

ORIGINAL ARTICLE

Azerbaijani physicians in the Ottoman Empire in the 15-16th Centuries

Abstract

It is noteworthy to mention that cultural ties intensified in the relations between the Ottoman Empire and Azerbaijan in the fifteenth century. It is possible to say that some political and socio-cultural events, in particular, increasing interaction and travel with the occupation of Azerbaijan (after 1386) and then the Ottoman Empire (1402) by Tamerlane (Timur the Lame-1370-1405) further intensified after the conquest of Istanbul in 1453. The ongoing reforms in education during this period in the Ottoman Empire mainly coincided with the reign of Fatih Sultan Mehmet (1451-1481). For this reason, the Ottoman Empire attracted a great number of scientists from neighboring Muslim countries, amongst which there were many Azerbaijani physicians, satisfied their needs in accurate and positive sciences such as mathematics, geometry, astronomy and medicine. Ottoman sources also mentioned that the doctors from Azerbaijan were given great respect and glory.

The article examines activities of 10 physicians operating in the Ottoman Empire. These physicians are Mahmud Shirvani (1439), Shukrullah Shirvani (1485), Amirek Tabib, Kamaladdin Tabrizi (1507/1508), Ahi Muhammed Chelebi Tabrizi (1431-1524), Muhammad Shah Gazvini (1523), Mevlana Nuraddin, Dervish Ali Kahal (Ophthalmologist), Osman Chelebi, and Abu Talib Tabrizi. Some of these physicians are mentioned for the first time in this research. Some of the physicians are meanwhile known to be close friends as well as personal physicians of the Ottoman sultans. They are well-known as the great thinkers of the

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Citation:

Dadayev B. Azerbaijani physicians in the Ottoman Empire in the 15-16th centuries. *Res Hist Med.* 2020;9(1):21-34.



time and have written many works of art.

Key words: Mahmud Shirvani, Shukrullah Shirvani, Ahi Muhammed Chelebi, Mevlana Nuraddin, Dervish Ali Kahal, Azerbaijan, Ottoman Empire, Physicians

Received: 26 Nov 2019; Accepted: 8 Jan 2020; Online published: 29 Feb 2020
Research on History of Medicine/ 2020 Feb; 9(1): 21-34.

- 1- Çelebi, 1732: 688.
- 2- Baltacı, 1976: 46-47.
- 3- Gelibolulu, 1997: 394.
- 4- Şemseddin Sami, 1996: 3170.
- 5- Uzunçarşılı, 1984: 39-43.
- 6- Baltacı, 1976: 37-42.

Introduction

It is noteworthy to mention that cultural ties intensified in the relations between the Ottoman Empire (1299-1922) and Azerbaijan in the fifteenth century. Some political and socio-cultural events of that period led to these relations. In particular, increasing interaction and travel with the occupation of Azerbaijan (after 1386) and then the Ottoman Empire (1402) by Tamerlane (Timur the Lame-1370-1405) further intensified after the conquest of Istanbul in 1453. The ongoing reforms in education during this period in the Ottoman Empire mainly coincided with the reign of Fatih Sultan Mehmet (1451-1481)^{1, 2}. Some sources referring to this subject reported that by the order of Sultan Fatih, the works of Ghazzali, one of the great Islamic scholars, were reviewed by Mevlana Musliuddin Khajazade (d.1488) and Aladdin Tusi (d.1482). in order to be used in the madrasa. Khajazade spent four months and Aladdin Tusi six months to prepare their reviews before submitting them to the Sultan. The review program prepared by Khajazade was approved by Fatih^{3,4}. Thus, Imam Ghazzali's methodology, focusing on humanitarian subjects, began to be taught in Ottoman madrasas^{5,6}. For this reason, the Ottoman Empire attracted a great number of scientists from neighboring Muslim countries, amongst which there were many Azerbaijani physicians, to make up their deficiencies in abstract and positive sciences, such as mathematics, geometry, astronomy, and medicine. Ottoman sources also mentioned that the doctors from Azerbaijan were given great respect and glory. This also created a good opportunity for the development in fields of economic and social relations between the countries, along with the historic cultural ties. Thus, well-known people; such as scholars, poets, and artisans played a significant role in the strengthening the social-cultural ties between Azerbaijan and Ottoman Empire. There were Azerbaijani physicians (tabib/doctors) among those well-known people, who had close ties with the governmental staff. Along with being physicians, they were famous as great thinkers of the period. In this re-



gard, this article will give information about the Azerbaijani physicians that served in the Ottoman Empire in the 15th and 16th century.

Of course, the source of the first information is Ottoman sources. It is important to note the book dated from March 23 to April 15, 1515 as the archival documents, listing scientists and artists from Tebriz, published in Amasiya by order of Sultan Salim. . In addition, the works of such Ottoman historians of the 15th and 16th centuries as Ashikpashazade (d.1484), Tashkopri-zade Ahmad (d.1561), Latifi Kastamonlu (d.1582), Mehmed Mecdi (d.1591), Gelibolu Mustafa Ali (d.1599) have been also used as a main source. At the same time, many books, articles and encyclopaedias have also been used in this research.

Muhammed Ibn Mahmud Shirvani

Mahmud Shirvani (full name Muhammed Ibn Mahmud Dilshad Shirvani) was originally from the Shirvan region of Azerbaijan, who lived in various parts of Anatolia in the first half of the 15th century. While taking into consideration that Mahmud Shirvani handed in his writings to Menteshoğlu Ilyas Bey (1403-1421), Germiyanoglu Yakup Bey (1402-1429), Ottoman sultan Chelebi Mehmet (1413-1421), Timutash Pashaoglu Umur Bey (d.1461), Sultan Murat II (1421-1451) and his military judge Veliyuddin, it is possible to say that he lived in all of these regions at least for a short time⁷. According to Osman Shevki, Shirvani, who graduated from Amasya Darushshifa, served as a court physician during the time of Sultan II Murad⁸. Some Ottoman sources and contemporary historians confused the physicians bearing the name of Muhammed and Mahmud from Shirvan⁹⁻¹¹. Even some historians argued that Ottoman scholar Shukrullah Shirvani, who was one of the personal physicians of the Fatih, was the son of Mahmud Shirvani¹². However, while talking about Shukrullah Shirvani, Mecdi (1989) and Mehmed Sureyya (1996) indicated that his father's name was Ibrahim Hekim. Particularly, Macdi specified that in the deed of trust of a pious foundation that belonged to Shukrullah Muhammad Shirvani, dating back to 890 (1485/86), the founders were written as *...esh-Sheyh Mehmed b. Ibrahim et-Tabip esh-Shirvani*^{13, 14}. The most accurate analysis of these different sources belonged to Mustafa Argunshah, who performed extensive research on the work of Muhammed Ibn Mahmud Shirvani's *Tuhfe-i Muradi (Cevhername)*.

Besides *Tuhfe-i Muradi*, it has been established that Mu-

7- Muhammed bin Mahmud Şirvani, 2012: 13.

8- Şevki, 1991: 190.

9- Bursalı Mehmed Tahir, 2000: 139-140.

10- Şafifi, 1999: 56-67.

11- Nəsirov, 2011: 248.

12- Nəsirov, 2011: 249-250.

13- Mehmed Mecdi, 1989, Vol. I.: 125.

14- Mehmed Süreyya, 1996, Vol. V: 1607.



ammed Ibn Mahmud Shirvani's works in Turkish language are *Ilyasiyye* (translated from Arabic), *Sultaniyye*, *Yemek kitabı* (Cooking book), *Mürşid* and those in Arabic language are *Ilyasiyye*, *Yakubiyye*, *Ravzatu'l-'itr*, *el-Faslu'l-'aşir fi marifeti'l-evzan ve'l-mekayil*, *Risaletün mine't-tib fi beyani me'btela bihi mine'l-kulunc and Miftahu'n-necat li-ma yen-fetihu bi-hi ebvabu'l-birri ve's-saadat*¹⁵. It is estimated that Muhammed Ibn Mahmud Shirvani passed away after 1439. In addition to medical studies, it is said that he had a number of works on history, fiqh (islamic law), tafsir (interpretation on the Koran), and translation^{16, 17}.

Shukrullah Shirvani (d. 1485?)

Originally, Shukrullah Shirvani was from the Shirvan region of Azerbaijan and his real name was Muhammed. Various sources indicated that his father was one of the physicians who moved to the Ottoman Empire during the reign of Sultan Murad II. According to Osman Shevki, the name of Shukrullah Shirvani's father was Ahmed. He worked in Amasya Darushshafa (hospital), where he extended his knowledge, and became the court physician (doctor) of Sultan Murad II. Meanwhile, he wrote a historical book called *Behcetut-Tevarih (Glorious History)*¹⁸. (This book was published in Istanbul in 1949 by Nihal Atsiz). However, other historians Mecdi and Mehmed Sureyya mentioned the name of Shukrullah Shirvani's father as Hekim (doctor) Ibrahim^{19,20}. Therefore, while considering that Mecdi and Mehmed Sureyya lived close to that period, it is possible to accept the the name of Shukrullah Shirvani's father as Ibrahim.

With reference to the existing sources, it might not be possible to know the exact birth date of Shukrullah Shirvani. In 1449, his father was sent to Garagoyunlu Jahan Shah as a messenger by Sultan Murad II²¹. This fact shows that during that time the family of Shirvanis was living in the Ottoman Empire. According to the available sources, Shirvani was born in Azerbaijan and moved to the Ottoman Empire with his father when he was young. Then, it can be assumed that Shukrullah Shirvani completed his first education in Azerbaijan and learned medicine from his father while living in the Ottoman Empire.

In the 15th century, physicians were greatly respected in the Ottoman Empire. The Sultans of this period had their own physicians living in the palace. For the first time, the staff of the physicians including court physicians, began to function in the Ottoman palace during the reign of Sultan Fatih. Sev-

15- Muhammed bin Mahmud Şirvani, 2012: 11-30.

16- Muhammed bin Mahmud Şirvani, 2012: 13.

17- Nəsirov, 2011: 247-248.

18- Şevki, 1991: 190.

19- Mehmed Mecdi, 1989, Vol. I.: 236.

20- Mehmed Süreyya, 1996, Vol. V: 1607.

21- Nəcəfli, 2000: 23.

en physicians (Gutbettin Ecemi, Shukrullah Shirvani, Khace Ataullah Ecemi, Yagub pasha, Lari Ecemi, Hekim (doctor) Arab, and Altuncuzade) were collaborating in this team^{22, 23}. Among the medical staff in the Ottoman palace, there were a large number of Azerbaijani physicians from the regions as, at that time, Azarbaijan was controlled by the Garagoyunlu state. One of these physicians was Shukrullah Shirvani. Existing documents show that government officials tend to treat physicians very well and pay them high salaries. In this regard, Shukrullah Shirvani was also one of those physicians that earned great respect and high position in the palace due to his knowledge, ability, and experience in the medical fields. Therefore, Sultan Fatih also had great respect for him and always gave Shukrullah Shirvani a place next to himself in important councils^{24, 25}.

In addition to medicine, Shukrullah Shirvani also succeeded in other fields of knowledge, such as, hadith, interpretation on the Koran, and Arabic language. After a pilgrimage to the Hajj, Shukrullah Shirvani lived for a while in Egypt. During that time, he learned the Arabic language and later on the science of hadith from the famous Islamic scholar Sheikh Sahavi. After returning to Istanbul, he was highly welcomed by Molla Guran because of reading the science of interpretation²⁶⁻²⁸. Shukrullah Shirvani also had a book named *Ravzatul Umum (General Garden)* related to the fields that he learned. This book is kept in the Ayasofya library of Istanbul. Mammadali Terbiyyetin, the famous Azerbaijani scholar, who closely reviewed the book, stated that the book contained information regarding numeration, astrology, logic, poetry, and mysticism²⁹. Thus, according to this review, the author was also knowledgeable in of mathematics, geometry, astronomy, literature, and philosophy of that period. Even though Shukrullah Shirvani was a famous physician of that period, unfortunately, no information was found over his work on medicine.

Shukrullah Shirvani is also known as a philanthropist and educator. According to some sources, he built a school in Istanbul at his own expense and donated the income of farmland in Silivri region to this school^{30, 31}. It is obvious from this fact that Shukrullah Shirvani, who devoted most of his life to science and education was able to teach medicine and other subjects at this school.

According to some resources, Shukrullah Shirvani passed away during the period of Sultan Fatih^{32, 33}. However, the evidence of the historian Mecdi, based on the document of the

- 22- Hammer, 1911: 239.
- 23- Adivar, 2000: 53.
- 24- Aşıkpaşazade, 1914: 148.
- 25- Mehmed Neşri, 1987: 727.
- 26- Taşköprizâde, 1985: 221.
- 27- Hoca Sadeddin, 1979: 174.
- 28- Şemseddin Sami, 1996: 2864.
- 29- Tərbiyyət, 1987: 438.
- 30- Mehmed Mecdi, 1989, Vol. I.: 236.
- 31- Mehmed Süreyya, 1996, Vol. V: 1607.
- 32- Hoca Sadeddin, 1979: 174.
- 33- Tərbiyyət, 1987: 438.



school founded by Shukrullah Shirvani, showed that he was alive during the time of Bayazid II (1481-1512). In this charity document that dated back to Hijri 890 (1485), the name of the person who founded this school is mentioned as esh-shaykh Mehmed Ibn Ibrahim et-tebib esh-Shirvani and the name of the person that confirmed this document was mentioned as gaziasker Ibrahim Ibn Khalil pasha³⁴.

Ibrahim pasha worked as a gazi (judge) of Edirne for a while during the reign of the Sultan Fatih and then was appointed to the position of gaziasker of Rumeli during the reign of Sultan Bayazid II³⁵⁻³⁷. Then, it is clear that Shukrullah Shirvani died not before 1481, but after 1485. His body was buried in Sheikh Vefa cemetery in Istanbul^{38, 39}.

Emirak Tabib

There is little information about Emirak Tabib in available sources. In Ottoman memorial, it is mentioned that he is the son of the judge Molla Uveys, who came from *Vilayeti Ecem* (*Ejem region*). However, there is no information concerning the region of Azerbaijan or Iran he came to the Ottoman Empire. However, most of the medieval Ottoman sources mentioned the name of Azerbaijan as Ejem and Azerbaijani Turks as Ejemi and there were numerous Azerbaijanis who worked in the Ottoman Empire with that name. Therefore, it is likely that all these known with the name Ejemi were Persian. Emirak Tabib was also one of those Azerbaijanis.

Sources introduced Emirak Tabib as one of the physician-poets of the reign of Sultan Beyazid II. Even though he was a physician, he was actively engaged in other fields. He had an interest in poetry. He was able to play all types of musical instruments and for that reason he preferred entertainment councils. He composed great poems in the Arabic, Persian and Turkish languages. It is assumed that he functioned actively in fields other than medicine because he was not successful in this field. In some memorials, he was named as a poet. He saw himself as an expert in poetry rather than in medical sciences, therefore, he used words that *I am the only one*⁴⁰⁻⁴².

Kamaladdin Tabrizi (d.1507-1508)

Kamaladdin Ibn Ahmed was one of the Azerbaijani physicians of the fifteenth century. He was born in Tabriz. Even though his birth date is not known, according to the information in the sources, it can be estimated that he was born at the beginning of fifteenth century. In the middle of the

34- Mehmed Mecdi, 1989, Vol. I.: 236.

35- Nişancı Mehmed Paşa, 1983: 152-153.

36- Gelibolulu, 1997: 957.

37- Uzunçarşılı, 1988: 100-104.

38- Mehmed Mecdi, 1989, Vol. I.: 236.

39- Mehmed Süreyya, 1996, Vol. V: 1607.

40- Latifi, 1990: 319.

41- Beyani, 1997: 35.

42- Kınalızade, 2009: 150-151.



fifteenth century, he migrated to Anatolia from Tabriz and became the personal physician of Jandaroglu Ismail Bey (1443-1489) in Kastamonu⁴³⁻⁴⁵. This information helped to assume that Kamaladdin Tabrizi got his first education in medicine in Azerbaijan and then moved to Anatolia as a professional physician.

In the middle of the fifteenth century, the Kastamonu beyliği (nobility) lost its sovereignty and joined the Ottoman Empire in 1461⁴⁶. After that Kamaladdin Tabrizi moved to Istanbul from Kastamonu. He opened a pharmacy at the Pasha bazaar in Istanbul and together with medical treatment, he began to sell the medicines that he himself prepared. It is known that he did not accept Sultan Fatih's offer to become his personal physician saying that "as an independent person I can not accept this offer that will make me a slave and refrain me from serving Muslims"⁴⁷. The historian Mecdi noted that this kind of case also happened during the reign of Sultan Bayazid II⁴⁸. Then, it is possible to come to this conclusion that Kamaladdin Tabrizi lived in Istanbul during the reign of Sultan Fatih and Sultan Bayazid II and served as a public physician. Kamaladdin Tabrizi served as a court physician in the palace of the Jandaroglu Beyliği, but refused to work as a personal physician in the Ottoman palace, which was more powerful than the Jandaroglu Beyliği.

Kamaladdin Tabrizi was the author of the book *Tekmilet el-Katibi*⁴⁹. He also translated the work of Ibn en-Nasif (1210-1288) entitled *Mucez* into the Turkish language. Therefore, besides being a physician, he was also interested in other fields of science. He also knew the Arabic language very well. At that time, his son, Ahmed Mohammad Chelebi, was one of the well-known Azerbaijani physicians in the medieval Ottoman Empire..

Kamaladdin Tabrizi died in Hijri 913 (1507-1508)^{50, 51}. This indicates that he was 100 years old or a bit more at the time of his death.

Mohammed Shah Ghazvini (after the year of 1523)

The birth date of Mohammed Shah is not known. He was born, approximately, in the middle of fifteenth century in Ghazvin. Even though in most of the Ottoman sources his original name was mentioned as Mohammed Shah Ghazvini, he was known with his nickname Hekim (doktor) Shah in the Ottoman Empire. After getting his initial education from his father, who was a physician by profession, he moved to Shiraz and became the student of Jalaladdin Devvani (d. 1502).

43- Mehmed Mecdi, 1989, Vol. I.: 423-424.

44- Gelibolulu, 1997: 1240.

45- Mehmed Süreyya, 1996, Vol. III.: 881.

46- Aşıkpaşazade, 1332: 155-156.

47- Gelibolulu, 1997: 1240.

48- Mehmed Mecdi, 1989, Vol. II.: 424.

49- Musayeva, 1986: 196-197.

50- Mehmed Süreyya, 1996, Vol. III.: 881.

51- Şevki, 1991: 177.



In Shiraz, he gained an education in medicine, tafsir (commentator on the Koran), logic, and grammar before being famous as a physician. According to the historical sources, after the Safavids came to power at the beginning of sixteenth century, he moved to Mecca and lived there for a while. Regarding his move to Istanbul, most of the Ottoman sources mentioned that he was introduced and recommended to Sultan Bayazid II by his close friend, Mueyyedzade Abdurrahman Efendi (d. 1516) who was a famous Ottoman scholar. He was originally from the Kazerun, a city in the southwest of Iran and was a student of Jalaladdin Devvani, and Shah Ghazvini⁵². Regarding his immigration to Istanbul, in his Tezkire, Khinalizade Hasan Chelebi (d. 1604) noted that he moved to Istanbul after his work was sent to Sultan⁵³. He began to work as a court physician in the Ottoman palace and his daily salary was 120 akche (Ottoman monetary unit). However, he was removed from his post after Sultan Selim replaced Sultan Bayazid in 1512. Later on, he was appointed to the same position and participated in several voyages of Sultan Selim as his personal physician. Even though his death date is not known specifically (some Ottoman sources did not give information regarding his death, Mehmed Sureyya argued that his death date was in 1522, however Katib Chelebi gave two different dates, Hijri 920 (1514) and Hijri 966 (1559)). It is then estimated that he was alive in the first years of Suleiman the Magnificent since in 1523 wrote two books, named *Nasihatname* and *Terceme-i Mecalisu'n-nefais* (this was a translation of the book written by Ali Shir Nevai from the Chagatai Turkic to the Persian language). In addition, Mohammed Shah Ghazvini was also the author of the following books: *Tefsiru'l-Kuran (Tefsiru Hekim Shah)*, *Kitabu'r-Rabt beyne's-suver ve'l-ayat* (written for Bayazid II in Mecca), *Hashiye ala Sherhi'l-Aka idi'n-Nesefiyye li't-Tefrazani (h.920/1514)*, *Hashiye ala Sherhi'l-Aka idi'l-Adudiyye li'd-Devvani*, *er-Risale fi esbabi's-sitteti z-zaruriyye and Sherhu'l-Muzes fi't-tib* (it is interpretation of el-Mucez written by Ibnu'n-Nefis)⁵⁴⁻⁵⁷.

Ahi Mohammed Chelebi Ibn Kamaladdin (1431- 1524)

Ahi Mohammed Chelebi Ibn Kamaladdin was the son of the famous Azerbaijani physician Kamaladdin Ibn Ahmad Tabrizi. He was one of the famous Ottoman physicians during the reigns of Sultan Fatih, Sultan Bayazid II, Sultan Selim (1512-1520), and Sultan Suleiman the Magnificent (1520-1566) and was known as Ahi Chelebi. His name was used

52- Aksoy, 2006: 485-486.

53- Kinalizade, 2009: 420.

54- Mehmed Mecdi, 1989, Vol. I.: 341-342.

55- Kinalizade, 2009: 421.

56- Mehmed Süreyya, 1996, Vol. IV.: 1097.

57- Fani, 1997: 194-195.



differently in different sources. For instance in his own work, he mentioned his name as Ahi Ahmad Ibn Kamaladdin, but in another source, as Mahmud Ibn Kamal⁵⁸ and mostly Mohammed Ibn Kamal⁵⁹⁻⁶¹. Even though his name was used differently in different sources, his nickname Ahi Chelebi was the same in all sources. Considering that double names were used extensively in the Middle Ages, it can be assumed that Ahi Chelebi, whose real name was Mohammed, also took the name of Ahmad from his grandfather.

There is no information about his birth date in the sources. However, it is possible to estimate his birth date regarding his age and death date. According to the available sources, he passed away in 1524 when he was approximately 96 years old^{62, 63}. If his age was calculated according to Hijri calendar, it is likely that he was born approximately in 1431. He was born in Azerbaijan. Therefore, he probably got his initial education in Tabriz and then, together with his father, he moved to Anatolia when he was young. Regarding his knowledge in medical sciences, he got his first medical education from his father and later from Gutbeddin Ececi and Altuncuzade, who were famous Ottoman physicians during the reign of Sultan Fatih. Being the student of the court physician provided the opportunity for him to have close contacts with the people in the palace. That is why he worked, for a while, as physician in the Fatih hospital that was located in the palace.

In 1507 Ahi Chelebi was appointed to the highest position of physician during the reign of Sultan Bayazid II. He stayed in this position during the reigns of Sultan Selim and Sultan Suleiman the Magnificent with short intervals⁶⁴⁻⁶⁶. In comparison to his father, he had good relations with the palace. Even, he accompanied Sultan Bayazid II during his death as his personal physician while he was moving to the Dimetoka region after losing his power in the Ottoman Empire^{67, 68} and participated in the voyage of Sultan Selim to Egypt as his personal physician⁶⁹.

Unlike many other physicians, Ahi Chelebi's writings were only about the medical sciences. Some of these works remained valid up to modern days. His most famous and most read book was *Risaletul-Kilyati vel-Mesane* which was about the kidney and the treatment of ureteral stones (this book was prepared for publication in Istanbul by Salim Erkun in 1948). Apart from that, he wrote *al-Fevadus-sultaniyye-fil-qavaidit-tibbiyye* in Persian and *Risale fit-tib and Mesnevi Fit-tib* in Turkish.

The significant features of Ahi Chelebi, most of which he

- 58- Gelibolulu, 1997: 1239.
- 59- Taşköprizâde, 1985: 426.
- 60- Hoca Sadeddin, 1979: 138.
- 61- Uzunçarşılı, 1998: 245.
- 62- Gelibolulu, 1997: 1241.
- 63- Şevki, 1991: 177.
- 64- Taşköprizâde, 1985: 427.
- 65- Gelibolulu, 1997: 1240.
- 66- Şevki, 1991: 176-177.
- 67- Anonim, 1992: 135.
- 68- Gelibolulu, 1997: 953.
- 69- Bayat, 1988: 528.



gained from his father, are vivid in his works. Due to the strong spirit of benevolence and enlightenment, he devoted all his wealth to charity. He donated the income of more than forty villages, which he owned in Chorlu, Edirne, Hayrabolu, and Shile, and the income of his public bathhouse and shops in Istanbul to the madrasa (muslim religious school) and school that he founded in Edirne and to the mosque in Istanbul, called *Qanlı Fırın* (Bloody Oven). Because of the large income of the foundation, he made a will and donated the remaining money to the poor people in Madina. Therefore, nowadays a neighbourhood in Istanbul, a village in Edirne and a pasture in Bulgaria is named after Ahi Chelebi⁷⁰.

After completing pilgrimage to the Hajj, he went to Cairo in 1524 and there passed away at the age of 96. His grave is next to the tomb of one of the prominent Islamic scholars, Mohammed bin Idris el-Shafi⁷¹⁻⁷³.

Physician Mevlana Nureddin

Mevlana Nureddin was one of the most famous physicians of the Safavid empire, who was among the scientists and artisans who moved from Tabriz to Istanbul after the battle of Chaldiran. His name was mentioned in the first lines of the list of scientists and artisans who migrated from Tabriz to Istanbul. The list itself was written on the orders of Sultan Selim in Amasya during the period 23 March-12 April of 1515⁷⁴. Thus, after the victory in the Chaldiran battle, the Ottomans captured the capital of the Safavids, and according to M. Terbiyyet 3000 and according to S. Onullahi's writings 1700 Azerbaijani scientists and artisans were exiled from Tabriz to Istanbul. Based on information found in Ottoman sources, the Turkish historian Ismail Hami Danişmend stated that 1000 persons⁷⁵, but Ismail Haqqı Uzunçarşılı stated that 1000 families were exiled⁷⁶. Among the exiled people, the names of two physicians were mentioned, one being Mevlane Nureddin and his wife. In this archive document, it was also stated that they were appointed to Edirne darushhafa (hospital). Edirne hospital was built by Sultan Bayazid II in 1488. A hospital document, dating back to 1493, indicated that around 30-50 patients were treated at the hospital at the same time, and 2 of the 21 personnel of the hospital were physicians⁷⁷. Mevlana Nureddin continued his activities at Edirne hospital from 1515 onwards.

Dervish Ali (Ophthalmologist)

Dervish Ali was also one of the well-known physicians of

70- Ibid.

71- Gelibolulu, 1997: 1241.

72- Şevki, 1191: 177.

73- Bayat, 1988: 528.

74- Arslan, 2001: 325.

75- Danişmend, 1971: 15.

76- Uzunçarşılı, 1998: 269.

77- Bayat, 2010: 316-317.



the Safavid empire. Like the physician Mevlana Nureddin, he was among the scientists and artisans exiled from Tabriz to Istanbul after the battle of Chaldiran. In the above-mentioned Ottoman archive, Dervish Ali's profession was stated as ophthalmologist, and alongside his name, the document also contained some information about his family (his unnamed wife, his son Shah Muhammed and daughters Behice, Saliha, and Aga Sultan). However, The researchers found no information where he performed his professional practice⁷⁸. As his and his family's names were listed following the name of Mevlana Nureddin, it is assumed that he was also appointed to the Edirne hospital. This is based on the fact that at Edirne hospital, among the physicians in practice, there were two surgeons and two ophthalmologists⁷⁹.

Osman Chelebi (1544)

In Ottoman sources, he was stated to be Ajami. During the reign of Sultan Salim (1512-1520), he moved to Istanbul and served as a court physician at darul-saltanat. The master physician was also known with the name of *Adil-i Osman Zeynunnureyn* because he was clever, smart, virtuous and good-looking. He died in the year 950 of the Hijri calendar (1543-43). There is no information in the sources about whether he left any writings or not^{80, 81}.

Physician Abu Talib Tabrizi

Abu Talib was originally from Tabriz, and besides being a physician, he was also known to be a poet. Having referred to works of the Arafat and Tezkireyi-Nasrabadi, M. Terbiyyat wrote about him as follows: *Physician Abu Talib was well known in the country with his clever sayings and deep thinking. He had a treatment facility in the Dash square of Ghazvin city... At his return to Tabriz from a visit to the Ottomans, he was warmly welcomed by Jafar Pasha. One day in one of gatherings, he spoke poorly about the Safavids. That's why, when Tabriz was taken back by the army of Shah Abbas, he was killed by a soldier in 1606*⁸². Jafar Pasha, whose name was mentioned above, was beylerbeyi Hadim Jafar (d. 1599) who was appointed as a protector of Tabriz in September of 1585 after the invasion of the city by the Ottomans. He was the governor of Tabriz under the Ottoman rule for approximately 8 years, until 1593^{83, 84}. From all the above-mentioned information, we can conclude that Abu Talib who was one of the most renowned physicians of Safavid Empire, he moved from Ghazvin to the Ottoman Empire, and after working

78- Arslan, 2001: 325.

79- Bayat, 2010: 317.

80- Mehmed Mecdi, 1989, Vol. I.: 515-516.

81- Mehmed Süreyya, 1996, Vol. IV.: 1288.

82- Tərbiyyət, 1987: 108.

83- Mehmed Süreyya, 1996, Vol. II.: 383.

84- Kırzioğlu, 1998: 356-357.



there for a while, he returned to Tabriz approximately between the years of 1585-1593.

Conclusion

It is assumed that the number of physicians that emigrated from Azerbaijan to the Ottoman empire in the 15th and 16th centuries would be greater than those mentioned above. This article has only provided information about those physicians that are found in archival documents and sources. The Azerbaijani physicians of this period working in the Ottoman Empire were probably full-time physicians, who had considerable experience in the Garagoyunlu Aghgoyunlu and Safavid Empires. After their emigration from Azerbaijan, they mainly worked in Ottoman palaces as a court physicians and partly in the hospitals that were situated outside of the palaces.

It is clear from some sources that some of the Azerbaijani physicians served the Ottoman Empire with their families, and at times fathers and sons worked together. Examples for this are Kamaladdin Tabriz and his son Ahi Chelebi. Unfortunately, the works of some Azerbaijani physicians who served in the Ottoman Empire have not yet been found. However, they made a remarkable contribution to the development of the Ottoman medicine and played an important role in training many new physicians.

As a result, it is worth mentioning that the study and discovering of such talented and prominent physicians is a striking example of the progress of science, education and medicine in medieval Azerbaijan.

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