang Yang Terkena Hantu Syaitan	63-64
Chapter 58 :	Ubat Pelesit Yakni Bajang	64
Chapter 59 :	Ubat Faraj Perempuan	64-65
Chapter 60 :	Ubat Busung	65
Chapter 61 :	Ubat Zakar yang Mati Atau Lemah	65-66
Chapter 62 :	Ilmu Sahabat Empat	66-68
Chapter 63 :	Aturan Membuat Makjun Bakar	68
Chapter 64 :	Ubat Orang Yang Terkena Api Atau Air Panas	69
Chapter 65 :	Ubat Yang Menambahkan Mani	69
Chapter 66 :	Perihal Menolong Orang-Orang Kena Kemalangan	70-75
Chapter 67 :	Aturan Membuat Sabun dan Kicap	76-102
Chapter 68 :	Membuat Kacang Masin	102-103
Chapter 69 :	Membuat Minyak Sapi	103-104
Chapter 70 :	Membuat Minyak 'Attar	104-105

Source: *Khazinah al-Insan Yakni Perbendaharaan Manusia*

c. The End of Writing

In this section, the author provided information with the completion date of his writing and his hope that those who read it will correct any errors found in his writing. He finally ended his writing with an attachment of the Hijri calendar as below:

هاريبولن اورغ، اسلام						تقويم بيلان				
قياستين بيلان دان اول بولن بيلان دالام تاهون بغير معلوم است.						تاهون ماري احد قد تاهون ١٣٥٦ دان خميس قد تاهون ١٣٥٧				
بيلان بيلان بيلان	ز ٧	د ٤	ب ٢	و ٦	د ٤	نام بولن	ا ١	ه ٥	ح ٣	بولن ابجد
٣٠	سبت	اربعاء	اثنين	جمعة	اربعاء	محرم	احد	خميس	ثلاثاء	١٠
٢٩	اثنين	جمعة	اربعاء	احد	جمعة	صفر	ثلاثاء	سبت	خميس	٩
٢٨	ثلاثاء	سبت	خميس	اثنين	سبت	ربيع الاول	اربعاء	احد	جمعة	٨
٢٧	خميس	اثنين	سبت	اربعاء	اثنين	ربيع الآخر	جمعة	ثلاثاء	احد	٧
٢٦	جمعة	ثلاثاء	احد	خميس	ثلاثاء	جمادي الاول	سبت	اربعاء	اثنين	٦
٢٥	احد	خميس	ثلاثاء	سبت	خميس	جمادي الآخر	اثنين	جمعة	اربعاء	٥
٢٤	اثنين	جمعة	اربعاء	احد	جمعة	رجب	ثلاثاء	سبت	خميس	٤
٢٣	اربعاء	احد	جمعة	ثلاثاء	احد	شعبان	خميس	اثنين	سبت	٣
٢٢	خميس	اثنين	سبت	اربعاء	اثنين	رمضان	جمعة	ثلاثاء	احد	٢
٢١	سبت	اربعاء	اثنين	جمعة	اربعاء	شوال	احد	خميس	ثلاثاء	١
٢٠	احد	خميس	ثلاثاء	سبت	خميس	ذو القعدة	اثنين	جمعة	اربعاء	٠
١٩	ثلاثاء	سبت	خميس	اثنين	سبت	ذو الحجة	اربعاء	احد	جمعة	٩
١٨	١٣٥٦	١٣٥٧	١٣٥٨	١٣٥٩	١٣٦٠	سنة هجري	١٣٥٦	١٣٥٧	١٣٥٨	
١٧	١٣٦١	١٣٦٢	١٣٦٣	١٣٦٤	١٣٦٥		١٣٥٩	١٣٦٠	١٣٦١	
١٦	١٣٦٦	١٣٦٧	١٣٦٨	١٣٦٩	١٣٧٠		١٣٦٢	١٣٦٣	١٣٦٤	
١٥	١٣٧١	١٣٧٢	١٣٧٣	١٣٧٤	١٣٧٥		١٣٦٤	١٣٦٥	١٣٦٦	

Figure 2: Hijri calendar included at the end of *Khazinah al-Insan*

MENTAL ILLNESS IN *KHAZINAH AL-INSAN*

According to World Health Organization (2022), a mental disorder is also referred to as mental health condition. It is associated with distress or impairment in functioning or risk of self-harm. and characterised by a significant disturbance in an individual's emotional regulation, cognition, or behaviour. Meanwhile in Malay medical manuscripts, mental illness is caused by several factors such as genetically inherited and caused by spiritual elements. In this study, five types of mental illness were identified. They are *gila pusaka*, *gila babi*, *gila dirasuk oleh jin*, *gila terkena sihir*, and *gila isim*. Detail explanation of how to treat this mental illness will be described as follows:

a. Inherited Madness

Pada Menyatakan Ubat Gila Pesaka

Ketahui olehmu, jika ada orang itu gila yang ada keturunan daripada datuk neneknya, atau daripada ibubapanya, maka hendaklah diambil hati abu yang di tengah-tengah rumah dapur dan tanah lembah hingga tujuh buah rumah. Syaratnya, jangan diberi tuan rumah itu mengetahui, kemudian diuli dan dibulatkan seperti lada hitam, kemudian diberi makan kepadanya sehari tiga

kali sekali, makan tujuh biji hingga tujuh hari pantangnya. Jangan tidur di tempat gelap, dan jangan bagi mencium bau kemenyan, dan setanggi, dan gaharu, lamanya empat puluh hari.

Sebagai lagi ubat gila pesaka ambil lempedu beruang dan lempedu harimau belang dan lempedu buaya dan lempedu ular sawa, dibancuh keempat-empatnya itu dengan air mawar, diberi minum kepadanya, dan dicelak kepadanya sehari dua kali in sya Allah mujarab.

Based on the above statement, the author stated that those who are having hereditary mental illness should be treated with wood ash. It must be collected from kitchen of seven houses without the landlords' knowledge. Knead and form into small balls like a dash of black pepper and taken by a patient three times a day. Consume seven balls for seven days. The patient must avoid sleeping in the dark, smelling incense, and agarwood for forty days. Besides, the patient can be cured by drinking a mixture of rose water with bear bile, tiger bile, crocodile bile, and phyton bile. It can also be used as eyeliner two times a day.

1. Epilepsy

Pada Menyatakan Gila Babi

Maka ubatnya hendaklah diambil buih katak yang selalu di dalam telaga, dimasak dengan nyiur yang diguling babi dan nyiur yang ditebuk tupai, diambil minyaknya, diperlumurkan daripada kepala hingga ke kaki. Diisti'malkan pada satu haribulan sampai 13 haribulan, dan daripada 13 haribulan sampai 15 haribulan, dan daripada 28 haribulan hingga 30. Demikianlah diamalkan berturut-turut sampai tiga bulan.

Sebagai lagi ambil jintan hitam dan halia, dimasakkan hingga merah, diserbukkan halus-halus, dibancuh dengan minyak susu lembu, dihisapkan ke hidung pada masa seperti yang tersebut di atas ini jua.

Sebagai lagi ubat gila babi ambil kulit buah pinang yang kering, dan satu sabut nyiur yang kering, dan kekabu yang kering dipecah-pecahkan semuanya, diambil kain buruk yang dipakai olehnya, digulungkan dengan benda-benda itu hingga seperti lengan panjangnya kadar dua hasta, kemudian dipasang api, diasapkan ke mukanya hingga keluar air mata dan air hidungnya, masa mengamalnya seperti yang tersebut itu jua.

According to the author, there are three types of treatment for epilepsy. The first method is by cooking frog bubbles (taken from a well) with coconuts (eaten by a pig and squirrel) until it changes into oil. Next, rub the oil on the patient's head to toe. It must be applied on the first and 13th day, from the 13th to the 15th day, and from the 28th to the 30th day of the month. Practice it for three consecutive months. The second method is cooking some black cumin and ginger.

Next, form it into fine powder and mix it with cow's milk. The patient must smell it on the same day as mentioned previously.

Finally, the third method is by gathering dry betelnut peel, dry coconut coir, and dry kapok fibre. Break them apart and wrap them in a rag (worn by the patient) for two cubits length. Burn it and smoke on the patient's face and nose on the same date.

2. Insanity Caused by Jinn Possession

Pada Menyatakan Gila Dirasuk Oleh Jin

Maka ubatnya itu hendaklah dirambas tiga petang pada waktu senja, alat perambasnya seluar buruk atau kain buruk yang sudah dipakai olehnya. Kain tiga warna hitam, putih, kuning. Daun memali genyala jika dapat, jika tiada dapat cubalah daun memali sahaja, daun gandarusa. Doa Perambasan:

أعوذ بالله بكلمات التامة من كل شيطان وهامة ومن كل عين لامة. أعوذ بالله الواحد
الماجد من كل عدو وحاسد ومن كل شيطان مارد. بسم الله الرحمن على عبده بقوله
لقد خلقنا الإنسان في أحسن تقويم

Kemudian diambil air hujan malam Jumaat atau harinya, dibaca Yasin tunggal, diberi minum kepadanya hingga sembuh. In sya Allah mujarab.

By referring to the author's statement, insanity caused by jinn possession can be treated by shaking old cloth or rags (black, white, or yellow coloured) worn by the patient. It must be practiced for three days in the evening. Together, shake some *memali genyala* leaves or *memali* leaves, and *gandarusa* leaves (*justicia gendarussa*). Recite the prayer mentioned above (while doing this ritual). Next, recite surah Ya Sin and blow into Friday night rainwater. Give it as a drink to a patient until he is completely well again.

3. Mental Disorder Caused by Black Magic

Pada Menyatakan Ubat Gila Terkena Sihir

Maka ubatnya itu hendaklah diambil tahi memerang dihumbankan ke atas bumbung rumahnya dan di bawah tangganya, di hadapan dan di belakang, dan diberi makan kepadanya kadar jintan hitam.

Sebagai lagi hikmat membuang sihir, hendaklah ditulis pada ranting kayu yang hidup يا بدوح tujuh kali, dan

يا أيها الذين آمنوا أوفوا بالعقود أحلت لكم بهيمة الأنعام إلا ما يتلى عليكم غير محلي
الصيد وأنتم حرم إن الله يحكم ما يريد

type is by using natural sources such as plants (wood ash, rosewater, coconut, black cumin, ginger, betelnut peel, kapok fibre, *memali genyala* leave, *memali* leave, and *gandarusa* leave), animals (bile of bear, tiger, crocodile, and phyton, cow's milk, and beaver's scat), and minerals (rainwater and zam-zam water). Meanwhile, the second type of treatment is by reciting prayers and Quranic verses (surah Ya Sin, al-Ma'idah verse 1, and al-Jathiyah verse 34).

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