CHAPTER III
MEDICAL LITERATURE AND WRITINGS DURING MEDIEVAL PERIOD

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

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

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

Medical Writings from 12th-19th Century

<table>
<thead>
<tr>
<th>Century</th>
<th>12th</th>
<th>13th</th>
<th>14th</th>
<th>15th</th>
<th>16th</th>
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<th>18th</th>
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<td>61</td>
<td>122</td>
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</tr>
</tbody>
</table>

GRAPH I

Medical Writings from 12th-19th Century

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

The largest numbers of works in Sanskrit were probably written during the Mughal period (17th-18th century) while eighteenth century witnessed most of the Persian works on medicine. During the seventeenth century most
of the works on medicine in Sanskrit were written in the form of specialized works, dictionaries and commentaries on the earlier compendiums [See Table V (a)].

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

**TABLE V**

**Subject-wise Breakup of Books on Medicine**

(a) **SANSKRIT**

<table>
<thead>
<tr>
<th>Century</th>
<th>General</th>
<th>Specialized</th>
<th>Anthologies/Compendiums</th>
<th>Dictionaries</th>
<th>Encyclopedias</th>
<th>Commentaries</th>
<th>Translations</th>
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(b) ARABIC

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<tr>
<td>19th</td>
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(C) PERSIAN

<table>
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<th>General</th>
<th>Specialized</th>
<th>Anthologies/Compendiums</th>
<th>Dictionaries</th>
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<tr>
<td>19th</td>
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<td>5</td>
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</tr>
</tbody>
</table>
The number fell a little to 68 in the seventeenth century only to rise to 98 and 100 during the subsequent centuries. It is also important to note that translation of medical texts, mostly of Sanskrit in Persian, are a constant from twelfth century onwards with a peak being reached during the seventeenth and eighteenth centuries. It is only during the eighteenth and nineteenth centuries that we find some Persian and Arabic works being translated into Sanskrit.

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

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

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

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1 Seema Alvi, Islam and Healing: Loss and Recovery of an Indo-Muslim Medical Tradition 1600-1900, New Delhi, 2007, p.43. This is reported again in Seema Alvi, “Medical
She further goes on to theorize, without any empirical evidence whatsoever that:

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

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

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

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

(i) **SANSKRIT TEXTS:**

Aruna Datta belonged to early thirteenth century. He wrote *Sarvanga sundari*, a commentary on the *Astangahrdayasamhita* of Vagbhata II in 1220.[^3] He also said to have written a commentary on *Susrutasamhita* entitled *Susruta Tika* a copy of which survives from the in 15th Century.[^4]

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

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

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

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

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\(^7\) *A Catalogue of Sanskrit Mss. in NPW*, op. cit., p. 584.

Another important theory expounded in this treatise is the unity of the cause of the various forms of diseases. All diseases are due to Ajirna, (indigestion), which in this turn is brought about by the accumulation of mucus in the alimentary canal. The dietics as laid down in this work is in harmony with the modern views on the subject. Much emphasis is also laid on yogic concentration of mind and the regulation of breathing in and out in to get rid of the disease. The yoga-tantric cult of chakras with alphabetical letter sounds is also described in detail. While diseases in general in this treatise are all traced to indigestion, the location of certain diseases like those of limbs or part of the body is decided “by the indiscreet utterance on the part of the diseases of such alphabetical letter sounds as are assigned to those limbs”.

The letting of blood from such diseased parts is also taught as a means to get rid of those diseases. Massage (tailoasvartana) and an application of Enema (urdhbadhovastikarma) are other devices which are prescribed by Avadhota to prevent diseases. He divides dietary food stuffs into three classes: (i) Tamasha, which causes drowsiness, plethargy and indolence, (ii) Rajasa, which causes hot temper, incessant activity etc., and (iii) Satvika, which causes calm and serene temper, tranquility of mind, balanced judgement and discretion. Naturally sweet food stuff as prepared with artificial sweetmeats is commended as the safe diet conducive to long life and emancipation. Pathology, Therapeutics and Material medica are also noticed in this work at
some length. However the main theme of the treatise is Patanjali’s theistic yoga.⁹

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

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

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

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¹⁰ Stein, op. cit., p.184.
¹² Hiralal Rai Bahadur, Catalogue of Sanskrit and Prakrit Manuscripts in Central Provinces and Berar (A list), Nagpur, 1678, p.156.
same author was *Ksemakutahala*, a manual of cookery based on hygienic principles which is divided into twelve chapters. It deals with the cooking methods of different kinds of meats such as goat, sheep, stag, etc.\(^{13}\)

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

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

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

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\(^{13}\) Stein, op. cit., p.184.

\(^{14}\) Ibid., p. 186.

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

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

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

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

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


\(^\text{18}\) Stein, op. cit., p.54.


\(^\text{20}\) Stein, op. cit., p.85.
Bhagavata call Harivilasa. His also wrote (i) Camatakara Cintamani on practice of medicine,21 (ii) Vaidyajivana on pathology comprising five chapters,22 (iii) Vaidyavatamsa which describes the properties of articles of food, commencing with fruits and ending with meats and preparation of milk 23 and (iv) Vaidyavilasa, a treatise on general medicine.24

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

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

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

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23 Stein, op. cit., p.190.
Hastapadasamudrika Laksanani.\textsuperscript{27} One of the copies of Gudharthadipika was made in 1684 at Akbarabad (Agra).\textsuperscript{28}

Bhaskara Bhatta son of Apaji Bhatta who migrated to Varanasi in 1650 and settled there, wrote a treatise on anatomy entitled Sarira Padmini sometime after 1679.\textsuperscript{29}

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

Lala Chand Pandit who composed a Persian treatise kuhlul’-Absar dealing with ophthalmology, preparation of collegiums and ointments etc. also authored Langhanapahyanirnayah in 1736 in Sanskrit and Hindi on fasting.\textsuperscript{31}

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

\textsuperscript{27} Stein, op. cit., p.190.
\textsuperscript{28} P. Peterson, Catalogue of Sanskrit Mss., op. cit., p. 101.
\textsuperscript{29} See A. Rahman et al, Bibliography of Source Material, op. cit., p.35.
\textsuperscript{30} Stein, op. cit., p.181.
\textsuperscript{31} P. Peterson, Catalogue of Sanskrit Mss., op. cit., p. 1676; R. Mitra, A Catalogue of Sanskrit Manuscripts, op. cit., p.646.
Around 1772 Gopalasena composed *Yagamtra*. This book mentions about the practice of medicine and therapeutics.\textsuperscript{33} Govindadasa’s *Bhasajyaratnavali* is another work on medicine which also deals with the theory and practice of physics.\textsuperscript{34}

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

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

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

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


\textsuperscript{37} Ibid., p.39.

\textsuperscript{38} Stein, op. cit., p.485.
treatise deals with the art of preparing medicine. Ananta wrote a treatise on medicine on the command of Pratapasimha, the king of Jaipur entitled Pratapakalpadruma or Anataprapakaśa in 1886.

(ii) ARABIC TEXTS:

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

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

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39 Ibid. p.181.
40 P. Peterson, A Report on the Search of Sanskrit Mss. op. cit., April 1886 to March 1892, Bombay, p.40
Syed Ismail al-Husaini al-Lahori during the sixteenth century and was a commentary of the well known Qanunchah of Chaghmini.41

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

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

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

41 Ms. Central State Library, Hyderabad, Tibb-20 and Tibb-236; 310 ff; Nq., 1677. cf. A. Rahman et al, Bibliography of Source Material, op. cit., p.188.
44 Ms. Central State Library, Hyderabad, Tibb-721; 1 f (only folio 56); N, 1696; cf. A. Rahman et al, Bibliography of Source Material, op. cit., p.69.
also wrote an Arabic work entitled *Tahqiq `un nabz* which, deals with the pulse feeling.\(^{46}\)

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

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

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


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

Hakim Muhammad Ali Al-Lakhnawi\(^{51}\) popularly known as Hakim Nabba, learnt medicine from Mirza Ali Khan and Muhammad Ali Asam and belonged to a family of physicians.\(^{52}\) He composed *Ajwabatu’s-Su’alat* in 1848, which deals with some problems of Unani system of medicine raised by a famous physician of Rampur Darwish Muhammad.\(^{53}\)

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

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\(^{51}\) His full name was Muhammad Ali bin Ghulam Nabi al-Attar.


\(^{54}\) Shifa-ud Daullah Hakim Mir Afdal Ali bin Syed Akbar Ali Faizabadi, *Tibyan ul-Irfan*, (ms.) Sulaiman Collection 198/14; 14ff; *Nashtaliq* (1853), Maulana Azad library, Aligarh
Undated treatise of Darwesh Muhammad bin Sheikh Hafiz Allam Khan, *Ujalah-i Nafi’ah*, is a general work on medicine which not only provides a definition and the scope of medicine but also deals with the theoretical medicine, the applied medicine and the simple medicament and diet. It also mentions the medical practitioners their methods as well as the anatomy of human beings, their diseases, cause of symptom and cure.55

(iii) PERSIAN TEXTS AND TREATISES:

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

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

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

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

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

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

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which contributed to the evolution and consolidation of the Unani system of medicine.\textsuperscript{60}

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

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

\begin{quotation}
\textsuperscript{60} T. Siddique, “Unani Medicine in India during the Delhi Sultanate”, \textit{Indian Journal of History of Science}, 15, 1980, p. 18-24; See also M. Alam, “Persian Medical Literature” op. cit., p.261.

\textsuperscript{61} Hakim S. Khaleefatullah, “Unani Tradition”, \textit{The Hindu Folio}, Oct. 2000, p. 18; See also M. Alam, “Persian Medical Literature”, op. cit., p.262.
\end{quotation}
symptomatology are preserved in Maulana Azad Library, Aligarh. His *Fawa'id-ul Akhyar* and *Ilajul Amraz* deal with hygiene and therapeutics. He also authored short discourse on eye diseases and their cures.

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

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

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


Abdul Razzaq, who was a contemporary of Humayun, compiled *Khulasat-ut Tashrih*, which deals with human anatomy.\(^{68}\)

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

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

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\(^{72}\) Ibid., III, p. 164; *Tabaqat-i Akbari*, op.cit., Vol. II, p. 481

\(^{73}\) Ms., Salarjung Mashriqi Kitabkhana, Hyderabad, cf., A. Rahman et al., *A Bibliography of Source Materials*, op. cit., p. 16

\(^{74}\) Ibid., pp. 144-45
kaifnak, which helped in removing exhaustion. He also had considerable knowledge in fields like osteology (study of bone structures), mycology (study of muscles), angiology, neurorology and digestive system. Hakim Fathullah Shirazi translated the famous Qanun of Abu Ali Sina (Avicenna) into Persian for the benefit of the people. Muhammad Qasim Ferishta, the famous author of Tarikh-i Ferishta, wrote Dastur-i Atibba, now popularly known as Tibb-i Ferishta, in order to create among the Muslims an interest in the Indian system of medicine. During the same reign, Ma’sum Bhakhari, author of Tarikh-i Sindh, compiled a treatise on the treatment of diseases and drugs. Similarly, in 1556 Shaikh Tahir authored Fawaid-ul Fuad, dealing with general medicine.

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

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77 Tarjuma-i Kitab-ul Qanun, Ms., Riza Library, Rampur, No. 1272.
78 Tibb-i Ferishta, Ms., Maulana Azad Library, Subhanullah Collection, No. 616/37.
80 cf., A. Rahman et al., Bibliography of Source Materials, op. cit., p. 203.
82 Tuzuk-i Jahangiri, op. cit., p. 347.
bleeder.\textsuperscript{83} Amanullah Firoz Jang Khanazad Khan, son of Mahabat Khan, famous noble under Jahangir and Shahjahan, had a sound understanding of medicine. He wrote \textit{Ganj-i Bad Awurd} on pharmacology and a second work, \textit{Ummul Ilaj}, which was a treatise on purgatives.\textsuperscript{84}

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

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

\textsuperscript{83} Lahori, \textit{Padshahnama}, op. cit., II, pp. 350-51
\textsuperscript{84} cf., A. Rahman et al, \textit{Bibliography of Source Materials}, op. cit., p. 21
\textsuperscript{85} Ibid., pp. 202, 134, 164
\textsuperscript{86} Ms. Maulana Azad Library, Subhanullah collection, No. 615/4
\textsuperscript{87} Ms. Maulana Azad Library, Farsiya Funun (Suppl.), \textit{Tibb}, 9
\textsuperscript{88} Ms., Maulana Azad Library, Subhanullah Collection, No. 610, 3/9
\textsuperscript{89} \textit{Ma’asir-i Alamgiri}, p. 84
versed in anatomy. He even had works of William Harvey on the circulation of blood, and Pecquet translated into Persian for him. Nurul Haq Sihr hindi wrote *Ainul Hayat*, a rare work on plague. Hakim Muhammad Akbar Arzani, another renowned physician of this reign, apart from translating a well-known commentary of the popular thirteenth-century pathological treatise by Najibuddin Samarqandi, wrote a commentary on Chaghmini’s *Qanuncha*. Qazi Muhammad Arif wrote *Tibb-i Qazi Arif*, a general work on medicine containing prescriptions for disease that are especially indigenous to India. A Persian translation of an *Ayurvedic* work, *Nidan* by Abu Fath Chisti was composed during the reign of Aurangzeb (1659-1707) in the name of *Mirat-ul Hukama-i Aurangshahi*.

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

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91 Ibid., pp. 324-25
92 cf. A. Rahman et al., *Bibliography of Source Material*, op. cit., p. 165
94 *Mufarrrihul Qulub*, Ms., Maulana Azad Library, University Farsiya Funun, 58; Subhanullah Collection, 616/2; Sir Sulaiman Collection, 580/5
95 Ms. Maulana Azad Library, Subhanullah Collection, 616/16
Hakim Bhuwa bin Khwas Khan composed a rare treatise *Madinu-us Shifa-i Sikandar Shahi* in 1512 A.D. during the reign of Sikandar Shah Lodi. It includes not only medicines and cures but also the Quranic verses to be recited for the cure of various diseases.\(^97\)

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

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

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

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

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

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

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99 Ibid.

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

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

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

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


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

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

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


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

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

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

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

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

108 Ibid., p.267
109 Ibid.
downwards. The work dedicated to Aurangzeb and composed in 1689 A.D.\textsuperscript{110} However, the date of composition as mentioned by Storey is 1786-7.\textsuperscript{111}

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

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

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\textsuperscript{110} Qazi Muhammad Arif, \textit{Tibb-i Qadi Arif} (ms.), Subhanullah collection, 616/16; 13ff; Nq (1690); Maulana Azad Library, Aligarh.
\textsuperscript{111} cf. Storey, \textit{Persian Literature}, op. cit., II.P.287.
\textsuperscript{112} Asiatic Society of Bengal, Persian Manuscripts Catalogue, Society Collection 738 GI; 352 ff. (18th century); cf. A. Rahman et al, \textit{Bibliography of Source Material}, op. cit., p.207.
\textsuperscript{113} Abul Zafar Hussain Yar, \textit{Talim-i Ilaj} (Ms.), Sulaiman Collection 476,498-19 b, 46ff, Maulana Azad library, Aligarh.
\textsuperscript{114} Idem, \textit{Ikhtiyarat-i Zafar Yari} (Ms.), Sulaiman Collection, 498/19; 230ff, Nq & S (1825), Maulana Azad library, Aligarh.
\end{flushright}
Aithiappa, a physician attached to the dispensary at Bijapur, was a pupil of Hakim Muhammad Hussain Yunani and Hakim Muhammad Masum Isphahani. He wrote a book *Tibb-i Bahri wa Barri* in 1720 A.D. for his son Chanpa which was based on works of Hakim Ismail Jurjani entitled *Zakhirah-i Khawarazam Shahi* and *Qarabaddin*. James Anderson discovered the author’s autograph.\(^{115}\)

Hakim Hidayatullah composed *Sirr-i Ilaj* in 1728-29, containing cures of diseases beginning from head downwards based on the author’s own experiences.\(^{116}\)

Hakim Sikander bin Hakim Ismail Yunani\(^{117}\) wrote *Qanun-i Sikandari*, a work which deals with the cures of human diseases beginning from the head to foot and their treatments; it was composed in 1747 at Arcot and dedicated to Nawwab Abdul Wahhab Bahadur Nasr Jung.\(^{118}\)


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

M. Saunan\textsuperscript{119} Mohammad completed *Talab-i Shifa-yi Kamil* at Mangalore on 30\textsuperscript{th} October 1748 and the treaties are a manual of Indian medicine which is divided into seventy *babs* and preface in eleven verses.\textsuperscript{120}

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

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\textsuperscript{119} There is confusion on this name ‘Saunan’. There must be some Muhammad, which is not traceable.
\textsuperscript{121} cf. Storey, *Persian Literature*, op. cit, II, P.276; Dominic Gregory Baptist surnamed Dai Beg. S/o. Rafad Baptist, surnamed Nazar Beg s/o Jaun Baptist, surnamed Yahya Beg s/o Ibrahim Beg s/o. Qaraqash Beg s/o. Yunus Beg. He mentioned the name of his teacher Silvestic Zachros. He was a Christian apparently connected with the Portuguese church. According to his statement, his ancestors came originally from Aleppo (Halab) and some of them settled lived at Delhi but he himself had settled at Udaipur under the local Raja Jagat Singh.
all chemical methods with drawings of various implements, properties of various plants and a horoscope.\textsuperscript{123}

Fakhruddin Tabib was born and brought up at Delhi. For a long time, he practiced and taught medicine there. Then he went to Farukhabad and entered the service of Nawab Ghalib Jung. In the matter of treatment he was esteemed to hold a place equal to Muhammad Akbar Arzani. He died at Farukhabad.\textsuperscript{124} He composed\textit{Tibb-i- Faruqi}, a collection of tested cures in 1760.\textsuperscript{125}

Hakim Muhammad Sharif bin Haziq-al Mulk Hakim Muhammad Akmal Dehlawi\textsuperscript{126} wrote a number of books among their being \textit{Ilaj-ul Amrad}, \textit{Ujalah-i-Nafia}, \textit{Risalah-i-khawas-i-Adwiyyiah-i-Hindiyah},

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

\textsuperscript{124} Abdul Hayy,\textit{Nuzhat ul Khawatir}, op.cit., Vol. VI, p.218.

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

\textsuperscript{126} Hakim Muhammad Sharif bin Haziq-al Mulk Hakim Muhammad Akmal Dehlawi was born at Delhi, studied medicine under the scholars of his time including his own uncle Hakim Ajmal Khan. He was a member of distinguished family of physicians, Hakim Sharif surpassed his ancestors in proficiency and reputation, which is apparent from the fact that his descendants prided in adopting “Sharif” as their family name. The last great representative of this family was the reputed Masihul Mulk Hakim Ajmal Sharifi of Delhi, founder of Hindustani Dawakhana and Tibbiya College of Delhi.
Naubadah-i-Riyaz-i-Danish, Khawasul Jawahir also called Tuhfa-i-Alam Shahi and a super commentary on Sharh-ul-Asbab-wal-Alamat.\textsuperscript{127}

He wrote Ilaj ul-Amraz, a work on compound medicaments. The work bears a chronograms date for the date of compilation A.H. 1177/A.D.1763-64.\textsuperscript{128}

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

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

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

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

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

\textsuperscript{129} Ms. Central State Library, Hyderabad, Tibb 403; 121ff (1779); Cf. A. Rahman et al, Bibliography of Source Material, op. cit., pp.14-15.
Arabic or Persian names. A treatise *Mukhtasar-fit Tibb* is a scribed to Ahlullah.

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

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

Hakim Ahmadullah Dehlawi was born and educated in Delhi and was a pupil of Hakim Mir Hussain Dehlawi. He was a great believer in bloodletting and purgatives. In or after 1748, he went to Carnatic and died there on 6th November 1803. *Nuskhajat-i-Mujjrab*, a book of tested cures was composed by him in A.D. 1800.

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

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dedicated to Muhammad Ali Bahadur (1749-95). It is divided into seven chapters.\footnote{cf. Storey, \textit{Persian Literature}, op. cit, II, p.287; See also A. Rahman et al, \textit{Bibliography of Source Material}, op. cit., p. 69.}

Imam Ghulam Akbarabadi’s \textit{Ilaju-i Ghuraba} is a work on treatment of diseases beginning from the head to downwards. Preface of the work mentioned that the work is written for the poor people who could not afford expenses of costly drugs.\footnote{Ms. Central State Library, Hyderabad, \textit{Tibb} 39; 159ff; cf. A. Rahman et al, \textit{Bibliography of Source Material}, op. cit., p.86.}

Muhammad Said wrote \textit{Jawab-ul Shafi}, which is a thesis on the treatment of sweat things. It was written in answer to the two controversial views of medieval physicians namely. (i)All sweat things are of a hot temperament; (ii) of a hot and moist temperament. It is in the form of a letter addressed to Hakim Hifajat Hussain with whom the controversy started.\footnote{cf. A. Rahman et al, \textit{Bibliography of Source Material}, op. cit., p.146.}

Maulvi Hakim Muhammad Yahya Nudarat composed a short treatise \textit{Manazir-ul Abdal} describing the properties and peculiarities of various medicinal herbs and flowers, arranged in alphabetical order.\footnote{cf. A. Rahman et al, \textit{Bibliography of Source Material}, op. cit., p.135.}

Riza Ibn Mahmud bin Hakim Hazratullah Dakani composed the \textit{Maidat-us Shifa} in early nineteenth century, a work containing remedies of diseases beginning from the head downwards as well as of other not local to a particular part of the body, such as complicating diseases, fevers, boils, skin
diseases, spelt here as Amraz-i Zinat-i Daus Salab and miscellaneous
diseases.\textsuperscript{139}

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

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

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

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

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

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142 Ms. Nizamiah Tibbiya College, 759; 70ff; Shikast; cf. A. Rahman et al, *Bibliography of Source Material*, op. cit., p.69
diseases of the human body from the head to foot or all particular parts of the body and the second deals with general diseases. It was completed in 1811. Hakim Mirza Ali Sharif was a native of Lucknow and had written a treatise on fever named as Dastur-ul-Atibba in early nineteenth century on general work on medicine. He died in 1816.

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

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

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

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


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

147 Ms. Mashriqi Kutubkhana Salar Jung, Hyderabad; Persian Manuscripts Catalogue, Tibb 81; 42ff; Nastaliq (1866); cf. A. Rahman et al, Bibliography of Source Material,op.cit., p.76.
Muhammad Yawar bin Muhammad Ali bin Muhammad Abbas Afghan composed the *Kashaish-ul Hikmat* in 1821, a general work on medicine. It contains miscellaneous matters. No special order has been followed in the arrangement of the material. The topics include pathology, theory of medicine symptomology, vein section, general kinds of medicaments such as laxatives, purgatives, superlatives blood, purifying drugs and emetics, disease special to men and women and their cures, sexual matters and vitality drugs. The pharmacological portion contains the methods of preparing various kinds of pickles, jams, ointments, pills, oxides and their compounds collegiums and tooth powders. Medicinal properties of the flesh of various kinds of birds, animals, flowers and vegetables are also dealt. It also mentioned the recipes for the preparation of hair dyes, making of precious stones, pearls, camphor artificially, gold and silver water, tips for cock fighters and taming birds, standard weights and measures, magical squares and amulets.148

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

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

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

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

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

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

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

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

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

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

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

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

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159 Hakim Fazl-i Ali Shifai, Qut-ila Yamut (Ms.), University Farsiyyah Funun 14; 83ff; Nq; 1834, Maulana Azad Library, Aligarh.  
160 Ms. Mashriqi Kutub a Salar Jung, Hyderabad; Persian Manuscripts Catalogue, Tibb 124; 36ff; Nastaliq (1882-83); cf. A. Rahman et al, Bibliography of Source Material, op. cit., p.68.  
Nuskhaha-i Shifa of Fazl-i-Ali Shifai, is a collection of tested cures arranged in the traditional fashion according to the location of the diseases beginning from the head to downwards.\textsuperscript{162}

**SPECIALIZED WORKS:**

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

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

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

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


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

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

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

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

¹⁶⁵ cf. A. Rahman et al, Bibliography of Source Material, op. cit., p.188.
¹⁶⁹ Ms. Asiatic society of Bengal, Persian Manuscripts Society collections; 736; 1767; cf. A. Rahman et al, Bibliography of Source Material, op. cit., p.54.
Muhammad Arif Pattani composed *Qarabaddin-i Mumtaziah* a pharmacopoeia in 1788 A.D. It is divided into an introduction and forty-four chapters, which are further subdivided into one hundred and fourteen *fasl*. In the end is a *khatimah*.

Muhammad Sharfud-din bin Qazi Shamsud-din Shaharrui a native of Qannauj learnt medical science from hakim Rahim Ali Shikandarwi, author of *Budaat-ul Atibba*, and died in 1809. He composed *Mufradat-i Hindi* in 1806, a *material medica* of simple drugs compiled with the poor and villagers kept in the mind. The names of the drugs are mostly of Indian. Introduction of the book explains the reasons for the differences existing among the physicians regarding the natures and properties of various medicaments; dosages, methods of determining and preserving the drugs; methods of determining the four degrees of the drugs, strength method of ascertaining the degree in which the four qualities of hotness, coldness, wetness and dryness exists in a particular medicament; description of drugs having complex qualities, explanation of the effect of some special drugs, various methods of finding out the temperature of the drugs and the reasons for the differences found in the various books on Greek and Indian system of medicine with regard to the above and the explanation of some medical terminology. The main body of the work is a dictionary given under the heading of *Maqalah*. It

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

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

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

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

oil, oxides, syrups, electuaries and that of extracting ambergris etc. At the end is given a glossary of the names of drugs with English equivalents.\footnote{Ms. Central State Library, Hyderabad, \textit{Tibb} 304; 270 ff; cf. A. Rahman et al, \textit{Bibliography of Source Material}, op. cit., p.63.}

Abdullah bin Muhammad Ashraf Siddique, wrote \textit{Tahqiqul Auzan} in nineteenth century, a handbook of weights and measures used in the dispensation of drugs. The author quotes \textit{Qarabaddin-i Qadri} and \textit{Sirajul Lughat} as his source.\footnote{Ms. Nizamiah Tibbiya College, 3313: 326b-49a; ordinary; cf. A. Rahman et al, \textit{Bibliography of Source Material}, op. cit., p.3.}


Hakim Riza Ali son of Mahmud Hyderabadi wrote a comprehensive work \textit{Yadgar-i-Riza-i-Tazkirat-ul Hind} on Indian drugs in 1821-2. It is interesting to note that the names of drugs are given in Telugu and other Indian languages. It is divided into three chapters and a conclusion. The first \textit{Tazkirah} or chapter deals with the principles followed in Indians towards the preservation of bodily health. The second dealt about weight and measurements, good and bad effects of the drugs and diets. The third contains the names of Indian drugs, their natures and used respectively, methods of neutralizing their harmful effects and their special properties. The conclusion
is devoted to explaining some important terminology. This work is a translation of his father’s notes in Arabic on Indian medicaments.\footnote{177}{Ms. Central State Library, Hyderabad, \textit{Tibb} 164; 428ff, Nq (1841); Published, Hyderabad, 1866, preserved at Central State Library, Hyderabad, \textit{Tibb} 688; See A. Rahman et al, \textit{Bibliography of Source Material}, op. cit., p.183; See also Storey, \textit{Persian Literature}, op. cit., II, p.290.}


Mir Ihsan Faizabadi, the author calls himself a servant of Nawab Mumtaz ud Daulah Nizamul-ul Mulk Mahdi Ali Bahadur Sipahdar Jung ruler of Oudh 1827-37. He wrote \textit{Fawaid-i Mumtazimiyyah} in 1830. In the introduction of the present treatises he speaks \textit{Qarabudin-i Qabir}, calling it his life long work. While this work is not traceable, pharmacopoeia of this name compiled by Hakim Muhammad Hussain is available. \textit{Fawaid-i Mumtazimiyyah} is a treatise on simple and complicated fevers and their treatments.\footnote{179}{Ms. Central State Library, Hyderabad, \textit{Tibb} 792; 75ff: (Nq), 1855; cf. A. Rahman et al, \textit{Bibliography of Source Material}, op. cit., p.138.}
Hakim Mahdi Akbarabadi composed *Mufradat-ul Adwiyyah*, a book of therapeutics containing prescriptions for treatment of disease by simple and cheap drugs in nineteenth century. It was written for the benefit of the poor and the villagers. It was in *nashtaliq* and *shikast*.  

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

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

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

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Tibb-i Akbari, Qarabaddin-i Qadiri, Tuhfat-ul Momenin, and Tibb-i Yusufi. The pattern of the work is chiefly the same as of the Koksastra.\textsuperscript{183}

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

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

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

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

\textsuperscript{185} Muhammad Said, Khulasat-ul Alamshahi, (Ms.) Habibganj collection 46/28; 2-197ff (Nq) Maulana Azad library, Aligarh.
dedicated to a minister of Nizamud-Daulah Bahadur Asaf Jah ruler of Hyderabad.\textsuperscript{186}

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

Himmat Bahadur Azimabadi of Azimabad (Patna), Bihar wrote a *Mathnawi* on women and sexual intercourse entitled *Dil-afroz* which was completed in 1810.\textsuperscript{188} Diwan Abid composed *Josh wa Kharesh* in 1829-30 on sexual vitality.\textsuperscript{189}

Hakim Mahmud composed a treatise *Diya-ul Absar-fi Haddi-ul Bah* in 1848 A.D. on the sexual intercourse, dealing exclusively medical point of view with the role of sex in bodily health and disease. It was published two times from Lucknow in 1878 and 1889.\textsuperscript{190}


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


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

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

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


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

womb, and its disorders. Reproduction among animals is also summarily discussed and dedicated to Nawab Itisamud- Daulah of Hyderabad.\footnote{Ms. Central State Library, Hyderabad, \textit{Tibb} 476; 22ff; ordinary. (1843); cf. A. Rahman. \textit{Bibliography of Source Material}, op. cit., p.25}

Mehdi Hassan bin Maulvi Mahmud Alam Bisharat hailed from Rampur. He became the personal physician of Mirza Mohammad Baksh in Delhi. Later he went to Hyderabad and joined the service of the \textit{wazir} Salar Jung. His work entitled \textit{Mafad-un-Nisa} (1863) is on gynecology, and is complementary to the author’s own \textit{Mafadur Rijal} which is on the diseases of men. It is based on the works of old masters including Bu Ali Sina, Sadidi, Nafisi, Daud Antaki and Ismail Jurjani. The work is divided into a \textit{muqaddimah}, two \textit{babs} and a \textit{khatima}. The \textit{muqaddimah} deals with anatomy of the wombs, classification of women, and description of foetus. \textit{Bab} first describes diseases of the womb in 15 \textit{fasl} and their cures. \textit{Bab} second dealt about the diseases of the breasts in 14 \textit{fasl} and their cures dealing with the care of the child and physiognomic notes in two \textit{fasl} written in \textit{shikast} and \textit{nashtaliq}.\footnote{Ms. Central State Library, Hyderabad, \textit{Tibb} 311; 48ff; 1863; cf. A. Rahman et al, \textit{Bibliography of Source Material}, op. cit., p.136.}

Hakim Ahmadullah Dehlawi composed a number of works like \textit{Shifa-ul Majdur} in 1792 A.D., which deals with the treatment of the Poxes.\footnote{cf. A. Rahman et al, \textit{Bibliography of Source Material}, op. cit., p.15}

Maulana Mahmud Alam Bisharat a native of Rampur wrote the \textit{Ilaj-ul Majdur} at the request of Maulvi Nasrullah an officer in the criminal court of
Hyderabad state. His son Mahdi Hassan was also a physician and author of several medieval works. It is a nineteenth century work on small pox written in *shikast*."\(^{197}\)

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

Mehdi Ali, a reputed physician and a noble of the court of Oudh and served three Nawab Saadat Ali, Nawab Ghaziuddin Haider and Nawab Nasiruddin Haider. He was a native of Kashmir and died in 1837.\(^{199}\) He composed *Khawas-ul Jawahir* in first half of nineteenth century and present it to Nawab Safdarud Dawlah, Najmuddin Ali Bahadur Ibrat Jung. The treatise is on the medicinal properties of precious stones and written in *nastaliq*.\(^{200}\)

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

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

“In this town of Diu the so much famed stones of cobra are made, they are composed of ashes of burnt roots; mingle with a kind of earth, which afterwards made up into a paste, of which these stones are formed. They are used against the stinging of serpents and other venomous creatures, or when one is wounded with poisonous weapons.”\textsuperscript{204} The external use of Bazoar stone is given by John Ovington in his “\textit{Voyage to Suratt in the year 1689}”. According to him:  

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

\textsuperscript{203} Ibid., p.47.  
infused venom, till its pores are full. Then like a glutted leech it falls
off”.\textsuperscript{205}

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

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

\textsuperscript{208} Patti and Harrison, op.cit, p.48.

\textsuperscript{209} Ibid., p.53.
fellow physicians conducted a range of experiments, which tried to prove that the bezoar stone, so favoured in India, had no medicinal value.\(^{210}\)

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

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

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

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

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


\(^{212}\) Asiatic Society of Bengal, Persian Manuscripts Catalogue, Society Collection, 731; 713; G 12; cf. A. Rahman et al, *Bibliography of Source Material*, op. cit., p.221.
curative or nutritive properties and Unani equivalents and their important
compounds.  

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

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

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216 Ms. Central State Library, Hyderabad, Tibb 180; 696 ff. (1795); cf. A. Rahman et al,
*Bibliography of Source Material*, op. cit., p.137.
Muhammad Mahdi Bin Jafar Bin Muhammad Hassan Tabib wrote *Makhzan-i Asrar-i Atibba*, an encyclopedia of medical science. He compiled the work in Persian from trustworthy works of ancient and modern physicians in 1757 A.D. The work consists of four *fanns*, each of which comprises numerous subdivisions termed *muqaddimah, maqalah, maqsad, bab, matlab* and *fasl* fully enumerated at the beginning. The first *fann* deals with definition and utility of medicine, composition and structure of the human body and general treatments etc. *Fann* second, dealt about compound medicaments, arranged in alphabetical order. *Fann* third deals with simple medicaments in alphabetical order. Towards the end the manuscript is defective. It is written in *nashtaliq*.217

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

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

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

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\(^{220}\) Hakim Muhammad Sharif bin Hadhiq-al Mulk Hakim Muhammad Akmal Dehlawi, *Talif-i-Sharif* (Ms.), Habib Gang Collection; 46/23; 135ff (1761) and Subhanullah Collection 610; 3/5, Maulana Azad Library, Aligarh. See also George Playfair, *The Talif Sharif or Indian Material Medica*, Calcutta, 1833.
century and it was published and preserved in Maulana Azad Library Aligarh.221

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

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

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


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

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

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

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

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

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225 Ms., Central State Library, Hyderabad, Tibb 165; 24ff; Nq (1796); cf. A. Rahman et al, Bibliography of Source Material, op. cit., pp.15-16; See also Storey, Persian Literature, op. cit., II.p.287.
226 Ibid. p.296.
227 Mirza Kalichbeg Fredunbeg (tr.), A History of Sindh, Vol. II, Karachi, 1902, pp.219-21; also see Storey, Persian Literature, op. cit., I. p.651; II. p.288
Abdul Karim alias Khaqan Muhammad Mirza B. Hakim Muhammad Yusuf Shahjahanabadi a native place Shahjahanbad, wrote an elaborate thesaurus of medicinal science entitled *Qarabadin-i-Khaft*. It is an encyclopedic work in pharmacology and therapeutics based on a large number of authentic sources including *Mujmuah-i-Baqai*, *Ilajat-i Dara Shikohi*, *Tuhfat-ul Mominin*, *I Qarabadin-i Qadiri*, *Dastur-ul Amal of Muhammad Yusuf*, *Ujalah-i Nafiah*, *Talif-i Sharif*, commentaries on *Mujaz Sharh-i Qanun*, *Tibb-i Akbari* and *Mujarrabat-i Akbari*. This thesaurus was started in 1808 at Kanpur and divided into an introduction, twenty chapters and a conclusion.

Muhammad Sadiq Ali bin Muhammad Sharif bin Haziq ul Mulk Hakim Muhammad Akmal Dehlawi was wrote *Zad-i-gharib*, a medical handbook for travellers, composed in A.D.1809.

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

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

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

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


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