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**UZBEK FOLK MEDICINE AND THE ACTIVITIES OF  
HEALERS**

**УЗБЕКСКАЯ НАРОДНАЯ МЕДИЦИНА И  
ДЕЯТЕЛЬНОСТЬ ЦЕЛИТЕЛЕЙ**

**O'ZBEK XALQ TABOVATI VA TABIBLAR FAOLIYATI**

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**Abstract** .This article highlights the historical situation and the current state of development of the traditions of traditional medicine of the Uzbeks. In addition, the material on the history of the creation of the society of healers in Uzbekistan, as well as their activities, was studied. The author has carried out a classification of healers, which should help fill the gap in this direction.

**Key words:** traditional medicine, quack, empirical knowledge, chiropractors, attars, eye doctor (cahhol), bloodletting, WHO.

**Аннотация:** В данной статье освещается историческое положение и современное состояние развития традиций народной медицины узбеков. Кроме того, изучен материал по истории создания общества целителей в Узбекистане, а также их деятельности. Автор провел классификацию целителей, которая должна помочь восполнить пробел в этом направлении.

**Ключевые слова:** народная медицина, лекарь, эмпирические знания, хиропрактики, аттары, окулист (каххол), кровопускание, ВОЗ.

**Annotatsiya:** Ushbu maqolada o'zbek xalq tabobati an'analarining tarixiy holati va bugungi kundagi rivojlanishi yoritilgan. Bundan tashqari, O'zbekistonda tabiblar jamiyatining tashkil topish tarixi, ularning faoliyatiga oid materiallar o'rganildi. Muallif tabiblarning tasnifini tuzib chiqishi sohadagi bu boradagi bo'shliqni to'ldira olgan.

**Kalit so'zlar:** an'anaviy tabobat, tabib, empirik bilim, siniqchilar, attorlar, ko'z shifokori (kahhol), qon olish, JSST.

### **INTRODUCTION**

Medical traditions of Uzbeks have a long history, and this knowledge was passed orally from father to son or, in some cases, from mother to child or other family members or relatives [3:6]. In the Middle Ages, as a result of the special attention of the state to traditional medicine, medical traditions were scientifically proven, textbooks were compiled, scientific books and brochures were written. In the works of such famous scientists as *Abu Bakr ar Razi*, *Avicenna*, *Al Biruni*, *Alisher Navoi*, *Abulgazi Bahadurkhan*, *Hakim Yayfani*, *Basitkhan Shashi* and others there is [4,5,6,10,12] classification of oriental medicine, including the number of Uzbek traditional medicine, as well as the systematization of personal and professional healers. In addition, the writings of medieval medical scientists contain information about the various measures of treatment and diagnosis that were used in traditional medicine.

### **RESEARCH METHODOLOGY**

The study relied on comparative and logical analysis, content analysis methods in the disclosure of medical science and the activities of physicians.

### **ANALYSIS AND RESULTS**

Until the first quarter of the twentieth century, doctors, who were the main specialists in the field of health, worked everywhere in our country. After the invasion and seizure of the Russian Empire, modern medical institutions were created, and joint activities of both directions began. During the period of the Soviet Union, much attention was paid to the introduction of modern medical advances in all territories of the union state. In the competition between traditional medicine and modern medicine, the continued state support of modern medical institutions has borne fruit, and traditional medicine has lost its relevance over time. As a result of the adoption in 1926 of the Law "On the Professional Activity and Rights of Medical Workers" [14:71] of the Council of People's Commissars of the USSR and the All-Russian Central Executive Committee, surveillance of representatives of traditional medicine began from 1926 to 1937 [9]. In addition, most of the medical books in the local language were destroyed. However, some people who knew traditional medicine kept the traditions of local medicine a secret and acted without publicity. However, the absence of conventional medical schools, the lack of qualified doctors and healers, the absence of any books in this area, the inability to read even the existing medical literature led to a decline in knowledge about traditional medicine[1].

After gaining independence, the topical issue was the organization of effective work to restore traditional medicine, the regulation of the activities of physicians, the harmonization of local medical traditions with the achievements of modern medicine. The long-standing official ban on traditional medical traditions has led to the emergence of incompetent medical doctors who do not have sufficient knowledge and skills in this area. However, purposeful work on organizing the activities of qualified doctors-healers with traditional medical knowledge was carried out in the first years of independence. In particular, in 1988-1990 in Namangan, the "Center for Oriental Medicine" was established [13:50] under the leadership of the famous doctor Mukhiddin Umarov. The center works to this day, and its employees specialize in the treatment of diseases with natural and folk remedies. The Academy of Traditional Medicine, founded in 1996, regulates the activities of medical doctors in the country, restores and promotes local medical traditions. The Academy collaborates with other modern medical universities, and also improves the qualifications of its doctors, doctors, restoring ancient local medical

methods of treatment. To cover the work on the organization and restoration of traditional medicine, since 2000, under the auspices of the Academy, the journal "Oriental Medicine" has been published [17:4].

Depending on the variety of medical knowledge and characteristics of the disease, physicians are also classified by industry. In general, in world ethnology, representatives of traditional medicine are divided into several main groups: "traditional doctors-healers", "doctors-psychics" [11:6] or "spiritual doctors-healers" (*shamans, bakhshi*), "doctors-doctors treating physical ailments", fortune-tellers [1:17], in other words, "healers with medicinal herbs" (doctors based on empirical knowledge), "healers based on divine, supernatural powers" [2:2]. According to the methods and means of treatment, doctors-healers (*tabibs*) working among the Uzbek people can be divided into two main groups: representatives of mystical medicine and empirical medicine.

Practicing mystic healers treat patients by convincing them with eloquent words, mainly as a result of the impact on their mental world. Mystical physicians also have their own methods and professional skills. They are also divided into several categories, depending on the methods of treatment: *bakhshi, falbin, azaymkhan, sadkokchi, mulla, duohon*, etc. [8:48-52].

Empirical traditional medicine, thanks to many years of research and painstaking experiments, has included pain relieving therapies and mainly general recommendations in its methods of treatment. These medical doctors treat patients only by preparing medicines based on natural remedies. Empirical traditional medicine differs from mystical medicine in that mystical medicine deifies things and events and seeks healing from them, while empirical medicine has experimentally proven the healing properties of these things and events. Based on the available ethnographic data and historical sources, empiricists can be divided into seven specialties:

Chiropractors. In folk medicine, the most common doctors are also called "*dastakori*", "*shikastaband*" [16:10]. They mainly treat various fractures, cracks, sprains and bruises on the skin. They make a diagnosis by observing the general condition of the patient and touching the injured area with their hand. In addition, there are individual masseurs who massage the injured area of the body and treat in this way.

Jarrokh (surgeon). Surgery, like the other areas of traditional medicine listed above, deals with the restoration of human health. In Uzbekistan, surgeons know how to remove teeth, circumcise, take blood and other complex surgical procedures. They also knew how to use leeches. Although leeches were used in folk medicine for blood transfusions, they were difficult to maintain and breed during the winter months. For this reason, the practice of applying blood (*hijoma*) with the help of a *nashtar* and a dagger was used.

Pharmacist (*attar*). Before the opening of modern pharmacies, attars supplied the population with the necessary medicines and medicines. Most of the medical doctors had to work away from the market or in remote areas, and the attar with the necessary medicines came only on certain days of the week. The tradition of selling medicinal herbs in the markets has survived to this day. Currently, traders of herbs and spices in different markets of the country are only engaged in the collection and sale of medicinal herbs, they know the technology of making simple drugs, but do not have enough knowledge to make complex drugs. To make the most of their time, medical doctors began to involve other people in tasks such as preparing simple medicines and collecting herbs (for example, this task was assigned to student students or people living near the mountain where these medicinal herbs grow). which led to the emergence of special people for the production of natural medicines.

In addition, there are medical doctors who treat diseases of the skin and genitals, as well as doctors who treat internal diseases. While modern dermatologists treat various skin lesions such as

measles and mumps, therapists treat gastrointestinal and internal diseases. Depending on the type of skin disease, alternative treatment takes a long time and consists of several stages. Internal medicine also takes a long time. Thus, the recognition of these two medical doctors took several years longer than other medical doctors.

### **CONCLUSION/RECOMMENDATIONS**

Even in the 21st century, when modern medicine is flourishing, people's faith in the tradition of traditional medicine remains at a fairly high level. The reasons for this process, WHO cites the high cost of modern medical services and drugs, as well as the growing number of side effects caused by chemicals [15]. The growing interest in traditional medicine is due to the low cost of medical services provided by doctors. Today, the role of Uzbek traditional medicine and medical doctors in society differs from the role of modern medicine. There are many reasons for this, including:

- due to the lack of a legal basis for the regulation of folk healers, various fraudsters and fake doctors are constantly exposed;
- the existence of a mixture of mystical and empirical doctors-doctors, and all of them are perceived by the people as "doctors-doctors";
- unlike empirical medicine, mystical doctors have fewer opportunities to examine a patient (in fact, there are no rules and methods for modeling and researching mystical doctors);
- activities of entrepreneurs who start medicine on the basis of documents issued by private organizations operating in some foreign countries and recommend untested drugs;
- not all medical doctors registered with the Academy of Traditional Medicine are qualified for treatment and diagnosis;
- the inability of modern doctors to read books of Uzbek folk medicine in Arabic, Persian or ancient Uzbek script.

The immutability of traditions lies in the fact that they are the product of time-tested, based on the experience of folk knowledge. Since traditional medicine has developed in sync with the history of mankind, its traditions and customs have survived even under the pressure of different eras and regimes. Today, such traditions as the preparation of medicines, diagnostics, treatment, have been enriched by modern methods of medicine. As a result of the development of science, part of the work of doctors was entrusted to technology. However, the foundation of modern medicine is the achievement and experience of people. Therefore, the study and analysis of the traditions of traditional medicine will undoubtedly contribute to the development of a culture of public health.

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