

## Letter to the Editor

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# Hekmat-Based Medicine Approach in Masih Daneshvari Referral Pulmonary Hospital

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## Dear Editor

In the last century, we have witnessed the complete separation of "Medicine" from "Hekmat." Hekmat is an Islamic word and has no equivalent in English. Hekmat is a trans-religious matter and the language of human understanding, which is different from science (1).

This concept has three parts: insight centered on intellect, understanding, and science, character centered on ethics, sincerity, and insight, and action centered on peoplehood and just governance that improves public services for the benefit of the people. We, at Masih Daneshvari Pulmonary Hospital, have felt the concern of receiving a deep concept for Hekmat-Based Medicine for several years, so that we can take it not only on paper but also in our practice (2).

We are holding the first panel with the presence of humanities, medical sciences, and philosophical sciences groups, in Masih Daneshvari Referral Pulmonary Hospital, on theorizing the Hekmat-Based Medicine from 3 perspectives of social and intersectional science, medical sciences, and philosophical sciences and Hekmat-Based dialectical perspective.

In recent years, medical studies have evolved significantly, moving towards a more multifaceted approach. These advances have integrated remarkable discoveries in medical knowledge, shifting the field from a purely theoretical state to a practical one. Researchers are now investigating the connections and various aspects of diseases as they relate to individual patients. One problem we are facing is that when it comes to Hekmat-based medicine, the question arises: what is its connection with traditional medicine or herbal medicine? Basically, this title has nothing to do with medical methods and techniques, including diagnosis, treatment, and medication. Rather, it is a set of behaviors and beliefs based on hekmat, as well as mechanisms and structures for establishing and institutionalizing them, which are established like an umbrella in the interaction between service providers and service recipients - with whatever medical method and technique is used.

What we seek is a fusion of transcendental Hekmat with modern medicine. Medicine is based on experience and Hekmat is based on divine knowledge, and from here these two categories have separated their line and connection. Hekmat-based medicine can guide us toward prosperity and the highest form of service. It aligns with religious principles and represents an advanced approach to medicine, incorporating the latest global medical achievements. This holistic approach aims to address

all dimensions of health—spiritual, psychological, and physical. We should pay attention to the patient's soul in addition to his/her physical health, and in fact, this will be the best form of service and health promotion.

Hekmat-based medicine is creating a new dimension by Islamizing medicine in line with recommendations, needs, and prescriptions based on Islamic values. We must keep in mind that Hekmat is not opposed to medicine. Because it is an experimental science, it can change, and it becomes more complete every day, so it is not fixed. Hekmat-based medicine is a transdisciplinary category.

Finally, the concept of Hekmat-based medicine is based on three principles of priority of health over disease (it is better to prioritize prevention and institutionalization of health in society than treatment), justice (as the second principle of religion), and Iranian Islamic culture (revival of Iranian Islamic culture). Hekmat-based medicine acts as an umbrella that should move forward in all fields by relying on the three principles mentioned above.

At this Hekmat-based medicine hospital, we aim to provide services to patients based on three principles: medical knowledge and Hekmat, Islamic ethics, and human dignity.

## REFERENCES

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