



الله الاكبر
محمد رسول الله



AHADITH COURSE
For
Medical Students

AHADITH COURSE

For

Medical Students



PESHAWAR MEDICAL COLLEGE

Warsak Road Peshawar

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CONTENTS

S.No.	TOPIC	NO.
I	Preface	i
II	A short introduction of the Hadith Knowledge	iii
1	Sincerity of Intentions	1
2	Pursuit of Knowledge	3
3	Relation with Qur'an	5
4	Virtues of Contentment	7
5	Commanding Good and Forbidding Evil	8
6	Steadfastness on Worships	10
7	Importance of Salat	11
8	Abstinence from Evil Temptations	13
9	Importance of Health & Time	14
10	Guarding the Tongue	16
11	Asking Permission	15
12	Etiquettes of an Assembly	17
13	Good Manners	18
14	Pleasant and Friendly Speech	19
15	Islamic Brotherhood	20
16	Malice and Jealousy	22
17	Backbiting	23
18	Arrogance and Pride	25
19	Restraint in Anger	27
20	Mercy and Kindness	29
21	Beneficence & Pardoning	31
22	Generosity and Stinginess	32
23	Repentance	34
24	Salaam (Islamic Greetings)	35
25	Trust (Amaanah)	37
26	The Signs of a Hypocrite	39
27	Visiting a Patient	40

28	Concept of Disease in Islam	41
29	Patience	42
30	Need of Proper Qualification for Practicing Medicine	43
31	True Testimony	45
32	Confidentiality	46
33	Abstaining from Intoxicants	47
34	Rights of the Parents	48
35	Rights of the Neighbor	49
36	Rights of the Subordinates	50
37	Lawful, Inlawful and Doubtful Things	51
38	Good Friends	52
39	God Consciousness	53
40	Supplication	54
41	References	55

PREFACE

This anthology of forty sayings of the Holy Prophet ﷺ is primarily meant for the students of Peshawar Medical College. But it is also an essential reading for the medical professionals in general. The forty sayings are covering forty important aspects of life. The topics and sayings have been selected by a team of experts, very diligently keeping in view the requirements of medical professionals. It provides a window on the responsibilities of a Muslim doctor.

It covers a whole spectrum of topics ranging from the purity of intentions, importance of knowledge, basic ethical values, social etiquettes, the concept of disease, the rights of patients etc.

An attempt has been made to capture the essential spirit of social etiquettes expected from a Muslim Doctor. The primary aim is to inculcate the ethical values of Islaam in medical students to sensitize them to their responsibilities as Muslim Medical Professionals.

Islam is a complete code of life. It directs and regulates every aspect of life. A whole theory of medical ethics and behavioral sciences can be derived from the golden principles of Islam. This collection of Hadith is a humble endeavor to make contributions in this neglected area.

A short introduction of Hadith literature has also been included to highlight the importance of Hadith and prove that it is an integral part of faith. An attempt has been made to capture briefly the process of compilation, preservation and authentication of Hadith literature. It brings home the point that Qur'an is explicit revelation and Hadith is implicit. It is difficult to fully grasp the spirit of Qur'an without the knowledge of Hadith.

A whole team has remained engaged in the selection, research and compilation of this collection. But our special thanks are due to Mr. Mehmood Ul Hassan for doing the painstaking job of researching the references, writing some of the commentaries and selection of the topics. I am also grateful to Maulana Muhammad Ismail for facilitating, guiding and supervising the work. Our thanks are due to Mr. Abdul Latif Gandapur, Advisor Tarbiah, Prime Foundation, for his valuable input and suggestions. I also record my grateful acknowledgment to Mr. Inayatullah for rendering the collection into English language and for writing some of the commentaries. I also thank Mr. Muhammad Akif for reading and editing the manuscript. And last but not the least, I commend particularly the efforts of Dr. Izharul Haq, Dr. Ihsanul Haq and Dr. Shamsul Haq Hanif for reviewing, editing and refining the language of this collection. The efforts of Mr. Hazrat Rahman in composing and refining the script using various computer software are also commended.

In addition, we also need the Holy Qur'an and all other sayings of the Prophet ﷺ for our guidance and reformation. If we make our practices in accord with the teachings of these forty saying I am sure, we can mend our lives. Reforms in the society are assured if brought first in the individual. I feel confident that these Ahādīth will prove to be the light towers in that move. Let us promise today not only to read these Ahādīth for success in our examinations but also to act upon them. May Allah (SWT) bless us to understand these Ahādīth and His graciousness to practice accordingly.

Prof. Dr. Najibul Haq

Dean

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A Short Introduction of the Hadith Knowledge

Hadith:

The literal meaning of the word ‘Hadith’ is, speaking or conversation. In the terminology of Islamic Shariat, it means sayings or actions or tacit approval of the Messenger of Allah ﷺ (silence of the Prophet ﷺ about an action or event happening in front of him, commonly known as taqreer in Hadith literature is regarded as approval). The meaning of Hadith is thus the traditions attributed to the Prophet ﷺ .

Sunnah:

Its literal meaning is straight, smooth or known path. Allah’s laws of retribution against nations in history have been termed as Sunnatullah. For example, Allah says in Holy Qur’an (35:43)

فَهَلْ يُنظَرُونَ إِلَّا سُنَّتِ الْأَوَّلِينَ فَلَنْ تَجِدَ لِسُنَّتِ اللَّهِ تَبْدِيلًا

“Are they waiting, then, for anything except what happened to the nations before them? You shall not find any changes in the way of Allah”.

In Hadith terminology, Sunnah is the path shown by the Messenger of Allah ﷺ to Muslims or it is the practical interpretation of the Qur’anic injunctions by the Holy Prophet ﷺ through his sayings and actions. Some scholars believe that Sunnah and Hadith are identical terms.

Sunnah as a Source of Shari’ah:

The teachings of Islam are based on Qur’an and Sunnah, while Qur’an is the primary source of Shariat. The Holy Prophet ﷺ has interpreted it through his sayings and deeds. This interpretation has been preserved in Hadith. The Holy Qur’an brings out this position very clearly at several places. For example it says:

“يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا أَعْمَالَكُمْ”

“O, Believers, obey Allah and obey the Messenger and do not cause your works to be nullified”^[2]. At another place it says:

“وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ”

“(And tell them that) we never sent a Messenger but that he should be obeyed by the leave of Allah”^[3].

The revealed status of Hadith is apparent from this verse of the Holy Qur’an:

“وَمَا يَنْطِقُ عَنِ الْهَوَىٰ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ”

“Nor does he (Prophet Muhammad ﷺ) speak out of his own desire. This is nothing but a revelation that is conveyed to him”^[4]. This verse apparently refers to the Qur’anic text. But the jurists of Islam also agree that this covers the teachings, sayings as well as actions of the Prophet ﷺ. The only difference is that Qur’anic words and meaning both are from Allah, while the words of Hadith are not from Allah, though the message is from him ﷺ. Here Allah transmits the message and the Prophet ﷺ communicates that message in his own words. It means that Qur’an is the explicit revelation and Hadith is the implicit. This is evident from the saying of the Holy Prophet ﷺ “I have been given the book [Qur’an] and a similar thing in the form of [Hadith]^[5]” (Abu Dawood: No. 6404 Vol. 5). On another occasion the Prophet ﷺ while pointing towards his tongue, said, “Nothing comes out of this [tongue] but truth”. (Abu Dawood: No. 3646 Vol. 4)^[6].

Hadith an Unprecedented Genre of Literature:

Hadith literature is an unprecedented and unique contribution in human history. It is rare outcome of the genius of the followers of a historical personality. There is no other genre of human science solely devoted to the preservation of the life, character and

teaching of a single personality. The followers of Ibrahim (Abraham), Musa (Moses), Esa (Jesus) and other Prophets have not been able to make such diligent arrangement for the preservation of their lives.

This quality of Hadith literature deeply influenced Dr. Sperngeran, the illustrious orientalist. He lived for a long time in Sub-continent and worked extensively on Hadith literature. He was amazed to note that for the preservation of the life of an individual more than six hundred thousand narrators' biographies have been recorded faithfully. No religion including Christianity and Judaism can match this rare tradition. [7]

The compilation of Hadith literature had started at the time of the Prophet ﷺ.

Allah says in the Holy Qur'an:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

“Surely there was a good example for you in the Messenger of Allah, for all those who look forward to Allah and the Last Day and remember Allah much.” (Al Ahzab: 21)

[8] And the Prophet ﷺ said, **“May Allah gladden a man who hears a Hadith from me, so he memorizes it, and conveys it to someone else. Perhaps he carries the fiqh to one who more understands than him”** (abu Dawood: No. 322^[9], At – Tirmidhi: No. 2656). Similarly, The Prophet ﷺ said on the Hajja-tul-wida occasion (the Farewell Pilgrimage), **“I am leaving two things among you i.e. Qur'an and Sunnah. You will not go astray if you follow them.”** He ﷺ also said on another occasion, **“Those of you who are present, should convey my message to those who are not present”**. These clear instructions of the Holy Prophet ﷺ motivated the companions to collect, memorize and preserve the sayings and actions of the Holy Prophet ﷺ.

Methodology of Research and Principles of Hadith Literature:

Two methods are commonly used to judge the authenticity of the Hadith:

1. Examination of the chain of individuals in the transmission of Hadith.
 2. Examination of the text of Hadith.
1. The examination of the chain of transmission means finding out personal attributes and conditions of the narrator. It focuses on judging, recording and preserving personal traits of the narrator like, his character, memory, wisdom, means of income, and individual pursuits. All this is aimed at finding out the credibility of a narrator.
 2. The examination of text is aimed at pondering over the structure of the sentence and its words, and judging its semantics to dig out the true message and meaning of the Hadith.

All these efforts have led to the development of a new genre of literature known as “the principles and methodology of Hadith literature”.

Preservation of Hadith Literature:

Two methods were in vogue for the preservation of the Hadith at the time of the Prophet ﷺ, e.g. memorization and writing. The scholars of Hadith literature have, therefore, given due importance to these two methods for compilation Ahādīth down the ages. Moreover, the compilation and chain of transmission has been a continuous process since the time of the Holy Prophet ﷺ and has never been broken till today.

Memorization of Hadith:

Arabs had extremely retentive memory. Their poetry, genealogical trees and heroic stories of tribal wars were always at their finger tips. Therefore, when they embraced Islam, these rare qualities of head and mind enabled them to memorize Qur'an and Hadith with great love and reverence. It was a habit of the faithful companions of the Holy Prophet ﷺ to attend his meeting, memorize his sayings and rehearse it with each other on leaving the gathering. This rehearsal enabled them to memorize these sayings. A considerable number of his ﷺ companions were doing this and the Holy Prophet ﷺ was aware of it. Many companions used to complain about their memory and the Prophet ﷺ frequently prayed for the sharpening of their memory. A long tradition has been narrated by Abu Huraira in Sahih bukhari, in this connection. Abu Huraira رضي الله عنه says that he complained about his memory to the Messenger of Allah ﷺ and the Prophet ﷺ miraculously treated him. He reports that his memory got so sharpened that he immediately picked every word getting out of the Prophet's ﷺ mouth. It stayed in his memory for ever. (Bukhari: No. 118, 119 chapter memorization of knowledge)^[10]. The purpose of narrating this incident is to bring home the point that how much importance was attached to memory for the preservation of Hadith.

Writing of Hadith:

The Prophet ﷺ had prevented his companions from recording Ahādīth according to some traditions. But at the same time we come across some authentic traditions where he ﷺ had allowed recording them. The scholars of Islaam are of the view that the wisdom behind prevention of writing Ahādīth was to avoid intermixing of Hadith with Qur'an. It was never meant to prohibit

documentation and preservation of Hadith literature. He stopped the ordinary companions but allowed the learned ones to document his sayings. Later on consensus developed among the entire Umma over the compilation and preservation of Hadith literature.

Usually, two kinds of traditions have come down to us from the Holy Prophet ﷺ:

First, the official correspondence and documents;

Second, the recording of the Prophet's ﷺ sayings and actions by his companions in their private capacity;

The following precedents have been recorded regarding the first kind of Ahādīth.

1. The Prophet ﷺ had ordered a written census of the entire Muslim population and it is recorded in Sahih Bukhari that the returns showed 1500 individual registries.^[11]
2. Shortly after his arrival in Madina, the Prophet ﷺ succeeded in establishing a city state comprising the surrounding population of Madina. He endowed the state with a written constitution. This document has come down to us and has been preserved by the biographers of the Holy Prophet ﷺ and Hadith literature.^[12] This document can be called the first written constitution of the world.
3. Dr. Hamidullah has in his book on “the Political Life of the Holy Prophet ﷺ” referred to 281 letters and documents written to king's and tribal chiefs by the Holy Prophet ﷺ

There are numerous examples of the kind of documents where the Prophet ﷺ has issued written directives and instructions to some government officials and his ﷺ companions regarding Salat, Zakat, Fasting, Prohibition of usury and wine and also about governance and regulation of the Islamic state.

The second category of written Ahādīth was the one compiled individually by some companions, of the Prophet ﷺ

Hazrat Abdullah Ibn ‘Amr Ibn Al- ‘Aas رضي الله عنه, a young Makkkan, who knew Syrian and Hebrew languages, had been given permission by the Holy Prophet ﷺ to record his sayings. More important is the case of Anas رضي الله عنه, who could read and write when only ten years old. He had read out his handwritten Ahādīth to the Messenger of Allah ﷺ and got them corrected and verified. The companions of the Prophet ﷺ had learnt Ahādīth from him and later on preserved these either themselves or passed these on to their pupils for recording.

Abu-Huraira رضي الله عنه had learnt the largest number of Ahādīth amounting to 5374. His pupils had recorded those traditions and some of them had even got them corrected from him. Some of these hand written manuscripts by one of his pupils, Hummam ibn Munabbhi is still available in the libraries of Damascus and Germany. Similarly, the Ahādīth of Hazrat Aysha رضي الله عنها have been preserved by her pupils, Urwa Ibn Zubair, Qasim Ibn Muhammad Ibn Abi Bakr and Umra Bin Abdur Rahman Ibn Abu Bakr رضي الله عنه. Beside many other companions of the Holy Prophet ﷺ had preserved Ahādīth individually.

The Prophet ﷺ had prevented his companions from recording Ahādīth according to some traditions. But at the same time we come across some authentic traditions where he ﷺ had allowed recording them. The scholars of Islam are of the view that the wisdom behind prevention of writing Ahādīth was to avoid intermixing of Hadith with Qur’an. It was never meant to prohibit documentation and preservation of Hadith literature. He ﷺ stopped the ordinary companions but allowed the learned ones to document his sayings. Later on consensus developed among the

entire Umma over the compilation and preservation of Hadith literature.

This clarifies that the objections raised about Ahādīth that these were writing much later are baseless and without any substance.

Compilation of Hadith Literature:

I. Hadith Compilation at the Time of the Holy Prophet ﷺ (Started in the life of Prophet ﷺ and continued till 11th of Hijrah):

During this period the Messenger of Allah ﷺ had given written instructions about Zakaat, other charities, and ransom to Amar Ibn Hazam رضي الله عنه. We also come across the Sahifah of Wayal Ibn Hajar. The book of charity (Kitab-u-Sadaqa), which according to Abdullah Ibn Umar رضي الله عنه, was got written in the final days of the Prophet ﷺ for executives. Sahifah Ali is also very famous. Parts of collections of other companions, like Saad Ibn Ubada رضي الله عنه, Abdullah Ibn Abi Awfa رضي الله عنه, Samra Ibn Jandab رضي الله عنه, Jabir Ibn Abdullah رضي الله عنه, Muaadh Ibn Jabal رضي الله عنه and Anas Ibn Malik رضي الله عنه have also come down to us. The Sahifah Sadiqah was compiled by Abdullah Ibn Umar رضي الله عنه and is still preserved in Musnad-i-Ahmad.

II. Compilation at the Time of Four Caliphs (11th to 40th Hijrah):

The rightly guided Caliphs showed keen interest in the dissemination of Haidth and the genre of Hadith literature gained importance during this time. Hazrat Umar رضي الله عنه, sent many companions of the Messenger of Allah ﷺ to different places for disseminating the teaching of Qur'an and Hadith. For example, Abdullah Ibn Masood رضي الله عنه, was

sent to Kurah , Abu Dardaa رضي الله عنه to Syria and Muaadh Ibn Jabal رضي الله عنه, to Hamas in Syria.

III. **Compilation During the Time of Other Companions** (40th to 70th Hijrah):

This period is distinguished by the establishment of many teaching circles of Hadith literature by companions of the Prophet صلى الله عليه وسلم. The teaching circles of abu Huraira رضي الله عنه, Abdullah Ibn Umar رضي الله عنه, Anas Ibn Malik رضي الله عنه, Hazrat Aysha رضي الله عنها, and Abdullah Ibn Abbas رضي الله عنه Abdullah Ibn Masood رضي الله عنه were very famous. Saad Ibn Maaz رضي الله عنه had a saheefa. As-Saheefa Sadiqa of Abdullah Ibn Amr Ibn Al-As رضي الله عنه was very famous and preserved in Masnad Ahmad. Abdullah Ibn Abi Awfa رضي الله عنه, Samra Ibn Jandab رضي الله عنه had also scripts.

IV. **Compilation During the Period of Tabieen** (60th to 130th Hijrah):

Tabee is the person who has got the opportunity of association with and was the followers of the companions of the Prophet صلى الله عليه وسلم (Sahaba).

Saeed Ibn-Al Musaib, Hasan Basari, Ibn Saireen, Ura Ibn Zubair, Ali Ibn Husain, Zainul Abidin, Mujahid, Shuraih, Masrooq, Qasim Ibn Muhammad Ibn Abu Bakar Makhul, Hammam Ibn Munabah, Salem Ibn Abdullah Ibn Umar, Abu Hanifa etc. had famous circles of the teaching of Hadith. Hammam Ibn Munabah among them was the pupil of Abu Hurairah رضي الله عنه. He preserved his opuscle on the name of Al-sahifah al – Sahih and it has come down to us in Musnad-i-Ahmad.

V. **Tabaa Tabieen** (130th to 200th Hijrah):

The period of the Tabaa Tabieen (those who met and learnt from followers of the companions starts from 130th of

Hijrah and continuous till 200 Hijrah). Abdul Aziz Ibn Juraih Al Basari, Sufyan Sueri, Abdullah Ibn Mubarak etc. were very famous in this period. These eminent personalities took the work of the preservation and dissemination of Hadith literature to new heights.

VI. The Period of Imaam Abu Hanifa and Imaam Malik (96th to 204th Hijrah):

The sixth period begins in 96th Hijrah and continues till 204 Hijrah. Imaam Malik and Imaam Abu Hanifah lived around 150th and 179th Hijrah respectively. Imaam Shafee, Ibn Mubarak, and Imaam Muhammad Al Shaibani's period is between 81 and 204 of Hijrah. Imaam Malik compiled his Muwatta and Imaam Abu Hanifa his collection of Ahādīth, Al Asar around this time.

VII. The Period of Hadith Literature (194th to 273rd of Hijrah):

The seventh period begins around 194th Hijrah and goes on till 273rd Hijrah. This is the period where the important works of Imaam Bukhari, Muslim, Al-Thirmidhi, Ibn-i-Maajah, Abu Dawood and Nisae, were compiled. These six books gained fame and currency down the ages.

The above history shows that compilation of Hadith literature had continued till writing of the above books. The chain has never broken down throughout this long period. The claim that Ahādīth were transmitted orally for 300 years, and compiled by the people later on, is against historical facts.

Some Famous Categories of Ahādith:

The scholars of Hadith literature have classified Hadith on the basis of chain of narration (Sanad). Some important types of Hadith are given as follows.

1. **Mutawatir** (continuous): A Hadith reported by such a large group of narrators that it is impossible for them to concur on false hood.
2. **Sahih** (sound): A Hadith reported by a man who is honest, just, and has a good memory. It should have continuity in narration, the chain of narrators should lead to the Holy Prophet ﷺ and the narrator has not contradicted another transmitter.
3. **Hasan Hadith** (good): It is slightly different from Sahih. If memory is not that sound to fulfill the preconditions of Sahih, the Hadith will be called Hasan.
4. **Dai'f Hadith** (weak): It is a Hadith which is not Sahih and Hasan. Weak Hadith cannot be the basis for arriving at juristic opinion.
5. **Mawzoo** (Concocted and fabricated): A Hadith which has been fabricated by a narrator and attributed to the Prophet ﷺ. for example, “seek knowledge even if in China”.
6. **Hadith Al-Qudsi**: A Hadith reported by the Prophet ﷺ and attributing it to Allah Almighty.

The above things should be kept in mind while studying Hadith. Separate literatures on the biographies of narrators have been developed and it can be consulted for finding out the status and authenticity of a Hadith.



END NOTES:

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1. Sincerity of Intentions

عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ يَقُولُ قَالَ رَسُولُ اللَّهِ ﷺ: الْأَعْمَالُ بِالنِّيَّةِ وَلِكُلِّ امْرَأٍ مِمَّا كَوَى فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ فَهِيَ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا أَوْ لِامْرَأَةٍ يَبْتَازُهَا فَهِيَ هِجْرَتُهُ إِلَى مَا هَجَرَ إِلَيْهِ -
(بخاری)

Translation:

Narrated Umar bin Al-Khattab رضي الله عنه : Allah’s Messenger ﷺ said: “The reward of acts depends upon the intention and every person will get the reward according to what he has intended. So whoever migrates for Allah and his Apostle, his emigration will be for Allah and His Apostle. And whoever does it for a material gain or marrying a woman, his emigration will be what he emigrated for (he will be rewarded accordingly).” Sahih Bukhari ^[1]

Commentary:

The above mentioned Hadith warns us that acts are rewarded on the basis of intentions behind them; good acts will be rewarded only if they are intended so.

A doctor recommends a treatment to his patient with full sincerity but still at times the medicine can cause side effects and harm the patient temporarily or permanently. For example, the use of some medicines can result in a temporary or permanent damage to a body organ or death. In all these situations the doctor will be judged by his intention in this world and the Hereafter. He could be saved only if he had adequate knowledge about the possible effects of medicine and prescribed it in accordance with his best possible wisdom and discretion. This kind of knowledge is obligatory for every treating doctor in the light of Hadith No.30,

which says the one who practices medicine without proper qualification will be held responsible for the consequences.

Even criminal laws around the world take into account the criminal's intention while committing a crime and cases are decided differently on this basis. This is called Mens Rea in the language of law. This is a Latin word used for the mental state or intention while committing a crime. Allah will also judge acts in the hereafter on the basis of intentions behind them.

Note: the Hadith mentioned above has also been recorded in other books such as Sahih Muslim, Abu-Dawood etc. with some changes in the words.



2. Pursuit of Knowledge

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَا مِنْ رَجُلٍ يَسْلُكُ طَرِيقًا يَطْلُبُ فِيهِ عَلْمًا إِلَّا سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ وَمَنْ أَبْطَأَ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ نَسَبُهُ - (ابوداؤد)

Translation:

Narrated Abu Hurraira رَضِيَ اللَّهُ عَنْهُ: that Allah Almighty's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: "There is no man who follows a path in pursuit of knowledge but Allah will make easy for him a path to Paradise, and if a person's deeds slow him down, his lineage will not help him to speed up." Abu Daud ^[2]

Commentary:

Knowledge means the study of those physical and metaphysical realities which make us understand the commandments of Allah Almighty and enable us to serve mankind. In Hadith literature it is called Ilm-un-Nafi' the beneficial knowledge. Knowledge which deviates from these two principles and causes people to go astray from Allah or leads to harm Allah Almighty's creation does not fall under this category. For example, the inventions having only harmful consequences for human beings cannot be considered beneficial knowledge.

The knowledge of medicine comes under the category of Ilm-un-Nafi' if it is studied with the intention of treating distress and disease. In studying medicine, one can therefore, expect reward from Allah Almighty. But using the same knowledge for harming people, for example, to intentionally endanger or kill a patient with wrong treatment, will surely incur the wrath of Allah and the perpetrator should be ready for it. The prisoners of the battle of

Badar were asked to educate ten Muslim and get freedom in return. This is an example of the importance of knowledge in Islam.

Besides recognizing the importance of gaining knowledge, this Hadith also emphasizes on action upon the gained knowledge. If a person has sufficient knowledge but does not practice it, his lineage cannot raise him in honor and piety. So knowledge and practice both are inseparable.



3. Relation with Qur'an

عَنْ عُثْمَانَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ - (بخاری)

Translation:

Narrated Uthman رَضِيَ اللَّهُ عَنْهُ the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “The best among you (Muslims) are those who learn the Qur'an and teach it (to others).” Sahih Bukhari ^[3]

Commentary:

Qur'an is the book of Allah Almighty. While its textual recitation is also rewarding for a Muslim, understanding is more important as it is a practical guide for life.

Understanding medical knowledge is similarly important. A medical student, who has merely read his text books without understanding them fully, will surely fail the examination for obvious reasons. May Allah Almighty save us from such an embarrassment on the Day of Judgment, because the option of supplementary examination will not be available on the Day.

Qur'an has the following rights on every Muslim:

1. To read Qur'an.
2. To study its translation, think over its words and verses, and understand its meaning and message.
3. To ponder over its verses and delve deep to comprehend its wisdom and message, and continue this effort ceaselessly till death.
4. To act upon its teachings, as Qur'an is not a book of philosophy, rather, a practical guide for life. Relishing intellectually on its meaning and making no effort to practice it, is not its purpose.

5. To convey the message of Qur'an to others, so that Qur'anic teachings and guidance does not remain restricted to few people, thus transmitting its message to the entire humanity. Now let us pause and ask ourselves if we are discharging our responsibilities in this regard? This process can be used as a simple yard stick for judging our faith.



4. Virtues of Contentment

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: قَدْ أَقْلَمَ مَنْ أَسْلَمَ وَزُرِيَ كَفَافًا
وَوَفَّقَهُ اللَّهُ بِمَا آتَاهُ
(مسلم- ابن ماجه)

Translation:

It was narrated from Abdullah Bin Amr Bn Al-As رضي الله عنه that the Messenger of Allah ﷺ said; “Surely he has succeeded who accepts Islaam and is given sufficient provision, and Allah Almighty makes him content with what He has given him.” Sahih Muslim ^[4]

Commentary:

Many people in the current times have set standard for ‘success’ different from what Islaam teaches. To them the acquisition of wealth or power is the only yardstick for being successful. The above Hadith, on the country, sets a new standard; it is the faith and the positive attitude toward material wealth that can be the ultimate guarantee of a successful life in real sense.

This view is based on the concept of life in the hereafter which is infinite. Any measure of success, therefore, is incomplete if it does not cater for that life. The Qur’an additionally teaches that even in this life, material well-being alone cannot guarantee real success.

Medical profession has a great potential to acquire both money and fame for practitioners. However, in view of the above Hadith, this alone cannot bring real happiness. It is the adherence to faith, sense of social responsibility, caring for the needy and the ability to be content with a modest livelihood that can make a doctor a role model and really successful man.

5. Commanding Good and Forbidding Evil

عَنْ حُدَيْفَةَ بْنِ الْيَمَانِ رضي الله عنه عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ: وَالَّذِي نَفْسِي بِيَدِهِ لَتَأْمُرَنَّ بِالْمَعْرُوفِ وَتَنْتَهَوْنَ عَنِ الْمُنْكَرِ أَوْ يُؤْشِكَنَّ اللَّهُ أَنْ يَبْعَثَ عَلَيْكُمْ عِقَابًا مِنْهُ ثُمَّ تَدْعُونَهُ فَلَا يُسْتَجَابُ لَكُمْ- (ترمذی)

Translation:

Hudhaifah bin Al-Yamaan رضي الله عنه narrated that the Prophet صلى الله عليه وسلم said: “By the one in whose hand in my soul, either you advocate all that is good and forbid that is evil, or Allah will punish you and you will call upon Him, but your prayers will not be heard.” At-Tirmidhi^[5]

Commentary:

The Hadith stresses on the obligation of advocating good and forbidding evil. Neglecting this duty by the Ummah results in spreading of evils in society, domination of the enemy, no response to duas, collapse of the Ummah and severe punishment in the hereafter.

Unfortunately, there is a prevailing trend that in the name of individual rights in our society, people do not want to be concerned with others and raise their awareness about good and bad. This Hadith warns us of dire consequences about such an attitude and exhorts us to engage with community.

Every person, according to his/her knowledge and ability, is responsible, for commanding good and forbidding evil in whatever capacity he/she may be; business person or servant, farmer or merchant, tabeeb or hakeem, engineer or doctor, dwelling in city or in village, having more knowledge or less. For an ordinary citizen, it is the thoughtful awareness raising of which is enjoined here. But

prevention of vice and promoting the good through wisdom indeed our individual and collective responsibility.

We always complain about the indifference of our society but forget that we are also part of the problem by not trying to change such an attitude. It has been well said, “we are paying for our silence”. If our conscience is not upset by observing what is wrong, then we are not entitled to criticize the society. If we want to change what is wrong, we will have to play our due role.

The concept of good and evil is broad and it also includes all those behaviors that affect our health in either way. A Muslim doctor does not, therefore, merely restrict himself to provide patient care, but engages in active community work to educate citizen about good and bad health behaviors e.g. staying away from drugs of addiction, healthy diet exercise etc.



6. Steadfastness Over Ibādah (acts of obedience and submission to Allah)

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ سُئِلَ النَّبِيُّ ﷺ أَيْ الْأَعْمَالِ أَحَبُّ إِلَى اللَّهِ قَالَ: أَدْوَمُهَا وَإِنْ قَلَّ وَقَالَ: إِكْفُوا مِنَ الْأَعْمَالِ مَا تَطِيقُونَ. (بخاری)

Translation:

Narrated Aisha رضي الله عنها: The Prophet ﷺ was asked, “What deeds are loved most by Allah?” He ﷺ said: “The acts done regularly, even though they may be few,” He ﷺ added: “Take upon yourselves only those deeds which are within your ability”. Sahih Bukhari ^[6]

Commentary:

Islam is a religion of moderation and does not aim at overburdening its followers. In Qur’an, Allah has said that no one will be burdened beyond his capacity. Many saying of the Holy Prophet ﷺ enjoin upon Muslim to make things easy for peoples’ lives rather than making these distressful.

This Hadith emphasizes the above principle by lying down that optional good deeds performed on regular basis, though few, are better than many done occasionally. This is also in line with the principle that Islaam keeps one’s limitations in view while judging good deeds.

Islamic concept of worship is not restricted to performance of prayers, fasting, Haj and Zakkat alone. It is very comprehensive indeed and encompasses doing everything in accordance with the commandment of Allah and the Sunnah of the Holy Prophet ﷺ. Even drinking of water and eating is worship if done according to the Sunnah of the Prophet ﷺ.



7. Importance of Salaat

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ: بَيْنَ الْعَبْدِ وَبَيْنَ الْكُفْرِ تَرْكُ الصَّلَاةِ - (ترمذی)

Translation:

Jabir رضی اللہ عنہ narrated that the Prophet ﷺ said: “Between a slave’s (of Allah) belief and disbelief is abandoning Salaat.” At-Tirmidhi ^[7]

Commentary:

Salaat is one of the main pillar of Islam. This is a direct way of petitioning and approaching Allah Almighty. It is a communion with Allah Almighty. Offering it with full understanding of its meaning is, therefore, imperative. Man starts this communion with the praise of Allah Almighty and then he proceeds to declare Him to be the Lord of the Universe and its Sustainer and finally asks for guidance to the true path. If Salaat is offered with the feelings as if man is standing in front of Allah Almighty, it will not only inspire piety but also humbleness in him.

A question may be asked why such a dire warning has been issued and non-observance of Salaat equated with disbelief or kufr? The answer lies in the fact the Salaat is five-times a day call to bow before our Lord and account for what we do in daily life. It is also a direct communication between man and his Creator. Overtime, this enables one to be mindful of Allah Almighty’s Will during our daily business. However, we have become so indifferent towards our prayers that at times we even forget the recited verses of the Holy Qur’an and the opening Surah. We apparently bow before Allah Almighty and are still oblivious of

His true remembrance. We hardly remember our conversation with Allah Almighty.

The Prophet ﷺ explained this in a beautiful way and said: “you should offer Salaat as if you are seeing Allah Almighty, and if this condition is not inspired by your prayer, at least think that Allah Almighty is looking at you”.

(This has been taken from Hadith -i-Jibril, an authentic tradition in Sahih bukhari)

If one is not mindful about Salaat, this communication is broken and sense of accountability is lost and there is always a temptation to go astray. There is a saying of the Holy Prophet ﷺ that sin marks a black spot on the heart and if repeated, the whole hearts gets blackened after sometime. This is the reason that abandoning of Salaat has been equated with kufr.

The yardstick for judging the quality of prayer is this verse of the Holy Qur'an, “Surely, Prayer forbids indecency and evil”. [Qur'an 29:45]

Let us review our prayers on the yardstick of this verse and decide whether our prayers inspire such restraint in us? If our prayers do not fulfill this criterion, let us pledge to improve its quality and endow our prayers withy humility and Allah consciousness. This improved quality will lead to the acceptance of our petitions and prayers.



8. Abstinance From Evil Temptations

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ : إِنَّ اللَّهَ تَجَاوَزَ لِأُمَّتِي مَا حَدَّثَتْ بِهِ أَنْفُسُهَا مَا لَمْ يَنْكُرُوا أَوْ يَعْمَلُوا بِهِ۔
(مسلم)

Translation:

Abu Hurairah رضي الله عنه said: The Messenger of Allah ﷺ said: “Allah will overlook evil thoughts that occur in the hearts of my followers till they do not speak of these or act upon these”. Sahih Muslim^[8]

Commentary:

This Hadith underlines an important principle of Islam that Allah Almighty does not burden man beyond his capacity. No one can have control over his thoughts or have capability to prevent them from coming to his mind. If Allah Almighty would punish us even for having such thoughts, it will be a great ordeal to cope with. However, it is a great blessing and grace from Him that He will only hold us to account when these thoughts are spoken out or acted upon.

Thanks to Allah that these satanic doubts have seldom a direct contact with our practical life, and it is mostly confined to our ignorant theoretical discussions. But we still waste our time and energies over it. It does not help adding anything positive to our personality, rather increases the confusion of our minds. We must shun such doubtful thinking and seek Allah Almighty’s refuge. It is an important principle for a peaceful and satisfactory life.

The Hadith also sensitizes us to another importance aspect of social morality. Normally we tend to think that only the undesirable acts may have consequences and undesirable words are equally effective in leading to such consequences. We should, therefore, always be on guard about our words and feel responsibility while we speak.

9. Importance of Health and Time

عَنْ أَبِي عَبَّاسٍ عَنِ النَّبِيِّ ﷺ : نِعْمَتَانِ مَغْبُورٌ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ، الْصِّحَّةُ وَالْفَرَاغُ- (بخاری)

Translation:

Narrated Ibn Abbas رضي الله عنه: The Prophet ﷺ said, “There are two blessings which many people lose; health and free time”. Sahih Bukhari ^[9]

Commentary:

Many people take the blessings of health and time for granted and think these will remain available to them forever. Their value is only realized during their absence. The monetary value for health is only evident when buying treatment and services to treat a condition and restore health. Similarly, time is also a resource; it is a common saying that time is money. However till the advent of modern history, many thought that time has no value as it was available for free. It is only with the opening of possibilities for human achievements that we suddenly have started realizing that we are short of time. The Hadith has implication for medical profession as it teaches the great value of public health in promoting health and preventing disease.

Our system of training unfortunately relies too much on treatment side and tends to ignore the preventive. The rest of the world has moved ahead and all developed countries value public health interventions and support them. A practicing doctor according to this Hadith, needs to be a role model in advocating for public health cause in the community and also take health promotion aspects while providing patient care.

The value of time as a resource is obvious to a student. However from a larger perspective, using time in a planned way can transform not only his physical life but also the spiritual one by accomplishing his religious duties.

10. Guarding the Tongue

عَنْ سَهْلِ بْنِ سَعْدٍ رضي الله عنه عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: مَنْ يَضْمَنُ لِي مَا بَيْنَ رِجْلَيْهِ وَمَا بَيْنَ رِجْلَيْهِ أَضْمَنُ لَهُ الْجَنَّةَ
(بخاری)

Translation:

Narrated Sahl bin Sa'd رضي الله عنه: Allah's Messenger ﷺ said, "Whoever can guarantee (the chastity of) what is between his two jawbones (tongue) and what is between his two legs (private parts), I guarantee paradise for him". Sahih Bukhari ^[10]

Commentary:

Tongue is the most important tool of communication. Words can smell like fragrance of flowers and can also cut deeper and be more fatal than a poisoned lancet. Words cut so deep into the hearts that their wounds are hard to heal.

Cheerful conversation, sweet and soft words are regarded high among all revealed religions, but Islam has attached special importance to it. The Prophet ﷺ never rebuked anyone even if he ﷺ heard something objectionable. Only the sign of displeasure used to appear on his face. He ﷺ usually forgave the one who behaved insolently.

Improper use of tongue leads one to a variety of moral sins including lie, backbiting and slander, which adversely affects the quality of care of a medical professional. Sweet conversation is the first step towards treatment and can positively contribute to the well being of a patient. If the doctor has a fiery temperament, it not only adversely affects his quality of care, but hurts the mind and soul of the patient as well.

One may wonder how guarding private parts has been valued so highly. One only has to look at the disintegration of the institution of family, sex crime and high prevalence of STD in the West. This explains the emphasis Islaam has laid on chastity and modesty.

11. Seeking Permission

عَنْ كَلَدَةَ بِنِ حَنْبَلِ بْنِ أَكَّ صَفْوَانَ بْنِ أُمَيَّةَ رضي الله عنه بَعَثَهُ بِلَبَنٍ وَكَبِيٍّ وَصَعَائِيَسٍ إِلَى النَّبِيِّ صلى الله عليه وسلم وَالنَّبِيُّ صلى الله عليه وسلم بِأَعْلَى الْوَادِي قَالِ فَدَخَلْتُ عَلَيْهِ وَلَمْ أَسْأَلْهُ وَكَلَدَةُ قَالَتْ فَقَالَ النَّبِيُّ صلى الله عليه وسلم إِنْ جِئْتِ بِرِجْلَيْهِ إِذْ جِئْتِ فَقُلِ السَّلَامُ عَلَيْكُمْ أَدْخُلِي - (ترمذی)

Translation:

Kaladah bin Hanbal narrates that Safwan bin Umayyah رضي الله عنه asked him to take some milk, colostrums and bees cucumber to the Prophet صلى الله عليه وسلم while he was in the upper part of a valley. He said: “I entered upon him without seeking permission and greetings. The Prophet صلى الله عليه وسلم said: “Go back and say (السَّلَامُ عَلَيْكُمْ) and may I enter?”. At-Tirmidhi^[11]

Commentary:

This Hadith throws light on an important aspect of social life. It underlines importance of the right of privacy. Everyone has the right to enjoy privacy in his house or office unless it is a public place. This is linked further with the obligation of greetings aimed at generating good will and make one feel good.

There is much discussion on this important aspect in Surah Noor in the Holy Qur’an, that lays down how children and others should see each other in houses, particularly at rest hours. It is for the obvious reason that man has an undeniable right to privacy and violation is regarded as nuisance in most cultures and religions.

The privacy assumes added importance in patient care. It includes consent and confidentiality. All civilized nations have laws to ensure privacy of patients. This covers confidentiality of patient’s information and not sharing it with any one unless authorized by them and respect for their bodies while examining them.

12. Etiquettes of an Assembly

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ خَيْرُ الْمَجَالِسِ أَوْسَعُهَا (ابوداؤد)

Translation:

Abu Saeed Al-Khudri رَضِيَ اللَّهُ عَنْهُ, said: I heard the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying: “The best of gathering places are those which are spacious”. Abu Daud ^[12]

Commentary:

It is commonly observed that in private gatherings, offices, class rooms etc, people try to occupy seats of their choice, even if it is at the cost of other. In Islam this habit has been condemned and believers are prohibited from it. This is also not allowed to occupy the seat vacated by someone temporarily as he is considered to have a right to his seat on return.

The main objective of teaching such etiquettes is to establish a society based on brotherhood and goodwill. This kind of a society is a caring one that aims at making the life of each other as comfortable as possible and accommodates them happily instead of encroaching on each other's rights.

The space has a special importance in public health that recognizes the detrimental effect of overcrowded living. In Pakistan and other poor countries there is a higher incidence of infective disease like TB due to this very reason.

13. Good Manners

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ مَرْفُوعًا إِنَّهُ أُبْعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ (مسند احمد)

Translation:

Abu Hurairah رضي الله عنه narrates from the Prophet صلى الله عليه وسلم, “I have been sent to make good manners perfect”. Musnad Ahmad ^[13]

Commentary:

The Prophet صلى الله عليه وسلم has highlighted the importance of good manners on many occasions. The above Hadith is also bringing home the point that he was sent to complete the code of good manners. The entire life of the Prophet صلى الله عليه وسلم is a living model. He صلى الله عليه وسلم never gave up good manners even in the worst and most difficult circumstances.

The Prophet صلى الله عليه وسلم also said, “Good manners equate you in rank with one who is always busy in praying and fasting.” At-Tirmidhi ^[14]. He declared lying and abusing as symbols of hypocrisy, while truth and modesty as part of faith.

Observing good manners is even more important for medical practitioners as they deal with those in distress. They, therefore, deserve more kindness, attention and sweet words from us. It has also been shown in studies that a doctor behavior plays an important role in clinical outcomes. A good mannered doctor is, therefore, more likely to have favorable outcomes of patients under his care.



14. Pleasant and Friendly Speech

(بخاری)

وَقَالَ أَبُو هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ الْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ

Translation:

Narrated Abu Hurairah رضي الله عنه: The Prophet ﷺ said: “A pleasant word is a charity (a sadaqa)”. Sahih bukhari ^[15]

Commentary:

This Hadith highlights the importance of sweet and cheerful conversation which is considered as a rewarding act with Allah Almighty. Sweet and cheerful conversation is a universally acknowledged common denominator of medical ethics. Islam attaches special importance to it. It is not only the professional responsibility of a Muslim doctor but also his religious obligation. It entitles him to recompense in this world and the hereafter. Proper communication with the patient and attendant not only gives satisfaction but also uplifts the spirit of the patient psychologically, helping him in physical recovery.

Saying pleasant words is part of good manners. Qur'an also enjoined us to talk to people pleasantly. The Prophet ﷺ always used to show a smiling face. A pleasant speech is the most effective way of driving home one's point of view across. This Hadith goes even further by saying that you do not have to be rich to expect reward for material charity. Even a smile or a good word for the pleasure of Allah is also a charity for which Allah Almighty will reward you.



15. Islamic Brotherhood

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ أَلْتَمَسُوا الْإِسْلَامَ مِنْ أَخِيهِ الْمُسْلِمِ، لَا يَطْلُبُهُ وَلَا يُسَلِّبُهُ، وَمَنْ كَانَ فِي حَاجَةٍ إِلَى أَخِيهِ كَانَ اللَّهُ فِي حَاجَتِهِ، وَمَنْ فَرَّجَ عَنْ مُسْلِمٍ كُرْبَةً فَرَّجَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبَاتِ يَوْمِ الْقِيَامَةِ، وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ
(بخاری)

Translation:

Narrated Abdullah bin Umar رضي الله عنهما : Allah's Messenger ﷺ said, “ A Muslim is a brother of another Muslim, so he should not oppress him, nor hand him over to another oppressor. Whoever fulfills the needs of his brother, Allah almighty will fulfill his needs; whoever brings him out of discomfort, Allah will bring him out of discomforts of the Day of Judgment, and whoever covers up the faults of a Muslim, Allah Almighty will covers up his faults on that day.” Sahih Bukhari ^[16]

Commentary:

The Prophet ﷺ has, on different occasions, mentioned the factors which help in bonding the Muslims together, thus establishing a society on sound moral foundations.

The above Hadith has laid down some basic principle regarding mutual relationship of Muslims. It not only disallows oppression of a fellow Muslim but also enjoins them to help and cater for his needs. It further directs us to cover up his weaknesses. In another Hadith, Anas رضي الله عنه and Abdullah رضي الله عنه narrate that the Messenger of Allah ﷺ said, “All creation is like the family of Allah Almighty, and He loves those who behave well with His family”.

Helping the vulnerable has been given special importance in Islam. It has been said by the Prophet ﷺ, “the one who helps a

destitute is like the one who struggles in the way of Allah Almighty (i.e doing Jihad)".

The above sayings of the Holy Prophet ﷺ entail a special message for the medical practitioners to take care of these etiquettes while treating their patients privately. They should remit their fee or give concession to the needy patients as far as possible. They should also get information about their social status while recording their clinical history. It will facilitate decision making regarding extending help.



16. Malice and Jealousy

عَنْ أَنَسِ بْنِ مَالِكٍ رضي الله عنه أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لَا تَبْغَضُوا، وَلَا تَحْسَدُوا، وَلَا تَكْذِبُوا، وَكُونُوا
عِبَادَ اللَّهِ إِخْوَانًا وَلَا يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثَةِ أَيَّامٍ -
(بخاری)

Translation:

Narrated Anas bin Malik رضي الله عنه: The Prophet ﷺ said, “Do not hate one another, and do not be jealous of one another; and do not sever relationship with each other and O Allah Almighty’s slaves, be brothers to each other. And it is not permissible for a Muslim to desert his brother for more than three days.” Sahih Bukhari ^[17]

Commentary:

In this Hadith the Prophet ﷺ has advised us to abstain from harboring two kinds of feelings towards each other, i.e. hatred and jealousy. In the third part of the Hadith the Prophet ﷺ has advised the faithful to refrain from severing relations with one another.

Jealousy is the lowest kind of human emotions. It is one of the most potent causes of unhappiness. It is a universal and most unfortunate aspect of human nature, because one is not only unhappy by his envy but he also wishes to see other harmed.

Jealousy can also destroy professionalism and institutional development. Professional rivalries are not uncommon in medical institutions. The ultimate victims and suffers in professional jealousies of doctors are the hapless patients. Jealousy breeds hatred; it begins and ends with it. It is in fact a mental disease. Islaam has, therefore, advised us to refrain from harboring jealousy, hate and suspicion.

17. Backbiting

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قِيلَ يَا رَسُولَ اللَّهِ ﷺ مَا الْغَيْبَةُ قَالَ: ذِكْرُكَ أَخَاكَ بِمَا يَكْرَهُهُ قِيلَ أَفَرَأَيْتَ
إِنْ كَانَ فِي أَعْمَى مَا أَقُولُ: فَإِنْ كَانَ فِيهِ مَا تَقُولُ فَقَدْ اغْتَابْتَهُ وَإِنْ لَمْ يَكُنْ فِيهِ فَقَدْ بَهْتَهُ۔ (ابوداؤد)

Translation:

Narrated Abu Hurairah رضي الله عنه, that someone asked the Prophet ﷺ “O Messenger of Allah ﷺ, what is backbiting (AL-Ghibah)?” He ﷺ said: “When you say something about your brother that he dislikes”. It was said: “What if what I am saying about him is true?” He ﷺ said: “If what you are saying about him is true then it is backbiting and if it is not true, then you have slandered him”. Abu Daud ^[18]

Commentary:

This Hadith defines back biting and also differentiates it from slander.

Backbiting is speaking ill of a person in his absence, with intention of humiliating him, even if what is said is true. If it is not true then is slander, a much greater sin. Backbiting has been equated with eating of a dead brother’s flesh. Allah Almighty says in the Holy Qur’an, “O you who believe! Avoid being excessively suspicious, for some suspicion is sin. Do not spy, nor backbite one another. Would any of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting).” (Qur’an, 49:12)

Backbiting and slander is so wide-spread in our society that it is considered as the spice and appetizer of every gathering and meeting. But those of us who are busy in backbiting are only harming themselves.

The Prophet ﷺ passed by some people during his ascension to heaven (معراج) who had nails of copper and were scratching their faces and chests with them. The Prophet ﷺ inquired about them from Jibril. He said that they were the backbiters. Abu Daud ^[19]

Islaam, however, allows us to report against others in the following situations:

1. It is allowed to inform the authorities when someone does injustice to us or others. For example, if a doctor has willfully done a wrong diagnosis, resulting in harming the patient, it should be reported to the authorities.
2. It is also permissible for us to tell whoever seeks our advice on a person for business dealing or consultation with doctor or marriage. In these cases it is not allowed for us to hide what we know about the person.
3. It is lawful to inform others to prevent the potential perpetrator of crime from committing further offence, thus preventing harm to the person. For example, if a doctor or group of doctors is busy in harming the community and the patients; it is right to expose them in the interest of public.



18. Arrogance and Pride

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رضي الله عنه عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ: لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ
مِّنْ كِبْرٍ - (مسلم)

Translation:

It was narrated from Abdullah رضي الله عنه that the Prophet صلى الله عليه وسلم said: “No one in whose heart is pride the weight of a speck will enter paradise.” Sahih Muslim ^[20]

Commentary:

This Hadith is a stern warning to the arrogant and proud person. The Prophet صلى الله عليه وسلم has warned that he cannot enter paradise in whose heart is an iota of pride. In an another Hadith the Prophet صلى الله عليه وسلم has defined the pride and clarified that keeping proper getup and dress does not amount to pride, rather pride means rejecting the truth and looking down on people. Sahih Muslim ^[21]

Imaam Ghazali has described many causes of pride. According to him knowledge may lead to arrogance and pride. The so called learned person is afflicted with superiority complex. He considers other inferior and expects undue respect from them. Arrogance of the medical practitioners is especially more dangerous because it leads to over-confidence which can result in wrong treatment and mishandling of the patients, causing then undue sufferings, loss of time and even loss of life.

Social status, race and color also generate arrogance and pride. This kind of pride has kept the humanity divided from time immemorial till date. The Prophet صلى الله عليه وسلم waged war against it and openly declared that there is no superiority for an Arab over a non Arab and a non-Arab over an Arab, neither a white man is superior

to black and the best among people are those who are most Allah fearing. (Sermon Hajjatul Widaa)

Wealth, health, beauty, power and talents are the gifts of Allah Almighty and He has given them to us to judge us. He can take them away whenever He wills. Those who are conscious of this reality, bow in gratitude to Allah Almighty and the ones who are blind to it, end up in pride and arrogance.



19. Restraint in Anger

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لَيْسَ السَّيِّدُ بِالصُّرْعَةِ، إِنَّمَا السَّيِّدُ الَّذِي يَتِمُّكَ نَفْسُهُ عِنْدَ الْغَضَبِ -
(بخاری)

Translation:

Narrated Abu Hurairah رضي الله عنه: Allah's Messenger ﷺ said, "The strong is not the one who is more powerful, but the one who controls himself while in anger." Sahih Bukhari ^[22]

Commentary:

This Hadith stresses upon the importance of controlling one's anger. Anger is a negative emotion which can be sparked by a variety of things including specific people, events, memories or personal problems. However, anger can get out of control and become destructive. Qur'an terms anger as devil's prompting and says: "(O Prophet ﷺ!) And if an evil whisper comes to you from Shaitaan (Satan), then seek refuge with Allah Almighty. He is All-Hearing, All-Knowing." (Qur'an 7:200)

Imam Ghazali in his book Ahyaa-ul-Uloom has differentiated among three kinds of anger:

1. The first level is the absence or lack of anger. If the dignity of a person, chastity of his family and fundamentals of religion are being harmed right under his nose and he still does not react, it indicates the absence or lack of anger. It is undesirable, condemned and amounts to cowardice.
2. The second level is the excessive anger. At this level man is overcome by it and loses reason, restraint, temper and control. He himself becomes hapless victim of his anger. At this level an executive or a judge or a doctor should refrain from making a decisions or on giving an advice. The judge and

executive will not be able to deliver proper justice and the doctor will not be able to do correct diagnosis.

3. At the third level, anger is controlled by reason and follows its dictates. If the fundamentals of religion are violated and the honor of man is at stake, then a controlled response is not only natural but also desirable.

Research into anger has defined it as an outwardly expressed inward feeling. Mittleman's study in 1995 found that the risk for a heart attack within two hours following an episode of intense outwardly expressed anger is 230% greater than the normal condition. This mode was also closely associated with heart disease in Normative Aging Study (NAS) in 1996. But how this happens is the understanding that anger is associated with high levels of both systolic and diastolic blood pressure reactivity. Such hyper-reactivity damages the coronary arteries and can result in transient deficiencies of blood supply to the heart, and ultimately in a heart attack. Strangely enough repressed anger can also sometime result in heart disease, though it happens very rarely.

The Qur'an and Hadith have miraculously mentioned relaxation and mental strategies to control anger when there was not even a remote understanding of bodily changes during anger and their effects.



20. Mercy and Kindness

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا يُرْحَمُ اللَّهُ مَنْ لَا يُرْحَمُ النَّاسَ - (بخاری)

Translation:

Narrated Jabir bin Abdulah رَضِيَ اللَّهُ عَنْهُ: Allah's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Allah will not be Merciful to those who are not merciful to mankind." Sahih Bukhari ^[23]

Commentary:

In this Hadith the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ says that Allah Almighty's mercy will not be extended to those who are not merciful to mankind. This theme has been repeated with slight variations of words in many traditions of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has gone to the extent of disowning those who do not show mercy to the young and elders. At-Tirmidhi ^[24]

Mercy is generally defined as willingness to forgive and extend help. But Islaam has given deeper meaning to mercy and it constitutes a vital aspect of the life of every Muslim. An entire chapter in the Holy Qur'an is named after Allah Almighty's principal attribute, Ar-Rehmaan (الرحمان) meaning "the Most Gracious or Kind". The opening chapter of the Qur'an has also stressed the twin attributes of Ar-Rehman (الرحمان) "The most Gracious" and Ar-Raheem (الرحيم) "The Most Merciful. The two attributes are closely related to each other, both in meanings and sense, their synonyms being benignity, benevolence, generosity, compassion, charity and tenderness. Allah's mercy in this world is not restricted to Muslims but to non Muslims as well.

Allah Almighty's mercy and kindness extends to even non believers in case of provision of sustenance. Allah Almighty's

Messenger ~~رسول~~ has also directed the believers to be kind towards animals and has forbidden overworking and torturing them. There is a narration about a prostitute woman who was forgiven of all her sins just because she watered a thirsty dog lying near a well.

The people in position of authority, should, especially embody kindness in their conduct. This applies to doctors as well. Authority should not be abused by its holders. If they are not sympathetic towards the needs of the people, the society remains unstable, giving rise to despotism or anarchy.



21. Beneficence & Pardoning

عَنْ حَدِيثِ النَّبِيِّ ﷺ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ: لَا تَكُونُوا أُمَّعَةً تَقُولُونَ أَنْ أَحْسَنَ النَّاسُ إِحْسَانًا وَأَنْ ظَلَمُوا ظَلَمًا وَلَكِنْ وَطِنُوا أَنْفُسَكُمْ أَنْ أَحْسَنَ النَّاسُ أَنْ تَحْسِنُوا وَأَنْ أَسَاءُوا فَلَا تَنْظِرُوا - (ترمذی)

Translation:

Hudhaifa رضي الله عنه narrated that the Messenger of Allah ﷺ said: “Do not be flunkeys to your emotions for other, saying if people do well we will do good, and if they do wrong, we will do so. But make up your own minds, if the people do good, you do good as well, and if they do evil, do not be unjust.” At-Tirmidhi ^[25]

Commentary:

This Hadith emphasizes across the board an unconditional goodness. The Prophet ﷺ has advised the community of the faithful to be good towards others, whether they are good towards them or not. Islaam enjoins upon us to reciprocate goodness but forbids us to reciprocate wrong doing.

Beneficence is, in fact a corollary of kindness and mercy. It means doing good to a person irrespective of the fact what he does. The Prophet ﷺ has, therefore, advised the faithful to be always beneficent and good towards others. Islaam has laid great stress on character building. Individuals are the building blocks of a society. The quality of a building depends on the quality of bricks and the masonry work. Beneficence and good conduct helps in the establishment of balanced and healthy society.

This Hadith also aims at valuing one’s conscience without trying to please others. One of the worst maladministration one can have is the blind obedience of state functionaries to their higher ups, this can be devastating if such a conduct is against morality or law of the land. This holds good at all levels of governance – right from a small school level to the state level.

22. Generosity and Stinginess

عَنْ أَنِ هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَا مِنْ يَوْمٍ يُصْبِحُ الْعِبَادُ فِيهِ إِلَّا مَلَكَانِ يَنْزِلَانِ فَيَقُولُ أَحَدُهُمَا لِلَّهِمَّ أَعْطِ مُنْفِقًا خَلْفًا، وَيَقُولُ الْآخَرُ لِلَّهِمَّ أَعْطِ مُنْسِكًا تَلْفًا. (بخاری)

Translation:

Narrated Abu Hurairah رَضِيَ اللَّهُ عَنْهُ: The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Every day two angels come down (from the heaven) and one of them says, “O Allah! grant more to the person who gives in charity, and the other says, “O Allah! Destroy the wealth of those who are misers”. Sahih Bukhari ^[26]

Commentary:

In this Hadith the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has given glad tidings to those who spend in the way of Allah Almighty and a warning to those who do not. It emphasizes the point that spending on mankind does not diminish His bounties.

The essence of giving in Allah’s way is that, our worldly possessions are bounties from Allah Almighty, Who is the Most Generous. Muslims believe that everything originates from Allah Almighty and everything will return to Him. Thus it is logical to behave as if that which we possess is merely a trust (Amaanah), something we are obliged to preserve, protect and ultimately share. Islam, there fore, encourages the concept of giving to the extent that it is embedded in one of the five pillar of Islaam, i.e. the obligatory charity known as Zakaat. But giving does not only mean giving from what you have in plenty that is no longer useful but its essence lies in giving that we love or need. Allah Al-mighty, therefore, says in the Holy Qur’an, “You shall not attain righteousness until you spend (for the sake of Allah Almighty) out

of what you love; and whatever of good you spend, Allah Almighty knows it well.” (Qur’an 3:92)

Giving is in fact an investment. Allah Almighty, therefore, says at another place in Quran:

“Allah Almighty deprives interest of all blessing, whereas He blesses charity with growth. Allah Almighty loves none who is ungrateful and persists in sin.” (Qur’an 2:276)

The prevalence of miserliness in society leads to hoarding and prevents circulation of wealth, which is a must for keeping economic balance and equity in society. Generosity is especially recommended for people belonging to medical profession because they are involved in saving the lives of the people.



23. Repentance

عَنْ ابْنِ عُمَرَ رضي الله عنهما قَالَ قَالَ رَسُولُ اللَّهِ ﷺ: يَا أَيُّهَا النَّاسُ تَوُوبُوا إِلَى اللَّهِ فَإِنِّي أَتُوبُ فِي الْيَوْمِ إِلَيْهِ مِائَةً مَرَّةً - (مسلم)

Translation:

Ibn Umar رضي الله عنهما narrated that the Messenger of Allah Almighty ﷺ said: “O people! Repent to Allah Almighty, for I repent to Allah Almighty one hundred times a day.” Sahih Muslim ^[27]

Commentary:

This Hadith indicates the importance of repentance. The Prophet ﷺ who was one of the most favorite of Allah Almighty’s Prophets, he used to turn to Allah Almighty one hundred times every day. The literal meaning of word Tobah (توبه) is ‘to return’. In Islamic context, it refers to the act of leaving what Allah Almighty has prohibited and returning to what He has commanded. It is, in fact, a change of thought and action to correct a wrong and gain forgiveness. The subject of repentance is the one which covers all the people who believe in Allah Almighty, and is central to Islamic belief as well. It is mentioned in Holy Qur’an repeatedly. “O believers! Turn together, all of you, to Allah Almighty in repentance that you may attain true success.” (Qur’an 24:31)

But Islamic concept of repentance is not aimed at willfully doing wrong and returning to Allah Almighty afterwards at one’s convenience or just before breathing your last (Qur’an 4:18). This has been clarified in the Holy Qur’an as, “Verily, Allah Almighty’s acceptance of repentance is only for those who commit evil out of ignorance and then soon repent. It is toward such persons that Allah Almighty turns graciously. Allah Almighty is All-knowing, All-Wise.” (Qur’an 4:17)

24. Salaam (Islamic Greetings)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ: لَا تَدْخُلُونَ الْجَنَّةَ حَتَّى تُؤْمِنُوا وَلَا تُؤْمِنُوا حَتَّى تَحَابُّوا،
أَوْ لَا أَذَلُّكُمْ عَلَى شَيْءٍ إِذَا فَعَلْتُمْ تَحَابُّنَا أَفْشُوا السَّلَامَ بَيْنَكُمْ - (مسلم)

Translation:

Narrated Abu Hurairah رضي الله عنه : the Messenger of Allah ﷺ said: “You will not enter paradise until you believe, and you will not believe until you love one another. Shall I not tell you of something which, if you do, you will love one another? That is, spread greetings, Assalam-O-Alikum (السلام عليكم) amongst yourselves.” Sahih Muslim ^[28]

Commentary:

This Hadith indicates that only a loving community can expect to enter paradise and has suggested how to do it. It has laid down three conditions dependent on each other for this purpose, being faith, love and greetings.

All religions and societies have some way of greetings used by their members. But Islamic greeting is by far the most beautiful and attractive form of greetings. Its meaning establishes its superiority over other forms of greetings. The literal meaning of salaam (سلام) is peace and includes safety and protection from evil. It is, in fact, a prayer bestowed upon the addressee by saying (السلامو عليكم) Assalam-O-Alikum meaning, may peace and blessings of Allah Almighty be upon you. Salaam helps generate friendly atmosphere among people. It brings even strangers close to each other. At times they even do not know each other's language but the moment they greet each other with Salaam, they instantly feel familiarity.

Spreading the spirit of salaam (سلام) among the workers of medical profession is extremely important. It not only creates friendly and cordial atmosphere among the health provider and the patient, but is also a part of psychotherapy. If a doctor and patient start their conversation with Salaam, it will lead to a relaxed atmosphere, resulting in pouring forth of true information by the patient. This will help in the better management of the patient.



25. Trust (Amaanat)

عَنْ أَنَسِ بْنِ مَالِكٍ رضي الله عنه قَالَ مَا حَظَبْنَا نَبِيَّ اللَّهِ ﷺ إِلَّا قَالَ: لَا إِيمَانَ لِمَنْ لَا أَمَانَةَ لَهُ وَلَا دِينَ لِمَنْ لَا عَهْدَ لَهُ
(مسند احمد)

Translation:

Narrated Anas رضي الله عنه: The Messenger of Allah ﷺ seldom addressed us without saying, “the one who is not trust-worthy has no faith, and the one who does not keep promise, has no religion.” Musnad Ahmad ^[29]

Commentary:

This Hadith indicates the importance of keeping trust and promises. The Prophet ﷺ has gone to the extent of excluding the violators of promises and agreements from the religion. The portion regarding fulfilling promises is self explanatory. But the other portion regarding keeping trust has much wider meaning.

The word Amaanah (امانة) has been used in different ways in Qur’an and Hadith. In the Holy Qur’an it has been used for Islaam, the Revealed Religion and also for the political power. Allah Almighty says, “Verily, We offered the Amaanah (trust) to the heavens and the earth and the mountains, but they refused to carry it and were afraid of doing so but man carried it. Surely he is wrong-doing, ignorant” (Qur’an 33:72). The Prophet ﷺ said, “wait for the hour when trust is lost”. It was asked how it will be lost. He said “Authority will be entrusted to those who do not deserve it”. Sahih Bukhari ^[30]

In another Hadith, breach of trust has been termed as sign of the hypocrite. Sahih Bukhari ^[31] Amaanah (امانة) therefore, means honesty and fair dealings and its opposite is dishonesty, deception

and cheating. The Prophet ﷺ says that those who deceive are not among us. Muslim and Abu Dawood ^[32]

Cheating in examination and the promotion of sub-standard and fake medicine also amounts to deception. The Prophet ﷺ has disowned all such people. Cheating and deception is the worst kind of dishonesty and is, therefore, equivalent to the loss of trust. Muslim society is based on purity of feeling, love, sincerity towards every Muslim, and fulfillment of genuine needs of every member of the society. Muslim society is characterized by purity, truthfulness and faithfulness. Cheating and deception are low characteristics in contrast to the noble character of a true Muslim.



26. The Signs of a Hypocrite

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: أَرْبَعٌ مَنْ كُنَّ فِيهِ كَانَتْ مُنَافِقًا خَالِصًا، وَمَنْ كَانَتْ فِيهِ خَصْلَةٌ مِمَّنْهُنَّ كَانَتْ فِيهِ خَصْلَةٌ مِنَ النِّفَاقِ حَتَّى يَدْعَوْهَا إِذَا أُوتِيَتْ حَانَ وَإِذَا حَدَّثَ كَذَبَ وَإِذَا عَاهَدَ غَدَرَ وَإِذَا خَاصَمَ فَجَرَ. (بخاری)

Translation:

Narrated Abdullah bin Amr رضي الله عنه: The Prophet ﷺ said, “Whoever possesses the following four habits will be a pure hypocrite, and whoever has one of them, he will have one characteristic of hypocrisy unless he gives it up. These are:

1. Whenever he is entrusted he betrays it.
2. Whenever he speaks, he lies.
3. Whenever he makes a promise, he breaks it.
4. Whenever he quarrels, he behaves in a very evil and insulting way.” Sahih Bukhari ^[33]

Commentary:

This Hadith has clearly divided the hypocrite into two kinds a person who has one of the four characteristics of a hypocrite is not an absolute hypocrite, but has attributes of hypocrisy; thus, he is a hypocrite in action. If a person has all four, he is considered an out and out hypocrite.

Hypocrisy is the act of persistently professing beliefs, opinions, virtues, feelings, qualities or standards that are inconsistent with one’s action. It is thus a kind of lie. It comes from a desire to hide from other one’s actual motives or feelings. Islaam has condemned hypocrisy. Qur’an has called it a disease. Hypocrisy was one of the biggest threats to the nascent Islaamic society in Madina.

Hypocrisy is still sapping the foundations of Muslim society. If one would analyze the root causes of social instability, one will always find that these afflictions are the outcome of our hypocritical attitudes which has been pointed out by the Holy Prophet ﷺ. These can exist in various shades in a particular person and one should always be on guard against them.

27. Visiting the Patient

عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رضي الله عنه عَنِ النَّبِيِّ ﷺ قَالَ: أَطْعِمُوا الْجَائِعَ وَعَوِّدُوا الْمَرِيضَ، وَفُكُّوا الْعَائِلَ-
(بخاری)

Translation:

Narrated Abu Musa Al-Ashari رضي الله عنه: The Prophet ﷺ said, “Feed the hungry, visit the sick and set the captive free.” Sahih Bukhari ^[34]

Commentary:

One of the beauties of Islaam is that it is the way of life that corresponds with man’s natural disposition in every aspect of life. Visiting the sick is among those responsibilities and duties that a Muslim must fulfill. Abu Hurairah رضي الله عنه has narrated that the Messenger of Allah ﷺ said that on the Day of Resurrection, Allah Almighty will ask a man that why did he not visit Him while He was sick. He will reply, “You’re the Lord of the worlds and how could I visit you. Allah Almighty will reply, “My-slave so and-so was sick but you did not visit him. Had you visited him, you would have found Me there. Sahih Muslim ^[35]

It is one of the six rights of Muslim brother-hood. Therefore, when a Muslim goes to a sick person and consoles him and says some good words to solace his feelings, he gets reward from Allah Almighty. This action of visiting the sick creates a mutual bonding of love among the Muslims. The Muslims are like one body as mentioned in an authentic Hadith of the Prophet ﷺ i.e. if one part of the body hurts, the whole body gets hurt. Sahih Bukhari ^[36]

Our consolation will not take away the sickness from our Muslim brother or sister, but it may lift their spirits and make them happy. This ethereal support can build up psycho-physiological process to defeat the illness. If a doctor visits a sick for the pleasure of Allah Almighty, he will not only reduce the mental distress trauma of the patient but will also get reward for it from Allah Almighty.

28. Concept of Disease in Islam

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ قَالَ رَسُولُ اللَّهِ ﷺ : مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُصِبْ مِنْهُ. (بخاری)

Translation:

Narrated Abu Hurairah رضي الله عنه, that Allah's Messenger ﷺ said, "If Allah Almighty wants to do good to somebody, he afflicts him with sickness and other trials. Sahih Bukhari ^[37]

Commentary:

The Prophet ﷺ said that no Muslim is afflicted with any harm, for which Allah Almighty does not reward him with forgiveness. Allah Almighty's Messenger ﷺ has given us the good tiding in this regard. Once the Prophet ﷺ was sick and Hazrat Abdullah the narrator of the Hadith visited him. He was suffering from high fever. Abdullah رضي الله عنه says that he asked the Prophet ﷺ whether he will be doubly rewarded for this high fever. The Prophet ﷺ replied, "yes" and further said, "When a Muslim, is afflicted with sickness, Allah Almighty removes his sins in recompense just like a tree sheds its (dry) leaves.

Disease is not a curse and wrath from Allah Almighty, as is commonly believed. Islaam does not allow the believers to run away from the sick and the ailing rather they should be provided assistance, both moral and material. People suffering from disease should not be stigmatized and isolated. Even the patients with most infections diseases should be provided health care with proper precautions. Stigma and discrimination are common risk factors in spreading of many contagious diseases. Although Islaam advises the believers to adopt all possible preventive and precautionary measures to arrest the disease but it does not allow discriminatory treatment towards the patients on the pretext of prevention.

Disease is, in fact, for the expiation of sins, and Islaam, therefore, wants us to hate the disease and not the diseased.

29. Patience

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ قَالَ رَسُولُ اللَّهِ ﷺ: الصَّبْرُ عِنْدَ الصَّدْمَةِ الْأُولَى - (مسلم)

Translation:

Anas bin Malik رضي الله عنه said: The Messenger of Allah ﷺ said: “Patience is only when calamity first strikes.” Sahih Muslim ^[39]

Commentary:

This Hadith tell us that the essence of patience lies in keeping one’s balance at the very outset of the affliction, as everyone becomes patient at last.

It has been narrated that the Prophet ﷺ saw a woman crying at the grave of her son, he advised her to be conscious of Allah Almighty and remain patient. The woman replied that he did not know about her affliction. But when the Prophet ﷺ went away some body informed her that the person who had advised her, was the Messenger of Allah ﷺ. She was mentally shocked and immediately rushed to the door of the Holy Prophet ﷺ. She apologized for her impudence and told the Prophet ﷺ that she had not recognized him. It was at this occasion that the Prophet ﷺ uttered these words that the essence of patience lies in the beginning of a calamity. Sahih Muslim ^[40]

The theme of patience is frequently repeated in the Holy Qur’an. The word “Sabr” literally means to check and tie but in usage it stands for patience, preservance, endurance and fortitude. The Holy Qur’an uses this word to express fortitude, moral strength, and firmness of purpose, determination and self control. These qualities enable a person to proceed with patience and courage in the face of afflictions, trails and temptations. Allah Almighty addresses the believers in the Holy Qur’an, “O you who believe! Seek help in patience and in prayer for Allah Almighty is with those who are patient.” (Qur’an 2:153)

30. Need of Proper Qualification for Practicing Medicine

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ تَطَبَّبَ وَلَا يَعْلَمُ مِنْهُ طِبٌّ فَهُوَ ضَامِنٌ-
(ابوداؤد)

Translation:

Abdullah bin Amr bin Al-Aas رضي الله عنه narrates, that the Messenger of Allah ﷺ said: “Whoever practices medicine, without being qualified, he will be held liable.” Abu Daud ^[41]

Commentary:

This Hadith has laid down a basic condition for medical practitioners that they should be properly qualified to practice. If somebody (including a qualified doctor) treats a patient in spite of lacking proper knowledge, he will be responsible for any harm caused to the patient and will be subject to malpractice liability here and in the Hereafter.

The Hadith implies that health providers should have adequate knowledge of medicine before they embark on treating patients. It also indicates the need for continued medical education (CME) in view of rapidly advancing frontiers of knowledge. Unfortunately, government has not taken any initiative in this regard and practitioners keep on providing services proven to be ineffective or harmful. However, some Allah fearing health providers are trying to update their knowledge on personal level using available resources including the internet.

One of the related problems arises due to growth of sub specialties e.g., cardiology, pulmonology, gastroenterology in the field of general medicine. While elsewhere, health providers

trained in general medicine can only act as general physicians. In our country they also indulge in specialist practice. As they are not trained in these sub specialties, they not only violate medical ethics and their license, they also become liable under this Hadith and invite Allah Almighty's wrath.

It is commonly observed that many doctors claim to be specialists in several diseases by depicting these specialties on their name plates; for example, specialist in gastroenterology, diabetes, renal disease, coronary disease, orthopedics and what not. Now after reading his name plate, if a patient comes to the doctor for the treatment of a certain disease where he is actually not a specialist, then according to this Hadith he will be held responsible for the consequences of his wrong treatment.

This Hadith manifests another aspect that when a doctor fails to diagnose a certain disease properly then he should refer the patient to a concerned specialist instead of treating him. It also suggests that it is very important for a doctor to keep updating his knowledge.



31. True Testimony

عَنْ زَيْدِ بْنِ خَالِدِ الْجُهَنِيِّ رضي الله عنه أَنَّ النَّبِيَّ ﷺ قَالَ: أَلَا أُخْبِرُكُمْ بِخَيْرِ الشُّهُدَاءِ الَّذِي يَأْتِي بِشَهَادَتِهِ قَبْلَ أَنْ يُسْأَلَهَا۔
(مسلم)

Translation:

It was narrated from Zaid bin Khalid Al-Juhani رضي الله عنه that the Prophet ﷺ said: “Shall I not tell you of the best of witnesses? The one, who gives his testimony before being asked for it,” Sahih Muslim ^[42]

Commentary:

True testimony is very important for the establishment of a just society. If the witnesses are agile and ready to give evidence in time, it will certainly result in overcoming crimes in a society to a greater extent.

The acquittal of criminals in our courts is mostly due to the reluctance of eye-witnesses from giving evidence. On the contrary, standing for false evidence is very common in our society. It is because the non-partisan eye-witness usually refuses to testify in courts and people are, therefore, forced to arrange for false witnesses. This is done without a prick of conscience.

This Hadith also enlightens us about the importance of true evidence in medical profession. The medical doctors have to appear in courts in criminal cases, especially medico-legal cases. It is extremely important that a doctor should testify only after having full knowledge and information about the case. Sometimes they have to give professional opinion; here again utmost care and honesty should be observed. May Allah Almighty enable us to fulfill our professional responsibilities with honesty and truthfulness; Ameen.



32. Confidentiality

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رضي الله عنه قَالَ قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا حَدَّثَ الرَّجُلُ بِالْحَدِيثِ ثُمَّ انْتَفَتَ فِيهِمْ أَمَانَةٌ - (بو داؤد)

Translation:

Narrated Jabir bin Abdullah رضي الله عنه: The Messenger of Allah ﷺ said: “if a man said something and turned, as if looking around then it becomes a trust (it should not be disclosed).” Abu Daud ^[43]

Commentary:

The above Hadith is a source of great enlightenment and guidance for us. It says that, when someone shares with you something in private, it becomes a trust and disclosing it to others is prohibited.

Medical doctors interact with patients daily. They consult them for treating their physical disabilities. While doing so, they share a lot of personal information with doctors. It is, therefore, the responsibility of doctors to keep the information confidential. But as an exception discussion of medical cases in professional meetings or consulting other doctors for the benefit of the patient or sharing experiences for the advancement of medical knowledge can be done.

Keeping patient’s confidentiality is not only enjoined under the Oath of Hippocrates, but all civilized nations have also enacted laws in this regard. Unfortunately, we have not kept pace with this movement. However, we are duty bound under this Hadith to respect patient confidentiality.



33. Abstaining From Intoxicants

عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: كُلُّ مُسْكِرٍ خَمْرٌ وَكُلُّ خَمْرٍ حَرَامٌ - (مسلم)

Translation:

Abdullah Ibn Umar رضي الله عنه narrates that the Prophet ﷺ said, “Every intoxicant is Khamr and all Khamr is unlawful (Haram).” Sahih Muslim ^[44]

Commentary:

This Hadith has described the fundamental principle for defining intoxicants and anything which falls in the category of intoxicants according to this principle, will be declared unlawful. The Arabic word Khamr (خمر) is used for the drink distilled from (fermented) grapes. Its drinking intoxicates a person and results in his complete or partial loss of senses. Thus all such substances which hamper a person’s sense temporarily, come under the definition of “Khamr” and will be declared unlawful. However, use of such medicines is allowed when unavoidable, for example, use of anesthesia during surgery or of intoxicating medicines “Khamr” in mental diseases or severe pains.

It is important to note that substances falling in the category of are defined by their quality (of intoxication) and not by their effect on individuals. For example, the habitual drinkers do not normally lose their senses after drinking or social drinking has little effect on them. This does not mean that drinking is law-full for such persons. Such substances are unlawful whether in small or large quantities. At-Tirmidhi ^[45]. However, there can be some exemptions under certain unavoidable circumstances (e.g. saving a life), where limited use of such substances is allowed within the limits of Sharia. In these situations the doctor has to be very careful and should follow the Sharia. For this purpose, the doctor should also consult a scholar of Sharia (Mufti) for guidance.

34. Rights of the Parents

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَجُلٌ يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ أَحَقُّ النَّاسِ بِحُسْنِ الصُّحْبَةِ قَالَ: أُمُّكَ ثُمَّ أُمَّكَ ثُمَّ أَبَاكَ ثُمَّ أَدْنَاكَ أَدْنَاكَ. (مسلم)

Translation:

Narrated Abu Hurairah رَضِيَ اللَّهُ عَنْهُ: A man said: “O Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, who is the most deserving of my good company?” he said: ‘your mother, then your Mother, then your other, then you father, then the next of kin, and then the next of kin’. Sahih Muslim ^[46]

Commentary:

Allah Almighty has ordered us to be kind and obedient to our parents and this is important next to His own obedience. It is the distinguishing trait of a healthy society based on superior moral values. The importance of obeying parents can be easily understood if we consider the amount of pain taken by a mother during pregnancy and childbirth, and later on raising the child to puberty.

The parents look-after all the need of their children and even prefer it to their own. Their entire lives are devoted to their children. When parents grow old, it is the children’s turn to reciprocate.

It is very painful if children desert their parents at the twilight of their age, while continuing to bask in the luxuries of their lives. It is the height of selfishness to ignore one’s benefactors in need. Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has stressed much upon this so that we might not commit any disobedience to the order of Allah due to our apathy and has, therefore, shown great displeasure over negligence and disobedience to one’s parents.

35. Rights of the Neighbor

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا عَنِ النَّبِيِّ ﷺ قَالَ: مَا زَالَ يُوصِينِي جِبْرِيلُ بِالْجَارِ حَتَّى ظَنَنْتُ أَنَّهُ سَيُوْرَثُنِي.
(بخاری)

Translation:

Narrated Aisha رضي الله عنها: The Prophet ﷺ said, “Jibril (Gabriel) continued to persuade me about treating neighbors well, so much so that I thought he would make them my heirs.” Sahih Bukhari ^[47]

Commentary:

Interaction with neighbors is an inevitable and important dimension of life. The Prophet ﷺ has attached great importance to the rights of neighbors and said: “he has no faith whose neighbor is not safe from his mischief.” Sahih Bukhari ^[48]

It does not behoove a Muslim to bother his neighbors. Every Muslim should, therefore, take due care to avoid such actions which create inconvenience for his neighbor. It is desirable to go a step further by sharing with him your own meal. Islam not only teaches us to give sacrifice for other but also trains us for the same. The companions of the Prophet ﷺ were trained for it and his sayings in this connection have been preserved for posterity. If we follow the footsteps of our Prophet ﷺ it will promote peace and contentment in our society.



36. Rights of the Subordinates

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: لِمَنْبُوكِ طَعَامُهُ وَكِسْوَتُهُ وَلَا يَكْفُ مِنْ الْعَمَلِ إِلَّا مَا يَطِيقُ -
(مسلم)

Translation:

Narrated Abu Hurairah رضي الله عنه, that the Prophet ﷺ said, “A slave is entitled to his food and clothing and he should not be overburdened beyond his capacity.” Sahih Muslim ^[49]

Commentary:

In this Hadith the Prophet ﷺ has asked the community of faithful to feed and clothe the slaves and avoid overburdening them. The word “slave” covers the servants and all kinds of subordinates. In another Hadith the Prophet ﷺ says, “Every-one of you is a shepherd and each of you is responsible for his flock. The ruler of the people is a shepherd and is responsible for it. A man is a shepherd of his house-hold and is responsible for it. A woman is a shepherd of her husband’s house and children and is responsible for it. The slave is the shepherd of his master’s wealth and is responsible for it. Each one of you is responsible for his flock”. Sahih Muslim ^[50]

These traditions cover all aspect of social etiquettes and highlight the facts that man works in different capacities in life. He is a boss at some place, yet a subordinate at another. He has been provided guidance for all these positions. It tells us how to behave as ruler/boss with subordinates and how to fulfill our responsibilities. We should be conscious about our duties and refrain from incurring the wrath of Allah Almighty and discharge our responsibilities to earn his displeasure.

37.Lawful, Unlawful and Doubtful Things

عَنِ الْعُمَانِ بْنِ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: الْحَلَالُ بَيِّنٌ وَالْحَرَامُ بَيِّنٌ، وَبَيْنَهُمَا مُشَبَّهَاتٌ لَا يَعْلَمُهَا كَثِيرٌ مِّنَ النَّاسِ، فَمَنْ اتَّقَى الْمَشَبَّهَاتِ اسْتَبْرَأَ لِدِينِهِ وَعِرْضِهِ، وَمَنْ وَقَعَ فِي الشُّبُهَاتِ كَرِهَ اللَّهُ حَوْلَ الْحَيِّ، يُدْشِكُ أَنْ يُرَاقِعَهُ۔ أَلَا وَأَنْ لِّكُلِّ مَلِكٍ حَيٍّ، أَلَا أَرَأَيْتَ حَتَّى اللَّهُ فِي أَرْضِهِ مَحَارِمُهُ، أَلَا وَأَنْ فِي الْجَسَدِ مُضْغَةٌ إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ، وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ، أَلَا وَهِيَ الْقَلْبُ۔ (بخاری)

Translation:

Narrated An-Nauman bin Basheer رضي الله عنه I heard Allah’s Messenger ﷺ saying, “lawful and unlawful things are clear but there are doubtful (unclear) things in between, which most people do not know. So whoever stays away from doubtful things, he saves his religion and his honor. And whoever indulges in them, he is like a shepherd who grazed his animals near a private pasture and any moment he is likely to trespass. Beware! every king has a private pasture, and the private pastures of Allah Almighty on the earth are the unlawful matters. Beware! There is a piece of flesh in the body, if it becomes good, the whole body becomes good, but if it gets bad, the whole body gets bad, and that is the heart.” Sahih Bukhari ^[51]

Commentary:

Both lawful and unlawful things are quite evident in Islam. But there are certain things in-between and they are termed doubtful. Allah consciousness requires us to abstain from doubtful thing, as walking on the border of a property can at times results in a trespass. Islaam has, therefore, advised us to keep away from doubtful things. Sometime carelessness carries us closer to blunders and at times results in committing it. Some people have the habit of swearing while selling things to hide defects in the merchandize. This also renders the income unlawful. Similarly, a medical doctor should also be careful in the performance of professional duty. Sometimes little negligence can render his income unlawful, leading to Allah Almighty’s displeasure and ultimate punishment in the Hereafter.

38. Good Friends

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: الرَّجُلُ عَلَى دِينِ خَلِيلِهِ فَلْيَنْظُرْ أَحَدُكُمْ مَنْ يُوَاطِّئُ-
(ابوداؤد)

Translation:

Abu Hurairah رضي الله عنه narrated that the Prophet صلى الله عليه وسلم said, “Man follows the ways of his close friend, so let one of you look at whom he takes as his close friend.” Abu Daud ^[52]

Commentary:

This Hadith tells us about the importance of friendship and provides guidance in this regard. It is an established fact that close friends mould each other’s habits, though this process affects us subconsciously.

Usually friends are chosen in accordance with one’s taste, and a man is, therefore, known by the company he keeps. In an Hadith the Prophet صلى الله عليه وسلم has equated the friendships of good people with musk, which spreads fragrance all around, and the friendship of bad people is like a foul odor that pollutes the environment. Sahih Muslim ^[53]. This Hadith has beautifully communicated the importance of good friends. It is, therefore, imperative for a Muslim to be very careful while choosing friends, as entering into the company of good and pious people leads to making one’s personality pleasant.



39. Allah Consciousness

عَنْ سَهْلِ بْنِ سَعْدِ السَّاعِدِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ النَّبِيُّ ﷺ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ دَلَّنِي عَلَى عَمَلٍ إِذَا أَكَا عَمَلْتَهُ أَحَبَّنِي اللَّهُ وَأَحَبَّنِي النَّاسُ فَقَالَ رَسُولُ اللَّهِ ﷺ: إِزْهَدْ فِي الدُّنْيَا يُحِبَّكَ اللَّهُ وَزْهَدْ قِيًّا فِي أَيِّدِي النَّاسِ يُحِبُّوكَ - (ابن ماجه)

Translation:

Sahl bin Sa'd As-Sa'idi رضي الله عنه said: "A man came to the Prophet ﷺ and said: 'O Messenger Of Allah ﷺ, show me a deed which, if I do, Allah Almighty will love me and people will also love me. The Messenger of Allah ﷺ said: "have no desire for this world, and Allah will love you and have no desire for what others have, and they will love you." Ibn Majah ^[54]

Commentary:

This Hadith does not motivate people for adopting asceticism, but it simply asks for shunning greed, avarice, avidity, and promotion of contentment in life. The Holy Qur'an tells that for every soul Allah Almighty will provide for what is due to him and asks us to seek our livelihood terming it His blessing (فضل). At another place the Qur'an challenges those who belittle what is out there for them in the world by asking who has forbidden the good and things of beauty Allah Almighty has created for us? However, Qur'an and this Hadith expect us to show a measure of detachment from worldly bounties. This is termed Zuhd (زهد).

In another Hadith the believers have been advised to remember death all the time. Al-Tirmidhi ^[55]. It aims at ensuring us that we are not heedless of Allah Almighty's remembrance and bringing home the point that man can only succeed in this world and the Hereafter if he is conscious about the Day of Judgment and returning to Allah Almighty. He should, therefore, always tread the path of righteousness, justice, equity and moderation.

40. Supplication

عَنْ الْعُمَانِ بْنِ بَشِيرٍ رضي الله عنه قَالَ قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ الدُّعَاءَ هُوَ الْعِبَادَةُ - ثُمَّ قَرَأَ وَقَالَ رَبُّكُمْ
أُدْعُونِي أَسْتَجِبْ لَكُمْ - (ابن ماجه)

Translation:

It was narrated from Nu'man bin Bashir رضي الله عنه that the Messenger of Allah ﷺ said: “Indeed the supplication is the worship”. Then he recited: “And your Lord said: ‘Call me, I will respond to you.’” Ibn Majah ^[56]

Commentary:

In this Hadith supplication (دعا) has been declared as worship. The word (دعا) means, to call for help or pray or request. It is a petition to Allah Almighty for help, thus asking for the acceptance of our prayer and fulfillment of our needs. Likewise, worship means submitting to someone’s will or giving oneself in servitude or performing the acts of worship. Thus submitting to Allah Almighty’s Will as His slave, and turning to Him for one’s needs with the belief that only He can fulfill our requirements, is certainly a worship, as supplication is inclusive of the entire spirit and contents of worship.

We should, therefore, be very conscious about supplication. Some traditions have emphasized that Allah Almighty is pleased by His slave’s supplication and is displeased when one turns away from it. Ibn Majah ^[57]. Supplication is, in fact, a display of man’s submission and servitude before his Creator.



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