ISLAMIC APPROACH TO MEDICINE
Dr. Ibrahim Abdul Hamid Al Sayyad

TRANSLATED FROM ARABIC TO ENGLISH BY MOHAMMED ABDUL HAMID MADI

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PREFACE & ACKNOWLEDGEMENT OF THE TRANSLATOR

"Praise be to Allah, the Lord of all beings." "And my success can only come from Allah." To the
Sustainer of the worlds, I fall down in prostration. I humbly beg Him to accept my gratitude, although it cannot ever be enough as is due Him, for accomplishing this task, which was not to be done unless His succour was bestowed upon me. May Allah accept this modest work, render it of benefit and preserve for me the reward in the Hereafter.

In a world changing as rapidly as ours, where concepts of harsh materialism leaked into the souls of humans, this book may be a work greatly required by all sectors of the Umma, particularly the health providers. The medical community has experienced fabulous achievements in the technology of patients' treatment. Yet, health providers are in a pressing need for ethical codified rules and established norms, in a way to prevent this noble profession from degenerating into mean ephemeral worldly ends; thus elevating it above the prevailing material concepts of today, and in another create that 'heart-to-heart dialogue between the health provider and the patient', as put forth by Dr. Gezairy of the World Health Organisation.

The book also sheds light on the role of humans as viceroys of Allah, the Almighty Creator, on Earth, as it outlines the fundamental concepts of viceroyalty and its constituents. Such a role is quite ignored by many people, who in the current of material life and the rush to earn living, are swept away from realising this role or achieving it as best it should be. Thus, the reader may find this book enlightening, and satisfying his desire to understand the ideal Islamic view of life and the universe. With the support of a great deal of Holy Quarnic verses and the Honourable Prophet's Hadiths, the book corrects some misconceptions and deviations which were attributed by some Orientalists to Islamic medical views and practices.

The reader will find the Quarnic verses typed in bold, while the Hadiths (speeches) of the Prophet Mohammed (r) are in Italic. The eulogy traditionally following the names of the Prophet’s companions in Arabic, is not mentioned in this translation, as to avoid distraction. May Allah extend His pleasure on all the Prophet’s companions.

I would beseech Allah to extend His mercy and blessing on the late Professor Tawfik Al Tamimi (former Director of Royal Commission Medical Centre, Yanbu Al Sinaiyah), whose encouragement, ideas and opinions greatly helped and supported me to finalise this translation. My endeavour of translating this book is actually accredited to him. He first initiated the idea, and had been keen to have this book translated, as he greatly admired the contents of the book. His main objective was to have an English book that richly describes the subject of Islamic methodology and ethics, and their application, in particular, to the field of medicine. May Allah make such an effort in the balance of his good deeds.

The translation of this book, though being done with a very lengthy and strenuous effort, was quite enjoyable to the translator, and which will always be a source of relief and joy to him.

Muhammad Abdul Hamid Madi
Royal Commission Medical Center
Yanbu Al Sinaiyah, Saudi Arabia

INTRODUCTION OF
THE LATE GRAND IMAM SHEIKH AL AZHAR
JADUL HAQ ALI JADUL HAQ

Praise be to Allah, and peace and prayers be upon His last Messenger...

Man is the artistry of Allah, Who creates all things in perfect order. It is Allah who has taught man the names of all things and attracted his attention towards himself, as He the Elevated says;

"وَقَالَ ابْنُ النُّفْسِ إِذَا أَفَلَتْ تَغُرُّنَّ..."

"As also in your selves: will ye not then see?"

Therefore, man has to seek all ways of protecting himself, as Allah has opened for him all gates of profit, and taught him therapeutics and wisdom, of which he has not been aware.

The procession of humanity moves forward towards civilised development and progression. Man, with Allah's grace and help, takes the lead over all things around him. He has to double turn his vision and insight towards the essence and properties of his soul and body, to avoid perdition, or to rectify deviations occurring during the course of life. Islam has brought about rules of purity: the purity of body and cleanliness of the whole life with righteousness and cleanliness, along with feelings of amicability and mercifulness.

Yet, people have been so much astounded at what has been conveyed to them from Western knowledge, and they have thought that such knowledge is their fortress which will defend them from Allah's wrath, but Allah approached them from quarters which they have never expected, and repaid them of what they have earned of heedlessness from His path and religion, as He is the Creator and the Disposer of this universe, the Giver of all goodness, and the Withholder, if He wishes, of every harm.

Scientists have devoted themselves to studies and research, seeking remedies for man, to help in the prevention or treatment of diseases. Yet, they have forgotten the Compassionate, and attributed the action to the non-doer, thinking that they are able to give life or death. They are still in the wilderness of life, breaking the threads, after being spun firmly into fibres. Allah's words portray them as:

"وَمَا أَوْتَيْتُمْ مِنَ الْعَلَمِ إِلَّا فَلا يَقْرَءُونَ..."

"...of knowledge it is only a little that is communicated to you, (O men)!"

The Moslem doctors have set to evaluate the knowledge of medicine, clarifying to people the Islamic fundamentals of studying it, which are within the framework of the message of Islam to mankind.

This message "The Islamic approach to medicine" is intended for such a purpose, establishing and detailing much of the recommendations and objectives of Islamic sacred law. Such Legislations are decreed to put man's affairs in order, preserve his mental and physical well being, enhance the whole life with righteousness and cleanliness, along with feelings of amicability and mercifulness.

This is a word that depicts my appreciation for the content of this message, as a study required to be contained in the chests of physicians to
Traditionally and symbolically, the study of medicine requires two basic elements: the text and the patient; symbolising theory and its application. Therefore, all medical texts or writings can be looked upon as our reference to understand the nature of human body in health and sickness. The patient, however, remains the central core, the basic topic and the subject matter of all these writings. Patient examinations, diagnosis of his disease and treatment of his ailments constitute the ultimate application of theories and knowledge gained from medical texts.

Accordingly, in chapter one, the Islamic views and principles that govern the study of medicine have been presented to help the Moslem medical student, trainee or practitioner perceive, realise and achieve the ultimate goal and objectives of pursuing medical knowledge. It will also guide him toward the right path of practical and professional life. In chapter two, the patient is presented not only as a human being, but also as the most preferred creation of Allah on earth. The physician’s obligation of knowing his patient, the subject matter of all his studies, has been stated to acknowledge and abide by his patient’s rights when dealing and interacting with him. Chapter three deals with the human being when contracting ailments, and addresses the way he sees his illness, the way people look at him and the attitude of the doctor towards him.

Had we stopped at these limits, we would have confined the issue of health into a small sphere, which is patient care. But it goes far beyond this. Health is the essence of worship and the instrument of carrying out the duties of viceroyalty on earth. So, health is closely integrated with the view of Islam in regards to the universe and life. Therefore, in the last chapter, it has been sought to indicate the status of health care according to the comprehensive Islamic view of life and how concepts of prevention and treatment are related to the purpose of man's existence as Allah's viceroy on earth. This concept transfers the issue of health from the narrow circle, encompassing the patient and the doctor, to the large comprehensive Islamic view of medicine, which fuses the Islamic doctrine (Shari'ah) and human activity altogether with individual and environmental health. Thus, it ensures maintaining health at an optimal state for the sake of achieving man's sublime objective of being Allah’s viceroy on earth, for which he was originally created.

We pray Allah that this will assist the doctor to understand his message, the objective of his study and the purpose of his profession. He will then develop the virtuous intention that helps make his study an act of worship and optimally fulfill the duties of his profession a collective duty "Fardh Kifaya".

Dr. Ibrahim Abdul Hamid Al Sayyad, M. D., Ph. D.
Associate Professor,
Faculties of Medicine,
Al Azhar and Kuwait Universities

CHAPTER ONE

THE ISLAMIC FUNDAMENTALS
OF THE STUDY OF MEDICINE

In his study of Medicine, the Moslem student is involved in all aspects of life. He has to acknowledge specific entries that correspond with the views of Islam.

These entries are:

1. Medicine as a useful knowledge.
2. Study of medicine as "Fardh Kifaya".
3. Study of medicine as a way to strengthen the faith of Allah.
4. Continuing medical education as a mandatory prerequisite of the Moslem doctor.
Islamic Concepts of Medicine

**THE FIRST ENTRY**

**MEDICINE AS A USEFUL KNOWLEDGE**

Allah the Almighty has entrusted man with his life, mind, senses, property and posterity, all which entail preservation. In this respect, the Islamic scholars (Ulama') indicate that Islamic Law (Shari'ah) has five main objectives which are mandatory for the society and the individual to preserve. They are ordered by priority as follows: faith, life, mind, posterity and property.

Health of mind and body helps acquire wealth and progeny, rear posterity and perform religious commitments properly. A healthy mind and body help to maintain the goals of Shari’ah, and the knowledge of medicine aims at a healthy mind and body, and thus seeks to maintain all these goals. Medicine, as such, is a useful knowledge.

In Islam’s perception, useful knowledge is the knowledge that strengthens man's relation to Allah and enables him to perform his duties as Allah's viceroy on earth: establishing life and divine justice on earth. Useful knowledge aims at the formation of a righteous man. Righteousness is not confined to material aspects; rather the concept encompasses all spiritual aspects and their reflections on life, with all its dimensions. Man, as such, is a virtuous being in a virtuous society.

In the material perception, however, knowledge is considered useful when it leads to the acquisition of several skills that achieve the material benefit of man and his community.

**THE ISLAMIC FUNDAMENTALS OF USEFUL KNOWLEDGE**

The Moslem acquires from his Faith the leading principles, which enable him to perform all his activities in life. This is applied to science and its uses as follows:

1. Allah has created man to worship Him,

   "I have only created jinn and mankind that they may serve Me." (51:56)

2. The concept of worship is not confined to performing religious rituals and ceremonies; rather this concept is never fulfilled completely except when life as a whole is turned towards Allah, the Almighty.

   "Say: ‘Truly my prayer and my sacrifice, my life and my death are all for Allah, the Cherisher of the Worlds.’" (6:62) This includes viceroyalty on earth,

   "Then We made you heirs in the land after them, to see how ye would behave." (10:14)

3. Viceroyalty entails the colonisation of the earth,

   "It is He Who hath produced you from the earth and settled you therein." (11:61)

4. Colonisation of earth requires the establishment of civilisation.

5. Civilisation is based upon science and technology.

6. Scientific discoveries and technical achievements direct the Moslem scientist to contemplate Allah's creation, sense His greatness, become devout and then fear Allah. Thus, in the frame of piety, colonisation of the universe is conducted in a proper manner that protects it from any deviation in exploiting the wealth of the earth.

7. Understanding life and the universe is a means to become close to Allah, as long as man seeks related sources of knowledge according to the Islamic methodology.

   "Our Lord, not for nought hast Thou created (all) this. Glory to thee. Give us salvation from the penalty of the Fire." (3:9) The Prophet (r) states, "The learned inherit the prophets."

8. The Islamic entry of acquiring knowledge and applying scientific achievements is directed towards all that returns with good in this life and the Hereafter, as commanded by Allah, the Almighty.

   The essence of useful knowledge cannot be realised unless man achieves the essence of his viceroyalty on earth. Inasmuch as this is achieved, people's degrees are determined, when they return to Allah. To clarify this, the Prophet (r) says; "By Allah, some people had preceded to Gardens of Eden and were not performing more of prayers, fasting or umrah, but such they comprehended Allah's counsels that their hearts were full of fear (of Allah), their souls were in peace and their senses were reduced to submission, so they departed from this world to a better residence, and a good rank among the people in this life and at Allah in the Hereafter." This honourable saying of the Prophet (r) indicates that people's degrees are not estimated inasmuch as they perform prayers, fasting or rites, but inasmuch as they comprehend Allah's teachings and apply them in such a way that elevates their degrees among people in this life and pleases Allah in the Hereafter.

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The close integration between theory and application is the main basis in Islamic perception. This is represented in the Qur'an, as it is not a book for mere reading, admiration, or gaining culture. The Qur'an is a constitution for contemplation and application, which entails following a certain behaviour in life to achieve right and justice. Thus, it was revealed to the Prophet (r) in a way that gave each verse a domain for practical application in his life and his companions'. The lady Aisha, may Allah be pleased with her, verified this when she described the Prophet (r) by saying: "His morals were that of the Qur'an." It was narrated that the Prophet (r) said: "Obtain knowledge, so you will be learned. If you are learned, then work." "Learn knowledge and utilise it, but do not learn it to beautify yourselves with." The Prophet (r) used to pray; "O, my Lord, I seek refuge of You from four: non-useful knowledge, an unfearful heart, an unsatisfied soul and an unanswered prayer."

On the authority of Zayd Bin Arqam that the Prophet (r) said; "Our Lord, we seek refuge of You from a knowledge that is not of use." All this emanates from the general rule of the necessity to connect theory with application, as indicated in,

"And say: Work (righteousness): soon will Allah observe your work, and His Apostle, and the believers: soon will ye be brought back to the Knower of what is hidden and what is open: then will He show you the truth of all that ye did". (9:105)

Both these types of work are inseparable and form the message of the Moslem in life, thus giving a great value to such knowledge that is applicable in the fields of life. Medical knowledge as such is a case in point.

Hence, the value of useful knowledge is large enough to encompass these spheres:

1. Surpassing the limits of age, as the reward of useful knowledge is considered a running charity extending even after the death of the scholar. On the authority of Abu Huraira who said the Prophet (r) said: "When the son-of-Adam dies, his work is cut off entirely except of three: a running charity, knowledge that he has taught and remains put to good use, and virtuous progeny praying Allah for him."

2. Surpassing the limits of knowledge sources, as knowledge can be attained from any source. The Prophet (r) said: "Wisdom is the stray camel of the Faithful (his persistent wish), wherever he finds it, he is worthy of it."

3. Surpassing the limits of merit, as the rank of the scholar of useful knowledge is raised up, when seeking to enhance Allah's Word, to the ranks of Allah's best creatures: the prophets, Al Ah'a narrated on the authority of Al Hassan that the Prophet (r) said; "Whoever falls dead while seeking knowledge to enhance Islam, will be only one degree below prophethood."

THE SECOND ENTRY

**STUDY OF MEDICINE AS "FARDH KIFAYA"**

Islam seeks the foundation of a virtuous society for the sake of establishing Allah's Law on earth. Virtuous public opinion, when co-operating for good and warding off evil, is the manifestation of a virtuous society. A self-control thus prevails in the society, making every evil man withdraw within himself, and every good man find the courage and the outlet to declare and manifest his goodness.

To ensure maintaining such a state, Islam urges the Moslems to command good and forbid vice. The Holy Qur'an made both a prerequisite for the Umma (Nation) to attain distinction and grandeur.

"Ye are the best of peoples, evolved for mankind, enjoining what is right and forbidding what is wrong, and believing in Allah." (3:110) The whole Umma is deemed sinful, if it sees sins and declines to suppress them.

"Curses were pronounced on those among the Children of Israel who rejected Faith, by the tongue of David and of Jesus the Son of Mary: because they disobeyed and persisted in excesses. Nor did they (usually) forbid one another the iniquities which they committed: evil indeed were the deeds which they did." (5:78)

To guarantee the Moslem’s mutual integration with the virtuous society, acts of individual religious worship aim at purifying the Moslem’s consciousness for the sake of establishing goodness. Corrupt deeds are considered a transgression on the society, and should be amended, in order to remove any of its impacts. This corresponds with the principle of charity as an expiation of sins. The Prophet (r) said; "Charity quenches sins, as water extinguishes fire.”

The natural outcome of this general virtuous code is to keep everybody performing at his best for the welfare of the community. Hence, the complete integration between religious worship on both individual and communal planes becomes evident. Personal and individual worship of Allah is represented in performing the religious rites and ceremonies such as prayers and Hajj. On the other hand, the communal worship of Allah is represented in establishing and living under the umbrella of the divine social structure, while clinging to it and perishing for the sake of its survival and continuation.

In compliance with this concept, the Islamic scholars divided the religious worship and duties (Fara'ed) into two: the individual duty "Fardh Ain" and the collective duty "Fardh Kifaya".
1. "Fardh 'Ain" is the duty prescribed on every rational and liable adult Moslem. Should he fail to perform this duty, no other person can do it on his behalf, as its purpose is for the interest of the individual, intended to raise up his degrees in the Hereafter and protect him from harm and sins. This duty is the minimum limit for the individual to ward off sins.

2. "Fardh Kifaya" is intended to ensure that a certain duty has been enacted in the interest of the whole group, in order to enhance the word of religion without specifying a certain doer for that duty. Should some citizens perform that duty, others are relieved of doing it. On the other hand, if nobody does it, the whole Moslem community is deemed sinful.

"And fear a trial which shall surely not smite in particular those who do wrong among you; and know that Allah is strict in punishment." (8:25)

The assignee of performing "Fardh Kifaya" is the community as a legal entity. The Islamic Law has considered the community as one body, and the individuals in that community as the organs in that body. Thus, the function of some members is considered a performance on behalf of the whole.

The Prophet (r) assures the fact that the individual Moslem is but a block in the construction of the Moslem society or an organ in the whole body. On the authority of Abu Mousa that the Prophet (r) said; "The faithful to one another are like the blocks in a whole building...they fortify one another." On the authority of Al Noaman Bin Bashir that the Prophet (r) also said; "The faithful in their mutual love and compassion are like the body...if one member complains of an ailment, all other members will rally in response."

The concept of "Fardh Kifaya" is addressed to every person for the good of the community as a whole. Every one is competent to perform his tasks according to his abilities;

"No burden do We place on any soul, but that which it can bear", (7:42) and each one is better suited to cope with that for which each one is created. The incompetent should place the competent in advance, and assist him in every possible manner to perform his duties at best. The person performing "Fardh Kifaya" performs a general benefit for the best interest of all Moslems. The Prophet (r) said, "Whoever is able to avail his Moslem brother, should not slacken to do so."

The social structure of the Umma entails differences in abilities and qualifications among the people. Different specialties assist the community in fulfilling all the required needs, and performing "Fardh Kifaya", so that the community will pass the plight of affliction successfully. Allah says:

"Is it they would portion out the Mercy of thy Lord? It is We Who portion out between them their livelihood in the life of the World: and We raise some of them above others in ranks, so that some may command work from others. But the mercy of thy Lord is better than the (wealth) which they amass." (43:32)

The endeavour of each person to perform "Fardh Kifaya", which Allah facilitates to him, forms the demonstration of facing the real experiences of probation, for which Allah has created the universe, and upon which man will be judged on Doomsday.

"He Who created Death and Life, that He may try which of you is best in deed: and He is the Exalted in might, Oft-Forgiving." (67:2)

It is a false notion to believe that being involved in technical knowledge is a reoccupation of worldly life, and is not a religious concern. This has led to negligence in attaining important specialisation necessary for the Moslem community. If life interests are not sought, religious affairs will not be rightly set up and Moslems' concerns will be weakened, based on the Islamic rule: "Whatever is necessary to satisfy the "necessity" acquires in turn the status of 'necessity' should be applied. Accordingly, all technology and applied useful sciences are "Fardh Kifaya". All such duties are a chain for the needs and necessities that serve each other; as in the case of theoretical basic sciences serving applied sciences. Different specialisations tend to be necessary for each community, and detriment to any of them will lead to detriment to the greatest duty, namely to worship Allah as the best He should be worshipped and to enhance His Word on earth.

The benefit that can be derived from "Fardh Kifaya" is more pervasive than the benefit of "Fardh 'Ain". Whilst the performer of "Fardh 'Ain" will relieve himself alone of sins, and the rewards are only for himself alone, the performer of "Fardh Kifaya" will ward off harm from others by relieving them of sins.

Thus, the performer of "Fardh Kifaya", unlike that of "Fardh 'Ain", is tasked with a public duty. Complying with the Prophet's saying, "Seeking knowledge is a duty prescribed on every Moslem", Imam Al Ghazali indicates in Part I of "Reviving Religious Sciences":

"Fardh Kifaya is every knowledge indispensable for the right set up of life affairs. Medicine, as such, is necessary for the maintenance of bodies."

Study and practice of Medicine is a model of collective duties. Scholars agree that these duties, diverse and different in place and time as they are, include all the needs of the Umma. Every knowledge required by all Moslems is "Fardh Kifaya". If there are not some members in the Moslem community who master such knowledge, then all the community is sinful. Sufficiency in any knowledge is not just limited to those who master it, but it extends to the availability of the group who can cover all the Umma's requirements. Al-Ghazali says:

"If Moslems do not possess a much more better knowledge of science or invention than non-Moslems do, then all Moslems are deemed sinful and accounted for their shortcoming."

The modern scholars tend to designate "Fardh Kifaya" as "Fardh 'Ain" to be achieved by every capable person, for which he will be responsible before the sight of Allah the Almighty. In his explanation of the Prophet's saying: "Seeking knowledge is prescribed on every Moslem", Al-Ghazali says:

"Allah would not accept performing supererogatory worships (Nawafil), unless the prescribed duty is performed. For each person, mastering a knowledge or work in his specialisation in order to enhance the significance of the Islamic Umma and to remedy any breaches is considered an observance to Allah."

Mastering work as an act of worship gets priority over performing acts of approximation (Nawafil) to Allah, if the latter requires more time and exerting effort. Therefore, the study of medicine is Fardh Kifaya on every Moslem student who is capable of studying and comprehending it. In his study, he is considered a worshipper to Allah.

Initiating from the concept of Fardh Kifaya, it is not acceptable that all students turn towards studying a special branch of knowledge hoping it
may lead to more material profit, better social standing or less laborious effort. But all should rather seek to cover different areas, keeping in
the view that this is a duty on each of them, regardless of career prospective opportunities. If a person is reluctant to perform a specialty which he
can master, he is deemed sinful for his failure to perform Fardh Kifaya. The concept of Fardh Kifaya is the incarnation of team spirit, a sacrifice
for the sake of Allah and a holy cause (Jihad), to enhance Allah's Word on earth. If the Moslem has this intention (Niyah) in his mind, study and
practice, he will be worshipping Allah as best Allah should be worshipped. The Prophet (r) says; "Whoever seeks the sight of Allah, his sleep and
wakefulness are all a reward to him."

THE THIRD ENTRY

STUDY OF MEDICINE AS AN ENTRY
TO STRENGTHEN FAITH TO ALLAH

In order to discuss the issue of Medicine and Faith, the following aspects will be handled:

1. Sources of knowledge from the Islamic viewpoint.
2. Islamic explanation of human life.
3. Human errors in the curricula of knowledge.
4. Effects of scientific development on human concepts
5. Faith-wise purpose of studying medicine and natural sciences.

FIRST: SOURCES OF KNOWLEDGE
IN ISLAMIC PERCEPTION

The perception of the Universe is visualised on the basis of the pairs of creatures and is expressed in two worlds:
1. The World of the Unknown, which Allah alone knows about it.
2. The World of the Known, which is the perceived universe with all its creatures.

This is apparent in Allah’s saying:

|إنّهُ عُلَمَ الْغَيبِ وَالشَّهَادَةِ الْمُضَيِّقِ الرَّحِيمِ الَّذِيّ أَحْسَنَ كُلِّ شَيْءٍ خَلَقَهُ وَبَدَأَ خَلْقَ النَّاسِ مِنْ طَينٍ |

"Such is He, the Knower of all things, hidden and open, the Exalted (in Power), the Merciful;- He Who has made everything which He has
created most good: He began the creation of man with (nothing more than) clay." (32:6,7)

Pairing of creatures is followed by the duality of knowledge:
1. Human knowledge of the world of the unknown is derived from the revelation, of which man receives what his mind can absorb about
that world. Therefore, heavenly messages were necessary for human beings to explain secrets of the universe and life, and to establish
legislatures for man's first life. The role of man is confined to receive, comprehend, and believe in the message of existence, as the human
mind is not capable or qualified to discover the unknown and metaphysical things.
2. Man's knowledge of the world of the known is derived from the universe, which includes natural world, and living or non-living creatures.
The curriculum of knowledge in the universe is observation, experimentation and rationale to understand the partial laws that govern man,
nature and substance, in order to utilise this knowledge for the colonisation of earth.

Thus the sources of knowledge are classified into two types:
1. Theoretical and applied sciences such as chemistry, physics, medicine and agriculture which should be connected to the experimental
method. This is applicable to the incidence of pollination of palms, as narrated by Ra'f'e Bin Khadheej, in which the Prophet's idea about
pollination was disagreed with by some experienced farmers. He (r), then, said: "I am but a human being, you take whatever I command
you of your religion. Whatever else I command you of the world's affairs is of my own opinion, I am not but a human being." In the
narration of 'Aisha, may Allah be pleased with her, "...you know best of your own life affairs."
2. Knowledge which the Moslem cannot get except from a divine source, such as the knowledge related to the Islamic law, religious
observances, values and general conception of the universe, human soul, and the social system.

The study of these humanitarian sciences cannot be approached by the experimental and inductive method, which is used in the study of
substance, for two reasons:
1. In studying the relationship between two variables, it is not possible to achieve voluntary control of the factors affecting these variables either
by confirmation or change of postulates; while this could be achieved in the case of experimenting on solids, e.g., the effect of heat on iron.
2. The study of these sciences does not yield the same results if repeated in the same way and in the same circumstances, e.g., iron expands each
time when subjected to heat. But man is distinguished from other creatures in that he is endowed with the Holy Divine Breath which has
granted him will, power and knowledge. Therefore, due to man's free will, nobody can positively predict his behaviour towards certain
situations in a scientific manner. Tests on humans are not always reproducible.

The Moslem should not, therefore, receive his codes of behaviour or the ethics of his society from non-Islamic sources. Allah says:

"Therefore shun those who turn away from our Message and desire nothing but the life of this World. That is as far as knowledge will
reach them. Verily thy Lord knoweth best those who stray from His Path, and He knoweth best those who receive guidance." ((53:29,30)

SECOND: THE ISLAMIC EXPLANATION OF HUMAN LIFE

I slamic view of human life cycle is not limited to man's partial life on earth, rather it deals with his full life cycle, which cannot be
perceived except through the guidance of divine inspiration, as Allah says:

"Seeing that ye were without life, and he gave you life; then He will cause you to die, and again bring you to life; and again to Him will ye return." (2:22) And He says;

"They will say: 'Our lord twice hast Thou made us without life, and twice hast Thou given us life! Now we have recognised our sins..'" (40:2)

The Qur'anic verses prove that man has two lives and two deaths, thus the human life cycle is as follows:
1. The previous presence of man in some existence, where the process of certification of the Deity has been conducted, for which Allah says;

"And we made from every nation a Testimony, that they may bear witness against themselves. Their witnesses are the angels. Allah is witness upon them, how He created them, and He is their Guarder. And they followed not their desires, when they knew the truth. To none do We forgive their sins, but He whose face will you love. Thus He will send them the way which they desire. And Allah is All-Aware of what they do." (3:124-125)

2. Trial and affliction are the underlying reasons for which Allah created worldly our life on earth. Allah says;

"And when my servant prays to Me, saying: 'My Lord! Grant me offspring.' I grant him what he asks. And when he says: 'My Lord! Give me health of heart,' then I grant him what he asks. And when he says: 'My Lord! Grant me a way out of adversity.' And I turn to him full of Grace and Mercy." (3:126-127)

3. The third stage is death, which terminates life in this world. The soul remains detached from the body until the Day of Resurrection.

4. The fourth stage is the Day of Resurrection, where the soul is attached eternally to the body in the Hereafter, and people return to their Creator
for judgement and are rewarded with Paradise or punished in Hell.

In the first stage, where the process of certifying the Deity is conducted, the natural disposition of the faithful man is formed; as Allah says;

"Do not receive your codes of behaviour or the ethics of your society from non-Islamic sources. Allah says:

"The prophet did not proceed to prove His existence to His parents. Allah's presence is not a premise to be proven by mental demonstrations. The Qur'an, therefore, did not discuss the issue of denying Allah's existence, but declared heretical words or actions.

"By no means! But on their hearts is the stain of the (ill) which they do." (83:114) This kind of inconsistency implies contradiction in their declared heretical words or actions.

The methodology of the Qur'an in dealing with the idolaters is to awaken their natural dispositions which are covered by the misguidance of the devil. The Qur'an reveals their realities in the psychological and experimental method. A parable is set forth in which they are placed at the sea threatened by the storms, and then addressed:

"Say: 'Who is it that delivers you from the dark recesses of land and sea, when ye call upon Him in humility and silent terror?'" (6:63) Their natural dispositions will respond saying "Oh! Our Lord".

"Is there a doubt about Allah, the Creator of the heavens and the earth?" (14:10) The prophets do not indulge themselves in arguments to prove the existence of Allah with a mental demonstration, but they wonder of man's doubts, which contradict his natural human disposition.

THE PURPOSE OF HUMAN LIFE:

Specifying the stages of our life cycles, Islam has clarified the purpose of human life as follows:

1. Life on earth is the preliminary stage which determines man's fortune in this World and in the Hereafter

2. Trial and affliction are the underlying reasons for which Allah created worldly our life on earth. Allah says;

"Every human being is born with a disposition towards the faith of their Creator. Yet they heap dust on this faith until rust covers their hearts. Allah, the Almighty says;

"4. The fourth stage is the Day of Resurrection, where the soul is attached eternally to the body in the Hereafter, and people return to their Creator
for judgement and are rewarded with Paradise or punished in Hell.

"When thy Lord drew forth from the Children of Adam-from their loins-their descendants, and made them testify concerning themselves,
(saying)' Am I not your Lord (who cherishes and sustains you)?'-They say: 'Yea! We do testify'." (2:22)

"The Moslem should not, therefore, receive his codes of behaviour or the ethics of his society from non-Islamic sources. Allah says:

"Therefore shun those who turn away from our Message and desire nothing but the life of this World. That is as far as knowledge will
reach them. Verily thy Lord knoweth best those who stray from His Path, and He knoweth best those who receive guidance." ((53:29,30)
"He Who created Death and Life, that He may try which of you is best in deed: and He is the Exalted in Might, Oft-Forgiving." (67:2)

3. Man is involved in the experiences of trial in life while equipped with tools of success and failure, as he is endowed with mind and will to choose the path of good or evil.

4. Successfully passing the experiences of trial in life leads to the achievement of viceroyalty on earth at best. Allah the Almighty has willed that people are not to be one nation. Thus, some of them choose the path of right, while others choose the path of manifest error.

THIRD: HUMAN ERRORS IN THE CURRICULA OF KNOWLEDGE

Humanity has committed many errors throughout history when dealing with the curricula of knowledge. This has led to either ascribing partners with Allah or disobedience of Allah’s commands.

1. DEVIATION OF NATURAL DISPOSITION:

How did this faithful natural disposition, which once believed in Allah, the one God, get spoiled? It was narrated from the Prophet (r) that Allah said: “I created My Servants as the true believers. But devils have diverted them from their own religion and forbidden them what is lawful to them.”

The outcome of humans merging between sources of knowledge is that they involved themselves in the world of the Unknown with the means that are not fit except to the World of the Known. They tried to subject Allah's Self to their limited perception.

Thus, they imagined Him in the form of stars and planets, which He created, or in forms of handicrafts such as statues, which were made by their own hands. When the Prophets were sent with the reality of elevating Allah high above the attributes ascribed to Him, human beings were reluctant to accept any information about the World of the Unknown. Secular-oriented people have thought that the laws governing creatures in the worldly life and the World of the Known is the “end all” in the Universe, denying all that go beyond the rulings of these laws or surpass the limits of their ears, eyes and perception. Hence, miracles have been revealed from Allah in support of His prophets and as a message to His People that the Great Creator is in full control of the laws of the universe, as He is the Creator and able to dispense with these laws. So, how could they limit the Creator of the laws in the frame of the laws which He created?

Fire, when touching the human body will certainly burn it, but Allah makes it peaceful and cool for His Prophet Abraham (u). Human life starts with the sperm, but Allah creates Jesus (u) in the womb of a virgin lady. Blindness is accompanied with the death of optic nerve cells, but Allah revives these cells at the hands of Jesus Christ (u). The worldly life ends with the soul coming out of the body, and they never meet again except on the Day of Resurrection, but Allah resurrects the dead at the hands of Jesus Christ (u).

Nevertheless, human souls are too hard to be lenient to these miracles. No sooner had the Children of Israel been delivered from the Pharaoh and his soldiers at the sea, and had Moses been absent for a while, than they worshipped the Calf other than Allah. This occurred with Jesus Christ (u) when people tried to approach the image of Allah with the capacity of human perception. They, therefore, misinterpreted the miracles revealed to them at Jesus’ hands and took him as the son of Allah. They also tried to subject the Supreme Being to the perception of the human mind and incarnate Him with what is tangible. Hence they fell into the sin of ascribing partners with Allah.

In its full purity, Islamic Doctrine is meant to restore man to his proper disposition, emphasising the relationship between man and His Creator with no mediators or Eucharist. But inconspicuous idolatry (Shirk) leaked into the souls of some Moslems by sanctifying some of the Prophet's Companions and the righteous men, and they took them as intermediaries to Allah.

2. ERRORS IN THE METHODOLOGY OF UTILISING KNOWLEDGE SOURCES.

The Islamic World and the Western World both have fallen into radical errors due to the confusion arising from utilising knowledge.

A. ERRORS OF THE WESTERN WORLD:

The European Industrial Renaissance was established on the experimental method, which was originally set up in the Islamic World, deriving its sources from the Islamic directions of studying the Universe and the World of the Known. This method clashed with the beliefs of the Western Church, which adopted old erratic Greek views in the field of natural sciences. This conflict led to a struggle between science and church, in which many scientists were persecuted by the power of priesthood. Thus, the anticlericalism movement arose at a time when the world was astounded with the achievement of technology. Secularism, therefore, appeared as a solution for this conflict to place life-related science at the side of practical applications, and to confine the church theology in the limited sphere of the relationship between man and his Creator. The outcome of this separation has its grave impact:

- Sciences have lost the moral basis which protects humanity, as abuses of sciences have led to the deployment of destructive weapons.
- The concept of secularism has been conveyed to all social life affairs, thus disconnecting these affairs from the spiritual values, as Christianity lacks any comprehensive legislations (Shari'ah).
- The Western civilisations have sought to perform research into human and social affairs through the experimental method. Thus, theories of Capitalism and Communism have come to life as religions for the societies embracing these theories. Corrupted social theories have appeared as well, as in Existentialism, which calls for freedom of behaviour and justifying man's desires. Western life, therefore, declined to sexual permissiveness, obsession with money and the pride of nationalism enslaved the weaker peoples.
- Europe tried, during the period of colonising the Islamic nations, to merge these theories into the Islamic tradition, to make the cultural invasion a continuation of political imperialism. They separated religious education from technical education, and thus succeeded in developing an occidental generation which was closely allied to the intellectual school in which this generation had been brought up.

Moslems have thought that knowledge derived from the Westerners is objective and can be applied to all human affairs, with no regard to the suitability of this knowledge to their faith or circumstances. Medical books lack any reference to Allah's reasoning of creating the human body, and of running its functions in such an accurate manner. These books have ignored the Creating Power, attributing this Power to imaginary nominations such as nature, auto-power, instincts, or others which do not correspond to Islamic perception.
B. ERRORS OF THE ISLAMIC WORLD:

During the stage of backwardness, Moslems gave up studying the World of the Known with the Experimental method, which Islam originated. Thus, the progress of applied sciences came to a halt and Moslems assumed the attitude of spectators. On the other hand, they studied Greek philosophy, gave it Islamic nominations, and then moved towards the study of the World of the Unknown with the human mind. So, instead of studying Allah's creation with their senses and observation, they headed towards thinking in Allah's Self and attributes. They, therefore, forgot that Allah created the mind to study the universe, that the mind is too incapacitated to perceive Allah's Self, and that Allah cannot be perceived by thinking in His Self, but rather through the study of His Dominions.

The results of such errors are as follows:

- Different ideologies of thoughts have risen, each supported by sects, which turned into political powers, dividing the Moslem Umma into fighting groups.

- The Islamic mind has stopped thinking of applied research which aims at colonising the universe. Mystic approaches emerged to detach Moslems from life and deprive them of their assets of power. Mysticism (Sufism) led to weakness of personality and retreat from facing the practical problems in the fields of life and science. Thus Moslems turned out to be dependent upon what others produce of food and thought.

FOURTH: EFFECTS OF SCIENTIFIC DEVELOPMENT ON HUMAN CONCEPTS

Sciences of chemistry, physics, and biology have achieved tremendous success, which has a great effect on the technical boom witnessed at present. This has resulted in sanctifying science and the scientific method, which has made many people forget that the capabilities of science are limited, even in the field of solid substance, and that much of the secrets of substance will remain too mysterious for the human mind to resolve. Science witnessed the biological gravity inside the cell and how this power transferred energy into a mass substance.

Time is gone forever when man is able to think that science can resolve every problem or find answers and explanations to every query. Science is still unable to understand the smallest particles of the atom. Science roams astray in the cosmic space amongst the far galaxies, seeking to reveal their secrets.

Immunology is a modern science which has improved in an astonishingly rapid manner in the last four decades. Doctors have started to feel that immunological phenomena have a relation to all functions and ailments of the body. Scientists have thought simply that all the information they have had will soon lead them to immunising man from cancer or other transmissible diseases by forming anti-bodies in the human body. With the continuation of studies, it has been discovered that the anti-bodies are too numerous to be measured by any specialty. The struggle of the body against disease factors is too complicated for science to understand and much too difficult to interfere in for the purpose of overcoming illness.

Therefore, the more science advances in discoveries, the more it discovers that the essence of creatures is too difficult to be perceived. Allah is the Creator, and man is not but an explorer of the manifestations of the Great Creator's power.

We are now involved in a sea of cosmic knowledge. The more we penetrate the depths, the deeper they are. The sound disposition leads man to a logical conclusion: if we are unable to realise the extent of this magnificent universe or the way a living cell is created, are we then allowed to think of Allah's Self and Attributes?! The Creator of this tremendous universe is greater than human mind trying to realise His Self. Rather, we have to receive His Guidance with the natural disposition of Faith and elevate Him far above all that can be realised by human beings.

"He is above what they attribute to Him." (6:100)

"No vision can grasp Him, but His grasp is over all vision: He is above all comprehension, yet He is acquainted with all things." (6:103)

Scientific development leads us to a natural outcome, namely to believe in the One Great Creator of this big universe. This Creator is elevated far above all human perceptions, and He is greater than our trial to perceive His Self. His creatures are yet too great to be perceived.

Therefore, our sole source for the Unknown World is what Allah has revealed to His Honourable Prophet (r). We have to stop at our human limits, and then start in the right direction of studying His Creatures, rather than contemplating His Self. The Prophet (r) says; "Think of Allah's creatures and do not think of Allah's Self, or you will perish."

FIFTH: FAITH-WISE PURPOSE OF STUDying MEDICINE AND NATURAL SCIENCES

Commentators of the Holy Qur'an indicate that the Holy Qur'an includes more than 750 verses relating to the universe, while not more than 150 verses are related to Islamic jurisprudence (Fiqh).

In the verses relating to the universe, there is a call for considering Allah's creatures and studying sciences of medicine, biology and astronomy. All these sciences lead to approach Allah, if not used by the lower desires, which keep man far from his Creator.

Study of such sciences is not to be intended for reasoning Allah's existence through His actions or His creatures. It is rather intended to achieve the following objectives:

1. Realising Allah's greatness by observing the greatness of His creatures, to enable man to serve Allah, such as is due Him. Man would approach Allah and thus obtain the grace of Heaven and safeguard himself from the torture of Hell-fire. The European view of natural science is based on the philosophy of ruling out the idea of Allah the Creator. Certainty is limited to the sphere of sensuality, as such is noticed in their scientists' written works, which are studied in our universities. The Islamic view of knowledge is based on knowing Allah's creatures, which will lead us to know Allah. The more precise our knowledge of the creatures is, the more complete and precise our realisation of the greatness
They know but the outer (Things) in the life of this world: but of the end of things they are heedless." (30:7)

Scientific culture is not just theoretical ideas to be solely conveyed as far as the human mentality can absorb. It should rather be a traditional basis that entails certain social and individual behaviour in life, in compliance with the commands of the Great Creator. Such knowledge raises up the degrees of the learned. Allah says;

ومن كل شيء خلقنا زوجين لعلمك فكل ذكر أناء

"All (the celestial bodies) swim along, each in its rounded course." (21:33) and

"And of everything We have created pairs: that ye may receive instruction." (51:49)

The Moslem, then, is led by the pursuits of science to have recourse to Allah;

إنيما خلفت هذا بالاطلاع سبقنا فأناء عذاب النار

"Our Lord! not for naught hast Thou created (all) this! Glory to Thee! Give us salvation from the penalty of Fire." (3:191)

Continuing medical education is an inherent attribute to the Moslem physician

It is a noticeable phenomenon in Islamic countries, particularly those countries in which university certificates are priced, that scholars seek to obtain the higher certificates to help them attain a distinguished position in their countries, or provide them with profitable earnings due to their professional practices. This higher certificate is considered the ultimate goal in their pursuits to acquire knowledge.

To the contrary, doctors in developed countries, for instance, are subjected to programs of continuing medical education, either theoretically or practically. This is done in a manner which keeps them in contact with all that is new in their specialties, without being separated or absenting themselves from work to study once again. In the former USSR, doctors have been subjected to study periodically in institutes of medical education, for a limited time in the capitals of different states. If the materialistic philosophy has so shaped the minds of people to think of everything in the framework of this philosophy and develop their lives in satisfaction to its requirements, the Moslem should be aware of his religious message which will make him view things based on the Islamic perspective.

We live on earth in order to obey and worship Allah, and thus achieving the purpose of being Allah’s Viceroids on earth by colonising it, setting up His religion and perfecting work therein. All this drives the Moslem doctor not to stop with the requirements of graduation, but rather to feel that he is a messenger of the humanity to acquire knowledge, and convey all he can of this knowledge to benefit his Umma. In his pursuits to acquire and increase his knowledge, the Moslem doctor is following the example of the Prophet (r) who is taught by the Qur’an how to invoke Allah saying

"O my Lord! advance me in knowledge." (20:114) On the authority of Anas who said the Prophet (r) said; "Whoever gets out seeking knowledge is in the cause of Allah until he returns." The Prophet (r) also said; "If I witness the rise of a new day without being advanced in knowledge that will bring me closer to Allah, I am not blessed of the sunrise of that day." Continuing medical education is mandatory on every Moslem doctor, so, in the cause of increasing his knowledge, he is not at liberty to shun passively such a pursuit. Anas Bin Malik narrated that the Prophet (r) said; "Seeking knowledge is a duty prescribed on every Moslem."

If duties of religious observance have maximum limits to attain completeness, seeking knowledge, on the other hand, has no limits, extends to
man's entire life. On the authority of Abu Saeed, who said the Prophet (r) said; "The faithful will never be fully satisfied of the good he hears, until his final goal is paradise."

If knowledge is related to the health and safety of Moslems as well as preserving the aims of Islamic legislations, as such is the case in medical sciences, then perfecting and becoming advanced in such sciences is more of a priority and a duty. Failure in these sciences will harm the Moslems, and Islam never accepts harm, but rather calls every Moslem to seek availing his Moslem brother. On the authority of Jaber, who said the Prophet (r) said; "Who is ever able to avail his Moslem brother should do so."

As the sources of advanced knowledge have become outside the domain of Moslems' countries, the doctor is then obliged to seek such knowledge from non-Moslem countries to acquire advanced methods

in his specialty. As long as the doctor adheres to the message of Islam and is fully acquainted with the Islamic perception, he will then start, in his studies, to achieve various objectives:

1. Performing a duty and answering the divine call of advancing in knowledge until the end of his life.
2. Carrying a sublime message towards the Umma of Islam. He should convey all he can acquire of useful knowledge to set up the corners of Islam rightly and highly raise up the word of Allah on earth.
3. Perfecting his work and skills to the degree that will make him realise the right method leading to discoveries in the field of medicine. His additions would then be a running charity to be rewarded for, even after his death.
4. Perfecting his profession to preserve peoples' lives in compliance with Allah's command to colonise the universe.
5. Raising up the level of health in Moslem communities to assist the Moslems in performing religious observances in the comprehensive sense of the concept, both on the individual and communal planes. The concept of Islamic Message should be acknowledged by every scholar of medicine. He has to seek knowledge for the sake of Allah, with no regard to achieving material welfare or distinguished social status, thus keeping his work purely for the sight of Allah the Almighty. But if he intends to study medicine for the sake of material benefit, the Prophet (r) warns him in the Hadith narrated by Abu Huraira; "Whoever learns a knowledge, that of which Allah's sight would be sought, to seek a worldly benefit, will never find the fragrance of paradise on Doomsday." On the authority of Abu Huraira who said the Prophet (r) said; "Whoever learns a knowledge for other than Allah or seeks other than Allah, would ascend his place in Fire."

The Moslem youth who is engaged in the study of medicine has to feel that he assumes a big responsibility before the sight of Allah the Almighty. So all he dreams of should not be limited to sitting in an office with a medical fellowship certificate hung behind him in an elegant frame, and then stopping at this point. He will rather benefit people as a charity for his knowledge, and keep himself updated with everything new in this knowledge, in order to offer people the best possible medical care. The Prophet (r) says; "Learn knowledge and get benefit of, and do not learn it to beautify yourselves with."

So, acquiring knowledge raises the degrees of people to the highest ranks of faith, righteous work and Jihad (holy cause). Allah says;

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\text{یرفع الله الذين آمنوا منكم و الذين أوتوا العلم درجات }
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"Allah will raise up, to (suitable) ranks (and degrees), those of you who believe and who have been granted knowledge", (58:11) In order to achieve this high rank, there are prerequisites for the scholar of knowledge to fulfill, of which the most important is to have his knowledge intended for the sake of Allah and for the best interest of Islam and Moslems.

To preserve an outstanding level of knowledge, continuing education is essential, so that the scholar's knowledge will be most useful for all Moslems. It is enough for him to remember Al Bairouni, the Moslem scientist, when he was on his death bed and surrounded by a group of people discussing a scientific issue. Asking them about this issue, they answered him that he should not bother himself with that issue, while he was in such a state. But he replied saying; "It is better for me to meet Allah knowing it than meeting Him ignorant of it."

CHAPTER TWO

THE VIEW OF THE MOSLEM DOCTOR TO HUMAN LIFE

The doctor's work is directly related to Human life. He should, therefore, realise the view of Islam to life as an abstract value. This view deals with various points:

1. Preservation of Human life.
2. Preservation of the constituents of Human life.
3. Preservation of Human Dignity.
4. Life-related legislative controls.
5. Human-related factors of equality and preference.
PRESERVATION OF HUMAN LIFE

Human life is a gift from Allah, the Almighty. It acquires its sacredness from the Generous Divine Breath, making it a sacred right. Thus, no one is allowed to sacrifice that right except with Allah's Laws. All human beings are equal in that right, regardless of their sex, colour or religion.

MANIFESTATIONS OF RESPECTING THE RIGHT TO LIVING IN ISLAM'S VIEW POINT:

1. THE RIGHT OF THE FOETUS TO LIVE:

The Islamic concept of human life extends to the foetus, providing to it an independent existence. Though still being part of his mother, the foetus has an independent legal personality and rights. So, if somebody assaults a pregnant woman and aborts her, he would thus be committing two crimes: one for assault, and the other for killing the foetus.

The five great scholars of Hadith narrated on the authority of Abu Huraira that: "Two women from Hazil were fighting. One threw a stone at the other which killed her and her foetus. People sought counsel from the Prophet (r) who gave the verdict that for the killed foetus the killer should release a male or a female slave, as a ransom, and that the blood money (Diya) for the woman killed was to be paid by the guardian of the killer: her heirs and her offspring. Then the guardian (Al Nabigha Al-Hazly) said, 'Oh, Messenger of Allah, how could I be fined for that who did not drink, eat, speak or initiate a life? Such a case should be denied.' The Prophet (r) said; 'This man is a brother of the soothsayers, for he rhymes as they do.'"

This story clarifies the great change Islam brought about in people's view of human life. Al Hazly expressed the prevailing concept at that time when he was astonished at having to pay blood money for a foetus that had no manifestation of life. But the Prophet (r) disapproved the man's objection to the foetus' right of life.

The foetus' right of life is an absolute value, even if this foetus is illegitimate. In the episode narrated by Buraida, Al Ghamdiah came to the Prophet (r) saying; "Oh, Messenger of Allah! I have committed adultery, so purify me." The Prophet (r) instructed her: "Go until you give birth." When she gave birth, he said to her; "Go feed him until he is weaned." When she weaned him, she came to the Prophet (r) with the boy holding a crumb of bread. The Prophet (r) gave the boy to a man and commanded people to stone her to death. Then he performed prayer on her, and she was buried.

2. THE SUCKLING'S RIGHT TO LIFE:

The Islamic Sharia has decreed suckling the baby by his own mother so that its life will not be jeopardised. The Qur'an says;

"The mothers shall give suck to their offspring for two whole years, for him who desires to complete the term." (2:233)

3. PREFERENCE OF LIFE MAINTENANCE TO ALL OTHER LEGISLATIVE CONSIDERATIONS:

When life is endangered, Islam gives a warranty, if the necessity so arises, to perform things which are prohibited or to leave performing a duty or a supererogatory prayer. For a man who is on the verge of perishing by hunger, a permission is given to eat carrion to save himself. Allah says;

"But if any of you is forced by hunger, with no inclination to transgression, Allah is Oft-forgiving, Most merciful." (5:3)

Permission not to fast in Ramadan is given to the sick and the pregnant to save their lives when jeopardised by fasting. Allah says;

"(Fasting) for a fixed number of days; but if any of you is ill, or on a journey, the prescribed number (should be made up) from days later. For those who can do it (with hardship), is a ransom, the feeding of one that is indigent." (2:148)

It is not conditional that harm should reach the utmost degree of danger to be reason enough for commutation, but it is hardship that rather entails facilitation, in compliance with Allah's statement;

"...and has imposed no difficulties on you in religion." (22:87) The Prophet (r) once saw a man leaning on his two sons, in a state of collapse, seeking to perform Hajj. When asking about him, the Prophet (r) was replied that he had vowed to Allah to make Hajj on foot. The Prophet (r) said: "No! Allah is in no need for him torturing himself as such. You two! Carry him."

Performing prayers, which is a corner stone of religion, should not be a cause for getting exhausted. On the authority of Abdul Aziz Bin Suhail on the authority of Anas that the Prophet (r) said to that who exhausted himself in the Nawafil prayers: "Pray as long as you are fit, but if you get sluggish or become languid, then take a rest." On the authority of Omran Bin Hussayn that the Prophet (r) said; "Pray while standing. If unable, pray while sitting. If unable, pray while lying down. On no soul doth Allah place burden greater than it can bear."

All this comes under the general rule of "Your body has a right on you, then pray at night and sleep, fast and give it up", as narrated from the Prophet (r) by Abdullah Bin Omar.

THE SECOND ENTRY

PRESERVATION OF THE ESSENCE OF HUMAN LIFE
Islamic Concepts of Medicine

O of the known Islamic rules (Fiqh): "What is necessary to perform the necessity is a necessity." Thus every individual has the right to preserve his life, and is entitled to be provided with the rights that save him the basic elements of human life.

These rights are:

1. The right of food to preserve life. Thus, Sharia gives the individual who fears starvation a right in the Moslems' wealth to support himself. His support is a prescribed duty on every Moslem. The Prophet (r) says: "Whoever receives guests and becomes destitute, then helping him is a duty on every Moslem until he entertains his guests from his own money and income."

2. The right of treatment. This right is deduced from the story narrated by Anas Bin Malik that the Prophet (r) sent some people who were very sick to a healthy place in the open air outside Al Madinah, near a pasture of the camels of Zakat (given in charity) to drink of their milk, until their bodies recovered.

3. Other material and spiritual rights, which have a reflection on the psychological and physical health. Of such are: the rights of clothing, housing, marriage, education and work; and each has its own ascriptions in the honoured Sunnah.

4. Islam has acknowledged the right of providing patronage in the event of sickness, disability, senility and loss of family provider.

Al-Bukhary narrated that the Prophet (r) said: "Whoever died and left wealth, it is for the inheritors, but whoever died and left helpless heirs or family, I am their patron." (In another narration, they are for Allah and His Messenger.) Abu Al Darda'a narrated that the Prophet (r) said: "Seek for my pleasure in your weak people, as you win and are provided with sustenance because of your weak people."

THE THIRD ENTRY

MAINTENANCE OF HUMAN DIGNITY

Human dignity is an endowment of Allah, the Almighty. Allah says;

"We have honoured the sons of Adam." (17:70) This dignity is an absolute value for all humanity, regardless of their religion and colour. The underlying reason for honouring human beings is the Generous Divine Breath of Allah:

"Behold! My Lord said to the angels: I am about to create man from sounding clay from mud moulded into shape. When I fashioned him (in due proportion) and breathed into him of My Spirit, fall ye down in obeisance unto him." (15:28,29)

This explains man's supremacy all over other earthly creatures. Thus, man's origin is clear. He was not an angel and then degraded. Nor was he an animal and then elevated by evolution. The Divine Breath has rather elevated man from being a mere living creature, as such is the case with other creatures, into the degree of human honour and provided him with the constituents of viceroyalty on earth.

Allah the Almighty has decreed that His creatures should have grades of preference, and made man the most preferred on earth.

To submit to the will of Allah the Almighty, it is required that man believe in the ranks of preference, willed by Allah among His creatures. Satan did not deserve to be expelled of Allah's mercy because of denying him, but rather due to his refusal to admit Allah’s preference of Adam.

PHENOMENA OF THE DIVINE HONOUR OF MAN:

1. Being Allah’s viceroy on earth, man has to colonise it and extract its treasures. Allah prepared him for this mission by endowing him with mind and knowledge, as He says;

"I will create a vicegerent on earth." (2:30)

2. Man is created in the best shape. Biology can reveal to us the originality of Allah's creation of man, either in the outer appearance which qualifies him to have mastery over all creatures, or in the functions of the internal organs in such regularity and accuracy. He says;

"We have created man in the best of moulds." (95:4)

3. The universe is subjected for the service of man. Man is the master. No material things should enslave man. Allah says;

"And He has subjected to you, as from Him, all that is in the heavens and on earth." (45:13)

4. Islam has cancelled all manifestations of clergy as intermediaries between Allah the Almighty and man- a concept that accumulated all over the generations in different religions. Allah says;

"When My servants ask thee concerning Me, I am close (to them)." (2:186)

It is noticeable in the Holy Qur'an that Allah says;

"They ask thee concerning wine and gambling, say: 'In them is a great sin.' " And;

"They ask thee concerning orphans. Say: 'The best thing to do is what is for their good.' " (2:220) But in the verse marking the relationship between man and his Creator, the Almighty has undertaken to directly respond to His servants saying:

"I am close", without leaving His Messenger to transmit the response on His behalf, thus confirming the direct relationship between man and his Creator at the time of supplication.

5. Islam has emancipated man from the belief of inheriting the Original Sin, which is considered the corner stone in the Christian theology. Allah
Islamic Concepts of Medicine

"Thus did Adam disobey his Lord, and fell into error. But his Lord chose him (For His Grace): He turned to him, and gave him guidance." (20:115)

"...no bearer of sins will bear the sins of another." (6:164)

In such freedom, man, while striving in life, can keep the sheet of his life blank and pure by doing good. This will be reflected on his psychic health with a feeling of serenity. His deeds raise him up, without need of Covenants of Indulgence or atonement of others' sins.

This divine honour of mankind entails that human beings should have a clear attitude towards honouring human dignity. The elements of this attitude are:

**1) SANCTITY OF HUMAN BODY:**

In the Islamic perspective, it is not allowed that man would torture himself, not even under the pretext of worship. Nor should he torture others. Al Tirmizi narrated that the Prophet (r) addressed Al Ka'aba saying; "The faithful are more sanctified to Allah than you." On the authority of Hisham Bin Hakim, who said the Prophet (r) said; "Allah tortures those who torture people in this world.

**2) SANCTITY OF HUMAN SOUL:**

Islam has prohibited harming the soul, as physical harm is totally prohibited without justified reasons. Soul harming can be of a word, an indication or a biting gesture. This is all manifest in this holy verse:

\[
(
(بی ایشان دین آنما لا یسخر قوم میں قوم عیسی تکونا خیر میں یرتاشا تنبازیا بالاالقاب نہ نامینے الفاظ اوریں)

\]

"O ye who believe! Let not any men among you laugh at others: it may be that the (latter) are better than the (former); nor let any women laugh at others: it may be that the (latter) are better than the (former): nor defame nor be sarcastic to each other, nor call each other by (offensive) nicknames. An evil name is wickedness after belief. And whoso repents not, those - they are the evildoers." (49:10,12)

Thus, the Qur'an has described all these acts of soul harming as wickedness. This is confirmed in what was narrated by Abdullah of the Prophet's speech: "Insulting a Moslem is wickedness and it is infidelity to fight with him."

The painful truth of the hopeless case of the diseased should be hidden if such is certainly in the favour of the Moslem patient. The terminally ill should not be confronted with such a bitter reality, as he would spend the rest of his life self-shattered. Self-consolation always brings about good to the health of the body. Therefore, the Prophet (r) says: "If you visit a patient, give him hope of a long life, as this will not repel his fate, yet it solaces his soul."

**3) MAINTENANCE OF THE SANCTITY OF PRIVATE LIFE:**

Islam rears the Moslem to be bashful. The Prophet (r) says; "Every religion has a moral code, and the moral code of Islam is bashfulness." So, it is the right of every Moslem to live in veal, where his privacy and private parts are not revealed. Hence, a veiling residence is a right to everyone. It follows then that no one is allowed to pry into people's private affairs. On the authority of Abu Huraira who said the Prophet (r) said; "Whoever discloses the veil of a house and peeps through it prior to being admitted, and so comes across the household's own privacy, he has then violated a set limit under taboo. Yet if a man passes an unveiled door (unclosed) and looks through, he has not committed a sin, rather the sin lies on the household."

If the necessity of treatment so demands the unveiling of people's loins, this should be controlled so that the unveiling would be done to the degree required in the patient's interest. It follows that hospitalising patients of both sexes in one room should take into consideration the maintenance of the patient's honour and veiling his private parts, either from the same sex or the other sex. The Prophet (r) says; "Whoever sees an unveiled loin and covers it, it is as though he gave life to an infant female buried alive."

**4) SANCTITY OF THE DEAD:**

Islam guarantees the dignity of the dead body. As soon as death occurs, the body is laid in a straight position, with mouth and eyes closed. This position provides manifestations of respect and honourable shape to the dead, and causes stiffening of muscles in the proper posture. The body is then washed, shrouded, set for (funeral) prayers, and buried. If he is a martyr (Shaheed), the body is not washed, as he will be resurrected on Doomsday with his blood, which is an honour for him.

There are several points for considerations in the case of the dead:

1. Honouring the dead by expediting the process of burial. Ali, may Allah be pleased with him, narrated that the Prophet (r) said to him; "Three should not be delayed: Prayers when due, Funerals when prepared and the single female when selected by a suitable person for marriage."

2. Muhrim (someone in the state of pilgrim sanctity "Ihram") for Hajj and Umrah is to be shrouded in the attire of Ihram with his head left uncovered as in the state of Ihram. In the Hadith narrated by Ibn Abbas that the Prophet (r) said; "He will be resurrected by Allah saying: 'Labaita.' " (I respond to Your Call.)

3. Offering funeral prayers to the baby who has manifestations of life. Abu Dawood narrated that the Prophet (r) also said; "A miscarriage is to be offered prayers and invoke Allah's forgiveness and mercifulness for the parents."

4. Honouring the dead by proper washing. The body is to be washed thrice, in which it will be perfumed with camphor the last time to have a good smell.

5. Honouring the dead with shrouding. It was narrated by Jaber that the Prophet (r) said; "Whoever shrouds his dead fellow brother, should do shrouding finely."

6. Calling for a proper washing and shrouding should not be a cause for pride among people. All human beings are equal, and the situation of returning to Allah the Almighty is more worthy of equality. Abu Dawood narrated that the Prophet (r) said; "Do not exaggerate in shrouding, as this strips him fast."

7. Offering prayers for the dead and following his funeral is a collective duty (Fardh Kifaya), and for both actions, there is a great reward. Abu Huraira narrated that the Prophet (r) said; "Whoever attends a funeral procession until he offers prayer for it, will be granted a reward equal to a qirat, and whoever witnesses it until burial, will be granted a reward equal to two qirats." It was asked what the two qirats...
4. Equality in rights entails equality in duties. It is not the right of any authority to relieve any individual of performing a duty prescribed by him.

3. It is the duty of people to respect the individual's right to life and not to transgress it. On the authority of Ibn Omar who said: "The Prophet (r) prohibited to whitewash the graves, to sit on or build over." Al Tirmizi added; "...or to write over."

It is allowed that more than one person be buried in the same grave. The sequence of burial is done as per the dead's' knowledge of Allah's Holy Book. It was narrated by Hisham Bin Orwa that Al Ansar asked the Prophet (r) about the martyrs (Shuhada') of the Battle of Ohud saying: "Who should have precedence?" The Prophet (r) replied; "The one inculcating Qur'an most." Dealing with the organs of the body in the same honourable treatment the whole body receives. One of the Prophet's companions died in the desert, where wild birds grabbed his body with their teeth. His hand fell down from one of the birds in the air, and the companions of the Prophet (r) recognised it by the ring the dead was wearing on his finger. The Prophet (r) ordered the hand to be washed, then offered prayer to it, and was buried.

Medical investigations may require dissecting the body for purposes of forensic medicine or studying the anatomical characteristics of the disease causing death. The organs dissected from the body should be treated in the manner specified in the Islamic Legislature of handling the whole body, i.e., to be buried and not to be thrown in a manner similar to non-human waste. The student of medicine, when handling the bones or parts of the dead body for useful study, should maintain the dignity of the body. On the authority of A'isha, may Allah be pleased with her, who said: "The Prophet (r) said; 'Breaking the bones of the dead is as sinful as breaking the bones of the living.'"

12. Respecting the dead is not limited to the body, rather the Islamic protection for the dead extends to include one's reputation after death, as he has returned to Allah to be accounted for his deeds. On the authority of A'isha, may Allah be pleased with her, who said: the Prophet (r) said; "Do not abuse the dead, because they reached the results of what they forwarded." So, the dead is respected both in body and memory. Death has reverence which requires standing when a funeral procession passes. On the authority of Jaber who said; "A funeral procession passed by, and the Prophet (r) stood up. We said; 'Oh, Messenger of Allah! This is for a Jew.' The Prophet (r) replied; 'Death is certainly dreadful, so whence you see a funeral, then stand up.'" And in another narration the Prophet (r) said; "Is it not a human being (soul)?" If medical work puts the physician amid an endless number of dead and diseased people, this should not lead him to forsake giving due respect and consideration to the sanctity of death and dead people. Repetition of death scenes should not lead to habituation, but rather to admonition and exhortation.

THE FOURTH ENTRY

LEGAL REGULATIONS RELATED TO LIFE

Humans are never devoid of inclinations of evil and good, and may be driven by Satan to assault the sanctity of life. Therefore, Allah prescribed reprisal in cases of murder crimes for the purpose of protecting life, as He says;

"In the Law of Equality (in cases of murder) there is saving of life to you. O ye people of understanding; that ye may restrain yourselves." (2:179)

The right to life, as in other rights, is Allah's gift to His servants in which the interests of the individual and the community are cared for, and it is conditional that man when utilising this right, should not harm others' interests. The right to life has several aspects:

1. Man should not dispense with this right, as he should not expose himself to ruin, but he should rather protect himself. Therefore, Allah prohibits committing suicide. He the Almighty says:


"...Nor kill yourselves: for verily Allah hath been to you most merciful." (4:29) On the authority of Abu Huraira who said: the Prophet (r) said; "Whoever throws himself off a mountain and kills himself, will be thrown in the Fire of Gehenna, abiding therein forever. And whoever swallows poison and kills himself, will have his poison in his hand swallowing it in the Fire of Gehenna, abiding therein forever. And whoever kills himself with a piece of iron, will have this piece in his hand stabbing his belly in the Fire of Gehenna, abiding therein forever."

2. Man should not commit a crime against others, which would deprive him of the immunity and sanctity enjoined onto him. The sanctity of the human being is guaranteed, unless man himself violates this sanctity, thus exposing himself to retaliation. On the authority of Ibn Omar who said the Prophet (r) said: "The faithful remains enjoying the protection and the safety of his faith, unless he kills somebody unlawfully."

3. It is the duty of people to respect the individual's right to life and not to transgress it. On the authority of Ibn Omar who said the Prophet (r) said; "Had all the people of the earth and the heaven participated in the blood of the Faithful, Allah would throw them all in Hellfire." And on the authority of Ibn Omar who said that the Prophet (r) said; "The destruction of the World is of a less importance to Allah than the killing of a Moslem." Liability is not limited to the positive action of killing, but it is rather extended to the passive action of negligence leading to death. Personnel in the medical field are responsible for people's souls. The patient may meet death if each a medical personnel casts the responsibility of care to others. Understanding the great responsibility of health care and its implications (as stated in the aforementioned Hadiths), medical personnel is not to give up this responsibility, but rather deal with patients as if he is solely responsible for their lives.

4. Equality in rights entails equality in duties. It is not the right of any authority to relieve any individual of performing a duty prescribed by Allah. Thus, the Prophet (r) warns his own people of any recklessness in performing the duties by saying; "O, My kinfolk of Quraish, I will not avail you anything against Allah. O, Children of Bani Abd Manaf, I will not avail you anything against Allah. O, Abbas Bin Abdul Matalib, I will not avail you anything against Allah."

5. As human life is a gift from Allah to His servants, man is not to squander it and no one has the right to assault it or expose it to danger, either
by positive action or by passive negligence. The dignity of man does not allow researchers in the medical field to place him in the position of animals of experimentation if this would expose him to the least of risks. They have no right to expose him to a potential risk, as he has no right as well to accept disposal of himself.

6. Retaliation (Qisas): Of the fixed rules in Shari'ah (Islamic Law) is that man's blood must not be shed in vain with no punishment inflicted upon the criminal. Recompensing the heirs of victimized is limited to the following:
   a. Intentional murder: It has a worldly penalty, i.e., retaliation. The murderer will be deprived of the heritage and the will of the murdered, in addition to the penalty in the Hereafter.
   b. Intentional injury entails either retaliation or blood money.
   c. Manslaughter entails blood money and expiation on the murderer.
   d. Accidental injury entails blood money on the offender.
   e. Accidental-like murder, in which blood money is due with no expiation. This kind of murder is a direct outcome of an un-premeditated action. The blood money is not dropped when a certain offender is not specified. Therefore, when a person dies due to a positive action such as death in a crowded place, blood money is inflicted upon all attendees or on the Public Treasure House. If he dies as a result of a passive action, represented in the community’s recklessness to offer help, as is exemplified in the starvation of a human being in a Moslem country; all the community has to jointly participate in the blood money to be paid to the family of the dead.
   f. Blood money is binding over any parts of the body, even if this part is disabled or non-functional due to complete paralysis. Amro Bin Shoaib narrated from his grandfather that the Prophet (r) judged that "blood money for the cataract-infected eye, if obliterated, is one third of the due blood money, and for the paralysed hand, if cut, is one third of the due blood money, and for the black tooth, if plucked, is one third of the due blood money." With this practice, Islam is distinguished from all man-made legislations, which specify schedules for rates of disability resulting from injury and the value of indemnity entitled to the injured person. All these legislations disregard the blood money of parts disabled prior to being injured; on the basis that there is no new loss of body functions due to the injury under investigation. Thus, the philosophy of Islam is to honour the human body and protect it from any assault, under any circumstances, as the value of human body is absolute.
   g. As human body is sanctified, giving exceptions to this principle for health providers entails certain restrictions. The most important of which is that the treating physician, who intervenes for the purpose of treatment, should follow the main principles of the profession of medicine. Otherwise, the principle of retaliation is applied accordingly. It was narrated by Amro Bin Shoabi that the Prophet (r) said; "Whoever takes up medicine and has no knowledge of it is liable.

The principle of liability guarantees the rights of the body, so no one other than a competent physician is qualified to intervene for treatment.

HOLDERS OF RIGHTS
RELATED TO HUMAN BODY

Rights in general, are divided into three parts:

1. A right to Allah the Almighty which man cannot extinguish, and is not related to specific persons, but rather to public interest.
2. A right to the individual, which man can extinguish, and is related to a private interest.
3. Rights in which Allah's rights and man's rights are combined; of such are the rights of human body. Allah's right is established in maintaining the safety of human body, so that man can perform the religious duties imposed upon him. The individual’s right of the body is represented in guarding its sanctity. Thus assaulting the human body entails retaliation and blood money, in compensation of the individual’s right, and in expiation of abusing Allah's right.

Yet, Islamic Jurists regard that Allah's right is included in all rights. For instance, wealth and property are owned by man who has the right of disposal, yet this right is controlled by several constraints:

a. Allah's right represented in the prescribed alms (Zakat).

b. The society's right in wealth, when needed and if Zakat is not enough; as the Prophet (r) said; “There is a right in money save Zakat.”

c. The ruling of viceroyalty makes man bound to spend money usefully and be accounted if he wastes money, as it belongs to Allah. Allah says;

(وأنفقوا مما جعلكم مستخلصين فيه) (57:7)

"...and expend of that unto which He has made you successors." (57:7)

Since the safety of the body is a joint right between Allah the Almighty and man, man has no right to dispose of or give permission to others to assault on his body.

THE FIFTH ENTRY

ELEMENTS OF EQUALITY
AND PREFERENCE AMONG MANKIND

Islam has clearly acknowledged the principle of the value of human equality for all people, as Allah says:

"O Mankind, We have created you of male and female, and appointed you races and tribes, that you may know one another. Surely the noblest among you in the sight of Allah is the most god-fearing of you." (49:13) This Holy Verse has set up the main principles of equality which were not attained by mankind at any level, in the span of its long history, except through Islam, as:

1. The Verse confirms the principle of comprehensive human brotherhood. All humans are of one father and one mother, and there is no domain for preference or distinction among brothers based on origin and descent.

2. The Verse has divided elements of differentiation among humans into two factors:
   a. Geographical factors dividing human beings into peoples, which mean that a group of human beings is related to a certain area. These factors affect humans, e.g., peoples living in tropical areas are distinguished by their skins which have certain characteristics that protect them from the radiation of the sun.
   b. Hereditary factors dividing humans into tribes. As individuals in each tribe descend from one grandfather, they jointly share some certain genetic characteristics, which make them acquire some certain physical properties. Thus, they are different from others in length, typeface, etc.

   These physical and functional differences which the body acquires due to geographical environment and hereditary characteristics are imperative and not optional, as Allah says;

   (...and appointed you races and tribes."

(49:13) That means that Allah the Almighty has thus forced these characteristics into man’s existence and creation. His wisdom is that peoples' shapes should not be identical in everything, so that distinguishing between one individual and another will not be difficult. Differences are, therefore, necessary to easily identify people; starting from apparent features and ending with fine fingerprints.

   These compulsory characteristics, over which man has no control, cannot be elements for preference. Allah would not judge humans for epithets imposed upon them, but would rather judge them with another measure. This measure is characterised with and based on optional free will, which is manifest in human behaviour, actions and intentions.

   Intentions, which turn into actions, differentiate between the pious and the sinful. This piety is the basis of preference to Allah. Actions of piety and sinfulness, which are based on free will, divide people into two nations; a nation of right and a nation of falsehood. Allah says;

   "If Allah had willed, He would have made you one nation; but that He may try you in what has come to you.” (5:48)

REFLECTIONS OF THE ELEMENTS OF EQUALITY AND PREFERENCE ON RELATIONS AMONG HUMANS

If this is the true nature that Allah willed to His servants, so what are the attitudes of people towards one another? The moral and social structure in Islam is closely related to the Faith. The Moslem must deal with others as Allah has commanded him to do; on the basis of their voluntary behaviour and actions, and not on the basis of compulsory characteristics such as colour, wealth, power, sex, nationality, race, etc.

So, the Moslem’s measure of preference is piety. But factors of preference based on measures other than piety were termed in the Qur'an as:

"...the fierceness of paganism." (84:26) On the authority of Abu Mousa who said the Prophet (r) said; "Allah has created Adam of a grasp of all the earth. Thus, sons of Adam have come just in the same measure as that of the earth, of these are the red, the white, the black, and the in-between; and the easy and the difficult; and the good and the bad."

One may conclude from this Prophetic Hadith that the genome of Adam has included all the genetic codes and characters of all his offsprings.

These differences are manifestations of Allah's might, and signs for contemplation. The Moslem is urged to acknowledge humans in their first unity of creation since Adam, and not in their outward differences which are the outcome of elements of heredity and environment. So man would not miss that sense of brotherhood and the first unity, in spite of people's differences. Differences based on colour, class or race should not be a reason for arrogance or degradation. Man is not subjugated to any hereditary limitations, but he should rather seek to do good and have preference among people by piety.

HUMAN EQUALITY AND SOCIAL DIFFERENCES

Differences among people are deemed necessary to establish the social structure in society, and they do not contradict the principle of human equality granted to everyone, but they are rather necessary for distribution of work among people.

Humans differ in their abilities and talents. Based on such differences, specialisations in the society are essential, so that everyone is doing all he can that match his abilities; as the Prophet (r) said: "Everybody will find easy to do what he was created for.” All are subject to the service of all to meet the requirements of social life, as communities cannot be otherwise established. Allah says;

(إِنْ أَفْقَمُونَ رَحْمَةً رَبُّكَ لَنْحَنَّ قَسَمُنَا بِنِيَمَتِهِمْ فِي الْحَيَاةِ الْبَنِيَّةِ وَلَمْ نُؤَدِّنَهُمْ فِي بَعْضِ دِرَجَاتِ)
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"What is it they who divide the mercy of thy Lord? We have divided between them their livelihood in the present life, and raised some of them above others in rank, that some of them may take others in servitude; and the mercy of thy Lord is better than that they amass." (43:32)

Islam, with its social, economic and political legislations, seeks to lessen differences among people to the lowest degree possible, so that the community will not turn into incongruous classes. Simultaneously, Islam guarantees to everyone the right to a decent life, which suits his human dignity and viceroyalty on earth. All humans are of one origin, and the only means to lessen differences and guarantee human rights can be achieved by implementing Allah's Laws which establish the divine justice on earth.

Cancelling these differences ultimately, as the communist theory believes it can, is impossible, and does not continue long when implemented. These differences are destined by Allah the Elevated for the purpose of trial and testing people's faith. Relations among people are deemed to be situations of trial, in which success is achieved by applying the Islamic methodology when dealings with fellow people.

If duties are distributed according to aptitude and abilities and power, all people will be equal in attaining the basic rights related to human value, each according to his needs. Of these basic rights are health and social care, as they are closely related to man's safety and existence. In this respect, Islam differs from all eastern and western regulations which have placed in effect special health care service for V.I.P.'s, or certain private check ups. Such services were especially prepared for the members of the communist party in Eastern Camp Countries. On the contrary, Islam has given good care to the weak and the needy. It was narrated that the Prophet (r) said; "Honouring the old Moslem is of exalting Allah, the Elevated". On the authority of the grandfather of Amr Bin Shoaib who said, the Prophet (r) said; "He who has no mercy over our youngest or has no regard to honouring our eldest, does not belong to us."

THE SIXTH ENTRY

PROTECTION OF THE RIGHT OF LIFE TO NON-MOSLEMS

1. The right to life is guaranteed to non-Moslems on the basis of the general rule which says; "For them what is for us and upon them what is upon us."

The Prophet (r) said; "Whoever killed a Mu'ahid shall not smell the fragrance of Paradise, and its fragrance can be smelled at a distance of forty years (of travelling)."

2. Aggression resulting in killing or injuring non Moslems entails punishment.

3. Aggression resulting in killing or injuring non Moslems entails punishment. The non Moslem's money is, rather, privileged over that of the Moslem's, e.g., causing ruin to liquor or pigs owned by a Moslem entails no punishment, as they are worthless in Islamic Law. But if liquor or pigs belong to a non-Moslem, the Moslem would have no right to assault it, as in this instance they are considered valuable properties.

4. The attitude of Moslems towards non Moslems (who live in peace and do not assault Moslems) is a peculiar and unique model of human relations. Allah says:

"Allah forbid you not, as regards those who have not fought you in religion's cause, nor expelled you from your habitations, that you should be kindly to them, and act justly towards them; surely Allah loves the just."

5. Islam adheres fast to universalising the value of human souls for all people, with no discrimination to colour or religion, whereas the notion that considers the blood and souls of some nation are more precious than or preferred over others is quite discarded by Islam. Dealing with souls in a certain law; considering others' money and souls as lawful and permitted is prohibited. Allah has thus willed it, with His pre-knowledge, to address this message to them since the first homicide in the history of humanity. After Allah the Exalted and the Elevated mentions the story of the son of Adam who has killed his brother and then buried him, the Qur'an then states:

"(6:15) "He who has no mercy over our youngest or has no regard to honouring our eldest, does not belong to us."

6. In Islam, concepts of justice and kindness are not ignored at times of enmity and war. Allah says:

"Let not detestation for a people move you not to be equitable; be equitable, that is nearer to godfearing."

When the idolaters mutilated the bodies of Moslems in the Battle of Ohud, particularly the body of the Prophet's uncle 'Hamza', the Prophet (r) swore to mutilate the idolaters, when seizing them. But Allah forbade him to surrender himself to the human desire of revenge. The Prophet (r) expiated his oath and commanded the Moslems not to mutilate dead bodies. Of his advice during the war: "Do not snatch spoils, breach your faith, or kill babies, women, or aged people". Al-Tahawi added that the Prophet (r) prohibited spreading poison on the enemy's lands. In another instance, Ibn Omar who said: "When the Prophet (r) entered Mecca, he found the body of a dead woman. He said that that woman was not to be fought and forbade killing women and children."

Of the splendour of Islamic morals is the advice of Abu Bakr, may Allah be pleased with him, to Yazid, in his expedition to Al Sham,

"Do not kill a child, a woman, or an aged person. You will pass by people who retain themselves in hermitages, leave them to their own devices until Allah takes up their lives in such a state of misguidance. Oh, Yazid! Do not kill a child, a woman, or an aged person. Do not destroy an inhabited area, sterilise fruitful trees, kill a riding animal, or a sheep (save to eat), burn or sink palm trees, defraud or be a coward. The Prophet (r) has forbidden starving animals to death."
8- Islam extends care to war captives. When the captive surrenders his weapon, he acquires the protection granted to weak people. War is not intended to subjugate or humiliate man, but it is rather intended to be the last resort, in the cause of establishing right and justice, when dialogues fail between Moslems and others. Of sublime care extended to the captives:

a. Separation between mothers or fathers and their children, as well as between brothers, in captivity is not allowed. The Prophet (r) was quoted saying; "A mother is not to be aggrieved with separation from her child."

b. Islam has considered that feeding the captive is an approximation to Allah, as He says;

\[(\text{شكورا وجزاءا منكم نريد اه لوجه نطعمكم إنما واسيما ولاكيرا})\]

"They give food for the love of Allah, to the indigent, the orphan, and the captive: (saying) 'We feed you only for the sake of Allah; we desire no recompense from you, no thankfulness'" (76:8-9)

So, social and medical care is a right to the captives. After the battle of Badr, the Prophet (r) commanded his followers to honour the captives. So, they served them their meals first.

c. Islam did not neglect the psychic care of the captives. After the battle of Khaibar, Bilal passed by two Jewish female captives crying over the bodies of their people. The Prophet (r) blamed him saying; "Are you deprived of mercy, Bilal, as you pass by two women crying over the dead bodies of their men?" Thus, kindness and justice are extended to non Moslems, either be they in the lands of Islam or on fields of battle between right and wrong.

**THE SEVENTH ENTRY**

**MAINTENANCE OF NON HUMAN LIFE**

**Man’s respect of life extends to animals and birds:**

1. On the authority of Abu Huraira who said; the Prophet (r) said; "A woman entered hell-fire due to a cat of hers. She tied it up and neither did she give it food nor set it free to eat from the vermin of earth, till it died withering."

2. Allah has subjugated his creatures of animals and birds to man. Therefore, man should adhere to certain constraints when dealing with such creatures. This is clarified in the Prophet's speeches:

   a. On the authority of Abdullah Bin Amr, who said; the Prophet (r) said; "Whoever of a human being kills a parrot and whatever above, without its right, will be questioned by Allah about it." It was asked: "what is its right?" The Prophet (r) answered; "To slay it, and eat it, but not to cut its head and throw it."

   b. Shaddad Bin Awas narrated that the Prophet (r) said: "Allah has made it obligatory to adopt a benevolent attitude towards everything. If you have to kill any animal, kill it in the kindest way. When you slaughter a cattle, you must make it less painful for the cattle you slaughter. So, you must get your knife sharpened to reduce the suffering of the cattle to be slaughtered."

   c. The Prophet (r) says: "Fear Allah in the dumb cattle beasts, ride them when fit, and eat them when healthy."

   d. Mercy is extended to every living being as the Prophet (r) says; "There is a reward for serving every animal having a moist liver."

   If tests performed on animals assist in the advancement of medicine and treatment, they should be done in the framework of mercy which Islam has acknowledged to every living being. Realising the sacredness of human and non-human life in Islam, the Moslem physician is guided in his professional career by the following aspects:

   a. Not to take any action which can positively violate the sacredness of life.

   b. To continue offering all possible care to the patient as long as he is still alive, however hopeless his case.

   c. In a society where life is sacrilegious, the doctor should not help oppressors by participating in their practices, as some prison physicians do. He should deny their behaviour at least passively (as by his heart) if he cannot change the situations by his hand or his tongue.

   d. In Islam, mercy killing is not allowed, as the soul is Allah's possession and a gift from Him. He the Almighty has the sole right to take it up. No human being has the right to dispose of it, even if it is his own soul. As the doctor is deputised by Allah to preserve life through his position, he has no right to bring life to an end, nor should he ever think he is allowed to do so.

**CHAPTER THREE**

**ISLAM'S VIEW OF DISEASE**

**THE DISEASE**

The purpose of human existence is affliction and trial. Allah says;

\[(. Who created death and life that He might try which of you is fairest in works, and He is the All mighty and the All forgiving.) (67:1)\]
"We try you with evil and good for a testing, and unto Us you shall be returned." (21:35) Sickness is a trial from Allah to be enacted by His Decree. Allah's ruling has so willed that His decree is to be carried out by natural causes as in the case of germs. But germs entering the body are not cause enough for contracting a disease. The body possesses immune mechanisms created by Allah to control these germs. Allah's decree is enacted either by recovery through bodily resistance or by the disease winning over the body by powerful germs. So, contagion is not cause enough for human bodies to contract diseases. But it is rather one of the factors of enacting Allah's will, as there are other causes determined by Allah, which turn these peaceful germs into harmful ones, or for harmful ones to be controlled, destroyed and their effects invalidated by others. This interprets what was narrated by Al Bukhari and Moslem from Abu Huraira who narrated from the Prophet (r) these two speeches: “There is no contagion, drawing an evil omen from birds, or Hamas (drawing an evil omen from owls).” “The sick of a contagious disease should not contact the healthy.”

Although the Prophet (r) forbids mixing patients with healthy persons, this should not be considered the sole cause of contracting diseases. His statement of no contagion negates that mere contact is the cause of disease and would rather invite us to consider other causes. So, it is necessary for humans to probe the perceived worldly causes of diseases, which lie in the domain of human limited capacity, for the treatment and prevention of diseases. Yet, whether to avoid or recover from diseases, if contracted with, is left to Allah's will and decree.

THE ATTITUDE OF THE MOSLEM PATIENT TOWARD DISEASE

1. Contracting a disease is a Allah’s decreed act, and should be accepted by the Moslem as any other acts of fate, either be they good or evil. Allah says;

[21:156] Jaber, may Allah be pleased with him, said that the Prophet (r) said; "None of you will believe unless he believes in fate, either be it good or evil, and unless he knows that what has befallen him was not to miss him and what has missed him was not to befall him."

2. Disease can be expiation for sins committed in life. Allah says;

[4:79] Um’ Ala’aa, may Allah be pleased with her, said; "Rejoice as good omen, Um’ Ala’aa! When the Moslem gets sick, Allah expiates his sins for that, as fire goes out with the badness of gold and silver."

3. Affliction with disease can be a means to enhance the Moslem's degree at the sight of Allah. On the authority of Al Selmi who said, the Prophet (r) said; "If the Moslem was predestined a degree by Allah, up to which his work did not match, Allah would afflict him in his body, money or children and would make him forbear all these until he reaches the degree which Allah has predestined to him.” To assure that the disease is not to be taken as wrath sent from Allah upon the Moslem, nor necessarily an expiation of sins, the Prophet (r) himself suffered so much of the severity of disease, though Allah had forgiven him his former and latter sins. The Lady Aisha, may Allah be pleased with her, narrated; "I never saw anybody suffering so much from sickness as Allah's Apostle.” On the authority of Abdullah who said; "I visited the Prophet (r) during his ailments, and he was suffering from a high fever. I said, 'O, Messenger of Allah! You have a high fever. Is it because of your sins?"

4. Enhancing the Moslem's degree or expiating his sins depends upon the Moslem's behaviour during the experiment of affliction. If he is content, patient and seeking the reward from Allah, he will be successful in this test. But if he fails to accept it, or receives it with anger and uneasiness, it will be a cause of Allah's wrath instead of being a means for His gratification. It was narrated by Al Tirmizi, on the authority of Saad, who said, the Prophet (r) said; "Of the good fortune of the son of Adam is to be pleased with what Allah has decreed upon him, and of the misery of the son of Adam is to be annoyed with what Allah has decreed upon him.” It was also narrated by Ahmed, on the authority of Mahmood Bin Labid, who said, the Prophet (r) said; "When Allah loves some people, He will afflict them, and whosoever is patient, the reward of patience is his, but whosoever feels uneasy, the consequence of uneasiness is his."

Inasmuch as the calamity is great, the merit of patience is great. Therefore, whosoever is patient and seeks the reward from Allah, paradise will be his reward for patience. It was narrated by Al Shaikhan (Al Bukhari & Muslim) and Al Tirmizi, on the authority of Anas who said the Prophet (r) said; "Allah the Elevated said; 'If I deprived my slave of his two beloved eyes and he remains patient, I will let him enter paradise in compensation for them.’"

To indicate that annoyance and uneasiness with the disease will waste away the reward of affliction, Al Bukhari narrated, on the authority of Ibn Abbas, that the Prophet (r) said to a sick man, when visiting him; "Don't worry! It will be expiation (for your sins).” But the man replied; "No! it is but a fever that is boiling or harassing an old man and will lead him to his grave.’ The Prophet (r) answered him; "Then, yes it is so.” The man refuses the advice of the Prophet (r) to be patient and ask for forgiveness. He looks to his illness in a sheer abstract view; void of the hope of Allah's mercy, and considers it as a mere fever that will lead him to death. Therefore as long as he chooses that concept, the Prophet (r) cannot but warn him of the outcome of his choice. Hence, it is not appropriate to curse disease as a means to express uneasiness. It was narrated by Ina Maga, on the authority of Abu Huraira, who said; "The fever was mentioned in the sight of the Prophet (r) and a man cursed it. The Prophet(r) replied; 'Don't curse it! It goes away with sins as fire goes away with the badness of iron.”

5. Whether the affliction of disease is decreed to expiate sins or enhance man's degree, the diseased, during his sickness, becomes very close to Allah. It was narrated by Al Tirmizi and Ibn Abul Donia, on the authority of Ibn Abbas, that the Prophet (r) said; "The supplication of the patient will not be returned until he recovers.” Al Tirmizi and Ibn Maga narrated, on the authority of Omer Ibn Al Khtab, that the Prophet (r) said; "When you visit a patient, ask him to pray for you, as his praying is like that of the angels.” Al Tabarani narrated on the authority of

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Anas that the Prophet (r) said: "Visit patients and ask them to pray for you, as the patient's prayer is accepted and his sins are pardoned." It was narrated in the books of Tradition that Allah says; "O! my slave, good health brings together you and yourself, but disease brings Me and you together."

When the patient feels that in his state of illness he is close to Allah, it will become easy for him to bear his pains, and he will cope with all he faces of ordeals, away from annoyance and depression. This serenity and tranquility are the quintessence of mental health, which will return with good both in the present life and the Hereafter. It was narrated by Muslim on the authority of Abu Yahia Suhai Bin Sanan that the Prophet (r) said; "How wonderful the affair of the Faithful is, it is wholly good. This is not as such except for the Faithful. If a joyful thing befalls him, he will be thankful to Allah, and if a harmful thing befalls him, he will be patient, and that will be good for him."

6. Of Allah's grace upon the Moslem patient, in the state of his illness, is that Allah recompenses him of what he has missed of good deeds due to his illness. It was narrated by Al Bukhari, Ahmed and Abu Dawood, on the authority of Abu Mousa, that the Prophet (r) said; "If the Moslem gets sick or is at travels, Allah decrees to him of the reward as much as he will get if he is wealthy and domiciled." This Prophet (r) thus ensures that Allah's gratification and mercy are much more more much better in the Moslem's asset of rewards than he could offer of good deeds. On the authority of Abu Huraira, who said that he heard the Prophet (r) saying; 'None would enter paradise through his work.' They asked; 'Not even you, Allah's Apostle?' The Prophet (r) replied; 'No! Not even me, unless Allah encompasses me with his grace and merit'.

7. The fact that sickness is an approach to Allah, an expiation of sins and an enhancement of the Moslem's degrees should not mean that the Moslem, who loves good health and hates disease, will surrender himself to his disease and neglect the treatment. It was narrated by Muslim, on the authority of Abdullah Bin Omar, who said; "The Prophet (r) used to pray: 'O my Lord! I seek refuge with you of the vanishing of Your benefaction, the reverse of good health granted by You and the abrupt descent of Your retribution and all of Your wrath.'" It is a matter of fact that disease is Allah's decree, but as in any other experiment of affliction encountered by man, worldly means, which are provided by Allah, should be adopted. These worldly means of treatment are rather a part of Allah's decree to implement His will, and should not be considered as an objection to His decree. Of these means are:

a. Available medical care according to the level of medical progress in the community. It was narrated by Ahmed, on the authority of Osama Bin Shariek, that the Prophet (r) said; "O Slaves of Allah! Take up therapy.

b. Approaching Allah by doing good deeds, almsgiving and supplication. When the diseased prays Allah for recovery and adopts worldly means of treatment, he, in fact, resorts to the Supreme Power in Whose Hands are the means of everything. This Power will open to him the gates of hope, even if his case is considered hopeless by human perceptions. The attitude of adopting material treatment do not contradict with the principle of resorting to Allah and placing trust in Him. It was narrated in Al Musnad and Al Sunnan, on the authority of Abu Khuzama who said; "I asked the Prophet (r); 'O, Messenger of Allah! Should we resort to recite spells of supplication, take up therapy or guard what is feared, would this ward off Allah's decree?' The Prophet (r) answered: "But all this is of Allah's decree." The Prophet (r) used to say in prayer; "O, my Lord! I do not ask You to turn back the written decree, but I rather ask Your graciousness in what has been decreed." Losing hope of Allah's graciousness in case of affliction is not acceptable. The Moslem has to invoke Allah hoping for His mercy and graciousness. Mitigating fate is possible, as Allah has destined that His slave will invoke Him and He will answer his supplication. Allah can obliterate His decree or mitigate it, and all this is in Allah's eternal pre-knowledge which is registered in the Mother of the Book before the creation of earth and heaven. Allah says;

"Allah blots out and confirms whatsoever He will; and with Him is the Mother of the Book." (13:39)

8. If a patient's health deteriorates to the extent that his recovery may be considered impossible, his morale may be affected. In this situation, the Moslem patient is distinguished with two characteristics:

a. He does not reach a state of complete despair or collapse under any worldly circumstances, either in health or social levels. Allah says;

"Never give up Allah's smoothing mercy: Truly no one despair Allah's smoothing mercy, except those who have no faith."

(And; "Verily, with every difficulty there is relief."

This continued hope is a natural guard against collapse.

b. The Moslem patient, in the severest cases of physical pain and mental despair, never thinks of suicide. He seeks Allah's reward and forgiveness for every pain in life. So, how can he terminate his life, an act forbidden by Allah, with his own hands?! It was narrated by Al Bukhari, on the authority of Al Hasaan Bin Jandab and Abdullah, that the Prophet (r) said; "There was, in those before you, a man who was wounded. He got annoyed and with a knife, he cut his hand. His blood did not cease to flow until he died. Allah said in the divine Hadith: 'My slave has hastened to me with himself, so I deprived him of paradise.'" Thus the idea of suicide is absolutely inconceivable in the Moslem's mind.

The Moslem should not entertain mere wishful thinking of death to relieve himself of suffering. His goal is to attain the pleasure of Allah, and his happiness is to be in a state that will make him close to Allah, either in sickness or in health. His invocation will be as such of the Prophet's. It was narrated by Al Shaikh on the authority of Anas Bin Malik that the Prophet (r) said; "None of you should wish for death because of a calamity befalling him, but if there is certainty anyone wishing for death, he must say; 'O Lord! Keep me alive as long as life is good for me, and let me die if death is better for me.'" In another narration by Al Bukhari; "None of you should wish for death, for if he is a good doer, he may increase his good deeds, and if he is an evil doer, he may repent to Allah."

With this concept, the patient will be able to have self consolidation and bear suffering. Thus, physical illness will not be a cause for developing a psychological disease or psychosomatic disturbances. Self consolidation will rather, in many cases, help in the recovery of physical illness.

The attitude of the Moslem, in case of illness, is a compliance to this remarkable Islamic view, with which he can face all his problems in life. This is a unique attitude, in which Islam is unprecedented. The Moslem hates disease and seeks to avoid it, but if it befalls him, he will accept it as an act of divine fate and a decreed and doomed affliction. He will seek patience with the intention (Niyah) of getting the reward from Allah. At the same time, he will adopt all the means he can, such as worldly treatment and approaching Allah, until recovery is achieved. So, in case of illness, he is rewarded for his patience and his sins are pardoned due to the affliction incurred upon him; and in case of recovery, he is rewarded for his thankfulness to Allah Who granted him the grace of good health.

All these meanings are demonstrated clearly in the Prophet's invocation, which was narrated by Al Tirmizi, on the authority of Ibn Omar: "O, my Lord! Portion out to us of Your obedience, with which You would make us attain Your heaven; and portion out to us of Your fear, with which we would be departed from Your disobedience; and portion out to us of certainty, with which You would make calamities of life easier for us. Our Lord, grant us enjoyment with our ears, eyes and strength as long as You made us alive, and, please, make all this our inheritance. Our Lord,
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**THE ATTITUDE OF THE MOSLEM TOWARDS HIS SICK BROTHER**

The Moslem's heart is full of goodness and love for people, and it is an Islamic objective to establish an integrated and loving community. It was narrated by Moslem, on the authority of Abu Huraira that the Prophet (r) said; "You will not enter paradise, until you have faith; and you will not complete your faith till you love each other."

Hence, the Prophet (r) has made the love of the Moslem to his brother as a corner-stone in Faith and a condition to enter paradise. Islam does not accept the Moslem to shun people and live as a monk in a hermitage. He should rather participate in the establishment of a community based on love and co-operation for goodness. The believer is described in the Hadith of the Prophet (r) narrated by Moslem, on the authority of Al Noaman Bin Basheer, as; "The likeness of the believers in their amicability, mercifulness and sympathy is like the body, if an organ complains of an illness, the whole body would suffer fever and sleeplessness."

Thus, the Moslem's attitude towards his brother is demonstrated clearly in case of illness, starting with visiting him, taking care of his affairs, and ending by seeing his needs fulfilled and taking care of his family when the patient is unable to take care of them. This is intended to complete the sense of evoking sleeplessness.

The visit of the sick has several good effects:

1. It helps confirm brotherly relationship and love, which are the corners of Faith, among Moslems.
2. It can be considered a part of psychological support for the patient, as his feelings that he is not alone in time of distress would encompass him with a sense of self-consolidation, that may help him recover physically.

   To attain this aim, the visitor should be keen to assure the patient, and make him feel he is in good condition, even if his case is not satisfactory. In such a situation, Islam allows concealing the truth about the patient’s condition. It was narrated by Al Tirmizi, on the authority of Ibn Abbas, that the Prophet (r) said; "When you go to visit the sick, give him hope of a long life, as this will not prevent fate, yet it will solace his soul."

3. Praying for the patient’s recovery will remind him of his Lord, and open the gates of hope for him. Of the Prophet's invocation to the patients:
   a. It was narrated by Al Tirmizi, on the authority of Ibn Abbas, that the Prophet (r) said; "I pray the Almighty Allah, the Lord of the Almighty Throne, to cure you."
   b. It was narrated by Abu Dawood and Ibn Magah, on the authority of Abdullah, that the Prophet (r) said; "Lord of the people, take away this pain, and give healing, for You are the Giver of healing; there is no healing but Yours, such healing that leaves no sickness."

4. The Moslem patients has the right to be visited by his Moslem healthy brother. It was narrated by Moslem, Al Tirmizi and Al Nasaei, on the authority of Abu Huraira that the Prophet (r) said; "The Moslem's rights to his Moslem brother are six." The Prophet (r) was asked what they were. He answered; "When you meet a Moslem, greet him. When he invites you, respond to his invitation. When he asks for advice, advise him. When he sneezes and thanks Allah, ask forgiveness for him. When he gets sick, visit him. If he dies, walk in his funeral procession."

Visiting the patient takes the nature of rights which are portioned into: a part for man and a part for Allah the Elevated. This is demonstrated in the narration of Moslem, on the authority of Abu Huraira, that the Prophet (r) said; "Allah the Elevated says on Doomsday: 'Son of Adam, I was sick, and you did not come to visit Me.' Man asks: 'O, my Lord! How could I visit You and You are the Lord of all beings?' Allah says; 'Did you not know that My slave (so and so) was sick and you did not visit him. Did you not know that if you had visited him, you would have found Me with him.'"

5. Visiting the patient is an approach to Allah, for which the visitor is rewarded. It was narrated by Moslem and Al Tirmizi on the authority of Thawban that the Prophet (r) said; "Whoever visits a patient, will still be reaping of the fruits of paradise till he returns." It is as though the visitor of the patient is in paradise reaping out of paradise fruits.

6. The Prophet's Sunnah has made the patient's visit equal to the degree of any religious observance which keeps the Moslem close to Allah. The Moslem is asked to start the visit by ablation (wudu'). It was narrated by Abu Dawood, on the authority of Anas, that the Prophet (r) said; "Whoever performs ablution in the right manner and visits his Moslem brother seeking reward of Allah, would be kept away from Hell-fire for a period of seventy autumns." To emphasise that visiting the patient is at the same degree of performing religious observance, the Prophet (r) used to go on foot to visit the patient, as though he was going to the mosque. It was narrated by Al Bukhari, Abu Dawood, Al Tirmizi and Al Hakim, on the authority of Jaber, who said; "The Prophet (r) used to visit me when I was sick, not riding a mule or a horse." Of the rules of good conduct when visiting a patient is that his residence, either in hospital or at home, should not be a place for serving drinks or food. It was narrated by Al Daylami in Musnad Al Fardous, on the authority of Abu Omamah, that the Prophet (r) said; "If you visit a patient, do not eat at his place, as your reward is visiting him."

7. Visiting the patient has a humanitarian side and is not only limited to the consideration of brotherhood among Moslems, but it is rather extended to non-Moslems, with whom the Moslem has some associations. It was narrated by Al Bukhari and Abu Dawood, on the authority of Anas, that a Jewish boy was in the service of the Prophet and got sick. The Prophet (r) came to visit him, and sat near his head. The Prophet (r) asked him; "Embrace Islam." The lad looked at his father, who asked him to obey the Prophet (Abul Qasim) (r). When the lad embraced Islam, the Prophet (r) stood up and said; "Praise be to Allah, Who delivered him from hell-fire."
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8. Visiting a patient is due when the attending physician sees that the patient’s condition so allows, and that there is no harm to the patient or a risk of contagion to the visitor; as the Islamic rule indicates that if there is harm, warding off harm is advanced over seeking benefit. It was narrated by Al Bukhari and Moslem, on the authority of Abu Huraira, that the Prophet (r) said; "The sick of contagious disease should not be allowed to approach the healthy." If the risk of infection is potential, visiting the patient is not allowed.

THE ATTITUDE OF THE MOSLEM DOCTOR TOWARDS THE PATIENT

By virtue of performing his duties, the doctor is privileged to visit the patient, in addition to the merit of offering him treatment and medical care.

The attitude of the Moslem doctor towards the patient has several aspects:

1. As the Moslem patient has the right to be visited by his Moslem brother, he has the rights to be visited and treated by the doctor. The duty of medical care is a collective duty 'Fardh Kifaya', to be organised by the state, in a system which prepares for physicians and distributes work among them in such a way as to ensure providing the best possible care for the patient.

2. If mercifulness is an attribute of the Moslem, it is no less a priority to the doctor. It was narrated by Al Shaikh Han, on the authority of Jarir Bin care.

3. Rendering medical care to the patient is considered as a charity paid by doctors for their acquired knowledge, as it is Allah the Elevated who has granted the doctor that useful knowledge and such a profession required by the community.

The concept of giving charity in Islam is larger than just paying money. Charity of profession is to benefit people of its knowledge. All abilities and energies which Allah has endowed upon the Moslem should be employed for a destined purpose, namely, doing good and benefaction. To incarnate this meaning, the Prophet (r) stresses that charity should be paid for each part of a man's body and ability. It was narrated by Al Shaikh Han, on the authority of Abu Huraira that the Prophet (r) said; "For each phalanx of man should be paid a charity, on each morning." In another narration to Ibn Hayan and Al Baihaqi, on the authority of Abu Zarr, in a detailed Hadith of the Prophet (r); "For each soul of human beings a charity should be paid." The Prophet (r) was then asked; "Where could we have a charity to give from?" The Prophet (r) replied; "Gates of good are so many: saying Subhana Allah, (glory be to Allah above any imperfection) and Al Hamdu-lillah (Praise be to Allah) and Allahu Akbar (Allah is greater), commanding virtue and forbidding vice, removing harmful things off the road, making the deaf understand, guiding the blind, leading the person seeking guidance to his need, hurrying up at the strength of your feet for the person seeking help, and loading at the strength of your arms for the weak person. All these are charity from you to yourself." In another narration, the Prophet (r) added; "Smiling at the face of your brother is a charity. Removing stones, thorns and bones off the road of people is a charity. Guiding people led astray is a charity for you." The charity of useful knowledge is rather to spread it and make use of it, and is not to conceal it. It was narrated that the Prophet (r) said; "Whoever concealed a knowledge from his people, would be harnessed with a bridle of fire on Doomsday."

4. The profession of medicine entails that doctors be placed on call, ready at any time for the relief of patients. This will be a burden on the doctor, as it decreases parts of his leisure time. But this situation is, as a matter of fact, a grace from Allah because it would raise his degree to Allah. It was narrated that the Prophet (r) said; "Allah has destined for some servants of His to satisfy people's needs. To whom people will hurry up when they need them. These are in safety of Allah's chastisement."

Inasmuch as the doctor shoulds willingly the burdens imposed on him by his profession, he is greatly rewarded by Allah. The Prophet (r) gives the faithful glad tidings of the good of this Worldly life and the Hereafter when he dedicates his intentions faithfully for the sake of Allah, watches Allah in his work and hopes to be rewarded by Allah. It was narrated by Moslem and Al-Tirmizi, on the authority of Abu Huraira, that the Prophet (r) said; "Whoever relieves a faithful of the distress of life, Allah would relieve him of a distress of Doomsday. Whoever makes it easy for an impoverished, Allah would make it easy for him in this life and the Hereafter. Whoever veils his (the faults) a Moslem, Allah would veil him in this life and the Hereafter. Allah is in the help of His servant as long as the servant is in the help of his fellow brother."

5. Health care offered to the Moslem helps him to regain his strength and vitality. Physical well being is necessary for performing religious observances and satisfying the aims of Shari'ah. When the doctor treats a Moslem patient, he, in fact, helps him to perform observances and good deeds. Thus he will be granted the reward of the good deed the patient performs, after he has recovered, without denying the patient any of his rewards. It was narrated by Moslem, Abu Dawood and Al Tirmizi, on the authority of Abu Masood Al Ansari, that the Prophet (r) said; "Whoever guides for good, would have the reward of the doer of that good." It was also narrated by Moslem, on the authority of Abu Huraira, that the Prophet (r) said; "Whoever calls for the path of Guidance, he would have the same rewards of his followers, without denying them any of their rewards."

6. The doctor, in any therapeutic procedure, serves as the tool of divine mercy and the means through which Allah would relieve peoples' pains. Abu Ramtha said to the Prophet (r); "Let me treat the pain of your back, I am a doctor", the Prophet (r) replied; "You are but a companion and Allah is the Doctor." When the doctor realises the aim of his work, and the objective of his sublime message, he will look at his aim to relieve the pains of the patients as an objective more sublime than achieving worldly reward and benefit. He will always be in close contact with Allah, seeking Allah's succour in his work. This will prevent him from having a feeling of exultation at being skilful in his profession-a feeling which will thwart the effort and decrease the reward.
CHAPTER FOUR

MEDICINE IN ISLAMIC PERSPECTIVE

Contrary to the concepts of Capitalism and Communism which claim that man is more affected by economic affairs than he is by his religious doctrine, Islam perceives a general concept of life and universe, which emanates from, and is guided by the Islamic doctrine. In the light of this perception, Islam presents distinguished curricula for economy, medicine and all other aspects of life.

It is difficult for western, and eastern cultures alike, to relate each work practised by people to religion. But Islam views that Moslems should believe in the complete integration between the doctrine of Islam and achieving happiness in the community. Islam is, to the Moslem, a spiritual and social tenet, or “Shari’ah” and a methodology to be adopted in his life and in religious affairs. Therefore, he should be keen on relating the doctrine to every human activity. In the following section, the characteristics of the Islamic perception of life will be presented, prior to indicating the reflections of this perception on the medical theory in Islam.

THE FIRST SECTION

THE ISLAMIC LAW (SHARI’AH)

Islamic idealism explains to man his role in the universe, the goal of his life and the means to achieve this goal. Therefore, it is termed “Shari’ah”, thus singled out of man-made theories and methodologies. Allah the Elevated says:

"To each among you have We prescribed a Shir'at (Law) and an Open Way." (5:48)

The Shari’ah of Islam is based on the following principles:

1. Unity of the Creator.
2. Unity of the created.
3. Unity of the Nation (Umma).
4. Viceroyalty on earth.

1. UNITY OF THE CREATOR

Monotheism is to render to Allah all power and authority, either in the conscience of the individual or in the living realities of life. Inasmuch as man dedicates faithfully his slavery to Allah, he evades slavery to other than Allah. Thus, the meanings of dignity and liberty are integrated and complete for each individual in the community. The Creator is close to His servants. Man does not need an intercessor to have contact with his Lord. The righteous man should conform to the will of Allah, as it is the will of goodness on which Allah has originally created man.

On the basis of believing in Allah, the One, and in the religion revealed to His Messenger, Mohammed (r), Moslems' hearts and minds all meet in the worship of Allah, and their efforts are consolidated for the colonisation of earth and the establishment of civilisation.

2. UNITY OF CREATURES

The whole universe is created by Allah the Elevated. Therefore, all creatures are interrelated and interacting in a state of harmony. It is impossible for any creature to be independent; the existence of any creature is rather subject to the existence of others, starting from the atom and its constituents and ending with man- the superior living creature. Allah the Elevated has entrusted the material universe with eternal laws and cosmic norms, which govern man's mobility and tranquillity. These are Allah's customary laws in His creation. Allah has commanded man to consider, contemplate, research, and use his mind and senses to understand these cosmic norms. As much as man understands this end, he will be able to utilise these norms in the colonisation of the earth. And inasmuch as he realises the cohesion of these laws, man is able to believe in the unity of the universe and the greatness of the One Creator. Man’s unity with other creatures is apparent in the following perceptions:

1. Man is created to worship Allah alone. Allah says:

"I have only created Jinns and men, that they may serve me." (51:56)

2. Worship of Allah will be realised through Faith and righteous work on earth.

3. Righteous work will not be achieved unless the body is maintained healthy and able to utilise the good of earth and heaven, which Allah has made serviceable to man.

"And He has subjected to you, as from Him, all that is in the heavens and on earth: behold, in that are signs indeed for those who reflect." (45:13)

4. The underlying reason behind creating the earth and its wealth is to help people to worship Allah and attain His pleasure.

5. Allah has made man His viceroy on earth,

"It is He Who has made you inheritors in the earth." (35:39)
3. UNITY OF NATION (UMMA)

Since the creation of Adam, Allah has provided man with points of weakness and strength, and since Abel and Cain, man is provided, as well, with points of good and evil, as both are the model of continuous struggle throughout history between right and wrong. All human beings who have turned their faces towards Allah and done righteous work in life have one religion extending all through the heavenly messages. Allah says;

"He has laid down for you as religion that he charged Noah with, and that We have revealed to thee, and that We charged Abraham with, Moses and Jesus: 'Perform the religion, and scatter not regarding it". (42:13)

The unity of the Umma is an inevitable outcome of the nature of Islam, which is based on the unity of the Creator, equality among His messengers, and the unity of religion and universe.

Unity of Umma is achieved by the following factors:

1. UNITY OF DOCTRINE. All Moslems believe in Allah, the One, and in His messengers, whose seal is the Prophet Mohammed (r) and in all revelations of the prophets.

2. UNITY OF METHODOLOGY. It is represented in the Shari’ah of Allah, which is not a system created by human beings.

3. UNITY OF JUDGEMENT. The Qur’an and the Sunnah of the Prophet (r) are the only calibre of judgement in all peoples’ affairs.

4. UNITY OF VALUES. All behavioural and moral principles are decreed by Allah, Who knows His creation as He is the Gracious (Al Latif) and the Aware (Al Khabeer).

These values do not accept relativity, as they are not subject to environmental differences, varying from agricultural to industrial schemes, or differences of social systems. But they are absolute transcendental absolute values which are not affected by interests or caprices. Justice, for instance, is a natural result of the doctrine of monotheism, as all people are equal in their slavery to Allah the Elevated; the same values and principles apply to them all. The whole Umma is thus characterised with these values and does not accept any contradiction with the Divine order.

MANIFESTATIONS OF THE UNITY OF UMMA:

1. Basic religious observances (Ebadat). These form the cornerstones of Islam, and foster the Moslem’s sense of unity.

* THE TWO DOCTRINAL FORMULAE (Al Shahadatayn), i.e., certifying oneness of the Creator and grouping around His honourable Prophet (r).

* THE FIVE PRAYERS. Assembling in one line behind one Imam, with one intention and towards one direction (Qibla).

* Charity (ZAKAT). Unification of the strata of society, of both poor and rich, in an association of integration.

* FASTING. A connection of one feeling in a certain month (Ramadan), which ends with one feast for all the Umma.

* Pilgrimage (HIJJ): Assembling people in one place, in emulation of their father Abraham and their Prophet Mohammed (r) to perform certain rites, which end with a grand feast. The whole Umma celebrates no feasts other than these two feasts.

2. The language of the Holy Qur'an. It assembles people in one tongue, knowing some of it is necessary for the performance of rites. Therefore, it was always sought to remove Arabic letters from the languages of non-Arab Moslems to detach them from the Qur'an.

3. Complete equality in the value of humanity. Distinction is based on useful virtuous work. This is followed by comprehensive justice in judgement, assignments and requital.

4. Solidarity. It is a legal association binding everyone with a certain responsibility towards others within the framework of equality and justice. Solidarity is based on the principle of the unity of Umma: exemplified as one structure, in which blocks fortify one another. It is also based on the principle of succession, where money originally belongs to Allah. The successor has a duty towards his society to achieve the concept of solidarity.

5. The unity of doctrine, methodology, judgement and values, and the feelings of equality and solidarity all foster everyone’s feeling of affiliation towards the nation. All members of the Umma meet in one direction, with which most of them are content and adhere to by the impulse of conscience, and not in fear of the penalty of law. The basic source of enforcing the Islamic law (Shari’ah) in the Moslem community is not based on benefit, mind, conscience, norms or development, but rather on the divine revelation and injunction. Thus, this system acquires sacredness and respect, to a degree no other man-made system can attain. All are satisfied, well accepting and promptly implementing its directions, without elusion, and in full compliance to obeying Allah, the Elevated.

6. The individual’s feeling of the divine directive and the affiliation to the Umma drives him to volunteer with part of his time, property and freedom to satisfy this instinct of affiliation. This attitude may go to the limit of self-sacrifice in Holy Wars (Jihad), or avoiding immigration from epidemic areas, lest contagion should spread among other Moslems, and to maintain the safety of the rest of the Umma parts.

7. In the framework of the Umma’s one body concept, there is no domain for conflict or collision among members of the whole Umma. Thus, it becomes clear that the methodology of Islam is directed towards unity and strength. The more Moslems are close to it, the more they are united and the more their power increases.

4. VICEROYALTY ON EARTH

1. Viceroyalty means deputation. In the cosmic system, man is ranked as Allah's viceroy on earth; deputised by Allah to manage his affairs therein according to the right of viceroyalty.

2. Man and the universe are both initiated in creation and existence by Allah, and unto Him all will return, as Allah is the Preserver (Al Muhaymen).

3. Viceroyalty is derived from the principle of the Creator’s oneness, in Whose Hands are the dominion of everything, and He is the Possessor and
the Giver Who has given man the Trust of Viceroyalty on earth.

4. Being Allah’s viceroy in His earthly dominion, man should get acquainted with the cosmic laws. Allah has provided man with mind and will to discover these laws and utilise them in the colonisation of earth, and Allah has subjugated what is in the earth for man's will.

CONSTITUENTS OF VICEROYALTY:

Man is distinguished among other creatures with the trust of viceroyalty, as he is singled out with carrying this trust and accepting it. The acceptance of ensuing charges and liabilities are man’s credentials to the position of viceroyalty. Allah says;

(إنما أعرضنا الأمانة على السموم والأرض والجبال فأن يحملها وأن يملؤها ومن حملها ومن حملها الإنسان)

"We did indeed offer the trust to the heavens and the earth and the mountains; but they refused to undertake it, being afraid thereof: but man undertook it." (33:72)

Ibn Katheer narrated on the authority of Ibn Abbas that trust is the obedience being offered to heavens, earth and mountains, prior to Adam, but they could not bear it. Allah, then, told Adam that he offered the trust to heavens, earth and mountains, but they could not bear it, and asked him if he would accept all that contained in the trust. Adam asked Allah what was contained in the trust. Allah replied that if he did well, he would be rewarded, but if he did a mischief, he would be punished. Then Adam undertook the trust and bore it.

CONSTRAINTS OF VICEROYALTY:

1. Allah is the real possessor, and man is deputised to deal with life affairs in Allah's dominion. Dealing with life affairs should be conducted as per Allah's commands and guidance, and not as per man's desires. Allah has decreed the cosmic laws of nature, as He is the Legislator of the laws that govern man's disposition of life affairs on earth.

2. Man should not transgress the set limits towards what he has been given through viceroyalty.

MEANS OF ACHIEVING VICEROYALTY:

1. Useful knowledge through which man can get acquainted with the cosmic laws.

2. Practical application of this knowledge by colonising the earth, extracting its wealth and acquiring means of power.

REQUIREMENTS OF VICEROYALTY:

1. Establishing the Umma, which Allah has asked for, when He says;

(إن هذه امتكم أمة واحدة وأنا ريك فاعبدون)

"Verily, this brotherhood of yours is a single brotherhood, and I am your Lord and Cherisher: therefore serve Me (and no other)." (21:92)

And;

(ربنا واجعلنا مسلمين لك ومن ذريتنا أمة مسلمة لك)

"Our Lord! Make of us Muslims, bowing to thy Will, and of our progeny a people Muslim, bowing to thy will..." (2:128)

is a fulfilment of the instinct of human assemblage, and it goes in harmony with the law of cosmic unity. As a cosmic norm, such assemblage is originally intended for goodness, applying viceroyalty and the good performance of religious observances (Ebadat).

2. Thus, knowledge, work and righteous members of Umma are utilised to enhance Allah's word. Material production should not be desired as a sublime value. Man possesses the material, and is not possessed by material.

ELEMENTS OF VICEROYALTY:

Viceroyalty is based on three elements, which will be dealt with in detail:

1. Colonisation of earth and establishment of civilisation.

2. Protection of this civilisation from corruption.

3. Reformation of any corruption.

VICEROYALTY/ FIRST THEME

**COLONISATION OF EARTH AND ESTABLISHMENT OF CIVILISATION**

The wisdom of creating man and the reasoning of his existence necessitate that man be afflicted with the duty of viceroyalty on earth for the sake of its colonisation, protection and reformation. If he achieves the duty of viceroyalty following the Law of Allah, he has reached the core of worship. All man's capabilities and energy should be subject to this sublime assignment with which he has been entrusted. Thus, man will be judged on Doomsday on all he has forwarded on earth within the limits of his power.

On the authority of Abu Barza who said the Prophet (r) said, "The servant of Allah will remain standing on the Day of Judgement until he is questioned about his life: how he spent it; and about his knowledge and how he utilised it; and about his wealth: from where he acquired it and in what way he spent it; and about his body as to how he used it."

Money, body, knowledge and time are man's qualifications for the colonisation of earth. As Allah has granted man these qualifications, He judges him on Doomsday on how he used these qualifications as a viceroy on earth.
The first step for the Moslem to adopt, while colonising the earth, is to face life. He should not shun or dislike it from the viewpoint that it is full of evil. It was narrated that the Prophet (r) said; "Do not curse life, as it is the best mount for the faithful through which he attains good and through which he escapes evil."

Colonisation of earth is an absolute and abstract mission. It is not conditional for the performer of that duty to draw benefit from it, as it is a divine task, and a post in life to be enacted without waiting for its outcome or results. It was narrated that the Prophet (r) said; "Had any one of you been able, when the Hour comes, to sow a palm seed he had in his hand, before he arises, let him sow it, as he will have a reward for it." Allah says;

"It is He who has produced you from the earth and has given you to live therein." (11:61) On the authority of Anas Bin Malik, who said the Prophet (r) said; "There is none amongst the Moslems who plants a tree or sows seeds and then a bird, a human being or an animal eats from it, but is regarded as a charitable gift for him."

The final outcome for the individual’s activity of cooperating for good is to establish a civilised and advanced community. But the absence of civilisation and advancement in a Moslem community means that it does not perform the duty of viceroyalty in compliance with Allah's Law.

**THE NECESSITY OF CIVILISATION AND ADVANCEMENT FOR THE MOSLEM COMMUNITY:**

The doctrine of Islam is distinguished as the final stage in the progression of mankind’s faith. It is not confined solely to Arabs' circumstances, but it is rather a methodology for the future of all mankind.

The message of Islamic civilisation includes, in essence, the following constituents:

1. Establishment of mankind's dignity.
2. Calling for the colonisation of earth and avoiding withdrawal from life.
3. Assuring the necessity of the Moslem’s dedication to work and considering it as a religious observance.
4. Sanctioning the use of good things, seeking Allah's grace and taking the lawful adornments.
5. Setting the organised state which is governed by the fair Law (Shari'ah).
6. Establishing and harbouring people’s sense of and affiliation to the community and membership, to form a consolidated group.
7. Fostering the faithful's thoughts and awareness in such a way as to steer development towards good and benefit.

The call of civilisation in Islam is represented in what is revealed in Surat Al Hadid (Chapter 57), where Allah the Almighty says;

(قل أرسلنا رسالنا للناس بإلتزام الكتاب والธรรมات لله فهو نظم في الباطن وأنزلنا الحديث في حق بشير ونازلة حكيم في حق بشير ونازلة حكيم وليعلم الله من ينصره ورسالة بالغيف إن الله كثير العزيز)

"Indeed, We sent Our messengers with the clear signs, and We sent down with them the Book and the Balance so that people might uphold justice. And We sent down iron, wherein is great might, and many uses for men, and so that Allah might know who helps Him, and His messengers, in the Unseen. Surely Allah is All-strong, All-mighty." (57:25) There are some significant points to be deduced from this Holy Verse:

1. The Surah was entitled Al Hadid (Iron), which is one of the most powerful raw materials on earth, and is of Allah's graces to His servants.
2. The Surah clarifies two aspects of using iron:
   I. The great might. It is the basis for military armament, either light or heavy, in all ages.
   II. Benefits for people. It can be used during peace time in heavy or light industries. Thus, a country possessing such a substance and using it to the best is, in fact, in possession of factors of civil and military power.
3. In this Verse, there is a relation between this important substance, which is a sign of might, and Allah sending His messengers, revealing the Heavenly Books and establishing justice among the people. We conclude that the aim of having all these factors joined together is that

"Allah might know who helps him and His messengers, in the Unseen." (57:25) The heavenly message was revealed with the Books, which were sent down to establish justice among people, and man was appointed as Allah's viceroy on earth to colonise and search for sources of power for his benefit. The outcome, when achieving all this, is to enhance Allah's religion and the word of right and justice.

The Moslem is assigned to establish a civilisation based on the sources of power which are derived from the good of earth. This civilisation is based on the guidance of the Book revealed to the Prophet (r) who has been sent with right and justice. It is this civilisation which makes use of all power resources for the sublime objective of enhancing Allah's word. The Moslem, when achieving the duty of viceroyalty on earth, is responding to the message of the prophets, absorbing its aims and is then guided with it. He endeavours to establish civilisation for the sake of enhancing Allah's religion. The aims of this civilisation are sublime, and so should be the means adopted to achieve it. It is such civilisation, in which human values are raised over material aspects, which preserves the dignity of man and the sanctity of family, that establishes a consolidated community based on Islamic doctrine, and which seeks to do goodness in implementation of Allah's will.

In stressing the civilised nature of Islam, it is not allowed for Arab Moslems of the urban community to return to the life of Bedouins, as to live there permanently. It was narrated that the Prophet (r) said; "Three are considered of the gravest sins; (of these)... returning to Bedouin life after Hijra."

The Hadith refers to the person who returns to nomadic life after he has migrated. Therefore, the Prophet (r) says; "Whoever becomes a nomad, becomes tough." When Al Hajaj was advised that Salma Ibn Al Aqwa intended to live in the desert, he asked him in a state of denial; "Have you turned from your religion? Have you become a Bedouin?" The man replied; "No, but the Messenger of Allah allowed me to stay with the Bedouins in the desert."

This denial on the part of Al Hajaj indicates the risk of returning to life in the desert, and it is noticed that Salma dared not go to the desert except after he received permission from the Prophet (r) himself. Therefore, the testimony of a Bedouin is not preferred over that of a village resident. Imam Malik has endorsed this rule.

Ibn Khaldoon says in his Interlude (Al Mogademah):

"Muhajeron used to seek refuge of Allah from Bedouin life, i.e., to live in the desert, where immigration is not allowed."
IN ISLAM, THE ACTIVITY OF CIVILISATION IS A RELIGIOUS OBSERVANCE:

Religious observances (Ebabdat), in essence, are intended to establish man’s connection to Allah in all of his thoughts and deeds. They are as well a realisation of Allah’s greatness and sensing His Lordship. Every practice that the Moslem performs is an observance, as long as it has been associated with a faithful intention, seeking to make every life-related work a means to get close to Allah. On the other hand, performing rites is rather the minimum level of Islamic observance; whereas observance, in the comprehensive sense of the term, is not limited to separate intervals of time or definite places of earth, but it encompasses every time and place.

This comprehensive concept constitutes the five religious prayers, in addition to all human actions, be they material or spiritual. Islam does not differentiate between faith and life, as both are interrelated in one frame, namely Islam. Man’s soul is unified with faith, and becomes a living expression of that faith. Therefore, he will practise his work, while sensing the divine existence. He, thus, does his work, realising that Allah watches him. The Moslem, as such, reaches the highest degrees in Islamic observance, which is righteousness (Al Ihsan), defined by the Prophet (r) in the Hadith narrated by Omar Ibn Khataab, may Allah be pleased with him, as; “...to worship Allah as if you see Him. If you do not see Him, He sees you.”

Performing the five prayers is meant to establish one corner of Islam, and so they are not the whole Islamic structure, as there is a difference between the whole structure and its mere corners. They are, thus, the foundation on which more associations with Allah are established.

The Mystic (Sufi) understanding of the Holy Verse:

> "I have only created Jinns and men, that they may serve Me."
> (51:56) is limited. Observance (Ebaadat) means submission and obedience to Allah in all human activities in life. The mystic viewpoint sees that the verse limits the purpose of man’s existence to performing religious rites. Should the meaning of the verse be limited to performing rites, no jinn or man could be allowed to practise any other activity. As a matter of fact, it is surely impossible for man to devote himself to performing rites without eating, sleeping, cultivating or manufacturing. All these activities are necessary as a means of performing rites. Hence, these activities are observances, as they serve rites. They are also observances on their own if intended by man to seek the Face of Allah, and follow Allah’s Law and Shari’ah in all his activities. This is demonstrated in Allah’s saying:

> "Say, Truly, my prayer and my service of sacrifice, my life and my death, are for Allah, the cherisher of the worlds. No partner hath He:" (6:162)

Prayers and service of sacrifice are thus part of observance. Life in accordance with the Islamic Law is observance. The cause to death that establishes Law is observance. Lawful sexual contact is observational contact, for which the individual is rewarded. It was narrated by Abu Zarr that the Prophet(r) said: “To perform a sexual act with your wife is a charity.” The Prophet (r) was then asked; “O! Messenger of Allah, is it possible that one of us should satisfy his lust and be rewarded for?” The Prophet(r) replied; “Belief! If he satisfies his lust through illicit means, will it not be a sinful act? Therefore when he satisfies it lawfully, he deserves reward.” In such a way, submission to Allah can be achieved.

Man and the whole Umma become the true servants of Allah.

WORK AS A RELIGIOUS OBSERVANCE

Work is the means through which earth can be colonised and duties of vicereignty therein can be achieved. This is an imperative necessity and not an optional manner with which man can dispense. Those who do not work are closer to sickness and perish. This is Allah’s fixed law in the Universe. Thus, Shari’ah Islam prescribes the necessity to work on all able bodied persons, regardless of being poor, wealthy or in need of the income of this work. Work is, therefore, an abstract value, by which the Moslem should abide, and is rewarded when performing it. Allah says;

> “...to worship Allah as if you see Him. If you do not see Him, He sees you.” (6:162)

And say: ‘Work (righteousness): soon Allah will observe your work, and His Messenger and the Believers. Soon will ye be brought back to the Knower of what is hidden and what is open: then will He show you the truth of all that ye did.”” (9:105)

Aspects of observance are manifest in work as follows:

1. Seeking to earn one's living is intended to suffice oneself and get protection from poverty. It was narrated that the Prophet (r) said; ”Whosoever desires the world and its riches, in a lawful manner, in order to withhold himself from begging, provide a livelihood for his family, and be kind to his neighbour will come to Allah with his face bright as the full moon.” It was also narrated that he (r) said; “Seeking to earn lawful things is a prescribed duty.” And he (r) also said; “Seeking lawful things is a Jihad” (in the rank of fighting for the cause of Allah). The Prophet (r) was once sitting with his companions, who, when seeing a powerful and sturdy young man, said; “Alas for that man! Had it been for his power and sturdiness to be for Jihad in the cause of Allah.” The Prophet (r) replied; “Do not say so! For if he is striving to abstain himself from begging people, he is in the cause of Allah. And if he is striving for the sake of weak parents or progeny to suffice them, he is in the cause of Allah.”

2. Through work, man can perform the duty of guardianship towards needy and weak persons, in compliance with the rule set by the Holy Hadith: “Every one of you is guardian and is responsible for those who are under his charge.” It was narrated by Saifwan Bin Salim that the Prophet (r) said; “Whosoever strives for the sake of a widow and the poor is like a fighter in the cause of Allah.” It was narrated on the authority of Ibn Masoud that the Prophet (r) said; “Whatever one spends on one’s family, seeking reward from Allah, is a charity for him.” “Whatever you have fed yourself is a charity for you, and whatever you have fed your offspring is a charity for you.” The Prophet (r) mentions that the father who spends on his daughters to rear them till they get married will enter paradise. It was narrated on the authority of Jabar Bin Abdullah that the Prophet (r) said; “Whoever has three daughters whom he shelters, suffices and is merciful to them, paradise is absolutely ordained for him.” A man then asked the Prophet; “Even two, Messenger of Allah?” He (r) replied; “Even two.”

3. Work relieves people from being dependent on the community as charity deservers, who are at a low rank at the sight of the Almighty Allah, in application of the rule stated by the Prophet (r); “The upper hand (that gives) is better than the lower hand (that begs).” “Of people most subject to severe chastisement on Doomsday is the one who is sufficed but idle.” - the hadith refers to the unemployed who resorts to what...
is spent on him, though being able to do legitimate work. When the Prophet (r) saw a man devoting himself to performing prayers in the mosque, he (r) asked about the person who provided sustenance for him. He (r) was replied that it was his brother. The Prophet (r) then said; "His brother is more serving to Allah than him."

4. Means of earning a living, made lawful by Islam, include work and investment of capital or both of them. The best type of earning a living is achieved when hand work is involved; emphasizing the dignity and honour of work. The Prophet's speeches are so many in this concern. On the authority of Rafe'e bin Khadeejo that the Prophet (r) said; "The best earning of living comes from man's hand work." He (r) also said; "Whoever passed an evening tired of his hand work, his sins are pardoned." The Prophet (r) himself turned over the hand of one of his companions, which became swollen due to heavy work, saying: "This hand is liked by Allah and His Messenger.""  

5. Inasmuch as work is specialised and perfect, it is much more useful to all Moslems and achieves the sufficiency of the Moslem Community. Thus, the merit of such a work is great. It was narrated that the Prophet (r) said; "Allah likes the Faithful servant who is professional in work."

6. In order for work to be considered as an observance, it should be associated with good intentions, and workers should be sincere, try to perform it perfectly and avoid negligence and forgery. It was narrated on the authority of Omar Ibn Khatab, may Allah please with him, that the Prophet (r) said; "Actions are but by intentions, and every man is accounted by his intentions." It was narrated by Al Tabarani that the Prophet (r) said; "The worker, if employed, and takes what is right and gives what is right, is still as a Mujahid (fighter for Allah's cause), till he returns home." On the authority of the Lady Aisha, may Allah be pleased with her, the Prophet (r) said; "Allah likes that who performs any work to perform it perfectly." If work is considered an observance, the worker should adopt the honourable way to earn a living.

Whilst the worker does his best, he puts his trust in Allah, waiting for the outcome of his work and is satisfied with what Allah has portioned out to him. The Prophet (r) said; "The Holy Spirit has revealed unto me that a soul will never die, unless it completes the provision destined for it. Therefore, fear Allah, be grateful when requesting and do not be led to seek provision disobeying Allah, when it is held up for a while. All that is with Allah cannot be attained except when obeying Him."

7. Sanctifying work, in Islam's view, entails that daily life activities should be adjusted to give priorities to religious observances, represented in rites and righteous work. Entertainment and keeping vigil to a late time at night will take precedence over these observances, and thus, the Moslem will lose Fajr (early morning) Prayer and be deprived of starting work actively early morning. It was narrated that the Prophet (r) said; "Start early to seek provision and to fulfil your needs, as starting early is a benediction and a success." It was also narrated that the Prophet (r) said; "When you pray Fajr, do not sleep over seeking your livelihood."

8. Islam has maintained the full rights of the worker. The public has to provide for the civil servant all requirements of livelihood, which will help him to devote his time for the perfection of his work. It was narrated that when Omar Ibn Abdul Aziz ascended the Caliphate, he said; "Whoever undertakes a public job, and has no house, should have a house, and if he has no wife, should get married, and if he has no beast to ride, should have one."

Work-fare should be determined prior to work and immediately paid after accomplishment of work. On the authority of Abu Saeed Al Khudri who said the Prophet (r) said; "Whoever hires a worker, should give him his wages of work." The Prophet (r) also said; "Give the worker his wages of work before his sweat dries." Islam has not neglected house servants, as their rights have been fully guaranteed. On the authority of Abu Zarr who said the Prophet (r) said; "Your servants are your fellow brothers. Allah has put them under your command. So whoever has a fellow brother under his command, should feed him of what he eats and clothe him of what he wears. Do not charge them to do things beyond their capacities, and if you do so, help them."

9. If work is established as a duty and an observance, and if securing Moslems' needs in various professions is "Fardh Kifaya", then, the task of studying is considered an observance to the student, following the performance of the five prayers, or practising the profession of medicine, hoping for Allah's reward is the doctor's observance, after establishing the corners of Islam, etc. This is applied to all other works and professions, in compliance with the rule that says Allah does not accept supererogatory prayers (Nawafil) unless prescribed duties have been performed. It is not acceptable that a professional should abandon his work, while Moslems are in need of his production, or occupy his time with lengthy explanations in Islamic studies, not required except for specialists in the field of religious call (Da'wa); or to be dedicated to kinds of Nawafil and invocation of Allah, which reach the degree of interfering with the necessities of life. On the authority of Ibn Abbas that the Prophet (r) said; "Beware excesses in religion. Those before you perished by their excesses in religion."

The companion used to comprehend and absorb by his heart the words of the Prophet (r). With these words, he fought for Allah's cause, till he met Allah as a martyr. The speeches of the Prophet (r) and those of his successors (caliphs) did not take hours to deliver. But these words habituated their listeners to work and settled them on the notion that Islam is not theoretical studies for comprehension, meditation, explanation and argument, but rather a message for application. The companions used to learn ten verses of the Qur'an, which they would not go beyond unless they had applied them, then they went on learning others. When work was a fundamental value, Moslems were consolidated on one line. But when they occupied their leisure time with arguments, conflicting views and philosophical theories, they were divided into factions and sects. Each group argued for minor issues and magnified them as though these were most important in Islam. In their endeavour to argue for these minor issues, they wasted much of their precious time, which should have been well utilised in useful work and in the colonisation of earth to raise the banner of Islam.

VICEROYALTY/ SECOND THEME  

PROTECTION OF CIVILISATION FROM CORRUPTION

1. The universe in the Islamic doctrine is part of Allah's creation in which everything celebrates His praise;  

(وَمَنِ ۖ كَذَّبَ الْإِنسَانَ ۖ فَخَلَقْنَاهُ عَلَى نِعْمَتِنَا وَمَنَّاهُ عَلَى نَعْمَتِنَا)  

"There is not a thing but celebrates His praise: and ye understand not how they declare His glory." (17:44) Therefore, the Moslem's stance of the universe is based on love and harmony. If the non-Moslem seeks to conserve the environment for raising the material standards of life, the Moslem's view of the environment is far more sublime, as it is derived from divine instructions, and inscribed by rules of viceroyalty on earth, with no regard to any interests that this protection of civilisation might bring about to himself.
2. The Moslem's lexicon is free of all terms of conflict, such as conquering nature. The Moslem's love of the universe is represented in thanking Allah for His graces, by protecting the elements of nature. The Prophet (r) prohibited cutting a tree in any expedition except for food.

3. Living creatures are self-protected by the impulse of instinct and are spontaneously subject to the laws of survival. Man, however, can control his instincts with his mind. To maintain his survival, he has to conserve and protect his environment to guarantee continuation and preservation of life. This protection prevents the Moslem from being the cause of harming his environment. Man's behaviour, as well, should be void of all that cause harm to his fellow men. The Prophet (r)says; "Beware of three curses: defecation in water resources and the roadway and the shadowy shelter."

4. The Qur'an renounces every act that leads to corruption on earth and any that destroys the gains of good work. Islam calls for the protection of civilised achievements, either be they materialistic, spiritual or ethical. Allah says;

"Do no corruption in the land, after it hath been set in order." (7:56)

And;

"...and obey not the commandment of the prodigal who do corruption in the earth, and set not things aright." (26:151,152)

5. Protection of civilisation from corruption has three aspects, graded according to everyone's abilities:

a. The first aspect is achieved by a feeling of mutual emotional bonding with the whole community. This most important Islamic characteristic is fuseling religion into the life of the community to form the character of the Moslem in such a way as to have religion intermingled with his life. This is manifest in transferring the Moslem's feelings of individualism into a feeling of unity with the whole group in the Moslem community, so that he will share with others the feelings of rights and duties. The Moslem's feelings of unity with the community and concern about its affairs are conditions for him to be affiliated to the Moslems' Umma. Ibn Dawood narrated that the Prophet (r) said; "Whoever a Moslem has no care of Moslems' affairs, does not belong to them." Anas narrated from the Prophet (r): "None of you will have faith, unless he wishes for his fellow brother what he wishes for himself." This wishing, though it could be a psychological feeling which does not reach the stage of application, prevents the Moslem from being the cause of harming others with his actions or tongue. On the authority of Abdullah Bin Omar who said the Prophet (r) said; "The Moslem is he whom all the Moslems are in safety of his tongue and hand."

b. The second aspect is to abstain from harming the community. This is a natural outcome of the Moslem's feeling of mutual bonding with the whole group, and which is considered a practical application of his belief in Islam. Otherwise, he is a Moslem nominally, whose faith does not reach his heart. On the authority of Abu Barza Al Salami who said; the Prophet (r) said; "O you people who have embraced Islam by the tongue and to whose hearts it has not reached, do not injure believers, nor speak ill of them, nor pursue their defects." On the authority of Abu Bakr who said the Prophet (r) said; "Whoever harmed or deluded a faithful is cursed." The Prophet (r) also said; "It is not permitted for a Moslem to intimidate a Moslem." The Prophet (r) warns the Moslem to be a cause, direct or indirect, for evil and harm. It was narrated by Anas that the Prophet (r) said; "Some people are doomed to be openers for good and closers for evil, while others are openers for evil and closers for good. So, blessed be those whom Allah has made opening good by their hands, and woe to those whom Allah has made opening evil by their hands."

c. The third aspect surpasses the passive attitude to the positive attitude. Here, the Moslem not only wishes for good to prevail and for evil to vanish, but he takes a further sublime step by protecting the whole community, when he abstains from harm and corruption. This leads the Moslem to get rid of feelings of selfishness and assume his responsibilities towards the community. This responsibility emanates from his belief that he is a member in the community and is affected by whatever afflicts the whole community, either be it good or bad. The parable of this Moslem has been set forth by the Prophet as the person who observes Allah's limits.

Al-Noaman narrated that the Prophet (r) said; "The parable of those observing Allah's boundaries and those transgressing them are like those who drew lots for their seats in a ship. Some of them got seats in the upper part of the ship, while others in the lower. When the latter needed water, they had to pass by those who are at the upper part. They happened to ask; 'What if we can make a hole in our portion, as not to disturb those above us?' Should people, while seeing vice, not forbid it, and misinterpret it. Verily I have heard the Prophet (r) saying; 'Should people, while seeing vice, not forbid it, Allah's chastisement is about to prevail them all.'"

VICEROYALTY/ THIRD THEME

REFORMATION

Reformation is an elevated degree of positive attitude, which surpasses the stages of wishful thinking of good, abstaining from vice or forbidding others to harm the community. The faithful's feeling of affiliation towards the community is uplifted to a feeling of bearing the responsibility of warding off all risks that threaten the community. He, thus, strives to eradicate all such risks from Moslems' lives. Naturally, it is not conditional that such an act be solely the responsibility of the person who has been the cause of such a harm or risk. But the
Moslem should rather volunteer to remove any impacts of harm that others have caused and are unable to remove. The faithful to the faithful are like two hands, washing each other. This voluntary attitude means that he prefers others to himself, and that he utilises his time and energy for the commonweal of the whole community. As he performs this, he actually responds to the impulse of love towards the Moslem community—such a love with which he seeks Allah's gratification. To this degree, the Moslem reaches a state of perfect faith.

Abu Ommama narrated that the Prophet (r) said; "Whoever loves for Allah, hates for Allah, gives for Allah and forbids for Allah, has a complete faith." Abu Barza asked the Prophet (r); "O Messenger of Allah, teach me something which I can get use of." The Prophet (r) replied; "Remove harm off the Moslems' roadway."

The wisdom of viceroyalty entails the establishment of civilisation, the achievement of development, and consequently removing all obstacles that encounter such a task. Reformation is a duty required by the Principle of Viceroyalty, which is large enough to encompass restoration of everything to the best possible image. In the Qur’an, we read:

"I only desire to set things right to the best of my power, and my success can only come from Allah." (11:88) Performing reformation is a division of faith that leads to the way of paradise. It was narrated by Abu Huraira that the Prophet (r) said; "Faith is some seventy or some sixty divisions. The uppermost is saying La Ilaaha Ila Allah (there is no god but Allah) and the lowermost is removing harm off the roadway." It was also narrated that the Prophet (r) said; "A man passed by a branch of a tree lying over the roadway. He said to himself; 'By Allah, I would remove this off the roadway lest it should harm Moslems. For this, he entered Paradise.'

Reformation requires all Moslems to prevent any corruption that may encounter the community, or they will be otherwise considered wrongdoers and subject to divine punishment. Allah says;

And fearea trial which shall surely not smile in particular those of you who do wrong." (8:25) And;

"Why were there not, among the generations before you, persons possessed of balanced good sense, prohibiting (men) from mischief in the earth—except a few among them whom We saved (from harm)? But the wrongdoers pursued the enjoyment of the good things of life which were given them, and persisted in sin. Nor would thy Lord be the One to destroy the towns unjustly while their people are righteous." (11:116)

Islam has considered the refusal of corruption and the trial to redeem it as measurements of the degree of faith, for such a degree Islam has determined three levels. Should the Moslem be unable to attain any of these, his heart is deemed void of faith. Abu Saeed Al Khudri narrated that the Prophet(r) said; "Whosoever of you sees an evil action, let him change it with his hand; and if he is not able to do so, then with his tongue; and if he is not able to do so, then with his heart- and this is the weakest faith." Ibn Masoud narrated that the Prophet (r) said; "There was not any messenger sent before me by Allah to a nation, but found disciples and companions of his nation, who embraced his maxims and emulate his command, after whom were born those who gave out precepts which they did not practise, and did what they were not commanded to do. So whosoever opposes them with his hand, is a believer; and whosoever fights them with his tongue, is a believer; and whosoever fights them with his heart, is a believer. There is not anything of faith beyond this, even as much as a grain of mustard seed."

Thus, the purpose of viceroyalty becomes evident: establishing a civilisation, protecting it from corruption and reforming, if any corruption or damage occur. This should be reflected on all aspects and fields of civilisation represented in economy, sociology, politics, medicine, etc.

APPLICATIONS ON THE RULE OF VICEROYALTY:

All human activities, either economic, social or health, can be looked upon on the basis of the concept of viceroyalty.

MONEY ON THE LIGHT OF VICEROYALTY

When applying the aspects of viceroyalty to economic activities, the following become clear:

1. Colonisation: The Moslem, in order to achieve the task of viceroyalty on earth, should do his best to colonise the earth. Allah the Almighty has to see the demonstration of this effort in the form of a human civilisation, which administers Allah's Shari'ah on earth. If Allah provides the Moslem with natural wealth, He the Almighty seeks to change the Moslem's state to a better one. This comes as an achievement of the duty of viceroyalty and the duty of thanking Allah for His graces.

On the authority of Omran Bin Hussayn that the Prophet (r) said; "When Allah bestows a grace on a servant, Allah has to see the sign of this grace on his servant." Colonisation of earth and extracting the good of earth are based on work and earning lawful money. Barter transaction or commercial exchange based on the value of money could be conducted, and money is not then required to be collected and stored, as this would forfeit its function as a measure of value. The proper stance of money should rather be taken as an estimating agent for exchanging commodities, thus achieving economic balance and social justice. The actual value is, therefore, directed towards industrial and agricultural production. Through proper exchange of commodities, each producer can get his fair share. The natural outcome of this concept is that such people who live on money trade and usury, without offering any production to the community, will disappear.

2. Protection: Money is protected from being wasted in unlawful aspects, as defined by Shari’ah. As money belongs to Allah, expenditure is governed by laws of viceroyalty. Allah says;

"And expend of that unto which He has made you successors." (57:7) Thus, spending money in lawful ways will be a means for worshipping Allah the Almighty.

3. Reformation: This is achieved by placing whoever abuses money under guardianship. Allah says;

"To those weak of understanding give not your property which Allah has assigned to you to manage, but feed and clothe them therewith, and speak to them words of kindness and justice." (4:5)

Niggardliness or extravagance is thus prohibited. Allah says;

والدا عد ركبت على نفقة ولا تسبحها كل بسيط فتغلق منك مصروف

(لا تجعل ديد مغوله إلى عنك ولا تسبحها كل بسيط فتغلق منك مصروف)
"Make not thy hand tied (Like a niggard's) to thy neck, nor stretch it forth to its utmost reach, so that thou become blameworthy and destitute." (17:29)

Furthermore, reformation prohibits making land fallow by leaving it uncultivated or giving it to those who will use it for purposes other than cultivation.

**HEALTH ON THE LIGHT OF VICEROYALTY**

Man's viceroyalty on earth is achieved by colonisation, protection and reformation of earth. The qualification Allah granted to man to enable him to achieve the duty of viceroyalty are: mind, will and bodily strength. These are Allah's graces, and which should be employed by man in all that pleases Allah, to lead a life of servitude to Him the Almighty.

Health of body and mentality is a grace, culminated by the grace of being guided to the Faith of Islam. It was narrated by Abu Bakr, may Allah be pleased with him, that the Prophet(r) said; "Ask Allah for firmness of belief and well-being, as nobody is granted something better, after certitude of faith, than well-being." It was also narrated that the Prophet (r) said; "If the son of Adam has nothing more than being a Moslem and of good health, that will be enough for him."

Therefore, the Moslem has to get benefit of his health and time by doing good, or he will be considered as the one who squanders Allah's graces. The Prophet (r) warns the Moslem of being as such by saying; "There are two benefits which the generality of people misuse: health and leisure." It was narrated by Abu Huraira that the Prophet (r) said; "On Doomsday, the servant is first asked by Allah of the graces granted to him: 'Did I not grant you a healthy body? Did I not give you cool water to drink?'"

Thus, health and well-being are basic requirements for man to achieve the duty of viceroyalty. The Moslem has to be keen to maintain them and be thankful to Allah for them. Allah refers to Moses as;

"...truly the best of men to employ is the (man) who is strong and trusty." (28:26) It was narrated by Abu Al Darda'a, that he said; "I said; 'O, Messenger of Allah, I would like more to be of good health and be thankful to Allah than to be afflicted and have patience.' The Prophet (r) replied; 'Allah likes good health, as you do.'"

The Moslem wishes to gain good health and well-being, as he will be more able of serving Allah at his best. It was narrated by Abu Huraira that the Prophet (r) said; "The faithful when strong is better and more liked by Allah than the faithful when weak, and in each there is good for him. Be keen to have that will avail you, seek help of Allah and do not be powerless."

As elements of viceroyalty are colonisation, protection and reformation of earth, the Islamic view of health corresponds with this general outline. This health view can be divided into three levels:

- Health promotion.
- Preventive medicine.
- Treatment and rehabilitation.

**THE SECOND SECTION**

**THE ISLAMIC MEDICAL PERSPECTIVE**

1. Physical fitness and health promotion.
2. Health protection and disease prevention (termed as preventive health).
3. Treatment of diseases (termed as therapeutics & rehabilitation).

**THE FIRST LEVEL**

**PHYSICAL FITNESS AND HEALTH PROMOTION**

(BUILDING OF POSITIVE HEALTH)
The World Health Organisation has acknowledged a definition of health as; "a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity." Thus, what could be termed as 'positive health' has been introduced, which means that man enjoys as an asset of strength. ‘Passive health’, on the other hand, means that man is free of diseases.

To achieve positive health, it is required that the personal way of life, environmental circumstances and structure of society should be constructive factors that enhance health promotion. Social, economic, political, cultural and spiritual factors determine and modify man's circumstances, which if advanced will provide suitable conditions for man to lead a good life. If Shariah laws prevail in all fields of life, this will necessarily lead to constituting a healthy community, clarified as follows:

1. The economic side in Islam provides a degree of integration, represented in giving charity (Zakat) and helping the poor, to achieve Allah's saying:

   "And spend (in charity) out of the (substance) whereof He has made you heirs." (57:7) and;

   "In order that it (money) may not make a circuit between the wealthy among you." (59:7) This will guarantee establishing the acceptable health limit required for every one.

2. The social structure in Islam entails that each person be entitled to all that fulfill his essential needs of dwelling, food and clothes. Each individual works as much as he can, and each gets as much as he needs.

3. The political scheme in Islam guarantees justice to ensure the affiliation of each individual to the whole community, thus pushing him forward towards work, production and eagerness to preserve public treasury. This leads to growth of wealth, settlement of security and abundance of welfare.

4. The values prevailing in the community must lead to the promotion of the spirit of Jihad (striving for a good cause) among the Moslems. Each individual strives to enhance the word of Islam with his knowledge, work and money, so that divine values predominate. The spread of smoking in a community, for instance, depends on the way the young generations are reared and the image drawn by the community and mass media to smokers. Diffusion of addictive drugs and liquor, which ruin health and lead to accidents, depends on the prevailing values in the community, the methods of youth care and the way youth occupy their leisure time, and the strength of family ties. When individuals are provided with serenity and psychological peace of mind, they are in no need of sedatives and tranquillizing drugs.

5. Spiritual factors: The spiritual education of the community in Islam helps the individual to be in harmony with himself and with the whole community, and conditions him to certain hygienic practices, on both planes of personal hygiene and environmental health. Each individual carries a responsibility towards himself and his community, which he should be keen to preserve to please Allah.

Achieving positive health represented in physical, mental and social sufficiency is the qualification, which Allah bestows upon His servants to be leaders of His mankind. This rule is one of Allah's cosmic laws, as Allah the Almighty says;

"Allah has chosen him (Talut) above you (the chiefs of the Children of Israel), and has gifted him abundantly with knowledge and bodily prowess: Allah granteth His authority to whom He pleaseth." (2:247)

**EXAMPLES OF ISLAMIC METHODOLOGY OF HEALTH PROMOTION**

1. It is ordained in Islam that a healthy partner be selected for matrimony, to have healthy progeny free of bodily defects. It was narrated by Ibn Abbas that the Prophet (r) said; "Select for your sperms."

2. Islam has encouraged breast feeding, as it helps acquire strength, natural immunity, and proper maintenance of infant health. Allah the Almighty says;

   "The mothers shall give suck to their offspring for two whole years, for him who desires." (2:233) For the child to be given a chance for suckling, and for the mother to be given a chance to regain her health after pregnancy, the Prophet (r) dislikes that the woman be pregnant anew while she weans her baby. It was narrated by Juzama Bint Wahab Al Asadiyah that she heard the Prophet (r) saying; "I had the intention to forbid 'Gheela", i.e., (sexual intercourse between a man and his wife while the wife gives suck to her baby, or while she is pregnant and her baby is sucking.) Thus, contraception is allowed in such a case.

3. The child has to be provided with spiritual and physical care since the beginning of his biological activity. It was narrated that the Prophet (r) said; "Order your children to perform prayers at the age of seven and beat them for not performing prayers at the age of ten." Beating, however, should be light, causing no injury to the child's physical and mental well-being.

   Physical fitness requires physical training since juvenility. It was narrated by Mosab Bin Saad, on the authority of his father, that the Prophet (r) said; "Play throwing, as it is your best game." The Prophet (r) once raced his wife. On the authority of the lady Aisha, may Allah be pleased with her, that she said; "I was once travelling with the Prophet (r) and I raced him (r) on foot, and I won. But when I put on weight later, I raced him and he won. The Prophet (r) said; "one for one."

4. Of the factors of health promotion and leading a healthy life is to live in a healthy environment and in an open air. The Prophet (r) liked to pray in orchards of palm trees surrounded with a fence. He has prohibited praying in a dirty place. On the authority of Moa'z Bin Jabal that he said; "The Prophet (r) liked to pray in orchards." On the authority of Ibn Omar that the Prophet (r) prohibited prayers to be performed in seven areas: dunghill, slaughtering house, cemetery, road way, water closet, resting place of camels and on the roof of the Sanctuary of Allah (Kaaba). It was also narrated by Ibn Abbas that he said; "The Prophet (r) liked to look at greenery and flowing water."

   The Prophet (r) has stated that wealth should bring about good and health to its owner. On the authority of Abu Al Ahwas that the Prophet (r) said; "If Allah has so bestowed wealth upon you, the signs and honour of Allah's grace should be seen upon you."

5. In the field of nutrition, the Prophet (r) used to prefer healthy food. On the authority of Ibn Abbas that the Prophet (r) said; "Whoever drank milk should say; 'O, my Lord, we ask You of Your blessing of this milk, and please supply us with more provision of it', as I do not know...
Islamic Concepts of Medicine

6. The Prophet (r) has called for the body and soul to have rest, so far that the length of prayers is subject to the ability of the body. It was narrated by Ibn Abbas that the Prophet (r) said; "Seek help of the midday nap to perform prayers at night, and of Suhur (last meal before daybreak during the month of Ramadan) to perform fasting of the day."

The Prophet (r) has recommended that the proper way of sleeping is to lie upon your right side. It was narrated by Al Bara' that the Prophet (r) said; "Before you go to sleep, make ablution as you do for prayers, then lie down on your right side."

7. In the field of self-recreation, the Prophet (r) advised that man should take lawful right of enjoyment: "Refresh your hearts from time to time." On the authority of Ibn Omar that the Prophet (r) said; "Go on journeys, you will be healthful."

8. Constructing the mental health of the Moslem: This can be achieved through religious observances in its comprehensive concept that include performing rites and virtuous deeds for the service of the community. It is known that the soul develops through the individual's adaptation in the society he lives in. When the individual deals with other members of community, he develops either the formation or the repression of some certain internal feelings, e.g., the ability of man to love and give depends on the degree of repressing feelings of selfishness and egoism. The Moslem realises that his aim is attaining Allah's gratification through virtuous deeds, being offered as a worship, regardless of achieving any personal gains. The sincerity of observance prompts the Moslem to do virtuous deeds, that enable him to recognise the best aspects within himself, develop and polish his personality, and fulfil the rights of the community. When the Moslem seeks to emulate the tradition of the Prophet (r), he will be able to gradually eliminate feelings of selfishness, develop within himself pure human attributes and achieve positive mental health.

The Second Level

Preventive Medicine in Islam

Protection and maintenance of health are genuine Islamic concepts, as Allah says;

"And make not your own hands contribute to (your) destruction..." (2:195) Since the prime of Islam, the concept of health preservation has come to existence. Al Imam Ali Bin Mousa Al Redha wrote to the Caliph Al Ma'moun to advise him of some health recommendations in a letter entitled; "The Golden Message in Health Preservation", in which he divided health preservation into basic Islamic concepts:

1. Preservation of the individual's health is a condition to perform observance and achieve the duties of viceroyalty on earth, thus achieving the main objectives inscribed by Shari'ah of Islam, namely: religion, mind, body, progeny and wealth.

2. Preservation of environmental health helps protect the Moslem Umma from harm, as the strength of the Moslem community is achieved with the safety of the community. The strength of the community helps enhance Allah's word. Thus, protecting the Moslem's community of harm is deemed a Jihad (striving for a good cause), in which the individual who patiently endures the plague, for instance, is on equal footing with the Mujahid (Jihad).

3. In the field of therapy, the Prophet (r) has commanded taking up prescribed treatment. As a matter of fact, these honourable Hadiths ordained anything else of food and drink that can replace it. Milk is known to be the only diet which contains all nutritional ingredients.

4. The concept of health preservation in Islam is based on the principle that health is the right of an individual. This is related to the principle of preserving the individual's health, which is inscribed by the Shari'ah of Islam as a cooperative and a participatory principle that relates to the whole of the community. This is the raison d'etre of the Hadiths stressing the protection of the Moslem community from the spread of epidemics, so that self-sacrifice, in the cause of keeping the community safe, is considered martyrdom in the cause of Allah. The degree of enforcing methods of prevention becomes greater, when the matter is related to the five main objectives of preservation inscribed by Shari'ah.

In the field of therapy, the Prophet (r) has commanded taking up prescribed treatment. As a matter of fact, these honourable Hadiths ordained
that the preservation of the individual's health is a duty, while the protection of the Moslem community is a Jihad in the cause of Allah, in which the individual sacrifices his soul, thus reaching the degree of a martyr.

**ELEMENTS OF DISEASE PREVENTION**

**IN ISLAMIC PERSPECTIVE**

**FIRST: PERSONAL HEALTH:**

1. Islam's instructions of personal hygiene are so accurate and clear that the advancement of science has not added anything new. Of the early commands in the prime of Islam is complete purification. Allah says;

\[\text{"And thy garments keep free from stains."} \quad (74:4)\]

"Purification of body is a prerequisite for joining Islam, and performing prayers, Hajj and Umrah. The Prophet (r) said; "Purification is half the faithfulness." To stress the cleanliness of hands, Abu Huraira narrated that the Prophet (r)said; "Whoever stays overnight with the smell of fat on his hands, and gets afflicted with a harm, should only blame himself."

Islam surpasses the requirement of personal cleanliness to demand the Moslem to have good appearance. Allah says;

\[\text{"Wear your beautiful apparel at every time and place of prayer."} \quad (7:31)\]

Abdullah Bin Masoud narrated that the Prophet (r) said; "Whoever has an atom of pride in his heart will not enter paradise." A man said; "O Messenger of Allah, some like to wear good apparel and good footwear." The Prophet (r) answered; "Allah is Beauty and delights in the beautiful. Pride is to conceal right and hold people in contempt." On the authority of Jabber that he said; "The Prophet (r) once saw an unkempt man, and he said; 'Can't this man find something to comb his hair with?' And when he saw a man wearing dirty apparel, he (r) said; 'Can't this man find something to wash his clothes with?" It was narrated that the Prophet (r) said; "Allah is good and likes goodness, clean and likes cleanliness, generous and likes generosity, and open-handed and likes the open-handed, so clean your courtyards and do not imitate the Jews, who used to accumulate garbage in their dwellings."

2. In the field of nutrition, the Prophet (r) advises moderation in eating. The Prophet (r) said; "The son-of-Adam never fills a bowl worse than his belly. Some bites are enough for man to prop his physique. Had he wished otherwise, then one third for his food, and one third for his drink, and one third for his breath."

The Prophet (r) used not to eat the white bread, which is free from bran. This is not only as a sign of asceticism, but that the vegetable fibres contained in the bran benefits the intestines. It was narrated by Salma Ibn Dinar who said; "I asked Sahil Bin Saad; 'Did Allah's messenger eat white bread?' (which is free from bran) Sahil replied; 'Allah's Apostle never saw white bread since Allah sent him as an Apostle till Allah took him unto Him.' Then I asked him; 'How could you eat barley unsifted?' He replied; 'We used to grind it and then blow off its husk, and after the husk flew away, we used to prepare the dough (bake) and eat it.'"

The Prophet (r) used to avoid very hot or very cold food. On the authority of Khwala Bint Qais that the Prophet (r) said to her when she served him hot food; "O Khwala, we cannot endure hot or cold food." The Prophet (r) was not to eat food except when he made sure it was clean. On the authority of Jabber Ibn Abdullah that he said; "I heard the Prophet (r) saying; 'Cover your utensils and tie the mouths of your waterkins.'" On the authority of Anas that he said; "The Prophet (r) brought some old dates, which he inspected cleaning them of weevils." The Prophet (r) used to drink of a vessel of glass to make sure the water was clean, and forbade drinking directly from the mouth of waterskin. It was narrated by Ibn Abbas that he said; "The Prophet (r) used to have a vessel of glass to drink from." It was also narrated by him; "The Prophet (r) forbade drinking directly from the mouth of the waterkins." That is because there may be something suspended in water and may fall in the throat. On the authority of Abu Huraira that the Prophet (r) said; "Do not breathe in the drinking vessel, when you drink, but rather stop drinking and breathe."

3. Protection from adverse environmental factors, such as strong heat. It was narrated by Jabber Bin Abdullah that the Prophet (r) said; "None of you should sleep while some parts of his body in shade and others in sunlight." The Prophet (r) also said; "Do not stay long exposed to sun heat."

4. The Prophet (r) has commanded protecting human sensual organs for their great significance. On the authority of Saeed Bin Al Mosayib that the Prophet (r) said; "The eye is a drop of clear water, if slightly touched, blurred, and if left, cleared." On the authority of Abdullah Bin Yousr Al Mazni that the Prophet (r) said; "Do not pluck out hair from the nose as it inherits itching, but rather cut it."

5. Islam considers cleanliness as a natural disposition on which man has been created, and commands man to get accustomed to maintain. On the authority of the Lady Aisha, may Allah be pleased with her, that the Prophet (r) said; "Ten acts are of natural disposition: to cut moustache short, to leave beards long, to use Miswak (certain teeth-cleaning sticks), to sniff up the nostrils with water, to clip nails, to wash knuckles, to depilate the hair of armpits, to shave the pubic hair, to wash private parts with water." Zakaria said that Mosaab said; "I forgot the tenth act, unless it could be 'rinsing the mouth.'"

This Islamic concern corresponds with the degree of benefit that any method of disease prevention can achieve. The greater the health gains are, the greater Islam is concerned with the methods of achieving these gains. Dental cleanliness is a case in point. Teeth are a means of feeding. Food helps build bodies and maintain its strength, but remnants of food in teeth are subject to be fermented, and thus leading to the growth of bacteria. Therefore, the Prophet (r) calls for cleaning teeth, and stresses on this issue to the degree of compulsion. On the authority of Abu Huraira that the Prophet (r) said; "Had it been difficult for my Umma, I would have commanded them to use Miswak at the time of every prayer." On the authority of Omran Bin Al Hassayn that the Prophet (r) said; "Use chewing stick after food, and rinse your mouths, as it is healthy for the molars teeth and the incisors." The Prophet (r) emphasises that such acts are not only for the sake of cleanliness, but they are rather meant as worship. It was narrated by the Lady Aisha, may Allah be pleased with her, that the Prophet (r) said; "Miswak is purification of mouth and gratification to the Lord."

The purpose of using Miswak is not just to remove the remnants of food, but also to remove that thin layer of saliva which dries on the surfaces of teeth forming the dental plaque, and which needs to be removed from time to time to prevent the growth of germs. Huzzaifa narrated; "The Prophet (r) used to massage his teeth with Siwak when he performed prayers at night."

6. Prohibition of alcoholic drinks and addicting materials is one of the constituents of personal hygiene, as it has its impacts on physical health, mental health, prevention of accidents and prevention of embryos malformations. Islamic concept of wine is larger than drinking alcoholic drinks, as it encompasses every substance that affects consciousness. On the authority of Ibn Omar that the Prophet (r) said; "Every suppressant to mental faculties is wine, and every wine is unlawful to drink."
Applying the principle of protection, the habit of smoking is prohibited for many reasons:

a. It is a waste of money. Man is deputised to spend money on useful things and will be accounted for wasting it.

b. It has been confirmed that smoking has harmful effects on the body. Considering the rule of “No harm or harming in Islam”, smoking is looked at as a wicked act. Allah the Almighty says;

"...he commands them what is just and forbids them what is evil..." (7:157) So every thing that is good is useful, clean and lawful, and everything that is wicked is harmful and unlawful. Smoking, as such, is wicked and harmful.

c. On the authority of Um Salma, may Allah be pleased with her, that she said; "The Messenger of Allah (r) forbade every intoxicant and that which causes lassitude.” It is known that nicotine works first as an irritant to the nervous system, and then causes central depression.

7. Protecting the Moslem's mental health is achieved through the doctrine of monotheism. As the Moslem believes in the ethical codes of behaviour revealed by Allah, the Almighty One (True) God, he is protected from being enslaved to caprices, lusts and ephemeral worldly chatters. Allah says;

"Seest thou such a one as taketh for his god his own passion (or impulse)? Couldst thou be a disposer of affairs for him?" (25:43) It was narrated by Abu Huraira that the Prophet (r) said; "Wretched is the slave of Dinar (monetary unit), wretched is the slave of Dirham (monetary unit), and wretched is the slave of Qatifa (luxuriant clothes)."

These hidden signs of idolatry (Shirk) hinder the individual's mental development. They are forbidden by Allah even if such signs have prevailed on earth and attracted many people to follow in lieu of the absolute Islamic code of monotheism. Hence, the doctrine of monotheism intends to restore the Moslem to the path of right. Allah says;

"Nor come nigh to fornication (or adultery): for it is an indecent (deed) and an evil way." (17:32) The Prophet (r) emphasises that indecent acts are causes enough for social diseases. The Prophet (r) says; "Indecent acts never emerge among people who practise this publicly, except that pestilence and ailments, which their predecessors did not experience, break out among them."

No wonder, the current spread of AIDS and Herpes are indications enough of the relation between indecent acts and the most socially dangerous diseases, namely, sexually transmitted diseases.

In application of the honourable Hadith: "Select your leaders and select for your sperms", Omar Bin Khatab (t), was keen to prevent the Prophet's companions from marrying non Moslems. This is taken by virtue of the Imam's legal discretion (Ijtihad) for the protection of the social welfare of Moslem community. When Talha Bin Obaidullah and Huzaifa Ibn Al Yaman both married two women of the people of Scriptures, the Caliph disliked the idea. Huzaifa happened to ask the Caliph; "O, Commander of the Faithful! Do you assume that this is unlawful, so that I..."

"Were thou to follow the common run of those on earth, they will lead thee away from the way of Allah. They follow nothing but conjecture: they do nothing but lie." (6:116)

8. Early marriage is encouraged in Islam to protect the social well being. On the authority of Abdullah Bin Masoud that the Prophet (r) said; 'O young people! whoever among you can afford to marry,

should marry, as it helps lower his gaze and guard his modesty (i.e. his private parts from committing unlawful sexual intercourse.), and whoever is unable to marry, should, fast as having a restraining power (against sexual desire).” Islam prohibits unlawful extra-marital sexual relationship. Allah says;

"...but those who believe and work righteous deeds, and spread knowledge of the Book and the Reliance on the Lord of the Beloved (the Prophet), and be good to their parents..." (33:26) The authority of Abu Bakr, may Allah be pleased with him, that the Prophet (r) said; "Whoever harms a faithful or deceives him is cursed." The Prophet (r) also said; "Allah dislikes the faithful to be harmed."

3. Islam has allowed the killing of harmful animals, even in the state of Ihram (pilgrim sanctity). On the authority of Ibn Omar that the Prophet (r) said; "No sin in killing five in the state of Ihram and in the sacred precincts: the mouse, the crow, the kite, the scorpion and the rabid dog."

SECOND: ENVIRONMENTAL HEALTH IN VIEW OF ISLAM

1. The protection of environmental health emanates from the basic rule that every Moslem is responsible for the safety of the Moslem community. This is in implementation of the principle of the one body of all Moslems, and that every Moslem should wish for his fellow brother what he wishes for himself, as stated in many Hadiths of the Prophet (r).

2. The Moslem is required not to be content with the passive attitude of causing no harm to people. But he should rather protect the community of any potential harm. Allah says;

"And those who harm believing men and women undeservedly, bear (on themselves) a calumny and a glaring sin." (33:58) On the authority of Abu Bakr, may Allah be pleased with him, that the Prophet (r) said; "Whoever harms a faithful or deceives him is cursed." The Prophet (r) also said; "Allah dislikes the faithful to be harmed."

4. The community and the environment have rights on every Moslem. Of these rights are the right of the road. It was narrated by Abu Saeed Al Khudri that the Prophet (r) said; "Observe the rights of the road." They asked; "What are its rights?" The Prophet (r) replied; "Lower your gaze, refrain from harrying, return greetings, and command virtue and forbid vice."

5. One of the means of protecting the community is to keep people away from sources of diseases. On the authority of Farwa Bin Massiek that he said; "I said; 'O, Messenger of Allah! We live in a piece of land called 'Abyan', it is our agricultural land, and we earn livelihood from it. Yet it is highly epidemic.' The Prophet (r) said; 'Keep away from it, as it is fatal to approach epidemic.'" Therefore, the patient who has contracted a transmissible disease should not contact the healthy, as the risk of transmitting contagion is potential. On the authority of Abu Huraira that the Prophet (r) said; "The sick should not approach the healthy, as the risk of transmitting contagion is potential. On the authority of Ibn Attia that the Prophet (r) said; "The patient is not allowed to stay with the healthy, while the healthy is allowed to stay wherever he likes." On the authority of Um Salma that she said; "When a wife of the Prophet had a sore-eye, he would not approach her till her eye recovered.

Although the Prophet (r) was keen to reassure the patient, yet he used to place the interests of the Moslem community at top priority, so that the community's interests take precedence over that of the individual's. On the authority of Al Sharied Bin Al Suwaid that he said; "There was a leprous man in Thoqafi delegation who came to give a pledge of allegiance to the Prophet (r). The Prophet (r) sent to him saying; 'Return home. We have accepted your pledge of allegiance.'"
6. In the event of an epidemic breaking out, all procedures of health quarantine should be taken and implemented willingly by all Moslems. This will be done for the sake of protecting the whole Moslem community, even if the individual has to stay in the area of contagion and should not leave it, so that he will not be a cause for spreading the disease. He, thus, becomes as a Mujahid (a fighter for the cause of Allah). If he dies in such a case, having this intention (Niyah) in mind, he will have the reward of a martyr (Shaheed), as this is indicated in many authenticated Hadiths.

THIRD: PREVENTION OF ACCIDENTS

Accidents in general, and road accidents in particular, are leading causes of mortality and morbidity. The science of safety emerges from the basic concept that accidents are caused and do not simply happen. It is based on analysing the causes of accidents and studying ways of prevention, as each accident is the result of causes that can be avoided. Islam laid down the basic rules of accident prevention long before the science of safety came to light and is now crystallised in definite rules in the fields of industry, and road, air and sea traffic, and domestic safety regulations. Allah says;

"...Nor kill (or destroy) yourselves: for verily Allah hath been to you most merciful." (4:29)

As for precaution, the Moslem should adopt procedures of fire prevention. On the authority of Omar, may Allah be pleased with him, that the Prophet (r) said; “Do not leave fire kindled in your homes when you go to sleep.” On the authority of Jaber that the Prophet (r) said; “Cover your utensils, tie the mouths of your waterskins, close doors and put out your lamps, lest the rat should set out fire (by pulling away the wick) in your houses.” Allah says;

"O ye who believe! Take your precautions. And either go forth in parties or go forth altogether." (4:71) On the authority of Abu Huraira that the Prophet (r) said; "None of you should point with his weapon towards his fellow brother, as Satan may tend his hand for evil, and then he will fall in a pitfall of fire.” When the Prophet (r) saw a man selling arrows in the market, he ordered him to tie the tips, to avoid causing injury to Moslems.

Taking precautions is not contradictory to the principle of putting trust in Allah. The Moslem is not a fatalist, in the sense of leaving himself to different circumstances to affect his safety, but he should rather adopt all he can of safety and prevention procedures. A man once asked the Prophet (r) if he could leave his camel without hobbling it, as a way of putting his trust in Allah. The Prophet (r) replied; "Hobble it and then put your trust in Allah." Another measure of accident prevention is prohibiting liquor and drugs, which are considered the most important causes of accidents. Islam is not just contented with mere prohibition of intoxicants and any that causes lassitude, but it rather lays down the preventive solution by establishing a community in which sound social values prevail. These values help to protect the individual from addiction to drugs and liquor and rear the Moslem in such a way that keeps him away from such harmful practices.

THE THIRD LEVEL

THERAPEUTICS AND REHABILITATION

Regaining good health of bodies includes two kinds of procedures, namely, treatment and rehabilitation.

The command of taking up therapy is a natural result of the principle of preserving and maintaining health. Islam has been accredited with the inception of a new era in medicine, which delivers it as a science free from old concepts and practices inter-related with superstition. On the authority of Abdullah Ibn Masoud that the Prophet (r) said; “ Spells, amulets and Tuwalay(13) is Shirk (idolatry).”

Delivering medicine from superstition is an application of a general principle in Islam, namely, to get rid of all forms of fortune-telling and witchcraft. On the authority of the Lady Aisha, may Allah be pleased with her, that the Prophet (r) said; "Whoever approaches a fortune-teller or a soothsayer and believes in what is said, has rejected the Faith that has been revealed to Mohammed." In the command to take up therapy, many Hadiths were narrated. On the authority of Osama Bin Shariek that the Prophet (r) said; “Take up therapy, as Allah has created no disease, but that He created its treatment, except for senility.” On the authority of Abu Huraira that the Prophet (r) said; "For each a disease, there is a treatment. When a medication overcomes the disease, it is healed with the will of Allah, the Elevated." On the authority of Ibn Masoud that the Prophet (r) said; "Allah has not created a disease, but that He has created a treatment for it, some know it and some do not.”

Some facts are clarified by the Hadiths of taking up therapy:

1. Islam commands to take up therapy. This is in compliance with the Shari’ah objective of preserving the body, being the instrument of performing observances and duties.

2. Senility, which is the result of the atrophy of organs and failure of bodily functions, is a natural law that comes as a prelude to the inevitable death and, as such there is no remedy.

3. Allah the Almighty has created a treatment for every disease, and recovery can be achieved when a proper treatment is selected. Not all medications are known; they are discovered gradually with the development of science. This concept has its positive impacts, as it invites scientists to search for the causes of diseases and discover what they are unaware of in the methods of treatment. This gives the patient hope for recovery, as every disease will have a treatment.

TAKING UP THERAPY AND THE PRINCIPLE OF TRUST IN ALLAH:

In the prime of Islam, some Moslems had a belief that therapy might contradict the principle of putting trust in Allah, as recovery is considered in the Hands of Allah, the Elevated. But the Prophet (r) rejected this reasoning, and called for adopting worldly means. It was narrated by Abu Huraira that an Ansari man was injured during the battle of Ohud. The Prophet (r) asked two doctors from Al Madinah to treat him saying; “ Treat him.” The man said; “O, Messenger of Allah! We used to be treated in the time of pre-Islamic paganism. But with the advent of Islam, it is but trust in Allah.” The Prophet (r) replied; “Treat him, as He who created disease, created treatment and made recovery through it.” They treated him, and he got well.

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Islamic Concepts of Medicine

The command of taking up therapy is not contradictory to the principle of putting trust in Allah. Ibn Al Qayim says, "The reality of monotheism is fulfilled only by adopting worldly means, which Allah has decreed by fate and Revelation to be necessary (as remedial measures) for their causes.Suspending these means depreciates the essence of trust in Allah. Thus, taking means is mandatory, otherwise reasoning and law will be suspended. Allah's slave should not attribute his disability to putting trust in Allah, or consider his trust in Allah as disability."

This is also a reply to whoever denies taking up therapy, claiming that if recovery has been destined, then treatment is not useful, as Allah's fate cannot be repelled- such a claim is actually refuted by the Prophet (r) who indicated that treatment is of Allah's fate.

On the authority of Ibn Abbas who said; "The Prophet (r) was once asked; 'Will treatment avail against fate?' The Prophet (r) replied; 'Treatment is of Allah's fate, and Allah the Almighty avails whoever He wishes with whatever He wishes.'"  Mohammed Iqbal said; "The weak faithful always pleads to Allah's fate as an excuse, while the strong faithful is himself of Allah's fate." Therefore, taking up therapy is the means; and recovery is achieved by the omnipotence of Allah the Almighty.

ACKNOWLEDGEMENT OF SCIENTIFIC METHODS IN THE PRACTICE OF MEDICINE

The Prophet (r) was the initiator of freeing the profession of medicine from superstitious practices, thus placing it as a methodology that should depend on scientific methods. Of the most important rules that the Prophet (r) commands are as follows:

1. Resorting to the experienced professional. Although the Prophet (r) was sent by Allah, yet he never claimed to have the power to treat. When Jesus Christ (u) treated the sick people, it was a miracle sent down by Allah through his hands and should not be considered a rule for every prophet. On the authority of Hilal Bin Yassar that he said; "The Prophet (r) once paid a visit to a patient and said; ‘Send for the doctor.’ A man said; ‘O, Messenger of Allah! Do you say so?’ The Prophet (r) replied; ‘Yes, I do.’”

2. Respecting specialisation in the profession of medicine. On the authority of Zayd Bin Aslam that a man was injured and blood was congested. The Prophet (r) called two persons from the tribe of Bani Anmar and said; ‘Whoever of you is more professional in medicine?’ A man said; ‘Is it good to take up medicine?’ The Prophet (r) replied; ‘That Who created disease, sent down treatment.’” So, the Prophet (r) sought to select the most experienced in medicine to treat this injury. On the authority of Saad that he said; “I once got sick, and the Prophet (r) came to visit me. He (r) put his hand on my chest, till I felt its coolness on my heart. Then the Prophet (r) said; ‘You have a cardiac ailment. Send for Al Harith Bin Kalda from Thoqaif, as he is a man who gives medical treatment.’”

3. Treatment is subject to the reasoning of causes and results. Hence, there is no treatment except after diagnosing the disease. On the authority of Al-Shamardal Bin Thabat Al Kaabi that the Prophet (r) said; “Do not give treatment except when you know the disease.”

4. Practising the profession of medicine is limited to professional experts in such a field. It was narrated by Amr Bin Shoail, on the authority of his father, on the authority of his grandfather that the Prophet (r) said; “Whosoever treats people without knowledge of medicine, becomes liable.” Hence, whoever practises medicine, with no previous experience in the field of treatment, and inflicts harm or death upon others, is subject to punishment. The principle of the doctor's liability was one of the elements of the system of probate courts in the time of the Islamic caliphate.

5. Diseases which have no treatment, so far, are afflictions from Allah to His servant. Thus, the diseased should be patient and hope for Allah's pleased with him these methods of treatment.” Of these methods of treatment, Sahl Bin Saad narrated that when the Prophet (r) got injured, Ali, may Allah be pleased with him, used to bring water in his shield, while Fatima, may Allah be pleased with her, was washing off his blood. When she saw that bleeding increased, she took a mat (of palm leaves), burnt it, and stuck its ash on the wound, whereupon the bleeding stopped.

PROPHETIC MEDICINE

There were some common methods of treatment in the time of the Prophet (r). In an application of the principle of taking up therapy, he (r) used these methods in cases of his illness, as most people do. Hence, some writers and historians began using the term "Prophetic Medicine". With the passage of time, a trend of emulating all the Prophet's practices of food, drink and treatment has come into existence in some Islamic communities, as by way of blessing and adherence to his Sunnah (tradition). Their reasoning is that the Prophet (r) is infallible with regard to life affairs. But most religious scholars see that the Prophet's message was mainly directed towards public guidance and establishing divine rules and fundamentals, and giving the human mind an ample opportunity to discover all useful things within the framework of abiding by Islamic values and rules. The Prophet's (r) daily routine work that relates to life affairs of food, drinks and treatment are not legislations or revelation. The Holy Qur'an stresses that the Prophet (r) is but a human being and that he does not know the Unknown; (قل إنما أنا بشر مكتمل بوحي إلى ألمع الكعيم إله واحد) (18:110) And; (قل سلماً يا بشر مكتمل بوحي إلى ألمع الكعيم إله واحد) (17:93) This is also emphasised in the Hadith of Ibn Abbas, in the account of Palm pollination in which he says; "The Prophet (r) said; ‘I am but a human being. Whatever I reveal to you from Allah is an unquestionable right, and whatever I relate to you from myself, I am but a human being.’” It is noticeable that whatever the Prophet (r) used of treatment methods was not of his own, but rather of what other doctors contrived. On the authority of Orwa Bin Al Zubair that he once said to Lady Aisha, may Allah be pleased with her; "I wonder who taught you medicine, and where he is from." She said; "When the Messenger of Allah (r) was getting sick at the end of his life, the delegates of Arab tribes used to approach him from every distance and prescribe treatment to him. I used to offer him these methods of treatment.” Of these methods of treatment, Sahil Bin Saad narrated that when the Prophet (r) got injured, Ali, may Allah be pleased with him, used to bring water in his shield, while Fatima, may Allah be pleased with her, was washing off his blood. When she saw that bleeding increased, she took a mat (of palm leaves), burnt it, and stuck its ash on the wound, whereupon the bleeding stopped.
On the other hand, the Prophet (r) refused to eat some foodstuff but he did not make it unlawful. On the authority of Ibn Abbas that the Prophet (r) was asked if the meat of Dhab (Lizard) was unlawful, which the Prophet (r) refrained from eating when served to him. The Prophet (r) said; "No, but that meat was not available in the land of my folk, so I found it distasteful to myself." In the narration of Ibn Omar, the Prophet (r) said; "I do not say it is lawful or unlawful."

If the prophetic act was in compliance with the qur'anic instructions with regard to any life affairs, it is an unquestionable fact, as it is revealed by Allah from whom nothing is hidden. An instance of this is the Prophet's drinking of honey as a therapy, in application of Allah's saying;

"...from within their bodies a drink of varying colours, wherein is healing for men." (16:69)

The Prophet (r) liked mercifulness in all affairs, particularly in the field of treatment. He (r) forbade killing a frog for treatment. Othman Bin Abdurrahman said; "A doctor mentioned a frog as a treatment for the Prophet (r) who forbade him to kill it." Further to this, the Prophet (r) disliked to use hot treatment, as long as a cold alternative was available. He (r) was reported to have inquired from Asma'a Bint Omais as to how she relaxed her bowels. She said that she used Shubrum\(^{[4]}\). He (r) said that Shubrum is a hot and strong laxative. Then when she used Senna\(^{[15]}\) as laxative, the Prophet (r) said; "Had there been something where therein there was healing from death, it would have been Sana."

**ISLAMIC CURRICULUM OF MEDICINE**

Medical treatment in Islam is based on three principles:

1. To command taking up therapy, so that the body will not be subject to perdition.
2. To avoid unlawful things, either in treatment or in any other therapeutic procedure.
3. To take guidance from the legal rules indicated in the fundamentals of Jurisprudence (Fiqh), which clarify the Islamic viewpoint in different daily life practices.

**FIRST: COMMAND OF TAKING UP THERAPY**

This is in application of the Prophet's saying; "No disease is ever created by Allah, but that He created its cure. Some know it and others ignore it." The door is wide open towards scientific discoveries to reveal all the doctors ignore in treatment methods. There is nothing such as Islamic medicine and non Islamic medicine. Every lawful and useful medicine is accepted by Islam, but the process of treatment should follow the Islamic procedure, emanating from the Islamic viewpoint in all life affairs.

**SECOND: AVOIDING UNLAWFUL THINGS IN TREATMENT**

All things are originally lawful, unless otherwise stipulated in a religious context. Allah says;

>(قل لا أجد في ما أوحى إلإ إلى محرما على طاعم يطعمه إلا أن يكون ميتة أو دما مسفوحا أو لم يخرج من اضطر غير باغ ولا عاد فإن ربك غفور رحيم)  

"Say: I find not in the Message received by me by inspiration any (meat) forbidden to be eaten by one who wishes to eat it, unless it be dead meat, or blood poured forth, or the flesh of swine,- for it is an abomination- or what is impious, (meat) on which a name has been invoked, other than Allah's." (6:145)

But (even so), if a person is forced by necessity, without wilful disobedience, nor transgressing due limits,- thy Lord is oft-forgiving, most Merciful. (6:145)

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On the authority of Ibn Sirin that the Prophet (r) said; "Whoever was inflicted of any disease should not be driven by panic to use anything forbidden by Allah, as Allah did not make a treatment in anything He made unlawful." On the authority of Ibn Masoud that the Prophet (r) said; "Allah did not make your cure from anything He forbade you." Poisonous materials are most dangerous and should not be used for treatment. On the authority of Abu Huraira that he said; "The Prophet (r) forbade using the malicious medicine, namely the poison." Liquor, in its comprehensive term, is most harmful. On the authority of Wael Bin Hijr that Suwaida Bin Tarek asked the Prophet (r) about liquor being used as a treatment. The Prophet (r) replied him; "It is a disease and not a treatment."

It is unlawful to perform any change in the creation of Allah, such as changing sex from male to female or vice versa, with no justifiable medical reasons, either by taking hormones or through surgical intervention. Allah says; *(لا تبدل لخلق الله يداً حلالًا) * "No altering (there is) in the laws of Allah's creation." (30:30)

Such prohibition also includes any action that jeopardises the human body with no functional benefit. On the authority of Abdullah that the Prophet (r) said; "Allah has cursed those women who practise tattooing and those who have themselves tattooed, and those who remove their brows hairs, and those who create spaces between their teeth artificially to look beautiful; such women change the features created by Allah." On the authority of Ibn Abbas that he said; "The Prophet (r) cursed those men who assume the manners of women and those women who assume the manners of men."

**THIRD: LEGAL DIRECTIVES FOR MEDICAL PRACTICE PROCEDURES**

The Islamic shari'ah has established many principles which can be applied to therapy and treatment. These principles are considered the most prominent Islamic phenomena of medicine. In his book "Rules of jurisdiction for the welfare of human beings", Ezzuddin Bin Abdul Salam indicates; "As the Islamic Shari'ah is interested in specifying aims and objectives, it has also brought about the regulation of adopting means and procedures. As the achievement of sheer interests is very rare, the selection of the proper methods is necessary to achieve supremacy of interests over harm. Therefore, it is sufficient (when validating a certain action) to reach interests that excel in some matter, though it may be encompassed by harms."

In Shari'ah, there are judicial rules that encourage gaining interests, warding off corruption, and avoiding harm and evil, e.g., when removing...
harm is followed by an after effect harm, a balance has to be sought to reach the lesser degree of the two harms.

These general judicial rules are only entrusted to the jurisdiction of the scholars of Jurisprudence (Fiqih), yet the doctor is required to be, to some degree, knowledgeable of the Shari'ah laws of which he is in need to practise his profession in order to put into effect the Islamic characteristics of medicine represented in a comprehensive viewpoint, fair judgement and righteousness of work.

**FIRST: RULES OF BENEFIT:**

1. **All useful things are originally lawful**: This rule indicates that everything is lawful, as long as it is useful to people, unless otherwise stipulated in a religious provision or could be judged by analogy (Qiyas) with unlawful things. This is applied to all methods of treatment.

2. **All harmful things are originally unlawful**: This rule prohibits performing any medical procedure where harm is absolute or predominantly outweighing. It is of no value to get temporary, small benefit if harm is predominant and permanent.

**SECOND: RULES OF AVOIDING HARM:**

1. **“No harm or harming.”** Harm is initiated, at first, by incurring damage and harming is attained by way of reaction.

2. **Harm should be repelled as much as possible**: This is the foundation of all procedures of preventive medicine.

3. **Harm is to be removed**: This rule is the basis of therapy and rehabilitation. The patient should not be left without treatment, and deformity should not be left without rehabilitation.

4. **Harm is not out-dated**: i.e., it does not acquire the state of established fact with the passage of time. This rule does not ignore cases of disability and deformity as hopeless; but it rather calls for repairing effects of harm as much as possible to reach the best possible state of body functioning.

5. **Harm is not to be removed with equivalent harm.** Should complications of any therapeutic procedure lead to the same pretreatment condition, this procedure is considered void.

6. **Greater harm is removed by a lesser one**. If complications resulting from treatment is of a lesser degree than that of a pretreatment condition, the medical procedure is considered valid.

7. **The lesser of two harms is selected**. It is not permitted that harm resulting from treatment be more dangerous than the disease itself. Such a treatment is thus unjustifiable.

8. **If two harms conflict, the lesser one is selected, while guarding the greater harm**. This rule directs the doctor to compare between two methods of treatment and choose the lesser harm.

9. **Enduring private harm to ward off a public one**. This rule is applied in cases of transmissible diseases, which impose quarantine on a patient or isolate him to a remote place if he is a source of danger to others. This can also be applied to the principle of ‘one body’ by amputating the organ which, if left, will lead to harming other parts of the body.

10. **Warding off evils is forwarded over procuring benefits**. So, whatever can be treated with food, should not be treated with medicine, and whatever can be treated with medicine, should not be treated with surgery, and whenever surgery is possible, amputation is not allowed. Originating from this rule, the extension in utilising methods of physiotherapy and herbs is potential, if these methods have been of a lesser degree of harm than the chemical materials which have recognised side effects.

**THIRD: RULES OF WARDING OFF HARDSHIP AND GUARDING NECESSITY:**

1. **Difficulty allows facilitation**. This gives the patient many licences with regard to performing religious rites within the limits of his capacity.

2. **Necessity overrides prohibitions**. This rule allows men to treat women and vice versa, and to reveal private parts, when necessary.

3. **Needs, private or public, are ranked as necessity**. So, organ transplant from a dead body is allowed, if necessary for the continuation of the life of a human being.

4. **Necessities are justly estimated**. Expansion in a license is not allowed except within the limits of necessity. If a surgical operation is not sufficiently justified to achieve an acceptable degree of interest, particularly in cases of cosmetic surgery, then there is no necessity for it, as what is lawful to a young girl, for instance, may not be lawful to an old person.

5. **What has been allowed by an excuse is invalid by the absence of that excuse**. So, when a female doctor is available, it is preferred that female patients be treated by her.

**FOURTH: RULES OF RIGHTS:**

1. **It is not allowed for anybody to dispose of others’ property without permission**. The human body is the property of Allah. Man, however, has a right in that body. Hence, donation of any part of a live human body is not allowed, if this part can be obtained from a dead body. No tests are allowed on a human body, if harm is potential, regardless of man's consent to do this.

2. **Exigency does not invalidate other's rights**. This rule places restraints on legal permission. The transfer of a human part in cases of emergency should not conflict with the rights of the owner of the original part, whether he is dead or alive.

3. **Legal permission invalidates liability**. The doctor, who takes all possible precautions and approaches the process of treatment after ensuring that he is qualified for it will have a legal permission to practise the required therapy. Should there be any harm to the patient, with no malpractice on the part of the doctor, the doctor is not considered liable, i.e., punitive liability is not inflicted upon him.

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**VOLUNTARY HEALTH WORK**
There are many domains for voluntary work relating to health care, such as blood donation, care of the handicapped, child and maternity care, relief of patients and injured, visiting sick people in hospitals, rescue operations in cases of disasters, traffic guidance to prevent accidents, and supervising environmental cleanliness and safety, as well as other activities in this concern.

In 1982, 55 million persons in the USA volunteered in such activities, with a rate of 5 hours weekly for each person. They offered services of about 64 million dollars. Such voluntary work is not prevalent in Islamic countries, although our religious doctrine encourages it. Allah says;

"But he that will give more, of his own free will,- it is better for him." (2:184) And;

"And if any one obeyeth his own impulse to good,- be sure that Allah is He Who recogniseth and knoweth." (2:158) And;

"...Never shall we suffer the reward of the righteous to perish." (7:170) And;

"...And we inspired them to do good deeds..." (21:73)

Islam expects those who believe in Allah and the Hereafter, to be very quick in assuming voluntary works. Allah says;

"They enjoin what is right, and forbid what is wrong, and they hasten (in emulation) in (all) good works." (3:114) A great deal of this work cannot be done individually, but rather with the cooperation of the group, and this is what Islam calls for.

"Help ye one another in righteousness and piety, but help ye not one another in sin and rancour." (5:2) This opens the door towards all public voluntary activities in the field of health and social services, each offering all he can, either in the form of effort, money or a good word.

Moslems' lack of interest to do voluntary work is but a natural result of their diversion from the proper dogma of Islam and their disobedience to its instructions. Islam seeks to uplift the Moslems from the level of passive love of the group to the level of positive love for the sake of the group. On the authority of Abdullah Bin Omar that the Prophet (r) said; "Allah has destined for some servants of His to satisfy people's needs. To them, people will hurry up when they need them. These are in safety of Allah's chastisement." The spirit of the group, which assembles people for doing good is the divine measurement of preference among nations and communities. Allah says;

"Allah has destined for some servants of His to satisfy people's needs. To them, people will hurry up when they need them. These are in safety of Allah's chastisement." (3:114) It is noticeable, in this Holy Verse, that the positive aspect (enjoying what is right) is forwarded over the passive aspect (forbidding what is wrong).

This is the fact that many Moslems ignored, who, in view of their belief in the concept of Sufism, have developed in themselves the modes of passive reform. They look at religion as being a set of taboos and restraints, so they have paid much attention to prohibitions. It should not be assumed that the necessity of avoiding prohibitions is not of significance, but this limit should not be considered as the only available option. There are some effective positive actions in which every individual should participate as much as he can. This is actually the difference between the ethics of advancement and activity and the ethics of rigidly and inactivity.

Voluntary health work is intended to relieve persons in need of help. On the authority of Abu Mousa that the Prophet (r) said; "It is indispensable for every Moslem to give charity." It was asked; "But if he has nothing to give?" The Prophet (r) replied; "If he has nothing to give, he must do a work with his hand, by which he benefits himself, and gives charity with the remainder." They said; "If he is not able to do that work?" The Prophet (r) replied; "Then assist the needy and the oppressed." They said; "If he is not able to do this?" The Prophet (r) replied; "Then exhort people to do good." They said; "If he does not?" The Prophet (r) replied; "Let him withhold himself from doing harm to people; for verily this is a charity for him."

Therefore, all these four positive actions, namely, giving charity, working, relieving the troubled and enjoining what is right, have been placed by the Prophet (r) as a top priority, but the passive action, namely, refraining from evil, has been mentioned for those who are unable to perform positive actions.

This Prophetic guidance instructs the Moslems to strive in the field of voluntary health work, as a Jihad on earth. Moslems are more worthy of this work than others.

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Peace and prayers of Allah be upon him.

May Allah be pleased with them

A duty that can be fulfilled by some community members in lieu of others

They are: Al Bukhari, Muslim, Al Tirmizi, An-Nesaei and Ibn Magah

Burying infant females is an old practice before the advent of Islam; out of pagans’ sense of shame.

A person who is granted the pledge of protection by Moslems

Levant: the region mainly comprising Syria, Lebanon, Palestine and Jordan

The original foundation of all revelation; the essence of Allah’s will and law

The immigration of the Prophet Mohammed (r) from Makkah to Madinah.

Those who migrated from Mecca at the time of the idolaters’ oppression.

A Moslem title for ruling.

A fighter in Allah’s cause.

A kind of witchcraft fantasized to make the man love his wife.

Shubrum: seeds that resemble the chickpea. They are usually boiled and used for healing. Some consider it a sort of wormwood.

Sana: a plant that grows in the area of Makkah, India and Egypt. Its leaves are used as a laxative and stimulant to the digestive track, glands and muscles (An-Nasimi, Al-Tib An-Nabawi)