



Contribution of Mahmud Hakim Yaypaniy-Kokandiy in the Development of Medicine in Uzbekistan

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Abstract: This article widely highlights the path of medical research by the Uzbek tabib scientist Mahmud Hakim Yaypaniy-Kokandiy, who lived in Uzbekistan in the 19th-20th centuries, his contribution to the development of medicine in Uzbekistan. In his writings on medicine, methods for diagnosing and treating patients are described in great detail and in an accessible form. Yaypaniy's medical views on the etiology and pathogenesis of diseases were close to modern ones.

Keywords: Mahmud Hakim Yaypaniy-Kokandiy, medicine, diagnosis, medicine, parasite.

Uzbekistan's medicine has a rich history. Its origin goes back to ancient times. Archaeological research shows that medicine appeared on the territory of Uzbekistan during the emergence of human society. It is established that the first primitive methods of treatment were developed by humanoids who lived in the early Stone Age. At that time, the foundations of the future medicine of Uzbekistan were laid.

We have fragmentary information about the level of development of medicine and the activities of the Tabibs who lived in Uzbekistan in the XIX century. Apparently, there weren't that many of them. One of the prominent tabibs of the period of the last Uzbek khans was Mahmud of Japan.

Mahmud Yaypaniy (Mahmud Hakim Yaypaniy-Kokandiy) is a prominent Uzbek tabib scholar of the end of the last and the first half of the XX century. He was comprehensively educated, had sufficient training in various fields of knowledge. He was born in 1851 in the town of Yaypan (now the city of Yaypan), 20 km from Kokand. His ancestors were noble people. His grandfather Mullah Badaliy served in the palace of the Kokand ruler Amir Umarchan. Shadi Badaliy's father was a wealthy man, engaged in commercial affairs and had considerable land. Yaypaniy as a child was inquisitive, interested in literature and natural sciences, read a lot. He received his education in Kokand in the madrasas "Jamiy" and "Mirza Kokandiy". It should be noted that in the madrasah more attention was paid to the study of the Koran and Sharia law (Muslim jurisprudence). From secular sciences, arithmetic, elementary geometry, Arabic grammar were taught. Only individual mudarrissas (teachers) helped interested students in independent mastery of other sciences, introduced students to the basics of astronomy, philosophy, mathematics, geography, history and medicine. Yaypaniy tried to study the "forbidden" sciences on his own, showing extraordinary abilities. He very quickly learned the works of ancient philosophers and physicians - Aristotle, Plato, Hippocrates, Galen, Abu Bakr ar-Razi, Ibn Sina, etc. By the 19th century, science in Europe had moved far ahead. Mahmud Hakim understood this well, and in order to get acquainted with her achievements, in particular medicine, he studied Latin and Russian. Besides them, he knew Arabic and Persian well.

The life and activities of Mahmud Hakim took place in Kokand, which was the capital of the state and was one of the trade and cultural centers of the then Central Asia. Many progressive figures lived in the city

—scientists, writers, musicians, artisans. Among them we can mention the classics of Uzbek literature Furkat and Mukimiy, figures of science and art Buzruk Khoja and Abdulvahab Ibodiy, doctors Tursunkhoja Hakim, Baldagdyk Hakim, Abdullah Khoja (chekchi-Hakim) and Hakimcha Tabib (Hamza's father).

Thus, the activities of Mahmud Hakim of Japan took place surrounded by progressive figures and scientists. This had a great influence on his formation as a scientist and doctor. Medicine attracted his special attention. In order to gain practical experience, he treated patients for free, cared for them, and made medicines himself. As a result of painstaking work, Yaypaniy soon became an experienced and, despite his youth, a well-known tabib. At that time, Khudoyarkhan ruled the Kokand Khanate. After learning about the abilities of Mahmud Hakim Yaypaniy, he offered him to become a court doctor. According to historians, he refused: "I am not interested in the Kingdom, because I have a crown of poverty on my head."

Yaypaniy was a subtle diagnostician and a very attentive natural doctor. He almost made an unmistakable diagnosis and successfully carried out treatment. He made medicines for his patients himself, collecting them in forests and mountains, as well as on a small plot of his own land, growing various medicinal plants. He tested the effect of drugs on animals (lambs, monkeys), and then gave them to patients. In an old house, Japan discovered an alembic for distilling water and vessels with the remains of various medicines.

Mahmud Hakim of Japan put a lot of work into educating the people. I tried to spread scientific medical knowledge. He was an opponent of ignorant tabibs who, without sufficient knowledge and experience, took up the treatment of patients. As we pointed out, Mahmud Hakim Yaypaniy was engaged in many sciences. He has works on philosophy, history and natural sciences. We know two of his books: "Tariq al-iloj" ("The measure of treatment") and "Konun al-iloj" ("The Law of healing").

"Tariq al-iloj" was written in 1913 and consists of 3 parts. The first one contains an outline of the history of Ferghana and the Kokand Khans. The history of the creation of the Kokand Khanate is described truthfully, the characteristics of the Kokand khans are given.

The second part is written in verse and consists of four hundred lines. In a satirical form, the author criticizes ignorant people who are far from science, posing as scientists and experts.

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"Konun al-iloj" is dedicated entirely to medicine. It outlines the issues of practical medicine and pharmacology. First, the opinions of ancient scientists about medicine and its tasks are presented. Information about doctors who lived later is given. Different points of view on the diagnosis and treatment of various diseases are compared. Then the author expresses his opinion on these and other issues of theoretical and practical medicine.

In his theoretical arguments, Yaypaniy, although he adheres to the doctrine of mizaj, considers this issue somewhat differently. He believes that mizaj is not an unchangeable, once-for-all given

property of the body. It can vary depending on the conditions of existence of the organism, the time of year. So, in summer, hot mizaj manifests itself more, and in winter—cold. Even different parts of the same substance can have different misages. For example, the yolk of a chicken egg has a hot property, the protein has a cooling property.

The opinion of Yaypaniy about the causes of diseases deserves special attention. In this matter, although he adheres to the theory of humoral pathology, he points out that changes in the liquid parts of the body occur under the influence of internal and external pathogenic factors. Among the latter, he includes errors in nutrition, the influence of climatic and weather conditions, heavy physical labor and nervous and emotional factors. It is interesting to note that Yaypaniy recognized the existence of parasitic diseases. For example, in his opinion, guinea worm and malaria are caused by living creatures. He also pointed out the existence of intestinal parasites (helminths). As can be seen, Japan's views on the etiology and pathogenesis of diseases were close to modern ones. These works of Yaypaniy played an important role in the development of scientific and practical medicine in Uzbekistan.

Thus, the Japanese entered the history of medicine in Uzbekistan in the late period as one of the progressive figures, leaving a significant mark in it. He died in 1930.

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