

In Quest of Wisdom; Missing Segment of Current Medicine

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Abstract

Search for the cup of Jamshid from me, years my heart made.
And for what it possessed, from a stranger, entreaty made.
A jewel that is beyond the shell of existence and of time,
From those lost on the shore of the sea, search it made.
Last night, I took my difficulty to the Pir of the Magians.
Who, by strengthening of sight, the solving of subtlety made.
Him, happy, laughing, wine-goblet in hand, I saw:
And in the mirror, a hundred kinds of views he made.
I said: ‘When gave the All-wise this cup world-viewing to thee?’
He said: ‘On that day, when the azure dome He made.’
Unknowingly, He was with me everywhere.

I couldn't see and my soul seekest Him, made.

His magic that He all made here, Sameri had the cane but the
white hands of Moses, seekest made.

He said: “That friend, by whom lofty became the head of the
gibbet.

“His crime was this that clear, the mysteries of the sky, hemade.”

If, again, the bounty of the Holy Spirit gives aid, others also may
make those, which the Jesus made.

I said to him: “the chain-like tress of idols is for the sake of
what’?”

He said: “Of his own distraught heart. Hafez complaint made.”

Key word: Hikmat, Aristid Ethics, Medical Research

Introduction

Teaching Hikmat¹ Wisdom has been one the greatest responsibilities of all celestial prophets. God's saints were all Hakim were teaching hikmat too. Imam Ali (A.S.) considers hikmat as a missing segment of a believer who is always following to achieve it.

Pious persons have left the perishable joys of the Transient world and have tended to faultlessness and perfection so that they can reach "Kheirē Kasir"² that is the claim ax of hikmat. They try to achieve hikmat because they know that the cognitive foundations of faith will not become stable enough without achieving hikmat. The doors of hikmat will be opened to the human beings through having faith and doing righteous act and so the believer will attain what he has demanded drastically that is "Kheirē Kasir ."

The great science and awareness of hakim has made him to be as a pattern for all seekers of prosperity and perfection. He tries to introduce the virtues and perfections to the others and direct them to the salvation. Hakim is a patient and broadminded personality who worships only his God. He looks for justice and says nothing but truth. He will never go away from truthfulness or deviate from "Serāt al-Mostaqim"³ that is to say the righteous path determined by the God .

From the old days the pious people have been in seek for hikmat. In the ancient Greece hikmat was divided into two categories: the Sophia that is theoretical hikmat and the pyrrhonism that is

1- Collection of behaviors and actions following the spiritual facts and virtue.

2- All sided charity

3- The behaviors which based on truthfulness

practical hikmat. Medicine was considered as a kind of practical hikmat which was also called pyrrhonism or “Farzānegi” that is wisdom and physician was known as a “Farzānē” that is wise person. Most of the hakims believed that they should seek for a way that would end to “Kheirē Kasir” and virtue. Today this belief still remains in force. To achieve the final goal of every action is indeed considered as the main ideal of the seekers of that action. Thereupon, physician should attain perfection and virtue through medicine and do what is appropriate. Because the perfection of a physician symbolizes his knowledgeable ability and in order to achieve virtue, he should reach the highest level of awareness and wisdom. In the medicine wellbeing and health brings about prosperity. Since hikmat and medicine have had a close relationship with each other, in the past the science was accompanied by perfection of the soul and physician should have learned medicine besides hikmat in order to achieve truth.

Great changes were made during the history in hikmat like the other sciences. At first, hikmat and philosophy was mixed with each other, but little by little hikmat and philosophy and then science and Sophia were separated from each other and this was continued with specialization of the sciences. But it doesn't mean that pyrrhonism was also separated from hikmat. Former medicine with regard to its combination with hikmat in the light of the holiness it had gained within the society and its companionship with the religious sciences, have had a very high position and have never considered just as a job or a profession. Therefore the physicians and hakims have enjoyed a special respect among different classes of the society. But nowadays, it seems that medicine is entering into a new age of continuing instability, like the suspended dusts in the air and morals are

collapsing within all fields and this will show a gloomy prospect for the future of medicine. One of the main reasons of this condition is separation of medical sciences from human sciences in the late two decades. During these decades that the western societies were looking for filling their religious and spiritual gap by means of ethics, we on the contrary have struck an irrecoverable and fatal blow to the body of our medical science through separating experimental sciences, especially medicine, from human sciences. The domain of the problem is so extensive that today our Islamic country, Iran, have to follow west in this field. Our medical sciences that have conquered west for about 8 decades in the golden era of Islam and Iran civilization, nowadays suffer from lack of an especial world-view. This is just due to the missing of the values that have previously been the foundation of the former hikmat which seems to be the missing segment of current medicine.

1. History of Medical Ethics in Iranian & Islamic Civilization

The history of medical ethics as the first and the most important element of hikmat dates back to near 4th century before the birth of Christ and to the instructions of Hippocrates. Believing the holiness of this profession, the first medical oath was introduced by Hippocrates. All instructions of the holy prophets especially our prophet Mohammad (sa) are based on bioethics. Protecting the living environment, preventing the potable water from pollution, refusing to cut the trees and whatever subjects concerning the health of society and human beings were considered as important cases in this regard. Also through having a superficial look at the history of civilization in Islam and Iran

and the ethical instructions of the famous persons we find out that the medical ethics instructions have never been an issue separated from the other scientific and religious instructions. Medicine can be mentioned as an example. In the history of Islam and Iran a physician must have been a hakim at first to be able to cure the patient appropriately. According to the mentioned points, it can be inferred that the culture in which medical education is based on learning jurisprudence, Hadith, logic, hikmat, natural sciences, astrology and ethics has indeed owned a shining history in this field .

After beginning of Islam in Iran, from 14th -19th century we see medicine advances on the maximum level. This period is called "golden era of medicine in Iran". Famous physicians like "Ahvāzi", "Rāzi", "Ebnē sinā" and "Jorjāni" emerged in this era and in addition to scientific discussions have written some topics about medical ethics and professional responsibility of the physicians in their works.

Ethics has a very long history and background in Iran. Paying deep attention to the history of Iran and Islam, it is realized that "khājē Nezāmolmolḳ" is going to moralize "Sultan Mohammad Saljuqi" and "Saadi" tries to teach social ethics to the people. "Ebne Nadim" represents special texts about moralities, "Khājeh Nasiedin Toosi" teaches the society to think about subjects rationally and with philosophical viewpoints. In general, all nobles and intellectuals have followed the ethics as a pattern at the top of their thoughts and actions and some of the philosophers believed that ethics should be brought into the human experiences .

From among thousands of books written in the fields of medicine and other sciences, we can not find even one independent book

about medical ethics; because the intellectuals believed that not only medical ethics is not a theoretical science, but also it is a practical science that must be taught during medical educations and it can just be flourished through this way. Nowadays human being understood that the best educational model of teaching medical ethics is that the medical students should be involved in medical ethics exam from the beginning to the end of their study and then they are given a score appropriate to their ethical conditions. This is actually the way that our scholars were promoting it thousands of years ago. In the history of Islam and Iran ethics was considered as one the prerequisites of clinical medicine and medical students must have passed some courses from basic sciences before starting the clinical medicine that religious sciences, ethics, logic and hikmat are some of them as examples. Of course there have been some reasons for learning these sciences. They must have learned:

- Jurisprudence, hadith and other religious sciences in order not to lose their power of patience and to stabilize the basis of their religion relying on these sciences .
- Ethics for they can be strong in it and can have good behavior and mood.
- Logic for they can become able to achieve knowledge, skills of reasoning and to attain truth.
- Hikmat for they can become honest and righteous in understanding and emphasizing the meanings, points, important duties and the truth of the god's words and orders.
- Natural sciences, given that medicine is considered as one of its branches.
- Astrology which is used to determine the best time for phlebotomy.

- Geometry which is used to gain knowledge about the construction and formation of different organs and understanding their nature.
- Clearness of insight that can recognize different types of diseases and predict the final conditions through observing some of the appearances and signs of the disease.

Therefore in the old medicine, Physician must have been a hakim so that he can practice medicine appropriately and teaching the ethics has also been considered as an inevitable necessity among followers of this method .

After the second half of the twentieth century, fundamental changes have been made in medical ethics and medical students were taught how to manage ethical challenges in their profession.

In the beginning, the clergies, philosophers and the experts of other human sciences used to represent the practical and ethical solutions. But the existing differences between the philosophical methods of medical ethics instructions and the methods based on the necessities of medical society made medical educations to be relied mostly on the modern skills and the problems resulting from development of the modern biotechnologies and their effects on ethical decision makings.

Nowadays the intellectuals have surprised the philosophers and it seems that one of the best ways to overcome the current challenges is referring o hikmat. Although today's philosophy is rather a kind of theorization than a pure hikmat, it should be considered that without hikmat, all sciences are meaningless.

The medicine that had once conquered the west in the past is now conquered by the imported culture of the west through utilizing the modern biomedical technologies, the reason of

which should undoubtedly be sought in the lack of a special medical world-view .

Besides severe concerns about separation of medical sciences from human sciences, a new sparkle of hope is still relied on the new insight of the intellectuals towards medical ethics. Because regarding the combination of juridical, legal and ethical subjects with medicine, not only the medical society consider itself in need of these issues, but also its great efforts to resolve the juridical, legal and ethical challenges of medical society implies that today's medicine though to minimum extent is little by little going to rejoin the minimums of the yesterday's hikmat once again.

2. Bioethics, a New Approach to the World Society

During the Second World War, the terrific crimes of the Nazi party on the prisoners have laid the foundation of a kind of ethical convergence in the field of biomedical researches within world society that finally led to compilation of the Nuremberg ethical codes. The procedure was gradually continued and "Declaration of Helsinki", Belmont Report", Declaration of Geneva and "the Madrid Declaration" are the results of that convergence. Having a deep look at the biomedical research challenges, the problems due to modern biotechnologies and the effects of some para- biomedical elements directed the attention of the intellectuals from different domains to a field beyond medical ethics and in fact Bioethics is the brainchild of this thought.

Although today's world has thought about something beyond medical ethics since the late decades and through having comprehensive look at the health subject, considers medical

ethics as a Para-medical ethic and an interdisciplinary science which is the base of all studies in this domain, it is obviously evident that there is still a long way from this approach to our former hikmat. Therefore it is necessary to consider the position of bioethics at first and it should be emphasized that the word "Bioethics" does not have so a long history and backs to the beginning of 1960s. In fact some of the subjects that are considered as the main and constant elements of bioethics have sometime been a part of medical ethics in the past. But by passage of time and the quick growth of the modern biotechnology we face with the appearance of a new field as Bioethics. Since the bioethics educational system is very extensive and due to the variety of ethical insights within different religions and cultures, it has owned an interdisciplinary nature and must be practiced through multidisciplinary and multicultural approaches .

Bioethics studies the ethical challenge of medicine, life sciences, and special technologies with social, juridical and environmental aspects .

In order to teach bioethics a method should be applied that can help the physicians make ethical decisions for the clinical affairs. Different methods were represented for the purpose that could have attracted the attention of the medical ethics teachers and has also resulted in desirable consequences. But through benefiting from the former hakim's thoughts and the latest scientific findings we can achieve more desirable methods of teaching bioethics. One of the basic necessities of this field is to develop and execute professional ethical codes in proportion with the norms and value dominating the societies. The other successful method is to organize national committees of bioethics that has

been used in many countries. France is one of the pioneers of bioethics and has made great efforts to form the national consultative committee for bioethics .

The importance of bioethics is one of the basic points considered in the Universal Declaration on Bioethics and Human Rights, ratified in the 33rd session of UNESCO general conference (2005). The governments, in order to supervise observance of the principals included in this declaration make some appropriate laws regulations and policies in the domains of legislation, administrative affairs and other areas in accordance with international human right system .

These policies are established and reinforced through educational activities and public propaganda. The governments in order to publicize the included principals of this declaration and to guarantee a better perception of the ethical challenges resulted from growth of these sciences and technologies, should try to extend the instructions of bioethics within all levels and support the information giving and training programs of the medial ethics

To enhance the ethical perception power, analysis power and ethical relationship are considered as one of the important goals of bioethical educations. On the other hand through attaining alternative sciences we can proceed to promote the elements related to ethics. Some of the independent specialties like medicine and nursing in which they represent medical cares to the people due to the ethical dignity of these professions, should learn how the limited existing resources and facilities should be dedicated with regard to the priorities .

The academic revolution of bioethical trainings has been started since the second half of the 20th century that an evident aspect of

which can be sought in medical and nursing ethics. The medical ethics training courses were represented for the first time in 1970 in USA and at present medical ethics course is represented within clinical courses in almost all medical schools of the whole world. The codes of nursing ethics had also been represented in 1926, before the medical ethics trainings were started.

The international association of nursing in Geneva has represented some guidelines for nursing ethics training to be applied in the educational courses, conferences and publications. According to the instructive points of these guidelines, many countries have had a significant growth in this field. The Nordic countries (Scandinavian) in Europe, Colombia in Latin America and the south Asian countries have desirable conditions in this field. Kennedy Institute in USA educates teachers who will teach bioethics within the intermediate course and in the framework of case studies, in order to make a general acquaintance with bioethical subjects. They also proceed to teach bioethics during the complementary studies of the universities which has not achieved sufficient and desirable growth yet .

Bioethical trainings for the other affiliated fields of the health issue like the occupational therapists, social workers, dentists, pharmacists, laboratory specialists and experts, paramedics and the nutrition experts and specialists was also considered in some universities. Although ethical trainings in Iran has been concentrated on medical ethics trainings in the universities of medical sciences, through paying attention to the trainings of the universal declarations of bioethics and human rights (UNESCO) in the recent years we see fundamental changes this domain. Although the statistics implies on the preeminent position of Iran's medical ethics in comparison with the neighbor countries,

there is still a long way to reach an Ideal position for us and great efforts should still be made in this regard. More than 2 decades is passed from the beginning of medical ethics trainings in Iran and the classic method of medical ethics trainings could have not stabilized the basic position of medical ethics for the medical alumnus yet. According to the "Iran's 20-Year Development Perspective Document ", Iran should be placed in the first scientific position of the region and of course promotion and establishment the medical ethics training is indeed a happy and auspicious act. But what is considered as the highest points of this revolution is promotion of the scientific position in the light of yesterday's hikmat which is the missing segment of current medicine. It is really appreciable that Iranian scientists have always been in the same level or even in higher position of different medical fields in comparison with western societies, but what is even more appreciable and admirable is our precedency in the light of special medical worldview which is based on the former Islamic-Iranian hikmat, that Imam Ali (A.S) called it "Zallē Mumen" that is to say what misleads the believers and is the missing segment of current medicine.

3. The Comprehensive Program to Recover Hikmat

Hikmat is a stable and permanent word and knowledge in which an appropriate and regular behavior is considered as a necessity and hakim is one who has a special ability and wisdom in his thoughts, behavior and words. Hakim through his hikmat and insight tries to make use of the maximum facilities to move towards a bright future through the ways of perfection and prosperity. Nowadays in most of the advanced universities of the world, to make condition that medical students are being tested

by medical ethics exam during all their educational period, from the beginning to the end, and to give a mean score to them at the end of their education is considered as the best and the most appropriate pattern for medical ethics studies. In fact this is a method having its root in the rich culture and civilization of Islam and Iran. Hence we can not find even one independent article or book about medical ethics within 1000 years Islam and Iran rich culture and civilization. It obviously implies that our ancient scholars and hakims believed that medical ethics should be learned and practiced simultaneous with medical educations in the universities. Therefore it can be well understood why "Hafez" says in a part of his sonnet that:

Search for the cup of Jamshid, years my heart made and for what
it possessed, from a stranger, entreaty made

Now the question is what should be done? Should we, like the other scientific fields follow west in this field too? Or we should open a new window toward this field of science relying on our bright scientific background or better to say our former hikmat that at least represents a special worldview of the Islamic and Iranian medicine. We know that the foundation of bioethics is laid on the basis of "the Universal Declaration of Human Rights" and secularism and what is insisted on and advertised severely by all international societies specially the United Nations Educational, Scientific, Cultural Organization (UNESCO) is " to localize bioethics with regard to our cultural values so that we can extend and establish bioethics within different societies. Today, while we have a great cultural support behind us that hikmat is one of its prominent aspects; we should confront the values, secular bioethics put before us. A question that may be posed is "since science has no border and we are living in an era

that information explosion and the new information findings have changed the earthy world to a universal village, where is the position of reviving our supporting heritages"?

As it was mentioned before, it should be pointed out again that the latest finding of the current world to establish and extend the bioethics is that we should make the basis for medical student so that they can experience medical ethics trainings continually. It means that a medical student will be graduated and will receive his/her diploma on condition that he/she is also admitted both morally and ethically. This is exactly the aspect of yesterday's hikmat that believes "ethics and medicine are inseparable ."

Therefore it seems that through having a deep look on the concealed values of the former hikmat besides making use of the latest scientific and modern findings, we can take some steps to restore at least the minimums of the former hikmat. In the beginning of the 3rd millennium the human society, due to the growth of different sciences and specialization of those sciences and many other reasons, is deprived of the presence of the hakims and geniuses like "Ebnē sinā", "Zachariāh Rāzi", "Farabi" and etc, does never means that we do not need the presence of such scholars. Also to restore the former hikmat does not necessarily mean presence of scholars the former hakims. However in order to achieve even the least of hikmat we should direct our deep attention towards the highest point of the yesterday's hikmat. Thus it seems that through planning and establishing the branch of bioethics, the medical students can pass the 32 courses of bioethics, moral philosophy, medical ethics, medical jurisprudence, medical law and medical sociology despite their own medical courses during the 7 years of medical school (in Iran). Consequently they will be able to

easily make ethical, juridical and legal decisions after passing these courses .

Also the establishment of “the Research Center for Ethics and Law in Medicine” including five groups of “medical history”, “medical ethics”, “medical jurisprudence”, “medical law” and “forensic medicine” was a fundamental and logical task in respect of this policy that has made an appropriate basis for the jurists, philosophers, legal experts and physicians to make meetings with each other, discuss and exchange their ideas about different existing challenges. The first group is medical history which means that the other groups through having deep look at the cultural history of Islam and Iran are obliged to lay the basis of basic values dominate their activities on the former hikmat. On the other hand the congruity of these groups that shows the great will of the intellectuals in each of the mentioned fields signifies the comprehensive standpoint of the owner of these notions toward the subjects being studied that is the minimum amount of the former hikmat. With regard to the sever blow struck against the medical society due to the separation of experimental and medical sciences from human sciences in the recent two decades and while we have also faced the biggest and the maximum amount of jurisprudential, legal, ethical, philosophical, sociological and psychological challenges over the same period of time, we have to lay the foundation of our educations and trainings on the basis of hikmat. Hence it seems that through having short term and long term programs in the field of medical ethics we can hope for a bright future and as Professor Abdolaziz Sasha Dina believed, it should be represented to the world of Islam as the best education model of Islamic bioethics.

In the frame of short term and medium term programs, by representing biomedical ethics fellowship to the specialists and the scientific boards' members of the universities of medical sciences as well as representing MPH course of ethics and law in medicine to GPs and residents of different specialties in the form of a one year training and research program, it has been tried to promote the learners level of efficiency to the best possible position. More over, in 2007, following the admission of 12 members of universities' scientific boards the in the postgraduate fellowship course of biomedical ethics and receipt of 10 other persons in the frame of study opportunity another appropriate occasion was made for the students of these fields to be employed as medical ethics teacher in their own universities. Also through admission of 7 more students in the international branch of the university it will be possible to have at least 1 and perhaps to 3 alumnus of these courses in all universities of medical sciences. In addition to all above-mentioned, to plan and develop the postgraduate courses of MA and PhD in medical ethics, MA in medical law, bioethics and law and medical sociology are categorized in our long term programs that can indeed alleviate much of the current medical society's problems . Establishments of the committees of ethics and spirituals in the subordinate hospitals and clinical centers of shahid Beheshti University of Medical Science and the committee of ethics in nutrition and drug within the domain of the deputy office of education (Shahid Beheshti University) have both been recommended by the research center for ethic & law in medicine. These committees with regard to the successful experiences the committees of ethics in research will join the separated ethical segments of different medical and medicinal sectors to each

other. In fact we have made an appropriate basis to have comprehensive look at the subject of medical ethics through these committees .

Today the burden of responsibility for the consequence is on the shoulder of physicians. The establishment of the mentioned committees in the hospitals and clinical centers can undertake some parts of these responsibilities. Not also the current problems of nutrition and drug can not be solved just by means of the current regulations and law but also the ethics should rule over these challenges so that the basis of committing crime can be wiped out and the medical society can solve its own problems in the light of ethical virtues .

The Research Center for Ethics & Law in Medicine has represented its innovative recommendations about these issues to the related ministry and suggested that in order to make planning and macro-policymaking, the following committees are also established:

- National Committee For Ethics And Spirituals in the Deputy of Health (Ministry of Health And Medical Education)
- National Committee for Food and Drug in the Food and Drug Department (Ministry of Health and Medical Education)
- National Committee for Ethics in Education in the Deputy of Education (Ministry of Health and Medical Education)

More over it was suggested that, the Superior Council for Medical Ethics is established under the supervision of the minister and membership of the deputy ministers as the heads of the committees and with presence of a jurisconsult, a legal expert, a sociologist and an ethicists, in order to make coordination among these committees and the National Committee for Ethics in Medical Researches that has previously

been established in the deputy of research and in order to plan and make policy for this area. Through having such comprehensive look at the medical ethics issue, we can hope for great evolution to be made in these domains.

Dedication of some parts of the physicians' training programs in general and specialized courses to medical ethics, to hold training workshops within different time intervals of these courses, to make medical students of different levels involve in various ethical aspects, consideration of the ethical issues by all professors, dedication of some parts of the examinations of different stages to medical ethics, devolvement of these tasks to scientific societies of the medical groups and to lead and guide the students to do their research projects and even their thesis in accordance with the ethical principles and considerations are all points that should be taken precisely into consideration by all universities medical sciences. Of course, it should not be forgotten that, one of the main necessities for revitalizing the former hikmat in addition to the above points is to make use of the presence of some pious persons, who like hakims, through fighting their own passions have attained the true aspects of the former hikmat. This is considered as the biggest gap of the general plan for revitalizing hikmat that this will also make us hope for the bright future of this plan and be careful that even if only one of the enthusiasts of this road is changed to the reason for achieving prosperity in this difficult road, it can be stated that the policymakers of this area would have realized what has once been their hope .

Conclusion

Today, considering the history of Islamic and Iranian culture we should represent new solutions able to join the current medicine and the former hikmat in the light of the medical world-view and through making use of the historical instructions of hikmat. Thus, due to the deep combination of jurisprudence, law and ethics as the main aspects of the former hikmat, it seems that the best way to overcome the problems of medical society is to provide the jurispudent, legal expert and physician with a condition to

Have meetings with each other and exchange their ideas.

Making the appropriate basis for education of bioethics from the primary levels of the school to the different university stages makes at least the minimums of the former hikmat accessible for us, as the branch of bioethics is the best available choice before us to hope for a good future .

Bioethics has an extensive domain among several fields that has a special congruity with philosophy and the close cooperation of each of the related fields can lead to the plenty of advantages. Bioethics is one of fields that proceed mostly to the cases affiliated with human beings. Since many of the subjects posed in bioethics are exactly in accordance with the ethical challenges many of the philosophers have discussed on for centuries, it is also considered as a philosophical field.

A physician who confronts an ethical case in his job must appropriately decide what he/she should do and what the best treatment is to be done for the patient. Some words like "well", "must" and other words of this kind are considered as fundamental terms within all philosophical analysis and

therefore their meanings should be explained completely within all ethical discussions.

The norms and values that form some parts of our social behaviors and control our relations under specific criteria are social realities that should be justified through rational conversations .

Given that human is a free creature pondering over his ego, he should subordinate his utilitarian considerations to the considerations that supervise his freedom and independence and the justice in social behaviors .

To emphasize on development of professional ethics codes adjusted to the norms and values dominating the society and to execute the established codes, are of the important priorities for the education of which special thoughts should be given .

In the cultural history of Islam and Iran, the ethics has been considered as one of the prerequisites of clinical medicine and medical students, in order to enter the clinical medicine, must have passed some courses in basic sciences that religious sciences, ethics, logic and hikmat were some as examples. With regard to the continuous instability of medicine and collapse of the moralities within different fields of medicine, it seems that the physician in order to get rid of these conditions should review all their previous histories and take their own roles and responsibility toward the society and the patients into precise consideration. Hence, the ethics has indeed a great influence on this evolutionary approach. Though it is not the end of the road; we should still look for something more important than ethics or better to say, "The Missing Segment of Current Medicine"

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