

## **Time Travel, Manisa 1533**

### **Scenario, The Darüssifa in Manisa 1533**

Today is Friday and as always a lot of people gather in all parts of the Mosque complex. The Darüssifa at the Sultan Mosque has started to function, even if it's not complete yet. People are curious to know what help they can get and if the treatment is appropriate.

Rumours say that the plague is coming back. Many are afraid that they might have been infected by the plague or by other diseases. They want an examination to check if they are all right. Others come to the Darüssifa out of curiosity

There is a doctor in the hospital and a couple of assistants that examine and diagnose the illness, both physically and mentally. Also music is used to treat diseases. Inside the Darüssifa there are rooms for those who have to stay for a longer time to get well. Simple education is provided by the medrese teacher to prevent a gap in the education process. The Hamam close to the hospital is used by the sick.

While people are waiting, some just sit and talk, others help in preparing the food, learn how to write calligraphy or art, play games, try the music treatment or help in making the medicine. Everybody knows that Hafsa Sultan was cured by a medicine called the Mesir paste, with more than 40 ingredients. Maybe that paste can help me as well?

No one is allowed to leave the Darüssifa until the doctor has declared her/him well and healthy. We don't want any disease to spread among people in town.

When people meet there are always a lot of discussions and opinions, about life in Manisa, justice and injustice, power and profit, rich and poor, men and women, diseases and cure. And what is my opinion about life in Manisa? Is it a fair society?

The Shezade Mustafa, Hafsa Sultan's grandson, and all his companions have recently come to Manisa. The tradesmen hope for better business. On a Friday the Shezade is expected to the Mosque. Will they even visit the Darüssifa, the place where the Sultan's mother, Hafsa Sultan, was healed some years ago? Some talk about an inspection...

### **Roles**

The participants are families, women and men, coming to the Darüssifa: workers, craftsmen, merchants, farmers.

Roles for the leaders:

Doctor with his assistants, gardener, cook, medrese teacher, foreign tradesmen, Shezade

### **Key Questions**

- Passion and diseases.  
How do we help our fellow sisters and brothers? The sick? The misfortunate?
- Power and profit.

Is it a fair and just society? Who has the power? Who gets the profit? What is my role as a worker, merchant, woman, man, child?

### **Activities**

- Health examination
- Make Mesir paste.
- Prepare food – ayran, fruit, dried fruit, raisins, bread  
Serve people with water
- Calligraphy.
- Play games, Mangala, Asik
- Make herb medicine.
- Music treatment.
- Art

### **Facts**

#### **The Ottoman Empire in the 16th Century:**

In the 16<sup>th</sup> century the Ottoman Empire was on the height of its power. The empire expanded in all directions, around the Mediterranean Sea, to the south, east, west and north. New regions and countries were conquered. The empire controlled much of Southeastern Europe, Western Asia and North Africa including many, many different ethnic groups. The empire was a strong and aggressive military power and of course a big threat to the neighboring regions.

The conquered regions were organized in a kind of feudal system with regional and local leaders. In the Ottoman governing system, monarchy and theocratic system was applied. Sultan had the absolute authority. His main duties were governing the state and leading the army at war.

The administration was handed over from father to son. The son was called “Şehzade”. Turkish was used as the spoken language but Arabic was the written language. People in the different regions of the Empire of course spoke their own native language.

### **Manisa**

In 1410 the Ottoman Empire overtook the city of Manisa. At that time a lot of Turkish people moved into the area.

In 1531, there were 1238 houses and about 6500-7000 people living in Manisa, of those 121 foreign people, including seven houses with Rum (Greek) people. Jewish people started to settle down in the town in 1537. You could distinguish the foreigners on their clothing. Most of the time the Turks and the minorities and foreigners lived in harmony.

There were some differences by law between muslims and non-muslims. A non-muslim could be sentenced more severely than a muslim. The most common sentence was a fine.

Until the end of the 16th century Manisa was the city where Şehzades were sent to be educated, therefore it became much related to İstanbul. The Şehzades stayed in Manisa quite often. In the 1530s Kanuni Sultan Süleyman’s son and Hafsa Sultan’s grandson, was Şehzade Mustafa in Manisa. The Şehzade and all the people connected to him lived in the Palace, a huge secluded area surrounded by high walls in the middle of the town.

The 1530s was a period when the trade was on top. Important trading goods in Manisa were cotton, wool, grapes, leather and grain. The tradesmen were in a good position economically and the commerce increased a lot when the Şehzade and all his people came to town.

The textile industry was very important in Manisa and more than half of the population had its outcome from textile work. Almost every house had a weaving stall. Leather production was also essential. There were several craftsmen in the town.

Quite many farms were situated close to Manisa. The landowner, together with the state, determined what to plant.

### **Social conditions**

The society was very hierarchic with big social differences. At the top was the Sultan and his Sehzade. The Sultan had unlimited power and absolute authority. The people in the palace belonged to the upper class, tradesmen were some kind of middle-class and workers in the textile industry together with servants and slaves were at the bottom of the society.

Patriarchy was dominant and the men were the leaders of the household and the family. Women did not leave the house very often and they were focused on life in the house and the family. They did not go to school and they married to the person their family determined. The public space belonged to the men. Rich people had servants and even slaves.

Boys had the chance to go to school, a Koran school with religion based education, while girls were not allowed.

The plague ravaged in the area several times in the 16<sup>th</sup> century, just as in previous and later centuries. You never knew when there was going to be another outbreak of the plague.

### **The Mosque Complex and the Darüssifa**

Suleyman the magnificent had the Sultan Mosque built for his wife Hafsa Sultan. The mosque opened to the public 1523. A medrese (a kind of school) with ten rooms opened in the east part of the building. The Hamam was built in 1538.

The Darüşşifa was operational in the beginning of the 1530s and fully completed in 1539. Various diseases were treated in the Darüşşifa. Outside the hospital there was a herb garden where medical herbs were cultivated.

In 1528 Hafsa Sultan turned to Merkez Efendi, the first head of the Darüşşifa, when she was severe ill and the physicians of the palace could not cure her. Merkez gave her a kind of paste with 41 ingredients, the Mesir paste, and she was cured. The paste became very popular and was used for the treatment of different diseases.

Also Music Therapy was used at the Darüssifa for both physical and mental disorders.

On Fridays and special days, as a religious tradition, food was given to the poor from “İmarathane”.

### **Time Plan**

- 07.00 Meet at the Darüssifa to set up
- 30. Participants arrive
  - Dress up
  - Repetition of scenario, characters, key questions. TT rules
- 15. Initiation, music, invitation
- 30. Activities and discussions start
- 45. Light meal
- 12.25 Ending ceremony
- 30. Undress, lunch in the park
  - Clean up
- 13.30 The music band leads the participants to the City Hall

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The Time Travel Group in Manisa together with Kalmar Läns Museum, Sweden