



## THE CORRELATION OF *QIYAMAL-LAIL* WITH HUMAN IMMUNITY IN HADITH PERSPECTIVE

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### Abstract:

*The focus of this research is correlation of qiyām al-lail with human immunity in hadith perspective. The problem statements are: 1) what is the quality of hadith of qiyām al-lail?, and 2) what is the correlation of qiyām al-lail with human immunity in hadith perspective? The aims of this research are: 1) to describe the quality of qiyām al-lail hadith, and 2) to explore the correlation of qiyām al-lail with human immunity in the hadith perspective. The method used in this writing is analytical method (taḥlīfī). Some of approaches used are hadith science and health science. The findings of this research show that : 1) the quality of hadith is hasan because all of sanad from al-Tirmizī's book have capability (ḍabit and 'adil ). Therefore, this hadith can be a standard to qiyām al-lail, and 2) qiyām al-lail and human immunity have a correlation in hadith perspective, as mentioned by Muslim scholars and findings of scientists.*

**Keywords:** *Qiyam al-Lail, Hadith, Human Immunity, Taḥlīfī.*

### Abstrak:

*Fokus penelitian ini adalah hubungan qiyām al-lail dengan imunitas manusia dalam perspektif hadis. Penelitian ini memiliki rumusan masalah, yakni: 1) bagaimana kualitas hadis mengenai qiyām al-lail?, dan 2) bagaimana hubungan qiyām al-lail dengan imunitas manusia dalam perspektif hadis?. Tujuan penelitian ini adalah 1) untuk menjelaskan kualitas hadis qiyām al-lail, dan 2) untuk menjelajah hasil penelitian mengenai hubungan qiyām al-lail dengan imunitas manusia dalam perspektif hadis. Metode dalam penulisan ini ialah metode analitis (taḥlīfī) dan beberapa pendekatan yang digunakan ialah ilmu hadis dan ilmu kesehatan. Kesimpulan pada penelitian menunjukkan bahwa: 1) kualitas hadis ini tergolong hasan sebab semua sanad pada riwayat Tirmizī memiliki kapabilitas (ḍabit dan 'adil), sehingga, hadis ini dapat dijadikan patokan dalam mengamalkan qiyām al-lail, dan 2) qiyām al-lail dan imunitas manusia memiliki hubungan dalam perspektif hadis sebagaimana disebutkan oleh Sarjana Muslim dan hasil eksperimen para ilmuwan.*

**Kata kunci:** *Qiyām al-Lail, Hadis, Kekebalan Tubuh Manusia, Kajian Taḥlīfī.*

## INTRODUCTION

*Qiyām al-lail* means to wake up at night. There are several worshipping activities at night (*qiyām al-lail*), such as reciting the Qur'an, *zikr*, reading the hadith or prayer<sup>1</sup>. Al-Sa'id bin al-Musayyab said that *qiyām al-lail* means praying at midnight.<sup>2</sup> Rasulullah pbuh., explained that the most suitable time to *qiyām al-lail* is the last third of the night after resting.<sup>3</sup> This ritual can be conducted either in the first, second or third of the night.<sup>4</sup> Performing *qiyām al-lail* after sleeping can refresh the mind and make the brain function better. Besides, it has been studied that, in medical perspective, sleeping is the way our body recovers and increases more energy.<sup>5</sup>

The existence of *qiyām al-lail* as normative worshipping rituals in order to follow the religious instructions is one evidence of miracle. The horizon of hadith in the scientific approaches of *qiyām al-lail* covers the dimension of scientific development.

In health science perspective, it is known that *qiyām al-lail* contains medication. Its role in medical therapy has long been echoed. However, to say that activity can cure any disease is still uncommon. The fact that *qiyām al-lail* can cure diseases and recover human's immune system can be explained scientifically. It is supported by the evidence that people who perform *qiyām al-lail* in regular basis can gain strong physical energy, especially in maintaining the balance of blood pressure in their unfit condition.<sup>6</sup> Thus, Allah recommends to perform *qiyām al-lail* due to its positive effect on health. The reason Rasulullah pbuh., encouraged Muslims to perform *qiyām al-lail* so that the body can throw away any diseases. Below is an example of hadith this research refers to in the correlation of *qiyām al-lail* to human immunity:

عَنْ بِلَالٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «عَلَيْكُمْ بِقِيَامِ اللَّيْلِ فَإِنَّهُ ذَابُّ الصَّالِحِينَ قَبْلَكُمْ، وَإِنْ قِيَامَ اللَّيْلِ قُرْبَةٌ إِلَى اللَّهِ، وَمَنْهَاةٌ عَنِ الْإِثْمِ، وَتَكْفِيرٌ لِلْسَّيِّئَاتِ، وَمَطْرَدَةٌ لِلدَّاءِ عَنِ الْجَسَدِ»<sup>7</sup>

Narrated by Tirmizi, from Bilāl that the Rasulullah pbuh., Said: it is advised unto you to wake up in the midnight, because it is the habit of the righteous before

<sup>1</sup>"Qiyam al-Lail di Bulan Ramadan," Sumatera Ekspedisi, Myedisi, accessed April 27, 2020, <https://www.myedisi.com/sumateraekspres/20200427/254174/qiyam-al-lail-di-bulan-ramadan>

<sup>2</sup> Lajnah al-Fatwa bi al-Syubkah al-Islamiyah, *Fatawa al-Syubkah al-Islamiyah* ('Arab: Lijami' al-Fatawa al-'Arabi, 2009), 4131.

<sup>3</sup> 'Abdul Qadir al-Rahbawi, *Salat Empat Mazhab* (Jakarta: Pustaka Litera AntarNusa, 2008), 310.

<sup>4</sup> Sulaiman al-Kumayi, *Salat Penyembuhan dan Penyembahan* (Surabaya: Erlangga, 2007), 171.

<sup>5</sup> Abu Sabila, *Dahsyatnya Keberkahan Tahajud, Dhuha dan Sedekah* (Yogyakarta: Semesta Hikamah, 2016), 3.

<sup>6</sup> Halik, "Hadis tentang Salat sebagai Obat (Suatu Kajian Tahlili)" (Skripsi, UIN Alauddin, 2017), 45-50

<sup>7</sup> Muḥammad Ibn 'Isa Ibn Saurah Ibn Mūsa Ibn al-Dahhak, *Sunan al-Tirmizi* (Mesir: Syirkah Maktabah wa Maṭba'ah Mustafā al-Bābi al-Halbī, 1945).

you. Verily the night prayer draws closer to Allah and prevents from sin, removes the error and rejects the illness from the body.

The hadith narrated by Tirmizi that the Prophet gave Muslims an opportunity to learn more about *qiyām al-lail*'s relation to science. The sentence "*matradatun li al-da'i 'an al-jasad*" means: "expel disease from the body." Rasulullah pbuh., guarantees that *qiyām al-lail* contains medication and therapy. Eventually, modern medication recognized that *qiyām al-lail* improves immunity, reduces stress and increases life expectancy.<sup>8</sup> Therefore, *qiyām al-lail* has many benefits which proves that it contains elements of meditation and relaxation.<sup>9</sup>

*Qiyām al-lail* contains meditation and relaxation aspects because both of which have pineal gland. By looking carefully at the activities, every utterance and movement performed by an individual in *qiyām al-lail* truly brings powerful therapy. According to scientists, *qiyām al-lail* is good for children, adults, elderly and pregnant women.<sup>10</sup> In short, Allah has designed *qiyām al-lail* as the facility to maintain the stamina and vitality of the righteous people.<sup>11</sup>

In this research, based on references that correlate *qiyām al-lail* to human immunity on hadiths, such as:

*Immunology and Immunopathology Basic Concepts* by Yoshitsugi Hokama and Robert M. Nakamura, M.D. The book explains about complex concepts of immunity, that gives an understanding of theory and example of immunity from immunologists and immunopathologists.

*Imunobiologi* by Subowo describes immunity with such significant information, followed by his own verdict on each individual.

*Shalat Malam Panduan Lengkap Tahajud dan Witir* by Yusni A. Ghazali and Ibnu Sabil explains about night prayer using health science in research technique.

*Terapi Salat Tahajud* by Moh. Sholeh discusses human immunity. This book explains comprehensively, but it does not use hadith perspective in methodology.

*At a Glance Immunologi* by J.H.L. Playfair and B.M. Chain gives information about diagram of immunity, as using pictures to show the process of immunity in the body.

The Concept of *Tahajud* Prayer Through Psychotherapy Approach in Relationship with Psychological Health by Siti Chodijah describes about the benefit of *tahajud* prayer on health mentality. It can also provide great benefits on physical health.

The differences of these references to this research are: the first is the technique where the writer uses *takhrij al-hadīṣ* as method to observation. The second is the approach, where the writer uses hadith science and health science.

This research specifically focuses on praying, but there has not been discussed on the mechanism of the relation between two terms *qiyām al-lail* and human immunity.

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<sup>8</sup> Siti Chodijah, "Konsep Shalat Tahajud Melalui Pendekatan Psikoterapi Hubungannya Dengan Psikologi Kesehatan (Penelitian Di Klinik Terapi Tahajud)," in *Prosiding Implementasi Penelitian pada Pengabdian Menuju Masyarakat Mandiri Berkemajuan* (Semarang: Universitas Muhammadiyah Semarang, 2017), 422.

<sup>9</sup> Ahmad Jaelani, *Misteri Keajaiban Tahajud Duha dan Puasa* (Yogyakarta: al-Fatihah, 2015), 17.

<sup>10</sup> Moh. Saleh, *Terapi Salat Tahajud* (Jakarta: Anggota IKAPI, 2006), 12.

<sup>11</sup> Moh. Saleh, *Terapi Salat Tahajud*, 6.

## METHOD

Method of this study:

### 1. Scientific approach

The researcher uses a descriptive approach by the data collection using desktop research. So, the writer aims to do *naqd al-sanad*<sup>12</sup> (validity of narrator) and *naqd al-matan*<sup>13</sup> (validity of contents), in order to find the quality of the hadith.

### 2. Data collection

To collect data and information for this research, the writer needs to do desktop research which include primary and secondary sources.

The primary ones are of hadiths which include of: *Ṣaḥīḥ al-Bukhārī*, *Ṣaḥīḥ Muslim*, *Sunan Abū Dāūd*, *Sunan al-Turmuḏī*, *Sunan al-Nasā'ī*, *Sunan Ibn Mājah*, *Musnad Aḥmad Ibn Hanbal*, *Muwatṭa' Imām Mālik*, *Sunan al-Dārimī*, *Kutub al-Albani*, *Kutub al-Ṭabarāni* and *Kutub al-Baiḥaqi*.

### 3. Data Analysis

The study uses qualitative method by describing validity to one aspect of the Prophet's hadith. So, judging by its objectives, it can be stated that the sources for this study as follows:

#### a. Science of Hadith

The writer uses books, including *ʿIlm Maʿāni*, *ʿIlm Rijāl al-Ḥadīṣ*, *ʿIlm Takhrīj al-Ḥadīṣ*, *Ṭibbu al-Nabāwī* and other books which have relation with the authenticity of *al-sanad* and *al-matan*.

#### b. Science of Health

### 4. Research Technique

This research uses the method of studying the manuscript, as follows:

The first, compiling the hadith data related to the correlation of *qiyām al-lail* with human immunity through the activity of *takhrīj al-ḥadīṣ*<sup>14</sup>. In this research, it employs two methods of *takhrīj*, as follows:

a) Theme based method to the book of *Kānzu al-Ummāl* by Ali bin Ḥisam al-Din Abdu al-Malik al-Ḥindi.

b) Quality based method to the book of *al-Aḥādīṣi al-Ḍaʿifah wa al-Maudūʿah*. In addition, the writer completes the *takhrīj* above by using digital research, the electronic book program which contains the hadiths of the Prophet, related to the correlation of *qiyām al-lail* to human immunity in the form of *al-Maktabah al-Syāmilah*, *Mausūʿah al-Ḥadīṣ* and books of hadith in the PDF format.

The second, classifying the hadith then applying the *iʿtibār al-sanad*<sup>15</sup> which is equipped with *sanad* scheme. Then conducting hadith critique by doing *sanad* research as biographical narrator and clerical assessment. So, comparing the various

<sup>12</sup> Syuhudi Ismail, *Kaedah Keshahihan Sanad Hadis Telaah Kritis dan Tinjauan dengan Pendekatan Ilmu Sejarah* (Jakarta: Bulan Bintang, 1995), 95.

<sup>13</sup> Kasman, *Hadits dalam Pandangan Muhammadiyah* (Yogyakarta: Mitra Pustaka, 2012), 48.

<sup>14</sup> Mahmūd al-Ṭaḥḥān, *Uṣūl al-Takhrīj wa Dirāsah al-Asānīd* (Riyāḍ: Maktabah al-Muʿārif li-nasyr wa al-Tauṣīf, 1996), 10.

<sup>15</sup> M. Syuhudi Ismail, *Metodologi Penelitian Hadis Nabi* (Bandung: Angkasa, 1994), 52.

hadiths from books of hadiths, then completing the discussion with the verses and relevant supporting hadith about the correlation of *qiyām al-lail* with human immunity. The last, collaborating the contents of hadith about *qiyām al-lail* in the concept of correlation of *qiyām al-lail* with human immunity.

## RESULT

To understand properly hadiths along with their sources there are several methods of *takhrīj* which can be used to explore in depth.<sup>16</sup> The writer means by tracking hadith word is the act of ascertaining hadith which is found in primary hadith source.

The hadith in research:

عليكم بقيام الليل فإنه دأب الصالحين قبلكم وقرية إلى الله تعالى ومنهارة عن الإثم و تكفير للسيئات ومطرده للداء عن الجسد<sup>17</sup>

It is upon you to perform night prayer, because it was the practice of the righteous people before you. It is a means of obtaining closeness to Allah the Exalted, it erases sins, it prevents wrongdoings, and it drives away sicknesses from the body." [Narrated by Aḥmad, al-Tirmīzī and graded saheeh by al-Albānī]

The following steps are used in *takhrīj*: theme based method and quality based method.<sup>18</sup>

### Theme Based Method

In the chapter of *Fi Ṣalah al-Nawāfil* on *Fi Qiyām al-Lail* and in the book of *Kanz al-'Ummal*, there are three hadiths, as follows:

**First**, hadith number of 21409, located in vol. Seven, page 786.

21409- عليكم بقيام الليل, فإنه دأب الصالحين قبلكم وقرية إلى الله تعالى ومنهارة عن الإثم, وتكفير للسيئات, ومطرده للداء عن الجسد (.حم, ت, ك, حق, عن بلال: ت, ك, حق, عن أبي أمامة: ابن عساکر عن أبي الدرداء: طب عن سليمان: ابن السني عن جابر).<sup>19</sup>

Narrated by Aḥmad, Tirmīzī, Ḥakīm, al-Baihaqī from Bilāl. Another hadith narrated by Tirmīzī, Ḥakīm, al-Baihaqī from Abi Umāmah. Other *al-sanad* are Ibnu 'Asākīr from Abī al-Dardā'i, the other transmitters are al-Ṭabrānī from Sulaimān, the last narrated hadith from Ibnu al-Sunnī from Jābir.

<sup>16</sup> Abustani and Ode Ilyas Ismail Ahmad, dkk., *Introduction to the Science of Hadith*, 119 & 120.

<sup>17</sup> 'Alā'u al-Dīn 'Ali bin Ḥisām al-Dīn bin Qāin, *Kanzu al-'Ummāl fī Sunani al-Aqwāwa al-Af'ālī* (Arab: Muassisah al-Risālah, 1981), 790.

<sup>18</sup> Mahmūd al-Ṭahhān, *Uṣul Takhrīj wa al-Dirā lawful al-Asānīd*, 35.

<sup>19</sup> 'Alā'u al-Dīn 'Ali bin Ḥisām al-Dīn bin Qāin, *Kanzu al-'Ummāl fī Sunani al-Aqwāli wa al-Af'ālī*, 786.

**Second**, hadith number of 21428, located in vol. seven, page 790.

21428- عليكم بقيام الليل, فإنه دأب الصالحين قبلكم, وإن قيام الليل قربة إلى الله ومنهارة عن الإثم, وتكفير للسيئات, ومطرودة للداء عن الجسد.<sup>20</sup>  
 "حم ت ك ق وابن السني وأبو نعيم في الطب

Description: this hadith narrated by Aḥmad, Tirmīzi, al-Ḥakīm, Bukhārī, Muslim and Ibn al-Sunni and Abu Nuʿaim in al-Tabrānī book.

**Third**, hadith number of 21430, located in vol. Seven, page 791.

21430- عليكم بقيام الليل فإنه دأب الصالحين قبلكم ومقربة إلى الله, ومروضة للرب, ومكفرة للسيئات, ومنهارة عن الإثم, ومطرودة للداء عن الجسد. طب وابن السني وأبو نعيم; هب وابن عساكر عن سلمان<sup>21</sup>

Narrated by al-Tabrānī, Ibn al-Sani and Abu Nuʿaim. The other *sanad* there also *riwāyah* from al-Baihaqī from Ibn ʿAsakir from Salman.

### Quality Based Method

The writer finds in the *al-Aḥādīsi al-Daiʿfah wa al-Mawduʿah*, located in vol. eleven (11), page 574:

5348 عليكم بقيام الليل; فإنه دأب الصالحين قبلكم, ومقربة لكم إلى الله عز وجل, ومكفرة للسيئات, ومنهارة عن الإثم, ومطرودة للداء عن الجسد  
 ضعيف, أخرجه الطبراني في "المعجم الكبير (6/317/6154) "من طريق عبد الرحمن بن سليمان بن أبي الجون عن الأعمش عن أبي العلاء عن سلمان الفارسي رضي الله عنه مرفوعا قلت: وهذا إسناد ضعيف.....<sup>22</sup>

That hadith may be the focus in the book of *al-Muʿjam al-Kabīr* narrated by al-Tabrānī through ʿAbdu al-Rahman bin Sulaiman Ibn Abi al-Jaun from al-Aʿmasy from Abi al-ʿIlāi from Salman al-Fāris r.a, it is *marfuʿ*. Meanwhile, according to Muhammad Nasiruddin al-Albani that *sanad* is *ḍaif*.

This hadith is located in the book of al-Tabrānī but the writer has noted the reason of its being *ḍaif* because of Abu ʿIlāi. So, if the hadith uses Abu al-ʿIlāi it

<sup>20</sup> ʿAlāʾu al-Dīn ʿAli bin Ḥisām al-Dīn bin Qāin, *Kanzu al-ʿUmmāl fi Sunani al-Aqwāl wa al-Afʿāl*, 790.

<sup>21</sup> ʿAlāʾu al-Dīn ʿAli bin Ḥisām al-Dīn bin Qāin, *Kanzu al-ʿUmmāl fi Sunani al-Aqwāl wa al-Afʿāl*, 791.

<sup>22</sup> Al-Asyquaddari al-Albani, *Silsilah al-Aḥadis al-Daʿīfah wa al-Mawduʿah wa al-Asariha al-Saiʿi fi al-Ammah* (Riyad: Dar al-Maʿarif, 1992), 574.

will be rejected because he is *jihālah*. In the book of *Ḍabt al-Rāwī* the word *jihālah* is ignorance.<sup>23</sup>

### Criticism of *Sanad*<sup>24</sup>

The hadith in this research is:

حدثنا أحمد بن منيع قال: حدثنا أبو النضر قال: حدثنا بكر بن خنيس, عن محمد القرشي, عن ربيعة بن يزيد, عن أبي إدريس الخولاني, عن بلال, أن رسول الله صلى الله عليه وسلم<sup>25</sup>

First, the writer presents the chains of the transmissions, namely:

#### Aḥmad Ibn Manī

Aḥmad Ibn Manī' is Ahmad Ibn Manī' Ibn Abd al-Rahman al-Baghawi. He was born on 160 H and died in 244 H. His teachers were Hasyim bin Basyir bin al-Qasim bin Dinar, Waki' bin al-Jarah bin Muljah, Yahya bin Ishaq and Nadar Hisham Abu al-Qasim bin Muslim. His students were Muslim, Ibnu Majah, Abu Darda and al-Tirmizi.

According to al-Nasa'i and Ibn Muhammad al-Baghdad, Aḥmad bin Manī' is *tsiqah*. The hadith uses *sighat* narration *haddaṣana*, which is one technique of narration *al-sima*. It means that Ahmad Ibn Manī' obtained directly from the teacher.

#### Abu al-Naḍar

Abu al-Naḍar is Hashim Ibn al-Qasim Ibn Muslim Ibn Maqsum. He was born in 133 H and died in 207 H. His teachers were Baqiah bin al-Walid bin Ma'id, Bakr bin Khunais, Hariz bin Usman bin Jabar and Husraj bin Nabatah. His students were Ahmad bin Muhammad bin Yahya bin Sa'id, Aḥmad bin Manī' bin 'Abdurrahman and Ishaq bin Ibrahim bin Makhlad.

According to Usman Ibn Sa'id al-Darimi and Yahya Ibn Ma'in, Abu al-Naḍar is *siqah*. The *Sighat* of narration in this hadith is *haddaṣana*. Hashim al-Qasim died in 207 H while his teacher Bakr Ibn Khunais died in 240 H both of them have difference of 33 years old, he got a degree *siqah sabit* of Usman Ibn Said al-Darimi and Yahya Ibn Ma'in. In addition, Abu al-Naḍar has a teacher relationship with Ibn Bakr Khunais and lastly Abu al-Naḍar has a student relationship with Ahmad Ibn Manī'. So, the *sanad* from Abu al-Naḍar can be trusted.

#### Bakr Ibn Khunais

Bakr Ibn Khunais is Bakr Ibn Khunais al-Kufi Ibn al-Abid. He died in 240 H. His teachers were 'Abdurrahman bin Zihad bin An'am, Lis bin Abi Salim bin Zanim and Muhammad bin Sa'id bin Hasan bin Qais. His students were Daud bin al-Zairqan and Hasyim bin al-Qasim bin Muslim bin Maqsum.

<sup>23</sup> Maḥmūd al-Ṭaḥḥān, *Taisīr Muṣṭalah al-Ḥadīṣ* (Riyāḍ: al-Ma'ārif, 1987), 119.

<sup>24</sup> Ramali Ahmad, *Indonesia gloss Scientific Terms Derived from Arabic*, 167.

<sup>25</sup> 'Alā'u al-Dīn 'Ali bin Ḥisām al-Dīn bin Qāin, *Kanzu al-'Ummāl fī Sunani al-Aqwāl wa al-Af'āl*, 790.

According to al-Nasa'i, *sighat* narration in this hadith is *haddasana*. Bakr Ibn Khunais died in 240 H while, and his teacher Muhammad Ibn Sa'id died in 200 H so that they have a distance of 40 years. Thus, a statement saying that he had received the hadith of Muhammad Ibn Sa'id with the symbol of *haddasana* is to be trusted.

### **Muhammad al-Quraish**

Muhammad al-Quraish is Muhammad Ibn Sa'id Ibn Hasan Ibn Qais. He was born in al-Syam and he died in 200 H. His teachers were al-Hukm bin 'Utbah, Rabi'ah bin Yazid and 'Ubadah bin Niqsi. His students were Abdurrahman Ibn Yazid, Ibn Bakr Khunais and Sa'id bin Abi Hilal.

According to Abdullah Ibn Hanbal Muhammad that Muhammad al-Quraish is *siqah*. The transmission is using the *sighat 'an*. Muhammad al-Quraish has a relationship between the teacher and the followers Khunais and Rabi'ah Ibn Bakr Ibn Yazid. Thus, *al-sanad* can be trusted.

### **Rabi'ah Ibn Yazid**

Rabi'ah Ibn Yazid is Rabi'ah Ibn Yazid al-Iyad. He Died in 121 H. His teachers were 'Aizullah bin 'Abdullah, 'Abdurrahman bin Abi Umarah and 'Abdullah bin Abi Qais. His students were Faraj bin Fadal bin al-Nu'man, Muhammad bin Sa'id bin Hasan bin Qais and Muhammad bin Muhajir bin Abi Muslim.

According to Ahmad Ibn Abdullah al-Ijli that, Rabi'ah Ibn Yazid is *siqah*. The transmission used in the hadith is *sighat 'an*. Thus, he has received the hadith of Ibn Fairuz Abdullah al-Dailami with the symbol of *'an* can be trusted.

### **Abu Idris al-Khaulani**

Abu Idris al-Khaulani is 'Aizullah Ibn Abdullah Ibn al-Dailami Fairuz. He was born in al-Syam in 8 H and died in 80 H. His teachers were Bilal Ibn Rabah al-Khaisyi, Saubah bin Bajdad and Jursum. His students were Abu Zar'ah, Basar bin 'Ubaidillah and Rabi'ah bin Yazid.

According to Usman Ibn Sa'id al-Darimi and Yahya Ibn Ma'in, Abu Idris al-Khaulani is *siqah*. His teacher was Bilal Ibn Rabah which died in 20 H. The *sighat* transmission used *'an*. Thus, he has received the hadith of Bilal Ibn Rabah with symbol of *'an*, and it can be trusted.

### **Bilal**

Bilal is Bilal Ibn Rabah al-Qurasi al-Taimi. He Died in 20 H. His teacher was the Prophet pbuh., His students were Tariq bin Syihab bin 'Abdu Syam bin Hilal, 'Aizullah bin 'Abdullah and 'Abdurrahman bin Abi Laila.

He got a hadith directly from the Prophet pbuh., which uses a transmission symbol of قال. It indicates that there was a meeting between Bilal and the Prophet pbuh., both of them were teacher and pupil. Thus, it can be proven that between Bilal and the Prophet pbuh., their meetings and thoughts were contemporaneous. It means that the chains between Bilal and the Prophet pbuh., have interconnection.



### Criticism of *Matan*

The writer reviews various hadiths. The *matan* in research, as follows:

عليكم بقيام الليل فإنه دأب الصالحين قبلكم، وإن قيام الليل قربة إلى الله، ومنهاة عن الإثم، وتكفير للسيئات، ومطرودة للداء عن الجسد<sup>26</sup>

There are various *matan* of the hadith:

- a) In the book of Sunan al-Tirmizi there are four hadiths,<sup>27</sup>
- b) In the book of al-Albāni there is one hadith<sup>28</sup>,
- c) In the book of al-Tabrāni there are two hadiths,
- d) In the book of al-Baihaqi there are two hadiths<sup>29</sup>,

It can be concluded, the hadith was narrated by method *riwayah bi al-ma'na*, therefore there are *naqis* (reduction of the word), *inqilab* (change of place) and *ziyadah* (addition of the word).

The example of *inqilab*, *naqis* and *ziyadah*, in the book of Tirmizi uses text:

وإن قيام الليل قربة إلى الله، ومنهاة عن الإثم وتكفير للسيئات

Meanwhile, the other portion of the hadith in al-Albāni, al-Baihaqi and al-Tabrāni uses the word:

وقربة إلى الله تعالى ومنهاة عن الإثم وتكفير للسيئات<sup>30</sup>

The text of *matan* has differences in hadith because there are *ziyadah* وقربة and *وقربة* تعالى. However, *inqilab*, *naqis* and *ziyadah* do not change the substance of hadith, and therefore, the text of *matan* can be used in performing of *qiyām al-lail*.

### The Concept of *Qiyām al-Lail*

According to Mulyadhi, the current development of all religions can be no longer confined to a single source of truth that is the original source. It must be opened to other sources of truth and wisdom from outside, such as the proof of science, as long as they are not incompatible in Islam.<sup>31</sup>

<sup>26</sup> 'Alā'u al-Dīn 'Ali bin Ḥisām al-Dīn bin Qāin, *Kanzu al-'Ummāl fi Sunani al-Aqwāl wa al-Af'āl*, 790.

<sup>27</sup> 'Alā'u al-Dīn 'Ali bin Ḥisām al-Dīn bin Qāin, *Kanzu al-'Ummāl fi Sunani al-Aqwāwa al-Af'āl*, 792.

<sup>28</sup> Muhammad Nāṣiruddīn al-Albāni, *I'lām bi Ākhir Ahkām al-Albāni al-Imām*, 33.

<sup>29</sup> Muḥammad bin 'Īsa bin Saurah bin Mūsā bin al-Ḍaḥḥāk, *al-Jāmi'u al-Kabīr*, 552.

<sup>30</sup> Al-Asyquaddarī al-Albānī, *Silsilah al-Aḥādīṣ al-Ḍa'īfah wa al-Mawḍu'ah wa al-Aṣariḥā al-Sai'i fi al-Ammah*, 574.

<sup>31</sup> Budi Handrianto, *Islamisasi Sains* (Jakarta Timur: Pustaka al-Kautsar, 2010), 215.

### 1. The Existence of *Qiyām al-Lail*

According to Ibn Faris *qiyām al-lail* is praying. Therefore *qiyām al-lail* is defined as pray at night.<sup>32</sup> Allah (the Most Exalted) said in the Qs. Al-Sajadah: 16,

تَتَجَاوَى جُنُوبَهُمْ عَنِ الْمَضَاجِعِ

They arise from [their] beds...

According to Mujahid and al-Hasan, it means night praying. Ibn Kasir explains that *qiyām al-lail* means leaving a sleep and rest upon a soft and flat bed.

*Qiyām al-lail* consists of intentions, activities, thoughts, words and symbolic movements<sup>33</sup> all of which are centered in God, then commonly referred to as an existential ascension.<sup>34</sup>

In the book of Islamic history, it explains that the Prophet pbuh., established *qiyām al-lail* before being ordered to pray five times a day. He performed it in Mecca (before it is compulsory for the Muslims of Madinah).<sup>35</sup> Thus, in the narration of Ibn 'Abbas, *qiyām al-lail* was obligated for the Prophet pbuh., and muslims in the early period of Islam, then replaced with the order to pray five times a day, as Allah (God Almighty) said in Qs. Al-Muzammil/73:1-3, as follows:

يَا أَيُّهَا الْمَزْمِلُ (1) قُمْ الْيَلِ الْاَقْلِيلَا (2) نَصْفَهُ اؤْتَقِصْ مِنْهُ قَلِيلَا (3)

O you who wraps himself [in clothing]. Arise [to pray] the night, except for a little - Half of it - or subtract from it a little<sup>36</sup>

This verse is interpreted by al-Zamakshari that the word *al-muzammil* means the Messenger of God who was resting in his blanket. The word of *qum-qiyām* is stand up and then *lail* is night<sup>37</sup>. Therefore, it means steadfast in prayer at night.

The Prophet pbuh., has conducted *qiyām al-lail* for ten years, as a command of Allah,<sup>38</sup> as described in Qs. Al-Muzammil/73: 20 as follows:

إِنْ رَبِّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَى مِنْ ثُلُثِي اللَّيْلِ وَنَصْفَهُ وَثُلُثَهُ وَطَائِفَةٌ مِنَ الَّذِينَ مَعَكَ....

<sup>32</sup> Hasbi ash-Shiddieqy, *Pedoman Shalat* (Jakarta: Bulan Bintang, 1994), 535.

<sup>33</sup> Masrukin Ali Shafi'i, *7 Tahap Kesempurnaan Hidup Menuju Kebahagiaan Tanpa Batas* (Semarang: Pustaka Nuun, 2011), 110.

<sup>34</sup> Maulana Muhammad Imran, *Menggapai Cinta Ilahi Dengan Sholat Tahajjud* (Yogyakarta: Pustaka Mitra, 2007), 283.

<sup>35</sup> Masrukin Ali Shafi'i, *7 Tahap Kesempurnaan Hidup Menuju Kebahagiaan Tanpa Batas*, 110.

<sup>36</sup> Syihab al-Dīn Maḥmūd bin 'Abd Allāh al-Husaini al-Alusi, *Rūḥ al-Ma'āni Tafsīr fī al-Qur'ān al-ʿAẓīm wa al-Sabʿi al-Maṣānī* (Beirut: Dār al-ʿIlmiyah, 1415 H), 112.

<sup>37</sup> M. Quraish Shihab, *Tafsir al-Mishbah* (Jakarta: Lentera Hati, 2002), 403 & 404.

<sup>38</sup> Masrukin Ali Shafi'i, *7 Tahap Kesempurnaan Hidup Menuju Kebahagiaan Tanpa Batas*, 110.

Surely your Lord knows that you remain standing (*qiyām al-lail*) for nearly two, third of the night and (sometimes) or one third of it and so doth a party of those (of your believing companions who are with you)<sup>39</sup>...

This verse describes the time of *qiyām al-lail*, the procedure and mitigation about *qiyām al-lail*. The Messenger of Allah pbuh., has performed *qiyām al-lail* for ten years, evanthough Allah has given him waivers namely convicted *sunah*.<sup>40</sup>

## 2. The Highly Recommended *Qiyām al-Lail*

The Qur'an and the hadith describe the recommendation to *qiyām al-lail*,<sup>41</sup> as follows:

عَنِ ابْنِ عُمَرَ قَالَ أَمْسَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِصَلَاةِ الْعِشَاءِ حَتَّى صَلَّى الْمُصَلِّي وَاسْتَيْقَظَ الْمُسْتَيْقِظُ وَنَامَ النَّائِمُونَ وَتَجَدَّ الْمُتَهَجِّدُونَ ثُمَّ خَرَجَ فَقَالَ لَوْلَا أَنْ أَشَقَّ عَلَى أُمَّتِي أَمْرُهُمْ أَنْ يُصَلُّوا هَذَا الْوَقْتَ أَوْ هَذِهِ الصَّلَاةَ أَوْ نَحْوَ ذَلِكَ<sup>42</sup>

The hadith above corelates with the Qs. Al-Insan/76: 26,

ومن الليل فاسجد له وسبحه ليلا طويلا

And prostrate yourselves before him for part of the night and give Him glorify for long hours of the night.<sup>43</sup>

The verse explains the basic technics of *qiyām al-lail* to worship God at night as prostration and remembrance (*zikr*).<sup>44</sup>

## 3. The Benefit of *Qiyām al-Lail*

The Qur'an and hadith state the benefit of *qiyām al-lail* in the world and hereafter (*akhirat*), as follows:

a) QS. Al-Isra'/17: 79, as follows:

ومن الليل فتهجد به نافلة لك عسى أن يبعثك ربك مقاما محمودا

And from [part of] the night, pray with it as additional [worship] for you. It is expected that your Lord will resurrect you to a praised station.

<sup>39</sup> Kementerian Agama RI, *al-Jamil al-Qur'an Tajwid Warna, Terjemah Perkata dan Terjemah Iggris* (Bekasi: Cipta Bagus Segara, 2012), 575.

<sup>40</sup> Jawwad 'Ali, *Sejarah Salat* (Tangerang: Lentera Hati, 2010), 47.

<sup>41</sup> Nasrudin, *5 Salat Pembangun Jiwa* (Qultum Media, 2017), 110.

<sup>42</sup> Abū 'Abd Allāh Aḥmad bin Muḥammad bin Hanbal bin Hilāl, *Musnad al-Imām Aḥmad bin Hanbal* (Muassisah al-Risālah, 2001), 442.

<sup>43</sup> Abū Muḥammad al-Husain Mas'ūd al-Bagāwī, *Mu'alim al-Tanzil fī Tafsīr al-Qur'an*, 453.

<sup>44</sup> M. Quraish Shihab, *Tafsir al-Mishbah*, 584.

b) Hadith from al-Darimi through 'Abdillah bin Salam, as follows:

عن زرارة عن عبد الله بن سلام رضي الله عنه قال: رسول الله صلى الله عليه وسلم يقول «أفشوا السلام, وأطعموا الطعام, وصلوا الأرحام, وصلوا والناس نيام, تدخلوا الجنة بسلام» (ورواه الدارمي<sup>45</sup>)

Prophet said: O people, spread *salam*, feed other people, connect the relations, and pray at night when other people are sleeping undoubtedly you will go to heaven safely. (HR. Al-Darimi)

c) Hadith from Tirmizi

روى الترمذي عن بلال, وأبي أمامة, رضي الله عنهما, أن رسول الله صلى الله عليه وسلم قال: "عليكم بقيام الليل, فإنه دأب الصالحين قبلكم, وإن قيام الليل قربة إلى الله, ومنهارة عن الإثم, وتكفير للسيئات, ومطرقة للداء عن الجسد"<sup>46</sup>

The Prophet pbuh., said: "It is upon you to perform night prayer, because it was the practice of the righteous people before you. It is a means of obtaining closeness to Allah the Exalted, it erases sins, it prevents wrongdoings, and it drives away sicknesses from the body."<sup>47</sup> [HR. Aḥmad, al-Tirmizi and graded saheeh by al-Albāni]

d) Abdul Hamid Diyab said that in general, when people have a lung disease, it would escape the cold to avoid waking at night especially when the rainy season. However, *qiyām al-lail* substantively prevents the body from pneumonia disease. It will cause the excess moisture and lungs that are part of the body will be crushed by the body in the prone position. Therefore, it makes the channel clogged and lungs will be moist.<sup>48</sup>

In short, based on the benefits of *qiyām al-lail* in this life the writer makes some points about *qiyām al-lail*, as follows:

- 1) It boosts immunity
- 2) It provides strength and sustenance<sup>49</sup>
- 3) It leads to glowing and radiant face<sup>50</sup>

<sup>45</sup> 'Abd al-'Aziz, *Mujānabah Ahl al-Tubūr al-Musallin fī al-Musyāhid wa al-Qubū' Indar* ('Arabiyah al-Su'ūdiyyah: Maktabah al-Rusyd, 2004), 314.

<sup>46</sup> 'Ala' u al-Din 'Ali bin Hisam al-Din bin Qain, *Kanzu al- 'Ummal fī Sunani al-Aqwa wa al-Af'ali*, 790.

<sup>47</sup> Qiyam al-Layl—The Night Prayer, (website), accessed august 7, 2018, www.ShareIslam.com.

<sup>48</sup> Lilis Lisnawati, *Generasi Sehat Melalui Imunisasi*, 37.

<sup>49</sup> Sabil el-Ma'ruf, *Dahsyatnya Shalat Shubuh & Tahajud* (Bandung: Mizan Main Media, 2011), 26.

<sup>50</sup> Ani, "Kecantikan," *Islam*, 2016.

The benefits of *qiyām al-lail* in the hereafter (*akhirat*), as follows:

- 1) Getting a noble and commendable position<sup>51</sup>
- 2) Rising from the grave with a radiant face
- 3) Being lifted to the praiseworthy place

## The Scope of Human Immunity

### 1. The Understanding of Human Immunity

Immunology is a new science in the branch of medical science and has a good prospect in the future, since the phenomena of the human immune system is not fully understood.<sup>52</sup> Immunization is an effort to improve immunity from the disease. It is used to induce the immune resistance of the body to a specific disease. Immune response is a process that accompanies immunity in performing pathogen responses<sup>53</sup> and immunity derived from the immune that is immune or resistant.

Humans are living things that have biological characteristics:

- a. There are complex organs, especially the brain, metabolized and dismantled of a substance that serves to remove substances that are not needed in the body and processes the substances that enter the body.
- b. have a reaction to stimulus from inside and outside the body.<sup>54</sup>

Human immunity is patron which resists viruses in the body.

### 2. Types of Human Immunity

There are two types of immunity in the human:<sup>55</sup>

- a. Passive immunization is result from the acquisition of antibodies from mother to child during pregnancy, hence memory cell is not developed and provides short-term protection

Examples of passive immunity:

- 1) Natural: receiving antibodies from another organism (i.e. to the foetus via the colostrum or a newborn via breast milk).
- 2) Artificial: receiving manufactured antibodies via external delivery (i.e blood transfusions of monoclonal antibodies)
- b. Active immunization involves the production of antibodies by the body itself, the subsequent development of memory cells and provides lasting protection.

Examples of active immunity:

- 1) Natural: producing antibodies in response to exposure to a pathogenic infection (i.e challenge and response)

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<sup>51</sup> Ahmad Sudirman Abbas, *The Power of Tahajud Cara & Kisah Nyata Orang-orang Sukses* (Jakarta: QultumMedia, 2008), 3.

<sup>52</sup> Lilis Lisnawati, *Generasi Sehat Melalui Imunisasi* (Jakarta: Trans Info Media, 2011), 37.

<sup>53</sup> Subowo, *Imunobiologi* (Jakarta: Members IKAPI, 2014), 49.

<sup>54</sup> Maskoeri Jasin, *Ilmu Alamiah Dasar* (Jakarta: RajaGrafindo Persada, 2011), 1.

<sup>55</sup> Matthew Zirui Tay, etc, "The Trinity of COVID-19: Immunity, Inflammation and Intervention," *Nature Reviews Immunology* 20, (2020): 122.

- 2) Artificial: producing antibodies in response to the controlled exposure to an attenuated pathogen (i.e vaccination)<sup>56</sup>

### 3. The Function of Human Immunity

Physiologically, the reaction of immunity serves to protect the body against the resistance of germs that are contagious.<sup>57</sup> The short term goal, it functions to resist infectious germs,<sup>58</sup> meanwhile the long term goal it functions to eradicate the germs.

In general, the division of function, as follows:

- a) The function of resilience. It is in the form of effort to fight against foreign objects both in terms of prevention and dissemination to all body tissues.
- b) Oversight function. It is in the form of response to viruses or chemicals influence. Typically, this is influenced by environmental, nutritional and physiological factors

## DISCUSSIONS

### 1. The Findings

*Qiyām al-lail* gives great reward for servants in the hereafter (*akhirat*) and God also gives reward in the world, that is health, like human immunity.

In the hadith:

ومطرودة للداء عن الجسد OR طارد و مبعود للداء عن البدان<sup>59</sup>

*Qiyām al-lail* can cure diabetes, reduces the risk of blood clots in the blood vessels of the eye tissue and reduce the rise in blood pressure, rheumatic diseases, heart attack, stroke and other diseases. Diabetes is caused by elevated blood sugar levels continuously and varied, especially after eating. Blood clots in the blood vessels of the eye tissue as a result of slow blood flow during sleep. Arthritis can be defined as a condition of joint damage due to the interrupted process of continuous improvement in these joints.<sup>60</sup>

The heart attack is redundant to interruption of blood flow, even if only for a moment, leading to the heart and causes some heart cells become dead or there is a heart rhythm disorder.

Stroke is a brain attack that sudden onset due to blockage or rupture of blood vessels of the brain. In other words, the disease is the brain blood vessel. In addition

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<sup>56</sup> Lloyd S miller, etc, "Development of a Vaccine Against *Staphylococcus Aureus* Invasive Infections: Evidence based on Human Immunity, Genetics and Bacterial Evasion Mechanisms," *FEMS Microbiology Reviews* 44, no. 1, (2020): 34.

<sup>57</sup> Sri Rezeki, *Pedomon Imunisasi di Indonesia* (Indonesia: Badan Penerbit Ikatan Dokter Anak Indonesia, 2011), 24.

<sup>58</sup> Abul K. Abbas, Andrew H. Lichtman and Shiv Pillai, *Cellular and Molecular Immunology* (America; United States of America, 2012), 1.

<sup>59</sup> *Al-Mausu'ah al-Hādīṣ, Tuhfah al-Ahwaz Bisyarhi Jami' al-Tirmiẓi*, 1.

<sup>60</sup> Moh. Ali Aziz, *Salah Therapy 60 Minutes of Joy* (Surabaya: Duta Literacy Honor, 2013), 193.

to physical ailments, psychological disorders can also be cured through therapy of *qiyām al-lail*.<sup>61</sup> As the hadith of the Prophet states:

قم فصل فإن في الصلاة شفاء

Arise and wake up to pray, then indeed in prayer there is a cure.

According to Al-Manawi, praying brings someone to feel sustenance, maintains health, resists disease, repels reinforcements, feels close to the calm in the soul to God, eliminates laziness, activates the limbs, produces power, expands the chest, increases the process of work in the heart, brightens faces and maintains scrumptious.<sup>62</sup>

According to Moh. Sholeh, *qiyām al-lail* can make some people who are arrogant, spiteful and unwilling to be more susceptible to stress. Meanwhile if the body is under stress, the body will increase cortisol, which is a hormone produced by the adrenal cortex (a gland located at the top of the kidneys) and only come out due to stressful circumstances.<sup>63</sup>

According to Ganner, cortisol is the pressure of the immune system (the body's defense) that causes a person vulnerable to disease. Cortisol levels achieved the highest after midnight (early morning) until noon.<sup>64</sup>

*Qiyām al-lail* conducted at the end of the silent night, can bring tranquility and peace. While tranquility itself proves to increase the body's immunological resistance, to reduce the risk of heart disease and to increase life expectancy. In contrast, other forms of mental distress such as stress and depression cause a person susceptible to various diseases, infections and accelerate the development of cancer cells and increase metastasis (spread of cancer cells).<sup>65</sup>

## 2. The Discussions

Ray Meddis says that human beings need only 3 hours sleep at night. Thus, God orders to get up and do *qiyām al-lail* at midnight. As in His word, QS. al-Muzammil/73: 2-3,

قم الليل إلا قليلا (2) نصفه أو انقص منه قليلا (3)<sup>66</sup>

Wake up (for prayer) at night except a little (thereof). Half of it or a little less (Holy Qur'an 73:2-3)

Fadhllalla Haeri interprets this verse as an indication for the Muslim to achieve life balance, that is by effectively sleeping at night only three hours and then waking up to run activities that are useful.<sup>67</sup>

<sup>61</sup> Indro Handojo, *Pengantar Imunosasi Dasar*, 1.

<sup>62</sup> Subowo, *Imunobiologi*, 49.

<sup>63</sup> Hendrik, *Healthy Salat* (Solo: Triad, 2008), 6.

<sup>64</sup> Subowo, *Imunobiologi*, 49.

<sup>65</sup> Moh. Ali Aziz, *Salah Therapy 60 Minutes of Joy*, 193.

<sup>66</sup> Kementrian Agama RI, *ALJAMIL Al-Qur'an Tajwid Warna, Terjemah Per Kata, Terjemah Inggris*, juz. XXIX, 547.

<sup>67</sup> Moh. Ali Aziz, *Salah Therapy 60 Minutes of Joy*, 195.

In addition, Abdul Hamid Diyab explains that *qiyām al-lail* can increase endurance that makes it difficult for the disease, because when a person wakes up during the night it means it stops the habit of long sleep, which is one of the factors that causes blockage in the blood vessels.<sup>68</sup>

The effect of *qiyām al-lail* is not only influenced by waking up at midnight. *Qiyām al-lail* has movement also that has an impact. When standing up right and performing *takbiratu al-iḥram* they make the thoracic cavity in the lungs expanded. Thus, the amount of oxygen is able to enter into it. When the bow with the body bent forward and hands on knees and back flat they aim to mobilize the joints of the spine, neck bones and lumbar spine. During the prostration, the body form an angle of 45 degrees, and that is useful to lubricate the muscles and other joints.<sup>69</sup>

In Chinese medical science, the most appropriate time for pulmonary therapy is at midnight and the morning, because at night, all the muscles of autonomic nerve organs and humans rest to the maximum. Thus, when people wake up, muscles begin to actively drive back and touched by the fresh and clean air, so it is great for respiratory (lung).<sup>70</sup>

These discussions prove the scientific-empirical truth of the hadith:

وإن قيام الليل قرينة إلى الله، ومنهارة عن الإثم، وتكفير للسيئات، ومطرقة للداء عن الجسد.<sup>71</sup>

The night prayer brings closeness to Allah the Exalted, erases the sins, prevents wrong doings and drives away sicknesses from the body." (HR. Tirmizi).

## CONCLUSION

The conclusions of this research are:

The first, the quality of hadith is *hasan* because all of *sanad* from al-Tirmizi have capability. Therefore, this hadith can be the standard or be evidence to perform *qiyām al-lail*.

The second, *qiyām al-lail* has correlation with human immunity as has been discussed by Muslims scholar and scientific findings. *Qiyām al-lail* makes the mind and heart to be quiet. Thus it proves that the calmness can increase the body's immunological resistance.

Theoretically, the *qiyām al-lail* guarantees good health physically and mentally. In general, most of the human immune system slowdowns due to disturbances in the mechanism of the heart and vascular system. These will also help identify biomarkers to define immune correlates of protection and disease severity for effective triage of patients. Therefore, to overcome such interference immunity is conditioned by regulating the body's metabolism becomes more stable.

<sup>68</sup> Subowo, *Imunobiologi*, 49.

<sup>69</sup> Soedarto, *Alergi dan Penyakit Sistem Imun*, 6.

<sup>70</sup> Moh. Ali Aziz, *60 Menit Terapi Shalat Bahagia*, 195.

<sup>71</sup> 'Ala' u al-Din 'Ali bin Hisam al-Din bin Qain, *Kanzu al-'Ummal fi Sunani al-Aqwal wa al-Af'ali*, 790.



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