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MINI REVIEW

# Medieval Scientific Policy in Medicine, Measuring Realism in Prophet Medicine

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## ABSTRACT

In dark days of Europe, which was a barren science, you saw the world through superstitions of alchemy and methods based on ignorance and speculation. A current of science emerged in medieval world that provided a new definition of science. In modern definition of science, it is knowledge of fixed truths of nature, man and society, which you have acquired with the tools of empirical intellect and by observation and induction, and which have been useful for ensuring the welfare and security of human beings. The background of this scientific current is call to reason, realism and philosophy. The intellect is source of knowledge of world, and the dimensions of the universe are based on principles of philosophy and method of realism. Sarton, leader of historiography of science in middle Ages, introduced Muslims as leaders of science in middle Ages. A collection of health, food, medicine and theoretical treatments is attributed to Muhammad, which has been published under the title of Prophetic Medicine. 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. The hypothesis of the present study is that despite Ibn Khaldun's criticism, the realism of the Prophet's medical works shows that Prophet's medicine needs new reflection and study, and a special type of medicine is based on trust in divine wisdom in creating an intelligent system between disease and medicine in nature. The present study has analyzed and explained realism in Prophet's medical words about fenugreek and has shown and proved it according to modern medical data. The Prophet issued a general decree regarding fenugreek and said; Hundreds of new laboratory and clinical research in medicine, veterinary medicine, agriculture, biology show general effectiveness of fenugreek in maintaining human health, livestock, nature and environment, and fenugreek is at heart of biology research, which Proves realism of comprehensive speech of Prophet.

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## INTRODUCTION

### Ibn Khaldun's critique of the Prophet's medicine for a better and deeper understanding

Ibn Khaldun has studied the history of medicine since ancient times and its continuation in the middle Ages. In his classification, there were three forms of medicine in the middle Ages: Galenic, tribal and prophetic medicine. Islam developed Galenic medicine and produced people like Avicenna and Razes and Avenzoar 1062 emerged who went far beyond the ancient Galenian medicine and the Muslim developed and evolved to the fullest. He did not consider medical leader to be contemporary Galen of Jesus, and according to his school he is an industrial physician who discusses human body in terms of health and disease. Ibn Khaldun writes from a sociological point of view that medicine grows only in urban areas and at same time with urban development. Galen medicine, which is conventional and in accordance with reality and science of medicine, is one of natural requirements of urbanization and development. And in Bedouin and rural areas there is no such form of medicine. And medicine in the village is a collection of experiences of

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old people and white beards in the villages that has been passed down from generation to generation. The warfare of villagers in medical matters is superficial, limited and short-lived and has no scientific value. A 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 experiences, food, clothing, and business. According to Ibn Khaldun, propositions of Prophet's medical book are not definite 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, we have to examine the medical text of the Prophet with a rational point of view and evaluate it according to the fact, and determine that their 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.
- 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 skilled physician.

#### **II: General Instructions about health and maintaining health and the environment**

#### **III: General Recommendations about foods and their healing properties**

- Such as the patient's food.
- Level of food. Three: One: A: The level of need. B: Sufficient, C: Overeating

#### **IIII: Herbal medicines as spiritual and heart medicines and trust in God**

Trust in the online and timeless system of herbal medicine, an intelligent system that has been used for centuries by various nations around the world with different names and methods. The common point of using this divine intelligent system is that: it causes closeness, trust and trust in God, and the doctor and the patient take herbal medicine with the remembrance of God and the request that the herbal medicine be compatible with the disease., Therefore, herbal medicines have been interpreted as alkaline and spiritual spices that cause peace and self-confidence. And sometimes things are discovered in herbal medicine in the healing of the patient that do not reach the mind of any physician and are only in the realm of God's knowledge.

#### **Examining scientific realism in a prophet medicine**

There is a possibility of verification and testing of realism in the medicine of the Prophet of Islam. His instructions have been tested in dozens of experimental laboratories today. In the present study, only one order of the Prophet, which has a comprehensive aspect in many cases and has been tested with modern medicine by twentieth-century physicians, that is, the recommendation of the Prophet of Islam to plant of fenugreek?

#### **Introduction of fenugreek in modern and traditional medicine**

The Prophet said: Seek treatment for fenugreek. If my people knew what the benefits of fenugreek are for them, they would treat it even if it was equivalent to gold [1]. The Prophet's comprehensive word on fenugreek is at the heart of realistic biological research, and on the application of fenugreek in the preservation of natural life in livestock in veterinary science, and the preservation of human biodiversity in organ function and hormone balance, and the maintenance of blood and skin composition and skin And the effect of fenugreek is in the stabilization and human environment in agricultural science. The nature of fenugreek is the nature of the creature to maintain the health of humans, livestock and nature.

## The truth of Prophet's statement about fenugreek

L' Renon first tested fenugreek in people with tuberculosis, and other physicians continued to correct the results until in 1924, Dr. R. Müller concluded that the only treatment for *Osteomyelitis* in children. In 1924, René Ganioliti concluded that fenugreek eliminates all pathological conditions caused by anorexia and general disorders of the body's metabolism. In 1928, Dr. R. Heuer concluded that fenugreek was beneficial in strengthening the physical, mental, and skeletal strength of swine fever and cerebrovascular tuberculosis and in 1931; the tuberculosis specialist confirmed the effects of fenugreek in the treatment of tuberculosis and considered its effect as the effect of fish oil [2].

## DISCUSSION & RESULT

Every part of the Islamic world has a lot of medical experience [3], These experiences are available to us today in the form of large specialized medical encyclopedias that were compiled in the Middle Ages [4], and the history, initiatives and history of medical activities of Muslims in the Middle Ages have been recorded in specialized collections. Ibn Khaldun did not reject the medicine of the Prophet, but his critique is for a deeper understanding of the medicine of the Prophet. And the medicine of the Prophet himself is the

subject of independent human intellectual research, which has emanated from the intellect of the Prophet. Considering that the historian Sarton called Islamic societies the leader of science in the Middle [5] and Siegfried Hunke considered the German orientalist Islamic civilization to be the savior of science in the Middle Ages [6] and the English orientalist Brown acknowledged the physical role of Islamic medicine in the Middle Ages [7].

## CONCLUSION

The Prophet's medicine in the way of realism in the use of nature is considered a special kind of medical trend that still needs in-depth study and research by modern medical research tools and instruments.

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