

THE ROLE OF FOLK MEDICINE IN THE TREATMENT OF DISEASES

Oydinoy Ochilova

Associate Professor, Asian University of Technology

Abstract: This article talks about how traditional medicine has served humanity on the territory of Uzbekistan for centuries, about the methods and medicinal herbs used in medicine. Various diseases are also discussed.

Key words: traditional medicine, Uzbek khanates, medicinal herbs, diseases, healing, hygienic requirements, intestinal diseases, Central Asia, food hygiene.

Introduction. During the Uzbek khans, cities in Uzbekistan were strictly controlled to prevent the spread of diseases due to poor quality. Food products. Each city government appointed a special official to monitor the quality of products sold in the markets, especially meat and meat products. Bakers demanded that bread (cakes) be baked with sesame and bread.

Bathing was considered one of the most important conditions for maintaining and strengthening health. Since polluted water can be a source of intestinal diseases, it is strictly forbidden for residents to pollute the water of ditches and reservoirs. According to the Central Asian folk medicine practitioners, water is one of the most important elements of the universe. Along with air, earth, and fire (sun), water must be kept sacred. Polluting water is considered a great sin.

Main part: The population strictly monitored the sanitary condition of water sources and ditches. Violators of hygiene rules were severely punished. There were hygienic requirements for cleaning canals and wells.

Among the doctors, food hygiene issues were considered a special important factor in treating the sick. They attached great importance to diet, saying: "Happy is the doctor who treats the sick with diet" (Ar-Razi). All food products, like medicines, had four properties.

Therefore, doctors first of all determined the nature of the patient and, accordingly, gave appropriate recommendations. For many centuries, Central Asian doctors developed dietary rules taking into account geographical, natural and climatic conditions, compatibility and nutrition.

Traditional medicine doctors were adequate, had good knowledge for their time in diagnostics, pharmacotherapeutic and toxicological properties of drugs, patient psychology. Their knowledge, in addition to empiricism, is based on the teachings of medieval medical classics Ibn Sina, Ar-Razi and others, and through them one can learn about the teachings of ancient Greek and ancient Roman medicine.

In the late 18th and early 19th centuries, the number of doctors and scientists in Uzbekistan sharply decreased, hospitals, pharmacies and other medical institutions disappeared. This led to the fact that only 3-4 doctors worked in each city.



This, of course, could not provide medical care to all those in need. In addition, the methods of their treatment lagged behind European scientific medicine and were at the level of the Middle Ages. However, it did not exist.

Therefore, the population used local medical services as the main form of medical care.

The main arsenal of therapeutic agents was a variety of medicinal herbs and some mineral substances. Sometimes individual organs of animals were used (liver, spleen, fat, bile, blood). Most drugs are used in the form of tinctures, infusions, powders.

Results and discussions: Folk healers, who did not have theoretical knowledge, were not very interested in the causes and pathogenesis of diseases. They saw signs of the disease and directed their actions against them. A significant number of diseases were determined by symptoms. For example, folk medicine treated measles, scarlet fever, mumps, tonsillitis, mumps, diphtheria, stomatitis, dyspepsia, malaria, phlegmon, furuncle, lichen, eczema, dracunculosis, penile ulcer. In addition, some recognized internal and surgical diseases, such as gastritis, pneumonia, hernia, hemorrhoids, etc.

To treat them, decoctions were suitable. For example, with abdominal pain (gastritis, stomach ulcers), they gave decoctions of opium, rhubarb, pomegranate peel, strong tea and a light diet were prescribed. In the treatment of lung diseases, expectorants and diaphoretics were prescribed.

Malaria was treated with a decoction of pomegranate peel. In the case of a boil, a piece of heated oil was applied to the painful area and bandaged until it ripened and drained on its own.

There was also specialization. For example, there were masseurs, tanners, guinea pigs, blood collectors, midwives. The role of surgeons was mainly performed by hairdressers. The population was aware of the presence of clean and infected wounds. Fresh wounds, especially cuts and stab wounds, were sprinkled with soot from under the cauldron, which, firstly, helped to stop bleeding faster, and secondly, was relatively sterile and helped wounds heal without pus. Thus, over the centuries, people have developed many methods of maintaining health and cheerfulness, simple, but very rational methods of treating diseases. This folk medicine played a role and significance in the territory of Uzbekistan during the Uzbek khans, including scholars, dervishes, etc.

One of the most common forms of superstition was the belief in the miraculous power of the relics and graves of saints, of which there were several dozen on the territory of Uzbekistan. In addition, each of these graves helped to cure a certain disease, for example, the grave of Khodzh, Ismat in Bukhara from guinea worm, Doniyorbek in Osh from joint pain, the Kok Mosque (Blue Mosque), located in Tashkent - from whooping cough. There is a blue stone in the mosque, which a sick child was supposed to lick. Near Tashkent there is the grave of Sugul Ota, who helped get rid of warts. The Bibikhanim Mosque (Samarkand) helps women suffering from infertility.

Conclusion: During the Ashtar Khanate, there were not many major changes in the socio-political life of the country. However, due to necessity, there was some progress in the field of medicine. Medical science was also taught in madrasas. In 1682, a special palace hospital “Buqaiy dorush-shifo” (“Medicine Hospital”) was built in Bukhara. The establishment of this medical hospital is associated with the name of the ruler of Bukhara in the 17th century, Subhanqulikhan. Because this “Hospital” was built directly by his decree.



References

1. Абдуллаев, А.А. Очерки истории развития медицины в Хорезме. Ташкент: Медицина. 1980. 162 с
2. Аллаяров, Х.А. История народной медицины Средней Азии. Дисс... докт. мед. наук. – Москва, 1993
3. Кадыров, А.А. Возникновение медицины в Средней Азии. Ташкент: Медицина. 1990. 41 с
4. Кадыров, А.А. История медицины Узбекистана. Ташкент: Ибн-Сина, 1994. 233 с.
5. Tibbiyot tarixi: Darslik/ A.A.Qodirov. -T.: O‘zbekiston milliy ensiklopediyasi, 2005. 138-b.
6. Очилова, О. Р. (2013). Информационные технологии в сфере образования.
7. Муминова, Г. Э., & Очилова, О. Р. (2020). НАРОДНОЕ МЕДИЦИНА И КОСТОПРАВСТВА. *ББК I E91*, 209.
8. Ochilova O. POLICY OF REPRESSION AGAINST REPRESENTATIVES OF TRADITIONAL MEDICINE //Oriental renaissance: Innovative, educational, natural and social sciences. – 2022. – Т. 2. – №. 1. – С. 719-124.
9. Ochilova O. R. XALQ TABOBATI VAKILLARI VA ULARNING MUOLAJA USULLARI //«Ёш олимлар ахборотномаси»–«Вестник молодых ученых». – 2024. – №. Спецвыпуск. – С. 71-74.
10. Eralov, A. J. (2024). MUSTAQILLIK YILLARIDA O ‘ZBEKISTONDA TURISTIK OBYEKT LARNI RAQAMLASHTIRISH JARAYONLARI. *Science and innovation*, 3(Special Issue 3), 654-660.
11. Jomurodovich, E. A., & Alimovna, E. Y. (2022). Public Policy in The Field of Tourism in the Republic of Uzbekistan and Its Result. *American Journal of Social and Humanitarian Research*, 3(4), 176-179.