Before I close the account of the life and works Yusuf bin Muhammad-Yusufi, I would like to add here that although several books are available, we are still short of the details of his life. On the basis of what has survived it has been possible to establish his position as a physician, as an epistolographer, and as a poet. But it does not lead to contentment. The positions he held at the courts of first two Moghal Emperors in India should have made him a historical relic. Very frequently he has been neglected by the biographers. It is more sad to note that Babur in his 'Memoirs', Gul Badan Begum in her 'Humayun Nama' and Jauhar Aftabchi in his 'Tazkirat-ul-Vaqiyat' have altogether failed to refer to Yusufi while they have mentioned the eminent persons associated with the court. Perhaps Yusufi himself was a person of reserved nature and a victim to vanity as he refrains to speak with reference to any contemporary physician scholar or poet. He mentions few names in some of his poems available in his Dīwān, but furnishes no information regarding their position or scholarship. Apart from the capabilities of Yusufi as a physician and epistolographer his short compilation: 'Anwār-i-Ḥikmat' opens another chapter of his scholarship. Though it is a contd...Page. 239/
collection of sufistic doctrines and maxims on ethics, it un-
usually happens to be of more practical utility than the other
such compilations. For it does not comprise the maxims which
only teach extreme divine love and ultimate 'fanā' and leave an
impression of monastic life on immature minds. Yusufi, on the
other hand teaches to live a disciplined life with respect to
spiritual as well as material aspects.

Yusufi was a versatile genius as we have
observed throughout the discussion. Keeping in view his
varied tastes and learning in diverse subjects, we could claim
that he was one of the scholars worthy of study, the central
Asia produced in early sixteenth century.