

MEDICAL MEDICATION OF MEDICAL SCIENTISTS IN MEDIEVAL AZERBAIJAN RESEARCH OF BIOETHICS PROBLEMS IN HIS WORKS.

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ABSTRACT

It is important to study and study the past of the people in order to identify and guide the future development of each nation. Ibn Sina, Razi, Isa al-Raqiif, Mahmud Ibn Ilyas, Kafiyaddin Omar Osman, Nasiraddin Tusi and many other Azerbaijani scholars and writers at various times play an important role in the development of medicine and medicine in Western Europe. Although it is known from the history that advances in the world, thanks to scientific discoveries and new technologies, have led to general progress, it has also created various problems for human society and the natural environment, which have to be used in bioethics since the middle of the 20th century to find solutions. appeared. The fact that modern bioethical principles work in such a way proves that these rules and principles are based on years of experience, not new ones.

The moral and ethical values of the medieval Oriental and Azerbaijani medical scientists touch upon the issues and considerations of the principles of modern bioethics and medical law, and the fundamental principles used in their solution.

Thus, the historical studies prove once again that most of the problems that modern bioethics and medical law, nowadays known as a new field in the modern world of science, have been engaged in and begun to study in the Middle Ages, including medicine and medicine in Azerbaijan. and many of their works have been learned by the thinkers.

Keywords: Medicine, Ethics, Bioethics, Health, Medieval, Manuscript. medical law

Introducción

One of the most serious challenges ahead is the study of various stages of modern development, including the early sources of modern science, including medicine and history.

According to the resolution of the General Assembly of the World Health Organization, the main principles of health care and national drug policy around the world are focused on the proper organization of public health care [1; 2; 3; 4]. In the first decade of the 21st century, rapid advances in new technologies, including innovations in biotechnology, nanotechnology, gene engineering, and medicine, have given rise to a great number of

ethical and legal problems. These problems have already reached the global level, leaving regional character. World scholars, politicians, UNESCO and other international officials have already acknowledged that the comprehensive development of modern bioethics and medical law has become a vital requirement [43; 44]. In addition to properly evaluating bioethics and medical legal values, UNESCO demonstrates that the regulatory and regulatory importance of modern bioethics and medical law plays an important role in the confrontation between the demands of science and technology and the high moral principles [42]; Therefore, there is an urgent need to apply modern bioethics in all societies, taking into account the national mentality, the level of development, intellectual potential and natural resources of each country and people [15].

Azerbaijan, which is committed to building a democratic society, places great emphasis on the development of this field of science. Now in the Azerbaijani society health, medicine and biotechnology problems play an important role in the daily lives of every citizen [48,48-63; 49]. Medical technologies, particularly transplantology, cloning, extracorporeal fertilization, new reproductive technologies, intensive development of the pharmaceutical industry, interference with embryonic status, and the human genome, have already begun to concern experts. Azerbaijan, as a developing country, cannot stay away from these issues. Our country is interested in the establishment of specific norms in the context of the intersection of East and West, North and South in the study of the scientific foundations of ethical and legal norms. At the same time, the Azerbaijani national culture, based on the synthesis of the Oriental and Western cultures, embodies the customs and traditions of both civilizations and assumes the role of a bridge between them. The development of new areas of science, including bioethics and medical law, envisaged by international standards by UNESCO, is intended as an integral part of the national strategy in Azerbaijan [9,62-73; 10]. This is because science reflects the unity of ethical and legal knowledge. The formation and development of modern bioethics and medical law is generally associated with the process of transformation of traditional ethics and, in particular, medical ethics, and the study of this area is relevant and relevant in the modern era [52,43-53].

Today, rapidly developing and successfully developing Azerbaijan's health, of course, has a rich historical past and its first rapid development dates back to the Middle Ages. This knowledge was acquired by scholars by studying medieval manuscript examples. Thus, 363 medieval manuscripts of world and Azerbaijani scientists on medical history are kept in the Institute of Manuscripts of the Azerbaijan National Academy of Sciences, including three rare manuscripts on medicine (Ibn Sina, Abdulqasim Zahravi and Ismail Curcanini 2005). included in the International Registry of UNESCO World Memory Program in July [6; 8,18-32; 34].

I consider that. The preservation of such valuable examples and the study by scientists have an important impact on the development of modern medicine.

Although modern bioethics, which is essentially a content-based and ethical doctrine, is now considered to be one of the new areas of knowledge such as the unity of biological knowledge and human values, historical research shows the history of its emergence and development. still goes back to ancient times [13,26-27]. As in the middle of the twentieth century, scientific developments in medicine, biology, philosophy, law and other scientific fields have, of course, influenced the development of modern bioethics and medical law, and have created new conditions for its development. Thus, over the last 40 years, modern methods of approach to the problems of medicine and health and their in-depth analysis have led to the emergence of a new field of science - modern bioethics, in relation to the ethical problems that arise in these areas.

Examining the creativity of medieval Azerbaijani scholars, thinkers and poets, it was found that they paid great attention to ethical issues in their works [14,310-315; 30]. The ancient world was well acquainted with Azerbaijani lizards. Thanks to these legends, the secrets of medical science have been transmitted from generation to generation and spread throughout the world. Two important recommendations of the Lokmans are of modern interest. One of them was to call doctors to perform their benevolent missions honestly, and the second was to urge people to avoid excessive food, alcohol, and hygiene.

The basic principles of doctors' behavior are reflected in the epic book *Kitabi Dada-Korgud*, an ancient monument of Azerbaijani culture [11]. It shows you how to stay healthy and gives you tips on spiritual cleanliness. Leading thinkers, poets and scholars of Azerbaijan, Ibn Bahmanyar Mirzaban, Nizami Ganjavi, Khatib Tabrizi, Mahmud Shabustari, Omar Osmanoglu, Seyid Yahya Bakuvi, Nakhchivani, Khagani, N, Ganjavi, Abu Mansur Aluwangi, , wrote from his benevolent and brave deeds [7,3-12; 24,284-317; 33; 37; 38]. These ideas and writings indicate the high level of development of medical science in Azerbaijan. In the eleventh century, the first madrassas in Azerbaijan taught religious sciences along with religious knowledge [38]. Specialized medical school was opened in Azerbaijan in the 12th century. The school prepared future doctors under the guidance of Omar Osmanoglu. On the basis of Omar Osmanoglu's teaching, doctors laid the foundations for the principle of human love. The doctrine of this doctrine was the need to "turn itself into an enemy." He educates his students in a morally clean and patriotic spirit, seeking to benefit his people, to be selfish, to work hard. preaching. Haqani advised to get rid of greed, hypocrisy, jealousy, slander, revenge, arrogance, lawlessness, flattery, hostility and deception. Nizami, a great thinker and philosopher of all times, highly valued medical science and art. In his works, he wrote deep philosophical views on the subtleties and peculiarities of folk medicine in Azerbaijan, and on the importance of healthy nutrition [26].

It is worth noting that the rapid development of the Middle Ages in the Middle Ages has played an exceptional role in the development of medicine and other sciences in Azerbaijan, as in many countries, and the advances in medicine and medicine have been shared with many Oriental scientists. was gained by working. The work of the well-known Eastern thinkers of Ibn Sina, Razin and Jurcanini, written by 13-year-old scholar of jurisprudence in Central Asia, Ali Margingin, "Hidaya" ("The Right Way"), Azerbaijani lawyer Sheikh Abdul. - Commentary to Hidaya by my colleague Ahmed Tabrizi Charparidi (d.746 / 1345) In the work of Joseph Joseph in 1513, "Came al Fawaid" and "The Benefits of Substance", one of the prominent scientists and physicians of the 12th century, Hubei Tiflis, who lived and created in Azerbaijan, came to us. "And" Law of Hand (" Thought and feeling. " Laws of the People "), " Declaration of Art ", Mahmud ibn Ilyas, a 14th-Century author, in his works and in such works as we teach people the secrets of physical health; they also convey the secrets of the philosophical, legal, ethical and ethical principles to the perfect artists [35,128-136; 39; 61,62,63,64].

Ramazan Ibn Sheikh Lankarani, who lived more than 700 years ago, in his work "Farruchnameyi-Jamali," sees the treatment and prevention of various diseases as a diet, strict adherence to personal hygiene and cleanliness, mainly building self-confidence. However, this issue began to be reflected in the recommendations of the American Health Foundation, other dietetic and health organizations in the 20th century. In general, when analyzing the creativity of medieval Azerbaijani scholars, it is possible to encounter dozens of examples of bioethical issues. [71]

Taking into account the fact that the works of Azerbaijani scholars in the Middle Ages stem from our national mentality and our moral and ethical values, it is very important to study bioethics problems in Azerbaijani medicine at that time. There are also religious views on bioethics problems [45,111-122].

The results of scientific researches show that the ancient and medieval East, including Azerbaijani scientists, paid great attention to ethical problems in medicine, biology and law. The study and study of the moral, legal, and social problems that have arisen in the course of the history of medicine, law and biology have formed the science of bioethics [40,189-212].

In the Middle Ages, the scope of medicine in Azerbaijan was very broad, and at the same time its responsibilities were clarified. In spite of the interest of poets, writers and other creative artists in medicine at that time, the right to cure was exclusively attributed to specialists. It was even established in medical schools where treatment was taught. Often special competitions were held to check medical knowledge. Such contests were held in more serious conditions, as in the Abbasid Caliphate and the Baghdad school. At this time, all healers are checked and they have the right to be treated by those who have successfully passed the test. The main principle facing everyone involved in the treatment was to respect the personalities of the patients and to take into consideration their wishes and wishes. In other words, the most important task was to respect and honor human dignity and to protect it. This factor is considered to be one of the main principles of bioethics currently in use.

For the first time in the history of medicine, medieval scholars of the East were also seriously engaged in the study of the effects of the organism on the human body. It is also important to note that the dietary measures shown in the works of Isa al-Rahi and other authors can be useful for modern medicine. He paid attention to hygiene measures. They have developed field hygiene, clothing hygiene, personal hygiene, industrial hygiene and even travel hygiene [60].

Thus, in the East, in parallel with the medieval Azerbaijan, the boundaries of medicine are expanding indefinitely. Unlike ancient Greek medicine, which primarily deals with the study of the signs of the disease and its elimination, medieval medicine in the East illuminates the essence of health and disease, and thoroughly studied the principles of health and the emergence of various diseases. One of the key findings that emerged as a result was the emergence of the requirements of biomedical ethics and the importance of its preservation at that time.

Nasreddin Tusi considered happiness in the body, spiritual (spiritual) and cultural well-being. This indicates that he has focused primarily on the nervous system in maintaining health [70].

Ibn Sina believed that the fullness of the body is due to the production of juices throughout the body. Ibn Sina writes in his book *On Souls*: "Unity and happiness, hatred and enthusiasm, good and evil, other interactions and situations, are not in fear of the other, so they are subject to the superiority of the spiritual (nerve). Violation of mental activity leads to the superiority of these or other forces in the body. In turn, these forces, or first of all, affect the mental activity "[27,47-59; 28,97-107; 31].

Thus, medieval physicians saw the struggle and unity of mutual forces, with particular emphasis on internal factors in health care. From internal factors, they learned, in particular, the individual and growing characteristics of the body.

In particular, the book Horezmshah's *Resources* explores in detail the nature and individual characteristics of the organism. The well-known physician Curcani has shown

more than 10 types of symptoms, each of which deals with the specificity of health, or other diseases [29,269-275;].

Mahmud-Ibn-Ilyas in his book "Scientific Medicine" has shown that one of the main functions of medicine is to study the effects of naturalism and Sunnism on the body, and the changes that may occur during the effect of various factors in the work of Tufful al-Mumin. Khorasan, a well-known author, Yusuf Harawi, in his work "Medical-Yusufi", written in 1511, reveals 7 basic principles of health that are also manifested in bioethical issues: 1) environmental degradation; 2) protection of mental health; 3) contagious diseases 4) protection from harmful foods; 5) stay away from harmful drinks; 6) clean and healthy body; 7) normal nutrition.

Thus, in the Middle Ages, the boundaries of medicine were expanding and its modern areas were laid [65]. Effective use of medicines and their assortments are based on Abu Mansur Harawi, "Garabaddin" [59] and the Prophetic Prophethood of Mohammed Bergshade's Prophetic Prophethood, bioethics and do no harm [63]. Not only extensive knowledge of medical knowledge and recommendations, but also valuable information about health care, published in Persian in 1423 by Mansur Ibn Mahmud ibn Yusif ibn Ilyas, a well-known scholar of the Middle Ages, [65] were made. In her work, the author writes about pregnancy and childbirth: "Be aware that the symptoms of pregnancy should be protected from bleeding, dyspnea, diarrhea, panic, horrible noise, suffering, fatigue and bad odor. . A child born in the water should shout so that his mouth and nose are not filled with water. The baby should be kept in a clean and bright home. The baby should definitely be fed breast milk. When a mother is sick, she needs to be treated as a nurse, to have a clean, healthy milk, to be hygienically healthy and beautiful."The author's detailed knowledge of this aspect in his work fully meets the requirements of today's gynecology.

In the field of modern medicine, the field of maternal and child health is called reproductive health and family planning, which is governed by bioethical principles. According to bioethical principles, reproduction - reproduction, reproduction and reproduction, should be carried out with the consent and information of the father and mother in the family, without any pressure. Reproductive health refers to the creation of appropriate environments for the reproductive health of people, as well as access to health services that ensure the mother's health during pregnancy and childbirth, and the most likely benefits for having a healthy child. It also includes reproductive health in the provision of all kinds of medical services, including the physical, mental, social and health status of the family, the elimination of existing problems for the growth of a healthy generation [16,147-153; 41]. The birth of healthy and willing babies at what age, while also preventing any problems, is called family planning. These processes also include the elimination of undesirable pregnancies, which, according to bioethical principles, can only be done with the consent of the mother. According to these principles, medical interventions, sterilization can only be performed after the patient's written consent has been provided by the attending physician, providing comprehensive information and necessary medical and social advice to the mother [47,56]. In bioethics, these principles are called informed consent and no harm. One of the main tenets of the principle of goodness in bioethics is first of all the statement of the need to eliminate diseases.

Medieval Azerbaijani doctor Abdul Majid Tabib. In his book The Book of Consciousness, he viewed the disease as a violation of the harmony between the internal and external environment of the body. He attached great importance to the study of the patient's

lifestyle, habits and environment [58].

The doctors believed that the disease progresses at first, gradually accumulating quantitative changes, then into a new quality. With this passage, they linked the course of the disease to the presence of different stages and advised the phased treatment of the disease process. This is most evident in Ibn Sina's "Law" [18; 19; 20; 21]. He writes that a physician should be aware of the symptoms of all stages of the disease, warn of the possibility of complications, and determine the duration and duration of the disease. If there is no need, the physician should not try to expedite the disease process, which has to undergo certain steps through artificial intervention. However, in the most severe cases of the organism the disease process can be changed when an urgent intervention is required, but in other cases it needs to be treated gradually to avoid damaging the organism's adaptive response. He emphasized the importance of early detection of the disease before the onset of the crisis [22; 23]. In modern times, in bioethics, there is no informed consent between the patient and the doctor. That is, according to a more understandable approach, the physician is obliged to inform the patient about his / her status at any time. This is also a factor in evaluating the doctor's right move in terms of protecting the patient's rights, as well as ethics and morals. If the patient is deprived of access to information regarding his / her physical condition and age, then this information should be provided to the immediate relative [17,15-21].

Talking about the outcome of the disease, medieval scholars of the East believed that the last stage of its development could be healing or death. They have yet to realize that healing is not an instant act, but a progressive process. Generally, recovery in poor patients takes years, months, and sometimes years. At this stage, the patient needs good care and must be under the strict supervision of a physician. Because this report may reverse the disease or other complications. Medieval scholars of the East have paid special attention to the protective reactions of the organism in the process of recovery. They believed that healing was due to these protective reactions. Therefore, providing the protective power of the body was one of the main tasks of the physician. Scientists say that they stimulate the appetite, improve appetite, improve mood and so on. have developed the remedies and advised their wide application during the recovery phase. It is also noted that the patient should be given the help that is needed until the crisis is over and its death is known to be inevitable. In modern bioethics it is still called palliative care. That is, it is absolutely unacceptable to anyone, even if they are trying to accelerate their death by the idea of getting rid of suffering fatal patients. Palliative care is a multidisciplinary process of providing services to the patient and his or her family for the purpose of improving the patient's life when the patient is diagnosed with complications and inability to cure; [53,295-296;55].

Take all necessary measures to be humane and compassionate in medicine for bioethics, to utilize the benefits of modern medicine, even in the most difficult situation of the patient, to take action to rehabilitate persons with disabilities, to establish hospice networks in society, and to prevent suffering patients from suffering. In doing so, it is based on the idea of providing these people with a "dignified right to die", making the final stage of their lives painless and relaxing [51].

Azerbaijan's midwives believed that the worst outcome of the disease was death. Science can explain the essence of death. That is why they have categorically rejected the religious conception of the Hereafter. False death was well known to Ibn Sina. He said that if there were any doubts about the signs of death, the funeral process should be postponed for 72 hours. At the same time, the thinker writes that in practice patients often have to die

because of doctors' mistakes. Issues related to death were discussed in detail in Jurcanini's work, Horezmshah's Resources. Chapter 6 is dedicated to this issue. Here are the causes of natural and sudden death. It is emphasized that life is not eternal, and that it is impossible for a man to live forever. Death is a natural phenomenon. But a person can live up to a minimum of 100 years, and in practice, life can last longer. At the time of death, the natural force and heat in the body gradually diminish, the weakening of the force, the decrease in heat lead to death. This is due to the aging of the body. It is not necessary for the elderly to pass any disease, but the strength of the organism weakens at this time. In addition to natural death, there is sudden death. It occurs due to various factors that affect the body's viability. For example, excessive joy, grief, complete loss of blood, acute fatigue, blockage of the blood vessels, especially the cerebral vessels, as a result of various factors can lead to sudden death. In such a case, especially in the young age, sudden warming can be felt in the body when touched. Immediately after sudden death, for example, there are also cases of death warnings about blood loss. Patients should be given stimulants, syrup and warmed up. Of course, an experienced physician will never make a mistake with a heart attack, and in some cases, sudden death should try to prevent it or to do the best it can to bring the patient back to life. In addition, one of the causes of human deaths is suicide or suicide. In the Muslim world, this is unacceptable and even sinful. In modern medicine this condition is called euthanasia [12,106-117; 46; 57,86-92].

At present, scientific and biomedical approaches to the solution of this problem in scientific medicine. Thus, the Republic of Azerbaijan has ratified the relevant international documents on these issues and on June 26, 1997 the Law of the Republic of Azerbaijan "On the Protection of Public Health" was adopted. This is in full accord with the right to health care provided by Article 41 of the Constitution of the Republic of Azerbaijan [2; 4]. Legislation in Azerbaijan prohibits euthanasia Thus, Article 38 of that law prohibits the patient's request to accelerate his or her death by any means or action, and to stop any measures that may lead to his or her survival. Article 135 of the Criminal Code of the Republic of Azerbaijan provides for liability for such actions. After Azerbaijan regained its independence and joined many international treaties, on November 24, 1998, the Criminal Code was added Article 97-1, which establishes criminal liability for "euthanasia" [5]. There it was found that euthanasia is punishable by up to three years 'imprisonment or up to two years' imprisonment for suspending artificial measures that would accelerate the patient's death by any means or movement, or at his request. The law envisages a sentence of up to two years in prison under the second part of the article for deliberate euthanasia.

Thus, research shows that there are still significant challenges in addressing such serious issues in the protection of human health. It is in this context that the best results can be obtained from the use of historical sources, as well as the development and application of the best practices. Research shows that, regardless of time, discoveries and discoveries made at all times have been made possible only by relying on prehistoric knowledge. From this point of view, we believe that the ancient, especially medieval sources of medicine and medicine of the Eastern countries, as well as Azerbaijan, can shed some light on many scientific fields that have yet to be explored and awaited as an inexhaustible treasure.

During our investigations, it became clear that many of the leading countries in the world have existed in the ancient East, including medicine and medicine in the ancient East, including bioethics and medical law. . From this point of view, we believe that it is very important and important for many more emerging fields of science today to search for

sources from which they come from, and to constantly research based on historical sources, to make new contributions to science.

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