



# ON THE USE OF ETHNOMEDICINE AND MEDICAL FACILITIES IN THE KHIVA KHANATE IN THE SOURCES OF XYII-XYIII CENTURIES

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## ANNOTATION

*This article provides information about the use of ethnomedicine and treatment facilities in the Khiva khanate in the sources of XYII-XYIII centuries. In this article, you will learn about the role of Anushakhan bath in the khanate in restoring the health of the population, the role of Shergozikhan madrasah in the development of folk medicine, information about folk medicine in the works of Abulgazi Bahodirkhan.*

**KEYWORDS:** Anushakhan bath, Shergozikhan madrasa, bathing, hot steam heating, medical massage salt lakes, Nuri Kozim ibn Bahri, Blankennegel.

## INTRODUCTION

The Khiva khanate pays great attention to medicine. Although the majority of the population is treated at home, the government has established state-level treatment facilities. Below we talk about the places that used to be hospitals. One of the healing places in Khiva khanate was a bathhouse. It is worth noting that three thousand years ago, in ancient Rome, the bath was considered a place to cure various diseases. The healing function of the bath was well known not only in Rome, but also in Iran, China, India, Turan. In the Khiva khanate, separate madrasas were organized to increase the medical knowledge of the people. Many works in various fields of ethnomedicine have been written by many experts.

## LITERATURE REVIEW

The works included in the Golden Fund of World Medicine include Ibn Sina's "Laws of Medicine" and "Urjuzalar", Ismail Jurjani's "Treasure of Khorezmshah" and "Treasure of Medicine", Najibuddina Samarkandi's "Causes and Appearance of Disease" and "Preparation of Medicine", Ibn Abdullah Ilaqi's "Medical Collection" and "Laws of Small Medicine", "Little Law" by Ibn Umar Chagmini and others. Of course, the history of folk medicine goes back to a long way. It is in the Middle Ages that in the field of folk medicine during the Khiva Khanate we see a number of scientists and

physicians engaged in medicine and created a number of works. In particular, one of the khans of Khiva, Abulgazi Bahodirkhan, in his work "Manofe 'ul-inson" [1], discusses a number of diseases and treatments that were widespread among the people at that time. Also, Ismail Jurjani's encyclopedic medical collection "Zakhirayi Khorezmshahiy", Jafarkhoja Hazaraspiy's book "Multoqit at-tibb" ("Medical information collection"), Muhammad Yusuf Bayani's "History of Khorezm" and "Shajarayi Khorezmshahiy"[2] contains basic information about medicine and medicine up to the beginning of the twentieth century. Many scientists later published scientific works on the above-mentioned scientists. The history of medicine was studied and enriched by the head of the Khorezm regional health department, candidate of science Otanazar Abdullayev and his colleague, neurologist Masharip Goibov, a surgeon from Khazarasp region, Doschanboy Bobojonov.

## RESEARCH METHODOLOGY

In writing this article, methods of objectivity and reality were used to cover history. Sources and scientific literature on the history of medicine in the Khiva khanate are analyzed.

## ANALYSIS AND RESULTS

In Central Asia, the medicine of the khanate period developed in a unique direction. Because the rulers themselves, as patrons of science and culture,



sponsored medical schools and sanatoriums. This means that the health and well-being of ordinary people was in the focus of the country's rulers. There was a shortage of doctors in some remote areas. That is why medical facilities also served as madrassas, baths or teahouses at the same time.

The Anushakhan bath in Khiva is one of such healing places that has come down to us. It was built in 1657 during the reign of Abulgazi Bahodirkhan [3]. The owner of the throne ordered to build this unique architectural monument in the oriental style in honor of his beloved son. The bathroom is radically different from other baths in the east in terms of construction. Part of the building is underground and its bathrooms are located in a similar way. From the outside, the domed roof of the building is visible.

Interestingly, these rooms are heated by special pipes under the floor. Water was taken from the well in front of the heating room, and all the rooms around the central hall performed a specific function. They offered a variety of folk remedies, such as bathing, steaming, and medical massage. In the East, the benefits of hot steam for bodily and joint diseases were known thousands of years ago. It was not a secret to our doctors that massage helps with pain in a number of nervous and vascular parts of the body.

Anushakhan's bathroom had a special room for massage, which was considered not only to relax the body, but also as a means of treatment, and this work was done on a regular basis. It should be noted that the bathroom has a separate room where you can brush your teeth [4]. In the Khan dynasty, tooth extraction in rural areas was often done by blacksmiths. According to the modern population, in most cases, the toothache has stopped because of breaking a part of the tooth that was beginning to erupt. If this method does not work, the diseased tooth is completely removed. In addition to brushing teeth in the Anushakhan bath, blood was also taken from patients with cholelithiasis. The practice of stabilizing blood pressure by taking excess blood from people with high blood pressure has long been known in the East.

The Anushakhan bathroom has all the conditions for customers to drink tea, talk and relax. In a special room, which serves as the same teahouse, in addition to ordinary tea, tea made from the roots, leaves, fruits and flowers of medicinal plants are prepared with other medicinal liquids. It is in the bathroom itself that herbs are sold. [5]

Various rubbish from inside the city, horse and donkey dung, and excess waste from the courtyards were used to heat the bathroom. This, in turn, helped to keep the city and the air clean.

Taking into account all the above services, it can be concluded that Anushakhan bath was a specialized hospital of its time. This bath had served the people of the city for centuries.

Khiva also had healing springs, sacred shrines, and trees (worshipped as a cure for measles and other wounds). However, the shrine of Pahlavon Mahmud and the bathhouse of Anushakhan remained the most visited, rehabilitated and cured places. From one he recovered from mental and nervous ailments and from the other from physical ailments.

Speaking of the surviving salt lakes, it is worth mentioning Shorkoli in Yangiaryk district, which is paid to customers every summer. It is not recommended to go directly to this place and be treated in the salt lake. Because some bone diseases have osteochondrosis, the treatment may be counterproductive and the patient may not be able to walk at all.

Some European historians say that Khiva, one of the most unique countries in the Middle East, has no place to restore the health of people except azimkhans, duohans, and fortune-tellers, and reject their centuries-old tradition of folk medicine. But the works written during the khanate and the natural healing places show the opposite.

Shergozikhon Madrasah in Khiva can be called a medical university. The madrasa specializes in medicine and has students from many countries around the world.

The Shergozikhon Madrasah, built in 1720, taught 45 students, including Muhammad Yaqub Eshan, Hussein Akhund Eshan, and Ortiq Akhund Eshan. The madrasa also had a librarian, a barber, a cleaner and a carpenter. The madrasa has a total of 55 rooms and more than 100 students.

The madrasa's trustee, imam and muezzin, received 200 bushels of wheat, twice as much as a librarian. Scientists, poets and nobles gathered here.

In a number of Soviet-era literature, historical pamphlets, and some protected works, most religious teachings were taught in madrassas in the East, including Khiva, where secular science was not taught, although it was taught. A twisted, limited one or two sciences are said to have been taught in a primitive way, and there is no mention at the entire complex, arduous science of folk medicine.

At this point, we consider it permissible to dwell on Nuri Kozim ibn Bahr. He is a Syrian Turkmen who studied in Bukhara a long time ago. Nuri Kozim studies at the Shergozikhon Madrasah and teaches the Turkmen Taliban theology, Arabic language and philosophy of religion. Nuri Kozim has a very strong memory and almost memorized Ibn Sina's five-volume Laws of Medicine. He taught medical sciences to Makhtumkuli and other students, and set up a full-fledged medical school in the



madrassa. Nuri Kozim taught Makhtumkuli and his fellow students how to prepare medicines from various herbs using Beruni's Saydana and Ibn Sina's Laws of Medicine. Makhtumkuli's father, Davlat Muhammad, was also well versed in medicine. It is obvious that Shergozikhan madrasah produced great scholars at that time.

For a long time after Abu al-Ghazi, little medical information was available. In the midst of turmoil and incidents in the country, medicine, among other things, is experiencing a crisis. It is worth mentioning the work of Blankennagel, which left its mark on the history of Khorezmian medicine in the late XVIII century. His diaries state that he could not cure 80-year-old Fozilbi, who was blinded by glaucoma and had water in them. [6]

As a result, he was detained in Khiva for 4 months on suspicion of spying, expressing distrust of the doctor. Some time later, on March 12, 1794, Blankennagel was able to return to Orenburg with the Khiva ambassador Avaz Muhammad. In his memoirs, the Russian doctor proved that he knew his profession by effectively helping dozens of people during his stay in Khiva and Urgench. At the same time, Blankennagel's observations attracted the attention of the Russian military, which is looking at Central Asia with malicious intent, and scientists who are trying to study it objectively. The doctor wrote the following about his journey: "I traveled from Orenburg through the Kyrgyz desert for 35 days and came to Khiva on October 5, 1793 ... The next morning I was seen by Fozilbi called for. I was amazed to see him completely blind: one eye was completely drained and the other was filled with stale black water. In this case, even the best operation could not restore vision. Biy asked me for my opinion and I told him the whole truth. A few days later, another patient came to me, and he had dehydration, and he asked me to treat him. Otherwise, he told me I would be recognized as a spy, not a doctor. Fortunately, my medication worked for her, and she recovered in three weeks.

So from mid-December to the end of February, I took 40 to 50 patients a day until my medications arrived. In total, I treated more than 300 patients. I made a lot of friends because I didn't get paid for the treatment.

So, two weeks before I left, Eva-Mugammed Biy was appointed as a representative. She was told to ask for an eye surgeon.

... Ten days before I left Khiva, I was given presents. They gave me a robe, a belt, a telpak, a horse, ninety chervon, a tilmoch, and one robe for each." [7]

During the visit of the military doctor Major Blankennagel, the effectiveness of the work on the health of the local population increased, albeit

slightly. When Blankennagel arrived in Khiva, although he could not cure Fozilbi, he gave a number of useful tips to the natives.

When we talk about the sanatoriums in Khiva, we mention not only Russian doctors, but also what diseases are treated by folk medicine by the local population.

According to sources, the people of the khanate from ancient times overcame diseases such as smallpox, measles, rubella, skin abscesses, diarrhea, and had enough experience, knowledge and books to deal with such diseases. For example, Abulgazi Khan singled out the following diseases and conditions of the human body: anthrax, yellow fever, ringworm, tapeworm (teniarinhos); poisoning by toxic substances and methods of their elimination from the body, drug poisoning, their symptoms and ways of elimination from the body, thirst and its causes, etc.

In addition, Abulgazi has a wide range of methods of abortion, diseases caused by insomnia, diseases specific to the elderly, various headaches (from wind, steam, odors, joints, etc.) described in [9].

The author gives an overview of the prescription of various drugs, methods of preparation of complex drug mixtures, powders, porridges, juices, syrups, puddings, decoctions, pills, oils, drug binders, complex flour mixtures. Abulgazi recommended the use of drugs found in the Khorezm oasis. He also paid special attention to the treatment of rheumatism, neurological disorders, skin diseases with physiotherapy.

## CONCLUSION

Speaking about the use of folk medicine and medical facilities by the population during the Khiva khanate, we can conclude the following.

1. Given the long history of the Khiva khanate, over the years, folk medicine has developed unevenly. For example, in the early days of the khanate, with the efforts of the rulers (Abulgazi Bahodirkhan), medical facilities were created. During the height of the feudal wars, in the XVII-XIX centuries, attention to this area decreased.
2. Data on the methods of preparation of complex drug mixtures, powders, porridges, juices, syrups, cakes, decoctions, pills, oils, drug binders, complex flour mixtures used in folk medicine during the khanate period.
3. In the Khiva khanate, madrasas served as hospitals or treatment centers.
4. Madrasas and cemeteries, places where famous saints were buried, trees and some animals were used to treat mental illness.

In conclusion, folk medicine was also the main source of income for the population of the



Khiva Khanate. Private physicians in private homes, or those who treated themselves to the divine gift of medicine, and representatives of the religious sphere were also highly involved in the treatment of the population.

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