ETHICAL CODES OF MEDICAL PROFESSION IN THE WORDS OF INFALLIBLE IMAMS

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Abstract: *Amongst the advice and guidelines of infallible imams regarding health and sanitation we come up with some ethical points and codes of behavior which can be interpreted them as "the medicine ethical code". The most significant ones of them are commitment and accountability, modesty and piety, kindness towards ills, generosity, keeping secrets of patients, devotion, and accompanying medicine with spirituality and remembrance of God.*

Key words: *medicine ethical code, infallible imams, practicing medicine, traditions*

Introduction

The words and life style of infallible imams clearly show that they had broad knowledge about treatment of illnesses and of medication, therefore when it was needed they gave medical advice to sick people or prescribed medicine for them.

According to Abunasr Bazanti, it is written that he said, I was nagging about my sickness when I was at the presence

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of imam al-Sadiq, I said, I have a kind of strange feeling in my head and my teeth and also I have a kind of pulse and palpitation in my eyes, I feel like my face is swollen. His holiness said, "I firmly advice you to use chicory. Squeeze it, get its water, add some sugar of Tabarzad on it, and then drank, this will die down pain and reduce harms."

Abi Nasr said, "I went home, I did what he said and drank it before I went to bed. Next morning when I woke up, I saw I felt much better."[١]

And also it is narrated from imam al-Sadiq once one of the friends of imam Baqir came to him while nagging about a pain in his milt and said I tried every thing to heal it but it was in vain and even it grew more painful every day. His holiness told him,

"Buy some leek, boil it with Arabic oil well and give this to anyone who suffers from this sickness, drink it for three days, God willing you'll be better."[٢]

According to Kulayni from Ahmad ibn Hasan Jallab, one of the Shias went to Imam Abul Hasan and complained about his skin disease, his holiness ordered him cook green peas and mix them with his food and eat it gradually.[٣] Even in some cases infallible imams advised people what to eat and how to eat to help them feel better. According to traditions, Solayman Jafari said, "I was so severely sick that I lost much of my weight, one day I went to imam Rida, when he saw me , he said, do you like to gain weight and get better? I said, yes. He said, take a bath every other day, then you will gain weight again...[٤]

Their information of and awareness to health issues and ways of treatment caused them to be able to remind mistakes of doctors to them and show them what is the best. Ali ibn Abi Ali Lahabi said, imam al-Sadiq asked me, what are the opinions of your doctors concerning eating dinner? I replied, "They forbid us from eating dinner." But imam said, I order you to eat dinner.[٥]

Another person named Abdullah ibn Ibrahim said, imam al-Sadiq asked, what are the opinions of your doctors regarding citron? I said, they say eat it before food. He said, but I order eat it after food.[٦]

The most important issue is the source of their knowledge and information. Definitely a significant part of this knowledge is rooted in their position as a Prophet. According to Talhe ibn Zeid, imam al-Sadiq said,

ان فی السفرجل خصله لیست فی سائر الفواکه

"The benefit which is in pear is not in other fruits." Talhe said, I said, what is

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its benefit? He answered, يشجع الجبان it makes a timid person brave. Then said,

هذا و الله من علم الانبيا صلوات الله عليهم اجمعين

This, I swear by God, is from knowledge of infallible Imams.[٧]

Therefore it is natural that more than any other infallibles, the holy Prophet be aware of good and bad in medication.

According to traditions, when one of his contemporary doctors named Shamr Dal ibn Ghabath went to him and was benefited from his medical advice said,

والذى بعثک بالحق انت اعلم بالطب منى

I swear by the One who appoints you to advertise the true religion, you know more than me in terms of medicine.[٨]

It is note worthy that most of the traditions reached us from infallible imams about sanitation and treatment include benefits of fruits and vegetables, the reasons of illnesses, ways to heal sicknesses, the way to treat illnesses, so on and so forth. But among these instructions we can also perceive nice details of their behavior which can be labeled as ethical code of medication. In the following, we point out to some of the most important ones:

First: commitment and accountability

The words and life style of infallibles clearly illustrated that facing patients and illnesses, they know themselves committed and accountable and advised others to be accountable and responsible.

These issues, found in traditions, are proof of this claim.

١. Blaming irresponsibility towards patience

According to imam al-Sadiq,

كان المسيح يقول: ان التارک شفاء المجروح من جرحه شريک لجارحه لا محاله و ذلک ان الجارح اراد فساد المجروح من جرحه و التارک لا شفائه لم يشا صلاحه فاذا لم يشا صلاحه فقد شاء فساده اضطرارا.

Jesus said, “one who stops curing an injured one is an accomplice of one who harms him and this is because the one who harms him wants to kill him and the one who stops curing him in fact does not want his health, and if one does not want health, the sick person will ends up in death.” [٩]

٢. Emphasizing on having good intention, and piety in medication procedure

According to imam Ali, it is said,

من تطبب فليتق الله و لينصح و ليجتهد

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"For anyone who wants to practice medication is obligatory to be pious, benevolent, and hard working".[١٠]

Each one of these three folded issues has their own implications, for example, observing time and turn of patients, avoiding taking bribes, avoiding unnecessary and lustful look or touch of opposite sex patients, avoidance of getting money which is more than their right, all are examples of medical piety.

٣. Emphasize on exact diagnosis of disease first and then try to cure it

According to imam Sajjad we read, من لم يعرف داوه افسده دواوه. For a patient whose illness is not diagnosed, any medication for him will devastate him.[١١]

According to this, it is obligatory for a doctor that before any medication tries to know illness and the ways to cure it. Otherwise, it may even worsen him and as a result, in Hereafter, the doctor will be interrogated by God. In a tradition from the holy Prophet of Islam it reads,

من تطبب و لم يعلم منه طب قبل ذلک فهو ضامن

Anyone who practices medication before his ability to do that is proved will be culprit {if he worsen sick person}.[١٢]

٤. Avoidance of using Haram (religiously forbidden) materials or medications

According to imam al-Sadiq,

نهى رسول الله عن الدواء الخبيثه ان يتداوى به

The holy Prophet forbids using dirty medicine to treat patience.[١٣]

Sometimes some doctors are inconsiderate in their profession and they use some materials which are forbidden in islam. Seif ibn Umayre said, an old man told imam al-Sadiq, I have a backache so for that I drink grapes wine. Imam said why didn't you drink water by which God has created every alive creatures? He said, my body doesn't get along well with it. Imam answered, why didn't you eat honey which is healing in it? (Nahl/69) he said, I couldn't find honey. Imam said, why didn't you drink milk which made your flesh and strengthen your bones? He said, I am allergic to it. At this time, imam told him,

اتريد ان آمرک شرب الخمر؟ لا والله لا آمرک .

You want me to order you drink wine? I swear by God I will not.[١٤]

According to another tradition, when a person asked imam al-Sadiq about those kinds of medicine which are mixed with wine, he said, no, I swear by God! I do

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not like even to take a look at it! How do you heal others by that? It is like fat of pig or meat of a pig (forbidden.)[١٥]

In another place, imam told in general,

ما جعل الله عز و جل فيما حرم شفاء

God does not put healing effect in what He announces as Haram (forbidden).[١٦]

Second: piety and modesty

In some advice from imams we are warned about modesty and piety which should be kept by doctors.

Ali ibn Jafar said I asked imam Kazim, when an injury is in the lap or belly or on the arm of a woman, can a male doctor take a look at it? He said, no.

And also he said, I ask him can a woman do cupping by a man? He said, no.[١٧]

Of course this "no" is for the time when woman are not in the need for this doctor; otherwise a man could practice medication on a woman; for example at the time of imam Ali there was a pregnant woman, she aborted her child and someone was needed to take the baby out of her womb. Imam Ali said it has no problem if a male doctor enters his hand inside her womb and take the baby out if women can not do this for her, because the life of mother was in danger and her life is more important.[١٨]

And according to another narration, Abu Hamza Thumali said, I asked imam Baqir, if a Muslim woman suffers from a physical illness or fracture or injury in a part of her body which is forbidden for men to look at, but men act better to cure that part, can a man take a look at that part? Imam said, اذا اضطرت اليه فتعالجها ان شاءت if it is the only way and the woman also wants yes.[١٩]

Third: kindness to patients

In the words and life style of infallibles we can see their kindness towards patients to the extent that they did not hesitate doing whatever they can to help them.

Mosa ibn Bakr said, once imam Kazim told me, why is your face turning yellow? I said, because of the illness that I have. Imam said, eat meat! I took his advice and ate meat. After a week he saw me while I was still yellow. He said, didn't I order you to eat meat? I answered, since the time you have ordered me to eat meat, I haven't eaten anything else but meat. He said, how do you eat meat? I said, baked. He said, no, don't do that! Grill it. I did the same and after a week, he sent some one to take me to his home, he met me while my

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face was in nice color and he said, ok! Now it is fine.[٢٠]

Abu Basir said, someone was my guest, he would like to eat citron and honey. I did this and I ate myself. Then I came to imam al-Sadiq while he was eating, he said, come closer and eat! I said, I had eaten before, I had eaten citron and honey and as I ate a lot, I feel heavy. Imam immediately told his servant to go to their maid to ask for margins of the bread she dried them in furnace. The servant did this. Imam said, eat these bread that digest citron, I eat and when I got up, I felt so light as if I ate nothing.[٢١] And in a report from Davood ibn Zorbi we read, he said, in Medina I got terribly sick. This news reached imam al-Sadiq. He wrote a letter to me about what I should do and a prayer and I followed the steps mentioned there and got well."[٢٢]

And according to the narration of Bakr ibn Muhammad Azudi, a woman named Eisame while carrying a baby boy went to imam al-Sadiq, when Imam saw her said, why does your child have weak eyesight? She said, he is sick. He said,

اسقه السويق فانه ينبت اللحم و يشد العظم

Drink him سويق[٢٣] which grows his flesh and strengthen his bones.[٢٤]

سويق is a kind of food which is made from soft wheat and barley flour.[٢٥]

A God-beliver doctor does not only think about healing illnesses of a patient but if possible tries to answer his financial needs and this is a beautiful example of kindness which is reflected in the words and life style of infallible imams.

According to the words of imam Ali quoted from the holy Prophet Muhammad,

من سعى لمريض فى حاجة قضاها او لم يقضها، خرج من ذنوبه كيوم ولدته أمه

Anyone who tries to answer needs of a sick person will be forgiven by God as if he is newely born (become innocent, his sins will be cleared off totally), regardless of being able to answer the sick person's needs or not.[٢٦]

Ibn Hakim said, "I went on a trip by Muhammad ibn Masaf, when we got to Medinah, I got sick, in that city Muhammad went to mosque and left me alone. I was angry with him for this. Imam al-Sadiq was informed about the story, he sent someone to take ibn Masaf to his presence and told him: قعودک عنده أفضل من صلاتک فى المسجد Staying with him for you is better than going to mosque to pray (God values more).[٢٧]

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It is worth mentioning that one of the beautiful examples of kindness to sick people is, if possible, doctors go to visit patients. The effect of this behavior can have a role in healing speed of a patient.

In the words of infallibles we read,

كان رسول الله اذا صلى بالناس الغداة، أقبل عليهم بوجهه فقال. هل فيكم مريض أعوده

Whenever Prophet had his prayer at mosque addressed people and said, is there any patient among you whom I give him a visit at his home?[٢٨]

This shows that it was Prophet's typical behavior to give sick people a visit, as it is recorded in books; this is one of the signs of his greatness:

و يعود المرضى فى اقصى المدينة

Which means he went to visit patients even if they lived in the farthest area of Medinah.[٢٩] It is also narrated from Imam Ali who said,

من أحسن الحسنات عيادة المريض

One of the best benevolent actions is to visit sick people.[٣٠]

And we read from Imam al-Sadiq,

أيما مومن عاد مريضا فى مرضه و كل الله به ملكا من العواد يعوده فى قبره و يستغفر له الى يوم القيامه

Any faithful person who visits a sick person God will assign an angel to visit him in his grave and to ask for him God's forgiveness until the Resurrection day.[٣١]

It should be noted that visiting a sick person can be an example of kindness if it is short and does not bother sick person. Imam Ali said,

ان من أعظم العواد أجرا عندالله لمن اذا عاد أخاه خفف الجلوس الا أن يكون المريض يحب ذلک و يريده و يسأله ذلک

One of the most highly rewarded visitors in front of God is the one whom whenever visits a sick person, his visit be short unless the sick person himself insists he stays more.[٣٢]

Imam al-Sadiq said, أعظمكم اجرا فى العياده أخفكم جلوسا the most rewarded one of you when visiting others is the one who stays for a short time at patient's home.[٣٣]

Fourth: being magnanimous

Being magnanimous (**سعه صدر**) which was the very characteristic of infallible imams led them to notice all and did not exclude anyone even though people were in various levels of political or religious positions. This feature was rooted in the personality of the Prophet that even though his main mission was

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to fight the symbols of Kofr, to refute dualityشرک and to make a community based on Islamic values; to fulfil his mission, he did not relent or make any compromise. His kind heart caused even non muslims could get his attention, which this attention may lead lost hearts to right path.

In the source books we read one of the infidels named Amer ibn Tofayl, sent a horse as a gift for Prophet and wrote a letter to him, saying a big rash comes out in his body and he asked Prophet for a medicine. The Prophet returned his gift because he was not willing to accept Islam but also he sent a bowl of honey to him and said, heal yourself by this.[٣٤]

Infallible imams did not ban muslims from going to non-muslim doctors. According to Muhammad ibn Moslem, he asked imam Baqir about a muslim man whose doctor was a Jewish or Christian. Imam said,

لا بأس بذلک انما الشفاء بیدالله

This has no problem because in fact cure (شفا) is in the Hands of God.[٣٥]

Fifth: keeping secrets

In many cases, cure depends on having information about secrets of a patient, as imam Ali said, من کتم مکنون دایه عجز طبیبه عن شفایه anyone who hides the aspects of his sickness which are related to his illness, his doctor will be unable to cure him.[٣٦]

And also said, من کتم الاطباء مرضه خان بدنه anyone who hides his illness from doctors betrayed his body.[٣٧]

And the duty of a doctor is to keep secrets of a patient. The holy Prophet of Islam told Abuzar,

المجالس بالامانه و افشاوک سر اخیک خیانة، فاجتنب ذلک

It is obligatory to keep secrets; if you reveal your brother's secrets, you betray him so keep away from this.[٣٨]

Sixth: generosity in healing

Generosity of infallible imams were not limited to financial support of poverty stricken ones but in other cases as well, they were role models of generosity. They kindly taught their medical prescriptions and health care tips to others and avoided any act of knowledge hoarding.

Of the other noteworthy teachings of infallible imams is it is more beneficial to talk about benefits or harms of things than do's and donts. In this way, patients will be more interested to follow the prescription.

The words we are quoting here are just some samples of their teachings and can be found in various tradition books.

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Imam Ali,

كلوا التفاح فانه يدبغ المعده

Eat apples which cleanse stomach.[٣٩]

Imam Baqir said,

ان الا ترج لثقيل، فاذا أكل فان الخبز اليابس يهضمه من المعده

Citron is heavy, whenever you eat, eat dried bread to digest it. [٤٠]

The following words are from Imam al-Sadiq:

كلوا الرمان بشحمه فانه يدبغ المعده و يزيد فى الذهن.

Eat pomegranate with its pulp which cleanse stomach and sharpens mind.[٤١]

الكمثرى يدبغ المعده و يقويها

Pears cleanse stomach and are good for it.[٤٢]

أكل الباقى يمخخ الساقين و يزيد فى الدماغ و يولد الدم الطرى

Eating broad beans will fill legs and sharpen minds and make new blood.[٤٣]

اغسلوا ايديكم قبل الطعام و بعده فانه ينفى الفقر و يزيد فى العمر

Wash your hands before and after food because this eradicates poverty and increases life time.[٤٤]

كلوا الباذنجان، فانه يذهب الداء و لا داء له

Eat eggplants which this food destroy illnesses and will not make any harm.[٤٥]

ان الجوز و الجين اذا اجتمعا كانا دواء و اذا افترقا كانا داء.

Walnut and cheese, if use together, are beneficial and if separated are pain.[٤٦]

أطعموا المبطون خبز الارز فما دخل جوف المبطون شى أنفع منه، أما أنه يدبغ المعدة و يسل الداء سلا.

Give a person who is مبطون bread of rice; nothing is more beneficial than this for it; this cleanses stomach and destroys pain.[٤٧]

To explain the meaning of مبطون it is said,

المبطون من به اسهال أو انتفاخ فى بطنه أو من يشتكى بطنه

مبطون is the one who suffers from diarrhea or flatulence or general pain in his stomach.[٤٨]

كلوا الباقى بقشره خانه يدبغ المعده

Eat broad beans by its skin which cleans stomach.[٤٩]

Imam Kadhim said,

السويق اذا غسلته سبع مرات و قلبته من اناء الى اناء آخر فهو يذهب بالحمى و ينزل القوة فى الساقين و القدمين.

Eat السويق which is made if you wash the sifted wheat flour seven times and then eat it, will die down fever and strengthen your legs.[٥٠]

Imam Kadhim said,

أطعموا المحموم لحم القباج فانه يقوى الساقين و يطرد الحمى طردا.

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Feed a person who has fever with meat of partridge which gives power to his legs and let fever die down.[٥١]

Medical advice of infallible imams are sometimes to strengthen foundation of family. The following example from imam Kadhim is a proof on this claim:

ان رجلا أقبل الى اميرالمومنين و معه امرأة فقال: يا اميرالمومنين! انى تزوجت امرآتى عذرى، فدخلت بها فوجدتها غير عذرى، فقال: و يحک! ان العذره تذهب من الوثبه و القفرة و الحيض و الوضوء و طول التعنس

A man accompanied by a woman went to Imam Ali and said, “oh, Amirul Momenin! I marry this woman while it was said to me she was a virgin but after marriage I understood she was not a virgin! Imam said, “Damn to you! Jumping or menses state or taking ablution or marrying late could have torn hymen.”[٥٢]

The following words from imam Rida,

التين يذهب بالبخر و يشد الفم و العظم و ينبت الشعر و يذهب بالداء و لا يحتاج معه الى دواء.

Figs wash out bad smell of mouth, strengthen mouth and bone and can increase hair growth. This fruit reduces pain and with it there is no need to medicine.[٥٣]

من أراد ألا يشتكى مثانته فلا يحبس البول ولو على ظهر دابته

Anyone who wants not to complain about pain in his bladder should not haul his urine even if he is on a beast.[٥٤]

من أراد ألا توذيه معدته فلا يشرب على طعامه ماء حتى يفرغ منه

Anyone who doesn’t wants his stomach bother him should avoid drinking water with his food (and only eat after finishing his meal).

شرب الماء البارد عقيب الشى الحار و عقيب الحلاوه يذهب بالاسنان

Drinking cold water after eating something hot and sweet destroys teeth.[٥٥]

Imam Hadi,

القديد لحم سوء لانه يسترخى فى المعدة و يهيج كل داء و لا ينفع من شى بل يضره

Meat if salty and dried in the sun is bad because it will be too soft in stomach and will wake up any sort of pain. It is harmful and not useful.[٥٦]

Seventh: medicine should come hand in hand with spirituality

Of the great virtues of infallible imams in the realm of medication was their words were colored with the remembrance of God and spirituality. There are numerous traditions in this regard which we only narrate a few of them here:

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Jaber ibn Abdullah said,

ان على بن الحسين عليهما السلام كان اذا رأى مريضا قد برا (يقول:) يهنئک الطهور من الذنوب ان الله قد ذكرک فاذكره و أقالک فأشكره

Whenever Ali ibn Husayn saw a sick person got better told him: now your sins are forgiven, be happy, God remembers you, so you remember Him as well, He forgives you, so be thankful to Him![٥٧]

It is narrated from imam Baqir,

ان الله عز و جل اذا كان من أمره أن يكرم عبدا و له ذنب، ابتلا بالسقم

Whenever God wishes to honor one of His servants while he is sinful, He gives him a pain or sickness.[٥٨]

And also we read,

حمى ليله تعدل عبادة و حمى ليلتين تعدل عبادة سنتين و حمى ثلاث تعدل عبادة سبعين سنة

A night with fever is equal to a year of supplications and two nights of fever equal to worships of two years and three nights of fever with prayer of seventy years.[٥٩]

And according to imam Kadhim,

اذا مرض المومن أوحى الله عز و جل الى صاحب الشمال: لاتكتب على عبدى مادام فى حبسى و وثاقى ذنبا، و يوحى الى صاحب اليمين: أن أكتب لعبدى ما كنت تكتبه فى صحته من الحسنات

Whenever a faithful servant gets sick, God orders the angel in his left side, do not record any sins of him as long as my servant is in my lockup, and orders the angel of his right side, write good things for my servant similar to good things (he has done) while he was healthy![٦٠]

Lets clarify this tradition by the help of other traditions.

For example, it is narrated from holy Prophet who said:

من مرض يوما فلم يشک الى عواده بعثه الله عز و جل يوم القيامه مع خليله ابراهيم خليلى الرحمن حتى يجوز الصراط كالبرق الامع

Anyone who gets sick for a day and does not complain of his sickness in front of his visitors, God Almighty will join him to His friend Ibrahim in the day of Resurrection and he can pass through Sirat Bridge like a winking light.[٦١]

The expression فلم يشک الى عواده in the above mentioned tradition needs more clarification. The following tradition from Imam al-Sadiq can clarify it more,

قد سئل عن حد الشكايه للمريض، فقال: ان الرجل يقول: حممت اليوم و سهرت البارحة، و قد صدق، و ليس هذا شكاية و انما الشكوى أن يقول: قد ابتليت بما لم يبتل به احد و يقول: لقد أصابنى ما لم يصب احدا ...

Imam al-Sadiq was asked how much a patient is allowed to complain of his

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sickness, he said, the patient says, I had fever today and I stayed up last night, this is truth and is not a complaint. Complaint is to say I am inflicted by a disease no one else is conflicted by or to say, I have a problem that no one else has the same.[٦٢]

From this tradition it can be understood "that complaint which decreases rewards or ruins the rewards of standing an illness is when it is exaggerated or over-rated that illness." Therefore, the words which are right and reflect the physical condition of a patient are not regarded as complaints.

In *Nahj al-Balaghah* there is a saying from imam Ali which in surface seems in contradiction with what we have said so far and that is Hikmah 42:

من كلامه لبعض اصحابه فى علة اعتلها: جعل الله ما كان من شكواک حطا لسيئاتک، فان المرض لا اجر فيه و لكنه يحط السيات و يحثها حث الاوراق، و انما الاجر فى القول و اللسان و العمل بالايدى و الاقدام ..

Ali told one of his companions, "God has set your complaint the cause of erasing your sins, because (in this case) there is no reward for sickness but it removes evils of you and drops them like leaves of trees; truly reward is for words and actions that are done by hands and feet…" [٦٣]

This tradition means although sickness of a person can remove his sins but no reward is allocated to him. And this in surface seems to be in contrast with what received us from other imams like imam Kadhim and imam Baqir.

Nahj al-Balaghah interpreters answered this contradiction.[٦٤] But it seems that the answer of one of the contemporary researchers are more acceptable.

He classified traditions related to rewards of a sickness to six groups:

١. Traditions which explicitly say sicknesses have no rewards but they are cause of erasing sins.

٢. Traditions which directly say sicknesses can remove sins and there is no talk of reward.

٣. Traditions which emphasize that a patient will find a closer place to God.

٤. Traditions which assert a great reward in sickness.

٥. Traditions which say the equivalent of good deeds which a patient could not do due to his sickness is written in his letter of actions.

٦. A tradition from Imam Ali which can be regarded as an interpretation for previous traditions. The gist of this tradition narrated by imam Husayn is like this: once, Imam Ali ibn Abi Talib went to visit Salman Farsi when he was sick. He told him, how did you get along with your sickness? He said, oh, the

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master of faithfuls! I praise God a lot and I complain to you of this extensive hardship.

Imam answered, “Do not complain! Because anyone of our Shia is not afflicted by pain and hardship unless because of his sins and pain and illnesses remove them.”

Salman said, “if it is like this - and it is for sure- then there is no reward for us after tolerating sicknesses and the only benefit is our sins are erased.”

Imam answered,

يا سلمان! ان لكم الاجر بالصبر عليه و التضرع الى الله – عز اسمه – و الدعاء به، بهما يكتب لكم الحسنات و يرفع لكم الدرجات، و اما الوجع فهو خاصة تطهير و كفارة

Oh, Salman! Because of your patience on sickness and for supplications and prays you are rewards and in return for your patience and supplications you will benefit from blessings (حسنات) and go up in your levels towards God, but pain and sadness can only erase sins and are their atonement.”

According to what this researcher said, the superficial contradictions among above mentioned traditions are solved because traditions which talk about non existence of any reward in sickness focus on sickness which is act of God and traditions talking about rewards for patients are focusing on the patience and intention which are acts of sick person. As we have seen the discussion between imam Ali and Salman were about this.

Conclusion:

The broad knowledge and information of infallible imams in terms of medical issues caused them to have valuable guidelines in this regard. And among these guidelines we face some noteworthy points which can be counted as “ medical ethical code”

The most significant ones are:

١. Commitment and accountability

Their emphasis on exact diagnose of illness before taking any action, blaming avoiders of curing patients, emphasis on having good intention, attempt and being pious in medical procedures, forbidding usage of Haram or unlawful medicine are some examples.

٢. Observing modesty by doctors, especially in case of facing opposite sex.

٣. Be compassionate towards sick people, which includes giving any help which improves patients health condition, or any help to solve patients financial condition which causes his uncertainty in seeking medical health (if possible for doctors) and doctors’ visiting patients.

٤. Generosity and magnanimity in facing patients.

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٥. Avoiding any academic or knowledge hoarding in this regard

٦. Joining medication with spirituality and remembrance of God.

End notes:

[1] Husein ibn Bastam and Abdullah ibn Bastam, p.138 & Majlisi, vol.63, p.209

[2] Ibid p.32, ibid, vol.59, p.271

[3] Kulayni, vol.1, p.344, Majlisi, vol.63, p.256

[4] Tusi, Tahzib al-Ahkam, vol.1, p.377

[5] Kulayni, vol.6, p.289, Majlesi, vol.63, p.192

[6] Barghi, vol.2, p.555 & Kulayni, vol.6, p.359

[7] Hussain ibn Bastam & Abdullah ibn Bastam, p.136, Majlisi, vol.63, p.176, Nouri, vol.16, p.401

[8] Ibn al-'asqalani, vol.3, p.391

[9] Kulayni, vol.8, p.345

[10] Noman ibn Muhammad, vol.2, p.144, Majlisi, vol.70, p.59

[11] Deilami, p.299, Majlisi, vol.75, p.160

[12] Ibn 'Asakir, vol.26, p.100, Ibn al-'asqalani, vol.5, p.133, Muttaqi Hendi, vol.5, p.822

[13] Hor Ameli, vol.25,p.346

[14] Ayashi, vol.2, p.264, Horr Ameli, vol.25, p.348, Majlisi, vol.59, p.83

[15] Kulayni, vol.1, p.416, Tusi, vol.9, p.113, Hor Ameli, vol.25, p.345

[16] Kulayni, vol.6, p.415

[17] Hemyari Ghomi, p.10, Majlisi, vol.101, p.33

[18] Kulayni, vol.3, p.55, Tusi, Tahzib al-Ahkam, vol.1, p.344, Hemyari Ghomi, p.94

[19] Hor Ameli, vol.20, p.232

[20] Kulayni, vol.6, p.319, Barghi, vol.2, p.468, Keshi, p.438, Tabarsi, p.164

[21] Kulayni, ibid, p.395, Barqi, ibid, p.555, Majlisi, vol.63, p.192

[22] Kulayni, ibid, vol2, p.565

[23] In general, the convex is the same, like the flour of chick peas and Koto Kermani. But in the Islamic language of the compound, it was taffeta some cereals, such as wheat flour, and wheat bran separately, after mixing them together. (Wheat feeder).

[24] Barqi, ibid, p.489, Majlisi, ibid, p.277

[25] Ibn Manzur, vol.6,p.438

[26] Saduq, Man la Yahduruhul Faqih, vol.4, p.15, ibid, Al-Amali, p.431

[27] Kulayni, vol.4, p.545

[28] Muttaqi Hendi, vol.7, p.50, , Jalal al-Din al-Siyuti, vol.2, p.341, Menavi, vol.5, p.187

[29] Ibn Shahr Ashoub, p.45, Majlisi, vol.16, p.228

[30] Muhammad ibn Muhammad ibn Ashath, p.240, Fattal Neishabouri, p.388

[31] Kulayni, vol.3, p.120, Hor Ameli, vol.2, p.415

[32] Kulayni, ibid, p.118, ibn Edris Helli, p.625, Hemyari Qumi, p.8, Hurr Ameli, ibid, p.425

[33] Tabarsi, p.316

[34] Ibn 'Asakir, vol.26, p.100; Ibn al-'asqalani, vol.5, p.133

[35] Husayn ibn Bastam & Abdullah Bastam, p.63

[36] Amedi, p.484

[37] ibid

[38] Tousi, Al-Amali, p.537, Deilami, p.201, Varam ibn Abo Faras, vol.2, p.64

[39] Kulayni, vol.6.p.357

[40] Tousi, Al-Amali, p.369, Majlisi, vol.63, p.191

[41] Barghi, vol.2, p.542, Kulayni, vol. 6, p.354

[42] Kulayni, p.358

[43] Kulayni, ibid, p.364, Tabarsi, p.183, Hour Ameli, vol.25, p.129

[44] Barghi, vol.2, p.425

[45] Barghi, ibid, p.526, Kulayni, vol.6, p.373, Majlisi, vol.63, p.222

[46] Kulayni, ibid, p.340, Majlisi, ibid, p.106

[47] Kulayni, ibid, p.305, Majlisi, ibid, p.276

[48] Tarihi, vol. 1, p.163

[49] Barghi, vol.2, p.506, Kulayni, ibid, p.344, Hor Ameli, vol.25, p.103

[50] Barghi, ibid, p.489, Kulayni, ibid, p.306, Tabarsi, p.192, Majlisi, ibid, p.279

[51] Kulayni, ibid, p.312, Majlisi, vol.62, p.43

[52] Muhammad ibn Muhammad ibn Ashath, p.103, Noman ibn Muhammad, vol.2, p.231, Nori, vol.15, p.51

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[٥٣] Kulayni, vol.6, p.352, Barghi, vol.2, p.554, Tabarsi, p.173
[٥٤] Imam Rida, p.26, Majlisi, vol.59, p.322
[٥٥] ibid
[٥٦] Kulayni, vol.6, p.314
[٥٧] Saduq, 'Uyun Akhbar al-Rida, vol.2, p.45, Eskafi, p.38, Rawandi, p.228
[٥٨] Eskafi, ibid, Kulayni, vol.2, p.444, Majlesi, vol.81, p.198
[٥٩] Kulayni, vol.3, p.114, Tabarsi, p.358, Majlisi, vol.78, p.200
[٦٠] Kulayni, ibid, Tabarsi, ibid, p.359, Karajaki, vol.1, p.378, Hour Ameli, vol.2, p.399
[٦١] Saduq, vol.4, p.16, ibid, Al-Amali, p.431, Hour Ameli, vol.2, p.407, Malisi, vol.78, p.203
[٦٢] Kulayni, vol.3, p.116, Saduq, Ma'ani Al-Akhbar, p.142
[٦٣] Sayed Razi, p.476, Rawandi, p.223
[٦٤] Ibn Abi al-Hadid, vol.18, pp.169-170

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٢. Ibn Abi AlHadid, Abdul Hamid, Sharh *Nahj al-Balaghah*, Qum
٣. ibn Edris Helli, Muhammad, Mostatrefat al-Saraer, Qum
٤. Ibn Shahr Ashub, Manaqib Ale-Abi-Talib, Qum
٥. Ibn 'Asakir, Tarikh Dameshgh, Beirut
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٢١. Tabarsi, Hasan ibn Fazl, Makarem Al-Akhlagh, Qum
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