

DEVELOPMENT OF TURKISH WELLNESS PHILOSOPHY AND RECONSIDERATION OF SIFAHANE CONCEPT: THE CASE OF THE DARUSSIFA OF BAYEZID II¹

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ABSTRACT

It is observed that darussifa (sifahane, hospital, medical centre²), which had always been one of the most significant medical institutions in Anatolia within the last thousand years, has several characteristics in common with the *Wellness Centre*, which is a common concept in the United States of America (USA). The USA sought for shaping a new lifestyle with the wellness healthcare concept, which has been deliberately developed after the 1960s. In tourism, many different indigenous health philosophies, which have been developed by many different cultures, such as “Traditional Chinese Medicine (TCM)” or “*Ayurveda*”, for thousands of years, began to expand and globalize. Within this context, there are numerous medical centres (sifahane) in Turkey and one of the examples, Darussifa of Bayezid II in Edirne, has been renovated and turned into a museum through renovation of its physical structure. In this study, the authors attempted to discuss the under-recognized concept of music therapy in Darussifa through the case of Darussifa of Bayezid II in Edirne, within the context of developing a “Turkish Wellness Philosophy” for healthcare sector and health tourism concept in Turkey, and they also planned to bring this subject up for discussion.

Keywords: Health tourism, Darussifa, Wellness, Music Therapy, Edirne, Turkey.

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² Although the actual word is Darussifa, it is commonly used as “sifahane” in Turkish.

TÜRK WELLNESS FELSEFESİNİN OLUŞTURULMASI VE DARÜŞŞİFA KONSEPTİNİN YENİDEN DEĞERLENDİRİLMESİ: II. BAYEZİD DARÜŞŞİFASI ÖRNEĞİ

ÖZET

Anadolu’da son bin yıllık zaman diliminin en önemli sağlık kurumlarından biri olan darüşşifanın (şifahane), günümüzde Amerika Birleşik Devletleri’nde (ABD) sıkça rastlanan *Wellness Center* kavramı ile benzer özellikler taşıdığı görülmektedir. ABD, 1960’lı yıllardan sonra bilinçli olarak geliştirmiş olduğu wellness sağlık anlayışı ile yeni bir yaşam tarzı şekillendirme yoluna gitmiştir. Turizm etkisinde ise “Geleneksel Çin Tıbbı (GÇT)” ya da “*Ayurveda*” gibi farklı birçok kültürün binlerce yıldan beri geliştirdiği yerel sağlık felsefeleri yayılarak küreselleşmeye başlamıştır. Türkiye’de de bu bağlamda pek çok şifahane mevcuttur ve bunlardan biri olan Edirne’deki II. Bayezid Darüşşifası hâlihazırda restore edilmiş ve fiziki yapısı tekrar kültüre kazandırılarak bir müzeye dönüştürülmüştür. Bu çalışmada, henüz yeteri kadar bilinmeyen Darüşşifa’daki müzikle tedavi uygulamaları, Türkiye’nin sağlık sektörü ve sağlık turizmi konsepti için “Türk Wellness Felsefesi” oluşturmak bağlamında Edirne’deki II. Bayezid Darüşşifası örneği üzerinden ele alınmaya çalışılmış ve bu uygulamaların tartışmaya açılması planlanmıştır.

Anahtar Kelimeler: Sağlık turizmi, Darüşşifa, Wellness, Müzikle Tedavi, Edirne, Türkiye.

1. INTRODUCTION

The medical centres (Sifahane), which has been established within the tradition of charitable foundation in Turkish-Islamic civilization, share similarities with the concept of “*Wellness Centre*” in the USA. With its notion of *wellness* healthcare, the USA created a brand new lifestyle and ensured prevalence of healthy living philosophies, such as “Traditional Chinese Medicine” or “*Ayurveda*”, which have been developed in thousands of years by many different cultures, although they are perceived differently across the continents. These two examples are perceived as holistic lifestyles. Other individual factors, such as Hawaiian massage, Thai massage or hot stone massage, from other cultures are used for a healthy living in other parts of the world. Within this context, we may conclude that many local therapy methods or applications become global in time (Ergüven, 2014).

In this process, the contribution or potential contributions of the regions including Turkey to this wellness trend should be considered. Health tourism is currently divided into three main groups by the Ministry of Health: (1) Medical Tourism (2) Thermal Tourism and (3) Elderly (Geriatrics) and Disabled Tourism. Sifahanes are also included within the context of thermal tourism. Sifahanes may serve as a successful model especially for emerging

health tourism product in terms of rediscovering and reviving Turkish healthcare insight ant to contribute to the development of the contents of health tourism. When the examples of other tourism philosophies in the world are reviewed, it is conceived that sifahane offers a handy but inert resource for our country to create Turkish wellness philosophy. Creating awareness, being authentic and highlighting authenticity in this era become crucial in terms of sustainability, where many tourism products and destinations in market are becoming increasingly standardized. Within this context, it would be appropriate to categorize health tourism, particularly SPA-Wellness tourism, as a type of special interest tourism and to develop and release these products accordingly. So it is necessary to consider that at least one facility is as important as the building, equipment, furnishings and technological infrastructure called *hardware*, or maybe even more important than all of these, and it becomes a crucial factor in customers' decision-making process. Within this context, TCM or Ayurveda should be understood as a life philosophy experienced in its original place, or an alternative or complementary medicine. In this study, the authors tried to give a brief definition of the concept of darussifa. And then the Darussifa of Bayezid II in Edirne is introduced, the music therapy method used in this Darussifa is discussed and conclusions and suggestions are made.

2. PROBLEM

Today, means of transportation are more accessible and more people are travelling for various products of health tourism. The internationally competitive healthcare industry and well-trained professionals also contribute to this development. On the other hand, many tourism destinations improve their images and try to reach new target groups by offering services for healthy living. Bringing in \$ 70 billion in revenue, health tourism justifies these efforts. Turkey also aims to diversify tourism products and increase tourism revenues, and thus, to increase its share by launching new initiatives in health tourism industry. The number of healthcare tourists increases up to 480.000 when operations in healthcare centres are added to the number of healthcare tourist exceeding 300.000 in 2013, and it is aimed to reach around \$ 20 billion health tourism income with 2 million international tourists in 2023 (TÜRSAB-*Association of Turkish Travel Agencies- Health Tourism Report*, 2016). Therefore, the need for more effective promotional activities and for improvement of competitive environment are emphasized (Çoşan, 2014). Another supportive initiative is that it is aimed to generate \$ 3 billion-revenue by offering service to 1.500.000 international tourists, 600.000 of whom are expected to visit for therapeutic purposes, in 2023 in thermal tourism, which is sub-branch of health tourism (TÜRSAB Health Tourism Report, 2016). More examples may be given, however, the authors believe within this context

that the concept of Darussifa, which is inspired by Turkish-Islamic tradition of the last thousand years in Anatolia, may be reconsidered as an essential factor within the process of becoming a signature brand and improving promotional and competitive activities while creating an internationally-recognized health tourism infrastructure. While healthcare tourists are looking for a physical infrastructure at international standards, they also want to experience a unique and deep-rooted healthcare culture.

In this study, the lack of promotion of darussifas, which have thousands of years of history, and the music therapy method used in darussifas is discussed as the main problem in today's highly-competitive environment among various destinations in health tourism.

3. THE OBJECTIVE OF THE STUDY

When the future of tourism or the tourism of future are analysed, or when the new trends in tourism are discussed, it is observed that the discrepancies, i.e., highly modern or authentic expectations are become prominent. When the healthy living concepts, which are not currently as popular, but have proven successful hundreds of years ago, such as TCM or Ayurveda, are reviewed, it is observed that the concept of Darussifa, which is inspired by Turkish-Islamic tradition, is old and sophisticated enough to answer healthy living demands of modern people. Darussifas are social life centres, which were considered a part of the külliye (Islamic-Ottoman social complex) concept. In this study, it is aimed and planned to discuss the rarely-known music therapy practices in Darussifa through the case of the Darussifa of Bayezid II within the context of developing "Turkish Wellness Philosophy" for healthcare industry and health tourism concept in Turkey.

4. SCOPE OF THE STUDY

While it is aimed with this study to contribute to the development of Turkish health tourism, it may also be stated that this study will also be a corporate social responsibility work in terms of investigation, promotion and reconsideration of Darussifa of Bayezid II in Edirne, which was selected because one of the researchers work at a university located in Thrace. Within this context, Sifahanes are discussed in this study in general terms, however, Darussifa of Bayezid II located in Edirne is the object of this study.

5. METHOD

Darussifa of Bayezid II was visited three different times and examined in terms of its architecture, landscape and areas of application; the literature was reviewed starting from the information signs, brochures, etc., and Enver

Şengül's (2008) *Music Therapy within the History of Culture and Darussifa of Edirne Sultan Bayezid II* was utilized and Ratip Kazancıgil's (1994) *The First Faculty of Medicine in Edirne: Külliye of Sultan Bayezid II* was regarded as a guideline. This current study was prepared in accordance with the secondary literature. Empirical studies are considered to be carried out in further studies by developing through the feedbacks and criticisms received.

6. DARUSSİFAS

The institutions, which were established within the tradition of charitable foundation in Turkish-Islamic Civilization, especially in Seljuk and Ottoman Empires, where the patients were treated free of charge regardless of who they were, and where practice- and observation-based medical sciences education, are called "Darussifa". The word darussifa is derived from the Arabic word Dar al-Shifa, which is a combination of the words "dar" (door, house, place, location) and "şifa" (treatment, healing), and it means "door of health" or "house of health" and also used as "sifahane" in Turkish. As in the case of Amasya Darussifa, it is observed that the word "Bîmarhâne" is also used instead of darussifa in some resources. When we examine the etymology of the word, it is observed that bimarhane is also used as "bimaristan", and this Persian word is derived from the combination of *bimar* (patient) and the suffix *-istan*, which is used for creating place names. The name *maristan*, which is colloquially used for "asylum", is also commonly used. The Central Asian Turks used *darülmerza* instead of bimaristan; the Seljuk used *darülafiye* and *darüşşifa*; and the Ottomans used *darüssıhha*, *şifahane*, *Bimarhane* ve *tumarhane* together with *darüşşifa* (Kemaloğlu, 2014).

The Turkish emperors had the first examples of darussifas built in Syria and Egypt. The darussifas began to appear in Anatolia after 17th century. The darussifas in the Ottoman period were built as foundations and funded by the royal family, administrators or other notable people. It is observed that many goods and other sources of income were devoted in order to provide a sustainable service. Darussifas were institutions with reliable, trustworthy and well-qualified personnel (Kemaloğlu, 2014). Foundation certificate-charters of darussifas were regulated on the basis of Islamic Laws (Sharia), and the matters, such as the purposes of establishment, sources of income, the physicians and other personnel, their manners of work, income distribution and supervision, and administration, were determined down to the last detail. While many of those institutions offered healthcare services, there were also other institutions offering medical education (*medresetü'l etıbbı*) in additional buildings. Nine recognized Darussifas in the Ottoman Empire are given in Table 1.

Table 1: Darussifas of the Ottoman Empire (According to their dates of built)

Province	Name of the Darussifa ³	Date of Built
Bursa	Yıldırım Bayezid Darussifa	1399/1400
Istanbul	Fatih Sultan Mehmet Darussifa	1470
Edirne	Sultan II. Bayezid Darussifa	1484-1488
Manisa	Hafsa Sultan Darussifa	1539
Istanbul	Haseki Hürrem Sultan Darussifa	1550
Istanbul	Süleymaniye Darussifa	1553-1559
Istanbul	Atik Valide Darussifa	1582
Istanbul (Üsküdar)	Nurbanu Valide Sultan Darussifa	1583
Istanbul	Sultan II. Ahmet Darussifa	1609-1617

Resource: Şengül, 2008, p. 125.

As it will be explained further, darussifas offered a treatment concept ahead of their time by using odours, water and music as treatment instruments. Since music therapy emerges as a significant factor in developing Turkish wellness philosophy within this context, the darussifas that offered music therapy in Turkish-Islamic Civilization are listed in Table 2.

Table 2: Darussifas in Turkish-Islamic Civilization that Offered Music Therapy (According to their dates of built)

Province	Name of the Darussifa	Date of Built
Damascus	Nureddin Zengi Darussifa	1154
Kayseri	Gevher Nesibe Darussifa	1205-1206
Sivas	Divriği Ulu Camii ve Darussifa	1228-1229
Amasya	Amasya Darussifa	1308-1309
Istanbul	Fatih Sultan Mehmet Darussifa	1470
Istanbul	Enderun Hospital (In Topkapı Palace)	1478
Edirne	Medical Madrasah and Darussifa of Bayezid II	1488
Istanbul	Medical Madrasah and Darussifa of Süleymaniye	1557

Resource: Şengül, 2008.

³The darussifas in Ottoman period were named after their donators.

6.1. Darussifa of Bayezid II

Külliye of Bayezid II, which was designed and built by mimar Hayreddin (Hayreddin the architect) (Şengül, 2008) by order of Bayezid II on a green field on the bank of Tunca River in 1488, became prominent with its architecture and it was one of the most significant health, social, cultural, educational and religious institutions; the külliye featured the following: “1. Mosque, 2. Darussifa (Hospital), 3. Madrasah, 4. Tabhane (guesthouse), 5. Imaret (kitchen, soup kitchen, cellar), 6. Double Turkish Bath, 7. Mill, 8. Bridge, 9. Water Wheel, 10. Mehterhane (Janissary House) and Primary School, 11. Muvakkithane (the place to determine the time for ezan). The double Turkish bath, mill, water wheel, mehterhane and primary school were demolished and disappeared. The double Turkish bath, mill and water wheel were somehow located, but there are no information or documents on the location of mehterhane and primary school” (Şengül and Bilar, 2007, p. 24; Şengül, 2008, p. 94). Trakya University has taken over these sections from the General Directorate of Foundations in 1984, and turned Darussifa section into a Health Museum and opened the museum in April 23, 1997. 210,524 people visited the museum in year 2013 (Trakya University Complex of Sultan Bayezid II Health Museum, 2017).

While more attention was paid to the mosque in previously built külliyes in the Ottoman Empire, it is observed in this külliye that the authorities focused more on darussifa (hospital) and the madrasah right next to it, which was, according to Evliya Çelebi, allocated for medical education. According to Terzioğlu (1998), it is observed that unlike four-iwan and biaxial plans of the hospitals in the Seljuk and the Ottoman Empires, which looked like a madrasah, the hospital functions and the central system was emphasized for the first time. The hospital in this külliye consisted of “a hexagonal main building, which was covered with one large and twelve small domes, an asylum, which was grouped around the nearby inner yard, and which consisted of six room for offensive mentally ill patients, conjoined around the large yard and the section, which was probably used as polyclinic and administrative building, a kitchen and a laundry room. In this last section, there was also a room, where the restrooms are located and which served as a passage to the medical school” (Terzioğlu, 1998, p. 163-178).

The madrasah section of Darussifa of Bayezid II began to offer service in 1488 and offer medical education under the name of “Altmışlık Medrese”. In the first couple of years, the madrasah had 18 students. The teachers were paid 60 akçe (coins), and the students were paid two coins each as a scholarship after their needs were met. The physicians in sifahane were paid 30 akçe (Karamanlıoğlu, Kazancıgil, Karlıkaya, Gökçe, Şengül, Bilar, 2012, p. 8). Evliya Çelebi, who visited Edirne in 1682, wrote the following statements in his travel book about darussifa:

“There is Medresetü’l Etibba in külliye and there are students in its rooms; as if they form a combination of Plato, Hippocrates, Socrates, Philosopher, Restatalis, Calinus, Pythagoras and Aristotle; they have intelligent and experienced physicians and skilled surgeons. According to the hadith: “Science is two, the science of bodies and the science of religions”, they dispense medicines and administer treatments to find a cure for peoples’ illnesses. Words cannot express, pens cannot describe that dar-ı şifa (darussifa), but let us try to describe it as best as we can” (Kahraman and Dağlı, 2010, p. 608).

Both interior and exterior architecture were emphasized in construction of darussifa. In his Book of Travels, Evliya Çelebi described those and the characteristics that distinguish darussifa clearly as healthcare centre with the services offered in those places:

“[...] Each room has two windows. One window overlooks woods, and the gardens of roses, hyacinths, and spring flowers. The other window overlooks the fountain and shadirvan of the large pool in the middle of the dome. [...] In some rooms, they light up the fireplace in winter time for some patients, and spread feather mattresses and the patients lay down, moan and whine on quilts and silky pillows” (Kahraman and Dağlı, 2010, p. 608).

In spring, they pick daffodils (sim ü zerrin), swan flowers, müşk-i rumi, jasmynes, roses (gül-i nesrin), gillyflowers, dianthus, basil, tulips, violets, redbuds, peonies, amaryllis, hyacinths, cyclamens and saffron from the flower garden and give them to the patients. [...] The hunters hunt all sorts of birds, such as partridges, francolins, pheasants, pigeons, turtledoves, geese, ducks and nightingales, and the physicians give orders to the kitchen personnel to cook them as they wish in Keykavus kitchen, and give those meals to the patients three times a day, every day and every night. And the paste workshop is open two days a week. Various types of paste are distributed as medicine to any ill people in Edirne (Kahraman and Dağlı, 2010, p. 610).

6.2. Darussifa and Music Therapy

People have been searching for cures for various illnesses for thousands of years. Music has been regarded as a therapeutic instrument due to its exhilarating, comforting and soothing nature. The music therapy method, which was initiated by significant physicians of the Islamic history and culture, such as Razi, Farabi and Avicenna (Ibn-i Sina), was improved by the scholars of the Anatolian Seljuk and the Ottoman Empires and implemented

successfully until the 18th century (Şengül and Bilar, 2007, p. 32). Music therapy was also reflected on the architecture of darussifas. For instance, the “sifahane” section, which was known as the inpatient treatment section of the Darussifa of Bayezid II, had excellent acoustics. This section was planned centrally and the stage for music was on the most overarching location within the building.

While considering the therapeutic effects of music, the relaxing “sound of water” was also taken into account as a therapeutic element, and within this context, a fountain was placed in the middle of sifahane, under the main dome (Terzioğlu, 1998). It is stated that the purpose of this fountain pool was to create a peaceful environment suitable for treatment (Şengül, 2008, p. 141). In sifahane section, which had excellent acoustics, it may be considered that music, and the sound and vision of water contributed to the treatment process of the patients.

The details of music therapy may be found in “T’adil-ül Emzice”, the work of Şuuri Hasan Efendi (death: 1639), one of the poet physicians of the Ottoman Empire. Şuuri Hasan Efendi indicated the relevance of illnesses with 11 different modes of music, and emphasized that for instance, Isfahan Mode was mentally alerting, brain boosting and evocative.

Evliya Çelebi mentioned music therapy in Darussifa of Bayezid II in his travel book and took the following notes:

“[...] Because according to the old physicians, a beautiful face, running water, beautiful voice, and entertainment unburden one’s heart and eliminate woe and sorrow.

[...] the donator Bayezid Khan appointed ten singers and three instrument players, such as Gulam Şadi, a flute player, a violinist, a musikari, a dulcimer player, a dancer, and a lute player to heal and provide a cure for the illnesses, and to heal the souls of the people who suffer mental illnesses, they would visit three times a week and play for the ill. They still continue to play [...] By the order of hayy and mighty Allah, many of them enjoy the sound of the saz (a string instrument).

Rast, neva, düğah, segah, çargah and suznak are the modes in music, but if you decide to play rast from zengüle mode and buselik mode that would regenerate a person. Each mode and melody heals the soul. The sound of Kös-i hakani, tablbaz and the drums is formidable, and even the mentally ill patients listen to it and relax” (Kahraman and Dağlı, 2010, p. 609-610).

This Darussifa was transformed into a Health Museum with the approval of the Ministry of Culture in 11.04.1997 (Şengül and Bilar, 2007, p. 52) and it reflects the hospital environment of the era, and the music modes,

which are known to be played for treatment, are constantly played in the background. According to Şengül, during a research conducted by the museum officers on May 2007, the visitors stated that they felt mentally relaxed and comforted by the music played inside Darussifa. Throughout this research, 100 people were interviewed face-to-face and asked whether the music played inside the museum soothed them, and 92 of those people stated that they were extremely relieved by the music. In addition, it was observed that the mentally challenged patients from Uzunköprü Rehabilitation Centre, who were brought to visit Darussifa twice, were impressed by the music and they did not want to leave that place (Şengül, 2008). Kazancıgil also takes the opinions of Evliya Çelebi into account and emphasizes that the human spirit relaxes, indulges, improves and finds peace when exposed to a beautiful voice, odour, or colour that suits his taste (Kazancıgil, 1994, p. 473).

7. CONCLUSIONS AND SUGGESTIONS

Due to the ever-spreading and rapidly-changing healthcare insight, number of wellness centres rapidly increases in North America. In consideration of these developments, the North American or Northern European physicians, who prefer to specialize on Acupuncture, Ayurveda, etc., are now trying to combine modern medicine and alternative medicine.

The treatment methods, which were viewed as “alternative medicine” until recently, are now considered “complementary medicine”. This is because the modern medicine started off from the philosophy of repairing/fixing, but complementary medicine adopts a holistic healthcare insight together with the individual and the environment (ecological and social). Within this context, the practices in Sifahanes may be investigated by the self-proclaimed experts and reconsidered as soon as possible. With comprehensive interdisciplinary studies, the concept of sifahane may be turned into a significant factor for tourism brand and image of Turkey for tourism, particularly in health tourism.

The Turkish wellness philosophy may be developed by considering, improving and adapting many other factors along with the aforementioned components, and thus, Turkey would have a sustainable way to remain in health tourism market. In this sense, North America, where the wellness concept originates, may be influenced by the practices in Anatolia. Within this context, further studies may be conducted to appear on international literature, and thus, the concept of sifahane and its treatment methods may be promoted. Progress depends on proper and detailed research on treatment methods in Turkish culture, and on ideal promotion and marketing activities.

Aiming to become an international health tourism destination, Turkey may reconsider and adapt darussifa concept within this context. This may also be regarded as renaissance of darussifa concept. Darussifa(s) may both be

examined as a holistic concept, and each component of darussifa, for instance, the architecture, music, nutrition, etc., may be studied individually.

While the brand image of Turkey as a tourism destination will be reinforced by reviving the treatment methods that were proven successful in the past and that reflect the colour, odour, rhythm and sound of Anatolia, the quality of life of the local people will also be increased.

Reconsideration and adaptation of treatment methods in darussifa, which have never been discussed in tourism literature, will definitely contribute to health tourism in Turkey. This study may lead the way for promotion of these treatment methods and to get a chance to appear in literature. Other darussifas in Anatolia and the different treatment methods implemented in those darussifas should be studied and these studies should appear in international literature.

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