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Socio-Religious Foundations of Medical Issues in The Sources 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 a person's mental and physical health. In modern medical practice, solutions to existing problems can be found through medical and spiritual treatments based on religious teachings. The teachings of Christianity and Islam, which are considered world religions, have developed guidelines for regulating not only the spiritual but also the medical health of a person and have been implementing them for many millennia of history. In the context of the 2019 global pandemic related to COVID-19, the popularization of mental and psychological treatment (الروحية والنفسية) processes along with medical treatment has increased the importance of religious medicine. In this regard, studying their religious and social foundations regarding human health issues is of urgent importance.

Keywords:

spiritual treatments, religious and social foundations, human health

The scientific centers of the world are devoted to an in-depth study of the sources of the relationship between religion and medicine and to the identification of their true nature. This type of research promotes ideas about trends in professional and interdisciplinary cooperation between religion and medicine. Since the second half of the twentieth century, the religious basis of medicine in the West and the East, the significance of religious beliefs in its creation, and the proof of instructions regarding human physical health in sacred texts in modern medicine, it is true that inventions in this regard are reflected in the books of the Bible, Koranic verses, and Hadith. In this regard, identifying specific aspects of religious and social foundations of medical issues in religions

serves to broaden the scientific field of research in this field.

According to the 88th goal of the new Uzbekistan development strategy¹, the development of the education and health systems has such directions and objectives as increasing the effectiveness of the fight against pandemics, preserving the health of the population, and increasing the potential of medical workers. As a result, a number of activities have been carried out. In particular, in order to study and widely promote the rich scientific heritage of great scientists, support the activities of the Scientific and Practical Center of Folk Medicine and the Academy of Folk Medicine under the Ministry of Health. Books of the genre "Tibbun Nabavi" (الطب

¹ Decree of the President of the Republic of Uzbekistan "On the Development Strategy of New Uzbekistan for 2022-2026". January 28, 2022. // <https://lex.uz/docs/5841063>

النبي) are scientific and explanatory. It is planned to publish translations. Therefore, along with medicine, the field of religious studies is given sufficient importance. The widespread use of religious values in the development of a healthy lifestyle among the population of the Republic of Uzbekistan, especially young people, requires a deep analysis of the principles and rules of the social foundations of religion from a socio-philosophical point of view.

The question of studying the foundations of medical issues in the sources of Christianity and Islam began with 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, free from religious beliefs. By the middle of the 20th century, work began on a comprehensive consideration of medical-social, organizational, and moral problems of interaction between church and state.

The research of foreign scientists V. Z. Kucherenko and A. Y. Shcherkasov is significant in that it covers all aspects of this issue. Ethical problems of modern medicine from the point of view of the Orthodox faith are revealed in the works of Metropolitans Antony Surozhsky and S. Harakas. Doctors' and patients' perspectives

on contemporary moral issues, bioethics, their attitudes toward the Orthodox Church, and their reliance on the activities of public organizations and medical-social institutions established by the Russian Orthodox Church were extensively covered. It was studied in the research of I. V. Siluyanova but has not yet been the subject of a special study. Also, in doctoral and candidate dissertations, M. V. Manko, S. V. Filimonova, and S. M. Khronnikova² scientifically disclosed questions of Christianity and medicine.

Many studies have been carried out on the interrelated aspects of Islamic religion and medical issues, the genre "Tibbun Nabawi," and each of the scientific studies included certain aspects of the problem. Muhammad al-Ansari's research on the history of the first hospitals in Muslim society is important, and the work of V. Mammadaliyev and S. Musaev, "Islam and Bioethics," on bioethics in Islam, is considered one of the important works of prohibitive character in Islam. This is the field. Researchers F. Hamid, Z. Mukhamedov, A. Akseki, and I. Karimov also studied this issue. The scientific research and works of Ali ibn Rizwan, V. Bullo, M. Dols, S. Gonzalez, M. Marti, P. Porman, F. Rahman, and M. Ulman on the relationship between Islam and medicine and their history serve as the basis for further work³.

² Кучеренко В.З., Организация и анализ деятельности лечебно-профилактических учреждений, Проблемы социальной гигиены и история медицины, – М., 2001, № 4; Черкасова Е. – ilohiy cherkov rassomi, u o'zining chizgan ikonalar bilan insonlarni davolagan, cherkov duolari va ikonalarining davolash xususiyatlari bo'yicha bir qator ishlarni amalga oshirgan; Сурожский А. Жизнь. Болезнь. Смерть. – М.: Зачатьевский монастырь, 1995. – 115 с., Наблюдайте, как вы слушаете... / Сост. Е. Майданович. – М.: Фонд содействия образованию XXI в., 2004. – 541 с. O'sha muallif. Жизнь. Болезнь. Смерть. – М.: Фонд «Духовное наследие митрополита Антония Сурожского», 2010. – 87 с. O'sha muallif. Молитва и жизнь // Журнал Московской Патриархии. – М., 1968. – № 5. – С. 56-64; Ruhoniy ota Harakas (Stanley Samuel Harakas). For the Health of Body and Soul: An Eastern Orthodox Introduction to Bioethics (1983), Health and Medicine in the Eastern Orthodox Tradition (1990); Силуянова И.В. Современная медицина и православие. – М.: Свято-Троицкая Сергиева лавра, 1998, – 204 с. O'sha muallif. Этика врачевания. – М.: Свято-Троицкая Сергиева лавра, 2001. – 319 с. O'sha muallif. Человек и болезнь. – М.: Свято-Троицкая Сергиева лавра, 2001. – 208 с. O'sha muallif. Идолы и истины. – М.: Свято-

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³ Mustafa al-Ansari. Bimāristāns and waqf in islam case studies of hospital endowments during 9 th -13th century CE in the muslim world. Department of Arabic and Islamic Studies Faculty of Arts and Social Sciences The University of Sydney; Porman P.E., ed. Islamic Medical and Scientific Tradition: Critical Concepts in Islamic Studies. – London: Routledge, 2011; Məmmədəliyev V. Qafqaz Məsəlmanları İdarəsi sədrinin birinci müavini Müfti Hacı Salman Musayev. Islam və bioetika. – Bakı – 2017; Факхер Бен Хамида. Мусульманская мораль, медицина и биотехнологии // Сайт Российского Комитета по

The research of foreign scientists V. Z. Kucherenko and A. Y. Shcherkasov is significant in that it covers all aspects of these Eastern ancestors: Imam Buhari, Imam Tirmizi, Imam Muslim, Hadith, Abu Hamid al-Ghazali, Badriddin ibn Ahmad al-Ayni, Ibn Hajar al-Askalani, Bahauddin Naqshbandi, religious teachings about human health, and religious aspects of the idea of modern man's role as a perfect man in education. Uzbek scholars such as Sheikh Muhammad Sadiq Muhammad Yusuf, M. Hasani, and N. Musaeva⁴ studied the philosophical and religious aspects of religion in their research.

Medicine was studied not only from the point of view of a particular religion but also from the point of view of a comparative study of Christianity and Islam. In the work "Demons and illness from antiquity to the early modern period," written by Siam Bhayro and Catherine Rider, a lot of information is given about the history of disease from antiquity to the Middle Ages and the influence of religion on it. An illustrative study by J. Byrne is about cholera and religion. The works of A. Montford, I. Metzler, W. York, and D. Schumm⁵ also play an important role in the study of the relationship between religion and medicine from historical, philosophical, and medical perspectives. However, there has been no comprehensive research to determine the philosophical basis of

religious and social beliefs about medicine in the sources of Christianity and Islam.

The field of medicine is an area that includes both theory and practice, an area that protects human health, and it faces a number of challenges both in history and now. For millennia, medicine evolved under the influence of religion, and by the XVII-XVIII centuries, the process of scientific differentiation around the world had intensified, including the division of science into different branches as well as the development of narrow specialization.

The adaptation of Greek medicine to Christianity in the Middle Ages was not based solely on the conflict between science and religion. Pre-Christian cultures, religious texts, the foundations of Greek medicine, and the interpretation of divine teachings formed the basis of the relationship between medicine and religion in the Middle Ages. Early medical problems and scientific views on medicine were held by Greek physicians and philosophers and served as the basis for the attainment of the heights of Tibetan science in the Middle Ages. Although European medicine has been associated with various religious foundations since the advent of Christianity, medicine has also absorbed parts of this pre-Christian domain.

Even in the Islamic world, the interaction between medicine and religion was not conflict-free. In the development of medicine, Islam also

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⁴ Шайх Мухаммад Содик Мухаммад Юсуф. Ҳадис ва ҳаёт. Тошкент.: – Шарқ, 2004; М.Ҳасаний. 1001 тиббий ҳикмат. Т.: –Fan va texnologiya, 2011. – 252 б. Мусаева Н.М. Имом Бухорийнинг “Ал-Жомийъ Ас-Саҳих” асарида ижтимоий-антропологик масалалар (фалсафий таҳлил). 09.00.04 – Ижтимоий фалсафа. Фалсафа фан.док-ри (DSc) диссертацияси. Тошкент – 2021.

⁵ Byrne J.P. The Black Death. Westport, CT: Greenwood Press, 2004; Montford A. Health, Sickness, Medicine and the Friars in the Thirteenth and Fourteenth Centuries. Burlington: Ashford, 2004; Metzler I. Disability in Medieval Europe: Thinking About Physical Impairment During the High Middle Ages, c1100-1400. New York: Routledge, 2006; Schumm D. and Michael S., ed. Disability and Religious Diversity: Cross Cultural and Interreligious Perspectives. New York: Palgrave MacMillan, 2011. York W.H. Health and Wellness in Antiquity Through the Middle Ages. Santa Barbara: Greenwood, 2012;.

adopted ancient Greek medicine but regulated some issues on the basis of sharia. Islamic law contradicted the interpretation of Greek medical texts for several reasons. However, the Islamic Shariah has mitigated some of these contradictions. An example of this is that sharia law, which prohibits men and women from examining and treating each other, is excluded in the event of illness.

Dual categories of philosophy, such as cause and effect, essence, and phenomenon, are very important in medicine. After all, it is very difficult to make a correct diagnosis without revealing the true causes of the disease. If the diagnosis is wrong, it is natural that the consequences of the treatment will be unexpected. Various religious holy texts also document the causes of disease. The Old Testament of the Bible has a unique approach to diseases and their origins. It is determined in the Torah book of Ecclesiastes⁶ that 38 sins make a servant sick, punished, and remain in pain and suffering⁷.

At the time when the teachings of Islam came into being, society had a unique traditional medicine. Because, although many medical works were written before the VII century, there was no source for this traditional medicine. As a result of the Qur'an verses and hadith healing the heart and body when they were collected, Muslim doctors began writing works based on sharia and science, and a new genre of Tibbun Nabawi was born.

the study of the religious basis of medicine in the West and the East from the second half of the XX century, the importance of religion in its creation, and the justification of medical issues in religious teachings by modern medicine are critically and comparatively analyzed. Several types of approaches that have arisen in this field, such as historical, medical, philosophical, religious-subjective, and theological approaches, have been systematized. The concept of "Islamic medicine", a new direction that has appeared in modern medicine, is

philosophically based. In particular, it has been proven in the works and studies of scholars such as Ibn Rizwan, Dols, Manfred Ullmann, Peter Pormann, and Emily Savage-Smith.

It is no secret that modern medicine thrived in the XX century. The current global pandemic, COVID-19, has shown that there are still many challenges in health and medicine. The state's concern for and attention to health care in the new Uzbekistan, in turn, requires awareness and responsibility on the part of the general public. The fact that a new direction in medical philosophy is emerging in Uzbekistan, which is one of the oldest centers of modern scientific medicine, while also developing the field of studying the religious foundations of medical sciences and the place of religion in the history of medicine, shows the need to bring to a new level both socio-philosophical and religious research.

Medical science has flourished in Muslim countries since the IX century, with new inventions and scientific works such as the treatment of eye diseases, surgical procedures and tools, and the treatment of internal diseases emerging. These works also served as the basis for the Western Renaissance. The views of Western medical thinkers, built on the inventions and writings of Muslim doctors, led to the creation of new studies and works.

Ibn Sina (Avicenna) pays special attention to 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 Pilgrimage", "The Book of Getting Rid of the Fear of Death", "The Book of Fate".

As a result of research for a thesis on the topic "Socio-religious foundations of medical issues in the sources of Christianity and Islam", the following conclusions were made:

1. The adoption of Greek medicine by Christians did not occur on the basis of conflicts between science and religion, as opposed to the tradition of antiquity. Pre-Christian culture, the

⁶ Ecclesiasticus- 1. Ecclēsiasticus – about the church (scriptores Hier), 2. Ecclēsiasticus – administration of church affairs, also the name of one of the books of the Bible that ben-Sira(x) recorded directly from Jesus

⁷ Biller and Ziegler, ed. Religion and Medicine in the Middle Ages, P. 39.

foundations of Greek medicine, and theological teachings formed the basis of medieval medicine. The origins of medieval medicine were the first scientific views of Greek thinkers on medicine. After the spread of Christianity, European medicine became associated with religious beliefs. Christian theologians made extensive use of Galen's philosophical writings to clarify questions of religious doctrine and medicine.

2. Medical practices in Islam were influenced by Egyptian, Mesopotamian, Indian, Chinese, and Iranian medicine, with a focus on surgery and herbal treatment. The central location of the Arab countries played a big role in this. Trade routes and relationships between Asian countries provided medical knowledge and medicines to Muslim countries. The medical issues mentioned in the Holy Qur'an and the Hadith were collected in separate works in IX-X centuries. As a result, the genre "Tibbun Nabawi" was created. In later times, medical science flourished in Muslim countries. The results of al-Razi, Abu Ali ibn Sina, al-Mawsili, al-Zahrawi, and other medical scholars served as the basis for the Western Renaissance, and their works were used as primary sources in European universities.

3. The first studies in religion and medicine are related to the emergence of the first medical schools and universities in Western Europe. In Christian teaching, cognition is divided into the natural and the supernatural. Natural knowledge is the result of human thought; supernatural knowledge is biblical science, as reflected in the texts of Plato, Aristotle, and other ancient philosophers recognized as Christians. The problems of religion and medicine were studied separately in scientific studies written by thinkers and medical scientists from ancient times to the present day. With the growing role of religion in society, medical scholars have also tried to justify their views with religion. While religious motives predominated in medieval medical sources, historical-medical and philosophical approaches can be found in modern research. In modern medical research, a new direction has emerged: the study of the religious foundations

of medical sciences and the place of religion in the history of medicine is widely developed.

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