

## FROM THE HISTORY OF TRADITIONAL FOLK MEDICINE OF TURKEY

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This article describes the scholars who contributed to the development of medicine in Central Asia, as well as the state and history of traditional folk medicine in Turkestan before the occupation of the Russian Empire.

Traditional folk medicine was used in treatment in Central Asia before the Russian Empire. That is why great experience has been gained in health care since ancient times. This can be seen from the results of the work of our ancestors Abu Ali ibn Sina, Abu Bakr al-Razi and others who made a great contribution to the field of medicine.

According to the information of the historian K.C. Novoselova (1938), in Zoroastrian religion in Central Asia, the image of a woman, that is, Anakhita, was embodied as a figure of health, peace and prosperity. This legend has reached our days in the form of a goddess in the form of "Bibi Mushkil Kushod" and "Bibi Hanifa".

The Ancient East is also the center of human medical views. This is confirmed by the oral works of Turkic and Persian-speaking peoples and evidence from the Avesta. In all parts of the monument, in particular, in "Vendidod" training of doctors, their duties and tasks, medical practice, classification of diseases, causes of their appearance, methods of treating patients, the most popular - active methods of treatment, medicinal plants, their classification, contains information about unique medicinal herbs. In addition, there are a lot of tips and recommendations that have not lost their value until now about maintaining the house, the environment, nature, keeping it clean, and various aspects of personal hygiene.

In 1066, a hospital and a madrasa were built in Samarkand by the order of Ibrahim Tabgach Bugrokhan, where patients were treated and students were trained to become doctors.

In the Middle Ages, high results were achieved in the science of medicine. In particular, the thinkers who grew up in our country created many works dedicated to the science of medicine. In this regard, Abu Rayhan Beruni's "Kitab al-saydana fit-tib" ("Pharmacology in Medicine"), Abu Ali ibn Sina's "Al Qanun fit-tib" ("The



Laws of Medicine") are famous, and they are the main ones in world medicine for a long time. has been a guide. Especially Abu Ali Ibn Sina became very famous in his time as a physician (judge) using new methods of treatment.

It is written in " Temur Tuzuklari" that Amir Temur ordered to build hospitals in every city and village. It is known from history that he took doctors along with his troops to help the wounded and sick in battle.

Special buildings for hospitals began to be built in Movarounahr and Khorasan in the 8th-9th centuries. In the 15th century, there were many hospitals in cities such as Samarkand, Herat and Bukhara. Such public hospitals were called "Dor ush-shifo" ("Healing house"), where the learned doctors of the time treated patients. Alisher Navoi built the "Shifoiya" hospital and the "Safoiya" bathhouse in Herat. Baths (hammam - Arabic "to heat the body", Latin "banya" - "bolneum" - means to remove pain, wash away sorrow) were also considered a special place of treatment in the Middle Ages.

During the Timurid era, famous doctors such as Muhammad Muin, Qutbuddin Adam, Ghiyaziddin Muhammad, Darvish Ali, Abdulhai Tuni, Nizamiddin Abdulhai healed people and managed to create a unique school in the field of medicine.

During the reign of Mirzo Ulugbek, a one-story hospital was built in a shady place in Samakand. According to information, when the architect proposed to build a three-story salobt, doctor Shamsibek, who was appointed by Ulugbek as the head of the hospital's construction, said, "...patients come there not to be surprised, but to be treated, going up to some floors causes difficulties for patients. he said.

A lot of work was done in the field of medicine during the Shaybani, Ashtarkhani, Mangit, Kungirat, and Thousand dynasties ruling the territories of our country. During this period, Shah ibn Sulaiman, Sultan Ali Khurasani, Ubaydullah ibn Yusuf Ali al-Kahhol, Mir Muhammad Husayn al-Aqili, Mirqasim Hakim, Khoja Amin Rais, Akhund Mulla Abdugafur Hakim, Khoja Yakub, Mulla Mirmuhammad, Junaydullah Haziq, Doctors such as Jafar Khoja Hazoraspi, Mahmud Yaipani, Abu Bakr Tabib worked. In particular, Sultan Ali Khurasani was an accomplished specialist in the field of internal medicine. He moved here at the invitation of the ruler of Samarkand, Kuchkunchikhann, and served as the khan's personal physician. He is the author of a book called "The Program of Treatment" (1529), which contains important issues of medical science.



During the Ashtarkhanid period, there was a slight shift in the field of medicine in the country. Hospitals were built in some cities, and medical science was taught in madrasahs. In 1682, a special palace hospital "Davo Maskani" was established in Bukhara. This healing place was built by the order of Subhonquli Khan.

Medicines are prepared according to the prescription of doctors working in the hospital.

The measure against summer diarrhea diseases developed by Subhonkulikhon himself is noteworthy. He issued a special decree and ordered all bakers in all regions under the Bukhara Khanate to sprinkle sesame on the surface of the closed bread in summer. This event really reduced summer diarrhea. Because sesame has laxative properties and is aromatic. Therefore, both bakers and residents accepted this decree with pleasure. This event, which started with the Khan's decree, later became a custom.

Another person who made a significant contribution to the development of Central Asian medicine is Khan of Khiva Abulgozi Bahadirkhan.

Abulghazi Bahadirkhan wrote a work on the field of medicine called "Manofi al-insan" ("Benefits for people"). This book is one of the first medical works written in the Uzbek language and consists of four parts. The remarkable thing about the book is that it describes 124 different diseases, their symptoms and treatment methods.

In the late 18th - mid 19th century, there were frequent wars due to internal disputes between the khanates of Bukhara, Khiva and Kokan. In such political instability and contradictions, the ordinary people suffered a lot. Wars caused the origin and spread of various public diseases among the population. In addition, local diseases were common among the population. Such diseases are common mainly in the summer due to the lack of clean drinking water. The number of doctors was very small, their knowledge and experience did not exceed the level of medieval scholastic science. Doctors are ignorant of European scientific medicine. Only some doctors were partially familiar with modern European medicine. Among such doctors, we know Salih ibn Muhammad Kandahari, Junaydullah Haziq, Ja'farkhoja Hazoraspi, Mahmud Yaipani, Atoullo.

Some Uzbek intellectuals who lived in the late 19th and early 20th centuries were also aware of medical science. In particular, there is information that Hamza Hakimzad Niyazi, Furqat, Muqimi, Ahmad Donish and Kamil Khorezmi from Khorezm were also knowledgeable in medicine. In particular, Mukimi was





interested in medicine and health care. Touching on the issue of public health, he laments the fact that at that time (poverty of the population, lack of medical care, etc.) caused various mass diseases among the people. Muqimi called malaria a "brutal disease".

By the beginning of the 19th century, secular sciences and medicine were no longer taught in madrasahs. As a result, the number of educated judges has decreased. Only three or four doctors lived in each city. These doctors could not cover the population's need for medical assistance. Therefore, patients used more folk medicine.

There are various facts about folk medicine. Everyone understood him in his own way. Summarizing these facts, the following conclusion can be drawn: folk medicine consists in the empirical use of various medicinal substances (Empiricism - supporters of practical activity only). Basically, folk medicine is medicine in the period when medicine is being formed as a profession. As we know, the medical profession was formed during the transition from the era of the primitive community to the era of slavery. Therefore, folk medicine is the medicine of primitive people. At that time, there were no different equipment, laboratories and apparatus. That's why people accidentally found out about medicinal plants and used them.

Modern folk medicine is also based on this principle. Medicines used in folk medicine are often tested scientifically. Representatives of folk medicine know that a certain plant helps in this or that disease, but they do not know what the chemical composition of the medicine is, what are its properties.

Medicines used in folk medicine are called "Turkona medicine". They made them at home.

Turkana drugs were mostly used as decoctions and as powders, which were burned in a mortar.

Folk healers are based only on their empirical experience. They did not have special medical knowledge. That is why they made many mistakes. If the patient has diarrhea, they just give anti-diarrheal medicine without asking why.

In addition to healers, patients were treated by duakhan, eshan, fortune teller, barber (besides shaving, barbers used medicinal plants to treat rashes and cuts on the face), shikastaband (healer who heals broken bones), midwife, they believed that they would find cures by going to fortune tellers, shepherds, blacksmiths, weavers, and holy places.



Among them, the skills of hairdresser, shikastaband, and midwife gave more positive results.

According to the "Avesta", a person becomes ill due to the entry of the evil spirit Ahriman into the human body. If we rely on ethnographic data, in later times there are evil demons, fairies, giants, dragons, and alvasti, similar to Ahriman, and until now, most people believe that they inhabit their bodies. For this reason, people seek cures from fortune-tellers, soothsayers, fortune-tellers, and fortune-tellers.

The healers tried to cure the patient by reciting "Chilli Yasin" i.e. "Yasin" chapter of the Qur'an forty times and expelling the devil from his body.

Priests were engaged in prayer work, and the main method of treatment consisted of reading some surahs and verses from the Qur'an, resting and "healing the disease".

They also used the "write-in" method. In this method, various verses are written with black ink (tush) in a vessel (bowl, cup, etc.). The patient should drink it with water. In case of skin diseases (iron, various rashes), such verses are written on those wounds. Although these verses are not curative, they affect the patient's psyche and ease his condition.

Those who went to the Eshans mainly went to pray for the souls of their past generations so that their work would not go well, they would not get sick.

Iskabchi is an incense burner, they used incense smoke to expel evil spirits from people's bodies. It is believed that this method of treatment gives good benefits in the treatment of animals.

Untreated patients went to holy places on the advice of mullahs and elders, lay down for forty days, and sacrificed a ram or a chicken. Among such holy places in Khorezm, the main ones are the mausoleums of Zairhojababa and Yusuf Hamadani. In addition, dietary treatment was also attempted, paying attention to whether the patient was a "Hot Client" or a "Cold Client".

There was also a concept that the disease was caused by "eye contact". At this time, the patient was put on a bandage. This work was carried out by special slanderers. Children were put on amulets or glasses so that they would not be "touched by the eyes".

Among the representatives of folk medicine, there were many fraudsters who used the gullibility and simplicity of people and deceived the people by calling themselves folk healers. They did more harm than good to public health.

In general, folk medicine is a method of treatment based on very empirical (simplistic) understanding. It has never replaced scientific medicine.

