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The Humanitarian Aspect of Palliative Care: An Objective Study in the Light of the Prophet's Sunnah

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Abstract:

Islam that we believe in and invite people to is based on fixed unchangeable roots.

One of these basics is inviting its followers to renovation and refusing stiffness and imitation. Islam is the religion where man can find his dignity. It is the innateness of faith in one God and inviting its followers to follow the right path.

Allah says: (And We have certainly honored the children of Adam) and says: (Indeed, We guided him to the way). Palliative care is one of man's dignity, it has different aspects and dimensions. The researcher has chosen to shed light on the humanitarian aspect of this palliative care.

Keywords: aspect _ humanitarian _ care- palliative _ dignity

البعد الإنساني للرعاية التلطيفية دراسة موضوعية في ضوء السنة النبوية

الملخص:

إن الإسلام الذي نؤمن به وندعو إليه؛ قائمٌ على أصول ثابتة لا تتغير، ومن هذه الأصول دعوته إلى الاجتهاد والتجديد ورفض الجمود والتقليد. والإسلام دين كرامة الإنسان، فطره الله على الإيمان، ودعاه لاتباع المنهج، قال تعالى: {وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ} (1)، وقال ﷺ: {إِنَّا هَدَيْنَاهُ السَّبِيلَ} (2). والرعاية التلطيفية من مظاهر كرامة الإنسان؛ وهي ذات جوانب متعددة، وأبعاد كثيرة، وقد اختار الباحثان إلقاء الضوء على البعد الإنساني في الرعاية التلطيفية.

كلمات مفتاحية: البعد، الإنساني، الرعاية، التلطيفية، الكرامة.

Introduction

Praise be to Allah who sent down in the Qur'an that which is a healing and a mercy. Peace be upon Muhammed, the prophet of mercy, {We sent thee not, but as a Mercy for all creatures}.¹

It is well known that the teachings of Islam balance the needs of the body and the needs of the soul. Islam considers care necessary for man's happiness, {Your Lord has a right on you, your soul has a right on you, and your family has a right on you; so you should give the rights of all those who has a right on you." Abu Ad- Darda' came to the Prophet (ﷺ) and narrated the whole story. The Prophet (ﷺ) said, "Salman has spoken the truth".²

Narratives from the Sunnah are very clear on the matter; they encourage people to heal their wounds and treat their diseases instead of surrendering to illness. These instructions are part of the prophet's "peace be upon him" message, as he described it saying, "What has gone wrong with your trees? They said: You said so and so. Thereupon he said: You have better knowledge (of a technical skill) in the affairs of the world"³. The Sunnah is rich in the sayings that console the sick, encourage them to be patient and mitigate their pain; all of which are considered a form of palliative care.⁴

The researchers chose to shed the light on one of the palliative care aspects in the honorable prophet Sunnah, titled:

The Humanitarian Aspect in the Palliative Care: Subjective Study in the Light of the Prophet's Sunnah

Research Objectives:

- Demonstrating that the humanitarian aspect of the palliative care is capable of building civil societies based on social peace and the rights of citizenship.
- Confirming that the humanitarian aspect of the palliative care has always been part of the human nature, and nations never kept it from one another even in cases of wars and conflicts, unless their ethics and values had been really defected.
- Showing how this aspect can be a reason for coexistence among nations, and how the entire humanity can benefit from it.

Approach:

- Inductive approach: in collecting the related texts from the Sunnah.
- Analytical approach: in analyzing these texts and employing them in the different aspects of the research.

Research Plan:

The research includes an introduction, four sections and a conclusion, as follows:

¹ [Al-Anbya: 107]

² Sahih Al-Bukhari 1968, Book 30, Hadith 75, Vol. 3, Book 31, Hadith 189.

³ Sahih Muslim 2363, Book 43, Hadith 186, Book 30, Hadith 5832.

⁴ Palliative Care: an approach to improve the life quality of the patients (adults and children) and their families who face problems related to the diseases that threatens the patient's life. Palliative care includes offering preventive and analgesic services through determining the pain and all other physical, psychological, social or spiritual problems at an early stage and addressing them properly. Palliative care respects patients' choices and helps their families deal with the practical aspects such as managing the feelings of loss and grief throughout the disease and in case of death. See: WHO report – Executive Council – Session 134 – Item 9.4 of the Provisional Agenda – 20/12/2013. Cited from:

http://apps.who.int/gb/ebwha/pdf_files/EB134/B134_28-ar.pdf. Last visit: 19/10/2019

Introduction: includes the research objectives, approach and plan.

Section 1: Palliative Care is a priority in human life

Section 2: Palliative care, humanitarian experience

Section 3: Palliative care: part of human nature

Section 4: Features of palliative care in the life of the Messenger 'peace be upon him'

Conclusion: includes the main results and recommendations

Section 1

Palliative Care is a Priority in Human Life

Human life started with Adam 'peace be upon him', and knowledge was its cornerstone {And He taught Adam the names - all of them}.⁵ Studying the lives and stories of the prophets, we find that palliative care has been there since the creation of man. It was, however, in ways suitable for the nature of life at those times. Naturally, life requirements differ with time. For instance, the knowledge that was available in the old times was convenient for the nature and circumstances of life back then. On the other hand, the knowledge revealed by now also works well for today's -all new- life and circumstances, with everybody's constant feeling of the need to improve their life. This feeling is the reason why the world has reached its current conditions. If this universe is meant to last longer, humanity will reach –by Allah's permission- a state where our life today seems really primitive.

Prophets' messages always embraced this virtue; palliative care. They were even based on it such as the case with Prophet Jesus, whose saying was stated in the Noble Qur'an {I have come to you, with a Sign from your Lord, in that I make for you out of clay, as it were, the figure of a bird, and breathe into it, and it becomes a bird by Allah's leave: And I heal those born blind, and the lepers...}⁶

As for our Prophet, Muhammed 'peace be upon him', he was sent to humanity as a whole. He considered this virtue, laid its fundamentals, and reiterated several issues including:

First: in terms of belief:

1- Believing that Allah is the healer, upon which we should entirely rely as if all means are worthless. Allah says on the tongue of Ibrahim 'peace be upon him': {And when I am ill, it is He Who cures me }.⁷

Prophet Muhammed 'peace be upon him' also ordained the ruqiya (reciting Qur'an verses and prayers over the patient), thus confirming the creedal aspect that Allah is the healer. The Prophet 'peace be upon him' used to "recite Mu'awwidhat (Surat Al-Falaq and Surat An- Nas) and then blow his breath over his body. When he became seriously ill, I used to recite (these two Suras) and rub his hands over his body hoping for its blessings".⁸ When he visited an ailing person, he used to say, "[O Allah! the Rubb of mankind! Take away this disease and cure (him or her). You are the Curer. There is no cure except through You. Cure (him or her), a cure that leaves no disease]".⁹

⁵ [Al-Baqarah: 31].

⁶ [Al Imran: 49]

⁷ [Ash-Shu'ara: 80]

⁸ Sahih al-Bukhari 5016, Book 66, Hadith 38, Vol. 6, Book 61, Hadith 535.

⁹ Sahih al-Bukhari Book 7, Hadith 903.

It has been narrated that when he complained about an ailment or suffered from a sore or a wound, he would touch the ground with his forefinger and then raise it and say, " With the Name of Allah, the dust of our ground mixed with the saliva of some of us would cure our patient with the permission of our God".¹⁰

Meanwhile, the Prophet 'peace be upon him' forbade sorcery, superstitions and myths, as all these beliefs counter the faith in Allah. The Prophet 'peace be upon him' said, "He who visits a diviner ('Arraf) and asks him about anything, his prayers extending to forty nights will not be accepted".¹¹ He also said, "Who goes to a fortuneteller and believes what he says, he has disbelieved in that which was revealed to Muhammad ".¹²

Prophet Muhammed revealed the reward prepared for those who are patient in afflictions, " "Yes, it is so. No Muslim is afflicted with any harm, even if it were the prick of a thorn, but that Allah expiates his sins because of that, as a tree sheds its leaves"¹³. More is even rewarded by Allah to those inflicted with serious diseases such as plague and -similarly- cancer, renal failure... etc. He said, " That was a means of torture which Allah used to send upon whom-so-ever He wished, but He made it a source of mercy for the believers, for anyone who is residing in a town in which this disease is present, and remains there and does not leave that town, but has patience and hopes for Allah's reward, and knows that nothing will befall him except what Allah has written for him, then he will get such reward as that of a martyr"¹⁴

2- Having faith that illness is destined by Allah. The Prophet 'peace be upon him' said, "There is no infection, no safar, no hama. A desert Arab said: Allah's Messenger, how is it that when the camel is in the sand it is like a deer-then a camel afflicted with scab mixes with it and it is affected by sub? He (the Holy Prophet) said: Who infected the first one?"¹⁵

Ibn Hajar said, "This is such an eloquent and convenient answer. It means where did the scab that caused the infection come from? If the answer is that it came from another camel, then the series continues; or from another cause, then what? If the answer is that what caused the scab in the first camel caused it in the second, then the Prophet's point is proven correct; the Almighty Creator, Allah -Subhanahu Wa Ta'ala-, caused the disease to all the infected camels".¹⁶

This belief -that Allah is the curer and that the disease is part of destiny- leaves good impression with the patient, making him hopeful about recovery and saving him from despair.

Second: In terms of adopting the necessary means

Allah -Subhanahu wa Ta'ala- said in the story of Dhul-Qarnayn, { and We gave him the ways and the means to all ends}.¹⁷ A servant must put his trust in Allah while taking the means. Therefore, taking the means is part of believing in Allah and obeying him. However, one must not believe that the means are the cause of the desired end, and so, one must not put his trust in these means, which are controlled by Allah Ta'ala at the end.

¹⁰ Sahih Al-Bukhari and Muslim Book 7, Hadith 8, 901,

¹¹ Sahih Muslim 2230, Book 39, Hadith 173, Book 26, Hadith 5540.

¹² Sunan Ibn Majah Vol. 1, Book 1, Hadith 639, 682.

¹³ Sahih Al-Bukhari (7/115/Hadith 5648), Sahih Muslim (4/1991/Hadith 2571)

¹⁴ Sahih al-Bukhari 6619, Book 82, Hadith 25, Vol. 8, Book 77, Hadith 616.

¹⁵ Sahih Al-Bukhari (7/128/Hadith 5717), Sahih Muslim (4/1742/Hadith 2220)

¹⁶ Fat'h Al-Bari (10/241)

¹⁷ [Al-Kahf:84/85]

We are ordered to seek treatment, as part of taking the means to an end. The Prophet 'peace be upon him' said, "There is no disease that Allah has created, except that He also has created its treatment".¹⁸ However, one can take the treatment, without being healed unless Allah permits it, "There is a remedy for every malady, and when the remedy is applied to the disease it is cured with the permission of Allah, the Exalted and Glorious".¹⁹

In this regard, the Prophet 'peace be upon him' ordered to avoid and isolate people with infecting diseases. This is now known as quarantine:

A leper²⁰ came with the delegation of Thaqif, Allah's Apostle 'peace be upon him' sent a message to him: "We have accepted your allegiance, so you may go".²¹ The prophet 'peace be upon him' forbade to enter or leave the land where plague²² is spread to avoid being infected and prevent further spread of the disease. He said, "When you hear that it is breaking out in a certain territory, do not go there. If it breaks out in the territory you are in, do not go out fleeing away from it".²³ In another Hadith, he said, "A diseased camel should not be brought with a healthy camel to drink water."²⁴

This does not contradict the prophet's saying, "There is no infection, no safar, no hama".²⁵

Imam Al-Bayhaqi said, "It is sound that the Prophet 'peace be upon him' said, "No infection", but what he meant is to negate the image they used to believe in the pre-Islamic paganism, as they attributed the cause to other than Allah Ta'ala. Allah may, by his will, cause that when the healthy mixes with the diseased, the healthy gets the disease. Therefore, Prophet Muhammed 'peace be upon him' said, "A diseased camel should not be brought with a healthy camel to drink water"²⁶, and said about plague, "When you hear that it is breaking out in a certain territory, do not go there"²⁷ as well as other sayings with similar meanings. All this shows that the disease occurs by Allah's will.²⁸

¹⁸ Sahih Al-Bukhari 7/122/Hadith 5678, Book 76, Hadith 1, Vol. 7, Book 71, Hadith 582.

¹⁹ Sahih Muslim 2204, Book 39, Hadith 95, Book 26, Hadith 5466

²⁰ Leprosy is a chronic disease with a small infection rate. It is not easily transmitted from one person to the other. It is caused by bacillus bacteria called Mycobacterium leprae. It affects skin and the surrounding nerves, the upper respiratory tract and the eyes. If untreated, leprosy can cause permanent damage to the skin, nerves, extremities and eyes. The effect on certain peripheral neurons can lead to distinct disabilities that cause skin ulceration and joint deformities.

WHO, cited from: <http://www.emro.who.int/ar/health-topics/leprosy/index.html> last visit: 19/10/2019

²¹ Sahih Muslim 2231, Book 39, Hadith 174, Book 26, Hadith 5541.

²² Plague is an infectious disease in some young mammals and the fleas that rely on them. People can get the plague from infected-flea bites, showing the bubonic plague, which sometimes develops to the pneumonic form (when the bacteria reach the lungs). Plague transmission among people occurs through inhaling infected pulmonary droplets from an infected person. The common antibiotics are effective in treating the plague, if they are given at very early stages as the disease has a rapid prognosis.

WHO. Cited from: <https://www.who.int/features/qa/plague/ar/> last visit: 19/10/2019

²³ Sahih Al-Bukhari (7/130/Hadith 5730), Sahih Muslim (4/1742/Hadith 2219)

²⁴ Sahih Al-Bukhari (7/138/Hadith 55771), Sahih Muslim (4/1743/Hadith 2221)

²⁵ Sahih Al-Bukhari (7/128/Hadith 5717), Sahih Muslim (4/1742/Hadith 2220)

²⁶ Sahih Al-Bukhari (7/138/Hadith 55771), Sahih Muslim (4/1743/Hadith 2221)

²⁷ Sahih Al-Bukhari (7/130/Hadith 5730), Sahih Muslim (4/1742/Hadith 2219)

²⁸ Marifat al-Sunan wa-al-Athar (10/189/Hadith 14155)

Ibn Taymiyyah said, "A school of scientists say that clinging to the means may lead to associating other partners in worship along with Allah 'exalted be He'. On the other hand, denying that means are means to an end shows deficiency in the mind and turning from the means in whole defames the Shariah. We are ordained to put our trust in Allah 'exalted be He' in the way that brings harmony among the oneness of Allah, the mind and the Shariah."²⁹

This is the essence of the palliative care; taking the means. Palliative care is concerned with helping the patient, mitigating their suffering and giving them hope in life and recovery.

Third: in terms of the patient's rights:

Among these rights, Prophet Muhammed 'peace be upon him' gives special attention to the importance of palliative care. His instructions include:

1- The obligation to visit the ill:

Visiting the ill is a humanitarian value that reflects the visitor's sound nature, as the visit surely includes positive feelings and, consequently, nice words and prayers to the ill. This will bring affability and amusement to the ill in their loneliness and show them how others care about them and are sad for their illness. The patient's spirit will be improved and their resistance against the disease will certainly be strengthened, thus making them stronger and more willing to fight the disease. The patient's psychological well-being is the first step towards healing.

Visiting the ill also strengthens the ties among society members and deepens amity and friendships, taking people closer to the image of one body.

- The Prophet 'peace be upon him' made visiting the sick –at home or in hospitals- their right from their family. He said, "Visit the sick, feed the hungry, and (arrange for the) release of the captive."³⁰ Al-Bukhari narrated this Hadith in the book titled "Book of Obligation to Visit the Sick". The Hadith did not specify the Muslim sick, as sickness is a human condition where Muslims and non-Muslims are alike. All sick people need to be visited, consoled and reassured. Visit is necessary to all sick people; Muslims and non-Muslims, without specifying their religion or gender.

The Messenger 'peace be upon him' made visiting the sick a means to Heaven. He said, "He who visits the sick continues to remain in the fruit garden of Paradise until he returns."³¹

It is also narrated that he who visits a sick person, finds Allah with him. The messenger 'peace be upon him' said, "Allah (mighty and sublime be He) will say on the Day of Resurrection: O son of Adam, I fell ill and you visited Me not. He will say: O Lord, and how should I visit You when You are the Lord of the worlds? He will say: Did you not know that My servant So-and-so had fallen ill and you visited him not? Did you not know that had you visited him you would have found Me with him?... to the end of the Hadith".³²

The decencies of visiting the ill include:

- Putting one's hand on the patient's forehead or the site of pain and asking Allah Ta'ala to heal them.

²⁹ Majmoo' Al-Fatawa (10/35) and (10/257)

³⁰ Sahih Al-Bukhari (7/115/Hadith 5649), Al-Nihayah Fi Gharib Al-Hadith (3/314).

³¹ Sahih Muslim (4/1989/Hadith 2568). Khurfat Al-Janna (as in the Hadith wording): the harvested fruits. Al-Nihayah Fi Gharib Al-Hadith (2/24).

³² Sahih Muslim (4/1990/Hadith 2569), Book 45, Hadith 50, Book 32, Hadith 6228.

'A'isha reported: When any person amongst us fell ill, Allah's Messenger 'peace be upon him' used to rub him with his right hand and then say: O Lord of the people, grant him health..."³³ This shows a great deal of sympathy and affection towards the patient, strengthens positive feelings and overcomes negative feelings.

- It is important to ask the sick how they feel and show care and concern without pressuring the sick or insisting to ask and receive answers. It is narrated that when Sa'd was gravely wounded in the Battle of the Ditch, they moved him to the house of a woman called Rufayda who used to treat the wounded. When the Prophet, may Allah bless him and grant him peace, passed by him, he would inquire, 'How are you this evening?' and in the morning, 'How are you this morning?' and he would tell him."³⁴

- Giving the patient hope of recovery and long life. The Messenger 'peace be upon him' said, "When you enter upon one who is sick, cheer him up and give him hope of a long life, for that does not change anything (of the Divine Decree), but it will cheer the heart of the one who is sick."³⁵

- Not staying for too long, so that the patient is not bored and his household are not tired. The visitor should also speak good and not bother the sick by speaking loudly or making noises. Allah's Apostle 'peace be upon him' brings together all these meanings in the Hadith, "None amongst you believes (truly) until he loves for his brother that which he loves for himself."³⁶

2- The Obligation to maintain the ill's dignity

Islam grants the patient their dignity and respect with the morals ordained in the Shariah to maintain their modesty throughout the examination and treatment stages without violating the patient's privacy. {We have honoured the sons of Adam; provided them with transport on land and sea; given them for sustenance things good and pure; and conferred on them special favours, above a great part of our creation}.³⁷

Examples on maintaining patients' dignity:

-Keeping their secrets:

Allah Ta'ala said, {Those who faithfully observe their trusts and their covenants}.³⁸ Islam orders Muslims to observe their trusts and keep them. Trust is a general concept that encompasses man's trust with himself, his Lord and other people. Therefore, a secret is part of these trusts that we are obliged to maintain and not spread, especially if it is a secret of a patient. Patients' secrets are more important to keep so as to maintain the patients' dignity and chastity. The Prophet 'peace be upon him' said, "When a man narrates a narration, then he looks around, then it is a trust."³⁹

The Prophet also made betrayal a sign of hypocrisy, "Whoever has the following four (characteristics) will be a pure hypocrite and whoever has one of the following four characteristics

³³ Sahih Muslim 2191, Book 39, Hadith 61, Book 26, Hadith 5432, See also: Sahih Al-Bukhari (6/11/Hadith 4439).

³⁴ Al-adab Al-mufrad (p:385)

³⁵ Sunan at-Tirmidhi (4/412/Hadith 2087), Sunan Ibn Majah (1/462/Hadith 1438)

³⁶ Sahih Muslim 45, Book 1, Hadith 77, Book 1, Hadith 72.

³⁷ [Surah Al-Isra: 70]

³⁸ Surah Al-Mu'minun

³⁹ Jami' at-Tirmidhi 1959, Book 27, Hadith 65, Vol. 4, Book 1, Hadith 195, Sunan Abi Dawud (4/267/Hadith 4868)

will have one characteristic of hypocrisy unless and until he gives it up: whenever he is entrusted, he betrays... the Hadith."⁴⁰

Dr. Ahmed Raja'i Al-Jindi says, "The first pillar of reaching the correct diagnosis of a disease and then prescribing the best treatment is that the patient trusts the doctor and opens up about all his complaints and secrets that he keeps from all others. Therefore, confidentiality is essential for the progress of medicine and the success of treatment. Doctors must keep their patients' secrets and build mutual trust with them so that the patient would tell the doctor his complaints honestly, knowing that each word will be kept a secret and will never be revealed."⁴¹

- Not exposing patients' awra (covered body parts) unless it is necessary for examination, diagnosis, treatment, surgery, women's delivery or any other condition that is necessary for the patient. Exposing the awra must not exceed what is necessary to avoid violating the patient's privacy, as looking at the private parts of another person is a grave sin and Muslims must lower their gaze and not look at others' awras. The Messenger of Allah 'peace be upon him' said, "A man should not see the private parts of another man, and a woman should not see the private parts of another woman..."⁴²

Since necessities allow prohibitions, scientists agree that it is permissible that the doctor looks at the site of ailment in a woman in cases of necessity and within the Shariah controls and provisions. Similarly, the doctor may look at the private parts of a sick man if it is necessary. The same rule applies to male and female doctors. Although the doctor may look, expose or touch the sick person due to urgency and necessity, it –surely- is forbidden under any circumstances to violate the Shariah controls because necessity is determined to the extent it is a necessity. Ibn Qudamah said, "The doctor may see only as much as needed from her body, whether the private parts or others."⁴³

Section 2

Palliative Care, Humanitarian Experience

Allah Ta'ala described his Prophet, Muhammed 'peace be upon him', to be human like us and not an angel. Allah has said to his apostle, { Say: "I am but a man like yourselves..." }⁴⁴, and said, { Say: "I tell you not that with me are the treasures of Allah, nor do I know what is hidden, nor do I tell you I am an angel" }.⁴⁵

The Sunnah reveals how the Prophet 'peace be upon him' cared about human experience in general and palliative care in specific. The prophet confirmed an old saying spread among the Arabs by the Arabs' doctor⁴⁶, Al-Harith ibn Kelda, "dieting is the main medicine, and the stomach is the main cause of illness", when he said, "No man fills a container worse than his stomach. A few morsels

⁴⁰ Sahih Al-Bukhari (1/16/Hadith 34), Vol. 1, Book 2, Hadith 34. Sahih Muslim (1/78/Hadith 58), Book 1, Hadith 116, Book 1, Hadith 111.

⁴¹ A research titled: Sirr Al-Mehna al-Tibbiya, bayn al-Kitman wal-Alaniya (Medical profession secret between confidentiality and publicity). Published in the Islamic Fiqh Academy Magazine, Vol. 8

⁴² Sahih Muslim (1/266/Hadith 338), Book 3, Hadith 90, Book 3, Hadith 667.

⁴³ Al-Mughni (7/101)

⁴⁴ [Surah Al-Kahf:110]

⁴⁵ [Surah Al-An'am: 50]

⁴⁶ Zad Al-Ma'ad (4/96)

that keep his back upright are sufficient for him. If he has to, then he should keep one-third for food, one-third for drink and one-third for his breathing."⁴⁷

The Prophet also takes from the experience of the Persians and the Romans in the issue of the Ghailah and says, "I intended to prohibit the (ghailah), but I considered the Romans and the Persians and saw that they practiced it, without any injury being caused to their children thereby."⁴⁸

Al-Zarqani said, "This means that if the intercourse during breastfeeding or breastfeeding during pregnancy were harmful, they would have harmed the children of the Romans and the Persians who do it despite the spread of doctors among them. If it was harmful, they would have forbidden it. Therefore, the prophet did not forbid it."⁴⁹

The Prophet 'peace be upon him' used to take evidence from practical experiences available in his surroundings to protect the family and maintain its cohesion. For instance, a desert Arab came to Allah's Messenger 'peace be upon him' and said: My wife has given birth to a dark-complexioned child and I have disowned him. Thereupon Allah's Apostle 'peace be upon him' said: Have you any camels? He said: Yes. He said: What is their color? He said: They are red. He said: Is there anyone dusky among them? He said: Yes. Allah's Messenger 'peace be upon him' said: How has it come about? He said: Messenger of Allah, it is perhaps due to the strain to which it has reverted, whereupon the Prophet 'peace be upon him' said: It (the birth) of the black child may be due to the strain to which he (the child) might have reverted."⁵⁰

So, when the Prophet 'peace be upon him' realized the man's intention in such a serious issue related to honor and lineage, he wanted to assure him immediately and chose an example from the Arabs' environment back then. Allah's Messenger 'peace be upon him' even drew the answer from the man's mouth when he gave him a similar condition and made him conclude the answer, and consequently, be convinced by himself.

Many of the prophetic prescribed medications were a result of human experience. They were also part of human nature, as will be described in the following section.

In a general context, we find that the story of palm pollination proves that human experience is legit and can be considered. It was narrated that the Prophet 'peace be upon him' happened to pass by the people who had been busy in grafting the trees. Thereupon he said: If you were not to do it, it might be good for you. (So they abandoned this practice) and there was a decline in the yield. He (the Holy Prophet) happened to pass by them (and said): What has gone wrong with your trees? They said: You said so and so. Thereupon he said: You have better knowledge (of a technical skill) in the affairs of the world."⁵¹ In another narrative, "You have better knowledge in what (technical skills) useful for your world. I told you my opinion, and I did not say that Allah Ta'ala said so. I would not attribute to Allah what he has not said."⁵²

⁴⁷ Sunan at-Tirmidhi (4/590/Hadith 2380), Vol. 4, Book 10, Hadith 2380.

⁴⁸ Sahih Muslim (2/1066/Hadith 1442)

⁴⁹ Al-Zarqani commentary on al-Muwatta (3/376)

⁵⁰ Sahih Muslim (2/1137/Hadith 1500), Book 9, Hadith 3576.

⁵¹ Sahih Muslim (4/1836/Hadith 2363)

⁵² Musnad Al-Bazzar (3/152/Hadith 937)

Shaikh Sha'rawi commented, "who said these words? It was Muhammed ibn Abdullah; Allah's prophet and messenger, who makes sure to never say a wrong word. He said, " You have better knowledge (of a technical skill) in the [affairs]⁵³ of your world" to set the standards to the scientists of religion not to over-interfere in the material issues. Allah Ta'ala said, {Each group knew its own place for water}.^{54,55}

This shows that Allah's messenger 'peace be upon him' closed a door where human discretion is given its value, especially in the matters based on experience and possibilities.

Section 3

Palliative Care: Part of Human Nature

Throughout time and space and along human life, palliative care has always been there. It existed when man was first created as it comes in harmony with human nature. Palliative care helps protect human life, and eases any physical or psychological pain. It is part and parcel of people's lives in the present and the past. Therefore, people always work on developing its aspects, creating new treatment methods that could help them overcome any diseases, pains or illnesses.

To elaborate, humans continue to work on developing and inventing new treatments that help alleviate and relieve pain adding to a long-standing human inheritance. The Sunnah has included several examples in this regard:

1- The Prophet 'peace be upon him' himself used old methods of treatment and encouraged people to do the same. For example,

A. Cupping Therapy⁵⁶: There are Hadiths that encourage Muslims to use such therapy. The Prophet himself was cupped for an ailment he was suffering from⁵⁷. He said, "The best treatment which you take is cupping, or it is the best of your treatments."⁵⁸

Cupping Therapy dates back to more than 5 centuries ago. It was known to several human societies like ancient Egypt in the west to China in the east. In fact, Acupuncture and cupping are considered two of the most important forms of traditional Chinese medicine. The Greeks, too, had known and used cupping⁵⁹.

B. Honey: It is one of the most useful treatments. Allah says: (wherein is healing for men⁶⁰). The Prophet 'peace be upon him' "used to like sweet edible things (syrup, etc.) and honey.⁶¹" A man came to the Prophet (ﷺ) and said, "My brother has some Abdominal trouble." The Prophet (ﷺ) said to him "Let him drink honey." The man came for the second

⁵³ In Sha'rawi's interpretation, he used the word *shu'oon*, while the true narrative is *amr*. See Sahih Muslim (4/1836/Hadith 2363)

⁵⁴ [Al-Baqarah:60]

⁵⁵ Sha'rawi's Interpretation (14/8536)

⁵⁶ Cupping therapy is having blood sucked using al mihjam (a special type of cups) after slight incision of the skin; it could be dry without blood. This is a form of alternative medicine. See <https://mawdoo3.com/> Retrieved 19/10/2019

⁵⁷ Sahih Al-Bukhari (7/125/ Hadith 5701), Vol. 7, Book 71, Hadith 602.

In Arabic the ailment he was suffering from is called 'shaqiqa'. It refers to headaches affecting the forehead. Jami' al-Usul (3/46)

⁵⁸ Sahih Muslim (3/1204/ Hadith 1577), Book 10, Hadith 3831.

⁵⁹ Cupping, Hadith and Contemporary Jurisprudence Viewpoint / Saeeda Dughman (MA thesis): p. 20, 1436 AH – 2015.

⁶⁰ [Surat an-Nahl: 69]

⁶¹ Sahih al-Bukhari 5614, Vol. 7, Book 69, Hadith 518.

time and the Prophet (ﷺ) said to him, 'Let him drink honey.' He came for the third time and the Prophet (ﷺ) said, "Let him drink honey." He returned again and said, "I have done that ' The Prophet (ﷺ) then said, "Allah has said the truth, but your brother's `Abdomen has told a lie. Let him drink honey." So he made him drink honey and he was cured⁶².

Honey has been used in treatment for more than 4,000 years by ancient Egyptians and other nations⁶³.

- C. Nigella seed: It has been known to ancient Egyptians as its oil was found among the possessions of one of their kings, proving the importance of such plant at that time⁶⁴. The Prophet praised this treatment and encouraged Muslims to use it: "Nigella seed is a remedy for every disease except death."⁶⁵

3. Discouraging the use of some treatments due to presence of better alternatives.

An example is what was known as *ilaq* (squeezing the swelling in the uvula) when the child has ulcerations in the back of the throat (the uvula). This procedure is very painful. Another example is the *daghr* (twining a small cloth and inserting it in the child's nose to blow up the same site and release some black blood that may have caused the ulceration⁶⁶

Umm Qais, daughter of Mihsan said, "I visited Allah's Messenger along with my son and I had squeezed the swelling in the uvula, whereupon he said: Why do you afflict your children by compressing like this? Use this Indian aloeswood, for it contains seven types of remedies... It is applied through the nose for a swelling of the uvula⁶⁷".

Indian aloeswood is one of the best healing treatments in ancient and modern medicine. Its place of origin is India, and has various types. Indians are considered the most frequent users of this plant in their medicinal drugs⁶⁸.

The Prophet 'peace be upon him' showed Umm Qais a better treatment from what was common back then, and told her to use the Indian aloeswood instead. He said, "for it contains seven types of remedies", and he told her to have some drops of its liquid in her child's nose as it will be easier and more comforting for him.

D. Advising against the use of some medical methods as preventive treatment. For example, Cauterization⁶⁹: It was one of the widely spread treatments among Arabs. They said, "Medicine's last resort is cauterization". The Prophet 'peace be upon him' said that this method heals: "Healing is in three things: A drink of honey, the glass of the cupper, and cauterizing with fire, but I forbid my nation to use cauterization."⁷⁰

⁶² Sahih Bukhari (7/123/ Hadith 5684), Vol. 7, Book 71, Hadith 588.

⁶³ See <https://mawdoo3.com/> Retrieved 19/10/2019

⁶⁴ Lessan Al Arab [Arabs' Tongue] (5/362)

⁶⁵ Sahih Muslim (4/1735/ Hadith 2215), Book 26, Hadith 5489

⁶⁶ See: Jami' Al-Usool (7/525), Al-Nihayah Fi Gharib Al-Hadith (3/198)

⁶⁷ Sahih Muslim 287 d, 2214, Book 26, Hadith 5487. See Al Mukhassas/ Ibn Sidah (1/492)

⁶⁸ See <https://cratersky.net/posts/17873> Retrieved 19/10/2019

See <https://mawdoo3.com/> Retrieved 19/10/2019

⁶⁹ Cauterization is burning skill with iron and others. See Taj al-Arus (39/423)

⁷⁰ Sahih Bukhari (7/122/Hadith 5680), Vol. 7, Book 71, Hadith 584.

The Prophet forbade cauterization for several reasons, one of which was people's use of cauterization before being infected with diseases as a preventive measure. They would torture themselves with fire before having the disease⁷¹.

If cauterization is necessary, it is permissible. Jabir b. 'Abdillah reported that on the day of Ahzab, Ubayy received the wound of an arrow in his medial arm vein. Allah's Messenger cauterized it⁷². In the Sunnah, it was also proved that the Prophet, peace be upon him, cauterized Sa'd b. Mu'adh from the wound of an arrow⁷³, and Khabbab (who was sick) had been cauterized at seven places in his body⁷⁴.

Section 4

Features of Palliative Care in the Life of Prophet Muhammed

The Prophet 'peace be upon him' used to visit and check on others all the time. If anyone was sick, he would immediately visit them and pray for them. He visited patients suffering from different illnesses in order to relieve their pains, and offer them spiritual support. He visited injured people, people with critical conditions, unconscious people, men, women, youngsters, and elderly.

Narrated Jabir bin 'Abdullah: Once I fell ill. The Prophet 'peace be upon him' and Abu Bakr came walking to pay me a visit and found me unconscious. The Prophet 'peace be upon him' performed ablution and then poured the remaining water on me, and I came to my senses to see the Prophet⁷⁵.

On the day of Al-Khandaq (battle of the Trench) the medial arm vein of Sa'd bin Mu'adh [??] was injured and the Prophet (ﷺ) pitched a tent in the mosque to look after him. There was another tent for Banu Ghaffar in the mosque and the blood started flowing from Sa'd's tent to the tent of Bani Ghaffar. They shouted, "O occupants of the tent! What is coming from you to us?" They found that Sa'd's wound was bleeding profusely and Sa'd died in his tent⁷⁶.

The Prophet, peace be upon him, visited his grandson who was brought to Allah's Messenger 'peace be upon him' while his breath was disturbed in his chest⁷⁷. A young Jewish boy fell ill, so the Prophet visited him and he sat near his head...⁷⁸. When Abu Talib was dying, the Prophet visited him⁷⁹.

Women were permitted to visit sick men and men were permitted to visit sick women. A'isha, umm al-muminin said, "When the Messenger of Allah, may Allah bless him and grant him peace, came to Madina, Abu Bakr and Bilal came down with a fever. I visited them and said, 'Father, how are you?'

⁷¹ Fat'h Al-Bari (10/155)

⁷² Sahih Muslim (4/1730/ Hadith 2207). Book 26, Hadith 5472,
Al Akhal is a vein in the forearm. Jami' al-Usul (6/628)

⁷³ Sunan Abi Dawood (4/6/Hadith3866), Book 28, Hadith 3857.

⁷⁴ Sahih Bukhari (7/121/Hadith 5672), Vol. 7, Book 70, Hadith 576.

⁷⁵ Sahih Bukhari (7/116/Hadith 5651), Vol. 7, Book 70, Hadith 554.

⁷⁶ Sahih Bukhari (1/100/Hadith 463), Vol. 1, Book 8, Hadith 452.

⁷⁷ Sahih Bukhari (2/79/ Hadith 7448), Vol. 9, Book 93, Hadith 540.

⁷⁸ Sahih Bukhari (2/94/Hadith 1356), Vol. 2, Book 23, Hadith 438.

⁷⁹ Sahih Bukhari (7/117/ Hadith 5657) Vol. 7, Book 70, Hadith 561.

Bilal, how are you?⁸⁰”. The Messenger of Allah visited Umm Sa’ib when she had fever, and he taught her what to say, and reminded her of how ailment cleanses the sins of people⁸¹

Conclusion

Those glimpses prove the treasures contained in our Islamic religion and our Prophet's Sunnah. The researchers chose these examples as an opening for much good we can find in our religion and traditions, if we read what is written by those before us in an eloquent language and rephrase it in our modern language. Our precedents –may Allah reward them with all that is good- passed this trust to us and did not close the door before us. They gave us this legacy to build our future without envy to those ahead of us or those trying to be ahead of us. After all, a wise word is the lost property of a believer.

The following are the main results and recommendations:

Results:

- The necessity to study the legacy of this Ummah's legacy and phrase it in a modern language.
- The importance of renovating the media discourse and make it easily understandable by today's Arab and foreign recipients.
- Palliative care is a humanitarian value that we should consider and apply.
- The survival of nations depends on their values and the extent to which they respect and apply these values.

Recommendations:

- All related bodies should be concerned with the humanitarian aspect of the palliative care, as it is a tool of strong and accepted effect that helps achieve peace at the societal and world levels.
- The attention of these bodies should be attracted to decrease the focus on other factors such as political instability or difficult economic situation. All these excuses cannot be acceptable when the palliative care in its humanitarian aspect is not achieved.
- Taking into account the preventive aspect in the palliative care and making it the subject of a medical conference or an axis of other medical conferences.

In the end, we say that doctors can be the secret of our time and the heirs of the prophets if they observe the trust as they should.

The Last of our call is Praise to Allah, Lord of the worlds.

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