ANCIENT EGYPTIAN PAPYRUS MANUSCRIPTS AS A HISTORICAL SOURCE OF THE PHILOSOPHY OF TRADITIONAL MEDICINE

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Abstract. *This article, based on historical and scientific sources, explores the fact that cultural life, which originated in Ancient Egypt at an early stage of statehood around 5-5. 5 thousand years BC, was conditioned by the populist and peace-loving policy of the Egyptian rulers, increased attention to creativity for the benefit of the people, laid the foundation for the formation and the development of not only medical science and culture*
Keywords: *papyrus scrolls, Egypt, Ebers and Edwin Smith papyri, Ali ibn Sina, Hippocrates, Galen, traditional medicine, Imhotep.*

The level of research on the problem. Researchers on this topic include K. Rozmatsoda, N. Mamadaliev, A. Egamnazarov, K. Selgchonok, and Abdulaziz Saidnuriddin. The doctrine of Uzbek traditional medicine. The works of Sakhdulloh Kamollidin oglu and others explore issues of traditional medicine, its philosophy, the causes of diseases, and recommendations for their treatment.

Introduction. It is widely acknowledged that ensuring the comprehensive development of the healthcare sector, which is an integral part of Uzbekistan's development strategy, directly depends on studying the history of medical science. Therefore, it is historically known that Ancient Egypt and the Egyptians laid the cornerstone for the emergence and development of global medical science and laid the foundation for global medicine and practice. Therefore, it would be more correct to recognize them as the first physicians who elevated it to the level of art. Based on this, this article examines the relevance of studying the origins and development of traditional medicine and philosophy in ancient Egyptian papyrus manuscripts.

Research methodology. This issue is examined using historical, economic, and logical principles, a deterministic approach, and discourse analysis.

Research results: Healthcare is known to be one of the areas crucial to a healthy human life. Cultural life, which emerged in Ancient Egypt during the first stage of statehood, approximately 5,000-5,500 years ago, the people-centered and peaceful policies of Egyptian rulers, and the significant attention paid to creativity and innovation for the benefit of the people, laid the foundation for the formation and development of not only medical science, but also science and culture. The kings who founded Egyptian statehood and culture—Manes, Djoser, Cheops, Mentokhutep, Akhenaten, Seti, Ramesses, and others—left their names in history as admirers of science and art.

Russian Egyptologist V.V. Razanov acknowledged the following about this period: "...In Egypt, a life full of joy and meaning began, such as neither the Greeks nor the Romans had. While the Greeks were highly developed for about 300 years, and the Romans for about 400, the Egyptians tirelessly spent about 3,000 years of creative excellence in an elevated mood. The source of this was the Egyptians' positive attitude toward the world, toward the concepts of life on earth, the soul, conscience, and the fate of the human soul after death."[1] Indeed, thanks to such a

peaceful, tranquil lifestyle, their culture—architectural structures, monuments—also lives on as a symbol of immortality for future generations.

Each person who interested in the history of medicine is naturally interested in questions such as: who were the original sources of medical science and who were its founders? Of course, the physician who truly astounded the medical world of his time was Abu Ali ibn Sina, Hippocrates, and Alcmaeon, who lived 2,000-2,500 years earlier—the great sage Imhotep (2800-2700 BC), minister to one of the great pharaohs of Ancient Egypt, Djoser (Pharaoh of the 3rd Dynasty, 2800 BC). He was born to a man named Kanufer in the city of Ankhtu, near the city of Memphis in Ancient Egypt. Living during the reign of Pharaoh Djoser, Imhotep is considered the first physician of humanity, a great figure who laid the foundations of world medicine. It was thanks to him that the demand for Egyptian doctors increased in the Middle East and Greece. Renowned thinkers such as Hippocrates and Galen also acknowledged that much of their knowledge was due to Imhotep.

It is historically true that the first manifestations of the science and practice of medicine date back to the times of Ancient Egypt, several millennia before the times of Ancient China, India, or Greece. Since the ancient Greeks also engaged in medical science and practice in their time, drawing on the written sources of Ancient Egypt, the Egyptians' attitude toward a healthy lifestyle astounded every foreigner. Diodorus Siculus, who lived from 90 to 21 BC, wrote: "The Egyptian way of life was so purposeful that in these actions one can see the work of a great physician, scientifically organized in accordance with the laws of health, and not out of a sense of duty" [2].

It can be said that Egyptians understood the importance of physical exercise for restoring health and placed great emphasis on it. Over time, athletic competitions began to be organized, and sports such as gymnastics and dance, which strengthened the body and promoted mobility, became a way of life for the people of the time, reaching the level of the healthiest individuals. Sometimes kings also participated in athletic competitions; for example, Pharaoh Djoser competed in running races, demonstrating his agility and endurance. This is also evidenced by the paintings on the walls of pyramids and temples.

Furthermore, Egyptian physicians promoted the principle of individual responsibility for one's own health and recommended vomiting every 10 days with the use of special laxatives, body cleansing, and diet. They paid special attention to maintaining body cleanliness, gymnastics, insect control, air and object disinfection, and landscaping.

For the study of Egyptian medicine, the 10 currently known papyri, written during different periods of Ancient Egypt, are considered historical scientific sources. The titles of these texts are given by the researchers who first discovered them and the places where they were stored (Berlin, London, Leiden).

Based on this information, Egyptian medicine can be divided into the following areas: diseases of the heart and blood vessels, mental illness, internal medicine, skin diseases, and venereal diseases. By field of science: states of mind, anatomy, physiology, pharmacology, hygiene, physical education, lifestyle, and healthy living. These areas are also the main focuses of the modern healthcare system.

The Berlin papyri contain written sources containing information on the treatment of rheumatism and methods for determining a woman's fertility or the sex of an unborn child. For this purpose, "to determine the sex, barley and wheat grains are placed in the urine of a pregnant woman to germinate. If the barley germinates first, a girl will be born, and if both barley and wheat germinate, a boy." This method, when tested in practice, has proven effective in 80 percent of cases.

London, Ebers, and Edwin Smith papyri contain information on magical treatments, remedies, and advice for treating rheumatism and stomach ailments. The Ebers papyrus also contains recommendations for preparing medicines used to treat various ailments, methods for diagnosing illnesses, and measures to take in case of insect and animal bites. It also describes how blood flows from the heart to other parts and organs of the body through 22 blood vessels and discusses matters of life, death, and health. Egyptian physicians highly valued the importance of blood for life, and it is also written that there is an invisible substance (pneumonia) in the air that is necessary for life, and that human health depends on the purity of blood and pneumonia. Egyptian healing methods, based on the existence of certain points on the human body that connect internal organs to each other, are among the most developed treatments in modern medicine.

Edwin Smith's 22-page surgical papyrus describes 48 types of injuries and effective treatment methods, including injuries to the head, throat, neck, shoulder, chest, and spine. It also discusses the procedure for examining a patient—a thorough physical examination, taking the pulse, etiquette, and medical ethics.

In 2006, a study of 4.5 thousand-year-old mummified bodies found in a cemetery near the city of Abu Simbel revealed that one of them had a flat gold device inserted into the skull while the body was still alive. Based on these facts, Egyptian surgeons as early as 3 thousand years ago were performing not only the removal of brain tumors, but also advanced surgical procedures such as appendectomy and prosthetic limb amputation. Imhotep himself, during the first brain surgery, first put the patient to sleep through a prayer (hypnosis) to induce amnesia, and then gave him a powerful drug (narcotic). Gold was used as an antimicrobial agent[3].

In addition, the Egyptians also effectively treated eye, ear, throat, and dental diseases. The study of the Ebers medical papyri provides a lot of knowledge about eye diseases, their types and methods of their treatment. The science of blindness, hemorrhage, colds, cataracts (clouding of the lens of the eye), blepharitis (white discharge on the retina), etc. and their treatment methods are described in detail.

The level and weight of the ancient Egyptians' thinking in the philosophical understanding of life and existence determined such an achievement that they discovered one of the highest discoveries of medical science in solving the problems of the soul and life after death - the practice of mummification, preserving the integrity of the body for a longer period. It is important to note that mummification required the removal of internal organs and the brain, which indicates that the Egyptians' knowledge of anatomy and pathological anatomy was constantly increasing [4]. During embalming, the corpse was first dehydrated in salt baths, and then the internal cavities were filled with a cloth impregnated with a complex mixture. This substance was also applied to the body and wrapped in a multi-layered bandage, with the same mixture applied to each layer of the bandage. This complex substance had strong disinfectant properties, which prevented the corpse from decaying. At that time, wax was also used as a medicine because of its extremely complex composition. Later, when scientists studied the mummy of Ramses II, they found that it contained tobacco products and black pepper. According to hypotheses, the great Imhotep may have discovered the practice of embalming, since the first mummified bodies date back to the time he lived.

Conclusions and suggestions: In conclusion, the study of ancient Egyptian papyri provides future young doctors with information about the historical division of various diseases into separate categories and, through them, the causes of their occurrence, separate methods of treatment and preparation of medicines. We also believe that they will serve as a source of motivation for conducting scientific research in the fields of new scientific medicine and pharmacy to implement them. Therefore, we recommend that future young doctors conduct more in-depth

scientific research on the history of the initial diagnosis of various diseases, as Ancient Egypt and the Egyptians laid the foundation stone for the emergence and formation of world medical science.

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