

HISTORICAL PERSPECTIVES: NURSING PRACTICE AND EVOLUTION

Mohammed S. Alshmemri¹, Pushpamala Ramaiah²

¹ Vice Dean, Faculty of Nursing, Umm al-Qura University, Makkah, Saudi Arabia

² Professor, Vice Dean, Faculty of Nursing, Umm al-Qura University, Makkah, Saudi Arabia

Abstract

Background: Florence Nightingale, the lady of the lamp, was the first nurse who made a meaningful contribution in the history of nursing as of the western literature, as of the Islamic literature and history recorded Rufayda Al- aslammiyah as pioneer and inspiration for the nursing profession and recognized as the first professional nurse in the Arab and Islamic world. The Islamic perspectives of the encompassing theme of God-centered life, a core value of the philanthropic approach in caring for people, exemplified the cultural representation of an individual perception practicing the nursing profession.

Methods: A literature review adopted searches using CINAHL, Medline, Springer-Link, PubMed, Publon, Wiley& Wilkin, Google scholar, and science Direct. The study results generated four core themes: a—history of Nursing in Islam, b. Perception towards health and illness in Islam, c. Evolutionary concept of nursing in Islam, d. Nursing practice and development in the profession.

Conclusions: A review of the literature demonstrated an immeasurable impact concerning pieces of literature on the caring behavior of human life, evolution in the health profession, and the cultural influences in caring for sick people along with its parallax view of sayings (Alhadith) by our Holy Prophet (PBUH), insisting on the caring nature of the job and nursing the human beings. Islamic principles have the potential to illuminate the core concepts inherent in the holistic approach in nursing.

Key words: History of Nursing in Islam, Caring practice, Holistic nursing, Humanistic care, Nursing practice and development

Introduction

The nursing profession began fourteen centuries ago, during the Prophet Mohammed's time (Peace be upon him [PBUH]). Scholars' views from Islam with Western researchers concerning holistic nursing confirm that they both believe that caring is the axiom of nursing. There are also similarities in the services rendered to the fellowmen according to both of their views. However, Islam has a specific perspective of caring that is regarded as a commitment and responsibility, including social obligations and a holistic and altruistic approach. Islamic thought with religious and divine philosophy uniquely indicates a humanistic approach towards humans, which enjoys divine nature. Caring in Islam, more than empathy, tend to offer the patients to experience their benefits irrespective of gender, ethnicity, and cultural, social, and economic backgrounds [1].

A pioneer nurse leader, Rufaidah Al-Asalmiya, trained women as nurses delivered healthcare, community education, and social support to her community. Rufaidah was a practical nurse and was also a teacher [2]. She managed and taught the oldest discipline of healthcare and nursing in the Islamic world and started the first clinic in Islam in Al Madina Al Mnoura [3-4]. By learning and developing her nursing skills from her father, a famous healer, before becoming a Muslim, she provided care for both female and male patients alike [4]. Her history exemplifies all the attributes expected of a good nurse. Her capability with a charismatic personality, kindness, empathy, and excellent clinical and medical knowledge proved that a woman from Islam could contribute to science and technology at a considerable range beyond home [5-8]. As a community health nurse and social worker, she was kind and empathetic and did not confine her nursing to clinical situations; she also tried to solve social problems in the community [9-10].

Any volunteer female Muslim nurses in the early stages of Islam contributed significantly in the initial era of nursing, including Nusaibah bint Kaab Al mazenya, Om Saleem Hind, Om Senan Al Aslameya, Om Ayman, Aminah bint Qyas Al Gafarya, Om 'Atiyyah Al Ansariyat, Om Matawea Al Aslameya, Om Wareka Bint Hareth,

Al Rabi bint Maaaz, and Nusaibah bint Al Harith Al Ansariyyah. These nurses served in all the wars with the Prophet Mohammed (PBUH) [11,2].

It is no wonder that several articles interpreted and synthesized the concept "Tawhid" (oneness, unity) by Rassol, Barks, Luna, and Lovering, a caring model as a theoretical framework for a model of nursing care from an Islamic view [10]. The world often failed to recognize the impact of historical, spiritual, and traditional individual perceptions and influences in revealing the root cause for the existing similarities and distortions to imply a unified paradigm of practice in the health profession. This review is consistent with the literature that integrates centrality to altruism to nursing care from the Islamic perspective across the spectrum of spirituality in life, including the interconnection of caring nature, self, and God to better recognize the holistic focus in caring for sick people [12-15]. This paper narrates the literature that critically analyses and summarizes the information relevant to Islam's history by providing some theoretical or historical framework.

History of Nursing in Islam

Health care in Islam is deemed devotion and service to patients and Allah, so the Ethos act as a fundamental motivating factor for doctors and nurses in Islam [10]. Nursing has a long history in Saudi Arabia. During the period of the Prophet Mohammed (Peace be upon him [PBUH]), Koaiba Bint Said Al-Asalmiya, known as Rufaidah Al-Asalmiya, was the first Muslim who worked with the Muslim armies through the Jihad (Islamic holy wars). Rufaidah in the Arabic language (رَفِيدَة) means 'the female who delivers help and provides for others' [16]. Her full name was Koaiba bint Said of the Bani Aslam tribe of the Khazraj tribal. She was born in Yathrib (the old name of Al Madina Al Mnoura), before the Prophet Mohammed's (PBUH) migration from Makkah Al Mukarrama, and she was a descendant of the first people in Al Madina Al Mnoura [3].

Rufaidah was present during many Islamic invasions, such as the invasion of Badr in January of 624G. During the first of the holy Prophets (including Uhud, Khandaq, and Khaibar), she provided primary nursing care to the Muslim soldiers. The care she provided included first aid, wound protection and dressing, bleeding prevention, and emotional support. The Prophet Mohammed (PBUH) supported her endeavors, granting her permission to erect a tent in a mosque so that she could continue to deliver nursing care during times of peace. For example, at the battle trench (ghazwat al khandaq) on March 31, 627G, Rufaidah set up her hospital tent on the battlefield. When Sa'ad bin Ma'adh (May Allah be pleased with him) was injured in this battle, the Prophet Mohammed (PBUH) instructed, 'Take him to Rufaidah's tent; there he is close enough for me to visit him.' Rufaidah and her team nursed him by carefully removing the arrow from his chest, applying the dressing, and even caring for him well. The Prophet met Sa'ad in the hospital tent many times a day [3].

Moreover, in the Battle of Khaibar in 629G, Rufaidah and her volunteer nurse colleagues went to the Prophet Mohammed (PBUH). They asked him for permission to treat the injured, requesting, "Oh Messenger of Allah, we wish to go out with you and the Muslim army to the Battle, to treat the injured and provide healthcare and help for the Muslim army as much as we can" [11]. The Prophet permitted them to attend, provide help, and treat the Muslim casualties. Rufaidah and her team of nurse volunteers did an excellent job during the war of providing water for the sick, dining and caring for the wounded, and offering medicine. They also cared for the dead, transporting them to Al Madinah [17,2].

Rufaidah and her volunteer nurses again asked for permission to treat the wounded in the Battle of Khaibar, as Khaibar is an area that was located approximately 100 kilometers from Al Madina Al Minoura. The female volunteer nurses are referred to as 'Al Asiyah.' This reference comes from the verb, aasa, which means 'curing of the wounds.' Nevertheless, starting from the Prophet (PBUH) period throughout Islamic history, there were many Muslim women who contributed to the health and welfare of the regional and public health care [4]. Rufaidah was designated as an empathetic woman who possessed the best qualities of a nurse, helped the orphans, and the disabled instigated preventive care, and even drafted the world's first code of ethics for nurses [5,10].

Perception towards health and illness in Islam

Islam in nursing significantly sheds light on an individual's perception, beliefs, attitudes, and behaviors and acts as a crucial determinant for better health outcomes, which warrant exponential focus in clinical practice and public health. Indeed, religion might inform actual and potential expectations from health care providers, guide the decision-making process, and enhance adherence to the treatment [18]. Further, for an inconsiderable patient community, it can render an alternative unique entry point above the model of bio-medical for potentiating and assimilating the meaning for health, understanding health choices, and actively getting involved in health practices [19].

The caring concept originates from caring perception as serving God [20]. Islam permeates several aspects of life, including a meta paradigm that could also define nursing and health care's cultural recognition in Islamic societies [12,15]. Moreover, a qualitative study on cultural perceptions validated this view by the participant's shared opinion of attitudes, possible prejudices and stereotypes, and recognition of potential challenges and motivation [21].

Literature from nursing since Florence Nightingale, the term patient, has been used to denote a person with disease or illness, over the two decades transformed into a client, human being, consumer, and customer. Even though different terms mean various value-based cognition in the diversified cultures, human or person-centered care can be the true motto and the solution to the existing disagreement between the use of the term and values of ethics [22]. The perception of person-centered care promoted value-based attention upon individuality, respect, and compassion, allied with holism, power, autonomy, empowerment, and empathy. Each person uniquely included in all domains of care experiences caring attention that plays a predominant role in how a patient experience the benefits of quality of nursing care [23]. In the pursuit of quality nursing, along with the environment's dimensions, such as pleasant distractions, cleanliness, and the general welcoming approach, remains appropriate some 156 years ago since first being documented by Florence Nightingale [23]. These are consistent with the literature of the Islamic practice and principles in caring aspects of human beings. Within Islam's loving context, a prospective study among Muslim nurses revealed that altruism-oriented carers enable their strength with faith and perceive God's rewards [21]. Caring in Islamic perspectives is having a love for Allah and Prophet (PBUH), which is always expressed at three levels of intention, thought, and action. Understanding the context regarding what, when, who, and why to care denotes "intention and thought," whereas the aspect of outcome concerns how and what relates to the domains of knowledge, skills, and resources [12].

Nursing practice and development in the profession

4.1 Nursing Practice

From the perspective of nursing practice, the history of nursing in Islam was to care for soldiers at war and care for patients experiencing illness and women delivering babies. One such nurse and midwife was Salma, who cared for Khadija and Maria when they gave birth to Prophet Mohammed's children (PBUH). She also nursed Fatima (the Prophet's daughter) when she was ill; however, she later died from this illness [2]. After 632G, limited references existed on nursing in Islamic literature; the available materials consist primarily of commentary by physicians of that period. One physician, al-Razi, was described as a compassionate teacher who also provided healthcare for patients [24]. According to Al-Osaimi, 'The Assyrians, Babylonians, Chaldeans, Old Egyptians, Greeks, and Romans had their medical system that consists of physicians and pharmacists, but there was no particular group specializing in nursing patients' [3].

A study analyzed Islamic literature to capitalize on the evolution of Islamic thoughts subjected to several reformations that scrutinized relative philosophical analysis to draw the outstanding, excellent commentary verses on the Quran in this era. The study concluded that caring is regarded as the responsibility and social commitment and a holistic, benevolent, and highest form of worship [25].

In brief, the nursing profession theories defined nursing in different contexts, while there are two crucial questions: What is the nurse's role, and how are the duties performed? There are numerous recommendations in Islam sources of literature concerning the relation of humans and society. The universe helps humans take care of themselves in availing the benefits though they are unaware of its existence as human beings are God's surrogates [26].

Nurse Theorist	Theoretical definition
Roach's as cited in Ray 2010	Caring is the human mode of being through empathy, compassion, altruistic presence, availability, and good rapport [27].
Leininger's culture care theory	It is providing culturally sensitive nursing care throughout the world [15].
Boykin and Schoenhofer 2001	Caring is the nurse's imagination and creativity in a context that reflects experiences in a meaningful event to care for a person in ever-strengthening and growing dimensions [28].
Mayeroff 1971	The essence of caring focused on the influence of affection and connection towards their patients [29].

According to the above table, it is documented that the nursing theorist developed their philosophical views with the creative framework on perception and outlook that would ever constitute a healthy body of scientific basis for the challenges for nursing contemporary scholarship. Consequently, these theories framed a base for the cultural values of various communities[30]. The concept of Islam does not have the constraints to the curative aspect and implies restoration, preservation, and maintenance of health.

To summarize, The quality and the virtues of generosity and altruism patronize moral habits, while the person with benevolence does not violate human rights. Metapadigm concept in the light of the Islamic view can significantly pave the nursing theories based on caring ideas [25].

4.2 Development in the profession

Furthermore, limited documentation regarding nursing is available before 570G (the pre-Islamic period). Nowadays, the health care system in Saudi Arabia is developing rapidly due to rapid advancements in technology, infrastructure, and the country's economy. Besides, the health services viewed the Kingdom of Saudi Arabia as having made remarkable development and progress over the past few decades [31].

The nursing profession in Saudi Arabia is developing and improving dramatically [32]. The government supports the nursing profession via many programs, such as opening new universities that provide a bridge to the Bachelor of Science in nursing and postgraduate study. The traditional, historical development of nursing education during the last fifteen years in KSA reveals a steady growth, unifying the nationwide nursing profession's growth [33]. Additionally, a scholarship program was established in 1996 that provided Saudi students who wished to study nursing abroad, including Australia, the United Kingdom, and the United States [34]. The Kingdom of Saudi Arabia is forward-planning a new strategic plan for 2030 to increase Saudi nurses' number by fivefold.

The Saudi government has given significant priority to developing and supporting health care services. It has been very generous in fundings to improve the health care system, and monitoring the quality of care has increased healthcare organizations' numbers. The National strategic plan 2030, has taken the lead in offering professional training in preparing nurses, implemented in 2017-18, including the specialty such as adult critical care, oncology, cardiology, emergency, neonatal intensive care midwifery [35].

Evolutionary Concept of Nursing in Islam

Brilowski and Wendler identified the caring concept in Islam, embedded in the theological framework of Islam. The components of all human beings' wisdom and general awareness of God need to be considered. The soul of a human is far more critical than the physical aspect, and the transcendence of souls is the primary goal in the creation of humans. According to Islamic thoughts, two views of humans as a coherent and unified creature in harmony with the universe have greater emphasis; these two views are integrated and operate concurrently [36]. Moreover, Islam insists on the human physical aspects of life and is concerned with the interrelationship with the multiple dimensions of a person [37]. It is not permissible for a male to treat a female in the ideal Islamic culture or vice versa. However, in case of emergency, it is permitted, which is also evident during the period (PMPUH) where Ruffydah Al-asmiyyah took care of injured during wars [38].

Sadat-Hoseini AS et al. categorized Islamic perspectives of nursing in four major types, namely, a. Humans are taken care of by God; b. Human beings take care of themselves by the grace of almighty God, c. Integrity in taking care of other human beings, d. The universe takes care of human beings and vice versa. Five well-known nursing theories compared and discussed conceptualizing nursing phases as a caring phenomenon [39]. Nafiseh ES used a combination of Henderson, Kings, and Johnson's nursing theories and philosophical thought to construct theoretical assumptions to explore three powerful platforms realized through nursing views, goals of nursing, and nursing problems [40]. Parse discussed man-living-health theory as a guide to nursing research and her practices, including the traditional medical approach and curing illnesses that have no longer been effective. She also concluded that nursing science is an essential paradigm of human science with an exponential human-oriented attitude [41].

Watson introduced a definitive outlook concerning humans' needs in the nursing practices, with the underlying concerns with a unique sense of benevolence and caring for sick people. Watson utilizes a holistic, human-oriented theory of caring nature in nursing practices [42]. However, Watson and Parse believe that God and metaphysics create the world [41,42]. According to theorists, definitions exist due to their experiences, but the individual human perception of divine commands is superior. Thus it is mandatory to extrapolate humans to demonstrate perseverance towards a path of excellence and self-development by interpreting God's comments and seeking truth.

The emerging force of holistic Islam reflected humanity's pre-primordial religious nature, a journey that recognizes the transformation of self and the mature human beings [43]. A tremendous amount of emphasis focused on both the nurse and the patient's subjective experiences to promote personal growth and self-actualization. Based on Watson's theory, this might recommend that nursing in an environment where acutely ill patients failed to receive a bit of caring value [44].

The context of caring in Islam is spiritual-based care. Patients with hope, faith, and trust are necessary for the potential prospects seeking support, love, and stability—having belief in God leads humans to believe in hope. In Islam, hope in God is the ultimate source of all power and strength that supersedes all aspirations [45]. Domains of caring practice involve the skills, including that, also needed the parallel authority where protocol, evidence, ethical and human dimensions facilitate the balance [46]. Many researchers showed the relevant practices concerning the interventions of caring in several settings. Nursing has a crucial impact on individual health, family, and the environment through efficient, caring attitudes. A wide range of human nature and perspectives and clinical practice domains constitute the role in promoting nursing care quality [47-48].

Conclusion

The caring approach of Islam in nursing and the unique focus on all domains of nursing care (psychosocial and spiritual) are considered personal, social commitments and an altruistic and holistic supreme position in practicing culturally competent, challenging nursing professions. Providing humanistic care would enhance cultural competency, including the facilitation of cross-cultural communication, which will go a long way in developing quality care for the patients and families. Even though the inseparable paradigm human and

environment context have deep roots in nursing theories that indicate human health quality, no one could deny the historical Islamic principles in practicing nursing with humanity as environmental effects are not so convincing.

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