

**APPROACHES IN MEDIEVAL RESEARCH IN THE STUDY OF THE SOCIAL-RELIGION BASIS OF RELIGION AND MEDICINE
(in the example of christianity and islam)**

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Abstract: The global processes taking place in the world require a harmonious approach to the issue of mental and physical health of a person. In modern medical practice, solutions to existing problems can be found through medical-spiritual procedures based on religious teachings. In the teachings of Christianity and Islam, which are considered world religions, during many millennia of history, guidelines for regulating not only spiritual, but also medical health of a person have been developed and are being implemented. In the context of the 2019 global pandemic related to COVID-19, the popularization of spiritual-psychological (الروحية والنفسية) treatment processes along with medical treatment has increased the importance of religious medicine. In this respect, the study of their religious and social foundations regarding human health issues is of urgent importance.

Key words: *religion, medicine, Christianity, Islam, source, research, medieval.*

INTRODUCTION

In the scientific centers of the world, attention is being paid to the in-depth study of sources in the fields of religion and medicine and to reveal their true essence. This type of research is advancing ideas about trends related to professional and interdisciplinary collaboration between religion and medicine.

From the second half of the 20th century, the religious basis of medicine in the West and the East, the importance of religious views in its creation, the proof of the instructions regarding human physical health in the holy texts in modern medicine, it is true that the inventions in this regard are reflected in the books of the Bible, verses of the Qur'an and hadiths . scientific research on from this point of view, revealing the specific aspects of religious and social foundations of medical issues in religions serves to expand the scientific scope of research in this field.

The study of the basics of medical issues in the sources of Christianity and Islam started from the time of the emergence of religions and their spread in society. By the 18th century, as a result of the separation of religious and secular sciences, medicine began to develop independently of religious views. By the middle of the 20th century, works devoted to the comprehensive examination of the medical-social, organizational and moral problems of the interaction between the church and the state began to be carried out.

Throughout the history of mankind, the development of religion and the issue of medicine have gone through a phase of growth in mutual harmony. In particular, whether it is based on religion or contradicts religious teachings has been in the center of discussion. Although religious motifs are not found in the medical works written by ancient scientists, the issue of medicine is always explained in religious literature. Later, with the growing role of religion in society, medical scientists also tried to prove their views with religion. At the same time, the monks of the religion also worked as healers at the same time. In Christianity, this is evidenced by the miracles given to Jesus (as) and his healing of people, healing the eyes of the blind, cleaning the skin of lepers, and stroking the paralyzed. After the ascension of Jesus (as) from the earth, the apostles, and after them the saints, undertook this task. After all, according to the Christian faith, the disease is caused by sin, and its healing is through repentance and spiritual purification. In our opinion, this issue creates the need to study the field of medicine in religious teachings, sources and ages.

MAIN PART

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The first studies of medicine and religion are associated with the emergence of the first medical schools and universities in Western Europe. According to Christianity, knowledge is divided into 2 types: natural and supernatural knowledge. Natural knowledge is the result of human thinking, while supernatural knowledge is biblical science, reflected in the writings of Plato, Aristotle, and other ancient philosophers recognized by Christianity. The task of scientists was to confirm these texts with new information. On this basis, medieval scholasticism (Greek epistémonas - scholar, scholia - school) is a type of religious philosophy, a synthesis of Catholic theology and Aristotelian logic, which refers to the Bible as the main source of knowledge, using logical methods of proof. characterized by the theoretical and methodological justification of the religious outlook. Aristotle's doctrine of the immortality of the soul was used in medieval scholasticism and influenced the development of natural-scientific knowledge in Europe for many centuries.

The first medical school in Western Europe was the Salerno Medical School in Italy, founded around the 9th century. Doctors were engaged in treating patients and teaching the art of medicine. The school developed as a school of practical doctors. By order of the Holy Roman Emperor Frederick II (XIII century), he was given the right to give the title of doctor. It is forbidden to engage in medical activities without a license at the school.

The reputation and popularity of the school can be explained by the many studies conducted by the doctors of Salerno and distributed throughout Europe. Because of the primary role of religion in medieval European society, this can also be felt in research. In Salerno in the 9th-11th centuries, practical medical works such as "Antidotary" containing 60 recipes and "Passionary" - a practical guide to diagnosing diseases were created. In the twelfth century, in Salerno, a treatise on the treatment of all known diseases was written.

The University of Paris (1215) was one of the first universities in France and Europe, created by the merger of several chapel schools. Initially, it had 4 faculties: art, law, medicine and theology. In the 13th century, it became one of the largest universities in Europe. Medicine was considered a secondary science to theology, because the University of Paris was based on Christian theology, and according to the Christian teaching, the healing of a person begins with the purification of his psyche. The task of medicine was considered to be "healing the dead body".

The term "medicine" means internal diseases, and in Western European universities, where scholasticism prevailed, neglecting practical experience was considered a characteristic feature of the educational system. The temple recognized the works of Galen, Hippocrates and Ibn Sina. Only medical works that were censored by the Church were taught in universities. Teaching and learning are in two ways: dogmatic and scholastic, and the study of internal medicine in universities is only theoretical. Most medieval universities did not teach surgery. Because Christian doctrine and church law forbade the opening of the human body, the students' conceptions of the human structure were superficial.

Western Europe (1316) by M. de Luce (1275–1326), Master of the University of Bologna created _ His collection is based on the discovery of 2 corpses, which were painstakingly executed over several weeks due to their extreme rarity. Most of the information comes from Galen's "On the Nomenclature of the Parts of the Human Body". Later he became the founder of scientific anatomy Vesalius studied anatomy from this textbook.

At the time when the teachings of Islam appeared, there was a unique folk medicine in the society. After all, although many works on medicine were written before the 7th century, there was no source basis for this folk medicine. When Qur'anic verses and hadiths that heal the heart and body appeared and were collected, Muslim doctors began to write works based on Sharia and science. As a result, a new genre of Tibbun Nabawi was born.

From the 9th century, medical science reached its peak in Muslim countries, new inventions and new scientific works appeared. Also, these works served as a basis for the Western Renaissance.

The views of Western medical thinkers, built on the inventions and works of Muslim physicians, led to the creation of new researches and works. The medicine of the Arab caliphates began to form from the middle of the 6th and 1st centuries . Its most prosperous period corresponds to the X-XI centuries. Bukhara, Khorezm, Samarkand, Damascus, Baghdad, Cairo, Cordova produced great doctors and scientists of their time. Mosques were considered the main centers of medical education.

Translators of medical literature from Arabic to Latin were of great importance in the development of medical knowledge. They brought the works of Eastern Muslim doctors to Europe. Eastern thinkers, on the other hand, preserved the legacy of ancient medical classics. Almost all literature that existed in the 9th-10th centuries was translated into Arabic. A famous translator was the Nestorian-Christian Hunayn ibn Ishaq (809-873 AD), the court physician of Caliph al-Mutawakkil, who was fluent in Arabic, Syriac, Greek, and Latin. He visited the Byzantine Empire in order to find manuscript copies of scientific works. traveled through His translations include the works of Hippocrates, Dioscorides, Galen, Plato, Aristotle, Soran, Oribasius, and Paul from the island of Aegina. He taught medicine in Baghdad, introduced the term medicine into the Arabic language, founded medical texts in Arabic, described the muscles and nerves of the eye ("Ten treatises on the eye"), and contributed to the formation of the science of ophthalmology. contributed.

One of the most famous surgeons of the Middle Ages, Az-Zahrawi from Cordoba (Spain, Emirate of Cordoba) lived approximately in 936-1013. His 30-volume "Book of Medical Knowledge" is a summary of practical experience accumulated throughout his life. Treatise on Surgery and Instruments (Vol. 30) is the first illustrated work on surgery, covering cauterization, wounds, abscesses, hernias, treatment of varicose veins, tumors, boils, issues such as removal of stones, amputation of limbs, training of midwives and removal of dead fetuses from the mother's womb were considered. Al-Zahrawi's works were published in Morocco and served as textbooks and practical guides for medieval surgeons.

Al-Zahrawi used antiseptics to treat wounds and skin wounds, invented catgut, and described and illustrated about 200 surgical instruments for the first time. He was the first to describe tuberculosis of bones and developed the cauterization method. He introduced the lying position of the patient during operations in the small pelvis , the term cataract (from the Latin cataract - cloudiness) and the operation of its removal in eye surgery.

the Egyptian doctor Ibn al-Haysam, who lived in 965-1039 years, studied the structure of the eye and explained the refraction of the rays around the eye for the first time. Shah gave names to parts of the eye such as the retina, lens, and vitreous body. He made models of lenses out of crystal and glass, proposed the idea of correcting vision using biconvex lenses, and suggested that they could be used in old age. The treatise on optics made him famous in Eastern countries and Western European countries. The original copy of the book has not survived. A copy translated into Latin has survived to this day under the name "Treasures of Arabic Optics" .

Ummar ibn Ali al-Mawsili (Cairo, 10th century) invented an operation to remove cataracts by affecting the pupil of the eye with the help of a needle he invented, and it was named "Operation of Ummar".

Abu al-Razi (850-923) connected theoretical knowledge with hospital practice. There are about 200 works by his pen. His work "On Smallpox and Measles" is of great importance, which describes their symptoms, the course of the disease and treatment, differences, immunity against re-infection with smallpox, and the need for vaccination. Among the patient's treatment measures, he emphasized paying attention to the oral cavity and recommended rinsing with diluted water. Being well versed in chemistry, he studied the effects of drugs and mercury salts on monkeys. In the field of surgery, he was one of the first to use cotton wool for suturing abdominal wounds, tying ligaments, surgical sutures from sheep's intestines, and created an instrument for removing foreign bodies from

the throat. described. For the first time in the Arabic-speaking countries, he implemented the practice of recording the medical history of patients.

Al-Razi created extensive medical manuals. His 10-volume "Medical Book" , "One Doctor Can't Cure All Diseases" (about the importance of doctors' specialty), "For Those Without Doctors" (or "Poor People's Medicine") are famous in the medical world. The 25-volume Comprehensive Book of Medicine, the first medical encyclopedia in Arabic literature , was compiled and summarized by his students after his death. From the 13th century, the work was translated into other languages and became one of the main medical manuals in the Middle Ages. Al-Razi's books served as textbooks in medical faculties of medieval universities in Western Europe for a long time.

Ibn Sina (980-1037) was a medieval encyclopedist scientist, philosopher and physician, court physician of emirs and sultans, and minister of Hamadan. He wrote more than 450 works in 29 areas of science. He studied logic and philosophy, geometry and astronomy, physics and chemistry, botany and theology, music and medicine. Favorable conditions for scientific activity were created for him in the palace of Emir Shams al-Dawla. He was the emir's chief physician and adviser, and even accompanied him on military campaigns. He lived in Khorezm for several years and worked in "Bayt ul-Hikma" together with prominent scientists and doctors such as al-Biruni, al-Masihi, who greatly influenced the formation of Ibn Sina's scientific views. Ibn Sina's "Removing harm from various manipulations by correcting and preventing vices", "On the benefits and harms of wine", "Poem on medicine", "Treatise on the pulse", "Measures for travelers", "Treatise on chicory" , "Blood vessels for blood transfusion", "Book of healing", "Book of knowledge" are famous all over the world. Ibn Sina in his book "Medicinal Medicines" describes the role of the heart in the occurrence and manifestation of pneumonia, features of diagnosis and treatment of heart diseases, diagnosis, prevention and treatment of sexual diseases in "Treatise on Sexual Power", "Vinegar" and treatise on honey" considered the preparation and use of vinegar and honey mixtures in treatment. Ibn Sina emphasizes physical and mental healing. There are his philosophical works on the healing of the soul , which include "The Book of Love", "The Book of the Origin of Prayer", "The Book of the Meaning of Pilgrimage", "The Book of Getting Rid of the Fear of Death", "The Book of Destiny".

By the XVII-XVIII centuries, as a result of the narrowing of the fields of science around the world, the separation of religion and modern science, the common aspects of medicine and religion were disappearing in the West. The main focus was on purely scientific medicine, and the role of religion was reduced to an insignificant level. In the Muslim East, although the harmony of religion and medicine was not sharply interrupted during these periods, due to the increase in religious fanaticism, the practice of science decreased a little.

Since the second half of the 20th century, scientific researches on the religious basis of medicine in the West and East, the importance of religion in the history of the emergence of medicine, the justification of medical issues in religious teachings by modern medicine, and the reflection of modern medical inventions in the Qur'anic verses and hadiths. started

CONCLUSION

The above studies indicate that research approaches are diverse and relevant in studying the socio-religious foundations of religion and medicine.

Throughout the history of mankind, the issue of medicine has always been considered a primary field, and its justification by religion or its conflict with religious teachings has been in the center of discussion. For this reason, the issue of religion and medicine has been studied separately in the scientific studies written by thinkers and medical scientists from ancient times to today. Later, with the strengthening of the role of religion in the society, even the scientists engaged in medicine tried to prove their views with religion. As a result, several approaches to the study of religion and medicine have emerged. For example, if the medieval sources of medicine were dominated by the religious motive due to the dominant role of religion in society, then according to the approach of

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modern research, historical, medical, philosophical, religious-subjective and theological-objective approaches can be observed.

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