**The Emergence of Universities**

The mosques served as institutions of learning for centuries. Great scholars had their assigned places of teaching at certain pillars (*ustuwāna*) in the mosques. The mosques had their own treasures of books and often their public libraries. The first state university was founded in 1065 in Baghdad. It was named al-Madrasa an-Nizamiya and was inaugurated in 1067 with great pomp. “We have detailed plans of similar school buildings. They were laid out as squares with a garden, contained lecture halls and conference rooms, a central library with all technical divisions, depots and magazines, a kitchen and the oriental bath (*hammām*).” (Catalogue I, p. 163)

**Arabic–Islamic Models of the European Universities**

“There cannot be any doubt that such renowned academies [of the Islamic world] became known in their external form also during the tumultuous reception of educational material from the middle of the 12th century and during the active Orient peregrinations of young scientists in the Occident. In Arabic Baghdad and in Arabic Cordova germinated the same kind of republics of letters as in Spanish Toledo and in Frankish Paris…” (Heinrich Schipperges 1963)
The Mustanṣirīya University of Baghdad

This great university was founded in 1227 on the banks of the Tigris in Bagdad by the penultimate Abbasid Caliph Mustanṣirbillāh. It was probably the oldest Arabic–Islamic academy where, besides the syllabi of the four orthodox law schools, medicine and mathematical sciences were also taught. The maintenance of the academy was met through an endowment founded by the Caliph. The number of lecturers and other staff was about 400. The academy possessed a large and important library which was plundered after the conquest of Bagdad by the Mongols. The Caliph visited the academy often and “heard the lectures and the disputations of the scholars from a special place. Every now and then he held official receptions there for state guests.”

“The building survived the destruction of the capital and the downfall of the Abbasid dynasty at the conquest by the Mongols in 1258…”

A decade later the academy started functioning once again. It seems to have been much neglected in the last centuries. After its restoration between 1945 and 1962 the building is now part of the Museum of Islamic Culture and Art. Our model was built on the basis of the commendable work by Hansjörg Schmid. (Catalogue V, p. 65–67)
Photos of the façade and a view of the courtyard
(Hansjörg Schmid, Die Madrasa des Kalifen al-Mustansir in Baghdad)
The Nūraddīn hospital in Damascus

This hospital, known under the name of al-Bīmāristān an-Nūrī, was founded in 1154, immediately after the liberation of the city, by Amir Nūraddīn Mahmūd b. Zangi who was of Turkish descent and the predecessor of the Aiyūbīd Ṣalāḥaddīn (Saladin). It was one the most famous hospitals of the Islamic world and functioned up to the 19th century. Along with the Grand Mosque and the Citadel, it is counted among the most important monuments of the Islamic period (Catalogue I, p. 51; V, 68).

The Qalāwūn hospital in Cairo

Finally, in the field of medicine of the 13th century, the hospital built 1284 in Cairo by the Mamluk Sultan al-Malik al-Mansūr Saifaddīn Qalāwūn shall be mentioned. After the ‘Aḍūḍī hospital in Baghdad (981) and the Nūraddīn hospital in Damascus (1154), it was the latest and the most advanced of the three major hospitals in the Islamic world established by that time. In some respects it seems almost modern. Such progressive features are its medical organisation with specialized treatments, the playing of music to patients suffering from mental illness or insomnia, in-house medical training, an elaborate administration, financial security through sufficient income from an endowment (with quite interesting conditions specified in the foundation deed) and, finally, the building itself and its equipment. This hospital with its dome (which seems to have collapsed after the 17th century) and its cruciform ground plan is believed to have served as the model for similar hospitals in Europe. (Catalogue I, pp. 51-52; V, pp. 71-73)
The oldest fully preserved hospital of Anatolia was erected by Aḥmad Šāh of the local dynasty of Mengüček in 1228 on the instructions of Princess Tūrān, a daughter of Fāhraddin Bahrām Šāh and his wife. It is situated in Divriği (south-east of Sivas) next to the mosque erected by Aḥmad Šāh. The hospital part covers an area of 32×24 m; the area of the total complex, together with the mosque, amounts to 32×64 m. (Catalogue, V, 70 )
The hospital was founded in 1484 together with an academy (madrasa), a mosque and a kitchen for the poor (‘imārat) on the banks of river Tunca in Edirne. A valuable description of the hospital is given by the famous traveller Evliyâ Çelebî (17th c.). From this we may cite the description of the music therapy of mental patients: “I have seen a remarkable thing: His late majesty, Bayazid II… in the endowment document, has assigned ten musicians for the cure of the patients, for the recovery of those suffering from pain, for strengthening the mind of the insane and for pushing back the gall; three of them are singers; of the remaining, one player each of the reed flute (nayzen), the viol (kemâni), the pan-pipes (müsigârî), the dulcimer (santûrî), the harp (çengî), of a harp psalterion (çengî-santûrî?) and of the lute (‘üdî). They come three times a week and play for the patients and the insane. By the grace of the Almighty many of them feel relief. In fact, according to the science of music, the makams nevâ, râst, dûgâh, segûb, çûrgûb, and sûzînak are intended for these [patients and the insane]. But when the makams zengûle and büselîk [are played] and concluded with the makam râst, then it is as if they infused new life. There is food for the soul in all instruments and makams.” (Catalogue V, p. 74)
The Süleymaniye Camii (thus the name of the mosque in modern written Turkish) is chronologically the second grand mosque built by the architect Sinān. With its social and cultural institutions it is perhaps the largest architectural complex created in the Ottoman Empire. The construction began in 1550 and was completed in 1557. It is reported that Sultan Süleyman himself suggested the location for the construction and that he entrusted his architect Sinan with the ceremonial opening of the building at the time of the handing over of the keys. Sinān increased the number of minarets to four. The two higher minarets (76 m each) facing the courtyard of the mosque have three galleries each (şerefe), the two smaller ones (56 m each) towards the outer side of the courtyard have two galleries each. (Catalogue V, p. 80)
Plan of the Süleymaniye Complex
(A. S. Ünver)

1. Mosque.
2. Mausoleum of Sultan Süleyman.
5. First Madrasa.
7. Hospital.
8. Almshouse.
10. Sebil (well) and the Mausoleum of Sinan.
11. Third Madrasa.
12. Fourth Madrasa.
13. Caravanserai.
14. Bath Wing (bammām).
15. Theological Seminary (dār al-badīt).