

Exploring The Place of Ethical Values in the Provision of Health Services

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Abstract

Ethics plays a fundamental role in the medical profession. This science, which informs the physician of the dos and don'ts of ethics and teaches him how to behave with patients and colleagues, is considered one of the most important parts of medical science and commitment. The truth is that in the past, physicians, in addition to having high academic degrees, also enjoyed a spiritual and moral status. They tried very hard to maintain ethical principles and values. However, there is a gap in studies on effective ethical values in the field of health services. One of the problems in the field of health has always been to determine which ethical values are effective in providing health services. This article aims to examine the components of ethics in providing health services through a descriptive-analytical study. Accordingly, the results of the research indicate that confidentiality, observance of justice, attention to patient satisfaction, responsibility and non-harm to the patient, etc. play an important role in improving the provision of health services.

Keywords: health services, ethics, medical ethics, patient.

Introduction

The issue of ethics is one of the most important issues in the health system. A common feature in the history of medicine from ancient times to the present day is the emphasis of elders and scientists on the valuable and influential element of ethics. Although the methods of diagnosis, treatment and care of patients have undergone tremendous changes over time, the ethical aspect of medicine and caring for people's health is still important and deserves reflection, contemplation, mention and repetition. Attention to human relationships and the principles of medical ethics, which can be seen in the works left by famous doctors of ancient Greece, reached its peak during the Islamic civilization, and the application of the word "hakim" to Islamic doctors is evidence of the fusion of medical science with ethics, philosophy and religion. Therefore, this approach leads to the true achievement of health in physical, psychological, social and spiritual dimensions, which is also emphasized today by the World Health Organization. One of the most important goals of medical

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ethics is to reduce harm to patients and doctors, and the implementation of medical ethics measures in the health service system is mandatory. Therefore, the present study seeks to explain the role of ethics in providing health services. In carrying out this important task, at the beginning of theoretical studies, a library method is used to collect data, and after extracting the research components, an analytical method is used to analyze the data.

1. Theoretical framework of the research

The approach of today's world can be considered a return to rationality and ethics. After going through different periods, humanity is going to have a rational and ethical approach in meeting its material and spiritual needs. For this reason, "ethics" can be considered the center and focus of future world developments. (Borhani et al., 2013) Therefore, the scope of ethics is considered to be limited to individual behaviors, but when individual behaviors spread and become widespread at the level of society or social institutions, they become a kind of collective ethics that is rooted in the culture of society (organization) and itself becomes the dominant aspect by which society can be recognized. (Mowgli et al., 2013)

On the other hand, the foundation of any organizational culture is the values of that organization, and the foundation of all values in the organization is ethical values. These values help establish and maintain standards that can influence individuals to take actions that are desirable for the health organization. Especially when ethical standards or values become widely prevalent among members, the success of health services increases. (Abbasi and Khodayari Zarnaq, 2011) This is why today, observing ethics and maintaining ethical values has become one of the most important phenomena that is considered in most organizations, and ethical principles have become part of the official policies and informal culture of organizations. (Baharifar and Javaheri Kamel, 2010) Therefore, addressing the role of ethics and ethical values in providing health services is considered one of the requirements.

2. Definition of key concepts

- Definition of ethics

Ethics have been defined in terms of various principles. For example, Islamic philosophers and scholars often use traits and vices as the starting point for defining ethics. In this regard, as Mulla Sadra says: "Ethics is the plural of character and is defined as a set of firm, self-contained traits." (Esfandiari, 2007: 18-20)

In defining ethics, it must be acknowledged that ethics is defined as a set of spiritual and inner qualities of man that are manifested in the form of actions and behavior that arise from man's inner character, and for this reason it is said that ethics can be defined by its effects. The continuity of a specific type of behavior is evidence that this behavior has found an inner and inner root in the depth of the soul and spirit of the individual, which is called the root of "character and ethics." (Moghali et al., 2013)

Also, ethics is not limited to a set of mental beliefs and values and abstract judgments, but rather is a specific way of life. Moral behavior is actually a certain way of living. (Bishen, 2011: 22-27) In the religious moral system, the ultimate criterion of morality is God and approaching Him and His satisfaction. All heavenly religions have considered God to be the ultimate criterion of morality. (Qaramaleki, Faramarz, 2003)

- Definition of Health

Health, in contrast to the concept of disease, means the absence of disease and insufficiency in an organism (living being). The general meaning of the word health in cases such as the survival and health of the soul and generation, the survival and health of reason and thought, the survival and health of religion, the survival and health of society, the survival and health of the environment - is the existence of the ability and power of natural activity to achieve natural goals. The stage after health is growth and development, which means actualizing capabilities and achieving goals. In the Islamic view of human health, one must keep the soul, generation and society healthy in order to achieve growth and perfection. (Noorbala, 2011: 31)

- Ethics in verses and narrations

Paying attention to the principles and rulings of the Islamic religion in all areas, including medicine, is very effective in following the path of scientific and moral perfection; Because Islam is a religion of morality and the purpose of the mission of the Prophet of Islam was to complete the noble morality. (Majlisi, 1984: 382/68)

The ethical points in the medical oath are limited to those that were the result of the thoughts of previous philosophers, including Hippocrates. However, the ethical guidelines and points have been comprehensively and completely manifested in the hadiths of the Holy Prophet (PBUH) and the infallible Imams (AS). As Islamic principles of medical ethics, they can be used as a suitable complement or replacement for existing principles. In this section, some of the points of medical ethics in hadiths and narrations are discussed and examined.

A) Creating peace and tranquility in the patient;

It is narrated from Imam Sadiq (AS) that he said:

"Musa ibn Imran said to God: O God! From whom is the pain? He said: From me. He said: From whom is the medicine? He said: From me. He said: Then what do your servants have to do with treatment? He said: "By means of them, the hearts of the sick are purified and made happy, and for this reason the healer is called a doctor." (Majlisi, 1984: 62/59)

The word medicine means to be patient and kind in work (Tarihi, 1996: 2/108) and the doctor is called a doctor because he removes sorrow from the heart with his patience and gentle management. Interestingly, in this hadith, the emphasis is not on the issue of physical treatment and healing as much as on calming the heart. Therefore, the doctor means the one who calms the souls and hearts. Patients need to talk to their doctor at all stages of treatment and be aware of their health status, the method of treatment, and its duration. In addition to the disease, they are faced

with another major problem, which is worry and anxiety. Paying attention to this issue is very important in today's medical community, and doctors should always pay attention to whether they have succeeded in meeting the most important spiritual needs of patients and creating peace and confidence in them during the process of diagnosing and treating patients. Have they succeeded in strengthening the patients' morale and creating hope in them by using loving and soothing sentences and phrases and patiently following the patient's work? Despair and hopelessness cause the disease to worsen and are more painful for the patient than the disease itself. Imam Ali (AS) said: "The greatest calamity is the breaking of hope." (Nahjul-Balagha, Hikmat, 33) Sometimes despair causes the death of the patient, as Imam Ali (AS) said: "The one who is overcome by despair dies." (Ibid, Hikmat 6823) b) Pay attention to the role of the physician as an intermediary in healing pain;

The Holy Quran says: "It is God who heals me when I am sick." (Shu'ara, 82) This verse indicates that healing and medicine are from God Almighty and that He alone is the true physician. In fact, it is God who has put the healing properties in medicines and created a medicine for every pain in the system of creation and has given man the ability to recognize pains and medicines and how to treat them. In this way, He has made him the embodiment of His names of doctor and healer. Therefore, from the perspective of Islam, a doctor and medicine, whether for the soul or the body, are only a means and their effectiveness is dependent on the will of God. (Ahmadpour, 2007: 43-60) The best way to revive hope in a patient is to strengthen the religious sense, trust in God, and believe in the fact that God is the true physician and that treating no pain is difficult for God Almighty, and perhaps incurable pains that have been cured by prayer; God Almighty wants nothing but the good, welfare and benefit of man. (Bakar, 2002: 176)

- Ethics from the perspective of the Islamic school

According to the teachings of the Islamic school, two different and opposing psychological processes, called nature and lust, operate in man, both of which are inherent and unacquired. The psychological flow of nature has perfectionist goals and tendencies, while the flow of lust represents hedonistic motives. The personality organization of an individual is formed according to which of the psychological flows is superior and which one is defeated, and according to Islamic teachings, there is always an all-out war between the two above-mentioned flows in order to achieve the rule of morality. While emphasizing that the moral organization of man is made up of the two aforementioned components, Hazrat Ali (AS) believes that if man can control his innate intellect over the flow of lust, he is superior to the angels. (Hurr Ameli, 1986: 2/11) The Holy Prophet (PBUH) believes that there is always a constant conflict between the two flows of nature and lust, and that the war between these two flows is even more intense than the war between two enemy groups.

Nature is aware of its own state and acts in a fully conscious manner. This attribute of the mind can be inferred from verses 14 and 15 of Surah Al-Qiyamat, which states: "Man has insight into

his own soul.” (Surah Al-Qiyamat, verses 14-15) Allamah Tabataba’i has mentioned insight in the sense of heart vision and inner perception and quotes the following interpretation: “Man himself knows what he has done, even if he makes excuses and pretexts.” (Tabatabai, Muhammad Hussein, 1984: 39/142) Therefore, scholars have defined ethics as: “the inspirations of conscience, which are a force other than reason and emotion. And a force that imposes duties on man from within and determines what should and should not be done.” (Medical Ethics Including a Brief History of Medicine, 1987) Accordingly, ethical work is work that is inspired by conscience. According to Kant, a moral act is an act that a person has taken as a duty from his own conscience. (Qadiani, Mohammad Hassan and others, 2005: 42-53)

Therefore, one of the factors of medical ethics is to pay attention to the role of the physician as an intermediary in healing and treating the disease. The physician's religious beliefs and beliefs certainly have an effect on the way he treats. The effects and blessings of the monotheistic view are evident in the physician's successes. Trust and hope in God Almighty, who is the true physician, are effective not only in the physician's therapeutic activities, but also in the patients' spirits and their treatability and acceleration of their recovery. Because the desire, attention, and request from God Almighty are inherent in human nature, and utilizing human natural tools at all stages of life is the best solution.

In their research, Lynden and Klinge name eleven components for providing health services, one of which is “ethics.” (Lynden, Klinge, 2000) Today, many researchers in organizational studies believe that ignoring ethical issues and evading social responsibilities and obligations leads to the destruction of the organization. (Hosseinian, 2006: 30) Research shows that the ethical or not of behaviors and performance can cause positive or negative phenomena at the level of a health service organization. Different ethical behaviors of employees can be analyzed in a linear spectrum, one end of which is health and the other end is corruption. (Tolaei, 2010: 1)

Most ethical rules differ in one culture from other cultures and at different times. (Hesmer, 2003: 113) In other words, ethical relativism causes what is called a right action in one society to be considered wrong in another culture or society, and conflicts with values increase. (Rahman Seresht et al., 2009) In an Islamic society, ethical values can be effective in providing health services if they are proportionate and consistent with the culture and values governing it and originate from religious values. One of the problems has always been to observe which ethical values are effective in providing health services.

In different periods of human history, observing ethics and behavior in society has been considered one of the most important crises of human social life. With the development of social life, the issue of ethics has also taken on a broader and more complex form, and the moral definition of human relations in society has become more difficult, and distinguishing ethical from immoral examples has become more difficult. The category of ethics has always been a topic of discussion among philosophers, scientists, professionals, religious scholars, etc. The oldest ethical system is the

Aristotelian ethical system, which, based on four categories arising from the four powers (lust, anger, action, and intellect), leads to four major virtues (chastity, wisdom, justice, and courage) and eight vices (extremes and excesses of the four virtues). (Risman Baf, 2009: 49-75)

3. Medical Ethics and Health Services

- Background of Medical Ethics

Medical ethics has a long history in all human cultures. In all ancient and previous religions, there were specific teachings about the characteristics of a good physician and how he treats patients, and the relationship between the doctor and the patient and the essential moral virtues of doctors have been the two main axes of the ethics of traditional doctors. Traditional medical ethics is most closely linked to the thoughts and ideas of great philosophers such as Hippocrates, Socrates, Plato and Aristotle. Based on these greats, ancient Greek thinkers, along with medicine, also put ethics at the forefront of their work. (Zali, 2008: 14) Hippocrates was the first person to combine ethical principles in the form of an oath with medicine and provide it as a moral commitment to doctors. Then, different civilizations, especially the Islamic and Iranian civilizations, paid special attention to ethics in medicine. The "Ahwazi Advice" was also written in this regard. In past civilizations, especially Islamic civilization, ethics was considered a prerequisite for clinical medicine, and medical graduates were required to pass ethics and wisdom. (Zali, 2007: 15)

- Formation of Modern Medical Ethics

With the advancement of technology and the multitude of different methods available to doctors to treat diseases, traditional medical ethics was no longer able to solve existing problems and dilemmas. Therefore, modern medical ethics entered the medical field as an interdisciplinary and new specialty in the 1960s.

In the meantime, several factors created a qualitative and fundamental change in medical ethics. The scope and extent of these changes were such that many thinkers and other experts considered the term "medical ethics" to be an inadequate term, and therefore they decided to use the term "bioethics" instead.

However, the passage of time forced scientists in the field of ethics to think of a solution to solve ethical problems in providing the health system. So that the concern and concern about the exclusive power of doctors in making decisions that affected the health and life of the patient came to their attention, and these concerns led to the emergence of movements with the theme of patient rights and the right of society to participate in medical decision-making. Accordingly, ethical principles in providing health services were determined. (Zali, 2007) Among the ethical issues that were raised were:

A) Every patient, in addition to his physical problems, also has a series of feelings and emotions, or more precisely, special characteristics. Therefore, the treating physician should take a history from his patient and pay attention to these characteristics in order to provide the best medical care to the patient considering the existing limitations.

b) Patients have various physical conditions and problems, the problem of patients admitted to emergency medical centers is more acute, So doctors should prioritize patients and take action for treatment according to their problems. In addition, health service centers should act based on predetermined guidelines to treat their patients.

c) The patient is a member of society, so health service centers and committed doctors should express their love and loyalty to the patient and consider justice and fairness in their decision-making. (Abbasi, 2003)

4. General ethical principles between patient and doctor

- The principle of justice

The first principle in providing health services is "justice"; of course, it should be called "balance" where it is related to non-human living beings. Justice is one of the most important principles and headings of medical ethics. In the principle-based approach to medical ethics, justice is considered one of the four principles of biomedical ethics. (Beuchamp, 2001: 34-56) The moral conclusion that can be drawn in the ethical field according to this principle is that everyone should benefit from health and medical facilities regardless of race, gender, age, etc. (Smit, 2000:12) Therefore, justice requires that individuals cannot be exposed to dangerous experiments and this right (freedom of life and limb) prevails over its economic and social benefits. In the case of nature, as far as possible, the "natural balance" should not be disturbed, and only necessities higher than nature, and that, according to the majority of representatives of the world community, will give humans the right to violate natural justice.

Also, observing justice is in the fair distribution of health service resources. So that the needs of human societies are diverse. In the meantime, meeting the biological needs of human individuals is of particular importance. On the other hand, the intellectual and practical development of individuals must also be considered, so that based on it, action can be taken to meet the desires and needs of each individual. Every civilized and civilized society must pay appropriate and proportionate attention to all needs and strive to meet them. Therefore, one of the four principles in the health service community system is the principle of utility. That is, the greatest benefit should be provided to the greatest number of people at the lowest cost. This principle is intertwined with the principle of justice in the distribution of resources, meaning that the allocated resources must have the greatest possible efficiency and ability to provide service. In addition, each individual must use these resources in a way that preserves the dignity and human worth of individuals. (Zali, 2008: 20)

- The principle of consent

In the case of humans, their consent is necessary for any surgical procedure and manipulation of the body structure. Paragraphs b and c of Article 5 of the Universal Declaration of the Human Genome and Human Rights refer to the need for the individual to give informed consent for authorized genetic experiments. A person's freedom to give consent is not unlimited and is subject

to two important conditions: the first is the principle of "doing no harm" that is being examined, and second, everyone's freedom to give consent to surgical and therapeutic procedures to the extent that they do not expose their offspring - which is actually considered a part of the human race. To degeneration or dangerous change. Consent that is bound by the above two conditions is also necessary for changes in the environment. (Mason, 2002: 5)

- The principle of non-maleficence and non-harm

In the sense that any research into human life or their environment must be carried out based on the fact that it does not lead to harm to humans or their surroundings. This principle, of course, can be modified if there is a more important matter at stake. - For example, harm to nature can be accepted to protect humanity. It should be noted that any inference based on the above principle should be interpreted in a limited manner and extremes should be avoided. In any research, this important principle should be taken into account that risk-based learning is prohibited and condemned for the human race. (Elsan, 2007: 158)

- Responsibility

The first goal of teaching ethics to doctors to provide health services is to strengthen their abilities to provide health care to patients and their families in the clinic. The goal of this work is not to characterise or institutionalise moral virtues, although strengthening this area will naturally occur as a secondary benefit. Effective resolution of an ethical problem depends on several factors: recognizing the ethical issue, applying appropriate knowledge to the issue, analyzing the problem, deciding on a course of action, and taking the necessary steps to resolve the problem. (Siegler, 2001: 2-1) Thus, physicians in all systems face issues such as truthfulness, obtaining consent, considering patient capacity, decision-making by the patient's guardian, confidentiality, conflict of interest, end-of-life issues, resource allocation, and ethical issues in research. (Mckneally, 2001: 1163-1167)

In addition, whether in the position of learning and acquiring knowledge or in the chair of teaching and teaching, the physician must observe the dignity and honor of the position of knowledge, and above all, consider the purification and refinement of the soul, and his education and learning and knowledge of it should be for the pleasure of God. (Motahhari, 1978: 54)

- The correct way to announce bad news

The concept of unpleasant news is always met with a similar reaction from the recipient of the news in all cultures and among different nations, so in the analysis of unpleasant news like this, it is possible to find many common psychological and physical elements. At the same time, a certain amount of anxiety is always imposed on the person announcing the bad news. (Doug K, [Http//Www. Scinsesses. Org](http://Www.Scinsesses.Org))

Therefore, by understanding the valuable responsibility of the physician in this regard and the need to respect the patient's rights to be aware of the complications of their illness, the necessity of informing the patient of the facts can no longer be concealed. Thus, a complex process is formed

in the physician's mind that expresses a form of data filtering, organizing them, and also arranging different possibilities of encountering the patient and different patterns of action and reaction of the patient and the physician. (Buckman, 1992)

The physician must assess the requirements of informing the patient's condition in relation to the time, place, and person with whom the matter must be discussed (Vandekieft, 2001: 1975-1978) and indicate the subject by selecting and arranging words and concepts next to each other, as well as the behavioral states of the face, eyes, and hands. (Mueller, 2002: 13-118)

Usually, during the diagnosis and treatment of diseases, a lot of information about the private lives of patients is made available to the treating physicians. Much of this information is so private that even the people closest to the patients may not be aware of these matters, despite having lived with them for many years, but the doctors have easy access to this information due to their professional circumstances. Confidentiality in medicine means that the treating physician should not, under any circumstances, transfer these unspeakable secrets of the patient to another person and should consider them completely confidential and keep them in their heart's chest. Doctors must know how to keep these patients' secrets and keep them away from insurance companies, superiors, and family members. (Nazari, Sarwari, 2012: 41-60)

Conclusion

The role of ethics in organizations is defined as the basis of values, dos and don'ts, based on which the good and bad of providing health services are determined. In general, humans have specific moral characteristics in their individual and personality dimensions that shape their thoughts, speech, and behavior, and these human characteristics affect the efficiency and effectiveness of doctors in providing health services. Accordingly, doctors' ethics play an important role in providing health services in society, so that doctors, by observing ethical standards such as the principle of justice, confidentiality, patient satisfaction, responsibility, and non-harm to the patient, etc., can play an important role in improving the status of health services.

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