

THE STUDY OF THE ISSUE OF MEDICINE IN RELIGIOUS TEACHINGS

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Abstract: *The religion of Christianity and Islam is not just a religious doctrine, they are a way of life that covers all aspects of everyday life and sets socio-cultural, moral-household, and medical-spiritual norms. Also, Medicine is free from the influence of religion, so both Christian and Islamic theologians and medical staff have studied theology and methods of treatment parallel.*

Keywords: *medical-spiritual norms, medical staff, influence of religion.*

Throughout the history of mankind, the issue of Medicine has never lost its relevance. It is especially at the center of the discussion that it should be based on religion or contradict religious teachings. In the works on medicine written by scientists of antiquity, there is no religious motive, in the religious literature the issue of Medicine has always been explained. Later, with the role of religion in society, scientists engaged in medicine also tried to prove their views on religion. At the same time, the monks of religion themselves also worked as a physician at the same time. In Christianity, this was done by Jesus (a.s.the miracle given to)and his treatment of people, the healing of the eyes of the blind, the sweating of leprosy, the rubbing of the shawls, they receive as evidence that he stands on his feet. Jesus (a.s.)after the ascent of the Earth, the apostles took this task, after them the Saints themselves. After all, according to Christianity, the disease is caused by sin, and its healing is with repentance and spiritual purification. As a result, the issue of Medicine took a special place in religious teachings, sources, and works.

After the death of the Prophet Muhammad (peace and blessings of Allaah be upon him), the spread of Islam around the world accelerated, local Oriental languages developed, and Arabic became a universal language. In the Persian territories, it was translated into languages such as Pahlavi. In the past, Greek was accepted as a general scientific language, but translations into Arabic, under the auspices of the Abbasid caliphs and other nobles, became the language of science. Hunayn ibn Ishaq, who lived from 808 to 873, soon became the most important translator into Arabic, and also wrote famous works on ophthalmology. although they were the founders of the traditions, later ancient Alexandrian translations and curricula shaped medieval Islamic medicine on a very large scale.

The Qur'an discusses many questions about human life, and although it provides products and rules that are beneficial to human health, it does not mention specific anti-disease drugs. However, the hadiths and sunnahs of Muhammad (s.a.v.) contain information on the prevention and treatment of many diseases, as well as how doctors and patients are advised. These topics are covered in the "Book of Medicine" section of the hadith collections. At the same time, a genre of medicine called "Tibb an-Nabawi" emerged, and each disease was divided into typologies, the origin, prevention and treatment of which were substantiated and interpreted through hadiths and sunnah. However, historians have studied the sources of problems related to Medicine an-Nabawi analytically. As a result, Medicine an-Nabawi has been recognized as the most important guide to health and treatment.

Necessary rules for daily life, cleanliness and hygiene, which are emphasized in many places in the hadiths, formed the basis of medical prevention. In addition to the hadiths, the works of al-Nabawi also describe medical issues that are close to the sunnah, such as minimally invasive surgeries, and very few invasive methods, such as blood transfusions or canning. Prophylactic actions

of dietary regulation, as well as natural medicines, along with herbal treatment, have been described as the basis for health.

It is narrated on the authority of al-Tirmidhi that 'Uthman ibn Sharik said: The Arabs asked: O Messenger of Allah, should we not be cured? The Messenger of Allaah (peace and blessings of Allaah be upon him) replied: The Companions asked, "O Messenger of Allah, what is it?" The Messenger of Allaah (peace and blessings of Allaah be upon him) said, "Old age." they said. This hadith makes it very clear in the Islamic faith that healing is from Allah, and emphasizes the importance of man's connection with medicine. In addition, Abu Bakr Rabi ibn Ahmad al-Ahwini al-Bukhari wrote in his Handbook for Students about the importance of medicine in theology: Secondly, he needs to know some medicines in order to maintain his health and not get sick. " This doctrine is also mentioned in Tibb an-Nabawi, and the foundation of Islamic medicine was laid on this basis.

By the IX-XI centuries, the science of medicine reached its peak in Muslim countries. Abu Ali ibn Sina's achievements in the field of medicine were also recognized, and the scientific literature written by him was later accepted as the primary source all over the world, especially in the universities of Western Europe. Ibn Sina's Al-Qanun Fit Tib (Laws of Medicine) was published in 1473 in Milan, Europe. By 1500, this work had been published sixteen times.

Born in 865 year in the city near Tehron, Muslim physician Abu Bakr Muhammad ibn'iyu Razi's 230 books, such as al Mansuri, al-Hovi, Bur'us sua, have also made great strides in the field of Medicine. The work of Rosary "medical citizen" was published forty times between 1498-1866 years.

Between this period, Muslim medical scholars, encyclopedist scientists made great contributions to the renaissance of the Islamic world. In particular, Ibn Rushd's works on medical science such as "Al-Kulliyot", "Esoguchi" of Hunayn ibn Ishaq, "Kitab al-malakiy" of Ali ibn Abbas, "Zadul Musafir" of ibn Jazeera, "Taqbimul Abdon" of ibn Jazeera, "at-tasriyf lime ajaza Anit Anit Talif" of Abul Qasim az-Zahr, "at-tasriyf Phil mudovati vat-daqiyr" of ibn az-Zahr enters the ranks. Ibn Abu Usi'i, who lived at the beginning of the XIII century, gives information about the activities and works of 399 Muslim healers who lived and worked in IX-XII centuries in his work "Uyyunul anbaa fii layer atibbaa" ("a fountain of messages about the healers strata").

While medieval medical sources have not fully revealed the issue of infectious diseases, Christian doctors have seen the causes of the disease as a divine punishment, as well as the Greek teachings on environmental factors and fluid balance in the body. In the X and XI centuries, Christianity's teaching focused more on the interdependence of four elements, mainly Earth, Air, Fire and water, as the causes of disease. They also showed the four qualities that determine them – hot, cold, wet and dry-as the basis.

In the time of the Prophet (peace and blessings of Allaah be upon him), the treatment of a disease was mainly based on the nature of the disease, and it was recommended to know its cause and symptoms in order to know its cure. Therefore, as Ibn Hajar states in his hadith, when interpreting the method of healing, it was first necessary to identify two types of diseases, namely, material (masculine madiya) and intangible disease (masculine non-material).

The first of the material diseases is said to be a disease caused by heat (al-harara), cold (al-barida). The second is divided into moisture (rank), dry (yabisa) and mixed (ink). According to Ibn Hajar, the intangible disease is treated as stated in the hadith, and it is stated in a hadith: "Fever is from the heat of Hell, so lower the fever with water." Based on this evidence, it can be said that the body and soul of humanity have the potential to be healthy or sick, balanced or disproportionate. Body imbalances are similar to fever, headaches, and other physical ailments. The disease of the spirit, on the other hand, is similar to the symptoms of anger, anxiety, grief, and the like.

Medieval physicians did not have antiseptics and painkillers to perform major internal surgeries. Christian surgeons have experienced problems such as anesthesia, religious restrictions on surgical practice, and painful treatments, as well as torture of the patient. Because the Church Councils of the Middle Ages made it a sin for Christian physicians to harm the sick, especially the poor and the pious, through ignorance, negligence, or experimentation.

Since most Christian physicians were priests at the same time as doctors, they realized that harming a patient was a sin, making surgery a major problem. By the end of the 11th century, European surgery had developed. As a result of the influx and translation of medical works by Muslim scholars into Europe, surgical brochures in Latin and local languages have proliferated.

According to Islamic teachings, Imam Bukhari also collected hadiths about the treatment of diseases and the methods of treating diseases used during the time of the Prophet (saas). The hadith about the existence of healing (ash-Shifa fi salasa) in three things was narrated by Imam Bukhari in his Kitab at-tibb and Bab ash-shifa fi salasa (chapter). This hadith came in three forms and was narrated by Ibn Abbas and Jabir ibn Abdullah. The first is that there is healing in three things: a sip of honey, bloodshed (hijama) and fire marking (cauterization), but I forbid my ummah from marking with fire. The second is: "There is healing in three things: taking blood (hijama), drinking honey and hardening (burning with fire), but I will save my ummah from kauterization." In another narration, Jabir ibn 'Abdullah narrated that the Prophet (peace and blessings of Allaah be upon him) said: "If there is a cure from your medicine, it is blood-cutting, drinking honey or burning with fire (cauterization), but I do not like to be branded with fire."

Analyzing the interpretations of the above hadith, it would be a mistake to forbid or call it haram today. If this practice is considered haram in Islam, then it is necessary to make surgical practices in modern medicine haram as well. When all other treatments, such as a sip of honey and hijam, are ineffective, it is permissible to recommend burns (al-kayy) as a treatment for the disease. That is, if there is no other alternative method or if the effectiveness of the other treatment method has not been proven and it is done with caution, such a treatment method is allowed.

According to Badr ad-Din Aini, medicine is the knowledge of the state of the human body in a healthy state or during illness (Ahwal badn al-insan). Its purpose is to take the necessary measures to maintain health and, if necessary, to restore health (at-Tibb huwa 'ilm yuraf bihi ahwal al-badn al-insan min jarah ma yasihu wa yazul' an as-sihhat li tahfizu as-sihah hasiluhu wa tastariddu raaziluhu)

Muslims must be both physically and mentally healthy, because in Islam, spirit and body, heart and soul, faith and peace mean almost the same concepts. In conclusion, Ibn Hajar concludes in the field of medicine that it is clear that a person will be happy in this world and in the future as long as he is able to maintain and restore his health, both physically and mentally.

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