



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 pharmacopeae 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 Pharmacopae 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 Pharmacopae 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-u-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 vicegerent 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.