

**MUKHZAN-E-AYURVEDA
(Ghar ka Vaidya or Hakeem)
A WORK ON AYURVEDA IN URDU**

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ABSTRACT

This book namely Mukhzan-e-Ayurved meaning (Ghar ka vaidya or Hakeem) was compiled in five volumes in Urdu language by Shri Krishna Dayal Vaidya of Amritsar during 1926 to 1930 to bring out Ayurveda in Urdu language for the Urdu knowing people.

The author is of the opinion that Ayurveda must be given its right place by the state by opening big Ayurvedic hospitals and colleges and also half or atleast one fourth amount of the budget of Allopathy must be spent on it.

Regarding this book he has given views of different authorities also under the heading of 'Awaz-e-khalq'. He has claimed that, thousands of most effective single and compound recipes have been included in this book which mainly deals with Kayachikitsa. Method of purification of various minerals and poisonous drugs, Ashtasankaras of mercury, preparation of Rasas'ndura, Rasakarpura, incineration of various metals and marine products, description of different yantras and putas etc. have also been given in this book.

This book namely Mukhzan-e-Ayurved meaning Ghar ka Vaidya (Hakeem) was compiled in five volumes in Urdu language by Shri Krishna Dayal Vaidya of Amritsar during 1926 to 1930. Its second edition was brought out in 1934.

On the basis of the information available in this, regarding the biogra-

phical details of the author, it can be said that he was a famous Ayurvedic physician of Amritsar, and was the editor of an Ayurvedic Journal "Ghar Ka Vaidya" and proprietor of an Ayurvedic pharmacy "Hindustani Dava Ghar" at Amritsar.

In the introduction of this book, the author has given the definition of

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Ayurveda and explained its importance and eternity etc. Then, opinions regarding Ayurveda, of different eminent personalities such as Prof. J. F. Royal, Senior Professor, Materia Medica, Therapeutics College, London; Prof. Haris Wilson, Oxford University, Ex. Governors of Bombay and Madras and others have been given. Further, he says Ayurveda is originally in Sanskrit language and in ancient India, the only medical system prevalent through out the country was Ayurveda. But, later on due to successive Governments, propogation of Ayurveda and Sanskrit language came to stand still and new systems of medicine like Unani and Allopathy flourished along with the new culture. Britishers patronised the Allopathic system of medicine. Even then Ayurveda is alive due to its potentialities. Regarding the spreading of more and more diseases, he is of the opinion that, it is because of Allopathic medicines, which are unsuitable to the Prakriti (nature) of Indian people. To counter these new dreadful diseases, he says Ayurveda must be given its right place by the State, by opening big Ayurvedic hospitals and colleges and according to him half or atleast one fourth amount of the budget of Allopathy must be spent on the indigenous systems of medicine.

Under a heading 'Awaz-e-khalq' the author has also given the views of following different authorities

regarding this book.

1. Masihulmulka Hakeem Ajmal Khan,
2. Pandit Surender Mohan, Principal, Dayanad Ayurvedic College, Lahore,
3. Fakreqaum Dr. Satyapal,
4. Dr. Major Ameerchand, Principal, Medical College, Amritsar,
5. Mir Ahmed Shareef, Lawyer, Hyderabad ,Deccan,
6. Dr. Abdul Aziz, L.M.S. Monghir,
7. Hakeem Jvala Singh Khalada, Lahore etc.

and opinions of the editors of different reputed dailies and Journals have also been given regarding the book under the above heading. All of them appreciated that, this book was very useful for common public and every Urdu knowing person must have it.

The author has also given reasons for compiling this book. He says that since all the original books of Ayurveda are available only in Sanskrit, the general public is unable to derive the benefits from these books. Hence, he has compiled this book in Urdu language for the students of Urdu and in this way wanted to popularise Ayurveda among lakhs of people not knowing Sanskrit but he did not do this for any personal gain. He claimed that he had included thousands of most effective

single and compound recipes in this book, based on his twenty five years of practical experience; apart from these, the recipes collected from Ayurvedic classics, were also added to make this book very useful. This book is based on Caraka Saṁhitā, Vāgbhaṭa, Hārīta, Śārṅgadhara, Bhāvaprakāśa, Vaṅgasena, Mādhavanidāna, Bhaiṣajyaratnāvalī, Cakra-datta, Nighanturatnākara, Rasaratnākara, Ayurvedasaṅgraha, Rasamanjarī, Rasendrasārasaṅgraha, Rasarājasundara, Rasaratnasamuccaya, Rasāyana-sāra, Yogacintāmaṇī, Vaidyajeevana and Chikitsacandrodaya etc.

This book mainly deals with the Kāyacikitsā (general medicine) branch of Ayurveda. There are 99 chapters in the book covering causes, diagnosis and treatment of various diseases in detail. Useful instructions to physicians and patients, many single and compound drugs for the treatment of the diseases, methods of purification of various minerals and poisonous drugs, Aṣṭasaṁskāras of

mercury, preparation of Rasasindūra and Rasakarpūra, incineration of a number of minerals and marine products, description of different yantras and putas etc. form the subject material of the book. Out of the five volumes only at the end of three volumes of the second edition the author's name with date is found as below :

1 volume : 15 June 1926-4 p.m.

II volume : 30 July 1927-6 p.m.

III volume : No date is mentioned,

IV volume : 3 February 1920
(I edition)

August 1934
(II edition)

V volume : No date is mentioned.

At the end of each of the volumes the author has given a list of contents also.

It was really an appreciable attempt to bring out the science of life i.e. Ayurveda in Urdu language for the Urdu knowing people.

मुखजने आयुर्वेद (घर का वैद्य)

आयुर्वेद पर उर्दू में एक कार्य

—मोमिन अली

सारांश

यह मुखजने आयुर्वेद अर्थात् घर का वैद्य (हकीम) नामक पुस्तक अमृतसर निवासी श्री कृष्णदयाल वैद्य द्वारा सन् 1926 से 1930 तक के अन्तराल में 5 खण्डों में उर्दू भाषियों के लिये आयुर्वेद को उर्दू भाषा में प्रस्तुत करने हेतु लिखी गयी।

लेखक के मतानुसार राज्य द्वारा आयुर्वेद को उसका उचित स्थान मिलना चाहिये। इसके लिए आयुर्वेद के बड़े बड़े चिकित्सालयों तथा महाविद्यालयों की स्थापना करनी चाहिये और आधुनिक चिकित्सा पद्धती के बजट का आधा या कम से कम चौथाई धन इसपर खर्च करना चाहिए।

इस पुस्तक के विषय में विभिन्न विशिष्ट व्यक्तियों के विचारों को “आवाजे खलख” के अन्तर्गत दिया गया है। यह कायचिकित्सा प्रधान पुस्तक है। लेखक के अनुसार उसने हजारों सिद्ध योगों एवं एकाकी औषधियों का इसमें संग्रह किया है। इसके अतिरिक्त अनेकों खनीज एवं विषद्रव्यों का शोधन, पारद के अष्ट संस्कारों का वर्णन, रससिन्दूर व रसकर्पूर का निर्माण, विभिन्न धातु उपधातुओं का एवं सामुद्रिक पदार्थों का भस्मीकरण तथा विभिन्न यन्त्रों व पुटों इत्यादि का वर्णन भी इस पुस्तक में उपलब्ध हैं।