

## The Role of Traditional Medicine in the Life of the Peoples of Central Asia



### Healthcare

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### Abstract

In this article is told about traditional medicine and its representatives, about their methods with means of treatment, about the most valuable sources in medicine, which they were guided in practice, about the role and place of healers in the community, about the famous healers of Tashkent, Bukhara, Khiva and Shakhrisabz.

Central Asia occupies a unique place in the world civilization as a region where medicine developed in ancient times. This land has grown great leaders and thinkers of medical science. Connoisseurs of medicine for their activities used the experience not only of representatives of Central Asia, but also the experience of other nations: the Greeks, Persians, Arabs, Chinese, Indians.

For many centuries the methods and means of treatment of traditional medicine has successfully passed all tests in our time keeping pace with modern medicine.

Representatives of traditional medicine can be classified according to the factors that led to the occupation of this activity, ways and means of treatment, the degree of relationship with the world's science, the results of treatment, the gender of being healed and other characteristics. Although the methods of traditional treatment uniquely is called traditional medicine, but these healers conducted their activities in different ways, someone based on the invisible forces, someone based on medicinal herbs, the others based on the experience of other parents and grandparents, and some under the pretext of "cure" patients in respect of patient and his family members used fraud and cunning tricks.

Representatives of Central Asian folk medicine for the content of the activities are divided into three groups. The first group includes the faithful and holy, healing with faith in the healing power of prayer. The second group includes traditional healers, has successfully used the observations and best practices. When treating patients, they used the power of nature, ie, sunshine, hot and cold water, soil, sand, mud, diet. The third group includes representatives who have received healing activities from ancestors who have knowledge of medical manuscripts, at the local conditions in the treatment of using life of animal and plant, minerals.

The legal and social status of healers did not differ from other members of society. But the population attituded with great respect and special attention to the healers who treated ailments. Since, the people referred to them in the most difficult moments of life, during illness or accidents. Healers were traditional healers and advisers, and "guides" for the poors. In order to get to the doctor, the patient should fill out a number of documents, to register, they went to the healers without documents, without hindrance.

Therapeutic drug which made from medicinal plants, were much cheaper medicines of the state pharmacies. The people were forced to go to the representatives of traditional medicine by without the right, need, desperation in many cases. All of these factors were served the preservation of folk medical traditions, its development along with world medicine at certain times.

Connoisseurs of traditional medicine for the treatment of patients had to have identified concept about the information which contained in the precious books and manuscripts written in different languages, for reading and analysis of such complex books about the structure of the human body, were required knowledge of Arabic and Farsi, ie.knowing the anatomy about the properties of various medicinal plants, their chemical structure, characteristics. The Central Asian healers in their work practiced information from the works of such great educators and connoisseurs in medical science as Abu Bakr al Razi (865-925 years), Avicenna (980-1037 years), Mahmud Hakim Yayfani Hukandi (851 y.) Molla Nurmukhammad (XIX-XX c.), Hamidkhon ibn Zakhidkhon ibn Sadikhon Shashi (1878-1959 years). Mahmud Hakim Yayfani Hukandi who deeply studied eastern medicine, wrote books called "Tarik al-iloj" (methods of treatment) (completed in 1910 y., published in 1913 y.) and "Konun al-Iloj" (Laws of healing), based on the personal experience. In these works, the author talks about the structure of the human body, about the diseases that occur among people, about the practical medicine and pharmacology [10, p. 104-105].

Mulla Nurmuhhammad was known by the nickname Mulla Yomgurbay. He gathered information about treatment methods from medical sources which were created in the Middle Ages, and wrote medicinal brochure for himself. It was included a lot of information about treatment methods [10, p. 106].

Manuscript "Lugat", which includes 39 pages, and was created in 1953 by Hamidkhan Zahidkhan ibn Muhammad ibn Sadikhon Shashi, has reached to our days. He translated book of Bukrat "al-Risola al-Kabriya" into Uzbek which was translated into Arabic by Hunayi ibn Isxak. His younger brother Basitkhan Shashi wrote 3 medical tracts into Uzbek language, which have reached to us. Book of Basitkhan Shashi "Konun al-mabsut" (Great Law) was completed November 26, 1942. he finished the second book in 12 June 1944, it is named "Istilohat al- atibbo-fi intifo'ot al-axibbo" (The medical terms for friends).

The third scientific work "Favoid al-adviya va al mavoid al agziya" (Healing and various medications) about pharmacology. In these works were referred about ways and means of treatment of various diseases, about the structure of the human body, about the factors that cause the disease [10, p. 106].

Central Asia was famous for its healers and rich natural medicinal herbs from ancient times. In the territory of Uzbekistan there are more than four thousand species of plants, 152 of them are registered in the list of medicinal plants, from them have been produced 254 species of different medicinal plants. In 1928, the pharmacy was received from healers, in the rule of the Uzbek Soviet Socialist Republic, 179 species of medicinal plants, in their study it was found that 84 species of them have still been unknown to the science [4, p. 55].

Under the conditions of the Central Asian region healers have high prestige among the people, was called them with respect "Usta" (master). "The current tabib or hakim - said I.K. Sayfulmulyukov, a scientist who has studied the activities of healers of Central Asia – this professional physician (or properly say craftsman), uses not only the full rights of citizenship, but also the full confidence and high esteem, honor and prestige not only among the local masses, but also even many of the intellectuals from the local population. He is a Muslim; and he - "himself" people. Access to it is easy and simple, without queues, registration and frightening slip. He knows the way of life, language, habits, traditions and psychology of the people. He goes to the patients on his horse, it prepares medications; he had not broken ties with the patient himself, follows the course of treatment, comes in, if necessary, several times a day to the patient" [8, p. 63-69]<sup>6</sup>. In Tashkent were gained popularity healers such as Muhammad Ibrahim, Abdujabbar Muhammad Sabir ogli, snub-nosed witch healer, Huja Ahmad, Abdukadir, Maksim [5, p. 124]. In Khorezm were gained popularity healers Yahshimuradbek, Akhmadjan Tabib, Muhammad Yusuf Bayoniy. In Khiva during this period patients were assisted by Muhammad Sharif Akhun Mahmud Mahmudhudja ogli, Ahmad Tabibiy Ali Muhammad ogli, healers Ibadulla Matrizaev-Ishan, Solay, Sabir Kuryozov, healers Matchan and Madrakhim [3, p. 52]<sup>8</sup>. Their successful activity were concluded that many of them who studied medical works, had concept about the structure of the human body, about the properties of herbs, about treatment methods of various diseases.

Especially popular among healers of Khiva were Muhammad Sharif Akhun Mahmud Huja ogli. In madrassah he knew all secrets of healing and learned several languages excellently from his teachers, mulla Hodjaniyaz and his son Makhsum. He translated the works of Avicenna, Chagmini, Jurjani available into Uzbek language for the common people. Masharif Akhun for the treatment of patients personally manufactured drugs and collected medicinal herbs in the sandstones. He had a deep knowledge and high talent in the diagnosis and treatment of skin diseases, various abscesses, heart diseases, kidneys and lungs. In 1922, he became a mudaris in madrassah Muhammad Amin in Khiva; he had a document with resolution allowing to produce drugs to pharmacies.

Along with other Uzbek educators in 1937 in his 78 years Masharif Akhun was accused at anti-Soviet propaganda activities, arrested and died in prison in 1938 [3].

In Soviet times, healer Rahim Ma'diev had gained wide popularity. He had studied the methods of collecting medicinal herbs and production of these medicinal potions, the villagers of regions Nurata and Kattakurgan came to him for healing. In 1937, the healer Rahim was arrested and taken into custody with the stigma of "the enemy of the people". His son, Ruhilla Rakhimovich Ma'diev followed his father work and in 1935 he graduated from the Tashkent State Medical Institute. In 1955, he conducted research work on the topic of malaria and received a Ph.D. in Medical Sciences [7, p. 85-86].

Healer of "*Ilova*" was widely known among the people as skilled specialist in the treatment of internal diseases. He treated his patients from potions which made from the petals, leaves and roots of plants. Also known healers from Khatirchi among the people were healers Alo and Eid [7, p. 85-86].

In Shakhrisabz had several generations of healers, mastered the secrets of national healing. In Shakhrisabz in makhalla Kazi lived healer named Mamatmurod (1882-1920), his name was known in Bukhara and Samarkand, and Tashkent, and even in Kokand and Khiva. His son Eshankul had gained wide popularity in his 20 years and left afterthemselves a number of talented students. In Shakhrisabz known healers among the people was Halikdahvashi, Nurjan, Ahmad Haji Burhanov, Iskandar Kuziev, Kalandar Iskandarov, Tursun Ortikov, Abdusamad Tursunov, Yusuf Tabib, healers Boka, Halim, Ahmadjan [9, p. 13].

In Bukhara widely popular healers were Jewish. In their hands, it was a lot of books and manuscripts on medicine in ancient Hebrew and Tajik languages. In these sources were collected a large number of treatments, and other valuable information, Jewish healers took care of these books and manuscripts, preventing them from getting into the wrong hands [2, p. 1]. According to the Jewish exorcists, illness was revealed to each person by God for his sins, as well as mental and physical pains occur as a result, introduction of evil spirits into the body of person. In order to drive away evil spirits from the body, exorcists read prayers and incantations, gave amulets to people. Thus, they treated the sick by spiritual impact.

Exorcists and healers of Bukhara - Jews knew healing methods for more than 20 diseases. They knew how to treat diseases such as chills, diseases of eye and ear, bleeding, headache, anemia, abscesses, sores, toothache, rubella, stomach pain, colds, heart ailment, children's diseases, provided assistance to pregnant women, infertile, treated the mentally ill. Also Jewish healers successfully used in practice, such remedies and treatments as treatment with blood, "*oshi xudoi*", "*lataxi-alas*", "*obi arak*", "*gulhan*", "*mijozhi sovuk*", "*ovi- gungi*", fright, thread, the eye of cattle, eggs, pigeon blood, needles, "*shatranj*", "*Shox*", "donkey feed". Generation of Jewish healers when writing their name added the word "Tabib" [2].

In the 20 years of the twentieth century in the life of the population of Bukhara, traditional medicine was more important than modern medicine. Among the Bukharan Jews especially healers was known David Baysuni (Simantov 1869-1968 years). They had a highly developed method of manufacture of medicinal potions from herbs, traditional practitioners in the manufacture of drugs and treatment of patients were mainly assisted by the women. These names can be ranked Lisa Yukhananova, Oynakijon Hammova-Fatahova, Miriam Gulyaeva, Mariya Niyazova, Mai Pinkhasova, Yuhovet Ekubova, Sarah Haimova and others [6, p. 36].

Thus, Central Asia since ancient times, has gained a worldwide reputation as an area with well-developed medicine. Traditional medicine, which passed from generation to generation and the past thousands of years of testing in today continues its existence, while saving prestige. Healing methods of representatives of the Central Asian traditional medicine has not lost its relevance, as has supported by scientific views, experience and knowledge of the people.

Healers successfully guided the most valuable manuscripts and books on medical science to all others in their activity.

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