

## **POLICY OF REPRESSION AGAINST REPRESENTATIVES OF TRADITIONAL MEDICINE**

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### **ABSTRACT**

*At a time when many countries around the world have created ample opportunities for the development of folk medicine, there was a strong persecution of representatives of traditional medicine in the Soviet era. Medical activity was completely excluded from the health care system by a secret decision of the government. These processes, in turn, had a serious negative impact on the lives and activities of representatives of folk medicine.*

**Keywords:** *World Health Organization, "Godless" society, "Oдина" mosque, traditional medicine, folk medicine, "Shifo-ul ilal", enemy of the people, doctor, breaker, "Sickle".*

### **АННОТАЦИЯ**

*В то время, когда во многих странах мира были созданы широкие возможности для развития народной медицины, в советское время наблюдалась сильная травля представителей народной медицины. Медицинская деятельность была полностью исключена из системы здравоохранения секретным решением правительства. Эти процессы, в свою очередь, оказали серьезное негативное влияние на жизнь и деятельность представителей народной медицины.*

**Ключевые слова:** *Всемирная организация здравоохранения, «Безбожное» общество, мечеть «Одина», традиционная медицина, народная медицина, «Шифо-ул илял», враг народа, врач, лом, «Серп».*

### **INTRODUCTION**

In countries around the world, traditional medicine continued to coexist with secular medicine, and in the Soviet state they were severely persecuted in an environment that opened wide the way for the activities of representatives of folk medicine. Although the World Health Organization (WHO) has paid close attention to the field and taken a number of measures to promote it, during the Soviet era, this field of medicine was banned in Uzbekistan and its representatives were persecuted. But the centuries-old medical traditions continued to live as an ancestral heritage and made a worthy contribution to the protection of public health, enriched with new

information and experience from year to year, and served as a valuable resource for modern medicine.

Traditions of folk medicine, formed over thousands of years, were severely damaged during the Soviet era. In the first years of its rule, the Soviet government took measures to restrict the activities of traditional healers, depending on the quality of the believers. An official decision was also made to restrict medicine. Resolution of the Central Election Commission of the Uzbek SSR No. 99 of October 31, 1926 "On the professional work of medical workers" banned the activities of doctors and began the confiscation of their property [9]. According to the resolution, only those with higher and secondary medical education can work in the health care system. The activities of doctors without medical knowledge were stopped. Medical activity was completely excluded from the health care system by a secret decision of the government [10].

During this period, the Society of the Ungodly was established in Uzbekistan. Its members numbered more than 20,000, and they intensified anti-religious activities. The society even published its own newspaper, which was used to propagate the struggle against religion. These processes, in turn, had a serious negative impact on the lives and activities of representatives of folk medicine.

At the Odina Mosque in Karshi, several generations of imams have achieved certain successes in the field of medicine and became famous not only in the oasis, but also in the surrounding areas, Samarkand, Bukhara and Turkmenistan. Hamiddinkhon Badriddinov, who was the imam of the Odina mosque in the 1920s, and Mukarramkhon Buzrukhoja, the imam of the Haji Ahror mosque, were able to treat various ailments. However, they were persecuted by the Soviet government and arrested on September 19, 1928. Romanov, an employee of the Kashkadarya regional branch of the General Political Department (GPU), which deals with their work, concludes: "The city of Behbudi. On October 3, 1928, I examined the evidence in the 49th case of Romanov, an employee of the Kashkadarya regional branch of the BSB, accusing Eshon Hamiddinkhon Badriddinov of practicing medicine. He worked as an imam of the Odina mosque. During the Emirate, in 1918, he received the title of "Sickle" from the Emir of Bukhara.

One of the dynasties of doctors in Uzbekistan that was severely persecuted by the government during the Soviet era is the Moshtabib dynasty. "Soviet oppression did not bypass us doctors," he said. Physicians who served the people impartially were considered "enemies of the people." A doctor serving the people was persecuted. In those days of oppression, Soviet special services often raided our homes and

searched them. In one of these searches, the surgical instruments were not returned until they were removed.

## **DISCUSSION AND RESULTS**

One of the persecuted representatives of folk medicine during the Soviet era was Alikhantora Shokirhantora oglu Soguni. He was a well-known physician and scholar, as well as a political figure who fought for the independence of the Uyghur people for many years. Alikhon Tora Shokirkhodjaev (Soguniy) was born on March 22, 1885 in the city of Tokmak in present-day Kyrgyzstan to an Uzbek family. His ancestors were famous masters of Tashkent. During the reign of the Bukhara Emirate, he studied various sciences in Mecca and Bukhara, as well as books on medicine. During this period he also studied Arabic, Persian and Turkish.

“When education in Arabia reached a certain level, at the initiative of our grandfather, these two sons continued their education at the Amir Alimkhan Madrasah in Bukhara. The seriousness of the attitude to science can be seen from the fact that two boys, who had not seen the homeland for many years, were taken from Tashkent to Bukhara without being sent home. Here, in addition to the above-mentioned knowledge, my father diligently studied poetry, music, geography, handasa, astronomy, history, and medicine.”[15]

Alikhantora was arrested in 1929 and imprisoned in Pishpak for criticizing the Soviet government and its ideology. In November 1930, he was sentenced to 10 years in a strict regime zone. He managed to escape before being sent to the GULAG camp, and in 1931 crossed the Soviet-Chinese border and went to the city of Gulji in East Turkestan. He was brought to Tashkent from East Turkestan by Soviet special services in 1946 and kept under house arrest until the last days of his life. He lived a modest life in his backyard on the outskirts of Tashkent, farming and practicing medicine. He also wrote Shifa-ul Ilal (The Cure of Diseases). Alikhantora Soguniy died in 1976 in Tashkent at the age of 91.

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During the Soviet era, there were famous doctors in every region of Uzbekistan. They continued their activities in harsh conditions despite persecution and persecution, and continued to treat the common people. During this period in Tashkent Muhammad Ibrahim, Abdujabbor Muhammad Sabir oglu, Puchuq tabib, Khoja Ahmad tabib, Abduqodir tabib, Mahsum tabib [3], in Khiva Yahshimurodbek, Ahmadjon Tabibi, Muhammad Latif, Maxsum Haydar, Muhammad Sharif Ahun Mahmud Khoja oglu, Ahmad Tabibi Ali Muhammad son, Ibodulla Matrizaev-eshon tabab, Solay tabib, Sabir tabib Quryozov, Matchon tabib, Madrahim tabib [11], Shahrizabzda Abdusamad Tursunov, Yusuf Boqi, Halim, Ahmadjon, Lutfullo Ubaydullaev as tabib [12], Surkhandarya sandstorm Rashidabiblik , curiosity Jora doctors operated until the persecution of the Soviet government.

Among the doctors of Khiva, Muhammad Sharif Ahun Mahmud Khoja oglu was especially famous. In the madrasa, he learned the secrets of medicine from Mullah Khojaniyaz and his son Makhsum and mastered several languages. He translated the

medical works of Ibn Sina, Chaghmini, Jurjani, etc., and translated them into Uzbek in simple language for ordinary people to understand. Masharif Axun collected medicinal herbs from the sands and prepared medicines to treat the patients. He had a strong knowledge and ability to detect and treat skin diseases, various wounds, heart, kidney, lung diseases. From 1922 he taught at the Muhammad Amin Madrasa in Khiva, where he had a special permit that he could prepare medicines for pharmacies. Masharif Axun, like a number of Uzbek intellectuals, was persecuted in 1937 at the age of 78, accused of propaganda against the Soviets, and died in prison in 1938. [4]

In Shahrizabz, Kholikdahvoshi Nurjon, his wife Khalikova Sofiya, and his grandson Ahmad were treated and cured many ailments. Hatirchilik Rahim tabib Madiev is also very popular, he knew how to collect medicinal plants and prepare medicines from them. He was also treated by patients from the villages of Nurata and Kattakurgan districts. Rahim Tabib was arrested and repressed in 1937 under the label "enemy of the people." His son Ruhilla Rakhimovich Madiev followed in his father's footsteps and in 1935 graduated from the Tashkent State Medical Institute. In 1955, he conducted research on malaria and earned his Ph.D. Also known as Hatirchidan Ilovi Tabib, Qurbon Tabib, Alo Tabib, they were mainly engaged in the treatment of internal diseases and used to treat patients with medicines made from herbs, plant leaves and roots [7].

## **CONCLUSION**

Thus, the lack of special documents and lists of doctors and fractures operating in the Soviet era does not allow to determine their contribution to public health. Although representatives of folk medicine were persecuted during the Soviet era, they took measures to preserve the cultural heritage of medicine and to make a worthy contribution to the work of public health, enriching it with new information from year to year.

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