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Süleymaniye Medical Madrasa (*Dār al-Tib*) in the History of Ottoman Medicine

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SÜLEYMANIYE MEDICAL MADRASA (DÂR AL-TIB) IN THE HISTORY OF OTTOMAN MEDICINE

Dr. Salim Ayduz*

This article is about the famous medical school, which consisted of a section of the Süleymaniye complex built by Süleyman the Magnificent (1520-1566); the school is described in the charter of its foundation as “the good *madrasa* which will house the science of medicine”. It was the first medical school (*madrasa*) built by the Ottomans. Although this medical *madrasa* resembled those encountered in certain earlier Islamic states, it differed in being part of a larger mosque complex and in providing education in a more systematic fashion for nearly three hundred years. It was established to train specialized physicians and occupied a very important place in the field of Ottoman medical education in terms of medical specialization. That is because medical education, which had previously taken place in hospitals, acquired an independent institutional structure with the founding of this school which most likely continued to train students until the middle of the nineteenth century; that is, until sometime after the new medical school “Tibhâne-i Âmire” opened in Istanbul in 1827.

Introduction

The fact that the first Ottoman hospital, the Bursa Yildirim Bâyezîd *Dâr al-Shifâ*, recruited its chief physician Husnu from Iran in 1400 is an indication that there were few highly skilled physicians capable of performing that function in Ottoman cities at that time¹. Those physicians who were available had come from the Seljuk's or from other Muslim states like Egypt and Syria, i.e. the most populous cultural centres of that time.² The Ottoman state had just been established and it did not have any institutions or doctors available for training physicians. In later years we also encounter many doctors who had come from other countries, as in the earlier period. For example, Mehmed the Conqueror (1451-1481) made the Iranian Qutb al-Dîn Al-Ajami³ (d. 1497) and the Muslim convert Ya'qûb Pasha⁴ (Maestro Jacopo b. Gaeta, died in Istanbul in 1481) his private physicians. Süleyman the Magnificent also employed the Jewish eye doctor Mûsa b. Hamûn (d. 1554) as his private physician. There were also many other non-Muslims who worked as doctors in the Palace. The fact that there were also a number of converts or physicians who had come from abroad serving as chief palace physicians during later years, leads one to surmise that insufficient numbers of highly qualified physicians were being trained in Ottoman institutions, especially up until the time when the Süleymaniye Medical *madrasa* was founded.⁵

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¹ Aykut Kazancigil. *Osmanlılarda Bilim ve Teknoloji*. İstanbul: Gazeteciler ve Yazarlar Vakfı, 1999, pp. 45-46.

² At the middle of the sixteenth century, some physicians were still coming from abroad to İstanbul to work. See Prime Ministry Ottoman Archive. *Muhimme Defteri*. no. 4, 55/584, 25 Rajab 967/21 April 1560. Ali Haydar Bayat. “Osmanlı Devleti'nde Tıp Eğitimi”. *Osmanlılarda Sağlık I* (ed. C. Yılmaz-N. Yılmaz). İstanbul: Biofarma, 2006, pp. 237-245.

³ Salim Ayduz. “Kutebeddin-i Acemi,” *Yaşamları ve Yapıtlarıyla Osmanlılar Ansiklopedisi*. İstanbul: Yapı Kredi Yayınları, 1999, II, 40.

⁴ Salim Ayduz. “Yakup Paşa (Hekim),” *Yaşamları ve Yapıtlarıyla Osmanlılar Ansiklopedisi*. İstanbul: Yapı Kredi Yayınları, 1999, II, 667.

⁵ For the general Ottoman educational activities see Ekmeleddin İhsanoğlu. “Ottoman educational and scholarly-scientific institutions”. *History of the Ottoman state, society and civilisation* (ed. E. İhsanoğlu). İstanbul: IRCICA, 2002, pp. 361-512.

The Süleymaniye Complex (*kulliye*), sponsored by Süleyman the Magnificent and built in Istanbul by the great architect Mimar Sinān (1489-1588) between 1550 and 1557, is the largest of the Ottoman building enterprises (see Figure 1-2). It is functionally designed as a socio-religious centre with geometrically organised dependencies in the Ottoman Empire.⁶ It follows the example of the Fatih Complex, but architect Sinān made its architectural qualities vastly superior. A large outer courtyard separates the Mosque from the outer buildings. The courtyard is surrounded by streets where there is a Qur'ān school, *madrasas* for different levels of education, a medical school, a large hospital, a public kitchen, a hospice and a caravanserai on a lower level, a *hadīth* school, a bath, plus rooms for single people, and also shops were set up on the slopes of the terrain. As for the architectural characteristics of the Medical *Madrasa*, we can begin by saying that it was planned as a component of the Süleymaniye Complex.⁷ Ottoman medicine reached a formal teaching institution with the Süleymaniye Medical School. Thus, this should be examined within the system of a multi-functional building complex. The Medical *Madrasa*, with a perpendicular plan, is composed of twelve domed-cells lined up on the shops in the Tiryakiler Street which is located in the south-western part of the Süleymaniye Mosque (see Figure 3).



Figure 1. General view of Süleymaniye Complex.

⁶ Gülru Necipoglu-Kafadar. "The Süleymaniye Complex in Istanbul: An Interpretation." *Muqarnas*. vol. 3. (1985), pp. 92–117.

⁷ Evliya Çelebi. *Seyahatnâme I* (ed. O. Ş. Gökyay). İstanbul, 1996, p. 65; İsmail Hakkı Uzunçarşılı. *Osmanlı Devletinin İlmiye Teşkilâtı*.

A physical relation existed between the Medical *Madrasa* and other components of the complex such as *Dār al-shifa* (hospital), *Dār al-akakir* (drugstore), *Tabhane* (the place where patients stay during their convalescence period) and *Imarethane* (public kitchen). A kind of division of labour shows itself with respect to these components. The medical students depending on the *Madrasa* used the cells as a dormitory, had meals cooked in the kitchen of imaret without paying, used the hospital *Dār al-shifā* for practicing the theoretical lessons they learned in the Medical *Madrasa*, received their medicine from the drugs house: *Dār al-akakir*, and after being cured in the hospital, they would stay in *Tabhane* for the period of convalescence.

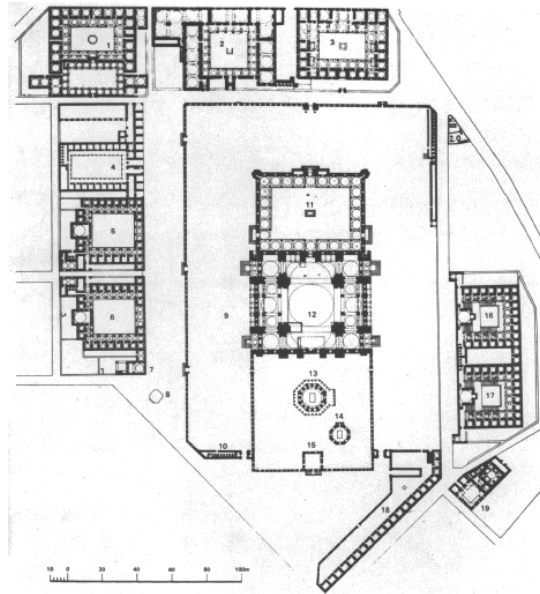


Plate 1. Istanbul Süleymaniye complex. Plans from Wolfgang Müller-Wiener, *Bildraum zur Topographie Istanbul* (Tübingen, 1977).
1. Hospital; 2. Public kitchen; 3. Hospice; 4. Medical school; 5. Second madrasa; 6. First madrasa; 7. Koran school; 8. Fountain; 9. Outer court; 10. Latrines; 11. Marble courtyard with fountain; 12. Mosque; 13. Mausoleum of Süleyman Süleyman; 14. Mausoleum of Haseki Hürrem Sultan; 15. Chamber of the mausoleum keeper; 16. Third madrasa; 17. Fourth madrasa; 18. School of hadith; 19. Hammam; 20. Tomb of Sinan the architect.

Figure 2. Plan of Süleymaniye Complex.

The construction of this *madrasa* is considered to be a new stage in the history of Ottoman medical institutions. Unlike the previous traditional hospitals, which had medical education in their bodies, Süleymaniye was the first medical school in the Islamic civilisation to have a deed of trust (*waqfiyya*) (see figure 4) mentioning its character as an institution for medical learning⁸. The Medical school, which consisted of a section of the Süleymaniye complex and is described in the charter as “the good *madrasa* which will house the science of medicine”, was the first medical school built by the Ottoman Turks. This Medical *Madrasa*, which resembled those encountered in certain earlier Islamic states, differed from them in being part of a larger mosque complex and in providing education in a more systematic fashion over nearly three hundred years. The Medical *Madrasa* was established to train specialised physicians and occupied a very important place in the field of Ottoman medical education in terms of medical specialisation.⁹ Medical

Ankara 1988, p. 34-35.

⁸ For the charter of the Süleymaniye Medical *Madrasa*, see *Süleymaniye Vakfiyesi* (ed. Kemal Edib Kürkcüoğlu). Ankara, 1962, 32-33.

⁹ Cevat İzgi. *Osmanlı Medreselerinde İlim: Tabii İlimler*. İstanbul: İz Yayıncılık, 1997, II, 24-26.

education, which had previously taken place in hospitals, acquired an independent institutional structure with the founding of this school.¹⁰ The entrance to the medical school, which is located across from the hospital of which only the south-western wing has survived to this day, opens out onto Tiryâkiler Market. The north-eastern wing of the structure is located above the arches and shops of the market.

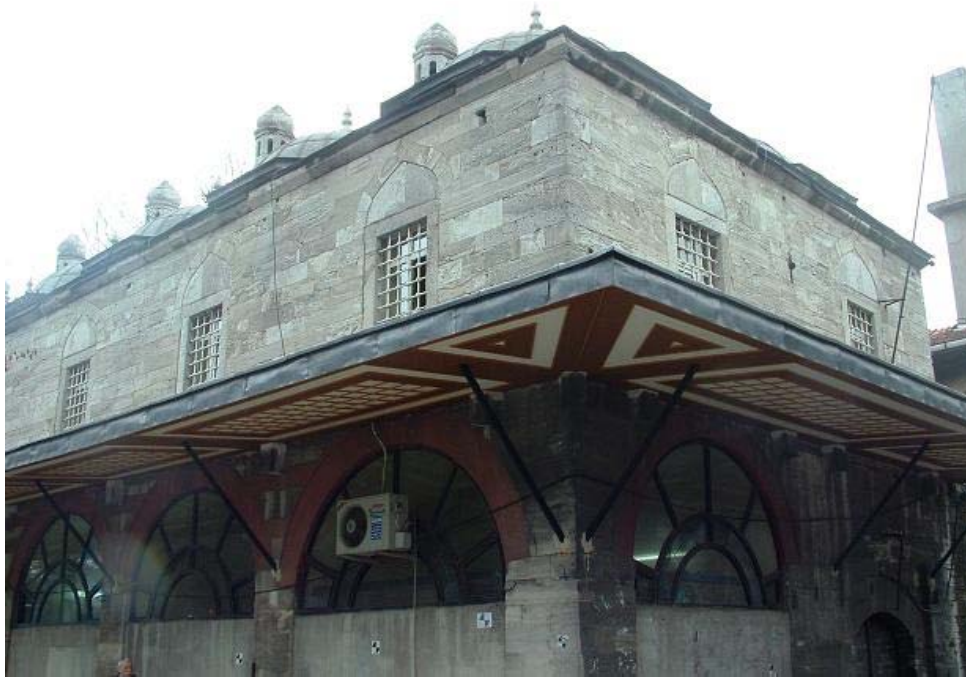


Figure 3. The corner domes of the Medical *Madrassa*.

Süleymaniye Medical *Madrassa* was the first institution which was built next to *Dār al-Shifā* in Istanbul (see figure 5). Süleyman the Magnificent was known to exhibit a high regard and delicate sensitivity on the subject of medicine¹¹. This is reflected through his poems which he wrote with a *Muhibbi* pseudonym explaining how much attention he pays to health matters. Thus, he ordered the establishment of a medical *madrassa* in his complex to educate highly skilled physicians for both the public and army needs.

¹⁰ N. Sari. "Teaching Medical History". *36th International Congress on the History of Medicine* (Tunis-Carthage, September 6th–11th, 1998).

¹¹ G. Veinstein. "Suleyman". *the Encyclopaedia of Islam*. CD-ROM Edition v. 1.0, 1999 Koninklijke Brill NV, Leiden, The Netherlands.

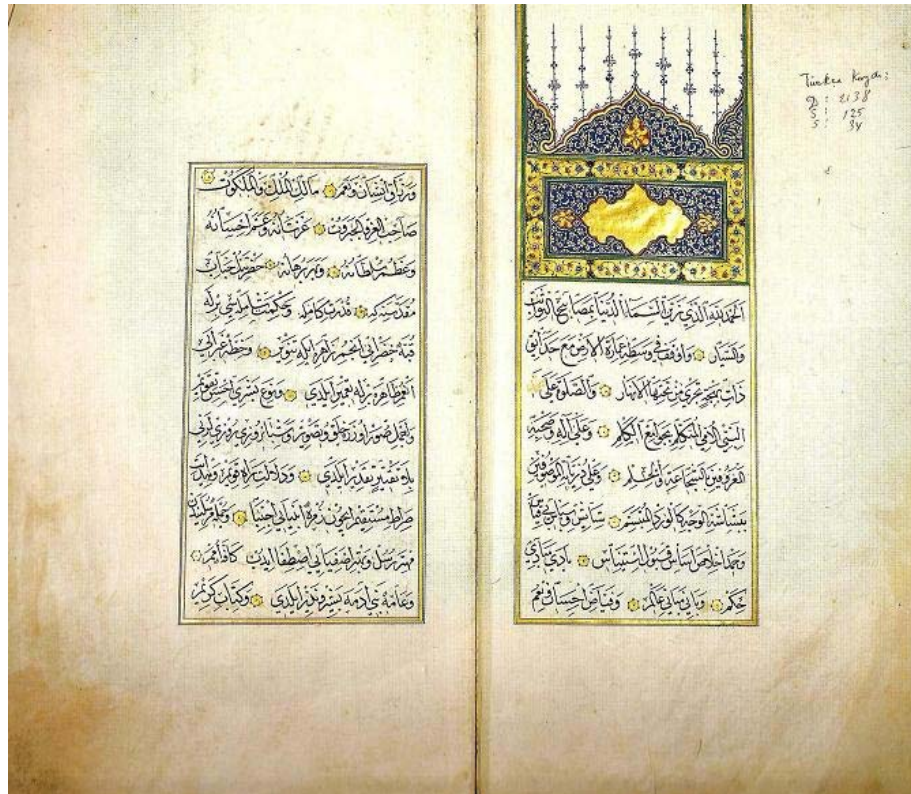


Figure 4. First pages of the Süleymaniye Complex Deed (*waqfiyya*) 965/1557.

The Medical *Madrasa* and the *Dār al-shifā* buildings as a component of the complex were built side-by-side to provide both a medical education and a public health service (see figure 6). This is very similar to contemporary university hospitals. In the complex, which was based on a very large area, Sinān had planned at one corner for medical education and a health site and put them on a parallel axis by two rectangular courtyards with a separate block (see figure 7).

The idea of two buildings together, a Medical *Madrasa* and the *Dār al-shifā*, is considered superior in application and was ahead of its time. The medical student after having a theory lesson would go the *Dār al-shifā* straight away to put into practice what he had learned. Hence, the Süleymaniye Medical School and *Dār al-shifā* had a very important place in the history of medical education and its application to a hospital.

Building process and architectural features

Construction of the Medical *Madrasa*

The Sultan Süleyman, who knew the importance of medical education, ordered the building of a medical school in 1552 or 1553. It was built at the south west of the complex, opposite the *Dār al-shifā* and next to the *Madrasa-i awwal* and *sânî*. But we do not know when the medical *madrasa* construction started. The construction of the mosque began in 1550 and finished in 1557, but the *madrasas* were built later. Some

sources point out that the construction started in 1552. According to Ömer Lütü Barkan's book on the Süleymaniye Complex, the *madrasas'* construction started later than the mosque and thus their construction was completed between 1553 and 1559. Through the Süleymaniye Complex Deed which was published in the year 1557, one understands that the Medical *Madrasa* was active at that time.¹²



Figure 5. Tiryakiler Carsisi Street between the Medical *Madrasa* and the *Dār-Al-Shifā* buildings.

Architectural features of the Medical *Madrasa*

The Famous Ottoman painter Seyyid Lokman mentions the Medical *Madrasa* had ten cells.¹³ These cells were along with Tiryakiler Çarşısı as one line without a classroom. At both sides of the cell line, there were cells which connected to the line as vertical. Thus in the side which is towards the south west courtyard there were divided cells with an arcade between them. Due to some major and minor changes over the passing of centuries and thus the loss of its original form, it is very difficult to find the original structure of the building which today serves as a maternity hospital. As the maternity ward office block was built in the courtyard of the medical *madrasa* which has twelve cells, the appearance has changed from the original site. Therefore, only a few areas have remained, from the original building of the Medical *Madrasa* which remains on the other side of the *Dār al-shifā* street. Sinān had developed the previous idea of a *madrasa* by adding new styles and features. In description, the Tiryakiler Carsisi side of the *madrasa* had been planned as two floors; one of the cells from the eleven domes which were at the right corner has two domes side-to-side and became rectangular. In front of these places there was a roof which had one slope and a long courtyard. Two side wings of the *madrasa* from the other three wings remained behind the arcades as cells which have fireplaces and windows.

¹² A. Suheyl Ünver. "Süleymaniye Külliyesinde Darüşşifa, Tıp Medresesi ve Darülakakire dair (1557–1555) 965–963". *Vakıflar Dergisi*. II. Ankara 1942, pp. 195–196; Barkan. *Süleymaniye*. P. 47–50; Tuncay. p. 81; Yasin Yılmaz. "Süleymaniye Darüşşifası ve Tıp Medresesi". *Osmanlılarda Sağlık I* (ed. C. Yılmaz-N. Yılmaz). İstanbul: Biofarma, 2006, pp. 285-298.

¹³ Seyyid Lokman. *Hünernâme*. Topkapı Palace Museum Library, H. 1524, pp. 284b-286b; Ünver. "Süleymaniye Külliyesinde". op. cit., p. 199.



Figure 6. The gate of *Dār al-Shifā*.

Architect Sinān planned and interpreted the Süleymaniye *Dār al-shifā* and Medical *Madrasa* like the other buildings of the complex, which show the most beautiful examples of classical Ottoman architecture. Thus, it can be said that Sinān planned one of the Süleymaniye complexes for medical education and as a health facility, building the *Dār al-shifā* as a separate structure with, on parallel axes, two rectangular courtyards.

Staff of the Medical *Madrasa*

***Muderris* (Lecturer)**

According to the deed of the complex the Medical *Madrasa* had a very basic and small staff. One *Muderris* (lecturer), eight *danişmens* (student) and three auxiliary staff who are *noktaci* (assistant), *bevab* (door keeper) and *ferrash* (cleaner) were assigned.¹⁴

There was a *muderris* as head of the *madrasa*, just as the other *madrasas*. However, there were some special conditions for a *muderris* of a medical *madrasa*, they had to be well educated on the medical sciences and be able to direct the students through the medical sciences. On the other hand, a *muderris* of a medical *madrasa* receives 20 akças per day, which is actually a very low salary compared to other

¹⁴ Ö. L. Barkan. "Süleymaniye Camii ve İmaret-i Tesislerine Ait Yıllık Bir Muhasebe Bilancosu, 993–994 (1585–1586)," *VD* no. 9 (1971): pp.109–161.

madrasas. It was one fifth of the *Dār al-hadīth madrassas muderris* and one third of the other ordinary *madrasas muderris*. In addition to the classical religious sciences, many documents point out that the Medical *Madrasa* also held information on the medical sciences.



Figure 7. The Medical *Madrasa* domes

The conditions of the *muderris* of the medical *madrasa* were explained in the deed¹⁵:

1. He will be intelligent, understanding, have very strong intuition, which is no excuse to use his five senses,
2. Well educated in medicine, and should be Plato of the time and Aristotle of the age,
3. He should have the reviving effect of Jesus,
4. He should understand the medical books which were written by early physicians on the subject of medicine,
5. Be careful about students who wish to learn medicine, and follow the rules of medicine.

It is also worth mentioning that the head of the medical *madrasa* was not the head of the *Dār al-Shifā* who is known as *ra'īs al-atibbā'*. It is indicated in the deed of the Medical *Madrasa* that the tasks, authority and responsibilities of the *muderris* and *tabīb-i awwal* of the *Dār al-shifā* are completely separate from each other. But we can see through the archival documents that later the head of the *Dār al-shifā* could teach at the Medical *Madrasa* and also became a *muderris* in it in the meantime.

¹⁵ The deed of foundation explains the compulsory conditions for the instructor with this sentence: *They should be intelligent, have strong senses, be logical, educated well on medicine, Plato of the time, Aristotle of age, he should have the reviving effect of Jesus, like Galen, selected between physicians, careful about students who wish to learn medicine, and follow the rules of medicine, who continue medical lessons and will be given 20 akças per day* (Süleymaniye Vakfiyesi. Published by. K. E. Kürkçüoğlu). Ankara 1962.

The first teacher at the Süleymaniye Medical School was Tabib Ahmed Çelebi b. İsa Çelebi who received sixty *akças* per day.¹⁶ Although the deed mentioned the daily wage of the *muderris* was twenty *akças* per day, he was receiving a higher salary due to his level of skills in medicine. Some of the Medical *Madrasa muderrisses* were appointed to other medical institutions as a *shagird*.¹⁷ As we see from the documents, some famous physicians were appointed at the medical *madrasas* as *muderris*, such as chief physician Büyük Hayatizâde Mustafa Feyzi, Ayaşlı Şaban Şifai, chief physician Ömer Efendi and chief physician Gevrekzâde Hasan Efendi¹⁸



Figure 8. The Medical *Madrasa* today serving as a maternity hospital

Danishmand

The students of the medical *madrasa* were named as *danishmand* in the deed. They were studying medical sciences only and each one received two *akças* per day as a bursary. Whilst being educated, they were also

¹⁶ Peçuylu. *Tarih I*. İstanbul 1283, p. 462.

¹⁷ Unver. "Süleymaniye Külliyesinde". op. cit., pp. 200-203.

¹⁸ A. Adnan Adıvar. *Osmanlı Türklerinde İlim*. İstanbul: Remzi Kitabevi, 1970, p. 144. Tuncay Zorlu found 19 names who were the *muderris* at the Medical *Madrasa* from beginning till the end. Tuncay Zorlu. "Süleymaniye Tıp Medresesi I". *Osmanlı Bilimi Araştırmaları* (ed. F. Gunergun). III/2, İstanbul, 2002, pp. 79-123.

performing a sort of internship at the Medical *Madrasa*. When they had learnt enough medicine they were appointed to other institutions as physicians.¹⁹

Muid

Although the other *madrasas* had a *muid* as associated muderris, we cannot find more information about his tasks in the deed of the complex, but we know through the deed that the Medical *Madrasa* had a *muid*. The deed mentioning the lecturer's task says "*noktaci olup müderris'in ve muid ve talebe ve müstaid mabeyninde...*" which indicates that besides a *muderris*, there was also a *muid* in the Medical *Madrasa*. From this sentence, we understand that there was a *muid* in the *madrasa* to repeat the muderris' lectures to the students. However, during the transcription of the deed, this detail was most probably omitted or forgotten. We also know of the existence of the *muid* as a physician through the later archival documents belonging to the *madrasa*. He was an associate *muderris*, and helped in giving lectures, also repeating and consulting the lectures on behalf of the students (*danishmands*). *Muids* were selected from amongst most successful students of the *madrasa*. They were appointed from the *madrasa* to the other medical institutions as physicians. Some of them were also promoted as palace physicians.²⁰

Auxiliary staff

There were also service staff comprising of one *noktaci*, one *bevvab* and one *ferrash*. The door keeper and cleaner were each receiving two *akças* per day according to the deed. There were no specific conditions for them except they should be honest and virtuous men. *Ferrash* was responsible for cleaning and furnishing the Medical *Madrasa*. Salaries of the staff and other expenditures were met by the large *waqf* revenues of the Süleymaniye Complex.

Noktaci was, according to the deed, helping the *muderris*, monitoring the students and helping each respectively with lectures and homework; he was also responsible for observing the orderly carrying out of education and teaching. He had to be present during the lectures and follow the structures of the *madrasa*, and never leave the *madrasa* without excuse. As far as we understand from the documents, the *Noktaci* was the manager of the *madrasa*. He was receiving 3 *akças* per day according to the deed. We understand from the above information that there was a staff of twelve people at the *madrasa* who were collectively paid 43 *akças* per day.

The Education at the Medical *Madrasa*

Although we have no sources available that fully explain the teaching and the educational methods followed in the Süleymaniye Medical *Madrasa*, it is understood from its deed that the constitutions for courts and *madrasas* (*ilmiye kanunnameleri*) and primary sources belonging to the classical period (1300-1600) was formerly taught and carried out in terms of the *master-apprentice method*. This practical method used also to be popular among other medical and social institutions such as the trade market system and *ahl-i hira* (artisans) organizations. This system was also common before the Ottomans in the Seljuk period. The textbooks used in the Süleymaniye Medical *Madrasa* are only generally mentioned in the deeds and other sources. They were teaching the famous medical text books at the Medical *Madrasa*. Although the deed does not mention the names of the textbooks, we do have a list of books which were given to the head physician to teach. In the list we find sixty-six famous medical books of which eighteen were written by Ibn

¹⁹ O. Nuri Ergin. *Türk Maarif Tarihi*. İstanbul 1977, I-II, 145; Unver. "Süleymaniye Külliyesinde". op. cit., p. 201.

Sīnā²¹. Although there is no indication that these books were given for Medical *Madrasa* teaching purpose, we can say that at that time these books were circulating between physicians for educational purposes. On the other hand, according to the deeds, courses on logic (*ilm-i mizan*), medicine (*ilm-i abdan*) and rational sciences (*fenn-i hikmet, ulum-i akliye*) were also somehow taught at the School.

In the deeds, there is no clear statement about the days and hours of the courses. In general, we know that that Süleyman the Magnificent stipulated the teaching of five courses a day on four weekdays. It is thought that pre-Ottoman practices were followed by taking Tuesday, Thursday, and Friday as holidays. Festival days were also holidays and the rest was for teaching. But these holidays could be decreased accordingly²².

The Medical *Madrasa* was under the administrative control of the Chief Physician's Office (*Hekimbaşı*).²³ The Chief Physician had responsibilities in the first instance for the health of the sultan and that of the personnel of the palace as well as for managing all state health institutions. This office monitored all appointments and any other studies at the Medical *Madrasa*. All students with diplomas from medical *madrasas*, medical schools (*Mekteb-i Tibbiye*) and hospitals would register with the chief physician upon graduation and would then await appointment to a medical institution.²⁴ The chief physician would appoint new doctors to vacant posts and would approve the promotion of those recommended for such. As a medical institution, the staff of the *madrasa* was under the aegis of the general Ottoman appointment system.

The Süleymaniye Medical School was not the only *madrasa* teaching medical sciences in the Ottoman state. Medical education was also taught at the other medical institutions such as the *Dār al-Shifās*.²⁵ For example, in Istanbul Fatih *Dār al-Shifās*'s lecturers were appointed through the Süleymaniye Medical School. Most of the *muids* of the Süleymaniye Medical *Madrasa* became *shagird* at the *Dār al-Shifā*. The *shagird* in the Medical *Madrasa* performed as the assistant of the physician²⁶.

We still have a shortage of information about the educational system or classes offered at the Süleymaniye Medical School, but it was claimed by Prof. Süheyl Ünver that instruction in anatomy was also offered.²⁷ In addition, it is assumed that basic medical texts, such as Ibn Sīnā's *al-Qanun* (The Canon of Medicine), were also taught there. He mentions that most of the surgeons were taught at the School. Some of the Medical

²⁰ Ünver. "Süleymaniye Külliyesinde". op. cit., pp. 200–205.

²¹ Topkapi Palace Museum Archive, D 8228.

²² H. Inalcik. *The Ottoman Empire, The Classical Age, 1300-1600*. London: Weidenfeld and Nicolson, 1973, p. 165-172; Mustafa Bilge. *İlk Osmanlı Medreseleri* [Early Ottoman Madrasas]. İstanbul 1984.

²³ Ali Haydar Bayat. *Osmanlı Devleti'nde hekimbaşılık kurumu ve hekimbaşılar*. Ankara: Atatürk Kültür Merkezi, 1999; Ünver. "Süleymaniye Külliyesinde". op. cit., p. 199.

²⁴ E. İhsanoğlu and M. Kacar. "Aynı Münasebetle İki Nutuk: Sultan II Mahmud'un Mekteb-i Tibbiye Ziyaretinde İrad Ettiği Nutkun Hangisi Doğrudur?". *Tarih ve Toplum* no. 83 (Kasım 1990): 44–48; E. İhsanoğlu and F. Günergun. "Tıp Eğitimin Türkleşmesi Meselesinde Bazı Tespitler". *Türk Tıp Tarihi Yıllığı= Acta Turcica Historiae Medicinae. I. Uluslararası Tıp Tarihi ve Deontoloji Kongresine Sunulan Tıp Tarihi ile İlgili Bildiriler* (ed. Arslan Terzioğlu). İstanbul, 1994, 127-134.

²⁵ Ali Haydar Bayat. "Osmanlı Devleti'nde Tıp Eğitimi". pp. 237–245; Nil Sarı (Akdeniz). "Osmanlılarda Tıphanenin kuruluşuna kadar tıp eğitimi". *IX. Türk Tarih Kongresi (21-25 Eylül 1981)*. Ankara 1989; A. Altıntaş. "Süheyl Ünver Haklıydı. Fatih Darüşşifasında Tıp Eğitimi Yapılıyordu". *IV. Türk Tıp Tarihi Kongresi*. Eylül 1996, İstanbul.

²⁶ Ünver. "Süleymaniye Külliyesinde". op. cit., pp. 198-207.

²⁷ Süheyl Ünver makes reference to the importance of the School and states that "it has been indicated that some of our surgeons who wished to be appointed to positions elsewhere came here to learn anatomy so as to increase their desirability." He does not, however, indicate any source for the statement. S. Ünver. *Tıp Tarihi, Tarihten Önceki Zamanın İslâm Tababetine ve İslâm Tababetinden XX. Asra Kadar*. parts 1 and 2. (İstanbul, 1943), 114, 118-119; Tuncay Zorlu. "Süleymaniye Tıp Medresesi II". *Osmanlı Bilimi Araştırmaları* (ed. F. Günergun). IV/1, İstanbul, 2002, pp. 65-97.

Madrasa staff were appointed as army surgeons.²⁸ The education given at the School differed from that offered at other *madrasas* in that it was associated with practical training. Accordingly, the theoretical part of the medical training was offered at the *Madrasa* and the practical part at the hospital.

The students of the medical *madrasas* came from the lower *madrasas* from which they had graduated on completing their basic education on the Islamic sciences and languages such as Islamic law, Arabic and Persian. A student who wished to study at the Süleymaniye Medical School would first have to complete his course of education at the primary exterior (*ibtidâ-yi hâric*) and interior (*dâhil*) *madrasas*. Following that, the student wishing to study medicine would enrol in the Süleymaniye preparatory schools (*tetimme*). Students completing their education there would receive the title of fellow (*mülâzim*). Classes there were held for four days a week. It is likely that one of the days not allocated for classes was a holiday, the other two devoted to work as an intern at the hospital. All practice required during the course of their training was undertaken at the hospital. Those who completed their internships at the hospital would receive a sealed document called a "sealed title" (*memhûr temessük*) rather than a diploma. The students would be given diplomas (*icâzet*) based on the classes they had taken and the work they produced; and depending on the rank they achieved upon graduation, they could become teachers or *kadîs*. The teachers at Süleymaniye would be offered lower order judgeships (*mahrec mevleviyeti*) for periods of one year as a matter of course. They would leave those posts after having served for one year. Every year four people serving in that capacity would be given *pâyes* (posts) in Egypt, Damascus, Bursa and Edirne, and one of them would be given the office of *kadi* of Istanbul. As it was also customary to give the chief judgeship of Anatolia (Anadolu *kazaskerligi*) to the former Istanbul *kadi*, many of the doctors who graduated from the School rose to high political positions within the government, to the position of *Sheikh al-Islam* and even to a grand viziership. Persons who were trained at the Süleymaniye Medical *Madrasa* or who had taught there might also have served as chief physicians at the palace or work at other medical institutions. In the final analysis, it can be said that with the opening of the Süleymaniye Medical *Madrasa*, a more systematic kind of medical education had begun in the country. Theoretical medicine had become institutionally separated from applied medicine.²⁹

There is no exact information how many years medical education lasted at this *madrasa*. Ahmed b. İbrahim, who is the author of *Tashih al-tadâbir*, mentioned that he himself graduated at the Süleymaniye Medical School after fifteen years and then became a physician at the palace. From his case, we understand that the educational process was very long.³⁰ Most of the physicians appointed to the palace as a palace physician were selected from amongst physicians who graduated at the Süleymaniye Medical School, and of course suitability was a very important point for appointments.

Abbé Toderini, who lived between 1781 and 1786 in Istanbul, provides information on the teaching method in the Medical *Madrasa* of Süleymaniye in a chapter of his famous book *De La Littérature Des Turcs*. According to Toderini, Turkish medical lecturers taught courses in general pathology and surgery in Süleymaniye for four days of the week. In addition to medical students, the courses were open to those who wished to attend. There was no barrier to francs (Europeans) attending these courses. Ubezio, a European physician, said that he followed the courses many times as a listener. The teaching method

²⁸ Unver. "Süleymaniye Külliyesinde". op. cit., p. 201.

²⁹ E. İhsanoğlu. "Ottoman Educational and scholarly scientific institutions". *History of the Ottoman State, Society and Civilisation* (ed. E. İhsanoğlu). İstanbul: IRCICA, 2002, II/405-406.

³⁰ Unver. "Süleymaniye Külliyesinde". op. cit., pp. 200-202.

consisted of reading medical books, studying diseases and medicines through clinical observations and benefiting from physicians' knowledge and advice.³¹

The Süleymaniye Medical School offered medical education for about three centuries and was the institution which provided doctors for almost all the Ottoman medical institutions, and mostly for the Fatih Hospital in Istanbul. The Süleymaniye Medical *Madrasa's* graduates or students such as Osman Saib Efendi, Abdülhak Molla and Mustafa Behçet Efendi were among the founders and teachers of the modern medical school in 1827. Thus, they pioneered the modernising of medical education in Turkey.

The School most likely continued to train students until the middle of the nineteenth century, until, that is, sometime after the new medical school (*tıbbiye*) opened.³² The founders of the Tıbbiye in Istanbul (1827) composed the staff of the Medical *Madrasa*. After the Second Constitutional Period (II. Meşrutiyet), the Süleymaniye *Madrasa* was included in the body of "Dâru'l-hilafeti'l-aliyye Medresesi" which was planned to assemble all the *madrasas* of Istanbul under one roof. It is understood that the Medical *Madrasa* was out of use and needed restoration during the year 1914. It also seems that on 21 December 1918, this *madrasa* was used by people who had lost their homes during a fire. Since 1946, after a full restoration, the building was used as a Maternity Clinic (*Süleymaniye Doğum ve Çocuk Bakımevi*) (see figure 8).

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³¹ A. Toderini. *De La Littérature des Turcs*. I, Paris 1789, pp. 119-129.

³² Aykut Kazancıgil. *Osmanlılarda Bilim ve Teknoloji*. İstanbul: Gazeteciler ve Yazarlar Vakfı, 1999, p. 120–122.

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