

College of
Medicine and
Healing Arts



Prospectus & Curriculum

Updated 6th April 2022

College of Medicine and Healing Arts

Founder and Principal

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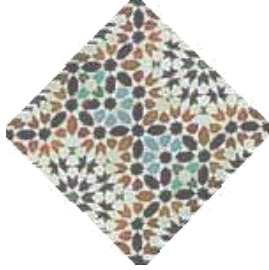
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*“Come, come, whoever you are,
wonderer, worshipper, lover of leaving,
it doesn’t matter.*

*Ours is not a caravan of despair,
Come, even if you have broken
your vow a thousand times.
Come, yet again, come, come.”*

Mevlana Jelaluddin Rumi
1207 – 1273



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Our Patrons & Advisors

Our Patrons

Prof. Hakim Syed Zillur Rahman - President of Ibn Sina Academy of Medieval Medicine and Science, Aligarh, India.



Dr. Mohammed Khalid Siddiqui – Former Director General, Central Council for Research in Unani Medicine (CCRUM).

Prof. Mir Ajab Khan - Former Dean, Quaid-i-Azam University, Islamabad, Pakistan.



Our Consultant Advisors

Dr. Ziauddin Ahmed Nadvi - Chairman of Al-Hikmah Foundation, New Delhi, India.



Hakim Haroon Azam Niazi - Rawalpindi, Pakistan.



Dr. Rafeek Hameed - ND, PHD, MGNI, Sri Lanka.



A Brief Introduction

Welcome to the College of Medicine and Healing Arts: a leading organisation for practice, research, and training in the wisdom and science of *Tibb* – whole-person healthcare and medicine, established in Leicester, England.

We are an initiative dedicated to develop and synthesise traditional knowledge and forms of medicine such as *Unani Tibb*, *Tibb-un-Nabawi*, and *Ilm-un-Nafsiyat*, along with useful and beneficial research and innovations from Complimentary & Alternative Medicine (CAM).

Mohsin Health (providing consultations, natural remedies, and trusted health information), since 1978, and College of Medicine and Healing Arts (CoMHA), since 2011, are pioneers and custodians of these knowledges and skills.

The College welcomes you into its fold and we look forward to serving you as our valued learner and student.

Details of the programmes the College offers are available in this prospectus.

Best wishes,
Principal M Salim Khan
M.D. (M.A.) M.H. D.O.

Tibb-un-Nabawi (Prophetic Medicine)

“We have sent among you an apostle Muhammad ﷺ from among yourselves, rehearsing to you Our signs and instructing you in scripture and wisdom and in new knowledge.” (Surat al-Baqarah, ayah 150)

The perspective of *Hikmah* (wisdom) is reflected in the institution of *Nubuwwa* (Prophethood) ending with the Final *Nabi Muhammad ﷺ*. The principle of *Tawhid* (oneness and unity) permeates deep into the structures of the cosmos and human self.

Ṭibb-un-Nabawi – Prophetic Medicine is:

“A compilation and systematization of an aspect of the legacy of the Prophet ﷺ in the domain of diet, health and illness complementing the legal, intellectual and spiritual dimensions of the legacy he left...”

Ṭibb-un-Nabawi led to the synthesis of Tibb as a whole:

“This medicine remained distinct while interacting with the medicine which was then being learned from Greek, Persian and Indian sources, the latter process resulting in that synthesis in the hands of such masters as al-Tabarī, al-Rāzī and Ibn Sīnā...”

Tibb: Whole-Person Healthcare & Medicine

Tibb is an Arabic word which in different places of the world, has been referred to as *Arabic, Greco-Arab, Hikmah, Yunani, Oriental, Islamic, Prophetic, and Sufi* medicine. Some of the most illustrious names in medical tradition such as *Ar-Razi* of Persia, and *Ibn Al-Baytar* of Andalusia, Spain, are associated with the tradition of *Tibb*. Maimonides of Cairo, Egypt and *Ibn Sina* (Avicenna) were practitioners and teachers of *Tibb*. *Tibb* is a tradition of health whose synthesis was in the crucible of the Middle East, and integrates elements from Egypt, India, China and Classical Greece.

Today, *Tibb* continues to provide relief for millions of people in India, Pakistan, Afghanistan, Bangladesh, Malaysia, various parts of the Middle East, Africa, USA, Europe and the United Kingdom. *Unani Tibb* is recognised by the World Health Organisation as a tradition of medicine.

Wholeness and Balance

Tibb, which literally means “nature”, is a body of knowledge and practice which maintains health and endeavours to restore it when lost. Health is a purposeful

condition of *i'tidal* – dynamic balance, in which all the functions of the human being are carried out in a correct and whole manner. The concept of *wholeness and balance* permeates the philosophy, principles and practice of *Tibb*. Once, the condition of wholeness and balance was a norm for most human beings. However, as people and societies moved away from *Fitrah* – the natural way of life, disharmony and diseases increased.

Diagnosis

There are three types of professionals within *Tibb*: *Hakim* – a consultant physician; *Tabib* – a physician; and *Mu'allij* – a practitioner. Every physician within the *Tibb* tradition works with the whole person. In their diagnosis or evaluation, they assess the whole person, while attempting to find the locus of any given disease. An imbalance may be found on one or more of four levels: physical, emotional, mental and spiritual. Depending upon the individual patient's *Mizaj* – temperament, the physician can use one or more of the available techniques or modalities to restore order and balance.

Treatment

On the physical level, the physician may select massage, manipulation or cupping. This may be complemented with subtle changes in diet supported by a single or a

compound remedy from a rich materia medica – selection of healing materials, mostly plant-based.

If necessary and appropriate, the physician can use *Nafsiyat* – holistic psychotherapeutic measures to balance the inner dimensions of emotions or thoughts. If there is a spiritual imbalance, then the Hakim may use *Ruhaniyat* – logotherapy – to harmonise the transcendental aspects of *Ruh* - spirit, the core of the human being.

Programmes Available (Personal and Foundation)

Tibb Transformation

Suitable for those wanting to improve their own and families' health using the time-tested healing wisdoms of Tibb. This online education and coaching programme is designed to transform your health and wellbeing with *The 4 Keys to Health and Wellbeing*. Entry requirement: open to everyone aged 18 or above. Language: English. Enrol now at: www.CoMHA.org.uk/TibbTransformation

Foundation in Tibb (Natural Health)

In-person experience with Principal Hakim M Salim Khan to set the foundations of Tibb knowledge and practice with a specific focus towards our professional Diplomas.

Enrolment in Foundation in Tibb (Natural Health) includes 1-year enrolment in Tibb Transformation to help you assimilate and practically integrate this knowledge over time. Visit www.CoMHA.org.uk/Foundation to apply.

Note: Participation in the Tibb Transformation online programme is requisite and included at a nominal fee with Foundation in Tibb (Natural Health). If you wish to apply for an exception from this requisite, let us know via email.

Programmes Available (Practitioner Diplomas)

Professional Diploma Qualifications

These programmes are suitable for those interested in learning traditional (Tibb) and modern (Complimentary & Alternative) skills to help their patients and clients:

- Diploma in Herbal & Naturopathic Medicine (Tibb)
- Diploma in Counselling & Psychotherapy (Nafsiyat)

To achieve a Professional Diploma, detailed assessment criteria are available in the Student Handbook. Briefly, a student must complete the following:

- 1st Year: Attend foundation level, i.e. stages 1 & 2;
- 2nd Year: Attend practitioner training, i.e. stages 3 & 4;
- 3rd Year: Attend clinical practice level, i.e. stages 5 & 6;

In between in-person class attendance of 6 stages, students dedicate 6-10 hours per week of home study for:

- Satisfactory completion of all homework assignments;
- Completing a minimum of ten client case studies;
- Sitting final exams including written and practical.

Visit www.CoMHA.org.uk/StudentHandbook to read the full detailed assessment criteria for professional Diplomas.

Specialisation Diploma Qualifications

After enrolling in a Professional Diploma programme, students may choose to add a particular specialisation.

In order to successfully achieve their specialisation Diploma qualification, students are required to:

- Fulfil all the requirements for successfully achieving their Professional Diploma.
- Attend additional classes run by the College for their particular specialisation;
- Complete additional assignments pertaining to their particular specialisation;
- Pass additional exams pertaining to their particular specialisation.

Here are all the specialisation Diplomas for students and graduates currently available:

- Diploma in Iridology (email us for details).

Other specialisation Diploma programmes may be added in the future to support graduates' continual education and training.

Validation & Qualifications

Accreditation

The College of Medicine and Healing Arts (CoMHA) is accredited by The Guild of Unani Tibb (TGU).

CoMHA has excellent credibility and reputation within the fraternity of Tibb, due to its high standards.

Graduates of CoMHA are respected by their peers within complementary and alternative medicine (CAM).

The Guild of Unani Tibb (TGU)

After enrolment in a professional Diploma, student membership can be acquired. Successful graduates can apply to join the Guild as practitioner members.

Go to www.TheGuildOfUnaniTibb.com for details.

Professional Indemnity Insurance

Successful graduates of CoMHA can apply for professional insurance before they begin their practice. This protects them and the public.

Opportunities for Graduates

Here are some of the options available to our graduates:

- **Diploma in Herbal & Naturopathic Medicine (Unani Tibb):** you may wish to set up your own practice as a herbalist, naturopath, nutritionist, wellbeing counsellor, or personal health advisor.
- **Diploma in Counselling & Psychotherapy (Nafsiyat):** you may wish to set up your own practice as a counsellor, relationship counsellor, wellbeing advisor or psychotherapist.
- **Specialisation Diploma in Iridology:** those who complete this in addition to their professional Diploma can practice as an iridologist.
- You may also continue your training with the College of Medicine and Healing Arts, expanding your range and depth of knowledge, and the skills that this classical tradition offers you.
- You may wish to apply with our College to become certified as a teacher, trainer, or coach.

Support After Graduating

As a CoMHA graduate you will have access to continuing support after graduating, as well as clinical supervision.

Foundation in Tibb (Natural Health) – Aim & Objectives

Aim of the Foundation Programme

To be able to understand the importance of health and wellbeing, and to gain the basic knowledge and skills needed to look after their own and their family's health and wellbeing in a safe, effective and sustainable way, based on the Tibb tradition, incorporating useful knowledge and skills from Complimentary & Alternative Medicine (CAM).

Stage 1 – Life Balance & Healthy Living

In this stage, learners are introduced to the *Tibb* whole-person approach, specifically the seven components of the human constitution – *umur-e-tabiyat*.

Learners are introduced to the Six Life-Balance Factors – *asbab-e-sittah-dharuriah*, and how to use them to promote their own health.

Learners practically prepare a range of wholesome and healing dishes, drinks, and spice mixtures, according to the recipes in *Alchemy in the Kitchen*.

Stage 2 – Whole-Person Healing & Medicine

In this stage, learners further their learning by exploring specific interventions pertaining to the Six Life-Balance Factors. A major focus in this stage is nutrition, with a particular focus on *Tibb* – whole-person nutrition.

A key theme introduced in this stage is the healing crisis.

Learners are also introduced to single remedies and compound formulations, beginning to develop practical skills in safe herbal medicine preparation.

Foundation in Tibb (Natural Health) – Curriculum

Stage 1 – Life Balance & Healthy Living

Introduction to Ṭibb: Whole-Person Healthcare and Medicine

| Unit | Title |
|------|--|
| 1.1 | Ḥikmah – The Philosophical Foundations of Ṭibb |
| 1.2 | Definitions and Subject Matter of Ṭibb |
| 1.3 | Arkān – The Elements |
| 1.4 | Mizāj – Temperament |
| 1.5 | Akhlāṭ – The Humours |
| 1.6 | A‘dā: The Organs |
| 1.7 | Arwāḥ – The Spirits, Quwā – The Faculties, Af‘āl – The Functions |

Introduction to Life-Balance: The Six Lifestyle Factors and The Life Balance Wheel

| Unit | Title |
|------|----------------------------|
| 2.1 | The Lamp of Life |
| 2.2 | Seasons and Air |
| 2.3 | Food and Drink |
| 2.4 | Physical Activity and Rest |
| 2.5 | Mental Activity and Rest |

- 2.6 Retention and Elimination
- 2.7 Sleep and Wakefulness
- 2.8 Life Balance Worksheets

Alchemy in the Kitchen: Healing Recipes

- | Unit | Title |
|------|------------------------|
| 3.1 | Introduction |
| 3.2 | Breakfasts |
| 3.3 | Main Dishes |
| 3.4 | Soups |
| 3.5 | Healthy Sweet Treat |
| 3.6 | Nourishing Drinks |
| 3.7 | Non-Dairy Alternatives |
| 3.8 | Healthy Spices |

Appendices

- | No. | Item |
|-----|--|
| 1. | Guidelines for Assessing Mizāj – Temperament |
| 2. | Life Balance Wheel Activity |
| 3. | 3-Day Food Diary |
| 4. | Weights and Measurements |
| 5. | Time of Food Digestion |
| 6. | Guidelines for Food Combination |
| 7. | Ghee – Clarified Butter |
| 8. | Honey |
| 9. | Milk |
| 10. | Salt |
| 11. | Water |
| 12. | Yoghurt |
| 13. | Vinegar |
| 14. | Zaytūn – Olive Oil |

Stage 2 – Whole-Person Healing & Medicine

The Current Health Crisis

Unit Title

- 1.1.1 The Current Health Crisis
- 1.1.2 'Western Diseases' - NCDs
- 1.1.3 Origin of the Current Health Crisis
- 1.1.4 Dysfunction of Healthcare Institutions

Modern Western Diet's Role in Creating Degenerative Diseases

Unit Title

- 2.1.1 Modern Western Diet's Role in Creating Degenerative Diseases
- 2.1.2 Philosophy and Origin of 'Modern Western' Diet
- 2.1.3. Concept of Energy in 'Modern Western' Diet
- 2.1.4. Categories of Food and Drink
- 2.1.5. Macronutrients and Micronutrients
- 2.1.6. How Modern Western Diet Creates Diseases
- 2.1.7. Unsustainability of Modern Nutrition

Understanding Whole-Person Health

Unit Title

- 3.1.1 Alternative to Poisonous and Chaotic Lifestyle
- 3.1.2. The Unity of the Person
- 3.1.3. Signs of Health

Creating a Balanced Lifestyle

| Unit | Title |
|------|-------------------------------|
| 4.1 | Seasons, Air & Environment |
| 4.2 | Food & Drink |
| 4.3 | Physical Activity & Rest |
| 4.4 | Psychological Activity & Rest |
| 4.5 | Sleep & Wakefulness |
| 4.6 | Retention & Elimination |

Tibb: Whole-Person Nutrition

| Unit | Title |
|--------|--|
| 5.1.1 | Introduction and Definitions |
| 5.1.2. | Dynamic Digestive Processes |
| 5.1.3. | Degrees of Action |
| 5.1.4. | Temperaments, Foods and Drinks |
| 5.1.5. | Minerals and their Importance for Health |
| 5.1.6. | Principles of Tibb Nutrition |
| 5.1.7. | Ādāb – Etiquettes of Eating and Drinking |
| 5.1.8. | Fasting for Health and Wellbeing |

Materia Medica

| Unit | Title |
|------|----------------------|
| 6.1 | Single Medicaments |
| 6.2 | Compound Medicaments |
| 6.3 | Green Pharmacy |

The Healing Crisis

| Unit | Title |
|--------|--|
| 7.1.1 | Toxicity, Diseases, and Detoxification |
| 7.1.2 | States of Health |
| 7.1.3. | Wisdom of the Body |

Diploma in Herbal & Naturopathic Medicine (Unani Tibb) – Aim & Objectives

Aims of the Diploma Programme

After taking the foundation level (i.e. stages 1 and 2), this programme is designed for the graduate to be able to run a safe, effective, legal and financially sustainable naturopathic and herbal practice based on the Tibb tradition, incorporating useful knowledge and skills from Complimentary & Alternative Medicine (CAM).

Stage 3 – Tibb Physician Training & Clinical Skills

Students in this stage begin to develop their consciousness, approach and skills as future Tibb physicians. They continue to develop the knowledge and skills they began in Stage 2, now with a patient-centred approach.

In this stage, students learn and develop the skills to conduct a patient interview and take relevant case notes, as well as to professionally assess an individual client/future patient.

The training delivered in this stage emphasises professional considerations such as health and safety, confidentiality, record keeping and data protection.

Stage 4 – Therapeutics & Practice Management

Basic wholistic anatomy and physiology is introduced in this stage. Specific disease examples are explored with a view to learning how to successfully manage maintenance of health and treatment of diseases.

Students in this stage are informed of the basic procedures with respect to accidents and emergencies, and to know when to refer a patient elsewhere.

In Stage 4, just like in Stage 3, professional considerations are emphasised, with a particular focus on UK legislation that is relevant to their practice. In addition, students learn the main business considerations relevant to their practice.

After completing Stages 3 and 4, students can begin to take their own individual clinical case studies.

Stage 5 – Clinical Practice

This is a practical stage where students acquire the skills they need to eventually demonstrate safe, effective, legal and financially viable naturopathic and herbal practice.

In Stage 5, students practically learn how to prepare and manage their clinic premises and equipment, receive patients, interview their patients, and learn important skills to do with making and dispensing medicines.

Students are required to attend this stage which will allow them to experience various clinical activities and preparing and dispensing medicines.

Stage 6 – Review & Consolidation

This stage is to review the progress of each learner, in regards to their personal development as well as their professional development.

As well as a general review, the focus is specifically on reviewing and updating students' individual clinical case studies. In this stage, students prepare to complete any remaining coursework and be ready for their exams.

Diploma in Herbal & Naturopathic Medicine (Unani Tibb) – Curriculum

Stage 3 – Tibb Physician Training & Clinical Skills

Tibb Physician Training

| Unit | Title |
|------|-------------------------------------|
| 1.1 | Beginning Your Journey |
| 1.2 | Patient Care and Management |
| 1.3 | Managing the Healing Crisis |
| 1.4 | Preparing for Clinical Case Studies |

Clinical Skills

| Unit | Title |
|------|---|
| 2.1 | The Art of History Taking |
| 2.2 | Physiognomy |
| 2.3 | Introduction to Iridology |
| 2.4 | The Pulse |
| 2.5 | Diagnostic Importance of Stools |
| 2.6 | Urine Analysis |
| 2.7 | Use of Equipment in the Clinic and Pharmacy |

Materia Medica

| Unit | Title |
|------|----------------------|
| 3.1 | Single Medicaments |
| 3.2 | Compound Medicaments |

Stage 4 – Therapeutics & Practice Management

Therapeutics

| Unit | Title |
|------|------------------------------------|
| 1.1 | Introduction to Therapeutics |
| 1.2 | Classifications of Diseases |
| 1.3 | Emergencies and Accidents |
| 1.4 | Death and Dying |
| 1.5 | Patient-Centred Care and Treatment |
| 1.6 | Guidelines for Good Practice |
| 1.7 | Phytopharmacy |

Practice Management

| Unit | Title |
|------|--------------------------------|
| 2.1 | Legislation |
| 2.2 | Professional Considerations |
| 2.3 | Business Considerations |
| 2.4 | Resources for Good Practice |
| 2.5 | Successful Practice Management |

Etiology & Pathology

Unit Title

3.1 Essential Understanding of Etiology

3.2 Essential Understanding of Pathology

Anatomy & Physiology

1. The Digestive System
2. The Respiratory System
3. The Cardiovascular System
4. The Skeletal System
5. The Muscular System
6. The Lymphatic System
7. The Endocrine System
8. The Excretory System
9. The Nervous System
10. The Reproductive System
11. The Sense Organs and Skin

Diploma in Counselling & Psychotherapy (Nafsiyat) – Aim and Objectives

Aim of the Diploma Programme

After taking the foundation level (i.e. stages 1 and 2), this programme is designed for the graduate to be able to run a safe, effective, legal, financially sustainable and professional counselling and psychotherapy practice based on *Ilm-un-Nafsiyat* within the Tibb tradition, incorporating useful knowledge and skills from contemporary research and practices from diverse disciplines.

Learners who begin this journey will examine contemporary confusions about the nature of knowledge, existence and reality. The solution to this labyrinth is the paradigm of *Hikmah*, holistic cosmology and life affirming solutions.

Stage 3 – Counselling & Psychotherapy Training

Students in this stage begin to develop their consciousness, approach and skills as future counsellors and psychotherapists. They continue to develop the knowledge and skills they began to develop in Stage 2, with their now client-centred approach.

In this stage, students learn and develop the skills to conduct a client interview and take relevant case notes, as well as to professionally assess a client. The training delivered in this stage emphasises professional considerations such as health and safety, confidentiality, record keeping and data protection.

Students gain a basic understanding of psychological faculties and energies, and learn about causes of the diseases of the self. They begin to develop the essential qualities of a successful counsellor and psychotherapist.

They begin to transform their own inner dimensions and learn how these qualities and processes can facilitate their clients' psychological health and wellbeing (the inner alchemy).

Stage 4 – Psychotherapeutics & Practice Management

In Stage 4, students learn the protocol for maintenance of psychological health, and the protocol for treatment of psychological diseases.

Specific disease examples are explored with a view to learning how to successfully manage maintenance of psychological health and treatment of psychological diseases.

Students in this stage are informed of the basic procedures with respect to accidents and emergencies, including psychological emergencies, and to know when to refer a patient elsewhere.

In Stage 4, just like in Stage 3, professional considerations are emphasised, with a particular focus on legislation that is relevant to their practice. In addition, students learn the main professional considerations relevant to their practice.

After completing Stage 4, students can begin to take their own individual client case studies.

Stage 5 – Practice of Counselling & Psychotherapy

This is a practical stage where students continue to develop and demonstrate the skills needed for

professional, safe, effective, legal and financially sustainable counselling and psychotherapy practice.

In Stage 5, students continue to learn and demonstrate how to prepare and manage their premises and equipment, receive clients, and interview their clients.

Students are required to attend this stage which will allow them to experience various activities related to successful practice of counselling and psychotherapy.

Stage 6 – Review & Consolidation

This stage is to review the progress of each learner, in regards to their personal development as well as their professional development.

As well as a general review, the focus is specifically on reviewing and updating students' individual client case studies. In this stage, students prepare to complete any remaining coursework and be ready for their exams.

Diploma in Counselling & Psychotherapy (Nafsiyat) – Curriculum

Stage 3 – Counselling & Psychotherapy Training

Psychotherapy Training

| Unit | Title |
|------|--------------------------------------|
| 1.1 | Qualities of a Successful Counsellor |
| 1.2 | Psychotherapist Heal Thyself |
| 1.3 | Client Care and Management |
| 1.4 | Managing the Healing Crisis |
| 1.5 | Preparing for Clinical Case Studies |

Clinical Skills

| Unit | Title |
|------|---|
| 2.1 | The Art of History Taking |
| 2.2 | Physiognomy and its Implications in Psychotherapy |
| 2.3 | Pulse and its Implications in Psychotherapy |
| 2.4 | Use of Equipment in the Counselling Practice |

Materia Medica

| Unit | Title |
|------|----------------------|
| 3.1 | Single Medicaments |
| 3.2 | Compound Medicaments |

Causes of the Diseases of the Self

| Unit | Title |
|------|--|
| 4.1 | Psychological Faculties and Energies |
| 4.2 | Role of Iblis and His Associates |
| 4.3 | Role of Nafs-al-Ammarah (The Reactional Self) |
| 4.4 | Secularisation of the Cosmos |
| 4.5 | Absence of Zuhd and Faqr as a Way of Life (Over-Indulgence in Permitted Things) |

Treatment of the Diseases of the Self

| Unit | Title |
|------|--|
| 5.1 | The Transcultural Methodology of Change and Development |
| 5.2 | The Prophetic Modelling |
| 5.3 | Ilm - Knowledge |
| 5.4 | Tazkiya - Purification |

Stage 4 – Psychotherapeutics & Practice Management

Psychotherapeutics

| Unit | Title |
|------|--------------------------------------|
| 1.1 | Introduction to Psychotherapeutics |
| 1.2 | Emergencies and Accidents |
| 1.3 | Death and Dying |
| 1.4 | Client-Centred Care |
| 1.5 | Guidelines for Good Practice |
| 1.6 | Phyto-pharmacy in Psychotherapeutics |

Practice Management

Unit Title

- 2.1 Legislation
- 2.2 Professional Considerations
- 2.3 Business Considerations
- 2.4 Resources for Good Practice
- 2.5 Successful Practice Management Handbook

Classifications of the Diseases of the Heart and Mind

Unit Title

- 3.1 Essential Understanding of Etiology
- 3.2 Essential Understanding of Pathology

Diploma in Iridology – Aim

Aim of this Specialisation Diploma

Students wishing to achieve this Specialisation Diploma need to successfully complete the Diploma in Naturopathic & Herbal Medicine (Tibb) or the Diploma in Counselling & Psychotherapy (Nafsiyat). Please see the relevant sections earlier in this prospectus.

The aim of this Specialisation Diploma is for students already on a Professional Diploma programme to add to their repertoire of knowledge and skills by becoming a skilled and competent iridologist.

Diploma in Iridology – Curriculum

Iridology Training

Towards Becoming an Iridologist

- 1.1 The Iridologist's Role and Responsibilities
- 1.2 Professional Considerations
- 1.3 Patient Care and Management
- 1.4 Stages of Disease
- 1.5 Physician Heal Thyself

- 1.6 Hering's Law of Cure and the Healing Crisis
- 1.7 Preparing for Clinical Case Studies
- 1.8 Patient-Centred Assessment
- 1.9 Other Complimentary Medicine Disciplines

Basic Understanding of Iridology

- | Unit | Title |
|------|---|
| 2.1 | Anatomy & Physiology |
| 2.2 | History of Eye Assessment and Diagnosis |
| 2.3 | History of Iridology |
| 2.4 | Anatomy & Physiology of the Human Eyes |
| 2.5 | Iridology Equipment |
| 2.6 | Iris Synthesis ® |

Health Analysis and Assessment Using Iridology

- | Unit | Title |
|-------|-------------------------------------|
| 3.1. | Iris colours |
| 3.2. | Anaemia Ring |
| 3.3. | Atherosclerosis |
| 3.4. | Arcus Senilis |
| 3.5. | Autonomic Nerve Wreath |
| 3.6. | Bowel Pockets or diverticuli |
| 3.7. | Crypts |
| 3.8. | Defect signs |
| 3.9. | Diamond Lacunae in organ areas |
| 3.10. | Heterochromia, central and sectoral |
| 3.11. | Intra-focal lesion origins |
| 3.12. | Lesions |

- 3.13. Lymphatic rosary or tophi
- 3.14. Nerve rings
- 3.15. Psora
- 3.16. Pterygium
- 3.17. Pupillary margin
- 3.18. Pupil shape
- 3.19. Radial Line correspondences
- 3.20. Radii solaris
- 3.21. Reflexive signs
- 3.22. Sclera markings
- 3.23. Scurf rim
- 3.24. Sodium or Calcium hypercholesterol ring
- 3.25. Stomach halo
- 3.26. Transversals
- 3.27. Eleven constitutions:
 - 1. Neurogenic, sensitive and robust
 - 2. Lymphatic
 - 3. Hydrogenic
 - 4. Bilary or mixed
 - 5. Haematogenic
 - 6. Glandular pathological
 - 7. Mesenchymal pathological
 - 8. Larvate titanic or Anxiety titanic
 - 9. Lipaemic
 - 10. Uric acid diathesis
 - 11. Dysenzymatic

How to Get Started

Begin your personal journey **online** with us by enrolling on our 1-year health education and coaching programme at www.CoMHA.org.uk/TibbTransformation.

Begin your new **career in natural health** with one of our professional Diplomas. Get started on Foundation in Tibb (Natural Health) at www.CoMHA.org.uk/Foundation

Get In Touch

If you have further questions, just get in touch with our team. You can:

- Phone us on: +44 116 273 8614
- E-Mail us at: info@CoMHA.org.uk
- Write to or visit us: 446 East Park Road
Leicester, LE5 5HH
England (UK)

Prospectus



“Honour your body, which is your representative in this universe. Its magnificence is no accident.

It is the framework through which your work must come; through which the spirit - and the spirit within the spirit - speaks.

The flesh and the spirit are two phases of your actuality in space and time. Who ignores one, falls apart in shambles. So it is written...”

