

The Role of Traditional Folk Medicine in Disease Prevention and Health Preservation in Turkestan

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Abstract:

The article highlights the activity of traditions of folk medicine and medical practice in the prevention of infectious diseases and preservation of health on the territory of Turkestan.

In the second half of XIX, beginning of XX century several infectious diseases broke out in Turkestan. Representatives of traditional medicine, in addition to their treatment, paid much attention to health care.

Keywords: Turkestan, folk medicine, health preservation, “Kitob al-Qonun fit-tib”, cholera.

INTRODUCTION

In folk medicine in preserving health, they observed several rules, first of all, rules of cleanliness, rules of nutrition, moderation and preservation of purity of soul. Especially in the prevention and treatment of infectious diseases, cleanliness is considered the main criterion of treatment. Works and articles on infectious diseases published in the late nineteenth and early twentieth century emphasize that cleanliness is the most necessary way to fight the disease. Above all, they published articles about neatness, cleanliness, lack of panic, and the need to seek medical attention when symptoms of disease appear. For example, in the September 25, 1907 issue of *Tujjor* newspaper, “Don't be afraid of the plague,” “Be clean, that is, be clean,” “Drink drinking water carefully,” “You will be careful with your food,” “Don't be afraid of the weather,” “Don't be afraid of doctors,” etc. published articles in the headlines [9].

Main Part

Specifically, in an article in this newspaper, “To get rid of the plague of cleanliness, you must sweep every corner and place of your rooms and your guns and other equipment of your guns and streets. All kinds of garbage places and old rags are the abode of the plague. And always ventilate your home quarters. When you sit down to eat, wash your hands and slaughter your food.” [9].

Another lithographic work entitled "Tips for Treatment" of cholera disease highlights the measures to be taken to prevent and avoid the disease. First, the necessity of observing the rules of propriety is emphasized [2].

A source on measles explains to the population in detail the rules of health preservation: *"If you want to prevent measles infection from another person, remove the sick person from healthy people. It is necessary not to let strangers into the house where the sick person appeared, as well as travel to other countries, keep the sick person in complete cleanliness, thoroughly wash his bed, dry it in the fresh air, wash different things and clothes in the room and burn different ones. It is necessary to rub the throat, nose, and throat"* [14].

Also, Russian doctors conducted educational work among clergymen and doctors to prevent diseases. Doctor Yagodinsky from St. Petersburg came in 1899 to put an end to smallpox, which appeared in the village of Anzob, Samarkand region. He says that he visited several madrasas and taught mudarris and mullahs about infectious diseases and their origin and spent much time on research on the subject. But some mudarris answer us that it is written about it in our local medical books.

Yagodinsky took an interpreter with him and passed on information about various infectious diseases to the madrasa teachers. According to him, the causative agents of infectious diseases are very small creatures (microbes and bacteria) invisible to the human eye. To see them, he says, he needs a telescope called a microscope, and with this telescope, he says, these invisible objects can be shown with a magnification of 300 times. The doctor shows the tiny creatures spreading the disease under the microscope he brought with him. Some mudarris believe this and are surprised. They are surprised that it is not written about it in our medical writings. After that, the doctor visited the Sherdar Madrasa and talked to the scholars. Mudarris and about 300 mullahs attended this meeting. They also saw tiny germs and tiny creatures under the microscope. He explains to them that infectious diseases, including fever, smallpox and cholera, can be transmitted through blood (by a knife or needle, by cutting), through dirty water and air, and by poor hygiene.

The doctor then travels to Bukhara, gets permission from the Bukhara Emir, first visits the houses of Kazi Kalon, and then lectures the Bukhara mudarris about infectious diseases. But the Mudarris of Bukhara object to the information that infectious diseases can be transmitted from a sick person to a healthy person and claim that the disease is sent by God. The Bukhara government has punished two disgruntled mullahs. The author of the article writes that the attitude of Bukhara scientists, famous for their knowledge, to the advanced science of Europe is surprising, and hopes that they will gradually master new achievements of modern medicine [4].

The most important thing that should be adhered to prevent diseases and preserve health is the rules of nutrition. In traditional medicine, much attention is paid to proper nutrition and diet when treating a patient. Ibn Sina, at-Tabari and other scholars of the later period emphasized in their works that the most important criterion of hygiene rules is proper digestion of food. Ibn Sina cites the following points in his work: *"You should take food only when you feel hunger, all changes in appetite are considered a warning of some disease"* [5].

The body's balance is shaped by its diet in food and wine. Eating and drinking different foods and drinks that are not compatible with each other causes imbalance in the body. In this case, the following hadith of the Prophet (peace and blessings of Allah be upon him) is a convincing proof: *"The stomach of man is the support (summoner) of the sick, and the appetite is the source of all medicines"* [13; 128]. The Hakim did not eat until they were hungry, and their stomachs needed food. It is said that while eating, the key to health is to stop eating quickly, even if you have an appetite.

Abu Ali ibn Sina in his work „Kitob al-Qonun fit-tib“ talked about proper nutrition and its importance and said: *"Whoever wants to achieve a healthy lifestyle, preserve and strengthen his*

health should pay attention to nutrition, the quality and quantity of food consumed, the time of eating and digestion should be guided by the process" [1; 98], he said.

Scientists say that treatment depends on two things - diet and health care. Diet is divided into two types: the first is avoiding foods that cause disease. This is the diet that healthy people should follow. The second is avoiding things that cause the aggravation of disease. This is the diet that sick people should follow [15; 288].

In the sources we see that the method of treating the sick with food and drink was used even by early medieval healers. Treating the sick in this way was considered the safest method of treatment, and special works were written on the subject. The oldest of such works is Abu Bakr Razi's *"At-tib al-muluki"* ("Treatment of Kings"). Poet and physician Qari Rahmatullah ibn Muhammad Ashur Bukhari, who lived and worked in the period under study, wrote in 1883 the work *"Koni lazzat va khoni ne'mat"* devoted to this issue. The work shows what foodstuffs can be demanded in what disease, as well as copies of methods of preparing bakery products and sweets.

In the study of medical sources created in the second half of the nineteenth and early twentieth centuries, it was found that the first part of treatment was diet. In almost all works it is shown that the main factor of recovery is diet. The locals have always followed this. The Russian researcher Kolosov gives the following information based on his observations: *"Of my 1500 patients from the local population only 10 did not ask about diet. All the others asked what their patients could eat and drink after treatment. This was observed not only for gastrointestinal diseases, but also for eye diseases and minor injuries"* [6]. During this period dietary treatment of various diseases was absorbed into the blood of the local population.

At the same time, not forcing the sick person to eat was one of the most important aspects of the diet. Our people have always said that pain is food. According to medical scientists, God created the human body to be self-governing. What needs to be consumed, the body's need increases for, and what is not needed, the need decreases. Therefore, it is not good to force a sick person to drink what he does not want. It is said that the only thing that can be forced on a patient is to prescribe a prescription drug [15;116].

For the local population, food consumption was primarily related to faith. First, the population ate food allowed by Islam, and did not use foods forbidden by religion for treatment [5]. Residents ate according to the Sunnah, and doctors also tried not to deviate from religious norms when treating patients.

It is known from sources that dietary rules are separate for healthy people, separate for sick people, separate for people with chronic diseases, separate for young people, separate for elderly people, separate for children, separate for pregnant and lactating women. Doctors have always prescribed medicines and diets with these characteristics in mind and prescribed dietary regimens.

Doctors know very well that proper nutrition is important, especially in infectious diseases. There is the following article on a page of a newspaper about eating during the plague: during the plague, you should always be careful of the pot, that is, be careful and avoid excessive love, because if you eat a lot, your stomach will be heavy. Continue to eat the foods that you normally eat. But let your food be fresh and well cooked. Do not leave the house on an empty stomach and do not eat dinner. You can eat fruits and herbs, but not too much, and they should be peeled and washed in water, but it is better to boil them [9]. Doctors working in the second half of the 19th century and in the beginning of the 20th century paid special attention to the health of pregnant women. Several works have been created about their care. These works provide information on women's nutrition, care measures and foods to be consumed to facilitate labor [3].

In the late 19th and early 20th centuries, it was discovered that vaccinations were administered by doctors to prevent infectious diseases. Russian historian and philologist who studied the territory of

Turkestan. A.A. Dobromyslov's article "*Medico-sanitary and veterinary-sanitary units in the city of Tashkent*" speaks about smallpox vaccination and emphasizes that Uzbeks carried out smallpox vaccination before the Russians came to the country, and this profession was passed from generation to generation [11]. The inoculation process was carried out as follows: a small incision was made on the skin of a smallpox patient, then it was wrapped in absorbent cotton and placed in a small wooden bowl and poured with water. This water was used to immunize other persons. The skin between the index finger and thumb was taken as the vaccination site. A special small wound was created in this place [11]. But it is not known whether this method gave any definite benefit or not. Because the number of people who died from this disease was not insignificant. But it should be emphasized that vaccination came to Turkestan not with Russian or European medicine.

According to A. Dobromyslov, doctor M.H. Batyrshin was one of the first to teach Uzbeks how to vaccinate in a new way. At first, vaccination was conducted from hand to hand, and since 1877, the vaccine was prepared from the lymph gland of a calf. Dr. Batyrshin was one of the doctors who widely promoted vaccination work and faith in Russian medicine among the population. But it was not easy to convince the population of the benefits of vaccination, and many of them resisted smallpox vaccination. As soon as they learned about the arrival of the vaccinator, there were cases when they hid their children in their beds or under the stove or ran away to the mountains [7].

According to sources, 4 smallpox vaccinators from the local population were continuously vaccinating between 1870 and 1890. In 1884, during the mass smallpox outbreak, medical workers and smallpox inoculators, including Abdujabbar Abdugaffarov (working since February 15, 1873), Nabihan Eshanov, Muhammad Boydjonov (working since November 15, 1869), Mirza Muhammad Sultanboyev, provided medical assistance to the population [12].

Conclusion

At the same time, Russian doctors appreciated the lifestyle of the population, the correct construction of their houses and emphasized that these things protect them from many infectious diseases. In the part of the city where the Russians live, there are many dense dark trees and not enough sunlight. Based on their thousands of years of experience, the Uzbeks lived in cool gardens in summer and in city yards in winter, where plants and trees were planted shallow, warmed by the natural heat of the sun and blown by the clear, cold winter winds. If the Uzbeks planted tall, thick trees like the Russians and turned the neighborhoods of their homes into forests, they would die of various infectious diseases such as cholera due to lack of sunlight[10].

Therefore, along with the treatment of diseases, doctors emphasized care measures. Sobriety, cleanliness, eating habits and dietary problems of the client were the primary issues in treating the patient. After that, it turned to medicine and the practice of medicine. The doctors of the country were actively involved in the prevention and elimination of infectious diseases. They educated the people and issued medical guidelines.

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