MEDICINE UNDER THE ROYAL PATRONAGE OF
ASAFIA KINGS

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ABSTRACT

It is sixth article as a translation work of a rare and unique book 'Islami Tibb Shahana Sarperestiyon main' written by Rehber Farooqui in Urdu language, mostly covering the Unani medical history from earliest times to the period of Nizam Seventh of Hyderabad with a brief history of Ayurveda under the patronage of Caliphs of Baghdad. Its ending chapters pertaining to the Unani medical history in India have already been translated and published in five articles in previous volumes of this bulletin under the titles 'Medicine in North India' (Vol. XIV & XV), 'Medicine in Deccan' (Vol. XVI) and 'Medicine under the Royal Patronage of Asafia Kings' (Vol. XVIII & XX).

The author of the original work was contemporary to Nizam Seventh. So the portion related with the seventh Nizam has been described by him in present tense. The same has been followed in the present article since it is mere a translation of that portion.

Revival of Medicine during Osmani Period (The period of Osman Ali Khan the Nizam VII)

In the universe if the shadow of God is really means anything, and the almighty casts his shadow on this world created by him, it can be said without fear of any contradiction in the light of history and the fact can be presented before the world that it is only sanctified land of the Deccan which nature has selected for the exhibition of its glory, and you yourself might have seen by the perusal of this treatise, how God has chosen to create unparalleled personalities in the different periods, whom the world has in rightfully taken to be beneficient shadow of God. If you are not prepared to believe in the olden pages of history, let me lead you on the true path and guide you to this strange facts, and after reaching this conclusion you also will be forced to believe in this truth, and upon gaining a true perception of the world 'Zillulah' (the shadow of God) the scope of your perception will be narrowed down. Thanks to the Almighty God that he granted the throne of Deccan kingdom to Asif Jah I and his descendants and gave them opportunity to prove

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1. This title would be used by the subjects to the king only. (translator)
this truth, who knows that a decen-
dent of Asif Jah I belonging to Soherverdi family would be born to
Mir Mehboob Ali Khan, who like his
famous ancestor Hezret Shaik Sheha-
buddin Omer Soherverdi would add
to the wonderful glory of this world
and like his eminent great grand-
father the bounties of God or like
the special guidance through Gabriel
would appear in shape of his charac-
ter and deed.

As nature wanted to nurture and
bringing up this child for its glorious
purposes. It made arrangements for
the growth of this tiny child into
a promising youth, and a tutor who
was really a light sent from Heaven
was made available for teaching this
promising young boy. This heir appa-
rent to the throne of this kingdom
who was brought in the royal palace
surrounded by luxury and comfort is
taught such high standards of human-
itarianism and morality that along
with being adorned with dazzling
jewels and gold is also embellished
with the spiritual jewels of humani-
tarianism and morality in such a way
that in future life he becomes a
successful man leading a successful
life, and best king, and acquires the
capacity of becoming a great reformer
in the Islamic World. May God bless
the Anwarullah Khan and award him
a place in heaven since the benefit
of his tireless efforts and unparalleled
skill in teaching is now spreading
throughout the Islamic World. The
remotest corner of the Deccan is
indebted to the pious spirit of the
king shining brightly with the light of
Islam like the glorious sun.

Our king ascended the throne of
this land in 1329 AH (1911 AD) and
spread the name of ‘Asafia Family’
and ‘Asafia Kingdom’ throughout the
world. The kingship which is belie-
vied of glory in this world is such a
high and dignified past which in view
of its prominent duties makes the
king lead a much more circumspect
life than an ordinary man were, it is
not for these circumstances, the
manifold and numerous virtues and
high character of Asaf Jah VII would
have been constructed as a living
miracle. Who does not know that
the most high is one of the great rich
rulers in the world? With all these
virtues he is the first ruler in these
days who has presented the true
sample of a Islamic kingdom and a
model of the government ruled by
the Caliphs of the prophet of Islam.
The Nizam cares more for the welfare
of his subjects than for his own
personal comforts. In this material
world the pure and simple life of the
most high caused amazement to the
entire world and his life is cited as a
proverb among the muslims. You can
yourself think how efficient the admi-
nistration of a country would be when
the king is so enlightened, thus in
compliance with the royal firman the
officers and staff members are busy
in promoting the welfare of the thou-
sands works of the country and his subjects, as a result of which there is not a department of life left without something being done for it in this glorious reign. On one side such magnificent and marvellous university, Jamia Osmania has been constructed which is drawing the attention of the entire world and a translation bureau was attached to the University which remind you the period of Abbasiths Caliphs. The Nizam who has his fingers on the pulse of the political movements in the world has found that the Islamic and oriental way of life can maintain its characteristics only through maintaining the oriental distinction, otherwise the stormy waves of calamities and accidents are bent upon its disintegrating and destroying it in wink of an eye, and that this calamity cannot be prevented except by promulgating education. Therefore the royal attention is fully and exclusively concentrated on this firm resolve.

There is no doubt that some of the merits of Western education and civilization are worth of being followed by the orientals. But they must make use of them only in a way which guarantees the preservation of the oriental way of life and characteristics, and which guarantee the promotion of public welfare. Therefore the brightest feature of this firm resolve is to make urdu language a media for spreading the education through out his kingdom. It is a fact that only by imparting education of foreign science in the mother tongue, the orientals can benefit themselves just as the Abbasiths Caliphs had translated Greek books on all subjects of science and philosophy into Arabic for the general benefit of their subjects, and it is only on account of such works of fundamental importance that the Arabs are recognised as teachers of the western world. Leaving aside all the other departments of the state we concentrate only on the department of Unani medicine. It is not possible to collect together all the brilliant achievements of Unani medicine during the glorious reign of this great king for the perusal of the readers.

Some of the ancestors of the present king had also distinguished them by their mastery in the science of Unani Medicine. We have already written about Shaik Shehabuddin Soherwerdi in the period of Arabs, who was not only a great spiritual leader but also a leading medical practitioner. The interest in Islamic arts and sciences and the service of humanity have been the best hobbies and life work of all ancestors of Asif Jahi family. It was not possible for the Sultan al Uloom\(^1\) (may his rule be ever) to ignore the science of medicine as he was well versed in all the

\(^1\) Sultan al Uloom is a title of the Nizam VII. (translator)
other arts and sciences. Since the mastery over Unani medicine had been the proud achievement of his ancestors. Because this is the department through which one can be in service to humanity and which is of the highest importance.

At such a time when Islamic medicine is on the wane and when it has lost its prestige in the entire world no one expected that in these hopeless circumstances and antagonism this science could ever be revived which sometime back had stood surety for the public health and had made the entire world to wonder at its miracles but which had reached the lowest ebb of decline on account of the negligence of the practitioners. In such a hopeless state of affairs (a person suddenly appeared and performed a miracle)\(^1\).

In spite of all these things the will of God which man is unable to comprehend and understand chooses the king of Deccan Sultan al Uloom i.e. (the king of arts and science) (may God protect his kingdom and state for ever) for revival of this science in these difficult circumstances, who is fully interested in oriental medicine. When this art came under the Patronage of this king, he installed a new life into the dead body of this science and people of the world have expectation that this unique art, the invaluable pearl of Unani medicine has taken a turn for the better and that if God will Tibb Islami (Islamic medicine) will again regain its past glory on account of the kind attention of the Sultan of Deccan (Nizam VII).

I shall write that efforts of this dignified king of the Deccan is making for the revival of this Science and you may read the same.

During the golden reign of the king seven more clinics have been established in the capital of the city.

Thus on the 16th & 24th Tir 1323 Fasli (1914) the clinics at Ahmed Mehella & Chanchalguda were established and at about the end of the year i.e. in the month of Mehr on 15th a Clinic at Hari Bauli was established.

\(^1\) This is a translation of a verse in Persian quoted by the author. (translator)
Thereafter on 1st Azur 1327F (1917 AD) a clinic at Mustaidpura and on 27th Behman 1327 F (1917 AD) a clinic at Kachiguda were established. Again three years later i.e. 1330 F on 7th Khurddad (1920 AD) a clinic was inaugurated at Fateh Darwaza. Then after a lapse of long time one more clinic was started at Maisram in view of the necessity there. In this way including the Seder Shifa Khana (Chief Medical Centre), Husaini Alam’s clinic and the clinic of Baroon Belda (The clinic of outside municipal area of Hyderabad city) there are ten Unani clinics in Hyderabad city itself, in different directions which are serving the needs of the subjects by their efforts.


45. Medak, 46. Naigaon (Nanded), 47. Wasi (Osmanabad), 48. Yadgeber (Gulbarga shareef) and 49. Manoor (Beed).

Under Sarfakhas Mubarak:
1. Gogi Shareef.

One clinic at Kalloor (Raichoor) has been abolished. Therefore the total of Unani Dawakhanas (clinics/hospitals) are 77.

For each of these first class dawakhanas the annual budget expenditure is fixed to the extent of Rs. 240/- for the medicines in the godown and Rs. 120/- for local medicine.

The annual budget for each second class shifakhana is fixed Rs. 200/- for the medicine in godown and Rs. 100/- for local medicine.

For each of third class shifakhana the annual budget is Rs. 160/- for godown medicine and Rs. 80/- for local medicine.

In 1327 A.H. (1909 AD) the reorganisation of Unani Shifakhanas situated in the city was made. Along with the increase in the number of shifakhanas the number of the staff was also increased. Previously there was only one Superintendent (Chief Physician) in each class III Shifakhana. One Assistant was appointed in each of the shifakhanas (i.e. 3rd rank). In this way 16 Assistant Superintendents were appointed. In 1344 AH (1926 AD) the total strength of officers and staff members was 187. The Government of Hyderabad spent Rs. 1,90,130 from its budget on Shifakhanas situated in the city, godown and medical school. In 1346 AH (1928 AD) the budget from Government Treasury was estimated Rs. 1,90,321 for the same purpose. The Shifakhanas in the capital have also been divided into three categories as given below:

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<th>Grade I</th>
<th>1. Sader Shifakhana</th>
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<td>Grade II</td>
<td>2. Shifakhana Husaini Alam</td>
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<td>9. Kachiguda</td>
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<td>10. Chanchalguda</td>
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The allotted annual budget for preparation of medicine only for the I grade Shifakhanas is Rs. 5000/- for II grade Shifakhanas Rs. 1,800/- and for III grade Shifakhanas Rs. 1,500/-.

In 1328 AH (1910 AD) as per the classification of Shifakhanas, situated in the city the clinics of the districts were also reorganised and categorised as mentioned above. In 1344 F (1935 AD) the total expenditure of the government from its local fund on shifakhanas in the districts came to Rs. 1,61,546/-. There is an inspector
to inspect and supervise these clinics. In the same year the government spent a sum of Rs. 13,499/- on the inspector and his office. It is estimated that the government has to bear Rs. 1,92,173/- from its local fund on these clinics in districts. It may be noted that the Govt. of Hyderabad provides this amount every year from the savings of the districts of Nizam’s dominion. From this amount the government provides an aid of Rs. 1,050/- per annum to some non-government clinics in addition to the government district clinics. It also gives greater aid to certain Misri (Ayurvedic) physicians to the extent of Rs. 10,140/-. In the districts there are in all 36 such clinics which receives the cooperation of the government. Apart from the government clinics in the capital there are 19 private clinics in the city which receive grants from the government and which are busy in the service of the people under the supervision of learned and famous physicians. They are given an aid of Rs. 3,000/- from the local fund and Rs. 22,032/- from the government funds on the whole. The total expenditure of the medical centres in the city and the districts on medicines comes to more than Rs. 34,160/-. In this way the government spends an annual amount of Rs. 3,82,494/- from its funds and the local fund on Unani medical branch of the medical department. It is expected that in the new scheme (which is under consideration) the budget will be increased many times.

In 1344 F (1935 AD) the total number of patients in the Unani clinics in districts was 8,74,260/- and in 1345 F (1936 AD) 92,50,000 patients approached to Unani medical centres in the city and were cured. In 1330 F (1921 AD) there was formed an association which was a private association of the physicians of Hyderabad. The first active secretary of this association was Molvi Hakim Maqsood Ali Khan who is now patronising the association in the capacity of its President.

The Nizam has issued all possible orders for promoting the science of Unani medicine to its zenith. The Government is generously spending amounts on these items. But it is a pity that there is such a sluggishness in the environment that the scholars of the science could not be active so far. The land of Deccan is bestowed with the bounties of Nature and innumerable herbs and plants grow here which if properly investigated can without exaggeration revive the dead bodies. But when will it be done? It is only possible if any courageous person like Ibn-e-Baitar arises and searches every corner of the Deccan and after making a research on these herbs he creates a revolution in the world. Where are the lovers of this science from whom we might expect such deeds?

“"It is a pity that all those people have closed their shops who used to sell
It is useless to have any expectation from the allopathy doctors in the state that they would do anything in this subject because they do not know anything except the use of patent medicines made in England and the things related there to. Their science is indebted to the foreigners. But if the followers of Islami Tibb pay attention to this science they are likely to perform miracles; which can become the envy of the entire world. The Government of Asafia had issued a circular about 18 years ago for reviving the dead science which was published in the government Gazette, Hyderabad dated 4 Mehr 1328 F (1919 AD) and it is necessary even today to act upon the said circular just as it had the importance at the time of its issue. We reproduce the said circular below for revealing the generosity of our government and for the satisfaction of the scholars of this science; and request the government to renew the said circular.

Circular issued by the Government of Hyderabad, Office of the Secretary to Government, Judicial, Police and General department (Unani medical department) No. 22 dated 29th Khurda 1328 F (1919 AD).

To
The Afseral Atibba Govt. of Hyderabad and the Chairman Local Fund.

Sub: Research on drugs grown in the state.

There is no regular arrangement so far for doing research on herbs, sherbs and mineral medicines found in the dominion and for getting useful results from them although it is necessary to make special arrangements in this connection. Therefore it is ordered that all the Unani and Ayurvedic physicians who are in the service of the government or the local fund should pay special attention to the research on useful drugs, and if they come across in their research anything useful in the drugs found in the dominion they should submit a detailed report in the matter as their names in the local language and at what place they are found and in what quantity they are available and what are their properties and uses; and in connection with what diseases any physician has used them and how far they have been proved to be useful. Such reports should be sent along with the specimens of the drugs by the physician direct to the Secretary of the Board of Medicine, Government of Hyderabad. The Secretary, Board of Medicine will submit it to the board. The Board (of which both the unani and allopathic physicians are members) shall take necessary action upon the receipt of such report and
in case of any new and useful discovery it will take action for the grant of an award to the person making such discovery and a detailed note will be published from time to time for the information of the public in general. It is expected that all the government and concerned physicians of local fund will pay special attention to this matter. If any private or non-government physician submit any report in this regard to the board, action will also be gladly taken in that respect as directed above.  

Copy to: 1. The Secretary, Board of Medicine for information and action.  
2. The Secretary, Unani medical department for information and action.  
3. The Superintendent, Govt. Press, Hyderabad for publication in the government gazette.

Sd/-
Mohd. Akber Nezer Ali Hyderi,  
Secretary to Govt. Judicial, Police and General department Government of Hyderabad.

In order to promote Unani medicine certain devotees of Unani medicine also published journals. The first such journal of the Osmanic period was Al Mualij which began to be published from Azur 1325F (1916AD) which was edited by Hk. Basheer Ahmed. This journal continued to be published with success for seven or eight years and now the latest journal is being published on behalf of Anjuman Atibba (Association of the physicians) under the editorship of Hakim Anees Ahmed Khairabadi to commemorate the auspicious function of the Silver Jubilee celebration (of the Nizam VII) under the name of Hakeem-e-Deccan from Zil Hijja 1355 A.H. (1936 AD).

Though the Nizam VII had also entrusted the lives of his dear subjects to Western Medicine (allopathy) at the same time he felt the need of

1. We have come to know that the Government of India also has been paying attention to the matter since 1930. Thus it informed all the local governments nearby of the matter whereupon the Government of Madras paid attention, and it considered the matter of cultivating Indian herbs and medicinal plants. In this regard the help of the chemistry professors of Calcutta and Bengal was also obtained. In the materia medica of England it is written that 3/4th of the herbs can be planted and grown in India because the weather of India varies from that of torrid zone to the frigid zone at various places. It is learned that even in America also a separate department has been established for the purpose of research on medicinal herbs which inspect various places on its tours and makes research on such medicines. In Russia also a new department of this kind had been established. The committee formed by Government of India which is considering the method of cultivation of the herbs and medicinal plants is called “Imperial Council of Agricultural Research”. Its office is at Delhi.

2. That is, in 1343 (1924 AD) the Osmania (allopathic) hospital was constructed at a cost of Rs. 1,24,400 - on the bank of River Moosi in which arrangements have been made for keeping the sick as in-patients and for treating them which is working in a magnificent building in which 200 patients can be admitted at a time and it is working with doctors and a large staff. Its date of construction has been versified by Moulvi Shafee Hussain as “Dewa Khana Osmania” 1343 AH which is embedded at the top of its wall in its middle portion.
Unani medical centre where the patients could be kept and treated as in-patients. He felt the need of such a hospital urgently and in 1336 F (1926 AD) he issued the following Firman for fulfilling this need on 27th Jamadis Sani 1344 AH (1926 AD).

"As a magnificent building has been constructed for the Afzelgunj hospital (allopathic hospital) recently therefore it is necessary that a magnificent building should also be constructed after proposing some suitable place near Moosi river at a cost of Rs. 5 lakhs which is entirely necessary for public welfare, because this system of medicine has also a number of hidden possibilities and merits which it is necessary to make use of. Therefore for this work, assistance may be taken from the local fund also. If more amount is required in this respect the same can be sanctioned by the Government.

Therefore it is necessary that the department concerned should submit a proposal for the consideration and sanction of the government in this respect and the work be started as early as possible.

In this Seder Shifa Khana Unani (Chief Medical centre) the patients will be treated just as they are treated in Afzalgunj hospital. This building will be called 'Seder Shifa Khana Nizamia.'

As per the Firman of the Nizam this building was constructed on an area of 1,42,900 sq. yards. The compensation in respect of the land came to Rs. 2,30,494/- which was paid and it was assessed that a sum of Rs. 5,15,875/- would be spent and there was also a proposal under the consideration of the government for cultivation of the herbs which is pending so far.

After the issue of this Firman the Nizam came in person and laid the foundation of the building on 17th Rabius Sani 1345 AH (1927 AD). The building was constructed opposite to Macca Masjid and Charminar instead of being constructed on the bank of Moosi river. It was completed in 5 years in 1350 AH (1932 AD). In this Shifa Khana there will be accommodation for the residence and treatment of 150 patients and efforts will be made for Unani medical science on absolutely modern lines.

When you enter the city of Hyderabad and approach Charminar the clean and sparkling domes and minarets of this building will be visible to you, you will see around the building there is railing made of castiron to bound the area. The railing contains the royal monogram of the government 'Nizamul Mulk Asif Jah.' After entering the area when you will move about you will see the (outpatient) section for the treatment of the hospital patients who are not inmates. You will see there the medicines being distributed
to the patients and the physicians busy in diagnosing their patients and prescribing medicines. When you will go on and look at the building you will observe the peculiar construction of the Osmanic period and some Arabic styled construction in which it is tried to make it modern and beautified. It is double storied with great halls where in the patients are to be accommodated. In addition to these halls there are special rooms which are to be given on rent to the rich persons. When you will see the building standing on the road infront of Macca Masjid it will get you full attraction. You will observe its glorious and great arches and stories which have their peculiar style on whom there are beautiful bastions which attract your sight. The middle portion of the building rests upon a great arch on which there is a great dome and on its sides there are small doors and windows on which there are small and beautiful domes. In the middle of the arch and at the starting of the first floor there is a single small door which adds the peculiar beauty in the arch. Its style is more attractive than a varanda behind this small door there is a white stone like ice on which light is illuminated.

In the entire construction there will be seen electric fans and the bulbs of latest designs. You will find this lighting is invisible that is no wire will be seen anywhere only bulbs and fans will prove the existence of electric light. Around the building small houses will also be seen which are used for the purposes of the Shifa Khana.

It is the great fortune of the Unani medicine that the Nizam makes all possible efforts for its promotion and progress.

The greatest honour is that the Nizam himself composed the date indicating verse of this building which is ‘Hia Baitul Hikmet-e-wal Shifa’ which is installed embedded at the top of the front wall. This honour has been bestowed first of all upon the Unani medicine and its department and the department can be as proud as it desires. I also composed the date of completion of this building in verse i.e. 'Asefia Shifa Khana Unani' another versified date is taken from the holy Quran i.e. “We Ma Huwa Shifaun Wa Rehmatun Lil Mominin,” photos of this building have been printed on 4 pais postal stamps commemorating the Silver Jubilee of the Nizam which are very beautiful.

In 1336 F (1927 AD) another Firman was issued by the Nizam for the actual progress of Unani medicine in respect of the course of unani medical school and in respect of the reformation and reorganisation of the medical centres and godown to effect that a scheme may be prepared and submitted. There is also a
proposal for affiliating the Unani medical school to the Osmania University. For creating interest in the Unani medical science the government has also sanctioned 20 scholarships so that the able scholars may pay attention to this science. There are two classes of Arabic and Persian mediums in this school which have three years course and one year is fixed for practical experience. It is expected that in the near future the course will become a five years course and that there will be revolutionary changes in the course.

In the city and the districts suitable buildings will be constructed for the Unani clinics according to their needs in respect of which procedure is carrying on.

The government is especially considering the matter of the reorganisation of the new Seder Shifa Khana (Chief medical centre) and proposals for streamlining its affairs and promotion of Unani medical science. Thus in this connection the government at a expenditure of thousands of rupees had called for a delegation of renowned physicians from all parts of India to formulate and submit to the government of Hyderabad a better proposal for the reorganisation of this Chief medical centre. The said committee after conducting an inspection of the building and observing the circumstances prepared a scheme and submitted it to the government.

On 9th Rejeb 1355 AH (1936 AD) the Unani physicians submitted an address to the Nizam on the occasion of the sad death of prince Jewwad Jah, died on 24th Jemadius Sani 1355 AH (1936 AD) where upon the Nizam while replying to their address used special words in praise of the Unani medicine on which the Unani medicine can really be proud.

Thus the Nizam inspite of his great sorrow wrote:

"In short, though I am suffering from the shock of this sad calamity yet I have no misunderstanding about this science because after an experience of 30 years I have gained confidence in this field."

This Firman has no parallel in the history of Unani medicine. The Nizam entrusted the administration of the departmental of Unani to Hakim Maqsood Ali Khan on 2 Rejeb 1355 AH (1936 AD).

So that he may promote this department and the science to its Zenith. In reply to the above address the Nizam at the end has also kindly praised Moulvi Maqsood Ali Khan. The said address together with the Firman has been published in the famous news paper of Hyderabad "Subh-e-Deccan" dated 23th Aban 1345 F Corresponding to 11 Rejeb 1355 A.H. (1936 AD) The great personality of Moulvi Saheb and his scholarship is not hidden from the
people of the State. The different royal Firmans of the Nizam bear witness to the Moulvi Saheb’s administrative capacity and his mastery over the science. Thus he is working as seder Mohtemirn (Chief Superintendent) of the Unani medical department by the Firman. He is the eldest son of Moulvi Hakim Mansoor Ali Khan, whose details have been narrated in the Mehboobia period (the period of Nizam VI).

Some years ago the highest officer of the Unani medical department was called “Afserul Atibba” but later on, this post was redesignated as “Seder Mohtamim Tibabet Unani” (Chief Superintendent of Unani medical department).

The Nizam has also great sympathy for those who are serving this science. While Hakim Anwar Ahmed Submitted a petition to the Nizam on 1st Azur 1346 F (1936 AD) to inaugurate the Dawakhana Mejeedia, dedicated to the Prince Mukkeremjah alias mejeedipasha, the Nizam out of his royal bounty accepted the said petition and performed the inauguration ceremony of this Shifakhana (clinic) and he also gave a speech and honoured the practitioners of this science in the following words quoted here.

“The Unani medical science which is a precious heritage of our forefathers has such affirmity and conformity with the weather of his country and the temperament of the people that it is generally seen that in many cases the patients who got treatment of this system secured full and greater recovery rather than the treatment of other systems. Thus this idea is the result of my long personal experience and observation and for the same reason I have always taken interest in this science. Hakim Anwar Ahmed has himself described my knowledge and experience in this science about which I need not say much more. But it is pity that inspite of the benefit which can be given to the public by this system now-a-days the people are paying less attention to this science. On the other hand the Unani physicians themselves are not showing much zeal in the field of research in this science which is necessary for the survival of this sytem; because no science and art can flourish in a condition of stagnation. On the other hand it is necessary for its survival to make research in the science and make discoveries of new facts. For these reasons only I have constructed a new Unani hospital in my capital city of Hyderabad. So that not only the patients may be treated but also the physicians should gather experience in the art of preparation

1. I have composed a verse "Maqsood Ali Khan Afserul Atibba" which indicates the date as 1355 AH when, Hk. Maqsood Ali Khan took over the charge of the post.
of medicine and promote this system having engaged in deep study and research."

Like the Nizam (May God protect his kingdom for ever) his heir-apparent his highness Major General Wala Shan Hezret Azem Jah Behadur Prince of Berar and the Commander-in-chief of the Army of Asafia Government shows great interest in the Science of Medicine and he has always been desirous of the promotion and progress of this science. Thus in March 1936 AD he had inaugurated the Tibbia college Muslim University Aligarh and on 25th Shaban 1353 AH (1935 AD) he inaugurated the 'Sedar Dawakhana Nizam Ayurvedic proving his interest and sympathy with this science.

The nobles of Hyderabad also take great interest in this science and they sympathise with it sufficiently, who does not know Meharaja Sir Yeminus Sultanate Kishen Prashed Behadur Ex-Prime Minister of the Government of Asafia and who is ignorant of his efforts in this direction. However, it may not be generally known that the Maharaja besides being a learned man is also a moderate physician and that a number of prescriptions are ascribed to him. He had also been running a dispensary in his deodhi privately in the days of his maternal grandfather.

The efforts of Right Honourable Sir Akber Hyderi Newab Hyder Newaz Jung Behadur the present Prime Minister of general Administrative department are praise worthy because when the medical department had been under the Home Office in the beginning for 28 years it had been under the supervision of Sir Akber Hyderi for a period of about 10 years and made considerable progress, though later on after the establishment of General administrative department it was merged in the Army department.

In Zil Hijja 1355 AH (1937 AD) the Silver Jubilee of Nizam VII was celebrated with great pomp and show and the events will always be remembered in the history of Deccan. The programme of Jubilee commenced from 1st Zil Hijja.

The eminent words used by the Nizam on that day while giving the reply to the addresses submitted by his subjects at Jubilee Hall of public garden have no parallel in the history of Unani medicine. This was the first occasion on which the subjects of the Nizam dominion had the opportunity of listening to their king on the Radio. When the Nizam was speaking his subjects nodded with extreme devotion at each word and the people were amazed to learn that the famous king of Deccan, the alert ruler was not only the eminent scholar but also a great orator who could speak so powerfully. No one is equal to him through out India
because every word spoken by him was full of sweetness which seemed to dwell for ever in their ears. The listeners were feeling clearly that some being greater than all eminent scholars was speaking so majestically who could be no other person than the Nizam. It was clear a king having been affected by the devotion of his dear subjects is speaking to them. The following are the words used by the Nizam in reply to the address in respect of Unani medicine.

"I have always been interested in oriental medicine, because this system of treatment is liked by the public in general and is very useful and I hope that the department concerned shall pay special attention to the preparation of special medicine and the revival of old science because its need is urgently felt at this time here."

On 5th Zilhijja at 5 p.m. various addresses were presented in the Public Gardens on behalf of the various departments and Unani physicians also were granted the honour of submitting their addresses. The Nizam while giving a reply to the representatives Seder Jimiat Imdad Bahemi (President of the Co-operative Societies) and the Unani physicians said:

"In respect of Co-operative Societies and the Unani medicine I have already spoken a lot in my reply to the general address. Therefore I need not repeat my words here. I personally feel that the work of both the departments is extremely useful for the country and I hope that they will be serving their country for a long time and working for its benefit. I appreciate the addresses submitted by them and I am very much pleased with expression of their devotion.

On this auspicious occasion of the Silver Jubilee celebrations a book 'Tibb-e-Osmani' has also been published in respect of which it has been ascertained that it has been written by famous physician Hakim Abdul Rehman Soharanpuri. The author had written this book in four volumes few years back. Now it has been printed at Dar-ul-Teba (Government Printing Press).

We have purposely omitted to describe the physicians of this period because everyone knows them. In short in this auspicious period of this Nizam all measures are being taken to do the best which are necessary for the fulfilledment of this science.

May God keep this alert and crowned king with his family happy and prosperous for a long time.

I pray and the holy men will say, "Amen".

सारांश

आसफीय शाहों के सरकार में चिकित्सा विज्ञान

- यस. ए. हुसैन

उर्दू भाषा में रेहबर फारूकी द्वारा लिखित एक पुस्तक (इस्लामी तिब्ब शाहना संस्कृतियों में) के भाषात्मक के रूप में यह छोटा लेख है। इस पुस्तक में यूनानी चिकित्सा पद्धति के प्रारम्भिक काल से सातवें निज़ाम के काल तक के इतिहास का वर्णन मिलता है।

वागदाद के खलिफाओं द्वारा आयुर्वेद को प्रदानित प्रोत्साहन का भी संक्षिप्त इतिहास इसमें दिया गया है। इस पुस्तक के अंतिम अध्याय भारत में यूनानी चिकित्सा पद्धति के इतिहास के विषय में है, जिनका भाषात्मक पांच लेखों के रूप में इस पत्रिका के गत खण्डों में प्रकाशित हो चुका है। उपरोक्त पुस्तक के लेखक ने सातवें निज़ाम का एक ही काल होने से प्रस्तुत विषय का वर्णन वर्तमान काल में किया गया है। यह लेख मूल विषय का केवल भाषात्मक मात्र होने से उसका अनुसरण करते हुए वर्तमान काल का ही प्रयोग यहां किया गया है।