

الهدى النبوي في تلطيف نهاية الحياة

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الملخص

تتناول الدراسة موضوع "تلطيف نهاية الحياة" وهو مصطلح ترمضي يدل على الإجراءات المتبعة لتخفيف آلام المرضى المشرفين على الموت، وكذلك التقليل من معاناة المحيطين بهم وإرشادهم، حيث قام الباحثان بدراسة الموضوع من السنة النبوية، مستعملا المنهج الاستقرائي، وذلك بجمع الأحاديث المتعلقة بتلطيف نهاية الحياة، والمنهج الاستنباطي لاستخراج التطبيقات النبوية منها، ووضع العناوين المناسبة لها. وتهدف الدراسة لبيان الهدى النبوي في التعامل مع المرضى المشرفين على الموت، والمحطين به. وربط السنة النبوي بالعلوم العصرية ومنها علم التمريض، وبيان أهمية السنة النبوية المطهرة في تطوير العلوم العصرية.

وخلص البحث إلى أن السنة النبوية اهتمت بتلطيف نهاية الحياة للمريض وكذلك للمحيطين به، وأنها غنية بالتطبيقات والممارسات التي تسهم في تطوير دراسة "تلطيف نهاية الحياة". مما يساعد على تخفيف آلام المرضى المشرفين على الموت، وتحفظ كرامتهم، وتحسن التواصل معهم، وفق منظومة إيمانية وعملية متكاملة، وخلق بيئة آمنة لهم، كما اهتمت السنة النبوية بمحيط المرضى، ووضعت لهم إرشادات وتوجيهات تسهم في التفاعل معهم لتقليل معاناتهم.

وأوصى الباحث بضرورة التعاون العلمي بين المهتمين في قضايا الإرشاد الروحي، من الممرضين والأطباء والمختصين في الدراسات الإسلامية، ولا سيما في السنة النبوية.

الكلمات الدالة: الروحية، الهدى، الدعم الديني، المريض.

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Prophetic Guidance in Palliative Care Nearing the End of Life

ABSTRACT

The topic of this research report makes the reader aware of the spiritual guidance and religious support for the dying person and his loved ones in the light of the Sunnah of the noble Prophet, peace be upon him.

The researchers studied the subject from the Prophetic Sunnah, using the inductive method by collecting Hadiths related to mitigating the end of life and the deductive method to extract prophetic applications from them and put appropriate titles to them.

The study aims at the scheme of the Prophet's guidance in dealing with patients who are about to die and those who are surrounded by it. The study aims at linking the Sunnah of the Prophet with modern sciences, the science of nursing, and clarifying the importance of the purified Sunnah in the development of modern sciences.

It's a medical term that refers to the procedures for alleviating the distress of patients nearing death and the agony of people around him seeing their loved one leave them and pass away.

This research carefully deals with analyzing this subject and studying the rulings on this topic from the biography of the prophet Muhammad, peace be upon him and collecting his relevant sayings regarding the same, and therefore deriving rulings on its applications, thereby justifying the title of this research report.

And I've concluded in my report the importance of palliating patients on their death beds as per the prophetic guidance and also easing the pain of the ones surrounding them. Verily, the prophetic guidance plays a great role in relieving their pain, preserving their dignity, improving communication with them as per the principles of faith, achieving practicality and creating a secure environment for them, like the demonstration in Sira of the prophet, peace be upon him, regarding the surrounding of the patients. Herein, I've provided advice and guidelines in dealing with them and reducing their suffering.

The researcher emphasizes the necessity of the scientific cooperation between people who are employed in care, like nurses and doctors and specialists in Islamic Studies, especially in Analytical Biography of the Prophet, peace be upon him.

Key word: Spiritual, Guidance, Religious Support, Patien

Introduction:

Indeed, patients nearing the end of their lives have a right over the community that they preserve their dignity, and help them reduce their pain, and establish good communication with them. There are etiquettes which need to be followed by the community in consoling the dying person and whoever is in his surrounding, like his children, wife, relatives, and close friends so that they are taken care of and their affliction is reduced.

Problem of the study:

While reading the chapter of Funeral from the books of narrations of the prophet, peace be upon him, I came across narrations that talked about this situation. I was unaware of the ways of studying it and its compilation until I understood the concepts of 'Mitigation Assistance' and 'Spiritual Guidance of the Patients'. Then I questioned myself: Is there a prophetic guidance for the patients who have reached the end stages of their lives? What are its manifestations? What are the practical implications found in the biography of the prophet, peace be upon him? And how is it possible to use these practical steps to provide relief to the patients?

Goals of the study:

1. Explanation of the prophetic guidance in dealing with the sick nearing his death and those surrounding him.
2. Linking the Sunnah with modern science, medical science and explaining the importance of the pious guidance of the prophet, peace be upon him in the advancement of modern science.

Methodology of the study:

1. Indication method.

In order to answer these questions, the researcher collected narrations of the prophet on this topic and derived its indication on 'Palliative Care at the End of Life' thereafter justifying the title of this research.

2. Derived method.

By deriving some meanings in order to justify the title of the research.

The importance of studying:

The topic of end-of-life palliative care, which is essential in the service provided by the service, and the manifestation of the Prophet's guidance in it, in the development of the provided service, palliative care, and nursing service

Previous Research:

It was found that there are few Arabic studies on the topic of Palliative Care at the end of life and in the light of the prophet's Sunnah. Among the researchers found are:

The prophetic guidance in the alleviation of a sick person and the ones surrounding him' by Dr. Muhammad ash Sharifain, a research presented at the Islamic Social Peace Exhibition in Jordan Hashemite kingdom, Al Bayt University 7/3/2012, and the research was published on the official website of Sharia College of the university, and this study was one of the first reports written on this topic adhering to the Sunnah of the noble prophet, peace be upon him, but the researcher there talks about general palliative care of the person and not at the end of life and those surrounding him. As per my studies, the reader will find in it the preparation of the sick person for death and the preparation of those surrounding him. And likewise, the studies of Dr. Ali Ajeen, Dr. Muhammad al Khatib and professor Ayesha al Khatib with the title 'Spiritual Guidance and Religious Support for Patients from the Sunnah of the Prophet' is an analytical study of the Book of Patients from Al Jami Al Saheeh, Book of Imam Bukhari may Allah have mercy on him, English translation, Jordan Magazine for Islamic Studies, 2019, Volume 15, No 1, March Edition.

And likewise, this research is based on the topic of spiritual guidance in a general sense and the research is done from the Book of Patients found in al Saheeh

Al Bukhari (Book of Hadeeth). And as for this study, it focuses on Palliative care at the death-bed and it is based on the book of Sunnah, generally with the possibility of some matters common between the two researches.

Research Outline:

This study is divided into the following:

Chapter One: Understanding the meaning of Palliative care at the death-bed and its aspects from the Sunnah of the prophet, peace be upon him.

Chapter Two: Palliative Care at the end of life with regards to patient.

Chapter Three: Palliative Care at the end of life with regards to those surrounding the patient.

I hereby ask Allah the Great, the Rabb of the Noble Throne, that He Be Compassionate with us in every moment of our lives.

Chapter One: Understanding the meaning of Palliative care at the death-bed and its aspects from the Sunnah of the prophet peace be upon him.

First Objective: Understanding Palliative Care

Palliation or *talteef* comes from the Arabic word '*Lutf*' which means Beneficence, which states the quality of being kind, helpful, or generous in action.

⁽¹⁾ and kindness in affairs: to be kind to someone, The mother is kind towards her son, which is being generously kind⁽²⁾.

And what we mean by end of life is the last moments of man's life when he is about to die, and this doesn't mean he is going to die exactly at this moment, but it seems to us according to medical prognosis that he is approaching his death but there might be a possibility that Allah, The Most High might cure him out of his immense Power.

Ibn Hajar understood the concept of palliation whilst visiting a patient with his statement, 'and he joins with visiting the sick, caring for him and the loss of his surrounding and sympathizing with him ,and hopefully that would be the reason behind his activities and recovery of his strength'⁽³⁾.

And before him ,Ibn al Qayyim described the guidance of prophet Muhammad ﷺ in visiting the sick by his saying, 'This is from complete beneficence and best treatment and management'⁽⁴⁾, so Palliative Care of patient and his surrounding is a collaborative humanitarian effort.

The WHO (World Health Organization) defines Palliative Care: "A group of medical efforts provided by multi-expertise team for patients who face chronic diseases with the aim of improving the quality of lie and raising the suffering of them and their families taking into account the physical, psychological, social and spiritual needs."⁽⁵⁾

And if we take the definition of WHO and put it down to dealing with the patient in his last moments, then it can be said that the concept of **Palliative care at the end of life** means: A group of medical efforts presented by a multi-expert team for patients who are nearing the end of life, to alleviate their suffering and those surrounding them from family, taking into account physical, psychological, social and spiritual needs.⁽⁶⁾

The medical community has recently realized the importance of focusing on the spiritual or religious aspects, taking into account the patient's religious beliefs, as this has an important impact on the patient's health progress and his recovery⁽⁷⁾.

Palliative Care at the end of life is considered a medical work within the comprehensive health care, especially spiritual care, and is practiced within by an integrated team that has experience in dealing with the patient and his family, and this patient is the one who reached the last moments of his life before death, and the aim is to serve the patient and alleviate his pain, and likewise dealing with the patient's family to help alleviate their suffering, and this includes the physical, psychological, social and spiritual aspects. It is preferable that patients who are nearing death are in a comfortable environment.⁽⁸⁾

The team shall adhere to the right of the patient that he is not supposed to be exposed to pain, fear, suffering, or loneliness during the different circumstances of his life, even in the final stages of his illness, and the team will not abandon him, regardless of the severity of his illness⁽⁹⁾.

Second Objective: Aspects of Palliative Care at the end of Life from the Sunnah of the Prophet ﷺ

The Palliative Care at the end of Life from Sunnah of the Prophet ﷺ is manifested in several ways, the most important of which are:

1. Taking care of patients who are about to die:

Prophet peace be upon him used to visit and encouraged others to visit patients in the last moments of their lives, and would talk to them and listen to them, and reduce them to pray. Ibn `Abbas narrated

The Prophet (ﷺ) went to visit a sick Bedouin. Whenever the Prophet (ﷺ) went to a patient, he used to say to him, "Don't worry, if Allah will, it will be expiation (for your sins):" The Bedouin said, "You say expiation? No, it is but a fever, that is boiling or harassing an old man, and will lead him to his grave without his will." The Prophet (ﷺ) said, "Then, yes, it is so."⁽¹⁰⁾

The prophet ﷺ visited the man in his illness and prayed for him, and listened to his complaints about fever, and he did not argue with him despite his lack of acceptance of the Prophet's supplication. Such a patient is known as a difficult patient, and it is preferred not to engage in an argument with him.

`Abdullah bin `Umar narrated: Sa'd bin 'Ubada became sick and the Prophet (ﷺ) along with `Abdur Rahman bin `Auf, Sa'd bin Abi Waqqas, and `Abdullah bin Mas'ud visited him to inquire about his health. When he came to him, he found him surrounded by his household, and he asked, "Has he died? " They said, "No, O Allah's Apostle." The Prophet (ﷺ) wept and when the people saw the weeping of Allah's Messenger (ﷺ) they all wept. He said, "Will you listen? Allah does not punish for shedding tears, nor for the grief of the

heart but he punishes or bestows His Mercy because of this. " He pointed to his tongue and added, "The deceased is punished for the wailing of his relatives over him".¹¹⁽

This participation of the Prophet, peace be upon him, showed the people surrounding the deceased about crying over their dead and guiding them in controlling their feelings in accordance with the Islamic Sharia.

Imam Ibn Al-Qayyim showed the spiritual and psychological benefits of visiting the ones nearing the death, that it comforts the patient's soul and perfects his heart, and the introduction of what makes him happy all this has a wondrous effect on the healing of his illness and reducing his fear. Therefore, the soul and power are strengthened and this naturally helps in warding off the pain.

Many people have witnessed patients' recovery when being visited by those who they love and respect, they were longing to see and by their kindness and conversation with their loved ones, and this is one of the many benefits of visiting the sick.

If we look closely at the patient, one that goes to see the patient, the patient's family, and the public collectively benefit from this blissful act of visiting the sick encouraged by our beloved prophet ﷺ.

And it is from his guidance, may God's prayers and peace be upon him, that he was asking the patient about his complaints and how he got them and asking him what he wants, and placing his hand on the patient's forehead and perhaps placing it on his chest and praying for him and describing what is beneficial to him in his sickness and sometimes he performed ablution and poured water from his ablution on the patient and in these lies a perfect example of complete kindness, good treatment and management.¹²⁽

2. Accepting family requests to be there in the final moments of the patients.

In some cases, the family asks some people because of their religious or social status to attend the last moments of their near one's death, so they must accept the request and participate in this critical moment as the Prophet, peace and blessings of God be upon him, did.

Usama bin Zaid narrated that while he, Sa'd and Ubai bin Ka'b were with the Prophet (ﷺ) a daughter of the Prophet sent a message to him, saying: 'My child is dying; please

come to us."The Prophet (ﷺ) sent her his greetings and added," It is for Allah what He takes, and what He gives; and everything before His sight has a limited period. So she should hope for Allah's reward and remain patient. "She again sent a message, beseeching him by Allah, to come. So the Prophet (ﷺ) got up. and so did we (and went there). The child was placed on his lap while his breath was irregular. Tears flowed from the eyes of the Prophet. Sa'd said to him, "What is this, O Allah's Messenger (ﷺ)?" He said. "This Is Mercy which Allah has embedded in the hearts of whomever He wished of His slaves. And Allah does not bestow His Mercy, except on the merciful among His slaves".¹³⁽

The Prophet, may God's prayers and peace be upon him, after fulfilling his daughter's request to attend, carried the child in his lap whilst his soul was taken, and he, peace and blessings of God be upon him, cried.

3. Taking care of people who are close to the patient.

The Prophet, may God's prayers and peace be upon him, as he used to care for the patient also cares for his surroundings that is his family, relatives and friends. In the previous hadith, the Prophet, may God's prayers and peace be upon him, sent condolences to his daughter to relieve her, and thoughtfully said:

"It is for Allah what He takes, and what He gives; and everything before His sight has a limited period. So she should hope for Allah's reward and remain patient."

He assured her with this phrase, as it contained a reminder of faith in God Almighty, for He gave life, and He is the One who takes it and a reminder of faith in destiny. Everything is determined by destiny, including the longevity of people. These words also console the dear ones and invite them to be patient and expect the reward from Allah.

This will connect between two things and will bring peace to the family as they will feel a sense of tranquility, for a person may show patience, but he does not do this for the sake of God Almighty (expecting reward), so he will lose his reward for being patient, or perhaps may show patience as a social aspect without remembering the reward that God Almighty prepared for the patient, almighty said: Indeed the patient will be given their reward without account. Surat Al-Zumar (10).

Patience is one of the foundations of sound mental health for a believer due to its good results and effects on the continuity of human life with calmness and psychological stability, as the patient expects reward from Allah and hopes for His mercy and His Pleasure. So the mercy of his Lord descends on him and he feels relieved from fear and is reassured of peace and contentment.

And the matter becomes otherwise if he does not become patient, then he becomes desperate and unable to deal with the people around him, which results in the desire for convergence and distance from people, so he is anxious and disturbed by the loss of his dear one and his psychological imbalance¹⁴.

4. Visiting the family of the dead and raising their spirits

Jabir bin `Abdullah narrated: When my father was martyred, I lifted the sheet from his face and wept and the people forbade me to do so but the Prophet (ﷺ) did not forbid me. Then my aunt Fatima began weeping and the Prophet (ﷺ) said, "It is all the same whether you weep or not. The angels were shading him continuously with their wings till you shifted him (from the field)"¹⁵

The Prophet peace be upon him was present with the family of Jabir bin Abdullah, may God be pleased with them, to participate in their calamity, and stated the virtue of Abdullah, Jaber's father, and his status near his Lord by shading the angels upon him with their wings, and this is a relief for the family of the deceased, for the emotional participation and mentioning the merits of the deceased contribute to the betterment of his family's mind.

5. Praying the funeral prayer:

It was narrated from Abu Umamah bin Sahl bin Hunaif that a poor woman fell sick, and the Messenger of Allah was informed of her sickness. The Messenger of Allah used to visit the poor when they were sick and ask about them. The Messenger of Allah said: "If she dies, then inform me." Then her funeral took place at night and they did not like to wake the Messenger of Allah. When morning came, the Messenger of Allah was told what had happened to her. He said: "Did I not tell you to inform me?" They said: "O Messenger of Allah, we did not like to wake you up at night." The Messenger of Allah went out and the people lined up by her grave and he said four Takbirs¹⁶.

This shows that enquiring about the dead and praying upon him after being buried, participating in the funeral prayer has a good effect on the deceased and also has a good effect on those around him, his family and relatives.

Showing interest in people's misfortune helps in reducing their affliction, and; therefore, the Islamic Sharia urges to attend funerals and participate in the burial.

Chapter Two: Palliative Care at the end of life with regards to the patient.

The Sunnah of the prophet peace be upon him, provides practical measures to reduce the suffering of the patients nearing death, respect them and not disturb them, show interest in them and provide them with best possible guidance like:

1. Supplicating for the sick.

The supplication will make him feel that others care about him, sympathize with him, and it is best for the visitor to use the best phrases in the supplication which spread the spirit of hope for recovery and that of reward and purification and the reduction from pain. Ibn Abbas narrated that the messenger of Allah ﷺ entered upon a sick man to pay him a visit and said to him, "Don't worry, Allah willing, (your sickness will be) an expiation for your sins"¹⁷

2. Remind the sick to have good supposition about Allah.

To have a good supposition about Allah means the dying person in his last moments hope for the mercy of his Lord and predominantly have hope of Allah than His wrath, whoever is able to achieve this and have good supposition about Allah then Allah the Supreme would be near him as his supposition, and whoever has a bad supposition about Allah near his death that will be made true for him, as the messenger of Allah ﷺ said, "none of you should court death but only hoping good from Allah"¹⁸.

It was narrated on the authority of Habban Abu Nadr that he went with Wathila ibn Al-Asqa into the house of Abu Al-Aswad Al-Jarshi while he was suffering from the illness that would lead to his death. He greeted him and sat down. He said that Abu Al-Aswad took the hand of Wathila and wiped his eyes and face with it, since he had used it to pledge himself to the Messenger of Allah, peace be upon him. Wathila said to him, "I want to ask you about

one thing." He said, "What is that?" He said, "How do you think of your Lord?" He said that Abu Al-Aswad nodded his head meaning he thought well of Allah. Wathila then said, "Rejoice! I heard the Messenger of Allah peace be upon him say that Allah said, 'Whatever My slave thinks about Me is what I shall be to him, so he may think whatever he wants of Me.'" ¹⁹⁾

3. Sitting near the head of the sick.

Listening to what the patient has to say, hearing his complaints and suffering, and showing concern for him provides a sense of satisfaction, relief and closeness. Anas, May Allah be pleased with him, narrated: A young Jewish boy used to serve the Prophet (ﷺ) and he became sick. So the Prophet (ﷺ) went to visit him. He sat near his head and asked him to embrace Islam. The boy looked at his father, who was sitting there; the latter told him to obey Abul-Qasim and the boy embraced Islam. The Prophet (ﷺ) came out saying: "Praises be to Allah Who saved the boy from the Hell-fire." ²⁰⁾

Dr. Beshnaaq says: "Try not to stand far away from him beside the door, pull a chair and sit next to him and keep your eyes the same level as his eyes (maintain eye contact)." ²¹⁾

4. Forbidding negative thinking by wishing for death and entrusting the matter to God Almighty.

Indeed, a person because of the harm he has suffered, may feel the world constricted upon him and so he will wish for death while he does not know that life might have been better for him if he occupied it with good deeds, obedience, interaction, and in service of mankind and the matter is in the hands of God Almighty, as He is the Creator, The Giver of life and The Giver of death. So, he must turn to Allah supplicating that He chooses for him that he has a good life or death.

Anas bin Malik narrated: The Prophet (ﷺ) said, "None of you should wish for death because of a calamity befalling him; but if he has to wish for death, he should say: "O Allah! Keep me alive as long as life is better for me, and let me die if death is better for me." ²²⁾

If a person is righteous, then life is an opportunity for him to increase his reward by doing good deeds, or if he is a transgressor, it will be an opportunity for him to rectify what he missed and repent.

Abu Hurairah reported that the messenger of Allah said: "None of you should wish for death. Either he is a doer of good, so if he lives he will do more good or he is a doer of evil but perhaps he will give up his evil ways."²³

Consider the case of the companion, Khabab bin Al-Art may Allah be pleased with him despite his severe pain, he complied with the command of the Prophet, peace and blessings of Allah be upon him, and did not wish for death, Harithah bin Mudarrib said: "I entered upon Khabab and he had been cauterized on his stomach. He said: 'I do not know any of the Companions of the Prophet who met with the trial I have met with. Indeed, I could not find a Dirham during the time of the Prophet, and (now) outside my house there are forty thousand. If it were not that the Messenger of Allah forbade us' - or: 'forbade' - 'from wishing for death, then I would wish for it.'"²⁴

5. Communicating with the patient by placing hand on his forehead and praying for him.

If you feel Narrated 'Aishah daughter of Sa'd: That her father said: I had a complaint at Mecca. The Messenger of Allah (ﷺ) came to pay a sick-visit to me. He put his hand on my forehead, wiped my chest and belly, and then said: O Allah! heal up Sa'd and complete his immigration)²⁵.

that the patient has something to say, you must make him feel that you are interested, give him time to do so and try to shake hand with him or hold his hand if the situation seems appropriate⁽²⁶⁾.

6. Leave argumentation with the sick person.

If the patient is restricting to argument, then it's better to communicate with him after he leaves arguing and is out of discomfort. A Conversation about the same can be established again when he is calm and relaxed.

Ibn 'Abbas narrated: Allah's Messenger (ﷺ) entered upon sick man to pay him a visit, and said to him, "Don't worry, Allah willing, (your sickness will be) an expiation for your

sins."The man said, "No, it is but a fever that is boiling within an old man and will send him to his grave."On that, the Prophet (ﷺ) said, "Then yes, it is so"⁽²⁷⁾

And in another narration from Imam Ahmad, the Messenger of Allah, PBUH, stood and left it.⁽²⁸⁾

7. Responding to the patient's requests who are approaching death and fulfilling his desire to leave the place around him, and not to bother him or disagree with him.

The Prophet, may God's prayers and peace be upon him in the last moments of his life, asked the Companions to write a book in which he commanded some of the commandments, but Umar bin Al-Khattab- may God be pleased with him - would empathize with him when he saw the intensity of his ﷺ suffering, and a dispute occurred between the people, so the Prophet, peace be upon him, commanded them to leave.

Ibn `Abbas narrated: When Allah's Messenger (ﷺ) was on his death-bed and in the house there were some people among whom was `Umar bin Al-Khattab, the Prophet (ﷺ) said, "Come, let me write for you a statement after which you will not go astray" `Umar said, "The Prophet (ﷺ) is seriously ill and you have the Qur'an; so the Book of Allah is enough for us." The people present in the house differed and quarrelled. Some said, "Go near so that the Prophet (ﷺ) may write for you a statement after which you will not go astray," while the others said as `Umar said. When they caused a hue and cry before the Prophet, Allah's Messenger (ﷺ) said, "Go away!" Narrated 'Ubaidullah: Ibn `Abbas used to say, "It was very unfortunate that Allah's Messenger (ﷺ) was prevented from writing that statement for them because of their disagreement and noise."⁽²⁹⁾

8. Satisfying the patient's desire to choose the place to be treated unless this has an adverse effect on his health.

Aisha (the wife of the Prophet) narrated: "When the ailment of Allah's Messenger (ﷺ) became aggravated, he requested his wives to permit him to be (treated) nursed in my house, and they gave him permission.....hadith cont."⁽³⁰⁾

And this is a good mindful concept because there are people who would help him relax and stay calm, or perhaps they have beautiful memories regarding some places, so during his illness he loves to retrieve those memories, which relieves his pain, and if the patient

approaching death wants to leave the hospital and go home to spend the rest of his life with his family, the medical team must consider this if it does not deteriorate his health or intensify his suffering.

Dr. Beshnaaq believes that in the case of the one nearing death, the patient must not be admitted to the Intensive Care Unit and resort to complicated medical procedures. The priority must be to keep the patient at home after discussing with the concerned physician.³¹

Chapter Three:

Palliative Care at the end of life about those surrounding the patient.

As we have seen, the Sunnah of the prophet ﷺ gives importance to palliative care at the end of life for patients; similarly, it gives guidelines to those who are surrounding the patient, like his spouse, children, relatives, and friends.

Some important guidelines are presented here, which show how the household of a dying person must act and also those surrounding him.

1. Avoid negative expressions in front of the dying ones and state what is good or positive.

Umm Salama reported Allah's Messenger (ﷺ) as saying: "Whenever you visit the sick or the dead, supplicate for good because angels say "Ameen" to whatever you say. She added: When Abu Salama died, I went to the Messenger of Allah (ﷺ) and said: Messenger of Allah, Abu Salama has died. He told me to recite: "O Allah! forgive me and him (Abu Salama) and give me a better substitute than he." So I said (this), and Allah gave me in exchange Muhammad pbuh, who is better for me than him (Abu Salama).⁽³²⁾

And prophet's statement "**supplicate for good**" includes all good from best of the supplications and expressions of hope and avoiding phrases of pessimism and painfulness. Dr. Beshnaaq says: (There is no doubt that dealing with the patient and supporting him psychologically plays an important role in conversation with the patient and raising his morale and that is done by usage of significant words and sincere expressions.⁽³³⁾

2. Urging the family of the deceased to be patient and expect the reward with faith in destiny

Anas bin Malik narrated: The Prophet (ﷺ) passed by a woman who was sitting and weeping beside a grave and said to her, "Fear Allah and be patient"⁽³⁴⁾, which shows that this would relieve the woman from the evident anxiety and displeasure upon the decree of Almighty; therefore the prophet encouraged her to be patient.

As for crying without expressing displeasure, it is not prevented in Sharia as it is natural.

From a psychological point of view, believing in destiny reduces the burden of hard feelings, discontentment, boredom, despair, or restlessness when a calamity strikes him and that's why the believer when afflicted with calamities bear it with patience and endurance while the atheist collapses and may commit suicide, be angry, be grumpy, dissatisfied, and disbelieve all this, leading to psychological, mental, and physical illness⁽³⁵⁾.

3. The family of the dead can express sadness without displeasure and extremism.

Jabir bin `Abdullah narrated: When my father was martyred, I lifted the sheet from his face and wept, and the people forbade me to do so, but the Prophet (ﷺ) did not forbid me. Then my aunt Fatima began weeping, and the Prophet (ﷺ) said, "It is all the same whether you weep or not. The angels were shading him continuously with their wings till you shifted him (from the field)."⁽³⁶⁾

And the prophet ﷺ has set limits upon this, as seen in the next hadith,

Abdullah bin `Umar narrated: Sa'd bin 'Ubada became sick, and the Prophet (ﷺ) along with `Abdur Rahman bin `Auf, Sa'd bin Abi Waqqas and `Abdullah bin Mas'ud visited him to inquire about his health. When he came to him, he found him surrounded by his household and he asked, "Has he died?" They said, "No, O Allah's Apostle." The Prophet (ﷺ) wept, and when the people saw the weeping of Allah's Messenger (ﷺ) (p.b.u.h) they all wept. He said, "Will you listen? Allah does not punish for shedding tears nor for the grief of the heart, but he punishes or bestows His Mercy because of this." He pointed to his tongue and added, "The deceased is punished for the wailing of his relatives over him."³⁷

4. Uncovering the face of the dead to see off and kiss him.

As seen in the previous hadith of Jabir may Allah be pleased with him, the Prophet, may God's prayers and peace be upon him, did not prevent him - may God be pleased with him from uncovering his father's face. Rather, the Prophet, may God's prayers and peace be upon him, kissed one of his companions,

Aishah may Allah be pleased with her narrated: "The Prophet kissed Uthman bin Maz'un when he died, and he was crying." Or, he (one of the narrators) said: "His eyes were brimming with tears."⁽³⁸⁾

5. Closing the eyes of the dead.

Umm Salama reported: The Messenger of Allah (may peace be upon him) came to Abu Salama (as he died). His eyes were fixedly open. He closed them, and then said: When the soul is taken away the sight follows it.....the continuation of the hadith.⁽³⁹⁾

Imam al-Nawawi, may Allah have mercy on him, said that this hadith is a proof that closing the eyes of the dead is recommended, and the Muslims have unanimously agreed on that. They said: The wisdom in it is to not look ugly if left unclosed.⁽⁴⁰⁾

The Sharia is full of wisdom and takes care of the beauty of man even after his death.

6. Making the dead say the word of monotheism (There is no God but Allah).

Abu Sa'id al-Khudri reported Allah's Messenger (ﷺ) as saying: "Exhort to recite 'There is no god but Allah' to those of you who are dying."

Abu Huraira reported Allah's Messenger (ﷺ) as saying: Exhort to recite "There is no god but Allah" to those of you who are dying."⁽⁴¹⁾

And the exhortation must be done quietly, by saying: There is no God but Allah in front of the dying person to remind him, and he must be requested to say it kindly without being harassed.

7. Comforting the family of the dead by carrying their small child's dead body.

Abu 'Uthman narrated: Usama bin Zaid said that while he, Sa'd and Ubai bin Ka'b were with the Prophet (ﷺ) a daughter of the Prophet sent a message to him, saying. 'My child is dying; please come to us.' The Prophet (ﷺ) sent her his greetings and added "It is for Allah what He takes, and what He gives; and everything before His sight has a limited period. So

she should hope for Allah's reward and remain patient." She again sent a message, beseeching him by Allah, to come. So the Prophet (ﷺ) got up. and so did we (and went there). The child was placed on his lap while his breath was irregular. Tears flowed from the eyes of the Prophet. Sa'd said to him, "What is this, O Allah's Messenger (ﷺ)?" He said. "This Is the Mercy which Allah has embedded in the hearts of whomever He wished of His slaves. And Allah does not bestow His Mercy, except on the merciful among His slaves."⁽⁴²⁾

8. Glad tidings to the parents of the dead child about entering Paradise.

Mu'awiyah bin 'Qurrah narrated from his father that a man came to the Prophet accompanied by his son. He said to him: "Do you love him?" He said: "May Allah love you as I love him." Then he (the son) died and he noticed his absence and asked about him. He said: "Will it not make you happy to know that you will not come to any of the gates of Paradise but you will find him there, trying to open it for you?"⁽⁴³⁾

And in another narration, when the Prophet of Allah sat, some of his Companions would sit with him. Among them was a man who had a little son who used to come to him from behind, and he would make him sit in front of him. He (the child) died, and the man stopped attending the circle because it reminded him of his son, and made him feel sad. The Prophet missed him and said: 'Why do I not see so-and-so?' They said: 'O Messenger of Allah, his son whom you saw has died.' The Prophet met him and asked him about his son, and he told him that he had died. He offered his condolences and said: 'O son-and-so, which would you like better, to enjoy his company all your life, or to come to any of the gates of Paradise on the Day of Resurrection, and find that he arrived there before you, and he is opening the gate for you?' he said: 'O Prophet of Allah! For him to get to the gate of Paradise before me and open it for me is dearer to me.' He said: 'You will have that.'⁽⁴⁴⁾

Such a question must be asked after the death of the child and not before, for a person will not accept this if his child was alive.

9. Preventing the entry of evil and corrupted people upon the dying person.

People who are known for their pessimism and bad behavior in terms of their words or actions are also included in this.

It is reported by Sa'id b. Musayyib who narrated it on the authority of his father (Musayyib b. Hazm) that when Abu Talib was about to die, the Messenger of Allah (ﷺ) came to him and found with him Abu Jahl ('Amr b. Hisham) and 'Abdullah b. Abi Umayya ibn al-Mughirah. The Messenger of Allah (ﷺ) said: My uncle, you just make a profession that there is no god but Allah, and I will bear testimony before Allah (of your being a believer), Abu Jahl and 'Abdullah b. Abi Umayya addressing him said: Abu Talib, would you abandon the religion of 'Abdul-Muttalib? The Messenger of Allah (ﷺ) constantly requested him (to accept his offer), and (on the other hand) was repeated the same statement (of Abu Jahl and 'Abdullah b. Abi Umayya) till Abu Talib gave his final decision and he stuck to the religion of 'Abdul-Muttalib and refused to profess that there is no god but Allah. Upon this the Messenger of Allah remarked: By Allah, I will persistently beg pardon for you till I am forbidden to do so (by God), It was then that Allah, the Magnificent and the Glorious, revealed this verse: It is not for the Prophet and those who have believed to ask forgiveness for the polytheists, even if they were relatives, after it has become clear to them that they are companions of Hellfire. (9:113)

And it was said to the Messenger of Allah (ﷺ): Indeed, [O Muhammad], you do not guide whom you like, but Allah guides whom He wills. And He is most knowing of the [rightly] guided. (28: 56)⁴⁵

So Abu Jahl and Abdullah bin Abi Umayyah were responsible for the bad consequence of Abi Talib and they both reminded him of the religion of his forefathers; hence, he did not accept the word of monotheism preached by the Prophet, may God bless him and grant him peace.

And all of the above-mentioned prophetic measures make the patient experience his death in a positive environment, as well as those around him, which helps to alleviate their suffering, and this was recommended by the Report on Palliative Care of the elderly with Dementia acquiring psychological, social, and spiritual support⁴⁶.

Conclusion:

All praise is for Allah and Allah's peace and blessings be upon His final Messenger.

As to what follows...

The researchers found the following points:

1. Comforting those patients who are on their deathbeds reduces their pain and supports their family members and friends. For these reasons, the Sunnah of the Prophet (peace be upon him) has given importance to this matter. The Prophet (peace be upon him) used to visit the sick on their deathbeds, attend the last moments of their lives, and participate in their funeral prayers.
2. The Sunnah of the Prophet (peace be upon him) taught us how to reduce the pain of those on their deathbeds, to respect their honor, not to bother them, and to show concern for them by praying for them, sitting by their heads and talking to them without arguing with them, and reminding them of having a good supposition of Allah and prohibiting them from negative thinking and wishing for death. Instead, we must encourage them to put their trust in Allah and put our hands on their foreheads while praying for them. If the sick person is not comfortable with the presence of people around them, we must comply with his wishes and ask them to leave. Also, we must take into consideration where the person would like to spend his last days and let him leave the hospital if possible and only if this will not affect his health.
3. The Sunnah of the Prophet (peace be upon him) has also given importance to the surroundings of the sick person in order to lessen the pain of his family by avoiding the use of negative phrases that can be said in presence of the sick person. On the other hand, the family must be encouraged to be patient and to have faith in the divine decree of Allah and to seek His reward. The Sunnah of the Prophet (peace be upon him) has not forbidden crying or showing sadness, but it has set certain restrictions like discontentment and the slapping of the face. It is allowed to uncover the face of the deceased person, to kiss them and to say goodbye. It is Sunnah to close the eyes of the deceased person in order to preserve their dignity. Furthermore, the Prophet (peace be upon him) advised us to frequently say "La ilaha illal-lah" (there is no God worthy of worship except Allah) around the dying person; this method is called talqeen.

4. The Sunnah of the Prophet (peace be upon him) has given glad tidings to those parents who have lost their children that they will open the doors of Heaven for their parents. The Prophet (peace be upon him) participated in the funeral of a young child to condole his parents. He also prohibited pessimists and corrupted people from visiting the person on his deathbed so that they do not affect him negatively.

All of the prophetic actions mentioned above relieve the suffering of those on their deathbeds and their surroundings to create a peaceful atmosphere for them. The Sunnah of the Prophet (peace be upon him) is full of teachings which encourage us to comfort those who are on their deathbeds. These teachings have contributed to the development of studies in the spiritual guidance of patients and their surroundings according to an integrated faith and practical system, which calls for the cooperation between nurses, doctors, and specialists in Islamic studies, specifically in the Sunnah of the Prophet, peace be upon him.

Recommendations:

The researchers recommend scientific cooperation between nurses, doctors, and specialists in Islamic studies, especially in the Sunnah, to reach the end of life's mitigation to the best levels.

The referees requested to carry on the questioner to do this study. It's a good idea for Counselors working in hospitals and universities who are specialized in public care.

All browsers added are marked in yellow

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