

Hekim Hacı Paşa's (physician Hadji Pasha) brief biography and his opinions on medical deontology

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Özet

Hekim Hacı Paşa'nın kısa biyografisi ve tıbbi deontoloji üzerine görüşleri

Türk tıp tarihi içinde Anadolu Beylikleri döneminin önemli hekimlerinden birisi Hekim Hacı Paşa'dır. Onu Anadolu'nun İbn-i Sina'sı olarak tanımlayanlar vardır. İlk öğrenimini Konya'da gördükten sonra o dönemin bilim merkezi olan Kahire'ye gitti. Bu dönem hakkında pek fazla bir bilgi bulunmamaktadır. Kahire'deki öğrenciliği sırasında ağır bir hastalığa yakalanması üzerine tıp eğitimi almaya karar verdi. Hekim olduktan sonra bir süre Kahire'deki hastanede çalıştı. Bu sıralarda Aydınolu İsa bey tarafından himaye ve teşvik edildi. İsminde yer alan Hacı Paşa tanımlamasının Mısır'dan dönüşünde Aydınoluğulları tarafından kendisine verildiği söylenir. Mısır'dan döndükten sonra Ayasluk Kadılığı görevine getirildi. Bunun yanında Ayasluk ve Birgi medreselerinde eğitimlik görevi de yaptı.

Anahtar kelimeler: Hekim Hacı Paşa, Tıbbi Deontoloji

Abstract

In Turkish medical history, Hekim Hacı Paşa is one of the outstanding physicians of the period of Anatolian Principalities. Some refer to him as Ibn-i Sina of Anatolia. After completing his primary education in Konya, he went to Cairo, the center of science during that period. There is little information about him during this time. Due to a severe illness he suffered during his school years in Cairo, he decided to study medicine. After becoming a physician, he worked in a Cairo hospital where he was patronized and fostered by Isa Bey the Aydinoglu. It is rumored that the name Hadji Pasha was given to him by the Aydinogullari after he returned from Egypt. After his return from Egypt, he was appointed as Kadi (chairperson of the law court; adjudicator) of Ayasluk and taught at the madrasas (school) of Ayasluk and Birgi. Hekim Hacı Paşa is a physician who lived during the 14th century. In this article we have included Hekim Hacı Paşa's ideas relating to his personal experiences and experiments in conjunction with special deontological principles of medical science and their importance in Turkish-Islamic medical history.

Key words: Hekim Hacı Paşa (Physician Hadji Pasha), Medical deontology

Introduction

Hekim Hacı Paşa's real name was Celaleddin Hizir and his date of birth is not precisely known but was approximately 1335 (this date is mentioned as 1339 in other sources).

He was sent to Egypt for a science education after he completed his elementary school and madrasa education in Konya. In Egypt he became severely ill while studying theological sciences, consequently developing a great interest in the medical sciences. Upon successful completion of his medical education, he became a physician and chief of staff in Mansuriye

Kalavun Hospital in Cairo. The encouragement of Isa Bey who helped him during his education influenced him in his medical profession. Aydinoglu Isa Bey supported individuals who were engaged in science and he did not differentiate between religions and religious sects because he was a statesman who was very fond of science. It has been written that Ibn-i Batuta, the famous excursionist who visited Birgi in 1332, stated that Ibn-i Batuta caused discomfort and concern among employees and the muslim scholars at Aydinoglu Mehmet Bey's palace due to the fact that he showed a Jewish physician great respect.

When Hekim Hacı Paşa (Physician Hadji Pasha) went to Birgi and Ayasluk (Seljuq-Selçuk/Izmir) at

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the invitation of Aydinoglu Isa Bey (1380), he continued his scientific and medical studies under the protection and with the support of the sultanate. Having previously been referred to as Hizir, son of Ali, the interest shown in him by Aydinoglu, who valued science and scientists, resulted in the nickname Hacı Pasa. It is a fact that Hacı Pasa, who worked as a Hodja (teacher) at the madrasas of Birgi and as a physician at the palace besides being an adjudicator of Ayasuluk, was greatly respected as a Turkish physician by the monarch and palace's high officials. He published his "Sifâ'ul- Eskâm and Deva-ül- Alâm" in Ayasuluk under the name of Isa Bey. He acquired the title "Ibn-i Sina (Avicena) of Anatolia" through this book, which was also called "Kanun-u Hacı Pasa." He introduced Arabic religious works besides being a physician in Aydineli where he had moved to as his second home. In his medical studies, he took Galenos and Ibn-i Sina as models. The date of his death is not precisely known and estimated to be 1424. His grave is in the Hidirlik area in Birgi/Odemis. It is rumored that the name Hadji Pasha was given to him by the Aydinogullari after he returned from Egypt (1-2).

The Works of Hekim Hacı Pasa's (Physician Hadji Pasha)

Mostly known for his medical studies, Hacı Pasa also made valuable contributions in the fields of interpretation, religion, and logic and wrote all of his work in Arabic except for two medical books, which were written in Turkish.

1. Kitab'ul Teâlîm

He completed this first study, which he had started to write in Cairo on February 4, 1370. He arranged this book in four parts. In the introduction he wrote that he had added his own experiences to information collected from the studies of leading physicians of that era (Hippocrates, Ibn-i Sina /Avicena, Galenos). He advised in ethical subjects, to call attention to their professional practices, in the part "*Vasiyyet (Testament)*" as a last word. There are copies of the book in the Suleymaniye Library and the Library of the Museum of Topkapi Palace in Istanbul, Turkey (3-4).

2. Kitab'ul-Feride

This is the summary of a previous work completed in Cairo in 1370. One of its known copies is in the Suleymaniye Library.

3. Sifâ'ul-Eskâm And Devâ'u'l-Alâm (Recoveries from Disease and Solutions to Mental Sufferings)

This book was referred to as Kanun-i Hacı Pasa and was the most important of his work. It acquired great fame among Turkish physicians in Anatolia. He dedicated this work, which he completed in 1381 in Ayasuluk, to Aydinoglu Isa Bey. A copy of this exists as number 6358 in Ibrahim Pasa Library and is written in his own hand writing. Furthermore, there are copies in Egypt and India. The subjects investigated in the book consist of four articles and include titles of theoretical and practical medical information, basic and complex medications, reasons, symptoms and treatments of common diseases, febrile diseases, leprosy, tuberculosis, fractures, dislocations and buckling, body cleansing, poisons and antidotes, explanations related to a kind of mummification method to preserve the dead, and deontological advice. Medications were arranged by alphabetical according. The most important feature of the work is that information is explained clearly and avoids unnecessary details. In the beginning of some of the copies, there is an index that has scientific and historical value.

4. El-Usûlu'l-Hamse

This work, which was written in Ayasuluk in 1336, contains information related to major diseases, taking care of health, and improving the temper. The single existing copy is at the public library in the Province of Manisa.

5. Kitabu's-Saâde Ve'l-Ikbâl

This is a summary work named Sifâ'u'l-Eskâm, which he wrote while he was a kadi (chairperson of the law court; adjudicator) in Ayasuluk in 1398. It was written in Arabic. Another name of this work is Kummi Celalî. There is a copy in Manisa Library, Turkey. This work was translated into Turkish in 1507 and presented to Sultan Beyazid II. One known copy of the translation is at the Suleymaniye Library, Istanbul (5).

6. Muntahab-I Sifâ

This is a Turkish summary of the work of Hacı Pasa called Sifâ'ul Eskâm. This book, which was one of the first Turkish medical books written in Anatolia, is also important in its content. Theoretical and practical medical sciences are mentioned in the first part of the work; food, beverages, and medicines are mentioned in the second part, and diseases and their reasons, diagnoses, and modes of treatment are mentioned in the third part.

At the beginning of the book Hacı Pasa wrote: "*Let me write a short book consisting of parts related to medical science; let me mention the reasons,*

symptoms of the diseases and medicines... I named it Müntahab-i Sifâ so that the diseases be diagnosed and treated easily and that many persons benefit from them...” There are many copies of this work, which was translated into Turkish by Zafer Onler in 1990 (6).

7. Teshîl (Facilitation)

This was completed in 1408 (7).

Hekim Hacı Pasa’s Recommendations Related To Medical Science Deontology

The principles of modern ethics in medicine are definite as much as they are not debated. The four principles that are known as the basic ethical features of medicine are being useful and making useful things, not causing harm, autonomy, and being equitable.

Hekim Hacı Pasa included subjects related to medical deontology in *Vasiyyet – Testament*, part of his work named **Kitabu’l Te’âlîm**, which he wrote in 1370, mentioning about the rules to be paid attention to in the practice of medical art, physicians’ dressing style, their system, and their communication with patients. It will be useful to make a summary of some interpretations concerning recommendations in short:

1. Professional secrets: “*You should keep as secrets the things you observe in patients.*” He determined the importance of the concept of confidentiality in medical science, which is the basic principle in the patient–physician relationship. As we know, professional confidence is also a necessary concept to be obeyed legally and ethically in the current practice of medical science.

2. Calling a Physician for a Patient: “*The Physician should go to any location where he is called regardless of the fact whether the person who called the Physician is a prince or an ordinary person, poor or rich; if going there is impossible, a reply to his/her questions would please the caller.*” The main aim of communication between the patient and physician is to consider the need of the patient. The physician must not consider the patient’s social status as the most important thing while he/she is serving them. This is the equality principle.

3. Receiving payment for treatment from patient by physician: “*The physician must not request high fees from the patient while he/she is in trouble and pain, has to hint it to the patient in the best words if he/she could not pay the fees due to poverty or too many children.*” Hekim Hacı Pasa considered the physician as an idealist and emphasized that the

physician’s aim is not to earn money but to cure the patient. The most valuable prize for the physician is the patient’s words reflecting his/her thanks and feelings.

4. Physician’s determination regarding the progress of disease: “*The physician must never say that the patient (he or she) will live or die; this should be avoided in order to set a specific time concerning continuation of disease.*” This advice was given in order to emphasize that the real aim is not the disease but the patient. Things to be said by the physician concerning the prognosis of disease may cause stress to the patient and the patient’s relatives, friends, or family. The basic way to prevent this is to avoid mentioning serious ideas concerning the disease.

5. Regarding the private life of the physician: “*The physician should live consistently, from nutrition to having fun, must not socialize with ignorant individuals weak in ethics, and at first he/she has to obey the things he/she advised to his/her patient*”, “*The physician must avoid unlawful things and must keep away from women*”, “*The Physician must not socialize with ignorant individuals*” “*The physician must pay attention to his/her clothes, set himself/herself in order so that he/she is supported and liked by people, the Physician must be clean.*” These recommendations were given as the factors determining and protecting the physician’s value in society. The physician must take care of his/her social life since this is a prerequisite for respect to this sacred profession that is represented by him/her.

6. The physician / patient relationship: “*The physician must reply the questions with nice words, must avoid mistake and indefiniteness in what he/she said and talked about.*” The first rule in the communication between physician and patient must be building confidence. If the patient cannot trust the physician, it causes problems during diagnosis and treatment.

Result and Discussion

Hekim Hacı Pasa is a physician who lived during the 14th century. We see that there are not many differences between the past and today in medical ethics, owing this information to Hacı Pasa for his work on medical deontology in *Vasiyyet - Testament* named part of *Kitabü’l Taalim*. The deontological and ethical principles make up the practical conditions of the profession. Its importance cannot be denied, particularly for the medical profession.

In the history of medicine, physicians, whatever their nationality or from whichever civilization, have always tried to take great care of this holy profession. In this article, we presented Hekim Hacı Pasa's ideas relating to his personal experiences and experiments in conjunction with special deontological principles of medical science and their importance in Turkish-Islam medical history. Our aim for presenting the names we included in our article and the resources we used was to help researchers to have easy access to these resources.

We conclude our article with a statement by Sinan, a student of Hekim Hacı Pasa: *"He is an intelligent person. His words are like gold, and his diagnoses are correct."*



Figure Hekim Hacı Pasa's grave

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