

Research on scientific investigation of medical and bioethical issues in the Great Azerbaijani Poet, Nizami Ganjavi's "Khamsa"

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Abstract

Environmental ethics requires high humanism and fairness towards nature. It is no coincidence that medieval sources say that at that time it was forbidden to harm or kill animals during scientific experiments, and experiments on living animals were not carried out in Azerbaijan. In his works, Nizami attaches great importance to the animal world, which contains the beauty of nature, and then criticizes those who go hunting and hunt innocent animals, writing that if the creator gave animals to nature, then they have value and benefit for nature. This care in the poet's work gives us reason to say today that Nizami, with great foresight, seeks to prevent the transformation of man into the worst enemy of nature, environmental genocide, the disappearance of many genetic resources through his anthropogenic activities at all stages, society sounded the alarm. Humanistic views and advice constitute the main line in the work of Nizami Ganjavi. Nizami writes that peace on earth lies in doing good to your friends and finding a common language with enemies.

Key words: Environmental ethics, Bioethics, Medicine, Nizami, Poet, Khamsa, ethical humanism.

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Introduction

The modern development of bioethics in the Republic of Azerbaijan is at an early stage, and the application of its principles in all spheres of public life, including legislation, with an emphasis on national and universal values, can significantly affect the building of a stable, healthy and dynamic society, statehood and integration into the world. Scientific studies show that the renaissance of science and medicine in Azerbaijan dates back to the Middle Ages. Considering that our national mentality and moral values were widely interpreted in the works of Azerbaijani scientists of that time, it becomes clear that the study of bioethical problems in medieval Azerbaijani medicine was of great importance. In the middle Ages, along with outstanding philosophers, doctors, physicians, astronomers, mathematicians, as well as Rudaki, Firdovsi, Sadi, Hafiz, Mohammad Fuzuli, Nizami Ganjavi, Imadaddin Nasimi, Omar Khayyam, Khagani, Nasreddin Tusi and other world-famous thinkers, artists and poets lived and created works in the East. At the heart of the problem of environmental protection, which is currently developing, is the protection of nature, the ecological environment, including flora and fauna, which is also called environmental ethics. Scientific studies show that the Renaissance period in the development of health science in Azerbaijan dates back to the Middle Ages (12, p.84-85; 15, p.3-12). Given that the work of Azerbaijani scientists, poets and thinkers proceeded from our national mentality and moral values of that time, it is clear that the study of bioethics in Azerbaijani medicine and medicine in the middle Ages was of great importance as an important issue (10, p.150). Given the relevance, we consider it important and necessary to conduct scientific and historical research in this area.

Throughout history, the formation of uniform rules for the coexistence of people of different ethnic, religious and racial affiliations in society was considered necessary for the general well-being of society. For the formation of these rules, there is a great need for norms and concepts that naturally see differences and differences and understand that they are natural, and call people to humanism, and not to hatred. Within the framework of this concept, any thought or approach that inspires dislike for a certain group, regardless of the values that it represents and the principles on which it is based, should be considered dangerous and inhumane. Of course, one of the main conditions for the formation of such a concept is the manifestation of mutual tolerance towards other members of society and people in general. Throughout history, ethical and legal knowledge has played an important role in solving such serious problems. The development of new areas of science, reflecting the unity of such knowledge, including bioethics and medical law, as envisaged by UNESCO within the framework of international standards, has been adopted in Azerbaijan within the framework of the national strategy. Since the formation and development of modern bioethics and medical law as a whole is associated with the

process of transformation of traditional ethics, and especially medical ethics, the study of this area is important and relevant in modern times (17).

Research Methods

"Bioethics" published in Azerbaijan (2009) In their works they call bioethics the love of life, and the science of bioethics, based on moral ethics in the formation and development of a new generation, is assessed as a new discovery that carries the formation of human morality, physical and spiritual values. They value bioethics as a new field of legal, ethical, psychological science, serving to raise the intellectual level and culture of society, expand democratization, strengthen human qualities, enhance their naturalness in relation to each other and the environment, in a word, protect human rights (20, p. 201-218; 7, p.30-35). In any society, a normal attitude of people towards the environment can be maintained and developed on the basis of the principles of protecting ethical values in society, the existence of moral standards and the rule of law. Today, modern scholars include W.R. Potter's Bioethics: A Bridge to the Future (1974) and the four-volume Encyclopedia of Bioethics, published in the USA (1978, 1995), B.T. Leeroy Nolters' Modern Perspectives on Bioethics (1994).), C. Bernard, C. Valver and D. Kloser "Bioethics: a return to the roots" (1997), B. T. Leeroy and F. James "Biomedical ethics" (2003), A. Orlov "Clinical bioethics" (2003).

When it comes to an in-depth analysis of the so-called new field of science today called bioethics, of course, it becomes necessary to first interpret these problems in order to find out the historical source of the problems they address. Thus, one of the tasks of bioethics is to study the relationship between natural and human sciences by studying the moral and social significance of issues that arise in the course of the development of biological sciences. The results of this study prove that the principles of bioethics are the generalized results of many years of experience. Therefore, their compilation (formation) is not the result of management or legislation, but the establishment of these facts, a statement (statement). From this point of view, the four fundamental principles of bioethics (independence, kindness, harmlessness, justice) act as legal practices in relation to the articles of the law (3, p.79-80).

Currently, through the application of these practices, they are trying to form an attitude towards the ethical aspects of human rights, to demonstrate citizenship in solving social issues, to establish ethical principles that serve to protect health, and to develop habits that lead to a high standard of living in society. These principles are based on the protection of human dignity and rights, the determination of what is useful and what is harmful, autonomy and personal responsibility, privacy,

confidentiality and the possibility of consent (7, p.30-35). In the philosophy and literature of the Ancient East, this issue is given a more global significance.

These works also explain in scientific and literary language what is good and what is bad for human health, give advice not to turn personal feelings that cause depression into pain, avoiding bad habits, the correct use of useful goods, in a word, a comparative analysis of good. (8,234 p.).

When studying the works of medieval Azerbaijani scientists, thinkers and poets, it was found that they attached great importance to ethical and moral issues in their works (8).

In the literary and philosophical works of classical Azerbaijani poets and thinkers, the meaning of people's sense of responsibility, the difference between responsibility and freedom, understanding the connection between freedom and personal responsibility and autonomy are found in various events and images, as well as in the advice of the authors. One of the branches of responsibility is the preservation of confidentiality, which is the ethical rule of the Hippocratic era in the West. Depending on the culture, other countries approach these principles from different angles. In eastern countries, including Azerbaijan, this issue is considered important (11, p.78-81; 15, p.3-12).

However, with such an assessment, it is important to note that the source of knowledge, which has a significant impact on the formation and development of man and society, grew out of ancient and medieval art, as well as the artistic and philosophical creativity of scientists and thinkers of the time. In this sense, it is very important and important to analyze these examples in more detail, to study and analyze the existing historical reality.

A characteristic feature of the medieval science and culture of the East is that along with the development of various fields of science, including medicine, literature and art also developed. In the East, as well as in the Middle Ages in Azerbaijan, along with prominent philosophers, doctors, physicians, astronomers, mathematicians, as well as Ali Abdullah Rudaki, Firdovsi, Sadi, Hafiz, Mohammed Fizuli, Nizami Ganjavi, Afzaladdin Khagani, Omar Khayyam, Imadeddin Nasimi, Nasreddin Tusi and others lived and created famous thinkers, artists and poets. Their works have entered the world treasury of classical literature, art and culture; many of them have been translated into almost all languages of the world. In their poetic works, these outstanding thinkers, with their indispensable art of speech, put forward deep philosophical ideas and at the same time often touched on medical issues. There were even scientific works written by doctors in the form of poetry. These works were of great importance in the development of the theory of medicine, and in this area there were many valuable ideas in these works (11, p. 78-81).

Their materialistic views on the dependence of the spiritual on the physical are striking. They actively fought against religious superstitions and saw in the body a single whole, interacting with all organs.

One of the 15 principles of bioethics is the problem of protecting the environment for the health of future generations. The basis of this problem is the protection of nature, the environment, including flora and fauna (1; 2). That is why one of the main activities of the World Commission on the Ethics of Scientific Knowledge and Technology is the solution of environmental problems. Problems in this area, called environmental ethics, have become relevant in recent years due to increased human pressure on nature. The main problem in this area is that man, who is an integral part of nature, lives in a single system with nature and perceives it as a protection factor. A problem that exists in nature is called an environmental problem, and the role of environmental ethics in its solution is important. In accordance with environmental ethics, appropriate prohibitions must be applied to prevent damage to nature. This principle is preserved in many regions of the world, and the existing problems in the protection of flora and fauna are assessed as social problems (13, p.213). It is no coincidence that before the industrial age, people's attitude to nature was regulated by religious thinking. After the Renaissance, a radical change occurred in this thinking, and man began to consider he the master of nature. Later, human love and concern for nature began to emerge, which is the basis of environmental ethics. Thus, ecological ethics requires high humanism and justice from a person. Since the number of cases of violence against people in developed countries has decreased due to the achievements of science and technology, the growth of human violence against nature has necessitated the formation of a humanism that embraces all of nature. It was formed on the basis of the principle of ecological humanism - the principle of non-violence against man and nature.

The UNESCO World Commission on the Ethics of Scientific Knowledge and Technology plays an exceptional role in realizing this principle. Thanks to the activities of this commission, environmental humanism and environmental ethics are included in the political platforms of all countries, important declarations and codes have been formed. The areas covered by modern environmental ethics are governed by the principles of animal rights, Earth ethics, ecofeminism, deep ecology, surface ecology, geobject rights, and bioethics. The UNESCO World Commission on the Ethics of Scientific Knowledge and Technology seeks to shape the principles of environmental ideology at the global level. The essence of this ideology is, first of all, in determining the reactions of the natural environment to changes in all spheres of human activity, metabolic disorders in nature, tropic levels and reactions to them. Against the background of these problems, if we turn to history, it becomes clear that, as in the Middle Ages, in the course of a series of experiments on the development of medicine, as well as rules and prohibitions in relation to nature, in essence, the same as the principles of modern bioethics (16, p.436-437). The following brief analysis of historical research proves this. It is no coincidence that medieval sources say

that at that time it was forbidden to harm or kill animals for scientific experiments, and experiments on living animals were not carried out in Azerbaijan. In general, Islam has always recommended conducting any scientific research in accordance with certain ethical and moral principles (10, p. 150).

From this point of view, it is interesting to look at some moments in the work of the great Azerbaijani philosopher-poet of the 12th century, Ilyas Yusif oglu Nizami Ganjavi, who was born in 1141 in Ganja, the ancient cultural centre of our country. . Thus, in the works of N. Ganjavi there are many ideas about medicine. Therefore, his medical views are of great interest (14, p.63-68).

He received his first education in the Ganja Madrasah, then studied the sciences of that time through personal reading, especially the oral and written literature of the Middle Eastern peoples. It is clear from his works that he is well versed in history and philosophy, astronomy, medicine and geometry. The large divan, gazelles and poems created by Nizami Ganjavi, who began his creative career with lyrical poems, are distinguished by high skill, a secular attitude to love, and humanistic reflections on human destiny. However, Nizami entered the history of world literature as the author of "Khamsa" ("Five"), consisting of five poems written in the form of prose ("Treasure of Secrets", "Khosrov and Shirin", "Leyli and Majnun", "Seven Beauties", "Letter of Alexander") (9). And in these works, the poet speaks about the scientific dispute between two doctors in his book "Treasure of Secrets", proving the importance of mental and emotional influences. In the works of N. Ganjavi, we often meet the problems of medicine and natural science in parallel with literary and philosophical views based on the unity of science and poetry, which form the main line. One of the issues raised by Nizami in his works was the problem of the creation of the Universe, the plant world and living beings. In "Layli and Majnun" the poet raises the question of how living nature arose:

*Let's see who created this nature,
Who is he, what is the wisdom of his work
How everything went by itself
Look how the universe came into being.... (9)*

In his works, Nizami attaches great importance to the animal world, which contains the beauty of nature, and then criticizes those who go hunting and hunt innocent animals, writing that if the Creator gave animals nature, then they have value and benefit for nature.

*Each deer escapes the hunter's pursuit
Such people are predatory savages
Outside the window, a happy gazelle does not fall,
It does not suit the person on the mountain.*

*Domination is the first being in the world,
All living things are like you, world's disappointment*

Writing down these thoughts, the poet claims that by killing animals, which are important creatures of nature, we undermine the branches of the tree on which we sit. Sheikh Nizami writes in Isgendername:

*Wild animals will never run away from us
We don't hurt them.
If we want to hunt them,
We hunt as much as necessary.
What we don't need is wrong
We do not cut; they are the decoration of the desert (9).*

This concern in the poet's work gives us reason to say today that Nizami, with great foresight, sounded the alarm at all stages of the development of society in order to prevent the transformation of man into the worst enemy of nature, environmental genocide, and the disappearance of many genetic resources. played (19, p.310-315). But, unfortunately, today time has shown that nature has not left this human behavior, environmental hostility and terrorist relations unanswered, and has begun to take revenge sharply and seriously. As a result, the polluted environment led to epidemics and even pandemics, which, in turn, led to mass casualties. Seeing and understanding this, the genius of Nizami turned to the people and wrote:

*"Be patient in adversity, stand firm!
Know that man does not live forever.
If you're in trouble
You should remember the prophet."*

The rapid increase in natural disasters and destruction on our planet today is the result of such environmental degradation, which in turn creates serious complications and serious problems for humanity. Poisoning by various atomic and radioactive wastes not only destroys the living world of our planet, but also destroys the gene pool. Given this, modern bioethics, the most important of the sciences in various fields, makes serious demands on humanity.

Nizami praised medicine, as well as doctors with such a scientific mindset. In his advice to his son Muhammad at Layla and Majnun, he shows that of all the sciences in the world, only two sciences have been excluded from kindness in the name of serving humanity. If one of them is fiqh (law), then the other is medicine:

*"Science is science," said the Prophet.
Religious science, medical science, in short.
The aroma of the navel of these two sciences
He is a lawyer and a doctor, you probably know that.
If you are a lawyer, be obedient
Always stay away from lies and hypocrisy
Jesus, be an enlightened physician, but
Don't be a doctor who kills people.
If you are both a doctor and a lawyer,
Your name will be next to everyone.
Life and death will be your slaves
Happiness and glory belong to him."(9)*

On the one hand, the author wants to show that in the history of mankind, if the task of jurisprudence is to treat and cure the spiritual "disease" of people, society, then the goal of medicine is to protect the physical health of mankind, to cure the disease (11, p.78-81) .

Both sciences are almost on the same plane in terms of objectivity and subjectivity. On the other hand, recalling the Christian myth, the poet wants to show that the doctor, like Jesus, must "raise the dead" with the power of his breath. Nizami wants to show that in addition to good doctors, there are many illiterate "doctors" who are far from medical art. Among them were doctors who wounded and killed people. Therefore, doctors must have a high title of "doctor", be very careful in the relationship between the patient and the doctor, and have high professional skills and abilities. That is, after talking with the doctor, the patient should feel relieved and feel good. It is these moments that are currently being analyzed from the point of view of protecting the rights of patients in the field of bioethics, the consequences of a medical error and its inadmissibility. On the other hand, the poet wants to show that if science serves the truth, then medicine serves both the truth and the good. This function is more important than medicine and other sciences. This is the most important result of the profound philosophy of Nizami's phenomenon. In his works, Nizami tried to prove how negative emotions, especially fear, affect the body, and described how the activity of the heart in the body changes under the influence of these feelings. In addition, in his works he listed the names of many medicines. He writes in "Iskendername" that "Rose water with rose water is a cure for headache."

Nizami got acquainted with medicine and taught hygiene, psychiatry, therapy, etc. in his works. touched on some issues of the fields. Modern bioethics, with its principles of usefulness, goodness and harmlessness, also assumes the inadmissibility of situations in which a person can harm himself. From this point of view, important ideas about the great importance of diet and the dangers of waste in preventing taste in human health are reflected in Nizami's work as follows:

*If he loses his temper, if his way,
Health is very hard to capture.
Do not eat or drink too much with an appetite,
There will be a sweet smile on his lips.
No one gets warm from a little food, but
His face is dying from too much food, look.
It is forbidden to comb the grass,
For the body to need medicine.
Or, even if there is pearly purity in the water
It hurts when you drink too much (9).*

The medical collections of the brilliant Nizami, who contributed incomparable works to the treasury of world culture, his advice on prevention, his attitude to the theory of humor testify to his deep acquaintance with medicine.

In many works of Nizami Ganjavi, medical encounters in the field of humor and prevention, diet are amazing. At the same time, his complaints about time and tyrants, the law of the non-disappearance of substances testify to his encyclopedic learning. Nizami Ganjavi talks about health and medicine:

*If he loses his temper, if his way,
Health is very hard to capture.
Do not eat or drink too much with an appetite,
There will be a sweet smile on his lips.
No one gets warm from a little food, but
Hundreds die every day from overeating, look.
It is forbidden to comb the grass,
For the body to need medicine*

Nizami writes in Iskendername:

The doctor who treats pain never

I have not found and will not find a cure for death

They say that the law of non-disappearance of substances in the world was discovered by Lavoisier and Lomonosov. In fact, the great Nizami explained the law of non-disappearance of substances in a poem long before them:

*Our servants who rot in the ground
Destroys, changes, does not destroy repair,
If he stays where he is, he will be destroyed.
When it unites, it comes to life again.
Things spilled out on the ground completely
He rises from the ground again.*

It should be noted that researcher prof. In the course of research by Farid Alekberli in 2010-2014, 85 documents on the history of Azerbaijan were found in the Vatican Secret Archive, and 80 ancient manuscripts belonging to medieval Azerbaijani authors, some of which were devoted to medicine and moral values, were found in the Apostolic Library. Among them, the great Azerbaijani poet Nizami Ganjavi and his artistic heritage are widely represented in the Vatican. The author writes: "Among them, along with rather ancient and valuable specimens, there are also various incomplete copies and scattered fragments. 3 copies of "Khosrov and Shirin" by Nizami Ganjavi and one copy of "Leyli and Majnun" were found. There is also a miniature fragment of Mahzanul-Asrar in the Vatican. Another fragment of the work is a miniature. One of the valuable copies is the complete collection of "Khamsa" by Nizami Ganjavi. It was copied by Ibn Abu Turab al-Katib Nureddin al-Isfahani in 1071 AH. This is an elegant copy, decorated with colored ornaments (Vat. Pers. 110)" (5 p. 32).

Conclusion

Obtained results during the study give reason to say that to get acquainted with copies of valuable works of art of our great poet Nizami Ganjavi, received from world libraries and brought to Azerbaijan, and to study these poetic samples more deeply, as always, can be a valuable resource today. The need to study the work of Nizami in all periods of history is great. Nizami, who was born in an environment (family) with high human and moral qualities and served the spiritual world, deeply understood the essence of the fundamental problems of that time with his innate talent and intellectual level, devoted all his creativity to the service of mankind. Being a powerful spiritual weapon of the humanism of the thinker, Nizami turned against the shortcomings and shortcomings of the socio-economic and political system as a whole. The poet's views on the promotion and protection of human rights, individual freedom, independence of the will of the individual, the principles of fugitive humanism, which became a turning point in the cultural progress of mankind, are identical to the principles of bioethics, now a

secular science. I believe that in the twelfth century, which promoted social justice, freedom and equality, wished a happy future for mankind, repeatedly conveyed to contemporaries that everyone is responsible for the fate of mankind at their own level, within their capabilities and abilities, lived with universal human ideals throughout his life. An extensive study of the work of the great Azerbaijani philosopher and poet Nizami Ganjavi, who fought and devoted his rich work to solving the fateful problems of man, in many aspects, including medicine, law and bioethics, can be an interesting source of knowledge for the future development of these sciences.

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