The literary, religious and cultural relationship which existed between Írān and India since time immemorial has no parallel in history. It is an interesting historical fact that most often medicine held an important position in establishing such relationship. This sort of linkage, got especially strengthened during the reign of Naushírwān who was himself a learned man and a patron of learning. Naushírwān having gained the knowledge of some Indian book on statesmanship which was told to have been kept in high secrecy with the Indian King, asked his physician Barzū or Burzoya to proceed to India to acquire it. Barzuya returned to the court of Naushírwān with the Indian book (Kalaila wa Damna) along with other works on medicine and Physicians too.

Jundī Shāpūr - the world fame centre of learning and school of medicine used to impart education on Indian medicine also during the reign of Naushírwān and this duty was performed by Indian physicians.

It may excite surprise and interest both to come across the report of al-Qiftī, that about the middle of the reign of Naushírwān a general meeting of physicians was held by his


contd..... ...page13/
orders at his court to discuss the medical problems of the times. Al-Qifti says that he was surprised to go through the proceedings of this conference that to which extent they had obtained perfection in medicine.

There are other historical evidences also to establish the contacts between Arabs and Indians even in first century A.H./7th Century A.D.

Abdullah bin Masud who was a 'Sahabi' reports that he had seen a certain group of persons with Hazrat Muhammad, who resembled the 'Jats'. They were serving as soldiers in the Muslim army and were present in Basra when Hazrat Ali had reached there after the battle of 'Jamal'. Not only they displayed their talents in the battlefield but also they were found capable of treating sick. Hazrat Imam Bukhari furnishes the information that once Hazrat Aisha Siddiqa had fallen ill and her nephews had consulted certain 'Jat Tabib' for her sickness.

Though obviously India had its relations with Arabs through the centuries before the advent of Islam, it were less of cultural and literary and more of commercial type. Several Indian products like Indian Sword, spices, Sandal wood could be traced in the poems of pre-Islamic Arab-poets. Masudi and Qazwini have mentioned several Indian products which were exported to

1. Tarikh-ul-Yukama (Urdu Translation), P 199.
2. Tirmizi (Abwabul Amgal), P 465, Lucknow 1876.

contd.....page14/
Arabia (MurujūZ-Zahab, Masūdī and Aṣār-ul-Balād', Qazwīnī). We here of 'Qust-i-Hindi even during the days of Hazrat Muḥammad in Arabia,1 and 'Zanjabil' the original Hindi of it being 'Zirinjabira' is traceable in Qurān (Sūra-i-Dehr). There are several drugs which, inspite of being arabicized in their nomenclature, still resemble phonetically, with their original Hindi. For example 'Jaifal' which is 'Jaiphal', Iṭrifal which is tri-phal and 'Halailaj which is 'Harrah' in Hindi.

Among the cultures which the Arabs came in contact, they were impressed most by that of the Greeks and of the Indians. The Arabs, therefore first took to the Greek culture and the translation of the Greek works into Arabic were under­taken during the Umayyad regime as it has been already stated. From the beginning of the Abbasid period, the literary and cultural relationship between India and Iran was firmly established and the translation of Indian works into Arabic and their assimilation by the Arabs began. Through these translations, Arab scholars were highly impressed and several Arab writers of 3rd and the 4th centuries of Islamic era have expressed their high regard for Indian culture. Besides other factors, about Medicine, says Amr b. Bahr al-Jāhiz of Basra (d. 869 A.D.)" In the science of Medicine also they are highly advanced. They know some of its special secrets and are experts in the treatment of serious diseases.2 Another important

2. Rasāl, al-Jāhiz P.81, Egypt,1324 A.H.

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author and the well-known historian, al-Ŷaqūbī (d.900 A.D.)

remarks:--

"The Indians are men of science and thought. They surpass all other peoples in every science; their judgement on astronomical problems is the best. In the science of Medicine their ideas are highly advanced."¹

Another great Arabic writer of the 9th Century A.D., Abu Ma'shar al-Balkhī remarks:--

"All the ancient people have acknowledged the wisdom of Indians and accepted their excellence in the various branches of knowledge....... But on account of the great distance between India and our country, few of their compositions reached us."²

But in spite of these impediments the advent of Abbasids facilitated the translation of Indian works in Arabic mostly due to great interest shown by the influential Bermecides in these works. And thus began an intellectual association between India and Irān which in the consuming passion for learning, ardent favour of independant authorship as well as translation of foreign classics has new parallels in the history of the culture. A precise note on the origin and achievements of illustrious Bermecide family will not be out of place here to

¹ al-Ŷaqūbī, Vol.1 P.105, Leydon.
² Tārīkh-ul-Ḥukamā P.265.
which goes the credit for establishing the cultural and literary relationship between India and Muslim Persia. Saiyyid Sulaimān Nadairī has exhaustively dealt with Bermecides in his 'Arab wa Hind ke Tāl'luqāt, and clearly shown that Bermeks were originally Buddhist and related with India even before the advent of Islam. After accepting Islam Bermeks strengthened their links with India by inviting Indian Pandits to Baghdad.

In 154 A.H./771 A.D. al-Mansūr the second Abbasid Caliph received a deputation from Sindh which included a learned Pandit who presented 'Siddhanta' a work on Astronomy in Sanskrit language to the Caliph. The book was translated in Arabic by Ibrāhīm al-Farāzi with the help of that Pandit.

There are other physicians too who had migrated to Baghdad and were respectfully entertained there. Jahiz has mentioned the names of Behla, Manka, Bazigar, Qilbarqil or Filbarfil and Sindbad, etc.

The names of Manka and Sālih have been mentioned by Ibn Abī Usāibīa and of Ibn Dhan by Ibn Nadīm.

It has been related that Hārūn-ul-Rashīd once suffered from some serious disease which baffled the physicians

1. PP. 101 - 124, 1930.
3. Kitābul Hind, Bairunī, P.208 (London)
4. Tārīkhul Ḥukamā, P 270.
of Baghda'd. At last on the suggestion of one of his courtiers, an Indian Physician was called who treated the Caliph and cured him. This was Manka, whom the Caliph richly rewarded and attached him to 'Darul-Tarjuma' on the work of translation of Sanskrit books. Similarly, another Indian physician Salih had successfully treated Ibra'him, the cousin of Harun-ul-Rashid, who had gone into coma and had been wrongly declared dead by the Christian physician Jabrail Bukhtaishu.1

Simultaneously, there lived another Indian Physician Ibn Dhan who had been appointed as the director of the Bermecid Hospital by Yahya Bermek. He had also translated several Indian medical works into Persian or Arabic language.2

Besides these three distinguished Indian physicians viz; Manka, Salih and Ibn Dhan, there must have been several others at the court of Baghda'd of whom no mention has been made by the biographers. However, through the efforts of the aforesaid Indian physicians, a number of books were translated into Arabic. The following is the precise list of such books:-

1. SUSRUD :- It was translated by Manka at the suggestion of Yahya bin Khaliq Bermek in order to utilize it at the Bermecid Hospital.3

3. Al-fehrist, P. 303.

contd.....Page.18/
2. **CHARAKA**: It was translated into Persian firstly and subsequently into Arabic by 'Abdulah b. Ali.  
3. **Sindhastag**: It was translated by Ibn Dhan, the Chief Medical Officer of the Hospital of Baghdad.  
4. **NIDAN**: The name of its translator is not known, but it has been described to contain the symptoms and description of 404 diseases, without giving the treatment.  
5. A book on Materia Medica the name of which is not mentioned, was rendered into Arabic by Manka on the suggestion of Sulaiman b. Ishaq.  
6. Another book which comprises the descriptions of hot and cold medicaments used by the Indian and Greek Physicians.  
7. **ASTANKAR**: It was translated by Ibn Dhan.  
8. A book on the diseases of women written by an Indian Hindu Pandita - Rusa, was translated.  
9. **KITAB-UL-SUMUN**: It is in five 'Abwāb' and was translated by Manka Pandit into Persian with the help of Abu Hatim Balakhi at the suggestion of Yahya bin Khalid Bermeki.  

The above account shows that by the middle of the 9th Century A.D. the Arab Physicians, besides most of the Greek medical works, had also most of the important medical books of India at their disposal. But the study of the independent works

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1, 2, 4, 6 and 7: - Al-Fihrist, P. 303  
8. Tabqatul Atibba, P 33.  

contd... ...Page.19/
of Arab writers on medicine reveals that the influence of the Indian writers on them was confined to the therapeutics and medicaments only whereas the Medical theories of the Indians did not appeal to them. The names of the most celebrated medical works of Indians are sparingly mentioned by them. However, 'Alī bin Rabban-al-Ṭabarī in his 'Firdausu'l Ḥikmat and his pupil Abū Bakr Zakariyyā Rāzī in al-Hawi have dealt at some length with Indian Medicine. But the fundamental theories are essentially Greco-Arabian. On the contrary the books on medicine produced in India following the advent of Muslim rule appear to have been largely influenced by the Indian system of Medicine. This aspect will be dealt later.

The divided and incausable caliphate of Persia of 10th Century A.D. had rather furnished momentum to all zealous and mighty hands to subdue the invalids of the time and emerge-out with a state of their own. The circumstances turned auspicious for the horoscope of slaves and Ghazna became an independent state of Subuktigān. His son Mehmud the ablest military captain as well as the kidnapper of learned men broke through the North-west frontiers of India and continued his invasions in twelve separate expeditions between A.D. 1000 to 1024.

Mehmud himself did not stay in India any longer and his successors soon managed to lose involuntarily what Mehmud had gained so rapidly.

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It was A.D. 1186, when the Ghaurī Kings wrested from Ghaznavid Sultāns their last Indian possession and in the year 589 A.H./1193 A.D. Muizuddīn Muḥammad bin Sām Ghaurī set the banner of Ghaurid dynasty in the soil of Delhi. The first ruler of this dynasty was Alauddīn bin Ḥusain known as 'Jahānsoz' His patronage towards medical men is not preserved in historical records except this that Abul Ḥasan Nizāmuddīn, known as Nizāmī 'Arūzlī Samarqandī the compiler of 'Chahār Maqāla' was his court physician.

Following the conquest of Muizuddīn, actually the firm muslim rule in India was established by his outstanding general Qutubuddīn Aibak and Delhi was made the capital.

Though several notable men of letters had started to migrate to India with the onset of Aibak's rule, during the reign of Sulṭān Shamsuddīn Altamash - the third ruler of the slave dynasty, the number had considerably increased. Isāmī speaks in high esteem of the reign of Altamash and says about the Delhi of that time:

Though Medicine, Indigenous as well as imported must have played remarkable role in India right from the advent of Muslims, we are short of any medical works produced during this early period. Ḥūsainī, an important source does not furnish any specific information about the medical men or medical works of the period. However, an important work produced during the period of Altamash, entitled as "ʿĀdāb-ul-Ḥarb waʾl Shujāʿa" deserves special mention. It was compiled by Muḥammad bin Mansūr, better known as 'Fakhr Ṣudabbīr' in early 13th century A.H. and dedicated to Sultan Abul Muẓaffar Altamash of Delhi. It had been edited in Iran by Ahmad Suhaيلي Khwansārī in 1346 A.H. The book with consists of 34 chapters and deals with the disciplines of Kingship supported with varied anecdotes, military science, species of horse, and their ailments, weapons and arms and severity of the wound caused by different types of war-weapons.

Though the subject is not medicine, still few stray instances of major injuries and their surgical treatment reflect the standard of surgery as well as the skill of the surgeons of this period. Fakhr Ṣudabbīr while giving an account of the Indian arrows, mentions one that is made of bone and says that if somebody receives injury with this arrow and a portion of it remains within the wound, it acts like the venom. Further he says that the wound should be opened and the remainants of the arrow should be taken out and then the root called 'Jarī' should
be taken by mouth. Besides, the injured should abstain himself from cohabitation, curd and milk, otherwise he would die.

Further the author says that he had seen an old man named Khwaja Ali Kaznabadi in Multan who had an wound on the neck about four fingers deep. On his query, the old man had told him that he had received the injury during the battle fought between Khusro Shah and Alauddin Ghauri. The injury was so severe that the cervical vertebrae had been cut and the only thing remained intact was the main vessels and the throat with a bit of skin. He was then treated by a surgeon in the city of Tiknabad, who had washed the wound with hot water, set the vertebrae with the help of an wooden splint perhaps derived from the bark of Gall-nut and stitched the skin and applied some medicine and putting some clean cotton, bandaged the wound. After that he put a pillow under him and gave him hot soup bit by bit. After all, within 20 days he was cured.

In another case which took place in Multan the author reports of a boy who had been pierced by a shovel into his chest and the wound was deep. He was treated by a 'Jarrah' who sewed the wound and applied the ointment until it was healed within a month.
Further, he mentions another case of some Turk-
Hājib Yakṭahir Behlī who had received injury in his eye by an
arrow which had pierced to the nape of the neck. The 'Jarāḥ' pulled out the arrow and treated the wound successfully.

Another Turk, Ahmad Kushk had received a wound on his abdomen which had caused the expulsion of omentum and intestines. It became difficult to put the intestines back into the abdominal cavity. However, a big bowl was put on the intestines and the skin was sutured. The wound was healed and the man survived for thirty years, though the bowl remained inside. Concluding his account the author says that he could cite plenty of such cases which would require big volumes, so he should finish it here.

Not only the above-mentioned records show the height of surgical skill but also inform us of the sense of sterilization and aseptic handling of the wounds. These are the passing remarks Fakhr Mudabbir has made, otherwise had he mentioned the names of the surgeons and more details of such cases, it would have unveiled a golden chapter of surgery in early Muslim India.

So we were talking of Ilbarites. Ghayasuddīn Balban, the ninth Sultan of Delhi who was actually not a slave in his descend, rather a son of Turk Amīr, is the most notable and

1. Page 484; The author has mentioned 'ٍٓ' which was left inside the abdomen. Perhaps there is some mistake either by the author or by the later scribes because no foreign body should be left inside the abdomen which could give rise to severe complications and even death.
distinguished ruler of this series. Balban was himself a learned man as well as fond of men of learning. Among those learned men who had come to India during the reign of Balban, there were eminent physicians too. "Physicians of Balban's reign, as Burni observes, had no parallels in their art. For example, in the science of Astronomy, and medicine, Maulana Hamiduddin was Hipocrates and Galen of his time and Maulana Badrududdin Damishqi had no rival in the art of healing. There was Maulana Hisamuddin Marigla and other physicians like him who were the men of skill of the period were adding glory to the court. Firishta remarks that the period of Balban was distinguished with respect to the men of art and science and his court was better to that of Mehmud Sanjar.

During the regime of 'Ilbarites', the Islamic domain was confined to Northern India, but with the advent of Khaljis, it swept down to Deccan with the first ruler Jalaluddin Khalji on the throne of Delhi - the Capital. This period too maintained the traditions of 'Ilbarites' in respect of cultivation and patronage of learnings. Perhaps Khalji rulers had surpassed the patronage as we came to know through the accounts of Ziauddin Burni, who speaks in a tone of high appreciation of the period of Alauddin Khalji. According to Burni, during his reign, there lived scholars in Delhi each one excelled the other.

1. Burni; Tarikh Firozshahi, P.112, Asiatic Society of Bengal, 1862
2. Tarikh Firishta, P.75, (Translation by Abdul Hai Khawja)
3. Tarikh Firozshahi, P. 352.
Regarding the poets of this period Burnī seems to be too enthusiastic, when he says, "there were poets during the reign of Alāuddīn, neither prior to them nor after them such poets the world could see." The famous poets of this period are Amīr Khusrū, Ḥasan Sanjārī, Ṣadaruḍdīn ʿAlī, Ḥamīduddīn, ʿAbdul Ḥakīm and Shahābuddīn. Burnī has given a long list of Ulama and physicians. Among whom he mentions Kabīruddīn who was skilled in the art of eloquence, epistolary and secretaryship and was an eminent scholar of the period. Among the eminent physicians who were highly efficient in the art of treatment are also mentioned. For instance Maulānā Badruddīn Damīshqī who was the Master of the science of medicine and so much skilled that he used to diagnose the disease only after feeling the pulse of the patient. If the urine of the man mixed with the urine of few animals was brought to him, on seeing it with naked eye, he used to declare smilingly that it was a mixture of animal urine. Firīshtā is hesitant to believe this and says that this was due to his (Badruddīn Damīshqī) sufism, otherwise simple medical skill could not do that.

Further, the physicians of the city, says Burnī, used to have the lessons from these physicians.

Next to Damīshqī was Maulānā Ḥamīd Muṭriz who was so well versed in the art of giving lectures on Canon of

1. Ṭārīkh Fīrozshāhī P.359.
2. Ṭārīkh  P.362.
3. Ṭārīkh Firīshtā  P.122. Niwal Kishore (1884)

contd........Page.26/
Bū Ḍālī and other medical books that pupils used to pay respectful homage to him. Besides medicine, he was a great mystic too. Other masters of Medicine of the period were Maulānā Ṣadrudīn physician, ‘Ilmuddīn Yawānī, Maulānā ‘Ezuddīn Badāyūnī and ‘Ilmuddīn – the oculist. Among the physicians there were also Nagorians, Brahmins and Jats who were famous in the city. For example Meh Chandra physician, and Jaja 'Jarrah'. They had no parallel throughout the Hindustān.

History has not preserved the account of any medical document of this period. However, it is quite obvious that physicians who had migrated to India during this early Muslim period had brought with them the medicine developed in Persia until that time and Canon of Sheikh Bū Ḍālī Sīnā was faithfully followed and taught in the private coaching centres as we are informed by Burnī. Besides, we also notice that Hindus had developed interest towards Islamic system of Medicine and seem to have kept pace with their Muslim counterparts in the practice of medical profession. Unfortunately we are short of any more details and have to confine to limited accounts furnished by Burnī and Badāyūnī particularly with respect to Hindu physicians and surgeons.

Following the Khalji Dynasty, there came Tughaqs who invariably added to the glory of achievements in the field

1. Ṭārīkh Fīroz Shāhi, P. 362-63 (Calcutta).
of medicine.

Even Muḥammad bin Tughlaq (726/1325 - 752/1351) the second ruler of this dynasty, defamed among the students of History for his unstable temperament and unforsighted plans, was a physician as well as a man of letters. Owing to his liberal patronage the tradition of pouring in of the scholars was kept in maintenance and men of science and literature from Iraq, Khurāsān, Ma uważ-un-Nahr, Turkistān, Rūm, and Arabia used to come to his court and were liberally rewarded. ¹

Burnī speaking of Muḥammad Tughlaq says, "In the art of epistolary Sultan Muḥammad kept in surprise the secretaries of his time and none of the epistolars of high rank could reach the lucidity, fluency and style of his expressions. He was expert in composing metaphoric and obscure writings. In medicine he had enough experience and used to treat the ailing people and also was capable of discussing the medical problems with the physicians." ²

Muḥammad bin Tughlaq was also a good speaker, and calligraphist and was capable of writing the letters extemporaneous in Arabic and Persian. He was well versed in the science of Astronomy, Medicine and Mathematics. His close courtiers were famous scholars and physicians like Sa'ad Mantiqi, Ubaid the poet, Najmuddīn Intīshār, and ʿīlmuddīn Shirāzī.³ He was himself a good

¹ Firishta, P. 133
² Tarikh Firozshahi, P. 463, Calcutta.
³ Firishta Page. 133

contd....Page. 28/
As we have observed, Burni has furnished only
the names of famous physicians of Khajjī period. Historically
known, perhaps Majmūā-i-Ziāyēe is the first medical work produc­
ced during the period of Muḥammad bin Tughlaq (726/1325 – 752/1351). This work has an important documentary value for tra­
cing the medical history of India.

So far I have been able to gather, one copy of
its manuscript is preserved in Asafia (now known as State Lib­
library of Hyderābād Deccan, and the other is available in the
Institute of History of Medicine and Medical Research, Delhi. 3

Majmūā-i-Ziāyēe was compiled by Zīā Muḥammad
Muḥammad Masūd Rashīd Zangī Umar Ghaznawī, in Persian language in
737 A. H. during the reign of Muḥammad bin Tughlaq Shāh, during
the stay of its another in Daultābād. In the preface the author
refers to the well-known historical event of shifting of the
capital from Delhi to Daulatābād, in compliance of imperial
orders. After the arrival of the author to Daulatābād, as he

1. Firishta P. 144 (Niwal Kishore 1884)
2. Size: 9½ x 5, ff. 237, lines 17, transcription 1100 A.H.
3. Size: 19 x 11½ cm. ff. 221, Lines 23, good Naskh, transcribed in
   1058 A.H. by Makhduum Husain.
4. Author has used ‘Tilang’, the former name of Daultābād.
reports in the preface, it was attacked by a severe epidemic
to which a great number of inhabitants fell victim. The author
himself was laid ill for more than two years. At last he prayed
to God and saw his uncle Khwājah Shams Mustaufī in the dream, who
advised him to consult his book Majmūʿ-i-Shamsī for his treat­
ment. He also advised him to study medical science and so
the author did accordingly. Proceeding, the author says that
he started to study the science of medicine and with the help
of important works of previous physicians composed the book.
Then the author gives a list of the books, he had utilized for
references; which is given as under:

1. Al-Qānūn of Avicenna.
2. Translation of Galen's Maqrūn
3. Firdaus-al-hikma of Rabban at-Ṭabarī
5. Saidna of Al-Birūnī.
7. Majmūʿ-i-Mālikī.
11. Sihhat-i-ʿAlaī.
12. Makbzan-ul-shifā wa maḏanul-Ghīnā
15. Majmūʿ-i-Muḥammad by Khwājah Tājuddīn.
16. Sirr-i-Naknūn by Muḥammad Turkān Rāzī.
17. Nukta ul-uṣūl fi fawā'id ul-Khayūl

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The author says that he had tried his best in faithfully quoting from these sources. He made no alterations in the matter he extracted from the above books except that he mentioned the name of some of the drugs in current Indian vernacular. The author did not fail to consult carefully books on Indian Medicine. Of such books he mentions Nag Arjun and medicaments of other 'Jogian' for which he devoted a separate chapter (Chapter 41). He also incorporated his own experiments in medical treatment.

The book Majmūʾi-Ziayee is divided into forty-six chapters and each chapter is divided into sections.

First six chapters are devoted to fundamentals of medicine, anatomy, pulse, urine and symptoms of bilious diseases.

Seventh Chapter deals with sex problems, eighth deals with hair dyes and ninth with oils. From tenth to thirty-first chapter, various diseases of the body are dealt with. Chapter thirty-two deals with the diseases of children. From chapter 33 to 38, the author deals with, wine, various forms of medicaments, pharmacology, venesection, and evacuation. Chapter 39 is on surgical treatment. Chapter 40 deals with the oxides contd....page 31/
of metals as described in Naga Arjun and Jogian. Chapter 41 deals with the astronomical methods of treatment, as described in Sīrr-i-Māknūn and by Hermes Ḥakīm.

The last chapter which is forty sixth, is devoted to the treatment of diseases of horse.

Both the manuscripts are incomplete. The copy of Asafia library contains only 34 chapters, the last chapter being incomplete. The other copy which is available in Institute of History of Medicine, Delhi contains 45 chapters, the last, that is 46th chapter is lacking.

The contents of Majmūʾ-ī-Ziāyē reveal that its author had an extensive knowledge about the important medical books in Arabic, Persian and Sanskrit which were prevalent during his period. It appears that until the period of Tughlaqs, the Arabian medicine brought by the physicians to India, was widely practiced and during the reign of Alāʾuddīn private coaching centres for medical education had been established as we have seen earlier. Besides, during all this period, Ayurveda was studied with an open mind and Arabian medicine had gradually undergone essential additions and alterations in order to suit the temperament of Indians. Majmūʾ-ī-Ziāyē is the sure proof of all this. The author has clearly benifited himself with Indian works as we come to know through the list of the books he has given. But

contd....Page. 32/
he is not mere copyist, rather he has explained and modified the methods and given the weights and measures which were understandable, in India. He has also translated the Arabic medical terms into the current Indian vernacular.

However, Najmu‘i-Ziyye is a valuable and important medical treatise, perhaps, the first work produced in India.

The most distinguished ruler of Tughlaq dynasty was Firoz Shāh Tughlaq. According to contemporary accounts he was an eminent scholar and skilled physician too. Not only he was a physician, but also he used to do surgery, set the fractured bones and treat the diseases of the eye.¹

Firozshāh Tughlaq had also a great hold over Anatomy and also he had delivered lectures on this branch of medicine, which were recorded. The author of Sirat has also mentioned the methods of treatment of various diseases and prescriptions which were recommended and used by Sultan Firoz Shāh.² He had also prepared a collyrium which was named after him as 'Kuhl-i-Firozshāhī' and was extensively used in various ocular diseases and found highly beneficial.³ He used to prescribe a local application for the fractured bone which consisted of Indian dates, vetch-pulse, and Yolk of egg.⁴ The author of Sirat-i-Firoz shāhī has also furnished that a book on medicine was

1. Sirat-i-Firozshāhī, P.313, Manuscript of 'Aligarh, Azad Library. The author of this book is not known. It was compiled in 772 AH. A unique copy is preserved in Banātpūr Library.
2. PP. 314-23 (Sirat)
3. P. 337
4. P. 339

Contd.....Page. 33/
compiled on the dictation of Fīrozshāh and was given the title of 'Ṭibb-i-Fīroz shāhī'. This book is not traceable in its separate identity. The author of Sīrat-i-Fīrozshāhī, just after mentioning about the book Ṭibb-i-Fīroz shāhī, has given the diseases of various systems of the body and their treatment, referring to the prescriptions of Sultan Fīrozshāh. Though not clearly mentioned, it seems quite probable that it is the extract of the book Ṭibb-i-Fīrozshāhī. The author of Sīrat says that Ṭibb-i-Fīrozshāhī consists of those accounts which could not be found even in Ḍīnūn of Avicenna and Zakhīra Khwārizm Shāhī. Fīrozshāh is reported to be interested also in the treatment of animals and birds. A book, therefore, as desired by Fīroz shāh was compiled on the diseases and treatment of the animals and birds and was given the title of 'Shikār Nāma-i-Fīroz Shāhī'. Fortunately I have been able to find a very injured manuscript copy of this treatise, in the Ajmal Khan Tibbiya College, Library, Aligarh. The manuscript is incomplete and the date of transcription is not available.

In the introduction, the author says that once Sultan Fīroz shāh was in a very happy mood and had called the learned physicians around him. He had then expressed his desire that a book on the diseases and treatment of animals and birds should be compiled. Thus the book was compiled in 880 A.H. This year is not acceptable and definitely it is a copying mistake. It should be read

1. Sīrat Fīrozshāhī, P. 94.  
2. -do- P. 94.  
3. -do- P. 94.  

contd... page.34/
The treatise is divided into 29 chapters and each chapter is sub-divided into sections. The treatise as a whole is a fine specimen of veterinary science prevalent in India in 8th Century Hijrī. Several drugs are mentioned in Hindi such as 'J' (un-refined red sugar), ' ', ' ', ' ', ' ', ' ', ' '. Frequently the word ' ' is used for keeping the prepared medicine over night. For the wind, the word ' ' is used.

Another medical treatise was produced during the reign of Fīrozshāh Tughlaq in late 8th Century Hijrī. This is entitled as 'Rāhat-ul-Insān ' and was composed by Ilyās b. Shāhāb nick-named as 'Ziā' in 778 A.H. and had been dedicated to Sultan Fīroz Shāh. In the preface the author says that the temperaments are subject to alterations, but the physicians do not realize this fact. They diagnose on the basis of the apparent conditions and give the treatment, which does not cure the disease. The cause of all this is that most of the people have become victim to superstitions. Most of the physicians are not aware of this fact and that is why their treatment is not beneficial."

The above statement throws light on the mental trends, social conditions and the pattern of treatment in late 8th Century Hijrī. The author has prescribed medicaments and also amulets which bear the Qurānī phrases, and magical graphs.

1. Manuscript is preserved in Āsafia Library, Hyderabad and A.S.O. of Bengal.
First the symptoms are mentioned and then the treatment follows. The prescriptions are mostly tested as reported by the compiler and easy to use.

Most often the Arabic and Persian words are furnished with Hindi equivalents, for example 'नासर' is called as 'नासर', 'खल्ल' is 'कल्ल' and 'नासर' is called 'नासर'.

Under the treatment of intestinal worms, he says that the long worm is called 'चिरा'. He recommends a local application for piles and says:

Establishment of hospitals is not traceable prior to Tughlaq period. The author of Sirat-i-Firoz Shāhī and Shams Sirāj Afīf the author of Tarīkh Firoz Shāhī furnish ample information regarding the hospitals of Firoz Shahī period. Not only the permanent hospitals were there, also the moving or travelling hospitals were provided for the welfare of the public and experienced physicians were employed, in these hospitals. A long list of those medicines which were made available in these hospitals is also mentioned by the author of Sirat. The arrangements were made for the diet of the patients which was issued to them according to their temperament and ailment. The expenses were paid by the royal treasury. Sultan Firoz Shāh had appointed highly experienced physicians, surgeons, ophthalmologists and


contd......Page 36/
loyal bearers in these general hospitals.\(^1\)

Not only \(\text{Firoz} \, \text{Shâh} \) was interested in medicine but also he was well versed in astronomy. On his dictation a book of astronomy which was in Sanskrit was translated into Persian, and was given the title of 'Dalâl-i-Fîrozshâhî'.\(^2\)

Sultan had secured 1300 books in Sanskrit language from the temple of Jwâlâ Mukhî and got them translated by the Brahmins.\(^3\)

The poets who were patronised were Malik Aḥmâd, Maulâhâ Nazâhar, and ʻazî ʻAbîd.\(^4\)

Though the last ruler of Tughlaq dynasty ruled until 816 A.H., the grandeur and hold as well as literary pursuits had set their foot on decline after the death of \(\text{Firoz} \, \text{Shâh}, \text{d. 790 A.H.}\). The region of Gujrat is particularly linked with the development and propagation of medicine. Though, Muslims had established relations with Gujrat right from the invasion of Mehmuð Ghaznawi, it was practically, conquered during the reign of 'Alauddîn Khaljî in 696 A.H. Since then, a Governor on behalf of Delhi Sultanate, used to look after the administration of Gujrat. This was observed smoothly until the period of Muḥammad Shâh bin Fîroz Shâh. In 793 A.H. Râstî Khân the governor of Gujrat turned rebellious, and Muqâffâr Khân was sent to subdue him. Râstî Khân was killed and Muqâffâr Khân was still in Gujrat, that the Sultan of Delhi Muḥammad Shâh expired

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1. Târîkh-i-Fîrozshâhî of Afîf, P.357, is used against Hospital.
2. Sirat, P. 293.
3. Page 249, Badāyūnī (Calcutta 1868)
4. Page 257, Badāyūnī contd...Page.37/
On hearing the news, Muzaffar Khan made up his mind and declared
is independent rulership over Gujrat under the surname of
Muzaffar Shah. Thus he became the founder of this dynasty
which ruled over Gujrat until 980 A.H.

One of the physicians who was attached to the
court of Gujrat and who wrote for Muzaffar Shah, the first ruler
of Gujrat, was Shahab bin Abdul Karim Nagori. Two medical works
are ascribed to him which are well known and accessible. One
which is versified medicine is entitled as "Shifā-ul-Marz"\(^1\)
widely known as 'Tibb-i-Shahāb' and other is entitled as
'Shifā-ul-Khānī' and is in prose.

\(\text{Tibb-i-Shahāb}\) was composed in 790 A.H. and
dedicated to 'Shahenshāh'\(^2\). The 8th Century Hijrī, which is
the period of its composition corresponds to the last year of
Firoz Shāh Tughlaq's reign. It does not seem probable that
'Sahenshāh' might have been used for Muzaffar Shāh, who had
not even become the ruler of Gujrat by that time. Thus, it
should have been though not clearly mentioned, dedicated to
Firoz Shāh. Tibbi-Shahābı consists of 162 chapters and com-
prises the fundamentals of Tib and therapeutics. In the begin-
ning the author says that this short treatise is valuable
because every thing tried and tested has been compiled in it.

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1. Two manuscript copies of Shifā-ul-Marz are preserved in the
Azād Library of Aligarh. The transcription is of 12th Century AD
It had been lithographed by Matba Masihî-Kanpur.

2. بالله العظيم من له شعب

contd....Page.38/
Last but one chapter is devoted to the diseases and treatment of horse. In the last chapter he introduces the reader to his ancestors. According to him his fore-fathers had come to India with Sultan Shahab and had become the ruler of Nagaur. He himself learnt medicine from the physician named Muhammad who had arrived from Kabul.

Shahab bin Abdul Karim seems to be very fond of Hindu patients who faithfully used to follow the instructions of the physician and remain grateful for the rest of the life. On the contrary Muslims were very unreliable in this sense. They used to consult the quacks and were unfaithful to their physicians. Frequently Shahab quotes from the theories of Hindu medicine and has devoted a full chapter to 'Kushta Sazi'. One full chapter is devoted to the diseases of infants. Thus the whole treatise is a fine specimen of medical work in the form of fluent verses.

TIB-I-SHIFA-UL-KHANI was compiled by Shahab in 794 A.H. on the desire of Muzaffar Shah. First of all, there are sections on the anatomy and physiology and next, there are described symptoms, causes and diagnosis of diseases and recommendations of medicaments. Following this there are 'Mujarrab' prescriptions which bear the following characteristics.

Contd....Page 39/
a) The medicines which are recommended could be easily obtained anywhere.

b) Hindi equivalents are furnished against the Arabic and Persian names of drugs and terms of diseases.

c) Most of the medicaments are not costly.

d) The prescriptions are not very lengthy and the dosage is moderate.

_Last king of Tughlaq dynasty Nasiruddin_ Mehmud had died in 816 A.H. But as we have observed earlier, Delhi Sultanate had become unstable after Firoz Shah. The invasion of Timur in 800 A.H. had added to dispersion. The weak centre gave rise to independent states and thus like Gujrat, Kashmir had become an autonomous state under Sultans, of whom, Zain-ul-Abidin (826 - 877 A.H.) was the most learned and able ruler. The most striking feature of this Sultan is the propagation of learnings, patronage of Hindu physicians and translation of Sanskrit books.

Sivabhatta, a Brahmin was the personal physician to Sultan Zainul Abidin and a confident whom he always consulted on important matters. Another physician Karpurbhatta was also a Brahmin and was much respected by Sultan.

Zainul Abidin had established a translation bureau in which Persian works were translated into Sanskrit and Sanskrit works into Persian. Srivara began the translation

1. Quoted by Muhibh-ul-Hasan in his 'Kashmir under Sultans, P.86, with reference to Tarih-i Kashmir, a manuscript, (The author not known) preserved in Munich.

contd....40/
of Jāmi's Yūsuf-o-Zulaikhā into Sanskrit in the Sultan's reign and completed it in 1505. Mulla Ahmad translated Mahābhārata into Persian.

Two well-known medical works in Persian language were produced during the period of Sultan Zainul Abidin in Kashmir, by Mansūr bin Muḥammad bin Yūsuf bin Ilyās. One is entitled as 'Kifāya-i-Mujāhidiya' which is commonly called also as 'Kifāya-i-Mansūrī' and the other is entitled as 'Tashrīh-i-Mansūrī'. Kifāya-i-Mansūrī is a voluminous work on the pattern of Qānūn of Sheikh ʻAbū ʻAlī ʻSinā and was dedicated to Sultan Zainul ʻAbidin. It comprehensively deals with fundamentals, materia medica and medicine.

Tashrīh-i-Mansūrī is an important treatise on the subject of Anatomy and vividly throws light on the anatomical knowledge of that time. Both these works have been utilized by later physicians and had have been included in the syllabus of Tibbī institutions of India.

Rulers of Gujrat had made remarkable contribution to the patronage of medicine and medical men. Next to Mużaffar Shāh, the other ruler worthy of mention, is Sultan Mehmūd Shāh (863 - 917 A.H.). He had established a bureau for the translations of valuable Arabic and Sanskrit books into Persian. Though various Indian medical works had been translated

1. Translation of Yūsuf-o-Zulaikhā was published in 1901 in Bombay. The other information is obtained from the English Translation of Jonaraja's 'Rajatarangini' by J.C. Dutt.

contd.......Page. 41/
into Arabic and Persian, for example 'Susrat' and 'Chark' during the period of Caliphate in Persia, perhaps in India, it begins with the translation of 'Vagbhat' which is entitled as 'Shifā-i-Mehmuṇ Shāhī' ¹. The translation was done by 'Alī Bin Muḥammad bin Iswāl. 'Vagbhat' consists of anatomy, diseases of children, therapeutics, wounds caused by arrows and spears and its treatment, treatment of venomous bites, treatment of evil effects, and the sexual potency.

The translator has done free translation, adding his notes and independent views. If a certain thing is against the Islām, he frankly cuts short that recommendation. A very troublesome thing which the reader comes across in this translation is that in the beginning, a certain term of Sanskrit is translated and used on further pages but again the original sanskrit term is used. Thus, the understanding becomes interrupted and difficult.

However, the work is important because it had introduced the Indian medicine to the Persian knowing Muslims of the later half of 9th Century A.H. Prior to the Moghal regime the Lady Dynasty deserves special mention. The most able and ingenious ruler of this dynasty, Sikandar Lōdī (894 - 923 AH) inspite of being rigid and obstinate in the matters of religion, became the symbol of tolerance and propagation of Indian learnings. Sultān himself was a literary figure and during his

1. The manuscript is reserved in Āṣafīa Library, of Hyderabad.
period, Hindus had gained access to Persian language. He used to compose the verses also under the pen-name — Gulrukhī and used to avail the company of the most prominent literary figures — Shaikh Jamālī. As mentioned earlier, Hindus had developed interest in the Persian language. There was a Dirahman poet, who, as Badāyūnī remarks, inspite of being 'Kāfīr' was capable of giving lessons from the books of Persian literature. Being attracted to the lavish patronage of art and learnings, great scholars from Persia, Mavera-un-Naher and also from various regions of India used to come to his court and permanently settle in Delhi and Agra.

During the reign of Sultan Sikandar Lodi, two medical works are worthy of mention. One of it entitled as 'Ṭībb-i-Sulaimān Shāhī' which was composed in 902 A.H. is available in the manuscript section of Asafia Library of Hyderabad. It has been dedicated to some Sulaimān Shāh. The author's name is not traceable in the manuscript. This work is voluminous, consisting 115 chapters. The Hindi names of the diseases are also given, for example, in 28th Chapter which is on '[ृज्जन]' (eructation) its Hindi equivalent '[ूज्जन]' is mentioned. Similarly '[कोम]' against its arabic '[कोम]' is provided. Though, the another has not expressed, it seems that he was inspired by Indian medical works and had lavishly utilized from such works while compiling 'Ṭībb-e-Sulaimān Shāhī.'
One Chapter has been devoted to the dreams of the patient and the diagnosis to be made on its basis. Along with the general diagnosis and treatment of various diseases of the human body, the author has also devoted one full chapter on

The other important work of this period is 'Madanul-Shifa Sikandar Shahi'. It was compiled in 918 A.H./1512 A.D. by Mian Bhowa - minister to Sikandar Lodi. This voluminous work is based entirely on the important works of authoritative Indian writers on the medical subjects.

Mian Bhowa had held great position at the court and was a learned man, well versed in Persian, Arabic and Sanskrit as evident from his book. The author of 'Waqi'at-i-Mushtaqi' who was a contemporary to Mian Bhowa, says "He used to associate with the learned men. The great men of the age assembled around him. He brought books from Khorasan and gave them to learned and good men. Writers were continually engaged in this work."

In the introduction to this book explaining the reasons on account of which he compiled it, he writes,"It has been learnt by experience that the Greek system of Medicine does not suit the people of India, nor does it agree with the Climate of this country. And as the names of the medicines are

mentioned in Persian and Arabic, they cannot be identified in these lands and many of them are not available in this country. It is therefore necessary to make a thorough study of the books of the Indian Physicians". Further he says, "The request of this humble servant, therefore is that, he wishes to compile a book in Persian comprehending all the branches of medicine. The orders were issued from the Exalted court: "O you having the ability, do something and render into Persian which is the sweetest of all the languages, the substance of all the principles contained in the medical works of the Indian Physicians". Further, he says that this book was compiled on the basis of Sanskrit works, which he enumerates as under:–

1. Sasruta (2) Charaka (3) Gatu Karna (4) Bhoja.
5. Bheda (6) Vag Bhata (7) Ras Hatnakar (8) Sarngadhara
12. Chakra Datta (13) Gaya Dutta.

Madanul Shifa is divided into an introduction and three chapters. The introduction is divided into two parts, the second dealing with the fundamentals of medicine.

Chapter first deals with the principles of the treatment according to Indian system, consisting of 32 sections.

It has also been translated into Urdu.

contd....Page 45/
Chapter second is on the embryology and anatomy and consists of nine sections.

The third chapter deals with the symptoms of the various diseases and their treatment. It consists of 87 sections. In the end of the book, the author himself furnishes the number of diseases as about 1167 which have been dealt.

Miyan Bhowa has accepted Hindi words or terms if no Persian equivalent was available and those Persian words which had no Hindi equivalents, are well explained in Hindi. He was perhaps a poet too because in the beginning and in the end of the book, there are found few verses.

The book is a valuable work produced in India. It has been noticed by Indian historians with high appreciation. The author of Waqfát-i-Wuṣhtāqī has described the book as one of the greatest authorities on its subject.¹

The author of Tārikh-i-Dāūdī also finds this work an addition to the medical literature of the world.

Another small treatise on the diseases of eye and their treatment entitled as Ṣiḥāh al-Qiṣāṣ is available in the Library of Ajmal Khān Tibbiya College of Aligarh University. To my knowledge, no mention of it has been made in the known catalogues.

This manuscript originally belonged to Hakīm

Zia'ul Hasan of Bhopal. It consists of 36 folios and is written in ordinary Shikast. The treatise is in Persian language and is divided into an introduction and six chapters - each chapter being subdivided into several sections.

Following the phrases in prayer, the author says that once Khan bin Khan Sultan Sikandar - may God prolong his justice over the heads of the people, desired this humble servant of the threshold to compile a treatise on the treatment of the ailments of the eye. This obedient, inspite of incapability in this art, compiled this treatise and gave it the title \( \text{ٌ١٢} \). The author does not mention his name and also we do not find neither the year of transcription nor the name of the scribe. However, it seems not to be very old transcription.

Following the circumstances under which this treatise was composed, there is a detailed account of the anatomy and physiology of the brain and the eye. The 1st Chapter is divided into 25 sections, deals with the diseases of eye-lids and all the known diseases are included. The second chapter deals with the diseases of the conjunctiva and comprises 7 sections. The third chapter deals with the diseases of the Cornea and consists of 3 sections. The fourth chapter deals with the diseases of the iris and covers three sections.

contd.....Page 47/
The fifth chapter deals with the vision and is sub-divided into 4 sections. The sixth chapter deals with the method of the use of few drugs like blue vitriol, antimony etc. The author has referred to ʿAlī bin ʿAbbās the physician and also recommends to seek the prescriptions from Zakhīra Khwārzm Shāhī. Instead of giving the Hindi equivalents, he off and on, provides the Arabic term against a Persian term.

On several pages of the manuscript, there is an oval seal which bears the British crown and 'J. Whatman' - 1542.

As we have observed earlier, following the death of Fīroz Shāh Tughlaq the Civil war among the claimants on the throne and the timely attack of Tīmūr in 800 A.H., had weakened the Delhi Sultanate, and the inevitable result was the autonomy of petty estates. Sikandar Lodi, had however, restored the dignity to some extent and annexed few more states to the sultanate of Delhi. After his death, none of his successors was worthy of dealing with the situation and Ibrāhīm Lodi had ruled only for nine years, that the grand-grand son of Tīmūr - Zahiruddin Bābur invaded India in 932 A.H./1526 A.D.

Tīmūr inspite of his atrocities had a soft corner for artists and scholars. In his memoirs he says, "Sages, physicians, astrologers and mathematicians who are the essentials of the machinery of government, I drew them around me." Tīmūr

1. Davy and White: Institutes of Tīmūr, P 205
seems to be the first to impulsate his countrymen for intellec-
tual pursuits. The house of Tīmūr in Iran could be divided in-
to three groups. (a) Tīmūr's son Shāh Rukh and his sons who
ruled at Samarqand (b) Sultan Hūsain Bayagra who ruled at
Herāt. (c) The third Tīmūrid branch lead by Bābur, which
flourished in India, is chiefly concerned here.

Bābur had succeeded his father 'Umar Shaikh
Mirzā's petty Kingdom of Farghana at the age of 12. In 932A.H./
1526 A.D. after the decisive battle of Panipat, he laid the
foundation of Moghal Empire in India.

Bābur was not only an extra-ordinary warrior
but also a man of letters. He was an accomplished poet of
Turkish Language - his mother tongue and also he composed verses
in Persian - his acquired language.

Bābur's 'Memoirs' furnish sufficient evidence
of his mastery, not only as a writer but also as a historian.
Initially it was written in Turkish which had never been a well-
developed language, but Bābur made it worthy of appreciation.
Abdul Fāzīl in his 'Akbar Nāma' remarks, "From the beginning of
his enthronement until his death, he has written the events in
most florid and powerful speech." Among the memorable achieve-
ments of Bābur, is his 'script', Dīwān of Turkish and Persian
poems and a book on 'Fiqa' on which the commentary was written
by Shaikh Zain.


contd....Page. 49/
Being gifted with literary insight, Babur had an assembly of distinguished scholars around him. Among the many such learned men, there was Shaikh Zain Ghāfī who had translated the 'Memoirs' of Babur in a very fluent language, Maulānā Baqāī who had composed a Maṣnawi and Maulānā Shahābuddīn Kuṭbūmālī, who was an eminent poet. Among the physicians, the author of A'bar Nāma has mentioned Mīr Abūl Baqā, Nizāmuddīn Khalīfā and Maulānā Yūsufī, who were reknown for their art.

Besides those who had accompanied Babur, many other notable poets, scholars and physicians, being lured by rich and liberal patronage, had kept on emigrating to India from Iran and Mavār-e-un-Nehr.

Babur could rule for a fairly short period of four years. He died at Agra in 937 A.H./1530 A.D., leaving his kingdom to Humāyūn.

Babur's equally gifted son Humāyūn ascended the throne in the same year. Unlike his father Humāyūn was a monarch of more literary than the administrative capabilities. Humāyūn had no liking for Turkish language, rather he encouraged Persian during his reign. He had also compiled a Dīwān in Persian. Abūl Ḥaḍīlān his A'bar Nāma has admired Humāyūn's fine literary taste and insight for poetry.

2. Ḥakīm Mīr Abūl Baqā is introduced also by the author of Mā'asir-i-Rahimī as one of the skilled physicians of Babur's Period (Vol. I P. 516)
Besides the scholars and physicians who had come to India during the reign of Babur and after his death had entered the services of Humayun, many others had come being attracted to the patronage of Humayun. Yusufi and Khwandmir were those who had also served Babur. Among the Chief poets attached to the court of Humayun were Junubi, Nadiiri, Tahiri, Kahi, Jalali, Zamiri and Farighi.

Might there have been several physicians during the period of Humayun, but the historical survey reveals that none of the medical books were produced at least in North India during the first half of 10th Century Hijri except those compiled by Yusuf bin Mohammad Yusufi— a physician attached to the court of Humayun. Yusufi is the pivot of this thesis and detailed review regarding his life and works shall follow.

Historically we know that Muslim rulers had reached Deccan in 7th century A.H. during the period of Alauddin Khalji. Following this, Bahmani dynasty was established in about the middle of the 8th century Hijri. With the down fall Bahmani dynasty, five independent Islamic estates were established, the three of which, Qutub Shahi, Adil Shahi, and Nizam Shahi are very important. While Humayun was on the throne of Delhi, the rulers of Adil Shahi dynasty were lavishly patronising art and learning. One of the medical compositions which was produced during the days of Adil Shah in early 10th Century Hijri is entitled as 'Miftah-ul-Surur Adil Shahi'. It was composed by Hakim Muhammad Asim Beg and is divided into contd... page 51/
an introduction, three maqālāt and Khatima. The subject is mainly on sexalogy, but there is also a brief description of the causes of ailments of reproductive organs and the principles of treatment. Though the book is in Persian, the author has consciously concentrated on providing the Hindi equivalents of the names of the simple and compound medicaments. For this he has devoted one full section. The author also prefers to use Persian against the Arabic names of the drugs.

On the death of Humāyūn in 963 A.H, his son Jalāluddīn Muḥammad Akbar was crowned at an early age. Though he was not properly educated, it is noteworthy that during his reign the Moghal court was overwhelming with the scholars, poets and physicians. Famous historian Mulla ʿAbdul Qādir Badayūnī lived in his period and rendered various literary services. His 'Muntakhab-ul-Tawārīkh' is an authentic contemporary source. Another distinguished figure of Akbar's period is Abūl Fazl who does not need any introduction to the literary world. Ain-i-Akbarī is the master-piece of Abūl Fazl, which apart from its histo-biographical value, is one of the fine specimens of prose writings of medieval India.

Among the other learned scholars attached to the court of Akbar, Shaikh Abūl Faiz comes first. He was an accomplished poet and also was an skilled physician. He

contd. . . . . . . . Page. 52/
had become famous for the teaching of Qānūn of Avicenna. Badayuni observes that Faizī "in the art of poetry, prosody, history, diction, medicine and Insha had no rival in the world". Famous poets who had emigrated to India, had assembled at Akbar's court and were lavishly patronized. Badayuni has mentioned 107 poets of Akbar's period, of whom those who were on the top of the list and had entered the royal services were Ghazālī, Naṣīrī, "Urī, Qāsim-i-Kāhī, Khwāja Hussain of Merv, Qāsim-i-Arsālān, ʿAtashī of Qandhār, Bairam Khān and Sannāī.

Scores of physicians who lived in Akbar's period are mentioned in various historical and biographical works. Several of them were attached to the court and held great positions. Badayuni has mentioned the following:-

1. Ḥakīm-ul-Mulk Shamsuddīn of Gīlān, who was the Galen of the age and was endowed with healing breath of Messih.
2. Ḥakīm Ṣaifull-Muluk of Damāwand.
3. Ḥakīm Zambīl Shīrāzī.
4. Ḥakīm ʿĀin-ul-Mulk of Shīrāz.
5. Ḥakīm Masih-ul-Mulk Shīrāzī.
6. Ḥakīm Mīgrī.
7. Ḥakīm ʿAlī Gīlānī.
8. Ḥakīm ʿAbul Fatuh Gīlānī.

2. Vol. III (Ranking's translation)
9. Ḥakīm Ḥasan Gīlānī
10. Ḥakīm Humām.
11. Ḥakīm Fathullāh Shīrāzī.
12. Shaikh Bīnā - the surgeon, whose skill was great in this art.

After giving these names, Bādayūnī says, "there are also others among the physicians, obscure Musalmans, and Hindus from writing of whose names my heart revolts".

In addition to the above, Khwāja Nizāmuddīn has mentioned the following other physicians:

1. Ḥakīm Luṭfūllah Gīlānī.
3. Durgā mal Ṭābīb. He was also an oculist.
4. ‘Alī - vaid.
5. Ahmad Gīlānī.
7. Bhairon - the surgeon.
8. Chandr Sen - the surgeon. Ḥakīm Mohd. Akbar Arzānī has given the references from his prescriptions. Abul Fazl has mentioned eleven physicians besides those mentioned by Bādayūnī. Abul Fazl also mentions four Hindu physicians - Vaid Bhīm Nath, Shivji Vaid, Mahadevo and Vaid Narāian.

2. Tabaqāt-i-Akbarī ( Translation: B.De., vol II. PP 710-12 )
3. Mujarrabat-i-Akbarī, Lucknow, 1280 A.H.

contd....page. 54/
The period under review is also important from the point of view that along with the renaissance of Indian medicine, the Greco-arabian system of medicine was again brought into lime light and scholars had engaged themselves in doing Persian translations and writing commentaries on Arabic works of medicine.

Hākīm Abūl Fath Gilānī, who was a trusted physician and noble of Akbar wrote the 'Sharah-i-Qānūncha entitled Qayāsiya' which is the commentary on Akhlaq-i-Nāsirī and 'Chārbagh' which is a collection of his letters, mostly addressed to Hākīm Humām, Faizī, Abūl Fazl, and Khān Khānān. In the art of writing 'Salīs' prose, Allāma Shibli observes that Hākīm Abūl Fath was parallel to Faizī. Hākīm Abūl Fath had also compiled his tested prescriptions, the manuscript copy of which is preserved in the Library of Punchab University.

Another distinguished physician Hākīm ʿAlī Gilānī who enjoyed special privileges at the court of Akbar, had compiled the 'Sharah- al-Qānūn of Avicenna in Arabic language. This 'Sharah' is still very popular and is thought to be the best. Several libraries of India possess its manuscripts. His tested prescription, entitled as Mujarrabat-i-Hākīm ʿAlī had been published by Debi Sahāi from Matbā-i-Delhi, the copies of which are easily available. Another physician of this period who also lived

1. Shīr-ul-ʿAjam, Vol. III P. 60

contd.....Page. 55/
in Jehāngīr's period was Ḥakīm Fathullāh Gīlānī, who had also written the 'Shareh-al-Qanūn' of Avicenna. This had been published by Maṭbā-ī-Nawal Kishore. A famous surgeon who held great position at Akbar's court was Shaikh Hasan Muqarrab Khān. The author of 'Ma'āṣir-ul-Umara' quotes an event that once Akbar had developed an injury on his private parts caused by the horn of the stag. The trauma was so severe that Ḥakīm Ālī and Ḥakīm Mīrī fell short of its treatment. Then Shaikh Ḥasan and his father Shaikh Mīnā who was also a skilled surgeon, treated and the emperor was cured. Shaikh Ḥasan had also compiled a book entitled 'Ain-ul-Shifa' which is more or less on the pattern of Mādān-ul-Shīfa, dealing with the Arabian as well; Indian medicine. The manuscript of 'Ain-ul-Shifa' is available in Asafia Library, Hyderabad and Mqulānā Azād Library, Ālīgarh. As already mentioned, the independent estates of Deccan, particularly Nizām Shāhī and Ṣādīl Shāhī dynasties had their own school of Physicians and valuable works were produced at their courts. A book entitled as 'Zakhīra-i-Nizām Shāhī' was compiled by Rustam Jurjānī during the reign of Burhān Nizām Shāh in the middle of 10th Century Hījrī. The book is on the general treatment and Materia Medica and is on the pattern of Jāmā-i-ibn-i-Baitār. Another book 'Akhtiārāt-i-Qutūb Shāhī' was

1. Tuzk-i-Jahāngīrī, Page 35.
2. Sadāyūnī - Vol. III (Translation: Ranking Chap. III)

contd......Page. 56/
compiled on materia medica and general medicaments by
Muḥammad Mōmin bin ʿAlī al-Ḥusainī during the reign of
Muḥammad Qulī Qutub Shāh in 972 A.H. The famous book on
Ophthalmology ' Taṣkhirat-ul-Kahhalīn ' of ʿAlī bin ʿĪsā, which
is in Arabic ρardon was translated by Shamsuddīn Ṭalī al-Hussainī
in Persian during the period of Muḥammad Qulī Qutub Shāh.

In 1014 A.H. Akbar died and in the same year
his son Jehaṅgīr was enthroned. Jehaṅgīr was a literate monarch
and possessed fine taste of poetry as well as talent for writing
decent prose. Few of the physician of his father's time also
lived in his period. For example, Ḥakīm Ṭalī Gīlānī who had
built a ' ʿHāq ' at Lahore, is referred by Jehaṅgīr in his
'Tuzk '. He speaks of Ḥakīms capabilities in a high esteem
and asserts him as un-rivalled physician.

Mōtamid Khān has mentioned the following
physicians who were attached to the court of Jehaṅgīr:

1. Ḥakīm Rukna Kāshī
2. Ḥakīm Marsihuzzamān ( whose real name was Ṣadra )
3. Ḥakīm Abul Qasim Gīlānī known as Ḥakum-ul-mulk
4. Ḥakīm Mōminīl Shīrāzī.
5. Ḥakīm Rūḥu'llāh.
6. Ḥakīm Ḥāmid Gūrātī.
7. Ḥakīm Taqī.

1. Translation by Beberidge, page 154.
2. Iqbal Nāmai Jehaṅgīrī of Mirzā Muḥammad alias Mōtamid Khān
   translation by Moḥ ḍ. Zakariā, P 271. contd...Page. 57/
Jehangir in his 'Tuzk' has also mentioned the names of Hakim Khush-hāl and Hakim 'Abdul Shakur.

Giving the account of his own illness, His Majesty mentions of his personal physicians who had treated him. They were Hakim Masihuzzaman, Hakim 'Abul Qasim and Hakim 'Abdul Shakur. He was cured under the treatment of 'Abdul Shakur.

Hakim Ruhullah was the most competent physician of Jehangir's court. Nur Jehan was suffering since long from some illness and almost all the Muslim and Hindu physicians who were attached to the court, had fallen short of her treatment. Then Hakim Ruhullah came and took Begum under his treatment. With the blessings of God, she was cured within a short period. Hakim was lavishly rewarded.

Few important books were also compiled during the period of Jehangir. Amanullah Khan, who is better known as 'Khān Zaman' and who was the son of Jehangir's famous Commander Mahabut Khan, had compiled the following books:

a) Ummul 'Ilaj
   This comprises the general rules of evacuation and also the treatment. Ummul 'Ilaj had been compiled in 1040 A.H.

b) Ganj-i-Bād-Award: It was compiled in 1035 A.H. and is an

1. Tuzk-i-Jehangiri (Translated by Beveridge) P. 267.
3. Printed copies are available. (1882)
4. One fine copy (manuscript) is preserved in A.K. Tibbiya College Library, 'Aligarh.

contd...Page 58/
exhaustive work comprising the descriptions of simple and compound drugs. The author has given a long list of physicians, the works of whom he had utilized, and also he has included the medicaments of Indian medicine. Khan Zaman had also served Emperor Shah Jehan and Ganj-i-Bad-Award was actually compiled during the period of Shah Jehan and dedicated to him as the author has expressed in the preface and also in the conclusion through the verses. Also he informs the date of composition which is the value of $\sqrt{r}$.  

c) Dasturul-Hinud: It is the Persian translation of a Hindi medical book, 'Madanbinod'.

A Physician, Taqiuddin Mohammad bin Sadruddin was attached to the court of Sultan Muhammad Qutub Shah (1020-1035 A.H.) the fifth ruler of Golconda. He had compiled a book - 'Mizan-ul-Tabai Qutub Shahi', which comprises the fundamentals of materia medica and pharmacology.

In 1037 A.H. Shah Jehan succeeded the throne who was also a great patron of poets and scholars, though his fame rests on the architectural achievements. Muhammad Sali Kamboh has noticed the following among the physicians who

1. Manuscript copy is available in the Institute of History of Medicine, Delhi.
2. Copies available in Asafia Library, Hyderabad and Bodlien Library.

contd.....Page 59/
were reknown during the period of Shāh Jehān.¹

1. Ḥakīm Mūmina Shirāzī, who had also served Jehāngīr.
2. Ḥakīm Fateḥullāh.
3. Ḥakīm Iltmuddīn.
4. Ḥakīm Dāūd known as Taqarrub Khān.
5. Ḥakīm Muḥammad Śāliḥ.
7. Ḥakīm Khush-Nāl.
8. Ḥakīm Ābdullāh Gilānī.

The author of 'Bādshāh Nāma'² adds to the above list the names of Ḥakīm Rāziq and ʿAbul Qasīm Gilānī. Two laymen, who have become the part of the history on account of their ointments are 'Ārif' and 'Hamūn'. Once Jehān Āra, the favourite daughter of Shāh Jehān was extensively burnt. When no treatment was found useful, the ointment prepared by ʿĀrif – the slave of the princess, was tried, and the ulcers were healed up rapidly. But during the journey to Kashmir, Jehān Āra was with her father and again, the raw ulcers had become active. This time an external application prepared by Hamūn was used and ulcers were completely healed up³.

Shāh Jehān's eldest son – Dārā Shikōh, besides other arts, and learning, was greatly interested in medicine.

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1. 'Āmāl-i-Sāleḥ or Shāh Jehān Nāma.
and few remarkable medical books were compiled under his patronage. Ḥakīm Nūruddīn Muḥammad ʿAbdullāh son of Ḥakīm ʿAin-ul-Mulk Shīrāzī and nephew of ʿAllāmā Faizī was attached to his court. He had compiled several medical books, of which Alfāz-ul-Advia, Jāmiʿul-ʿAtṭibbā and ʿIlājat-i-Ḍārā Shīkōhī or Tibb-i-Ḍārā Shīkōhī are worthy of mention.

Alfāz-ul-Advia was compiled in 1038 A.H. and dedicated to Emperor Shāh Jehān. It comprises mainly the names of simple drugs in Hindi, Turki, Persian, and Arabic.

Ṭibb-i-Ḍārā Shīkōhī is a comprehensive and valuable work compiled in 1056 A.H. and dedicated to Dara Shīkōh. The book embodies the collective medical knowledge of the Persian and Indian Physicians, known until that time and also the personal experiences of the author.

In 1069 A.H. Aurangzeb, the worthy son of Shāh Jehān was enthroned. He was a learned monarch well-versed in Arabic, Turki, Persian, and Hindi. His letters (ruqqat) are estimated as one of the best specimens of Inṣā ḍarāzī. ʿAllāmā Shībīlī observes that ʿĀlamgīr had equal command over sword and pen. His Inṣā had gained appreciation even

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1. Lithographed in 1265 A.H. at Delhi; English translation: Gladwin - 1793 (Calcutta)
2. Incomplete copy (manuscript) is available in Asafia Library, Hyderabad, in Bodleian Library, and A.S.O. Bengal, Calcutta, and also one copy is available in A.K. Tibbiya College, Library, Aligarh.
from his enemies. His poetic nerve reflects in his letters which are adorned with beautiful verses. Aurangzeb like his predecessors, took great interest in the propagation of the art of medicine. Not only the Emperor, but also the nobles and Chiefs took active part in the establishment of hospitals. Thus the army Chief - Nawab Khair Andesh Khan who was a learned physician himself and had compiled a book on medicine entitled as 'Khair-ul-Tajrib'. He had also founded a hospital, *khair* at Etawah. In this charitable hospital, besides muslim physicians, were also engaged Hindu vaids, like Kanwal Nain Sukhanand and Nain Sukh.

There were famous and skilled physicians attached to the court of 'Alamgir. Once the Emperor had fallen ill seriously and inspite of the best care, did not yield to the treatment. At last Hakim Muhammad Amin Shirazi and Hakim Muhammad Mehdi took his majesty under their treatment and his Majesty was cured.

Several other physicians were famous in this art and attached to the courts of 'Alamgir and the prince Muhammad Agam Shah. For example, Hakim-ul-Mulk Haziq Khan, Hakim

1. Mazamin-i-Alamgir, P. 142.
2. Siyru'l Mutakhirin, Vol. II P. 606
3. Asar-i-Khair by Sayyid Ahmad Marehravi, Agra.1323 A.H.P.93
4. 'Alamgir Namah, PP. 567 & 750.

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Subhān, Ḥakīm Muḥammad Shafi, Ḥakīm Māṣūm and Ḥakīm Muḥammad Akbar Arzānī.

The last mentioned, Ḥakīm Muḥammad Akbar deserves special mention. He is that fortunate physician whose books are being included in the syllabus of the Tibbi Institutions of modern India and are consulted by the beginners as well as by the scholars. His chief works are as under:

a) Tibb-i-Akbar which is rather the translation of 'Shareh Asbūb wa al-‘Alamāt' into Persian, added with the essential and important descriptions from Qānūn, Zakhīra and Kifāya. Tibb-i-Akbar was compiled in 1112 A.H. The printed copies of Tibb-i-Akbar are easily available in various libraries. The book deals with causes, symptoms and treatment.

b) Mizān-ul-Ṭib: This book deals with the fundamentals of Greco-arabic medicine. It had been lithographed in 1836 in Calcutta and in 1874 in Kānpūr.

c) Mufarreh’ul Qulūb: It is a commentary on 'Qānūncha' (Arabic) and was undertook on the insistence of one of his close friends during the last days of Ṭālamgīr and was finished after his Majesty’s death, during the reign of Farrūkhśīr3.

1. Ma’āṣir-ī-Ṭālamgīrī (Translation)
2. Preface of Tibb-i-Akbar, Nawal Kishore, Kānpūr, 1910 A.D.

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The book had been lithographed fourth time in 1883 in Lucknow.

d) **Mujarrabāt-i-Akbarī** :- This is a collection of tested and tried prescriptions of the author and had been compiled about 1130 A.H. The book had been lithographed twice i.e. in 1276 in Bombay and in 1280 in Lucknow.

e) **Qarābadīn-i-Qādirī** :- This book consists of the prescriptions of compound medicaments. It had been lithographed in 1286 in Delhi.

Besides the above mentioned, few more books were compiled during the period of Aurangzeb. The Chief works are 'Riāz-i-Ālamgirī, which was compiled by Muhammad Raza' Shīrāzī, 'Ain-ul-Ḥayāt by Ḥakīm Mubārak and 'Tuḥfatul Aṭibba' by Shaikh Ahmad Qanānujjī. The last mentioned is a versified book, dealing with all branches of medicine. The book serves the purpose of a complete medical book.

As mentioned earlier, Ġālid Shāhi dynasty in Bijāpūr was very fond of learned men and propagation of learnings. One of the medical works produced under the patronage of Yusuf Ġālid Shāh has been discussed earlier. A historian

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1. Manuscript copy is in Āsafīa Library, Hyderabad; and one manuscript copy is in personal library of Ḥakīm 'Abdul Latīf (Lucknow)
of distinction, \textit{Muhammad Qasim Firishta}, surnamed Hindu Shāh was attached to the court of Ibrāhīm Adil Shāh II (988 - 1037 A.H.). Besides, compiling the famous history known as \textit{Tārīkh-i-Firishta}, he had also composed a medical book, entitled as 'Dastūrul Atibba' \footnote{1} or \textit{Ākhtiarat-i-Qāsimī}, and dedicated it to his patron. In the preface the author says that after the study of the Greek and Indian systems of Medicine, he thought it necessary to compile a book dealing with Indian medicine because there were Muslim physicians who had no knowledge of ever changing climate of this topic and suitable medical applications. The book comprises three 'magālās' and the 'Khatima'. The author has given the Hindi equivalents of the Arabic and Persian names of the drugs.

On the death of Alamgir, the grandeur and power of Moghal Empire entered into the phase of decline. But the traditions of learning and compilations of medical books continued to remain into existence actively until the period of Shah Alam. During the reign of Muḥammad Shāh, several medical books were compiled by the famous physician Ḥakīm Muḥammad Hāshim Shīrāzī, better known as Alvi Khān. He was the personal physician to Muḥammad Shāh and held great position at the court on account of his professional skill. In 1151 A.H., while returning to his own land, Nādir Shāh had taken many scholars and men

\footnote{1 The book had been lithographed in 1901 A.D. in Amritsar and printed & manuscript copies are available in several libraries.}
of skill with him, Alvi Khan was one of them. In 1156 A.H. he had come back to Delhi and died in 1160 A.H.

It is told that Nadir Shah, during his youth and middle age had enjoyed good health. But in later life having lost his teeth, he could seldom eat food well masticated, which gave rise to gastritis. During the attack on Delhi his feet began to swell. Nadir Shah summoned Hakim Alvi Khan. With in a short time he was relieved and this was the reason he was persuaded to accompany Nadir Shah.

Hakim Alvi Khan had compiled the following Books, most of which have been published and are easily available.

a) Tuftai Muhammad Shahi, which is dedicated to Muhammad Shah and comprises the general medicine.

b) Jamiul-Jawame: This deals with the Pharmacology.

c) Ahwal-i-Aza-ul-Nafs: It is in Arabic and deals with the treatment of respiratory organs.

d) Matab Alvi Khan: It is a collection of the tested prescriptions of the author and widely utilized now a days.

During the period of Shah Alam II (1173-1221 AH) several physicians gained reputation, the famous among them were Hakim Muhammad Ishaque, Hakim Israil and Hakim Sharif Khan.

3. One fine manuscript copy is preserved in the Institute of History of Medicine- Delhi. This was copied from the copy which was in possession of Hm. Ahsamullah of Delhi. Also in Asafia Library, Hyderabad.
4. Manuscript copy is preserved in the above mentioned Institute. 5 & 6, Shah Alam Nama (Calcutta) PP 112 & 123 respectively.

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Hākīm Muḥammad Ishaq had written a commentary on a portion of Al-Qānūn dealing with the fevers. The last mentioned Hākīm Sharīf Khān deserves special mention. He is the founder of Sharīfī family, to which belonged the famous physician and politician - Hākīm Ajmal Khān of Delhi. Hākīm Muḥammed Sharīf Khān was one of the distinguished physicians of his time and had compiled several books, which are available in printed form and are very popular even today.

The most widely circulated are as under :-

a) ʿIlājul Amrāz (Medicine)
b) Talif-i-Sharīfī (Material medica)
c) Commentary on Kullīāt-i-Nafīsī.
d) Fawāid-i-Sharīfī (Commentary on Sharḥ Asbāb)
e) Ujāla-i-Nafīsā (General treatment).

Before the chapter is closed, it seems desirable that a general review be made on the development and modification of medicine in India during a period of about six hundred years.

It is notable that prior to Mughals, there was a great tendency of Muslim rulers and physicians to translate and to amalgamate the Indian Medical literature into their own.
With the advent of first Moghal monarch - Babur who brought the cultural legacy, there opens a new chapter in the field of medicine, literature, art and music. Being attracted to the lavish patronage of his person and his able successors, the cream talent of Persia and Central Asia kept on migrating to India all along from 16th Century A.D. down to 18th Century A.D. As if the currency which was being moulded in the institutions of Iran, was gaining access in the scientific and literary market of India. During this period, as evident from our observations, the Greco-Arabian medical literature was paid better attention, commentaries were written on the difficult medical works of the Masters and more practical approach was made towards the Arabian medicine in the light of Indian climate and environment. Thus medicine brought by muslims, no doubt had undergone substantial modifications, additions and alterations in its new home inorder to suit the new conditions. The Indigenous medicine played great role in this respect. The later Moghal period is noteworthy for the propagation of Persian language as the medium of almost all the medical works produced in north as well as in south India. Throughout the period under review, conscious efforts were made by the physicians to study the linguistic peculiarities in connection with the names of the drugs, edibles and medical terms prevalent in this country.

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Not only the kings, but also the petty rulers and Amīrs showed great interest in the progress of the art of medicine. Rulers of Kashmir, Gujrāt and Nawāb of Eatāwah may be cited as examples. Not only medicine but also the literature, and architecture had reached the limits of perfection.

Today in the Tibbi institutions of our country, the same medicine is taught which was given a shape with the Persian and Indian material by those masters of medicine who had come to India and by those who were born in this country.