

HISTORICAL PERSPECTIVES OF UNANI MEDICINE WITH REFERENCE TO MUSLIM REIGNS IN INDIA

Ala Narayana^{*}, V. Subhose^{} & G. S. Lavekar^{***}**

ABSTRACT

Man has eternally endeavored to keep himself free from three types of miseries, namely physical mental and spiritual. Therefore the history of medicine is as old as the history of mankind, medicine arose out of the primal sympathy of man to give succor and relief to those in sorrow, need and sickness. Even ancient medical scholars also stress the importance of medicine for human health.

The Tibb- scholars and philosophers of Greece, as the very name indicates, originally propounded Unani system of medicine, and it was subsequently developed in 750 A. D. when Abbasids came to power in the Arab countries. It was introduced in India, patronized by Muslim rulers during 10th century A.D. and became integral part of Indian system of medicine. When the Unani medicine reached India it was already developed medical system. It had passed through several stages of development under the Abbasid caliphs at Baghdad and later at university of Jundishapur. So far as education of Unani medicine is concerned the statement of Abul fazal clearly shows that the system was included in the courses of the Arabic Madarsas and was placed with such other rational subjects as elementary mathematics. These Indian systems of medicine such as Ayurveda, Yoga & Naturopathy, Unani, Siddha, Homeopathy are form an essential part of Indian culture. Their long continuous use and development in the country imports them with significance, as people own indigenous health practices used to perform health care and cure sickness. First, the modern medicine (Allopathy) was introduced primarily to look after the health need of British armies, their civil servants and labor employed in colonial enterprises and industries. General public was given the lowest priority. Ayurveda & Unani, during this period received complete neglect and apathy from the government. Being discouraged by the rulers of the land, these systems came in to heavy disuse and became stand still.

* Assistant Director-in-Charge, ** Research Officer (Ay.), Indian Institute of History of Medicine, OMC Building, Putlibowli, Hyderabad-500 095. *** Director, Central Council for Research in Ayurveda & Siddha, New Delhi-110 058.

It originated and developed with the help of contributions made by the eminent Physicians of different regions irrespective of their religious affinities. In 750 A.D. when Abbasids came to power in the Arab country, there was unorganized attempt for scientific learning. Therefore, scholars invited from different countries translated medical texts from Greece and India. This work was taken up under the patronage of Kaliphs, Harun-al Rashid and his son al-Mamum in 8th and 9th centuries. The translation of these medical texts from Greece and India and their study lead to the establishment of several dispensaries, hospitals, Medical libraries and colleges in the Arab empire. The works on Unani system of medicine were translated in to Persian by the reputed scholars like al-Razi (Rhazes) & Ibn Sinha (980-1037 A.D) who is popularly known as Avicenna and one of his work al-Qanun (Canon) deals with the fundamental principles of the Unani system of medicine. The Mongoles like Chengiz Khan and Timur attached the central Asian cities, and subsequently India came under rule Muslim kings. Therefore the Physicians, scholars from the central and west Asia came India and Unani Tibb became popular in India. Then the conditions of the India were different from those prevailing in the Arab countries. Therefore, the Unani system of medicine underwent certain significant changes to accommodate the customs, traditions and geographical requirements of this country. During Mughul period between 15-17th century A.D., Unani hospitals and clinics were opened in different parts of the country and rulers patronized many Ayurvedic and Unani scholars, reputed at that time for their medical knowledge. In spite of the downfall of the Mughul Empire, people of India patronized Unani system of medicine and their physicians and scholars. Many Ayurvedic scholars enriched Ayurveda with the help of the knowledge of drugs used in Unani system of medicine. The first traceable medical book on Unani medicine written in India was a Persian translation of Kitab-ul Saidana^{1, 2} (Materia Medica and Pharmacology) of Al-Beruni, by Abu Bakrbin Alibin Uthman, who lived at the court of Iltutmish³. Abul Fazal stated that the Unani system was included in the courses of the Arabic Madarasas and was placed with such other rational subjects as elementary mathematics. The teaching of Unani medicine was influenced by the previously existing Ayurvedic system in India. The physicians, clinics or homes were great centers of education. Several rulers realized

the importance of medical education; patronized and encouraged the introduction of Persian language as the medium of instruction⁴.

Basically three types of Schools⁵ imparted the medical education.

1. Schools connected with hospitals - these schools were most appropriate for medical education as the students obtained practical training by visiting patients on regular rounds with their teachers.
2. Private medical schools - these were run by eminent physicians whose fame attracted students from the farthest end of the Muslim world.
3. Private medical tutoring - In this system students became an apprentice to a physician or to his own father or older member of his family who practiced medicine.

Before a student takes up a medical training, he supposed to have basic knowledge in the preparatory subjects, such as the four (the quadrivium) principal branches of knowledge Arithmetic, Geometry, Astronomy and Music⁶.

THE REIGNS OF SLAVE DYNASTY

The first Muslim to lead a regular army in to India, Muhammad-bin-Qasim, attacked Sind and captured the city of Multan in 8th century A.D., ruled over Sind for about 300 years. Muhammad Ghuri of Afghanistan invaded India and won the throne of Delhi from Prithviraj, the powerful Rajput king in the year 1191 A.D. After a short while, Muhammad Ghuri went back to Afghanistan and left to Qutbuddin Aibak, a very clever slave, as his viceroy. After the death of Ghuri, Qutbuddin Aibak became independent sultan of Delhi, the first independent Muslim ruler in India. He was an ambitious warrior and captured more regions and tried to settle down India and make it their home. After the death of Aibak (1210 A.D), his son-in-law Shams-ul-din Iltutmish, who belonged to the tribe of Ilbari in Turkistan, became the Sultan of Delhi in 1211 A.D. The famous Qutb minar at Delhi started by Qutbuddin and completed by Iltutmish. The next ruler after Iltutmish, was his daughter Raziyya and Ghiyasuddin Balban. The Ilbari Turks, starting from Qutbuddin Aibak, ruled India for about 8 decades (A.D 1206-1290), established peace, however there is no much development in the field of medicine.

THE REIGNS OF KHILJI DYNASTY

After taking over the Delhi sultanate by the Khiljis, the Unani medicine was introduced and patronized by the rulers. The book entitled 'Zarda' on Islamic medicine written during the reign of sultan Jalaluddin Faroz Shah Khilji, which mentioned medical treatment of birds. Among the Khiljis the most famous sultan was Ala-ud-din (A.D. 1296-1321), he killed his uncle sultan Jalal-ud-din Feroz and proclaimed himself as sultan in A.D. 1296. According to Ferishta⁷, there were 45 eminent Unani physicians in the state establishments at the time of Ala-ud-din Khilji. Barni mentions names of the experts of physicians, surgeons and ophthalmologists like Bard-ud-din of Damaskus, Sadr-ud-din, Mah Chandra the physicians and Jaja (Chacha) the surgeon, and Alim-ud-din the ophthalmologist. Maulana Badr-ud-din Dimishqi, called as Ustad-ul-Atibba, has occupied an esteemed position. It is said that he is able to diagnose the disease only by feeling the pulse of the patient and detect the mixture of urine of human beings and animals even by the name of animal also.

Hakim Fqzlullah Mendevi was a famous physician of his time. Mahmood Shah Khilji of Mandu made him the superintendent of the Darush-shifa (hospital) of Mendu A.D. 1446 and conferred the title of Hakim-ul-Hukema⁸.

Shahi Quli wrote a medical journal called Risala-a Firuz, in 1282 A.D.⁹ and many medical manuscripts available belongs to this period.

THE REIGNS OF TUGHLAQ DYNASTY

Mohammed Shah Tughlaq (1325-51 A.D.) established many Shifa Khanas (Unani hospitals), according to Maulana Shibli (the author of Resael-e-Shibli), seventy hospitals were running in the city of Delhi only during the reign of Mohammed Tughlaq⁷.

After the death of Mohammed Tughlaq, the famous and virtuous king sultan Faroz Shah (1351-88) ascended the throne of Delhi, he constructed a big Shifa Khana (hospital) at Delhi, in which free medical treatment was given to the rich and poor Hindus as well as Muslims. 'Faroz Shah' writes, in his biography about this Shifa Khana, all the patients coming to this hospital will be treated free of cost, the expenditure on this Shifa khana (hospital) came to 36 lakhs per annum.

Apart from this, Faroz Shah, initiated public welfare works and ordered to construct¹⁰ thirty two cities, forty pakka jumma mosques, thirty school, twenty Muslim monasteries and two hundred rest houses, one hundred canals, one hundred Shifa Khanas and two hundred and fifty four baths etc.,

Sultan Mehmood shah constructed a magnificent hospital at Mando¹¹ in 849 A.H. (1446). The superintendent of this hospital was Hakim Fezlullah, who was an able physician on whom the title 'Hakim ul Hukema' was conferred by the king¹².

When Islamic medicine was introduced in India, the Muslim rulers also encouraged the Indian medicine practitioners called 'misri' and patronized Unani & Ayurveda. Many books were compiled out of which, a voluminous book entitled 'Tibb-e-sulaiman Shahi' written in 902 A.H. -1497, consists of 60 parts and 115 chapters with the Islamic names of the diseases and Vedic medicine. Another book 'Sirat-e-Firuz Shahi' also composed in A.D.1370, which deals with the simple as well as compound medicaments to be used in the hospital.

THE REIGNS OF LODHI DYNASTY

After the death of Firuz Shah Tughluq died in A.D 1388, Lodhi dynasty came to power in Delhi, one of the rulers of this dynasty, Sultan Sikander Lodhi (894 to 923 A.H.-1489-1517A.D.), invited number of famous physicians from the countries of Iran and Khurasan and got them settled in Delhi on account of his special interest in medicine, compiled books written by the Indian physicians and encouraged research in Unani & Ayurveda. One of his court physician called Bahwas Bin Khawas Khan, compiled a compendium¹³ 'Maden-al-shifa Sikander Shahi (mine of cures of Sikandar Shah)' and also called 'Tibb-e-Sikandar Shahi' in 918 A.H. (1513 A.D) consists of 77 chapters deals with 1167 diseases and their treatment and the medicines to be applied and use, based on the works of Susruta, Caraka, Jatukarna, Bhoja, Vagbhata, Ras Ratnakara, Sarangdhara, Madhavnidana, Cakradatta, Kedeth Cintaman, Brinda etc.

THE REIGNS OF MUGHAL DYNASTY

Babar won Panipat battle on April 21, 1526, captured Delhi from Ibrahim Lodi, the sultan of Delhi. Babar, the founder of the Mughal dynasty, spent his entire life in fighting wars. Therefore he had no opportunity of carrying out any special public welfare

works in the field. After his death on December 26, 1530, Humayun ascended the throne of Hindustan at the age of 33 years. But he had also to face similar difficulties and passed his life in warfare. In spite of this we can find a book on Unani medicine called 'Riyazul Adviah' composed by a saint Maulana Yousufi, in 1540 A.D., deals with Mufarred (simple) and Murakkab (compound) drugs.

Sher Shah Suri occupied the throne of Delhi after Humayun in 1540, and carried out many welfare activities such as public health by construction of hospitals, encouraged medical practitioners and medical science.

After the fall of Sher Shah's dynasty, Humayun regained the Indian empire in 1555 and after the death of Humayun on, Jan 24, 1556, his son Jalaluddin Akbar became the ruler of India, on Feb 14, 1556 at the age of 13 years, in which period the Mughal empire reached its Zenith and attained great power. The Mughal Empire continued in its glory till the reign of Aurangzeb, which is unparalleled in contemporary history.

Akbar

His court was the meeting point of the learned scholars and great men and encouraged, patronized culture, customs, literature, arts and science. Many of the eminent physicians/scholars of Ayurveda & Unani were flourished in the court of Akbar the great, out of which the following are legends.

1. Hakim Misri
2. Hakim Abul Fetheh Gilani
3. Hakim Ali Gilani
4. Hakim Humam
5. Hakim Shaikh Hasan Panipathi
6. Hakim Ainul Mulk Sheerazi
7. Hakim Fethhullah Gilani.

Hakim Misri

He had a thorough knowledge, mastery over all the branches of rational sciences. Abul Fazul writes regarding Hakim Misri 'if all the books on Unani Medicine are lost, Hakim Misri, can rewrite all these books from his memory¹⁴'.

Hakim Abul Fetheh Gilani

He possessed the highest rank in the court of Akbar and paid the salary of rupees eight thousand two hundred per month. The Emperor Akbar himself went to the grave on the death of Hakim in 1589 A.D., and recited Fatheha (the first chapter of the Quran) for the peace of his soul. He also compiled the following:

1. Sherh-e-Qanooncha
2. Giyasia
3. Cheharbagh

He also composed a collection of his prescriptions a copy of which is available in the Punjab University Library.

Hakim Ali Gilani

He was an outstanding physician and mathematician, Akbar the great, was ordered to test abilities of the Hakim, and given two Qaroor (urine) of a healthy cow and donkey at a time to identify when he came to the court for the first time. Accordingly he has identified the two Qurooras (urine) as a result he gained great favor, respect.

He was also constructed a admirable cistern at Lahore (1594 A.D), admeasuring 20 yards in length and 20 yards in breadth, which was full of water and at Agra (1609 A.D), which was quoted in the Tuzak (autobiography) of emperor Jahangir¹⁵.

He also wrote the commentary on Canon Avicena in four volumes and compiled a book called Mujerreat-Ali-Gilani.

Hakim Humam

He was the close companion and famous courtier of the Emperor. Akbar loved him very much and held him in respect and high esteem. Once he was sent as an ambassador to Abdullah Khan, the ruler of Tooran. Akbar wrote in his *ferman* (mandate) that 'we are sending as our ambassador to you Ifadat Wo Hikmet Panah, proficient in medicine, Zubda-e-Muqeraban-e Hewa Khwah (the best close companions) Umda-e-Mehraman-e-Kar Agah (one of the skilful experts) Hakim Humam. He is sincere, straightforward, truthful and virtuous. From the time he entered the emperor's service we have always kept him near us and in no case did we like to be separated from him.

Therefore we have bestowed this rank on him that he is allowed to speak to us direct without any mediation. I request that you too should treat him in the same manner. Whenever he submits anything to you, you may think you and I are speaking to each other, sitting together¹⁶. Hence, he might be expert, sincere, confident and hard working physician.

Hakim Shaikh Hasan Panipathi

He was such a great Jerrah (Surgeon) of the Akbar's court, no one could equal to him and conferred the title of Muqarrab khan' by the Royal Court. The author of 'Maaser ul Umera' writes that he had acquired great fame in the treatment of elephants. He has written a book called 'Ain-al Shifa' with Ayurveda and Unani together, which consists of 70 chapters and 235 pages, by experimenting with the prescriptions and statements given in Tibb-e-Sikanderi.

Nooruddin Mohammed Abdullah

He was expert Hakim, held in great esteem at Akbar's court. He compiled a number of books. Viz: 1. Alfaz al Advia 2. Jama-ul-Atibba 3. Sebeb-e-Sitta-Rasheediya 4. Fewaed-al Insan¹⁷.

Hakim Fethullah Gilani

This physician was appointed at Kabul. He was very proficient in medicine and most of his life spent as a student of medicine. He was also well versed in astronomy. He translated Qanoon (canon of Avicenna) into Persian.

Apart from the physician mentioned above, Abul Fezl in his book, 'Ayeen-e-Akberi' has mentioned the names of the following eminent physicians.

- | | |
|----------------------------|-----------------------------------|
| 1. Mulla Mir Tabeeb Harwi | 2. Hakim Zambaab Baig Sheerazi |
| 3. HK. Hasan Gilani | 4. Hakim Hasan |
| 5. HK. Arestu | 6. HK. Maseehul Mulk Sheerazi |
| 7. HK. Jalaluddin Muzeffer | 8. HK. Lutfullah Gilani Arbastani |
| 9. HK. Saiful Mulk | 10. Hakim Mulk Gilani |
| 11. Shaik Beena | 12. Hakim Shifa-ee |

- | | |
|------------------------|----------------------|
| 13. HK. Namatullah | 14. HK. Dawi |
| 15. HK. Teleb-e-Ali | 16. HK. Abdur Raheem |
| 17. HK. Roohullah | 18. HK. Fekhruddin |
| 19. HK. Mohammed Ishaq | 20. Meha Deo |
| 21. Bheem Nath | 22. Narayen |
| 23. Shiv Jee | |

Akbar the great has established Shifa Khanas (hospitals) at various places throughout the empire in accordance as proposed by Hakim Abul Feteh Gilani¹⁸ to promote this science. However a number of Shifa Khanas were present at the capital city of Akbarabad¹⁹. Munshi Sael Chand has also written in his book ‘Tareek-e-Agra’ about the establishment of number of Shifa Khanas.

Jehangir (1605-1628 A.D)

Salim, himself called as Jahangir (conqueror of the world) became the emperor (1605-1628 A.D.) at the age of thirty-six, after the death of Akbar. During his reign, trade-tensions developed between the Portuguese who were already trading in India and the British who wanted to establish trade in India. He issued the firman (orders) regarding public health that hospitals (Shifakhanas) should be constructed in all big cities and appoint physicians in all the medical centers for treating the sick and all expenditure be paid on behalf of the Government²⁰.

Among the famous physicians of his reign are Hk. Roohullah Kabuli, Hk. Ali Geelani (whose history has been described in the reign of Akbar) Hk. Rukna Kashi, HK. Sedra, Hk. Abdul Shukoor, Hk. Ali Akbar, Hk. Amanullah, entitled Khan-e-Zeman, son of Mehabat Khan.

Shah Jehan (1628-1658 A.D)

The government of Hindustan in order to enjoy some peace and prosperity selected prince Kurram as the emperor of India who ascended the throne of India under the title of Shehabuddin-Shah Jehan, who ruled over India as a famous and might emperor with great pomp and power. He patronized the arts and science and his keen interest in

the works of public welfare, there was great prosperity and peace in India during his reign. He made great efforts to encourage the work started by his father and establishment of *shifakhanas* in the country.

Mulla Abdul Hameed Lahori in his book 'Badsha Nama' while describing the life of Hk. Mir Mohammed Hashim writes that when the emperor came to know about the achievements and scholarship of Hk. Mir Mohammed Hashim and chiefly impressed by his mastery of medicine, the emperor posted him to the post of *Sedaret* (chief justice) and the same time he posted him as physician at Ahmedabad, which evident that there was a big *Shifakhana* (hospital) at Ahmedabad also.

Shah Jehan constructed a big hospital behind Jame Masjid at Delhi in 1060 A.H. (1698 A. D.)²¹, and appointed eminent physicians, where treatment was given to the sick patients.

The following eminent physicians were present in the court of the emperor. Viz. Hk. Mohammed Daod Teqqerrub Khan, Hk. Abul Qasim Geelani, Hk. Momina-ee (who had also been a courtier of emperor Jehangir), Hk. Fethullah, Hk. Hazeq, Hk. Khush Hall, Hk. Jemala-e Khashi, Jeg Jivan Jerrah, Arif Jerrah, Hamoon Jerrah and Syed Abdullah Khan Faroz Jung etc.

Teqqerrub Khan, has gained the great confidence of the emperor and conferred on him as the *panch hazari manseb* towards his outstanding contribution as Hakim.

Syed Abdullah Kahn Faroz Jung was one of the eminent nobles of Shah Jehan's reign. Very often he was sent on campaigns and he used to return victorious and successful from all his campaigns. He occupied high rank and commanded great respect and honor in the emperor's court. He wrote a book called Faras Nama, based on 'Salotar' (Salihotra), which is of special importance and use for the treatment of twelve thousand horses of the emperor.

During the reign of Shah Jehan the art of medicine had reached its zenith, Dara Shikoh, the eldest son of the emperor and crown prince who was found of all branches of knowledge and science was especially enamored of the medical sciences. He had gathered around him a number of eminent hakims and he himself possessed great skill

in this field. It appears that this prince had collected a large library of excellent books on medical science. One of the physicians Nooruddin Mohammed (titled as Hakim Sedra Meseehul Zeman, as per the contents of page 364 of 453 pages copy) of his court had written a book called 'Tibb-e-Dara Shikohi', in memory of the prince, which is magnificent and unparalleled compilation. It contains Unani and Hindi modes of treatment and deals with bathing, vein section, cupping, cauterization and the use of leaches and places of cupping three excellent human portraits have been given in which the parts have been clearly shown. At present the complete manuscript copy is not available.

Aurangzeb (1658-1707 A.D)

Aurangzeb ascended to the throne after imprisoning his father Shah Jahan, and killing all his brothers in cruel wars. Aurangzeb not only followed the footsteps of his illustrious forefathers and maintained their traditions in the patronage of medical science and physicians but also surpassed them in this respect. During the reign of Aurangzeb there were first-rate *shifa khanas* (hospitals or dispensaries) not only in the capital city of Delhi, but also in all the big cities throughout the Mughal Empire. There was also a *shifa khana* at Surat, appointed *Afserul Atibba* (chief medical officer) and were in such great vogue. In addition to the government hospitals the nobles had established a number of similar hospitals at their own personal expense. A Foudidar (a police officer or a Magistrate) of Itawa, Newab Khair Andesh Khan Kamboh, had established a hospital in his territory. Both Hindu & Muslim physicians of Ayurveda and Unani were in this hospital. Among the physicians of this hospital the name of Hk. Mirza Mohammed Ali Bukhari, Hk. Mohammed Adil, Hk. Mohemmad Azem, Hk. Abdul Rezzaq Naishapuri, Hk. Abdul Majeed Safahani, Kanwal Nain (Kamalnayan), Sakhanand and Nainsukh etc., deserve to be mentioned. In this hospital free medical treatment was given to the poor. It is written that Newab Khair Andesh Khan himself was very learned in the field of medicine and that he had left a book called *Khairut Tejarib* to commemorate his name²². Among the famous physicians of Aurangzeb's reign was Hk. Sadiq Khan, Hakimul Mulk Mohd. Mehdi, Hk. Mohammed Ameen Alamgiri, Hk. Mohammed Akber Arzani etc.

Hakim Mohammed Akber alias Mohammed Arzani: He was the son of Haji Mohammed Muqem. He had written the famous books, *Meezanut Tibb*, *Tibb-e-Akber*,

Qerabadeen-e-Qaderi, Hudoodul Amraz and Mujerrabat-e-Akberi, which are still used as text books in all Unani medical colleges and which are standard books.

In the preface of Tibb-e-Akber, which was written in 1112 A.H (1701 A.D) Akber Arzani writes: 'I conclude this book at the time when emperor Alamgir returned to the capital after conquering the Deccan'. Most of the people are hardly acquainted with another book written by him. He also wrote a book called Tibb-e-Hindi, which is a remarkable book with regard to Indian drugs. Mohd. Asghar, brother of Akber Arzani, was also a physician but he did not become as famous as his brother. He also wrote a book called Mujerrabat-e-Akmali to commemorate his name.

MEDICINE IN THE PROVINCES

The Lodis failed to introduce any wholesome and strong element in the administrative structure. As soon as the kingdom became weak, arose many independent kingdom's²³ on the ruins of the Delhi sultanate. Such as Bengal, Jaunpur, Malwa, Gujarat, Kashmir, Kashmir and in the south Khandesh, the Bahamani kingdom, the five sultanates of the Deccan and the Hindu kingdom, the Vijayanagar empire.

REIGNS OF BAHAMANI KINDOM OF DECCAN

Ala-un-din Hasan became the king in 1347 A. D., known as Bahamani.

Allauddin-II

His was very famous king of the dynasty, specially remembered by the medical historians as the earliest Mohammedan king of the Deccan, who built the hospital in his capital, Bidar, for the benefit of the common people.

Construction of the hospital at Bidar:

Ferishta says: 'He had built in his capital, Bidar a new hospital known as Darushifa which provided free treatment including medicines and drugs and food to the patients. He appointed both Muslim and Hindu physicians, and surgeons, to attend to the patients. A number of villages were endowed for the maintenance of this hospital'.

Bidar reached its zenith as a cultural center of Deccan towards the end of XV century A.D., during the reign of Mohammed Shah, under the Chief Minister of Khaja

Mohammed Gawan, who established a great college, the Madrasa and invited men from all parts of the Islamic world to adorn the court and participate in the activities of the higher institution of learning.

It is also known that there was a large library built up by the kings and scholars in Bidar. It will be interested if a catalogue of that library can be traced anywhere. The medical manuscripts of the library of Bidar are available in the Salar Jung Library only. It is an Arabic manuscript called 'Sherhay Khanoon'. It is an annotation of the famous book called 'Canon of Avicena'.

REIGNS NIZAM SHAHI KINGDOM OF AHMEDNAGAR:

The first ruler of Nizam Shahi kingdom, Ahmed Shah (1490-1509) built a new city called Ahmednagar, which according to Ferista rivalled in splendor, Baghdad and Cairo.

The reign of Burhan Nizam Shah I, the second king of the dynasty, who ruled from 1509-1554, was noted for the large-scale medical amenities and the services of learned physicians, both Hindu and Muslim. Although the names of these physicians are not recorded with the exception of Hakim Qasim Baig, it is fairly certain that the kingdom had many physicians of repute as can be gathered from the narration of various events.

Among the physicians of the first half of the 16th century, the most prominent was Hakim Qasim Baig. He had profound knowledge of medicine and came from Persia in the reign of Ahmed Nizam Shah the first king. It was however Burhan Nizam Shah, the successor of Aahmed Shah, who patronized the Hakim and appointed him the court physician. Qusim Baig continued in the service of the Nizam Shahi kings for four generations, discharging the duties of a physician and also played the active role of politician and Diplomat. The Hakim came to sultan prominence for the first time in the battle of Sholapur when Burhan Nizam Shah led an army to capture the fort from Adil Shah of Bijapur in 1524, but unfortunately, the king was attacked by Nakseer (nose bleeding) or according to Ferista. The king lost his consciousness in the nick of the battle. Qasim Baig rushed to the Royal patient and ministered to the medical needs and advised him to leave for Ahmednagar at once. His advice was promptly followed. The

Hakim attended the court every day, accompanied the king wherever the latter went, either in war or in peace and not only ministered to the medical needs but also gave good counsels in the time of emergency. The historian Ali Bin Azeezullah extolled him as the 'Galen of the Age' in medical knowledge and experience and as the 'Aristotle of the Times', in political thought.

REIGNS OF QUTUB SHAHI KINGS OF GOLCONDA

The Muslim kingdom of Golconda arose on the reins of the old Hindu kingdom of Warangal, which was conquered by Bahmanis in A.D 1424. The founder of the Qutub Shahi dynasty, Sultan Quli and his immediate successors were too much pre-occupied with wars and fights to attend to the promotion of culture and medical welfare. Sultan Quli however, constructed at Golconda the Mortuary Bath for washing the bodies of dead. 'It has several apartments and appears to have been built on a masterly model, as it is one of the Old Persian and Turkish baths. It contains a number of cisterns for hot and cold water, with running pipes of mortar for the supply of water, and the shrouding platforms are decorated with mosaic'.

REIGNS OF SULTAN IBRAHIM

Hospital At Golconda

Sultan Ibrahim: Qutub Shah the III, was a capable ruler. As he was a refugee for some years at the Vijayanagar court, it is possible that he might have known some Ayurveda doctors of Hindu court and heard about the Portuguese physicians and the Goa hospital. Mr. Bilgrami writes that he constructed a number of Mosques, caravanserais, hospitals and baths and laid out gardens at Golconda. There is however, no definite indication in histories or among monuments where this hospital was located and what happened to it.

REIGNS OF SULTAN MOHAMMED QULI QUTUB SHAH IV

Sultan Mohammed Quli Qutub Shah IV: He was the son of Ibrahim Qutub Shah, ascended the throne in 1580 and is the most interesting king for the medical historian. During his reign the Qutub Shahi kingdom was at its zenith. It was Sultan Mohammed Quli, who founded, the city of Hyderabad.

He was not only a patron of scholars and poets but he was a poet by himself and a king who was keenly interested in the welfare of his people. He provided the city with abundant supply of good water for drinking and provided facilities of irrigation. He established a college for teaching various branches of knowledge including medicine and provided apartments in the Charminar for the professors and students of the college.

The king Sultan Mohd. Quli, has a special place in the History of Medicine, he was one of the few kings who thought of the welfare of the people and their civic amenities like public health. He provided rest houses, serais and Almshouses or Lungur Khannas. He also provided for the free distribution of food to the poor in mosques. He constructed many baths in the city of Hyderabad. More than all these, he planned and constructed and endowed the first hospital in the city of Hyderabad, as early as 1595- i.e., within a few years of the foundation of the city of Bhagyanagar, later called as Hyderabad, on the southern bank of the River Musi.

First Hospital in Hyderabad:

The old chronicle furnish the following information relating to this 16th century hospital:

‘A hospital was built under the orders of the king in an open space outside the city, to provide fresh air. An order was also issued that no bridge or house was to be built in the vicinity of the hospital to keep the surroundings clean and calm. The building was a grand structure like a mansion almost unequalled in the History of hospital in the world’.

The hospital was intended for two purposes:

1. For the treatment of patients, and
2. For imparting medical education to students.

There were two types of physicians appointed:

I. The first category of physicians, were primarily meant to look after the sick and treat them. Highly qualified physicians, well versed in treatment and experienced in the practice of medicine, and experts in the diagnosis of diseases were appointed to look after the patients. They were well remunerated and contented. The Hospital did a great service to the poor and the ailing.

II. The second category of physicians were scholars, learned in the branches of science and Medicine, appointed exclusively to impart instruction in medicine to students. These scholar-physicians were given a handsome pay, so handsome that they lived a carefree life, without having the necessity to go out in search of patient and practice.

REIGNS OF SULTAN MOHAMMED, QUTUB SHAH V

Sultan Mohammed, Qutub Shah V, was the son of a brother of Mohammed Quli. On the death of his father, the prince was adopted by the king, who gave special attention to the education of the prince under very learned men. The youth was married to Hayat Bakshi Begum, the only daughter of the king. The prince succeeded Mohammed Quli in 1612. He was an ideal king and a pious learned man. The king and the queen looked after the welfare of the people. He is the founder of the famous Macca Masjid, where he also provided free distribution of food to the people every day. It may be conjectured that he continued the good work of Mohammed Quli, with regard to the encouragement of scholars including medical writers and that he continued grants to Darus-Shifa. There are some medical manuscripts bearing his seal and some medical treatises compiled under his patronage.

Sultan Mohammed fed up with the existing difference of opinion amongst experts in connection with the fixation of standard weights for business and for medicinal preparations, requested Mir Momin to study the subject and write an exhaustive and authoritative work for the guidance of the people. Mir. Momin accordingly wrote another treatise collecting information and facts from authentic sources and books on Law, Religion and medical Encyclopedias and gave the correct weights and measures. The book attained great popularity and is known as 'Risala-e-Migdaria' (Journal of Weights and Measures). The original manuscript written by Mir Momin, bearing seal of Sultan Mohammed is in the Salar Jung library. In addition to this work of Mir.Momin, there are other medical treatises composed during the reign of Sultan Mohammed. One was 'Shajrai Danish' (Tree of wisdom) called as Mazmoo-e-Hakim-ul Mulk also compiled by Hakim-ul-Mulk Nizammuddin Ahmed Gilani. Another book entitled 'Tibbe Farid' (Unique Medicine) compiled by Abdullah Tabeeb. There were some translations from Arabic in to Persian such as the treatise on Eye Diseases, based on Galen and Hunnain

bin Ishaq and written in Arabic, by Ali Bin Yesi Kehhal, translated in this reign by Shamsuddin Ali Hussain Gurjani under the name of "Tezkiretul Kehhaleen". A copy of this manuscript is now available. 'Subdetul Hikum', a treatise on Hygiene compiled by Shamsuddin bin Nooruddin indicates that attention to health and the preventive aspect of medicine was also not neglected.

He also sent an embassy to Shah Abbas of Persia and it may be presumed that there was a great cultural exchange between Deccan and Persia. It was also during his reign that a prince of the Moghul Royal family of Delhi visited Hyderabad for the first time. The king died at the early age of 34. It is recorded that he was attacked with high fever to which he ultimately succumbed. The following description of the Royal illness and the differences between doctors throw some light on contemporary medicine.

'The physicians who were called upon to treat him were puzzled owing to his high temperature and were divided in their opinion about the nature of the disease and the method of treatment. The Unani physicians suggested cooling drugs, whereas the Indian physicians, prescribed heat generating ones. When Khanam Agha, the king's mother was consulted, she approved of the latter, which worsened the case and further raised the temperature, ending in his death. When the king sensed the fatal hour fast approaching he spoke to his mother, Khanam Agha about the sum of fourteen thousand Huns, which had accrued from some business transaction in the 'Meena Bazar', (ladies fair) and had been kept in some box. He asked her to give away the money in alms in order to promote the cause of religion and also help the Haj pilgrims and the pious. Then he called some physicians, who recite the Quran scriptures by his bedside. While reciting, when they came to the verse, 'move back to thy Creator, reconciled and resigned' he breathed his last on 13th Jamadiul Awal 1034 A.H (1626)'.

REIGNS OF THE ASAF JAHI DYNASTY

There is no connected account in English of the state of medicine, names of physicians or medical treatises composed during the Asaf Jahi period particularly during the reign of the first three Nizams. Therefore, the Department of History of medicine had searched for literature on the subject and succeeded in tracing a book, 'Isalami Tib' by Ibn-a-Mezer Quti Moinuddeen Rebbber Farooqi printed in Hyderabad, Deccan in the year 1937 A.D.

Asaf Jah I

King Asaf Jah I, was in the earlier part of his life, the Prime Minister and statesman, in the Delhi kingdom A.H. 1032 (1671 A.D). He had much experience while managing the great Moghal Empire. As soon as he established an independent kingdom in Deccan, he thought also of the development of medicine here. When he decided to leave Delhi and settle down in Deccan, he gathered the best or most skilled and learned men, in various branches of knowledge around him. Among them were also Hakims in large numbers. He was accompanied by great Hakims, like Hahim Mohammed Ameenudin Asfhani, Hakim Abdul Hussain Khan, Hakim Mohammed Jafar Sherazi, Hakim Mohammed Asfahani, Hakim Jafar Sani and Hakim Mohammed Naqi Khan etc., apart from all these the following Hakims were also in his service:

1. Hakim Mohammed Hussain. (It is written about that he used to get thousand rupees per month the court of Asifjah)
2. Hakim Mohammed Mohisin Asfahani.
3. Hakim Jafar, (He was entitled by Asafjah as Arastu Khan).
4. Hakim Mohammed Taqi Asfahani, (He came to the court, accompanying Izzudoula Iaz Khan Bahadur, Governor of Berar, with his 500 armed men).
5. Hakim Izzat Talab Khan, (He was captured in the battle with Mubaraz Khan. But Asafjah pardoned and bestowal royal respect upon him).
6. Hakim Masoom Khan.
7. A surgeon named Khammal who was the chief of all court surgeons and was unrivalled in his profession.

Historical chronicles also reveal that there was a European doctor also in his court and that this doctor cured the Anvarullah Khan, Diwan Sarkar, who was suffering from 'Akla' a disease in which the tongue decays and falls down. This doctor was the co-practitioner in this case with Hakim Mohisin Khan, and Hakim Masoom Khan. But due to severity of the disease, half of the tongue had already decayed.

Once an ulcer emerged upon the chest of Asafjah and gave much pain. The swelling was giving great pain and pus also formed. Unani and Ayurvedic treatment became useless. By change, one Bohra came from Gujerat. Due to his Unani prescription,

the ulcer was cured completely. When he was revived from this unexpected catastrophe, Asaf Jah weighed the savior against silver, which amounted about Rs. 5,100 and presented this, along with royal robe to him.

The eldest son of Asaf Jah I, was Amirul Umra Ghaziuddin Khan Bahadur Feroz Jung, who was the courtier of the Moghul Emperor in his father's palace. He came by the order of emperor to Deccan as the successor to his father when Nawab Nasir Jung died. A French doctor, De Doulton, whom he sent as the Ambassador to French East India Company, accompanied him.

While he was on the way to Deccan, in Burhanpur, these came into his royal presence, Hakim Abdus Salam, commonly known as Hakim Chammu theh Prince respected him. This Hakim was one of the famous Hakims of Barhanpur. He had also written one book 'Kharabadeen-e-USmani'.

REFERENCES

1. Indian Journal of History of Medicine,
The Origin and Growth of Indigenous
Unani Medical Literature in Medieval India, Vol. 16(1), 1969,
pp: 20
2. Al-Beruni, 'Al-Beruni- India', pp: 294
3. Ibid, pp: 294
4. S. L. Bhatia, 'Medicine in India', pp: 126
5. Ibid, pp: 126
6. Al Malaki, ch: III
7. O. P. Jaggi, 'Medicine in Medieval India', pp: 102
8. Aziz Pasha,M., BIIHM, Vol.III(1),1973, pp: 27
9. Faruqi, R., 'Islamic Tibb-Hyderabad Deccan,' Edn.1937, pp: 89
10. Tareekh-e-Rasheedidin Khani, pp: 45
11. Farooqui, 'Medicine in North India' BIIHM, Vol.XIV, pp: 41
12. Asar-e- khaer, pp: 89
13. Ibid,
14. Ibid, pp: 94
15. Ibid, pp: 97
16. Ibid, Vol. XIV, pp: 49
17. Tareekh-e-Rasheeduddin Khani, pp: 209
18. Akbarnama, (Newal Kishore), Vol. III, pp: 31
19. Asar-e-Khaer, pp: 91
20. S. A. Hussain, 'Medicine in North India,' BIIHM, Vol.XV, pp: 73
21. Asar -e-Senadeed, ch. III, pp: 96
22. Asar-e-Khair, pp: 93
23. O. P. Jaggi, 'Medicine in Medieval India,' pp: 119

सारांश

भारत के मुसलमान शासन काल में यूनानी चिकित्सा शास्त्र का ऐतिहासिक परिप्रेक्ष्य

ए. नारायण, वी. सुबोस एवं जी.एस. लावेकर

अनादिकाल से मानव का यह प्रयास रहा है कि वह अपने आपको शारीरिक, मानसिक एवं आध्यत्मिक आदि तीन प्रकार के क्लेशों से मुक्त रहें। इस विधि से चिकित्साशास्त्र का इतिहास भी उतना ही पुराना है जितना कि मानव का इतिहास। व्याधि तथा पीडा से मुक्त होने की मानव की प्रगाढ़ इच्छा एवं संवेदना के फलस्वरूप ही चिकित्सा शास्त्र का आविर्भाव हुआ।

प्राचीन चिकित्सा शास्त्रियों ने भी मानव के स्वास्थ्य तथा चिकित्सा शास्त्र के महत्व पर बल दिया है।

ग्रीस के तिब्बी विद्वानों तथा दार्शनिकों ने यूनानी चिकित्सा को प्रस्तुत किया, ७५० ईसवी में, अरब देशोंमें अब्बासीद के शासन काल में इसका उत्तरोत्तर विकास किया गया। भारत में १० वी शताब्दी में मुसलमान शासकों के द्वारा इसकी स्थापना एवं संरक्षण किया गया। यूनानी चिकित्सा शासन जब भारत में प्रविष्ट हुआ था तब इसका पूर्ण रूप विकसित था। अब्बासीद कालिफ़ के शासन में बागदाद एवं जुनादिशापुर विश्वविद्यालय से इसका क्रमिक विकास हुआ। यूनानि चिकित्सा शास्त्र की शिक्षा की बात जहाँ आती है अबुल फ़जल के मतानुसार इस की शिक्षा को अरबिक मदरसो में भी प्रविष्ट किया गया। आयुर्वेद, योगा, निसर्गचिकित्सा यूनानी, सिद्धा, होमियोपति जैसे भारतीय चिकित्सा पद्धतियाँ इसकी संस्कृति के ही अंग है। इनकी उपयुक्तता, प्रधानता एवं लोकप्रियता के कारण ये पद्धतियाँ आज भी प्रचलित हैं। एलोपथी - चिकित्सा पद्धति आरंभ में अंग्रेजो के (ब्रिटिश) शासन के सोना, अफ़सर, कर्मचारी श्रमिकों की स्वास्थ्य रक्षा तथा चिकित्सा हेतु भारत में किया गया था। आम जनता के लिए यह सौलभ्य उपलब्ध नहीं था। इस काल में अंग्रेजी सरकार के द्वारा आयुर्वेद तथा यूनानी पद्धतियाँ उपेक्षित थी। इस कारणवश इन पद्धतियों का उपयोग कम होता चला गया।