

CHAPTER III

MEDICAL LITERATURE AND WRITINGS DURING MEDIEVAL PERIOD

Medical literature for pre modern India is available to us in Persian, Arabic and Sanskrit. A number of travelers' accounts also provide us information on the theme. The bibliography compiled by A. Rahman, M. A. Alvi, S. A. K. Ghori and K. V. Samba Murthy entitled, "*Science and Technology in Medieval India- A Bibliography of Source Materials in Sanskrit, Arabic and Persian*", has identified thousands of manuscripts on science and medicine produced in India and elsewhere from the 12th to the 19th century. However the manuscripts on medicine are widely scattered and we have tried to organize and re-classify them according to task at hand.

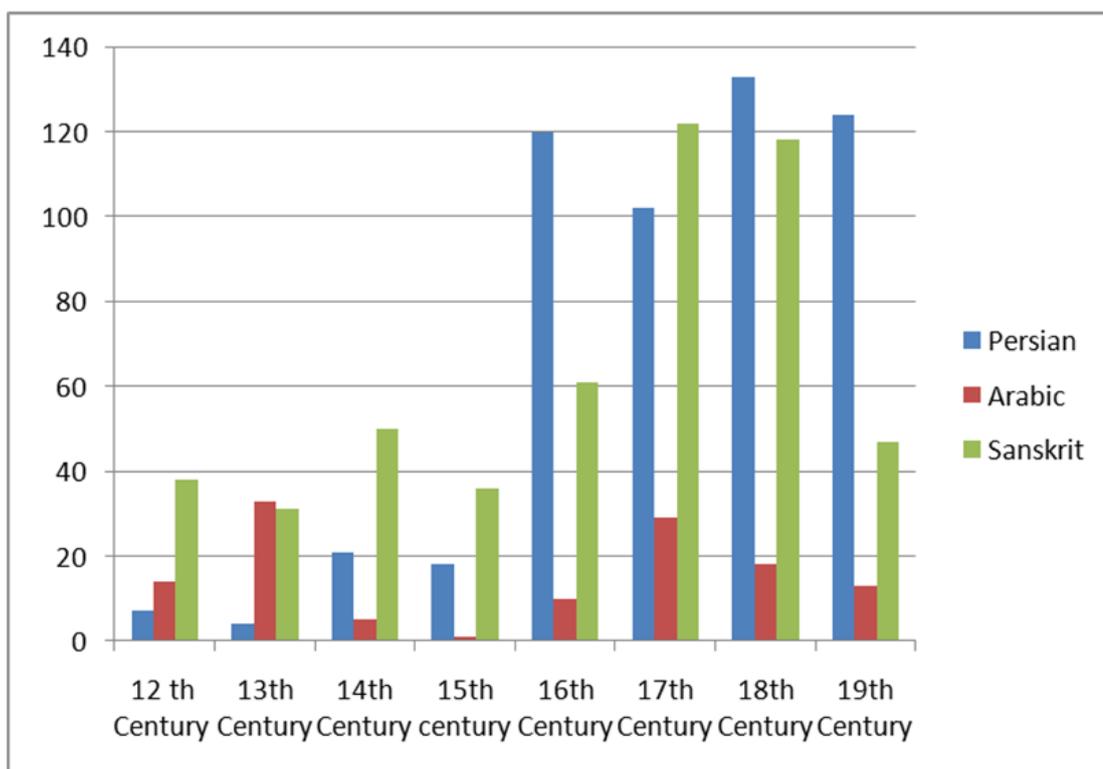
A look at the Table IV would show that except in the thirteenth century, it was generally the medicinal works in Sanskrit which dominated over the Arabic and Persian literature. For the thirteenth century the books on medicine which survive are largely in Arabic, while those in Persian are the least. Persian works start picking up from the fourteenth century onwards and reach a three digit number from sixteenth century onwards.

The fifteenth century is marked by only one work in Arabic. There is also a fall in the Persian and Sanskrit works as compared to the previous century: this may be explained away as being a direct result of the political upheavals which were witnessed during that period.

TABLE IV
Medical Writings from 12th -19th Century

	12 th Century	13 th Century	14 th Century	15 th Century	16 th Century	17 th Century	18 th Century	19 th Century
Persian	7	4	21	18	120	102	133	124
Arabic	14	33	5	1	10	29	18	13
Sanskrit	38	31	50	36	61	122	118	47

GRAPH I
Medical Writings from 12th -19th Century



Source: A. Rahman et al, *Science and Technology in Medieval India: A Bibliography of Source Materials in Sanskrit, Arabic Persian*, INSA, New Delhi, 1982

The largest numbers of works in Sanskrit were probably written during the Mughal period (17th-18th century) while eighteenth century witnessed most of the Persian works on medicine. During the seventeenth century most

of the works on medicine in Sanskrit were written in the form of specialized works, dictionaries and commentaries on the earlier compendiums [See Table V (a)].

In the subsequent century the Sanskrit writers mostly compiled medical dictionaries and specialized themes. In comparison, in Persian and Arabic there were very few medical dictionaries. From seventeenth century onwards however one finds abundance of specialized works on medicine in Persian. During the sixteenth century 93 specialized works were compiled.

TABLE V
Subject-wise Breakup of Books on Medicine

(a)SANSKRIT

Cent ury	Gen eral	Specia lized	Anthologi es/Compe ndiums	Dictionar ies	Encyclope dia	Commen taries	Transla tions
12 th	-	3	-	-	-	9	1
13 th	1	10	-	4	-	17	-
14 th	-	23	-	22	-	5	-
15 th	2	22	-	-	-	12	-
16 th	4	30	4	12	-	11	-
17 th	3	57	1	37	-	24	-
18 th	3	51	1	55	-	4	14
19 th	2	17	-	13	-	7	2

(b)ARABIC

Century	General	Specialized	Anthologies/Compendiums	Dictionaries	Encyclopedias	Commentaries	Translations
12 th	2	8	4	-	-	-	-
13 th	-	21	1	1	1	9	-
14 th	2	2	-	1	-	-	-
15 th	-	-	-	-	-	1	-
16 th	1	3	-	3	-	3	-
17 th	-	11	-	1	-	17	-
18 th	-	15	-	1	-	2	-
19 th	1	10	-	-	-	2	-

(C)PERSIAN

Century	General	Specialized	Anthologies/Compendiums	Dictionaries	Encyclopedias	Commentaries	Translations
12 th	2	4	-	-	-	-	1
13 th	1	2	-	-	-	-	1
14 th	5	11	1	1	-	1	3
15 th	4	10	-	3	-	-	-
16 th	15	93	5	1	-	-	6
17 th	10	68	5	4	3	2	10
18 th	10	98	8	1	3	3	10
19 th	15	100	-	5	-	-	5

The number fell a little to 68 in the seventeenth century only to rise to 98 and 100 during the subsequent centuries. It is also important to note that translation of medical texts, mostly of Sanskrit in Persian, are a constant from twelfth century onwards with a peak being reached during the seventeenth and eighteenth centuries. It is only during the eighteenth and nineteenth centuries that we find some Persian and Arabic works being translated into Sanskrit.

Although not all the works done in Persian, now found in the Indian repositories, had a an Indian provenance, some having been originally compiled and authored elsewhere, they were imparted, copied and used within the boundaries of the Indian sub-continent. As far as the works in Arabic were concerned, till the sixteenth century most of the medical texts have a ‘foreign’ provenance having been written in Central Asia or Egypt, copies of which were acquired by the Indian physicians.

In the light of the information gleaned from Table IV, it becomes extremely hard to agree with Seema Alvi when she writes:

“...the cloud of Arabic had loomed over medical knowledge from the days of Aurangzeb, but in the eighteenth century it became the language used by scribes and families to store medical knowledge away from the reach of society at large...”¹

¹ Seema Alvi, *Islam and Healing: Loss and Recovery of an Indo-Muslim Medical Tradition 1600-1900*, New Delhi, 2007, p.43. This is reported again in Seema Alvi, “Medical

She further goes on to theorize, without any empirical evidence whatsoever that:

“...medieval texts in Arabic, like the religious knowledge of the period, were influenced by the austere doctrinal trends flowing from the Arab world- the Wahabi-style return to the scriptures and the persons of the prophet.”²

The table distinctly points out that during the eighteenth Century only 18 books on medicine written in Arabic survive, as compared to 133 in Persian and 118 in Sanskrit. More medicinal work in Arabic were written in the preceding century which had also been a period marked by marginal decline of works done in Persian. For the Nineteenth Century we only find 13 books in Arabic, 124 in Persian and 47 in Sanskrit. If we now look at Table V, one finds that during the eighteenth century most of the Arabic works (15) were on specialized themes. But then so was the case with Persian works. It was medical works in Sanskrit which show a different trend: from eighteenth Century 51 specialized works, 55 dictionaries and 14 translations survive. If at all, then eighteenth Century was a period when Ayurvedic physicians were trying to learn from the other systems like the Unani Medicine. The Seventeenth and eighteenth Centuries for Ayurvedic knowledge were centuries of development and progress.

Culture in Transition: Mughal Gentleman Physician and the Native Doctor in early Colonial India”, *Modern Asian Studies*, Vol. 42, No. 5, 2008, pp. 853-97.

² Ibid.

The Unani Medicine was introduced in India during the period of Delhi Sultanate. It was only from the Tughluq period that it started developing and came to its own from Sixteenth Century onwards. As evidenced from Table IV and V, a large number of specialized works were written on medicine in the language from Sixteenth to Nineteenth Centuries. Arabic may have been the language of 'elite' and the theologians but Persian remained the language of the *hakims* from the Tughluq period onward.

If at all, there was a time when Arabic was used to 'store medical knowledge from the reach of society at large'; it was, as per tables, the Thirteenth (and some extent Twelfth) Century when more books on medicine were written in Arabic than Persian and most of them were on specialized subjects too! But then let us not forget that most of these Arabic works or Pre-sixteenth Century were works done on inside India.

(i) SANSKRIT TEXTS:

Aruna Datta belonged to early thirteenth century. He wrote *Sarvangasundari*, a commentary on the *Astangahrdayasamhita* of Vagbhata II in 1220.³ He also said to have written a commentary on *Susrutasamhita* entitled *Susruta Tika* a copy of which survives from the in 15th Century.⁴

³ A. C. Burnell, *Classified Index to Sanskrit Manuscripts in the Palace at Tanjore*, London, n.d., p. 65(a); M. A. Stein, *Catalogue of Sanskrit Manuscripts in the Ranganatha Temple Library of H. H. the Maharaja of Jammu and Kashmir*, Bombay, 1894, p.181.

⁴ *A Catalogue of Sanskrit Manuscripts in Private Libraries of the North West Provinces*, Compiled by orders of the Government of N.W. Provinces, 1874, p.594.

Hammira Raja composed *Sadyogamukatavali* in fourteenth century. It is a manual of specific remedies against various diseases. It has comprised of 179 stanzas divided into several chapters called *Prakaranas*. This book provides information about various diseases such as fevers, diarrhoea, mucocenteritis (*grahni*), worms, pythisis, anaemia (*panduroga*), elephantiasis (*slipada*) etc.⁵

The *Jvarattimirabhaskara* of Camunda is a treatise on fever, their characteristics and treatment. This fifteenth century treatise is written in verse and divided into sixteen chapters.⁶

Dalapati also known as Dalapatiraja son of Vallabha who flourished between 1490 and 1592 composed *Vaidyadarpana*, a general treatise on medicine.⁷

Avadhota wrote a treatise named *Ayurveda Satram* in sixteenth century which deals with symptoms, diagnosis and treatment of diseases.⁸ It gives prominence to fasting and deep-breathing as a sure means, both curatives and preventive, of all those diseases which are found to defy the power of drugs.

⁵ G.V. Devasthali, *A Descriptive Catalogue of Sanskrit and Prakrit Manuscripts (Bhagavat Singhji and H. M. Bhandarkar Memorial Collections) in the Library of University of Bombay*, Bombay, 1944, p. 321.

⁶ Stein, op. cit. ,p.183; R. Mitra, *A Catalogue of Sanskrit Manuscripts in the Library of H. H. the Maharaja of Bikaner*, Calcutta, 1880, p. 643.

⁷ *A Catalogue of Sanskrit Mss. in NPW*, op. cit., p. 584.

⁸ S. Kuppuswamy Sastri & C, *Descriptive Catalogue of Sanskrit Manuscripts in the Government Oriental Manuscripts Library, Madras, Vol. XXIII: Medicine*, Madras, 1918, pp.8796-97.

Another important theory expounded in this treatise is the unity of the cause of the various forms of diseases. All diseases are due to *Ajirna*, (indigestion), which in this turn is brought about by the accumulation of mucus in the alimentary canal. The dietics as laid down in this work is in harmony with the modern views on the subject. Much emphasis is also laid on yogic concentration of mind and the regulation of breathing in and out in to get rid of the disease. The yoga-tantric cult of *chakras* with alphabetical letter sounds is also described in detail. While diseases in general in this treatise are all traced to indigestion, the location of certain diseases like those of limbs or part of the body is decided “by the indiscreet utterance on the part of the diseases of such alphabetical letter sounds as are assigned to those limbs”. The letting of blood from such diseased parts is also taught as a means to get rid of those diseases. Massage (*tailoasvartana*) and an application of Enema (*urdhbadhovastikarma*) are other devices which are prescribed by Avadhota to prevent diseases. He divides dietary food stuffs into three classes: (i) *Tamasha*, which causes drowsiness, plethargy and indolence, (ii) *Rajasa*, which causes hot temper, incessant activity etc., and (iii) *Satvika*, which causes calm and serene temper, tranquility of mind, balanced judgement and discretion. Naturally sweet food stuff as prepared with artificial sweetmeats is commended as the safe diet conducive to long life and emancipation. Pathology, Therapeutics and Material medica are also noticed in this work at

some length. However the main theme of the treatise is Patanjali's theistic yoga.⁹

Bhava Misra son of Latkana, a famous physician of Varanasi wrote *Bhavaprakasa*.¹⁰ He wrote about the venereal disease Syphilis (*firangi roga*) introduced by Portuguese and its remedy *Chob-chini* which might have been imported about 1535.

The first part of this extensive work deals with the origin of medicine, cosmology, anatomy, embryology, *Kumarabhrtaya*, dietetics, pharmacology etc. The second section is divided into four parts (*bhagas*) dealing with pathology and therapy. The last portion of the work is very short and deals with aphrodisiacs (*vajikarana*) and elixirs. The treatise mentioned many popular and foreign names. He also composed a treatise on medicine entitled *Sarvausadhanidana*.¹¹

Kesamsaramacarya son of Manmatha a *vaidya*, composed *Cikitsasarasangraha* in sixteenth century. This treatise on medicine consists of 897 verses. The author is said to have consulted some old masters like Nala, Vagbhata, Bhima, Harita and Susruta.¹² Another compilation of the

⁹ See, A. Rahman, et al, *Science and Technology in Medieval India: A Bibliography of Source Materials in Sanskrit, Arabic Persian*, Indian National Science Academy, New Delhi, 1982, pp. 31-32

¹⁰ Stein, op. cit., p.184.

¹¹ P. Peterson, *Catalogue of Sanskrit Manuscripts in the Library of H. H. the Maharaja of Alwar*, Bombay, 1892, p.447.

¹² Hiralal Rai Bahadur, *Catalogue of Sanskrit and Prakrit Manuscripts in Central Provinces and Berar (A list)*, Nagpur, 1678, p.156.

same author was *Ksemakutahala*, a manual of cookery based on hygienic principles which is divided into twelve chapters. It deals with the cooking methods of different kinds of meats such as goat, sheep, stag, etc.¹³

Lokanatha who was patronized by Maladeva of Jodhpur (1551-1568) wrote *Malla Prakasa*. This book principally based on pulse examination.

Harsakirti Suri was a versatile writer. He wrote on various aspects of science in the form of commentary. His most important compilations are *Brhacchanti Stotratika*, *Kalyanamandira Stotratika*, *Sindura Prakarana Tika* etc. In one of his commentary on Sarasvata he mentions that his *guru* Candrakirti was honoured by ‘Salim Shah alias Jahangir’. He also composed a treatise namely *Yogacintamani Vaidyaka Saroddhara* which is divided into seven chapters detailing the mode of preparing medical decoctions and operation against *phirangaroga* (foreign diseases?).¹⁴

A certain Gopala wrote *Dravyaguna* in 1606 which deals with ancient material medica and dietetics and consists of one thousands three hundred ten verses. It was probably this work which was translated as *Tibb-i Gopalshahi* in Persian.¹⁵

¹³ Stein, op. cit., p.184.

¹⁴ Ibid., p. 186.

¹⁵ Hiralal Rai Bahadur, *Catalogue of Sanskrit and Prakrit Manuscripts*, op. cit. , p. 213; For the Persian work see A. Rahman et al, *Bibliography of Source Material*, op. cit., p.89.

Jagannatha son of Misri Lakamana, a *vaid* during the reign of Jahangir compiled *Yogasangraha*. This is based on the treatment maladies particularly those of children by the recitation of magic spell.¹⁶

During the seventeenth century Siva Datta Misra belonging to Karpura family of Ayurvedic physicians, wrote *Samjnasamuccaya* at Varanasi which is a treatise on nosology, therapeutics and material medica in 480 verses.¹⁷ The other compilations of him are *Sivakosa*, and *Sivacosavyakhya* also known as *Sivaprakasah*. Both are lexicons of homonyms, restricted to the names of plants and herbs.¹⁸

Kavichandra was a noted *vaidya* of Bengal during the seventeenth century. He compiled *Cikitsaratnavali* or *Ratnavali* in 1661, a book based on ancient sources of medicine and dealing with the internal diseases.¹⁹

Laksmna Pandita who flourished during the latter half the same century was a Brahmin of Maharashtra who migrated to Varanasi. He composed a treatise *Yogacandrika*, in 1633 which describes the medicinal plants and articles of food. It contains thirty eight chapters in 1700 verses.²⁰

Trimbakaraja or Lolimbaraja native of modern district of Pune, who married a Muslim Subedar's daughter Ratnakala, composed a commentary on

¹⁶ J. Eggeling, *Catalogue of Sanskrit Manuscripts in the Library of India Office London*, Vol. V: *Medicine, Astrology and Mathematics etc.*, London, 1896, p.2682.

¹⁷ Rajendra Mitra, *Notices of Sanskrit Manuscripts*, Calcutta, Vol. IV, p.79.

¹⁸ Stein, op. cit., p.54.

¹⁹ J. Eggeling, *Catalogue of Sanskrit Mss. in I.O.L.*, op. cit., p.2710.

²⁰ Stein, op. cit., p.85.

Bhagavata call *Harivilasa*. He also wrote (i) *Camatakara Cintamani* on practice of medicine,²¹ (ii) *Vaidyajivana* on pathology comprising five chapters,²² (iii) *Vaidyavatamsa* which describes the properties of articles of food, commencing with fruits and ending with meats and preparation of milk²³ and (iv) *Vaidyavilasa*, a treatise on general medicine.²⁴

Mathuresa Vidyalankaka is said to have composed *Sabdaratnavali* in 1666 which is a vocabulary of Hindu medicine literature under the patronage of some local Muslim chief identified as Murchan Khan (Musa Khan?).²⁵

Hastaruci, a Jain physician wrote *Vaidyavallabha* which was a medical manual in 1670. It deals with various diseases in eight chapters and consists of 222 stanzas.²⁶

Harinath Sharman wrote a commentary on *vaidya jivan* entitled *Gudharthadipika* sometime after 1674. He also composed several books such as *Bhuvaneswari Stotra Bhasya*, *Svapnadhya*, *Satpancavimasaka* and

²¹ R. Mitra, *A Catalogue of Sanskrit Manuscripts*, op. cit., p.653.

²² J. Eggeling, *Catalogue of Sanskrit Mss. in I.O.L.*, op. cit., Vol. V, pp.2685-88; See also Colin Mackenzie, *A Descriptive Catalogue of the Oriental Manuscripts, and other Articles: Illustrations of the Literature, History, Statistics and antiquities of the South India*, H. H. Wilson (ed.), Vol. I, Calcutta, 1828, p.134.

²³ Stein, op. cit., p.190.

²⁴ cf. A. Rahman et al, *Bibliography of Source Material*, op. cit., p.110.

²⁵ J. Eggeling, *Catalogue of Sanskrit Mss. in I.O.L.*, op. cit., Vol. V, pp.1016-17.

²⁶ R. Mitra, *Notices of Sanskrit Manuscripts*, op. cit., Vol. IX, p.88.

Hastapadasamudrika Laksanani.²⁷ One of the copies of *Gudharthadipika* was made in 1684 at Akbarabad (Agra).²⁸

Bhaskara Bhatta son of Apaji Bhatta who migrated to Varanasi in 1650 and settled there, wrote a treatise on anatomy entitled *Sarira Padmini* sometime after 1679.²⁹

During late seventeenth or early nineteenth century Madhava, another resident of Varanasi wrote a comprehensive work on medicine entitled *Ayurveda Prakasha*, a section of which deals with the preparation of mercury and other mineral substances for medical purposes.³⁰

Lala Chand Pandit who composed a Persian treatise *kuhlu'l-Absar* dealing with ophthalmology, preparation of collyriums and ointments etc. also authored *Langhanapahyanirayah* in 1736 in Sanskrit and Hindi on fasting.³¹

Maharaja Pratapa Simha flourished in latter half of eighteenth century and wrote a treatise *Amartasagara* consisting of 25 chapters and all aspects of medicine.³²

²⁷ Stein, op. cit., p.190.

²⁸ P. Peterson, *Catalogue of Sanskrit Mss.*, op. cit., p. 101.

²⁹ See A. Rahman et al, *Bibliography of Source Material*, op. cit., p.35.

³⁰ Stein, op. cit., p.181.

³¹ P. Peterson, *Catalogue of Sanskrit Mss*, op. cit., p. 1676; R. Mitra, *A Catalogue of Sanskrit Manuscripts*, op. cit., p.646.

³² P. Peterson, *A Report on the Search of Sanskrit Manuscripts in Bombay Circle*, Vol. VI, April 1895 to March 1898, Bombay, p.98.

Around 1772 Gopalasena composed *Yagamtra*. This book mentions about the practice of medicine and therapeutics.³³ Govindadasa's *Bhasajyaratnavali* is another work on medicine which also deals with the theory and practice of physics.³⁴

Mahadeva Bhatta composed *Hikmatparad pa*, a Sanskrit work written around 1774 by him. It is a translation of a Persian or Arabic work on medicine of extraordinary virtue.³⁵ He also composed *Hikmat Prakasa* which is a translation of a Persian works which deals with the medicine and the preparation of medicaments.³⁶

From the nineteenth century survives *Vaidya Bhushana* of Bhimasena who flourished during the reign of Krisna Raja Wodeyar. It dealt about the pulse feeling. He also wrote a glossary of medical terms and a book on art of cooking.³⁷

During the same period in Kashmir Jayadeva composed a commentary on *Bhavaparkasha* of Bhava Misra.³⁸

Another treatise of the same period under same ruler Ramvira Simha of Kashmir was written by Kalparama under the title of *Kalpasagara*. This

³³ R. Mitra, *Notices of Sanskrit Manuscripts*, op. cit., p. 183.

³⁴ See A. Rahman et al, *Bibliography of Source Material*, op. cit., p.66; see also J. Jolly, *Indian Medicine*, op. cit., p.2.

³⁵ P. Peterson, *Catalogue of Sanskrit Mss.*, op. cit., p. 72; R. Mitra, *A Catalogue of Sanskrit Manuscripts*, op. cit., p.641.

³⁶ cf. A. Rahman et al, *Bibliography of Source Material*, op. cit., pp. 126-27

³⁷ *Ibid.*, p.39.

³⁸ Stein, op. cit., p.485.

treatise deals with the art of preparing medicine.³⁹ Ananta wrote a treatise on medicine on the command of Pratapasimha, the king of Jaipur entitled *Pratapakalpadruma* or *Anataprakasa* in 1886.⁴⁰

(ii) ARABIC TEXTS:

As pointed out earlier, the medical texts in Arabic reached their peak only during the thirteenth century. We find only one text written during the eighth century. The number remained almost constant in the subsequent four centuries between 14 or 16. It's rose nominally to 20 during the eleventh century. The number of works substantially declined from fourteenth century onwards – a fact which becomes apparent from Table IV. The largest numbers of commentaries on medical works in Arabic were composed during the seventeenth century however. We have also already pointed out that till the sixteenth century almost all the medical works in Arabic found in India was composed outside the sub-continent. However they are important and significant for us as they were brought to India and were part of the collections read and consulted by Indian physicians. We have also noted at least one case of an Arabic medical works being translated into Sanskrit during the eighteenth century [See Table V (b)].

One of the first works of medicine compiled in the Indian sub-continent was *Sharh ul Qanunchah*. It was authored by Syed Abul Fath bin

³⁹ Ibid. p.181.

⁴⁰ P. Peterson, *A Report on the Search of Sanskrit Mss.* op. cit., April 1886 to March 1892, Bombay, p.40

Syed Ismail al-Husaini al-Lahori during the sixteenth century and was a commentary of the well known *Qanunchah* of Chaghmini.⁴¹

Four works of the seventeenth century were prepared in India. They were all authored by Hakim Abdullah bin Ali al-Ukkashi at- Tabib, during the reign of Aurangzeb. The first of these works was *al-Risalah* which deals with an explanation of term 'pleasure' (*lazzat*). It is dedicated to Aurangzeb.⁴²

Fi'Amali'l- Adwiyati'l-Murakhabah wa Islabi'l Mufaradah minha hatta Yuslah an Yust'amal fiha is on the method of preparation of various compound medicaments both vegetable and mineral involving various chemical processes.⁴³ Third treatise is *Min al-Mansuri li-M. b. Zakariya al-Razi*, which is a selection from al-Razi's *Kitabu'l Mansuri*.⁴⁴ The last treatise to be composed is entitled *Raudu'l-Hukama* which is a collection of dictums of a number of Greek and Muslim physicians.⁴⁵

Eighteenth Century saw the compilation of a number of Arabic works on medicine. Thus Ahmadullah Khan Hakim apart from his Persian treatise

⁴¹ Ms. Central State Library, Hyderabad, *Tibb-20* and *Tibb-236*; 310 ff; Nq., 1677. cf. A. Rahman et al, *Bibliography of Source Material*, op. cit., p.188.

⁴² Ms. Central State Library, Hyderabad, *Tibb-721*; 107-109 ff; N, 1697; cf. A. Rahman et al, *Bibliography of Source Material*, op. cit., pp. 68-69.

⁴³ Ms. Central State Library, Hyderabad, *Tibb-721*; 103-106 ff; N, 1699; cf. A. Rahman et al, *Bibliography of Source Material*, op. cit., p.69.

⁴⁴ Ms. Central State Library, Hyderabad, *Tibb-721*; 1 f (only folio 56); N, 1696; cf. A. Rahman et al, *Bibliography of Source Material*, op. cit., p.69.

⁴⁵ Ms. Central State Library, Hyderabad, *Tibb-721*; 1-22 ff; N, 1695, at Berunpur in Bijapur; cf. A. Rahman et al, *Bibliography of Source Material*, op. cit., p.69.

also wrote an Arabic work entitled *Tahqiq'un nabz* which, deals with the pulse feeling.⁴⁶

Mohammad Husain Khan wrote a commentary on Najibu'd-Din as-Samarqandi's *al-Asbab wa'l 'Alamat* entitled *Tanqihu'l- Asbab wa'l 'Alamat*. Before the commentary of Husain Khan, Nafis bin 'Iwad al-Kirmani wrote commentary on the same treatise but according to Husain it was not so coherent to understand. So, Husain had written the commentary to make it clear and more grasping. It was also concise in nature.⁴⁷

Mohammad Hashim bin Amir Qasim Al-Husaini Al-Tabib was an Indian physician who flourished during eighteenth century. He wrote a commentary on the work of Ibn Nafis's *Sharhu'l Mujiz* which deals physiology. The title of his commentary is *Hashiyah 'ala Sharh Mujiz Ma'ruf bi-Nafisi*.⁴⁸

During the nineteenth century Fathuddin Gopamawi was an established practitioner of Lucknow. He composed *Mabahisu'l- Atibba*, which deals with the theoretical aspects of *Unani* system of medicine. The work is divided into twenty chapters and mentions the classifications, scope and principles of medicine, humours, spirits, faculties and functions of the different organs of

⁴⁶ Ms. Central State Library, Hyderabad, *Tibb*-165; 24ff; Nq, 1796; Ms., Mashriqi Kutub Khana Salar Jung, Hyderabad; Arabic Manuscripts Catalogue, 165; cf. A. Rahman et al, *Bibliography of Source Material*, op. cit., pp. 15-16.

⁴⁷ Ms. Central State Library, Hyderabad, 2-918, *Tibb*-474; cf. A. Rahman et al, *Bibliography of Source Material*, op. cit., p. 114.

⁴⁸ Ms., Mashriqi Kutub Khana Salar Jung, Hyderabad, *Tibb*-20; 161 ff; Nq; cf. A. Rahman et al, *Bibliography of Source Material*, op. cit., p. 114.

the human body, anatomy, physiology, symptomatology, the causation and affliction of the body with the disease, pharmacology and fevers etc. in the last chapter of this work some miscellaneous problems of health mentioned by author.⁴⁹ He also composed a commentary on his above mentioned work entitled *Hallu'l-Mushkilat* which mentions the theoretical medical knowledge of the nineteenth century.⁵⁰

Hakim Muhammad Ali Al-Lakhnawi⁵¹ popularly known as Hakim Nabba, learnt medicine from Mirza Ali Khan and Muhammad Ali Asam and belonged to a family of physicians.⁵² He composed *Ajwabatun-Nisbat* in 1848, which deals with some problems of Unani system of medicine raised by a famous physician of Rampur Darwish Muhammad.⁵³

Shifa ud Daulah Hakim Mir Afzal Ali bin Syed Akbar Ali Faizabadi flourished during the reign of Wajid Ali Shah of Awadh and wrote *Tibyanu'l-Irfan*, a treatise on pathology.⁵⁴

⁴⁹ Ms. Central State Library, Hyderabad, *Tibb*-458, 21ff, cf. A. Rahman et al, *Bibliography of Source Material*, op. cit., p.60.

⁵⁰ Ms. Central State Library, Hyderabad, *Tibb*-29; cf. A. Rahman et al, *Bibliography of Source Material*, op. cit., p.60.

⁵¹ His full name was Muhammad Ali bin Ghulam Nabi al-Attar.

⁵² Abdul Hayy, *Nuzhat-ul Khawatir*, ed. by Sharifuddin Ahmad, Hyderabad, 1962-79, Vol. VII, p. 454.

⁵³ Ms. Central State Library, Hyderabad, *Tibb*-410, 93ff, Nq., 1848; cf. A. Rahman et al, *Bibliography of Source Material*, op. cit., p.73

⁵⁴ Shifa-ud Daulah Hakim Mir Afdal Ali bin Syed Akbar Ali Faizabadi, *Tibyan ul-Irfan*, (ms.) Sulaiman Collection 198/14; 14ff; *Nashtaliq* (1853), Maulana Azad library, Aligarh

Undated treatise of Darwesh Muhammad bin Sheikh Hafiz Allam Khan, *Ujalah-i Nafi'ah*, is a general work on medicine which not only provides a definition and the scope of medicine but also deals with the theoretical medicine, the applied medicine and the simple medicament and diet. It also mentions the medical practitioners their methods as well as the anatomy of human beings, their diseases, cause of symptom and cure.⁵⁵

(iii) PERSIAN TEXTS AND TREATISES:

The Persian works produced by scholars and *hakims* of India widely differs from those produced in Persia. The first legendry work of medicine *Zakhira-i-Khwarizmshahi*, a Persian work written in 1127 A.D. described only the Greek theories with regards to medical problems. The work does not mention any influences of Indian system of medicine except some Indian drugs.⁵⁶ However in 1313 Zia Muhammad Masud Rashid Zangi Umar Ghaznavi composed *Maju'a-i Ziya'i* which apart from information on *Unani tibb* also indicates the influence exerted on it by *Ayurvedic* Medicine.

In 1389 *Tibb-i shifa-i Mahmud Shahi* was written. It was a translation of an *Ayurvedic* text *Ashtanga Hridaya* of Vagabhata (7th Century) by the translation bureau set up by Sultan Mahmud Shah of Gujrat.⁵⁷

⁵⁵ Ms. Central State Library, Hyderabad, 2-928, *Tibb*-307; 104ff; S, 1860, by Sayyid Muhammad; cf. A. Rahman, *Bibliography of Source Material*, op. cit., p.50.

⁵⁶ M.Z. Siddiqi, *Studies in Arabic and Persian Medical Literature*, Calcutta University, Calcutta, 1959, p. 96; See also E. D. Browne, *Islamic Medicine*, Good word Books, New Delhi, 2007, pp.110-111

⁵⁷ cf. A. Rahman, *Bibliography of Source Material*, op. cit., p.222.

In 1512, when Hakim Bhuwa compiled *Ma'adin al shiha'I Sikandar Shahi* he mentioned:

“...by experience I found that *Unani* medicine did not suit the temperament of the people living in the changed climatic conditions of Hindustan. Secondly, the names of the medicines were either in Persian or *Unani* (Gr.) language and they were not known to the people of India. Often the *Unani* physicians could not get what they wanted. So there was no alternative except to translate the books of the Indian physicians”.⁵⁸

Unani medicine seems to be dominating over other indigenous medicine during the Sultanate period. Gradually the influence of allopathic started its penetration from sixteenth century onwards. But the Ayurvedic system of medicine continued to be patronized in the Mughal period.⁵⁹

There was also an influx of new medical doctrines associated with Ibn Rushd (Averros), Ibn Sina (Avicenna) and Galen (Jalinoos), among others

⁵⁸ Hakim Bhuwa bin Khawas Khan, *Madinu-us Shifa-i Sikandar Shahi*, *Madinu-us Shifa-i Sikandar Shahi*, Tibbiya College Collection, No. 93, ms 616/64, 418ff, Maulana Azad Library, Aligarh.

⁵⁹ N. Gangadharan, “The State of Ayurveda in the Eighteenth and Nineteenth Centuries”, *Indian Journal of History of Science*, 17, 1982, p. 154-63; See also M. Alam, “Persian Medical Literature in the Eighteenth Century: A Survey of Contents”, in A. K. Sinha(ed.), *Reading in Indian History*, Anamika Publishers, New Delhi, 2003, p. 261.

which contributed to the evolution and consolidation of the Unani system of medicine.⁶⁰

The field of medicine of medicine is very large and Unani medicine was the first to establish that disease was a natural process and that symptoms were the reactions of the body to the diseases. It believed in the Humoral theory which presupposes the presence of four Humors- *Dam* (Blood), *Balghem* (Phlegm), *Safra* (Yellow bile) and *Sauda* (Black bile) in the body. To maintain the correct humoral balance there is a power of self-preservation or adjustment called *Quwwat-e-Modafiva* (Medicatrix naturae) in the body. The medicine used help regard this power and thereby regain the humoral balance and the disease is eradicated. The diagnosis of disease in Unani system of medicine is through *Nabz* (Pulse) and examination of *Baul* (Urine) and *Baraz* (Stool)⁶¹.

During the reign of Babur and Humayun, Hakim Yusum bin Muhammad Yusufi who migrated to India along with Babur was an expert in symptomatology, therapeutics, ophthalmology and general medicine. He was the author of at least twelve books and his two treatises dealing with

⁶⁰ T. Siddique, "Unani Medicine in India during the Delhi Sultanate", *Indian Journal of History of Science*, 15, 1980, p. 18-24; See also M. Alam, "Persian Medical Literature" op. cit., p.261.

⁶¹ Hakim S. Khaleefatullah, "Unani Tradition", *The Hindu Folio*, Oct. 2000, p. 18; See also M. Alam, "Persian Medical Literature", op. cit., p.262.

symptomatology are preserved in Maulana Azad Library, Aligarh.⁶² His *Fawa'id-ul Akhyar* and *Ilajul Amraz* deal with hygiene and therapeutics.⁶³ He also authored short discourse on eye diseases and their cures.⁶⁴

Similarly, Hakim Muhammad bin Yusuf ut Tabib al-Harawi, the personal physician of Babur, in addition to his other achievements as *tabib*, was one of the most broadly-read pathologists of his time.⁶⁵ He was a physician as well as a prolific writer and composed a number of treatises including *Baharul Jawahir* and *Ayunul Hayat*.⁶⁶ Hakim Yusuf bin Muhammad bin Yusuf-al Tabib Khurasani wrote *Qasidah dar Hifz-i Sihat* witnessed the co-existence of Ayurveda and Unani, which was dedicated to Babar.⁶⁷ Hakim

⁶² See, *Dala'il ul Bul*, Ms. Sir Sulaiman Collection, 493/14; Subhanullah Collection, 616/22; and *Dala'il un Nabz*, Ms., Sulaiman Collection, 492/12, Subhanullah, 616/22

⁶³ Ms., Maulana Azad Library, Aligarh, University Farsia Funun No.56.

⁶⁴ Ms. Bodlein, Persian MSS. Catalogue, 3/76,2757/3, cf. A. Rahman et al, *Bibliography of Source Material*, op. cit., pp.266-69; See also S.A.N. Rezavi, "Physicians as Professionals in Medieval India", in Deepak Kumar(ed.), *Disease and Medicine in India: A Historical Overview*, Tulika Books, New Delhi,2001, p.53.

⁶⁵ *Bahrul Jawahir*, Ms., Maulana Azad Library, University Farsiya Funun, 4, pub. Calcutta, edited by Abdul Majid, 1830.

⁶⁶ cf. Altaf Ahmad Azmi, "Academic Pursuit of Mughal Kings with Special Reference to Medicine (Tibb)", *Studies in History of Medicine and Science*, Vol. XVIII, No.02, New Series, 2002, p.2.

⁶⁷ Anonymous, *Physician-Authors Greco-Arab Medicine in India*, 1970, Institute of History of Medicine and Medical Research, New Delhi, pp.408-09; See also Seema Alavi, *Islam and Healing: Loss and Recovery of an Indo-Muslim Medical Tradition 1600-1900*, Permanent Black, Ranikhet, 2007 p.29.

Abdul Razzaq, who was a contemporary of Humayun, compiled *Khulasat-ut Tashrih*, which deals with human anatomy.⁶⁸

Under Akbar Hakim Bhina was reputed amongst the accomplished surgeons and wonderful in the treatments of elephants.⁶⁹ He composed a book on medical prescriptions which is popularly known as *Mujarrabat-i Shaikh Bhina*.⁷⁰

Hakim ‘Ainul Mulk ‘Dawwani’ Shirazi excelled himself in the field of ophthalmology.⁷¹ He was also an expert in the use of collyrium and pharmacology.⁷² His treatise, *Fawaid ul Insan*, is a work on pharmacology in versified form.⁷³ Muhammad Hakim Gilani had expertise in sexology.⁷⁴ Hakim Ali Gilani, one of the most accomplished physicians of Akbar’s reign, apart from his formula of *roghan-i deodar*, had also prepared *Sharbat-i*

⁶⁸ Ms. Bankipur Library, Patna, 11-40;1013, cf. A. Rahman et al, *Bibliography of Source Material*, op. cit. p.4; See also S.A.N. Rezavi, “Physicians as Professionals”, op. cit., p.54.

⁶⁹ Badauni, *Muntakhab-ut Tawarikh*, edited by Molvi Ahmad Ali, Vol. III, Calcutta, 1869, pp.169-70; Khwaza Nizamuddin Ahmad, *Tabaqat-i Akbari*, edited by B. De, Vol. II, Calcutta, 1931, pp.483-84.

⁷⁰ Ms. Central State Library, Hyderabad, *Tibb*, 225; Asiatic Society of Bengal, Persian MSS Catalogue, Soc. 722, cf. A. Rahman, *Bibliography of Source Material*, p.4.1; See also S.A.N. Rezavi, “Physicians as Professionals”, p.54..

⁷¹ Badauni, *Muntakhab-ut Tawarikh*, op. cit. , Vol. III, p. 230

⁷² Ibid., III, p. 164; *Tabaqat-i Akbari*, op.cit., Vol. II, p. 481

⁷³ Ms., Salarjung Mashriqi Kitabkhana, Hyderabad, cf., A. Rahman et al., *A Bibliography of Source Materials*, op. cit. , p. 16

⁷⁴ Ibid., pp. 144-45

kaifnak, which helped in removing exhaustion.⁷⁵ He also had considerable knowledge in fields like osteology (study of bone structures), mycology (study of muscles), angiology, neurology and digestive system.⁷⁶ Hakim Fathullah Shirazi translated the famous *Qanun* of Abu Ali Sina (Avicenna) into Persian for the benefit of the people.⁷⁷ Muhammad Qasim Ferishta, the famous author of *Tarikh-i Ferishta*, wrote *Dastur-i Atibba*, now popularly known as *Tibb-i Ferishta*, in order to create among the Muslims an interest in the Indian system of medicine.⁷⁸ During the same reign, Ma'sum Bhakhari, author of *Tarikh-i Sindh*, compiled a treatise on the treatment of diseases and drugs.⁷⁹ Similarly, in 1556 Shaikh Tahir authored *Fawaid-ul Fuad*, dealing with general medicine.⁸⁰

In the reign of Jahangir, Muqarrab Khan and Hakim Ali Akbar were renowned surgeons.⁸¹ Muqarrab Khan was also an expert bleeder and veterinarian.⁸² Later his nephew Hakim Qasim also grew to become an expert

⁷⁵ Jahangir, *Tuzuk-i Jahangiri*, edited by Saiyid Ahmad Khan, Vol. I, Ghazipur, 1863, p. 152

⁷⁶ See R. L. Verma and V. Bijlani, 'Hakim Ali Gilani: Assessment of his place in Greco-Medicine', *Studies in History of Medicine*, Vol. IV, No. 2, June 1980, pp. 98-99.

⁷⁷ *Tarjuma-i Kitab-ul Qanun*, Ms., Riza Library, Rampur, No. 1272.

⁷⁸ *Tibb-i Ferishta*, Ms., Maulana Azad Library, Subhanullah Collection, No. 616/37.

⁷⁹ *Mufradat-i Sahih*, Ms., Maulana Azad Library, Subhanullah Collection, No. 616/13.

⁸⁰ cf., A. Rahman et al., *Bibliography of Source Materials*, op. cit., p. 203.

⁸¹ See *Tuzuk-i Jahangiri*, op. cit., I, p. 347, II, pp. 344, 364; Abdul Hamid Lahori, *Padshahnama*, edited by Kabiruddin Ahmad and Abdur Rahman, Vol. I, Calcutta 1867, p. 350.

⁸² *Tuzuk-i Jahangiri*, op. cit., p. 347.

bleeder.⁸³ Amanullah Firoz Jang Khanazad Khan, son of Mahabat Khan, famous noble under Jahangir and Shahjahan, had a sound understanding of medicine. He wrote *Ganj-i Bad Awurd* on pharmacology and a second work, *Ummul Ilaj*, which was a treatise on purgatives.⁸⁴

Under Shahjahan was as well, much work was done on pharmacology. Sheikh Muhammad Tahir, Hakim Ma'asum Shustari and Hakim Nuruddin Muhammad 'Ainul Mulk, grandson of Hakim Shamsuddin Ali Dawani 'Ainul Mulk (of Akbar's reign), have left behind books on pharmacology.⁸⁵ Hakim Ma'sum's *Qarabadi-i Ma'sum* deals with the preparation of drugs, electuaries, pulps, pastes, syrups, tablets, collyriums, enemas, gargles and ointments, as well as the effects of tea and coffee.⁸⁶ Hakim Nuruddin 'Ainul Mulk's *Alfaz-i Adwiyya* is an encyclopedia of pharmacology.⁸⁷ While his *Ilajat-i Dara Shukohi* is a compendium of medical science basically instructing travelers on dietary precautions, anatomy, medicines etc.⁸⁸

As far as reign of Aurangzeb is concerned, Haim Sanjak achieved much in the field of ophthalmic.⁸⁹ Bernier says that Danishmand Khan was well-

⁸³ Lahori, *Padshahnama*, op. cit., II, pp. 350-51

⁸⁴ cf., A. Rahman et al, *Bibliography of Source Materials*, op. cit., p. 21

⁸⁵ *Ibid.*, pp. 202, 134, 164

⁸⁶ Ms. Maulana Azad Library, Subhanullah collection, No. 615/4

⁸⁷ Ms. Maulana Azad Library, Farsiya Funun (Suppl.), *Tibb*, 9

⁸⁸ Ms., Maulana Azad Library, Subhanullah Collection, No. 610, 3/9

⁸⁹ *Ma'asir-i Alamgiri*, p. 84

versed in anatomy.⁹⁰ He even had works of William Harvey on the circulation of blood, and Pecquet translated into Persian for him.⁹¹ Nurul Haq Sihrhindi wrote *Ainul Hayat*, a rare work on plague.⁹² Hakim Muhammad Akbar Arzani, another renowned physician of this reign, apart from translating a well-known commentary of the popular thirteenth-century pathological treatise by Najibuddin Samarqandi,⁹³ wrote a commentary on Chaghmini's *Qanuncha*.⁹⁴ Qazi Muhammad Arif wrote *Tibb-i Qazi Arif*, a general work on medicine containing prescriptions for disease that are especially indigenous to India.⁹⁵ A Persian translation of an *Ayurvedic* work, *Nidan* by Abu Fath Chisti was composed during the reign of Aurangzeb (1659-1707) in the name of *Mirat-ul Hukama-i Aurangshahi*.⁹⁶

Most of the works which survive from fifteenth century were quite general in nature (see Table V)

⁹⁰ Francois Bernier, *Travels in the Mogul Empire A.D.1656-68*, trans. Irving Brock, New Delhi, 1972, pp. 353-54

⁹¹ *Ibid.*, pp. 324-25

⁹² cf. A. Rahman et al., *Bibliography of Source Material*, op. cit., p. 165

⁹³ *Tibb-i Akbari*, Ms., Maulana Azad Library, Subhanullah Collection, Nos., 616/15, 616/6 cr.

⁹⁴ *Mufarrihul Qulub*, Ms., Maulana Azad Library, University Farsiya Funun, 58; Subhanullah Collection, 616/2; Sir Sulaiman Collection, 580/5

⁹⁵ Ms. Maulana Azad Library, Subhanullah Collection, 616/16

⁹⁶ Wellcome Library for the History and Understanding of Medicine, Manuscript. WMS, Per.31, cf. Guy N.A. Attewell, *Refiguring Unani: Plural healing in Late Colonial Period*, Orient Longman, New Delhi, 2007, p.10

Hakim Bhuwa bin Khwas Khan composed a rare treatise *Madinu-us Shifa-i Sikandar Shahi* in 1512A.D. during the reign of Sikandar Shah Lodi. It includes not only medicines and cures but also the Quranic verses to be recited for the cure of various diseases.⁹⁷

The introduction of the work is dividing into two parts. The first part deals with the definition of science and medicine and its importance following the prophet, Hadiths, and the Quranic verses, while the second part is about the fundamentals of science and medicine.⁹⁸

Chapter first deals with Indian system of medicine and the preliminaries of the treatment. It consists of thirty two sections including those on various stages of the treatment, types of operations, instruments used in these operations, post and pre-operative care, the various types of medicine to be administered, pulse reading and purgatives. It also deals with the diagnosis of whether patient was going to survive or not and ways to work this out. For example, it is suggests that the physicians should keep his left hand on the patient's navel. If the navel is felt to shake or make any kind of movement, it is a sure sign of recovery (*agar naf bejunbad dalili sehat bashad*). Another such method is to throw the patient's nails into water: if they sink below the

⁹⁷ Hakim Bhuwa bin Khawas Khan, *Madinu-us Shifa-i Sikandar Shahi*, *Madinu-us Shifa-i Sikandar Shahi*, Tibbiya College Collection, No. 93, ms 616/64, 418ff, Maulana Azad Library, Aligarh.; See also Mansura Haider, "Medical Works of the Medieval Period from India and Central Asia" *Diogenes*, 55;27, December 2008, pp.35-36.

⁹⁸ Hakim Bhuwa bin Khawas Khan, *Madinu-us Shifa-i Sikandar Shahi*, op. cit., See also M.Z. Siddiqi, op. cit., pp. 101-102.

surface, the patient will live; if they float on the surface or ‘swim’ the patient is doomed to die. It also proposed that the physicians should study the patient’s breathing pattern. If breathing from the left side is maintained, there is hope for the patient’s life.⁹⁹

Chapter second of this work is on the conception and the anatomy of human beings and consists of nine sections (*fasls*) dealing with semens and menstruations, conception, embryo formation, delectation parts of human body, veins and principle of blood-letting amongst other things.¹⁰⁰

Another chapter deals with the symptoms of various diseases and their treatments; this is divided into eighty seven sections.

While highlighting the significance and need for medical institutions called *Ilm-i Tibb*, Bhuwa Khan emphasized the fact that the Greek medical sciences do not seem to be suitable for treating the Indian temperament and responding to the Indian climate professionally, physiologically and medically. The names of the medicines and diseases are given in Persian. Bhuwa Khan and his father Khawas Khan were fully acquainted with the Persian and the Indian languages. A concise but comprehensive compendium of all the observations, information and prescriptions of Indian *tabibs* and *hakims* was carried out and translated from Hindi to Persian. Listing the noted physicians of India (e.g. Sushurat, Charak, Jabiq Karan, Bhoj, Bhed, Bhagpat, Darsan Ratnagar, Saz Gandhar, Banksen, Chintaman, Marsundan, Jagrut

⁹⁹ Ibid.

¹⁰⁰ *Madinu-us Shifa-i Sikandar Shahi*, op. cit., M.Z. Siddiqi, op. cit., p.103.

Kashi Dutt and others), he claims that their works have been summarized by him and re-presented, with additions and new topics: the importance of *ilme Tibb*, *Muqaddamati ilaj*, anatomy of the human body and detailed explanations of each element. The symptoms, diagnosis and cure of diseases have been professionally and proficiently compiled.¹⁰¹

Muhammad Razi al-Din bin Kashif al Din wrote *Ajaib al Ittikaf Dan Shinakhtan i- Tiryaaq*, a medical treatise on antidotes dealing with their original, uses and properties. In the introduction is discussed the validity of medical sciences; there are discussed the antidotes classified in order of their respective sources of discovery. The last part is on poisons followed by notes on the life of Asclepiads “Father of Medicine”. It is dedicated Prince Muhammad Azam Shah (Aurangzeb’s third son) who was residing in Gujarat in 1707 A.D.¹⁰²

Sheikh Ahmad Qannauji wrote *Tohfat al-Atibba*, a *material medica* that was composed during Aurangzeb’s reign.¹⁰³ This work on medicine is divided into four chapters called *fann* and deals with the theory and practices of the

¹⁰¹ *Madinu-us Shifa-i Sikandar Shahi*, op. cit.,; See also Mansura Haider, “Medical Works of the Medieval Period” op. cit., pp.35-36.

¹⁰² Charles Ambrose Storey, *Persian Literature: A Bibliographical Survey*, Vol. II, Part 2, E. Medicine, The Royal Asiatic Society of great Britain and Ireland, Luzac and Co. Ltd, London, 1971, p.265 See also A. Rahman et al, *Bibliography of Source Material*, op. cit., p.145.

¹⁰³ cf. Storey, *Persian Literature*, op. cit., II, p.266.

physicians, therapeutics nature and curatives properties and treatment of diseases special to various parts and organ of the body.¹⁰⁴

Riyaz-i-Alamgiri was written by Hakim Mohammad Raza Bin Abd-i Fazl Sulaiman Shirazi and is dedicated to Aurangzeb. The work divided into two parts, first in four sections deal with sanitation and preservation of health. This part was begun in 1669-70 and completed in 1679. The second part begun in 1679 and completed in 1685 dealt with compound medicaments for the diseases of the various parts of the body.¹⁰⁵

Hakiim Muhammad Raza Shirazi's other work, entitled *Riazi Alamgiri dar sihat*, origin dedicated to Aurangzeb, is written as a handbook of medical aid to save the common man from the antics of qualified physicians. Shirazi starts his work with suggestions for maintaining good health, i.e. moderation in eating habits, a preference for nutritious food while not totally abstaining from bad food because the body must be used to all kinds of food. The best food consists of *gushti barra*, *buzghala*, *goshala*, poultry, pure wheat, hen's eggs, fruit like grapes and figs. This book differs from earlier work in that its prescriptions have expensive ingredients such as *yaqut*, *marwarid*, *guhar*, *ashhab anbar*, *tabashir*, etc. The chapter *dar tadbiri ashkhas* deals with the four stages of human life, here given as *sini Hadasat ie namu* (growth to age

¹⁰⁴ Ms. Central State Library, Hyderabad, *Tibb* 31; 318 ff; Nq (1792); cf. A. Rahman et al, *Bibliography of Source Material*, op. cit., p.202;

¹⁰⁵ Ms. Central State Library, Hyderabad, *Tibb* 342; 162 ff; Cf. Storey, *PL*, II, p.266; See also A. Rahman et al, *Bibliography of Source Material*, op. cit., pp.145-146.

30), *sini wuquf ie shabab* (youth up to age 40); *sini kuhulat ie ba baqai quwat* (reserves of energy, up to age 60), and *sini shayukhat ie sini inhitat* (age of decay, the last phase of life). Other chapters deal with various diseases, preventive measures and cures. One chapter deals with the do's and don'ts are of travelling.¹⁰⁶

Ladhmal bin Bahrumal wrote *Bahr al Fawaid* on the treatment of diseases during the reign of Aurangzeb at the request of his teacher Mir Abu l-Fatah-al Hussaini.¹⁰⁷

Hakim Masih-ul Zaman wrote a treatise *Hifz al-Sihhah* which is divided into six chapters and dedicated to Emperor Aurangzeb.¹⁰⁸

Mohammad Kazim wrote *Hafiz al-Sihhah* at the request of Khair Andesh and also composed *Khair-al-Tajarib* in 1705 and divided it into twenty three chapters.¹⁰⁹

Qazi Muhammad Arif wrote *Tibb-i Qazi Arif*, a general work on medicine containing prescriptions for diseases, especially those indigenous to India. It is arranged in order of the diseases beginning from the head

¹⁰⁶ Muhammad Raza Shirazi, *Riyaz-i Alamgiri*, ms. 616/22, fq., Tibbiya College Collection, Maulana Azad Library, Aligarh; See also Mansura Haider, "Medical Works of the Medieval Period" op. cit, pp.37-38.

¹⁰⁷ cf. Storey, *Persian Literature*, op. cit., II, p.266.

¹⁰⁸ Ibid., p.267

¹⁰⁹ Ibid.

downwards. The work dedicated to Aurangzeb and composed in 1689A.D.¹¹⁰ However, the date of composition as mentioned by Storey is 1786-7.¹¹¹

Sikandar Amuli composed *Aina-i Sikandari* during the eighteenth century which is a work on medicine, dealing with the diseases of the human body beginning from head to downwards and their cures.¹¹²

Abul Zafar Hussain Yar commonly called Zafar Yar flourished during the reign of Muhammad Shah. He wrote *Talim-i Ilaj* (1719-25) a Persian treatise for the guidance of the medical practitioners. One of its chapter deals with the remedies of diseases, another deals with the methods and practices, which help in the preservation of health, and also with some special kinds of cures. The third and fourth chapters discuss simple and compound drugs. In the introduction it is mentioned that it was begun in the year of the accession of Muhammad Shah and was finished in sixth regnal year (1723-24).¹¹³ He also wrote a treatise *Ikhtiyarat-i Zafar Yari* which dealt with simple medicaments and their properties and uses.¹¹⁴

¹¹⁰ Qazi Muhammad Arif, *Tibb-i Qadi Arif* (ms.), Subhanullah collection, 616/16; 13ff; Nq (1690);Maulana Azad Library, Aligarh.

¹¹¹ cf. Storey, *Persian Literature*, op. cit., II.P.287.

¹¹² Asiatic Society of Bengal, Persian Manuscripts Catalogue, Society Collection 738 GI; 352 ff. (18th century); cf. A. Rahman et al, *Bibliography of Source Material*, op. cit., p.207.

¹¹³ Abul Zafar Hussain Yar, *Talim-i Ilaj* (Ms.), Sulaiman Collection 476,498-19 b, 46ff, Maulana Azad library, Aligarh.

¹¹⁴ Idem, *Ikhtiyarat-i Zafar Yari* (Ms.), Sulaiman Collection, 498/19; 230ff, Nq & S (1825), Maulana Azad library, Aligarh.

Aithiappa, a physician attached to the dispensary at Bijapur, was a pupil of Hakim Muhammad Hussain Yunani and Hakim Muhammad Masum Isphahani. He wrote a book *Tibb-i Bahri wa Barri* in 1720 A.D. for his son Chanpa which was based on works of Hakim Ismail Jurjani entitled *Zakhirah-i Khawarazam Shahi* and *Qarabaddin*. James Anderson discovered the author's autograph.¹¹⁵

Hakim Hidayatullah composed *Sirr-i Ilaj* in 1728-29, containing cures of diseases beginning from head downwards based on the author's own experiences.¹¹⁶

Hakim Sikander bin Hakim Ismail Yunani¹¹⁷ wrote *Qanun-i Sikandari*, a work which deals with the cures of human diseases beginning from the head to foot and their treatments; it was composed in 1747 at Arcot and dedicated to Nawwab Abdul Wahhab Bahadur Nasr Jung.¹¹⁸

¹¹⁵ cf. Storey, *Persian Literature*, op. cit., II, p.271; also see, A. Rahman et al, *Bibliography of Source Material*, op. cit., p.16.

¹¹⁶ Ms. Nizamiah Tibbiya College, 641; 127ff (Nq); Cf. A. Rahman et al, *Bibliography of Source Material*, op. cit., p.83.

¹¹⁷ He came from Istanbul to India. He was a Greek Constantinople and came to India towards the end of the Mohammad Shah reign and remained associated with court of Sirajud-Dawla, ruler of Agoakat. He became physician to Nawwab M. Ali (1749-1795) of Carnatic. His other compilations are: *Hifz at Sihhan*, *Mufradat-i Sikandari*, *Qanun-i Sikandari*, or *Maulijat-i Sikandaridari* or *Aina-i Sikandari*, *Qrabaddin-i Sikandari*: for details see Storey, *Persian Literature*, op. cit, II, pp.276, 277; A. Rahman et al, *Bibliography of Source Material*, op. cit., pp. 75,207)

¹¹⁸ cf. Storey, *Persian Literature*, op. cit, II, p.277; also see, A. Rahman et al, *Bibliography of Source Material*, op. cit., p.75.

M. Saunan¹¹⁹ Mohammad completed *Talab-i Shifa-yi Kamil* at Mangalore on 30th October 1748 and the treatise is a manual of Indian medicine which is divided into seventy *babs* and preface in eleven verses.¹²⁰

Dominic Gregory Baptist (Dakhani Beg) composed *Tuhfat ul-Mashiha*, a voluminous work on system of medicine based on western as well as Eastern medicine. He started writing this book in 1747, Muhammad Shah's 30th regnal year, and completed in 1749. The work was dedicated to Rajah Jagat Singh of Udaipur.¹²¹ The treatise is divided into three chapters, further sub divided into varying number of sections. The first chapter described the scope and physiology. The second deals with treatments of various diseases, while the third mainly focuses on surgery.¹²² The manuscript contains many marginal notes in Persian, Portuguese and translated in Hindustani. In the beginning of the book the tables of contents is followed by seven folios containing Persian medical terms with their Portuguese equivalents, notes on

¹¹⁹ There is confusion on this name 'Saunan'. There must be some Muhammad, which is not traceable.

¹²⁰ cf. Storey, *Persian Literature*, op. cit, II, p.276.

¹²¹ cf. Storey, *Persian Literature*, op. cit, II, P.276; Dominic Gregory Baptist surnamed Dai Beg. S/o. Rafad Baptist, surnamed Nazar Beg s/o Jaun Baptist, surnamed Yahya Beg s/o Ibrahim Beg s/o. Qaraqash Beg s/o. Yunus Beg. He mentioned the name of his teacher Silvestic Zachros. He was a Christian apparently connected with the Portuguese church. According to his statement, his ancestors came originally from Aleppo (Halab) and some of them settled lived at Delhi but he himself had settled at Udaipur under the local Raja Jagat Singh.

¹²² cf. A. Rahman et al, *Bibliography of Source Material*, op. cit., p.57.

all chemical methods with drawings of various implements, properties of various plants and a horoscope.¹²³

Fakhruddin Tabib was born and brought up at Delhi. For a long time, he practiced and taught medicine there. Then he went to Farukhabad and entered the service of Nawab Ghalib Jung. In the matter of treatment he was esteemed to hold a place equal to Muhammad Akbar Arzani. He died at Farukhabad.¹²⁴ He composed *Tibb-i- Faruqi*, a collection of tested cures in 1760.¹²⁵

Hakim Muhammad Sharif bin Haziq-al Mulk Hakim Muhammad Akmal Dehlawi¹²⁶ wrote a number of books among their being *Ilaj-ul Amrad*, *Ujalah-i-Nafia*, *Risalah-i-khawas-i-Adwiyyiah-i-Hindiyah*,

¹²³ Ms. Curzon 410; II 294; 696 ff. (Nq), 1749, Asiatic Society of Bengal, Persian Manuscripts Collection, Autograph copy; cf. A. Rahman et al, *Bibliography of Source Material*, op. cit., p.57;

¹²⁴ Abdul Hayy, *Nuzhat ul Khawatir*, op.cit. , Vol. VI, p.218.

¹²⁵ Ms., Central State Library, Hyderabad, *Tibb* 477, 1766; cf. A. Rahman et al, *Bibliography of Source Material*, op. cit., p.60.

¹²⁶ Hakim Muhammad Sharif bin Haziq-al Mulk Hakim Muhammad Akmal Dehlawi was born at Delhi, studied medicine under the scholars of his time including his own uncle Hakim Ajmal Khan. He was a member of distinguished family of physicians, Hakim Sharif surpassed his ancestors in proficiency and reputation, which is apparent from the fact that his descendants prided in adopting “Sharif” as their family name. The last great representative of this family was the reputed Masihul Mulk Hakim Ajmal Sharifi of Delhi, founder of Hindustani Dawakhana and Tibbiya College of Delhi.

Naubadah-i-Riyaz-i-Danish, Khawasul Jawahir also called *Tuhfa-i-Alam Shahi* and a super commentary on *Sharh-ul-Asbab-wal-Alamat*.¹²⁷

He wrote *Ilaj ul- Amraz*, a work on compound medicaments. The work bears a chronograms date for the date of compilation A.H. 1177/A.D.1763-64.¹²⁸

Ahlullah Bin Sheikh Abdur Rahim Dehlawi, the brother of the well-known religious leader Shah Waliullah, composed *Takmilah-i- Hindi* and *Takmilah-i- Unani* in 1770.

The *Takmilah-i- Hindi*, dealt with Indian drugs and was written with a view to enable Indian practitioners of Unani medicine to overcome the difficulties arising from the non-availability of identify their Indian equivalents. It also deals with the treatment of diseases from head to foot.¹²⁹

Takmilah-i-Unani, on the other hand is a general work dealing with the treatment of human diseases beginning from the head to foot with drugs traditionally known in the Unani system of medicine by their Greek, Syriac,

¹²⁷ cf. A. Rahman et al, *Bibliography of Source Material*, op. cit., p.146; the commentaries and other important works written by him have been mentioned in detail in relevant sections of the chapter.

¹²⁸ Hakim Muhammad Sharif bin Haziq-al Mulk Hakim Muhammad Akmal Dehlawi, *Ilaj ul Amrad* (Ms.), Sulaiman Collections 495/16; 298ff; Maulana Azad library Aligarh.

¹²⁹ Ms. Central State Library, Hyderabad, *Tibb* 403; 121ff (1779); Cf. A. Rahman et al, *Bibliography of Source Material*, op. cit., pp.14-15.

Arabic or Persian names.¹³⁰ A treatise *Mukhtasar-fit Tibb* is ascribed to Ahlullah.¹³¹

Mirza Muhammad Nasir Ahmad-ul Afshar composed the *Tuhfa-i Muhammadi*, which is dedicated to Tipu Sultan (1783-90) and divided into two parts.¹³²

Ziya bin Khawajagi, flourished under Tipu Sultan of Mysore (1782-99). He composed *Bahr-ul-Manafi* a voluminous work on the treatment of disease, mainly by magical formulas, amulets etc.¹³³

Hakim Ahmadullah Dehlawi was born and educated in Delhi and was a pupil of Hakim Mir Hussain Dehlawi. He was a great believer in bloodletting and purgatives. In or after 1748, he went to Carnatic and died there on 6th November 1803. *Nuskhat-i-Mujrab*, a book of tested cures was composed by him in A.D. 1800.¹³⁴

Tahqiqul Burhan, a short treatise on medical crisis contains some relevant prescriptions. The treatise was composed in 1790A.D. and is

¹³⁰ Ms., Central State Library, Hyderabad; *Tibb* 167; 2- 18 b ff; (1779) author's autograph found ; cf. A. Rahman et al, *Bibliography of Source Material*, op. cit., pp. 14-15;

¹³¹ Abdul Hayy, *Nuzhat-ul-Khawahir*, op. cit., Vol. IV, p.41; See also A. Rahman et al, *Bibliography of Source Material*, op. cit., p.15

¹³² cf. Storey, *Persian Literature*, op. cit, II, p.283.

¹³³ cf. Storey, *Persian Literature*, op. cit., II. p. 280; also see, A. Rahman et al, *Bibliography of Source Material*, op. cit., p. 55.

¹³⁴ Ms., Central State Library, Hyderabad, *Tibb* 359; 51ff,Nq; cf. Storey, *Persian Literature*, op. cit., II, pp.286-87; A. Rahman et al, *Bibliography of Source Material*, op. cit., p.69.

dedicated to Muhammad Ali Bahadur (1749-95). It is divided into seven chapters.¹³⁵

Imam Ghulam Akbarabadi's *Ilaju-i Ghuraba* is a work on treatment of diseases beginning from the head to downwards. Preface of the work mentioned that the work is written for the poor people who could not afford expenses of costly drugs.¹³⁶

Muhammad Said wrote *Jawab-ul Shafi*, which is a thesis on the treatment of sweat things. It was written in answer to the two controversial views of medieval physicians namely. (i) All sweat things are of a hot temperament; (ii) of a hot and moist temperament. It is in the form of a letter addressed to Hakim Hifajat Hussain with whom the controversy started.¹³⁷

Maulvi Hakim Muhammad Yahya Nudarat composed a short treatise *Manazir-ul Abdal* describing the properties and peculiarities of various medicinal herbs and flowers, arranged in alphabetical order.¹³⁸

Riza Ibn Mahmud bin Hakim Hazratullah Dakani composed the *Maidat-us Shifa* in early nineteenth century, a work containing remedies of diseases beginning from the head downwards as well as of other not local to a particular part of the body, such as complicating diseases, fevers, boils, skin

¹³⁵ cf. Storey, *Persian Literature*, op. cit, II, p.287; See also A. Rahman et al, *Bibliography of Source Material*, op. cit., p. 69.

¹³⁶ Ms. Central State Library, Hyderabad, *Tibb* 39; 159ff; cf. A. Rahman et al, *Bibliography of Source Material*, op. cit., p.86.

¹³⁷ cf. A. Rahman et al, *Bibliography of Source Material*, op. cit., p.146.

¹³⁸ cf. A. Rahman et al, *Bibliography of Source Material*, op. cit., p.135.

diseases, spelt here as *Amraz-i Zinat-i Daus Salab* and miscellaneous diseases.¹³⁹

Ghulam Mustafa Bihari, composed *Mujarrabu't-Tadwi* in nineteenth century, a general medical work containing the cures of human diseases. It is dividing into fifty two chapters. 1. Pain of the head and temples, 2.epilepsy, melancholia, etc. 3. Ear –ache, deafness, etc, 4. Diseases of the eye, 5. Delusion and catarrh. 6. Bleeding of the nose; gangrene in the nose, etc, 7.toothache, 8. Cracking and dryness of the lips, tongue and mouth, 9. Bleeding of the mouth and falling of the palate, etc. 10. Facial spots and freckles, 11. Ailments of the neck, 12. Cholera morbus and vomiting, 13. Cough smell in the armpits; 14. Hardening and loosening of the breasts, 15. Asthma, 16. Pains of the chest and hiccough 17. Palpitation; congestion of the heart. 18. A kind of cough called chabruk or charuk or charwak, 19.dropsy flatulency; enlargement of the spleen, 20. Loss of appetite, digestive disorders. 21. Pains in the belly; worms colitis, 22. Passing of whitish mucus or blood or worms, etc. 23. Purgatives, 24.dyspepsia & prolepsis, 25.stone in the urine, gonorrhoea, seminal & joint delusion, 27.masturbation & importance of the penis, 28. Drugs for prolonging pleasure in sexual intercourse, 29. Aphrodisies, 30. Syphilis & Erysipelas (*Badi Firang*) etc., 31. Hydrocele & other diseases of the testicles, 32. Narrow or stinking, 33. Men's powertrual

¹³⁹ Ms. Mashriqi Kutub khana Salar Jung, Hyderabad; Persian Manuscripts Catalogue, *Tibb* 217; 282ff; (1856-57); cf. A. Rahman et al, *Bibliography of Source Material*, op. cit., p.183.

disorders, 34. Bareness, abortion, etc. 35. Depsrosy, elephantiasis, 36. Discoloration of skin, itch & ringworm, 37. White morphoes, 38. Paralysis, hemiplegia; sunstroke, etc., 39.pains excited by motions & in the & in the join legs which get swollen, 40. Pains of the back, bones & joints, 41. Fractures of the bones, injuries from fall, strains & discoloration, 42. Guinea worm, etc., 43.excessive perspiration, 43.wound & rulers, 47.fevers, 48.snake bites, dog bites, stinging for scorpion, 49.poisons, 50. Electuaries, oils, pills, etc.51. Oxidation or quicksilver. 52. Diseases of horses.¹⁴⁰

Mujarraba-i Jamal of Jamaluddin bin Muhammad Hussain Madrasi is a general work on medicine and begins with the theories of the Unani system of medicine and human physiology and moves on the enlisting the remedies of diseases in the order of their situation from the head downwards.¹⁴¹

Hakim Ahmad Said was chief personal physician of one of the Nizam of Hyderabad and was called *Ashraf ul Atibba*. He composed *Bayad-i Nuskhajat*, a diary containing medical prescriptions.¹⁴²

Hakim Bar Ali composed *Mujarrabat-i Bu Ali*. This work attempts to compile tested cures of all kinds of diseases, is divided into two *fann* or *jilds* in a separate volume. The first *fann* deals with remedies and cures for special

¹⁴⁰ Ms., Nizamiah Tibbiya College, 2361, 136ff, ordinary, (1817-18); cf. A. Rahman et al, *Bibliography of Source Material*, op. cit., pp. 63-64.

¹⁴¹ Ms., Central State Library, Hyderabad, *Tibb* 251; 133 ff; Nq; cf. A. Rahman et al, *Bibliography of Source Material*, op. cit., p.90.

¹⁴² Ms. Nizamiah Tibbiya College, 759; 70ff; Shikast; cf. A. Rahman et al, *Bibliography of Source Material*, op. cit., p.69

diseases of the human body from the head to foot or all particular parts of the body and the second deals with general diseases. It was completed in 1811.¹⁴³

Hakim Mirza Ali Sharif was a native of Lucknow and had written a treatise on fever named as *Dastur-ul-Atibba* in early nineteenth century on general work on medicine.¹⁴⁴ He died in 1816.¹⁴⁵

Hakim Ghulam Hussain Shahjahanabadi's *Dastur-ul Ilaj* is a general work on medicine dealing with treatment of human disease.¹⁴⁶

Hakim Wakil Ahmad Sikandarpuri was an Indian physician and flourished at Hyderabad. He composed *Dafa-ul Waba* a treatise on the control and treatment of epidemic disease.¹⁴⁷ It was dedicated to Shuja ud-Daulah Mukhtar-ul-Mulk Nawab Turab Ali Bahadur Salar Jung.

¹⁴³ Maulvi A.M.K. Bahadur, *op. cit.* Vol. XI Ms., Bankipore, XI 1018, pp.43-44; See also Storey *Persian Literature*, *op. cit.*, II, p.290; (Abdul Hayy, *Nuzhat ul Khawatir*, *op. cit.* Vol. VII, p.17; A. Rahman et al, *Bibliography of Source Material*, *op. cit.*, p. 41; Hakim Bar Ali worked for a long time for Mirza Jafar, as a Munshi at the British Residency and John Baily, a Professor of Arabic and Persian in Fort William College, Calcutta 1801 to 1807 and later resident of Lucknow till 1815. He was a well-known orientalist and wrote several works on Arabic Grammar and Muslims Law. But Ali was a native of Lahore and was at Lucknow in 1804-5. John Baily sent him to Bundelkhand and Mir Jafar repeatedly mentioned towards the end of *fann*-first dated 1811, A.D. While *Nuzhat ul Khawatir* mentioned that author was born at Delhi and got medical education under Raziuddin Amrohi and taught at Banda for 25 years. He died in 1855 at the age of 68.

¹⁴⁴ cf. A. Rahman et al, *Bibliography of Source Material*, *op. cit.*, p.73.

¹⁴⁵ Abdul Hayy, *Nuzhat-ul-Khawatir*, *op. cit.*, Vol. VII, p.333.

¹⁴⁶ cf. A. Rahman et al, *Bibliography of Source Material*, *op. cit.*, p.70

¹⁴⁷ Ms. Mashriqi Kutubkhana Salar Jung, Hyderabad; Persian Manuscripts Catalogue, *Tibb* 81; 42ff; Nastaliq (1866); cf. A. Rahman et al, *Bibliography of Source Material*, *op. cit.*, p.76.

Muhammad Yawar bin Muhammad Ali bin Muhammad Abbas Afghan composed the *Kashaish-ul Hikmat* in 1821, a general work on medicine. It contains miscellaneous matters. No special order has been followed in the arrangement of the material. The topics include pathology, theory of medicine symptomlogy, vein section, general kinds of medicaments such as laxatives, purgatives, superlatives blood, purifying drugs and emetics, disease special to men and women and their cures, sexual matters and vitality drugs. The pharmacological portion contains the methods of preparing various kinds of pickles, jams, ointments, pills, oxides and their compounds collegiums and tooth powders. Medicinal properties of the flesh of various kinds of birds, animals, flowers and vegetables are also dealt. It also mentioned the recipes for the preparation of hair dyes, making of precious stones, pearls, camphor artificially, gold and silver water, tips for cock fighters and taming birds, standard weights and measures, magical squares and amulets.¹⁴⁸

Sheikh Shirajuddin Bani Israil, named as Sheikh Shirajuddin Mahani, physician and a poet died in 1822-23.¹⁴⁹ He composed *Muntakhab-ul Tibb* on medicine containing the cures of the diseases of the human body beginning from head downwards. The sources quoted by him includes *Mizan-ul Tibb* of Muhammad Akbar Arzani, *Jami-ul fawaid* of Yusuf, *Kifayah-i Mansuri* of

¹⁴⁸ Ms., Central State Library, Hyderabad, *Tibb* 408; 1-244ff; ordinary; cf. A. Rahman et al, *Bibliography of Source Material*, op. cit., p.118.

¹⁴⁹ Abdul Hayy, *Nuzhat-ul-Khawatir*, op. cit., Vol. VII. pp.196-97; cf. A. Rahman et al, *Bibliography of Source Material*, op. cit., p.203.

Mansoor Muhammad Shirazi, *Umm-ul Ilaj* of Amanullah, *Durar-i Gharar* and *Wajib-ul Hifz* etc.¹⁵⁰

Masihuz Zaman bin Hakim Muhammad Mah bin Maalij flourished during the reign of Nizam Farkhundah Ali (1829-1858), Hyderabad. He composed *Asrar-i Masiha* (1829-58), a treatise on dictates dealing with the nutritive and medicinal properties of cereals, flesh of animals and birds, fruits, vegetables, flowers, certain common herbs and other edibles and arrange in alphabetical order with brief notes on their identification, methods of use, bad and good effects, and their coregents written in *nashtaliq*.¹⁵¹

Around the same time, Hakim Ahmad Ali composed the *Tibb-i Ahmadi* which is a collection of the author's tested prescriptions.¹⁵² He also composed the *Tibb-i Vedic*. The treatise on the Ayurvedic system of medicine containing chiefly, tested cures for the disease of human body in the order of their situation from the head downwards written in *Nastaliq*.¹⁵³

Syed Ali Azim bin Karim Al Din Ali surnamed Hakim Mir Jan bin Hakim Syed Azim wrote *al-Fawaid al Humayun* on the treatment of Flatulence or possibly on the kind of melancholia called *maraqqiyah* or

¹⁵⁰ Ms., Central State Library, Hyderabad, *Tibb* 418; 1825; cf. A. Rahman et al, *Bibliography of Source Material*, op. cit., p.203.

¹⁵¹ Ms., Mashriqi Kutub Khana Salar Jung, Hyderabad; Persian Manuscripts Catalogue, *Tibb* 16; 28ff; cf. A. Rahman et al, *Bibliography of Source Material*, op. cit., p.134.

¹⁵² Ms., Nizamiah Tibbiya College, 217; 441 pp; N (1849-50); cf. A. Rahman et al, *Bibliography of Source Material*, op. cit., p.69.

¹⁵³ Hakim Ahmad Ali, *Tibb-i- Vedic* (Ms.), 503 Subhanullah Collection 616/21; 63ff; Maulana Azad Library, Aligarh.

maraqiyah, which is accompanied by, or believed to arise from, flatulence. The work was completed in 1830 at Calcutta, when the author was on a return journey to Murshidabad. He dedicated it to Nawab Syed Mubarak Ali Firoz Jang (who became Nawab- Nazim of Bengal in 1824). The work is divided into a *Muqaddamah*, five *babs* and a *khatimah*.¹⁵⁴

Hakim Fazl-i Ali Shifai was a native of Shahjahanpur and a pupil of Hakim Ahmadullah of Madras. He received his medical education in Bihar, after which he went to Hyderabad during the reign of Sikandar Jah (1829) and received the title of *Mutamad-ul Muluk*. He also served Maharaja Chandu Lal as a personal physician and the virtual Diwan of State. He died in 1841A.D.¹⁵⁵

Mujarrabat wa Bayan-i-Hummiyat-i-Shifai, is a collection of Hakim Shifai's tested recipes along with a discourse on fever.¹⁵⁶ Another of his work *Risalah-i-istimat-i-Chub Chini*, which is a treatise dealing with china root.¹⁵⁷ *Risalah-i-Tibb* treatise on general medicine is arranged in the order of diseases beginning from head to foot.¹⁵⁸

Syed Fazl-i Ali also wrote *Qut-ila-Yamut* a treatise on diet divided into seven *fasl*. First, *fasl* deals the temperaments and the medicinal properties of

¹⁵⁴ cf. Storey, *Persian Literature*, op. cit., II, p.292.

¹⁵⁵ cf. A. Rahman et al, *Bibliography of Source Material*, op. cit., p.70.

¹⁵⁶ Ms. Central State Library, Hyderabad, *Tibb* 406, cf. A. Rahman et al, *Bibliography of Source Material*, op. cit., p. 75.

¹⁵⁷ Hakim Fazl-i Ali Shifai, *Risalah-i Istimat-i Chub Chini*, (Ms.) Habib Ganj collection; 46/23; 36ff(1831), Maulana Azad Library, Aligarh.

¹⁵⁸ Ms. Central State Library, Hyderabad, *Tibb* 307, 232pp; Ordinary (1845); cf. A. Rahman et al, *Bibliography of Source Material*, op. cit., p.75.

fruits, Second *fasl* deals with the grains. Third *fasl* dealt about the barks of trees and plants. Fourth *fasl* about the fleshes of various animals, fifth *fasl* discussed milks, six *fasl* about spices and sweet herbs etc. and seven *fasl* dealt about compound diets.¹⁵⁹

Haji Muhammad Quli Khurasani was in service of Salar Jung of Hyderabad. He composed *Risalah-i Ilaj-i Waba* in 1860. The treatise was on malaria. It starts with the praise of Salar Jung and then goes on to discuss the peculiar signs and symptoms that appear in the atmosphere on the bodies of human beings and in the behavior of animals and birds, foreboding the outbreak of malaria; bodily ailments accompanying such conditions. In the last are given the precautionary steps to be taken and the treatment of malaria. The book is based on the personal observation during the outbreak of an epidemic in Tabriz in 1857A.D.¹⁶⁰

Muhammad Sahab Mauduzi, composed *Majmuah-i Nuskhajat-i Tibb* in 1840, which is a collection of selected prescriptions arranged in tabular form from numerous authors and practitioners of repute whose names are given under each heading.¹⁶¹

¹⁵⁹ Hakim Fazl-i Ali Shifai, *Qut-ila Yamut* (Ms.), University Farsiya Funun 14; 83ff; Nq; 1834, Maulana Azad Library, Aligarh.

¹⁶⁰ Ms. Mashriqi Kutub a Salar Jung, Hyderabad; Persian Manuscripts Catalogue, *Tibb* 124; 36ff; Nastaliq (1882-83); cf. A. Rahman et al, *Bibliography of Source Material*, op. cit., p.68.

¹⁶¹ Ms. Mashriqi Kutub Khana Salar Jung, Hyderabad; Persian Manuscripts Catalogue, *Tibb* 228; 28ff; cf. A. Rahman et al, *Bibliography of Source Material*, op. cit., p.146.

Nuskhaha-i Shifa of Fazl-i-Ali Shifai, is a collection of tested cures arranged in the traditional fashion according to the location of the diseases beginning from the head to downwards.¹⁶²

SPECIALIZED WORKS:

As witness from Table V, a large number of specialized works were written from sixteenth century onwards. They included works on pathology, pharmacology, gynaecology, and sexology.

Hakim Imamuddin Dehlawi a teacher of Akbar Shah II, the Mughal emperor of Delhi (1806-1837) and famous for his skill in the matter of diagnosis wrote *Matlab-i Hakim Imam-ud Din* in first half of nineteenth century. It is a collection of tested prescriptions and practical notes including pathological and prognostic symptoms necessitating planned therapy in each case.¹⁶³

Khalifah Makhkhu, composed *Mutakhab-ul Imtihan* (based on *Mufarrah-ul Qulub*) essentially on pathology, examination of the pulse, urine and sputum. The work also contains a short chapter on vein-section and another on the ailments of men, women and children.¹⁶⁴

¹⁶² Ms. Central State Library, Hyderabad, *Jadid* 1662 ;(1873); cf. A. Rahman et al, *Bibliography of Source Material*, op. cit., p.205.

¹⁶³ cf. A. Rahman et al, *Bibliography of Source Material*, op. cit., p.71; See also Storey, *Persian Literature*, op. cit., II, p.288.

¹⁶⁴ Ms. Central State Library, Hyderabad, *Tibb* 283; Ordinary (1808) cf. A. Rahman, *Bibliography of Source Material*, op. cit., p.99.

Risalah-i Khawas-i Adwiyyiah-i Hindiyah, is an eighteenth century treatise on Indian herbs and medicaments, and written on the pattern of *Tuhfat-ul Mominin* by Hakim Muhammad Sharif bin Haziq-al Mulk Hakim Muhammad Akmal Dehlawi.¹⁶⁵

Hakim Sikander bin Hakim Ismail Yunani wrote *Qarabaddin-i Sikandari* or *Qarabaddin-i Suryani* a pharmacopoeia containing the formulae of preparing beverages, pills, sprits, lozenges, electuaries, ointments, etc. The headings of prescription are written in both in Syriac and Persian languages.¹⁶⁶ The work completed in 1749 was dedicated to Ahmad Shah in 1748-54.¹⁶⁷

Nafi bin Muhammad al-Siddique al Jaisi, composed *Anis ul-Atibba*, a pharmacological dictionary in 1778 and Indian names of the drugs used by the physicians.¹⁶⁸

Diler Jang wrote *Moalijat-i Iskanderiyah* in 1780, a pharmacopoeia containing description of drugs in alphabetical order.¹⁶⁹

¹⁶⁵ cf. A. Rahman et al, *Bibliography of Source Material*, op. cit., p.188.

¹⁶⁶ Maulvi A.M.K. Bahadur, *Catalogue of the Arabic and Persian Manuscripts in the Oriental Public Library*, Bankipore, Vol. XI (Persian Mss.), Bihar Orissa, Patna, 1927, 1016, P.42; 11/42, 199ff; Nq (19th Century); See also A. Rahman et al, *Bibliography of Source Material*, op. cit., p.207.

¹⁶⁷ cf. Storey, *Persian Literature*, op. cit., II, p.277.

¹⁶⁸ cf. Storey, *Persian Literature*, op. cit., II, p.286.

¹⁶⁹ Ms. Asiatic society of Bengal, Persian Manuscripts Society collections; 736; 1767; cf. A. Rahman et al, *Bibliography of Source Material*, op. cit., p.54.

Muhammad Arif Pattani composed *Qarabaddin-i Mumtaziah* a pharmacopoeia in 1788 A.D. It is divided into an introduction and forty-four chapters, which are further subdivided into one hundred and fourteen *fasl*. In the end is a *khatimah*.¹⁷⁰

Muhammad Sharfud-din bin Qazi Shamsud-din Shaharrui a native of Qannauj learnt medical science from hakim Rahim Ali Shikandarwi, author of *Budaat-ul Atibba*, and died in 1809.¹⁷¹ He composed *Mufradat-i Hindi* in 1806, a *material medica* of simple drugs compiled with the poor and villagers kept in the mind. The names of the drugs are mostly of Indian. Introduction of the book explains the reasons for the differences existing among the physicians regarding the natures and properties of various medicaments; dosages, methods of determining and preserving the drugs; methods of determining the four degrees of the drugs, strength method of ascertaining the degree in which the four qualities of hotness, coldness, wetness and dryness exists in a particular medicament; description of drugs having complex qualities, explanation of the effect of some special drugs, various methods of finding out the temperature of the drugs and the reasons for the differences found in the various books on Greek and Indian system of medicine with regard to the above and the explanation of some medical terminology. The main body of the work is a dictionary given under the heading of *Maqalah*. It

¹⁷⁰ Ms. Central State Library, Hyderabad, *Tibb284*, 522ff (1788), Autograph copy; cf. A. Rahman et al, *Bibliography of Source Material*, op. cit., p.144.

¹⁷¹ Abdul Hayy, *Nuzhat-ul Khawatir*, Vol. VII, pp. 206-207.

is arranged in the order of *Abjad* and treats with distinctive character of simple drugs their properties and uses etc.

In the concluding section, the author discussed the methods of using some powerful stimulants such as *Ma-ul jubn*, and the *china-root*, etc. as well as the technical process involved in the preparation of the drugs, viz., washing, roasting, baking, grinding, pulverizing, extracting and correcting. The first portion deals with the weights and measurements prevalent among the physicians. A number of authorities are also mentioned in the treatise such as: *Riyaz-ul Adwiyah*, *Ikhtiyarat-i Bad*, *Tuhfat-ul Muminin Nawadir*, *Muda`aj-ul Atibba*, *Alfaz-ul Adwiyah*, *Ikhtiyarat-i Bad*, *Tuhfat-ul Muminin*, *Talif-i Sharif*, *khulasat-i Mufradat*, *Mir Nazmu`Din*, *Badai-un Nawadir*, *Mudaj-ul Attiba*, *Alfaz-ul Adwiyyah*, *Qustar-ul Attiba* and several prominent dictionaries.¹⁷²

Mir Hussain was a pupil of Hakim Ghulam Muhammad.¹⁷³ He composed *Fawaidul-i-Atibba* (1806), the treatise on general medicine dealing with the following fundamentals of medical science including the principles of diagnosis and preservation of health tested cures of diseases beginning from the hand to foot; therapeutics including the methods of preparing acid,

¹⁷² Muhammad Sharfud-din bin Qazi Shamsud-din Shaharrui, *Mufradat-i Hindi* (Ms.), University Farsiyyah Fanun 66; 222 ff; Nq (1830); Maulana Azad Library, Aligarh.

¹⁷³ cf. Storey, *Persian Literature*, op. cit., II, p.288.

oil, oxides, syrups, electuaries and that of extracting ambergris etc. At the end is given a glossary of the names of drugs with English equivalents.¹⁷⁴

Abdullah bin Muhammad Ashraf Siddique, wrote *Tahqiqul Auzan* in nineteenth century, a handbook of weights and measures used in the dispensation of drugs. The author quotes *Qarabaddin-i Qadri* and *Sirajul Lughat* as his source.¹⁷⁵

The incorporation of India's local and regional *Materia Medica* written in expanding Unani pharmacopeia is one important area of exchange which drawn attention.¹⁷⁶

Hakim Riza Ali son of Mahmud Hyderabadadi wrote a comprehensive work *Yadgar-i-Riza-i-Tazkirat-ul Hind* on Indian drugs in 1821-2. It is interesting to note that the names of drugs are given in Telugu and other Indian languages. It is divided into three chapters and a conclusion. The first *Tazkirah* or chapter deals with the principles followed in Indians towards the preservation of bodily health. The second dealt about weight and measurements, good and bad effects of the drugs and diets. The third contains the names of Indian drugs, their natures and used respectively, methods of neutralizing their harmful effects and their special properties. The conclusion

¹⁷⁴ Ms. Central State Library, Hyderabad, *Tibb* 304; 270 ff; cf. A. Rahman et al, *Bibliography of Source Material*, op. cit., p.63.

¹⁷⁵ Ms. Nizamiah Tibbiya College, 3313: 326b-49a; ordinary; cf. A. Rahman et al, *Bibliography of Source Material*, op. cit., p.3.

¹⁷⁶ Claudia Liebeskind, "Unani Medicine of the Subcontinent", In *Oriental Medicine: An Illustrated Guide to the Asian Arts of Healing*, ed. Jan Van Alphen and Anthony Aris, Boston, Shambala, 1977, pp.51-52. cf. G. Attewell, *Refiguring Unani*, op. cit., p.17.

is devoted to explaining some important terminology. This work is a translation of his father's notes in Arabic on Indian medicaments.¹⁷⁷

Hakim Mir Shah Mirza Al-Musawi As-Safawi probably identical with Hakim Mirza Ali b. Mirza Chhajju entitled by the Oudh court as *Hakim ul Mulk* composed *Fawakih-i Shahi* in A.D.1828. This is a treatise on the nutritive and salubrious properties of the common fruits of Indian and arranged in the alphabetical order. He compiled the treatise for Nasiruddin Haider the Nawab of Oudh (1827-1837).¹⁷⁸

Mir Ihsan Faizabadi, the author calls himself a servant of Nawab Mumtaz ud Daulah Nizamul-ul Mulk Mahdi Ali Bahadur Sipahdar Jung ruler of Oudh 1827-37. He wrote *Fawaid-i Mumtazimiyyah* in 1830. In the introduction of the present treatises he speaks *Qarabudin-i Qabir*, calling it his life long work. While this work is not traceable, pharmacopoeia of this name compiled by Hakim Muhammad Hussain is available. *Fawaid-i Mumtazimiyyah* is a treatise on simple and complicated fevers and their treatments.¹⁷⁹

¹⁷⁷ Ms. Central State Library, Hyderabad, *Tibb* 164; 428ff, Nq (1841); Published, Hyderabad, 1866, preserved at Central State Library, Hyderabad, *Tibb* 688; See A. Rahman et al, *Bibliography of Source Material*, op. cit., p.183; See also Storey, *Persian Literature*, op. cit., II, p.290.

¹⁷⁸ Abdul Hayy, *Nuzhat-ul- Khawatir*, op. cit., Vol. VII, p.480; See also A. Rahman et al, *Bibliography of Source Material*, op. cit., p.73; Storey, *Persian Literature*, op. cit., II, p.291;

¹⁷⁹ Ms. Central State Library, Hyderabad, *Tibb* 792; 75ff: (Nq), 1855; cf. A. Rahman et al, *Bibliography of Source Material*, op. cit., p.138.

Hakim Mahdi Akbarabadi composed *Mufradat-ul Adwiyyah*, a book of therapeutics containing prescriptions for treatment of disease by simple and cheap drugs in nineteenth century. It was written for the benefit of the poor and the villagers. It was in *nashtaliq* and *shikast*.¹⁸⁰

Mehdi Hassan bin Maulvi Mahmud Alam Bisharat composed *Tarkib-ul Adwiyyah*, another work of the same author was composed in 1863-83, on pharmacology, divided into a *muqaddimah* and two *tarkib*. The *muqaddimah* deals with the theory of temperaments of drugs. *Tarkib* one deals with the method of standardization of the quality and efficacy of the simple drugs, and *tarkib* two with method of preparing and determining the temperaments and doges of the compound medicaments. It is dedicated to Salar jung Bahadur, diwan of the former Hyderabad state from 1853-83, written in *shikast*.¹⁸¹

In 1516 was written *Miftahus Surur-i Adil Shahi* at Bijapur. It was authored by Mahmud Ayaz and is a work on sexual intercourse from the women's perspective. It enumerates the peculiarities of women, the drugs to enhance their sexual potency as well as the sexual powers of men.¹⁸²

Ibadullah, alias Khaif, composed *Khair-ul Astar* in eighteenth century on sexology based on *Riyaz-i Alamgiri*, *Mafarrih-ul Qulub*, *Khair-ul Tajarib*,

¹⁸⁰ Hakim Mahdi Akbarabadi, *Mufradat-ul-Adwiyyah* (Ms.), Subhanullah collection 610/3; 39ff; Maulana Azad Library, Aligarh.

¹⁸¹ Ms. Central State Library, Hyderabad, *Tibb* 314; 68ff; cf. A. Rahman et al, *Bibliography of Source Material*, op. cit., p.136.

¹⁸² Mahmud Ayaz, *Miftahus Surur-i Adil Shahi* Maulana Azad Library, University Farsia Funun, Ms 74/3.

Tibb-i Akbari, Qarabaddin-i Qadiri, Tuhfat-ul Momenin, and Tibb-i Yusufi.

The pattern of the work is chiefly the same as of the Koksashtra.¹⁸³

Mazhar Muzaffar wrote *Khulasat-ul Ashi-i Alam Shahi*. It is a detailed work on sexual intercourse, and the diseases of the sexual organs etc. Composed in 1763-64 and dedicated to Shah Alam (1759-1806) in the fifth regnal year of that King. The treatise is divided into two parts, first for men and second for women and each is further subdivided into twenty sections.¹⁸⁴ The book is based on an Arabic treatise, *Ruja-ush Shaikh Ali Sabah-fi Taqwiyati-i Bad* and on *Tuhfat-ul Hind Dar maqasidat sindiy*.¹⁸⁵

A treatise written by Muhammad Arif Pattani, *Mumtaz-i Arifi* or *Durr-i Ganj Laddat* was composed in 1789A.D. It is a collection of tested recipes of compound medicaments for various venereal diseases of the male as well as for increasing sexual vitality and pleasure. The author emphasis the efficacy of his prescriptions and declares that each single recipe has been selected from hundreds of tested cures. Most of the compounds are called by their patent names or after the names of the chief ingredients. The work is

¹⁸³ Ms. Mashriqi Kutub a Salar Jung, Hyderabad; Persian Manuscripts Catalogue, *Tibb* 80; 116ff; ordinary (1820); cf. A. Rahman et al, *Bibliography of Source Material*, op. cit., p.84.

¹⁸⁴ Maulvi, A.M.K. Bahadur, op. cit, Vol. XI, 1008, p.36; See also Storey, *Persian Literature*, op. cit., II, pp.277-78; A. Rahman et al, *Bibliography of Source Material*, op. cit., pp.150-51

¹⁸⁵ Muhammad Said, *Khulasat-ul Alamshahi*, (Ms.) Habibganj collection 46/28; 2-197ff (Nq) Maulana Azad library, Aligarh.

dedicated to a minister of Nizamud-Daulah Bahadur Asaf Jah ruler of Hyderabad.¹⁸⁶

Tilism-i Ilaz, composed by an anonymous writer in 1790 at Lucknow, a collection of recipes for various purposes such as of increasing sexual vitality of the male, curing of certain diseases of pigeons, the preparation of sandal water, verdigris, vermilion, cinnabar and salt and the processing of camphor and saffron. It was dedicated to Nawab Asaf-ud Daulah Bahadur (ruler of Oudh in 1775-1797).¹⁸⁷

Himmat Bahadur Azimabadi of Azimabad (Patna), Bihar wrote a *Mathnawi* on women and sexual intercourse entitled *Dil-afroz* which was completed in 1810.¹⁸⁸ Diwan Abid composed *Josh wa Kharesh* in 1829-30 on sexual vitality.¹⁸⁹

Hakim Mahmud composed a treatise *Diya-ul Absar-fi Haddi-ul Bah* in 1848 A.D. on the sexual intercourse, dealing exclusively medical point of view with the role of sex in bodily health and disease. It was published two times from Lucknow in 1878 and 1889.¹⁹⁰

¹⁸⁶ Ms. Central State Library, Hyderabad, *Tibb*284; 1789; cf. A. Rahman et al, *Bibliography of Source Material*, op. cit., p.144.

¹⁸⁷ Ms. Nizamiah Tibbiya College, Hyderabad 2438; 52ff (1797); cf. A. Rahman et al, *Bibliography of Source Material*, op. cit., p.222.

¹⁸⁸ cf. Storey, *Persian Literature*, op. cit., II, p.289.

¹⁸⁹ Ms. Mashriqi Kutub a Salar Jung, Hyderabad; Persian Manuscripts Catalogue, *Tibb* 277; cf. A. Rahman et al, *Bibliography of Source Material*, op. cit., p.55.

¹⁹⁰ cf. A. Rahman et al, *Bibliography of Source Material*, op. cit., p.72.

Mehdi Hassan bin Maulvi Mahmud Alam Bisharat wrote *Mufad-ur Rijal* in 1861 A.D., a specialized treatise on the diseases of the sexual organs of the male body and their cures. It is a commentary work to the author's own *Mafad-ur Nisa*, on the diseases of women. It is divided into *muqaddimah*, three *bab* and a *khatima*. The *muqaddimah* dealt about the reality of man, kinds of men, *hazatda* attending excessive indulgence in sexual intercourse. The *bab* first dealing with, diseases characterized by disorders in the seminal discharge, sexual debility and malfunctioning of the external sexual organs, as well as those arising from sodomy. *Bab* third discusses the therapeutics. In *khatima* discussed about recipes for the use of women.¹⁹¹

Hakim Fazl-i Ali Shifai authored several works on medicine including *Ilaj-ul Aftal*, a treatise on pediatrics composed in 1830. It is divided into seventy *fasl* dealing with sixty eight diseases. The first two *fasl* contain instructions for pregnant mothers. It was dedicated to Nawab Nasir -ud Dawlah Bahadur Asif Jah (1829-1857) ruler of former Hyderabad State.¹⁹²

Ashraf Ali bin Rajab belonged to Azimabad (Patna) Bihar and wrote *Siraj-ul Tibb*, a special work on purgatives.¹⁹³ He also wrote *Tibb-i Hussaini*, a short treatise on birth of child. The author also deals with the anatomy of the

¹⁹¹ cf. A. Rahman et al, *Bibliography of Source Material*, op. cit., p.136.

¹⁹² Hakim Fazl-i Ali Shifai, *Ilaj-ul-Alfal*, (Ms.) Subhanullah collection 616/1; 121-196ff: Nq. Maulana Azad Library, Aligarh,

¹⁹³ Ms. Mashriqi Kutub a Salar Jung, Hyderabad; Persian Manuscripts Catalogue, *Tibb* 140; 231ff 91843); cf. A. Rahman et al, *Bibliography of Source Material*, op. cit., p.25.

womb, and its disorders. Reproduction among animals is also summarily discussed and dedicated to Nawab Itisamud- Daulah of Hyderabad.¹⁹⁴

Mehdi Hassan bin Maulvi Mahmud Alam Bisharat hailed from Rampur. He became the personal physician of Mirza Mohammad Baksh in Delhi. Later he went to Hyderabad and joined the service of the *wazir* Salar Jung. His work entitled *Mafad-un-Nisa* (1863) is on gynecology, and is complementary to the author's own *Mafadur Rijal* which is on the diseases of men. It is based on the works of old masters including Bu Ali Sina, Sadidi, Nafisi, Daud Antaki and Ismail Jurjani. The work is divided into a *muqaddimah*, two *babs* and a *khatima*. The *muqaddimah* deals with anatomy of the wombs, classification of women, and description of foetus. *Bab* first describes diseases of the womb in 15 *fasl* and their cures. *Bab* second dealt about the diseases of the breasts in 14 *fasl* and their cures dealing with the care of the child and physiognomic notes in two *fasl* written in *shikast* and *nashtaliq*.¹⁹⁵

Hakim Ahmadullah Dehlawi composed a number of works like *Shifa-ul Majdur* in 1792 A.D., which deals with the treatment of the Poxes.¹⁹⁶

Maulana Mahmud Alam Bisharat a native of Rampur wrote the *Ilaj-ul Majdur* at the request of Maulvi Nasrullah an officer in the criminal court of

¹⁹⁴ Ms. Central State Library, Hyderabad, *Tibb* 476; 22ff; ordinary. (1843); cf. A. Rahman. *Bibliography of Source Material*, op. cit., p.25

¹⁹⁵ Ms. Central State Library, Hyderabad, *Tibb* 311; 48ff; 1863; cf. A. Rahman et al, *Bibliography of Source Material*, op. cit., p.136.

¹⁹⁶ cf. A. Rahman et al, *Bibliography of Source Material*, op. cit., p.15

Hyderabad state. His son Mahdi Hassan was also a physician and author of several medieval works. It is a nineteenth century work on small pox written in *shikast*.¹⁹⁷

Hakim Muhammad Sharif bin Haziq-al Mulk Hakim Muhammad Akmal Dehlawi's work *Tuhfa-i Alam Shahi* or *khawas-ul Jawahir*, deals with the medicinal uses and occult properties of fourteen precious stones. The work was compiled for the perusal of Mughal Emperor Muazzam Shah Alam Bahadur I (1707-12) and is an abstraction of *Khawasul-ul Jawahir*.¹⁹⁸

Mehdi Ali, a reputed physician and a noble of the court of Oudh and served three Nawab Saadat Ali, Nawab Ghaziyuddin Haider and Nawab Nasiruddin Haider. He was a native of Kashmir and died in 1837.¹⁹⁹ He composed *Khawas-ul Jawahir* in first half of nineteenth century and present it to Nawab Safdarud Dawlah, Najmuddin Ali Bahadur Ibrat Jung. The treatise is on the medicinal properties of precious stones and written in *nastaliq*.²⁰⁰

Information is also available on 'medicinal stones'. Linschoten for example described precious stone and their medicinal use. *Alakecca* is called as bloodstone because it quickly stanching blood. *Milke stone* was good for lactating women. *Emerald* and *Rubie* stones were used in medicine and

¹⁹⁷ Ms. Mashriqi Kutub Khana Salar Jung, Hyderabad; Persian Manuscripts Catalogue, *Tibb* 163; 25ff (1869); cf. A. Rahman et al, *Bibliography of Source Material*, op. cit., p.135.

¹⁹⁸ cf. A. Rahman et al, *Bibliography of Source Material*, op. cit., p.117; see also Storey, *Persian Literature*, op. cit., II, pp.284-85;

¹⁹⁹ Abdul Hayy, *Nuzhat-ul Khawatir*, op. cit., Vol VII, pp.489-90.

²⁰⁰ Ms. Mashriqi Kutub a Salar Jung, Hyderabad; Persian Manuscripts Catalogue, *Tibb* 79; 12ff; 1819; cf. A. Rahman et al, *Bibliography of Source Material*, op. cit., pp.127-28.

drugs.²⁰¹ Some Indian medicines were thought to have almost magical Properties. The Fabled *Bezoar* (Snake stone), was used for curing snake bites.²⁰² Da Orta says that a concoction of the *bezoar* ground with treacle cured the Portuguese Bishop of cholera (Malacca of morxi) Orta believed that the stone had a Persian origin, the name being derived from Persian *pad-zahar*, or antidote to poison.²⁰³ European Travellers like Thevenot, who arrived at the Portuguese colony of Diu in 1666, also mentioned bezoar later,

“In this town of Diu the so much famed stones of cobra are made, they are composed of ashes of burnt roots; mingle with a kind of earth, which afterwards made up into a paste, of which these stones are formed. They are used against the stinging of serpents and other venomous creatures, or when one is wounded with poisonous weapons.”²⁰⁴

The external use of Bazoar stone is given by John Ovington in his “*Voyage to Suratt in the year 1689*”. According to him:

“This stone cures by the application of it to part envenomed, to which it immediately sticks fast, and by its powerful attraction sucks back the

²⁰¹ Linschoten, J.H.V, *The Voyage of East Indies*, Edited by Arthur Coke Burnell, Asian Educational Society, New Delhi, 1988, Vol. II, op.cit, p.141.

²⁰² cf. Patti and Harrison, *Health, Medicine and Empire: Perspective of Colonial India*, Orient Longman, New Delhi, 2001. p.47.

²⁰³ *Ibid.*, p.47.

²⁰⁴ M. de Thevenot, *India in the Seventeenth Century: Voyages to India by Ovington and Thevenot*, ed. J. P. Guha, New Delhi, 1976. Vol. II, p.56.

infused venom, till its pores are full. Then like a glutted leech it falls off'.²⁰⁵

Inayat Khan gives an account of the Bazoar stone's successful employment against a pestilence, which swept the Emperor's court in 1654. Apparently, Shah Jahan impressed by its curative powers had ordered an amulet made of the Bazoar and precious stones for the *Qaiser of Rum*.²⁰⁶ Tavernier in his account also mentioned Bazoar stone but did not describe its medicinal properties probably as he was not well versed in anatomy.²⁰⁷ During the seventeenth century *bezoar* proved irresistible to many Europeans and the stone became a fashionable remedy in the art of Europe.²⁰⁸ The stone was also reputed to be a specific remedy for fever, plague, skin diseases, and a host of other acute and chronic ailments.²⁰⁹ However, in 1715, Frederick Slare, a reputed physician and fellow of the Royal Society, with the aid of

²⁰⁵ John Ovington, *India in 17th Century: Voyages to India by Ovington and Thevenot*, ed. by J. P. Guha, New Delhi, 1976 Vol. I, op. cit., p.116.

²⁰⁶ Inayat Khan, *The Shahjahan Nama of Inayat Khan: An Abridged History of the Mughal Empire Shahjahan Compiled by his Royal Librarian, A. R. Fuller, W. E. Begtey and Z. A. Desai* (trans.); New Delhi, Oxford University Press. 1990. p. 500.

²⁰⁷ Tavernier, J.B., Vol. II, op. cit., pp.115-121. 'Bazoar' is from Persian *padzahr*, Arabic *bazahr*, *badizahr*, *counter poison*, *antidote*' the name given to intestinal calculi. It was formerly so highly esteemed in the East as a drug that the early European travelers all seemed to believe in its efficacy.

²⁰⁸ Patti and Harrison, op.cit, p.48.

²⁰⁹ *Ibid.*, p.53.

fellow physicians conducted a range of experiments, which tried to prove that the *bezoar* stone, so favoured in India, had no medicinal value.²¹⁰

Encyclopedia, Dictionaries, Diaries, Compendiums, Commentaries and Translation works:

Not many Arabic and Persian works seem to have been translated into Sanskrit. However *Hikmatpraksa* and *Hikmatparadipa* compiled during eighteenth century refers to the use of Unani system of medicine. It also applies Arabic and Persian Medical terminology.²¹¹

Tarjumah-i Ruz Nawah, is a Persian paraphrase of a dairy written by an anonymous author during the eighteenth century which contains prescriptions, probably in the English, which were used in a hospital under European management, during the time of the East India Company. The text of this work is written in *nastaliq*.²¹²

Mir Muhammad Afzal bin Mir Muhammad Fazil Husaini, a native of Mashhad domiciled in Delhi composed *Fawaid-i Afzal* in 1729-30. It deals with simple drugs of India compiled in the form of a dictionary. It follows an alphabetical order of the drugs contained in their respective descriptions,

²¹⁰ Frederick Slare, *Experiments and Observations upon Oriental and other Bezoar Stones, which prove them to be of no Use in Physick*, London, T. Goodwin, 1715, pp.iii,viii,ix,27-28.

²¹¹ G .J. Meulenbeld, 'The Many Faces of Ayurveda', *Journal of the European Ayurvedic Society*, 4, 1995, pp.1-9; See also Deepak Kumar (ed.), *Disease and Medicine in India: A Historical Overview*, Tulika Publication, New Delhi, 2001, p.xvi.

²¹² Asiatic Society of Bengal, *Persian Manuscripts Catalogue*, Society Collection, 731; 713; G 12; cf. A. Rahman et al, *Bibliography of Source Material*, op. cit., p.221.

curative or nutritive properties and Unani equivalents and their important compounds.²¹³

Mir Muhammad Afzal bin Mir Fazil Hussain was a native of Delhi. He composed *Fawaid-i-Afzal* in 1730-31 A.D., which dealt about simple and compound drugs of India compiled in the form of a dictionary. The dictionary contains descriptions of drugs which their curative or nutritive properties.²¹⁴

Mir Abdur Razzaq composed *Tibb-i-Daudi* and *Mujarrabat-i- Abdur Razzaq* in 1740.²¹⁵ According to introduction by an anonymous author Mir Abdur Razzaq did not write the book; it was only after his death in 1740 that his written materials were collected and compiled by Daud bin Khudiyar. *Tibb-i Daudi*, is a compendium of tested cures based on the *hakim's* own experience. It is divided into 25 chapters. Chapter first to seventeenth deal with the diseases local to various organs and parts of the body beginning from the head downwards. Chapter eighteenth to twenty one are devoted to other ailments, not special to any part of the body. The rest deal with treatments against poisons, remedies of fevers and the methods of preparing oxides. The conclusion deals with miscellaneous matters like wonder drugs, some special compounds drugs and farrieng.²¹⁶

²¹³ cf. A. Rahman et al, *Bibliography of Source Material*, op. cit., p.138.

²¹⁴ Ms. Asafiyah II, P.962; cf. A. Rahman et al, *Bibliography of Source Material*, op. cit., pp.138-39; Storey, *Persian Literature*, op. cit., II, p.273.

²¹⁵ cf. Storey, *Persian Literature*, op. cit., II, p.275.

²¹⁶ Ms. Central State Library, Hyderabad, Tibb 180; 696 ff. (1795); cf. A. Rahman et al, *Bibliography of Source Material*, op. cit., p.137.

Muhammad Mahdi Bin Jafar Bin Muhammad Hassan Tabib wrote *Makhzan-i Asrar-i Atibba*, an encyclopedia of medical science. He compiled the work in Persian from trustworthy works of ancient and modern physicians in 1757A.D. The work consists of four *fanns*, each of which comprises numerous subdivisions termed *muqaddimah*, *maqalah*, *maqsad*, *bab*, *matlab* and *fasl* fully enumerated at the beginning. The first *fann* deals with definition and utility of medicine, composition and structure of the human body and general treatments etc. *Fann* second, dealt about compound medicaments, arranged in alphabetical order. *Fann* third deals with simple medicaments in alphabetical order. Towards the end the manuscript is defective. It is written in *nashtaliq*.²¹⁷

Zakaullah Bin Ishtiaq Bin Ismail ul Tabib entitled Tabib Khaqan was a well-known pharmacist of Delhi. He composed *Multaqat-i Zakiayah Muntakas* or *Qarabaddin-i Zakaiyah Muntakhab* which is an abridged version of *Mujmuah-i Baqai* a dictionary of compound medicaments compiled from the recipes of the author's father and grandfather.²¹⁸

²¹⁷ Maulvi, A.M.K. Bahadur, op. cit, Vol. XI 1007, P.35 ; See also A. Rahman et al, *Bibliography of Source Material*, op. cit., p. 73; Storey, *Persian Literature*, op. cit., II, p.277.

²¹⁸ Zakaullah bin Ishtiaq bin Ismail ul Tabib, *Qarabaddin-i Zakaiyah*, (Ms.) 1884-85, Central State Library, Hyderabad, *Tibb*, p.561 cf. Storey, *Persian Literature*, op. cit., II, p.280; A. Rahman et al, *Bibliography of Source Material*, op. cit., p.48; Maulvi, A.M.K. Bahadur, op. cit., Vol. XI, 1019, p.44 ; Hakim Zaka was in the service of Maharajah Madhauji Sindhiyah of Gwalior in 1209/1794-5 and buried at Agra, where the

Hakim Muhammad Sharif bin Haziq-al Mulk Hakim Muhammad Akmal Dehlawi had written *Talif-i-Sharif*, a material medica containing the description of simple and compound drugs and their usages.²¹⁹ The Sanskrit names have also been included. According to preface, the author's ancestors had done valuable work for popularizing Indian terms among the practitioners of *Unani* system of medicine. Their knowledge which he inherited and added upon by his studies and experience, and the fact that no really satisfactory work had by then been done in that direction gave him the incentive to compile this work. It is arranged in an alphabetical order of drugs. It is a dictionary of drugs.²²⁰

Ujalah-i Nafiah, is a dictionary of simple and compound drugs arranged in alphabetical order beginning with *Itrifal*. The description of the drugs includes its distinctive features, therapeutic qualities and composition in the case of the compound drugs. In the introduction the author says that the work was intended to serve as a corrective or revised version to his earlier book called *Ilaj-ul Amrad*, which having been well received by readers provided the incentive for it. The work is of later part of the eighteenth

chronogrammatic verses inscribed on his tomb gave the date 20 Shawwal 1208/21 May 1794.

²¹⁹ cf. Storey, *Persian Literature*, op. cit., II, p.283.

²²⁰ Hakim Muhammad Sharif bin Hadhiq-al Mulk Hakim Muhammad Akmal Dehlawi, *Talif-i- Sharif* (Ms.), Habib Gang Collection; 46/23; 135ff (1761) and Subhanullah Collection 610; 3/5, Maulana Azad Library, Aligarh. See also George Playfair, *The Talif Sharif or Indian Material Medica*, Calcutta, 1833.

century and it was published and preserved in Maulana Azad Library Aligarh.²²¹

Hakim Muhammad Sharif Bin Haziq-al Mulk Hakim Muhammad Akmal Dehlawi had written a commentary on *Sarhul Asbab wa'l Alamat* and three commentaries ascribed to him including *Hashiyan bar Sharhul Mujaz*, *Hashiyah bar Sharh-ul Sultan* and *Hashiyah bar Qanun*.²²²

Syed Muhammad Hussain Bin Muhammad Hadi-al Aqili-al Alavi-al Khurasani-al Shirazi²²³ was a grand Nephew of Hakim Alavi Khan composed *Khulasat-al Hikmah* and *Majmua-al Jawami-wa zakhir-al Tarkib*, a large pharmacological dictionary in 1771-2 and based largely on *Jami-al Jawami* of the author's grand uncle Alavi Khan with a *muqaddamah* in twenty *fasls* on the general principles of medicine and a *khatimah* on new drugs introduced by Europeans. *Makhzan-al Adiviya wa Tazkirat-ul Nuha* compiled after the *Majmua- Al Jawami* divided into two *maqalah*. First *maqalah* deals with simple medicaments arranged in alphabetical order with a *muqaddamah* in fourteen *fasls*, and a *khatimah* containing a list of the drugs discussed with their Arabic, Greek, Syriac, Persian, Turkish and India names, second

²²¹Hakim Muhammad Sharif bin Hadhiq-al Mulk Hakim Muhammad Akmal Dehlawi, *Ujalah-i- Nafiah*, (Ms.), Habibganj collection; 46/6, Maulana Azad Library, Aligarh and published by Nawal Kishore Steam Press, Lucknow, 1873, pp.470.

²²² Abdul Hayy, *Nuzhat-ul Khawatir*, op. cit., Vol. VII, pp.210-211.

²²³ Besides these dictionaries he also composed *Dastur-i Shifai*, in twenty one chapters and *Mualajat-i Amrad*, *Risalah-i dabbah*, *Risalah-i irq-i Madani*, *Risalah-i Judari*, *Risalah-i Khitan*, *Risalah-i kushtan Jat*, *Risalah-i Umm-al Sibyan* are some other compilation of him; See also Storey, *Persian Literature*, op. cit., II, p.280-83.

maqalah deals with compound medicaments with a *muqaddamah* in five *fasls*.

Muhammad Mahdi bin Muhammad Jafar composed *Madan-i Tajrabat* in 1786-1787, a compendium of therapeutics arranged in the alphabetical order of drugs both simple and compound. According to the introduction the little is the chronogram, which gives the date of the compilation.²²⁴

Risalah-i Adwiyyaah-i Qalbiyyah, an Arabic treatise of Ibn-i Sina on Cardiac therapy was translated in to Persian under the title of *Tafrih-ul Qulub* in 1792 by Hakim Ahmadullah Dehlawi.²²⁵

Muhammad Yahya Nudrat bin Qaziul Quzat Mustafa composed *Manazir al-Abdal*, an alphabetical dictionary of medicinal herbs etc.²²⁶

Mir Murad Ali Talpur bin Mir Subadar bin Mir Bahram (1828-1833) was ruler of Sindh.²²⁷ He composed *Tibb-i- Murad*, a system of medicine and medical superstition in 1801-2, which divided into unnumbered section, called *fasl* or *babs*.²²⁸

²²⁴ Ms. Central State Library, Hyderabad, *Tibb* 782; 421 ff; cf. A. Rahman et al, *Bibliography of Source Material*, op. cit., p.115.

²²⁵ Ms., Central State Library, Hyderabad, *Tibb* 165; 24ff; Nq (1796); cf. A. Rahman et al, *Bibliography of Source Material*, op. cit., pp.15-16; See also Storey. *Persian Literature*, op. cit., II.p.287.

²²⁶ Ibid. p.296.

²²⁷ Mirza Kalichbeg Fredunbeg (tr.), *A History of Sindh*, Vol. II, Karachi, 1902, pp.219-21; also see Storey, *Persian Literature*, op. cit., I. p.651; II. p.288

²²⁸ cf. Storey, *Persian Literature*, op. cit., II.p.288.

Abdul Karim alias Khaqan Muhammad Mirza B. Hakim Muhammad Yusuf Shahjahanabadi a native place Shahjahanbad, wrote an elaborate thesaurus of medicinal science entitled *Qarabadin-i-Khafi*.²²⁹ It is an encyclopedic work in pharmacology and therapeutics based on a large number of authentic sources including *Mujmuah-i-Baqai*, *Ilajat-i Dara Shikohi*, *Tuhfat-ul Mominin*, *I Qarabadin-i Qadiri*, *Dastur-ul Amal of Muhammad Yusuf*, *Ujalah-i Nafiah*, *Talif-i Sharif*, commentaries on *Mujaz Sharh-i Qanun*, *Tibb-i Akbari* and *Mujarrabat-i Akbari*.²³⁰ This thesaurus was started in 1808 at Kanpur and divided into an introduction, twenty chapters and a conclusion.²³¹

Muhammad Sadiq Ali bin Muhammad Sharif bin Haziq ul Mulk Hakim Muhammad Akmal Dehlawi was wrote *Zad-i-gharib*, a medical handbook for travellers, composed in A.D.1809.²³²

Hakim Muhammad Qamarud-din Hasan Hyderabadi composed a dictionary *Mantakhab-ul Adwiyyah* in 1836, about simple drugs with Arabic, Greek, and Syriac equivalents of Indian drugs i.e., pharmacopoeia. It was

²²⁹ Maulvi A.M.K. Bahadur, op. cit. Vol. XI pp.42-43 (Ms., Bankipore XI, 1017,); See also Storey, *Persian Literature*, op. cit., II, p.289

²³⁰ cf. A. Rahman et al, *Bibliography of Source Material*, op. cit., p.3

²³¹ Maulvi A.M.K. Bahadur, op. cit. Vol. XI (Ms., Bankipore 1017), pp.42-43, (Autograph copy)

²³² cf. Storey, *Persian Literature*, op. cit., II, p.289.

compiled during the reign of Nawab Nizam-ul Mulk Nizamud-Daulah Mir Farkhundah Ali Asaf Jah IV of Hyderabad.²³³

Syed Zain-ul Abdin bin Syed Ahmad Hussain Al Qadiri, composed *Miftah-ul Uaul* (1843), a dictionary of simple drugs arranged in the alphabetical order. The explanation includes identification of the drugs, their dosages, properties, correctives uses and methods of preparation etc. The book was compiled at the suggestion of Hakim Abdul Qadir and Shah Alamat Ali Qadri under the patronage of Nawab Muhammad Ghulam Rasul Shahid, a Jagirdar of Karnool, Andhra Pradesh.²³⁴

It was not only learned hakims who were involved in text production on medicine, but also countries and officials, a fact which reflects on the status of medicine as scholarly enterprise with political dimensions in pre-colonial India.

²³³ Ms. Central State Library, Hyderabad, *Tibb* 579 (Pub.); cf. A. Rahman et al, *Bibliography of Source Material*, op. cit., p.72.

²³⁴ Ms. Nizamiah Tibbiya College, 2314; 232ff; Nq (1860); cf. A. Rahman et al, *Bibliography of Source Material*, op. cit., pp.189-90.