

مجموعة  
الأربعين للأطباء

HOSPITAL : GATEWAY TO  
HEAVEN OR HELL!

A COLLECTION OF FORTY AHADITH (AL-ARBA'IN) FOR DOCTORS



**DR. ABU SOLIHA**

ON BEHALF OF  
ILAHYA PUBLICATIONS

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This book is dedicated to my mentors.

May Allah ﷻ bless them.

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## Foreword

In the name of Allah the most merciful the most benevolent

The prophet of Islam, Hazrat Muhammad ﷺ had exceptional qualities and blessings and amongst these is the preservation of all his sayings and actions in the most perfect form. His ﷺ sayings, actions and silent approval of the things done in his presence constitute ‘hadith’. All these are perfectly preserved with the chain of narrators in the books and this is the exceptional characteristic of the Prophet of Islam ﷺ. The companions (Sahaba) preserved them in the best possible form and with utmost precautions transmitted it to the next generation, who are called the ‘Tabi’een’, who in turn memorized them word by word and passed to the next generation in whom a group of scholars called as ‘Muhadditheen’ compiled them with utmost precaution and trust. This lead to the fabulous collection of the books consisting of thousands of ahadith which lead to the creation of the second greatest pillar of knowledge in Islam. The muhadditheen compiled the ahadith in numerous patterns which are technically called as ‘anwaa’. One of the patterns is called ‘Arba’een’, that is the collection of forty ahadith.

This action has been liked and respected by the muhadditheen since centuries; the reason being the virtues of compiling such an arba'een has been mentioned in a hadith

*Whosoever memorizes and preserves for my people forty hadith relating to his religion, Allah will resurrect him on the Day of Judgment as a jurist and religious scholar*

This has been mentioned by many Sahaba including Hazrat Ali Bin Abi Talib, Abdullah bin Masood, Muadh Ibn Jabl, Abu Saeed Al-Khudri (*May Allah be pleased with all of them*). The hadith is mentioned in numerous books like Jaami' Bayan al-'Ilm wa Fadlihi, Hilyatul Awliya, Shuabul Iman, Jami Al-Sageer, Mishkat ul Masabeeh. This virtue let numerous scholars to collect forty ahadith on various patterns so that they could be included in the blessing.

In this book Doctor Sahib has compiled the ahadith according to his religious passion, in which he has taken into consideration an important group amongst our society, and they are the doctors. The people who are connected with the medical profession are engaged in the service of humanity and have always been considered as respectable people in the society. All the societies have respected them (which they genuinely deserve) because of their great service.

Since, Doctor sahib is associated with the medical profession and in addition to this has religious passion with a longing for religious knowledge, he has collected those forty ahadith which will give the doctors an important,



precious and extremely beneficial message. In the commentary part of the ahadith, he has tried to fit the message as per the requirements of the medical profession. The famous ahadith which is the introductory one in the Bukhari Sharif,

*“The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended.”*

This hadith exemplifies that in case the youngsters who are having passion for medicine and keep the intention of serving the humanity into consideration while preparing for the course and if, by the will of Allah ﷻ they get the admission then all their hard work will be considered as worship. Then after becoming a doctor, if they continue to treat the patients with the same good intentions, they will continue to receive the same reward and it will be a source of great success in this world and the next. On contrary to this, if they work only for money, fame, respect and achieving social status then it will be only a source of worldly blessings for them. In case the greed for acquiring the money and worldly blessings crosses a limit, then it leads to numerous kinds of maladies.

In this collection, the ahadith have been selected so that the people associated with the medical profession will get an excellent guide book which will be a great and helpful treatise in the field of medical ethics. It will be worthwhile for the doctors and the medical students that they keep this

collection from their student era for their whole practicing life as this is the message of the greatest and the most truthful human being that is Prophet ﷺ Importance of medical ethics can be understood by analysing the working of medical colleges, hospitals, private clinics and institutes. This book will be a precious and great treasure in the field of medical ethics in all these places.

Almighty Allah has blessed the doctor Sahib with great religious bent of mind and passion for knowledge. Previously he has written numerous books in English with an excellent style from which numerous people have benefited. May Allah accept this book and make it popular. Doctor sahib requested me with great love to write foreword for this book due to which I have written a few lines. The people who are associated with medical profession including students, teachers and practitioners who are working in private hospitals, personal clinics or government hospitals are requested to read this book repeatedly. The teachers can request students to read it. Everyone is requested to adopt the message in the book and also encourage others to do so.

***Mufti Nazir Ahmad Qasmi***  
*Sheikh-ul-Hadith,*  
*Chief Mufti of Darul Uloom Raheemiyyah, Kashmir*

## **Foreword**

The beauty and excellence of mankind is that it has been bestowed with the facilities which help in acquiring knowledge. True knowledge is the greatest treasure man can have. There are various sources of acquiring knowledge, via, sensual, intellect, intuition and revelation. We know sensual facts are highly intuitive and many times gives wrong information. For example, a rope in darkness looks like a snake and a hanging gown looks like a ghost. Intellect and logic are great faculties that distinguish mankind from other living creatures.

Mankind has used this intellect over the centuries and has made marvelous progress in the material world as we are witnessing day in and day after. We know human intellect has its own limitations as it can neither comprehend transcendental realities nor encompasses all the past of this diverse and vast world nor can know anything with certainty about future. This human intellect is often over shadowed by illogical superstitions, beliefs, compelling satanic influences and weak willpower which forces it to believe in wrong perceptions. Intuitions are also

often affected by satanic influences. So what remains of the ultimate source of acquiring knowledge about the ultimate truth is only and only 'revelation'. We know only revelation these days existing in the world with purity is the Quran and Sunnah. Anyone who wants to have the real knowledge has no other way but to pick the precious pearls from the words of Almighty Allah- the Quran and the sayings of his beloved Prophet ﷺ. We are the luckiest to have been chosen from the followers of the greatest Prophet ﷺ. Those of us are the most unlucky who despite from being the believers do not make any effort to benefit from this ocean of Mercy and wisdom. The author has done a great job reminding the believing doctors as to what are prophetic teachings for them. He has made this great treasure easily available for them. We know what bad name our noble profession has got these days? If we think over its root cause, we will easily arrive at this conclusion that it is all because we have not paid any heed to the great prophetic teachings.

I hope this small collection will rectify the behavior of many of us and will help the noble profession to achieve great glory. I pray to Allah ﷻ to accept this endeavor and make it means of salvation not only for him but also for us.

***Dr Rafiq Ahmad Pampori***  
*Rector Darul Uloom Ilahiya*  
*Ex. Principal Government Medical College, Srinagar*

## Preface

In the name of Allah the most merciful and benevolent

Knowledge is the gateway of all the bliss whether in this world or the hereafter. The daily interaction with the patients and their families has been slowly adding to our unread knowledge about the way life is all about. Managing a child with severe infection like ventriculitis who was born after two decades of wedlock puts a great responsibility on the treating physician and once he has done that with great care and empathy, the feelings of parents cannot be expressed in words. The parents will shower their choicest prayers for the doctor as he has been most beneficial to the couple. He has provided them with the benefits which the president of the country cannot do. This doctor by helping the family earned for himself which probably he could not have earned by years of optional (nafl) prayers and that is love of Allah ﷻ as the beloved Prophet ﷺ said, “*The most beloved people to Allah are those who are most beneficial to people.*” (al-Mu‘jam al-Awsaṭ 6192) Now let us assume the doctor has

managed the child callously and the child died, can anyone save him from the curses of the parents and the curses are not simple as holy Prophet ﷺ said, *“Beware of the supplication of the oppressed, even if he is an unbeliever, for there is no barrier between it and Allah.”* (Musnad Aḥmad 12140)

This simple illustrative case forms the basis of compiling this small work in which my endeavour will be to highlight the seriousness of the work of doctors in the light of Sunnah of our Prophet ﷺ. God has blessed me with the company of people who have devoted their lives to learning and teaching hadith. The effect of these pious souls leads me to imbibe a miniscule of their knowledge. This knowledge is basically a reflection of their radiance just as the reflection of sunlight from a mirror. It will be foolishness on the part of the mirror if it considers the reflected light as its radiance.

Since centuries the masters in the field of hadith have compiled a collection of forty hadith, technically called as ‘Arbayeen’, on various aspects of religion, with a hope to reach achieve the rewards mentioned in hadith like

من حفظ على أمتي أربعين حديثاً من أمر دينه بعثه الله يوم القيامة

فقيهاً عالماً

*Whosoever memorizes and preserves for my people forty*

*hadith relating to his religion, Allah will resurrect him on the Day of Judgment as a jurist and religious scholar. [Kanz al-Ummal 10: 136 (29182)]*

There is another hadith about the blessings assured for memorizing forty hadith

من حفظ على أمتي أربعين حديثاً من السنة حتى يؤدّيها إليهم كنت له  
شفيعاً أو شهيداً يوم القيامة

*Whosoever memorizes and preserves for my people forty hadith relating to the Sunnah and he conveys it to them, on the Day of Judgment I shall be an intercessor or a witness for him [Jami Bayan al-Ilm wa-Fadhl 1:193]*

The bountiful Lord instilled the thought of preparing a collection of ahadith which are related to the working of doctors. Since our daily routine is going to hospital and managing the patients, in case we add the flavor of sunnah to our daily chores, the whole duration of ours at the hospital can be worship and we can leave the hospital in the evening with a huge quantum of earning for the hereafter which is technically called as ‘thawab’ (translated as reward) and this thawab is the ticket needed to cross the gateway to heaven by the bounty of Allah. In case we smear ourselves by the wrongdoings in the management of our patients, with we having earned a quantum of vices, which earn for us punishment called as ‘adhaab’, which is the force which will

push us across the gateway to hell (May Allah ﷻ save all of us). Hence the title of this work is *‘Hospital: Gateway to heaven and hell’*.

The holy Prophet ﷺ was blessed with a dynamic speech called as ‘Jawami- al-kalim’ i.e., speech that was concise, yet comprehensive and full of meaning. The hadith may be containing huge treasures of knowledge but my commentary on the hadith will be revolving around the topic as the intention of mine is to be brief and to the point. I don't make any claim to possess what my pen will scramble but have an extremely strong hope that the Lord will bless me with what my intentions are for all my fraternity as He Himself says,

أَنَا عِنْدَ ظَنِّ عَبْدِي

*“I am as My servant thinks I am”*

Hafiz Ibn Hajr رحمه الله in Fathul Bari comments on the hadith that the meaning of the hadith is that Allah ﷻ says, “I am able to do whatever he expects I will do.” Hence we must keep strong expectations from Allah ﷻ to make the hospital as a gateway to heaven for all our fraternity. But hope alone will not make things happen as per the wishes, one needs to strive hard for them as the Holy Prophet ﷺ said, *“The wise man is one who holds himself accountable and performs good deeds to prepare for what comes after death. The*



*foolish man is one who gives into his lowly desires and seeks their indulgence from Allah.”* (Tirmidhi 2459) Hence all of us need to work hard to beautify our eternal life which is so vast and extensive that this life of few decades is as if a bubble, as some philosophers have proposed the ‘bubble hypothesis’ of life which can be used as an example (although that is not fully conforming to shariah principles) . The path is not easy, although not impossible to tread, and one will encounter crests and troughs because of the circumstances but the pursuit must go on. This has been aptly described by the great saint Ashraf Ali Thanvi رحمۃ اللہ علیہ as concept of ‘Ikhtiyari’ (under control) and ‘Ghair Ikhtiyari’ (not under control). One must use all the ‘ikhtiyari faculties to approach gateway to heaven and stay away from gateway to hell and forget about the ‘Ghair Ikhtiyari’ issues that creep in during the pursuit.

My humble prayer to Allah ﷻ is to save me from the fallacies which may happen due to my lack of proper understanding of Islam and make this work as an eye opener for me and all my colleagues.

***Dr. Abu Soliha***

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**Good intentions are key to success**

**Hadith 1**

عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ عَلَى الْمِنْبَرِ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا أَوْ إِلَى امْرَأَةٍ يَنْكِحُهَا فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ

*Umar bin Al-Khattab رضي الله عنه narrated , I heard Allah's Apostle ﷺ saying, "The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended. So whoever emigrated for worldly benefits or for a woman to marry, his emigration was for what he emigrated for." (Bukhari 1)*

The hadith is the first hadith of the famous book of Sahih Al Bukhari and this hadith forms a pivot for the reward of all the deeds in Islam. In simple terms it means the reward of deeds depends on the intentions of the person who is performing them. A deed may be an apparently great one which is admired by everyone, but if the person has ill

intentions he will not get any reward and rather may face opposite results. Let me give an example, a person may go to meet his friend who is sick, and he keeps an intention that visiting a sick person is liked by Allah ﷻ so for this act, the angels keep on blessing him till he returns from the visit. If the same person goes to meet his friend with the intention of making an ostentatious display of his concern for his friends, he gets no reward as the intention is bad.

A doctor can use this principle and earn a great reward. He has to go to hospital to earn his livelihood but just by keeping an intention that earning halaal (permissible) livelihood is a form of worship, his whole period of stay in hospital becomes worship. This intention can be kept by anyone working in any profession; the doctor can make additional intentions while going to hospital like

- Visiting a sick is a worship
- Helping someone in need is a worship
- Removing hardship is a worship
- Being merciful to people is an attribute of God so it is a great virtue
- Teaching junior doctors who in turn will help people

So one can keep multiple good intentions during one's tenure in hospital and hence get a quantum of reward which cannot be grasped by human intelligence. But once the soul is liberated from the cage of body the realm of 'unseen' (ghaib) will be apparent and he will taste the fruit of his work. In this case practically no work has been done by limbs and only the intention of heart is the key to immense treasure of hereafter and alas how silly of us that we are losing this treasure every day.

In recent past a scholar named Syed Ali Miyan Nadvi رحمۃ اللہ علیہ has aptly described this as, "The disease of this ummah is not bad intentions but lack of attention". By this he meant that we perform most of our good deeds just as a matter of routine just like we eat, drink and go to wash rooms, hence we fail to achieve the rewards which could have been acquired otherwise. One may argue that we will still get reward for good deeds but Allah ﷻ Himself says that He will reward a deed from ten times to seven hundred times or even more depending on the circumstances. Hence losing an immense wealth of increased reward which could have been earned is a colossal disaster as nothing can fulfill the deficit.

**Only qualified person must treat**

**Hadith 2**

عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ مَنْ تَطَبَّبَ وَلَمْ يُعْلَمْ مِنْهُ طِبٌّ  
قَبْلَ ذَلِكَ فَهُوَ ضَامِنٌ

Abdullah ibn Amr رضي الله عنه reported, The Messenger of Allah ﷺ said, “Whoever gives medical treatment, with no prior knowledge of medicine, is responsible (for any harm done). (Ibn Maja 3466)

Those people who know some little bit of medical practice by being associated with doctors are forbidden to treat like doctors. It is haraam for a quack pretending as a doctor to treat a patient. Jurists have given a great ruling on this issue. In case a person dies due to treatment by a qualified doctor who has adequate experience in the management of the disease in question and did not do any negligence, the doctor is absolved of any claims. Meanwhile if a person dies due to perfect treatment done by an unqualified person, the latter is still responsible for

compensation to the heirs. Another important issue gets clarified here, that is if a doctor is fully qualified, still he must take the help of another professional who he feels is better in managing the ailment due to his experience or specialization. The qualified doctor too has to understand his limitations, in current times there are specializations and sub specializations in every field and one must never shy of asking for a second opinion or even referring the case to the person who one feels will do the job in a better way. Sometimes one's ego comes in the way but one has to train himself to take help of his colleague especially in difficult cases, this is more important in fields of intervention like surgery.

**Choose the medicines properly**

**Hadith 3**

عَنْ أَبِي هُرَيْرَةَ قَالَ نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الدَّوَاءِ  
الْحَبِيثِ

*Abu Huraira ؓ narrated, "The Messenger of Allah ﷺ prohibited malicious medicine." (Abu Dawood 3870)*

The pharmacopoeia is ever expanding and the sources of medicines are also getting expanded. There are many situations when for a particular ailment doctor can prescribe various medicines, in these cases an effort must be made to prescribe the medicines from a 'halaal' source. Let me quote an example, one has to prescribe a cough syrup, there are companies which are making these using alcohol as base and some companies use a sugar solution as a base for manufacturing. With little effort one can avoid 'haram' source of medicine. Let me give another example, in head injury we have new medicine 'XYZ', which has unproven efficacy and is from porcine source so there is no justification

for using it as we are using 'haram' medicine for unproven benefit. Similarly there are dozens of examples which all the doctors know but just a little attention needs to be given to this issue. The onus of decision lies on the doctors to choose halaal sources of medicine for their patients.

Here is one word of caution which must be remembered, the jurists (fuqaha) have allowed the doctors to prescribe the medicines from haraam sources if that is important to save life and no other alternative halaal medicine is available. Hence one must not compromise life of a patient on this issue. The most abhorred food for Muslims is pork but it too can be eaten if nothing else is available to eat and one's life is in danger. The following of religion is easy provided one has a desire to do so and knows how to do so. The scholars (fuqaha) may be consulted in the ambiguous cases as the rulings will vary depending on the circumstances and they will definitely help in finding the way out.



**A cheat cannot be a doctor**

**Hadith 4**

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ عَلَى صُبْرَةِ طَعَامٍ فَأَدْخَلَ يَدَهُ فِيهَا فَنَالَتْ أَصَابِعُهُ بَلَلًا فَقَالَ «مَا هَذَا يَا صَاحِبَ الطَّعَامِ» قَالَ أَصَابَتْهُ السَّمَاءُ يَا رَسُولَ اللَّهِ قَالَ «أَفَلَا جَعَلْتَهُ فَوْقَ الطَّعَامِ كَيْ يَرَاهُ النَّاسُ مَنْ غَشَّ فَلَيْسَ مِنِّي

*It is narrated on the authority of Abu Huraira ؓ that the Messenger of Allah ﷺ happened to pass by a heap of eatables (corn). He thrust his hand in that (heap) and his fingers were moistened. He ﷺ said to the owner of that heap of eatables (corn): What is this? He replied: Messenger of Allah, these have been drenched by rainfall. He (the Holy Prophet) remarked: Why did you not place this (the drenched part of the heap) over other eatables so that the people could see it? He who deceives is not of me (is not my follower). (Muslim 284)*

The heartbreaking stories of malpractice in the medical profession are so rampant that one can hardly ignore them.

The doctor - patient relationship is of immense trust and when this is breached the faith of the public in medicos is lost. Now every decision of doctor is looked with suspicion, every medicine prescribed is under scanner and this is not always without a reason. Whenever a patient is cheated, whether it is by writing unneeded medicines, substandard medicines, unindicated investigations and procedures, one must keep in mind what one is losing? One is losing the most precious badge of honor, the honor which previous Prophets too wished to have and that badge of honor is being in the ummah of the last Prophet . The Prophet ﷺ has, in explicit terms, cut the affiliation of a cheat with him. The action of cheating the patient should not be taken lightly; it is a misfortune which befalls us for petty gain of some money. Dear friends we have seen so many billionaires dying every now and then and the final destination of grave is for all of us, whether a beggar or a billionaire! Let us pledge to not do anything to tarnish the sacred doctor - patient relationship just for transient joy of having some transient luxuries.

**Accept your fees with dignity**

**Hadith 5**

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ احْتَجَمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
وَأَعْطَى الْحُجَّامَ

*Narrated Ibn Abbas ؓ “When the Prophet ﷺ was cupped, he paid the man who cupped him his wages.” (Bukhari 2278)*

The needs of a doctor are just as of anyone else in the society so he has to earn his livelihood by providing the best of his services for which he is paid. He must accept his dues (fees) without any hesitation as it is pure halaal for him and Prophet ﷺ himself paid for medical services. (Cupping is one of the therapies in traditional Arabic medicine) However one has to understand that it is obligatory to do the quantum of work for which one is paid and if one fails to do so he will come under the ambit of those about whom Allah ﷻ mentions in holy Quran (83:1)

وَيْلٌ لِّلْمُطَفِّفِينَ

*“Woe to those who give less [than due]”*

Regarding this verse Ibn Kathir narrates, An-Nasa'i and Ibn Majah both recorded from Ibn Abbas ؓ that he said, “When

the Prophet came to Al-Madinah, the people of Al-Madinah were the most terrible people in giving measurement (i.e., they used to cheat). Thus, Allah ﷻ revealed,

وَيْلٌ لِّلْمُطَفِّفِينَ

(*Woe to Al-Mutaffifin.*) After this, they began to give good measure." The meaning of the word 'Tatfif ' here is to be stingy with measurement and weight, either by increasing it if it is due from the others, or decreasing it if it is a debt. Thus, Allah ﷻ explains that the Mutaffifin are those whom He has promised loss and destruction, whom are meant by 'Woe', are

الَّذِينَ إِذَا اكْتَالُوا عَلَى النَّاسِ

(*Those who, when they have to receive by measure from men, meaning, from among the people.*

يَسْتَوْفُونَ

(*demand full measure,*) meaning, they take their right by demanding full measure and extra as well.

وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ

(*And when they have to give by measure or weight to (other) men, give less than due.*) Meaning, they decrease. Verily, Allah ﷻ commanded that the measure and weight should be given in full."

So fees is purely halaal if the services for which it was taken have been provided optimally.

**Empathy & compassion**

**Hadith 6**

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ خَادِمِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ  
مَا يُحِبُّ لِنَفْسِهِ

*Anas Bin Malik ؓ narrated that the Messenger of Allah ﷺ said, “None of you [truly] believes until he wishes for his brother what he wishes for himself.” (Bukhari 13)*

Both the terms means ‘sympathetic pity’ and concern for the sufferings or misfortunes of others. It is best perceived by placing oneself in another person's situation. When this happens one will automatically desire the best for the patient and his family as he would do so for himself. One of the great benefits will be development of a strong doctor-patient relationship by this concept. When the family of the patient is confronted with a confusing situation one can safely conclude to them by saying, “I would take this course of action if I were in your place”. This one line has helped so many of my patients especially those of poor educational background as they have problems in comprehending the difficult scenarios.

**Do not despair: every disease has a cure**

### Hadith 7

عَنْ أُسَامَةَ بْنِ شَرِيكٍ قَالَتْ الْأَعْرَابُ يَا رَسُولَ اللَّهِ أَلَا نَتَدَاوَى قَالَ  
نَعَمْ يَا عِبَادَ اللَّهِ تَدَاوُوا فَإِنَّ اللَّهَ لَمْ يَضَعْ دَاءً إِلَّا وَضَعَ لَهُ شِفَاءً أَوْ قَالَ  
دَوَاءً إِلَّا دَاءً وَاحِدًا قَالُوا يَا رَسُولَ اللَّهِ وَمَا هُوَ قَالَ الْهَرَمُ

*Usamah bin Sharik ؓ narrated that some Bedouins asked, "O Messenger of Allah ﷺ shall we treat (our ill)?" He said: "Yes, O worshippers of Allah! Use remedies. For indeed Allah did not make a disease but He made a cure for it' - or - 'a remedy. Except for one disease." They said, "O Messenger of Allah ﷺ ! What is it?' He said, "Old age." (Tirmizi 2038)*

The hadith teaches us many things. The doctors come across so many patients who are in various stages of illness. The doctors must maintain a positive attitude with the patients and keep their hopes alive so that one doesn't land up in depression. There are many diseases for which there is no cure like most cancers. The explanation is that the treatment is not known at present, in future may be there is a cure. A

disease called tuberculosis was universally fatal some 50 years ago but now we have fantastic cure rates with availability of new medicines. The Holy Prophet ﷺ also clarified that seeking medical assistance coupled with divine intervention was the key to successful treatment; “Every disease has a cure. If a cure is applied to the disease, it is relieved by the permission of Allah the Almighty”. (Sahih Muslim) This hadith also develops a taste of research in the doctors to be inquisitive about discovering new medications and treatment modalities for diseases. This inquisitiveness is the driving force of all the research in the world. In many situations one sees that despite all the treatment a person dies so where is the cure for his illness? One has to understand the fact that death is inevitable despite all the treatment modalities which exist and may come into existence and this too is sometimes a great cure. My aunty had pancreatic cancer and she had so much pain that every therapy proved futile and finally death relieved her pain. That day I realized that death too is a cure for some diseases!

**Treating patients with dedication in epidemics**

**Hadith 8**

عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ قَالَ لَا عَدْوَى

*Ibn Umar ؓ narrated that the Messenger of Allah ﷺ said, “(There is) no Adwa (no contagious disease is conveyed without Allah's permission).” (Bukhari 5756)*

The recent pandemic changed numerous perspectives of the world, one of them was the way medicos approach the patients. One could see some medicos refusing treatment of Covid patients and some laid down lives for their sacred job. The hadith teaches one of the fine actions of heart and that is ‘tawakal’ (complete trust) in the power of Allah ﷻ. In recent pandemic one could find people getting infected despite all the best precautions and some escaping the disease despite not adhering to the standard precautions. The hadith teaches us the real truth behind everything is the Divine Will of Allah ﷻ, if it is in favour of action it will happen whatever the apparent actions are taken by mankind and converse is also equally true— nothing can happen without the Will of Allah. The doctors must selflessly strive to look after the patients



with contagious diseases taking all the precautions for prevention but still relying solely on the mercy of Allah ﷻ who will protect them from the illness. Humanity needs doctors more in the times of epidemics, so this Sunnah teaching is a pinnacle of moral standards for the doctors in epidemics. Can we imagine the teaching is fourteen centuries old and appears as if it has been said today? May Allah ﷻ open our hearts to understand the pristine beauty hidden in these words!

My colleagues of community medicine may raise a valid query of the scientifically proven advantages of quarantine and staying away from places involved in epidemics. For them a hadith from Bukhari is astonishing, when Hazrat Umar ؓ decided to travel to a place about which he later came to know is infested with plague, he decided to turn back and not enter the city. Some sahaba (companions) questioned him about this act and his not having faith in destiny. He answered them that Holy Prophet ﷺ said, “If you hear of an outbreak of plague in a land, do not enter it; and if the plague breaks out in a place while you are in it, do not leave that place.” (Sahih al-Bukhari) This hadith beautifully explains the concept of isolation and travel restrictions in epidemics. The people of the involved city should not move out as they can transmit the disease while the outsiders should not enter it and catch the disease.

**Removing hardship from people**

**Hadith 9**

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ نَفَّسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرْبِ الدُّنْيَا نَفَّسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبِ يَوْمِ الْقِيَامَةِ

*Abu Huraira ؓ narrated that the Messenger of Allah ﷺ said, "If anyone relieves a Muslim from one of the hardships of this worldly life, Allah will relieve him of one of the hardships of the Day of Resurrection." (Tirmizi 1425)*

Whenever a person lands up in hospital as a patient or his attendant, he is full of anxiety, sorrow and fear. One is not sure about the nature of ailment one is suffering and likely outcome too is elusive. In these circumstances allaying the fear of the family by good attitude of the doctor is sometimes more beneficial than the actual treatment itself, the patient finds medico as his friend rather than a crude professional without any etiquette. If the attitude is guided by the intention as mentioned in the hadith, one must have strong

hope with Allah ﷻ that He will remove hardships from this medico on the day when everyone will be entrenched in hardships. The doctors should try to provide compassionate counselling in addition to the expertise in their particular field. On the day of judgement all our money and power will be useless and only one currency will work which is piety and the mercy of Allah ﷻ will be the most sought entity. May Allah ﷻ make that moment easy for all of us.

**Maintain secrecy about the patient's problems**

**Hadith 10**

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَسْتُرُ عَبْدٌ عَبْدًا فِي الدُّنْيَا إِلَّا سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ

*Abu Huraira ؓ narrated that the Messenger of Allah ﷺ said, "The servant who conceals the faults of others in this world, Allah would conceal his faults on the Day of Resurrection. Muslim (6595)*

During the management of the patients, doctors come across so many secrets of the patients that no one else knows. These pertain to the history of illness, his contacts, his habits and defects in his or her body. It is the foremost duty of the doctor to maintain the secrecy of the patient. It is extremely detestable for a doctor to reveal the defects of his patients which he has come across while examining him. Once while doing angiography of a patient, I had to expose his groin area, the patient told me, "Doctor Sahib today you came to know that I have defective genitalia which no one else knows other than you, please keep it a secret". The patient was hardly bothered about his disease and procedure but was worried about his defect getting disclosed. Although the above mentioned hadith is about concealing the vices committed by a person but nonetheless this can extend to the inherent faults in the body as well.

**Listen to patient with attention and smile**

**Hadith 11**

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُلُّ  
مَعْرُوفٍ صَدَقَةٌ وَإِنَّ مِنَ الْمَعْرُوفِ أَنْ تَلْقَى أَخَاكَ بِوَجْهِ طَلِقٍ

*Jabir bin Abdullah ؓ narrated that the Messenger of Allah ﷺ said, "Every good is charity. Indeed among the good is to meet your brother with a smiling face." (Tirmidhi 1970)*

The Prophet ﷺ would listen with patience, giving the speakers enough time to fully express themselves, without interrupting their speech. Once, the speaker would complete his statement, the Prophet ﷺ would ask, if he had said what he wished to say and then respond. In one of the authentic stories in the biography of the Prophet ﷺ, Utbah bin Rabi'ah had approached to the Prophet ﷺ to negotiate with him regarding his message on behalf of Quraish, the Prophet ﷺ patiently listened to him despite the fact that he did not agree to what was being said. Once Utbah had stopped

speaking, Prophet ﷺ asked him: “Is this all that you intended to say?” Utbah replied in the affirmative, and this is when the Prophet ﷺ gave his response. (Ibn Hisham 1/293,294)

One of the common problems is that the patients feel that they are not given a chance to express themselves fully. This is more prevalent in this part of the world, some component of this is inevitable due to disproportionate doctor -patient ratio in poor countries but whatever time one can give to listening to the patients is still not provided by us. We need to listen to the patient calmly, this will help us medically to arrive at correct diagnosis and simultaneously provide a great consolation to the patient. Sometimes medically there is no need to talk as the diagnosis and management is straightforward but still, for the sake of other party, speaking a few words helps. Junaid Baghdadi رحمه الله said, “A wise man said to his son, ‘Learn the art of listening as you learn the art of speaking. Listening well means maintaining eye contact, allowing the speaker to finish the speech, and restraining yourself from interrupting his speech.’”

**Don't run after fame**

**Hadith 12**

عَنِ ابْنِ كَعْبٍ بْنِ مَالِكٍ الْأَنْصَارِيِّ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا ذُئْبَانِ جَائِعَانِ أُرْسِلَا فِي غَنَمٍ بِأَفْسَدَ لَهَا مِنْ حِرْصِ الْمَرْءِ عَلَى الْمَالِ وَالشَّرَفِ لِدِينِهِ

*Ibn Ka'b bin Malik Al-Ansari ؓ narrated from his father, that the Messenger of Allah ﷺ said, "Two wolves free among sheep are no more destructive to them than a man's desire for wealth and honor is to his religion." (Tirmidhi 2376)*

This may sound strange to some of my readers so a little clarification is needed. There are two situations, one is desire for fame and other is fame. In the former the person strives hard to achieve the goal of becoming heartthrob but the task is not easy so he resorts to all methods to achieve it, and not surprisingly many methods are unethical. The newspapers and social media is full of cheap advertising by such fame

thirsty doctors who put false claims and mock interviews of patients claiming fantastic results of their treatment. They lure gullible people in their trap of deceit using this 'pseudo fame'. For this group of people fame has been called as destructive to his religion. Conversely an ethically correct person, during his tenure, gradually achieves fame due to his good practice and it is a bounty from Allah ﷻ and is not detested in above hadith.



**Best amongst people is one who is  
most beneficial to others**

### Hadith 13

عَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُؤْمِنُ يَأْلَفُ  
وَيُؤْلَفُ وَلَا خَيْرَ فِيمَنْ لَا يَأْلَفُ وَلَا يُؤْلَفُ وَخَيْرُ النَّاسِ أَنْفَعُهُمْ لِلنَّاسِ  
*Jabir ؓ narrated that the Messenger of Allah ﷺ said, "The  
believer is friendly and befriended, for there is no goodness  
in one who is neither friendly, nor befriended. The best of  
people are those who are most beneficial to people." (al-  
Mu'jam al-Awsat 5937 - Graded Hasan (fair) according to  
Al-Albani)*

Family is one of the beloved entities to any person. Most of the vices committed by a person in financial matters are to fulfill the needs of his family. A person takes the risks of being caught in the world and hereafter just to please his family. This is because he loves them; this love is an inherent component of any human being. A person will always have affection and love for the ones who are beneficial to his family. On similar analogy Allah ﷻ created humankind so He loves all of them. Hence anyone who is kind, helpful, and beneficial to people is loved by Allah ﷻ. Ibn Abi'd-Dunya ؓ narrated al-Hasan al-Basri ؓ said, "To meet the need of a Muslim is dearer to me than praying a thousand rakaaths."

**Forbearance**

**Hadith 14**

عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُؤْمِنُ الَّذِي يُخَالِطُ النَّاسَ وَيَصْبِرُ عَلَى أَذَاهُمْ أَعْظَمُ أَجْرًا مِنَ الْمُؤْمِنِ الَّذِي لَا يُخَالِطُ النَّاسَ وَلَا يَصْبِرُ عَلَى أَذَاهُمْ

*It was narrated from Ibn Umar رضي الله عنه that the Messenger of Allah ﷺ said, “The believer who mixes with people and bears their annoyance with patience will have a greater reward than the believer who does not mix with people and does not put up with their annoyance.” (Sunan Ibn Majah 4032)*

The medical profession is unique in a way that the benefit humanity gets from it is unparalleled and strangely medicos have to bear wrath of the patients or their attendants more often than any other profession. The media reports of assault on doctors, verbal and sometimes physical, are so often being heard of. The medico has to inculcate the quality of patience and pardon despite working against so many odds. This

amount of reward which one gets for eschewing anger and yet serving the people cannot be acquired by reciting litanies for hours. Allah ﷻ says in holy Quran

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكُظُمِينَ الْغَيْظِ وَالْعَافِينَ عَنِ النَّاسِ

وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

*Those who spend (freely), whether in prosperity, or in adversity; who restrain anger, and pardon (all) men; - for Allah loves those who do well (3:134)*

The patients or their families so often irritate the medicos by their behavior that getting angry is natural but we need to walk an extra mile to achieve the lofty status of controlling anger.

**Prudence - cautiousness**

**Hadith 15**

عَنْ جَابِرٍ قَالَ ذُكِرَ رَجُلٌ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِعِبَادَةٍ  
وَاجْتِهَادٍ وَذُكِرَ عِنْدَهُ آخَرُ بِرِعَةٍ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا  
تَعْدِلُ بِالرَّعَةِ

*Jabir ؓ narrated that a man was mentioned in the presence of the Prophet ﷺ for his worship and striving in it and another man was mentioned for his cautious piety. So the Prophet ﷺ said, "Nothing is equal to cautious piety." (Tirmizi 2519)*

The mistakes are an inherent part of human working but the medical profession is a unique one as mistakes mean death. A faulty product manufactured can be replaced by the engineer but the results of a faulty surgery can rarely be rectified, hence doctors need to be extra cautious as compared to other professions. In this hadith the basic focus of holy Prophet ﷺ is on being cautious in every aspect of life so as to save oneself from the displeasure of Lord and for medicos treating people should be one of the main areas of being extra cautious.

**Control anger**

**Hadith 16**

أَنَّ أَبَا هُرَيْرَةَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَيْسَ  
الشَّدِيدُ بِالصُّرْعَةِ قَالُوا فَالشَّدِيدُ أَيُّهُ هُوَ يَا رَسُولَ اللَّهِ قَالَ الَّذِي يَمْلِكُ  
نَفْسَهُ عِنْدَ الْغَضَبِ

*Abu Huraira رضي الله عنه reported, "I heard Allah's Messenger ﷺ as saying, "One is not strong because of one's wrestling skillfully." They said, "Allah's Messenger ﷺ, then who is strong?" He said, "He who controls his anger when he is in a fit of rage." (Muslim 6644)*

The angry person is in the grip of Shaitaan and all of us have experienced that the actions committed in anger have brought remorse to the person. In a fit of rage one often speaks something which is a great sin like abusing, calling names, passing harsh orders and sometimes this pulls a person to do bad actions physically. In these situations the limits of shariah are breached and one earns nothing but the wrath of God. Ibn Al-Qayyim رحمه الله said, "People enter the

Hellfire through three doors: the door of doubt that results in suspecting the religion of Allah, the door of desires that leads to preferring desires to obeying and pleasing Allah The Almighty, and the door of anger that results in oppressing the creation of Allah The Almighty.” The doctors are faced with numerous situations which really make them angry, be it careless attitude of the family, ignorant patient and finally angry mob accompanying an extremely sick patient who dies in hospital. Getting angry in these situations is but humane but the real challenge is not to act upon the instincts which creep up after getting angry as these lead one to commit excesses and creating an explosive situation. To prevent these situations, Prophet Muhammad ﷺ said, *“When one of you becomes angry while standing, he should sit down. If the anger leaves him, well and good; otherwise he should lie down.”* (Abu Dawud 4782)

**Generosity**

**Hadith 17**

عَنْ أَنَسٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحْسَنَ النَّاسِ وَأَجْوَدَ  
النَّاسِ وَأَشَجَعَ النَّاسِ

*Narrated Anas ؓ that the Prophet ﷺ was the best among the people (both in shape and character) and was the most generous of them, and was the bravest of them. (Bukhari 6033)*

The generous person is a darling amongst the masses, the hearts have a natural inclination towards generous persons and the best embodiment of good character is Messenger of Allah ﷺ so generosity has to be present in him to maximum. One encounters so many patients who are stuck up for want of little things in hospitals. All of us need to inculcate the virtue of developing a generous approach to the patients, so many doctors can be seen helping patients from their own pockets or requesting philanthropists to do so but always making an attempt to help. This creed of generosity needs to

be nurtured so that it blossoms fully. The virtue of generosity is even an attribute of Allah ﷻ. Sahl ibn Sa'd رضي الله عنه reported: The Messenger of Allah ﷺ said,

إِنَّ اللَّهَ كَرِيمٌ يُحِبُّ الْكَرَمَ وَمَعَالِيَ الْأَخْلَاقِ وَيُغْضُ سَفْسَافَهَا

*“Verily, Allah is generous. He loves generosity and exalted character, and He detests pettiness.”( al-Sunan al-Kubra 19134)*

Being a little generous will help us to sow something for the next world which God will provide us in the form best suited to the next world. Allah ﷻ says in holy Quran,

قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ ۖ وَمَا أَنْفَقْتُمْ  
مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ ۖ وَهُوَ خَيْرُ الرَّازِقِينَ

*“Say: ‘My Lord extends provision, He makes it abundant, for whomever He will of His servants, as a test, and restricts [it] for him, after having extended it — or [He restricts it] for him whom He will to try, and whatever thing you may expend, for [the cause of] good, He will replace it. And He is the best of providers”. (Saba 34: 39)*



**Be just in performing your duties**

**Hadith 18**

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ  
الْمُقْسِطِينَ عِنْدَ اللَّهِ عَلَى مَنَابِرٍ مِنْ نُورٍ عَنْ يَمِينِ الرَّحْمَنِ عَزَّ وَجَلَّ وَكِلْتَا  
يَدَيْهِ يَمِينُ الَّذِينَ يَعْدِلُونَ فِي حُكْمِهِمْ وَأَهْلِيهِمْ وَمَا وَلُوا

*Abdullah ibn Amr رضي الله عنه reported: The Messenger of Allah ﷺ said, "Verily, those who were just will be in the presence of Allah upon pulpits of light, near the right hand of the Merciful, the Exalted, and both of His sides are honorable. They are those who practiced justice in their judgments, with their families, and in all that they did." (Muslim 4721)*

In our dealings in hospitals we need to be just as an employee or service provider. All the obligations which are due to us have to be fulfilled in a nice way then only can we be called as 'just'. The message must go in every corner that the best doctors are the ones who are God fearing and just. This is possible only when the people who are apparently practising their religion well should practice it well in all the

facets of life and one of the important facet is their working place. The people who have less connection with religion should learn their code of conduct from the ones who are religious. Now if someone who is apparently a religious person but fails to work as per the set norms will be repugnant in the eyes of Shariah as people will talk bad about religion because of him. This is a real matter of concern, may Allah ﷻ prevent us from becoming a source of aversion to religion. Holy Prophet ﷺ said, “When an employee fulfills obligations of Allah ﷻ and obligations of his employer he has two rewards for him” (Muslim, book 15 : 4100)

**All lives matter - Treat all without discrimination**

### Hadith19

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ خَطَبَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي وَسْطِ أَيَّامِ التَّشْرِيقِ خُطْبَةَ الْوَدَاعِ فَقَالَ يَا أَيُّهَا النَّاسُ إِنَّ رَبَّكُمْ وَاحِدٌ وَإِنَّ آبَاءَكُمْ وَاحِدٌ أَلَا لَا فَضْلَ لِعَرَبِيٍّ عَلَى عَجَمِيٍّ وَلَا لِعَجَمِيٍّ عَلَى عَرَبِيٍّ وَلَا لَأَحْمَرَ عَلَى أَسْوَدَ وَلَا أَسْوَدَ عَلَى أَحْمَرَ إِلَّا بِالتَّقْوَى إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ أَلَا هَلْ بَلَّغْتُ قَالُوا بَلَى يَا رَسُولَ اللَّهِ قَالَ فَلْيُبَلِّغِ الشَّاهِدَ الْغَائِبَ

Jabir ibn Abdullah رضي الله عنه reported: The Messenger of Allah ﷺ addressed us during the middle of the day at the end of the pilgrimage in the farewell sermon. The Prophet ﷺ said, “O people, your Lord is one and your father Adam is one. There is no virtue of an Arab over a foreigner, nor a foreigner over an Arab, and neither white over black nor black over white, except by righteousness. Have I not delivered the message?” They said, “Of course, O Messenger of Allah.” The Prophet ﷺ said, “Let the witness inform those who are absent.” (Shu'ab al-Iman 4706 Grade: Sahih li ghayrihi)

*(authentic due to external evidence) according to Al-Albani)*

This is one of the beauties of Islam; it respects humans irrespective of color, caste, creed or sex. As a physician, we have a great opportunity to have an interaction with sick people and diseases do not spare any religion, race or caste. It just needs a little insight and attention into the origin of man as all of us have descended from the same parents so we are all brothers if our ancestry tree is traced till origin. The Creator of all of us is same - God, He subdivided human race into various races, ethnicities for various reasons but none of them was belittling the other. In holy Quran it is mentioned,

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ  
لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

*(O mankind! We have created you from a male and a female, and made you into nations and tribes that you may know one another) [49:13]*

Mujahid رحمته الله said that Allah's statement, لَتَعَارَفُوا that you may know one another.) refers to one's saying, "So-and-so the son of so-and-so, from the tribe of so-and-so." Sufyan Ath-Thawri رحمته الله said, "The Himyar (who resided in Yemen) dealt with each other according to their provinces, while the Arabs in the Hijaz (Western Arabia) dealt with each other

according to their tribes.” Honor is earned through Taqwa of Allah. Allah the Exalted said, “Verily, the most honorable of you with Allah is that (believer) who has At-Taqwa.” meaning you earn honor with Allah the Exalted on account of Taqwa, not family lineage.( Ibn Kathir)

It is a misfortune that the human race has stooped so low that even the noble profession of medicine has not been spared. The reports of patients of particular race or religion being deprived of the level of medical facilities as provided to other ones have flooded the news portals. Our religion is clearly against the discrimination. In caliphate period medical facilities were provided by the state irrespective of religion and once caliph Umar bin Khattab رضي الله عنه passed through Al-Jabiyah in Damascus, where he saw a group of Christians suffering from leprosy. He ordered that they be given a portion of zakat (annual charity paid by Muslims) and a food allowance. This is a painful discussion but it will divert us into a political discussion which is not our motive so we must avoid all these biases if we really follow our spiritual mentor, our beloved Prophet ﷺ

**Wish for your patient what you wish for yourself**

**Hadith 20**

عَنْ أَنَسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى  
يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ

*Anas ibn Malik رضي الله عنه reported: The Prophet ﷺ said, “None of you will have faith until he loves for his brother what he loves for himself.” (Bukhari 13)*

Once there was a discussion on the rounds about various options available for critically ill patients. Everyone deliberated depending on his expertise. One of the doctors chose an option and his reply was so elegant, “I choose for my patients what I would like to choose for myself”. The above hadith reminds me of this statement which connotes a similar leitmotif. This is one of the great feats if we can achieve, then all the patients will get the best mode of treatment as nobody would like to harm himself. We would never like to be subjected to unnecessary investigations, unwarranted procedures or costly medications. So the above hadith, if followed, will automatically drive us to do the same for the patients.

**Jealousy for colleagues is a malady**

**Hadith 21**

عَنِ الزُّبَيْرِ بْنِ الْعَوَّامِ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَبَّ إِلَيْكُمْ دَاءُ الْأُمَمِ قَبْلَكُمْ الْحَسَدُ وَالْبَغْضَاءُ هِيَ الْحَالِقَةُ لَا أَقُولُ تَخْلُقُ الشَّعَرَ وَلَكِنْ تَخْلُقُ الدِّينَ وَالَّذِي نَفْسِي بِيَدِهِ لَا تَدْخُلُوا الْجَنَّةَ حَتَّى تُؤْمِنُوا وَلَا تُؤْمِنُوا حَتَّى تَحَابُّوا أَفَلَا أُبَيِّضُكُمْ بِمَا يُنَبِّتُ ذَلِكَ لَكُمْ أَفْشُوا السَّلَامَ بَيْنَكُمْ

*Al-Zubayr ibn al-‘Awwam ؓ reported: The Messenger of Allah ﷺ said, “Lurking towards you are the diseases of the nations before you. Jealousy and hatred are the razor. I do not say they shave hair, but rather they shave the religion. By the one in whose hand is my soul, you will not enter Paradise until you have faith and you will not have faith until you love each other. Shall I tell you what can affirm that for you? Spread peace between yourselves.” (Tirmidhi 2510)*

Tongue is a great blessing from Allah ﷻ and without it our life would become not much different from animals as all of our social life is based on its functioning. But it will be

one of the main reasons for a vast majority of people for falling into hellfire and one of the main misuse is backbiting, which usually is because of being jealous of other person. In medicine people do excel over one other in academics, performance, results, popularity and so on. This automatically generates an envious feeling about others. To be envious without hatred and trying to compete with ones colleague is not bad, but it is jealousy and hatred which is detrimental. One should ponder that Allah ﷻ has given everybody some special attributes which others don't have and this distribution of health, wealth, fame is based on His ultimate wisdom. If this knowledge is imbibed in our hearts, there will be no jealousy left and there will be no backbiting. On the contrary if these dreaded vices creep into our daily activities it will spoil our peace of mind and this heartburn will be the harbinger of hell fire in the hereafter. May we all be saved from this malady?



**Supplication (dua) upon seeing a person who has been afflicted by an illness**

**Hadith 22**

عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ فَجِئَهُ  
صَاحِبُ بَلَاءٍ فَقَالَ الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي مِمَّا ابْتَلَاكَ بِهِ وَفَضَّلَنِي عَلَى  
كَثِيرٍ مِمَّنْ خَلَقَ تَفْضِيلًا غُوفِي مِنْ ذَلِكَ الْبَلَاءِ كَأَيِّهَا مَا كَانَ

*It was narrated from Ibn Umar ؓ that the Messenger of Allah ﷺ said, "Whoever unexpectedly comes across a person suffering with a calamity, and says: Al-hamdu Lillahil-ladhi 'afani mim-mabtalaka bihi, wa faddalani 'ala kathirin mimman khalaqa tafdila (Praise is to Allah Who has kept me safe from that which has afflicted you and preferred me over many of those whom He has created), will be kept safe from that calamity, no matter what it is." (Ibn Majah 3892)*

The Prophet ﷺ would say this du'a without letting the afflicted person hear him, as not to hurt him. Everyday one comes across patients with tubes in nose, trachea, intestines, some are comatose, some are awake and cannot talk, some

have paralysis, some are oozing pus, and some have leaking urine and feces; name a suffering and one can see that in hospital. After having managed these, so many cases are there when nothing can be done and patients are counselled to endure what cannot be cured. Imagine if we were one of them. When this feeling picks up in the heart then one becomes full of thankfulness to Allah ﷻ and in these situations the above mentioned supplication comes to lips. If this background is understood then nobody will have any query about the hadith mentioned .On leaving back home let us make the habit of thanking Allah ﷻ for saving us and our kith and kin from whatever we have gone through all the day.

Veracity-habitual truthfulness

Hadith 23

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
عَلَيْكُمْ بِالصِّدْقِ فَإِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ  
وَمَا يَزَالُ الرَّجُلُ يَصْدُقُ وَيَتَحَرَّى الصِّدْقَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ صِدِّيقًا  
وَإِيَّاكُمْ وَالْكَذِبَ فَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ وَإِنَّ الْفُجُورَ يَهْدِي  
إِلَى النَّارِ وَمَا يَزَالُ الْعَبْدُ يَكْذِبُ وَيَتَحَرَّى الْكَذِبَ حَتَّى يُكْتَبَ عِنْدَ  
اللَّهِ كَذَّابًا

*Abdullah bin Mas'ud ؓ narrated that the Messenger of Allah ﷺ said, "Abide by truthfulness. For indeed truthfulness leads to righteousness. And indeed righteousness leads to Paradise. A man continues telling the truth and trying hard to tell the truth until he is recorded with Allah as a Siddiq (most truthful person). Refrain from falsehood. For indeed falsehood leads to wickedness, and wickedness leads to the Fire. A slave (of Allah) continues lying and trying hard to lie, until he is recorded with Allah as a liar." (Tirmidhi 1971)*

The truthful person is liked by everyone across all the walks of life. A truthful doctor gradually develops an image amongst his peers that is unparalleled by anyone. He will not exaggerate the problem or brag about his results so he becomes popular among the patients and colleagues as everyone wants to discuss his case with him. Unscrupulous companies will not approach him as they will be sure of his non cooperation and good people will coordinate with him for the development of health care.

**Arrogance or pride is a curse for doctor**

**Hadith 24**

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ «لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كِبَرٍ» قَالَ رَجُلٌ إِنَّ الرَّجُلَ يُحِبُّ أَنْ يَكُونَ ثَوْبُهُ حَسَنًا وَنَعْلُهُ حَسَنَةً قَالَ «إِنَّ اللَّهَ جَمِيلٌ يُحِبُّ الْجَمَالَ الْكِبَرُ بَطْرُ الْحَقِّ وَعَمُطُ النَّاسِ

*It is narrated on the authority of Abdullah bin Masood رضي الله عنه that the Messenger of Allah ﷺ observed, He who has in his heart the weight of a mustard seed of pride shall not enter Paradise. A person (amongst his hearers) said: Verily a person loves that his dress should be fine, and his shoes should be fine. He (the Holy Prophet ﷺ) remarked: Verily, Allah is Graceful and He loves Grace. Pride is disdaining the truth (out of self-conceit) and contempt for the people. (Muslim 265)*

There is an old saying, “Pride has a fall”. Has anyone thought why it is so? My understanding is that the proud person makes up his mind for a particular issue and even

after understanding that it is not correct, he still follows his whims and fancies. The result is obvious, if truth is not accepted person will follow wrong path. This basically applies to all spheres of life whether it is religion or the medicine. The proud doctor will never take the opinion of other doctors lest he may prove wrong. Hence the burden of his pride falls on innocent patients. So a doctor has to humbly accept the truth and in the ever changing field of medicine accept the opinion of others even if they are juniors or even less qualified than him. The prideful person even loses the respect of his peers and patients as he would never agree to any of their valid suggestions.

**Doctor must be dressed properly**

**Hadith 25**

عَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ جَمِيلٌ يُحِبُّ  
الْجَمَالَ وَيُحِبُّ مَعَالي الْأُمُورِ وَيَكْرَهُ سَفْسَافَهَا

*Jabir ؓ reported, "The Messenger of Allah ﷺ said, "Verily, Allah is beautiful and he loves beauty. He loves the loftiest of affairs and disapproves of pettiness." ( al-Mu'jam al-Awsat 6902 Grade: Sahih (authentic) according to Al-Albani)*

One of the medieval writers on medical ethics al Ruhawi wrote a book "Morals of the physician" (aadab u tabib) in which he wrote some features of a Muslim doctor. It was astonishing to read as it is more than 1000 years old book, in which one of the features was about the dress of a doctor. In our subcontinent religiosity has been symbolized with people in ragged and filthy clothes, when the truth is otherwise. One of the attributes of God is 'Jameel' (the beautiful) so He loves beautification. The doctor must wear adorable clothes which suit his profession as this creates a positive image of his amongst the patients under his treatment.

**Purity is inalienable from a healer**

**Hadith 26**

عَنْ جُرَيْيِّ التَّهْدِيَّ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ التَّسْبِيحُ نِصْفُ  
الْمِيزَانِ وَالْحَمْدُ لِلَّهِ يَمْلَأُهُ وَالتَّكْبِيرُ يَمْلَأُ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ وَالصَّوْمُ  
نِصْفُ الصَّبْرِ وَالطُّهُورُ نِصْفُ الْإِيمَانِ

*Jurayy al-Nahdi رضي الله عنه reported, "The Prophet ﷺ said, "Glorification of Allah is half of the scale, praise of Allah fills it, and exaltation of Allah fills what is between the heavens and the earth. Fasting is half of patience and purification is half of faith." (Tirmidhi 3519)*

Purity is a great virtue which needs to be inculcated amongst the doctors. This purity includes the purity of clothes which all of us are aware of and take great care of it. But purity of thoughts and actions is even more important. It is really sad to hear about the incidents of inappropriate behavior of doctors with patients or attendants of opposite gender. The family is already in desperate condition when engrossed in management of the patient in the hospital and impure action by some wolves wearing white coats smears the reputation of a huge majority of saintly doctors. The upright doctors have a double responsibility of maintaining their uprightness and simultaneously reforming these impure wolves that are keen to devour gullible victims.



**Beneficence and non-maleficence - nobody must be  
harmed**

**Hadith 27**

عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا ضَرَرَ وَلَا  
ضِرَارَ

*It was narrated from Ibn Abbas ؓ that the Messenger of Allah ﷺ said, "There should be neither harming nor reciprocating harm." (Sunan Ibn Majah 2341).*

The basic principle of medicine as enshrined in medical books is, 'first do no harm'. This means whatever treatment we do to the patient it must not be worse than the natural outcome of disease. This shuts the door of experimentation with human lives and lay down the foundation of 'ethical medical research'. The new medicines have to be developed but the proper code of conduct is needed so that humans are not harmed in the name of research and development and the shameful incidents like those in Nuremberg trials don't happen in future.

**Courage is a great virtue**

**Hadith 28**

عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَمْنَعَنَّ أَحَدَكُمْ  
مُخَافَةُ النَّاسِ أَنْ يَتَكَلَّمَ بِحَقِّ إِذَا عَلِمَهُ

*Abu Sayid al-Khudri رضي الله عنه reported: The Prophet ﷺ said, “Let not fear of the people prevent one of you from speaking the truth, if he knows it.” (Musnad Ahmad 11459 Grade: Sahih (authentic) according to Ibn Hajar)*

In hospitals one comes across many issues which are patient unfriendly but the fear of management prevents one to solve them. The doctor has to come up to protect the rights of his patients and for this courage is a must. He has to muster courage to speak the truth against odds. But a word of caution is that all these activities must be done after discussion with like minded people in a way that quarrels are avoided and yet the best possible results are obtained. The real protector of one's interests is Almighty Allah so why to be afraid of people when defending the truth?

Respect for others

Hadith 29

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ لَمْ  
يَرْحَمْ صَغِيرَنَا وَيَعْرِفْ حَقَّ كَبِيرِنَا فَلَيْسَ مِنَّا

*Abdullah ibn Amr ؓ reported: The Messenger of Allah ﷺ said, "Whoever does not show mercy to our young ones, or acknowledge the rights of our elders, is not one of us." (Musnad Ahmad 7033)*

In the hospital great emphasis is placed on doctor-patient relationship, which definitely is the backbone of the working of any ideal hospital, nevertheless doctor-doctor relationship is often ignored. The hadith teaches us that we must provide ample space for our juniors to grow and with affection nurture them so that they gradually replace us, as replacement is inevitable. Whether one likes it or not he will be replaced by someone as he has done himself. So why not to have this transition full of merciful and affectionate approach. Besides when one nurtures his junior with correct

intentions it is as if he has sown a plant which will bear fruits for which he will get rewards. Now simultaneously the junior person has to respect the senior colleague, after all the new comer gets a platform made by the senior on which he will grow. When he will be respectful to his seniors the latter will nurture him further. In the opposite situation his working will be difficult and all his future growth options will get obscured or at least difficult. Hence the beauty of these sweet and concise words of Messenger of Allah ﷺ becomes explicit even in our profession. Although this principle is universal in all the walks of life!

**Shun pessimism**

**Hadith 30**

عَنِ ابْنِ عَبَّاسٍ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَفَاءَلُ وَلَا  
يَتَطَيَّرُ وَيُعْجِبُهُ الْإِسْمُ الْحَسَنُ

*Ibn Abbas ؓ reported: The Messenger of Allah ﷺ was optimistic, he did not see evil omens, and he liked good names. (Musnad Ahmad 2762 )*

Optimism is a great trait and every Muslim is encouraged to be optimistic about the treasures with God and of these health is a great asset. We are encouraged to be hopeful of the blessings of Allah ﷻ provided we adhere to His commands. Even the sinners are encouraged to be optimistic about the pardon of Allah ﷻ if they repent and this window of repentance is available to all of us till death. A patient or his family needs to be constantly taught to shun pessimism as our beloved Prophet ﷺ suffered so many tribulations like death of parents in early childhood, separation of most of his clan, animosity with nearly all Arabs, wars, death of all of his sons and what not, but was always optimistic and that paid huge dividends as one can find in his biography.

**Emotional support to terminally sick**

**Hadith 31**

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَتَمَنَّيَنَّ أَحَدُكُمْ الْمَوْتَ مِنْ ضَرٍّ أَصَابَهُ فَإِنْ كَانَ لَا بُدَّ فَاعِلًا فَلْيَقُلْ اللَّهُمَّ أَحْيِنِي مَا كَانَتِ الْحَيَاةُ خَيْرًا لِي وَتَوَفَّنِي إِذَا كَانَتِ الْوَفَاةُ خَيْرًا لِي

*Narrated Anas bin Malik ؓ that the Prophet ﷺ said, "None of you should wish for death because of a calamity befalling him; but if he has to wish for death, he should say: O Allah!" Keep me alive as long as life is better for me, and let me die if death is better for me.' (Bukhari 5671)*

After exhausting all the medical means so many patients in our care gradually elapse into the hands of the angel of death. Death is inevitable and wherever the hospital is located patients do die there. Often in terminal stages many people are in severe pain and discomfort with depressed mood due to the disease and they wish for death and some even request for termination of their lives so as to avoid the sufferings of disease. In these tough moments we must console the patient so that he does not take any extreme step and if he is requesting for termination of life we must give him glad tidings in hadith, which a person has been informed of, if he suffers from a calamity. In case this too does not help him, then we must teach him the above supplication

**Consulting a doctor is not against tawakal**

**Hadith 32**

عَنْ جَابِرٍ قَالَ مَرِضَ أَبِي بَنْ كَعْبٍ مَرَضًا فَأَرْسَلَ إِلَيْهِ النَّبِيُّ طَبِيبًا  
فَكَوَاهُ عَلَى أَكْحَلِهِ

*Jabir ؓ said Ubayy bin Ka'b ؓ fell sick, and the Prophet ﷺ sent a doctor to him who cauterized him on his arm vein. "(Ibn Majah 3493)*

This hadith reflects consulting a professional person for the medical needs is a Sunnah as we see the holy Prophet ﷺ calling a 'tabib' who in our parlance means a doctor. One can safely refute a person who says he is a great man or has trust in Allah ﷻ and hence refuses medical treatment. Sometimes we come across such ignorant people who must be counselled and told about this hadith which may make them undergo treatment. People must be counselled to take all the precautions so that they do not become ill and simultaneously must take the proper medical advice in illness. We must have the belief that the real healer is the Almighty Lord and He likes us to use the means available for the treatment of illness which is illustrated in the above hadith. In some Israeli narrations it is mentioned once Prophet Moses ؑ became ill and he requested God to cure him, God told him to go to a specific place and eat a specific herb. God could cure just like that but this world has been made 'Aalam- e - asbaab' (world of means) wherein one has to take steps and avail means to achieve desired results.

**Pray for your patient**

**Hadith 33**

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا مِنْ عَبْدٍ مُسْلِمٍ يَعُودُ مَرِيضًا لَمْ يَحْضُرْ أَجْلُهُ فَيَقُولُ سَبْعَ مَرَّاتٍ أَسْأَلُ اللَّهَ الْعَظِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَشْفِيكَ إِلَّا غُفِيَ

*Ibn Abbas ؓ reported, The Prophet ﷺ said, He who visits a sick person who is not on the point of death and supplicates seven times "I beseech Allah the Great, the Rubb of the Great Throne, to heal you", Allah will certainly heal him from that sickness."(Tirmizi 2083)*

We have to meet the patients every day so we can earn the rewards of following Sunnah by praying for the patient. The dua needs not be made loud to make an ostentatious display but can be made by heart or as whispers. This is beneficial for both the reciter as well as the one for whom it is being recited. In many cases doctors get stuck up as none of the treatment is working especially in operation theatres and intensive care units, let us use this supplication for them and teach their relatives as well. People have used prayers in so many cases and did see the benefit of supplication for the patients. Not only patient, doctor too gets benefitted like, he will develop affection for his patients and he will receive reward in hereafter for wishing good for people



**Health professionals must take care of their health**

**Hadith 34**

عَبْدُ اللَّهِ بْنُ عَمْرِو بْنِ الْعَاصِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
يَا عَبْدَ اللَّهِ أَلَمْ أَخْبَرَ أَنَّكَ تَصُومُ النَّهَارَ وَتَقُومُ اللَّيْلَ قُلْتُ بَلَى يَا رَسُولَ  
اللَّهِ قَالَ فَلَا تَفْعَلْ صُمْ وَأَفْطِرْ وَقُمْ وَنَمْ فَإِنَّ لِحَسَدِكَ عَلَيْكَ حَقًّا  
وَإِنَّ لِعَيْنِكَ عَلَيْكَ حَقًّا وَإِنَّ لِرِزْوَجِكَ عَلَيْكَ حَقًّا

*Abdullah bin Amr bin Al- Aaas ؓ narrated, Allah's Messenger ﷺ said, "O Abdullah! Have I not been informed that you fast all the day and stand in prayer all night?" I said, "Yes, O Allah's Messenger ﷺ He said, "Do not do that! Observe the fast sometimes and also leave them (the fast) at other times; stand up for the prayer at night and also sleep at night. **Your body has a right over you, your eyes have a right over you and your wife has a right over you.**" (Bukhari 5199)*

Taking care of our health is an important duty of all of us. Imam Al-Ghazali ؒ said, "A proper understanding and implementation of religion, from the standpoint of both knowledge and worship, can only be arrived at through physical health and life preservation". When we are healthy we can take care of our patients in a better way despite our tight working schedules. We need to take care of our exercise schedule, proper food and relaxation.

**Consultation is a trust**

**Hadith 35**

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُسْتَشَارُ  
مُؤْتَمَنٌ

*Abu Huraira رضي الله عنه narrated. the Prophet ﷺ said, “ He who is consulted is trustworthy.”*

The concept of consultation is called ‘shura’, which is derived from ‘shara’, meaning ‘extracting honey from hives’. Hence, one who is consulted should be a source of goodness. There is a lot of emphasis on this so much so that the holy Prophet ﷺ is ordered by Allah to do so. “[...] *consult them [i.e. the Muslims] in the matter. And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely [upon Him].*” (Qur’an 3:159)

When an advice is asked from a doctor there are some important points to be considered by him before giving an opinion to patient :

- One must be beneficial to the patient to best of his abilities.
- One must be affectionate.
- One must keep the discussion secret.
- One must be truthful

**Impart training to others**

**Hadith 36**

عَنْ أَبِي قَتَادَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَيْرُ مَا يُخْلَفُ  
الرَّجُلُ مِنْ بَعْدِهِ ثَلَاثٌ وَلَكَ صَالِحٌ يَدْعُو لَهُ وَصَدَقَةٌ تَجْرِي يَبْلُغُهُ أَجْرُهَا  
وَعِلْمٌ يُعْمَلُ بِهِ مِنْ بَعْدِهِ

Abu Qatadah رضي الله عنه reported, The Messenger of Allah ﷺ said, "The best of what a man leaves behind are three: a righteous child who supplicates for him, ongoing charity the reward of which reaches him and **knowledge that is acted upon after him.**" (Ibn Majah 237)

The death is such a reality that none of us can deny it. Today or tomorrow all of us have to taste it. Till one is alive and one can perform good deeds to make his coming life better but death will cease all such opportunities. God has bestowed humankind with a wonderful opportunity that even after death a small window of earning rewards is open. One of them is the students whom we can train and they will help the people and the chain continues. The more people trained by us, the more the benefit. Hence all of the doctors must sincerely concentrate to improve the training of the junior doctors.

**Have good manners**

**Hadith 37**

قَالَ عَبْدُ اللَّهِ بْنُ عَمْرٍو إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمْ يَكُنْ  
فَاحِشًا وَلَا مُتَفَحِّشًا وَقَالَ إِنَّ مِنْ أَحَبِّكُمْ إِلَيَّ أَحْسَنَكُمْ أَخْلَاقًا

*Abdullah bin Amr رضي الله عنه narrated that the Allah's Apostle ﷺ neither talked in an insulting manner nor did he ever speak evil intentionally. He used to say, "The most beloved to me amongst you is the one who has the best character and manners." (Bukhari 3579)*

The fruits of good manners will be reaped by everyone, even the non-believers. So many countries are there where the people are well mannered and the whole community becomes comfortable due to their efforts. Whatever department one may visit, hospital is no exception to it, the system is evolved into the best because of the good manners of people. This is the reward of their manners in this world. Now if a believer develops all the good manners( ikhlaaq-e-hameeda) and shuns bad manners (ikhlaaq-e-razeela) there will be double benefit for him, in this world and the next world.

**We all should repent**

**Hadith 38**

عَنْ أَبِي عُبَيْدَةَ بْنِ عَبْدِ اللَّهِ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الثَّابِتُ مِنَ الذَّنْبِ كَمَنْ لَا ذَنْبَ لَهُ

*Abu Ubadah bin Abdullah رضي الله عنه narrated that his father رضي الله عنه said, “The Messenger of Allah ﷺ said, “The one who repents from sin is like one who did not sin.” (Ibn Majah 4250)*

There are three basic components in repentance:

*Knowledge* of having committed an act, which is displeasing to Allah ﷻ

*Remorse* for the sins committed

*Action*: it involves stopping committing the sins immediately and it involves asking forgiveness to Allah ﷻ for the deeds committed. For the sins involving rights of people, one needs to address the concerns of people as well. It may include returning their dues or asking forgiveness and so on. The most important action is making full determination not to do the sins again.

Shaykh al-Islam Ibn Taymiyah رحمه الله said, “The one who

repents from sin is like the one who did not sin. He is included among those who fear Allah ﷻ and thus deserves that Allah should grant him relief and a way out, for our Prophet Muhammad ﷺ is the Prophet of mercy, so everyone who repents will have a way out according to his teachings. This is unlike the teachings of those who came before us, for among them the one who repented would still be punished with penalties such as killing themselves and so on.” Now all of us are aware of what we did all during whole of our lives. Fortunately we time is still available, and we can repent. The doors of repentance are open till the soul leaves our body but none of us knows when this will happen ! So let us repent today for all the mistakes we committed in the past.

**Admitting our mistakes and seeking forgiveness**

**Hadith 39**

قَالَ أَبُو هُرَيْرَةَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ وَاللَّهِ إِنِّي  
لَأَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ فِي الْيَوْمِ أَكْثَرَ مِنْ سَبْعِينَ مَرَّةً

*Abu Huraira رضي الله عنه narrated, I heard Allah's Apostle saying. By Allah! I ask for forgiveness from Allah and turn to Him in repentance more than seventy times a day. (Bukhari 6307)*

In the previous hadith we all decided to repent but the profession in which we are is very tricky and a little slip here and there is always going to be there. So we need to turn to the Lord on a daily basis for forgiveness for our mistakes and simultaneously make daily resolve not to commit mistakes again. It is possible that, despite controlling ourselves, a word of impatience slips from our tongue to a patient which makes him unhappy; despite extreme precautions a complication happens in surgery; despite our best efforts we commit a mistake in diagnosis, and so on..... then what to do? The best of the creation namely Prophet Muhammad ﷺ teaches us the treatment for all these mistakes, ask forgiveness from the Merciful, He loves to forgive.

Allah is watching us

Hadith 40

عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ بَيْنَمَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ شَدِيدُ سَوَادِ الشَّعْرِ لَا يُرَى عَلَيْهِ أَثَرُ السَّفَرِ وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ حَتَّى جَلَسَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ وَوَضَعَ كَفَّيْهِ عَلَى فَخِذَيْهِ وَقَالَ يَا مُحَمَّدُ أَخْبِرْنِي عَنِ الْإِسْلَامِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَتُقِيمَ الصَّلَاةَ وَتُؤْتِيَ الزَّكَاةَ وَتَصُومَ رَمَضَانَ وَتَحُجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا قَالَ صَدَقْتَ قَالَ فَعَجِبْنَا لَهُ يَسْأَلُهُ وَيُصَدِّقُهُ قَالَ فَأَخْبِرْنِي عَنِ الْإِيمَانِ قَالَ أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ قَالَ صَدَقْتَ قَالَ فَأَخْبِرْنِي عَنِ الْإِحْسَانِ قَالَ أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ قَالَ فَأَخْبِرْنِي عَنِ السَّاعَةِ قَالَ مَا الْمُسْتَوْلُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ قَالَ فَأَخْبِرْنِي عَنِ أَمَارَتِهَا قَالَ أَنْ تَلِدَ الْأُمَّةُ رَبَّتَهَا وَأَنْ تَرَى الْخُفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّاءِ يَتَطَاوُلُونَ فِي الْبُنْيَانِ قَالَ ثُمَّ انْطَلَقَ فَلَبِثْتُ مَلِيًّا ثُمَّ قَالَ لِي يَا عُمَرُ أَتَدْرِي مَنْ السَّائِلِ قُلْتُ اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ فَإِنَّهُ



جَبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ

Umar ibn al-Khattab رضي الله عنه reported, We were sitting with the Messenger of Allah ﷺ one day when a man appeared with very white clothes and very black hair. There were no signs of travel on him and we did not recognize him. He sat down in front of the Prophet ﷺ and rested his knees by his knees and placed his hands on his thighs. The man said, "O Muhammad, tell me about Islam." The Prophet ﷺ said, "Islam is to testify there is no God but Allah and Muhammad is the Messenger of Allah, to establish prayer, to give charity, to fast the month of Ramadan, and to perform pilgrimage to the House if a way is possible." The man said, "You have spoken truthfully." We were surprised that he asked him and said he was truthful. He said, "Tell me about faith." The Prophet ﷺ said, "Faith is to believe in Allah, his angels, his books, his messengers, the Last Day, and to believe in providence, its good and its evil." The man said, "You have spoken truthfully. **Tell me about excellence.**" The Prophet ﷺ said, "**Excellence is to worship Allah as if you see him, for if you do not see him, he surely sees you.**" The man said, "Tell me about the final hour." The Prophet ﷺ said, "The one asked does not know more than the one asking." The man said, "Tell me about its signs." The Prophet ﷺ said, "The slave girl will give birth to her mistress and you will

*see barefoot, naked, and dependent shepherds compete in the construction of tall buildings.” Then, the man returned and I remained. The Prophet ﷺ said to me, “O Umar, do you know who he was?” I said, “Allah and his messenger know best.” The Prophet ﷺ said, “Verily, he was Gabriel who came to teach you your religion.” (Muslim 8)*

This hadith is of the final years of the prophethood and the nature of the questions is clearly depicting that the hadith is representing the summary of all the basic tenets of Islam. In this the three stages of spiritual development of Muslim are mentioned; initially one practices religious duties just physically, then his heart is engaged in fulfillment of duties and finally he reaches a stage when it is as if one is fulfilling duties as if in the presence of Divine Almighty and this is the perfect faith. In this stage a person will feel extreme difficulty in committing the acts which displease Allah ﷻ just as we have difficulty in performing acts of obedience. A sincere worker is delighted on knowing the master is watching the difficulties faced by him in fulfillment of the assignments. In case some of us reaches this stage, it will be his great luck as now the good deeds become easy to perform and the joy and symphony which is perceived is beyond words.

**With this our group of forty ahadith is completed. May Allah ﷻ make it easy for us to follow them?**

## Conclusion

Allah ﷻ has blessed the medical community more than many other professions as far as the search for the Truth is concerned. My heart gets filled with enormous joy on seeing so many young medicos filled with the zeal of serving the community with selflessness and yet having strong 'nisbat' (connection) with their Lord. These are the ones for whom this small chapter is dedicated. Those who are not so synchronous with the 'Salook' or divine training may find some things here somewhat ambiguous. Anyway let me address the group. Once a scholar approached Sheikh Zakariya ؒ and told him, "O, Zakariya I am going on a journey and on my return give me an answer for what is this tasawuf ? " Sheikh Zakariya ؒ replied, "There is no need to wait for the return, let me clarify it just now. The beginning of salook is ***"The reward of deeds depends upon the intentions"*** and the final stage is ***"Excellence is to worship Allah as if you see him, for if you do not see him, he surely sees you."*** (Both are the famous hadith present in many

books of hadith like Sahih Bukhari). The journey begins with correction of intentions which is the first step of salook and ends with the state where one performs all the actions as if he is in the presence of Allah ﷻ. The latter is the pinnacle of the journey of the seeker of the path of salook. Now let me use an analogy, when a medico starts his day with good intentions in his pursuit of sulook and works according to them in hospital in his job, he will be blessed with numerous rewards and the best of them is the pleasure of Allah ﷻ. Don't consider this as a mere statement of mine, in ahadith there is clear mention of the people of paradise who on getting all the blessings and bounties from Allah ﷻ, will be told to ask for more. They will be baffled what to ask, then the merciful Lord will tell them to seek the 'riza' (pleasure) of Divine. But in this the intention has to be 'khalis' (pure) desire of serving the creation of the Creator who loves us and whom we love. On gradually treading on this path, the seeker reaches a state when he feels the omnipresence of Allah ﷻ, although one has a belief of the omnipresence of Allah ﷻ but the state (haal) of experiencing His Divine presence is purely metaphysical hence cannot be explained by physical methods like speech or writing. The seekers of Allah ﷻ have a wonderful blessing in hospital as there is a famous saying

which is narrated as hadith but is in fact an Israeli narration, “I am with those whose hearts are broken for me” . And in the hospital we find all the people who have broken hearts due to pain and suffering either of their own or of their nears and dears so providing a compassionate advice and relieving the suffering of these people will naturally get us close to the One who resides in the broken hearts and that is the God. So staying with broken hearts is a shortcut to achieving proximity to Lord. There was a person who performed numerous litanies to have a clear vision of holy Prophet ﷺ in dream but always had hazy ones, once his child became ill and was tentatively diagnosed as cancer. Now this was a real shaking moment for him. He prayed to Allah ﷻ as much as he could and stayed steadfast on the will of Allah ﷻ but naturally his heart was shattered. One night in a dream he asked his son, “Where is Prophet ﷺ ?” His son instructed him towards a tent which had two guards, one was reclining and the other was awake. Then he saw holy Prophet ﷺ clearly wearing an ‘amama’ (turban), white robe and offering salat. He got so perplexed that he sat down and the guard who was actually an angel put his hand on his chest to remove his anxiety and awe due to the vision. After a few days his child too became cured and

nobody knows how the child got cured without any treatment. The person later on revealed this secret that the illness and fear of losing his child to cancer made his heart broken to such an extent that the supplication made by him for years got fulfilled in days. Another incident is of one more patient who had renal failure and all sorts of sufferings but he was 'sabir' (had patience) despite so many odds of health and family. He met me once and happily narrated to me that in his dream holy Prophet ﷺ had consoled him not to worry and things will be better. After some time things really became better. These episodes have been mentioned by me to you as the secrets of destiny cannot be unraveled by you and me, they are beyond our comprehension. Why people become miserably ill? Why some suffer? Why some enjoy? Why some are believers and Why some unbelievers are cosmic secrets which we need not to know. But we must strive to do the voluntary actions to please the Lord and one of the best of them is to take care of his creation as in a hadith in which Ibn Umar رضي الله عنه reported, The Prophet ﷺ said, *"The most beloved people to Allah are those who are most beneficial to people. The most beloved deed to Allah is to make a Muslim happy, or to remove one of his troubles, or to forgive his debt, or to feed his hunger. That I walk with a*

*brother regarding a need is more beloved to me than that I seclude myself in this mosque in Medina for a month. Whoever swallows his anger, then Allah will conceal his faults. Whoever suppresses his rage, even though he could fulfill his anger if he wished, then Allah will secure his heart on the Day of Resurrection. Whoever walks with his brother regarding a need until he secures it for him, then Allah Almighty will make his footing firm across the bridge on the day when the footings are shaken.”(al-Mu’jam al-Awsat 6192(Sahih (authentic) according to Al-Albani)*

We cannot compete with the seekers of the past who would spend most of their time ‘zikr’ (remembrance of God) but with little attention to these deeds for which we have not to struggle much, we may reach close to them. One may wonder how with little deeds one may achieve so much reward? I too had this query, so Dr Rafiq sahib رحمہ اللہ made this issue very clear. He explained to me that a great business man earns in a second what a poor labourer will not earn over months or even years. A king can get work done in a moment which others cannot do in years. Similarly heart is the king in one’s body so the deeds of heart get a reward which deeds of limbs cannot achieve. Imam Ghazali رحمہ اللہ and numerous other scholars of his like have mentioned the

human being is just like a mini cosmos in which the status of heart is like a king in the body and all other organs are like subjects, so the value of the king is always far more than any subject. May Allah ﷻ make it easy for us to understand this great knowledge?

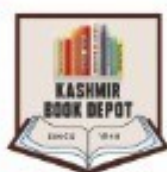
Let me come back to the initial discussion on hadith –e-Jibrael. When one purifies his intentions in all the works for pleasing his Lord, gradually he reaches the state of Ihsaan. He is in the state where he feels he is being watched by Lord all the time. Can one imagine the situation of such an individual. When we are aware someone is watching us, we try to be as close to perfection as possible. An awareness of ‘the boss is watching’ makes an employee to shun off his phone and ignore phone calls and concentrate on his work. A student who knows an invigilator is watching him will never attempt to copy in exam, a thief on getting suspicious of police being around never tries his luck, then how can one cheat a patient, ignore his sufferings, be stone hearted when he is under the awe of the Divine. This state needs to be achieved by all of us as this has been the final stage of teaching of sahaba by the anonymous guest who in fact was angel Jibrael ﷺ. He taught them first Islam, then Iman, and finally Ihsaan what we are discussing here. This state will



make every step in hospital a worship, every word spoken to the patient or his family a worship, every prescription written a worship and every surgery done a worship. What a beauty of Islam, for every action which any other person would do even otherwise, a sincere believer gets enormous reward silently. May all of us get blessed with this bounty (nimat). Aameen!

## ABOUT THE BOOK

Humankind is the beloved creation of the Almighty Lord as repeatedly emphasized in His holy books. Most of the attributes of the Divine relate to this affectionate relation like Rahman (the Most Merciful), Rahim (the Most Compassionate), Wadood (the Most Loving), Tawaab (the Acceptor of Repentance), Gaffar (the Most Forgiving), just to name a few. When human being is suffering for any disease, the person who shows empathy, affection and care for this person becomes beloved in the eyes of the people and the Lord Himself. One can hardly imagine the status of the person who has been chosen to remove the hardships of a sick person, and he is the 'doctor'. A duty bound doctor is always the focus of supplications of the patients and his families in addition to being under the shade of mercy of the Lord. The mercies of Lord have no limits, so the recipient of the blessings can earn limitless bounties depending on his efforts. And the greatest blessing achievable is the 'Pleasure of Divine' which is the final blessing which will be given to the dwellers of paradise. Hence, the hospital becomes a 'gateway to paradise' for the doctor. Conversely, the negligent, indifferent or even a corrupt doctor will be a source of dissatisfaction, hopelessness and even threat to life for the patient. When people are unhappy, their Lord too is unhappy with this doctor, hence the hospital becomes a 'gateway for hell' for this medico. In this book the author has sought guidance from the prophetic traditions which will guide the doctor to eternal bliss and the benefits of which will start unravelling right from this life only.



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