

Ottoman Chief Physician Sālih Naşrallah b. Sallūm al-Ḥalabī

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Abstract

Sālih Naşrallah b. Sallūm al-Ḥalabī was known as Ibn Sallūm. He was born in Aleppo a Christian, and later in life, he reverted to Islam. He studied medicine in the main hospital of Aleppo. First he worked for the governor of Aleppo and later on moved to Istanbul. In Istanbul, entered the Royal Physicians (atibbā-i hāssa) service in 1655; he was appointed to Fatih Dār al-Shifa as Chief Physician and succeeded Hammalzāda Mehmed Efendi as Chief Physician. He wrote few books on Medicine. He was one of representative of the Paracelsuian medicine in the Ottoman State.

Keywords: Ottoman Medicine, chief physician, Aleppo, hekimbaşı, Sālih Naşrallah b. Sallūm al-Ḥalabī, *Gāyat al-bayān fī tadbir al-badan al-insān*, Paracelsusian medicine.

Osmanlı Hekimbaşı: Salih Nasrullah b. Sellum el-Halebi

Özet

Kısaca İbn Sellum diye bilinen Salih Nasrullah b. Sellum el-Halebi, Hıristiyan bir ailenin mensubu olarak Halep'te doğmuş, daha sonra Müslüman olmuştur. Halep'in en büyük hastanesinde tıp eğitimi aldı ve Halep valisinin özel hekimi olarak çalıştı. Daha sonra İstanbul'a taşındı ve 1655 yılında saray tabipleri arasına girdi. Daha sonra Fatih Daruşşifası'na hekimbaşı olarak tayin edildi ve Hammalzade Mehmet Efendi'nin yeri-

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ne Hekimbaşı oldu. Tıp üzerine bazı kitapla telef etti. Osmanlı Devleti'nde Paracelsus tıbbının öncülerinden birisi oldu.

Anahtar Kelimeler: Osmanlı tıbbı, hekimbaşı, Paracelsus tıbbı, Halep, Salih b. Nasrallah b. Sellum el-Halebi, *Gāyetü'l-beyân fî tedbiri'l-bedeni'l-insân*

His full name was Sâlih Naşrallah b. Sallûm al-Halabî and is more commonly known as Ibn Sallûm (Born in Aleppo? –Died in Yenişehir, 3 September 1669). He was born a Catholic Christian, and later in life, he reverted to Islam. After he graduated from madrasa, he studied medicine in the main hospital of Aleppo. He worked for the governor of Aleppo, Ibshir Pasha and was invited to Istanbul by honour of the Vizier (Sadaret Payesi). In Istanbul, he joined the conversation councils of Shaikh al-Islam Minkârizâde Yahya Efendi (died 1677).

Ibn Sallûm entered the Royal Physicians (*atibbâ-i hâssa*) service in 1655; he was appointed to Fatih Dâr al-Shifa as Chief Physician (hekimbaşı) and succeeded Hammalzâda Mehmed Efendi as Chief Physician (*Râis al-atibba*) taking over by virtue of him taking income as an *arpalik* (benefice, allowance for ottoman officials) from the city of Tekfurdağı (Tekirdağ) (July 1656). He took the ranks of Mecca (1661), Istanbul (1665) and the rank of Qâdi of Anatolia (Anadolu Kazaskerliği). He was present during the first military expedition of Lehistan (Poland) and passed away in Teselya, Greece. Ibn Sallûm knew both Latin and Arabic. He had two sons, Muḥammad Amîn Efendi (d. 1709) a court scribe, and the other, Yahya Efendi who was Qâdi of Rumeli (Kazasker of Rumeli) (d. 1705).

In the 17th century, Ibn Sallûm pioneered the movement for “new medicine” and “chemical medicine” which were initiated by the translations of works of Theophrastus Aureolus Bombastus von Hohenheim Paracelsus (1493-1541) who was a Swiss physician-philosopher of the Renaissance. Ibn Sallûm translated the works that were available in Europe and he began a new movement in medicine. He made reference to the ideas of Paracelsus in his own works, and included his own experiences as well as classical Islamic medicine, and helped to develop new methods in medical treatments.

Ibn Sallûm's first written work called *Gāyat al-bayân fî tadbir al-badan al-insân* was done by under the instruction of Sultan Mehmet IV. The Sultan rewarded him for his work by presenting him with a sable skin fur coat (samur kürk), a highly prized and valued fur. He added original contributions to his works resulting in a compilation.

Most of his work was in the Arabic, but as his popularity increased amongst those in the medical field, they were translated into English. There are numerous copies of his works in libraries reflecting upon the importance and usefulness of his contribution in the field of medicine which has been greatly valued by physicians.



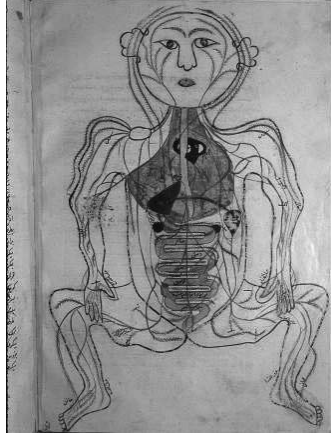
Sultan Mehmet IV (r. 1648 - 1687).

His Works

1. *Gāyat al-bayān fī tadbīr al-badan al-insān* (Turkish) is the first work of Ibn Sallūm. It was compiled under the command of Sultan Mehmet IV (r. 1648 - 1687). It primarily deals with public health giving an insight into many diseases and the various drugs used for the cure of these diseases.

In the foreword of the book, Ibn Sallūm mentions that the Sultan Mehmet was eager to see the new pioneering developments occurring in his country especially in the field of medicine. Many drugs are mentioned in the book as well as the medicines made from them, of which some of the drugs mentioned are still being used today for certain treatments. It also analyses balms, cements, pills and their preparation techniques. Examples of medical folklore can also be found in this work. Adnan Adıvar claims that this work is the translation of a work called “Dynameron” (1280) by Nicalous Myrepsos.

2. *Gāyat al-‘itkân fī tadbiri badan al-insān* (Arabic) is the second most important work of İbn Sallūm and the Arabic edition of his previous work. It deals with the subject of general medicine and consists of four articles. The first article is known as “Kulliyat” and it analyses Sharabî drugs. The second one is “farmakope”. The third one is about fevered diseases and some miasmals. The forth article describes diseases of the human body.



The book also talks about some diseases like syphilis, plica, polonica and skorbut. But these are rarely encountered nowadays. The book was unfinished due to his death and was later completed by Ahmed Abû Al-Su'ûd, the chief physician of Fatih Dâr al-Shifa and by request of his son Yahya Efendi.



The cover page of *Nuzhat al-abdân fî tarjamati Gâyat al-itkân*. It was printed in 1304 in Istanbul.

The book was translated into Turkish as *Nuzhat al-abdân fî tarjamati Gâyat al-itkân* by Abu al-Fayz Mustafa b. Ahmed the head doctor of Dâr al-Shifa, having been requested by Fayzullah Efendi, a soldier serving in the army and also a grandchild of Ibn Sallûm (1728). There are a number of copies of this manuscript in Turkey and in libraries around the world.

ترجمة الأبدان في ترجمة غاية الاحسان

برجس نفا اولوق

مطبعات طبقات ۸۲۳ نوروز ۱۳۰۳ قمری اول
سنه ۱۳۰۱ کتبی مطبعه مطبوعه طب اولوق

استانبول

۱۳۰۳

Another cover page of *Nuzhat al-abdân fî tarjamati Gâyat al-itkân*. It was printed in 1303 in Istanbul.

۱۵۴

اینگه مریضه مثلا لطیف و معتدل غذای پیریزه طسوق آتی و بلج کباب و یادم و خرما
و قزل اوزوم و مستقی کبی و آجیزدن و طوزلوردن احتیاز ایملر واکر بننده اخلاط
وار ایسه تشبه ایملر کل نکری شرابه و جوقان و روانه ایله خصوصاً سودک
ماقنی چوق اوله واکر سود غلیظ ایسه راز یا به و زونا و هندیاری کبی مطلب
غوال ایچورملر (تعبیر الافعال) یعنی معصومه اولان تعبیر بودرکه لایق اولان آتقربه
سناات کادیکه پوزیمیل و هبیب سمدار ایشتریزیمز مثلا زیل و طساول و طوب و تنک
صندامی کبی و بدنی صیغیه صیغیه بیاهرکه ترلوب کزیمیه و کورکننده و یونازنده نام اولوب
زحمت و پرر ایسه بر مقدار بال یا هدایز و بال ایله قوسدیرمه و بدلیزی سست و کوشاک
اولور ایسه بعضی طایض سورا ایله یغدیملر یعنی مثلا کل قورسی و مرسمن پیرافنی قنادوب
انگله یشیدار و ایلدیق سود کسکلیت ایتر ایسه شکرل بدم حر برمن پیرمه واکر
طبعیتری قیش اولور ایسه لطیف احتیاز ایملر یعنی مثلا رافسان ایه کویس طنجده
دردت درهم خام شکر و بش درهم بدم یاغنی قویب احتیاز ایملر یاخود اولوایق شافیز
یاوب کتوردیلر و پرتاج ایلق اولدقنن شکره خاص اقل ایقن سود ایله لایقیش شوبوب
پیریزه و دیشاری بندکده دخی قوی غذای و پرمرز مثلا ات صوفی کبی یاخود ات صویله
و یاسود ایله بیتمش ریخ لایمی کبی و معدن کیمک یعنی معصومه آساندر و بعضی بیتی
کوجایر و مدت رضاعت یعنی معصوم امرده تک وقتی اکثری ایق سندهر و افق
پرسیندر (چقن) معدن کیمک مراد ایلدکلیله لایق اولان عمده صبر و این کبی آج
شیلر سوره که معصوم نفرت ایلیوب اسامطله معدن کسکه (امراض الافعال) یعنی
معصومه عارض اولان مرضلر پساندندر. معصومه عارض اولان امرامل قن چوقدر
کبی خلطیلر و ایقن عارضیلر واکر یا پومرضلر هشفک فسادیلر. وسوه عز ایملر
شخصوا رطب اوله (استاد) اشراف خصوصاً ایکنی ششاله سندهر که معصومه ایضا
ولادتیزده عارض اولان مرضلر آغزیزده یاره اولور و سیویله اولور و قوصیق
واوکسورمک و اوبوشوق عارض اولور و کونکارنده شیش حاصل اولور و قولقاری آقار
و دیشاری بنوی و قنده چی و دیش اتری کیشمک و امبال و ششیح عارض اولور و پرشدار
پودکلیله حنق و یونازنده شیش و ضیق نفس عارض اولور و شاله زنده طاش و قارلر قنده
صوکلمن حاصل اولور سیدکنی طوتامق و دوشکله ایشمهک عارض اولور و بعضی زنده مرصاجه
ولویوز و دواو چایلر عارض اولور و پومرضلر هر رینک صلاصلر یعنی ذکریلیم تاکر غلیظ
آسان اولوب منتضای حله کوره کادیکر ایلیم (الملاج) یعنی معصومه اولانن علاجیزده قانون
بودرکه قوی دوا و یرمکه جسامت یاقیدر (اما) قان آلدده اختلاقی اولوب تر آزی طامون
رساله سنک دزدیمی بانه دفرکه معصوم بشی ای کزدکن سنکزه آتیزدن جامت اقلک چاردر
(درشیح) این سبنا پریشن کزدکن سنکزه جامت ایقنی چار کسکوره ایما زماه مرده
پوستنده جامت اولدقنی کبی قشد اولوق دخی چاردر تکتم ایله متاخیرن پویاده صیغه
بختلر ایلیوب تعبیرلری یونوال اوزده تحقیق ایشترادر (اما) سبل و یرمکه فعلی قوی
(اولوق)

A sample page from *Nuzhat al-abdân fî tarjamati Gâyat al-itkân*. It is the beginning page for “Amraz al-Atfâl” paediatrics.

3. *Tarjamat Tibb Jadid Kimyā / Tarjamat Akrabazin al-Jadid* (Arabic) **ترجمة القربادين الجديد** is the Arabic translation of Latin work of Senartus' *Pharmacologie* book based upon 'The Biochemical' of Paracelsus. Ibn Sallūm started this translation with the help of Nikola, one of the royal physicians. Upon the death of Ibn Sallūm at the end of the sixth article, Nikola completed the translation with the help of Hayātizāde Damadi Suleyman b. Ibrahim. It was not just a translation. It contains some drugs which are herbal, animal and mineral based. It focuses on medical-chemical issues and he utilises the ideas of Paracelsus and other European physicians as well as the additions of his own experiences and ideas.

It was translated into Turkish a number of times, firstly as *Tarjamai Krabazin Jadid* by Süleyman Efendi and Mustafa Fayzī Efendi. It was later translated again as *Gāyat al-mutarakkī fī tadbir kull al-maraḍ* by the Chief Physician Davulcu Hasan. Another translation was made by Gevrekzāde Hasan Efendi entitled *Murshid al-libās fī tarjamai Ispagiriya*. Finally, it was translated into Turkish as *Minhāj al-Shifa fī Tibb al-Kimyā* by Omar Shifāi. (copy of the manuscript Bağdatli Vehbi, Ms 1374, 55 folios).

4. *Tarjamat al-Ṭibb al-Jadid al-Kimyā li-Paracelsus* (Arabic). **ترجمة الطب الجديد الكيميائي لپاراسلسوس** This is a compilation from European books based upon new Paracelsusian medicine. It may not have been written by Ibn Sallūm. (Suleymaniye, Ayasofya MS 3671 31 folios).

5. *Akrabadin* (Turkish) (Millet Library, Ali Emiri, Tib MS 28, 208 folios) consists of one preface, four articles and one epilogue.

6. *Bur'a'l-sa'a fī al-Tibb* (Turkish) **برء الساعة** (Suleymaniye Library, Hacı Mahmud MS 5524/2, vr 53-55, 2 folios, Feridun Nafiz Uzluk, MS 130/5, vr. 59a-62b, 3 folios). This treatise contains the diagnosis and treatments of all organs of the human body. It is believed to be a translation of one of Abū Bakr al-Rāzī's works.

7. *al-Favā'id al-Jadida wa al-Ḳawā'id al-Ṭibbiya* (Turkish). **الفوائد الجديدة و القواعد الطبية**

This piece of work gives descriptions of the various drugs and explains which one would be suitable for a particular sickness. The names of the drugs are listed alphabetically. (Aziz Mahmud Hudai, MS 1735/1, 93 folios).

8. *Risāla (Faşl) fī Bayān Skorput* (Arabic). **رسالة (فصل) في بيان اسكوربوت** It was translated from the book Senartus al-Germāni which dealt with the condition of gingival disease. (Istanbul University Library, MS AY 4705/3, TY 4234/6, Suleymaniye Ayasofya, MS 3682/2).

9. *Murakkabāt* (Arabic). **مركبات** It is about medicine.

10. *Risāla fī al-Tibb* (Turkish). **رسالة في الطب** In this book, Ibn Sallūm presents himself as Mīr Şālīḥ b. Ḥavābinī. This book consist of 130 chapters (bāb) and

describes the general diseases of the human body and their treatments such as poisoning, surgery, pregnancy and birth.

11. *Tarjamat Risâla fî al-Ḥummiyât al-Radiyya wa al-Wabâiyya* (Arabic).
ترجمة رسالة في الحميات الرديّة و الوبائية It is the Arabic translation of the Spanish physician Merkadós' book which is related to dental plaque and inflammatory diseases, and consists of two articles. (Istanbul University Library, AY 4705/2).

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