



Application of Gadamerian Hermeneutics in Medicine based on the Meaning of Mulla Sadra's Truth

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Abstract

Hermeneutics has been introduced as a science of Tafsīr¹ and Ta'wīl² and this science emphasizes human understanding. Various fields related to the fields of human life and human civilization are the fields of study of this science. The different realms of hermeneutics in the field of medical science requires special delicacy and precision; because any inconsistency of the doctor's understanding with the truth of the disease puts the patient at risk of death. The present article, by descriptive and analytical methods, has applied Gadamerian hermeneutics based on Mulla Sadra's explanation of the truth with the topics of medical hermeneutics. Gadamerian method of medical hermeneutics has paid special attention to understanding the disease due to the importance of human life, and according to this method, both the physician and the patient participate in achieving the nature of the disease according to a dialogical and two-way model. Understanding the truth of the disease follows understanding the truth of the human body; and since the truth of the body, according to Mulla Sadra, depends on the truth of the soul and it also depends on the origin of the universe, which has infinite perfections, then the truth of the human body is unlimited. In short, the physician and the patient proceed through a dialogical relationship to a layer-by-layer understanding of the truth of the disease.

Keywords: *Hermeneutics; Truth; Medicine; Disease*

Introduction

Man, as a thinking being, always seeks to expand his knowledge of his life and the universe. But the expression of cognition and the explanation of cognition itself include scientific contexts that make it possible for one human being to understand another human being. Hermeneutics, the science of cognition of Tafsīr and Ta'wīl considers human understanding, so that human beings can approach a correct

¹ Interpretation

² Allegorical interpretation

understanding of texts left over from the past or contemporary works. One of the examples of hermeneutics that researchers have recently realized its importance in the field of medical philosophy is medical hermeneutics. In medical hermeneutics, the patient's body is seen as a text that all its symptoms and manifestations, as the symbol of disorder, lead the physician's understanding to the nature of the disease and thus the correct method of treatment.

As a great hermeneutic theorist, Gadamer emphasizes the reciprocal relationship between reader and writer. Gadamerian approach to medical hermeneutics turns the relationship of both the patient and the physician into a two-way dialogic relationship in which the two work together to understand the disease. But the truth of the body, not the organology of the body, is a philosophical issue, and is discussed in the metaphysical discussions of philosophy while discussing the relationship between body and soul. Mulla Sadra, as a great philosopher of the Islamic world, offers a special explanation of the concept of truth, the relationship between body and soul, and the truth of body and soul. In this article, an attempt has been made to consider medical hermeneutics from the perspective of Gadamer's dialogic method and Sadra's explanation from the truth in order to provide a new explanation of the understanding in the field of medicine about the nature of disease.

1- Definition and Stages of Hermeneutics

Hermeneutic, now known as the science of interpretation or the science of Ta'wīl, is a special science and discipline that discusses theories related to understanding. Of course, there are significant differences between hermeneutics in determining the content of hermeneutic knowledge. (Palmer: 1988, 40)

The word hermeneutics has Greek origins, and is rooted from the Greek verb *Hermeneuein* meaning *Tafsīr* or *Ta'wīl*. The origins of *Hermeneuein* go back to *Hermes*, the Greek god who created the language and was the messenger of other gods. (Hoy: 1981) In Greek mythology, *Hermes* conveys the message of the gods to man. Because these messages were incomprehensible to humans; *Hermes* made them understandable to humans. For this reason, different forms of *Hermes* namely *Hermeneuein* and *Hermeneia*. *Hermeneutic* means understanding something that is incomprehensible. (Palmer, 1377: p. 20)

Hermeneutics is sometimes referred to as a way of interpreting and obtaining the hidden meanings of religious scriptures. In the religious tradition, hermeneutics means the interpretation of mystical and religious secrets and the discovery of the meaning hidden within them. (Asghari, 1399: 194) (Stiver, 1997) If we accept hermeneutics, in the general sense, as the interpretive methodology, then, like the theoretical foundations of the interpretation of texts, it has focused its attention mainly on the interpretation of the Bible. The founder of this type of general hermeneutics is *Schleiermacher*, known as the father of modern theology. He clearly moved in the direction of a general theory of hermeneutics, one that could be applied to the interpretation of all texts. This action about the scriptures means that the Bible, like other books, is to be interpreted at least methodologically. (Stiver, 1996: 87-88)

Types of Hermeneutic Definitions and its Stages

As mentioned above, the idiomatic meaning of the word is highly scattered among philosophers and theorists. But before mentioning examples of salient definitions, it is necessary to mention that the role of language is important among all theories.

Two strong hypotheses in the field of hermeneutics are that man experiences the world through language and language provides both his understanding and cognition. (Byrne: 2001) (Dowling, 2004: 7)

The term hermeneutics has been defined in the course of the history of philosophy. In this position, we will suffice to provide only a few definitions by major theorists.

Schleiermacher defines hermeneutics as the science or art of understanding, the principles of which can provide the basis for all kinds of textual interpretation. (Palmer, 1988: 40) According to Dilthey, hermeneutic is a knowledge that provides the methodological foundations of the humanities. (Grondin, 1994: 84-89) Gadamer, focusing on ontology, explained hermeneutics as explaining the fundamental nature of the whole of human understanding. (Stiver, 1996: 93)

The comprehensive aspect of all these definitions is that "hermeneutics is a science that examines theories of understanding. This knowledge is certainly a philosophical knowledge and in the study of theories of understanding has a special and serious look at the understanding of the text. However, the text should not be thought of in its narrow sense, that is, the written text." (Masoudi, 1386: 29)

1. History of Hermeneutics and the Role of Wilhelm Dilthey

The multiplicity and dispersion of definitions of hermeneutics and the variety of considerations in the field of discussion and interpretation of texts, in addition to the specific attitudes of each philosopher, are related to the historical course of hermeneutics along with the history of Western philosophy. Throughout the history of Western philosophy, hermeneutics can be clearly identified into three periods.

The first period begins with the life of Hermes, the apostle and messenger of the heavenly words, and lasts until the birth of Jesus Christ. This period is called the old period of hermeneutics. (From the sixth century BC to early Christianity) The second period begins at the beginning of the history of Christianity and lasts until the seventeenth century AD. (Middle period) This period is divided into two stages. The first part of this period is called classical or romantic hermeneutics and the second part is called philosophical hermeneutics. (Routledge, 1998: 380-390)

Some have merged the first and second periods and divided hermeneutic history into modern and traditional periods. The traditional period covers the time from Schleiermacher and is limited to the interpretation of the Scriptures. Schleiermacher added to the scope of interpretation and considered any text in need of interpretation. So with this action began a new era of hermeneutics. (Ibid)

Philosophical hermeneutics, or Heidegger's ontological hermeneutics, is inspired by Heidegger's theories. Although Heidegger himself did not formulate his views comprehensively in this regard, it was nevertheless his turn that led to this type of hermeneutics. The latter emphasizes the fundamental importance of "understanding" as an inherently futuristic characteristic of human beings. (Stiver, 1996: 90-91)

2. Explaining the Philosophical Hermeneutics of Gadamer

Philosophical hermeneutics begins with Nietzsche and Heidegger and continues with Gadamer. This kind of hermeneutics has focused on the phenomenon of understanding. Whether this method is about understanding the text or about the absolute humanities. This type of hermeneutics is not interested in providing a method. This kind of hermeneutics pays attention to all human knowledge. (Waezi, 1387: 4)

As noted, Heidegger emphasized the fundamental importance of understanding in analyzing the structure of human existence. Gadamer understood the importance of Heidegger's allusions and studied all their details carefully. He made it clear that his concern was ontological, that is, dealing with the fundamental nature of the whole of human understanding. Together with Heidegger, he concludes that understanding is hermeneutic. (Stiver, 1996: 92)

The explanation is that according to Heidegger, cognition cannot exist without foreknowledge. Humans approach everything with preconceptions, and in another step, with that preconceived notion, they paint what is experienced in the present. (Ibid: 91)

Accordingly, Gadamer stated that understanding and application are inseparable. (Gadamer, 1988: 490)

Gadamer's approach is that understanding is achieved by connecting horizons. That is, there is a union between the reader's point of view and the historical point of view of the text, and the hermeneutic work is to connect the horizons and establish a kind of dialogue and concord with our other world and in this case, there is no correct and incorrect understanding in Gadamer's school and the origin of interpretations is based on foreknowledge, assumptions, prejudices, and expectations of interpreters. In other words, we don't understand any subject or text regardless of prejudices (Habermas, 1978: 88)

The second step in understanding Gadamer's thought is to pay attention to the importance of language. According to Gadamer, human existence is a kind of historical being that has been gradually formed through tradition, and as it progresses, newer layers surround it. There is a time bridge between man and that ancient text, and human existence is molded in language and tradition. Man cannot understand anything outside of tradition and history. Gadamer concludes that the historical nature of man is his main and ontological condition. That is, man is a being who is constantly interpreting. He is an interpretive animal. In this case, a kind of conversation begins between man and the past and between man and the work. In his view, each text implies a specific application and this process i.e. understanding and opinion is formed during the praxis and practice. (Gadamer, 1981: 23-25)

According to the above, the author's death, the reproduction of the meaning of the text, the production instead of reproduction, the inexhaustibility of the act of understanding and the absence of superior understanding are important features of Gadamer hermeneutics. Based on Gadamer's general approach to epistemology, i.e. the relationship between understanding and application, his view on the meaning of truth becomes clear. In his opinion, the truth is layered and only a part of it can be achieved through dialogue. According to him, because every understanding is rooted in a certain situation, so every understanding is a kind of interpretation, and therefore there is no definitive Ta'wīl. (Gadamer, 1990: 579)

3. Explaining the Truth from Mulla Sadra's Point of View

The Arabic word for Haghghat (i.e. truth) is from the root Hagbagb. According to the famous Arabic lexicographer Ibn Fāris, this root indicates firmness and correctness. (Ibn Fāris: 224)

Abu Hilāl Askari considers the knowledge of the truth as knowledge of the essence of the object (Askari, 1421: 178). In his view, the honesty of the verdict is the match of the verdict in effect and the meaning of the legitimacy of the verdict is the match of the verdict in effect. (Askari, 1421: 194-195)

In English, Truth comes from the German root Treww, which is probably derived from the Indo-European root dru. And its relationship with the word "tree" is also pleasant, and their semantic connection is the firmness and strength seen in trees. That is why trust and Troth are rooted in the meaning of fidelity and honesty, and betroth in the sense of the marital covenant, and in all of them there is the meaning of strength, durability and non-breakability. (Ayto, 1386: 1239) In Islamic philosophy, truth has several meanings, which include the following:

- 1- Something that is in the opposite point of trope.
- 2- Something that is in the opposite point of false.
- 3- Something that is false and is in the opposite of appearance.
- 4- Something that is independent existence namely God and it is the opposite of creatures.
- 5- Something that means the objective reality. (Mesbah Yazdī, 1386, v. 1: 338) But in Islamic philosophy, the most common use of the word truth is to correspond to reality. "Whenever

philosophers have said that something is true or correct, they mean that it is real. And if they said it was untrue or wrong or false, they meant it did not correspond to reality. (Tabataba'i, 1377, v. 1: 136)

Mulla Sadra bases his philosophical thought on the originality of existence as opposed to the originality of nature, and all the teachings of Sadra's epistemological and metaphysicalepistemology find meaning on the basis of originality and self. The meaning of the originality of existence that Mulla Sadra has explained is that the human mind can analyze any foreign object that enters the realm of his mind into two concepts of existence and nature. But in the external world, existence takes precedence over nature, in other words, existence has originality on nature. Because the nature of an object is meaningless as long as its existence has no meaning for him in the outside world. And in fact, something other than existence, i.e. nature, is found by existence in the external world, and becomes reality. (Mulla Sadra, 1386: 134) (Mulla Sadra, 1988, v. 1: 38)

Mulla Sadra explains four meanings for the truth in the direction of the originality of existence.

- 1- Absolute existence
- 2- Permanent existence like the existence of intellect - The intellects are the first issued by God and immaterial according to Mulla Sadra and all divine decrees.
- 3- God Almighty
- 4- Matching the sentence with the fact. (Mulla Sadra, 1988, vol. 1: 89-90)

According to Mulla Sadra, truth has a hierarchy and in principle, knowing the truth is possible only on the basis of existence. He considers the highest level of truth to be existence itself and believes that existence deserves to have truth more than anything else because everything has found truth through existence and owes its emergence to existence. (Mulla Sadra, 1386: 134) (Azad et al.: 1393. Hs)

According to the hierarchical system of existence and the originality of existence, Mulla Sadra believes in several worlds. These existential worlds have more or less an existential truth to the extent that they have a weak or severe existence. In Sadra ontology, the world we understand it sensually, has the least truth and is not dependent on itself as a symbol and a sign of truth beyond itself. This truth beyond the material world is called the truth of truths. And the existence of material objects depends on it, and according to their relation to the truth of truths, they enjoy the truth. (Mulla Sadra, 1378: 96)

On the other hand, based on the verses of the Qur'an, Mulla Sadra believes that the main truth of all things is with God. In such a context, Mulla Sadra discusses the conformity of the worlds of existence and considers the current world as our base of the intellectual world and considers the intellectual world as our base of the divine names and attributes. (Mulla Sadra, 1988, vol. 7: 31-32) And in the journey of these worlds, from the top to the bottom, the higher world gives truth and existence to the lower world.

With this view of truth, man is always in evolution, and his journey continues from one world to another, from one level to another, and from the outward to the inward to the attainment of the ultimate truth - the truth of truths. In this view, the truth of man is not his actualities, but the possibilities, or the same infinite potentials that continue. Man has no stop point and in the end, he will become what he has made himself with his thoughts and actions. (Mulla Sadra, 1363: 143)

4. *The Role of Hermeneutics in Medicine*

As mentioned in the first lines of this article, hermeneutics is the science of interpretation. But in order to understand hermeneutics as it is used in medicine, we must reconsider the definition of the text.

In this case, the text must be defined as any group of signs that form a whole and are meaningful through interpretation. (Daniel: 1986) Thus, the text can include a poem, a novel, a historical event, and a medical case. In medicine, the purpose of hermeneutic application is to interpret the patient. (Miecznik. Wski. Grinne: 1383)

Accordingly, the patient's body is perceived as a text, and the patient "can be read by secondary texts as a physical thing that embodies a mysterious self. Including the patient's definition of the disease or the history of the disease, the patient's body as an object of physical examination and the results of diagnostic tests such as the values obtained in biochemical tests and x-rays" (Daniel: 1986)

The physician's understanding of the patient's illness and his discovery of the treatment method and the patient's justification of his illness are more intrinsic and subjective than objective. The so-called objective facts that scientists collect are not objective at all, but are in fact derived from theories that scientists have and these theories are pre-formed. These theories themselves are shaped by the cultural and social values and aspects to which scientists are exposed. Thus, although there is disagreement as to whether medicine is a natural science or an applied science; there is no doubt that scientific medicine is subjective. (Leder, 1990: 11)

He demonstrates medical subjectivity by hermeneutically describing the clinical interaction between patient and physician. Numerous texts are interpreted in the medical process. The initial text of the patient is the disease or a set of organs but also the whole patient including his personality, life history and attachments. This is the initial text that determines the final treatment. There are also several secondary texts that are based on this primary text. These secondary texts are included in the clinical examination. They include empirical text, narrative text, physical text, and instrumental text. (Leder, 1990: 11)

Experimental text is resulted from the symptoms that are so significant that disrupt the patient's normal life. These symptoms can be sensory, such as pain, or a function such as loss of strength (Ibid: 12) The first step in interpreting such symptoms is to look for answers on their own if the patient can determine what the problem is and can solve it, for example, by common medications and if symptoms are eventually resolved based on these treatments; the patient then diagnoses the disease himself and does not feel the need to seek medical attention. But if the patient cannot determine the cause of his symptoms, he will eventually seek medical help. (Miecznik, wski. Grinnen: 1383)

"Medical assistance is most important when there is a sense of imperfection in hermeneutics. (Leder, 1990: 12) The narrative text includes the patient telling the doctor what the problem is and how it has affected his or her normal life. There are three authors in the narrative text, and they are the sick body, the patient and the doctor, the body creates the symptoms, the patient gives meaning to them by expressing them, and the doctor asks the guiding questions and suggests words and phrases that help the patient describe his symptoms more accurately. Finally, the doctor summarizes what the patient says and what he notes in his own words." (130: Ibid)

The physical text is the result of the patient's examination and is written exclusively by the doctor. This text includes the use of the senses in conjunction with technology tools that enhance the powers of senses. For example, a medical phone allows the doctor to listen to the heartbeat. "Physical examination involves a predominantly non-group perceptual hermeneutics in which the physician interprets the patient's living body as a text through a combination of skills and tools, a text made by the patient's objectified body." (Ibid: 15)

Instrumental text is ultimately a text that includes the use of diagnostic tests, the most objective aspect of clinical examination. Diagnostic tests include chemical blood tests, radiographs, sonography, and more. These tests are objective. Because it is done in a normal and mechanical way. But they are also mental, because they still need to be interpreted. For example, an experienced radiologist may notice a

small fracture in an x-ray image that has caused pain. A less experienced specialist, on the other hand, may interpret the same picture as normal and not give a definitive explanation for the pain of the disease. (Ibid)

These four texts either have a subjective property or have both a subjective and an objective property. Empirical and narrative texts are mostly subjective; because it is the result of the patient and physician lived experience. For example, describing pain and grading pain intensity is based on the doctor and patient's previous experiences of pain. Regarding the physical text, the body is seen objectively during the examination as a set of cells, organs and tissues.

However, the construction of the physical text is still subject to the doctor's presuppositions. The instrumental text, as stated, despite its objective aspect, has a mental and subjective aspect in terms of the need for interpretation. (MiecznikowskiGrinnen: 1383) In short, the goal of the physician and the patient is to make the texts so that a diagnosis and interpretation of the text can be obtained. The doctor and the patient are both writers and readers. The patient is the reader in the sense that he has to interpret his complaint, and in this sense it is the writer who describes his complaint. The doctor is the author because he has to guide the patient in describing the complaint and he is the reader because he has to interpret the clinical information they collect. (Ibid)

5. *Gadamerian Dialogic Hermeneutics in Medicine*

The goal of medicine is to achieve an understanding of human well-being, and it is through this understanding that the ability to distinguish between disease and health is acquired. (Gatnes- Robinson, 1986: 171) In order for a physician to be able to diagnose any specific manifestation of the disease that he or she faces every day, he or she must have a scientific understanding of how the body functions and what it means to be ill. He must be exposed to similar scenarios in advance that he can use as a basis for interpreting any new scenario. In other words, the background that a physician must have in order to accurately interpret a patient includes medical education and experience. (Ibid: 174)

Because the explanation and interpretation of the disease and its manifestations require both patient descriptions and scientific diagnosis and therapeutic experience of the physician; the doctor-patient relationship to discover the truth of the disease and its treatment is a two-way communication. This model of doctor- patient relationship is very similar to Gadamer's dialogue model. As stated in Gadamer's discussion of hermeneutics, he believes that just as the interpreter imposes his meaning on the text, so the text imposes its meaning on the interpreter, and thus truth is discovered. He also believes that the interpreter is influenced by his background, including language culture and practical interests. The text is also influenced by his historical background and the author.

Similarly, the doctor must impose meaning on the patient's symptoms and prescribe treatments based on his or her diagnosis. The patient then provides feedback as it gets better or worse. The physician should then respond by continuing the treatment that is effective or trying a different treatment if the initial treatment is not effective. Treatment may be ineffective simply because it is not appropriate for that particular patient or because the diagnosis is incorrect and the patient does not have the diagnosed disease. If this is the case, the doctor will need to re-evaluate the situation, which may require more than one test. But it is in this process that the doctor diagnoses a specific disease that has infected the patient. At the same time, the physician's background (education and experience) and the patient's background (previous history, lifestyle, and situation) affect the physician and the patient, respectively, so a complete understanding of the patient is not obtained immediately after diagnosis, but this understanding grows during the treatment process, as the patient's condition is finally confirmed. (Miecznikowski-Grinne: 1383)

Accordingly, Gadamer's dialogic hermeneutics finds a subjective character in medicine. And this type of hermeneutics is more concerned with the understanding of the patient and the physician than with the objective aspect and the objective text, and this understanding itself is in turn formed by preconceptions.

Finally, the issue of language should be briefly mentioned, which is one of the clear points of Gadamer's hermeneutics. As noted in the review of various medical hermeneutic texts, in order to achieve a correct therapeutic diagnosis of a disease, it is highly necessary to interpret and describe both the physician and the patient. In fact, it can be said that medical work is a kind of clinical hermeneutics. If we consider Gadamer's point of view on the importance and priority of language in understanding, in medical hermeneutics, the physician and the patient take a step towards examining the physical reality of the disease and its treatment through dialogue. (Svenaesus: 2000) And in the context of language, understanding between physician and patient takes place, and any kind of misunderstanding based on lack of language understanding will disrupt the treatment work.

If we want to say the above point based on the doctrine of connecting the horizons of the reader - author of Gadamer - based on assumptions, we can say that the work of a doctor who seeks therapeutic goals is manifested in an interpretive and face-to-face or attentive conversation. In this confrontation, the physician and the patient merge their horizons. The physician with the horizon of medical expertise and the patient with the horizon of his experience of the disease - in a conversation and reaching a common language towards the goal of treatment - both must be ready to understand the views of the other person to find the facts. (Ibid)

6. *Sadra's Explanation of the Truth of the Body in Medicine*

According to Gadamer, in the discussion of medical hermeneutics, the truth of the disease is discovered according to the dialogic model of physician and patient, and the texts of the disease have a subjective or intra-mental aspect. And in order to discover the truth, the doctor and the patient must reach an understanding through the element of language in the context of discourse. And in the course of this dialogical discovery, the truth of the diseased body can be discovered layer by layer.

In this position, Mulla Sadra's view of explaining truth and disease is in line with what Gadamer mentions in hermeneutics. To explain this, we must pay attention to the truth of the human body in terms of the relationship between the soul and the body from the perspective of Mulla Sadra's transcendent wisdom. In Islamic philosophy, using Aristotelian philosophy, every object of material and form is an object in which all the talents of hidden possibilities and perfection and potential abilities of an object exist like wood, which has the latent ability of becoming a table and chair, etc. in itself. But the ability of an object is the actualized aspect and the objectified form of it.

Like being a table, which is the same ability done in a wooden trunk that shows itself in the shape of a table. Matter and form are united in one shape and are not separated from each other, and only in rational analysis they are rediscovered into two separate concepts. (Tabataba'i, 1420: 81)

Mulla Sadra believes in the union of the soul and the body, and considers the body as matter and the soul as the face of the body. (Mulla Sadra, 1988, vol. 8: 382) Therefore, in the formation of human nature, the body is known as the material cause and the soul is the formal cause of man. (Ibid: 12)

Based on this kind of union, the soul is the same as the body and the body is the same as the soul (Ibid: 382). So there are no difference between them, and Mulla Sadra believes in the union of the soul and the body. As mentioned, matter is the essential and latent aspect of the perfection of an object. Mulla Sadra considers the human soul to be corporeal at the beginning of its creation and occurrence, but due to its material and bodily aspect, it moves and is intensified and expanded, at the end of this movement it becomes single - Mojarrad - and non-corporeal. His course of movement is as follows: first he is physical

and pure and nominal (growing), then he becomes an example material - an example in the Platonic sense - at this stage the body has growth and a sense and a moving will. And it may also reach the material, ideal and intellectual level. (Mulla Sadra, 1361: 235)

According to what was mentioned in the discussion of truth from Mulla Sadra's point of view, the higher worlds forgive the truth of the lower worlds; the thinker soul, because it has an aspect beyond the physical aspect, which realizes the truth of the body. As the body also allows the movement of the breath. This is why, according to Mulla Sadra, the body is a low level of the soul, which is created by the occurrence and creation of the body, and the soul after reaching the highest level of existence, forms the highest level of the body. (Mulla Sadra, 1988, vol. 8: 133-135)

According to these contents, the truth of the body depends on and originates from the soul, and it also originates from the higher worlds, which leads to the Almighty God. Because the truth of the existence of God Almighty is infinite, then there are infinite truths in the midst of creatures, including man and his body. Based on the above, we can say that from Mulla Sadra's point of view, the body has innumerable facts and the physician should not expect to face a single scientific truth and reality when treating a patient's disease. Rather, it is a disease caused by a body that has nested complexity. In the process of treating the patient's physical truth and the causes of the disease, the doctor discovers not at once and in full, but layer by layer and gradually. This is in complete contrast to Gadamer's view that the facts of the text are revealed to the reader layer by layer.

Conclusion

Hermeneutics is introduced as a science related to the knowledge of the method of interpretation of man in the field of human life and his knowledge of the universe and in its historical course in the third stage emphasizes the understanding of man. As the representative of the third stage of hermeneutics, Gadamer emphasizes the two-way and dialogical relationship between the reader and the text. He believes that both the writer and the reader each have their own mental horizons, and that in a dialogical process these horizons converge and understanding is formed. In medical hermeneutics, this dialogic relationship is expressed as the relationship between patient and physician, and according to Gadamer, physician and patient should participate in the process of understanding the disease and the mental horizon of the patient's disease experience and the mental horizon of the physician's medical skills and expertise approach each other.

According to Mulla Sadra, truth is an existential matter in which there are strong and weak existential worlds. These worlds originate from the essence of God Almighty, which ends at the lowest stage, which is the physical world. The weaker world receives its truth and existence from the stronger world. According to this view, the body and the soul have such a relationship, and the body is the revealed truth of the soul, and the soul has been originated from the higher worlds. So the body has an infinite truth following the soul and the higher worlds.

In short, according to Gadamerian hermeneutic method and existential explanation of truth, according to Mulla Sadra, the physician should approach his mental horizon to the patient's mental horizon in order to understand the nature of the patient's illness. And on the other hand, because the disease depends on the patient's body and there are unlimited facts in the patient's body, it should not be enough in a single understanding of the nature of the disease and go through the truth of the disease layer by layer with the patient until the patient's health.

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