Tauhid Based Medicine

Forum: Jin & Sihr in Medicine
Universiti Kebangsaan Malaysia (UKM)
On: 29th & 30th November 2014

By: Dr Amir Shahmi Bin Md Ali (M.B.B.S, I.I.U.M)
EXCO R&D GAPPIMA
Email: dramir2u@yahoo.com
Whatsapp: 017 2422407
• Introduction

• Definition of Tauhid

• 6 articles of Faith / Iman

• Classification of Tauhid

• Tauhid based medicine in practice
  ◦ – History in Muslim civilization
  ◦ – Views for Medical Professionals / Health Provider
  ◦ – Views in handling suspected Sihr / Jinns case related
  ◦ – Views for Patients

• The challenges and opportunities in Tauhid Based Medicine

• References
Introduction

- 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.”
Introduction

- Practicality of Tauhid in Medicine
- Based on Al Quran and Sunnah Prophet S.A.W in daily life

- Surah 15 (Al Hijr), ayat 9 :
  - “Indeed, it is We who sent down the Qur'an and indeed, We will be its guardian.”

- Surah 38 (As Sad), ayat 86-87 :
  - Say, [O Muhammad], "I do not ask you for the Qur'an any payment, and I am not of the pretentious. It is but a reminder to the worlds."
Why use Al-Quran & Hadith as reference?

- Sent down 1400 years ago
- Knowledge from Allah
- Preceded the modern science
Holy Quran

- **Surah 2 (Al Baqarah), 219:**
  - "They ask thee concerning wine and gambling, say: "In them is great sin, and some profit, for men; but the sin is greater than the profit...”

- **Surah 10 (Yunus), ayat 5:**
  - “It is He who made the sun a shining light and the moon a derived light and determined for it phases - that you may know the number of years and account [of time]. Allah has not created this except in truth. He details the signs for a people who know”
Hadith

- The Prophet (peace be upon him) said: “Never does sexual perversion become widespread and publicly known in certain people without them being overtaken by plague and disease that never happened to their ancestors who came before them.” (Reported by Ibn Majah.)

- He (peace be upon him) also said: “Whenever adultery becomes a widespread phenomena among certain people, death will spread among them.” (Reported by Malik.)
Hadith

- Nu’man b. Bashir reported Allah’s Messenger (may peace be upon him) as saying: The similitude of believers in regard to mutual love, affection, fellow-feeling is that of one body; when any limb of it aches, the whole body aches, because of sleeplessness and fever.

  - sahih Muslim
Definition of Tauhid

- The essence of tauhid is the oneness of God

- Also mean Unification from the arab word “wahdah” – to unite, to consilidate

- 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.

• 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.
6 articles of Faith / Iman

Iman is generally outlined using the six articles of faith:

- Belief in God
- Belief in the Angels
- Belief in Divine Books
- Belief in the Prophets
- Belief in the Day of Judgment
- Belief in God's predestination
Classification of Tauhid

- Tauhid Rububiyah
- Tauhid Asma Ul Husna
- Tauhid Uluhiyyah / Ibadah
Classification of Tauhid

- **Tauhid Rububiyyah**
  - From the arab word “Rabb” – Lordship
  - He is not dependant on anything but everything dependant on Him
  - He is the creator of everything
Classification of Tauhid

- Tauhid Asma Wa Siffat
  - Names Of Allah and His Attributes
  - Maintaining the unity of Allah’s SWT name and attributes
  - 5 points: Allah should be described as
    - Allah and His Messenger described
    - Names and attributes that related to what He mentioned only
    - Cannot relate to human / creation qualities
    - Human / creation cannot use His Name & attributes
    - If one want to use His name, have to include “abdul/slave”
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.**”
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-Muhyyee (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'akkhkhir (14:42)
• The Fulfiller, 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-'Afuww (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 afflictor, the bringer of Adversity.

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

DR AMIR SHAHMI MD ALI-017 2422407
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
Tauhid Uluhiyyah / Al Ibadah

• Comes from the arab ‘abd’ – ‘slave’
• It is the concept of worshipping Allah.

• In surah 51 (Az-Dzariyat), ayat 56
  ◦ “And I did not create the jinn and mankind except to worship Me.”
• Fardhu Ain - Distinctive
• Fardhu Kifayah - Comunally
• General Ibadah
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:
  - Syahadah
  - Solat (Prayers)
  - Fasting
  - Zakat
  - Hajj
Fardhu Kifayah

- It is comunally 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.
General Ibadah

- Every other effort which Allah loves and is pleased with from among the niat (thinking), words and actions.

- Example: this forum
Tauhid based medicine in practice – History in Muslim civilization

- Started from Prophet S.A.W
- Combination of Knowledge
- Scholars
  - Tibb An Nabawi
  - Qanun Fi Al Tibb
Prohibited Haram substances:

- 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.”
Tauhid based medicine in practice – Views for Medical Professionals / Health Provider

- Ibadah
- Predestined
- Knowledge all from Allah
  - In surah 2 (Al-Baqarah), ayat 282: “…..And fear Allah . And Allah teaches you. And Allah is Knowing of all things.”
  - Surah 26 (As-Syua’ra), ayat 81: “And when I am ill, it is He(Allah) who cures me”
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.”

DR AMIR SHAHMI MD ALI-017 2422407
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.
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."
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]

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.”

- Hadith Prophet S.A.W: “Du’a is the essence of Ibadah (worship).”
  - [Tarmizi, Ahmad]

- 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)”
Seeking Allah’s SWT love by asking forgiveness and purity of sins

- **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."

- 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).
Diseases as way Allah showing His love:

- 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.”

- 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.”
The challenges and opportunities in Tauhid Based Medicine

- Evidence Based Medicine
- The outcome of practice in Tauhid Based Medicine
- Muslim Doctors and Muslim Health Practitioners treating Non Muslim Patients or vice versa.
- Brotherhood in Islam
- Proving Sihr
- Shirk
Evidence Based Medicine

- Discipline of Medical knowledge based on evidence and serious long studies
- It is time we cherish the sunnah of prophet S.A.W to blend it with Tauhid in Islam.
- **Combine, complement.**
- Still many areas to do studies, especially when combining it.
The outcome of practice in Tauhid Based Medicine

- Huge area for studies
- 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
- Psychology – calmness with god’s help
Muslim Doctors and Muslim Health Practitioners treating Non Muslim Patients or vice versa.

- due to multi religious belief in this country, it is best to respect one another yet giving the best medical care we could offer.

- For non Muslim patients, they should be spent time for counseling as well.

- 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.
Brotherhood in Islam – equalities & helping each other

- 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]
Law concerning Sihr

- Difficult but can be done
- Tackle it from various angles to curb the problems.
- Disguise as client to the shaman and recordings can be used as methods for evidence.
- From the legislative side, there still many improvements can be made including implementation of act and enforcement.
Understanding Shirk

- **Shirk**
  - refers to the sin of practising idolatry or polytheism
  - Opposite of Tauhid

- **2 Categories**
  - Greater *shirk* (*Shirk-al-Akbar*): open and apparent
    - To associate anyone with *Allah Taala* as His partner
    - To associate Allah's attributes with someone else.
  - Lesser *shirk* (*Shirk-al-Asghar*): concealed or hidden
    - 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 a 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.

Allah Ta’ala Says: “Say to those who have disbelieved, if they cease (from disbelief) their past will be forgiven. ” [8: 38].

Also, Allaah Ta’ala says: "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'. [39:53].

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 seeing 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)"
References

- Islamic Medical Education Resources02 9907 : “Tauhid: The Islamic World View”
- Lecture for 1st year student of Medical Faculty International Islamic University Malaysia on Saturday 10th July 1999 by Prof Omar Hasan Kasule, Sir, MB ChB (MUK), MPH (Harvard), DrPH (Harvard) Professor of Epidemiology and Islamic Medicine Universiti Brunei Darussalam
- Islamic Medical Education Resources04 0707 : “Tauhidic Paradigm in Medical Practice”
- Lecture for students of Medical Faculty International Islamic University Malaysia on Friday 13th July 2007 by Prof Omar Hasan Kasule, Sir, MB ChB (MUK), MPH (Harvard), DrPH (Harvard) Professor of Epidemiology and Islamic Medicine Universiti Brunei Darussalam
- Islamic Medical Education Resources03 0301 : “Four Dimensions of Being A Muslim Doctor” by Prof Omar Hasan Kasule, Sir, MB ChB (MUK), MPH (Harvard), DrPH (Harvard) Professor of Epidemiology and Islamic Medicine Universiti Brunei Darussalam
- Islamic Medical Education Resources04 0610 : “Prophetic Medicine” by Prof Omar Hasan Kasule, Sir, MB ChB (MUK), MPH (Harvard), DrPH (Harvard) Professor of Epidemiology and Islamic Medicine Universiti Brunei Darussalam
- “Islamic Medical Practice [or amalan pengubatan Islam] : An Overview”. By : Dr Rushdi Raml. Persatuan Kebajikan dan Pengubatan Islam Malaysia (Darussyifa’)
- “Paper on Tawheed Based Medicine” by Dr Hafizah Amanulla (MD,UKM)
- “Perangi Sihir” by Dato’ Dr Engku Ansaruddin Agus, (Fellow of Oxcell, Oxford, UK)(DBA IUE, USA) (Professorship, IUE, USA) and Dr Mohd Azlee A.Mutalib. Pusat Perubatan Komplementari Yashfien. PTS Publication. Cetakan keempat 2013.
Thank You

Dr Amir Shahmi Bin Md Ali (M.B.B.S, I.I.U.M)
EXCO R&D GAPPIMA
Email : dramir2u@yahoo.com
Whatsapp : 017 2422407