Historians like all other human beings must have their own likes and dislikes, their individual opinions and mental trends which are ought to affect the recording of individual characters and events. Among the noted men of the past, there are personnel who have been neglected by the contemporary historians while the others have been noticed more than essential. This must be a matter of personal appeal and agreement, whatsoever, there might be other causes too. It is perhaps the blessing of plannets that Akbar could find Abul Fazl at his disposal to make him immortal while Aurangzeb's greatness remained masked behind the controversies among the Historians. The life of the Scholar under review is unfortunately so little known that it has become practically difficult to draw a reasonable life sketch.

India had a destiny ahead that Bābur with fine literary taste set his banner in the receipient soil

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of this land and though he could not annex the pretty regions of Samarqand, Bukhārā and Khurāsān to India, he deliberately brought with him the men of letters, artists and physicians, or they were attracted to the glory of Mughal court during the reign of his successors. Among such emigrants, there was one Yūsuf bin Muḥammad, more famous as Yūsufī which was his pen-name.

**HIS NATIVE LAND:**

Yūsufī has been termed as Herawī in various catalogues in which his works have been examined. In Encyclopedia of Islam also his native place is told as Herāt. The modern writers who have written about him have generally ascribed Herāt as his native Place. But this assumption is not based on some earlier or contemporary evidence. It is very strange indeed that no where in his writings Yūsufī has appended this title to his name. Similarly none of the biographers or historians dealing with him have stated him to have some connection with Herat. Quite contrary, Sām Mirzā, a contemporary to Yūsufī, clearly mentions his birth place as 'Khāf' in Khurāsān. While according to Abul Fazl Yūsufī was invited by Babur to his court from Khurāsān. Though the evidences in favour of him being Khurāsānī, may

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seem more weighty than those claiming Herat as his native place, yet one cannot reject the following points while determining his land of origin:

1. He was devotionally attached to Herat and this is why in his later years he composed a Qasida for Herat and attributed it to Humayun.¹

2. His father's native place as is evident from his (father's) own writings², was Herat.

3. He has been invariably assigned the same place by the subsequent writers.

Since no other substantial and reliable evidence is forthcoming for the present, it may be accepted as a compromise that Yusufi was no doubt born at 'Khaf'³ (popularly called Khwāf) in Khurasan but had spent the early part of his life in Herat.

BIRTH: None of the biographers has given the date of Yusufi's birth. However in one of the Qīfās available in the solitary copy of his collections of Qasā'id, he mentions his birth as under:

1. Diwan Qasā'id Yusufi - Qasida Number 38:
2. Preface to Behrul Jawahir.
3. Tuhfai Sami.

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The word 'ङ्गङ्गङ्गङ्ग' is certainly an error of transcription, for, an author who had served Babur and Humayun about the middle of the 10th Century cannot be said to have been born in 7th Century. Thus we may admit that it is a wrong substitute for 'ञञञ'. In short Yusufi's date of birth according to his own writing would therefore be 872 AH.

**Parentage:** We have no internal or earlier evidence in support of Yusufi's parentage. So we have to rely simply on the circumstantial evidence.

An important Tabib of the name of Muhammad bin Yusuf who is stated to have hailed from Herat had flourished in late 9th Century and early 10th Century A.H. As Yusufi's father bore the name of 'Muhammad' and this Muhammad was the son of Yusuf, we may suppose that Muhammad bin Yusuf, Tabib of Herat might be identical with Yusufi's father. The assumption is further supported by the frequent use of the epithet 'Harawi' to the name of Yusufi. The identification of the profession may be cited as another evidence in support of the assertion.

Dr. Hermann Ethe (in Bodleian Library Catalogue)
and Dr. Cyril Elgood have undoubtedly claimed Muḥammad bin Yūsuf to be the father of Yusuf Bin Muḥammad.

Muḥammad bin Yūsuf was a scholar of repute. Although he is stated to be the author of several medical treatises, his fame however, rests upon two medical dictionaries. One he called 'Jawāhir-ul-Lughāt' and the other 'Bahr-ul-Jawāhir'. It has been considered until lately that these two books were the same called by two different titles. But Dr. Iskander has shown in a recent paper that they are in fact quite separate works by the same author. Jawāhir-ul-Lughāt and 'Bahr-ul-Jawāhir are two arabic dictionaries of Medical terms, of which the latter is written partly in Arabic and partly in Persian. 'Bahrul- Jawāhir' was lithographed in Calcutta in 1830 A.D. and in Teheran in 1871. In the preface the author gives his name as Muḥammad bin Yūsuf al-Ṭabīb al-Harawi and the book was dedicated to Wazir Zahiruddin Muḥammad Amir Beg. Another work entitled as Tārikh-i-Hind or Risāla-fil-Hind is ascribed to Muḥammad bin Yūsuf al-Harawi (Kashf'z-ẓunūn, Vol II P.158; vol III, P. 457 (LEIPZIG)).

1. Safavid Medicine, Page 126.

Dr. Iskander happened to go through the unique copy of the manuscript 'Jawāhirul Lughāt' preserved in Well-come Historical Medical Library, London. This copy is written in hand writing of the author himself. C.Brockelmann had not differentiated this book composed in 898 A.H. from Bahrul-Jawāhir of the same author composed in 924 A.H.
None of the biographers has mentioned any of his near kins. Whatever we know is based on the informations furnished by the author himself in his quatrains available in his Diwan of qasaid. We come to know one of his sons of the name of Hafizuddin Husain (to whom he also refers in the preface of Hadai-ul-Insha) whose date of birth he gives as 26th August, 905 A.H. Another son whose year of death Yusufi gives as January 929 A.H., was named Mirak Ahmad. In another chronogram Yusufi has given the year of the death of his wife as 931 A.H.

LIFE IN KHURASAN:

Here again we are short of any documentary evidence and we have to sketch out his life in Khurasan on the basis of the events.

1. Sixteenth Rubai

2. Qita 9:

3. Rubai 15:

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As we know that Yusufi had come to India during the reign of Bābur and the first work composed by him in India, so far known, is his Qasīda-i-Hifz-i-Seḥat dedicated to Bābur, he must have undertaken the other works in his native land. The first medical treatise so far traceable and probably written in Khurāsān is of 906 A.H. and the last small treatise on moral concepts was composed in 919 A.H. Between this last composition of Yusufi assumed to be written in his own native land and his afore-mentioned Qasīda written in India there happens a gap of eighteen years of which we know nothing with respect to his literary activities.

Social aspects and other life events of Yusufi during his stay in Khurāsān are not known except this that he had the privilege of the company of Amīr ʿAlī Shīr Nawāl. Though there is no biographical evidence, we must also count upon the friendship of Khwāndmīr with Yusufi. Both had the same land of origin and had come to India to the court of Bābur. Moreover, Khwāndmīr refers to Yusufi in his Qānūn-i-Humāyūnī in a very pleasant mood. As for the other literary figures of Yusufi's period who lived in Herāt or in Khurāsān and their friendship with Yusufi there is no mention in the biographies consulted by me.

1. Makhzan-ul-Gharāib.
ARRIVAL IN INDIA:

Yūsufī has not given any account as how and when he came to India. It is on the basis of Abul Fazl's statement that we know of his arrival in India on the invitation of Bābur.1 As for the date and year of his arrival, there is no such evidence available. However, we may deduce the approximate year in the light of the historical facts. The decisive battle of Pānīpat was fought on April 20th, 1526 A.D. If we presume that the remaining months of the year should have been a period of disturbance and transition, Yūsufī might have come to India some time between 1527 and 1529, because Babur had died in 1530A.D.

YŪSUFĪ AT BĀBUR'S COURT:

It is very sad that Bābur has mentioned nothing with reference to Yūsufī in his 'Memoirs'. And also none of the historians has given any account of Yūsufī's life at the court of Bābur, except Abul Fazl who makes us aware to some extent of the position of Yūsufī at Bābur's court. 'Amongst the illustrious men and other learned who lived in felicity around the auspicious court of ' Firdous Makānī ' there was Maulānā Yūsufī

1. Akbar Namah, vol I. P 119
Tabīb whom his Majesty had summoned from Khurāsān and who was privileged with his Majesty's distinctive attention on account of his (Yūsufī's) high morals and august hand".¹

Qasīda on Hifz-i-Seḥat which has come down to us had been dedicated to Bābur by Yūsufī as evident from the introductory verses. It is claimed by modern writers as well as by several cataloguers that this Qasīda had been presented to Bābur during his illness in 937 A.H. This seems to be a mere assumption because it is not based on any internal or contemporary evidence. However one cannot rule out the possibility of it being presented to Bābur during his illness or bad health which he had in 937 A.H. Perhaps Bābur was habitual of taking too much milk, for Yūsufī recommends him to take less, in order to safeguard against Luecoderm. Thus it could be established as also, besides Abul Fazl, authors of 'Makhzanul Gharāib' and 'Subh-i-Gulshan' have observed that Yūsufī was attached to the court as a physician.

His other activities are not known except this that he composed Qasāïd in the praise of Bābur, six of which are available in his Diwān. The trend of Qasāïd shows that he had also served Bābur in the capacity of court poet.

1. Akbar Nama, Vol. I P 119

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In addition to the traditional praise of his, bravery and generosity, Yusufī also refers to Babur's skill in Astronomy, theology and prosody. Perhaps there had been a period during which Yusufī was away from the Emperor Babur, for, he depicts pain of separation in one of the Qasā'īd. In one of the verses, we learn that after Babur had subdued India he had an intention to invade Khurāsān.

At the time of the death of Babur and accession of Humāyūn to the throne, Yusufī had composed a quatrain, which gives the year 937.

**Yūsufī's Life at the Court of Humāyūn:**

On the death of Babur, his learned son Humāyūn was enthroned in 937 A.H. The illustrious son of a worthy father could assay the talents of his courtiers and extended his full patronage to the remnants of his father's time. He therefore, maintained Hakīm Yusufī in his position. Probably he had served Humāyūn as a physician too because he had composed and dedicated three short medical treatises to Humāyūn in 942 A.H. and 944 A.H. respectively and one book on Materia Medica in 946 A.H. To my knowledge no other record with respect to his professional career is traceable in any of the

1. Qasīda 2, Solitary manuscript in G.O.M. Library, Madras.
2. Qasīda 3, Solitary manuscript in G.O.M. Library, Madras.
3. Qasīda 6, Solitary Manuscript in G.O.M. Library, Madras.
It has been frequently claimed by various writers that Yusufi was also a 'Munshi' to Humayun. I have not been able to find any earlier or contemporary evidence in support of his being secretary to Humayun. However, Yusufi's position as an epistolographer is undoubtedly established on the basis of his famous composition 'Badai-ul-Insha'. But this work was not dedicated to Humayun, which weakens the assertion that he served Humayun as a Secretary. Thus, neither we could deny nor whole heartedly accept himself as a 'Munshi' to Humayun.

The third aspect of his career at the court i.e. as a poet, is firmly established, on the basis of the most authentic and first hand informations.

Khwandmir (1475-1535) another courtier and compatriot to Yusufi has frequently referred to Yusufi's poetical presentations at the court of Humayun, all of which are available in the Dīwān of Yusufi's Qasā'id except one. The following events may be cited as examples. On the death of Babur and accession of Humayun, the eloquent and wise Maulānā Yusufi, the physician composed an elegant quatrain:

(Translation of the quatrain)

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Amongst the contrivances of Humāyūn, there was a tent-like square apartment called as 'Char-Taq' which had been erected on huge wooden boats in deep waters of Jumāna river. The court poets had composed verses in the praise of this device. Maulānā Yūsufī the physician, whose breath was sweet composed the following:

\[ \text{Verse in praise of Char-Taq} \]

On the occasion of the feast of accession, the great physician whose breath was as effective as that of Jesus, Maulānā Yūsufī presented a qasīda, the first verse of which is as under:

\[ \text{Verse in praise of Maulānā Yūsufī} \]

On this day from the ward robe of royal favours, the said physician and many other nobles were favoured with grants of robes of honour.

On the day of 'Nauroz' too, some of the poets such as Maulānā Yūsufī whose breath was as effective as that of Jesus and whose verses were as elegant as those of Anwārī, presented pleasing qasāids and were dignified with rewards of

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horses and robes. The two opening verses of Yüsufî's composition are as under:

And referring to the birthday celebrations of Humâyûn, Yüsufî composed another qasida beginning with

We also come to know few other poets and nobles who were attached to the court of Humâyûn along with Yüsufî. For example, Maulânâ Shahâbuddîn Ahmad, Muhammâ, Amir Jalâluddîn Owais Muhammad, Amîr Wâli Beg, Amîr Yamquchi and Maulânâ Muhammâd Shah.

1. All this information is available in 'Qânûn-i-Humayûnî' published under Bibliotheca Indica series - Calcutta.
2. Qânûn-i-Humayûnî.

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Through his Diwan we also come to know that Yusufi had somehow remained attached to the petty courts of the princes Muhammad Kamran Sultan, Muhammad Askari Mirza and Muhammad Hindal Mirza. In one of the Qasaid which are in praise of Kamran, Yusufi prays:

Perhaps, Yusufi was disappointed by the Prince Muhammad Askari Mirza, because in one Qasida which is in the praise of the Prince, he says:

In another Qasida which is in praise of Muhammad Hindal Mirza, Yusufi concludes with:

There are other references of historical importance in his Diwan which will be dealt later. As far the court events of relative importance two may be quoted here which evoke interest to some extent. For example Yusufi had a camel which had suddenly died and he in accordance to the traditional begging of medieval poets, composed a Qasida on the event and submitted for the compensation.

1. Qasida 41, Manuscript G.O.L. Madras.
Similarly through one of his Qitās, we come to know that he had been favoured the region of 'Chitora' for his poems by the king but some people had captured it. For this Yusufī had submitted an appeal to the King in his old age Yusufī had submitted his request to Humayūn for his retirement from the court and permission to confine himself to seclusion during the rest of his life. It is all we know about the court life of Yusufī.

CITIES HE VISITED:

Yusufī himself informs us that he had travelled a lot but he has not mentioned the countries. In India, however he had visited Agra, Banaras and Jaunpur, in praise of which he had composed Qasāid, available in his Dīwān. He has also referred to Bengāl and Gujrāt expeditions of Humayūn, and perhaps he had accompanied Humayūn and visited these places himself. Apparently he should have a concern with 'Chittor' which was awarded to him by way of recompense for his poetic presentations, but there is no poem in praise of this place. The verses in praise of Agra reveal that he had lived in that City and for sometime had to go somewhere else:

1. It is perhaps 'Chittor'. Other writers have also given it as 'Chitor'.
2. Qitā V
3. " VIII
4. Rubā'i 22
5. Qasīda 36 contd....Page. 84/
In the rest of verses Yusufi has devotionally expressed his appreciation towards the pretty but modest women and wise but gentle men of Agra.

**DEATH:**

No earlier evidence is available in respect to the year of Yusufi's death. Browne has mentioned his year of death as 950 A.H./1543-44 A.D. Mölvī Hidayat Ḥusain has also given his year of death as about 950 A.H. None of them has given any reference or mentioned the original source. At present, however we have no contradictory statement in this regard. After all this is sure that he had reached an advanced age, as evident from his own verses and if we agree with Browne and Hidayat Ḥusain, he died at the age of 78.

**ACCOMPLISHMENTS:**

In accordance to the traditions of the time, Yusufi seems to have learnt all the prevalent sciences. He had chosen the profession of medicine, the study of which used to involve a profound knowledge of many other subjects. Yusufi should have not been an exception to it. He was in fact the product of the cultural renaissance of Central Asia. He

1. Cambridge University Catalogue.
2. Ḥānūn-ʾā-Humāyūnī - FN (edited by Hidayat Ḥusain)

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represents a certain school which flourished under Timūrī Princes at Herāt in 15th Century A.D., and like many of his contemporaries such as Babur, Zainuddin, Ḵhwāndmīr and Shir Niwāl, he shaped the history of science and literature at the time of foundation of Moghal Empire in India.

Yūṣufī had combined in himself varied literary capabilities of diverse nature. It is not unusual that he was equally a good poet because it had been customary with the physicians to be poet also. But seldom we find physicians to be high class epistolars and 'Inshā Pardās'. His versatility is displayed through his several works of diverse utility. The following is the list of those works of Yūṣufī which are so far known and available:

1. Risāla-i-Makūl wa Maṣhrūb - 906 A.H./1500 A.D.
2. Fawā'id-ul-Akhyār - 913 A.H./1507 A.D.
3. Jāmi'ul Fawā'id - 917 A.H./1512 A.D.
4. Anwār-i-Hikmat - 919 A.H./1513 A.D.
5. Qaṣīda-i-ṭifz-i-Ṣeḥāt - ?
6. Risāla-i-Dalā'il-un-Nabz - 942 A.H./1535 A.D.
7. " Dalā'il-ul-Bol - 942 A.H./1535 A.D.
9. Bada-i-ul-Inshā - 940/1533 A.D.
10. Riāzul Advīa - 946 A.H./1539 A.D.

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The detailed study of these works shall be undertaken in the next chapter. Briefly it would not be out of place here to say that Yusufī was well versed in Arabic and Persian languages. Moreover, his acquaintance with Hindi, is also established. For this, we should refer to his Riazul Advā and Qasīda on the nomenclatures of simple drugs.

**HIS CHARACTER:**

Though we are short of any biographical sketch of Yusufī, we could paint a picture of his person on the basis of his works.

Essentially he was a religious minded person, which is evident from his firm rejection of alcoholic use in medicine, his poems on prayers and his treatise on sufistic and religions concepts. The first Qasīda in his Dīwān is in praise of Hazrat ʿAlī. But as the first few pages are missing, one can imagine the presence of other Qasāïd in praise of God and Prophet also. Yusufī seems to be a man of reserve nature and perhaps ego-centric. He has left the least possible informations even about himself. In medicine he refrains to mention any of the Masters except Avicenna to whom there are...
one or two passing references. In epistolary, though there are model letters, he could have referred to contemporary scholars or any of his predecessors. But he is so rigidly non-specific that most of his works have become lacking with regard to historical importance. In his quatrains he mentions few names without any particular information about the persons. Khwāndmīr mentions him frequently with great honour and regard while Yusufī does not even once happen to mention Khwāndmīr. Perhaps this sort of temperament of Yusufī might have created a situation regarding his social relations, which lead the biographers and historians of his time to neglect him.