MEDICINE IN THE DECCAN*

(FROM ISLAMI TIBB)

REHBER FAROOQUI**

ABSTRACT

This article is the translation of some portion of the last chapter entitled Medicine in Deccan in Islami Tibb. It highlights the eminence of this region called Deccan, from where the diamond Kohinoor was excavated. This region is still mentioned proverbially as a land of showers of hoons (coins). It has been a centre of learning of arts and sciences. This article deals with the medical history of Deccan during Behmani, Adil Shahi and Qutub Shahi kingdoms. The deeds performed by the kings and nobles of this region have been described. Books like Tibbe Shifa Mehmood Shahi, Risala Miqdaria, Tibbe Ferishta, Faizia, Meezen al Tebaye Qutub Shahi, Ikhtiyarat-e-Qutub Shahi, Lazzat al Nisa and Tohfatul Aashiqeen have been described with details of the contents of some of the books. In those days Unani scholars viewed that the Muslim physicians should take advantage of the Hindu medicine. The books Tibbe Shifa Mehmood Shahi and Tibbe Ferishta have ample knowledge of Ayurveda and a book of Saluter had been translated in the period of Ahmed Shah Behmani. Kok shaster was translated into Persian in verse in the period of Abdullah Qutub Shah. Some hospitals and medical baths were also constructed in different places. Among the eminent physicians of the period mention may be made of the following: Naseeruddin Shirazi, Allauddin Tebrazi, Syed Mohd. Gazerooni, Khwaja Benda Newaz, Ferishta, Beemajee Ferma loop, Misri, Nizamuddin, Mir Momin and Jami.

It appears that from the very beginning nature has bestowed certain special characteristics upon the Deccan. Peace and tranquility prevailed here and the stories about the wealth and prosperity of this region still constitute the amazing chapters of the history books. Thus Hyderabad and Golconda are still famous as the cities of diamonds. The world famous diamond Kohinoor which now adorns the British crown and enhances its glory was excavated from this land only. This is the land where there were showers of hoons (coins) and this significant characteristic feature is still mentioned as a proverb. Above all, it has been a

* Continued from the previous issue.

** Translation by S. A. Husain, Research Assistant (Unani), Indian Institute of History of Medicine, Hyderabad.
unique centre of learning of arts and sciences. This land also produced eminent scholars and masters of arts and sciences. Such arts and sciences were well patronized and encouraged but the world knows very little about it till this day. Continuous and detailed research work is necessary in this regard, so that the world may be made aware of the achievements of these eminent sons of this magnificent land. It is accepted that the Muslims came to the Deccan at the end of seventh century of the Hijri era (12–13c A.D.) as conquerors during the reign of Sultan Allauddin Khilji and thereafter a Muslim empire was established here under the name of Behmania Kingdom.

PATRONAGE OF MEDICINE BY THE BEHMANI KINGS

The first Sultan of this dynasty was the kind hearted Hasan Gangu Behmani entitled Allauddin Hasan 748–759 A.H. (1348–1359 A.D.). The excellent manner in which this able and ambitious king ruled over Deccan was unparalleled. He himself started his career as a farmer; therefore he was well aware of the hardships and needs of his subjects belonging to each and every class. As soon as he took up the reign of the government into his hands he turned his attention first of all to works of public welfare. The measures he adopted for patronising medicine and the steps taken by him in other directions are still unknown to us. However, it appears that when he was on his death bed, he was suffering from cholera. The names of two physicians of that time have come down to us.

1. Hakim Naseeruddin Shirazi
2. Hakim Allauddin Tebrazi

The other successors of this dynasty always kept their attention concentrated on this. When the youngest son of Sultan Allauddin, namely Mehmood Shah 780–799 A.H. (1379–1397 A.D.) ascended the throne he turned his attention towards the patronisation of medicine with great zeal. It is said that this king was very learned and possessed great qualities. Thus historians state that he used to recite the holy Quran with such a great chant that the listeners felt with the relish of Islam. He was an excellent calligrapher and had poetic inclination. He was an adept in the prevailing arts and sciences. He spoke Arabic and Persian very efficiently and rhetorically. This was the reason why his court was always a centre of scholars, learned ones and hakims and he used to confer great respect and honours on them and awarded ranks on them in his court. The fame
of his great patronage of arts and learning had reached the four corners of the earth and great scholars and masters of arts and literature tried to throng to his court from every corner.

It is said during the reign of the same King, Hazrath Khwaja Hafez Shirazi at the request of the Sultan set sail for the Deccan, whereupon the King sent ten thousand hoonas to meet his travelling expenses. But as luck would have it, a storm arose in the sea and seeing this he got down at a nearby place and by way of an excuse for his failure to proceed with the journey he sent a poem1 through Meer Fezlullah Anju to the King. The said Fezlullah was a brilliant student of Allama Saduddin Tuftazani and held the post of Sadarath (Chief Justice) in the court. After hearing the poem and ascertaining the facts the Sultan felt very sorry and he ordered that thousand gold tunks (a coin) along with other gifts should once again be sent to Hafez. From this event it can be known how much interest the king showed in the progress of arts and sciences and how many works of public welfare he must have performed.

It is said that he had granted fixed reasonable pensions to all the blind in his kingdom from the Royal treasury and that he had issued special orders for treating them with special politeness and he himself showed great kindness and mercy to them. It is said that seeing these royal favours people used to come to his court pretending blindness.

A GREAT MEDICAL ACHIEVEMENT OF MEHMOOD SHAH BEHMANI’S PERIOD

We present here a great achievement of the king in connection with his interest in the field of medicine. If a person desires to create a new edifice of medicine by the admixture of Unani and Hindi medicine, this book can serve as a foundation for the same. The name of this book is Tibb-e-Shifa Mahmood Shahi. In my opinion this book was written during his reign only. The manuscript that is before us starts from muqama dowam (second part) which proves that there must have been a first part also. Had it been available, we could have known from its preface the name of the author and the purpose of its compilation and it could have thrown ample light on the historical importance of the book.

1. The first couplet of the poem has been noted in Persian language here by the author. That is purely non-medical.
It appears that the entire book consisted of six big parts. We give below the details of the parts of the book perused by us.

Chapter 1. Foetus, as to how it takes shape in the womb and grows there—karihavakrant (garbhāvakrānti-ed.)

2. The facts that can determine the place and time of pain and description of symptoms and treatment—that is kartahvyapat (garbhavyāpad-ed.)

3. Kinds of the organs of the body; that is Ankvibhak (aṅgavibhāga-ed.)

4. Description of those parts of the body where wounds prove fatal. That is maramvibhak (marmavibhāga-ed.)

5. Description of the symptoms of the approach of death and the determination of the time of death according to the principles of medicine; that is Varat Kanyani (vikṛtivijñāniya-ed.)

6. Description of the goodness and badness of persons who come to call the physician. Doot Azu Kayani (dutādivijñāniya-ed.)

At the end of this part it is written:

"It is to be learnt that this 2nd part deals with anatomy which is called Sareer in Hindi. Therefore all facts from birth to death relating to the body have been described in it without any omission. And God knows the truth". 

Thereafter a complete translation of Wag Bhat (Vāgbhāta-ed.) a Hindi book Suter Isthan (Sūtrasthāna-ed.) has been given in 30 chapters. At the end of the translation it is written:

"God be praised that one complete volume out of the six volumes of Tibb-e-Shifa Mehmood Shahi known as "Wag Bhatt" and also as "Suter Isthan" has been included along with its translation. The details of these chapters are as follows.

1. Description of the principles, whose knowledge and compliance prolongs life and age. (In this chapter some Hindi terms and their Persian meanings have been given)

2. The rotation of the day and actions and reactions of the body.

3. How to live in the seasons of entire year which come in contact of the sensory organs. (This chapter deals with the division of the winds for the entire year and their effects). This description is called warat and this chapter Adhyawatajarja

4. Description of the causes, the pain or agony which cannot be called disease.

5. Qualities and effects of liquids like water, milk, syrup, oil etc.

6. Qualities and effects of grains, different kinds of meat, fruits and vegetables.

7. Descriptions of victuals and the recognition of the articles mentioned above.

8. Quantities of edibles.

9. Recognition of the effects of medicines and the differences in their characteristics.

10. (It is missing in the book.)

11. Recognition of the three humours

12. The places of location of humours, and explanation of the nature of diseases.

13. Remedy for the diseases called Khoeker Mani.

14. Remedy for each individual cause.

15. Comprehensive description of mixed and complicated diseases.

16. Description of medicine of aquatic nature which are similar to satoor oil etc.

17. Four ways of warming any part of the body.

18. Vomiting and loose motions.

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Some words are noted here for the use of scholars in Urdu literature for their research:
19. Description of enema.
20. Description of method of dropping of medicine into the nostrils.
21. Fumigation into the nose.
22. Rinsing of the mouth by inserting water; and gargling.
23. Dropping of the medicine, water and similar things into the eyes.
24. Description of the ways and methods of improving eye-sight in case it becomes dim on account of the use of medicine.
25. & 26 are missing.
27. Venesection of different veins.
28. Removal of anything that may be pricking; either by iron or treatment (i.e. medical or surgical) which is called Sali (Salya—ed.).
29. Surgery and cleansing of human wounds and description of ripe and unripe wounds.
30. On burning and cauterisation.

This entire part covers 230 pages. Thereafter it is written 'Tibb-e-Mehmood Shahi Vol II' and it contains the remedies for the following diseases:

Fever, blood (humor), cough, consumption, vomiting, thirst, the injurious effects of wine, piles, difficulty in micturition, renal calculi, gleet and leprosy.

Then comes part 3, which contains articles on the following diseases and their treatments and its name is given as Atra Isthān (Uttarasthāna—ed.):

Treatment of children (pediatrics) (in this chapter there is a lengthy discussion about the evil eye); treatment for the diseases of ear, nose, mouth and head and abscess; surgery; treatment of fractured bones and treatment for snake poison.

In the end, the author claims that he has written a very comprehensive book which might not have been composed by any one else till that day.

The last lines of the original book are as follows:
"This book Tibb-e-Shifa Mehmood Shahi was completed under the benign patronage of Abdul Fateh Mehmood Shah and it is the life of every physician".

The complete book consists of 610 full size pages. This book is very rare and unique. On the first page this note is given. "This is the book which was kept in the library of Sultan Mehmood Shah himself".

From the index of the subjects given above you might have formed an idea about the excellence and high quality of this book and known what a magnificent deed was performed and who knows how many other high quality works on medicine might be still lying undiscovered and hidden from our eyes.

MEDICINE DURING THE GOOD REIGN OF FEROZE SHAH

After Mehmood Shah Behmani two more kings ruled for a brief period. Then Feroze Shah Behmani ascended the throne in 816 A.H. (1414 A.D.) He was also such an able and learned ruler that the name and fame of the Sultanate of Deccan spread far and wide. As he was a student of Mir Fezlullah Anju Shirazi he made him the Vakil-us-Sultanate (Prime Minister).

He was God fearing, kind and was strict on performance of prayers etc. He exceeded his forefathers in learning and doing good deeds. Eminent scholars and prominent people were attached to his court. He was an excellent calligrapher and he himself used to copy one fourth para (one of the thirteen chapters) of Holy Quran daily. He was interested in poetry. He had two poetic names, Aroozi and Farozi. He was an adept in most of the branches of arts and literature specially in tafseer (annotation of Holy Quran) and principles of clinical and theoretical medicine. On three days of the week i.e. Saturday, Monday and Wednesday, he himself used to teach the students in person. Probably he was the first and the last king in India who, in spite of being the emperor of a great kingdom, used to perform duties of a teacher and serve the creators of Allah in this way. This clearly shows how much care this unparalleled Sultan bestowed on the upliftment and welfare of his subjects and the removal and redressal of their grievances and hardships because when he himself used to attend to the works of public welfare personally, we can imagine what efforts he might have made for the encouragement of
the works of medical welfare throughout his kingdom. During his reign there was also a physician named Syed Mohammed Gazerooni.

HAZRET KHWAJA BENDA NEWAZ

Hazret Khwaja Benda Newaz was also an able physician Hazret Khwaja Benda Newaz Gasu Deraz (may Allah bless his soul) came to Gulberga from Delhi during the reign of this king (Feroz Shah) only. He was a pious saint well versed in the mysteries of religion and its intrinsic spiritual significance; his fame and dignity as a saint spread very much on the four corners of India, so that he was well known to every child here. The Hazret possessed mastery over prevalent sciences together with his great mystic powers. He was unparalleled in most of the branches of sciences. He wrote more than one hundred books to commemorate him. Hazret was keenly interested in medical science and he commanded great ability in this field. On one hand he was a great healer of souls and on the other hand he was an able physician in the eyes of the people. He wrote a number of books on medicine but unfortunately the medical deeds and his efforts to uplift this science are not before us; otherwise we would have shown how much esteem this science had enjoyed in those days on account of this saintly presence of the Hazret.

THE ACHIEVEMENT OF MEDICINE DURING THE REIGN OF AHMED SHAH BEHMANI

After Feroze Shah, his younger brother Ahmed Shah was chosen to rule and ascended the throne of Behmani Kingdom. Owing to his virtuous character and good deeds he is still called by the name of Ahmed Shah Wali Behmani (Wali-Saint.) He also tried to walk in the footsteps of his predecessors. A memorable book of his time has come down to us.

Thus Abdullah Bin Safi by the order of the king translated a book of *Saloter* (Sālihotra -ed) by Warak Rasi Bin Sair Kerahi, resident of the village Almuka in 810 A.H. (1410 A.D.) from Sanskrit into Persian. The original matter of the preface is as follows.

"Whereas during the reign of Sultan Ahmed Wali al Behmani, I the weakest and leanest of creatures, Abdullah Bin Safi, by the order of the mighty king, started to translate this book by Warak Rasi Bin Sair Kerahi resident of the village Almuka into Persian for the king at Gulberga in 810 A.H. (1410 A.D.)".
This is a complete and illustrated book on the treatment of horses, in which we find a number of pictures between pages. Apart from this there are about 30 very good pictures at the end of the book which are worth seeing. These pictures are of horses belonging to prophets (may Allah bless them). In addition to this the names of the horses on which these prophets used to ride have also been mentioned.

We have seen a copy of this book copied on 20th Ramzan 1058 A.H. (1649 AD), which was written for Amir Syed Ali Bin Amir Syed Ibrahim by Mir Abdullah son of Mir Hasan. It also bears the seal of Amir Syed Ali (1055 A.H./1646 AD) and at the end the Amir Saheb himself had written some words in his own hand. The entire book consists of 154 pages. A copy of this book is also found in the India Office Library.

THE HOSPITAL AT BIDAR

After Ahmed Shah Behmani his son Allahuddin II (836-862 A.H. 1435/1459 A.D.) ascended the throne and he ordered to construct a magnificent shifakhana (hospital) and he granted a number of villages by way of waqf to meet the expenses thereof. The significant characteristic of this hospital was that patients were treated in this hospital both according to the Unani and the Ayurvedic systems of medicine and Hindu Vaidyas were also employed here along with Muslim physicians. Also all kinds of diet were given to the patients free of charges.1

We can understand that when so many works of public welfare were performed by Khwaja Mehmood Gawan, the Prime Minister, the department would also have made great progress during his Prime Ministership and a number of shifakhanas might have been established. In the capital itself, along with the school, it is most likely that a shifakhana might have also been constructed for the students etc. For the present we have not had any opportunity of coming across any such historical reference.

On the decline of Behmani Kingdom, five independent Muslim Kingdoms, namely 1. Qutub Shahi 2. Adil Shahi 3. Nizam Shahi 4. Bureed Shahi and 5. Imad Shahi came into existence out of which the Qutub Shahi, Adil Shahi and Nizam Shahi Kingdoms are worth mentioning. In Gujarat, Ameer Muzaffer Shah, who was one of the courtiers of Sultan Feroze Shah Tughlaq had established a separate independent and stable

1. Tareekh Rasheeduddin Khani, p. 177.
kingdom in 799 A.H. (1397 AD). In this dynasty, Sultan Behadur Shah Gujarati was a famous king, who was a great patron of science and learning. He is the most famous king in history since he fought with the Mughal emperors. He ruled from 932 to 943 A.H. (1527 to 1537 A.D.). We have also come across a book on medicine written during the last year of the reign of the said king.

A BOOK ON MEDICINE WRITTEN DURING THE REIGN OF SULTAN BEHADUR SHAH GUJARATI

The name of this book is “Faizia”. The author of this book was Zainul Abidin bin Ghiyasuddin Mohammed alias Mulla Mir Tabeeb, who was a courtier of the King. In the preface he writes that there was a magnificent and big library of the king in which he had preserved “Kitab Khemsa”, a book compiled by Maulana Najeebuddin Mohammed Samerqendi, (who was a contemporary of the most learned Fekhruddin Razi). The king summoned the author to the Court and gave him the book and commanded him “Write a comprehensive and exhaustive book keeping this book in view and making necessary additions in it”. Therefore in compliance with the royal command and after studying “Kitab Khemsa” at home and during his travels, he composed this book in 943 A.H. (1537 A.D.) The following is an abstract from the original writing of the author:

“And thereafter he, the writer of these words and the compiler of this book, the most humble of the creatures of Allah the desirless king, Zainul Abidin bin Ghiyasuddin Mohammed alias Mulla Mir Tabeeb says thus that at the end of Moharram 943 A.H. (1537 A.D) the eyes of my fortune were opened after its long unconscious sleep and on rubbing my eyes I saw clearly the dust rising from the noble threshold vying with the sky in dignity of the king of the world and its creatures and the emperor of the world and time…..the emperor son of emperor Sultan Sulaiman, Badshah Behadur Khan (may Allah keep his kingdom permanent). It was completed and received honours and from the sweet fragrance arising from the mighty court, the minds of men and jinns got so much scented and fragrant...that as a matter of fact it always keeps a companion of the said mighty king...hope that from the fine points of this gentle science and the artistic indulgences of this fine art something may be discovered and treasured.... Therefore the fortunate time has at this time awarded the book ‘Khemsa’ written by perfect physician Maulana Najeebuddin
Mohammed Samerqandi which had been kept in the treasury and adorned the corner of the royal library to me, the meanest and poorest of men, by way of reward.

'I always keep it with me, whether at home or on journeys. By pursuing the page of the book... I opened the doors of success upon my broken heart. It occurred to my humble mind that if I translate passages from each page of the book that are the roses of that garden (book) and present them to His Majesty... He may go through the booklet. As the purpose of the compilation of this digest and writing of this book was getting the bountiful grace of Hazret Ali... It is named "Faizia".

"Description of this auspicious treatise is noted as how the thoughts were reduced for the black and white (pen) and of the preface in respect of the superiority of the science of medicine and its benefits and fifty one chapters relating to special and general diseases and appendix on tested majoons and compound drugs." The book before us is missing in some pages at the end and at present it contains 82 pages of small size. Pages disappeared from the conclusive chapter of the book. This book is included in a compilation. The scribe of the entire compilation appears to be one. At the end of treatise the scribe has written his name as Nizamuddin Ali Bin Sultan Ahmed Diwan and the year of writing is given as 991 A.H. (1585 A.D.). As such it can be said with certainty that this copy of "Faizia" was written 48 years after the original was written.

PATRONAGE OF MEDICINE BY THE ADIL SHAHI KINGS

Among the kings of South India, the Adil Shahi dynasty also ruled with great pomp and power. The kings of this dynasty earned great fame as patrons of arts and sciences. Mohammed Qasim Usterabadi entitled Hindu Shah, a historian, patronised and reared by this court, and well known as Ferishta and the history book written by whom in 1015 A.H. (1607 AD) is regarded as one of the best history books. was an employee in the Court of Ibrahim Adil Shah II 988-1037 A.H. (1581-1628 A.D). People know him only as a historian. But he was an able and proficient physician. He was well versed in this art. He was also a supporter of

* Here the name is deleted.
the idea that the Muslims should take advantage of the Hindu medicine. Therefore he has left excellent book called "Destoorul Atibba" to commemorate his name, which is a memorable book comparable to the history of medicine and very reliable. He writes: (translation.)

"I have studied a number of books written by Unani physicians and most of the time I have been pondering over these books. But thereafter it occurred to me that I should also peruse the books written by Indian physicians and my natural inclination very soon turned my attention to them, and I was very much interested in them. When I started the study I was surprised to see that their medicine has also a very sound and strong foundation from the academic and practical points of view. I therefore made it and regarded it as my personal duty to present this complete science to my Muslim Colleagues, who have been ignorant of its benefits till this day and who have no knowledge of this medicine of this place and methods of treatment.

"Therefore after great efforts and exertion I have compiled this book so that this science of Hindu Medicine (Ayurveda) may reach the persons who live far away from India and are quite unaware of the weather here and its characteristics. I have compiled this book consisting of one preface, three treatises and one epilogue. In the preface, I have described the elements of the body and humours etc. In the first treatise I have described properties of the simple medicines and foods. The second treatise deals with compound drugs and in the third the treatments have been briefly described. The epilogue is based on the kinds of tastes and the divisions of the one fourth part of the inhabited world".

This book is well known as "Tibb-e-Ferishta" and is very bulky. It has already been published in Amritsar in 1901 A.D.

In the court of Ibrahim Adil Shah, apart from Ferishta there was also a physician Bimaji (hump-backed) Raisul Atibba (Chief physician) and there was also one Doctor (Fermaloop Purtugali) who occupied seats in the court of Ibrahim Adil Shah.

AHMED NAGAR

Under the patronage of Nizam Shahi's dynasty of Ahmed Nagar, a number of eminent physicians flourished. Thus in the Court of Murtuza

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1. this passage has been translated from Persian into Urdu by the author of 'Islami Tibb'.
Nizam Shah there was an eminent physician whose name was Hakim Mohammed Misri. He had gained so much prominence in the royal Court that the king had appointed him his Vakilus Sultanate. Upon the death of Murtuza, he accepted service in the court of emperor Akber. We have described the facts of his life in the reign of Akber also.

In the reign of the same king, Zainuddin Semani had opened a hospital at Ahmed Nagar in which all kinds of compound drugs were sold. A story is written in the histories about this physician and the king, which only appertains with repartee. Hence we omit the same here.

THE EXPANSION OF MEDICINE IN QUTUB SHAHI PERIOD

Among the earlier kingdoms of Deccan, the Qutub Shahi dynasty (916-1098 A.H. 1511-1688 A.D.) had gained fame far and wide on account of its patronage of science and literature and the works of public welfare performed by it. When, during the period of this dynasty, Sultan Quli Qutub Shah ascended the throne in 918 A.H. (1513 A.D.) he performed great works of public welfare during his reign. He was very much fond of constructing buildings.

SHIFA GHAR (HOSPITAL) AT HYDERABAD

After (Sultan Quli Qutub Shah) a long time, Mohammed Quli Qutub Shah ascended the throne in 988 A.H. (1581 A.D) and laid the foundation of a new city, which was at first named 'Bhag Nagar' and was subsequently known as Hyderabad. At the time of laying the foundation of this city the king passed an order that a great and magnificent sader shifa khana (chief medical centre) be constructed, in which the patients may be kept as inpatients and treated. This hospital became famous as 'Darul Shifa'. In this hospital excellent arrangements were made for keeping the patients as in-patients and for their food and treatment. Attached to the hospital, there was also an excellent bath and prominent physicians were employed, who not only treated the patients but also gave lessons to the students. High Salaries were fixed for them and paid from the royal treasury. Reasonable amount was sanctioned for meeting the expenses of the medicines, food and diet for the patients. This building is still known by the same name and stands in the famous locality of Darul Shifa in our city of Hyderabad and serves as a glorious relic of the past and even now it reveals the grandeur of the past to the sight seers. There is a square courtyard in this building, and all around there are two

storeyed rooms which were used in those days as the wards of the patients.

The author of Tareekh Qutub Shahi writes: "They have completed the construction of the Jama Masjid at Hyderabad city and by the side of the said masjid (mosque), a bath of great beauty has been constructed. Barbers have been appointed who do not charge anything."

Four arches were built near the bath on the construction of which a sum of about 3 lakhs of rupees was spent and the traffic was made to pass through these arches. For the sake of the physicians the northern way was constructed and by the side of it they also constructed a bath. The aforesaid physicians worked without receiving any compensation for the treatment of patients and their salaries were fixed and paid by the Govt. and medicines were supplied from the Govt. Hospital.

A number of eminent physicians were known to have been in the court of Sultan Mohammed Qutub Shah. And a number of scholars and masters of arts and literature thronged his court. The king performed a number of valuable deeds. A physician Taquiuddin Mohammed bin Sedruddin Ali was attached to the royal court. He had written a book called "Meezan al Tebaye Qutub Shahi." In the preface he writes:

"It was customary in the court that scholars of all arts and sciences flocked to the court and held discussions inter-se. Previous to this also I had written a book on medicine and presented the same to the king. But later on, the king expressed with regard to the said book that I should rewrite the book with alterations and additions".

The author of this book had also made use of Ikhtiyarat Bedi-ee. On page 169 he has given certain special prescriptions which had been sent by Allama Mir Mohammed Baqer Damad from Iran as special presents for the king to Deccan. It appears that the author was a student of Mir Momin Aster Abadi. At the end he writes "here I copy the description of weights from the book written by my teacher Hazret Allami al Sami by way of good omen; because no better collection in respect of weights can be imagined by any one". The copy of 'Meezahal Tebaye Qutub Shahi' before our eyes is dated 10th Shewal 1217 A.H. (1803 A.D.) which was copied at Qamer Nagar alias Kurnool from a copy in the possession of a person named Abdul Resool.

1 Tareekh Qutub Shahi p. 16.
One more book Ikhtiyarat-e-Qutub Shahi is found. The name of its commentator is written as Mohammed Sadiq bin Ali al Husain. By the order of Sultan Mohd. Quli Qutub Shah 1581 1612 A.D. and in consultation with several physicians this book had been written. The scribe of this book is Majduddin Mohammed al Husaini Arkashani. This copy is present in the library of professor Sherwani and is of great importance. The first page of the text and the index (list of contents) bear words written in the hand of Sultan Mohammed Quli Qutub Shah and his seal. The special words written in the contents are as follows: "The contents of Ikhtiyarat-e-Qutub Shahi are completed and placed in the Government library under his auspicious hand in the beginning of the month Ziqada al Heram 1616 A.D. in the capital city of Hyderabad. May Allah protect it from its foes. Written by the sincere slave of the Sultan Mohd. Qutub Shah, May he achieve whatever he deserves and fulfil all his ambitions."

The seal of Sultan Mohd. Qutub Shah contains the following words "Naqsh Ali Asth Hyder Sefdermera" "Al Abd Mohammed Qutub Shah Sultan" "Mohr Salaiman Ze Haq Geshta Meyesser Mera 1612 A.D."

Mir Momin Aster Abadi who was unparallelled in erudition and knowledge and who occupied a high position in this kingdom was a person of high qualification and qualities and adept in all the branches of sciences. It appears that it had become a part of the culture of those days for most of the scholars and eminent persons to study the science of medicine while bearing the prevailing arts and sciences or this science was learnt as one of the necessities of life or, according to the mode of culture and civilization of those days it was deemed necessary to learn this art along with the other sciences. That is the reason why most of the scholars and personalities also seem to be adepts in the science of medicine and famous physicians. The same rule applied to Mir Momin Aster Abadi. It appears that he did not treat the patients regularly or practised the profession. But owing to his deep knowledge of medicine he used to patronize the physicians and he used to make incessant efforts for the promulgation of the same. By now we have come across only one of his books on medicine which is called 'Risala Miqdaria'. In the beginning of the book he has written:

1 Oriental College Magazine Lahore May 1933 page 100.
"The king Mohammed Qutub Shah ordered to write a book on the subject of weights & measures since weights and measures are found necessary in most of the religious affairs and worldly matters. Hence this book was written after studying Persian and Arabic books on Fiqh (Muslim Jurisprudence) and medicine".

The copy of this book which was perused by us was written on 30th Ramzan 1052 A.H. (1643 AD).

A GREAT HAKIM OF THE REIGN OF QUTUB SHAHI PERIOD

The physicians were held in great respect in the court of Sultan Abdullah Qutub Shah and the king used to confer great honours on them. These physicians were so close to the king that no one else enjoyed such privilege. In his court there was an unparalleled physician, named Hakimul Mulk Nizamuddin Ahmed Geelani, who was a great scholar and whose proficiency and wisdom were highly appreciated by the king. This able physician performed very memorable and important services in the field of medicine during his reign. This great man was an inhabitant of Iran and was a competent student of Allama Mir Mohd. Baqer Damad. He came to India from Iran and stayed here few days. During his stay here he wrote a number of treatises. We have seen a collection of his treatises which is of utmost importance. One treatise deals with purified honey. While describing the reason for its compilation he writes:

"I was present in the royal court. Discussions were going on. In the course of discussions mention was made of the honey-bee and a discussion was held on it. Thereafter the king, addressing me ordered me to compose a book in respect thereof and to present the same to him. Therefore the author after obtaining the permission came to Ilahi mahal, which is one of the royal palaces and sitting there had composed the treatise collecting and writing the facts about some particular animals also and presented the same to the king."

In this collection composed by him the author had copied a treatise written by Zekeria Razi, which deals with the treatment of different parts of the body and he had also rectified the defects and mistakes committed therein by the scribes; and he writes: 'I have copied it in four hours.' It is the collection in which the author tried to write down all the knowledge he had learnt from his teachers and acquired from the books of sciences in a nutshell.
We have seen a still more precious, rare and unique collection by the same author. This collection also covers more than one hundred books which have been written by the author himself. He writes in the preface of one of the books; “During the reign of Shah Jehan I was staying at Daoletabad and by the order of the emperor, Khan Khanan Mehabet Khan had assaulted the fort and after the victory he took possession of the wealth and properties there and began to harass the people. Thus in the course of this ransacking he burnt one of my books on account of which I was very much grieved. In a state of uncontrollable anger I went to Machlipatnam with the intention of returning to Iraq. No sooner had I reached Machlipatnam than I received a firman from Sultan Abdullah Qutub Shah the king of Qutub Shahi dynasty, in which firman the king had expressed his great desire for me to come to his court and promised great bounties and rewards. When I appeared in his court the king treated me with great honour and ordered me to be seated among his special and near courtiers and he arranged for me a big library of unique books on medicine in the study of which I was engrossed night and day.”  

This physician served the king with great dignity and honour and he died in 1059 A H. (1650 A.D.). A village to the north of Golconda fort, which is still known as Hakimpet, was inhabited by him. There is a very pretty beautiful hillock in this village and there is a tomb on this hillock where he lies buried. This place is worth seeing on account of its scenic beauty and now on account of the supervision of the archaeological department to protect it to a good extent. On the inner gate of the tomb the words fout hakim are inscribed under which the year A.H. 1059 (1650 A.D.) is written.  

During the reign of Abdullah Qutub Shah there was another famous person called Jami by his poetic name, who was attached to the royal court. He wrote a book called ‘Lazzatun Nisa’ (enjoyment with women) in verse. Some ignorant persons calumniate such books, although such matters and its joy are intimately related to our life. If such books are written after closely scrutinizing such needs from the technical point of view after careful experiments and observations made for a number of

1. A number of his treatises was also found in Khuda Bahskh’s library and we have mentioned under the Abbasi Caliphs about one of his collection which contains the treatises of Hunein.
years, there can be no ignominy because this part of life keeps the values of life and death and in fact the purpose of such books is to enlighten man about this aspect of his life. Therefore the work on this subject was carried on by the early authors themselves. After hymns to Allah and praise of prophet Mohammed, the author had begun his book with the following verses in Persian a gist of which we are hereby presenting for your perusal so that you may get full information regarding the book.

(The 26 verses of the poetic book have been included here by the author of Islami Tibb. The verses are in Persian. The translation of these verses will be lengthy as they have prolix matter composed in poetry form. Avoiding all these prolongations some notable points are given here. The name of the compiler-poet of the poetic book is Mohammed Shah. His pen name is Jami. He was one of the slaves of the court of Abdullah. He had not fallen in love with anybody. Koka (shaster) had 34 chapters and this book has 41 chapters. The poet author says that when he decided to compose this book he took much pains and had to face lot of difficulties and mental tension and he also served jogis (Hindu ascetics) to obtain the knowledge experienced by them. Then he added more knowledge to this book. He says that the shaster 'Kok' was very old. He revived a dead science in the peaceful and prosperous period of Sultan Abdullah in 1056 A.H. (1647 A.D.)

1. The famous author of Urdu-e-Qadeem and research scholar Hakim Shamsullah Qaderi in his book states that the above book was written in the days of Sultan Mohd. Quli Qutub Shah and he writes that this book was extracted from Sanskrit and was composed in verses. You have the verses giving the year of its composition and the name of the king before you from which you yourself can conclude how far the said research scholar is correct in his opinion. It is concludingly proved that this book was written in 1056 A.H. (1647 A.D.) during the reign of Abdullah Qutub Shah. It is surprising the Hakim while referring to Tareekh Deccan page 296 and the second volume of Rev page 280 has written that he had committed a mistake and that this book was not written during the reign of Abdullah Qutub Shah and contradicting his opinion he had refuted it although the rebuttal on the part of the Hakim itself appears to be wrong.

Verse: We were blaming him and we were ourselves at fault.

However according to his opinion the name of the author does not appear to be Mohammed Quli. If you desire to see the details please refer Urdu-e-Qadeem printed by Naval Kishore Press at page 66.
The Persian book of poetry has been translated under the name of Tohffetul Aashiqeen by an author of Golconda namely, Peerzada Syed Meeran Husaini at the request of Syed Husain in Deccani language. According to Moulvi Hakim Shamsullah Qaderi his grave is at the foot of Golconda fort near Lungerhouse. This Deccani translation occupies a very important place in the history of the early compilations. The book written by the famous Koka has been translated into a number of languages. We have a number of its copies in prose and poetry in Urdu and Persian.

VENESECTION PERFORMED BY A DOCTOR ON ABDULLAH QUTUB SHAH

Mosa Tavernier, a French traveller visited Hyderabad during the reign of Sultan Abdullah Qutub Shah. In his Travelogue he has written detail facts in respect of the physicians and medical treatment here. He writes: "On reaching Golconda we stayed at the house of a Dutch man named Peter de Lan whom Chatter the Batavian diplomat had left at Golconda. He was the royal surgeon. With great importunity the king had taken him from the ambassador because the king was suffering from chronic headache and the royal physicians had diagnosed and suggested that it was necessary to have venesection performed at four places under the tongue. But no efficient surgeon was present to perform it, because the people of this country were utterly ignorant of surgery."

Though the employment of this surgeon and the incident relating to the venesection are concerned with allopatherpy yet we desire to show you at what a low ebb surgery in those days was and how even the most eminent of the physicians had omitted to learn and practice this art and were quite helpless in this case. Therefore we deem it necessary to continue the rest of the passage as below:

"Before giving him the employment, De Lan was asked whether he could perform the venesection. Thereupon he replied that it was one of the ordinary operations of surgery. The Batavian ambassador did not like

1. We disagree with year 1035 given in the translation; because when the book itself was written in 1066 A.H. how can it be possible that its translation was made even before the writing of the book. Had the said manuscript been before us it would have been possible to throw detailed light on it. It is possible that instead of translation from this Persian book the translation might have been made in Deccani from the original book Kok Shaster.
to part with this surgeon. He left him only with the idea of not offending the king. De Lan's pay was fixed at 800 pagodas¹. When the said ambassador went away, after waiting for a few days the king called the surgeon and told him that the physicians were of the opinion that four venesections should be performed under the tongue and not more than 20 tolas (8 oz.) of blood should be let out. The surgeon expressed his willingness to undertake the operation and he was ordered to appear the next day.

"In compliance with the orders De Lan appeared in the court on the following day and three eunuchs took him to a room and four old women took him to a bath and took of his clothes and gave him a bath and especially washed his hands fully. Then his body was made fragrant with scents and thereafter instead of his European dress he was made to wear the courtier's dress. From here he was taken before the king and vessels made of gold were brought. All the physicians were present surrounding the king. The said vessels were already weighed so that the quantity of blood as fixed previously might be weighed after venesection. The doctor performed the venesection at four places under the tongue of the king and used scalpel with such perfection that when the blood in the vessel was weighed even one rathi (equal to eight barely grains in weight -tr.) was not found in excess of 8 ozs. The king was so much pleased that he gave him a reward of three hundred pagodas. Thereafter the king's mother and queen also summoned the doctor into the harem sera (royal palace occupied by the queens-tr.) and got the venesection performed on their own bodies by the same doctor and gave him plenty of rewards². Tavernier later on makes a very brief mention of the special physician of the king and writes that the title of Afsarul Atibba (chief physician) was conferred on him.

A French traveller Moseotheono also came here during the reign of the same king. He had praised the treatment of Qolanj (colic) here and he had given the kinds of disease and described many kinds of ilaj bil kai (treatment by marking the body with redhot iron) for this disease and

1. Pagoda was a coin of Qutub Shahi kingdom equivalent to about current eight rupees (prevailing in the Nizam dynasty at the time of compilation of Islami Tibb).
2. The details of venesection in the royal harem sera which are very interesting may be read in the travelogue of Turiz at paga 92.
minute differentiations among them and he had given a prescription for the disease after ascertaining the same.

After the end of Qutub Shahi kingdom the Mughals ruled over the Deccan for some time and various subedars (lieutenant) were appointed from time to time. Famous physicians were gathered in the courts of the other kingdoms of South India i.e. Mysore, Nawabs of Arcot. Tippu Sultan had paid special attention to the medical science and number of books, namely Mufferridat Tibb, Behrul Munafe, Tohfe Mohammadia etc. were written by his order.

सारांश

दक्कन में आयुर्विज्ञान

रेखबर फारौखी

यह लेख ‘इस्लामी तित्तर’ प्रथम के ‘तित्तर दक्कन में’ नामक अन्तिम अध्याय के कुछ भाग का भाषाक्त है। यह लेख इस क्षेत्र, जिसे दक्कन कहते हैं, जहां से कोहिंसूर रत्न निकाला गया था, के प्राध्याय को दर्शाता है। अरब भी ‘जहां हूँ (सिवके) बसते हैं’ जैसे मुद्दाविर द्वारा इस क्षेत्र का उलेख किया जाता है। यह प्राचीन शास्त्र एवं विज्ञान की शिक्षा का केंद्र रहा है। यह लेख बहुमी, आदिलशाही तथा कुतुबशाही राज्यकाल में दक्कन में आयुर्विज्ञान इतिहास से सम्बन्धित है। इस क्षेत्र के राजाओं तथा मरवाड़ी द्वारा किये गये कार्यों का उलेख किया गया है। तित्तरिया महमूद शाही, रिसालामिलारिया, तित्तर फेरिया, फैजिया, मोजान बलबाए कुतुबशाही, इब्ल्याहर-ए-कुतुबशाही, लगजात अल्मिसा, तथा तोहफ़ूल आशिफीन जैसे प्रथम का वर्णन कुछ पुस्तकों के विषयों के विषयों के विषयों के पृष्ठ सहित किया गया है। उस काल के मुस्लिम विद्वानों का यह दृष्टिकोण था कि मुस्लिम चिकित्सकों को हिंदु चिकित्सा पद्धति का लाभ लेना चाहिए। तित्तर शिराज महमूद शाही तथा तित्तर

1. This travelogue has also been printed under the name of Travels of Moseotheono and the said prescription is printed at page 122.
फेरिश्वता नामक पुस्तकों में आयुर्वेद का बहुत कुछ ज्ञान उपलब्ध है तथा सालूतर नामक एक पुस्तक का भाषान्तर अहमदशाह बहमनी के काल में फारसी में हुआ। कोकशास्त्र का फारसी में भाषान्तर अनुलाप्त कुलबशाह के काल में पदार्पण में हुआ था। विभिन्न स्थानों पर कुछ लोकधार्मिक और चिकित्सा सम्बन्धित स्थानों होने गये। उपरोक्त काल के प्रधान चिकित्सकों में से कतिपय का उल्लेख निम्नानुसार है: नसीहद्दीन शिराजी, आजादद्दीन तबरीजी, सयद मोहम्मद गुर्जरी, सरगरज बनदेनवाज, फेरिश्वता, वीराजी, फरमां, मिश्री, निजामद्दीन, शीर मोमिन एवं जामी।