

**MEDICINE IN THE TIMURID ERA (BASED ON FRENCH SOURCES)**

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Annotation

The article discusses the events of tibia and its development in the Timurid era on the example of the work of French thinkers. In order to cover the topic of the article, the French resource was widely used.

Keywords: medicine, Temurid, France, Marsel, Amir Timur.

INTRODUCTION

Amir Timur is famous on the pages of world history as a major statesman, skillful commander, patron of Science and culture. A comprehensive in-depth study of the history of Amir Timur and the Timurid period as well as the delivery of the existing historical truth to our people is a requirement of the period. Below we will reflect on the totality and peculiarities of the foundations of the lifestyle of the peoples of Central Asia during the reign of Amir Timur and the Timurids, as well as how medicine developed. Historical data note that in Central Asia, the medicine of the Timurid period is not a direct continuation of the medicine of the samanids and karakhanids era, which passed before it. A whole century of devastation and stagnation lies between the samanids and the karakhanids and the Timurids. It is known that at the beginning of the 12th century, Mongol-tatar invaders invaded Central Asia, razing many cities and villages to the ground, finding arable land and destroying all cultural wealth. Hospitals, pharmacies, libraries were destroyed. Many healers were persecuted and executed. Medicine, like other areas, began to experience severe depression. As a result, the standard of living of the people decreased and diseases flared up. Such a deplorable state lasted more than a hundred years. By the 60-70s of the XIV century, a large and powerful Timurid state was formed on the territory of Central Asia. This state was founded by the victorious Emir Timur. He carried out large-scale construction work in the country to raise his state to a high level in economic, political and cultural terms. Amir Timur paid special attention to the improvement of the country and the health of the population. This is stated in the "Timur's structures": "I ordered again that every city, large and small, should build a mosque, Madrasah and Khanaqah in every village, and an anchor for the faqiru Miskin (the place where passengers land; let them put food for the poor orphan-yesir, build a hospital for the sick, and appoint healers to work in them."

During the reign of sahibkiran, there was a hospital in every city, where educated and experienced healers worked. In particular, in Samarkand there is a large hospital called "Dor OSH-healing", to which the famous physician of his time Mir Sayyid Sharif Sheroziy (1330-



1414).y.) led. This physician was originally a jurist who, at the suggestion of Amir Timur, came to Samarkand and headed this hospital. These periods were lived and created by the great healers Khisomiddin Ibrahim Kirmani, Mevlana Fayzullah Tabrizi, Mansur ibn Muhammad. Historical information states that Mavlon Fayzullah Tabrizi was the personal physician of Amir Timur. He would be together on all the trips of Sahibkiran.

During the reign of Amir Timur, medical science was raised to such a high level that even those who knew the method of embalming the body of a deceased person. On June 18, 1941, when the government commission opened the huts of Sahibkiran Amir Timur, Mironshukh, Shahruh, Mirzo Ulugbek, Muhammad Sultan and bibikhanim in the Tomb of Bibikhanim, who were buried in the Tomb of Gori Amir in Samarkand, their bodies were mummified.

Amir Timur divided the social groups of his time into twelve categories. Among them, doctors, healers, astrologers and engineers were included in the eighth category. He called them the progenitors to the enterprise of the kingdom. About healers says:” in alliance with doctors and healers, I was treating patients. At this point, we bring a brief excerpt from the book by French timurists professor Marcel Brion “mine, sahibiron jahongir Timur”. “... I decided to leave for my homeland through Khorasan... When we reached daraburjir, I stopped the army. We stayed here for two days in order to give the horses a rest. Already on the first day, several of our fighters announced that they were complaining that they were sick, their heads ached and their heat was high. I asked the Army physician if they had not suffered a plague. The physician said that he could not determine the cause of the disease, but the symptoms of the plague were also not observed. On the second day, the number of sick people increased again. On the first day, the sick people reported that there was a nut-like swelling under their armpits and buttocks, causing severe pain. Only then did the healer come to a firm decision – it was a plague. I asked the physician: "how can this cure the sick?"He said:" there is no cure for this disease: they will either die now, or they will recover on their own!"

...At sunset, read the evening prayer ...for some reason, I began to feel lohas. Soon a strong tremor and weakness began in my body. The healer prepared for me a decoction of the herb” gavzabon " and drank it. He said that I should sweat well. Soon, however, the pain gets really great... Going to dawn, my headache and taftim became so severe that I did not even have time to pray. I called the healer and asked him if I had suffered a plague. He did not answer. I asked the reason why he was not speaking. To cheer him up, I said, “Do not be afraid, aytaver, after all, I am an Amir Temur! I'm not afraid of death. We all leave this world. Even our Prophet (PBUH)a.v. they had left this world, and I should die at some point, after all! I regret only one thing-I regret to give life at lunch!”

It was after these words that a tongue entered the physician: "my Emir, that is your patient... from the disease of fighters!” “...Responding to everyone, I stretched to my place. The next day, a gland appeared under my armpit. On the third day he was bruised. Then I got down to John's talvasa. My heat was so high ...I didn't know those around me – I didn't even know where I was: I felt like I was walking somewhere in Samarkand... At that moment, a sound sounded in my ear: "opened! Opened!.."After that, the pain gradually ceased-I thought that I should be dying. The next day, I opened my eyes and caught my eye on the satisfied faces surrounding me. Those were the voices of yesterday. It turned out that my wound, that is, the



tumor that appeared, burst – pus and other ixes, flowed and my condition began to be good. However, I was still exhausted – I could not get up. ...They brought an old man to me. He was introduced as a” program”. He is the chief of the firemen. He pointed to the honey he brought “ ” O Emir, I heard that you would overcome the seriously ill. Here you eat this honey, you will come into force,” he pointed to the honey he brought... I had given him some gold coins, and he did not receive: “O Emir, I did not come to you to sell my honey, and I came to you with my wrist, saying that I might give you a little help,” he said sincerely. I ate that honey for a few days and it really benefited. I quickly gained strength. ...The day we set off, the program has arrived. Asked where I was going. I told him that we were returning to our country. He said “ ” O Emir! If you return home in this alphabet, the plague will strike the whole country. After all, those around him do not eat honey every day, right?”asked. I said: "it is not a tradition to eat honey at all on our side, they only eat honey in Khorezm”,

The program said: "then feed your soldiers thoroughly in smoke before entering your homeland! He kills the smell of the plague!”

I asked him: "how is this done?"The program replied:" Stop at an address on the way. Let their houses be wide, and you will stir up thorns from the desert and sprinkle water on them. Then you enter your people into those houses and burn wet firewood in the ost Part. Let the wood not burn, but smoke. Your people should undergo this treatment for ten days, an hour every day, then they will be top-clean!”

I said, " are their breath suffocating from the smoke?”. The program answered this question as follows: "open the doors of houses, let there not be too much wood to burn. If you do this for ten days, people will die from the dust of plague on their bodies, the smell. As a result, you can prevent the spread of plague to Movarounnahr!” ...I ordered my fighters to undergo smoke saturation treatment. For ten days, our fighters swallowed smoke every day for an hour. On the day of the end of the event, we drove towards Samarkand. After that, along the way, no one complained about the disease. Upon returning to Samarkand, I sent a letter to Persia, and the program thanked the old man for the services he provided to us, stating that I would free all firemen from all taxes for five years (Marcel Brion “I am, sahibkiron – jahongir Timur”. - T.: "Generation of the new century", 2018, pp. 378-384).

It can be seen from this that Timur's troops had healers who treated wounded and sick Warriors. Amir Timur had a good attitude towards healers and treated them with respect.

Amir Timur also carried out measures against the emergence and spread of various diseases among the population. To do this, he carried out measures to keep cities and other populated areas tidy, to provide the people with clean drinking water. To keep the water clean, the top built closed water pipes. Built cisterns on the roads between cities. At the time of archaeological excavations in Samarkand and the cities of Shahruhia near Tashkent, such structures were met by many archaeologists. Such an upsurge continued especially in the time of Mirzo Ulugbek (Muhammad Taragai Karagani), the grandson of Amir Timur. Ulugbek built dozens of mosques, baths, caravanserais, roads, hospitals in Samarkand, Bukhara and other cities. The most famous of these is the observatory built on the verge of Obi-Thank You near Samarkand in 1424-1428.



Mirzo Ulugbek, a patron of Science and culture, also attached great importance to medical science. Having built a hospital in Samarkand, to work in it, the famous physician from the Iranian city of Kirmon, Burhonuddin Nafiq ibn Avaz (in some sources Ivaz), offered Hakim al-Kirmani. This physician acted as the palace physician of Ulugbek. In addition to treating patients at the Samarkand hospital, he also wrote several works on medicine. In his book "Drug preparation sa'nati", the author described the methods of compiling a recipe for simple and complex drugs, their preparation and use. During the reign of Mirzo Ulugbek, there were also skilled surgeons among the healers. One of them was Tajiddin Hakim. This surgeon has also performed much more complex operations. For example, successfully treated eye cataracts with surgery. It should be noted separately that this physician took and then used surgical instruments on fire (fire) before surgery. And during the operation, while often dipping his hand in finely chopped onions. It is known that onions contain phytocides that kill germs. And the instrument heated on the grass is completely germ-free (sterilized). From this it becomes clear that Tajiddin Hakim knew that there were creatures that made the wound and took the aforementioned measure to prevent them from developing. In this regard, Tajiddin Hakim can be called the founder of the antiseptics method in Central Asia. So, in the era of Ulugbek, science was much higher, so popular healers appeared, the names of which were given above. This tradition continued during the reign of another representative of the Timurid dynasty – Hussein Boykaro. The services of Alisher Navoi, a great poet and statesman who held the post of prime minister at the Huseyn Boykaro Palace, are great. This is described in detail in the work "Medicine of the Navoi period", written by Oriental scientists Mahmoud Hasani and Surayyo Karimova.

Navoi himself, although not a physician, loved and read the works of the great healers of the past, expressed his thoughts and opinions about them. His personal library contained books by Abu Ali ibn Sina, Abu Bakr ar-Razi and other healers. Navoi gave Ibn Sina a very high assessment. He called it a symbol of intelligence and thinking. Navoi's thoughts on healers and medicine are mainly expressed in his famous work "Mahbub ul-kulub". In this work Navoi devoted a special chapter (Chapter 15) to the issue of Medicine and healers. The work was written in the last years of Navoi's life and is a product of the life experiences he has accumulated over many years. The main ideas of the work are humanism, nationalism, justice, concern for good and the well-being of the people. Therefore, the chapter of the book about healers occupies one of the main places in it. Navoi, starting to describe this season, first of all talks about what kind of person the physician should be, what qualities he should have. Navoi noted that a physician should be a skillful connoisseur of his science. He should follow the word of the wise, and be a gentle word, and the patient should be uplifting, anxious, kind. It can be seen from this that Navoi made very responsible demands on healers. Indeed, a physician must be a skillful connoisseur of his profession. If he is a shallow-minded, inexperienced physician who has not mastered his profession well, how can he determine the patient's disease, a physician who has not been able to identify the disease, even if he cannot cure it. Navoi paid special attention to this.

The second of the demands that Navoi placed before the healers is that "patients should be treated with compassion." Here Navoi talks about the main quality that distinguishes the



profession of a physician from all other professions – humanism. While men entrust healers with their most invaluable wealth – their lives, it means that they need to imprison trust, treat patients with compassion, care about their lives and health. The highest task of tibib is to rid a person of the suffering of the disease. But among healers, there are also those who treat patients with fervor and indifference. It is natural that there were such in the Navoi period. Such healers are likened to the Navoi executioner and write: “in medical science, an illiterate healer is like a disciple of an executioner. If he kills with tig, he will suffer with this poison. Obviously, the executioner is better than such a healer. After all, he will kill the innocent, which will destroy the sinners. Let no sinner be despised in the hands of an executioner, let no innocent be sick, let no such ungrateful physician be oppressed.” Talking about health and medicine, Navoi also indicates that drinking has a detrimental effect on a person's health. For example, he wrote that” drinking continuously gnaws at health.” Wine resembles poison and exclaims” What a rule to drink a glass of poison to lose humanity, health.” Navoi emphasizes that a person who wants to be healthy should not do all sorts of perverted, mischievous things, be careful.

According to historical sources, at the initiative of Navoi, more than 300 different cultural and domestic buildings, hospitals, pharmacies, medical schools have been built in the country. In hospitals, experienced healers treated patients. One of these was Nunmatullah ibn Fakhriddin Mubarakshakh Hakim Kirmani, who was the personal physician of Hussein Boykaro. He was not only a physician, but also a deeply educated philosopher, scientist and poet. That is why he was called by his contemporaries the great poet and the second Ibn Sina. In 1480-1482, a special medical complex was built in Herat with Navoi's instructions and participation. The complex consisted of a hospital named” Shifohiya“, a madrasah named” Ikhlosiya “and a bathhouse named” Safahil”. The fame of madrasa was spread throughout the Eastern States at that time. Many healers from other countries came here, received knowledge and became specialists and returned to their homeland. Let us dwell on some of the famous healers who lived in Navoi times and worked in various hospitals of Herot, teaching students the science of tib.

Darvesh Ali was a hakim with deep knowledge and extensive experience. Historians write that he was a modest, kind and sociable person. Darvesh Alida also had a strong poetic talent. He wrote some medical works with nazm. Darvesh led the hospital “Dor OSH-shifoh” (“Medical Center”) in Ali Herat, where he taught students medicine. He has a medical work called” note to the people”. In this work, the author talks about maintaining health and treating the disease. Mavlono Nizomiddin Abdulxay. This physician in his time was a highly experienced and knowledgeable specialist in practical medicine. According to some reports, he was Navoi's personal physician and close person.

Sheikh Hussein was a skilled surgeon. He was also able to do marakkab operations. The physician used an anesthetic when operating the patient. When sewing the operated place, the sheep used a narrow (thread) made of guts.

In the countries of the East, in particular in the cities of Central Asia, in addition to pharmacies under hospitals, there were also pharmacies located separately. In them, the medicine was prepared for patients according to the prescriptions of doctors. Alisher Navoi gave such information about one of such pharmacies: “in Herat lives a dorishunos named Haji Ali Hassan

Kermony. He has a pharmacy. He is very responsible for his profession. Skillfully prepares drugs” (A.O'rolov. Past healing and healing institutions.

So, the development of science, especially Medicine, in the country during the Huseyn Boykaro period is directly closely related to the name of Alisher Navoi. About this Zahiriddin Muhammad Babur wrote in his famous work “Baburnoma” as follows: “There was no man who supported the people of Science and SA'nat as Alisherbek. ... There must be no one who has built as many buildings useful to the people as Navoi.

Thus, based on the historical data described above, we witnessed that medicine also developed well during the general rise in the country during the Timur and Timurid period. Hospitals, medical schools, libraries were built in the cities. Dozens of famous healers have grown up. Together with the treatment of patients, they also wrote scientific works on medicine. It is advisable to study these rare and unique works, to apply them to the development of Medicine today.

REFERENCES

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