

## IBN SÎNÂ (AVICENNA) IN THE LIGHT RECENT RESEARCHES

ARSLAN TERZİOĞLU\*

Born in Afshena near Bukhara in 980, Abû 'Ali al-Husayn Ibn 'Abdullah Ibn Sînâ was the personal blend of the qualities immanent to a physician, philosopher, chemist, pharmacist, astronomer, poet and a statesman and, as a unique figure and a renowned man of Islamic culture, he had a remarkable influence upon not only all the Islamic countries from Turkistan up to Andalusia; but also the whole medicine in Europe six hundred years long until the 17th century in as much as not to be shared mortally. Known under the Latin form of his name as Avicenna in Europe, he was an exceptional physician overshadowing the deeds of Hippocrates and Galenos, by his masterpiece, *al-Kanun fi't-Tibb* (*Qanun*) which was translated into Latin in Toledo a century after his death.<sup>1</sup> He had a great fame in the Islamic world. At the beginning of the 14th century in some chapters of *Menakib-i Ârifin* by Ahmed Eflâkî, together with Mevlânâ Celâleddin Rûmî, he was praised and qualified by features becoming nearly to a prophet<sup>2</sup>. If it had not been very well known that there would have never been a prophet anymore succeeding Hz. Muhammad; and he was compared to Mevlânâ Celâleddin Rûmî and Bedreddin-i Tebrizî as an esteemed thinker of the Islamic realm.<sup>3</sup> Since it is known that he famous muslim physicians, Ibn an-Nafis and Hacı Pasha were mentioned as the "Avicenna"s of their ages, he was apparently regarded as a grand authority of medicine in Islam.

\* Prof. Dr., Chairman at the History of Medicine and Deontology Department of the İstanbul Faculty of Medicine.

<sup>1</sup> See Carra de Vaux: *Avicenne*, Paris 1900, p. 131; Casiri: *Biblioteca Arabico-Hispana*, Vol. 1, Madrid 1760, p. 263; Wüstenfeld, Ferdinand, *Geschichte der Arabischen Ärzte und Naturforscher*, Göttingen 1840, p. 64-75; Sarton, George, *Introduction to the History of Science*, Vol. 1, Baltimore (1927), p. 709 ff; Ullman, Manfred, *Die Medizin im Islâm*, Leiden-Köln 1970, p. 152-156; Terzioğlu, Arslan, *Ibn Sînâ ve Tababet*, reprinted off *Vademecum*, İstanbul 1982, p. 1-20.

<sup>2</sup> Ahmed Eflâkî, *Ariflerin Menkıbeleri (Manakib al-Ârifin)*, translated by Tahsin Yazıcı, Vol. 1, İstanbul 1973, p. 452.

<sup>3</sup> Ahmed Eflâkî, *ibid*, Vol. 1, p. 374.

A century after Ibn Sînâ, the physician Nidhâmi-i Arûdi of Semerkand (d. 1147) who lived in the era of Grand Seljuki emperors Melikshah and Sencer, writes about Avicenna in his *Chahâr Maqala* as follows:

“... If Hippocrates and Galenos had been alive, they should have bowed the *Qanun* of Avicenna in great reverence”.<sup>4</sup>

In the Islamic world, always called as the *Sheikü'r-Reis* (Chief of all Masters), Avicenna has always been depicted as the sovereign of all scientists, and figured all the time with a crown upon his head (Figure 1).

Even in a deep Catholic ruled Venice, the renowned painter Giorgione philosophers of the world in his painting “The Three Philosophers” in 1525 and noted his name “Avicenna” down at the skirts of his dress.<sup>5</sup> The physician Nidhâmi-i Arûdi of Semerkand (d. 1147) has spared a big part physician Nidhâmii Arûdi of Semerkand (d. 1147) has spared a big part for Avicenna and his work *Qanun* in his *Chahâr Maqala*; Ibn an-Nafis and his student Ibn al-Quff, who both educated in Nureddin Hospital in Damascus (founded by Seljuki ruler Nureddin Zengî in 1154), have written commentaries of *Qanun* and thus expounded the pulmonary blood circulation and postulated the capillary system; Ibn Abi Usaibia, also educated at the afore-mentioned Nureddin Hospital, has included in his *Tabaqat al-Atibbâ* the biography of Avicenna dictated by his own student al-Juzjanî and the list of his works. These are the facts demonstrating that studies of Avicenna have begun and always been regarded important ever since the Seljuki period.<sup>6</sup> In the heyday of the Ottoman Empire, Marcus Fadalla, the dragoman for the Venetian merchants, has translated the biography from Arabic language into Italian which was dictated by Avicenna himself and written down by his student al-Juzjanî; this text has again been translated into Latin by Nicolaus Massa. It is quite interesting to observe in the famous encyclopedia of *Zedler* (published in Germany in 1732) the afore-mentioned information was dealt with and added that Avicenna's

<sup>4</sup> See Nidhâmi-i Arûdi, *Tib İlmi ve Meşhur Hekimlerin Mahâreti*, translated by Abdülbâkî Gölpinarlı, pub. by Sühely Ünver, İstanbul 1936, p. 17.

<sup>5</sup> This painting is 121x141 cm in size and available at Kunsthistorisches Museum in Vienna. See Volpe, Carlo, *Giorgione*, (Milan 1976-1977), p. 6, Table XI.

<sup>6</sup> For Avicenna's own biography, dictated by al-Juzjanî, see Ibn Abi Usâibia, *Uyûn al-Anbâ fi Tabaqat al-Atibbâ*, ed. August Müller, Bd. 2, Cairo 1882-1884, p. 2-9; Ibn al-Qiftî, *Ta'rih al-Hukamâ*, ed. Julius Lippert, Leipzig 1903, p. 413-426; Gohlman, W.E., *The Life of Ibn Sînâ*, a critical edition and annotated translation, New York 1974, p. 16-113.

parents had been from Belkh, an Uzbek region, and thus, Avicenna, who were born in an Uzbek territory, must have been an Uzbek Turk.<sup>7</sup>

The time when the Ottoman Turks reigned, Avicenna has had a great influence upon the Turkish medicine, and his life story together with his works have frequently been referred and treated by Turkish scholars. For instance, in the *Osmanlı Müellifleri* (Ottoman authors), Bursalı Mehmed Tahir writes as follows: According to the famous poet and court physician of Süleyman Çelebi, 'Ahmedî narrates that Avicenna translated his famous two books, *Qanun* and *Shifa* into Turkish in Verse'.<sup>8</sup> But these Turkish translations of *Qanun* and *Shifa* have never been found yet. If these texts are found some day it will be a very valuable possession for the History of Medicine as it would be older than the Turkish translation done by Tokath Mustafa Ahmed bin Hüseyin Effendi in 1765.

During the reign of Sultan Selim I, the biography of Avicenna written by Ahmed bin Ali Zümbülî was published in *Kanun üd-Dünya* by al-Mahallî<sup>9</sup>; later a book on Avicenna by Husayn Mehdî was presented to Sultan Murad III (1546-1593); *Gencine-i Hikmet* written by Ziyaeddin Yahya, the work of Giritli Aziz Efendi in 1847 (1263 H. another one by Abdülkerim in 1863 (1297) H.), a book prepared by Ebüzziya Tevfik in 1884; some booklets concerning Avicenna by Maraşlı Kâmil in 1891 (1307 H.); all of them display that the life and works of Avicenna kept on being studied in the Ottoman Turkey until the end of the 19th century.<sup>10</sup> When he lived in Paris and in London, Ali Suavi published a newspaper called *Ulûm* (1869) and then dealing with the Turkish nationality of Avicenna in his articles, he emphasized that Avicenna meant a Hippocrates or an Aristoteles for the Turks. In the introduction of *Miftah ül-Emraz* (1895) written by Colonel Dr. Mehmed Şakir İbrahim (the chief physician's deputy at Haydarpaşa Hospital), Avicenna has been stated as a Turkish physician.<sup>11</sup>

By the order of Kemal Atatürk, the great founder of Turkish Republic and the Turkish Cultural Renaissance, in commemoration of the 900th

<sup>7</sup> See Zedler, Johann Heinrich, *Grosses vollständiges Universal-Lexicon*, 2, Bd. Halle und Leibzig 1732, Sp. 1197-1198.

<sup>8</sup> Bursalı Mehmed Tahir, *Osmanlı Müellifleri*. Vol. 2, İstanbul 1972, p. 11.

<sup>9</sup> Ahmed Nur al-Din 'Ali ibn Zumbul al-Mahallî, *Kanûn fî al-Dünya*, Revan Library of the Seraglio, No: 1638.

<sup>10</sup> See Terzioğlu, Arslan, *Zur Avicenna (İbn Sînâ), Forschung in der Türkei*, XXVII Congreso Internacional de Historia de la Medicina, 31 Agosto-6 Septiembre 1980, Actas, Vol. II, Barcelona 1981, p. 751; Ünver, Süheyl, *İbn Sînâ*, İstanbul 1955, p. 67, footnote 2.

<sup>11</sup> Ünver, Süheyl, "İbn Sînâ (Ali Suavi'ye göre)", *Türk Tıp Tarihi Arkivi*, 8 (1938), p. 116-118; Ünver, Süheyl, *İbn Sînâ, Hayatı ve Eserleri Hakkında Çalışmalar*, İstanbul 1955, p. 102-103.

anniversary of Avicenna's death, a congress was organized in İstanbul University on June 21st 1937 in accompaniment with the famous Turkish professors Dr. Şemsettin Günaltay (the President for the Association, of Turkish History, then), Dr. Akil Muhtar Özden, Dr. Neşet Ömer İrdelp, Dr. Süheyl Ünver, Dr. Fahrettin Kerim Gökay and Dr. Sadi Irmak, and this congress has given the Turkish studies on Avicenna a novel impetuous in Turkey. The papers delivered at this Congress were published by the Association of Turkish History<sup>12</sup> and, having been one of the most important reference books on the subject so far, this book has given the scientific researches on Avicenna two main directions:

1. Study of scientific, philosophical, literary works of Avicenna and their translation into Turkish.

2. Scientific researches upon the Turkish nationality of Avicenna. Here it is an owe to commemorate respectfully Ord. Prof. Süheyl Ünver, Prof. Dr. Şerafettin Yaltkaya, Prof. Dr. Hilmi Ziya Ülken and Prof. Dr. Ahmed Ateş because of their estimable efforts on the subject.

We are also thankful to Prof. Şemsettin Günaltay, Prof. Dr. Süheyl Ünver, Kilisli Rıfat Bilge and Prof. Dr. Şevket Aziz Kansu (passed away a short time ago) for their valuable contributions demonstrating Avicenna's Turkish nationality.

In the afore-mentioned book of papers delivered at the Congress for the 900th anniversary of Avicenna, concerning Avicenna's nationality, about the origin of the name "Sînâ" many evidences have been mentioned in a study done by Prof. Dr. Şemsettin Günaltay: "Sînâ" which was the name of Avicenna's grandfather's grandfather does not exist in Persian language by reason that there is no phonetical stem composed of "S", "Y" and "N", while the Turkish language contains lots of words deriving both of "Sin", "Sın". This is a grammatical fact that Abu'l-Kasım Kâşânî mentions "Sînâ" among the Turkish names in his work, *Tarih-i Olcayto Sultan*, and the name "Jaya Sînâ is known as a title for the dignitary in Uygur language.<sup>13</sup> But the Japanese Medical historian Sakae Miki asserts<sup>14</sup> that the name "Ibn Sînâ" means "the son of China" and thus he should be of

<sup>12</sup> See *Büyük Türk Filozof ve Tıp Üstadı İbn-i Sînâ, Şahsiyeti ve Eserleri Hakkında Tetkikler*, pub. by the Association of Turkish History, VII serial, no: 1, İstanbul 1937, p. 18-19.

<sup>13</sup> See Günaltay, Şemseddin, "İbn-i Sînâ, Milliyeti, Hayatı", *Büyük Türk Filozofu ve Tıp Üstadı İbn-i Sînâ*, pub. by the Association of Turkish History, Serial VII, no: 1, İstanbul 1987, p. 18-19.

<sup>14</sup> Miki, Sakae, *What is Medicine? Medicine is common to the east and the west. What is the History of Medicine?*, Osaka 1976, p. 47

Chinese origin basing on them claims that the chapters concerning “pulse”, resembles the Chinese treatment method of pulsation and, also, the Arabic word for China is “Sin-as-Sin”; yet these are illogical and inconvincing claims compared with the sound evidences presented by Şemsettin Günaltay.

Additionally, in a manuscript at the Ali Emiri collection (No: 685, Sheet 219), a Turkish poem of Ibn Sînâ found by Kilisli Rifat is considerably important in regard with the subject (Figure 2).

Another Turkish-Islamic scholar al-Bîrûnî, contemporary with Ibn Sînâ, states in the introduction of his pharmaceutical book *Kitab as-Saydala* that he has learnt Arab and Persian, since the Turkish was not a language of science at that time, and this fact explains the reason why Avicenna wrote his medical works in Arabic and Persian languages instead of Turkish.<sup>15</sup> Actually the first book, including the passages on medicine as well, in Turkish language was *Kutadgu Bilig* written by Yusuf Has Hâcib in 1069-1070, succeeding the death of both Ibn Sînâ and Bîrûnî.

What should be stated at once here is the fact that German linguist and physician Otto Alberts tries to prove in one of his studies (published in 1901) that Yusuf Has Hâcib, who had lived in Turkistan and Khurâsân like this great scholar, should have been a student of Avicenna's, having been twenty years old when he died.<sup>16</sup> As a matter of fact Turkish has been a language for scientific texts just after Avicenna died, the time when Yusuf Has Hâcib was a grown up.

The effects of Avicenna on his student (Yusuf Has Hâcib) is quite evident as it was reflected in *Kutadgu Bilig*, the fact of which has been made eminently clear by the German scholar Otto Alberts. Ibn Sînâ had been quite influenced by his master, the great Turkish philosopher and physician al-Fârâbî and, the fact that these effects were inherited by his own student Yusuf Has Hâcib is crucially important for the history of Turkish Culture. For magnifying the argument, we would like to give the two lines of Mevlâna Celâleddin Rûmî's poetry in Persian.

Aslem Türk-est  
Eğerci hindû güyem

<sup>15</sup> See Al-Bîrûnî, *Kitab as-Saidala*, the copy of the manuscript at Kurşunlu Camii in Bursa, No: 149, sheet: 6a; Togan, Zeki Velidî, *Abû'l-Rayhân Muhammed b. Ahmed al-Bîrûnî al-Hwârismi, İslâm Ansiklopedisi*, Vol. 2, İstanbul 1949, p. 636 ff.

<sup>16</sup> Alberts, Otto, *Der Dichter des in uigurisch-türkischen Dialect geschriebenen Kudatku-Bilik (1069-70 n.chr.) ein Schüler des Avicenna*, Arch. Gesch. Phil. NE, Bd. 7 (Berlin 1901), p. 319-336.

which means:

Though I write in Persian  
I am Turkish in origin

Turkish language has not been matured enough at that time to be utilized in an artistic or a scientific text, and this was the historical case necessitating. Avicenna to choose Arabic and Persian, thus it is certain that this fact can not be used as an evidence for asserting that Avicenna was not Turkish. Just as Andreas Vesalius was not Italian although he spent a greater part of his life at Padua University in Italy and he wrote in Latin as a requisite of the era; and just as Albert Einstein and Sigmund Freud were Jewish in origin in spite of the fact that they drew up their crucially important works in German and in English instead of Hebrew.

In view of the recent anthropological studies by Prof. Şevket Aziz Kansu concerning the morphology of Avicenna's cranium, has also manifested that he belonged to a "Turani", that is Turkish race.

In 1969 when Avicenna's bones, in his tomb at Hamadan, were moved into the newly-built mausoleum (Figure 3-4), the photographs taken by Said Nefisi were sent to Prof. Feridun Nafiz Uzluk, who was the chairman at the History of Medicine Department in Ankara Faculty of Medicine (Figure 5). By giving these pictures to me, Prof. Uzluk sent them to Prof. Şevket Aziz Kansu, the President at the Institute of Turkish History, then, in order to make him carry out some anthropological studies. The results of which he has drudged through long and enduring efforts, were presented by Prof. Şevket Aziz Kansu in a paper at the VIIIth Congress of Turkish History in Ankara in 1976. They can be summarized as follows.

1. Basing on the craniological pictures, the anthropological studies on the cranium of Avicenna demonstrate that it is comprising all the features belonging to a genius and shows that he died at the age of 57.

2. The anthropological studies of the cranium manifests that Avicenna belonged to Turkish race, rather than Aryan or Semitic races (Persian or Arabic).<sup>17</sup>

In Europe, the medical work *Qanun* of this great scholar of Bukhara had been educated as a course book at the universities of France, Central Europe, Italy, Germany and Holland up to the 17th century; he was

<sup>17</sup> See Kansu, Şevket Aziz, "İbn Sînâ'nın Başının Morfolojisi Üzerine Bir Gözlem" (Sur la Morphologie du crâne d'Avicenna), *Abstract Book of VIIIth Congress for the Turkish History*, Vol. 1, Ankara 1979, p. 26-32.

qualified and figured as the emperor of all physicians (Figure 1) and eulogized as greater than Hippocrates and Galenos; and the circle of Turkish physicians can not apparently be as proud as of any means other than that Avicenna belongs to Turkish-Islamic culture.

Organization of a Congress for the 900th Anniversary of Avicenna, as well as the scientific studies on this scholar triggered by this Congress, have proved that he has been one of the greatest representatives of the Turkish-Islamic culture, and this fact has encouraged us to hold the International Congress for Avicenna at the Faculty of Medicine of Istanbul University at the beginning of June 1980. On 31 August-7 September 1980 at the International Congress for the History of Medicine in Barcelona, the devotion of a special section for Avicenna displays how influential he has been yet on the scientific circles of Europe.<sup>18</sup>

Out of the papers delivered both by Prof. Dr. Petrov and Dr. Yu. A. Atabekov at the Congress in Barcelona, it has been made that studies on Avicenna in Russia have gained speed since 1956. Before Avicenna's bones, in his old tomb at Hamadan, were moved into his newly-built mausoleum, the pictures of them taken by Said Nefisî were given to another Russian scientist, V.N. Ternovsky (Figure 6). Since 1956, the anthropological studies carried out both by Ternovsky and by the other Russian scientists M.M. Gerasimov, Prof. Dr. Yu. A. Atabekov and Sh. Kh. Khamidullin, have been evaluated especially by the Andijan State Medical Institute in Uzbekistan (Figures 7, 8, 9), and a bust of Avicenna has been erected by the sculptor. Ye. S. Sokolova (Figure 9-10). On this occasion, in the honour of the millenarian birth anniversary of Avicenna, a book by Yu. A. Atabekov and Sh. Kh. Khamidullin was published in Taksheknt in 1980, entitled as *A Bust of Abu Ali Ibn Sînâ, a Scientific Reconstruction of Great Scholar's Image* in English and Russian, a copy of which was presented to me in Barcelona by Prof. Yusuf Atabekov with the dedication in Turkish: "A gift to our respectable friend Prof. Terzioğlu."

In this book, the results of M.M. Gerasimov's anthropological researches have been put forward as follows:

"Ibn Sînâ's cranium is nearest to the Ferghano-Pamir type of the European race in shape, it is gracile and slender in profile. Its biological age

<sup>18</sup> See *International Avicenna Congress on the Occasion of his 1000th Birthday*, Scientific Sessions, Programme and Abstracts, 1-5 June 1980, p. 82-83; it was published by the İstanbul Faculty of Medicine, İstanbul 1980, p. 48.

is about 50 years. The superciliary portion is not well pronounced with the middle part of the eyebrow thrown up. The forehead is broad with small projecting tubers and a very small angle of retreat. The orbital cavity is highly overt with thin pointed upper border and relatively pronounced lower tuber. The nose is of medial prominence with a wavy profile of the nasal bones and rather sharply prominent crest. The zygomatic bone is thin, faintly profiled. Coupled with the cited form of the superciliary root of the nose and orbital cavity, it imparts a hardly perceptible Mongolian resemblance. The shape of the eyes and nature of the upper eyelid should agree with proposition accordingly. The eye must be typical of the Eastern European race, convex and relatively wide-open... Both of the cited anthropological characteristics of Avicenna's cranium are similar, excepting a few divergences in describing the prognathism of the upper jaw and stage of the development of the Mongolian type...<sup>19</sup>

This anthropological identification of the Russian scientists above, as well as the bust and oil-painting (Figure 10, 12) realized basing on these researches, prove that Avicenna belongs to Turkish race. One must emphasize that the profile and aquiline nose of the scholar, sculptured by Sokolova, basing on the scientific researches in Russia, show a great resemblance to the portrait of Sultan Mehmed II, the Conqueror, painted by Gentili Bellini, and to the Conqueror's figure on the bronze medal done by Bertoldo di Giovanni (Figure 10, 11). As a matter of fact, basing on the Avicenna's craniological photographs, the deductive conclusion, reached by the anthropological studies (as stated before) by Prof. Dr. Şevket Aziz Kansu, supports this anthropological identification much more clearly:

"... Avicenna had the craniological characters of Mid-Asia Turkish community in as much as that the vertex space between the porion and bregma was high enough for a Brachcephalic-Hypsicephalic cranium and he had also Leptorhin type of nose (aquiline nose) which prove he had belonged to the Homo-Alpinus anthropo-racial type of Mid-Asiatic Turks. It is well known that the anthropologically distinguished character of Turkish ethnics living in Asia-Minor and Central Asia (which was called as "Oficina gentium", the laboratory of humans, by many anthropologists) pertains to Homo Alpinus and partially to Homo Dinaricus human type. In this paper, our anthropological diagnose, reached through the Avicenna's

<sup>19</sup> Atabekof, Yu. A., and Sh. Kh. Khamidullin, *A Bust of Abu Ali Ibn Sina, a Scientific Reconstruction of the Great Scholar's Image*, Tashkent 1980, p. 82-83; Gerasimov, M.M., *Ibn Sina's Portrait*, Uzbek Academy of Sciences Publishing House, Tashkent 1956, p. 7-11.



craniomorphological views, clearly demonstrate the Turkish nationality of our genius...".<sup>20</sup>

Thus, the anthropological studies have so far determined that Avicenna belonged to the Turkish race, on the millenarian anniversary of his birth. This point has been presented and its scientific consequences have been emphasized in our paper delivered at the Avicenna section of the Congress in Barcelona.<sup>21</sup> At this Congress, the medical historian from Moscow, Prof. Petrov gave us the colour pictures of Avicenna's portrait which was realized according to the anthropological researches in Russia; since they display the distinguished characteristics of Turkish race, these colour pictures urged us to compare them with the ancient and authentic miniatures of Avicenna.

As narrated by Nidhâmi-i Arûdi in his *Chahâr Maqala*, Sultan Mahmûd of Ghazna has made Abu Nasr Irak (a friend of Avicenna's like al-Bîrûnî) painted a portrait of the scholar and, duplicating this picture 40 times, ordered them to be distributed on the premisses of his empire; and sent out decrees for the one who has identified the person on the picture to be caught and brought back to his palace to give information about Avicenna.<sup>22</sup> Unfortunately it has not been obtained even a copy of this portrait so far. While searching how and at which battle or plunder the original of this portrait was lost, I ran across a book which has not attracted the attention of any researcher until then, called *Seljuknâme* written by Ahmed bin Mahmûd (d. 977/1569-1570) who has dealt with how Avicenna's books, personal belongings and properties disappeared. This manuscript which was drawn up in the 16th century, basing on the ancient original sources has two copies existing as one in the Bodleian Library in Oxford and the latter Bâdi Effendi Library in Edirne and, contains this following important information:

"Sultan Mas'ûd (son of Mahmûd of Ghazna) saw the Prince of Isfâhan Alâ ud-Dawla Abû Ja'fer acted hypocritically and made an agreement with Seljuks. He ordered the Prince of Khurâsân, Amid, famed as Abu Sahl Khamdûnî to make an attack over Alâ ud-Dawla, accompanied with in-

<sup>20</sup> Kansu, Şevket Aziz, *op. cit.*, p. 28.

<sup>21</sup> Terzioğlu, Arslan, *Zur Avicenna (Ibn Sînâ)-Porschung in der Türkei*, XXVII Congresso Internazionale de Historia de la Medicina, 31 agosto-6 septiembre 1980, Actas, Vol. II, Barcelona 1981, p. 750-756.

<sup>22</sup> See Nidhâmi-i Arûdi, *Chahâr Maqala*, the manuscript at the Museum of Turkish Islamic Art in İstanbul, which was copied in 1431, No: T 418; Nidhâmi-i Arûdi, *Tip İlmi ve Meşhur Hekimlerin Mahareti*, translated by Abdülbâkî Gölpınarlı, publ. by Süheyl Ünver.

numerable soldiers and with a big army. Naturally Alâ ud-Dawla also answered back with a reprisal attack and they fought for a while. Alâ ud-Dawla did not cease, so his army was ruined, but he saved his own life and fled from the battle field with some so-ever they found in the city, they destroyed and ruined the houses. Sheik Khakîm Abû Ali Ibn Sînâ was the vizier and counselor of Alâ ud-Dawla. So they seized all his work, books and belongings, and hid his books in the book stock of Ghazna. These books were kept there until Meliq of Jibal, Hasan bin Husayn captured Ghazna and they were all burned down then".<sup>23</sup>

It has been found out that Avicenna's books were burned down when Ghazna was captured by Alâ ad-Dîn Husayn from Ghurlus in 545 (1150-1151). It is known that, by defeating Bahramshah, the sovereign of the people of Ghazna, Alâ ad-Dîn Husayn was called as "Jihansûz" which means "burner of the world".<sup>24</sup>

Even if it is accepted that the afore-mentioned portrait of Avicenna-painted by Abu Nasr Irak by the order of Mahmûd of Ghazna-which was in great resemblance with the scholar himself, was ruined during the destruction of Ghazna, since it is known that the portrait was duplicated forty-times, again by the order of Mahmûd of Ghazna, one copy of it could have likely been found somewhere in Turkistan, Afganistan or Iran. For instance the picture (Figure 13) in *Chahâr Maqala* by Arûdi, showing Avicenna at the bed-side of a patient, might as well have been drawn according to one of the duplicates, despite the fact that it was copied in Harât much later in 1431. Also it is quite interesting to observe at this picture that Avicenna's countenance has been drawn with protruded cheek-bones and slanting eyes, which is very typical for a Turk of Turkistan. By a pleasant chance, a portrait of Avicenna which has not been known until now, has been found out by us in a private collection of a foreign physician, and with the permission of its owner, it is now going to be introduced for the first time to the sphere of scientists at this Congress.

Bought in İstanbul nearly 30 years ago, this miniature is 12x17 cm. in size and has apparently been cut off from a Turkish manuscript on medicine as written in the Turkish text on the reverse side (Figure 14-15). The similarity between the miniature at *Hünernâme* to this one suggests

<sup>23</sup> Ahmed bin Mahmud, *Selçuknâme I*, edited by Erdoğan Merçil, İstanbul 1977, p. 14-15.

<sup>24</sup> See Bosworth, C.B., *The Political and Dynastic History of Iranian World* (A.D. 1000-1217), *The Cambridge History of Iran*, Vol. V, *The Saljuq and Mongol Periods*, ed. J.A. Boyle, Cambridge 1968, p. 160.

that it was drawn in the Ottoman period by a Turkish artist bound to Royal Miniature School of the Seraglio, probably at the end of the 15th century. Also the Turkish medical text on the reverse side displays the linguistic character of that period (Figure 15, 16). In our point of view, the most important feature of this miniature is the great resemblance of its Avicenna figure with slanting eyes as a Central-Asiatic Turk, with the other one<sup>25</sup> depicted in *Chahâr Maqala* written by Arûdi in 1431 of which manuscripts is available in the Turkish Islamic Arts Museum (Figure 13). So much so that Avicenna, who has been posed as kneeling at this picture, has stretched out his hands and arms in a way almost identical with the other picture. But in the miniature of *Chahâr Maqala* while there is nothing at his left hand; in the other picture he has been drawn as holding a bowl of medicament with his hand just in the same position. In the miniature of *Chahâr Maqala*, Avicenna has been described as kneeling near the bed-side of the nephew to the sovereign of Tabaristan, Kâbus Veshmgir, who was suffering from the malady of love; while in this picture, Avicenna, again at his knees, is about to give medicin to his patient who is weeping in affliction. The similarity between the two pictures occurs to mind these two possibilities:

1. Either this newly-found miniature has been depicted exemplarily from the original Avicenna miniature at *Chahâr Maqala*,

2. Or both of them have been drawn inspiring from an older miniature. In that case what should be answered is the question whether they were done in exemplification of the Avicenna miniature (or one of its copies) drawn by Abu Nasr Irak by the order of Sultan Mahmûd of Ghazna. This manuscript of *Chahâr Maqala*, which had been copied for Baysungur in Harat in 835 H. (1431), was once in the collection of Sheik ul-Islam Ashir Effendi (1729-1804), who was mentioned as Reis ul-Ulemâ; in 1748, among other 457 manuscripts, this one was also donated to Ashir Effendi Library at Sultan Hamam and then, on March 27th 1339 (1911) it was transferred to *Evhafî İslâmiye*, that is the Turkish-Islamic Arts Museum today.

As we have not had any information yet, about which year this manuscript was brought to Turkey, before 1748; it is in vain to assert that the miniature of possibly 15th century has been copied from the original Avicenna miniature told above.

<sup>25</sup> See Nidhâmi-i Arûdi, *Chahâr Maqala*, the manuscript at the Museum of Turkish-Islamic Art in İstanbul, which was copied in 1431, no: T 418.

Although all other well-known miniatures of Avicenna differ from one another in respect of design, composition etc., these two figures are quite similar and, this resemblance consolidates the thesis suggesting them to be copied from a unique original picture.

In conclusion, either the new sources like this newly found miniature, of Avicenna and the new studies dealt with shortly through our speech, or the recent anthropological researches are impelling us to more affirmative consequences about the studies on Avicenna, especially about his Turkish nationality.

We would like to pay our respects, bowing down before the memory of this most esteemed scholar and the greatest physician ever before, who has still been influential all over the world medicine even the millenarian year succeeding his birth.



## GALENVS : AVICENA : IPOCRATES

Figure 1 — In this picture which on the cover of *Canon of Avicenna* published at Pavia in 1510, the scholar has been described sitting down on a throne with a crown upon his head in the middle of the figure between Hippocrates on the left and Galenos on the right.



Figure 1 a — This picture, showing Avicenna on the throne (at the centre) as the sovereign of medicine, and Hippocrates, Galenos, ar-Razi and other 14 Greek and Islamic scholars kneeling around him, takes place in a book called *Trattato circa le nature delle herbe* written by Giovanni Cadomosto (Österreichische National bibliothek, Vienna, Cod. 5264, fol. IV<sup>v</sup>) at Venice, during the era of Sultan Mehmed the Conqueror, in the third quarter of the 15 th century.



Figure 1 b — Being called as “The Three Piholosophers”, this painting was done by the Italian painter Giorgione in 1525, and the writing of Avicenna on the skirts of the person at the centre suggests us that he has been great scholar, Ibn Sinâ.

The original of this painting is available at Kunsthistorische Museum in Vienna and it is 73x91 cm. in size.







Figure 3 — Avicenna's old tomb at Hamadan.



Figure 4 — Avicenna's new mausoleum at Hamadan.



Figure 5 — These pictures were taken when Avicenna's bones were moved from his old tomb into his new mausoleum at Hamadan, and they have triggered new anthropological studies on the subject in Turkey.



Figure 6 — The anthropological studies in Russia have based on these pictures which were taken while Avicenna's bones were transferred to his new mausoleum at Hamadan. (See Atabekov, Yu. A., Sh. Kh. Khamidullin, *A Bust of Abu Ali Ibn Sina, a Scientific Reconstruction of the Great Scholar's Image*, Tashkent 1980).



Figure 7 — The profile of Avicenna, reconstructed by M.M. Gerasimov basing on the anthropological studies in Russia. (For further information see Gerasimov, M.M., *Ibn Sînâ's Portrait*, Tashkent, Uzbek Academy of Sciences Publishing House, Tashkent 1956, p. 7-11).

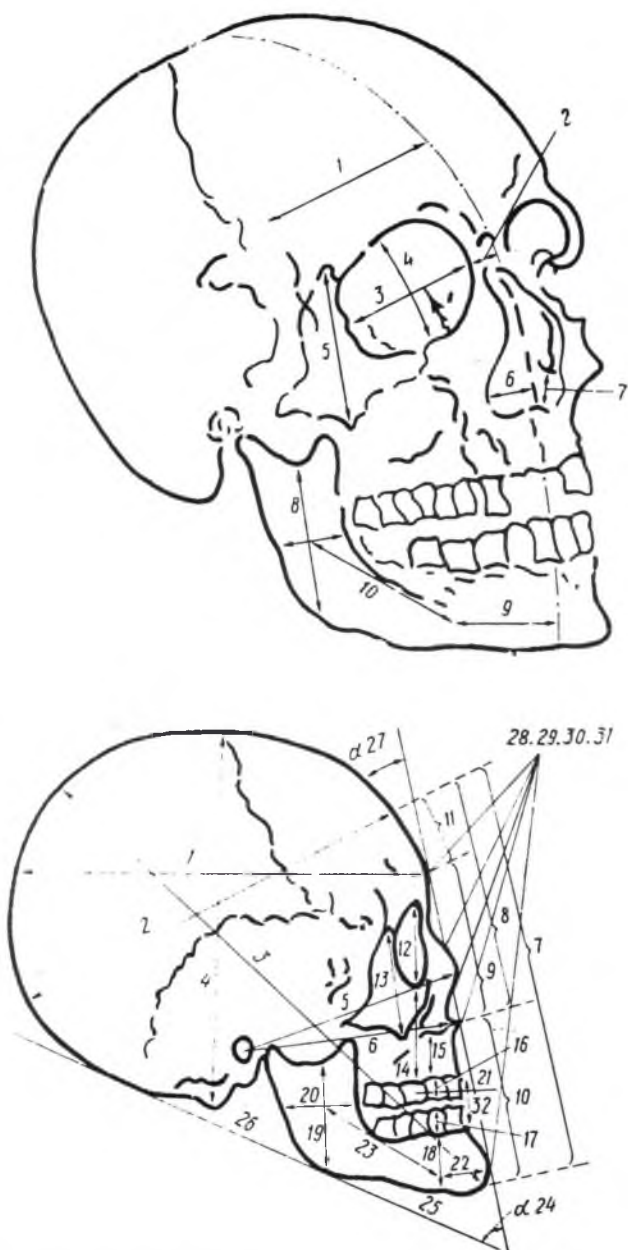


Figure 8 — Proportions and measures designed by the Russian scientists through the anthropological studies in Uzbekistan basing on the pictures which were taken while the bones of the scholar were transferred into his new mausoleum from the old one. (See Atabekov, Yu. A., Sh. Kh. Khamidullin, *A Bust of Abu Ali Ibn Sīnā, a Scientific Reconstruction of the Great Scholar's Image*, Tashkent 1980).

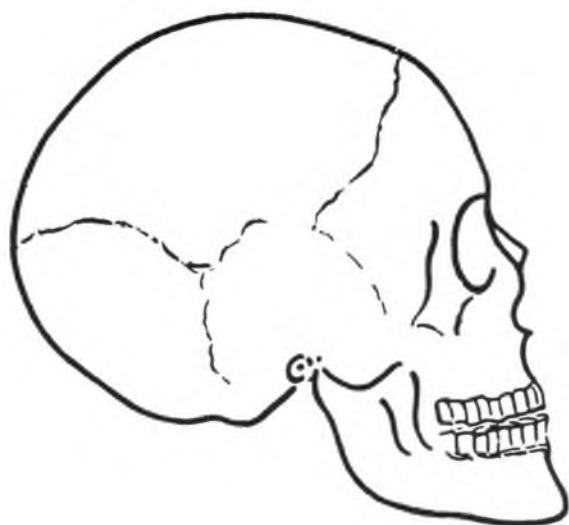


Figure 9 — Designed through the anthropological studies at Uzbekistan in Russia, this profile picture has been the base of the bust sculpted by Sokolova.

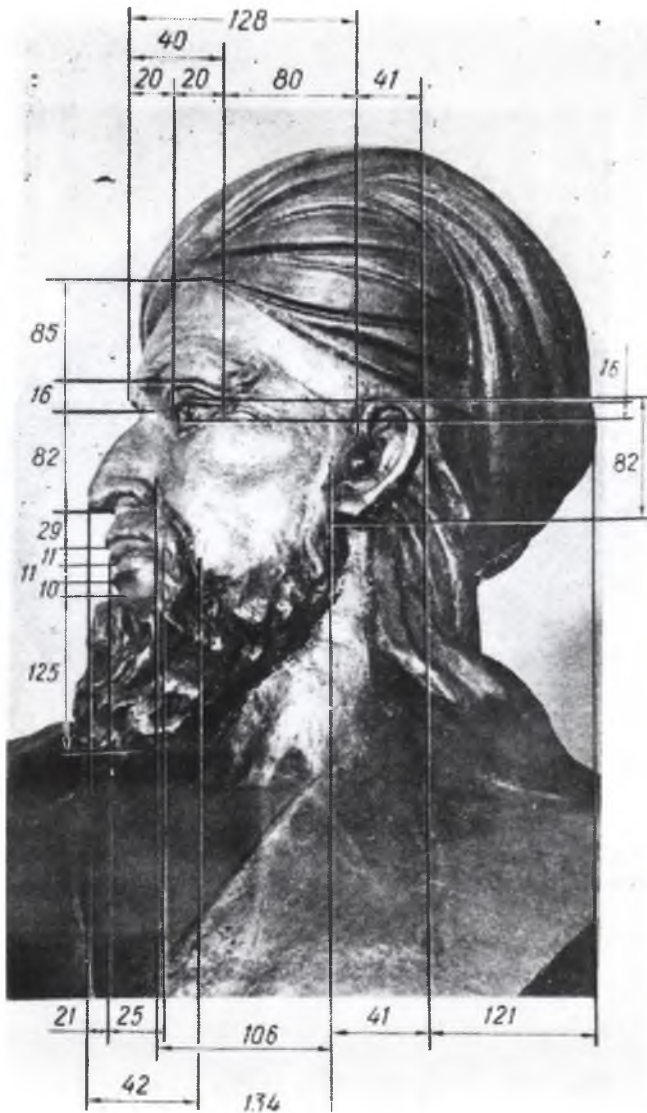


Figure 10 — The bust of Avicenna erected by the sculptor Sokolova on the basis of the anthropological studies carried out in Russia. (Atabekov, Yu. A., Sh. Kh. Khamidullin, *A Bust of Abu Ali Ibn Sîna, a Scientific Reconstruction of the Great Scholar's Image*, Tashkent 1980).



Figure 11 — The Profile of Sultan Mehmed the Conqueror drawn on a bronze medal by Bertoldo di Giovanni.





Figure 12 — The portrait of Avicenna painted on the basis of the anthropological studies in Russia, in 1978. This picture has been given by Prof. Petrov to us at the Congress in Barcelona in 1980. The picture has been published for the first time by us in Turkey on the 30th page of the third issue of *Bifaskop* in June 1980.



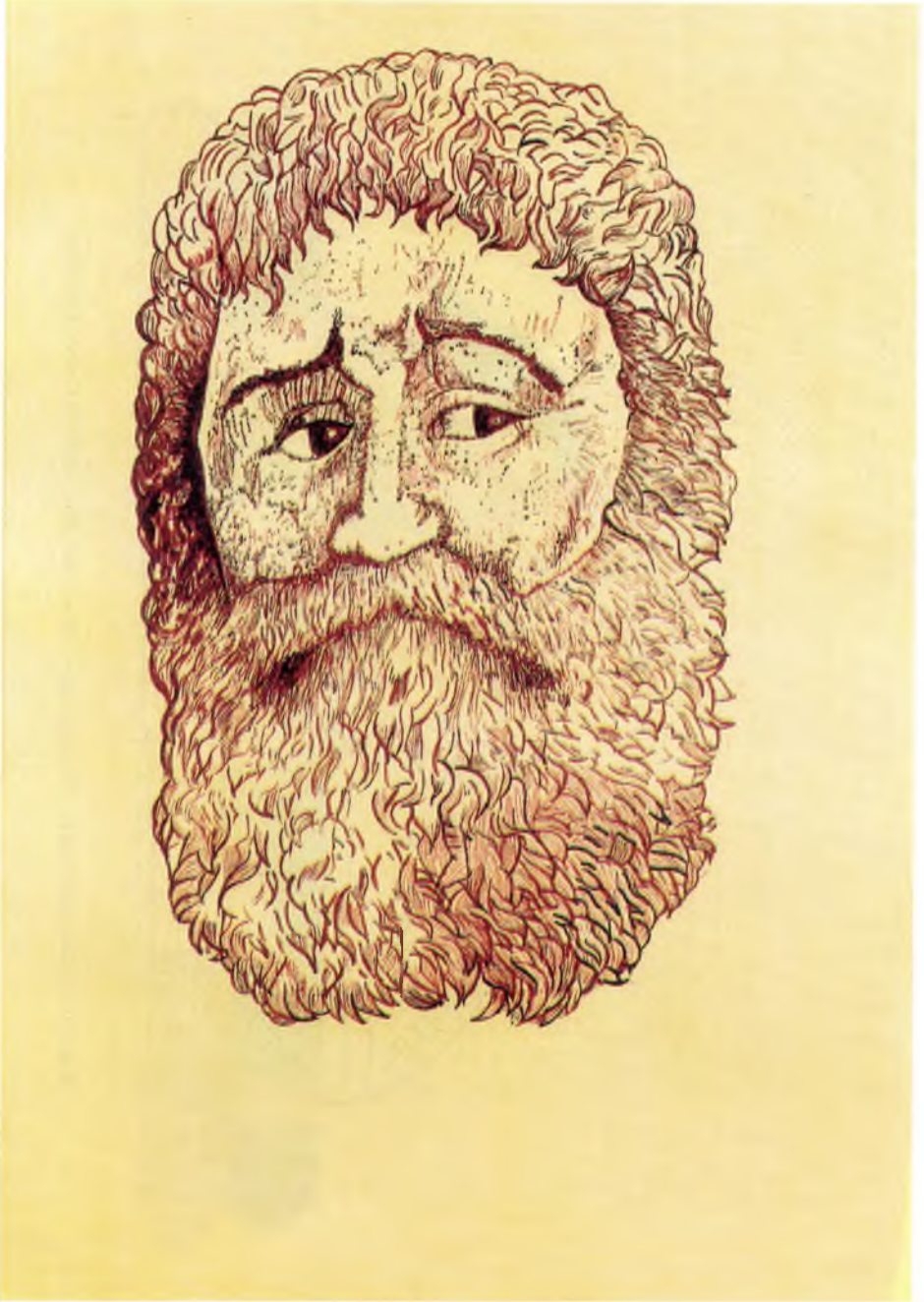
Figure 13 — The picture is showing Avicenna curing the nephew to Kabus Veşmgir, the sovereign of Ray and Tabaristan, from the malady of love. This picture takes place in a manuscript of *Chahâr Maqala* by Nidhâmi-i Arûdi, copied for Sultan Aksungur at Harat in 835 H. (1431). This manuscript is available at the Museum of Turkish Islamic Art in İstanbul.



Figure 14 — The miniature of Avicenna, first presented at the scientific circles by Prof. Dr. Arslan Terzioğlu at the International Avicenna Congress on August 17th 1983. (The copyright of this miniature belongs to Arslan Terzioğlu and, it can never be duplicated, copied or published in any case; all rights reserved).

الفح بواسر در بالیق قور صاعی لکی اولور اما ار لکه  
 قوت بواسر در انک ماده سی سه و زیاده یقین  
 له عنل بواسر در پینه می ر نو باید ستور چو  
 می هو قدن اولور فاما بواسر لی او ملک زنی  
 زنیو اره سنده اولور و درخی بلکلکه اصحا  
 ک قصر اولق زبان و افراط ایله اسمی ال  
 زدر زینرا اسهال یرینه ماده کلور الویو  
 بروق قانی کذودن اقوب بلنه ضعف فر  
 ک طوئیه لر و اگر ضعف و یر رسد منع  
 شویوب حدیحه اقا رسد شول مرضله  
 که بوار سورا جنون و ماخلیا و حیرب و  
 صرع و حمای زرع و حرم یعنی بقیچ بوز کرا و  
 مدی هر مرضه مطلع اولوب علاجین و

Figure 15 — This medical text takes places on the reverse side of the miniature of Avicenna which was first presented at the scientific circles by Prof. Dr. Arslan Terzioğlu at the International Avicenna Congress on August 17th 1983. In view of the turkologs, the text possesses the characteristics of the Ottoman Turkish in the 15th century (The copyright of this picture belongs to Arslan Terzioğlu, it can never be duplicated, copied or published in any case; all rights reserved).



Resim 1 — Galen'in bilinen en eski resmi. Galen hayatta iken büstü yapılmamıştı. En eski resmi ise, 472'de tahta çıkan Batı Roma imparatoru Anicius Olbyrius'un kızkardeşi Juliana Anicia adına 487 veya 512 yılında yazılan ve halen Viyana Millî Kütüphanesinde bulunan bir Dioskorides yazmasındadır (varak 3b). Aslı çok bozulmuş olan bu resim Poulton tarafından yeniden çizilmiştir (Singer, *a.g.e.*, s. 48)



Resim 2 — Kânunü'd-Dünya, (Topkapı Sarayı Revan Kit. No: 1639)'da Galen (Calinus).