TAUHID BASED MEDICINE

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EXCO R&D GAPPIMA (Gabungan Persatuan & Pengamal Pengubatan Islam Malaysia)

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## Glossary

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1) **Introduction**

To give understanding to Muslims regarding Tauhid in medical practice based on spiritual aspect in the holy Quran, Prophet’s (S.A.W) doings (sunnah) and sayings (hadith), history dan practicality in daily life as the servant of Allah (S.W.T).

This practice is not something new to the Muslim Practitioners. This paper was made for the awareness and remembrance of the God Almighty (Allah S.W.T) respectively.

May Allah guide us all into the right path.

Surah 1 (Al Fatihah), ayat 1-5 : “In the name of Allah , the Entirely Merciful, the Especially Merciful. [All] praise is [due] to Allah , Lord of the worlds. The Entirely Merciful, the Especially Merciful, Sovereign of the Day of Recompense. It is You we worship and You we ask for help. Guide us to the straight path. The path of those upon whom You have bestowed favor, not of those who have evoked [Your] anger or of those who are astray.”

The Holy Quran and Hadith Prophet S.A.W is used in this paper as references. It is because both were knowledge sent by Allah more than 1400 years ago, preserved by Allah (surah 15, ayat 9), reminder to the worlds (surah 38,ayat 87), and its knowledge preceded the modern science (surah 2 ayat 219, surah 10, ayat 5).
2) **Definition of Tauhid**

The essence of tauhid is the oneness of God (112:1-4, 6:100).

Surah 112 (Al Ikhlas) , ayat 1-4 : Say, "He is Allah , [who is] One, Allah , the Eternal Refuge. He neither begets nor is born, Nor is there to Him any equivalent."

Surah 6 (Al An’am), ayat 100 : But they have attributed to Allah partners - the jinn, while He has created them - and have fabricated for Him sons and daughters without knowledge. Exalted is He and high above what they describe.

Tauhid refers to the one-ness of the creator, the controller of the whole universe and all its contents. One-ness of the creator also implies one-ness of the systems, functions, destiny, and objectives of the universe. Also mean Unification from the arab word “wahdah” – to unite, to consolidate.

Tauhid nullifies the concepts of atheism and polytheism. Belief in a creator nullifies atheism. Belief in only one God nullifies polytheism.

“La ila ha illal lah - there is no god but one God, Allah” , it is the testament of tauhid. The first part is a rejection of the existence of any other god besides the one true God. The second part is an affirmation of the one-ness of the one God Almighty. Failing to this principle, leads one to the terminology of Shirk.
3) **6 articles of Faith / Iman**

Iman is generally outlined using the six articles of faith:

1. **Belief in God**
2. **Belief in the Angels**
3. **Belief in Divine Books**
4. **Belief in the Prophets**
5. **Belief in the Day of Judgment**
6. **Belief in God's predestination**

Of these, the first five are mentioned together in the Qur'an [2:285]

In Surah 2 (Al Baqarah), ayat 285:

> The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. All of them have believed in Allah and His angels and His books and His messengers, [saying]. "We make no distinction between any of His messengers." And they say, "We hear and we obey. [We seek] Your forgiveness, our Lord, and to You is the [final] destination."
Another similar hadith narration is:

Ibn Abbas narrates that the Angel Jibril once asked the Prophet: "Tell me what is Iman?" The Prophet replied: "Iman is to believe in Allah, the Day of Judgment, His (Allah's) Angels, Books and Prophets and to believe in life after death; and to believe in Paradise and the Fire, and the setting up of the Mizan (scales) to weigh the deeds; and to believe in the Divine Decree, the good and the bad of it (all). Jibril then asked him: "If I do all this will I be with Iman?" The Prophet said: "When you have done all of this, you will be having Iman." (Musnad Ahmad)

Believing in Allah is the root of the topic of interest in this writing - “ Tauhid Based Medicine ”
4) Classification of Tauhid

Generally tauhid is classified into few branches according to scholars. These are:

1. Tauhid Rububiyyah

Means Tauhid of the lordship of Allah. Muslims believe that Allah is the God, the Lord, the King, the Creator, the Provider and the Protector of all creations like humans, angels, jinns, animals, heavens, the throne and other things. The name of Allah means that there is no god besides Allah. It is the assertion that only Allah is the creator for the universe and all its contents. The creator cannot be created and has neither beginning nor end. The concept of auto-creation, existence without a creator, is untenable because it leads to the logical absurdity of an object 'existing' before it existed.

   In surah 112 (Al Ikhlas), ayat 1-4: Say, "He is Allah, [who is] One, Allah, the Eternal Refuge. He neither begets nor is born, Nor is there to Him any equivalent."

The name of Allah King means that only Allah rules over all creations and He is above all creations. In surah 1 (Al-Fatihah), ayat 2: “[All] praise is [due] to Allah, Lord of the worlds”
In Surah 9 (At-Tawba), ayat 116: "Indeed, to Allah belongs the dominion of the heavens and the earth. He gives life and causes death. And you have not besides Allah any protector and any helper."

In Sura 7 (Al-A'raf), ayat 54: "Indeed, your Lord is Allah who created the heavens and earth in six days and then established Himself above the Throne. He covers the night with the day, that chases it rapidly. And the sun, the moon and the stars are subjected by His command. Unquestionably, His is the creation and the command. Blessed is Allah, Lord of the worlds."

Belief in the one-ness of God is inborn and predestined (6:63, 7:172-173, 41:51).

Surah 6 (Al-An’am), ayat 63: Say, "Who rescues you from the darknesses of the land and sea [when] you call upon Him imploring [aloud] and privately, 'If He should save us from this [crisis], we will surely be among the thankful.'"

Surah 7 (Al-A’raf), ayat 172-173: And [mention] when your Lord took from the children of Adam - from their loins - their descendants and made them testify of themselves, [saying to them], "Am I not your Lord?" They said, "Yes, we have testified." [This] - lest you should say on the day of Resurrection, "Indeed, we were of this unaware."
Surah 41 (Fussilat), ayat 51 : And when We bestow favor upon man, he turns away and distances himself; but when evil touches him, then he is full of extensive supplication.

It is a logical imperative that there is only one creator for the whole universe (tauhid al rububiyyah). It is impossible for the well-coordinated and harmonious universe to have more than one creator. No two creators could agree so perfectly without any contradictions (2:21, 2:28, 73:9). In situation of contradictions, no harmony can exist.

Surah 2 (Al-Baqarah), ayat 21 : “O mankind, worship your Lord, who created you and those before you, that you may become righteous”

Surah 2(Al-Baqarah), ayat 28 : How can you disbelieve in Allah when you were lifeless and He brought you to life; then He will cause you to die, then He will bring you [back] to life, and then to Him you will be returned.

Surah 73 (Al-Muzammil), ayat 9 : [He is] the Lord of the East and the West; there is no deity except Him, so take Him as Disposer of [your] affairs.

Interactions in the eco system also well explained in the concept of tauhid al rububiyyah. Everything is in harmony and systematically governed by one true God, Allah.
Allah not only created all creatures, but also provides for and sustains them. It is the concept of sustenance, rizq (6:44).

Surah 6 (Al-An’am), ayat 44: So when they forgot that by which they had been reminded, We opened to them the doors of every [good] thing until, when they rejoiced in that which they were given, We seized them suddenly, and they were [then] in despair.

Thus rububiyyat is a continuous process. It covers all creations, human and non-human. Everything is in order until the day of judgment.

2. Tauhid Uluhiyyah / Ibadah

It is the concept of worshipping Allah.

Surah 23 (Al- Mu’minun), ayat 84-85: Say, [O Muhammad], "To whom belongs the earth and whoever is in it, if you should know?" They will say, "To Allah ."
Say, "Then will you not remember?"

Surah 35 (Al Fatir), ayat 13: He causes the night to enter the day, and He causes the day to enter the night and has subjected the sun and the moon - each running [its course] for a specified term. That is Allah , your Lord; to Him belongs
sovereignty. And those whom you invoke other than Him do not possess [as much as] the membrane of a date seed.

Surah 2 (Al Baqarah), ayat 21: O mankind, worship your Lord, who created you and those before you, that you may become righteous –

Surah 51 (Az-Dzariyat), ayat 56: And I did not create the jinn and mankind except to worship Me.

Allah not only instruct us to believe His existence, but He also emphasized us to worship Him. Failing do to so, one can commits sin and become shirk.

The concept of worshipping Allah is best described as Ibadah. Ibadah in Islam consist of a lot of aspects. Everything which Allah The Almighty is content with and which He The Most High loves. Generally ibadah is classified as below:

1. Distinctive / Fardu Ain

   It is personal obligatory. As basic, it consist of ibadah dan understanding of 6 articles of iman (Rukun Iman) and 5 pillars of Islam (Rukun Islam)

   5 pillars of Islam:

   a) Syahadah
   b) Solat (Prayers)
   c) Fasting
   d) Zakat
   e) Hajj
2. Fardhu Kifayah

It is communally obligatory. A Fardhu Kifayah act is what Allah SWT requires from the collectivity of those morally responsible, not from each one of them, such that if someone undertakes it, then the obligation has been fulfilled and the sin and responsibility of non-performance is lifted from the rest; on the other hand - if no one undertakes it, then all are guilty of serious sin for neglecting the obligation. Examples include - praying over the dead, building hospitals, lifesaving, fire fighting, medicine, industries people require, the existence of Islamic courts and judges, issuing formal legal opinions, responding to someone who says "Assalaamu'alaikum" and testifying in court.

3. General Ibadah

Every other effort which Allah loves and is pleased with from among the niat(thinking) ,words and actions.
3. Tauhid Asma wa Siffat

Concerning names of Allah (99 names) and all His attributes. Denial of any one name nullifies iman (7:180).

In surah 7 (Al-A’raf):

“And to Allah belong the best names, so invoke Him by them. And leave [the company of] those who practice deviation concerning His names. They will be recompensed for what they have been doing.”

The names of Allah are of great importance. They reflect the nature and power of Allah. They help humans strengthen their understanding of uluhiyyah and rububiyyah and remind humans of their humble status in front of Allah.

Through Asma wa Siffat, Allah should be described as:

- Allah and His Messenger described
- Names and attributes that related to what He mentioned only
- Cannot relate to human or creation qualities
- Human or creation cannot use His Name & attributes
- If one want to use His name, have to include “abdul/slave”

In surah 20 (Taha), ayat 8:

“(Allah! there is no god but He! To Him belongs the Most Beautiful Names.”

Surah 42 (As Shu’ra), ayat 11:

“[He is] Creator of the heavens and the earth. He has made for you from yourselves, mates, and among the cattle, mates; He multiplies you thereby. There is nothing like unto Him, and He is the Hearing, the Seeing.”
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All the 99 names of Allah are mentioned in the Qur’an and hadith.

1. Ar-Rahman (1:1)
   • The Most Merciful

2. Ar-Rahim (1:1)
   • The most Compassionate

3. Al-Malik (54:55)
   • The King, the Monarch

4. Al-Quddus (59:23)
   • The Holy one

5. As-Salam (59:23)
   • The Peace, The Tranquility

6. Al-Mu’min (59:23)
   • The Faithful, The Trusted

7. Al-Muhaymin (59:23)
   • The vigilant, the controller

8. Al-‘Aziz (2:129)
   • The Almighty, the powerful

9. Al-Jabbar (59:23)
   • The One that nothing happens in His Dominion except that which He willed.

10. Al-Mutakabbir (59:23)
    • The Haughty, the Majestic

11. Al-Khaliq (6:102)
    • The Creator, the Maker
12. Al-Bari’ (2:54)  
• The Creator who has the Power to turn the entities.

13. Al-Musawwir (59:24)  
• The Organizer, the Designer

14. Al-Ghaffar (2:82)  
• The Forgiving, the Forgiver

15. Al-Qahhar (12:39)  
• The Almighty, the Dominant

16. Al-Wahhab (3:8)  
• The Donor, the Bestower

17. Ar-Razzaq (51:58)  
• The Provider, the Sustainer

18. Al-Fattah (34:26)  
• The Opener, the Revealer

19. Al-’Alim (2:225)  
• The all Knowing, the Omniscient

20. Al-Qabid (4:34)  
• The Contractor, The Restrainer, the Recipient.

21. Al-Basit (13:26)  
• The Expander, He who expands

22. Al-Khafid (11:57)  
• The One who lowers whoever He willed by His Destruction.

23. Ar-Rafi’ (6:83)  
• The Raiser, the Exalter

• The Honorer, the Exalter

25. Al-Muzil (3:26)  
• The Abaser, the Degrader, the Subduer

26. As-Sami’ (2:127)  
• The Hearer, The All hearing, all knowing.
27. Al-Basir (2:96)
   • The Seer, The discerning, the All seeing.

28. Al-Hakam (2:32)
   • The arbitrator, the Judge

29. Al-'Adl (6:115)
   • The justice, the equitable. The Just.

30. Al-Latif (67:13)
   • The One who is kind

31. Al-Khabir (2:234)
   • The Aware. The Sagacious, one is who is aware.

32. Al-Halim (2:225)
   • The Gentle. The most patient, the Clement.

33. Al-'Azim (2:255)
   • The Great, Mighty

34. Al-Ghafoor (2:173)
   • The Forgiving, the Pardoner.

35. Ash-Shakur (35:30)
   • The Grateful, the Thankful

36. Al-'Ali (2:255)
   • The One who is clear from the attributes of the creatures.
   • The most high, the exalted.

37. Al-Kabir (2:234)
   • The great, the big.

38. Al-Hafiz (11:57)
   • The Guardian, the preserver.

39. Al-Muqit (20:114)
   • The maintainer, The Nourisher

40. Al-Hasib (4:6)
   • The noble, The Reckoner

41. Aj-Jalil (55:27)
   • The Majestic. The honorable, the exalted.
42. Al-Karim (27:40)
   - The most generous, the Bountiful.

43. Ar-Raqib (4:1)
   - The Guardian, the watchful. Watcher.

44. Al-Mujib (11:61)
   - The Responder. The respondent, one who answers.

45. Al-Wasi' (2:115)
   - The Englober. The enricher, the Omnipresent, the Knowledgeable.

46. Al-Hakim (2:32)
   - The most Wise, the Judicious.

47. Al-Wadud (11:90)
   - The Affectionate, the Loving.

48. Al-Majid (11:73)
   - The Glorious, the exalted.

49. Al-Ba'ith (36:52)
   - The Resurrector, the Raiser from death.

50. Ash-Shahid (3:98)
   - The Witness

51. Al-Haqq (6:62)
   - The Truth, the Just.

52. Al-Wakil (3:173)
   - The Guardian, the Trustee

53. Al-Qawee (8:52)
   - The powerful, the Almighty, The Strong

54. Al-Matin (51:58)
   - The Strong, the Firm

55. Al-Walee (2:257)
   - The Supporter, the Friend, the Defender the master.

56. Al-Hamid (2:267)
   - The Praiseworthy, the Commendable
57. Al-Muhsi (19:94)
   • The Counter

58. Al-Mubdi’ (85:13)
   • The Beginner, the Creator, The Originator

59. Al-Mu’eed (30:27)
   • The Restorer, the Resurrector.

60. Al-Muhyye (30:50)
   • The Bestower, the Life Giver.

61. Al-Mumeet (23:68)
   • The Bringer of Death. The Death Giver.

62. Al-Hayy (2:255)
   • The Living. The Alive, the ever living.

63. Al-Qayyum (2:255)
   • The Self-Subsistent, The Eternal, the Self Sustaining.

64. Al-Wajid (93:6-8)
   • The Rich who is never poor. Al-Wajd is Richness.

65. Al-Wahid (2:133)
   • The One, the Unique.

66. Al-Majid (11:73)
   • The Noble, the illustrious.

67. Al-Ahad (112:1)
   • The only, the Unique.

68. As-Samad (112:1)
   • The Perfect, the Eternal.

69. Al-Qadir (2:20)
   • The Able, the Capable, the Omnipotent.

70. Al-Muqtadir (54:42)
   • The Capable, The all Powerful

71. Al-Muqaddim (50:28)
   • The Presenter, The Advancer, The Expediter
72. Al-Mu'akkhir (14:42)
   • The Fulfiler, the keeper behind, the Deferrer

73. Al-'Awwal (57:3)
   • The One whose Existence is without a beginning.

74. Al-'Akhir (57:3)
   • The One whose Existence is without an end.

75. Az-Zahir (57:3)
   • The One that nothing is above Him and nothing is underneath Him, hence He exists without a place.

76. Al-Batin (57:3)
   • The Hidden, the Interior, the Latent

77. Al-Wali (2:257)
   • The Governor, The Ruler, The Master

78. Al-Muta'ali (13:9)
   • The Exalted, The most high, one above reproach.

79. Al-Barr (2:54)
   • The Benefactor, The Beneficent, the Pious.

80. At-Tawwab (2:37)
   • The Acceptor of Repentance, The Forgiver, the Relenting.

81. Al-Muntaqim (32:22)
   • The Avenger

82. Al-'Afuw (4:99)
   • The Forgiver, the effacer, the Pardoner

83. Ar-Ra'uf (2:143)
   • The merciful, the Ever Indulgent.

84. Al-Muqsit (24:47)
   • The Just, the Equitable

85. Aj-Jami' (34:26)
   • The Collector, the comprehensive, Gatherer
86. Al-Ghanee (2:263)
   • The rich, the all sufficing, Self-Sufficient

87. Al-Mughnee (53:48)
   • The Enricher, sufficer, the bestower.

88. Al-Mani' (Hadith Tarmizi)
   • The Preventer, the prohibiter, the defender.

89. Ad-Darr (6:17)
   • The Distresser, The aflctor, the bringer of Adversity.

90. An-Nafi' (48:11)
   • The Beneficial Benefactor

91. An-Nur (24:35)
   • The Light

92. Al-Hadi (22:54)
   • The Guide

93. Al-Badi' (2:117)
   • The Wonderful, the maker, Incomparable

94. Al-Baqi (20:73)
   • The Enduring, the Everlasting, the eternal

95. Al-Warith (15:23)
   • The Inheritor, The Heir

96. Ar-Rashid (72:10)
   • The Rightly Guided, The Conscious, the Guide

97. As-Sabur (Hadith At Tarmizi)
   • The most Patient, the Enduring.

98. Malik Al-Mulk (54:55)
   • The Ruler of the Kingdom, king of the Universe

   • Lord of Majesty and Generosity
5) **Tauhid based medicine in practice – History in Muslim civilization**

Allah says, “Say : the Quran is for those who believe , a guide and a healing…..” [41 : 44]

Tauhid based medicine is indeed a foundation for humankind to seek treatment. It was originally originated in the practices of the Prophet Muhammad S.A.W and some of his sayings, guidance and instructions pertaining to the treatment of illnesses and human problems. This medical practices of the holy Prophet Muhammad S.A.W have then been developed as a specific discipline of knowledge which the Muslim scholars term as al-tibb al-nabawwi, the medicine of the Prophet that was written in a great book by Ibnu Qayyim Al Jauziyah.

Apart from the practices of the Holy Prophet S.A.W, Tawhid based medicine also has been developed by many of the Muslim great scholars. From early days of Islam, they used certain selected natural herbs based on their experience and knowledge they had gathered from various sources from all around the world. Everything then were implemented with tauhid approaches. In most of the situation, the methodology used also compliant with syariah as the materials used were made sure not containing any kind of Najis, wine or pig derivatives.

In surah 5 (Al-Maidah), ayat 3: “ Prohibited to you are dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah , and [those animals] killed by strangling or by a violent blow or by a head-long fall or by the goring of horns, and those from which a wild animal has eaten, except what you [are able to] slaughter [before its
death], and those which are sacrificed on stone altars, and [prohibited is] that you seek
decision through divining arrows. That is grave disobedience. This day those who disbelieve
have despaired of [defeating] your religion; so fear them not, but fear Me. This day I have
perfected for you your religion and completed My favor upon you and have approved for you
Islam as religion. But whoever is forced by severe hunger with no inclination to sin - then
indeed, Allah is Forgiving and Merciful.”

The Prophet S.A.W did not tell us in detail the mode of treatment for all kinds of sickness in
human life. However, He has delivered fundamental principles and general guidelines upon
which the treatment of sickness and the treatment should be based. In the light of these
principles, the knowledge of Tauhid based medicine has been practiced from time to time till
the present day.
6) **Tauhid based medicine in practice – Views for Medical Professionals / Health Provider**

Practicality of Tauhid in medical practice for a medical person started in his/her early life once entered the university. It was not just a coincidence that a person entered the medical world. It was predestined thru the sixth article of faith of qada’ dan qadar. Those were the chosen ones in this path as an ibadah for them.

In surah 51 (Az-Dzariyat), ayat 56 : “And I did not create the jinn and mankind except to worship Me.”

Allah, through his ultimate knowledge had created the educational system long before the doctors or any health practicers were created. Through certain people, He delivered the ideas and knowledge.

In surah 2 (Al-Baqarah), ayat 282 : “…..And fear Allah. And Allah teaches you. And Allah is Knowing of all things.”

So, when they had been trained and ready to treat patients, who brings patients to seek treatment to them? Of course, it is Allah, and there is always none but Him, the only God Almighty. When it comes to making diagnosis, how intuition and knowledge of diseases can be practically harmonized in the brain or by using equipments that give results?
Hadith Bukhari: Rasulullah (Sallallaahu Alayhi Wasallam) referred to the du’a- Laa-Hawla (There is none to remove from sins) -Walaa (and non to) Quwwata- Illah-Billahi (grant strength (to worship) but Allah) as a treasure from beneath the thrown of Allah.

It is all about Allah’s power governing everything. For the faithful believers, they are just doing ibadah for Him according to His command. In Islam, whoever thinks that it was only his/her effort and intelligence that give rise to the diagnosis and treatment, they have just committed a serious offence to Allah because it is Shirk to acknowledge other forces than Allah, the only God that created and governs all.

The testament of tauhid. “La ila ha illal lah - there is no god but one God, Allah”, denying all other forces except Allah that gives everything. The doctor’s or health practitioner’s effort and intelligence itself came from Allah that permit any human or creature to have will, power and to do anything. This is the base of Tawhid in medical practice. Of course, the one who cures is only Allah.

Surah 26 (As-Syua’ra), ayat 81: “And when I am ill, it is He(Allah) who cures me”
7) **Tauhid based medicine in practice – Views in handling suspected Sihr / Jinns case related**

Surah 2 (Al-Baqarah : ayat 1-3) : “Alif, Lam, Meem. This is the Book about which there is no doubt, a guidance for those conscious of Allah. Who believe in the unseen, establish prayer, and spend out of what We have provided for them, And who believe in what has been revealed to you, [O Muhammad], and what was revealed before you, and of the Hereafter they are certain [in faith]. Those are upon [right] guidance from their Lord, and it is those who are the successful.”

Believing in the unseen is one of important aspect in tawheed based on the holy Quran as above. Those who do not believe in the unseen or even the creation on angels, demons, and jinns, they can become shirk to Allah S.W.T.

Even in the holy Quran, Allah stated a specific surah about jinns in the sura 72 (Al-Jinn).

Surah 7 (Al-A’raf), ayat 27 : “……. Indeed, he (the jinns) sees you, he and his tribe, from where you do not see them. Indeed, We have made the devils allies to those who do not believe.”

Surah 2 (Al-Baqarah), ayat 102-103 : “And they followed [instead] what the devils had recited during the reign of Solomon. It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic and that which was revealed to the two angels at Babylon, Harut and Marut. But the two angels do not teach anyone unless they say, "We
are a trial, so do not disbelieve [by practicing magic].” And [yet] they learn from them that by which they cause separation between a man and his wife. But they do not harm anyone through it except by permission of Allah. And the people learn what harms them and does not benefit them. But the Children of Israel certainly knew that whoever purchased the magic would not have in the Hereafter any share. And wretched is that for which they sold themselves, if they only knew.”

And if they had believed and feared Allah, then the reward from Allah would have been [far] better, if they only knew.

In the holy Quran and hadith (Prophet S.A.W)’s sayings, there are many stories and information about Sihr and Jinns. Scholars also shared their knowledge and experience regarding Sihr and Jinns related illness and here in our county, we have one good source of knowledge and references from a non-govermental federation of Islamic spiritual practicers known as GAPPIMA (Gabungan Pengama dan Persatuan Pengubatan Islam Malaysia). Even, we can a lot from the history when Prophet S.A.W he himself was casted will evil sihr but Allah Almighty cured him.

Hadith by Aisha (R.A) narrates that,

“One day he (Prophet Muhammad) made supplication to God and then he said, “Do you know that God has shown me where my cure is? Two men came to me and one of them sat at my head and the other at my feet. One of them said to the other, ‘What is ailing the man?’ He said: ‘He has been bewitched.’ He said, “who has bewitched him?’ He said: ‘Labeed ibn al-A’sam.’ He said, ‘With what?’ He said, ‘With a comb, a hair that was caught onto it, and the fiber of a male date
palm. He said, ‘Where is it?’ He said, ‘In the well of Dharwaan.’” He went to the well, came back and said, “Its date palms are like the heads of devils.” I said: “Did you take it out?” He said: “No. God has healed me, and I feared that that might bring evil upon the people.” Then the well was filled in [Sahih Muslim & Sahih Bukhari].

Hadith Prophet S.A.W

"Shaytaan circulates in man's body like blood."


From the point of view agreed upon in GAPPIMA, Tauhid Based Medicine is not just an alternative for treatment. It should be practiced as a complementary medicine that comes together and complements the modern medicine treatment for Muslims as this matter concerned with Faith to only Allah, the God Almighty.
8) **Tauhid based medicine in practice – Views for Patients**

Surah 17 (Al-Isra’), ayat 82: “And We send down of the Qur’an that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss.”

Surah 26 (As-Syu’a’ra’), ayat 80: “And when I am ill, it is He (Allah) who cures me”

Treating patients falls under Tauhid Uluhiyyah (Fardhu Kifayah) and the persons in charge have a great responsibility and will be questioned in front of Allah in the day after.

Surah 96 (Al-Alaq), ayat 1-6: “Recite in the name of your Lord who created. Created man from a clinging substance. Recite, and your Lord is the most Generous. Who taught by the pen. Taught man that which he knew not. No! [But] indeed, man transgresses. Because he sees himself self-sufficient. Indeed, to your Lord is the return. Have you seen the one who forbids. A servant when he prays? Have you seen if he is upon guidance. Or enjoins righteousness? Have you seen if he denies and turns away. Does he not know that Allah sees? No! If he does not desist, We will surely drag him by the forelock. A lying, sinning forelock. Then let him call his associates; We will call the angels of Hell. No! Do not obey him. But prostrate and draw near [to Allah ].”

Allah teaches human everything. If we want to seek knowledge in this matter of Tauhid, he definitely will help us finding teachers that can show us the way. Same goes to seeking
correct and the best modalities of treatment. Just have faith and make effort for undergoing process and treatment. Allah will guide anyone as long one has faith in Him.

Narrated Abu Hurairah (R.A) that the Prophet (S.A.W) said: “There is no disease that Allah has sent down except that He also has sent down its treatment.” [Sahih Bukhari]

Allah demands his servant to make their effort and tawakkal (surrender) to Him.

Surah 13 (Ar-Rad), ayat 11 : “For each one are successive [angels] before and behind him who protect him by the decree of Allah. Indeed, Allah will not change the condition of a people until they change what is in themselves. And when Allah intends for a people ill, there is no repelling it. And there is not for them besides Him any patron.”

Patients also should be thought for du’a (prayers)

Surah 40 (Ghafir), ayat 60 : “And your Lord says, "Call upon Me; I will respond to you." Indeed, those who disdain My worship will enter Hell [rendered] contemptible.”

Du’a is one of most the important act of worshipping Allah.

There are many hadith about du’a. Among those :

Hadith Prophet S.A.W : "Nothing could change the Qadar except Du’a."
(Musnad Ahmad, Vol. 5, Hadith no. 277; Sunan At-Tirmidhi, Vol. 3, Hadith no. 139; and
classified as Hasan (good) Hadith by Al-Abaani in Sahih Al-Jami`, Hadith no. 7687)"

Hadith Prophet S.A.W : “Du’a is the essence of Ibadah (worship).”

[at Tirmdhhi, Ahmad]

Asking Allah’s forgiveness is also important in Tauhid Based Medicine.

In Surah 2 (Al Baqarah), ayat 222 : “…..Indeed, Allah loves those who are constantly repentant and loves those who purify themselves.”

Surah 39 (Az Zumar), ayat 33 : “Say, "O My servants who have transgressed against themselves [by sinning], do not despair of the mercy of Allah . Indeed, Allah forgives all sins. Indeed, it is He who is the Forgiving, the Merciful.”

Giving counseling to patients often relieve their pain and misery. Therefore, as believers, we should calm the patients and tell them that this world is only a temporary place. The most important thing is that the eternal life after death. Seeking Allah’s pleasure in everything that happened in this world is the key of success in the eternal life in paradise.

In surah 17 (Al-Isra’), ayat 18 : “Whoever should desire the immediate - We hasten for him from it what We will to whom We intend. Then We have made for him Hell, which he will [enter to] burn, censured and banished.”
Having sickness is also one way of Allah helping us to come back to the right path

In surah 32 (As-Sajadah), ayat 21: “And we will surely let them taste the nearer punishment short of the greater punishment that perhaps they will repent.”

Aa’ishah (R.A), narrated that the Prophet (S.A.W) said, “Whenever a believer becomes sick, he will be purified from his sins, just as fire purifies steel.” (Al- Bukhari).
9) The challenges and opportunities in Tauhid Based Medicine

a) Evidence Based Medicine

Practising Tauhid based Medicine in this modernized and secularized millennium is very challenging. Although it was widely practiced since the age of Prophet S.A.W and the concepts continued by the muslim scholars since then, a lot of events in history had occurred. The westerns saw the opportunity and grabbed it. As a result, many great findings and scientific text books written by muslim scholars such as Qanun Fi Al Tibb by Ibnu Sina and knowledge from all around the world were translated and used as references in the evolving westernized or what we call it today as modern or Evidence Based Medicine.

Evidence Based Medicine, it concerns with scientific method using meta analysis of multiple double blinded, placebo controlled clinical trials. It is not easy to be challenged with any other kind of other medicinal philosophies. For Tauhid based Medicine to be practiced by Muslim health practitioners, rather than challenging the western medicine, it is better for them to blend in the system. Many Muslim doctors have used this concept of blending in the mainstream and their researches have been published in the various medical journals. Among these are the practices of hijama or cupping which was the practice of the Prophet S.A.W.
b) The outcome of practice in Tauhid Based Medicine

Throughout experience of many Muslim doctors and health practitioners, many patients with strong belief in God’s will, expressed calmness rather than those that had less. It is also been observed that patients with strong spiritual belief, healed faster from any kind of illnesses.

However, studies had been rather difficult to be conducted as it involved faith and adherence to God’s commands. There are still many opportunities for the Muslim doctors and scientists to prove that Tauhid based Medicine really gives astonishing outcomes.

Tauhid based Medicine from the aspect of lifestyles promoted the Prophet S.A.W, can also be really helpful in the preventive medicine. Moderation of life is the key of preventive medicine promoted by the Prophet S.A.W. He also recommended the use of cupping and taking honey as healing methods.

Hadith: narrated by Jabir bin Abdullah: I heard the Prophet saying, “if there is any healing in your medicines, then it is in cupping, a gulp of honey or branding with fire (cauterization) that suits the ailment, but I don’t like to be branded with fire” – saih Bukhari, kitab ath-Thib: no.5680
c) Muslim Doctors and Muslim Health Practitioners treating Non Muslim Patients or vice versa.

For non Muslim patients, they should be spent time for counseling as well. However, due to multi religious belief in this country, it is best to respect one another yet giving the best medical care we could offer. Advise non Muslim patients to worship their God and assure them that God will help them in any ways best for them. Du’a for them that Allah may help them and show the right path. For Muslim patients that have to seek treatment from Non Muslim Practitioner, assure them that Allah knows who can help them and bring the best person professionally and keep on praying for Allah’s mercy.

d) Brotherhood in Islam

All Muslim are bonded by Tauhid. And in tauhid, everyone must follow Prophets S.A.W teachings in Islam through Holy Quran and Sunnah. All human are equal and the one thing that distinguishes from the others is only the level of Tauhid to Allah.

Surah 4 (An-Nisa’), ayat 1 :

“O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another, and the wombs. Indeed Allah is ever, over you, an Observer.”
Surah 49 (Al-Hujerat), ayat 13:

“O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted.”

On the authority of Abu Hurayrah (ra) who said:

The Messenger of Allah (saw) said, “Do not envy one another, and do not inflate prices for one another, and do not hate one another, and do not turn away from one another, and do not undercut one another in trade, but [rather] be slaves of Allah and brothers [amongst yourselves]. A Muslim is the brother of a Muslim: he does not oppress him, nor does he fail him, nor does he lie to him, nor does he hold him in contempt. Taqwa (piety) is right here [and he pointed to his chest three times]. It is evil enough for a man to hold his brother Muslim in contempt. The whole of a Muslim is inviolable for another Muslim: his blood, his property, and his honour.” [Muslim]

e) Proving Sihr

Proving Sihr is difficult to be done but we still can tackle it from various angles to curb the problems. Disguising as client to the shaman and recordings can be used as evidence. And from the legislative side, various improvements can be made including implementation of act and enforcement.
f) Understanding Shirk

It is opposite of Tauhid. It refers to the sin of practising idolatry or polytheism

2 Categories of shirk

a. Greater *shirk* (*Shirk-al-Akbar*): open and apparent

   i. To associate anyone with *Allah Taala* as His partner

   ii. To associate Allah's attributes with someone else.

b. Lesser *shirk* (*Shirk-al-Asghar*): concealed or hidden

   i. when he says *tauhid* (there is no god except Allah) but his thoughts and actions do not reflect his belief.

Surah 4 (An-Nisa’), ayat 114:

“Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills. And he who associates others with Allah has certainly gone far astray.”

Whoever dies while as Mushrik (polytheist) Allah will not forgive him and he will surely be punished for this sin, he will remain in Hell-fire forever.

As for the person who repents from Shirk whether small Shirk or major, Allah forgives his previous Shirk and accept his repentance.
In surah 8, ayat 38:

"Say to those who have disbelieved, if they cease (from disbelief) their past will be forgiven."

In surah 39, ayat 53:

"Say: 'O My slaves who have transgressed against themselves (by committing evil deeds and sins! Despair not of the mercy of Allah; verily, Allah forgives all sins. Truly, He is Forgiving, Most Merciful'.

However, agreed by most scholars, the sin of shirk can only be redeemed when renewing shahadah (testament of Tauhid) and full heartedly pray for His merciful forgiveness.

The Prophet (SAW) said: "Islam (i.e. converting to Islam) wipes out all the previous (misdeeds)" [Imam Muslim].

The act of superstitious (khurafat) should be avoided such as seing shaman or using talisman as this act may lead to shirk.

In the Musnad of Al-Bazzar it is narrated with a Hasan Isnad that Ibn 'Abbas said: The Messenger of Allah (S.A.W) said:

"He is not one of us who observes bird omens or has that done for him, who tells fortunes or has his fortune told, who does witchcraft or has witchcraft done for him. Whoever goes to a fortuneteller and believes what he says has disbelieved in that which was revealed to the Prophet (S.A.W)."
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