

THE ROLE AND HISTORICAL SERVICES OF ABULGHAZI BAHADIR KHAN IN THE DEVELOPMENT OF FOLK MEDICINE IN THE TERRITORY OF KHIVA KHANATE

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Abstract. *In this article, the socio-political situation in the Khanate of Khiva in the second half of the 17th century, as well as the life and activities of Khan of Khiva Abulghazi Bahadir Khan and the use of folk medicine in the life of the people of the Khanate in the work "Manofe'-ul Inson" on folk medicine will be analyzed.*

Key words: *Khanate of Khiva, folk medicine, Abulghazi Bahadir Khan, "Manofe'-ul-inson", Sultan Sanjar, Kumlik, Chiqirchi, Yangiarik, Kala'ajik, Hazorasp, obstetrics-gynecology, traumatology, surgery, therapy, neurology, pediatrics, psychiatry, phthisiatrics.*

Folk medicine is the basis of modern medicine. Because of this, our country is the star of the people of the whole world they effectively use the traditional folk medicine formed during the ancient times to restore their health, get rid of various diseases and prevent them. Folk medicine has a great importance in the lifestyle and health of the people of Khorezm region. 1643 in the development and expansion of folk medicine in the territory of Khiva Khanate. From 1663, Khan of Khiva, Abulghazi Bahadir Khan, had a great role and historical services. Turkestan - Khiva Khanate in the 17th century, Bukhara Khanate, Kokon Khanate, Ulug Juz, Middle Juz, and Kichik Juz were divided into Qashqaria (Eastern Turkestan) khanates. If we look at the socio-political situation of the Khiva Khanate at that time, the Khanate, like other eastern countries, was organized in a feudal-monarchical order. Khan's authority had an absolute character. Feudal land ownership was the basis of the social life of the society. Feudal disunity, which began in Khorezm in the Middle Ages, began to intensify by this time. Internal disputes and wars between Uzbek clans and tribes, as well as the struggles between the divided people-relatives, took place continuously during this period. Ambitious beggars were constantly trying to seize power. About the dynasties of the Khans of Khiva, Academician V.V. Bartold writes: "There were no dynasties in Khorezm from the 17th century to the Kungirod dynasty (1804), Uzbek aristocrats always brought some princes from the descendants of Genghis Khan to the throne for a short period of time" [1]. In his opinion, it can be seen that after the death of Anusha Khan, the son of Abulghazi Bahadir Khan, the rule of the Genghis Khan dynasty ended and the power passed into the hands of the Inoks.

In the past, ancient Khorezm was considered an oasis of science and culture, and many poets, scholars, historians, writers, astronomers and mathematicians, as well as doctors came from this great place. Muhammad al-Khorazmi, Abu Raikhan Beruni, Shahabuddin Khivaqi, Hafiz Khorazmi, Kamil Khorazimi, Haydar Khorazmi, Shermukhammad Munis, Muhammad Reza Erniyazbek son Ogahi, and other poets and scholars are among them. One of them is Abulghazi Bahadir Khan, who is considered one of the outstanding representatives of his time and one of the historical figures who has a special place in the culture and history of Khorezm, as well as in the history of folk medicine. Abulghazi ibn Arabmuhammad was the owner of a high lineage and throne. He was born in Urganch, the capital of the Khanate of Khiva, on the 15th of Rabiul 1022 ah and on August 23, 1603 ad. When he was young, he studied at Arabmuhammad Khan Madrasa named after his father. Young Abulghazi stands out among his brothers for his sharp mind, ability and intelligence. Despite the fact that Abulghazi was caught up in the struggle between distant and close relatives, especially between father and son, brothers and sisters for the throne, he received education from the most learned people of his time and diligently studied folk literature and history from a young age. Arab Muhammad Khan had seven sons, of which Isfandiyar Khan and Abulgazi Khan were born from the same mother. In 1623, Isfandiyar Khan took the throne of Khiva with the help of Shah Abbas, the king of Iran, and for 19 years ruled the Khanate wisely and wisely. Isfandiyar ibn Arabmuhammad died in 1642, his body was buried in the cemetery in Mevaston neighborhood of Khiva. Now this place is called Turt Shabboz Baba complex. After the death of his brother Isfandiyar Khan, Abulghazi Bahadir Khan slowly began to acquire the territories of the Khanate. At first, after occupying the Khanate of Arol in 1643, he relied on the Uzbeks of Arol and marched on the Khanate of Khiva. In 1645, he took the throne of Khiva in exchange for great battles and struggles, and he won

the rule by a long shot and managed to establish a solid order. During his time, the state was centralized, reforms were carried out, clans and tribes were united. Schools and madrassas were built, great attention was paid to science, culture and construction works. Irrigation works were introduced in Khorezm, a number of canals and ditches were newly dug, and some were re-excavated. In 1646, a year after Abulghazi Khan ascended the throne of Khiva, he built a fortified fortress on the west side of Khanqah and gave the name New Urganch to this place. The history of the establishment of the city of Urganch, the present-day center of the Khorezm region, is closely related to the name of Abulghazi BahadirKhan. Rich merchants from Khiva lived there, and foreigners also bought and sold there. Abulghazi, like all the rulers of the East, studied the history and cultural heritage of the peoples of the East, believed in science, tried to establish peace in the country, became a scientist, historian, doctor and poet. He gathered builders, doctors, poets, historians, poets and other skilled professionals in the palace and its surroundings in order to improve science and culture in Khorezm. Abulghazi BahadirKhan left a mark in history not as a ruler, but as a great scientist. Abulghazi Khan created two major historical works, one of them was "Shajarayi Tarokama" (Family Tree of the Turkmens) written in 1658-1661, which he said was written "at the request of the mullahs, sheikhs, and begs of the Turkmens", and in this work he described the origin of the Turkic tribes, especially the Turkmen people. valuable information is provided[2]. The second one, written in 1661-1663, is known as "Shajarayi Turk" (Family Tree of the Turks), which describes the socio-political history of Khorezm in the first half of the 16th-17th centuries [3]. About the reasons for writing "Shajarayi Turk" the author himself said: "But... the fathers of our community, Abdullah Khan, together, continued their history from the lost land of our fathers until they came to us. We thought that we should offer this history to someone. We did not find anyone suitable. It was necessary. That's why we said it ourselves" [4].

There is also his work on medicine "Manofe'-ul-insan" ("Things useful for human health"), which was written in 1657. Abulghazi BahadirKhan knew his mother tongue well, and he also mastered Persian-Tajik and Mongolian languages. Abulghazi BahadirKhan "I told this history in Turkish so that everyone, good and bad, should know it. "I will not add a single word from Turkish, Persian or Arabic, so that it is clear, I have also mentioned Turkish, which a five-year-old boy can understand,"[5] he writes. According to historian and poet Shermu Hammad Munis , who was born in 1778 in the village of Qiyat in Khiva , "Abulghazi, who is a very knowledgeable and knowledgeable person, is a ruler who contributed more or less to medicine[6]. "

Abu Ali ibn Sina, the father of oriental medicine, who wrote his works "On Morality", "On Youth", "On Work", "Keeping the Self Pure", "Akhd" while living in Khorezm for 20 years, in his love for medical science and pen in this field. the effect is great. According to Muhammad Yusuf Bayani, there was a Persian-Tajik copy of the work in addition to the Uzbek version. Muhammad Yusuf Bayani writes about Abulghazi's work in his "Shajarayi Khorazmshahi": "Manofe'ul-insan who Abulghazi finished, seasoned and started are skilled[7]. " This work is written in the form of a comprehensive reference, and the author expressed the following thoughts in his work: "We used to refer to books, the purpose was sometimes found and sometimes not, the goal was found, but now it comes with difficulty. That's why, in order to prevent evil, respectable I collected the books and then explained the vices[8]. Abulghazi writes about medical books and promotes the previous teachers and their books, saying "I saw in books and learned from teachers".

Muhammad Yusuf Bayani also testified that Abulghazi used the works of scholars and physicians such as Abu Ali ibn Sina, Abdurrahman and Muhammad Yusufi in writing his treatise and explained the remedies against diseases based on his practical experience. Bayani writes in his work "Shajarayi Khorazmshahi": "Abulghazi finished a work and named it "Shajarayi Turk". This person was also skilled in medicine . I saw his Persian classifications of Manofe'-ul-Insan horse medicine[9].

A copy of Abulghazi BahadirKhan work "Manofe'ul Inson" is stored in the manuscript fund of the Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan, number 4701[10].

A copy of the work copied in 1901 by the son of Rahmonberdi Bobojan from Khiva, nicknamed Hattot, was found in 1966 in the house of Ibrahimota Kurbanov, who lived in the village of Sarapoyon, Khanka district. This copy is currently kept in the personal library of professor Rajabboy Sobirov (1937-2019), a pharmaceutical scientist from Khorezm.

Rajabboy Sobirov, a doctor of pharmaceutical sciences, worked on the Uzbek text of this work during his lifetime. The brochure "Medicinal plants used by Abulgozi" published in 1970 by this scientist in cooperation with H. Kholmatov contains excellent information about the work.

The work "Manofe'-ul-insan" is dedicated to medicinal plants useful for human health and their preparation. The discovery of both Uzbek and Persian texts of the treatise does not clarify the information about the language in which the treatise was originally written. Abulghazi BahadirKhan could write perfectly in both languages, Uzbek and Persian.

The book is written in a very simple, fluent language that ordinary people can understand. In fact, there were more or less works on medicine in the period of Abulghazi, but finding them and enjoying them was an impossible dream for the common people. Moreover, the fact that most of these medical works were written not in pure Turkish, but also in Arabic and Persian terms, made it difficult to use them . This work of Abulgazi is also of great importance in this respect. There is no doubt that the Khan relied on the experiences of folk medicine when writing

the work. At the same time, it also contains medicines prepared by the Khan himself, used experimentally, and tested on patients.

In the first part of the work, information is given about drugs that are prepared and used individually and in complex form. In the second part, complex drugs are used to treat various diseases, and in the third part, general drugs used for diseases are discussed. In the final fourth part, opinions and wise words of well-known and famous scientists, doctors, and sages who lived before him are given. The 28 chapters of the work contain scientific information about the symptoms of 124 diseases, their treatment methods, and more than 700 medicines used in folk medicine[11]. This proves that Abulghazi read not only the books available in the libraries of the Khanate of Khiva, but also the rarest and rarest works on medicine in other countries, especially in Iran in 1630-1639, even during the period when he lived under special control and captivity, such as Rashididdin and Sharafiddin Ali Yazdi.

The pamphlet contains extensive and complete information about all the diseases encountered in the territory of the khanate at that time. The most important aspect is that Abulghazi BahadirKhan describes all branches of medicine in this treatise. For example: women's diseases, bone fractures, dislocations, surgical and conservative treatment, intestinal diseases, hemorrhoids, stopping bleeding, removing things left in the ear and throat, identifying and treating respiratory diseases, hot and cold swellings, stopping phlegm, Stomach and intestinal ulcers, tumors, worms, liver, rectal prolapse, liver, spleen, kidney, urinary tract diseases, prevention of urolithiasis, as well as nervous and mental diseases, skin diseases, eye, infectious and children's diseases. The methods of treatment, the amount of drugs used in each disease, and the methods are described in detail[12].

Abulghazi BahadirKhan showed the ways of using medicinal herbs and medicinal plants found in Khorezm. Here are the methods of using the body, fruit, flower, and root of these plants alone or mixed in decoction, juice, ointment, habdori and other forms[13].

He recommended the treatment of rheumatism, skin and nervous diseases using sunlight, sand, local water and salt deposits, and relied on this in his medical practice. Since ancient times, the treatment of these diseases in a number of salt lakes in the Khorezm region has been known among the people. Sultan Sanjar, Polvan pir, Kumlik, Chiqirchi, Yangariq, Kal'ajik, Hazorasp and Khiva salt mines, the remnants of old lakes, used hospital equipment for patients in the summer months. By the time of Abulghazi, this tradition was further developed, and the citizens of the khanate paid attention to the improvement of the roads leading to these lakes and water bodies. Look, despite the fact that more than three centuries have passed since then, when the lakes recommended by Abulghazi have been preserved, it is still possible to see that hundreds of patients go to the salt lakes and sands in the summer months to find treatment for their ailments. According to the recommendation they heard from their ancestors, they are treated and cured in the same way as mentioned in the treatise of Abulghazi.

The methods of using salt, honey and red pepper in the treatment of diseases of salt accumulation in the spine, hand and foot joints (osteoarthrosis), which are perfectly described in the treatise of Abulghazi BahadirKhan, have not changed. This indicates that all the judges and physicians of the Khiva Khanate after Abulghazi Bahadir Khan used this work as a guide.

Abulghazi BahadirKhan also paid attention to issues such as maintaining a healthy lifestyle for treating and preventing diseases, landscaping and clean air, cleanliness and food standards.

In all markets of the Khiva Khanate, traditional healers are given ample opportunity to sell medicinal herbs and prepare them. Abulghazi Bahadir Khan personally supervised the free work of palace doctors and judges and doctors working in other cities and villages, and at the same time, they did not commit fraud and dishonesty, they also made wrong diagnoses and did not give wrong treatment.

The most noteworthy and positive aspect is that the khan himself, along with writing works on medicine, was personally engaged in medicine and practiced medicine, because in all times and eras, the field of interest of the owner of the kingdom is in the attention of other figures and virtuous scholars.

In that period, when health care, treatment of diseases, and prolongation of life of the population of the khanate were considered important issues, the main attention to medicine in all borders of the khanate increased due to the historical service of the khan and physician Abulghazi BahadirKhan.

The names of more than 120 diseases and their treatment methods are very well written in the book "Manofe'-ul Inson" by Abulghazi Bahadir Khan. There is no area of medicine that is not covered in this book. Diseases are not given according to a certain system, surgical, obstetric-gynecological, therapeutic or pediatric or other diseases are written as a mixture, and their treatment methods are indicated.

Abulghazi BahadirKhan covered the following problems of medicine: obstetrics-gynecology, traumatology, surgery, therapy, neurology, pediatrics, psychiatry, phthisiatrics, skin-genital diseases, eye diseases, infectious diseases, proctology, physiotherapy, stomatology and pharmacology[14]. In the work of Abulghazi BahadirKhan, we see many innovations and originalities. He studied every disease without blindly following tradition. The author reports on his original methods of treatment, he writes that he found a method of treating ulcer disease with mercury vapor and determined its rate. Among the khans of Khorezm, Abulghazi Bahadir Khan was the only ruler who peacefully handed over the khanate throne to his son Anusha Khan ibn Abulghazi Khan in 1663, and died soon after in April of this year at the age of 60. Abulghazi Khan left a name in history as a great reformist ruler and scientist. His body was buried in Pakhlavon Mahmud Mausoleum.

In conclusion, it can be said that in the second half of the 17th century in the territory of the Khanate of Khiva, especially the great historical efforts of the Khan of Khiva Abulghazi BahadirKhan, as well as the creation of a work on medicine called "Manafe'-ul-inson", the work contains instructions for the treatment of many diseases and their prevention. the fact that it was explained in a language understandable to the people, led to the widespread use of folk medicine in the lives of the Khanate population. As a result, we can witness the revival of folk medicine of that time. Therefore, not only in the development of modern Uzbek medicine, but also in the development and rise of the medicine of developed foreign countries, the priceless golden legacy of Abulg'azi BahadirKhan, along with the great hakim Ibn Sina, who lived in the past, serves as a guide and guide, for all of us Uzbeks, to our great ancestors and forefathers who lived in the past. gives relative pride and pride. Also, in today's fast global changing times, it requires each of us to be more demanding of ourselves and more responsible in front of our great history. Because restoring our past heritage, restoring historical truths, studying, translating, scientifically analyzing and researching historical and noble books and works written by our great-grandfathers, scholars, scholars, and thinkers, bringing them to the general public is the responsibility of all creators, researchers, researchers, and scholars. it is an honorable duty to our great history and our beloved Motherland, especially the young people who are our future.

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