



## ANOTHER SCENE FROM ALISHER NAVOI'S SOCIAL LIFE

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### ANNOTATION

*Alisher Navoi has done a lot of creative work in his social life. His goal was to bring prosperity to the people, culture and science. Among the dozens of good constructions he built were hospitals, which were enjoyed by the common people as well. The article says that he was a philanthropist and patron of the hospital built by the great statesman - "Doru-sh-shifo" or "Shifoiya". Navoi's letter to one of the princes testifies to this good deed.*

### Key words

"Doru-sh-shifo", "Shifoiya", Sufi, May, ummul habois, Khoja Hafiz, Sharhi kulliyot, Mawlana Ghiyosiddin Muhammad Tabib, Mavlono Qutbiddin Odam, Alisher Navoi, "Ikhlosiya".

Just as in a number of Alisher Navoi's works we find scenes of drunkenness and its negative consequences, we also read the words of the great thinker about how harmful this evil is to a healthy life. According to the poet, drunkenness is a disaster that has negative consequences for both man and the state. Accordingly, he called the king (Sultan Husayn Bayqara) and the princes (sons of Husayn Bayqara) as "ummul habois", the mother of evil, as much as possible (in some places Navoi also called her "boda", "sharob", "chogir" ) urges them to refrain from consuming. For example, in a letter sent in response to a letter from his friend Sultan Hussein Bayqara, we read: *"Хукм бўлиб эрдиким: "Хаёлингга келган давлатхоҳона сўзунг бўлса, айт". Сўз будурким, ҳаво исиди, улча имкони бор, чоғир ичарда риоят вожибдур"* - **"If you have any advice on state affairs, tell me. "** said. **We want to mention, the heat is rising, take this into account as much as possible when taking alcohol."**

If one of the letters to Shahzoda Badiuzzamon is finished with the warning words *"Май меҳўру ҳушёр мебош"* – "Drink but be vigilant", in another letter the words "... wine and other alcohol as *"уммул ҳабоис"* (the mother of naughtiness)" appear. The total evil



will be born (see the light). And please, my son, if it is possible – once and for all, and if it is not possible, try as much as possible not to drink. ", - he gives his advice.

The fact that Navoi is giving these advice in a pleading tone is explained, definitely, by the fact that the person to whom the letter is sent is the ruler. In another letter, Navoi politely states his purpose, which suggests that the letter was written to one of the princes. But that's not the point. Perhaps it is the fact that what is written in it is a unique record of Navoi's social activity. After all, this is also about alcohol. However, now it will not be criticized, but will be talked about ways to prepare it and its useful properties when ready. Naturally, this seems unusual to the reader. However, if we pay more attention to what is written, if we think more deeply about what is said, it becomes clear that Navoi's real goal is completely different.

The letter begins with a description of the order in which the alcohol was prepared:

*“Ҳукамо қавли бода тартибиятида мундоқдурким, киши тиласаким, май улча мумкиндур талх келгай. Они қуйарда керакким, узуми улча мумкиндир чучимиш бўлғайким, висол шарбати чучуклигидин сўнг сипеҳр даври соғаридин андоққи, фироқ хуноби аччиқ келур, узум доғи ҳар неча чучукроқ бўлса, бодаси аччиқроқ келур”* - The judges' guidelines for making alcohol are that if one wants the alcohol to be as bitter as possible, the grapes used in making it should be as juicy as possible, such as the tears of separation that come at the end of the sweetness of visol juice.

Navoi makes a beautiful analogy here. It is known that in a number of his poems, referring to the traditions of Eastern poetry, the poet figuratively refers to alcohol as "the child of a man", ie "the child of the one".

In particular:

Қилма раз фарзандидин кўп ҳамдаму дамсозким,

Пардадардур асру бу шоҳидвашу маккора қиз.

(Do not praise one man's child too much,

This beloved cunning girl is the revealer of your secrets).

*“Бу мазкур бўлғон узумни ёнчқондин сўнгра янги купгаким, неча қотла ёғлоғондин сўнгра қалин мумламиш бўлғайлар — қуйулғай ва бир йилдин сўнгра сузгайлар, доғи уч ой таъриф қилғон йўсунлуқ купда бошин беркитиб қўйгайлар”* -



After the grapes are crushed, they are greased several times, then put in new waxed cubes, filtered a year later, and for another three months they are poured into the cubes and their mouths are closed.

It is known that the "koop" is a vessel made mainly of flat and smooth boards with a circular attachment or a cylindrical vessel, which until recently was probably still used to obtain milk fat in places suitable for animal husbandry. The name was slightly changed, that is, it was called "kuv" (kup-kub-kuv). It is clear from the letter that such a vessel was originally called a "koop" ("kup") and was used in the past for a wider purpose, including in the production of wine.

*“Ондин сўнгра соф шишаларга солиб, қирқ кун бийик тоқларда қўйгайлар.*

Ҳазрат Хожа Ҳофиз қуддиса сирриху дебдурким:

Аё сўфий, шароб онгаҳ шавад соф

Ки, дар шиша барорад арбаине.

Ондин сўнгра ул май тўрт сифатқа мавсум бўлур: сафойи лавн, тийби таъм, атри ройиҳа, эътидоли қивом. Бу навъ тартиб била тўрт сифатқа мавсуф бўлгон жинсдин оз миқдори кўп маразға илож бўлур, деб муқаррар қилибтурлар.

#### **The definition and content:**

**It is then placed in clean glass jars and sealed for forty days, as Hoja Hafiz said:**

O Sufi, know that when the wine

Is in the bottle for forty days, it will be pure.

Then this alcohol has four qualities: clear color, pleasant taste, fragrant aroma and moderate qivom (or in other words, maturity in moderation). Thus, a small (!) amount of alcohol, which has four qualities, is said to cure many diseases.

After that Navoi moves to the main purpose:



“Бу вақтда “Дору-ш-шифо”дағи ғурабо ва муразодин баъзиға атиббо буйруғи била бу навъ жинс дарбойист бўлбтур. Хотирға андоқ келдиким, чун ул фарзанд кўпроқ авқот бу амрға иштиғол кўргузур, анинг сувчихонасида, шак йўқки, бу навъ жинс бўлғусидур. Ондин бирор нима юборилса, нотапон ғарибларға ва сиҳхат сармоясидин бенасибларға агар қуввате ва сиҳхате етишса, шак йўқки, куллий савоб анинг зимнида бўлғусидур.

Караму лутф бирла қил ирсол  
Бор эса бу савод аро ёзғон.  
Ичибон кўп гуноҳ қозғондинг,  
Ичириб бир савоб ҳам қозғон”.

The meaning of this text:

- These days, some of the strangers and patients at “Doru-sh-shifo” need such alcohol on the instructions of doctors. It occurred to him that the child<sup>1</sup> would spend a lot of time drinking it, so there was no doubt that he would have something like that in his swimming pool<sup>2</sup>. If you send some of it, and from it give strength to the poor strangers and the poor sick, you will surely be greatly rewarded as a result.

Please send it to us,  
If there is, what we wrote in this letter  
You have sinned a lot by drinking,  
Make others drink and find a reward.

In our opinion, the term "Doru-sh-shifo" should attract more attention of any student. Because the main purpose of the letter writer is connected with this place.

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<sup>1</sup> Referred to the prince to whom the letter is meant to

<sup>2</sup> Therefore, the place where drinks are stored



It is understood that there are strangers and patients in this place, which means "hospital" (Arabic: house, yard). But what has Navoi got to do with the place, and why is it trying to "extract" (ask for) alcohol from the prince to heal strangers and sick people there?

Not only Navoi's contemporaries, but also the historian Hondamir, who grew up under his guidance, seem to have found some answers to this question in his book<sup>3</sup> *Khulasatu-l-akhbar* (Summary of Messages). We read in one of the chapters of the book, "Some buildings in the interior of Herat.":

**"Doru-l-Xadis"** and **"Doru-sh-shifo"**. *"From the buildings of Mahdi Uly Milkat Aga. Nowadays, it is prospering due to the attention of Amir Alisher, a close friend<sup>4</sup> of His Majesty the King...."*

"Under the heading "Registration of prestigious sites in the outer part of the city of Herat" we find more relevant information:

**Jome mosque.** It is one of the magnificent buildings outside of Herat, which has become a place of honor with the generosity of a close friend of the Sultan ... On the south side of this mosque, "Dorush-shifo" was built with great grace and elegance. Between the buildings of that paradise there is also a pool of kawsar, and the judges and doctors of Islam are always engaged in the treatment of strangers and the sick...."

In other parts of the book, that is, in the part of the zikr mentioned by the scholars who lived at the time<sup>5</sup> of writing, it is clear that the activities of a number of physicians are connected with this place of healing.:

**"Mavlono Qutbiddin Odam.** He was the Jolinus of the time<sup>6</sup>, the Bukroti of the time<sup>7</sup>, and behind the great care and attention of the supreme emir Alisher, he stepped to the peak of glory and for some time taught in the "Doru-sh-shifo" of the hazrat.."

**"Mavlono G'iyosiddin Muhammad Tabib.** The face of the situation is adorned with various sciences and virtuous sciences, especially in the honorable medical science, which has produced excellent skill. For example, at that time he wrote a very clear and graceful commentary on Ilaqi's book "Methods of Healing" and wrote a time-bound margin on the

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<sup>3</sup> A part of this book was translated from Persian by the well-known orientalist Boriboy Ahmedov and included in his book "In memory of Navoi's contemporaries" (pp. 58-79).

<sup>4</sup> Navoi was given the title of "mukarrlb us-sultan"

<sup>5</sup> In short, in 1489-1500

<sup>6</sup> Therefore, Galen

<sup>7</sup> Therefore, Hippocrates



miraculous "Sharhi Kulliyot" by Mavlano Nafis and decorated it with the honorable names of the great Amir Alisher. For a long time, he has been teaching the medical books and treating patients in the "Doru-sh-shifo" of his close friend, the sultan...."

**"Mavlono Muhammad Tabib.** "He is very greedy<sup>8</sup> to treat patients, especially strangers, with medicinal herbs. He really has a great skill in medical science and is always busy with his work in the "Dorush-shifo" of His Highness Amir Alisher and enjoys the fixed salary of the place."

**"Mavlono Nizomiddin Abdulhay Tabib<sup>9</sup>.** Initially, her was engaged in the treatment of patients in the "Doru-sh-shifo" of amir Alisher.

A number of information becomes clear from what we have quoted. We thought it appropriate to clarify one issue before talking about them. The historian gives information about two "Doru-sh-shifo". The first is a hospital built by Princess Milkat aga (the first wife of Sultan Abu Said, a descendant of Temur) in the city of Herat, and the second is Dorush-shifo, built outside the city of Herat. So which of the above-named physicians was engaged in "teaching medical books and treating patients?"

However, both of them are directly related to the name of Navoi. In other words, although the interior of the city was built by Milkat aga, it is now prosperous with Navoi's attention. Outside Herat, Doru-sh-shifo was built in a complex of buildings built with Navoi's generosity and effort, and a swimming pool was built near it.

According to the "Vaqfiya", in 1476 Navoi was given land on the north side of the city of Herat to build a palace and a courtyard. Navoi built a garden and a building on a wall of thirty acres (1 acre corresponds to about 40 square meters). Navoi demolished the old building called Margani (used in some books as Murgani) and built a Doru-l-Huffoz recitation hall in its place, as well as the Ikhlosiya Madrasa and the Khalosiya Khanaqah next to it. At the same time, Navoi has established a foundation for these settlements from his own property. However, although these buildings are mentioned in detail, the Khulasatu-l-akhbar does not mention the Doru-sh-shifo and the bath mentioned among these buildings.

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8. Here the term is used in the sense of "hard given"

9. This is Abdulhay Tabib, who refused to mine Navoi, who fainted due to a stroke, while meeting his friend Hussein Boykaro, who was returning from the Astrobod uprising. See: U. Karimov. Navoi and the palace doctor. Tashkent Hakikati newspaper, February 15, 1983.



In our opinion, this can be explained by the time of writing of these two works. Navoi, in one of the end-rubais at the end of the Vaqfiya

Thankfully, the bulls<sup>10</sup> were perfect,  
The foundation of this area was detailed,  
Eight hundred and eighty-six dates,  
His waqf was the musajjal of that day.

mentions the time of writing. The year 886 AH corresponds to 1481 AD (only January 1482 is included in this account). Khulasat ul-Akhbar was created in 1498-1500.

From this it can be concluded that the Doru-sh-shifo and the bath in question were built after the creation of the work Vaqfiya. At the time of writing of "Hulosat ul-axbor", it is not that they were built, but that they became famous as places where the famous rulers and doctors of the time practiced medicine, as evidenced by other sources.

For example, when Zahiriddin Muhammad Babur spoke about the events of 1506-1507 in his work "Boburnoma", he said that Sultan Husayn Bayqara came to Herat at the invitation of his sons to fight together against Shaibanikhan and stayed at Alisher Navoi's house until his return. He writes that he visited the sights of the city every day and visited the tombs of the saints, and wrote: ... Badiuzzaman's madrasa on the place of the Jo'yi Injil and Alisherbek's sitting houses are called "Unsiya", my mausoleum and mosque are called "Qudsiya", my madrasa and khanaqah are called "Khalosiya" and "Ikhlosiya", my bath and "Doru-sh-shifo" they say "Safoiya" and "Shifoiya", and I traveled for a while..

So, the "Khalosiya" room and the "Safoiya" bathhouse, which were built in the same row as the "Ikhlosiya" madrasah, and the "Shifoiya" medical place are the same as the above-mentioned bathhouse and the hospital itself. At this point they are now referred to by term names, not bathrooms and toilets at all.

In his second work, Makarim ul-akhlaq (Good Deeds), written in his memory shortly after Navoi's death (1501), Khandamir's "close friend of the sultan" tried his best to raise the ranks of eminent scholars and dignitaries. said to have acted. He noted that he had built

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<sup>10</sup> Therefore, buildings



madrassas and khanakahs for the students so that they could study peacefully and comfortably, and then he spoke about them one by one. After the “Ikhlosiya” and “Khalosiya” madrasas, he writes: “Shifoiya” is a beautiful building on the west side of this madrasa, i.e. “Khalosiya” madrasa. Now, in this place Mavlono Giyasiddin Muhammad (!) is teaching Mavlono Jaloliddin medical sciences.”.

Elsewhere, Navoi lists the pools among the good buildings he has built, as well as the pool next to “Shifoiya”, which is undoubtedly the buildings of “Doru-sh-shifo” and bathhouse.

From the information given in these sources, we now know not only that the “Doru-sh-shifo” mentioned in the letter was a hospital built by Navoi himself, but also a number of other buildings in Herat at that time.

First of all, “Doru-sh-shifo”, built by Milkat aga, one of the best buildings in Herat, was not left out by Navoi, who took the government position for the sake of the people's prayers and to gain the consent of the people as well as he considered it his duty to break the blade of oppression and apply revenge ointment to the wounds of the oppressed. In this medical place (probably the only hospital in Herat) he undertook to supervise the activities of the physicians and to provide for the financial needs of the place.

Secondly, he built another “Doru-sh-shifo” at his own expense, among the good buildings he built on the air outside the city. Now, the center is not only a hospital where patients can be treated, but also a scientific institution where medical students can study science. It is no coincidence that Khandamir included this place among the Ikhlosiya and Khalosiya madrasas.

Thirdly, Navoi hired "Doru-sh-shifo" mature doctors and judges of that time, who were paid. In turn, they "worked hard to study the current medical books and treat patients" in order to justify the trust and attention of a patron like Navoi.

Fourthly, some of the judges who worked here also created scientific works with Navoi's suggestion and advice, as well as financial and moral support.

Fifth, Navoi's built “Doru-sh-shifo” (probably to distinguish it from other hospitals) was later called “Shifoiya”.

So, the "Doru-sh-shifo" mentioned in the letter is "Shifoiya", from which it is written





that Navoi came to the hospital from time to time to keep track of the work, the work of doctors and patients, and even the need for treatment. It is also known that he sought ways to provide the items needed. That is, when it came time to inquire about the work at the hospital, the doctors said that some patients needed alcohol in their treatment. He is asking the prince to send some of this necessary "thing." Because, as can be seen from the continental poem at the end of the letter, he had been drinking for a long time. So which of the sons of Hussein Boyqaro was that prince? It is not possible to determine this within the letter. However, at this point, Bobur's information, which seems to be related to this issue, comes to mind. In a section of the "Boburnama" devoted to the events of the Nine Hundred and Eleventh Years, he writes of Hussein Bayqara's children: "He was also Ibrahim Hussein Mirza. He did not look bad by his nature. Hiri (Hirof-Yu.T.) Died in the time of his father, who drank too much of his wine."

Perhaps the prince to whom the letter is addressed is Ibrahim Hussein Mirza, or one of the Sultan's children. It doesn't matter to us that much. What is important for us is that Navoi has two good intentions in this letter. That is, to obtain wine from the addressee for the treatment of some of the patients in the hospital, and to imply, rather than to imply, that the prince had been given to drunkenness in a beautiful manner on the basis of this request.

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