

SELJUK and OTTOMAN MEDICINE

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İslam öncesi Orta Asya Türk tıbbını, uygulanan tedavi metotlarına, amaçlarına ve formasyonlarına göre 2 gruba ayırmak mümkündür:

1. *Kam (şaman)* ve *baksı* denilen, Şamanizm'in majik tedavi yöntemlerini uygulayan büyücü-hekimlerin yürüttüğü hekimlik.
2. *Otaçı, emçi ve atasagun* denilen, droglarla ve diğer tedavi yöntemleriyle yapılan, dönemin maddi tıbbi anlayışını temsil eden hekimlik.

İslam öncesi Orta Asya Türk dünyasında böyle bir ayrımın mevcudiyetinin kesin delili, *Kutadgu Bilig*'in 4355-4365. beyitleridir:

MU'AZZİMLER BİRLE KATILMAKNI AYUR	BÜYÜCÜLERLE İLİŞKİLERİ SÖYLER
Bularda basa keldi afsuncular	Bunlardan sonra da büyücüler var,
Bu yıl yeklik igke bu ol emçiler	Cin, peri derdini, bunlar ilaçlar.
Bularka yime ök katılgu kerek	Bunlarla da yine, katılmak gerek,
Bu yıl yeklig igke okıgu kerek	Cin, peri derdini okutmak gerek.
Kalı asgı tegsün tise sen saña	Eğer fayda gelsin, sana diyorsan,
Yime edgü tutgil ay ersig toña	Ey mert yiğit, yine, sen iyi davran.
Otaçı unamaz mu'azzim sözün	Tabib onaylamaz, büyücü sözü,
Mu'azzim otaçık evrer yüzün	Büyücü tabibten, çevirir yüzü.
Ol aymış otug yise igke yarar	O der, ilaç yese, derdine yarar,
Bu aymış bitik tutsa yekler yıra	Bu der, yazı tutsa, cinleri ırar.

OTAÇILAR BİRLE KATILMAKNI AYUR	TABİBLER İLE İLİŞKİLERİ SÖYLER
Bularda basa kaç kutu bar adın	Bunlardan sonra var, başka sınıflar,
Baka körse bilgi biligde öngin	Dikkat et, bilgiden önde, bilgi var.
Olarda birisi otaçı turur	Bunlardan bir de, gör, tabiblerdir,
Kamuğ ig togaka bu emçi erür	Tüm ağrı sızıya ilaç verendir.
Yime ök kereklig sanga bu kişi	Yine çok gerekli, sana bu kişi,
Anınsız oñulmaz tirilik işi	Onlarsız olmaz sağlığın işi.
Tirig bolsa yalñuk yime igler ök	Sağlığında insan, hep hasta olur,
İgin emçi körse otun emler ök	Tabibler görse hemen, bir ilaç bulur.
İg ol kör kişike ölüm koldaşı	Kişide hastalık, ölümle yoldaş,
Ölüm ol kişike tiriglik tuşı	Ölüm insanlara, hayatıyla eş.
Bularnı yime edgü tutgıl yakın	Bunları da yine, yakın tut iyi,
Kereklig kişi bu küdezigil hakın	Gereken kişiler, gözet hakkını.

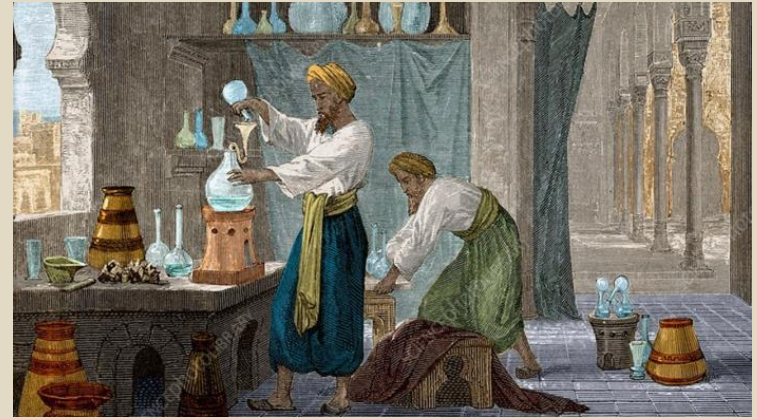
Medicine in the medieval Islamic world

- Translation movements
- medicine developed in the Middle East, and usually written in Arabic
- preserved, systematized and developed the medical knowledge of classical antiquity, including the major traditions of Hippocrates and Galen
- During European Middle Ages, Middle Eastern medicine was the most advanced in the world, integrating concepts of ancient Greek, Roman, Mesopotamian and Persian medicine as well as the ancient Indian tradition of Ayurveda.



Medicine in first Muslim Turkic societies

- 9th century: Ahmad ibn Tulun mosque in Cairo with hospital, pharmacy and bathhouse
- Kutadgu Bilig (1096): *otakçı* and *efsuncu* physicians
- Transoxania in 10-11th century:
 - Al-Razi (Rhazes)
 - Al-Farabi (Alpharabius)
 - Al-Biruni
 - Ibn Sina (Avicenna)



Medicine during Seljuk era

- Military medicine: mobile army hospitals
- Educational institutions: *nizamiye*
- 12-13th century: hospitals in Aleppo, Damascus, Kerman, Tabriz
- İsmail Cürcani (12th century): “Zahire-i Harzemşahi”
- Qalavun complex: 13th century, in Cairo; built by Mamluk sultan; hospital, madrasa, mausoleum



Hospitals in Anatolia

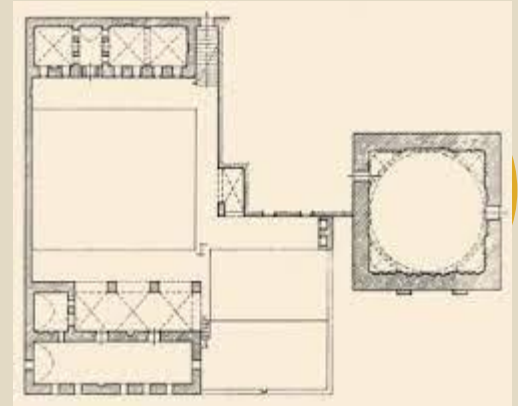
- After the Battle of Manzikert (Malazgirt) in 1071, several Turkish emirates were founded in Anatolia.
- They built hospitals called *darüşşifa*, *darüssihha*, *maristan* or *bimaristan*



Eminüddîn Mâristânî

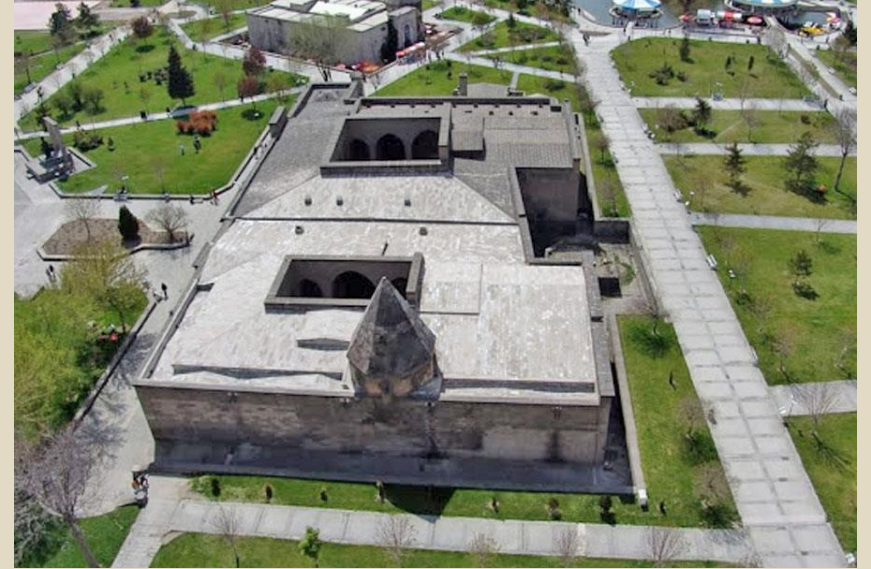
Mardin

- Eminüddin Hospital (1108-22) in Mardin, by Artuqid rulers Eminüddin and Necmeddin İlgazi
- Complex included mosque, madrasa, bathhouse, fountain, hospital
- Active until the end of 18th century (with only one physician)



Gevher Nesibe Dârüŝŝifâsı ve Tıp Medresesi Kayseri

- Gevher Nesibe Hospital and Medical Madrasa (1206)
- **First medical institution by Anatolian Seljuks**
- By Gıyaseddin Keyhüsrev for his late sister, in Kayseri
- Hospital (*ŝifaiye*) + Medical School (*Gıyasiye*)



İzzeddîn Keykâvus Darüşşifası Sivas

- İzzeddin Keykavus Hospital (1217),
- By İzzeddin Keykavus I, in Sivas, includes his tomb
- Largest of the Anatolian Seljuk hospitals
- Foundation charter (*vakfiye*)
- Used as madrasa in Ottoman era (*Şifaiye Medresesi*)



Turan Melek Darüşşifâsı Sivas

- Turan Melek Hospital (1228), in Divriği
- Mosque part by Divriği Mengujekid ruler Ahmed Şah, hospital part by his wife Turan Melek
- Divriği Ulu Camii ve Darüşşifası (Great Mosque and Hospital of Divriği) is a UNESCO World Heritage Site since 1985



Hospitals in Konya and Aksaray

- No longer existing
- Konya:
 - Mâristan-ı Atîk (Kılıç Arslan II)
 - Dârüşşifâ-i Alâî (Alaeddin Keykubat)
 - a third one by İzzeddin Keykavus II
- Aksaray: 13th century



Cemâleddîn Ferruh Dârülâfiyesi Çankırı

- Cemaleddin Ferruh Hospital (1235)
- in Çankırı, by Seljukid statesman Cemaleddin Ferruh who was the trustee of the Sivas Hospital foundation



Mu'înüddîn Süleyman Dârüŝŝifâsı Tokat

- Muinüddin Süleyman Hospital (1255-75)
- By Seljukid statesman Pervâne Muinüddin Süleyman, in Tokat
- Later used as madrasa (*Kırkızlar Medresesi*)



Ali bin Süleyman Mâristanı Kastamonu

- Ali bin Süleyman Hospital (1272)
- in Kastamonu; by Mühezzibüddin Ali (son of Pervane Muinüddin Süleyman)
- No longer existing
- There were other hospitals established in 13th century in Akşehir, Malatya, Silvan, Erzurum, and Erzincan as well.

Anber bin Abdullah Dârüşşifâsı

Amasya

- Anber bin Abdullah Hospital (1308-9)
- in **Amasya**; by a slave of the wife of İlhanid ruler Olcayto Sultan Mehmed
- 15-16th century prominent physicians: Şükrullah, Sabuncuoğlu Şerefeddin, Halimi
- used as asylum in 19th century
- today, as Sabuncuoğlu Museum



Beginning of the Ottoman era

- Ottoman judges (*kadi*) upheld the foundation charters of the health and social assistance institutions.
- The diplomas of the physicians educated in medical schools bear the name of the professor (mudarris) not the school (madrasa).
- Physicians in Ottoman Empire included Ottoman Turkish physicians educated in local schools, Turkish or other Muslim physicians educated in Oriental schools, Christian or Jewish physicians educated in Western schools

Theory of four humours (ahlât-ı erbaa)

- Blood (*kan*): derived from fine foods such as meat and egg; originates from liver; hot and moist
- Yellow bile (*safra*): derived from desserts; originates from gall bladder; hot and dry
- Phlegm (*balgam*): derived from fish, yoghurt, and fresh fruits; originates from lungs; cold and moist
- Black bile (*sevdâ*): derived from dried food items such as garlic; originates from spleen; cold and dry

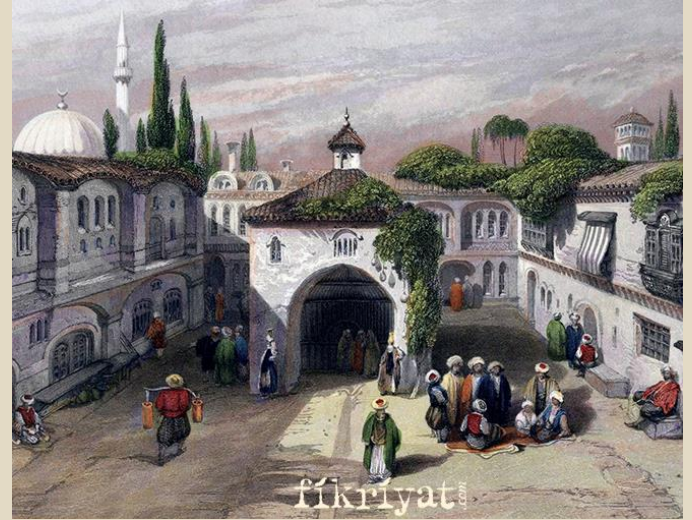
14th century

- **Yıldırım Darüşşifası:** Yıldırım Hospital (1399), in **Bursa**, first Ottoman Hospital
- Hekim Bereket: the first medical book in Turkish in Anatolia (Tuhfe-i Mübarizi)
- Geredeli İshak bin Murad
- Hekim Hacı Paşa: head physician in Qalavun Hospital, there are deontological passages in his books
- Sivaslı Hekim Ali
- Hekim Ahmedî: his book includes references
- Yusuf Sinaneddin who was also known as Hekim Şeyhî (personal physician of Sultan Mehmed I)



15th century hospitals

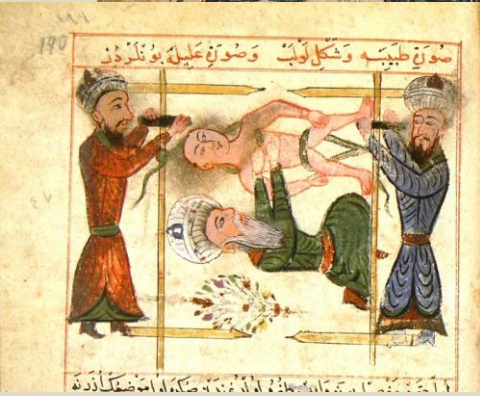
- Edirne Cüzzamhanesi (Edirne Leprosarium)
 - Miskinler Tekkesi
- Fatih Darüşşifası: Fatih Hospital (1470), in İstanbul
- II. Bayezid Darüşşifası: Bayezid II Hospital (1488), in Edirne



15th century physicians

- Germiyanlı Ahmed Dâî
- İbn Şerif (Şerifoğlu)
- **Sabuncuoğlu Şerefeddin** (1385 – 1468): “Cerrahiyetü'l-Haniyye” includes dozens of drawings on surgical interventions and instruments



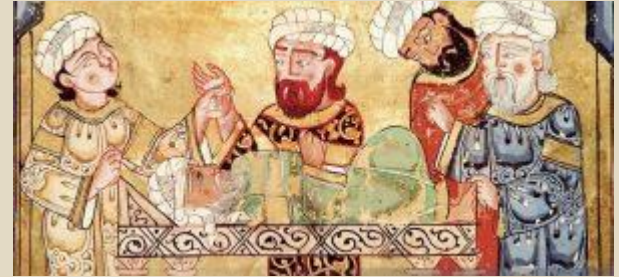


16-17th century hospitals

- Hafsa Sultan Darüşşifası (1539): Manisa
- Haseki Darüşşifası (1550): İstanbul
- Süleymaniye Darüşşifası (1557): İstanbul, the most important one, included an extra (fourth) physician, its pharmacy (*Darülakâkir*) provided drugs for other hospitals in the capital, included two madrasas (medicine, theology)
- Nurbanu Sultan (Valide-i Atik) Darüşşifası (1579): İstanbul, used as asylum in 19th century (Toptaşı Bimarhanesi)
- Sultan Ahmed Darüşşifası (1621): İstanbul

Hekimbaşı / Raisuletıbba / Sertabib

- Physician in chief in the Ottoman court
- worked as chief army physician when the sultan was present in the expedition
- directed whole health administration in the country
- **Nevruziye**: a special tonic prepared by the hekimbaşı every new year's day (March 21)
- formularized the soaps and candles in the palace
- usually worked as chief astronomer as well
- 19th century: chief pharmacist (**eczacıbaşı**) post is created, restricted to the court (**sertabib**), military authority was transferred to the medical department in the Ministry of War, civil authority to the Ministry of Medical Affairs and to the Imperial Medical School



18th century: recognizing the West

- Several translations from European (mainly Latin, Italian and French) medical textbooks
- Ömer Şifai
- Ali Münşi
- Abbas Vesim
- Suphizade Abdülaziz
- Şanizade Ataullah Efendi
 - *Târîh-i Şânîzâde*
 - *Mir'âtü'l-ebdân fî teşrîhi a'zâ'l-insân*
 - *Usûlü't-tabîa*
 - *Mi'yârü'l-etıbbâ*
 - *Kânûnü'l-cerrâhîn*
 - *Mîzânü'l-edviye*



Şekil 1. Şânîzâde Atıullah Mehmed Efendi
(1771-1826).

19th century: modernization

- **14 March 1827: Tıphane-i Amire**
- 1832: Cerrahhane-i Mamure
- 1839: Mekteb-i Tıbbiye-i Şahane
- 1867: Mekteb-i Tıbbiye-i Mülkiye (in Turkish)

- Mustafa Behçet: translated Jenner's book, take part in the opening of the first modern medicine school and quarantine operations, worked as hekimbaşı
- Abdülhak Molla: presided the quarantine board (*Meclis-i Tahaffuz*), the last hekimbaşı

Fight against epidemics

- **Tahaffuzhane** (quarantine station)
 - Galata, Kavak, Umuryeri, Manastırağzı, Beykoz, Yenikapı, Salacak, Silivri, Manastırağzı, Tuzla
 - 1893 cholera epidemic, 1901 plague epidemic
- **Tebhirhane** (disinfection stations)
 - Gedikpaşa, Tophane, Üsküdar
 - ovens with pressurized vapor
 - pulverizers
- **Telkiyhane-i Şahane** (1892): production of smallpox vaccine
- **Bakteriyolojihane-i Şahane** (1893, Imperial Institute of Bacteriology): bacteriology education, hygiene in the city, vaccine and serum production



THANKS

Does anyone have any questions?



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