available to solve this mystery. That is the ‘life history’ of prophet Muhammad (peace be upon him). His everyday actions and instructions have been carefully recorded and preserved by his companions and debated for their authenticity by many Muslim scholars during the past fourteen centuries.

Not that we look at his life history with mere respect, in fact, there is no other source of light, bright enough, to shed light on the treacherous and complicated trail leading towards the final goal — Implementation of the God’s Law in the lives of both the individuals and the masses, residing anywhere in this world.

Of all the leaders of Islamic movement, there is one and only Sayyadna Muhammad (peace be upon him), from whose tradition we can find detailed plans to carry out the mission of worldly existence, from the beginning till the end, encompassing on one hand, the rules of Islamic government, including its internal and foreign policies, and on the other hand all necessary guidelines for both the desirable individual behavior and a balanced society.

It is in this light that the Muslim individuals (including physicians) and organizations should strive to learn the proper codes of life which will, Insha Allah, lead them all toward peace, physical and spiritual, both on this earth and in the Hereafter. May Allah Subhanahu Wa-Ta’ala guide us and keep us on the path of those He favors. Amen!


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INSTITUTE OF ISLAMIC HEALTH SCIENCES
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The editorial of JIMA, Vol. 13, April, 1981, was entitled “An Institute of Islamic Medicine — Dream or Reality?”. This is the aforementioned conclusion of the same.

Why should we have an Institute of Islamic Medicine?

Before the Western colonialism and the decline of Islamic Civilization, Islamic Medicine ruled supreme over the entire civilized world. From the 9th century up to the 19th century, Islamic Medicine, which founded the first institutional clinic, the first hospital, the first medical college, the first public health program, the first quality control methods of examination and licensing, and the vastest pharmacopeiae based on Greek, Nestorian, African, Indian and Chinese traditions, should not remain buried for another 200 years. As the Islamic World finds its true identity, it is natural that it recover its Islamic Medicine and Sciences. Restudy, rediscovery and investigation of such a vast body of knowledge and information behooves not only the Muslims but every fair minded human being to undertake, for the sake of knowledge, for the sake of progress and for the sake of the well-being of mankind.

What should be the nature and functions of such an Institute?

The Institute of Islamic Medicine, or more comprehensively the Institute of Islamic Health Sciences, should be no less important and no less symbolic than the National Institute of Health of the U.S.A. and no less prestigious than the Pasteur Institute or the Johns Hopkins Institutions. Such an Institute should have:

I. The best and the largest library of Health Sciences of the world by having not only Western sources but the Eastern, e.g., Chinese, Indian, Islamic and African sources.

II. The collection of all historical writings of Muslim Hukama, physicians, scientists and philosophers, starting with the Tibbi Nabawi up to the present time.

III. The classification, rearrangement, translation, compilation, and cross indexing of all Islamic writings concerning human health, physical and mental.
IV. Scientific clinical and experimental investigation of important historic Islamic medical therapeutics for scientific validity and present clinical applicability.

V. Department of Islamic Pharmacopeae which would have compilation, collection, classification, etc. of all medicinal prescriptions according to their chemical components and clinical application.

VI. Scientific research and studies on Islamic Pharmacopeae in experimental and clinical fields.

VII. Department of Medical and Surgical Research into Islamic concepts and Islamic measures for health, disease and therapy.

VIII. Islamic Public Health Institute which would study and find our own approaches and solutions for our health problems, e.g., health-care manpower: should we develop rapid training and licensing of traditional Islamic medicine men, village Hukama, osteopaths, naturopaths, etc.?

IX. Development of medical curriculum for Islamic Medical Schools, Schools of Hukama, Nursing Schools, Schools for mid-wives, public health assistants, pediatric assistants, medical and surgical assistants, etc.

The above list is only a summary of the points of interest that the Institute of Islamic Health Sciences may consider. However, the Institute's concern should not be only the scientific rediscovery of an unceremoniously buried past, but also to rejuvenate a love and a thrust within the Islamic World for the discovery of myriads of God's mysteries that are locked within this microcosm and macrocosm. Allah-sub-hana wa ta-ala created us as human beings between these two worlds of mysteries. He created us with the possibility of being the most honored (ashraful makhluquat) and the most virtuous (Afzalul makhluquat) of all His creatures and HE assigned us as his vicergerent on earth (Khalifat-ul ard) with intellect, his most precious creation, to unfathom His glory and greatness from the awesome immensity of His miniscule atom to the cold nothingness of His gigantic eclipsing suns beyond. For at the end, all praise and glory belongs to Him, the only One, the eternal One, who encompasses all infinity and all eternity.