

Series of Publications of I.M.O.

Islamic Medicine
Organization
(I.M.O.)

Kuwait Foundation for
Advancement of Sciences
(K.F.A.S.)

**Bulletin of Islamic Medicine
Vol. 2**

**Proceeding of
The Second International Conference on**

Islamic Medicine

No. 1

**Inaugural Session, Recommendations
and
The Closing Session**

Supervised by
H.E. Dr. Abdul Rahman Abdullah Al-Awadi
The Minister of Public Health and
President of Islamic Medicine Organization

Edited by
Dr. Ahmed Ragai El-Gindy
Hakeem Mohammad Zahoorul Hasan

Jumada Al-Thani 1402 / March-April 1982
State of Kuwait



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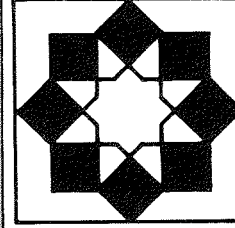
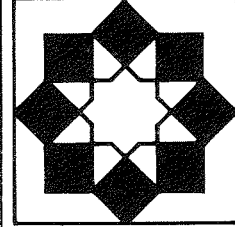
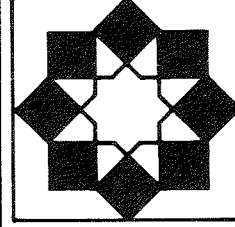
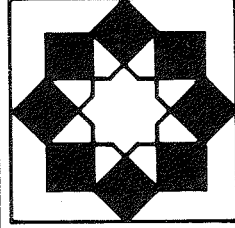
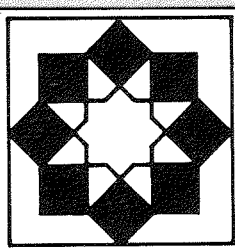
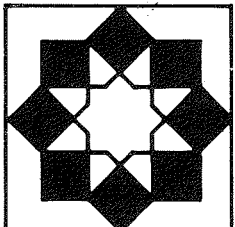
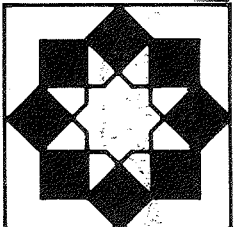
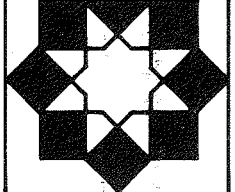
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FORWORD

*H.E. Dr. Abdul Rahman Al-Awadi
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Praise be to Allah who has guided us to Islam and graced us with faith; and peace be upon His Apostle, Muhammad.

The Second World Conference on Islamic Medicine, which was convened only one year after the First Conference, was quite a different proposition. It reflected deeper concepts and greater experience; the number of interested people showed a marked increase, and the threads began to gather up. The talk sparked off by that conference has never ceased in various communities and countries with everybody contributing as best as they can to the efforts made towards reviving a glorious past when Muslims, adhering to the teachings of their religion, emerged as conquerors with a lofty mission. Islam was the turning point in the life of those early Muslims. It transformed them from weak and oppressed sporadic nomads plagued by inter-tribal feuds into a strong and dignified nation united under the banner of Islam.

Humanity is in dire need of Islam and its civilization so that human life at home and in society at large, ravaged by conflicts and rifts, may be salvaged. There can be no stability for a world in which the individual's conscience is troubled with conflicts; nor can there be real happiness for a nation torn apart every day both physically and psychologically.

If the world wants stability and security, it must first provide means of stability for the individual, cultivating his conscience and curing his soul. Only in Islam can this be achieved. In the Islamic system, the individual has a basic value as a brick in the social structure. In his conscience the first seed of faith takes root. This faith is then translated through his conduct into a visible fact. This is best evidence by the phenomenon that many thinkers belonging to other religions or to no religion at all have adopted Islam. The French philosopher, Roger Garaudy, is a case in point. This Marxist-turned-Muslim thinker has written a number of books on Islamic including "THE ALTERNATIVE," "THE DIALOGUE OF CIVILIZATIONS," "THE HERALDS OF ISLAM," and more recently "THE PROMISES OF ISLAM." Garaudy who, before becoming a proclaimed Muslim, used to say, "Our function as Marxists is to bring man closer to his most cherished dreams in a real and practical way," is the same Garaudy who now says in his book "THE PROMISES OF ISLAM" that the tragedy of the West, whether in its capitalist or socialist countries, lies in its dependence on persistent progress without a human or moral objective in sight." In the same book, he states that he has found in Islam a social, economic, and moral system which is capable of getting humanity out of its present dilemma.

It might be said that what Garaudy has adopted was not Islam per se, but the civilization of Islam. Nothing could be farther from the truth, because faith is based on a reassured heart. When this obtains, it becomes a tremendous force that drives man towards any target, no matter what difficulties he may face in the process.

The Islamic call for social justice is not confined to a certain race, colour or country. Despite originating among the Arabs, Islam has meant social justice to prevail in the whole world without any

discrimination. This call emanates from compassion and mercy, whereas in the man-made laws it stems from cruelty and hatred.

There seems to be a common agreement that Western civilization has failed to defend human rights. If that civilization feels impoverished in spite of its apparent luxuries and affluence, it is because it really suffers from emotional and spiritual poverty. There is no way for a human civilization to thrive if it is based on materialism alone.

The topic of "The Therapeutic Importance of Religious and Spiritual Aspects" was, therefore, given a prominent part in the proceedings of this year's conference with a number of eminent scholars from various specialisations contributing to it. This volume stands as the best evidence of our growing interest in these aspects and our earnest endeavours to put them into effect.

A question that may be raised is: Why should we study Islamic heritage? What do we care about the past, any way? Some of those engaged in the pursuit of science put it this way: If past findings are at variance with present established theories, then they must be wrong. If, on the other hand, they are the same, there is no point in going through them all over again when we have our own discoveries.

This line of thinking reveals a superficial view that has nothing to do with the nature of scientific research. No research work begins from scratch. A true scholar cannot afford to ignore previous views held by his predecessors about the subject of his interest, or how these views have developed across the years to what they are now. Those who are after new discoveries must study how the past relates to the present so that they may have an inkling about what to do to emerge from the present to the future, and from the well known how to get to the unknown.

Heritage is to a nation what the roots are to a tree. What use are they if they are cut off from the tree? They are only of real value to the extent that they pull the tree firmly to the ground and provide it with elements essential for its growth and fruit bearing. The importance of studying Islamic heritage cannot be over-emphasised as it will show every person with an unbiased turn of mind the tremendous influence of Islam on the world scientific civilization including medical sciences. This importance derives from the genuine interest Islam has in science and in learning. The Holy Quran exhorts Muslims to pursue knowledge and calls upon them to consider God's creations and signs in the universe. The great attention paid to knowing by the Quran is established statistically: the word "Knowledge" and its various derivatives recurs about 580 times. Associated with God's attributes, it recurs about 162 times. God holds knowledge and learning in the highest esteem as mention of these comes in the first verse of the Quran revealed to Prophet Muhammed (ﷺ).

READ: IN THE NAME OF THY LORD WHO CREATETH, CREATETH MAN FROM A CLOT. READ: AND THY LORD IS THE MOST BOUNTIFUL, WHO TEACHETH BY THE PEN, TEACHETH MAN THAT WHICH HE KNEW NOT.

(S 96: V 1-5)

It was not a mere chance that knowing occurs before belief in the unity of God. We read the following in the Quran:

KNOW THAT THERE IS NO GOD BUT ALLAH.

Through knowledge Adam was elevated by God to a higher rank than that accorded to the angels:

AND WHEN THY LORD SAID UNTO THE ANGEL: LO! I AM ABOUT TO PLACE A VICEROY IN THE EARTH. THEY SAID: WILT THOU PLACE THEREIN ONE WHO WILL DO HARM THEREIN AND WILL SHED BLOOD, WHILE WE, HYMN THY PRAISE AND SANCTIFY THEE? HE SAID: SURELY I KNOW THAT WHICH YE KNOW NOT.

AND HE TAUGHT ADAM ALL THE NAMES, THEN SHOWED THEM TO THE ANGELS, SAYING: INFORM ME OF THE NAMES OF THESE, IF YE ARE TRUTHFUL.

THEY SAID: BE GLORIFIED! WE HAVE NO KNOWLEDGE SAVING THAT WHICH THOU HAST TAUGHT US. LO! ONLY THOU ART THE KNOWER, THE WISE.

(S 2 : V 30-32)

God has also made knowledge one of His attributes:

ALLAH HATH APPOINTED THE KA'BAH, THE SACRED HOUSE, A STANDARD FOR MANKIND AND THE SACRED MONTH AND THE OFFERINGS AND THE GARLANDS. THAT IS SO THAT YE MAY KNOW THAT ALLAH KNOWETH WHATSOEVER IS IN THE HEAVENS AND WHATSOEVER IS IN THE EARTH AND THAT ALLAH IS KNOWER OF ALL THINGS.

(S 5 : V 97)

Can there be any doubt now that knowledge derives from religion? This is the rationale behind the necessity to study the biographies and achievements of those Muslim scholars who never lost sight of these Islamic doctrines and could thus gain mastery over the whole world through their scientific excellence and great contributions leaving for us an immortal heritage.

In this year's conference we have meant to deal with a point often raised specially by orientalists, namely, the doubts that shroud Islamic contributions in the field of surgery. These orientalists sometimes justify their doubts by alleging that Islamic Shariat prohibits dissection of the human body, an indispensable tool for anatomy on which surgical skill must be based. Again, they quote Islamic scholars as saying that dissection and surgery are types of despicable manual work. To all of these we dedicate a number of relevant papers submitted by contributors to this conference in addition to the two seminars held on two of the most renowned Islamic surgeons: Ibnul-Nafees, and Abdul Qassim Al-Zahrawi.

In our care for studying Islamic heritage we have not neglected for one single moment the papers dealing with matters of application as it has often been stressed by the Quran, the latest of all Holy Scriptures revealed to mankind. God commands us to keep to studying it with the purpose of gaining better and deeper understanding of its meanings, allusions and guidance. God says in the Quran:

HE HATH CREATED EVERYTHING AND HATH METED OUT FOR IT A MEASURE

(S 25 : V 2)

Therefore, we have approached heritage from a modern scientific perspective and with open mindedness, adopting what proves through applied scientific research to be compatible with modern theories and rejecting what does not. This attitude may adequately refute allegations that we call for a recourse to the past and prove that we rather emphasise the necessity to carry on with research work in its modern scientific methods.

Islamic medicine is singled out among other medical systems by its medical jurisprudence which constitutes a fundamental basis not only of the subject as a whole but also in the ethics of medical practice.

The problems bothering our generation are too many and multifarious to be listed. We may safely say, however, that they can be traced back to the same source, namely, Western concepts that try to dominate the lives of people everywhere. This domineering trend is enhanced by the bemused attraction of many people to the West in the hope that they will benefit from its technology in developing their resources. But the West would settle for nothing less than trading-in its technology for their

personal values, morals and beliefs, thus disarming them of their immunity which furnishes them with spiritual reassurance and makes it possible for them to live in harmony with their nation's sound concepts of the reality of man and life.

The most serious results of this unjustified rush for the West is that it has distorted the Muslims' ways of living without giving them anything in return except scepticism, conceit, false allegations and a generation that has learned nothing from the prognosticators of Western civilization save the means of destroying confidence in our fundamental components and encouraging cynical attacks against our sacred tenets that one day were credited for making us the best nation on earth.

So, we were keen to put forward the topic of "The Status of Islamic Subjects in the Programmes of Medical Schools" with an elite of scholars from the East and West taking part in the seminars held to deal with it. They have enriched these seminars with their interesting papers that aroused our latent worries and concern. The conference has decided, however, to have the subject discussed on a wider scale with a view to reaching a full conception that will pinpoint the responsibility of everybody concerned. We should realise that unless we derive our knowledge from and build our actions on our tolerant Islamic Shariat, nothing of real value will result either from this knowledge or from these actions. God says in the Holy Quran:

SO SET THY PURPOSE (O MUHAMMAD) FOR RELIGION AS A MAN BY NATURE UPRIGHT – THE NATURE (FAMED) OF ALLAH, IN WHICH HE HATH CREATED MAN. THERE IS NO ALTERING (THE LAWS OF) ALLAH'S CREATION THAT IS THE RIGHT RELIGION BUT MOST MEN KNOW NOT."

(S 30 : V 30)

God the Almighty is the ultimate Truth, and there can never be any contradiction between the truth and facts. The scientific approach in revealing the secrets of the universe, therefore, must be based on proofs and concrete evidence:

HE IT IS WHO SENT DOWN PEACE OF REASSURANCE INTO THE HEARTS OF THE BELIEVERS THAT THEY MIGHT ADD FAITH UNTO THEIR FAITH. ALLAH'S ARE THE HOSTS OF THE HEAVENS AND THE EARTH, AND ALLAH IS EVER KNOWER, WISE –

(S 38 : V 4)

No wonder, as:

ALLAH HATH PROMISED SUCH OF YOU AS BELIEVE AND DO GOOD WORKS THAT HE WILL SURELY MAKE THEM TO SUCCEED (THE PRESENT RULERS) IN THE EARTH EVEN AS HE CAUSED THOSE WHO WERE BEFORE THEM TO SUCCEED (OTHERS) AND THAT HE WILL SURELY ESTABLISH FOR THEM THEIR RELIGION WHICH HE HATH APPROVED FOR THEM, AND WILL GIVE THEM IN EXCHANGE SAFETY AFTER THEIR FEAR. THEY SERVE ME. THEY ASCRIBE NOTHING AS PARTNER UNTO ME. THOSE WHO DISBELIEVE HENCEFORTH, THEY ARE THE MISCREANTS.

(S 24 : V 55)

It is my pleasure on this occasion to commend the sincere efforts exerted by His Highness Sheikh Jaber Al-Ahmed, the Amir of Kuwait, and His Highness Sheikh Saad Al-Abdulla, the Crown Prince and Prime Minister, in the way of encouraging and patronising scientific research in general and medical research in particular.

May we all succeed, supported by God, in upholding the teachings of our True Religion as well as in our endeavours to realize glory and prosperity for our Arab and Islamic Nation.

IN THE NAME OF ALLAH, MOST GRACIOUS, MOST MERCIFUL

EDITORIAL

The State of Kuwait had the proud privilege of holding the 'Second International Conference on Islamic Medicine,' from 29th March to 2nd April, 1982 as recommended by the General Assembly of the First International Conference on Islamic Medicine, 1981, under the patronage of H.H. the Amir of Kuwait and H.H. the Crown Prince and the Prime Minister of Kuwait.

It was due to personal interest of H.E. Dr. Abdul Rahman Al-Awadi, the Minister of Public Health and his strong belief in Islam and our heritage that two conferences of international character could be held successfully at Kuwait, to revive Islamic Medicine. Besides, Islamic Medicine Organization has been formed with its headquarter at Kuwait and the Islamic Medicine Center is also established.

We have edited to present the Proceeding of Second Conference. It consists of (89) scientific and research papers, commentators' speeches and general discussions, reports of all the sessions and the opening remarks of chairmen, which are arranged in parts and chapters in accordance to the Programme of the Conference except the session entitled 'The influence of the Islamic Heritage on the other civilization' is accommodated after Part Three as both are related to one aspect. It also contains a list of contributors, programme and recommendations of the conference, all photographs and diagrams, whatever available in the papers and an alphabetic index for authors and speakers with the titles of their papers and speeches.

We have tried earnestly to make this volume best edited and complete, especially in this sense that some of the papers, speeches and discussions received or available in Arabic, are translated into English to include them in the book. The discussions and commentators' speeches have been transcribed carefully from the tape-recordings and then edited honestly by deleting or adding few words to make their theme clear and to avoid repetition. All the quotations from the Holy Quran and Hadith (in English) have been edited in a distinct manner, i.e. Verses in capital italics and Hadith in small italics and in the quotation marks. The parts, chapters and discussions are made visually distinguished by using red, yellow and green — coloured papers for them respectively. As a policy, Commentators' papers are not included in the book because their comments are incorporated.

We regret to write that inspite of our best efforts, we could not get English translations of some Arabic papers to be included and also did not receive some full Texts from their authors. One of the participants, Dr. G.A. Russell did not co-operate with us by sending her written paper as promised. So, we have included the abstracts of all such papers with editorial foot-notes. Due to the voluminous size of the proceeding and to facilitate its handling, it was decided to divide it into series according to its aspects.

We are greatly indebted to H.E. Dr. Abdul Rahman Al-Awadi for his personal interest in Islamic medicine affairs and for his constant encouragement which enabled us to present this volume.

We are thankful to Dr. Nail Al-Naqeeb, the Under-Secretary of the Ministry of Public Health, Mr. Khalid Al-Sanai, the Assistant Under-Secretary and Dr. Adnan Aqueel, the Director of Kuwait Foundation for Advancement of Sciences for financial support of one of these volumes.

We are highly appreciative of the help and co-operation offered by our friend Mr. Mahmood Abdul Nabi in translating papers and the representative of Fahad Al-Marzouk Printing and Publishing Establishment, Kuwait, in offering co-operation to make the volume complete and beautiful.

We acknowledge the great help that was provided by our secretariate staff, especially by Mrs. Rehana Sufi, without whose constant help and well maintained record, it would have been certainly very difficult for us to complete this work.

We also thank all the contributors, and authors for their full co-operation.

Last but not the least, we would like to request our readers to send their opinions and friendly suggestions for consideration while preparing the proceeding of the next Conference.

May Allah help us in reviving the Islamic heritage and to serve the mankind.

Editors:

Dr. Ahmed Ragai El-Gindy

Hakeem Mohd. Zahoorul Hasan

PROGRAMME OF THE SECOND INTERNATIONAL CONFERENCE ON ISLAMIC MEDICINE.

MONDAY, 29TH MARCH, 1982

REGISTRATION

(08.00 a.m. - 09.00 a.m.)

INAUGURATION CEREMONY

(09.00 a.m. - 11.00 a.m.)

(1) National Anthem.

(2) Glorious Quran.

(3) Inaugural speech.

H.E.Dr. Abdul Rahman Al-Awadi, Minister of public Health, Kuwait

(4) Speech.

Representative of Mr. Habib Al-Shatti,
Secretary General of the Islamic Organization of Conference.

(5) Speech.

Sheikh Abdul Rahim Al-Khalid, Representative of the Islamic World Association.

(6) Speech.

Dr. Mohi El-Din Saber,
Director of Arab League for Education Culture and Science Organization.

(7) Speech.

Mr. Ahmed Faraj,
Secretary General of Islamic Organization of Broadcasting.

(8) Speech.

Prof. Eric G. Forbes.
Vice-chairman of the International Union of History of Science.

(9) Speech.

Dr. B. Sankaran.
Representative of World Health Organization.

PRIZES' DISTRIBUTION CEREMONY.

(From Kuwait Foundation for the Advancement of Science and Islamic Medicine Organization).

(1) Speech.

Dr. Adnan Al-Aqueel,
Director General of the Foundation.

(2) Distribution of prizes.

(3) Speech.

Mr. Khalid Al-Marzook

(4) Speech.

Dr. Salimuzzaman Siddiqui

FIRST SESSION.

(11.30a.m. - 12.30 p.m.)

(1) Election of the president and the Board of the Conference.

(2) Speeches.

H.E. Hakeem Mohammad Said,

Dr. Ibrahim Badran and H.E. Dr. Abdul Rahman Al-Awadi

(3) Report.

Dr. Ahmed R. El-Gindi

Secretary General of Islamic Medicine Organization.

SECOND SESSION

(04.00 - 07.30 p.m.)

PART ONE: COMMEMORIAL LECTURE OF DR. MAURICE BUCAILLE

Comments and Discussion.

PART TWO: SEMINAR ON 'THE IMPORTANCE OF SPIRITUAL AND RELIGIOUS ASPECTS IN THERAPY'

- Chairman: H.E. Mr. Ahmed Al-Gaser
- Co-Chairman: Prof. Dr. Fakher El-Islam.
- Moderator: Dr. Abdul Sattar Abu Ghuddah
- Speakers: (1) Prof. Abdul Aziz Kamel.
(2) Prof. Dr. Mohd. Usman Najati
(3) Dr. Adel M. Damerdash
(4) Prof. Dr. Omar Shaheen
- Commentators: (1) Prof. Emad Edin Fazly
(2) Dr. Adel Al-Sobky.

General Discussion.

TUESDAY, 30TH MARCH. 1982**FIRST SESSION.**

(08.30-11.00 a.m.)

CONTRIBUTION OF MUSLIM SCHOLARS TO ANATOMY AND SURGERY

- Chairman: Dr-Abdullah Al-Ghoneem
- Co-chairman: Prof. Eric Forbes
- Moderator: Prof. Said Ashoor
- Speakers: (1) Dr. Mohammed Issa Salehia
(2) Prof. Jurnalís-ud-Din.
(3) Dr. (Mrs.) G.A. Russel.
(4) Dr. M. Marwan Al-Sabeh.
(5) Dr. Mahmood Al-Haj Kassim Mohammed
(6) Prof. Francisco Guerra.

General Discussion

SECOND SESSION

(11.30 a.m. - 01.30 p.m.)

SEMINAR ON 'IBN NAFEEES'.

- Chairman: Prof. Hamdi Al-Sayyad
- Moderator: Dr. Mohammed Salehia
- Speakers: (1) Prof. Paul Ghalioungui.
(2) Prof. Abdul Karim Shehada
(3) Dr. Suleiman Qattayah
(4) Dr. Albert Zaki Iskander.
(5) Prof. Abushady El-Rooby.
- Commentators: (1) Prof. Osama Abdul Aziz.
(2) Prof. Hasan Hasan Ali.

General Discussion.

THIRD SESSION

(04.30 - 01.30 p.m.)

SEMINAR ON 'ABUL QASIM AL-ZAHRAWI'.

- Chairman: H.E. Dr. Hussein Al-Gazeery.
- Moderator: Prof. Rushdi Rashid.
- Speakers: (1) Dr. Ahmed Mukhtar Mansour.
(2) Dr. Mohammed Zafer Wafai.
(3) Dr. Quazi M. Iqbal.
(4) Dr. Simon Hayek.
(5) Dr. K. Hamarneh.
(6) Prof. Mohd. Zuhair Al-Baba.
- Commentator: Dr. Maher Halawa

General Discussion.

WEDNESDAY, 31ST MARCH 1982

FIRST SESSION

(08.30 - 11.00 a.m.)

STUDIES ON THERAPEUTIC MEASURES MENTIONED IN HOLY QURAN OR HADITH AND USED BY MUSLIM PHYSICIAN.

- Chairman: Prof. Dr.-Ibrahim Badran.
- Co-chairman: Dr. Abdullah Al-Khars.
- Moderator: Dr. Ahmed Shawky Ibrahim.
- Speakers: (1) Prof. S.N. Salem.
(2) Prof. Fahim Abdul Raheem.
(3) Prof. Mohammed H. Emarah.
(4) Prof. Mohammed El-Dakhkhny.
(5) Dr. Hassam Gareeboo.
(6) Dr. Abdul Bari Bener.
(7) Dr. Mohammed Abdul Latif.

General Discussion.

SECOND SESSION

(11.30 a.m. - 1.30 p.m.)

**CLINICAL -CUM- PHARMACOLOGICAL EVALUATION OF THERAPEUTIC PROCEDURES
USED BY MUSLIM PHYSICIANS.**

- Chairman: Hakeem Mohammed Said.
- Moderator: Prof. Dr. Gantar Still.
- Speakers: (1) HK. M.M. Ali Khan.
(2) HK. Mirza Abdul Noor Baig.
(3) Prof. Dr. Tharwat Ghoneim.
(4) Dr. Inamul Haq.
(5) Dr. S.K. Nazimuddin.
(6) Dr. Adel Kandil.

General Discussion.

THIRD SESSION

(05.00 - 08.30 p.m.)

SEMINAR ON 'ADVANTAGES OF HERBAL TREATMENT'.

- Chairman: Prof. Abdul Wahab Borollossey.
- Co-chairman: Dr. Ahmed R. El-Gindy.
- Moderator: Prof. Olav. Thulesius.
- Speakers: (1) Prof. Simon Y. Mills
(2) Prof. Jerzy Lutomski.
(3) Prof. Salimuzzaman Siddiqui
(4) Dr. Wolfgang Volter.
(5) Prof. Atta-ur. Rahman.
- Commentators: (1) Prof. Dr. Ganter Still
(2) Prof. Dr. G. Sakait Rama Rao.

General Discussion

THURSDAY 1ST APRIL. 1982.**FIRST SESSION**

(08.30 - 11.00 a.m.)

**RELATIONSHIP OF CURRICULA OF FACULTIES OF MEDICINE AND ISLAMIC
TEACHINGS .**

- Chairman: H.E. Dr. Yacoub Al-Ghoneim
- Co-chairman: Dr. Mahmood Raqaii El-Mustahi.
- Speakers: (1) Dr. Ahmad Sharafuddin.
(2) Prof. Saeed Abdul Fattah Ashour.
(3) Dr. Abdul Sattar Abu Ghuddah.
(4) Prof. Omar S. Alfi.
(5) Dr. Maher Hathout
(6) Dr. Ahmed Shawki Al-Fangari
(7) Prof. Allie Moosa
(8) Prof. Fouad Hifnawi

- Commentators:
- (1) Prof. Hamdi Al-Sayyad
 - (2) Prof. Hassan Hathout.

General Discussion

SECOND SESSION

(11.30 a.m. - 01.30 p.m.)

PRESENT SITUATION AND FUTURE PROSPECTS OF ISLAMIC MEDICINE

- Chairman: H.E. Dr. Abdul Rahman Al-Awadi.
- Co-chairman: Dr. Ahmed R. El-Gindy.
- Moderator: Mr. Fouad Toufiq.
- Speakers:
- (1) Prof. Ibrahim Badran
 - (2) Prof. Yousif Ahmed.
 - (3) Dr. A. R. Hijazi.
 - (4) Dr. Gulam Mohammad Karim.
 - (5) Prof. Nazeer Ahmed.
 - (6) Dr. Ahmed Aroua.

Commentator: HK. Abdul Malik Mujahid

General Discussion

THIRD SESSION

(05.00 - 08.30 p.m.)

PART ONE: THE INFLUENCE OF THE ISLAMIC HERITAGE TO THE OTHER CIVILIZATIONS.

- Chairman: Dr. Adnan Al-Aqueel.
- Moderator: Dr. Ahmed Al-Ansari
- Speakers:
- (1) Dr. Amal Alami
 - (2) Dr. Omar Hassan Kasule.
 - (3) H.E. HK. Mohammad Said
 - (4) Prof. M. Putscher

General Discussion.

PART TWO: DISCUSSION ON RECOMMENDATIONS FROM THE DIFFERENT COMMITTEES.

- Chairman: H.E. Dr. Abdul Rahman Al-Awadi
- Co-chairman:
- (1) H.E. Hakeem Mohammad Said
 - (2) Prof. Mehdi Ben Aboud.
- Members:
- (1) Dr. Hassan Hathout.
 - (2) Mr. Fouad Toufiq.

Secretary: Dr. Ahmed R. El-Gindy.

General Discussion

FRIDAY, 2ND APRIL, 1982

CLOSING SESSION

(09.00 - 11.00 a.m.)

(Held in Fatima Mosque)

- (1) Holy Quran
- (2) Recommendations.
Dr. Ahmed R. El-Gindy.
- (3) Speech.
Prof. Mehdi Ben Aboud
- (4) Speech.
Dr. Ahmed El-Kadi.
- (5) Speech.
H.E. Dr. Abdul Rahman Al-Awadi.

REPORT ON INAUGURATION CEREMONY

The inaugural ceremony of the Conference started at 09.00 a.m. After the national anthem and the recitation from the Holy Quran, H.E. Dr. Abdul Rahman Al-Awadi, Minister of Public Health, Kuwait, gave his inaugural speech. He Said, "Kuwait is proud of being the host for this distinguished gathering of scientists and thinkers of the Islamic World". He affirmed the determination of H.H. the Amir and H.H. the Crown Prince and Prime Minister to continue support for the drive towards scientific research. He also said, "They are keen to help all efforts for the activation of our Islamic Heritage in general and Islamic Medicine in particular".

Dr. al-Awadi praised the gesture of Kuwait Foundation for the Advancement of Sciences in announcing awards, which included cash prizes, gold medals and certificates of merit, made to the distinguished researchers in the fields of Islamic medicine.

Others, who spoke in this ceremony were representatives of important world organizations, including W.H.O.

In this ceremony, three prizes were awarded by K.F.A.S. to Prof. Salimuzzaman Siddiqui, a prominent scientist from Pakistan, Dr. Ahmed Sharafuddin, a specialist in Islamic law and medicine from Egypt and Mr. Khalid al-Marzook, a noble and generous Kuwaiti, who donated 10 million K.D. for the construction of Islamic Medicine Center Complex in Kuwait.

This ceremony ended at 11.00 a.m.

Editors.

INAUGURAL SPEECH DELIVERED IN INAUGURAL CEREMONY

H.E. Dr. Abdul Rahman Al-Awadi
Minister of Public Health

KUWAIT.

In the name of God, Praise be to Him, and Peace be upon His Messenger, Muhammad bin Abdulla.

Your Excellencies, the Ministers,

Our Brethren the scholars and researchers participating in the conference,

Our Brethren the guests of this conference,

Salamu 'alikum, wa Rahmatu-llahi, wa Barakatuh (Peace, God's mercy and blessings be upon you):

It is a great honour to me to deputize for His Highness the Amir in the inauguration ceremony of this Second International Conference on Islamic Medicine.

It gives me pleasure to convey to all of you His Highness's greetings. Welcome to Kuwait, the country which firmly believes in Arabism and Islam. I wish you all a happy stay and success to your conference.

Dear Brethren and Colleagues:

Kuwait is extremely proud of being the venue of this conference. She is also proud of having this distinguished gathering of eminent scholars and thinkers who have come from the four corners of the Islamic world. Their participation in the conference underscores the undeniable historical fact that Islam has played a major role in civilizing mankind and leading them out of the darkness of ignorance to the illuminating light of science and knowledge. The participation of these distinguished scientists and research workers reassures the world that we are determined to push forward into the road of science and knowledge for the great objective of reviving our towering heritage with all our past glories, not by words and mere boasting of these glories, but by honest and persistent work in all fields of knowledge. We fully realize that only by adhering to the methodology of scientific research can we hope to attain our objectives.

Dear Brethren:

A year has passed since the convening of our first conference which was a point of departure towards the revival of our Islamic heritage and the emergence of an overall strategy of work in the field of Islamic medicine, linking our present with our glorious past. That first conference has achieved a lot thanks to your sincere efforts. Among other things, the first conference laid the foundation of a World Organization for Islamic Medicine and issued Kuwait Islamic Code of Medical Ethics. This code has established the right ethics for a doctor and shown how a doctor should behave both as an individual and as a professional person, guided by the light of Islam and its great teachings.

We also remember the findings of researches on applying methods of treatment and prevention based on scientific facts in the Quran and Sunna. There are also the valuable findings of pharmacological studies on the therapeutical procedures used by Muslim physicians.

It is promising and reassuring to see how keen scientists and research workers from all over the world are to contribute to this second international conference on Islamic medicine we open today with

God's help and providence, which indicates world interest in the fields of Islamic medicine.

Dear Brethren:

The conference programme includes several important topics, seminars and lectures on the various fields of Islamic medicine. Of special significance are those touching upon the importance of the spiritual and religious aspects in treatment which exclusively characterizes Islamic medicine in its comprehensive outlook of man and in its treatment of the individual as a whole, soul and body together without any separation between these two components. This is unmatched by the societies which call themselves developed where treatment of man concentrates on the body alone, thus denying the important role of the spiritual aspects and religious values. This trend has been instrumental in bringing about the collapse and disintegration of these so-called developed societies. Another important topic is the role of the Islamic teachings in the programmes of medical education and the need of the Islamic society for the doctor who believes in the principles and values established by our religion especially after modern man has turned into a mere spiritless digit in a computer.

Dear Brethren:

On this occasion, I would like to emphasise the encouragement of His Highness the Amir and His Highness the Crown Prince and Prime Minister to scientific research in the various fields of reviving our Islamic heritage in general and Islamic medicine in particular. Holding these two conferences and the good preparation that marked their sessions have been the direct result of their worthy directions and patronage. I would like to convey to you their Highness' welcome and endorsement of your sincere efforts in this field as well as their honest wishes for the success of this conference.

It also gives me great pleasure to laud the good tradition established by Kuwait Foundation for the Advancement of Science in collaboration with the World Islamic Medicine Organization (WIMO) of allocating financial prizes and merit medals to be presented to the outstanding performers in the fields of Islamic medicine and granting scholarships to students and research workers in this particular field. This good initiative reveals the great concern of the officials at KFAS in anything relating to our Islamic religion and to science and the advancement of civilization. They really deserve our full appreciation and deep thanks.

Dear Brethren:

Once more, I welcome you to Kuwait and thank those who have contributed to the activities of this conference and its organization. I particularly thank our brethren, the scientists and research workers who have submitted their invaluable researches and studies. I would also like to thank our honourable guests for accepting our invitation. I pray that you succeed in your conference and realize the hopes we have pinned on this great conference. I also pray God to bless our Arab and Islamic nation with his bounties and grace.

SPEECH DELIVERED IN INAUGURAL CEREMONY

Mr. Bakaary Drami
Representative Of IOC
SAUDI ARABIA

Your Highness,
Your Excellencies,
Ladies and Gentlemen,

At the very beginning of this speech I would like to express my deepest gratitude to the State of Kuwait for patronising this conference. Determined to live up to its Islamic duties and realising the importance of such a conference that represents the cream of specialists in the Islamic World, Kuwait has once again taken the initiative of organising this international forum. It is a further step towards reviving the Islamic heritage and reinstating its components which include the art of healing.

The teachings of Islam which are meant for the good of humanity comprise the duty of maintaining good health and caring for man physically, spiritually, and mentally as a healthy society can only be based on a healthy individual. Therefore, the Prophet (ﷺ) exhorted people to:

“Seek medication. God has sent no disease for which there is no cure. If the right medicine is prescribed for the right disease it will be cured by the will of God.”

This Islamic appeal to secure a sound body is closely linked to the necessity of securing a sound mind through learning and seeking the advice of the learned. Islam holds scholars in high esteem, hails the educated, and looks down upon the ignorant who rank no higher than beasts. This is directly associated with the distinction between the sensible and the foolish. Islam also associates guilelessness and true intentions with strength of faith because in the Quran there is cure for all people and because hearts are reassured by the remembrance of God.

In the light of this guidance and in order to carry out the ordinances and worships of God in the best way, it is incumbent upon a Muslim to know all the possibilities whenever the human body is attacked by a disease or exposed to an accident. This requires full knowledge of the physiology of the human body as well as of the circumstances and causes of the given disease or accident and ways of prevention against it and recovery from it.

Therefore, at the completion of Islamic conquests and as soon as the Islamic State became well established, all efforts concentrated on the acquisition of knowledge and the advancement of all branches of science with emphasis on medicine, the main theme under consideration by your honourable conference.

At the outset, Muslims relied heavily on the traditions they came across in Arabia, India, Persia, and Greece. They established “Houses of Wisdom” which served as institutions wherein the ancient sciences were studied and translated into Arabic. Besides the notable figures in this field, whole families made their mark by getting engaged in scientific investigation and by translating into Arabic a host of various disciplines. The Islamic ruling authorities at that time were directly involved in that hectic search for knowledge by buying books no matter how much they cost and then getting them translated into Arabic by all possible means. The best evidence is that during the reign of al-Mamoun the Roman POWs would secure their release from captivity in return for contributing to the translation campaign.

But Muslims did not stop at that. With a selective mind they soon assimilated that vast heritage adopting what was good and valid and rejecting what had become obsolete or was in contravention of

the Islamic rules. Then they applied their creativity to what they had finally selected, contributing to it of their own experiences and findings.

Consequently, hospitals were established everywhere with relatively advanced rules and regulations to organise their operation. Each hospital had its specialised wards staffed by the proper physicians. Quacks and charlatans were banned from practising the respectable profession of medicine. Research teams comprising medical students and their instructors were formed to conduct scientific investigations in the fields of herbology and pharmacology, to deliver health care to the remote areas of the Islamic Empire, or to inspect health centres and bimaristans to make sure they are run properly and in conformity with the set rules of operation.

This scientific upsurge led to the emergence of a class of medical scholars all over the Islamic World most prominent of whom were: the Prince of Medicine, Sheikh Ibn Sina of Bukhara well known for his two major medical works “al-Shifaa” (The cure) and “al-Qanun” (The Canon of Medicine); Abul Rihan al-Bairouni, author of “Kitabul Saydanah” (A Book on Pharmacology); Ibnul-Nafees, Ibnul Yasmeen, Ibn Zuhr, Ibnul Jazzar, al-Razi, etc. The list is almost inexhaustible. When Sannan Ibn Thabit was ordered by the Caliph, al-Muqtadir, to produce a list of the medical practitioners in and around Baghdad in preparation for testing them, he came up with a long list of over 860 names excluding big names and court physicians who were exempted from the test.

The efforts of the research teams were not confined to pharmacology and the discovery of new materia medica. Some members of those teams distinguished themselves by major scientific contributions such as the discovery of the blood circulation or the use of anaesthetics in surgical operations or the treatment of a heart disease by gold pills. Their efforts extended even to the field of psychology. Ibn Sereen was a pioneer in the art of dream interpretation in line with psycho-analysis while Ibn Sina was a pioneer in psychiatry.

It is evident, therefore, that Muslims have contributed a great deal not only to the preservation of heritage but also to enriching and developing it making it possible for the West to benefit from it through contacts with Muslims during the Crusades or through the Islamic universities in Andalusia in which students from all over Europe were enrolled. The Western scholars were keen to translate the works of Muslim medical writers to their own languages. Thus, Ibn Sina's major work, al-Qanun, was the main textbook in the European schools of medicine up to the 17th century. The court physician of the French monarch, Louis XIV, was a Muslim. The Western reliance on Muslim scholars could not be more evidenced by the fact that such names as Ibn Sina, Ibn Rushd, Ibn Baja, Ibn Zuhr, etc. are familiar in most European languages.

While the West made the most of this enormous scientific heritage compiled by the Arabs and Muslims developing its industries with further discoveries it made which helped it to make longer leaps in the way of advancement, the Muslim nation was bogged down under the impact of the Crusades, the deteriorating societies and the vicious imperialism.

Only recently has our nation been awakened to the appalling realisation of how much it has missed on all levels and in all fields. Therefore, we had better double our efforts in order to make up for lost time and missed chances if we ever hope to implement a comprehensive programme of development to catch up with the rest of the world in all fields especially in the field of medicine. This could not be more feasible if only we turned to our original sources for the kind of principles and values upon which the amazing leap into glory and greatness realised during the Middle Ages was based. A primary requirement is the need to keep abreast of the vast amount of knowledge attained by the West and translate it to our languages, foremost amongst which is the language of the Quran. There should also be a system of incentives to encourage our young people to excel in what they are learning, such as the contest

organised by the State of Kuwait for outstanding performance in all specialisations or the award of the late King Faisal. Such incentives do wonders in motivating excellence and creativity.

But the basic requirement is the unity of the Islamic countries which should concert efforts and consolidate resources for the realisation of this worthy target. It should not be difficult to do this if we firmly believe that God will help us only when we help each other. We have been promised to be a nation of moderation free of all kinds of excesses; hence, the best nation on this earth. And God's promise can only be fulfilled.

If, by God's help, we can realise this and overcome the hurdles implanted in our way, we shall be able to face the challenges, restore our past glories, live up to our responsibilities towards humanity, and realise the hopes pinned on us. Islamic medicine will then be reinstated to carry out its duties as it used to do in the past according to the same methods that had boosted it to the highest levels.

Medical practice can never begin to flourish and be elevated until it assumes its full humanitarian dimensions and rejects being confined to its professional crucible. Medicine should not neglect the human side because it is a profession based on ethical values and mutual confidence between the doctor and his patient. That is why there has been the tradition that a doctor should take the oath of Hippocrates before starting to practise his medical duty which, though professional in essence, has the noble purpose of social service. In this connection, I have a word of praise for Kuwait's Code of Islamic Medical Ethics which has accurately defined the true features of the medical profession and its values. Praiseworthy, in particular, is the proposed oath to be taken by a Muslim doctor as an inevitable alternative to the Hippocratic oath.

Ladies and Gentlemen,

At the time your conference is convened the Islamic nation is running up against fresh challenges and facing further provocation and aggression at the hands of the reckless, perfidious and treacherous Zionist forces which are blinded by chauvinism and racialism. These forces go on, undeterred, treading upon values, desecrating the sacred, violating laws, and flouting the UN resolutions in an unabated onslaught against the Palestinian people. The Zionist enemies have not even stopped at that. At the slightest indication of a scientific or technological progress made in the Arab or Islamic world for pure developmental purposes, they wickedly launch flagrant attacks with the aim of thwarting such attempts at progress as they did when they bombed the Iraqi nuclear reactor.

This aggression is directed at the whole of the Islamic nation which represents a menace to Zionism as it constitutes the best social system on which all policies should be based. The enemy has realised that our real strength lies in any advancement we can achieve in our sciences and researches. This conference, like the previous one, is but a brick in this huge edifice we aim to build.

The first World Conference of Islamic Medicine held last year managed to successfully reach a number of commendable resolutions. I am quite sure that this second conference will also be able to come up with such practical and constructive resolutions as would give momentum to our march towards progress and prosperity.

The Islamic Conference Organisation lauds your assiduous efforts and supports them in cooperation with the State of Kuwait which I would like to thank again for everything it has done to make this conference a real success.

SPEECH DELIVERED IN INAUGURAL CEREMONY

*Sheikh Abdul Rahim Al-Khalid
Representative of IWA*

SAUDI ARABIA

Praise be to God Who revealed the Quran to be an exhortation and a cure for hearts, a guidance and mercy for the believers. And peace be on God's Messenger, Muhammad, who said:

"God has not sent a disease without sending a cure for it, known to some and unknown to others".

Dear Brethren: Salamu Alaikum.

It is the pleasure of the IWA general secretariate to participate in this conference as it had the honour of participating in the previous one.

Dear Brethern:

When we think of Islam, we immediately remember its sources, foremost of which are the Holy Quran and the Prophetic Sunna.

As we know, the Quran was not revealed as a book on medicine or other secular disciplines, but as a complete way of life in which God has cited for man all kinds of examples, pointing out all that concerns him relating to his faith and maintenance of good health, calling upon him to consider the signs of creation, and urging him to investigate and contemplate. So much so that the verses of the Quran have become landmarks on the road to science that always set man on the right track.

Muslim scholars admit that the teaching of medicine or other disciplines is not the direct concern of God's Book. But when the Quran refers to these matters it only does so in the context of guiding man to believe in the existence of a Creator. It also explains about God's creatures; their natural properties and underlying scientific laws so that man may know how to live with them within the right creed and in accordance to the right kind of thinking. This will help him make proper use of these creatures and engage in scientific investigation and other professions in harmony with the Islamic spirit. Man, especially the Muslim, is enjoined to do this as every bit of knowledge and every work or trade of use to the human society is a duty of sufficiency as it is the case in learning jurisprudence and all other theological subjects.

When we find out that the Quran deals with the elusive problems of modern science which monopolise the specialists' interest, we actually feel that it is a sincere call upon humanity to follow the track of cure, guidance, and progress.

When we see how the Quran tackles the subject of medicine we find that it has covered all the branches of this field with verses that can be taken as fast and hard rules. The Quran has established the groundwork of preventive medicine when it says:

BE NOT CAST BY YOUR OWN HANDS TO RUIN

(S2: V195)

This is a hint for general prevention against all kinds of perils in all its forms and circumstances. In this verse the Quran commands us to avoid whatever is harmful or detrimental to us and points out ways of attaining spiritual and physical health and safety in a scientific context unprecedented in history. The Quran deals with the basics of integral health of the individual and the whole society involving hygiene of body, clothes and place. It commands us to perform the prayer which combines spiritual worship with bodily exercise just like fasting, pilgrimage and Jihad preparedness. Meanwhile, it does not

ignore physical therapy and psychiatry, for the Quran is the cure for hearts and minds. In the field of dietetics, the Quran tips us off in a highly concise and lofty language about the essential elements required for our growth without either overeating or undereating. The findings of modern science reveal to us everyday the depth and inimitability of these Quranic hints.

The only Quranic criterion for permitting certain kinds of food and prohibiting others is man's safety and well-being. By prohibiting harmful foods the Quran has meant to protect man against malignant diseases the results of which plague humanity today. These Quranic prescriptions denote the highest level of science and the most advanced technology.

In the field of care, God's concern for man is most apparent in the exemptions from certain duties requiring strength and fortitude legislated for certain categories of people whose health may be adversely affected by performing these duties.

Looking at medicine from the perspective of Prophetic practice we find that its point of departure is right inside man's heart and conscience, then covers his body and moves on to the wider scope of the whole environment and society. It takes interest in the therapeutic, preventive and dietetic aspects as well as in the permitted recreational activities and various social relations within an integrated framework that leaves nothing neglected and combines worship with health. Imam Bukhari has included in his collection of verified Prophetic traditions a book called "A Book On Medicine" wherein he has mentioned many types of Nabawi Tib or Prophetic medicine.

The Prophet (ﷺ) used to advise people to seek treatment. He sent patients to the then well-known Arabs' physician, al-Harith bin Kilda. He often treated them himself and prescribed the necessary drugs. Sometimes he would prescribe that a drug be taken for three days, once everyday, or for seven consecutive nights. He also resorted to that kind of therapy we call today "physical therapy". So, he would wrap the patient's head tightly with a band which is what some modern doctors do today to build up pressure on certain arteries leading to the brain for reducing vascular congestion and curing headache. He also prescribed the use of cold water to reduce high temperature. This is known today as cold compresses or cold packs.

Prophetic wisdom is most evident in the field of preventive medicine. The Prophet (ﷺ) has outlined what we now call prevention which is considered the first line of defence against infectious and non-infectious diseases. According to the narration of "Muslim", a collector of verified traditions, a delegation from Thaqeef once included a leper. The Prophet (ﷺ) ordered him to return immediately. About the plague, the Prophet (ﷺ) said:

" If you hear it has infected a certain area stay away from it. But if it infects an area you happen to be in, do not ever move away from it to escape the disease. "

In modern terms, this is called quarantine.

Dear Brethren:

In a study conducted by the World Health Organisation in Bangladesh, it is mentioned that 90% of the microbes on your hands are removed every time you wash them. In the light of this fact, think of the great benefit of the minor ablution each time a Muslim performs his prayer, and the major ablution on certain occasions, for the cleanliness of body, clothes and place. So, what we now term environmental health has been well taken care of by Islam.

The Prophet (ﷺ) was also greatly interested in psychiatry which is called in Islam "Medicine of the Hearts". According to the narrations of Ibn Maja, the Prophet (ﷺ) is reported to have said:

" When you visit a patient, fill him with hope that he will live long. It will not change his fate, but will give him reassurance. "

He Himself (ﷺ) made a point of cheering up a patient whenever He visited him. Nabawi medicine gives nutritional matters due care. It guides us to protect our food against contamination or rot. Even genetic laws were covered by this medicine in the all-inclusive phrase:

“ Be careful in choosing your wives as genes are reflected upon coming generations. ”

Dear Brethren:

The Prophetic saying: *“God has not sent a disease without sending a cure for it,”* is an open invitation to scientists to conduct research with a view to developing their therapeutic methods and discovering better drugs. It also fills the patient’s heart with hope as he firmly believes that there is always a cure for his ailment, whatever it is, and that God the Almighty is able to guide him to it. The saying also instills in the minds of patients that seeking cure and medication is a religious duty that does not conflict with reliance on God.

Dear Brethren:

Before bringing my speech to a close, let me say this. Islamic medicine is against using prohibited substances in medication. The Prophet (ﷺ) says:

“ Seek treatment but do not take prohibited things as drugs. ”

The prohibited substances can be classified into 4 groups:

- a) Alcoholics and their derivatives.
- b) Narcotics, such as hasheesh, opium, heroin, etc.
- c) Permissiveness and sexual freedom under the cover of overcoming inhibitions and as a therapy for psychological disorders.
- d) Insects, animals, charlatanism, and superstitions not based on scientific evidence.

Furthermore, with the scientific advance in pharmacology there is no longer any need to use such prohibited substances since permitted alternatives are available now.

Dear Brethren:

The European renaissance is based on Islamic heritage. On display at various science museums today are many surgical instruments that were invented and used by the notable Andalusian physician, al-Zahrawi, especially the clamps he used in cases of mogistocia. These inventions are a source of our pride.

Man is amazed at the amount of scientific information contained in the verses of the Quran and the sayings of the Prophet (ﷺ) about medicine whether physical, psychological or preventive, and about the fundamentals of genetics, embryology, pathology and the regulation of the medical profession. It makes us positive that we possess the greatest foundation on which we can build a great renaissance. The Prophet (ﷺ) is our best model in all aspects of life. His immortal medicine must always be our lighthouse for a sound and healthy life, in protection for us and for our generations against the danger of diseases. We badly need Islamic Medicine and Islamic drugs under the guidance of the Quran and the Prophet’s Sunna. Shall we do something about it?

All we lack to do it is determination; can we be determined?

All we need is hard work; Can we start now?

God says in the Holy Quran:

ACT! ALLAH WILL BEHOLD YOUR ACTIONS, AND (SO WILL) HIS MESSENGER AND THE BELIEVERS.

(S9 : V105)

SPEECH DELIVERED IN INAUGURAL CEREMONY

Dr. Mohi El-Din Saber
Director of ALOECS

TUNIS

In the Name of God, Most Gracious, Most Compassionate
Your Excellency, Representative of H.H. the Amir,
Your Excellencies, the Ministers,
Honourable Members:

It is a great privilege to have the honour of addressing this eminent gathering of scientists. I convey to you the greetings and good wishes of ALOECS and extend our well-deserved thanks to His Excellency Dr. Abdul Rahman Al-Awadi, president of this conference, for his kind invitation. I also congratulate him on the impeccable organisation of the conference. Our thanks are also due to His Highness the Amir, the government and the great people of Kuwait for their friendly reception and hospitality. Kuwait has become one of our towering intellectual capitals and a centre for cultural renaissance thanks to its abilities and ambition.

Dear Brethren:

The convening of the first World Conference of Islamic Medicine last year within the framework of celebrating the advent of the Hijri 15th century was a remarkable scientific event. That conference wound up its sessions by issuing a number of very important resolutions. One of the fruits of those resolutions is this second conference with an agenda loaded with significant and serious issues that are expected to greatly add to the rise of Arab and Islamic scientific movement.

In this respect, I would like to touch upon two specific points. First, the issue of Islamic heritage whose medium was and still is our Arabic language. Second, the rehabilitation of sciences including medicine.

Much has been said about heritage and its evaluation. Its contribution to modern culture has adequately been expounded by the unbiased world scientists. A nation's heritage constitutes its character and proves its participation in building up human civilisation. Priding itself on its heritage, our nation has only recently wakened up to it after a long slumber in an earnest endeavour to link its present up to its glorious past.

It is often said that the history of science is science itself, and heritage must be viewed as part of the historical continuum that also includes a vivid present and aspiring future, not as a cultural idol or intellectual museum. This brings up the issue of collecting, preserving and reviving it through publishing classical works and reading them from the perspective of modern science. This will help towards linking heritage organically to our scientific march. Such a task, however, cannot be done on an individual basis. It has to be undertaken institutionally and collectively.

The organisations concerned are, in fact, responsibly carrying out this duty as best as they could. In this connection, it is a source of comfort to mention that Arabic Language and Science Academies, the Union of Arabic Academies, the Union of Arab Universities, Arab Professional Associations, etc. are exerting commendable efforts in this direction undaunted by the vast scope of research work, limited facilities, and lack of public interest. The field of traditional studies has thus become almost esoteric with little or no effective role by the mass media. What is worse, this fundamental edifice of our nation's civilisation is being turned into a laughing stock in these media.

Now, if I may, I would like to brief you on the efforts made by ALOECS in the area of reviving our heritage. Six specialised bodies are concerned with this task. These are: the two administrations of Cul-

ture and Sciences of the Organisation's General Secretariate, the Institute of Arabic Manuscripts which is the oldest national institution established in the '40s, the Bureau of Coordinating Arabicization in the Arab World and its permanent technical institution "The Arabicization Conference", the Department of International Cooperation for the Development of Arabic and Islamic Culture, and, finally, the Arabic Centre for the Development of Higher Education.

The ALOECS has been very active in the field of collecting, photocopying and indexing Arabic manuscripts all over the world. So far, it has managed to collect over 20,000 MSS in addition to editing and publishing many classical works. The Administration of Culture has worked out a long-range programme to publish major references in Arabic and Islamic civilisation starting with the fields of medicine and pharmacology. Works actually published include a 2-volume study of al-Razi's "Al-Hawi" edited by two eminent scholars, the late Professor Mohammed Kamel Hussein and Professor Mohammed Abdul Halim al-Uqbi. The study came complete with a list of Arabic medical terms and their English equivalents. The 465-page study was printed in 1977. In the same year, another major work, "Al-Mujaz fit-Tib was-Saydah" (A summary of medicine and pharmacology) was also published. It was edited, again, by the late Prof. Mohammed Kamel Hussein in collaboration with seven leading Arab medical scholars and pharmacologists. The book reviews the Arabic and Islamic pharmacological achievements in a purely scientific language, and contains over 600 medical and pharmacological terms. Besides, Ibn-Zuhr's "Kitabul Taysir fil Mudawah" has been carefully edited by one of the most notable contemporary Arabic scientists, Prof. Hosni Sab', who is the chairman of Damascus Academy. The book is currently under publication.

On the other hand, the Bureau of Coordinating Arabicization has issued a series of medical dictionaries including "Blood Dictionary" and "Bone Dictionary" with English and French equivalent terms. In addition, the regular meetings of the Arabicization Conference undertake the important task of unifying the technical terms in all disciplines. The conference has issued a good number of available dictionaries. The ALOECS has also subsidized the Arabic Medical Dictionary prepared by a committee of leading Arab physicians.

Dealing with the issue of heritage requires social matters relating to national awareness at the level of the mass media, the educational system, the regional and national cultural organisations for the purpose of incorporating our heritage at the right place in the historical context as a basic constituent factor of the Arabic and Islamic character and a source of human pride. Besides, it requires a great deal of organisational work. There are official national and international establishments, regional scientific and academic institutions, national professional organisations in addition to individual scientists that are active in the field of heritage in one way or another. These fragmented efforts need to be concerted through a higher council that should hold annual meetings to coordinate the various programmes of all these bodies and draw up plans of cooperation and joint work with a view to avoiding redundancy and saving a lot of time, money and effort. All this should be carried out within a long-term plan. The proposed council should also conduct objective evaluation studies of whatever is accomplished.

Now, I have a few words to say about the second issue of rehabilitating sciences including medicine. The aim of reviving the heritage cannot be the mere publication of manuscripts and repairing the decorative and archaeological antiquities unless this is done in the context of continuing to utilise the vital products of this heritage. In order for heritage to be part of our life it should be used and reactivated. The existing rift between heritage and modern science is not due to alienation of ideas and concepts but rather the result of a gap between the past and present. We are now studying science in languages that are different from that used by the heritage or by the people around us. Hence, it is difficult for the educated classes to fathom the depth of reality. The first serious and practical step towards preserving and reviving heritage, therefore, is the rehabilitation of science. This briefly means that science

should be taught in Arabic throughout the educational stages. Is it not strange that Arabicization should constitute a national problem in the Arab Nation? Is it not ironic that a nation should still be striving to use its own language as a medium for science, administration, and politics long after imperialism has packed and left for no return? This hard won freedom places upon us the responsibility of contributing to the building up of the world. The passive attitude of being always at the receiving end is incompatible with our historical role, our cultural status, our financial and human resources. I do not have to emphasise that contributing to world civilisation cannot be done except in a collective and civilised way. This means that the research work carried out by Arab scientists for contributing to the Arab heritage must be written in Arabic. The scientific and literary works are not so much influenced by the political or cultural identity of the scientist or writer as they are shaped up by the language in which they are written. Hence, the works produced by Arab, African, or Asian scientists or writers in foreign languages are in fact contributions to the heritage of these languages. Cultural participation is carried out with the tools of culture itself, foremost of which is language, not the individual effort. However, this does not mean in any way a call for backwardness. On the contrary, it is a call for starting a dialogue which takes two parties to conduct, each of whom enriching the other. This is how the major European languages are, in fact, supporting each other. The use of Arabic as a medium of science is nothing new. It is already there, and quite successful. In Syria, medicine has been taught in Arabic for many decades and produced outstanding graduates in all medical specialisations. When medical studies were introduced in Egypt a century and a half ago they were taught at Kasrul-Eini Hospital in Arabic. The successive conferences of the Higher Education Ministers convened within the framework of ALOECS have always recommended the Arabicization of sciences in the Arab universities and research centres in terms of teaching and conducting research . The Union of Arab Universities has been very active in this area. The rehabilitation of science necessitates that the history of Arab sciences be a basic course of study in all our universities with each specialised faculty elaborating its related field. Thus there should be medical history for medical students, engineering history in the Faculty of Engineering, and so on.

Such a policy will hopefully stimulate awareness, establish historical facts, and revive heritage. I hope that your conference will give due care to these two issues if they are deemed good enough. Thank you again, and I wish you all success in your efforts.

SPEECH DELIVERED IN INAUGURAL CEREMONY

Mr. Ahmed Faraj
Secretary General of IBSO

SAUDI ARABIA

Your Excellency, Representative of H.H. the Amir,

Your Excellencies, Ministers and Ambassadors,

Ladies and Gentlemen:

Praise be to God, and peace be upon Prophet Muhammad, and on his family, companions, and advocates of his religion.

In the name of IBSO, whose meetings are currently hosted by the Ministry of Information in Kuwait, I congratulate you on the occasion of holding your second world conference of Islamic medicine.

If it is beyond me to add anything to the topics discussed by this eminent scientific gathering, I would like, if I may, to view the lofty objectives you stand for from the perspective of Information.

When Muslims set off on their grand march under the banners of Islam, their mission, after successfully building up the right individual and a strong nation, was to trump in a full-fledged civilization. The watchword that turned on their creative powers was "read". The implication of the word for the Muslims of 14 centuries ago was not as narrow as it is for some Muslims of this age who take this word for a call to learn reading and writing or for an appeal to eradicate illiteracy. Those earlier Muslims understood the word to really mean an exhortation to read all signs in the universe of God's greatness and creatorship as evidenced by man, life, and all other God's creatures. That was their point of departure for an unprecedented surge towards acquisition of knowledge in all possible human fields. They came a long way, rising, assimilating, contributing, discovering and inventing.

Then, there came a time when Muslims were relegated to the dark side. They were denied credit for preserving and enriching the world heritage. They were even associated with Medieval Ages to which they only historically belonged for a short period. But they have full credit for leading humanity out of the darkness of those ages to the dazzling light of science and knowledge.

Without going into details, when your conference is convened today to highlight the contributions of Muslim scholars to the field of medicine as well as to other fields of science, it comes at the right time when Europe, having outgrown the grudge it used to bear to Muslims for being inferior to them, is in a better position now to recognize these contributions. Some Europeans speak favourably of Arabs and Muslims now. One of these is Destarlibou who once said that it was the Arabs who modernised Europe. Another is Sitio who said that no matter how far Europe could go in denying Arabs and Muslims any credit, it would never be able to erase the mark they made on the sky because many stars and galaxies still bear Arabic names.

But we actually believe, ladies and gentlemen, that if part of this conference's concerns is to reveal the Islamic scholars' contributions to human civilization, with special emphasis on the field of medicine, it constitutes a necessary step for the present reawakening witnessed in the Islamic World. It administers a sizable dose of confidence to us and to our upcoming generations that our nation was once able to give and is still able to do so. But confidence alone is not enough to maintain the momentum. It must be coupled with the ability to go on making further contributions; otherwise, what you are doing now will eventually boil down to mere rumination over the past. Hence, our great relief to know, judging by the proceedings of this conference, that you are keen to link the present of this nation to its past, thus laying a firm foundation of confidence on which further work can be built. In so doing, your conference is also

making two important points: first, the capability of this nation to make further contributions and of its scholars to keep abreast of the civilization march and even lead in certain branches of knowledge or fields of specialization. The second point is the absence of values from the movement towards progress we are witnessing nowadays in the Islamic nation. The world may not be lacking in means of progress, but it certainly lacks that which only the Islamic civilization can provide, namely, a content of values. We are keen, for instance, to guard against environmental pollution on a worldwide scale. But we, Muslims, want to teach humanity how to eschew pollution of values which in our view ranks as perilous as the pollution of environment because man is the basic factor in civilization. He is its maker and beneficiary. He can lead its march either to good, growth, giving, and love or to destruction and ruin.

We are in dire need, ladies and gentlemen, of your wonderful and constructive efforts. They can provide rich material to our work in the field of information and culture that aims to boost our nation's forward thrust filling it with confidence as it boldly surges up to serious endeavours propped up by faith and undaunted by invading gusts that blow from both East and West.

We want you, ladies and gentlemen, to emphasise this nation's originality and confirm by your researches and studies that it is always bent on giving unreservedly. You are capable of leading this nation's march towards the good of this world under the immortal banners of faith and Islam. Thank you.

SPEECH DELIVERED IN INAUGURAL CEREMONY

Dr. B. Sankaran
Representative of WHO

GENEVA

H.E. Dr. Abdul Rahman Al-Awadi, Chairman of the Second International Conference on Islamic Medicine, Fellow delegates, Ladies and Gentlemen:

I consider it a rare privilege to be amongst you all. At first, let me take this opportunity to express the good wishes of Dr. Hafdan T. Mahler and Dr. T.A. Lambo for the outstanding success of this meeting. Dr. Al-Awadi knows the deep interest that both the Director General and the D.D.G have in this important facet of medical care to the multitudes who need them and are provided the necessary support for building up a health infrastructure. It is no small measure of satisfaction that three billion people of the world depend on the traditional systems and the great traditions set up by doyens of Islamic Medicine has and will continue to serve the needy in many parts of the globe.

It would be a gross injustice to the outstanding contributions that Islamic scholars have made over the centuries before us within the small time allotted and hence I would concentrate on a few highlights in the development of science and the contributions made by Islamic scholars as to how particularly they set standards in medical practice which even today are hall-marks of excellence.

In the field of science, the greatest contribution is the concept of the Arab numerals, the very basis of Mathematics and Astronomy and further evolution of Science. Al-Khawarizmi further enlightened the world with systematic algebra (which comes from the word al-jabr). The concept of tides, gravitational forces, the effect of solar energy were wellknown. The use of the wind for lifting water from deep wells with hassocks were known to the Arabs and the concept of the Persian wheel for agriculture on the banks of the Nile and the valley of the Euphrates and Tigris were the gifts of Persia and indeed salt was manufactured for the first time in recorded history on the banks of the Gulf of Persia.

Maps, charts, sea-routes, the concept of earth spinning on its own axis the solar centre of the system, the migration of stars, the concepts of the moon being the satellite of mother earth were accepted facts. The cradle of civilization, the Nile valley which was a cartographic centre of the world were well-known to al-Idrisi.

But it is in the field of medicine, the Arabs excelled themselves and the advent of Islam, the concept of this medicine nurtured by earlier civilization, was transformed into an art by Greco-Roman influence which ultimately became the centre of medical treatment and philosophy.

The Unani system in its greatest accomplishments and such rich knowledge was endowed by physicians and surgeons; Rabban Tabari, Ali Ben Abbas and Abu Ali Ibn Sina. It is probably not wellknown that the first clinical description of small-pox including its distinction from chicken-pox and measles arose out of the works of al-Razi.

The foremost exponent of Ibn Sina's contribution to modern thought is by Prof. Dogramaci. He fired my imagination in a lecture he delivered at the World Health Organization about four months ago. Volumes have been written on Ibn Sina.

He was a master of Aristotle and Euclid and confesses that his understanding of Aristotle whom he had read over forty times was made clear by his reading Abu Nasar al-Farabi. He, in addition, read Philology. His greatest pleasures were written in captivity. The Shifa, The Kitab al-Hidayas, The Risala Hay Ibn Yaqzan, the Kitab al-Qulanj. His basic concept was observed, described and experimented in medicine reminds one of the great concept of Virchow in modern medicine: "Experiment in Physiology, Dissect in Anatomy and do the autopsy in medicine without which there is no physiologist, no anatomist

and no physician". A true scientist with deep sense of search of knowledge, perseverance, scientific integrity and courage, these were Ibn Sina's triumphs. Finally, his text books of Medicine al-Qanoon a veritable bible ruled the Islamic world and in Europe for over eight centuries.

Abu al-Qasim al-Zahrawi wrote his findings from surgery and his contributions were recognised upto the seventeenth century. The precept of ocular glasses for better vision was conceived by Ibn al-Haitham and the first cataract surgical excision (intra-ocular) is credited to an Arab physician Ali Ibn Isa.

One could go on with the splendour of Arab mastery over the art of medicine and surgery and mastery of the physic, and the blend of Islam and its religious fervour with the background of Arab thought has resulted in a true emergence in the establishment of medicine as practised for over a millinium. The resurgence of the thought processes in the first and second conferences of Islamic Medicine and the synthesis of scientists from all corners of the world is a tribute to the Government of Kuwait and I take this opportunity to sincerely thank on behalf of the W.H.O., this significant contribution to the betterment of mankind and particularly mankind which has been denied the bounties of nature because of various historical and economical sequences. Growth of such concepts on a global scale has now been made possible with the W.H.O. recognition of centres of excellence in the field of traditional medicine as collaborating centres. We already have ten such centres and with the efforts of the Eastern Mediterranean region, many more would be established to achieve a synthesis of scientific thoughts and traditional medical practices in the finest holistic concept. I am sure fiscal barriers, if there are any, would surely be overcome.

Thank you very much ladies and gentlemen.

SPEECH DELIVERED IN PRIZES' DISTRIBUTION CEREMONY

Dr. Adnan Al-Aqueel
Director of KFAS
KUWAIT

Your Excellencies, the Ministers,
Our Dear Guests,
Dear Brethren,
Salamu Alikum:

In accordance with the objectives of Kuwait Foundation for the Advancement of Science (KFAS), as they are stated in its establishing document, all possible attention and care are given to scientists, thinkers, writers, research workers, and those who have rendered commendable services to our dear homeland in the various fields of activities. Wishing to pay them tribute for their outstanding role in the progress of our country, KFAS alone or in cooperation with other official or nonofficial organizations draws up plans and lays down regulations for taking the necessary steps in this direction.

Within the framework of this general positive attitude, the policy of KFAS has coincided with that of the Islamic Medicine Organization (IMO) in encouraging research workers and authors who focus their productive efforts on the important field of heritage.

By agreement between KFAS and IMO, three prizes have been allocated to be awarded to outstanding performance in the field of Islamic medicine. Works to be considered for the prizes are those relating to Islamic contributions to medicine and allied sciences, medical applications of the treasures of Islamic heritage, Islamic legislations including commands and prohibitions in connection with man's physical and psychological health, in addition to the formulation of an Islamic Medical Code of Ethics derived from the teachings of Islam. Arab, Muslim, or other research workers in these fields all over the world are eligible for candidacy to these prizes. Specialists from all over the world have already sent in their entries for the 1981 prizes. And ad hoc committee of judges set up by KFAS has considered these entries in accordance with the approved regulations and recommended the winners. The recommendations have been approved by KFAS Board of Directors.

We are now inviting new contestants to submit their entries for the 1982 prizes. Entries will be accepted from April 1 to October 31, 1982.

Ladies and gentlemen:

The KFAS scientific programme is replete with prize-awarding opportunities. There is Kuwait's Prize at the level of the whole world and the State of Kuwait for outstanding researches on basic sciences, applied sciences, arts, humanities, economics, sociology, Arabic and Islamic heritage. Prizes are also awarded for the best authored or translated books on display at the annual Book Exhibition held in Kuwait. Besides, a special prize is set aside on an annual basis for the best book written on Kuwait.

By way of encouraging agricultural productivity in Kuwait, KFAS also awards annual prizes to workers in this field in recognition of the remarkable efforts made by the winners.

All these various categories of prizes are awarded annually in accordance with certain criteria approved by KFAS Board of Directors under the chairmanship of His Highness the Amir of Kuwait.

In conclusion, let me congratulate the winners of the Islamic Medicine awards for 1981, wishing your conference all success.

SPEECH DELIVERED IN PRIZES' DISTRIBUTION CEREMONY

Prof. Dr. Salimuzzaman Siddiqui

PAKISTAN

I feel greatly privileged to have the honour of expressing grateful thanks to the Kuwait Foundation for the Advancement of Sciences for the award of prizes to Dr. Ahmed Sharaf Al-Deen Mr. Khaled al-Marzook and myself, in appreciation of contributions to Tibb in our respective fields of endeavour. I would further offer assurance on their behalf and my own to continue our dedicated efforts, aimed at the regeneration of the Tibbi heritage of Islamic civilization. In this reference, I would allow myself some observations on the contribution of scholars and philosophers of that period to the various branches of science and Tibb in a historical context.

We have first of all got to note that following the stone age, the beginnings of human civilized existence are linked with the emergence of agriculture, and writing techniques, which hardly go back any further than about ten thousand years. Much as we take pride on the breath taking advances in science during the current century, we should not be oblivious of the colossal achievements of the riverine civilizations of Sumer, Babylon, the Indus Valley, Egypt and China in the development of the arts and techniques, the forging of weapons and implements of war and peace, monumental feats of engineering and architecture, and the beginnings of a sound mathematical tradition. It was on the basis of these observational data gathered through the millennia, that the Ionians and then the Greeks of the pre-Socratic period laid the foundations of speculative science, inferring general concepts and theories from them in a logical sequence. Later on, however, there was divorce of theory from practice in the Greek tradition of science, and the flowering of their genius was more in the contemplative fields of ethics, politics and metaphysics. While this position found a certain corrective in the Alexandrian empire, and the succeeding Hellenistic states, it was truly in the Islamic age of science, that the role of observation and experiment was not only restored but greatly extended with passionate zeal and devotion. It is, in fact, now being fairly conceded by Western scholars, that the scientific spirit had its origin in the Islamic culture of the early and later middle ages, which eventually led to the efflorescence of science and technology in Europe in the wake of the Renaissance. Notwithstanding this assessment, we even now come across Western writings to the effect that the Arabs preserved the scientific heritage of Greece and transmitted it to the West, functioning thus as a kind of post office without any original contributions to their credit.

The most outstanding feature of the Islamic period is the encyclopaedic approach in the pursuit of knowledge, which represented the richness of life pattern and personality with the graces of both arts and sciences. With reference to the field of Tibb, it may be mentioned that its two great pioneers al-Razi and Avicenna were not only outstanding physicians but also renowned philosophers and chemists. I may recall in this context that at the first Kuwait Conference held last year, a British orientalist remarked that Avicenna was a philosopher first and a physician afterwards, and reversely al-Razi a physician first and a philosopher afterwards. Again, Omar Khayyam was a mathematician, physicist, astronomer, physician and philosopher, renowned in his own country and time for his scientific achievements but on the other hand he is a celebrity in the present times for his *Robaiyat* (quatrains) rendered into English by Fitzgerald. This reminds one of the versatile genius of Leonardo Da Vinci covering a wide range of fields like architecture, engineering, aeronautics and anatomy at a high level of excellence, but is known the world over as a Painter, for his opus magnum the painting of Mona Lisa with her uncanny, out of the world smile. As a matter of fact he may be claimed as the last representative of the Islamic Period of Encyclopaedic tradition.

Again, Ibn al-Nafis (d. 1288), who was an outstanding physician and particularly committed to

research in medicine, was the first to controvert the views of Galen on the cardiovascular system, providing the accurate mechanics of blood circulation, the discovery of which was till quite recently being attributed to Harvey.

In the field of physical sciences of the period, I would briefly refer to the role of Jabir Ibn Hayyan (721-815) who laid the foundation of empirical approach to the acquisition of knowledge in chemistry. In most recent Western writings, he has been referred to as the father of Arab chemistry. In actual fact, his contributions in the 8th century set a pattern of experimental procedures, which by slow stages with the aid of operational techniques and new chemical appliances, led to future progress in chemistry. More particularly, he controverted Greek speculations about basic elements of the phenomenal world. In fact, the empirical pattern set by Jabir ibn Hayyan in the 8th/9th century found its climax of achievement in Ibn al-Haitham, who revolutionized the whole concept of the theory of vision, correctly stipulating that light comes from the objects seen to the eye, and not in the reverse direction. As a secure basis for this concept, he provided experimental evidence, which led to the enunciation of the very first laws in the field of physics, relating to reflection, refraction and allied optical phenomena. It was in fact these researches in optics which set the seal on the whole methodology of science, based on experimental evidence as a touchstone of the validity of theories and hypotheses, which is operative in modern science to this day. In historical writings of the West, however, the advent of the scientific age dates from Roger Bacon who was born about 200 years later in 1220 A.D. As against this sad approach to the history of events and their repercussions, we have the glaring contrast of meticulous intellectual integrity of the scientists of the Muslim period, who fully acknowledged the debt they owed to the earlier civilisations. This is exemplified in the fact that, while Bu Ali Seena's Qanoon (Avicenna, 980-1037) served as the text book of medicine in the Western countries till the seventeenth century, Tibb continues to be designated as Ionian medicine. Similarly, with all their contributions to mathematics, we have the expression 'Ilm al-Hindasa' for this field of knowledge, referring to Hind i.e. India. This moral and intellectual integrity is the most unique feature of Islam in the history of man and science, which should not be pawned away for stilling our inferiority complexes, because that surely cannot mark the pathway from Paradise Lost to Paradise Regained .

While talking at some length about the scientific and philosophical contributions of the towering personalities in the Islamic period of civilization, I have often sensed a certain feeling, particularly among the younger generation, that references to the past glories serve more as an opiate than a challenge to endeavours for a resurgence of the Muslim Umma, aimed at regaining its position of honour, which was lost primarily through stagnation and neglect of creative involvement in the arts and sciences.

I do certainly appreciate this critical approach in a certain measure but I would wish to point out that past, present and future constitute a cosmic unity of time, and that it is only with reference to the achievements of the past and our galling situation in the present, that an effective future planning can be realistically undertaken, with a dynamic sense of urgency, and commitment in the implementation of our plans for the various sectors of life. We should not in this connection lose sight of the fact, that all through the 14th century Hijra, it was with invocations of the glories of the past that renascent forces were generated in the Subcontinent, and indeed in the entire belt of Islamic countries from the shores of the Atlantic to the Pacific Ocean. As a matter of fact, it is one of the imperatives of our situation that we should undertake intensive researches in the contributions of the Islamic period which have so far been mostly left to the orientalist of the West. I would not here go into details in this regard, and rather refer to the address I presented at the first Kuwait International Congress on Islamic Tibb last year.

At the end, I would once again offer our grateful thanks to the Kuwait Foundation for the Advancement of Sciences for the honour they have conferred on us.

REPORT ON THE FIRST SESSION

(THE ELECTION OF THE PRESIDENT AND THE BOARD OF THE CONFERENCE)

In this session, conducted from 11.30 a.m. to 12.30 p.m., the election of the president and the Board of the Conference was held. The following personalities were elected unanimously:-

- | | | |
|----|---------------------------------|-----------------|
| 1. | H.E. Dr. Abdul Rahman Al-Awadi. | President. |
| 2. | H.E. Hk. Mohammed Said. | Vice President. |
| 3. | Dr. Mehdi Ben Aboud. | Vice President. |
| 4. | Dr. Ibrahim Badran | Moderator. |
| 5. | Dr. Ahmed El-Kadi. | Member. |
| 6. | Dr. Hassan Hathout. | Member. |
| 7. | Dr. Ahmed Rajai El-Gindy. | Secretary. |

After election, very short speeches of thanks were given by H.E. Hk. Mohammed Said, Dr. Ibrahim Badran and H.E. Dr. Abdul Rahman Al-Awadi.

Later on the President of the Conference, H.E. Dr. Abdul Rahman Al-Awadi nominated five Committees to attend various important functions of the Conference.

I. COMMITTEE FOR HERITAGE:

- | | | |
|----|---------------------------|------------|
| 1. | Dr. Abdullah Al-Ghuneim. | Chairman. |
| 2. | Dr. Said Ashour. | Moderator. |
| 3. | Dr. Mohd. Salehia. | Member. |
| 4. | Dr. Rushdi Rashed. | Member. |
| 5. | Dr. Albert Zaki Iskander. | Member. |

II. COMMITTEE FOR APPLIED RESEARCHES:

- | | | |
|----|--------------------------|------------|
| 1. | H.E. Hk. Mohammad Said. | Chairman. |
| 2. | Dr. Ahmed Shawki Ibrahim | Moderator. |
| 3. | Dr. Olav Thulesius. | Member. |
| 4. | Dr. Gunther Stille. | Member. |
| 5. | Dr. Atta-ur-Rahman. | Member. |

III. COMMITTEE FOR EDUCATION, ISLAMIC LAW AND FUTURE OF ISLAMIC MEDICINE:

- | | | |
|----|-------------------------------|------------|
| 1. | Dr. Abdul Wahab Al-Borollosi. | Chairman. |
| 2. | Dr. Abdul Sattar Abu Ghuddah. | Moderator. |
| 3. | Dr. Yousuf Ahmed. | Member. |
| 4. | Dr. Hamdi Al-Sayyed. | Member. |
| 5. | Dr. Ahmed El-Kadi. | Member. |

IV. COMMITTEE FOR CO-ORDINATION:

- | | | |
|----|---------------------------|------------|
| 1. | Dr. Ibrahim Badran. | Chairman. |
| 2. | Dr. Hassan Hathout. | Moderator. |
| 3. | Dr. Ahmed Al-Ansari. | Member. |
| 4. | Dr. Ahmed El-Kadi. | Member. |
| 5. | Dr. Ahmed Ragai El-Gindy. | Member. |
| 6. | Mr. Fouad Tawfiq. | Member. |

V. COMMITTEE FOR THE CONFERENCE:

1. Board of Trustees.
2. Chairman of each Session.
3. Moderators of each Session.

In the end Dr. Ahmed Rajai El-Gindy, Secretary General of the Islamic Medicine Organization, read a detailed report about the last Year's achievements.

REPORT ON THE ACCOMPLISHMENTS OF ISLAMIC MEDICINE ORGANIZATION DURING 1981 - 82

Dr. Ahmed R. El-Gindy
Secretary General of IMO

KUWAIT

Praise be to God, and peace be on His Apostle, Muhammad, and on his family and companions.

Ladies and Gentlemen:

It is my pleasure to be here today to submit a list of tasks accomplished during the past year. In fact, though the span of one year is nothing compared to the lifetime of a growing organization, we have all been working against time because we know only too well that world progress is now measured by seconds and not by years. We are also convinced that unless we do our very best to make up for lost time, when we all were in a deep slumber, we shall always be in the back seat. Hence, our efforts were very intensive in all fields. However, all our achievements fall too short of our true aspirations.

The above introduction is necessary to point out the extent of the serious efforts made last year.

FIRST: IN THE FIELD OF HERITAGE

The heritage of a nation is very much like the roots of a tree in that they are of no use to the tree as long as they are cut off from it. They are only useful inasmuch as they hold the tree firmly to the ground and supply it with means of life and growth.

By studying our heritage we do not merely aim to hold on to our past so that it may live in us and we may live in it. It is a kind of searching for an identity and deriving elements of evergreen originality and continued growth that extends to the present and the future within a general framework that keeps the nation close together and guarantees a link with its successive generations. This cannot be accomplished without a careful study based on an objective methodology away from improvisation, rhetoric, sentimentality, and superficial exaggerations.

For this purpose, the following steps have been taken:

1. A committee has been formed to supervise matters relating to heritage: what should we investigate? What track should we follow?
2. We have secured 5 annual scholarships granted by Kuwait Foundation for the Advancement of Science in various fields. A number of candidates have already been nominated this year.
3. Funds have been allocated for the purchase of books and manuscripts. We have actually proceeded to make these purchases.
4. Orders have been placed for the necessary equipment of the library including modern photocopying machines to start operating the library in the most modern fashion.
5. Contacts have been made with most world centres interested in human heritage in general and in Islamic heritage in particular for the purpose of exchanging information, documents, and manuscripts, or copies of these.

SECONDLY: IN THE FIELD OF MEDICAL JURISPRUDENCE AND EDUCATION

A question that often recurs is: what has Islamic Shariat and jurisprudence got to do with medicine and medical education?

In the first place, we must be certain that unless we base our work and efforts on Islamic Shariat we will never be able to present to the world the Muslim physician who must be distinguished by the kind of relation he has with God. In spite of our present need for a new kind of medicine, a new kind of science, and a new kind of drug, we are in more need of the Muslim physician whose belief in God and religion is based on deep understanding and reflected on his daily conduct; a physician who does not look on the patient as a body without a soul; a physician who does not deal with humanity in its narrow cultural sense. Such a physician will have to tackle many questions and grapple with many innovations. Therefore:

1. The programme of this year's conference has included a seminar on "The Therapeutic Importance of Spiritual and Religious Aspects" with a number of notable scholars invited to participate in it and enlighten us about the ramifications of the topic.
2. The draft Islamic Medical Code of Ethics has been issued and made available to you. It has also been forwarded to persons concerned all over the world with a request for their critical opinions and suggestions in terms of additions or deletions so that it can hopefully take its final and perfect shape.

The Conference of the Arab Ministers of Public Health approved in its 16th session held on April 1, 1981 a resolution to the effect that Ministers shall adopt the Code, each in his respective country, so that it may become a binding constitution for all of us. Once the final formulation is approved, the Code will be reprinted in large numbers and distributed all over the world.

3. In view of the fact that doctors are the nearest people to patients, a lot of legal questions arise during the daily contact between doctor and patient. These questions cry for answers that elude the modern physician. Therefore, the "Committee for Medical Jurisprudence" has been set up and membered by theologians and physicians to undertake the following tasks:
 - a) Issuing a manual which contains reliable answers to many of the questions that face a doctor in his daily work.
 - b) Determining the views of religion and medicine on such modern innovations as kidney transplantation, test-tube babies, and many other modern medical problems in which science is wrestling with disease.

It was our wish to hand over to you the results of our first endeavours in this field, but work on the first pamphlet on "The Physician's jurisprudence" is still underway. Though we are quite sure that these matters are well known and very clear to our theologians, we aim to have a common agreement on the least complicated questions and make the work of physicians a lot easier under the rules of Islamic Shariat.

4. Because of the paramount importance of these legal and historical aspects to members of the medical profession it has been deemed necessary to:
 - a) Reprint medical books. Specialised scholars have been assigned to start writing chapters of the book, each on his respective specialised field, making a point of prefacing each chapter with the achievements of the Islamic physicians in the relevant field. The aim is to keep the heritage alive and salvage it from oblivion.
 - b) Make a policy of including into the educational programmes of the Medical Schools courses that aim to familiarise medical students with the Islamic legal aspects and Islamic attributes they should acquire for conducting their daily practice. Therefore, a whole seminar has been devoted to this issue hoping that discussions will result in a general outline for implementation.

THIRDLY: APPLIED FIELD

Application of scientific findings is always a major concern of many people. This could not be more evidenced by the fact that the world has returned to the natural sources of treatment bestowed upon us by God. Muslim scholars had centuries - long experience in this field. Had it not been for the negligence that beset these materia medica for all these years they would not have suffered their present ill fate; for since the golden age of Islamic medicine not one Islamic country has contributed to the field of pharmacology a new drug. For long, we have been lured by everything imported from abroad. However, at present commendable efforts are being exerted to reinstate herbal treatment on a scientific basis so that it can be acceptable and appealing. You will be pleased to hear about our success in this field when you listen, on the third day of this conference, to a report about what we have accomplished so far and the results we have been able to realise. In this connection the following steps have been made:

- I. A specialised committee membered by experts in the field of allopathic medicine, pharmacology, and Islamic medicine has been formed to supervise herbal treatment and lay down the scientific bases of such treatment.
- II. Treatment will commence with a number of diseases that have not been selected haphazardly, but according to carefully worked out criteria. These are:
 - a) The results of treatment can be expressed quantitatively,
Or
 - b) Treatment of the same disease by methods of Western medicine is not obviously successful,
Or
 - c) Western modern treatment is successful but has adverse developments that may endanger the patient's life (such as the chronic toxicity of the cortisone and its derivatives) .
According to the above criteria, the following diseased have been selected to start with:
 1. Diabetes.
 2. Sinusitis.
 3. Nasal allergy.
 4. Migraine.
 5. Chronic rheumatism.
 6. Urethritis and urolith.

III. Concerning the patient:

- a) He is to be thoroughly examined with the help of the most sophisticated laboratory equipment available in hospitals for the exact diagnosis to be established.
- b) In the first stage, the patient is to be regularly checked up, once every 15 days, for the period of 3 months, after which check-ups take place once every month. Special attention is to be given to the enzymes and the functions of the liver besides examinations relating to the patient's case on hand. In this way, we can have a record of the disease development and any changes that may occur to the patient himself.

IV Concerning treatment:

For many reasons, we have tried as much as possible to make the treatment of each disease based on one particular plant. This policy did not work except in the case of diabetes for which *Eugenia Jambolana* has been used. Each of the other diseases is more complicated and requires more than one plant which does not make matters any easier. Anyhow, the following steps are being taken:

1. The pharmacological and chemical properties of these plants are being established.
2. Samples of these plants are kept for phasal usage pending the procurement of authentic samples from world sources.

3. Studies are being conducted to ascertain the scientific basis of drug preparations made by Hakeems with a view to modifying them or proposing more effective ones.

4. As for pharmacological preparations, studies are underway to develop them, measure their stability, and find out the most suitable circumstances for using them.

5. An attempt at quality control is being made concerning the crude drug or the preparation itself and the final formulae of these preparations are being worked out.

V. Research work:

1. Published data on these plants are being collected with the purpose of establishing a "Herbal Information Centre" to provide data about the description of various medicinal plants, their usage, effect, side effects, chemical structure, and toxicity.

2. Studies are initiated on the possibility of issuing an Islamic Medicine pharmacopoeia.

Once a medicinal plant is proven to be effective, phytochemical, bacteriological, and pharmacological studies are immediately embarked upon to find answers to questions as to how, where, and why they are effective.

FOURTHLY: IN THE FIELD OF CONSTRUCTIONS AND EQUIPMENT

We have been lucky this year to get a suitable place at one of the hospitals. It has been developed and prepared to house our laboratories; the necessary equipment has already been ordered.

In each of the above fields there are more details than can be given here. Considerations of the time limit allow only these broad lines of our plans.

The building donated for the Islamic Medicine Centre by Mr. Khalid al-Marzouk will be completed within 15 months. The planned complex consists of 3 stages:

- The first stage includes a clinic with its ancillary buildings, laboratories for research work, a library with a holding capacity of 15,000 volumes, an auditorium, and a big mosque.
- The second stage consists of a hundred apartments. The arrears of leasing these apartments are to be allocated for covering the expenditures of the Centre as well as for funding the establishment of similar centres in other Islamic countries.
- In the third stage, a school of Islamic medicine is to be built.

OTHER ACTIVITIES BY THE IMO:

1. Publishing the proceedings of the First World Conference of Islamic Medicine in two volumes, one in Arabic and the other in English, including papers submitted to the conference, discussions and commentaries, for the purpose of scientific exchange. The two volumes will shortly be available.
2. Printing the Islamic Medical Code of Ethics.
3. Completing consideration of entries for the IMO prizes presented by Kuwait Foundation for the Advancement of Science.
4. It has been approved to issue a quarterly entitled "Medicine". Preparations are underway for issuing the first edition.

I cannot bring this brief presentation to a better close than the words of God in the Holy Quran:

*BY THE DECLINING DAY, LO! MAN IS IN A STATE OF LOSS,
SAVE THOSE WHO BELIEVE AND DO GOOD WORKS,
AND EXHORT ONE ANOTHER TO TRUTH,
AND EXHORT ONE ANOTHER TO ENDURANCE*

(S 103: V 1 -3)

**GENERAL DISCUSSION
ON
RECOMMENDATIONS**

Dr. Abdul Rahman Al-Awadi

Let me thank Dr. Hassan Hathout for his superb eloquence in English no less than in Arabic. The draft recommendations reached by this conference are in the process of being translated. We hope this will have been done by tonight so that they could be read out to you tomorrow. If you have in mind any further additions please put forward your ideas and suggestions so that they may be incorporated into the final copy.

There is a proposal that this final copy should include a recommendation to teach medicine in Arabic. This recommendation will, of course, be the main concern of Faculties of Medicine and their student unions. It is regrettable, however, as many of you have said, that even in one of the smallest countries like Ireland there are 500,000 students studying medicine in Irish. In any case, the Arab Ministers of Health are exerting efforts in this direction and will hopefully succeed in reaching the desired results.

Dr. Usama Abdul Aziz

In the general recommendations at page one, I would like the following to be added to article 3: "New and original researches should be submitted in addition to topics not previously tackled in Islamic medicine." On page 4, I would also like to add a tenth article to the effect that literature published in foreign languages about the heritage should be translated. It should then be the subject of critical studies that are to cover all aspects whether right or wrong. The idea of this proposal occurred to me when I read a translated book on Islamic medicine distributed by the organizers of this conference. I think it is a good book. It is a product of the first International conference and represents a commendable effort by the conference administration.

On page 5, I would like the fourth article to include the necessity of encouraging Muslim scholars to write medical books. Egyptian, Muslim, and Arab medical scholars should write books in which they should make a point of referring to the writings of the prominent Islamic physicians. Such books which will be widely read abroad will highlight the important contributions of the Islamic scholars to the field of medical sciences.

Dr. Abdul Rahman Al-Awadi

I think these proposed points could be included in the recommendations and made use of.

Participant:

On page 5, article 6.1 propose rewriting the phrase: "...and their Muslim colleagues in the first world." to read: "...and their Muslim colleagues in non-Muslim countries."

Dr. Abdul Rehman Al-Awadi (Chairman)

The question is that he wants us to recommend that medicine should be taught in Arabic and we are saying that this is the concern of the makers of schools, but we might refer to that in one of the conditions.

Dr. Attaur-Rehman

Just one point that I wish to make in this connection, which is that the normal International procedures for promoting any subject is to invite specific research projects, be it on Islamic medical heritage or be it on medicinal plants, research or pharmacology, to have those projects evaluated by International experts with reference to the competence of the prospective principal investigator and then to fund those projects inviting annual reports. So, what I would humbly submit is, that there should be a clearcut proposal incorporated that research projects dealing with Islamic Heritage, or with medicinal plants or various

aspects of Islamic medicine, should be invited and funded through the auspices of the Islamic Medicine Organization. This is the normal International procedure which the 'National Science Foundation' U.S.A. and other governments adopt and I would like it to be like that. It is there, but it is not clear, i.e. the format, and I think that one has to be clear that the correct format is adopted to start with.

Dr. Abdul Rehman Al-Awadi (Chairman)

I think, what you want to add is, that it should be undertaken by the Islamic Medicine Organization.

Mr. Bakaary Drami.

I have one little remark to make. Since these recommendations are meant in the first place for those who did not attend the conference, some points need clarification. For instance, on page 1, article 2 the following phrase occurs: "With great satisfaction, hope and longing, society is watching the steps being taken to conclude the legal procedures of launching the World Islamic Medicine Organization (WIMO)" For those who do not know what has been going on in this conference it is better to include in this phrase something about the nature of these steps taken so far. I personally did not understand because, unfortunately, I was following up two meetings simultaneously and did not know anything about the legal procedures of the said organization.

I have a similar remark concerning article 5 on page 2 which recommends setting up a special fund for Islamic medicine to be financed by Islamic countries and other organizations. As such, it looks like a recommendation of a political nature as there is no mention of who is to follow up the implementation of these recommendations. Will this be the responsibility of H.E. the Minister of Health in Kuwait? How do you envisage putting these recommendations into effect?

Dr. Abdul Rahman Al-Awadi

First: I would like to point out that concerning the Organization it will be based in Kuwait. So, if we add to the quoted phrase the words "in Kuwait" it will make things a lot clearer.

As for the second point, the Organization itself will undertake the task of following up the implementation of these recommendations as it will have a Board of Trustees which will be responsible for this and will report the results to the coming conference when it convenes, God willing.

Dr. Yusuf Ahmed

It is included in the recommendations that the work should be done on herbs. But one part is missing, that teams should be created of modern doctors, Tabibs and scientists together. They should plan the methodology and then follow it up; otherwise for the last hundred years, individually, we have been doing these things and no result has come out. It is very essential that these teams should be created for these things and this should go as a recommendation.

Dr. Abdul Rehman Al-Awadi (Chairman)

It has been mentioned, perhaps not in the report, but it is also said that there should be a joint effort between all people working within the medical field. I mean that we do not want to say Tabibs and Hakims and Herbalists.

Dr. Yusuf Ahmed

But I think, that in the past we scientists individually, have been working on one side, Tabibs have been working on their own side, doctors separately, but no good results have come up. And this is the experience of other people as well. So, the teams should be created, individually for each project in

which three of them should sit down together, plan the modern methodology and then work it out.

Dr. Abdul Rehman Al-Awadi (Chairman)

Perhaps at page 4, in Article 9, we can specify it more. The scientists, of course, should not forget that there is the report of the committee in which we have already reported it, but this is only a summary of what existed and in the report, the details are not mentioned. And the committee's report is going to be part and parcel of whatever has been done. It does not include all that have actually been discussed.

I do not think that a two-year interval between conference meetings is too long. Those who undertake the onerous job of preparing for these conferences know what I mean. However, there will be a number of seminars on specific topics in between. As you must have noticed, there is a large number of papers submitted to this conference, and I feel that they should be given ample time. If the conference is convened every other year it will certainly give better results. In between every two meetings there will be three or four seminars on such specific topics as jurisprudence, researches, medical education, etc. Therefore, a two-year interval is not long at all, I think.

Now, turning to Dr. Ahmad Aroua, he says that most physicians and medical students in the Islamic countries do not know the Islamic medical heritage. He is in favour of a recommendation that a book be written and published in all the languages spoken in the Islamic World to be distributed to the physicians and universities there. I think that the Organization is taking care of this matter. We have started with the Islamic Medical Code of Ethics and are trying to get it translated into several languages. To workers in the field of medicine, this Code will be a point of departure to understanding the concepts of Islamic medicine. This is very important indeed.

As for teaching medicine in Arabic, I really do not know. If there is a consensus about this I don't see why we should not refer to it in the recommendations. We are not against Islam or against teaching in Arabic. All I am saying is that it is beyond our jurisdiction to make such a decision. However, if you deem it necessary and reach a common agreement about it there is no objection at all to including this matter into the final copy of the recommendations. But I think that prior to teaching medicine in Arabic, good translation centres must be established. The tragedy of not teaching in Arabic is the immediate result of lacking such centres. Kuwait is now in the process of setting up a centre for medical documents. It will be a good start, God willing, because unless we keep abreast of world intellectual trends of thought we stand a very slim chance of success. I'd like you to know that I am one of the staunchest advocates of teaching medicine in Arabic and we will always keep trying. I have no objection at all to adding a general recommendation to this effect.

There is another point concerning "The Physician" magazine. I have decided that it be presented as a prize for the best research on pharmacology. A committee has been formed to select the winner. I now ask Dr. Ahmed R. al-Gindi to brief us on details about this subject.

Dr. Ahmad Ragaai Al-Gindy

A 2-member committee of judges has been formed from Dr. Abdul Wahab al-Borollosi and Dr. Gunther Stille. They considered all the relevant papers handed to them and wrote a report about them. Then they held a number of meetings to decide upon the winner. They have finally agreed to cite Dr. Tharwat Ghoneim for the prize as his paper was judged to be the best.

Dr. Abdur Rahman Al-Awadi

This brings to an end this last session. We are scheduled to meet at 9.30 a.m. tomorrow at Fatima Mosque for the closing session of this conference in which the recommendations in their final form will be read out to you.

PART TWELVE

CLOSING SESSION

Part Twelve: Closing Session.

CLOSING SESSION

(Held at Fatima Mosque)

1. REPORT ON THE CLOSING SESSION
Editors.
2. RECOMMENDATIONS.
Dr. Ahmed Ragai El-Gindy.
3. SPEECH.
Prof. Mehdi Ben Aboud.
4. SPEECH.
Dr. Ahmed El-Kadi.
5. CLOSING REMARKS.
H.E. Dr. Abdul Rahman Al-Awadi.

REPORT ON THE CLOSING SESSION

The last and closing session was held in the famous Mosque of Kuwait i.e. "Fatima Mosque", before Friday Prayers, under the chairmanship of H.E. Dr. Abdul Rahman Al-Awadi and co-chairmanship of H.E. Hk. Mohammed Said and Prof. Mehdi Ben Aboud. At this session Dr. Ahmed Ragai El-Gindy, secretary of the Board of the Conference read the finally approved recommendations of the Conference.

At this session, Prof. Mehdi Ben Aboud and Dr. Ahmed El-Kadi also expressed their views. Later on H.E. Dr. Abdul Rahman Al-Awadi gave his closing remarks.

Editors.

RECOMMENDATIONS

FIRST: GENERAL RECOMMENDATIONS

- 1) The conference is grateful to the Amir, the government and people of Kuwait for hosting this conference, and hails Kuwait's keen patronage of the Islamic scientific rise.
- 2) The conference looks forward to the completion of the legal procedures necessary for launching WIMO (The World Islamic Medicine Organization). Once this Organization has taken its legal form, it will be active in the service of all Muslims in the field of Islamic medicine.
- 3) The conference should be held bi-annually. The venue will be one after another of the Islamic countries who have expressed their wish to play host. Yet, Kuwait will always be remembered for being the first host, the foster country and the arm extended for help at any time.
- 4) In view of the special importance attached to the topic: "The Role of Islam in Medical Education" the conference has decided to take it up with further details in a special seminar to be held before the next conference is convened.
- 5) The conference recommends the establishment of the "Islamic Medicine Fund" with contributions from the Islamic governments and those private sector organizations and individuals wishing to support the fund in its attempt to cover the various activities of WIMO.
- 6) The conference thanks Kuwait Foundation for the Advancement of Science (KFAS) for its well appreciated gesture of allocating prizes and annual scholarships in the field of Islamic medicine.

In a bid to clarify the concept of Islamic medicine the conference has defined it as that medical science which is based on Islam, keeps with its rulings and guidelines, and sets the mind on a search for knowledge wherever it is liberating this mind from any constraints. It is also that science which looks after man as a whole, body and soul together. It has produced the faithful Muslim doctor who seeks God's worship through treating his patients as well as through conducting scientific research, and places himself in the hands of God as one of His tools to extend God's mercy and guidance to all humanity. His keen endeavours to keep abreast of the modern trends in science does not preclude study of the heritage and benefiting from it, thus linking the nation to its roots and using modern methods in exploring this heritage for cures of such diseases that have proved difficult for medicine to deal with even in our present age.

SECONDLY: RECOMMENDATIONS IN THE FIELD OF MEDICAL PRACTICE AND RESEARCH

- 1) The conference recommends concerting the efforts for mapping out the health situation in the Islamic world, pointing out the health problems in its various areas and considering the best possible means of solving these problems through cooperation and exchange of expertise among the Islamic countries.
- 2) A study of medicinal plants that are already grown or can be grown anywhere in the Islamic world is recommended. These plants should be classified and compiled into a pharmacognological glossary wherein entries show the attested botanical names equivalent to the corresponding plants in the heritage literature.
- 3) The conference recommends the establishment of joint Islamic pharmaceutical companies to exploit the medicinal plant resources available in the Islamic world.
- 4) The conference recommends encouraging scientific research in the field of pharmacology and applied medical science within the framework of Islamic concepts. Research workers all over the world should be urged to double their efforts in this field.

THIRDLY: IN THE FIELD OF ISLAMIC HERITAGE

The conference recommends the following:

1) Verifying the medical heritage scientifically in terms of documentation and analysis with special attention to the contemporary meaning of the language in which the heritage literature was originally written.

2) Examining the medical terms used by the Muslim scholars in their medical works as well as the terms used in the other works of the heritage literature with special reference to the terms attested and approved by the Arabic Language Academies and making these terms available to research workers.

3) Preparing a comprehensive index of all MSS relating to medicine kept at Arabic and foreign libraries. The index classification should be topic-based showing any published edited versions and the original MSS used in preparing these versions.

4) The establishment of a library for medical heritage wherein the following are to be collected and kept:

- a) Arab Islamic medical works whether in MS or in print written in various languages.
- b) Studies and researches on the Islamic medical heritage.
- c) Academic dissertations relating to Islamic medicine.
- d) Modern means of keeping the above data such as microfilms, and making these data accessible to research workers.

5) Re-evaluating heritage books on medical studies that were published without accurate editing and republishing them after appropriate attestation and proper editing.

Training young research workers to shoulder the above responsibility.

7) Translating into Arabic the most important literature on Islamic medicine written throughout its history in various languages and disseminating it among research workers in the most suitable ways.

8) Co-ordinating between the Islamic Medicine Centre (IMC) and Arab and world centres interested in reviving Islamic heritage with a view to saving efforts and determining a scale or priorities in this field.

9) For the purpose of achieving the best results in the area of verifying medical heritage the conference recommends the necessity of encouraging doctors and investigators in the field of Islamic medicine to concert their efforts in this respect. The study of medical history at the Islamic universities should also be encouraged. Museums where the various formats of the Islamic medical heritage are to be displayed should also be established.

FOURTHLY: IN THE FIELD OF MEDICAL EDUCATION

The Conference recommends the following:

1) The educational policy throughout the various stages of education should be Islamic in nature and purpose. Therefore, the necessary steps should be taken, in terms of educational programs and staffs, to rewrite the teaching materials in a new context of Islamic concepts. Training the faithful Muslim doctor and using medical services and facilities to call for Islam and guidance to God all over the world, especially in the developed countries. If Islam takes root and flourishes in these countries it will hopefully restore the balance of justice in the world boosting our rightful causes.

3) Documenting medical legislation and pointing out the legal opinions concerning past, present, and future methods of medical examination so that medical practice may be kept within legal controls and science may not be deviated to evil, harmful, wrong or sinful tracks.

4) Members trained or recruited for the teaching staff should equally be devoted Muslims and effi-

cient teachers. If necessary, non-Muslim teachers in required specializations may also be recruited provided precautionary measures are taken to protect the students and the educational programmes from the harmful influence of atheists.

5) The heritage literature should be weeded out to eliminate attempts by certain authors to deny Muslim scholars their credit of making useful discoveries and inventions. The concerned international organizations should be exhorted to rectify such mistakes.

6) Efforts should be exerted to consolidate academic relations between Muslim doctors and their Western counterparts in matters relating to practice, training, and research work for finding proper solutions to the health problems.

7) Steps should immediately be taken to publish Kuwait's Islamic Code of Medical Ethics, teach it and adopt its oath so that it may be taken by all Muslim doctors. The Code should also be presented to the whole world in fulfillment of Muslims' duty to guide mankind to the right way of God.

SPEECH DELIVERED IN THE CLOSING SESSION

Prof. Mehdi Ben Aboud

MOROCCO

In the name of God, most Merciful, most Compassionate; and peace be on His Apostle, Muhammad, and on his family and companions.

Your Excellency, the Minister,

My Brethren

This second International conference of the Islamic Medicine fills us with great hopes for a viable rise in all parts of the Islamic world marked by this practical attitude of ceasing to indulge in words and starting to work out projects then embark on implementing them. So, on behalf of all the delegates I thank the hospitable State of Kuwait, its great people, and H.E. the Minister of Public Health. We have known him as a brother, a friend, and a scrupulous Muslim whose external good conduct reflects an internal pure heart and mind. For this purity of soul, he deserves the blessings of Heavens.

The delegates are entitled to a deep sense of satisfaction at having so successfully concluded the sessions of this fruitful conference which has been convened under the auspices of His Highness the Amir to whom we are very grateful for kindly patronizing our meetings.

The best achievement that could result from this conference is the emendation of man's image. The world is recognizably divided now into two major parts. One part is underdeveloped both materially and morally. It is deprived of everything; the pleasures of this world and the bliss of the Hereafter as it will have a lot to reckon for then. The other part is up to its ears in pleasures but sees hell in itself and finds no purpose in life. In this respect, it is more underdeveloped than the former part, so much so that the richest people are often said to be the unhappiest. All this emanates from man's misunderstanding of himself and distorting his own image.

In fact, man has a four-dimension image: a spirit like a divine breath, a mind charged with carrying out his mission on this earth, a soul capable of drifting either to the right or to the left, and a body with extremities that, exclusively in Islam, are held accountable for his deeds in this world.

Through man's cruelty and excessiveness, this image has been diminishing bit by bit. So, people have come to be forgetful of the spirit, then they ignored the 'mind' to the extent that many irrational sects and theories have recently emerged and attracted many followers. The very existence of the 'soul' was later threatened when Watson and others raised doubts about it. So, we are left with nothing more than the body. Now, as the body is matter, and matter is divisible into molecules, and molecules into atoms, atoms into electrons; and since electrons are energy, and energy is motion beyond which meanings vanish, so even this matter of man's body has vanished rendering man himself meaningless on this earth.

Therefore, scientific researches and intellectual movements, particularly in the field of medicine which combines all disciplines relating to man, must endeavour to restore the image of man, who is created in the best of moulds, to its original quadripartite form of a divine breath-like spirit, a responsible mind, a soul that is either "*ammarah*" (evil-inciting) or "*lawwamah*" (self-reproaching) along a ten-rank scale, and a body with accountable extremities.

The gradual advancement of sciences has culminated in a close proximity between matter and meaning. According to such physicists and astronomers as Edington and Jeans, matter, as mentioned above, is composed of molecules which are made up of atoms, and so on until we get down to energy which is motion beyond which nothing can be understood except in the form of mathematical equations. All these scientists say they have come to believe that we are living in a world the basic element of

which is these mathematical equations that have brought matter and meaning to a meeting point. A corollary is that man's accountable body which is considered the lowest on the scale of man's components comes to a meeting point with the highest of these components, namely, his spirit. That is where medicine should come in to restore things back to normal, rectify the distortion that has beset man's image, and encourage man to love what God has created, including life.

Frederie Kenishter, an arch-enemy of all religions including Christianity, says, "A christian is attacked in Islam just because he says "yes" to life and does not deny himself its pleasures".

Those who have contributed to the efforts exerted by this conference will be credited for rechanneling the whole history of mankind to the right point of departure, namely, the soul which is created in the best of moulds.

Man used to be a fine composite of meaning and structure, but has been reduced now to a mere structure. Those responsible for deforming man's image have not done so with impunity. They have come to feel that they have run into a blind alley where they are bogged down with boredom and anxiety to escape which they have plunged into such artificial means as intoxicants, narcotics, licentiousness, prodigality, etc. Heretic tendencies have been reinstated as new idols in a neo-paganism that takes various forms some of which are quite obvious and tangible, and others are vague and obscure.

But these people have lately found out that it is the moral side that gives life to the material side. They have conducted several experiments on 40 Buddhist monks to see what happens internally under the state of remembrance and submission. The encephalograms have shown that the waves go down to 9-12 per second when a person is in a state of submission, compared with 16 or more waves per second when he is preoccupied with earthly distractors. Moreover, under this state of submission the heart beats tend to become rhythmic and moderate, and the blood pressure, heightened by anxiety and boredom, is reduced. Hormonic stability, especially in connection with the secretion of the harmful noradrenaline, makes a person under this condition feel comforted and reassured.

Based on these experiments, it has been established that meaning comes before structure and even leads it.

They are baffled when they compare these results with the true religious behaviour which makes man enjoy a state of material and moral equilibrium concisely and neatly expressed by the Islamic heritage in the phrase: "If the heart is submissive, the extremities are subdued".

This conference is thus rendering humanity an invaluable service by putting it on the right track of unbiased science, i.e., science not distorted by the adverse effects of preconceived theories or ideologies. Criticising Hegel, Merson said that when dialecticism delves into scientific matters it becomes as clownish as a court buffoon.

Our ultimate objective in this conference is to enable man to return to his God with a clear conscience. This cannot be realised unless his life on earth is sound and straightforward. Whoever is blind in this world will equally be blind and even worse in the Hereafter. What this conference wants is for man to live in this world with full sight. For this worthy goal, intensive efforts have been exerted to make this conference a real success.

SPEECH DELIVERED IN THE CLOSING SESSION

Dr. Ahmad El-Kadi

U.S.A.

Praise be to Allah. There is no god but Allah, and Muhammad (ﷺ) is His slave and apostle.

At the end of this conference we feel grateful to God for supporting our efforts. May we always be blessed with that, and may this conference reconvene and realise even better success.

On behalf of the delegates participating in this conference I thank the leaders of this country starting with His Highness the Amir. I thank H.E. the Minister of Public Health and those who have helped him in the organisation of this conference. Efforts to organize this conference are only a part of greater efforts made by the State of Kuwait in the service of Islam with the aim of restoring this great religion to its traditional trends of combining knowledge with action in all fields of life. These efforts fill our hearts with hopes for the mercy of God. The State of Kuwait has been blessed with awareness of what work for Islam needs as well as with facilities to prop up such work.

But with this increase in our hopes for God's mercy, our fears of God's wrath are equally increased. The more aware we are, and the more facilities we have, the more responsible we become. Unfortunately, our Islamic nation is still suffering from much oppression. I define oppression as encroaching upon the rights of God or on the rights of the people. Therefore, much remains to be done; the responsibility is grave, and there is the fear of incurring God's wrath if we fail to live up to these responsibilities.

Combining hope for God's mercy with fear of His wrath is a characteristic attribute of the believers described by God in the Holy Quran as those:

*WHO FORSAKE THEIR BEDS TO CRY UNTO THEIR LORD IN FEAR AND
HOPE, AND SPEND OF THAT WE HAVE BESTOWED ON THEM.*

(S 32: V 16)

Therefore, I combine my gratitude to His Highness the Amir of Kuwait and his wise government with a request that they should lead us and their Muslim subjects in a tempestuous war against oppression and the tyranny of evil. Our model in this should be our Prophet Muhammad, (ﷺ) Our lofty purpose should be upholding the word of God so that everything should be done according to His injunctions.

I finish with praying for the leaders of this great country: May God bless them with His forgiveness and Guidance.

SPEECH DELIVERED IN CLOSING SESSION

*H.E. Dr. Abdul Rahman Al Awadi
Minister of Public Health*

KUWAIT

In the name of God, Praise be to Him, and Peace be upon His Messenger, Muhammad bin Abdulla.

Dear Brethren:

With God's grace and help we bring to a close the sessions of this Second International Conference on Islamic medicine. As we did in the First Conference, we hold this closing session in one of God's sacred houses with the intention of reviving the role played by Islamic mosques of the past in the fields of culture and Islamic education. We hope that this will change a wrong conception prevalent in the present age that mosques are places for prayer alone. In fact, the mosque has a very important role and we should do everything we can to restore mosques to what they used to be during the good old days of our good predecessors.

The limited role assigned to mosques was the result of a wrong notion that religion comes first and secular affairs come next. Hence, a mosque should be confined to the purpose of worship. But Islam is a holistic creed encompassing the religious as well as the secular aspects of the life of its followers.

Dear Brethren:

Undoubtedly, the good results achieved by our conference constitute a step forward on the road of serious work in the field of Islamic medicine. The honest, and worthy efforts exerted by our brethren the scholars and research workers have been extremely effective in realizing the success of this conference and achieving its objectives. We might not have been able to realize all our aspirations in the field of Islamic medicine, but we may pride ourselves on this good start. As long as we have the will and sincere faith in our objectives we are bound to attain our planned aspirations, with God's help and grace, of glorifying Islam and disseminating Islamic teachings and laws guided by God's words in the Holy Quran:

SAY DO. ALLAH WILL SEE YOUR DEEDS, AND HIS MESSENGER, AND THE BELIEVERS.

Thank you again for accepting our invitation and for your fruitful participation in the sessions of this conference. I particularly thank our brethren, the scholars and research workers who contributed to this conference with their invaluable studies and researches. I likewise thank everyone who gave a helping hand in the organization of this well-prepared conference, wishing them all good health and continued success.

From the vintage of this sacred place I pray God to bestow his abundance and peace on our Arab and Islamic nation. I ask God to grant us victory over the enemies of Islam who thought that they could come near to undermining Islam and Muslims. They have forgotten that God has vowed to support his religion and preserve his Quran when He said:

WE HAVE REVEALED THE REMEMBRANCE (QURAN) AND WE WILL PRESERVE IT.

and

WHEN ALLAH SUPPORTS YE WITH VICTORY, YE SHALL NEVER BE CONQUERED.

PART THIRTEEN

IN THE NAME OF ALLAH, THE BENEFICENT, THE MERCIFUL

ANNOUNCEMENT

**The Islamic Medicine Organization
Invite Nominations
for the Prizes Awarded By
Kuwait Foundation for the
Advancement of Sciences**

In fulfillment of its objectives, Kuwait Foundation for the Advancement of Sciences has nominated three annual prizes to support and promote scientific research in the field of Islamic Medicine*, in the following areas:

- 1 — Medical practice.
- 2 — Editing and documenting the legacy.
- 3 — Authorities with distinguished accomplishments in developing Islamic Medicine.

Nomination for the prize is subject to the following provisions:

- 1 — Production must be original and academically significant in the field of Islamic Medicine.
- 2 — Nominations presented by universities, scientific institutes, and world organizations are invited, as also by individuals or others.
- 3 — Nominations and/or applications are to be addressed to:

**The Director General Kuwait Foundation
for the Advancement of Sciences
P.O.Box: 25263 - Safat — KUWAIT.**

and should be accompanied by the nominee's curriculum vitae and academic production.

- 4 — The Organization will retain all material submitted.
- 5 — The verdict of the Organization's refereeing committees is final.

Each prize consists of a cash sum of K.D. 3000, a gold medal and a certificate of merit.

Winners will be invited as guests to Kuwait to receive their prizes and attend the awarding ceremony.

★ Islamic Medicine comprises the following areas:

- 1 — Accomplishments of Islamic Culture in the field of medicine and sciences related to it.
- 2 — Experimental research following modern scientific methods and dealing with applications of distinguished works in Islamic legacy in the practice of medicine.
- 3 — Instructions of Islam existing in its texts, legislations, and commandments that pertains to mental and physical human health and well being.
- 4 — Formulation of Islamic ruling on medical, ethical and moral issues.
- 5 — Collating and supporting efforts dealing with the aforementioned 4 points towards serving humanity in these fields.

IN THE NAME OF ALLAH, THE BENEFICENT, THE MERCIFUL

ANNOUNCEMENT

Fellowships of the Islamic Medicine Organization Awarded by Kuwait Foundation for the Advancement of Sciences

Kuwait Foundation for the Advancement of Sciences in collaboration with the Islamic Medicine Organization aims at promoting and supporting scientific research in the field of Islamic Medicine including the areas of writing, editing, antique books, and laboratory and/or, clinical research. A number of fellowships have been designed for this purpose so as to enable gifted researchers to enhance these activities.

First : Nomination Provisions:

- 1 — The nominee should prove interested or practically working in the field of Islamic Medicine.
- 2 — The nominee should have the academic and practical qualifications to handle such research.

Second : Fellowships are allocated for the following areas:

- 1 — Applied scientific laboratory or clinical research in the field of medical treatment.
- 2 — Writing in the field of Islamic Medicine.
- 3 — Editing or translating manuscripts in the field of Islamic Medicine.
- 4 — Collecting and classifying the legacy of Islamic Medicine.

Third : Procedure:

- 1 — Applications should be addressed to:
**The Director General Kuwait Foundation
for the Advancement of Sciences
P.O.Box: 25263 - Safat — KUWAIT.**
- 2 — The nominee should have applied for registration in a university, institute, or any relevant scientific center and submit evidence of his acceptance.

Fourth : General Conditions:

- 1 — The span of the fellowship depends on the topic chosen.
- 2 — All rights in the scientific production resulting from the fellowship are reserved by the Islamic Medicine Organization.

- 3 — Financial processing is decided by the Organization, when the fellowship is granted.
- 4 — The support provided by the Foundation should be acknowledged when production is published in scientific literature.

ANNOUNCEMENT

Upon the recommendation of the Second International Conference on Islamic Medicine, held at Kuwait during 29th March — 2nd April 1982, according to the offer made by Turkey and the approval of the Board of Trustees of the Islamic Medicine Organization, it is decided to hold the Third International Conference on Islamic Medicine at Turkey in June 1984.

The Secretariat of the Third International Conference on Islamic Medicine invites scientists and researchers, interested in participating in this Conference. The theme of the Conference will cover the following aspects of Islamic Medicine.

First Aspect HERITAGE

Papers dealing with the Heritage of Islamic Medicine should specifically emphasise the influence of Islamic Civilization on European Civilizations during the Renaissance period, in the field of Medicine or its allied subjects.

Second Aspect APPLIED RESEARCH

Applied research and studies on the effectiveness of remedies, methodologies and preparations, used for treating disease as laid down during the Islamic Era. Modern methodology and results of double blind, well planned trials with sound statistical analysis, are invited in the following fields:

1. Herbal Treatment.
2. Alcohol induced diseases.
3. Psychiatry and its treatment.

Third Aspect ISLAMIC BEHAVIOUR AND HEALTH

How to participate:

1. Applicants should write to the Secretariat of the Third International Conference on Islamic Medicine, P.O. Box: 5 Kuwait, with the following details:
 - a. Full name.

- b. Date of birth
 - c. Nationality.
 - d. Address.
 - e. A resume of bio-data.
 - f. The Title and Scope of their Research and where the research was conducted.
2. A copy of the 'Notice to the Authors,' giving detailed instructions on writing format may be requested from the Secretariat.
 3. The Closing date is 30th November, 1983.
 4. Papers will be scrutinised by the Scientific Sub-committee of the Conference for final selection.
 5. Notice of acceptance of the paper (or otherwise) will be given to the authors, well in advance.
 6. Author (or one member of a team of authors) of accepted paper will be provided with travel expenses and accommodation as guest of the Conference.

**Under Secretary,
Ministry of Public Health
KUWAIT.**

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