



INFORMATION ON THE WORK OF "SHIFA UL-ILAL" BY ALIKHANTURA SOGUNINY

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Annotation:

The medical treatise "Shifa ul-ilal" written by Alikhontora Soguni is the product of his experience accumulated during his thirty years of life. The reasons for writing "Shifa ul-ilal" are given as follows in the work "Sadness of Turkistan", which embodies the memories of this work: I wrote a book in the clear Turkish language and named it Shifa ul-ilal with the hope that it will be a memory for my generation."¹
². Commentaries on this treatise have been written by today's scholars.

Keywords: Alihontura Soguni, "Shifa ul-ilal", "Grief of Turkestan", dissertation, medicine, disease, Eastern Turkestan.

Several works of the statesman Alikhantora Soguni are known to us, the first of which is ³the treatise "Shifa ul-ilal". The author wrote this treatise on medicine during the years of captivity in Eastern Turkestan while fleeing from the Chinese military, hiding for his life in a village in the Kunas district. The scientist's son Asilkhantora gave the following information about this: "The treatise "Shifo ul-ilal" ("Cure for Pain") was written by our father Alikhantora Soguni in June 1937 in Gulja, East Turkestan, among his Kyrgyz brothers in the lands of Toyoshuv and Koyoshuv in the Kunas Mountains. ⁴".

The author wrote this treatise based on his thirty years of experience in the field of medicine. The reasons for writing "Shifa ul-ilal" are given as follows in the work "The Sorrow of Turkistan", which embodies Soghuni's memories: I wrote a book in clear Turkish and named it "Shifa ul-ilal" with the hope that it will be a memory for⁵ ⁶.

This pamphlet was originally published by the scientist's son Asilkhantora in the 6th issue of "Eastern Star" magazine in 1996 ⁷. In the introduction of the pamphlet, the publisher gave "Soz boshi" and "Munojot". In the following parts, the thoughts of the author are directly included. Shamil Almazbekov also wrote a review of this medical treatise, which is part of the author's memorial work entitled "

¹In the Uzbek language edition, it is given as "open Turkish language". See: Alikhantora Soguni. The grief of Turkestan. Tashkent: Sharq, 2020. B. 210.

² .right. Turkistan Qaighousy – мыннхен германые: дуня юугор курултый нашр кылды, 2007. p. 226-227 It's like that
³"Shifa ul-ilal" means "cure of pains".

⁴Alikhontora Soghuniy. Shifa ul-ilal // Eastern Star Magazine, No. 6. 1996. 186 p.

⁵In the Uzbek language edition, it is given as "open Turkish language". See: Alikhantora Soguni. The grief of Turkestan. Tashkent: Sharq, 2020. B. 210.

⁶ Sawani. Turkistan Grief (Editor: Haji Abdulrashid Kerimi). - Munich Germany: World Uyghur Ali Khan is young .Congress Publication, 2007. pp. 226-227

⁷ Alihontura Soghuni. Shifo ul-Ilal // Eastern Star Magazine, No. 6. 1996. pp. 186–222.



Benazir Ustoz, or A Look at the Medical Heritage of Alikhontora Soguni" ⁸with the title "Review of the treatise "Shifo ul-ilal" ("Cure for Diseases"). given under ⁹.

Whenever Alikhontora Soguni raises an issue, he is used to compare it with religion and find a solution from it. This situation can also be observed in "Shifa ul-ilal". For example, in the first part of this treatise, he stated that there are two types of knowledge, i.e. it consists of religious knowledge and knowledge of religion, ignorance of religious knowledge can have a negative effect on a person's faith and harm his future, and lack of knowledge of religion leads to disruption of the enjoyment of life . Also, during his speech, he said that "the science of religion is the science of Sharia, which is necessary for Muslimism, and the science of the body is the science of medicine that preserves the health of the body." According to the scientist, "knowing the science of medicine is obligatory for every Muslim, just like knowing the science of religion." The scientist compared this opinion to the ruling that "if there are no ulama (scholars) who know faith, Islam-Muslimism in a city and teach it, according to Sharia, it is not right for a Muslim to live in such a city." That is, according to him, "if there is no hukamo (healer) in a city, who can differentiate between heat and cold, pain and illness, then it is not right to stay there ¹⁰ ." The importance of this comparison can be explained by the sentences "if a person makes a mistake in any profession, it will damage property, if he makes a mistake in medicine, it will cost his life."¹¹

The main issues included in "Shifa ul-ilal" are about the "diseases" and their "treatments" that are common among the Muslims of Ili, Gulja, Turkestan, and Ferghana. based on what he saw with his eyes and experienced with his hands ¹². These are the following: indigestion, convulsions, zotiljam, istisqah, upset stomach, abdominal pain, heartburn, cough, shortness of breath, dysentery, urinary retention, mumps, dysentery, buvasil, kulinch, i.e. caecal pain, tashannu. , yarakan, amroz rahm, i.e. uterus, lack of menstrual bleeding, disease of young children, himmo, azhar - child's diarrhea, medicines available in the pharmacy, vein retention.

Alikhontora Soguni, while giving direct medical information in "Shifa ul-ilal", in it, initially, a person's client and its four types, including bile - dry-hot, trade - wet-hot, blood - dry-cold, phlegm - wet- He spoke about the fact that it consists of cold, as well as their differences and characteristics, and their location: "Bile is found in the gall bladder in the liver, in the gallbladder. The place of sale will be on the street. The place of phlegm is in the lungs. If there is blood, everything is in the body . "¹³

Alikhontora mentioned about any disease, where and what people call this disease. For example, "Himmo" is Arabic for fever, malaria... Huqna is Arabic for amalchan, i.e. enema. This is something that has been practiced by Islamic rulers for a long time. Many are good options. In our time, moshini enema has appeared and it has become a habit for everyone. Doctors call it "tib". Russian doctors call

⁸ Sh. Almazbekov . A look at the medical legacy of Dr. Benazir Alikhontura Soguni. Tashkent: Navruz Publishing House , 2015. 136 p.

⁹ Sh. Almazbekov . A look at the medical heritage of Benazir ustoz or Alikhantora Soguni. Tashkent: Navruz publishing house , 2015. B. 53–128.

¹⁰Alikhontora Soghuniy. Shifa ul-ilal // Eastern Star Magazine, No. 6. 1996. 188 p.

¹¹ Alikhontora Soghuniy. Shifa ul-ilal // Eastern Star Magazine, No. 6. 1996. 188 p.

¹² Alikhontora Soghuniy. Shifa ul-ilal // Eastern Star Magazine, No. 6. 1996. 188 p.

¹³ Alihontura Soghuni. Shifo ul-Ilal // Eastern Star Magazine, No. 6. 1996. pp. 188–189.



it vospalenie... or Russian doctors call it vodyanka... or the disease of the uterus, in Turkish, it is called "vodyanka" ¹⁴.

Soghuni was aware of Abu Bakr Razi, Abu Ali Husain ibn Sina, Muslim doctors after them, and European medicine. That is probably why he later ¹⁵wrote with deep anguish in the book "Sorrow of Turkistan" that "no one was worried about the future prospects of this great country and nation, where the Farabis and Ibn Sinas came from. "

It can be said that in terms of the scope and relevance of the issues covered in this brochure, it can serve as a source for studying not only the medical but also the social condition of the population of Turkestan in the past centuries.

Used Literature

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2. Alikhontora Soghuniy. The grief of Turkestan. Tashkent: Sharq, 2020.
3. .right. Turkistan Qaighousy - мейвнхен германия: дуня югугур курултый нашр кылды, 2007 It's like that
4. Sh. Almazbekov . A look at the medical heritage of Benazir ustoz or Alikhantora Soguni. Tashkent: Navruz publishing house , 2015. 136 p.

¹⁴ Alihontura Soghuni. Shifo ul-Ilal // Eastern Star Magazine, No. 6. 1996. pp. 191, 194, 195, 198, 199, 215.

¹⁵ .Sawani. Turkistan grief. - Munich, Germany: Published by the World Uyghur Congress, 2007. 39 p Ali Khan is young