



## Approaches To The Study Of Religion And Medicine In Scientific Research

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### ABSTRACT

The importance of medicine has never waned throughout human history. The question of whether it was based on religion or violated religious precepts was particularly hotly debated. Although the medical works published by ancient scholars have no religious motivation, the topic of medicine has always been explained in religious literature. Later, as religion's influence in society grew, medical scientists attempted to prove their points through religion. At the same time, the monks were also practicing medicine. This is demonstrated in Christianity through Jesus' (pbuh) miracles, such as the healing of the blind, the mending of the blind's eyes, the washing of the lepers, and the healing of the paralyzed. Following Jesus' (a.s) ascension from the earth, the apostles took on the work, followed by the saints. After all, the ailment is caused by sin, and the only way to heal it is via repentance and spiritual purity, according to Christian teaching. As a result, the issues of religion, source, and medicine have occupied a unique position throughout history.

### Keywords:

Medicine, religion, research, West, approach, Bible, medical school

The birth of the earliest medical institutions and universities in Western Europe coincided with the first studies on medicine and religion. Christianity divides knowledge into two categories: supernatural and natural knowledge. Natural knowledge is the result of human thinking, as reflected in the texts of Plato, Aristotle, and other ancient philosophers recognized by Christianity. While supernatural knowledge is the science cited in the Bible, natural knowledge is the result of human thinking, as reflected in the texts of Plato, Aristotle, and other ancient philosophers recognized by Christianity. The task of the scholars was to confirm these texts with new data. On this basis, medieval scholasticism is a type of religious philosophy (Greek επιστήμονας - scholar, scholia - school), a synthesis of Catholic theology and Aristotle's logic, which is characterized by a rational theoretical justification of the religious worldview, using the Bible as the main source of knowledge, using

logical methods of proof. For many years, Aristotle's idea of soul immortality was adopted in medieval scholasticism and affected the development of scientific science in Europe.

Around the ninth century, the Salerno Medical School in Italy became the first medical school in Western Europe. Physicians were treating patients and instructing them on how to practice medicine. The school evolved into a practical doctor's school. He was given the ability to confer the title of physician by order of Holy Roman Emperor Frederick II (XIII century). The school is the only school in the country with such powers, and it is forbidden from engaging in unlicensed medical activity.

The prestige and popularity of the school can be explained by the many studies studied by Salerno physicians and disseminated throughout Europe. Since the role of religion was primary in medieval European society, this can also be felt in research. In the IX-XI centuries in Salerno created practical medical works, such

as "Antidotary", which contains 60 prescriptions, and "Passionary" - a practical guide to the diagnosis of diseases. In the twelfth century in Salerno was written a pamphlet "On the treatment of diseases", which was devoted to the treatment of all diseases known at that time.

By the XI-XV centuries, as a result of urban development, European universities began to take shape. In the Middle Ages, the oldest universities in the world in Italy — Bologna (1088), Padua (1222), Neapolitan (1224), Pizan (1343), in England— Oxford and Cambridge (1209), in Scotland — Edinburgh (1583), in France — Paris (1215), Montpellier (1289), Madrid in Spain (1293), Salamank (1218), in Portugal — Lisbon (1290), in the Czech Republic — Prague (1348), in Poland — Krakow (1364), in Austria — Vienna (1365), in Germany - Cologne (1388), Leipzig (1409) universities were established.

The University of Paris (1215) was one of the first universities in France and Europe to be merged with several temple schools. Initially, it had four faculties: art, law, medicine and theology. In the 13th century, it became one of the largest universities in Europe. Medicine is considered second to none because the University of Paris is based on Christian theology, and according to Christian doctrine, the treatment of a person begins with the purification of his psyche. The task of medicine was to "cure the dead."

Leading positions in European universities, such as rector and dean, were held by clergy, a measure taken for legitimate reasons, and secular individuals were not allowed to judge clerics. In church universities, such as Paris, executives are appointed and paid by the church, and in universities established by royal decree, such as Naples, by royal authority.

The term "medicine" refers to internal diseases, and in Western European universities dominated by scholasticism, a lack of focus on practical experience is a feature of the education system. The temple recognized the works of Galen, Hippocrates and Ibn Sina. Only church-censored medical works were taught at universities. Teaching and learning are in two

ways: dogmatic and scholastic, and the study of internal medicine in universities has acquired only a theoretical character. Most medieval universities did not teach surgery. Because Christian doctrine and church law forbade the discovery of the human body, students' perceptions of the human structure were superficial.

As Sorokina noted in her work: "For the first time in Western Europe, exhumation of the dead began in the most advanced universities - Salerno and Montpellier - only with the special permission of the monks from the XIII-XIV centuries. On this basis, in 1238, Frederick II allowed the medical faculty in Salerno to open only 1 body in 5 years. By 1376, Duke Louis of Anjou and the ruler of Languedoc had ordered the University of Montpellier to donate one body a year.

Medical research and books were very difficult and expensive to find. The calligraphers made several remarks on each book. Valuable books are loaded on control chairs or chained to bookshelves. For example, in the 15th century, the medical faculty of the University of Paris had only 12 books<sup>1</sup>.

The first textbook on anatomy in Western Europe (1316) was written by M.S. created by de Luzzi (1275–1326). His collection is based on the discovery of 2 bodies, which have been carefully executed for several weeks as they are very rare. Much of the information is taken from Galen's *On Naming Parts of the Human Body*. Vesalius, who later became the founder of scientific anatomy, studied anatomy according to this textbook.

Guy de Scholiak (1300-1368) - "father of surgery" in France, a well-known graduate of the universities of Bologna, Montpellier and Paris, was a master of medicine. He was the physician of Pope Clement VI of the papacy of Avignon and his two successors, Innocent VI and Urban V. He underwent surgery at the Church of St. Justin Church near Lyon, and during the plague pandemic (1348), with the permission of Pope Clement VI, he and the corpses performed an operation to investigate the cause of the disease. He was one of the first physicians to diagnose plague patients for medical purposes.

<sup>1</sup>See: Sorokina T.S. History of medicine. – M., 2009

His work "Surgical Art of Medicine" (1363) is a unique encyclopedia of surgery. The work was used as a textbook on surgery in Western Europe until the 17th century.

At the time of the emergence of Islamic teachings, society had its own folk medicine. Indeed, although many works on medicine were written before the 7th century, there was no source basis for this folk medicine. When the verses and hadiths of the Qur'an that healed the heart and body were written, and when they were collected, Muslim physicians began to write works based on Sharia and science. As a result, a new prophetic genre of Tibbun emerged. From the ninth century onwards, the science of medicine in Muslim countries reached its peak, and new inventions and new scientific works appeared. These works also served as the basis for the Western Renaissance. The views of Western medical thinkers, based on the inventions and works of Muslim physicians, led to the emergence of new research and works.

The medicine of the Arab caliphates began to take shape from the middle of the seventh century. Its most prosperous period dates back to the X-XI centuries. Great medical scientists of his time came from Bukhara, Khorezm, Samarkand, Damascus, Baghdad, Cairo, Cordoba. Mosques were the main centers of medical education.

Translators of medical literature from Arabic into Latin played an important role in the development of medical knowledge. They brought the works of Muslim Oriental physicians to Europe. In turn, Eastern thinkers have preserved the heritage of ancient medical classics. Almost all the literature available in the IX-X centuries has been translated into Arabic. The famous translator was the Nestorian-Christian Hunayn ibn Ishaq (809–873), a court physician of the Caliph al-Mutawakkil, who was fluent in Arabic, Syriac, Greek, and Latin, and traveled throughout the Byzantine Empire to find manuscripts of scholarly works. His translations include the works of Hippocrates, Dioscorides, Galen, Plato, Aristotle, Soran, Oribasius, and Paul from the island of Egina. He taught medicine in Baghdad, introduced the term medicine to Arabic, founded medical texts in Arabic, and contributed to the formation of

ophthalmology, describing the muscles and nerves of the eye ("A Book of Ten Books, About the Eye").

One of the most famous surgeons of the Middle Ages, Az-Zahrawi of Kurdovalik (Spain, Emirate of Córdoba) lived about 936-1013. His 30-volume Book of Medical Knowledge is a summary of practical experience gained throughout his life. The Handbook of Surgery and Instruments (Vol. 30) is the first described work on surgery, which includes cauterization, treatment of wounds, pus, hernias, varicose veins, removal of tumors, warts, stones, amputation of limbs, training of midwives, and the removal of a dead fetus from the mother's womb. Az-Zahrawi's works were published in Morocco and served as a textbook and practical guide for medieval surgeons. Today it is the property of the National Library of Paris.

Al-Zahrawi used antiseptics in the treatment of wounds and skin lesions, invented catgut, and was the first to describe and illustrate about 200 surgical instruments. He was the first to describe tuberculosis of the bones, and developed a method of cauterization. He introduced the patient's lying position during operations on the small pelvic cavity, the term cataract (Latin cataract - cloudiness) and the operation to remove it in eye surgery.

As Sorokina points out in his work, Ibn al-Haytham, an Egyptian physician who lived between 965 and 1039, studied the structure of the eye and was the first to explain the refraction of rays around the eye. The king named parts of the eye such as the curtain, the lens, the vitreous body. He made the appearance of lenses out of crystal and glass, advanced the idea of correcting vision using two convex lenses, and proposed that they could be used in old age. The pamphlet on optics made it popular in Eastern countries and Western European countries. The original copy of the book has not been preserved. The Latin translation has been preserved to this day under the title The Treasures of Arab Optics.

Ummar ibn Ali al-Mawsili (Cairo, 10th century) invented the operation to remove a cataract by applying a needle to the pupil of the eye, which he called "Operation Omar."

Abu ar-Razi (850-923) linked theoretical knowledge with hospital practice. There are

about 200 works by him. His work "On smallpox and measles" is of great importance, it describes their symptoms, course and treatment, differences, immunity to re-infection with smallpox, the need for vaccination. Among the treatment measures for the patient, he recommended paying attention to the oral cavity and rinsing with a solution of water. Because he was 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 start removing sutures from sheep's intestines when sewing abdominal wounds, bandaging ligaments, and suturing surgical sutures, and described the device he created to remove foreign bodies in the throat. For the first time among Arabic-speaking countries, it has implemented the practice of recording patients' medical history data. Ar-Razi has created comprehensive medical manuals. His 10-volume Medical Book, One Doctor Cannot Cure All Diseases (on the importance of the medical profession), and For the Non-Physician (or On the Medicine of the Poor) are well-known in the medical world. The first encyclopedic medical collection in Arabic literature, the 25-volume Comprehensive Book on Medicine, was collected and summarized by his students after his death. From the 13th century onwards, the work was translated into other languages and became one of the main medical manuals in the Middle Ages. Ar-Razi's books have long served as textbooks in the medical faculties of medieval universities in Western Europe.

Ibn Sina (980-1037) was a medieval encyclopedic scholar, philosopher and physician, court physician of emirs and sultans, and minister of Hamadan. He has written 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 Amir Shams ad-Dawla. He was the chief physician and adviser to the emir, and even accompanied him on military expeditions. He lived in Khorezm for several years and worked in the Bayt ul-Hikma with such prominent scholars and physicians as al-Beruni and al-Masihi, who had a great influence on the formation of Ibn Sina's scientific views.

Ibn Sina's "Removal of Harm from Various Manipulations by Correcting and Preventing Defects", "On the Benefits and Harms of Wine", "Poem on Medicine", "Booklet on Pulse", "Events for Travelers", "Booklet on Chicory", "His works such as "Blood vessels for blood transfusion", "Book of healing", "Book of knowledge" are famous all over the world. The role of the heart in the development and manifestation of pneumonia, the features of the diagnosis and treatment of heart disease, the diagnosis, prevention and treatment of sexually transmitted diseases in the booklet "On sexual potency", in the book "On vinegar and honey" considered the use of vinegar and honey mixtures in the preparation and treatment. Ibn Sina pays special attention to physical and mental healing. He has published mystical works on the treatment of the soul, including The Book of Love, The Book of the Origin of Prayer, The Book of the Meaning of Pilgrimage, The Book of Deliverance from the Fear of Death, and The Book of Destiny.

The Laws of Medicine (11th century) is a major encyclopedic work by Ibn Sina, **in which the instructions of ancient physicians were revised in accordance with the achievements of Arabic medicine.** He wrote this work for almost 20 years. The book addresses issues related to medicine, anatomy, physiology, and surgical theory on a consistent basis. Symptoms, diagnosis and causes of diseases, principles of their treatment and prevention, postoperative care are described. Ibn Sina described methods of treating purulent inflammation and dislocations of tumors as well as bone fractures. He predicted that diseases could be caused by the smallest creatures. First of all, attention was paid to the contagion of smallpox and it was described separately from other diseases. Much attention has been paid to the description of drugs, methods of their production and application. A separate chapter is devoted to poisons and anti-poisoning methods.

By the seventeenth and eighteenth centuries, as a result of the narrowing of the fields of science around the world, the separation of religion and modern science, the commonalities of medicine and religion in the West disappeared. The main focus was on pure

scientific medicine, and the role of religion became insignificant. In the Muslim East, while the harmony of religion and medicine did not break sharply during these periods, the pursuit of science diminished somewhat as a result of growing religious bigotry.

From the second half of the twentieth century, research began to emerge in the West and East on the religious basis of medicine, the importance of religion in the history of medicine, the justification of medical issues by modern medicine, and the reflection of modern medical inventions in Qur'anic verses and hadiths.

According to the approach of the studied studies can be divided into several types, namely:

- Historical approach;
- Medical approach;
- Philosophical approach;
- Religious-subjective approach;
- Religious-objective approach.

Most of the research that has been studied so far is based on medical, religious and subjective issues.

Modern medicine has reached its zenith in the XXI century. It is also moving into the narrowest areas. However, there is a new direction in medical research, and the foundations of medical science, the study of the place of medicine in medical history are developing.

In the dissertation of Ayusheeva Lygjima Vladimirovna for the candidate of historical sciences "The role of Tibetan medicine in local medicine (XVII - XX centuries)"<sup>2</sup> origin and features of traditional Tibetan medicine, theory and practice of traditional Tibetan medicine, the first stage of the spread of Tibetan medicine in Russia (late XVII - mid XIX centuries), the study of Tibetan medicine by Soviet scientists, the development of traditional Tibetan medicine at the present time, and the place of Tibetan medicine in the history of Russian medicine.

<sup>2</sup><https://www.dissercat.com/content/rol-tibetskogo-vrachevaniya-v-otechestvennoi-meditsine-xvii-xx-vv> 07.02.2022

<sup>3</sup><https://www.dissercat.com/content/vzaimodeistvie-zdravookhraneniya-i-russkoi-pravoslavnoi-tserkvi-v-formirovanii-individualnog> 07.02.2022

Manko Maria Vladimirovna's dissertation for the degree of Candidate of Medical Sciences "Interaction of health and the Russian Orthodox Church in the formation of individual and public health (history, opportunities, development paths and prospects)"<sup>3</sup> is written from a medical point of view.

The commonalities of religion and medicine have also been studied by many scholars in recent years. Including Alarcos Francisco from Portugal in his work **"Bioética e pastoral da saúde"** entitled **Bioethical Issues in Medicine from a Medical Perspective**<sup>4</sup>.

In the dissertation of Zubairova-Valeeva Aygul Sabirovna for the candidate of philosophical sciences "Religious therapy as a cultural phenomenon"<sup>5</sup> basics of religious therapy, the role of religious therapy in medicine and religion, principles of religious treatment in different religions, cognitive theology, psychological and physiological bases of religious therapy, the neurophysiological mechanisms of religious treatment and other similar issues have been studied in detail.

Slesarev Vladimir Olegovich's doctoral dissertation "Worldview in Applied Medicine: Theory and Methodology" also studies this topic from a philosophical point of view. Theoretical issues of integration of medicine and philosophy, primary forms of expression of medicine and philosophy, historical aspects of ideas about the nature of the human body and diseases in medicine and philosophy, medical-biological impact of the human worldview, therapeutic effect of religion and religious medicine in the formation of worldview The religious worldview, such as perception, analyzes the issues of physiological self-awareness of man.

On the basis of a religious-subjective approach, the study of the Portuguese scientist F. Alvarez "The role of theology in health"<sup>6</sup> considered the issues of healing on the basis of

<sup>4</sup>ALARCOS, Francisco J. **Bioética e pastoral da saúde**. São Paulo: Paulinas, 2006.

<sup>5</sup><https://www.dissercat.com/content/religioznoe-vrachevanie-kak-fenomen-kultury>. 07.02.2022.

<sup>6</sup>ÁLVAREZ, F. **Teologia da saúde**. São Paulo: Paulinas/Centro Universitário São Camilo, 2013.

Christian teachings. Jacques Derrida's article "Religion: Capri Seminary"<sup>7</sup> also provides information on this topic.

Alieva Patimat Shapiulaevna's dissertation for the degree of candidate of historical sciences "Folk medicine of the Avars: ethnographic aspect"<sup>8</sup> also studied the issues of religion and medicine from a historical point of view. In this dissertation, magic and religious factors in Avar folk medicine, interpretation of the disease by folk medicine, methods of diagnosis in folk medicine, the role of religious prayers in the prevention and treatment of diseases in Avar folk medicine, the importance of water in magic therapy, methods of folk medicine in psychotherapy, rational and irrational experience, including surgery, herbal medicine, use of mineral and organic substances, healing of endocrine and skin diseases, gynecology, the role and importance of religion in the prevention and treatment of infectious diseases.

Popovkina Galina Sergeevna's dissertation "Folk medicine in the Slavs of the Far East of Russia"<sup>9</sup> is an example of religious research. This study focuses on the socio-cultural aspects of folk medicine, the ethnocultural and social foundations of the Eastern Slavs, the doctor and his religious worldview, the methods of treatment of physicians, the ethnic origin and religious identity of physicians.

The dissertations of Malakhova Anastasia Sergeevna "Man and disease in the daily life of ancient Russia in the X-XVII centuries" and Rudenko Lada Valerevna "The social role of the Orthodox Church in ancient Russia in the IX-XI centuries"<sup>10</sup> are of great importance in the study of religion and medicine from a theological point of view. Issues such as the worldview of religious medicine and its role in the structure of religion and medicine, the principles of religious healing in various religious systems, religious medicine in the

sources of cognitive theology, the psychological and physiological basis of religious treatment are widely expressed in these studies.

I. Alexandro, a Western scholar, in his article "Neuroteology and Fundamentals of Beliefs"<sup>11</sup> tried to explain the religious factor and the role and influence of human faith in his health.

<sup>7</sup>DERRIDA, Jacques; VATTIMO, Gianni (orgs.). **A religião: o seminário de Capri**. São Paulo: Estação Liberdade, 2000.

<sup>8</sup><https://www.dissercat.com/content/narodnaya-meditsina-avartsev-etnograficheskii-aspekt> 07.02.2022

<sup>9</sup><https://www.dissercat.com/content/znakharstvo-vostochnykh-slavyan-yuga-dalnego-vostoka-rossii>

<sup>10</sup><https://www.dissercat.com/content/sotsialnaya-missiya-pravoslavnogo-khristianstva-v-drevnei-rusi-ix-xi-vv>

<sup>11</sup>ALEJANDRO, I. "Neuroteologia e as bases das crenças". Disponível em:

<http://www.institutodehipnose.com/search/label/NEUROTEOLOGIA%20AS%20BASES%20DA%20CREN%C3%87A>. Acesso em 22 de maio de 2015.