

The Comparative Study of Patient's Rights Charter and the Teachings of the Holy Quran and Ahlul-Bait (Peace Be Upon Them)

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Abstract

Background and Objectives: Patient's rights are one of the pivots to define the standard clinical care programs. Patient's Rights Charter has been compiled and applied for defending human rights, protecting honor and dignity of patient, and ensuring that patients receive treatment without discrimination especially in case of medical emergencies. The aim of this study was to compare the contents of Patient's Rights Charter with those of the Holy Quran and Ahadith.

Methods: To conduct this library, descriptive study, first, the principles of the Charter were drawn and then the Quran and relevant literature indexed in different databases were reviewed. Then, the points in question were written down, classified, and compared to those of the Charter.

Results: In general, the principles of the Charter represented in nine terms which were consistent with several verses of the Quran and Ahadith. These terms consisted of human dignity, justice and avoidance of injustice, beneficence, knowledge value, moral virtue, privacy and confidentiality, ownership, authority, and life-saving and life-sustaining.

Conclusion: All of the concepts of Patient's Rights Charter can generally conform to the verses of Holy Quran and Ahadith. Since religious beliefs can play effective role in performance of health care professionals regarding patient's rights, it is recommended to apply the Quranic proofs of the Patient's Rights Charter, which are in line with the Charter, for better performance.

Keywords: Islam, Morals, Patient Rights, Religion.

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Introduction

Many political, moral, economical, and social considerations have been taken into account to protect the patients' rights in the recent years. This trend can be traced back to the fundamental values of human rights. Special courses and practices should be developed to improve human relationships between patients and healthcare staff with an emphasis on human beings' inalienable rights regarding health care. They should consist of recognizing patients' rights at the local, national, and international scales. Many countries have a patient's rights charter. In addition to protecting patients' rights, these charters can raise employees' awareness about patients' rights and oblige them to respect these rights (1). Patient's Rights Charter have been compiled and applied for the defense of human rights, the protection of honor and

diseases, especially in case of medical emergencies, the patients should receive treatment without discrimination. A patient, as a vulnerable human being, is at risk of violations and wastage of his/her rights; thus, to increase knowledge about patients' fundamental rights and to realize these rights are two primary responsibilities of health care professionals.

Adhering to the dignity of patient has a long history in the field of medicine and related disciplines. Historically, it dates back to Socrates. His emphasis on respect and dignity of patient has been reported. This trend is also observed in the remaining works of Aristotle and Plato in the pre-Islamic era. Islam not only has emphasized this point per se but has also paid much attention to the other relevant issues such as physician-patient mutual rights as well

as patient and community (2). The issue of patients' rights has attracted further attention in the recent years. This may be due to the vulnerability and needs of patients alongside the increased attention of the international community to the human rights (3).

Studies have shown that respect for the rights of patients, informing them about the procedures and courses, and having them participate in decision making accelerate recovery from injury or illness and reduce the period of hospitalization. Therefore, health care costs of patient, family, and hospital may decrease (4). In addition, patient's satisfaction is mainly related to respecting their rights. As a result, respecting patient's rights can promote their satisfaction (5). Researches have investigated only patients' awareness of their own rights or the scope of respecting the rights. However, Naseri evaluated the theoretical foundations of the universal declaration of human rights with reference to the principles and teachings of the Quran in a comparative study (6). Dargahi has conducted a comparative study on Patient's Rights Charter in Iran and some other countries (7). Islam provides many sources and teachings regarding ethics and professionalism, in the meantime. The aim of this study was to compare the contents of Patients' Rights Charter and the teachings of Islam.

Methods

To conduct this library, descriptive study, first, the principles of the Charter were drawn and then the Quran and relevant literature indexed in different databases were reviewed. Then, the points in question were written down, classified, and compared to those of the Charter.

Result

The Patient's Rights Charter (8) has been established with the aim of clarifying the rights of care recipients and promoting the observance of ethics in health system. The contents of the Charter were found to conform to the proofs of Quran and Ahadith. The drawn principles stated by the pivots of Patient's Rights Charter are listed in Tables 1-5.

The Quranic proofs and traditions are in accordance with the Patient's Rights Charter

1. Human Dignity and Generosity

Generosity is to honor and celebrate others. Dignity is a part of human nature avoiding inferiority and meanness (9). The late Raghebe Esfahani has referred the word "generosity" in his book (Mofradaat): "When the Almighty God is described as Generous, it is for the Benevolence and Obvious Blessing of God.

"Well my Lord is Transcendent, Generous" (Naml, 40) (10).

And when human being is described as generous, it has a bearing on human being's moral virtue and good deeds which are appeared by him. Besides that, the meanings of generosity and dignity are used to celebrate or to benefit the human being in a way that they never bring about deficiency and inferiority and if he attains those merits, then they make him generous and noble" (11). There are two kinds of generosity in Islam which are inherent generosity or dignity and valuable generosity. Inherent generosity or dignity is a natural prestige that all human beings possess this noble trait. They disclaim this trait while committing treason and crime against the dignity of themselves and others with their own free will.

"Lo! The noblest of you, in the sight of God, is the best in conduct" (Esra, 70).

The source of inherent generosity or dignity is the important and noteworthy relation of God with human being.

"So when I have made him complete and breathed into him of my spirit" (Hejr, 29).

In addition, valuable generosity sets off talents and positive forces of human beings in the path of growth and perfection; thus, these strivings and accomplishments are the acquired characteristics and are selective. They will establish the criteria on the basis of piety.

"that truly the most honored kind of you at God is your most fearing and obeying" (Hojarat, 13).

Regarding the basic requirement for dignity and honor, Imam Ali (peace be upon him) pointed out to Malik Ashtar that you should invoke your kindness and leniency for people. And do not be a predatory vampire taking them

Table1. The contents and principles of the first pivot: Receiving optimal health services is the right of patient.

Articles	Contents	Principles
1-1	To be worthy of human dignity and respect one's values and cultural and religious beliefs;	Human dignity
1-2	To be based on honesty, fairness, courtesy and with kindness;	Moral virtues
1-3	To serve patients without any type of discrimination including ethnic, cultural, religious, and gender or disease type;	Justice
1-4	To be based on the latest knowledge;	Knowledge value
1-5	To be based on the superiority of patients' interests;	Human dignity, beneficence
1-6	Regarding allocation of health resources, to be based on the justice and the priorities of treatment;	Justice
1-7	To be based on the coordination of healthcare services ranging from prevention, diagnosis, and treatment to rehabilitation;	Knowledge value
1-8	To provide all necessary basic facilities, free from imposing unnecessary restrictions and not causing suffering;	Human dignity, avoidance of injustice
1-9	To pay special attention to the vulnerable groups of society including children, pregnant women, the elderly, psychiatric patients, prisoners, mentally and physically disabled people, and derelicts;	Beneficence, human dignity
1-10	To be at the earliest possible time and respect the patient's time;	Human dignity
1-11	To take into account factors such as language, age, and gender of recipients of services;	Human dignity
1-12	To treat patients regardless of funding or the cost of health services in case of medical emergency and to be conducted based on the defined criteria in case of non-urgent or elective surgery;	Human dignity, beneficence, life-saving and life-sustaining
1-13	In cases of medical emergency, to prepare the way for transferring patient to a better equipped unit, if it is not possible to provide appropriate services, after the provision of essential services and necessary explanations;	Human dignity, beneficence
1-14	If patient's condition is irreversible and the death is imminent, he/she should be provided with comfort in health services. Thus, the procedure alleviates the suffering of patient, in accordance with psychological, social, spiritual and emotional needs of the patient and his family. Being at the point of death, patients have the rights to be with someone whom they need to be in company with them.	Human dignity, beneficence

as booty because people are divided in two guilds, they are either your brothers in religion or like you in creation (Nahj al-Balagha, Letter 53) (12). The importance and the necessity of observing human dignity has been emphasized in articles 1, 5 and 12 of Declaration of Human Rights. Allameh Tabatabai states that that imparting benefits of wisdom is truly the secret of human superiority over other creatures and the source of his inherent generosity or dignity (13). Accepting the God's trust and undertaking the absolute jurisdiction as God's Caliphate show that there is the potential dignity in all human beings. This potentiality can come into existence by educations of divine guides in the course of evolution and ascension to perfection and absolute beauty (14).

2. Moral virtue

Different schools of thought such as sentimentalism, hedonism, conscientism, socialism, and functionalism as well as theological school of Islam, Shiite and Ash'arism can be named to recognize a criterion of virtue and to distinguish a moral act. A review of criteria is necessary

considering that: First, most of the criteria have gone wrong in recognizing human's true perfection which plays an effective role in determining virtue. Some schools of thought are purely in the service of people and in pursuit of pleasure or avoidance of pain. Others invoke a sense of duty for human perfection. An action may have an individual benefit, but it can be also considered a virtue and worship, or an action requires great suffering but ultimately leads to abundant joy or conversely it does not result in any tangible physical pleasure. Thus, human may make a mistake in recognizing his duty. Besides that, it is unlikely that an individual can act solely out of a sense of duty without a monotheistic tendency and irrespective of any benefit or loss in his action. Secondly, the criterion of separating the virtue from vice can not necessarily be judged by human conscience or society itself because in many cases, the epitomes of good and bad are not clear-cut. Hence, conscience cannot easily recognize them. In addition, it is possible that because of wrong training, conscience wrongly discerns good and bad actions. Furthermore, if an opinion is admitted by the public, it cannot

Table 2. The contents and principles of the second pivot: Information must be provided for the patients appropriately and adequately.

Articles	Contents	Principles
2-1. The information must include the contents below:		
2-1-1	The Charter of patient rights at admission;	Knowledge value
2-1-2	The rules and predictable hospital costs including medical and non-medical services and insurance policy and introducing supportive systems at the admission;	Knowledge value
2-1-3	Name professional responsibility and status of all medical staff for providing health care services including doctors, nurses, students and their professional relationship with each other;	Knowledge value
2-1-4	Diagnostic and therapeutic procedures and the strengths and weaknesses of each method and associated possible side effects, diagnosis, prognosis, and complications, as well as informing patients of all effective decision-making processes to be selected by them;	Knowledge value
2-1-5	The ways of access to physician and the principal members of medical team during treatment;	Knowledge value
2-1-6	Taking any measure that is research-based;	Knowledge value
2-1-7	To provide necessary training for continuation of treatment;	Knowledge value
2-2. The method of presenting information must include the items below:		
2-2-1	Information must be provided for the patient appropriately in accordance with patient’s conditions in view of his/her anxiety and pain as well as his/her personal characteristics such as language, education, and ability to understand unless: -While offering this information, the delay in treatment causes harm to the patient. In this case and after conducting necessary action, the information should be presented as soon as possible. - Knowing his rights, the patient avoids offering information; hence, his/her request must be respected, unless the failure of doctors to inform the patient puts him/her or others in serious danger.	Human dignity, authority, beneficence, life-saving and life-sustaining
2-2-2	Patient can have access to all of his/her medical records. He/she has the right to have a copy of the information that is held about him and can request the correction of errors written in the medical report.	ownership

be acceptable because it requires moral relativism. In this scenario, when the majority is empowered, it is often natural that moral virtues may be changed and certain actions are followed and then virtues may turn into vices. Third, according to Ash'arism, the criteria of good and evil were strangled in deeds before the commands and prohibitions of God and the wisdom do not understand the criteria; nevertheless, the Quran says:

“God does not command obscene act” (A’raaf, 28).

Thus, there is a criterion of good and evil in deeds before the God’s Command (15). Some believe that the root of virtue is to crave for virtue and justice (13). Christians have seven cardinal virtues. Three of them are divine virtues (faith, hope, and love) and four of them are human virtues (expediency, patience, temperance, and justice). Plato and other Greek philosophers and many Muslim scholars agree that the four virtues of wisdom, courage, temperance, and justice are the fundamental virtues (15). If the true perfection of human was recognized, the criterion of virtue will be determined. Nature of human being is towards the perfection and he has been created to achieve absolute perfection. Some moral virtues have been expressed in the Qur'an in the following verses:

“And when we took a pledge from the children of Israel:” Worship no one but God, do good to parents, relatives, orphans, and the needy, and speak kindly to people, and maintain the prayer, and give the “zakat,” you turned away, except a few of you, and you were disregardful” (Baqare, 83).

“O, you who believe! Do not let some men of your group or tribe makes fun of other group: It may be that the ones who are laughed at are better than the ones who make scoff at others. And should not the women of a group make fun of the women of another group; may be those women who are laughed at are better than the ones who make scoff at them; and do not be sarcastic to each other and do not insult one another by unpleasant nicknames: It is bad to call a newly believer with a name of bad connotation; and those who do not desist, are indeed the wrongdoers” (Hojarat, 11).

3. Justice

In each system, people are living more of their life in various institutions, and the institutions provide various benefits to people. These benefits can be classified to economic, emotional, social, cultural, organizational, political, etc. For example, economic benefits are those that are related to material prosperity, welfare, and higher living standards. And they are closely related to mental and spiritual

Table 3. The contents and principles of the third pivot: Right to choose and to decide freely when receiving health services must be respected.

Articles	Contents	Principles
3-1. The scope of selection and decision-making includes the items below:		
3-1-1	To select physician and health care center within the regulatory framework;	Authority
3-1-2	To select and have the opinion of a second doctor as a consultant;	Authority
3-1-3	To participate or not to participate in any research and to ensure that this decision has no effect on the continuity and quality of the health services delivered to him/her;	Authority
3-1-4	To accept or reject any proposed treatments after becoming aware of their potential side effects with the exception of suicide or when refusal to take medication puts someone else at serious risk;	Authority, life-saving and life-sustaining
3-1-5	The previous patient's opinion about his future therapeutic interventions recorded, when the patient has decision-making capacity and to stand as a guideline for medical practices in lack of his/her capacity within the regulatory framework and in view of health service providers as well as his/her surrogate decision maker.	Authority
3-2. The criteria of selection and decision making are:		
3-2-1	A patient should decide freely and consciously based on adequate and comprehensive information;	Authority
3-2-2	After giving the information, the necessary and sufficient time is given to patient to take decision and choose freely.	Authority

health of human beings. Emotional and social benefits can reinstate man's place and identity in his group and he is credited with them. They promote self-confidence or relieve mental disorders. The distribution of these benefits is important for the staff of system and organization. The members associated with the system evaluate the distribution and nature of the benefits. Their perceptions make a difference and then they decide whether the system is just or not (16). For example, the equitable distribution of health care across the country is important, i.e., the level of access to medical services should be equally provided to all layers of population. In general, if good and bad aspects of human services and facilities were distributed according to a fair procedure, people would become more committed and would be more willing to sacrifice something or to participate in the community effectively. In contrast, when event seems unfair on people, they tend to show less loyalty and effort and may even resort to theft, aggression, and revolt. According to the procedural justice theory, people have a better incentive for their performances when the current procedures of decision-making in the society make them believe that there is a fair distribution of income, because they know that their performances are assessed in such milieu (16). Imam Ali (peace be upon him) told Malik Ashtar, "I heard the Messenger of God (peace be upon him and his progeny) saying repeatedly that a nation who do not take

debilitated people's rights from the powerful, without becoming agitated and raising excuse, will not be saved." (Nahj al-Balaghah, letter 53). Linking multiple layers of health system together and developing quality connection are not attained unless inclusive justice is materialized. And this refers to the sayings of the Imam Ali (peace be upon him), "justice gives vigor and order to the government" (17). Imam's managerial manner focuses on justice which guarantees health, vitality, and correct society dynamism to anagoge (17). There are multiple verses of justice in the Holy Quran and some of them can be cited here:

"Lo! Say that my God command to execute justice" (A'araaf, 29).

"Indeed God likes those who consider justice towards other people" (Momtahaneh, 8).

"O, Dawud! We did indeed appoint you a divine governor in the land: So judge between men according to justice and do not follow the desire of your own heart" (Sad, 8).

"Verily, Allah does command you: To deliver back the trusts to their owners and when you judge among people, you should judge with justice; how excellent is the admonition that Allah gives you! Verily, Allah is The Seeing Hearer" (Nesa, 58).

4. The value of knowledge

It frequently happens that people often act based on their guess. Such actions may bring about adverse outcomes for it is open to conjecture. Islam is responsible for training human beings based on certainty and

Table 4. The contents and principles of the fourth pivot: Health services must be based on respect for patient privacy (right to privacy) and confidentiality.

Articles	Contents	Principles
4-1	The observance of confidentiality with regard to all information related to a patient is required except for the cases are mentioned by law;	Confidentiality, privacy
4-2	Right to patient privacy should be respected in all stages of providing health care from diagnosis to treatment. All necessary facilities should be prepared in order to ensure patient’s privacy;	Confidentiality, privacy
4-3	Only the patient, his/her medical teams, and authorized individuals chosen by the patient as well as individuals who are selected by codified law can have access to information;	Confidentiality, privacy
4-4	The patient has the right to have his trusted person in diagnostic procedures such as medical examinations and one of the parents has the right to accompany her or his child in all stages unless it is contrary to a medical necessity.	Confidentiality, privacy, and beneficence

knowledge, and it prohibits following or adhering to an action that human beings do not have any knowledge about it. Generally, when a health procedure is based on knowledge and certainty, it is inevitable that procedure leads to a perfect result. It is thus that Islam does not recognize the assumptions and theories which have no scientific bases and they are not allowed to be performed at delivery of health services. There are many verses in the Holy Quran alongside valuable words of infallible Imams (peace be upon them) emphasizing the value of knowledge:

“And Say, increase me in knowledge” (Taha, 114).

“By the pen and what they describe” (Qalam, 1).

“Say: Are they equal those who know and those who know not? Only men possessed of minds remember” (Zomar, 9).

5. Beneficence

According to many verses, God recommends people to help and please their parents, their relatives (Aqraba), and vulnerable groups like orphans, the poor, and the wanderer. Such deeds actually return to themselves as good impression and show that people are not ignorant of difficulties in the society and people are impressed by each other. Three relevant verses are cited below:

“And your Lord has commanded that you shall not serve any but Him, and goodness to your parents If either or both of them reach old age with you, say not to them so much as Ugh nor chide them, and speak to them a generous word” (Esra, 23).

“O, men! Worship Allah and do not join partner with Him; and do good to your parents, relatives, orphans, the needy, The neighbor who is a near relative, The neighbor who is a stranger, the very close friend, the wayfarers and to those slaves whom you own: Verily, Allah does not like the conceited arrogant” (Nesa, 36).

6. Life-saving and life-sustaining

Special attention has been paid to saving people’s lives in the Holy Quran, like the verse 32 of Surah Al-Ma’edeh where the Almighty God Says: “For this reason We decreed for the children of Israel that if anyone killed a person, unless it be for retaliation of murder or because of making mischief in the land, it would be regarded as if he killed mankind as a whole; and he who saves a man's life shall be considered as one who has saved the life of mankind as a whole. And certainly our messengers came to them with clear evidence and yet even after that many of them committed transgression in the land” (Ma’edeh, 32).

Table 5. The contents and principles of the fifth pivot: Patients have right to access an effective investigation system for complaints is the right of patient.

Articles	Contents	Principles
5-1	Based on the contents of the Charter and in case of claim for violating patient’s rights, every patient can complain to competent authorities about the quality of health service and that should not cause any imperfect procedures;	Justice
5-2	Patient has the right to be informed of the outcomes of the investigation and his objections;	Justice and human dignity
5-3	The damage caused by errors of health service providers must be compensated after investigating and proving that it is complied with the regulations as soon as possible.	Justice

This verse has proposed that killing an individual is like killing all people. To explain it, some reasons have been offered. If anyone killed a person, calling for punitive measure would be such as the elimination of the entire people, that is, the prohibition of killing an individual with God is equal to the prohibition of killing of the entire with human beings. To deprive one of his/her life disregards mankind. It is the deep sense of insecurity for everyone. Because human beings are as members of one body, killing one person is equal to killing all of them. Thus, after life, the place of a person killing an individual is tantamount to a massacre where all individuals are killed there by that person. To assassinate someone paves the way to killing all sorts of people. A man can be an ancestor from whom a generation is descended; thus, his assassination is synonymous with killing a generation.

7. Authority

Authority is among the unique features of mankind. The God offers discretion and free-will in proportion to the blessings by which human beings are subjected to the tests. Human beings have possessed free will as a merit since the creation of Adam (peace be upon him). In preserving his free will, he can follow the way of guidance and redemption or the way of ungratefulness. In this regard, the Almighty God says: "Then we showed him the straight path whether he chooses to be grateful or be ingratitude and disbeliever" (Ensan, 3).

The God creates vision and hearing and other senses on the bases of reason and wisdom for human beings. He Has created these tools and capability for the human beings:

"Verily, We created man from a mingled Sperm (of male and of the female's ovum) And in order to try him We granted Him the faculties of hearing and sight" (Ensan, 2).

Other verses have also referred to free will, like these two verses:

There is no compulsion in accepting Religion, (since) Truth has verily become distinct from Falsehood (in The Qur'an and through The Messenger and Miracles); "whoever Rejects Satan and believes in Allah, then indeed he has grasped the firmest Handle that will never

break off. And Allah is the Knowing Hearer" (Baqare, 256).

8. Ownership right

Several verses and sayings can be mentioned as reliable documents regarding rights to ownership. In the Surah Al-Ahzab verse six, there is a principle from which human being is implicitly granted jurisdiction over his soul and body: "The prophet has more authority over the believers than themselves" (Ahzab, 6).

The explanation is that the prophet (peace be upon him and his progeny) is given priority over the believers and other people and it is thus that he has jurisdiction and reigns over them. Consequently, this verse not only explicitly obligates the legal guardianship of the prophet but also implicitly indicates that people have jurisdiction over themselves. In addition, the following two verses refer to the guidance from which the prophets and innateness (existing in mankind) have had authority over all people.

"God has purchased the souls and property of the believers in exchange for Paradise" (Taobah, 111).

"There are those among people who give their lives to seek God's pleasure" (Baqare, 207)

The sayings of the infallible prophet and Imams (peace be upon them) along with some legal provisions indicate certain legitimacy and the domination of human being over himself in general. There are sayings by which the believers' matters are entrusted to them (18). In this regard, there are several verses like:

"And do not wish the bounty which Allah by bestowing it, has raised some of you above others: To the men a Share from what they have earned and to the women a share from what they Have earned; and ask Allah (Himself) Of His Bounty (whatever you wish and Need). Verily, Allah is the Knower of all things" (Nesa, 32).

9. Privacy and confidentiality

Right to privacy and confidentiality are among the fundamental values mentioned as a special requirement for human beings in the Quran and Ahadith. Imam Sadeq (peace be upon him) says that a person will fall into the abyss of destruction by deciphering the secret

of others, and this action causes dangerous consequences for a society (19). In the Surah At-Tahrim, verses three and four, The God says about the lack of privacy of one of the wives of the prophet (peace be upon him and his progeny). Right to privacy and confidentiality of servants in this world and then stating their secrets after life are the attributes of the Almighty God:

“And He informs you of what you used to do in this world and He Is the Knower of men's secrets of hearts” (Zomar, 7)

Imam Reza (peace be upon him) says that confidentiality is the God's tradition and not being faithful to a secret is a sign of a disbelief. The Imam (peace be upon him) says: an individual is not a believer unless he attains three good characteristics and the other is that he be a confidant (19). According to this honorable Hadith, a believer must hide his secrets along with those of others for it is the tradition of God and, like Him who knows everything in the world but hides them, a believer also should do likewise. Thus, people should hold fast this attribute of God and believers should have patience and drill for gaining success in not disclosing others' secret and trusteeship should be observed. Regarding the confidentiality and privacy, there are several verses in the Holy Quran:

“Allah does not like the shouting of evil words except by one who has been oppressed and raises his voice out of fury; and Allah is The Knowing Hearer” (Nesa, 148).

“O, you who believe! Do not enter the houses other than yours without Asking permission; and salute the house holders; this is more appropriate for you, and you should be mindful about this advice” (Nour, 27).

Under Iranian law, the term “privacy” has not been used; however, similar titles have emphasized its concept. Such concepts are to be included in articles 22, 23, 25, and 39 of the constitution of the Islamic Republic of Iran along with articles 580 and 582 of the Islamic Penal Code. Some indicators and examples of the right to privacy are mentioned: the prohibition on butting in one's private or family life or on entering one's own home, the ban on physical, intellectual and cultural

encroachments, the ban on wiretapping and eavesdropping, the ban on dissemination of confidential information of one's personal life, the ban on abuse of corporate entity, one's name, or reputation and similarity, the ban on surveillance or supervision, the ban on disclosure of letters and correspondence (20).

Discussion

In accordance with the breathtaking advances in sciences especially medical sciences and given the development of treatment methods in the recent decades, the scope of medical interactions and interventions has expanded to a large extent. This has led to multiple ethical challenges (21). However, different courses such as prevention, treatment, rehabilitation, education, and research should be taken into account in these developments. Respecting patient rights as well as their satisfaction with health services can represent an important index of clinical services. Due to the necessity of compiling a comprehensive body of laws regarding patients' rights, the Patients' Rights Charter was provided to expound the rights of patients receiving health services in Iran. It also underlined the medical ethics. Although the measures taken by Ministry of Health and Medical Education for the preparation and communication of patients' rights charter were a major step forward in promoting patients' rights, compiling a document and fulfillment of that document promises can be widely different (22). The results of several studies indicate that respecting patient rights is in a moderate range (23,24). Basiri Moqaddam et al. (2010) indicated that the level of respecting patient rights was not good, notwithstanding the fact that there were desirable levels of knowledge about Patient's Rights Charter (25). Parsapour et al. conducted a survey of the attitudes of patients, nurses and doctors on respecting patient rights. Due to differences between the perspectives of patients and physicians, it seemed that the demands of patients from their own perspectives were more than those from the physicians' (26). It is therefore necessary to take targeted action to improve the current situation. During the survey, it became clear that human kind possessed inherent generosity

or dignity which was mentioned in the Holy Quran and Ahadith and such dignity was proved by different expressions. Moreover, there were emphases on moral virtues and excellent habits like justice and avoidance of injustice, beneficence, knowledge value, moral virtue, privacy and confidentiality, ownership. The Quran clarifies that mankind acts or chooses freely but is morally responsible for his actions or choices. Thus, he is responsible for saving his and others' life in a way that he does not endanger his and others' health. Moreover, Islam considers that saving human life is of great value and a great reward is expected for savior. By providing these verses accompanying Patient's Rights Charter, medical professionals can be motivated to promote respecting patient rights. The limitation of this study was the restricted number of terms which were cited. Materials related to patient's rights in religious texts can be found in the verses and traditions, particularly Imam Sajjad's Treatise of Rights. Researchers are recommended to study them for future studies.

Conclusion

Respecting patient rights is consistent with mankind's nature. This underscores the statements of religious texts. According to this article, all of the terms of Patient's Rights Charter are comparable with the teachings of the Quran. Since religious beliefs can play effective role in performances of health care professionals regarding patient's rights, it is recommended that Quranic proofs of the Patient's Rights Charter, which are in line with the Charter, to be applied for better performance.

Conflict of interest

The authors declare no conflict of interest.

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