

In The Name of Allaah, The Most Merciful, The Bestower of Mercy.

Ibn Abbas [may Allaah be pleased with him and his father] reported that Allaah's Messenger [peace and blessings of Allaah be upon him] said, "Take advantage of five before five: your youth before your old age, your health before your illness, your riches before your poverty, your free time before your work, and your life before your death". (1)

Ubaidullaah Ibn Mihsan Al-Khatmiy narrated from his father that the Messenger [peace and blessings of Allaah be upon him] said, "Whoever among you wakes up (in the morning) safe in his property, healthy in his body and has his daily nourishment, it is as if he has been granted the entire world".

Al-Allaamah Zayd Bin Haadi Al-Madkhalee [may Allaah have mercy upon him] commented on the above hadeeth, saying, "This hadeeth shows that those blessed with safety in the lands, physical health, houses to live in and daily nourishment have indeed been blessed with a complete [worldly] blessing. Therefore, it is obligated [on them] to thank Allaah constantly. This hadeeth shows that what suffice a person's needs are a bounty and a blessing for which he must thank Allaah [The Mighty and Majestic]. A person may strive to gather a lot of wealth; however he was created to worship of Allaah [The Mighty and Majestic] in the manner [commanded, legislated etc] by Allaah and His Messenger [i.e. based on what is legislated and commanded in the Qur'aan and authentic Sunnah]. If a person does this, then indeed he will achieve and attain success; but if not, he will fail and incur loss. Therefore, is there one who will receive admonition?! This hadeeth shows that to be blessed with safety in one's religion, honour, wealth and blood is [something very] valuable. These are among those affairs whose establishment- in a society- will bring about a good life and security. But if security is not present, chaos will unravel in the society – the powerful people will overpower the weak and the oppressor will overpower the oppressed, and thus there will be an evil state of affairs and maybe evil consequences. Therefore, any society or land that has been bestowed a ruler amongst the Muslims and granted security in a region under his ruler-ship, then it is obligatory to obey him [i.e. obey the ruler of the land in what is good and not to rebel against him, even if he has shortcomings] and he should be aided by the other lands as much as one is able. And what is seen as a fact in relation to this [hadeeth] is that whoever is blessed with enough food and drink, a dwelling place, means of transportation, security in his place of residence and good physical health, then it is as if he has been given the entire world. Therefore, he should be thankful to Allaah [The Mighty and Majestic] for that until he meets Allaah- [i.e. until death comes to him]. (2)

Caution: Do Not Be Beguiled By a State of Good Health and Prosperity Accompanied By Sin and Transgression

Allaah [The Exalted] said:

وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّن نَّبِيٍّ إِلَّا أَخَذْنَا أَهْلَهَا بِالْبَأْسَاءِ وَالصَّرَاءِ لَعَلَّهُمْ يَضَّرَّعُونَ
ثُمَّ بَدَّلْنَا مَكَانَ السَّيِّئَةِ الْحَسَنَةَ حَتَّىٰ عَفَّوْا وَقَالُوا قَدْ مَسَّ آبَاءَنَا الضَّرَّاءُ وَالسَّرَّاءُ فَأَخَذْنَاهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ

وَلَوْ أَنَّ أَهْلَ الْقُرَى آمَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ وَلَئِكن كَذَّبُوا فَأَخَذْنَاهُم بِمَا كَانُوا يَكْسِبُونَ

أَفَأَمِنَ أَهْلُ الْقُرَى أَن يَأْتِيَهُمْ بَأْسُنَا بَيَاتًا وَهُمْ نَائِمُونَ

أَوَأَمِنَ أَهْلُ الْقُرَى أَن يَأْتِيَهُمْ بَأْسُنَا صُحًى وَهُمْ يُلْعَبُونَ

أَفَأَمِنُوا مَكْرَ اللَّهِ ۚ فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ

أَوَلَمْ يَهْدِ لِلَّذِينَ يَرِثُونَ الْأَرْضَ مِن بَعْدِ أَهْلِهَا أَن لَّوْ نَشَاءُ أَصْنَبْنَاهُم بِذُنُوبِهِمْ ۚ وَنُطْبِئِعْ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَسْمَعُونَ

And We sent no Prophet unto any town (and they denied him), **but We seized its people with suffering from extreme poverty (or loss in wealth) and loss of health and calamities, so that they might humiliate themselves (and repent to Allah).** Then We changed the evil for the good, until they increased in number and in wealth, and said: "Our fathers were touched with evil (loss of health and calamities) and with good (prosperity, etc.)." So We seized them of a sudden while they were unaware. And if the people of the towns had believed and had the Taqwa (piety), certainly, We should have opened for them blessings from the heaven and the earth, but they belied (the Messengers). So We took them (with punishment) for what they used to earn (polytheism and crimes, etc.). Did the people of the towns then feel secure against the coming of Our Punishment by night while they are asleep, Or, did the people of the towns then feel secure against the coming of Our Punishment in the forenoon while they play? Did they then feel secure against the Plan of Allah. None feels secure from the Plan of Allah except the people who are the losers. Is it not clear to those who inherit the earth in succession from its (previous) possessors, that had We willed, We would have punished them for their sins. And We seal up their hearts so that they hear not? [Surah Al-A'raaf. Verses 94-100]

Allaah [The Most High] said:

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا سَنَسْتَدْرِجُهُم مِّنْ حَيْثُ لَا يَعْلَمُونَ

وَأُمْلِي لَهُمْ ۚ إِنَّ كَيْدِي مَتِينٌ

Those who reject Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), We shall gradually seize them with punishment in ways they perceive not. And I respite them; certainly My Plan is strong. [Surah Al-A'raaf. Verses 182-183]

[سَنَسْتَدْرِجُهُمْ – We shall gradually seize them with punishment] – by granting them plentiful provision and respite until they think that they will neither be taken to task for their disobedience nor punished, so they increase in disbelief and transgression, and evil upon evil. And through this their punishment is increased and multiplied, so they harm themselves in ways they perceive not. This is why Allaah said: [إِنَّ كَيْدِي مَتِينٌ – certainly My Plan is strong]. (3)

[سَنَسْتَدْرِجُهُمْ مِّنْ حَيْثُ لَا يَعْلَمُونَ – We shall gradually seize them with punishment in ways they perceive not]: Imaam Sufyaan Ath-Thawree [may Allaah have mercy upon him] said that this means, "Whenever they commit sins, Allaah bestows a blessing on them and make them

forgetful of seeking forgiveness". (4)

Allaah [The Most High] said:

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ

Evil (sins and disobedience of Allah, etc.) has appeared on land and sea because of what the hands of men have earned.' (Surah Ar-Rum. Verse 41]

Imaam Ibnul Qayyim [may Allaah have mercy upon him] said, "This verse was revealed regarding the state of affairs of the world- the relationship between it and the events that occur. You see how the occurrence of those evil actions and defects (of the people) affects the harvest, vegetation and the animals in every era, and the manner in which those evil (affairs) necessitates other evils. And whenever the people initiate oppression and wickedness, their Lord (The Blessed and Most High) brings about- from those evils and defects (of theirs)- deficiencies and harm in their nourishments, fruits, atmospheres, bodies, outward appearances and manners, as a justification for their deeds, acts of oppression and wickedness. The majority of the illnesses and the general evil affairs are remnants of the punishment afflicted upon the people of the previous nations; then there remained from that what remains, as a surprise punishment against those who remain upon the (evil) deeds of those previous nations. This is a just judgement and just decree. And indeed the Prophet (sallal-laahu-alayhi-wasallam) has indicated to this in his statement concerning plagues, that it is a remnant of an affliction or punishment that was sent by Allaah to the Children of Israa'eel. (5)

Imaam Ibnul Qayyim [may Allaah have mercy upon him] also said, "Whoever ponders upon the state of affairs of the world will find that every affair of rectification is due to Tawheed, singling out Allaah in worship and obedience to His Messenger (Muhammad). And every evil in the world, trial, affliction, scarcity (in livelihood), being overpowered by an enemy and other than that is due to (our) opposition to the Messenger and the call to other than (the way of) Allaah and His Messenger. Whoever truly ponders upon this and examines the state of affairs of the world- since its beginning and until the time Allaah will take it away and those upon it- he will realise this affair regarding himself and others, in general and specific (circumstances). And there is no Might or Power except with Allaah –The Most High, The Most Great". (6)

Reminder to Health Professions - Refrain From The Arrogance, Fame Seeking, Love of The Worldly Life, Concealment And Mutual Rivalry That Corrupts Your Profession

Imaam Ibn Qudaamah [may Allaah have mercy upon him] said, "In most cases envy occurs between contemporaries, peers, brothers and cousins, because of the conflicting goals of everyone that leads to discord and enmity. And due to this, you will find a scholar envying another scholar, but he will not envy a worshipper; a worshipper envying another worshipper, but he will not envy a scholar; a trader envying another trader and a cobbler envying another cobbler, etc. because they have conflicting goals. The basis of this affair is due to love of the worldly things, for indeed the worldly things are restricted for those who compete for it". (7)

Al-Allaamah Abdur Rahmaan Bin Yahyah Al-Mu'allimee [may Allaah have mercy upon him] said, "**Firstly:** A person sees that by acknowledging the truth, it would necessitate that he has acknowledged that he was upon falsehood, because a person is nurtured upon a religion, creed, school of thought or views, which he acquired from his nurturer and teacher, considers it to be the truth and followed it for a long time. Then when it becomes clear to him that [such religion, creed, view, or school of thought] is false, it becomes difficult for him to acknowledge it, just like when his forefathers, ancestors or the one he follows are upon a path and then its falsity is clarified for him, because he sees that their deficiencies necessitate his own deficiencies, and an acknowledgement of their misguidance or errors necessitates his own deficiencies. **Secondly:** It may be that clinging to falsehood gave him prestige, fame and a livelihood; so it becomes difficult for him to acknowledge that [what he is upon is] falsehood and thus all those benefits [i.e. the fame, prestige, livelihood etc] would disappear. **Thirdly:** Pride: It may be that a person is upon ignorance or falsehood, then another person comes along and clarifies the proofs for him; so he sees that by acknowledging such proofs, it would necessitate that he is lacking [in understanding] and that it was that person who guided him. And due to this we find that it is not difficult for some of those attributed to knowledge to acknowledge their mistakes when it becomes manifests to them in their researches and studies, but it becomes difficult for them [to acknowledge] if it was others who clarified such mistakes for them. **Fourthly:** Envy: [This may occur] when another person clarifies the truth for him, so he sees that by acknowledging such truth it would necessitate an acknowledgement of the clarifier's virtue, knowledge and correctness due to that clarification, and thus that becomes [something] great in the eyes of the people and many people [begin] to follow him [i.e. the person who clarified the truth]. So you will find some of those attributed to knowledge being eager to prove the mistakes of other scholars even if that is done by way of falsehood, due to envy and seeking to diminish their status amongst the people. (8)

The Praiseworthy Goals to Be Sought After In Medical Practice

Medical practice is one of the noblest occupations because its subject matter deals with life of the human being. Its aim and purpose is to preserve health, strengthen physical well-being and distance a person from illness. The need for medicine is great and a person is in need of it in all circumstances, because one is in need of good health in order to carry out work and fulfil obligations in this life, which is the purpose behind the creation of the human being. Allaah [The Most High] said: وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ [And I (Allah) created not the jinns and humans except they should worship Me (Alone)]. [Surah Adh-Dhaariyaat. Aayah 56]

So the aim behind medicine is to preserve health, strengthen the body's physical well-being and distance it from illness. Among the virtues of medicine is that it preserves life and this is one of the five necessities which Islaam preserves, namely religion, life, intellect (or the mind), lineage and wealth. It helps a Muslim and the society to repel harm, as it is well known that the Messenger [peace and blessings of Allaah be upon him] said: [لا ضرر ولا ضرار – There should be neither harming nor reciprocating harm]. (a)

It fulfils the obligation of co-operating upon righteousness and piety. Allaah said:

[وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَى] – Help you one another in Al-Birr and At-Taqwa (virtue, righteousness and piety)]. [Surah Al-Maa'idah. Verse 2]

It fulfils the command of the Messenger [peace and blessings of Allaah be upon him] found in the hadeeth of Usaamah bin Shareek [may Allaah be pleased with him] that a Bedouin said, "O Messenger of Allaah! Should we seek medical treatment?" He said, "Seek medical treatment, because Allaah has not created any disease, except that He has also created a remedy for it, except for one disease: old age". (b)

One should hope for Allaah's reward and good recompense, sincere to Allaah in such a profession and not to practice medicine only for their status to be acknowledged; rather one should be sincere and hope for Allaah's reward. Alqamah Ibn Waqqaas Al-Laythiy said, "I heard Umar Ibn Al-khattaab [may Allaah be pleased with him] saying whilst on the minbar, 'I heard the Messenger of Allaah [peace and blessings of Allaah be upon him] saying, 'Actions are (judged) by intentions and every person will have what he intended. So he whose migration was for Allah and His Messenger, his migration is for Allah and His Messenger. And he whose migration was for some worldly (gain) or for a woman to marry, then his migration is for that which he migrated'" (c)

The doctor must fear Allaah with regards to those affairs about which one is consulted, especially that which is related to the rights of the people, such as when a sick person approaches him for a sick note or when in need of a medical note to prove that he is fit for employment or when consulted regarding a particular type of medication, or whether the state of health of an individual (woman) allows her to utilise contraception in order not to get pregnant, or whether her state of health warrants the removal of her ovaries. It has been reported in a hadeeth by Abu Hurairah [may Allaah be pleased with him] who said that the Messenger [peace and blessings of Allaah be upon him] said: [الْمُسْتَشَارُ مُؤْتَمَنٌ] – The consultee is in a position of trust]. (d)

Few Reminders From The Above Hadeeth:

[الْمُسْتَشَارُ مُؤْتَمَنٌ] – The consultee is in a position of trust]

[المستشار -The Consultee]: He is the one whose opinion is sought regarding an affair of Maslahah (i.e. an affair that will bring about benefit and repel harm). He is in a position of trust with regards to what he is asked and it is not permissible for him to deceive the one who consults him, by concealing the affair that would bring about benefit. (e)

This hadeeth is an evidence to show that the consultee has to (advise) with the course of action and opinion -in relation to the consultation – he would choose for himself and it is not permissible that he directs his Muslim brother to something he would not be pleased with for himself. (f)

The Muslim doctor should not make the patient a means of experimenting the effectiveness of a medication, especially if he fears that there would be severe side effects, because this experimentation would negate the honour Allaah has bestowed on the children of Aadam. Allaah [The Most High] said:

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا –
And indeed We have honoured the Children of Adam, and We have carried them on land and sea, and have provided them with At-Taiyibat(lawful good things), and have preferred them above many of those whom We have created with a marked preference]. [Surah Al-Is'raa. Verse 70]

This deed [i.e. using the patient as a means to experimenting the effectiveness of a medication] negates the command given to person to safeguard the blood of a Muslim. The Prophet [peace and blessings of Allaah be upon him] said, "A Muslim is the brother of another Muslim, so he should not oppress him, nor should he hand him over to an oppressor. Whoever fulfilled the needs of his brother, Allaah will fulfil his needs; whoever brought his [Muslim] brother out of discomfort, Allaah will bring him out of a discomfort from the discomforts of the Day of Resurrection, and whoever screened a Muslim, Allaah will screen him on the Day of Resurrection. (g)

If the Muslim doctor is certain that the harm [or side effects] that will result from the medication is lesser than the harm caused by the continuation of the illness, then it is permissible to give the medication based on choosing the lesser harm between two.

The Muslim doctor should ask the scholars regarding affairs that occur in his profession and should not jump into affairs without background knowledge of the Islamic legislation! He should be careful of (Sigmund) Freud's absurdities, fictitious and false views and should not be deceived by (Charles) Darwin. Abu Hurairah [may Allaah be pleased with him] said that the Prophet [peace and blessings of Allaah be upon him] said, "A slave (of Allaah) may utter a word which pleases Allaah, without giving it much importance, and because of that Allaah will raise him to degrees (of reward); and a slave (of Allaah) may utter a word (carelessly) which displeases Allaah, without thinking of its gravity, and because of that he will be thrown into the Hell-fire." (h)

The Muslim doctor should be careful of what is transmitted in the medical journals (or textbooks) and he should not accept everything transmitted in them without ascertaining its correctness, for indeed knowledge is established either through a trustworthy transmission or an unquestionable view point. The affairs of medicine attributed to the Prophet [peace and blessings of Allaah be upon him] should be checked as to whether their chains of transmission are authentic, and the affairs of medicine that are established by way of opinions [i.e. through study and research etc] should be examined to find out whether they are [sound, unsound, or whether they contain flaws, sin, offence etc]. He should not be an easy and legitimate prey whom the enemies of Allaah use as a means to transmit that which opposes the Religion of

Islam and causes harm to the Muslims; rather he should know that everything that comes to him regarding modern medicine has to be subjected to research and has to be ascertained.

The doctor should believe that his knowledge of medicine is nothing else but only a means (of cure). As for the effects and effectiveness (of the cure), it is decided by Allaah (The Mighty and Majestic) if He (Allaah) wishes to give cure and well-being. Allaah (The Most High) stated (that Ibraaheem- alayhis-salaam said): [وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ – And when I (i.e. Ibraaheem) am ill, it is He (Allaah) who cures me]. [26:80] So Allaah is the one who gives cure and not others. The doctor should make this known to the patient.

The doctor should be pleased with the Divine Will and Decree of Allaah. Abdullaah Ibn Abbaas [may Allaah be pleased with him and his father] said, “Once I was riding behind the Prophet [peace and blessings of Allaah be upon him] so he said, ‘O young man! I shall teach you some words (of advice). Be mindful of Allaah, and Allaah will protect you. Be mindful of Allaah, and you will find Him in front of you. If you ask, ask Allaah (Alone). If you seek help, seek help from Allaah (alone). Know that if the nation were to gather together to benefit you with something, they would not benefit with anything except that which Allaah has already recorded for you. If they gather to harm you by something, they would not be able to harm you by anything except what Allaah has already recorded against you. The pens have been lifted and the pages have dried”. (i)

So neither should a doctor be beguiled by his (or her) knowledge of medicine nor raise objections against Allaah’s Power and Position. He (or she) should know that the affairs of the creation alternate based on Allaah’s decree. **[Excerpt from Akhlaaq At-Tabeeb Al-Muslim pages 4- 18]**

Finally: We must employ the good means to preserving health. Reminder from the following articles as follows: One of The Lifestyles That Leads to Poor Health Nowadays- [By Imaam Muhammad Ibn Saaleh Al-Uthaymeen(may Allaah have mercy upon him)]:
<https://salaficentre.com/2021/03/15/one-of-the-lifestyles-that-leads-to-poor-health-nowadays-by-imaam-muhammad-ibn-saaleh-al-uthaymeen/>

The Importance of Health In Islam By Shaikh Abu Iyaad and Shaikh abu Khadeejah [may Allaah preserve them]:

<https://www.salafisounds.com/importance-of-health-in-islam-by-abu-iyad-amjad-rafiq/>

<https://learnaboutislam.co.uk/2014/02/preserving-health-guidelines-from-the-book-and-the-sunnah-abu-iyad-amjad-rafiq/>

<https://www.abukhadeejah.com/ibn-al-qayyim-on-good-food-and-good-health-overeating-complex-foods-and-poor-health/>

The Concepts of Health, Disease and Medicine and the ‘Greater Part of Medicine’ Ignored by Most People: <https://www.healthymuslim.com/articles/ofzsbqxb-some-notes-on-health->

disease-and-medicine.cfm

And we ask Allaah to give us life as long as it is good for us:

<https://salaficentre.com/2021/01/01/o-allaah-let-me-live-if-life-is-good-for-me-and-let-me-die-if-death-is-good-for-me/>

And Allaah knows best

[Ref 1: Saheeh Al-Jaami 1077]

[Ref 2: Source: An Excerpt from 'Awnul Ahadis Samad Sharh Al-Adabil Mufrad' Vol 1' page 335]

[Ref 3: An Excerpt from 'Tayseer Al-Kareem Ar-Rahmaan Fee Tafseer Kalaam al-Mannaan' by Imaam Sadi. slightly paraphrased]

[Ref 4: Al-Mukhallisaat 2352]

[Ref 5: An Excerpt from 'Badaa'i-ul At-Tafseer Al-Jaami Limaa Fassarahu Al-Imaam Ibnu Qayyim Al-Jawziyyah: page: 313: Vol:2. slightly paraphrased]

[Ref 6: Source: Badaa'i Al-Fawaa'id 3/525-526]

[Ref 7: An Excerpt from 'Mukhtasar Minhaajil Qaasideen' page: 199-201. slightly paraphrased]

[Ref 8: At-Tankeel 2/180-181]

[Ref a: Reported by Ibn Maajah 2341 & Ahmad 1/313]

[Ref b: Reported by Abu Dawud Number 3855]

[Ref c: Al-Bukhari Hadeeth Number 1]

[Ref d: Reported by Abu Dawud Number 5128' & declared Saheeh by Imaam Albaani (rahimahullaah) in his checking of Sunan Abee Dawud]

[Ref e: See Hadeeth Number 5062' Vol 4' page 259' in Mirqaat Al-Mafaateeh Sharh Mishkaat Al-Masaabeeh]

[Ref f: Source: Awnul Ahadis Samadi, Sharhu Al-Adab Al-Mufrad' Vol 1' Hadeeth Number 256' page 283]

[Ref g: Bukhaari Hadeeth Number 2442]

[Ref h: Saheeh al-Bukhaari Number 6478]

[Ref i: Recorded by Tirmidhee who said it is a Hasan saheeh hadith. Number 20516]

