



OPENING OF SPIRITUAL SUPPORT UNITS IN HOSPITALS AND INVESTIGATION OF THE ISSUE ACCORDING TO ISLAMIC LAW

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ABSTRACT:

The spiritual education which seems to be heavy and tough, but which is beneficial to the person in hand, gives the person consciousness and peace. Performing spiritual therapy, giving morale to patients and their relatives, contributing to religious education, chatting with them and answering their questions, meeting religious needs, facilitating prayer and worship, and such similar methods and practices have undoubtedly taken its place from the earliest works of art in Islamic sources. We find the first examples of this service among behaviors of the Prophet Muhammad (Peace be upon him). This issue applied in a frame of interviewing sessions with patients and their relatives that are special field of expertise and practiced in European countries. It is known that this practice has been tried especially in a few hospitals selected

from certain regions in our country and that some new methods and regulations are required to be passed on. The material investments to be made by the official institutions, especially in the fields of health and theology, will eventually return to the people and the social life in a positive way.

These services, of course can be fulfilled with a faithful, loyal and devoted imam who is always well-educated, equipped with professional and pedagogical formation, full of human love with ethical concerns, principled, respectful, who knows how to listen to the other person. Service groups such as spiritual therapist, social theologian and religious officer can be contacted from the responsible personnel. Although this is a religious duty for those who will be able to attend this duty, it is evaluated that those who will be provided such services should be treated as a human right. To seek healing and to preserve health is the basic principle in Islamic religion. For this reason, investment has always been encouraged for mankind. As stated in the Qur'an, "if any one saved a life, it would be as if he saved the life of the whole people".

1.Introduction:

The main factor keeping people and nations alive is the human factor. It is possible to maintain the existence and vitality of man in two ways, material and spiritual. The material one of these is the subject of medicine; the spiritual one is the religion. Those who are in the sick are entitled to receive treatment services as

well as the humanitarian rights and expectations of the same interest and support in matters of moral and spirituality.

The practice of receiving religious and psychological support from patients and relatives started and developed early times in western and some eastern countries, but it is seen today that, especially in our country, applications on this scale have already begun to come to a new age. The first steps taken by the idea of opening spiritual support units in hospitals in 1990 and 2000 in Turkey have brought to the surface the day that many infrastructures are lacking in this field. Especially with the protocol signed by the Ministry of Health and the Presidency of Religious Affairs in 2015, this point became clear.

In fact, within the Islamic cultural heritage, the existence of various medical and spiritual intervention methods which were laid in the early time the Prophet Muhammad (Peace be upon him) and, applied in companions and their followers, and reflected in practice in the Ottoman state time, can not be denied. These are rights and duties that must be fulfilled against the patient and his/her relatives. It is possible to be aware of these issues in Islamic sources, especially in hadith books and in books called "Tıbb-i Nabavî". Scientific researches that have been made nowadays showing that more recently new works have been done this area. There are some books published in our country around the topic, articles, scientific congresses and symposium proceedings.

This study aimed to emphasized the main idea that these subjects have been written in our own resources for a long time and their projections can easily be reached. It is also aimed to contribute to the world of Islamic science, to other researchers, to be the forefront of new researches. Thus, on this basis aims to raise awareness about receiving spiritual

support which is a right of humanity in society.

1.1 Spiritual Support and Importance in Islamic Works

To perform spiritual therapy, giving morale to patients and their relatives, contributing to religious education, chatting with them and answering their questions, meeting religious needs, facilitating prayer and worship, and such similar methods and practices have undoubtedly taken its place from the earliest works of art in Islamic sources; in addition to interview sessions with patients and their relatives that are special field of expertise and practiced in European countries. The delayed steps to overcome the shortcomings identified in the same way for awareness and passion in our country constitute the problem of the fact that some regional implementations still can not be carried out publicly in the strict sense.

Morale worlds of humans can be adversely affected when people suffer from pain, trauma and various physical losses in their illness. This is also true for patients' relatives. It may be that these people are weakened in their religious life and in their connection with the creator, in proportion to the damage suffered. Even those who can not take precautions for themselves are involved in suicide attempts, depending on their belief weakness.

For this reason, named as right to receive spiritual care or spiritual support containing a series of support activities such as strengthening the communication between the person and Allah, pointing to the testimonial mystery of world life, emphasizing the belief in the hereafter, giving religious and moral education services about situations before or during death can be mentioned. The spiritual education which seems to be heavy and tough, but which is beneficial to the person in hand, gives the person

consciousness and peace. It is explained that there are positive situations of things which are thought to be negative. Belief education, moral and consolation are given to the patients.

1.2 How to Support Patients and Their Relatives?

It is aimed to make a general improvement in this area that we find the first examples this service among behaviors of the Prophet Muhammad (Peace be upon him) In essence patient visits, that respond to the consciences of Muslims, popularization of spiritual care and support services in hospitals in official sense will contribute to augmenting a sophisticated consciousness around the issue. It is aimed to be passed on a life. This idea, which is to be made more effective by an official protocol between the Presidency of Religious Affairs and the Ministry of Health.

This opinion, which is to be made more effective by an official protocol between the Presidency of Religious Affairs and the Ministry of Health is aimed to be passed on a life by more professional and specially trained trained specialists, as moving beyond individual practices and efforts.

Supports will be taken from well-trained hospital experts who are experienced, successful; with knowledge of human psychology, religious formation and at the same time are diligent and obliged to provide this service to themselves, and the needs of patients in this issue will be met. Nowadays, it is known that this practice has been tried especially in a few hospitals selected from certain regions in our country and that some new methods and regulations are required to be passed on. It is almost true that if we say no one is caught up in the disease. It was noted that the most severe scourges were given to the prophets, and that later on, people were infected with various diseases and

disasters according to their spiritual rank (Buhârî, 1990: Kitâbu'l-merdâ, 3). It has been noted on hadith that the Prophet Muhammad (Peace be upon him) has also suffered extremely severe pain and has had discomfort.

It is also narrated that meed and rewards will multiply if they are patient in such cases (Buhârî, 1990: Kitâbu'l-merdâ, 3). Sometimes, diseases give people some virtues and benefits. Both having a healthy body and to fall into bed by getting sick are the events for people created by Allah. The visit to the patient was also emphasized with emphasis on Islamic thought (Buhârî, 1990: Kitâbu'l-merdâ, 4).

As it is expressed in Qur'an from tongue of prophet Abraham (Peace be upon him) the point which one can not ignore is that "And when I am ill, it is He Who cures me" (Heyet, 2007: Şuarâ 26/80).

There is no doubt that man always wants good health, blessings, and peace from Allah. As well as being unable to become a patient, he or she takes preventive measures by taking regular care of his or her life before becoming ill. Despite this, if she is still ill, this time she will be patient and willing to take it or want to get over it with supplications. In the case of good patience, the end of patience is also emphasized in the hadith as "heaven". (Davutoğlu, 1979: 10/6471). There may be some wisdom that the illness has gained as an unwanted state. If the disease can be countered by good patience for strong believers, it will be a means of cleansing one from sin.

The Prophet Muhammad (Peace be upon him) said in this subject like that "If there is a pain or a grueling, a sickness, a sadness, or even a sorrowful grief upon the believer, some of his sins are covered with him" (Buhârî, 1990: Kitâbu'l-merdâ, 1; Müslim, 1991: Kitâbu'l-bir, 14).

The disease reminds man that he is needy, and he is in need of Allah in every way. He establishes an emotional connection with Allah through disease, it allows him to take refuge in Allah.

A man who is not sick deems his power and might from himself. He behaves as if he does not need anyone else. But when he gets sick or understands that a little virus or microblogging himself into a bed, he knows that he is helpless and needy; yet Allah is the almighty, and he keeps all things under his command. The disease reminds men of death. It teaches that it is necessary to establish a balance between the world and the afterlife. He learns the transience of the last few seconds in the world and that he should not give over much importance to this world. He should know what is given here is to gain the welfare of the Hereafter.

The disease teaches people to consider what happens to the sick person, to empathize with other patients and to be acquainted with them. Man has embraced a lusty, relaxed fondness, and thoughtless life style, mostly when he is in good health. As such, as he does not think of himself, even never thinks about patients. However, when he is sick, he thinks in what extent the patients are in trouble, especially the patients with chronic and terminal illnesses who are in need of care and who are very close to the moment of death. He does not forget these people.

The disease remind man that he should repent from his sins and return the truest path that Allah will be pleased. It is a known fact that an affluent and healthy man sees himself competent, when his worldly affairs are on the road and he has power and strength. He always wants more and it becomes more inclined to self and sins more than everybody. He can fall into prudence and go astray (Heyet, 2007: Alak, 96/6, 7). He Becomes conscious when get sick, realizes that ideal life is not a rambunctious life in its

own way, then he repents and make remedy/corrects himself.

The sick person visits relatives and asks them for their state. He will be both in their services and prays to them. On the other hand, anyone who is sick experience the events of prayer, idiosis and dhikrs. The actual relationship and dialogue with the Creator can give him spiritual pleasures. It has been witnessed among people that some patients occasionally during the visits, with this mood enthusiasm and joy they could not help themselves, expressing their wishes by saying “I wish I could have been attained in this exhilarated situation long before” / “I could access my goal”.

It has been gained that physical/anatomical disease and calamities humans face have no considerable value apart from the harms destroying their spiritual life. The disease protects the person from greater harm. So with the illness one understands better: He always thinks of sins before death, must know that hereafter as to be certain, he should see that there is a creator in the universe and should know Allah.

1.3 Who Can Be Assigned to This Service? Who makes religious care?

It is useful to determine what kinds of topics and methods have been used in the past in terms of support for patients by going down to Islamic sources such as classical and contemporary. The experts who will be trained in this area will of course carry this issue further by adding today’s modern techniques. Otherwise, as it is expressed in the Turkish proverb saying “the half-doctors causes to loose life, half-hodja causes to loose the religion”, if this vital work are not done by the specialist, but by the imitators; then it gives the inverse result, not the desired one.

Applying to the help and treatment of a fake-physician while, a qualified doctor

is there, as it could cost a person's life, an uninformed clergyman may inadvertently ignore contemptuous thoughts (Aksoy, 1994: 1/467).

Therefore, the competency of those who serve in the fields of medicine and religion once more prevails and seen clearly. It is therefore hoped that the material investments to be made by the official institutions, especially in the fields of health and theology, will eventually return to the people and the social life in a positive way.

It is recommended that the personnel to be selected for the application in Turkey should be subject to short-term or in-service training courses (Altaş, 2015: 158). Of course, imams who are responsible for prayer and funeral services should not come to mind only when it comes to the presentation of religious services in hospitals. These services, of course can be fulfilled with a faithful, loyal and devoted imam who is always well-educated, equipped with professional and pedagogical formation, full of human love with ethical concerns, principled, respectful, who knows how to listen to the other person.

In addition, these services could be performed by preachers, muftis, Qur'an course instructor, etc. religious services people and religiously trained specialist religious consultants persons who will serve in hospitals (Altaş, 2015: 167).

2. Patient Visit in Prophet's Hadiths and Sources

In the Qur'an, Eyyub's disease and patientness for years, in the end request for help by prayer and invocation, then he is healed by Allah, and his troubles are resolved, and again his enlightening and attainment to the blessings of Allah are clearly described (Heyet, 2007: Enbiyâ 21/83, 84). The holy hadith also indicates that the patient visit is such an important. On the other hand, Prophet Muhammad (Peace be upon him) himself had visited

patients in his own life and reminded his companions that visiting the patients is one of the Muslims' rights to each other (Buhârî, 1990: Kitâbu'l-merdâ, 4). It has also been witnessed that there is a special branch under the name of Tıbb-i Nabavî, as the stories narrated from the Prophet around the subject constitute a very wide amount and there are individual titles (ahkâmu'l marîd) related to the patients in hadith books. Here, it is seen that healing verses and prayers are referred and again the case has been approached by certain asmâu'l-husnâ dhikr and prayer, besides the methods of healing.

As regards the practice of spiritual care during terminal period, this term is also referred to as "spiritual care in the services of death support". Terminal period is the moment of death. The terminal illness, that the on-going patients are suffering from, is described and mentioned on fiqh sources as "maraz-ı mavt (terminal illness)" (Erdoğan, 2005: 344; Seyyar, 2015: 304).

By considering the fact that patients are in need of mercy and compassion more than ever in their deathbed, the patients is faced to one of two possibilities between recovery and death in these periods; therefore and accordingly they are regarded as a definite necessity to be reminded that they are being tested by faith and patience, and that they should be reminded that being connected with Allah and meeting to Allah will be in good shape with worship and remembrance. Because what man has done and earned throughout life finds its value if he gets to Allah with a rightest lifetime and salutation of faith gifted to him in his last moment. Therefore, it should be more conscious at this point as showing the necessary support, interest and closeness to the patients in their terminal period. Service groups such as spiritual therapist, social theologian and religious officer can

be employed from the responsible personnel (Seyyar, 2015: 304).

Although this is a religious duty for those who will be able to attend this task, it is evaluated that those who will be provided such services should be treated as a human right. By not ignoring the fact that the patients may be from different sects and beliefs those who are willing be guided in religious matters, those who wish to worship should have their room prepared and they should also be helped to get a good education by preparing the necessary planning and environment.

Some patients should avoid the misconceptions in their mind that illness and death is the end of life, and they should be taught that death is a kind of permission and journey in the sense of transition from world to the life of hereafter.

The role of people's anxieties and worries in their recovery or in the further development of their illness is an irrefutable truth. For this reason, they should be encouraged to evaluate their illness times in a good manner. Instead of wishing for death, it should be taught that it is more right to live in hope of healing, and death is not a priority desire.

The patients must be reminded of the necessity of sustaining life without interrupting the connection between them and nourishing the idea that there is a creator in the universe. In this regard, it is important to emphasize the importance of continuity in the life of worship, as well as having a firm belief.

In this innovative work, hospitals will also be required to physically prepare and equip for such services, a support unit for specialists, and meeting and seminar halls in order to raise awareness of masjid and hospital employees. This subject should be well understood by the hospital administrators and then transferred correctly to the staff of the hospital. For this reason, it will be more accurate to

hire those who know the patient, the hospital, the person, and accept these matters voluntarily, also knowing the subjects requiring human psychology and religious specialization. It is foreseen that the human resources for this services should be provided by Presidency of Religious Affairs, in coordination with Ministry of Health and Higher Education Institutions.

2.1 Sûrah al-Fâtiha and Supplications as Healing Verses

It should not be forgotten that He who gives the disease also created the healing. As long as you search the ways of treatments.

We need specialist doctors in medicine as well as sometimes qualified staff who will be consulted religiously in the world we live in. To seek healing and to preserve health is the basic principle in Islamic religion. For this reason, investment has always been encouraged for mankind. As stated in the Qur'an "if any one saved a life, it would be as if he saved the life of the whole people" (Heyet, 2007: Mâide, 5/32). On the other hand, it is accepted as a heavy suicide killing a person unjustly is equivalent to the slaughter of all humanity.

As struggling practices with disease coming from the Prophet Muhammad named as "Tıbb-i Nabavî" are considered to be effective in the name of medicine of Prophets, it is counted also among the general assumptions that some of the verses in the Qur'an will be a source of healing, along with the attributes of Allah and invoking the beautiful names of Allah. These verses are called "healing verses", since the verb and name patterns derived from the root of healing in particular exist. Apart from these verses, there are also some prayer patterns taught to the companions in the hadiths, the treatment of pain was performed by reading them.

It is also noted that by reading the Sûrah al-Fâtiha and massaging the painful area the positive results are obtained. There are various narrations from companions on this issue. In this context, İbn Kayyim el-Cevziyye (death: 751), described and told the event that he personally experienced saying as “Sûrah al-Fâtiha is good for both physical discomforts and spiritual discomforts. I was suffering from severe pain during restraint and at other times to limit my ability to move and as a first hand I immediately read the Sûrah al-Fâtiha, and I saw the soreness immediately cut off after I rubbed the sores on the aching areas. I repeatedly read the Sûrah al-Fâtiha on a glass full of Zamzam and then drank the Zamzam water. I found the strength and benefit I have not found in other drugs.”

There is one important point that he especially wants to underline is that: “To have a full faith in a strong belief and to be away from the doubt and to be aware of the fact that Allah is the One who will be called for help” (İbn Kayyim, 1996: 80).

One of the things to be aware of is the issue of what prayer or kind of âyats is best for which discomfort, and then reading those that are appropriate for them. Here, it plays a major role that the patient must keep his belief strong, has to be ready for treatment, has to have own desire for healing. It is clear that this is similar to the rule of medicine saying “to give right medicine for the right disease, at right dose”.

As it is mentioned at the sources and seen in the practices of the Prophet, making a contact with patient during patient visit, for example, by keeping his hand or putting hand his forehead, one can establish an emotional communication with the patient. In this case, the message giving to the patient that you are near to him and his pain is

being felt will be reinforced (Altaş, 2015: 163).

3. Conclusion

Like diseases, death is not what people desire and want. At the time of illness, the intention of to be clean from sin, patience, tolerance should be taken as basis.

Complaining, grouching and rebelling of patient are not accepted as right behaviors during the illness. It is necessary for the visitor who is beside the patient to pay attention to this point, that is, to praise it with positive/positive thought. It should not be overlooked that he wishes death for any hardship. If he who is patient wants to do something, he should appeal like this, “Oh my Allah! If life is good to me, let me live! No, if it is good for me to die, let me die!” (Buhârî, 1990: Kitâbu'l-merdâ, 19).

Because, it will not benefit him one's desire to die. By asking for life instead of death, the following picture appears: If the person is already a good person, he/she can do more charity; if he is a sinner, he will repent of his sins, abandon his evil course, and ask Allah's intercession and his forgiveness (Buhârî, 1990: Kitâbu'l-merdâ, 19).

There is always a benefit in knowing that death and life are created for people. Because these are made to test and try out who will do better things and behave better as Qur'an says “He Who created death and life, that He may try which of you is best in deed” (Heyet, 2007: Mülk, 67/2). Neither life is not a meaningless existence, nor death is not a destruction that is endlessness in its end. On the contrary, life is a milestone in the field of good activity, and death is a turning point that allows us to pass on to the field of eternal existence where the opposite of these activities will be seen. Death is a stimulus from this point of view.

To summarize the last spiritual tasks we can perform for the patient in the

deathbed, it is possible to list the following: The patient on death row should be visited after getting necessary permissions. During this time good and nice things should be mentioned near the patient. In this issue, the Prophet Muhammad (Peace be upon him) recommends that thing: Say beneficial things, when you are near to a patient or death person. Surely the angels say “Âmen” for that thou hast spoken therein (İbn Mâce, 1994: Kitâbu'l-cenâiz, 4).

Religious advice keeping their souls pleasant should be made for the person on death row and the person next to him, and family members who can perceive and in accordance with their level. For instance, a hadith describing how a person's deeds can continue without interrupting even after his death can be conveyed.

In this context, a hadith saying like this can be read “When a person dies, the deed goes off, but three things are excluded: running charity, beneficial knowledge, and righteous child making beneficial pray for him” (Müslim, 1991: Kitâbu'l-vasiyye, 3).

As a believer can see the angel of death in its best form as a grace of Allah at the moment of death, it is told that he can also see his place in heaven. For this reason, death will not be something that will cause spiritual suffering for the believing spirits. In this case, the believer's face shines, smiles because of his spiritual pleasure, and the tears of joy can flow from his eyes. The believer's souls are taken by the angel of death at a

moment when they are so pleasant and comfortable. In the other world there will be beautiful- faced angels who meet him again. The angels say, “Peace be with you!, Peace be on you; enter ye the Garden, because of (the good) which ye did (in the world).” (Heyet, 2007: Nahl, 16/32).

Sûra's from the Qur'an should be read beside the person who is about to give his last breath. The person who reads the verses of the Qur'an will remember Allah and the Prophet and he will be able to acquire a spiritual atmosphere of faith line on that he will deliver his soul more easily. Sûrah al-Yâsîn should be read especially in the sense of suggestion in terms of pointing to the motives of the Hereafter and the truths of faith. It has been reported that the Prophet recommends reading the Sûrah al-Yâsîn near the dying patients (İbn Mâce, 1994: Kitâbu'l-cenâiz, 4).

Patient who is known to be very close to the death must be told “the word of testify (kalima-i shahâdat) and the word of unity (kalima-i tavnîd)”. If this is not possible, these words should be repeated frequently beside the person to die. He can be invited to the repentance and forgiveness without compulsion. Because, it is pointed out in the hadith's that a faithful person whose last word is to be “there is no god but Allah” -word of unity- he will enter the paradise. (Müslim, 1991: Kitâbu'l-cenâiz, 1, 3; İbn Mâce, 1994: Kitâbu'l-cenâiz, 3; Seyyar, 2015: 305).

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