

The History of the Unani Medicine in Central Asia



Uljaeva Shohistahon, Azimov Hakimali

Abstract— This article discusses the history of traditional medicine in Central Asia. Central Asia is one of the centers of traditional medicine. Since ancient times, medicine has developed here. In the period of the Muslim Renaissance, medicine rose to its peak here. One well-known tabib was Abu Sahl Masikhiy. He wrote a book on medicine "Kitob al - Mi'a." He was one of the mentors of Ibn Sina and encouraged to write a canon of medical science. The Canon of Medicine - is the great medical work of Avicenna. Their completed in 1025.

Great Unani physicians of the East Al-Beruny and Abu Ali ibn Sina (Avicenna) wrote their enormous works in the Arabian language. Avicenna and his school played a big role in the development of medicine in the world. Above-mentioned proposals can be inferred: In Central Asia, Unani medicine developed for many centuries, this area was one of the hotbeds of this school and has a peculiar character.

Keywords: Medicine, Central Asia, Avesto, Avisenna, Muslim Renaissance.

I. INTRODUCTION

Theorists consider that the Unani medicine appeared in the Ancient Greece. Hippocrate (460-377 A.D.) and his numerous successors developed this school and later extended all over the world.

Despite of the Greece science, there was progress in the branches of Unani medicine in the Central Asia too since the most ancient times. It is observed the unique medical knowledge in all chapters of the sacred book "Avesta" too. Specifically, there is an issue about training physicians in "Vendidod[1]". The special attention is given on duties and problems of doctors, medical practice, classification of diseases, the reasons and factors of occurrence of diseases, treatment methods, various herbs and their pharmaceutical action, classifications of herbs and many others in the book.

In "Avesta" it is spoken that some diseases arise in disregarding hygiene and inattentiveness[2]. At temple fire -

there were polyclinics and hospitals for treatment of patients. The states supervised works of polyclinics and hospitals.

Some doctors treated patients by means of good - the Holy Spirit. The majority treated with their knowledge, some by means of surgery, and others through the herbs, some through useful juice. Diet therapy played the big role in the treatment patients too. It is possible to know from these methods that ancient people had some methods of treatment, as therapy, pharmacotherapy, surgery, fitness and others. They even had an abortion practice, but abortion was not approved by a society, was considered as pride of childhood. Besides, some treated patients through prays. For example, someone was suddenly bad, they considered, that one had been put the evil eye upon and read prays in particular "Leave damage. Do not return more" and with such words they discharged maleficent and damage. More regard was paid to personal hygiene and physical training[3].

One can read about necessities of honesty, decency, morals of the physician in books much. If patients were departed while the operation to three times the surgeon wouldn't be allowed to continue work. In "Avesta" more than 1000 versions of herbs and their medical properties were resulted.

Ancient physicians performed operation by means of vinegar and a drug then patients lost consciousness and did not feel a pain.

It is possible to divide Zoroastrians' medical sciences into about 5 parts:

1. Anatomy, physiology;
2. Disease prevention;
3. Data of various diseases;
4. Methods of treatment of patients;
5. Morals and disposition of the physicians, some rules of medical affairs[4].

On Zoroastrians' representation nerve and brain are the earth; body hair is a tree.

They had more exact representations on human anatomy. In their opinion white vein was considered as a line of nerves, red - arterial, black - venous blood.

Disease prevention and cleanliness protection occupied the big place.

1. Cleanliness, antiseptics of microbes and dust closing through the earth, sand, stones.
2. Disposal of microbes through fire and cold
3. A chemical way: ashes, vinegar, wine, various herbs as incense, an aloe, onions and other means.

On the theory of Zoroastrians the force of body are divided into 5 parts and they are interconnected. 1. Spirit; 2.

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Conscience; 3.Body; 4.Wit; 5. An ancient soul. Hygiene, sterilisation of things on sunbeams, disposal of microbes through fire, on low and high to temperature. It is possible to result other examples too.

The earth, fire was considered as the sacred by Zoroastrians saints. Uppermost were fire and the Sun. Even there were prayers to the Sun reference.

From the above-stated data it is possible to draw conclusions, that the ancient medicine developed at Zoroastrians and the medical science was loaded as the big luggage to study and be used carefully in practice. In our opinion it is topical question of modern medicine. A snake transferring the poison in the Jug was initially symbolized at Zoroastrians. If it was considered the basic religion of Central Asia, the medicine had risen on high level.

Today the astromedicine is not so strongly developed also, at that time this science very developed, the prophet of this religion Zoroaster was the great astrologist, "astron"-it is a star, even in Europe during those times Zoroaster was recognized as the prophet and prayed to him. During lucky time of the arrangement of planets there would be successful treatments when conception and other questions were solved under the influence of stars and planets too.

After the formation of Arabian caliphate different sciences, including medicine were integrated. The Arabian governors created favorable conditions for development of different sciences, discoveries of ancient Greece-Roman authors were translated into the Arabian language, it became the important stage for a Muslim science, and the Arabian language became the bridge between various scientific schools. We know that after Arabs conquest Central Asia faced Unani medicine.

As for IX-XII centuries the science in Central Asia later called the Renaissance. During this period, medical science rose to a high level. In our opinion the appearance of the Renaissance in Central Asia the following factors played a huge role:

1. Ancient medical science
2. the invasion of the Arab caliphate in Central Asia and the role of Arabic in the knowledge of Greece-Roman Medicine
3. The emergence of centralized states and create opportunities for the development of science
4. The Great Silk Road and International Relations
5. integration of science
6. Studies of Maverannahr's scholars written in Arabic
7. Scientific visits
8. The flowering of Medicine at the Academy of Ma'mun and others

One of the first medical works written by Abu Nasr Foroby (873-950) "theoretical and practical medicine, nature of disease, prevention and treatment were written[5].

The first teacher of Ibn Sina Abul Mansur Al-Qamar (VIII century), Ali ibn al-Abbos Majusiy (884 died) wrote the book "Kitob al-Maliki." This book consists of 20 chapters, it examines the theoretical and practical medicine[6].

One of the teachers of Ibn Sina Abu Mansur al-Hasan ibn Nuh al-Qumriy (999 died) wrote two books on medicine: "Kitob al-gino-va-l-muno" and "at-Kitob Tanweer fi-l islohot al-Tibby" came to us[7].

One well-known tabib was Abu Sahl Masikhiy. He wrote a book on medicine "Kitob al - Mi'a." He was one of the mentors of Ibn Sina and encouraged to write a canon of medical science.

Great Unani physicians of the East Al-Beruny and Abu Ali ibn Sina (Avicenna) wrote their enormous works in the Arabian language.

One of the great doctor of the East was Abu Raykhan Biruni. His scientific work consists of 12394 pages, 153 works. In his medical work "Saydana" ("Farmokognoziya") contains 1,116 types of medicines in 30 languages. Their pharmaceutical properties are written.

Studying this theory, Abu Ali ibn Sino enriched Unani medicine and made revolution in this area too. He enriched the practice and theory of Unani medicine.

He wrote many works on medicine[8]. The basic book 5-volume-huge encyclopedic work "Al-Canon fit tib" is the major source of this science till now. Canon of a medical science ("Al-Canon fit tib") - the composition of encyclopedic character in which instructions of antique physicians were intelligent and processed according to achievements of the Arabian medicine.

In the Book of the first theoretical bases of medicine and applied medicine general provisions are stated. In it definition of concept of medicine is made, problems of this science are revealed, the doctrine about juice and the nature (temperament), the compressed anatomic sketch of so-called "simple" bodies of a human body - bones, cartilages, nerves, arteries, veins, sinews, sheaves and muscles are resulted. The reasons, displays and classifications of diseases and the general rules of their treatment are considered. Doctrines about food, a way of life (the general dietetics) and health preservation during all periods of a life (the general and private hygiene) are stated in detail.

In his theory there were 4 key elements: the earth, air, water and fire. Besides, he defined 4 natures at people: cold, hot, wet and dry. And also 4 humors: blood (which hot wet), mucus (cold /damp), yellow bile (hot dry) and black bile (cold dry) played very big role in treatment of patients too[9].

In the second volume it is told about simple medicines. In it over 800 medicinal substances of a vegetative, animal and mineral origin with instructions of their medical properties and ways of application are spoken. Roots and bark of many trees can help person to struggle against the illness.

In particular, his first application of mercury for syphilis treatment which was extracted in vicinities of Bukhara in the X century connects with his name. It as collateral action of mercury describes displays of a mercury stomatitis. From the list of medical products are enclosed to the second Book "Canon of a medical science"[10].

Ibn Sino offers the system of their test including supervision over their action at the bed of patient, statement of experiences on animals and even semblance of clinical test. Thus Ibn Sino considers as the most reliable experimental way of check of action of medical products and offers the "conditions" providing "cleanliness of experiment".

“Canon of medical science” contains instructions on necessity of revealing of collateral action of medicines, on presence of their mutual strengthening and mutual easing of action of medical products at their combined appointment.

Many medicines offered by Ibn Sino have been included into the pharmacopoeia and are applied till today.

In the third Book "private" or "local" illnesses of bodies of the person are treated from head and finishing heels, differently it is devoted a private pathology and therapy. It includes descriptions of illnesses of head and brain (including nervous and mental illnesses), eyes, an ear, a nose, an oral cavity, language, a teeth, gums, lips, a throat, lungs, heart, a breast, a gullet, a stomach, a liver, a bilious bubble, a spleen, intestines, back pass, kidneys, a bladder, genitals. Each section begins with the detailed anatomic description of corresponding body.

In the fourth Book "general" illnesses of a body not inherent only in one body are considered. Various fevers are carried to the number of those (crises in illnesses), tumors (including a cancer), spots, wounds, ulcers, burns, crises and dislocations of bones, wounds and other defeats of nerves, damages of skull, breast, backbone, finiteness. In this Book it is spoken also about chronic and sharp infectious illnesses: smallpox, measles, leprosy, plague and furiousness; the basic questions of the doctrine on poisons (toxicology) are taken up. The special section of the book is devoted to the questions of preservation of beauty bodies (cosmetics).

The fifth book "Canon" represents the pharmacopoeia. The ways of manufacturing and application of various forms of medicines of difficult structure are stated. In the structure of some of medicines there were substances up to 37. Many medicines are given referring to the most ancient doctors, European and Asian. Others-prepared and tested by Avicenna for the first time.

Various antidotes are described in the first part of the Book, medicinal squashes, pills, tablets, powders, syrups, broths, infusions, fault, plasters etc. are described., and in the second part there are specified the time-tested means intended for treatment of concrete diseases of bodies of head, eye, ear, teeth, throat, bodies of chest and belly cavity, joints and skin are specified.

The new data unknown before in the medical science, are met in “Canon” on each page.

II.FINDINGS & RESULTS

Avicenna put forward hypothesis about viruses as invisible activators “feverish”(infectious) illnesses for the first time. Avicenna has created such doctrine about pulse to which since then it was difficult to add something. On his discovery pulse can be wavy and fusiform, two-shock, long, shivering, short, small, slow, ant. “Pulse happens also soft, intense nervous, low, saw tooth, full, empty”, - is spoken in “Canon”. There is a legend even it has defined pulse of animals through the fastened threads.

Avicenna has described the first plague, cholera, jaundice and analyzed the reasons, symptoms and ways of treatment of such heavy illnesses, as a meningitis, a stomach ulcer, and many other things. He has explained in detail a structure of muscles of eye. Up to him all considered, that eye as if the

small lamp, lets out special beams; these beams, being reflected from subjects, go back and give the image.

Avicenna in “Canon” has brought up a question on the education of moral and physical training of child. He has offered to begin upbringing child with the period the first days of pregnancy.

Avicenna has described health, temperament of the person interconnect with color gamma. If since morning there will be bright paints, promote the best mastering of food, red color is capable to cheer up and to accelerate a blood-groove, by means of yellow color it is possible to remove a pain and an inflammation, and also to cure a sick liver. Avicenna’s diagnoses put leaning on color of skin and urine of person.

He treated patients through Regimental therapy, dietotherapy pharmacotherapy and surgery.

In general Ibn Sino enriched Unani medicine with his discovers[11].

The word “Medicine” which has occurred from the word “Madadi Sino” (“By means of Sino”) connects with his name. He created 450 works, 242 of them remained[12]. 43 of them are on medicine. Research works in Medicine:

“Al - Canon fit-tib”

“Urjuza at-t-Tibb”

"Al-Adviyat -al kalbia“

""Daf al-madorr al-Kulm en-al Abdal-i Inson",

“Al-Kitob Qulanj",

" Makale fi-n-nabz",

" Risola fi-l-Boh",

" Risola hifz fi al-sahha",

" Risola fi-l-fasd “ and others

One of the students of Ibn Sina Sharafutdin Abu Abdullah Yusuf Muammad Iloq (died 1068) wrote the works "Muolajati Iloq", "Mukhtasar Iloq", he describes the emergence of diseases, their definitions, characteristics, methods of treatment through medication. These books were source for many physicians at that time.

Doctor Ismoil Djurjony (1080 / 1141) from Khorezm wrote more than 15 publications in the field of medicine. His books on pharmacology are divided into 3 parts: the first section, it was written about the nature and recipes for making simple medicines, in the second complex.

Author of medical work "Qonuncha” was Chagminy Umar (died 1221).

A well-known doctor in Central Asia was Nadjibuddin Samarqandiy (died 1222). He wrote more than 8 books on medicine. In his "Methods of preparation of complex drugs" various dry drugs and juices, medicines for vomiting, for constipation and diarrhea were issued[13].

There were so many well- known doctors in Central Asia, but I have no enough time to note their names. But I want to remind that they are considered successors of Abu Ali ibn Sina, and began to walk in his way - Unani medicine.

Above-mentioned proposals can be inferred: In Central Asia, Unani medicine developed for many centuries, this area was one of the hotbeds of this school and has a peculiar character.

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