

DESCRIPTION OF MEDICAL LITHOGRAPHS CREATED IN TURKESTAN IN THE 19TH AND EARLY 20TH CENTURIES

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ABSTRACT

This article provides detailed information on medical lithographs written in the late 19th and early 20th centuries. Description, annotation and content of lithographs on medicine kept in the manuscript collection of the Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan are open to a wide range of readers.

Keywords. *medicine, lithography, manuscript, medicinal herbs, client, four hilt, trade, bile, medicine, experience, doctor.*

1. Introduction

In recent years, much work has been done to restore the ancient history and rich culture of our people, to study and popularise the scientific, religious and spiritual heritage of our great scientists and saints. On the basis of the resolution "On measures to further improve the system of preservation, research and popularisation of ancient written sources" adopted in 2017 [1], a number of research institutes are conducting research, presentations and distribution of manuscripts and lithographs.

2. Main part

In particular, in 2017–2020 the Institute of History of the Academy of Sciences of the Republic of Uzbekistan implemented a fundamental project "Intellectual Heritage in Uzbekistan in the early XIX–XX centuries". As part of this project, a list of historical sources of the 19th and early 20th centuries in various fields of science kept in the libraries of the Republic and abroad [2]. Among them, about 200 independent medical works in the form of manuscripts and lithographs have been identified. In this article, we have focused on the analysis of medical works in the form of stones. The aim of the work is to describe unexplored medical works and bring them to the attention of the general public.

It is known that medicine was formed several centuries ago, and in this period it developed much more. In this regard, the role of Oriental medicine in world medicine is invaluable. First Bukhrot (460–355 B.C.), Galen (129–200), then Abu Bakr Razi (865–925) from Rei, Abu Rayhan Beruni (973–1048) from Khorezm, and Abu Ali Ibn Sino from Bukhara (980–1037) matured. Their work has laid the foundation for the next centuries of medical science. Students of our scientists and subsequent generations have repeatedly copied the works, shortened them for public viewing and use, and wrote abbreviations and comments on the works. Inspired by them, they created their own works.

The history of medicine is so ancient that even people who lived thousands of years ago fought for their health and developed their first medical skills. In each period, medicine developed in its own way. This is why medical sources have a long history. The fact that some treatments, descriptions of medicinal substances and the names of 100 medicinal plants are mentioned even in the ancient book, Avesta, confirms our words. According to historians, Alexander the Great copied the chapters on astronomy, philosophy and medicine from a book containing two million lines of poetry, while the rest was burned. In the Holy Koran and the hadith of our Prophet Muhammad, ruler of two worlds, we can read unique ideas about medicine and medicines. Even the hadith of the Prophet (peace be upon him and blessings of Allah be upon him) about medicine has been collected and compiled into a book, and this manual is widely known as Tibbun Nabi (The Prophet's cure).

It is known from history that writings were written by hand before book publishing methods were created, as today, and were called "manuscripts". Converting manuscripts into books was a complex, difficult and very responsible process in which several specialists participated. The first of them was "qog'ozrez" (paper maker), "hattor" (writer), "zahhob" (jeweller), "naqqosh" (fashion designer), "lavvoh" (decoration of headings and tables), "posh" (he was an artist), "musavvir" (painter who draws miniatures on manuscripts) and "sahhof" (cover).

Naturally, manuscripts created with the participation of several masters rose to the level of priceless works of art and were presented to the most influential people of their time - kings, statesmen and clergy, great scientists and poets, art connoisseurs in general, and this art was called "kitobat san'ati" (book art). As a result, books have been preserved as the apple of the eye, and rare manuscripts copied many centuries ago have come to our attention.

Today, manuscripts on various subjects are kept in various funds of the Republic, with a rich heritage of different periods, languages, places of writing and copying. Work on medicine occupies a significant place among them. For example, the Abu Rayhon Beruni Institute of Oriental Studies of the Academy of Sciences of the

Republic of Uzbekistan, which is the largest source study centre in the country, has more than 800 manuscripts of 400 medical works of the XII-XX centuries [4].

This was at the beginning of the XIX–XX centuries, when the number of medical works was large. Some of these works were created during this period, and some are reprinted copies of works written in previous periods. This indicates that these works were still in use during this period. For example, at the Abu Rayhon Beruni Institute, there are more than 20 medical manuscripts in Uzbek, Arabic and Persian of the 19th and early 20th centuries, with about 75 copies preserved and several copies preserved. In addition, a number of medical manuscripts in Arabic, Persian and Turkish can be found in the Bukhara State Art and Architectural Reserve, the Spiritual Administration of Muslims, Tashkent Islamic University and the Alisher Navoi National Library. These manuscripts are valuable for their antiquity and rarity.

According to Russian researchers, local doctors use Arabic and Persian sources, such as the "*Tibbiy to'plam*" (Pharmacy Help Kit), "*Mu'jizaviy davolash usullari*" (Miraculous Healing), "*kuz shifokorlari uchun eslatma kitob*" (A Notebook for Ophthalmologists), "*Kasalliklar da'vosi*" (Treatment of Diseases), "*Foydali ko'rsatmalar*" (Useful Recommendations), "*Kalblar davosi*" (Heart Healing), "*Davolash asoslari*" (Fundamentals of Treatment) and others[5].

Conditionally, these medical works can be divided into three parts. The first is therapeutic work, the second is work in pharmacology (pharmacology) and the third is work in veterinary medicine. On the other hand, orientalists have divided the medical work into eight sections on topics. These are: general medicine, medical theory, therapeutic works, special subjects, pharmacopoeias, dictionaries, veterinary and hunting works [4].

Manuscripts from the 19th and early 20th centuries can be divided into two groups. The first is original works created in this period, and the second is reprinted copies of works written in earlier periods. These works are written in Arabic, Persian, Persian-Tajik and Uzbek.

When we examine the sources of this period, we see that the medical works were often written by people who were engaged in medicine, that is, doctors. Among them, we can see that poets and even khans wrote medical works.

These scientists in most cases relied on the work of scientists from the past, such as *Zakaria al-Razi*, *Abu Ali ibn Sina*, *Mahmoud Chaghmini*, *Yusuf Harawi* and *Ubaidullah al-Kahhal*, and read, studied and wrote works that were considered necessary for the time. We know that the medical works of medieval scientists were written in a much more complex way, which was difficult for ordinary people to understand. That's why scientists of this period translated the works, wrote comments to make them understandable, and compiled special dictionaries for the works. This work was often done on the instructions of a particular person, in some cases the khan. In addition, more complex works written in Arabic were translated into Persian or Turkish to teach students medical sciences, and comments were written to make them understandable, and these works were taught in madrasahs.

By the end of the 19th century, the first lithographic works began to appear in Turkestan. Calligraphers no longer had to sit and think about one work for years. It is possible to publish several copies of a work in a few days. In 1874, on the initiative of the Khan of Khiva, Muhammad Rahimkhan II (Feruz), the first printing house was opened. By 1920, there were 15 printing houses in Tashkent, 8 in Samarkand, 3 in Kattakurgan, Kokand, Ferghana and other cities. Today lithographs in Arabic, Persian and Turkish are stored in various book collections in Uzbekistan.

Most of them are kept at the Abu Rayhon Beruni Institute of Oriental Studies of the Academy of Sciences of Uzbekistan. The lithographs and printed books stored in the treasury make up the largest collection in Central Asia. Such books now number 39,000 volumes and contain around 20,000 independent works. [6] Of these, medical lithographs published in the early 19th and early 20th centuries also play an important role. There are about 40 Uzbek lithographs in the collection. They indicate that some works that did not reach us in manuscript form existed at the time of publication. It published works that were considered necessary for use by the population as well as for teaching medical science in madrasahs.

These include the translation from Persian into Uzbek by Muhammad ibn *Yusuf al-Tabib al-Haravi* (16th century) of "*Tibbi Yusufiy*" ("Medicine of Yusufiy") and "*Tariq al-iloj*" ("Method of Treatment") by *Mahmud Hakim Yaifani Khokandi*. *Tariq al-iloj* (The Method of Treatment) by *Mahmoud Hakim Yaifani Hokandi*, *Kanun al-iloj*, *Mujarrabot Mahmudi* and the famous *Tibbi Turks*.

The contents of medical works published in the late 19th and early 20th centuries are diverse and have survived. The published works were, of course, published in Turkish, mainly in old Uzbek script, taking into account the needs and desires of the population, as well as madrasahs. They were in the form of well-known works or just medical brochures. The works published during this period are dedicated to various diseases, bad habits, their prevention, treatment and hygiene rules. These include brochures on respiratory diseases, internal organ diseases, headaches, infectious diseases, rabies (in the case of rabid dog bites), as well as brochures on the benefits of exfoliation, care for pregnant women and the treatment of poisoning by human organs in animals. These works may have been written in Turkish or translated from other languages into Turkish.

Undoubtedly, the most widely translated work in Central Asia during this period was the famous treatise by Muhammad ibn Yusuf al-Tabibi on common diseases in Persian written by the famous Khorasan doctor and scientist Zahiruddin Muhammad Babur ("A Complex of Benefits"). At first, Yusuf began writing *Ilodj-ul-Amroz* ("Cure for Diseases"), written in the rubai genre, dedicated to treating head and leg diseases. The book was very easy to use and consisted of 291 rubies, each containing the name of the disease, symptoms, medicines used

against it, crispy food and practical advice. Many people love this work, but Yusuf wrote that some famous noblemen asked him to comment on these rubies. Yusuf started and finished this work in 1512 and called it "*Jami-ul-favoid*" (The Goods Complex). This work later became known as "*Tibbi Yusufi*".

This work was first translated into Uzbek in 1882 by Muhammad Amin Al-Husseini Al-Khorezmi of Khorezm. In 1897, the father of Muhammad Shakhhodja Faizullokhodja from Tashkent translated it into Uzbek for the second time and published it in lithographic style. The work is widely known in Central Asia and India. This work was published in Turkestan, and from 1870 to 1908 it was published 11 times in India under the title "*Tibbi Yusufi*". The Abu Rayhon Beruni Institute of Oriental Studies of the Academy of Sciences of Uzbekistan has more than 30 manuscripts and many lithographs. The fact that this work was widely used in the 19th and early 20th centuries is reflected in the sources.

Mahmud Hakim Yaifani Hokandi (1850–1930), a renowned Uzbek scientist and doctor from Kokand, was the author of major medical works created during this period and enjoyed popular success. The doctor wrote three major books, adding personal medical experiences to the achievements of Oriental medicine until his time. These are "*Tariq al-iloj*" in Uzbek, written in 1910, "*Kanun al-iloj*" in Arabic, written in 1929, and "*Mujarriboti Muhmudi*" in Uzbek, written in 1930. ("Mahmud's Tried Medicines"). It should be noted that copies of the first and third works, written by the author himself, have been preserved to this day.

As for the author's work "*Tariq al-Ijod*". ("Methods of treatment"), this work is divided into two points. Each paragraph is further divided into two articles, and each of these articles is divided into several chapters. It describes a number of diseases, treatment methods and medicines. It covers lung, heart, chest, stomach, liver, jaundice, intestinal diseases, back, kidney, bladder, male, female, back, arms, legs and fever. There is information on the names of pharmaceuticals made from medical cocaine and minerals for the treatment of these diseases.

The first article focuses on the measures to be taken at the beginning of treatment, the second article describes diseases from head to throat, the third article describes diseases of the organs from chest to toe and their treatment, and the fourth article describes diseases known from the body. This article provides information on the description of tumours, rashes, diseases of hair, hair and nails, wounds and ulcers, fractures of bones, poisons and treatment of poisonous of animal bites.

There is also a special section on some Russian medicines, which lists 87 pharmaceuticals used in medicine [7]. This work was published in stone in 1913. Only his third and fourth articles have reached us in the form of 13 lithographs, and his fourth article only in manuscript form.

Although there were almost no works in Arabic in Uzbekistan at the end of the 19th and beginning of the 20th centuries, Mahmud Hakim Yaifani wrote his second major work, "*Kanun al-iloj*" ("Laws of Medicine") in Arabic in 1929. This work is similar in structure and content to "*Tariq-ul- iloj*". One aspect of this work is the addition of another informative section entitled 'On simple medicines'. In this section, the author provides information about medicinal plants found in Uzbekistan. At the same time, the performance covers more than 1000 types of diseases observed in the population at that time. The methods of detection, observation and treatment of these diseases are described.

In 1930, to share his rich experience, the author wrote "*Mujarriboti Mahmudi*" in Old Uzbek. This work consists of 9 chapters, 7 chapters on diseases from head to toe and the last two chapters on fever, cancer and ulcers. It is noteworthy that in the last chapter, 9, Yaifani's work describes the names of around 90 drugs that were used by Russian doctors at the time and their healing properties.

Another work written in Turkish and republished is "*Tibnomae Turki*" (Turkish Tibnoma). The author of the booklet is not mentioned; the work is one of the works of traditional medicine that has become a monument to ancestors. The brochure describes what a 'customer' is, its types, symptoms of these species, parts of the human body, causes and symptoms of diseases and measures to eliminate them. The performance details diseases of the head, i.e. diseases of the ears, eyes, nose, treatment of various colds, intestinal problems, their symptoms and how to treat them. There are also female problems and treatments for dog bites. There are ways to prepare and use medicines from plants, oils, minerals and wild animals for treatment.

Later, for the convenience of the population, separate publications were made to supplement and complete parts of the Turkish medical records. This is because the performance shows the easy ways to treat many diseases and problems. He even said that eating certain products helps to keep you busy, not get upset, not get depressed, be strong, protect yourself from enemies and not make mistakes at all.

For example, we find a work that was published in 1909 under the title "*Tibbi turkey Muntaxab Favoid*" ("Selected Useful Parts of Turkish Medical"). The work consists of 52 chapters. Each chapter focuses on a specific disease and shows how to treat it. For example, the chapter "*Ko'zda buladurgon illatlar*" (Eye Defects) describes the treatment of eye diseases. It is also divided into several chapters, such as "*Falaj illatining bayoni*" (Description of Paralysis), "*Burun va tomoq kasalliklari bayoni*" (Description of Nose and Throat Diseases), "*Kulokda paydo buladigan illatlar bayoni*" (Description of Ear Defects) and "*Burunda bo'ladurgon illatlar*" (Nose Defects). At the same time, the play details the bloodshed, its rules, the four epheses of sputum in the human body, trade and bile.

It can be seen from the published works that women's and children's health was also a pressing issue during this period. We find a number of books on the care of women, especially pregnant women. For example, we can quote the brochure "*Bayoni asar valadot*" (In the Women's Birth Statement), published in 1911. We can see that this book is an excerpt from a part of "*Tibbi Yusufi*". It describes the procedures that pregnant women

perform during and after childbirth. Questions such as what ointments or oils to use for correct and easy childbirth, what foods to eat, and rules for correct breathing during childbirth are covered.

Another brochure, "*Fasle dar asri valadot*", is dedicated to the care of pregnant women and their diets. It describes the procedures and measures to be taken during childbirth. The play provides information on what measures a woman can take and what treatments she can use to facilitate childbirth.

Another interesting brochure based on this work is "*Saki Devoni Kazide*" ("The cure for the trap of rabid dogs"). The brochure focuses on what changes can happen to a person who has been bitten by a rabid dog and the symptoms of rabies, as well as how to treat them. It has been reported that after a rabid dog bite a person may experience symptoms such as fear of water, bad behaviour and discolouring

3. Conclusion

There are also works on specific infectious diseases. For example, the book "*Xifzi Sihhat majmuasi*" (Pharmaceutical Kit) contains detailed information on measles, which is still common today. The booklet contains information about measles and how to avoid it. It describes in detail the signs and symptoms of the disease, how to prevent it, how to control it and the daily course of the disease.

In short, these lithographs have contributed to the development of the medical field and can still serve as an important source of information for scientists today. This is why manuscripts and lithographs stored in various funds in our country have not lost their relevance today.

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