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ISSUES OF ACTUALIZATION OF MEDICAL-SOCIAL RELATIONS IN THE HISTORY OF PUBLIC-PHILOSOPHICAL THOUGHT

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The **aim** of the article is to study the issues of updating medical and social relations in the history of social and philosophical thought. It is noted that medical and social worried intellectuals since ancient times. These questions were first reflected in the writings and in appeals to the society of ancient ancient Greek philosophers. The article mainly uses **methods** of historical chronological and comparative analysis. The **scientific novelty** of the article is that for the first time at the national level, an analysis of the relevance of medical and social relations in the ancient Greek and medieval Islamic world was carried out and attention was paid to the manifestations of these relations in Azerbaijan. In **conclusions**, the author summarized research in this area and in accordance with the requirements of society in the modern period presented his recommendations and suggestions. The employment of these sciences has become a personal matter of researchers, but it has remained a desire by the Khalifah. The observatory of Ulugh beg was operated by his father, Timurid sultan. So, science was not only an autonomous institution in the Muslim world, it was not even an organism that mattered to society, nor did it sanction the liberation by religious and political elites. The medieval Islamic world did not accept guilds and corporations of professionals. Professional groups of students, teachers and scholars were not formalized. And it hindered their independent and internal development. This's why, independent academic research institutions with internal management were not established as in European universities, at the end of the Middle Ages. Obviously, the main reason for the stagnation of science in the Islamic world was its inability to create a free university. If they had been patient with these universities and trusted in the support of both the powerful and the religious authorities, then we would have come to a completely different conclusion at present. Obviously, for this reason, professional medical and social relationships were not well developed.

Key words: philosophy, anthropology, medicine, medical-social relations, rationalism, nominalism, mechanism, metaphysics.

Introduction. Issues of actualization of medical-social relations have been reviewed in the works of Socrates, Plato and Aristotle. Due to them, ethical issues raised in philosophy have become an important part of this relevance. Later, the development of philosophical and ethical thinking have began to develop in the context of anthropology and moral philosophy and continuing to this day. The contemporary anthropological research (human science) originates from the creativity of Thomas Aquinas. In the philosophical history of the Soviet era, Thomas Aquinas was presented to the scientific community only as a Christian theologian, as a realist and as a nominalist. Thomas noted in his controversy with the neoplatonics (with Augustus) that the earth had a natural and principled positive meaning, as an adequate function of the human body and its parts. Note that Z. Goyushov, I. R. Mammadzadeh, A. Shukurov, Y. Rustamov and others [1; 2; 3] among many Azerbaijani researchers focused mainly on philosophical, theological, political views of August and Thomas Aquinas, and the problems

of material and moral freedom of the person while analyzing their philosophical views in their works. From this point of view, the ethical and moral anthropology of Thomas Aquinas has not been adequately covered in our national scientific literature.

Due to Thomas Aquinas, people can understand the basic acts of creation regardless of religion or belief [4; 5; 6]. He also emphasizes that people can live a good life regardless of their beliefs and have the ability to master important knowledge about the ethics of their human life. This thesis was of great importance for the autonomy of science, philosophy, and ethics in matters other than belief and theology.

According to Thomas, people have their own natural clarity which are peculiar to themselves. In addition, people can lead a well-thought-out and ethical lifestyle without even knowing the word of Christos and the science of Christianity. If a man has a natural clarification, then he is of high moral standards in fact even without either religious or science. Since Thomas's ideas are largely based on Aristotle, many aspects of the theory of man and his way of life are a scientific result which is not theological. This point was also noted by A. Huseynov and V. Sokolov. Such an approach forms not only the free development of science and philosophy, but also its ethical system of religion. Although many theologians adhere to the syncretic models of science, medicine, morality and religion in their creations, it is impossible to overestimate the importance of their time differences [7, p. 62]. This approach enhances the possibilities for balancing science, ethics, and beliefs within discussions and differences of opinion.

The anthropology has a central place in the moral philosophy of Thomas Aquinas, that is, he is sure that a person has the ability (potential) to demonstrate his/her abilities in different situations. All activities that contribute to the high level of specific human abilities and better reflect human nature emphasizes its *goodness*.

The development degree of the theme. V. Sokolov says that Thomas Aquinas is capable of explaining what true human nature is, by supporting Aristotle's tools of understanding [8]. Due to Thomas, human beings are naturally intelligent and spiritual creatures. This is why, the rational and spiritual abilities of a person are presented by good deeds. As Aristotle, Thomas does not deny that different people have different abilities, since man is an "earth" creature. As a result, there are several life models available to humans. For example, passive (spectator) and active life. Although each person makes a choice according to his/her abilities and position, Thomas recommends that people be a little simpler (in the middle position). Extrusion is not natural and is not based on goodness, but simplicity is linked to natural light. At the same time, simplicity takes into account the abilities of other people, and their very existence itself forces people to be simple.

Thomas's moral philosophy and anthropology is based on the fact that each action has its own purpose and appointment, and human strives for certain purposes. These goals are, above all, the realization of the unique abilities of people. The purpose of everyone is to realize his unique human abilities in his or her own situation. In life addressed for such goals, a person has to rely mainly on himself. Therefore, the goal is always rational. At the same time, the way it is implemented depends on the use of the intellect and the advice of the wise.

Following Thomas, the history of thought develops a tradition of positive perception of human abilities directed toward certain goals and its connection with consciousness of purpose. First of all, Thomas and later his associates admit that the mind prevails the will. They suggest that the mind has a connection with goodness. That is why Thomas Aquinas derives from an understanding of common moral norms and laws. He emphasizes the existence of common and unchanging moral principles that are part of the mind. People perceive these laws and principles in a variety of ways, proving that they are objective rather than cruel. This thesis shows that Aristotelianism is strong in Thomas. According to theology, this thesis is accepted as

a result of the tomist concept in the science of authority. But according moral ethics, a person is predisposed to goodness, and this is not a neutral concept. In Western philosophical traditions, another viewpoint has been formed regarding Luther and Maciavelli. From this point of view, the proof of the will but not mind means that the goodness consists only of alternatives.

Upon analyzing the development of ethics, knowledge, philosophy, and the development of traditions that help them to break away from religion and faith, one must pay attention to a phenomenon called “university tradition”. Thomas Aquinas’s different views on human aspirations for the good, the idea of autonomy of professionalism and the importance of specialization, have been confirmed.

The first universities were, in a sense, a social and intellectual innovation of the 12th and 13th centuries. At that time, the word “universitas” was referring to the student and teacher guild. The official name of the educational institution was “studium generale” and was only named as a university in the 15th century. In some respects, the name change was related to the autonomy of the faculty and student guild. One common feature of the first universities was their location in the cities.

The first universities already had a great tendency to specialization. This specialization covered mainly physicians and the ethics of physician. At that time there was a great interest in jurisprudence, theology and free arts. One of the highlights is that many students specializing in certain professions and sciences tend to pursue their education at other universities. If a student mastered the art of medicine in Montpellier, they would also go to other universities to become a lawyer. The universities soon began to play an important role in the European urban environment. The papal bull was adopted by the *Parens scientiarum* – the Great Charter of Universities in the 13th century. It allowed them to draw up their own charters and laws, draft a syllabus and make requirements for exams. This information is important for us to ensure that the country is involved in the necessary processes for integrating the Bologna education system. These issues at the root of the autonomy of universities are very important. Moreover, in the Middle Ages, religion and science were very complex in Europe, and the Pope of Rome approved this Charter. So that, religion and belief were the main controlling institutions in science and education at that time.

Due to this charter, the university acted as a corporation, that is, an entity with a certain autonomy. Thus, universities had academic autonomy not only in church but even with the state. They had their own advantage. Later, there were significant differences in education within universities. However, examination certificates of individual universities were compared.

Four universities were formed in universities already in the 13th century: theology, medicine, law and art. Seven lessons in free art were taught here. Theology, medicine, law were considered higher, and the Faculty of Arts was taught as preparatory and general education. Those wishing to get an education had to start with the art department and then gain the right to study theology, medicine, and law. This division provided a broader study of philosophy in the medical faculty within European universities of the Middle Ages. There were researchers at the universities of that time who were engaged in “science” but did not teach, called “*master nonregens*”. Thus, in Oxford and Paris, Robert Grosseteste and Roger Bacon have made great strides in optics, that is, in the natural sciences. Although Roger Bacon was also a famous philosopher. Mathematics took its leading place in Oxford in the 16th century. It was written by B. Russell in his book *The History of Western Philosophy* (1959) and by R. Rorty in *Universalism, Romance and Humanism* (2004).

The main features of the university environment of Middle Ages were especially the discussion. They learned here the art of justification by specifying logical methods, but these discussions played a significant role in the formation of scientific ethics. Philosophy and ethics,

many discussions have also been related to the name of Peter Abelaire. Peter Abelaire's name was associated with the struggle to separate science and philosophy from the church. For example, L. Kiyashenko states in his work that Peter Abelaire's "double-mindedness" should be understood as a concept [9; 10].

Of course, education at the Medieval University was, above all, the goal of forming book researchers. Peter Abelaire's "double-mindedness" always required extra thinking to understand the world, but there was also a simplification of the world. For example: medicine education was mainly the study of the texts of Greek, Latin, and Arabic authorities. This was reported by N. Morozova in her articles [11] suggesting that there was a four-year course in medicine at the University of Bologna. Four lectures were read every day. The first year was devoted to Muslim philosopher and physician Ibn Sina (Avicenna) and his textbook "The Law of Medical Science". The second and third years were studied by Galen, Hippocrates, and Ibn Rushd (Averroes). But the fourth year was devoted to repetition. Beginning in the 14th century Bologna was practiced by human bodies, and after it, the king of France also allowed the burial of bodies in Montpellier. Students – doctors also had to go to the hospital to observe the surgery and gain surgical experience. It is important to recognize that knowledge and experience have enabled students and faculty to exercise their rights. For example, student guilds were able to select and remove the rector and professors in Bologna. Students could penalize lecturers if they delayed the lecture or dropped the announced course or explained difficult areas in the reading text.

Due to V. Sokolova, most of the intellectual debates were held between nominalists and realists in the medieval universities. During the fourteenth century, nominalists took a leading role in universities, and this trend contributed greatly to the development of modern philosophy, promoting British empiricism and the development of science in Europe [8].

Changes in the teaching of medicine in universities stimulated the development of biology. Although its development was related to the development of other sciences, such as mechanical explanations of the world. Under the description of the mechanical world of medicine, medicine appealed to the search for mechanical explanations of the impairment of human health. As a result, it led to conflicts between the principles of Galileo and Newton that was at the beginning of the understanding of Aristotle's biological concepts and new science.

Parcels cannot depart from the Aristotle tradition, which is mainly related to the names and scientific activities of Hippocrates and Galileo. According to them, the disease is a disturbance of the balance of the basic elements in the body. However, the main elements for Paracelsus are salt, sulfur, and mercury, which reflect its relationship with alchemy. Surely, alchemy has some speculative features, but it has also its own theoretical and practical significance. Alchemists have laid the foundations of chemistry with their lab activities. Paracelsus sought to find specific ingredients for the treatment of specific diseases as a physician.

In this sense, Paracelsus emphasized the importance of medical practice and practice in the Hippocratic medical tradition. Thus, doctors opposed the tradition of interpretive medicine, preferring to focus on the disease rather than on its treatment. It is interesting that at that time, the medical profession had quite broken borders. For example, Surgery was often performed by hairdressers, not by doctors.

The science of medicine was influenced by new physics [Harvey, the 17th century] and gradually new chemistry [Lavoisier, the 18th century]. This process intensified in the 19th century and continues to this day. These issues have been thoroughly investigated by the Azerbaijani researcher H. Hasanov [12].

The visit card of progress was to update and enhance knowledge of anatomy and human physiology. Andreas Vesalius and English anatomist William Harvey have played a leading role

in this field. Thus, the development of anatomy, on the one hand, and physics and chemistry on the other, has led to the creation of a special field of knowledge based on the science of medicine. Conflicting Aristotle and Galileo-Newton perspectives in the sciences close to biology is reflected in the contradictions of vitalism and the mechanical understanding of biological manifestations. Could it be possible to understand all the features of organic (living) nature with the help of those mechanical and materialist concepts that we discovered in the new natural sciences that are related to inorganic (inanimate) nature? Or should specific concepts of biological sciences be able to explain specific life manifestations? The conflicts between the vitals (who argue that life has an important role and therefore requires special knowledge) and reductionists (who associate biology with physics and chemistry) facilitates further development of medicine.

The establishment of universities has given rise to professional ethics in science and medicine, and has spurred the autonomy of doctors and scientists. Arabic-language medicine and philosophy have been influenced by these processes in Europe. In the West, the heritage of Greek philosophy has disappeared between the fall of the Roman Empire and the cultural renaissance of the 13th and 14th centuries. Upon discussing the influence of Hippocrates or Aristotle on the development of thinking, it is often the direct influence of philosophy on Ibn Sina, Ibn Rushd, and other Arab philosophers [13, p. 4–5]. The Western philosophers William Mattgomery, Richard Richards and many others have acknowledged it too. This issue has been analyzed enough by Azerbaijani scholars, for example H. Hasanov's research. These works reveal the influence of Islamic philosophy on medieval Europe. Some of our national researchers write that Greek philosophy and scientific knowledge are preserved in Arab-Islamic or Arabic-speaking cultures. However, it is necessary to clarify that the Arab philosophers are not passive preservatives of ancient Greek culture and philosophy. They actively embraced this heritage of the Hellenists and put into the creative breakthrough. The Western philosophy and science, in turn, have absorbed the influence of Arabian philosophy and have not only been able to do so, but have also been able to professionally promote their creative development [8, p. 340].

Many philosophers emigrated to the East after the last school of philosophy in the east of the Roman Empire was closed by Justinian [the 5th century]. There was no unexpected interruption in the intellectual life of Egypt, Syria and Iran, which was ruled by Rome and then by the Arab dynasties. In any case, the Hellenistic tradition was preserved in these countries until the 10th or 11th centuries, when the philosophical and law schools were closed and the discussions in the Islamic world ceased. The period of Harun Ar-Rashid's rule [763/766–809] is considered to be the beginning of a comprehensive Hellenistic renaissance in the field of philosophy in the Arab world. This period began with numerous translations into the Syrian language. Er-Rashid was an active contributor to scholars studying Greek and translating philosophical treatises.

The main part of the translation work was the enrichment of the Arabic vocabulary and the development of philosophical and scientific terms relevant to Greek concepts. As a result, with the enrichment of the language, opportunities for assimilation of many of the philosophical texts began, and as the subjects of rhetoric, drama, and history were not of interest to the Arabs, they began to pay special attention to metaphysics and medicine. Their interests were mainly related to philosophy, alchemy and medicine (Aristotle, Plato, neoplatonists). By the end of the 9th century, Baghdad had become a scientific center of the Arab world [13, p. 4–5]. Thanks to the great work of translation, the ancient Greek scientific and philosophical information was spread throughout Arab countries, and libraries were launched (often in the madrasah and mosques). There were about 100,000 manuscripts in the Baghdad library during this period of rebirth. For comparison, the Sorbonna (University of Paris) library contained only 2000 manuscripts and the same volume was available in the Vatican Library.

The role of the Arab civilization in the enrichment of the history of science was largely related to the advances made in medicine, optics and astronomy. Ar-Razi (865–925/934), an Arab doctor and philosopher, was the first physician to treat childhood diseases such as measles and chicken-pox. Ar-Razi was a supporter of aristotelianism and was critical of religious speculation. He was an author of several textbooks, spread not only in Arabic, but even in the West. One of his main books (Volume Book) was translated into Latin and then perfectly studied by Paracelsus.

Although Ibn Sina was a follower of aristotelianism, he also continued the work of Ar-Razi under Galen's influence. His main work, *The Law of Physics*, is the best textbook on Greek and Arabic medicine. H. Hasanov notes that the most Western scholars know Arabic at that time. This work was used as a basic textbook on medicine in European universities until the 16th century [8, p. 76–81]. Ibn Sina was known to all the physicians of that time as a prominent philosopher too. He sought to express Islamic laws with the help of the concepts cited in Aristotle's formal logic and ancient Greek metaphysics (neoplatonics). The God was the first cause or creator for Ibn Sina, but he regarded the created world as an emanation from the Creator. A man, his soul, is arisen from the emanation of Divine Light, and for this reason, human life is necessary to turn back to that light, to God [14, p. 50]. The interest to that time was his explanation of the elements of matter and materialism inherent in the aristocracy and the physicians of the time. Apparently he denied that matter was created by God at all. Divine light emanates matter but does not create it. This has caused widespread discussion in the Islamic world, in early Islamic philosophy. Ibn Sina's neoplatonism and aristotelianism have been criticized by Al-Ghazali (1058–1111), who was one of the prominent mystics and theologians of the Islamic world. Al-Ghazali criticized Ibn Sina for the idea of his philosophers that the God was not the God of the Qur'an. He believed that philosophy should not oppose the Qur'an [15].

Ibn Rushd tried to claim Al-Ghazali's thesis (Although the philosophy of Ibn Rushd is studied in Azerbaijani philosophy, this point is largely ignored as well). Ibn Sina and Ibn Rushd are regarded as the most prominent thinkers of the Arab world in the intellectual history of the Western world, and it is interesting that both of them are known as famous physicians.

Ibn Rushd is famous in Europe especially for his comments on the works of Plato and Aristotle. He also influenced the creativity of Thomas Aquinas. The term "averroism" was generally used in the sense of Western scholasticism up to the 17th century. Moreover, he was called the founder of the training of binary truth in Western philosophy. Ibn Rushd al-Ghazali argued that there can be no contradiction between philosophical results and what is said in the Qur'an. Ibn Rushd argued against Al-Ghazali that there can be no contradiction between philosophical results and what is said in the Qur'an. Then how to explain these obvious contradictions? Here he introduces the principle of interpretation that plays an important role in Western philosophy. Ibn Rushd mentions that what is written in the Qur'an cannot be taken literally. In case the literal interpretation of the Qur'anic verses contradicts the truth of the mind, then the surahs must be interpreted metaphorically or allegorically. This position coincided with the position of Thomas Aquinas. It is clear from the description of Ibn Sina, Ibn Rushd and Al-Ghazali's controversy that before the veto, discussions of Muslim philosophy had an exceptional role in the development of science and philosophy.

Other Muslim philosophers also enriched many areas of the science of medicine. For example, Ibn Al-Haysamin (965–1039) (in lat. Ibn al-Hazen) has contributed to the development of physiology, optics and medicine. His main work on optics, called the *Treasury of Optics*, was a major breakthrough in physics. The development of physics has had a major impact on the development of medicine both in Europe and in the Muslim world. As Ibn al-Haytham is an outstanding representative of experimental physics and optics, he has made great strides in his

field of vision and function by studying lens, spherical and parabolic mirrors. Unlike Aristotle, he asserted that light came not from the eye, but from the observed object. He had a great influence on Western science, including Roderic Bacon, Kepler and Newton. Arabic-speaking scholars have made great strides in research in every field of science. Almost, science was a unified world at that time, and it was differentiated because of its affiliation with the West and the Muslim world. A question arises, why did the Arab-Muslim world not become the source of modern scientific knowledge, and why did the development of this world not so much as in Europe?

At first glance, the reason for this stagnation and disorientation was the suspension of scientific debates and the strengthening of the process of promoting Islam. All the scientists, without any exception, made their bread as doctors, servants, and lawyers. They were Muslim, but did not intend to Islamize science, and if they, like Al-Ghazali, preferred the truths of the Qur'an to the realities of science, there were always other tendencies. However, as time passed, scientists became more and more criticized by the believers. If science in the West was more free from the influence of religion, the events in the Muslim world would be the exact opposite. The influence of Islamic knowledge on secular science and philosophical knowledge was further exacerbated in the 11th and 12th centuries. They could count on the help of the rulers if these fields of knowledge were based solely on religion or if they performed certain religious functions. For example, mathematics and astronomy were such sciences that Muslims needed to know the exact time and direction of Mecca to pray etc. Many scientific areas were considered unnecessary for religious views and seemed to be out of line with the Qur'an. So, the ever-expanding process of influencing science has led to a gradual weakening of fundamental scientific foundations.

Another major problem was that there were no universities in the Arab-Muslim world that promoted the institutional autonomy of science in the West. Because of the lack of scientific institutions in the West, the professional ethics of scientists were not formed. This development could only happen under the autonomy of scientific institutions. The main center of the Arab-Muslim education system was madrasahs. They began to strengthen in the 11th century and became mainly Islamic cultural institutions. The madrasahs were within the mosques and were therefore intended to study religious (Islamic) sciences. All the lessons and studies were based on the study of the Qur'an, the Prophet and his followers, as well as the Islamic science of Islamic jurisprudence. All the lessons and studies were based on the study of the Qur'an, the Prophet and his followers, as well as the Islamic science (Law of Sharia) of Islamic jurisprudence. Despite the gradual ban on the study of philosophy and natural sciences, the reproduction, translation, and distribution of copies of ancient philosophical texts continued yet.

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ПИТАННЯ АКТУАЛІЗАЦІЇ МЕДИКО-СОЦІАЛЬНИХ ВІДНОСИН В ІСТОРІЇ СУСПІЛЬНОЇ ФІЛОСОФСЬКОЇ ДУМКИ

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Метою статті є дослідження питань актуалізації медико-соціальних відносин в історії суспільно-філософської думки. Відзначається, що медичні та соціальні хвилювали інтелігенцію з давніх часів. Ці питання вперше знайшли відображення в працях і зверненнях до суспільства давньогрецьких філософів. У статті переважно використані методи історичного хронологічного та порівняльного аналізу. Наукова новизна статті полягає в тому, що вперше на національному рівні проведено аналіз актуальності медико-соціальних відносин у давньогрецькому та середньовічному ісламському світі та приділено увагу проявам цих відносин в Азербайджані. У висновках автор узагальнив дослідження в цій галузі та відповідно до вимог суспільства в сучасний період виклав свої рекомендації та пропозиції. Застосування цих наук стало особистою справою дослідників, але це залишилося бажанням халіфа. Обсерваторією Улугбека керував його батько Тимурид-султан. Отже, наука була не лише автономною установою в мусульманському світі, вона навіть не була організмом, який мав значення для суспільства, і не санкціонувала звільнення релігійними та політичними елітами. Середньовічний ісламський світ не приймав гільдії та корпорації професіоналів. Професійні групи студентів, викладачів і науковців не були оформлені. І це заважало їх самостійному і внутрішньому розвитку. Тому незалежні академічні дослідницькі установи з внутрішнім керівництвом не були створені, як у європейських університетах, наприкінці Середньовіччя. Очевидно, головною причиною застою науки в ісламському світі була її нездатність створити вільний університет. Якби вони терпляче ставилися до цих університетів і вірили в підтримку як могутньої, так і релігійної влади, то ми б прийшли до зовсім іншого висновку. Очевидно, з цієї причини професійні медико-соціальні стосунки були недостатньо розвинені.

Ключові слова: філософія, антропологія, медицина, медико-соціальні відносини, раціоналізм, номіналізм, механізм, метафізика.