

Architectural Design of the Architectural Design of the Complex of Sultan Bayezid II – Health Museum

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Cite this article as:

Akinci, H. (2018). Architectural Design of the Complex of Sultan Bayezid II - Health Museum. UNIMUSEUM, 1(1), 28-34.
DOI:

ABSTRACT

Architectural Design of the Complex of Sultan Bayezid II - Health Museum

Edirne made a great cultural breakthrough in 1361 after it became the capital city of the Ottoman Empire. Structuring of the city in this period set up the base of transition to the Ottoman emperorship stage. With the other constructions of the city, Complex of Sultan Bayezid II is one of the important symbols of this transformation. It is also one of the significant examples of complex and foundation system in formation of Ottoman social and cultural core.

The construction of the complex in Edirne, the capital city of the border, the son of Bursa and father of İstanbul, sultan of the cities and city of the sultans took place as follows by the narration of Hoca Saadettin Efendi in Tacüt-tevarih (Vol:III): “Sultan Bayezid II left İstanbul and arrived in Edirne on March 1, 1484 for the second expedition. The Sultan honouring Edir- ne showed kindness and made donations to the public. The sultan, the ruler of right and justice, aimed to build a hospital in the city upon the demand of elite and public. Therefore, he ordered to prepare construction materials. Deep ditches were dug by the Tunca River and the materials of the construction were stored here. When all the preparations completed, the Great Sultan laid the foundations of these charity institutions with his lucky hands on May 25th, 1484 and pleased the poor by sacrificing animals. The complex, completed in a short period of four years, consisted of three main gardens and several units around. These were a group of buildings including a medical school, hospital, soup kitchen, mosque, guesthouse, bath, mill, bridge, observatory, janissary band school and primary school.

Key Words: Sultan II. Bayezid, Health Museum, Museum.

Introduction

Architect of the Complex

Despite there is no certain record or inscription that has reached the present day about the architect of the complex, most of the researchers claimed that architect Hayrettin, who built many important constructions during the Sultan Bayezid II Period, should be the architect of this building and that view has been approved predominantly. Hayrettin is accepted as the most superior creator architect before Sinan's period architecture and Sinan's herald. Rıfkı Melül Meriç and some other researchers claim that the architect of the complex is not Hayrettin, but one of the architects of the period, Yakub Şah Bin Sultan Şah. Having a general view of the complex, it is seen that there is a complete harmony with foundation period architecture of the Ottoman Empire. The architecture shows a consistent progress with specific developments and its processor and successor examples. In this case, it is true to analyze the identity of the buildings on the period's architecture rather than analyzing it privately.

Sections of the Complex

According to the records in 1617, the complex employed a total of 228 staff members working on different positions and total outcome for these employees was 1018 silver coins a day. Sultan Bayezid II dedicated many income sources to meet the expenses and made them written down to account books.

Mosque: It is in the centre of the complex and placed in the dominant position onto more than a hundred-domed group of buildings. The position strengthens Mosque's characteristic of being the centre of complex. The inner sanctum is without arches and columns and 20.58x20.60 meter square in shape. The dome's height is 19.34 meters. The pulpit is a masterpiece of stonemasonry. Sultan's gallery is the first example of Ottoman mosque architecture. Its two minarets each of which has single-balcony and 149 stairs are 38.50 meters high. Its architecture maintains the simplicity of foundation period architecture. The dome draws attention among single-domed architectural buildings.

Dar-al Shifa (Hospital): It stands on just right side of the mosque. It consists of three sections. In the first courtyard, there are six outpatient rooms, service rooms such as a kitchen, a laundry, a syrup room and drug stores. In the second courtyard, high ranking staff carried out their duties in four rooms. The sanatorium is inpatient section. Here there are 10 rooms in total, six of which are for the winter season and rest of them for summer, and also a music stage. The sound of water pouring out from the fountain in the middle aimed at relieving patients. Dome and place arrangements also reflect the geometrical designs establishing the relation of the building with Beylik period and Seljuk works.

Madrasa (Medical School): It is the domed and square-shaped building beside the hospital. It is the period's institution giving medical education and consisting of 18 student rooms and 1 classroom. Doors of the room are opening through arched and open-viewed cloisters borne by 17 columns on the left and right. Closed courtyard

work resembles an important example of Ottoman works on traditional madrasa architecture. Thus, the place is isolated for education and it gains an appropriate pattern for its essential function. Educational and accommodation needs were solved through the different building patterns and settlements applied ahead of the time. Construction of the observation terrace as a classroom also represents a reformist understanding. Given these realities, in terms of this reformist implementations and the completion of building in such short time, besides the thought of building's meeting the needs quickly, the aim of creating a tradition may also come to the mind. In this institution where the 18 students were trained each year, each need of the students was met and they were paid 2 silver coins per day as a salary. In the meantime, these students completed their education with the other physicians via master-apprentice relationship.

Guesthouse: There are two guesthouses attached to the mosque on two sides. There are 9 domes and 4 rooms in each guesthouse. Both guests and relatives of the patients could stay here free of charge. Discharged patients also stayed here providing no longer than 3 days for their convalescence. It is observed that earlier guesthouse examples were used to be part of mosque sanctums while here guesthouse was separated as another section. Thus, searches for central plan scheme started.

Imaret (Soup Kitchen): It is also called "New Imaret (Tur: Yeni İmaret)" because of being the last of 8 imarets in Edirne. Imaret buildings consist of 2 huge stone blocks and they stand on the left side of the mosque. There are conjoint halls, sections, ovens and bakeries. It consists of a kitchen, bake house, candle workshop, halva workshop, pantry, storage and stable. In these sections, meals were cooked two times every day. All staff of the complex and the poor ate here free of charge. The complex that can be considered as the transition structure from being a state to an empire fulfills another social function broadly via imarets. Thus, the building has the feature of being in the centre of social functions.

Turkish Bath: It is collapsed nowadays and even its foundations are not clear. From the old photographs it is known that it was near the bridge foot on the side of the complex. Architecturally, it has a double bath type. Incomes from the Turkish bath were given to the foundation. Mill: It is another building whose income was given to the foundation. It is placed nearby the bridge and Tunca River. Its existence is documented with old photographs and nowadays it is collapsed. Mills are important buildings for urbanization and economic development. For this reason, it can be said that mills and workshops were used for the region's economic and social development like the Complex of Murad II in Uzunköprü (Ergene Bridge). Bridge: It was constructed together with the complex. It is still standing today and its stone texture is preserved completely. It provides transportation between the city and the complex as well. It is 78 meters long and 6 meters wide. It has 5 pointed-arches. Bridge grants to be get crossed through river and riverbed.

Mehterhane (Ottoman Military Band Chamber) and Primary School: Some sources note that among the complex units and imaret blocks there was a mehterhane and a primary school. It is claimed that orchestra players coming for the music therapy performance at the hospital were from mehterhane. This structure is destroyed nowadays. Muvakkithane: Some sources claim that there was a unit named “muvakkithane” announcing the hours and the calendar.

Medresetü’l Etibba School of Medicine

Madrasa consists of 18 classrooms whose doors are opened to the centre and that are surrounded by porches and a large classroom and a square courtyard with fountain in the centre. Madrasa-i Etibba (Medical School) had served for centuries as a madrasa where Medical Science was taught. It is a “Madrasa of 60”, which means “top ranking one” among all Ottoman madrasas.

Evliya Çelebi, who visited the complex in 1652, gave the following information about the madrasa: *“There is a medical school in the complex and the students staying in its rooms are mature doctors who always discuss the scholars such as Plato, Socrates, Aristotle, Galen and Pythagoras. Each of them oriented towards a specific scientific area and respecting the valuable medical literature trying to find out the best cure for the mankind.”*

The staff of the madrasa;

1 Müderris (Professor): earned 60 silver coins in a day including holidays.

1 Muid (Assistant): worked as the assistant of the professor and earned 7 silver coins in a day.

1 Hafız-ı Kütup (Librarian): earned 2 silver coins in a day. (Medical books taught in Madrasa are still kept in the Selimiye Manuscripts Library.)

2 servants: Each one took 2 silver coins in a day.

18 students: All their needs were fulfilled and each one took 2 silver coins in a day.

The charter of 1560 that has reached the present day notes that 46.000 silver coins were allocated from the complex budget for that year to cover the kitchen expenses.

Dar Al-Shifa (Hospital) Section

Dar-Al Shifa section was designed according to the 15th and 18th centuries of Ottoman Medicine.

Sultan Bayezid II

Sultan Bayezid II was born on December 3rd, 1447 in the Palace of Didymoteicho. His father Mehmet the Conqueror died on May 4th, 1481 then he succeeded the throne on May 22nd, 1481 after his father’s death. Thanks to his father’s nature of giving importance to education, Bayezid had a well-educated and calm characteristic. Besides Islamic studies, Bayezid also studied philosophy and learned Arabic, Persian, Chagatai dialect and Uighur alphabet. Thus, he prioritized worship, charity and education affairs, and he protected many poets, craftsmen and scholars because of Bayezid’s special interests in science and culture. He got many charity places built in Istanbul, Edirne, Amasya, Osmançık, Geyve and Saruhan. He got three complexes built in Amasya, Edirne and Istanbul. One of the most important works among them is Complex of Sultan Bayezid II in Edirne.

Complex of Sultan Bayezid II

The foundations of complex laid on 23 May 1484 and completed in 1488 placed beside Tunca River and 2 kilometers away from city center. The complex consists of a mosque, two tabhanes (guest houses), a madrasa (medical school), a dar al-shifa’ (hospital), an imaret (poor house), a kitchen and provisions. Also, there is a bridge and a Double-Turkish bath (each for women and men) which are remained outside the courtyard walls.

Dar Al-Shifa of Sultan Bayezid II

The dar al-shifa of Sultan Bayezid II, which is a part of the complex, consists of 3 parts; two gardens connected to each other and a sanitarium. The complex is described in a detailed way in this room.

Healthcare Staff of Dar Al-Shifa of Sultan Bayezid II

According to complex endowment registries, there were 12 healthcare personnels (1490) including a chief-physician (reis-i etibba) who earned 30 silver coins a day, 2 physicians who worked under the chief-physician and earned 10 silver coins a day, 2 eye doctors talented on their own field who earned 7 silver coins a day, 2 surgeons who were skillful and dexterous, 4 nurses who were ordered to serve patients with friendliness and who earned 3 silver coins a day, and lastly a drug grinder and organizer. A chief-physician should be skillful and dexterous, having the knowledge of healthcare ethics, mature, well-mannered and proficient. Physicians should be getting orders done in an accurate and safe way. The structure which was arisen from the endowment principles sheltered many physicians even the ones who worked for the sultans. Some of their names are; Şifai, Sani’i, Nasuhi, Atai, Hekim Hasan Bin Kasım, Ahi Çelebi, Destari, Sinan Efendi, Süleyman Efendi, Haydar Efendi, Ahmet bin Hüseyin Kahvecizade, Fani, Mehmet bin Ahmet bin İbrahim, Lari Abdülhamid Çelebi, Cerrah Safari, Hekim Çelebi.

Administrative Staff of Dar Al-Shifa of Sultan Bayezid II

The job definitions for personnel also are written on endowment registries. According to these registries, Superintendent was responsible for all administrative personnel and administrative affairs. A trustworthy scribe kept the expenditure records and an honest majordomo having ability to recognize the herbs, bought everything needed in Dar Al-Shifa from the city center. Provisions in the pantry commended to a trustworthy and nonmalignant provisioner. A servant protected tools and clothes and served water. A cleaner tidied up bedclothes. A doorman opened and closed the doors, watched and protected the building. A fumigator burnt incense day and night to keep the patients’ soul sane. Also, there were 2 cleaners, 2 cooks, 2 launderers.

Fundamentals of The Ottoman Medicine

Ottoman medicine can be seen as a part of Islamic Medicine and the succession of the medicine studies of starting from Middle Asia to Seljuk, Anatolian Seljuk and Beylik periods. *“The first hospital in Islamic world opened in the beginning of 700’s in Damascus. In this hospital, there is more likely the impact of Indian medicine. The second hospital opened in Cairo and the third hospital opened in*

Baghdad in the period of Caliph Al-Mansur (750-775). In this hospital the Indian book called "susruta" was translated and made use of. There is detailed information about embryology, anatomy, physiology, pathology, therapeutics, surgery, toxicology. By the effect of this book, Islamic world was impressed greatly by Indian medicine." (İbrahim, 2012). Especially, Avicenna specified the fundamental trends and implementations, having an important role on the eastern and western medicine education. In the meantime, his sensibility against microbes, his treatments about eye diseases and his interest in psychiatric problems are his significant and important studies. Psychiatric diseases are expelled from religious affairs and become the topic of the medicine and studies were done in this field.

Ottoman medicine broke through with Mehmed the Conqueror. Physician education and educatory books became widespread in his period. The book named *Cer-rahıyetü'l Haniye* written by Şerafeddin Sabuncuoğlu is an important example. In this book, it is seen that surgical techniques were painted and thus, visual explanation was added to education. Today, some of these drawings' reproductions are used and displayed in Health Museum. The author dedicated the book dated 1465 to Mehmed the Conqueror thanks to Mehmed the Conqueror's interest in science.

"Ottoman physicians would explain human anatomy starting from head to feet. 17th century Ottoman physician Şemseddin İtâki gave anatomical information in his book Teşrih-i ebdân accompanied by the drawings of 14th century Persian anatomist Mansur İbn-i İlyas.

The advice of a healthy life was given wide coverage in Ottoman physicians' books. Also hadiths that were taken place in Tibb-i Nebevî books and translated from Arabic, about staying away from the ones suffering leprosy and plague, cleaning of teeth, drinking of honey sherbet, health benefits of fasting were pathfinders to people's healthy living. For a healthy life; air, food, water, sleep, cleansing body by bloodletting and movement (sports) were seen important routines." (Yıldırım, 2012, p.10)

Game of Tulum:

Like Game of Matrak, it was an entertaining game arranged to develop weapon and fighting capabilities. The game played in various festivals, wedding ceremonies and special days, can be seen in a variety of styles in the "games of kut" in Anatolia as well. There is a variety of playing styles. The most popular one is played with inflated goat skins. There are two groups called "tulumcular" and "keçiciler". This game is served to visitors' experience with its details.

Drug Preparation Methods

Ottoman physicians used Islamic resources besides antique civilization resources. Minerals were powdered and cleaned by soaking. Medical herbs and some fruit were squeezed and degreased. Some substances were boiled and evaporated, and foam of some was used. Some drugs were refined by distillation method. There were various alembics to do this. Apart from these, powdering a variety of precious stones and taking them as medication was a common implication. Drug making in Ottomans was not depended on any system so it can be seen that not only in

a scientific way but any implication. Drugs prepared and carried by physicians were gathered in the stores for the time being, and eventually, were sold by herbalists in the 18th century. Most important center was Istanbul in both Roman and Ottoman periods. Especially the Spice Bazaar located in Eminönü has an important place.

"İbnü'n-Nefis' significant work that became famous in Islamic world named el- Mücez fi't-ıbb, which has been translated into many languages including Turkish in the world, is the study that resulted in the most acknowledgement of him. The work was translated into Latin and published with the name "Compendium Medicine". Besides a Hebrew translation was republished with the Arabic text. The work was recognized in Ottoman period and was translated into Turkish by one of the Edirne Dar Al-Shifa' physicians Ali Ahmed Kemal and Muslihuddin Mustafa İbn Şa'ban es-Surûri (death 1561)" (http://ahmetagirakca.com.tr/uploads/default/articles/5Osmanli_Tibbinin_Kaynaklari_ve_Osmanli_Tibbina_Giris.pdf)

Syrup Workshop/Paste Workshop

"When Dar Al-Shifa opened, there was a separate drug making place named first "Syrup Workshop" and later "Paste Workshop". Drugs were distributed to poor and sick people every two days in a week." (Yıldırım, 2015, p.18)

Dental Diseases

Aches would come first on the discussions that were in Ottoman medicine books. Cauterization was applied unless toothaches could not be eased with drugs at a variety of formulas. Tooth hygiene would be given importance, tartar and plaque was cleaned up and whitener drugs were used. Decayed teeth were pulled out with pliers or disintegrated and removed with sharp drugs. Sagging gingival was cut by scissors; tooth roots that remained in the palate were removed. Gingival diseases (periodontology) like bleeding, regression, loosening, itching were treated by various drugs.

Eye Diseases

In Ottoman period, it is understood that the importance was given to eye diseases by keeping eye doctors in hospitals. It is seen that common treatment methods of eye diseases were discussed by the period's scientific medicine as well as among people. One of the important sources about this subject is the work named *el Mücez* written by Ibn Nefis. In this work, it is seen that some drugs and herbs are mentioned which can be used in eye treatment. In the surgeon's books, the surgical methods on eye diseases and the tools used in these implications are drawn and defined.

Ear Nose Throat Diseases

"In Ottoman medicine books, there are diseases about ear such as: Ache, noise, itching, and worm, and dirtiness, foreign object in the ear and hearing loss. Some treatments are discussed that are related with nose: Cancer, anosmia, ozena, polyp, Adenoid, Papilloma and nosebleed. It tells about most important mouth and throat diseases and their treatments: Lingual frenectomy, ranula, inflammation of uvula and tonsillitis. Leech bites on the throat, choking on bones or other foreign objects and their treatments are widely covered. Sutures on the mouth nose and ear are app-

lied by a silk threaded needle.” (Yıldırım, 2015, p.21)

Surgery

Religion has an important role in Ottoman medicine. Like in every religion, body and body integrity has an important place in Islam. Body is seen as a sacred thing not only for the living but even for the dead. Thus, Islamic physicians preferred treating with drugs and pastes rather than surgical methods and they focused on this subject. Islamic scientist Avicenna had the bold attitude here; he concentrated on the anatomy and surgery studies. Surgical implementations started to be a treatment of some diseases by taking his studies as a principle. Surgical methods started to be practiced and developed in hospitals with the period of Mehmed the Conqueror. However, complex treatments are seen rarely because of their risks, it is known that surgical method had been implemented especially on the treatments of war scars, wounds, various tumors on body, inflammations and tubercles and also fractures.

Severe Psychiatric Patient

Treatment of mental cases became a part of scientific medicine by being no longer religion controlled topic with the studies of Al-Farabi and Avicenna. Treatment by isolating was used for only severe cases, but various methods were carried out for other cases.

Music Therapy in Dar Al-Shifa

From the antique period until today, music therapy or in terms of far-reaching, treatment with various sounds has been an acknowledged practice. The most important center in the antique world is Pergamon Asclepeion. It is known that patients were treated with various water sounds and light animations. It is also observed that there is a common usage of music in middle Asian shamanic tradition. With the understandings about the relation between soul and the body in Islamic medicine, the effects of music on health were researched and various implementations were revealed. Evliya Çelebi stated that “hanende and sazende” (singers and players) would come to dar al-shifa’ 3 times a week and play different tonalities such neva, rast, düğâh, segâh, çârgâh, sûzînak for only the sick and mental patients; and the patients were relieved with the sound of the saz (instruments). Al- farabi listed the tonalities’ side effects on human soul:

Rast Makam: Gives a feeling of joy and tranquility. Rehavi Makam: Triggers a thought of eternity.

Kûçek Makam: Gives a feeling of melancholy, sorrow and grief. Büzürg Makam: Evokes a feeling of fear.

İsfahan Makam: Gives a feeling of security. Uşşak Makam: Evokes the desire to laugh. Zirgûle Makam: Makes somnolent. Saba Makam: Gives courage and strength.

Bûselik Makam: Evokes a feeling of strength and power. Hicaz Makam: Gives modesty.

In 17th century, taken from, the work titled “T’adil-ül Emzice” written by Şuuri Hasan Efendi one of the Ottoman poet-physicians:

Rast Mode: Useful for eclampsia and paralysis.

Irak Mode: Beneficial for the quick-temper and palpitations.

İsfahan Mode: Clears the mind, increases intelligence and refreshes memories. Zirefgent Mode: Useful for curing back, joint and shoulder pains.

Rehavi Mode: Beneficial for headache.

Büzürk Mode: Good for feverish illnesses, clears the mind and removes fear. Neva Mode: It is soft and good for Irk’un nisa (gynaecological disease) Zengule Mode: Remedy for heart diseases.

Hicaz Mode: Good for urinal disorders and stimulant for sexual desire. Buselik Mode: Remedy for the shoulder pains and lumbago.

Uşşak Mode: Remedy for the heart, liver, malarla and stomach diseases.

Psychiatric Patients

Centers where psychiatric patients were cured were usually in sanitariums. It is known that an intense treatment was carried out especially after the 17th century. Apart from music therapy and occupation treatment, other environmental opportunities were also utilized. Various sweet smelling flowers were grown up and except this; the fumigator would burn incense to keep the nice smell in the air. It was thought that nice smells had a calming effect on patients and good for the soul.

Esthetics and Reconstructive Surgery

Generally, the fact that operations were carried out to treat some significant anomalies appeared on skin surface is known from the surgeon’s books. Therefore, surgical operations were carried out to various tumor, bulk, grown wound and abscess.

Gynecology and Obstetrics

Although it is a tradition from middle Asia, it is possible for a woman to be a physician too. This opportunity developed and gained a scientific position in Islamic period. Midwifery was a well-known implication among the commons. “*Gynecological diseases were cured by female physicians and midwives in the 15th century. Female physicians were responsible for hemorrhoids, papilloma, red spots, fistula, abscess on genital areas and the girls born with their vaginas fused, removing fetal deaths from vagina. Male physicians would operate lithotomy on female patients unless any female physicians could not be found. Births were delivered by midwives who were trained in the chain of master-apprentice.*” (Yıldırım, 2015, p.26)

Female Surgeon Kûpeli Saliha Hatun

“*Most of 21 informed consents belonging to hernia operations performed by Kûpeli Saliha Hatun date back to 1622-24. Therefore, it is considered that she learnt surgery from his husband Deniz bin Gazi and she worked as a surgeon alone after her husband died. All of her patients were men coming from different places of Ottoman geography. There were two janissary soldiers named Mehmed Beşe and Ali Beşe among her patients.*”

“*A female surgeon’s performing hernia operation of male patients in the 17th century is important in terms of showing that Ottoman women had freedom of working in accordance with their skills.*” (Yıldırım, 2015, p.27)

What is informed consent?

Legal regulations related to medicine in the Ottoman Empire were made more in the 18th century. The development of the patient and patient’s rights has become possible later. Nevertheless, it is observed that patients and physicians or surgeons made an informed consent for the resoluti-

on of various legal situations. This agreement was made in the presence of the sharia court and legal issues that may occur related to the treatment were resolved. Witness was also taken in these agreements.

Smallpox Vaccine from Edirne to Europe

“Humanity has reached the greatest achievement in the struggle against infectious diseases by the eradication of smallpox. Another step of that success that came true step by step is the Turkish method of smallpox vaccine.

Lady Mary W. Montagu, who saw this method of vaccination in Edirne, has told how the vaccine is made in a letter from Edirne to Sarah Chiswell a friend in England on April 1, 1717. Smallpox Vaccine Turkish Procedure having spread first from Edirne to England then to all over Europe had been the unique hope of human being against this disease until Edward Jenner discovered inoculation from cow to human in 1796.” (Yıldırım, 2015, p.28)

Rose Gardening in Edirne

Rose was not just a botanical flower but also used effectively in all areas of life. It was conceived as a symbol of Mary in Christianity, Prophet Muhammad in Islam and given a special importance. Apart from this, the use of fragrances and pharmaceutical industries also made it an important part of trade. It was frequently used in the landscaping and artistic compositions, and has become an important part of the visual and verbal arts. Edirne's being the capital city of the Ottoman Empire and having many historical places here, increased the importance and production of roses in the endowment and market. In this context, the rose gardens gained importance and high quality rose waters were produced and these rose waters were presented as a gift to the sultans. Fresh rose petals were also assessed in the palace kitchen. Trade of these products to Istanbul was also provided.

Theriac in The Ottoman Medicine

Theriac (antidotes) production and use has an essential tradition. In this context, many studies have been made. The most important of them are experimental medicine studies which were conducted by Şerefettin Sabuncuoglu. In his study, he managed to neutralize venom of the snake by using snake and rooster. He had this experiment on his own body later.

Meeting Room: The times when there are not any meetings, visitors watch the movie that contains information about the history of the museum.

Pantry: The provision of nutrition was also was important in such a great and comprehensive hospital. In addition, some plants and organic materials used in drug production in an appropriate environment and conditions had to be taken with a certain control. Therefore, the hospital had a provisioner and a pantry where various plants, syrup, paste and supplies were stored.

Kitchen: The relationship between what we eat and the disease is discussed in Avicenna's works. Therefore, the hospital needed a separate kitchen. The meal was cooked for the patient in this kitchen accordance with the advice and supervision of the doctor. The staff ate their meal in the imaret of the complex.

Laundry: Especially, intuition of the existence of microbes led to the establishment of some relationship between diseases and cleaning. Therefore, sterilization gained importance especially in hospital. There was a laundryman who was responsible for cleaning the clothes of patients' and psychiatric patients' and whatever needs to be washed and cleaned.

Health Museum Foundation and Improvement: Stages, which are carried out from the foundation of the Health Museum to renovation process by Abdi İbrahim, is explained in detail.

Conclusion

The complex, completed in a short period of four years, consisted of three main gardens and several units around. These were a group of buildings including a medical school, hospital, soup kitchen, mosque, guesthouse, bath, mill, bridge, observatory, janissary band school and primary school.

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