

Medical Facilities During the Mirzo Ulugbek Period

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Abstract:

It was during the Timurid government that the emphasis on science and medicine began to grow. This article explains the growing attention paid to medical and pharmaceutical institutions during the Mirzo Ulugbek era.

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Introduction

Although there are many scientific papers and brochures on the life and work of Mirzo Ulugbek, his scientific and cultural heritage and his merits in the field of medicine and health care, his attitude towards medical science is not sufficiently studied in science. Everyone who looks at Ulugbek's work from this perspective is convinced that he has not neglected medicine.

We know that the interest in medical science in Movarounnahr goes back to ancient times. In the 10th and 11th centuries, by the time Ibn Sina, the development of medical science in this country had reached its peak. Theoretical and practical treatment were combined, and medicine, surgery and traumatology developed. Medicine is expressed not only in scientific works and brochures, but also in medical epics written in verse. Hospitals "were built in the cities, state hospitals "dorush-shifo" and pharmacies.

Attention was also paid to the training of doctors. In the following period (XII–XIII centuries) the development of medical science in Movarounnahr and Khorezm did not stop. However, during the Mongol invasion in Turkestan, as in other areas, this area suffered a deep decline.

Main body

By the time Amir Temur and Ulugbek started reviving medical science and applied medicine. Timur had to talk to doctors when he was a rider. During one of the battles in Seistan he was seriously wounded and treated for a long time. Later in his Tuzuklar, Amir Temur ordered the governors to "build hospitals for the sick and appoint doctors there", as well as to build mosques and madrasas, works and caravanserais, wells and sewers in towns and villages to elevate the country. Amir Temur places doctors in the same category as judges and architectural engineers, saying: "I would treat patients in union with judges and doctors".

At the time of Amir Temur, Husamiddin Ibrahim Shah Kirmani, Maulana Jamaliddin, Maulana Fazlullah Tabrizi and Mansur ibn Muhammad ibn Fakih Ilyas were talented masters of medicine. Maoulana Jamoliddine came to Samarkand from Damascus, Syria, where he was awarded the title of Chairman of Medical Science. Fazlullah Tabrizi was one of the most experienced doctors of that time and personally treated Timur in his final years. Ibn Arabshah also wrote in his famous work on Timur's history that Timur 'kept astrologers and doctors near him'. One of the doctors who wrote the work on medicine in Timur's time was Mansur ibn Muhammad. He has three medical works, one of which is dedicated to Amir Temur's grandson Pirmuhammad Jahangir (killed in 1406) and is called "Treatise on the narrow history of the human body" ("Treatise on human anatomy").

We are sure that during the time of Amir Temur's reign, there were many other doctors, in addition to the above mentioned well-known ones. However, we have no information that Amir Temur built a separate state hospital in Samarkand. Mir Sayyid Sharif Giurjani (1330–1414), one of the great scientists of the time of Timur, first taught in Sheroz and came to Samarkand in 1347 at the invitation of Amir Temur. At the same time, it is known that a medical service was established in Kuksaroi in Samarkand during Temur's rule. According to the foundation of the 11th century Karakhanids, Tamgach Burahan Ibrahim, who ruled Samarkand from 1046 to 1068, established a hospital (Dorul Shafaka) on Rivdot Street in 1066. The hospital is intended not only for treating patients, but also for teaching

young students medical sciences. It was believed that the hospital was destroyed during the Mongol invasion. If it had not been damaged or repaired and had not been used before Timur's time, the aforementioned doctors and Mir Sayyid Sharif would have worked in this medicine or in Amir Temur Kuksaroi Hospital.

As for the Timurids who built the hospital for people according to Temur's "Tuzuklari", the elder wife of the ruler of Khorasan, Sultan Abu Sayyid Milkat Agha, the grandson of Shahrukh, Mirzo Mirzo Alouddavla, son of Boysunkur, Sultan Hussain Boykaro and Alisher can be found. Each of them was building a "dorush-shifo" in and around Herat.

If we talk only about general medical science education in madrassahs in Samarkand during the Timur period (Abulais, Idiku Temur, Sarai Mulhanim, Muhammad Sultan and others), there is no doubt that at the time of Ulugbek, medicine was taught to students as a separate subject in a madrassah under his patronage.

Ulugbek Mirza himself showed great interest in medicine, and at one time Maulana Burhanuddin Nafis ibn Avaz ibn Hakim al-Kirmani was one of the talented masters of medicine. Born in Kerman, Iran, to a family of doctors, he came to Samarkand at the invitation of Mirzo Ulugbek, where he worked as a forensic doctor. At that time he was a member of the scientific school founded by Ulugbek in Samarkand. It appears that Burkhoniddin Nafis taught medicine to students at Ulugbek Madrassah in Samarkand. He wrote a commentary in Arabic on the work of Mavlono Najibuddin, a 13th-century Samarkand doctor, 'Al-Tul va-l-alloma' ('Causes and symptoms of disease') in Arabic, graduated in 1424 and introduced Ulugbek. There is no doubt that Ulugbek was familiar with this work. Kirmani adds excerpts from his work to the book. No wonder Kirmani's work was used to teach medicine in madrassahs. The work later spread to India, where it was edited and supplemented by one of India's most famous doctors, Muhammad Arzani (died 1718), translated into Persian and presented to Babur Alamgir I Abrangzebu (1658–1707). The work is named "Tibbi Akbari" by Muhammad Arzani.

Another proof that Burhanuddin Nafis became a famous doctor during the Ulugbek period is that the great scientist and physician of the Navoi Mavlono period, Guiyosiddin Muhammad wrote a book dedicated to him entitled "The Miracle of Hoshiya Commentary, Mavlono Nafis".

According to historians of medicine (Z. Khatibova, A. Kadyrov, R.Khamidov), there were experienced surgeons during the reign of Ulugbek. One of them was Tajiddin Hakim, who was able to perform more complex operations. For example, he successfully cured cataract surgically. It should be noted that this surgeon heated the surgical instruments on fire before the operation, and then used them. During the operation, he often dipped his hand in finely sliced onions. Onions are known to contain phytoncides that kill microbes. The instrument heated on fire is completely free of microbes, i.e. it has been sterilised. It turns out that Dr Tajiddin Hakim was aware of the presence of harmful microbes and took measures to ensure that they did not enter the human body and did not develop. According to historians of medicine, Tajikdin Hakim was the founder of the antiseptic method. This means that during the reign of Ulugbek, medicine, along with other sciences, developed much more.

Amir Temur, Shakhrukh, Muhammad Sultan and Ulugbek, as well as the nobility, priests and merchants who lived after them, also set an example for public health in

Turkestan and Khorasan. About 10 baths were built in and around Registan Square in Samarkand alone at that time. These include Amir Temur's bath in the Ark Fortress, Mohammed Sultan's bathhouse near his madrassah, Sheikh Abulayz's bathhouse and Mirza Bathhouse of Ulugbek on Registan Square. It was a cure: they could treat the spine, legs and muscles, lying on hot marble, sweating and massaging. Because the style of building rooms in these bathrooms, as Ibn Sina notes in her "Laws of Medicine", consisted of three parts: a series of moderate, warm and hot rooms. A person who went to the bathroom would choose the room of his or her choice for bathing and treatment, depending on the resistance of his or her heart to heat. Taking such baths relaxes the body, warms it up, relieves fatigue, muscle pains, strengthens the body and relieves illnesses such as leg and back pain. During Ulugbek's reign, Ulugbek's Mirza Bathhouse was particularly popular in Samarkand. Neither in Turkestan nor in Khorasan there was such a bathhouse. This bathroom caught Babur Mirza's attention with its architectural structure, elegance and purity.

The Spanish ambassador in Samarkand, Clavijo, testified that Timur had established a strict order in his troops and that special baths and baths were always in place to keep his troops clean and healthy. While the soldiers were resting, the bathhouse attendants set up their tents in the middle and set up bathrooms that contained boilers for storing and heating water, boiling water and all the dishes for bathing.

Conclusion

Such practical work in the field of health care, medical writings written by Mawlana Burhaniddin Nafis and Mansur ibn Muhammad, the experience of Tajikdin Hakim, and the teaching of medical sciences in madrassahs demonstrate that in the days of Amir Temur and Ulugbek, the medical science in Movarounnahr did not disappear, but developed. At the same time, why did Ulugbek himself not follow Temur's "rules" and build a public hospital? Or was he distracted by the scientific work and concerns of the state? Or did he just ignore when you tell him to do something? We do not know Ulugbek's views on medicine. Unfortunately, we cannot yet answer these questions. However, we see these brief comments as one of the first studies on medicine in the Ulugbek period.

Obviously, medicine from the time of Amir Temur and Ulugbek has not yet been sufficiently studied, and clarification of this problem is the next task of our scientists.

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