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HUMAN VALUES IN THE SOCIETY OF THE COMPANIONS (PATIENT CLINIC) AS A MODEL

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ABSTRACT

Islam concerned a lot with human values and desired them and arranged for them to be rewarded. Among these human values are social values that work to strengthen community ties, cohesion and cooperation, and the patient's clinic values among those values were of particular importance for the patient's need for consolation to overcome the feelings he feels illness, and the Prophet, may God's prayers and peace be upon him, visited his companions in the event of their illness to check on them, pray for them and provide possible assistance, and the Companions also visited each other for the same purpose.

INTRODUCTION

The visit in Islam in general is one of the great deeds that bind the Muslim community together, as it is a reason for forming hearts, spreading love and loyalty among people, and it is the first factor in the connection of kinship, and it is by going to them and inspecting their conditions and sitting with them, what a beautiful visit when it is for God alone It is purely for his face to lose a loved one in God, or to search for councils of remembrance, or to invite a relative, or consolation for a distressed person, or the participation of Muslims in their joys and sorrows, and there is no doubt that the patient's clinic is among those visits of great importance because of its benefit that has a positive impact on the patient himself and the community.

Clinic language: from the lute, which is to visit the patient, and it is said: the patient has returned: that is, he visited him for question, sympathy or treatment. Technically, it means that a person visits his brother and checks on him if he is afflicted with a disease or weakness, by which he takes his body beyond the limit of moderation and health.

Visiting the sick is one of the social rights that Islam has imposed on Muslims. The Messenger of God (PBUH) said: “The rights of a Muslim over a Muslim are five: returning the greeting of peace, visiting the sick, attending funerals, answering the invitation, and cursing the sneezer”.

The Prophet also instructed the benefits of the patient’s clinic, which includes his feeling of reassurance and venting his distress. He, peace and blessings be upon him, said: “If you enter the patient, then relieve him of the term, for that does not return anything, and it pleases the patient’s soul” , in this Talking is a very important type of the most important type of treatment, which is guidance to what soothes the sick soul by means of words by which nature is strengthened, and strength is revived, so it helps to repel or mitigate the ailment, which is the goal of the doctor’s influence, and makes the patient’s soul happy, and sweeten his heart, and introduce what pleases him. On him, and this matter has a wonderful effect in healing his illness and its lightness, and people have seen many patients recover his strength by visiting those who love him and venerate him, and their seeing him, their kindness to him, and their call to him, and this is one of the benefits of visiting patients, for there are four types of benefits: To the patient, and the type belongs to the return, and the type belongs to the patient’s family, and the type returns to the public. Visitation in Islam in general is one of the great deeds that bind the Muslim community together, as it is a reason for reconciling hearts and spreading love and loyalty among people. For his face to lose a lover in God or to search for councils of remembrance or to invite a relative or comfort a distressed or the participation of Muslims in their joys and sorrows.

And the clinic is legal for every sick man, woman or child, Muslim or infidel, whatever his illness is . From the dirt of iron , as the Prophet (peace be upon him) returned to a Jewish boy who was serving him, so he sat at his head, and asked him to enter Islam, so the boy looked at his father who was with him and the Prophet (peace be upon him), so his father ordered him to obey the Prophet (peace be upon him). , so he pronounced the Shahada, then died, so the Prophet came out with joy, saying: “Praise be to God who saved him from the Fire.” And the Prophet returned to a dying young man, and said to him: How do you find you? He said: I hope to God, O Messenger of God. And I fear my sins, so the Messenger of God said: “They do not gather in the heart of a servant in such a place, except that God will give him what he hopes for, and will secure him from what he fears.”

From the foregoing, we find that the Prophet has returned people of all kinds, men, women and children, Muslims and non-Muslims, and thus the Prophet gave an eloquent lesson in humanity that contributed to the consolidation of the values of social solidarity, and we also find that those clinics or visits included multiple human values. It was represented by consoling and calling for patience and calculating the reward, as well as seizing the opportunity and inviting non-Muslims to enter Islam, as happened with the Jewish boy, and there is no doubt that the humanitarian position that the Jew sought from the Messenger of God (PBUH) made him accept the entry into Islam.

Because of the importance of treating patients as a human value, we see the Prophet calling for its consolidation by word and deed, so he used to return to his companions and check on them, and from that, when Saad bin Muadh was injured on the day of the trench with a wound in the ankle, the Prophet ordered that a tent is set up for him near the mosque so that he can return to him soon, just as the Prophet visited Ka'b bin Ujrah, and he was told that he was sick, so the Prophet went out to him and returned.

Sometimes the Messenger of God would accompany Abu Bakr when visiting his companions, on the authority of Jabir bin Abdullah, he said: "I got sick, so the Messenger of God came to me and Abu Bakr was walking back to me". Al-Siddiq followed in the footsteps of the Prophet in taking care of the clinic of the war-wounded and following up on their conditions. When Umm Amara (may God be pleased with her) on the day of Al-Yamamah wounded eleven and returned to Medina, Abu Bakr used to come to her and ask about her during his caliphate.

As for the Caliph Omar Ibn Al-Khattab, Ibn Abbas (may God be pleased with them) returned after he had a fever, and the Caliph Omar said to him: "Your disease has left us, for God is helper", from this narration the true meaning of the friendship between the companions becomes clear and closeness and cooperation, and they are like structures that strengthen each other.

Visiting the sick with the Companions in addition to being one of the duties that were commanded, was an opportunity to seek knowledge and advice among them, so many of them reminded his brothers and advised them before his death, and it was mentioned that two men came to Al-Irbad bin Sariyah, and they greeted him and said We have come to you visitors and returnees and quoted, and that is why when Ali bin Abi Talib returned Zaid bin Arqam (may God be pleased with them) and he had people visiting him, he asked them to ask him what they wanted, so they did not ask him about anything but he answered them.

Abu Bakr as-Siddiq was one of those who bequeathed Awadah before his death. Abd al-Rahman ibn Awf visited him during his illness in which he died, and asked him about his condition, so he praised God Almighty for what he had. to the world if it is opened to them, then he said: "By God, for one of you to come forward and strike his neck without a limit is better for him than swimming in the midst of this world".

And when the Caliph Omar was stabbed, the companions would ransom for him and return to him, and even the women went to him to take him back, and among those women was Umm Khunais, the guardian of Amra bint Rawahah, and I heard that woman Caliph Omar advise Muslims, and he says: "I am I have established the roads for you, so do not cross them after me."

On the authority of Ata bin Yasar that he heard Abdullah bin Masoud mentioning a hadith on the authority of the Prophet saying: The Messenger of God said: "There will be princes after me who will say what they do not do and do what they do not say. With his tongue, he is a believer, and whoever

strives against them with his heart is a believer, there is no faith after him.” Ataa went to Ibn Umar and told him what he had heard from Ibn Mas`ud, and he said: Did you hear Ibn Mas`ud say this? Like the one who entered on him in his hadith, Ata said: He is sick, so what prevents you from returning to him and then asking him? He said: So he went with us to him, so he went and I went with him. He asked him about his complaint, then he asked him about the hadith. Umm Abd is lying about the Messenger of God. This position in which the Companions combined several virtues, including visiting the patient and seeking knowledge, including verifying the transmission of hadith from the Messenger of God from whomever he heard from among the Companions, as it appears in the presentation of priorities in the literature of the visit by Ibn Umar. He presented the question to Ibn Masoud about his condition, then asked him about the hadith, and finally, the absolute trust and approval of Ibn Umar in Ibn Masoud by saying: Ibn Umm Abd did not lie about the Messenger of God.

As for Al-Hasan bin Ali (may God be pleased with them), Umair bin Ishaq entered upon him with a man, so Al-Hasan asked them to ask him, Umair said: No, by God, we will not ask you until God heals you, then we ask you. Then Al-Hasan insisted on Umair to ask him, so he said: Ask me Before you do not ask me, he said: Rather, may God heal you, then I ask you, and this shows Al-Hasan’s keenness to spread knowledge despite his illness, and he insists on that. The height of enthusiasm in spreading knowledge, and the politeness of many students of knowledge in taking into account the conditions of their sheikh.

The patient’s clinic among the Companions included advocacy positions that urge good, enjoin good and forbid evil. The Prophet on the merit and importance of congregational prayer.

As was one of the Companions who asked his brothers from those he used to help him to remove what he saw as a reprehensible or suspicious matter, so Abu Talha got sick so Othman bin Hanif returned to him, and under Abu Talha was a mattress on which a picture was drawn, so Abu Talha asked From Uthman to remove that bed from him, so Uthman bin Hanif told him that the Messenger of God (PBUH) permitted that in bed, so he asked to remove it from him, and that is better for himself, and this hadith contains the exchange of knowledge in legal issues, the investigation of the lawful and the avoidance of suspicions.

As for Abu Al-Darda’, Hadeer Al-Aslami) entered him and saw him wearing a sweaty woolen robe over him, and sleeping on the mats, so he said: “O Abu Al-Darda’, what prevents you from wearing the clothes that Mu’awiyah covers you, and making a bed? He said: We have a house for which we work, and to which we go, and what is concealed in it is better than what is heavy”, and Anas al-Juhani also visited him, and he said: O Abu al-Darda’, we love that you be healthy and do not get sick. They are fond of the believer, and his sin is like the mountain of Uhud, so that the weight of a mustard seed will not be called upon him.

The Caliph Othman was keen to visit the sick, and he would advise them to do good. I was sick, and Uthman said to him: Say: There is no god but God, so he said it, and he said: By Him in Whose Hand is my soul, he threw out his sins with them and smashed them to pieces. God, so we said: O Messenger of God, this is for the sick, so how is it for the healthy? The Caliph Othman Abdullah Ibn Masoud (may God be pleased with them both) also returned during his illness and said: How do you find you? He said: Referred to telling the truth. This shows the interest of Caliph Uthman for the people, being kind to them and being kind to them, by following up on them and inspecting their conditions.

The Caliph Ali bin Abi Talib was also keen to visit his subjects and take care of them, including that Sa`sa` bin Sawhan) returned to his illness and mutual praise took place between them. Do not take it as pomp over your people that the people of the household of your Prophet (PBUH) are hostile to you in your illness. He said: "Yes, it is from God that the people of my Prophet's house befriend me in my illness." He said: "Ali said to him: By God, you are not aware of light supplies, good aid, and he said to him." Sa'sa: And you, by God, did not know God is All-Knowing, and God is great in your eyes. It is clear to us through the will of the Caliph Ali bin Abi Talib to the Kufic man that it is not permissible for the people of the Prophet to be used to achieve worldly purposes, but loyalty and subordination to them should be to the satisfaction of God Almighty.

Fadala Al-Ansari) went out to bring the Caliph Ali bin Abi Talib back to Yanbu , and Ali was burdened with illness, so Fadala asked Ali to return to Medina and leave Yanbu, where there are only Bedouins, and he told him that In the event that his term came to pass, he found his companions praying for him, so the Caliph Ali answered him with firm faith and a firm belief, that he does not die until he follows the command of the Muslims, then his beard is dyed with blood, the Prophet told him that From this story it becomes clear that:

1 The Companions were keen to perform the duty of the clinic, even if they were in one city, and the return is in another city.

2- The fear of the virtue of Al-Ansari on Ali bin Abi Talib that his term will overtake him outside the city and order him to return to it, because if God decreed death for him, he would be among his family, companions and lovers, they pray for him and follow him in a manner befitting his position.

3 Ali bin Abi Talib absolute faith, no matter how sick he is, that he will not die until what Al-Sadiq Al-Masduq told him is realized, that he will follow the order of this nation, and that he will be killed until his beard is dyed with his blood.

In order for the patient's visit to achieve the desired benefit from it, the Companions during the clinic of some of them, especially when they were dying, would console the dying and give him good tidings of the good that he will receive, similar to the Messenger of God (PBUH) who used to give good

news to the patient when he returns to him, on the authority of Umm Al-Ala , who said: The Messenger of Allah (PBUH) came to me Allah and I am sick, and he said: “Rejoice, O Mother of Al-Ala, for the sickness of a Muslim will remove his sins, as fire removes the impurities of gold and silver.” I preceded them in religion, except that we find them crying and feeling shortcomings, and in fact they did not fall short in deeds and virtues, except that their high determination made them belittle their deeds, which are in fact great, and this feeling is expressed by the state of the dying only. As for his companions, they knew the value of deeds that he had presented, and they used to give good tidings to their companions of the return that will come to him. Ibn Abbas (may God be pleased with them) said: If you enter upon a man while he is in death, give him good tidings to meet his Lord while he is a good thinker, and teach him martyrdom, and do not tire him.”

This meaning becomes clear in the clinic of Ali bin Abi Talib and Ibn Abbas (may God be pleased with them) to Caliph Omar Ibn Al-Khattab when he was stabbed, Ali sat at his head, then Ibn Abbas stood up and praised Caliph Omar a lot. The Caliph said: You are mine with this, Ibn Abbas, so Ali gestured to Ibn Abbas to say yes, so he said: Yes , and this is a great attitude of the best men of the family of the Prophet towards their Caliph, in which they combined the values of a clinic The sick, good praise and reparation of the mind for Al-Faruq .

Another example of that is that a group of companions visited Khabab bin Al-Arat when he was dying, and said: “Good news, O Abu Abdullah! They proceeded with their wages as they are, and I fear that the reward for what you remember from those deeds will be what we have been given after them.”

Also from those situations, that Salman al-Farsi returned a friend to him, and he said: If God afflicts His faithful servant with some affliction, and then recovers him, it is an expiation for the past, and seeking help for what remains, and that the immoral if God afflicts him with some affliction and then recovers him was like a camel His family made him aware, then released him, he does not know what they made him think, not what they released him.

And when Salman fell ill, Saad bin Abi Waqqas brought him tidings of good news to him, saying: “Good news, Abu Abdullah, the Messenger of God passed away while he was satisfied with you.” Allah on the authority of them). When they entered upon him, he wept, and they said: What makes you weep, O Abu Abdullah? He said: The Messenger of Allah, may God bless him and grant him peace, made a covenant with us, but none of us preserved it.

Shaddad bin Aws returned to Ubadah bin al-Samit when they were in the Levant, in a disease that afflicted him. May God’s prayers and peace be upon him, he says: “God Almighty said: If I afflict a believing servant of My servants, then he praises me and is patient for what I afflicted him, for he rises from his bed, that is as the day his mother bore him of sins. And the Lord, the Mighty and Sublime, says to the guards: I have bound this servant of mine and afflicted him, so pay him what you used to pay for him before that, and it is true.

Wathila bin Al-Asqa entered upon Abu Al-Aswad Al-Jarashi in his illness in which he died, and he greeted and sat with him, so Abu Al-Aswad took an oath and left and wiped his eyes and face with it for the pledge of allegiance to the Messenger of God. So give him good tidings and testify to the saying of the Messenger of God on the authority of God, the Blessed and Most High: "I am as My servant thinks of Me, so let him think of Me as he wills" .

And when Al-Hasan bin Ali (may God be pleased with them) got sick, he received great attention from the common people of diamonds and their own. He fell ill for forty nights, so the Banu Hashim did not leave him until they stayed with him at night, and the governor of Medina, Saeed bin Al-Aas, used to visit him, and when the disease became heavy, he sent Marwan bin Al-Hakam was a messenger to Muawiyah informing him of the weight of Al-Hasan bin Ali (may God be pleased with them).

The Caliph Muawiyah bin Abi Sufyan Abi Hashim bin Utbah also returned when he was stabbed, and when he entered upon him, he cried. He regretted that, and that commandment was the Prophet's saying to him: "Oh, Abu Hashem, perhaps you will realize money that is divided among peoples, but it is enough for you from collecting the world as a servant and a vehicle for the sake of God, and you have been found and collected." committed a sin, neglected an obligation, or violated a taboo; But he left the virtue of asceticism, which the Messenger of God urged him to adopt.

And among the Companions who endured hardship in order for his owner to return to fulfill his right to the clinic, Ibn Abbas went out at noon to return the fencer after his illness, so the fencer said to him: O Ibn Abbas, is there an hour other than this? Ibn Abbas said: The most beloved hours for me to fulfill the right to you are the most difficult for me .

Among the advantages of the value of the patient's clinic in the social aspect, is that it was a cause of tolerance and rapprochement between the estranged, for fear that this disease would be a cause of death, so they had the initiative to forgive before it was too late. When Talha fell ill, Abd al-Rahman came to him to take him back, so Talha was surprised by that visit and was pleased with it, and said: "You, by God, are better than me, my brother." .

From the foregoing, it can be said that the Companions visited each other in implementation of the command of God Almighty and His Messenger, and their visits were in accordance with the etiquette that was commanded. It breathes for him in the term and soothes his mind, as their clinic included commandments of patience, anticipation and contentment, as well as spreading knowledge and instilling values and virtues.

CONCLUSION

After completing this search, the following results can be obtained:

- 1- Islam's keenness to consolidate, spread and encourage human values.
- 2 The Companions, may God be pleased with them, translated those values into tangible reality through visiting and visiting each other.

- 3- The patient's clinic values contributed to improving the patient's psychological and physical condition due to the sympathy of his brothers.
- 4- This supreme value instilled the principles of tolerance, love, affection and brotherhood among the Companions.

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- Yazid bin Al-Aswad Al-Jarashi realized Al-Mughirah bin Shu'bah and a group of the companions of the Messenger of God (PBUH) who lived in Syria and he was one of the people with roughness. Ibn Hibban, *Al-Thiqat*, 5/532.
- Ibn Asaker, *History of Damascus*, 15/373.
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