



RAMADHAN 1437

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Rejab

A sacred month

Ramadhan

Fasting in Ramadhan
Be Healthy in Ramadhan

Antioxidants

Healthy life with
antioxidants

Nursing

Transition period from student
to registered nurse

Israk & Mikraj

from the scientific view point

*Ramadan
Kareem*

Words from ... Editor in Chief

السَّلَامَةُ عَلَيكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

This year recorded the hottest and the longest dry season as far as I remember. I had to build a water piping system to water the plants around my house. Most of plants are orchids, bougainvillea, adenium, Japanese rose, banana, lemon, star fruit and some local vegetables like lemon grass and eggplant. I found out that other animals also benefited from water fountains mean for the trees. I see local birds, chameleon and sometimes squirrels enjoying the cool water and drinking from the water source. Deep in my heart I feel very happy. I hope I could reduce their suffering from thirst and heat. Coincidentally, a new threat appeared.... a snake.

For the last two weeks, there were three school children were bitten by snake. One of them died. All cases occurred in the school compound. Report from ministry of health revealed that 730 snake bite cases were reported from January to May this year. He did not mention whether this figure is higher than usual occurrences or not.

Birds and lizards may be welcomed, but snake is a different matter. Although I must be fair to them since they also need to rehydrate and cool themselves, the risk of snake bite is very serious. Places like rock garden, water fountain and dark cool place in between some flower pots or stones become favorite resting place for this reptilian. This could explain why suddenly three school children were bitten.

Kedah and the northern region of Peninsular

Malaysia are well known for snakes. There are two types of venomous snakes. Cobra (*Naja naja*) is mostly found in rice field. They are easily recognized by the shape of the head. Their main diet is rat which abundantly found in rice field. Vipers are commonly found in rubber plantation. They are usually small (less than 1 meter) and difficult to detect. Their main diet is mostly small reptilian like lizard and frog. Most of the viper-bite victims were rubber tappers who incidentally stepped on them.

Community of INSANIAH must have heard about cobra in our campus. This is not unusual since we are surrounded by palm plantation. The palm fruit is the main diet for rats. Snakes are attracted by the rats as their food. The food chain cycle is completed in palm oil plantation.

What could be the factor attracting cobra into our campus? Again, the answer is food supply. Leftover food attracts snake and other living creatures. Other factor could be the hot and dry weather. If we want to minimize the risk of attracting dangerous creatures like snake, centipede or scorpion into our campus, remove the factor; food. Hopefully there will be no incident of any members of INSANIAH become a victim of any of these creatures.

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Israk Mikraj

from the scientific view point

Written by: Dr Shahidan Hashim

How big is the universe? The best answer I can get

is it is big, really big. I can quote the answer given by scientists as billions of light years. First you need to understand how many zero a billion has, and then you need to understand how far one light year is. In cosmology distance is not measured by miles or kilometer but by the speed of light. In one second light travels at a distance of 299 792 458 meters. At this stage the zero looks manageable, only eight zeros!

When I told my colleague that the star we were looking at the moment might not exist, he laughed at me and thinks I was joking. The nearest star is the sun which is 93 million miles away. Our nearest star outside the solar system is named Alpha Centauri, a 4 light years away. This means the star we see today was 4 years ago. It might have perished by then.

A long time ago, man used to believe that light travels at infinite speed. Infinite means something beyond measurability. Galileo was the first man who started to

believe that light travels at a certain speed. In 1676 a Danish astronomer managed to measure the speed of light. He estimated the speed of light as 214,000 km/sec, quite reasonable figure given the crude method he used. The latest acceptable speed of light is 299 792 458 m/s. The supposed greatest scientist of all time, A. Einstein believed that nothing can travel faster than light. This belief was embraced by scientists at least until 1950's.

I quote the progress in cosmology and science because I want to bring the discussion about Isra' and Mikraj into the scientific approach. Can we discuss religion from scientific yardstick?

Most modern thinking persons just reject the idea as absurd, like my colleague I mentioned before. For these people religion is belief and science is based on fact. I am not surprise if this idea is embraced by my non-Muslim readers. "Religion" to them is a belief, just belief and not outside the concept of belief. For my Muslim friends, Islam as a religion is not just a belief. Islam is also about thinking. In fact thinking Muslim is

regarded embraces a higher level than just those who believe. Consider this verse from the Quran:

كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ

“Thus does Allah make clear to you His verses that you might use reason.” (Al-Baqarah: 242).

The word ‘Think’ appears 49 times in the Quran as compared to 879 times for the word ‘Belief’. I have proven to you that science is not all facts. Something scientists cannot prove, they believe and accept as law of physics or law of nature. Some of those accepted law may be proven as fact later on but some may turn out to be false and discarded.

The belief that nothing can travel faster than light was accepted as fact until proven to be false later. After the big bang theory, the law is broken. The universe is expanding at a speed much faster than light as described in the Glorious Qur’an:

وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ

AND IT IS We who have built the universe with [Our creative] power; and, verily, it is We who are steadily expanding it. (Az-Dzariyat: 47)

Therefore what was a scientific fact before now become invalid. At least there are 4 known entities travel faster than light. Let us look at the progress of the isra and mikraj from the contact of knowledge or scientific view. At the time our prophet made the travel from Makah to masjid al-Aqsa, even the incident of Isra’ is impossible. The distance of 917 miles will take 1 month of traveling time using the available transport at the time, camel. When this story was revealed to the unbelievers Arabs, they considered this as a golden opportunity to prove the Prophet was insane. Even after the evidence was brought to them through the prophet observation that he saw a caravan at certain location, the accusation did not stop. Current travelling time between the two places by commercial jet is 550 miles/hour and will take about 90 minutes. What was considered as absurd has now been accepted as common or standard?

Now come to the issue of Mikraj. Do we know where the

Sidratul Muntaha is? This place is not even accessible to the accompanying angel, Jibril. What we know is this place is very far, most probably outside the universe that we know. The universe we (scientists) know is not measureable because it is continually expanding. So scientists put an estimate of 24 billion years; depend on when the question was asked.

Mikraj is the act of travelling between Masjidil Aqsa to Sidratul Muntaha. The time taken is very short. In fact the whole journey took in a few minutes based on the story that the warmth of place where our prophet slept was still maintained when he came back. Whatever the time is very irrelevant to the believers. It is the will of Allah to make the journey possible and it is possible. Only those who disbelieve will continue to remain steadfast.

Let us consider this Mikraj from the scientific point of view. Is it really impossible for someone to travel at the speed faster than light? The belief forwarded by Einstein has immobilized the scientific progress for half a century. As a consequence to this, scientists have to reject the appearances of alien phenomena in our sky as nonexistence. Since these being come from worlds outside our planet system, it is impossible for them to travel to the earth from that distance unless their machine can travel faster than light. The easiest exit door to this problem is to declare the evidence of aliens visit to earth as false and unscientific.

In 1964, the theory of nothing can travel faster than light was broken with a new finding³. The EPR (Einstein-Podolsky-Rosen) paradox, a paradox that describes this instantaneous communication of quantum entanglement - an integral part of some of the world’s most cutting-edge technologies, like quantum cryptography. This latest finding just prove that science facts keep on changing as new finding will overrule the current laws. Science is incapable to judge what was revealed by Allah through his messengers. Those who reject the compatibility of Islam and science do so out of misunderstanding what Islam is.

Conclusion

For those who held the belief that Isra’ and Mikraj is not possible because scientific evidence say it is impossible think again. The human civilization is littered with mistakes and fumbles. What I tried to prove here is science is just a tool to understand the physic and biological nature of this world. As a tool it keeps on improving through new finding. To use science to

disprove what was revealed by Allah is just plain wrong and impossible. Allah has warn us on this issue with this verse,

قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

"...indeed I know that which you do not know" (Al-Baqarah: 30)

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3. [Http://www.sciencealert.com/these-4-cosmic-phenomena-travel-faster-than-the-speed-of-light](http://www.sciencealert.com/these-4-cosmic-phenomena-travel-faster-than-the-speed-of-light)

As the crescent moon is sighted... And the holy month of Ramadan begins... May Allah bless you with happiness and grace your home with warmth & peace!!



Ramadan Mubarak



REJAB

The sacred month

Written by: Dr Suhaidah Ibrahim

The Sacred and Significant events of Rajab

Rajab is the seventh month of the Islamic calendar. This particular month was named as "Rajab", which comes from the word "Rajjaba - yurajjibu", means "to glorify" / "to respect". It was named so, because it is a month that was glorified by the ancient Arabs (cited from "Lathaif Al Ma'arif", page 210). For a Muslim society.... the rising sun of Rajab instantaneously reminds us to the coming month of Ramadan. Rasulullah SAW when he sighted the moon of Rajab, he used to pray to Allah in the following words:

اللَّهُمَّ بَارِكْ لَنَا فِي رَجَبٍ وَشَعْبَانَ وَبَلِّغْنَا رَمَضَانَ

"O Allah, make the months of Rajab and Sha'ban blessed for us, and let us reach the month of Ramadan (i.e. prolong our life up to Ramadan, so that we may benefit from its merits and blessings)."

Rajab is regarded as one of the four sacred months in Islam in which battles are prohibited as clearly stated in At-Taubah: 36;

إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ
السَّمَاوَاتِ وَالْأَرْضِ مِنْهَا أَرْبَعَةٌ حُرْمٌ ذَلِكَ الدِّينُ الْقَيِّمُ فَلَا تَظْلِمُوا
فِيهِنَّ أَنْفُسَكُمْ وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً كَمَا يُقَاتِلُونَكُمْ كَافَّةً وَاعْلَمُوا
أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ

"Indeed, the number of months with Allah is twelve (lunar) months in the register of Allah (from) the day He created the heavens and the earth; of these, four are sacred. That is the correct religion (i.e. way), so do not wrong yourselves during them. And fight against the disbelievers collectively as they fight against you collectively. And know that Allah is with the righteous (who fear Him)" At-Taubah: 36

And the Prophet SAW said in his farewell pilgrimage;

إِنَّ الزَّمَانَ قَدْ اسْتَدَارَ كَهَيْئَتِهِ يَوْمَ خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ السَّنَةُ اثْنَا عَشَرَ شَهْرًا مِنْهَا أَرْبَعَةٌ حُرُمٌ
ثَلَاثَةٌ مُتَوَالِيَاتٌ ذُو الْقَعْدَةِ وَذُو الْحِجَّةِ وَالْمُحَرَّمُ وَرَجَبٌ شَهْرٌ مُضَرٌّ الَّذِي بَيْنَ جُمَادَى وَشَعْبَانَ

“O People! Time has gone back to how it was at the time Allah created the Heavens and the Earth. A year has twelve months, four of which are sacred, three consecutive, Dzul-Qi'dah, Dzul-Hijjah, Muharram, and Rajab; which comes between Jumaadaa (Ath-Thâni) and Sha'baan.” (Narrated by Al Bukhari and Muslim)

It is with the wisdom of Allah that He favored some months over others, like favoring the month of Ramadan over all other months, because it is the month of mercy, the month of Al-Quran, the month of forgiveness and the month freeing of people from the Fire. It is a month which people glorified during the pre-Islamic period as well, and after Islam it became even more glorified. Rajab; means remove/respect, was given this name because the Arabs used to remove the heads of their spears and refrain themselves from fighting. Dzul-Qi'dah; means sitting, was given this name because it was the month during which they would sit and stop fighting. Dzul-Hijjah; refers to Hajj, was given this name because it was the month during which they performed Hajj.

There are several significant events related to this sacred month of Rajab that the Muslim world should acknowledge them. First of all is the event of Isra' wal Mi'raj that took place on the 27 Rajab, sometime around 01 BH or 621. Also known as the Prophet's Ascension or the Night Journey, this event marks the Prophet Muhammad's (SAW) journey from Masjidil Haram Mecca to Masjidil Aqsa Jerusalem and ascent into heaven.

Another significant history was the Muslim victory in the Battle of Khaybar that took place on 24 Rajab 8 AH /629. The Battle of Khaybar was fought between Madinah Muslims and the Jews living in the oasis of Khaybar, 150 kilometers from Madinah. The Muslim soldiers attacked the Jews who had barricaded themselves in forts. The Jews of Khaybar and Banu Nadir had a plan of having union with other Jews from Banu Wadi Qurra, Taima', Fadak as well as Ghafataan Arab tribe to attack Muslim Madinah. Nevertheless, Muslims had attacked the city of Khaybar before the Jews were able to unite with other Jews and Ghafataan Arab. The Jews of Khaybar finally surrendered and were allowed to live in the oasis for several more years until they were expelled by Caliph Umar Al-Khattab (RA). Another battle fought in Rajab was the battle of Tabouk that took place in Rajab 09 AH (October 630). The second Oath of Aqabah also took place in Rajab, 12 A.H. (September 633).

Another glorious Islamic history that is proud and remembered by the entire realm of Muslim world; the capture of Jerusalem by Salahuddin Al-Ayyubi, also took place in this sacred month of Rajab, 583 A.H. (September/October 1187). Under Salahuddin's command, the Ayyubid army defeated the Crusaders led by Guy de Lusignan; king of Jerusalem ; at the decisive Battle of Hattin on July 4, 1187, and thereafter wrested control of Palestine from the Crusaders, who had conquered the area 88 years earlier. The defeat marked a turning point in its conflict with the Muslim powers over the region. The Battle of Hattin and the fall of Jerusalem prompted the Third Crusade (1189–1192), financed in England by a special "Saladin tithe". Richard the Lionheart; King of England, led the Crusader forces. The armies of Salahuddin engaged in furious combat with the army of King Richard at Arsuf in September 07, 1191 forcing Richard to retreat Ascalon. All military attempts and battles made by Richard the Lionheart to retake Jerusalem were defeated and failed. Jerusalem remained in Muslim hands but was opened to Christian pilgrimages. Until now Salahuddin Al-Ayyubi; or Şalāḥ ad-Dīn Yūsuf ibn Ayyūb, remains a prominent figure in Islamic world history. Salahuddin died in Damascus in 1193 at the age of 55 years old, having given away much of his life to his beloved faith, Islam.

Rajab 09 932 AH (1526) observed Babur's victory over Ibrahim Lodi, the last ruler of the Delhi Sultanate in the First Battle of Panipat. It marks the establishment of the Mughal Empire in Indian subcontinent and Afganistan. Also not forgotten that on 28 Rajab 1342 A.H. (3 March 1924), the Ottoman Caliphate was abolished by Mustafa Kemal Atatürk.... It's such a humiliating remark on the Islamic history.

The Practice of Fasting in the month of Rajab

It seems to be a norm/ culture in our Muslim society world-wide to do fasting when it comes to the month of Rajab. In

fact, some of us intensify/ double the effort to do that for the sake of believing there would be more good deeds rewarded. the sake of believing there would be more good deeds rewarded. So more praiseworthy is carried out to glorify the sacred month of Rajab. Regard to fasting the month of Rajab, fasting on certain days of the month of Rajab, and the primacy of prayer certain nights of the month, there is no sahih hadith to indicate that there is any special virtue in all those practices as described by Al-Haafiz Ibn Hajar Al-'Asqalani in his book; *Tabyyinul 'Ajab Bima Waroda Fii Rojab Fadhli*:

"No hadith could serve as proof of the virtue of the month of Rajab, Rajab fasting, fasting on certain days of the month of Rajab, and the primacy of prayer certain nights of the month. As for the hadiths that mention the virtues of Rajab, the virtue of fasting Rajab, or the virtue of fasting several days in the month of Rajab, then it could be either: (1) those hadiths are dha'if (weak), or (2) those hadiths are maudhu' (false/ fabricated). " – *Ibnu Hajar Al-Asqalani*.

Whereas Ibn al-Qayyim said:

"Every hadith which mentions fasting in Rajab and praying during some of its nights is false and fabricated." -*Al-Manaar al-Muneef*, pg. 96.

and Shaykh Sayyid Saabiq mentioned in his *Fiqh al-Sunnah* (1/282):

"Fasting in Rajab is no better than fasting in any other month, except that it is one of the sacred months. There is no report in the sahih Hadith to suggest that there is anything special about fasting in this month. Whatever has been narrated concerning that is not fit (weak/ fabricated.)"

Reviewing those words of Islamic scholars, it should be clear enough about any praiseworthy practice in the month of Rajab; the fasting and the prayer. Imam An-Nawawi continues:

"Neither prohibition nor praiseworthiness has been established for the month of Rajab in itself, however, the principle concerning fasting is that it is praiseworthy in itself,

In case of the sacred month of Ramadhan, is exceptional different since the special virtue of it is clearly stated by both Al-Quranic verses and sahih hadiths. **Here are some of the common/familiar false hadiths related to the month of Rajab.**

1. "Indeed, in Paradise. there is a river called Rajab river. It's water is whiter than milk, sweeter than honey, whoever fasts a day in the month of Rajab, Allah will give him drinks from that river." [narrated by Abu Al Qasim At Taimi in "At Targhib wa At Tarhib", Al Hafidz Al Ashbahani in "Fadhlu Ash shiyam", and Al Baihaqi in "Fadhail Auqat".]

Comment: Ibn Al Jauzi said, in his "Al Ilal Al Mutanahiya": There are some unknown narrators in it's chain, (thus) the status is weak in general, but cannot be classified as false hadith.

2. Doa:

اللَّهُمَّ بَارِكْ لَنَا فِي رَجَبٍ وَشَعْبَانَ وَتِلْغَمَانَ

[Narrated by Ahmad, and among it's narrators was Zaidah Ibn Abi Raqqad who took narration from Ziyad An Numairi.]

Comment : Regarding these narrators, Imam Bukhari and Ibnu Hajar Asqolani said this hadith is false/ fabricated due to its narrator; Zaidah Ibn Abi Raqqad, who was considered as falsifier and Ziyad An Numairi was a weak narrator.

3. "Indeed the Prophet (SAW) never fast after Ramadan, but in the month Rajab and Sha'ban." [Narrated by Al Baihaqi]

Comment: Ibn Hajar said, "This is a false hadith, due to a narrator named Yusuf Ibn Athiya, he is a very weak narrator."

4. "Rajab is the month of Allah, Sha'ban is my month, and Ramadan is the month of my followers." [Narrated by Abu Bakr Naqashi]

Comment: Al Hafidz Abu al Fadhl Muhammad Ibn Nashir said: An Naqashi is a falsifier of hadith, a liar. Ibn Al Jauzi, As Shaghani, and As Suyuthi termed this hadith as a false hadith.)

5. "The excellence of Ramadan compared to other months, is like the excellence of the Qur'an compared to the other remembrances."

Comment : Ibn Hajar said, Among the narrators of this hadith is As Saqathi, he is a source of fallacies and notorious as a falsifier of hadith.

6. "Rajab is the month of Allah Al Asham. Whoever fasts for a whole day in the month of Rajab, due to his faith and strong wishes to get rewards, he deserves to get a big rewards from Allah"

Comment : A false hadith. Ash Shaukani explained this in the book titled "Al Fawaid Al Majmu'ah

7. "Whoever performs three days fasts in month Rajab, Allah will write down for him a full-month of fasts. Whoever performs seven days fasts, Allah will close seven doors of Hell."

Comment : A False hadith, as explained by Ibn Al Jauzi in 'Al Maudhu'at, 2:206

8. "Whoever performs maghrib prayer at the first night of month Rajab, after that he performs 20 rak'ahs prayer, in every rak'ah he recite Al Fatihah and al ikhlas once, and he performs 10 times salaam, do you know what are his rewards?" (the continued part of hadith: Allah will safeguard him, his family, his wealth, and his children. He is protected from the tortures of the grave....)

Comment : A false hadith, as explained by Ibn Al Jauzi in 'Al Maudhu'at', 2:123

9. "Whoever fasts in the month of Rajab, and he performs 4 rak'ahs prayer,he will not die until he sees his place in Heaven or he is being showed of that place."

Comment : A false hadith, as explained by Ibn Al Jauzi in 'Al Maudhu'at', 2:124; 'Al Fawa'id Al Majmu'ah', page 47

10. Hadith about the Raghaib prayer: "Rajab is the month of Allah, Sha'ban is my month, and Ramadan is the month of my followers.... but you shall not forget about the first friday night at the month of Rajab, since that night is the night referred by the angels as 'The Raghaib'. Where, when one-third of the night time has passed, none of the angels on every layers of the skies and the earths, but will gather around the Ka'bah and it's surrounding. Then Allah will look upon them and say, "O my angels, ask whatever you want. They reply, 'O our Lord, our wish is that You forgive those who loves to perform fast on the month of Rajab. Allah say, "I've already done that". The Prophet – may peace and blessings of Allah be upon him- said "Whoever fasts on the first thursday of the month

Rajab, after that he performs 12 rak'ahs prayer between maghrib and isha' – at the friday night-"

Comment : A False hadith, as explained by Ibn Al Jauzi in 'Al Maudhu'at', 2:124-126, Ibn Hajar in "Tabyin al 'Ujbi", page 22-24, and Ash Shaukani in 'Al Fawa'id Al Majmu'ah, page 47-50.

11. "Whoever performs 14 rak'ahs prayer at the night of the middle of month Rajab, in every rak'ah he recite chapter Al Fatihah once and chapter Al Ikhlas 20 times..."

Comment : A false hadith, as explained by Ibn Al Jauzi in 'Al Maudhu'at', 2:126, Ibn Hajar in "Tabyin al 'Ujbi", page 25, and Ash Shaukani in 'Al Fawa'id Al Majmu'ah, page 50.

12. "Verily, month Rajab is a great month, whoever performs one day fasts, Allah will write down for him 1000 years of fasting..."

Comment : A false hadith, as explained by Ibn Al Jauzi in 'Al Maudhu'at', 2:206-207, Ibn Hajar in "Tabyin al 'Ujbi", page 26, Ash Shaukani in 'Al Fawa'id Al Majmu'ah, page 101, As Suyuthi in "Al Lali' Al Mashnu'ah, 2/115.

Here are some of the websites that cite up weak/ false hadiths in their argument regarding the special virtue of Rajab:

<http://www.ezsoftech.com/islamic/07.asp>
<http://www.sunnah.org/ibadaat/Rajab/rajab.htm>
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4. https://en.wikipedia.org/wiki/Battle_of_Panipat
5. https://en.wikipedia.org/wiki/Mughal_Empire
6. <https://en.wikipedia.org/wiki/Saladin>
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8. <http://sunnah.org/nl/v0102/rajab.html>
9. <https://islamqa.info/en/75394>



Nasi Lemak

the top ten
healthy
breakfast

“Nasi lemak is ‘supremely delicious’. Yes, there’s a bit more fat than is good for you (eat less rice to reduce), but it’s balanced with lots of manganese, protein, and carbs” – *Mike Dunphy, Time Magazine.*

Many Malaysians have been citing the recent article from the famous Time magazine, as it has listed our pride and joy, nasi lemak, as one of the top ten international healthy breakfasts. The article itself draws from the piece “10 international breakfast healthier than yours” on eatthis.com, which doesn’t necessarily imply that nasi lemak is actually healthy, just healthier than cereal, the common American breakfast staple. Time magazine has recognized the Malaysian national breakfast dish and more often a classic any time of day, as a great healthy option. Despite its high fat content, we have to wonder... has the writer actually ever eaten nasi lemak? May be it’s not so good for those who are in diet for some reasons because nasi lemak has a quite large quantity of rice/carbohydrate.... but we know it is simple and delicious meal, so we’re happy to eat it anyway.

Nasi lemak, it’s name in Malay literally means “oily or fatty rice” but is taken in this context to mean “creamy or rich”. Nasi lemak is prepared by steaming the rice which is soaked in coconut milk. Pandan leave is added to give a distinct flavor. Traditionally, it’s served with generous amount of hot spicy sauce (*sambal*) of anchovy, chicken or prawn. There are also various garnishes such as roasted peanuts, fresh sliced cucumbers, fried anchovies and hard-boiled eggs that go along with the nasi lemak. It’s then wrapped beautifully in banana leaves and sold at a very reasonable price of RM1.00 - RM1.50.

Nevertheless, gone were those days when nasi lemak was a simple dish with rice cooked with ‘*santan*’ (coconut milk), topped with hard-boiled egg and *sambal ikan bilis* – and few slices of cucumber. Today, it is no surprise that creative vendors often provide many side dishes to go with the nasi lemak, such as fried eggs, fried chicken, ‘*rendang paru*’, ‘*sambal sotong*’, ‘*chicken rendang*’.

The painful truth of nasi lemak is one serving itself costs 644 calories which is equivalent to three bowls of plain rice. All these calories and it’s only for breakfast. At 644 calories, this definitely exceeds your ‘budget’ for a meal based on an average of 1800 calories daily diet and to burn a 644 calories meal, an average Malaysian adult should takes between 5000-7000 walking steps.

It will be rather unfair to say having nasi lemak for breakfast is unhealthy but the truth is we keep telling ourselves that this is ‘once in a blue moon’ but by the time we realize it – one might have had bought nasi lemak for breakfasts for 3 times a row in a week. And yes, we tend to forget about the moderation of food intake and balanced diet while we were at it.

So, if we wanted an extra excuse to enjoy our nasi lemak, the article written by Mike Dunphy in the Diet/Nutrition section of the Time magazine rightly reported that the dish is rich in manganese and proteins, which have various health benefits. The reason manganese is good for us is because it is thought to help with bone maintenance, regulate the production of enzyme prolidase which helps with collagen production and therefore beneficial for skin health and balances the blood sugar levels. As an added bonus, the main ingredient of sambal itself is chillies which contain capsaicin. Capsaicin, according to nutritionists, helps to boost our metabolism rate.

It’s not every day that we read about nasi lemak being described as healthy breakfast, so thanks to Time magazine that now Malaysians have more reasons to indulge on their nasi lemak.

Reference:

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Transition Period

FROM STUDENT TO REGISTERED NURSE

The

transition period might be evenly demanding and enlivening. It is because many aspects must be contemplated, for instance; the challenging features to deal with, feelings of unprepared, lack of confidence in clinical skills and decision making, and the need for socialization and support into a new position. Delaney (2003) pointed out that the transition from student to registered nurse has been deliberated more than years and is accepted as multidimensional and multifaceted. It is agreed by Duchscher (2008) that the transition from student to nurse can be stressful, and this stress signifies the need of support at registration, the demand for final-year preparation and evenness in preceptorship program (Ross & Clifford, 2002). Duchscher (2009) found that newly qualified nurses recently experience 'transition shock', when they experience feelings of anxiety, insecurity, inadequacy and instability. As a reflection, when I enrolled in my first nursing post; I possess similar nervousness that I experienced as a student – my sleeping pattern suffered in the first week as I was so. My worried are: "How will other staff and patients see me?", "Am I expected to know everything?", "What if I make a mistake?", "Will I be liked?", and "Can I do justice to the

profession?".

Feeling ill-equipped for the role might trigger stress, so supportive actions are desirable to lessen stress during the transition epoch (O'Shea & Kelly, 2007). During my observation in the clinical practice, I discovered that some fresh graduates are commonly lack confidence in their ability to make clinical judgment, as well as unaware the level of responsibility required as registered nurses. Ross and Clifford (2002) found that newly qualified nurses often feel poorly prepared for the role of staff nurse. Often students undervalued the preparation required for their new role and necessitated support to cultivate confidence and alleviate stress (Newton & McKenna, 2007). Students therefore need to be more prepared for the realities of being a nurse before them qualified.

Hence, both education and health service institutions have a responsibility to support students by providing preparatory education on transition, structured orientation and mentoring program. Consequently, fresh graduates need time along with experience to build-up self-confidence, discover responsibility and think critically in

decision making. Structured preceptorship or mentorship programs have been recommended by Nash *et al* (2009) to help nurses going through the transition period. Such program must encompass clinical practice, managerial skills, decision-making, staff support, induction program, productive feedback, continuous professional development and socialization process (Strauss, 2009).

To facilitate/support their transition, students are expected to be orientated to their new role and receive regular feedback from colleagues and line managers. Constructive feedback during the transition period creates awareness of one's ability in different areas (Lofmark *et al*, 2006) and enables the novice to be successful in role transition (Goodwin-Esola *et al*, 2009). If these newly qualified nurses lose the support systems that were in place during their undergraduate education, they may develop feelings of isolation and self-doubt during their transition period (Duchscher, 2009).

A study by McKenna *et al* (2003) discovered that few of newly qualified nurses expected to be assigned a preceptor, most expected that they would be supported and given regular feedback. As the first few months can be the most challenging and stressful for newly qualified nurses (Chang & Hancock, 2003), a preceptorship program could be useful to identify and meet learning needs, and provide timely and constructive feedback. The need for support during the period of adjustment as a registered nurse is therefore crucial.

As a conclusion, students in any discipline are only in a particular clinical environment for a short amount of time, so it is sometimes hard for them to fit into a team, develop a good relationship with a mentor and make the most of the experience. Additionally, knowledge, competency, self-confidence and dependence develop with experience and practice. Conducting a recognized preceptorship program in place will create a supportive working atmosphere for fresh graduates that may impact contentment, staff retention and enhance patient care.

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MONTH OF CHANGE

RAMADAN

Written by: Siti Syariah Mamat

“Fasting in Ramadan develops in a person the real spirit of social belonging, of unity and brotherhood, and of equality before God. This spirit is the natural product of the fact that when people fast they feel that they are joining the whole Muslim society (which makes up more than one fifth of world’s population) in observing the same duty, in the same manner, at the same time, for the same motives, and for the same end. No sociologist or historian can say that there has been at any period of history anything comparable to this powerful institution of Islam: Fasting in the month of Ramadan. People have been crying throughout the ages for acceptable ‘belonging’, for unity, for brotherhood, for equality, but how echoless their voices have been, and how very little success they have met...” says Hammudah Abdalati, in *Islam in Focus*.

“What is fasting?” “How does the fasting of Muslims in Ramadan differ from the fasting of other faiths?” “Why should one ‘torture’ one’s body in the first place?” “What do you really gain from fasting in the end? These are a few questions that a number of non-Muslim friends and colleagues often ask us, usually out of fascination with this spiritually-uplifting practice of Islamic faith, and at times out of pity and sympathy for us, thinking, why should anyone suffer from hunger and thirst like Muslims? I wouldn’t be surprised if many of us shared the same negative perception of Fasting.

It is important to note that Fasting in Arabic is called, “Sawm”, which literally means ‘to be at rest’. Fasting in

the month of Ramadan (the 9th month of the Islamic lunar calendar) is one of the Five Pillars upon which the “house” of Islam is built. During this month, every able-bodied Muslim, is required to fast, every day from dawn until dusk.

Why We Should Fast?

1. Fasting is an institution for the improvement of moral and spiritual character of human being. The purpose of the fast is to help develop self-restraint, self-purification, God-consciousness, compassion, the spirit of caring and sharing, the love of humanity and the love of God. Fasting is a universal custom and is advocated by all the religions of the world, with more restrictions in some than in others. The Islamic Fast, as opposed to mere starvation or self-denial, is an act of worship and obedience to God, thanksgiving, forgiveness, spiritual training, and self-examination.
2. Fasting indoctrinates us in patience, unselfishness, and gratitude. When we fast we feel the pains of deprivation and hunger, and learn how to endure it patiently. The meaning of this powerful experience in a social and humanitarian context is that we are much quicker than anybody else in sympathizing with the oppressed and needy around the world, and responding to their needs. “It is the month to visit the poor, the sick, and the needy to share their sorrows. It is the month where the food, sustenance and the earnings of a believing Muslim increases and they are

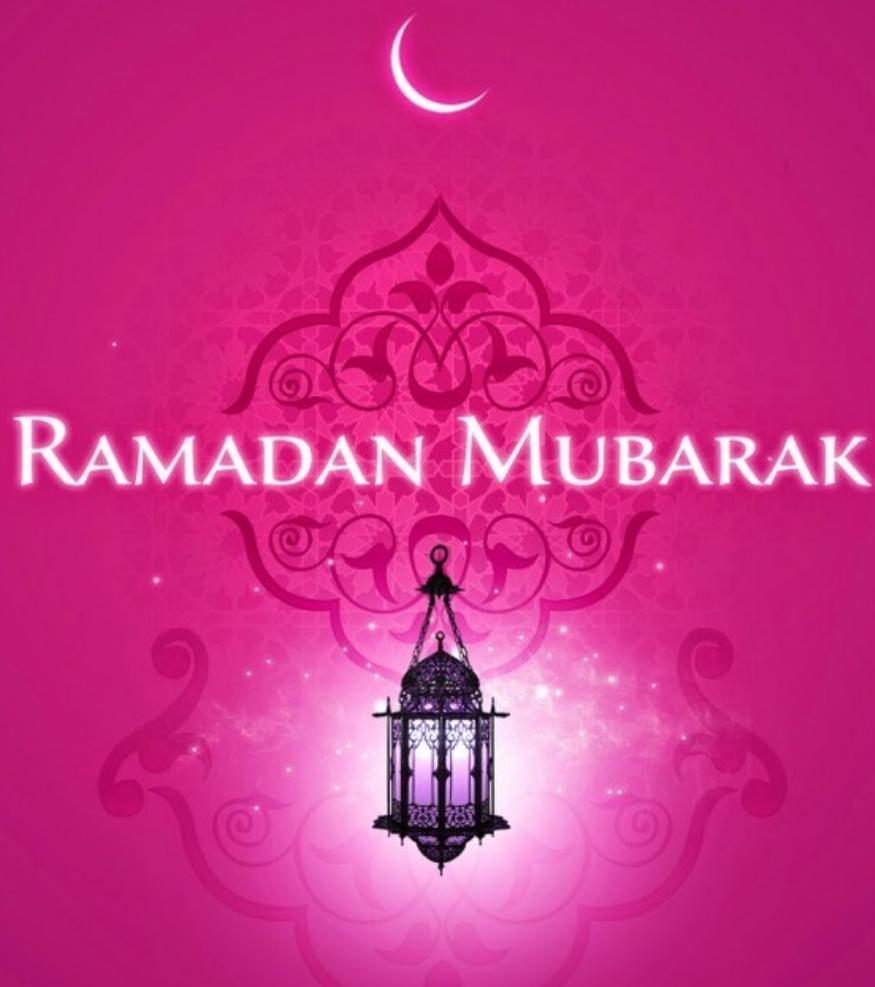
blessed,” says the Final Prophet of God, Muhammad (peace be upon him), a man who was known for his noble humanitarian causes, for social justice, and for being the first to respond to other’s needs, despite the fact that he himself lived a very simple and humble life. It is only during such a trying time as Ramadan that we can reflect on the condition of those in this world who may not be as fortunate as us.

3. Ramadan gives us a break and provides us with a rare opportunity to think about our own selves, our future, and our families. It is a time to give ourselves a mental break and to temporarily forget about the hundreds of worries and stresses we are constantly bombarded with. In hectic times, such as ours, and in places like the West, this valuable time to think about our lives, on individual basis, is a luxury and is desperately needed! It is a unique month of self-analysis, and of taking stock of one’s moral and spiritual ‘assets and liabilities’.
4. Fasting in Ramadan enables us to master the art of mature adaptability and Time-Management. We can easily understand this point when we realize that fasting makes people change the entire course of their daily life. When they make the change, they naturally adapt themselves to a new system and schedule, and move along to satisfy the rules. This, in the long run, develops in them a wise sense of adaptability and self-created power to overcome the unpredictable hardships of life! A person who values constructive adaptability, time-management, and courage will appreciate the effects of Fasting in this respect as well.
5. It cultivates in us the principle of sincere Love, because when we observe Fasting, we do it out of deep love for God. And a person, who loves God, truly is a person who knows what love is and why everyone on this Earth should be loved and treated justly, for the sake of God.
6. Fasting elevates the human spirit and increases our awareness of God. It strengthens our will-power as we learn to rise above our lower desires. The institution of fasting is both unique and a shared experience in human history. From the very beginning of time, humans have struggled to master their physical and psychological selves: their bodies and their emotions. Hunger is one of the most powerful urges that we experience. Many, through over- or under-eating or consumption of unhealthy foods, abuse this urge. Thus, when a person purposefully denies something to their own self that it craves, they are elevating their mind above their body, and their reason and will above their carnal passions. “A fasting person empties his stomach of all the material things: to fill his soul with peace and blessings, to fill his heart with love and sympathy, to fill his spirit with piety and Faith, to fill his mind with wisdom and resolution,” says H. Abdalati in *Islam in Focus*. The person who can rule their desires and make them work, as they like, has attained true moral excellence.
7. With the clarity of mind and absence of distractions, also comes a greater focus. As students, the period of fasting, especially early during the day, serves as a tool to focus our minds on our academics. In the month of Ramadan, many Muslims try to avoid watching TV, listening to music, and some other leisure activities, which spares them more time and energy to be spent on more productive activities such as academics, intense study of Islam, voluntary prayers, social and humanitarian causes, and a quality time with the family, to name a few. It is a reminder of our duty to God, our purpose and higher values in life, as God Himself describes the purpose of fasting as follows, “O you who Believe! Fasting has been prescribed for you as it was prescribed for those before you, so that you may develop consciousness of God” (Quran 2:183).
8. Fasting has numerous, scientifically proven, benefits for our physical health and mental well-being. The time, length and nature of the Islamic Fast all contribute to its overall positive effect. One of the medical benefits is a much-needed rest to the digestive system. The reduced food intake during the day allows the body to concentrate on getting rid of harmful dietary toxins accumulated as natural by-products of food digestion throughout the year. The length of the Islamic Fast itself (around 12-14 hours) is in sync with the ‘transit time’ of food from the mouth to the colon of the large intestine, ensuring that no stimulus reaches the stomach or digestive system while it remains in homeostasis. Therefore, for the vast majority of healthy individuals fasting poses no medical risks but in fact provides many health benefits, such as: an increase in serum Magnesium, essential for cardio-vascular health and prevention of heart complications; improvement in the quality and depth of sleep; improvement in memory and slower skin aging over time; increased production of growth hormone, etc. Also, as a general note, it has been observed that underfed animals live longer than their heavily fed counterparts and suffer fewer illnesses during their lives.
9. The month of Ramadan provides us with a sort of “Boot camp.” It is a month of intense moral training. Since we know that Fasting is a special duty prescribed by God, we learn that any sins may spoil our record of fasting with God, so we go through great lengths making sure we are on our best behaviour. Many people who experience fasting in this month, feel the impact that this intense training has on their habits, and realize the power of this transformative tool designed to make us better human beings- the ultimate goal of any spiritual exercise. The entire Ramadan atmosphere provides the driving force for this positive change.

10. It makes us realize the reality of life and death. Fasting makes us realize how dependant our lives are on things that we often take for granted, such as food and water. It makes us think about our dependence on God and God's mercy and justice. Moreover, it reminds us of the life after death, which itself has a great impact on our character and our world-view.
11. Ramadan is a blessed month for a special reason: It is actually the month in which God first revealed His final message and guidance for mankind to our beloved Prophet Muhammad. This message has been perfectly preserved both orally and textually in the form of a Book, called the Qur'an (The Reading/Recital). Therefore, Muslims try to do an intense study of the Quran in this month especially, and evaluate their lives according to the standards and guidance contained in it.
12. After the month of Ramadan is over, Muslims celebrate one of the two most important holidays in the Islamic

year: EID-UL-FITR, or the Festival of the Fast Breaking. It is a day to thank God for the blessing and training that He provides us with throughout the month of Ramadan. EID-UL-FITR is marked by praying in a huge congregation at an Islamic center or mosque, and by giving a small donation to the poor in the community. The adults give the donation on behalf of their children as well. Dinner parties, family outings, fairs, carnivals, and great joyous celebrations follow the prayer and charity.

In a nutshell, even though the real purpose of the dynamic institution of Fasting is to discipline our soul and moral behavior, and to develop sympathy for the less fortunate, it is a multi-functional and a comprehensive tool of change in various spheres of our lives, including: social and economic, intellectual and humanitarian, spiritual and physical, private and public, personal and common, inner and outer—all in one!



RAMADAN MUBARAK



كلمة على خير

شهر الدعاء

شهر الصلاة

شهر الزكاة

شهر القرآن

شهر الذكر

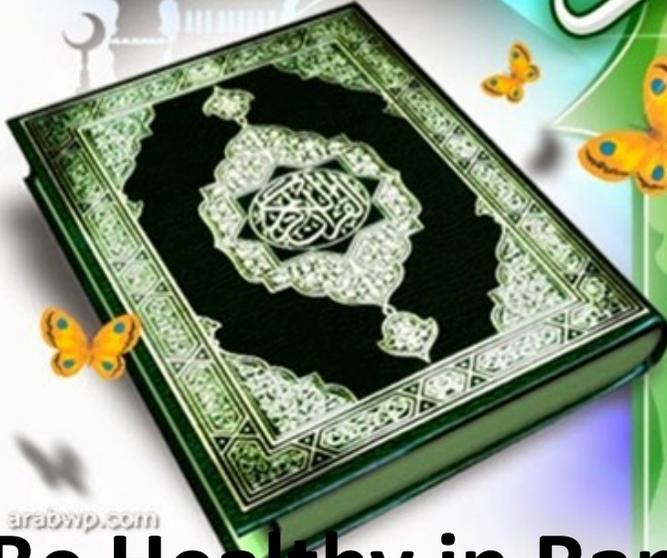
شهر التوبة

شهر

أولها رحمة

أوسطها مغفرة

آخره عتق من النار



Be Healthy in Ramadhan

Written by: Prof. Dr. Saad Al-Jasabi

Health is the key to happiness, and what we consume directly affects our health. Islam encourages Muslims to ensure that they are mindful of their health. The blessed Prophet said: "**Take advantage of the good health before illnesses afflict you**". He also encouraged Muslims to try their best to take up a healthy living lifestyle that includes a balanced diet, regular mental and physical exercise and a balance between material and spiritual needs.

The month of Ramadan is a great opportunity to focus on bringing back a balanced and healthy lifestyle in your life. Through fasting you begin to learn how to manage your eating habits, how to improve self-control and discipline. This month requires you to give the stomach a break, and by doing so you are able to break down and expel the accumulated toxins from your body.

This article is aimed to help you to understand the health issues related to fasting, so that you are able to make more informed choices, minimise complications and maximise the benefit of your fast. This article will:

1)- Guide you through physiological changes that occur

when you are fasting;

2)- Give examples of beneficial and harmful foods during fasting;

3)- Discuss potential medical problems and remedies;

4)- Suggest a diet plan;

5)- Respond to the most frequently asked questions about fasting in general and medical issues in particular.





The fasts of Ramadan can improve a person's health, but if the correct diet is followed. The health problem in Ramadan is not the fast itself, but rather what is consumed in the non-fasting hours. To fully benefit from fasting, a person should spare a great deal of thought to the type and quantity of food they will indulge in through the blessed month. It was mentioned in spirituality **“overeating can not only harm the body but it is thought also to interfere with a person's spiritual growth during the month.** A diet that has less than a normal amount of food but is sufficiently balanced will keep a person healthy and active during the month of Ramadan.

The diet should be simple and not differ too much from one's normal everyday diet. It should contain foods from all the major food groups. It is very important to note that during ramadan, the food should contains:

1. Complex carbohydrates which help in releasing energy slowly during the long hours of fasting. Complex carbohydrates are found in grains and seeds, like barley, wheat, oats, millets, semolina, beans, lentils, wholemeal flour, basmati rice, etc.
2. Fibre-rich foods are also digested slowly and include bran, cereals, whole wheat, grains and seeds, potatoes with the skin, vegetables such as green beans and almost all fruit, including apricots, prunes, figs, etc.



Foods should be avoided are:

1. The heavily-processed,
2. Fast-burning foods that contain refined carbohydrates in the form of sugar, white flour, etc.,
3. Too much fatty food (eg cakes, biscuits, chocolates and sweets, such as spartam.
4. Caffeine content in drinks such as black tea, coffee and cola. (Caffeine is a diuretic and stimulates faster water loss through urination.).

Suhoor, the pre-dawn meal, should be a wholesome, moderate meal that is filling and provides enough energy for many hours. It is therefore particularly important to include slowly-digesting foods in the *suhoor*.

Iftar is the meal which breaks the day's fast. This meal could include dates, following the Prophetic traditions. Dates will provide a refreshing burst of much-needed energy. Fruit juices will also have a similar, revitalising effect. The meal should remain a meal and not become sa feast! Try to minimise the rich, special dishes that traditionally celebrate the fast and keep to the advice included in the table opposite.

The most commonly consumed foods by Prophet Mohammed (peace be upon him) were milk, dates, lamb/ mutton and oats. Healthy foods mentioned in the Holy Qur'an are fruit and vegetables, such as olives, onions, cucumber, figs, dates, grapes as well as pulses such as lentils. The encouragement of fish can be seen in the fact that Islamic law spares fish from any specific slaughter requirements, making it easy to incorporate fish in a meal.

You should remember:

When fasting, you should think of those in need who may be fasting but have no food at the start or the end of their fast, those whose tiny children are also having to go hungry because of poverty. The Prophet Muhammad described Ramadan as **“the month of mercy”**.

His companions observed: **“The Prophet (Muhammad) was the most generous of people, but he would be his most generous during Ramadan).**

During Ramadan, the one who fasts has heightened concerns for the well-being of the community, rich and poor, intellectuals and labourers. Community spirit is promoted as people start fasting at the same time and break their fast at the same time, and reflect together through longer prayer and deeper devotions. It is greatly encouraged that families invite each other to break their fast together.

No meaning for fast without the spirit, how?

A fast without spirit is empty of blessing, abstention for long hours can be very hard physically and spiritually. However, by the end of the long month one should feel cleansed and with a renewed spirit. Ramadan is an ideal time to break bad habits, to reflect on personality and to improve personal character.

Those who fast but make no change to their lives except delaying a meal cannot really expect to become any different in their behaviour during or after Ramadan. In many ways, this is a wasted fast, as stressed in a number of sayings of the blessed Prophet: fasting is not merely “**abstention from eating and drinking, but also from vain speech and foul language**”.

Fasting is, therefore, about much more than just giving up food and drink and hoping to lose a couple of pounds. By fasting, a person reflects, acts and better his or her character.

Those who should not Fast

1. People with ‘brittle’ type 1 diabetes.
2. Type 1 or type 2 patients with poor glycaemic control.
3. For those patients who use insulin injections more than two times a day.
4. Patients with renal impairments of any severity (risk of dehydration and uraemia).
5. Patient who mixed insulin preparations, e.g. Novomix 30, Humulin M3.
6. Patient have problems with frequent hypoglycaemia.
7. Patient have had diabetic ketoacidosis or DKA (dangerous levels of ketones and acids in the blood) within the past six months.
8. Patient have poor control of your diabetes [HbA1c > 75mmol/mol (or > 9%)].
9. Patient have complications of diabetes, such as

problems with your kidneys, heart or poor vision.

10. If you have an acute illness, including a diabetic foot infection or foot ulcer.
11. In case of pregnancy.
12. Patients with intercurrent infections
13. Elderly patients with reduced alertness.
14. Those who have previously experienced severe deterioration in glycaemic control during Ramadan

Some Recommendations:

- **Dont drink too much water or tea or any of soft drinks in Iftar.**
- **Dont take much of fatty food, fried potato, sweets, in Iftar or Sohur.**
- **Take natural juices (2 lit at least between Iftar and Suhor, avoid synthetic juices.**
- **For patients on Insulin**

There should be no need for a drastic reduction in the total dose of insulin. Many patients are insulin resistant and will still require large doses.

Many patients normally use pre mixed insulin (mixtard 30, novomix 30, detemir). It is advisable to reverse the morning and evening dose, if the doses are the same, the morning dose should be reduced by 50% and a corresponding larger dose taken before the sunset meal. Patients who are on a basal bolus regime should reverse their bedtime intermediate acting insulin (Insulatard, detemir) and then take their short acting insulin (detemir, Novorapid, Humalog) before each meal taken. Glargine (Lantus) can be continued to be injected at the usual time further adjustment to insulin dosages are likely to be needed after these initial suggestions have been made.

- **In case of heartburn (indigestion)**

The stomach is an acidic environment, designed to digest food and kill bacteria. The stomach and oesophagus (gullet) are normally protected from this acid by the body’s own special juices and ‘valves’ between these two organs. If either too much acid is produced or the valve at the bottom of the oesophagus is ‘faulty’, you may experience heartburn. Fasting usually reduces the amount of acid produced, but thoughts of food or the smell of it make the brain order the stomach to produce more acid. Hence if there is a net increase in acid, heartburn could be a problem during the fast. Those who are on regular medication for indigestion, such as

antacids, antihistamines or proton pump inhibitors are advised to continue taking them, at the pre-dawn meal for instance. The control of heartburn or belching can be aided by eating in moderation and avoiding oily, deep-fried or very spicy food. Reducing your caffeine intake and/or stopping smoking can also be of benefit, if relevant. Preparations such as peppermint oil may help reduce belching or colic. Sleeping with your head raised on a few pillows and long-term weight loss may also help prevent heartburn.

- **Poor control of diabetes**

Those injecting insulin are advised not to fast, as the potential risk to health, both in the short and long term, of not taking insulin is too great. People who have their diabetes under control using tablets should ensure that they visit their GP prior to Ramadan, in order to discuss any possible changes to their drug regime which would facilitate a safe fast. If not, such patients are at risk of poor control of their diabetes during and outside the fasting times. Regular self-monitoring of your blood glucose is strongly advised. Low blood sugar levels (a 'hypo') are dangerous, and if untreated may lead to fainting or fits, and hence must be strictly avoided. Feeling dizzy, sweaty and disorientated may all suggest a hypo. If this is suspected, you should immediately have a sugary drink, or place sugar or a sugar-rich sweet below the tongue.

Diabetics with further complications, such as angina or heart failure, stroke, retinopathy (eye disease), nephropathy (kidney disease) or neuropathy (nerve disease of feet/hands with numbness/loss of feeling) should seek careful advice from their doctor before starting a fast.

- **Headache**

This is a common problem and has many causes. Headaches during a fast could commonly be due to dehydration or hunger, inadequate rest, or the absence of addictive substances such as caffeine or nicotine. A moderate and balanced diet, especially not missing the pre-dawn meal, consuming adequate quantities of fluid and if necessary taking a dose of painkillers such as paracetamol, may all go a long way towards either preventing or reducing the risk of developing a disabling headache. Headaches can also be prevented by

sensible measures such as not exposing oneself to direct sunlight, wearing a hat when out, using sunglasses to reduce the effect of glare from the sun and relieving any tense muscles with a short, gentle massage.

Those with a history of frequent and/or disabling migraines should aim to gain adequate control with lifestyle and/or medical treatment if required, prior to starting a fast.

- **Dehydration**

Dehydration is a common occurrence during a fast. The body continues to lose water and salts through breathing, sweat and urine; the quantity of water loss will vary depending on the weather, how much you had to drink before your fast, the degree of physical exertion and the ability of the kidneys to retain water and salts. Prevention is always better than cure.

However, if you do not adequately rehydrate before a fast, your risk of dehydration is increased. This risk is higher in the elderly and in those taking tablets such as diuretics. Depending on the severity of the dehydration, you may experience a general feeling of being unwell, lethargy, muscle cramps, dizziness, disorientation and even collapse or fainting. If you are unable to stand up due to dizziness, or you are disorientated, you should urgently rehydrate with regular, moderate quantities of water, ideally with sugar and salt, or Dioralyte or Lucozade.

If you faint due to dehydration, your legs should be raised above your head by others, and when you awake, you should urgently rehydrate as outlined above.

- **Complications of any common chronic diseases**

Other common diseases such as high blood pressure and asthma are controlled using medication that needs to be taken regularly every day of the year. This is necessary in order to avoid possible complications from the inadequate control of disease, such as a stroke or an asthma attack. A consultation with your doctor should provide an opportunity to discuss any potential options for completing a fast safely, while continuing to control your disease.

- **Constipation**

Constipation could be a very irritating problem for someone undertaking a fast. Maintaining good hydration outside the fast, eating healthily, with lots of fruit and vegetables in your diet, increasing the fibre content of your food using bran, and being active all help to keep your bowel motions as regular as would otherwise be expected. If the problem persists, a short course of bulk laxatives may help.

- **Stress**

Lack of food and water, changes of routine and shorter periods of sleep can all collude to increase stress levels. Hence it is important to address any potential sources of stress in order to minimise harmful effects. This can be helped by not taking on more than you can reasonably handle, not playing sports in the hot sun, controlling your anger in advance and abstaining from smoking.

- **Obesity**

Strange, but true! For the unwary, or those lacking in caution, food consumed during the pre-dawn and dusk meals may lead to some unintended weight gain.

Obesity is an epidemic in the making, and has numerous complications in its own right. It is ironic that you are able to become overweight or obese while you are fasting. But if you do not approach the fast with discipline and will, the opportunity to lose weight and become healthier is wasted.

A well-nourished person will not have any problem when fasting as he has all nutrient reserves to sustain during fast. Complications that can arise during fasting can be minor such as headache and dyspepsia or serious such as renal or gastrointestinal complications.

Therefore it is important to stay healthy, have a balanced diet and eat hygienic food. Avoid episodes of stomach upset, flu, as fasting when sick worsens the condition. The main concern when fasting is the fluid electrolyte balance, as this is the period of peak summer, and the fluid requirement is generally high. To prevent dehydration drink enough water after and before fast.

Ramadan fasting does not lead to malnutrition since there is no restriction on type and amount of food intake before dawn and after sunset. However, unbalanced food, less

intake and the presence of any acute or chronic diseases can lead to under-nutrition. Increased intake of fatty food, refined foods, sweets, junk food can lead to over-nutrition. Thus it becomes very important to choose right food and right quantity to stay healthy.

Studies have shown that when fasting the blood LDL (Low-density lipoprotein), glucose and uric acid levels are high and the blood HDL (High-density lipoprotein) levels are low. The right choice of food plays an important determinant of having a good blood, lipid profile.

- **Have sufficient fluid intake**

Drink a minimum of 8 glasses (2 lit.) of water. Sufficient fluid intake is necessary to flush out the toxins, relieve the kidneys of the burden of concentrating the urine to maintain blood homeostasis as well as to prevent dehydration. Fluids can be in the form of soups, juices or plain water. During the day stay in cool areas and limit physical activity to prevent excess fluid loss from the body.

Say "NO" to fried

- **Rest**

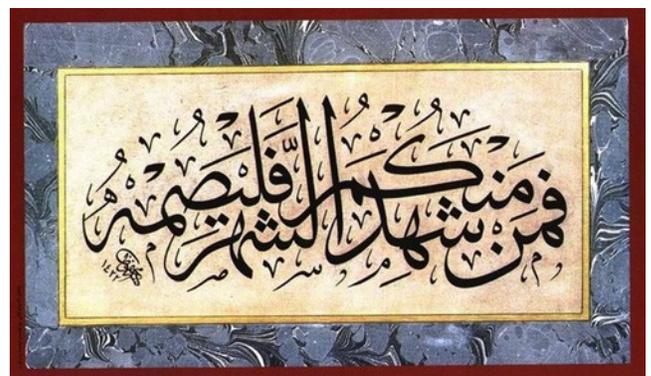
Schedule your sleeping hours as enough rest is also important.

- **Stay fit**

Engage in light exercise like walk or stretching exercise. Ideal time to exercise is early in the morning, before fast or in the evening after fast.

Never exercise when fasting as it makes you loose excess body water and exercising in starving state will lead to muscle tissue breakdown.

Be Healthy in Ramadhan!



HEALTH

segment



Written by: Prof. Dr. Saad Al-Jasabi and Dr. Nuruddin M.Nur

Healthy Life

with

antioxidants

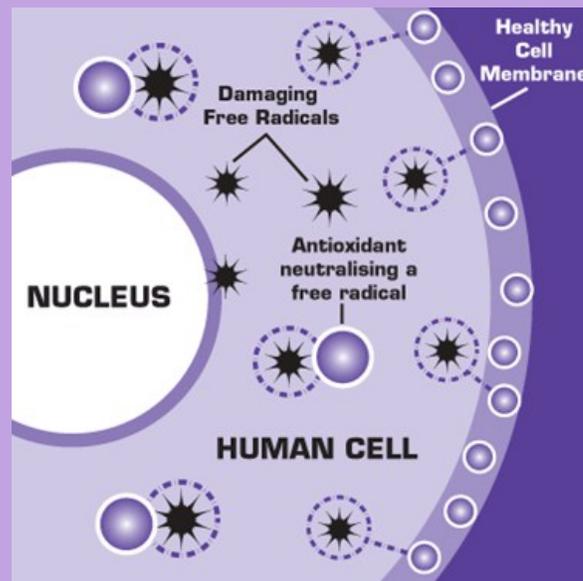
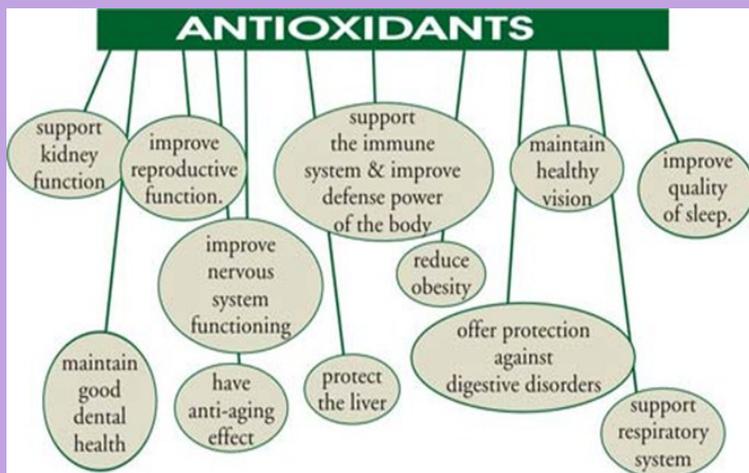
Antioxidants are compounds or systems that delay autoxidation by inhibiting formation of free radicals or by interrupting propagation of the free radical by one (or more) of several mechanisms:

1. Scavenging species that initiate peroxidation,
2. Chelating metal ions such that they are unable to generate reactive species or decompose lipid peroxides.
3. Quenching $\cdot\text{O}_2$ and preventing formation of peroxides.
4. Breaking the autoxidative chain reaction.
5. Reducing localized O_2 concentrations.

Chain-breaking antioxidants differ in their antioxidative effectiveness depending on their chemical characteristics and physical location within a food (proximity to membrane phospholipids, emulsion interfaces, or in the aqueous phase). The chemical potency of an antioxidant and solubility in oil influence its accessibility to peroxy radicals especially in membrane, micelle and emulsion systems, and the amphiphilic character required for effectiveness in these systems.

Antioxidant effectiveness is related to activation energy, rate constants, oxidation–reduction potential, ease with which the antioxidant is lost or destroyed (volatility and heat susceptibility) and antioxidant solubility. In addition, inhibitor and chain propagation reactions are both exothermic. As the A:H and R:H bond dissociation energies increase, the activation increases and the antioxidant efficiency decreases. Conversely, as these bond energies decrease, the antioxidant efficiency increases. The most effective antioxidants are those that interrupt the free radical chain reaction. Usually containing aromatic or phenolic rings, these antioxidants donate $\text{H}\cdot$ to the free radicals formed during oxidation becoming a radical themselves.

These radical intermediates are stabilized by the resonance delocalization of the electrons within the aromatic ring and formation of quinone structures. In addition, many of the phenolic slack positions suitable



for molecular oxygen attack. Both synthetic antioxidants (BHA, BHT and propyl gallate) and natural botanicals contain phenolic (flavonoids) function in this manner.

Botanical extracts with antioxidant activity generally quench free radical oxygen with phenolic compounds as well. This is because bivalent transition metal ions; Fe^{2+} in particular, can catalyse oxidative processes leading to formation of hydroxyl radicals and decompose hydroperoxides via Fenton reactions. Chelating these metals can effectively reduce oxidation. Food materials containing significant amounts of these transition metals (red meat) can be particularly susceptible to metal-catalyzed reactions. Food tissues, because they are (or were) living, are under constant oxidative stress from free radicals, reactive oxygen species and prooxidants generated both exogenously (heat and light) and endogenously (H_2O_2 and transition metals). For this reason, many of these tissues have developed antioxidant systems to control free radicals, lipid oxidation catalysts, oxidation intermediates and secondary breakdown products. These antioxidant compounds include flavonoids, phenolic acids, carotenoids and tocopherols that can inhibit Fe_3^+/AA induced oxidation, scavenge free radicals and act as reductants. Spices and herbs, used in foods for their flavour and in medicinal mixtures for their physiological effects, often contain high concentrations of phenolic compounds that have strong H-donating activity.

Many also have high ORAC values. Some plant-derived compounds (carnosol, rosmanol, rosmariquinone and rosmaridiphenol) are better antioxidants than BHA. The major antioxidative plant phenolics can be divided into 4 general groups: **phenolic acids** (gallic, protochatechuic,

caffeic and rosmarinic acids), **phenolic diterpenes** (carnosol and carnosic acid), **flavonoids** (quercetin and catechin) and **volatile oils** (eugenol, carvacrol, thymol, and menthol).

Phenolic acids generally act as antioxidants by trapping free radicals. Flavonoids can scavenge free radicals and chelate metals as well. The common characteristic of the flavonoids (flavones, flavonols, flavanols, and flavanones) is the basic 15-carbon flavan structure ($C_6C_3C_6$). These carbon atoms are arranged in 3 rings (A, B, and C). Classes of flavonoids differ in the level of saturation of the C ring. Individual compounds within a class differ in the substitution pattern of the A and B rings that influence the phenoxyl radical stability and the antioxidant properties of the substances. The free radical-scavenging potential of natural polyphenolic compounds appears to depend on the pattern (both number and location) of free $-OH$ groups on the flavonoid skeleton. The B-ring substitution pattern is especially important to free radical-scavenging ability of flavonols. Studying the ability of 4 flavonols substituted at different points on the B-ring (galangin, kaempferol, quercetin, and myricetin) to quench the intrinsic fluorescence of bovine serum albumen, it was found that myricetin > quercetin > kaempferol > galangin. Researchers interpret these findings as indicating that hydrogen bond force plays an important role.

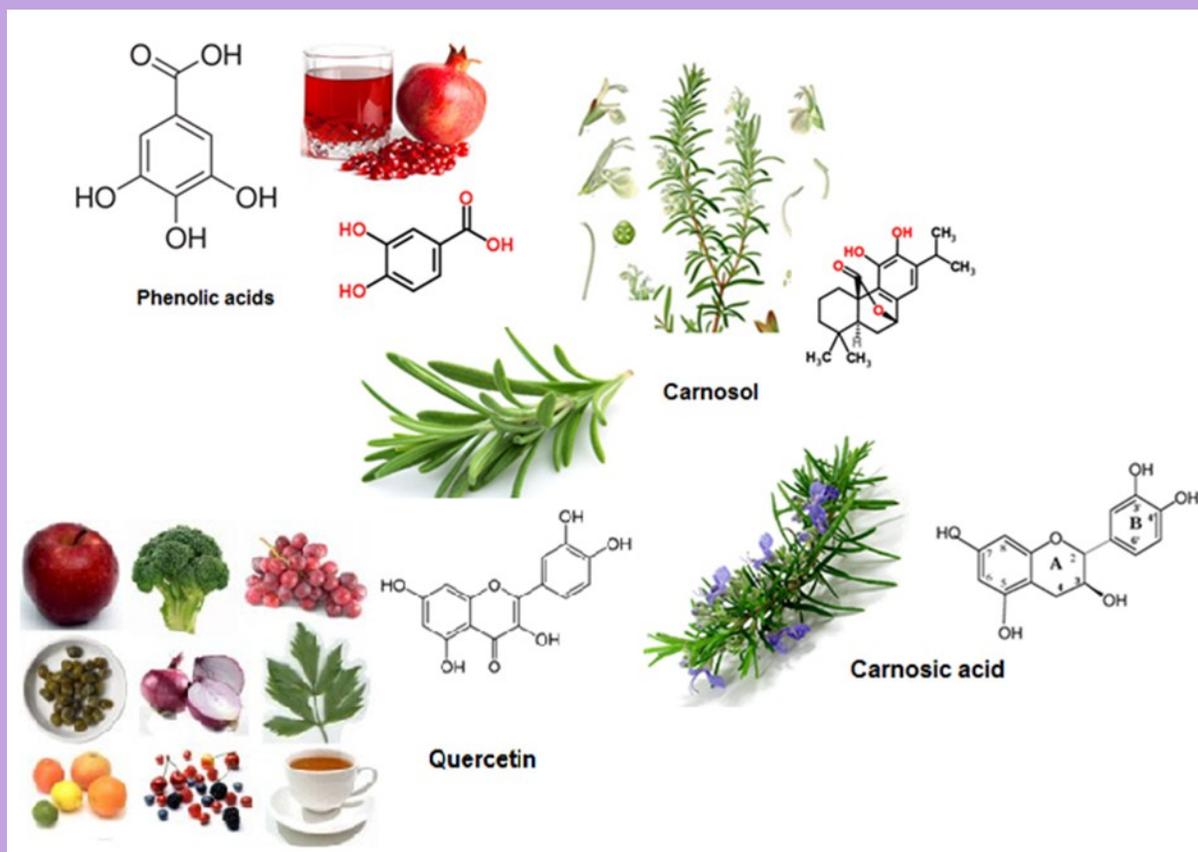
Flavonoids with multiple hydroxyl groups are more effective antioxidants than those with only one. The presence of the ortho-3, 4-dihydroxy structure increases the antioxidative activity. Flavonoids can

dampen transition metal enhancement of oxidation by donating a H⁻ to them, rendering them less prooxidative. In addition, flavones and some flavanones (naringenin) can preferentially bind metals at the 5-hydroxyl and 4-oxo groups. It was evaluated that antioxidative activity of structurally related (poly) phenols, anthocyanin (id) ins, and phenolic acids at physiologically relevant concentrations (100 to 1000 nM) using a Cu²⁺-mediated low-density lipoprotein oxidation model.

It was reported that the order of free radical scavenging activity of a group of polar compounds was ferulic acid >coumaric acid >propyl gallate >gallic acid >AA; the free radical-scavenging activity of a group of nonpolar compounds was rosmarinic acid >BHT, tert-butylhydroquinone (TBHQ) >α-tocopherol. Only propyl gallate, TBHQ, gallic acid, and rosmarinic acid inhibited lipid oxidation in an oil-in-water emulsion that may reflect the ability of these compounds to orient at the interface of the oil droplet in the emulsion. Evaluating the antioxidative activity of hydroxycinnamic acids with similar structures (caffeic, chlorogenic, o-coumaric, and ferulic acids) in a fish muscle system, also, it was found that the capacity of these compounds to donate electrons (bond dissociation energies) appeared to play the most

significant role in delaying rancidity, while the ability to chelate metals and the distribution between oily and aqueous phases were not correlated with inhibitory activities. The latter finding may reflect the type of matrix, fish muscle, in which the oxidative activity was studied. Caffeic acid was the most effective of this antioxidant group (similar to propyl gallate). It was reported that, of a variety of flavonoids (rutin, dihydroquercetin, quercetin, epigallocatechin gallate, and epicatechin gallate), the catechins were most effective in inhibiting microsomal lipid peroxidation. All were able to chelate **Fe₂₊, Fe₃₊, and Cu₂₊ and were effective** O₂-scavengers to varying degrees.

Many of the antioxidative flavonoid compounds are naturally occurring pigments. It appears that chloroplast-located flavonoids perform a photo-protective role against -O₂- in plants. Anthocyanins are the glycosides of polyhydroxyor-polymethoxy derivatives of the flavylum cation. Hydrolysis of the sugar moiety yields an aglycone, anthocyanidin. Anthocyanins and anthocyanidins exhibit visual colour because of the extreme mobility of the electrons within the molecular structure (double bonds) in response to light in the visible spectrum



(approximately 400 to 700 nm). The pigments are quite water soluble and 4 -OH groups are bound to the aromatic rings. PH has a significant effect on anthocyanin pigments. These -OH groups can give up H⁺ (in a basic solution) or H₂ to an oxidizing lipid (ROO⁻).

Proanthocyanidins also contain multiple -OH groups that can donate hydrogen, quench -O₂⁻, and chelate metals. Free radical scavenging ability increases as the number of phenolic -OH groups increases. Some phenols can polymerize into polyphenols that can bind minerals. Proanthocyanidins often occur as oligomers or polymers of monomeric flavonoids, polyhydroxy flavan-3-ols such as [+]catechin and [-]epicatechin. The polymeric procyanidins are better antioxidants than the corresponding monomers, catechin, and epicatechin.

Catechin and epicatechin can combine to form esters, such as catechin/epicatechin gallate, or bond with sugars and proteins to yield glycosides and polyphenolic proteins. Glycosylation of flavonoids at the 3 -OH group usually decreases the antioxidative activity due to the reduction of the number of phenolic groups (quercetin/rutin). Proanthocyanidins with demonstrated antioxidant activity and potential biologically therapeutic effects occur in fruits (apples and cherries), some berries (rosehips, raspberries, blackberries, and strawberries), as well as in the leaves (tea), seeds (grape, sorghum, soy, and cocoa bean), and bark of many plants.

Please Keep These in Your Mind

- According to **Swedish Royal Academy of Sciences** and **WHO**, in their combined report on 2013:

Live longer by 21.5% of your age with antioxidants

- Live happy with antioxidants.
- Avoid these **ten** **By correct usage** of antioxidants :
 - No cancer
 - No obesity
 - No diabetes
 - No heart problems
 - No stress
 - No depress
 - No Alzheimer's
 - No Cholesterol
 - No digestion problems
 - No sexual weakness or insufficiency problems
- Avoid breast cancer in future by giving your children (male and female) antioxidant from 4th year of age.
- Keep the pH value of your body normal by antioxidants, especially if your age above 40. Acidic pH is very serious, it called in medicine as a **silent killer**.

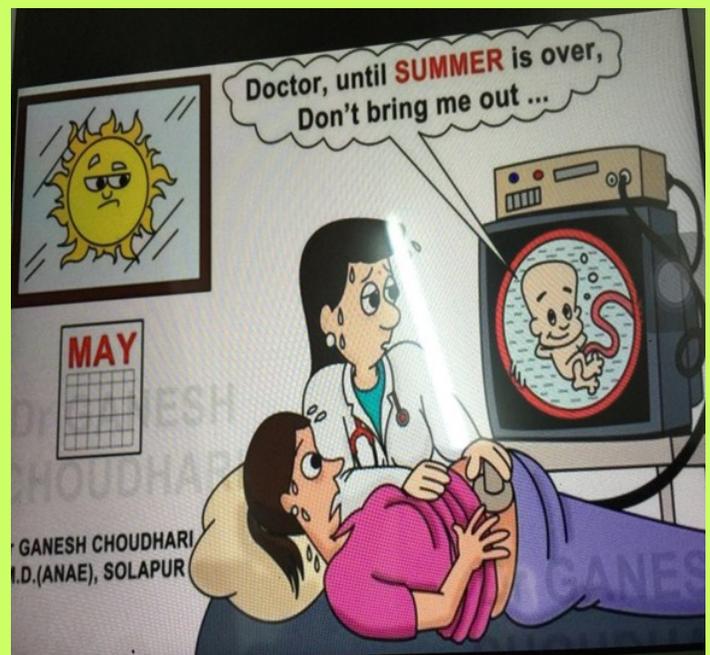
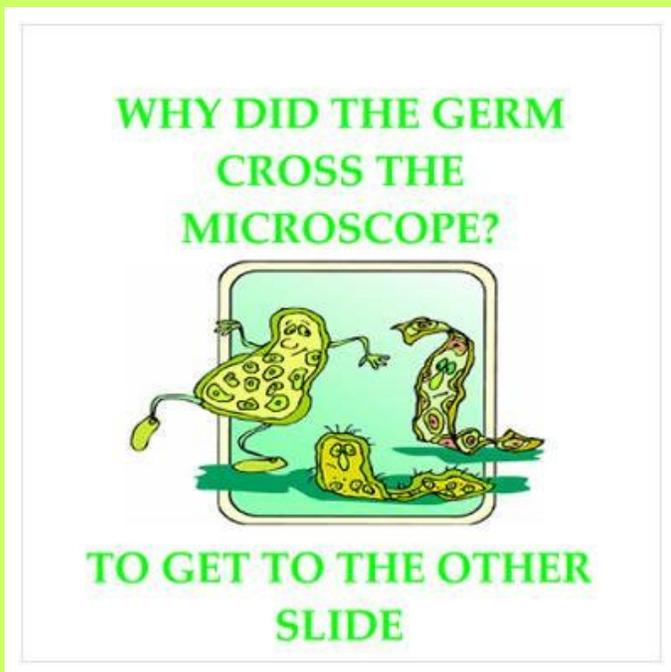
Wish you all happy life with Antioxidants

Laughter is the best Medicine

Written by: Dr Nafeesa Banu

Assalamualaikum Dear friends,

All **work** no play make Jack a dull boy. Nowadays, to kept our body and soul happy and energetic, we have laughing therapy. There is proverb and apple a day keeps the doctor away. So, I want you to laugh and enjoy in the midst of busy schedule.



Lawyer Daughter Joke

Question: What did the lawyer name his daughter?

Answer: Sue.

Can You Hear Me????

An old man went to the Doctor complaining that his wife could barely hear. The Doctor suggested a test to find out the extent of the problem. " Stand far behind her and ask her a question, then slowly move up and see how far you are when she first responds. " The old man excited to finally be working on a solution for the problem, ran home and saw his wife was preparing supper."Honey" the man asked standing around 20 feet "what for supper?" After receiving no response he tried it again... 15 feet away and again no response. Then again at 10 feet away and again no response. Finally he was 5 feet away "honey, what's for supper?"

She replied "For the fourth time it's lasagna!"



The phone that my sister has (she is six)



The phone I had when I was six



The phone my Dad had when he was six

The “Bottom”

Question: What has a bottom at its top?

Answer: A leg

AT THE FAREWELL PARTY



Written by: Normaizatul Afizah Ismail

On 19th May 2016, Kulliyah of Medicine and Health Sciences had organized a farewell party for Dr. Tarek Mahbub Khan and Dr. Mohammed Zahid Hossain. Both of them will be leaving us on 31st May 2016 and 30 June 2016, respectively.

On this issue of e-bulletin, I am taking the opportunity to put the final messages of Dr. Tarek into something that we can hold, memorize and look for when we miss him (I will publish my interview with Dr. Zahid in the next issue).

Since Dr. Tarek is very well-known for his good relationship with students, I am very sure Dr. Tarek will be missed by them. "Besides being an excellent lecturer, he is truly a person with an amazing personality. He carries himself very well all the time and brings about a positive aura and charisma. I wish him all the very best and he will definitely be missed" said Maadurry, Cohort 3 medical student.

Dr. Tarek treated his students like his own children. Dr. Tarek said that he is able to spare time teaching the students even after class because his family are away. His wife, an Obstetric and Gynecology specialist and his two children are in Bangladesh. According to Dr. Tarek, "My students are my joy. I am passionate about their future and what they will become. If I did not train them well now, I will

be frustrated".

Dr. Tarek really hopes that his students can manage their time wisely and adhere to it strictly to achieve their goals. Whatever difficulties they have, hopefully they could overcome it with good intention.

As a lecturer, there is no doubt that Dr. Tarek is the most passionate, dedicated and perfectionist. Everybody find him very easy to work with.

Dr. Tarek wished the Kulliyah "All the best and hoped that all his colleagues will be in excellent health and able to enjoy time in working".

Dr. Tarek had really good experience working in Malaysia for 4 years since 2012. He found that people in Malaysia are very polite. He will definitely missed "Nasi Goreng Kampung with cili padi" which is his favorite food.

According to Dr. Tarek he will be back to Sir Salimullah Medical College in Bangladesh as Assistant Professor in Virology.

As from all his colleagues, we will definitely feel the lost with an empty seat in the meeting room and the stern voice suggesting ideas, the way you walk and your charming look. We wish you a great journey ahead and please be back whenever you feel like missing us here. We will always welcome you.



Dr. Tarek Mahbub Khan

**University College of Insaniah, Kedah
2014 - 2016**



Anugerah Pekerja Cemerlang 2015



Pn. Rusmaliza Hamzah
Nurse



En. Mohd Nazri Bin Shaidin
Medical Lab Technologist

HAPPY BIRTHDAY

HAPPY BIRTHDAY
Prof Dr. Hashami Bin Bohari
3 May



HAPPY BIRTHDAY
Dr Nuruddin Mohammed
7 May



HAPPY BIRTHDAY
Dr Pookamala Sathasivam
12 May



HAPPY BIRTHDAY
Siti Syariah bt. Mamat
29 May



HAPPY BIRTHDAY
Dr Azza Hamouda
3 June



HAPPY BIRTHDAY
Mohd Nazri B Shaidin
19 June



WISDOM WORDS

A large white daisy flower with a yellow center is the focal point on the right side of the image. It is surrounded by other smaller daisies and grows in a rocky, arid landscape. In the background, there are rugged, reddish-brown mountains under a clear blue sky.

*A flower doesn't bloom
effortlessly;
a flower that stands
strong against the
wind is that much
more precious
and will make it that
much stronger.*



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SEMUA PROGRAM
13.06.2016**

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