

Series of Publications of I.O.M.S

Islamic Organization  
for Medical Sciences  
(I.O.M.S.)

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

## Bulletin of Islamic Medicine

Vol. 4

Proceeding of  
The Fourth International Conference on

# Islamic Medicine

No. 1

Inaugural Session,  
Closing Session  
and  
Recommendation

Supervised by  
**H.E. Dr. Abdul Rahman Abdulla Al-Awadi**

The Minister of Public Health  
and  
President of Islamic Organization  
for Medical Sciences

Edited by  
**Dr. Ali Yousuf Al-Saif**  
**Dr. Ahmed Ragai El-Gindy**  
**Hakeem Mohammad Zahoorul Hasan**  
**Professor Mohammad Sabir**

Rabi' I 1407/November 1986  
State of Kuwait





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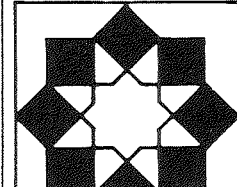
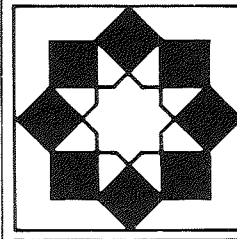
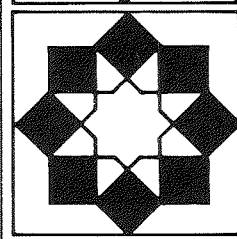
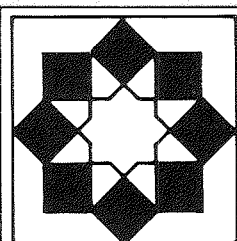
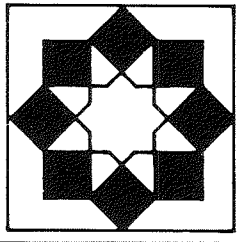
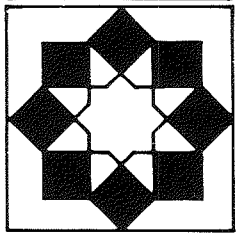
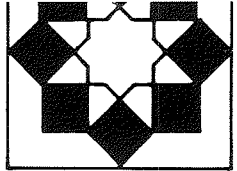
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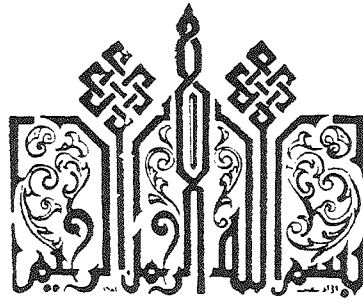
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English	In the name of Allah, Most Gracious, Most Merciful.	Russian	Во имя Аллаха милостивого, милосердного!
Hindi	'अल्लाह' के नाम से, जो बस्यत कृपाशील और दयावान् है।	Urdu	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
Japanese	Allahの御名に、至るべき慈悲の御名に、	French	Au nom de Dieu le Très Miséricordieux, le Tout Miséricordieux.
Burmese	အလ္လာဟ်အရှင်မြတ်အမည်အားဖြင့်။	German	Im Namen Allahs, des Erbarmers, des Barmherzigen!
Sinhalese	'අල္လာහ්' අයුරුමුරුණි දාමතෝසුරු අමරුණි။	Tamil	அல்லாஹ் அருளாளனும் திருநற் அன்புடைய (யா) இமாம் கியூ அல்லாஹ்மென
	දයාලු පරම දයාලු අලේඛ- චුගේ කාමසෙව්.	Bangla	অব্রাহাম কৃপানিধান আল্লাহ নাম ।
		Persian	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

華普慈特慈安拉之名  
Chinese





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*IN THE NAME OF ALLAH, THE MOST MERCIFUL, THE COMPASSIONATE*

## **FOREWORD**

*H.E. Dr. Abdul Rahman Abdulla Al-Awadi*  
Minister of Public Health  
President of the Islamic Organization for Medical Sciences  
KUWAIT

With the help of Allah, the Fourth International Conference on Islamic Medicine was convened in Karachi, under the auspices of His Excellency the President of the Islamic Republic of Pakistan who deputized his Prime Minister to preside over the inaugural session. Participating in the conference, which convened under the umbrella of Islam and reflected a fine combination of religion and science, were the eminent Sheikhul Azhar and a number of renowned Muslim and non-Muslim scholars. The spirit of toleration, brotherhood and amiability that prevailed in the conference was enhanced by the fullest attention and hospitality of my dear brother and colleague Hakeem Mohammed Said.

The conference came as a true expression of the Islamic nation's attempt to link the past up to the present in its aspiration for a brighter future. Our call for Islamic medicine, in fact, is not a reactionary call for locking ourselves up in past traditions. Yet, it is a reminder to the present generations that they would lose much if they turned their backs in sheer denial and ingratitude on long centuries of great achievements during which the Islamic nation led the whole world to enlightenment. The modern world still recognizes the greatness of the notable Muslim scientists and scholars who helped in building up the glorious edifice of the Islamic civilization.

The conference presented a good opportunity to find ways and means of reviving this great spirit once more through constructive self-criticism, serious interest in knowledge and real concern for Muslim individual who needs to be guided to the right track that could lead him to achieve a modern version of the glory reached by the early Muslims. The present day Muslim should be made to realize that, in order to do this, he should combine strong faith in his religion with serious involvement in the scientific means and endeavours that are shaping up the new civilization of our modern world. It should be emphasised that none of these means and endeavours have been overlooked by Islam which has exhorted Muslims to adopt them.

Finally, I would like to express my deepest gratitude to His Excellency the President, the Government and the people of Islamic Republic of Pakistan for providing all the necessary facilities which made the conference a grand success.

*IN THE NAME OF ALLAH, MOST GRACIOUS, MOST MERCIFUL*

## **EDITORIAL**

Praise be to Allah who has guided us to Islam, and peace be upon our Prophet Muhammad (ﷺ).

We have the pleasure of presenting the Proceedings of the Fourth International Conference on Islamic Medicine which was held in Karachi, the capital of Sind Province of the Islamic Republic of Pakistan at the kind invitation of Hakim Mohammed Said, President of Hamdard Foundation Pakistan, from 9th to 13th November, 1986.

Pakistan is one of the Islamic countries where Arabic is not the native language. Yet, it has faithfully shouldered the responsibility of getting the message of Islam across to speakers of other languages. So, we all feel grateful to this trustworthy country and pray that its lofty efforts be crowned with success.

As for the Honourable brother Hakim Said, may he best be rewarded by Allah; for he exerts the best of his efforts so silently and so modestly in propagating the Islamic call in general and the Islamic medicine in particular.

The Fourth Conference dealt with a number of topics which are of great interest to Moslems in their daily life. For the first time, a most controversial topic had been brought up, viz., Al-Tibb Al-Nabawi, which has been the subject of many recent publications. These publications have aroused many queries: are all the Prophetic Traditions (Hadith) mentioned in Al-Tibb Al-Nabawi books authentic and accurately verified? Could it be that these books include some Traditions that are weakly traced back to the Prophet (ﷺ) and should therefore be weeded out? There were attempts in previous conferences to indirectly find answers to these queries. But in the present conference real and sincere efforts have been made by some Moslem scholars to address these queries directly.

The second field of activity in this conference was that of Applied Studies. Contributions on this subject were greater both in quantity and in quality than was the case in previous years. The focus this year has been on matters affecting the daily life of a Moslem. Take for instance the question of dogs and whether they are harmful to those who like to keep them as pets. Research on the subject rings a bell of warning against a host of diseases that may result from acquisition of dogs. There is also the matter of prohibiting the use of pig meat for human consumption. Research has established a relationship between cancer of the liver and such consumption. Research has also probed the relation between alcohol and many physical, psychological and social ailments. With the help of Allah, the Islamic Organization for Medical Sciences (IOMS) has managed to prevail upon the Council of Arab Health Ministers to issue a decree for eliminating alcohol from pharmaceutical preparations, especially those meant for children. This decree was taken up to the general assembly of the World Health Organization (WHO) which decided to put off resolving the matter pending more intensive studies and discussions in its next session. There is also the matter of plant resources and how to make the most of these resources in preparing effective medicines with the least side effects at cheap prices that can be afforded by rich and poor alike. It can safely be said that IOMS has been most active in this field in collaboration with WHO and has managed to issue a special law for registering medicinal plant preparations in

recognition of the fact that integrative efforts in this field are most essential and urgently required by Islamic world.

The third topic in this conference was concerned with the practice of medical professions. Despite the importance of this subject in terms of its Islamic and professional aspects, the number of contributions has fallen short of our expectations. Hopefully, discussions on the subject would stimulate researchers to bring it up again and again in future conferences in a bid to reach agreement about innovations in this field.

A point raised by some colleagues in the previous conference was that our future conferences should be more specific and more specialized. In this respect, we would like to make clear that the philosophy of the Conference on Islamic Medicine is different from that underlying the specialized seminars. The former is basically concerned with the subject of Islamic medicine covering its heritage, jurisprudence and applied aspects. Hence, those attending our conferences often listen to papers dealing with all these fields and not confined to any particular one of them since the conferences themselves are held under the general heading of "Islamic Medicine". Confining contributions to one particular topic will not serve the purpose of this general heading. Besides, we rely much on these intellectual gatherings for propagating the concept itself and for attracting more and more friends who are interested in these fields. Thus, we meet together to talk in depth about the affairs and problems of this vital subject and listen to the anxieties and proposals of colleagues.

The IOMS, however, has not overlooked the specialized topics. During the preceding years, two specialized seminars on Medical Jurisprudence and two others on Medicinal Plants were held and a number of specialists in these fields were invited to contribute. These seminars yielded important papers that have aroused a great deal of interest at both the Islamic and non-Islamic levels. The papers were duly printed and distributed to the participants.

The present conference was spreaded over ten scientific sessions in which scholars, scientists, physicians and professors from different countries contributed their valuable papers on various aspects of Islamic Medicine and participated in discussion. Some papers which could not be presented, were selected for publication. The whole material has been collected, compiled, edited and presented in this proceeding alongwith many other speeches delivered in the inaugural function and at the award conferring ceremony and also the recommendations as finalized and declared in the closing session. We, however, regret that inspite of our best efforts, we could not receive some papers in English and full text of few others from the authors; as such, we are presenting their abstracts only. Further, some invited scholars did not attend the conference, but as their papers were selected for presentation, these are printed according to the original programme. At times, the audiography of the discussions was not clear due to which the taperecording could not be transcribed properly. However, it is being presented after editing by addition or deletion of few words.

This volume is arranged according to the programme of the conference, in Parts, Chapters and Sub-Chapters. To make the Parts, Chapters and Discussions distinct, coloured papers viz. red, yellow and green have been used to demarkate them respectively. We have tried our best to check all the references from the Holy *Quran*, incorporated in the papers, for their correctness; both *Quranic* and *Ahadith* Quotations are printed in distinct manner i.e. *Verses* in capital italics and *Hadith* in small italics.

This proceeding also includes speeches delivered on the launching ceremony of the book "Essays on Science" released by Hamdard Foundation as a felicitation volume to honour Prof. Salimuzzaman Siddiqui - one of the most celebrated scientists of International repute and recognition.

We are indebted to H.E. Dr. Abdul Rahman A. Al-Awadi, Minister of Public Health, and President of the IOMS, Kuwait for his fullest support to the editors in presenting this book. He does everything in his power to support the cause of Islamic medicine and the activities of the IOMS both at the national and the International levels. We also thank him for contributing his Foreward for this book.

We highly appreciate the efforts constantly made by the IOMS Board of Trustees for propagating the idea and concept of Islamic medicine and for supporting it whenever possible. Our thanks also go to the executive committee that spared no effort in arranging for this great conference to convene and for the conferees to find every possible facility during their meetings, discussions and exchange of ideas.

We are highly thankful to Dr. Nail Al-Naqeeb, Under-Secretary of the Ministry of Public Health and Dr. Ali Al-Shamlan, Director of Kuwait Foundation for Advancement of Sciences for their kind co-operation and help.

We are deeply indebted to Hamdard Foundation Pakistan that put in a great deal of effort without which this important event could not have been accomplished.

We are highly appreciative of the organised work of Mrs. Rehana Sufi of our secretariate who was custodian of the whole record of the conference. Without her untired efforts and continuous help, it was difficult for us to complete this work in a short time.

We thank all the participants of the conference and authors of the papers for their necessary co-operation.

We owe much to the IOMS Secretariat which worked day and night to give the proceeding this fine shape.

May Allah - the Almighty - give us courage, strength and patience to serve the mankind.

***Dr. Ali Yusuf Al-Seif***

***Dr. Ahmad Ragai Al-Gindy***

***Hakeem Mohammed Zahoorul Hasan***

***Professor Mohammad Sabir***



# **PROGRAMME OF THE FOURTH INTERNATIONAL CONFERENCE ON ISLAMIC MEDICINE**

**NOVEMBER 9-13, 1986**

**KARACHI, PAKISTAN**

**SUNDAY, NOVEMBER 9, 1986**

**ADMINISTRATIVE SESSION:**

(2.00-3.00 p.m.)

**INAUGURAL SESSION:**

(3.00-6.00 p.m.)

- National Anthem
- Recitation from Glorious Quran
- Message from H.E. General Mohammed Zia-ul-Haq, President of the Islamic Republic of Pakistan. Read by Mr. Mohd. Husain Zubairi, Member Board of Trustees, Hamdard Foundation, Pakistan.
- Welcome Address by Hakim Mohammed Said, President of Hamdard Foundation Pakistan.
- Address to the Fourth International Conference on Islamic Medicine by H.E. Mr. Shah Mohammad Pasha Khuhro, Federal Minister of Health, Pakistan.
- Address to the Fourth International Conference on Islamic Medicine by H.E. Dr. Hussein Al-Gezairy, Regional Director, EMRO, W.H.O., Egypt.
- Tribute of the Islamic Academy of Jurisprudence to the Fourth International Conference on Islamic Medicine by Sheikh Mohammed Al-Habeeb Ibn Al-Khoja, Secretary General of Islamic Conference in Jeddah, Saudi Arabia.
- Speech on "Islam and Health" by H.E. Sheikh Jaad Al-Haq Ali Jaad Al-Haq, Sheikh of Jamma Al-Azhar, Egypt.
- Welcome Address by H.E. Dr. Abdul Rahman Abdulla Al-Awadi, Minister of Public Health and President of Islamic Organization for Medical Sciences, Kuwait.
- Inaugural Address by H.E. Mr. Mohammad Khan Junejo, Prime Minister of Islamic Republic of Pakistan.

**MONDAY, NOVEMBER 10, 1986**

## **HERITAGE OF AL-TIBB AL-NABAWI**

**FIRST SESSION**

(9.00 a.m. - 12.00 noon)

**TITLE (A) : DOCUMENTATION OF THE PROPHET'S SPEECH IN THE FIELD OF MEDICINE**

Chairman: Sheikh Mohd. Al Habeeb Ibn Al-Khoja

Co-Chairman: Dr. Mohd. Al-Zawahry  
Moderator: Dr. Khalid Ghaznawi  
Plenary Lecture: Prof. Dr. Abdul Aziz Kamel  
*Bridge between the youth and scholars of Islam.*

Break

Main Lecture: Mufti Sheikh Mohd. Al-Mukhtar Al Salami  
*Al-Tibb Al-Nabawi.*

Speakers:

1. Dr. Mohd. Suleiman Al-Ashqar  
*The extent of using the Prophet's sayings in Medical Affairs.*
2. Prof. Dr. Ahmed Omar Hashim  
*The Heritage of Al-Tibb Al-Nabawi.*
3. Dr. Abdussattar Abu Ghuda  
*Prophet's medical sayings, properties, classification and collection.*
4. Prof. Dr. Ekmeleddin Ihsanoglu  
*Turkish Manuscripts on the Prophetic Medicine.*

Discussion

## SECOND SESSION

(12.30 p.m. - 2.30 p.m.)

### TITLE (B): ISLAM AND PREVENTIVE MEDICINE

Chairman: Prof. Dr. Abdul Aziz Kamel  
Co-Chairman: Prof. Dr. Mohd. Shoaib Akhtar  
Moderator: Dr. Ahmed Duaij  
Main Lecture: Prof. Dr. Hassan Hathout  
*A preventive approach to Preventive Medicine.*

Speakers:

1. Dr. Ibrahim A.H. Al-Sayyad  
*Islamic Medical Theory of Prevention and Treatment*
2. Prof. Dr. Mohd. Kamel Ahmed  
*Preventive Medicine in Islam.*
3. Dr. Maali Abdel Hamid Hammouda  
*The Protective and Medical Conception in regard to the Prophetic Medicine.*
4. Dr. Yahya Nasir Khawji  
*Shortening of nails as directed by the Prophet, Heritage and Medical Sciences.*

Discussion

## THIRD SESSION

(4.00 p.m. - 6.15 p.m.)

### TITLE (C): PREVENTION IN ISLAM

Chairman: Dr. Abdullah Omar Naseef

- Co-Chairman: Prof. Dr. Tawfik M. Al-Tamimi
- Moderator: Dr. Unaizi Al-Unaizi
- Main Lecture: Prof. Dr. Ahmed Aroua  
*Ibn Sina's Preventive Theory.*
- Speakers:
1. Dr. Ahmed Shawki Ibrahim  
*Cousin Marriage.*
  2. Dr. Maher M. Hathout  
*The Gay Bowel Syndrome.*
  3. Dr. Adnan Ahmed Al-Bar  
*The Islamic teaching in relation to childhood rights.*
  4. Prof. Dr. S.M.K. Wasti  
*Studies in adequacy of breast milk.*

Discussion

**TUESDAY, NOVEMBER 11, 1986**

**APPLIED RESEARCH**

**FIRST SESSION**

(9.00 a.m. - 11.30 a.m.)

**TITLE (A): PROHIBITION AND RESERVATION IN ISLAM**

- Chairman: Prof. Dr. M.A. Kazi
- Co-Chairman: Dr. Khushnood Ahmed Siddiqui
- Moderator: Dr. Abdussattar Abu Ghuda
- Plenary Lecture: Sheikh Mohd. Al Habeeb Ibn Al-Khoja  
*Hermaphrodite between jurisprudence and medicine.*

Break

**DOG: ITS HARMFUL EFFECT**

- Speakers:
1. Maj. Gen. (Retd.) Dr. M.I. Burney  
*The Rabies problem: Epidemiology, Prevention and Control.*
  2. Dr. Farooq Messahel  
*Prohibition of dogs in Islam.*
  3. Prof. Dr. Abdul Hafiz Helmy Mohammad  
*The dog's zoonotic diseases and community hygiene - an Islamic epidemiological study.*

Discussion

**SECOND SESSION**

(11.30 a.m. - 12.45 p.m.)

**PORK CONSUMPTION: ITS RELATION TO HEALTH**

- Chairman: Prof. Dr. M.D. Shami

- Co-Chairman: Prof. Dr. Mohd. Hassan El-Hefnawi  
Moderator: Dr. Mohd. Suleiman Al-Ashqar  
Speakers: 1. Dr. Sufian M. El-Assouli  
*Non-Infectious diseases associated with pork diet consumption.*  
2. Dr. Amin A. Nanji  
*Pork, alcohol and disease.*  
3. Prof. Dr. M. Abdussalam  
*Health aspects of the consumption of pigmeat.*

Discussion

### THIRD SESSION

(1.00 p.m. - 2.30 p.m.)

#### ALCOHOL CONSUMPTION: ITS RELATION TO HEALTH

- Chairman: Prof. Dr. Mamdooh Jaber  
Co-Chairman: Prof. Dr. Ekmeleddin Ihsanoglu  
Moderator: Dr. Mohd. Ali Al-Bar  
Speakers: 1. Dr. Mohd. Adnan Sakkal  
*Alcohol and bone disease.*  
2. Prof. Dr. Farouk Mohd. Ali  
*Tyrosine metabolism in alcoholic cirrhosis*  
3. Prof. Dr. Suleiman Ahmed Suleiman  
*Effect of alcohol on development of the brain and activity of brain lysosomal enzymes.*  
4. Dr. Ahmed Abu Al-Wafa A. Akhir  
*Water is the best solvent.*

Discussion

### FOURTH SESSION

(4.00 p.m. - 6.00 p.m.)

#### TITLE (B): AIMS AND OBJECTIVES OF AL-SHARIAH AS MENTIONED IN QURAN AND SUNNAH

- Chairman: Prof. Dr. Hussein A.R. Al-Gezairy  
Co-Chairman: Prof. Dr. M.A.H. Qadri  
Moderator: Prof. Dr. Abdul Hafiz Helmy Mohammad  
Speakers: 1. Dr. Ibrahim Mohd. Amer  
*Fasting and eye diseases between jurisprudence and medicine.*  
2. Prof. Dr. Mostafa Ahmed Shehata  
*How nasal wash in ablution keeps body health.*  
3. Dr. Adil M. Kandil  
*The effect of honey on pathologic liver.*

4. Prof. Dr. Mohd. Shoaib Akhtar  
*Chemical composition and effects of honeys of Apis florea (small bee), Apis dorsata (large bee) and commercial honey on blood glucose levels of normal and hyperglycaemic-diabetic rabbits.*

Discussion

**WEDNESDAY, NOVEMBER 12, 1986**

**TITLE (C): APPLIED HERITAGE IN THE FIELD OF MEDICINAL PLANTS**

**FIRST SESSION**

(9.00 a.m. - 12.00 noon)

- Chairman: Prof. Dr. Atta-ur-Rahman  
Co-Chairman: Prof. Dr. S.I. Ahmed  
Moderator: Dr. Abdul Fattah Shawki  
Plenary Lecture: H.E. Dr. Mohd. Al-Ahmadi Abu Al-Noor  
*Duties and rights of the physician in Islam.*

Break

- Main Lecture: Dr. Ahmed El-Kadi  
*Effect of the Black Seed on immunity.*

- Speakers:
1. Prof. Dr. Mohammad Sabir  
*Pharmacological evaluation of the anti-inflammatory activity of certain medicinal plants.*
  2. Dr. Saleh Al-Jeraiwi  
*Preliminary clinical evaluation of certain herbal remedies in the treatment of vitiligo.*
  3. Hakim Rasheed Ashraf Nadvi  
*The academic and scientific nature and value of Islamic medicine.*
  4. Dr. Inamul Haq  
*Quality control of Islamic Medicine.*

Discussion

**SECOND SESSION**

(12.15 p.m. - 2.00 p.m.)

**TITLE (D): ISLAM AND PSYCHIATRY**

- Chairman: H.E. Dr. Al Ahmadi Abu Al-Noor  
Co-Chairman: Dr. F.U. Baqai  
Moderator: Dr. Ibrahim A.H. Al-Sayyad  
Main Lecture: Dr. Haitham Al-Khayat  
*Fiqh Al-Seha*
- Speakers:
1. Prof. Dr. M. Abdul Hadi Abu Reeda  
*Human health and psychology in Islam.*



2. Prof. Dr. Mohd. Osman Nagaty  
*The motivation of behaviour in Hadith.*
3. Prof. Dr. Ihsan A. Karaagac  
*Psychiatric humanism in Islam and its canons of psychiatric jurisprudence.*

Discussion

**THURSDAY NOVEMBER 13, 1986**

**AL FIQH AL TIBBI**

**FIRST SESSION**

(9.00 a.m. - 11.00 a.m.)

TITLE: THE ROLE OF THE MOSLEM PHYSICIAN AND HIS RESPONSIBILITY

Chairman: Dr. Naim Ahmed Khan

Co-Chairman: Dr. Mohd. Haitham Al-Khayat

Moderator: Dr. Saleh Al-Jerawi

- Speakers:
1. Dr. Hamadi Massoud  
*The role of the Moslem physician in propagating the Islamic teaching.*
  2. Prof. Dr. Sleim Ammar  
*The role of the physician to maintain and propagate Islamic values during medical practice in Tunisia.*
  3. Dr. Anwar-ul-Haque  
*The role of Muslim physicians in Muslim Umma today.*
  4. Prof. Dr. Mohd. Abdul Jawad Mohammad  
*The Moslem physician between jurisprudence and law.*
  5. Dr. Mohd. Ali Al-Bar  
*The duration of pregnancy in medicine, law and shariah.*

Discussion

**SECOND SESSION**

**CLOSING SESSION**

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

1. CONFERMENT OF AWARD ON  
PROF. DR. RAZIUDDIN SIDDIQI

2. RECOMMENDATIONS

Chairman: H.E. Dr. Abdul Rahman Abdulla Al-Awadi

Co-Chairman: Hakim Mohammed Said

Moderator: Prof. Dr. Khalid Mazkour Al-Mazkour

Plenary Lecture: Prof. Dr. Muhammad Afzal  
*Research Methods and Islamic Medicine*

Speech: Prof. Dr. Raziuddin Siddiqi

Recommendations:

Vote of thanks:

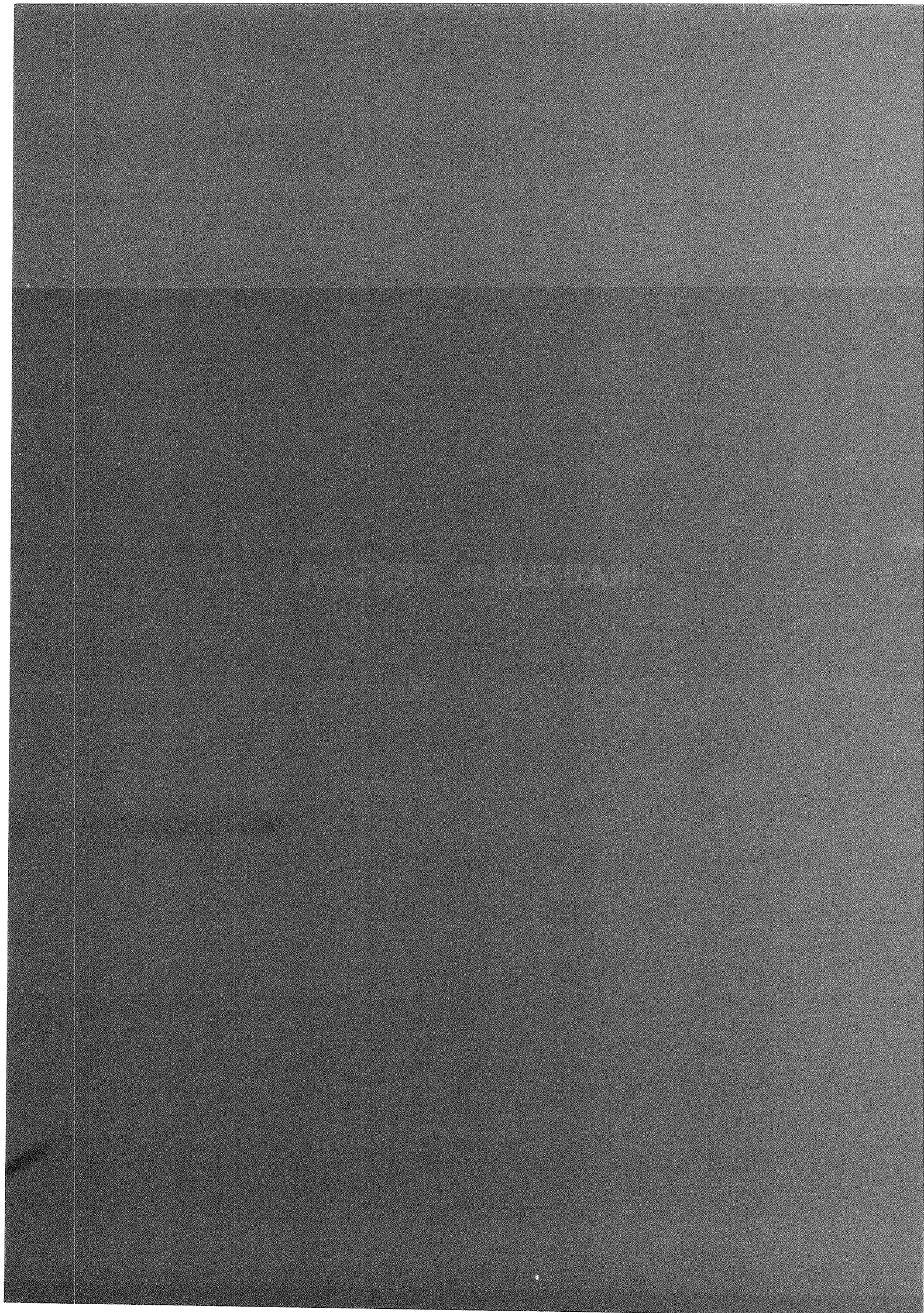
1. Mufti Sheikh Mohd. Al-Mukhtar Al-Salami
2. Prof. Dr. Amin A. Nanji
3. Hakim Mohammed Said
4. H.E. Dr. Abdul Rahman Abdulla Al-Awadi.

Discussion



**INAUGURAL SESSION**





## REPORT ON THE INAUGURAL SESSION

The inaugural session of the Fourth International Conference on Islamic Medicine was held on 9th November 1986, at Pearl-Continental Hotel, Karachi. The Chief guest of the ceremony was His Excellency Mr. Mohammed Khan Junejo, Prime Minister of Islamic Republic of Pakistan.

The function started at 3.00 p.m. with the recitation of the Holy Quran. The President of Pakistan, H.E. General Mohammed Zia-ul-Haq had sent his message to the Conference. It was read by Mr. Musarrat Husain Zubairi, Member of the Board of Trustees, Hamdard Foundation. In the message H.E. the President welcomed the establishment of the Islamic Organization for Medical Sciences (IOMS) and its role in keeping abreast of advancements in this vital field. He hoped that such efforts and researches will ultimately lead to the uncovering of innumerable manuscripts, which are full of rich medical and scientific findings, of the universally acknowledged eminent physicians and scientists like *Ibn Sina*, *Al-Razi*, *Ibn Rushd*, *Al-Biruni*, *Ibn Al-Haitham* and others.

Then Hakeem Mohammed Said, President of Hamdard Foundation Pakistan, delivered his Welcome Address. He welcomed all the invitees, dignitaries, ministers and the participants of the Conference. He thanked the President of the Islamic Republic of Pakistan on his kind acceptance to be the patron of the Conference and the Prime Minister of Pakistan who graced the occasion as the chief guest. He praised the activities of IOMS to be carried on and to be taken further for the renaissance of Islamic Medicine and thanked the Government of Kuwait on the establishment of the Islamic Centre for Medical Sciences in Kuwait to serve the ailing people and to carry out scientific research in various fields of Islamic Medicine. Hakeem Said stressed on the tremendous importance of the concepts of "Four Elements" and "Four Humours" which are the fundamentals of Islamic Medicine and suggested to conduct research on them.

Thereafter, H.E. Mr. Shah Mohammad Pasha Khuhro, (the then) Federal Minister for Health, Government of Pakistan read his Welcome Address. He suggested to benefit the mankind through the knowledge of traditional medicine utilizing the present day technical knowledge, to scientifically evaluate and assess various medicines being used, conduct clinical trials and place them in their true perspective.

Dr. Hussain Al-Gezairy, Regional Director of W.H.O., Eastern Mediterranean Region, also addressed the session. He said that primary health care is based on a number of concepts e.g. community participation and the use of technologies etc. which are also approved by Islam whereas Islamic Medicine enjoys an important advantage of which the primary health care approach remains short. That is, Islam views health as an element in a complete and multi-sided way of life. It works for the achievement of health within the context of providing every individual with his essential needs, namely — good and healthy food, clean water, suitable housing, education and sufficient income. It seeks to solve social problems on the basis of self sufficiency. Furthermore, its solutions for health problems are given within the framework of worship which makes them much easier to accept and implement.

From Islamic Conference of Saudi Arabia, Sheikh Mohammed Al-Habib Ibn Al-Khoja, Secretary General spoke and thanked H.E. Dr. Abdul Rahman Abdulla Al-Awadi, President of IOMS and the Health Minister of Kuwait, for providing him a chance to participate in the Conference and to visit Pakistan which is the land of heroisms and glories and also the land that was a dream in the imagination of the great poet, philosopher and



Islamic scholar, Sir Dr. Mohammed Iqbal. On this occasion, he remembered the late great leader, founder and first President of Islamic Republic of Pakistan, Mr. Mohammad Ali Jinnah who was greatly influenced by Allama Iqbal. Then he said that the present president of Pakistan H.E. General Mohammad Zia-ul-Haq is now following the footsteps of these two great predecessors, Iqbal and Jinnah. He also said that the Academy of jurisprudence and the IOMS are in close contact and co-operation in performing their duties which have the sole purpose of serving science, Muslims and humanity.

In this ceremony, H.E. Sheikh Jaad Al-Haq Ali Jaad Al-Haq, Sheikh of Jame'a Al-Azhar was also present and gave his speech. He quoted many *Ahadith* to prove that Islam is so concerned about man's health that it enjoins many preventive methods involved in what the theologian experts on *Fiqh* have deduced about the practical basics of Islam including *Salat* and Fasting. He also said that Islam has stressed much on purity of body and soul. These Islamic advices call for getting away from sources of diseases. He made it clear that Muslims know all preventive measures from their religion, now deemed absolutely essential for man's health.

H.E. Dr. Abdul Rahman Abdulla Al-Awadi, President of IOMS delivered his Welcome Address. He welcomed all the participants to the Conference in Pakistan and said: "Pakistan is one of those countries which are discharging their sacred duty to carry the eternal message of Islam to all regions of the world with vigour and sincerity.....It has produced many a great and distinguished men of rudition who have rendered outstanding services in the propagation of Islam and in calling mankind to the true faith. One such person of unique eminence is our great Islamic Philosopher-poet Sir Dr. Muhammad Iqbal, whose birth anniversary is being celebrated to-day in Pakistan as a memorable and historic occasion". He also said, "The fraternal, Islamic Pakistan, its deeply Islam-oriented society, its dynamic Head of State and its Government richly deserve the profound gratitude of every sincere member of the Islamic *Millat* for steadfastly moving forward on the path of Islam". He lauded the activities and services rendered by Hakeem Mohammad Said to make the message of Islam universally known and understood. He offered him tribute and infinite gratitude on his own behalf and on behalf of all the distinguished ladies and gentlemen who were present on the occasion. He prayed to Allah that Hakeem Mohammed Said be blessed with long life and sound health to enable him to complete the noble work that he has taken upon himself.

Thereafter, he recalled that the Conference was being held during the sacred month of Rabi-ul-Awwal in which the Holy anniversary of the birth of Allah's final Apostle, Mohammad (ﷺ) son of Abdullah would be celebrated. Hence he stressed, "It is not enough for Muslims to organize *Milad* congregations, to deliver noble speeches...(but necessary) to ponder on the life and teachings of the Holy Prophet (ﷺ), should benefit from his teachings and his guidance".

He also mentioned about IOMS that it has been established in Kuwait for the promotion of the Islamic Medicine. Amongst the major objectives of this organization is to trace out and collect at one place the ancient medical literaturès, to arrange for its preservation, to create conditions conducive to its proper study and to make arrangements that would facilitate the full utilization of this invaluable source of material by the coming generations. This will make it possible for future scholars to know and assimilate the academic facts available in this treasure house of knowledge and to establish useful links with the heritage their ancestors have left behind. He also said, "Islamic Medicine is superior to the prevalent medical system..... because it considers man as a completely rational being and has a balanced view of man. The point of view Islamic Medicine holds in this respect is, that the man is a sum total of the soul, the primary ego and the body; also, that none of these three components is inferior in any way to the other nor can it be ignored or disregarded. Thus, Islam has a superior and distinct theory about diseases that beset the human person".

In the end, H.E. Mr. Mohammad Khan Junejo, Prime Minister of the Islamic Republic of Pakistan delivered his Inaugural Address and said: "Islamic Medicine refers to the progress of mankind in the field of medical



knowledge and its application covering a period of about one thousand years from late seventh century to the seventeenth century A.D. It is not a matter of purely intellectual pursuit — it is in fact, acquisition and application of knowledge in the service of mankind with faith in Allah”.

He also said, “It is indeed heartening to note that in the medical sciences, there is an increased interest all over the world in Herbs and Herbal medicines which shows that the people everywhere are once again keen to return to the fold of nature. This leads us back to our past, and we are bound to realise that research conducted by the Muslims in the times gone-by and foundations that they laid for medical treatment with herbs and medicinal plants, still provide a guide for us”.

He declared that his Government has firmly committed to establish an Islamic welfare system in Pakistan which will among other things provide full access to an effective and efficient health care service to all.

Before declaring the Conference open he extended a sincere welcome to all of the participants and assured them of his fullest co-operation in their noble cause. He also offered his sincere felicitations to H.E. Dr. Abdul Rahman Abdulla Al-Awadi under whose guidances a great Centre for research on Islamic Medicine has been established in Kuwait.

— Editors

**MESSAGE FROM THE PRESIDENT OF PAKISTAN  
FOR THE FOURTH INTERNATIONAL CONFERENCE ON  
ISLAMIC MEDICINE**

*H.E. General Mohammad Zia-ul Haq*

President of Islamic Republic of Pakistan

PAKISTAN

*The history of medicine is as ancient as the human race. In his innate quest for survival, man has, through a process of trial and error, experimented with various modes of treatment of illness. Today, both medicine and surgery have reached great heights of human ingenuity, innovation and resourcefulness; and the search for newer and more effective preventive and curative treatment of disease goes on at a phenomenal pace.*

*It is in this context that I attach great importance to the establishment of the Islamic Organisation for Medical Sciences, and its role in keeping abreast of advancements in this vital field. I feel particularly reassured that one of the principal objectives of the Organisation is also to undertake a sustained research into the fields of medicine and science of the Islamic era. I am sure that such a concerted effort will ultimately lead to the uncovering of innumerable manuscripts which are full of rich medical and scientific findings of the universally-acknowledged eminent physicians and scientists like Ibn-i-Sina, Razi, Ibn-i-Rushd, Al-Biruni, Ibn al-Haitham, and others. I am sure their original contributions, when studied anew, will throw fresh light on their respective fields and disciplines, and prove to be extremely useful for contemporary research in medical sciences.*

*I am very happy that the Fourth International Conference on Islamic Medicine is being convened in Pakistan jointly by the Islamic Organisation for Medical Sciences and the Hamdard Foundation, and feel confident that the deliberations of the Conference will be an asset to the advancement of the medical sciences of the future.*

## WELCOME ADDRESS

*Hakim Mohammed Said*

President of Hamdard Foundation

PAKISTAN

Mr. Prime Minister,  
Mr. Governor,  
Mr. Chief Minister,  
Excellency, the Minister of Public Health, Kuwait,  
Al-Shaikh Al-Azhar Al-Sharif,  
Distinguished Delegates,

I am extremely happy today and with me, the hakims, doctors and scientists of Pakistan are happy, and grateful for many reasons:

- ☆ The Fourth International Conference on Islamic Medicine is being held in Pakistan, our beloved homeland, the fountainhead of intellectual and political freedom of all fellow Muslims.
- ☆ It has the high patronage of the President of the Islamic Republic of Pakistan, General Mohammad Zia-ul-Haq.
- ☆ The Prime Minister of Pakistan, H.E. Mr. Mohammad Khan Junejo, has done us the great honour to preside over the inaugural session and inaugurate this Conference which is a testimony of the keen interest and desire to promote science and scientific cooperation among all countries of the world.
- ☆ Eminent men of science and medicine from all parts of the world are participating in it, under the leadership of His Excellency Dr. Abdul Rahman Al-Awadi, Minister of Public Health, Kuwait.

It is matter of great honour – indeed a high privilege – for me to welcome you most profoundly and sincerely to the inaugural session of this Conference. I also welcome that propitious revolution in the attitude and perspective of the world of medicine and science which clearly reflects the universal acceptance of the theory and philosophy of the Islamic medicine and the fact that it is a system perfectly in accord with Nature. I also welcome enthusiastically the remarkable change in general thinking generating genuine respect and deep appreciation of the rich legacy of erudition and professional excellence left to the world by the great Muslim scientists and men of medicine. It is all the more heartening as it follows a strong and stubborn disregard and avoidance of the glory that was Islamic science and culture, spread over many long centuries. There is acknowledgement in the world today that Muslims made original contributions of massive proportions to scientific thought and professional expertise.

I also foresee with complete clarity and satisfaction, the approaching revolution in perceptions, which transcending formal expressions of admiration and rising above doubts and prejudices will, through a deeper academic and professional understanding of our national heritage in the domain of science and profes-

sional excellence, link up our present with our scientific past. This revolution in perception will prove to be a harbinger of the discovery and proper evaluation of the unique contributions to science and medicine made by the Arabs and Muslim Masters of yore. It also enables us, who carry the torch of that knowledge and wisdom, to free ourselves of the stranglehold of alien ideologies that benumb our creativity. It will inspire us to build our future on the solid foundations of our own scientific, professional and medical tradition. Only a revolution of this nature and magnitude can be worthy of the Muslim nations and a matter of pride and satisfaction.

This Conference and its learned participants have before them extremely vital matters and objectives of fundamental importance. We are in favour of a truly profound and scientific research conducted on the right lines, on the fundamentals of Islamic Medicine, its philosophy and its primary concepts. We are not oblivious of the Holy Prophet's medicine, which has a multi-dimensional influence on Islamic Medicine, was in fact its prime source of inspiration. We regard the human body as the masterpiece of divine creation, with all the strength of our belief and conviction. For us it is not a mere piece of flesh, but a beautiful blend of matter and spirit. The Qur'an says that 'man was made in the fairest mould'. As exponents and upholders of the Islamic Medicine, we have deep respect for the human body. To treat the human person as a mere material entity and to subject it to beastly treatment is in our view a great insult to humanity. We respect man because he is Allah's finest creation. We respect the human body and we do not claim to have complete and total knowledge of it. Human reason, despite the astounding reach of its comprehension, is still hopeless in the matter.

The concept of 'Four Elements' has tremendous importance in the theoretical system of Islamic Medicine. We have made headway based on definitive research during the past few years, and through forums of international academic and scientific conferences in regard to its exposition. The results are now universally known and appreciated. The entire scientific and medical world has now begun to accept the incontrovertible fact that the 'Four Elements' have a definite bearing on health and disease. Consequently a change in the theories and hypotheses of Western medicine has become inevitable. Today Nature seems to demand that contemporary medical treatment should come into the sphere of Nature and that medicine should continue as the art of healing and not converted into a profit-oriented profession /industry.

The Islamic Organization for Medical Sciences (Kuwait) and Hamdard have a scientifically worked out programme of research on the philosophy and the theoretical concepts of Islamic Medicine. Now we have to work on the 'Four Humours' at international level through the forum of international conferences, as we did in regard to the 'Four Elements'. For this purpose a great centre for research on Islamic Medicine has been established at Kuwait, under the generous patronage of His Highness the Amir of Kuwait, where hakims, doctors and scientists inspired by the Islamic tradition will begin whole-time research within the next few months, Inshallah.

The Fourth International Conference on Islamic Medicine is highly auspicious as distinguished scientists and men of medicine have come to participate in it from all parts of the world, with all their talent and scholarship. It is very gratifying that we have with us eminent scientists and men of medicine from Pakistan besides top administrators and officials of the highest echelons, who are in a position to keep research work in Pakistan on the right path and make it really meaningful. I extend to them my heartiest welcome and consider their participation a good augury for the Conference.

The next four days are extremely important. In these four days the maturity that perceptions and perspectives will achieve through sessions on science can well prove revolutionary and epochal.

We are positive and most certain that the sincere endeavours of the distinguished scholars of science

and medicine will most certainly be highly productive and will serve as a guiding light to the disciplines of medicine and health.

Mr. Prime Minister,  
Distinguished members of the audience,

The Islamic Organization for Medical Sciences and the Hamdard Foundation Pakistan offer you their profound gratitude and deep appreciation that you made it convenient to participate in this important scientific event. I am especially grateful to the Prime Minister who inspite of the multifarious burdens of his office has given us a fair slice of his time. His presence here today reminds us that real progress can be achieved only through mutual co-operation. I am also grateful to H.E. Dr. Abdul Rahman Al-Awadi for selecting Karachi as the venue of this Conference, as testimony of the fraternal ties that exist between us. May Allah grant us the ability to devise ways and means of making medicine a noble art and of keeping it so, also to pave the way to universal good health which is the sole aim of Islamic medicine and is the goal of the World Health Organization.

## **WELCOME ADDRESS TO THE FOURTH INTERNATIONAL CONFERENCE ON ISLAMIC MEDICINE**

*H.E. Shah Mohammad Pasha Khuhro*

Federal Minister of Health

PAKISTAN

Honourable Prime Minister of Pakistan, Mr. Mohammad Khan Junejo,  
Honourable Chief Minister of Sind, Syed Ghous Ali Shah,  
Sheikh Jaad al-Haq Ali Jaad al-Haq, Sheikh-ul-Jamia al-Azhar, Cairo,  
His Excellency, Dr. Abdul Rahman Abdulla Al-Awadi, Minister of Public Health, Kuwait,  
H.E. Dr. Al-Ahmedi Abu Noor, Minister of Awkaf, Egypt,  
Dr. Hussein A. Gezairy, Regional Director, World Health Organisation, Eastern Mediterranean Region,  
Hakim Mohammed Said,  
Distinguished Delegates,  
Ladies and Gentlemen!

Assalam Alaikum.

It is a matter of great privilege, pride and honour for me to welcome all the distinguished delegates who have gathered here to participate in the Fourth International Conference on Islamic Medicine. Indeed it is a historical event and in its wake innumerable thoughts and actions will emerge which will help to promote the cause of human health and welfare with due deference to emotional, spiritual and theological dimensions. Islamic Medicine is one of the three important disciplines which have been serving the ailing humanity since long. The two other being Tibb-e-Hind and Tibb-e-Cheeni. It calls for no emphasis on my part that these three disciplines individually and collectively have been addressing human ailments and giving the people health and happiness. If we extend our imagination over the canvas of the world it will not be difficult to appreciate that in the region of Indo-Pakistan and China half the population of the world is living and these disciplines are serving the cause of promoting health in an effective manner. There is no doubt that medical practice has jumped out of this cocoon of austerity during the past three to four decades and has gathered a wealth of knowledge. Today the medical science has advanced practically in all its sub-disciplines mainly due to better understanding of human psychology, biochemistry and bio-genesis, whereas the progress of medicine on the one hand is making a big stride. It has actually become a strong belief that man should not leave the folds of Nature and look for cure among the plants which are busy day and night manufacturing useful alkaloids and active principles to combat illness and fight diseases and to restore psychosomatic normalcy. World Health Organisation and various other International organisations have given due congrizance to these disciplines and are trying to support them to achieve the goal of health for all by the year 2000.

Hence I may like to point out that we want to benefit the mankind through the knowledge of traditional medicine and we must utilize the present day technical knowhow to assess and evaluate various medicines being used and place them in their true perspective also by conducting clinical trials. The practice of Medicine envisages ethics and various other legal and moral issues. We must find answers to those issues from the teachings and traditions of Islam and adopt them as a code of conduct. In the end, I would like to congratulate

His Excellency, Dr. Abdul Rahman Abdulla Al-Awadi and his colleagues for providing a forum where it is possible to discuss and find solutions to issues relating to human health and happiness. I am grateful to all the participants who have devoted their time and efforts to make this conference a success. I wish each and every delegate and participant success. May Allah be with you all.' Pakistan Paindabad!



## **ADDRESS TO THE FOURTH INTERNATIONAL CONFERENCE ON ISLAMIC MEDICINE**

*H.E. Dr. Hussain Al-Gezairy*

Regional Director, WHO, EMRO

EGYPT

Your Excellency, President Zia-ul-Haq,

Your Excellencies,

Ladies and Gentlemen,

Assalamu Alaikum wa Rahmat Ullah wa Barakatuh,

It gives me great pleasure to be among you today in your Fourth International Conference on Islamic Medicine which is being held in this hospitable country. I am grateful to you for your kind invitation to me to take part in this Conference which discusses an important aspect of health and medicine, combining both prevention and cure, which you have rightly named "Islamic Medicine".

In its work and priorities the World Health Organization shares in common with the Islamic Organization for Medical Sciences two important features. Firstly, WHO believes that the spiritual dimension can play a great role in the international strategy of Health by the year 2000, which is the objective WHO strenuously works for. Resolution 13 of the Thirty-seven World Health Assembly held in May 1984 explains that the spiritual dimension implies a phenomenon which belongs to the realm of ideas, beliefs, values and ethics that have arisen in the minds and conscience of human beings, particularly ennobling ideas. This resolution recognizes that the spiritual dimension plays a great role in motivating people's achievements in all aspects of life, including world-wide action for health. It also affirms that ennobling ideas have given to health, as defined in WHO's Constitution, an added spiritual dimension. In our Eastern Mediterranean Region which stretches from our host country today to Morocco, we find that this spiritual dimension is purely Islamic in origin, essence and shape.

The other feature which is common to our two Organizations derives from the importance WHO attaches to traditional medicine. All communities have developed over the centuries practices which aim to reduce pain and speed up recovery. Some of these practices are preventative while others are curative. While a number of these traditions and practices are useless from the point of view of medicine and health, others are of considerable value which makes them worthy of scientific study and research so that they can be developed and put to a wider and more beneficial use. It is needless for me to stress here today that many a practice of traditional medicine in our Region have Islamic roots and derive from noble directives which we read in the Quran and the Sunnah. Indeed many of them have spread into areas which are further afield, ever since Muslim cities and capitals where the centres of knowledge towards which scholars and students set on their journeys from all corners of the Globe.

It is true that modern medicine has a Western colour. But it is equally true that it has scored great achievements, utilizing advanced technology which has made it possible to overcome many an illness which

have for long caused great suffering for mankind. Only an unjust person would attempt to deny modern medicine its splendid achievements. As it is practised in certain parts of the world, however, modern Western medicine suffers from a serious drawback. When it treats an illness, it deploys far more weaponry than the battle between the agent causing illness and man's defence system requires. This approach is similar to that of a Field Marshal deploying all his heavy artillery and large armies in a confrontation with an enemy which is not only much inferior in number but also very poorly equipped. It thus calls to mind the example of one who tries to kill a fly with a large stone. That Field Marshal draws very heavily on his country's human and financial resources, and unnecessarily so. Similarly, Western medicine places a heavy burden on its patient. It certainly achieves the desired result by helping the patient recover, but it also has its unwelcome consequences. Iatrogenic diseases are only a practical example of these consequences. These are self-inflicted, man-made diseases which result from using too many and unnecessary drugs. The natural approach to the treatment of illness is characterized by its simplicity. Moreover, it achieves its results with minimum side effects. Hence, it can never lead to what may perhaps be worse than the original illness, as it is the case with certain practices of modern medicine.

Moreover, in our oriental communities, we import Western medicine with all its practices. We may indeed go to excesses in certain cases, oblivious of the fact that these practices are not suitable to oriental society. Indeed, some of them are definitely not.

WHO adopts a strategy which aims at the achievement of Health for All. Its approach is that of primary health care which can be provided through simple, inexpensive programmes which are easily accepted by human communities and depend largely on community participation. It shares all that with Islamic medicine which combines simplicity, availability and easy acceptance by people.

In the view of WHO, primary health care is based on a number of concepts, most important of which are community participation, intersectoral cooperation, the use of technologies which are suitable to the community and meet its needs at the individual and communal levels. All these concepts are approved by Islam. Islamic medicine, however, enjoys an important advantage of which the primary health care approach remains short. That is, Islam views health as an element in a complete and multi-sided way of life. It works for the achievement of health within the context of providing every individual with his essential needs, namely, good, healthy food, clean water, suitable housing, education and sufficient income. It seeks to solve social problems on the basis of self-sufficiency. That makes its approach less expensive and gives it the chance to achieve better results. Moreover, it makes it easier for every individual and section of society to come in with its contribution. Furthermore, its solutions for health problems are given within the framework of worship which makes them much easier to accept and implement. Cleanliness, for example, is an essential element of illness prevention. Hence, it is part and parcel of primary health care. Every muslim who practices his religion develops certain habits of cleanliness as part of his worship, such as ablution, bathing, brushing his teeth, and washing his hands before and after meals. In recognition of this aspect and its importance, the Thirty-seventh World Health Assembly adopted its resolution on the spiritual dimension, to which I have already referred. That resolution invites all Member States to consider including in their strategies for Health for All a spiritual dimension which accords with their social and cultural patterns. In the Muslim world, which includes the overwhelming majority of countries in the Eastern Mediterranean Region, this means the adoption of health practices from an Islamic standpoint. That ensures an unparalleled, positive support, in response to God's invitation to us:

*BELIEVERS, RESPOND TO GOD AND THE MESSENGER WHEN HE INVITES  
YOU TO THAT WHICH GIVES YOU LIFE.*

Finally, I pray God to bless your efforts and crown them with success and to enable you to achieve the results you hope for.

May this Conference of yours be highly successful and fruitful. We, in WHO, look forward to the recommendations and resolutions which will be adopted as a result of your deliberations. Everyone of us will then contribute to their full implementation.

*YOU LORD WILL REPAY EVERYONE FOR THEIR ACTIONS. HE IS FULLY  
AWARE OF WHATEVER THEY DO.*

Peace be to you all, together with God's mercy and blessings.

## TRIBUTE OF THE ISLAMIC ACADEMY OF JURISPRUDENCE TO THE FOURTH INTERNATIONAL CONFERENCE ON ISLAMIC MEDICINE

*Sheikh Mohammed Al-Habeeb Ibn Al Khoja*  
Secretary General Of Islamic Conference  
SAUDI ARABIA

All praise be to Allah who has established our creed and based our community on faith in Him alone coupled with obedience and positive response to His apostle, Muhammad (ﷺ). Thus Allah has taken our nation beyond the limits of time and place and perfected the religion He has chosen for us, giving it supremacy over all other religions. Allah, the Almighty and Exalted, said in the Holy Quran:

*IT WAS HE WHO SENT HIS APOSTLE WITH GUIDANCE AND TRUE RELI-  
GION TO GIVE IT SUPREMACY OVER ALL RELIGIONS .*

We, Muslims, are the inheritors of this supreme religion; we adhere to it, abide by it and call for it. For this we thank Allah and ask Him for more of such blessings. May He preserve His loyal believers and support His faithful soldiers; May Allah guide us to the right path of dignity and glory and help us follow the right course mapped out for us by our preceding Imams. If we ever follow their example, we will always consult our *Sharia* whenever anything comes up; for it is the only true system of our life. We will also be able to develop the life of our nation by subjecting the powers of this universe to our own good. The life of our communities will not be perfect unless we collectively feel towards ourselves what the individual feels towards himself. This can be achieved through observing the traditions of our nation and adhering to our religious principles and Islamic values.

Mr. Chairman,  
Excellencies,  
Distinguished delegates,

I would like to extend my deepest gratitude to H.E. Dr. Abdul Rahman Abdulla Al-Awadi, President of the Islamic Organization for Medical Sciences, for his kind invitation to the Islamic Academy of Jurisprudence to participate in the Fourth International Conference on Islamic Medicine. I am happy to accept this invitation which has given me the honour of attending this Islamic, scientific, medical and jurisprudent symposium held on the beloved land for which we always yearn; the hospitable country that has enhanced the wakeup of a nation, the good land of Pakistan: the country that keeps struggling for self-justification, glory of the nation and triumph of Islam and Muslims. Any one of us setting foot in any part of Pakistan for the first time would be thrilled by having the lucky chance to see this land of heroisms and glories; the land that was once a flickering hope and a dream in the imagination of the poet, philosopher and Islamic scholar and propagandist, Muhammad Iqbal, with which he inspired his friend, the great leader Muhammad Ali Jinnah, President of the Islamic Association, when he wrote to him: "The best way to peace in India under these circumstances is the partition of the country in accordance with ethnic affiliation, religion and language." His idea became clearer when he rejected patriotism as conceived by the Europeans because it carried the seeds of heretic materialism. Asserting this in his speeches, he said: "What really matters is man's faith,

culture and historical traditions. To me, these are the things for which man should live and die, not a piece of land on which he happened to be born.” The deep significance of these words were fully realised by Pakistan’s founder and first president, Muhammad Ali Jinnah. So, he got obsessed by the dream of establishing an Islamic country in India, and put up a fierce and unrelenting fight to make the dream come true. In this, he was greatly influenced by Iqbal because he believed in his truthfulness, wisdom and insight as evidenced by what he said in elegizing him: “To me, Iqbal was a friend, an Imam and a philosopher. In the darkest hours that beset the Islamic Association, he was as deeply rooted as a towering mountain, never for once flinching.”

The late great leader, Muhammad Ali Jinnah, passed away following the immortal poet after he had founded Pakistan as a distinctive Islamic entity in the semi-continent of India, making sure that Muslims felt the reality of that entity, and drawing their attention to the necessity that they should develop a feeling of independent identity about which his friend Iqbal had said: “This identity lives through the creation of high intentions and working hard to achieve them. To the extent that these intentions are great, the identity will also be great, and to the extent that it can endure hardship, it will be strong.”

And Pakistan has actually embarked upon the stage of building up with dignity and pride, motivated by the principles and values of Islam. H.E. the President, General Muhammad Zia Ul-Haq, is now following in the footsteps of his two great predecessors, Iqbal and Jinnah, calling for and directing towards the same plan, and implementing the will of the people of Pakistan expressed in the introduction to the country’s Constitution for 1973. Thus, serious work has started on changing the man-made laws into Islamic ones. Conferences are being held on ways of adopting and applying *Sharia*. Pakistan’s renowned scholars, together with others in India, take the lead by working out draft laws and submitting law proposals, drawing attention to the right aspects that should be taken into account when formulating an Islamic law based on the Quran and Sunna and aiming to serve and protect public interest. The method to be followed in formulating such a law draws upon the Islamic legal opinions that do not run counter to the life conditions of the people in this age. In this framework, President Zia Ul-Haq issued in 1985 the Banking System Act and the Law on banking and financial services which stipulate that Pakistan shall change into the non-usury banking system. The stage was thus set for a blessed economic revolution based on the principles of stability and equality which are implied by the fundamentals of justice and charity in the immortal Islamic *Sharia*.

As for those who have been intoxicated by the sheer power of materialism and misled away from their religion by their own falsities, it will be sufficient to arouse their feelings and persuade them to consider the effect of religion in putting an end to despair, frustration, terrorism and all various kinds of evil prevalent in our present world. Religion is the only way, as Pakistan’s poet has said, of preparing contemporary man to live up to the grave responsibility of dealing with the advancement of sciences in our modern age. Religion alone has the effective power to straighten up behaviour, moderate forces, and motivate people to watch over themselves, to reckon with themselves and to practise self-criticism. It directs scientists to the right course and the good of the people when science gets out of control and becomes a horrible giant that threatens the life of the very people whom it was meant to serve.

Islamic culture works with a background of integration between science and religion. That is how it has come up with objectives which induced Muslims to investigate, study and examine things. For these objectives, and because of them, various sciences and arts flourished when the Islamic civilization was in the making. Today, this same background is emerging once again, asserting this necessary and increasing relationship between science and religion.

The issues of developed and advanced science stimulate the religious spirit and legal mind to look into the new phenomena and scientific inventions and ponder their implications. A man of such balanced way of

thinking is apt to avoid, through consulting divine knowledge, all the pitfalls and perils that may result from the whim of an inventor or the indifference of a physicist or mathematician who might end up using an abstract and theoretical research in making means of destruction, tools of war and weapons for the extermination of mankind.

Modern studies and advanced sciences would also help diligent jurists to examine the existing realities carefully so that they could be in a better position to safely determine the appropriate legal aspects of the issues arising nowadays. They base their judgements on concern for and appreciation of people's interests as well as on being wary of grey areas. Their point of departure is always the two basic sources: the Holy Quran and the Sunna, in addition to the general rules and principles deduced by Islamic leading jurists from the spirit of Islamic legislation, its theories and fundamentals.

Thus, modern jurists have been preoccupied with a number of astronomical, economic, medical and other issues. They have been looking into innovations to point out their various dimensions and aspects with a view to controlling their implications and reaching clear judgements about them. It has also become common for many concerned parties to request the legal opinion on such innovations. This has created the need for holding seminars and symposia for discussing these controversial issues. Scientists go to these gatherings with a full repertoire of the latest scientific developments in all fields. They put forward such issues as may have become deep-seated and wide-spread in Western and industrial countries from which they keep coming to the Islamic and developing world. Fortunately, cooperation in these gatherings is increasing between the jurist and the man of medicine; so much so that jurists are almost always invited now to participate in medical gatherings, and many distinguished medical scientists contribute to the work of jurists.

The Islamic Organization for Medical Sciences operates in this manner. In like manner, the International Islamic Academy of Jurisprudence has conducted a number of studies relating to test-tube babies, milk banks, removing resuscitation equipment from patients, etc. The Academy did not resolve these issues legally until it had listened first to concerned doctors and medical experts and scrutinized scientific references on the subjects under study.

Thanks be to Allah that the Academy and the Organization are still in close contact and cooperation in performing their duties which have the sole purpose of serving science, Muslims and humanity in general.

The best evidence of this is the Fourth International Conference on Islamic Medicine held by the Islamic Organization for Medical Sciences following three previous conferences, the results of whose researches have been of the utmost benefit to us and a source of enrichment to our minds.

We hope for our Organization to keep up the good work it chose to initiate, equipped with the deepest medical studies and guided by the religious traditions that draw us tightly to our roots, help us to approach our present problems reasonably and wisely, and map out for us the kind of future we aspire to reach under the protective umbrella of science and religion.

At the end of this salutation addressed to Pakistan and the Islamic Organization for Medical Sciences, I cannot afford to forget expressing my sincerest appreciation of the efforts exerted by all those responsible for arranging this conference whether administratively, scientifically, on the planning side or executively. May Allah support your conference with the success it really deserves,

*SAY: 'DO, ALLAH WILL SEE YOUR DEEDS AND SO WILL HIS APOSTLE AND THE BELIEVERS' .*

## ISLAM AND HEALTH

*H.E. Sheikh Jaad Al-Haq Ali Jaad Al-Haq*

Sheikh of Jame'a Al-Azhar  
EGYPT

All praise be to Allah, and peace be upon His Apostle.

Man is, to Allah, the best and most honoured of His creations. He has deputized him on earth, as He said in the chapter on "the Cow":

*WHEN YOUR LORD SAID TO THE ANGLES: 'I AM PLACING ON THE EARTH ONE THAT SHALL RULE AS MY DEPUTY', THEY REPLIED: 'WILL YOU PUT THERE ONE THAT WILL DO EVIL AND SHED BLOOD, WHEN WE HAVE FOR SO LONG SUNG YOUR PRAISES AND SANCTIFIED YOUR NAME?' HE SAID: 'I KNOW WHAT YOU DO NOT KNOW.'...*

God has subdued this universe and all that it contains for Adam and his offsprings. He said in the chapter on "Lukman":

*DO YOU NOT SEE HOW ALLAH HAS SUBJECTED TO YOU ALL THAT THE HEAVENS AND THE EARTH CONTAIN, AND LAVISHED ON YOU BOTH HIS VISIBLE AND UNSEEN FAVOURS?.*

God has also inspired man to exploit this universe and showed him the way to do it. In the chapter on "the Cow" we read:

*HE TAUGHT ADAM THE NAMES OF ALL THINGS..*

And in the chapter on "The Merciful" we read:

*THE MERCIFUL. IT IS HE WHO TAUGHT YOU THE QURAN. HE CREATED MAN AND TAUGHT HIM ARTICULATE SPEECH..*

Then, in the chapter on "The Blood Clot" we read:

*RECITE! YOUR LORD IS THE MOST BOUNTEOUS ONE, WHO BY THE PEN HAS TAUGHT MANKIND THINGS THEY DID NOT KNOW..*

Honouring man and teaching him what he did not know necessitated that God shows him how to keep in good health, both for himself and for his community. Allah, all praise be to Him, says in the chapter on "The Heights":

*CHILDREN OF ADAM, DRESS WELL WHEN YOU ATTEND YOUR MOSQUES. EAT AND DRINK, BUT AVOID EXCESS. HE DOES NOT LOVE THE INTEMPERATE.*

And in the chapter on "The Prophets":

*WE TAUGHT HIM THE ARMOURER'S CRAFT, SO THAT YOU MIGHT HAVE PROTECTION IN YOUR WARS. WILL YOU THEN BE THANKFUL?*

Islam has directed man to keep in good health by doing whatever is necessary for that purpose. In the chapter on "Repentance", God says:

*THERE YOU SHALL FIND MEN WHO WOULD KEEP PURE. ALLAH LOVES THOSE THAT WOULD PURIFY THEMSELVES.*

God has also emphasised purity of the body in the sixth verse of chapter five "The Table" as a condition for praying. Thus He enjoined ablution and pointed out the parts of the body that must be washed up. He also enjoined cleansing the body if it is polluted by intercourse then ended the verse by saying:

*ALLAH DOES NOT WISH TO BURDEN YOU; HE SEEKS ONLY TO PURIFY YOU AND TO PERFECT HIS FAVOUR TO YOU, SO THAT YOU MAY GIVE THANKS.*

Muslims are also urged to cleanse their garments in the chapter on "The Cloaked One", and to keep their places of worship clean as mentioned in the chapter on "The Cow":

*WE ENJOINED ABRAHAM AND ISMAEL TO CLEANSE OUR HOUSE FOR THOSE WHO WALK ROUND IT, WHO MEDITATE IN IT, AND WHO KNEEL AND PROSTRATE THEMSELVES.*

In the same chapter we also read,

*ALLAH LOVES THOSE WHO REPENT AND CLEANSE THEMSELVES,*

And in the chapter about "That Which is Coming" Allah says about the Quran:

*NONE MAY TOUCH EXCEPT THE PURIFIED.*

The Sunna of Prophet Muhammad, (ﷺ), as reflected in the Traditions, frequently calls upon Muslims to cleanse themselves. For example, in the Tradition quoted by Muslim in his Authentics from Abu Malik Al-Ash'ari, the Prophet (ﷺ) said:

*"Cleansing constitutes half the faith".*

Ibn Habban also quoted Aisha as saying: "Get clean; for Islam is clean". Imam Ghazali explained the grades of cleansing as: cleansing the exterior from bodily liquids, excrements and malignancies; cleansing the limbs from crimes and sins; cleansing the heart from vice and bad manners; and cleansing the soul from anything except Allah the Exalted.

Islam is so concerned about man's health that it enjoins many preventive methods involved in what the theologian experts on *fiqh* have deduced about the practical basics of Islam, including *Salat* (prayer) and fasting, and in the other basics which protect the Muslim from psychological and social ailments. In the Chapter on "The Table", referred to above, the Quran sets ablution and cleansing the body as conditions before a Muslim can be allowed to pray. The Prophet (ﷺ) elaborates on the rituals of ablution and cleansing by pointing out the necessity of washing the mouth and nose during ablution as well as washing up the face and arms, then passing the wet hands on the ears to clean them. He (ﷺ) recommended the use of Siwak for cleaning the teeth during ablution and before getting into prayer. He (ﷺ) was quoted by Abu Huraira as saying:

*"I would have enjoined the use of Siwak at each prayer, but that could be a burden to my people".*

He (ﷺ) was also quoted by Al-Bukhari and others as saying:

*"You'd better use the Siwak; it cleanses the mouth and affords God's gratification".*

He (ﷺ) also set the tradition of washing between the fingers, the knuckles and underneath the nails.

Concerning outward appearance and general hygiene, the Prophet (ﷺ) prescribed cleaning and combing the hair and beard. Ibn Habban and others reported that the Prophet (ﷺ) saw a man whose hair was untidy and whose beard was unkempt. Then he said,

*"Couldn't that man afford to get his hair tidy and combed?"*,



then added,

*“Some people go about looking like devils”.*

Muslims know all these things from their religion before other nations which claim in this modern age to be an authority on matters relating to means of prevention and health protection. The Prophet (ﷺ) has prescribed washing up the whole of the body especially when attending public gatherings such as Friday and Eid prayers. The purpose is obviously to preserve Muslim gatherings and protect public health in addition to the protection of individual health. In a tradition quoted by Abu Huraira, the Prophet (ﷺ) said:

*“The duty of every Muslim is to wash up his head and body at least once every seven days”.*

Concerning eating and drinking, Allah says in the chapter on “The Heights”:

*EAT AND DRINK, BUT AVOID EXCESS. HE DOES NOT LOVE THE INTEMPERATE.*

This is clearly an invitation to eat and drink moderately. This is explained by the Tradition quoted by Ahmad and Al-Termizi from what was reported about the Prophet (ﷺ) by Al-Miqdam Bin Ma'd Yakrub:

*“The son of Adam has never filled a worse container than his stomach. A few morsels would be quite sufficient for the sustenance of the son of Adam. But if he has to eat and drink, then he should set aside one third only of his stomach for food, one third for water and one third for respiration”.*

In a book entitled “Zadul Ma'aad” by Ibnul Qayyim, he comments on this Tradition by saying that the rules set by the Tradition for eating and drinking are the best and most useful for the body and heart; for if the stomach is brimful of food, there will hardly be any space for water. So, if that limited space is even filled with water, respiration will be very difficult, which causes much trouble to the health. As man is made up of three elements: earth, water and air, the Prophet (ﷺ) divided up the stomach capacity among food, water and respiration.

For the protection of food and water, the *Sunna* directs Muslims to take the precaution of covering all utensils containing food or water, as was mentioned in the tradition quoted by Jabir and reported by Muslim: “Cover the vessel and tie up the waterskin”. Even the advice given today against drinking from a cup or glass used by somebody else was mentioned in a tradition reported by Al-Bukhari about Ibn Abbas that the Prophet (ﷺ) had proscribed drinking from the muzzle of a vessel used for keeping water. Commenting on this, Ibnul Qayyim said: “This proscription is justified by many things. For example, breathing into the cup or glass by the drinker may get some odours into the water and make it bad for a second drinker; or the water may get contaminated by germs that cannot be felt by the second user.

Still, relating to the prevention of disease in Islam is the prohibition of certain kinds of food and drink as is detailed in the third verse of the chapter on “The Table”:

*YOU ARE FORBIDDEN THE FLESH OF ANIMALS THAT DIE A NATURAL DEATH, BLOOD, AND PIG'S MEAT; ALSO ANY FLESH DEDICATED TO ANY OTHER THAN ALLAH. YOU ARE FORBIDDEN THE FLESH OF STRANGLED ANIMALS AND OF THOSE BEATEN OR GORED TO DEATH; OF THOSE KILLED BY A FALL OR MANGLED BY BEASTS OF PREY (UNLESS YOU MAKE IT CLEAN BY GIVING THE DEATH-STROKE YOURSELVES).*

Modern science has revealed the harm that may come to man by eating such prohibited kinds of food. God has also prohibited adultery and homosexuality to prevent venereal diseases such as have spread in this age and have become known under various names and in different forms. Science has also revealed

the facts of Islam and its concern for man's health. Islam, in fact, wants man to live in good health without any diseases that may impede his mission as God's deputy on this earth.

For this same purpose, Islam has left nothing that could constitute any hazard to man's health without drawing attention to it or even prohibiting it. This applies and extends even to the sexual relationship between husband and wife. In the chapter on "The Cow" the Quran draws attention to the necessity that husband and wife should abstain from sexual intercourse during the menstruation period of the wife. In the words of the Quran:

*THEY ASK YOU ABOUT MENSTRUATION. SAY: 'IT IS AN INDISPOSITION. KEEP ALOOF FROM WOMEN DURING THEIR MENSTRUAL PERIODS AND DO NOT TOUCH THEM UNTIL THEY ARE CLEAN AGAIN. THEN HAVE INTERCOURSE WITH THEM AS ALLAH ENJOINED YOU. ALLAH LOVES THOSE THAT TURN TO HIM IN REPENTANCE AND STRIVE TO KEEP THEMSELVES CLEAN.*

Islam's concern for the protection and good appearance of society has never been less than its concern for the well-being of individuals. Thus, Islam urges Muslims to keep their roads clean and tidy. In Muslim's authentic traditions, he quotes Abu Huraira as reporting that the Prophet (ﷺ) said:

*"Faith can be classified into a little over sixty sections; the highest of which is to say 'There is no God but Allah', and the lowest is to remove harmful objects from a road; shyness is one of these sections".*

Other traditions reported by Muslim call for keeping roads clean and recognizing the right of others to use them.

Al-Termizi reported that Saad Ibn Abi Waqqas had quoted the Prophet (ﷺ) as saying:

*"Clean up your yards and do not imitate the Jews. Allah is Good and loves good things; Clean and loves cleanliness".*

The *Sunna* also enjoins refraining from polluting water streams. Many of the authentic traditions quoted by Muslim warn against urinating in stagnant water; and in Tabarani's version of such traditions the warning is also against doing so in running water streams. This is obviously meant to protect man's life and health and to keep water, which is a blessing from God to mankind, clean and purified from filth and pollution so that it can be good for human consumption in drinking, washing and cooking.

For the high purpose of preserving man's life God has decreed that in matters of life or death man may transcend prohibitions. Hence, the rule of necessity stipulated by Islam in many verses of the Quran. All verses prohibiting certain kinds of food or drink end by permitting them in cases of necessity, as in verse No. 173 of "The Cow":

*BUT WHOEVER IS CONSTRAINED TO EAT ANY OF THESE, THROUGH NEITHER APPETITE NOR WILFUL SIN, INCURS NO GUILT. ALLAH IS FORGIVING AND MERCIFUL;*

in verse No. 3 of "The Table" we read:

*HE THAT IS CONSTRAINED BY HUNGER TO EAT OF WHAT IS FORBIDDEN, NOT INTENDING TO COMMIT SIN, WILL FIND ALLAH FORGIVING AND MERCIFUL;*

and in verse No. 145 of "The Cattle":

*BUT WHOEVER IS CONSTRAINED TO EAT ANY OF THESE THROUGH NEITHER APPETITE NOR WILFUL SIN, WILL FIND ALLAH FORGIVING AND MERCIFUL.*

The use of clean sand for ablution or cleansing was allowed as an alternative for water if it is in short supply and needed more for drinking or if its use for washing was feared to prove harmful; "This is meant by your Lord to ease things for you and give you mercy."

About preserving man's health is also the tradition quoted by Al-Bukhari and Muslim from Abu-Huraira's reporting that the Prophet (ﷺ) said: "Beware of infection, portents, vermins and jaundice; run away from the leper as you would run away from a lion". This tradition was also reported by a group of the Prophet's companions: Anas Ibn Malik, Jabir Bin Abdulla, Al-Saeb Bin Yazeed, Ibn Omar, and others. In another tradition reported by Al-Bukhari and Muslim, the Prophet (ﷺ) was quoted as saying:

*"Do not let the diseased mix with the healthy."*

Ausama Bin Yazeed was also quoted as saying that the Prophet (ﷺ) had said:

*"If you hear that plague has spread in an area, do not get into it; and if the plague breaks out in an area where you happen to be staying, do not depart from it"*

Such are the recommendations of Islam's Prophet (ﷺ). They call for getting away from sources of diseases, despite the firm belief that one can never escape from God's fate. But man is enjoined to take every precautionary measure against potential evil or harm. As a wise man will not jump into deep waters if he does not know how to swim, or throw himself into fire, so a healthy person should avoid mixing with a leper or any other one with an infectious disease. This explains why Muslims were warned against getting into places where plague had spread, because it could lead into their catching the disease. Such a precaution is not in contravention of the fact that Allah, all praise be to Him, is the creator of all effects together with their causes. There is no other creator but He, and He is the sole foreordainer in this universe.

Ibn Abbas was reported as relating that Omar Ibnul Khattab was once on his way to Syria when he reached a place called Ser' where he was met by some of his army leaders, Abu Obaida Ibnul Jarrah and others. They told him that an epidemic had broken out in Syria. Omar consulted the early emigrants (to Makkah), but they differed in opinion. Some of them said: "You have set on this trip for a certain mission, and you should not change your mind about it." Others said: "You are not alone in this; you have with you other people as well as the companions of the Prophet (ﷺ). So, you should not expose them to danger." Omar then called Al-Ansaar (the Medina followers of Muhammad (ﷺ) who gave him refuge after the Hejra from Makkah. These also differed in opinion. So, he resorted to some leaders of Quraish. They advised him to go back and avoid endangering his life and the life of his company. Omar felt inclined to take the advice and decided to go back. But Abu Obaida Ibnul Jarrah, his army leader, asked critically, "Are you running away from the fate of Allah?" Omar answered saying:

*"yes, we run away from Allah's fate to Allah's fate".*

Then, Abdul Rahman Bin Ouf, who had been absent during that discussion, came back and said: I know something that may resolve this matter; I once heard the Prophet (ﷺ) say, "if ever you hear about it-meaning the plague- in any area, do not get into that area; and if it breaks out in an area you happen to be staying in, do not run away from it."

Omar then thanked Allah and set on the way back. Concerning therapeutic medicine, some of the Prophet's companions once said to him (ﷺ):

*"O Apostle of Allah: should we seek treatment if diseased?."*

And he (ﷺ) answered saying:

*"Yes. Slaves of Allah, seek treatment for your illness; Allah has never created an illness without a proper therapy for it, except aging."*

Al-Bukhari reported that the Prophet (ﷺ) had said:

*“Allah, all glory be to Him, has not sent down a disease without also sending down a means of curing it. Some would know about it, and some wouldn’t.”*

Concerning the physician, Al-Baihaqi reported that a delegation from Najran including Al-Shamardal, came to see the Prophet (ﷺ). Then Al-Shamardal addressed the Prophet (ﷺ) saying:

“In the pre-Islamic period, I was the diviner and physician of my people. What happens to me now?”

The Prophet (ﷺ) said in reply:

*“You can perform blood-letting and handle a stab, if you have to. I’d also recommend the senna leaflets. But never administer any medicine unless you are positive of the nature of the disease”;* to which the Shamardal said in great admiration: “By God Who has sent you with True religion, you know about medicine much more than I do.”

Ibn Maja also reported that the Prophet (ﷺ) had said:

*“Whoever practices medicine without knowledge about it shall be liable.”*

Well, these are only glimpses of the kind directions that Islam gives so that man may keep in good health, whether by prevention or by treatment. This may bear out the common saying:

*“The health of bodies is above the convenance of religions”*

Allah has allowed the prohibitions at times of necessity if it turns out to be a matter of life or death. Thus if man’s life depends on eating a prohibited kind of food or discarding something enjoined he may do so.

In the Quran, many verses point out this fact in Islam. In “The Cow”, for instance, we read:

*ALLAH DESIRES YOUR WELL-BEING, NOT YOUR DISCOMFORT*

and in “The Women” Allah says:

*YOU SHALL NOT KILL YOURSELVES. ALLAH IS MERCIFUL TO YOU.*

In “The Table”:

*ALLAH DOES NOT WISH TO BURDEN YOU: HE SEEKS ONLY TO PURIFY YOU AND TO PERFECT HIS FAVOUR TO YOU, SO THAT YOU MAY GIVE THANKS.*

Finally, in “Pilgrimage”:

*HE HAS CHOSEN YOU AND LAID ON YOU NO BURDENS IN THE OBSERVANCE OF YOUR FAITH.*

## WELCOME ADDRESS

*H.E. Dr. Abdul Rahman Abdulla Al-Awadi*

Minister of Public Health

and

President of Islamic Organization for Medical Sciences

KUWAIT

Your Excellency, the Prime Minister of Pakistan,  
Excellency, the Governor of Sind,  
Distinguished Delegates,  
Ladies and Gentlemen,

It is a great honour for me to welcome you to this Fourth International Conference on Islamic Medicine, in this fraternal country, the Islamic Republic of Pakistan. Pakistan is one of those countries which are discharging their sacred duty to carry the eternal message of Islam to all regions of the world with vigour and sincerity. This great country fully deserves the faith the world of Islam reposes in it, in this regard. It has produced many a great and distinguished man of erudition who has rendered outstanding services in the propagation of Islam and in calling mankind to the true faith. One such person of unique eminence is our great Islamic philosopher-poet, Dr. Muhammad Iqbal, whose birth anniversary is being celebrated today in Pakistan as a memorable and historic occasion.

Another great blessing for which one ought to be profoundly grateful to Allah, the most Exalted, is the glorious fact that despite innumerable odds and impediments and persistent international plots to make its experiment a failure notwithstanding, Pakistan is making an all-out and concerted endeavour to establish the Islamic *Shariah* as the law of the land and make it the basis of its evolving social order.

This country can also rightly feel proud of the fact that it has countless academic institutions which can serve as models for those noble and inspired people who earnestly feel that science and religion should achieve a perfect blend to ensure balanced and viable collective progress.

The fraternal, Islamic Pakistan, its deeply Islam-oriented society, its dynamic Head of State and its Government richly deserve the profound gratitude of every sincere member of the Islamic *Millat*, besides his best wishes and prayers, for steadfastly moving forward on the path of Islam and for continued success in the process of Islamizing individual as well as collective life.

As for Hakim Mohammed Said, I know him as a true friend and a sincere and loyal brother, who brings all his physical, moral and spiritual potential, quietly and with complete dedication and devotion, to bear upon his one supreme passion of life which is to make the message of Islam universally known and understood. I take this opportunity to offer him tribute and infinite gratitude on my own behalf and on behalf of all the distinguished ladies and gentlemen who are present here today. I pray to Allah, that Hakim Mohammed Said be blessed with long life and health to enable him to complete the noble work that he has taken upon himself.

The second important thing to note is that we have gathered together during the sacred month of Rabi-ul-Awwal, which occupies a special place of grace and sanctity in our hearts. Within the next few days, the holy anniversary of the birth of Allah's final Apostle, Muhammad (ﷺ), son of Abdullah will be celebrated throughout the world of Islam. The sacred day marks the greatest revolution in the history of mankind, for this is the day, on which was born that holiest of all men who brought mankind out of the dreary darkness of ignorance into the bright sunshine of self-awareness and true understanding of its destiny as well as dominion over the physical universe and who showed mankind the path which is true belief and which leads to the luminous world of virtue, wisdom and infinite knowledge. The Holy Prophet (ﷺ) brought the *Ummah* on to this path and then gave it a beacon light which makes the pitch black night as bright as a cloudless noon-day. He showed the path of eternal glory from which only he can deflect who is doomed to endless perdition.

What I wanted to stress here is that it is not enough for Muslims to organise *Milad* congregations, to deliver noble speeches and express profound devotion to Allah's final Messenger and history's most complete and perfect man, because Allah's most beloved prophet (ﷺ) and servant is not in need of any praises that ordinary mortals can offer. What is needed is that we should ponder on the life and teachings of the Holy Prophet (ﷺ) and should benefit from his teachings and his guidance. We should focus our minds on the precepts and the philosophy he has placed before mankind for its material welfare and moral and spiritual well-being. Thus alone can we understand the factors and the processes which are the real basis as well as the inherent dynamics of Islamic civilization and culture. This will also reveal to us the manner in and the extent to which we have through our collective inadequacy and feelings damaged this system and will help us determine and pinpoint the real causes of our decadence and decline. Once we have correctly diagnosed our national malady we will be able to find its true remedy. Thus alone shall we be able to wake up from our deep sleep of oblivion spread over many centuries and find ways and means of once again become a healthy, vivacious, dynamic and forward-looking *Millat*.

I will try as an honest and sincere brother, to analyse, in a simple, straightforward and easily comprehensible manner the factors and the process that shaped the Islamic civilization and its value system during the period of Islam's ascendance and pre-eminence and serve as the source of its vitality and vigour.

The power and the dominion, which the Muslim *Ummah* attained in the early centuries of Islam was rooted in its dynamic faith. In this rock-solid faith lay its real strength. And the truth of the matter is that faith accompanied by the will and the strength to bring a total revolution is very different in its nature and texture from a faith wallowing in frailty, feebleness and collective impotence. The faith of strong individuals and groups finds expression in dynamism and in ceaseless and purposeful endeavour. Such faith as this creates an over-riding need for a place or a platform on which nations can come together, which can serve as the starting-point or a source of motivation, where objectives can be formulated and priorities determined and where plans can be made for achieving them. In a psychological environment such as this only knowledge and scholarship is the final authority, the supreme arbiter, which guides action and endeavour at every step and lights up its path.

For the feeble and the powerless, faith is nothing more than a continuous grievance and a means to complain against a callous antagonistic fate, an attitude which teaches resignation and doubtful acceptance of misfortune. Persons with such a depressing faith keep alive in vain hopes pertaining to dreams which can never come true, and desires which are too vague or vain to be ever fulfilled. His only wish is that some hidden supernatural hand should suddenly appear some day, end his agony and bring untold, limitless joy.

This is the reason why within the first century after the advent of Islam, the Muslim scholar, forgetting everything else, had compiled the lexicon and completed the work pertaining to the formulation of the rules

and principles of philology and grammar. In addition they collected all the source material that was readily available and by translating it into their own language they paved the way for the full utilization of erudition that had become available and for making it the starting point for further enquiry and research.

Equipped with this available expertise they started working on a two-fold project. One, that all available fund of knowledge should be translated into their own language. This work was undertaken by translators, individually, depending entirely on their own initiative and selected work of their own choice. Two, the establishment gave this work much importance. For instance, Māmūn al-Rashīd established a *Bait al-Hikma* (House of Wisdom). This multi-dimensional effort made it possible for the Muslim scholars to study and to avail of most of the fund of learning left behind by ancient masters of other lands, which had become available through translation, exactly in the manner the ants store up food during summer, for the long desolate months of winter. The treasures that became available through translation gave birth to a new culture. If one may use the analogy of flowers – Muslim scholars availed of them – the translations – and gave their sum total a new form of existence, in the shape of honey.

The disciplines formulated by the Muslims had no resemblance whatsoever with the general Arab trends of thought at the time of the emergence of Islam. In the same manner, the new fund of knowledge gathered by them was much more valuable and far weightier than the source material they had translated into their own language. In this revolutionary period the names that shone on the firmament of knowledge like brilliant stars included philosophers, men of medicine, intellectuals, scientists, mathematicians and masters in the domain of the humanities, language and literature, who, in real fact, had closely perused the book that is this our universe and studied the volume of Nature and with the help of this profound study they assimilated and fully digested the knowledge that these translated masterpieces placed before them. They gave it a new dressing and form, added their own original thought and expertise and through a happy blend of the borrowed and the original material, produced a new culture and gave to the world a composite whole which was neither a complete invention nor a mere imitation. The whole world quenched its burning thirst for knowledge from this bountiful stream, so much so that right up to the beginning of the contemporary European cultural and scientific revolution, this was the only fresh-water spring for the knowledge-thirsty man throughout the world. Then, and this is no overstatement, Europe, this contemporary cultural sky-scraper is built on the bed-rock of our scientific legacy and it chose the same lines that our ancestors had drawn up, for its onward movement.

Europe benefited from and drew upon the translations and the fund of knowledge that was built upon them in the same manner as we had done in our own time. Working on those bases we had formulated disciplines which are universally acknowledged by the contemporary world as a great academic and scientific heritage.

At this stage, a question comes up naturally. How is that after gaining supremacy in the domain of learning, we lost touch so soon and became so backward.

The truth of the matter is that after putting forth new ideas and blazing new trails, we lost the power that had been put in our hands and began to feel contented with a static and listless imitation of the ideas and concepts of the ancients. The people of the West studied the book of Nature in a practical manner – which inevitably leads to results that have a direct bearing on the lives of the common fold. We, on the contrary have during all this period, confined ourselves to learn the works of our Masters by rote and repeat them parrot-like – the farthest extent to which we went was to write commentaries on the classics and to add footnotes to these annotations. We have kept ourselves fully occupied but in such work of no importance – our efforts started on paper and ended on paper – without ever leading to any practical results.

The Western academic and scientific workers adopted the rational and scientific method – objective enquiry and creative research. This method leads them every day to the discovery of new facts, and new vistas keep on opening up before them. We Muslims, on the other hand, keep on looking back – at our past. If and when we feel inspired we just say “Allah be praised. How infinite and all-pervading is Allah’s dominion”.

No doubt what we say is quite true and undeniable. Of course, whatever there is, is a miracle and a manifestation of Allah’s Design and Providence. But does our comment, in these words, on Allah’s handiwork, meet all our needs? A comment which does not, indeed cannot serve as an incentive to anyone amongst us to move forward nor show us the way which can lead to a psychological environment conducive to scientific research. Yet all this panorama, is an open invitation to us to ponder the academic and scientific facts and observations of the Holy Qur’an, give them the pride of place in our minds in a manner that no pronouncements regarding the highly cognizant and discerning mental faculty of man, that we come across daily, goes unnoticed and remains unpondered.

Islam invites and exhorts, all its followers to closely examine all creatures that are found on earth and in the heavens and ponder on them, and encourages man to move forward and extend his dominion. But woefully, its followers are in such an abject state that they are no more than the scum on the tidal wave. We think it is enough to learn by heart and go on repeating a few precepts of socio-moral values without giving a thought to the actions that are necessarily linked up with them, whereas the fact of the matter is that we cannot take even a single step forward on the path of our true faith unless we accept these concepts and principles and the basis and the fountain-head of continuous and uninterrupted moral and intellectual activity.

Here, one might well ask. What strategy could be brought into play to achieve spiritual revival and intellectual-cum-scientific renaissance of the Muslim *Ummah*. I firmly believe, that after staying so far back for so long in the field of civilization, if we want to go ahead in a manner that will enable us to keep apace with the advanced nations of the contemporary world as their fellow travellers and not as their camp-followers and imitators, then there is only one way open to us – that we should get our motivation and value-system from Islam, and the means, resources and methodology from science.

The reason for this is obvious. Motivation in its essence comprises those values which we earnestly desire to convert into living realities in this world of facts and events. But from where can one get these values that can serve as incentives and provide motivation.

These motivating values are, from our point of view, those values, that first, indeed, the only source or fountainhead, of Islam and we find ourselves duty-bound to give these Islamic values, a practical, viable shape, in this world which is never still, but is in continuous flux.

The present situation is that knowledge is for us like a plant which since the day it was planted is exactly as it was – it neither grows, nor bears any fruit. This plant can show signs of life and growth if we plow the earth deep and bring out from its deep layers that fertile soil which can cover this plant with healthy foliage. Our history is not restricted only to the last three static centuries which from the 16th century to the 19th century we passed in stupor and during which we did nothing except endlessly and unashamedly repeat ancient ideas. Prior to that we spent many auspicious centuries, resplendent with much creative work and original contribution of outstanding merit in every branch of knowledge. These were fruitful centuries during which we kept the tree of knowledge green and full of sap. This is the part of our history which if properly linked up with modern scientific information and newly discovered facts can produce results of great value.



What I aim at is that we need a revival of that scientific method and perspective among our research scholars which will enable our seekers after knowledge to adopt those techniques for utilising contemporary source-material of which we could not keep ourselves informed in the recent past. That life which provides opportunities for the soul to develop, mature and become perfect, is the real product of the recitation of the Holy Qur'an and contemplation of its edifying teachings. If we study Allah's word, as true believers should and must, act upon its imperatives and follow its sublime guidance, it should not be beyond us at all, to conquer every bit of this universe, upto its farthest limits.

We cannot achieve that awareness of our being and that knowledge of the power that inheres it, which will enable us to have our due share in the contemporary civilization unless our present becomes co-axial with our past and that our glorious tradition plays its full part in our collective reconstruction, like the blood that flows in the veins of each one of us to keep us alive. What I mean is that our past which is still outside of and away from us should become an integral part of our collective being – our national ethos. It should become our living and decision-making conscience and our guide. If we succeed in achieving this state and can forge together our present with our past in one fully integrated and indivisible whole, we will be able to shake off that lethargy that has made us for many long decades imitators, word by word and step by step like unintelligent mimics. We will be able to adopt and own modern thought and methodology which would prove productive and appropriate in the modern context.

The most blatant lie and false notion of this present age in which we live and which is being deliberately propagated amongst us is that we have to choose between two irreconcilable alternatives – Islam or modernity with all its science and technology. It is said, without any basis whatsoever, that if we want to continue to live as true Muslims and to conform to its teachings and tenets, we will have to abjure and totally reject the contemporary life with all its appendages.

When we see a Muslim inclined towards the present era and its realities, we at once conclude that he is alienated from Islam. Most probably the operative factor behind this trend is the long domination of all aspects of life by the Church in the West and during this period, the renaissance scientists were subjected to extreme torture by the Inquisitionists. They were persecuted and hunted down and any scientist who dared to present novel theories and facts, was mercilessly murdered. As a result of this hostility, a voice was raised to keep religion and scientific research apart and because of the peculiar circumstances prevailing in Europe, it was accepted. Now some ill-informed circles amongst us also wish that religion and scientific disciplines should be accepted as mutually exclusive, although this attempt in reality tantamounts to deprive Islam of its innate academic and rational disposition and to confine it only to a few cultus rites and religious practices. People forget the fact that the Qur'an although it is not a medical treatise or a mathematical work or a book on astro-physics, yet, despite this fact, many of its verses bear witness explicitly that this revealed book invites man to ponder facts and investigate them, to acquire knowledge and form the habit of objective analysis and rational thinking. Many *Ahādīth* of the Holy Prophet make it incumbent on Muslims to be inquisitive and analytical vis-a-vis the facts of nature. For instance listen to this word of wisdom: 'A few moments of profound contemplation are better than sixty years of worship and prayer'.

When so much emphasis is laid by Islam on the importance of contemplation and objective assessment of the majesty and glory of the Creator and the true nature of human good, it should not be difficult at all to deduce how vitally important it would be, in its value-system, to undertake beneficent academic research and to discover new facts, formulate new concepts and scientific hypotheses and establish new theories. This is most certainly among the highest values of Islam.

Regrettably this voice to keep religion and scientific investigation and research apart from each other is being raised in our countries too and quite a few of our intellectuals and learned men lend their active sup-

port to this retrogressive thinking. Consequently the present position is that we find ourselves in the midst of two contradictory extremes. One party would like to see us clinging to the past and to be nothing but helpless captives of ideas and things many of which are valid no more. It insists that we live our individual as well as collective lives in conformity with the norms that obtained in our remote past, completely ignoring the developments and the advances achieved by man in the modern age. Most likely this attitude has gained ground out of the fear that the advances made by modern science may jeopardise and confound their faith and beliefs. There is another school of thought which says that science and religion should stay mutually exclusive although neither of them is in the right.

But the truth of the matter is that Islam is both Dīn and polity. This was the view-point of our righteous forbears. They acted upon the Qur'anic injunctions in the full belief that they are clauses of the Divine Law. They made the precepts of the Qur'an the basis of their socio-political organisation and statecraft as a result of which the whole world lay at their feet which gave them the time and the opportunity to establish a glorious Islamic civilization and culture and to spread it throughout the known world.

I would like, here, to elucidate two facts which converge on one central point. One, that it is impossible for a Muslim who loves truth to keep himself on the true path of Islam and at the same time, keep away from the essential features of this our present age. Two – that not a single factor amongst all that form the basis of contemporary culture is such, that Islam has not drawn our attention to its importance and utility and which it has not advised, indeed, exhorted us to acquire and make use of.

The question arises: What should be the place and status of us Muslims in this present age – which is the age of nuclear power, conquest of the space, the electronic computers, laser rays and genetic engineering.

It is possible to give a positive answer to this question, provided, our youth, our universities, our centres of higher learning, our academicians, are willing to shoulder their responsibility and fulfil the obligations that devolve upon them. Also, they should be ready at all times to firmly stand by their view-point that it is possible to reach the loftiest heights of rational thought and analytical investigation despite being inseparably committed to their past. Also, that if their feet are firmly set on the ground that is their past and their scientific thought and analytical faculty explores the farthest reaches of the heavens, they would be in a very favourable position to compete with the rest of the world. They should be ever prepared and keen to study the book of Nature with the eyes of their souls. They should keep their inner windows open and their hearts should have no place at all for any fear, except the fear of Allah.

Today we have to deal with that materialist, aimless and soulless Western civilization which has proved itself an utter failure. It has given birth to human needs which are absolutely artificial and as a result its entire apparatus is running whole-time to meet these unnecessary 'needs'. Because of this, the Western civilization is concentrating all its creative potential on the discovery and invention of such resources and tools which can be of any benefit to man as man. Consequently it has reached the point of untenability and has lost its true place and status in the history of human progress and achievement. As a result of this imbalance and lack of equilibrium, most lethal weapons of mass-murder are being invented for man, whose prime need is bread and shelter. This situation has created for man peculiar diseases of the modern age such as anxiety, neurosis and sexual malfunction, which are not only on the increase but have assumed proportions which are a serious danger for the whole of mankind.

It is my considered view that we can undoubtedly play our destined role in the further development of the present civilization by adding spiritual values to its material content and format. If we play this role successfully we will have achieved the status of front-row travellers in the caravan of civilization.

In pursuance of this view-point, the Islamic Organization for Medical Sciences was established in Kuwait for the promotion of the Islamic Medicine. Amongst the major objectives of this Organisation is to trace out and collect at one place the ancient medical literature and to arrange for its preservation, to create conditions conducive to its proper study and to make arrangements that would facilitate the full utilization of this invaluable source material by the coming generations. This will make it possible for future scholars to know and assimilate the academic facts available in this treasure-house of knowledge and to establish useful links with the heritage their ancestors have left behind.

As for the modern discoveries and inventions, we have made full arrangements for them to be studied from the true Islamic perspective, because, due to the infinite kindness of Allah there is nothing in them which cannot, in all propriety, be analysed and evaluated from the purely Islamic angle of vision. Islam has explained with great lucidity for us, what is permissible and what is forbidden and on that basis it has become possible for us to set a real example before the world of how religion and mundane matters of this world can be fruitfully brought together and successfully integrated. It has become all the more essential to do so because we are now face to face with an astounding biological revolution, the far-reaching effects of which the world of tomorrow will inevitably witness in their fully array. In the circumstances it is absolutely incumbent upon us to be able to face these likely developments. To be able to successfully cope with the conditions of tomorrow we will have to produce highly qualified jurists who would be well-qualified and equipped to fully comprehend the conditions that a completely technological age will create and the problems it will pose before mankind. We will have to give specialised training to our men of medicine to enable them to distinguish between what is permissible and what is forbidden. Similarly in the domain of applied sciences our intent is to equip our Centre with tools and implements made available by the most advanced technology so that we can obtain results from our research and scientific investigation which will bear full scrutiny by the world under modern upto-date laboratory conditions. Our aim is not to lag behind the highly developed scientific institutions in any matter whatsoever. We feel that if we can do this, it will then be possible for us to keep pace with the rest of the world in the field of culture. We also wish to modify and change some prevalent concepts in the sphere of psychiatry and psycho-pathology, because we are fully convinced that the fund of knowledge given in this particular field by Islam is absolutely unique and we have the honour of being pioneers in the medical treatment of mental disorders and psychiatric problems.

Islamic Medicine is superior to the prevalent medical system in this particular department because it considers man as a completely rational being and has a balanced view of man. The point of view, Islamic Medicine holds in this respect, is that man is a sum total of the soul, the primary ego and the body, also that none of these three components is inferior in any way to the other nor can it be ignored or disregarded. Thus Islam has a superior and distinct theory about diseases that beset the human person.

We hope that by achieving this objective we will be able to pave the way for the preservation of our legacy in the various fields i.e. jurisprudence, medicine and historical literature and to create conditions in which our learned men, having availed of all this treasure-house of knowledge and information, will be able to discharge their responsibilities with credit to themselves and render palpable service to their nation in particular and to the world at large, in general. Wisdom and understanding is the lost heritage of the believer and he is entitled to get it wherever he finds it with which to enrich his being.

It is very gratifying to note that the scholars of the Muslim *Ummah* are actively participating in the process of taking the caravan of civilization forward, by making solid contribution in the different fields of knowledge and scientific research.

Now I will briefly take up three very important matters. The first is an appeal addressed to those learned men of the Muslim *Ummah* who are living in foreign countries – away from their respective homelands. The

World of Islam is in dire need of their learning, expertise and their guidance. It does not by any means, imply that they should return to their countries of origin. What is required is that they should always keep it in their mind that Islam enjoins them never to ignore or disregard the unbreakable bond that exists between them and their native lands. They should not forget that however high they may rise in the countries in which they reside, they will still be labelled as people who belong to countries, the developing countries. These Muslim men of learning are fully cognizant of the views of their new compatriots about the countries of their birth. Therefore, the best way for these distinguished Muslim scholars is to keep these facts before them and become a useful link between the Muslim *Ummah* and the materialist civilization of the contemporary world.

And now, an appeal to those scholars of the *Ummah* who dwell in Islamic countries. I say to them: I have absolute faith in your sincerity and in your deep and selfless love for the *Ummah*. On that basis I expect you to put this sincerity and this profound love to purposeful use and make it your responsibility and your mission to take the *Ummah* out of its backwardness, to put it on the path of progress and make the desire to keep moving on, steadily and with accelerating pace, a part of its collective psyche.

What I have to say to the rulers of Muslim states is that the World of Islam cannot move ahead in the field of civilization and culture unless Islam becomes its motivating force. A verbal commitment to Islamization has to be accompanied by concrete and positive action. Mere slogans which are so vociferously raised in social and political congregations and the impact of which peters out soon after, will do no good. The process of Islamization cannot make any headway unless the scholars of Islam are given their due place in the polity, because they are the trustees of the great treasure left for mankind by the Holy Prophet (ﷺ), the symbols of that civilization which we feel proud to declare as 'our civilization'.

I take this opportunity to pose a question. Can our Islam make us free of the West — place us in a position where we do not need it. The answer is undoubtedly 'Yes', provided we can comprehend all its nuances and implications.

Before I finish I would like to express my profound gratitude to those scholars and men of learning who have extended to us their kind co-operation, who are present here today and who will contribute their learned articles and papers in this Conference. I expect a great deal from them in regard to the better future of the Muslim *Ummah*. I also thank the members of the Board of the Islamic Organization for Medical Sciences, whose dedicated work has strengthened and consolidated this Organization and who have not spared any physical or intellectual effort.

The Secretariat of the Organization and all its functionaries also deserve my gratitude who have worked with complete devotion. Whatever success this Organisation has achieved since its establishment and the headway it has made in achieving its objectives is largely due to their unassuming diligence and quiet, concerted, effort. I thank them on my own behalf and on behalf of all. I am specially thankful to Hambard Foundation Pakistan which is a co-sponsor of and equal partner in convening this Conference.

On behalf of you all, I offer my sincere felicitations to the Secretariat of the Conference and the organisations and all others who have been connected with this Conference. Allah, the Most Exalted says!

*IF YE WILL AID  
(THE CAUSE OF) ALLAH,  
HE WILL AID YOU  
AND PLANT YOUR FEET FIRMLY.* (S47:V7)

He also says:

*AND SO AMONGST MEN  
AND CRAWLING CREATURES AND CATTLE*

*ARE THEY OF VARIOUS COLOURS.  
THOSE TRULY FEAR ALLAH,  
AMONG HIS SERVANTS,  
WHO HAVE KNOWLEDGE:  
FOR ALLAH IS EXALTED IN MIGHT,  
OFT-FORGIVING..*

(S35:V28)

AND PEACE UNTO YOU,  
AND ALLAH'S MERCY  
AND HIS BLESSINGS!

## INAUGURAL ADDRESS

H.E. Mr. Mohammad Khan Junejo

Prime Minister of Pakistan

PAKISTAN

- Mr. Syed Ghouse Ali Shah,  
Chief Minister of Sind.
- H.E. Dr. Abdul Rahman A. Al-Awadi,  
Minister of Public Health, Kuwait.
- Sheikh Jaad Al-Haq Ali Jaad Al-Haq,  
Sheikh of Jame'a Al-Azhar
- H.E. Dr. El-Ahmadi Abu Al-Noor,  
Minister of Waqf, Egypt.
- Mr. Shah Mohammad Pasha Khuhro,  
Federal Minister of Health, Pakistan.
- Hakim Mohammad Said,  
Chairman, Hamdard Foundation of Pakistan.
- Distinguished Delegates,
- Ladies and Gentlemen,

*Assalamo Alaikum.*

*It is a matter of great pleasure for me to be here at the Inaugural Ceremony of the 4th International Conference on Islamic Medicine. This Conference has brought together eminent scholars and renowned men of science and medicine. Their eagerness to undertake research in Islamic medicine is, indeed, commendable. Their presence here today, I am sure, will help not only in having a full view of what Islamic medicine really meant when it emerged as an advanced discipline of human knowledge but also to see what potential and*

possibilities exist in building further upon the foundations laid down by our great masters of science and medicine. As we know the pioneering work done by Muslim scholars in the field of medical science was not an isolated affair. It was a direct result of the spirit of enquiry and scientific pursuit symbolising the emergence of a new society based on the principles of Islam as ordained by Allah in the holy Quran and taught by our great prophet Hazrat Muhammad ( ﷺ ).

It was this sense of enquiry which guided the early Muslims to scrutinize everything in the universe including the immense variety of life and nature. Thus emerged a system of medicine that we now call Islamic medicine, as part of an overall intellectual activity generated under the impact of Allah's last message.

Islamic medicine refers to the progress of mankind in the field of medical knowledge and its application covering a period of about one thousand years from late seventh century to the seventeenth century A.D. It is not a matter of purely intellectual pursuit — it is, in fact, acquisition and application of knowledge in the service of mankind with faith in Allah.

*Ladies and Gentlemen,*

Knowledge is not something static or a mere structure. It is a process of evolution in which each generation has to make its contribution. There is, therefore, an obvious continuity between what the Muslims did as pioneers in medicine and surgery during the first thousand years of the Islamic era and what the present civilization possesses today. The discovery of this link in the chain of human knowledge should, therefore, constitute one of the objectives of this august gathering.

I am convinced that the distinguished delegates, who are inspired by the ever expanding horizons of contemporary intellect and are gifted with professional ability have the firm resolve and ability to link up the glorious Islamic tradition of scientific and professional excellence with the technological advancement of today. They are not only to remind the Muslims and others, of the achievements of Muslims in medicine and science during the great days of Islam in Arabia, Spain, Central Asia and other parts of the

world, but also to suggest practical steps needed to revitalise the spirit of enquiry that is so essential for regaining the lost momentum of intellectual progress in muslim society.

It is indeed heartening to note that in the medical sciences, there is an increased interest all over the world in Herbs and Herbal medicines which shows that the people everywhere are once again keen to return to the fold of nature. This leads us back to our past, and we are bound to realise that research conducted by the Muslims in the times gone-by and foundations that they laid for medical treatment with herbs and medicinal plants, still provide a guide for us.

Fortunately, Pakistan has in abundant supply of medicinal herbs and plants and some institutions are already working on the chemistry of these plants, but the facilities for clinical trials, are almost non-existent. The Pakistan Council of Scientific and Industrial Research has done some preliminary standardization of more than a hundred commonly used herbs, but there is a need for multi-disciplinary research involving botanists, chemists, pharmacists and clinical experts to produce results and quicken the pace of progress in this field.

I am happy to learn that the concept of health and medicine in Tibbe Islami is going to be promoted with fresh vigour and in the light of Islamic teachings and traditions. This I am sure would form the focus of attention in this Conference.

The last two decades have witnessed a number of advances in the field of medicine. There is now a growing shift in the concept of treatment. The emphasis is fast shifting from modern drugs to the use of herbal medicines. This system has special significance for countries like ours which are predominantly rural and have little access to Western medicines and doctors to administer them. Besides, Western medicines are expensive and are beyond the means of an average citizen.

My government is firmly committed to establish an Islamic welfare system in Pakistan which will among other things provide full access to an effective and efficient health care service to all. This indeed is also central to my five point programme which is to be implemented by the year 1990 and which aims at a massive uplift in every major sector of development, particularly in the field of health care.



*I earnestly hope that this august gathering of experts in Islamic medicine will devote their valuable time to consider and recommend measures for developing a cheap health cover which ensures availability of Islamic medicines to all. This is the best gift you can give to the suffering humanity.*

*I have no doubt that the practitioners of other systems of medicines would also benefit from the deliberations of this Conference. Islamic medicine was not evolved merely as a science but its foremost objective was the service of humanity. I earnestly hope that this Islamic spirit will be reinvigorated in the service of the people.*

*Ladies and Gentlemen,*

*Before declaring the Conference open I extend a sincere welcome to all of you and assure you of our fullest cooperation in your noble cause. I also feel highly privileged in offering my sincere felicitations to His Excellency, Dr. Abdul Rehman Abdulla Al-Awadi under whose guidances a great Centre for Research on Islamic Medicine has been established in Kuwait.*

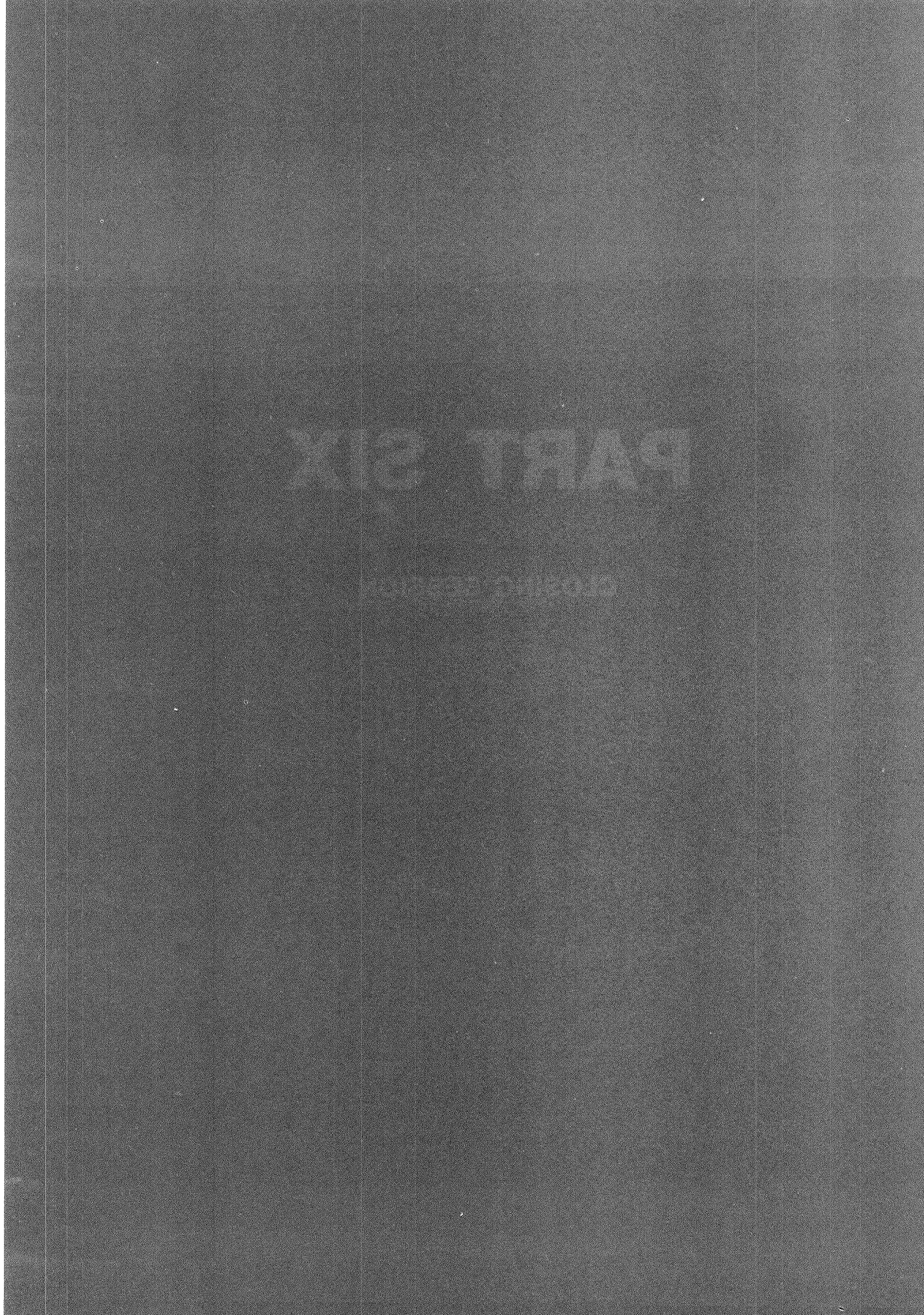
*I wish the Conference every success.*

*Pakistan Painsabad.*

# **PART SIX**

**CLOSING SESSION**







## CHAPTER I

### CONFERMENT OF AWARD ON PROF. DR. RAZIUDDIN SIDDIQI

1. REPORT ON THE SESSION  
The Editors

**PLENARY LECTURE:**

2. RESEARCH METHODS AND ISLAMIC MEDICINE  
Prof. Dr. Mohammad Afzal
3. SPEECH  
Prof. Dr. Raziuddin Siddiqi



## REPORT ON THE AWARD CONFERRING CEREMONY

This ceremony was held in the forenoon of the 13th November 1986, as one of the parts of the closing session of the Conference. This was specially organized to honour Prof. Dr. Raziuddin Siddiqi, one of the front-line scientists of Indo-Pakistan Sub-continent, by awarding him a "Shield of Honour" and "Certificate of Commendation" from the Islamic Organization for Medical Sciences.

The ceremony was chaired by H.E. Dr. Abdul Rahman Abdulla Al-Awadi, co-chaired by Hakeem Mohammad Said and moderated by Prof. Dr. Khalid Mazkour Al-Mazkour.

The session started with a plenary lecture delivered by Prof. Dr. Muhammad Afzal\*, entitled "Research methods in Islamic Medicine". Thereafter, Prof. Dr. Aatur-Rahman read the citation in the honour of Prof. Raziuddin Siddiqi whereby he lauded the contributions made and services rendered by the great scientist and academician of International recognition and fame; he recalled the services of Prof. Siddiqi as Ex-Vice-Chancellor of Sindh University and of Islamabad University and as Ex-Chairman of Pakistan Academy of Sciences. In recognition of his services and contributions, Government of Pakistan has awarded Prof. Siddiqi with "*Sitare Imtiyaz*" and "*Hilale Imtiyaz*".

Thereafter, Prof. Siddiqi thanked the organizers for the honour bestowed upon him and addressed\* the gathering which consisted of VIPs, eminent Scientists, Professors, Hakeems and Doctors from Pakistan and by all the delegates of the Conference.

Afterwards, H.E. Dr. Abdul Rahman Abdulla Al-Awadi presented the award "Shield of Honour" and "Certificate of Commendation" to Prof. Siddiqi and thanked him warmly for his noble suggestions and valuable advices.

- Editors

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\*The text of speeches are printed in the following pages.

## RESEARCH METHODS AND ISLAMIC MEDICINE

*Dr. M. Afzal,*

PAKISTAN

I was travelling the other day with Hakim Said and Mr. A.K. Brohi. Mr. Brohi took out some seed capsules of cardamum and offered one to each of us, saying, that this will keep the mouth fragrant. Hakim Said added that each seed in the capsule is further encapsulated with a thin husk. The same seed causes constipation but the husk is an antidote and prevents that discomfort. The argument of Mr. Brohi was based on deductive reasoning by which one moves from a general truth or assumption to a particular conclusion. The classic way of analysing this process is syllogism; a rigidly organised series of three statements, the last of which is the conclusion drawn from the preceding two, which are called the major and minor premises, Mr. Brohi was using the following syllogism:

Aromatic plant seeds have fragrance,  
Cardamum is an aromatic plant,  
Therefore cardamum seeds are fragrant.

Greek Science was deductive rather than inductive and was therefore, says Bertrand Russel, at home in Mathematics. The Greek passion for deduction also survived and flourished in other areas, notably theology and law. Adds Russell: the Greeks observed the world as poets rather than as men of Science, partly because all manual activity was ungentlemanly, so that any study which required experiment seemed a little vulgar. They were so deeply engrossed in deductive reasoning that the Father of Greek logic, Aristotle, believed that since women were inferior to men, therefore they could not have the same number of teeth as men. It was perhaps infra dig for him or, it never occurred to him that he could ask his wife to open her mouth and count whether she had 32 teeth or less.

The Arabs on the other hand used inductive reasoning which is based on observation and inference. One has to do with gathering of data in an attempt to draw a general conclusion from many bits of related evidence and the other concerns the setting up and testing of hypotheses, the conclusion or inference derived from generalized observation.

When Hakim Said generalized his hypothesis that a cardamum seed without the husk produces constipation and if taken with the husk, the condition of constipation does not occur, it is assumed that the generalization is based on extensive data and experimentation. If, on the other hand, the generalization is the result of some previous studies or it was a statement made by some scholar, it will have to be verified through collection of data and experiments. A population will be given a seed with husk, another without the husk, a third the capsule of seeds as a whole and still another, a control group, something neutral, a placebo. Careful observations will be recorded, the inferences drawn, the results of each group compared and a generalized statement or hypothesis developed which perhaps will again be tested in a different situation before it is pronounced as a "fact" or theory. And this fact has to be verifiable. Anyone could repeat the experiment and if it comes to the same conclusion the theory will be well established. The procedure for inductive reasoning



discussed here is the basis and observation, is the guide post for the development of Science and Technology in the modern world.

In this process, observation is all important. In fact, theories of Science are of value just to the extent to which they are founded in observation. Says philosopher Whitehead:

Science takes off from observation, makes a flight into the thin air of generation, and lands for renewed observation.

To look, to listen, to touch or to taste, and to notice what one sees, hears, feels or tastes is to observe. And to base assertions on observations is to be empirical. Science as we know it to-day is empirical.

Incidentally, the first systematic book written on scientific method related to medicine is Claude Bernard's, *An introduction to the study of Experimental Medicine*, published in 1965.

Experience he says is based on observations. It implies information which the physician has gained in the practice of Medicine. Relying on observation and gaining experience, means that observation is the mind's support in reasoning and experience, and the mind's support in decision making. This is further strengthened by experiment. Observation then is what shows facts, experiment is what confirms knowledge about facts and relates experience to tangible wholes.

The contribution of the Arabs lies in the fact that they emphasised observation and experiment. In this attitude, they were guided by the Holy Qur'an where 756 verses (one eighth of the Qur'an) directs again and again to study natural changes and observe the universal phenomena.

Sura Haj states:

*HAVE THEY NOT TRAVELLED IN THE LAND, AND HAVE THEY HEARTS (MINDS)  
WHEREWITH TO FEEL AND EARS WHEREWITH TO HEAR? FOR INDEED IT IS  
NOT THE EYES THAT BECOME BLIND, BUT IT IS THE HEARTS, WHICH ARE  
WITHIN THE BOSOMS, THAT GROW BLIND*

(S22:V46)

Again, in Sura al-Mulk, man is exhorted to look and look again and yet again upon the natural phenomenon and come to a conclusion (S67:V3-4).

This exhortation, as Mr. Brohi once pointed out is not different from the significance of the words search and research employed for scientific investigation.

With this inspiration from the Holy Qur'an and with the teachings of the Prophet (ﷺ) to seek knowledge from whatever country (even a far off place like China) and to gather knowledge wherever it is found as the lost property of a Momin, the Arabs gathered, absorbed and developed the knowledge so acquired.

The Greeks had gathered their knowledge through contributions of the Egyptians conveyed to them by phoenicians. The Arabs did so during the translation period of the 8th and 9th century. The Abbasid Calliphate collected available knowledge from distant lands through translations of manuscripts from Greek, Persian, Sanskrit, Syriac and Chaldean. They not only translated these works but also commented on them and absorbed the knowledge contained in them. In the period that followed between the 10th and the 13th centuries, Muslim Scientists made original contributions which laid not only the foundation of Arab Science but also of modern Science and Technology.

How is growth initiated is a problem that has always engaged the attention of scholars. The growth of Arab Science and Medicine provides a key to the solution. The Arabs collected, translated and digested all available material and on the basis of this store of knowledge initiated creative thinking and made concrete achievements. The pattern was repeated during the renaissance in Europe. Most Arabic scientific books were

translated, adapted, and studied by scholars which led to the creation of modern science and technology. The key principle of development in Japan is "take the best and improve upon it". A latest method of creative teaching is 'reverse engineering' where a pupil is asked to dismantle a machine and to reconstruct it in an improved form. In our own subcontinent, Urdu as a language of science grew at Osmania University on the same principle. Most books in various sciences were translated and absorbed on the basis of which original work was created. Its growth was however stultified because we did not keep up with further development of knowledge.

An important factor that stimulates growth is patronage by society as well as the government. Whenever such patronage was available, knowledge grew as in the golden age of Islamic culture.

The approach of the Muslim scientists was that all available knowledge was first collected and translated and then men of learning advanced upon the available material. The scholars relied on observation and experimentation and their curiosity led to the advancement of knowledge. They introduced new ideas and new directions.

Jabir Ibn Hayan recognised the importance of experimentation and systematic studies and took the science of Alchemy from the realm of black art and transformed it into an experimental science. Al-Razi maintained that medicine should concern itself not only with things that can be seen and felt but also with anatomy and physiology. Ibn-i-Rushd said: "he who is occupied with the science of anatomy will have more faith in God". Astronomy and Mathematics received greater attention. Al-Kindi exhorted the necessity of studying Mathematics to understand philosophical argument. In Baitul Hikma of the Abbasid period scientific research was directed by al-Khwarzmi and the three Banu Mousa brothers who were incharge of translations. Yahya ibn-i-abi Mansoor was dealing with astronomy, Saud Ibn-i-Ali was incharge of fabrication of instruments and al-Jawhri collected data concerning the position of planets, using trigonometry. Al-Khwarzmi founded the Muslim school of Algebra and the three brothers excelled in Geometry that led to astronomical observations.

Muslim scientists showed far more brilliance, intelligence and creativeness in the field of medicine. Ibn-e-Sina and Al-Razi were philosophers, scientists, pharmacologists and physicians, Ibn-e-Zuhr was a physician, toxicologist, pharmacognosist, while others like Ibn-e-Rushd were psychologists, philosophers, and physicians.

Al-Razi (860-932 AD) and Ibn-e-Sina (980-1037 AD) had great influence on the future of medicine, philosophy and science.

Ibn-e-Sina's Canon was used for about two hundred years as a standard text on medicine after the renaissance in Europe. He was a discerning and sharp observer and recognised the contagiousness of tuberculosis. He distinguished clinically between mediastinitis and pleurisy.

Whereas Ibn-e-Sina relied more on logic and authority, Al-Razi was an experimentalist and a scientist and showed independence and originality. He experimented with monkeys and tried chemotherapy on animals. He used, among other chemicals, compounds of mercury as purgatives and boric acid as an antiseptic and analgesic.

He provided clinical distinction between small pox and measles, showed the reaction of the pupil to light, described pollen allergy and exhibited the understanding of conditioned reflex. He deeply appreciated psychology and psychotherapy and wrote the first known book on pediatrics.

It was on the basis of observation that Al-Razi selected a suitable site to build a hospital. He got some pieces of meat suspended in various locations in Baghdad and selected that place for hospital where the meat deteriorated the least.



Ibn al-Haitham studied various parts of the eye and gave a better and fuller description of the structure of the eye. He also expounded the revolutionary idea regarding the mechanism of sight.

The Muslim physicians put forth the theory of germs. Ibn-e-Sina was the first to state that bodily secretion has to be contaminated by four foreign earthly bodies before succumbing to infection. Ibn Khatimah of the 14th century stated that man is surrounded by minute bodies which enter the human body and cause disease.

Another scientist Al-Majusi described arteries and veins and their division into capillaries. He described the valves of the heart and their functions in each of the pulmonary artery and the aorta.

In 1242 Ibn-Al-Nafees (Al-Qarashi) gave the earliest known account of pulmonary blood circulation and described the functions of the heart and lungs, refuting the earlier description by Galen.

Harvey first published his discovery of the circulation of blood in 1628 and another scientist Malpighi stated the functions of the lungs in 1661. Both these scientists had available to them the Latin translations of muslim physicians.

A contemporary of al-Majusi was al-Zahrawi, a naturalist, pharmacologist and an innovative surgeon and dentist who described the use of surgical instruments, their fabrication and characteristics. He described the quality of different types of thread and animal guts for suturing.

In the 10th century, Al-Tabri, physician, philosopher and natural scientist diagnosed the cause of scabies and the treatment of the disease. He divided the practice of medicine into various specializations that exist to date.

The hospitals during the muslim period were well organised institutions with big endowments as well stocked with medicines and surgical instruments. Diet and psychotherapy were part of prescribed treatment. Principles of diagnosis were clearly laid down and the duties and relationship of the patients, physicians, surgeons, and nurses were well defined.

During the period, the relationship between psychology and medicine were fairly defined. Al-Razi discussed the subject. Al-Majusi and Ibn-e-Sina emphasised the importance of psychotherapy and the impact of emotional reactions to health. Treatment of the insane was done with mercy and compassion. Al-Zahrawi in 13th century used drugs to induce hallucinations, thrills and happiness in psychic treatment and also used an opium based remedy for melancholia.

The Muslim physicians set entirely new standards of pharmacology, pharmacognosy, toxicology and dietetics. All important writers devoted sections of their work to materia medica and introduced new remedies based on experimentation. Their pharmaceuticals included among others antimony, sulfur, minerals, organic and inorganic compounds and purified plant materials.

Al-Majusi among other pharmaceuticals discussed poisons, their symptoms and antidotes. Ibn-e-Zuhr wrote on antidotes against poison. He emphasised the therapeutic value of good diet and warned against unrestricted use of purgatives. He favoured the use of mild-medicines. Ibn al-Baytar described 1400 plants of which 200 were new. He gave the known properties of important plants.

The examples given above indicate the mastery of Muslim scientists to use what we call the scientific method. Comparing the Greek and Arab Scientists, Bertrand Russel in his essay Galileo says that the Arabs were more experimental than the Greeks, especially in Chemistry. Throughout the Dark Ages, it was mainly the Arabs who carried on the tradition of civilization carried on, and it was largely from them that Christians such as Roger Bacon acquired whatever scientific knowledge the later middle ages possessed. The Arabs

however suffered a defect which was opposite of that of the Greeks: they sought detached facts rather than general principles, and did not have the power of inferring general laws from the facts which they discovered.

Dr. Robert Briffault in his book *The Making of Humanity* asks his readers to make a comparative study of scientific attitudes of the Muslims and their predecessors. After describing the scientific minuteness and perseverance in observation with the speculative methods of the ancients who scorned mere empiricism; with Aristotle who wrote on physics without performing a single experiment, and on natural history without taking the trouble to ascertain the most easily verifiable facts, who calmly states that men have more teeth than women, while Galen, the greatest classical authority on anatomy, informs us that the lower jaw consists of two bones, a statement which is accepted unchallenged till 'Abd al-Latif takes the trouble of examining human skulls. Similarly in opposition to Galen who thought that the human skull consisted of seven bones, the Muslim physicians, on the basis of observation, held that it had eight.

The decline of Islamic medicine started partly with the decline of economic prosperity following the Mongol destruction. Patronage was no longer available. However, the major factor was the reaction of orthodox religious ideas which flourished during the period. The Ulema then, as now, considered that philosophy and science lead to loss of belief in the origin of the world and the Creator. Whereas during the period of the Abbasid Caliphs scholars were collected without distinction of religion and race. Religious orthodoxy was a frustrated reaction against equal opportunity for all. It did not tolerate the point of view of others. Al-Ghazali attacked Muslim philosophers and scientists including Al-Farabi and Ibn-e-Sina. Though mathematics and logic were considered innocuous, Physics and Metaphysics were considered to contain heresies or errors of philosophy. In *Tohfatul Falsafa*, Al-Gazali discarded Greek scientists and Philosophers and stated that the "origin of their unbelievable lies in their having listened to the horrifying names of Socrates, Hippocrates, Plato, Aristotle and their like". Arithmetic and Medicine, however, were considered to be of practical utility but logic was regarded as controversial and was reluctantly allowed because it was necessary for Qiyas. But, grammar was considered superior to logic. Ibn-e-Taymiyya, the mentor of one of our politico religious parties, rejected logic altogether in his two books. Barring medicine, the rest of the sciences were theoretical and therefore ghair nafi (harmful). Ibn-e-Khaldoon, the most rational thinker said( "Physics will not benefit us" (علم الطبيعات لا تنفعنا) Shaikh Sarhandi, in his Maktubat asserts that Geometry and Mathematics are of no use (علم هندسة وعلم رياضي لا طائل است)

The scholars could not hold their own in the face of the opposition by theologians, and the creativity and development of sciences in the Muslim World was strangulated. Hegal, in his Study of History, points out that Muslim scholarship ended when their thinking declined. The codification of laws played a major role because the *Ulema* felt that after such codification there was no need of *Ijtehad*. Every interpretation that could be made of the Qur'an and Sunnah had been made by the *Faqih* at the time and therefore no further thinking was necessary and all that scholars should do is to issue a *fatwa* based on the opinion of the *Faqih*. This reminds one of the attitude of people prominent in all fields and at all places. They are unable to accept new ideas. There is, for instance, a letter on record by the head of the patents office in America who in 1890 wrote to the President of America that as all inventions that could be made had been made, therefore the patent office should be abolished. There is no dearth of examples in the history of mankind. When hurdles are placed in the road to *Ijtehad* by theologians, new ideas and creative thinking is bound to vanish which is not only the end of all science but also of all prosperity and development.

It seems that like in a *Musha'ra*, the Islamic scientists passed on the *Shama* to the Europeans and went into a period of slumber. This light was received by people who were still in the Dark Ages. In the middle of the 14th Century when Europe was devastated by plague, the Physicians surmised that poisonous material was communicated by means of air breathed in and out. They believed that the air was corrupted by planetary influences. They could not break away from the realm of astrology to which doctors believed all human

physiology was subject. When in October 1348, King Phillip-VI of France asked the doctors of the University of Paris for a report on the affliction, they ascribed it to a triple conjunction of Saturn, Jupiter and Mars in the 40th degree of aquarius said to have occurred on March 20, 1345. As the disease was beyond their understanding they fell back on the supernatural or on elaborate compounds of metallic, botanic and animal substances. Plague sufferers were treated by bleeding, purging with laxatives or enemas, lancing or cauterizing of the swellings or application of hot plasters. Compounds of rare spices and powdered pearls or emeralds were prescribed. They believed that God would cure plague of anyone who invoked his name. When this failed to occur, it enhanced the belief that, men having grown too wicked, God indeed intended their end.

Muslim medicine deteriorated because of curbs on creative thinking and lack of continuous observation and experimentation. On the other hand, modern medicine made tremendous strides using the knowledge created and developed by Muslim physicians. Science in general and the science of medicine in particular developed with the application of the scientific method which is epitomized by the example of the development of a polio vaccine which is summarised here to illustrate the use of the scientific method in developing medicines.

Dr. J. Salk, building upon the results of many previous experiments, developed a vaccine which proved capable of preventing Polio in monkeys. The question was, would the vaccine work the same way in human beings? To find out, during 1954 hundreds of thousands of school children were given the vaccine, while a comparable number received shots of an inactive substance. Follow-ups showed that the children who got the vaccine were less likely to contract polio than those in the "control" group. The conclusion was that the Salk Vaccine was an effective means of preventing polio in a significant majority of cases, and in addition reduced the severity of the disease among those who did contract it.

In 1955, a program of mass inoculation began among children of the age at which polio is most likely to strike. But within a few weeks, an unexpectedly large number of newly inoculated children contracted polio. Various possibilities were discussed and it was discovered that most of the victims had been inoculated with a vaccine made by one particular company and that their vaccine contained live polio virus. Thus, stronger measures were taken to safeguard the manufacture and testing of the vaccine.

Modern science, thus, takes into consideration not only the data gathered and the observations and inferences made on the basis of that data but relies on two procedures - the gathering of data and the testing of hypothesis which can be considered confirmed only if it alone can produce the effect noted. This method is used not only by physicians but by all scholars, social as well as physical scientists. The Tib-i-Islami if it is to survive and be reintroduced should continue to make new discoveries. The old conclusions and hypotheses have to be retested. Until and unless that is done there is hardly any hope for either the continued development of Islamic medicine or the discovery of new methods and treatments. In Medical Sciences, as stated by the Prime Minister in his address, there was an increased interest all over the world in Herbs and Herbal medicines. Because the treatment has now been commercialized, alternative methods have to be developed. At the turn of the century says the Times (December 10, 1984) most people died fairly quickly of infectious diseases. Now that those diseases can be cured with drugs, the chief killers are slow degenerative diseases, notably heart ailments and cancer. At the turn of the century, most people died at home, cheaply. To-day more than 70% die in expensively equipped hospitals, and it is estimated that half of an average person's lifetime medical expenses will occur during his last six months.

The most common prescription according to the Journal is greater emphasis on preventive medicine, immunization, examination, nutrition - and not just medicine but a healthier way of living. Control smoking, alcohol, handguns, overeating and seat belts. And that would be a new world.

Here Muslim medicine has another chance. But it has to come out of its stagnant pool of ancient

prescriptions and therapies which failed to keep pace with time. The medicine being practiced by local physicians is the same medicine which was practiced by their predecessors over 500 years ago. Unless Islamic medicine takes note of new developments in Science and Technology and unless it adopts the scientific method of study, there will be no hope for its revival. Modern medicines are mostly compounds derived from herbs and most of them have proved to be carcinogenic. May be the remedy lies in administering whole herbs properly and scientifically investigated. Why and how does the husk of a cardamum seed act as it is supposed to act? In an answer to this question and similar questions about other products, lies the future of Islamic medicine.

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## NAMES OF ISLAMIC SCIENTISTS AND PHYSICIANS REFERRED TO IN THE PAPER

1. Abu'l Wafa, al-Buzjani, Muhammad ibn Muhammad ibn Yahya ibn Isma'il ibn al-abbs (940-997/998)
2. Banu Musa (fl. A.D. 850).
3. Ibn al-Baytar al-Malaqi, Diya al-Din Abu Muhammad 'Abd Allah ibn Ahmad (ca. 1190-1248)
4. al-Biruni, Abu Rayhan Muhammad ibn Ahmad (b 973 d. after 1050).
5. al-Farabi, Abu Nasr Muhammad ibn Muhammad ibn Tarkhan ibn Awazlagh (ca. 870-950)
6. Ibn al-Haytham, Abu 'Ali al-Hasan ibn al-Hasan, called al-Basri, al-Misri (965-ca. 1040)
7. Ishaq ibn Hunayn, Abu Ya'qub (d. ca. 910)
8. Jabir ibn Hayyan (fl. late eighth and early ninth centuries?)
9. al-Jawhari, al-Abbas ibn Sa'id (fl. ca 830).
10. Ibn Khaldun ('Abd-al-Rahman ibn Muhammad; 1332-1406)
11. al-Khuwarizmi, Abu 'Abd Allah Muhammad ibn Ahmad ibn Yusuf (fl. ca. 975).
12. al-Kindi, Abu Yusuf Ya'qub ibn Ishaq al-Sabbah (ca. 801-ca. 866).

13. al-Majusi, Abu'l-Hasan 'Ali ibn 'Abbas (Haly Abbas (d. A.D. 994).
14. Mansur ibn 'Ali ibn Iraq, Abu Nasr (d. ca. A.D. 1036)
15. Ibn al-Nafis, 'Ala al-Din Abu'l-Hasan 'Ali ib 'Abi 'l-Hazm al-Qurashi (or al-Qurashi) (d. 1288)
16. al-Razi, Abu Bakr Muhammad ibn Zakariyya, (Rhazes) (ca. 854-ca. 935).
17. Ibn Rushd, Abu'l-Walid Muhammad ibn Ahmad ibn Muhammad (Averroes) (1126-1198).
18. Ibn Sina, Abu 'Ali al-Husayn ibn 'Abd Allah (Avicenna) (980-1037).
19. al-Tabari, Abu'l-Hasan 'Ali ibn Sahl Rabban (ca. 808-ca.861).
20. Yahya ibn Abi Mansur (d. 832).
21. al-Zarawi, Abu'l-Qasim Khalaf ibn 'Abbas (Abulcasis) (ca. 936-ca. 1013)
22. Ibn Zuhr, Abu Marwan 'Abd al-Malik ibn Abi'l-Ala (Abhomeron or Avenzoar) (ca. 1092-1162)

## SPEECH DELIVERED AT THE AWARD CONFERRING CEREMONY

*Prof. Dr. Raziuddin Siddiqui*

PAKISTAN

Mr. Chairman,

First of all, I have to express my grateful thanks to Hakim Mohammad Said Saheb for the honour that has been conferred upon me. We had read in our early schooling days: شاهان چه عجب گرنوازند کدارا  
Now we have learnt that the old proverb is true not only for the political and administrative monarchs, but also for those occupying the Kingdom of Intellect.

I must also acknowledge that this Conference is providing a unique experience for people who have been accustomed to attend international conferences of the usual type and character. We have heard discourses not only about the latest developments in the subject, but also about the philosophical and fundamental rationale of these developments, based on the enunciations of the Creator of the universe Himself, or on the explanations given by His Chosen Messenger (ﷺ) to whom the knowledge had been imparted by revelation.

It is now for us to organise and conduct research for the benefit of Gods' creatures i.e. بماينفع الناس  
as pointed out in the Holy Quran. Keeping in mind the logical sequence and inter-relationship of various disciplines from the Mathematical to Physical, and then on to the Chemical, Biological, Psychological and Social Sciences dealing respectively with numbers, spaces, matter, energy, life, mind and collective behaviour, it is obvious that a medical man who wishes to be a specialist and research scientist, and not merely, a general practitioner would have to spend considerably longer period in studying the pre-requisite subjects of the Chemical and Biological Sciences before going deeply into the clinical courses.

It must be realised that a stage has been reached in the evolution of science because of the unprecedented explosion in knowledge that is taking place nowadays, that too early and too narrow specialization leads nowhere, and only a man with a broad based education and training and wider outlook can do any worthwhile research. Moreover, it is obvious that even the average general practitioner needs to devote a much longer time to his preliminary studies before he takes up the courses in clinical medicine.

I do think that although our medical system is very strong on the pharmaceutical and therapeutic side, it does require further development on the diagnostic side. A number of epoch-making discoveries and inventions in the physical sciences and technologies have made it possible for the medical man to see through a human body, and to observe the changes wrought in the internal organs and the sanguinary system of the patient. These enable the physician to determine with reasonable accuracy, the malaise with which the patient is suffering, and then treat him with confidence.

I dare say that the Islamic system of Medicine is even now at par with its western counter-part as far as the treatment side is concerned. It is generally recognised that the modern doctors who are research-oriented, are utilising a number of herbs and drugs included in the Islamic pharmacopoeia. I feel convinced that the development of an integrated system which combines the scientific-diagnostic methods of the present-day science and technology, with the past-diagnostic treatment of the renowned 'Tabibs' of the Islamic Medical

History, would constitute a more or less ideal arrangement for dealing with the health-problems of the human patients.

I may report here that about twenty-five years ago we introduced such a medical course at the Sind University in Hyderabad, Pakistan, but perhaps the time was not yet quite ripe for it at that time. It did not quite catch on since it required a good deal of hard work both from the teachers as well as the students. May be, the learned delegates from the various Islamic countries who are assembled here for this conference, may explore the possibility of introducing such an integrated course which should be an essential pre-requisite for all medical practitioners, and the subject may be discussed thoroughly at the next conference. I admit it is rather different from the prevalent system, but that should be no bar for adopting a course which is logically better and more rational. In the words of Allama Iqbal:

چه خوش بودی اکرمرد نکویی زبند پاستان آزاد رفتی  
اگر تقلید بودی شیوہ خوب پیمبر ہم ره اجداد رفتی

In this connection, I was very glad that yesterday I heard Hakim Rashid Ashraf Nadvi Saheb reading his paper on the need and importance of the Islamic System of medicine in the modern age, I have also seen his book on the subject. I sincerely believe that such workers should be encouraged by the Organization of Islamic Medicine, and he may be asked to write a more comprehensive book in English which should be published by the Organization.

Finally, I would like to submit a suggestion about the advisability of holding such a conference occasionally at a place which is a strong centre of western medicine. I feel that a stage has come when we should take the bold step of making our medical system better known to the western people. There is no need for us to be either adulatory or apologetic about it. Let there be a frank and critical discussion, and dispassionate and objective examination and evaluation of the deficiencies and strong-points of the two systems. Let the fair-minded savants judge for themselves. Let us face the Lion in his own den, as enjoined by our philosopher-poet Iqbal:

ای کہ اندر حجره هاسازی سخن نعره لاپیش نمرودی بنون



**CHAPTER II**  
**RECOMMENDATIONS**

1. REPORT ON THE SESSION -  
    The Editors
2. RECOMMENDATIONS



## REPORT ON THE SESSION

This session was held in continuation of Award Conferring ceremony. It was chaired by H.E. Dr. Abdul Rahman Abdulla Al-Awadi, co-chaired by Hakeem Mohammed Said and moderated by Prof. Dr. Khalid Mazkour Al-Mazkour.

First of all, Prof. Dr. Khalid M. Al-Mazkour read out the recommendations which were based on the suggestions and discussions held during various sessions. In all, there were twenty recommendations covering different aspects of academic and organizational views. Later on, some participants spoke and mentioned their observations. They also put forth certain suggestions for consideration by the Organization. Then, the recommendations were finally approved and accepted.

Finally, the "Vote of Thanks" were given by:

- (i) H.E. Dr. Al-Ahmadi Abu Noor
- (ii) Dr. Amin A. Nanji
- (iii) Hakeem Mohammed Said
- (iv) H.E. Dr. Abdul Rahman Abdulla Al-Awadi

The Hamdard Foundation reciprocated the expressions in highly emotional way and considered the Conference as a memorable event in the history.

- Editors

## RECOMMENDATIONS

### In the name of God, Most Gracious, Most Merciful

Praise be to God, and peace be upon the most honourable of His Messengers, our Prophet Mohammed (ﷺ).

With the help of God the Almighty, and kindly hosted by Hakim Mohammed Said, Chairman of Hamdard Foundation in the Islamic Republic of Pakistan, the Islamic Organization for Medical Sciences (IOMS) held its Fourth International Conference on Islamic Medicine in Karachi under the auspices of His Excellency President Mohammed Zia Ul-Haq of the Islamic Republic of Pakistan from Rabul Awwal 5 to 9, 1407 Hijri (November 9 - 13, 1986 A.D.).

H.E. Mohammed Khan Junejo, the Prime Minister of Pakistan, graciously accepted the chairmanship of the conference. Hakim Mohammed Said, Dr. Shah Mohammed Pasha Khuhro, Minister of Health in Pakistan, and Mr. Athar Siddiqi, the Sind Minister of Health, were chosen as Deputies for the Chairman. Then, the Conference committees were formed as follows:

1. The Conference Steering Committee.
2. The Committee of Al-Tibbul Nabawi Tradition.
3. The Medical Jurisprudence Committee.
4. The Committee of Applied Studies.
5. The Formulation Committee.

All sessions of the conference, including the inauguration and closing sessions, were held at Pearl Continental Hotel in Karachi. The inaugural ceremony started at 3.00 p.m. on Sunday 9th November, 1986 presided over by H.E. Prime Minister of Pakistan. The ceremony was also attended by Mr. Ghous Ali Shah, Chief Minister of Sind; His Eminence Imamul-Akbar Sheikh Gadul-Haq Ali Gadul-Haq, Shaikul Azhar; His Eminence Sheikh Mohammed Al-Habib Ibnul Kouga, Secretary General of the Academy of Islamic Jurisprudence in Jeddah; H.E. Dr. Hussein Al-Jazaeri, the WHO Regional Director for Eastern Mediterranean Region and H.E. Shah Mohammed Pasha Khuhro, the Minister of Health in Pakistan.

After recitation from the Holy Quran, a speech was given by Hakim Mohammed Said, the IOMS Trustees member and Chairman of Hamdard Foundation. In his speech, Hakim Said expressed his happiness for the concerted efforts and the expansion of the Islamic Medicine Movement as well as the Islamic gathering for noble purposes. He also thanked H.E. the President of the Islamic Republic of Pakistan for patronizing this conference, and lauded H.E. Prime Minister Mohammed Khan Junejo for sparing the time to preside over the inaugural session. H.E. Shaikul Azhar then gave a speech in which he expounded the Islamic care for health and medicine documenting this with frequent quotations from the Quran and Tradition. Speeches were also given by Dr. Hussein Al-Jazaeri, the WHO Regional Director for Eastern Mediterranean Region and H.E. the Pakistan Minister of Health. In his speech, the Secretary General of Academy of Islamic Jurisprudence in Jeddah spoke about the various aspects of co-operation between the Islamic Organization for



Medical Sciences and the Academy of Islamic Jurisprudence in Jedda and then ended by saying: "Both the Organization and the Academy are in close contact, fully cooperating for achieving great work in the hope that every possible good for Muslims and all humanity could be realized at the hands of those working at the two institutions. This conference follows three previous ones from which we have benefitted much and by the results of whose research work we have been greatly enriched".

Following this, the IOMS President, H.E. Dr. Abdul Rahman Al-Awadi, gave his speech at the start of which he expressed his deep gratitude to the sister country Pakistan and its sincere and deep-rooted Muslim people, its President and Government wishing them all success in keeping up the Islamic way of life and praying that God may realize their high aspirations. He also lauded Hakim Mohammed Said for the efforts he exerts towards the propagation of Islamic Da'wa. In the context of the Islamic nation, the IOMS President reviewed the reasons behind its strength when this nation adhered firmly to its faith, did everything ably with a will of steel, took its guidance in every step from both religion and science and could thus rise high reaching a zenith of progress and civilization. Then came a period of decline which we hope to transcend to a bright future Inshallah. He appealed to the emigrant scholars of the Islamic nation to maintain relations with their original countries. He also asked Muslim scientists living in their countries to exert more efforts to uplift their societies from material underdevelopment to the level they should occupy through hard and continuous work. He then urged the officials in the Islamic World to put Islamic teachings in action.

The inauguration speech was then given by H.E. Mohammed Khan Junejo the Prime Minister and Chairman of the conference. In this speech, the Prime Minister welcomed the choice of Pakistan to be the venue of the conference and extended his greetings to the guests expressing his satisfaction at the growth of the Islamic Medicine movement regarding this growth as auspicious. He also expressed his hope that Muslims all over the world will come back to the fold of their religion and regain their Islamic identity. He declared his commitment to implement in Pakistan an ambitious plan for promoting an Islamic system of health care that will be available to the whole nation.

At the end of the inauguration session, the IOMS paid tribute to the memory of the two late scholars: Dr. Younus Mufto, Professor of Pediatrics at the University of Haji Tebi in Turkey, and Mr. Mohammed Fouad Tewfiq, the legal advisor at the Ministry of Public Health in Kuwait and at the IOMS. The ceremony consisted in handing over the IOMS shield to the family of each of them, represented by one of its members, in recognition of their invaluable services to the Organization.

In the preliminary session held a little before the inaugural one, the IOMS Secretary General, Dr. Ali Yousuf Al-Seif and the Assistant Secretary General, Dr. Ahmad Ragaei Al-Gindi, had briefed the attending conferees on the activities and scientific achievements of the Organization during the past two years as well as the tasks done for accomplishing the duties with which it was charged.

Then the working session followed one after the other. The topics for discussion during these sessions were delimited to three fields:

1. Al-Tibbul Nabawi Tradition.
2. The Applied Aspects.
3. Treatment in Islam.

The working sessions were accompanied by commemorative lectures as well as main lectures. These went right on a pre-planned schedule within their relevant fields in accordance with the working programme of the Fourth Conference and in the way to be detailed in the relevant index. They will also be included in the Proceedings of the Fourth Conference Inshallah.

One after the other, the researchers and scholars set out their various subjects during the conference sessions, all talking within the framework of the IOMS objectives which aim to strengthen the link between Muslims and their religion, expounding its ordinances and the wisdom underlying its legislations in respect of man's health and the removal of his diseases either through prevention or treatment. The IOMS also aims to link the Islamic nation up to its glorious past civilization and to point out the massive contributions made by the Islamic civilization to the advancement of medical sciences as well as to the other disciplines.

Realization of these objectives will hopefully help the Islamic nation to draw upon its past in order to have self-confidence today. Thus, it can rid itself of insinuations of shortcomings and dependence upon others and embark upon the sacred mission of building up its glorious present by plunging into the horizons of scientific research in the laboratories. As for doctors, they will play their role in this great march by practising their profession in accordance with the rational teachings of their Islamic faith abiding by the boundaries laid down by God between what is permissible and what is prohibited, guided by the Islamic constitution for the medical profession and fully aware of the far-reaching Islamic dimensions of the message of medicine and the medical profession which transcends the narrow and limited circle of the conventions and concepts of the contemporary practice of medicine which took root in the land of heresy since the beginning of the European Renaissance.

The various committees went through all the papers and lectures presented in the conference as well as the discussions and deliberations springing out of them. After carefully studying them, the committees came to the following *recommendations*:

#### FIRST:

Convening this conference in the sister country Pakistan was in fact a good opportunity that should be taken to greet its hospitable people and their rational government headed by H.E. General Mohammed Zia Ul-Haq. In view of the fact that they showed the conference every possible care and abundant feelings, the conference has seen fit to delegate H.E. the President of the Organization to send cables of thanks and appreciation to H.E. the President of Pakistan, the Prime Minister, the Governor of Sind, Chief Minister of Sind, Hakim Mohammed Said, Chairman of Hamdard Foundation, and to others who worked hard to see to it that the conference would be a success.

#### SECOND:

In the light of the Islamic teachings that emphasize utmost care for children who are rightly considered the nucleus of the future of a nation and upon whose right upbringing the good of the whole society depends, the conference recommends the issuance of a *declaration of child rights* as provided by Islamic teachings throughout all stages of growth from the embryonic stage up till full childhood.

#### THIRD:

Calling upon official and non-official parties to do everything in their power to protect societies, especially the young people, from the wide-spread harmful prohibitions such as liquors, drugs, etc. This should be effected through education, persuasion and appropriate deterrent legislations.

#### FOURTH:

Consolidating Islamic ties within the framework of the family and the whole society through permeating God-inspired peace of mind, friendliness and compassion which have the nature of holding close together

all members of society with all its age groups under the protective umbrella of Islam with its tolerant and straight path.

FIFTH:

It was quite apparent in the conference that faith and commitment to the Islamic way of life have their good effects on one's mental health whether in warding off or in the cure of mental ailments. In view of this, the conference recommends that Muslim specialists in this field should continue to introduce this spiritual dimension to methods of application and write books for students of this specialism particularly as the contemporary medical library is completely void of such a trend.

SIXTH:

The papers presented to this conference indicate that the role of the Muslim practitioner is much greater than what is generally agreed upon in the conventions of the medical profession today based on Western educational methods. A general practitioner can play an advisory role imbued with a touch of faith in treating his patients. Therefore, in practising his profession he should make a point of serving Islam and working for the good of humanity. Hence, the conference recommends that medical education programmes should be reviewed with a view to introducing what helps the Muslim physician to perform this comprehensive version of duty as best as possible.

SEVENTH:

The conference appreciates the growing body of activities in the field of medical jurisprudence and calls for concerting efforts with the parties concerned in the Islamic world to guard against any discrepancies in recommendations and to produce unified views.

EIGHTH:

In understanding the criteria and guidelines laid down by previous attempts at medical jurisprudence, appropriate scientific data should be taken into account. These data should also help making judgements when selecting one criterion rather than another, preferring one criterion to another or making contemporary attempts at jurisprudential deductions. Scientific studies should also be encouraged to help people understand the wisdom underlying the Islamic canonical law in a modern scientific way that would strengthen the Muslims' commitment to Islam and bring them nearer to God the Almighty. This would also draw the attention of non-Muslims to the real intentions and purposes of Islamic Shari'a and rectify any misunderstandings about it.

NINTH:

The conference appreciates and commends the purposive seminars held by the Organization, especially the one on "Some Medical practices from an Islamic perspective." The conference calls upon the Organization to keep up the effort and survey issues on medical jurisprudence to find out those that have not been tackled or resolved before and hence encourage researchers to work on them and hold specialized symposia on them.

TENTH:

The conference calls upon the Organization to take the necessary measures towards collecting and classifying the authentic Traditions relating to health and medicine in their various versions indicating the

degree of authenticity of each of them with regard to ascription and text. This should be undertaken by specialists in Tradition studies. Help should also be sought at quarters interested in studies on Sunna and Nabawi biography.

#### ELEVENTH:

The conference urges those interested in Islamic medicine tradition to expedite the process of preparing comprehensive indices of the Islamic medicine manuscripts along the lines of similar work done by the Research Centre for Islamic History, Arts and Culture in Istanbul.

#### TWELFTH:

The conference calls upon researchers and interested scientists to survey studies on Islamic medicine made by Orientalists and others in order to make use of what is good in them and examine closely the views expressed in them with a view to rectifying any twisted arguments or wrong insinuations as well as to warn readers against unreliable publications of this type.

#### THIRTEENTH:

The papers read in the conference on pig meat and the serious diseases emanating from it drive the conference to warn the whole world against the risks of feeding on this kind of meat and calls upon the parties concerned to find alternatives to the pharmaceutical derivatives taken from it.

#### FOURTEENTH:

The conference acknowledges what many countries have come to realize through research and studies about the perils endangering people, young and old, as a result of keeping dogs as pets and indulging in mixing with them and dealing with them without the necessary precautions; so much so that in some countries it is considered a social problem seeking solutions.

The studies presented to the conference speak profusely about the health hazards involved in keeping dogs as pets and indicate the jurisprudential judgements concerning this subject showing that Islamic legislation has already warned against keeping dogs so that the society may be protected against these hazards with the exception of those cases where keeping a dog is deemed necessary for such function, as hunting or guarding. In such cases, the dog should not be denied the mercy extendable to "any creature with a damp liver" as we have been told by the Prophet (ﷺ).

Therefore, the conference recommends that the parties concerned should intensify the dissemination of information as well as the religious and health education about the hazards resulting from keeping dogs for no real or necessary need. People should also be adequately warned against getting near to or mixing with dogs. Cooperation should be sought for completing measures of prevention and treatment from diseases caused by dogs or spread through them.

#### FIFTEENTH:

The conference regards with relief and appreciation the efforts made by the Organization for ridding humanity from the hazards of alcohol and lauds the pioneering action of the Organization both locally and internationally, such as at the WHO, in fruitfully seeking to dispense with alcohol in the pharmaceutical preparation of potable drugs. Recognizing the success achieved by the Organization so far, the conference recommends keeping up the effort at the universal level.

#### SIXTEENTH:

The conference also recommends that the Organization should concert efforts with the airlines at the Islamic countries in exhorting world airlines to offer non-prohibited items on the menus meant for their Muslim passengers so as not to embarrass them.

#### SEVENTEENTH:

The pharmacological research conducted in conformity with modern methods by Muslim scholars both abroad and at the Organization's centre in Kuwait have revealed that the medicinal plants said by medical books to have been in use during the era of Islamic civilization contain a lot of effective elements that should still be made use of in the treatment of certain types of diseases.

The conference praises the joint effort made by the Islamic Organization for Medical Sciences and the WHO Regional Office for Eastern Mediterranean Region in issuing a document certifying the recording and monitoring of the herbal drugs prepared in Kuwait. The document will be the model for recording pharmaceutical herbal preparations to upgrade their quality and guarantee their safety.

The conference recommends that Muslim pharmacists should be actively involved in these researches and urges Muslim countries to exploit their medicinal plant resources in preparing herbal drugs in view of their relative low costs and unlikely side effects.

#### EIGHTEENTH:

The conference hails the close cooperation between the Islamic Organization for Medical Sciences, the WHO especially its Regional Office for Eastern Mediterranean Region, the Academy of Jurisprudence in Jeddah, the Hamdard Foundation in Pakistan and Kuwait Foundation for the Advancement of Sciences. The conference regards this cooperation as auspicious and calls for consolidating such ties.

#### NINETEENTH:

As many parts of the Islamic world are surrounded by catastrophes resulting from natural disasters, famines, epidemics or aggression, and in view of the fact that preparedness to help is sincere but not well organized in many cases, the conference encourages the idea of setting up a detailed central registry for the available human resources at an international Islamic level. This registry should contain the names of doctors willing to do voluntary work, their areas of specialism, details about their arrangements to rush to disaster areas. In this way, aid could be centrally organized to avoid redundancies or waste of time, money and effort.

The conference calls upon the Organization to start on more studies in this field so that the idea could be off the ground.

#### TWENTIETH:

The Organization is called upon to follow up the recommendations made by previous conferences and to study the ways and means for implementing what has not yet been implemented.

#### TWENTY FIRST:

The Organization is to publish these recommendations in every possible way available and to relay them to all parties concerned, whether governmental or private, so that they could be put into effect. The

conference has taken note of the invitation forwarded to it by the Doctors Association in the Arab Republic of Egypt offering to host the Fifth Conference in Cairo in November, 1988. We sincerely hope that a lot of good will come to the Islamic medicine movement when Egypt embraces it.

The Organization extends its gratitude to all the scientists and scholars who have contributed to the conference and helped to make it a real success.

A word of thanks is also due to the foundations and institutions for their help. Foremost among these is Hamdard Foundation for hosting the conference, Al-Azhar Al-Sharif represented by its eminent Imam, the Academy of Islamic Jurisprudence represented by its Secretary General, the Research Centre for Islamic Studies on History, Arts and Literature in Turkey represented by its Director, the WHO represented by the Director of its Regional office for Eastern Mediterranean Region, the Doctors Association in Egypt represented by its Chairman, and Kuwait Foundation for the Advancement of Sciences represented by its delegation.

Before all and after all, our gratitude is extended to the Islamic Republic of Pakistan, President, Government and People, for their deeply appreciated help and great hospitality and sincere commitment to this noble Islamic activity.

As for the State of Kuwait, it was and still is at a forward position on the track of the Islamic medicine movement. The conference recognizes its previous and forthcoming stances with deep appreciation, Amir, Government and people and delegates the President of the Organization to convey these sincere feelings.

Last but not least, the conference would like to thank the interpreters and the staff members of the Secretariate, public relations and organizers who have not spared any effort without which this conference would never have been the success that it was.

May Allah make our tomorrow far better than our today and back with success all Muslim efforts to serve Islam and be proud of it and spread its light to illuminate the whole of humanity.

All praise be to Allah

And Peace be upon His Apostle Muhammad, his family and Companions.





# **PART SEVEN**

**BOOK LAUNCHING CEREMONY IN THE HONOUR OF  
PROF. DR. SALIMUZZAMAN SIDDIQUI**







**Part Seven: Book Launching  
Ceremony in the Honour of  
Prof. Dr. Salimuzzaman Siddiqui.**

1. REPORT ON THE SESSION  
The Editors
2. SPEECH  
Dr. M.A. Kazi
3. PROGRESS OF SCIENCE IN THE CONTEXT OF HUMAN VALUE SYSTEMS AND PEACE IN  
MODERN TIMES  
Prof. Salimuzzaman Siddiqui
4. PRESIDENTIAL ADDRESS  
H.E. General Mohammad Zia-ul-Haq



## REPORT ON THE BOOK LAUNCHING CEREMONY

This ceremony was held in the afternoon of the 13th November 1986, after the closing session of the Conference. This was specially organized by Hamdard Foundation Pakistan to mark the 90th birth anniversary of Prof. Dr. Salimuzzaman Siddiqui, one of the most celebrated scientists of Indo-Pakistan Sub-continent, through launching of a book in his honour and by awarding him a "Shield of Honour" and a "Certificate of Commendation", from the Islamic Organization for Medical Sciences. The book entitled "Essays on Science" was compiled by Hakeem Mohammed Said. It consisted of 24 learned scientific articles from Germany, U.K., U.S.A., India, Sri Lanka and Pakistan, written specially for this occasion and dedicated to the guest of honour — Prof. Dr. Salimuzzaman Siddiqui. The book was published by Hamdard Foundation as a felicitation volume to honour him.

This ceremony was chaired by H.E. General Mohammad Zia-ul-Haq, President of the Islamic Republic of Pakistan and attended by the V.I.Ps., eminent Scientists, Professors, Hakeems and Doctors from Pakistan and by all the delegates of the Conference.

The following dignitaries were seated on the dais with the President of Pakistan and Prof. Dr. Salimuzzaman Siddiqui, the guest of honour:-

- 1) H.E. Mr. Jehandad Khan, the Governor of Sindh Province.
- 2) H.E. Mr. Syed Ghouse Ali-Shah, the Chief Minister of Sindh Province.
- 3) H.E. Dr. Abdul Rahman A. Al-Awadi, the Health Minister of Kuwait and President of I.O.M.S.
- 4) Dr. Hussain El-Gezairy, Regional Director of EMRO., W.H.O., Alexandria.
- 5) Dr. M.A. Kazi, Adviser to the Prime Minister of Pakistan on Science and Technology.
- 6) Dr. M.D. Shami, Chairman of Pakistan Science Foundation.
- 7) Prof. Dr. Atta-ur-Rehman, Co-Director of H.E.J. Institute of Chemistry, Karachi University.
- 8) Hakeem Abdul Hameed Saheb, President of Hamdard Foundation India.
- 9) Hakeem Mohammed Said, President of Hamdard Foundation Pakistan.
- 10) Mrs. Sadia Rashed, Vice-President of Hamdard Foundation Pakistan.
- 11) Mrs. D'Silva, Director of Arts and Culture, Hamdard Foundation Pakistan — Convenor of the ceremony.

The ceremony started with recitation of the Holy Quran. Then Mrs. D'Silva addressed the audience and welcomed the guests. Thereafter, she invited Hakeem Mohammed Said, Dr. M.A. Kazi, Dr. M.D. Shami and Dr. Atta-ur-Rehman one after the other to speak on the occasion. After their speeches, she expressed her personal feelings and views about the great scientist of International recognition and fame. Then, she invited Prof. Siddiqui, the guest of honour. When he appeared, the audience welcomed him by standing ovation, who in turn addressed the audience\*.

Thereafter, H.E. Dr. Abdul Rahman Abdulla Al-Awadi, Health Minister of Kuwait and President of IOMS., requested the President of Pakistan, General Mohammed Zia-ul-Haq, who was presiding over the ceremony, to award the "Shield of honour" and the "Certificate of Commendation" to Prof. Dr. Salimuzzaman Siddiqui, on behalf of IOMS. H.E. the President then conferred the Shield and the Certificate to Prof. Siddiqui. Thereafter Hakeem Mohammed Said presented the book "Essays of Science" at this juncture to him.

Finally, His Excellency the President delivered his Presidential Address\*. He paid glowing tributes to Prof. Siddiqui and appreciated the great services rendered by him. He declared to establish a Research Centre, dedicated to him as 'Dr. Salimuzzaman Siddiqui Research Centre' in Qa'id-e-Azam University.

— Editors

\*The text of their speeches are printed in the following pages.

## **SPEECH DELIVERED AT THE BOOK LAUNCHING CEREMONY**

*Dr. M.A. Kazi,*

PAKISTAN

Mr. President,  
Hakim Mohammed Said,  
Dr. Salimuzzaman Siddiqui,  
Distinguished Guests,  
Ladies and Gentlemen!

It is a great pleasure and privilege for me to have been asked to speak on the occasion of the Launching Ceremony of the book "Essays on Science" which had been published and produced by Hamdard Foundation as a felicitation volume to honour Dr. Salimuzzaman Siddiqui one of the most celebrated scientists of Indo-Pakistan Subcontinent and the Islamic world. It is extremely gratifying that Hamdard Foundation of Pakistan had taken this welcome initiative to honour an eminent scholar who has spent his lifetime in the service of science and technology and pursuit of chemical knowledge and know-how with great devotion, commitment and dedication. The credit for this goes to Hakim Mohammed Said who has time and again demonstrated convincingly his love and regard for men of learning and scholarship.

2. Your presence here, this evening, Sir, is a clear evidence of your abiding interest in science and technology and your regard and recognition for those who have distinguished themselves in it. Your agreeing to preside over today's proceeding, proves further how much as a Head of State, you care for scholars and their scholarly contributions; men of letters and their writings, scientists and their research effort and above all increasing production and publication of good books and healthy literature in the country.

3. The present Volume "Essays on Science" which has been so ably compiled by Hakim Mohammed Said comprises of learned articles that have been specially written and dedicated to Dr. Salimuzzaman Siddiqui on the occasion of his entering into 90th year of his illustrious life. The contributors are from Germany, UK, USA, India, Sri Lanka and Pakistan. Most of these papers have been written by eminent chemists who have distinguished themselves in their field of interest in some areas of Natural product chemistry. Special topics touched are Alkaloids, Peptides, structural studies on Bio-active molecules, role of medicinal plants in therapeutics and quality improvement in their utilization. Some articles introducing Dr. Salimuzzaman Siddiqui and his contributions to the promotion of science and technology in the subcontinent have also been justifiably included. A couple of learned articles such as the role of science in society by Klaus Gottstien and Alchemy as founded by the Ascetic and its achievements by Mehdi Hassan provide you with additional information and thought beside the insight into recent advances in the natural product chemistry which has been the field of interest of Dr. Sallimuzzaman Siddiqui throughout his long research carrier.

4. Infact natural products chemistry has been one of the most fascinating and revealing field of research in the present century. Covering a large area for scientific investigation and enquiry it has engaged the attention of many leading organic chemists of the world over the past several decades. The pioneering contribution of these dedicated researchers have isolated and identified number of active products which have now proved to



be playing vitally important roles in our life processes. Consequently there has been a continuing interest and a sustained effort in many laboratories in the world towards their isolation, identification and structural elucidation, as well as the study of their biological and pharmacological properties. The complexities and intricacies of the structures of some of these substances have often posed new challenges to synthetic organic chemists inviting them to develop new methods and novel strategies for synthesising these complex molecules. Infact this has made organic chemistry a living, dynamic and self perpetuating science.

5. The Indo-Pakistan Subcontinent is endowed with rich reserves of medicinal plants and traditionally a number of these plants have been used in the form of dry powders, decoctions and infusions for the treatment of many diseases with considerable success. The modern method of isolating the active principles and studying their pharmacological properties have further confirmed the efficacy of some of these indigenous drugs. Consequently there has been a considerable interest in the medicinal plants in the country and substantial research effort has been made in this direction with encouraging results. The lead has been provided by Dr. Salimuzzaman Siddiqui and his school of thought. Today Pakistan is recognized as one of those few countries which encourages and contributes to the research in natural product chemistry.

6. Mr. President, Sir, Dr. Salimuzzaman's name has already passed into a legend in his own lifetime. He is highly respected amongst the scientific community of the country. His personality and his contributions are wellknown in the Sub-continent. The establishment of Drug Research Institute in Tibbi College on an assignment from the late Hakim Ajmal Khan in Delhi, Pakistan Council of Scientific and Industrial Research in Karachi and the Habib Ibrahim Rahimatooleh Postgraduate Institute of Chemistry of the University of Karachi are living monuments of his creative thinking and dedication. The work done in these institutions have been internationally recognized. His personal contribution to research in natural product chemistry is acknowledged throughout the world not only as pioneering but indeed as outstanding. He lives happily with his chemistry and research in alkaloids even at this advanced age with original interest and enthusiasm.

7. Dr. Salimuzzaman is not only an eminent chemist, he is also an accomplished painter and an artist of repute. He has great interest in literature, poetry and music. He is also a keen thinker who uses the wealth of his vital intelligence and trained mind to suggest practical and pragmatic solution of the problems we face in our educational and scientific institutions in the country. The irresistible appeal of his personality, the penetration of his thought, the essential soundness of his values and principles and the validity of his approach has endeared him to his colleagues and co-workers wherever he has served and whatever institution he has worked. This incidently extends now to three generations of scientists and chemists young and old who are his admirers and wellwishers.

8. In his research carrier of over sixty years, Dr. Salimuzzaman Siddiqui has discovered number of new drugs, isolated and identified many new compounds and studied physiological and pharmalogical properties of many new active principles. His work on *Rauwolfia serpentina* and a group of Ajmaline Alkaloids was an important breakthrough in the treatment of cardiovascular diseases and mental ailments. He has also worked on Holarrhena, Cassia and Harmala Alkaloids and isolated many active bases which have since been synthesised and used as important medicaments. He has over 150 research publications and 50 patent specifications to his credit. He is still active and works in his laboratory daily.

9. Dr. Siddiqui has won many academic distinctions in his carrier. He has been member of many learned academies and societies of the world. He has been a Founding Fellow and a president of Pakistan Academy of Science, Fellow of Royal Society, a rare distinction indeed, and pontifical Academician. He has served the country as a chairman and member of large number of national committees on science and technology and have participated in many international conferences as leader of Pakistan delegation. Age has never been any



inhibition to him. He has always been active, enthusiastic, forward looking and fully alive to surrounding realities.

10. Ladies and Gentlemen! Scientists and scholars are a great national resource. In progressive societies they are highly respected and endeared. In traditional Islamic societies they received the highest esteem and admiration from the people in position and the heads of the states. Infact dynamic and forward looking societies are those which believe in creativity, innovation, invention, discovery, new methodologies and new approaches. It is the scholars and men of vision and wisdom who provide these elements in the society and inculcate in the people love for knowledge and its pursuit. One cannot forget the influence of celebrities like Jabir-Ibn-Hayan, Al-Razi, Ibn-Sina, Al-Biruni, Ibn-Hasham and Al-Kindi and many others who had on the Islamic society of the time. They appeared as shining stars and their names are remembered till today. What they left behind was their works, their contributions and their thought which have perpetuated their memory till today.

11. Infact no nation in the world can afford to turn its back on the contributions of its men of letters, scholars and scientists in its march in the history. Often the glory of the past provides inspiration for the future. The personalities and biographies of great men provide a strong motivating force for the nation in discovering its identity, developing a sense of nationhood and preserving its national character and ethos. Remembering and honouring ones heroes in whatever field they have achieved this status help us to revive our national spirit and our faith in unity and collective survival.

12. Hamdard Foundation has done very well in honouring scholars and eminent scientists of the country. They need to be complimented for this initiative. The launching of this felicitation volume is a welcome step in this direction. Hakim Mohammed Said's contribution to the promotion of science is appreciated throughout the country. He is very progressive and full of ideas and is always looking for something new. He is one of the few entrepreneurs of the country who loves literature and science and respects and supports scholars and scientists. Organising a function like this proves unequivocally his appreciation for knowledge and scholarship. The university Madinatul Hikmat that he is building is yet another example of his continuing interest and farsight. We hope that he will continue the good work he is doing.

13. In the end I wish to thank Hamdard Foundation to have provided me this opportunity to participate in this launching ceremony and to say few words on this occasion by way of tribute to the great scientist of present century Dr. Salimuzzaman Siddiqui. It is difficult to recount all his achievements in such a short time. Lot could be said and written. After all

«یہ نصف صدی کا قصہ ہی دوچار برس کی بات نہیں»

## PROGRESS OF SCIENCE IN THE CONTEXT OF HUMAN VALUE SYSTEMS AND PEACE IN MODERN TIMES

*Prof. Salimuzzaman Siddiqui*

PAKISTAN

Against the background of tragic happenings since the turn of the century which has a delayed birth in 1914, I feel extremely diffident in offering some observations on "The Progress of Science & the future of mankind". The formulation of my presentation as "*Progress of Science in the Context of Human Value Systems and Peace in Modern Times*" calls for a definition of Modern Times on the one hand, and a categorisation of the Human Value Systems, on the other. I believe that, so far as the expression 'modern times' is concerned, it could be summed up as a product of the two world wars, and their horrible aftermaths leading on to the nuclear age, in which the survival of the human civilisation has no firmer basis than a gruesome balance of terror. Then again, the categorisation of 'human value systems' is subject to such baffling regional variations in respect of thought mores and patterns that it is difficult to meaningfully deal with them. All this may well lead to pessimistic attitudes, but the human spirit in its ultimate depths cannot rest with a wholly negative approach to life. Admittedly there can be no easy prescriptions for the betterment of the world, and we have got to undertake a critical analysis of the various aspects involved in the subject matter of the present sessions.

Science over the past two centuries has played a vital role in the progress of human civilisation, but now in our times it has become so all pervasive in its impact of life, that it has raised many complex problems with their social, economical and political ramifications. The position is further complicated by the fact, that science as an intellectual discipline has its own well-defined methodology which can lead to the comprehension of only limited facets of reality, while the others lie outside its ken. In the context of the situation to which I have referred at the outset, its awe-inspiring achievements and virtual deification has shaken the foundations of faith in divine dispensations. Taking stock of the consequences of this mechanistic approach to life on the human psyche, grave doubts have been expressed by scientists themselves, if the material progress heralded by science can have made the world any happier. It must have been also on some such thinking that the writer philosopher Aldous Huxley has marked out progress as one of the two great curses visited on mankind, the other being nationalism. But all this certainly is a counsel of despair, and the tragedy of our present situation cannot be blamed on the bounteous gifts which science and its applications have offered for meeting the pressing material demands of rapidly multiplying populations of the world. The truth of the matter is, that while science, with a certain quantum of wisdom in those who are guiding the human destinies, may yet steer us clear of the point of no return, no end of wisdom can without science, rescue us from the spectre of misery and want that stalks vast regions of this old and wearied earth.

However, in the midst of the dilemma of science to which I have referred, it may be taken as a more hopeful feature of the human situation that there is an ever-increasing realisation of the inter-dependence of human communities in a fast shrinking world, and of the urgent need of cooperation among nations. Along with this realisation for meeting the grave challenge of our times, there is also a gradual recognition of the fact that

professional training in science, engineering and architecture, should be fully integrated with the pursuit of humanities and social sciences without which it cannot exercise a direct impact on contemporary society, or prepare its students for the ever-increasing responsibilities of modern citizenship. This reorientation of the whole plan of education, is being increasingly accepted the world over with a deep rooted awareness of universalism in the ordering of human affairs.

In keeping with this trend, there is also a livelier awareness of the fact that a state of affluence in one part of the world and hunger, poverty and disease in the other can no longer go merrily along, without catastrophic consequences. On the other hand, if we at all have any comprehension of our responsibilities in this situation, it should be up to us in the so-called under-developed countries to strain every nerve for ensuring progress at a rapid pace, in a multi-directional approach to the organisation of education and scientific research, the development of agriculture and industry, and the fullest measure of exploitation of our natural resources. It is, indeed the demand of the human situation precariously balanced between the alternatives of peace and plenty, or war and virtual extinction, that we should in all earnestness dedicate our efforts to this end.

At the end, I would like to cite a verse from the great Poet sage of Shiraz - Sheikh Saadi:

“Bani Adam A’azai yak Digarand”

‘The children of Adam are like limbs of one another’. If there should be any place for the simple wisdom of this verse in modern times, it may serve to keep the irrational component of the human psyche under control, allowing the peaceful operations of science a chance of overcoming the beneficial effects of material and ideological conflicts of mankind.

But here we have to take note of the fact, that the inherent creative urges of man have ultimately led him from flimsy beginnings at a creeping pace to the nuclear age and its gruesome problems, and there is no abating in that process either in the basic and applied sciences or various sectors of humanities. Creative pursuit of new knowledge will therefore continue inspite of all the threats of nuclear war and survival of the human species. In a whatever small measure we in Pakistan are also involved in this pursuit of knowledge, devoting all our efforts to raise the living standards of the country through scientific research and development. In order to make this possible, I would earnestly plead with the President to link the funding of scientific research with the budgetary allocations of defence of which it is an essential and intrinsic component. On the other hand, I would further plead for the adoption of a salary structure in educational and research institutions which is compatible with that prevailing in PIA, banking and other industrial organizations, so that the best of our talent is attracted to careers in the universities and scientific research organizations.

## PRESIDENTIAL ADDRESS ON THE EVE OF THE BOOK LAUNCHING CEREMONY

*H.E. General Mohammad Zia-ul-Haq*  
President, Islamic Republic of Pakistan  
PAKISTAN

Mr. Ghous Ali Shah, Chief Minister of Sind,  
Hon'ble Ministers,  
H.E. Dr. Abdul Rahman Abdulla Al-Awadi, Health Minister, Govt. of Kuwait,  
Hakim Mohammed Said, President, Hamdard Foundation, Pakistan,  
Distinguished Scientists & non-Scientists,  
Ladies & gentlemen,

Assalam-o-Alaikum!

It is a matter of great honour and pride for me to be amidst you in this august gathering to partake of the benefits of Scientific knowledge. I know that today's function is mostly confined to deliberations in the English language. Nevertheless I congratulate Hakim Said for devising the media of interpretation to the extent of English to Urdu, Arabic & Vice Versa for the benefit of the audience. If I do not use this audio device, I would be defeating the very purpose of its contrivance. Look at the twin seated cabin in the rear which is occupied in turn by ladies and gentlemen who are doing the interpretation work for you. One gentleman who translates from English to Urdu & Vice versa, possesses sound knowledge of English but his Urdu being a little weak, I do not wish to embarrass him and would, therefore, speak in Urdu which he can easily translate into English. Before I speak on the occasion, I would like to thank Dr. Abdul Rahman Al-Awadi for eulogising me in high sounding words which I hardly deserve because I am fully conscious of my lackings and deficiencies. However I thank him once again for his kind words.

As you know this ceremony has been arranged to mark the 90th birth anniversary of Dr. Salimuzzaman Siddiqui through a book which has been launched as a Souvenir on the auspicious day. Before I speak in this context, I would like to refer to the speech of Dr. Atta-ur-Rahman, who claimed that as a scientist he believed in frankness and would place certain bitter realities before me for my consumption. I listened to him patiently and I have no hesitation to say that by virtue of my ten years experience, what I have gathered is that listening to the truth is easier than listening to untruth which is more trying than the truth itself. I listened to him with a sense of forbearance but I am not sure whether I would be able to act upon his assertions. I shall however try my level best.

Today's ceremony is highly significant and before I say anything, I would like to state that today's speeches with the exception of one, lasted only for a few minutes. I always bifurcate my speech in two parts — one to keep the morale of the host high, the other to benefit out of the benevolence of the host. You might be under the impression that I would finish my speech within seven or eight minutes but this is not so, in view of the fact that Hakim Said had directed all speakers to confine their speeches between four to seven minutes, but the directive was not complied with. Taking advantage of this impunity I would therefore take full 20 minutes for my speech. With the 20 minutes span in view, I would like to narrate a small episode. In 1980, take it per chance or an honour, the UNO was in search of an appropriate person to represent the *Ummah*. Fortunately the eyes rested on no other person than me as a representative of Pakistan to speak in the

General Assembly. The topic was Islam and Islamic world. The Islamic world, as you know, is in itself a vast subject and when one speaks on Qur'an & Sunnah, the speech cannot be abridged. Therefore my speech extended to one hour and fifteen minutes. After about 35 minutes when I cast a glance at the audience I did not have a feeling that they were feeling bored. I, therefore told them that I would speak few minutes more which alerted them and thereafter I lectured them for full 35 minutes. Today's is really a 20 minutes speech and I would not take more time. As I earlier stated today's is a significant ceremony in many aspects. Its first importance lies in the fact that it is arranged by Hakim Said, the second aspect of its distinction lies in the fact that it is attended by renowned Tibbi Scientists and the last but not the least, its unique aspect lies in the fact that today's hero is 90 years old — Dr. Salimuzzaman Siddiqui whom I congratulate on his birthday. While going through his biodata when my eyes rested on his birth year 1897, a person sitting besides me pointed out that here is a man of the previous century. I told him that he is not a man of the previous century but he belonged to the next century because his thoughts, research and insight were not confined to the past nor centred on the present, but rested not only on the appraisal of the next century's requirements but on a solemn determination to enhance research on their fulfilment. Dr. Atta-ur-Rahman has congratulated him casually on his birthday but I would like to congratulate him on the basis of a historical event which has first slid past my memory. As you might have heard the 90th birth anniversary of late Winston Churchill former Prime Minister of Britain, was celebrated with great pomp and show. Gifts of bouquets and other valuables were presented to him and snaps of the occasion were taken, with his permission in the end a photographer made out a special picture and said in praying tones, "I wish, I could make out your picture on your centenary as well." Mr. Churchill, who was quite famous for his humour immediately restorted, "Young man, you appear quite alright, I do not see any reason why you cannot be able to fulfil your desire." Your faith and mine in this context is, however, somewhat different, I would therefore say, 'If God wills' and I pray that Almighty Allah may grant us the occasion when we shall all celebrate Dr. Salimuzzaman's birth centenary which Insha-Allah we shall definitely celebrate. I pray for his long life because he is a national asset, the field of whose services is fairly long and because of his wide range research in scientific pursuits he received special attention of late Hakim Ajmal Khan. It was out of this respect to his benefactor that he named his unique discovery in medicine as Ajmaleen. As you know this medicine is accredited as specific for nervous disorders and is recognised the world over. Dr. Salimuzzaman has rendered yeoman's service in the field of chemicals through his untiring research. In recognition of these facts of wonder, he has been honoured by several highest International awards, by Russian Academy of Sciences, Frankfurt University of Germany, Leeds University and Royal Society of England. The Govt. of Pakistan too' has invested him with the awards of Sitara-i-Imtiaz and Tamgha-e-Pakistan. It was Dr. Salimuzzaman alone who organized the Scientific research in Pakistan on solid lines and scientific basis. If we cast a glance at the list of eminent Scientists in Pakistan, the subcontinent and Asia, I am proud to say that his name would be borne among the first rate scientists, The book **Essays on Science**, which is being launched today in his honour, is unique, insofar as its title cover, binding and layout are concerned. When I tried to go through the book, I could not go beyond the first essay which was based on the scientific deeds of Dr. Salimuzzaman, because the rest of the essays were highly abstruse brain racking and of a technical nature. I could, however, infer only one conclusion out of these essays that they were all based on services to humanity. In these essays such corners of Tibbi science have been illuminated as are beneficial for the uplift of humanity. I attribute it as the basic difference between Islamic concept of knowledge and the thinking in general. It is commonly believed that search of knowledge and the research in science are the basis of useful knowledge and no importance is given to its effects on humanity whether beneficial or detrimental. Islam, on the contrary does not recognise the preceptive and conceptive knowledge as its destiny but only recognises such knowledge as is beneficial for humanity. It abhors such knowledge as is aimed at destruction of humanity. If you concentrate on this basic aspect while going through the History of Islam, you would come across certain cardinal principles which the Muslim scholars kept in view in their research



pursuits. They would not confine their knowledge and research to one discipline or field alone but extended their knowledge to all fields of human activity. I am confident that such inquisitiveness and research fully accords with the Quranic injunctions. You might recollect the verse in Surah Luqman in which Almighty Allah says, and I here present its translation!

“Have you not seen that Allah has pressed for you into service whatever is in the heavens and whatever is in the earth, and has completed His favours on you, both externally and internally? And among men there are some who dispute concerning Allah, without knowledge or guidance or an illuminating Book”.

The Muslims elevated scientific knowledge and art to such heights that the entire world stood bewildered and dumbfounded. Deep into the centuries when we look into the evolution of scientific knowledge, civilisation or society, we find indelible monuments of the greatness of Islam, whether it relates to avenues of research and discoveries in Mathematics, Geography, Chemistry, or Medical (Tibbi) Science. When we cast a glance at science of Tibb, it will be revealed that the Muslims took this child from the lap of Greece and reared it to unpredictable bloom through their love and affection. Had it not been for the role of Muslims, the world would have been deprived of seeing the full bloom of this child and the western medical science of the valuable attainments of Muslim Scholars which elevated it to its present stage. In the light of these words it would not be wrong to say that the edifice of Islam's greatness was founded on the pillars of science and technology. But it is my firm conviction that live nations are no doubt inspired by the great deeds of their forefathers and get dynamism and rejuvenation out of them but they do not simply suffice on them. It gives me great pleasure to record that after centuries of inaction, the Muslim world has once again directed its attention towards science and technology and a committee has been specially constituted under the auspices of OIC for the development of science and technology. As a humble servant of Islam and Chairman of this committee I wish God-speed to this noble task of the development of science and technology in the Islamic world. Today when I see the spectress of under-development haunting the field of science and technology of the Islamic world, I behold simultaneously the glimpses of Ibn-e-Sina, Razi, Al-Beruni, Ibn-e-Rushd, Ibnul Hashim, Jabir bin Hayan, Qasim Al-Zahravi and Al-Kundi in the guise of Dr. Salimuzzaman. The names you just heard change my despondency into optimism, and I convince myself that our soil is fertile enough to give birth to Scientists and Research Scholars of eminence.

In Pakistan, while opening new vistas for development of knowledge and wisdom, science and technology, we give utmost importance to collaboration with scientists of Islamic World. We wish to unite them in the field of science so that they should endeavour to bring comfort to humanity. It is our earnest desire to see science as the source of human comfort and complaisance. To apply science for nefarious designs to the detriment of humanity and to use science and technology for enslaving others is against the teachings of Islam. We consider the well being and the honour of humanity as the cardinal principle of Islam and with this faith and belief we wish the science every advancement. International Conferences have been held under the auspices of Dr. Salimuzzaman's Post Graduate Institute of Chemistry, Hamdard Foundation Pakistan, Pakistan Science Foundation and U.S. Science Foundation on Chemistry and Natural Products. In January 1987, another big conference is scheduled to be held. I am confident, favourable effects of progress in this field are being manifested which are conducing to the widening of research field for Tibbi Islami day today. I consider it a good omen. I am pleased to learn that Research Centre on Tibbi Islami is being established in Kuwait under the patronage of Amir of Kuwait. I congratulate Dr. Abdul Rahman Al-Awadi and his associates on this useful decision. The chemistry of natural products is a very important branch dealing with plants and herbs and we know that in Islamic era fullest attention was paid to deep research and observation on this aspect and this work undoubtedly stands out even today as highly monumental and provides new vistas of research and contemplation to the scientists of the world. Dr. Salimuzzaman Siddiqui has done remarkable work in this field. The book **Essays on Science** has been rightly dedicated to him in today's ceremony and this

is not and honour to him but it is an honour to Pakistan. On this occasion 24 top ranking scientists have written dissertations which in themselves carry a high sense of distinction and honour. In this context the pains taken by Hakim Said cannot be over-emphasized. I extend heartiest congratulations to these persons on your behalf, on behalf of Pakistan and myself. Before I finish my speech I would like to invite your kind attention to one or two points. Dr. Attaur Rahman or some other speaker had spoken of certain scientists. I do realise that my knowledge in this respect is very limited but by looking at the faces of some of the scientists sitting here I feel that their names should be brought forth. Dr. Salimuzzaman Siddiqui for one is almost known to every body. Dr. Raziuddin is sitting in the front row. The former Vice-Chancellor of Karachi University Dr. Tirmizi is also present here with his wife Naseem bint-e-Siraj. I could not dare to ask her so far as to why she is not called as Begum Tirmizi. Any how she is also a scientist. Besides her, many young female and male scientists are seen here. I hope that alongwith these senior scientists the young scientists would also acquire heights of fame and eminence as I have earlier pointed out that this soil is quite fertile and productive. A few days ago a programme was being telecast on Dr. Salimuzzaman which by chance I had the opportunity to view. I had known him as a scientist but I was not acquainted with him as an artist. When his canvas work which was displayed in Germany was shown on the T.V., believe me, I could not believe my eyes that those portraits could be painted by Dr. Salimuzzaman. In this context I would invite your attention to Dr. Arnold who was asked by somebody to define a cultured and seasoned person. Dr. Arnold replied that a cultured and seasoned person is one who has the sense of proportion between light and sweet. Elaborating the point he pointed out that light is the product of science while the fountain head of sweet stems from art, literature, music etc. There are very few people who at the same time belong to the worlds of science and art. Dr. Salimuzzaman is the one, who possesses this calibre. He is among the highly cultured, seasoned and educated persons of this country without any precedence. He is a blessing of Almighty Allah and an asset of the country. I pray for his long life. Dr. Salimuzzaman has pointed to two things. In compliance with his orders I would definitely invite the attention of the Government to the science budget and that there should be some collaboration between science and defence budgets. Being a developing country, although Pakistan stands subjected to financial stringencies, yet we would endeavour to see that maximum allocations are made for the scientific research. Now I would invite your attention to the two things just mentioned. The second part of my speech now commences and I am feeling that you are getting somewhat bored. Before concluding my speech, I, therefore, repeat one of the precept or advice of Dr. Salimuzzaman which he imparted to the youths in his own words. He had said, "The dress and general behaviour of the students should be such that it should reflect the country and the religion. The students are advised that for the betterment of their practical lives they should follow the example of those who dedicated their lives for the uplift of the *Millet*. To achieve this end it is essential that every student tries to keep himself akin to his religion and side by side with the mundane education, acquires fundamental knowledge of *Deen*".

If our students, today organise their lives according to Quran and Sunnah, as per Dr. Salimuzzaman's desire, I am sure this nation would redeem its lost prestige and our society would thus become a true Islamic Society. Dr. Salimuzzaman had also offered a prayer at the end of his advice which I would repeat presently. First I wish to declare on the auspicious occasion of Dr. Salimuzzaman's 90th birthday that Quaid-e-Azam University of which I am the Chancellor would open a Department entitled as 'Salimuzzaman Siddiqui Research Centre'. I pray that this Research Centre would also succeed as Dr. Salimuzzaman succeeded in his life. In the end I invite your attention to Dr. Salimuzzaman's prayer. He had prayed to Almighty Allah that our youth be bestowed with guidance to follow the footsteps of their ancestors, and make their deeds as a beacon for the sublimation and glory of Islam in the world. We all say Amen on this prayer and with these words I take your leave. I am once again deeply thankful to Hakim Said for organising a ceremony worthy of Dr. Salimuzzaman's stature to pay him tributes and I feel proud of participating therein. I thank you all. Pakistan - Painsdabad.

I beg your pardon to say that my speech will not conclude unless I say and I do not get your concurrence for agreeing with me that this ceremony would not have been so interesting if Madam D'Silva were not the mistress of this ceremony. I thank her heartily on your and my own behalf.



*IN THE NAME OF ALLAH; MOST GRACIOUS, MOST MERCIFUL*

## **OBITUARY**

The Fourth International Conference on Islamic Medicine was convened under a heavy feeling of loss to us and to the whole world of two dear colleagues: Professor Dr. Yunus Muftu and Professor Counsellor Mohammed Fouad Tawfiq. Their sincerity, faithfulness and self-denial in persistent and creative work were exemplary. Since the idea of Islamic medicine began to take root, they had been working wholeheartedly with us sparing no thought or effort until the moment when their inevitable fate overtook them and they were destined to encounter their Creator.

Our only consolation for their demise is our faith that Allah will reward us in the Hereafter for our suffering at this grave and heavy loss. We pray to God Almighty that they be entered with the righteous and the martyrs, the best that one can have for companions. We also pray that their bereaved relations and friends be able to bear stoutly and patiently this heavy loss.

*Islamic Organisation  
for Medical Sciences  
(IOMS)*



## The Late Dr. Yunus Muftu

Professor Dr. Yunus Muftu, the renowned Turkish scientist and scholar, demised on July 24, 1985.

The deceased was born in 1937 in Karkouk, Iraq. He completed his medical studies at the University of Haji-Tabba in Ankra and was awarded professorship in 1972. Among the positions he held were the Head of the Department of Pediatrics at the same university and Lecturer at the University of King Abdul Aziz in Jedda.

Professor Muftu was the author of more than forty researches on medicine.

The deceased was one of the organizers of the Third International Conference on Islamic Medicine held in Istanbul in September/October 1984. By losing him, the Islamic World has lost a remarkable scientist and researcher and a man of high integrity and persistent activity. He will always be remembered for his invaluable contribution to efforts made towards forging strong relations among the Islamic countries. May his soul rest in peace.



The Late Dr. Yunus Muftu

**The Late Counsellor Mohammed Fouad Tawfiq**  
**Legal Advisor at the Ministry of Health, Kuwait.**

He was born in Cairo on April 3, 1929. He was married and had four children. He was awarded the B.A. in Law at Cairo University in 1954 then obtained a Diploma in Public Health at the Technical Health Institute in Cairo.

In 1954, he took up the post of Investigator at the Ministry of Public Health in Kuwait. Subsequently, he got up the ladder of Law positions until he became the Legal Advisor at the Ministry in 1976 and remained in that post until he demised on July 16, 1986.

He participated in several administrative and academic committees at the local, Arabic and international levels. He also contributed to many local and international conferences and was a consultant for many local and international organizations.



**The Late Counsellor Mohammed Fouad Tawfiq**

The deceased was the author of a host of researches in the legal, administrative and health fields, the latest of which was a book on the legal liability of the physician. Work on that book was almost finished when he was overtaken by his inevitable fate.

The late Counsellor was exemplary in high integrity, deep-seated faith, stout patience in facing troubles and self-denial in serving others.

May his soul rest in peace and may he be in the company of martyrs and the righteous.





# **PART EIGHT**

**TECHNICAL INDICES**



THE UNIVERSITY OF CHICAGO  
PRESS



**Part Eight:** *Technical Indices.*

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3. ANNOUNCEMENT



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In the Name of Allah the Beneficent, the Merciful

**ANNOUNCEMENT**

**The Islamic Organization for  
Medical Sciences Invites  
Nominations for Prizes to be  
Awarded By  
THE KUWAIT FOUNDATION  
FOR THE ADVANCEMENT  
OF SCIENCES**

The Kuwait Foundation for the Advancement of Sciences (KFAS) has instituted two prizes to be awarded every alternate year to support and promote scientific research in the field of Islamic Medical Sciences in the following areas:

- 1) Medical practice, addressing professional, clinical and laboratory experiments undertaken should be well documented.
- 2) Appropriate documentation of Islamic Medical Heritage including Medical Islamic Jurisprudence.

Nominations for Prizes are subject to the following:

1. Documents submitted to KFAS should be original, published and academically significant in the field of Islamic Medical Sciences.

2. Nominations proposed by universities, scientific institutes, international organizations, individuals, past recipients of the prize and academic bodies are invited.

3. Closing date for acceptance of Nominations and/or Applications including Nominee's Curriculum Vitae and all supportive documentation is Oct. 31, 1987.

**MAILING ADDRESS**  
**The Director General**  
**Kuwait Foundation for the**  
**Advancement of Sciences**  
**P.O. Box. 25263 - Safat**  
**13113 - Kuwait**  
**Telex: 44160 KEFAS**

Each Prize consists of a cash sum of KD. 3000/- (KUWAITI DINAS THREE THOUSAND), a KFAS shield and a Certificate of Recognition.

Winners will be invited as guests of KFAS to receive their prizes at the Prize Awarding Ceremony to be held in Kuwait.

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The decision of the KFAS Committee in awarding these Prizes is final. Documents submitted for nomination will not be returned.

