



The Islamic Guideline on

MEDICINE

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DARUSSALAM
YOUR AUTHENTIC SOURCE OF KNOWLEDGE



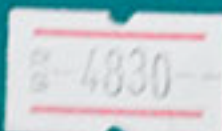
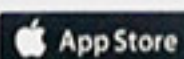
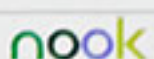
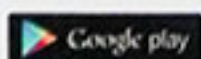
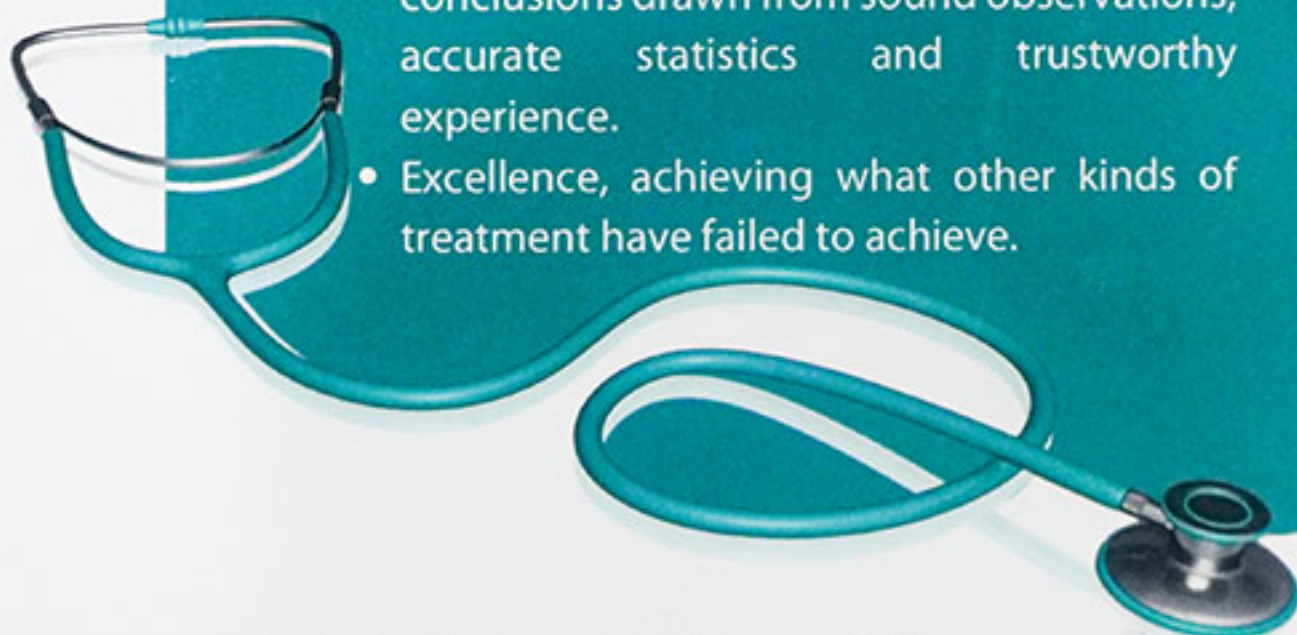


الدليل الإسلامي في الطب، والدواء

(باللغة الإنجليزية)

What is Islamic medicine? Is it medical knowledge that is completely subject to the will of Allah The Exalted, or is it the art of treatment adopted and followed by Muslims when the Muslims were at the peak of their development? Or is it the most modern medicine, guided by divine teachings and completely in accordance with them? On the basis of Islamic teachings in light of the Qur'an and Sunnah, this book devises the following six basic categories for Islamic medicine:

- Adhering to Islamic teachings and etiquette.
- Adhering to logic in practising medicine.
- Holistic approach, paying equal attention to the body, mind and soul, for individuals as well as societies.
- Universal approach, taking into account all resources and aiming to benefit all people.
- Scientific approach, based on logical conclusions drawn from sound observations, accurate statistics and trustworthy experience.
- Excellence, achieving what other kinds of treatment have failed to achieve.



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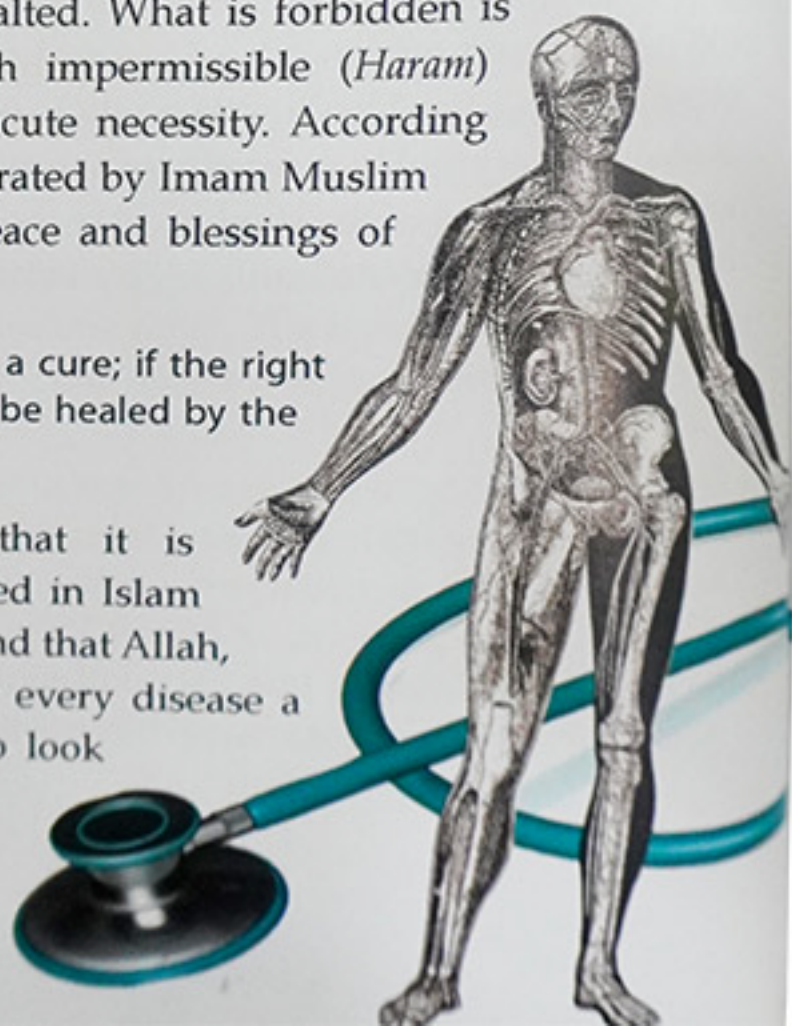


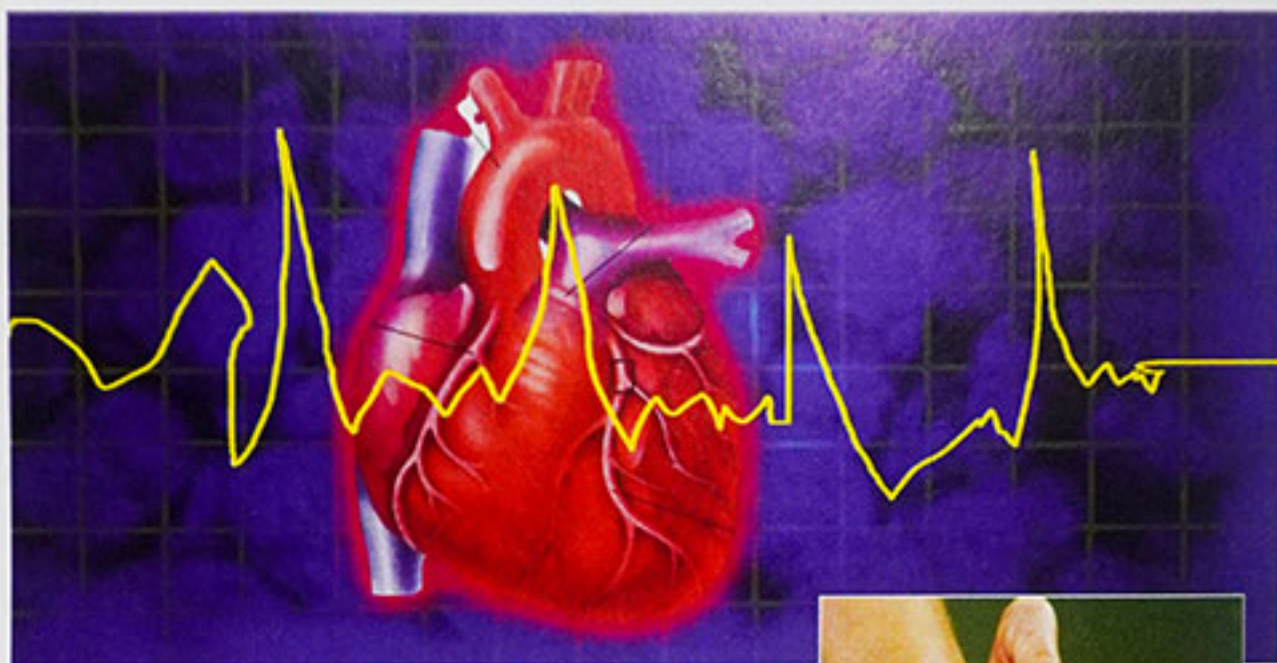
Scientific Miracles in Medicine

Islam promotes medical treatment and urges us not to neglect it, because medical treatment does not conflict with the idea of putting one's trust in Allah, the Exalted. What is forbidden is only treating sickness with impermissible (*Haram*) things, except in cases of acute necessity. According to the *Hadith* which was narrated by Imam Muslim and others, the Prophet, peace and blessings of Allah be upon him, said:

"For every disease there is a cure; if the right medicine is applied, it will be healed by the leave of Allah."

This *Hadith* indicates that it is prescribed and recommended in Islam to seek medical treatment, and that Allah, the Exalted, has created for every disease a cure. This encourages us to look





for suitable remedies with which to treat sickness. In this *Hadith* the Prophet, peace and blessings of Allah be upon him, also pointed to a basic principle in treating diseases, which is that the disease must first be diagnosed by specialist doctors, then the proper remedy for that sickness should be prescribed. Undoubtedly, healing depends on correct diagnosis and treatment, by the leave of Allah, Most High. All this depends on the will and decree of Allah. Medical treatment is not contrary to *Tawakkul* (putting one's trust in Allah, the Exalted), just as it is not contradicted by warding off hunger and thirst by eating and drinking, or avoiding that which may lead to sickness and death, and praying for good health and warding off harm.





Medicine in Islam

There are a number of opinions as to what Islamic medicine is. Is it medical knowledge that is completely subject to the will of Allah, or is it the art of treatment adopted and followed by Muslims when the Muslims were at the peak of their development? Or is it the most modern medicine, guided by Divine teachings and completely in accordance with them? Which of these brief definitions is the correct one? We need to lay down some guidelines for the purpose of common understanding. On the basis of Islamic teachings in the Qur'an and *Sunnah*, the following six basic characteristics of Islamic medicine were suggested:

- Adhering to Islamic teachings and etiquette
- Adhering to logic in practicing medicine
- Holistic approach, paying equal attention to the body, mind and soul, for individuals as well as societies
- Universal approach, taking into account all resources and aiming

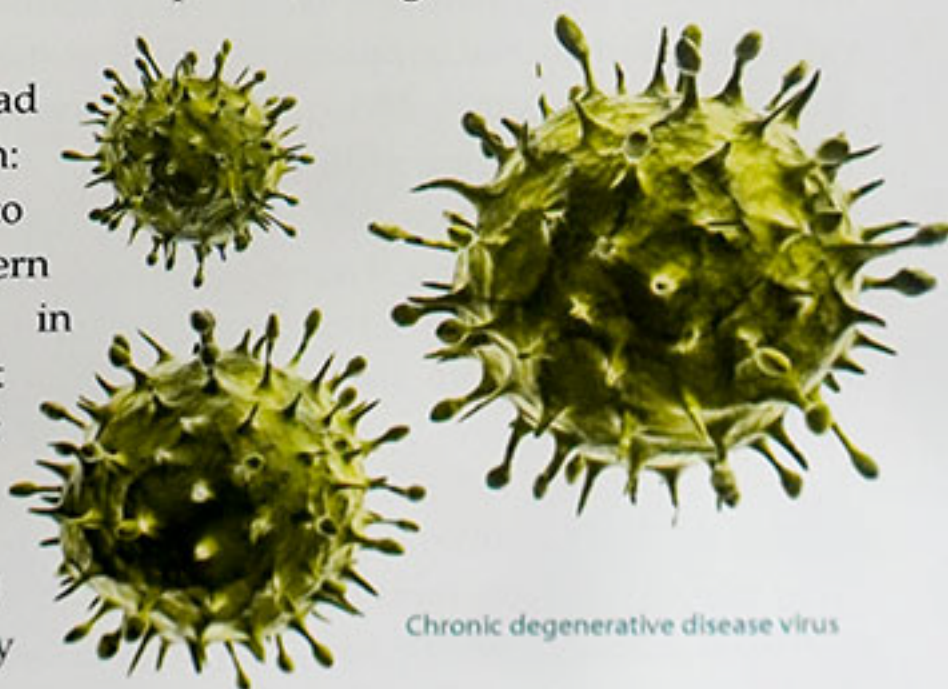
to benefit all people

- Scientific approach, based on logical conclusions drawn from sound observations, accurate statistics and trustworthy experience
- Excellence, achieving what other kinds of treatment has failed to achieve

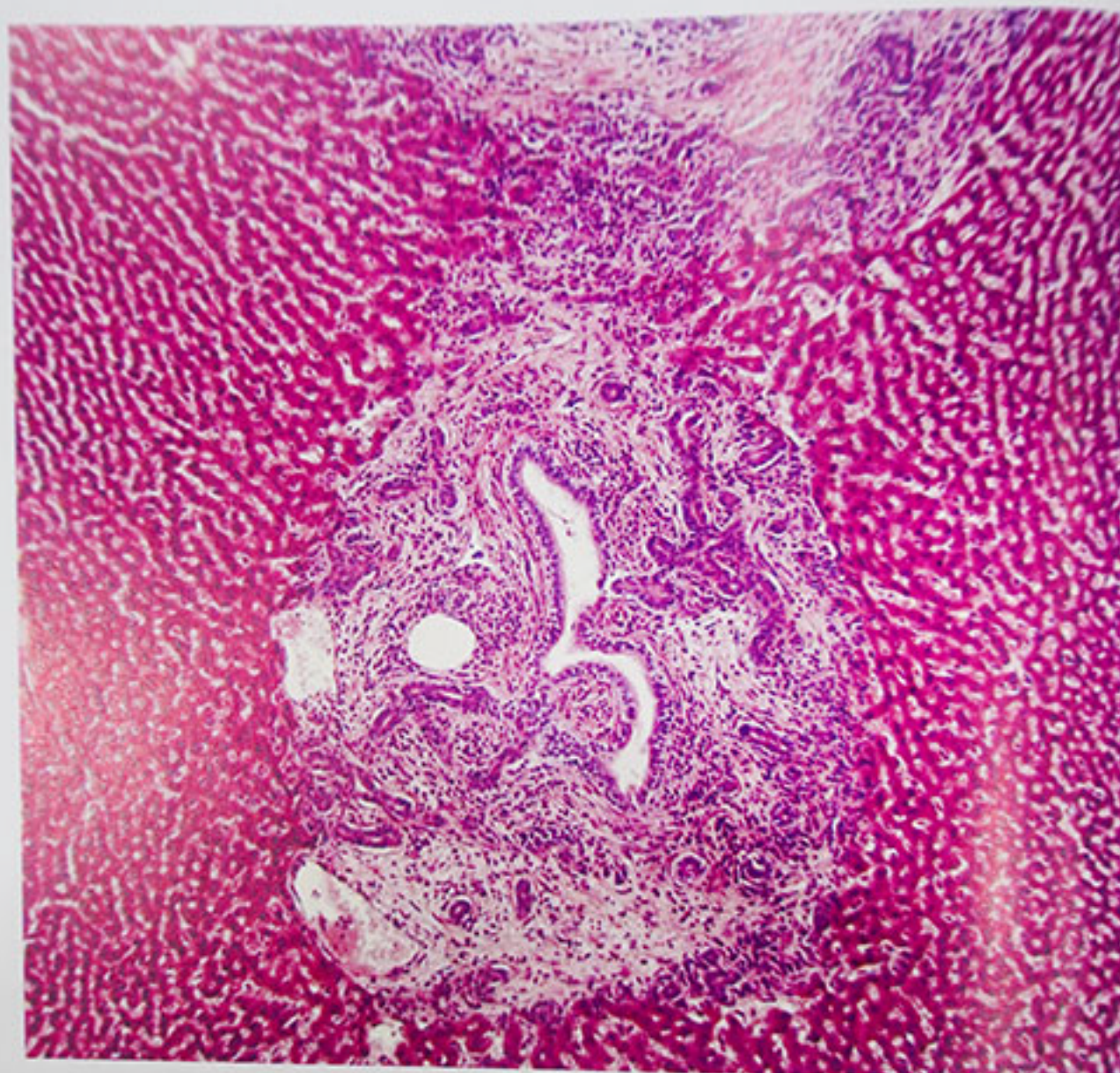
These ideas, which were first suggested at the First International Conference on Islamic Medicine held in Kuwait in January 1981, are completely logical although they are theoretical and still unproved. Subsequently, based on these ideas, a program was launched to treat so-called "incurable" diseases, which started in 1986 simultaneously in Panama City, Florida, and Dubai in the United Arab Emirates.

The list of diseases which this program dealt with includes diseases that were regarded as untreatable, such as some cases of advanced cancer (metastatic cancers); chronic degenerative diseases of the bones and joints; diseases of the heart and circulatory system; diseases of the central nervous system; diseases of the liver such as chronic active hepatitis and early chronic cirrhosis; diseases of the respiratory system such as chronic obstructive pulmonary disease; autoimmune diseases such as rheumatoid arthritis, lupus erythematosus, scleroderma, and so on; bronchial asthma and allergies; and, finally, a number of children who were suffering from delays in the developmental milestones of intellectual and physical development, and genetic abnormalities.

These patients all had something in common: they had failed to respond to modern medical treatment, in addition to the fact that some had not been treated at all. The program being mentioned is a Multimodality



Chronic degenerative disease virus



A jumbled mass of cancer forces its way in healthy liver tissue in this microscopic view. 100X

Immunotherapy Program (MIP) which includes a number of alternative modalities or treatment methods, including nutritional programs and a number of nutritional supplements, such as medicinal herbs, vitamins, minerals and enzymes which are administered orally or by injection or intravenously, along with treatment for high temperature, ozone injections, hydrogen peroxide treatment, chelating therapy, ultraviolet light, acupuncture, natural remedies, exercise, and above all emotional rehabilitation, offering advice on how to rid oneself of negative emotions, training in biofeedback, guided imagery and visualization techniques. The cancer patients also received treatment using antigen tumors and some natural products with a selective influence against cancer cells. The program made some fundamental changes in the way the patient eats, thinks and lives, which requires getting rid of all harmful accumulations which may have resulted in lengthy exposure

to environmental pollutants and, in brief, living more in harmony with religious teachings and more connected to a healthy lifestyle.

Despite the fact that the program is still in the developmental stage, and is still far from being funded, there have been some results which may seem impossible – according to modern standards of medicine – in the cases of these patients who were not expected to improve at all. They suddenly began to improve, partially or completely, and the ratio of those showing early signs of improvement in the case of non-malignant diseases is 80 percent, and 25 to 30 percent in cases of malignant disease which were thought – until now – to be fatal. At present there are no statistics available on the ratios of recovery, since that requires following up on these patients for at least five to ten years.

Between the onset of a disease that was thought to be untreatable and the end point of full recovery which was thought to be impossible, there is a lengthy road of discovery, one that is filled with new understandings of ancient facts, and new and exciting concepts of health and life. It is very much like walking along a path filled with



Erythrocytes



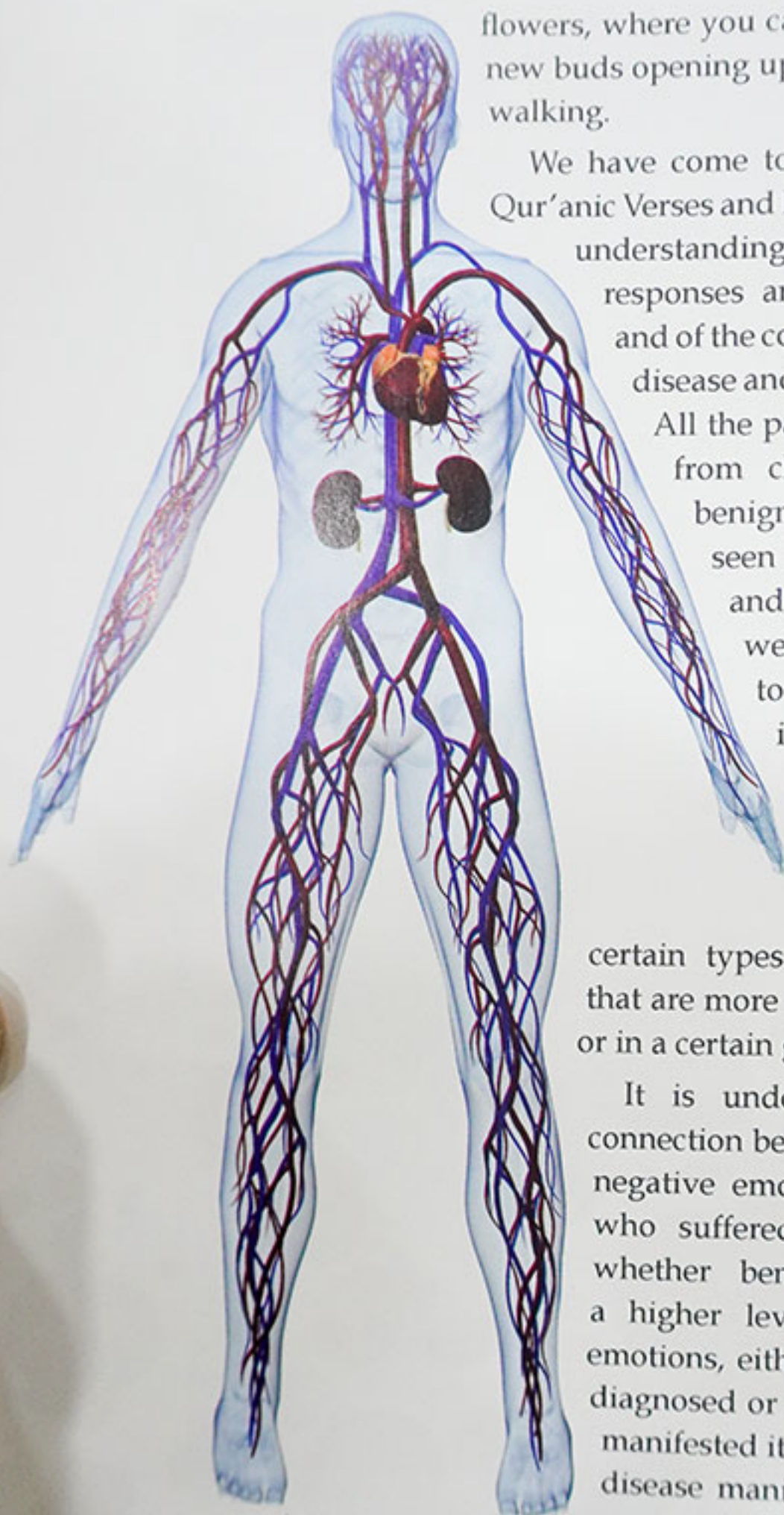
flowers, where you can see with your own eyes new buds opening up all around you as you are walking.

We have come to a new understanding of Qur'anic Verses and Prophetic narrations, a new understanding of disease, physiological responses and methods of treatment, and of the connections between chronic disease and autoimmune deficiencies.

All the patients who were suffering from chronic diseases, whether benign or malignant, who were seen in Panama City or Dubai, and whose immune systems were assessed, were found to have a certain level of immune deficiency or abnormality, the details of which differed from one patient to another, but it seems that there are

certain types of immune abnormality that are more present in certain illnesses or in a certain group of illnesses.

It is understood that there is a connection between chronic disease and negative emotions, as all the patients who suffered from chronic diseases, whether benign or malignant, had a higher level of apparent negative emotions, either before the disease was diagnosed or before the chronic disease manifested itself, and when the chronic disease manifested itself, the negative emotions increased.



cardiovascular system



A new understanding of some Qur'anic Verses

We now know from early studies that listening to the Qur'an has a direct impact on lowering stress and an indirect – and possibly direct – impact on stimulating the immune system, which contributes particularly to the healing process. The Qur'anic effect was achieved by listening to the words of Qur'an even without understanding their meaning, but the effect is greater if the words are also understood.

The following studies proved that specific Qur'anic concepts have a great impact in helping the patient to get rid of apparent negative emotions, and in dealing with the negative influences on the immune system that is always present in the case of chronic illness. This healing effect of the Qur'an is clearly apparent in its stimulating effect on the immune system and is used routinely as part of the program with all of our patients, whether they are Muslim or not.

The same may be said of honey in which there is healing for mankind. Our studies and those of others have shown that honey has the effect of stimulating the immune system, in addition to other healing effects. The same may also be said of black seed, in which there is healing for every disease except death. In this phrase there are two mysterious