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HERITAGE OF FOLK MEDICINE REPRESENTATIVES: BOOKS AND HANDBOOKS

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Abstract

This article analyzes the books and practical manuals prepared by representatives of traditional medicine in Uzbekistan, focusing on their content, scientific and practical significance, and their role in preserving and promoting the traditions of traditional medicine. Particular attention is paid to publications issued during the years of independence, the systematization of knowledge on traditional medicine, phytotherapy, medicinal plants, dietary therapy, natural treatment methods, and the promotion of a healthy lifestyle. The study also highlights the importance of these books and manuals in improving public health, preserving the national medical heritage, and supporting scientific research in the field of traditional medicine.

Keywords: traditional medicine, practitioners of traditional medicine, books, practical manuals, national medical heritage, phytotherapy, medicinal plants, traditional healing, natural treatment methods, healthy lifestyle, Uzbekistan.

For centuries, people have been treated with folk remedies, and even in the present era, when scientific medicine has developed to the highest level, those traditions continue. Medical sources and books have been of great importance in the development of this field, and famous doctors have used them as the main guide. Traditional medicine, on the other hand, never becomes outdated because



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it has relied on practical experience and also effectively used scientific sources for centuries, but on the contrary, it has been enriched with innovations over time. Manuals and works are important in every field of activity in society. Life experience has proven that if people in certain professions conduct their activities based on scientific achievements, they can achieve great success. In particular, among various representatives of folk medicine, mainly doctors were able to use manuals based on religious teachings, many rare books written by medical experts in Persian, Arabic, and Turkic languages, and information contained in manuscripts in the treatment of patients. Physicians were required to know Persian and Arabic in order to read and analyze complex books on medicine. It was also necessary for a physician to be familiar with the structure of the human body, that is, anatomy, and to have certain concepts about the medicinal properties of various plants and their chemical structure. In their practice, Central Asian physicians in different historical periods used the verses of the Holy Quran and Hadith, the works of such medical thinkers as Abu Bakr ar-Razi, Ibn Sina, as well as the works of such scholars as Mahmud Hakim Yaifani Khoqandi, Mulla Nurmuhhammad, Hamidkhan ibn Zahidkhan ibn Muhammad Sadiqkhan Shoshi, Basitkhan ibn Zahidkhan ibn Sadiqkhan Shoshi, Alikhantura Soguni.

When it comes to infectious diseases (in the Hadith), it is said: “If a plague breaks out in a place, do not enter it; if a plague breaks out in a place where you are, do not flee.” This refers to the quarantine process. This can be interpreted as: “Do not infect yourself with the disease, and do not cause it to spread to others.”[1]

The scientific staff of the Abu Raykhan Beruni Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan began studying medical works in the 1950s. The scientists of the institute, in collaboration with physicians and medical scientists, translated Ibn Sina’s “Canon of Medicine” into Uzbek and Russian. Academician U.I. Karimov translated and published Abu Raykhan



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Beruni's work "Saydana fi-t-tibb" ("Pharmacology in Medicine"). "Medical Treatises" was published, which included other works of Ibn Sina, and the treatise included new works of the scientist on medicine. The Arabist scholar H. Hikmatullayev studied the legacy of Abu Bakr Razi and proved that he was the first in the East to use the history of diseases. By the 1990s, this scientist's books "History of Diseases" and "Oriental Medicine" were also published[2].

When talking about the history and early sources of medicine in the East, the names and invaluable heritage of our great compatriot Abu Ali ibn Sina and Abu Bakr ar-Razi, who lived about a hundred years before him, are certainly mentioned. In the territory of today's Uzbekistan, which was previously called Transoxiana and Turkestan, folk medicine has long been developed, and simple and complex treatment methods based on rich experience have been used[3].

Ibn Sina is one of the great figures who made a huge contribution to the development of world science, and his scientific works, together with the works of the great Khorezmian encyclopedist Abu Raykhan Beruni, constitute the highest peak of the development of science of that time. His full name is Abu Ali al-Husayn ibn Abdullah al-Hasan ibn Ali ibn Sina, often abbreviated as Abu Ali ibn Sina. This name was written in ancient Hebrew as Aven Sina, and the scientist's name in the form of Avicenna, which is widespread in Europe, is a slightly distorted pronunciation of this word[4].

Research is being conducted in the largest cities of the world to study the unique heritage of the great encyclopedist of Eastern medicine, Abu Ali ibn Sina. The manuscripts of the scientist on various fields that have survived to our time are stored in the largest libraries of the world.

More than 30 medical works by Ibn Sina have survived to our time. The main ones have been translated and published in Uzbek[5]. The largest and most important works of the scientist that have survived to our time are "Kitab ush-



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shifo”, “Kitab an-najot”, “Al-ishorat va t-tanbihot”, “Donishnoma”, “Tib qanunari”, “Tabobat gulshani” and other works that have been used by representatives of folk medicine.

The greatest masterpiece of the scientist in medicine is “Kitab al-qanun fi-t-tib” (“Book of the Canons of Medicine”). This work, considered a detailed encyclopedia of medical science of its time, fully explains all issues related to human health and diseases in a logical order. In total, the "Canon of Medicine" was published in full more than 40 times. Some parts of the "Canon of Medicine" were also translated into English, German and French. This difficult and responsible work was carried out by Uzbek orientalists in collaboration with physicians. The translation of the "Canon" into Uzbek and Russian was published in Tashkent between 1954 and 1961. In 1980, on the occasion of the 1000th anniversary of the birth of Ibn Sina, the second revised edition of the "Canon of Medicine" was published.

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1972; Abu Ali ibn Sina's treatises on health care. Translated by E. Talabov. - T., 1978. In addition to these three works, the following 7 treatises by Ibn Sina were translated into Uzbek by U.I. Karimov and H. Hikmatullayev and published in one book under the title "Medical Treatises" (- T., 1987): "Article on Vascular Stroke", "Treatise on Sexual Power", "Treatise on Sikanjubin", "Treatise on Blood Collection", "Treatise on Sacratqi", "Treatise on Judiya".