



EXTRACTED FROM THE BOOK OF AMEER AHL AL-SUNNAH امام احمد بن حنبل

'CALL TO RIGHTEOUSNESS' - WITH ABRIDGEMENT AND ADDITIONS

The **PATIENT** *who became a* **DOCTOR**



Translated into English by
Translation Department (Dawat-e-Islami)

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Mareez Tabeeb Ban Gaya

The patient who became a doctor

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The patient who became a doctor

The English translation of '*Mareez Tabeeb Ban Gaya*'



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أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Du'a for Reading the Book

Read the following Du'a (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study, **إِنْ شَاءَ اللَّهُ**:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

O Allah **عَزَّوَجَلَّ**! Open the doors of knowledge and wisdom for us, and have mercy on us! O the One Who is the Most Glorious and Honourable! (*Al-Mustatraf, vol. 1, p. 40*)

Note:

Recite Salat upon the Prophet ﷺ once before and after the Du'a.

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The content of this booklet has been extracted from page no. 341
to 357 of the book of the Ameer of Ahl Al-Sunnah
دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ, entitled “Call to Righteousness”.

The patient who became a doctor

Du'a of Attar

O Lord of Mustafa! Whoever reads or listens to the 26-page booklet “The patient who became a doctor”, grant them cure from the illness of sins, save them from Hellfire, and grant them entry into Jannat-ul-Firdaus without accountability.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Excellence of reciting Salat upon the Prophet

The Final Prophet of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated:

“Whoever faces a difficulty should recite Salat upon me in abundance, as reciting Salat upon me removes troubles and calamities.”¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

¹ Al Qual Al-Badi', p. 414, Bustan al-Wa'izeen Ibn Jawzi, p. 472

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Calling people towards goodness is better than staying silent

There are countless disasters and harms associated with misusing the tongue. The best way to avoid them is to make a habit of staying silent. However, conveying the call to goodness and righteousness is better for the person who knows how to safeguard himself from the potential harms of misusing his tongue, and is capable enough of speaking in complete accordance with *Shari'ah*.

The Final Prophet of Allah ﷺ has stated: "If you act upon *أَمْرٌ بِالْمَعْرُوفِ وَ نَهْيٌ عَنِ الْمُنْكَرِ* (*commanding good and preventing evil*); this is much greater than staying silent."¹

Hopeful of reward

Sayyiduna Abu Darda رَضِيَ اللهُ عَنْهُ once said: "I ask others to perform a good deed even if I myself do not do it. However, I still remain hopeful of being granted its reward by Allah Almighty."² That is, if I ask anyone to perform a good deed, I will be granted its reward, even if I did not physically perform that deed myself.

How to brighten your grave

Allah Almighty once sent a revelation to Sayyiduna Musa

¹ *Shu'ab ul-Iman*, vol. 6, pp. 92, *Hadees* 7578

² *Kanz-ul-Ummal*, vol. 3, p. 270, *Raqm* 8438

The patient who became a doctor

Kaleemullah عليه السلام in which He stated: “Learn matters of goodness yourself and also teach them to others. I will brighten the graves of those learning matters of goodness and teaching them, so they will not have any type of fear.”¹

Graves shining from the inside ﴿إِنْ شَاءَ اللَّهُ﴾

Dear Islamic brothers! The previous narration highlights the reward of learning and teaching righteous things. Those who deliver Sunnah-inspiring speeches and Dars, as well as those who listen to them, will surely be blessed and successful. Their graves will be shining from the inside, إِنْ شَاءَ اللَّهُ. Furthermore, they will not have any fear, إِنْ شَاءَ اللَّهُ. Likewise, those who promote righteousness whilst making individual efforts, travel with a Madani Qafilah in order to learn the *Sunnah*, encourage others to take account of their deeds by filling in the Pious Deeds booklet, motivate others to attend the Sunnah-inspiring Ijtima’, and those who listen to righteous things by attending Dars, Sunnah-inspiring speeches etc; the graves of all these people will also be shining from the inside, for the sake of the light of the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Qabr mein lehraenge ta-Hashr chashme noor ke

Jalwa farma hogi jab tal’at Rasululllah ki ²

Explanation of difficult words: Tal’at: face, appearance, visage.

¹ Hilyat-ul-Awliya, vol. 6, p. 5, Raqm 2267

² Hadaiq-e-Bakhshish, 152

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Explanation of the couplet of Raza: Oh devotees of the Messenger! Sway with delight! When the beloved of our Lord, the king of Arabia, the Messenger of Allah ﷺ comes into the grave of a believer with his radiant face, he will enlighten it and cause it to shine luminously. The grave will become a fountain of light until the Day of Judgement.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Patient became a doctor

Sayyiduna Abu Bakr Shibli رَحْمَةُ اللهِ عَلَيْهِ once fell ill, and people had him admitted to hospital. His *vizier*, Ali bin Isa, petitioned for help from the Caliph of Baghdad. The latter sent a royally appointed non-believer head doctor to treat Sayyiduna Abu Bakr Shibli رَحْمَةُ اللهِ عَلَيْهِ. The doctor provided medical treatment with utmost skill and attention but in vain.

One day, the doctor said: “O Shibli! If I came to know any part of my body contained cure to treat you by, I will have no hesitation in cutting off that limb.” Sayyiduna Shibli رَحْمَةُ اللهِ عَلَيْهِ said: “Curing me is comparatively much easier than having to cut off your limbs.” The doctor asked:” What is it (what will cure you)?” He رَحْمَةُ اللهِ عَلَيْهِ replied by explaining: “Cut your Zunnar زُنَّارٌ and embrace Islam. I will become happy and recover from this illness, اِنْ شَاءَ اللهُ.”

The physician instantly cut the Zunnar, repented from

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disbelief and recited the Kalimah, becoming a Muslim. At the very same moment, Sayyiduna Shibli رَحِمَهُ اللّٰهُ عَلَيْهِ, who was bedridden, returned to complete health and stood up. The caliph of Baghdad, when informed about it, remarked in astonishment: “I had sent a doctor to a patient, but little did I know that I had actually sent a patient to a doctor.”¹

May Allah Almighty have mercy on them, and forgive us without accountability for their sake!

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْن صَلَّی اللّٰهُ عَلَیْهِ وَاٰلِہٖ وَسَلَّم

Dear Islamic brothers! اَلْحَمْدُ لِلّٰہ The story just mentioned highlights how the friends of Allah Almighty were extremely eager to call people towards righteousness, to guide the creation of Allah to the right path, and to promote Islamic teachings. They would attain such joy at the reversion of a non-Muslim to Islam that they sometimes became cured of deadly diseases.

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰهُ عَلَی مُحَمَّدٍ

Caliph Sulayman began to cry

The caliph of Damascus, Sulayman bin Abdul Malik Umavi, was a mighty and respected king. He once invited the great *muhaddith*, Sayyiduna Imam Taaus رَحِمَهُ اللّٰهُ عَلَيْهِ to the royal

¹ *Ruh-ul-Bayan*, vol. 2, p. 461

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court. Seizing the opportunity, he رَحِمَهُ اللّٰهُ عَلَيْهِ conveyed the call to righteousness, asking: “O leader of the believers! Do you know who will be punished the most?” The caliph replied: “Please tell us!” He رَحِمَهُ اللّٰهُ عَلَيْهِ began to recite a blessed Hadith: “Whosoever Allah granted kingship to in His Kingdom, but then he began enacting acts of tyranny, such a person will be given the most punishment on the Day of Judgement.”

Listening to this, the caliph trembled with the fear of Allah, and began to cry loudly. He eventually lay flat on his throne, crying in fear. All of his courtiers left him alone in the same condition.¹

Everyone will be asked about those under their supervision

Dear Islamic brothers! This incident shows how profound an effect a speech can enact when the audience listens to it with careful attention and full concentration. Likewise, the *muballigh* must also be a practising and sincere Muslim, free from every type of greed and personal interest. If these two conditions are met, one’s speech will prove to be very fruitful. If any of these two qualities are missing, it will be difficult to benefit from a speech. This story also highlights how a king will be subject to the most severe torment, if he shows cruelty.

¹ *Al-Mustatraf*, vol. 1, p. 169

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The seekers of power and influence seem adamant upon throwing themselves into this danger. Here are two Hadith of the final Prophet of Allah ﷺ regarding this topic.

1. One who was made responsible over people but did not look after their well-being will not be able to even gain the fragrance of Paradise.¹
2. All of you are custodians, and everyone will be questioned about his subjects (i.e. those under his supervision or rule). Whoever was made the leader of people is a custodian. He will be questioned about them. A man is a custodian of his household. He will be questioned about his household. A woman is a custodian of the house, of her husband, and his offspring. She will be answerable for them. A slave is a custodian of the wealth of his master. He will be questioned about it. Listen! Each one of you is a custodian, and everyone will be questioned about his subjects (i.e. those under him or under his rule).²

Shedding tears when being granted power

Here is an incident containing severe admonition and warning for those in authority. It is written in Tareekh-ul-Khulafa that Ata bin Abi Rabah رَحِمَهُ اللهُ عَلَيْهِ has said: “The respected wife of

¹ Sahih Bukhari, vol. 4, p. 456, Hadees 7150

² Sahih Bukhari, vol. 2, p. 159, Hadees 2554

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Sayyiduna Umar bin Abdul Azeez رَحْمَةُ اللَّهِ عَلَيْهِ, Fatimah bint Abdul Malik رَحْمَةُ اللَّهِ عَلَيْهَا, told me: ‘When caliphate was delegated to Sayyiduna Umar bin ‘Abdul Azeez رَحْمَةُ اللَّهِ عَلَيْهِ, he came home and started crying, whilst sitting upon the *Musalla* (prayer mat).

He رَحْمَةُ اللَّهِ عَلَيْهِ cried so much that his blessed beard became wet with tears. I asked: ‘O leader of the believers! Why are you crying?’ He رَحْمَةُ اللَّهِ عَلَيْهِ replied by saying: ‘O Fatimah! The huge burden of the custodianship, well-being and well-wishing of the Muslims has been placed upon my shoulders. How shall I look after the impoverished, hungry, ill, oppressed prisoners, travellers, the weak, children, families and everyone afflicted with problems under my care? If Allah Almighty questions me about any of them and I am unable to present a reply, what will become of me? It is this very worry that causes me to shed tears.’”¹

Fearful of eating even a grape

Dear Islamic brothers! These days, power is used to gain wealth and property. The condition of the pious servants of Allah is different from this, however.

Due to their deep-rooted fear of Allah, they shed tears whenever power or influence was portioned to them. They would take every step with extreme caution, and would fear

¹ *Tareekh-ul-Khulafa*, p. 189

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even minor matters, keeping the questioning and accountability of the Day of Judgement in mind. Sayyiduna ‘Awn Bin Mu’ammarr رَحِمَهُ اللّٰهُ عَلَيْهِ has stated: “One day, Sayyiduna Umar bin Abdul Azeez رَحِمَهُ اللّٰهُ عَلَيْهِ said to his respected wife: ‘Fatimah! Give me a dirham if you have one. Today, I want to eat grapes.’ She replied: ‘How do I have a dirham? Despite being the leader of the believers, you yourself do not possess one?’ He رَحِمَهُ اللّٰهُ عَلَيْهِ went on to say: ‘Not eating grapes is much easier than wearing the chains of Hellfire tomorrow.’”¹

May Allah Almighty have mercy on him and forgive us without accountability for his sake!

اٰمِيْنَ بِجَاةِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

Accountability in the Hereafter

Dear Islamic brothers! The fear of Allah in the heart of Sayyiduna Umar bin Abdul Azeez رَحِمَهُ اللّٰهُ عَلَيْهِ was indeed of the highest degree. Grapes are indeed Halal and pure. Keeping this in mind, they are also a favour of Allah Almighty, and one will be held accountable for every favour on the Day of Judgement. He رَحِمَهُ اللّٰهُ عَلَيْهِ even refrained from eating permissible, pure food out of the fear of Allah and worry of accountability in the Hereafter. Alas! We today eat and enjoy delicious foods. We look for the best things to use and enjoy. We are not content

¹ Tareekh-ul-Khulafa, p. 471

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even with a large, grand house, and we strive constantly to acquire a spacious villa. On the other hand, the condition of those who truly fear Allah is dramatically different from ours with the last verse of Surah at-Takathur part 30, being especially impactful for them. Maktaba-tul-Madina, the publishing house of Dawat-e-Islami, has published a translation of the Holy Quran entitled: Kanz-ul-Iman ma'a Khaza'in-ul-Irfan, and on page 1118 of this work, the final verse of Surah at-Takathur is mentioned as follows:

ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ ﴿٣٠﴾

Then indeed, on that Day, you will definitely be questioned regarding the bounties (of Allah).¹

Three Hadith in commentary of this verse

1. Ikramah said: When this holy verse was revealed, the honourable Companions رَضِيَ اللهُ عَنْهُمْ humbly said: 'O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Which bounties will we be asked about, as we only have barley bread, through which we fill half of our stomachs?' A revelation then came, which said: 'Do you not wear shoes? Do you not drink cold water? These are also bounties.'²
2. Commenting on the above verse, the lion of Allah, Sayyiduna Ali-ul-Murtaza رَضِيَ اللهُ عَنْهُ said: 'One who ate

¹ [Kanz-ul-Iman (Translation of Quran)] (Part 30, Surah At-Takathur, Ayah 8)

² Tafseer Durr-e-Mansur, vol. 8, p. 613

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wheat-bread, drank the cold water of the river Euphrates, and also has a home to live in, has gained the bounties that will be questioned about.¹

3. In the commentary of the verse, the great Taabi'I saint, Sayyiduna Imam Mujahid رَحْمَةُ اللهِ عَلَيْهِ has said: 'It refers to everything of the world that contains delight.'²

Commenting on the last verse of Surah at-Takathur, Maulana Sayyid Muhammad Na'eemuddin Muradabadi رَحْمَةُ اللهِ عَلَيْهِ has said: 'You will be questioned about the favours which Allah Almighty has given and from which you used to derive pleasure in the world; such as health, wellbeing, peace, luxury and wealth etc. You will be asked: "How did you spend these things? What gratitude did you express for them?" A person will be subjected to torment for not expressing gratitude.'

Two forms of bounties and questions in the Hereafter

Also commenting on the last verse of Surah at-Takasur, the renowned commentator of the Quran, Mufti Ahmad Yar Khan رَحْمَةُ اللهِ عَلَيْهِ has written: "Three questions will be asked regarding Kasbi كَسْبِي bounties (i.e. the ones that are obtained by our efforts, such as sweet or delicious food, cold drinks, nice clothing, wealth, kingdom, etc.). Firstly: How was it obtained? Secondly, how was it spent, and thirdly, what gratitude was offered for it?

¹ Tafseer Durr-e-Mansur, vol. 8, p. 612

² Tafseer Durr-e-Mansur, vol. 8, p. 612

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Regarding Wahbi bounties (i.e. ones that are simply granted by Allah Almighty and do not involve any effort of people. These include the moon, the sun, hands, feet, eyes, ears etc.), the last two questions will be asked, i.e. (1) How was it spent? (2) What gratitude was offered for it?¹

Chasing after worldly delights

Dear Islamic brothers! We find ourselves in a frightening situation indeed. Today, we are greedy for luxurious food and lavish commodities, but remain heedless of the risk of being eaten by insects in the grave, and being put to account in the Hereafter.

We are not satisfied with anything less than the best of foods, and even then, it must be delivered to us hot. We do not stop to think that delicious food is a bounty and the fact it is hot is another bounty in itself. In the same way, normal tea has become something we cannot suffice with. We instead yearn for a specific form of tea, hot and sweet, with this tea becoming a collection of bounties. Likewise, our *nafs* continues to demand various types of food, such as paratha, buttered bread, pizza, various kinds of sweets, different types of fresh fruits, dry fruits, cold, sweet and tasty beverages, ice cream, butter, custard, samosas, fried fish, chops, roasted chicken, grilled meat, barbeque, burgers and many other things.

¹ *Noor-ul-Irfan*, p. 966

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While it is Halal to eat all of the aforementioned, the one eating them will be questioned about these bounties on the Day of Judgement. If only our *nafs* could come under our control instead of overpowering us with desires. If only we could give up the habit of eating and drinking just for pleasure and enjoyment, and without good intentions.

Think for a moment

Hujjat-ul-Islam, Sayyiduna Imam Abu Haamid Muhammad bin Muhammad bin Muhammad Ghazali رَحْمَةُ اللّٰهِ عَلَيْهِ has written on page 141 of the 504 page book *Minhaj-ul-'Aabideen* ﴿مِنْهَاجُ الْعَابِدِينَ﴾ (published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami): "It is narrated, 'Certainly, the agony of death is in accordance with worldly pleasures.' The person who accumulated worldly pleasure the most will be subject to the most pain at the time of death."¹

The throes of death

Here is a glimpse of the severity of death, and the hardship that accompanies it. 'Allamah Jalaluddin Suyuti Shaafi'i رَحْمَةُ اللّٰهِ عَلَيْهِ has narrated: 'Death is the most significant terror from amongst the terrors of this world and the Hereafter. It is more severe than the cleaving of saws, the cutting of scissors and the boiling of cauldrons. If a deceased person became alive and informed

¹ *Minhaj-ul-'Aabideen*, p. 94

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people about the severity a person is subject to during death, their luxuries and peaceful sleep would all come to an end.’¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Nine Hadith about accountability

Here are nine blessed Hadith of the final Prophet of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, which are helpful in increasing the passion to avoid temporary worldly pleasures and developing fear in regards to the accountability of worldly bounties in the Hereafter:

1. On the Day of Judgement, Allah Almighty will summon a servant from amongst His servants, make him stand in His court, and He will question him about his status and rank in the same manner as He will question him about his wealth.²
2. If a person takes a step, he will be questioned on the Day of Judgement; ‘Why did you take that step?’³
3. On the Day of Judgement, first of all, a person will be asked: ‘Had I not kept your body healthy? Had I not satiated you with cold water?’ (Did you fulfil the rights of them or not?)⁴

¹ Sharh-us-Sudoor, p. 33

² Mu’jam Awsat, vol. 1, p. 140, Hadees 4481

³ Tareekh-e-Dimashq, vol. 6, p. 54

⁴ Al-Mustadrak, vol. 5, p. 191, Hadees 7285

4. The master, slave, husband and wife will be brought forth and taken to account to such an extent that it shall be said to the man: 'You drank water with pleasure upon so-and-so day', and the husband will be told: 'There were others wanting to marry so-and-so woman, but you wanted to marry her yourself. Thus, I made you marry her in place of them.' (Did you fulfil the rights of these bounties I granted you?)¹
5. On the Day of Judgement, the believer will be questioned about every deed. To the extent that he will even be questioned about applying kohl into his eyes.²
6. A person will even be questioned for the *khutbah* he recited (the advice or speech he gave); 'What was your intention behind this?'³ (*Muballighin* and public speakers should think over whether they intend to call to righteousness by delivering a speech, or to receive praise, fame or wealth.)
7. Anyone calling towards anything, will be made to stand with his invitation (calling) on the Day of Judgement, even if he had called just one person (towards it).⁴ (This narration refers to sincerity. Conveying the call to

¹ *Majma'uz-Zawaid*, vol. 10, p. 633, *Hadees* 18390

² *Hilya-tul-Awliya*, vol. 10, p. 31

³ *As-Samt ma' Mawsu'ah Ibn Abi Dunya*, vol. 7, p. 294, *Hadees* 514

⁴ *Ibn Majah*, vol. 1, p. 137, *Hadees* 208

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righteousness and making individual effort should be done simply for the sake of Allah. One should ponder whether they had performed these deeds for the pleasure of Allah Almighty or for anything else.)

8. I swear by that Being Who has complete power over my soul; the bounties you will be questioned about on the Day of Judgement are cool shade, delicious date-fruit, and cold water.¹
9. On the Day of Judgement, every wealthy and poor person would wish that they had only received Qoot ﴿قُوتٌ﴾ in the world.² (Qoot means only as much food as is needed to save one's life, and nothing more.)

More money, more problems

1. Sayyiduna Abdullah bin 'Ameerah رَحِمَهُ اللهُ عَلَيْهِ has stated: 'The more wealth one has, the more accountability he will face.'³
2. Sayyiduna Abu Zar رَضِيَ اللهُ عَنْهُ has stated: 'On the Day of Judgement, the accountability of a person possessing two

¹ Tirmizi, vol. 4, p. 163, Hadees 2376

² Ibn Majah, vol. 4, p. 442, Hadees 4140

³ Al-Budoor-us-Saafirah fi Umoor-il-Aakhirah, p. 264

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dirham will be more severe than a person possessing
one.’¹

3. The high ranking Tabi'i saint, Sayyiduna Mu'awiyah bin Qurrah رَحِمَهُ اللّٰهُ عَلَيْهِ said: 'On the Day of Judgement, the most severe accountability will be against a healthy and affluent person.'²

Sadaqah piyaray ki haya ka, ke na le mujh se hisaab

*Bakhsh be pooche lajaye ko lajana kya hai*³

Definition of select words:

Sadaqah: Wasilah, intermediation, for the sake of;

Be Poochhay: without accountability

Lajaye: Embarrassed, shamed

Lajana: Making embarrassed or shamed

Explanation of the couplets of Raza: The Imam of Ahl Al-Sunnah, Imam Ahmad Raza رَحِمَهُ اللّٰهُ عَلَيْهِ has prayed to Allah Almighty in this couplet by saying: O Allah Almighty! For the sake of the modesty and bashfulness of Your final Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم! Forgive me on the Day of Resurrection without

¹ Az-Zuhd Imam Ahmad Bin Hanbal, p. 170, Hadees 797

² Tareekh-e-Madinah Dimashq, vol. 59, p. 271

³ Hadaiq Baksheesh, p. 171

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accountability. I am already ashamed of myself for committing sins, please do not make me any further ashamed by holding me accountable for my deeds.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Accountability for 12 years

Dear Islamic brothers! Accountability in the Hereafter is an extremely serious matter. Sayyiduna Abdullah bin ‘Amr bin ‘Aas رَضِيَ اللَّهُ عَنْهُمَا explains: “After the leader of the believers, the second Caliph of Islam, Sayyiduna ‘Umar Farooq-e-A’zam رَضِيَ اللَّهُ عَنْهُ passed away, I was very curious to know about the matters of his Hereafter. One day, seeing a palace in my dream, I asked: ‘Whose is this?’ An angel replied: ‘This is the palace of Umar bin Khattab رَضِيَ اللَّهُ عَنْهُ.’ Meanwhile, Sayyiduna ‘Umar رَضِيَ اللَّهُ عَنْهُ came out of the palace with a shawl over his body, and it looked as if he had just performed Ghusl. I humbly said, ‘مَا فَعَلَ اللَّهُ بِكَ؟’ - ‘How did Allah Almighty treat you?’ He رَضِيَ اللَّهُ عَنْهُ replied: ‘Allah Almighty treated me graciously.’ He رَضِيَ اللَّهُ عَنْهُ then asked me, ‘How much time has passed since I left you?’ I humbly replied, ‘12 years.’

He رَضِيَ اللَّهُ عَنْهُ said: ‘I have just now become free from the affairs of accountability.’²

¹ Hadaiq-e-Bakhshish

² Tareekh-e-Madinah Dimashq li Ibn ‘Asakir, vol. 44, p. 483

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May Allah Almighty have mercy on them, and forgive us without accountability for their sake!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

The accountability of the wealthiest Companion

Dear Islamic brothers! This incident regarding Sayyiduna ‘Umar رَضِيَ اللَّهُ عَنْهُ contains a great lesson for us. Sayyiduna Abd-ur-Rahman bin Awf رَضِيَ اللَّهُ عَنْهُ, whose blessed name is included amongst the *Asharah Mubasharah* ﴿عَشْرَةَ مُبَشَّرَةٍ﴾, was the wealthiest Companion. All of his wealth was purely Halal. Abundance of wealth increased him in his fear of Allah, not in heedlessness.

The incident of the accountability of Sayyiduna ‘Umar رَضِيَ اللَّهُ عَنْهُ in the Hereafter is full of lessons for us. The final Prophet of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ once came to his Companions رَضِيَ اللَّهُ عَنْهُمْ and said: ‘O Companions of Muhammad! Last night, Allah Almighty showed me your houses and ranks in Paradise. I was also shown everything regarding how far each home is from mine and who they belong to.’ Then, having described the heavenly ranks of the great Companions one by one, he صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then said to Sayyiduna Abd-ur-Rahman bin Awf رَضِيَ اللَّهُ عَنْهُ: ‘O Abd-ur-Rahman, (I saw) you became very far from me, until I began to worry you had been destroyed. After some time, you reached me whilst drenched in sweat, and when I asked about this, you then said: ‘After being stopped to give

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accountability, I was questioned about where I earnt my wealth and what I spent it upon.¹ The narrator says: Listening to this, Sayyiduna Abd-ur-Rahman رَضِيَ اللهُ عَنْهُ began to weep, and humbly said: O Messenger of Allah! صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! These hundred camels came last night from Egypt, loaded with goods. Making you a witness, I give them in charity for the poor and the orphans of the holy city of Madinah.’ Sayyiduna Abd-ur-Rahman bin Awf رَضِيَ اللهُ عَنْهُ humbly said to the mother of the believers, Sayyidatuna Umm-e-Salamah رَضِيَ اللهُ عَنْهَا: ‘May my possession of vast wealth not lead to my destruction in the Hereafter.’ She رَضِيَ اللهُ عَنْهَا said: ‘Continue spending your wealth in the path of Allah.’²

Something for the wealthy to consider

Dear Islamic brothers! Sayyiduna Abd-ur-Rahman bin Awf رَضِيَ اللهُ عَنْهُ, a Companion of the Messenger and one of the ‘*ashara mubashara*, would only earn the purest forms of Halal income and would give open-heartedly in the way of Allah. A great lesson can be learnt from the aforementioned incident regarding him, and those who possess wealth should, in particular, take a moment to consider the extreme fears and terrors of the Day of Judgement. Out of greed for worldly gain, those who stockpile and gather wealth, go to the ends of the earth for it, and constantly remain in search of better ways to

¹ Tareekh-e-Dimashq, vol. 35, p. 266

² Al-Istee’ab fi Ma’rifat-ul-Ashaab, vol. 2, p. 389

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make money, should reassess their thinking and actions. In regards to wealth, whatever actions will lead to success both in this world and the Hereafter should be carried out.

Good intentions about wealth

To accumulate Halal wealth is itself a *Mubah* act (i.e. it is neither an act of reward nor a sin). If a person makes good intentions when earning Halal income, his wealth will not cause any harm or loss in his Hereafter, no matter if he has become a billionaire by means of it. Keep in mind that just uttering the words of intention unconsciously will not establish the intention at all. An intention is the genuine inclination and willingness of the heart, i.e. the person making intention should be completely willing to do what he has intended. Discussing the topic of good intentions in regards to earning wealth, Hujjat-ul-Islam, Sayyiduna Imam Abu Haamid Muhammad bin Muhammad bin Muhammad Ghazali رَحِمَهُ اللّٰهُ عَلَيْهِ has stated: There should be correct intentions for gaining, leaving, spending and withholding money. One should gain wealth so it aids him in acts of worship. If he wants to give it up, he should do so with the intention of asceticism [i.e. disinterest in the world], considering it (wealth) inferior.

If he adopts this approach, his wealth will not harm him. For the very same reason, the leader of the believers, Sayyiduna ‘Ali-ul-Murtaza رَضِيَ اللّٰهُ عَنْهُ has once stated: ‘If a person gains the wealth of the entire world intending to gain the pleasure of

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Allah, he is a *zaahid* (i.e. ascetic, one who is uninterested in the world), and if he gives up all wealth without seeking the pleasure of Allah, he is not a *zaahid*.’

Every single one of our actions should be to please Allah Almighty. Said actions should remain within the sphere of worship, or aid us in performing it. Things which seem to have little correlation with worship, such as eating or using the bathroom, can also actually aid us. Before eating, we can intend to gain strength from our food, in order to perform further acts of worship. Before using the bathroom, we can intend to become free for worship after answering the call of nature, so we may centre all of our focus on worshipping Allah as best we can, with a free and clear mind. If these good intentions are made beforehand, even eating and using the bathroom can turn into acts of worship. In the same fashion, good intentions make normal actions become acts of worship and means of great reward. Similarly, things used for our self-maintenance and personal use, such as clothing, bedding, utensils etc., should also have good intentions made in relation to them, as they are needed to perform religious activities. If we possess things in a quantity which exceeds our need, we should intend to benefit the servants of Allah with them. If anyone needs something in particular, we should not turn them away or refuse them. (Here, Imam Ghazali رَحْمَةُ اللَّهِ عَلَيْهِ refers to wealth as a snake, and mentions:) Anyone doing such has not only drawn anti-venom from this snake, but indeed remains safe from its venom completely. A vast abundance of money shall

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not cause harm to such an individual (who makes good intentions beforehand). However, this can be done only by a person who is very steadfast in religion, with profound religious knowledge.

Sayyiduna Imam Ghazali رَحْمَةُ اللّٰهِ عَلَيْهِ prescribes further advice regarding refraining from wealth: ‘Unlike a person who possesses the faculty of seeing, it is not possible for a visually-impaired person to climb mountaintops, safely reach a shoreline or travel across a thorned path; similarly, it is also impossible for an ordinary man to remain safe from the harms of wealth.¹

In essence, only a pious and a religiously knowledgeable person should attain great wealth if they desire, as they are able to earn and utilise it in a lawful manner.

Saint with a wounded heart

Hujjat-ul-Islam, Sayyiduna Imam Abu Haamid Muhammad bin Muhammad bin Muhammad Ghazali رَحْمَةُ اللّٰهِ عَلَيْهِ has narrated: ‘A saint رَحْمَةُ اللّٰهِ عَلَيْهِ was crying, so people began to gather around him. Feeling sorry for him, they asked: ‘May Allah Almighty have mercy on you. What’s the matter? Why are you weeping?’ The saint replied, ‘There is a wound in my heart, which is found upon the hearts of those that fear Allah.’ ‘What type of wound is that?’ the people asked.

¹ *Ihya-ul-‘Uloom*, vol. 3, pp. 325

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He رَحِمَهُ اللهُ عَلَيْهِ replied, ‘The wound of fear related to when I am presented before Allah on the Day of Judgement, when it is announced that accountability will now take place.’¹

May Allah Almighty have mercy on him and forgive us without accountability for his sake!

اٰمِيْنَ بِجَاةِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوْا عَلَيَّ الْحَبِيْبِ صَلَّى اللهُ عَلٰى مُحَمَّدٍ

Hatred turned into love

Dear Islamic brothers! In order to enhance our Islamic knowledge, learn correct Islamic beliefs, drive Satan away, get rid of Satanic whispers, to wake from the sleep of heedlessness, to seek spiritual peace and comfort, and to become a practicing Muslim, always remain affiliated with the religious environment of Dawat-e-Islami, a movement filled with devotees of the Prophet. For the accomplishment of our Madani aim, i.e. *‘I must strive to reform myself and the people of the entire world’*, remain alert about safeguarding and protecting your faith. Keep offering Salah regularly and acting upon Sunnah. Lead your life following the Pious Deeds booklet. In order to remain steadfast, fill in the Pious Deeds booklet, take account of your deeds daily, and submit the said

¹ *Ihya-ul-‘Uloom*, vol. 4, p. 230

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booklet to the relevant *Zimmahdar* (responsible individual) affiliated with the Department for Rectification of Deeds on the first date of every month.

Try to spend at least three days every month travelling in the Madani Qafilah. Spending time in the company of those who love the Holy Prophet ﷺ, you will be able learn the Sunnah and implement it into your life.

An Islamic brother from Pakistan said: I was spending my life in utter heedlessness. By virtue of the blessed friendship of a devotee of the Prophet, who was affiliated with the religious environment of Dawat-e-Islami, the spring of true guidance began to blossom in the ruined garden of my life. The individual effort made by him brought me closer to Dawat-e-Islami, inspiring me to join the religious environment. When I attended the weekly Sunnah-inspiring Ijtima for the first time, I had the privilege of listening to the speech from beginning to end. I liked all this, but I spontaneously burst into laughter when the attendees of the Ijtima' started making Zikr of Allah Almighty, all together in an emotional way. It looked as if they were shouting like mad people, **اَلْعِيَاذُ بِاللّٰهِ**. I was engulfed by similar foolish and satanic whispers, when a sudden gust of spiritual breeze began to flow, overwhelming me and causing me to start making the Zikr of Allah Almighty involuntarily and so enthusiastically that I became lost to the world. I had amazing and indescribable feelings in my heart.

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اَلْحَمْدُ لِلّٰهِ! By the blessing of Zikr and Du'a, seriousness became a part of my character. Repenting of my past sins, I started treading the path of *Salah* and *Sunnah*, adorning my face with a beard and my head with an *Imamah*. اَلْحَمْدُ لِلّٰهِ! I was also privileged to gain the blessing of the congregational *I'tikaf* held in the holy month of Ramadan. Now my respected father has also grown a beard and all of my family members joined the Qadiriyyah Razawiyyah Order. اَلْحَمْدُ لِلّٰهِ! At the time of this writing, I am honoured to serve religious work as a responsible person related to the Pious Deeds booklet.

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰهُ عَلٰی مُحَمَّدٍ

Statement of the final Prophet (ﷺ)

‘Those who gather the most wealth, will have the least good deeds on the Day of Judgement, except for those whom Allah granted wealth, which they spent on their right, left, front and back, (meaning, which they spent upon good works) and by means of which they performed good actions.’ (Bukhari, 221/4, Hadith: 6443)



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