

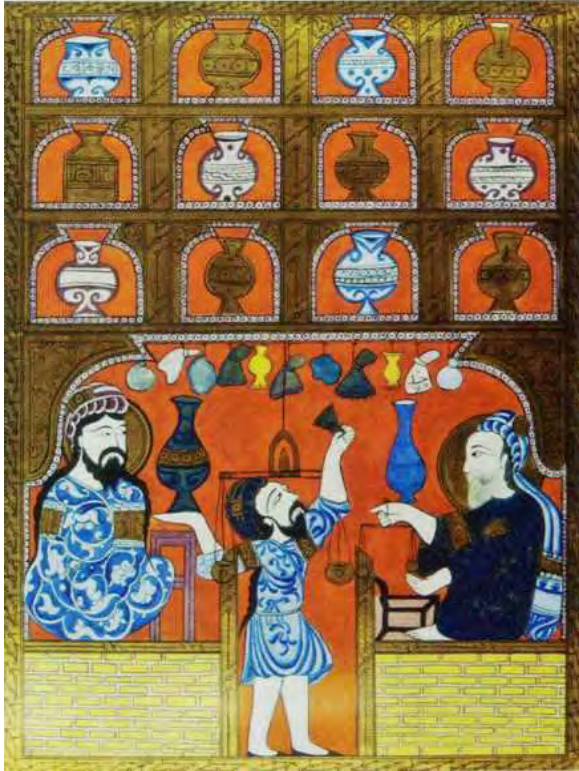
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**THE ROLE OF RASHID AL-DIN FAZL ALLAH HAMADANI IN THE
DEVELOPMENT OF MEDICINE DURING THE ILKHANID ERA**

Javad Abbasi, *Iran*



Khaja Rashid al-Din Fazl Allah is an outstanding administrator, physician and historian who had a main role in the renewal and continuity of Iranian society in the Ilkhanid period. His efforts covered many aspects. Two of them were science and social welfare. *Rashid al-Din* who joined the Mongol (Ilkhanid) court as a physician, attempted to develop medicine in different ways. He considered other nations' inheritance like Chinese medicine (*Tebb Ahl Khata*). On the other hand, as a powerful and influential administrator and also a rich charity man, he constructed and patronized some medical centers and established courses to train young physicians. In his endowment (*waqfname*) for *Rabe Rashidi* and his other writings he refers to some of these attempts. Also other historical sources and researches confirm his activities in this field. The present survey is going to illustrate his role in the development of medicine in Iran under the Mongol rule.

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THE WORK OF SEREFEDDIN SABUNCUOGLU: A GREAT CONTRIBUTION TO MEDICINE IN ISLAMIC HISTORY

Ahmed Tageldin Abdelhafiz, *Egypt*

Serefeddin Sabuncuoglu was a great 15th century Anatolian Turkish surgeon. He contributed to clinical work; introduced an excellent and detailed illustrated medical writing; and gave professional advices to practicing physicians. His contributions covered many medical fields including: obstetrics, gynecology, vascular surgery, neurosurgery, ophthalmology, orthopedics, oncology, dental medicine and plastic surgery. These are well presented in his book *Cerrahiyetü'l Haniye* (Imperial Surgery). The study represents examples of his contributions and discusses the correlation between his work and recent medical achievements.

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EXPERIMENTAL MEDICINE 1000 YEARS AGO

Rabie E. Abdel-Halim, *Saudi Arabia*

Little is known about the state of experimentation in the field of medicine during the Medieval Islamic era. With few exceptions, most of the contemporary sources on history of medicine propagate the idea that the roots of experimental medicine in its modern form, including clinical trials and drug-potency studies, first started during the European Renaissance in the 16th to the 18th centuries.

This presentation is part of an ongoing multidisciplinary primary-source study of the original Arabic works of ten Islamic medical scholars who lived and practiced between the ninth and the thirteenth centuries. The study critically evaluated and documented their contributions to the development of the scientific method and experimental medicine during that medieval Islamic Era in the following fields:

- Critical Appraisal of Previous Knowledge
- Clinical Observations and Case Reports
- Clinical Therapeutic Trials
- Drug Potency Trials
- Experimentation on animals
- Dissection and Dissection Experiments
- Post Mortems

In each of the above-mentioned areas significant contributions were made during the Medieval Islamic era from as early as the ninth century AD.

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THE PANDEMIC OF OBESITY AND ITS SOLUTION IN ISLAM

Fadhil Mustafa Abdullah, *Dubai*

There is no doubt that overweight and obesity has reached a pandemic status despite thousands of research activities, lot of efforts, too much time spent, huge costs on many aspects to deal with the issue including the awareness campaigns, meetings, public lectures, conferences, media, and TV programs.

Treating obesity and its various morbidities tremendously exhausts the financial status of most countries through medical treatment, hospitalizations, and different interventions. In addition, so many days loss from work due to obesity puts extra burden to the governments.

We, medical doctors, have witnessed decades of scientific development in the ways to prevent and treat obesity; unfortunately, we have to admit that we have failed so far! On the contrary, the prevalence on the increase and the impact of obesity was extensive.

Surprisingly, the Islamic world prevalence of obesity is increasing despite that Islam stresses on the necessity of healthy eating, unfortunately, people's faith and religious commitment is deteriorating, so is their health!

Islam, since more than 1430 years, has put practical solutions to prevent and treat overweight, with particular attention on prevention, starting from the early years of age and throughout life. Islam preceded the modern medical references in warning against excess intake of food and the negative effect of obesity.

The holly Qur'an contains many verses that refer to our health, with particular emphasis on our food intake, both its quality or quantity, as well as the behavior of eating.

Our great prophet, Mohammed (PBUH), has given us many sayings (Hadith) that address the same subject.

In this review, I will address the obesity problem and the solutions which are available in the holly Qur'an and Sunnah, our great Islamic heritage, regretfully being forgotten not only by ordinary people but also by the Muslim doctors.

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MEDICAL PRACTICE IN ALGERIA FROM THE OTTOMAN PERIOD UNTIL TODAY

Larbi Abid, *Algeria*

In Algeria, medical practice goes back to ancient times and a great deal of documents attest medical practice before the French colonization. The first Ottoman hospital in Algiers was built in 1550 by Hassan, the child of *Kheireddine Barbarous*. Four other asylums or hospitals were designated for the native population.

In early 19th century three medical societies were established. Each one aimed for a specific population:

- The Ottoman medical practice oriented towards the Ottoman army which was composed of young men.
- The traditional Arabic or Moslem medicine was applied to the majority of the people.
- European medical practice was current among the European community (consulships, European embassies) and some members of the family of *Hussein Dey*.

But modern medicine of today began with the French army which opened the early hospitals from 1833 on and especially when the first medical school was opened in 1831. Between 1830 and 1870, the French army built military hospitals in several Algerian cities.

The first medical school was founded in 1832 at the Dey's house in *Bab El Oued* area. This military medical school was open for only a few years and then it closed. The second school was a civilian one founded in 1857 in a district of Algiers.

Between 1910 and 1958 (48 years) 2031 medical students graduated, but in 1962 (the independence year) we had only 342 native doctors in Algeria and a great number of them practiced in France.

In 1956, the Moslem Students Union (UGEMA) decided a strike which lasted two years and a great number of medical doctors chose to enroll to the armed forces and some of them died. After the independence, the doctors who survived founded the Mustapha Hospital and the Medicine School of Algiers.

Actually there are 11 schools of medicine in Algeria and between 1962 and 2000 (48 years), 47.000 students related with the medical field graduated (medical doctors 70%; dental surgeons: 22%; chemists- pharmacists 8%). As a result it is four times more than the other Maghreb countries altogether.

Although the number of doctors is sufficient, we are in need of some medical specialities; and the national system of health is considered to be expensive by the decision-makers, archaic by the doctors, and the users (patients) are not satisfied by the quality of care.

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**ABU BEKR AL-ABBAS CAFAR BİN MUHAMMAD AL-MUSTAĞFİRİ'NİN
"TİBBİ-NEBİ" ESERİ**

Zekiyye Abilova, Azerbaycan

Hastalık da, şifa da Allah'tandır. Kuran-ı Kerim'de insanın yaratılışı, onun yaş devreleri, evlilik, bazı hastalıklar gibi çeşitli tıbbî mevzularla ilgili ayetler vardır. Şifaya kavuşmanın yollarını bilmek, tedavi çarelerini aramak ve hastalıktan korunmak da Allah'ın takdiridir. Bu yolların en sıhhatlisini Resulullah (s.) efendimiz kendi hadislerinde buyurmuştur. Birçok âlim O'nun tıp mevzusundaki hadislerini toplayarak ansiklopedi şeklinde tertibat yapmışlar. Bu mevzuda Arapça, Farsça ve Türkçe yaklaşık elli eser yazılmıştır. Eser yazarlarından biri de *Abu Bekr al-'Abbas Cafar bin Muhammad al-Mustağfiri en-Nesefi el-Henefi*'dir. O, Necef'de doğmuş ve H 432/ M 1040 yılında orada vefat etmiştir. Kendisi "*Delailül-en-Nübüvve*", "*Tıbbi-Nebi*", "*al-Temhid fil-tafvid*" ve başka eserlerin yazarıdır. *Mustağfiri*'nin, dünyanın bir çok elyazma hazinelerinde mevcut olan, ismi, *Zeria, Brokelman, Tirasül-arabî, Hanefi fıkıh âlimleri, Asitane Quddus Rızavi* gibi ünlü kataloglarda geçen "Tıbbi-Nebi" toplusunun bir nüshası da Azerbaycan Milli Bilimler Akademisi Fuzuli Elyazma Enstitüsü'nde muhafaza edilmektedir. Arap dilinde olan ve tahminen XIX. asırda *Muhammed Haşim ibn Muhammed Taqi* tarafından nesih hattıyla kopyalanmış metin mecmuanın 20b-27a sayfalarında. Topluya (mecmuaya) Peygamberin hastalıkların nevlere, onların tedavisi, bazı yemeklerin ve meyvaların hususiyetlerinden bahseden 133 hadisi dahildir. Abidede şöyle yazılmıştır: "Allah-taala derdi yaratmadan önce dermanın (çaresini) yaratır. Dergi veren şifasını da verir. ... Tüm hastalıklar soğuktur. ... İhtiyatlı (kendini koruyan) kişi uzun ömürlü olur... Mide tüm hastalıkların evi, perhiz ise tüm dermanların şahıdır." Eserde yemek kültürü de öğretilir: "Bir parmakla yemek şeytan amelidir. İki parmakla yemek develerin yeme şeklidir. Yemeği soğutup yiyin. Sıcak yemeğin bereketi olmaz". Eserde günümüzün tıp ilmi için enteresan olan tavsiyeler çoktur. Tesadüfî değildir ki, *Hace Nasireddin Tusi* "*Adabul-mutallimin*" eserinin sonunda yazıyor: "İlm öğrenenlerin *Şeyh İmam Ebül-Abbas al-Mustağfiri*'nin topladığı "*Tıbbi-Nebi*" isimli kitabının üstünlüklerinden faydalanması labüddür (gereklidir)". Eser 1873 yılında *Ceğmin*'in "*Qanunceyi-tıp*" isimli eserle aynı ciltte basılmıştır. Bunun bir nüshası Azerbaycan Elyazmalar Enstitüsü'nün kütüphanesinde mevcuttur.

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INTRODUCTION OF *QARABADHIN MANZOOM FI TIBB* AS A PHARMACOLOGICAL LITERATURE IN VERSE

Zohreh Abolhassanzadeh – Mohammad M. Zarshenas Abdolali Mohagheghzadeh, *Iran*

Qarabadin, a loan word from Greek which means a list or registry, is one of the most important pharmacological literatures in traditional Islamic medicine. Methods of preparation, combination, preservation and administration of dosage forms in detail are noted in qarabadins. It may be a part of a book or it may be, as it is in most cases, a separate work. It existed as a type of pharmacological literature in the nineteenth century. Some of the most important qarabadins written in Persian are *Qarabadin Salehi*, *Qarabadin Kabir*, *Qarabadin Shafayi* and *Qarabadin Azam*. *Qarabadin Manzoom fi Tibb* (Compound Formulary in Verse) is an interesting one which is written as a Persian poem. Unfortunately the author of this book is unknown, but as far as we know the only manuscript which was written in the (9th AH)/ (15th AD) century is kept at the Turkish National Library. The author composed the book in a simple and fluent language. Poems are short and brief. This text consists of twenty one chapters on different forms of drug formulations. Like other Islamic medical manuscripts, this book starts with gratitude and praise of God and the Holy Prophet. The chapters include rubs and drinks (*rub and sharbat*), itrifals and confections (*atrifal and ma'jun*), enlivening compounds (*muffarehat*), antidotes (*tiryaq*), ayarijs and pills (*ayarej and habub*), cooked agents (*matbookh*), suppositories and enemas (*shiaf and hoghneh*), digestives (*jawaresh*), tablets (*ghors*), oils (*dohn*), licking dosage forms (*lo'oogh*), emetic agents (*moghee*), nasal dosage forms (*so'oot, ghotoor and otoos*), dustig powders and dressing agents (*zaroor and marham*), ophtalmic drugs, topical dosage forms (*tala, komad and zomad*), jams (*morabba*), gargles (*gharghare*), topical decoctions (*notool*), hair products and finally dental agents (*sonoon*), respectively. It is easier to remember information given in a book written in verse. In this way poetry is used as a means of education. Furthermore this kind of literature can be considered as a literary art, as well as a pharmacological manuscript. Therefore we rewrote and edited the manuscript in order to be beneficial for everyone who is interested in the area.

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LIBYAN PHYSICIANS GRADUATED FROM THE MEDICAL FACULTY IN ISTANBUL

Abdulkerim Abushwereb, *Libya*

During the rule of the Ottoman Empire, Libya was composed of Trablusgarb vilayet, and the sanjaks of Binghazi and Fizan. In the 18th century Libya had few Libyan physicians. But in the first half of the 20th century twelve Libyan physicians graduated from the medical faculty in Istanbul. Many Libyans were sent to Istanbul to be educated at the faculty of medicine and school of pharmacy. Though most of the Libyans selected the military academy, few preferred the faculties of science. Doubtless, many of the Libyan graduates were appointed to work in other Ottoman vilayets like Yemeni Hijaz, Damascus and Palestine.

I present biographies of some of the Libyan physicians who graduated from the medical school in Istanbul. Sources of this study are history books, archival documents, and memories noted. Still many are remembered. They worked hard and left nice impression among the people, as they know the language, the habits and the diseases of local people. In 1940s most of them returned in Libya from Yemen, Hijaz etc.

In the poster photographs, graduation certificates, diplomas and, hand writings of some of these Libyan physicians are presented.

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**“İSLÂM'IN ALTIN ÇAĞI” OLARAK ADLANDIRILAN DÖNEMDE
CERRAHİNİN YUNAN-ROMA KÖKENİ:
NÖROŞİRURJİ BAKIŞ AÇISIYLA BİR DEĞERLENDİRME**

Ahmet Acıduman - Berna Arda, *Türkiye*

VII. ve XIII. yüzyıllar arasında Arap uygarlığı olarak da adlandırılan İslam uygarlığı yalnızca Arapların eseri olmayıp, aynı zamanda Türkler, İranlılar, Süryaniler ve Yahudiler gibi farklı din ve milletten de öğeler içeren bir uygarlık olarak ele alınmalıdır. Araplar Cundişapur'u VII. yüzyılda fethettiklerinde Nesturiler tarafından Süryaniceye çevrilen Yunan-Roma bilim mirası ile karşılaştılar. Sonrasında, aralarında tıbbi olanların da bulunduğu bu eserler Arap diline çevrildi. Bu, Yunan-Roma tıbbi mirası içerisinde Oribasius'un, Aeginalı Paulus'un eserleri gibi cerrahi alana ait olanlar, oldukça önemliydiler. Bu nedenle, bunların çevirilerini “İslam Tıbbı'nın Altın Çağı” olarak adlandırılan dönemin Razi, Ali Abbas ve İbn Sina gibi ünlü hekimlerinin eserlerinde de görmekteyiz.

Bu sunum, Arap diliyle yazılmış dönemin cerrahi uygulamalarının Yunan-Roma kökenini, çağdaş yaklaşımda nöroşirürji uygulamaları olarak adlandırabileceğimiz uygulamalar özelinde vermeyi amaçlamaktadır. Bu amaçla Ali Abbas ve İbn Sina'nın, sırasıyla *Kâmilü's-Sınâ'a* ve *El-Kânûn Fi't-Tıbb* adlı eserlerinden seçilmiş örnekler sunulacaktır.

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GRECO-ROMAN ROOTS OF SURGERY DURING “THE GOLDEN AGE OF ISLAMIC MEDICINE”: AN EVALUATION FROM THE NEUROSURGICAL POINT OF VIEW

Ahmet Acıduman - Berna Arda, *Türkiye*

Civilization of Islam between the 7th and the 13th centuries is called “Arabic”; however, not only Arabs but also scholars of other nations and religions, such as Turks, Persians, Syrians and Jews etc. took part in the Islamic civilization. When Arabs conquered Jundishapur in Iran in the 7th century, they encountered the works of Greco-Roman legacy which were translated into Syriac by Nestorians. Later, these works, among them medical ones, were translated into Arabic. Among the Greco-Roman medical heritage, surgical works of Oribasius and Paul of Aegina are quite important and translations of their work could also be found in the writings of eminent scholars of “the Golden Age of Islamic Medicine”, such as Rhazes, Haly Abbas and Avicenna.

In this presentation, the Greco-Roman roots of surgery written in the Arabic language will be introduced, considering particularly neurosurgical interventions. Especially a few important examples from the monumental works of Haly Abbas and Avicenna, namely the Royal Book and the Canon of Medicine are selected.

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ENDÜLÜSLÜ TABİP ABDÜLMELİK İBN ZÜHR: ESERLERİ VE TABİPLİĞİ

Cumhur Ersin Adıgüzel, *Türkiye*

Endülüs'te yetişen en önemli tıp bilginlerinden biri olan Abdülmelik ibn Zühr, tabip olan babası ve dedesinden edindiği tıbbî mirasa kendi tecrübe ve görüşlerini de eklemiş, Endülüs ve İslâm dünyasında olduğu kadar Batı dünyasında da bir el kitabı olma özelliğini birkaç asır devam ettiren *et-Teysîr* adlı tıp kitabını kaleme almıştır. Adı geçen eseri Latinceye tercüme edilmiş ve Batı tıp dünyasında önemli etkiler bırakmıştır. Bildiride, Abdülmelik ibn Zühr'ün *et-Teysîr* adlı eseri, tıbbî uygulamaları ve tıbbî dair görüşleri ele alınacaktır.

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BATI DÜNYASININ İSLAM DÜNYASINDAN TIP İLE İLGİLİ İNTİHALLERİ

Ahmet Ağırakça, *Türkiye*

İslam medeniyeti Avrupalı ilim adamlarının gözlerini kamaştırmıştı. Bu medeniyetin ilmi düzeyi karşısında duydukları eziklik onları komplekslere düşürmüş ve bu ilimleri kendi dillerine aktarmaya sevk etmişti. Bu çerçevede başlayan Arapçadan Latinceye çeviri hareketi sırasında mütercimlerin bir kısmı eserlerin müelliflerini gizleme yoluna gitmişlerdi. İslam dünyasından yazılan eserlerin Latinceye tercümeleri sırasında birçok intihal olayına rastlanmıştır.

Ali İbn Abbâs el-Ahvazî'nin "Kâmilü's-sinaati't-tbbiyye" adlı eserini Constantine d'Africain "*Liber Regius*" adıyla Latinceye tercüme etmiş, ancak bunun başkasına ait bir eser ve kendisinin yaptığı bir çeviri olduğunu gizlemiş, sahip olduğu bir bilgi gibi sunmuştur. Daha sonra Pizalı tabib Stephan bu eseri Latinceye tercüme etmeye başladığında eserin Konstantinos el-Afrikî'ye ait olarak bilinen "*Liber Regius*" adlı kitap olduğunu görünce şaşırır. Ancak bu eserin tam bir intihal olup aslında Ali İbn Abbâs'a ait olduğunu Stephan'ın öğrenmesi sahtekâr Konstantinos'un maskesinin düşmesine sebep olmuştur.

Batılı ilim adamları ve çevirmenlerinin yaptığı bir diğer intihal olayında ise, Huneyn İbn Ishak'ın "Aşr makalât fi'l-ayn" adlı eseri Sicilyalı Demeterios tarafından Huneyn'in adı gizlenerek "*Galenı Liber de Oculis*" adıyla tercüme edilerek 1541 yılında yayınlanmıştır.

Bu intihallerin en büyüklerinden biri de İbnü'n-Nefis'in önemli eserlerinden olan "Şerh Ala ilmi't-teşrih" adlı kitabındaki küçük kan dolaşımının nasıl meydana geldiğine dair bilgilerin intihalidir. İlim adına utanılacak bir husus olarak İspanyol tıp bilgini Miguel Serveto, Realdo Colombo, Andreas Vesalius ve Andrea Cesalpino küçük kan dolaşımı hakkındaki bilgileri İbnü'n-Nefis'in bu eserinin Latince tercümesinden alarak küçük kan dolaşımının ilk kâşifi olduklarını iddia etmiş ve yaklaşık üç yüz yıl önce bunu bulan İbnü'n-Nefis'ten aldıklarını gizleyerek kendilerine mal etmişlerdir.

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İSLAMİ KAYNAKLARA GÖRE ‘TAM ÖLÜM’ NEDİR, NE DEĞİLDİR?

Şahin Aksoy - Ahmet Bedir, *Türkiye*

Doğanın en büyük gerçeği olarak ölüm, farklı disiplinlerin uzmanlarınca tartışılmış ve tanımlanmıştır. Tıp teknolojilerinin ilerlemesi önümüze farklı ölüm tanımları getirirken din gibi kadim kurumlar da bu tanımlamalardan etkilenmiştir. Biz, günümüz İslami otoritelerinin de bilimin getirdiği kafa karışıklığı ve bilgi kirliliğinden etkilenerek yanlış hükümler verdiğini düşündüğümüzden, bu çalışmamızda bazı etik ve teolojik tartışmaların çıkış noktasını temsil eden ‘tam ölüm’ün ne olduğu sorusuna İslamın temel kaynakları ışığında cevap bulmaya çalıştık.

Bu amaca yönelik olarak ölümün kelime (etimolojik) ve ıstılah (terminolojik) anlamını, ruhun lügat ve ıstılah anlamını, ruhun bedenden ayrılmasını ve ölümün klasik ve modern tıba göre belirtilerini İslamın birincil kaynakları ile görüşleri pek çok Müslüman tarafından referans olarak kabul edilmiş İslam alimlerinin eserlerinden yararlanarak ortaya koyduk. Ayrıca sunumumuzda ‘tam ölüm’ün ne olmadığı sorusuna da cevap bulmaya çalıştık.

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WHAT IS AND WHAT IS NOT THE ‘COMPLETE DEATH’ ACCORDING TO ISLAMIC SOURCES?

Şahin Aksoy - Ahmet Bedir, *Türkiye*

As the greatest truth of nature, death has been discussed and defined by the experts of various disciplines. With the advancement of biomedical technologies we come across with different definitions of death, and some ancient institutions like religions are influenced from these. As we believe that present Islamic authorities give wrong decrees due to this confusion and junk of information caused by science, we tried to find the answer to the question of “what is ‘complete death’?” under the light of basic Islamic sources.

In order to reach this aim, we defined the etymological and terminological meaning of death, lexical and etymological meaning of soul, departure of soul from the body, signs of death in classical knowledge and in modern medicine according to primary sources and books of trusted classical Islamic scholars. We also tried to give answer to the question of “what is not ‘complete death’?” in our study.

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ROLE OF MUSLIM SURGEONS OF MEDIEVAL PERIOD IN THE DEVELOPMENT OF MODERN SURGERY

Tafseer Ali, *India*

Muslim surgeons gathered basic knowledge of surgery from the experiences of Greek, Roman, Egyptian, Persian, and Indian surgeons. This was the very basic knowledge in the field of surgery. These are the muslim surgeons who developed this basic knowledge. The translation of medical texts from Roman and Greek into Arabic started in the Umayyad period. But the great work in this field was done in Abbasid period starting around 750 AD. This was the period when science flourished and Muslim surgeons not only preserved the basic knowledge but also renovated and added to it. Many new things related to surgery happened during this period. New discoveries related to the human body were done. New surgical procedures were developed. New surgical instruments were introduced. New specialties in the field of surgery like ophthalmology, orthopaedics, obstetrics, urology, plastic surgery, dental surgery and neurosurgery were developed during this period. These advancements of Muslim surgeons which later on passed to Europe through Andalusia are responsible for the development of modern surgery.

Few Muslim scientists who are directly or indirectly related to the field of surgery are Ibn Masuwayh, Abubakr Muhammad Ibn Zakariya Razi (865-925), Abu al Qasim Khalaf Ibn al Abbas Al Zahravi (936-1013), Ibn Al Haytham, Abu Walid Muhammad Ibn Ahma Ibn Rushd (1126-1198), Avicenna (980-1037), Ibn al Nafis (1213-1288), Ibn al Quff, Sharaf Al din Ali, Hasan Ibn Ishaq, Ali Ibn Isa, Abu al Qasim Ammar, Abdul Lateef Baghdadi, Al Baladi, Ibn Zuhr, Muhammad bin Mahmood Al-Qusum, Haly Abbas and Samarqandi. These scientists have their own specific contribution in the field of surgery. Among these Abu al Qasim Khalaf Ibn al Abbas Al Zahravi (936-1013) is known as multi specialty surgeon and inventor of surgical instruments. He described about 200 surgical instruments in his book "Al Tasreef". When we compare their knowledge and skill with others we find that they can only be considered as the basis of development of modern surgery.

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CATCHING UP WITH THE REST OF THE WORLD: HOW CAN WE IMPROVE THE MEDICAL EDUCATIONS AND HEALTH SERVICES IN ISLAMIC COUNTRIES? LESSONS LEARNED FROM THE WEST

Laith Alrubaiy, *UK*

There is a growing awareness of the need to rebuild the health system in Islamic countries. We all know the problems that were rooted in Islamic countries mainly due to lack of resources, as well as being involved in several wars. Lack of organization and abusing resource allocation appeared to be the face look of the current health system. I tried to summarize the problems that hinder improving the health services in Iraq as an example of an Islamic developing country. It may represent a sound ground on which fruitful discussions and suggestions may start to help rescuing the health system in other Islamic countries:

1. Find able and competent managers: Sadly enough, the allocation of managerial and administrative posts are not based on experience or qualifications. People who are in leading positions should function without any external influence or threatening of removing them from their positions.
2. Establish a well organized primary health care service: Despite the growing population, there has not been a well developed primary health care system. This system will effectively reduce the load on hospitals and improve the quality of health services provided. It may include: • Well trained general practitioners or family doctors. • Nurse practitioners who are specialized in certain fields like diabetic foot, caring of the elderly, people with mental health problems and disabilities. • Social workers, occupational therapists, dieticians and health help line (a good example is the NHS direct in the UK) is an important pre hospital health care to give advice to patients regarding their health.
4. Training medical staff: Junior doctors should be assessed annually. It may be better if the medical jobs are offered in forms of 1-2 years contracts to perform a good appraisal for the doctors before renewing their contract. Consultants should have annual appraisals as well to show that they are devoted to train their residents and maintain their skills as professionals. Many clinical skills courses available for junior doctors in the UK can be implemented.
5. Communications among departments: We should be conscious that introducing new systems mean introducing new rules which challenge the existing power structures and may be quickly rejected. Unfortunately, in most of the Islamic countries

multidisciplinary teams do not work properly because, traditionally, sharing opinions is not a well established practice in our culture.

7. Integration and utilization of information technology: Electronic discharges and patients' records are important to facilitate the referral system and archiving patients' management summarize for future visits.

8. Clinical practice guideline development: The presence of a regulatory body that sets up guidelines for clinical practice is an integral part in the developed countries. NICE for example has a major role in finding a universal language between physicians when dealing with clinical conditions.

9. Knowledge of staff about infection control: Infection is still one of the main killers in most developing countries. Hospital and community acquired infections are public problems. Steps can be taken to control infections like: • Courses to medical staff on how to reduce hospital acquired infection and post surgical infections. • Using media to increase public awareness on the importance of sanitation and having clean water and food. • Improving the sewage system and provision of safe drinking water. • Public health specialists to be involved in a wide scale survey to point out the main problems that lead to such infectious epidemics.

10. Professional standards and ethics: There should be a well established powerful organization that monitors doctors' behaviour with patients. Doctors should be fully aware of the patients' rights to have a full control on their body. This means that patients should be actively involved in their treatment. They should have the right to legally complain against any misconduct or bad medical service. Doctors also should have effective defence bodies that protect them from blackmailing and allow them to practice medicine away from any threat or fear.

11. Encouraging doctors and health professionals to return back home: Despite the fact that most of the Islamic countries endure shortage of health care providers, a staggering numbers of doctors, professors and health professionals are still abroad. Reasons vary from financial to political and social. Islamic countries should encourage these figures to come back home.

12. Developing medical education techniques: Medical education has witnessed a lot of development in the last few decades. Yet, most of Islamic countries are still using the old techniques in medical schools. Efforts should be focused on teachers and instructors as well as upgrading syllabuses to catch up with the rest of the world.

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**A STUDY ON AL-TAQWIM OF İBRĀHĪM B. ABĪ SA`ĪD B. İBRĀHĪM AL-ALĀ`Ī
AL-MAĠRIBĪ**

Hesham Alahmad, Syria

The author of the book “*Taqwīm al-adwiyah al-mufrada*” is *Ibrāhīm b. Abī Sa`īd b. İbrāhīm al-Maġribī al-Alā`ī*. He is a Turkish, not Moroccan physician. We don't know the date of his birth or death, but we know that he wrote three books on simple drugs. These books are *Albadaliyat*, *Alalwah* and *Altaqwim* (the subject of this paper). He dedicated his book to the sultan of Malatia city, *Al'amiyr Alaa' Aldiyn 'Abi Shujaa Thul-qarnayn bin Ain Aldawla bin Ghazi* who ruled at the period 547-557 AH/ 1152-1162 AD. The author began his book with a long introduction which consists of basic knowledge on simple drugs, such as the conditions of testing drugs, examination methods, and characteristics of various drugs. Three kinds of tables were included. The first is an index to the second table which contains detailed tables which form most of the book. Each of these tables consist of 16 columns under the following titles: Name, Description, Type, Experiences, Humors, Strength, Use in Head Diseases, Use in Respiratory Diseases, Use in Digestive Diseases, Use in the Body as a Whole, Method of Administration, Dosage, Contraindications, Antidotes, Substitutes, and Number. The third table is eight pages addendum which contains 230 entries, and is entitled "Medications That Have Two or Three Names".

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DEVELOPMENT OF MEDICINE IN AZERBAIJAN DURING THE RULE OF AKKOYUNLU DYNASTY (1467-1502 AD)

Farid Alakbarli - Esmira Hajiyeva, *Azerbaijan*

During the period between the years 1467-1502 AD, Azerbaijan was ruled by the Turkic Akkoyunlu (Aq Qoyunlu) dynasty. Their capital was Tabriz city - an important center of culture, science and medicine in medieval Muslim East. The Akkoyunlu rulers contributed a great deal to the foundation of hospitals and development of medicine in Azerbaijan. Thus, Sultan Yakub (Ya'qub) Akkoyunlu (1478-1490 AD) built a large hospital nearby his "*Yeddi Jannat*" (Seven Heavens) palace in Tabriz. About 1,000 patients could be treated in this hospital at any given time. He also established an apothecary where patients could buy different medicines, including exotic plants brought from Africa, India, China and other distant areas. A number of skilled physicians worked during the rule of Akkoyunlu dynasty. *Mirza Muhammad Tabrizi* was one of them. He was a distinguished physician who lived in the second half of the 15th century. This famous person was nicknamed "*Fakhrul-Attiba*" (Pride of Physicians) in Tabriz.

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ORGAN DONATION:

WHY DO SOME MUSLIMS STILL RESIST IT?

Sharif Kaf Al-Ghazal, *UK*

Organ transplantation is one of the true miracles of modern medical science. The reasons for the shortage of organ donors are complex. The limited number of cadaveric organ donors has been attributed to many factors, including a reduction in the number of fatal road traffic accidents in many countries because of seatbelt legislation, child restraint law and reduction in speed limits. Advances in medical service which have made it possible to offer transplants to older and sicker patients have played some roles in that shortage.

The percentage of Muslim Asians on the kidney transplant waiting lists in the UK is three times their percentage in the general population. Religious beliefs of this population could possibly be the primary influence in deterring Muslims from donating their organs.

The religion of Islam strongly believes in the principle of saving human lives. The majority of the Muslim scholars belonging to various schools of Islamic law have invoked the principle of priority of saving human life and have permitted organ transplants as a necessity to procure that noble end. Cultural attitude sometimes forms the window through which religious beliefs are interpreted and often creates a specific barrier to organ donation. People who hold out against organ donation are people who are subject to cultural prejudices rather than to Islamic law.

The paper will explore some solutions to encourage the Asian Muslim community in the UK to get their names in the Organ Registry.

Finally, the issue of opting out (rather than opting in) is going to be discussed also in this paper and the Islamic views are going to be shared.

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INDIAN SOURCES OF ISLAMIC-ARAB MEDICINE: AN ANALYTICAL STUDY

Abdul Ali, *India*

In the pre-Islamic days medicine among the Arabs was practiced on primitive and superstitious lines. But after the rise of Islam they gave great importance to the maintenance of health, and even primacy was given to medicine over religion and extensive studies were undertaken in the field of medicine. During this process they benefited much from Indian medicine and allied branches of knowledge and learning.

The Arabs paid serious attention to the holistic medical system of India known as Ayurveda. Based on the principles of natural law, this system uses herbal remedies and a life style modification to restore and improve health. The rich medical literature of Ayurveda contained in the Sanskrit language was marked by the production of two important medical treatises known as the *Charaka-Samhita* and the *Sushruta-Samhita*, written respectively by *Acharya Charaka*, a physician, and *Acharya Sushruta*, a surgeon.

It was of particular interest to the Arabs that the Indian physicians practicing Ayurveda laid emphasis on dietetic treatment in preference to medical treatment. The golden period of the diffusion of Ayurveda among the Arabs took place in the Abbasid period when several eminent Indian physicians were invited to Baghdad and employed in state hospitals or in translation works.

The paper aims at making an analytical study of several Indian elements incorporated into the Islamic-Arab medicine under the following sub-headings: Indian physicians in Baghdad; Translation of Sanskrit books on medicine; Arab authors' works on Indian medicine; Linguistic evidence of Indian impact; and Conclusion.

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“POLICIES TO USE MUSIC” AS A METHOD FOR HEALTH MAINTENANCE IN ISLAMIC - IRANIAN TRADITIONAL MEDICINE

Fatemah Alijaniha, *Iran*

Maintenance of health (*hifz-al-sihha*) is the first of the two main aims of Islamic Traditional Medicine. In order to achieve this goal, there are some advices which are categorized under six topics which are called “six necessities” (*seteye zarurieh*). These policies which are explained by most of the ancient physicians, consist of advices about climate, foods and drinks, evacuation and retention of waste in the body, sleep and awakening, exercise and emotional states. *Abo zeide Balkhi*, (d.4th century), an Iranian philosopher and scientist deals generally with measures for health maintenance. In his book titled “*Masaleh-al-Abdan va al-Anfos*”, in addition to issues mentioned above, he dedicated a special chapter to “policies to use music”. In this chapter he mentioned that, although the most important influence of music is due to its psychological effects, because of the close relationship between mind and body, it also has a strong effect on the total state of human health. Therefore, policies to use music play a critical role as a part of health maintenance protocols. Explaining the characteristics of good and beneficial music, *Abu Zeide Balkhi* categorizes the musical qualifications which have to be considered by a scholar to achieve an optimum advantage from music therapy. Many Moslem physicians such as Avicenna and Farabi discussed on music therapy in their books.

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NEW KNOWLEDGE ABOUT THE POSSIBLE EFFECTS OF THE MISWAK CHEWING STICK (SALVADORA PERSICA) ON ORAL HEALTH

Meshari Al-Otaibi, *Saudi Arabia*

Miswak, a traditional chewing stick for cleaning teeth, is made from the plant *Salvadora persica*. For religious and cultural reasons, miswak use is firmly established and widespread in Saudi Arabia and most other Muslim countries. Only recently scientific evaluation of the miswak has been undertaken. The aim of this presentation is to summarize the results of recent researches that were done to compare mechanical plaque removal and gingival health after miswak use and tooth brushing and to compare the effect of miswak use and tooth brushing on subgingival plaque microflora. A single-blind, randomized crossover design was used. The Turesky modified Quigley-Hein plaque and Löe-Silness gingival indices and digital photographs of plaque distribution were recorded and plaque was sampled for DNA-testing. Inhibition zones around miswak material were examined on agar plates with *Actinobacillus actinomycetemcomitans* and the leukotoxicity of this bacterium was analyzed in a bioassay with macrophages +/- miswak extracts. Compared to tooth brushing, use of the miswak resulted in significant reductions in plaque ($p<0.001$) and gingival ($p<0.01$) indices. *A. actinomycetemcomitans* was significantly reduced by miswak use ($p<0.05$) but not by tooth brushing. These results were supported by the in vitro observations that extracts from *S. persica* interfered with growth and leukotoxicity of *A. actinomycetemcomitans*. It was concluded that miswak use was at least as effective as tooth brushing for reducing plaque and gingivitis, and that the antimicrobial effect of *Salvadora persica* is beneficial for prevention/treatment of periodontal disease. There is clearly a need for further oral health education in

Saudi Arabia. Because of its close association with Islam, maximum benefits may be achieved by encouraging optimum use of the miswak. Oral hygiene may be improved by complementing traditional miswak use with modern technological developments such as tooth brushing and by tailoring oral hygiene recommendations to educational level.

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**DERMATOLOGY IN *KITAB AL-TAYSER* OF THE ANDULUSIAN PHYSICIAN
*ABU MARUAN ABD AL-MALİK IBN ZUHR /AVENZOUR (1091-1161 AD)***

Kathem K. Al-Rubiay, *Iraq*

Famous physicians appeared in Andalusia and some of them studied Greek medical works which were translated at the famous House of Wisdom (*Dar Al-Hakmah*) in Baghdad. Among them *Abu Maruan Abd Al-Malik Ibn Zuhr*, who had original ideas and opinions based on experience, left a rich heritage that should not to be ignored in modern medicine. During the 4th AH /10th AD century *Banu Zuhr* family contributed to the development of science and literature in Andalusia. They are known to have studied in various fields of science, especially on medicine, philosophy, poetry, morality and morals (*adab*). The Zuhr family members wrote many essays (*makala*), treatises (*risala*) and books (*kitab*) from the beginning of the 4th to the end of the 6th AH century. They described many details about human diseases, their signs, symptoms, methods of treatment and preparation of medicines. Their contribution to medicine had a great influence on the forthcoming physicians.

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KLASİK DÖNEM İSLAM TIP KİTAPLARINDA GÜL İLE TEDAVİ

Ayten Altıntaş

Kokulu gülün ilaç olarak kullanılmasını klasik dönem İslam tıp kitaplarında görüyoruz. Bu dönemin önemli hekimlerinden Râzi, Al-Kindi, Dînaverî, İbni-Sînâ, İbnül- Baytâr, Şirvanlı Mahmud, Geredeli İshak b. Murat, Salih bin Nasrullah, Celâlüddin Hızır, Ahmed el-Mârdânî, Mahmûd-ı Şîrvânî, Eşref bin Muhammed, Tabîb İbn-i Şerîf, Ebubekir Nusret'in yazdıkları tıp kitaplarında bu bilgileri buluyoruz.

Bu kitaplarda gülle yapılan ilaçları üç bölümde inceleyebiliriz. İlk bölüm; gül macunu, gülbeşeker, gül şerbeti gibi gül ve şekerle yapılan ilaçlardır ki mide hazımsızlıklarında ve karaciğeri tedavi edici olarak tavsiye edilirler. İkinci bölüm gülsuyunun ilaç olarak kullanılmasıdır. Gül kokusunun hafızayı ve belleği arttırdığı, insanı ferahlatıp rahatlattığı bildirilir. Üçüncü bölüm olarak gülyağının kullanılmasını görüyoruz. Bu ilaç gülün zeytinyağı içinde bekletilmesi ile yapılıyor ve birçok deri hastalıklarındaki faydası belirtiliyor.

Bu bildiride İslam geleneğinde çok önemli bir yeri olan gülün tedavideki yeri tıp yazmalarındaki bilgiler ışığında verilecektir.

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THERAPEUTIC USE OF ROSE IN ISLAMIC MEDICAL MANUSCRIPTS OF THE CLASSICAL PERIOD

Ayten Altıntaş

The fragrant rose was used as a therapeutic agent during the Islamic classical period. The famous physicians of that period, such as Al-Razi, Al-Kindi, Dînaverî, İbn Sînâ, İbn al-Baytâr, Mahmud of Shirvan, İshak bin Murat of Gerede, Salih bin Nasrullah, Celâlüddin Hızır, Ahmed el-Mârdânî, Mahmûd-ı Şîrvânî, Eşref bin Muhammed, Tabîb İbn-i Şerîf and Ebubekir Nusret, all included information on the therapeutic use of rose in their medical manuscripts.

The drugs prepared from rose can be classified in three different groups. The first group encompasses drugs made from rose petals and sugar, such as rose confection, gülbeşeker and rose sherbet. Such preparations were recommended for gastric problems, indigestion, and for liver diseases. The second group includes rose water as a therapeutic agent; it is noted in various texts that the fragrance of rose enhances memory and has a relaxing effect. The third group consists of rose oil. This drug was made by having rose petals left in olive oil. The beneficial effects of rose oil in various skin diseases were emphasized.

In this presentation we will give a brief review about the therapeutic usage of rose, a flower which has a significant importance in the Islamic tradition, as covered in the medical manuscripts of the classical period.

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**MAJOR FIGURES OF THE OTTOMAN MEDICINE THROUGH THE
SHAKĀ'IK AL-NU'MĀNIYYAFI 'ULAMĀ' AL-DAWLA AL-'OSMĀNIYYA OF
*TASHKÖPRÜZADE AHMED***

Nora Anani-Sia, *France*

Written during the second half of the 16th century the *Shaka'ik al-Nu'maniyya fi 'ulamā' al-dawla al-'Osmāniyya* provides a retrospective view of scientific activity during the first three centuries of Ottoman history. A major source for a good understanding of this period, it also provides a valuable testimony on the medical activity in the Ottoman court. Through the major figures of physicians that emerge during different phases of Ottoman history, shines through the spirit of a time. Our paper will try to make appear through the individual itineraries, the various times through:

I. Physicians of *Beys*

1. The choice of a physician
 - a. Criterion for the choice of a physician (Medical Schools frequented, the foreign diplomas).
 - b. The disadvantages of the place (suspicions, rivalry between beys, wandering and dangerous life, posthumous functions : the mortuary toilet)
2. Secondary roles occupied by physicians
 - a. Diplomatic missions.

II. Physicians of *Emirs*

1. The promotion of medicine
 - a. Bursa and Edirne: attractive intellectual centres
 - b. Hospital policy of the Sultans
2. Curriculum of Ottoman physicians

III. Physicians of *Sultans*

1. Physician of the court under the sultanate
 - a. The archiater (*Hakim bashi*): how he is appointed, his functions

5.ULUSLARARASI İSLAM TIP TARİHİ CEMİYETİ KONGRESİ
25-28 Ekim 2010, İstanbul – TÜRKİYE

b. Subordinate physicians, multiple office-holdings, the étiquette, the charlatans

2. Physician of the seraglio

3. Unofficial and political role of the court physician

To conclude, through major figures of Ottoman physicians, we will try to review the evolution of the Ottoman physician profile and of medicine he implements during that time. The reading of *Miftāh as-Sa'āda wa misbāh as-siyāda*, the encyclopaedic knowledge of Tashköprüzade, for a better comprehension of the development of medical science in the Ottoman area, will usefully shed light on this.

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THE CONTRIBUTIONS OF *HAJI PASHA AL AYEDEENI* IN RESPECT TO THE HISTORY OF INFECTIOUS DISEASES

Mahmud Angrini, *Syria*

During the second half of the 8th century AH/14th century AD a Turkish physician named *Haji Pasha Al Ayeedeeni* left Turkey heading for the Arabian world. Later, he became the head of the *Al-Mansouri* hospital in Cairo. He wrote his encyclopedic book "*Shifa Al-Asqam*". His book is considered to be the most valuable medical work written in Arabic in this period. After that, he summarized his book in Turkish.

In the fourth treatise of his book which was dedicated to the diseases unrelated to a specific organ, he mentioned some infectious diseases like rabies, leishmania, measles, varicella (chickenpox), smallpox, and many others. He exceeded *Ibn-Sina* and *Al-Razi* in many issues. His clinical description of rabies disease was brilliant, as he drew attention to the incubation period of rabies. He described leishmania rash and thought that its cause is an insect. Furthermore, he described chickenpox and distinguished it from measles or smallpox. He also suggested that scabies and lice are caused by living factors.

In my paper, I'll try to shed light on the cultural relations between Turkey and the Arabian world through some of the valuable contributions of *Haji Pasha Al Ayeedeeni* in the history of Islamic Medicine.

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MAVERAÜNNEHİR ÂLİMLERİNİN TIBBÎ GÖRÜŞLERİNE DAİR

Gülnare Aripova, *Uzbekistan*

İslam tarihinde adı geçen yüzlerce âlimin bir kısmı da Orta Asya’da yetişmiştir. Orta Asya’ya bakıldığında ise Özbekistan’da hatırı sayılır büyük isimler yetiştiği görülür. Bu isimler saymakla bitmez ama bir kaç hakkında bu bildiriye bazı bilgiler verilecektir. Bu âlimler ve devlet büyükleri hayatın üstünden bakmayı becermiş, hayat sistemini çözmüş insanlardır. Bu insanlar madde âlemi ile mana âlemini idrak etmiş ve bunun sonucunda bir dengenin var olduğunu görmüşlerdir. Bu denge aslında İslam âlimlerinin de işaret ettiği mana âlemi ile madde âlemi arasında ki dengedir. Günümüz dünyasındaki meselelere bakıldığında hep o dengenin bozulmasından kaynaklanan sorunlar olduğu görülecektir.

Mevlana Celaleddin-i Rûmî hazretleri: “*Kardeşim zannetme ki sen etten kemiktensin / Sen düşünceden ibaretsin / Gül düşünsen gül olursun / Diken düşünsen diken olursun*” sözleriyle maneviyatın ne denli önemli olduğunu ve dengeyi aslında maneviyatla kurmanın mümkün olduğunu anlatmıştır.

Orta Asyalı büyük mütefekkirlerin tümü sağlığın (selametliğin) insanın en değerli zenginliği olduğunu belirtmişlerdir.

Abu Ali ibn Sina sağlığı koruma çabasını bir sanat olarak nitelemiş, insanın sağlam olması için sürekli hareket etmesi gerektiğini söylemiştir. *Farabi* ise insanın vücut sağlığıyla manevi sağlığının arasında denge olduğunu, kişinin bedenlen sağlam olup maneviyeti düşük olursa onun tam ideal insan olamayacağını belirtmiştir. *Biruni* dünya dinleri ve kültürlerini pekiştirerek, tüm kültürlerde sağlığın asıl değerlerden sayıldığını, tıbbi bilgilerin ise insan hayatını koruyan esas kaynak olduğunu açıklamıştır.

Az-Zamahşari de kendi nefisini ele geçiren ve kendini doğru yoldan alıkoyacak şeylerden sakınan fazl ve şeref sahiplerinin hayatın zorlukları karşısında zafere kavuşacağını söylemiştir. Dini bir sağlamlık yolu olarak nitelendirmiş ve doğanın ayrılmaz bir parçası kabul ettiği insan ile insanı çevreleyen dış dünya arasında sıkı ilişkiler bulunduğuna kesin olarak inanmıştır.

Bildirinin devamında Maverâünnehir olarak adlandırılan geniş coğrafyada yetişmiş *Abdulhalik Gicduvani, Hasan Basri, Necmiddin Kubra, Şeyh Azizuddin Neseî, Ahmet Yesevi, Alishir Nevai ve Abdurahman Cami* gibi âlim ve şairlerin yukarıda bahsedilen maddi ve manevi âlemler arasındaki denge çerçevesinde ruh ve beden sağlığı hakkındaki düşüncelerinden örnekler verilecektir.

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19. YÜZYILDA BALKANLAR'DA BULAŞICI HASTALIKLAR VE GÜNDELİK HAYATA ETKİLERİ: DRAMA SANCAĞI ÖRNEĞİ

İsmail Arslan, *Türkiye*

19. yüzyılda bulaşıcı hastalıklar şehir yaşamında karşılaşılan en büyük sorunlarından biridir. Genellikle kara ve deniz yoluyla seyahat edenler vasıtasıyla yayılmasıyla bilinen veba ve kolera gibi salgın hastalıklar bu yüzyılda insanların gündelik hayatını her yönüyle etkilemiştir. Osmanlı İmparatorluğu'nun genelinde sadece 1814 yılında 15 bin kişi vebadan ölmüştür. Daniel Panzac, toplumların korkulu rüyası veba üzerine yaptığı çalışmasında, Balkanlarda bu hastalığın yayıldığı bölgelerin topografik dökümü üzerinden, hastalığın bir yüzyılı aşkın bir süredir aynı yolları izleyerek güneyden kuzeye, doğudan batıya doğru aynı yönde nasıl ilerlediğini ortaya koymuştur. Osmanlı Sol Kolu (*Via Egnatia*) üzerinde bulunan Kavala ve Drama bu dönemde vebanın kol gezdiği Balkan şehirleri arasındadır. Bu bildiride, Balkanlarda Drama sancağı örneğinde bulaşıcı hastalıkların şehirlerde yaşayan insanların gündelik hayatına etkileri ele alınacaktır. Yangınlar, su ihtiyacı ve doğal afetler gibi bulaşıcı hastalıklar da gündelik hayatın akışı içinde şehirlerde insanların yaşamlarını etkileyen önemli problemlerin başında gelmektedir. Bulaşıcı hastalıklara karşı alınan tedbirler ve tedavi yöntemleri ile hastalıklar karşısında yerel idarecilerin tutumu bildiride ayrıca üzerinde durulacak konulardandır. Sonuç olarak, bu bildiride arşiv belgeleri ışığında 19. yüzyılda Drama sancağında bulaşıcı hastalıkların şehirlerin gündelik hayatını nasıl etkilediği üzerinde geniş kapsamlı bir değerlendirme yapılacaktır.

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**GRAINS AND THEIR BENEFICENCES ACCORDING TO
*NAJIB AL-DIN AL-SAMARQANDI***

Ayman Yaseen Atat, *Syria*

Najib Al-din Al-Samarqandi one of the 7th century AH scientists who paid full attention to plants and their therapeutic and nutritive effects. He wrote a number of books, one of which is "Food and Drinks for the Healthy" that includes a classification of food as well as their benefits. *Al-Samarqandi* focused on plants used as food more than other plants and explained their therapeutic and nutritive effects.

Grains are considered as the first kind of food that humanity used especially after discovering fire and making bread. Thus *Al-Samarqandi* considered grains as deemedly high classified among food of highest rank due to their great beneficence.

In this research the grains that *Al-Samarqandi* mentioned in his book are discussed and classified in a table together with their nutritive and medical beneficences, and *Al-Samarqandi*'s writings are compared with the latest literature of modern science.

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ORTAÇAĞ İSLAM TIBBİNDE SAĞLIK-HASTALIK KAVRAMI

Elif Atıcı - Teoman Atıcı, *Türkiye*

Günümüzde toplumların gelişmişlik düzeyinin bir göstergesi olarak kabul edilen “sağlık”, nesnel ve öznel boyutları olan bir kavramdır. Toplumların kültürel, ekonomik ve sosyal yapılarından etkilenen bu kavramın anlamı ve toplumlar tarafından algılanışı tarihsel süreçte değişkenlik göstermiştir. Bu değişkenlik geçmişte olduğu gibi günümüzde de toplumların sağlık arama davranışlarını etkilemektedir.

Bireylerin sağlık kavramını değerlendirmelerinde, sağlık gereksinimlerinin karşılanmasında, hastalığa yaklaşım ve hasta-hekim ilişkisinin şekillenmesinde önemli etkenlerden biri de inançtır. Tarihsel süreçte inancın sağlık-hastalık kavramlarına yaklaşımda yarattığı farklılık, tıbbi uygulamalarda ve hastaya yaklaşımda yansımalarını bulmaktadır.

İnsanlık tarihi boyunca birçok inanç sisteminin şekillendiği dünya üzerinde farklı zaman aralıklarında değişik inanışlar etkin rol oynamıştır. Uygarlık tarihi açısından önemli düşünsel ve yaşamsal sorunların yaşandığı Ortaçağ da bu zaman aralıklarından biridir. Tıp tarihi açısından özellikle Ortaçağ inancın sağlık-hastalık kavramları üzerindeki etkinliğine iyi bir örnektir.

Ortaçağda İslam tıbbı ve Batı tıbbı arasında, tıbbın kapsamında ve uygulamasında, tıbbi bilgi birikimini arttırmaya yönelik çabalarda ve sağlık hizmeti verilmesindeki farklılıklar, aynı zaman dilimi içerisinde farklı inançların sağlık-hastalık kavramı üzerindeki etkisini değerlendirmemize olanak sağlamaktadır.

Bu bildiriye, Ortaçağ İslam tıbbında sağlık-hastalık kavramı Batı tıbbı ile karşılaştırılarak verilmektedir.

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HEALTH AND DISEASE CONCEPT IN MEDIEVAL ISLAMIC MEDICINE

Elif Atıcı - Teoman Atıcı, *Türkiye*

“Health” is a concept with objective and subjective dimensions adopted as an indicator of the development levels of communities. The meaning and perception of this concept that is affected by communities' cultural, economic and social structures varied in the historical process. This variability affects the attitude or behavior of the community in search for health today, as it had in the past.

Belief is one of the important factors in assessing the health concept of individuals, in meeting their health needs, the approach to disease and formation of the patient-physician relationship. Beliefs create differences in approaches to health and disease concepts which are reflected to medical practices and the approach to patients.

Throughout history, different beliefs have played an active role in different time intervals. Experience of important intellectual and vital issues from the point of civilization in the Middle Ages is one of such time intervals. Especially the Middle Ages is a good example of the influence of religion on the efficacy of health and disease concept in terms of history of medicine.

Differences in the medical scope and application, efforts on increasing the medical knowledge and healthcare services between Medieval Islamic medicine and Western medicine allows us to assess different beliefs' effects on health and disease concepts of the same period.

In this paper, the health and disease concept of Medieval Islamic medicine is compared with Western medicine.

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IBN MISKAWEIH'S INNOVATIONS IN MEDICINE

Amira Aumari, Syria

Ibn Miskaweih is *Abu Ali Ahmad ibn Muhammad ibn Ya'qub. Aldaffah* said: "He did not get his share from the science historians". Also, there is ambiguity about his contribution to medicine. We need to clear all of this in order to know the talent and the innovations of *Ibn Miskaweih* in science.

Ibn Miskaweih spent his life reading and contemplating on books. His examination on the hearts of healthy people gave important clues about the treatment of psychological and mental diseases and he primarily entrusted this task individually himself. *Ibn Miskaweih* noted that the health of a society and its power comes from the health of its individuals and its strength, and individual's health primarily depends on the brain and the heart. To maintain the health of the brain and the heart, sports should be exercised. *Ibn Miskaweih* strictly instructed that a person who wants to be healthy and to prevent physical diseases must practice sports as much as he could. *Ibn Miskaweih* provides hypotheses and theories which he drew in his mind within a geometric space. *Ibn Miskaweih's* descriptions about psychological (mental) and physiological (physical) health are nowadays named as "self power". Self-power is a new scientific term. Individuals may prevent themselves from various illnesses.

On the other hand, *Ibn Miskaweih* oriented his philosophical, educational and health vocabularies to valuable information about living beings, their behavior in feeding, reproduction and their environment, and what distinguishes each animal from one another and grade their position which he called (acceptance of virtue).

Through this research many spots are lighted about the important points which are noted in the summary.

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**İNGİLİZ BELGELERİNE VE TÜRK BASININA GÖRE
II. MEŞRUTİYET DÖNEMİ HAC GİDİŞ-DÖNÜŞLERİNDE
ALINAN HIFZISSİHHA ÖNLEM VE UYGULAMALARI (1908-1914)**

Halil Ersin Avcı - Akın Çelik, *Türkiye*

Osmanlı döneminde hacca gidiş ve dönüş her zaman önemli bir mesele olmuştur. Binlerce hacı adayının katıldığı uzun yolculuklarda veya hac ibadetinin ifâ edildiği Kâbe'de ve Medine'de zaman zaman çıkan salgın hastalıklar binlerce insanın ölümüne sebep olabilmekte, hatta bu hastalıklar hacıların geldikleri ülkelere de taşınıp oralarda da ölüme sebep olabilmekteydi. Zaman içinde Mısır, Hindistan gibi çok sayıda Müslümanın yaşadığı toprakların İngiliz hakimiyetine geçmesi; İç Asya'nın Ruslar, Afrika'nın birçok bölgesinin Fransızlar tarafından ele geçirilmesi sonucunda söz konusu bölgelerden hacca gitmek isteyen Müslümanlar uluslararası bir soruna dönüşmüşlerdir. Neticede de bu devletlerin baskıları ile bir Karma Hıfzıssıhha Komisyonu kurularak, hacca gidiş - dönüş ve hacda uygulanacak sıhhi kurallar belirlenmiştir. Bu kurallar 19.yy'nin son çeyreğinde uygulanmaya başlanmışsa da söz konusu yollardaki hastanelerin tamamlanması, karantinaların bitmesi II. Meşrutiyet dönemine kadar sürmüştü. Bu sebeple II. Meşrutiyet döneminde Hıfzıssıhha Komisyonu'nun en güçlü üyesi olan İngiltere'nin belgelerine ve Türk basınına göre hac yolculuklarında uygulanan hıfzıssıhha tedbirleri ve uygulamaları bu tebliğin konusu olacaktır.

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ON BEŞİNCİ YÜZYILIN İLK YARISINDA OSMANLI TIBBINA GENEL BİR BAKIŞ

Salim Aydüz, *Türkiye*

Bilindiği üzere Osmanlı Devletinde İstanbul'un fethine kadar geçen döneme kuruluş dönemi ismi verilmektedir. Bu dönemdeki ilim ve kültür faaliyetleri büyük ölçüde Osmanlı coğrafyasının dışından gelen ilim adamları ve tabipler tarafından yürütülmüştür. Bir yandan medreseler ve darüşşifalar açılmış, diğer yandan da buralarda yeni talebeler yetiştirilmeye devam edilmiştir. Fetret devrinin başlarından Sultan II. Murad'ın otuz yıla kadar devam eden saltanatı döneminde Osmanlı topraklarında pek çok önemli âlime rastlamak mümkündür. Bunlar arasında hekim kimliği ile öne çıkan ve eserler veren tabipler de bulunmaktadır. Bu dönemde telif edilen eserlerin ve özellikle Türkçe tıp eserlerinin ortaya konulması son derece dikkat çekici olup Osmanlı tıp tarihi açısından mühim bir yere sahiptir. Bu döneme damgasını vuran ve tıp eserleri telif eden tabipler arasında başta Hacı Paşa olmak üzere İshak b. Murad, Ahmed-i Dâî, Muhammed b. Mahmud eş-Şirvânî, Sinoplu Mümin b. Mukbil, İshak b. Murad, İbn Şerif, Abdülvehhâb b. Yusuf b. Ahmed el-Mardâni gibi isimler zikredilebilir. Bu tabiplerin Osmanlıların ilk dönemlerinde telif ettikleri tıp eserleri, bundan sonraki Osmanlı tıbbının temelini teşkil etmesi ve terminolojiyi belirlemesi açısından son derece önemlidir.

Bu tebliğimizde on beşinci yüzyılın ilk yarısında yaşayan tabipleri ve onların telif ettiği eserleri inceleyerek bu devirdeki Osmanlı tıbbının mahiyeti hakkında bilgi verip temel özellikleri üzerine değerlendirmelerde bulunacağız.

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SALEHE GHARABADIN: A COMPREHENSIVE PERSIAN TEXTBOOK ON COMPOUND REMEDIES

Parmis Badr - Mohammadreza Shams Ardakani - Abdolali Mohagheghzadeh, Iran

Access to Islamic scientists' works has an important role in the complete identification and enlightening of their participation in the progress of human science and consequently history of science. *Salehi Qarabadin (Amale Saleh)* is a comprehensive discourse on compound remedies, written by *Mohammad Saleh Ggaeni Herawi*, who is not known well. The numerical value of the letters forming the title of the book (according to the Abjad system of letter numerals) is 1179 AH which gives an idea of the date of its composition. It has an introduction (*moqaddameh*) and 28 chapters (*bab*) describing both simple and compound drugs and general principles such as weights and measures. In each chapter drugs are listed in an alphabetical order, and each medicine is described under the given letter, and the following categories of information are given for each item: 1. the name of the drug and its synonym (if it exists), 2. its quality, 3. its temperament, 4. indication for treatment, 6. method of preparation, 7. the dose to be used, 8. side/ adverse effects, 9. expiry date, 10. its antidote, 11. its substitute.

This treatise is notable for the large number of authorities quoted by the author, Persian medical poetry used for learning simple concepts of therapeutics, various Hadith or traditions regarding the Prophet and the writer's lifelong clinical experiences. Numerous copies of this treatise are preserved in libraries. Three of them have been rewritten and compared with each other at the Department of Traditional Pharmacy in Shiraz University of Medical Sciences.

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**A BEZOAR IN THE MUSEUM OF HISTORY OF THE SANITARY ART, IN
ROME**

Gaspare Baggieri, *Italy*

A very precious bezoar is kept at the Museum of History of the Sanitary Art, next to the Santo Spirito Hospital, in Rome. The bezoar is a calcareous concretionary product which is often found inside the stomach of several ruminants, such as goats, camels, horses, both in Oriental and Occidental lands.

At the moment we are not certain about the provenience of this bezoar which weights about one kilo and is composed of numerous calcareous leaves. In this report we present the study of this exceptional object. Also, present a brief history of the therapeutic use of the bezoar in ancient times is discussed.

In fact, there is proof of the traditional therapeutic use of bezoar powder in popular medical practice.

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ASPECTS OF ISLAMIC TRADITIONAL MEDICINE IN BOSNIA AND HERZEGOVINA

Adnan Bajraktarevic, Bosnia And Herzegovina

This article presents a systematic review on traditional Bosnian and Herzegovinian medicine, including the historical background and connection with Arab, Turkish, Persian and European or Western medicine. Medical innovations introduced by Bosnian physicians in the field of herbal medicine and the description of traditional Bosnian herbal medicine in the Balkan region will also be discussed. Concerning herbal medicine, Bosnian physicians introduced many new aspects about herbs and their potential medical activities. Bosnian surgeons advised circumcision of the preputium by a single cut. For the correction of erroneous circumcisions performed by unqualified people practicing surgery, different repair methods were described by the famous medical Moslem family *Skaka* in Sarajevo. In the Islamic tradition, the origins of Islamic medicine can be traced back to the time of *Muhammad*, as a significant number of hadiths concerning medicine are attributed to him. Muslim doctors discovered the contagious nature of infectious diseases; introduced quarantine to limit the spread of contagious diseases; introduced experimental and, evidence-based medicine, clinical trials, randomized controlled trials, efficacy tests, and clinical pharmacology; recognized the importance of dietetics and the influence of climate and environment on health; discovered the contagious nature of tuberculosis especially in endemic Bosnia and Herzegovina. The history of medicine in Bosnia was characterized by medical development and reprocessing of ideas. The reprocessing of ideas gathered the great minds together, and the process of increasing knowledge in medicine continued until today.

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**THE *VILAYET* NEWSPAPER "DANUBE": PROVIDER OF MODERN
ATTITUDE TOWARDS HEALTH (1865-1877)**

Teodora Bakardjieva, *Bulgaria*

On March 3, 1865, the first issue of the newspaper "Danube" was released in the capital of the *Danube vilayet, Rousse*. Its emergence as a government newspaper, printed at the capital, marks a new stage in the history of Turkish press. The idea of the founder, the *vali Midhat Pasha*, was that the newspaper should regularly inform readers about what was happening in the area, to publish therein any laws and regulations passed, any manuals and books. The edition became a platform for new health initiatives that took place in the area. Data on hospitals' openings, medical insurances and internal rules were published in the newspaper. During the periods of epidemics, quarantine measures were announced, health advices and tested recipes were given. Advertisements of traveling doctors and dentists appeared in order to ensure the ability of the residents in the *vilayet* to deal with diseases. New spiceries were advertised, offering medicaments unknown until then. The newspaper became a platform where a healthy lifestyle was recommended, the old methods of treatment were stigmatized, people were urged to keep pace with the time and to use qualified medical assistance.

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ORTAÇAĞ İSLAM DÜNYASINDA KÖLELERİN SAĞLIK SORUNLARI VE TEDAVİ YÖNTEMLERİ

Abdulhalik Bakır, *Türkiye*

Kölelik, insanlık tarihinin en önemli ve en karmaşık kurumlarından birini oluşturmaktadır. En eski çağlardan başlayarak güçlünün zayıfı sömürmesi sonucunda ortaya çıkmış, sonra da onu gerektiren şartlar ortadan kalkınca yirminci yüzyılın başlarında yine insanoğlunun gayretleri sayesinde ortadan kalkmıştır. Çeşitli sebeplerden dolayı (savaş, borçlanma, kaçırma vs.) köle durumuna düşen insanlar, köle tüccarları tarafından köle pazarlarında varlıklı kişilere satılırdı. Daha sonra sahiplerinin bir nevi malı haline gelen bu köleler, efendilerinin yararı uğruna endüstri, ticaret, tarım alanlarıyla saray ve ev ortamında çalıştırılırdı.

Toplumun en alt veya en yoksul ve güvencesiz kesimini oluşturan kölelerin ekonomik, sosyal sorunları yanında bedensel ve ruhsal yönden birçok sağlık sorunları da vardı. Bilindiği gibi Ortaçağda İslam dünyasının bütün ülke ve bölgelerinde sağlıkla alakalı alışkanlıklar ve şartlar aynı seviyede değildi. Ayrıca saray ortamında çalıştırılan kölelerin sağlık durumu ile ağır çalışma şartları nedeniyle tarım ve endüstri alanlarında çalışan kölelerin sağlık durumu da birbirinden farklıydı. Bunun dışında kölelerin büyük bir kısmında, özellikle ağır işlerde çalıştırılanlarda çeşitli meslek hastalıkları bulunurdu. Acaba bu hastalıklar hangi yöntemler uygulanarak tedavi edilirdi? İşte bu bildirimizde bütün bu konulara açıklık getirmeye çalışacağız. Bildirimizin muhtemel alt başlıklarını ise şöyle sıralamak mümkündür: Giriş, Ortaçağ İslam Dünyasında Sağlık Hayatının Genel Durumu, Kölelerin Sağlık Sorunları, En Yaygın Köle Hastalıkları, Kölelere Uygulanan Tedavi Yöntemleri, Değerlendirme, Sonuç, Bibliyografya.

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HARRAN TIP OKULU

Ali Bakkal, *Türkiye*

Günümüzde Şanlıurfa'nın bir ilçesi olan Harran, Antik dönemin en görkemli şehirlerinden birisiydi. Son dönemde yapılan kazılarla Harran tarihinin M.Ö.7000 yıllarına kadar uzadığı görülmüştür. Ancak Harran asıl şöhretini, İslâmî dönemde burada yetişen bilim adamlarının ilmî faaliyetlerinden kazanmıştır. Harranlı bilginler başta tıbbî bilimler olmak üzere astronomi, matematik, geometri, tıp, fizik, mekanik, felsefe, mantık, tarih, din ve musıkî alanlarında bütün bu ilimleri etkileyen özgün eserler vermişlerdi. Harranlı bilginlerin en ileri oldukları sahalardan biri de tıp bilimidir.

Tarih boyunca Müslümanların tıp ilmiyle herhangi bir problemi olmamıştır. Daha Hz. Peygamber döneminde bazı tabipler Müslüman olmuşlar ve İslâmî dönemde de görevlerine devam etmişlerdir. Tıp ilmi İslâm'da dinî ilimlerle birlikte gelişmiştir. Bir düşüş olduğu zaman da birlikte düşmüşlerdir. "İlim ikidir: Din ilmi, beden ilmi" mealindeki hadis İslâm dünyasında âlim-cahil herkes tarafından bilinirdi.

Ömer b. Abdülaziz (ö.H.101/ M. 720), babasının Mısır valisi olduğu sıralarda tanıştığı İskenderiye okulu mensubu bir tabibi halife olduğu zaman Harran'da görevlendirmek suretiyle İslâm dünyasında ilk tıp okulunu Harran'da açmıştı. Bu okulun açılışından sonra Harran'da tıbbın kesintisiz olarak tahsil edildiği anlaşılmaktadır. Bir-iki asır sonra Harranlı tabipler İslâm dünyasının en ünlü hastanelerinde çalışmaya başlamışlardı. Endülüs tıbbının gelişmesine dahi Harranlı tabiplerin önemli katkıları olmuştur. Nitekim Yunus et-Tabîb el-Harrânî (ö.268/881 sonrası), Ahmed b. Yunus el-Harrânî (351/962 sonrası), Ömer b. Yusuf el-Harrânî (351/962 sonrası) ve Ahmed b.

Vasîf (ö.365/975) Endülüs'te vefat eden önde gelen Harranlı tabiplerdendi. Bunlardan Ahmed ve Ömer kardeşler Endülüs Emevî Devleti halifesinin özel doktorları arasında yer almışlardır.

Şüphesiz tıp tarihinin en önemli doktorlarından birisi tıpla ilgili elliye yakın tercüme ve telif eseri bulunan Sâbit b. Kurra'dır (ö.288/974). Bağdat Abbâsî sarayında halifenin özel doktorluğunu yapan Sâbit'in Sinan (331/943) adındaki oğlu babasından daha yetkin bir doktor olup, o da sarayda baştabip olarak çalışmıştı. Sinan b. Sâbit baştabip olmadan önce Bağdat'ta beş adet hastane bulunuyordu. Onun zamanında bu sayıya üç hastane daha eklenmiştir.

Burada adını zikrettiğimiz doktorlardan başka Harranlı tabip olarak Stefan el-Harrânî, Ebû İshâk İbrahim b. Zehrûn (ö.309/921), Sâbit b. Sinan b. Sâbit (ö.363/973), Sâbit b.

5.ULUSLARARASI İSLAM TIP TARİHİ CEMİYETİ KONGRESİ
25-28 Ekim 2010, İstanbul – TÜRKİYE

İbrahim b. Zehrûn (ö.369/980), Ebû İshak İbrahim b. Hilal (ö.384/994), Ebü'l-Ferec b. Ebü'l-Hasan b. Sinan el-Harrânî, İbn Ravh, İbnü'n-Neccâr (ö.639/1241 sonrası) ve Ali b. Şebîb el-Harrâni gibi isimlerden söz edilmektedir. Bildiride bu tabipler tanıtılmaya çalışılacaktır.

XI. ve XII. asırlarda İslâm dünyasının her yanında Harran büyüklüğündeki şehirlerde en az birer hastane bulunurdu. 580/1184 yılında Harran'ı ziyaret eden meşhur seyyah İbn Cübeyr, Şam'da iki, Hama, Halep ve Nusaybin'de birer hastaneye rastladığını söylerken, Harran'da iki hastane olduğunu kaydeder. Moğol istilasına kadar Harran diğer ilimlerde olduğu gibi tıpta da önemli mevkide bulunuyordu. Moğol istilasıyla birlikte Harran kent olmaktan çıkıp köye dönüşmüştür.

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MERKEZİ DEVLET VE TIP EĞİTİMİ:

19.YY’NİN İKİNCİ YARISINDA OSMANLI DEVLETİ’NİN TIP EĞİTİMİNİ KONTROL VE MERKEZİLEŞTİRME ÇABALARI BEYRUT ST. JOSEPH TIP FAKÜLTESİ ÖRNEĞİ

Adil Baktıaya, Türkiye

19. yüzyılın ikinci yarısı Osmanlı Devleti’nin misyonerlerce açılan tıp fakültelerinde verilen tıp eğitiminin denetlenmesi konusunda bir mücadeleye sahne olmuştur. Bu mücadele özellikle Beyrut’ta Fransızlarca açılan St. Joseph Üniversitesi Tıp Fakültesi ile Amerikalı misyonerlerce açılan Suriye Protestan Koleji Tıp Fakültesi karşısında inatla sürdürülmüş, uluslararası bir mücadeleye dönüşen sorun, sonunda uluslararası bir kriz sırasında Osmanlı Devleti’nin diplomatik yalnızlığı koşullarında Fransa’nın istekleri doğrultusunda çözülmüştür. Böylece tıp eğitimi üzerinde tam bir tekel kurmayı hedefleyen Osmanlı Devleti bunu başaramamış ve St. Joseph Tıp Fakültesi mezunlarının diplomalarını onaylamayı kabul etmek zorunda kalmıştır. Ancak bu uzun mücadelenin sonunda söz konusu olan koşulsuz bir yenilgi değildir. Süreç içerisinde Osmanlı Devleti aynı mezunlara Fransa’da da doktorluk yapabilecek yetkinlikte eğitim verilmesi üzerinde ısrar etmiş ve sonuç olarak Fransız hükümetini ve okul yönetimini verilen eğitimin kalitesini artırmaya mecbur etmiştir.

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TURKISH POPULAR SCIENCE READERS' INTEREST IN TRADITIONAL ISLAMIC AND PROPHETIC MEDICINE

Kazım Beşirli - Emine Ü. Beşirli - Abdulkadir Göçken, *Türkiye*

How and to what extent the researchers studying on traditional Islamic and Prophetic Medicine (*Tibbe Nabawi*) have reached to people interested in the subject without popularizing it is a matter of study. It is obviously critical considering that the popular science readers are young or middle-aged. The aim of this study is to determine the Turkish popular science readers' interest in traditional Islamic and Prophetic Medicine, and to question the actual place of Islamic medicine in modern Turkey.

The articles on traditional Islamic medicine and the Prophetic medicine which have been published since February-1979 in the monthly popular science magazine called "*Sızıntı*" are studied. The 376th issue was mailed to 695,000 readers during May-2010 when this study was made. The number of articles published on health issues are classified under seven categories about the health has been determined.

Until the 376th issue of the monthly magazine *Sızıntı*, which has been published for 31 years, there are 40 articles on nutrition, 39 articles on life style and attitude, 19 articles on studies on various diseases, 10 articles on psychology and mental health, 6 articles on health and environment, 6 articles on various drugs, and 2 articles on family and health. 24 articles are not categorized. Totally 146 articles on traditional Islamic medicine and the Prophetic Medicine were published.

These findings show that an article on traditional Islamic medicine and Prophetic Medicine was published in nearly half of the total issues of the magazine. In our opinion, this is a significant ratio. This ratio of articles on traditional Islamic medicine and the Prophetic Medicine in a widely distributed popular science magazine shows the deep interest of the readers on the subject. The reasons of this should also be searched in respect to Turkey. This result might be accepted as motivating for the future of traditional Islamic medicine and Prophetic Medicine.

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**MOSES MAIMONIDES: *KITĀB AL-QAWĀNĪN AL-JUZ' AL-'AMALĪ MIN*
*ŞINĀ'A AL-ṬİBB***

**(TREATISE ON RULES REGARDING THE PRACTICAL PART OF THE
MEDICAL ART)**

Gerrit Bos, *Germany*

Moses Maimonides (Musa Ibn Maimon) is the author of a medical treatise that has not been studied so far. This treatise entitled *Kitāb al-Qawānīn al-juz' al-'amalī min šinā'a al-ṭibb* (Treatise on Rules Regarding the Practical Part of the Medical Art) is extant in a unique copy in the Biblioteca Nacional de Madrid. The codex was dubbed "Medicina Castellana" by Guillén Robles. Steinschneider identified the text in this manuscript as another copy of the treatise On Asthma and considered the title to be fictitious. Upon inspection, however, it is clear that the Treatise on Rules is an independent authentic work composed by Maimonides and that it fits the mold of Maimonides' medical writings. It is written in the format of *fuṣūl*, or short, self-standing paragraphs that Maimonides wrote down from time to time, only later to organize them into a series of monographs and one large book, his Medical Aphorisms. Some sixteen *fuṣūl* found in the present essay were included, with somewhat different wording, in other Maimonidean texts, mainly his Medical Aphorisms. However, there is a basic difference between some *fuṣūl* in this work and those found in the Aphorisms. Some *fuṣūl* in this work are a kind of an itemized account, consisting of numbered lists of medical issues far more comprehensive than those in the Aphorisms. Thus, one gets the impression that they are the result of a lifelong learning and practicing. Most of the advice given in this treatise is found in one form or another in the medical literature of the day. His procedure for treating serious abdominal wounds in which the intestines have become dislodged, however, has not -to the best of our knowledge- been described in published studies of medieval texts. Different instructions are given for the procedure known as gastrorrhaphy, literally "suturing the abdomen", by Celsus and Galen, among others. Finally, just why did Maimonides choose to include this sort of procedure in this treatise? As it seems to us, abdominal wounds such as those described in the paragraphs in question, are most likely to be incurred in battle. Maimonides certainly saw his share of bloodshed, beginning with the rampages of the Almohads that forced him, then a mere teenager, to flee from Andalusia. Nonetheless, our treatise was written towards the end of his life, for a patron who was almost certainly connected to the Ayyubids, if not a member of that ruling dynasty. Legend relates Maimonides putting his medical knowledge to use in the wars against the Crusaders, and indeed he praises al-Qāḍī al-Fāḍil, the power behind Saladin, for scourging the infidels. Perhaps, then, the particular rules for practical medicine found in the paragraphs cited above were written for those who treated battlefield casualties.

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THE DILEMMA OF ISLAMIC BIOETHICS IN THE 21ST CENTURY

Anke Iman Bouzenita, *Malaysia*

As any applied bioethics is bound by a meta-ethical system, Islamic bioethics is bound by the prerogatives of Islamic law and contextualized in the framework of *shari'ah*. Applied Islamic bioethics, however, has to face various dilemmas that are either unknown to other bioethical models or not in the least found as poignant. Islamic bioethical views in a contemporary context seem to be caught in between two systems; the secular 'Western' system that brought about most of the critical questions and ethical problems which need to be answered and which may also claim to have a universal ethical approach; and the Islamic legal system with emanating ethical concepts which themselves account for an expression of a particular worldview. At the interface of these different worldviews and systems, Muslim medical practitioners and scientists as well as scholars of *fiqh* are rather reacting and accommodating than proactively generating their own approach. Islamic views on bioethics may therefore appear to be over pragmatic in that they attempt to accommodate the reality at hand without taking into account the differences at the meta-level. Respective *ijtihadat* are generally characterized by a disproportional reference to *darurah*, *masalih mursalah*, *maqasid* and other secondary sources and principles. If a non-pragmatic stand is taken, they may be considered as rigid and may seem to discredit the patient's well-being and the exigencies of modern technology. Rather than attempting to formulate a model of Islamic bioethics which incorporates the differences between the underlying models and concepts, most contributions to date followed a case-by-case methodology, evaluating the cases independent of their rationale of existence. The author will discuss possibilities to solve the dilemma; is it possible to resort to a 'universal' model of bioethics? Or are we in need of a paradigm shift to authentically evaluate bioethical questions from an Islamic point of view? The author will focus on two chosen case studies in order to illuminate the dilemma. One is stem cell research, more particularly human embryonic stem cell (HESC) research, and its ethical problem of 'harvesting' HES from surplus embryos stemming from IVF procedures. The rationale of the advocates of its usage follows the pragmatic approach of using this material as it is available instead of just discarding of it, outweighing the expected research outcome and benefits against the exigencies of the human dignity of an embryo. The second case study is brain death as a certain indicator to a person's death. This question has arisen behind the background of a highly developed technologically based medicine in conjunction with a high demand for organ donors. The paper will investigate Islamic bioethical approaches on these case studies under consideration of the circumstances and rationale they have emerged from.

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ABBÂS VESÎM EFENDİ'NİN *DÜSTÛRU'L-VESÎM* ADLI ESERİ VE 18. YÜZYIL OSMANLI TIBBINA DAİR BAZI GÖZLEMLER

Nurten Çankaya

XVIII. asırda yetişen Abbas Vesim Efendi Abdurrahman b. Abdullah özellikle tıp ve astronomi sahalarında değerli eserler veren çok yönlü bir âlimdir. Şâir olan Abbâs Vesîm Efendi (ö. 1761), İstanbul'da kırk sene hekimlik yapmış, doğu ve batı tıbbına âşına seçkin bir âlimdir. Bir yandan Avrupa'dan gelen tabiplerle irtibat kuran Vesim Efendi, öbür yandan geleneksel tıbbı da Fatih semtinde açtığı eczahane ve muayenehanesinde uygulamıştır. Abbas Vesim, gerek tıp gerekse astronomi alanında son derece kıymetli eserler vermiş ve Osmanlı tıbbının önemli temsilcilerinden birisi olmuştur. *Düstûru'l-Vesîm fî Tıbbi'l-Cedîd ve'l-Kadîm* adlı hacimli eserinin sonunda, "Kâfirlerin, tıp, astronomi ve anatomi ilmini 'diyânet kaydı olmadığı için' daha iyi tahsil ettiklerini ve rasathaneler açtıklarını" ifade etmektedir.

Abbas Vesim Efendi'nin *Düstûru'l-Vesîm fî Tıbbi'l-Cedîd ve'l-Kadîm* adlı eski ve yeni tıp bilgilerini toplayan hacimli kitabının birçok yerinde "Mütercimü'l-hurûf [=çeviren] der ki" ara başlığı altında söyledikleri son derecede dikkat çekici bilgilerdir.

Abbas Vesim, *gayr-i Müslim tabiblerin, özellikle Yahûdî ve Hristiyan tabiblerin Müslümanlara tabiplik yapmalarının câiz olmadığı* yolunda sorulan bir soruda, "Yahudi ve Hristiyanlardan, özellikle Yahudi milletinin Müslümanlara düşmanlıkları açıkken, onların tabiplerine güvenmek, tedbir ve istişârelerine teslim olup bağlı kalmak ne yüzdendir? Özellikle büyük fakihler, onların Müslümanlara tabipliklerini câiz görmemişlerdir" denildiğini bildirmekte ve buna geniş ve tatmin edici bir cevap vermektedir. Cevabını verdikten sonra da "Bu cevâba itirâz eden varsa, önce sözünü bilsin, sonra itiraz etsin" demekte ve şu mısrayı vermektedir: "Sözüm kerîmedir, ehl-i hased-i le'îme değil". Bu ve buna benzer çok soruya cevap veren Abbas Vesim Efendi'nin ve dönemin diğer bazı Osmanlı tıp âlimlerinin İslam ve Batı tıbbı ile ilgili görüşleri çerçevesinde on sekizinci asır Osmanlı tıbbı üzerine bazı gözlemlerimizi bu tebliğimizde ele alacağız.

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İSLAM TIBBİ SAYISAL KÜLTÜR ARŞİVİ İÇİN KAVRAMSAL ÇERÇEVE

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İkinci Dünya Savaşı'ndan sonra yaşanan gelişmeler, gerek ekonomik, gerekse toplumsal alanda önemli değişimlere neden olmuştur. Bilgi ekonomisi ve bilgi toplumu olarak tanımlanan bu yeni dünya düzeninde, bilgi ve iletişim teknolojisi başat konumdadır. Bilgi, metalaşmış; üretimlerinde bilgiyi kullanan kurumların önemi artmış; internet, etkin olarak kullanılmaya başlanmıştır. Türkiye'de bu süreç, ulusal e-devlet politikaları bağlamında ele alınmaktadır.

Teknolojideki değişimler, kültür öğelerinin korunması ve sonraki kuşaklara aktarılması zorunluluğunu daha da önemli hale getirmiştir. Kültür öğelerinin korunmasında ve kayıt altına alınmasında teknoloji yeni imkânlar sunmaktadır.

Çalışmanın amacı, İslam tıp tarihini temsil eden taşınmaz kültür varlıklarını internet aracılığıyla küresel erişime açan bir uygulamanın kavramsal çerçevesini çizmektir. Bu amaca ulaşmak için Türk-İslam Devletleri ve Osmanlı İmparatorluğu dönemlerine ait, bugün Türkiye sınırları içinde kalmış tedavi merkezleri üzerine yapılan bir çalışma örnek olarak sunulacaktır.

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AN INTRODUCTION TO THE DESCRIPTIVE AND ANALYTICAL THEORY OF PROPHET MUHAMMAD'S (PBUH) MEDICAL SCHOOL

Nadere Dadgar - Shahram Dadgar – A.Khoshnood

Gholam Reza Jamshid Avval - Mehdi Sayyadi - Amin Asadollah Pur, *Iran*

Prophets were chosen by God Almighty for the physical and spiritual guidance of humans. Among the magnanimity “Al-anbya” seal has a special place. The practical life pattern of the Messenger of Islam in all areas are considered by followers of this religion. It is also noteworthy how the knowledge of prophets about issues related to medicine was derived from and this deserves to be answered. The question of what was prophetic medicine and the need for awareness of it and which method should be conducted for research on the subject, is a matter of discussion. In this study, entitled Introduction to the Cross - Sectional Study Theory of the Prophetic (Sire) Medical School and the “Imam (Vbh) Method”, a descriptive – analytical theory is carried out. First, the concept “Sire Nabavi” (PBUH) and Prophetic Medicine is defined. After that, the emergence of Prophetic Medicine and its development is analyzed. Then the presentation of the Imam Method is introduced, followed by the question of what the Prophet (PBUH) brought to the world of medicine, which has not been answered satisfactorily. Then the concept of Prophetic Medicine in hadiths are studied and presented to be proposed as a model for Prophetic (Sire Prophet) Medicine. Sources of this study will be mentioned in the conclusion. The findings of this study is that the Medical School of the Prophet and the Prophet’s medical performance before and after his prophecy was different and this requires further exploration of what this treasure is worth. That prophets come for the spiritual guidance of all human needs for material and spiritual perfection is a result of this discussion. However the lack of attention for the cause of Prophetic Medicine brings many problems.

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**METHODOLOGICAL REVIEW OF DENTAL TREATMENT IN THE BOOK
ALMDH FI ALJRAHH (KİTAB AL-'UMDA FIL-GİRA)**

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Throughout history many scientists developed different methods and views in the field of medicine, surgery, and dentistry. Dentistry has taken steps in which using surgical tools in the treatment of diseases. However from time to time, some unqualified people used dental tools which harmed and even killed patients. *Amin al-Dawla Ya`qu*

q ibn al-Quff known as one of the greatest Muslim scholars skilled in the field of dentistry, had certain ideas in the field of surgical treatment of dental diseases. A descriptive and analytical study has been done in order to put forth the ideas of Ibn al-Quff on dental diseases and treatment, and how he categorized tools so as to optimize their utilization in the treatment of dental diseases. The result of this research is that Ibn al-Quff was an authority in the field. Tools are used in dental surgery without any credit to the founders. Some of the tools and measures used in modern dental surgery were introduced by scholars of the Islamic era.

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MEDICINAL PROPERTIES OF THE DATE PALM IN ISLAMIC AND TRADITIONAL IRANIAN MEDICINE

Naeimeh Davoodi - Alireza Ghannadi, *Iran*

The date palm (*Phoenix dactylifera* L., Palmaceae family) is considered as one of the oldest cultivated plants in the Middle East and has played an important role in the economic and social lives of the people of these regions. Dates are commonly known in Iran as “*Khorma*” and in Arab countries as “*Nakhla*” and the “Tree of Life”. The Palm family is a symbol of prosperity and love to Muslims and its legend dates back to Judeo-Christian mythology. Palm is cited in the Quran, books on religion and hadiths. In Islamic countries, dates are traditionally the first ingredient consumed when the sun sets during Ramadan. In the Quran, the fruit and the other components of this tree are cited in 28 verses. The Bible writes that *phoenix* has 360 benefits and the stem of the palm is a victory symbol. This plant grows in tropical and subtropical regions, including Iran. Palm is a dioecious plant and consists of small yellowish flowers attached directly to the spikelets which develop into fruits. Different parts of the plant are traditionally claimed to be used for the treatment of a broad spectrum of ailments in different parts of the world including amnesia, unconsciousness and nervous disorders. In Iran dates are used traditionally as tonic, analgesic and accelerator of labor and its burnt seeds are used in the treatment of cutaneous wounds. In the Canon of Ibn Sina, “*Rutab, Tamr, Balh and Bosr*” are mentioned as laxative and anti-inflammatory. If too much eaten dates can cause concentrated sputum, headache, fever and chills.

Recent studies proved that dates contain flavonoid glycosides, minerals, saturated and unsaturated fatty acids, anthocyanins and

elemental fluorine that is useful in protecting teeth against decay and selenium believed to help prevent cancer and important in immune function. Dates may be considered as medicine and food supplement, providing a wide range of essential nutrients beneficial for health.

Ethnomedical uses, pharmacological properties and health benefits claimed from use of dates in Iranian traditional medicine as well as the description of it in the Quran verses and an overview of the present knowledge about it, will be discussed in this paper.

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CARAVANSERAIS AND HEALTH CARE ON THE ROAD

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The Islamic institution of the caravanserai is not conventionally regarded as a health facility, but caravanserais – which catered to the accommodation needs of travelers – also provided medical treatment. Given the strategic-political, religious and economic importance of travel in Islamic history, caravanserais were crucial institutions and, significantly, they stood at the crossroads of travel and medicine. The physician *al-Razi* employed the journey as a metaphor for illness and he compared a patient's bodily strength to a traveller's provisions. Some of the renowned names in Islamic medical science such as *al-Razi, ibn al-Jazzar and ibn Sina* incorporated in their medical treatises topics for travelers. This advice in 'travel regimina' is well documented. Moreover, there exists a growing literature on travelling physicians in the Islamic world. However, health care 'on the road' remains largely uninvestigated in the English language sources. By surveying the references to health services in caravanserais, this paper aims to map the contours of this largely uncharted territory, explore the intersection between travel and medicine in the Islamic world, as well as generate questions for possible future research.

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KLASİK İSLAM TIP TARİHİ YAZIMININ GELİŞİMİ (IX-XIII. YÜZYILLAR)

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Ortaçağ İslam dünyasında Yunanca, Sanskritçe ve Farsçadan tercüme edilen eserler üzerinde ilk tıp çalışmaları ve tabipler yetişmeye başlamıştır. VIII. asırdan itibaren gelişmeye başlayan tıp çalışmalarının tarihi de IX. asırdan başlayarak yazılmaya başlanmıştır. IX. asır ile XIII. asır arasında başta *Huneyn b. İshak* olmak üzere, oğlu *İshak b. Huneyn*, Endülüslü *İbn Cülcül*, *Zekeriya er-Razi*, *Beyhaki* ve *İbn Kifti* gibi tabiblerin biyografileri, yazdıkları eserler ve tıbbi uygulamalar ile ilgili çok önemli tecrübeleri kayda geçirildi. Bu eserlerde İslam tıbbının tam bir dökümünü bulmak mümkündür. Bunlardan sonra belki dünya tıp tarihinin ilk ve en hacimli çalışması *İbn Ebi Usaybia* tarafından "*Uyunu'l-Enba fi Tabakatu'l-Etibba*" adlı eser ile ortaya konmuş oldu. Bu eser on beş bölümden oluşur ve tıbbın ilk ortaya çıkışından kendi zamanına kadar (MS 1276) yaşamış bütün tabiplerin biyografilerini, yazdıkları kitapların listesini ve tıp ile ilgili hatıralarını ihtiva eden hacimli bir eserdir. Eser IX. asırdan itibaren gelişmekte olan tıp tarihi yazma geleneğinin zirvesi olarak kabul edilebilir.

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ORGAN TRANSPLANTATION IN THE REPUBLICAN PERIOD OF TURKEY

Hanzade Doğan - Ayşegül Demirhan Erdemir, *Türkiye*

Turkish medicine today is highly developed and enables us successful transplantation of organs from donors to patients who need them. The laws related with organ transplantation enacted in 1979 and 1982 have been immensely helpful for our physicians in saving lives. As an administrative law concerning organ transplantation was not passed in Turkey before 1979, many operations were not possible to be performed and physicians did not have much opportunity to save lives.

The Islamic law suggests that when a person dies, he/she does not exist as a person and therefore does not carry any responsibility. In addition, Islamic beliefs permit organ transplantation to save patients' lives. In our country, educational activities are needed to clarify the topic and increase the conscious donation of organs in line with organ transplantation legislations passed in the Republican period of Turkey.

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TUNA VİLAYETİNDE 19. YÜZYILDA DOĞUM VE ÖLÜM

Slavka Draganova, *Bulgaria*

Bildiride, Tuna Vilayeti'nde 19. yüzyılda gözlemlenen doğum ve ölüm oranları ele alınacaktır. Bu dönemde doğum ve ölüme ilgili ilk Osmanlı istatistikleri yapılmıştır. Söz konusu istatistikler Hıristiyanların ödedikleri bedelli askerlik vergisi ve Müslümanların icra ettikleri askerî hizmetten dolayı yapılmıştır. Yapılan araştırmalara göre Hıristiyanlarda ölüm oranı binde 16-17, doğum oranı binde 41-48 civarında idi. Müslümanlarda ise ölüm oranı binde 30-37, doğum oranı binde 34-44 civarında idi.

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EBU REYHAN BİRÛNİ'NİN 'KİTAB-I SAYDELE Fİ'T-TİBB'INDA BAZI DROGLARLA TEDAVİ

Rengin Dramur, *Türkiye*

Kitab-ı Saydele'nin 1973 senesinde Hakim Muhammed Said ve Hamarneh tarafından yapılan İngilizce tercümesinden bitkisel drogları inceledik. Filozof, matematikçi, seyyah, astronom, coğrafyacı, ansiklopedist, müverrih ve mühendis olan Ebu Reyhan Birûni ilimler tarihi alanındaki geniş bilgisine ilâveten hekimlik ve eczacılık ilminde de geniş bilgi sahibi idi. Saydele farmakolojik bir eser olup beş fasıl üzerine tertip edilmiş bir mukaddime ve müteakiben alfabetik sıra ile drogları ihtiva eden bölümlerden oluşmaktadır. İncelediğimiz al- Saydele'nin ikinci ve üçüncü bölümlerinde basit ve mürekkep droglardan bahsedilmekte, eczacılık tarif edilmekte ve eczacının vasıfları belirtilmektedir. Birûni eczacılık ilminin bitkisel drogları inceleyerek ve drogların özelliklerini belirleyerek ilerleyebileceği inancındadır.

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**TREATMENT BY CERTAIN DRUGS FROM EBU REYHAN AL-BIRUNI'S
BOOK “KITAB SAYDALAT AL-TIBB”**

Rengin Dramur, *Türkiye*

Kitab-ı Saydele (Kitab Saydalat al-tibb) was translated into English in 1973 by Hakim Muhammed Said and Hamarneh. The drugs indicated in this book were examined. Ebu Reyhan Birûni was a philosopher, mathematician, traveller, astronomer, geographer, encyclopedist, historian and engineer, further to his vast knowledge in the field of the history of sciences. He also had a great deal of knowledge regarding medicine and pharmacology. Saydele is a pharmacological study of five chapters consisting of an introduction followed by drugs in alphabetic order. In the second and third chapters, which are studied by us, simple and compound drugs are mentioned, as well as the description of pharmacology and the qualifications of a pharmacist. The part covering medical treatment and history contains important information. Al-Birûni pointed to the importance and the role of pharmacology in the progress of drug analysis and the indication of their properties.

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BURSA ŞER'İYYE SİCİLLERİ VE TIP TARİHİ ARAŞTIRMALARI AÇISINDAN ÖNEMİ

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Bursa şer'iyeye sicilleri, 1455 tarihine kadar giden eski kayıtları ve sayıca İstanbul şer'iyeye sicillerinden sonra ikinci sırada yer alması bakımından son derece önemli kaynaklardır. Osmanlı tarihine ilişkin tüm çalışmalarda olduğu gibi tıp tarihine yönelik araştırmalar açısından da önemli bilgiler ihtiva etmektedir. Şer'iyeye sicilleri Osmanlı tarihi boyunca Bursa'da görülen salgın hastalıklar başta olmak üzere çeşitli hastalıklar ve bu hastalıkların toplum üzerindeki etkileri, karantina tedbirleri, hasta-hekim ilişkileri, hastanelere yapılan hekim ve hekimbaşı atamaları ve bunlara verilen ücretler, tereke yani miras paylaşımını içeren kayıtlarda rastlanan hekimlerin mal varlıkları ve terekelerde yer alan tıp kitapları gibi pek çok konuda kaynak olarak kullanılabilir.

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BURSA SHARI'A COURT RECORDS AND THEIR IMPORTANCE FOR MEDICAL HISTORY STUDIES

Ömer Düzbakar, *Türkiye*

The court records of Bursa are extremely important sources in terms of being the oldest records up to 1455 and the most abundant records after the court records of Istanbul. Court records contain very important information about history of medicine like other fields of research about Ottoman history. The court records of Bursa can be benefited as sources for many issues like diseases, especially epidemic diseases in Bursa throughout the Ottoman history and the effects of these diseases on the society, quarantine measures, patient-doctor relationships, assignments of physicians and chief physicians to the hospitals and their fees, estate registrations (*tereke*) of deceased physicians and the lists of medical books found in these records and the like.

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ANCIENT EGYPTIAN MEDICINE AS A SOURCE OF ISLAMIC MEDICINE

Okasha El Daly, *UK*

Historians of Islamic medicine always refer to its Greek sources. As a matter of fact earlier sources are almost totally absent, except for very brief references to Indian or Persian ones. However, with the increase of our knowledge of the ancient cultures in Mesopotamia and Egypt, together with new research showing the deep interest of medieval Muslim scholars in pre-Islamic civilizations especially that of Egypt, it became clear that ancient Egyptian medicine attracted much interest among Muslim scholars who sometimes had direct access to ancient Egyptian material. Evidence from Arabic papyri and medical treatises will be presented and discussed.

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PROPHYLAXIS IN ISLAMIC HISTORY OF MEDICINE

Abdulwahid Mahmoud Ahmed Elnakeep, *Egypt*

Prophylaxis and protection play an important role in Islamic culture, including science and medicine. The presentation discusses "prophylaxis and protection" in the era of Islamic medicine, as regards: 1) Islamic hospitals, 2) medical professionals' attitudes, and 3) Islamic medical ethics.

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**INFORMATION DERIVED FROM OTTOMAN INQUIRY DOCUMENTS
RELATED WITH FORENSIC MEDICAL PRACTICES OF THE 17TH
CENTURY**

Ömür Elçioğlu - Hilmi Özden, *Türkiye*

The basic right of a human being is to live. When this fundamental right is trespassed, law courts are needed to investigate and explore the situation. Ottoman inquiry documents provide valuable information on medicine and health of the period. These documents also shine light on forensic medical practices. This presentation will discuss information about forensic medical practices of the 17th century based on archive documents named “inquiry”. The “inquiry documents” of the 17th century were written by counselor authorities, who were experts experienced in their fields. Such expert reports are prepared today by specialists on forensic medicine. The “kadhi” (judge-court of justice) institution performed this in the 17th century. Crime scene investigation and examination of the wounded or dead were performed by a committee selected by the “kadhi”, including a regent (viceroy), doctor, surgeon and a lay person. Inquiry of accidental or intentional woundings and deaths were proceeded inside the house or crime place. Necessary precautions were taken for protection of injured parties. Interference of any other person or people was also investigated.

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AFYONKARAHİSAR ŞERİYYE SİCİLLERİNE GÖRE AFYONKARAHİSAR'DA SAĞLIK HİZMETLERİ

H. Mustafa Eravcı, *Türkiye*

Kadı kayıtları buldukları şehrin içtimai, iktisadi, siyasi ve askeri hayatını aydınlatması bakımından önemlidir. Şeriyye kayıtları sağlık tarihimizi aydınlatma bakımından da önemlidir. Bu çerçevede Afyonkarahisar'da sağlık problemleri ile ilgili birçok dava hadisesi olup bunların hukuk kayıtlarına işlendiği görülmektedir. Özellikle XVIII. ve XIX. asır şeriyye kayıtlarında şehir içinde yer alan bazı derelerin ve tabakhanenin bazı hastalıklara yol açtığı görülmektedir. Ayrıca başka komşu şehirlerden sirayet eden hastalıklara dikkat çekilmektedir. İşte bu bildiriye hem bu hastalıklara yol açan unsurlar ve hastalıkların adlandırılması ile özellikleri, hem de bu hastalıkları çözmeye dönük uygulanan cerrahi ve tedavi işlemleri ortaya konacaktır. Büyük ölçüde şeriyye sicilleri ışığında Afyonkarahisar kentinde sağlık sorunları ve onların çözümüne dönük işlemler ile ilgili bir gezinti yapılacaktır.

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İKİ YÜZ YILLIK ŞİFA GÖMLEĞİNİN ÇÖZÜMLENMESİ

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Manisa –Demirci’de uzun yıllar belediye reisliği yapmış ve kendisi de demirci olan son Mevlevi Şeyhi Hacı Mehmet Nuri Efendi’den kalan şifa gömleği tıp tarihi kongresi için sandıktan çıkarılarak, üstündeki yazılar ve semboller ilk defa okunarak gömleğin çözümlenmesi yapılmaya çalışılmıştır. Şeyh Mehmet Nuri Efendi’ye ait olup, dört kuşak öncesine dayanan ve 1800’lü yıllardan kaldığı düşünülen gömleğin üzerinde hangi yıllar arasında yapıldığına dair bir not henüz bulunamamıştır.

Sürgünlere, kurşunlara, nazara, büyüye ve akla gelebilecek her türlü kötülüğe karşı koruyucu dua ve dileklerin işlendiği bu gömleklerin her birinin ilginç hikâyesi vardır. Hacı Mehmet Nuri Efendi’den kalan şifa gömleğinin hikâyesi de bu toplantıda tanımlanmaya çalışılacaktır. Demirci bölgesinde çocuğu olmayanlara ve hasta olanlara giydirilen şifa gömleğinin üzerinde ayetler, ebced harfleri yer almaktadır. Üzerinde çeşitli ayetlerin, duaların, ilahi isimlerin, ebced hesabıyla hazırlanmış şekillerin bulunduğu yazılı gömlek tıp tarihine de kaynak veriler sunacaktır.

Giyen kişiyi hastalıklardan ve her türlü kötülüklerden, nazardan koruduğuna, hastalara şifa verdiğine inanılarak yıllar önce hazırlanmış şifa gömleğinin yazıları hâlâ çözülememiştir. Şifalı gömleklerin hazırlanmasında semboller ve amblemler büyük önem taşır. Gömlekler üzerindeki geometrik desenler ve kodlanan rakamlar bir matematik gizemi olarak uzun yıllar araştırmacıları meşgul edecektir. Osmanlıda, hem sarayda, hem de halk arasında dini çevrelerde şifa gömlekleri yaygın olarak kullanılmıştır.

Sonuç olarak; sandıktan çıkarılan 200 yıllık şifa gömleği; kişiyi hastalıklardan ve her türlü kötülüklerden koruyarak, hastalara şifa verdiği inancı yanında, çocuğu olmayanlar için kullanıldığı yaşıyan kaynaklardan aktarılmıştır. Şifa gömleği üzerine işlenen ayetler, şekiller, motifler ve rakamların gizemi keşfedilmeye çalışılarak geçmişimize ışık tutulacaktır.

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ANALYSIS ON THE 200 YEARS OLD HEALING SHIRT

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The healing shirt of Hacı Mehmet Nuri Efendi was taken out of the chest for the medical history conference. He was the mayor of the Demirci-Manisa district for a long time, and also an iron-smith and ultimate sheikh. The shirt is studied in order to understand the text and symbols on it. The shirt is believed to be made four generations ago, around 1800s. A sign about the date of the shirt is being searched for.

Protective prays and wishes against exiling, bullets, evil eye, voodoo and any sort of evil are found on healing shirts. The healing shirt of Hacı Mehmet Nuri Efendi is to be discussed in the meeting. There are verses and *ebced* letters on this shirt, which was worn by sick or childless people of Demirci region. The shirt bearing various verses, prays, celestial names and figures designed by *ebced* calculation is a source for the history of medicine. The texts on the shirt, which were believed to protect the wearer from diseases and any evildoings, evil eyes, and also to treat patients, have not been solved yet. Symbols and emblems are very important for such healing shirts. Geometric patterns, encoded numbers and prodigy of mathematics on the shirts shall keep researchers occupied for a long time. During the Ottoman period, such healing shirts were commonly used at the palace and among lay people, as well as in religious circles.

Consequently, the 200 years old shirt taken out of the chest was believed to protect the wearer against diseases and any evildoing, and to treat patients; furthermore, oral references claim that the shirt was also used by those who wanted a baby. The mystery of the verses, figures, motifs and numbers on the shirt will be tried to be enlightened so as to highlight our history. Today, the verses, motifs, letters and numbers on the shirt are mysteries to be solved. Study of the shirt shall provide data for researchers.

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BEYKOZ KASRI – BEYKOZ ÇOCUK HASTAHANESİ

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Makalenin amacı Beykoz'da boğaza nazır bir konumda bulunan Çocuk Hastahanesi'ne dikkatleri çekmek ve kuruluşu Abdülmecit dönemine kadar uzanan bakıma muhtaç binanın hak ettiği önemi kazanması için bir an önce ivedilikle çalışmaya başlanması gerekliliğini vurgulamaktır. Bu eşsiz binanın kendi fonksiyonu ile yaşatılması gereklidir.

Kasır, Beykoz Hünkâr iskelesi civarında İstanbul boğazı üstünde tepe üzerine yapılmış kasr-ı hümayundur. Boğaziçinde yapılmış ilk kâgir kasırdır. Kavalalı Mehmet Ali Paşa İstanbul'a Sultan Abdülmecid'i ziyarete geldiğinde padişaha hediye olarak bu bina yaptırılmıştır. Bina iki kattır; dışarıdan üçüncü kat gibi gözüken kısım, ikinci kattaki salonun orta kısmı üzerinde bulunan ve bol ışık alan bir cemekân yükseltidir. Bina kare planlıdır. Boğazı gören bu kasrın konuk evi olarak kullanıldığı düşünülmektedir. Hamamı, padişahı ağırlayacak şekilde yapılmış, fakat mutfağı ve tuvaleti bir hünkâr için yetersizdir.

Binanın deniz cephesinde dörtlü mermer sütun üzerinde büyük balkonu bulunmaktadır. Kasır 200 dönümlük bir arazi üzerinde ve koruluk içindedir. Kasrın kapladığı alan 70 dönümdür. Koruda üç nadide mantar ağacı, manolya, ıhlamur ve çam ağaçları bulunmaktadır.

Beykoz Kasrı 1952 yılında Sağlık ve Sosyal Yardım Bakanı Dr. Ekrem Hayri Üstündağ'ın döneminde prevantoryum açılması amacı ile bakanlık emrine verildi. Bu dönemde bina tamir edildi. Haydarpaşa Numune Hastahanesi'nin başhekimi Dr. Ali Rıza Tezel kurucu müdür olarak prevantoryumda çalıştı. Dr. E. H. Üstündağ'ın da prevantoryumun oluşturulmasında hizmeti olmuştur.

Ordunun elinde olan bina, 1953 yılında hastaneye çevrilip Beykoz Çocuk Göğüs Hastahanesi adı verilerek 9 Eylül 1953 günü prevantoryum olarak hizmete açıldı. İlkokul, ortaokul ve lise çağındaki çocuklar ile herhangi bir sebepten okula gidememiş olan çocuklardan tedaviye ve bakıma muhtaç olanlar prevantoryuma kabul edildi. Bina 120 yatak ile açılmış daha sonra görülen lüzum üzerine 80 yatak daha ilave edilmiştir. Alt katta büyük salon yemekhane olarak kullanılırken üst kattaki bölümlerde üç yatakhane oluşturulmuştur. Çevre halk bu ihtişamlı yapıya saray hastahanesi adını koymuştur.

5.ULUSLARARASI İSLAM TIP TARİHİ CEMİYETİ KONGRESİ
25-28 Ekim 2010, İstanbul – TÜRKİYE

Kasrın yanında ilave olarak daha yeni tarihlerde yapılmış olan iki katlı klinikler on dönümlük bir alanı kaplamaktadır. Bu yapılar boş durumdadır. Binanın kullanım hakkı TBMM'ye bağlı Milli Saraylar Daire Başkanlığı'na aittir. Bugün içi boşaltılmış ve kaderine terk edilmiştir durumdadır. Hemen yanında bulunan eski Beykoz deri ve kundura fabrikasının satılması ve kışlanın tadilat yapılarak özelleştirilmesiyle kasrın çevresi yatırımcıların dikkatini fazlasıyla çekmektedir. Eski fabrikanın yerine Trabya oteli gibi dev bir otel ve İstanbul boğazının en büyük marinalarından bir tanesinin yapılması planlanmaktadır.

Araştırma aşamasında, zamanın önemli bir hastanesi olan Beykoz Çocuk Hastanesi tarihinin kapsamlı olarak araştırılmadığı ortaya çıkmıştır. Yapıt mimari olarak incelenmiş, fakat yapının tıp tarihiyle ilgisi yeterince incelenmemiştir.

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BEYKOZ MANSION – BEYKOZ CHILDREN’S HOSPITAL

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Beykoz Mansion, located around the Hünkar Pier in Beykoz, was built in the middle of the last century on a hill across the Bosphorus. It is the first mansion built of brick on the Bosphorus. The mansion was built for Sultan Abdülmecit as a gift by Kavalalı Mehmet Ali Pasha, who came to Istanbul to visit Abdülmecit after the counter insurgency of his rebellion in Egypt. The building actually consists of two floors, but it’s viewed as a three-floored building.

Sultan Abdülaziz came to this mansion and hunted around the small forest. Sultan Aziz welcomed here the French empress Eugenie. The mansion was not so popular during the period of Sultan Abdülhamit II and it was kept closed for a half century. During the Second Constitutional Era, Ali Rıza, a member of the Meclis-i Mebusan, prepared a spring fest in the mansion for the members of the assembly with permission of Sultan Mehmed Reşad V, in 1910. The mansion was used as a hospital during World War I. People who were forced to emigrate from the Balkans were settled here. Then the building was given to the army. However, the building was not used for 36 years between the years 1916 and 1952. In 1951 the mansion was given to the Ministry of Health to be used as a preventorium under the administration of Dr. Hayri Ekrem Üstündağ, the Minister of Health and Welfare. During the period the mansion was restored. The great work of Dr. Ali Üstündağ should be appreciated both for the mansion’s constitution and establishment as a preventorium. Besides, Dr. Ali Rıza Tezel, the head doctor of Haydarpaşa Numune Hospital, contributed to the hospital organization as the first hospital manager.

The building was opened for service as a preventorium on September 9, 1953. The hospital was started with 120 beds, but additional 80 beds were provided afterwards. The big hall of the first floor was used as the mess hall, and upstairs there were three dormitories. In 1961 the medical staff of the hospital was as follows: one surgeon, one internal specialist, one dentist, one pharmacist, four manager nurses and forty five nurses. Besides the medical staff there was an administration officer, an accountant, a purchasing officer, a janitor, a gardener and a cook. During the summer months when schools were closed, the greatest number of children were admitted to the hospital.

The aim of this study is to show that this building is not only a historical building, but it’s also important for medical history in Turkey. Beykoz Mansion must be restored quickly and put into service as soon as possible.

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TARİHİ HARİTALARDA İSTANBUL HASTANELERİ

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Pek çok medeniyete ev sahipliği yapan İstanbul, önemli bir tarihi geçmişe sahiptir. Tarihi mirasın tespit edilip analiz edilmesinin vazgeçilmezi olan tarihi haritalar, bize görsel veri sunarlar. İstanbul'un tarihsel değişimini tanıtan kaynaklar olarak tarihi haritalar, kentleşme, yapılaşma, toplumsal yapıdaki değişimi yansıtırken, tıp tarihi açısından önemli kaynaklardır. Tarihi haritalar, özellikle 1422-1930 yılları arası İstanbul'un kent tarihine kılavuzluk ederken, sağlık alanında kullanılan binalar, tıp eğitimi veren okullar, hastahaneler konusunda bize grafik veriler sunarlar. Haritalarda hastane olarak işaretlenmiş alanlardan bazıları günümüzde gene hastane yapıları olarak kullanılırken, bazılarının ise işlevi değişmiş, ya da yıkılarak yerine başka bina yapılmıştır.

Tarihte, İstanbul için yapılan çeşitli haritaları hekimlerin çizdiği haritalar ve sigorta şirketlerinin çizdiği haritalar olarak iki grupta inceleyebiliriz. İstanbul haritalarını çizenler arasında tıp alanında çalışan haritacılar sıklıkla rastlanır. 15. yüzyılda Alman hekim, bilim adamı Hartman Schedel, Hollandalı Dr. Olifert Dapper ve Guillaume-Antoine örnek verilebilir.

Osmanlı İmparatorluğu'nun son döneminden günümüze kadar ulaşan ve halen hizmet vermekte olan tarihi hastanelerin bazıları Osmanlıca hazırlanmış Anadolu ve Rumeli Ciheti haritalarında yer almaktadır. Bazılarının zamanla isimleri de siyasi döneme göre değişmiştir. Tarihi veriler açısından Osmaniye Şirketi Haritaları, İnşaat ve Keşfiye Şehircilik Haritaları da önemlidir.

19. yüzyılın ikinci yarısından itibaren İstanbul'da haritacılık alanında yeni gelişmeler olmuştur. Yangın sigortası haritalarının yapımı ve mühendislik mesleğinin gelişmesiyle birlikte subay mühendisler ölçmeye dayalı haritalar üretmeye başlamıştır. 1904-1906 yılları arasında, Charles Edouard Goad, merkezi Londra'da bulunan şirketinde Kadıköy, Pera, Galata ve Eminönü civarına ilişkin çizimler yaptırmıştır.

C. E. Goad İstanbul Sigorta haritalarında, Anglais, Autrichien, hospital des de Pera Français, Municipal ve St. Georges (International) Hopital isimli hastaneler yer almaktadır. 914 tarihli Ernst Debes (1840-1923) ve Karl Baedeker (1801-1859) Galata-Pera çizimli haritada Sepetçiler Kasrı'na yakın Güllhane Hastanesi ve Abdülhamit Medresesi yer almaktadır. Aynı yıl Ernst Debes ve Karl Baedeker Üsküdar bölgesinin çizimli haritasında Üsküdar Eski Valide Cami yanında hastane ile tıp okulu (Medicine Schule) gösterilmiştir. Ayrıca Selimiye Kışlasında Askeri Hastane binaları yer

almaktadır. 1918 tarihli Necip Bey haritasında Yedikule civarında Surp Pirgiç Ermeni Hastanesi ve Balıklı Rum Hastanesi ile Bezm-i Alem Gureba Hastanesi yer almaktadır. 1922 yılında Osmanlı İnşaat ve Keşfiyat Şehircilik Osmanlı Anonim Şirketi tarafından basılan renkli haritada; Suriçi, Pera, Galata, Üsküdar bölgesinde mezarlıklar, hastane ve okullar gösterilmiştir. Atatürk döneminin (1922-1938) sonlarında İstanbul'a çağrılan ve kentin nazım planını oluşturmakla görevlendirilen Henri Prost 20. yüzyıl İstanbul'unu biçimlendiren mimar-şehircilerin başında gelen planlamacı olarak, İstanbul'da 1936'dan 1951'e kadar on beş yıllık bir döneme yayılan Prost planlaması üzerine kent tasarımı ve kent mimarlığı üzerine çalışmalarıyla bilinir.

Sonuç olarak; İstanbul gibi birçok önemli tarihi esere sahip bir şehirde tarihi hastane yapılarının ne kadarının korunduğu, ne kadarının korunamadığı ve değişime uğrayan yapıların ne tür bir değişim yaşadığı çok büyük bir öneme sahiptir. Bu noktada tarihi haritalar, tarihi envanter bakımından zengin içeriğe sahiptir. Bu haritalar günümüze kadar gelen değişimi belirlemede ve geleceğe dönük planlamalarda önemli katkılar sağlayacak niteliktedirler. Bugünü planlarken geçmişe bakmamız bize önemli ipuçları sunacaktır. Haritaların analiz edilerek günümüz ile karşılaştırmasını yapmak tıp tarihi mirasının envanterini çıkarmaya önemli ölçüde yardımcı olacaktır.

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ISTANBUL HOSPITALS ON HISTORICAL MAPS

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Istanbul, where numerous civilizations accommodated in history, has a significant historical background. Historical maps, which are essential elements for determining and analyzing historical heritage, provide visual data. Historical maps, illustrating the historical evolution of Istanbul, also reflect changes in urbanization, development and social structure. These maps are also important references for medical history. Historical maps guide city history of Istanbul particularly for the years 1422 -1930 and provide graphical details of buildings used for medical and health purposes, such as medical schools and hospitals in history. Some of the areas marked as hospitals on maps are still being used as hospitals while others are functionally modified or destroyed. Various maps of Istanbul prepared in history may be examined in two groups, namely, maps drawn by physicians and by insurance companies.

There were many Istanbul cartographers who practiced on medicine. For example; in the 15th century, Hartman Schedel, the German physician, scientist, historian; Dutch Dr. Olifert Dapper, and Guillaume-Antoine Oliver can be cited.

As historical data, Osmaniye Company's maps and Construction and Discovery Urban Development maps are important.

In the second half of 19th century, Istanbul staged novel developments in cartography. As the fire insurance maps were prepared, and engineering profession being developed, officer engineers started to issue measure-based maps. Between 1904 and 1906, Charles Edouard Goad instructed the London centered company to issue maps of Kadıköy, Pera, Galata and Eminönü. C.E. Goad's fire insurance maps are collected in three volumes. In C. E. Goad's Istanbul insurance maps, Anglais, Autrichien, Hospital des de Pera Français, Municipal and St. Georges (International) hospitals were depicted. Ernst Debes's (1840-1923) and Karl Baedeker's (1801-1859) map dated 1914, shows Galata-Pera, illustrates Gülhane Hospital near Sepetçiler Kasrı and the Abdülhamit Madrasah. In the same year Ernst Debes and Karl Baedeker showed the Üsküdar region on the map, marking the hospital near the Old Valide Mosque and the Medical School. Besides, the Military Hospital complex within Selimiye Barracks was also depicted. Necip Bey's map dated 1918, shows the Surp Pirge Armenian Hospital and Balıklı Greek Hospital around Yedikule as well as the Bezm-i Alem Gureba Hospital. In 1922, the Osmanlı Construction and Discovery Urban Planning Ottoman Inc. published the

color map which shows cemeteries, hospitals and schools around Suriçi, Pera, Galata and Uskudar. Line 50 shows Erah Veteranaire.

Istanbul map published in 1922 shows Valide Sultan Hospital, Evkaf Hospital, Yedikule Hospital, and Allemand Hospital. Line 59 shows Ecole Militaire de Medecine whereas line 60 shows Hospital Veterinere. Gendarmerie Hospital in Ihlamur, Russian Hospital, Bulgarian Exarhanessi, Hamidiye Hospital and Gumuch Souyou (Gümüüşsuyu) Hospital as well as Hopital Allemand are also displayed. Henri Prost, invited to Istanbul by Atatürk and assigned to create the town's development plan (1922-1938), is recognized as one of the leading architects-urbanists who shaped Istanbul in the 20th century, and his studies on urban design and architecture from 1936 to 1951 in Istanbul are well known.

Consequently; Maps are perfect evidences to show the change Istanbul encountered. In a city such as Istanbul, where hundreds of outstanding buildings were present, it is very important to know how many of the historical hospital buildings were protected or how others changed in terms of function. With this regard, historical maps have comprehensive content for historical inventory. Such maps shall play important role to determine the change incurred, and to plan the future. The past shall lead the way while planning the future. By analyzing and comparing the maps in the past, we will have the chance to set forth the inventory of medical history heritage.

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II. ABDÜLHAMİD DÖNEMİNDE ASKER YARALILAR İÇİN KURULAN HASTANELER: SALTANAT SARAYLARI GEÇİCİ HASTANELERİ VE YILDIZ ASKERİ HASTANESİ

Halil İbrahim Erbay, *Türkiye*

Mevcut literatürde, modern tıbbın Türkiye'ye girişinde Sultan II. Mahmut'un rolü genelde kabul görür. Ancak modern tıbbın hem sivil hem de askeri alanda kurumsal olarak yayılmasında II. Abdülhamid'in rolü ve faaliyetleri pek bilinmemektedir. Abdülhamid döneminde özellikle İstanbul'da çeşitli vesilelerle modern tıbbın icra edildiği hastaneler artmıştır. Bu tebliğde Abdülhamid idaresi tarafından, savaş ve isyan hareketlerinde Osmanlı ordularındaki yaralıların tedavileri için İstanbul'da oluşturulan geçici ve sürekli hastaneler konusuna değinilecektir. Bu çerçevede 93 Harbi olarak bilinen 1877-78 Osmanlı-Rus Savaşı'nda yaralı askerlerin tedavisinde Osmanlı saltanat saraylarının geçici hastane olarak kullanılması ve 1886 yılında Yıldız Sarayı civarında kurulan Yıldız Askeri Hastanesi hakkında arşiv belgelerine dayanarak bilgi verilecektir.

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**HOSPITALS FOUNDED FOR TREATING THE WOUNDED SOLDIERS
DURING THE REIGN OF ABDULHAMID II: TEMPORARY HOSPITALS AT
THE IMPERIAL PALACES AND THE YILDIZ MILITARY HOSPITAL**

Halil İbrahim Erbay, *Türkiye*

The role of Sultan Mahmud II in the introduction of modern medicine to Turkey is usually recognized in existing literature. However; Sultan Abdulhamid II's role and activities in the institutional expansion of modern medicine both in civil and military areas are not well-known. During the Hamidian period, the number of hospitals where modern medical practices were carried out increased. This paper deals with the temporary and permanent hospitals established in Istanbul by the Hamidian rule in order to treat the soldiers of the Ottoman armies wounded in battles and rebellions. Relying on the archival documents, two subjects will be the focus of the paper: Use of the Ottoman Imperial Palaces as temporary hospitals during the Turco-Russian War in 1877-78 (*93 Harbi*) and the Yıldız Military Hospital built at the vicinity of the Yıldız Imperial Palace in 1886.

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İBN-İ ŞERİF’İN DIŞ HEKİMLİĞİ ALANINA YÖNELİK ÇALIŞMALARI VE BU ÇALIŞMALARDA İBN-İ SİNA İLE İBNÜ’L BAYTAR’IN ETKİSİ

Gülşah Eser, *Türkiye*

“Tıp yoktu, Hippokrates buldu. Ölmüştü, Galenus diriltti. Kördü, Huneyn bin İshâk gözlerini açtı. Dağınıklığını, Râzî topladı. Eksikliklerini de İbn Sînâ tamamlayıp olgunlaştırdı.” Ebû Ubeyd Cüzcânî’nin bu sözlerinden de anlaşıldığı üzere; 8. ve 16. yüzyıllar arasında İslâm medeniyeti bilimsel tıbbın öncüsü olmuş; İbn-i Sîna, Ebû Bekir Er-Râzî, Ammâr Bin Ali gibi yüzlerce büyük hekim yetişmiş ve bu hekimlerin yaptıkları çalışmalar tıp adına büyük ilerlemelerin gerçekleşmesine kaynaklık etmiştir.

İslam medeniyetinin yetiştirdiği büyük hekimlerinden biri de daha çok farmakoloji alanında çalışma yapmış olan İbn-i Şerif’tir. İbn-i Şerif’in ne zaman yaşadığı kesin olarak bilinmemekle birlikte, Timurtaş Umurbey Çelebi adına yazdığı Yadigâr adlı eserinden dolayı, 15. yüzyılda yaşadığı tahmin edilir. Yadigâr esas itibariyle, büyük hekim İbn-i Sîna ve farmakoloji çalışmalarının önderi İbnü’l Baytar’ın eserlerinden yararlanılarak, “sağlığı saklamak ve hastalıkları defetmek” amacıyla hazırlanmıştır. Ancak İbn-i Şerif, bu eserine kendi kişisel deneyimlerinden elde ettiği bilgileri de eklemekten kaçınmamıştır. İbn-i Şerif’in Yadigâr adlı eseri pratik amaçla yazılmış kapsamlı bir çalışmadır. Bu çalışmamızda, eserin ancak dış hekimliği alanına giren konularına değinilecektir.

Çalışmamızın ilk bölümünde, İslam tıbbının dış hekimliği alanındaki tarihsel seyrinden kesitler sunularak, bu dönemdeki bakış açıları çeşitli tartışmalarla ve hadis ilmiyle desteklenmeye çalışılacaktır. İkinci bölümde, İbn-i Şerif’in özellikle dış hekimliği alanında yaptığı çalışmalar temel alınarak, öncelikle ağız ve dişlerin genel yapısına ve bunların sağlığının korunması için neler yapılması gerektiğine değinilecektir. Daha sonra, İbn-i Şerif’in ağrı ya da hastalıklarla karşılaşılması durumunda uyguladığı farmakolojik yöntemler değerlendirilecektir. Üçüncü bölüm, İbn-i Şerif’in çalışmalarında etkilendiği İbn-i Sîna (980-1037) ve İbnü’l Baytar’ın (öl.1248) dış hekimliği alanındaki çalışmalarına ayrılacak ve İbn-i Şerif’in hangi konularda bu hekimleri (özellikle İbn-i Sîna’yı) model aldığı, örnek gösterdiği ya da onlardan ayrıldığı belirlenmeye çalışılacaktır.

Çalışmamızın sonuç bölümü ise, birbirinden farklı zamanlarda yaşamış bu üç hekimin (İbn-i Sîna, İbn-i Baytar ve İbn-i Şerif) dış hekimliği alanında yaptıkları tespitlerin ve buldukları farmakolojik yöntemlerin kendi dönemleri içerisinde değerlendirilmesine ve bugün de geçerli olup olmadıklarının tartışılmasına ayrılacaktır.

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THE MOST USEFUL HERBS OF IRANIAN TRADITIONAL MEDICINE PRESCRIBED FOR “HALITOSIS”

(ORAL MALODOR)

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Halitosis is an oral health problem characterized by unpleasant odors emanating consistently from the oral cavity. Almost 22-50% of the population experiences such a condition during their lives and about half of them suffer personal discomfort and social embarrassment. Study of related literature shows that oral cavity is the most important origin of halitosis; therefore, oral cavity could be considered the best target for treating halitosis.

Halitosis is a well-known disorder in Iranian traditional medicine. Avicenna and some other famous Islamic physicians described this condition in their manuscripts precisely. Herbal therapy was the major treatment prescribed by Iranian scholars who prepared mixtures of medicinal plants which were used in the form of mouthwashes, chewable tablets and other oral formulations.

Seven Iranian medical texts i.e. *Canon of Medicine* (Avicenna 980-1037 AD), *Alhavi* (Razes 865-925 AD), *Tohfat ul-Mo'menin* (Mo'men Tonekaboni 17th century), *Makhzan ul-Advia* (Aghili 18th century), *Ekhtiarat Badi'i* (Ansari 1329-1404 AD), *Kamel O'Senaat e-Tebbia* (Ahvazi 930-994 AD) and *Al-abnia An-Haghyegh el-advia* (Heravi 11th century) are studied for anti-halitosis medicines. In addition, herbal drugs are listed in an order based on the frequency of their prescriptibility. Moreover, effort has been taken to provide the best scientific name for each herb.

This study showed that *Citrus medica*, *Cyperus longus*, *Commiphora myrrha*, *Asperugo procombens* and *Symplocos racemosa* were the most frequently cited herbs mentioned in Iranian traditional medical prescriptions.

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“EIN OL DAVA”: AN ORIGINAL ILLUSTRATED OPHTHALMOLOGY BOOK

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The prevalence of eye diseases among Islamic populations resulted in a particular interest in the subject and consequently the development of skillful diagnosis and treatment. Using the principles of clinical observation, many ocular diseases were described or classified for the first time. Intricate surgical excision with an array of minute instruments was used in the treatment of several external eye diseases such as pannus and pterygium. Suction removal of cataract by using a hollow needle was also described. The development in the field of optics, anatomy and physiology of the eye became major contribution of Islamic science to modern ophthalmology. In this work we introduce an ophthalmology book in Persian which has many colored illustrations. The illustrations in the original manuscript belong to the author. To the best of our knowledge no study has been made on this book.

“*Ein ol Dava*” or “*Shafa ol Ein*” is a fully illustrated ophthalmology book which is written by *Shams – al –Din- Mohammad- bin- Hassan-el- Kahhal* known as “*Bavard*”. His father *Jamal – al –Din- Hassan-el- Kahhal* was also an ophthalmologist. The introduction of the book starts thanking God and then the author describes his life and how he became an ophthalmologist or “*Kahhal*”. After that he wrote about the importance of ophthalmology and his aim in writing this book. The main text is divided into two parts. The first part which has sixteen chapters starts with anatomy and physiology and discusses philosophical ideas about eyes. This section contains ten illustrations. In the second part which has sixty chapters, various eye disorders are described. For each disorder, there is at least one illustration that

shows the form of the eyes according to the described condition. Moreover, pathophysiology, signs and symptoms of eye diseases, surgical treatments methods and herbal drugs are described. The writer points to the fact that he made use of 21 previous physicians’ evaluations and also checked his book with the writings of some ophthalmologists of his time.

Totally eighty illustrations are found in this book. These illustrations are highly artistic and painted very meticulously. Different colors like red, blue, yellow were used to divert attention to the differences. There are very few Persian treatises on ophthalmology that have diagrams illustrating the structure of the eye. The illustrations in this treatise are different and not found in Arabic literature. It seems that study on this book would be a contribution to the history of ophthalmology in Islamic medicine and maybe for the history of global ophthalmology.

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MANUSCRIPTS OF ISLAMIC MEDICINE FROM KAZAN COLLECTIONS

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A number of manuscripts with treatises on Islamic medicine may be found out in collections of Islamic manuscripts held at five different institutions of Kazan: Scientific Library of Kazan University (Federal), Institute of Language, Literature and Arts, Academy of Sciences of the Republic of Tatarstan, National Library, National Archive and National Museum. All these collections include works written in Arabic script in Arabic, Persian, Ottoman-Turkish and Tatar languages. In most cases the content of these collections is not known precisely, and none of them are entirely catalogued. Nevertheless, manuscripts on medicine may be selected from different collections. There is a manuscript copy of “*Tazkira al-Ula al-Albab wa-l-Djami‘ al-‘Adjib wa-l-‘Idjab*” compiled by *Daud al-Darir b. al-Basir al-Antaki* (d.1008/1599 AD) and copied in *Balkh* in Rabi‘ al-awwal 1047 AH/ 1637 AD. A manuscript dated by the turn of the 18-19th centuries contains three parts of the author’s commentary on his work: “*Sharkh al-Mu‘djiz*” (i.e. “*Mu‘djiz al-qanun fi-l-tibb*”); both works were compiled by *Ibn al-Nafis ‘Ala’ al-Din ‘Ali b. Abu al-Hazm al-Qurashi* (d. 687/1288). Among these kinds of manuscripts there is a copy of the treatise “*Sharkh ‘ala-l-asbab wa-l-‘alamat li Nadjib al-Din al-Samarqandi* (d. 619/1222)” by *Nafis b. ‘Aud b. Khakim al-Karamani* (853/1449), dated by 1015 (August 1606 AD). One of the most interesting manuscripts is “*Tashrikh-i badan-i Insan*”, well known as “*Mansour’s Anatomy*”, by *Mansur b. Muhammad b. Ahmad b. Yusuf b. Ilyas*, descendant of a Shiraz family of physicians and scientists. This illustrated treatise on anatomy and human hygiene written in Persian was devoted to the grandson of Timur, ruler in Persia in 797-

811 AH (1394-1409 AD). The incomplete manuscript consists parts of two different manuscripts; the largest part is dated from the 17th century; the manuscript includes a few illustrated folios of the 16th century. These illustrations are colored drawings of the human blood system, internal organs of the human body, human embryo in diagram of a pregnant woman, different bones etc. Handwritten copies of this treatise are known. For instance, one is kept at the Wellcome Institute of the History of Medicine (London). One is attached to the Persian version of Ibn Sina’s “*Qanun fi-t-tibb*”, which is a known copy dated 1632. My paper’s aim is to give data from Kazan collections which may be a contribution for the union catalogue of manuscripts (in Arabic, Persian, Ottoman, Turkish etc.) on Islamic medicine held at collections from all parts of the World.

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PRODUCTION OF A NEW MIXED HERBAL MEDICINE FOR MINOR APHTHOUS ULCERS

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Recurrent aphthous stomatitis (RAS) is one of the most common oral mucosa lesions seen in primary care. The frequency of aphthous ulcers is 2% up to 50% in the general population. RAS is a pathologic condition characterized by recurring, painful, small oral mucosal ulcers with a round or oval aspect, clean borders, a peripheral erythematous halo, and a yellow or grayish base. RAS are classified in 3 levels: minor, major and Herpetiform ulcerations. Minor aphthous ulcers indicate that the lesion size is between 3 mm (0.1 in)-10 mm (0.4 in). The appearance of the lesion is that of an erythematous halo with yellowish or grayish color. Extreme pain is the obvious characteristic of the lesion. RAS minor usually occurs on oral mucosa and they may last about 10 to 14 days. The aim of this research is to recognize the effect of a new mixed herbal medicine on minor RAS as a treatment, which is more effective and has fewer side effects. This study was done by double blind method. 38 patients without any systematic illness were investigated in two groups: case group (19 patients) and blank treatment (19 patients). A new mixed herbal medicine was used for the case group. This medicine includes *Rosa damascena*, *Melissa officinalis*, *Quercus robur* and *Portulaca olearaceae*. The results show that we have approached an effective treatment for minor aphthous ulcers. Our mixed herbal medicine showed a shorter healing period with fewer side effects.

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AL-MOAALEJAT: A PERSIAN TEXT BOOK FOR TRADITIONAL PHYSICIANS

Hajar Ghaemi, *Iran*

Hakim *Muhammad Husayn al-Aqili al-Khurasani al-Shirazi* was from a family most of whom were famous physicians. His comprehensive books and treatises made him a distinguished member of the family. We confer from his writings that he lived in Iran (Shiraz and Khorasan) and also in India. Among his masters, *Mutamad al-Muluk* (his uncle) and his father are cited more than others in his writings. *Aqili* made use of fields like logic, verses of Quran and Islamic anecdotes (hadiths) in his books on medicine and pharmacology. Among his several books the most famous are: *Makhzan al-adviyah*, *Qarabadin el-Kabir*, and *Khulasa al-Hekmah and al-Moaalejat*. In the introduction of *al-Moaalejat*, *Aqili* notes that he began to write *al-Moaalejat* after *Makhzan al-adviyah*, *Qarabadin el-Kabir* and *Khulasa al-Hekmah*. *Al-Moaalejat* was written in Persian after 1195 AH and has ten sections and each section is divided into chapters. The book is about healing ailments from head to foot, contains novel and functional techniques for treating chronic diseases and also includes *Aqili*'s beneficial experiences. In this work, nervous system diseases, ie seizure in adults and children, stroke and eye diseases are studied. *Aqili* explained the etiology of all the diseases and their therapies in detail. *Al-Moaalejat* could be a reference in treating diseases that are yet incurable.

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***HAKİM EMADDODİN SHIRAZI, FOUNDER OF TWO NEW OPIUM
(PAPAVER SOMNIFERUM) FORMULATIONS***

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Hakim Emaddodin Mahmud-Ben-Masood Shirazi is a well-known physician of Islam and Iran. He was one of the king *Tahmaseb Safavi*'s doctors, who lived five centuries ago. He was confronted with the new social problem opium addiction in Iran. This physician wrote a book titled "*Resaleh Afyunieh*" which is entirely on opium. In this book he explained the botanical characteristics of opium, its pharmacological effects, side effects, opium addiction, clinical signs and symptoms of addiction, different methods of detoxification, detoxificant drugs and many other aspects of this drug in his book of 171 pages. He described some patients who could not abstain but wanted to fast during Ramadan (the month of fasting in Islam), however withdrawal syndrome may occur in the fasting time. He solved the problem with two new long-acting formulations for these patients. The first one is a sustained-release oral formulation consisting of opium, almond oil and bee wax. The patient could use it without withdrawal syndrome. The second one is a suppository consisting of opium, tragacanth, myrrh, casterium. He expressed that the latter formulation is used when withdrawal syndrome occurs in the day of fasting, but too much use of it causes anal sphincter dysfunction.

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***KITAB AL-ABNIYA AN HAQAYIQ AL-ADWIYA: THE OLDEST PERSIAN
MANUSCRIPT ON MATERIA MEDICA***

Akbar Irani Ghomi, *Iran*

The original manuscript of *Kitab al-Abniya an Haqayiq al-Adwiya (Rawdat al-Uns wa Manfa'at al-Nafs)* by *Abu Mansur Muwaffaq bin Ali al-Hirawi* (5th A.H) registered as A. F. 340 at the Austrian National Library, is the oldest dated manuscript on *Materia Medica* in Persian. This manuscript was copied by *Ali bin Ahmad Asadi Tusi*, the famous calligrapher, in 447 AH. A facsimile edition of this rare manuscript is published by the Written Heritage Research Centre in cooperation with the Austrian Academy of Sciences press. The *Folia Medica Iranica* is the first coloured, original sized edition of the Vienna manuscript. Presentation on the textological and codicological features of this precious manuscript and the use of herbs in the history of Islamic medicine is undoubtedly of great importance for the scholars and researchers of medical sciences.

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TADJ AL-DIN AL-BULGARI AND HIS “TIRYAK” ONE OF THE UNKNOWN PERSONALITIES OF MEDIEVAL ISLAMIC PHARMACOLOGY

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Tadj al-din al-Bulgari is the only medieval pharmacologist from Volga Bulgaria, whose treatise “*Tiryak*” has survived up to present days. The handwritten copy of “*Tiryak*” is found in the collection of medieval medical treatises (*madjmu'a*). The description of this collection is given in the catalogue of the Library of the Senate, which is now the Library of the Islamic Council in Iran. This manuscript is dated nearly from the 17th century and contains twenty one treatises, written by several famous Muslim physicians. Ten of these treatises are written by *Muhammad al-Razi*, four by *Ibn Sina*, three by *Nasir al-din al-Tusi*, one treatise in Persian by *Imam al-Rida*, one by *Tadj al-din al-Bulgari*, the next one is translation from Syrian into Arabic by *Shapur ibn Sahl*, corrected by *Ibn Sirabiyun* and the last one is an anonymous treatise on weights and measures. The name of the physician from Bulgaria is given side by side with names of the outstanding physicians of the medieval Islamic medicine and pharmacology, which means that *Tadj al-din al-Bulgari* was well-known among his colleagues. The treatise “*Al-Tiryak al-kabir*” is a recipe of the universal compound remedy against poisons and many diseases. It was narrated by *Tadj al-din al-Bulgari* himself and written down by *Mahmud al-Tiflisi* in 1220 AD in Mosul (Iraq). However, the author of the treatise and his companion, *Mahmud al-Tiflisi*, are not mentioned in any of the medieval bio-bibliographical dictionaries and therefore there's no full information about them in the works of modern orientalisks and historians of medicine. Volga Bulgaria has become a part of the Muslim world since the 10th century when Islam was accepted as an official religion. As many peripheral provinces, Bulgaria was involved in the cultural interchange and later enriched the scientific knowledge of the Arabic Caliphate. In fact, often the information about scientists and physicians from these corners of the Islamic world is not always available. The discovery of *Tadj al-din al-Bulgari*'s “*Tiryak*” became a landmark in the history of Tatar written legacy. It shows the development of medicine in the Volga Bulgaria, as in the Islamic world in general. This treatise has already been studied in the academic circles of Russia, mainly in Kazan. The Arabic version of the treatise with a Russian translation was published by Prof. Anas B. Khalidov in 1997 in Kazan. Prof. Khalidov in his introduction to “*Tiryak*” mentions that the recipe of this remedy is close to the recipe of *tiryak* composed by *Ibn Sina* in the fifth book of his *Canon of Medicine*. The purpose of my study is to compare the recipe of *tiryak* offered by *Tadj al-din al-Bulgari* and recipes of *Ibn Sina*.

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İSLAM TIBBINDA VE İSLAM ÖNCESİ TÜRK TIBBINDA KULLANILAN BENZER İLAÇLAR

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Ticaretin olduğu kadar, kültürlerin değişik tokuş yollarını içeren Orta Asya'da zengin bir kültür birikimi oluşturan eski Türklerin kendi geleneksel tedavi usullerinin yanı sıra Hint ve Çin gibi uygarlıklardan aldıkları tıbbi bilgileri ve ilaçları da kullandıkları bilinmektedir.

Yerleşik topluma geçişin büyük ölçüde tamamlandığı, ticaretin geliştiği, çevre ülke ve uygarlıklarla etkileşimin belirginleştiği bu dönemde, Orta Asya'da hekimlerin, yaşadıkları çağın en ileri tıp bilgilerine ulaşarak bunları asıllarına uygun olarak kendi dillerine çevirip, kendi deneyimleri ve yerel uygulamaları ile de birleştirerek özümstedikleri ve kendi kitaplarını oluşturdukları görülmektedir. Öte yandan, Orta Asya'da bulunan eski Türkçe tıp yazmalarında yer alan ve bazılarının kullanımı günümüze kadar ulaşan bu ilaçların bir kısmına ünlü İslam tıp bilginlerinin eserlerinde de rastlanmaktadır.

Bu çalışmada, İslam öncesi dönemde eski Türk tıbbında yer alan bazı ilaçların İslam tıbbında rastlanan izleri ve her iki tıp anlayışı arasındaki benzerlikler irdelenmiştir.

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SIMILAR DRUGS USED IN ISLAMIC MEDICINE AND PRE-ISLAMIC TURKISH MEDICINE

Mahmut Gürkan, *Türkiye*

Ancient Turks developed a rich cultural heritage in Central Asia, an area of cultural as well as commercial exchange routes. In addition to their own traditional healing methods, Turks also used medical information and drugs taken from Indian and Chinese civilizations. Some of the drugs, noted in old Turkish medical texts found in Central Asia are still in use today, and some of them can be found in the works of famous scholars of Islamic medicine.

Ancient Turkish physicians of Central Asia reached the most advanced medical literature of their era and translated them into their mother language actually in accordance with the originals and assimilating them in their own experiences and native practices, created their own books during the end of the period of transition from nomadic life to settled communities when trade developed and interaction between neighboring countries and civilizations was discerned.

In this study, the traces of some drugs described in pre-Islamic Turkish medical literature that are found in Islamic medical literature and the similarities between the medical knowledge of both are discussed.

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TIBBİ BİTKİLER: TARİH BOYUNCA İNSAN-BİTKİ İLİŞKİSİNİN ÖNEMLİ BİR BOYUTU

Ayşegül Güvenç, *Türkiye*

Yaşam dünya üzerinde ilk defa okyanusta ilkel, tek hücreli, klorofil taşıyan bir bitki hücresiyle başlamış ve günümüzdeki biyolojik çeşitliliğe ulaşmıştır. Bitkiler, yaşamlarını sürdürmek için bitkileri tüketen varlıkların, nefes alıp yaşamalarına olanak veren oksijeni de sağlarlar. İnsanın tarih sayfasına gelmesiyle avcılık-toplayıcılıkla başlayan birliktelik, bitkilerin kullanımında günümüze kadar gelen süreç içinde farklı bir nitelik kazanmıştır. Duygusalılık, huzur arayışı, estetik, çıkar kaygısıyla süre giden insan-bitki birlikteliği, bitkilerin tıbbi amaçla kullanılmasında farklı bir boyut kazanır. Yazılı kanıtlardan önce ilk bulgu olarak kabul edebileceğimiz, günümüzden yaklaşık 60 bin yıl öncesine tarihlenen Şanidar Mağarası'nda sonsuz dinlenmeye bırakılmış yaşlı adamla birlikte bulunan bitkiler, yalnızca görünüşleri nedeniyle değil, aynı zamanda iyileştirici özellikleri nedeniyle de seçilmişlerdi. İnsan belirgin anlamıyla yaratıcı ve üretici olma durumuna, M.Ö. 10 bin sıralarında, göçebelikten yerleşik düzene geçtikten sonra ve onun ardından da M.Ö. 3 bin dolaylarında yazıyı icat edip kullanmaya başladıktan sonra ulaşmıştır. Çivi yazısıyla yazılmış yazıt türleri arasında yer alan tıp kayıtlarından, Sümerlerin uzun yaşamaya önem verdiklerini ve ilaçlarını hazırlarken nane, incir, köknar, söğüt gibi bitkilerden yararlandıklarını öğreniyoruz. Yazılı kaynakları takip ettiğimizde, Mısır'da 1873 yılında bulunmuş olan *Ebers papirusu* tahminen M. Ö. 1600 yıllarında yazılmıştır ve bu belge 700 kadar bitkisel, hayvansal ve madensel drog ile 800'den fazla reçete taşımaktadır. Reçetelerde adasoğanı, ardiç meyvesi, banotu, çiğdem, safran, sakız, tarçın gibi drogların yer aldığı görülmüştür. Geleneksel Hint tıbbi Ayurveda (M.Ö. 2500-600) tedavi sistemi ile ilgili bilgi "*samhita*" larda verilmiştir. Bu sistemin en önemli bitkileri arasında *Asparagus racemosa* (kuşkonmaz), *Cassia sena* (sinameki), *Morus alba* (dut), *Nigella sativa* (çörekotu), *Piper longum* (dârü'l-fülfül), *Withania somnifera* (yalancı güveyfeneri) gibi bizim de tanıdığımız türlerin de yer aldığını görmekteyiz. İslam tıbbının en önemli bilim adamlarından birisi İbn Sina'dır ve onun yazdığı Kitab-Al-Shifa ve El-Kânûn Fi't-Tıbbı adlı eserlerde birçok bitkisel, hayvansal ve madensel droglar yer almaktadır. Bitkilerle olan bu birlikteliğimiz, günümüzde teknolojinin gelişmesiyle birlikte geleneksel tedavilerin etkinliklerinin test edilebilmesi, biyokimyasal çalışmalardan olumlu sonuçların alınması ve biyolojik etkilerinin doğrulanması ile bilimsel bir boyut

kazanmıştır. Yaygın olarak kullanılan vinkristin, vinblastin (*Catharathus roseus*), forskolin (*Coleus forskohlii*), helenalin (*Arnica montana*) ve taksol (*Taxus brevifolia*) gibi pek çok bitkisel kökenli ilaç bu kapsamda kullanılır hale gelmiştir. Bununla birlikte etkisi tek bir maddeye bağlı olmayan ancak belli etkin madde veya etkin madde grupları üzerinden standardize edilen *Cimicifuga racemosa* (izoflavonoidler), *Ginkgo biloba* (ginkgo glikozitleri), *Hypericum perforatum* (hiperisin) ve *Valeriana officinalis* (valepotriyatlar) gibi ekstreler, birçok hastalığın tedavisinde tercih edilir olmuştur. Bunun yanında AB ülkeleri dâhil 27 üye ülke tarafından kabul edilmiş olan Avrupa Farmakopesi'nin 1980 yılı 1. baskısında 57, 2008 yılı 6. baskısında ise 229 bitki monografi yer almaktadır. Monograf sayısındaki bu artış da günümüzde bitkilerin bilimsel veriler eşliğinde tedavi edici değerlerinin anlaşılmasıyla birlikte en büyük ilaç ve ilaç modellerimiz olduğunu göstermektedir.

Birçok bitki türevi ilaç ve bitkisel ilaç dünyanın çeşitli bölgelerinde yaşayan insanlar tarafından halen kullanılmaktadır. Geleneksel bilgiler yazılı kaynaklardan daha eskidir ve bu bilgiler ağızdan ağıza daha sonra ise yazılı kaynaklar aracılığıyla günümüze kadar gelmiştir. Ancak bazı bilgiler hala kayıtlara geçmemiştir. Bu bilgilerin toplanması ve yazılı kaynak haline getirilmesi çok önemlidir. Bu yüzden etnobotanik çalışmaların yapılmasına öncelik verilmelidir.

Son yıllarda tıbbi bitkilerin kullanımı çok arttığı için talep doğadan karşılanamayacak kadar fazladır. Tıbbi bitki kültürü ile doğa tahribi önlenmiş olacağı gibi ilaç sanayinin istediği nitelikte, kontrollü olarak üretilmiş tıbbi bitki elde edilmesi de mümkün olacaktır.

Ülkemizde haşhaş (*Papaver somniferum* L.), şerbetçi otu (*Humulus lupulus* L.), anason (*Pimpinella anisum* L.), şeker pancarı (*Beta vulgaris* L.), zeytin (*Olea europaea* L.), gül (*Rosa damascena* Miller) gibi türler, halkımız tarafından kültürü yapılan tıbbi bitkilerin bazılarıdır. Bu bitkilerden elde edilen droglar tıbbi çay, çeşitli farmasötik dozaj şekillerinde etkin madde ve yardımcı madde olarak sağlığı korumak ve sürdürmek amacıyla kullanılmaktadır. Ancak ne yazık ki Türkiye'de üretilen bu tıbbi bitkiler, yurt dışına düşük fiyatlarla hammadde olarak ihraç edilmekte ve oldukça yüksek fiyatlarla standardize şekilde veya müstahzar olarak ithal edilmektedir. Hammadde olarak ülkemizde üretilen bu tıbbi bitkilerin yine ülkemizde müstahzar haline getirilmesi için alt yapı çalışmalarının yapılması ülke ekonomisi açısından önemlidir. Bununla birlikte üreticimizden başlayıp ilaç şekillerinin ülkemizde üretilmesi ile yerli ilaç sanayimize kadar uzanan bir alanda daha fazla gelir elde edilmesi için iş potansiyeli ve topraklarımızın daha verimli kullanılması sağlanacaktır.

Bu konudaki somut örneklerden birisi Türk halk tıbbında hemostatik olarak kullanıldığı kayıtlı olan *Alpina officinarum*, *Glycyrrhiza glabra*, *Thymus vulgaris*, *Urtica dioica* ve *Vitis vinifera* bitkilerinin standardize karışımından oluşan Ankaferd BloodStopper®'dir. Bitkiden ilaca giden birlikteliğimizde bitkilerin kendi oluşturdukları kimyasal madde veya maddelerden yarar beklediğimizi unutmamalıyız. Bitkiler ancak vücudumuzun doğal işlevlerine destek sağlarlar. Bu kavramları göz ardı etmeden, tıbbi bitkiler için de kalite, güvenilirlik ve etkinlik çalışmalarının yapılması ve kullanımları sırasında yan etkilerinin de olacağını bilmemiz gerekmektedir. Doğanın bir parçası olan bitkiler, vücudun doğal olarak yapacağı işleve doğal yolla katkıda bulunurlar. Doğadaki şifalı bitkiler iyi bir yardımcıdır, ancak onlardan mucize beklemek haksızlık olur.

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URFA VİLAYETİ SİHHÎ VE İÇTİMÂÎ COĞRAFYASI'NIN ANALİZİ

Abdulkadir Güzel, *Türkiye*

Tıbbi coğrafya (medical geography) olarak isimlendirilen sağlık coğrafyası, doğal ortam-insan etkileşimi sonucunda coğrafi ortamda meydana gelen hastalıkların yeryüzündeki dağılışlarını, ortaya çıkış nedenlerini, etkiledikleri nüfus sayısını ve yürütülen sağlık hizmetlerini bir sentez halinde ele alan beşeri coğrafyanın dalıdır.

Cumhuriyetin ilk yıllarında Büyük Millet Meclisi bir taraftan vatanın kurtuluşu için çaba harcarken diğer taraftan bu meclisin sağlık bakanı Dr. Rıza Nur'un gayretleriyle Türkiye'nin Sıhhî ve İçtimaî Coğrafyası genel başlığı altında, il sağlık müdürlerinin başkanlığında, illerin sağlık ve sosyal coğrafi durumları tespit edilmeye çalışılmıştır. Söz konusu dönemde Urfa vilayeti sağlık müdürü olduğunu Cumhuriyet Halk Partisi mukararat (kararlar) defterinden öğrendiğimiz Şefik Arif tarafından yazılan "Urfa Vilayeti Sıhhî ve İçtimaî Coğrafyası" isimli çalışmada Urfa'nın coğrafi konumu, fizikî coğrafya konularından yer şekilleri, iklimi, doğal bitki örtüsü anlatıldıktan sonra beşeri ve ekonomik coğrafya özellikleri ortaya konulmuştur. Sağlık bölümünde ise Urfa vilayet merkezinde bir hastanenin bulunduğu, fakat bunun da güvenlik güçlerince kullanıldığının, Suruç'taki dispenserin ise doktorsuzluk nedeniyle hizmet veremediğine karşılık sadece Birecik'teki dispenserin hizmette olduğunu ifade edilmesie, Cumhuriyetin başlarında yöredeki sağlık hizmetlerini göstermesi bakımından ilgi çekicidir. Urfa şehir merkezindeki Hamidiye (millet) hastanesinde 14 adet hasta koğuşunda 100 civarında yatağın bulunması günün şartlarına göre küçümsenmeyecek bir rakamdır. Bir diğer sağlık tesisi olan eczanelerin ise Urfa, Birecik ve Nizip'te genel anlamda belediyelerin kontrolünde olmakla birlikte özel kesime ait eczanelerin de var olduğunu görebilmekteyiz. Daha sonra vilayetteki hastalıkların nüfus sayısı üzerindeki etkisi üzerinde durulmuş, bu konuda oranlar verilmiştir. Örnek olarak, bataklıkların ve kirli suların ortaya çıkmasını kolaylaştırdığı malarya hastalığının vilayet nüfusunun yüzde yirmisini etkilediği ifade edilmiştir. Bu dönemde vilayetteki hastalıklara baktığımızda frengi, idrar yolu hastalıkları, malarya, verem, çocuk ishali, mide hastalıkları, basur, trahom, kuşpalazı, boğmaca ve öksürük gibi hastalıkların kaydedilmesiyle geçmiş dönemdeki hastalıklar hakkında önemli bilgiler sunmaktadır. Özellikle göz doktorlarının yokluğu nedeniyle trahom hastalığının halkın yüzde altmışında etkili olmasıyla birçok genç insanın kör olduğundan iş kaybına uğradığını görmekteyiz. Sıcak bölgelerin eskiden beri etkili bir hastalığı olan şark çibanının yıl boyunca devam ederek yöre insanının cildini çok olumsuz etkilediğini görmekteyiz. Bu hastalıklardan bir kısmının nedenleri de ifade edilmeye çalışılmıştır. Örneğin, bu hastalığın Birinci Dünya Savaşı'ndan sonra evlerine dönen askerler ve Doğu Anadolu

bölgesinden zorunlu göç edenler tarafından buraya taşındığı ifade edilmiştir. Ayrıca hastalıkların Urfa'ya geliş güzergâhları verilmiştir. Bunlardan *Bağdat-Deyrizor-Rakka* hattı ile *Halep-Carablus* hattı örnek verilebilir. Ayrıca yörede akliye ve asabiye (nevrasteni- histeri) hastalıklarının varlığından da haberdar olmaktadır. Ayrıca 1926 yılından önceki dönemde bazı hastalıkların etkili olduğu ifade edilmiştir. 1894 ila 1901 yıllarında bir kolera salgını, 1916 yılında ise lekeli humma hastalığının halk sağlığı üzerinde derin olumsuz etkiler bıraktığını öğrenmekteyiz.

Sonuç olarak Cumhuriyetin başlarında, yöredeki hastalıkların nedenleri, dağılışları, toplam nüfus üzerindeki etkileri ve bunların nedenleri hakkında çok ilginç bilgilerin sunulduğu Urfa'nın Sıhhî ve İçtimaî Coğrafyası isimli çalışmada farklı bilim insanlarının faydalanabileceği bilgiler mevcuttur. Milli Kütüphane'de yer alan ve 19 kitaptan oluşan Türkiye'nin Sıhhî ve İçtimaî Coğrafyası isimli çalışmaların transkripsiyonu yapılarak araştırmacıların hizmetine sunulmalıdır.

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ISHAQ BIN ALI RAHAWI: A MOSLEM PHYSICIAN

Zohreh Haghghi - Farahosadat Bahreini, *Iran*

Ishaq bin Ali Rahawi who lived in Iraq in the 9th century is a Moslem physician. He is the author of three famous books. He was an expert on Galenic medicine. One of his books named *Adab al-Tabib* (Conduct of a Physician) is on medical ethics. This book of 20 chapters is about the character needed to be a good physician, how a physician ought to treat patients, where his office ought to be, which kind of food he should eat and with whom he must have relationship with. In this article we will try to introduce *Rahawi* and his books.

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KURAN'DA KALBE ŞİFA VEREN AYETLER

Ekrem Hasanov, *Azerbaycan*

İnsanoğlunun tedavisinde bazen tıbbın da aciz kaldığı zamanlar oluyor. Bu daha çok insanoğlunun kalple alakalı hastalık halleridir. Dinimiz böyle hallerde Kuran okumayı tavsiye ediyor: "... *O (Kuran), iman getirenlere hidayettir ve şifadır...*" (*Fussilet*, 44). Bu ve diğer ayetlerden aydın oluyor ki, Kuran'ın her bir ayetinde ve her bir suresinde şifa vardır. Mesela, Müslüman kalpten inanarak, sükûnet ve samimiyet halinde Kuran-ı Kerim'i okursa, sinir, sıkıntı, şüphe gibi kalp hastalıklarından kurtulur. Bunun hakkında Yunus suresinin 57 ve 58. Ayetlerinde, Allah "*Size Rabbinizden bir öğüt, nasihat, kalplerde olanlara bir şifa, müminlere hidayet ve merhamet gelmiştir...*" ifadesini beyan etmiştir. İnsanoğlunun fizikî halinden daha çok kalple alakalı olan hastalıkları nazar veya sihirden de oluyor. Böyle halde İslam'da *rukye* denilen bir tedavi usulü kullanılır. Bu tedavi de Kuran'ın ayetlerini okumakla yapılır. Allah Kuran'da İsra suresinin 82. Ayetinde "*Biz Kuran'dan müminlere şifa ve merhamet ayetlerini nazil ettik. O, zalimlerin ancak ziyanını artırır.*" beyanında bulunmuştur. Bu beyan açık aydın Kuran'ın tümünün şifa olduğunu ispat ediyor. İşte böylece, Kuran'la indirilen İslam'ın bütün hükümleri dünyada ve ahirette insanlığın saadetini sağlamak içindir.

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ETHICAL EDUCATION OF HEALTH PRESERVATION IN THE MUSLIM MEDICAL HERITAGE: A COMPARATIVE STUDY OF ETHICS OF HEALTH CONSERVATION BETWEEN IBN SINA'S *QANON* AND RAZI'S *HAWI*

Abdurezak Abdulahi Hashi, *Malaysia*

Muhammed Ibn Zakariya al-Razi (d.925) and *Abu Ali al-Husayn ibn Abd Allah Ibn Sina* (d.1037) were among the early Muslim scientists whose contributions to natural sciences are well appreciated and acknowledged by modern scholars of both the Western and the Muslim world. They were acknowledged not because they were instrumental to transfer the intellectual heritage of the ancient civilizations to the modern civilization, but they have pioneered the development of different scientific fields and methods of learning science. The framework of their knowledge quest includes medicine and surgery, pharmacy and pharmacology, engineering and technology, astronomy, mathematics and physics, chemistry and geography, botany and zoology, philosophy and ethics, arts and culture. Besides their enthusiastic interest in the natural and life sciences, the inquiry about the human factor in the application and appreciation of sciences was never overlooked. As such, despite their interest in scientific innovations and discoveries, ethics and human morality remained an integral part of their scientific quest, particularly, in the application of science, such as medical science. Like other Muslim scientists, both Ibn Sina and al-Razi have allocated a considerable part of their attention to the importance and role of ethical education in the medical field, especially with the issues related to health preservation and disease prevention. In his monumental work on medicine (*al-Hawi*), al-Razi addresses the importance of ethical virtues in medical practices and health preservation. While in his encyclopedic work on medicine and health (*al-Qanun*), Ibn Sina mentions the role of human behavior in preventive health issues. Through textual and analytical methods, this paper endeavors to compare the education of health conservation ethics between the *Qanon* of Ibn Sina and *Hawi* of al-Razi. While introducing convergent and divergent points between these two works on the subject, this study also strives to examine their contemporary relevance and significance. Thus, this paper has two main parts; introduction of the ethical information in these two works related to health preservation, and secondly, evaluation of their contents.

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SOURCES OF MEDICAL KNOWLEDGE: THE MEDIEVAL NARRATIVE(S)

Keren Hershkovits – Zohar Hadromi-Allouche, *Israel*

Medieval Muslim scholars had a lot to say about ancient Greek scholars, both historical and semi-historical, and especially about medicine and physicians. As these authors translated and commented upon Greek medical texts, they discussed questions such as how medical knowledge appeared in the world, who was the first physician, and who was the best physician? One of the main Islamic genres which relate this narrative of the transmission of medical knowledge is that of biographical dictionaries. It should be noted, however, that the authors of these dictionaries used religious Islamic terminology and prophetic attributes in their construction of the Greek physicians' biographies. We argue that the literary construction of these biographies in accordance with the Islamic *Qisas al-Anbiya* (stories of the prophets) literature is intended to serve the authors' interests: The biographies are imbedded in a larger narrative, describing the origin of medical knowledge. This narrative situates medicine within revealed knowledge and therefore the protagonists of this knowledge are described accordingly. Our talk will discuss the narrative, the association with revelation and how it is reflected in biographies of Greek physicians. Focusing on the biographies of Asclepius and Hippocrates, we wish to demonstrate how Islamic scholars constructed their biographies using Islamic religious characters and literature. The first part of the paper will present the images of Asclepius and Hippocrates as they emerge from the Greek sources. The second part will examine their biographies in the Islamic sources; the differences between their images in these sources and in the Greek context; and possible reasons for that. The third part will elaborate on the resemblance between the Islamic images of the Greek doctors and the biographic characteristics of Islamic prophets, and discuss the significance of this resemblance. The last part will be dedicated to the way authors molded the story of medicine, i.e., how the portrayal of Greek physicians along religious guide-lines resulted, or was part of, a narrative defining medicine a revealed knowledge. Through the discussion of the Greek physicians' images in Islamic biographical dictionaries the complex, multifaceted relationship between literature and history is revealed. The use of Islamic religious terminology in the construction of the non-Muslim other's biography illustrates the re-writing of the other's history as an Islamic one, while attributing the other's knowledge to Islamic revelation and civilization.

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BIMARISTAN OF MARRAKESH: THE FIRST UNIVERSITY HOSPITAL IN ISLAMIC MAGHREB

Abdellatif Hiroual - Nadia Mansouri Hattab, *Morocco*

Marrakesh medical history is glorious in respect to different medical institutions known around the world such as the Marrakesh Bimaristan. The aim of this work is to study in detail the history of these institutions by emphasizing their cultural identity. Our search was based on different manuscripts and history books found in public and private libraries located in Morocco and abroad.

Bimaristan of Marrakesh or *Dar Al Faraj* is the first university hospital in Islamic Maghreb. It was founded in the 12th century by the *Caliph Yaqub al -Mansour*. It was an architectural jewel. It assured triple functions: medical, academic and social. Famous doctors practiced in this hospital.

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INTRODUCTION OF 'BAGHAE'S COLLECTION': A SAMPLE OF THERAPEUTIC TREATISE IN PERSIAN LANGUAGE

Ayda Hosseinkhani - Abdolali Mohagheghzadeh, *Iran*

Going through world history of medicine, undoubtedly one of the most influential systems of medicine is Islamic-Iranian medicine. Great scholars left their impact on medicine, and pushed knowledge forward. Their writings became our heritage. This presentation is an attempt to introduce one of these valuable manuscripts: the “*Baghae's collection*” named after its writer *Zakaa-ollah-Mohammad Ismail* known as *Mohammad Bagha-Khan*. This is an example of an Indian physician's work written in Persian language with the impact of Islamic and Iranian medicine at the court of Moslem Indian kings (12 AH). Regardless of few novel points which are the writer's or his father's experiences, this collection is retrieved from the most important therapeutic book called “*gharaabadin*” of the Islamic era. More or less famous Indian and Greek formulations were also added to this collection. The writer expressed his efforts in gathering this collection so that physicians would not need to refer to other *gharaabadins*. The version of the treatise we worked on is a lithograph copy available at the Library of Islamic Republic of Iran's Parliament and it consists two volumes. In this book each formulation is categorized alphabetically and according to the diseases it is said to treat, from head to toe. Introduction of each category of formulations and their preparation methods and techniques, constituents and their shelf life as well as inventors of each preparation or the category in general is gathered. What is very impressive is that even the diets that were recommended to patients by famous physicians are included in the book. It is clear that this valuable book has great potentials in opening new windows in therapeutics and the formulations could be used as factual information to be studied by medical researchers.

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HAMMAM (TURKISH BATH) AS AN ADJUVANT PROCEDURE IN *ILAJ-BID-TADBEER* (REGIMENAL THERAPY) OF UNANI TIBB

Mohammad Idris, *India*

Hammam (Turkish Bath) has been recommended in a number of clinical situations as an adjuvant procedure under *Ilaj-bid-Tadbeer* (Regimental Therapy) of Unani system of medicine. It was established way back in the year 1886 as “*Madarsa-el-Tibbia*” by the renowned physician *Hakim Majeed Khan*, which was later on developed by his brother *Hakim Ajmal Khan* (1863-1927) to a unique institution practicing two great ancient streams of medicine under one roof, that is *Ayurveda* (Indian system of medicine) and *Unani Tibb* (*Greco-Roman-Islamic* system of medicine) named “*Ayurvedic & Unani Tibbia College & Hospital*”, New Delhi, India.

Owing to its efficacy and safety, numerous patients have been successfully treated in this clinical setting, named *Ayurvedic & Unani Tibbia College & Hospital*, a historical medical institution founded in the year 1886 as a *Tibbi Madarsa* which later became a College in 1921. Since then, Hammam has become very popular. A new section integrating modern technology has been added to Hammam and patients are getting therapeutic benefits from this integration of ancient wisdom with modern technology.

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THE ISLAMIC CONCEPT OF HERBAL MEDICINE AND HEALTHY FOOD

Zohor Idrisi, *UK*

Herbs have been used by both humans and animals as food or medicine for millennia. The ancient Chinese used around thirty specific herbs as far back as 2700 BC. Similarly the ancient Egyptians used plants as offerings to honour gods and used potions made from various herbs to numb pain or to sedate illness.

However a great advance was made by Muslims in the 10th century with the beginning of transplantation and acclimatization of new plants from one continent to another. Not only did this enrich people's diet but also, in the 11th century the plethora of plants gave birth to an effective medicinal system leading to the concept of a pharmacy. The creation of the latter came about through physicians advising people on a correct diet and pharmacists preparing medicines. Furthermore the discovery of the alembic showed that the essential oils of many plants had specific properties that enabled them to be used as therapeutic substances in an antiseptic, fungicidal or anti-parasitic role. In short, a wide spectrum of healing properties was revolutionizing the medical world. A new philosophical concept was developed as physicians allied their capability of observing the living forces of nature to an ability to extract essential oils and use them to redeem deficiencies in both humans and animals.

This paper will show how the Muslim physicians were guiding man towards an equilibrated diet and were focussed upon man's well-being and that of his environment. A coherent analysis of nature led them to deduct that everything therein is linked, so that bodies are subject to functional exchange and regulation. If the consequent equilibrium is perturbed then the existing psycho-physiological particularities are threatened, thus leading to the eventual appearance of illness symptoms.

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**1877-1878 OSMANLI-RUS SAVAŞI'NDAN İTİBAREN OSMANLI'NIN
YIKILIŞINA KADAR GEÇEN SÜREDE HİNDİSTAN HİLAL-İ AHMERİ'NİN
OSMANLI HİLAL-İ AHMERİ'NE YARDIMLARI**

Ahmet Zeki İzgöer, *Türkiye*

Hindistan halkı, Hint Hilal-i Ahmeri aracılığıyla 1877-1878 Osmanlı-Rus savaşından itibaren 1897 Yunan muharebesi, Hicaz Demiryolu yapımı, Osmanlı Donanma Cemiyeti, Trablusgarp savaşı, Balkan savaşları, I. Dünya Harbi ve Milli Mücadele'de Türk milletinin yanında olmuştur. Maddi ve manevi birçok yardımlarda bulunmuştur. Hilal-i Ahmer Osmanlı'nın savaştığı cephelere ekipman ve tıbbi malzemeler göndermiştir. Binlerce kilometre öteden uzanan bu yardım çalışmaları, Osmanlı için büyük moral kaynağı olmuştur. O günlerde yürütülen bu çalışmalar, her iki ülkeyi birbirine yakınlaştırmıştır. Günümüzde de Türkiye ile Hindistan/Pakistan arasındaki sıcak ilişkilerin temeli bu sıcak teşebbüs ve yakınlıklara dayanmaktadır. Bu bildiriyle, Hint Hilal-i Ahmeri'nin Osmanlıya bakışı, Osmanlıyı yorumlayışı, maddi-manevi yardımları, faaliyetleri ve Türk tıp tarihine olan katkıları ortaya konacaktır.

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QARABADIN BOOKS AND COMPOUND DRUGS IN ISLAMIC MEDICINE

Mehrnaz Jafarpour, *Iran*

Qarabadin, as a form of pharmacological literature, means a list or registry of compound drugs or prescriptions. Qarabadin books are the most important and valuable texts of Islamic medicine. These books contain compound medicines and various traditional formularies which are described distinctly for every type of disease. In this study, we introduce some of the significant Qarabadin books and the biographies of their writers. On the other hand, we investigate the characteristics of the compound medicines listed in these books. These historical medical references include the processes of preparation, combination, preservation and administration of compound drugs. Therefore they are known as the rich and important drug formulary references of Islamic medicine. Some of the famous Qarabadin books are: Qarabadin *Salehi*, Qarabadin *Zokae*, Qarabadin *Shafae*, Qarabadin *Mazhari*, Qarabadin *Jalali*, Qarabadin *Azam*, Qarabadin *Ibn Sina* (the fifth book) and Qarabadin *Kabir*. Qarabadin *Kabir* is the most worthy and lasting literature which is the most perfect Qarabadin in history. The compound drugs which are listed in Qarabadin books are known by special names. The arrangement of their formulary varies from author to author. Some names of the important traditional compound medicines are *Atrifal*, *Javareh*, *Abzan*, *Abkameh*, *Teriagh*, *Iyarig*, *Atrieh*, and *Iysfidaj* and so on. Each formulary has a special characteristic that is prescribed for the treatment of a particular disease.

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HERBS OF ISLAMIC MEDICINE PRESCRIBED IN XEROSIS

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Xerosis (dry skin) is an irritating skin condition which can affect almost anyone during their life. An abnormality in the moisture and oil balance of the dermis layers appear in xerosis that might be caused by general dehydration, atopic dermatitis, vitamin A deficiency, or diabetes.

Xerosis is a well known disorder in Islamic medicine. Avicenna and some other famous physicians described this condition in their manuscripts precisely. Treatments which were used by Moslem and Iranian scholars included pharmacotherapy (herbal or animal), diet therapy, and changing lifestyle.

Five ancient medical texts i.e. *Canon of Medicine* (Avicenna, 980-1037 AD), *al-Havi* (Razes, 865-925AD), *Tuhfat al-Mu'minin* (Mu'min al-Tankaboni), *Makhzan ul- Advia* (Aghili), and *Ekhtiarat Badi'i* (Ansari, 1329-1404 AD) are studied for anti-xerosis herbal drugs. The primarily used anti-xerosis herbal drugs are scored based on the frequency of their citations in prescriptions. *Sesamum indicum*, *Vicia ervilia*, *Urginea maritima*, *Ficus carica*, and *Olea europaea* are the herbs most frequently cited in prescriptions.

Due to the prevalence of xerosis, finding new and safe remedies for dry skin is favorable. Among the herbs mentioned above, olive oil is now used in some moisturizing products to cure xerosis. Based on our findings we intend to introduce in the near future new natural products against xerosis by carrying out factual researches on herbs mentioned in medical manuscripts.

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NUREDDIN MOHAMMAD EIN AL-MOLK SHIRAZI
AND HIS MEDICAL BOOKS

Maryam Mosaffa Jahromi, *Iran*

Nureddin Mohammad Ein al-molk Shirazi was a Moslem Iranian scholar. He was a famous philosopher in the 10th century AH. He, like his father, was very proficient in the medical field and the most outstanding physician at his time. His valuable medical and pharmaceutical books are: 1- *Alfaz al-advieh*: This book includes the names and descriptions of certain drugs in Persian, Arabic, Indian, Greek, Turkish, Berber, Hebrew and Andalusian and has been translated into English under the title “Materia Medica”. 2- *Mizan al-advieh*: This book is a complementary of *Alfaz al-advieh*. At the end of the book, names of diseases and brief explanations about them and also conversion of weight measurements units are mentioned. 3- *Anis al-moalejin*: This book is a combination of disease therapy and compound medicines. 4- *Tuhfat al-asheghin*: This book is about rules of etiquette, benefits of bath and treatment of some diseases. 5- *Ghostas al-atebba*: Dosages of drugs are explained in this book. 6- *Teb-e-Darashokuhi*: This is a medical encyclopedia and a most lasting book which has been written in two large volumes. He dedicated the book to Prince Darashokuh. A copy of this valuable book is at the National Library in Paris, registered under the title of “Traite Encyclopedique de Medecine par Nureddin Mohammed Abd Allah Hakim Shirazi”.

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SOME OF THE MUSLIM PHYSICIANS' ACHIEVEMENTS ATTRIBUTED TO WESTERN MINDS

Abdul Nasser Kaadan, *Syria*

The concept that medicine is exclusively the product of Western minds remains unquestioned by most individuals. A review of any of the standard texts or encyclopedias regarding the history of medicine would support this view. The unavoidable conclusion is that the major contributions to the development of modern medicine by other cultures are minimal. Most texts give little or no mention of the advancements made by ancient Indian, Chinese or, particularly, Muslim physicians. For example Rhazes (*al-Razi*) was a famous physician and writer, whose medical writings greatly influenced the Arabic world as well as Western Europe. *Al-Razi* is the first physician who described what is called now Baker's cyst, which is attributed to the English surgeon William Baker (1839-1896) who described it in 1877. *Avicenna (Ibn-Sina)* is considered as one of the most celebrated physicians of the Middle Ages. *Al-Qanunn Fit-tib* (The Canon of Medicine) is the most important work of Avicenna, and as William Osler described it, the most famous medical textbook ever written. The British surgeon, George Perkins, is considered now the pioneer of what is called the delayed splintage theory, while we can see that Avicenna wrote about this theory in his book *Al-Qanunn* one thousand year before Perkins. *Albucasis (al-Zahrawi)* who lived in Spain (*al-Andalus*), and died there in 1013, is considered as one of the most celebrated surgeons of the Middle Ages. He has explained in detail the surgical treatment of septic arthritis. The aim of this paper is to shed light on some of the Muslim physicians' achievements or contributions in medicine.

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İSLAM DÜNYASINDA EL-İKSİR KAVRAMI VE TIBBİ AÇIDAN DEĞERLENDİRİLMESİ

Esin Kâhya, *Türkiye*

El-iksir zamanın her döneminde önem taşımıştır. El-iksir insan sağlığı açısından da önem taşır. El-iksir mükemmel madde anlamı taşıdığı için sadece tıbbi açıdan önem taşımaz, aynı zamanda dini, felsefi, kozmolojik boyutları vardır. Ayrıca doğada doğal olarak bulunmayan bu maddenin yapımı söz konusu olduğuna göre, o dönemdeki simya çalışmalarının da başlıca konularından biri olmuştur.

Erken tarihlerde bazı destanlarda el-iksirle ilgili bilgilere rastlamaktayız. Gerek Doğu ülkelerinin gerekse batı ülkelerinin mitolojik hikâyelerinde el-iksirden söz edilmektedir. Daha sonra ise daha çok simyagerlerin uğraş konusu olmuştur.

İslam Dünyasında erken tarihli bilim adamlarından Cabir'in çeşitli eserlerinde bu konuda bilgi vardır ve o bazı el-iksir formülleri de verilmektedir. Özellikle de *El-İksir* ve *Yetmiş Kitap* adlı eserlerinde bu konuda bilgi bulmak mümkündür. Onun izleyicisi olarak da kabul edilebilecek olan ve döneminin saygın hekimlerinden olan Razi de bu konuyla yakından ilgilenmiştir. O da Cabir gibi bazı el-iksir formülleri önermektedir. Onun Cabir'den farkı organik maddelere daha çok önem vermesi ve bunlarla yaptığı işlemlerdir. O bu işlemler sonucunda bazı organik birleşikleri bulup ortaya çıkarmıştır.

Bilimin ilerlemesiyle el-iksir konusundaki çalışmalar daha çok onun mevcut olmadığı yönünde fikirlerin ortaya çıkmasına zemin hazırlamıştır. On birinci yüzyıl bilim adamları İbn Sina ve Beyruni el-iksirin mevcut olamayacağını yaptıkları çalışmalarla göstermişlerdir, ancak onlardan sonra da el-iksir ve onun mevcudiyeti, terkibi ve nasıl yapılacağı gibi konular tartışılmağa devam etmiştir. On ikinci yüzyılda bu konuda çalışanlara örnek olarak *İraki* zikredilebilir.

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THE CONCEPT OF ELIXIR IN MEDIEVAL ISLAM AND ITS EVALUATION FROM THE POINT OF VIEW OF MEDICAL SCIENCE

Esin Kâhya, *Türkiye*

The concept of elixir was important in all periods of time, but especially in Medieval Islam. It was not only attractive from the point of view of medical fields but also philosophy, religious studies, cosmology and alchemy, because elixir was accepted as the perfect substance.

In the early period of history we find information about elixir in folk literature and epic writings. There are also stories of elixir in Western and Eastern countries' mythologies. In the following centuries elixir began to be based on the Aristotelian ontological explanation, but it especially came to be a subject of alchemy.

In the Islamic World *Jabir b. Hayyan* who lived in the eighth century wrote several works on alchemy. He also gave formulas of elixir especially in his books, named *Elixir* and *Seventy Books*.

The famous physician *Rhazes* who accepted himself as the follower of *Jabir* also gave certain elixir formulas. *Rhazes* differed from *Jabir* in that he was also interested in organic matters and made certain studies to show how organic compounds could be made.

In the course of time scientific developments influenced and scientists who tried to show that elixir could not be produced or composed in a laboratory and that it was an imaginary substance. In the eleventh century *Avicenna* and *Biruni* made studies which proved that there was no substance such as an elixir, but the discussions and studies about the existence of elixir continued in the following centuries. One of the researchers of elixir was *Iraqi* who tried to prove that elixir was a perfect substance and it could be produced.

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İSLAM DÜNYASINDAKİ KAN ALMA TEKNİKLERİNDEN ÖRNEKLER

Esin Kâhya - Sevgi Şar- Adnan Ataç, *Türkiye*

Çağlar boyunca insanoğlu hastalıkların tedavisinde değişik tedavi yöntemleri uygulamıştır. Bu tedavi yöntemleri arasında hacamat ve “hiruterapi” adı verilen sülük tedavisi de yer almaktadır. İlk defa M.Ö. I. yüzyılda Suriye’de uygulanan kan alma, daha sonra İslam Dünyasında da yaygın olarak kullanılmıştır. Hipokrat ve Galen kanın önemli bir unsur olduğunu ve vücuttaki diğer hıltlarla birlikte dengede olmaması halinde hastalık unsuru oluşturabileceğini belirtmişlerdir. Deri üzerindeki kanı çekmeye ya da deriyi çizip kanı çıkartmaya “hacamat” denmektedir. “Sırta şişe çekmek” veya “şişe vurmak” diye bilinen usul ise “kuru hacamat” olarak adlandırılmaktadır. Deri üzerine çizilerek kan çıkartma usulüne ise “kanlı hacamat” denmektedir. Genellikle bu usul yüksek tansiyona bağlı baş ağrılarında kullanılmaktadır. Burada deriyi çizme işlemi değişik şekillerde düzeneğe haline getirilmiş bıçaklar ve hacamat aleti ile yapılmaktadır. Bu aletlerden en ilginç *El Cezerî*’nin *Kitab el-Hiyel* adlı eserinde yer almaktadır. Bu eserde belirtilen aletin özelliği ise kan miktarını da göstermesidir. Osmanlılarda da tedavi amaçlı olarak uygulanan kan alma işlemine on beşinci yüzyılda yaşamış olan Şerefeddin Sabuncuoğlu’nun *Cerahiyyetü-l Haniyye* adlı eserinde de resmedilmiş şekliyle rastlanmaktadır. Vücuttaki istenmeyen kanın alınması için uygulanan diğer bir usul de “sülük” vurmaktır. Sülük (*Hirudo officinalis*) kan emerek beslenen 5-6 cm uzunluğunda, vücudunun iki ucunda birer çekmeni bulunan, tatlı sularda yaşayan asalak bir hayvandır. Bu çekmenler ile insan veya hayvanın vücuduna yapışarak ufacık dişleriyle deriyi ısırarak kan emmekte ve ağızındaki bezlerden çıkardığı heparinoid maddesini ihtiva eden bir salgı ile de emdiği kanın pıhtılaşmasını önlemektedir. Halk hekimliğinde göz, baş, sırt ve ayak ağrılarında, romatizmada, şişmanlıkta, hemoroidde, yara, çıban ve şişliklerde sülük uygulanmaktadır. Bu bildiride, tedavi yöntemlerinden biri olan kan alma ve hiruterapi adı verilen sülük tedavinin tarihsel süreç içinde ve İslam Dünyası’ndaki kullanılışları değişik yönleri ile incelenerek tartışılacaktır.

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BLOOD LETTING AND SOME OF ITS TECHNIQUES IN THE ISLAMIC WORLD IN HISTORY

Esin Kâhya - Sevgi Şar- Adnan Ataç, *Türkiye*

Human beings have applied different methods in treatment of illnesses through history. Among these techniques cupping (*hacamat*) and hirudotherapy can be mentioned.

Hacamat is sucking of blood through the skin or cutting the skin for blood letting. The method known as cupping or cupping glass is called *dry hacamat*. The method of blood letting by incising the skin is called *bloody hacamat*. This method is usually applied in cases of head-aches in hypertension.

Blood letting was used as a method of treatment by physicians and healers. According to Hippocrates and Galen blood is an important humor in the body, and the imbalance of blood with the other humors cause illnesses. For this reason they thought that too much blood in the body would lead to imbalance and hence lead to diseases. In such cases blood letting was advised.

In the Islamic world blood letting was applied by several physicians, including Abulcasis and Avicenna. Avicenna also wrote an article on this subject. They used different kinds of equipments. Al-Jazari who lived in the thirteenth century was also interested in blood letting devices and described some of them in his book named *Kitab el-Hiyel*.

This treatment method which was based on blood letting was also explained with illustrations in the 15th century manuscript *Cerahiyetü-l Haniyye* by *Şheraf al-Din Sabuncuoğlu* of the Ottoman period.

In this paper we will discuss blood letting and its different techniques used in the Islamic world through history.

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19. VE 20. ASIRLARDA OSMANLI DEVLETİNDE DOLAŞAN TIBBİ ESERLER

Zafer Karademir, *Türkiye*

Osmanlı medeniyetinin batılılaşmayı kendine bir reform projesi olarak kabul etmesinden sonra Osmanlı eğitimi de kurumsal olarak ve materyal bakımından bu yönde bir değişimin önemli bir alanı haline geldi. Bu anlamda özellikle 19. ve 20. yüzyıllarda Osmanlı tarihinde hiç olmadığı kadar telif ve daha çok Avrupa dillerinden olmak üzere tercüme eserler ortaya çıktı. Dolayısıyla tıp ile ilgili eserler de Osmanlı dünyasında yoğun bir şekilde yer almaya başladı. Bu çalışmada incelenecek tıp kaynaklı eserlerden öncelikle Osmanlı tebasından olan doktorların telif eserlerine bakılacak, ardından yabancı dillerden yapılan çevirilerin yoğunluk ve içeriklerine dair bilgiler değerlendirilecektir. Son olarak da yurt dışından satın alınan/hediye edilen eserler ile çeşitli sebeplerle dolaşımı yasaklanan tıbbi eserlere değinilecektir. Çalışma ağırlıklı olarak Başbakanlık Osmanlı Arşivi'nden elde edilen belgeler ile çok dilli (Türkçe ve İngilizce) araştırma- inceleme çalışmalarına dayandırılacaktır.

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FROM THE HISTORY OF THE CREATION OF ISLAMIC COLLECTIONS IN THE GEORGIAN MUSEUMS

Inga Karaia, *Georgia*

The historical and artistic value of Islamic collections in Georgian Museums, especially of the Georgian National Museum is quite high, and their chronological and geographic range is exceptional. Because of the reconstruction and reorganization of the Georgian National Museum, part of the collections are in storages and only a small selection is on display in different Museums.

Thesis:

- History of collecting Islamic objects in Georgia
- First scientific expeditions and collections of Caucasian Museum
- Main Islamic collections in Georgian Museums
- Islamic Medicine collection in Georgian Museums
- Exhibitions of Islamic collections in Georgian Museums

The interest in collecting Islamic objects started from mid 19th century when the first museological institutions were established in Caucasus. During scientific expeditions and field trips, scientists acquired Islamic artifacts, which embellished the exhibition halls of the museum. Besides other sources of collections, there were donations of artifacts by Georgians and foreigners, among them were members of the Georgian Royal Family. After the liquidation of all these institutions in 1927, the Islamic collections were divided between the Museum of Fine Arts and Museum of Georgia (the former Caucasian Museum). In 1954 in the Museum of Fine Arts the Department of Oriental Art was opened and the artifacts from the Far & Near East and the Islamic world were displayed in three permanent exhibition halls. Since 1990 up to today the Oriental Department has seven permanent exhibition halls – five of them are dedicated to Islamic Art.

The Islamic collection of Georgian museums can play a crucial role in the cultural development of the community and in developing intercultural dialogue among different cultures - Georgian and Islamic countries, in developing the educational sector and the transformation of museums to attract visitors' attraction and it will be a cultural development in the community.

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DARÜLACEZE SİSTEMİNİN GÜNCEL ÖZÜRLÜLÜK VE ENGELLİLİK KAVRAMLARIYLA DEĞERLENDİRİLMESİ

Şafak Sahir Karamehmetoğlu, *Türkiye*

Darülaceze Sultan II. Abdülhamid tarafından 1896 yılında kurulmuştur. Kuruluş amacı kendi kendine yetemeyen insanların din, dil, ırk ayırımı yapılmadan her türlü gereksiniminin karşılanması idi.

Rehabilitasyon alanında tarihte görülen birçok gelişmenin kaynağında olduğu gibi Darülaceze'nin kuruluşunda da bir savaş tetikleyici rol oynadı. Osmanlı – Rus (1877) savaşından sonra İstanbul'a özellikle Rumeli'den göçler oldu. Birçok hasta, sakat, dul, yetim ve yaşlı İstanbul'da sersefil olmuşlardı. Bunun üzerine hasta ve sakatlar ile velisi ve evi olmayanların bakımlarının hükümete ait olduğuna dair bir karar alındı. Kadın ve erkek erişkin yoksullar ile kimsesiz çocukların ayrı ayrı kalacakları koğuşlar içeren Darülaceze inşa edildi.

Darülaceze, millet, din, mezhep, inanç farkı gözetmeksizin tüm Osmanlı tebaasına hizmet vermek amacıyla kurulmuştur. İçinde cami, kilise ve havra yan yana düzenlenmiştir.

Darülaceze'nin idamesi sağlam gelir kaynaklarına bağlanmıştır. Belediye gelirlerinden, emlak alım satımından, konser, balo tiyatro gibi aktivitelerin biletlerinden, kurban derilerinden pay ayrılmıştır.

Günümüzde hastalık, sağlığın bozulması, özürlülük, engellilik Dünya Sağlık Örgütü tarafından tanımlanmıştır. Özellikle engelliliğin tarifi ile Darülaceze'ye kabul edilme şartları arasında çok yakın bir benzerlik vardır. Rehabilitasyon kavramı günümüzde beşikten mezara tüm insanları kavramakta olup Darülaceze'de de aynı yöntem uygulanmıştır.

Günümüzde rehabilitasyon ve bakım hizmetlerinin idamesi için genel bütçeden pay ayrılmaktadır. Zaman zaman kısıtlamalara gidilmek zorunda kalınmaktadır. Darülaceze sisteminde ise buna ilaveten başka kaynaklar da kullanıldığından hayatiyetini yüz on dört yıldır devam ettirmektedir.

Darülaceze kurum olarak, gerek kuruluş felsefesi, gerekse sistemi ile zamanımızda kurulacak rehabilitasyon ve bakım kuruluşlarına örnek olabilecek birçok özelliğe sahiptir.

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THE EVALUATION OF *DARÛLACEZE* SYSTEM ACCORDING TO MODERN CONCEPTS OF DISABILITY, HANDICAP AND REHABILITATION

Şafak Sahir Karamehmetoğlu, *Türkiye*

Darülaceze was founded by Sultan Abdülhamid II in 1896. The aim of this institution was to help all human beings who were unable to take care of themselves, without any kind of discrimination (racial, religious etc.).

Darülaceze was founded after the Ottoman- Russian War (1877-1878) that played a triggering role as in most of the developments in the area of rehabilitation that is generally related to wars. After this war, a lot of people immigrated from the Balkans to the capital city of the Ottoman Empire. The streets of Istanbul were invaded by disabled, handicapped, ill, orphan and widowed people. The government had to take a decision about these disadvantaged people and took the responsibility to take care of them and founded the Darülaceze that included separate wards for males, females and children.

The basic philosophy in the foundation of the Darülaceze was taking care for all of the Ottomans without any kind of discrimination. A mosque, a church and a synagogue were built in order to let all of the residents to pray on their own.

The sustainability of the Darülaceze system was guaranteed by means of a great deal of financial resources such as governmental, local, donational ones. Than it became a tradition to donate the skins of sacrificed animals to the Darülaceze.

When we consider the contemporary definitions of disability, handicap and rehabilitation, we can easily find out that the founding philosophy of Darülaceze had similar aims in order to take care of disadvantaged human beings.

First of all, there was a clear and comparable approach between the modern definition of handicap and the conditions of acceptance to Darülaceze. The modern concept of rehabilitation considers all human beings from birth to death which was the same in the Darülaceze system.

Nowadays, in order to sustain these kinds of rehabilitation approaches the government assigns from the general budget that is generally not enough and probably not sustainable. Darülaceze has other financial resources that let this system to survive for 114 years.

Darülaceze, as an institution and with the philosophy of the founders might be an ideal model for these kinds of contemporary establishments.

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CURING LETTERS: MAGIC AS PART OF TURKIC MEDICINE

László Károly, *Germany*

Besides learned or ‘rational’ medicine, the Islamized Turkic communities spreading throughout the vast territory of Eurasia have used magic and other similar techniques in their medical systems. Although the acceptance and application of such methods varied from physician to physician, from region to region, they seem to be received with approval. In the present paper I will provide a detailed overview of these techniques which appear in the oldest medical treatises written in Ottoman (e.g. the 14th century *Müntahab-ı Şifa*) or Chagatay (e.g. the 17th century *Ṭabīblik kitābi*) Turkic according to the following points: 1. Written sources used in magic (verses of the Qur’ān, Hādīth tradition); 2. Writing techniques used in magic (budūḥ squares, rasm letters, letter-number combinations, etc.); 3. The ways of applying magic (recitation of divine texts, making amulets, internal and external usage, etc.); 4. Disease specific application of magic.

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TABİBİN FELSEFEYE İHTİYACI VAR MI? *İBN HİNDÛ*'YA GÖRE TIP- FELSEFE İLİŞKİSİ

M. Cüneyt Kaya, *Türkiye*

İbn Hindû (ö. 423/1032) 10. ve 11. yüzyıllarda İslam medeniyetindeki felsefe ve tıp çevrelerinde yeri olan bir filozof ve tabip olmasına rağmen genellikle bu döneme ilişkin modern çalışmalarda ihmal edilmiş bir isimdir. *Âmirî* (ö. 381/991) ve *İbnü'l-Hammâr*'ın (ö. ykl. 410/1019) talebesi olan *İbn Hindû*, aynı zamanda *İbn Sînâ* (ö. 428/1037), *Bîrûnî* (ö. ykl. 453/1061), *İbn Miskeveyh* (ö. 421/1030) ve *Ebu'l-Ferec b. et-Tayyib* (ö. 435/1044) gibi önemli filozofların da çağdaşıdır. Bu tebliğde "*Miftâhu't-tıbb*" adlı eseri çerçevesinde *İbn Hindû*'nun tıp-felsefe ilişkisi, tıbbın felsefî ilimler içindeki yeri ve bir tabibin sahip olması gereken felsefe formasyonuna dair görüşleri ele alınacaktır.

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**A PIONEERING WORK ON THE ETHICS OF PHYSICIAN IN THE EARLY
CLASSICAL PERIOD OF ISLAMIC THOUGHT:
*ABÛ BAKR AL-RÂZÎ'S AHLÂKU'T-TABÎB***

Seyfi Kenan, *Türkiye*

Abû Bakr al-Râzî (865-925), a well-known physician-philosopher who authored several works dominantly on medicine, but also on philosophy, theology and ethics, wrote a significant treatise called *Ahlâku't-tabîb*/ The Ethics of Physician and sent it to one of his students, *Abû Bakr İbn Kârih al-Râzî* who was a private physician of the governor of Khorasan, giving some advices, which, in fact, laid out fundamental principles of the ethics of physician in his time. Some of those advices, I believe, still may contribute, albeit some out of date, but some may have a word to say, to our context today. Râzî, in his treatise, discusses eighteen separate points, advising a physician how to behave in certain situations. The first point he starts with is the physician's position in front of a ruler or a king, which is "the most difficult work a physician can perform", as he calls it. An ignorant king can treat his physician badly like a maid, but, he insistently argues, physicians are the real kings since they command everyone in society, rich or poor, ruler or mass people. Moreover, he goes on, since they only seek for the well-being and happiness of anyone they serve, they should never allow anyone, be a king or someone else, to humiliate or degrade their position. Some of the other points that he discusses are: "a physician cannot know everything"; "a physician should be confident of patients"; "a patient cannot be used as a guinea pig"; "there is no soothsaying in medical science," and so on. Râzî's work is not only a pioneering work on the ethics of physician but also an early leading treatise on professional ethics. This paper aims to examine Râzî's thoughts on the ethics of physician primarily based on *Ahlâku't-tabîb*, but also will refer to his other works such as *at-Tibbu'r-rûhânî*, *as-sîratu'l-falsafiyya*.

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A CASE REPORT: TREATMENT OF A PATIENT WITH MELANCHOLIA

Mohsen Keshavarz, *Iran*

In Islamic medicine hypochondriasis is a symptom of melancholia lasting six months or more, and characterized by a person's general and non-delusional fear or idea that he/she has a serious disease based on the person's misinterpretation of bodily symptoms. As to Islamic medicine, melancholia is caused by increase of black bile that affects brain function. It has different signs and symptoms depending on the source of black bile.

I cured a female patient by traditional methods and used herbal drugs. The sources of these methods are the Canon of Avicenna, Razi, *Darman* of *Abdollah Ahmadiye*, *Gharabadine Kabir* of *Aghili Khorasani*, *Eksir Al-Azam* of *Mohammad Azam Khan*. The patient is a 35 years old woman with complaints such as constipation, headache, stomach pain, palpitation, anxiety, tachypnea that awaken suddenly at midnight. She was visited by psychologists and they began to treat her. They diagnosed her illness as "hypochondriasis" but they said that she did not recover. I visited her and made an examination by feeling her pulse, examining her tongue, skin color, urine as in traditional Islamic medicine. I diagnosed increasing black bile that affects the brain, gastrointestinal system and the heart. Treatment was carried out by diet and drugs: (1) Food that produce black bile such as beef, cabbage, eggplant etc. was not allowed; (2) Daily bath and exercise was advised; (3) Drinks made from simmer of *adiantum*, *Fumaria parviflora*, *Glycyrrhiza glabra*, *Coriandrum sativum*, *Ziziphus vulgaris*, *Alhagi camelorum* were consumed up to one month period; (4) Then, simmer of *Cichorium intybus*, *Nepeta menthoides*, *Polypodium vulgare*, *Cassia agustifolia*, *Terminalia chebula* were prescribed; (5) Cephalic or basilica vein of arm and saphenous vein of the leg were cut for blood letting in order to eliminate black bile and blood; (6) Enema applied by simmer of *Althea officinalis*, *Malva rotundifolia*, *Solanum nigrum*, *Viola odorata* and *Saccharum officinarum*; (7) Drink made from simmer of *Viola odovata*, *Echium amoenum*, *Ziziphus vulgaris*, *Cordia myxa*; (8) Capsul composed of *Anacyclus pyrethrum* and *Citrulus colocynthis* and *Alovera*; (9) Smelling flowers of specially *Citrus aurantium*; (10) Nasal drop of viola oil.

The patient was treated for four months by herbal drugs and dramatic results were reached. She returned to her daily life without any problem related with her previous illness, and much of her signs and symptoms disappeared completely.

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OPTİK KURAMLARDA İBN EL HEYSEM'İN BATI VE DOĞU DÜNYASINA ETKİSİ

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Ortaçağ'ın en büyük fizikçisi olarak kabul edilen *İbn el-Heysem*'in bilimsel gelişmelere en önemli katkısı optik (ışık bilimi) alanında olmuştur. Optik bilimine kökten değişiklikler yapmış, “ışığın doğrusal yayılımı”, “gölgelerin özellikleri”, “karanlık oda”, “gökkuşağı ve halenin oluşumu”, “yansıma ve kırılma” konuları gibi pek çok temel optik problemleri açıklayabilmek için deneyler düzenlemiştir. İbn el-Heysem'in bu çalışmaları uzun yıllar Batı ve Doğu bilim alanları üzerinde derin izler bırakmıştır. Özellikle Batı'da biliminin uzun süreli kesintisinden sonra, bilimsel geleneğin yeniden canlanmasına, Doğu'da ise bilimsel gelişmelerin yapı ve niteliğinin ayrıntılı olarak tartışılmasına neden olmuştur. İbn el-Heysem'in ünlü kitabı “*Kitap el-Menâzır*”ın çevirisi, Batılı bilim adamları için sadece kaynak eser olarak hizmet vermeye kalmamış, bugün optiğin temel problemleri olarak sınıflanan problemlerin sistematik olarak incelendiği bir yapıyla ilk kez karşılaştığı için fazlasıyla ilgi çekmiş ve yaygın kabul görmüştür. Batı bilimi açısından köklü değişimi sağlayacak ilk adım Roger Bacon tarafından atılmıştır. Optiği, doğa felsefesinin odak noktası olarak gören Bacon'ın ışık ve görme konusundaki bütün düşünceleri İbn el-Heysem'in çalışmalarına dayanmaktadır. Etkilenen diğer bilim adamı John Pecham'dır. Eseri “*Perspectiva Communis*”, İbn el-Heysem'in *Kitap el-Menâzır*'ın uzun ve güç anlaşılır bir kopyasıdır. Batı'da 13.yy.da optiğin üçüncü adamı Witelo'nun eseri “*Perspektiva*,” *Kitap el-Menâzır*'ın yeni bir kopyası durumundadır. 16. yy. da Kepler'in temel optik düşünceleri İbn el-Heysem ekolünün derin izlerini taşır. İbn el-Heysem, Doğu'da da etkisi uzun süre sürecek olan bilimsel optik geleneğinin doğmasına yol açmıştır. Bu etkinin ilk büyük temsilcisi *Kitap el-Menâzır* üzerine ayrıntılı yorumu *Tenkîh el-Menâzır* (Optiğin Düzeltilmesi) adlı kitabında yazan *Kemâlüddin el-Farisî*'dir. Etkilenen diğer doğulu bilim adamı 16. yy.da İstanbul'da yaşayan ve İstanbul Rasathanesi'ni kuran *Takiyüddin İbn Maruf* tur. Optik konusunda “*Kitab-ı Nûr*” adlı bir kitap yazmıştır. Sonuç olarak, İbn el-Heysem'in Batı ve Doğu'daki bu başarısı, Antik Yunan eserlerine yönelik yaptığı ayrıntılı incelemeler sonucu edindiği deneyimi, Ortaçağ İslam dünyasının parlak döneminde egemen olan akılcı tutumla birleştirmesinden kaynaklanmaktadır.

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THE EFFECTS OF IBN EL HEYSEM ON THE OPTICAL THEORIES IN THE EASTERN AND THE WESTERN WORLD

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The greatest physicist of the Middle Age is Ibn al-Heysem (*Ibn al Haytham or Alhazen*) whose scientific studies on the optics were the most important contribution. He carried out experiments to explain basic problems in the field of optics, i.e. “linear diffusion of light”, “features of shadows”, “dark room”, “process of shadows”, “reflection and refraction” issues etc. The work of Ibn al-Heysem had great influences on Western and Eastern science for a long period. After a long-term interruption of scientific development, he contributed to the revival of the scientific tradition, especially in the West, and in the East, opening the way for discussing the structure and properties of scientific advances. The translation of Ibn al-Heysem’s famous book “*Kitab al-Menâzır*” (*Book of Optics*) was not only considered as a text book by Western scientists but, as the main problems of optics were studied for the first time, Europeans were quite interested in this work and it was widely approved. The first steps that would provide radical change in Western science were taken by Roger Bacon. Optics was evaluated by Bacon as the focal point of natural philosophy and all of his ideas on light and vision were based on the work of Ibn al-Heysem. Another scientist influenced by Heysem was John Pecham. His work “*Perspectiva Communis*” is a comprehensive, but hardly understood copy of Ibn al-Heysem’s “*Kitab al-Menâzır*”. The *Perspektiva* of Vitelo, a third western scientist of the 13th century, is a new copy of the book *Menazir*. In the 16th century Kepler’s ideas on the basis of optics reflected deep traces of the teachings of Ibn al-Heysem.

Ibn al-Heysem also led to the emergence of scientific optical tradition in the East and his influence continued for a long time. The first great representative of this effect is Kemalüddin al-Farisi, who interpreted in detail the “*Kitab al-Menâzır*” under the name “*Tenkîh al-Menâzır*” (*Correction of Optics*). Another scientist of the Eastern world influenced by Heysem is Takiyüddin ibn Maruf, who lived in Istanbul in the 16th century. He is the founder of the Istanbul Observatory. He wrote a book on optics, named “*Kitab-i Nur*”. Ibn al-Heysem’s success in the West and the East is a result of the intellectual attitude of the medieval Moslem world and his detailed study on ancient Greek work, which dominated the Medieval Islamic world.

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THE ROOTS OF IBN SINA'S SEVEN DOCTRINES OF PRESERVATION OF HEALTH

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Abu Ali Hussain bin Abdullah bin Hasan bin Ali bin Sina (980-1036 AD), known as the “chief master” among Arabs, “embodiment of truthfulness” among Iranians, “Avicenna” by those in Latin Europe and “Aven Sina” in Hebrew literature, was the most famous Moslem physician, illuminative philosopher, great thinker and a versatile genius. According to George Sarton, the father of history of science, he is one of the most famous exponents of Muslim universalism and an eminent figure in Islamic learning. His work consists of about 240 books, treatises and articles in various scientific and literary fields. “*Qanun fi-al Tibb*”, commonly called “*Canon*”, is the most important of his medical works and at the same time the most carefully preserved treasury both in original Arabic and in the initial Latin version. It is the final codification of all Greco-Islamic medical thoughts down to his time, superadded with independent observations, surpassing the books of Hippocrates (460-377 BC) and Galen (130- circa 200 AD); and remaining supreme for more than six centuries in the West. The principles contained therein are still taught at UCLA and Yale University, among others, as part of the history of medicine.

Although extensive research has been conducted on this venerable book in the span of more than 1000 years, there are areas hitherto untapped; “Preservation of Health” being highly tempting. According to Ibn Sina, “Medicine is the science by which we learn the various states of the body; in health, when not in health; the means by which health is likely to be lost; and, when lost, is likely to be restored. In other words, it is the art whereby health is concerned and the art by which it is restored after being lost.” This definition deserves to be saluted irrespective of time and space. Whereas the “*Canon*” is more logical and systematic than any other medical treatise of that age, it is evident that by concentrating on preventive aspect he is well ahead of our time. For preservation of health, he has described the “*Seven Doctrines*”, the roots of which have been identified to a significant extent. Limited study of Egyptian, Hebrew, Greek, Roman, Chinese, Indian and Islamic medicine has been quite well rewarding. As far as principles of hygiene and public health are concerned, Ibn Sina seems to have been influenced by “*Nei Ching*” (or *Huangdi Neijing*), the greatest Chinese medical treatise written by Huang Ti (or Huangdi) known as the Yellow Prince (2698-2598 BC); by the Mosaic Code (1571-1451 BC) of *Apostle of Allah*; by “*Sushruta Samhita*”, the greatest medical treatise in Sanskrit literature, authored by the father of Indian surgery Susruta (5th century BC); by health laws framed by Chinese philosopher Kong Zi (or Kung-fu-tzu) usually called Confucius (551-479 BC); by “*Manusmriti*” compiled by great Hindu

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religious giant Manu between 500-300 BC; by the greatest hygienic landmarks of Roman medicine – Aqueducts (312 BC) and Cloaca maxima (6th century BC); by writings of father of physiology Erasistratos of Chios (floruit 290 BC) well remembered for separating hygiene from therapeutics; by “Astranga Samgraha”, a classic of Hindu medicine, authored by Vagbhata (7th century AD) and many more still to be explored. The philosophical component and the love for the art of healing have been derived from the teachings of father of medicine Hippocrates (460-377 BC). Broader aspects of preservation of health have been based on the thoughts of the towering figure Galen (130-205 AD). Being a true Muslim with in depth knowledge of Holy Quran and Sayings (hadiths) of the Holy Prophet, Ibn Sina made extensive use of the principles of health contained therein.

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DRUGS FOR INTRAORAL ULCERS IN *AL-ADWIYAH AL-MUFRADA* BY *IBN-ABI AL-SALT AL-ANDALUSI*

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Al-Adwiyah al-Mufrada by *Ibn-Abi al-Salt al-Andalusi* is one of the important manuscripts in the history of Islamic medicine. The book was translated by *Arnald Villanova* to Latin and by *Yahuza ibn Natan* to Hebrew. The manuscript is about the use of simple drugs for the treatment of diseases. This study is a research on drugs advised in *Al-Adwiyah al-Mufrada* for the treatment of intraoral ulcers. The properties of these drugs will be evaluated with a contemporary perspective.

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DISEASES AND THERAPIES IN ISLAMIC MEDICINE

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Contemporary pharmacy is based on the sciences of medicine, botany, and chemistry; so the contribution of the scientists in the field of pharmacy throughout history depended on the degree to which they benefited from these three sciences and applied them to pharmacy. *Ibn al-Nafis*, the Syrian scientist, made extensive use of these sciences in his book “*Al-Mujaz fi al-Tibb*”. This is obvious in his description of the rules of compounding drugs. The pharmacopoeia “*Akrabazin*” and his book “*Al-Mujaz fi al-Tibb*” include compound drugs, with a clear description of the ingredients and their amounts, and the appropriate doses for each disease. This book was obviously influential and had a great role in the development of pharmacy in Egypt, especially during the Mamluk era. European countries translated several books of Ibn al-Nafis, so Ibn al-Nafis had a worldwide role in the development of pharmacy.

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**THE ALGERIAN HEALTH SYSTEM DURING THE OTTOMAN KHILAFAT
(16TH-19TH CENTURIES)**

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The development of the Algerian science and medicine went through different phases until the current stage in which the health coverage of the Algerian population is among the best in the developing world. During the period of the 16th - 19th centuries when Algeria was under the protection of Ottomans, Algerian medicine had the biggest impact on today's Algerian health system. In this period, health promotion was considered as a social action and the state gave support, but did not take charge of the health system completely. However, there were other public institutions that were involved directly in organizing the health sector such as *Zaouias* and Mosques.

Practicing medicine in Algeria was highly encouraged and Algeria implemented a system to facilitate the attraction of foreign medical doctors to come and settle in Algeria. These doctors needed only to pay some taxes to the Pacha or Bey. In addition many modes of medical practice were implemented, based on inherited Arabic and Turkish culture.

Moreover the Ottoman government played an important role in increasing the awareness of hygiene as a preventive system against illness. These measures were incorporated in the urban area of the big city. The system introduced the public toilets and hammams. At least 60 hammams were built in Algiers.

This paper will give an overview of Algerian current health system and its historical link to the Algerian medicine during the Ottoman protection period of Algeria. The study will detail the role of these institutions and how they were organized.

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INTRODUCTION TO THE APPLICATION METHOD AND DEVELOPMENT OF TRADITIONAL MEDICINE IN THE MUSLIM WORLD WITH AN EMPHASIS ON IRAN

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Knowledge of medical knowledge was always needed and was respected in history. Medical knowledge with regard to the conditions of time and place has different forms of applications according to people and ideas from each region in various environmental conditions. Knowledge of health, prevention and treatment of many diseases in different regions has a culture and structure of the peripheral areas. This research introduces the application methods and development of traditional medicine in the Muslim world with an emphasis on Iran. This project is provided for Regulatory Studies, by Islamic Traditional Medicine and Medical History researchers from the first available oral sources. Then, authentic texts are studied and results delivered by trained staff. This study is based on a descriptive and an analytical approach. The updated knowledge of traditional medicine is under the influence of the past thoughts. Today's scientists' experimentation on folk medicine is popular. Traditional medical methods ought to be collected and tested and when data collection can be completed, several thousand years of experience can be offered to the scientific world. The results of this research is that successful people always have benefited from the experiences of others and have learned from the errors others have made and for the development of the rules and knowledge of traditional medicine for experimentation, such a project is needed.

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**INFORMATION ON PREVENTIVE MEDICAL CARE IN *KITÂBÜ'L
MÜHİMMÂT* AND A COMPARISON OF IT WITH CONTEMPORARY
PREVENTIVE HEALTH MEASURES**

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Kitâbü'l Mühimmât was written in the 15th century. The writer is unknown. It is actually a compilation of various different sources. The unknown writer clearly revealed that he was not a doctor, nevertheless there are various theoretical and practical medical knowledge in the book, so he probably was involved in medicine. *Kitâbü'l Mühimmât* has two main chapters. The first chapter has 16 sections about preventive medicine i.e. air, water, nutrition, exercise, sleep, vomiting, bathing, sexual intercourse, four seasons, rehabilitation after patient's recovery from illness, pregnancy and the postpartum period. The second chapter has 55 sections about diagnoses and treatments. The first 49 sections are about human illnesses of all kinds from head to toe. The last 6 sections are about how to remove snakes and scorpions from the environment, how to treat bites of snakes and scorpions, rabies therapy and how to benefit from some animals for medical purposes. As preventive medical care requires, the first chapter includes precautions to be taken to protect health. Our study is mainly based on these points, in order to compare with today's knowledge and precautions.

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**AN INTRODUCTION TO THE MUSEUM OF IBN SINA ACADEMY WITH
SPECIAL REFERENCE TO IBN SINA**

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The Ibn Sina Academy of Medieval Medicine and Sciences (IAMMS) is one of the Indian NGOs, which is registered under the Indian Trusts Act, 1882. Department of AYUSH, Ministry of Health and Family Welfare, Government of India, gave accreditation to the academy in 2004 and promoted it as 'centre of excellence' in 2008. The academy is primarily involved in the preservation of medical manuscripts and artefacts of historical importance and in the propagation of Unani system of medicine. The current sections in the Academy are Hakim Zillur Rahman Library, Hakim Karam Husain Museum on History of Medicine and Sciences, Hakim Fazlur Rahman Museum on Arts, Culture and Orientalism, publication division under Shifaul Mulk Memorial Committee, AIDS Cell, Ibn Sina Shifa Khana, Centre for Safety and Rational Use of Indian Systems of Medicine and Ghalib Study Centre. The Museum on History of Medicine and Sciences has categorically the pictures and busts (sculptures) of different physicians belonging to Mesopotamia, Babylonian, Egyptian, Greek, Arab and Indian civilizations, in addition to medical manuscripts, catalogues, medical philately, memoirs of physicians, souvenirs, etc. A rich collection on Ibn Sina' works, his own bibliography and other memorabilia in the form of his imaginary pictures as depicted in various cultures and nations are also exclusively preserved in the museum. The details of these possessions will be presented in the paper.

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A STUDY TO DETERMINE HERBS AS EFFECTIVE ANTIBIOTICS IN ISLAMIC MEDICINE

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The concept of microbes existed in Islamic medicine known as the Unani system of medicine since ancient times, although they were known by other names as *ajsaam-e-khabeesa*, *mufsid-e-ardi*, but due to non-availability of the microscope they were not able to identify them. *Ibn-e-Sina* (980-1037 AD), a great personality, described them as disease causing organisms. *Rhazi* (841-926 AD) put forth the fermentation theory, and besides differentiating between smallpox and measles, he also wrote in detail about them in *Kitab al jadri wa alhasba*. *Razi* chose a healthy and non polluted place for *Azad-ul-daulah*'s hospital where there was almost no danger of infection by air. Hanging pieces of meat at different places of the city, *Razi* recommended the place with least putrefaction of meat, which was found fit for building a hospital.

Natural products have played a pivotal role in antibiotic drug discovery, as most antibacterial drugs have been derived from natural products. The worldwide use of natural products including medicinal plants has become more and more important in primary health care especially in developing countries. With increased incidence of resistance to antibiotics, natural products from plants could be interesting alternatives. Some plant extracts and phytochemicals are known to have antimicrobial properties, and can be of great significance in therapeutic treatments.

In this regard a study has been done to find antibacterial activity of some natural drugs. *Agar Well Method* was used to determine the *Zone of Inhibition* as per the *CLSI* guideline and it was compared with the *Standard Drugs and Plane Control* against a number of clinical isolates and the control strains selected for the study. Bacterial strains were grown on nutrient media (as required) and incubated at 37⁰C and maintained on glycerol slants at -20⁰C. *Swertia chirayita* Linn, *Achyranthus aspera*; *Abutilon indicum* all showed potent activity against a number of bacteria, showing a good zone of inhibition against Gram + and Gram – bacterial strains. As a whole, herbal drugs in a completely balanced state, are biologically more compatible to the human body constitution.

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AVICENNA’S CANON OF MEDICINE AND MODERN UROLOGY

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Studying Avicenna’s Canon of Medicine provides noteworthy information on subjects related to urology. Some amazing items from the Canon have been confirmed by modern urology. For example; description of the 2-stage function of the bladder (filling and emptying stages) indirectly points to a scientific law, named later as the Laplace’s law, which is applicable to bladder physiology and explains intravesical pressure stability; description of the bladder layers and strength of the urothelial layer, which was later proved to be due to the tight junctions; description of the intramural ureter and its antireflux mechanism; factual classification of the urethral and bladder diseases; meticulous description of the semiology and epidemiology of bladder calculi can be cited. Avicenna also pointed to inversion therapy in the treatment of urinary calculi; grating sign in bladder calculi; manipulation methods for treatment of bladder calculi; and the Crede maneuver. His methodology is completely factual, based on experience and truly the basis of modern medicine. This article is a review of Avicenna’s views on medicine and their comparison with modern urology.

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19. YÜZYIL SEYAHATNAMELERİNDE ANADOLU'DA BESLENME KÜLTÜRÜ

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Osmanlı İmparatorluğunun son dönemleri, Batılıların yoğun bir şekilde Anadolu'ya akın ettikleri bir zaman dilimi olarak göze çarpmaktadır. Doğu coğrafyası ve toplumları Batılılar için çok fazla gizemlidir. Sosyal hayatları ve kültürleri Batılıların her zaman dikkatini çekmiş ve onlarda ilgi uyandırmıştır. Bu sebeple 19.yüzyılda binlerce Batılı, Doğunun gizemli ülkelerine ve toplumlarına olan meraklarını gidermek amacıyla seyahat etmişlerdir. Biz bu çalışmamızda Batılı gezginlerin seyahat dönüşünde kaleme aldıkları seyahatnamelerden istifade ederek, o dönemde Anadolu'da yaşayan insanların beslenme alışkanlıkları ve kültürünü ele almaya çalışacağız.

DIET CULTURE OF ANATOLIA IN THE 19TH CENTURY TRAVEL BOOKS

The last period of the Ottoman Empire draws attention as a time when Western people rushed into Anatolia. For the Western people, the geography and societies of the Eastern countries were quite exotic. The Eastern way of life and culture have always aroused the interest and drawn the attention of Western countries. For this reason, thousands of Western people travelled to satisfy their curiosity in the exotic countries and societies of the East. In this study, we will deal with the nutrition habits and culture of Anatolian people at this period, based on travellers' books.

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**THE TANGIERS SCHOOL OF MEDICINE (1886-1902) AND ITS PHYSICIANS:
A FORGOTTEN INITIATIVE ON MEDICAL EDUCATION REFORM IN
MOROCCO**

Francisco Javier Martinez-Antonio, *Spain*

In August 1886, the Spanish Army Medical Officer Felipe Ovilo arrived in Tangiers in order to open a School of Medicine. This school was sponsored by the Spanish government and intended to provide a number of young Moroccans a modern education in Western medicine. After a difficult start, the school gained the approval and support of Sultan Hassan I. From 1890 on, its main goal became the training of doctors for the Moroccan army, as part of a general impulse of administrative, economic, military and educational reform of the country promoted by the Sultan. In this sense, it was an institution similar to the schools of military medicine in Cairo and Istanbul, founded in the first decades of the 19th century, though it also differed from them in some aspects. During its brief life, the Tangiers School of Medicine brought up around a dozen Moroccan physicians whose identity, family origins, education and professional activities I have been trying to reconstruct. The growing French ascendant on Morocco and the establishment of a French Protectorate in 1912, much more important than the one assigned to Spain, created serious difficulties for these physicians, who either had to abandon medicine, or had to avoid French regulations prohibiting the practice of Western medicine by local practitioners. Despite all, some of them managed to keep on working well into the 1930s, including one physician (*Mahmoud al Mahboub*) who became the personal physician of *Sheriff of Wazzan* and of the nationalist leader *Mohammed ibn Abdelkrim al-Jattabi* during the *Rif War* (1921-1926).

My paper will try to introduce a brief outline of the School's history and of the biographies of the aforementioned Moroccan doctors.

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TÜRKİYE'DEKİ ECZACILIK TARİHİ MÜZELERİ

Afife Mat, *Türkiye*

İstanbul'da ilk eczane 1757 yılında açılan "İki Kapılı Eczane"dir. Avrupa modeli eczanelerin sayısı 19.yüzyılın ikinci yarısında artmaya başlamış ve yüzyılın sonunda sayıları 300'ü bulmuştur. Dönemin ünlü eczacıları arasında Pierre Apéry, Adolphe Matcovich, Giorgio della Sudda ve Antoine Calleja'yı sayabiliriz. İstanbul'da Osmanlı döneminde açılmış olup halen çalışmakta olan 15 kadar eczane bulunmaktadır. Bunlardan pek azı orijinal görüntüsünü korumuştur. Eski Osmanlı eczanelerinin eşyaları (dolaplar, kavanozlar, şişeler, havanlar, teraziler gibi) bugün eczacılık tarihi müzelerinde ve şahsi koleksiyonlarda görülebilmektedir.

Türkiye'nin ilk Eczacılık Tarihi Müzesi İstanbul Üniversitesi Eczacılık Fakültesinde Prof. Dr. Turhan Baytop tarafından 1960 yılında kurulmuştur. Turhan Baytop'un kişisel koleksiyonuyla kurulmuş olan bu müze zamanla gelişmiş ve bazı ünlü eczanelerin ve Topkapı Sarayı Enderun eczanesinin malzemesi ile bugünkü zengin durumuna ulaşmıştır. Bunu diğer eczacılık fakültelerinin müzeleri takip etmiştir. Meslek tarihine önem veren bazı ilaç firmaları da son yıllarda kendi müzelerini oluşturmaya başlamışlardır. Böylece meraklı eczacıların gayretiyle tarihi mirasımız korunmaya çalışılmaktadır.

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**TRADITIONAL ISLAMIC MEDICINE AND MEDICAL BELIEFS
REFLECTED IN *JALAL AL-DIN MUHAMMAD RUMI'S MASNAVI-E MA'NAVI***

Peyman Matin, *Iran*

It is possible to understand and follow up the social reactions of people in Islamic societies in history by studying sources such as manuscripts and other written material. The frame of cultural life and popular health systems can be drawn from some of the literature on religion, history, geography, phrase and poetry, especially medical manuscripts of the Middle Ages (for example 7th AH/ 13th AD).

Even though the prominent medical texts of the Islamic era, including the works of *Ibn Hobal al-Baghdadi* (610 AH), *Ibn Baytar* (646 AH), *Ibn Abi Osaybe'a* (668 AH) hand over a rich thesaurus, medical issues in these texts often merely catch the attention of their readers' medical and pharmacological views. On the other hand, we can find the social, cultural and folkloric aspects of medical problems looking through non-medical manuscripts, especially literary texts. Undoubtedly, *Maulavi's (Jalal al-din Muhammad Rumi) Masnavi-e ma'navi* is one of the richest work of the 7th AH/ 13th AD century, where a great deal of social issues are reflected by the poet.

Maulavi reflects different aspects of his contemporary society and mass man's life as a poet and an ethnographer as well. His poems lead us to understand some beliefs and popular ideas in relation to health, therapy, and various illnesses, and peoples' evaluation of diseases and their etiologies and also remedies and therapeutic methods which were used in his time. Through *Masnavi's* couplets, we could comprehend better the anthropological and sociological aspects of his period.

This study is aimed to recognize popular attitudes toward diseases, beliefs about the etiologies of illnesses, folk remedies and other traditional therapeutic methods of the 13th century Islamic circles, as described in *Maulavi's Masnavi-e Ma'navi*.

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**MOLECULAR PHARMACOLOGICAL EVALUATION OF MAIMENDONGTANG,
A TRADITIONAL HERBAL ANTITUSSIVE-EXPECTRANT, AS AN EXAMPLE
STRATEGY TOWARD IMPLEMENTING KAMPO INTO MODERN JAPANESE
MEDICINE**

Takeshi Miyata, *Japan*

Presently, the largest and fastest growing population in the world is the elderly. It creates medical problem related to aging, such as Alzheimer disease and chronic obstructive pulmonary disease.

There is an increasing usage of traditional herbal medicines in clinics and hospitals, because the herbal medicines tend to have minor side effects and sometimes exhibit remarkable efficacy which may not be achieved by synthetic medicinal drugs.

Maimendongtang (Bakumondo-to), a traditional Chinese medicinal prescription consisting of 6 herbs (Ophiopogonis tuber, Pinelliae tuber, Zizyphi fructus, Glycyrrhizae radix, Ginseng radix and Oryzae fructus), has been used for the treatment of bronchitis and pharyngitis accompanying severe dry cough. We previously found that codeine was ineffective against both coughs associated with bronchitis and ACE inhibitors, and that Bakumondo-to had marked antitussive effects against the codeine-resistant coughs. Since then, we have been investigating the characteristics of the antitussive and airway cleaning effects of this traditional medicine.

Various parameters (airway irritability, mucus production, surfactant phospholipids production, and mucociliary transport) are considered to be important for the dynamics of airway clearance. This means that the treatment goals i.e., the facilitation and the control of the airway clearance, cannot always be achieved by the modification of a single parameter, but should more realistically be based on a general renormalization of several parameters. The study on airway inflammation has shown that Bakumondo-to has anti-inflammatory, anti-allergic, immunomodulatory, secretory-modulating and metabolic regulatory actions. The base of all its actions is founded on the restoration of normal molecular and cellular functions through DNA transcriptional regulation. We hypothesize that traditional medicine, which has multiple actions, may be better than Western medicine of single component to treat various diseases including “Mibyou” (presymptomatic disease). Our findings provide us with a new idea on the nature of disorder and disease-state development which involve complicated mechanisms and will contribute to novel principles to prevent diseases and establish new treatment. Adoption of means of translational research should provide objective background for efficacy and stimulate broader application and usage of traditional medicines.

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PSYCHIATRIC DISORDERS IN *HIDAYT AL-MUTA'ALLEMIN FIL-TIBB*, THE OLDEST MEDICAL TEXTBOOK WRITTEN IN PERSIAN

Amir H. Mehryar – Muhammad Reza Muharreri - Mujtaba Jazayeri, *Iran*

Written around 985 A.D., *Hidayat al-Muta'allemin fil-Tibb* (Students' Guide to Medicine) is the oldest comprehensive medical text written in Persian. The author was an efficient and experienced medical practitioner named *Abu Bakr Rabi' bin Ahmad al-Akhawaini* from *Bukhara*, who claimed to be a second generation student of *Razi*. However, the author is not well known.

The book is of particular interest for those studying the history of psychiatry in Islamic countries, because the author is specially interested in and famous for the treatment of mental illnesses. According to one of the manuscripts of the book, he was known as the "physician of the insane" by his contemporaries.

Following the line of other Islamic writers, the author described major neuropsychiatric disorders in the chapter dealing with the "Diseases of the Head and Brain". Among these are; melancholia, mania, epilepsy, phrenitis, lytharghos, and sarsam. Hysteria (*khonaq-al-rahem*) is, however, described among the diseases of the female reproductive system.

Although, following the tradition of Islamic medicine, the author apparently relies on the organic view of causation and treatment of mental illnesses, he reveals a deep understanding of the importance of environmental factors in the management of various mental disorders.

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THE EFFECT OF THE ALEXANDRIA MEDICAL SCHOOL ON ARABIC MEDICINE

Mahmood al-Haj Kassim Mohammed, *Iraq*

Byzantine doctors who dominated medicine in the fifth and sixth centuries AD were students of the Alexandrian School. Some of them left their countries and traveled in Asia Minor, northern Iraq, and Syria. Most of them had writings in medicine most of which were translated into Arabic and some into Syrian.

When Arabian Moslems entered Egypt, the Alexandria Library was there. This research brings evidence on this. For example, *Bin Aby Osaybea* says, "*al-Kinani* first lived in Alexandria, because he was teaching there after the Alexandrians. He became a Moslem at the time of *Omar Bin Abdulaziz*. When *Omar Bin Abdulaziz* became the caliph in 99 AH (717 AD) the center of education was transferred to *Antakia* and *Harran*. *Omar Bin Abdulaziz* used to seek medical advice from *al-Kinani*. Then, he asked him to come to Damascus but *al-Kinani* refused to leave his students, his books, and the Alexandria Library. Yet, Omar convinced him to bring with him as many books as he wanted and his students, too."

The impact of Alexandria School on Arab rise started from the *Ommaya Era*. The greatest thing that happened in the *Ommaya Era* regarding intellectual development is the translation of some Greek books on chemistry and medicine into Arabic under the request of the Prince *Khalid Bin Yazid Bin Moawya*.

During the time of the caliph *Marwan Bin al-Hakam*, the book of *Kanash Ahrn bin Ayon al-Iskandarany* was translated into Arabic. This was the first transfer of Greek knowledge to the Islamic countries. The impact of Alexandria school on Arabic knowledge continued in the *Abbasi Era* too.

This research includes details about the schools that appeared at the beginning of the Abbasi Era which were affected by Alexandria School, like *Antakia School*, *Nosaeben School*, *Alraha School*, and *Jond Yasabor School*.

Finally we can say that the impact of Alexandria Library on the medical field was clear in two aspects:

First: The transference of medical teaching councils from Alexandria to Baghdad, as the methods of medical studies of Moslem and Arab doctors were similar to that of Alexandria for many centuries.

Secondly: The deep Alexandrian impact on the history of Islamic- Arabic medicine through the Hippocratic corpus can be noted, as Moslems did not allow doctors to practice medicine without studying them. Besides, Galen's books which are known as Alexandrians' Selections, were in use. Galen's work came in the second place after the Hippocratic corpus.

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ER-RİSALET EZ-ZEHEBİYE FİT-TİBB'İN BAKÜ NÜSHASI

Metanet Muradova, *Azerbaycan*

Büyük ihtimal ki insanoğlu çevresini algılamazdan önce kendi vücuduyla ilgilenmiştir. Fiziksel yapısını, sağlık ve hastalık nedenlerini, vücuduna aykırı veya uygun şeyleri öğrenmek istemiştir. Bütün bunlara rağmen insan daha şimdi bile vücudunun yapısını tam olarak bilmemektedir ve bazı hastalıklarına çare bulmakta acizdir. Fakat bunu öğrenmek için atılımlarda bulunmaktadır. Sonuçta insanlığa çok şeyler öğreten ulema, bilginler cilt cilt eserler ortaya çıkarmıştır. Böyle eserlerden biri de İmam Rıza'nın (es.) “er-Risalet ez-Zehebiye fit-tibb” eseridir.

İmam Ali Rıza (es.) İna Eşari (Oniki İmamcılık, Câ'feriye) tarikatı imamlarının sekizincisidir. Nesebi *Ali Rıza bin Musa Kazım bin Caferi-Sadık bin Muhammet Bekir bin Ali Zeyn el-Abidin bin Hüseyin bin Ali bin Abu Talib*'dir. O, 153/770 yılında Rebiül-ahir ayının on birinci Perşembe günü Medine'de doğmuştur. Annesi Habeş kızı olduğundan esmerdi. Halife'nin kızı *Umul-Habibe* ile evlenmişti. İmam Rıza'yı (es.) Abbasi Halifesi Memun çok severdi. Hatta kendisinden sonra Hilafet'i onun yöneteceğini söylemiştir. Memun, dinar ve dirhemi onun adına bastırmıştır. Sancak ve resmi elbiselerden siyah rengi kaldırarak yeşil rengi seçti. H.203/818 yılı Ramazan-ı şerifin yirmi birinde, Perşembe günü vefat etmiştir. Mezar-ı şerifesi İran'ın Meşhet şehrinde dir.

21 yıl 5 ay (veya 20 yıl) imamet kürsüsünde oturmuş olan İmam Rıza (es.) bir sıra eserlerin yazarıdır. Onun ilmi eserleri arasında “er-Risalet ez-zehebiye fi't-tibb” yapıtı özel yere sahiptir. Eserin yaklaşık olarak XIX. yüzyılda kopya edilmiş nüshası Azerbaycan Milli İlimler Akademisi'nin Mehemmed Fuzuli adına Elyazmalar Enstitüsü'nün hazinesinde korunmaktadır. Risalede hastalıkların teşhisi, ilaçları kullanma yöntemleri, vücudun sağlıklı olması için gerekenler, kan alma ve onun vakitleri, gıdanın insan vücudunda önemi, cima ve onun vakitleri vb. tıbbi açıklamalar verilir.

Abbasi Halifesi Memun için tertiblenmiş “ez-Zahabiye” adı ile ün kazanmış olan eser 1981 yılında Kum'da ve 1991'de Beyrut'da yayımlanmıştır.

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**BERNHARD STERN'İN (1867-1924) 1903 TARİHLİ “TÜRKİYE’DE TIP,
BATIL İNANÇ VE CİNSEL YAŞAM” ADLI ESERİNE GÖRE FAHİŞELİK VE
CİNSEL YOLLA BULAŞAN HASTALIKLAR**

Arın Namal - Öztan Usmanbaş, *Türkiye*

Gazeteci, kültür tarihçisi, şair Bernhard Stern (1867-1924), 1894 yılını izleyen beş yıl Türkiye’de yaşamış, bu sürede ülkemizdeki hekimler, resmi görevliler de dahil olmak üzere önemli kişilerden, Türkiye’nin Avrupa ve Asya’daki topraklarında yaptığı seyahatlerden bilgiler toplamış, bu bilgileri Avrupa’ya döndüğünde çok sayıda eserin taranmasından edindiği bilgilerle birleştirerek 1903 yılında Berlin’de H. Barsdorf Yayınevi’nde yayınlattığı iki ciltlik eserinde [Medizin, Aberglaube und Geschlechtsleben in der Türkei mit Berücksichtigung der Moslemischen Nachbarländer und der Ehemaligen Vasallenstaaten / Komşu Müslüman Ülkeler ve Eski Beylikleri Dikkate Alarak Türkiye’de Tıp, Batıl İnanç ve Cinsel Yaşam] okurlarıyla paylaşmıştır. Eserinin ikinci cildinin beşinci bölümünde Osmanlı topraklarında fahişelik ve cinsel yolla bulaşan hastalıklar hakkında bilgi verilmiştir. Bildiri, kişisel gözleme ve kapsamlı bir literatür taramasına dayanan bu bilgileri tanıtmayı esas almaktadır.

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PROSTITUTION AND SEXUALLY TRANSMITTED DISEASES ACCORDING TO BERNHARD STERN'S (1867-1924) WORK "SCIENCE, SUPERSTITIONS AND SEX LIFE IN TURKEY" DATED 1903

Arın Namal – Öztan Usmanbaş, *Türkiye*

Bernhard Stern (1867-1924), a journalist, culture historian and poet, lived in Turkey for five years from 1894 on and gathered information from important people including physicians and officials and also his travels in the lands of Turkey in Europe and in Asia and shared this information with readers in his two volume work [Medizin, Aberglaube und Geschlechtsleben in der Türkei mit Berücksichtigung der Moslemischen Nachbarländer und der Ehemaligen Vasallenstaaten /Science, Superstitions and Sex Life in Turkey by Considering Muslim Neighbour Countries and Old Principalities], published at the H. Barsdorf Press in Berlin in 1903. On returning to Europe he studied related books and added other writers' information to his work. In the fifth section of the second volume of his work, there is information about prostitution and sexually transmitted diseases in Ottoman lands. The paper's aim is to introduce this information which is based on personal observation and an extensive research on related literature.

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REFERENCE TO KHUZ AND KHUZI IN IMPORTANT MEDICAL BOOKS OF ISLAM AND IRAN

Mohsen Naseri – Farzaneh Ghaffari - Jamshid Narenjkar, *Iran*

Khuz and *Khuzi* and their books *Shushmahi* and *Jame - Alkhuz* have been referred frequently in the important Islamic and Iranian medical books, but unfortunately these books and their references are not available. In this study, four books; “*Hawi*” of Rhazes, “*The Canon of Medicine*” of Avicenna, “*Aljame- le mofradate- Alaghzie va Aladvie* (Kitab al-Jami fi al-Adwiya al-Mufrada)” of *Ibn-Beytar* (Ibn al-Baytar) and “*Alsedane* (Kitab al-Saidana fi al-Tibb)” of *Alberuni* (Al-Bīrūnī) are studied comprehensively and all references to *Khuz* and *Khuzi* are specified and noted in tables. Finally the book of *Khuz* and *Khuzi* are rewritten from the quotations gathered from the said four books. *Khuz* and *Khuzi* were referred to 217 times in *Hawi*, 16 times in *The Canon of Medicine*, 44 times in *Aljame- le mofradate - Alaghzie va Aladvie* and 17 times in *Alsedane*.

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**DENTISTRY IN “*SHEEFAA AL ASKAM WA DAWAA AL ALAM*” MANUSCRIPT
OF ALHAJEE BASHA AYADEENY**

Jihad Nassan, *Syria*

The Writer of the medical manuscript “ Shefaa Al Askam wa Dawaa Al Alam ” is Ali ben al Khatab al Ayadeeny. The date of his death is disputable as 820AH / 1417AD and 1100AH /1688AD. The manuscript consists of four essays. The part on dentistry in this manuscript is about the mouth, teeth, lips, tongue, and face diseases and noted from page 272 to 278. The manuscript contains 41 diseases of the mouth, teeth, lips, tongue, cheek, and palate etc.

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HEKİM DAVUD EL-ANTAKİ’NİN ESERLERİNİN TÜRKİYE’DE BULUNAN NÜSHALARI

Sadık Nazik - Funda Kadioğlu - Selim Kadioğlu, *Türkiye*

Hekim Davud el-Antaki 1535’de Suriye’de, İdlib şehrinin Fua köyünde doğmuştur. Doğuştan kör olduğu için “Darir” adı ile anılmıştır. Daha sonraları çok bilgili olduğu için gönül gözüyle gören anlamındaki “Basir” adını almıştır. Çocukluğunda Antakya’ya gelip, burada iyi bir eğitim almış, Anadolu’yu, Suriye’yi, Filistin’i gezdikten sonra Mısır’a yerleşmiştir. 1599’da Mekke’de ölmüştür.

Hekim Davud el-Antaki’nin geniş ilgi alanında tıp, eczacılık, mantık, felsefe, astronomi, mühendislik, cebir, kelim ve edebiyat gibi çok sayıda disiplin bulunmaktadır. Bunlarla ilgili pek çok eser vermiş, özellikle tıp ve eczacılık alanlarındaki çalışmaları ile büyük ün kazanmıştır. Hekim Davud el-Antaki’nin eserlerinin el yazması nüshaları dünyanın birçok ülkesinde bulunmakta, önemli bir bölümü de Türkiye’deki kütüphanelerde yer almaktadır. En önemli eseri olan ve kısaca Tezkire-i Davud olarak anılan Tezkiretü üli’-elbab ve’l cami’ li’l-‘acebi’l-‘uccab’ın 54’ü Türkiye’de olmak üzere, toplamda 175 adet yazma nüshası vardır. Fazla sayıda yazmanın günümüze ulaşması, Davud el-Antaki’nin eserlerinin çok istinsah edildiğinin ve bu da onun yoğun ilgi gören önemli bir yazar olduğunun göstergesidir.

Çalışmamızın ana amacı, tıpla ilgili olanlarına odaklanmış bir yaklaşımla, Hekim Davud el-Antaki’nin eserlerinin Türkiye bulunan nüshalarının, toplu halde takdimini gerçekleştirmektir. Bunun yanı sıra, İslam tıp ve bilim tarihinin bu önemli kişinin kongre gündeminde yer almasını sağlamak da amaçlanmaktadır.

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MANUSCRIPTS OF DAVUD EL-ANTAKI'S WORKS FOUND IN TURKEY

Sadık Nazik - Funda Kadiođlu - Selim Kadiođlu, *Türkiye*

Philosopher and physician Davud el-Antaki was born in 1535, in the village Fua in the city İdlib in Syria. As he was congenitally blind, he was known by the name “Darir”. Later on, because of his knowledge, he was called “Basir” which means the person who can see through the eyes of heart. In his childhood, he came to Antioch, received a good education; after visiting Anatolia, Syria, Palestine, he settled in Egypt. He died in 1599 in Mecca.

Davud el-Antaki had a great interest in many disciplines such as medicine, pharmacy, logic, philosophy, astronomy, engineering, algebra, theology and literature. He is the author of many works especially on medicine and pharmacy and gained great fame with his books. Davud el-Antaki's manuscripts are found in many countries. A significant amount of them are found in the libraries of Turkey. His most important work called Tezkiretü üli' -elbab ve'l cami' li'l-'acebi'l-'uccab', also shortly named 'Tezkire-i Davud' has 175 manuscripts all over the world, 54 of which are in Turkey. The great number of manuscripts indicate that his works were copied many times in the past and this shows that he was an important authority and there was an intense interest in his works.

The main purpose of our study is to present the complete works of Davud el-Antaki, with an approach focused on those related with medicine. Besides this, we also aim to provide a place in the congress agenda for this important person of Islamic medicine and science.

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ARABIC MEDICAL AUTHORS IN NEW SPAIN

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During the 16th to 18th centuries, in the Faculty of Medicine of the Royal and Pontifical University of Mexico, Latin translations of Arabic texts were used. Writers like Avicenna, Averroes, Rhazes, along with others, were famous and their ideas were considered to be the best in medical comprehension. Although Islam was forbidden in Spanish colonies, Muslim physicians' works on medicine were used in the Faculty of Medicine.

I will discuss about these medical authors and their importance for the medical practice in New Spain (Mexico).

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ŞEMSÜDDİN EBU ABDULLAH ZEHEBİ VE “ET-TİBB EN-NEBEVİ” ADLI ESERİ

Safiya Nesirova, *Azerbaycan*

Fıkıh, hadis ve tarih bilim adamı, allame, muhakkik *Zehebi Muhammad bin Ahmed bin Osman bin Kaymaz bin Abdullah et-Türkmani al-Fariki ad-Dimaşki aş-Şafii*’nin künyesi Ebu Abdullah, lakabı ise Şemsüddin’dir. 673 (M.1274) senesi rebiülahır ayının üçünde Dimaşk’ta (Şam) doğmuş ve 748 (M.1348) senesi zilkadesinde Dimaşk’ta vefat etmiştir. *Bab-us-sagir* denilen yere defnedilmiştir. Zehebi aslen Türkmaniyye ailesinden (Türkmen soyundan), Meyafarikin ehliendir.

Zehebi çeşitli ilimlere ait birçok eser yazmıştır: “*Tazkirat al-huffaz*”, “*al-Muštabih fi asma ar-rical*”, “*at-Tıbb an-nebevi*”, “*Düvel-ül-islam*”, “*Tabakat-üş-şüyuh*” vd. İslam tababetinde “tıbbı-nebi” adı verilen bir tedavi usulü de var ki, bu da Peygamberin hadislerinde işaret edilen tedavi çeşitleridir. Azerbaycan Milli İlimler Akademisinin (AMİA) Mehemed Füzuli adına Elyazmaları Enstitüsü’nde tıbbına ait 390 eski elyazması ve taşbasmaları nüsha muhafaza olunmaktadır. Bunlardan Zehebi’nin “*et-Tıbb en-Nebevi*” eseri de hususi dikkat çekiyor. Eserin XIX. yüzyılın meşhur Azerbaycan bilim adamı, pedagogu ve kitap bilimcisi hacı Abdülgani Efendi hacı Muhammed Efendi oğlu Nuhavi Halisekarızade’nin özel kütüphanesine ait iken şu anda AMİA M. Füzuli adına Elyazmaları Enstitüsü’nde muhafaza olunan taşbasma nüshası tıp ilminin önemli kaynaklarından biri sayılır. Mecmuada yer alan eserin haşiyesinde Nuhavi kendi hattı ile onu 1290 (M.1873) yılında Kahire’den aldığını kaydediyor.

Eser üç kısma ayrılır: 1) Tıbbın esaslarından bahseden bölümde sıhhatin korunması, hastalıkların ilacı, midenin temizlenmesi, kan alma, cema ve gusül hakkında yazılır; 2) İlaçlar, yiyecekler adı verilen bölümde şifalı bitkiler ve bunları kullanma kaidelerinden bahsediliyor. Burada hakkında malumat verilen şifalı (derman) bitkiler alfabe sırası ile tekrarlanmıştır; 3) Hastalıkların tedavisi bölümünde, hastalığın tedavisinin zaruri olup olmaması, hastanın yiyecek ve içecekten imtina etmesi, hastanın etraflarının yıkanması, taun hastalığı, Kuran’la tedavi vs. konulardan bahs olunmuştur.

Diğer nüsha ise *İbrahim bin Abd ar-Rahman al-Azrak* tarafından “*Tashil al-manafi*”nin kenarında Hicri 1310 senesinde Mısır’da “Hayriye” matbaasında neşredilmiştir.

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AN ANALYTIC STUDY OF IMAM ALI'S MEDICAL INSTRUCTIONS

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Medical history is one of the richest aspects of Islamic culture and civilization. For a long time researchers have tried to clarify the notable states of Islamic medicine through investigation of ancient medical texts, physicians and medical centers. The author believes that scholastic restudying of medical traditions of the imams which have been ignored so far must be started. This article is an analytic description of the authentic medical narrations of Imam Ali (598-661 AD). These contain important medical points such as the status of medicine, medical morals, patients' duties, preventive health, treatment orders and description of the usefulness of herbs. One of the most important beneficence of imams' traditions is their authenticity and contribution to Islamic medicine.

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**THE CURRENT AVAILABILITY OF THE SOURCES OF
TRADITIONAL/ANCIENT MEDICINE AND FUTURE STRATEGIES TO TEST
THE NATURAL DRUGS OF THE PAST?**

Abdullah Olgun, *Türkiye*

There are many successful examples of modern therapeutics that have roots in traditional/ancient medicine. The ancient texts and ethnopharmaceutical studies are very valuable sources as the starting point for new drugs. Since these resources are limited, we need also learn and use the methodologies that our ancestors' used to discover natural drugs. These techniques cover observation, experience and shamanic techniques. The religion is another important source. The field studies of Turkish traditional medicine revealed some species from Pinaceae family as panacea. The fact that these trees have also extreme longevities makes this usage interesting. The short living model organisms like *Caenorhabditis elegans* can be used in the screening of drugs reported as “panacea” or “tonic” for their effect on longevity and stress resistance.

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İSLAM JİNEKOLOJİ TARİHİNDEN BİR ENSTRÜMANIN YENİDEN İMALİ: “MİFTAHU’L FERİC” İN DÖNÜŞÜ

Oya Ögenler - Selim Kadioğlu - İter Uzel, *Türkiye*

Jinekolojik muayenenin temel aleti olan vajinal spekulumun, tıbbın ve teknolojinin birlikte gelişimini yansıtan uzun bir geçmişi vardır. Vajinal spekulum Soranus’un “Gynaikeia”sında ayrıntılı şekilde betimlenmiş, Yunan-Roma tıp geleneğinde başlayan kullanımı bu geleneği sürdüren İslam tıbbı çerçevesinde de devam etmiş, “diopter”, “katopter”, “levleb”, “miftahu’l feric” gibi değişik adlarla anılmıştır. İslam tıbbının İbn Sina, Ali Abbas, Zahravi, Şerefeddin Sabuncuoğlu gibi önemli yazarları, vajinal spekulumun hastanın yaşına ve vücut yapısına uygun seçilmesi gerektiğinden, uterus boynuna ve vajinaya yerleşen abse, tümör gibi lezyonların cerrahi tedavisinde kullanıldığından söz etmiştir.

Anılan dönemlerde demir, çelik, tahta gibi genelde pahalı olmayan maddelerden yapılan vajinal spekulumların büyük kısmı metalin oksidasyonu ve tahtanın çürümesi nedeniyle günümüze ulaşamamıştır. Bu durumda yapıldıkları malzemeler, formları, kullanım şekilleri hakkında bilgi edinmek için dolaylı yola başvurmak; eski tıp kitaplarından yararlanmak gerekmektedir. Bu bağlamda alet çizimi içeren tıp yazmaları özellikle değer taşımaktadır. Vajinal spekulumu çizimle gösteren ilk eser Zahravi’nin “at Tasrif” adlı kitabıdır. Şerefeddin Sabuncuoğlu’nun “Cerrahiyetü’l Haniyye” adlı kitabı ise vajinal spekulumun hastaya nasıl uygulandığını çizimle gösteren ilk eserdir.

Çalışmamız çerçevesinde, İslam tıbbının cerrahi alanındaki iki önemli yazarı olan Zahravi’nin ve Şerefeddin Sabuncuoğlu’nun eserlerinde vajinal spekulumdan bahsedilen bölümlerdeki yazılı ve görsel bilgilerden yararlanılarak, İter Uzel’in süpervizyonu altında orijinaline uygun tahta bir vajinal spekulum imal edilmiştir. İlgili bölümler hakkında hatırlatma notlarıyla birlikte sunulacak bu aletin bilgisayar destekli tasarımı makine mühendisi Akın Çömelekoğlu ve şimsirden üretimi de tahta oyma sanatçısı Ahmet Kamacı tarafından gerçekleştirilmiştir. Bildirimizin amacı tarihi bilgiyi, okumanın ve üzerinde düşünmenin yanı sıra konuyu görülür ve dokunulur hale getirme, böylelikle soyut bilgiyi somut nesne aracılığıyla daha derinden kavramayı sağlama yaklaşımına bir örnek oluşturmaktır.

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19. YÜZYIL OSMANLI TIBBINDA SÜLÜK KULLANIMI VE SÜLÜK ÜRETİM ALANLARI

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Bilindiği gibi sülüklerin tedavide kullanımı, eskiçağlardan itibaren uygulanan bir yöntemdi. Sülüklerin Osmanlılar tarafından da yaygın olarak kullanıldığı ve bu konuda eserler kaleme alındığı görülmektedir. Tıbbî sülüğün kirli kanı emdiği inancına dayanılarak çeşitli hastalıkların tedavisinde kullanıldığı anlaşılmaktadır. Osmanlılarda sülük üretimi devlet tarafından belirlenen göllerde gerçekleştirildi. 19. yüzyılda Tersane-i Amire'ye bağlı bulunan bu sülük gölleri devlet tarafından gerçekleştirilen bir nevi ihale usulüyle sahiplendirilirdi. Belirlenen sülük gölleri üzerinde sıkı bir denetim de bulunurdu. Bu tebliğde, özellikle Osmanlı arşiv belgeleri ve dönemin tıp eserleri ışığında 19. yüzyıl boyunca sülük göllerinin işletimine ve üretilen sülüklerin tıpta kullanımına değinilecektir.

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1920 VE 1930'LU YILLARDA TEDAVİDE KULLANILAN TIBBİ MÜSTAHZARAT HAKKINDA

Zühal Özaydın - Burhan Akgün, *Türkiye*

Antibiyotik, nöroleptik, antidepresan, kemoterapi vb çağından önce ilaç fabrikalarının kurulmasıyla elde edilen müstahzarat sayısı çok sınırlı, kullanım alanları ise çok çeşitliydi. Batı ülkelerinde, özellikle farmasötik sanayinin ileri olduğu Almanya'da üretilen ve kullanılan bu müstahzarat ülkemizde de kullanılıyor, hekimler klinikte aldıkları sonuçları tıbbi dergilerde yayınlıyorlardı. Az sayıdaki müstahzaratla çeşitli hastalıkların tedavi edilmeye çalışıldığı 1920 ve 1930'lu yılları içeren bu dönem unutulmuş gibi olsa da aslında bugüne çok uzak bir tarih değildir. Hatta çok yakın olarak nitelediğimiz bu tarihlerde tedavide kullanılan müstahzaratın bir kısmı, hatta fazla kısmı, zamanla kodeksten çıkarıldılar ve artık tarih oldular. Ellerinde ilaç adına neredeyse hiç seçenek bulunmayan hekimler hastalarını bu müstahzaratla tedavi etmeye çalıştılar. Bu çalışmada birkaç müstahzarat ve kullanıldıkları hastalıklar örnek olarak verilecektir.

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ON SOME DRUGS USED FOR MEDICAL TREATMENT IN 1920S AND 1930S.

Zühal Özaydın - Burhan Akgün, *Türkiye*

Before the age of antibiotics, antidepressants, chemotherapeutic agents etc, the kind of drugs produced by the factories were limited, but the indications for these drugs were numerous. Drugs produced in the Western countries, especially in Germany where pharmaceutical industry was well developed, were prescribed and widely used in Turkey, too. In Turkish medical periodicals physicians published the results of their clinical trials concerning the application of these drugs. Although it seems to be forgotten, the fact that in 1920s and 1930s various diseases were attempted to be cured by a few number of drugs is not a far history. Physicians of the time, having a few medical treatment options, did their best to cure patients. Today most of these drugs are either not included in the pharmacopeias or have limited indications. This paper is going to discuss some of these drugs and their usage in Turkey in the 1920s and 1930s.

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İSLAM TIBBINDA KULLANILAN İLAÇ ŞEKİLLERİ VE FORMÜLASYON ÖRNEKLERİ

Gülbin Özçelikay, *Türkiye*

İslam hekimleri, bitkisel droglar ile tedaviye büyük önem vermişlerdir. İslam tıbbının ilerlemesinde Türk kökenli hekimlerin (İbn-i Sina, Razi vb) büyük katkıları olmuştur. Ebu Reyhan el-Biruni tarafından yazılan “*Kitab al-Saydala fi al Tıb*” adlı kitapta yaklaşık 200 kadar bitkisel drog kayıtlıdır. Bunlar arasında karabiber, keçiboynuzu, mahlep, meşe mazısı, oğulotu, sinameki gibi bitkiler yer almaktadır. Bu bitkiler çoğu zaman tek başına kullanıldığı gibi birden fazla drogun birleştirilerek kullanıldığı formülasyonlarda da yer almaktadır. İslam tıbbında en fazla kullanılan ilaç şekilleri arasında merhem, toz, hap, pastil, macun karışımına çıkmaktadır. İlaç şekli toz olan bir formülasyonu örnek olarak verebiliriz: Anason 2 dirhem, razıyane 2 dirhem, keravya 2 dirhem, zencefil 1 dirhem, tarçın 1 dirhem havlıcan 1 dirhem, karanfil 1/3 dirhem, besbase 1/3 dirhem, kakule 1/3 dirhem, zernebad 1/3 dirhem, şeker 4 dirhem.

Bu çalışmada birden fazla drogun karışımı ile oluşan formülasyonların ilaç şekilleri ve örnekleri verilerek İslam tıbbi ilaçları tartışılacaktır.

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DRUG FORMS USED IN ISLAMIC MEDICINE AND SAMPLE FORMULATIONS

Gülbin Özçelikay, *Türkiye*

Muslim physicians gave special significance to herbal treatment. Turkish physicians (e.g. Avicenna and Rhazes) also greatly contributed to the development of Islamic medicine. Abu Rayhan Biruni cited the name of nearly 200 herbal drugs, including pepper, locust, mahaleb, nutgall, balm and senna in his book the *Kitab al-Saidala fi al-Tibb*. These drugs were generally used as simple drugs, however sometimes they were used in compounds of poly-pharmaceutical formulations. Among the most frequently used drug forms in Islamic medicine; ointment, paste, powder, tablet and lozenge can be counted. Here is a sample formulation of a powder-formed drug: Anise 2 dirham (weight), fennel 2 dirham, Indian cumin 2 dirhams, ginger 1 dirham, cinnamon 1 dirham, galingale 1 dirham, clove 1/3 dirham, mace 1/3 dirham, cardamom 1/3 dirham, zernebad 1/3 dirham and sugar 4 dirhams. This study investigates the poly-pharmaceutical formulations in Islamic medicine with some samples highlighted.

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ARCHAEOPHARMACOLOGY: A NEW TOOL FOR DRUG DISCOVERY

Magiatis Prokopios, *Greece*

Archaeopharmacology is a new trans-disciplinary research field aiming at the identification of lead compounds with medicinal properties through the study of remedies described in ancient or medieval (published and unpublished) manuscripts. The overall concept of archaeopharmacology is that instead of indiscriminately screening natural extracts, it is more "wise" to screen first the extracts as proposed by the ancient wisdom. The possibilities of identifying new compounds with specific medicinal activities are highly increased because all the drugs used by the doctors of antiquity had already passed a pre-scientific type of "clinical trials". The studies performed in our laboratory are focused on the documents of the classical Greek-Roman medicine originally written in ancient Greek language and those of the Byzantine period (many of them bearing Arabic comments). Our effort is first to establish a database of historically used plants identified with their systematic names, the organism part, the mode of preparation and the corresponding disease. In a second step, a number of selected recipes are being prepared according to the originally described way and then their chemical consistency is studied. Using high throughput techniques like LC-PDA-MS and off-line LC-NMR the majority of the chemical constituents is being identified and then a chemical library of the isolated constituents is being established. Based on the originally described disease, a series of in vitro related pharmacological tests is being performed in order to provide evidence for the originally described activity and to assign the therapeutic activity to specific chemical entities. Several successful examples of identifying lead compounds based on ancient sources of knowledge will be presented including the cases of olive, mastic, paeonia, sesame and the most exciting case of Tyrian purple.

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**NATURAL ELEMENTS (*UMOR-E TABI'IEH*), PHYSICAL TEMPERAMENTS
AND STRENGTH OF DRUGS REFERRED FROM SOME ANCIENT PERSIAN
MEDICAL TEXTS**

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Natural elements reflect one of the most important principals of Islamic and Iranian traditional medicine in history. The number of natural elements which are the cornerstone of life is seven. Treatment of diseases is based on the physical temperament (*Mizaj*) of patients. Selection of drugs is also based on physical temperament and potency of drugs. The method of determining physical temperaments and strength of drugs is based on trial and comparison. In this article, first the natural elements are presented by schematic figures and secondly the methods of trial and comparison are presented. This study's aim is to show that the practitioners of traditional Iranian medicine treat diseases by considering clinical pharmacology, the kinetic and strength of drugs.

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MUSİKİ İLE TEŞHİS BİLGİSİ

Turan Qurbanova, *Azerbaycan*

Musiki tedavisi İslam tıp tarihine Abbasiler sülalesi hükümdarı halife *Harun er-Raşit* zamanında dahil olmuştur. Bermekiler onu şimdiki Afganistan'dan getirmişler ve ilk musiki tedavisi Bağdat'ta hususi hastanede olmuştur.

En eski Türk-İslam hastahanelerinden olan Selçuklu Atabeki Nureddin Zengi'nin 1154'te Şam'da inşa ettirdiği Nureddin Hastahanesi'nde akıl hastaları müzikle tedavi edilirdi. Bu konuda Dr. Osman Şevki'nin "Beşbuçuk Asırlık Türk Tababeti Tarihi" (1991, Ankara) kitabında zengin notlar var.

Musiki ile teşhis meselesi ise Türk tıp tarihi araştırmalarında ele alınmamıştır. Azeri şairi Nizami Gencevî'nin (1140-1209) Farsça yazdığı "İskendername" destanının "İkbalname" kısmında (1947, Bakü) bu konuda işaretler var. "Ağani saxtani Eflatun" (Eflatun'un şarkılar yaratması) bahsinde şöyle yazar:

Musikini icracı o kadar iyi yaptı ki,

Alim onunla adamların maskesini düşürür, hastalığını tanırdı. Kanunla her musiki sesleriyle

Ayık - akıl tüm hastalıkları teşhis ederdi.

Çin tıp tarihinde beş sesle beş beden uzvu meridyeninin hastalıkları aşkarlanırdı (belirlenirdi). Yunan filozofu Eflatun (Platonus) da olsun ki, bu sistemi biliyordu. Görüldüğü gibi, Nizami Gencevî tıp tarihi araştırmacıları için yeni konular koymuştur.

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TAŞLARLA TEDAVİ

Firidun Qurbansoy, *Azerbaycan*

Eski zamanlardan Türkler elçatar tedavi usullerini kullanmışlar. Taşlar akarsu içinden alınırdı. Pürüzsüz taşları tabipler hastanın ağrı olan yerine sürter, sonra onu akarsu içine bırakırdı. Bedene toplanan negatif enerji taşta geçer ve su içinde nötürleştirilirdi. Böyle tedavi usulünü Azerbaycan Türkleri asrı belli olmayan zamanlardan beri kullanmışlar. Kobustan köyünden elde ettiğimiz böyle bir taş var. Taşın üzerinde eski Türk alfabesi ile iki satırlık yazı var. Bir köşede yazılmış: “Sağ el”, önünde ise “Esen bol” okumak mümkün. Bu taşı merhum âlim, eski Türk dili araştırmacı, Prof. Elisa Şükürlü’ye takdim ettik. O, yazıları okudu ve Türk Dil Kurumu konferansında bu konuda söyledi.

Elimizde olan bu taş eski zamanlarda Türk bilginlerinin insan bedeni hakkındaki bilgilerini anlatır. Bu bilgilerde gökkuşağı gibi insanın da yedi bedenden ibaret olduğu kabul edilirdi. Onlardan sadece kırmızı olanı gözle görünür, altısı ise basiret gözüne aittir. Ruh ve candan ibaret bu altı bedeninin tedavisi için buhurlar (tütsüleme), itriyat, dualarla yanaşı, hem de taşlar kullanılırdı. Litoterapiyi (lito: taş, terapi: tedavi) tıp tarihinde Türkler yazmışlar diye biliriz.

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PAST AND PRESENT CONCEPT OF LEAD COMPOUND IN PHYTOMEDICINE

Mohammed Khalilur Rahman - Quanita Amatullha - Bushra Farheen, *India*

No doubt time has come for a holistic alliance of the ancient and modern medical sciences for the benefit of mankind. The Asian traditional system of medicine like Ayurveda and Unani system of medicine has a holistic approach ie that of viewing man totally within a wide ecological spectrum and of emphasizing the view point that ill health or disease comes forth by the imbalance or disequilibrium of man within the ecological system and not only by the causative agents and pathological elements. According to Ayurvedic and Unani medicine all matter in the universe, including the human bodies are, composed of five basic elements (*Panch mahabhuta* in Ayurvedic; *Anaser* in Unani) namely earth, water, fire, air, and wind. There is a balanced condensation of these elements in different proportion to suit the need and requirement of different structures and functions of the body matrix and its parts. Health or sickness depends on the presence or absence of the total body matrix included between its different constituents. Both the intrinsic and extrinsic factor can cause a disturbance in the natural equilibrium, giving rise to disease. The treatment consists of restoring the balance of disturbed body matrix by regulating diet, correcting life routine and administration of drugs. For centuries people of various cultures around the world have used plants, herbs and trees as a food source; lethal poisons for hunting and preparing potions for the treatment of various human ailments. Plants are also composed of the five elements (*Panchmahbhut*). Traditional medicine has a philosophy base and is holistic. Modern medicine is derived originally from ancient herbal traditions evolved to produce the medicine in the West, which uses both synthetic drugs and isolated natural compounds. This new generation of phytomedicine is more potent than the precedent ones and is chemically standardized, too. The active principal that is the lead compound is basically responsible for the biological effects of plants. The nineteenth century came to be the age of chemistry both in terms of experiments, procedures and scientific theories. Now a simple principal of chemistry showed that there is a similarity in the molecules that constitute plants and humans, while plant isolations by experiments with single constituents provide information that can be adopted to a more holistic understanding of herbal activities. The historical view of *mahbhut* or the lead compound of plants and the present scientific view of the active constituent of plants or the lead compound of plants in respect to human health is discussed in this paper.

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**THE IMAGE OF OTTOMAN MEDICINE IN EUROPE AS SEEN THROUGH
THE "BULLETIN DE L'ACADÉMIE DE MÉDECINE" IN PARIS DURING
THE SECOND HALF OF THE 19TH CENTURY**

Daniel Rottenberg, *France*

The "Bulletin de l'Académie de Médecine" (French Medical Academy) of Paris, France, provides a wealth of information with regard to how French physicians considered Ottoman Medicine during the second half of the 19th century. In those times, the French Medical Academy was one of the most highly appraised medical institutions in Europe, and even in the scientific world altogether. Many physicians throughout the world would strive to become foreign correspondents of the Academy and, as far as the Ottoman Empire is concerned, several French physicians also played an important part within the Empire and would send their reports to Paris. The Crimean War (1853-1856) is known to have brought about a breakthrough in the standards of Ottoman Medicine and for being a critical milestone in its history. Within the general scope of our doctorate studies for a PhD at the Université de Strasbourg, we elected to cast a close and detailed look at all the reports and material to be found about health care in the Ottoman Empire, in the issues of the "Bulletin de l'Académie de Médecine" from the year 1850 until the turn of the 20th century. This investigation will enable us to establish that the state of health care in the Ottoman Empire was of great concern to the members of the French Medical Academy. Besides their basic interest in how fast and how efficiently the medical institutions of this huge political entity was making modern medical progresses their own, they were also anxious to consider Ottoman medicine as a reliable, skilful and key partner in critical issues such as the fight against the outburst and spreading of infectious epidemics, cholera and plague in particular. Such epidemics were an everyday concern for the members of the French Medical Academy, as it was throughout the world in those times. It appears clearly that Ottoman health authorities were expected to act as a definite deadlock to prevent such epidemics - usually considered as stemming from the East, notably India - from spreading through the Empire towards Eastern and then Western Europe. Several decades ago, as far as medicine is concerned anyway, Turkey was already addressed as the critical gate between Asia and Europe.

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RAZI AND HIS ARTICLE ABOUT HOMOSEXUALITY

Mohammad Sadr, *France*

Mohammad Ibn Zakaria Razi (864-930 AD) is one of the greatest scientists of the Islamic era. He wrote more than 200 manuscripts on different subjects such as philosophy, chemistry, medicine, and mathematics. Nearly half of his works are on medical subjects. Some of Razi's medical literature is short while others are long, like *Al-Hawi* of 20 volumes and *Al-Mansouri* of 10 sections, which are detailed writings. Razi wrote a brief treatise about male homosexuality (*Dao-Al-khafa, Al-Obne*) which has not been published until now. At the beginning of this article he mentioned that the writers preceding him did not write a separate and sufficient work about this disease and he wanted to describe the subject in his article.

Razi described the etiology and the cause of this disease and the patients that he had examined. In the end of the treatise he prescribed many treatments for this disease.

In this paper the treatise is analyzed and described. Then, male homosexuality in the history of Islamic medicine is discussed chronologically.

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THE ROLE OF MOSLEM PHYSICIANS IN THE HISTORY OF DIABETES

Alaeddin Saghir, Syria

This paper is a comparative study of Islamic conception of diabetes with previous and subsequent civilizations, focusing on the role of Moslem physicians in the development of diagnosis and therapy of diabetes during its long history since the Greek age up to our time. Moslem physicians have developed the concepts acquired from Greek medicine about diabetes and developed their particular knowledge about its etiology, semiology and treatment. During the Middle Ages, the medical books compiled by Moslem physicians were translated to Latin and this books continued to be the main source of information of the European physicians until the 16th century, after which European physicians continued developing new concepts about the etiology and therapy of diabetes until the beginning of the 20th century when the real cause of diabetes was identified and insulin was discovered. The main topics of the oral presentation are the following:

I- Concepts of diabetes during Greek, Roman and Byzantine ages; I have cited the most prominent physicians who mentioned diabetes in one of their medical work: Aretaeus, Galen, Oribasius, Paulus Aegineta.

II- Concepts of diabetes since the advent of Islam until the 17th century, and the contribution of Moslem physicians; I have chosen from different Moslem states and periods the most prominent Moslem physicians who treated diabetes in detail in one of their medical articles or compendiums. Writers who mentioned diabetes in their medical works: 1- Abbasid Period: *Abubaker Razi* (d. 925) *Ibn-i Sina* (d.1037) 2- Moslem Spain Period: *Bulchasim Zaharavi* of Cordova (d. 1013), *Ibn-ul Khatib* of Granada (d. 1378) 3- Ayyubid Period : *Abdullatif Baghadi* (d. 1231) 4- Mameluk Period : *Ibnu Nafis* of Damascus (d. 1289) 5- Ilkhanid Period : *Mes'ud Sajuzi (Sogestani)* (d. after 1334) 6- Seljuk Period : *Hekim Konyalı Hacı Paşa* (d. 1417) 7- Timurid period : *Nafis Kermani* (d. 1448) 8-Ottoman Period: *Dawood Antaki* (d. 1599), Hekimbaşı Halepli *Ibn Sallum* (of Aleppo) (d. 1670).

III- Concepts of diabetes developed by European physicians from the 17th century until the beginning of the 20th century: 1- The 16th century: Paracelsus 2- The 17th century: Thomas Willis 3- The 18th century: Matthew Dobson, John Rollo 4- The 19th century: Bouchardat, Claude Bernard, Oscar Minkowski and Joseph von Mering 5- The 20th century: the discovery of insulin and oral hypoglycemic agents.

Conclusion: Islamic civilization has contributed much to the development of diagnosis and treatment of diabetes before its real cause was discovered, thus filled a wide gap between the end of the ancient Greek medicine and the onset of European Renaissance medicine.

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AROMATHERAPY FROM HISTORY TO TODAY

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Neda.Salahshoor, Iran

Aromatherapy is considered to be one of the seven forms of Islamic medicine. Aromatherapy is the therapeutic use of essential oils extracted from plants or trees. Essential oils give a plant its fragrance and have been known throughout history for their healing effects on body and mind.

The Ancient Egyptians were probably the first to use aromatherapy in their religious ceremonies. They used essential oils to mummify corpses. Upon opening Tutankhamen's tomb in 1922, several bottles of essential oils were found which clearly confirms the importance of these oils in the lives of the prosperous Ancient Egyptians.

In Islam, wearing perfume during pray is considered a symbol of cleanness and hygiene. According to religious quotes, Mohammad the prophet also took pleasure in perfume to the extent that he spent 1/3 of his expenditure on buying perfumes.

Aromatherapy as the name clearly shows has also been used for therapeutic purposes.

In 1348 when the black plague was widespread in many European countries, many people believed that burning essential oils could stop the disease from spreading.

The use of herbs, essential oils included, was a salient technique in the treatment of illnesses, before the arrival of modern medicine in the first half of the 19th century,

However with the advent of chemistry as an academic course, the use of essential oils was belittled. However, Nowadays aromatherapy has once again gained its former status thanks to the help of researchers. Some essential oils commonly used in aromatherapy include *lavender* for headaches, stress, and insomnia, and as first aid for cuts, burns, and insect bites; *eucalyptus* for colds and coughs; and peppermint as a stimulant, and for nausea and travel sickness. *Rose essence* is used for the treatment of depression. *Rose water* is used to strengthen the body and ease stomach cramps, spleen aches, Breathing in its vapor is also considered to help soothe migraines

Many poets have raised the significance of aromatherapy in their works of arts. One of them being, Khagani, a Turkish Poet who said:

The aim of this article is to discuss the influence of aromatherapy on the lives of people from the ancient past up to the modern today.

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THE HISTORICAL DEVELOPMENT AND PROOF OF LUMBAR TRACTION USED IN PHYSICAL THERAPY

Hidayet San, *Türkiye*

Traction for treatment was used in fractures and dislocations in history for a long time. Hippocrates called the relocation of fractures and dislocations as *mochlicus*. Nicetos, a medical doctor of the Byzantine period illustrated fractures and dislocations in accordance with the Hippocratic view. Avicenna also explained and described relocations, dislocations and treatment of fractures in his work *Kanun al-Tıb*, which was the main textbook in medicine until the 17th century. Şerefeddin Sabuncuoğlu a Turkish physician of the 15th century described the treatment of fractures and dislocations by traction and manipulation with illustrations. Sabuncuoglu's work based on the surgical chapter of *al-Tasrif* by Zehrawi of the 11th century, contributed to it with his own experiences and modification of surgical instruments. Ambroise Pare described in his medical books a manipulation during lumbar traction applied in the Renaissance period as the "Turkish manipulation". James Cyriax, an English physician, emphasized traction, manipulation and local injection in the treatment of orthopedic disorders.

Lumbar traction was developed as a method for the treatment of lumbar disc herniation with motorized devices. However, the efficiency of the lumbar traction method for lumbar disc herniation has been discussed until 1989. We proved that lumbar traction is an effective method for the treatment of lumbar disc herniations by computerized tomography during studies carried out in 1989, 1995 and 2005. We showed that lumbar traction is an effective method in the regression of disc herniation and the widening of the intervertebral disc space during the traction. Briefly, we have proved that, the lumbar traction method, which has been used for spinal disorders for about two thousand years, is an effective method for the treatment of lumbar disc herniations and mechanical spine disorders.

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THE HISTORICAL DEVELOPMENT AND PROOF OF LUMBAR TRACTION USED IN PHYSICAL THERAPY

Hidayet Sarı, *Türkiye*

Traction for treatment was used in fractures and dislocations in history for a long time. Hippocrates called the relocation of fractures and dislocations as mochlicus. Nicetos, a medical doctor of the Byzantine period illustrated fractures and dislocations in accordance with the Hippocratic view. Avicenna also explained and described relocations, dislocations and treatment of fractures in his work Kanun al-Tıb, which was the main textbook in medicine until the 17th century. Şerefeddin Sabuncuoğlu a Turkish physician of the 15th century described the treatment of fractures and dislocations by traction and manipulation with illustrations. Sabuncuğlu's work based on the surgical chapter of al-Tasrif by Zehrawi of the 11th century, contributed to it with his own experiences and modification of surgical instruments. Ambroise Pare described in his medical books a manipulation during lumbar traction applied in the Renaissance period as the "Turkish manipulation". James Cyriax, an English physician, emphasized traction, manipulation and local injection in the treatment of orthopedic disorders. Lumbar traction was developed as a method for the treatment of lumbar disc herniation with motorized devices. However, the efficiency of the lumbar traction method for lumbar disc herniation has been discussed until 1989. We proved that lumbar traction is an effective method for the treatment of lumbar disc herniations by computerized tomography during studies carried out in 1989, 1995 and 2005. We showed that lumbar traction is an effective method in the regression of disc herniation and the widening of the intervertebral disc space during the traction. Briefly, we have proved that, the lumbar traction method, which has been used for spinal disorders for about two thousand years, is an effective method for the treatment of lumbar disc herniations and mechanical spine disorders.

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ÇİN'DE YAŞAYAN KAZAK KIRGIZ VE UYGUR TÜRKLERİNDE GÖRÜLEN BAZI GELENEKSEL TIBBİ UYGULAMALAR

Eyüp Sarıtaş, *Türkiye*

Türk kültür tarihi bakımından büyük bir hazine olarak kabul edilen Doğu Türkistan bölgesinde başta Uygurlar olmak üzere Kazak ve Kırgız ve Uygur Türkleri kalabalık kitleler halinde yaşamaktadırlar. Öyle ki 619 yılında kaleme alınan Çin'in ilk tıp klasığı olan “Xin Xiu Ben Cao” (新修本草) adlı kaynakta kaydedilen 850 ilaç maddesinden 114'ü bu bölgede üretilmekteydi. Bu kayıt bize 1400 yıldan fazla bir süreden bu yana Türkler arasında özellikle bitkilerden elde edilen ilaçlarla tedavi geleneğinin varlığını kanıtlamaktadır. Çok uzun ve zengin bir tıbbi tedavi geleneğine sahip olduğunu bildiğimiz Uygurlar, bu alandaki birikimlerini Song (960-1279) ve Yuan hanedanları (1279-1368) zamanından bu yana devam ettirmeyi başarmışlardır. Günümüzde Kaşgar ve Hotan şehirlerinde devlet hastanelerinin vitiligo hastalığının (白癜風) tedavisinde ilerleme kaydetmesi, geleneksel Uygur tedavi yöntemleri sayesinde mümkün olabilmektedir.

Ülkemizde olduğu gibi yukarıda sözü edilen üç Türk topluğu arasında bitkilerin yanında hayvansal kaynaklar da önemli yer işgal etmektedir. Özellikle Kazak ve Kırgızlar göçebe hayat tarzına daima ilgi göstermeleri nedeniyle, halk hekimliğinde kullanılan ilaçların önemli bir kısmı koyun, at, deve ve bunların yanında pek çok evcil ve yabani hayvanlardan elde edilen ürünlerden yapılmaktadır. İlaç yapımında kullanılan hayvansal kaynaklar her ne kadar aynı olsa da, detaylarda bazı küçük farklılıklar göze çarpmaktadır. Örneğin Kırgızlar deve eti ve sütünü kullanırlarken, Kazaklar deve tüyünü kullanmayı tercih etmektedirler.

Biz bu kısa araştırmamızda, Çin'de yaşayan Kazak, Kırgız ve Uygur Türklerinin geleneksel tedavi yöntemlerinin tarihi hakkında kısaca bilgiler verdikten sonra, tedavi yöntemlerin temeli üzerine inşa edilen geleneksel tıbbi uygulamaların, klasik çağdaş döneme yansıyan etkileri ve günümüzdeki sağlık uygulamaları hakkında ulaşılabildiğimiz kaynak ve araştırma sonuçlarının ışığında bilgiler vermeye çalışacağız.

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DIŞÇİLİK ALEMİ MECMUASI

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“Dişçilik fenninin terakkisine hizmet” amacıyla çıkartılan *Dişçilik Alemi Mecmuası* sağlık konulu süreli yayınlar arasında yerini almaktadır. Mecmua, mesleğin içerisinde yer alan diş hekimi Ferid Ramiz Bey tarafından çıkartılmıştır. 1924-1928 yılları arasında 32 sayı yayınlanmıştır. Dergi bazı aylarda çıkartılamamıştır. Biz çalışmamızda kısaca derginin içeriğinden bahsettikten sonra dergide yer alan bazı yazı ve reklamlar hakkında bilgi vereceğiz. Cumhuriyetin kuruluş yıllarında diş hekimliği mesleğinin ve ağız-diş sağlığı biliminin gelişmesi adına önemli makaleler neşredilmiştir. Dergide Avrupa’daki diş hekimliği ile ilgili gelişmeler takip edilmiş ve özellikle reklamlar aracılığı ile yeni çıkan diş tedavisi teknolojisi tanıtılmıştır. Ayrıca halk sağlığı için de bilgilendirici yazılara yer verilmiştir. Derginin ayrıntılı bir dizini çıkartılacaktır.

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IMMUNOMODULATORY ROLE OF *NIGELLA SATIVA* OIL IN ALLERGIC ASTHMA BY INHIBITING SPLENIC T-CELL PROLIFERATION

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Search for novel treatments has advanced significantly in recent years due to increased prevalence of allergy and asthma. *Nigella sativa* or black seeds, from the *Ranunculaceae* family have been traditionally used by various cultures as a natural remedy for several ailments.

In this study, we searched for the effect of black seed oil as an immunomodulator in a rat model of allergic airway inflammation. The E3 rats were sensitized intraperitoneally, challenged intranasally with ovalbumin, and treated with black seed oil. Bronchoalveolar lavage fluid, serum, lung and the spleen tissue were analyzed for the presence of allergic inflammation; the levels of IgE, IgG1 and ova-specific T-cell proliferation in spleen were measured by *ELISA*. The pro-inflammatory cytokine IL-4, IL-5, IL-6 and TGF- β 1 mRNA expression levels were measured by reverse transcription polymerase chain reaction.

The rats developed allergic airway inflammation with a Th2 type of immune response showing inflammatory cell infiltration and pathological lesions in the lungs with enhanced nitric oxide production. Total serum IgE, IgG1 and OVA-specific IgG1 were increased along with IL-4, IL-5, IL-6 and TGF- β 1 mRNA expression. They also showed increased T-cell response evident by delayed type hypersensitivity and elevated T-cell proliferation in spleen. The administration of black seed oil exhibited a significant reduction in all the markers of allergic inflammation mainly by inhibiting the delayed type hypersensitivity and T-cell proliferation.

The data suggest that inhibition of T-cell response may be responsible for immunomodulatory effect of black seed oil in the rat model of allergic airway inflammation.

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FAMOUS MUSLIM DOCTORS WHO CONTRIBUTED TO THE DESCRIPTION AND TREATMENT OF SKIN DISEASES

Ahmad Shareef, *Syria*

Skin is the largest member of the body and has taken the attention of man since ancient times. Dermatology emerged and developed as a field of study in Europe in the 17th century. However, many Muslim doctors who depended only on their experience in observation, without help of diagnostic technology, described the characteristic features of various skin diseases. *Yuhanna ibn Masawayh* made the first description of leprosy in his treatise on leprosy and his student *Ali ibn Sahl Rabban al-Tabari*, the author of the medical encyclopedia *Dar Al Hikma* (House of Wisdom), described leprosy, scabies and eczema, and discovered how scabies was transmitted, which he noted in his encyclopedia. *Thabit ibn Qurra* wrote about leprosy in his medical book, and he considered it as a genetic disease. *Abu Bakr al-Razi* wrote about smallpox and measles, and he described elephantiasis. The most important description of leprosy in this period was made by *Ali ibn Abbas al-Majusi* in his book *The Complete Book of the Medical Art*. In the chapter on skin diseases of *The Royal Book al-Maliki* described eczema, scabies, rash, favus, lice, dermatitis, alopecia, elephantiasis, leprosy, small pox, measles and malignant erysipelas. The first description of the neurological symptoms of leprosy was made by *Abu al-Qasim al-Zahrawi*. *Ibn Rushd* said that small pox strikes the patient once. *Najib al-Din al-Samarqandi* said in his work *The Book of Causes and Symptoms* that the cure of vitiligo is impossible. But *Ibn al-Bitar* used the medicine “close friendship” in the treatment of vitiligo.

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HISTORY OF THE RED CRESCENT SOCIETY

Mostafa Shehata, *Egypt*

The first international organization for wounded soldiers' care and protection of human life and health was declared in Switzerland in the mid-nineteenth century by the foundation of the Red Cross Society.

Five years later, the second world relief society was established in Turkey for the purpose of alleviating human suffering whenever it endangers life or health, and got the emblem of the red crescent on a white background.

The Red Crescent Society became a world wide organization and its movement extended to many other Islamic countries that has exceeded 33 countries.

In 1919, the League of the Red Cross and the Red Crescent was declared, and 186 countries were admitted as full members of the federation, and thus it became the largest world humanitarian organization.

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GEORGIAN – IRANIAN AND GEORGIAN – OTTOMAN MEDICAL RELATIONS: DAVID BAGRATIONI’S “IADIGAR DAUDI” (16th C.)

Ramaz Shengelia - Nani Khelaia, *Georgia*

Political, cultural and medical attitudes of Georgia, Iran and Ottoman Empire were considered by means of Oriental and European sources in Georgia. Different investigators dedicated a lot of work to the analyses of this theme and the issues in question were elucidated, and made more exact. Researchers elucidated some unknown details about the composition of the medical book “Iadigar Daudi” of David XI the king of Kartli (kingdom in eastern Georgia). The period of David XI (the second part of the 16th century) coincided with the period of constant conflict between two Georgian neighbors, Iran and the Ottoman Empire. In that time politicians had different orientations. Some of them supported Iran, others were on the side of the Ottomans and a third group often changed their own orientation. David XI was one of the last type of politicians. In 1561 he went to Iran. In Iran he converted to Islam and adopted the name “Daud Khan” (1562), which was given by the Georgian Khan. Under the support of the Shah, Daud Khan ruled Kartli for nine years. In 1578 a large Ottoman army led by Lala Mustafa Pasha, invaded Kartli, and David XI (Daud Khan) changed his orientation and surrendered to the Ottomans. On January 20 in 1585 he went to Istanbul. In 1587 David XI returned to Georgia. He probably died in 1590s. David XI Bagrationi was a well educated person. He probably had a medical education. He was first educated in Tbilisi, then in Iran, where he lived five years, and at last he was educated in Istanbul where he lived for two years. During this period he increased his knowledge in medicine not only theoretically, but practically as well. In the second part of the 16th century Istanbul was the political center of the Ottoman Empire and the cultural heart of the whole Muslim world. David XI, because of his curiosity, took an active part in this intellectual life of Istanbul. On his visit to Gaun’s house, a philosopher in Istanbul, having a rich library, he saw a lot of medical books and looked over plenty of them and noticed two medical books of Khabi shapha. David XI translated these medical books into Georgian language. The books treated by him and his own practical observations and experiences in medicine were added; being enriched with his experiences, discoveries, the result was a new work titled “Iadigar Daudi” (Iadigar means souvenir, and Daudi means David in oriental). He presented the book to the Georgian society. This book was popular both in the medical society and among people. It is a medical book for practical purposes. In the early period there was no such kind of book in Georgia, that’s why, probably, the book can be regarded as unique. Today in Georgia and abroad, among the registered 500 Georgian medical manuscripts there are 21 different manuscript copies of “Iadigar Daudi”.

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TITLE: BIOLOGICAL XENOGRAFT USING PORCINE MATERIAL FOR THE RECONSTRUCTION OF HUMAN ABDOMINAL WALL: IS THERE ANY ETHICAL ISSUE FOR MUSLIMS?

Muhammad Hanif Shiwani, *UK*

Biological tissue grafts may be harvested from human, porcine, bovine, or equine hosts and from skin, pericardium, or small intestine submucosa. Biologic grafts for hernia repair are a relatively new development in the world of surgery. Human cadaveric grafts and other non-crosslinked grafts show initial success due to rapid tissue remodelling. Several factors must be considered in deciding which mesh to use for a ventral hernia repair. Recently the porcine dermal collagen implant has been developed and its use has increased widely.

The aim is to increase the awareness, generate a debate and discuss the management of conditions which require a porcine implant and disability caused by avoiding such implant.

Permacol™ Biologic Implant is a porcine dermal collagen implant from which cells, cell debris, DNA and RNA are removed in a gentle process that is not damaging to the 3D collagen matrix. The resulting acellular collagen matrix is then cross-linked for enhanced durability in complex repairs. This acellular porcine dermis is used as a dermal scaffold, which eventually becomes vascularised and remodelled to reconstruct the abdominal wall in complex patients.

Alternative approach in such patients with serious abdominal conditions is to use vacuum assisted surgical dressing, which leaves a person with poor quality abdominal wall compared to the strength gain by the porcine implant.

Muslim faith allows the use of porcine surgical products in dire situations and where all other options are exhausted. The dilemma for the patients and their relatives in such scenarios is very distressing.

The issue of “dire” situations needs consensus of the Muslim scholars who are well versed with such conditions and considered to be experts in the medical field.

If the consensus is in agreement that dietary restriction of porcine does not translate to the tissue transplantation restriction then Muslims shall accept the porcine implant for the reconstruction of abdominal wall without any reluctance. Otherwise the concept and understanding of “dire” situations need revisiting in the light of this new scientific development of reconstructive abdominal wall surgery. Further research is required to develop such implant from non-porcine material to find a more acceptable option.

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HERMENEUTICS IN PROPHETIC MEDICINE

Norman Swazo, *Saudi Arabia*

Islam authorizes all human conduct, including professional conduct, with reference to the sources of Islamic law (*usul al-fiqh*), including hadiths that are expressed as *sunnah*, i.e., deduced law. It is believed that the writings in these sources should govern the professional conduct of Muslims, e.g., physicians and public health specialists whose practice are expected to be within a setting of Islamic law. Throughout its history, Islamic medicine (i.e., allopathic medicine practiced in a setting of Islamic culture) has been related to the concept of Prophetic Medicine (*al-Tibb al-Nabawi*) that appeals to the authority of authentic (*sahih*) and reliable (*maqbul*) hadiths. The collection of *Sahih Bukhari*, Book 71, for example, is also evaluated as a “Book of Medicine” (*Kitab al-Tibb*), providing instruction on remedies for various ailments. One hadith narrates there is “no contagion” (*la`adwa*) in Islam. The question here is whether, as some contend, the hadith on contagion presents a manifest contradiction to modern medical knowledge, even though this hadith is said to be both authentic and reliable. In this paper, alternative interpretative approaches to this hadith are reviewed to show how an apparent problem can be resolved reasonably in the interest of preserving a sound religious doctrine, while enabling sound contemporary medical practice in its response to transmissible disease.

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DECCAN DARUL SHIFA: A GENERAL HOSPITAL IN HYDERABAD FOUNDED IN THE 16TH CENTURY

Ayub Ali Syed, *India*

For centuries Indians achieved wonderful scientific and cultural successes. In the field of medicine they put forth many original doctrines. During the ancient period, India guided the Greeks who were said until recently to be the fore-runners in the field of medicine. Indians shared the fruits of their achievements with foreigners with whom they came into contact. Their policy was to give and take based on mutual understanding and respect. In the ancient era they shared their views with the Persians, Greeks and Chinese. During the medieval times, when Muslims came to India and established their rule in different parts of India, they tried to develop their original systems in different fields including medicine with the help of Indian native physicians. Among the many Muslim states that ruled India, the kingdom of Golconda is a state during which a great deal of contribution was made to the development of science and medicine in the region of Hyderabad Deccan during the 16th and 17th centuries. The Golconda kingdom was ruled by the Qutb Shahi dynasty of the eastern part of Deccan from 1518 to 1687. During this period the sultans patronised local Telugu and Sanskrit scholars and physicians along with Persians, Arabs and Turks. During this period two systems of medicine, the Ayurveda and the Unani system were equally practiced and encouraged by the sultans. Hence they equally flourished in the court of Golconda.

An attempt is made in this paper to throw light on the political conditions that prevailed in the region of Hyderabad when sultan Quli, the founder of *Qutb Shahi* dynasty, established the Qutb Shahi kingdom at Golconda in 1518. In addition to this, the presentation also deals with the different medical practices and medical systems carried out and patronised by the rulers during the 16th and 17th centuries in the region of Hyderabad Deccan in the treatment of patients. Furthermore, the paper also aims to highlight the famous physicians who were attached to the royal courts, hospitals and the notable works composed on medicine during the Qutb Shahi period. The other main concern of this paper is to highlight the historical and medicinal importance and significance attached to the "Darul Shifa" or general hospital which was built by sultan *Quli Qutb Shah* in 1595 to treat the patients in Hyderabad, which still exists as a Unani hospital.

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PARACELSUS'UN “*RİSALET EL-TİBB EL-KİMYEVİ*” ESERİNİN BAKÜ NÜSHASI

Rübabe Şirinova, *Azerbaycan*

Eski ve Orta Çağ âlimlerinin tıbbı dair eserlerinin yüzlerce el yazması nüshası Azerbaycan Milli İlimler Akademisi'nin (AMİA) Muhammed Füzuli adını taşıyan Elyazmaları Enstitüsü'nde muhafaza edilmektedir. Bu nüshalardan biri de Paracelsus lakabı ile bilinen Avrupa âlimi *Filipp Aureol Teofrast Bombast von Hohenheim*'in (1493-1541) eserinin Latince'den Arapçaya “*Kitabüt-tıbb el-Cedid el-Kimyevi*” adıyla çevrili eseridir. Dünyanın birçok kütüphane, müze ve el yazması hazinelerinde muhafaza olunan eser bir kaç isimle tanınmaktadır. Şöyle ki, Almanya ve Rusya'da “*Kitab üt-tıbb el-Cedid el-Kimyevi*”, İran'da “*Tıbb 'l-Kimyevi*”, Suriye'de “*Tıbb el-Cedid*”, Mısır'da “*Tıbbıl-kimya-i el-Cedid*”, Türkiye'de “*Tıbb-ı Cedid*”, Azerbaycan'da “*Risalet el-Tıbb el-Kimyevi*” isimleri ile bilinen nüshaları korunmaktadır.

Topkapı Sarayı Müzesi Kütüphanesi Türkçe Yazmalar Kataloğunda; “Paracelsus diye maruf Philippus-Aureolus-Theophrastus-Bombast von Hohenheim (öl.1541) adındaki Alman hekimin kimya-i tıbbı dair Latince eserinin Arapça tercümesinden Türkçeye çevrilen bu eserin mütercimlerinin isimleri mezkûr değildir” açıklaması vardır. Osmanlı müelliflerinde bu eserin Latince'den Türkçeye *Ömer Şifai b.Hasan* (öl.1155/1742) tarafından tercüme edildiği yazılıdır. Araştırmalarımız sonucunda, bu eserin Latince'den Arapçaya tercümesinin *Saleh bin Nesrullah el-Halebi bin Sellum* (öl.1081/1670) tarafından yapıldığı belli oldu. Onsekizinci yüzyılda yaşamış bilim adamlarımızdan Ömer Şifai Efendi bu eseri Arapçadan Türkçeye tercüme etmiştir.

Eserin AMİA Elyazmalar Enstitüsünde bulunan nüshası “*Risale el-Tıbb el-Cedid el-Kimyevi*” ismi ile bilinmekte ve B-2217 kayıt numarası ile muhafaza edilmektedir. Elyazmasının muhafaza edilen bu nüshasını paleografik özellikleri bakımından XVIII. yüzyıl eseri gibi kabul edebiliriz. Yazma mecmuadır ve 2a-60b varaklarını kapsamaktadır. Nesih hattı ile nakledilmiş olan bu eser mukaddime ve dört fasıldan oluşmaktadır. Kitap konusunda geniş bilgi makalenin tam metninde verilecektir.

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HEZARFEN HÜSEYİN'İN "*TUHFETÜ'L ERİB*" ADLI ESERİNDE SÜT ÇEŞİTLERİ VE SÜTÜN TEDAVİ AMAÇLI KULLANIMI

Feyza Tokat, *Türkiye*

Tıp yazmalarının Türkoloji için ayrı bir yeri vardır. Tıp yazmaları sadece Türk dili ve edebiyatı bakımından değil; tıp, eczacılık, botanik, tıp tarihi, halk hekimliği açısından da çok önemli kaynaklardır. 17. yüzyılda Sultan IV. Mehmet devri tarihçilerinden olan Hezarfen Hüseyin Efendi tarafından kaleme alınmış “*Tuhfetü'l- eribi'n- nāfia li'r-rūhānī ve't-tabīb*” çok önemli bir tıbbi yazma eserdir ve çeşitli bitki, hayvan ve madenlerin hangi hastalıklarda nasıl kullanıldığını anlatmaktadır. Bu çalışmada, Hezarfen Hüseyin Efendi'nin “*Tuhfetü'l- eribi'n- nāfia li'r-rūhānī ve't-tabīb*” adlı eserinde bulunan süt çeşitleri ve sütün tedavi amaçlı kullanımı hakkında bilgi verilecektir.

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TOPKAPI SARAYINDA NEVRUZ VE NEVRUZİYELİKLER

Ömür Tufan, *Türkiye*

Nevruz; Farsça “yeni” anlamına gelen “nev” ve “gün” anlamına gelen “ruz” kelimelerinden oluşmaktadır. “Yeni Gün” anlamına gelen Nevruz’u Türkler ayrıcalıklı bir gün olarak kabul etmişlerdir. Ayrıca bu güne mahsus olarak, hediye alıp verilmesi gelenek haline gelmiştir. 21 Mart tarihine rastlayan Nevruz; yeni yılın ve baharın başlangıcı olarak kabul edilir. Nevruz günü verilen ve alınan her türlü hediyeye ise “Nevruziye” adı verilirdi.

Öteden beri Türkler “Nevruz” gününü baharın başlangıcı olarak kabul etmiş ve bu güne özgü farklı kutlamalar düzenlemişlerdir. Bu adetler Oğuz boyundan gelen Osmanlılar için de geçerli olmuştur. Osmanlı saray yaşamında Nevruz kutlamaları en üst düzeyde yapılıyordu. Osmanlı sarayının Münecimbaşı her sene hazırladıkları yeni yılın uğurlu günlerini gösteren takvimi 21 Mart’ta padişah ve sadrazama özel bir törenle takdim ederler, bunun karşılığı olarak “Nevruziye” adıyla çok kıymetli hediyeler alırlardı. Münecimbaşına Nevruzda, Nevruziye olarak 17. yüzyılda bin akçe, 18. yüzyılda altı bin sağ akçe (gümüş para) hediye verilmekte idi. 21. yüzyıla gelindiğinde ise hediye olarak bir adet samur kürk ve 500 kuruş Nevruziye olarak verilir oldu.

Topkapı Sarayının Helvahanesinde her sene Nevruz’da hekimbaşı nezaretinde büyük bakır kazanlarında Nevruz Macunu yapılır, yapılan bu macunu saray erkânı ve devlet büyüklerine “Nevruziye” adı verilen porselen kaplar ile dağıtılırdı. Bu nedenle Topkapı Sarayı’nda Nevruzda yapılan en önemli faaliyet; Hekimbaşı tarafından padişah için özel olarak hazırlanmış olan “Nevruziye” adı verilen macunun takdim edilmesidir. Nevruziye adı verilen ve şifa kaynağı kabul edilen bu macun padişah için özel olarak hazırlanırdı. Ayrıca; enderun erkanına, sadrazama, devlet erkanına, şehzadelere ve kadın efendilere sunulacak “Nevruziye”ler de hassa tabibleri ve cerrahlar tarafından büyük bir titizlik içinde hazırlanırdı.

Nevruz’un girdiği saatte içinde misk, amber gibi kokulu baharat ve maddelerin bulunduğu bir çeşit tatlıyı veya macunu yemek de adetti. Hekimbaşı hazırladığı macunu porselen kaplı kâselere koyar, akşamdan da padişaha sunardı. Padişah tarafından da Hekimbaşına hilat giydirilirdi. Bütün bunların yanı sıra Nevruz’un girdiği saatte yenen ve bir yıl boyunca hastalıklardan koruduğu düşünülen yedi gıda ürünü de vardı. Bunlar: Sumak, sebze, sümbül, semek (balık), sır, sarımsak, senced (iğde). Bunlar sîn harfi ile başladığı için, heft-sîn “yedi-sîn” denmiştir. Hekimbaşı padişaha hediye ettiği

Nevruziye macunu karşılığında maddi değeri çok yüksek hediyeler alırdı. Sultan II. Abdülhamid döneminde, padişaha sunulan Nevruziye macunların üzerine altın tozu da dökülür ve o şekilde padişaha takdim edilirdi. Sarayda padişaha sunulacak “Nevruziye” macununun hazırlanmasından, padişaha sunulmasına kadar geçen sürede yaşanan olaylar, Nevruz günü, Osmanlı Sarayında yaşanan en önemli faaliyetlerinden birisi sayılırdı.

Nevruziye macunu; 41 çeşit baharattan yapılırdı. Bunların bazıları şunlardır; ak anber, misk, gül kurusu, tarçın kabuğu, sandal ağacı, karanfil, kırmızı böceği, şekerci çöveni, gül çiçeği, haşebi sandal, havlıcan, vanilya tozu, kakule, zencefil, pespase, Hindistan cevizi, kişniş, gülsuyu, melek otu, kasab-ı itri, badem yağı, civan perçemi, altın haşhaş ve beyaz şekerdir. Renk vermek için de yetecek kadar boya konulurdu.

Osmanlı Sarayında padişaha sunulan Nevruziye Macunu kadar, macunun içine konan kaplar da çok önemliydi. İçine macun konulan kaplara “Nevruziyelik” adı verilirdi. Nevruziyeliklerin şekil, desen ve renk olarak nadir rastlanan güzellikte olmasına özen gösterilirdi. Bu nedenle Topkapı Sarayı Müzesinde bulunan nevruziyeliklerin hepsi birbirinden güzel ve padişah için özel yapılmıştır. Erken dönem saray geleneğinde, nevruziyelikler Çin porselenlerindendi. Nevruziye macunları 18. yüzyıldan itibaren ise Avrupa yapımı porselen ve kristal kapların içine konulurdu. Özel bir ipekli kumaşla yapılan ambalaj içinde sunulan Nevruziye macunları, padişaha sunulurken ambalajının üzerine kulak adı verilen kağıt üzerine yazılmış tebrik mesajı eklenirdi. Bu tebrik mesajında konular aşağıdaki şekilde işlenirdi.

- 1-Yazılan kişiye övgü cümleleri
- 2-Yazılan kişinin hal ve hatırını sorma
- 3-Nevruz’un kutlanması
- 4-Nevruz Macununun sunulduğu
- 5-Dua

Nevruziye şiirlerinde ve takvimin sunulmasında da konular aynı şekilde sıralanmaktadır. Nevruziyelikler, istiridye kabuğu formunda, içi altın yaldızlı ve kapaklı olduğu gibi yine kapaklı ve kupa şeklinde kristalden olanlarına çok sık rastlanır. Fransız yapımı porselen nevruziyeliklerin üzeri baharın canlılığını gösteren, doğanın yeniden dirilişini anlatan bahar dalları, kabartma çok renkli ve çeşitli kır çiçekleri, uçuşan kuşlar, kelebek ve baharın sembolü olan böcekler canlı ve parlak renklerle süslenmiştir. İçine konan macun ise şifalı olduğu kabul edildiği için “Güya bir miktar tenavülü kâffe-i âlâ ve eskanam deva” (Yani macundan bir parçacık yenilse bile şifa verir) denilmektedir. Macunun terkinde bulunan baharat ve eczanın bir takım hastalıklara iyi geldiği doğrudur.

Sarayda “Nevruziye Macunu” yapılması cumhuriyetin ilanına kadar devam etmiştir. Bugün bu geleneğin devamı olarak Şehzadeler şehri olan Manisa İlindeki Sultan Camiinin minarelerinden her sene Nevruzda halka kırk bir baharattan yapılan Nevruziye macunları dağıtılmakta ve bu saray geleneği bir şekilde devam ettirilmektedir. Eczacılar ve bazı önemli meşhur doktorlar da 40-45 yıl öncesine kadar “Nevruziye” macunu hazırlayarak hatırlı müşterilerine verirdi.

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THE HISTORY OF MEDICINE IN CENTRAL ASIA AND THE RENAISSANCE

Shohistahon Uljaeva, *Uzbekistan*

The original factors of the Renaissance period is investigated. When we look at Central Asia, it was one of the civilization centers in history. For example, in the book of Avesto of Zoroastrizm there is a lot of material on medicine. The image of a snake on a jug was made for the first time during belief in Zoroastrizm. Developments in medicine were accumulated by knowledgeable people in the field of medicine. The first medical practitioners (*tabibs*) treated people by means of herbs and rituals. They divided the nature of human organism into four types as dry, moist, hot and cold. Accordingly they applied treatment. In modern medicine such a method does not exist. Further developments occurred in other branches of sciences as well as medicine. The Islamic world embodied all fields of knowledge including the field of medicine. In the Middle Ages the basic knowledge on medicine was developed by the Islamic civilization. After the wide usage of Arabian language, the Islamic civilization spread into Central Asia which is a bridge between sciences of different regions. The great Silk Road too served as a factor in the integration of medical sciences. The influence of the Islamic world in Central Asia appeared in different states. For example during the Samanids, Saljukids, Gaznevids and Karakhanids a great attention was given to scientific development. For example in *Khorazm* Academies of Mamun educated hundreds of scholars. Many members of the medical science came to be a cornerstone. One of them is Ibn Sina. In his work the Canon of medicine “*Kitab al-Kanun fit tib*” the existence of microbes was cited for the first time. He defined more than ten types of pulses. In the composition of his encyclopedic work the instructions of antique physicians are compared with the achievements of Islamic medicine. In the Canon of Ibn Sina, he assumed that diseases can be caused by invisible smallest beings. He paid attention on smallpox, defined the difference between cholera and plague, described leprosy, having separated it from other similar illnesses, and studied a number of other diseases. There are various translations of “the Canon of medicine” into Latin. There is a rumor that he even found a medicine for immortality. He introduced various new drugs. Proverbs too have been said in the name of Ibn Sina such as, “Madadi Sina” (Help of Sina).

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DIPLOMATIC DOCUMENTS AS A SOURCE FOR HISTORY OF MEDICINE

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The Pharmaceutical Chancellery in Moscow was founded during the reign of Michael Fedorovich. The documents of the Muscovite Pharmaceutical Chancellery illustrate the structure of the Russian medical institutions specially the royal institutions of the 17th century. The diplomatic documents of the Muscovite Ambassadorial Chancellery are additional primary sources for history of medicine. The Russian State Archive of Ancient Acts has 28 ambassadorial registries concerning the diplomacy between the Ottoman Empire and Russia during the years 1512 – 1699. The embassies given below were sent to the Ottoman capital from the Muscovite Tsar Michael Fedorovich: I Solovoi-Protasev and Danilov were sent in 1613, and Peter Mansurov and Sampsonov were sent to Sultan Ahmed in 1615; Ivan Kondyrev and Bormosov were sent to Sultan Osman II (was killed during their embassy, Sultan Mustafa I) in 1622; the embassies to Sultan Murad IV were Iakovlev and Evdokimov in 1628, Andrei Sovin and Alfimov in 1630, Afanasii Pronchishev and Bormosov in 1632, Dashkov and Somov in 1633, and Korobin and Matveev in 1634; finally Miloslavskii and Lazorevskii were sent to Sultan Ibrahim I in 1643.

Ambassadorial reports of Ilia Danilovich Miloslavskii and Leontii Lazorevskii are registered under manuscript number 215, fund 173.I, in the collection of The Holy Trinity-Saint Sergius Lavra, Russian State Library. The digital copy of this manuscript is on the site of the Lavra.

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MOUTH HEALTH IN THE ISLAMIC WORLD WITH EMPHASIS ON TURKISH DENTISTRY

Öztañ Usmanbař - Ayřegöl Demirhan Erdemir, *Türkiye*

The first relevant sources in the Islamic world are documents that give folkloric information on hygiene and some Quranic verses and hadiths about some particular rules. The following pieces of advice in Mohammad’s hadiths are about oral hygiene: “Clean your teeth. It would be a call for faith.” Misvaque was also used by Turks in the Islamic World. Some of the medical manuscripts of the medieval Islamic era were translated into Turkish as well as western languages. In the world of Islam, *Ali b. Rabban*, *Al Kindi*, *Razi*, *İbn Sina* and *Ebul Kasım Zehravi*’s works are sources for dentistry, having sections not only on medicine and hygiene in general, but also oral and dental hygiene. During the Ottoman period *Şerefeddin Sabuncuođlu* and *Musa b. Hamun* were highly competent authorities on the issue.

With the establishment of the Dentistry School in Turkey in 1909, greater importance was given to this field. In 1964 department of basic sciences was established within the dentistry school and then the school was transformed into the faculty of dentistry. In this paper, developments of mouth health practices in the Islamic World, with special emphasis on the development of Turkish dentistry will be discussed. Reference to some medical manuscripts and some comments are to be made.

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GEÇ ORTAÇAĞDA İSLAM TIBBI İLE BATI TIBBININ ETKİLEŞİMİ

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İslam dünyasında tıp ilminin farklı bir önemi vardır. İslami devlet anlayışıyla birlikte Batı'daki tıp anlayışı da değişmeye başlamış, hatta tıp ilmine olan ilgi artmış ve doktorluk yani "tababet" Doğu Hıristiyanları arasında yayılmıştır. Aynı dönemde Batı kiliseleri tıpla uğraşmayı haram saymışlar, hastalık ve illetin hastaya Tanrı tarafından ceza olarak verildiğini, bu nedenle de kimsenin hastalığı kendisinden uzaklaştırmaması gerektiğini söylemeye başlamıştır. XII. yüzyıl başlarına kadar tababet ve tıp ilmi Hıristiyan tarihinde kilise çağı denilen bir dönemde sürekli bir kenara itilmiş ve yasaklanmıştır. Ancak İslam dünyasında tıp alanında özellikle İbn Sina ve İbn Nefis dikkat çekmektedir. İbn Sina Batı ülkelerinde XVIII. yüzyılın ve Doğu ülkelerinde ise XIX. yüzyılın başlarına kadar okunmuş ve kullanılmış olan *el-Kanun fi't-tib* (Tıp Kanunu) adlı eseri önemlidir. Ayrıca İbn Sina tarihte ilk defa tıp ile cerrahiye iki ayrı disiplin olarak değerlendirmiştir. İbn Heysen gibi göz ışın kuramını savunmuştur. İbn Nefis ise "İbn Sina'nın Kanununun Anatomi Kısmı için Açıklama" başlıklı bir eser kaleme almıştır. Ayrıca küçük kan dolaşımını da tanımlamıştır. Batı'da Michael Servetus ve Realdo Columbus tarafından yeniden keşfedilmiştir. Arapça ve Latince bilen Servetus, büyük bir olasılıkla bu bilgileri İbn Nefis'in Avrupa'da Arapça ve Latince olarak basılmış olan eserinden öğrenmiştir. Columbus ise bu tür bilgileri yine İbn Nefis'in eseri İtalyada Latince olarak basıldığına göre, buradan öğrenmiş olmalıdır.

İbn Sina ve İbn Nefis başta olmak üzere, XII. ve XIII. yüzyıllarda tıp eserlerinin büyük bir çoğunluğu Arapça'dan Latince'ye çevrilmiş ve tıp alanındaki bilgiler Batı'ya aktarılmıştır. Tıp bilimi Batı'da Ortaçağda az gelişme göstermiştir. Sadece astrolojiyle birleşme yolunda bir ilerleme olmuştur. Bununla beraber XII. yüzyılda İslam tıp metinlerinin yavaş yavaş Batı dünyasına gelmeye başlamasıyla durum az da olsa değişmeye başlamıştır. Bu eserlerin ilk dikkate değer etkisi, İtalya'da Bolonya üniversitesinde görülmüştür. Mondino de Luzzi, bu şehirde 1312 yılında "*Anatomisa Mundini*" (Mondino'nun anatomi kitabı) adlı eserini tamamlamıştır. Bu eser, insan kadavrası üzerinde çalışma yapılırken, yüksek sesle okunmak üzere yazılmıştır. Bolonya üniversitesi Avrupa'nın önde gelen hukuk okuludur. İhtiyaçtan dolayı burada otopsi çalışmaları da yapılmıştır. Ancak bu uygulamayı eğitimin bir tamamlayıcısı olarak tıp eğitimine dahil eden büyük bir olasılıkla Mondino olmuştur. Bu durum önemlidir. Çünkü Rönesans tıbbı bundan çok yararlanmıştı. Rönesans tıbbının Mondino'nun Yunanca'dan değil de Arapça'dan çok etkilendiğini ve türettiğini de

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söyleyebiliriz. Her ne kadar kadavra çalışmalarını başlatmış ve yeni anatomi terimleri türetmiş olsa da Mondino'nun bakış açısı Ortaçağ anatomisi gibi hala Galenos'un doğrultusunda ilerlemekteydi. Bu bakış açısı, XVI. yüzyıldan önce değişmemiştir. Değişim ünlü bilgin Andreas Vesalius sayesinde olmuştur. Dönemin ünlü okullarından *Louvainde* lisans derecesini, Padua'daki tıp okulunda ise yüksek lisansını yapmıştır. İki gün süren bir sınavdan sonra ise doktor derecesini almıştır. Ertesi gün ise cerrahi ve anatomi hocalığı görevine getirilmiştir. Eseri, "*De Humani Corporis Fabrica*" (İnsan vücudunun yapısı) 1543'te yayınlanmıştır. Böylece Galenosçu görüş yıkılmaya başlamıştır.

Ortaçağda İslam dünyasında başlayan tıp ilmi Batı'ya aktarılmıştır. Batı'nın Rönesans döneminde tıp alanındaki gelişiminin temelinde İslam tıbbının olduğunu söyleyebiliriz. Doğu'daki tıp anlayışı, Batı'ya ilham vermiş ve yol göstermiştir. Bilim ve medeniyet, her ikisi de kültürler arasındaki etkileşimle gelişir. Bu etkileşim olmazsa bilimin ve medeniyetin ilerlemesi mümkün değildir. Bilim ve medeniyet olgularının farklı bakış açılarından oluşan heterojen bir yapıya sahip olduğunu da unutmamak gerekir.

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İSLAMÎ TÜRK YAZI DİLİNİN İLK ÜRÜNLERİNDE (KARAHANLI DEVRİ ESERLERİNDE) TIP TERİMLERİ

Emek Üşenmez, *Türkiye*

Türklerin İslam dinini devlet dini olarak kabul etmeleri önemli kültür değişimlerinden biridir. Tarihte ilk kez İslam dinini resmî devlet dini kabul eden bağımsız Türk devleti İdil Volga devletidir. Fakat bu döneme ait belge veya yazmalara bugüne kadar rastlamış değiliz. Karahanlılar, hükümdar Satuk Buğra Han zamanında İslam dinini resmî devlet dini olarak kabul eden Türk devletlerinin ikincisidir. Fakat İslamî Türk yazı dilinin ilk örnekleri bu döneme aittir veya elimizdeki bilgi ve belgeler şimdilik bunu işaret etmektedir. Karahanlılardan günümüze intikal eden belli başlı eserlerin ilki Yusuf Has Hacib'in kaleme aldığı Kutadgu Bilig (1070), ikincisi Kâşgarlı Mahmut'un yazdığı Divanü Lugati't-Türk (1071), üçüncüsü ise Yükneklî Edip Ahmet tarafından yazılmış olan Atebetü'l-Hakayık'tır. Bu döneme ait olduğu ileri sürülen bazı Türkçe Kur'an tercüme ve Divan-ı Hikmet çalışmamızın dışında tutulacaktır. Bu çalışmada söz konusu Karahanlı eserlerinde geçen tıp terimleri ve bunların kullanılışları üzerinde durulacaktır.

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MEDICAL TERMS IN EARLY ISLAMIC-TURKISH LITERATURE (THE KARAKHANID PERIOD)

Emek Üşenmez, *Türkiye*

The acceptance of Islam as state religion is one of the major cultural changes in Turkish history. The first independent Turkish state that adopted Islam as an official state religion was the Idil Volga State. So far we have not come across any written material from this period.

Karahanids under the rule of Bugra Khan was the second Turkish state that accepted Islam as an official religion. We have in hand the first examples of literature written by the Moslem Turks of the Karahanid period.

The most important works of the Karahanid period, that have lasted until today, are Kutadgu Bilig (1070) written by Yusuf Has Hacib; Diwan-ı Lugati't-Turk (1071) by Kashgar Mahmut, and Atabetü'l- Hakayık by Yüknekli Edip Ahmet. Several translations of the Quran into Turkish and the Diwan-ı Hikmet will not be included in the study.

Medical terms and their usage in the above said Karahanid literature will be discussed in this paper.

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LIVING IN THE SHADOW OF PLAGUE: HEALTH AND HYGIENE IN EARLY MODERN OTTOMAN CITIES

Nükhet Varlık, *Türkiye*

The purpose of this work is to establish the relationship between plague epidemics and the growth of an urban health and hygiene program in early modern Ottoman cities. In my paper, I shall argue that severe outbreaks of plague from mid-fifteenth century onwards led to the adoption of a new series of measures to regulate urban health and hygiene in Ottoman cities. It was these *de facto* regulations that constituted the basis for practices of “public health” and hygiene in early modern Ottoman urban life.

Archival sources suggest that Ottoman central administration tried to monitor, control, and fight plagues from early sixteenth century onwards. At times of outbreaks, imperial orders were issued to carefully monitor the number of daily death toll and regulate burial practices, such as using Gypsy labor for burying plague victims and the use of lime in communal graves in Istanbul. These initial efforts that addressed the immediate needs of a time of crisis gradually turned into a growing concern to keep hygiene in the cities. In the sixteenth century, the first official regulations were issued to regulate urban hygiene, city cleaning, and urban planning in Istanbul. For instance, several orders were issued to ban garbage disposal on to the streets and remove the slaughterhouses to outside city walls. In a similar vein, we see the beginning of the pavement of the roads, measures to maintain clean water resources, and efforts to regulate the building of houses. These measures and policies first started in Istanbul and were later extended to other Ottoman cities.

Overall, the efforts of keeping a certain standard of health and hygiene in the urban space of Ottoman cities show serious parallels to other parts of the early modern world. Therefore, these changes can be best understood within the broader context of an increasing involvement of early modern governments in matters of health and the emergence of public health organisms in the Mediterranean world.

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HOW WAS CHINESE SPHYGMOLOGY TRANSMITTED TO THE MEDIEVAL ISLAMIC WORLD?

Yidan Wang, *P.R.C.*

Tānksūqnāma, with the full name *Tānksūqnāma-i Īl-khān dar Funūn-i ‘Ulūm-i Khatāyī* (the treasure book of Ilkhān on Chinese science and techniques), is a unique work on medicine by Rashīd al-Dīn (1247-1318), the eminent historian and physician of the Il-Khanid Dynasty. The main contents of the extant part of this book are based on a Chinese medical book on pulse study in rhyme. This article attempts to make an intensive study of this Persian translation of the Chinese rhymed formula of pulse, and to work out the reasons of the differences between the Persian version and its Chinese source.

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**ÜNLÜ HEKİM ZEKERİYA RAZİ’NİN “ET-TIBBU’R-RUHANÎ” ADLI
ESERİNDEKİ TIP-FELSEFE MÜNASEBETİ**

İsmail Yakıt, *Türkiye*

Birçok araştırmacı bu eseri bir tıp kitabından ziyade müstakil bir ahlak kitabı olarak değerlendirir. Halbuki “Tıbbu’r-Ruhanî”(=la medecine spirituelle) kavramı, derin bir ilmi sezgi üzerine oturduğundan günümüzde tıp ve psikolojinin ilerlemesine bağlı olarak psikosomatığın gelişmiş bir dalını ortaya çıkarmıştır. Ruhanî tıp anlayışı, Galenos, Razi ve İbn Sina’da pratik olarak bütün etik alanları kaplar ve erdemli bir faaliyetin zorunlu bir tamamlayıcısıdır. Bu bildirimizde, Tıp felsefesi ve etiği açısından önem arzeden Razi’nin adı geçen eseri, tıp-felsefe münasebeti çerçevesinde ele alınarak, kaynakları, muhtevası ve etkileri açısından incelenecektir.

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AN IMPORTANT TURKISH PHYSICIAN: GEN. SURG. ŞERİF KORKUT

İbrahim Yıldırım – Hakan Ertin, *Türkiye*

Dr.Şerif Korkut was born in 1895 in Burdur. After graduating from military medical school in 1918, he participated in World War I. After his specialty training in general surgery and plastic surgery, he worked in various medical institutions in different parts of country. He improved his experience in Tübingen University Hospital in Germany between 1929-1931 as an asistant to Prof. Dr. Kirschner.

He was one of the three editors of the medical journal, called “Anadolu Kliniği” in Konya, between 1933-1954. He has had several social activities, and he was member of parliament between 1946-1950 as well. He organized “axillary nursing courses” in 1950s, and published several books in different subjects. He died in 1957 in Ankara.

TÜRK TIBBİNDA ÖNEMLİ BİR HEKİM: OP. DR. ŞERİF KORKUT

İbrahim Yıldırım – Hakan Ertin

1895 de Burdur’da doğan ve ilk eğitimini Burdur’da, orta eğitimini Konya’da yapan Dr.Şerif Korkut 1918 yılında İstanbul Askeri Tıbbiyesi’nden tabip yüzbaşı olarak mezun olmuştur. Birinci Dünya savaşında El Cezire cephesinde görev yapmıştır.

İhtisas sonrası ülkemizde değişik hastahanelerde çalışmış, Almanya’da Tübingen Üniversitesi’nde Prof.Dr. Kirschner’in iki yıl asistanlığını yapmış, o devrede plastik cerrahi eğitimi de almıştır. Yurda dönüp tıbbi ve sosyal hizmetler yapmış, Konya’da Dr.Ahmet İhsan ve Dr.Asil Mukbil ile “Anadolu Kliniği” adlı dergiyi çıkarmıştır. Kadımlar için hasta bakıcılık kursları açmıştır. Büyük hizmetlerine karşın az tanınan Dr.Şerif Korkut milletvekilliği de yapmış, genç yaşta vefat etmiştir. Bu çalışmada yaşam öyküsü ve bilimsel etkinlikleri verilmiştir.

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TARİH, HUKUK VE ADLÎ TIP ÜÇGENİNDE OSMANLI'DAN BUGÜNE TÜRKİYE'DE OTOPSİ UYGULAMASI

Ahmet Yüksel - M. Serhat Mahmutoğlu, *Türkiye*

Başbakanlık Osmanlı Arşivi'nden temin edilen vesikalar ışığında ikmal olunacak bu çalışma, Osmanlı İmparatorluğu'nun son devirlerinde gerçekleştirilen otopsi işlemlerine dair bazı ilginç ve önemli ayrıntılar sunabilmek gaye ve gayretinden mühlhemdir.

Osmanlı'da Meşrutî idarenin tesisinde hatırı sayılır şahsiyetlerden birisi olan Mithat Paşa başta olmak üzere daha birçok devlet büyüğünün esrarengiz ölümleri sebebiyle halk arasında yayılan dedikoduların önüne geçilmesi için başvurulmuş otopsiler mevzubahis ilginçliklerden sadece birkaçını teşkil etmektedir.

Bu ana çerçeve içerisinde o dönem hangi hallerde otopsi yapılması lüzumunun hasıl olduğu, bu yapılırken nasıl bir tıbbî ve hukukî süreç izlendiği izhara çalışılacaktır. Bunlardan da önemlisi Osmanlı dönemindeki otopsi işlemlerinin bugünkü çağdaşlarıyla ne gibi benzerlik ve farklılıklara sahip olduğu, o gün için geliştirilen uygulamaların bugünün modern adlî tıp ve hukuk sahasının gelişimine herhangi bir katkılarının olup olmadığı sorusuna da bu çalışma üzerinden cevaplar üretilmeye çalışılacaktır.

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**A STUDY ON “TREATMENT OF JOINTS” BY RAZES (*FI ALAJ AL
MAFASEL*)**

Mohammad Ebrahim Zaker - Mohammad Kochak , *Syria*

Dr. Fuat Sezgin, the famous Turkish-German orientalist and the director of the Institute for Arabic- Islamic Science at the Wolfgang Goethe University- Frankfurt am Main, has introduced this book on the treatment of joints in his comprehensive book (History of Science and Technology in the Islamic World) in the section on Razes’ biography. Sezgin mentions that there is only one copy of this manuscript at “The Malek Library” in Tehran. This book was copied in 1086 AH (1675 AD) by Mansour Bin Valiallah with beautiful “Naskh (nesih) calligraphy”. The Persian translation of this book titled “alhasel fi al alaj almafsal” is found at the “*Fatih*” library in Turkey. The Persian translator is unknown. The translation was finished in 654 AH (1256 AD). This manuscript was dedicated to Abu Bakir Saad Bin Zangi, governor of Shiraz. The translator mentions in the introduction of the book that he introduced some of his own ideas. Razes’ book has 21 chapters and the translation has 22 chapters.

The first chapter introduces joint pains, and the etiology of joint pains is discussed. The cause of joint pains is explained as the superfluous matter left from the second digestion in the liver and the third digestion in the blood vessels. In the second chapter the production of body discharges is discussed. The third chapter is about the treatment of joint pains, except for the hip joints. In the fourth chapter the treatment of hip joint pains are discussed. The fifth chapter is about treatment of sciatic pains.

From the seventh to the fourteenth chapter medications which would help excretion of the bile, phlegm and black bile from the body; pain alleviating medications; ointments and suppositories are given. The fifteenth chapter is about the treatment of joint inflammations. From the sixteenth to the eighteenth chapter heat induced medications, phlebotomy and heating of buttocks and hips are discussed. Chapter nineteen and twenty are on the prevention of joint pains and sciatic pains and some medications which would eliminate these kinds of pains.

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JORGHEDAN, A HISTORICAL TOOL FOR PEDIATRIC FEEDING

Arman Zargarana – Saeid Daneshamouz – Abdolali Mohagheghzadeh, *Iran*

The situation of ancient pharmaceutical jars, implements and containers from Persia are not studied so far. Our intention is to introduce Jorghedan and work on the samples kept in Shiraz Museum of History of Medicine. Jorghedan, also called *Makouk*, *Joree riz* or *Joree dan*, was first introduced to us by an antique expertise from Shiraz, Iran. Totally, eight samples were found and kept in the museum. Our findings showed that the oldest one, found in the Kermanshah region, belongs to the Sassanid period (224-637 AD). While the other pieces are related to the Islamic period, the newest one was made ca 50 years ago. They are composed of a spout and often three hangers which balance it. Their material were made from bronze, gun metal or silver and their volume scales were 5cc, 10cc, 15cc or 25cc. Therefore it can be seen that they are scaled tools for precise prescription. Consequently, these findings introduce us with a tool which was scaled, suitable for kids' oral feeding with a heating facility. We may advice the production of its modern samples with the purpose of supplying a simple and cultural oral pediatric liquid scale.

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TYPES AND TREATMENTS OF HEADACHE IN PERSIAN AND ISLAMIC MEDICINE

Mohammad Mehdi Zarshenas, *Iran*

According to the reports, the percentage of adult population who has active headache is 47% and it is recognized that headache is frequent in children. Overall 96 percent of people experience headache in their entire life and also the prevalence of headache in females is two times more than males. In Islamic medicine brain or *demaagh* is one of the chief organs in the body and is believed to be a source for spiritual power and the origin of mental spirits. Therefore the diseases of the brain are very important. Headache which is known as *sodaa* has been fully discussed in Islamic medical manuscripts. Study on ten manuscripts of different decades has revealed various types of headache and their treatment. Over twenty types of headache were described in this medical manuscripts which were named as simple headache (*sodaa-e-saazaj*), material headache (*sodaa-e-maaddi*), blowy headache (*sodaa-e-rihi*), steamy headache (*sodaa-e-bokhaari*), obstructive headache (*sodaa-e-saddi*), dilatory headache (*sodaa-e-varami*), pulsatile headache (*sodaa-e-zarabaani*), cerebral weakness headache (*sodaa-e-zafe demaghi*), costive headache (*sodaa-e-yobsi*), sexual headache (*sodaa-e-jemaatee*), orgiastic headache (*sodaa-e-khomaari*), headache caused by smell (*sodaa-e-shammi*), traumatic headache (*sodaa-e-zarbi*), moving headache (*sodaa-e-tazazoiee*), sleep caused headache (*sodaa-e-nowmi*), participatory headache (*sodaa-e-sherki*), catarrhal headache (*sodaa-e-nazli*), causal headache (*sodaa-e-arazi*), critical headache (*sodaa-e-bohrani*) and headaches which are involving parts of the head (*Bayze, Khooze, Shaghighe* or migraine). There are great deal of remedies and treatments for these disorders. Therefore this investigation provides useful opportunities which can be applied for more comprehensive treatment.

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POSTER SUNUMLARI

POSTER PRESENTATIONS

GEVHER NESİBE SAĞLIK EĞİTİM ENSTİTÜSÜ (1961-2006)

Meltem Akbaş - Selim Kadiođlu, *Türkiye*

Gevher Nesibe Sağlık Eğitim Enstitüsü T.C. Sağlık ve Sosyal Yardım Bakanlığı bünyesinde 1961’de fiilen kurulup 2006’ya kadar varlığını sürdürmüştür. Enstitü, bakanlık bünyesinde sağlık meslek liselerine öğretmen ve taşra teşkilatına istatistikçi ve eğitimci yetiştirmek amacıyla kurulmuş olup öğrencileri orta öğretim düzeyinde sağlık mesleđi eğitimi almış ve alanda en az üç yıl başarıyla çalışmış sağlık profesyonelleri arasından sınavla seçilmiştir. Enstitüde sayısı zaman içinde artan farklı bölümlerde üçer yıllık eğitim programları uygulanmıştır. 1990’larda Gevher Nesibe modeline uygun bir dizi yeni sağlık eğitim enstitüsü açılmış, 2000’lerde ise bu modelden vazgeçilerek tüm enstitüler kapatılmıştır. Çalışmamızın amacı özelde Gevher Nesibe Sağlık Eğitim Enstitüsü’nün kurum tarihçesini ayrıntılı olarak ortaya koymak, genelde ise sağlık eğitim enstitüleri ile sağlık meslek liselerinden oluşan sistemle sağlık profesyoneli yetiştirme hakkında bir değerlendirme yapmaktır.

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TOKAT TIP MEDRESESİ

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Anadolu’da Selçuklu Döneminde yapılan hastanelerden biri olan Tokat “Tıp Medresesi-Şifahanesi” *Pervane Mu’inüd-Din Süleyman* adına XIII. yüzyılda yapılmıştır. Günümüz Tokat’ında halk arasında “Gökmedrese”, “Kırkkızlar”, “Bimarhane” ve “Darüşşifa” isimleriyle anılan yapı, 1930 yılından başlayarak günümüze kadar müze olarak hizmet vermiştir. Bu yapıyla ilgili yayınlanmış olan birçok değerli makale ve kitap günümüz literatüründe bulunmaktadır. Bu kaynaklarda yapıya ait bilgiler 1987’de yapılmış olan yenileme çalışması öncesi döneme dayanmaktadır. Yürütülen incelemeler ışığında yapının kompleks olarak inşa edildiği düşünülmektedir. Cantay’ın çalışmalarında medresenin iki yapı olarak inşa edildiği tespit edilmektedir. Günümüzde müze olarak hizmet veren yapıda yürütülen inceleme sonucunda benzer bulgulara rastlanmıştır. Günümüzde antik dönem tıp aletlerinin de sergilendiği yaşayan bir mekân olan Pervane Tıp Medresesi’nin, yenileme çalışmaları sayesinde uzun yıllar hizmet vermesi beklenmektedir.

TOKAT MEDICAL MADRASAH

The Tokat Medical Madrasah – Shifahane (house of recovery) is one of the hospitals of the Seljuk period in Anatolia found in the name of *Pervane Mu'inüd-Din Süleyman* in the 13th century. Today among local people this building is called by several names as “Gökmedrese”, “Kırkkızlar”, “Bimarhane” and “Darüşşifa”. Beginning from 1930 until to the present time, this building has been serving as a museum. There are many valuable articles and books written about this building. Information about this building given in these sources was based on work carried out before the year 1987. In the light of investigations, the building was thought to be designed as a complex structure. In Cantay’s studies, the madrasah was considered to be built as two structures. In our investigation carried out in the museum area, we reached similar results. The Medical Madrasa is expected to survive many years after the restoration work.

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“TA’DİL-İ EMZİCE” ADLI ESERDE YER ALAN BESLENME VE TEDAVİ YÖNTEMLERİ

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Bu bildiri; XVII. yüzyıl Osmanlı müelliflerinden Şuuri Hasan Çelebi’nin, Merzifonlu Kara Mustafa Paşa için Osmanlı Türkçesi ile yazdığı ve her tesbitine bir âyet, hadis, beyit, kıt’a veya özlü bir söz ile örnek verdiği “Ta’dil-i Emzice” (Mizaçların Aslına Müdahale Edilmeden Düzeltilmesi) adlı eserin geleneksel beslenme yöntemleri ve bitkiler ile ilgili bölümlerinin sunulması hedeflenmiştir.

Eser ve müellifi incelendiğinde; “Ta’dil-i Emzice”, dayandığı geleneksel tıp değerleri, kaynakları, konuları ve işleniş yöntemi bakımından bir hekimin kaleminden çıktığı izlenimi uyandırmaktadır. Son yıllarda hazırlanan yayınlara ve internetteki kayıtlara rağmen Şuuri’nin hayatının herhangi bir döneminde tıpla iştigal ettiğine dair sağlam bir bilgiye rastlanmamaktadır. Osmanlı Türkçesinde “hakim” terimi, filozof, tabip, alim gibi mânâları ihtiva ettiği için, döneminde takılan “Şuuri” lakabı günümüz Türkçesinde “psikiyat” olarak değerlendirilmektedir.

Çalışma yöntemi olarak, “Ta’dil-i Emzice” transkripsiyonu yapılarak günümüz Türkçesine aktarılmış ve esere ilişkin ufak çapta bir sözlük çalışması yapılmıştır. Bu çalışmada eserin beslenme yöntemleri ve bitkiler ile ilgili bölümlerinden bahsedilecektir.

Sonuç olarak “Ta’dil-i Emzice” nin, dönemin sosyal ve kültür durumuna, Osmanlı’da hâkim olan geleneksel tedavi prensiplerine ve halk sağlığına yönelik bilgilere ışık tutması açısından, beslenme yöntemleri ve bitkilerin kullanımının işlendiği bölümlerin multidisipliner anlayışla değerlendirilmesi yararlı olacaktır.

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**ABOUT THE NUTRITION AND CURATIVE METHODS THAT ARE
INCLUDED IN “TA’DİL-I EMZICE”**

Peruzat Altınay- Ahmet Kal’a, *Türkiye*

The aim of this study is presentation of some sections about nutrition and herbs noted in Ta’ dil-i-Emzice (Correction of Temperaments) written in Ottoman Turkish by Şuuri Hasan Çelebi dedicated to Merzifonlu Kara Mustafa Paşa. Şuuri is an Ottoman author of the 17th century. Examples from his verses, hadiths, couplets, quatrains and aphorisms are included in the study.

As to the author; -when investigated from the point of the medical principles Ta’ dil-i Emzice is based on, its sources, subjects and the way of handling the subjects is aimed - gives the idea that it was written by a physician. However, in spite of the publications and the records on internet, no substantial information is available about Şuuri’s relation with the medical profession. Since the word “hakim” has several meanings, such as “philosopher”, “physician”, “scholar” in Ottoman Turkish, the sobriquet “Şuuri” can be evaluated as “psychiatrist” in present-day terminology.

“Ta’ dil-i Emzice” is transcribed, and translated to present-day Turkish and a small dictionary of the terminology of the book is prepared and these terms’ present-day Turkish meanings are given. In this study, the sections of the book on nutrition and herbs will be discussed.

As a result it would be beneficial if the sections of Ta’ dil-i Emzice on nutrition and herbs are evaluated with a multidisciplinary approach, from the point of illuminating the dominant medical concept of the period and hence the preventive health attitude of the Ottomans.

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AKŞEMSEDDİN'İN "MÂDDETÜ'L-HAYÂT" ADLI ESERİ VE MUHTEVÂSİ

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Akşemseddin; mutasavvıf, fakih ve şair olduğu kadar tabip olarak da tanınmış çok yönlü bir bilim adamıdır. Bu yüzden o, “tabîbü'l-ervâh ve tabîbü'l-ebdân /ruhların ve bedenlerin hekimi” lakâbıyla taltif edilmiştir. Rûhî ve bedenî hastalığa yakalanmış olanlara bitkisel karışımlarla tedavi uyguladığı, İstanbul'un fethinden önce hekimlik pratiğinde bulunduğu bilinmektedir. Ayrıca, “Risâletü't-Tıp” veya “Mâddetü'l-Hayât” adlarıyla kendisine atfedilen bir tıp kitabı mevcuttur. Ancak tarihi belgelerde eserin adı ve Akşemseddin'e ait olup olmadığı hususunda çelişkili bilgiler kaydedilmiştir. Üç ana bölüm olarak tasarlanan bu bildiri; eserin adının ne olduğu ve kime ait olduğu tartışılıp tespit edilecek, eserin elyazma nüshaları incelenerek tanıtılacak ve eserin muhtevası hakkında bilgi verilecektir.

AKŞEMSEDDIN'S "MÂDDETÜ'L-HAYÂT" AND ITS CONTENTS

Akşemseddin was a versatile scholar who is well-known not only as a sufi, a master of canon law and a poet, but also as a physician. So, he was awarded the titles of “tabîbü'l-ervâh (doctor of souls) and tabîbü'l-ebdân (doctor of bodies). It's narrated that he treated mental and organic diseases with herbal drug compositions practiced medicine in the period before the conquest of Istanbul. Besides, there is a medical book attributed to him, titled “Risâletü't-Tıp” (Treatise on Medicine) or “Mâddetü'l-Hayât” (The Essence of Life). However, historical documents give contradictory evidences about whether or not the book was written by him. This paper is planned to present and discuss three issues: a. the name of the aforementioned book and its writer; b. introduction and analysis of the to manuscript copies of the book; c. information about the contents of the book.

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KÂMİL ŞAHİN'İN TIP TARİHİ İLE İLGİLİ ÇALIŞMALARI

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Kâmil Şahin, 1939 Çorum doğumludur. İlk-orta ve lise öğrenimini Ankara'da tamamladı. 1980'de Marmara Üniversitesi İlahiyat Fakültesini bitirdi. Türkiye'de ve yurt dışında düzenlenen pek çok milli ve milletlerarası kongre, seminer, sempozyum ve şûrâ toplantılarına katılarak yetmişin üzerinde tebliğ sundu ve tamamına yakını yayımlandı. Türk tıp tarihi kongrelerine katıldı. Arapça, Farsça ve Osmanlıca bilen Kâmil Şahin, Selçuklular dönemi vakfiye, kitabe ve sikkeleri üzerine çalıştı. Selçuklu tarihini araştıran bir yazar olup, Danişmendliler (1071-1178) tarihini araştırmakta ve Türk-İslam tıp tarihini (Osmanlılara kadar) beş cilt olarak hazırlamaktadır. Bu bildiride Kâmil Şahin'in özellikle tıp tarihi ve deontoloji üzerine yaptığı çalışmalarını bir araya getirerek, kısa özetler halinde tanıtımını yapacağız. Bu çalışmalardan bazılarını örnek olarak ve ismen şöyle sıralamak mümkündür. 1- Karahanlılar Döneminde Tıp ve Dârü'l-merdâ Hastahanesi; 2- Selçuklu Dönemi Konya Kadı İzzeddin Mâristan-ı Atik Hastahanesi ve Sultan Alaaddin Keykubad Darüşşifası; 3- Mısır Türk Tolunoğlu Hastahanesi, Tabibleri ve Eserleri (265/878); 4- Yeni Belgelerin Işığı Altında Danişmendliler Döneminde Niksar Nizameddin Yağıbasan Tıp Medresesi ve Darüşşifası; 5- Selçuklular ve Osmanlılar Döneminde Kastamonu'da Hastahaneler ve Tıp Çalışmaları Üzerine Bazı Gözlemler; 6- İslam Hukuku Açısında Hitan; 7- Bursa Medreselerinde Görev Yapan Tabiblerin İsimleri; 8- Divriği Darüşşifası, Vakfiye ve Kitabesinin Sikkelerle Karşılaştırılması; 9- Saltuklu Beyliğinde Tıp ve Yakutiye Tıp Medresesi.

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FİLATELİDE İSLAM TABİPLERİ

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Ortaçağ İslâm coğrafyasında bilimin oldukça ileri olduğu inkâr edilemez. Dünya ilmîne olan katkısı ise adeta usta çırak ilişkisi gibidir. Doğuda bilimsellik tartışılırken, Batı karanlıklara gömülmüştür. Bu çalışmada İslâm uygarlığında iz bırakan birçok ünlü tabibin kısa yaşam öyküsü ve tip dünyasına kazandırdıkları kronolojik olarak yer almaktadır. Sunum, dünyanın çeşitli ülkelerinden oluşan pul, ilk gün ve özel gün damgaları gibi filatelik malzemeler ile beraber bir bütünlük oluşturacaktır. Amaç filatelik unsurların sadece bir görsel değil, aynı zamanda tarihe ışık tutan bir öğe olduğunun ortaya konmasıdır.

ISLAMIC PHYSICIANS IN PHILATELY

It is undisputable that science is sophisticated enough in the medieval Islam geography. The contribution of the Islamic world to science is almost like a master- apprentice relationship. When scientific criticizes were carried out in the East, the Western world was in the dark ages.

Short life stories of many physicians who left traces on the Islamic civilization and their contribution to medicine are introduced chronologically. The subject will be presented by means of stamps from all around the world. The philatelic materials include post stamps, first day stamps and special cancellations. The purpose of this presentation is not only recognizing philatelic elements, but to show their values in enlightening history as well.

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TÜRK TIBBINİN MODERNLEŞME SÜRECİNİN ERKEN DÖNEMLERİNDE SÜNNET UYGULAMASINA YENİ BİR YAKLAŞIM: “DR. RIZA NUR USULÜ HİTÂN”

Teoman Atıcı - Ömer Düzbakar - Elif Atıcı, *Türkiye*

Genellikle erkek çocuklara uygulanan ve penisin ucundaki deri (prepusium) parçasının kesilmesi işlemi olan “*sünnet*”, günümüzde en sık yapılan cerrahi işlemlerden biridir. Dünya üzerindeki erkek nüfusun 1/6’sına uygulanan bu işlemin nerede, ne zaman ve niye yapılmaya başladığı kesin bilinmemektedir.

Farklı dini, kültürel ve tıbbi nedenlerle uygulanan ve orijini antik çağa kadar uzanan bu işlem, semavi dinlerden Yahudilikte mecburi, İslamiyet’te faydalı bir gelenek olarak kabul edilirken Hıristiyanlıkta Kıpti ve Habeş Kiliselerine mensup olanlar tarafından uygulanmaktadır.

İslam öncesi dönemlerde de Arabistan’da en sık uygulanan prosedürlerden olan ve Arapça “*khitan*” olarak belirtilen sünnetin din dışı nedenlerle yapılması o dönemlerde nadirdir. Genellikle emeği ile geçinen esnaftan sayılan cerrahların yaptığı bu işlemin İslam medeniyetinde tıp kitaplarında yer alması cerrahiye bir ilim dalı seviyesine yükselten Zehravi ile olmuştur.

Tıp tarihinde uzun dönem boyunca hekimlikten daha düşük seviyede kabul gören cerrahinin 19. yüzyılda anestezi ve antisepsinin keşfi ile hızla gelişmesi, cerrahi bir uygulama olan sünnetin de bu dönemlerde hekimler tarafından daha sık uygulanmasına yol açmıştır.

Ülkemizde 19. ve 20. yüzyıllarda tıp alanında yaşanan modernleşme çabaları ile eğitimde önemli gelişmeler gerçekleşmiş ve birçok kalifiye sağlık elemanı ve hekim yetişmiştir. Bunlardan biri olan ve özellikle sünnet konusuna yakın ilgi gösteren Dr. Rıza Nur, modern uygulamaları da değerlendirdiği kitabı “*Fenn-i Hitân*”ı yazmış ayrıca sünnet işlemini yapabilecek kalifiye elemanların eğitilmesi amacıyla bir okulun açılmasına da ön ayak olmuştur.

Komplikasyon oranı % 0.2-3 gibi düşük oranlarda bildirilen sünnet işleminde birçok farklı teknik tanımlanmış ve enstrüman kullanılmıştır. Bu çalışmada, Dr. Rıza Nur tarafından geliştirilen ve Şubat 1909 yılında “*Yeni usul hitân, yeni kısıkaç*” ismi ile yayınlanan yöntem, o dönemin tıp eğitim ve uygulamasındaki modernleşme hareketleri çerçevesinde değerlendirilecek ve ayrıca günümüz yöntemleri ile karşılaştırılacaktır.

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**A NEW APPROACH TO CIRCUMCISION IN THE EARLY STAGES OF
TURKISH MEDICINE MODERNIZATION PROCESS:
“DR. RIZA NUR CIRCUMCISION TECHNIQUE”**

Teoman Atıcı - Ömer Düzbakar - Elif Atıcı, *Türkiye*

The process of cutting the foreskin (prespium), "circumcision", is today one of the most frequently performed surgical procedures that is usually applied to boys. Where, when and why this procedure, which is applied to over 1/6 of the world's male population, began is not known exactly.

This procedure is applied with different religious, cultural and medical reasons and its origin dates back to ancient times. While it is regarded as obligatory in Judaism and a beneficial tradition in Islam, in Christianity it is applied by Coptic and Ethiopian churches.

Circumcision was one of the most commonly performed procedures in Arabia in the pre-Islamic period and indicated as "*khitan*" in Arabic. Performing circumcision for non-religious reasons was rare in that period. It was thanks to Zehravi, who raised surgery to the level of a branch of science, that this procedure, which was performed by surgeons regarded as tradesmen living by labor, took part in medical books.

Surgery, which was accepted lower than medicine for a long period in the history of medicine, developed rapidly by the discovery of anesthesia and antiseptics in the 19th century, which made circumcision a more frequent surgical practice by physicians.

In our country, significant developments occurred in education and many qualified staff members and physicians were trained by the modernization efforts in the medical field in the 19th-20th centuries. One of the eminent physicians was Dr. Rıza Nur, who showed close attention to circumcision in particular. He wrote a book called "Fenn-i Hitân", in which he also assessed modern applications. He also initiated the establishment of a school that aimed to train qualified personnel for the practice of circumcision.

Many different techniques have been described and different instruments have been used in circumcision, for which a low complication rate of 0.2-3% has been reported. In this study, the method that was developed by Dr. Rıza Nur and published in February 1909 with the name "*New procedures in circumcision and new clamps*" will be evaluated in the context of the modernization movements in medical training and practices of that period and will be compared with the modern methods.

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OSMANLI TIBBINDA "DAĞLAMA" İLE TEDAVİ

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Osmanlı tıbbında uygulanan tedavi metotlarından biri de dağlamadır. Ateşte kızdırılan dağlama aletinin vücudun belirli bölgelerine temasıyla yapılan bu işlemin Çin tıbbına ait bir uygulama olan akupunktur ve moksa noktalarıyla benzerlik taşıdığı söylenmektedir. Bu tebliğde, çok bilinen bir işlem olmakla beraber üzerinde fazla çalışma yapılmamış bir konu olan dağlama ile tedavi üzerinde durularak konuya her yönüyle açıklık getirilmeye çalışılacaktır.

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CONSIDERATIONS ON PROSPER ALPINUS

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The complex of Alpinus work makes him the first authentic author of colonial medicine. His work must be considered one of the most important works of colonial medicine in the Renaissance period. It is thorough and is complete with all necessary observations. Prosper Alpinus states that according to the Egyptians, every kind of illness develops due to hot or cold weather. For this reason they thought that the extremely hot temperature of their region caused the illnesses and that these latter had to be cured through the use of “cold” medicines, or of medicines that provoke cold. In this way, he applied the famous theory of “*contraria contrariis*”. In accordance with Alpinus, Egyptian doctors made a mistake in proposing therapies because they did not evaluate the causes of sicknesses, and did not comprehend the reason of the onset of a disease, but they only treated the symptoms.

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CONSIDERATION OF WOMEN'S STATUS IN THE HISTORY OF MEDICINE AND THEIR ROLE IN THE DEVELOPMENT OF ISLAMIC MEDICINE

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Islamic medicine is one of the most famous and distinguished subjects of Islamic civilization and it's one of the branches of science in which Muslims have shined in. Not only Moslem physicians' works were taught in the Middle Ages in the West, but also their teachings were respected in the medical meetings of the West in Renaissance period until the 11th century AH/ the 17th century AD.

Islamic medicine was deeply influenced by Hippocrates and Galenus's medical principles and opinions, as well as aspects of Iranian and Indian medicine. Though it seems that Muslim physicians didn't take female physicians into consideration, there were many women who were active in medical practice. Perhaps the most important branch of medicine that belonged to women from past to now exclusively, is obstetrics and gynaecology. As obstetrics was undertaken by women, we believe that women were the first practitioners of medicine in primitive societies.

It seems that interest of women to medical practice and medicine isn't relevant to their treatment of men and obstetrics, but the relation of women with medical therapy was the result of their acquaintance to medicinal herbs. Along history, women were charged with important duties and took part of domains of social history, so their role is obvious and undeniable. Of course, they were always covered by superstitions and magic.

However their acquaintance with medicinal herbs caused them not to take this course.

Because of this, sometimes the names and titles used for them are apparently indecorous for the women in this age, but it indicates their medical activity.

In Islamic medicine, women acted as nurse and obstetrician by the side of a physician. This is also the sign of the bounds between men and women and the separation of manly and womanly medical profession. It is very interesting to pay attention to the point that, we can't indicate obstetrics to women as they were well-known in this field, but it indicates that the medical profession did not belong to men merely and women physicians were also active in the field.

One of the most famous physician women was Zeynab- from the Banioud tribe – who was wellknown for ophthalmology and was distinguished from her contemporaries. For this reason, in this paper it is attempted to introduce Islamic medicine briefly and then the activity of Muslim women and their role in medicine and medical practice. We will

also point to the names and titles of active women in the medical field in the Islamic world. To sum up, we want to be well-informed on women's position in the Islamic medical circle.

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ŞERAFEDDİN SABUNCUOĞLU’NUN ANESTEZİ TEKNİKLERİ

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14. yüzyılda Amasya’da yaşamış olan Şerefeddin Sabuncuoğlu 80 yaşındayken resimlendirilmiş ilk Türkçe tıp kitabını yazmıştır. Cerrahiyetü’l Haniye adlı bu kitapta tıbbın pek çok dalı ile ilgili bilgiler verilirken anestezi ile ilgili olarak da kullandığı metodları ayrıntılı bir şekilde tarif etmiştir.

Bu tarifler günümüz modern anestezisinde kullanılan yöntemler ile pek çok benzerlik içermektedir. Örneğin: Çocuk ve erişkin dozlarının farklı olarak bahsedilmesi kullandığı ilacın bir kiloya / doz mantığı ile verildiğini göstermektedir. Yine ameliyat öncesi bazı ilaçların kullanılması günümüzde kullandığımız ameliyat öncesi medikasyon ile çok benzerdir. Hastaların ameliyat sonrası rahatça dinlenebilmesi yaklaşımı günümüz modern ameliyathane sonrası derlenme odaları ile bire bir aynıdır. Şerefeddin Sabuncuoğlu anestezi açısından değerlendirildiğinde; çağının çok ötesinde ve günümüzdeki modern anestezi-tıp yöntemlerini yüzyıllar öncesinde uygulamış büyük bir tıp adamıdır.

ANESTHESIA TECHNIQUES BY SEREFEDDIN SABUNCUOGLU

Serefeddin Sabuncuoğlu lived during the fifteenth century in Amasya. During the early period of the Ottoman Empire, Amasya was a center of commerce, culture, and arts. Throughout this period, Serefeddin Sabuncuoğlu practiced medicine in the Amasya Hospital, which was built in 1308. In 1465, at the age of 80 years, he wrote a book called Cerrahiyetü’l Haniye. This is the first illustrated Turkish-written medical text book, consisting of three chapters, 191 topics, and 412 pages.

Serefeddin Sabuncuoğlu operated the human body well before the development of aseptic technique and modern anaesthesiology. He used a combination of mandrake root and almond oil for analgesia and general anesthesia.

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ABÛL KASIM AL ZAHRAVİ'NİN KİTAB AL-TASRİFİ

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Abûl Kasım Al Zahravî (930-1013), Kordoba yakınlarındaki *El-Zahra*'da doğduğu için bu ismi almıştır. Kordoba üniversitesinde öğrenim gördü. Endülüs'ün Emevi halifelerinden III. Abdurrahman'ın ve II. Hakem'in devrinde saray doktoru olarak çalıştı. İslam bilginleri arasında cerrahînin babası olarak bilinir. Birçok cerrahî operasyon ve dağlama uygulamaları yapmıştır. *Kitab al-Tasrif* adlı eserini oluştururken zamanında Kordoba üniversitesine toplanan antik kaynaklardan da yararlanmıştı. Eseri ilk olarak *Gerard de Cremona* tarafından 1519'da Latinceye çevrilmiştir. Bildiride Zahravî'nin hayatı, eserinin kaynakları ve *Kitab al-Tasrif*'den etkilenen eserler ele alınacaktır.

ABU'L KASIM AL-ZAHRAVİ AND HIS BOOK AL-TASRIF

Abu'l Kasım Al Zahravî, known in the west as Abulcasis, was born in 936 AD in El-Zahra in the neighborhood of Cordoba. He was a court physician to caliph Al-Hakem II of Andalusia. After a long medical career, rich with significant original contribution, he died in 1013 AD. He is best known for his work on surgical operations described in his famous medical encyclopaedia called *Al-Tasrif*, which is composed of thirty volumes covering different fields of medicine. *Al-Tasrif* was first translated into Latin by Gherard of Cremona in 1519. The sources of *Al-Tasrif* and the works influenced from it are subjects to be dealt with this paper.

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**A COMPARATIVE STUDY OF DENTISTRY IN *ABUL QASIM AL-ZAHRAWI'S*
BOOK AL-TASRIF AND *IBN AL-QUFF'S* BOOK *AL-'UMDAH Fİ AL-JIRĀḤAH***

Hasan Dadgar - Adel Khoshnood - Gholam Hhosein Rahimi - Shahram Dadgar
Mohammad Ebrahim Zaker - Mohamad Javad Zia, *Iran*

Comparative study method for the review and analysis of pathology and science issues and subjects, are used for studies on the history of science, particularly medical science. However, such study in the field of dentistry is almost empty. It is a fact that specific medical topics such as cholera are much more studied than any other ones in history of medicine. Topics such as dental garlic have a special place in the history of science as well as the current world. Special attention was given to knowledge and innovation on the subject was created by two great scientists during the Muslim period: Abul Qasim Al-Zahrawi's book *Al-Tasrif*, and Ibn Al-Quff's book *Al-'Umdah fî Al-JirāḤah* can be named in terms of scientific progress.

In this research a descriptive and an analytical method has been tried in the comparative knowledge of dental ideas in the books *al-Tasrif* by al-Zahrawi and *Al-'Umdah fî Al-JirāḤah* by Ibn al-Quff, and the similarities differences between them. A comparative study of dentistry in the Islamic period is necessary, and this study was possible because of the two scientists in the field of dentistry. While there are similarities between them, a difference can be seen in the knowledge in some areas that could also help society progress.

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KÜTAHYA HALK TIBBİNDA KULLANILAN KIZILCIK ÇORBASI

Nuriye Değirmen, *Türkiye*

Kızılıçık tarhanası çorbası, Türkiye'nin iç Rge bölgesinde yer alan Kütahya ilinde geleneksel halk tıbbı uygulamalarından biridir. Bu çorba Kütahya'da hasta çorbası olarak da ifade edilir. Kızılıçık çorbası yüzyıllardır bölgenin insanları tarafından yaşatılan bir şifa geleneğidir. Kütahya halkı soğuk algınlığı, grip gibi rahatsızlıklarında ve ishal olduklarında kızılıçık çorbası içer. Bu yazıda, Kütahya'da kızılıçığın özellikleri, kızılıçığın halk arasında kullanılış şekilleri, kullanım amaçları, kızılıçık tarhanasının ve çorbasının yapılışı, kızılıçığın bilimsel olarak kanıtlanmış tıbbi yararları sunulacaktır.

CRANBERRY SOUP USED AS FOLK MEDICINE IN KÜTAHYA

Cranberry tarhana soup is one of the traditional folk medicine practices in Kütahya. Kütahya is located in the Aegean region of Turkey. This soup is known as the "patient's soup" in Kütahya. Cranberry soup is current as a healing tradition practised by the region's people for centuries. Kütahya's people drink cranberry soup when they catch cold, have flu and diarrhea. In this article, the characteristics of cranberry, using form of cranberry, how cranberry is consumed and for which purposes, the construction of cranberry tarhana and soup, and the scientifically proven medical benefits of cranberries will be discussed.

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JORJANI: A GREAT MOSLEM PHYSICIAN

Mahmoud Jaafari-Dehaghi, *Iran*

Seyed Ismail Jorjani is one of the most outstanding Iranian physicians in the history of Islamic Medicine. He lived from 1042 to 1136 AD. It is said that he had an important role in the transmission of Greco-Roman medical heritage. Jorjani's contribution to the enlightenment in medical sciences in Iran and other Islamic countries was of great importance. Among his other works Zakhire-ye Kharazmshahi is recognized as an integrated and comprehensive medical encyclopedia. It is written in ten volumes as follows: the first volume consists of six chapters on the context of medical sciences, four elements, humors and temperaments, and the anatomy of human organs. The second volume is written in two chapters on the function and activities of the human body. Volume three deals with maintenance of health; volume four is about the diagnosing diseases. The other volumes concern on topics such as different diseases of the body and the ways of their treatment, inflammations, guidelines for hygiene, poisons and noxious substances, and the last volume of two chapters is an introduction to therapeutics. The aim of this article is to introduce the life of Seyed Ismail Jorjani and his very important book the Zakhire, a great Islamic medical encyclopedia.

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ARRANGEMENTS ABOUT PATIENTS CONFINED TO BED AT THE ENDERUN PALACE HOSPITAL AND ARRANGEMENTS ABOUT SERVICES

Nilüfer Demirsoy, *Türkiye*

The *Enderun* Hospital was ordered to be built inside the New Palace (*Saray-ı Cedid*) in Istanbul by Fatih Sultan Mehmet. This hospital was known as the “Room of Patients” or “*Enderun Bimarhane*”. It was different than the other *Enderun* hospitals of the former palaces of Edirne and Istanbul (*Saray-i Atik-i Amire*) because it was built on a place called “Boot Door” (*Çizme Kapısı*). It is known as the small hospital of the Enderun Organization within the new palace. The arrangements of Enderun hospitals consisted of; which patients should be hospitalized and to which rooms, how to call the doctors, how to carry or transport patients, how many patients should be transported by the carriages. These topics were explained in detail in historical sources. In addition, how to inform the relatives of a patient deceased at the hospital and how to discharge patients: how long visitors ought to stay with patients, what visitors should do inside the hospital rooms, when and how visitors leave the hospital, were also issues explained in detail. In our study, today’s service applications and arrangements of hospitalized patients are compared with former Enderun hospital arrangements in detail.

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MEDICAL PRACTICE AND ETHICS IN ANCIENT CIVILIZATION

Beshir El-Kateb, *Syria*

The human being since his creation started to think about existence and death. He tried to find out the causes of diseases, to protect and save his life.

There were two important centers of civilization in ancient history. These centers were in the valley of the Nile and the valley of Euphrates. Though, we can see the Babylonian and the Egyptian civilization and the most ancient medicine.

Greek medicine didn't replace these two medicines until the 6th century BC. Hippocrates, the Greek (460 –320 BC) succeeded in separating medicine from religion and constructed medicine on a scientific base. After the defeat of the Greek army by the Roman army in 148 BC, Greek medicine was transferred to Rome. Later on the Romans organized the medical profession and its practice. After the decline of the Roman Empire, the power was transferred to Constantinople and in this period medicine stopped its progress leaving the problems of people's health to the church.

The rise of Islam could be considered as an important era in the history of world civilizations. Islam separated science and religion. The Arab-Muslim caliphs especially in the Abbasi period strongly encouraged the translation of old Greek, Indian and Persian scientific literature including medicine to Arabic language. Though, they made a real reanimation of the old literature, they also added their experiences and were able to reach the top of progress of medicine in that time. A similar evolution in sciences and particularly in medicine was noticed in Islamic Spain and Sicily which were the gates of new European scientific reawakening and the basic beginning of modern practice and ethics of medicine.

İBN-İ SÎNÂ'NIN KÂNÛN'UNDA PANZEHİR HAZIRLAMA YÖNTEMLERİ

Gülşah Eser, *Türkiye*

İbn-i Sînâ (980-1037) dünya tıp tarihine adını altın harflerle yazdırmış bir hekimdir. Onun, El-Kânûn Fi't-Tıbb adlı şaheseri, yüzyılları aşan ve geçerliliğini yitirmeyen bir tıp kitabı olagelmiştir. Çağımızda da bitkisel ilaçlarla yapılan tedavilerin öne çıkmaya başlaması, İbn-i Sînâ'nın Kânûn'unun değerini bir kez daha ortaya koyarak, eserin geçerliliğini yitirmediğinin bir kanıtı olarak söylenebilir.

Bu çalışmada; El-Kânûn Fi't-Tıbb'ın ikinci bölümünden yararlanılmıştır. Çalışmada belirlenen amaçlardan biri, İbn-i Sînâ'nın bir hekim olarak, herhangi bir zehirlenme vakasında zehrin etkisini yok edebilmek için hangi bitkileri hangi zehir türüne karşı panzehir olarak kullandığının saptanabilmesidir. Çalışmanın diğer amacı ise, İbn-i Sînâ'nın zehirler konusunda uygulamış olduğu tedavi usullerinin belirlenmesidir.

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19. VE 20. YÜZYIL OSMANLI HASTANELERİ

Abdulkadir Güzel

İnsanlığın varlığıyla birlikte olumsuz çevre ve beşerî şartlar nedeniyle ortaya çıkan hastalıkları tedavi etmek amacıyla kurulan tesislere hastane denilir. Anadolu Selçuklu Devletinden 19. yüzyıla kadar Anadolu'daki hastanelere darüşşifa, bimaristan, darülafiye vb isimler verilmiştir. Selçuklular döneminde Kayseri'de Gevher Nesibe, Sivas'ta İzzettin Keykavus, Divriği'de Turan Melik, Çankırı'da Cemaleddin Ferruh, Kastamonu'da Pervaneoğlu Ali, Tokat'ta Pervane, Amasya'da ise Anber bin Abdullah darüşşifaları kuruldu. Selçuklulardan sonra Anadolu'da hakim olan Osmanlılar ise İstanbul, Bursa, Edirne ve Manisa gibi önemli idari merkezlere yeni darüşşifalar eklediler. Anadolu yarımadası ve Balkanlarda hayırsever insanlar tarafından vakıf olarak yapılan bütün darüşşifalarda yoksullara ücretsiz sağlık hizmetleri sunulmuştur. Daha sonra çeşitli salgın hastalıkların zamanla hızla yayılmasına paralel olarak hastane sayılarında artışlar olmuştur. Yabancıların 19. yüzyılın başlarında kurduğu ve dini vasıflara sahip sağlık kurumlarında ise misyonerlik faaliyetleri ön plana çıkmıştır. Bu dönemde özellikle Amerikalılar Osmanlı vatandaşı Hristiyanların sağlık hizmetlerini karşılamak için Merzifon, Kayseri, Talas, Tarsus, Antep, Sivas ve Urfa'da hastaneler kurmuşlardır. Salgın hastalıkların yaygın olduğu bu dönemde sultan II. Abdulhamid'in annesinin kurmuş olduğu İstanbul'daki "Bezmi Alem Valide Sultan Gureba Hastanesi" Osmanlı İmparatorluğunda hastane kelimesinin kullandığı ilk yapı olmuştur. 19 ve 20. yüzyılda gerek devletin teşvikleri sonucu gayri müslimlerin kurmuş olduğu hastaneler, gerekse devletin kurduğu Gureba ve Hamidiye hastaneleri günümüzde halen aktif olarak kullanılan değerli sanat eserleridir. Söz konusu hastaneler İzmir, İstanbul, Şanlıurfa, Gaziantep, Samsun, Karabük, Balıkesir, Manisa ve Aydın gibi illerdedirler. Bunların önemli bir bölümü halen sağlık alanında kullanılmalarına karşılık nadir de olsa sosyal amaçlı kullanılan da vardır. Daha çok doğal ortamdan elde edilen taş malzemelerle kurulan söz konusu yapıların bulunduğu alanlar, salgın hastalıkların geçmişteki etki sahası hakkında fikir vermeleri bakımından da ilgi çekicidirler. Örneğin zührevî hastalıklar için yapılan hastaneler ile frengi hastaneleri hastalıkların dağılışı hakkında ilginç bilgiler sağlamaktadır.

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AZERBAIJAN'DA TIP TARİHİ İLE İLGİLİ ELYAZMA ESERLER: ARAŞTIRMALAR, YAYINLAR

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Azerbaycanda tıbbın tarihi birkaç bin yıl öncelere dayanıyor. Ulu dedelerimiz ruh ve vücut sağlımlıklarının muhafazası için zaman – zaman çeşitli tedavi yolları aramışlar. Aradıkları tedavi usullerini uzakta değil, kendi etraflarında – doğada, çeşitli bitkilerde, minerallerde ve başka doğal nimetlerde bulmuşlar. Aynı zamanda, iman ve inançlarına saygıyla yanaşarak, şifa dualarından da faydalanmışlar. Bu gün elimizde yılların, asırların sınavından geçip gelmiş, halk tıbbi olarak adlandırdığımız tedavi usulleri var. Şunları ilmi yünden araştıran tıp uzmanları bu ulu şahısların bilgilerinin derinliğine, onların bilgeliğine hayran oluyorlar. Asırlardır, onların tababetle ilgili bilgileri elyazmalarında korunarak bizlere kıymetli emanet gibi ulaşmıştır.

Hazırda Azerbaycan Milli İlimler Akademisi Füzuli Elyazmaları Enstitüsünde tıpla ilgili, sayısı yaklaşık 400 kadar kıymetli elyazmaları korunur. X – XVIII yüzyıllara ait bu yazma eserlerin 222'si Farsça, 71' Arapça, 70'i Türkçe yazılmıştır. Bu yazma eserler arasında Ali ibn Abbas Mecusi'nin "Kamil'üs-Sina'a at-Tibbiyya" (X. asır), Ali bin Hüseyin el-Ensari'nin "İhtiyarati-bedi" (1363), Mir Muhammed Mumin'in "Tohfetul-muminin"(1669), Murtezakulu Şamlu'nun "Hırka" (XVII. asır), Hasan ibn Rıza Şirvani'nin "Sıraçüt-tıp" (XVII. asır), Abulhasan Marağayi'nin "Mualiceti-munferide" (1775), Derviş Nidai'nin "Menafeün-nas" (elyazma 1838'de köçürülmüştür) ve başka eserler muhafaza edilmektedir. Bu yazma eserlerin esnasındaki eski tıp ilminin – tababetin bugünkü yaşamdaki yeri ve önemi bilim adamlarımız, araştırmacılar tarafından öğrenilmektedir. Bu bilim adamlarının hizmetlerinin sonucu olarak tıp, eczacılık, anatomi ilminin tarihi araştırılmış, halk tababetinin tarihi alanında çok sayıda önemli eserler kaleme alınmış, yayınlamıştır.

Son yıllarda Azerbaycan'da tıp tarihinin araştırılması ve tebliği (yayıması) alanında en uğurlu (başarılı) sonuçlar Prof. Dr. Farid Alekberli'nin adı ile bağlıdır. Şark (Doğu) tababeti ile ilgili araştırmalarının sonucu olan ciddi ilmi eserler (sayısı 100'den fazla ilmi makale ve 15 kitap) kaleme almış bu değerli alimin en önemli eseri ise, zannımızca, son yıllarda yarattığı "Azerbaycan Tıp Tarihçileri Birliği"dir. Şimdiye dek iki konferans düzenlemiş (2005 ve 2006 yıllarında) birliğin esas amacı Azerbaycan'da tıp ilminin tarihini araştırmak, tıpla ilgili eski ve orta çağ Azerbaycan alimlerinin

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elyazmalarının tercümesi, araştırılması ve yayımlanmasıdır. En önemlisi şu bilgileri tıp uzmanlarının yardımı ile çağdaş tıba getirerek onlardan faydalanmaktır.

Azerbaycan’da tıp tarihi ile ilgili esas çalışmalar AMBA Füzuli Elyazmalar Enstitüsünde aparılır. Son 17 yılda sayısı yaklaşık 25 olan kitaplar basılmıştır. ”Halk Tababetinin İziiyle”, “Tıbname”, “Dođu Tababeti ve Milli Yemeklerimiz”, “Dođunun Bin Bir Sırrı”, “Orta Asır Eczacılık Sözlüğü”, “Nushacat”, “Kifayeyi-Mansuriyye” vb. Bu gibi kitaplar hem tıp uzmanları, hem de tüm okuyucular tarafından ilgiyle karşılanmıştır.

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MEDICAL ETHICS IN ISLAMIC MEDICINE

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The concept that medicine is exclusively the product of western minds remains unquestioned by most individuals. A review of any of the standard texts or encyclopedias regarding the history of medicine would support this view. Most texts give little or no mention of the advancements made by ancient Indian, Chinese or, particularly, medieval physicians. During the Middle Ages Muslim physicians played a considerable role in the field of medical development as a whole and medical ethics in particular.

Al-Razi (Rhazes) was a famous physician and writer, whose medical writings greatly influenced the Muslim world as well as Western Europe. al-Razi in his book al-Hawi advises physicians to continue reading medical books during their medical practice and at the same time he stresses the importance of rational cogitation and personal experience in treating patients in order to get the best beneficial outcome. Ali ibn Radhwan composed what may be considered the most important book in the field of medical ethics during the Medieval Ages. This book deals with different aspects of medical ethics. In his book Sharaf al-Tibb (Honor of Medicine), he divided diseases into four types, then he explained the physician's attitude ethical towards every type. On fatal diseases, for example, ibn Radhwan advises the physician to reach the correct diagnosis and prognosis, as he may be able to apply the proper way of treatment to elongate the patient's life. al-Zahrawi (Albucasis) who lived in al-Andalus (Spain), and died there in 1013 AD, is considered one of the most celebrated surgeons of the Middle Ages. In the introduction to the surgical treatise of his book al-Tasrif, al-Zahrawi cautioned in treating fatal diseases, saying "do not treat mischievous maladies, lest you get the name of mischievous doctors". Ibn-Hindu in his book Miftah al-Tibb wa-Minhaj al-Tullab (The Key of Medicine and The Curriculum of the Students) has embodied the outlines of what is now known as the medical education ethics. The aim of this paper is to shed light on some of the medical ethics writings of the most prominent Muslim physicians of the Medieval Ages, to reveal their accomplishment and contribution to medical ethics.

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KAN DOLAŞIMI TEORİLERİNDE İSLAM BİLGİNLERİNİN KATKILARI

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Galen'in (130-201) dolaşım teorisine göre; kan karaciğerde oluşup sağ kalbe gelir, burada hava ile karışıp görünmez gözenekler yoluyla sol kalbe geçerek vücuda dağılırdı. Bu teori, bütün bilim dallarında etkin olan “otoriteye kuvvetle bağlılık” anlayışı nedeniyle Batı tıbbında 17.yy'a kadar egemenliğini sürdürmüştü; teori İslam tıbbında da benimsenmiş; ancak İslam tıbbının bu görüşten uzaklaşması İbn ün-Nefis'in 13.yy'da küçük kan dolaşımını keşfetmesiyle olmuştur.

İbn Sina (980-1037) da Galen'in kan dolaşımı teorisini desteklemiştir. Galen ve İbn Sina'nın görüşlerine son derece hakim olan İbn ün-Nefis (1210-1288), yaptığı dürüst gözlemler, önyargısız yorumlar ve bağımsız kişiliği sayesinde bu büyük otoriteleri eleştirebilmiştir. İbn Sina'nın Kanun'unun Anatomi bahsine yazdığı “Şerh Teşrih el-Kanun li'bn Sina” isimli şerhinde ventriküller (karıncıklar) arasında İbn Sina'nın savunduğunun aksine bir kanal bulunmadığını bu nedenle kanın sağ ventrikülden sol ventriküle akciğer yoluyla geçmesi gerektiğini, hava ile karışmasının da akciğerlerde gerçekleştiğini belirtmiş, koroner dolaşım ile ilgili de bir önerme ortaya koymuştur. Küçük kan dolaşımını Batıda ilk olarak dile getiren bilim adamı Servetus'dur. 1924'e kadar onun bu buluşu yapan kişi olduğuna inanılmıştır. Freiburg Tıp Fakültesi'nde okuyan Mısır'lı doktor Muhittin et-Tatavi, sunduğu doktora tezinde küçük kan dolaşımının Servetus'tan 300 yıl önce İbn ün-Nefis tarafından kanıtlandığını ortaya koymuştur.

Benzer şekilde kapiller dolaşımın; Bolonya'lı Marcello Malpighi (1628-1694) tarafından 1661'de keşfedildiği sanılsa da kılcal damar sisteminden açık seçik söz eden ilk kişi, İbn ün-Nefis'in öğrencilerinden İbn el-Kuff (1233-1286)'tur. İbn el-Kuff “Kitab el-umdeh fi sınaat el-cirahah” (Cerrahlık Sanatı Hakkında Temel Kitap) adlı eserinde kılcal damar sistemini anlatmıştır.

Görüldüğü üzere, kan dolaşımı teorilerinde İslam bilginleri, Batı dünyasından yüzyıllarca önce önemli buluşlar ortaya koymuşlardır. İbn ün-Nefis, küçük kan dolaşımını; İbn el-Kuff, kılcal dolaşımı ilk tarif eden bilginler olarak bilim tarihinde hak ettikleri yeri almalıdır.

Bu çalışmada amacımız, Doğu-Batı yarıştırmayı yapmak değil; bilimin evrensel olduğu görüşünden yola çıkarak Doğu dünyasındaki bilginlerin yaptığı bilimsel çalışmalarını gün ışığına çıkarmak ve haklarını teslim etmektir.

CONTRIBUTIONS OF MUSLIM SCIENTISTS TO BLOOD CIRCULATION THEORIES

According to Galen's (2nd century AD) circulation theory, blood produced in liver was transported to the right side of the heart, where it was mixed with air and passed to the left side of the heart via invisible pores. The blood then was distributed throughout the body. Due to "strict obedience to authority" prevalent in all scientific fields, this theory continued to dominate Western medicine until the 17th century and was also adopted by Islamic medicine. However, Islamic medicine departed from this view following Ibn al-Nafis's discovery of pulmonary circulation in the 13th century.

Avicenna (980-1037) also supported Galen's blood circulation theory. Ibn al-Nafis (1210-1288), who fostered a complete understanding of the views of Galen and Avicenna, was able to bring criticism to these authorities due to his fair observations, unbiased interpretations and independent character. In "Sharh' Ma'na Al Qanun", his comment on the anatomy chapter of Avicenna's Qanun, Ibn al-Nafis stated that, in contrast to Avicenna's opinion, there was no channel between the ventricles. Hence, the blood should migrate from the right ventricle to the left ventricle via lungs, where it was also mixed with air. In addition, Ibn al-Nafis also proposed a model for coronary circulation.

The first scientist in the Western world, who described pulmonary circulation, was Servetus. Until 1924, he was believed to be the first person in the world to make this discovery. Dr. Muhyo Al-Deen el Tatawi, who studied at Freiburg Medical School, manifested in his PhD thesis that pulmonary circulation had been proven by Ibn al-Nafis 300 years earlier than Servetus.

Similarly, despite the view that capillary circulation was discovered by Marcello Malpighi from Bologna (1628-1694) in 1661, the first person explicitly mentioning the capillary system was Ibn al-Quff (1233-1286), one of Ibn al-Nafis's students. In his book, "Kitab al-Umdah fi Sinaat al-Jirahah" (A Basic Book on the Art of Surgery), Ibn al-Quff depicted the capillary system.

It is obvious that Muslim scientists made important discoveries on blood circulation theories hundreds of years before the Western world. The significance of Ibn al-Nafis and Ibn al-Quff in the history of science should be acknowledged as they were the first scientists to describe pulmonary and capillary circulation, respectively.

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In this study, it is not our intention to engage in a East-West comparison; but we rather try to unveil and acknowledge the scientific studies of researchers from the Eastern world with the notion that science is universal.

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FOUNDATION OF CODE OF ETHICS IN ISLAMIC HOSPITALS

Iqbal Akhtar Khan, *Pakistan*

With the belief that medical knowledge is part of knowledge of Al-Mighty Allah “Who taught man what he never knew (*Al-Quran*)”; and Prophetic guidance “From many aspects of knowledge the two preferred ones are *Ilm ul Adyan* (knowledge of religion) and *Ilm ul Abdan* (knowledge of medicine), the believers erected foundations for the practice of medical profession, in Islam. Being inspired by the assertion of Iman Al-Ghazali that provision of efficient and prompt medical care to the individual patient is *Fardh Kifaya* (a duty that some members of Muslim community carry in lieu of the whole), Muslims treated medicine as religious necessity for the society. In Islamic state this is a duty, which the *Khalifa* (Head of State) owes to the nation. It was in this context that, during the caliphate of Ummays and Abbasides, maximum development of Islamic Medicine took place.

Credit goes to Caliph Al-Walid I (705-715 AD) for establishing the first hospital, which, however, was no more than leprosaria. The first true Islamic hospital was established, in Baghdad, during the reign of Caliph Haroon ul Rashid (786-809 AD) with Jibraail Bukhtyishu (renowned physician from Jundishapur School of Medicine) as head. The clinical staff, entrusted with additional duties of teaching and training the medical students, was highly competent in providing medical care based entirely on scientific analysis (concept of modern Evidence Based Medicine). The health care network expanded swiftly and by the 12th century, the city of Baghdad had 60 hospitals. The facility, with passage of time, was extended to each and every corner of the great empire. One of the largest hospitals, ever built, was Mansuri Hospital at Cairo (completed in AD 1248), comprising of the entire available specialty units for 8000 patients, with separate male and female wings.

Having full faith on Al-Hadith “for every disease, there is a remedy”, and being fully convinced that there is no censorship on research in Islam, Muslim rulers developed a culture of research in health care set ups, motivating Muslim scholars and scientists to find possible cures for ailments. They imported giants in medicine from all reputable institutions of globe, set up centers of high excellence for translation of Greek, Byzantine, Syriac, Persian, Chinese and Indian fountains of knowledge into Arabic and facilitated opportunities for travel along the large empire to quench the thirst for new knowledge and exchange of ideas with local expertise. Medical students, after having completed prescribed courses of *Ilmul Nazri* (Theory) and *Ilm ul Aml*i (Practical Training), were required to pass a licensing examination. Being inspired by Prophetic Sayings “Whosoever treats people without having obtained adequate knowledge of

medicine, becomes responsible for any harm done to them” it was decided to establish a reasonable criterion for monitoring medical practitioners, by a competent regulatory body (the modern concept of medical councils).

With the staunchest belief that God’s mercy is accessible to all people irrespective of their race, religion, citizenship and socio-economic status, the entire service in the hospitals, in that era, was provided absolutely free; all burden being on the state. Every patient was given specialized attention. As quite rightly described by Owsei Temkin “Practitioners in Islam perceived that every ailment had something unique about it, consequently the prescribed diet or drugs also had to be individualized.”

Spiritual tranquility was considered a key component in bodily health as the patients were given appropriate advice based on religious dictate. The modern concept of defining health by the World Health Organization, “a state of complete physical, mental, social and spiritual well being and not merely the absence of disease or infirmity” has its foundation on the experience of the golden era of Islamic Medicine.

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ORIGIN OF CONCEPT OF QUARANTINE: CORRECTING THE HISTORICAL MISTAKE

Iqbal Akhtar Khan, *Pakistan*

The term “Quarantine” (originating from the Venetian dialect form of Italian *quaranta giorni* meaning 40 days) is used to refer to compulsory physical separation (including restriction of free movements) of a healthy individual or such a group of individuals who have been potentially exposed to a contagious disease. At present, the three internationally quarantinable diseases, recognized by the World Health Organization, are plague, cholera and yellow fever. But the concept of modern preventive quarantine is strictly related to plague, one of mankind’s greatest scourges, which has swept away millions of people over the centuries. According to a document kept in the Archives of Dubrovnik, the Rector of Seaport of Republic of Ragusa (nowadays - Croatia), in 1377 AD, officially issued the so called “*trentina*” meaning 30 days’ detention for all nautical travelers coming from the areas known to be infected with plague. The period was later on extended to 40 days in view of the definition contained in the Aphorism of Father of Medicine, Hippocrates (460-377 BC) that says that a disease manifesting itself after 40 days could not be acute, but chronic, so it could not be plague.

Although the idea of “contagion” was clearly suggested by the Roman scholar Marcus Terentius Varro (116-27 BC), different nations have been adopting, since ancient times, varying strategies to prevent dissemination of contagious diseases. The Bible mentions the separation of people with leprosy from other people as early as 1513 BC, as recorded in Leviticus chapter 13 of the Old Testament. However, this was “isolation” which must be considered distinct from the term “quarantine”. Whereas the former denotes separation and confinement of the individuals already known to be infected with a contagious disease, the later is essentially the same procedure but with suspected (however, not yet confirmed harbored and potential transmitter) of the disease.

To make the record correct it must be made known that the Apostle of God, *Muhammad peace be upon him* (570-632 AD) categorically advised:

“If you hear of an outbreak of plague in a land, do not enter it; but if the plague breaks out in a place while you are in it, do not leave that place.”

Sahih Al Bukhari. 7.624

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His followers endorsed his “ Saying (*Hadith*)” as demonstrated by the incident when the second Muslim Caliph *Umar ibn al-Khattab* (reigned 634-644 AD) went to Ash-Sham (present Syria). When he reached Saryb, near Tabuk, he heard that plague had broken out in Ash-Sham where the Muslim army was present under the command of *Abu Ubaida bin Al-Jurrah*. He consulted the people, their opinion being split. Some said “we have come for a purpose and we do not think it is proper to give it up”. Others said “you have along with you other people and the companions of Allah’s Apostle (*Suhaba Karam*) so do not advise that we take them to this epidemic.” Afterwards *Abdur Rahman bin Auf* came and narrated the above-cited *Hadith* prohibiting entry to such a place. This persuaded the Caliph to announce his decision to return to Madina Munawwara.

Since long it has been continuing practice, in the literature to attribute the credit of origin of quarantine to Republic of Ragusa, but the above given citation clearly indicates that there is dire need to correct the record and the credit must be given to whom it is due.

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THE ORIENTAL MEDICAL TERMS IN GEORGIAN MEDICAL MANUSCRIPTS OF THE 10TH - 19TH CENTURIES

Nani Khelaia - Ramaz Shengelia, *Georgia*

The oriental (Iranian, Arabic and Turkish) lexemes commonly used and those detected in the Georgian historical medical documents are examined in the paper. A centuries' old historical contacts between the Georgians and Iranian, Arabic and Turkish peoples weren't only military by nature, but peaceful relations be it occupation, annexation or taxation. Relations have greatly contributed to the existence of medical terminology in Georgian medical books. Careful examination of these events from the historical point of view makes it easier to understand the penetration of such borrowings.

The Georgian manuscripts of the 10th -19th centuries are the main source for the analysis of the adopted medical terminology. We have identified Persian, Arabic and Turkish terms and systematized them by the following method. For example:

- a. Anatomy and physiology terms (adola (Arabic): muscle; akhal (Persian): hand artery; göz (Turkish): eye);
- b. Illness, symptom and syndrome terms (saratani (Arabic): carcinoma; sarsami (Persian): meningitis; damla (Turkish): paralysis);
- c. Pharmacology terms (matbukh (Arabic): decoction; sharbath (Persian): syrup);
- d. Drug names: Medical plants (akirkirha (Arabic): *Artemisia dracunculus*; zangabil (Persian): *Curcuma longa*; khavarti (Turkish): *Lactuca sagittata*); Herbals origin (nushastagi (Persian): *Amylum tritici*); Animals origin (andzaruth (Arabic): Jelatinae); Minerals origin (lagvard (Arabic): *Lapis lazuli*).

In Georgian manuscripts the proven oriental insertions are undoubtedly the result of historical relations and points to the fact that Georgian authors, in the different epochs, used as references the medical works of Iranian, Arab and Turkish authors.

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**INFORMATION ABOUT THE ORIENTAL MEDICAL MANUSCRIPTS AT
THE NATIONAL CENTRE OF MANUSCRIPTS**

Nani Khelaia, Ramaz Shengelia, *Georgia*

A descriptive classification of oriental manuscripts to make a catalog commenced in the past century. In the Arabic Collection of the Oriental Fund of National Center of Manuscripts there are up to 1500 manuscripts, in the Persian Collection – 773, in the Turkish Collection – 275 handwritten books in Turkish language, containing 350 works. Here are also 510 Persian, 319 Arabic and 300 Turkish documents. Among them we are going to identify various manuscripts with medical contents.

The great number of manuscripts in oriental languages found in Georgia could be explained, on one hand, by the history of Islamic trends in Georgia and in particular, in Tbilisi, which, in the east, was regarded as one of the significant Moslem centers and on the other side by the close political, economic and cultural relations between the people of Georgia and Islamic countries.

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ANADOLU'DAKİ SELÇUKLU DARÜŞŞİFALARINA BİR BAKIŞ VE İLK SAĞLIK TESİSİ GEVHER NESİBE DARÜŞŞİFASI

Engin Kurt, *Türkiye*

Anadolu Selçukluları yaşamları boyunca birçok badire geçirmelerine rağmen sağlık hizmetlerini asla ihmal etmemişlerdir. Selçuklular devrinde bilhassa tababete çok önem verilmiş, tıbbî konular ilmî esaslara bağlanmış, hekimler, cerrahlar yetişmiş, tıp medreseleri açılmıştır. Sağlıkla ilgili bu yapılarda, bir yandan halka hizmet verilmiş, bir yandan da usta-çırak ilişkisi içerisinde gelecek kuşaklar için hekim yetiştirilmiştir. Selçuklular döneminden günümüze ulaşan mimarî eserler ve bunlar arasında tıp tarihi açısından önemli olan darüşşifalar, Anadolu Selçukluları'nın medeniyet seviyesini gösteren en önemli delillerdendir. Bu bildiride de kültürel yapılarımızdan Anadolu'daki darüşşifaların genel özelliklerine değinilerek, ilk sağlık tesisi Gevher Nesibe Darüşşifası'ndan bahsedilecektir.

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HONEY AS A VULNERARY – A PRECIOUS GIFT TO MANKIND

Johannes Müller, *Germany*

Honey is one of the oldest wound healing agents of mankind known today. Even in the so called ‘Edwin Smith Papyrus’, an ancient Egyptian book on surgery of the 16th century BC, the world’s earliest surviving document about surgery, honey is mentioned as a topical trauma therapeutic. Recently honey has been rediscovered as a treatment for chronic wounds and wounds of immune-deficient patients. Therefore, it seems to be essential to trace back its medical-pharmaceutical tradition and investigate in how far it can explain and support present applications.

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AVICENNA AND EDUCATIONAL POEM

Majid Nimrouzi - Hossein Kiani - Alireza Salehi - Abdolali Mohagheghzadeh, *Iran*

Urjuzeh – Tebbi [Al-Urjuza fi al-tibb] is one of the less recognized works of Avicenna in Iran. Avicenna –wrote it in verse as a poem for education in Arabic. Urjuzeh is a complete course on medicine written in 1326 distiches in meter of Rajaz (a kind of poetry meters). Educational poem is kind of poetry that gives priority to educational aims and the delivery of scientific concepts to literal and poetic aspects. Based on the Iranian medical approach, disease develops as result of the disequilibrium of four humors: blood (dam), bile (safra), black bile (soda) and phlegm (balgham). Avicenna's poem Urjuzeh is a simple and fluent text and medical issues were provided briefly and without detailed explanations. The book starts with thanksgiving God and expressing compliments to Prophet Mohammad (peace on him). Then the definition of teb (medicine) and seven kinds of tabieeat. Theoretical and practical medicine is explained in two sections. The fact that these are Latin, French and English translations of Urjuzeh reveals the great importance given by Europeans to Urjuzeh as a complete course of medicine, but unfortunately this valuable work has not been translated to Persian yet. Shiraz University of Medicine (Research Center of Traditional Medicine and History of Medicine) started a project for the translation of Urjuzeh to introduce this precious work to Iranian physicians.

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OSMANLI TILSİM MÜHÜRLERİ

Haluk Perk, *Türkiye*

Tılsım mühürler klasik anlamda temsil özelliği taşımaları da yapım teknikleri, formları, yazıların ters kazılması, kullanım şekilleri sebebiyle mühür, üzerlerinde bulunan yazı ve şekiller sebebiyle de tılsım özelliği taşırlar. Kişileri ve mekânları koruduğuna inanılan dini yazı ve semboller barındıran tılsım mühürlerin çıkışı neolitik döneme kadar iner. Tarihin günümüze yakın dönemlerinde de süren bu gelenek 18. yüzyıl ile 20. yüzyıl arasında Osmanlı Devletinde de görülür. Bu çalışmada Osmanlı tılsım mühürlerinden örnekler ve baskı örneklerinden yola çıkılarak tılsım mühürlerin Osmanlı'daki gelişimi anlatılmaktadır.

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**THE MOST COMMON NON-SURGICAL TREATMENTS OF EYE DISEASES
BY *HUNAIN IBN ISHAQ***

Mohammad Yahya Sabbagh, Syria

After a short biography of Hunain (*'Abū Zayd Ḥunayn ibn 'Isḥāq al-'Ibādī*) and brief information about his work in the school of translation, his known achievements in all fields of medicine, I will concentrate on his works on the eye and its diseases and how he professionalized the practice of medicine which was followed up by many Arabian physicians. Many books began to be translated from Greek medical literature; and many books were written by ophthalmologists such as *Ali Ibn Isa* (his famous book is *Tazkert El-kahalen* (Notebook of the Oculists)), *Thābit ibn Qurra*, *Ibn al-Nafis* (his known book is "*Al-mohazab fe Alkohl Elmojarab*") and other physicians who are called by researchers on history "*Al-Kahalen*", which means one who is specialized on eye diseases. During the period of these physicians, a physician practiced all branches of medicine from head to toe, while ophthalmology was expressed as a separate profession. Then I will discuss about Hunain's innovative book "*Elaasher Makalat Fe Eleyn*" (Ten Treatises on Ophthalmology) and how this book influenced all the books that following physicians wrote. Then I will discuss the most common non-surgical treatments that he mentioned in his works and his special achievements in the field of eye diseases and the herbal drugs he mentions frequently in his book and how he treated eye diseases by means of non-surgical methods.

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HUMAN EMBRYONIC DEVELOPMENT IN THE LIGHT OF THE HOLY QUR'AN

Syed Sultan Shah, *Pakistan*

The Holy Qur'an is a book of Divine guidance that has also unveiled some facts pertaining to science. The Qur'an underlined the creation of the universe, the creation of man and the embryological development in some verses, but it is only in the context of God's creativity. The development of the human embryo in the uterus has been referred to in various verses. The first revelation to the Prophet of Islam (PBUH) also contained such reference. Data pertaining to human reproduction is scattered in the Muslim Scripture. A careful study reveals that the Qur'an mentions seven stages of human embryology. The first stage is nutfah or reproductive unit that may be sperm or ovum. Then it becomes nutfah amshaj or zygote that is the result of the union of male and female reproductive cells. It implants itself inside the womb and embryonic development starts. It is converted into 'alaqah that is a leech-like hanging mass that enters another stage termed as mudghah that resembles a lump of flesh. According to hadith literature each stage lasts 40 days. Then al-ruh or the spirit is breathed into it. Now the skeletal system begins to appear which is 'izam in Quranic terminology. The next stage is lahm that can be regarded as the muscular system. Now embryo enters the last stage when it is fully developed. It was termed in the Qur'an as khalq akhar. Now the foetus is ready for delivery. The Qur'an says that it is endowed with all faculties like seeing and hearing (sama' and basr). It is pertinent to mention that the Book told about these stages at a time when there was no technique like ultrasound. Some western scholars like the French surgeon Dr Maurice Bucaille and the Canadian embryologist Dr Keith L. Moore discussed on Quranic embryology. Muslim scholars like Dr Azindani and Dr. Tahir al-Qadiri have dealt with this topic, but not in detail. The paper will analyse the previous research in this field and the Qur'anic verses pertaining to embryology will be elucidated in the light of hadith, exegetical literature and the latest scientific knowledge.

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**THE THERAPEUTIC PROPERTIES OF BLACK SEED (NIGELLA SATIVA)
AS VIEWED BY IBN-SINA**

Imad Sabouni, *Syria*

Ibn-Sina wrote about the therapeutic usages of black seed in his book *Al-Qanun*. He mentioned the following different uses of black seed:

- 1-Cosmetics: used to treat degenerative warts, vitiligo, and albinism.
- 2-Swelling and pustules: mixture with vinegar is applied on galactic pimples, and it dissolves as well as inflamed swellings.
- 3-Ulcers: mixture with vinegar for both inflamed ulcers and ulcerative scabies.
- 4-Head organs: useful for cold especially if fried and pasted in a linen package and applied on the forehead. Useful for both chronic headaches and Bell's palsy if soaked in vinegar for a night then crushed into powder in the morning, then given to patient to inhale. It's a dilator especially for nasal mucosa. Boiling with vinegar is useful for tooth pain when gargled especially with pine wood.
- 5- Ocular organs: useful if its powdered form is sniffed with Iresaa fat in the treatment of the eye humor.
- 6- Excretory organs: it expels worms if painted on navel, causes menorrhoea, and can be given mixed with honey and hot water for treating kidney and bladder stones.
- 7- Fever: it dissolves and cures swelled inflammation fever.
- 8-Poisons: animals run away from its smoke. Useful for tarantula bite.

The aim of this paper is to shed light on the therapeutic properties of the black seed (*Nigella sativa*) as described by Ibn-Sina in his book *Al-Qannun*.

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MÜSLÜMAN TIP TARİHİNDE EBUL-KASIM EZ-ZEHRAVİ

Naile Süleymanova, *Azerbaycan*

Dünyanın ünlü cerrahları arasında Ebul-Kasım Xallaf ibn Abbas ez-Zehravi hususi bir yer tutuyor. Batı'da Ebulkasis gibi tanınan cerrah X. ve XI. asırlarda Kordova'da yaşamış İbn Sina'nın müasiri (çağdaşı) olmuştur. Tahsilini Kordova'da alan ez-Zehravi yaşadığı devirde halifetin en meşhur cerrahı idi. Ez-Zehravi muhtelif hastalıkları ameliyatlarında yeni metod ve usuller tatbik ediyordu. O, göz cerrahı gibi de birçok uğurlar (başarılar) kazanmıştı. Tıpta ilk defa "katarakt" terimini ez-Zehravi kullanmış ve bu göz hastalığının müalicesini (tedavisini) yapmıştır. Ez-Zehravi hemçinin (keza) ilk defa olarak kemik veriminin müalicesi metodlarını ortaya koymuştur. O, orta asrın yegâne tıp alimidir ki muhtelif hastalıkların müalicesi ve ameliyatı zamanı yeni cerrahi aletler yapmış, onlardan istifade kaidelerini izah etmiştir. Onun iki yüze yakın cerrahi aletlerinin resimleri bulunmaktadır. O, hekim olmakla yanaşı aynı zamanda müderris idi. Hekimler yetiştiren ez-Zehravi derslerinde Hippokrat'tan ve Galen'den misaller getirmeği çok seviyordu. Ez-Zehravi tıbbı dair eserleri olan bir alim idi. Onun en meşhur eseri otuz ciltlik "Kitab ez-Zahrevi" adlı ansiklopedik eserdir. Diğer bir eseri ise otuz tıbbi makaleden ibaret olup "Kutub at-Tasrif" olarak adlanır ki, bu makalelerden otuzuncu makalesinin XII. asırda yazılmış elyazması nüshasının biri Azerbaycan'da, diğeri ise Türkiye'de bulunur. Müslüman tıp alimi hakkındaki özete onun talebelerine tavsiye ettiği böyle bir ifadesi ile son veriyoruz: "Yüce Allah bizi görüyor, odur ki, menfaat için ameliyat yapmayın".

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İSLÂM TİBBİNİN BAŞLANGICI MESELESİ

Kâmil Şahin, *Türkiye*

İlk insan ve ilk peygamber Hazreti Âdem'in (a.s.) yaratılışı ile başlayan insan sağlığı ve tıp konusu, Hazreti İdris (a.s.) peygamber zamanında, ilâhî vahiyle Cenabı Hak tarafından Hazreti İdris (a.s.) peygambere bildirilmiştir. Hazreti İdris (a.s.) peygamber de ilk defa tıp ilmi ve astronomi ilmi ile meşgul olmuştur.

İnsan sağlığına çok büyük önem veren yüce dinimiz İslâmiyet'te ise, Cenab-ı Hak yüce kitabımız Kur'ân-ı Kerim'de, tıp ilminin bütün inceliklerini açıklamıştır.

Peygamberimiz Hazreti Muhammed (s.a.s.) de, bir hadis-i şerifi ile tıp ilminin bütün inceliklerini bildirmiştir. Sahabe-i kiramdan hekim tabibler de, Uhud Savaşı sırasında, mikrobun ilk defa varlığını tespit etmişlerdir. Daha sonra gelen İslâm Türk tıp hekimlerinden hekim İbni Sina ve hekim Akşemseddin Hazretleri gibi hekimler de mikrobun varlığını ortaya çıkarmışlardır. Bizim bu tebliğimizde; "İslâm Tıbbının Başlangıcı Meselesi" konusunda, İslâmiyetin tıp ilmine getirdiği yeniliklerden ve tedavi yöntemlerinden söz edilecektir.

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SULTAN ABDÜLAZİZ'İN ÖLÜMÜ ÜZERİNE VERİLEN RAPORLAR

Hasan Ünlü, *Türkiye*

Sultan Abdülaziz'in tahttan indirilmesinden beş gün sonra odasında bilek damarları kesilmiş bir vaziyette bulunması, ölümünün ne şekilde gerçekleştiğini tartışılır hâle getirmiştir.

Bu konuda birçok şey yazılıp söylenmişse de bütün bunlar konuyu hâlâ kesin olarak aydınlatamamıştır. Aydınlatılabilmesi için siyasi şartların ve olayların yanında, tıbbî bilgilerin de göz önünde tutulması gerekmektedir. Çünkü burada bir insanın bilek damarlarının kesilmesi söz konusudur. Bir insan kendi damarlarını ne ölçüde, ne kadar derinlikte keser, bir bileğini kestikten sonra diğer bileğini de kesebilir mi, bu kesim şekli nasıl olur vs. teknik bilgileri de bilmemiz gerekmektedir.

Her ne kadar ölümden sonra verilen iki rapor da ölümün cinayet şeklinde gerçekleştiği söylenmişse de bu raporların tıbbî açıdan yeterli olmadığı görülmektedir. İlk rapor beş doktorun imzasını taşır ve bu rapor yeterli görülmediği için bunun yerine bu sefer on dokuz doktorun imzasını taşıyan ikinci bir rapor hazırlanmıştı. Resmi olarak ilân olunan ikinci rapor da aynı şekilde yeterince açık olmadığı gibi darbeyi gerçekleştiren Hüseyin Avni Paşa'nın baskısı ile yazılmıştı. Üstelik doktorlar cenazeyi ayrıntılı olarak incelemek istedikleri zaman kılıcına dayanmış olan Hüseyin Avni Paşa tarafından şu şekilde karşılık bulmuşlardı: *"Bu cenaze Ahmed Ağa, Mehmed Ağa değildir; bir padişah cenazesidir. Onun her tarafını açtırıp size gösteremem!"* Bunun üzerine doktorlar, olayı kendilerine anlatıldığı gibi kabul etmişler ve raporu da bu sûretle yazmışlardı.

Tıbbî açıdan yeterli olmayan raporun ilmî mânâda kabul görmesi mümkün görünmemektedir.

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GEÇMİŞTEN GÜNÜMÜZE ÜLKEMİZDE VEBAYA KARŞI YAPILAN MÜCADELE

Elif Vatanoğlu - İnci Hot, *Türkiye*

Genellikle kemirici hayvanlar arasında görülen veba, şiddetli pandemiler ile milyonlarca insanın canını kıyarak büyük göçlerle yayılmıştır. Hindistan, Çin gibi ülkelerde endemik bulunan hastalık ticaret yollarıyla Uzakdoğu'dan Orta Asya'ya, Mezopotamya ve Yakındoğu'ya ulaşmıştır. Ülkemizde 1803, 1811, 1812, 1813, 1815 ve 1822 yıllarında salgınlar görülmüş, 1836-1837 yıllarında görülen son salgında ölü sayısının 20000-30000 bulunduğu tahmin edilmektedir. Bu salgında hastalar Kız Kulesi'nde kurulan Mat'ünin Hastanesi'nde tecrit edilmiştir. Veba salgınları karantina ile önlenebilmiştir. Karantina yerleri 1830 yılına doğru ortaya çıkar ve genelleşir. Veba şüphesi taşıyan insanların eşyaları ile hastalık kemirgenleri taşıyan gemiler karantina yerlerine kapatılır. Vebalı yerler tecrit edilir, ölülerin eşyaları yakılır, dezenfeksiyon artırılır. 20. yüzyılın başına geldiğimizde 1919 yılında Mısır'dan vapurla yurda giren hastalık 13 kişilik endemiye neden olmuştur.

THE STRUGGLE AGAINST PLAGUE FROM PAST TO PRESENT IN TURKEY

The disease called "plague" which is generally seen among rodent animals was spread out by big migrations causing the death of millions of people. The disease at an endemic stage in the countries like India and China reached the Far East to Asia, Mesopotamia and the Near East by the commerce lines. There were epidemics in our country in the years of 1803, 1811, 1812, 1813, 1815 and 1822; during the last epidemic between 1836-1837, it is estimated that 20.000-30.000 people died. During the epidemic, patients were isolated at the Mat'unin Hospital which was founded at Kız Kulesi. Plague epidemics could be stopped by quarantine. Places for quarantine were formed just before 1830, and afterwards it became routine. The daily objects of sick people or those suspected to be sick, as well as ships carrying sick rodents were put in the quarantine. The places that were infected with plague were isolated, objects of dead people were burnt and disinfection applications were increased. At the beginning of the 20th century in 1919, the disease carried by a ship from Egypt to Turkey caused an epidemic of 13 people.

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VACCINE PRODUCTION AGAINST MYCOBACTERIUM IN PLANTS

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Tuberculosis is the widest spread disease with an average of 9.4 million new cases each year. Only in the year 2008 more than 1.7 million people died of it making 4500 deaths a day. We investigated the feasibility to produce antigen subunit vaccines against Mycobacterium in inexpensive production facilities by plant transformation. Conventional transformation techniques are connected with some major disadvantages like the risk of transgenic pollen flow to the open environment. This problem can be reduced drastically by the plastid transformation method. Since plastids are inherited maternally, pollen-mediated gene flow is reduced to a very small probability. Thus a much higher security can be achieved and additionally the plastid genome transformation system is expected to mediate increased expression of recombinant protein. Along with the highly immuno-protective antigens Ag85A, esat-6 and fbpA, the membrane protein MMPI was also tested which confers immune response to tuberculosis and cross-protection for further mycobacterial pathogens.

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DERVİŞ NİDAİ'NİN “MENAFE'ÜN-NAS” ESERİNİN BAKÜ NÜSHASI

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Sultan II. Selim devrinde yaşamış, sultan sarayında hekimbaşı olmuş, “Tebabeti-besriyye ve biteriyye”, “Ketabi-eseriyye ve hekimiyeyi tibbiyyeden cem”, “Manzum baytarname”, “Tenbihname”, “Menafeün-nas”, “Esrar-i-gencmeni” vb. eserlerin yazarı Derviş Nidai'nin “Menafeün-nas” eserinin bir nüshası Azerbaycan Bilimler Akademisi Fuzuli Elyazmalar Enstitüsü'nde B-6293/ 30052 numarası ile muhafaza olunmaktadır. 16. yüzyıla ait, eski Osmanlı Türkçesi ile nastelik hattıyla yazılmış, Arap ve Fars kelimeleri ile zengin, 222 sayfa hacminde olan bu elyazma eserin tıp tarihinde büyük ehemmiyeti var. Zira, alim kendisine kadarki Arab-Fars dilli tıp kitaplarını okumuş, “halis Türk dilinde” değerli bir kitap ortaya koymuştur. Eser giriş ve 60 babdan ibaretdir. Yazar girişte “Şemsden zerre”, “behrden katre” insanın ne kadar şerefli olsa da, nice yıl ömür sürse de, nihayet bir gün olağanüstü kuvvetlerin hükmü karşısında zayıf olduğunu, derdine ilaç bulamadığını kaydeder ve yüzünü Allah'a tutarak bu kitabı insanlara yardım için yazdığını söyler. Kitap hekim bulunmayan yerlerde tabibe, mualiceye (ilaçlara) ihtiyacı olan insanların kendilerine hangi ilaçların gerekli olduğunu öğretmek maksadı ile kaleme alınmıştır. Kitabın yazılma nedenini açıkladıktan sonra, yazar onun 60 babdan ibaret olduğunu ve her babda hangi hastalıktan, mualiceden, ilaçlardan bahsettiğini gösterir. Tıp ilminin gerekliliğini, ilaçların, tabiblerin gerekli olduğunu değerlendiren alim kaza ve kaderi de unutmuyor. Her bir şifanın Allah tarafından izinli olduğunu bildirir ve Hz. Peygamberin (s.) sözlerinden faydalanıp yazıyor: “Yüz şifa hazinesinden derman iç, yukarıdan izin yoksa şifa bulmayacaksın, zira “dert onun, derman da onundur”. Âlim daha sonra Hz. Musa'dan, onun baş ağrısı ile ilgili bir rivayet de söylüyor. Kitapta Hz. Peygamber (s.) hadislerinden, dini hikmetlerden Arapça örnekler tercümesi ile birlikte verilmiştir. Derviş Nidai Hz. Peygamberin (s.) hadislerinden birinde şöyle buyurduğunu hatırlatır: “Al-ilmî ilmanî: ilmül-beden, sümme ilmül-edyan”, yani ilm ikidir: biri beden ilmi ve diğeri dinler ilmidir. Amma beden ilmini evvel zıkr etdi; zira ki, bir kişi hasta olsa, aklı ve gönlü şikest (malül) olur, süst (uyuşuk) olur. Din ilmi tahsil ile fer ile olsa, bu beden ilmini evvel bulup öğrenmek gerekir”.

Derviş Nidai'nin “Menafeün-nas” eseri bu gün de tıp ilmi için, insanlar için faydalıdır. Bu elyazma kitap ile ilgili şimdiye dek yaklaşık on tane ilmi makalemiz yayınlanmış ve kitap neşre hazırlanmıştır.

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POMEGRANATE AS MEDICINE IN IRANIAN AND ISLAMIC MEDICINE

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Pomegranate or *Punica granatum* L. (Punicaceae), commonly known as “Anaar” in Iranian medicine, is a widely distributed tree since ancient times. This plant grows from Iran to India and is cultivated over the Mediterranean region and other parts of the world like US. The history of pomegranates with respect to the development of human history is impressive. This fruit, believed to be sacred, is included in several religious rites from Zoroastrian to Christianity and Islam. Over the past millennia there has been an increasing interest to this fruit. Scientific investigations have laid a credible basis for some of the traditional and ethnopharmacognostical uses of this fruit. Pomegranate is used in traditional practices of different parts of the world for the treatment of several gastrointestinal, dermatological and sexual disorders. In the Iranian traditional medicine systems, pomegranate has been used extensively as a valuable remedy for thousands of years. Some of the Iranian practitioners were also familiar with the fruit and mentioned its effects in their books and notes. Pomegranate is mentioned in the Quran, books of religion and hadiths. In some of them, the fruit is mentioned as an ingredient that is found in paradise. The pomegranate is the symbol of the ancient capital of Islamic Spain under the Nasrid dynasty, Granada in Andalusia, from which the city gets its name. The ethnomedical uses, pharmacological properties and medical benefits claimed for the use of pomegranate in Iranian traditional medicine, as well as the introduction and description of it in the Quran verses and an overview of the present knowledge about it, will be discussed in this paper.

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