2) The other issue is that of an organ transplant. Does Islam allow this operation? In other words, is it permissible to take one organ or more from one healthy person and give it to another who needs it for his or her survival? The answer is a qualified yes. This is not a personal view. It was rather discussed in one session of the World Assembly of Islamic Jurists held in Jeddah, Saudi Arabia, in February 1988. The assembly emphatically said that a Muslim can benefit using the organs of another human being, both alive and dead. One may initially raise his eyebrows in astonishment. To explain this, they added that given the advanced research in medicine and jurisprudence concerning this issue, and after reviewing the positive results in this area for the benefit of man, they allowed organ transplant within a certain framework that would safeguard the dignity of man and prevent all psychological, social and other harms that might be caused by it. They started with definitions and said by organs they mean any part of the human body, including tissues, cells, blood and the like, for example the cornea, whether that organ is still part of the body or separated from it. By benefit, they mean the use the beneficiary of that organ or organs for the health every time he is deprived of it. Yes, one should seek treatment through going to a medical doctor, but he can also use other methods of treatment. One of them is prayer, and he may do nothing at all beyond that. This stems from a Muslim’s trust in Allah. The Quran also mentions another prophet Job who was terminally ill and was reduced to a pile of bones. He, however, never lost hope in Allah and continued to appeal to Him until Allah commanded him to take a cold shower, which he did and regained his sound health. Let us thus differentiate between two things. One is to seek any medical and viable treatment while never losing sight of a basic fact: It is Allah who brings back sound health, not medicine. The other is to imagine that medicine is the healer, which borders on disbelief. Yes, we should exert our utmost in seeking medical treatment, but if it is beyond our capacity, then we are free to stop what we cannot afford.

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necessity of keeping life or preserving a fundamental function of the human body, such as eyesight. Organ transplants have three sources: from a living body, from a dead body or from an embryo.

For living bodies, there are two cases. A transplant can mean taking an organ from one part of a living body to another of the same, such as a transplant of skin, bones, veins, blood and the like, known as homograft. Another case is to transplant from one living body to another, called a heterograft. In this case, the organ is either one on which the donor's life depends or one on which life doesn't depend. It might be an individual organ or not.

The first is like the heart and liver, while the second is like the kidneys and lungs. Organ for which the donor's life depends might be one that has a fundamental function or not; it might also be one that is regenerable, such as blood, or one that is not.

It is allowed to transplant one organ of a human body from one part to another, provided that it is essential and that the good expected of the operation outweighs the harm. An organ transplant from one human body to another, if the organ is regenerable, such as blood or skin, or if it is a duplicate organ, such as a kidney or part of an organ, is also allowed if it doesn't harm the donor's life. It allowed to benefit from a part of an organ that was removed due to illness, such as taking the cornea of someone whose eye was removed due to illness.

It is forbidden to perform an organ transplant on an organ on which life depends. It is also forbidden to perform this operation if it results in stopping an important function of the human body, even if it does not risk the life of that body. It is allowed to take an organ from a dead person to a living one after taking due permission. Organs should not be offered for sale because that is an insult to human life, considered sacred in the sight of Islam. If the money is voluntarily given by way of reward or donation, then it is allowed.

**ABSTRACTS**

for the 35th IMANA Convention

**Modanafil is Effective in Managing Endozepine Stupor**

by Iftekhar Ahmad, MD

We describe a patient who presented with recurrent episodes of stupor and was found to have elevated levels of endozepine-4 in the serum during an attack. The vigilance-promoting drug modafinil appeared to be effective, safe, well tolerated and may be a better long-term treatment option than those previously tried in patients with endozepine stupor.

**Islam and Illness**

by Riyad A. Taha, MD, FACC, FACP

When illness occurs in a Mumin, Allah (SWT) is trying him or her. So he or she should seek treatment and be patient. Allah (SWT) will erase some of his or her sins according to the suffering that he or she endures.

Allah (SWT) also placed in very high esteem people who go and visit the sick. Allah (SWT) assigns 70,000 angels to pray for the person who has visited the sick.

Also, for the sick person, the Prophet (SAW) taught us that he or she should ask Allah (SWT) with a pure heart to heal him or her. The combined effect of prayer and medication is more effective than medication alone.

**Incorporating Islam into Medical School Curriculum: Opportunities, Necessity and Benefits**

by Salman Ali, Charles Bonfiglio, Rukhsana Iqbal, Fahd Khan

**Objective:** Discussion of implemented methods of raising the awareness of the religious and cultural needs of the Muslim community in a medical school curriculum.

**Design and Methodology:** Education and exposure starting at the student-physician level can promote a career-long sensitivity and appreciation of the needs of both Muslim patients and Muslim peers. The discussion deals with the efforts of Muslim medical students to incorporate Muslim cases, issues and beliefs into pre-existing courses’ case presentations, problem-based learning and standardized patients. Formally improving the long-standing atmosphere, burdens and methods of reciprocal student physical examination in the laboratory setting was sought. Gathering and highlighting Islamic resources, topics and speakers was undertaken. Proactive community outreach and involvement from local Muslim physicians were also given priority.

**Results:** Overwhelmingly positive feedback came from faculty and students alike. Strong requests for continued involvement were noted.

**Conclusion:** The positive response from the student, school and clinical community were heartwarming. The pilot project and ideas can serve as a model for future inroads.

**Assisted Reproductive Technologies: An Islamic Perspective**

by Hossam E. Fadel, MD

The desire to have one's own offspring is a very strong human instinct. Allah ordained that some couples will be infertile. Infertility is a disease. Islam encourages us to find ways to cure diseases, including infertility, and encourage infertile couples to seek treatment. Assisted reproductive technologies offer infertile couples myriads of alternatives with reasonably good results.

Muslim jurists have studied many of these technologies in light of known Islamic principles using