

THE SITUATION OF MEDICINE IN THE KHANATES OF CENTRAL ASIA IN THE XVI-XVII CENTURIES

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Annotation. In this article, the khanates of Central Asia in the XVI-XVII centuries – The situation of existing medicine in the Bukhara Khanate, Khiva Khanate and Kokand Khanate, briefly about the activities of healers and the methods of treatment they practiced provides information.

During the reign of the shaybanids (16th century), medicine developed a lot in the country. Almost every city would have a hospital, a disabled person's house, a pharmacy, medical schools. For example, in the middle of the 16th century, a special hospital (“infirmary”) was known to have been built on the picturesque outskirts of Tashkent, at a place called “Chorbog”. Here the patients and the wounded were treated. In hospitals, experienced healers were jobs. They also taught students the science of tib. Deeply educated, these healers also wrote works on medicine¹.

Traditional medicine has played an important role in the population marriage of the last medieval Middle Asian khanates. This can be clearly observed on the example of the Bukhara Khanate. In the center of medieval medicine stood the figure of healers. These individuals, deeply in possession of the secret-synoads of Medicine, were mavlono Abulkhakim, son of the late mavlono mulla Sultan Mahmud Tabib, who, according to Hofiz Tanish Bukhari, “is a miracle worker and has the ability of Jesus”, from the scientific works of local scientists, based on the centuries-old experience of the population in their activities. In the process of treating abullaxon, he had washed the stomach of the ruler, made a feeding schedule for several days and prepared the necessary drugs, - indicates muarrix².

Important information about the skill of the medicine men of movarounnahr was also recorded by Fazullah ibn Rozbehan, a 16th-century muarrix who accompanied Muhammad Shaybani-Khan during his campaigns to Dashti Kipchak (1507). He noted that this muarrix, who was exposed to smallpox and yellow fever along the way, was treated by healers through the blood drain³. Such healers, skilled masters of their profession, still played an important role in the life of society in the following centuries.

¹ Rustamova X.YE., Stojarova N.K., Nurmatova Q.CH., Abdurashidova SH. A. Tibbiyot tarixi. - Toshkent.: 2014.- 114 b

² Хафиз Таниш Бухори. Шарифнама-йи шахи (Книга шахской славы) / Факсимиле рукописи Д. 88. Перевод с персидского, введение, примечания и указатели М.А. Салахетдинов. Ч. Н. – М. Наука. – 1980. С. 171.

³ Фазуллох ибн Рўзбихон Исфохани. Михман-наме-йи Бухара (Записки бухарского гостя) / Перевод Р.П. Джалиловой. Под. Ред. А.К. Арндса. –М. Наука, 1976 – С. 86.

The achievements in the field of Medicine also had a positive effect on the development of medical services on caravan routes. By the time of the Middle Ages, certain achievements were made in this area. In addition to cities, in large villages and important stops, trade caravans, passenger medical services were established, and special groups of healers were formed who dealt with it. Medical knowledge and secrets of medical services were usually passed down from generation to generation as legacies, and many dynasties of healers emerged⁴. In particular, it is noted in the sources that even in remote areas of the region there were local healers who were able to provide qualified medical services to passengers and means of communication⁵.

Of the major healers who lived in the territory of Uzbekistan during the shaybanids, we are known to Muhammad husayn al-Miroqiy as-Samarqandi, King Ali ibn Sulayman al-Kahkhol, Sultan Ali Khurosani, Mullo Muhammad Yusuf tabib of Tashkent, Ubaydulla ibn Yusuf Ali al-Kahkhol, Mir Muhammad husayn al Aqili. Muhammad husayn al-Miroqiy as-Samarkandi wrote a work on dorishunos in 1545, detailing the properties of various healing plants, their search, preparation and use of Medicine. The book gives color illustrations of various medicinal plants, and also contains illustrations of the tools used in the pharmacy, the containers in which the medicine is stored.

King Ali ibn Sulaiman, like many healers, wrote his works in a poetic style. For example, his “treatise”, dedicated to the art of cajolica, was written in a poetic way. The work describes the structure of the eye, the origin of eye disease, the issues of their identification and treatment, and also shows methods of preparing a special drug for these diseases.

Sultan Ali Khursani served in the Court of Samarkand hokim Abu Mansur Kuchkinchikhan. This is the “treatment program” of the author's work known to us and famous. The work details the disease of all organs of the human body from the head to the foot. Besides this, Sultan Ali Khurosani also had a work titled " Muqaddimai dastur ul-iloj. The work was often referred to simply as a “preface”. The author included in the”preface " some issues that did not fall into the ordinary work.

Ubaydulla ibn Yusuf Ali al-Kahhol was also a prominent Tashkent medicine man. This physician served in the court of the Tashkent hokim – Muhammad Darvish Bahadirkhan. Ubaydulla ibn Yusuf Ali al-Kahkhal's famous work is "healing the sick". The work consists of two parts, the first of which describes diseases that occur in all members, while the second is devoted to various drugs⁶.

Muhammad Aqiliy (Mir Muhammad Husayn al-Aqiliy) was also from a family of healers. Originally from Khurasan. But lived in Mashhad. Muhammad Ağılı was an

⁴ O'rolov A. Samarqand shahrining o'рта asrlardagi davolash va shifobaxsh muassasalari ... –B. 234.

⁵ Логофет Д.Н. В горах и на равнинах Бухари. –СПб., 1913. –С. 247.

⁶ Кадиров А.А. История медитсини Узбекистана. – Тошкент: ИПО Ибн Сини, 1994. – 223 с

expert physician who had a good career. The scientist has several works on Tiba. Of these, it is known to us that his works are "drug digestion" and "Corabodine" (Pharmacopoeia). The author described various diseases, their symptoms, diagnostic and therapeutic methods in his work "Drug digestion". The book gives the names of the organs in Greek, Arabic and Turkish (Uzbek). The "pharmacopoeia", on the other hand, lists all kinds of medicinal substances, the ways in which they are prepared and used. In the last Middle Ages, there were also special healers in the structure of ambassadorial missions and large trading caravans. It served the development of political and economic ties between different regions on the one hand, while on the other hand it served to spread medical knowledge to different regions along trade routes. Special runners, spies and state⁷.

One prominent healer at this time is Subhonkulikhan (Sayid Muhammad Subhonkulikhan ibn Saydiadir Muhammad Khan)⁸. Subhonkulikhan was the Emir of Bukhara. He was interested in all kinds of subjects, especially medicine. Subhonkulikhan gathered healers at the palace and held scientific conferences on medicine. Subhoniculichon is not known to have practiced applied medicine, but he is known to have two works on tibia. These are "Subchon medicine" and "subchon's life-giving medicine"⁹.

As the head of the country, subhonkulikhan paid some attention to the work of maintaining the health of a citizen. It is known that in the conditions of Central Asia, there is an increase in the incidence of constipation among the population on hot summer days. To avoid this, Subhonkulikhan decreed that bakers should sprinkle sesame seeds on the bread surface. Sesame first of all smells fragrant, pleasant, and secondly, it ceases to drink. This event, which began with the decree, is now customary¹⁰.

By decree of subhonkulikhan, a hospital was established in Bukhara in 1682. It was called a "healing destination". The hospital was built in the form of a madrasa. It consisted of 18 cells (chambers). The hospital complex also included a medical school and library. The hospital and medical school (madrasa) was headed by Mavlono Mirkosim Hakim, a prominent scholar of the time. Khoja Amin Rais, Akhund Mullo Abdugafur Khakim, Khoja Yakub were serving again in Bukhara madrasa. Folk medicine has long been known and popular in all parts of the world. The methods and means of treatment of healers have been passed down from generation to generation

⁷ Xo'jayev A. Turkiston tabobatining Xitoyga ta'siri // Moziydan sado. –Toshkent, 2006. –№ 3 (315). –B. 46-48

⁸ Akbar Zamonov. Ashtarxoniy hukmdorlari. – Toshkent, Bayoz nashriyoti, 2021.

⁹ <https://uza.uz/uz/posts/bukhoro-khonligida-tib-ilmini-rivozhlantirib-zi-am-tibbiyetg-14-09-2020>

¹⁰ Rustamova X.YE., Stojanova N.K., Nurmamatova Q.CH., Abdurashidova SH. A. Tibbiyot tarixi. - Toshkent.: 2014. – 110-117-b

for centuries. Improved. Rich. Healers, first of all, relied on the methods and experiments of the doctors who passed before them¹¹.

The history of folk medicine in Uzbekistan goes back many centuries. Since ancient times, healers have been the main ones in restoring human health. They gained prestige and confidence not only among the common people, but also among the representatives of the upper class, the nobility. They muroaja patients based on the living conditions, Customs and psyche of the population.

Useful and acceptable aspects of folk medicine are clearly manifested in the activities of ointment dressing, pharmacy, fracture and Midwifery.

Healers prepared special drugs using various minerals, herbal-herbs and insects, and they were able to skillfully cure various diseases through their means.

Gastric diseases, diseases associated with the psyche were also treated with dietary prescribing. Especially the limbs, when the lumbar bones come out, received strong healing and great skill when broken.

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This book by Muhammad Husayn Miroki fulfilled the role of a program for pharmacy staff. It was also used by healers, who prepared the medicine for their patients themselves. King Ali ibn Sulaiman al-Kahkhal was originally from Tashkent, and kahkhal was an eye healer. In this area, he was considered the most prominent specialist.

During the ashtarkhani rule, Movaraunnahr did not see much shift in the field of economic and cultural life. Medicine was an exception. The area showed some signs of slipping as a necessity. Hospitals were established in some cities. In addition to treating patients, students were also O'kiti.

References to the 16th century in Samarkand include healers, eye healers, muzhabands who were involved in treatment work. In particular, the eye healer King Ali ibn Sulaiman worked for Nawaz Akhmad Khan khuzuri during that period. Sultan Ali, a “Khurasan healer”, was active in Samarkand during the time of kochkunchikhan. He wrote “medicine must be programmed”, an overview of diseases.

¹¹ Шодиев Т. Шаҳрисабзда тиббиёт тараққиётининг нурли йўли. Халқ табobati тарихи // Қарши “насаф” нашриёти 2004, 13-бет.

All khanates had mainly confessional schools. The content of education in the madrasas was the controversy, Muslim views and teachings in the old books. Little of the science and techniques developed in Europe and Russia at that time entered Central Asia. People with high levels were under surveillance. Only poets and scientists close to a couple of sentences have managed to work and create works to a certain extent more freely. For example, according to Khiva Khan Muhammad Rahim II kidney, the poet and healer Ahmad Tabibiy wrote a poem about Khiva antalogy. Ahmad Tabibi Khiva Khan was the tabibi of Muhammad Rahim II. A similar antalogy in the Kokand Khanate was written by the poet Fazli.

Under the Uzbek Khans, cities on the territory of Uzbekistan were subjected to strict control so as not to spread diseases due to poor quality. Food products. each municipal government has a special official who exercises control over the quality being sold in the markets products included, especially meat and meat. Bakers demanded to bake bread (cakes) with sesame and bread.

The population took strict control of the sanitation of water sources and ditches. Hygiene violators were severely punished. There were hygienic requirements for cleaning the canal and Wells ¹².

Among the Healers, the issues of food hygiene were considered an important factor in the treatment of the sick. They gave great importance to the diet, saying, "This Doctor is happy, who treats patients with a diet" (Ar-rozy). All foods, like medicines, had four properties.

Therefore, the healers first identified the nature of the patient and, accordingly, made appropriate recommendations. For many centuries, the healers of Central Asia have developed nutritional rules taking into account geographical, natural and climatic conditions, suitability and nutrition.

Doctors of traditional medicine were enough, with good knowledge of diagnostics, pharmacotherapeutic and toxicological properties of drugs, patient psychology for their time. Their knowledge, in addition to empiricism, is based on the teachings of the medieval medical classics Ibn Sina, Ar-Rozi and others, and through them information can be obtained about the teachings of ancient Greece and ancient Rome ¹³.

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¹² Аллаяров, Х.А. История народной медицины Средней Азии. Дисс... докт. мед. наук. – Москва, 1993.

¹³ Аллаяров, Х.А. История народной медицины Средней Азии. Дисс... докт. мед. наук. – Москва, 1993

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