

An example for the application of music therapy in the medical history: Divriği Darüssifa

Bedri Selim Benek¹, Hakan Sakar¹, Recep Bayram², Kenan Gumustekin³

¹ Department of Physiology, Abant İzzet Baysal University School of Medicine, Bolu, Turkey

² Department of Pharmacology, Abant İzzet Baysal University School of Medicine, Bolu, Turkey

Abstract

The Seljuks built up so many medical buildings and darüssifas in lots of cities, and gave importance to medicina as well as the other branches of science. They provided great contributions to the development of modern medicine with darüssifas and medical centers by the treatment they applied as well as health care. Music therapy was applied with certain methods in these health centers where mental and spiritual diseases were tried to be treated. Sivas Divriği Darüssifa, amongst the first ones in this concept and continued its existence until today, has an important place in terms of our medical history.

Keywords: Divriği darussifa, medical history, musical therapy, the seljuks

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Introduction

“Darüssifa”s (Meaning of the word “dar” is “house; and “sifa” is “healing”; “darüssifa” is “healing house”), historical examples of today’s hospitals, are modern treatment centers when assessed in terms of their time. Darüssifas with the buildings containing special architectural concept for the implementation of the medical profession, which are designed for meeting the health needs of the community came from history to today under various names. Names such as “bimarhane”, “maristan”, “morstan” and “mustefsa” were used in the Arabs and in the first Islamic states, however, Middle East Muslims used the names “darülmerza”, the Seljuks used “darülaifiye” and “darüssifa”, and the Ottomans used “darüssihha”, “sifahane”, bimarhane” and “timarhane” as well as “darüssifa” (1).

Construction of the conquered places and the structures that were seal of sovereignty were started to be built up as the dominance of Seljuks increased in Anatolia.

Therefore, structures found in that place are certainly the primary sources in increasing in the knowledge and in determination of cultural sophistication. The majority of the number and the variety of “madrasa”s (schools) show a high level of education. Darüssifas constructed on the same plan as the madrasas are seen as adjacent to medical madrasas in some cases, and as one building with two functions as education and practice.

On the other hand, in terms of either our medical or cultural history, darussifas should be investigated in more details, Ottoman and the Foundation archives should be reviewed carefully, and the present information and data should be evaluated in light of new findings and should be submitted to the world of science in the scientific environments. Researches that would be conducted with this purpose will make us to achieve more accurate results with being dealt with multidisciplinary approach and with being performed together by foundation experts, art historians, architects, historians and medical historians (2).

In the present study, Divriği Darüssifa, found in Sivas where is one of the important cities of Anatolian Seljuks in terms of socio-culture and politics, was investigated, and information about the education and medical practices performed in the darüssifa was tried to be given. Due to the presence of many studies examining the architecture of the darüssifas, educational approach and its contribution to the medical history was discussed in the example of Divriği Darüssifa in this study.

History of Divriği Darüssifa (Turan Melik Darüssifa

Evliya Celebi describes Divriği Darüssifa in these terms: “The master had spent so much labor, and had processed the walls and the doors so mysteriously that expressions are limited and pencils are broken in committing it...” On the other hand, it is amongst the first buildings that UNESCO adopted in the World

Heritage List in Turkey. Darüssifa was built up by Melike Turan following the mosque that was built by her husband Ahmed Shah, principal of the Mengücekogullari, one of the principalities in Anatolia (3). It is the most important building of the Mengüceks. Its architect is known as Ahlatli Hürremshah. The mosque and the sifahane, located adjacent to each other, have a special place in the early age Anatolian Turkish architecture with its architectural space, unique stonework, and the beautiful wooden pulpit (4). Darüssifa, one of the first centers that music therapy was applied, entered into the first 3 in the World Heritage List of UNESCO in 1985 (5).

Darüssifa in the treatment methods and in the archive documents

Turkish music has taken the principles of the treatment from Arabs and Persians as well as Turkish music has been claimed to have a history since 6000 years ago according to the historical data. Ibn Sina (Avicenna) said "The best and the most effective ways of the treatment are to increase the mental and the spiritual powers of the patient, to encourage him in fighting against the disease better, to make his environment lovely, to make him listen to the best music, and to get him together with people he loved" in his book "Kitabüs Sifa" (Book of Healing), so he stated that music gives the patient a strong moral support during the treatment. Therefore, Divriği Sifahane became one of the healing centers that music therapy was first applied in the Selcuks (5).

In the Darüssifas, The patients that couldn't be treated with medication were tried to be healed using music with hot tunes in cold weather, and with cold tunes in hot weather. During the music therapy, various tunes were used for treatment in cases such as the pulsative rhythm increased or decreased (6, 7).

Gevrekzade Hasan bin Ahmed reported that positive results had been provided from music therapy of the mentally ill patients and the non-social individuals who were stagnant and odd life in his book named "Emraz-i Ruhaniye-i Negamat-i Musikiye ile Tedavi" (Treatment of the Spiritual Diseases with Music" (8). On the other hand, physicians used to treat the patients with fear, excitement, anxiety and psychological distress using music with appropriate tunes according to the changes in their pulsative rhythms. Patients with similar complaints were treated bringing them together (9). In addition, it is known that treatment of the mentally ill patients was applied in a certain day and hour, and "Mehtehaney-i Hakani" (March of War) was played during the

treatment (6). "Zurna", drums, snare, "nakkare", bell, and "kös" are some of the musical instruments used (7).

The Russian Physician Dogiel, a researcher up to the same conclusion in parallel with the information given above, detected that changes occur in blood circulation according to the sonority and the loudness of the sound and the type of the instrument in a study conducted in 1880 in Germany. Dr. Dogiel explained his results as follows (10):

- I. Music effects on blood circulation in humans and animals.
- II. Blood pressure rises or lowers with intervals as a result of the effect of the music.
- III. Music and whistling cause improvement of cardiac contraction in humans and animals.
- IV. Changes of blood circulation depend on the loudness and sonority of the sound.

Music tunes and their relationship with the diseases

As is known, music is rhythms used to entertain or sadden the humans, or to bring them excitement and enthusiasm. Therefore, rhythms and tones of music that have a high activity in the human body were used for treatment in the darüssifas. According to Farabi, information about where music tones could be used is as follows:

- Rast tonality: Induces happiness and peace in human.
- Rehavi tonality: Gives an infinity idea to the person.
- Kucek tonality: Brings a person sadness and anguish.
- Büzürk tonality: Gives fear to the person.
- Isfahan tonality: Gives the capability of mobility and sense of security to the person.
- Neva tonality: Gives flavor and freshness to the person.
- Ussak tonality: Gives feeling of laughter to the person.
- Zırgüle tonality: Gives sleepiness to the person.
- Saba tonality: Gives courage and power to the person.

- Buselik tonality: Gives power to the person.
- Hüseini tonality: Gives calmness and ease to the person.
- Hijaz tonality: Gives humility to the person (11).

Music and timing

It is certainly important in what way or how to use music. Treatment should be done effectively by determining the time when the spirit and the body of the person is ready, and the time when the person could be more calm or more nervous during the daytime. Farabi quoted us the following information with regard to this time:

- Rehavi tonality: Effective at the false dawn.
- Hüseini tonality: Effective at dawn.
- Rast tonality: Effective when the sun rose two spears in length.
- Buselik tonality: Effective in the late morning.
- Zırgüle tonality: Effective before noon.
- Ussak tonality: Effective at noon.
- Hijaz tonality: Effective in the afternoon.
- Irak tonality: Effective before evening.
- Isfahan tonality: Effective at dusk.
- Neva tonality: Effective in the evening.
- Büzürk tonality: Effective at night.
- Zirefkend tonality: Effective at sleeping (11).

On the other hand, Darüssifa is mentioned as sifahane in the archive documents of the Ottoman Empire belonging to the year 1813 (12). The documents were recorded about the replacement of the medical “müderriş” (professor) when he dies, and about reporting the foundation’s property to the ministry (13). The presence of six students in the year Hijri 1225(1810) is amongst the information provided. (14)

Conclusion

In the Turkish education and health history, darüssifas/hospitals and medical madrasas have an important place in educational and health structures. Adjacent designation of the two buildings as in the example of Sivas Divriği Darüssifa and Medical Madrasa provided opportunities for theoretical and practical medical education. Undoubtedly, togetherness of the medical madrasa and the hospital is a model for today’s medical faculty. On the other hand, Darüssifa, found in the World Heritage List of UNESCO and one of the first buildings where music therapy was applied, is amongst the first examples in terms of art and treatment application.

These health and social support organizations active since the 11th century, and quality of services of them were in a quite advanced level in comparison to the era. This health center where the mental and spiritual diseases were treated using music, where music was used in certain moments and in certain tones according to the disease, and where had unique methods has still been standing today. This monumental health building retains its artistic splendor despite the centuries passed.

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