



Dos and Don'ts on the Patient's Bedside: Perspective of Hakim Jorjani

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Abstract

Seyyed Esmail Jorjani (1042-1137 AD) is a well-known Iranian wise scientist. This highly valued wise man wrote many valuable works such as the Treasure of the Khwarazm Shah (*Zakhireye Khwarazmshahi*), medical objectives (*Al - Aghraz al Tibbia val Mabahess al – Alaiia*), Alaii's secret (*Khofi-e-alaii*) and Keepsake (*Yadegar*). The works of this wise man were written in such a way that in the present time, it has maintained its effectiveness despite all the advances in medicine. This high-level scientist in his works has set up duties for the physician which are essential when attending the patient's bedside. He also believes that, after learning medicine well, the doctor should observe some points when attending the patient's bedside, referred to as "the wills the physician should listen to". Hakim Jorjani considers the first requirement for a physician in attending a patient's bedside is to respect religious trust and that the physician should keep his organs out of all unpleasantness. In fact, after completing this moral virtue, the doctor can serve his professional career. Jorjani refers to the subtleties that some of them will be mentioned in this article.

Keywords: Jorjani, Physician, Patient bedside, Iranian medicine

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Introduction

Attention to ethical and professional ethics and observance of them is one of the most significant aspects of education, research and treatment in the medical profession. This issue has been a matter of interest for Iranian sages and physicians since centuries ago, and they have stated the necessary and intended principles [1]. In other words, the processing of philosophical thinking along with civil law in the field of medical ethics has existed before the advent of scientific domination of the Western world [2]. Studies conducted in ancient Iranian literature and resources of medicine indicate the richness of morality and adherence to the basic principles of medicine, because the renowned Iranian sages of medicine learned such things as ethics, wisdom, philosophy and logic at the beginning of entering medicine and before addressing it [3]. They also deemed it necessary to teach them to their students, thus providing students with a change in the behavior and the necessary readiness to enter the medical profession [4]. Seyyed Esmail Jorjani (1042-1137 AD), as one of the most reputable physicians in the East, wrote some of the most valuable medical collections such as *Zakhireye Khwarazmshahi* (Treasure dedicated to the king of Khwarazm), *Al - Aghraz al Tibbia val Mabahess al - Alaiia* (Medical Objectives and Excellent Researches). These two works are known as the medical encyclopedia. Other works include: *Khofi-e-alaii* (Hidden Book of) and *Yadegar* (The Keepsake). By writing medical books in Persian, Jorjani prompted the medical community at the time to focus on teaching and learning medicine in Per-

sian [5]. This Persian scientist considers duties and principles for the physician deeming them necessary for the physician when attending the patient's bedside.

The study of ancient medicine resources would help to understand and apply its procedures well through the use of accurate scientific methods along with a critical attitude. It can also contribute to the scientific-ethical development of healthcare employees, including physicians. Therefore, manuscripts of Jorjani were studied in the context of the duties that the physician should always carry out on the patient's bedside. In this article, the topics and discussion of the medical profession were studied and the general-ethical traits that are the ethical characteristics of the human being are not discussed.

Methods

This is a review study. At first, the dos and don'ts in treating the patient in the manuscripts of hakim Jorjani were studied. Then the material obtained was classified and presented.

Results

Seyyed Esmail Jorjani in the book of *Zakhireye Khwarazmshahi* considers the purpose of the science of medicine as two things:

- 1- Maintaining health (Health and Prevention)
- 2- Treating the disease (Treatment) [6]

As a result, the physician should recognize the etiology of both health and illness in order to use it if necessary. In addition, in the book of *Al - Aghraz al Tibbia val Mabahess al - Alaiia* considering the medicine science it reads: observance of medical measures will preserve

the health of the people who use them and also make treatment faster and easier in the event of illness. While in people who do not follow medical precautions, levels of well-being are lower and treatment of these people in situations of illness will face challenges such as lack of proper response to treatment and so on [7].

After learning medicine well, the doctor should observe some points when attending the patient's bedside, referred to as "the wills the physician should listen to" by Jorjani. He considers the first requirement for a physician in attending a patient's bedside is to respect religious trust and friendship and kindness with people and that the physician should keep his ears, eyes, hand and tongue out of all unpleasantness. In fact, after completing this moral virtue, the doctor can serve his professional career [8].

Jorjani points out some subtleties that are described below in 12 items:

1-Understanding the type of illness and its truth:

It is imperative that the physician first, using the basic and essential principles learned, carefully examine the disease and actually using them correctly diagnose the illness and thereby offer a correct therapeutic pattern [6, 8].

2-Asking for having or not having pain: The physician should find out whether the patient has a pain in an organ of the body by asking, because the pain indicates the involvement of the target organ, thus, he must first focus on that member and start treatment from there [8].

3-Questioning the sleeping conditions of the patient: If the patient's sleep is remained unchanged, it means that the brain is healthy, whereas if the patient's sleep is impaired, it

indicates a lack of brain health which needs a harder and longer treatment [8].

4-Questioning about the appetite for food: If the patient continues to have appetite, it shows the health of the digestive system and a promising sign. Whatever the appetite decline in the patient, it means that more involvement of the digestive tract and a more difficult treatment [8].

5-Paving the way for the implementation of prescribed therapies: Once the doctor, using his thought and tact, determined the type of illness and degree of involvement, he will decide on appropriate measures and drugs that should not be ignored. Also, in order for the patient to ideally implement a doctor's prescription, a suitable nurse should be chosen who would help the patient in the implementation of the prescriptions. Also, the nurse should provide the ideal sleep conditions for the patient, because having a good sleep during the illness will accelerate the treatment process [8].

6-Providing a physical environment appropriate to the type of disease: If the patient is suffering from a warm disease, the physician's instructions should provide a cool place for the patient to be placed in it and thus bring cool air to his heart; however, in order for the patient to get the cool air and avoid being hurt, he should wear suit and fit clothes [8].

7-The manner of treating with children and irritable people: Whenever a patient, child, or a person is irritable, if he or she is eager to have a special diet, he should be given food gradually in accordance with the principles and rules of treatment; otherwise, he will be weakened and therefore his condition becomes worse [6].

8-Necessity to change the type of drug in chronic disease: Jorjani mentions a remarkable point in regard with the possibility of dealing with chronic diseases. Since in the prolonged diseases the patient has to be treated for long periods of time, this habit of taking drugs may reduce the effect of the medicine on the body. In order to resolve this problem, it is recommended that in patients with chronic illness, the patient avoid taking the drug once after several days of taking it, and also from time to time change the type of medicine to maintain the therapeutic effect of the drug to the fullest extent [8].

9-Changing the treatment process when the prescribed treatment is not effective: Sometimes the doctor chooses measures that he or she realizes after a while that they have no healing effect. In these cases, Jorjani advises that the doctor need to change the treatment process as soon as possible so that the patient is not harmed. Of course, it should be taken into account that if the doctor is sure of his prescribing, the late effects of the drug and the measures will not change the course of the treatment [8].

10-Providing the proper mental conditions in all diseases: Another recommendation that Hakim mentions in dealing with patients is that in all diseases, hope and morale of the patient should be provided. The doctor must try to distract the patient from sorrow, distress and illness, and encourage him depending on the type of illness and the patient's mental-physical condition. One of the most significant tools of patient's satisfaction is visiting friends and relatives, which in each patient with any type of illness brings calmness and progress in response

to treatment [6, 8].

11-Starting treatment with simple measures: Another task that Jorjani considers necessary for the physician is that the physician first start with proper measures and simple foods, and, if necessary, use the various treatments and, then the complex treatments. Choosing this kind of therapeutic treatment in diseases reduces unwanted side effects to a great extent and is of greatest benefit to the patient [8].

12-Non-use of uncertain or unexperienced treatments: Hakim Jorjani points out another worthwhile point which is a must for any qualified physician. This Iranian medicine practitioner advises that physicians should not use unknown drugs used non-specialized people and should not trust them. If such drugs are used, irreparable harm will be inflicted on the patient, and the doctor's professional reputation will be jeopardized [8].

Discussion

The conditions and principles proposed by Jorjani fall into two parts: public and private or professional. General conditions, which are prerequisite and essential, include the observance and maintenance of religious standards, respect for the privacy of patients, good behavior, avoidance of moral vices, observance of ethical principles and the need for communication skills.

In the specific section, the issues raised are significant in two areas.

A: Some points have been made regarding the keeping health principles that should be considered during illness, including:

- Questioning the manner of patient's sleep:

Sleep disorder is effective in prognosis and indicates the severity of the illness and, consequently, how to treat it and its duration. Based on the principles of Iranian medicine, the brain is a chief member of the body and maintains its health and affects the whole body [9]. Good sleep is a symptom of the health of the brain and, conversely, sleep disturbance suggests a disease in the nervous system [10]. It also suggests that the treatment of the disease is more difficult and prolonged, so knowing this will help the doctor to function properly.

- Questioning the patient's appetite for food: Reduced appetite will weaken the body and digestive system, thereby reducing the effect of prescribed medications; so it may be better to first improve the digestive system and appetite to maintain the strength of combatting the disease.

- Providing a physical space appropriate to the type of disease: the physical environment and the air of the patient should be tailored to the conditions of the disease. Air is one of the most effective conditions for maintaining health and treating illness [11, 12].

- Providing the right mental conditions in all diseases: Attention to different mental conditions is one of the significant principles of maintaining health in the six essential principles [6].

B: Other points covering diagnostic and therapeutic topics are as follows:

1. Understanding the type of illness and its origin

2. Questioning for having or not having pain: Paying attention to the pain of a patient is necessary, because it informs the doctor about the involved organ. In addition, pain control is the

general principle of the treatment of the disease and, in case of illness incidence, it must first be recognized, and the causing factor and treating method should be addressed, since the entire process of treatment is affected [13].

3. Paving the way for the implementation of the prescribed therapies

4. The need to change the type of medicine in chronic diseases: According to this rule, we need to have access to the patient, and here it is necessary to raise the establishment of sections of Iranian medicine hospitalization. The compatibility of the drug with the nature of the patient should also be considered.

5. Changing the treatment process when the prescribed treatment is not working

6. Initiating treatment with simple measures

7. Non-use of unknown and unexperienced treatments

In summary, the first and most significant achievement of this kind of attitude to the duties of the doctor is to care for the patient as a person with a special identity and credibility. Issues that appears to be somehow neglected to-days are that the patient is considered only as a client, and in the first place, the symptoms of the patient are significant to the patient. Although it seems that with the development of Iranian medicine and increased training of specialists in this field, valuable and forgotten attitudes of Iranian scholars are being revived, but we are still at the beginning.

Conclusion

The ethical and professional ideas expressed in manuscripts of Jorjani along with the rich sci-

entific subjects are also a useful and applicable resource for physicians and healthcare professionals. Awareness about the principles and applying them by the doctor and the healthcare provider can help to improve the physician's understanding and attitudes in diagnosing the disease and choosing the appropriate treatment approach, as well as building trust in the patient in order to implement the treatment prescriptions.

In other words, paying special attention to the valuable sources of Iranian medicine and their critical analysis, along with a researching perspective in order to benefit from them along with current ethics and professional principles, can be a rich source of ethical and professional practices in the medical field. It is worthwhile to practically incorporate the obtained achievements into medical education.

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