



TRADITIONS OF HEALING IN THE NATIONAL MEDICAL SYSTEM

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Article history:	Abstract:
Received: 10 th March 2025 Accepted: 8 th April 2025	This article analyzes common treatment methods used by physicians in the national medical system. In accordance with the regional characteristics of the national medical system, doctors prescribe treatment measures taking into account the patient's gender, age, profession and client. However, based on the type and specific characteristics of the disease, general treatment measures are also used.
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INTRODUCTION.

According to the national medical traditions of the Uzbeks, doctors approached each patient individually, depending on the patient's condition and the type of disease, and determined the form of treatment. However, there were also general methods applied to treat most patients. These general treatment methods were used for patients suffering from the same type of disease, but the approach was adapted to their individual characteristics. In particular, the great healer Ibn Sina said that treatment is completed with three things: regimen and nutrition; taking medications; manual work[1:127]. This is the procedure used in the treatment of most diseases. The healer Basitkhan Shoshi, who lived and worked in the last century, when discussing treatment, divided it into two groups: with the use of drugs or with manual treatment[3:32]. These practices form the basis of the treatment system specific to national medicine in Turkestan. Even today, doctors pay great attention to the timing and amount of food consumed, and the type of diet, depending on the type of illness. Along with medications, doctors used methods such as massage, water therapy (hydrotherapy), bloodletting, and spiritual influence. For example, when Ashtarkhani Boqimuhammad Janibek fell ill, doctors recommended that walking on water be beneficial as a cure[11:345]. Based on the fact that these and other treatment methods were prescribed by doctors based on the nature of the illness, it can be said that doctors were aware of the positive effects of water or other elements not only on the body, but also on the human psyche.

RESULTS AND DISCUSSION.

At the beginning of the 19th century, healers in Kokand were also well-skilled in diagnosing and treating both the external and internal organs of the patient. For example, when the Khan of Kokand, Umarchan, fell ill with cough and malaria and suffered frequent fainting spells, the healers diagnosed him with pleurisy and

treated him for two months[17:347]. This disease is a disease associated with the pleural layer of the lungs, and its diagnosis and treatment are based on knowledge and extensive experience. In general, based on the view that "a good healer begins treatment from the outside of the body, while an uneducated one treats the tendons and blood vessels, the heart, and a bad healer treats the internal organs"[5:32], the first stage of treatment was developed based on the patient's external signs of illness.

Khiva had a unique regional healing method that was not found in other regions. Traditionally, Khiva healers were masters of herbal medicine, and they paid special attention to bloodletting from the head[9:138]. In addition, there was a distinctive regional practice – the method of treating the sick with music, which usually specialized in treating patients with mental and nervous diseases. In particular, Bobojon Torah Azizov, who worked at the court of Muhammad Rahim Khan II (1845-1910), described the situation that led him to engage in music as follows: "One day, the healer told us, namely Kamil Devani, Yusuf Harrat and me, that the whites of your eyes have turned yellow, and soon you will become melancholic, mad. I asked what the cure was. The cure was that you practice music," he said. After that, for fifteen years we practiced music in the garden of Kamil Divan... "[2:89]. Or, as Muhammadyusuf Bayani notes, after the Russians invaded the country, Muhammad Rahim Khan became depressed and became a hermit, and in order to relieve the khan from this, officials proposed organizing musical evenings[10:256]. This shows that the Khiva healers widely used the idea that physical illnesses arise as a result of changes in the human mind and that changes in the mind are eliminated with melody and rhythm. They widely used the healing power of music. Treating the soul in this way is a method unique to this region.

Bukhara physicians were skilled in treating the disease of the scrotum, which was unique to that region. In particular, Mirzo Siroj Hakim, who worked in



Bukhara, treated three hundred patients with scrotum and removed the scrotum that had been pulled out[8]. S. Aini also noted in his memoirs that healers of this disease worked in the vicinity of the Devanbegi Labihauz in Bukhara and that many people found a cure there[13:232].

The geographical location of the region, climatic conditions, and the daily lifestyle of the population significantly influenced the formation of traditions regarding the methods of treatment of doctors. At the same time, religious beliefs and the flora and fauna of the region also played an important role in the development of forms of treatment. Although the traditions of treatment of doctors are mostly based on the theory created in the Middle Ages, these forms of treatment have been enriched over the centuries based on the existing conditions and opportunities and on the basis of medical experiments. In addition, during the treatment of a patient, doctors had to visit the patient's home and be aware of such factors as the dryness or humidity of the area where the house was located, the presence of a sufficient amount of fresh air, and the patient's frequent attendance at various social events (weddings, receptions)[7:45].

The following are the treatment methods routinely used by doctors in Turkestan:

Bloodletting . This method was widespread among the people and was also used mainly for preventive purposes. Bloodletting was considered a religious sunnah for the Muslim population in two seasons of the year (spring and autumn)[18:112]. By the 19th century, barbers in Turkestan were engaged in bloodletting, and this was noted as their second profession. Barbers took blood from human hands, feet, heads, and other parts of the body in the spring. The form of bloodletting was also traditionally divided into three parts according to the medical equipment and method used:

Bloodletting with the help of leeches . This method was commonly employed by healers, and to some extent by barbers. Doctors paid special attention to the safety or toxicity of leeches when applying them. Even in the regions there were doctors who were specially engaged in this work, and they usually lived together in one neighborhood or street[14:171]. Also, the storage and delivery of leeches was a separately formed system. However, some doctors did not always consider leeches to be the right way. Because, according to doctors, since the natural function of a leech was only to suck blood, it did not take into account the condition and physical structure of the patient. When taking blood, its amount and duration were

determined under strict control and in a systematic manner, based on the patient's condition. Therefore, doctors always kept in mind the rules that should be taken into account when applying leech treatment.

Lancet. This method required the experience and intelligence of the healer. Lancing involves removing a certain amount of blood from the patient's vein with a sharp needle. Lancing later became a method that was rarely used in the national medical system. Because this method was considered the most complicated in terms of blood collection.

Bloodletting. This method was carried out by specialized bloodletters or bloodletting experts. Usually, a device made from a tusks of a bull or cow's tusks was used to suck out excess blood from the patient's body[15:391-393]. In this method, the blood from the patient's body was collected at one point by massaging it. A cattle horn was placed on the collected area, the air inside was sucked out, and the blood was drawn out by creating a vacuum. This method has also survived as a legacy in folk medicine, except that the work of sucking out the cattle horn and the air inside it is carried out using special modern cans and other devices.

Massage. It was widely used mainly by doctors who treated fractures and was used to quickly restore a broken limb to its original state and to eliminate conditions such as crushing and squeezing in the body. This treatment was carried out on the recommendation of a doctor and its duration and form were determined. For example, patient with a broken arm would undergo massage therapy to facilitate faster healing and restore the limb to its previous condition. It was mentioned above that in Uzbek medicine, hamams also played a special role in restoring health. In most cases, massage methods were carried out in those hamams.

Body cleansing. Before initiating treatment, many doctors employed methods to cleanse the patient's body of harmful substances. The most important thing in cleansing the body was the appropriate season. In the winter months, since the substances were lower in the body, douching was done, while in the summer months, vomiting was used. The goal was that if the body was cleansed of various harmful substances, the effect of subsequent treatments and medicines would be faster and there would be no side effects in the process. Through this method, the doctor cleansed the patient's body of substances that could reduce or eliminate the effect of the medicine.

Obzan. This method was carried out in the form of a dry bath and obzan[16:39]. On the other hand, depending on the situation, this method was used by



the patient himself or under the supervision of a healer. Obzan was widely used in chronic colds in humans and was carried out in healing water, mud, and sand. The dry form of obzan means getting rid of the disease with the help of hot sand or charcoal in a medical tandoor, while the wet form means treatments such as hot water and healing mud. All the physicians who promoted this method considered factors such as the patient's blood pressure and the body's sensitivity to the substances in these treatment methods to be important. The healing places where such treatment could be received were well-known among the people and were accepted on the recommendation of the physician.

Surgery. A common method of treatment that has been widespread in the medical traditions of the Uzbeks and has retained its style for a long time is surgery. Surgical practice among the Uzbeks mainly includes circumcision of boys, bloodletting, as mentioned above, and tooth extraction. Additionally, surgical practices were widely used to provide assistance to soldiers injured in various military conflicts between states. For example, in 1762-1763, Abdurakhmonbek, a cousin of the Kokand Khan Erdonabiy, was wounded by a rifle bullet during a clash. Surgeons fought for his health for a year[17:131]. This shows that surgeons in the Kokand Khanate had great experience and knowledge and fully implemented the process (course) of long-term systematic treatment of the patient. On the other hand, various wars led to the emergence of new practical skills in surgeons. Thirdly, the doctors of that time (mainly court doctors) were able to treat diseases that were relatively new for their time - such as gunshot wounds. Although the use of guns in battle and injuries from them were not new to Turkestan at that time, gunshot wounds usually ended in death on the battlefield, and keeping a seriously wounded person alive was difficult and risky. Fourthly, short and long treatment periods were used for various injuries, depending on the degree of danger.

Recently, there has been a little more information about the knowledge and capabilities of surgeons, as well as their activities among the people. In particular, in the works and memoirs of doctors who worked in Turkistan, eye surgery (cataract treatment), removal of tendons, treatment of dislocated and broken bones, and other methods are mentioned as traditional surgical methods used by doctors. In the medical practice of the region's population, individual surgeons, fracture doctors and barbers, and in some cases, blacksmiths, were also engaged in these works. Although most of the surgical practice has survived to

this day, the mechanism of its implementation has become integrated with medicine.

In general, if we look at the methods of treatment in traditional medicine, doctors sought to use the necessary medicines and equipment from the nature surrounding a person and from everyday household items. In some narrow areas of treatment, special medical equipment was introduced. Or there are some quick treatment methods, which also shows that the traditional medical system was formed as a set of tested methods after a long period of empirical experience. For example, in the treatment of various wounds and injuries or in the provision of urgent medical care, the population effectively used the elements of nature surrounding them or equipment used in everyday life. In particular, one of the widespread methods was hemostasis, and the medicines and methods used in this process were related to the profession and living conditions of the population. Depending on regional characteristics, pastoralists and semi-nomadic peoples pressed a burning felt or applied black moth paste to the bleeding organ[4], while farmers and other sedentary peoples more often treated with ash[12]. Such practices were not based on the research or observations of individual healers, but were discovered in the course of the people's daily lives.

The treatment process gave the desired result only if it was carried out according to certain requirements and procedures. Therefore, the treatment process required the patient and the healer to follow a certain procedure. During this period, healers developed general rules that should be followed when treating the patient based on observations and experiences. These rules are characterized by the fact that the patient's condition does not worsen, and they help to carry out the treatment qualitatively and quickly. Such rules and practices indicate that medical traditions have become a single system and all doctors work according to the rules of this system.

CONCLUSION.

It is worth noting that the national medical system in Turkestan was forced to work with limited resources on the eve of the Russian Empire's invasion. The crisis arose due to the lack of personnel in the field of national medicine, the low allocation of funds to the system (most of which survived only on funds received from the property of foundations), and the lack of attention paid by official bodies to medical reforms. The national medical system was limited to the types of emergency care offered by medicine, stable It lagged far behind modern advances in treatment, medical



equipment, pharmaceutical technology, surgical techniques, and medical education[6:155]. In other words, before the Russian Empire invaded, traditional medicine was not sufficiently integrated with modern medical advances. This process was also related to the state of the state (khanates and emirates). Because the khanates themselves had not yet begun to integrate with the world.

In medical traditions, the methods of traditional medicine performed by patients and doctors are simple and understandable (sweating, dieting, bloodletting, massage, sunbathing, etc.), but these methods were carried out on the recommendation of a doctor, depending on the type of disease and the patient's condition. In addition to the general treatment methods performed by doctors, general preventive measures related to diet, personal hygiene, and physical education during treatment were of particular importance in the national medical system.

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