

### Medical and sanitary information in Kayum Nasiri's researches

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**Abstract.** We decided to consider pedagogical inheritance of Kayum Nasiri not only in term of education and idea development but as a source of recommendations to solve up to date problems on a subject of medicine and biology. K.Nasiri's works considering medico-hygiene themes involved practically all main medioprophylactic medicine questions: 1) prophylactic, 2) clinical practice, 3) children health protection, 4) struggle with social diseases. K.Nasiri, as a broad minded enlightener and scholar appreciated achievements of medicine science and took noble and hard mission – popularization of medical and sanitary knowledge among retarded Tatar population.

[Nizmutdinov V.Y., Galimov R.R., Valiullin N.A., Galeev F.A., Mirgayazov R.R., Shamsutdinov R.S. **Medical and sanitary information in Kayum Nasiri's researches.** *Life Sci J* 2014;11(12s):487-490] (ISSN:1097-8135). <http://www.lifesciencesite.com>. 105

**Keywords:** Heritage, nation, health, medicine, biology, preventing and treatment of disease, medical and sanitary knowledge

### Introduction

History of one's nation, its spiritual heritage, socio-pedagogical, educational activity of its best enlighteners are actual and significant at all-time. Historical experience shows that ignorance of one's culture, its past and present means destroying relationship between generations.

Among pedagogue-scientists of XIX century, whose inheritance deserving consideration, Kayum Nasiri takes special place as a broad-minded person with widespread scientific interests. He completely devoted his life to researching and choosing problems of national education.

Enlightenment activity of Kayum Nasiri, his bold innovative plans weren't estimated properly when he was alive. However, nothing could subdue enthusiastic vital energy of patriot scholar, who believed that his works is benefit for Tatar nation.

Multifaceted activity of K.Nasiri was investigated by many scholars: Y.G. Abdullin, M.V.Bakeev, Z.Bigieva, M.V. Gaynullin, D.G.Gumerov, H.G.Gimadi, N.Imaev, N.F. Katanov, F.G. Muhamedyarov, V.O. Smirnov, K.F. Faseyev, Fatih Khalidi, V. Khangildin, A.K. Husainov, Y.I. Khanbilov.

We decided to consider pedagogical inheritance of Kayum Nasiri not only in term of education and idea development but as a source of recommendations to solve up to date problems on a subject of medicine and biology.

So, the aim of our investigation is to generalize and systematize defined views of K. Nasiri in the field of medical and sanitary knowledge, reveal actual and significant states and recommendations from his inheritance.

K.Nasiri, as an outstanding literary man and popularizer of scientific knowledge among Tatar, pending(в течении) half of the century to the pedagogy science, and left behind lot of valuable works. Inter alia many problems interesting scientist were matters of hygiene and population health. He strived to deliver medical and sanitary knowledge among Tatar, aiming to help in preventing and treating diseases.

In spite of absence of special patient care institution on the past, grassroots had to be healed using folk medicine. Folk healers (tabibs) had a knack and knew many things: when, how and which medical herbs can be gathered, what are their properties, how potion can be produced. They knew ways and methods of healing disease. As far as possible they struggled with appearance and delivering of different diseases. Some smart people used knowledge from oriental medicine works, especially written by outstanding thinkers as Ibn-Sina(Avicenna) and Al-Biruni. [11]

Eminent democracy directed writer of XIX century - K.Nasiri, devoted all his life, wisdom and literature talent to great mission: educating Tatar nation masses, servicing of the science and literature. Persistent struggle against darkness, ignorance, backwardness, reactionary bourgeoisie and clergy fanaticism, these are the enormous historical merit of him. He wasn't estimated properly when he was alive, and in spite of animosity, anger and negative resistance of his foes, emphatically continued inculcate bases of science and knowledge, culture and progress in people minds.

Kayum Nasiri as an outstanding literary man, passed on his valuable works in medicine.

Problems interested him, was considered with hygiene and health of the nation. He tended to deliver medical and sanitary knowledge among Tatar people, aiming to help practically in medical treatment. So, R.M. Sharafutdinova (candidate of medical science) asserts that "One of the first propagandists of medical and sanitary knowledge among Tatar was K.Nasiri. He was deeply interested in folk medicine, studied and reported collected material in his ethnographic investigation works." [3, 138-170]

Collecting, studying of ancient profane rites, K.Nasiri arrived at a conclusion of necessity to deliver medical and sanitary knowledge. Folk medicine experience is reflecting in K.Nasiri's works. So in "Gulzar va chamanzar" K.Nasiri gave detailed information about herbs and flowers, using their tatar names. [5]

K.Nasiri –broad-minded person with widespread scientific interests completely devoted his life to researching and choosing problems of national education. He was the first who began this honored work delivering medical and sanitary knowledge among Tatar people in the end of XIX century:

1. Deep humanism is typical for his activity. It finds reflection in delivering medical and sanitary knowledge among people, aimed breeding of rational attitude of one's health. Urgency, convincingness and scientific principles based all his works on biology and medicine.

2. K.Nasiri's works considering medico-hygiene themes involved practically all main medioprophyllactic medicine questions: 1) prophylactic, 2) clinical practice, 3) children health protection, 4)struggle with social diseases.

3. Detailed comprehension of the treatment and prophylactic medicine questions indicate his deep interests in community health protection and acquaintance with medical literature.

4. K.Nasiri, as a broad minded enlightener and scholar appreciated achievements of medicine science and took noble and hard mission – popularization of medical and sanitary knowledge among retarded Tatar population.

5. Delivering medical and sanitary knowledge among Tatar in the end of XIX century means explicit war against quackery, prejudice and pernicious traditions and customs, which were impacted among Tatar nation of that period reflecting negatively on their health. This was great deed of him in culture revolution field of nation.

6. As a result of extreme lack of medical institution network and employees among Tatar, and of course influence of religious prejudices, basic masses of Tatar hadn't got an opportunity to use scientific achievement of medicine. Issuing his medico-hygiene works in Tatar language, Kayum

Nasiri gave an opportunity to familiarize oneself with medicine and prepare the ground for more conscious attitude to one's life.

7. K. Nasiri's works were written in simple and understandable for basic Tatar masses language with a glance of their cultural level, which indicates the deep understanding of social and cultural features and problems of Tatar nation's development and ideology.

K. Nasiri passed on his experience to the Tatar language for the purpose of intellectual development in medical and sanitary areas. His memories peculiarity expressed in information about some object or scope of activity where always emphasizing useful sides.

Questions of hygiene and health care took main places in K.Nasiri's publications. In "Human body and hygiene condition" he gave a characteristic of healthy and ill organism, and the reason of health disorder is organism dysfunction. Admitting paucity of highly experienced doctors, K.Nasiri suggested everybody to study peculiarities of their organisms to be ready to help themselves. [12]

K.Nasiri scientifically explained nervous system activity. He wrote about cerebrum functions, described special characteristics relating to nervous system activity and its importance for strong and healthy organism. [10]

Consciousness and intellect are interpreted not as God's gifts, but as a result of accumulated information which comes outside and society impact on person. Opposed to his contemporaries' idea that "brain and consciousness are not connected" K.Nasiri contended that they functioned coherently. Persisting in his opinion, Nasiri said "Something that we named as an intellect is placed in brain", in a form of "mental process and sense perception organ". [3, 50-78]

Questions and problems in human anatomy and physiology, health protection necessity considered by K.Nasiri in "Manafik –al –agza ve kenjune sihhaat"(body organs function and hygiene laws)

Obviously, author decided translating with a purpose of medico-hygienic knowledge popularization among Tatar. Best example of this was the book "Kabusnms tarjiması", published in 1886. 10<sup>th</sup> chapter of this book covers culture of eating, 11<sup>th</sup> - abstention from alcohol, 15<sup>th</sup> - showering rules, 16<sup>th</sup> – advantages and disadvantages of sleeping. In 33<sup>rd</sup> chapter author gave schematic description of theoretical and practical medicine questions based on ancient Greek healers and philosophers doctrine. K.Nasiri appreciated profession of doctor, made demands, pointed out how they should behave in patient care. This questions are

dealing with health care and reflected as a helpful hints, admonitions and laws. [10]

In K.Nasiri's book named "Medical herbs or acquaintance with characteristics of plants using in medicine." He translated not only Arabic, Turkish and Russian sources but recommended to use all resources of Russia. K.Nasiri emphasized "it is abnormal to the Russian citizen expecting from foreign countries". "We are Russians, why we go cap in hand to other countries, when we have all plants in a nature necessary for medicine... Influence power of our domestic plants and herbal remedies are stronger than foreign... own domestic remedies are excelling" said K.Nasiri. He emphasized that treating effect of domestic herbs higher than foreign and artificially cultivated. Describing richness of the home nature K.Nasiri promoted patriotic ideas in his works.

Author scrutinized closely structure of herbs and plants, classifying them by application, scrupulously investigated and described most common diseases among people and methods of their treatment. That is not randomly, that K.Nasiri called doctors explore medical herb, using in folk medicine. In "Gulzar ve chamanzar" (flowers and herbs), published in 1894, K.Nasiri told about different medical herbs and their healing properties. [9]

In "Medical herbs" book K.Nasiri dwelled on a medical importance of herbs. Describing them he gave information about herbs and flowers, using Tatar, Arabian and Turkish names. For the first time he used names in Tatar language.

For the purpose of medico-hygienic knowledge K.Nasiri wrote many articles. One of the best was "Plants characteristics". Author gave a classification of plants according to their medical importance and 22 diseases. Through classification of plants as a medicaments K.Nasiri shows which one is strengthening, stimulative, wakeful, laxative, diuretic, emetic, narcotic, sudatory, vascular etc.

"Medical herbs" including practically important information for the development of biology. K.Nasiri dwelled on characteristics showing which part of plants and how can be used in certain illness. He explained how they can be stored and when can be gathered.

In his "calendars" K.Nasiri frequently gave advises and indications, concerning how any disease can be prevented and healed, and prescriptions for any disorders: nasal catarrh, offensive breath, a speck in the white of one's eye etc.

In 1885 year "calendar" K.Nasiri wrote about healing property of coffee, tea, and birch broom, gave names of different medical herbs names in Arabic, Tatar and Latin languages. 1888 year calendar consisting 313 medical herbs name in

Arabic, Persian, Tatar, Latin and Russian languages. [13]

In his "Breeding" article published in 1891, scientist dealt with child-rearing questions and showed close connection between spiritual values and mental health, dependence of physical state from state of mind. Admitting implementation necessity of sanitary and hygienic practice and children acquaintance with personal hygiene norms and, author trying to explain role and meaning of clean air, lightening and balanced feeding, considering them as an important factors of breeding process. [4; 7; 15]

In his "Etiquette book" pamphlet, published in 1904 and covering breeding of moral qualities in children, author assigned a part to cleanliness and neatness questions, emphasizing that observance of personal hygiene norms is one of the valuable property of person.

Actual and leading topics of the hour are drinking and smoking and their impact to the person's health. K.Nasiri as far back as XIX century reflected that problems in his poems and visual aids about alcohol hazard ("Drunken condition"). In a struggle against smoking and drinking of alcohol K.Nasiri assigned great part to agitating and propaganda, but everything depends on agitator. Nasiri protested against smoking problem among children, considering this as a greatest social evil. He accused smoking parents that they give wrong example to their kids. [6; 8]

Analyze of K.Nasiri's life shows his purposes to knowledge dissemination among people as a facility of overcoming the lack of education. This was the reason for promotion of knowledge, and progress.

At a center of social progress author put education. So for K.Nasiri foreground of progress are persistent development of mind, spirit and enlightenment.

He upholds freedom of personal mind, creative activity rights and opportunity to growing new ethical criteria, which were valuable achievement of Tatar national public education.

Surviving in arduous conditions, K.Nasiri was well-educated person of his period. He was distinguished man of Tatar nation, who stood out for his strength and richness of his talented, exceptional character, multifaceted interests, penetrating mind, great tenacity, faith in radiant future of nation. Works of scientist-enlightener didn't lose their theoretical and practical value, representing merited cultural heritage of Tatar nation. [1; 2; 14; 16]

As a loyal patriot of Tatar nation, K.Nasiri wanted its enlightenment, advanced and happy future. He called himself Russian person, attached

importance on Russian culture, science and art. He called to learn Russian language, its science and literature, and first started to teach Tatar children Russian. That's why K.Nasiri can be called not only native, but a patriot of Russian rich culture, which is the one of the main resource for Tatar.

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7/11/2014