

PHYSICIAN IN DIVAN POETRY IN THE LIGHT OF PHYSICIAN- PATIENT RELATIONS: REFLECTIONS FROM THE SHARI'A COURT RECORDS OF BURSA

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ABSTRACT

In Divan Poetry which is the subject of our article, physician as a model takes part in two ways: In the first one, he is a physician attempting to find a cure to problems of lover but failing in all circumstances; in the second one, he comes forth as a physician who will make the lover experience the beauty of getting together and cure his disease in other words as a lover. In poetry, it is what items like physician, fortune, and river are likened. However, since there was no social reflection of the physician model in these couplets, these examples are left outside the scope of subject. Besides, exemplary couplets in question are focused largely on complaints regarding physicians.

In this study, the view that divan poetry is a literature distant from society is put aside, but traces of the model of physician in real life is being searched. Couplets obtained regarding physicians with the scanning of Divan (It is the name given to books in which Divan poets collect their poems.) of thirteen poets of miscellaneous centuries are supported with examples based on real life obtained from Bursa Shari'a Court Records and Bursa Registers which a large part of contents are made up of Bursa Shari'a Court Records. Hence, physician-patient relations in Divan Poetry will be considered from a different perspective. Shari'a court records are a reflection of life beyond being simple lawsuit records and they

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are among irreplaceable resources of Ottoman historical researches. Almost in all spheres relating society like education, health, culture, economy, agriculture, commerce, it has become possible to benefit from shari'a court records.

In the texts the numerous which are given in the parentheses; the first one is poem, the second one is couplet.

Key Words: Divan Poetry, Physician, Patient, Bursa Shari'a Court Records.

ÖZET

Bursa Şer'iyye Sicillerine Yansıyan Tabip-Hasta İlişkileri Işığında Divan Şiirinde Tabip

Makalemizin konusu olan Divan Şiirinde tabip, bir tip olarak iki şekilde yer eder: İlkinde, âşîğın dertlerine çare bulmaya çalışan ancak bir türlü başarılı olamayan bir tıpçı; ikincisinde ise âşîğa kavuşmanın güzelliğini yaşatarak onun hastalığını iyileştirecek bir tabip, yani sevgili olarak karşımıza çıkar. Şiirde tabip, felek, akarsu, bahar gibi unsurların benzetilene de olur. Fakat bu beyitlerde tabip tipinin toplumsal bir yansıması söz konusu olmadığı için bu örnekler konu dışında tutulmuştur. Ayrıca söz konusu örnek beyitler, genellikle tabipler hakkındaki şikâyetler üzerinde yoğunlaşmaktadır.

Bu çalışmada, Divan şiirinin toplumdan uzak bir edebiyat olduğu görüşü bir kenara bırakarak tabip tipinin gerçek hayattaki izleri aranmaya çalışılmıştır. Çeşitli yüzyıllara ait on üç şairin Divan'larının taranmasıyla elde edilen tabiple ilgili beyitler, Bursa Şer'iyye Sicilleri ve yine muhtevasının büyük bir çoğunluğu Bursa Şer'iyye Sicillerinden oluşan Bursa Kütüğü'nden alınmış gerçek yaşama dayalı örneklerle desteklenmiştir. Bu sayede Divan Şiiri'nde tabip-hasta ilişkilerine tarihsel bir gözle bakılmış olacaktır. Vereceğimiz örnekler metnin akışının bozulmaması için son notlarda verilmiştir. Şer'iyye sicilleri, basit birer dava kaydı olmanın ötesinde hayatın bir yansımasıdır ve Osmanlı tarihi araştırmalarının vazgeçilmez kaynakları arasındadır. Eğitim, sağlık, kültür, ekonomi, ziraat, ticaret gibi toplumu ilgilendiren hemen her alanda şer'iyye sicillerinden faydalanmak mümkündür.

Parantez içindeki sayıların ilki şiir, ikincisi beyit numarasını göstermektedir.

Anahtar Kelimeler: Divan Şiiri, Tabip, Hasta, Bursa Şer'iyye Sicilleri.

1. About Divan Poetry

Divan poetry with its common and most widely used title, is a poetry which was formed between XIII. and XIV. centuries, developed within Ottoman geography, surrounded with strict rules. This sort of literature, also referred to as Palace Literature for being performed generally among educated poets, being included as assemblies prepared in palaces and

mansions, took this name because it was developed under protection of 'bey's, pashas, princes and sultans. On the other hand, literature protection spreading from palace could not take all poets within its circle but also did not exclude poets not included in that range, briefly this poetry could have acceptance with respect to people and assemblies of all levels.

Today the world of Divan poets is so far away from us for being a 'dead literature', hard to be comprehended and requiring a wide background. For that reason, understanding this poetry requires knowing ways of life, traditions, beliefs of past.

The purpose in poetry is to transform sentiments and thoughts in poetry into images and to display with certain measures, meters or aesthetic rules. This is what lies on the basis of Divan poetry. Divan poet uses available images and wits not varying from poet to poet, in repeated manner. However, Divan poet tries to create a different saying with the same words, same images. Besides what it says, how it says is manifested with arts of sayings it uses. Another important side of Divan poetry we are trying to manifest in this article, is the truth that it has placed hidden scenes, referred events or directly manifested true life scenes behind what was said by the poet, into the structure of poem.

The view that classical Turkish Poetry or Divan Poetry is a literature not conforming with life, distant from society is wrong. Such an approach would mean rejecting its social criticism feature, assuming poet as a person who is not influenced from society, who does not reflect social sentiments and thoughts into his poems. In fact, literature reflects the social structure of the nation it persists within, and also manifests its spirit.

One of the persons who do not agree with the view that Divan Poetry is not related with life within the history of literature is economics historian Prof. Dr. Sabri Ülgener. The following words he expressed in the Introduction section of the work titled *Moral and Mental World of Economic Dismantling* are like summarising reflection of social life by Divan Literature:

Along with other branches of the researching art history, it will find history of literature as well right next in re-establishing and reformation of modern person. In transmitting painful or happy incidences of the day in its simple, sincere atmosphere, folk literature and poets may have made a great help. However, as we will deal with the general atmosphere of the age and environment but not with individual and concrete events, the resources we will resort will be works from classical literature – particularly from divan literature - more than folk and epic literature. We will find our researches on divan literature insistently claimed not to have gone beyond repeating stereotype witty symbols and expressions or familiar images of Iranian

literature with closed eyes over daily living of society for a long time, by our side with features of very different size: As a true and invaluable treasure and resource of documents! There are many things to learn among the pages of divan literature for an eye used to scanning documents with attention and caution after putting aside memorised and stereotype symbols. (Şentürk, 1999: 432-433)

2. Divan Poetry and Physician

Divan poetry reflected the type of health before answering the question what are the nature of the poet must. Analyze in terms of medicine is divided into two the poet is seen. First, medical science and medicine as a profession who knows the poets, others in this regard, but medical experts condensed books and benefit from the works of the poet-physician who made the poet are mazmun. (Kemikli, 2007: 21-22)¹

The model of physician in divan poetry appears before us in two forms:

1. Physician takes part as a personality failing to cure the sickness of love for the lover. In this context, the physician in vain search of a cure for the lover is criticised for not having required mastery while doing this profession or continually made subject to warnings of lover for putting aside the efforts to cure lover. Let us have a look at couplets related with physician:

Love is a pathological disease with no treatment. No ointment of a physician can be a cure for this disease. Even if we find a drug for this disease, lover rejects that drug:

Söylen tabîbe yok yere arz-ı devâ eder

Bîmâr-ı derd-i aşk kabûl eylemez ilâc

Ş. Yahya, (37-2)_(Ertem, 1995: 43)

“Tell the physician, he presents (us) drugs in vain. The patient of the pain of love does not accept a drug.”

An example regarding patient’s decline of physician’s treatment and being given drugs to himself, is about the person called Hamit in a quite humorous language. He is famous for his meanness. One day he calls a physician because he gets sick. When he asked “How much do you ask to treat me and give drugs?” the physician responds “600 akche”. Then he

¹ See also: Kuzubaş, Muhammet, “Divan Şairleri Hastalıkları Nasıl Tedavi Ederler?”, www.muhammetkuzubas.com/makaleler/tedavi.htm

sends away the physician and calls imam of the neighbourhood. When he asks him “For how much would you bury my corpse when I die?” imam responds “300 akche”. Then, Hamit declined physician’s treatment and the drug to be given saying that “It is cheaper to die” (Kepecioglu, 4520: 176)

Sâbit expresses the same issue as follows:

Görüp zahmın dil-i Sâbit gibi merhem kabûl itmez
Tabîbüm haste-i dermân-desin tîmârdan kalmış

Sâbit, (165-5) (Karacan, 1991: 433)

“It does not accept the ointment like the heart wound of Sâbit. My physician refrained from having urgent sick treatment.”

He says the following in another couplet:

Kabûl-ı merhem ider zahm sâhibi degülüm
Hezâr hamd etibbâya ihtiyâcum yok

Sâbit, (203-2) (Karacan, 1991: 451)

“I do not have a wound to accept ointment. Thousands of thanks, I do not need physicians.”

The scar left due to pain of love is such that no ointment can be a cure. The mastery of physician can not relieve the pain:

Sûd vermez merhem-i kâfûr zahm-ı sîneye
N’eylesin sa’y-ı tabîb ol zahma kim nâsûrdur

Osman Nevres, (39-4) (Kaya, 2007: 293)

“Ointment left over from the infidel is no cure to the wound of my heart. What could be the effort of physican for that wound, it is (like) a hemorrhage hole.”

Sâbit, does not understand the insistence of physicians showing efforts to look for a cure, on the other hand he complains from whims of physicians towards patients:

Rencûr-ı aşka kayd-ı müdâvâ da bir maraz
Cân-ı alîle nâz-ı etibbâ da bir maraz

Sâbit, (174-1) (Karacan, 1991: 437)

“The flurry to look for a cure to the painful lover is also a disease, whims of physicians towards patients is also a disease.”²

² Other couplets of Sâbit regarding whims of physicians are as follows: Karacan, Turgut (1991), *Bosnalı Alaeddin Sabit, Divan*: 394 (87-3); 374 (48-4).

Necâtî manifests the search of health for a lover for whom the physician has no cure, in a humorous language:

Za'f ile görünmez oldum kimden umayın visâl
Görmeyicek hastayı kime ilâc eyler tabîb

Necâtî, (25-7) (Tarlan, 1997: 160)

"I became invisible due to weakness. From whom should I seek coming together? (The patients have become so weak that) the physician will not be able to see the patient, to whom he will give drugs."

Nef'î, sees the physician impotent to prepare drug; says it is because no matter how much effort he makes, the cure to the disease of love will never be found. For this reason, if the physician abandons curing me, we will both be relieved from this pain:

Ol ilâc etmekde âciz derdimin meftûnu ben
İkimiz de kurtulurduk geçse dermândan tabîb

Nef'î, (11-2) (Akkuş, 1993: 286)

"I am passionate of my pain; he is incapable of giving a drug. If the physician gives up the cure, we will both be relieved."

Drugs of physicians can not recuperate even the wounds opened by enemies; leave aside the wounds of love. Sâbit complains that there is no such drug in the books of medicine:

Kitâb-ı tıbb-ı müdârâda zahm-ı a'dâya
İlâc var mı hakîmâne iltiyâm gibi

Sâbit, (341-4) (Karacan, 1991: 525)

"In the book of medicine searching for a cure, is there a medical drug to cover the wounds opened by enemies?"

In fact, the characteristic of lover is used to living with the pain of love. What he can not adopt is the physician's drug:

Derd-i ışk-ı yâr ile gâyet alışmışdur mizâc
Eylemez hergiz tabîbâ şerbet ile imtizac

Ü. İshâk Çelebi, (19-1) (Çavuşoğlu- Tanyeri, 1990: 125)

"Character, is highly used to the pain of lover of the lover. Oh, physician it (that character) never conforms to sharbat you offered."

In the line of Lady Sırrı, we are confronted with a physician who feels sorry for the state of lover who has fallen into a pain of love with no cure, sheds tears for failing to find a cure:

Ketmi güç izhârı güç bir derde oldum mübtelâ
Devâsın bilmez tabîb ağlar bana

Sırrı Hanım (İspirli, 2004:1-7)

*“I have fallen into a pain which is hard to hide, hard to disclose.
Physician does not know its cure; he cries for me.”*

For the lover, separation is such a difficult circumstance that he falls into beds. However the physician still can not do anything. He finds the solution in referring to God:

Geldi yapışdı nabzuma hecründe çün tabîb
Gögsini gecürüp didi Allâhdan meded

Mesihî, (37-2) (Mengi, 1995: 138)

*“(Oh lover) in (times) I was away from you, the physician came over
and checked my breathing. He sighed and said ‘May Allah help’.”*

The physician failing to find a cure the pain of lover, saying that only wine can relieve this pain makes recommendations to the lover:

Tabîb-i âşinâdan çâre-i derd-i dili sordum
Dedi bu derd-i gamdır def’ine şürb-i müdâm ister

Osman Nevres, (55-4) (Kaya, 2007: 300)

*“I asked for a cure to the pain of heart from a physician of
acquaintance. This is a pain of gloom, it needs to drink permanently in order
to get rid of it, he said.”*

The lover has already died of the trouble and the problem caused by the sweetheart. It is too late for the physician to visit her grave:

Öldüm belâ vü derd ile netsin devâ bana
Başım ucunda seng-i mezârüm mısın tabîb

Emrî, (28-4) (Saraç, 2002: 54)

*“I died because of misery and pain, what could cure do for me.
Physician, are you a grave stone atop my head?”*

The disease of love is such a disease that the physician becomes a burden on lover instead of being a cure for that. Nâbî accused the physician for alleviating the disease besides criticising for being whimsical like Hypocrit:

Gurûr-ı cünbiş-i Bokrâtıyânesi dursun
Fakat likâsı hekîmin marîze sıkletdir

Nâbî, (68-2) (Bilkan, 1997: 509)

“Leave aside the pride (of physician) as if he is Hypocrat, but the face of physician is a burden for the patient.”

Despite all the problems suffered, lover likes the agony of lover; he becomes happy for the sickness of physician willing to recover him:

Âşık oldur ki gam-ı yârdan olur zevki
Nitekim şâd olur görse tabîbi sayru

Hayâlî, (462-3) (Tarlan, 1992: 250)

“Lover is such person that he enjoys the misery of lover. In fact, if the patient sees the physician he becomes happy.”

Nâbî, suffers from hurting acts of physician, no matter in what way, he wishes that the end of it will be salvation:

Ne hâl ise çekilür vaz’-ı cân-hırâş-ı tabîb
Ol ârzû ile kim akıbet selâmetdür

Nâbî, (68-3) (Bilkan, 1997: 509)

“Heart breaking acts of physician are suffered no matter what they are. Our wish is that our end will be salvation.”

In another couplet, the poet says patients can not stand physicians grimacing their face:

Kuvvet-i tab’ına şâhid yetişir eyler ise
Cebhe-i çîn-i etibbâya tahammül bîmâr

Nâbî, (165-5) (Bilkan, 1997: 585)

“If a witness is required for the strength of nature of patient, it suffices that (he) stands grimaced faces of physicians.”

In Ottoman daily life while the features looked for in physicians to operate in hospitals were listed, they are requested to treat patients with a smiling face and as if they are their relatives. (Düzbakar, 2006: 16)³

Sâbit, criticises physicians with the following heavy words:

Marîz-i redde şifâ kavli bevli yeksândur
Suhen-furûşî kârûrede tabîblerün

Sâbit, (224-7) (Karacan, 1991: 463)

“In view of a declined patient, the promise of cure of physicians selling (useless) words, is identical to urine in urine container.”

³ Physicians regarding patient relationship for detailed information, see: Yeniterzi, Emine, “Divan Şiirinde Sağlık ve Hastalıkla İlgili Bazı Hususlar”, turkoloji.cu.edu.tr/Eskiturkedebiyati/yeniterzi08.pdf

The poet, in another couplet emphasises that it is necessary to pay for the physician to perform his task; therefore he will take precautions for the disease:

Yokladum nabz-ı tabîbi maraz-ı hicrâna
Zer virüp şerbet-i dînâr ile tedbîr idelüm

Sâbit, (245-5) (Karacan, 1991: 474)

“I checked the breathing of physician. For the patient of separation, let us give (him) gold and take precaution for (disease) with gold sharbat.”

Divan poets did not always criticise physicians. In some couplets, it is possible to come across couplets praising them. Hayâlî, in a couplet praises, saying that whoever physician I become friends, he knows Greek wits; if I ask for an antidote to get rid of the pain of agony, he gives me not it but the dragon itself.

Her hakîme hemdem olsam hikmet-i Yûnân bilür
Zehr-i gam defîne tiryâk istesem ejder sunar

Hayâlî, (77-2) (Tarlan, 1992: 116)

“If I become friends with any physician, he knows Greek wisdom. If I ask for a drug to get rid of the poison of agony, he presents a dragon.”

In another couplet praising the physician, Necâtî says the following:

Kimse âşık olmaz idi vasl-ı cânân olmasa
Kimse varmazdı tabîbe derde dermân olmasa

Necâtî, (484-4) (Tarlan, 1997: 442)

“Without getting together with the lover, no one would have fallen in love. Without a cure to pain, no one would visit a physician.”

2. Lover comes before us as a physician recovering the disease of love for which he is in fact responsible. With killing side looks, lack of interest and wicked words, he causes the lover suffer with no reason. In fact the true lover is not complaining about this situation. It is because; the removal of pain is commented as lack of interest by the lover. As the source of all these problems is the lover, the cure to problems is also with the lover. He is a physician giving cure to lover with his lips. Divan poet, while displaying the relation between beloved-lover, he merges cure finding ability of physician with the feature of lover being the cure. However being impressed from real life scenes while doing this, the physician merges the complaints he wants to direct towards lover in the personality of true physicians and puts forth the criticisms. Let us have a look at couplets related with lover and physician:

Lover wishes that wounding side looks of the beloved meets his heart, therefore pain and the problem of love augment. Sharp sword or arrow of side look will be a cure to heart wound. For this reason, lover wants side looks not to leave it, like a merciful physician does not run away from his patient, he wants side look to please him:

Hoşdur nevâziş-i dil-i mecrûh-ı gamze ki
Düşmez tabîb-i müşfika bîmardan gürîz

Nâilî, (148-6) (İpekten, 1990: 219)

“Heart caressing of side look of my lover is so nice that, a merciful physician should not run away from the patient.”

Lover is so merciless that he is not interested with the situation of lover who was made miserable for sickness. Hayali likens these attitudes of lover to asking once in every three days:

Her nefesde ol tabîb-i câna ben öldüm desem
Hâlîme kılmaz nazar vermez cevâb üç günde bir

Hayâlî, (137-3) (Tarlan, 1992: 136)

“If I tell that physician of heart (lover) in each breath that I am dead, she will not be interested, she will respond once in every three days.”

While the features required in physicians to function in Ottoman hospitals are listed, they are requested to be concerned with their patient permanently, ask about their situation, they are required to do anything for their treatment, if the situation of patient worsens and requires coming again, he is asked to visit the patient immediately. (Düzbakar, 2006: 16)

In another couplet referring to the same meaning, Necâtî associates the state of beloved with a physician who does not show any interest towards a deathly patient:

Âşık olduğum tuyaldan yüzüme bakmaz habîb
Yöresine ugramaz ölümlü bîmârün tabîb

Necâtî, (25-1) (Tarlan, 1997: 160)

“The beloved stopped looking at my face from the time she heard of my love. The physician does not come around the area of patient.”

Necâtî does not accuse the beloved for what she caused to suffer in lovers. The work of the beloved is causing suffering for the lover. Like the beloved causes suffering to gain features of being a lover, physicians need to kill myriad persons to become a good physician:

Habîb âşîka cevr itmese habîb olmaz

Tabîb nicesin öldürmese tabîb olmaz

Necâtî, (221-1) (Tarlan, 1997: 281)

“If the beloved does not cause suffering in the lover, she won’t become the beloved. The physician, without having killed myriad people would not become a physician.”

For a patient to be capable in his works, to pass over apprenticeship period, causing death of people is considered normal. Here, a literary art is made and events are iterated in exaggeration. In fact, in the Ottoman times, physicians who were not capable in their work were removed from office immediately. For instance, there was a complaint about Saadettin from operators of Bursa and the chief physician of sultan called him in 1845 and warned him for not attempting to cure and sent to exile to his native city Bursa. (Kepecioğlu, 4522: 97)

If we consider on the basis of state, works regarding patients’ rights started in the United States of America from the beginning of 1900’s as a result of lawsuits filed by patients, in 1972 “Patients’ Rights Declaration” was promulgated by American Hospital Union in 1972. Whereas during the time of the Republic of Turkey, the first written text arranging patient-physician relations is “Medical Deontology Regulation” prepared in 1960. In a way to cover all physicians of the world, Lisbon Patients’ Rights Declaration is issued by World Physicians Union in 1981⁴.

In fact, regulations to protect rights of patients and physicians in the Ottoman era dates further back. As known, when a patient resorted to a physician regarding his discomfort (by himself or by means of his guardian, if a minor) and a serious diagnosis is put like operation or when there is a situation to require drug treatment, a mutual agreement would be made before qadi. The purpose of the agreement is to state that physicians would not be responsible in case of death of patient during surgery or due to drug being used⁵.

Even though the physician beloved says she will be cure to the disease of lover with her lips, the lover knows that there would be no cure to this pain:

⁴ <http://www.tyih.gov.tr>

⁵ For detailed information, see: Düzbakar, Ömer (2005), “Osmanlı Hukuk Sistemi İçinde Tıp ve Hekimlerin Yeri”, *Türkiye Klinikleri Tıp Etiği-Hukuku-Tarihi*, XIII/2, Ankara: 105-109. For documents from different periods on this subject, see: Bursa Shari’a Court Records (BŞS) A4 46a; A5 73a; A5 333b; A 40 212b; A 80 236b; A 101 228a.

Dehânım hokkasındandır devâsı derdinin dersin
Tabîbim ben de bildim haste-hâl-i aşka çâren yok

Ş. Yahya, (185-5) (Ertem, 1995: 117)

“You are saying that the cure to my pain is in my mouth inkpot. My physician, you have no cure to the problem of patient of love.”

The problem of lover has gone too far. However the physician beloved, sits without doing anything:

Sıhhat anma derd-i cân-ı gussa-perverd üstine
Ey tabîb oturma billâh derdümüz derd üstine

Necâtî, (508-1) (Tarlan, 1997: 458)

“Do not mention about health after the pain of heart feeding agony. Oh physician, do not keep sitting, truly one pain follows the other.”

As an example of Ottoman daily life about is Abdurrahman Efendi son of Physician Hüseyin. His patients had launched a complaint because he collected money a year ago for preparing drugs, but he still did not deliver said drug⁶.

The lover having lost of his hope of a cure while the physician beloved, keeps burning with the intention to be a cure for the heart of lover, suffers from his wound being strengthened:

Cânımı yakmakdasın âhir devâ keydür diyüp
Ey tabîbüm tâbekey bu âşık-ı ser-bâza dâg

Sâbit, (193-3) (Karacan, 1991: 447)

“You are hurting my heart with the intention that its end will be a cure. Oh my physician, until what time will you strengthen the pain of this courageous lover?”

Though the lover implores the beloved, the physician beloved is not asking its patient about its pain:

Sürersin dâim ey dil pâ-yı yâre çehre-i zerdin
Demez mi ol tabîb-i cân u dil sana nedir derdin

Ş. Yahya, (202-1) (Ertem, 1995: 125)

“Oh my heart, you always rub your yellow chin to the feet of beloved. Doesn't that physician of body and heart ask you about your problem?”

⁶ Bursa Shari'a Court Records (BŞS) B 144 48a.

Chief Mufti Yahya praises the physician practices of the beloved. Even a look of the lover is sufficient to hide the pain of love patients whether she is wicked or whimsical:

Hele Yahyâ beni eylerdi gam u gussâ helâk
Ol tabîb-i dil ü cân bakmasa bîmârlara

Ş. Yahya, (362-5) (Ertem, 1995: 205)

“Yahya, if that physician of body and heart does not treat patients, agony and grief would kill me.”

When there is the face of lover, there is no need for physician:

Çünkü şifâü'l-kulûb oldu likâi'l-habîb
Yüzünü görmek yiter bana ne hâcet tabîb

Karamanlı Aynî, (43-1) (Mermer, 1997: 331)

“The face of beloved became a cure to hearts. It suffices for me to see your face; there is no need for a physician.”

While the lover looks for cure in the lips of the beloved, the beloved remains uninterested to this will and responds “the place of cure is empty, it is not opened yet”. Lips are like a hospital where those willing to find a cure are crowded in:

Tınmadı la'li tabîbi lebin emsem diyicek
Didi hâli ki açılmadı dahı dâr-ı şifâ

Cem Sultan, (5-4) (Ersoylu, 1989: 46)

“Lip physician, did not care about those who said ‘If I could suck your lips’. The place of cure is not opened yet, it is empty, she said.”

Lover wants to come to the beloved and tell how he suffered from the disease of lover. Therefore, he would be able to find a cure to his pain. It is because patients looking for a cure express their pain to the physician:

Ben sana hâlüm ağladuğum zahmet olmasun
Bir hasta kim tabîbe gele derdini döker

Necâtî, (58-3) (Tarlan, 1997: 180)

“I do not want me telling about my situation to cause you a hardship. A patient comes over to a physician and tells about his disease.”

Necâtî, in another couplet asks for mercy from the physician beloved giving sharbat to lover who has gone crazy of love, therefore he refers to physicians giving drugs in vain to patients in daily life:

Rahm eyleyüben dâr-ı şifâsında tabîbüm

Nâfi diyü içürdi bu dîvâneye şerbet

Necâtî, (35-2) (Tarlan, 1997: 166)

“Give mercy at the place of cure. My physician gave sharbat to this mad man that it was beneficial.”

As in all eras, in the Ottoman era too, there were people who used to make some drugs though they had nothing to do with medicine, and play with the health of public. One of the issues most misused on this point is vaccination. In 1849 news that some people who had no relation with medicine and did not know about the science of vaccination gave drugs haphazardly and vaccinated children with no care. Thereafter, it was notified that people with no graduation certificate from Medical School would not be allowed to intervene in medical and vaccination works, provinces, counties and villages with no physician would be visited once a year and sufficient number of personnel and materials would be sent to vaccinate public. (Kepecioğlu, 4519: 191)

CONCLUSION

Divan poetry having a past of a few centuries is built by employing the possibilities of three wide languages like Arabic, Persian and Turkish, at the same time on top of these three civilisations and cultures. For this reason, this poetry should be evaluated well because it bears traces of past and it has an accumulation of art-culture. Divan Poetry is dependent on the period in which poet lived, his system of beliefs, value judgements, therefore to his social life entirely. Going into that world, commenting on these texts without knowing these features is not possible. Knowing the world of poet is possible by melting Ottoman history in the same pot with this literature. It is because Divan Poetry is a source of Turkish culture.

Though some factors are likened in Divan poetry, the model of physician appears before us in two forms: 1. Physician as a hopeless scientist who has failed to find a cure to the problem of love; 2. Beloved physician who has the features to give cure.

Physician trying to find a cure to the problem of love by presenting sharbat, preparing ointment confronts with obstructions of the patient of love. It is because no drug can be a cure to this pain. Poets tell that physician who fails to cure patients shed tears for lack of hope and sometimes pray Allah for a cure. As opposed to all those things, in the language of Divan poetry, there are also physicians who cause to become weary, give drugs in

vain for the hope of being a cure, grimacing face before him, and even refraining from asking his patient how he is doing.

Beloved physician in fact adopted attitudes which should not exist in a physician. Instead of curing the beloved, he postpones the cure, coming together in an attempt to destroy it. In the personality of physician beloved who holds both the cure and the disease in his hand, the criticism launched towards the model of physician in real life become clear. As they do not ask about the problems of patients, they do not care about words of those waiting at the gates of hospitals.

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