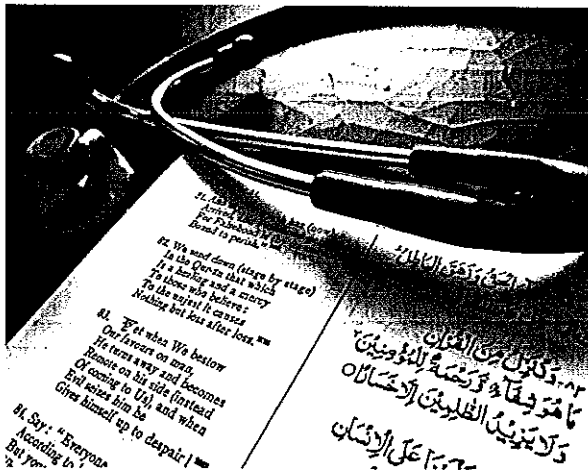


# MEDICAL WISDOM

&

Ar-Ruqyah Ash-Shar'iyah

الحكمة الطبية والرقية الشرعية



بِسْمِ اللَّهِ أَرْقِيكَ، مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ، مِنْ شَرِّ كُلِّ نَفْسٍ أَوْعِينَ حَاسِدٍ، اللَّهُ يَشْفِيكَ، بِسْمِ اللَّهِ أَرْقِيكَ.

(Ṣaḥīḥ Muslim)

Mohamed Hatta Shaharom  
Zul Azlin Razali  
Editors

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الحكمة الطبية والرقية الشرعية

**Mohamed Hatta Shaharom**  
**Zul Azlin Razali**  
Editors



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The first editor is the Deputy Chief Coordinator, Natural Medicine Research Centre, Universiti Islam Malaysia. He graduated with an MBBCh from Cairo University, and a Diploma in Islamic Thought from Malaysia's Institute of Islamic Sciences. After becoming one of the first two psychiatrists trained by Universiti Kebangsaan Malaysia, he was trained in Forensic Psychiatry at Monash University, Australia. As a clinician, he is a fellow of the Academy of Medicine of Malaysia, with experiences as a senior Professor of Psychiatry which include teaching medical students at Cyberjaya University College of Medical Sciences and postgraduate psychiatry at Universiti Kebangsaan Malaysia. His scientific papers and books on psychiatry, Islamic Medicine, disaster relief, sociopolitical issues and poetry are both in English and Malay. He has led Islamic and medical organisations and been involved in disaster relief missions at home and abroad. Both he and his wife has six married children and 20 grandchildren. Allah be praised.



#### ZULAZLIN RAZALI

The second editor graduated with an MBBS from the International Islamic University of Malaysia and a postgraduate DrPsych from Universiti Kebangsaan Malaysia. He is a senior medical lecturer in psychiatry at Universiti Sains Islam Malaysia with experiences in clinical psychiatry. He is also the founding President of the Green Crescent Malaysia whose activities include educating the public on the prevention and management of the various addictions. Concerned about the dichotomy between psychiatry and spirituality, he furthered his religious education to the level of Diploma in Islamic Studies; and this enabled him to bridge the gap between the two. A fervent believer of mass education and propagator of public awareness, he is often invited to speak on the spiritual and cultural aspects of psychiatric illnesses. As a fledgling writer, he writes both in the fiction and non-fiction genres. He and his wife are blessed with a son and a daughter. Praise be to Allah.

## Chapter 2

# RELIGION, SPIRITUALITY AND PSYCHIATRY – A PERSPECTIVE

Ahmad Nabil Md Rosli

'The Master said: There is one thing in this world which must never be forgotten. If you were to forget everything else, but did not forget that, then there would be no cause to worry; whereas if you performed and remembered and did not forget every single thing, but forgot that one thing, then you would have done nothing whatsoever. It is just as if a king had sent you to a country to carry out specific task. You go and perform a hundred other tasks; but if you have not performed that particular task on account of which you had gone to the country, it is as though you have performed nothing at all. So man has come to this world for a particular task, and that is his purpose; if he does not perform it, then he will have done nothing.'<sup>25</sup>

### Introduction

The above is a quotation by Muhammad ibn Muhammad ibn Hasan al-Khatbi, or famously known as Rumi in the West. It speaks about one of the most important questions in life i.e. its meaning and purpose, which absolute answer is classically provided by religion. This very sense of meaning and purpose - along with other factors - which may get diluted or weakened, in the course of one's life and predisposes him to negative mental health. We have seen the rise of spiritual poetries in the West<sup>26</sup> since 20 years ago which can be 'a sign of hidden longing for spiritually disorientated culture'<sup>27</sup>. However, one who is careful enough will find no

<sup>25</sup> Arberry, Arthur John. *Discourses of Rumi*. Routledge, 2004.

<sup>26</sup> Whose modern trait is characterised by a shift in "psychological allegiance from God to man, from dependence to independence... from the transcendent to the empirical..." See Tarnias, Richard. "The Passion of the Western Mind. 1991." Reprint, New York: Ballantine (1993).

<sup>27</sup> Cunz, Peter H., Mawlana from A European Point of View. In Rumi and His Spiritual Path of Love, M. Fatih Citlak & Huseyin Bingul (eds.) New Jersey: Thugra Books, 2011.

much mention of religion i.e. Islam, in some western renditions of Rumi's verse.<sup>28</sup> This subtle 'play' of the world's traditions is not new to the West, where mindfulness which has its root in Buddhism faces the same fate.<sup>29</sup>

The pre-existing tensions between science and religion could be traced back to the history and philosophy of Western scientific tradition,<sup>30</sup> a milieu where psychiatry was born. This certainly will have impact on the practice of western-trained psychiatrists and their patients. In discussing the strains between religion and psychiatry, Pargament and Lomax (2013) identified a few reasons which are: (i) perceived incompatibility of psychiatry and religion, (ii) underestimation of the role of religiosity among psychiatrists, and (iii) lack of psychiatric education and training for them to understand and address patients' religious problems and resources.<sup>31</sup>

Shall Muslim patients in Malaysia, be subjected to therapy or treatment which lacks (if not go against) of religion and spirituality in it? With this question in mind, this writing -which will be divided into 2 parts-, will discuss the matter of religion, spirituality and secularization that has taken place within this profession. Secondly, we will discuss the nature of man and the psychology of Muslim based on their religious sources. A note on Malay cultural influences, attribution of illness and its related behaviour will be mentioned in brief.

### Psychiatry and Spirituality (Part 1)

#### *Religion and spirituality: The Dichotomy in the West*

In general, spirituality and religion play some protective roles against negative mental health issues e.g. suicide, depression, anxiety and substance use<sup>32</sup>, along with positive mental health benefits e.g. increased well-being, sense of meaning and purpose, and self-esteem.<sup>33</sup> While many people view religion - its beliefs, values, rituals, and awareness - as the source of their spiritual endeavours, yet the two terms - being religious and spiritual - are seen as mutually exclusive especially by some people in the West. Spirituality is seen as the good and dynamic factor in contrast to the dogmatic and bad religion. This kind of dichotomy is perhaps the result of one's bitter past!

<sup>28</sup> El-Zein, Amira. "spiritual consumption in the United States: The Rumi phenomenon." *Islam and Christian-Muslim Relations* 11, no. 1 (2000): 71-85.

<sup>29</sup> Monteiro, Lynette M., R. F. Musten, and Jane Compson. "Traditional and contemporary mindfulness: finding the middle path in the tangle of concerns." *Mindfulness* 6, no. 1 (2015): 1-13.

<sup>30</sup> Dixon, Thomas. *Science and religion: A very short introduction*. No. 189. Oxford University Press, 2008.

<sup>31</sup> Pargament, Kenneth I., and James W. Lomax. "Understanding and addressing religion among people with mental illness." *World Psychiatry* 12, no. 1 (2013): 26-32.

<sup>32</sup> Koenig, H. Arold G., and Saad Al Shohaib. *Health and Well-Being in Islamic Societies*. Springer International Publishing, 2014

<sup>33</sup> *ibid.*



While I cannot know how this book will be received by Muslim clinicians I can say that it is an excellent, clearly written and concise account of contemporary Islamic Medicine. It provides valuable insights, and should be regarded as essential reading, for non-Muslim clinicians who seek to fully understand their Muslim patients and the foundations for practice of their Muslim medical colleagues.

**Harry Minas**

*Professor and Head, Global and Cultural Mental Health Unit/Centre for Mental Health, Melbourne School of Population and Global Health;  
Editor-in-Chief, International Journal of Mental Health Systems*

Many young psychologists and psychiatrists are already convinced about the importance of an Islamic approach to therapy but they want to know how to do it. It is in this much needed area that this book of collected articles titled *Medical Wisdom and Ar-Ruqyah ash-Shar'iyah* is written by a group of four young scholars from the new generation of Muslim mental health professionals in the footsteps of Professor Hatta Shaharom. Without knowing it, they may be establishing a historical milestone in Islamic holistic medicine. It is a book that should be read by all Muslim mental health workers. May Allah Bless them.

**Malik Badri**

*Professor of Psychology, Ahfad University, Sudan and Istanbul Zaim University, Turkey; former Professor of Psychology and holder of the Chair of Ibn Khaldun, the International Islamic University of Malaysia*

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