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***Keywords:**

Prophet, alternative medicine

Ibn Khaldoun's critique of Prophet's medical teachings is a model for evaluating alternative medicine

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Abstract

Investigation at the oldest history of medicine shows that there has always been a conflict between dominant and progressive and alternative medicine, especially in the modern era. Seven hundred years ago, Ibn Khaldun cast doubt on one of the most reliable alternative and complementary medicine and destroyed its certainty, and this was in accordance with the Prophet of God's practice in visiting a physician and his legal and value recommendations to the physician. Among his recommendations to the graduates of Gundishpur (3rd century AD) are regarding patient-physician relations and the legal rights of the patient and the necessity of referring to a more skilled physician. This intersection has reached its peak in the modern era. And today, one of the actions of modern medicine is to check and test alternative and complementary methods. The current study considers Ibn Khaldoun's paradigm in approaching alternative medicine as a suitable model to explain the ultimate relationship between modern and progressive medicine in every age and alternative medicine. The Prophet's social behavior with business owners is a good model for considering alternative medicine. Because he met seventeen people from Medina guilds The Prophet has considered the worldly experiences of guilds as the criterion for action in the current affairs of the city, and has emphasized the worldly validity of businesses and has refrained from interfering in them. This tendency towards realism is the practical and theoretical life of the Prophet of Islam rather than the experimental achievements of man in his era. In every period of civilization, realistic medical achievements have clashed with medicine based on the traditions of common people and profit-seeking and opportunistic people. And realism in the life of the Prophet of Islam is always a method that should be considered when choosing alternative medicine. This realism is really a recommendation of constant testing of medical achievements with repeated tests according to nature. Tests that do not contradict with rational generalities and are in accordance with the induced and inferred data of nature

Introduction

Realism against the sophism of superstitious medicine

There is a kind of permanent confrontation in history between the realistic and ruling and progressive medicine and in accordance with God and nature with the superstitious medicine based on the illusions and delusions of the common people throughout history, so that it has led to a conflict at some point in time. In the meantime, a current of realism was formed in medicine, which are opposite superstitious for centuries. This research issue is a historical phenomenon and has many examples. Hypothesis of research is that this method is return to realism method in prophet behavior. This realism is the continuation of the combination of medicine with philosophy and intellectual data by Galen in the ancient period, which was continued in medieval period with combination of philosophy and medicine in Gundishapur university, and it was placed in behaviors Prophet of Islam to deal with medicine and

cornerstone of Islamic civilization in medicine and reached a close relationship with Ibn Rushd and found a classical form. Averroes final of Islamic medicine in Middle Ages, by compiling book "Jenral in Medicine", emphasized absolute importance of reason in medicine and announced last message of Islamic civilization in realistic medicine.

Ibn Khaldoun's interpretation of realism regarding the medical teachings of the Prophet of Islam

In the history of medical education in the Middle Ages, there is a large collection of medical education that was expressed by the Prophet of Islam. Ibn Khaldoun's approach to these historical teachings is a hermeneutic orientation. He has divided the propositions issued by the Prophet into three different categories. 1- God's words and revelation 2- Hadiths based on revelation 3- Orders related to daily affairs and daily calculations of the Prophet among the people of Medina because the Prophet visited the people every day and watched their worldly affairs.. The teachings of the first and second categories should be followed by the followers and the people, but the teachings of the third category are in competition with the worldly experiences of the people and those who have words. ,And the Prophet's statements about medicine are outside of the first and second categories and are not mandatory type of medicine that is primitive and based on ignorance, superstition and limited experiences. This medicine is far from Galenian medicine and its methods are different from it. In addition to this medicine, which in the time of Arab ignorance was the responsibility of Tribal Magician and the Sheikh of the tribe A prophet appeared whose characteristic was the complete rejection of all the traditions of ignorance in all fields and customs in culture, religion, lifestyle, medical, food, clothing, and business

Criticism of the Prophet's medical teachings

Ibn Khaldun criticized medicine of Prophet eight hundred years ago. he writes that Prophet was not a physician and a specialist in worldly affairs, and that use of Prophet's medicine does not require observance of status of prophethood ,According to Ibn Khaldun, propositions of Prophet's medical book are not definite propositions such as revelatory words of prophet that need to be propositions such as revelatory words of Prophet that need to be acted upon, but are refutable propositions. And Prophet has made it clear that his statements about daily affairs of people are different from his revelatory words and are not certain. Despite Ibn Khaldun's critique, it should be examine the medical text of the Prophet with a rational point of view and evaluate it according to the fact, and determine that her acceptance does not require any irrational proposition and does not require any contradiction.

The nature and introduction at Prophet medicine'book

Prophet Medicine' book, is a collection of medical knowledge that was collected in seventh century AH by Ibn Qayyim al-Jawziyyah (632-1350 AD).

I: Principles of Prophet Medicine' book

- The medical position in the mirror of the existential laws of good and evil:
- Intelligent and comprehensive system of causes and effects that work exactly together and in this system there is an unlimited number of diseases against an unlimited number of drugs and treatments, the number and adaptation of which is only limited to the knowledge of God.

II-The place of prayer and trust in God in the system of good and evil symmetrical disease and medicine.

- Praying for the healing of the patient is asking for coincidence and the correct adaptation of the medicine to the disease.
- The Prophet specified to the medical industry and stated the ethical and legal issues and duties of physicians towards patients.
- The Prophet's advice is the need to see a more skill physician

Result and Discussion

In the contemporary world, where every day the battle between accepted or rejected alternative medicine with modern medicine is increasing, There is a potential for useful and enlightening discussion , refer to the method of the Prophet of Islam in insisting on realism in science, which is a kind of path solution . The Prophet of Islam constantly asked God to show him things as they exist in context of nature and in realism and he ask GOD, to show , The reality of things. And this is a story of the existence of two methods in the knowledge of humanity, which is threatened sciences with superstition .

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