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MEDIEVAL MEDICAL CENTERS OF SHAMAKHY

Abstract. The article deals with the activities of medical centers functioning in Shirvan province, known as the center of science and culture of Azerbaijan in the Middle Ages. It is said that during this period, Malham Medical Center had become well known for its scientific and medical activities. It was known far beyond the borders of Azerbaijan. According to the sources of the time, the founder of the center, Kafieddin Omar ibn Osman, a great philosopher, alchemist, astronomer, etc., who had encyclopedic knowledge and was characterized as an expert in scientific areas. Kafieddin Omar ibn Osman, with his high medical knowledge, helped many people found healing and did his best for them to regain their healthy life. He was the uncle of Khagani Shirvani, a prominent representative of classical Azerbaijani literature. Khagani always remembered him with great respect in his works and saw him on a par with famous figures of the world.

Even after the death of this great *tebib* (doctor), who during his lifetime helped people to be healed, was not forgotten, and his grave became a sacred place of hope and help for those who wanted recovery. Since he preferred such means of treatment as walking in the fresh, sunny air, sun bathing, etc. the grave called “Dedegunesh” of the Luqmān, who bequeathed to be buried in a place where the sun rays fall, is visited even after his death and people ask him for help to find healing. The students of the school founded by Kafieddin Omar ibn Osman had always stood on guard of people’s health and made valuable contributions to the medical history of Azerbaijan.

Key words: Shirvan, Malham medical center, medicine, pharmacist, “Madraseyi Tibb”, “Dedegunesh”.

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Introduction

The land of Shirvan, fame of which as an ancient center of culture and science goes beyond the borders of Azerbaijan, attracts attention with its favorable natural-geographical conditions and climate diversity. The rich flora and fauna, the mysterious nature of this region created the basis for the development of traditional medicine here. Numerous healing plants, pure water springs, therapeutic sulfur waters, flowering slopes, fresh air and picturesque landscapes are the main reasons for the cheerfulness, longevity, mental and physical health of the Shirvan people. The saying “A sound mind in a sound body” was truly confirmed in the example of the Shirvan people.

The world-famous, great poet Afzaladin Khagani, originally from Shirvan, wrote:

Shirvan is the mother of greatness in every way.

Its water, the morning wind is the remedy for my troubles.

The people of Shirvan were born noble, from beginning to end

That place is a gift of beautiful nature (Shirvani, 2004: 384).

Research materials and methodology

Historical documents, archaeological and ethnographic materials confirm that a great number of scientists, scientific and cultural figures, as well as medical specialists lived and worked in ancient Shirvan, whose fame attracted great attention and interest in countries near and far. In the 12th century great Islamic scholar Abu Tahir Isfahani wrote about Shirvan: “I do not know a country whose people and tebibs (doctors) have such a high level of medical thinking as in this country”. (Azerbaijan Soviet Encyclopedia,

1981: 302).

In the course of archaeological excavations conducted on the ruins of the Gulistan fortress in the village of Khinisli, one of the ancient settlements located in the northwest of the city of Shamakhy, numerous material and culture samples, presumably intended for the preparation and storage of medicines, were discovered. According to specialists, flasks, various glass, earthenware dishes for medical and other purposes, including glass vials and vessels in the form of flasks, were used in medicine, especially in pharmaceuticals (Jiddi, 1981, 174). In many foreign countries, especially in the scientific literature of Russia, France, Great Britain and Vatican, there are materials and information, archival documents, encyclopedias and museum samples related to the medicine of the Shirvan region of Azerbaijan (L’Historoire, 1953: 52.). All these materials are considered very valuable sources in terms of studying the characteristics of our folk medicine as a whole.

Research shows that in the medieval ages in developed cities and towns of Azerbaijan, under central and big mosques fully shaped educational mechanisms – madrasahs functioned as centers of religious and secular education. For example, archaeologists H.Jiddi and N.Musayev, who carried out archaeological excavations in the site of the ancient Juma mosque, which is still functioning in the center of Shamakhy city, stated that the cells found by them date back to the 12th century. Taking into account the size, volume and other characteristics of these cells, they came to the conclusion that about 80 or more students were taught there (Jiddi, 1991: 31). All this can be presented as an estimable fact that the religious centers-mosques and

other religious institutions functioning in Azerbaijan in the 12th century not only promoted religion, but also had medical institutions and provided medical services to the population.

Discussion

“Madraseyi Tibb” (Medical Madrasah)

Along with teaching Arabic, Persian languages, medicine, logic, rhetoric, geometry, philosophy, astrology, fiqh (is often described as the human understanding and practices of the sharia, that is human understanding of the divine Islamic law as revealed in the Quran and the sunnah (the teachings and practices of the Islamic prophet Muhammad and his companions), mathematics, calligraphy, history and literature also the most relevant and important areas of practical medicine were taught in this madrasah, which confirms that teaching was closely linked with practice. Sometimes big madrasahs had an observatory, “Dar-ush-Shafa (health center)” and library centers, which served as a scientific center that united the scientific and pedagogical activities of famous scientists of the time. One of these centers was the “Madraseyi Tibb” (Medical Madrasah), created in the ancient village of Malham of Shamakhy on the initiative of the scientist and thinker Kafieddin Omar ibn Osman, who lived and worked at the end of the 11th- the beginning of the 12th centuries (Sultanov, 1965: 235). The first information about this “Madraseyi Tibb”, known as “Dar-ush-Shafa” (Seyidbeyli, 2019: 118) and its creator were described in detail in “Tohfat al-‘Erāqayn” by Khagani Shirvani (Shirvani, 2004: 85-87).

In the 11th-12th centuries, Shirvanshah Manuchehr III and his son Akhsitan I paid great attention to the growth of economy, the development of crafts and trade, as

well as the development of medicine, the training of tebibs (doctors) and Luqmāns (Luqmān al-Hakim) in the Shirvan state. The presence of information about the great role played by the Shirvan rulers Manuchehr III and Akhsitan I in the development and effective work of the “Madraseyi Tibb” center was an expression of the state’s concern for science, art, people and human health at that time. (Efendiyev, 1964: 26, 90; Nasir, 1999: 14). It was with their support that Kafieddin Omar ibn Osman expanded the activities of the Madraseyi Tibb of Malham, thus to say in modern terms, establishing one of the first Medical Universities or Academies of the East in Shirvan. It appears from the research that besides the scientific medicine, folk medicine and pharmacology were studied in various directions and taught. Special attention was also paid to the related teaching of chemistry, theology, philosophy, astronomy, mathematics and astrology.

This scientific center that aroused great interest of researchers, was known by various names, such as “Shirvan Academy of Sciences”, “Madraseyi Tibb of Malham”, “Shamakhy Academy of Sciences”, “Malham Medical Academy”, Azerbaijan Medical Academy, Malham Academy, etc. (Babayev, 2004; Javadov, 1995: 66; Damirov, 1982; Kovaleva, 1971; Koshkin, 1971: 217; Podrobnoe opisanie putesthestviya, 1870: 809; Rustamov, 1966: 94; Sultanov, 1965: 235; Efendiyev, 1964: 26, 90).

Such academies, as centers of interdisciplinary and comprehensive scientific research, were founded by the Athenian philosopher Plato and functioned in the 4th century BC. Later, such centers were created in a number of countries around the world and played an important role in the development of a wide variety of areas of science and

in conducting interdisciplinary research (Borodulin, 1961, 254).

The formation and development of the Islamic religion and ideology created a historical necessity to translate the works of the ancient Greek physician Hippocrates (460-377 BC), the ancient Roman physician Galen (130-200), as well as Ibn Sina (commonly known in the West as Avicenna), (980-1037) in various fields of science, including medicine, into Arabic. All this had a significant impact on the scientific development of medical science in the Muslim East and played the role of a valuable source for medical science (Qajar, 2012: 4). Besides the works of the above-mentioned great scholars, Kafieddin Omar ibn Osman also widely used the empirical knowledge and experience of luqmāns, working in various regions of Azerbaijan, including ancient Shirvan, and used them in his practical work.

It is quite natural that the spread and development of Islam in Shirvan essentially created a solid foundation and conditions for cultural development, as well as ample opportunities for scientific relations, including the dissemination and exchange of medical experience. "Creating opportunities for Azerbaijani tebibis to study and work in different towns of the caliphate, familiar with the innovations of common Muslim medicine, fluent in Arabic and Persian, is one of the factors that has a serious impact on the development of medicine in Azerbaijan during this period" (Ahmed, 2012: 300). (Əhməd, 2012: 300). The existing situation, as in many Muslim countries, led to the creation of large medical centers in the central cities of Azerbaijan - Tabriz, Derbend, Ganja, Shabran and Shamakhy, and to operate under the names "Dar-ush-Shafa (health centers)", "Dar-ul-adab" (scientific and cultural centers). The Arab

scientist Abū al-Qāsim b. 'Alī Ibn Ḥawqal al-Naṣībī wrote about the existence of scientific centers in the 9th-10th centuries in such large cities as Barda, Beylagan and Tiflis, in parallel with these cities (Aliyeva, 2015: 71-72).

In "Dar-ush-Shafa" and "Dar-ul-adab", which were founded in the time of Ibn Sina, had achieved great successes in applying science and experience in clinical conditions (Qajar, 1997: 78). This tradition was also continued in the centers created in Shamakhy. This indicated both the medical activities of Kafieddin Omar ibn Osman and the development of our medicine as a whole, in relation to world medicine, which at the same time formed part of it. Apparently, this kind of intensive activity contributed to the creation of the first "Medical Madrasah" in Malham and the rise of this center to the level of an Academy.

According to sources and information of the local population, to create such a center in Malham was possible based on interesting experience. Kafieddin, who was well aware of the healing effects of environmental factors on human health, before opening the clinic, instructed his students to cut several sheep and hang them in different places around Shamakhy, where wolves could not reach. After a week, he went around those places on horseback and saw that everywhere all the hung sheep were tainted, except the one it was left as if it had just been cut. He decides that the healing center he envisioned can be built right here in the place called Malham (Qajar, 1997: 79; Informants: Khalilov; Mirzaliyeva).

Having extensive scientific knowledge and sufficient experience, Kafieddin was able to create a stationary medical center by the theoretical and practical aspects of medicine. He conducted research here and

attached great importance to the teaching and application of theoretical knowledge in practice. Here, on the one hand, the composition of various medicinal plants, trees, and water was studied, and on the other hand, experiments were conducted in stationary conditions on local people as well as who came here for treatment from various parts of the East, and the methods of treatment with positive results were taught to future *tebibs*. It is interesting that in the history of medicine, the ointment used for treatment was applied for the first time in this medical center (Javadov, 1995: 30).

Many scholars were invited to this medical center, who were well aware of the traditions of ancient Greek, Roman, Chinese and Indian medicine, who knew how to study and research them in practice, and all possible conditions were created for their comprehensive work. The geographical location of the territory where the center functioned created great opportunities for studying astronomy and astrology, observing celestial bodies, conducting research and drawing conclusions. It is no coincidence, taking into account the historical and scientific traditions, afterwards the Pirgulu Observatory was constructed not far from this place. This was due to the fact that to observe and to study the celestial bodies was more convenient and expedient in mountainous areas, in the open sky. This also serves to preserve scientific traditions.

It appears from the research that scholars and researchers of this period interacted with each other, knew the fields of science they were involved in, not in a limited way, and taught them to their students. They were engaged in the preparation of medicines and ointments from fruits, herbs and plants in stationary conditions, studying their composition, as

well as teaching; they trained many *tebibs*, pharmacists, theologians, and poets (Gadzhiyev, 1978: 8). From the notes of Professor D. Damirov it appears that it was for this purpose that “*Madraseyi Tibb*” was founded in Shirvan, which we deal with (Damirov, 1982). At “*Madraseyi Tibb*”, lectures on worldly sciences were given to patients and doctors, and theoretical principles obtained as a result of practical experiments were examined and studied in experimental processes. Here, along with human anatomy and physiology, an excellent educational process was carried out in the fields of medicine, theology, astrology, logic and mathematics, and specialists in various fields of science were trained there. Besides the local specialists, highly qualified scholars and *tebibs* coming from abroad worked at “*Madraseyi Tibb*”. It appears from the research that for the first time in our country stationary treatment was organized and many hopeless ailments were cured here. *Tebibs* and pharmacutists from Tabriz, Ganja and other cities were invited to the clinic. Students of Medical madrasah working under it collected medicinal plants in the mountains, gardens and forests (Azerbaijan Soviet Encyclopedia, 1981: 302; Nasir, 1999: 14). These materials were turned into medicines in the chemist’s shop of the clinic (Mikailova 2000, 44). In the course of the experiments, the head of the center prepared a classification of medicinal plants, thereby laying the foundation for scientific pharmacology (Alimirzoyev, 1969:8; Javadov, 1995: 30).

Like the traditional treatment centers of its time, the contingent of doctors in “*Madraseyi Tibb*” mainly consisted of surgeons called “*jerrahi*”, ophthalmologists called “*kehali*” (specialist in eye diseases, doctor, ophthalmologist in modern parlance), traumatologists called

“majabiri”, bone-setters, psychiatrists, and other specialists. The chemist’s was located in the courtyard of the clinic, where various plants were planted for treatment purposes (Aliyeva, 2015: 79). Residential houses for doctors and servants were also built nearby (Qajar, 2012: 109-110).

Since the Shirvanshah state took all the costs of the center on it, local patients were often treated for free. Financial resources, provision of food and equipment were under the direct control of the state, and additional assistance was provided if necessary. It had a large experimental area. All conditions were created for growing, collecting, supplying and storing plants and herbs. The doctors and other medical personal working here used all possible opportunities for the recovery of patients (Qajar, 2012: 109-110).

Simultaneously with the Malham medical center, a non-stop chemist’s shop was operating in the center of Shamakhy city. The preparation, composition, classification of medicines and other necessary issues were carried out here by specialists specialized in this field. As a result of the research, can be said that a larger medical network than we imagined – medical centers, pharmacies, laboratories – was created in Shirvan, the general management of which was directly carried out by an experienced doctor and tebib Kafieddin Omar ibn Osman (Mehraliyev, 2000: 3,14).

A rich library containing most valuable manuscript copies and books brought from Greece, India, China, as well as Middle Eastern countries was also operated at the center. In the teaching processes, the works of famous scientists, philosophers, doctors and pharmacists of Azerbaijan, collected in the library were widely used in theoretical trainings.

Research shows that the activities

of “Malham Medical Madrasah” was not limited with treating and curing patients or providing medical education only, it also played an important role in the propagation of Islamic doctrines. According to narration, many patients from distant countries would come here to be treated by Kafieddin Omar ibn Osman (Nasir, 1999: 14). The healing center was built in such a way that, regardless of where the patient came from, he would go from room to room in a consistent and systematic manner, receive treatment in 39 rooms, and after healing, he would pray in the 40th room, in other words, he would converted to the true faith and adopt Islam (Informants: Aghayeva; Khalilov).

Evidently, “Malham Medical Madrasah” was a perfect healing center from the viewpoint of the period, all conditions were available here, so that everyone who applied here would not return in despair. Undoubtedly, besides the human factor, state care, cultural relations, favorable geographical conditions, rich nature and loyalty to traditions played an important role here.

Trade relations with other countries played a significant role in the development of medical centers in Azerbaijan. Spices and other medicinal plants were brought to Azerbaijan from different countries through merchants. This trade was not one-sided, certain products were exported from Azerbaijan to other countries as well. A piece of poetry from Khagani also confirms the above-said:

*Know, I am the Moses of Mount Ava,
Now I am the Jesus of this world...
My heart is India, my inspiration is China,
Rare medicines are grown there (Shirvani,
2004: 85-86).*

Kafieddin Omar ibn Osman

Kafieddin Omar ibn Osman, who had

encyclopedic knowledge, also a great philosopher, alchemist, astronomer, etc. in scientific sources is characterized as a connoisseur of various scientific fields. It is likely that this famous person was born in 1080 in Shamakhy city and received an excellent education from prominent scientists, *tebib*s, theologians and astronomers of his time.

Medicinal plants used in folk medicine, their classification, the development of the pharmaceutical science, and the linking of existing theory and practice in this field are associated with his name. He was aware of almost all areas of folk medicine. Along with being a famous scientist, talented doctor, surgeon, he was also a skilled pharmacist. He deeply knew the composition of herbs and plants, their properties, and was also involved in their laying in, prepared medicines (Javadov, 1995: 30; Mikailova, 2000: 8). The *tebib*, who had excellent experience in treating nervous patients with raindrops and herbs, knew how to use mould fungus purposefully for the treatment of internal and external diseases. Out of 17 types of mould fungus - bread mould, milk mould, candy mould, honey mould, etc. by making a medicine (ointment) from such species, he managed to cure purulent sores, heart diseases (from the mould of sweet fruits, skin diseases (from dough, fat and fungus mould)) (Javadov, 1995: 30; Gadzhiyev, 1978: 95-100). Professor Koshkin, known as a researcher of the history of medieval medicine, spoke about the use of antimicrobial penicillin (green mould) to treat various diseases at the Malham Academy in Azerbaijan in the 11th century (Koshkin, 1971: 97).

Deeply familiar with the healing properties of Shirvan soil cover and hydrological resources, he was also able to use them effectively. He used them

in the treatment of different diseases by preparing various remedies - pills, ointments, liniments, drinks, extracts, compresses. He could treat rheumatism, gastrointestinal diseases, paralysis, neuralgia, joint and spleen diseases with vulnerary mud volcanoes and mineral water springs. In particular, various herbs growing in the rich forest massif of Malham village and the sulfurous water flowing around it created ample opportunities for the successful treatment of skin diseases.

The study of the therapeutic importance of sulfur waters, plants and fruits, the collection, drying and storage of medicinal herbs and flowers for pharmacy, laboratories, experience and teaching bases were mainly carried out centrally in the bosom of nature. It functioned as an authoritative center that closely linked science and experience with traditional methods of medicine. As a whole, historical sources confirm that the merit of Kafieddin Omar ibn Osman in the development of medicine and pharmacology in Azerbaijan is unexampled (Qafar, 1988: 79; Alimirzoyev, 1969: 8).

Khagani also describes his uncle Kafieddin as a perfect connoisseur of medicine, mathematics, including the philosophical views of Eastern and Western scientists. The poet calls him the "Aristotle" of his time, emphasizing that he is on the same level as Bugrat (Hippocrates) in medicine, Buzerjumeher in astrology, Gusta in wisdom, Jabir in poetry, Khalil in prose, and Ibni Muskeyyun and Ibn Sibawayh in science (Azerbaijan Soviet Encyclopedia, 1981:302).

The world-famous poet Khagani repeatedly mentions in his poems that he was educated by his *tebib* uncle, and thanks to him, he passed a great scientific school, and even became famous. He presents him to the reader with various high-ranking

names in his work and expresses his pride in him. In his poem dedicated to his uncle Kafieddin the poet writes: "He explained to me in a very easy way what "one", "two", "three", "four", "five" means. "Five" is wits, sense organs, "four" - the beginnings in the world - water, air, fire and earth. "Three" is a sign of inorganic nature, "two" - body and soul, "one" - God, etc. (Shirvani, 2004: 322; Qajar, 1997: 79).

It is no coincidence that in the works of the poet, the reflection of deep information about nature, human anatomy and physiology, as well as ways of healing a number of diseases, etc. was due to the influence of his uncle. This idea can be observed in the poet's "Tohfatal-*Erāqayn*":

*I got inspiration from my tebib
uncle,
I am a Hippocrates of the seven
words estate,
My mind has got from a thousand
and one seas,
I am familiar with every herb
on Gaf (Caucasus) Mountain*

(Shirvani, 2004: 322).

The poet boasts of his knowledge in the field of medicine and likening himself to Hippocrates, the genius physician of the ancient world, the founder of ancient medicine. He wisely writes: "It is not necessary for a tebib to be a philosopher, but it is necessary for a philosopher to be a tebib".

It is clear from the research that Kafieddin Omar ibn Osman, who was respected as a great scientist in the palace of Shirvanshahs, actually performed the function of vizier as well. In this respect, Khagani compares him to Omar Khattab, a statesman who gained great fame in politics and administration, and presents him as a person who "always carries the pin of scientific pride of his family on his

shoulder", and who will be trusted by future generations.

Kafieddin Omar ibn Osman was a perfect personality, a prominent scientist and a statesman who deeply knew the philosophical teachings of Avicenna, the great physician of the East, and the prominent representative of Hikmat-Ishraq Shihāb ad-Dīn Suhrawardī[(Qajar, 1997: 31).

The creation of vitamin D, which is useful for bones in the body under the ultraviolet rays of the sun, and serotonin, which relieves stress has been known to the medical world since ancient times. According to the opinions of the informants, it can be assumed that the best advice of the great Luqmān to those seeking healing was to use the sun as a means of treatment. Due to this, it is assumed that when he died in 1150, he was buried near Shamakhy in such a place where the sun rays are always reflected. The tomb of Luqmān, who served his people wholeheartedly in his time, was called "Dedegunesh" by the nickname given to him by the people, and has become a place where people believe and find healing. People who believe in the sainthood of the scientist come here as sanctuary, pray for healing of the sick, and make sacrifices. They believe that the doctor who once healed people being alive, will also heal with his soul and achieve their wishes. As a result of this belief, for centuries "Dedegunesh" has been considered one of the most sacred places in our country (Nasir, 1999: 14).

It is not only his uncle Kafieddin, but also another uncle Sadiq Vakhtaddin ibn Osman, his cousin Omar Vahideddin and others were engaged in folk medicine, which was formed as a traditional family profession in the Khagani Shirvani generation in Shirvan. Even Khagani himself was sometimes addressed as a



Fig.1. The Dedegunesh sanctuary

doctor. By mentioning their names in his works, Khagani clarifies their activities, albeit briefly. In particular, he presents his cousin Osman ibn Omar Vahideddin as the most life-giving tebib of the Shamakhy health center, "the Luqmān of time", "knower of all climates", "his teacher", "advisor" and "educator".

Besides to being a philosopher, theologian, doctor, pharmacist and surgeon, Osman ibn Omar Vahideddin is characterized as a musician with a perfect knowledge of music theory - a skilled player of the argan instrument, which is considered the primitive form of the modern organ. Researchers believe that he was one of the first doctors in the history of medicine to initiate the healing of patients with music. It is evident from Khagani's works that he had received his musical education from Vahideddin (Qajar, 2012: 110). Deeply saddened by the death of his cousin Vahideddin Khagani wrote a sad lament:

Oh my God! Gone is the philosopher of the earth,

The one, who opened the door of the meaning

has gone!

*His soul rose up and returned his place,
"Turn back!". Fate must have told him this moment.*

*O Khagani, mourn for uncle, shed tears,
Because he raised you and made a capable man (Shirvani, 2004: 357-358).*

Kafieddin's brother Vakhtaddin ibn Osman also held a special place among his followers. He was also one of the well-known medical scientists of his time. As a rule, it was he that headed the pharmacology and treatment works at Malham Medical Center (Babayev, 2004: 8). Researchers of the history of medicine note that Vakhtaddin had achieved significant success in the field of treatment with minerals (Efendiyev, 1964: 88-89).

According to the Shirvan people, the cave located not far from Malham was once famous for its healing properties. It was on the initiative of Vakhtaddin that those suffering from asthma and other respiratory diseases used to stay in this cave for several days and were cured by this method. Vakhtaddin also preferred bee honey in the treatment of patients. He

advised the use of bee honey, a valuable food product, to prolong life, work capacity, and physical and mental activity. He knew well that use of bee honey and wax in the treatment of various diseases, especially wounds to be useful, and he applied it during treatments (Javadov, 1995: 30). It should be noted that his conclusion about honey has also been confirmed in modern medical science. According to modern doctors, it is possible to treat most diseases with pure, natural honey (Lambarani, 2008; Informant Khalilov).

Khagani's creativity provides an opportunity to get information not only about Luqmān relatives working in Shamakhy medical centers, but also about other doctors. He writes proudly that once he was very seriously ill and was treated and cured by Shamseddin Inaki (1095-1165), an experienced doctor of Malham Dar-ush-shafa, one of the successors of the Kafieddin Omar's school in the field of medicine in "Elmi-adab" and the author of the work called "Tashriki-Abdan". (Javadov, 1995: 29; Mehraliyev, 2000: 61).

The traditions of the center created by Kafieddin Omar ibn Osman, who left a deep trace in the history of our science and culture as both a great Luqmān-tebib and a prominent philosopher, have been successfully continued for centuries, stood guarding the health of the people, and at the same time played an exceptional role in the training of a number of outstanding scientists. A.Olearius, a German traveler who visited Shamakhy, in Amsterdam edition of his travelogue in the 1727 wrote: "These people (Azerbaijanis) have colleges and academies, which they call madrasahs, to study sciences". (Podrobnoe opisanie puteshestviya, 1870: 709). As a continuation of observations of A. Olearius, it can be said that after Kafieddin Omar ibn Osman, many

Luqmāns worked in the world of Shirvan medicine, and there is no doubt that they were representatives of this great school. It is evident from the research that these Luqmāns were not only involved in their medical activities, but at the same time, they were the authors of works – considered an important source for the study of the history of our medicine. Thanks to the hard work of the well-known historian late F.Alakbarli, and due to the researches of the well-known ethnographer G.Javadov, information about the life and activities of some of them was presented to science and the public: Mahmud ibn Muhammad Dilshad Shirvani (the 15th century), Muhammad ibn Mahmud Shirvani (1375-1450), Hassan ibn Reza Shirvani (the 15th century), Mirza Hassan Shirvani (the 18th century), Muhammad Yusif Shirvani (the 17th-18th centuries), Imadeddin Mahmud (the 16th century), Shukrullah Shirvani (Shirvanzadeh Shukri – the 16th century), Kerbalayi Alakbar, Kabla Alakbar, Mirza Habib (end of the 19th-beginning of the 20th century) and others are an expression of the dynamism of medicine in Shirvan despite fringement and deaths (Javadov, 1995: 29; Alakbarli, 2006; Nasir, 1999: 17). After Kafieddin Omar ibn Osman, the productive activities of dozens of well-known medical figures in Shirvan can be explained as one of his great successes.

Although a thousand years have passed since the time when he lived, the inherited recipes have not lost their importance yet. Some of them are currently used for treatment. For example, a solution made from a mixture of pumpkin, black radish and carrot with honey used for kidney diseases, an ointment made of beaten beef bone and butter for the treatment of joint diseases, honey beetroot, sweet wine, mixed herbal syrups for heart diseases, egg yolk

and animal brain for intestinal diseases. mixture etc. are among this type of recipes (Javadov, 1995: 30; Informants: Aghayeva; Khalilov; Mirzaliyeva).

Like many great personalities, the name of Kafieddin Omar ibn Osman and the healing centers he created are remembered with respect in the history of science. Various creative persons, including the folk writer Isa Huseynov have dedicated a special place to his activities in the novel "Mahshar (Day of judgement)". It is mentioned in the work that people who have suffered a serious psychological shock came to the secret sanctuary in Malham and found healing in the cells there (Mughanna: 48-49). Regardless of who they are and where they come from, everyone who came here was cured and returned... (Nasir, 1999: 14-15).

Thus, although we could not obtain accurate and extensive information about the life and later stage of activity of the Malham Medical and Educational Center in Shamakhy region, its founder, great thinker Kafieddin Omar ibn Osman, the information about the services and successes of this Center, which was very valuable for its time, creates a great impression about that time. Historical facts and memoirs confirm that this center, created by benevolent people, later became a victim of merciless earthquakes and invasive marches and wars in the territory of Shamakhy, and had to be erased from the history. Simultaneously, many of the valuable works of our other doctors who worked in ancient times have been lost somewhere before they could survive the storms of time. However, even though centuries and generations have changed, the followers of the great doctor in every era have grown up, acted and are still actng in their own way. Those with high talents and skills who benefited from the

rich nature of Shirvan were always helpful for the survival of this ancient and at the same time sacred tradition originating from the Malham Medical Madrasah (Javadov, 1995:28-33; Nasir, 1999: 12-21; Informants: Aghayeva; Khalilov; Mirzaliyeva).

Conclusion

Examples that have come down to us from the medieval ages are of great importance in terms of illuminating the skills and abilities of our people from many aspects. For this reason, the researches related to Malham Medical Center, which was established in the 11th-12th centuries, are one of the topics that are considered relevant. The activity of the Malham Medical Center can be characterized at the same level as the well-known, world-famous medical institutions of the Middle East in the medieval ages. The activity of this center has signed several innovations in the history of medicine in Azerbaijan, which have not been found in any source before:

- in-patient treatment was arranged;
- the foundation of pharmacology was laid;
- currently the medicine called ointment was made here.

Undoubtedly, this fame is connected with the name of its founder, in the words of Khagani, the best in scientific "knowledge" and "scientific manners", a powerful judge, a skilled surgeon, a master thinker in mathematics, a master in "darul-ulum", a genius teacher, a true guide of young people, a philosopher of the world, an invaluable person who opened the doors of high ideas (Aliyeva, 2015:71-72) - Kafieddin Omar ibn Osman.

Unfortunately, this great genius, who cured thousands of people with his high scientific skills at a time when additional

information was scarce and there were no technical possibilities, who left an indelible mark in the history of medical science, is hardly known. It would be commendable to implement measures at the state level for this personality, who is known only narrowly, by those working in the field of medicine, or those who study the history of this field, to be recognized by the general public, as well as in the world. Celebrating

his anniversary, erecting his monument, naming one of the most famous medical centers after him, etc. may be included in these measures. In our opinion, mentioning the name of Kafieddin Omar ibn Osman along with our world-famous geniuses and remembering him will play an important role in promoting the rich history of our medicine.

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ШАМАХЫ ҚАЛАСЫНДАҒЫ ОРТА ҒАСЫРЛЫҚ МЕДИЦИНАЛЫҚ ОРТАЛЫҚТАР

Аннотация. Мақалада орта ғасырларда Әзірбайжанның ғылым және мәдениет орталықтары ретінде белгілі Ширван аймағында жұмыс істеген медициналық орталықтардың қызметі қарастырылған. «Малхам» медициналық орталығының ғылыми және медициналық қызметі Орталық Әзірбайжан шекарасынан тыс мемлекеттерде де танымал болды. Сол кездегі дереккөздерге сүйенсек, ұлы философ, алхимик, астроном, энциклопедиялық білімі бар, ғылыми саланың білгірі Кафиеддин Омар ибн Осман орталықтың негізін қалаған. Кафиеддин Омар ибн Осман өзінің жоғары медициналық білімі арқылы көптеген адамдардың сауығып кетуіне көмектесті. Ол классикалық Әзірбайжан әдебиетінің көрнекті өкілі Хагани Ширванидің ағасы болған. Қағани өз еңбектерінде нағашы ағасын әрқашан үлкен құрметпен еске алып, оның білімін дүние жүзінің көрнекті ғалымдары деңгейінде бағалаған.

Кафиеддин Омар ибн Осман ұлы тебиб (дәрігер) қайтыс болғаннан кейін де, адамдар оның көмегі мен емделу сеніміне үміттеніп, киелі орын

ретінде бейітіне зиярат етуді жалғастырды. Таза ауада серуендеу, күн жылуы арқылы сияқты емдеу әдістерін ұнататындықтан, оның жерленген жері халық арасында «Дедегунеш (Күнатасы)» Логман деп аталады. Оның өсиеті бойынша денесі де күн түсетін аймаққа жерленген. Кафиеддин Омар ибн Осман негізін қалаған мектептің шәкірттері халық денсаулығын жақсарту үшін Әзірбайжан медицинасының тарихына құнды үлес қосты.

Кілт сөздер: Ширван, Малхам медициналық орталығы, медицина, фармацевт, Медресей Тибб, Дедегунеш.

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СРЕДНЕВЕКОВЫЕ МЕДИЦИНСКИЕ ЦЕНТРЫ ШЕМАХЫ

Аннотация. В статье рассматривается деятельность медицинских центров, функционирующих в Ширванской области в средние века, известные одновременно как центры науки и культуры Азербайджана. Есть сведения, что в этот период Медицинский центр «Малхам» стал широко известен своей научной и медицинской деятельностью. О нём было известно далеко за пределами Азербайджана. Согласно источникам того времени, основатель центра Кафиеддин Омар ибн Осман, великий философ, алхимик, астроном и др., обладал энциклопедическими знаниями и характеризовался знатоком в научных областях. Кафиеддин Омар ибн Осман, обладая высокими медицинскими познаниями, помог многим людям обрести исцеление и сделал все возможное, чтобы они вернули себе здоровую жизнь. Он приходился дядей Хагани Ширвани - видному представителю классической азербайджанской литературы. В своих произведениях Хагани всегда с большим уважением вспоминал дядю и оценивал его знания на уровне видных мировых учёных.

Даже после смерти этого великого тебига (врача), люди продолжали посещать его могилу как святую святых, всё надеясь на его помощь и веру на исцеление, как это было при его жизни. Поскольку он предпочитал такие способы лечения, как прогулки на свежем солнечном воздухе, солнечные ванны и т. д., место захоронения его в народе именуют «Дедегунеш» Логман. По его завещанию, он был похоронен на солнечной стороне. Учащиеся школы, основанной Кафиеддином Омаром ибн Османом, всегда стояли на страже здоровья людей и внесли ценный вклад в историю медицины

Азербайджана.

Ключевые слова: Ширван, медицинский центр «Малхам», медицина, фармацевт, «Медрасеи Тибб», «Дедегунеш».

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