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Fundamentals of the *Tawhidic Epistemology* as Applied in Healthcare Systems

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ABSTRACT

Introduction: Unlike many educational institutions in the Muslim world, IIUM is adopting Tawhidic Epistemology (TE) and Islamisation of human knowledge (IOK) as educational philosophy. The basic question in both cases is about the application, especially in the field of medicine. This paper aims to investigate application of TE on healthcare systems. **Methods:** This research project has two parts: the first part surveys the key concepts of TE which have medical implications from the holy Qur'an, Sunnah, and works of Muslim scholars. The second part investigates methods of applying TE on healthcare systems. Subthemes of this part include: (i) the medical implications of Tawhid al-Rububiyyah (God as ultimate cause of everything, including sickness and healing), (ii) the medical implications of Qadha-Qadar (predestination), (iii) the medical implications of Tawakul (trust in God), and (iv) the medical implication of Sababiyyah (cause & effect system). Adopting the analytical method of qualitative approach, the paper explores these points. Investigation of these points can be supported by empirical studies. **Results:** Tawhidic epistemology, from medical perspective, can be defined as 'theory of knowledge which is based on unity of God as ultimate source of knowledge, of disease and cure, and life and death.' Beside His absolute power, God also has created system of 'cause and effect'. Therefore, TE has medical implications, as well as practical knowledge. In fact, medical practice is ultimately based on faith in God (true God or false gods); thus, medicine across the history is connected with oath. The two key questions that arise in this context are: what are fundamentals of TE, and how it can be applied on healthcare systems? **Conclusion:** It is expected that conclusions of this research will provide practical guidelines to the Islamic input for medical education, practices of Shariah compliance healthcare centres, and clinical practices.

Keywords: Clinical practices; healthcare systems; Tawhid al-Rububiyyah; Tawhidic epistemology; theory of knowledge