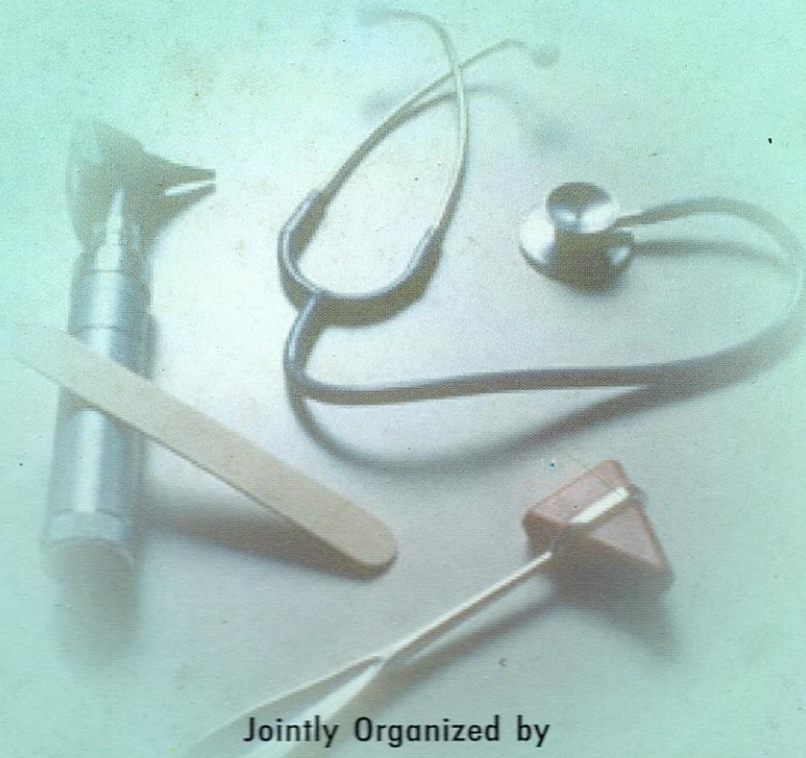


Souvenir

International Seminar on
ETHICS IN MEDICAL PROFESSION
10 - 11 April 2003



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Jointly Organized by



International Islamic University Chittagong (IIUC)
and
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International Seminar on
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International Islamic University Chittagong (IIUC)
and
Islamic Medical Committee, WAMY, KSA

Souvenir

International Seminar on Ethics in Medical Profession

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- Islamic Code of Practice for Medical Profession
Prepared by :
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- The Muslim Doctor Duties And Responsibilities
Author :Dr. Shabib Ibn Ali Al-Hathery, M .B.B.S.
- Medical Ethics: An Islamic View
Dr. N.A. Kamrul Ahsan MS; FACS (USA)
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EDITOR'S NOTE

Bismillahir Rahmanir Rhaim

While writing the Editor's note, I must avail myself of the opportunity of expressing my deep gratitude and thanks to Almighty Allah, but for Whose help and guidance it would have been absolutely impossible for us to publish the Souvenir on the occasion of an international seminar on "Ethics in Medical Profession" I need to put on record my thanks for the members of the Editorial Board as well who have left no stone unturned to make the Souvenir as perfect as possible in all respects. In addition to them, there are also some volunteers from IUC whom I should thank profusely for the interest and care that they have taken to select the materials for the Souvenir and arrange them in the best possible order. Since the articles that have been included in the Souvenir are concerned with the medical profession, we have also taken advice and suggestions regarding the improvement of the Souvenir from some eminent doctors who certainly deserve our heartfelt thanks. Finally, I am deeply indebted to the authorities of International Islamic University Chittagong (IUC) and World Assembly of Muslim Youth (WAMY) who have supported the publication of the Souvenir both morally and materially.

Every care has been taken to free the Souvenir from printing errors, and for this purpose the print-outs have been thoroughly proof-read, but there is yet the possibility of the occurrence of printing mistakes which might be attributed to printer's devil. I am really sorry for such inadvertent mistakes, and request the reader to be sympathetic and forgiving in this case, considering the utmost pains that the Editorial Board has taken to prepare the Souvenir for publication. May Allah grant us the *Tawfiq* to follow the Hadith "*On the Day of Judgement Allah will conceal the faults of the man who conceals the faults of his brothers in Islam*".

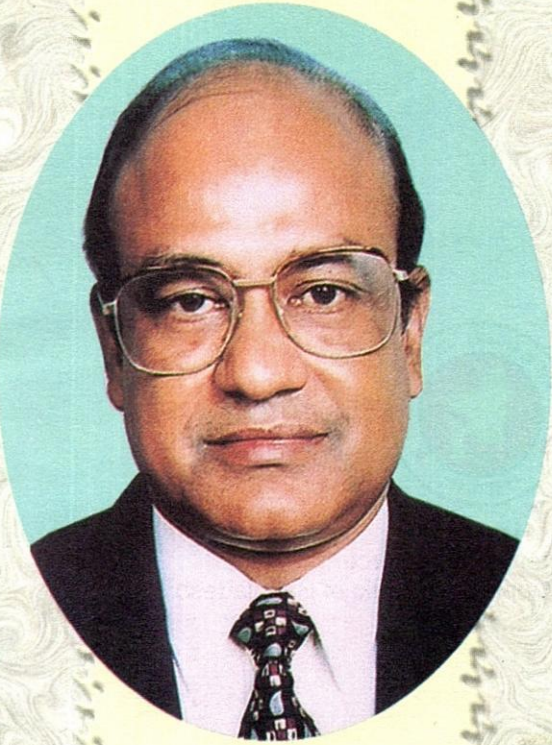


Prof. Dr. M. Ator Ali

Editor

Souvenir

International Seminar on "Ethics in Medical Profession"



بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ



Minister

Ministry of Health & Family Welfare
The Govt. of the People's Republic of Bangladesh

MESSAGE

I am happy to know that International Islamic University Chittagong (IIUC) and Islamic Medical Committee, WAMY, KSA are jointly organizing an international seminar on Ethics in Medical Profession on 10-11 April 2003.

I hope that the seminar will be able to rearrange the faithful relationship between the doctors and patients, which is very important to improve the treatment quality of our country. I also hope that the seminar will bring about a major change in medical practice and raising the status of health service quality.

I wish every success of the seminar.

(Dr. Khandaker Mosharraf Hossain)



بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ



Minister
Minister for Commerce
Government of the People's Republic of Bangladesh

MESSAGE

It is a matter of great pleasure for me to know that the proposed Medical Faculty of International Islamic University Chittagong (IIUC) which is going to hold an international seminar on Ethics in Medical Profession in collaboration with Islamic Medical Committee, WAMY, KSA on 10-11 April, 2003.

The seminar intends to focus on the relationship between doctors and their patients in line with Islamic teachings which, I think, will ultimately revive the lost glory that our Muslim doctors acquired in the Middle Ages. The seminar will also help to create awareness among the people of the world about the humane nature of Islamic teachings and thus establish Islam as the best religion of the world.

I wish the seminar a grand success.

(Amir Khosru Mahmud Chowdhury)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ



Minister
Ministry of Education
The Govt. of the People's Republic of Bangladesh

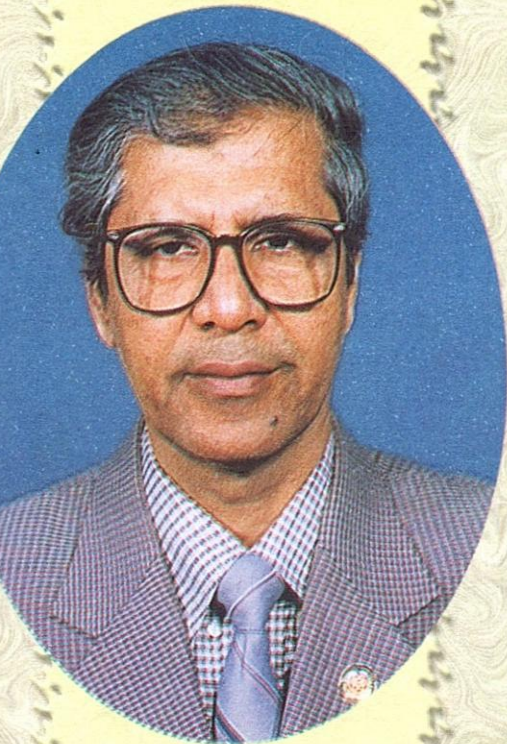
I am glad to know that the proposed Medical Faculty of International Islamic University Chittagong (IIUC) is going to hold an international seminar on Ethics in Medical Profession in collaboration with Islamic Medical Committee, WAMY, KSA on 10-11 April, 2003.

In the Middle Ages, Muslim doctors acquired great fame much of which was due to their humane treatment of patients and dedication to their profession. But now-a-days, we see that our doctors have lost much of this fame because of their neglect of the Islamic tenets regarding services to patients which actually inspired and instructed Muslim doctors in the Middle Ages. The proposed seminar will make our doctors aware of the present deplorable situation and help them to understand that time has come for them to show obedience to the teachings of Islam in order to serve their patients so that the world might recognize that Islam is a great religion for ailing humanity.

I wish the seminar a grand success.

(Dr. M Osman Faruk, M.P.)

MESSAGE



I am really glad that the proposed Medical Faculty of International Islamic University Chittagong (IIUC) and Islamic Medical Committee, WAMY, KSA, are jointly organizing an International Seminar on Ethics in Medical Profession to be held in Chittagong during 10-11 April 2003.

Morality and Ethical issues are important in every profession including medical profession. Firstly this arises in the relationship between doctors and patients. A doctor's existence hinges on the patient's existence, and not the other way round. Medical ethics demands that a person should not take up the medical profession without having sufficient knowledge obtained through right channels. Further the profession should be guided and based on good faiths - openly and secretly, pure and clean in actions, honourable in the eyes of Allah, Prophet and the community. The seminar will attempt to discuss all the ethical issues in medical profession.

It is gratifying to note that the first International Convention of Islamic Medical Practitioners was held in Kuwait nearly two decades ago. The morals behind Islamic medical practices can be found in the Book of Allah and the Hadith of His Prophet. These provide the guiding light for the practitioners of noble medical profession. The Muslim Ummah should get inspiration from the practice set by our noble men of the past and prepare our future doctors equipped with the Code of Practice for Medical profession. We should recall that the Muslim doctors in the Middle Ages accepted Islamic philosophy in the treatment of their patients. The Islamic ideology urges us to be kind, compassionate and sympathetic towards patients irrespective of colour and creed.

I hope that this seminar will go a long way to serve a guideline for our medical workers to discipline their personal behaviour and professional attitude to the benefit of humanity.

I wish the Seminar a grand success.

(Prof. Dr. A.K.M. Azharul Islam)
Vice-Chancellor
International Islamic University Chittagong

MESSAGE



MESSAGE

In the name of Allah the Merciful the Compassionate

We do feel privileged rather proud for having a rare opportunity to organize an International Seminar on 'Ethics in Medical Profession' with joint sponsorship of IIUC & WAMY, K.S.A. This seminar is the first of its kind, not only for Chittagong, but also for Bangladesh.

The religion of Islam has been the pioneer to introduce ethics in each and every sphere of social and professional life of a person. The medical profession, being a profession of humanitarian services deserves to be founded on the principles of ethics, and, as such, the great people who were involved with this profession throughout the ages have taken necessary steps for framing the basic ethical codes of conduct for the physicians and medical practitioners. But these codes of conduct are often ignored or neglected by some of the practitioners of late, particularly in Bangladesh, for which health services have rather become business oriented.

This seminar aims at creating awareness among the people in general and the professionals in particular, to help them uphold 'Ethics' in their professional life.

We do hope that this seminar will make a meaningful contribution in this regard.

(Prof. Dr. Abu Bakr Rafique)
Convener of the Seminar &
Pro Vice-Chancellor
International Islamic University Chittagong



MESAGE

We appreciate highly the efforts of the proposed Medical Faculty of International Islamic University Chittagong (IIUC) to organize an international seminar on Ethics in Medical Profession in collaboration with Islamic Medical Committee of WAMY, KSA on 10-11 April, 2003.

The seminar aims at reviving the lost glory of the Muslims that they acquired in the Middle Ages in the field of medical science by dint of their dedication to their profession that was inculcated on them by the tenets of Islam regarding the treatment deserved by ailing humanity.

We hope that the seminar will motivate our Muslim physicians to serve patients in the manner Islam has prescribed for them, and thus they will attract the attention of the world which will ultimately understand and value the principles of Islam as a great savior of distressed patients.

We wish the seminar a great success.

Dr. Saleh S. Al-Wohaibi
Secretary General
World Assembly of Muslim Youth



From the Desk of the Trust Secretary

Bangladesh is a developing country of Southeast Asia. Every year lot meritorious students go to neighboring countries for higher education in science and technology. This can be largely attributed to the lack of adequate facilities for higher education and planned disturbance in the public institutions. For higher education in science and technology we are still dependent upon neighboring countries. Every year thousands of patients of our country visit India, Thailand and Singapore for medical treatment.

This should not be acceptable for an independent country. A limited number of public hospitals cannot provide sufficient service to the people. The Government's approval of establishing Private Medical Colleges and Hospitals has created an opportunity to provide health service of international standard to the people of this country. Taking this opportunity of offering quality health services, International Islamic University Chittagong has decided to set up a Medical College and Hospital by opening a full-fledged Medical Faculty.

If we get permission to open a Medical Faculty, we intend to achieve the following targets:

- Establishing a Medical College and Hospital of International standard
- Keeping option for admitting minority Muslim students of Southeast Asia
- Serving millions of distressed / diseased people of Southeast Asia
- Contributing to the discipline of medical science by inviting reputed physicians, scholars and researchers to seminars and symposia.

Keeping these things in mind, International Islamic University Chittagong (IUC) is organizing an international seminar on Ethics in Medical Profession in collaboration with Islamic Medical Committee of WAMY, KSA on 10-11 November, 2003.

I pray to the Almighty Allah to make the Seminar a grand success.

Alhaz Mohammad Badiul Alim
Founder Secretary
International Islamic University Chittagong Trust



I am highly delighted to declare that the proposed Medical Faculty of International Islamic University Chittagong (IIUC) and Islamic Medical Committee, WAMY, KSA are jointly sponsoring an International Seminar on Ethics in Medical Profession on 10-11 April, 2003.

The seminar aims at discussing the undesirable relationship that has developed at present between doctors and patients allegedly due to doctors' indifference to morality indispensable for the medical profession, and at encouraging Muslim doctors to re-shape the relationship on the basis of Islamic teachings.

The aim of this seminar is to create awareness among the Muslim doctors about their responsibilities to serve patients and society as a whole. It will help revive the lost glory of the Muslims that they acquired in the Middle Ages in the field of medical science by dint of their dedication to their profession that was inculcated on them by the tenets of Islam regarding the treatment deserved by ailing humanity. Through this seminar Muslim doctors will be motivated to serve patients in the manner Islam has prescribed for them, and thus they will be able to attain the satisfaction of Allah.

I hope the Muslim doctors, through their sincere endeavors, will attract the attention of the world and make peoples understand and value the principles of Islam as a great savior of distressed patients.

I pray to the Almighty to make the seminar a great success.

(Kazi Deen Mohammad)

Assistant Secretary
International Islamic University Chittagong Trust
& Coordinator
Seminar Organizing Committee

Note from the Seminar Coordinator

Islamic Code of Practice for Medical Profession

Prepared by

The First International Convention of Islamic Medical Practitioners

Rabi'-I, 1401 A.H. (January, 1981)

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P R E F A C E

In the name of Allah, the Kind, the Compassionate

The Islamic Federation of Medical Sciences, a branch of the Co-operative Society of Medical Practitioners in Jordan, is pleased to release a reprint of the Code of Practice for Medical Profession. This comes after some twenty years since the first appearance following the First International Convention of Islamic Medical Practitioners held in Kuwait at the beginning of the fifteenth Islamic Century.

Without any exaggeration, this little booklet succinctly presents the morals behind Islamic medical practices as found in the holy sources: the Book of Allah, and the Ways of his Prophet. It also draws from contributions of the outstanding scholars of the past. It offers a guiding light for the benefit of the practitioners of this noble profession as well as those engaged in its studies. The Muslim Ummah prepares the students of this field to be the trusted ones who will take care of the physical, psychic and spiritual health of the people. It is hoped that they will follow the good example set by the outstanding Muslim medical men of the past. It is also expected that this will prove to be a source of inspiration for them while they engage themselves in the practice of their profession, or in works related to research and development, or new fields of study and practice that are becoming visible in the horizon.

We pray to Allah that He accept this publication, which has been undertaken for the sake of His Pleasure.

Islamic Federation of Medical Sciences

An auxiliary of the Co-operative Society of Medical Practitioners in Jordan.
Amman, Jordan

Foreword to the First Edition

The advances in modern medicine are nothing less than revolutionary. Moreover, whether it is science or technology or Engineering, the future promises further baffling discoveries. This means immense power to the human beings. But, if power is not directed to right channels, but instead allowed to drift into wrong directions, it can bring in its wake serious troubles. This is what we learn from the knowledge of nuclear fission in the field of physics.

A vast amount of new information is appearing at a fast pace in the field of medicine also. Alteration of the genetic code, control of human population, impregnation of the sterile through newer laboratory processes or creation of new varieties that are a by-product of several biological organisms - are all developments that threaten to shake the moral and social foundations of the human society. Also, there is every fear that unrestrained practices will lead to the destruction of the planet on which humans are destined to live.

In order that human knowledge does not take a turn away from what the Creator has intended for it, we have thought it desirable to draw out these directives for the guidance of men and women in this field of activity. This guideline was worked out during the First International Convention of Islamic Medical Practitioners held in Kuwait at the beginning of the fifteenth Islamic century. It is hoped that this will serve as a code of practice for medical profession.

This should be promoted as a guideline for every medical worker in the field of human health, disciplining his personal behavior and professional attitudes in the light of the *Shari'ah* of Islam.

For the youths also, those yet in the medical colleges and institutes, it should open a healthy passage to the future activities and prepare them well before they face real life and its challenges.

It is also expected that those non-Muslims who believe in a Creator, will discover in this little work what the Creator has intended for the human beings engaged in this noble profession.

There is no guidance but that of Allah or any stability without His rope.

The International Association of Medical Professionals.

CHAPTER ONE

Definition

In the eyes of Islam, medicine is an honorable profession. This is in view of the fact that it caters to one of the five basic needs of the humans. It purports to preserve their lives. The Prophet has commanded that medication be resorted to against diseases. He said, *“Seek medication O slaves of Allah, for there is no disease for which Allah has not created a cure”*. Indeed, medication was one of the miracles bestowed on ‘Isa b. Maryam (Jesus Christ, peace be upon him). Allah has qualified the guidance obtained from the Qur’an as the healing of that which is in the breast. When Ibrahim (Abraham, peace be upon him) counted several of his Lord’s blessings on him, one of them was (*Al-Shur’ara*, 80), *“When I fall sick He heals me.”*

The knowledge of medicine comes, like any other knowledge, from Allah who taught man what he knew not. Its study opens up the doors to His signs in His creation. Allah said (*Al-Dhariyat*, 21), *“And (there are signs) in your own selves, Do you not observe?”* Its pursuit, therefore, is to open the gates of Allah’s mercy for His slaves. In other words, to follow this profession is a kind of devotional act, apart from the fact that it is a profession that helps earn an honorable livelihood.

Allah’s mercy, like the sun’s rays, drafts of air, abundant water, plentiful provision reaches everyone: whether evil or good, near or distant, friend or foe. This is what medical practice has to be. It runs in the direction of Allah’s mercy. It does not miss anyone, does not get exhausted, does not discriminate, is not vindictive and does not give up being a mercy, unmindful of situations and circumstances.

This is because medical practice occupies a position much above other professions. It is nobler in its outlook and values than what people are used to in other areas of life. Therefore, this profession is free of such human emotions as enmity, antagonism, or revenge. Nor do personal opinions, political alliances or party affiliations have any role to play in it. It would be good, therefore, for leaders and for those in power to leave this profession undisturbed and uninfluenced by any of those policies that adversely affect human society and cause divisions in it.

Medical practice is one of those professions, which are a compelling need for every human society. Islamically, it is a conditional obligation, that is, one that remains an obligation until sufficient numbers of medical men are in service. Accordingly, it is one of the State duties, which are bound to provide means for the production of enough number of doctors, of every category, for the service of the citizens. In Islam, this is one of the duties of the rulers and a right of the citizens.

Sometimes the need is such that medical men have to be brought in from other countries, especially those who specialize in various fields. In such a situation, it is an additional obligation on the State to meet this requirement.

To be sure, there is always the need to produce good quality doctors from among the Muslim themselves. Establishment of medical schools therefore is another of the obligations on the Muslim society. It should provide all the means of necessary education, which would mean establishing institutions, hospitals, laboratories, research centers, and making available necessary manpower.

Now, since provision of the above is a religious obligation, the provision of the means for them also becomes an obligation. In view of this obligation, certain laws, normally in operation, might have to be foregone in order to meet with the exigencies. This means, medical practice might be considered as an exception, where, the rules normally applicable, may not be applied. For example, we know that in the religion of Islam, a human body is sacrosanct and deserves full reverence, whether dead or alive. But, for medical studies, it might become lawful to make use of the human body, though of course not without the various cautions that piety and fear of Allah demand, and in proportions to what the experts think necessary for the sake of the needs of the people in general.

Safety of human life also demands assuring the safety of honor, intellect, privacy, and would mean to dealing with patient with wholehearted attention to create confidence and trust. Further, those of the unlawful practices that become lawful to the doctor add to his responsibility. In his practice he must be conscious of Allah's commandments, observe piety and perform his duties with the awareness that Allah is observing him. This is following the Prophetic statement, *"This (or doing things to utmost perfection) is to worship Allah as if you see Him, for if you do not see Him then He sees you"*.

CHAPTER TWO

Qualities of a Doctor

A doctor, who should believe in Allah and give the Lord His due, is well aware of His Lord's Exalted Powers, obedient to His commandments, abstaining from what He prohibited and being conscious of Him openly and secretly.

It is desirable that he should be a man of wisdom and good sense, capable of admonishing in a good manner; giving glad tidings and not repulsing; of good cheer and not gloomy; element and not quick to temper; loving, and not repugnant; spite does not overtake him, and forbearance does not part with him. He should be looked upon as a means of mercy from the Lord, and not as of judgment, a sign of His forgiveness and not punishment, a means of cover and not betrayal, of love and not hatred.

He should be a man of dignity who does not flash up with anger, even if he be on the right; decent in talk even when joking; of low voice and not offensive; of neat upkeep, neither shiny nor soiled. His demeanor should convey trust and evoke reverence. He should be civil with every kind and class of people, whether poor or rich, old or young, of attitudes well measured, and, even if he behaves humbly, he should maintain his self-respect.

Nonetheless, he should not forget that life is from Allah; none can bestow it but He, and none can withdraw it but He. Further, death might be the end of life in this world, but it is the beginning of a new life in the Hereafter. Although, of course, death is an inescapable reality, the fact should never be lost sight of that the end of every living entity is with Allah. A doctor in his profession is no more than a life force, its defender, in the service of its preservation, whole and healthy, within his means and capacity.

In his own person a doctor should be a living example of good health, giving his body its due attention. He should not advise the people but fail to live by what he advises, nor should he be recommending people to give up a thing without first giving it up himself. He should never allow himself to remain ignorant of latest medical advances. For, a man who doesn't possess a thing, cannot give it to others. Allah has said (*Al-Baqarah*, verse, 195), *"Do not destroy yourselves at your own hands"*. And the Prophet (saws) has said (*Bukhari*, report no. 1833), *"Surely, your Lord has his rights on you, and your own person has its rights on you"*. Islamic belief is, *"There should be no harming others, nor oneself"*.

To be sure, a doctor has to be always true and honest when he speaks, writes or bears witness. He takes care that his relationships, love, personal disposition, or fear do not lead him to write a report, or bear witness, or say something that he believes is different from the facts. Rather, he is always conscious of the demands of Islam that he should be one of those who testify to the truth. He follows the guidance of his Prophet who said (*Bukhari*, no. 2460), *"May I not tell you about the greatest of the great sins?"* His Companions said, *"Sure. Do it, O Messenger of Allah."* He said, *"To associate others with Allah, to be undutiful to the parents.."* Then after a brief silence he added, *"..Nay, it is the untrue word, the false testimony. Nay it is the untrue word, the false testimony"*. He kept repeating these words so many times that they thought he would no fall silent.

It is also advisable that a doctor should have some idea about the Islamic rules pertaining to rituals of worship. This is because his patients are likely to inquire about how they are to deal with them in their state of sickness. There are diseases that men and women suffer that affect their manner of perform-

ing prayers, or observing fasts, or completing the rituals of Haj and Umrah. Situations of women's pregnancy are one such example.

Further, it is in a doctor's knowledge that pressing needs render the unlawful as lawful. But, and despite that knowledge, he should not quickly resort to treatment with the help of what is declared unlawful in Islam. This applies to medicines, surgery, operations, and even general attitude and advice offered.

A doctor is merely a caretaker of life between the Creator and the created, and one of the means of Allah's cure sent down to the sick of His servants. Therefore, it is binding upon him to be humble, not to be forgetful of Allah's blessings on him, be grateful to Him, seeking His help and aid. Otherwise, he might attribute his success to himself or will be affected by vanity, or he might wax proud and indulge in self-praise, either verbally, or in writing, or by advertising his skills directly or indirectly.

On the other hand, he should remain in close contact with the latest developments in his field and be one of the caravans of knowledge seekers. He should keep on adding upon his knowledge to be able to treat his patients ever better. For, the quality of people's health depends on his familiarity with the most recent developments, and can be adversely affected if he lags behind. Consequently, the responsibility that he holds takes away his right upon his free time so that he might not be able to spend it as he wishes. Just as on one's personal wealth on which there are rights of those who lack, are poor, or are destitute, so also, on his time too there are rights for his patients, which he uses for obtaining that knowledge which can be beneficial to them in their sickness.

A doctor, in fact, believes that apart from the fact that knowledge has an application value, it is a virtue by itself and to obtain it is to be following the dictum of the Qur'an which said (*Ta-ha*,114) "*O my Lord. Increase me in knowledge*". And (*Fatir*,28) "*Indeed, it is the knowledgeable who fear Allah*". And (*Al Mujadilah*,11) "*Allah raises in ranks those from among you who have believed and those who have been given knowledge*".

CHAPTER THREE

Doctor to Doctor Relationship

A doctor is a brother unto other doctors and a fellow carrier of a noble message and an illustrious profession. This can be directly substantiated with Allah's words in the holy Qur'an (*Al-Ma'idah*, 2), "*Cooperate with each other in matters of virtue and piety but do not cooperate with each other in matters of sin and rebellion*". As a body, the doctors are the caretakers of the public's health, and compliment each with specialties in various fields of expertise. Further, some of them specialize in the field of health care: others work in treatment centers while some work with the government in very specialized hospitals. Nevertheless, all of them hold fast to the principles of medical practice.

A doctor is a brother unto another. He respects him, safeguards his reputation and offers him help, advice and consultations whenever the need arises. He does not slander him, does not go after his secrets and does not expose his weaknesses. He will not say about him what he wouldn't like to hear, unless it be a testimony to truth or a measure to prevent him from committing something unprofessional, yet, while exposing him, remains within the limits that Islam has imposed in this regard. Otherwise, a doctor is a helper unto another doctor and co-operates for the benefit of the sick. He is not a competitor, nor a critic. If the patient decides to consult another doctor, then it is for the previous doctor to send across all the information available including his or other doctors' opinions. This he should do in clear words, legibly written or spoken, with sufficient explanations and not render it vague

or enigmatic.

Further, all information must be kept among the doctors themselves, never leaving their circle to reach others apart from them.

It must also be mentioned that when a doctor finds himself puzzled and unable to diagnose, he should consult others in the profession. If there be the need, he might also send the patient to a specialist. This is the right of the patient. It is also a commandment from Allah who said in the Qur'an (*Al-Nahl*,43), "*So, ask the people of remembrance if you do not know.*"

As for the specialist, it is obligatory on him to pay full attention to the case at hand. It is also binding upon him that he should, after examination and diagnoses, send across the information concerning the patient to the doctor of first consultation.

A doctor should be generous with the expertise, knowledge and experience that he obtains and be ever ready to share them with his colleagues. He should not hesitate to teach or to instruct. This is following the Prophet's instruction who said (*Abu Da'ud, Tirmidhi and Ibn Majah*), "*Whoever concealed a piece of knowledge, will have Allah rein him with a rein of Fire on the Day of Judgment.*" Doing this would simply mean being faithful to the colleagues in the profession as well as to the patients and a way of data buildup for generations to come. We can draw strength from the Prophet's words, "*When a man is dead (the chain of) his deeds is severed, except for three (possibilities): (1) A charitable work (that people benefit from, even after the man's death), (2) beneficial knowledge (that he leaves behind), and (3) offspring that pray for him.*"

We must remember in addition that just as doctor to patient, doctor to doctors are also caretakers of each other. They must show the same care to each other and to each other's families at times of sickness, or hardship, or handicap or even death, as they show to their patients.

In today's world, a doctor is not an individual who can live and work all by himself. But rather, he is one of a large family and group of people engaged in the profession, connected to extended services such as the drug stores, specialized laboratories, physical therapy sections, or X-ray and other departments. In fact, today he must relate himself even to research centers and offer all the branches of medical activities his services, help and co-operation. This applies to everyone, male or female, who is engaged in any field of medical activity.

CHAPTER FOUR

Doctor to Patient Relationship

A doctor's existence hinges on the patient's existence, and not the other way round. Further, healing is the ultimate objective for which medication is a means. The patient then is the 'served one' while a doctor is the provider of service. Moreover, all calculations are made with the weakest in mind. The Prophet said to someone (*Abu Da'ud, vol.1, no 363*), "*When you lead, take care of the weakest among them*". Following this principle, the system, the timings, the services, in fact, all organizational details should be directed towards the benefit of the patients and provision of maximum comfort. Other considerations are secondary.

This special treatment of the patient is by virtue of his being sick—so long as he remains sick— and not because of a social or political status, nor because he can prove to be monetarily more rewarding. A doctor is above these considerations and his manner of treatment of the patients speaks of his personality and character.

Indeed, a doctor's good treatment of patient and special care does not stop at him or her, but rather, extends to the family members of the patient whom he might encounter during the treatment. They might be worried about the patient, and may put forward apprehensive inquiries. A doctor offers them sufficient information to calm their fears without, of course, disclosing any information that should not

be passed on to the non-professionals.

Good health is a basic human requirement and not a luxury. Accordingly, medical profession is the only profession whose services cannot be denied to anyone who seeks it, even if the seeker cannot afford to pay for it. In fact, authorities responsible for Health Affairs must see to it that medical care is available to everyone who is in need of it. This may be made possible with the help of other organizations or legislations covering the needs.

Of course, a doctor's earnings are wholly lawful, and the fees he charges is his right. Yet, his knowledge is a trust with him. He is conscious that the one overseeing him is his Lord Himself: One who does not slumber. In addition, the doctor has own conscience monitoring him. Nevertheless, since he too has material needs, it is upon him to estimate his needs in an accurate manner and expend on himself in the right proportions. Yet, and despite above he too needs to offer his own little contribution to his Lord in order to purify himself of spiritual impurities. Further, he should be aware that just as there is zakah (charitable amount) on his earnings due from him, there is zakah on his knowledge, time and endeavors also. A doctor's profession is primarily that of offering help to the humans in times of their distress. It is not a profession that awaits a chance to exploit.

Finally, while a doctor makes his living, he does not put to risk either his own honor, or that of his profession. He keeps himself and his profession above anything that will cause blemish, such as advertising, or having a commercial outlook, or indulging in sales promotion, or whatever that might threaten the honor of the profession.

CHAPTER FIVE

Preserving Secrets

It is incumbent upon every Muslim to keep the secrets of the people and cover their defects. This principle is all the more strongly applicable to the doctors. This is because people expose their secrets to doctors, and places their trust in them because of their faith and confidence in a profession that has been known throughout the ages as a repository of secrets. Indeed, the Prophet spoke of three signs of a hypocrite saying (*Bukhari*, 32), "When he speaks he lies, when he promises he fails, and when he is trusted he dishonors". Therefore, it is an obligation on every doctor that he preserves every information concerning the patients that he has access to during his diagnosis. That is applicable both to what the patient himself confides in him, and to what he observes or concludes. The spirit of Islamic instructions in this regard make it a matter of grave importance that the doctor does not expose the secrets of what the patients confide in him. This is their right. If doubts occur to the patient about it, he will hesitate and withhold information that might be essential for a full treatment. Indeed, lack of confidence in doctors will discourage people from consulting them at all over their health problems.

CHAPTER SIX

A Doctor in Situations of War

Islamic teachings tell us that an injured is in the sanctuary provided by his injury and a prisoner of war in the sanctuary provided by his imprisonment. This has been the case since the onslaught of the unbelievers against Islam from the day of its advent resulting in wars between the two. Indeed, Allah counted good treatment of the injured and the prisoners as one of the commendable qualities of the believers. The Quran said (*Al-Insan*, 8), "They feed the poor, the orphan and the imprisoned. (They say), 'We feed you for the sake of Allah, wishing not any retribution from you nor any thanks.'" The Prophet added his own weight to the injunctions. He said to his Companions (*Al-Tabari*), "Treat the prisoners well". He also said (*Bukhari*, 4994), "I do not kill my prisoners and will not allow any of my Companions do it". In fact, his Companions used to give prisoners under

their care preference over themselves in matters of food and drinks. Today, what organizations like Red Cross or international agreements, such as the Geneva Convention, give to the prisoners as their right, was preceded by Islam fourteen hundred years earlier.

It is incumbent upon the doctor therefore, whatever his own inclinations or feelings, that he should be mindful of his sole concern, viz., preservation of human life, healing of the sick and the injured.

Further, whatever the attitude of the injured himself, a Muslim doctor should never alter his own benevolent attitude towards him, for, every container exudes what it is filled with. Allah's words should not be forgotten (*Al-Ma'iddah, 8*). "*A people's enmity should not prompt you to injustice. Rather, be just. That is closer to piety.*"

Doctors of Muslim community are required, as those belonging to the community of medical men over the world, to stand shoulder to shoulder with others of the profession in defense of this noble, humane principle on the international platform. On the other hand, it will be good for the human communities over the world, to allow this profession to follow its noble principles right in the battlefields.

Accordingly, it is not allowable for men and women of this profession to allow their knowledge and expertise to be used for any activity that is destructive or harmful – whether physical, psychological or any other kind – to anyone of the humankind, whether individuals or groups, whatever the political or military considerations. *

The doctor's endeavors should have a single objective, namely, medical services to everyone – whether friends or foe.

CHAPTER SEVEN

On the Sanctity of Human Life

Allah has said (*Al-Ma'idah, 32*). "*We prescribed for the Children of Israel, that whosoever killed a soul not in retaliation of another, or for spreading disorder in the land, as if killed the whole of mankind. And whoever saved a life, as if he saved the life of the whole of mankind.*"

Thus, human life is sacred. It cannot be taken away except for causes sanctioned by the Law of God. And, of course, medical men have no role to play in taking away a life. Indeed, this is something completely outside the scope of this profession.

It is forbidden for a doctor to take the life of a person even if it is out of sympathy for the patient. For, this latter case, viz., mercy killing, is not included in the exceptions allowed by the Islamic Law, where a life can be taken. Prophetic pronouncements also do not allow for any such thing. For example, we have a report coming down from the Prophet which says (*Bukhari, 3204*), "*There was a man in a community before you who suffered from a painful wound. Unable to bear, he took a knife and cut open a vein that kept bleeding until he died*". Allah said "*My slave hastened the affair. Paradise is prohibited unto him.*"

Life of human beings is sanctimonious in all its different stages. This sanctimony reaches down to the life enjoyed by the fetus in the mother's womb. Therefore, it is not allowable for a doctor to take this life unless there is unavoidable medical necessity. However, our allusion is to such situations as have validity in Islamic Law.

That said, we must add that the demand on a doctor, who is engaged in the preservation of life, is that he should know his limits and stop at those limits. If he feels in a certain situation that, to the best of his knowledge and experience, it is impossible to bring back a patient to life, then, it is no use making futile attempts to revive life with the help of medical equipment. He need not connect a person already dead to artificial respiration or preserve the body in a frozen state, or employ some other artificial methods in the futile hope of restoring life. What is desirable is lengthening of life and not the lengthening of the

process of death. Death, after all, is a reality. Having said that, we might also remind that a doctor should never take a positive step towards hastening the death of a patient.

The doctor should expend his best endeavors to allow the patient to enjoy the remaining period of his life in a good manner, without pain and torture, offering him the best of treatment and care possible.

A doctor has the final word about the patient's condition, whether he is dead or still alive. He should be mindful of the importance attached to this word so as never to use it until he is extremely sure about it. In this regard he should employ an honesty that is not accompanied by doubts and uncertainties. He ought to consult others, if he is in doubt, and make use of all the knowledge, equipment and technology available to him.

It is also required of a doctor that he should clearly explain to the patient his health situation when a patient demands it. Nevertheless, he should express his opinion in a proper but delicate and subtle manner, speaking to every patient according to his or her ability to appreciate what is being said, but not at the cost of accuracy. Yet he should be benign in attitude, and side by side try to evoke the patient's faith in Allah. He should also try to implant fortitude and trust in the patient's heart who may be made to understand that his own firm relation with his Lord is something of such worth that can override the pain.

CHAPTER EIGHT

A Doctor's Responsibilities

It is not right that someone take up the practice of this profession without sufficient knowledge obtained through the right channels. This is following the Prophet's words (*Abu Da'ud*, Vol. 4, P.710). "*Whoever practiced medicine without a good knowledge of the profession has the responsibility on himself*".

Now that specialization has increased covering large number of fields, it is an obligation that when a doctor comes across a difficulty, he should consult the specialists. This is following Allah's words (*Al-Nahl*, 43). "*Ask the people of remembrance if you do not know*". We also have a statement of the prophet who said (*Bukhari*, 4787 and 4789), "*To everyone is made easy what he has been created for*".

The demand on a doctor is that he should do his best while endeavoring to remove a sickness. If he does that, puts up what can be put up by another of his kind, does not fall short, whether intentionally or unintentionally, and takes all possible measures that could possibly be taken by another in his situation, yet the result is the unexpected, then the doctor has no blame on him.

A doctor is the trustee of the patient's body. A patient's acceptance of a doctor for checking his body is considered as his acceptance of his diagnosis and medication. Nevertheless, if the treatment involves surgery, then it is better to further ratify the acceptance of the treatment in writing. This of course is a precautionary measure for the doctor. However, such ratification should be obtained only after a proper explanation to the patient of the nature of surgery. If the patient rejects his suggestions, the doctor might explain to him the necessity. But, if the patient persists in rejection, then such rejection should also be obtained in writing, or in front of witnesses, or a signature to that effect on required procedural papers.

But if the rejection on the part of the patient is only because of his fear of the treatment, then the doctor must first resort to anti-depressant medications in order to remove anxiety and prop up his courage. Nevertheless, such medication should not affect the mental alertness of the patient so that whenever the patient chooses to undergo the treatment, he does it in full presence of mind.

It might be also noted that sometimes the best antidepressant medicine is a word of encouragement uttered by the doctor in complete sincerity to shore up the patient's confidence. A caring, loving

personality that has earned trust and assures any undue harm can be more successful than drugs.

None the less, in situations in which the doctor's own judgment is necessary for surgery and in which time cannot be lost in consultation, the doctor should rely on his personal judgement in order to save life. The rule is: pressing needs render the unlawful as lawful. The doctor must then, take his own decision about the course of action. He bears no responsibility for the consequences, whatever they be, so long as he followed the right medical principles in good hope and manner. For, the tragedy that will be obtained by way of loss of life, would be greater than the lies in not seeking the leave of the patient. Prevention of the evil should be preferable to obtaining what promotes the good. Our Prophet's directions in his regard are clear. He said, "*Help your brother, whether he be oppressed or the oppressor*". Someone asked him, "*I could help the oppressed but how should I help the oppressor?*" He replied, "*Prevent him from oppression. That's the way to help him*".

In sum, the Islamic Laws absolve a doctor from any responsibility if he has:

1. The approval of the law to pursue the profession.
2. The patient's approval for treatment.
3. A full cure is the sole objective.
4. Avoidance of a willful error. And, a willful error is the pursuit of what does not agree with the rules of the profession, nor has the approval of specialists and experts.

CHAPTER NINE

Doctor and the Community

A doctor is an active member of the human society, alive to its problems, interacting with it, and influencing it. This is following the injunction of the Prophet who said (*Bukhari and Muslim*), "*Religion is the other name of sincerity: towards Allah, His Book, His Messenger, those in charge of the affairs, and towards the common Muslims*".

Accordingly, a doctor's responsibility is not restricted to a patient's successful treatment. He also suggests ways by which disorders can be avoided altogether. This is following Allah's words (*Al-Baqarah*, 195), "*Do not contribute to your destruction with your own hands*". Prophetic sayings also tell us about the importance of preventive measures. He said (*Bukhari*, 5287), "*When you hear of plague in a land then do not go there. But, if it strikes a land in which you happen to be, then do not leave it*".

It is binding on men and women of this profession, that they should combat habits that lead to destruction of health such as, drinking, smoking and unhygienic living. And, by way of a duty to Islam, they should place demands on the authorities for necessary legislation. Clean ecological conditions and prevention of atmospheric pollution are part of preventive measures.

Prevention of several destructive diseases that have taken hold of certain societies, such as a few sexual diseases, lies in awakening the nobility of human existence and in the awareness of religious rulings. Therefore, people of this profession should play their role and invite people's attention to them.

Awareness of Islamic principles is first binding on the medical profession. They should be the foremost in its application. Next, the people of this profession should be aware of the actual situation prevalent in the society in order to guide it about what it should accept and what it should reject. It is not enough that it should blindly accept what is passed on to it. That might lead to hollowness of Islam and cause harm to the society.

Correspondingly, it is the right of a doctor on the community that it should place complete trust in him, and, further, allow him an honorable living and assure him a decent quality of life. Obviously, the doctor has to be worthy of these rights, otherwise, he exposes himself to questioning and disciplinary

action.

There are, of course, some elements in every society who, prompted by ignorance, pride, or prejudice, or simply to draw pleasure from every chaos, try to draw for the public a wrong picture of the doctor. This affects the patient's attitude towards the doctor. He might not fully trust the doctor who is to treat him or operate on him. It would rather be better that a good image of the doctor is presented. In this, the media should also play its proper role, making full inquiry before making a judgment. It is desirable too for the governmental authorities that they make a note of the groundless news that is spread and demand compensation from the media or impose fines. This is because disfiguring the image of the doctor will lead to distrust and hence loss of peace.

However, if it is the doctor who is at fault in his attitudes and treatment, or is careless in his profession, then there is no defending him. For a doctor's slip is more dangerous than an ordinary person's slip: It is not possible for a doctor to meet with the requirements of this in an acceptable manner, except when he enjoys tranquility, has a clean heart, and there is in place a system that does not allow him to do wrong to the people, or to himself.

CHAPTER TEN

A Doctor and Research and Development

There is no restraint in Islam on the freedom to conduct research and development. Indeed, it is an obligation, whether it is simply for the reason of unveiling the secrets of Allah's creation, or in order to find a solution to a field problem. Nevertheless, the freedom accorded for research and development should not be used to oppress mankind, or take anyone's life, or harm them in any manner, or expose them to a likely harm, or deny them a cure, or commit fraudulence of a subtle sort, or materially exploit situations.

To be sure, freedom of research and development should not be translated into injury or torture to animals either. If their use has to be resorted to, all means should be employed to lower their pain and suffering during experiments conducted on them.

So also, research work, or its implementation or trials should not be used as a reason for committing what is unlawful in Islam such as adultery; nor should there be a mix up of reproductive materials such as the spermatozoa and ovum or attempt at disfiguring of any kind, or play with fundamental human traits, or absolve them of their obligations.

It might also be stated that just as the Health Authorities have their rights, they also have certain duties to perform. For example, one of the areas in which they can help is by issuing religious rulings regarding what is lawful and what is unlawful concerning those developments that are achieved in the medical field through research and development. Nevertheless, such rulings should be issued only by a team of scholars, rather than by individuals. Professional men from the field of medicine need to sit together with the experts in Islamic law, to agree upon and issue rulings. In contrast, a single scholar's opinion may not be correct nor a good guiding principle in view of the complications and complexities involved.

The guiding principle in cases involving new rulings, and where textual guidance from the Qur'an and Prophetic sayings is not available, is the objective to obtain maximum benefit for the people. This is following the Islamic Law's basic principle that whatever is of benefit to the people, is what the Law desires. The only condition of course is, as stated earlier, the new ruling should not oppose a textual ruling, in word or spirit.

A patient is under the custodianship of the community. Therefore, it is necessary for the community to guarantee the individual his health and provide the necessary means that will help him obtain this

without harming others. Sometimes this might require help from others, such as, for example, blood from the patient's relatives or others, or donation of a kidney. This, of course, is one of those situations where, if a few volunteer, others are absolved of the obligation.

It is upon the people of the medical profession to spread the knowledge and awareness with regard to such donations and find the means to encourage the people to this, as it is also binding on them the introduction of technical regulations and their enforcement, as well as to set the proper medical and other necessary precedence.

However, care should be taken that any donation, say of blood, or an organ, is not prompted by the desire to gain material benefit, or there is any coercion or economic compulsion. Of course, it might also be mentioned that donation of organs should never be at any risk to the donor.

Further, Health authorities should fill the large vacuum that now exists vis-a-vis organizations that can institutionalize the donation of organs and follow up with the consequences of the donation of affecting the donors or receivers, during their lives or after their deaths. Of course, donations might have to be obtained through wills or by the consultation of the inheritors. It should also set up a network of organ banks to store and preserve donated organs until their use. This will of course involve the help of the local community as well as of other similar foreign organizations. This has its basis in the Prophetic statement, which says, *"The example of the believers in their mutual love and care is that of a body which, when one of its organs feels pain, the rest of the organs respond with loss of sleep and fever"* (Bukhari). Another of his statements, also in Bukhari says, *"A believer is like a wall unto another believer, one lending strength to the other"*.

Care must be observed, of course, to assure that no harm is done to the donor. Only that part of his body can be taken from him, which will cause him no harm of any kind. We might also point out that if a living can do without a certain organ, and so is in a position to donate, and then the rule is applicable to the dead with all the more certainty. The only precaution to be observed is that the whole process is not commercialized so that the weaker sections of the society are economically exploited or some people begin to trade in organs.

CHAPTER ELEVEN

Medical Education

Medical education is a specialized course of study. It falls within the framework of belief in Allah. Oneness of the Deity, belief in His Powers and that He bestows knowledge, life and death. He is also the Lord of this life as also of the Hereafter.

During the training of a future doctor, it should be kept in mind that he has to be an ideal person, endowed with qualities approved by Allah, without any of the qualities that He disapproves of, filled with the love of Allah, love of the people, and love of knowledge.

Medical education is something that can be obtained from any quarter available without any prejudice or restraint of any sort. Nevertheless, it is obligatory that in the process nothing is encouraged which leads to atheism or disbelief.

A medical teacher should be conscious that so far as the students are concerned, it is incumbent upon each one of them that he develops himself as a model, an educator, a guide and a caretaker, whether it be in the classrooms or outside them, during the educational course, as well as after them. In turn, the teacher has the right of love, respect and recognition from the students both within the classroom as well as outside it, during the educational course as well as at all other times.

Medical education is not the name of mere lecturing or dictation. Its aim is to open up the minds and develop the powers of observation to help reach right conclusions. The method should invoke the students to raise new questions and work out solutions based on new opinions. The Qur'an has criticized those who said (*Al-Zukhruf*, 33), *"Surely, We found our forefathers on a way, and we are followers of their ways."* If this is not adopted, knowledge will become stale and progress will

stop.

Faith is the best medicine, a good cure, and a sure helper against diseases. It helps greatly during the healing process. Therefore, while the doctor is being trained and educated for his future profession, he too should be trained in seeking strength in faith and invoking it in order that the patient's psychological condition is boosted and peace and serenity descend.

Accordingly, it is necessary for the medical institutions that they include in their syllabi necessary portions of religious knowledge-of the nature of Divine Law as well as rituals-that are related to health or treatment affairs.

It is also necessary that the students of the medical institutions be taught about the medical knowledge that has been inherited from our past generations, with attention to the factors that led to the development of the glittering Islamic civilization of the past.

The program of study center upon the principle the medical is a kind of worship and a way of devotion to Allah. Both aspects should be kept before the eyes: the aspect of the unfolding of Allah's great powers and wisdom in His creation, as well as that which pertains to the service and care of the sick.

The syllabi prescribed for medical schools and institutions should include a study of this code of practice.

CHAPTER TWELVE

A Doctor's Oath

In the name of Allah, the Kind, the compassionate

"I swear by Allah the Exalted that:

"I shall ever be conscious of Allah in my profession.

I shall protect human life in every stage of its existence, in every situation and circumstance; doing my best to safeguard it against illness, pain and worry.

I shall protect the people's honor, cover their hidden affairs and preserve their secrets.

I shall always be a means of Allah's mercy, offering medical help to those close at hand, the distant, the pious, the erroneous, the friend and the foe.

I shall apply myself with full zeal to achieve knowledge, but always to benefit the people and not harm them.

I shall respect the one who taught me, teach those who are younger than me, and shall be a brother unto every colleague in the field of medicine, offering my cooperation in affairs of virtue and piety. My life will be, in my secret as well as in open, a mirror of faith, cleansed of whatever that Allah, His Messenger and the people disapprove of.

Allah is Witness over what I say."

THE MUSLIM DOCTOR: DUTIES AND RESPONSIBILITIES

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PREFACE

DR. Maneh Hammad Al-Juhani

Former Secretary General, WAMY.

In the name of Allah, the most merciful, the most kind

Preface : One of the objectives of WAMY's international debate is to serve Islamic thoughts by clarifying belief on the bases of pure Monotheism, and one of the means to reach this objective is by publishing books that deal with different Islamic subjects important to Muslims. No doubt, the most important thing for a Muslim doctor is to be interested in the basic values and principles of Islam. This interest will foreground his duties and responsibilities which will bestow loyalty and wisdom upon his profession as well as cast his perceptions upon a strong foundation of our religion so that he may perform his duties as a real faithful believer. Thus, he will overcome difficulties and will follow his medical career in the service of his community and nation.

It is an honor to WAMY to introduce this book, which clarifies a group of integrated ideas about this subject, the most important of which are:

1. Expanding to the scale of *Dawha*. This book offers much advice for doctors so that they may perform their duties on the bases of *taqwa* in Allah, sincerely for His sake, and with the knowledge that He is watching them openly and secretly. The doctor should continually purify his heart of hypocrisy, (pride) hatred, and envy, and purify his tongue of lies, backbiting, and spreading bad rum ours .He should feel the greatness of the honesty which is entrusted to him and should adhere to good, straight Islamic behavior. He must be true to the science of medicine and give help to all the needy. All this should be on the basis of deep knowledge of his *Deen* (religion) and absolute adherence to the rules of Islam. There is no doubt that all these will be achieved by *Dawha* and by good manners.

A doctor should not only cure the patient but also rectify any weakness in his Islamic belief as much as possible because he is dealing with human beings who have a body and spirit, who feel and acknowledge any efforts, made for them. If he covers the private parts of the patient and keeps his secrets, the patient will trust him and will have more confidence on him. If he prescribes non-forbidden medicine, he will respect his choice, and if he prohibits him from doing bad things, he will respond to him. This is the pinnacle of human endeavor, which the doctor can show in his professional work.

2. Insuring the brotherly spirit and setting good examples for his colleagues, a Muslim doctor is part of a team in the medical field, and this book explains all factors which promote brotherly spirit in the doctor and insure that he will be a good model and stresses exemplary values in him, for respect for the others authority and respect for the patient's human dignity to keeping their privacy and giving them advice about Islamic behavior and good manners- these are the purposes of this book.

We are happy that this book is the first production of the Muslim doctor's committee, which belongs to WAMY. We are also pleased that Dr. Shabib Ibn Ali, Al-Hathery has taken upon himself the publication of this book, thereby reaching some of the objectives of the committee whose concerns are the affairs of the Muslim doctor, the patient, Islamic medicine, and the legal judgments in medical practice.

Prayer: We ask Allah, the Almighty, to give us help and guidance for the benefit of Islam and Muslims and to correct our affairs, intentions, and deeds and we thank Allah .Who is the only Lord/Creator/Owner of the universe.

Introduction

Abdullah Bin Abdul Rahman Al- Jabreen

In the name of Allah, the most merciful, the most kind

All praise be to Allah who is One and peace be upon His last prophet, Mohammed (PBUH), His family and His companions.

I went through these pages, which were written by Dr. Shabib Bin Ali, and I found them comprehensive. In them he has given general advice to Muslims and special advice to those who treat the patients and those who need pity and advice from their healthy brothers. He has dealt with all that interest the doctors: what he needs, how to overcome any problem that may face him and what responsibilities he bears. He has dealt with all these without any monotonous illustrations and he has done it concisely. He has contributed towards this important subject, which no one to my knowledge has written about before.

The doctor's profession is undoubtedly a great responsibility. Individuals come to him from everywhere for operation and treatment of severe diseases. The doctor must be honest and trustworthy, knowing his religion and/sure whether a treatment or medicine is allowed on Islam. Moreover he must show pity towards patients and give them hope in life and courage and strengthen in their hearts. Dr. Shabib discussed all these, so we ask the Muslim doctors to be in contact with him (Dr. Shabib), and this message should be a guide to them and they should write similar works worthy of consideration. Inshallah.

Peace be upon our prophet Mohammed (PBUH), His family and His companions.

We thank Allah and ask His help, guidance, and forgiveness. We ask Him to protect us from our evils and bad actions. Those whom Allah guides will not be misled, and those who are misled will not be guided by anyone. Allah is the only One and has no partner and that prophet Mohammed (PBUH), is His prophet.

"O ye who believe! Fear Allah and make your utterance straight forwards. That He may make your conduct whole and sound and forgive your sins. He that obeys Allah and His Messenger" (Surah 33, Verses 70-71).

Everything in the universe belongs to Allah, and functions according to what Allah, in his wisdom desires. His wisdom in the creation of man is to worship Him. He said:

"I have only created jinns and men that they may serve Me. No sustenance do I require of them, nor do I require that they should feed Me. For Allah is He who gives (all) sustenance-Lord of power, steadfast (for ever)" (Surah51, Verse-56-58)

The profession of medicine as any other profession should be carried out in accordance with what Allah wants so as to achieve absolute obedience to Allah only. Thus, those who do it deserve Allah's grace and will be happy in life and after death (i.e. in the existing life and paradise). Therefore, anyone who gives a sound plan to a Muslim doctor through which he can do his job satisfies Allah and benefits His worshippers. It is a vital subject and requires effort from all people to achieve it.

As a step on the way, Allah has helped me to write this message in brief to remind myself first and my fellow doctors of some duties that should be taken into consideration by the Muslim doctors. I have divided these duties into two main divisions: first, the general duties; second, the special duties including:

1. The duties of a Muslim doctor towards his patient.
2. His duties towards his colleagues.
3. His duties towards all workers in the medical field.

Finally, I thank Allah first, and then I thank everyone who contributed towards this work by giving opinion, guidance or advice.

My thanks go specially to Sheikh Abdullah Bin Abdul Rahman Al-Jabreen and Sheikh Abdul Majid Al-Zendani who honored me by sparing the time to read this message and by offering me their opinions about it. I also should not forget my dear brothers in Islam, Dr. Yousif Al-Turki and Dr. Ahmed Taha, specialists in heart diseases. Thanks to all those doctors who gave their valuable advice.

I also thank all who organized the International Debate of Muslim Youth for publishing and printing this message. I pray to Allah to reward these good worshippers.

Finally, I pray to Allah to make this work pure for the sake of Him. So as to seek His satisfaction, and to give us guidance to achieve our duty. He is the only One who gives guidance to the straight way of life.

Peace be upon our prophet Mohammed (PBUH), His family and His companions.

GENERAL DUTIES OF A MUSLIM DOCTOR

Taqwa (virtues, belief and fear) in Allah and that He is watching our deeds, open and secret. We should always be aware of anger-wrath and punishment of God and how we can avoid His wrath, by obeying on and avoiding all kinds of sins.

Allah says:

"O you believers! Fear Allah (and keep your duty to Him). And let every person to look to what

he has send forth for the morrow (coming time, keep Taqwa in Allah, verily Allah is all aware of what you do).” (Surah 59, verse 18)

And again in Surah 3 (verse 102), Allah says:

“O you who believers! Fear Allah (By doing all that He has ordered) and abstain from all that He hath forbidden, as He should be feared. (Obey Him, be thankful to Him and remember Him always, and die not except in the state of Islam (i.e., as a Muslim) with complete submission to Allah ”.

And again in Suarh 42 (verse 219), Allah says:

“Who see you -O Mohammed (PBUH)- when you stand up (alone at night for prayers) and your movements amongst those how fall prostrate (along with you)to Allah in the five compulsory congregational prayers”.

Again in Suarh 3 (verse 5) Allah says:

“ Truly nothing is hidden from Allah in the earth or in the Heavens”

1.

There has been an old tradition in most of the faculties of medicine that since the time of Plato (Bukrat, the Greek philosopher) all doctors should take an oath that they will perform their duties according to the ethics of their medical profession. If this oath is taken by non- Muslim doctor, then there is no need for the Muslim doctor to take this oath because a Muslim doctor is more responsible for his deeds to Allah and all his action, behaviors etc. are for his Creator and for an individual or temporal authority.

Allah says in Surah 82, (verses 9-11) ,

“But verily over you (are appointed Angels in charge of mankind) to watch you: ‘kiramankatibin’ (honorable in Allah’s sight) writing down (your deeds), they know all what you do”.

During his daily duties, a doctor will have to face different situations, and he will have to take decisions according to the nature of those situations. In this case his decisions should be made according to his belief in Islam and in Allah and not according to the ethics set by the medical society.

In the First Medical Symposium held in Kuwait in 1401 Hijra (1981), the following Islamic oath was set:

In the name of Allah I swear...

- 1) That during the performance of my duties, I will in mind that my Allah is watching me.
- 2) That I have to (maintain) protect human life in all its forms, in all stages, in all conditions, doing my best to save the patients from death, diseases, pain and anxiety.
- 3) That I will protect their human dignity, their private parts and will keep their secrets.
- 4) That I will always provide them with means / sources of relief by giving my medical care to all the people: relatives and others, the good and the bad, the friends and the enemy.
- 5) That I will always make efforts to seek knowledge for the benefit of humanity and not for its prejudice.
- 6) That I will respect those who taught me, and will teach the ones who are younger than I, and be brother to colleagues in the medical profession within the boundaries of Al-Birr and Taqwa (Faithfulness in Allah’s service and piety).
- 7) That my life will be the reflection of my faith-openly and secretly, pure and clean in actions, honorable in the eyes of Allah, His prophet and believers (Mumineen).

2. His Intention in All His Deed’s Should Be for Allah

Correcting (giving the right direction) the intention so that it will only be for the sake of Allah, for

the success of Islam and for the benefit of Muslims. Allah says (SWAT) (Surah 98, verse 5).
“And they were commanded not, but that they should worship Allah, and worship none but Him alone (abstaining from ascribing partners to Him), and offer prayers perfectly and give Zakat (obligatory charity) and that is the right religion”.

And Umer bin Khattab (MABPWH (1)) the second Caliph said, I heard the Holy Prophet (PBUH) saying,

“Surely all deeds are dependent on intention, and every-body will be judged by his intention.”

That is to say, if your deeds are for Allah, you will be given a great reward. And in another long Hadith quoted by Saad bin Abi Waqas, the Holy Prophet (PBUH) said,

“When you are old in years (i.e. when and if you have a long life) and continue doing good deeds, you will be higher in status in the eyes of Allah”.

3. Cleanse Your Heart from Hypocrisy and Haughtiness, Boasting, Malice and Jealousy and Similarly, Cleanse your Tongue from Lies, Backbiting and Slandering

Allah Says in (Surah 31, verse 18),

“And turn not your face away from man with pride, nor walk in insolence through the Earth. Verily Allah likes not each arrogant boaster”.

And here is a Hadith from Abu Horaira:

The Holy Prophet (PBUH) said, *“Do not be suspicious, because suspicion is the worst form of lie (of all conversation), and do not be a spy or competitor (using your sense badly) or Jealous or a hater or dissenter; you should become a slave of Allah (and) as brothers, as he told you, all Muslims are brothers to each other; don't be cruel to each other or greedy and despise within your fellow human beings; the belief is here (pointing to His heart repeating twice), it is very wicked to consider one's brother Low in status (thus contemptible). All Muslims are forbidden (i.e. they should not harm each other), their blood, their wealth, and their women, all these are sacred. Surely Allah does not look at your bodies or your faces, but he watches your hearts and deeds”.*

And again from Abu Horaira there is another Hadith quoting the Holy Prophet (PBUH) saying. There are three signs of a hypocrite (deceiver) :

- 1) *Whenever he speaks he tells lies,*
- 2) *Whenever he promises he breaks his promise,*
- 3) *Whenever he is entrusted he betrays the trust (proves to be dishonesty).*

4. Awareness of the Importance of Responsibility Bestowed upon Him.

This would make the doctor continually try his best to reach the point where he can get rid of the injury. Our Holy Prophet (PBUH) said

“Anyone practicing medicine, but is not a doctor, is a guarantor”.

And in another Hadith the Holy Prophet (PBUH) said,

“Allah loves the one who, when he does his work, does it perfectly”.

(Reported by Abu Daood, Nesayee and Ibn Maja).

5. Adherence to Straight Islamic Behavior

The position is that a physician is a Muslim before he is a physician, and since he is a Muslim, the responsibility is greater since he is required to be a model especially when it comes to the following considerations:

- a. He should preserve the time of his prayers (i.e. perform his prayers on time) and in congregation. There is a Hadith from Ibn Omer who heard the holy Prophet (PBUH) saying:

"Prayer with Jamat (i.e., congregation) is twenty-seven times better than praying alone".

- b. Safeguard truth: Allah says, in Surah 9, verse 119
"O you who believe! Be afraid of Allah, and be with those who are true (in words and in deeds)".
- c. Be trustworthy, (That which has been entrusted to you). Allah says, in Surah 70, verse 32. *"And those who keep their trust and covenant (such shall dwell in paradise)".* For physicians are the trustees of people's lives, their secrets, and their women.
- d. Keep their promises, for Allah says, in Surah 17, verse 34
"Fulfill your promises. Verily, the covenant will be questioned about"
- e. Humbleness. Allah says, in Surah 15, verse 88
"And lower your wings for the believers (be courteous to the fellow believers)".
Ibn Masood (MABPWII) quotes the Holy Prophet (PBUH) saying:
"Anybody who has the slightest arrogance in his heart will not enter Paradise".
- f. Be patient with patients: either by listening to the complaints of the patients or by continuing the treatment, expecting the reward only from Allah. Allah says, in Surah 39, verse 10.
"Only those who are patient shall receive their reward in full without reckoning."

Female Physicians

While no body can deny the community's need for the female physician, there are some points the female physicians should consider:

- a) Choosing a suitable specialty which does not expose her to male doctors. She may choose professions like obstetrician and gynecologist. You should know, dear sisters, if your intention is for Allah in choosing these specialties, which prevent you from exposure to seductions, Allah will lead you to the specialty, which you chose for the benefit of your sisters.
- b) You should choose proper Islamic dress. Allah says (Surah 33, verse 59)
"O Prophet (PBUH) Tell your wives and your daughters and the women of the Muslims to draw their cloaks (veils) all over their bodies. That will be better; that they should be known (as free respectable women) so as not to be annoyed. And Allah is Ever Forgiving, Most Merciful".
- c) Not to mix with males, either doctors or patients, and others, except when it is necessary and, if so, avoid being alone.
- d) Avoid all sorts of seductions like make-up, perfumes, attractive dresses, etc. because a female physician should be a model for the others, especially for the patients who will try to emulate her.

6. Medical / Intellectual Honesty

A doctor should be honest. He should not say anything about medical affairs about which he does not know. One who says, "I don't know is giving a Judgment". Allah says (Surah 17, verse 26).
"And follow not (O man i.e. say not, or do not, or witness not) that of which you have no knowledge (e.g. one's saying 'I have seen' while in fact he hasn't seen,- I have heard' while in fact he has not heard). Verily, the hearing and the sight, and the heart of each of those you will be questioned (by Allah)".

He should try to increase his knowledge. He should ask and find whatever he does not know because Allah says (Surah 20, verse 114).

"O Lord Increase me in knowledge".

One should not keep knowledge to one's self-one should impart it. Abu Horaira quoted the Holy Prophet (PBUH) saying,

"If anyone has any information and he keeps it secret he will be thrown on fire (Jahim) one

the Day Judgement". (Reported by Al Termethy).

He should consult the most senior people who are either senior in their specialty or in their experience if the disease so requires. Allah says (Surah 16, verse 43).

"So ask of those who know the scripture (learned men of Torah and the Gospel) if you know not".

7. Keeping abreast of Scientific Knowledge

A Muslim should keep himself informed of the new discoveries in his specialty which could and should enable him to diagnose and treat diseases. A Muslim doctor should compete in the field of his research with other non-Muslim doctors.

8. Helping All the Needy

A doctor should strive hard to treat, without prejudice, all patients suffering from all diseases and injuries.

9. Expanding Religious Knowledge

A Muslim doctor should know all Islamic legal aspects of his job so that he will not do forbidden things. There is a Hadiath from Ibn Abbass about the Holy Prophet (PBUH) who said: *"If God loves somebody he will make him knowledgeable in Islam"*.

(Reported by Al-Termethy).

The methods for knowing Islamic legal aspects:

- a. He will attend the meetings of learned people, attend lectures, and will try to understand judgment about medical matters.
- b. He should know the rules of some matters such as how the patients should wash before prayer (*wudho*) and, if not possible, how to do *tayammum*.
- c. He should keep abreast of what is published in medical Islamic Journals or the proceedings of different symposiums which observe the development in medical fields and then direct what he has learned to the Islamic way.

10. Absolute Adherence to Islamic Rules

For any medical matter, where the Islamic views contradict the other human laws, for example, semen banks or testicle transplantation, etc., he should follow Islamic rules, for Allah says (Surah 33, verse 36):

"It is not for a believer man or woman, when Allah and his messenger have decreed a matter, that they should have any option in their decision. And whoever disobeys Allah and His Messenger he has indeed strayed in a plain error".

And again in Surah 24, verse 51, Allah says,

"The only saying of the faithful believers, when they are called to Allah (His word and the Quran) and His Messenger to Judge between them, is that they say 'we hear and we obey'. And such are the successful (who will live forever in Paradise)".

11. Invitation to the Ways of Allah, Verbally and by Behavior

Allah says (Surah 41, verse 33),

"And who is better at speech than he who says :My Lord is Allah (believes in His Oneness). And then, stand straight (acts upon His orders) and invites (men) to Allah's (Islamic Monotheism), and does righteous deeds and says "I am one of the Muslims".

Christian people have done a great deal of work and have made great advance in the field of medicine not only to enhance their medical knowledge but also to attract people who live in remote places, as in the African Jungle, to Christianity, by helping them and curing them of different diseases; whereas the Muslim doctors have ignored this aspect of their religious duty and have not done any missionary work and have not invited non-Muslims to this great religion which is Islam. Allah says in Surah 34 (verse 28)

"And we have not sent you (O Mohammed (PBUH)), except as a giver of glad tidings and warner to all mankind, but most of men know not".

Everybody who says Kalima (Al-Tawheed) i.e. that there is no Allah but Allah and Mohammed (PBUH) is the messenger of Allah has to spread and propagate this great religion and invite people to become Muslims and come in the fold of Islam. And every Muslim will be asked by Allah on the Day of Judgement whether he has invited people to come to the way of Islam or not. Allah says in Surah 43 (verse 44).

"And verily, this (i.e. the Quran) is Indeed as a reminder for you (O Mohammed (PBUH)) and your people (the Quraish or your followers) and you will be questioned about it".

And if there is any laziness on the part of the Muslims to carry out this missionary work, Allah is able and will send others to do this job; for He sayeth in Surah 47 (verse 38):

"And if you turn away (from Islam and the obedience of Allah), He will exchange you for some other people and they'll not be like you".

12. He Should Spare Some of His Time for the Poor People

This will be like Zakat (alms) on his knowledge and life.

13. Thinking of the Signs of Allah

He should ponder / think about the signs of Allah. Surely Allah says (Surah 51, Verse 21)

"And also in yourself will you not then see (the signs of Allah)".

A doctor should not confine his medical knowledge to his medical aspect only, like treating patients, research, etc. but he should also concentrate on the spiritual aspect of his medical expertise as well. for Allah says in Surah 35, (verse 28).

"It is only those who have knowledge among His slaves that fear Allah. Verily, Allah is Almighty, oft-forgiving".

Special Duties of a Muslim Doctor

A. Duties Towards the Patient

1. Correction of the patient's faith

A Doctor should continually remind the patient that health is in the hands of the Almighty – He is the healer. As Ibrahim (PBUH) sayeth in the Quran:

"And when I am ill it is He (i.e. Allah) who cures me". (Surah 26 verse 219)

And all the medicines and instruments are only the means we have to use and this does not and should not weaken the trust the patient has in Allah.

There is a hadith from Abi Khuzaima who heard it from his father who said,

"We asked the holy Prophet (PBUH) if we are praying for somebody and taking medicine and taking protective measures does this mean we are losing our faith in Allah? The Prophet (PBUH) said "It is from Allah's will".

2. Dealing with the patient physically and spiritually:

A doctor should not prioritize one aspect over the other i.e. should not put emphasis on one side only. He can do this by observing the following:

- a. Listening carefully to the patient's complaints and examining him thoroughly. Our Holy Prophet (PBUH) said,

"Allah loves any one of you who does his Job perfectly".
(Reported by Abu Daood).

- b. Taking the patient's permission when examining him.

- c. Being gentle during the examination. There is a Hadith from Aisha (MABPWH) who heard the Holy Prophet (PBUH) says:

"Gentleness will make things better, and lack of gentleness will make things worse".
(Reported by Moslem).

- d. By reminding the patient of his prayer as the holy Prophet (PBUH) used to pray near the patients asking Allah to grant them repentance and forgiveness. Prayers tie patients up to Allah, increase their trust in Him and make them satisfied with what He has decided for them because they depend on Him. As in Surah 40. (verse 60) :

"And – your Lord says, "Invoke Me (i.e. believe in My Oneness) (and ask Me for anything) I will respond to your invocation. Verily those who scorn My worship they will surely enter Hell in humiliation."

And again Allah says (Surah 2, verse 186),

"And when My slaves (ibadi) Ask you (O Mohammed (PBUH) concerning Me (tell them) I am indeed (very) near: I respond to their prayers when they call Me (without any mediator

or intercessor). So let them obey Me and believe in Me, so that they may be led aright”.

And again Allah says (Surah 27, verse 61).

“Is not He (better than your Allah) who has made the Earth as a fixed abode and has placed rivers in its midst, and has placed firm mountains thereon and has set a barrier between the two seas (the salt and sweet water)? Is there any god with Allah? Nay, but most of them know not”.

- e. By reminding the patients that the disease is atonement (ibtıla) of their faults (dhumub) and mistakes which the patients committed. Abu Horaira and Abu Saeed heard the holy Prophet (PBUH) saying,

“Whatever affects the Muslims from disease, pain, tiredness, anxiety, grief (hazam), injury (damage), or bereavement, even if a fish bone hurts you, i.e. a very small loss or injury, because of these Allah will take away from your faults”.

- f. Consulting the patient and taking his consent on any arrangement / plan especially in matters regarding surgical operation, etc.

- g. Making the patient happy, cheering him up and he should listen his anxiety by bringing joy to his heart. Our Holy Prophet (PBUH) said,

“If you visit the patient, you should not give him bad news, but should encourage him and give him confidence. If you tell him that he is going to have a long life, you are not prolonging his life but at least are giving him some sort of comfort and relief by removing his fear of death”.

- h. The doctor should pray to Allah to cure the patient. This should be done in the presence of the patient and in his absence. Abu Darda heard the Holy Prophet (PBUH) saying,

“When you pray for your Muslim brother in his absence, this act is very much appreciated by Allah; and angels by the side of the patient say the same prayer for you”. (Reported by Moslem).

- i. Respecting the patient’s wish and not forcing him to accept something he refuses e.g. a female patient asking to be examined by a female doctor.

- j. Being wise and careful when telling the patient or his family about a dangerous disease,

3. The doctor should make every effort to treat the patient.

He should remove the pain as best as he can rely on Allah’s help.

4. Covering the private parts of the patient.

The doctor should not expose the private parts of the patient unless it is medically necessary. He should also cover what he sees like physical or nonphysical deformities or the patient’s bad manners. Abu Horaira heard the Holy Prophet (PBUH) say:

“That if somebody covers someone else’s defects, Allah will cover his defects on the Day of Judgment”.

(Reported by Moslem).

- 5.** The doctor must keep the patient’s secrets because this will result in the patient’s trusting the doctor. The Holy Prophet (PBUH) said,

“A consultant is a trustee”. (Reported by Al-Termethy and Ibn Maja).

The physician should not disclose the patient’s secrets except in special circumstances (from the proceedings of the First Islamic Medical Symposium held in Kuwait in 140 (1981):

- a. He can disclose the patients secrets if it is for the benefit of the patient, e.g. if the patient is suffering from a psychiatric disease which may result in harming himself, such as committing

suicide. In this case the doctor should inform the patient's family so that they should take some preventive measures to stop the patient harming himself.

- b. If there is a danger to another person; e.g., if the patient has an infectious sexual disease and is going to get married, the doctor may ask him to delay the marriage till he is cured, but if the patient is uncooperative, then the doctor should inform the prospective wife's family in order to prevent the damage if the marriage were to take place.
- c. If there is a danger to the public; e.g. if the patient is a bus driver or a pilot, and he has epilepsy, the doctor has to prevent him from doing his job unless his disease is cured. If the patient is not cooperating, the doctor has to report to his employer to prevent him.

6. The doctor should not be the cause of any harm to the patient:

Allah Says,

"(And) because of that We ordain for the Children of Israel that if anyone kill a person unless it be for murder or for spreading mischief in the land-it would be as if he had killed the whole humanity, and if anyone save a life, it would be as if he had saved the life of all mankind".
(Surah 5, verse 32).

And again Allah says (in Surah 4, Verse 93),

"And whoever kills a believer intentionally, his recompense is hell to abide therein, and the wrath and curse of Allah are upon him and a great punishment is prepared for him".

And the Holy Prophet (PBUH) said, in the meaning of the Hadith,

"Don't harm others and others should not harm you".

(Reported by Ahmed and Ibn Maja).

7. He should not prescribe medicines, which are forbidden in Islam. Our holy Prophet (PBUH) said, *"Allah descends the disease and the medicine and He has made treatment for every illness".*

So ask for treatment, and don't treat yourself with forbidden medicines unless there is a real emergency, in which case you may.

8. He should do the duty of advising the patients to do good things and preventing them from wrong actions or bad deeds. Allah says:

"You (true believers in Islam) are the best people ever raised up for mankind, you enjoin Al-Maruf....

(i.e. Islamic Monotheism and all what Islam has ordained; e.g., asking the patient to keep doing things Allah has asked us to do, like fasting, praying, and advising the patient to avoid the forbidden things such as alcohol and drug addiction if the patient uses these things)

...and forbid Al-Munkar...

(polytheism, disbelief and all what Islam has forbidden)

...and you believe in Allah".

9. Make the dying patient say the Kalima Shahada, which is

"There is no god but Allah and Mohammed (PBUH) is his Prophet",

according to a Hadith from Muaz Bin Jabal who heard the Holy Prophet (PBUH) say,

"Whosoever says this Kalima before dying will enter Paradise".

10. Concerning female patients:

Ideally female doctors should examine female patients. But if there is an Islamic legal necessity, then it is possible that a male doctor may examine a female patient and vice versa. In that case the following things should be kept in mind:

- a. He should always have the presence of nurse when examining a female patient. Our Holy Prophet (PBUH) said,
"No one should be alone with a lady except her Mehram (her husband, son, brother, father, uncle-close relatives with whom she cannot be married)".
- b. The doctor should not see the face of his female patients: he should try to avoid seeing her, for Allah says (Surah 24.verse 30).
"Tell the believers to lower their gaze (from looking at forbidden things) and should protect their private parts (from illegal sexual acts, etc.). That is puerile for them. Verily, Allah is All Aware of what they do".
- c. Advising the female patients about the Islamic veil.
- d. Examine only the necessary parts of the patients.

B. Duty Towards His Colleagues i.e., Other Doctors

1. There should be a brotherly environment within which the doctors cooperate with each other. Allah says,
"Surely Muslims are each other's brother".

Regarding non-Muslim doctors, the relationship should be according to Islamic orders. Allah says,
"Allah forbids you not to deal unjustly and unkindly with those who fought not against you on account of religion and drove you not out of your homes. Verily, Allah loves those who deal with equity".

You should explain Islam to them and invite them to become Muslims.

2. Advise and continually remind them because a Muslim is a reflection of his brother's image. Our Holy Prophet (PBUH) said,

"The religion is advice. For whom? He said, for the sake of Allah, His Book, His Prophet, for the religious leaders of the Muslims, and all the Muslims".

3. The continuous medical discussion is one of his duties so that he improves his scientific skill, which he will have to use for the benefit of the patients.

4. Cooperation between little doctors in different activities such as reading the Quran, visiting patients, and traveling to other Islamic regions to give medical assistance to other Muslims. Allah says (Surah 5. verse 2),

"You should help one another In Al-Birr and Al-Taqwa (virtues, righteousness, and piety) but do not help one another in sin and transgression. And fear Allah. Verily; Allah is severer in punishment?"

5. He should, in a polite way, forgive his colleagues when they err, as Allah says,
"O you who believe! avoid much suspicion, indeed some suspicions are sins".
6. He should not have a prejudice against dissenters and should try to convert and change their opinion.

C. His Duties to Other Health Workers (Nurses, Pharmacists, and Other Technicians)

In addition to what we have already mentioned about the duty of a doctor, the following points should be mentioned:

1. Nobody should encroach upon other people's responsibility and authority.
2. Doctors should not be alone with female nurses and other female staff. There should be no

joking or talking without medical necessity or advice. It is preferable for a Muslim doctor to avoid doubtful things and actions so that he will not do forbidden things. Noahman bin Bashir heard the Holy Prophet (PBUH) saying,

“There are things which are clearly legitimate (lawful) and there are things which are unlawful and forbidden, they are clear and then there are things or actions which are not clear; the majority of people don't know them, you should try to find out whether they are permitted or forbidden”.

3. Advising the ones who are not treating the patients gently.
4. He should cooperate with other members or staff for the benefit of the patients because a doctor cannot perform his duty efficiently without the cooperation of other workers. They are like one building whose parts are interlinked with each other. There is a Hadith from Abu Moosa who heard the Holy Prophet (PBUH) say.
“Believers are for other believers like one building whose parts are interlinked with each other:”
5. He should help the patient with prayers, *wudhu* (ablution and tayummum by using sands, etc. For Allah says,
“You should help one another in Al-Birr and Al-Taqwa (virtues, righteousness, and piety) but do not help one another in sins and transgressions. And fear Allah. Verily, He is severer in punishment”. (Surah 5, verse 2).

Medical Ethics: An Islamic View

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Human Values are the guides and justifications people use to choose the goals, priorities and means that make up that strategy or action.

Ethics, on the other hand, acts as the bridge between policy, action and values. Ethics examine the moral validity of the choices that must be made and seeks to resolve conflicts between values, which inevitably occur in making those choices.

The code, which controls medical professional behaviour through self-regulation, is broadly called medical ethics.

The earliest written code of ethical principles prepared by the King of Babylon (about 2200 BC). It was a code setting forth in detail the nature of conduct demanded of a physician. The Greek physician Hippocrates (460-377 BC) contributed by far the greatest in this field. The modern ethical principals are derived from the codes prepared by an English Physician in 1803. 1948 Geneva declaration now a days is the basis of all internationally accepted code of medical ethics.

Whereas the practice of medical was largely an outcome of doctor-patient relationship, a code of conduct served as a sole guide to medical ethics. This ancient concern for the patient has now transcended the individual and encompassed the community in disease concern for human condition in health and disease is what unites the ancient codes with current views leading to shift in emphasis from physician authority and code of conduct to health policy and medical sociology. The impact of socio-economic development on medical practice has been Phenomenal and there is increasing realization of the role of social sciences and humanities in Medicare.

Today medical ethics not only govern the conduct of a Physician regarding his duties to the patient and his family. Patient health is not a personal concern today, it pursues community responsibility too. With the development of socio-economic modern era, the developing and under developed countries were finding difficulty in meeting the community and social responsibility. All these issues of our times have been raised in Athens dialogue, 1984 and International conference, Delhi, 1986, on ethical considerations.

With the development of high technology in the developing countries, where the stress is on needs of many rather than on "Demands of the few" the conflicts arise on the moral, social and ethical aspects of health care delivery.

New species of ethical issues have burst upon the mankind. That have spared neither the life in the womb nor the dying. That have raised most intense debate among physicians, jurist, sociologist and religious leaders.

Ethical co-relates for cloning of new life form, euthanasia in the context of "living will" and criteria for harvesting organ transplantation are carried for.

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Advances in genetic engineering, in counseling, molecular biology and in-vitro fertilization of ovum and the application of surrogate parenthood, abortion techniques and like others have brought not only moral and social issue to the fabric of modern societies but ethical and legal issue have impact on their application.

The right of fetus is late to be established and manipulation with it are considered not only unethical but a legal issue also, at least in major societies.

Compulsion for permanent measures of birth control, abortions raises ethical & legal issues, while impinging on the personal right and the human rights are fundamental.

Again conflicts arise when these human rights are spoken of while deciding on withdrawal of life support to the dying, injured, terminal illness and care for old ages.

Right to live or right to die comes in conflict particularly in destruction of fetus. Advocates in favour or against plotted a great debate in ethics and law.

Artificial insemination is another fold of conflict because of its trespassing social laws of parentage, succession. Advocates in favour however find it to be effective by mutually-couple-accepted method keeping in mind the human value system of family.

Responsibilities of pollution (air, water etc.), warfare certainly challenge the existence and health of life and must not bypass ethical standards.

Slow killing, mass killing, torture, deprivation of natural life sustaining agents amounts of unethical practices.

Care of low birth weight infant is another crux. An ethical issue of this era is whether to make them survive with unacceptable quality of life.

Similarly elder's health care presents ethical divesting issue to deal, if not all, of many nation.

All these new issues create a dilemma in medical ethics in the modern era.

Life, suffering and death means quite differently to different people of different belief, faiths and religion as quality of life means.

The way to handle all such situations respecting life and making effort to relieve pain and suffering warrants "bold ethical stand".

The fabric of modern society appears to be collapsed in dealing with all due to conflict in values & ethics it self.

Primary Health Care is again another "profound ethical issue indeed a spiritual issue". Not only basic health care is an issue but a human right. Again beyond the scope of traditional ancient medical ethics.

The importance of human life in philosophical or major religious sense is strikingly similar in many cultures. But the way lives are seen, counted and CARED for in real life vary greatly. This is more true in Islam.

Secular humanism places human welfare at the centre of the moral universe and looks empirically to the way the world works in order to determine what is right and what is wrong. It is a doctrine of reason, compassion, respect, charity and tolerance, not because these values are divinely inspired but these are the values that work best. In advocating these, it keeps company with much of what, in central in many of the world's religious traditions, which, while they are not secular, are often humane.

The views of Islam hold that human values are divine and on the other way secular humanism holds

that they are of human origin.

These human values are pervasive through all aspects of our culture and lives and care for lives. Of course these are not limited to health issues only.

Ethics and medical care policy and human values must find its meaning in particular value system of each culture, religion, country or region. Aid and technology transfer packages in Medicare are often intermingled with perhaps unintended and unsolicited imposition of the cultural, social and moral values upon the recipient.

Today a kind of marketing mentality in health care every where is obviously visible. *A change in the orientation and content of health care is necessary.* This would mean a change from a sickness service to health service from instrumentation to holistic approach and from reduction of market element restoring the social, cultural and ethical element in health care.

Physicians have obligations beyond his patients, a broader responsibility towards the health of the society. The physician's advocacy for his patients should not be exclusive but inclusive of social policies. There is an urgent need for a careful reconstruction of traditional professional ethics in the context of the rapidly advancing medical interventional, technologies and medicare.

As a culture, ideology and a great religion Islam imposes all its values to a physician as a member of its society individually besides his/her professional duties, ways and conduct as a physician.

Here is no scope to repeat the codes of traditional ethics nor to put forward some newly framed codes of conduct like codes to serve humanity, respect each other, service with dignity and conscience, to protect health and life, to respect the individuality of patient etc.

All good words and oaths of traditional ethics as individual code of conduct are best narrated in Islam even before the civilization began.

Islam does not only defines personal or professional conducts & values extensively in its doctrine but also it clearly focuses the common conduct of the society, its policy and action regarding individual health and society's good. Human right, care and quality of life, suffering, pollution, care of old and unborn are all clearly conceived in Islamic cultural conception and ethical stand. Islam sets forth the code of action both for society and profession.

Although rapid pace of scientific and technological developments are exerting much tension and profound influence on social and moral values of modern societies, Islamic culture finds no discomfort or conflict in addressing its divine value to mankind. Neither genetic engineering nor any invasive technology finds any hindrances to be applied for the humanity and mankind. Unfortunately these elaborate ethical co-relates in Islamic faith of the arising conflict as well as personal conduct code are not well tabulated and framed. This is because world cultural and intellectual leadership does not belong to Muslims. Muslim professionals with deep religious knowledge & wisdom, jurist, leaders and scholars have to extend hands with righteousness to the modern world of different cultures, conflict-laden with value policies and ethics for a perfect meaning of life, welfare and care.

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2. *Proceedings, International dialogue in Athens on Ethics, Policy & Values, organized by CIDMS in 1984.*
3. *Proceedings, International Conference on Health Policy: Ethics & Human Values, New Delhi 1986.*

Basic Foundation of Ethics in Medical Profession

M. Jalal Uddin & Shahidur Rahman

Abstract

Medical ethics govern medical profession. Geneva declaration and International code of medical ethics are to be sworn by every doctor before entering medical profession. But many doctors often violate medical ethics, because, it is based on secular philosophy. So basic foundation of medical ethics should be 'Fear of God' to free doctors from unethical activities.

Introduction

Ethics in medical profession may be defined as a set of rules governing the conduct of medical professionals. It is not apart from general principles of Ethics¹. Geneva declaration outlines ethical practices in medical profession. The World Medical Association adopted 'Geneva Declaration' in September 1948. It is intended to be sworn when a doctor is admitted as a member of medical profession²

The Geneva Declaration

1. I solemnly pledge myself to consecrate my life to the service of humanity.
2. I will give to my teachers the respect and gratitude which is their due.
3. I will practice my profession with conscience and dignity.
4. The health of my patient will be my first consideration.
5. I will respect the secrets, which are confided in me.
6. I will maintain, by all means, the honour and noble tradition of the medical profession.
7. My colleagues will be my brothers.
8. I will not permit considerations of religion, nationality, race, party politics or social standing to intervene between my duty and my patient.
9. I will maintain the utmost respect for human life from the time of conception.
10. Even under threat, I will not use my medical knowledge contrary to the laws of humanity.

I make these promises solemnly, freely and upon my honour.

The world Medical Association also adopted, 'The International code of medical ethics' in October 1949. These are stated below²

The International Code of Medical Ethics

A. Duties of Doctors in General:

A doctor must always maintain the highest standards of professional conduct. A doctor must not allow himself to be influenced merely by motives of profit. The following practices are deemed unethical:

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- a) Any self-advertisement except such as is expressly authorized by the national code of medical ethics.
- b) Taking part in any plan of medical care in which the doctor does not have professional independence.
- c) Receiving any money in connection with services rendered to patient other than the acceptance of a proper professional fee.
- d) Under no circumstances a doctor is permitted to do anything that would weaken the physical or mental resistance of human being except from strictly therapeutic or prophylactic indications imposed in the interest of the patient.
- e) A doctor is advised to use great caution in publishing discoveries. The same applies to methods of treatment whose value is not recognized by the profession.
- f) When a doctor is called upon to give evidence or a certificate, he should state only what he can verify.

B. Duties of Doctors to the Sick:

- a) A doctor must always bear in mind the importance of preserving human life from the time of conception until death.
- b) A doctor owes to his patient complete loyalty and all the resources of his science. Whenever an examination to treatment is beyond his capacity he should summon another doctor who has necessary ability.
- c) A doctor owes to his patient absolute secrecy which has been confided to him or which he knows because of the confidence entrusted to him.
- d) A doctor must give the necessary treatment in emergency unless he is assured that it can and will be given by other.

C. Duties of Doctors to each other :

- a) A doctor ought to behave to his colleagues, as he would have them behave to him.
- b) A doctor must not entice patients from his colleagues.
- c) A doctor must observe the principles of 'the Declaration of Geneva' approved by the World Medical Association.

Above mentioned promises and codes are very good but seems to be less effective. A section of doctors often violate these promises and codes. They can escape eyes of law and authority easily.

For that reason, malpractice and professional misconduct are quite common now a days :

Common Malpractices & Professional Misconducts

1. Commissioning:

Majority of the doctors are involved in this act. They get commission from different diagnostic complexes regularly. To get more commission these doctors advise unnecessary investigations.

2. Referral Fee:

Many doctors accept referral fees from different nursing homes. They motivate patients towards nursing homes. These doctors do not serve sincerely in public hospitals if they are posted there.

3. Irrational use of drugs:

To get undue benefit from pharmaceutical companies many doctors prescribe unnecessary costly medicine in excessive amount. Many patients can not complete full course of treatment. So treatment

failure is common which may complicate a simple problem.

4. False medical certificate & medicolegal statement :

This increases sickness absenteeism in the work places and deviates usual course of justice.

5. Less time, less attention and misbehaviour :

These are quite common in public hospitals.

It is very difficult to take legal action, against above allegations. There is no 'watch dog' against a conscious doctor involved in such heinous activities.

How to reduce unethical activities by the doctors

Individual conscience of doctors may refrain them from doing aforesaid unethical activities. Conscience is that part of mind which tells whether an action is right or wrong. Development of conscience depends on 'Fear of God'. The more the fear of God, the more the development of conscience. So 'Fear of God' should be the basic foundation of ethics in medical profession.

The father of medicine, Hippocrates (460-370 BC) had taken oath by the name of his God. This 'Hippocrates oath' is the foundation of Geneva declaration and International code of medical ethics. Therefore doctors' swearing should be always by the name of Allah and it should be ceremonial with religious fervour to create long lasting impact on professional life.

Conclusion

There should be no hesitation regarding 'Fear of Allah'. An oath-bound doctor by the name of Allah is expected to play a fairer role than an atheist, because an atheist has no fear of punishment for his invisible misdeeds.

References:

1. *Shoaib Shan & Ilias Dhami. Ethics in medical teaching. Paper presented in a seminar at University of Science & Technology Chittagong.*
2. *Rashid, Khabir & Hyder. Text book of Community Medicine. 2nd edition. Dhaka : RKH Publishers, 1995:432.*
3. *Observations by the investigators.*
4. *Oxford advanced dictionary 2001.*

CODE OF MEDICAL ETHICS

Medical Ethics :

Ethics is all about ideal human conduct and an understanding of the moral values in which actions are judged as right or wrong; and persons and institutions are judged as praiseworthy or blameworthy.

All medical decisions involve an ethical component in addition to clinical or scientific component. Major ethical issues have arisen from increased respect for patients' rights, financial restraints and new technologies.

Patients' rights :

The rights of the patient covers a broad range of moral and legal issues. The following are generally recognized the world-over as the rights of the patient:

- (i) right to be treated.
- (ii) right to privacy.
- (iii) right to know about the nature of illness and treatment required.
- (iv) the physician to keep information contained in patients record confidential unless its release is required by law.
- (v) right to have clear idea about medical bills he or she has to pay.
- (vi) right to have access to his or her medical records

Code of medical ethics :

Almost up to the present century physicians were trained under an apprenticeship system and each apprentice was required to take the Oath of Hippocrates. This code of ethics forms the basis of the Declaration of Geneva (1948) and the International Code of Medical Ethics (1949).

The Oath of Hippocrates :

"I swear by Apollo the physician and Aesculapius and Health and All-heal and all the gods and goddesses.

That, according to my ability and judgement, I will keep this Oath and this stipulation-to reckon him who taught me this Art equally dear to me as my parents, to share my substance with him and relieve his necessities if required;

To look upon his offspring in the same footing as my own brothers, and to teach them this Art, if they shall wish to learn it, without fee or stipulation;

And that by precept lecture, and every other mode of instruction, I will impart a knowledge of the Art to my own sons and those of my teachers and to discipline bound by a stipulation and oath according to the law of medicine but to none others.

I will follow that system of regimen which, according to my ability and judgement, I consider of the benefit of my patients and abstain from whatever is deleterious and mischievous. I will give no deadly medicine to any one if asked, nor suggest any such counsel; and in like manner I will not give to a woman a pessary to produce abortion.

With purity and with holiness I will pass my life and practice my Art.

I will not cut persons laboring under the stone, but will leave this to be done by men who are practitioners of this work.

Into whatever houses I enter, I will go into them for the benefit of the sick and will abstain from every

voluntary act of mischief and corruption; and further from the seduction of females or males, of freedom and slaves.

Whatever, in connection with my professional practice or not in connection with it, I see or hear, in the life of men, which ought not to be spoken of abroad, I will not divulge, as reckoning that all such should be kept secret.

while I continue to keep this Oath unviolated, may it be granted to me to enjoy life and the practice of the Art, respected by all men, in all times: But should I trespass and violate this Oath, may the reverse be my lot.”

The foregoing Oath of Hippocrates have always been the foundation of all ethical relations in the practice of the art of healing.

International Code of Medical Ethics :

The “International Code of Medical Ethics”, as adopted by the World Medical Association in London, in October 1949 is stated below:

Duties of Doctors in General :

A doctor must always maintain the highest standards of professional conduct. A doctor must not allow himself to be influenced merely by motives of profit. The following practices are deemed unethical:

- (a) any self advertisement except such as is expressly authorized by the national code of medical ethics.
- (b) Taking part in any plan of medical care in which the doctor does not have professional independence.
- (c) Receiving any money in connection with services rendered to a patient other than the acceptance of a proper professional fee.

Under no circumstances is a doctor permitted to do anything that would weaken the physical or mental resistance of a human being except from strictly therapeutic or prophylactic indications imposed in the interest of the patient.

A doctor is advised to use great caution in publishing discoveries. The same applies to methods of treatment whose value is not recognized by the profession.

When a doctor is called upon to give evidence or a certificate he should only state that which he can verify.

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A doctor must always bear in mind the importance of preserving human life from the time of conception until death.

A doctor owes to his patient complete loyalty and all the resources of his science. Whenever an examination or treatment is beyond his capacity he should summon another doctor who has necessary ability.

A doctor owes to his patient absolute secrecy which has been confided to him or which he knows because of the confidence entrusted to him.

A doctor must give the necessary treatment in emergency unless he is assured that it can and will be given by other.

Duties of Doctors to Each Other :

A doctor ought to behave to his colleagues as he would have them behave to him.

A doctor must not entice patients from his colleagues.

A doctor must observe the principles of “The Declaration of Geneva” approved by the World Medical Association.

Declaration of Geneva :

The World Medical Association in Geneva adopted in September, 1948 the following declaration which is intended to be sworn when a doctor is admitted as a member of medical profession:

“I solemnly pledge myself to consecrate my life to the service of humanity.

I will give to my teachers the respect and gratitude which is their due.

I will practice my profession with conscience and dignity.

The health of my patient will be my first consideration.

I will respect the secrets which are confided in me.

I will maintain by all the means the honor and noble tradition of the medical profession.

My colleagues will be my brothers.

I will not permit considerations of religion, nationality, race, party politics or social standing to intervene between my duty and my patient.

I will maintain the utmost respect for human life from the time of conception.

Even under threat I will not use my medical knowledge contrary to the laws of humanity.

I make these promises solemnly, freely and upon my honor.”

Behind medical ethics, must stand such cardinal virtues as wisdom, justice, temperance, courage and benevolence.

PROGRAM SCHEDULE

International Seminar on
"Ethics in Medical Profession"

Date:

10-11

April

2003

Thursday & Friday

Venue:

- BMA Bhaban Auditorium
- The King of Chittagong

Jointly Organized By:

International Islamic University Chittagong (IIUC)
&
Islamic Medical Committee, WAMY, KSA

Program Schedule

OPENING SESSION

Thursday, 10 April 2003

Venue: BMA Auditorium

04:15 P.M. – 05:00 P.M.

Chairman of the Session : Prof. Dr. Abu Bakr Rafique

- ❖ Chairman & Guests take seats on dais
- ❖ Recitation from the Holy Qur'an
- ❖ Address of Welcome by the Convener
- ❖ Key note address by the Vice-Chancellor
- ❖ Address by Dr. Golam Mortaza Haroon
President, BMA, Chittagong
- ❖ Vote of thanks by The Member Secretary

BUSINESS SESSION

Thursday, 10 April 2003

Venue : BMA Auditorium

5:30 P.M. – 8.45 P.M.

Session Chairman: Dr. Gulam Muazzam

Former Principal of many Government Medical Colleges

- 5:30 – 5:40 Session Chairman, Presenters and Discussants take seats on the Dais.
- 5:41 – 6:00 Presentation by **Dr. Hassan Bella Elamin**
Professor, College of Medicine, King Faisal University, Dammam, KSA.
on "*Medical Ethics: Concepts and Dimension*"
- 6:01 – 6:20 Discussion on the topic
Discussant – Prof. Dr. Abdul Mannan Sikder, Vice President, BMA
Discussant – Pfor. Dr. Motior Rahman
Discussant – Mr. A.Z.M. Obaidullah, IUC
- 6:21 – 6:30 Discussion from the floor.
- 6:31 – 6:45 Break for Salatul Maghrib
- 6:46 – 7:00 Presentation by **Dr. Abdullah Al Mulhim**
Advisor, ARAMCO Central Hospital, Dammam, KSA.
on "*Impact of Medical Ethics on Professional life*"
- 7:01 – 7:30 Discussion on the topic
Discussant – Prof. Dr. Mamunur Rashid Sa'fer, USTC
Discussant – Prof. Dr. Imran Bin Yunus-CMCH
Discussant – Dr. Ashim Barua, USTC
- 7:31 – 7:45 Discussion from the floor.
- 7:46 – 8:00 Presentation by **Dr. N.A Kamrul Ahsan**
Vice President, Bangladesh Medical Association, Dhaka.
on "*Medical Ethics: an Islamic View*"
- 8:01 – 8:20 Discussion on the topic
Discussant – Prof. Chowdhury Mahmud Hasan, DU
Discussant – Dr. Ridwanullah Shahidi, Dhaka
Discussant – Dr. Ruhul Amin, BMA
Discussant – Dr. Jalaluddin, USTC
- 8:21 – 8:30 Discussion from the floor
- 8:31 – 8:45 Concluding Remarks and end of the Session by session Chairman
- 8:46 *Dinner*

WORKSHOP

Friday, 11 April 2003

Venue: BMA Auditorium
9:00 AM. – 12:00 A.M.

Workshop – 1.

9:00 – 09:50 **Medical Ethics: Present Situation and our expectation**
Coordinator : Dr. Muslim Uddin Sabuj

09:51 – 10:00 Tea break

Workshop – 2

10:01 – 11:00 **Teaching Islamic Ethics to the Students of Medical Science.**
Coordinator : Dr. Jalal Uddin

Workshop – 3

11:01 – 12:00 **Criteria of Ethics in Medical Profession**
Coordinator : Dr. A. K. M. Fazlul Hoque

12:01 Break for Salatul Juma’.

CONCLUDING SESSION

Friday, 11 April 2003

Venue: The King of Chittagong

6:45 P.M. – 9:00 P.M.

06:45 – 06:55 Chief Guest : **Dr. M. Osman Faruk** Honorable Minister,
Ministry of Education and other guests take seats on dais.

06:56 – 7:00 Recitation from the Holy Qur'an

07:00 – 07:10 Address of Welcome by the Convener

Speech by the guests

07:10 – 08:00 **Alhaj Md. Badiul Alim,** Secretary, IUCT
Dr. Hassan Bella Elamin K.S.A
Dr. Khurshid Jamil Chowdhury Secretary, BMA, Chittagong
Dr. N.A Kamrul Ahsan, Vice President, BMA
Prof. Dr. Gulam Muazzam
Prof. Dr. Nurun Nabi

08:00 – 08:15 About IUC Medical Faculty
Prof. Dr. A.K.M Azharul Islam Vice Chancellor IUC

8:15 – 8:20 Presentation of Crest to the Chief Guest

8:21 – 8:30 Presentation of Recommendations

8:31 – 8:50 Speech by **Dr. M. Osman Faruk**, Honorable Minister,
Ministry of Education, Government of Bangladesh.

8:51 : 9:00 Vote of Thanks by Dr. A. K. M. Fazlul Haque- Member Secretary

9:00 **Dinner**

— End —

SEMINAR COMMITTEE

Advisor: Prof. Dr. A.K.M. Azharul Islam,

Vice-Chancellor: HUC

Organizing Committee:

Prof. Dr. Abu Bakr Rafique	Convener
Prof. Dr. Muhammad Loqman	Member
Alhaj Md. Badiul Alam	Member
Mr. Kazi. Deen Mohammad	Member
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Dr. Abu Naser	Member
Dr. Muslim Uddin Sabuj	Member
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Decoration (Stage) and gift (Crest):

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Mr. Jewel Rezwani	Member
Mr. Mahmudul Hasan	Member
Mr. Mohammad Kamal Uddin	Member

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International Seminar of “Ethics in Medical Profession”

10-11 1 April’2003

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185	Dr. Md. Faridul Alam Nazu Meah Hat, Chittagong.	199	Dr. Mir Sirajul Haq Chy. 149, New Circuit House Road, Baharchara, Cox's Bazar.
186	Dr. Mujibul Huq Ctg. Metropolitan Hospital Ltd., 40 O.R. Nizam Road, Chittagong.	200	Dr. Mohammed Shah Alam C.M.O. Fouad Al-Katib Hospital, Main Road, Cox's Bazar.
187	Dr. Mohammad Farhad Chawk Bazar, Chittagong.	201	Dr. Mohammad Abul Khayer Room No.-4, Dr. Mijan Hostel, Chittagong Medical College Hospital.
188	Dr. Zahangir Alam Medical Office, Chittagong Metropolitan Hospital (Pvt.) Ltd.	202	Md. Jasim Uddin Room No.-6, Dr. Mijan Hostel, Chittagong Medical College Hospital, Chittagong
189	Dr. Mosharraf Hossain Acting Senior Medical Officer (B.T.) Chittagong Port Authority Hospital, Chittagong.		

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203 Dr. Mohammed Ghias Uddin Room No.-20, Dr. Mijan Hostel, Chittagong Medical College Hospital.	216 Dr. Md. Jamal Mia (Shovon) 9/E, Main Hostel, Chittagong Medical College, Chittagong.
204 Dr. Md. Sultan Mahmud 8, Doctor Hostel, CMC Chittagong, Chittagong Medical College, Chittagong.	217 Dr. Mohammad Zahangir Quadir 8, Dr. Mijan Hostel, Chittagong Medical College Hospital.
205 Dr. Muhammed Loqueman Room No.-6, Dr. Mijan Hostel, Chittagong Medical College Hospital.	218 Dr. Md. Sohrab Hossain (Sagar) Room No.-26, Dr. Mijan Hostel, Chittagong Medical College Hospital.
206 Dr. Md. Mohim Uddin Room No.-26, Dr. Mijan Hostel, Chittagong Medical College Hospital.	219 Dr. A.K.M. Mizanur Rahman Room No.-20, 1 st Floor, Dr. Mijan Hostel, Chittagong Medical College Hospital.
207 Dr. Kawser Alam Room No.-28, Dr. Mijan Hostel, Chittagong Medical College Hospital.	220 Dr. Mohammed Shahjahan Room No.-2, Dr. Mijan Hostel, Chittagong Medical College Hospital.
208 Md. Sayem Hossain Room No.-20, Dr. Mijan Hostel, Chittagong Medical College Hospital.	221 Dr. Md. Kamruzzaman Room No.-27, Dr. Mijan Hostel, Chittagong Medical College Hospital.
209 Dr. Md. Enamul Hafiz Room No.-26, Dr. Mijan Hostel, Chittagong Medical College Hospital.	222 Dr. Monzur Morshed Amena Mansion, 264/B Mohammedpur, Moradpur, Canchlaish, Ctg.
210 Dr. A.H.M. Mahmudur Rahman 04, Dr. Mijan Hostel, Chittagong Medical College Hospital.	223 Dr. Sayeda Nafisa Khatoon 264,/B Mohammed pur, Morad pur, Canchlaish, Ctg.
211 Dr. Akramul Azam 129, Mokbul Sowdagar Lane, Kapashgula, Chawkbazar, Chittagong.	224 Dr. Mafizur Rahman Amena Mansion 264/B Mohammedpur, Moradpur, Canchlaish, Ctg.
212 Dr. Nur Mohammad Nuru 211, Chok China, Chawkbazar, Chittagong.	Comilla
213 Dr. A.B.M. Zafar Sadeque 28, Dr. Mijan Hostel, Chittagong Medical College Hospital.	225 Mr. Nasir Uddin Mahmud Room no. 104, Internee doctors hostel, Comilla Medical College Hospital, Comilla.
214 Mohammad Shafi Ullah 18/E, Main Hostel, Chittagong Medical College, Chittagong.	226 Dr. Samsur Rahman Chowdhury (Murad) Romm no. 308, Internee doctors hostel.
215 Dr. Mohammad Nurul Hoque Room No. 9/E, Main Hostel, Chittagong Medical College, Chittagong.	227 Muhammed Abdul Aziz Mia Internee Hostel Comilla-3500
	228 Dr. Zahir Uddin Md. Babor Room no.304, Internee Doctors Hostel Comilla Medical College Hospital Comilla.

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230 Dr. Fazlur Rahman Majumdar Comilla Medical center (Pvt.)Ltd. Laksham road, Comilla.	241 Dr. M. Morsed Zaman Miah Rajshahi Medical College, Rajshahi- 6000. 776001(385) 0171-814225 Doctor
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233 Prof. Dr. Md. Ruhul Amin Head of the Dept. Physiology, Dhaka Medical College, Dhaka.	244 Dr. Mohammad Abdul Kader House No-24, Shalid Mirza Lane (East) Mehedibag, Ctg. Mobile : 0171-785030
234 Dr. A.K.M. Wali Ullah. Room # 27(dd) House # 27, Dhanmondi, Dhaka.	245 Dr. M.A. Sattar C/o Dr. Ahmed Seyed, Metropolitan Diynoostic clinic, O.R Nizam road, Ctg.
235 Dr. Lokiat Ullah Bio-pharma Laboratories Ltd, 1/12, Block-B Lalmatia, Dhaka-1207,	246 Dr. Shahed Honorary Medical Officer, Surgery Unit-II, Ward No-25, Ctg. Medical College hospital Ctg.
Mymensing	247 Dr. Syed Ahamed Asstt. Prf. Pathology Dept. Ctg. Medical Collage. Ctg.
236 Dr. Shahbuddin Ahmed Chowdhury Associate Prof. of Dermatology, Mymonsign Medical College.	248 Dr. Hasina Yesmin C/o Dr. Sheley Akter, Radiology Dadology Dept.Ctg. Medical college Hospital Ctg.
237 Dr. Md. Habibur Rahman Lecturer Anatomy, Department Mymensing Medical College, Mymensing	249 Dr. Rawshan Jahan National Hospital. 30. Mahedibag, Ctg.
238 Dr. Md. Amjad Hossain Khan Consultant paed (Incharge) General Hospital, JamalPur.	250 Dr. S.M. Wazed Managing Director National Hospital, 30, Mahedibag, Ctg.
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239 Dr. Muhammad Zahangir Superintendent, Islami Bank Hospital, Laxmipure Mure Rajshagi 6000. 774975, 0171-810920 Anesthesiologist	

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253 Dr. Dr. Shelly Akter Radiology Dept. CMCH Chittagong	265 Dr. Shahidul Islam Medical Officer Medicine Dept., CMCH 018 389259
254 Dr. Abu Naser National Hospital 30, Mahedibag, Ctg.	266 Dr. Abdur Noor C/O: Dr. Mizan Hostel Medicine Dept., CMCH
255 Dr. Anwar Zahid National Hospital 30, Mahedibag, Ctg.	267 Dr. Maruf C/O: Dr. Mizan Hostel Medicine Dept., CMCH
256 Dr. Ashraful Hoq National Hospital 30, Mahedibag, Ctg.	268 Dr. Rokonuzzaman C/O: Dr. Mizan Hostel Medicine Dept., CMCH, 0171 585843
257 Dr. Mahafuzul Kabir National Hospital 30, Mahedibag, Ctg. Mobile : 018 323248	269 Dr. Habibur Rahman National Hospital, Ctg. 018 310212
258 Dr. Mohammed Rezaul Karim National Hospital 30, Mahedibag, Ctg. Tel : 623753, Mob : 018 388036	270 Dr. M.A. Jafar President BPMP Sugonda Housing Society, Ctg.
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260 Dr. Mominul Alam Assistant Professor Radiology Dept. USTC	272 Dr. Md. Hasan RS. Surgery Dept. USTC 018 319018
261 Prof. Borhan Uddin Surgery Dept. BBMH, USTC	273 Md. Zahirul Alam 9/C, Main Hostel CMCH, Ctg 011 230571
262 Prof. Md. Ishaq Medicine. Dept. BBMH, USTC	(274 & 275 in Dhaka List)
263 Dr. Arman Zahid City Corporation Ctg. C/O: National Hospital Ctg.	274 Dr. Alamgir Haider Medical Director Crescent Gastroliver & General Hospital 9116851, 0171 477303 Physician
	275 Dr. S.M. Rafiqul Islam Crescent Gastroliver Clinic Dhanmondi, Dhaka

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277 Dr. Jalal Uddin Asstt. Professor Community Medicine Dept.	283 Dr. Shamsul Arefin. Joint Convener, IDA 18, Mizan Hostel. 0171 141580
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278 Dr. Ashim Barua Asstt. Professor Forensic Medicine Dept. USTC	284 Dr. Mostafa Kamal. Joint Convener, IDA 23, Mizan Hostel.
279 Mamun-ur-Rashid Safder Medicine Dept. BBMH, USTC	285 Dr. Jasedur Rahman Member, IDA 23, Mizan Hostel. C/o Convenor IDA
280 Dr. Khondakar Mohammad Ataul Goni RMO, IIUC House# N/E-12, North Campus, IIUC 018 170329	286 Dr. Sharmin Sharif Jemison Maternity Hospital. Andorkillah. 011 737159
281 Dr. Jagangir Hossain 18 Mizan Hostel. Chittagong Medical College. 018 170333	287 Dr. mohammed Parvez Iqbal sharif Medical Officer, Darush shefa, 152, college road, ctg 011736259

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IIUC At A Glance

International Islamic University Chittagong (IIUC) is an institute primarily to educate capable young men and women imparting to them a high level of interdisciplinary, liberal and professional knowledge, which they are supposed to put to practical use.

IIUC was founded in 1995 under the Bangladesh Private University Act 1992, by a group of intellectuals, Islamic thinkers and educationists, who are imbued with the awareness of the potential value of divine teachings of the Quran and Sunnah, with the broad objective of setting up a seat of higher learning and dissemination of knowledge of an international standard. Islamic University Chittagong Trust is its founder body.

About 2900 students from different parts of the country and also from abroad are currently studying at IIUC. It has 136 full time and around 50 part-time distinguished experienced and energetic faculty members educated at home and abroad. The University fosters mutual understanding and friendship through the personal relationship and trust developed among students and faculty members.

The following five faculties are now functioning at IIUC:

1. Faculty of Modern Sciences
2. Faculty of Administrative Sciences
3. Faculty of Shariah and Islamic Studies
4. Faculty of Arts and Humanities
5. Faculty of Laws

ACADEMIC PROGRAMS OFFERED

a) IIUC offers Four-Year Bachelor's Programs in:

1. Computer Science & Engineering
2. Computer & Communication Engineering
3. Business Administration
4. Quranic Sciences & Islamic Studies
5. Da'wah & Islamic Studies
6. English Language & Literature
7. Law

b) Master's Programs in:

1. Quranic Sciences & Islamic Studies
2. Business Administration (Regular)
3. Business Administration (Executive)

c) Certificate and Diploma Programs:

1. Diploma in Computer Science
2. Certificate and Diploma in Arabic Language
3. Diploma in Communicative English

ADMISSION ELIGIBILITY

To be eligible for admission as a student of the programs at bachelor programs, the applicant must pass or appear at HSC/A level or an equivalent examination. The appeared candidate must pass HSC or equivalent examination; otherwise his/her admission will stand cancelled without any prior notice. For masters program candidates must have a bachelor degree in respective field.

Semester	Duration	Admission Test
Spring	March-August	February
Autumn	September-February	August