

# History of Unani Medicine in Dehli

17<sup>th</sup> century to 20<sup>th</sup> century

Biographies of 261 physicians

Also called Islamic Medicine/  
Arabic Medicine

By Prof. Hakim Syed Zillur Rahman

Padma Shri –civilian award India

Translated into English by Zakaria Virk, Toronto

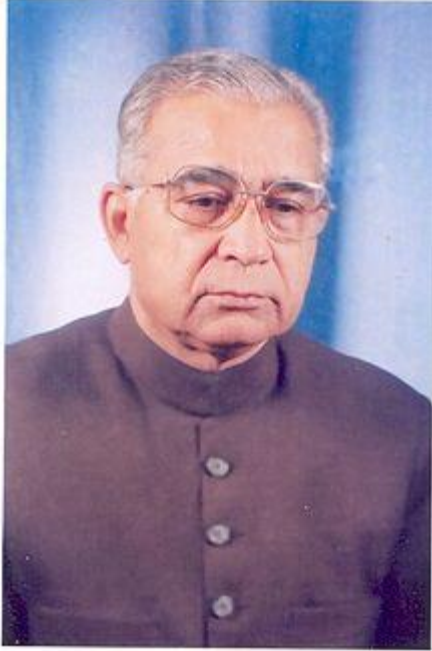


**Ibn Sina Academy of Medieval Medicine and Sciences**

Name of the book in Urdu	Dilli aur Tibb-e- Unani
English	History of Unani Medicine in Dehli
Author	Prof Hakim Syed Zillur Rahman Director Ibn Sena Academy, Aligarh, India
Translator	Zakaria Virk, BA. LLB Karachi Maple (Toronto), Canada Zakaria.virk@gmail.com
Published: Urdu Editions	1995 and 2011
English Edition	2020
ISBN NO	-----
Price	-----
Publisher	Ibn Sena Academy Aligarh

Ibn Sina Academy, Tijara House, Dodhpur, Aligarh, India  
Web Site: <http://www.ibnsinaacademy.org>  
Catalog: <http://www.noormicrofilmindia.com/hakeem.htm>  
Email: [ibnsinaacademy@gmail.com](mailto:ibnsinaacademy@gmail.com)  
Faceook : <https://www.facebook.com/IAMMS.Aligarh>

Telephone: +91-571-3290275, Fax: +91-571-2506163



Padma Shri Prof. Hakim Syed Zillur Rahman

# دلی اور طبِ یونانی

نیا ایڈیشن تراجم اور اضافات کے ساتھ

مصنف:

حکیم سید ظل الرحمن



اردو اکادمی دہلی

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- 238 Hakim Abd al-Ghaffar
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About the Translator Z. Virk

“Medicine is a branch of knowledge which deals with the state of health and disease in the human body, with the purpose of employing suitable means for preserving and restoring health. “ Husain ibn Ali Sena

“The wise man or *Hakim*, who has been throughout Islam’s history the central figure in the propagation and transmission of the sciences, has usually also been a physician. The relationship between the two is in fact so close that both the sage and the physician are called *Hakim*, many of the best known philosophers and scientists in Islam, such as Avicenna and Averroes were also physicians and made their livelihood through the practice of the medical art.”

“The close relationship between the philosopher-sage and the physician had much influence upon the position which the practitioner of the medical art occupied in Islamic society, and the conception that the community had of him. The physician in general was expected to be a man of virtuous character, who combined scientific acumen with moral qualities, and whose intellectual power was never divorced from deep religious faith and reliance upon God”.

Prof S.H. Nasr, Science & Civilization in Islam, pp 184-185



Map of India during the Mughal period 1530-1707

## List of Mughal Emperors

Zahir al-Din Babur	1483-1530	Founded the Mughal Empire
Naseer al-Din Humayun	1508-1556	
Jalal al-Din Muhammad Akbar	1542-1605	
Nur al-Din Salim Jahangir	1569-1627	
Shahab al-Din Khurram Shah Jahan	1592-1666	Built Taj Mahal
Mohiyuddin Aurangzeb Alamgir	1618-1707	Established Islamic Law in India
Shah Alam Bahadur Shah	1643-1712	
Muizuddin Jahandar Shah	1661-1713	
Farrukhsiyar	1685-1719	died age 33
Rafi al-Darajat	1699-1719	ruled 98 days
Rafi al-Daula Shah Jahan II	1696-1719	ruled 105 days
Roshan Akhtar Muhammad Shah	1702-1748	Nader Shah invaded India
Ahmad Shah Bahadur	1725-1775	
Azizuddin Alamgir II	1699-1759	
Muhi al-Millat Shah Jahan III	1711-1772	
Ali Gauhar Shah Alam II	1728-1806	
Bidar Bakhat Muhammad Shah Jahan IV	1749-1790	
Akbar Shah II	1760-1837	
Bahadur Shah Zafar II	1775-1862	Last Mughal Emperor

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Unani terminology	English equivalent
Kulliyat	Basic Principles
Tashreeh al-Badan	Anatomy
Munafe al-Aaza	Physiology
Ilm al-adwiya	Pharmacology
Ilm al-Saidla	Drug making / Pharmacy
Ilm al-amraz	Pathology
Mo'alijat	Unani Medicine
Amraz-e-Niswan wa Qabalat	Gynaecology and Obstetrics
Ilmul Itifal	Padiatrics
Jarahat	Surgery
Amraz ain-uzn-anaf-halaq-	ENT- Eye, nose, throat,
Amraz-e-jild wa Tazeeniyat	Dermatology and Cosmotology
Ilaj bil Tadabir	Unani physiotherapy
Ilaj bil tadbir	regimental therapy
Ilaj bil dawa	treatment with drugs

## **Ranking of officials during the Mughal rule in India**

Mansab system (ranking) was a grading system used by the Mughal rulers to fix the rank and salary of a Mansabdar, who were basically royal officers. The mansabdars were nobles who acted as military commanders, high civil and military officers, and provincial governors.

There was no distinction between the civil and military departments. Both civil and military officers held mansabs and were liable to be transferred from one branch of the administration to another.

The rank of a Mansabdar was determined by the number of horses and cavalymen he maintained. This will be referred to time and again in biographies of Hakims.

The Mansabdari System was introduced by Mughal emperor Jalal al-Din Akbar as new administrative machinery and revenue system. The term mansab means status or rank, but in context of the structure of the Mughal administration it indicated the rank of mansabdar - that is holder of mansab - in the official hierarchy.

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## **What is Unani Medicine?**

Unani medicine is the term for Persian-Arabic traditional medicine as was mainly practiced in Mughal India and still practiced in Pakistan, India, & Iran. It was introduced in India in the 13<sup>th</sup> century. It is a system of alternative medicine that originated in ancient Greece. Involving the use of herbal remedies, dietary practices, and alternative therapies, Unani medicine stresses the prevention +and treatment of disease.

## **Who is the founder of Unani Medicine?**

Aesculapius is credited as originator of this system. Buqrat (Hippocrates, 460-377 BC) is said to be a descendent of Aesculapius and recognised as 'father of Unani medicine'.

## **How Unani medicine works?**

The Unani system of medicine gets its name from Unan (Greece) where it originated. The system is research-based and incorporates a large number of drugs from Ayurveda and Siddha. ... The medicine helps in collecting the disease-causing factor in the body and then it is removed from the body.

What is the difference between Ayurvedic and Unani medicine?

Herbal medicine is science of medicine that uses plants and their extracts for curing ailments whereas ayurveda is a centuries old Hindu science of therapeutics that involves the use of medicinal plant extracts along with metal extractions, massages, etc.

Who are Unani doctors?

Unani medicine, (also called Unani tibb, Arabian medicine, or Islamic medicine), is a traditional system of healing and health maintenance observed in South Asia. The origins of Unani medicine are found in the doctrines of the ancient Greek physicians Hippocrates and Galen and Muslim physicians Zakariya Razi, Ibn Sena, & Ismael Jorjani.

What is Unani course?

The Unani medicine course concentrates on several diverse treatment therapies in its field such as purging, Turkish bath, massage, diuresis, diet therapy, regimental therapy venesection, and use of herbal, animal and mineral drugs, exercise; and surgery.

What are Unani and Siddha?

Siddha science is a traditional treatment system generated from Tamil culture. ... Unani System of medicine is based on established knowledge and practices relating to promotion of positive health and prevention of diseases.

For more information read the following comprehensive article:

*\\Unani Medicine: Introduction and Present Status in India*

[http://ispub.com/IJAM/6/1/3747\\_V\\_NNBCH890/OPP0P0PIUIIOIOIUU'](http://ispub.com/IJAM/6/1/3747_V_NNBCH890/OPP0P0PIUIIOIOIUU)



### Origin of Unani system of medicine

Unani system of Medicine owes its origin to Greece. It was the Greek philosopher / Physician Hippocrates (460-377 BC) who freed medicine from the realm of superstition and magic, and gave it the status of science.

The theoretical framework of Unani Medicine is based on the teachings of Hippocrates. Afterwards a number of other Greek scholars enriched the system considerably. Of them Galen (131-210 AD) stands out as the one who stabilised its foundation on which Arab physicians like Abu Bakr Zakariya al-Razi (854-925 AD) and Husain ibn Sena (980-1037 AD) constructed a grand edifice.

Unani Medicine got enriched by imbibing what was best in the current systems of traditional medicine in Egypt, Syria, Iraq, Iran, India, & China and Middle East and Far East countries.

In India, Unani system of Medicine was introduced by Arabs and soon it took firm roots in the soil. When Mongols ravaged Persian and Central Asian cities like Shiraz, Tabrez, scholars and physicians of Unani medicine fled to India.

The Delhi Sultans, the Khaljis, the Tughlaqs and the Mughal Emperors provided state patronage to the refugee scholars and even enrolled some as state employees and court physicians. Alauddin Khalji (d1316) had Hakims at his royal court.

During the 13th to 17th Century Unani Medicine had its hey-day in India. Among those who made valuable contributions in this period were Abu Bakr Bin

Ali Usman Kashani, Sadruddin Damashqui, Bahwa bin Khwas Khan, Ali Gilani, Akbar Arzani and Muhammad Hashim Alavi Khan.

The scholars and Physicians of Unani Medicine who settled in India were not content with the known drugs. They subjected Indian drugs to clinical trials. As a result of their experimentation added numerous native drugs to their own system further enriching its treasures.

During the British rule, Unani Medicine suffered a setback and its development was hampered due to withdrawal of government patronage. Since the system enjoyed faith among the Indian masses it continued to be practised.

It was mainly the Sharifi Family in Delhi, Baqa'ee Family, the Azizi family in Lucknow and the Nizam of Hyderabad due to whose efforts Unani Medicine survived during the British period. An outstanding physician and scholar of Unani medicine, Hakim Ajmal Khan (1868-1927) championed the cause of the system in India.

<https://www.facebook.com/All-India-Unani-Tibbi-Conference-378566765614159/>

## Introduction

Mughal rule is considered the golden age of Greco-Arabic medicine in India. First Mughal emperor Zaheer al-Din Babur (d1530) was profoundly interested in medicine. There was salaried staff in the hospitals. Babar had a number of expert physicians in his royal court like Khawaja Nizamuddin Ali Khalifa, Hakim Mir Abul Baqa, Hakim Muhammad bin Yusuf Harawi, Hakim Yusuf bin Muhammad Harawi Yusufi, Hakim Muhammad bin Ashraf Hussaini.

These physicians in Babur's time and his son Humayun brought fame to medicine in India. In Dilli Maulana Ismael Arab was a rare breed of scholars in medicine, hikmat and astronomy, as well as master of Hadith and Quran commentary. He was famous for teaching medicine. He used to impart knowledge of medicine at Madrassa Humayun established in 1565. A lot of students benefitted from him.

Yusuf bin Muhammad bin Yusuf was a versatile genius who amalgamated Greco-Arabian and Indian medical thought to produce a single comprehensive system. Several of his medical works have survived – *Jami-ul-fawa'id*, *Fawa'id ul akhyar 1507* (*Benefits of the Best*), *Qasida fi Hifz al-Sihat*, and *Riazul Adwiya* (*Garden of Remedies*, appeared in 1539), *Tibb-e-Yusufi* (*Therapeutics of Joseph*), and *Elaj al-Amraz* (*Treatment of Diseases*).

Of his non-medical works is *Badayi-ul Insha* (glory of style) His father was also a physician in Herat and composed two invaluable works *Bahr-ul-Jawahir* (sea of jewels), *Jawahir-ul-Lughat* (jewel of dictionaries), and a dictionary of medical and botanical terms. (A Medical History of Persia, by Cyril Elgood, page 378)

Dilli (Delhi) was not the capital of Mughal India at the time; the city had not established a firm connection with medicine up to the rule of Akbar & Jahangir. In fact the connection was established during the rule of Emperor Shah Jahan (r1628-1658). Red Fort was founded in 1639. Shah Jahan celebrated his 9 years on the throne in 1648 in the Red Fort. Same year city of Shah Jahan Abad was founded which continued its name until 1803. It was called Dehli thereafter. This book deals with Unani physicians of Dehli, therefore Hakims who lived before the time of Shah Jahan have not been mentioned.

Persian science and medicine was introduced into India when a number of Persian scientists and Hakims from Iran and Central Asia found refuge in the 17<sup>th</sup> and 18<sup>th</sup> century in Mughal court. They immigrated to India to avoid perpetual

internal strife in their homeland but mainly because of a stable Mughal government and King's favors to Hakims (Unani practitioners). This flow of scholars, artists, doctors, architects, refugees continued until the fall of Mughal Empire 1858.

We will now give biographies of those Unani physicians who garnered prominence during the rule of Shah Jahan (1628-1658) and subsequent centuries which set in motion a superb intellectual tradition by their scholarly, literary and political undertakings.

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### **(1) Hakim Rukna Kashi**

Hakim Rukn al-Din Masood (also known as Rukna Kashi) ancestors were residents of Shiraz but had had settled in Kashan (Iran). Medicine was their family profession. His pen name was *Maseeh*. He was a close companion of Safavid King Shah Abbas (1571-1629), however when a rift developed between them he immigrated to India. He was accorded a special place in the royal courts of Emperor Akbar and Emperor Jahangir. When Shah Jahan was crowned as 5<sup>th</sup> Mughal King (r1628-1658), he composed a quatrain and received twelve thousand rupees as a reward

The entire family distinguished itself during the rule of Emperor Shah Jahan. Mirza Muhammad Ali Tabrizi (1601-1676) known as *Mirza Sa'ib* was inspired by poetry of Rukna Kashi. His brothers Hakim Qutba and Hakim Naseera's families received generous gifts from the kings. Hakim Zia al-Din Rahmat Khan son of Hakim Qutba was among the designated noblemen during the rule of Shah Jahan and Aurangzeb. His wife was daughter of Abu Talib Kalim. Sati al-Nisa was sister-in-law of Khanum Rukna.

Emperor Shah Jahan granted him permission to go back to Iran where he died at age 105 in 1655 in his hometown Kashan.

*Ma'asir al-Umara* by Nawab Shah Nawza Khan Persian 1888 Calcutta

[https://upload.wikimedia.org/wikipedia/commons/6/68/Title\\_Ma%27asir\\_al-umara.jpg](https://upload.wikimedia.org/wikipedia/commons/6/68/Title_Ma%27asir_al-umara.jpg)

*Ma'asir al-Umara* -English translation 1941 Kolkata

<https://archive.org/details/in.ernet.dli.2015.46908/page/n3/mode/2up>

A copy of *Dewan Maseeh* dated 1752 is in Maulana Azad Library, Aligarh-collection of Subhan Allah Khan. A handwritten manuscript of his book on

medicine in Arabic *Zabita al-Elaj* is in Khuda Bakhsh Library, Patna. His other book *Maqasidul Elaj* was also in Arabic.

## **(2) Hakim Sadra Masih al-Zaman**

He was a disciple of his father Hakim Fakhr al-Din Sherazi as well as eminent physician Hakim Muhammad Baqir son of Hakim Imad al-Din Mahmud Sherazi. He came to India in 1603 during the last days of Emperor Akbar (d1605). He took lessons in medicine from an eminent physician of his time Hakim Ali Husain Gilani author of a treatise on his tested cures *Mujarebat-e-Ali Gilani*. Hakim Sadra was bestowed with the honorific of *Masih al-Zaman* by Emperor Jahangir, as well as rank of commander of 500 soldiers (panj sadi-zaat) and 300 horses.

When Emperor Jahangir was visiting Kashmir in 1620 and suffered a bout of asthma, he refused to treat him even though he was the royal physician. Jahangir was saddened by this and has mentioned this incident in his biography *Tuzk-e-Jahangiri*. As an excuse he said I do not trust my intelligence and medical expertise to carry out this task.

Emperor Shah Jahan honored him with more honorifics and was elevated to the high office of *Arz-e-Mukarrar*. Shah Jahan bestowed on him numerous designations and showered gifts on him. When Princess Jahan Ara Begum (d1681) had burns on her body in the 18<sup>th</sup> year of Shah Jahan ascending the throne, he treated her successfully. In lieu of this his annual stipend was raised from Rs. 30,000 to Rs. 50,000/- plus a cash gift of Rs. 10,000. He died in 1651 in Kashmir. Sadra had performed second pilgrimage to Mecca during the reign of Jahangir.

## **(3) Hakim Momina Sherazi**

Through the office of Mughal general and statesman Mahabat Khan (1634), Hakim Momina gained access to the royal court of Emperor Jahangir in 1622. He was an expert at blood-letting technique. He did blood-letting on Jahangir many a times and was rewarded handsomely. He received the military rank of commander of 1000 soldiers. During the reign of Emperor Shah Jahan (d1658) his annual stipend was raised to Rs.30, 000. He was a member of royal court of Emperor Aurangzeb Alamgir (d1707) and treated him in his last days of life on earth.



Princess Jahanara Begum daughter of Shah Jahan

#### (4) *Hakim al-Mulk* Hakim Abul Qasim Gilani

He was son of Hakim Shamsuddin and cousin brother of Hakim Ali Husain Gilani (d1609). Hakim Ali Husain came from Persia to the Mughal court of Akbar and served under several Mughal rulers. He is known primarily through his commentary on the *Canon of Medicine* by Ibn Sīnā.

Although Hakim Qasim had become famous during the rule of Emperor Jahangir; but he reached the apex of his fame during the reign of Shah Jahan. There is only one incident recorded in the history of Mughal rule where a Hakim refused to treat the King despite his orders. It is reported that Hakim Sadra and Abul Qasim had refused to treat Jahangir which was part of royal conspiracy; in fact it was their favoritism towards Shah Jahan. When Jahangir had an attack of asthma while in Kashmir, physicians Hakim Ruh Allah and Rukna Kashi excused themselves from treating him. Jahangir had difficulty breathing as there was an obstruction in the air canal on the left side of his breast. He became weak. Both Hakims could not be convinced to treat him. This is all recorded in memoirs of Jahangir - *Tuzk-e-Jahangiri*. Every word describes his utter disappointment.

Shah Jahan favored him greatly, bestowed on him the honorific of *Hakim al-Mulk* and paid a cash gift of Rs. 5,000/-. When he went to Arabia for pilgrimage in 1630 Emperor Shah Jahan gave him Rs. 60, 000 to distribute among the needy in Mecca. He was a consummate physician and confidant of the Emperor.

**(5) Hakim Muhammad Ma'soom Tastari**

He was son of Karim al-Din, a scholar par excellence of his time. He was born in Shiraz, trained by local teachers, immigrated to India during the reign of Shah Jahan. His famous book on medicine is *Qarabdin Ma'soomi (pharmacopeia)* which was completed in 1640. A handwritten manuscript of this book is in Ibn Sena Academy, Aligarh. <https://www.ibnsinaacademy.org/>

**(6) Hakim Muhammad bin Ahmad Gilani**

Hakim Muhammad bin Ahmad son of Hakim al-Mulk Shamsuddin Gilani was born and raised in Mecca. He was under the tutelage of Sultan Sharif Muhsin. After Sharif Ahmad came to power in 1629, he immigrated to India. He was an outstanding poet, his panegyrics were remarkable.

Abdul Hamid had praised him in his tome *Badshah-nama* and says he was a devout Muslim and a learned scholar. He was popular for his high morals and habits. Shah Jahan had given him the jurisdiction of courts in Delhi. According to the book *Khulasatul Asar* he died in 1640.

**(7) Aman Allah Khan**

Also known as *Khan Zaman Feroz Jang* (son of Mahabat Khan) is a well-known name in the medical world because of his book *Gangbad A'wurd*. He authored 12 books, and was an accomplished physician. He was also a good sword fighter. For some time he was deputy governor of Kabul and later governor of Balaghat. He took part in the war of Deccan on behalf of Shah Jahan who bestowed on him the honorific of *Panjhazari (commander of 5000 soldiers)* and *Khan Zaman*.

*Gangbad-Awurd* is a valuable addition to the various pharmacopeias produced in India. He made use of 105 books in compiling this voluminous work. From the bibliography one can gauge the scholarship of the author and high

standard of the book. A complete set is available in Tibbia College, Aligarh Muslim University. A handwritten manuscript of his other work *Dastur al-Attiyba* (1628) is in my personal library at Ibn Sena Academy.

His book *Dastur al-Hind* is a translation of Persian work *Madan Wanod* completed in 1635. *Umm al-Elaj* is another of his large work composed in 1626. He dedicated his work *Miftah al-Hudood* to his father Mahabat Khan. *Ruqa'at Amanu Allah Husaini* is a collection of his letters to his contemporary Sufis discussing Sufism and mystical experience. *Insha'ey Khana Zad Khan* is another collection of his letters in which political affairs of State have been discussed. *Chahar Anser* is a bulky dictionary. *Diwan Amani* is a collection of his poetry. One of his books is titled *Tarikh-e-A'alam* (world history).

#### (8) **Hakim Hadhiq**

Hakim Kamal al-Din (poetic name Hadhiq) was eldest son of Hakim Humam who was one of five physicians of Akbar (Hakim Abul Fath, Shaikh Fayzi, *Hakim Humam*, Hakim Ali, and Hakim Ain-ul-Mulk). He was also among the nine jewels (*nauratnas*) of Emperor Akbar. Hakim Human was nephew of Hakim Abul Fatah Gilani (20<sup>th</sup> June 1580), commentator of *al-Qanoon fil –al-Tibb* known as *Fatahi*. Hukka was invented by him to make tobacco less harmful.

Hakim Hadhiq was an erudite and learned man. He was born in Fatehpur Sekri. He was well versed in logic, medicine, and poetry. He was sent to the royal court of Imam Quli Khan (Iran d. 1632) in Balkh as an ambassador. In 1631 he replaced Hakim Masih al-Zaman as royal physician. His official title was *Sah-Hazari* (*commander of 3000 soldier*). He was given an annual stipend of Rs. 20,000 later increased to Rs. 40, 000.

He inherited medical knowledge from his family but besides that he had a taste for the humanities. For some time he was involved in compiling history of that age helping royal historians. His poetry consisted of pure thoughts, neither unpretentious nor self-absorbed. Being an introvert he considered himself a superior to Persian poet Ali ibn Mahmud *Anvari* (1189). He had his collection of poetry (*dewan*) tastefully scribed and decorated and would read from it placed on a golden book-stand. A manuscript of his *dewan* is in Maulana Azad Library, Aligarh.

### **(9) Hakim Khush Hal**

He was younger brother of Hakim Hadhiq. In medicine he was mentored by his learned father and uncle Hakim Abul Fatah son of Abdul Razzaq. Upon Shah Jahan accession to the throne he was bestowed the rank of *Ek Hazari* (commander of 1000 soldiers) and two hundred horses. He composed the journal of Deccan military expedition.

### **(10) Sati al-Nisa Khanum      d1646 Lahore**

She was sister of poet laureate Talib Amoli (1585-1657 Iran) and wife of Hakim Naseera Kashi. She had profound knowledge of medical issues and treatments, especially complicated diseases. She was also adept at Persian poetry, recitation & uttering of letters of Quran, household, and social intercourse. Because of these traits she tutored Jahanara Begum – eldest daughter of Emperor Shah Jahan. She had some dealings with Empress Mumtaz Mahal, wife of Shah Jahan. After the demise of Empress Mumtaz Mahal in 1631, she was given complete management of royal harem - seraglio.

At the time of her death in Lahore the Emperor was in town and gave Rs. 10,000 for the funeral. After one year her body was taken to Agra and buried to the west of Taj Mahal. Her mausoleum was built at a cost of Rs. 30,000/- . Shah Jahan endowed a village with annual income of Rs. 20,000 for the upkeep of the tomb.

She had no children, and adopted two daughters of her brother Talib Amoli. The elder daughter was married with Aqil Khan and the younger one with Hakim Zia al-Din a.k.a Rahmat ibn Hakim Qutba.

Tadhkira Talib Aamli - with selected ghazals Karachi 1965

<https://www.rekhta.org/ebooks/Tadhkira-e-talib-e-aamli-khwaja-abdurrasheed-ebooks/>

### **(11) Hakim Fateh Allah Shirazi      1653**

He was son of Abul Qasim Shirazi. He was born in Shiraz and tutored by local teachers. He was connected to the court of Imam Quli bin Allah Wardi Khan in Iran. After the death of Imam Quli he immigrated to India and was appointed one of the royal physicians of Shah Jahan. He was an expert in treating complicated ailments. There was no one equal to him in diagnosing and prescribing the use of medication. Shah Jahan was very much impressed with his

medical expertise. In 1645 he was given the title of *Ek Hazari* (one holding a fief for 1000 soldiers).

After his death his son Hakim Muhammad Saleh was given the title of *Saleh Khani* and the rank of *Ek Hazari*. Aurangzeb also showered on him royal favors. When Aurangzeb had defeated his brother Prince Shah Shuj'a (1661) and was on his way to Agra from Kachwa, was residing in Bagh-e- Nau Manzil, he awarded him a gold dagger. He was also given a female-elephant. Finally he was given the rank of commander of 1500 soldiers and 100 horses.

Upon the death of Hakim Saleh in 1674, Aurangzeb gave *khila'at* (robe of honor) to Hakim Mohsin and his sons. Hakim Mohsin's son was made supervisor of royal storage. After Aurangzeb Prince Kam Bakhsh bestowed on Hakim Mohsin Khan the title of '*Taqarrab Khan*' and made him a vizier also. During the encounter against Shah Alam, Kam Bakhsh was defeated and Hakim Mohsin was killed. Besides Muhammad Ali Khan, Hakim Mohsin had another son Hakim Hadhiq Khan.

#### **(12) Hakim Daud Taqarrub Khan**

He was son of Hakim Inayatullah Khan who was a disciple of Hakim Fakhr al-Din Shirazi. On account of his medical expertise, Hakim Taqarrub was appointed royal physician of Iranian King Shah Abbas (1629) and King Shah Safi.

He immigrated to India in 1643. He gained access to Shah Jahan court in Akbarabad and was given a cash gift of Rs. 20,000/- and the rank of commander of 1500 soldiers and 200 horses.

It is reported that Shah Jahan favorite daughter Jahanara a.k.a. Begum Sahib (d1681) body was burnt 20 days before Hakim Taqarrub came into the employment of the King. She had severe burns on her back, ribs and both hands. She suffered from fever, dysentery and swelling of eye lids. Hakim Daud demonstrated his medical skills and the Princess was cured. Shah Jahan was delighted & gave Hakim Daud the rank of *duo Hazari* (commander of two thousand soldiers), a robe of honor, a horse with gold saddle and an elephant. He was given the honorific title of *Taqarrub Khan*, Rs. 30,000 cash and later rank of *char hazari* (commander of 4,000 soldiers).

Once 100 elephants were presented to Emperor Shah Jahan, Hakim Daud whispered in the ear of Ala-ul- Mulk if only King would gift him a female-elephant. Soon after the King gazed at Hakim Daud and gifted him the female-elephant. This happened in 1648. The King liked the Hakim so much that he was contemplating to have his daughter betrothed to Hakim's nephew.

Once, Emperor suffered from the retention of urine. After its treatment he developed the complaint of incontinence of urine and constipation. A number of competent physicians treated him but there was no relief at all. When Hakim Taqarrub started his treatment, he added *shir-khisht* in the prescription. The King felt great relief and appointed him to a high rank and made him commander of five thousand.

During the imprisonment of Shah Jahan (1658-1666), Emperor Aurangzeb deputed him to serve his father. At the end he was given 30,000 *ashrafis* –gold coins by the King. However later on he was ostracized by the King.

He experimented with medical plants for curing diseases. For instance he experimented with *Revas*, a fruit grown in the mountains of Kabul. In 1646 he suggested that if a hand size hole was dug at the bottom of this plant and filled with snow, it will bear fruit twenty times more. The experiment was successful.

Hakim Daud passed away in 1636. His son Muhammad Ali Khan who had earlier been deposed along with his father, Aurangzeb bestowed on him a robe of honor and made him commander of 1500 soldiers. During the rule of Aurangzeb - Ali was a favorite courtier. Ali Khan died in 1663.

### **(13) Hakim Nur al-Din Abdullah**

Hakim Nur al-Din Muhammad Abdullah son of *Ain al- Mulk* Sherazi belonged to an educated family. Ain al-Mulk was an illustrious physician during the reign of Emperor Akbar and used *Dawa'ee* as nom de plume. In medicine his famous book is *Fawa'id al-Insan*.

Nur al-Din was born in Agra. Those physicians who gained prominence during the reign of Shah Jahan, he occupied a high status as far as eruditeness is concerned. Shah Jahan bestowed on him the title of *Ain al-Mulk*. He was interested

in poetry and Sufism. During the reign of Aurangzeb Alamgir he was showered with imperial favors and was elevated to the office of minister of housing.

He had an abiding passion in poetry as well as Sufism besides medicine. He composed nine works:

(1) *Jamay al-Ittiba* – manuscript in State Central Library, Hyderabad, India.

(2) *Tibb-e- Dara Shakohi* – dedicated to Prince Dara Shikoh, written in 1640. Sayings and tested prescriptions of ancient physicians as well as Indian physicians are given. This bulky volume was in two parts, ayurvedic medicine has also been consulted.

(3) *Sabab Sitta Rashidiya* – It is concerned with maintenance of health describing in detail six vital rules for good health.

(4) *Anis al-Mua'lijeen* – it was published by Matb'a Naval Kishore several times

(5) *Alfaz al-adwiyya* – is a glossary of pharmacology. Simple and compound drugs have been detailed alphabetically. Alternatives names of drugs have been especially provided. It was compiled in 1628 and dedicated to Shah Jahan. It was printed in 1865 by Naval Kishor Press and many other printers.

(6) *Qistas al-atteyb'a* – is a medical dictionary. It was printed in 1630 and is dedicated to Hakim Aman Allah Zaman *Feroz Jang*.

(7) *Maratib al-wajood* – discusses oneness of God and existence of God. Printed in 1628 and is dedicated to Emperor Shah Jahan.

(8) *Waqi'at Abul-Fazl* – this is a collection of letters written by grand vizier of Emperor Akbar - Abul Fazl ibn Mubarak (1602) to various people.

(9) *Latifa Faizi* – collection of Emperor Akbar poet laureate - Abul Faiz ibn Mubarak Faizi (1595) letters which Hakim Nur al-Din compiled in 1625.

(10) *Insha'a Ayar Danish* – is a collection of literary letters which he compiled during the reign of Emperor Jahangir (r1605-1627).

Hakim Nur al-Din son - Shams al-Din was also a physician. He was personal physician of father of Empress Nur Jahan, 20<sup>th</sup> wife of Emperor Jahangir – *Itimad*

*al-Daula* Mirza Ghiyas Baig. According to the preface he dedicated his book *Tibb-e-Ghayasiya* to Mirza Ghiyas Baig. A handwritten manuscript of *Tibb-e-Ghiyasiya* is in National Insitutue of Indian Medical Heritage Dilsuknagar, Hyderabad.

<http://niimh.nic.in/#/home>

#### (14) **Hakim Mahdi Urdastani**

He was born in Iran and schooled by local teachers. He came to India during the reign of Aurangzeb. Hakim Mahdi and Hakim Muhammad Amin Sherazi were royal physicians of Aurangzeb, and had distinguished themselves in treating the royal family. In 1662 Aurangzeb regained health by their effective treatment so they were showered with gifts and emoluments.

Hakim Mahdi was made commander of 1000 soldiers. In 1663 he was honored with the title of *Hakim al-Mulk*. In 1692 Prince Muhammad Azam was afflicted with dropsy, Hakim Mahdi treated him successfully. Its detail is given in *Ma'asir-e- Alamgiri*. Its cursory reading reveals how grave the sickness was. The treatment included *Ma'joon al-Zahab*. As a reward Hakim Mahdi was given two thousand gold coins - *ashrafi*, a robe of honor and an elephant. His military rank was upgraded to commander of 4000 soldiers.

A book comprising of his efficacious tested drugs is *Munhita al-Shifa*, its manuscript is in the personal library of Muhammad Imran Khan, Tonik. But by mistake he took this to be a book by Hakim Akbar Arzani.

#### (15) **Hakim Muhammad Kazem**

He was a trusted physician of Aurangzeb, given the rank of *Panch sadi* (commander of 500 soldiers) which was conferred upon him at the beginning of King's accession to throne. He composed many mystical poems. He compiled his poetry under the name *Kulliyat Anfas Masihi*. Self praise and vanity were two flaws in his character. He bestowed on himself the title of *Masih al-Bayan*. His poetical name was *Sahib*.

#### (16) **Hakim Muhammad Ameen Shirazi**

He was conferred with the designation of commander of 1500 soldiers during the reign of Aurangzeb. This designation was given to him right at the

beginning of the King ascending the throne. He was given numerous rewards on various occasions. In his lifetime Hakim Muhammad Ameen and Muhammad Mahdi Urdustani were considered consummate physicians. Both these doctors used to treat the King. In 1661 Aurangzeb fell ill due to fever; both of them treated the King by blood-letting. The King had high fever and lost consciousness many times. Too much blood was lost in blood-letting, hence he became very weak. For three days he could not leave his bedroom. In the end he turned the corner. Hakim Ameen and Hakim Mahdi treated the King with mutual consultation.

The author of *Tarikh-e-Muhammadi* Mu'tamed Khan has written that Sherazi died in 1730 in Delhi at the age of 47. In my opinion this is incorrect.

#### **(17) Hakim Ma'soom Khan**

He was an eminent scholar and a competent physician. Upon completion of his medical training in Shiraz he immigrated to India and soon became an influential member of royal court of Prince Muhammad Azam (1653-1707). He diagnosed ascites (build up of fluid in abdomen) in the Prince and warned him of dangers of dropsy. He recommended moderation and proper treatment. However the Prince did not heed and was stricken with dropsy in 1692 two years after the death of Hakim Ma'soom who met his Creator in 1690.

#### **(18) Hakim Nai'mat Khan A'ali**

His name was Mirza Muhammad Ali but gained fame by the alias Nawab Nai'mat Khan A'ali. Although born in India he went to Shiraz with his father and was schooled there. After returning to India he studied under the guidance of Shafiq'a'ee Yazdi Mukhatib (a.k.a. Danishmand Khan). He continued the family profession of medical practice. He operated his own clinic. His father Hakim Fateh al-Din was also a talented physician. Hakim Mohsin Khan and Hadhiq Khan were among his relatives.

Hakim Nai'mat Khan was a trusted employee of Emperor Aurangzeb. As official reporter he was sent to Deccan in 1681 with imperial army. When Aurangzeb conquered Deccan, he composed a poem, upon which the King gave him a robe of honor. Upon his return from Hyderabad he had a stupendous residence built in Delhi.

Aurangzeb bestowed on him the title of *Nai'mat Khan* and made him manager of the royal kitchen. During the rule of Bahadur Shah he was conferred the title of *Muqarrab Khan* and the rank of *sah-hazari* (commander of 3000 soldiers). During the writing of *Bahadur Shah Nama* he died in 1710. Some people say he was buried in Delhi and some say it was in Lahore.

Among his books *Waqa'iyat Nai'mat Khan* is most famous. Other books include *Khawan-e- Nai'mat*, *Ruqa'a-e-t Nai'mat Khan*, *Jang Nama Husn-o-Ishq*, *Kulliyat –e-A'ali*, and *Sukhan-e- A'ali* (including satire like *Hijaw Hukama*, *Munazira Attiyba*).

Among the Persian poets of India he was an outstanding satirist. Therefore he was not much liked by the people. Aurangzeb knew that he was impudent but ignored it. Once he composed a satire at the wedding of a rich man named Kamgar, so the rich man complained to Aurangzeb, but the King forgave him.

Being a Hakim, initially he used penname of Hakim; later at the suggestion of Danishmand Khan he changed it to A'ali. There are many medical terms used in his poetry. Following books are in Maulana Azad Library – *Waqa'iyat Hyderabad*, *Majmoo'a Insha*, & *Jang Nama*.

#### **(19) Nawab Khair Andesh Khan 1710**

His real name was Muhammad Khan but garnered fame with the royal title of *Khair-Andesh*. He was an intellectual, a statesman and a generous person. His ancestors & future generations were also famous like him.

He gained pre-eminence in various branches of knowledge and was a brilliant medical practitioner. He was a good prose writer as well as a calligrapher. He became a companion of Prince Dara Shakoh but after his murder, he came into the royal service of Emperor Aurangzeb who was satisfied with his work and therefore conferred on him the title of *Panj-hazari* (commander of 5000 soldiers) and the title of Khair Andesh. He was appointed commander of Attawa. This is evident from the letter he wrote to the Prime Minister *Umdatul Malik Asad Khan*

Mirza Saqi Musta'id Khan has written in *Ma'asir Alamgiri* with reference to events of 45<sup>th</sup> years of King on the throne in 1700 that Khair Andesh (commander of

Attawa) was given 700,000 *daam* (old copper coin) and military command of Dahamoni.

Khair-Andesh had keen interest in political affairs as well as in medicine. He founded a hospital in Attawa (Chandigarh) and composed a literary gem *Khair-al-Tajarab* in 1637. A manuscript of this book is in Ibn Sena Academy, Aligarh.

He lived through the rule of three Kings. According to the book *Kitab al-Mashaheer* he died at the age of 120 in 1710. His son Muhammad Fazel Khan was given the title of *Naik-Andesh*, and his grandson Muhammad Masih the title of *Naik-Andesh Khan* as well as the rank of *ek-hazari* (commander of 1000 soldiers). After his grandfather's death King Bahadur Shah conferred upon him title of *shash-hazari* (commander of 6000 soldiers), gave him a flag, a *Naqqara* (drum), as well as the title of *Khair-Andesh-Khan II*.

Whereas his ancestors were connected to Mughal imperial courts, they were equally ardent promoters of medicine and scholarship. The grandson of Nawab Khair-Andesh II - Hakim Banda Ali was a skilled physician and respectable man. He lived in Bareilly. Also Hakim Taleb Ali Khan and his son Hakim Ghalib Ali Khan of this family were distinguished physicians.

**(20) Shaikh Abdul Haq Karnali      1710**

He was a scholar of repute and a talented man. His writings are in excellent prose. He was a brilliant physician. He passed away in Delhi.

**(21) Hakim Hassan Ali                      1714**

He was son of Hakim Muhammad Amin. He was considered an erudite physician among his contemporaries. He died in Delhi.

**(22) Hakim Arshad                      1715**

He was a superb physician. His last resting place is in Delhi

**(23) Hakim Muhammad Hadi      1716**

He was conferred the epithet of Buqrat Khan. He was famous for his medical practice. He passed away in Delhi.

**(24) Hakim Muhammad Taqi Zulfiqar Khan (1722)**

Also known as Hakim Naqi Ali Khan - was known for his therapeutics. He breathed his last in Delhi.

**(25) Hakim Muhammad Mahdi**

He was son of Hakim Muhammad Taqi Khan, a physician at *Dar al-Shifa* Delhi and a disciple of Hakim Mirza Hasan Ali, warden of Dar al-Shifa. He compiled a book *Hasan al-Shifa* in 1700, a manuscript is in Barkat Academy, Karachi. Their relationship as father and son is obscure.

**(26) Hakim Muhammad Akbar Arzani d1721/22**

Hakim Arzani was a notable physician & translator famous throughout Iran and India. He made Greco-Arabic knowledge accessible for Indo-Persian audiences in the 18th century.

He was son of Mir Haji Muhammad Muqem Hanafi Dehlavi. He lived during the reign of Emperor Aurangzeb and his successor Shah Alam Bahadur Shah I. He lived for some time in Burhanpur (Madhya Pradesh) and operated a demanding clinic.

His scholarly achievements span from Emperor Aurangzeb to Farrukh Siyar (1719). In *Tadhkira Ulama-e- Hind* he is referred to as Hakim Arzani Dehlvi. His family had taken oath of allegiance with Qadri religious order that is why a book is titled *Qarabdin Qadri*. He spent his life running the clinic and composing monumental medical treatises.

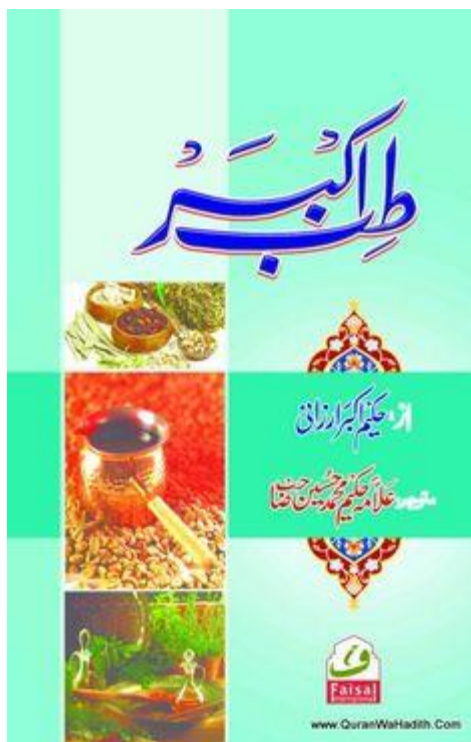
He made Greco-Arabic knowledge accessible for Indo-Persian audiences in the 18th century. Before Arzani time hundreds of books on medicine were written in Persian. Since the Arabic books were part of the syllabus hence the medical education was imparted in Arabic. Arzani thought since much of the common folk do not know Arabic; consequently they face difficulties in studying medicine. In some cases students do not even bother to study medicine. Many a students of medicine spent years in learning Arabic with the result some could not complete their medical training.

Therefore he took it upon himself to translate Arabic medical textbooks into Persian which resulted in more students going into medical profession. He made books readily available that is why some people have said this is the reason for his name *Arzani*. But the fact is the spiritual guide at whose hand he had taken a pledge of allegiance his name was Arzan Shah - that is why he was called Arzani. His books were utilized as textbooks in the teaching syllabus of Unani medicine in the Indian sub-continent.

His first book *Tibb-e- Akbar* was composed in 1700. According to preface it was completed after Aurangzeb had returned from Deccan campaign. It is dedicated to Aurangzeb. In 1424 Burhan al-Din Nafis al-Kirmani (d1449) dedicated to Sultan Ulugh Beg his commentary on the medical compendium *Asbab wa Alamat* of Najib al-Din al-Samarqandi (d.1222). Kirmani's commentary a.k.a. *Nafisi* on this treatise was so popular that it prompted a number of super-commentaries to be composed on it. It was translated into Persian and amplified by Muhammad Akbar Arzani known as *Tibb-e-Akbar*. It consists of 27 chapters and a conclusion.

*Qarbadin Qadri* (Qadri Formulary) was his last book which he composed in 1714 as noted by its author. It is a pharmacopia written as a tribute to founder of Sufi order Syed Abd al-Qadir of Gilan (d1165). A 298 page manuscript dated 1886 is preserved in National Library of Medicine, Bethesda, Maryland, USA.

<https://www.nlm.nih.gov/hmd/arabic/arabichome.html>



Title page of Tibb-e-Akbar

Aurangzeb holding a flywhisk (wikipedia)

The author of *Nuzhat al-Khwatir* Hakim Hayee Hasani records the year of *Qarabadin* as 1718. *Mizan al-Tibb* (1700) is a handbook of medicine for beginners, a commentary on the *Qānūnchah* by al-Jaghmīnī (abbreviated version of the *Canon of Medicine* by Avicenna). *Mujarrabāt-i -Akbari* is a formulary of compound remedies.

His other books: *Mufrah al-Qulub* (medicine for beginners), *Hudood al-Amraz* (medical lexicon), *Muntakhib Akbari*, *Tibb-e- Nabwi* (Persian abridgement of Jalal al-Din Sayuti book al-Tibb al-Nabwi), *Elaj al-sibyan*, *Tibb-e- Hindi*, *Tashreeh al-Mauseeqi* (Persian translation of Tan Sen book *Budh Parkash*- a manuscript is in Islamiya College, Peshawar).

Manuscripts of *Tibb-e- Akbar* (1880), *Mizan al-Tibb* (1883), *Hudood al-Amraz* (1909), & *Mujarabat-e- Akbari*, are preserved in Madrassatu al-Islah, Sirai Mir, Azamgarh, India.

Manuscripts of following books are preserved in Welcome Historical Medical Library, London - *Tibb-e-Akbar* 1910, Urdu translation *Mujarrabat-e-Akbari* 1904, *Iksir al-Qulub Tarjuma Mufrah al-Qulub* 1907, *Hudud al-Amradh*.

<https://search.wellcomelibrary.org/iii/encore/search>

There is a booklet on Sufism by Akbar Arzani in Raza Library Rampur. No writer has mentioned this in any of their books. All of his books have been published other than *Tibb-e- Nabawi* and *Tashreeh al-Mauseeqee*.

Numerous editions of *Mufrah al-Qulub* have been printed by various print houses, of which one of the oldest is 1849 printed at Matba'a Qadri Lucknow. In 1886 it was printed at Matba'a Naval Kishore Lucknow. It has also been translated into Urdu. There is a copy at Saulat Public Library, Rampur.

*Mizan al-Tibb* (Scale of Medicine) which is in simple prose is in fact the translation of Graeco-Arabic medical knowledge into Persian, then language of educated discourse in India. Chapter '*Dar Amrāz-e Ras*' (On the Diseases of the Head) presents the classification and treatment of neuropsychiatric disorders within Unani medicine. A critically edited text was published in 2001 in Iran. It was printed in 1851 at Islamiya Steam Press consisting of 206 pages.

Following manuscripts are at Hamdard Central Library: *Mizan al-Tibb*, *Mufrah al-Qulub* (*sharh Qanooncha*), *Mujarrabat-e- Akbari*, *Hudood al-Amraz*, *Tibb-e- Akbar*, *Qarabadin-e-Qadri*.

Fihrist *Makhtootat-e-tibbi* - Catalogue of Medical Manuscripts – Jamia Hamdard

<https://rekhta.org/ebooks/fehrist-makhtutat-e-tibbi-syed-qamar-ul-hasan-ebooks>

Mirza Muhammad bin Rustam, author of *Tarikh-e- Muhammadi* says that learned physician Arzani passed away in Dehli, even though it is a commonly held belief that he died in Burhanpur & was laid to rest there. In 1968 I had the occasion to visit Burhanpur for the second time; I visited his mosque & prayed at his tomb. Near the mosque one can still see traces of his house and clinic that are named after him. Circumstantial evidence suggests that this attribution of landmarks is credible.

It is written in the footnote of *al-Tuhfa al-Hamidiyya* by Hakim Ajmal Khan that Hakim Shafeeq Khan had identified his tomb near the tomb of Khwaja Baqi Billah. (*Khawaja* is a Sufi term for a spiritual master).

His younger brother Muhammad Asghar was also a physician and an author. His book *Mujrrabat Akmali* is an excellent collection of prescriptions.

**(27) Hakim Shaikh Hussain Shuhtrat Sherazi d1737**

He was an Arab; some are of the opinion that he was belonged to Bahrain's bedouin. He lived in Shiraz before immigrating to India during the reign of Aurangzeb. He received higher education under famous teachers of Shiraz especially in medicine. First he settled in Hyderabad, later moved to Delhi.

He was employed as a physician by Prince Muhammad Azam Shah (ruled 14 March 1707 to 8 June 1707). After the murder of Prince Azam Shah (1707) he came in the service of Prince Mu'azam, and during the reign of Bahadur Shah I (1707-1712) was appointed royal physician. Even during the reign of Emperor Farrukh Siyar (d1719) he stayed in this job who had honored him with the title of *Hakim al-Mamalak*. Some say it was Prince Azam Shah who gave him this title. After performing Hajj he again became a royal physician and given the rank of *char hazari* (commander of 4000 soldiers).

He was a competent physician and poet who used the poetical name of *Shuhtrat*. He died in Delhi at ripe age of 90. His dewan (collection of poetry) consisted of 5000 verses. His status in poetry and literature can be gauged from his voluminous dewan and history book written by Ghulam Ali Azad Bilgrami (1786), a notable biographer of 532 poets. Siraj al-Din Ali Khan Arzu met him and found him witty and charming.

**(28) Hakim Muhammad Hussain Sherazi (d1725)**

He was name-sake of Hakim Muhammad Hussain Shuhtrat (#27), an illustrious physician of this period. His designation was *Hazaqat Khan*. He died in Delhi. His son Ahliyyat Khan like his father was also a distinguished physician and recipient of royal designations. Ahliyat died in 1746 age 70.

**(29) Hakim Yaar Ali Khan Shifa**

He had penetrating insight in all of the sciences especially in medicine. He had a knack for curing ailments. Qutab al-Din Batin, author of *Gulistan-e-Baykhizan* introduced him in the following words: *Beemar sukhan ko mua'aliya*

*Hakim tab'a say shifa, Nuskha qarabdain Ta'ba ka mareezan- mazmoon nazm kay wastay dawaa*” He belonged to the Israeli family of seasoned poets.

His poetry was interspersed with proverbs of his time. His poetry is both in Persian as well as in Urdu. Imam Baksh Nasikh (d1838) has written that he was a contemporary of Muhammad Ali Hashmat or Wali Deccani. The collected poems of classical Urdu poet Wali Deccani (1707) arrived in Dilli in 1720.

**(30) Hakim Hadhiq Khan                      1730**

Hakim Muhammad Hadhiq Khan son of Hakim Mohsin Khan belonged to a respected family of Unani doctors in Delhi. Hakim Fateh al-Din and Hakim Nai'mat Khan A'ali belonged to the same family. Hakim Hadhiq Khan was royal physician of Emperor Aurangzeb. He treated the King in 1705 with great success. In this treatment *chob-chini* was used to cure the King. In lieu of this sterling service, he was weighed in '*ashrafis*' gold coins and the entire amount was gifted to him. He was also given the title of *Hakim al-Mulk*. With a slight variation this incident is written in *Tarikh-e- Hindustan* - the King had himself weighed in gold, and the gold was given to Hakim Hadhiq including King's turban.

King Bahadur Shah I also maintained his title, and was given the designation of *sah hazari* (3000), and *yak hazari* (commander 1000 soldiers). He was given rewards on various occasions. However he was ostracized by the King for a while. He gained prominence again during the rule of King Muhammad Shah, was given the epithet *Hakim al-Malook* and the designation of *panj-hazari*.

He was conferred many titles so that no other physician was given that many. In fact very few were given so many titles. He died in Delhi, was son in law of Haji Shafi Khan.

**(31) Hakim Kamal al-Din Isfahani                      1726**

He was a consummate physician, died in Delhi

**(32) Hakim Muhammad Ja'afar Jaunpuri                      1726**

He spent all his life in Delhi and was reminisced as a unique teacher as well as for his cures. He died in Delhi at the age of 85.

**(33) Hakim Muhammad Hussain Buqrat Khan d1731**

He was bestowed the epithet of Buqrat Khan (Buqrat - Hippocrates d. d367BC). He belonged to a well-known medical family of Delhi. His father Hakim Ma'soom Khan and grandfather Hakim Muhammad Muhsin Yazdi were distinguished Unani doctors of Delhi.

Buqrat Khan not only owned a medical clinic but was a teacher with a number of disciples. His disciple Hakim Muzaffar son of Muhammad Qasim Harvi has given many of his & his father Hakim Ma'soom Khan prescriptions in his book *Siraj-al-Elaj*. He died in Delhi.

**(34) Hakim Muhammad Ja'afar Mash'hadi (d1732)**

He was known by his designation Hazaqet Khan, died in Delhi.

**(35) Hakim Muhammad Kazim (1736)**

He was son of Hakim Haider Ali Tastari. He was a qualified practitioner of Tibb-e- Unani and an author. Mughal King Nasir al-Din Muhammad Shah (d1748) gave him the title of *Hadhiq al-Mulk*. His famous books in Arabic are - *Akmal al-San'at* (2 volumes) and *Jamey al-San'at*. These books are abridgements of Ali ibn Abbas Ahvazi magnum opus *The Complete Art of Medicine - Kitāb Kāmil aṣ-Ṣinā'a aṭ-Ṭibbiyya*. *Akmal al-San'at* was completed in 1736. Both books are at Raza Library, Rampur. *Farrukh Nama Fatima* written in 1713 is also his book.

**(36) Hakim Ibn Ramzan baig Mazandarani**

He flourished during the reign of King Nasir al-Din Muhammad Shah (r1719-1748). He authored a book in 1733 on sexology called *Asbab al-Nishat* and is dedicated to his patron King Muhammad Shah.

**(37) Hakim Mirza Muhammd Gilani**

He was a skilled physician who composed an interesting book on sexual diseases called *Matlab al-Muba'shirin*. In the field of sexology it was considered one of the finest books.

**(38) Hakim Hidayat Allah**

Those physicians who garnered reputation during the rule of Mughal King Muhammad Shah (d1748), he was one of those knowledgeable and shrewd Unani doctor. He penned a book on the cures of diseases in 1713 *Sayer al-Elaj*. It contains easy and easy to find medications.

مولوی محمد زکاء اللہ

# تاریخ ہندوستان

سلطنت اسلامیہ کا بیان

جلد اول - دوم



Tarikh Hindustan by Maulvi Zaka Allah Dehlvi in 10 volumes -

<https://archive.org/stream/TareekhEHindustanJlid1Pdfbooksfree.pk/>

### **(39) Juliana Da' Costa 1658-1734**

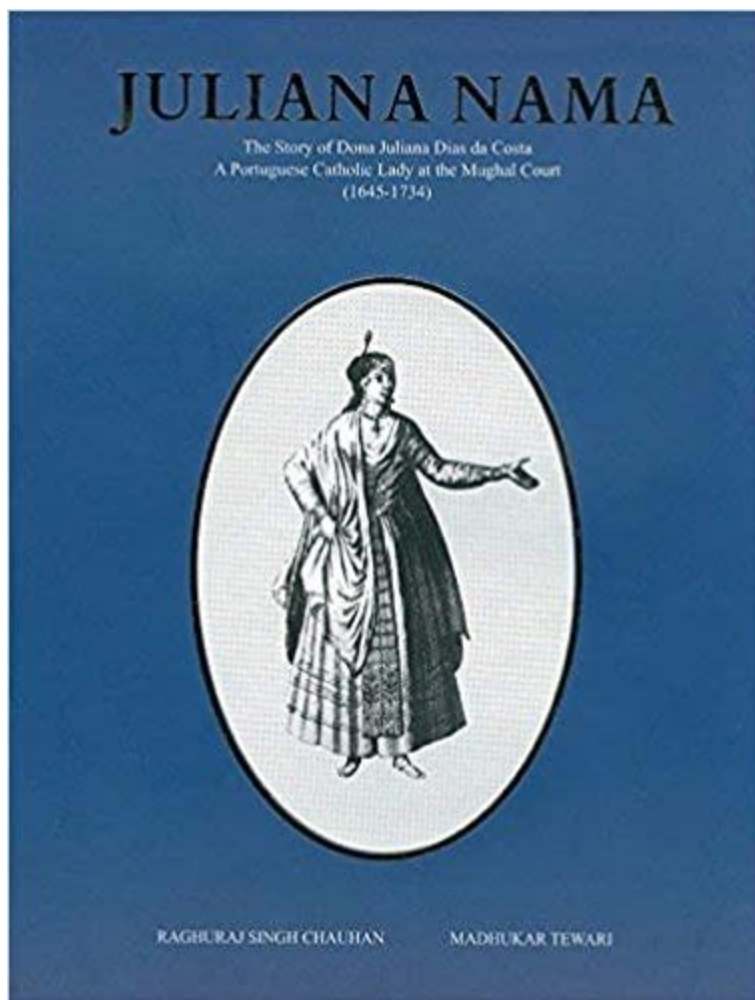
Juliana Dias Da'Costa was a legendary Portuguese physician who was invited to Delhi from Goa. She wielded an astounding influence in the Mughal court. She was a physician for the Royal Ladies, *charge de affaires* of the Harem, the Royal Table and the jewellery, besides being the jagirdar, a mansabdar, a diplomat and a Portuguese ambassador. She has been described as the doyenne of family doctors.

She was one of the most trusted aides of Nawab Qudsia, mother of the monarch Nasir al-Din Muhammad Shah (r1719-1748). Her influence in the royal court was such that she invited 300 Portuguese to Delhi and had them settled in a neighborhood called Farangipura. During the invasion of Nader Shah (1739) some of his soldiers were killed in this neighborhood, as a result Nader Shah destroyed it entirely. Subsequently people settled here again named it Juliana near Okhla (South Dehli). A church still exists at the spot in Okhla.

During the reign of Muhammad Shah the famous De Silva family of doctors moved to Delhi. Their members settled in Jaipur, Bharatpur, Agra, and Bhopal where their offspring are still living. The tradition of medical practice continued in this foreign family for nearly 250 years. They promoted Unani treatments as well as produced books on medicine. They promoted *Tibb-e-Unani* in Persian and Urdu instead of allopathic medicine.

Author of *Tarikh-e-Muhammadi* states, “Julya (Juliana), a pirangi (firangi, a foreigner) woman, doctor and favourite of the deceased Shah Alam and the reigning Mohammad Shah died in August, 1734”.

A book on her mysterious life was published in 2017 *Juliana Nama* authored by Raghuraj Chauhan and Madhukar Tewari. It describes Juliana's amazing courage and tolerance for different religions at that time. For instance she managed tactfully to serve Prince Shah Alam in prison for seven long years.



#### (40) **Hakim Abid Sirhindi**

Syed Muhammad Abid Sirhindi was although a resident of Fatehgarh sahib (old name Sirhind, Punjab) but spent all his life in Delhi. He was considered one of the fabled physicians during the reign of Muhammad Shah. Besides running a demanding medical practice he continued teaching. He was honored to have an illustrious disciple like Hakim Sharif Khan.

He composed a commentary on prolific medical writer Najib al-Din Samarqandi's (d1222) tome *Asbab wa-alamat* (Book of causes and symptoms) which is deemed a quintessential in the medical world. Written in 1728, it is dedicated to King Muhammad Shah (1719-48). There is a manuscript dated 1747 at Rampur. He died in Delhi in 1739 at age 70. There are references found in *Siraj al-Elaj*.

#### (41) **Hakim Gharib Allah Newtoni**

He was son of Mohiyaddin Husaini Newtoni Delhvi. He was an outstanding physician of his time. After studying in Awadh, he moved to Delhi to prosecute his studies and joined the study circle of Hakim Muhammad Ja'afar Jaunpuri who was a student of Hakim Muhammad Misri Akbarabadi. He opened a clinic in Delhi and distinguished himself during the rule of Muhammad Shah. He died in Delhi. His family was famous for their medical skills. Hakim Mir Imam al-Din was his son.

## Sharifi Family of physicians

The social values for which Delhi stood out; *Tibb-e-unani* (Greek medicine/Arabian medicine/ Islamic medicine) is one of those. The way *Tibb-e-Unani* prospered in Delhi and the manner in which Delhi's physicians moved heaven and earth in its flowering, Delhi became world center of this art. It was disseminated throughout the length and breadth of India because of these physicians.

Besides the artistic achievements of Delhi physicians, contributions made by Sharifi family are beyond doubt outstanding. This family was not only for Delhi but for whole of India a true pride & joy. They actively took part in teaching, publication, and therapeutics. They contributed immensely in the production of Quran commentaries, Hadith, Sufism, history, biographies, and in poetry as well as social, civil and political fields.

Their pedigree goes back to Nasiruddin Khwaja Ubaidullah Ahrar (1490) of Taskent. Before this family moved to India, members of this family had preached Islam in Baghdad and Central Asia, especially cities of Uzbekistan -Samarqand, Tashkent, and Bukhara. They immigrated to India along with first Mughal King Zaheer al-Din Babur (1483-1530). Khwaja Abdul Haq (son of Khawaja Abdullah son of Khawaja Ubaidullah Ahrar) was first person who immigrated to India. His brother Khawaja Khawand Mahmud also came to India at this time. Prince Humayun had taken a pledge at the hand of Mahmud. But later on when he took oath of allegiance with Shaikh Phool (brother of Ghaus Gawalyari); he was disheartened and went back to Kabul.

The historical importance of Khawaja Khawand Mahmud is that he was the first practitioner of the Shareefi family. He stood out among his contemporary

physicians. He was a disciple of Amad al-Din Mahmud Sherazi, but the chain of medical prodigies begins with children of Mulla Daud i.e. Hakim Fazal Khan and Hakim Ajmal Khan I. From the time of Emperor Jalal al-Din Akbar to beginning of the rule of Aurangzeb they lived in Agra. Hakim Sharif Khan states that the house where these respected personalities lived was in a neighbourhood called *Sabun ka katra*.

#### (42) **Hakim Wasal Khan**

Hakim Wasal son of Hakim Khawaja Muhammad Fazil Khan (d1670) alongwith Hakim Baqa Khan son of Hakim Ajmal Khan I moved to Agra during the early rule of Aurangzeb. They were two first Hakims of the Sharifi family in India; in addition to Fazil Khan, his brother, Hakim Ajmal Khan I accompanied him into the field of Unani Medicine.

Emperor Shah Jahan awarded both brothers with the ennobling title of Khan, which is the rough equivalent of “Sir” or knighthood in the British Empire. The two brothers were succeeded by Hakim Khwaja Muhammad Wasal Khan, who was a Sufi Shaykh of the Qadriya order. He migrated from Agra to Delhi (*purani dilli*), or Shah Jahanabad.

Hakim Wasal Khan was the first of the family of Hakims to start the compilation of medicinal formulas or prescriptions in the realm, a process that was to culminate with Hakim Sharif Khan, from whom the Sharifi family derives its name.

Hakim Wasal distinguished himself in medicine. He had taken an oath of allegiance at the hand of Chisti saint Shah Kalim Allah Jahanabadi (1650-1729). He was also a devotee of Sufi saint Hazrat Hasan Rasool Numa on whose advice he married for the second time in his old age. Two sons were born from this marriage - Hakim Akmal Khan and Hakim Muhammad Ajmal Khan II.

No historian has written as to the year of death of Hakim Wasal Khan, but some have suggested that he died when Aurangzeb rule had ended and at the beginning of reign of King Muhammad Shah. Hakim Kausar Chandpuri has written year of death around 1696.

A writer in *Ajmal Magazine* dated February 1936 has given date of death as 3<sup>rd</sup> Sha'aban. All these writers had not consulted the book on obituaries of this period i.e. *Tarikh-e-Muhammadi*. According to this book Hakim Wasal died 1723.

At the time of his death his two boys Akmal Khan and Ajmal Khan Sani were 15 and 13 respectively.

#### **(43) Hakim Baqa Khan**

He was son of Hakim Ajmal Khan I. He visited Delhi from Agra during the time of Aurangzeb and settled here. He died in Delhi and is buried there. Hakim Abdul Hayee Hasani has confused Hakim Baqa Allah Khan Akbar Abadi with Hakim Baqa Khan. Similarly the author of *Tadhkira al-Khwajgan* has mixed up these two personalities.

#### **(44) Hakim Muhammad Wafa Khan**

He was son of Hakim Baqa Khan in whose lifetime many kings came to power and many were deposed. He was a contemporary of Hakim Alavi Khan. The family pharmacopias of Sharifi family contain a number of his compounds, of which *Atreefal Wafae* is the most famous. He had two sons Hakim Zaka Khan and Hakim Laqa Khan. Hakim Wafa is buried in Delhi.

#### **(45) Hakim Muhammad Zaqa Khan**

He was personal physician of King Ahmad Shah. On account of effective treatment and outstanding professional service, he was awarded properties in Sonipat whose annual income was 50,000 dirham. The royal decree with a stamp is titled: *Fidwi Ahmad Shah Bahadur Shah Ghazi abul Mansoor Khan Bahadur safdar jang wazir al-mumalak burhan al-mulk*.

The author of *Tadhkira Ulama-e-Hind* has mentioned his employment with ruler of Gawalior Madho Rao Scindia. He died on 10<sup>th</sup> May 1795. He left behind no children, is buried in the compound of shrine of Shaikh Ala'uddin Shah Walayat.

Tadhkira Ulama-e-Hind - Urdu Translation from Persian - by Rahman Ali

<https://www.slideshare.net/IftikharAhmad20/Tadhkira-ullamae-by-rehman-ali>

Hakim Zaka was famous for his lectures; Hakim Babar Ali Mohani was one of his bright disciples. Hakim Abdul Hayee Hasani has confused him, like Hakim Baqa Khan with Hakim Zaka Allah Khan Baqa'ee despite giving his connection with Agra and Gawalior, as well as his date of death.

**(46) Hakim Muhammad Laqa Khan**

He was younger son of Hakim Muhammad Wafa Khan. During the reign of King Shah Alam (Bahadur Shah I 1643-1712) when Madho Rao Scindia was appointed prime minister and became sick during his stay in Delhi, the King appointed Laqa Khan as royal physician to treat him. Although other physicians also treated him, but prime minister recuperated only with Laqa Khan's treatment. In lieu of this service he was rewarded with the title of *Fakhar al-Hukama* and in the same year was made commander of 5000 soldiers on 24<sup>th</sup> July 1785. This fief originally belonged to Majeed al-Daula Abdul Ahad. On the request of Hakim Laqa Khan - Hakim Sharif Khan name was added to the landholdings, as he was his cousin and Sharif Khan's mother was his father sister. Sharif Khan name was added on 17<sup>th</sup> November 1786, the deed is in Persian bearing the stamp of Madho Rao Scindia Fidvi Shah Alam.

Later on Maharaja Madho Rao Scindia (d1925) had Laqa Khan services transferred to Gwalior. From Delhi he reached Ujjain which was capitol of Scindia instead of Gwalior. Over and above the royal landholdings he was awarded a stipend of Rs. 1000/- monthly. Furthermore he was given Rs. 3700/ annually - Rs. 808 and 8 Anna – for the planaquin. It was in connection with sub-division (tehsil) of Mand'soor.



Maharaja Scindia Gwalior

He died in Ujjain at age 48 in February 1801. According to his will & last testament his body was brought to Agra and laid to rest next to tomb of his religious master Hazrat Allaiddin. He had two sons Hakim Hamza Ali Khan and Hakim Waris Ali Khan who resided in Gwalior.

**(47) Hakim Khush-hal Roy Akbar Abadi**

He was considered an iconic figure in the medical community of Delhi. He was murdered during the invasion of Persian King Nader Shah (d1747) in Delhi in 1738. He was 40.

**(48) Hakim Mir Imam al-Din**

He was son of Mir Gharib Allah Newtoni and a distinguished physician of Greek medicine. He was skilled in other sciences besides medicine. He was killed in 1738 during the carnage of Nader Shah in Delhi at the age of 60. Hakim Shifa'ee Khan has given one of his prescriptions in his *Risala Chob-e- Chini*, (Chinaroot) a hand written manuscript of this is in the personal library of the author of this book in Ibn Sena Academy, Dodhpur Aligarh.

The family of Hakim Mir Imam al-Din moved to Farrukh Abad after the bloodbath in Delhi. Hakim Farzand Ali Farrukh Abadi was his bright son who studied medicine with his father as well as running a clinic. Later he became his father's replacement in teaching and treatment. A huge number of people benefited from his knowledge. Mufti Wali Allah has written in his *Tarikh Farrukh Abad* that

Mir Imam was *Galen* of and *Hippocrates* of his time. His son Hakim Imrao Ali was a prominent physician of Farrukh Abad. Farzand Ali's pupil Syed Amir Bakhsh compiled his clinical journal after his death. A manuscript is in Ajmal Khan Tibbia College, Aligarh Muslim University.

One of his sons was Hakim Mir Hassan whose clinical journal was published by Naval Kishore Press. The original journal is in Persian; its Urdu translation by Munshi Balaqi Das was published by his own Matba'a Muir Press, consisting of 495 pages. On the journal of Mir Hassan in Jamia Hamdard New Delhi, *Mu'tamid al-malook* is written with his name as an epithet.

**(49) Hakim Syed Hikmat Khan**

He was a skilled physician, was given the title of *Hikmat Khan*. He passed away in 1742 in Delhi, at the age of 70.

**(50) Hakim Akbar Ali Khan Shirazi**

He was one of the eminent physicians of Delhi. He died in 1747 at age 60.

**(51) Hakim Mirza Muhammad Hashim Alavi Khan d1747**

He belonged to a distinguished family of physicians of Khurasan. His father Mirza Muhammad Hadi was a renowned physician, surgeon and a calligrapher.

Alavi Khan was born in Shiraz in 1669/1670. In 1699 he went to India and presented himself at the Mughal court of Emperor Aurangzeb, where he was appointed personal physician to Prince Muhammad A'zam Shah later known as Shah Alam Bahadur Shah (ruled only three months 1707). In Dehli at the time there were many Sherazi physicians.

During the reign of Bahadur Shah (1707-12) he held a high office and was bestowed the title of *Alavi Khan*. King Muhammad Shah (pen name Sada Rangila r1719-48) was so happy with his services that he had him weighed in silver, increased his pay to Rs 3000 per month, raised him to the rank of *Shash-hazari* (command of 6000 soldiers) and gave him the title of *Mu'tamad al-Mulūk*.

“During his attack on Dehli Nadir Shah feet began to swell. Nadir was so alarmed at this that he summoned to his presence Mirza Muhammad Hashim Alavi

Khan, the physician-in-chief to Muhammad Shah, emperor of Dehli.” (Cyrill Elgood, A Medical History of Persia & the Eastern Caliphate, page 415) Nadir Shah took him to Iran in 1739 and made him his *Hakīm-bashi* (chief physician).

While in Iran he went to Mecca to perform Hajj and returned to Delhi in 1743. Four years later he died in 1747 due to dropsy, was buried in the shrine of Dargah Nizam al-Din according to his testament. (The author of *Majma’ a al-Nafais* has written that he died during the rule of Ahmad Shah son of Muhammad Shah at age 84).

Cyrill Elgood says “His personality and his attainments recall most forcibly the famous physicians of golden age of Baghdad. His grandfather had been a physician and practiced in Shiraz. Here he gained considerable fame in more than one line. He was a teacher of renown, and reckoned among his pupils Shaykh Muhammad Husayn *Hakim al-Mumalik* (better known under the pen-name of *Shuhrat*). He was also famous as a surgeon, as a penman and as a poet”

Cyrill Elgood, A Medical History of Persia & the Eastern Caliphate, page 415



King Muhammad Shah (1748) with Persian invader Nader Shah (courtesy Wikipedia)

No physician in Delhi received accolades as he did. He was not only a personal physician of rulers and kings, but thousands of people inside and outside Delhi benefitted from him. His lectures were so popular that most of the eminent physicians attended them & hundreds of students were enlightened. In Delhi his lectures and clinical diaries were extraordinarily popular. The physicians he trained use the surname *Alavi Khani*. The services of Alavi Khani physicians are a subject for research on its own. The physicians who formulated the history of medicine in this country, Alavi Khan name is on top of the list.

There are many anecdotes narrated of his competency in history books. Nader Shah had taken to Iran several scholars and intellectuals along with Hakim Alavi Khan and Abdul Karim Kashmiri. Both these gentlemen stayed in Iran for five years, and returned to India with his permission. Abdul Karim composed a travelogue titled *Bayan Wa'qay*; it was translated into Urdu by Masoom Ali Mahshar under the name *Waq'ay Nadri*, published from Lucknow in 1905. A cursory reading of this book reveals close relations between Alavi Khan and Abdul Karim.

Abdul Karim writes that after returning from Hajj they landed in Madras and also went to Farrukh Abad. Alavi Khan did a medical checkup on Nawab Muhammad Khan Bangash, after feeling his pulse he urged Abdul Karim to depart at once, because the Nawab was going to die in six or seven days. Abdul Karim asked him, did you determine this according to your medical expertise or a vision. Alavi Khan replied: “by virtue of many treatments and extensive experience.”

It is said that Nader Shah was given many sumptuous dinner parties after the conquest of Delhi with the result that he had upset stomach and felt heavy. Alavi Khan was consulted, who brought his scale used to weigh gold and silver along with his medications. Nader Shah saw an expensive spoon made from rock and a goblet on the gold plate. The goblet contained *gulkand* made from rose petals and the juice from it. Nader Shah liked the smell, & its look so much that he ate little bit of it without permission from Hakim Alavi. He liked it and said this *halwa* is delicious, and thus emptied the goblet by eating the entire *gulkand*. Nader Shah tested his capability in many other ways, was awestruck and took him to Iran.

He was author of more than a dozen works, of these *Qarabadin-e- Alavi Khan* was consulted by all Indian physicians of Greek medicine.

He composed many valuable works which give an indication of his encyclopedic mind: *Jamay al-Jawamy*, *Risala Amraz Itfal*, *Risala dastoor al-Elaj*, *Soo' al-Qanya wa istisqa*, *Elaj al-Huma*, *Risala Qawaneen Elaj*, *Hashiya asbab wa alamat*, *Ahwal A'aza al-Nafs*, *Elaj al-Insan*, *Asaray Baqiya*, *Sharh Majisti*, *Hashiya Hadaya al-Hikma Meebzi*, *Sharh Aqleedas*, *Mujarraybat*, *Ma'moolat and Qawaid Qawaneen Elaj*.

Qarabadin-e-Alavi Khan – manuscript at Khuda Bakhsh Oriental Library  
<http://kblibrary.bih.nic.in/> manuscripts catalogue

He was connoisseur of poetry like his father. His father Hakim Mirza Hadi Qalandar used the poetical name *Sharar*. But he used Alavi as his non de plume. In the large pharmacopoeia *Jami al-Javamai'i Muhammad Shahi* hundreds of his verses are quoted.

A beautifully illuminated copy of the alphabetical study of materia medica is in National Library of Medicine, USA

*Jāmi 'al-javāmi '-i Muḥammad-Shāhī - / Makhzan al-adwiya*

<https://www.nlm.nih.gov/hmd/arabic/pharmaceutics11.html#p12> 3<sup>rd</sup> May 1752

Siraj al-Din Arzu, poet, linguist and lexicographer (1756) served him for a long time; the reason for this was his relationship with Mir Syed Muhammad who was not only his close relation but his gifted successor as well as his passion for poetry. Cyril Elgod, *Safavid Medical Practice: or, the practice of medicine, surgery and gynaecology in Persia between 1500 A.D. and 1750 A.D.* (London: Luzac, 1970)

## **(52) Hakim Fakhr al-Din**

He was an eminent physician. When famous poet Mir Taqi Mir (1723-1810) was inflicted with insanity he was treated by Hakim Fakhr, later he turned a corner. This incident is mentioned in auto -biography '*Zikr-e-Mir*'.

*Zikr-e-Mir* – by Maulvi Abdul Haq in Persian 1928

<https://www.rekhta.org/ebooks/zikr-e-meer-meer-taqi-meer-ebooks-1>

## **Baqā'ee Family**

During the British rule in India, Unani system of medicine was not patronized but it received patronage from the Sharifi family in Delhi, the Azizi family in Lucknow, the Baqa'ae family and the Nizam of Hyderabad that Unani system of medicine prospered.

On the Indian sub-continent one of those families that made name in competency, cure of diseases and medical milestones, Baqa'ae family is one of them. The history of medical art in this family goes back to four hundred years, and even today it is continuing as a vibrating tradition. No one has done notable research on this family. As far as history of medicine in India is concerned, it is a remarkable chapter & a comprehensive book should be written.

## **(53) Hakim Baqa Khan            1743**

He was an outstanding physician of Baqa'ee Family. The way his ancestors had practiced medicine for several generations, similarly his descendants had continued this practice in India and Pakistan. Many members of this family are well known. His ancestry is follows: Hakim Baqa Khan son of Hakim Abdus

Salam Khan, son of Hakim Habibullah Khan, son of Hakim Dost Muhammad Khan, son of Hakim Shah Muhammad Khan, son of Hakim Arshad Khan son of Hakim Masiha Khan.

Hakim Masiha Khan belonged to the village of Lar (Iran). He was chief physician (*Hakim Bashi*) in the court of Emperor of Iran. In Iran he held an office in the royal court of Shah Abbas Safavi (1629).

His son Hakim Arshad Khan was the first person who immigrated to India during the reign of Shah Jahan. He was royal physician in the court of Aurangzeb and assigned to treat royal wives and princesses. He was given the title of *Khani*. Hakim Arshad Khan's son Hakim Shah Muhammad Khan and grandson Hakim Dost Muhammad Khan were renowned physicians of Delhi. They were bestowed the designation of *Khatab Pidar*.

Hakim Najib Allah Khan was King Abul Barkat's personal physician. He was given title & designation, an elephant and a planquin. He was a close courtier of the King. Hakim Abdus Salam Khan was given the title of *Do Hazari* (command of 2000 soldiers).

Hakim Baqa Khan was a competent physician of Greek medicine and an eminent personality. He was only concerned with practice of medicine due to fluctuating political climate. His clinic and lectures were popular among the masses. He was considered a legend among his contemporaries. A two story mosque standing near Thana Hauz Qazi is his monument. Mirza Sangeen Baig has pointed out his sprawling mansion as well.

Hakim Muhammad Ismaeel Khan (*also known as Tabib Khaqan*) compiled his tested prescriptions and titled it *Majmua'a Baqa'ee*. Because of the name of the book some have erroneously taken this to be a book by Hakim Baqa Khan.

Hakim Kausar Chandpuri has made another grave error by saying Hakim Zaka Allah Khan to be Hakim Baqa Khan. He says in - *Attiyba-e-Ahday Mughlia* "The full name of Hakim Baqa'ee was Zaka Allah son of Ishaq son of Ismaeel. He composed a pharmacopeia also which has been published under the name of *Qarabadin Zaka'aee* or *Qarabadin Baqa'ee*. "

This entire statement is incorrect. Just as Baqa Khan and Zaka Khan are two different persons, similarly *Qarabadin Zaka'ae* or *Qarabadin Baqa'ee* are two different medical works. The author of first one is Hakim Ismaeel Khan and second one is authored by his grandson Hakim Zaka Allah Khan.

Similarly Imdad Sabri has written that Hakim Isameel and Hakim Zaka Allah were sons of Hakim Baqa. When in fact Hakim Ismaeel was his son and Hakim Zaka Allah was his grandson.

Dehli kee yadgar hastian

Imdad Sabri 1987: <https://www.rekhta.org/ebooks/dehli-ki-yadgar-shakhsiyaten-ebooks>

Hakim Muhammad Ismaeel was a disciple of Hazrat Shah Walli Allah's uncle Shaikh Abur Raza. His pharmacopia is in two volumes *Qarabadin Baqa'ee* – first volume published in 1<sup>st</sup> December 1861 and second volume in February 1862 – printed at Hindu Press Delhi. The total pages of both volumes are 1078. Hakim Ismaeel Khan (title *Tabib Khaqan*) had two sons: Hakim Muhammad Ishaq Khan and Hakim Muhammad Israel Khan. Hakim Israel was ancestor of Hakim Imam Din.

Hakim Baqa Khan second son was Hakim Bhalloo Baqa'ae who was called Arustuay Dauran - *Aristotle of his age*. His son Hakim Sayeed al-Daula was Suqrat zaman - *Socrates of his time* and his son Najaf Khan was *Masih al-Mulk*. One of Najaf Khan's sons was Hakim Jaleenoos Zaman (*Galen of his age*) who was given the title of *Akmal al-Hukama*. Second son was Hakim Zahir al-Din whose two children were Hakim Raziuddin and Hakim Riazuddin, both were famous in their own right.

Biographies of other eminent physicians of *Baqa'ae family* will be given in the next pages of this book.

#### (54) **Hakim Mu'alaj Khan**

Hakim Muhammad Ashraf Kashmiri Dehlvi was a high ranking official in the court King Muhammad Shah Rangila. The King had conferred upon him the royal title of *Mu'alaj Khan*. He was known by his royal title. He was one of the senior native physicians of Delhi. He studied medicine under the guidance of Hakim Alavi Khan (#52). He was unique in his treatment of ailments and operating

a clinic. Eminent physicians were his disciples; Hakim Mir Mahboob Ali was one of his learned protégés. '*Hudood al-Humiyat*' is a treatise written by Mahboob Ali.

The prescriptions of Hakim Mua'alaj Khan were published posthumously by his disciple under the name '*Ma'moolat Hakim Mua'laj Khan*'. A handwritten manuscript is in Maulana Azad Library, Aligarh Muslim University. This compendium of prescriptions contains special instructions with respect to cures.

His competence as a Hakim can be gauged from the fact that many Unani native physicians have copied his prescriptions with absolute confidence. There were many manuscripts in his library bearing his signatures which show that he had a fine collection of books. He died in Delhi age 60. Author of *Nuzhat al-Khwatir* Hakim Hayee Hasani says that he died during the reign of Asaf al-Daula, however in *Tarikh-e-Muhammadi* his date of death given is 1724.

The ancestors of Hakim Mua'alaj Khan belonged to Kashmir and moved to Faizabad from Delhi during the reign of Nawab of Oudh Shuja al-Daula (1732-1775). He became a companion of the Nawab and his wife Amtul Zahra. He stayed in Faizabad (Oudh- nowd a days Uttar Pradesh) during the rule Asaf al-Daula (1775-1797). Hakim A'ajaib Khan was his esteemed son.

#### **(55) Hakim Sikandar**

He was a Unani physician who flourished during the rule of Ahmad Shah. There are handwritten manuscripts of his pharmacopeia *Qarabadin Sikander* in various libraries of India. He started composing this book in 1746 and completed it in 1748 during the early rule of Ahmad Shah. He says: "after working day and night and consulting 250 books, only I know with what diligence have I compiled it. "

In fact this pharmacopeia is a translation of Syriac works because names of diseases and medications are given in Syriac. Those books that had been translated into Arabic from Syriac like *Qarabdin-e- Sikandarya*, *Jamay Qawaneen Moa'laj* have been fully utilized in this tome. First chapter of *Qarabddin* is copied from Syriac. At the end, dictionary of Syriac names is given and their equivalent in Greek as well as medical terminology is provided.

#### **(56) Hakim A'ajab Khan**

Hakim A'ajaib Khan son of Hakim Muhammad Ashraf Shirazi also known as Hakim Mua'laj Khan son of Ali Asghar Khan son of Nawab Muqarrab Khan Shah Jahani – was a renowned 18<sup>th</sup> century physician of Delhi. His entire family was in the medical profession. He used to give lectures on medicine and operated a demanding clinic.

He penned a commentary on *Nafisi (Sharh Mo'ajiz al-Qanoon)* in Arabic; manuscripts are in Rampur and Khuda Bakhsh Oriental Library Patna.



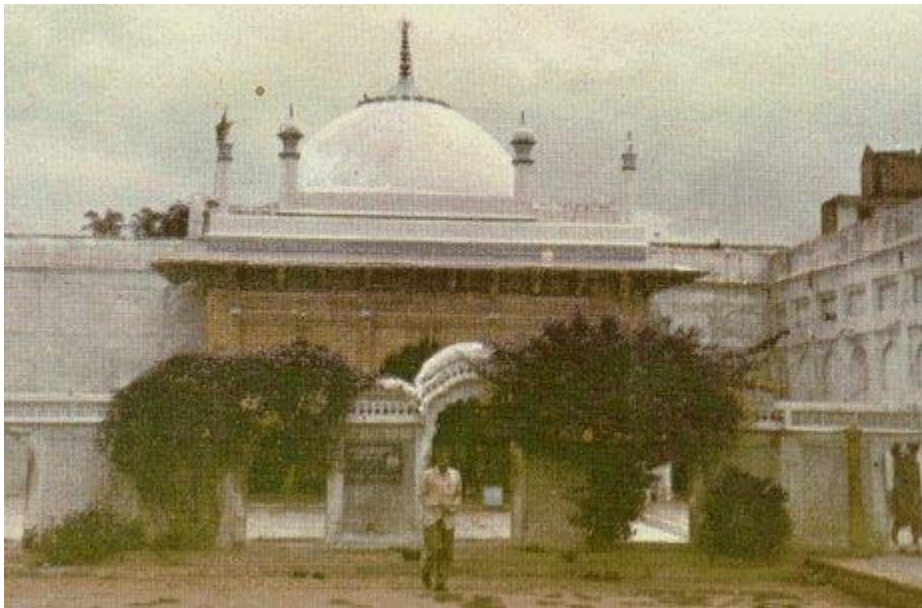
This treasure house is a unique repository of about 21000 Oriental manuscripts and 250,000 printed books. It was opened to public in October, 1891 by the illustrious son of Bihar - Khan Bahadur Khuda Bakhsh with 4,000 manuscripts,

His great grandfather Nawab Muqarrab Khan was an *amir* (a rank – or mansabdar whose rank one thousand) during the rule of Shah Jahan. He owned the fief of Kirana (district Muzaffar Nagar) where his family had houses and palaces. In the neighborhood of Mohala Darbar they had monuments, and a huge door of the palace exists to this day. It is considered as one of the largest doors of western Uttar Pradesh. My friend Tanveer Ahmad Alavi Kiranvi says that one can still see walls from his childhood in these neighborhoods which were built by the Nawab or his family. Some of the palaces were located in Nawab Darwaza.

Nawab Darwaza must have been more splendid than the Darbar darwaza, but no one looked after it – neither the local community nor any department of the government. People belonging to Usmani family lived here; Nawab Muqarrab Khan was also an Usmani. One of his monuments is historic pool of Kirana which exists today in shambles, and the palace built on the western side. This palace was

for entertainment, one could enjoy flow of water as well as boating. The water was fed into the pond from Jumna River by underground pipes. Another pond was under construction next to it but could not be completed due to Nawab's untimely death.

This family had a strong bond with Panipat; in fact they were inhabitants of that city. They were descendants of Jalal al-Din Kabir al-Awliya Panipati (d1364). The pillars in the Panipat shrine of Shaikh Sharf al-Din Bu Ali Shah Qalandar (d1324) were donated by Nawab Muqarrab Khan. Nawab was governor of Gujrat and had these pillars transported from there.



Roza Sharif of Hazrat Bu Ali Shah Qalandar, Panipat

Nawab Muqarrab Khan died in Kirana but he is buried in the tomb built by himself near the shrine of Qalandar Shah. This tomb is a monument constructed with small bricks having elegant architecture.

#### **(57) Hakim Muhammad Da'im Khan**

He and his brother Diwan Muhammad Aqil Khan were nobles during the reign of King Muhammad Shah. Delhi was their ancestral home. When Dehli was plundered and pillaged by Nader Shah (March 1739) they moved to Amroha, and settled in *Mohalla Shahi Chabootra*.

Hakim Da'im was one of the Kanboh family's esteemed members. Medicine was practiced in their family for several generations. His son Muhammad Mahfooz Khan and grandson Hakim Masood Khan were counted among the legendary physicians. Hakim Masood's son Hakim Mansoor Ali Khan looked after the needy and was a generous person. He was endowed with power and substantial wealth. He was a close associate of Raja Takeet Roy, who was minister of Asaf al-Daula. He became royal physician through his contact with Raja Takeet. His monthly stipend was Rs. 500/-

Hakim Muhammad Muneer- son of Fakhir Ali Khan, grandson of Divan Muhammad Aqil Khan was a consummate physician with an elegant personality. Fakhir Ali had moved to Amroha along with his ancestors. His descendants were also intellectuals, held high ranking positions and were respected in the society.

#### **(58) Hakim Lutuf al-Din**

He was a distinguished native physician of Kanboh family. He was related to family of Muhammad Akram Alamgiri. He had a good disposition, expert in physiognomy, and a dexterous physician. After the slaughter of Nadir Shah (r1736-1747) in Dehli he moved to Marhara where he got married to daughter of Karim al-Din, a man of high standing. He had no progeny. His date of death is not known but his father in law Karim al-Din Muhammad died in 1781.

#### **(59) Hakim Muhammad Akmal Khan 1787**

He was son of Hakim Wasal Khan, personal physician of Mughal King Nasir al-Din Muhammad Shah (1748). He spent most of his time in the citadel, was bestowed the epithets of *Akmal al-Muhaqa-qeen* and *Hadhiq al-Mulk* due to his sterling services. Also he was given a fief of Rs. 200,000/- in Azimabad Patna and the designation of *sah-hazari*. It is said King would not let himself be treated by any other physician.

It is reported that according to their family tradition Ahmad Shah tried to have his father Muhammad Shah killed by poison through Hakim Akmal, but due to his fidelity to the King he did not agree to this callous act. Soon after Ahmad Shah (ruled 1748-54) had ascended the throne, he had all of Hakim Akmal's honors

and awards confiscated out of vengeance. As a result Hakim Akmal went into isolation. He spent most of his time taking care of the patients.

He looked after the education and training of both sons – Hakim Muhammad Sharif Khan (#79) and Hakim Muhammad Saeed Khan. He gave them lessons on medical texts and trained them in workings of a clinic and administering treatments. He died 29<sup>th</sup> Ramadan, *Tadhkira al-khwajgan* and ‘*Bari Bayaz*’ has indicated his year of death 1787.

There is a manuscript of *Kitab al-Majmoo* (exposition of volume 2 and volume 5 of *al-Qanun*- simple and compound drugs) at Hamdard University, written in 17<sup>th</sup> century. The manuscript was owned by Sharifi family. Volume 5 of *al-Qanun fee al-Tibb* (on compound drugs) bears the personal seal of Hakim Akmal Khan dated 1709. At one place there is an annotation in the hand of Hakim Akmal. (Commentarors and translators of *Qanun ibn Sena*, by HSZR, page 95).

#### (60) **Hakim Ajmal Khan II**

He was second son of Hakim Wasal Khan. The elder brother was mostly occupied in treating members of the royal family while his house had been turned into a full time clinic. He was skillful at teaching. It is mentioned in the biography of Hakim Sharif Khan that his uncle Ajmal Khan used to give him lessons in medicine in the afternoon, and in the morning used to teach him diagnosis and prescription writing in his clinic.

His commemorative are two books in the form of notebooks. One notebook consisted of tested prescriptions of native physicians while the other consisted of his own tested prescriptions. He was well-known for his intelligence, ability and competency in cures.

He survived his brother Akmal Khan. He had three sons: Hakim Aqel, Hakim Adel, and Hakim Mahdi. Hakim Kausar Chandpuri in his *Biography of Hakim Ajmal Khan* assumed that he must have lived in Gawalior because Gawalior was written with the name of Ajmal Khan.

Hakim Ajmal Khan by Kausar Chandpuri- Lucknow Oct 1972

<https://www.rekhta.org/ebooks/hakeem-ajmal-khan-kausar-chaand-purii-ebooks>

### (61) **Hakim Qawam al-Din Khan**

Muhammad Murshid alias Hakim Qawam al-Din - his father Azam al-Din Khan was one of the scholars and nobility during the time of Bahadur Shah. His family tree goes back to Kanboh family progenitor and famous divine Shaikh Sama al-Din (d.1495 @ age 93).

He was trained by his father in religious sciences (tafsir, hadith, fiqh) as well as in exact sciences (math, medicine, physics, logic). In medicine he was trained by Hakim Alavi Khan and was considered one of the legendary physicians. He was an honorable courtier in the court of Bahadur Shah. He was appointed director of *Dar al-Shifa* Delhi whose annual expenditure was Rs. 300,000/-.

He was given the rank of *Panch sadi zaat* (*fief* big enough to pay salary for 500 soldiers) in 1735 in the squadron of Roshan al-Daula Zafar Khan on completion of 18 years on the throne of Muhamamd Shah. He died in Delhi and was buried in the compound of Shaikh Sama al-Din shrine. His two sons were Hakim Imam Din Khan (#62) and Hakim Razi al-Din Khan. (The rank of *zaat* indicated the total number of soldiers under a mansabdar).

### (62) **Hakim Imam al-Din Khan**

Rich people flocked to him as he was a renowned native physician. He had a good grasp of religious sciences (tafsir, hadith, fiqh) as well as philosophical. He also dabbled in Sufism. He gave discourses on *Fusus al-Hakam* of The great Sufi master ibn al-Arabi (1240) and *Masnawi Maulana Rome*. He was handsome as well as a brave man. In 1752 he was given the rank of 500 soldiers. Mughal Emperor Alamgir II (d1759) honored him with the title of *Hakim al-Mulk* and rank of *eh hazar panch sadi* – commander of 1500 soldiers He was an intimate friend of vizier Zulfiqar al-Daula Nawab Najaf Khan.

According to history book *Nukhbat al-Tawarikh* he moved to Amroha from Delhi during the rule of Ali Gohar Shah Alam II (r1759-1806) due to crumbling Mughal Empire. His brother Hakim Razi al-Din also moved to Amroha at the same time.

A copy of *Tarikh Shah Alam II* by Munna Lal is available at Khuda Bakhsh Library - <http://kblibrary.bih.nic.in/>

Hakim Imam died in Delhi and was laid to rest in the shrine of Shaikh Sama al-Din, adjacent to Hauz Shamsi- Mehrauli. He had two sons: Hakim Ramzan Ali and Hakim Ghulam Ali. Upon completion of 23 years on the throne of Shah Alam in 1780 Ramzan Ali was granted rank of 1000 soldiers in the squadron of Mirza Najaf Khan, two hundred horses and the designation *Khani*.

His second son Hakim Ghulam Ali was born in Delhi and studied Arabic, Persian and medicine under the guidance of his father. He cured complicated diseases successfully. Upon King's completion of 14 years on the throne in 1773 in the squadron of Zafar Khan he was made commander of 500 soldiers (panch sadi zaat) as well as rank of 100 horses. He was given the title of Hussain Ali Khan. Later it was the rank of 500 horses (panch sadi sawar). He died in 1828, buried in Amroha. He had two sons Hakim Bu Ali Khan and Hakim Azeem Ali Khan.



Bahadur Shah II and two of his sons with an attendant - painting circa 1838

#### (63) **Hakim Razi al-Din Khan** 1817

He was second son of Hakim Qawam al-Din, born in Amroha. He received education from teachers of Delhi and Amroha. He received insight in medicine

from his learned father. Like his ancestors and brothers he had good reputation and honored status. On completion of 29 years on the throne of Muhammad Shah he was made commander of 500 soldiers in the squadron of Fakr al-Din Cheen. According to Hakim Abdul Hayee Hasani he was given the rank of commander of 500 soldiers (*panch sadi*) by Ahmad Shah son of Muhammad Shah.

For a long time he lived in Delhi, then went to Lucknow and joined the court of Asaf al-Daula (1797). Of his books *al-Raziyya hashiya Sharah Asbab, Jamay al-Razi* (moa'alijat) and *al-Risala al-Jama'iyya* are noteworthy. He died in 1817 in Amroha.

Hakim Razi al-Din's son Hakim Feroz Ali also received the designation in the cavalry of *sahib-e- aalam* Mirza Muhammad Akbar Shah upon the completion of 27 years on the throne of Shah Alam. Feroz Ali had no sons. His grandson (niwasa) Hakim Niyaz Ali Khan son of his brother Maulana Turab Lucknavi was also a brilliant physician and an author.

#### (64) **Hakim Mahabat Khan**

Husain known as Muzaffar son of Muhammad bin Qasem Harvi was given the honorific of *Mahabat Khan*. His father and grandfather were famous physicians of Delhi. He received medical education under the guidance of Muhammad Husain Buqrat.

He penned a book in 1760 *Kitab Siraj al-Elaj* which was a voluminous and comprehensive pharmacopeia. This tome contains besides his personal prescriptions, preparations of other well-known physicians like his father, grandfather and people like Hakim Shah Muhammad Akbarabdadi, Hakim Mirza Suleman Sherazi, Hakim Ismaeel, Hakim Muhammad Ja'afar, Hakim Ajmal Khan, Hakim Ahmad, Hakim Abid, Hakim Muhammad Hayat Lahori, and Hakim Daud Taqarrub Khan. He quoted several prescriptions of his teacher Buqrat Khan and Hakim Masoom Khan.

It appears that Hakim Mahabat was impressed by Hakim Alavi Khan. The above noted book *Siraj al-Elaj* is not merely a collection of prescriptions. On one hand it gives daily routine of Unani doctors of Delhi and on the other hand it gives prescriptions of his own creation which are a testament to his competency. The

book consists of five dissertations. A copy of the manuscript is in Maulana Azad Library, Aligarh - copied 21<sup>st</sup> December 1860.

**(65) Hakim Raazi Khan**

He was son of Qutub al-Din Khan. During the reign of Shah Alam in 1759 he compiled a book '*Fawa'id maydah fee tarteef zoaf maydah*'. The reason for its composition was, as stated in the foreword, nature of disease and the fact Shah Alam fell victim to a stomach ailment. As he was an intimate courtier of the King – causes, symptoms & treatment of dyspepsia has been discussed in detail.

**(66) Hakim Mazhar Muzaffar**

He was a versatile physician. He dedicated a book to King Shah Alam *Khulsatu al-Aish Aalam Shahi* which is a compendium of sexology. Several manuscripts are in existence, one of which is at Ibn Sena Academy, Aligarh.



Ibn Sena Academy of Medieval Medicine and Sciences Aligarh, India

He was son of Shah Abdur Rahim, a notable scholar, ascetic and a skilled physician. He took textbook lessons with his revered elder brother Shah Wali Allah (d1762). He distinguished himself in the field of medicine.

His *Takmila Hindi* needs no introduction in the medical world. His other book *Takmila Unani* is also well known. However his translation and commentary on *Mojiz al-Qanun* of ibn Nafees (d1288) was not known to many. No biographer of Shah Ahlu Allah has mentioned this book. The honor of introducing this book for the first time goes to author of this book Syed Zillur Rahman. He not only translated *Mujiz* but expounded its difficult passages as well.

He opined in the foreword: “this book of Ala al-Din Qarshi which is short but comprises of all important topics of medicine and although many commentaries have been written on it, Persian readers could not make use of it. I have translated it for their benefit with some valuable additions. “

*Mojiz al-Qanun* consists of 596 pages, with 8 verses given at the end, which explains that Shah Ahlu Allah completed this translation in 40 days in 1766. Ajmal Khan Tibbia College - Aligarh Muslim University has a manuscript in its treasures. No date is given but transcribed on 10<sup>th</sup> Ramadhan A.H.

His date of birth 1699 and death 1776 is inscribed on the tombstone in village of Phulat, district Muzaffar Nagar. The author of this book visited his tomb in 1962. The author of *Nuzhat al-khwatir* has given his date of death 1187 A.H. which is incorrect.

Of his numerous books some are *Mukhtasar Hidayah al-Fiqh*, *Lil-Marghinani*, and *Tafseer Quran-e-Majid*, as well as books in Persian on jurisprudence, beliefs and manners. *Mukhtasar Hidayah* and *Tafseer Quran* are in Habib Ganj Collection, Mauland Azad Library Aligarh.

<https://www.amu.ac.in/malibrary/>



Tibbia College Aligarh

### (68) **Hakim Ishaq Khan**

He was son of Hakim Muhammad Ismaeel and grandson of Hakim Baqa Khan. He was born in Delhi, was trained in medicine by his father. He was royal physician of King Shah Alam who in 1758 conferred on him title of *panj hazari* – commander of 5000 soldiers, and the designation of *Mu'ataymad al-Mulk*. He was appointed revenue officer of Shah Jahan Abad. He was also given the job of carrying the royal seal of King. Hakim Abdul Hayee Hasani has written his title *Hadhiq al-Mulk*. He had a number of disciples. Hakim Imam Bakhsh Kirtपुरi who was master of exact (math, logic, medicine) and religious sciences (tafsir, hadith, fiqh), was his notable disciple. He was a bright star among the contemporaries of Hakim Sharif Khan.

Hakim Ishaq promoted medical literature in Arabic. He wrote in 1769 *Ghayat al-Mafhoom fee tadbeer al-Hamum*. This is a commentary on *Hummiyat al-Qanoon* (fevers) as the preface indicates. According to its foreword it was composed in 1769. The commentaries of Qarshi and Gilani were used as source material. Manuscript copy in Khuda Bakhsh Oriental Library is dated 1866. The manuscript in Raza Library bears the seal of *Ehtram al-Daula* Hakim Ahsanu

Allah Khan. There was a copy of this book in the library of my revered teacher Hakim Abd al-Latif Falsafi (d1970) but has been lost.



Raza Library Rampur established in last decade of the 18th century, and improved by successive Nawabs of Rampur and now managed by Government of India

His other immensely popular book is *Mawarid al-Hakam fee Elaj al-Amraz min al-Ras ey lal-qadam*. This is an abridgement of third volume of ibn Sena's *Canon of Medicine*. Besides Ishaq Khan another author felt the need to pen a commentary thereby providing useful material for people interested in this subject.

Kalimu Allah son of Hakim Sibghatu Allah composed a commentary on *Mawarid al-Hakam* on the request of Ahmadi Khan. It consists of 349 pages; a copy is in Raza Library, Rampur. Prestigious author Prof. Paul Brockelman (1935-2016 USA) has also mentioned this commentary.

Hakim Ishaq himself composed a commentary on *Mawarid al-Hakam* titled *Jawamay al-Kalam* in two bulky volumes, perhaps composed after 1768. There are several copies in Raza Library. On the margins of one copy of the manuscript Hakim Ishaq's son has written his memoirs. This manuscript is dated 1817. It was transcribed in Dojana (Rohtak) by Muhammad Ata Allah bin Hudhoor Allah Khan. Volume one has 1595 pages and volume two has 340 pages.

He had three sons – Hakim Zaka Allah, Hakim Aleem Allah and Hakim Muhammad Mohsin Khan. Mohsin Khan moved to Hyderabad- he left behind two sons Qasem Ali and Baqer Ali. Qasem Ali was given a designation and landholdings by Nawab Afzal al-Daula - Nizam of Deccan. Of the Qasem Ali sons Wajid Ali and grandsons Mahmud Ali and Hasan Ali were also bestowed with designations and *Jagirs*- landholdings. (*Jagirdar* had authority over revenue of lands he was assigned).

**(69) Hakim Salamat Ali Khan**

Of the native physicians of Kanboh (Punjab) - Salamat Ali known as Hazaqat Khan was an eminent personality. He had a good grasp of medical art as well as exact and traditional sciences (tafsir, hadith, fiqh). On account of his competency, King Shah Alam conferred on him the title of *Hazaqat Khan*.

After the downfall of the Mughal royal family, Salamat Ali moved from his native city to Benaras. The British had been ruling the country; he was appointed Qazi (judge) and jurist (mufti) in the court of appeal due to his vast knowledge. On account of his medical expertise and high status he was considered an honorable citizen. Once there was a dispute between Muslims and Hindus whereby religious places of worship were destroyed. British East India Company officers were naturally worried due to unrest. Hakim Salamat was the only person both communities were unanimous in settling the dispute. Consequently both parties came to a peace agreement with his relentless efforts.

# كتاب القانون في الطب

لابو علي الشيخ الرئيس

ابن سينا

مع بعض تاليفه وهو علم المنطق وعلم الطبيعى  
وعلم الكلام

R O M A E,  
In Typographia Medicea .  
M. D. X C I I I .

Cum licentia Superiorum.

#### **(70) Hakim Muhammad Hashim**

He was born in a prominent medical family of Delhi. His father Hakim Muhammad Ahsan and grandfather Hakim Muhammad Afzal Dehlvi advanced the Unani medicine tradition in Delhi. Hakim Hashim taught medicine. He composed marginal notes on Burhan al-Din Nafis book *Sharh Asbab wa-Alamat* (book of causes and symptoms) - a text book of Unani cures.

This voluminous commentary and meanings of difficult passages of *Sharh Asbab* was written during the time of King Shah Alam. It is a treasure house of Arabic books of medicine in India, particularly cures. *Kashf al-Ashkalat* is its historic name from which 1770 can be derived its date of publication. He wrote these marginal notes in his youth. There are copies at Tibbia College Aligarh Muslim University, Maulana Azad Library and Darul Uloom Deoband. The copy with 478 pages in Maulana Azad Library Aligarh was copied in 1845.

#### **(71) Hakim Ghulam Ali**

Hakim Ghulam Ali Husaini Dehlvi was an illustrious scholar and skilfull physician. He was connected to the family of Shaikh Nur Allah Ahrari. He was trained in medicine by an outstanding physician of his time Hakim Muhammad Hashim Alavi Khan, who was bestowed the title of *Mu'tamad al-Mulk* by King Nasir al-Din Muhammad Shah (r1719-1748).

Hakim Alavi Khan composed *Kitab al-Nabat*, *Jami al-Jawamay*, *Khulasat al-Tajarab*, *Matab Alavi Kha*, *Tuhfa-e-Muhammad Shahi*, and *Khulasa Qawanin Elaj*. His *Jami al-Jawamai* is a masterpiece embodying all branches of medicine. This gigantic work was completed by Muhammad Husain Khan, a member of his family.

Hakim Ghulam Ali found employment in the court of Nawab Ghazanfar Jang Muhammad Khan Bangash (1665 – 1743) and settled in Farrukh Abad - Uttar Pradesh. Because of his discourses and cure of ailments local population profited from his munificence immensely.

#### **(72) Hakim Siraj al-Din**

He was a very learned man and among the leading native physicians of Shah Jahan Abad. He compiled some notable books: *Chiragh-e- din*, *Intikhab Bahr al-Kalam*, *Ilm-e-ramooz*, *Aqal Afza*, *Hikmat Emani*, and *Siraj-e- Muneer*, *Siraj-e-Hidayat*, *Lubay Lubab Masnawi Maulana Rome*, *Dastoor al-amal ulamay mutaqad-meen wa aqala 'y-e-sabiqaen*, *Majmu 'a-e- Gul*, *Riyaheen*, *Qanoon Elaj*.

**(73) Hakim Ghulam Rasool Hikmat**

He was a prodigious scholar and an eloquent orator. His native country was Kashmir. He spent life in luxury due to his companionship with Nawab Ghazi al-Din Ferozjang III (1736-1800). For some time he was employed by Nawab Faiz Allah Khan -Ruler of Rampur (r1774-1794) He passed away in Delhi.



The tomb and surrounding marble enclosure of Ghazi al-Din Khan I- in Sita Ram

His ancestors Muhammad Hasan Fani was a prominent poet. Hakim Atau Allah Qureshi Intizar son of Hakim Ghulam Rasool was also a skilled physician and an elegant poet. He was a student of Qudrat Allah Baleegh, and companion of the Nawab Faiz Allah Khan's children. He had a good command of Urdu and Persian languages.

**(74) Hakim Mirza Muhammad Hussain Sukhan**

His ancestors lived in Kashmir. He was born in Delhi. He was a diligent medical doctor. Qasim has admirably said that he was an extraordinary native physician. A man with good manners, levelheaded, people's man, talented and a skilled physician. He composed poetry both in Urdu and Persian; *Sukhan* was his poetical name. He was fluent in Persian.

Lala Sri Ram author of *Kham-khana Javed* says that he was one of the oldest poets of Shah Jahan Abad. He was skilled in running a clinic. *Tadhkira Rekhta Goyan Hind* has given one of his couplets.

*Jo hain jan niklee wo heen aan nikla      bhala martay martay tuo arman nikla*

#### (75) **Hakim Meer Muhammad Sajjad**

Meer Sajjad son of Meer Muhammad Azeem Musah'ah was proof-reader of royal edicts. His ancestors migrated from Azerbaijan and settled in Agra. He lived in Shah Jahan Abad. Whatever art he meddled in he brought it to its zenith. He had studied medicine under the guidance of reputable teachers. He was good at magic, prose writing, calligraphy and understanding poetry. His pen name was *Sajjad*. He was a disciple of Mian Abroo (d1747). He had passion for poetry to such an extent that in every poetry session he was assigned the task to call the names of poets. (Nizamat-e-mushaira).

#### (76) **Hakim Mir Mash'allah Masdar**

Masdar family occupied a high standing in the society. His ancestors immigrated to India from Najaf (Iraq). Some say that he belonged to the Syed family of Kashmir. They arrived there from Samarqand, later settled in Delhi. Slowly they were acquainted with royal members and some of them became kettledrummers, a mark of nobility.

By virtue of his family profession, he became a royal physician. He was counted among the aristocracy. The qualities of his family and day to day living of his household, was acclaimed by all nobles of Dilli and Lucknow. For instance ladies garments were washed at home or were burnt, never given to a launderer, so that no non-relative would have touched them. This quality was described by celebrated author Muhammad Hussain Azad (d1910), but it was not the only family where it was practiced. Delhi and nobles of other cities stuck to this tradition as well. In the family of this author this tradition continued in Tijara (Rajasthan) until 1947.

When the Mughal dynasty was weakened, Mir Mashallah moved to Murshidabad where he lived a carefree life. He garnered prominence during the time of Nawab Siraj al-Daula (d1757). His affluence can be gauged from the fact

that 18 elephants were kept in his elephant house. During the time of Nawab Zulfiqar al-Daula he moved to Delhi from eastern lands with his substantial wealth and two elephants.

Prolific writer Ghulam Hamdani Mushafi (d1824) says that his fame as a physician spread far and wide. He further says that he had heard of his qualities from a whole lot of people. Mustafa Khan Sheefta had called him “*dar tibb jaye gaahi sha’ista daarad*” while Batin has called him teacher of medicine. Mir Hassan in praising him used the epithet of *Hakim al-Hukama*.

Besides his expertise in the medical art with his enormous wealth he was a remarkable poet. No one could beat him in impromptu poetry or speeches. He was generous & kindly by nature. His pen name was *Masdar*, and that of his son *Insha*. (#77) There is a natural affiliation between Masdar and Insha.

Hakim Abdul Hayee Hasani, author of *Nuzhat al-Khwatir* has written in the history of Farrukh Abad that Hakim Masha’allah moved to Farrukh Abad later in life. He led a peaceful life here and passed away during the time of Muzaffar Jang (d1771). This reference is important as no one else has mentioned his stay & death in Farrukh Abad.

#### **(77) Hakim Insha Allah Khan Insha 1756-1817**

He was son of Hakim Masha Allah Khan Masdar (#76), born in Murshid Abad. Like his father he was a talented physician and poet laureate of India. In the days gone by the manner in which children of nobles were educated, he was also educated in all current sciences. Saroor and Qasim have said about his medical expertise” *insha dar fun tibby maharat kulli darad*” Insha was a versatile poet, who composed in Urdu, Persian, Arabic, and occasionally Turkish and Punjabi.

This multi-talented polyglot spoke many languages. Although he lived in Lucknow in the employment of Suleyman Shakoh, he visited Delhi frequently. He took active part in the poetry sessions of Delhi and was an important cog. His intelligence, disposition, boldness, humor, and innovation were applauded by all. His nobility, morals and manners of his family were admitted by elites of Lucknow. His ancestors had immigrated to Delhi and settled there for good.

Muhammad Hussain Azad (d1910) has written in his book *Aabey Hayat* that such a versatile genius was not born in India before him. Once he turned his attention to a certain subject, he was unsurpassed. When things became unbearable in Murshid Abad he moved to Dilli. At that time the royal court was in ruins and Aurangzeb's son Shah Alam (a.k.a. Bahadur Shah I) was the king who was a poet himself, gave a robe of honor to this young man. He became a courtier and would make people laugh with his wit and wisdom so much so that the King could not live a moment without him.

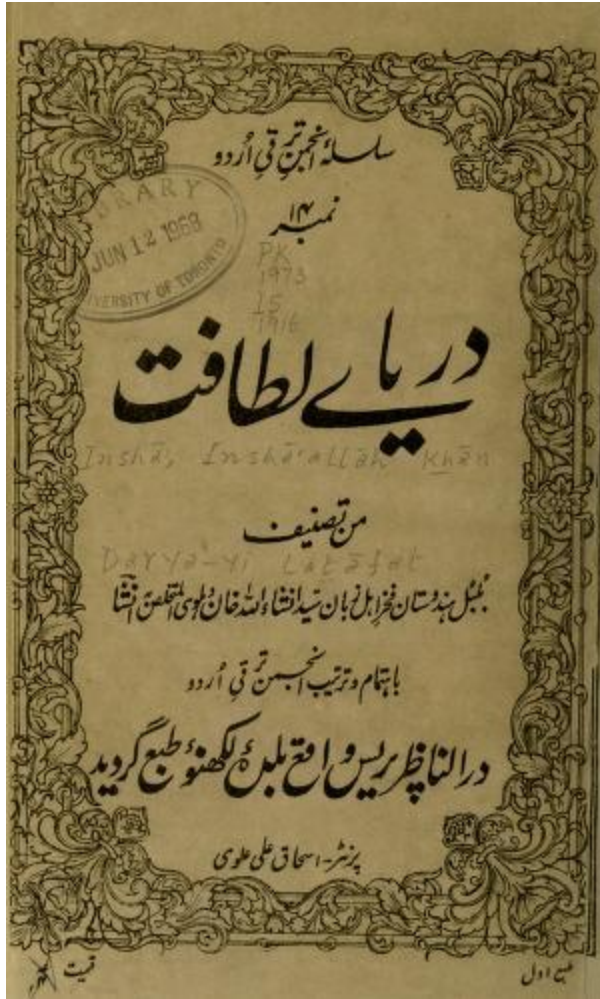
Besides his poetry collection (*kulliyat*) he was the author of the first grammar of the Urdu language- *Darya-e-Latafat* (1807). He composed a story book also. Although some Europeans had written books on Urdu grammar, but this was the first one written by a native Indian. According to Maulvi Abdul Haq this was an authentic and well researched work. This pioneering work established grammatical terminology which is used to this day.

*Darya-e-Litafat* is available online -

<https://archive.org/details/daryayilatafat00inshuft/page/262>

#### **(78) Hakim Ewaz Ali Muda'a**

Mir Ewaz Ali was a versatile physician in the employment of Hafiz Rahmat Khan (1774). He wrote a panegyric in Urdu in which lot of Pushto words were employed. This shows his mastery of Pushto. The author of *Tadhkira Shua'ra-e-Urdu* says that he was from Delhi. An unrivalled poet, a calligrapher, a marvelous physician, he was in the employment of Iyanat Khan son of Hafiz Rahmat Khan at a salary of Rs. 300/- Towards the end of his life he lived in Bareilly (UP) also.

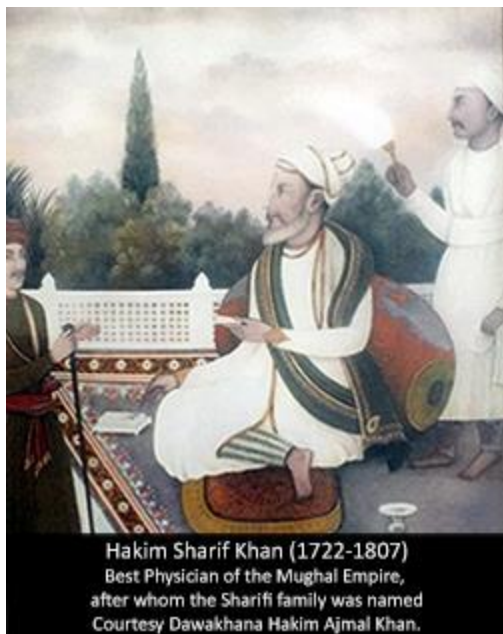


Biography of Insha: <https://rekhta.org/ebooks/insha-allah-khan-insha-aabid-peshawari-ebooks>

### (79) **Hakim Muhammad Sharif Khan 1722-1807**

He was son of Hakim Akmal Khan (#59) son of Hakim Wasal Khan (#43). He was progenitor of Sharifi family who raised the level of Unani medicine in India with his proficient knowledge, experience and clinical sagacity.

Although there had been three generations of this family in medical profession, but it was through him that his family garnered everlasting fame. He was undoubtedly the most eminent physician of his time.



Author of numerous works, a competent physician as well as having thousands of disciples he was deservedly the megastar of his family. He took lessons in medical books under his father and paternal uncle Hakim Ajmal Khan I. He studied medicine under the guidance of a renowned teacher Hakim Abid Sirhindi – commentator of Samarqandi’s *Asbab-wa- alamat*.

He reached the pinnacle of his professional career when 16<sup>th</sup> Mughal Emperor Shah Alam II (r1759-1806) appointed him his court physician, granted him a fief and conferred on him the designation of *Ashraf al-Hukama*(*The best of physicians*).

In Delhi no other physician was as popular as him other than Halim Alavi Khan. At that time the capability & popularity of Hakim Alavi Khan was at its zenith. Everyone was talking about the competency of Alavi Khan. Naturally Hakim Sharif Khan became his competitor. Subsequently both were accepted as leading Unani doctors among the practitioners of Dehli. Thus for physicians of Delhi both of them were dignified teachers. All Unani physicians were followers of either of them and would use *Alavi Khani* or *Sharif Khani* after their name as badge of honor.

Delhi reached its climax in the medical art during the life of Hakim Sharif Khan. He made strenuous efforts in the promotion of Unani medicine (*Tibb*) in Delhi. Not only Delhi but all of India there was no native physician of his standing.

Students flocked to Delhi to study under him, so that Delhi became *Center of Medicine*. (Dar al-tibb). Medical practice continued generation after generation in his family.

He passed away in 1807 at the age of 84 and was laid to rest in the south side of the mosque adjacent to the shrine of Khwaja Qutub-Ud-Din Bakhtyar Kaki, at Mehrauli (ancient city, now south district of Dehli). Shah Abdul Aziz derived his date of death from –“*Dakhal al-Jannat bila Hisab* “On his tombstone is inscribed” *Haza Marqad ashraf al-Hukama Muhammad Sharif Khan Delhvi dakhala jannat bila hisab*”. But after the partition of India in 1947 the tombstone was smashed. I had seen this grave without the tombstone in 1965. It is situated south of shrine’s mosque.

After the independence of India in August 1947 India’s Prime Minister Jawaharlal Nehru visited the shrine of Bakhtiar Kaki, father of Hakim Hilal Qutbi who was then hereditary administrator of the mosque, showed him Hakim Sharif’s tomb and other plundered tombs. At this his eyes were welled up with tears. He stood at the tomb of Hakim Sharif – sad and broken hearted.

Despite his royal appointments & running a busy clinic he compiled a number of works in medicine as well as in other sciences. He was the first physician who employed *Aurvedic* medicine with Unani drugs and *Kushtajat* (*calcined drugs*) innovatively for different ailments. He actively promoted this in his books and devised ways also to popularize these. Sir Syed compared him to ancient luminaries of Greece - Aristotle and Galen.

He had profound understanding of complexities of Ibn Sena’s magnum opus *Canon of Medicine*; his five books on this topic are testament to this. 1. *Hashiya Qanun*, 2. *Tarjuma Kulliyat al-Qanun*, 3. *Sharh Humiyat Qanun*, 4. *Sharh Mujiz*, 5. *Hashiya Nafisi* (a.k.a. *Madarik al-Hakam*). I had seen manuscript copy of *Hashiya Nafisi* bearing signature of his grandfather Hakim Ghulam Mahmud Khan.

Other books he composed in medicine are *Fawa'id Shrifityya* (*hashiya sharh asbab*), *Ilaj al-Amraz*, *Talif-e- Sharifi*, *Ujala-e- Nafi'a*, *Asrar al-Elaj*, *Dastur al-Fasad*, *Risala Khwas al Jawahir*, *Tuhfa-e- Alam Shahi*. There are three books at at Hamdard Central Library Jamia Hamdard: *Khwas Baqulat*, *Zaad al-Musafarin*, *Elaj al-Amraz*.

Two books *Tarjuma Kuliyat Qanun* and *Tarjuma Moa'alajat Buqratiyya* were lost during his lifetime. Also lost were *Risala Quwwat Bah*, *Risala Ma'a al-Jaban*, *Risala Chob chini* (*China Root*).

He was also an outstanding Islamic theologian and sage, who produced insightful works in Hadith, logic and history. His non-medical texts: *Tarjuma* and *Tafsir* of Quran Majeed (in Persian and first one in Urdu), *Kashif al-Mishkat* (Hadith), *Sawalat Arba'a* (Sufism), *Asar al-Nabuwat*, *Sharh Salem*, and *Hashiya hamd Allah* (logic).

He had a mosque constructed near his house on which following verse is inscribed: "Thanks to Almighty God that, with the efforts of Muhammad Sharif Khan, a mosque was erected which is Kaaba of purity ... When muezzin call arose the preacher of wisdom said – seek the year of its foundation from the house of God" Asadullah Khan Ghalib (1869) had lived next to it.

He dedicated his book *Tohfa-e-Alam* (Khwas al-Jawahir) to the ruling monarch Shah Alam II. In his tome *Asar al-Sanadeed* (1846) Sir Syed compared him to ancient luminaries Aristotle and Galen.

Hakim Sadiq Ali Khan succeeded him as head of the Sharifkhani family. He had six sons 1.Hakim Muhammad Ashraf Khan, 2.Hakim Husain Bakhsh Khan, 3.Hakim Hasan Bakhsh Khan, 4.Hakim Sadiq Ali Khan 5. Hakim Imam Bakhsh Khan, 6 Hakim Sharf al-Din Khan. .

#### **(80) Hakim Muhammad Mahdi Khan**

He was son of Hakim Ajmal Khan and cousin of Hakim Sharif Khan. He was a topnotch scholar and a skilled physician. He compiled a pharmacopeia; a manuscript exists in the family of Sharifi clan.

#### **(81) Hakim Muhammad Ashraf Khan d1822**

He was eldest son of Hakim Sharif Khan (#81), had good grasp of current sciences, and was a consummate physician like his illustrious father. He was given a rank of respect in the court of Akbar Shah II (r 1806-1837) who had conferred on him the epithet of *Maseeh al-Zaman*. He was skilled in diagnosis and treatment; especially he could cure complicated illnesses.

On the orders of King Akbar Shah he went to Allahabad (now called Prayagraj) along with Prince Mirza Jahangir and as long as the prince was alive he stayed with him. He returned to his hometown after the prince's death. He died during the reign of Akbar Shah. He received pension from the government. At the time of his death in 1822 he was 75.

Hakim Ashraf dabbled in poetry and used the pen name *Hakim*. Biographers of Urdu poets have admired his art and poetry. Batin wrote: “*Ba elaj amraz mohlak masih zaman, nuskha kitab tab’a shifa Bakhsh mareezan*”

Karim al-Din says in *Tabaqat Shuar-e-Hind*: He was up-to-date with current sciences, understood obscure questions; he was dexterous in diagnosis and deficiencies. He had cheerful temperament, jolly, happy, witty, pure livelihood and sweet tongue.

According to Saroor he occupied a high status in the medical world, was good at therapeutics. He was conferred with designation of *Maseeh al-Zaman* by *Hazoor-e-anwar*, the King. Once in a while he would compose verses in Urdu. He was friendly, jolly with gentle speech. He was in complete accord as well as solid friendship with Saroor.

He had two sons Musharraf Ali and Munawar Ali. Hakim Musharraf's son Hakim Babar Ali and Munawar had six sons – Abdul Ahad, Abdur Rahman, Abdul Karim, Abdul Qader, Abdus Samad, Abdul Hayee. Five sons had no children, only Abdul Hayee had 4 children – Abdul Bari, Wazir Ali, Abdul Wahed, and Abdul Wajid. His book *Tuhfa-e-Alam Shahi* is at Hamdard Central Library Dehli.

#### **(82) Hakim Abd al-Shafee Khan**

Hakim Abd al-Shafee Khan – Maseeh al-Mulk Dehlvi sahib - was a dexterous physician and a good teacher. Hundreds of people benefited from his discourses. Hakim Muhammad Arshad Shifa'ee Khan was his son.

#### **(83) Hakim Muhammad Arshad Shifa'ee Khan**

He was one of the most important personalities in the medical history of India. He was a consummate author as well as a Unani doctor. After running a

clinic for a long time in Delhi, he moved to Faizabad (Kingdom of Oudh) at the time of invasion of Ahmad Shah Durrani (1722-1772).

Those scholars who moved to other parts of India, first after the invasion of Nader Shah and subsequently after the invasion of Ahmad Shah Abdali, they included many capable Unani physicians. The freedom movement of 1857 was no less than a cataclysmic event.

Shujau al-Daula looked after Hakim Shifa'ee in Faiz Abad. He was royal physician of Nawab Asaf al-Daula. He made a name for himself in Awadh (UP) in his medical practice. He died in 1814 at the age of 80 in Lucknow. After Faiz Abad he moved to Lucknow.

His books: *Fawa'id Shifa'ee*, *Sharh Mujiz al-Qanoon*, *Sharh asbab wa-alamat*, *Shifa'a al-Jamil*, *Jarahatu al-Mu'anideen*,

#### **(84) Hakim Israel Khan**

He was son of Hakim Ismael Khan, grandson of Hakim Baqa Khan. During the reign of Shah Alam he was royal physician. He played an important role in the advancement of Unani medicine in Delhi. He was given the epithet of *Hakim al-Mumalak* and a designation of '*chhay hazri mansab*' (commander of 6000 soldiers). He was survived by a son Sahibzada Hakim Ghulam Raza Khan.

#### **(85) Hakim Ghulam Raza Khan**

He was son of Hakim Israel Khan (#84). He was a generous physician and eminent member of the Baqa'ee family. His treatise *Muntakhib Reyza'iyya* is considered a most important book in medicine. A manuscript is at Anjuman Taraqqi Urdu, Karachi. He was married to daughter of Aleem Allah Khan from which he had two sons – Hakim Imam al-Din and Hakim Ina'am al-Din.

A handwritten manuscript of his notebook is at Tahqeeq Arabi-wa -Farsi, Tonic. A second one is in the library of Hakim Mufti Ahmad Hassan Khan Jaipur. He had two sons Fazal Hussain Khan and Hayder Husain Khan.

Hakim Ghulam Raza son Hakim Ina'am al-Din was a distinguished doctor. He left behind two sons: Naseer al-Din and Zaheer al-Din.

**(86) Hakim Maulvi Kareem Allah**

He was a younger contemporary of Hakim Sharif Khan. In response to marginal notes of Hakim Sharif's '*Hashiya Nafisi*' he compiled in Arabic marginal notes of *Sharh Nafisi*. He disagreed some of the explanations made by Hakim Sharif. Jamia Hamdard Delhi has a copy of its manuscript.

**(87) Hakim Assad Ali**

He belonged to a distinguished family of scholar physicians. His father Dervesh Muhammad and grandfather Najam Allah a.k.a. Hafez Alam Khan was a mystic and an eminent personality of Delhi. They lived in the suburbs of Shah Jahan Abad. At that time Tughlaqabad, Mehrauli, Cheragh-dehli, were all part of suburban Dehli. Only Dehli was called Shah Jahan Abad (1648-1803).

Hakim Asad Ali was in the teaching profession. It was difficult to understand the subjects discussed in *Hashiya Sharh Asbab* of Hakim Sharif Khan due to the fact that it was long and comprehensive, therefore he wrote marginal notes (*hashiya*) on *Sharh Asbab*. Special care was taken in writing this *Hashiya* so that subject matter was not lost and all topics were clearly expounded. It was written in 1811, there is a copy of the manuscript at Ajmal Khan Tibbia College, AMU Aligarh.

**(88) Mirza Muhammad Zaheer al-Din Azfar Gorgani 1758-1818**

He was a Mughal prince, profoundly involved in the practice of Unani medicine (*tibb*). He lived in Qila Mo'alla; from there he traveled to cities of Rajasthan like Jaipur, Jodhpur and ended up in Lucknow. Nawab Asaf al-Dula showered many honors on him. After living in Lucknow for many years he moved to Madras and died there.

He was proficient in astrology and medicine. He had a passion for poetry; his Urdu poetry collection was published by Madras University. *Wa'aqia'at Azfar* is his book, its Urdu translation was published from Madras. At the request of Hakim Hussain Raza Khan he translated Hippocrates's book *Risala Qabriya* into Persian and later turned it into a poem.

Risala Qabriya (1889) is available online

<https://www.rekhta.org/ebooks/tarjuma-qanuncha-urdu-ma-risala-qabriya-unknown-author-ebooks>

**(89) Hakim Mazhar Ali Khan Mazhar**

Hakim Mazhar was also known by the alias Manjhu Khan. He was second son of Hakim Askari Khan, and brother of Hakim Bu Ali Khan. By the time Qasim composed the work *Tadhkira* he had passed away. Saroor has written he was brother of Hakim Bu Ali but has not given the father's name.

**(90) Hakim Shaikh Mohsin Raza**

He was a resident of Delhi, and royal physician of Nawab of Farrukh Abad. His poetical name was Raza, left behind a *deewan* - poetry collection.

**(91) Hakim Fazal Allah Mirza 1808**

Hakim Fazal Allah Panipati alias Mirza Neena was a highly skilled practitioner of Unani medicine. Karim al-Din has acknowledged his ability in *Tibb*. His poetry is both in Urdu as well as Persian; but mostly in Persian. He taught Persian; in this he had many disciples. Father of Karim- al-Din learnt Persian from him.

According to *Tabaqat Shu'ara-e-Hind* he had a coveted standing among the doctors, poets and experts of Persian language of that period. Qasim has written that he was cheerful, pure livelihood, shrewd and a sensible man. He was son in law of Hakim Hafeez Khan, who was an off spring of Mirza Abdullah – elder brother of Mirza Abdul Qader Baydal. Austrian orientalist Aloy Sprenger (1893), with reference to Saroor, has described him as an offspring of Mirza Baydal.

**(92) Hakim Meer Husain Hussaini**

He was a disciple of Maulana Fakhr al-Din, who was tremendously kind & caring to him. Even though Maulana Fakhr al-Din knew several foremost native physicians, he would not take medication suggested by others except his. In fact he would recommend others to do the same.

Hakim Hussaini was matchless in various scripts of calligraphy like *Khatay Naskh*, *Nasta'aleeq*, *Shafee'aee* and *Shakista*. In music he was a disciple of Mian

Naurang Kalawant and was proficient in it. He was well versed in Arabic sciences. Although he could write poetry both in Persian and Urdu, but most of his composition is in Persian.

**(93) Hakim Mirza Muhammad Kamil 1810**

He was son of Ghayas al-Din Ahmad Dehlvi, a remarkable intellectual who was a member of a scholarly family. In medicine he was a disciple of Hakim Sharif Khan. His father was also a reputable scholar who composed poetry. Kamil was a disciple of Meer Shams al-Deen Faqeer (author *Hada'iq al-Balaghat*) and Maulana Syed Raham Ali (author of *Badr al-Duja*).

Muhammad Hussain Azad (1910) has mentioned in *Aab-e-Hayat* one of Kamil's comprehensive tomes '*Elm-e- Qawafee*'. As a rebuttal to controversial book *Tuhfa Isna Asha'ariyya* by Sunni scholar Shah Abdul Aziz (d1824) Hakim Kamil composed *Nuzah Isna Ashariyya (Gift of Twelvers)*. Last three chapters were still unfinished that he breathed his last. *Nuzha Isna Asha'ariyya* has been translated into Urdu - *Hadya Athna Ashariyya*.



Burial Chamber of - Mirza Muhammad Kamil Dehlavi, at Panja Sharif, Kashmiri Gate, Delhi. Picture taken by Faiz Haider

Teaching and compiling books was his favorite pastime. He authored more than 60 works on jurisprudence (fiqh), kalam/dialectics (Islamic scholastic philosophy), hadith and philosophy. Manuscript of volume six of bulky book *Nuzhat al-Nazirin* is in Raza Library, Rampur.

His biography is included in *Najum al-Sama'a*. Syed Ijaz Husain has written his biography in Persian. He was a good practitioner of Unani medicine and ran a

busy clinic. Indian independence activist Maulvi Muhammad Baqir, first journalist to sacrifice his life during the 1857 revolt – father of prose writer Muhammad Husain Azad (1830-1910) always turned to him for medical advice.

Hakim Kamil composed *Hall al-Tashkikat* in order to elucidate those portions of Burhan al-Din Nafis Kirmani book *Sharh Mojiz* known as *Nafisi* that were doubtful in its meaning. A rare copy of this 139 page book compiled in 1804 is in Raza Library, Rampur.

It is reported that Nawab of Jhajhar – Abdur Rahman – invited him to Jhajhar (district Rohtak) and then had him poisoned to death as retaliation for composing the book *Nuzha*. He has been conferred the title of *Shaheed Rabay (the fourth martyr of Shia Islam)*. His tomb in the shrine of *Panja Shareef* is visited by the thousands, located inside the Moree Darwaza Dehli.

**(94) Hakim Gulzar Ali Dehlavi      d1822**

He was known for his proficiency in Unani medicine (*tibb*). For a long time he was connected to the royal court of Shah Alam. Subsequently he moved to Ajmer. Albeit his advanced age of 98 he did not need any physical support. He used to write daily eight pages, and would walk to the patients for consultation. He would eat and have sexual intercourse like young men. He died in Ajmer.

**(95) Hakim Mohsin**

His native land was Kashmir, but born in Delhi. He was a top rated expert in Kalam, medicine, history, prose, music and calligraphy. He moved to Rampur during the rule of Nawab Faiz Allah (1774-94) and lived there until the rule of Nawab Ahmad Ali Khan. Afterwards he returned to Delhi permanently.

**(96) Hakim Athar Ali Khan**

He was an eminent sage physician of 18<sup>th</sup> century. His father was royal physician of King Nader Shah Afshar. He moved to Delhi and resided here for rest of his life.

He had such an amazing grasp of English language that he used to write articles in English. In 1784 he composed an article on leprosy which was included in a book published from London in 1792. Colonel Khawaja Abd al-Rasheed

republished this article in Pakistan Journal of Medical Research July 1962.

<https://www.pjmr.org.pk/index.php/pjmr/issue/view/2>

**(97) Hakim Mir Qudrat Allah Khan Qasim 1830**

He was an old resident of Delhi and one of the high and mighty of the city. He had a vast knowledge of exact sciences as well as religious sciences. He was a pupil of Maulana Fakhr al-Din and Khwaja Ahmad Jan. He studied medicine under the guidance of eminent teachers of Delhi. His ancestors were by profession teachers or religious divines. Qasim abandoned the family profession and became a physician of Unani medicine. Karim al-Din has written “he had good grasp of medicine and treated patients well”.

He was a skilled physician. His life was uneventful, spent quietly in composing poetry and running a clinic. In poetry he was a disciple of Hidayat Allah Khan Hidayat and Maulana Fakr al-Din, a divine of Chistiyya order. He was a staunch follower of his master and always preferred to stay in his company. From early on in life he took part in poetry sessions. During the time of Najeeb al-Daula poetry sessions were held at the house of Mir Muhammadi Ashraf. At this time he was a novice, but took part in the ‘*musha'iras*’ anyway. In those days Mushafee was living in Dehli and used to hold poetry sessions at his house, Hakim Qasim used to take part in these as well.

He compiled following books: (1). *Dewan* – consisting of 7000 verses (2) *Miraj Na'ama* – consisting of 3500 verses (3) *Masnawi Karamat Peeran-e-peer*. This is a versified biography of Shaikh Abdul Qader Jilani, dated 1802, consisting of 5,200 verses. There is a handwritten copy in the collection of Habeeb Ganj, Maulana Azad Library AMU. (4) *Majmu'a Naghaz* is in Persian; because of this book he attained unforgettable fame in the history of Persian and Urdu literature.

Strangely no biographer of Hakim Qasim has neither mentioned his teacher's name or any of his medical books. Similarly from these biographies his connection to Balamgarh is not evident. Besides his services in poetry and his books noted above, what is important to note is the fact that he was a protégé of Hakim Sharif Khan. As a physician he occupied a high status. He served as a native physician in Balamgarh, (Faridabad) and at the request of its ruler Raja Ajeet Singh (son of Chaudhry Bishan Singh bin Rao Balram) - a patron of scholars

- wrote a commentary on Hakim Akbar Arzani's book *Hadood al-Amraz* under the name *Fasool al-Eyraz*. Some of the difficult passages where Arzani had neglected to state causes, symptoms and names of the diseases, Hakim Qasim explained it dutifully. Ibn Sena Academy has a copy of it in its vast collection.

Another book is *Muftatul al-Bahrain*. In its preface he said that as soon as he had finished the book *Fasoolu al-Eyraz* Raja Ajeet Singh informed him that he had been suffering from kidney stones, while most of his time is spent out hunting or in recreation. Therefore if he could compose a book on kidney stones, he will keep it with him while out of the palace. Accordingly this book was composed in 1790. There is a handwritten copy in Ajmal Khan Tibbia College AMU.

In Delhi there is his commemorative mosque in Bulbuli Khana. Hakim Qudrat's clinic and drawing room was nearby in Chhata Mom Garan, on its door was inscribed" *Dar-al-Shifa'ee darman yaqeen nihad*". Near the shrine of Shah Ghulam Ali was the mansion of Hakim Qudrat Allah and Izzat Allah Khan.

He was married to daughter of Moulvi Noor Ahmad Mumtaz, who was a teacher of Shah Alam II when he was a prince. He died in 1830 but Hakim Hasani has written his date of death 1838 based on the information from *Mehboob al-Albab*. He had a son Hakim Izzat Allah Eshq (#117).

#### **(98) Hakim Abd al-Haq Na'imat**

He was a resident of Skindarabad but lived in Delhi permanently. He was born a Hindu but embraced Islam. He received suitable training in medicine, always occupied himself in worship. He was a successful physician. He was always at the beck and call of Muhadith Shah Abd al-Aziz (1862), eldest son of Shah Wali Allah. He dabbled in poetry and pen name was Nai'amat. Zaka has written his name as Nai'amat Allah.

#### **(99) Hakim Baqer Ali Jafari**

He was brother of Meer Nizam al-Din Mamnoon. His knowledge in traditional sciences was praiseworthy, especially in medicine. He died after returning from Hajj in Arabia.

#### **(100) Hakim Ghulam Muhammad Raqem      d1813**

He was resident of Delhi but lived in Lucknow for a little while. Before he went to Lucknow, he learnt Arabic, Persian and prose as well as studied *Sharh Shamisyaa* and *Hashiya Meer* under Hakim Qudrat Allah Qasim. He had his poetic expressions corrected by him also. He had sweet tongue, good command of Persian books and prose writing, as well as extensive knowledge of Arabic sciences. He was a teacher by profession, & an excellent calligrapher. He had a passion for composing poetry more in Persian than Urdu.

He did calligraphy in all seven scripts like Shafee'a, shakista and Rehan. He was among the royal calligraphers of Akbar Shah II. In connection with calligraphy one of his sterling achievements was that he compiled biographies of all the calligraphers. In this work he included biographies of such artists whose specimens of calligraphy he had seen himself. He had met in person many of the calligraphers of his time. This collection was published by Asiatic Society, Calcutta. Towards the end of his life he returned to Lucknow and died there.

**(101) Hakim Ikram al-Din Yas**

All his life he lived in Delhi. According to Batin he took active part in the poetry reading sessions that would gladden the hearts of people. He was a good Unani physician, operated a demanding clinic.

**(102) Hakim Wasal Khan II 1835**

Of all the members of Sharifi family who made a mark in history, Hakim Wasel Khan II Son of Hakim Adil Khan outstripped all others.

During the rule of Maharajah Pertap Singh (1764-1803) he moved from Delhi to Jaipur in 1800 and was appointed a royal physician. His salary in 1801 was Rs. 2/- daily. Besides his medical duties, he was director of news, director of special clinic, and director of royal kitchen. Gradually he was given a fief of Rs. 50,000/- annually, Rs. 30/- cash daily and Rs. 1/- daily bronze. He received salary for other posts separately. His landholdings consisted of 13 villages of which ten were of salary and three as gifts. All these *jagirs* -landholdings were given to him during the rule of Maharajah Pertap Singh, and his successors Jagat Singh and Raja Ram Singh. He was one of the richest feudal.

Many of the political and national campaigns of State of Jaipur were carried out by Hakim Wasal. The State benefitted from his meritorious services on many troublesome occasions. He died at the age of 82; his tomb is near the Bagh Qadam Shareef (outside of Sanga Nairi Darwaza) in Jaipur. He had no children; his grandson (*niwasa*) Hakim Muhammad Azeem Khan was appointed his successor, whose son was Hakim Saleem Khan.

Hakim Saleem Khan was, like his ancestors, royal physician of Maharajah, and a highly regarded courtier of the imperial court. For a while he was prime minister of the state of Jaipur. Celebrated poet Ghalib composed a '*qita'a tarikh*' (date of composition) of Saleem Khan's Persian book *Taksheef al-Hikmat*.

He had cordial relations with Ghalib and corresponded with him. Hakim Saleem Khan Khasta was a competent physician and author of numerous works. He published in 1869 Jaipur's first weekly newspaper – *Nayyar Rajasthan*. The first printing press *Matba'a Khawar Noor* was established under his supervision in Jaipur in 1882.

Hakim Saleem Khan's grandson (*niwasa*) Hakim Muhammad Saleem al-Din was one of the celebrities of Jaipur and a skillful physician. His wife Aqleem Jahan (daughter of Roshan Jahan) was granddaughter (*niwasee*) of Hakim Ghulam Murtaza.

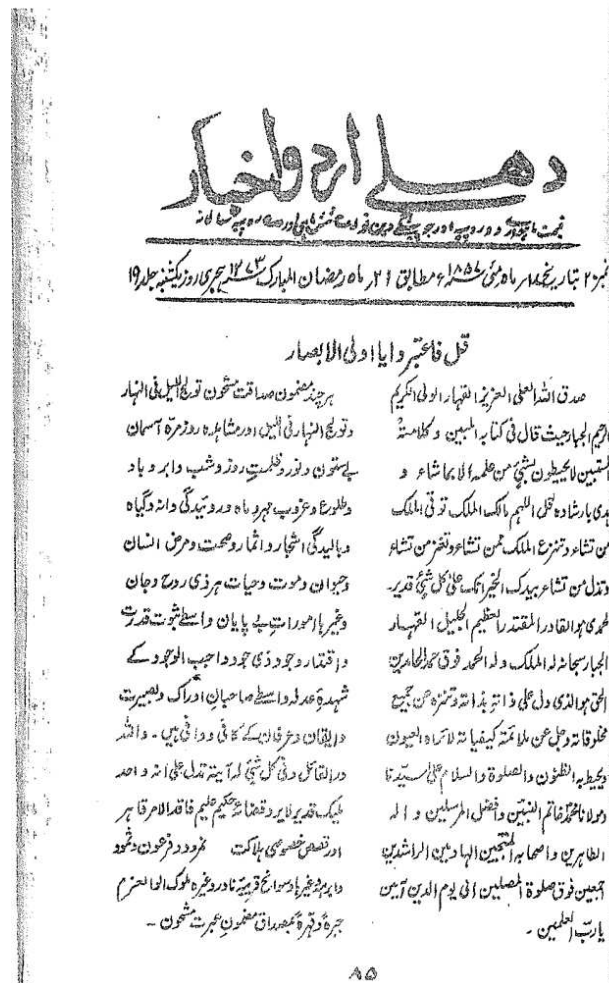
### (103) **Hakim Sharf al-Din**

He was second son of Hakim Sharif Khan. Not much is known about him in the biographies of various families. He was attached to the royal court, and as royal physician of Akbar Shah II he occupied a high standing. He was also royal physician of Bahadur Shah Zafar from 1837 to 1840. After that Hakim Ahsanu Allah Khan was appointed to this position.

Hakim Mahmud Khan whose writings are a great source of family histories, has not mentioned that members of Sharifi family were attached to the last Mughal darbars. Perhaps it was due to political climate of the time; especially any connection with last Mughal Emperor Bahadur Shah Zafar was dangerous at best. Otherwise newspapers of that Mughal period reveal that not only Hakim Sharf al-Din but Hakim Sadiq Khan was also connected to Mughal royal court.

*Dehli Urdu Akhbar* which started publication in 1837 under the editorship of Maulvi Muhammad Baqir (1790-1857), in its issue of 23<sup>rd</sup> February 1840 following news item appeared: "Hakim Ahsanu Allah Khan was given six pieces of textile along with jewels and the title *Ihtram al-daula, umdataul hukama, mua'tamid al-mulk, Hadhiq Zaman, Hakim Ahsanu Allah sabet jang*, and instead of aforementioned Hakim- Hakim Sharf al-Din- was presented before the King".

Newspaper *Dehli Urdu Akhbar* 27<sup>th</sup> December 1840 reported that on one occasion King Bahadur Shah bestowed robes (*khila't*) six pieces of textile (*parchay*) each to Hakim Ahsanu Allah Khan, Hakim Imam al-Din Khan, Hakim Asad Ali Khan, Hakim Sharf al-Din Khan and Hakim Sadiq Ali Khan.



Hakim Sharf al-Din Khan's young son Nizam al-Din Khan, and son of poet Ibrahim Zauq (d1854) - Khalifa Muhammad Ismael were detained along with some of their friends from Qadam Sharif, for one night in the police station. From the start the deck was stacked against them. They were blameless. Next day they were mercilessly hanged without any incriminating evidence, everyone was browbeaten with their cruel deaths.

Other than Nizam al-Din, Hakim Sharaf had no other children. He doted on children of his brothers like his own sons. It is reported that he died in Dehli in 1825 three years after the death of his elder brother Hakim Ashraf Khan in 1822. But this is incorrect, because according to the *Dehli Urdu Akhbar* he was alive in 1840, and was conferred with imperial honors.

#### (104) **Hakim Hussain Bakhsh Khan**

He was son of Hakim Sharif Khan. Like his brothers he was a capable physician. He was famous in Dehli for his Unani treatments. Of the six sons of Hakim Sharif Khan, there were three from whom posterity continued. Leading physicians were born in this clan. From these physicians Hakim Hussain Bakhsh progeny not only maintained the tradition of their family, but because of their high values they patronized the literary activities besides enriching the social life of Delhi.

Hakim Hussain Bakhsh had two sons: Hakim Mirza Jan and Hakim Nizam Ali Khan. Mirza Jan was married to his cousin Bakhshree Begum daughter of Hakim Sadiq Ali Khan. From this union were born three sons - Agha Jan, Muhamamd Jan, and Khawaja Jan and two daughters Nis'a Begum and Abadi Begum.

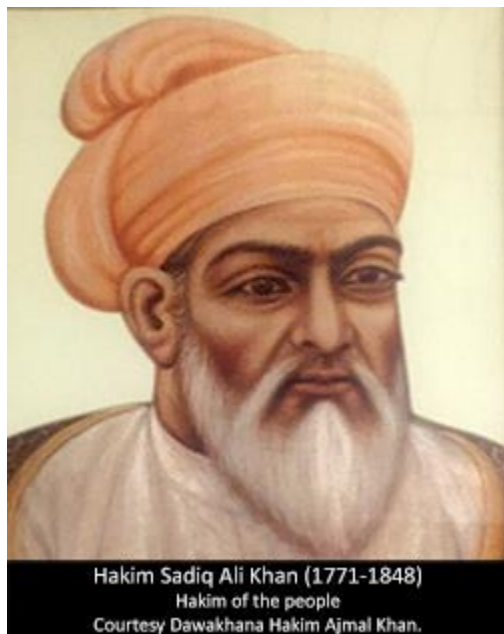
Hakim Agha Jan was married to Bunyadi Begum, daughter of Ghulam Naqshband Khan son of Muhammad Ahmad Khan. They two sons: Hakim Nawab Jan and Hakim Abd al-Ghaffar Khan. Hamdi Begum, daughter of Abd al-Rahman Khan son of Ghulam Naqshband Khan was married to Nawab Jan (d April 1932). They had one son Qasem Jan (d 7<sup>th</sup> Aug 63), who was married to Hashmat Jahan, daughter of *Hadhiq al-Mulk* Hakim Abd al-Majid Khan.

There are so many eminent members of Sharifi family, that services of all of them cannot be described in detail in this book. This in itself is a wide-ranging subject in the history of medicine as well as Delhi. Because of them history of Indian medicine is illuminating.

**(105) Hakim Sadiq Ali Khan                      d1848**

He was born in 1771 at Sharif Manzil, third son of Hakim Sharif Khan. He studied medicine under the expert guidance of his illustrious father and made a name in medical profession during the lifetime of his father. At the time of his father death he was 35. He succeeded his father to carry on the legacy of the family which he did with dignity. He carried on the family traditions tactfully and with wisdom. He was admired for his vast knowledge.

Upon Hakim Sharif Khan's death the British government had forfeited his landholdings and gave pensions to his children. However three villages were spaired that were endowed for helping the poor & destitute. He breathed his last on 5<sup>th</sup> February 1848, buried in the courtyard of shrine of Syed Hassan Rasul Numa Panchquian Road New Dehli. He was one of the richest men in Dehli.



Hakim Sadiq Ali Khan (1771-1848)  
Hakim of the people  
Courtesy Dawakhana Hakim Ajmal Khan.

It is written in the journal of 30<sup>th</sup> March “the King was informed that Hakim Sadiq Ali, who was one of the eminent physicians of the city, has passed away”. Date should be 3<sup>rd</sup> March, because after this is the journal of 10<sup>th</sup> March.

Upon the death of Hakim Sadiq Ali his personal pension was forfeited, later on the British Collector Charles Layton forfeited his landholdings in Meeruth. His children tried to have it restored but to no avail.

Besides treating people and lecturing he compiled several monumental works: 1. *Zad-e- Ghareeb*, 2. *Tareeq-e- Ta'aleem Tiflan* 3. *Risala Khaws adwiyya wa aghziyya* 4. *Sharh Moa'aljat Qanuncha* (incomplete, a handwritten copy is in Jamia Hamdard New Dehli) 5 *Sharh Tashreeh al-aza al- murakkba* (incomplete 1861). One book is on *Kulliyat al-Qanun*. He also authored a book *Taqwiyyat al-Aqa'id*, in response to Shah Isamel Shaheed's book *Taqweeyat al-Eman*.

He compiled a number of treatises on grammar. A handwritten copy of *Matloob Nahw Meer Saghir*, *Tawqeeyat al-Aqaid* (Urdu) with two manuscripts was donated to Nadwat al-Ulama Lucknow by his grandson Masroor Ahmad Khan. *Sharh Qanuncha* (Mo'alijat) volume II is in Hamdard Central Library. He had a number of students.

He was blessed with three sons 1. Hakim Ghulam Muhammad Khan 2. Hakim Ghulam Mutraza Khan, 3. Hakim Ghulam Mahmud Khan. Hakim Ghulam Mahmud Khan succeeded his father who was attached to the court of Patiala.

Hakim Mahmud Khan was blessed with three high caliber sons who not only sustained the family tradition but brought the Unani system of medicine in India to ever new heights i.e. Abdul Majid Khan, Muhammad Wasal Khan and Muhammad Ajmal Khan.

#### (106) **Hakim Zaka Allah Khan**

He was son of Hakim Ishaq Khan. He himself was not only a pride of Baqa'ee clan but also Indian history of medicine. His title was *Hadhiq al-Mulk*. Besides being a competent physician & therapist he was an eminent teacher, hundreds of people profited from his benevolence. One of his students was *Ehtram al-Daula* Hakim Ahsanu Allah Khan and many other reputable Unani doctors. Because of his extraordinary popularity some people have named their branch Kha'wanda-e-Zaka'ee, and assumed it a separate branch of Baqa'ee clan. In writing biography of Hakim Badr al-Din Khan, his disciple Hakim Mirza

Muhammad Baig has described Ishaq Khani and Zaka Allah Khani as one family and Baqa Khani another family.

Hakim Zaka's pharmacopeia *Qarabdin Zaka'ee* is an elementary work among the pharmacopeias. In it he presented prescriptions of his father and grandfather which were scattered in voluminous pharmacopeias (baqa'ee) and various diaries. Its name was '*Multaqit Zaka'iyya muntakhib az majmua baqa'ayya*'. It was printed in 1884 at Matba'a Roy Bhawani Parshad, Dehli. It was so popular that Nawal Kishor Press printed its 16 times upto 1907. Urdu translation has also been published.

One of his books is *Intikhab al-Elaj* which is included in the source book *Akseer-e-Azam* and I found the reference there. Another of his book *Hashiya Sadeedi* was mentioned by Hakim Ghulam Muhammad in his own book *Hashiya Sadeedi*.

He left behind four sons: Hakim Rukan al-Din Khan, Hakim Hasam al-Din (#163), Hakim Noor al-Din Khan, and Haskim Assad Ali Khan. Mirza Sangeen Baig has given location of his house in Katra Shaikh Chand, located in Kucha Samosa. One of his ancestors was Hakim Shah Abd al-Latif whose tomb is in Rawalpindi. He was known by the name of Imam Bari, a festival is held every year at his shrine.

**(107) Hakim Muhammad Munawar Khan 1844**

He was son of Hakim Muhammad Ashraf, & grandson of Hakim Sharif Khan. He was an illustrious Unani doctor, accustomed to simple living, punctually offering his obligatory (salat) prayers with a sense of duty. He had a reputable clinic. His posh properties were in Imlak Bazar Khari Bauli and Phatak Habash Khan. He lived like a prince. He breathed his last at the age of 58.

He had six sons: Hakim Abd al-Hayee, Hakim Abd al-Ahad, Hakim Hakim Abd al-Samad, Hakim Abd al-Rahman, (no progeny), Hakim Abd al-Karim, Hakim Abd al-Qader, and two daughters. Elder daughter was married to Hakim Imam Ali and younger one to Hakim Mahar Ali of Gawalyar.

Hakim Munawar sister was married to Hakim Turab Ali of Gwalior, his elder daughter was married to Hakim Abd al-Qadir.

**(108) Hakim Ghulam Haidar Khan**

He took lessons in Islamic studies for many years with Shah Abd al-Aziz, Shah Rafi al-Din and Shah Abd al-Qadir. In medicine he was an outstanding disciple of Hakim Sharif Khan. He was unrivaled in teaching of medicine. He could elucidate difficult subjects in medical texts with great ease. He had a healing hand. One of his disciples was renowned Islamic philosopher and reformer Sir Syed Ahmad Khan (1817-1898). Celebrated poet Momin Khan Momin was his nephew who composed Urdu verses in honor of his uncle's medical expertise.

**(109) Hakim Ghulam Hassan Khan**

He was younger brother of Hakim Ghulam Haider. He had in-depth knowledge of medical texts and was proficient in therapeutics. He completed his religious studies under Shah Abd al-Qadir and medicine under Hakim Sharif Khan. He died few years before 1847. He gained prominence as a leading teacher of medicine. A huge number of people profited from him expertise.

He was blessed with two sons Hakim Muhammad Yusuf Khan, and Hakim Abd al-Hakim a.k.a. Abbu Khan. First son Hakim Yusuf was a graduate of religious studies and had complete mastery over medicine. He studied medical texts under his father and paternal uncle (cha cha). He maintained high moral standards.

Second son Hakim Abd al-Hakim had completed religious studies under Sher Muhammad Qandhari. He excelled in therapeutics over his contemporaries. Besides his inner and outer beauty, he was adorned with good manners. Sir Syed said that he had such a healing touch that those patients who were declared incurable their health was restored with his treatment. He gave lectures on medicine.

**(110) Hakim Ghulam Nabi Khan    1825**

He was brother of Hakim Ghulam Haider (#108). He was an illustrious Unani physician. His clinic was in Kucha Chelan which he attended regularly. Near his clinic was madrasa of Shah Abd al-Aziz. Because of Shah Sahib's influence he was a devout Muslim. His illustrious son Hakim Momin Khan Momin composed verses on his death both in Persian and Urdu.

### (111) **Hakim Sana Allah Khan Firaq 1834**

He was a renowned Unani doctor and poet of Dehli. There was a long tradition of poetry and practice of medicine in his family. He studied medicine under various teachers of the city and made a name in medicine. Mir Hassan says in his biography that I saw him at the time he completed his medical training when I was living in Shah Jahan Abad (Old Delhi). I had cordial relations with him. Even Nawab Mustaf Khan Shefta (1869) praised his acumen in medicine by calling it “*sha’ista maharat*”. Ishqee and Mushafee have specially mentioned his clinic in Delhi.

Firaq was a thought provoking poet with a sweet tongue. He was inspired by prominent poets of his era. Besides his uncle Hidayatullah Hidayat his teachers included Mirza Muhammad Rafi Sauda (d1781) and Khwaja Meer Dard (1785). Sheefta and Batin have also mentioned him as disciple of Dard.

Firaq’s uncle Hidayat was a disciple of Sufi saint and poet Khwaja Meer Dard (1785). He composed a poem in rhyming couplets – *masnavi* (*euology*) in which Benaras is described. Ali Ibrahim Mushafi says that he lived to be over 100 years. Hidayat died in 1804. *Sukhan Shua’ra* and *Gulshan-e-Bay Khar* have given his date of death 1215 AH (1800). Majority of the poets in Dehli were his disciple. His *Dewan* (poetry collection) consisted of 9,000 verses, with few *masnavis*, and one treatise *Cheragh-e-Hidayat*. (Vide Qasim)

He occupied a high standing in the social life of Dehli. His family was well-to-do. Hakim Sana Allah Firaq, like Hakim Qudrat Allah was a shining light of King Akbar Shah II court. Mirza Sangeen Baig has located Hakim Sana Allah’s mansion in Kucha Cheelan (Chehal meeran) in Dehli near the house of Khawaja Meer Dard.

*Nuzhat al-Khawatir* is a source book from which one can find names of teachers and their dates of death. According to this book, he took lessons in religious studies under Meer Dard and medicine under Hakim Sharif Khan. He used to give lectures. He passed away in 1834.

### (112) **Hakim Panah Khan Hakim**

He was a Syed - an honorific that denotes descent from Prophet Muhammad (saw). He belonged to an old family of Dehli; his father was Syed Muhammad Sharif Khan. He was considered among the kahunas of the city. His title was *Khani* and designation *Hazari*. He had visited Lucknow; Mushafi has mentioned him as a companion in his travel to Lucknow. From there he moved to Dehli.

He was a disciple of Khawaja Meer Dard (1785). Initially his poetical name was Nisar later changed it to Hakim due to his profession. He was well versed in medicine as well as history. Besides this he was proficient in religious sciences. Austrian orientalist Aloys Sprenger (1813-1893 Heidelberg) has while admiring his talent in medicine and music, mentioned him in the biographies of past scholars. He was friendly, and warm hearted. His knowledge of Persian books was extensive.

**(113) Hakim Qudrat Allah Qudrat 1834**

He was proficient in Arabic as well as in medicine. He met Ghulam Hamdani Mushafi (1824) frequently in Delhi. He was a pupil of Hakim Sana Allah Firaq. Batin has described him in these words: “Kalam main mashaqa, sukhan main taaq, khalq un kee mustaq”. According to Austrian orientalist Aloys Sprenger (1893) he breathed his last in 1834.

**(114) Hakim Muhammad Hussain Kaleem**

He was an eminent Unani doctor & poet of Dehli. He composed poetry both in Persian and Urdu. He was a contemporary of Meer and Mirza, and was incredibly a brilliant teacher. His poetry is striking for expression and diction.

A treatise *Urooz -o- Qawafi*, translation of *Fusoos al-Hakam* (ibn al-Arabi) and *Qissa Rangeen Urdu* in prose are his publications. According to book *Bazm-e-sukhan* besides *Fasoos al-Hakam* he translated several Arabic treatises into Urdu. He was a consummate doctor. Author of *Toor-e-kaleem* says that he was brother in law (*bahno-ee*) of Mir Taqi Mir. Mir Muhammad Hasan Tajalli was his son.

**(115) Hakim Syed Muhammadi Zaher Dehlvi**

His father Hakim Meer Wajid Ali was an excellent Unani doctor. Due to his medical practice he was attached to Nawab Ahmad Bakhsh Khan Fakhr al-Daula. He lived in Delhi & in Agra. He was spiritual successor of Fakhr al-Din Dehlvi.

He had a high class pedigree. He lived in Agra also. He employed phrases freely in his poetry. He had a sweet tongue. His expertise in medical practice was phenomenal. He had taken pledge on the hand of Maulana Zia-al-Din Jaipuri (*Khalifa* Maulana Fakhr al-Din Delhi). He left behind a *dewan*.

#### (116) **Hakim Meer Qutab al-Din Batin**

He was son of Hakim Meer Muhammadi Zaher. He was a Unani doctor, poet and an author. As a rebuttal to Sheefta's *Gulshan-e-Baykhar* he compiled *Gulistan-e-Bay Khizan*. He was trained by Mian Nazeer Akbar Abadi. *Gulistan-e-Bay-khizan* is deemed a reliable book with respect to biographies of the Urdu poets. By composing this book he rocketed to great fame. He was a disciple of Mian Kalay sahib. *Masnavi Gham Dilruba* and *dewan* is his memorial.

Gulistan-e-Baykhizan 1845

<https://www.rekhta.org/ebooks/gulistan-e-bekhizan-naghma-e-andleeb-meer-qutubuddin-batin-ebooks-1>

His eldest son Hakim Syed Fakhr al-Din was also famous for his poetry and high stature in medicine. He was a disciple of Mirza Hatem Ali Mehr. He had a cheerful disposition with decent speech. He often took part in poetry reciting sessions. Many generations of his family contributed to poetry and medicine. Hakim Qudrat Allah Qasim has mentioned high social standing of his family and his expertise in medicine.

#### (117) **Hakim Meer Izzat Allah Eshq**

Besides his father Hakim Syed Qudrat Allah Qasim, his grandfather Maulvi Hafiz Noor Ahmad was also a prominent scholar. He employed religious studies especially medicine in the service of his father strenuously and took the medical art to its heights. He took instruction in poetry under Hakim Sana Allah Firaq (#111).

Not only Saroor has acknowledged his competency in medicine, but his father Hakim Qudrat has reconized his competency in medicine, in particular having a healing hand. Sheefta has written that he was a kahuna of the city,

dexterous in medicine. In stating his personal relations with him, he found Meer Izzat of somber nature.

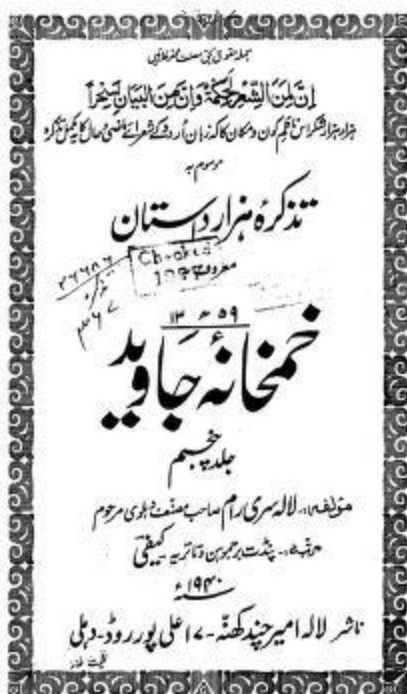
From his youth he was virtuous (*mutaqee*) and blessed with knowledge. He would compose poetry only when he had poetic inspiration. He was respectful and levelheaded. He had memorized the Glorious Quran by heart. He passed away around 1840. He was among the foremost poets of Dehli with dozens of disciples who were supreme in their own right.

(118) **Hakim Syed Muhammad Ta'ashuq** 1854

He was son of Hakim Abu Muhammad, who was a descendant of Sufi Saint Shaikh Abdul Qader Gilani. He was a great scholar, a researcher and a wizard. He had a knack for judging people. He was a disciple of Meer Izzat Allah Eshq. In medicine he was a student of Maulvi Rashid al-Din and Qudrat Allah Qasim. His expertise in Eastern sciences especially in medicine was phenomenal.

Hakim Qudrat Allah took particular interest in his upbringing and education on account of their close family relationship. This is how he became a therapist. He composed poetry in Urdu and had it corrected by Hakim sahib. He worked at Dehli College as an Arabic teacher at a salary of Rs. 100/- He was one of the renowned personalities of Shah Jahan Abad.

Lala Sri Ram - while describing him as a famous writer says that he was effective at therapeutics. He was hot tempered. He thought of himself as omniscience. In fact he was a versatile man. He did not care much for the Unani doctors of Dehli. He would become restless while listening to an Urdu verse, and composed himself inspiring verses. He died in 1854 at the age of 75. Two of his books are his memorials: 1. Translation and commentary of *Sirajee* – a famous book of *Ilm-e-Faraiz* 2. Translation of *Shamsiyya* – a book on logic, from Arabic into Urdu. Both books have been published.



Khamkhana-e- Javed by Lala Sri Ram

<https://archive.org/details/in.ernet.dli.2015.424730/page/n11/mode/2up>

(119) **Hakim Maulvi Abd Allah Khan Alavi** 1846

He was a celebrated scholar, Unani doctor and a poet. His hometown was Khorja but lived in Dehli for most of his life. He was a devoted member of Syed Ahmad Shaheed Bareilvi's (1831) revivalist movement. In the end he became employee of a landowner in Shams Abad where he died in 1846. In all probability he is the same person whom Lala Sri Ram (1875-1930) author of *Khamkhana-e-Javed* has mentioned as Hakim Abd Allah Khan Rasa Dehlvi.

(120) **Hakim Nasr Allah Khan Wasaal**

He was son of Hakim Sana Allah Firaq. He studied religious texts along with works of medicine under his father. In this he also benefitted from *Muhadith* Shah Abd al-Aziz Dehlvi (1746-1824). After this he learnt hadith, jurisprudence, canon (*asool*), logic, philosophy, mathematics and astronomy from Shah Rafi al-Din Dehlvi, and medicine under the guidance of Hakim Sharif Khan. He was unrivaled in sagacity, bookreading and diagnosis.

Author of *Gulistan-e-Sukhan* Mirza Qadir Bakhsh Sabir says he spent most of his time in worship; it's hard to find such a gem. He composed poetry only when he had poetic inspiration.

He was acquainted with current sciences like astronomy, arithmetic and logic with exceptional dexterity in medicine. He produced several treatises on mental crisis as well as on compound drugs. One is a commentary in Arabic on Iranian astronomer Baha al-Din al-Amili (1621) tome *Tashreeh al-Aflak* (astronomy). Also he compiled a biography of Hazrat Imam Hussain bin Ali (*Razi Allah* 626-680), published in 1845.

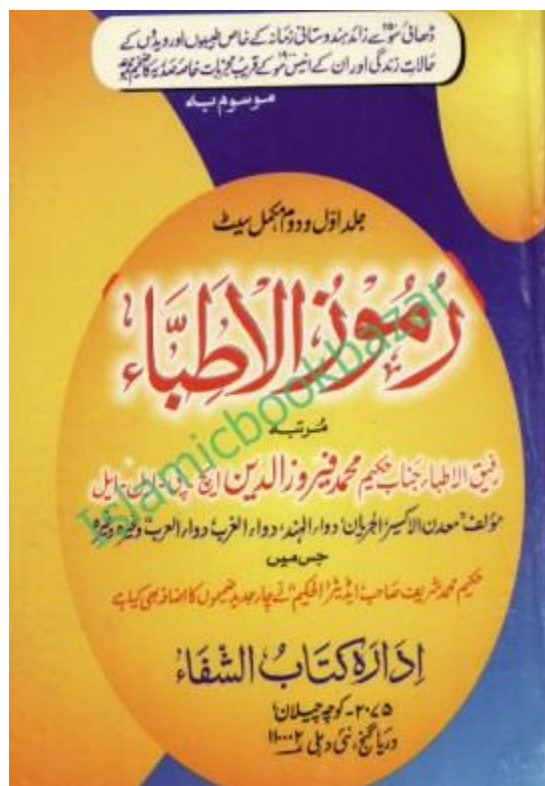
He was one of the towering figures in the field of medicine. He served in Ferozpur Jharka. Batin met him in 1830 or 1831 at the court of Nawab Feroz al-Din, ruler of Ferozpur Jharka. There Maulvi Aziz Allah Sanpati and Maulvi Karamat Ali used to get together. Everyone indulged in composing poetry.

Hakim Wasaal was royal physician in the court of Nawab Faiz Muhammad Khan, ruler of Jhajhar, later employed by Umda Hi Rozgar (probably in Ferozpur Jharka). Subsequently he was reinstated to his position in the court of Nawab Abd al-Rahman Khan, ruler of Jhajhar. Nawab Rahman was grandson of Nawab Faiz Muhammad Khan. In 1849 he was employed at a monthly salary of Rs. 150/- . Wasaal learnt poetry from his father. Qasim has described him in *Majmu'a Naghaz* as placid, civilized, of serious nature and respectful.

Karim al-Din has given his age around 60 in 1847. Accordingly his date of birth can be around 1787. He was a *mutaqee* (conscious of God) and spent much of his time in worship.

*Ramooz al-Atteba* has quoted several of his prescriptions. *Ramooz al-Atteba* is a compendium over 250 biographies, 1900 tested prescriptions and clinics of 19<sup>th</sup> and 20<sup>th</sup> century physicians. First edition came out in 1911 and second edition in 1915, each time 2,500 copies were printed. The extensive labor Hakim Firoz al-Din put into its compilation is described in the preface. He made 50 journeys, mailed out 5,000 post cards and letters, 1,000 registered letters and 50 telegrams. Volume one consists of 910 pages and volume two consists of 1006 pages. This is a seminal work, adorned with photographs of Hakims and is indeed reflective of his labour of love. (Commentators and translators of Ibn Sena Canon of Medicine, page 157)

Hakim Wassal younger brother Hakim Fateh Allah Khan also was a successful Unani doctor and therapist who learnt the art of medicine under his brother. For a long time he was royal physician of Nawab Akbar Ali Khan, ruler of Pataudi (Haryana). He gave lectures in Dehli.



#### (121) **Hakim Muhammad Ali Khan Wasal**

He was son of Hakim Nasr Allah Khan Wasaal, a successful Unani doctor and poet. Lala Sri Ram, author of *Khamkhana Javed* has mistakenly referred to him as son of Hakim Sana Allah Khan Firaq (#111). He was trained in poetry by his father. He was a rightful successor of his father as far as acquiring knowledge of traditional sciences and medicine is concerned.

Hakim Bashir Muhammad Khan Rahat, grandson of Hakim Muhammad Ali Khan was born in 1863. He was raised by his grandfather and received instruction in poetry from him. Several versed treatises are his memorial. It appears from the proceedings of the '*musha'ira*' held in Dehli 27<sup>th</sup> January 1883 and another one

10<sup>th</sup> March 1883 that Hakim Wasal and Hahim Bashir Khan Rahat both participated in it.

**(122) Hakim Mahmud Ali Khan Farhat**

He was second son of Hakim Nasr Allah Wasaal, who used pen name of *Farhat*. Like the rest of his family members he was a renowned Unani doctor who composed poetry also.

Poet Asad Allah Khan Ghalib has mentioned him in a letter to Meer Mahdi Majrooh. From this letter it can be ascertained he was attached to State of Alore.

**(123) Hakim Islam Baig Shayda**

He was grandson of Hakim Nasr Allah Khan; whose honorfics were *Jalinoos-e-zaman, Buqrat-e-dauran*. He was born in a medical clan, learnt medicine with total concentration and keen interest. He was considered one of the brilliant Unani doctors of Dehli. He was handsome, polished character, witty, and of sound mind. He would compose poetry only when he had poetic inspiration. His poetry was exciting. He was employed in the State of Patiala for a while. Lala Sri Ram author of *Khamkhana Javed* says he was grandson of Hakim Nasr Allah Wasaal.

**(124) Maulavi Hakim Aman Ali**

Born in Dehli, he was one of the competent Unani doctors of Dehli. He studied Hadith and various sciences under the guidance of Shah Abdul Qadir Dehlvi (1815). His discourses in medicine attracted large number of students. He was renowned for his lectures and therapeutics.

Sir Syed Ahmad Khan described him in these words: *aale-e- akmal, faazel-e-ajal, sahib-e-itwar sidq-o-wafa, zubda kamala wa uswa-e- attqaya*. On account of his absolute contentment he would not seek help from the rich. Rather he spent an uncaring life. He was a practical scholar, endowed with a healing touch (*dast-e-shifa*). Sir Syed paid his utmost respects to him, and he in turn treated Sir Syed with greatest reverence & affection.

He compiled *Khazeenat al-Mujarrabat* at the request of Hakim Muhammad Sadiq Khan, consisting of prescriptions of ancient and contemporary physicians.

He recalled Hakim Sadiq Khan with great respect calling him *Hikmat Panah*. This book is in order of diseases; a manuscript is in Ajmal Khan Tibbia College, AMU. This manuscript was copied by chief medical officer of Bhopal, Hakim Syed Noor al-Hasan.

**(125) Maulana Hakeem Rustam Ali**

He was an erudite scholar of astronomy, mathematics and medicine. He studied mathematics with maternal grandfather of Sir Syed – Dabeer al-Daula Khwaja Farid al-Din, who served as vizier in the court of Emperor Akbar Shah II. Hadith and jurisprudence he learnt under Shah Muhammad Ishaq. His expertise in medicine was reasonably well; patients were cured by his treatment. He distinguished himself in teaching Persian books. He was a gifted scholar and an ocean of learning. The world was illuminated with the light of his knowledge.

In the imperial court of last Mughal King Bahadur Shah Zafar he was hired to write journal of daily events. He was conferred the title of *Musleh al-Daula* - Hakim Rustam Ali Khan Bahadur. Kings's tabloid *Siraj al-akhbar* which was started in 1841 was published weekly at Matba'a Sultani. His articles were published in this paper.



Last Mughal Emperor ruled 1837-1857

**(126) Hakim Syed Akbar Ali Sheywan                      1851**

He was sister's son of Muhammad Ikram al-Din, who used the poetical name of Hafiz in the early part of his life. His compositions in poetry and

researches in current science were tremendous. He was peerless in good morals. His intellectual eminence in poetry and medicine can be gauged from the fact that he translated in Persian verse Syrian anatomist/surgeon Ala al-Din Qarshi (ibn Nafis 1210-1288) illustrious medical work *Mujiz al-Qanoon*. He breathed his last in 1851.

**(127) Hakim Agha Jan Ai'ysh                      1857**

He was son of Hakim Muhammad Isa, a competent practitioner of Unani medicine. He was bestowed with a healing hand so that incurable patients reached out to him.

He hailed from a family of doctors and royal physicians. He was educated, good morals, delightful, sweet tongue, handsome and a natural born jester.

Batin has admired him for his expertise both in medicine and poetry. Author of *Gulistan-e-sukhan* Mirza Qadir Baksh Sabir has described him as – *Hakim Hadhiq, urustoo-e-zaman, luqman-e-dauran, sha'eyr khush kalam, sukhanwar balan muqam, sahib-e-zahan saleem, wa khudawand tab'aa qadeem, yagana jahan Hakim Agha Jan* – thus admitting his command over words, metaphors with an elegant tongue.

Hakim Agha Jan was passionate about Urdu verses. He was endowed with wit & wisdom. The beauty of his ghazal was pure verse, novel subjects, & use of proverbs. Hakim Agha participated in a poetry session (*tarhee musha'ira*) in which Mirza Ghalib took part also. He composed a quartet complaining the difficulty in understanding Ghalib verses.

It is assumed from eulogies that he was a royal physician who received a stipend from the Red Fort (lal Qila'a). But in reality he was a royal physician of Nawab Abd al-Rahman Khan, ruler of Jhajhar (Rajasthan). Besides this he operated two private clinics, one in Dehli and the other in Jhajhar where he treated commoners. In Jhajhar his clinic was in a small garden outside the city which was called Baghichi Hakim. As the Nawab lived six months in Dehli and six months in Jhajhar, therefore Hakim Agha Jan had to follow the same routine.

As a Unani doctor his fame had spread far and wide, moreover he was blessed with a healing touch. He died few days after the revolt in May 1857. He

was disciple of Bhooray Mian who was absorbed in divine meditation & lived under the shade of the Red Fort wall.

His son Hakim Mirza Jan was a British government doctor in Balabgarh. Ghalib had written a letter about Mirza Jan to his protégé Munshi Jawahar Singh when he was appointed a *tehseeldar* in Balabgarh. “His father has been my dear friend for the last 55 years, to me he is like a brother. Hence Hakim Mirza Jan is my nephew and your brother.”

**(128) Lala Khem Narain Khatri**

Those people who were legends in the field of poetry and medicine in Dehli, one of them was Lala Khem Narain Dehlvi. He was a good Unani doctor. In Lucknow he stayed with Takeet Roy, and then moved to Calcutta. He composed poetry in Persian.

**(129) Hakim Mirza Muhammad Eshq**

He was one of the successful Unani doctor and skilled physician of Dehli. Poetry was in his blood and used poetical name of Eshq. His younger brother Mirza Ja’afar Dehlvi was also a worthy poet who died in Hyderabad.

**(130) Hakim Muhib Allah Jawan**

He was a veteran resident of Dehli, belonging to the family of Bani Israel. He studied medicine under Hakim Izzat Allah Eshq and became a leading Unani doctor. In poetry he was a disciple of Eshq, Zaka and Qa’em. In *Tadhkira Suroor* he is referred to as *Buzurg zadeh* instead of Israel. By profession he was a teacher.

**(131) Hakim Ghulam Naqshband**

He hailed from a high class ancestry and belonged to an elite family. His brother Qutub al-Din and father Muhammad Sadiq Khan & other members of the family were employees of the imperial court. Besides his imperial duties Hakim Ghulam Naqshband operated a private clinic. He was looked upon by the nobility of Dehli with great respect.

He gave lessons in medical text books; one of his disciples was Hakim Ghulam Bakhsh Qalaq. According to journal of 18<sup>th</sup> June 1847 he was given the

post of attorneyship of Mirza Khurram Bahadur, with a robe of honor (*panj paarcha*) as well as three figure (*Sah Raqam*) gems by King Bahadur Shah.

### (132) **Hakim Muhammad Ismael Khan**

He was one of the prominent Unani doctors during the rule of Bahadur Shah Zafar and was royal physician of King's harem. Due to his medical practice he lived inside the citadel.

It is stated in the journal of the King 23 April 1847 that when Mirza Abd Allah son of Mirza Shah Rukh felt that his father's treatment by Hakim Ismael was inadequate. He complained to the King that the circumstances of his father's death were - insufficient treatment & inattention on the part of Hakim Ismael. Upon hearing this King flew into rage, dismissed him from his job and ordered that he move out of the palace.

Hakim Ismael was probably supervisor of the royal pharmacy also. According to the journal of Bahadur Shah Zafar 18<sup>th</sup> May 1846: "Hakim Muhammad Ismael petitioned that I have saved Rs. 3000/- in the disbursement of salaries. But Prince Mirza Ghulam Fakhr al-Din is angry due to shortage of Rs 300/- in his salary. It appears that this time salaries of employees will be paid after the expenses for the drugs have been deducted. " (Page 77)

### (133) **Hakim Qasim Ali Khan**

Author of *Mira'at al-Ashbah* (1868) has introduced him in these words:

*" hikmat ma'ab, kamalat-e-intisab, Isa dam, masiha qadam, kamlay-e-zaman, zubda Hukma-e-jahan, Hakim Qasem Ali Khan son of Hakim Ghulam Hasan Khan son of Hakim Bu Ali Khan maghfoor, pen cannot describe his high character, nor it can be captured in thought. His family has for long practiced medicine. He and his father were physicians in the state of Jhajhar. Currently he is an officer of the committee of Unani doctors, which was founded in Dehli."* (Page 66)

His grandfather Hakim Abu Ali Khan was the famous Unani doctor who has been mentioned by many authors. His monument is a mosque built in 1811 and the house has been mentioned in the Urdu version of this book.

From *Mira'at al-Ashbah* we find that after taking over Dehli the British formed a committee for Tibbey Unani and Hakim Qasim was appointed its secretary.

**(134) Hakim Mirza Agha Ali Khan**

He was brother of Hakim Qasim Ali (#133) and grandson of Hakim Bu Ali Khan. He was counted among the outstanding doctors who were famous for their therapeutics. Students from near and far flocked to him to get lessons in medicine. Among his disciples was his son-in-law Hakim Syed Qasim Ali. When he decided to study medicine, he studied medical textbooks under Mirza Agha Ali and worked at his clinic for many years.

**(135) Hakim Pir Bakhsh Khan**

A highly intelligent doctor whose lineage is traced as far back as Seydina Hazrat Umar Farooq (584-644). From his maternal side he was related to Sufi Saint Hazrat Shaikh Abd al-Qadir Gilani. Although his ancestors were from Thanesar but his place of birth and work was Shah Jahan Abad (Dehli was called Shahjahan Abad from 1648-1803).

He learnt intricacies of medicine with Hakim Nasr Allah Khan Wasal (#120), but writing prescriptions and treatment he learnt under Hakim Ahsanu Allah Khan. In this art he reached the climax. He attained access to the court of King Akbar Shah II and was bestowed the title of *Hakeem-e-Dauran*. For a long time he was court physician of Nawab Bahadur Jang, ruler of Bahadur Garh.

For people of Dehli and its suburbs his presence was a God send. According to Sir Syed Ahmad Khan (1898) people benefitted from him to the extent that he was deemed a messiah. Sir Syed had cordial relations with him admiring his high morals and medical expertise.

The great Persian scholar *Sahba'ee* was his younger brother. In fact the entire family was a constellation of scholars.



Sir Syed Ahmad Khan 1817-1898

### (136) **Hakim Hassan Bakhsh Khan**

He was brother of Hakim Pir Bakhsh (#135). Although his ancestors were from Thanesar but his place of birth and residence was in Dehli. He was conversant in all of the current sciences - religious sciences as well as exact sciences – (philosophy, astronomy and arithmetic). He had phenomenal memory. He had memorized medical books like *Qanuncha*, *Canon of Medicine* of Avicenna and *the Glorious Quran*. No one could debate with him because of his proficiency in exact sciences. Sir Syed says that in any meeting he spoke, people listened to him with rapt attention.

*Qanuncha* is an abridgement of *al-Qanun fil Tibb* by Mahmud ibn Umar Jaghmini (d1344). It proved so popular that it became subject of commentaries. It consists of 10 chapters; it was a textbook of Unani medicine. It was used in schools for teaching medicine until the end of 20<sup>th</sup> century. A microform version of *Qanuncha* printed in Calcutta 1782 is available at University of Toronto library.

<https://search.library.utoronto.ca/details?4323721&uuid=c6622f0e-1ca0-433e-89db-7c53872a30a9>

In the beginning he was in the employment of Nawab Faiz Muhammad Khan, ruler of Jhajhar (Rohtak). After the Nawab's death he went into isolation. Then he became a court physician of *sahebay aalam* Prince Fakhr al-Din Mirza son of Bahadur Shah II. Hakim Abd al-Haq (#137) was his son.

### (137) **Hakim Abd al-Haq**

He lived along with his father Hakim Muhammad Hasan Bakhsh in Dehli. Raja Nahar Singh (r1823-58) ruler of Ballabhgarh (Faridabad Haryana) had appointed him a minister. He stayed there for a few years.

According to records of war of independence (1857) he was appointed ADC (Aide-de-camp ) of the King Bahadur Shah Zafar. He was commander of several hundred horsemen. He had easy access to the imperial court. It is ascertained from the proceedings of the trial of Bahadur Shah Zafar that Raja Ballabhgarh had accused some people that they took money and went to Dehli. Raja accused the Hakim Abd al-Haq of embezzling one million rupees. The British government had sentenced him to death by hanging.

The fact of the matter is that Raja Ballabhgarh was in strong disagreement with Hakim Haq. According to journal of Jeevan Lal: "Hakim Abd al-Haq was accused that he had sent a horse cart, a letter and ten horse riders to the British. Hakim Ahsanu Allah Khan who was in the royal court on behalf of Abd al-Haq said I know that three years ago Hakim Abd al-Haq had thrown the yoke of obedience of Raja and this is the reason Raja wanted to have him chastised. Ahsanullah further reiterated that I don't believe Abd al-Haq had anything to do with this conspiracy. "(Ghadar kee Subh-o-sham, page 169)

Abd al-Haq name is mentioned in several places in the journal of Munshi Jeevan Lal. In the journal of 2<sup>nd</sup> September 1857 he wrote: "the King came to public court. Maulana Fazal Haq Khairabadi and Mir Syed Saeed Ali Khan and Hakim Abd al-Haq paid their respects to the King".

"On 7<sup>th</sup> September 1857 the King remained in the private court. Hakim Abd al-Haq, Meer Syed Saeed Ali, Maulvi Fazal Haq, Badr al-Din and other wealthy people & elites attended the court". According to journal of Jeeva Lal (*chunnial*) "on 17<sup>th</sup> May 1857 Hakim Abd al-Haq presented Rs. 5/- to the King". "On 19<sup>th</sup> May Hakim Abd al-Haq and his son also came to the court and presented Rs. 5/-" (Chiragh Dehli,page 77)

According to *Dehli Urdu Akhbar* 1<sup>st</sup> June 1857 King Zafar, along with Samam al-Daula Bahadur and Moeen al-Daula, safaraz al-daula Hakim Abd al-Haq and Imdad al-Daula went hunting. Hakim Abd al-Haq sprawling mansion was near Dehli Darwaza, on it was inscribed *Katra pa'ee wala*. It was purchased by

Khan Bahadur Haji Muhammad Yusuf Pai wala. Syed Hamid Ali Khan, Ahmad Mirza and Raja Sukh Rao's son were close friends of Hakim Haq. (Page 99)



The British suppression of 1857 freedom movement Dehli by Russian artist [Vasily Vereshchagin](#) 1884

### (138) **Hakim Razi al-Din Khan**

*Ghayas al-daula, arka ghanees zaman*, Hakim Razi al-Din *arsalan jang*, had Mughal ancestry. He had in-depth knowledge of philosophy, inner workings of medicine and absolutely a humble person. His title was *Umdatul Mulk*. He was a giant among the doctors of Dehli.

In the newspaper *Ahsan al-Akhbar* 8<sup>th</sup> May 1846 it is recorded: “a royal order was sent to Sahib Kalan Bahadur that Hakim Imam Din is occupied with the treatment of Zeenat Mahal Begum, therefore he cannot be dispatched to treat Nawab sahib Farrukh Abad. If he is sent it will create problem in the treatment of

Begum Sahiba. “The humble editor of this paper is of the opinion that Hakim Imam Din be sent instead of Hakim Razi al-Din because he excels in remedies. The disappointed patients gain health with his treatment. In Dehli his diagnosis and cure suits people well. (1857 ka tarikhi roznamcha 90)

He died during the uprising of 1857, he was 70. Ghalib wrote: “How can I describe that a man shot him dead and his younger brother Ahmad Husain Khan was killed the same day.” In *Khadang-e-ghadar* murder of both of them is described. From this book it appears that his younger brother was also a doctor. “Hakim Razi al-Din and Hakim Ahmad Husain along with their killers were dispatched to next world”.

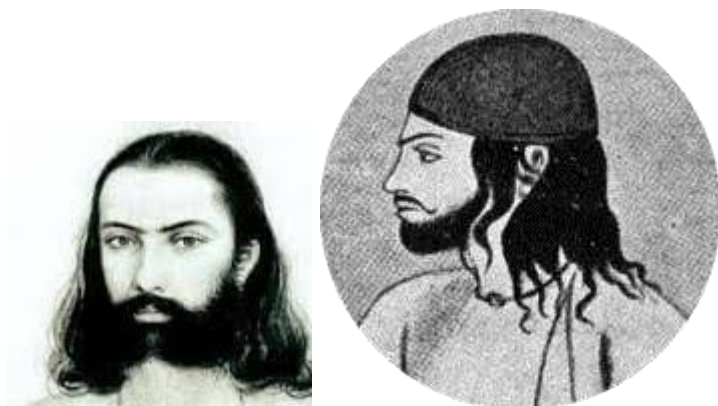
Ghalib was distraught upon their deaths. In a letter to Yusuf Mirza while giving details of deaths of near ones, he said: “Imagine I forgot Hakim Razi al-din, Meer Ahmad Hasan Maykash, Oh my Lord how can I bring them back”. (Ghalib by G.R. Mehr, page 309)

A younger brother of Hakim Razi al-Din, Hakim Mirza Bahadur Baig was also a Unani doctor and pride of his family. He had amicable relations with *Etemad al-daula* Mahabat Khan.

#### (139) **Hakim Momin Khan Momin** 1800-1852

He was born into a family of Kashmiris in Kucha Chelan. His father Ghulam Nabi Khan (#110) was a Hakim -Unani physician. He learnt Arabic, Persian and Urdu at a young age. All his family members practiced medicine. Momin acquired the skills of a Hakim at a very young age.

Momin grandfather Hakim Namdar Khan and his brother Hakim Kamdar Khan moved from Kashmir to Dehli and gained prestige due to their expertise in medicine. Hakim Namdar was appointed a high ranking physician of King Shah Alam and was bestowed the rank of imperial physician. He was conferred the title of *Khan Sahib*. They stayed also at Kucha Chelan (chahal ameeran) which was the residence of his elders at the time. Mirza Sangeen Baig has mentioned the mosque and his mansion in Kucha Chelan.



Momin

During the reign of King Shah Alam Hakim Namdar was granted fief in the village of Balaha (Pargana subdivision of district Narnol). When the British gave the State of Jhajhar to Nawab Talab Khan, pargana Narnol was included in it. But the Nawab confiscated the fief of Hakim Namdar Khan instead a pension of Rs. 1000/- was given to his heirs. Hakim Ghulam Nabi Khan received his share, as well as Hakim Momin Khan. Besides this four Hakims of his family received a pension of Rs. 100/- monthly from the British. Of this  $\frac{1}{4}$  was given to his father and remainder Momin Khan received it.

Momin was born in 1800 in the family of Unani physicians. Momin's father Hakim Ghulam Nabi Khan (#110) and both uncles Hakim Ghulam Haider Khan and Hakim Ghulam Hasan Khan, and cousin brothers all were outstanding Unani doctors of their time. Momin studied medical textbooks under guidance of his father and two uncles. He practiced the art of writing prescriptions in their clinic.

His father was a disciple of *Muhadith* Shah Abd al-Aziz (d1824). Shah Sahib had recited *azan* in his ears upon his birth and gave him the name of Muhammad Momin. Momin completed his religious studies under Shah Sahib. Momin was blessed with phenomenal memory; he could repeat sermon of Shah Abd al-Aziz verbatim. Soon he gained expertise and was counted among the proficient Hakims of Dehli. Every biographer has admired his expertise in medicine.

Besides running a clinic he had scholarly interest in Unani medicine. Whenever he expressed his views on medicine, they were erudite. There are stanzas in his *dewan* where he had employed medical terminology. This shows he had studied medicine from divergent points of view. Although these "*nukta hai*

*luqmani*” (abstruse points) were in his genetic make up, but it constituted his hard work also.

In the prose collection of Momin there are some letters to Hakim Ahsanu Allah Khan in which he had expressed his views on medical subjects. This proves that he had good understanding of medicine and was skilled in all its aspects. While stating his points of view on various aspects of life, he would refer to these points also.

As a polymath his competency in mathematics, astrology, goemancy, chess and music was phenomenal. He played chess like it was child’s play. He received chess problems from England and would solve them effortlessly. One of the preeminent chess players in Dehli was Hakim Ashraf Ali. Momin was so fond of playing chess that he would forget about daily chores. He was related to famous chess player of Dehli Karamat Ali Khan, who was second to none in the world of chess players.

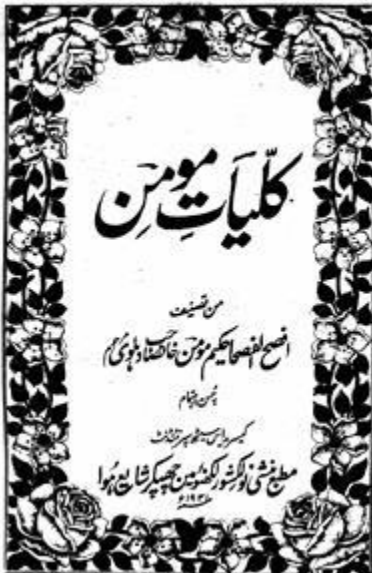
Momin had a deep imprint on him of his milieu and soon joined the religious movement of Syed Ahmad Shaheed. He accepted him as his spiritual guide. Momin was a noteworthy fighter and leader of freedom movement. He was a committed disciple of Syed Ahmad Shaheed and a classmate of Shah Ismael. He was deeply impressed by Islamic reformer Shah Wali Allah (1703-1762) movement and was always at the forefront in making unrelenting efforts to support it. He was deadset against British rule over India. Numerous couplets in his poetry convey his sentiments.

Momin lived in Kucha Chelan; his house was opposite to Hakim Agha Jan Aye’sh. Whenever a cloth merchant came to town, it was incumbent upon him to call on Momin. He was in love with silk clothes. Once he liked a certain fabric, he didn’t care about the price he would pay whatever it was. Nawab Mustafa Khan Sheefta stood second to him in wearing fine clothes.

Bashir al-Din Ahmad has described him: “*Rangeen taba’a, rangeen mizaj, khush waz’a’, and khush libas*”. He would run his fingers in his long tresses as if combing. He would recite his poetry with such heart-wrenching and melodic voice that audience in the *mushai’ara* would be enraptured.

Momin was a man of self-respect. His family had close relations with the King's court. He was a close friend of Hakim Ahsanu Allah Khan and could have had access to the imperial court but unlike the poets of that time he did not get in touch with the Fort or to any government of a feudal. He had job offers from Indian states like Tonic, Bhopal, Rampur, and Kapurthala, but he decided not to accept them. The Maharajah of Kapurthala offered him Rs. 350/- monthly, but he returned the travel money with a note: "where a court singer gets paid Rs. 350/- I cannot accept employment there". But these were his excuses because he could not bear to be a subordinate to anyone.

It is reported Mufti Sadr al-Din informed Lt. Governor Thompson that in order to fill a vacancy of Persian teacher in Dilli College there are three suitable persons: Mirza Ghalib, Momin Khan and Sahba'ee. Mirza Ghalib declined the offer; Momin said I will accept the job on a minimum monthly salary of Rs. 100/- so Sahba'ee was appointed to the lectureship at a monthly salary of Rs. 40/- This happened in 1840.



Dewan-e-Momin, Lucknow 1931

<https://www.scribd.com/document/342146823/Dewan-e-Momin-by-Momin-Khan-Momin>

Sheefta has written about Momin that he never left Dilli. His unbounded love for Dilli and its people would't allow him to do so. Dilli was his universe;

under no circumstances he could leave Dilli, because Dilli was a microcosm of India, symbol of hope, society and culture.

His cause of death was the fall from house roof when he slipped from ridge of the wall. He received injuries on his hands and arms and lost consciousness. Upon regaining consciousness he foretold according to his astrological knowledge that he will die in five days, five months or five years. As predicted his soul departed after five months. He was buried outside Dilli Darwaza near the tomb of Hazrat Shah Abd al-Aziz.

Momin first marriage to daughter of a landowner took place in 1823 which was unsuccessful. His second marriage with Anjuman al-Nisa Begum took place in the illustrious family of Meer Dard (1720-1785), poet and a Sufi saint. His father in law Khawja Muhammad Naseer was grandson of Meer Dard, and his mother in law was granddaughter of Meer Dard. Momin had a son, Ahmad Nasir Khan, and a daughter, Muhammadi Begum. Momin died at age 52 - his grave is near the parking area of Maulana Azad Medical College in Delhi.

Mir Abd al-Rahman A'hee - son of Meer Husain Taskeen was not only a protégé of Momin but adopted son also. A'hee had studied religious books under Imam Bakhsh Sahba'ee. A'hee died in 1875.

Momin Urdu collection of romantic poetry *Kulliyat-e-Momin* was compiled by his disciple Nawab Mustafa Khan Sheefta. His other two books are:

(1) *Dewan-e-farsi* compiled by Abd al-Rahman Ahee. Hakim Ahsanu Allah Khan took special interest in its publication. Matba'a Sultani printed this *Dewan* three years after his death in 1854.

(2) *Insha 'ay Momin* – is a collection of his letters and writings. Most of the letters are addressed to Hakim Ahsan, some to his mother who was Momin aunt (father's sister). This collection of letters was compiled by Hakim Ahsan, and printed at Matba'a Sultani under his auspices. Besides discussing medical matters in these letters Momin's views with respect to poetry, are an essential source in the study of Momin.

(140) **Hakim Ikram Allah Khan Ikram**

He was an old resident of Dehli who lived near Jamia Masjid. His father Hidayat Allah Hidayat Dehlvi was also a prestigious doctor of the city. Hakim Ikram studied medicine under the guidance of his uncle Hakim Maulvi Sa'adat Allah. He had deep interest in poetry, used Ikram as pen name. His poetry was full of love songs. He was a contemporary of Momin and poet laureate of Mughal court Muhammad Ibrahim Zauq (1790-1854).

**(141) Hakim Imam al-Din Khan Baqa'ee 1864**

He had complete mastery over medicine and philosophy and was deemed unrivalled by all. None of his contemporaries could be compared to him in the field of medicine. Before the twists and turns of 1857 his scholarship was unsurpassed.

Maulvi Bashir al-Din Ahmad with reference to *Tadhkira Ahley Kamal Dehli* has stated that Hakim Imam was a competent physician. His ancestors were given high designations and honorifics from the government. He was himself appointed to the post of physician by Hazrat Jahan Bani. (Waqea'at Dar al-Hakumat, page 406)

He was son of Hakim Ghulam Raza Khan, a disciple in exact sciences of Maulana Fazal Imam. Hakim Abd al-Hayee Hasanee has written that he was a protégé of Maulana Fazal Haq son of Maulana Fazal Imam. Medicine he learnt with his uncle Hakim Zaka Allah Khan. He is acknowledged as one of the illustrious member of the Baqa'ee family. He had an exceptional knowledge in remedies. All the principles of the medicine were at the tip of his tongue.

His lectures were attended by a large number of students. Hakim Elahi Bakhsh (Sikandra) was one of his students who studied *Mufrih al-Qaloob* under him. Hakim Elahi was also a student of Alam Marharvi. Ghalib had recommended him to Munshi Nabi Bakhsh Haqeer. Ghalib had referred another student to Hakim Imam- Nasim Allah.

Hakim Imam was appointed royal physician during the reign of Akbar Shah II. (1760-1837). His salary was Rs. 500/- monthly. When the King fell sick, he regained health with treatment of Hakim Ahsanu Allah; thereupon he became royal physician replacing Hakim Imam. Before Hakim Ahsan his treatment was popular in every nook and corner of the city. He was sorely disappointed when he was replaced by the King with Hakim Ahsan as court physician.

Hakim Imam flourished through the reign of several Mughal Kings; in fact he was a distinguished member of the court. The author of *Tibb-e-Islami* says: “During the reign of Ahmad Shah King of Dehli he was among the iconic doctors. His rank in the court was ‘*pansadi zaat*’ (landholdings large enough to pay 500 soldiers). During the rule of Alamgeer II he was bestowed the title of *Hakim al-Mulk*. “

During the rule of King Bahadur Shah Zafar he was personal physician of Empress Begum Sahiba Zeenat Mahal (1823-1886). He would convey messages from the King to her. Abd al-Latif has showered praise on him and says that he was unsurpassed in having insight into the secrets of philosophy and composing reports. (1857 ka tarikhī roznamcha, page 103)

When he was disheartened in Dehli he went to Farrakh Abad at the invitation of the Nawab. But he was required to come back to Dehli for treatments. It is written in the journal of 1<sup>st</sup> May 1846 ” Nawab Farrakh Abad upon request from Governor General sent his special physician to treat Begum Zeenat Mahal sahiba in Dehli.”

In the journal of 24<sup>th</sup> May it is stated: Hakim Imam Din Khan has finished treating the Nawab Zeenat Mahal Begum, who is feeling much better. Now Hakim sahib is about to depart in order to treat Nawab of Farrakh Abad”.

When everyone was fleeing from Dehli during the popular uprising of 1857, he departed also. But after a short while he returned on the orders of officer Burn. After that John Metcalf exiled him and he lived in Qutab sahib. Then he went to Benaras, and arrived in Tonic on the request of ruler of Tonic in 1858.

He was reputed for his lectures in Dehli; he was called *Allama-e-Waqt*, and *Alavi Khan Sani*. One of his students was the celebrated doctor Hakim Mulla Nawab Wilaytee (d1892). Hakim Mulla had studied medicine under the guidance of Hakim Imam al-Din in Dehli. Hakim Farzand Ali Shah who was given the title of *Mua'laj al-Daula* by Wajed Ali Shah, chief medical officer in the state Bhopal, had studied medicine as a student of Hakim Imam. Of his pupils was Hakim Najam al-Daula Muhammad Jan.

After the incredible tragedy of 1857 there was no one who could match his expertise. One of the notable disciples of Hakim Imam was Hakim Abd al-Samad

Amrohvi, who had studied medicine under him in Dehli. The esteemed scholar of Amroha Maulana Hakim Ahmad Hasan (1833-1905) was also his student.

Hakim Imam had two sons: Hakim Fazal Hussain and Hakim Haider Hussain. Both were employed in Tonic by the Nawab. Of their offspring Hakim Ihtisham al-Din and Hakim Ghayas al-Din were popular physicians of Dehli in the third quarter of the 20<sup>th</sup> century.

Author of *Ganjeena Sulemani* writes that Hakim Imam compiled few treatises. A copy of clinical journal of Hakim Imam is in State Central Library, (formerly Asafya library) Hyderabad.



State Central Library Hyderabad housing 500,000 books and rare Palm-leaf manuscripts.

He passed away in 1864. Because of the similarity of the name and time period Hakim Kausar Chandpuri has by mistake confused the person of Hakim Imam Din Dehlvi with Hakim Imam al-Din Pakpatni, thus mixing up their particulars. This can create a misunderstanding in the study of their biographies.

#### **(142) Hakim Ghulam Muhammad Khan                      d1842**

He was the eldest son of Hakim Sadiq Ali Khan (#105). He was an intellectual, perceptive, and a learned physician. There are several books he penned that are a testament to his scholarship and profundity. Of these books *Risala Waba*, *Risala Chob-e- Chini*, *Risala Sita Zarooriya*, *Risala Makool- wa- mashroob*, *Risala Zubdatu al-Akhlaq*, *Risala Khansa*, marginal notes on *Sharifi* have been published. A copy of his book *Sharh Mujiz* is in Khuda Bakhsh Library Patna. Manuscripts of *Makool –wa-mashroob* and *Zubdatul Akhlaq* that were in the family treasures - Masroor Khan grandson of Hakim Abd al-Majid Khan - very generously gifted 500 Islamic manuscripts to Nadwatul Ulema Lucknow.

*Risala Sitta Zarooriya* (1845) and another of his books *Jamay al-Khulasa* (1821) are in Jamia Hamdard New Dehli. *Jamay al-Khulasa* is on simple and compound drugs, consisting of 234 pages, preface, three chapters and end note.

The relations between state of Patiala and Sharifi family were established during the life of Hakim Sharif Khan. His son Hakim Sharf al-Din was first person who was appointed court physician there. He died in 1825 without children. He was replaced by his nephew Hakim Ghulam Muhammad Khan. In Patiala he was betrothed to a pretty woman also. He was a confidant of Maharajah Karam Singh Mahinder, ruler of Patiala.

Hakim Ghulam Muhammad was fortunate to have performed Hajj (pilgrimage to Mecca) many times. On his way back to India via Yemen he died in Patiala in 1842 at age 44 due to jaundice. This happened during the lifetime of his father. After him his brother Hakim Ghulam Murtaza Khan and then his son Hakim Ghulam Allah Khan who was father in law of Hakim Ajmal Khan were appointed court physicians.

After the youngest son of Hakim Ghulam Muhammad the family ties with princely state of Patiala were cut off. Nephew of Hakim Sharf al-Din - Hakim Abd al-Hakim (a.k.a. Hakim Kaley Khan) was also personal physician of Maharajah Narinder Singh ruler of Patiala.



Princely state of Patiala 1761-1947

### (143) **Hakim Ghulam Murtaza Khan**

He was son of Hakim Sadiq Ali Khan (#105). He mastered the fundamentals of medicine in no time. After the death of Hakim Ghulam Muhammad (#142) he was appointed court physician of Maharajah of Patiala. Hakim Murtaza was in Patiala when he received the news of 1857 uprising. He was profoundly disturbed and wanted to go to Dehli, but the Maharajah consoled him as his army was supporting East India Company. Consequently on Maharajah's orders Sharif Manzil was protected. Not only his own family but everyone in the locality was

given protection in this turbulent time. Prominent citizens of the city took refuge in Sharif Manzil. On account of the Patiala army the entire neighborhood was safeguarded. This was an absolute act of kindness on the citizens. Ghalib, Hali and people of Dehli have duly acknowledged this.

Hakim Murtaza was conscious of his family honor. He lived extravagantly in Patiala. He died there at the age of 54 in 1875. Ghalib had cordial relations with Hakim Murtaza. There is a recommendation letter of Ghalib in his name. He left behind two sons: Hakim Ghulam Raza Khan and Hakim Ahmad Saeed Khan.

**(144) Hakim Ahsanu Allah Khan      1792-1873**

He was son of Hakim Aziz Allah Siddiqui son of *Nizam al-Daula Ain al-Mulk* Hakim Ahmad Khan Dehlvi, a descendant of Shaikh Zain al-Din Harvi. His ancestors first arrived in Kashmir then moved to Dehli. Shaikh Zain al-Din tomb is on the banks of *Chashma Dal* in Kashmir and is called Zamaindar Shah. Not only there was a long line of spiritual guides in his family but its members were always appointed to coveted positions.

Sir Syed says about his father Aziz Allah Siddiqui “his achievements cannot be captured in writing or in speech. He went into medical field on his own and then learnt it from *Ahkam al-Hukama Hadhiq al-Mulk* Hakim Zakau Allah Khan. Later he excelled over all the Unani doctors of Shah Jahan Abad. “

He was born in 1792; studied logic, philosophy, arithmetic and astronomy under the guidance of reputed teachers of Dehli and medicine under his father. He was also a disciple of Hakim Zakau Allah. Soon he acquired such a reputation as a Unani doctor that people of Dehli would not go to any other doctor. He was one of the last celebrated Mughal physicians.

First he was employed by Nawab Ahmad Bakhsh Khan, ruler of Ferozpur Jhirka (Haryana) as a physician. After his death he became personal physician of Nawab Faiz Muhammad Khan, ruler of Jhajhar. Then he was court physician of King Akbar Shah II, who gave him robe of honor and the designations of *Umdat al-Mulk, Hadhiq al-Zaman*.

After Hakim Imam Din Khan Baqa'ee (#141), Hakim Ahsan was appointed personal physician of King Bahadur Shah Zafar. He was given the titles of *Ithram*

*al-Daula, Umdatul Hukama, Mo'tamid al-Mulk, Sabet Jang*. He was also political advisor to the King as well as prime minister. He was a wily, highly intelligent and cultured statesman. His influence was such that no job could be done without his advice. All of King's policies depended on his sound recommendation. As a trusted confidant he tried to convince the King not to support rebel cause and surrender to British, but to no avail.

Adorned with irreproachable morals he would do his best to fulfill the needs of the deprived. In the words of Sir Syed "there was no one among the citizens who would not consider him as his benefactor".

In his historic journal Abd al-Latif has admired his wisdom, cheerful nature and generosity.

There are many incidents told of his friendship, patronage and appreciation of people. He tried his best to have people employed at the imperial court. It was him who was instrumental in Asadullah Khan Ghalib and Sir Syed having access to the royal court. He had close ties with poet laureate of Dehli - Ghalib. With his recommendation Ghalib (1797-1869) was tasked with compiling the history of Taimuri Family by Bahadur Shah Zafar.

Muhammad Husain Azad has written: "Hakim Ahsanu Allah Khan was personal physician of the King. He was interested in composing history, and was friendly with men of learning. Mirza penned the first part of aforementioned book at his request. Through this work in 1850 he was appointed by King to compile a history book".

Abey Hayat: <http://apnaorg.com/books/urdu/aab-e-hayat/book.php?fldr=book>

An internationally acclaimed authority on [Mirza Ghalib](#), Malik Ram (1906-1993) has mentioned Mian Kalay sahib name in connection with Mirza's access to the court. "Maulana Naseer al-Din Mian Kalay was spiritual guide of Bahadur Shah, and an old colleague of Ghalib. Besides this *Ihtram al-Daula* Hakim Ihsan Allah Khan prime minister was also his patron. These people recommended & Bahadur Shah accepted it that Mirza should compile history of Taimuri Family in Persian language."



Mirza Asadullah Khan Ghalib

The versed advertisement of Ghalib's book *Panj Ahang* which was published in weekly *Asad al-Akhbar* dated 2<sup>nd</sup> March 1849, it appears that this book was published through Hakim Ahsanu Allah Khan at Matb'a Sultani Press. Similarly Mirza Ghalib had expressed his desire in a letter to Hakim Ahsan during his stay in Calcutta to have his prose work published.

Besides Ghalib Hakim Ahsan was patron of Ibrahim Zauq. Author Muhammad Hussain Azad says: "Hakim Ahsanu Allah Khan was royal physician and close to the King. King's *ghazals* were in his possession; he edited *Dewan-e-Zafar* and had it printed as Matba'a Sultani was under his management. He was conversant in the language. He would write down Ustad Zauq poetry also. His love for his poetry was in fact his love for his teacher".

Hakim Ahsan had close personal relations with all three famous poets of Dehli - Zauq, Momin and Ghalib.

At the request of Hakim sahib Zaheer Dehlvi translated from Persian into easy Urdu *Qissa Shahzada Mumtaz*. In lieu of this the King bestowed on him title and a robe of honor. That *Qissa* was given to Bandamal Att'ar for printing by Hakim Ahsan.

A book *Ajai'ab al-Qasas* which is biographies of prophets, Hakim Ahsan had it written by Maulvi Fakhr al-Din Husain.

There is a manuscript of *Mira'at al-Ashbah* in British Museum London. The person who prepared the catalogue Dr Charles Rew is of the view that its author was Fakhr al-Din Husain. He writes that Fakhr al-Din completed this task with

help from Hakim ahsanu Allah Khan, Musawar Ghulam Ali Khan, and Babar Ali Khan. A manuscript of this book is also at Saulat Library Rampur.

Saulat Library: <https://search.library.wisc.edu/catalog/999904497702121>

*Mira'at al-Ashbah* was printed at Matb'a Murtazvi Dehli in 1868 under the supervision of Muhammad Irtaza Khan. Translation was carried out by manager of the printing house Matb'a Murtazvi, Irtaza Khan. I have it before me. It seems to me that this book was authored by Hakim Ahsan. It also contains biographies of Sultans and poets. The great lyric poet Mirza Ghalib biography is included, and this biography is that which was published during his lifetime. Among the Unani doctors Hakim Ahsanu Allah is also mentioned, which it seems has been added by the translator.

Hakim Ahsanu Allah memoir is about the catalysm of 1857 which he had penned at the request of British military historian Sir John Kaye. Sir John Kaye (1814-1876) translated it into English which is in India Office Library London. Pakistan Historical Society Karachi published it in 1958 edited by Moeen al-Haq.

Men of learning had cordial relations with Hakim Ahsanu Allah. High and mighty people paid their respects always visiting him at his house. Nawab Zain al-Din Khan Arif used to go to his house '*Sirkee walan*' quiet often.

There were noteworthy intellectuals attracted to him. For instance, Shaikh Hidayatullah and Hafiz Imam al-Din were risaldar (cavalry officer) in the British army before May 1857. When they became disgruntled with the British, they resigned and became companions of Hakim Ahsan.

Hakim Ahsan not only looked after the treatment of the King Bahadur Shah Zafar but was also involved in running day today affairs of the state. As a royal physician it was his routine to check King's pulse daily in the morning, and enquire about his welfare. It was his duty also to treat King's harem as well as members of the royal household.

According to journal of 4<sup>th</sup> June 1847 "King ordered Hakim Ahsanu Allah that since Azizabadi Begum is not feeling well he should treat her in consultation with other doctors". When King had digestive disorders Hakim Ahsan banned him

from eating heavily spiced food. Similarly mango jam was also forbidden which caused diarrhoea.

After the fall of Mughal dynasty in 1857, local Indian states looked after him. He went to Jaipur as special physician of Maharajah. From there he used to visit Dehli once in a while. On 14<sup>th</sup> February 1869 a day before poet Ghalib's death, his health was in doldrums, he lost consciousness, immediately Hakim Mahmud Khan and Hakim Ahsanu Allah were contacted. Then on 15<sup>th</sup> February Hakim Ahsanu Allah took part in his funeral.

Hakim Ahsanu Allah was also in the employment of state of Karoli. His stipend was Rs. 700- monthly. According to *Ramooz al-Atteba* (1911) by Hakim Feroz al-Din his rank was minister of state.

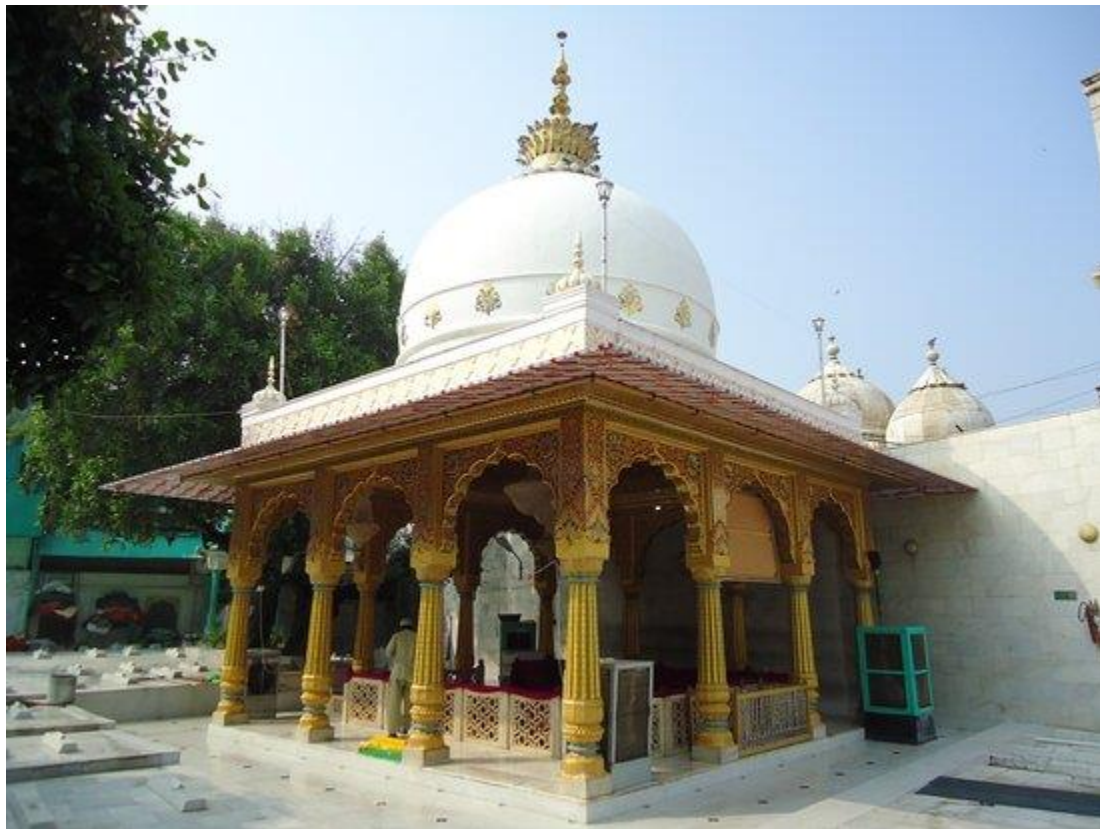
According to new studies Hakim Ahsanu Allah was the first person in the history of Bhopal who became chief medical officer. This in fact is a matter of pride for the state of Bhopal that such an astute doctor was its first chief medical officer. Hakim Ahsan arrived in Bhopal in 1869, in the early ruling days of Nawab Shah Jahan Begum. He stayed there a little over two years. The reason for his short stay is that Bhopal is a small state and could not afford his salary. When Maharajah of Baroda offered him a handsome salary and titles, he accepted it and went to Baroda. I have before me copies of the newspaper *Umdatul Akhbar* published from Bhopal for the year 1871. From this one can determine his departure from Bhopal for Baroda.

One of the employment conditions set out was that upon his arrival in Baroda prime minister will receive him at the railway station with 21 gun salute. In Baroda Hakim Ahsanu Allah was well respected and honored. But after two years and three months he died on 28<sup>th</sup> September 1873. Initially he was buried there but on 2<sup>nd</sup> March 1874 his body was brought to Dehli and laid to rest. Some people have erred that he died in Dehli and some have erred about his burial in Baroda.

Sir William Bell has written that he died in Dehli which is incorrect. Mirza Farhat Allah Baig (1883-1947), humor and prose writer, has described his person in these words: "White like snow, with full white beard, round face with some smallpox spots, one could detect intellect in his eyes. From top to toe he used to wear white outfit".

Of his books most important is *Ahsan al-Qarabdain*, a collection of his daily routine & tested drugs. Its manuscripts are in Palace Library of Maharajah Jaipur, Nawab Saber Quli Khan Nawab Muhammad Garh, Dr. Abd al-Hamid Roger Lylpur (Faisalabad, Pakistan), & Raza Library Rampur. The importance of manuscript in Rampur is that it was composed is 1858 which is the year of publication of *Qarabadin*. The best and complete hand written copy is in Tonic Institute. In my personal library I have a copy of *Qarabadin* as well.

Hakim Ahsanu Allah was interested in structures also. In 1853 he purchased a large & expansive old mansion of Badal Baig Khan. He had a door installed in the same year. Adjacent to the tomb of Sufi mystic Hazrat Khawaja Qutab al-Din Bakhtiar Kaki (1173-1235) he had an impressive mosque and a mansion built. Sir Syed in *Asar al-sana-deed* and Bashir al-Din Ahmad in *Waqea 'at dar al-Hakumat* have given photographs of the mosque and the mansion.



Dargah Hazrat Khwaja Qutab al-Din Kaki: <https://www.youtube.com/watch?v=0m0cuT01-1Y>

(145) **Hakim Ghulam Najaf Khan**

He was son of Hafiz Muhammad Masih al-Din. They belonged to Farooqi Family. Their lineage is traced back to 13<sup>th</sup> century Sufi Baba Farid al-Din Ganjshakar (1179-1266). One of their ancestors Shaikh Qutub al-Din was grandson of Sufi saint of the Chisti order Shaikh Salim Chishti (1478-1572). Author of *Iqbal Nama Jahangiri* says Shaikh Qutub was son of daughter of Shaikh Saleem Chishti.



Shaikh Salim Chishti with Emperor Akbar (Wikipedia)

It is said Akbar was blessed with a male heir to the throne with the prayer of Salim Chishti. Akbar named the son Salim in honor of saint Chishti. A daughter of Salim Chishti was foster mother of Emperor Janangir. Shaikh Qutab al-Din was a nobleman of Emperor Jalal al-Din Akbar.



Shrine of Shaikh Salim Chishti (Wikipedia)

During the time when Jahangir led a series of revolts against his father Akbar (1599), Prince had nominated his favorite persons for the administration of cities. Shaikh Qutab al-Din was appointed governor of Bihar. When Jahangir ascended the throne he made him commander of 5000 soldiers and appointed him governorship of Orissa and Bengal. Jahangir was a pallbearer when Shaikh Qutab's mother passed away; Jahangir provided food for the bereaved family and did not change his clothes for several days.

Hakim Ghulam Najaf Khan was born on 5<sup>th</sup> October 1809 in Shaikhupura. He studied medicine under the guidance of Hakim Sadiq Ali Khan (#105) son of Hakim Muhammad Sharif Khan. He learnt prescription writing and therapeutics from Hakim Ahsanullah Khan which lasted until 1837. He was a close relation of Hakim Ahsan as he was married to his sister in 1834. Hakim Ahsan took great

interest in his professional training so much so that he became a high ranking physician of Dehli. Upon ascending the throne in 1837 King Bahadur Shah Zafar conferred him epithets of *Azd al-Daula* and *Itemad al-Mulk*.

According to journal of 18<sup>th</sup> June 1847 Mirza Muzaffar's job was given to Hakim Ghulan Najaf as well as five robes of honor and three thousand worth pearls as a favor from the *Huzoor Anwar* -luminous King.

Upon the establishment of government of East India Company he was appointed before 1847 medical practitioner in the city. In this position he maintained his accolades & honors. He was bestowed with such dexterity that those ailments that were considered chronic were cured with his treatment.



1969

Mirza Ghalib had cordial relations with Hakim Najaf. There are several letters of Ghalib addressed to him. When Ruler of Nabha state in Punjab - Hira Singh (d1911) replaced Hakim Najaf with another Unani doctor, he refused to take care of him despite Ghalib's recommendation.

Sir Syed's elder brother Syed Muhammad Khan (owner of press *Syed al-Mataba'y*) & Hakim Najaf Khan were joined at the hip to the point it seemed they were brothers. On account of this close relationship Sir Syed also considered Hakim Najaf his brother. Sir Syed says: "after the death of my brother when I was transferred to Dehli as a Judge, I would meet Hakim Najaf just as before. I would visit him two days a week, and he would visit me on appointed days".

“By chance once Hakim Najaf was angry with me, I continued visiting him, but he discontinued his visits to me. For a while I did not care about it. Eventually I cut off my visits to him. When my mother found out about this she said: it is regrettable that something that you don’t consider appropriate, you are doing it yourself. If he does not visit you, let it be, but you should continue visiting him”.

When Sir Syed Ahmed was about to depart for London, Hakim Najaf admonished him to beware of atheism. Sir Syed replied him upon reaching London. Biographer of Sir Syed, Altaf Hussain Hali has also made a reference to this in his book *Hayat-e-javed*. This biography is available online

<http://apnaorg.com/books/urdu/hayat-e-javed-1/book.php?fldr=book>

In the freedom movement of 1857 he moved to Shaikupura, stayed there for two years and returned to Dehli. He died in 1889 at the age of 80, was buried in Dargah *Qadam Sharif* (Shrine of the Holy Footprint).

Rare writings of Hakim Najaf are in the possession of Hakim Mahmud Ahmad Barkaati in Karachi. Of these are two treatises *Tareeq Daden Ma’a al-Jaban*, and *Risala Dastoor Elaj Ai-nain*. In *Risala Dastoor* those drugs are recorded which were used by Hakim Ahsanu Allah in treating King Bahadur Shah Zafar for curing some ailments. In another treatise anecdotes of Hakim Ahsan’s splendid treatments are given.

Hakim Najaf’s book *Nuzhat al-A’shiqeen (Elaj Baad Farang)* was published in 1860 by Matb’a Hashmi Meeruth.

#### (146) **Hakim Rukan al-Din Khan**

He was son of Hakim Zaka Allah Khan (author of *Qarbadin*) and one of the influential members of the Baqae’ee family. Hakim Rukan was among the elites of Dehli. King Akbar Shah II had bestowed on him the designation of *Rukan al-Daula*. He was personal physician of King as well as a state minister. He composed poetry in Urdu and Persian, particularly in Persian. Mirza Sangeen Baig has mentioned his palatial mansion in *Dareeba Khurd*.

Hakim Rukan al-Din was married to Aziz al-Nisa daughter of Tahawar Jang Muhammad Tahir Khan *a.k.a.* Mirza Tifal Bahadur (d1819) son of Nawab Abd al-

Baqi Khan in 1800. The maternal grandfather of Muhammad Tahir Khan was Muneer Ahmad Khan and maternal great grandfather was Abd al-Majid Khan *Bahram Jang*. There is a book bearing the name stamp of Muhammad Tahir Khan Bahadur *Tahawar Jang* - dated 1768.

Hakim Rukan al-Din had four daughters: 1. Feroza Khanum (wife of Nawab Syed Mustafa Khan) 2. Jatee Khanum (wife of Muhammad Ashoor Baig) 3. Shamsu al-Nisa also known as Moti Khanum (wife of Muhammad Azam Ali Khan) 4. Saeedu al-Nisa also known as Choti Begum (wife of Zia al-Din Ahmad).

Shamsun al-Nisa's son Muhammad Rashid al-Din was born on 21<sup>st</sup> September 1846. Bahadur Shah bestowed on him titles of *Rashid al-Daula* in 1264 AH and *Hiz Bar Jang* in 1265 AH. During the rule of Lord Fern he was given the title of Khan Bahadur in February 1888. He was married to Maryam Baig daughter of Hakim Yusuf Muhammad Khan of Bhopal. During the rule of Nawab Shah Jahan Begum in 1871 he was employed in Bhopal. He died on 18<sup>th</sup> July 1913.

Renowned doctor of Bhopal Hakim Ashraf Muhammad Khan alias Hakim Bandi Chhor Khan was son of Hakim Yusuf Muhammad Khan (d1845). Hakim Ashraf Muhammad Khan was also tortured in jail in 1857 in Bhopal as he had taken active part in the freedom movement.

According to a handwritten manuscript of *Makhzoona* by Dr Mirza Naeem al-Din Karachi, page 116 - following persons of this family were murdered or martyred in 1857.

1. Nawab Mustafa Khan son in law of Rukan al-Daula 2. Irtaza Khan son of Mustafa Khan 3. Murtaza Khan Son of Mustafa Khan 4. Mirza Ashoor Baig son in law of Rukan al-Daula 5. Mirza Ahmad Baig son of Mirza Ashoor Baig 6. Zia al-Din Ahmad son in law of Rukan al-Daula 7. Aziz al-din Khan brother of Zia al-Din Ahmad Khan 8. Saeed al-Din Khan son in law of Zia al-Daula 9. Ghazi al-Din Khan Son of Farzand al-Daula 10. Ameen al-Din Khan son of Zia al-Daula.

(147) **Hakim Mirza Raheem Baig Raheem** Shahjahanabadi

His father was Mirza Ameer Baig who had studied medicine under the guidance of Hakim Bu Ali Khan in Meeruth in 1841. Hakim Bu Ali noticed the talent in him and took him under his wings, treating him like his own son.

In poetry he was a disciple of Muhammad Bakhsh Nadaan. In the beginning he used the poetical name of *Sharar*, later on Raheem. In 1854 he put the famous book *Qasas al-Anbiya* into verse form. He had an exquisite taste for poetry. He could compose verses in Persian with ease. Towards the end he lived in Sirdhna.

(148) **Hakim Abd Allah Khan Muntazir**

He was nephew of Hakim Khawaja Abd Allah Muhammadi Khan. He was among the successful Unani doctors of Dehli. His poetical name was *Muntazir*. He died while he was in death-swoon.

(149) **Hakim Sukha Nand Raqam** 1868

He belonged to the Kyseth family of Dehli. He lived in Mohalla Dharampura near large temple of Siraugyon. Being an intellectual he dabbled in fine poetry. He was unparalleled in the field of medicine. In poetry he profited from Shah Naseer.

His expertise in diagnosis was such that he could diagnose any ailment by merely looking at the person. He lived a carefree life until his old age. He was an expert in astrology which he had learnt from Hakim Momin. (#139) He studied text books of Arabic and Persian from various teachers and taught these for a long time to other people. His imposing personality was such that everyone paid their respects to him.

He was well dressed, proportioned body, affable, exuberant & well groomed. He venerated his teacher Momin Khan Momin like a son idolizes his father. Despite many qualities he was humble. He met everyone courteously.

After the freedom movement of 1857 he was disillusioned, therefore he relinquished all worldly things. He went into isolation, but continued operating the clinic. He died in 1868 at the age of 63.

He composed poetry both in Urdu and Persian, and read it in a melodious tone. His *dewan* was destroyed during the revolt, but it was scattered on loose sheets of paper which was in the possession of his son. A slew of poets and intellectuals visited him frequently. Muhammad Hussain Azad has written that he had seen him at the house of Lala Ghanshyam Das Aasi who was a protégé of prominent Sufi and poet Shah Naseer (1756-1838).

**(150) Hakim Ameer Singh**

He was grandson of Hakim Sukha Nand (#149) a prominent physicians of Dehli. He was the first Hindu certified doctor from Tibiyya College Dehli. He was among the talented pupils of Hakim Abd al-Majid Khan. He inherited the ancestral profession of medicine. He had closed ties with Hakim Ajmal Khan. He took keen interest in All India Tibbee Conference.

He compiled a Book *Saheefa Hikmat-e-ghareeba* a.k.a. ‘mufeed zicha wa bacha’.

**(151) Hakim Syed Munawar Ali Sheefta**

He was born in Dehli. He was proficient in the art of medicine in which he was trained by Hakim Ghulam Haider Khan, a kehuna of Dehli.

Baten and Karim al-Din have both praised his expertise in medicine. In poetry he was a disciple of Momin other than Sheefta. Perhaps because of his poetical name he was hot tempered and troubled. He was naturally bold & blunt. He was highly intelligent and a natural born poet. Everyone has applauded his sharp mind.

Karim al-Din met him in Meeruth in 1846. He described him as wise, his age around forty. Lala Sri Ram - author of *Khamkhana Javed* says he was born in 1808. He was alive when Aloys Sprenger book was published. While living in Meeruth he was holding the office of tax collector (*Sarishta dar*).

**(152) Hakim Abd al-Karim Soz**

He was son of Imam Bakhsh Sahba’ee. He studied Persian books under his illustrious father, and then studied Arabic sciences painstakingly to complete his medical training. Soon he was recognized as a prominent Unani practitioner and poet of Dehli.

He was considered among the gurus of Urdu poetry. Names of several of his disciples are given in *Gulistan-e-Sukhan* like – Muhammad Yaqub Naseem, (page 457), Meer Qutab Ali Dehlvi (p335), Raheem Bakhsh Turab (p304), Hakim Mirza Raza Quli Ashufta son of Hakim Muhammad Shafee Akbarabadi (p128), and Firdous Ali Khalash (Sukhan Shua’ra p50).

**(153) Hakim Ikram al-Din Rind                      1857**

He was maternal cousin brother (mamoon zad bhai) of Hakim Abd al-Karim Soz (#152) who was his teacher also. He had basic understanding of medicine. He died at a young age during the revolt of 1857.

**(154) Hakim Muhammad Abd al-Hakim Bismal**

*Jalinoos-e-zaman, Buqrat-e-dauran*, was son of Hakim Pir Bakhsh (#135), and paternal nephew of Imam Bakhsh Sahba'ee. He had extensive knowledge of Persian. He was a reputable Unani practitioner.

Mirza Qadir Bakhsh described him robust, good looking, eloquent, of pure nature and pure of heart. Mirza Qadir has admired deep meaning in his poetry, good structure, and making good use of metaphor. He was an outstanding poet according to author of *Bazm-e-sukhan*. His poetry was mature, had profound understanding of Unani medicine.

**(155) Hakim Ghulam Hussain Beydal**

He was son of Khawaja Muhammadi Khan, grandson of Khawaja Rahmatullah Khan Baten. He had natural inclination toward medicine because he was son of a Unani practitioner. After the revolt of 1857 he practiced medicine for few years in Dehli. In poetry he was a disciple of Abd al-Rahman Khan Ihsan. One can fathom his maturity & expertise from a cursory reading of his poetry.

**(156) Hakim Meer Ali Jan**

He was among the prestigious Unani doctors of Dehli in his time. His father Hakim Mahtab Khan also was a renowned practitioner. His son Meer Naseer al-Din a.k.a. Meer Nawab was an outstanding poet using pen name of Nawab. He took it as a mark of distinction having been a disciple of Mughal era poet Imam Bakhsh Nasikh (1776-1838). Towards the end of his life he lived in Varanasi.

**(157) Hakim Muhammad Ahsan Khan**

He was son of Hakim Muhammad Ahsan Khan and was among the topnotch Unani doctors of Dehli. He was one of the talented disciples of Mirza Qurban Ali

Baig Salek. He died in his youth in 1872. His brother Muhammad Muhsen Khan was also a Unani physician who also passed away in his youth.

**(158) Hakim Meer Akbar Ali Farogh**

He was a disciple of Meer Shams al-Din. He had good grasp of medicine and astrology. He was proficient in astronomy as well. He composed poetry in Urdu as well as Persian.

**(159) Hakim Shaikh Raheem Bakhsh Turab**

He was grandson of Shaikh Noor Muhammad Thanesri. He studied Persian books under Imam Bakhsh Sahba'ee. In poetry he was a disciple of Hakim Abd al-Karim Soz (# 152). He was alive after the 1857 revolt and earned his living by practicing Unani medicine. Poetry sessions were organized by him in Deorhi Sahiba Mahal.

**(160) Hakim Mirza Muhammad Ali Baig Aqel**

Poetry was in his bones, expert in using delightful themes & idiomatic expressions. His collection of poetry was published from Agra at the request of Dewan Ma'soom Ali Khan Sokhta, *naib tahsildar* Aligarh. A *wasokhat* is also his memorial.

**(161) Hakim Ghulam Ali Haidri**

He was also known as Shaikh Juma, a resident of Dehli. Later he moved to Patna and continued composing poetry there. Ishqi has described him as a good Unani doctor resident of Hussain Abad.

**(162) Hakim Maulvi Abd al-Qader**

He was elder son of Maulvi Abd al-Khaliq and was among the renowned personalities of Dehli. His younger brother Maulvi Abd al-Rabb was the founder of Jamia Masjid Saharanpur.

He was Imam of the royal palaces and teacher of crown prince's consort. He was held in high esteem in the citadel. He studied medicine and was a practicing Unani doctor. He did not operate a clinic; however he never refused treating

people. His son Maulvi Abd al-Haamed Khan Bahadur, Deputy Collector, was son in law of Urdu novel writer *Shamsul Ulema* Deputy Nazeer Ahmad (1830-1912).

**(163) Hakim Hassam al-Din**

He was son of Hakim Zaka Allah Baqa'ee (#106). Also known as *Munjhlai sahib*, he brought good name to the family by establishing his medical expertise in and around Dehli. In medicine he left behind treasured works which became guiding posts for students of medicine.

There are some practitioners mentioned at the end of *Mira'at al-Ashbah*, there Hakim Hassam al-Din has been mentioned as son of Hakim Najaf Bakhsh Khan, which is incorrect.

He was first person of Baqa'ee clan who garnered fame as an ophthalmologist, and this specialty became mark of distinction for his family. He was always at the forefront in the doing welfare works. Bi-weekly magazine *Muraqa Tahzib*, Lucknow published the following in its edition of 15<sup>th</sup> November 1873. "In Dehli Hakim Mahmud Khan and Hakim Hassam al-Din – both Unani physicians have donated four drug stores for the destitute, poor citizens will be dispensed free medications from here".

Grandson of King Bahadur Shah Zafar - Hakim Mirza Ahmad Akhtar was a disciple of Hakim Hassam al-Din. The prescriptions he wrote down during his days as an apprentice in the clinic of Hakim Hassam, he published these alongwith his own tested drugs under the name *Qarabadin Sultani*.

Hakim Hassam had two sons: Hakim Qayam al-Din & Hakim Latif Hussain Khan.

**(164) Hakim Asad Ali Khan**

He was son of Hakim Zaka Allah Baqa'ee, a leading physician. There was such a rush of patients in his clinic that his students would do diagnosis and write prescriptions for the patients thereby gaining practical experience. It is said about Hakim Badr al-Din Khan that he utilized Hakim Asad's clinic for three years. His son Hakim Yusuf Hussain Khan delivered lectures & gave lessons also. As his disciple Hakim Badr al-Din took lessons in *Qanooncha* with him.

At one time Hakim Yusuf Hussain Khan and his brother Hakim Shua'at Ali Khan were considered among the distinguished physicians of Baqa'ee family. Of the pupils of Hakim Shuja'at Ali worth mentioning was Hakim Jamshed Ali Khan Akhtar (Jaipur). According to *Ramooz-e-Hikmat*, Hakim Jamshed had profited intellectually from Hakim Muhammad Salim Khan (Jaipur) and Hakim Badr al-Din.

**(165) Hakim Mirza Munawar Ali Khan                      d1889**

His ancestor Nawab Ali Mardan Khan (Raees Kandahar) came to India at the invitation of Emperor Shah Jahan. Prince Dara Shikoh by orders of his father Shah Jahan gifted him Rs. 100,000/-. The Mughal court granted asylum to Persian scholars & scientists who fled to India during the 17<sup>th</sup> and 18<sup>th</sup> century. When Nawab Mardan immigrated to India, 3000 professionals & craftsmen as well as 150 religious divines immigrated with him to India. Jamia Masjid Dehli & Taj Mahal was constructed by these very skilled craftsmen.

In 1638 when Nawab Mardan Ali Khan arrived in Dehli, the King welcomed him with half a step. His honorific was *haft hazari & haft hazar sawar* (commander of 7000 soldiers/cavalry). In 1653 Emperor Shah Jahan visited his house in Dehli. He was an expert astrologer. Manuscript of his book *Kitab al-shams wal Qamar* is in Raza Library, Rampur. Mirza Shahwar Khan, *Mo'timad al-Mulk sabet jang* was father of Hakim Mirza Munawar Ali Khan.

Hakim Munawar studied Persian books under Imam Bakhsh Sahba'ee and Arabic books with Maulana Fazal Khairabadi. In medicine he was a student of Hakim Ahsanullah Khan (#144) who always favored him. When Hakim Ahsan was occupied in treating the royal family, he would appoint Hakim Najaf and Hakim Mirza Munawar to take care of clinic *Dar al-Shifa*.

Hakim Mirza Munawar was a wizard. He was a bosom buddy of Hakim Muhammad Saleem Khan, intelligence officer Jaipur. Once Hakim Saleem sent urine of a patient for testing, and instructed the courier not to divulge anything about the patient. Hakim Munawar smelled the urine and said it is from a woman who had miscarriage, and there is imminent danger of her being paralysed. Next day that woman was paralysed and died after five hours.

Hakim Munawar went to Jaipur after the revolt of 1857 where he was appointed commander of the army by Maharajah Swai Jai Singh (d1743). However he continued operating the clinic. His transfer to Jaipur was perhaps due to his relations with Hakim Muhammad Saleem who was a high ranking official of the Maharajah. He died in 1889.



Maharajah Swai Jai Singh, astronomer ruler of Jaipur

**(166) Hakim Ahmad Ali Ahmad**

He was a celebrated teacher of Persian in Dehli College and a famous Unani doctor of Dehli. According to Mirza Qadir Bakhsh Sabir he was conversant in current sciences with complete mastery over medicine. He composed poetry both in Urdu and Persian. He compiled a book called *Chashma-e- Faiz* on Urdu grammar.

**(167) Hakim Syed Muhammad Sayeed Khanjar**

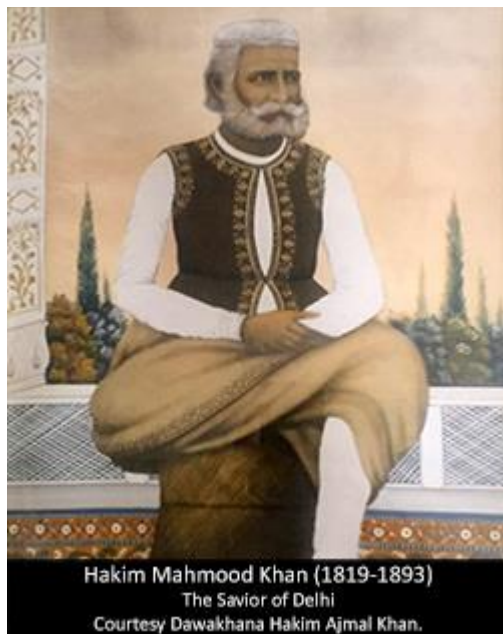
He was son of Syed Abd al-Majeed. His native city was Dehli. In 1857 he settled in Qasba Colony which is around six miles from Dehli. His maternal parents were from Secunderabad where he studied Arabic & Persian and later medicine. After getting experience in medical practice he operated his clinic in Secunderabad.

In poetry he consulted his maternal uncle Qazi Ghayas al-Din Khursheed. He penned few novels which were published in *Jahan Numa* and other newspapers every week. He edited the magazine *Yad-e- Bayza* for many years. Of his disciples Qamar Secunderabadi and Wahshat Shah Jahanpuri composed their own *dewan*.

**(168) Hakim Ghulam Mahmud Khan 1819-1893**

“He possessed commendable attributes, in fact a portrait of nobility & dignity, pride of the city and a well-bred man. “ So writes Khwaja Muhammad Shafee, author of ‘*Dilli ka Sanbhala*’.

His brother Hakim Ghulam Murtaza Khan was in the employment of state of Patiala while he was with the State of Jind. When British forces captured Dehli, armies of these States had protected them. Rulers of these States had taken a pledge from the British that Sharif Manzil will be protected at all costs.



Hakim Mahmud had seen with his own eyes the earthshaking events of war of independence in 1857. During the uprising he extended his helping hand to the destitute people. People were arrested on mere suspicion or without a shred of evidence, their properties were confiscated. Hakim Mahmud Khan was conferred the designation of Mahmud-*e-Azam* (The Great Mahmud) by the people out of sheer respect they had for him after the epic services he had rendered to the besieged citizens of Delhi.

Sharif Manzil was a place of refuge for downtrodden people of Dehli because of the army of Maharajah of Patiala. Trust monies in the millions were with Hakim Mahmud which he duly returned to everyone after peace was restored. British government was informed that a huge number of citizens are hiding at his house, of which some could be rebels. No one was spared at this time; accordingly Hakim Mahmud was also locked up on this suspicion.



On 2<sup>nd</sup> February 1858 the city magistrate came with few soldiers and took away Hakim Mahmud along with 60 others. Nevertheless honorable folk were duly respected. Hakim Mahmud and few city elders were freed after three days on 5<sup>th</sup> February. Few were let go after one week and in April 1858 all the prisoners were released. Mirza Ghalib has given the graphic detail of this incident in his book *Dastanboo* because he was living in the house next door.

Dastanboo Urdu translation by Khawaja Hasan Nizami 1921 – available online:

<http://apnaorg.com/books/urdu/rozenamcha-bahadar-shah/book.php?fldr=book>

Because of his intellectual and medical achievements as well as his personal traits he was a celebrated and well liked physician of India and beyond. He maintained the legacy of Sharif Manzil as before. Patients came from far off places and recovered. He operated the clinic with outstanding ability so that during the rule of a foreign colonial power the lamp of Greek medicine was burning bright. He was adept in religious and philosophical sciences, unparalleled in pulse taking and diagnosis of ailment.

He studied medical books under his eminent father Hakim Sadiq Ali Khan as well as from elders of the family. He authored two groundbreaking books on sexology: 1. *Zia al-Absar fee had al-Bah* 2. *Karnama-e-Ishrat* (Wonder of Pleasure) both discuss various aspects of sex, its benefits and harmful effects. He was the first physician in his family to express his views on this taboo topic. Before him Unani Hakims only gave prescriptions for virility.

*Zia al-Absar* is his most popular book. Besides its many Persian print editions, it has been translated into Urdu three times. One translation was printed by Star Press Dehli in 1927 under the name *Zindagi Kee Bahar*. Second translation

*Ba Lazzat Husn –o-shabab* was made by Agha Rafiq Aligarh, printed at Barqee Press Dehli. Third translation by Abd al-Bari Aasi *Anwar al-Absar* was printed in 1946 at Naval Kishore Press, Lucknow.

All his life he wrote his daily journal without fail. Unfortunately this journal was scattered and was dispersed between his children as relic.

A news item with respect to successful treatment by Hakim Mahmud was published in Dehli Urdu Akhbar 5<sup>th</sup> December 1841: “It is clear from Jaipur letters that Rao Bajio a companion of Raj was gravely ill, and the illnesses were such they could not be cured for a long time. Hakim Mahmud was consulted; patient was treated for over a month and was cured completely by God’s grace. On 11<sup>th</sup> November he took a bath. Hakim sahib was given a precious *panch parcha ka doshala*, a pair of shawls embroidered with gold worth 700 rupees as a reward. “

He died in 1892 at the age of 72 due to paralysis and was buried in dargah of Syed Hasan Rasool Numa. Thousands of people attended the funeral procession. Islamic scholar and reformer Maulana Ahmad Raza Khan Bareilvi (1856-1921) composed three verses which are inscribed on his tombstone.

Maulana Altaf Husain Hali also composed a lament of 132 verses which in fact is not elegy of his death rather elegy of knowledge and art, elegy of nobility & civilization, and above all elegy of Dehli. This elegy was published in 1892 as a treatise at Matba’a Ansari Dehli by Maulvi Abd al-Majeed. Maulana Hali read this elegy at a public meeting on 20<sup>th</sup> Muharram 1310 AH at the house of Mufti Sadr al-Din in which all family members and citizens had assembled. Maulana delivered a short speech giving the reason for its composition and recital. People in the audience were mesmerized. After this Maulavi Muhammad Saeed, mathematics teacher Board School Dehli also read another elegy.

At Hakim Mahmud funeral and *sayoom kee fatiha* there was such a big crowd that it was unprecedented. A public meeting was organized by the citizens of Dehli in Town Hall which was presided over by Deputy Commissioner Dehli. One of the speakers was Maulvi Lutuf al-Rahman, Barrister who came especially for this memorial meeting from Calcutta. Deputy Nazeer Ahmad also spoke on this occasion.

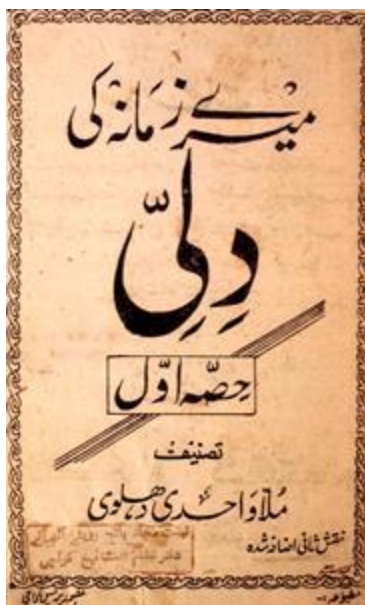
In Dilli doctors of Sharifi family did not charge professional fee to their patients. No matter how rich a person was, or even if he was ruler of a state would not dare offer fee. Hakim Mahmud was known to charge Rs. 1000/- for outstation calls. Sharif Manzil was a favorite meeting place for people. It seemed as though a carnival was going on or a wedding party had arrived. In this mansion everyone had separate quarters and the courtyard. In the courtyards water was sprinkled. Hakim sahib would be sitting on a chair, in front were two rows of patients, and behind them were prescription writers. Hakim Mahmud had instituted some prodcedures and manners which were strictly followed by all family members.

There are many incidents told of his self-respect and honor. Once the Maharajah of Kashmir called for him. Upon arrival he found out that Maharajah does not like to meet a Muslim early in the morning. His pulse can be checked in the late afternoon. In the afternoon the attendant was waiting with a washbasin and a towel. Once Hakim sahib had finished feeling the pulse the attendant had him wash his hands. He countered the Maharajah politely for not seeing a Muslim in the morning. The wealthy did not impress him, but for poor people he would gladly sacrifice his time and rest.

He was a prodigious Hakim, known for his true grit and grace. He was also a remarkable philanthropist, and was given the title of *Savior of Delhi*. He was handsome, tall, sporting a thick beard parted in the middle. He used to wear the traditional dress of tight *choori daar pyjama* and kurta over which he used to don brocade *angarkha* (a muslin coat). Even in cold weather he would wear thin fine outfit with only a woolen shawl.

Sometimes it happened that he is ready to go for a walk. He is sitting in the car, all of a sudden nightman showed up and said his wife is about to take her last breadth. Hakim Mahmud would order his attendant to bring his medicine chest, go to nightman house and treat his wife.

It was the tradition of physicians of Sharifi family to go for a spin in their automobiles every evening, and later visit the tombs of Dehli saints.



<https://www.rekhta.org/ebooks/mere-zamane-ki-dilli-part-001-ebooks>

He was married to Sakina Begum daughter of Maulvi Fazal Din. The way Hakim Mahmud was a high achiever, wise, a true consoler and humble person, so were his children. All of his three children *Hadhiq al-Mulk* Hakim Abd al-Majid Khan, Hakim Wasal Khan and *Masih al-Mulk* Hakim Ajmal Khan shone on the horizon of medicine like sun and moon. He had two daughters Bunyadi Begum and Sultan Jahan Begum; both were married to sons of Hakim Ghulam Murtaza Khan (#143). Bunyadi Begum was married to Hakim Ghulam Raza Khan (#169) and Sultan Jahan was married to Hakim Ahmad Saeed Khan.

#### (169) **Hakim Ghulam Raza Khan**

He was elder son of Hakim Ghulam Murtaza and a distinguished member of the Sharifi family. From early on he was interested in teaching. He had penetrating insight in medical texts. He was a prolific reader and a medical scholar. A large number of students attended his lecture in the presence of his seniors. All his three cousins had studied under him: Hakim Abd al-Majid Khan, Hakim Wasal Khan and Hakim Ajmal Khan. He was considered teacher of teachers in his time.

While treating his patients he strictly observed the rules and would administer treatment on the style of ancient physicians. He would not see more than seven or eight patients a day but would spend lot of time on consultation. Like his father Hakim Ghulam Murtaza, he lived in Patiala for a while. Maulvi Bashir

al-Din Ahmad has enumerated names of Dehli physicians after 1857; Hakim Ghulam Raza is one of them.

Hakim Raza Khan was a veteran scholar. In 1865 a literary society was established under the name *Dehli Society*. It was formed mainly by the meritorious services of Master Payaray Lal Ashob. To have its proceedings published a magazine was started *Risala Dehli*. Those who attended the meetings and contributed articles were luminaries and scholars of Dehli, among them were Mirza Ghalib, Maualna Zaka Allah, Master Ram Chander, Maulana Hali, Master Payaray Lal and Hakim Ghulam Raza Khan.

On 1<sup>st</sup> January 1866 in Mohalla Ballymaran at the house of Hakim Mahmud a weekly newspaper started publication *Akmalul Akhbar*. Its owner and manager was Syed Fakhr al-Din, it was printed at Akmal al-Mata'bay. Initially it was edited by Hakim Wasal Khan. At times it was looked after by Munshi Biharilal Mushtaq, a devoted disciple of Ghalib. This eight page paper was considered a trusted source of information in its times.

The reason for its name *Akmalul Akhbar* was that there was a bond of brotherhood between four men - Hakim Ghulam Raza, Hakim Ghulam Nabi, and Hakim Mahmud and Meer Fakhr al-Din. All of them agreed that a newspaper should be started for which a printing press will be a requisite. Name of the newspaper and the press were debated, and it was agreed that the newspaper should be named after Hakim Sharif Khan's father Hakim Akmal Khan. Most of the books printed here were for the Sharifi clan. *Elaj al-Amraz* was first printed here at this press.

The newspaper was in fact owned by Hakim Ghulam Raza Khan. For a while Hakim Ajmal Khan was its editor. Mirza Ghalib also took interest in it and contributed articles to it. The paper holds the distinction of printing photograph of Ghalib for the first time. Mirza had his detailed biography published in this paper. In the dispute of *Burhan Qatay* a series of objections and their answers appeared, in this *Akmalul Akhbar* supported Mirza Ghalib. Mirza Ghalib had mentioned this in his letter to Maulvi Saif al-Haq dated 19<sup>th</sup> April 1867.

That Ghalib had transferred the ownership of his book *Urdu-e-Mualla* to ‘*Noor Chashm Iqbal Nishan – Hakim Ghulam Raza Khan*’ is a clear indication of his close relationship with him.



Urdu-e-Mualla:

<https://www.rekhta.org/ebooks/urdu-e-mualla-part-001-mirza-ghalib-ebooks-1/>

Ghalib wrote a letter from Rampur to Hakim Ghulam Raza Khan which shows how much he treasured him.

A meeting of ‘*Dehli Society ba’is taraqqi uloom-wa-rafaah*’ was held on 12<sup>th</sup> March 1869, his name is in the list of participants in which a condolence letter from outside Dehli was read on Ghalib’s death. Hakim Ghulam Raza died of cancer.

#### (170) **Hakim Muhammad Taqi Sozaan**

He was an adroit physician and an accomplished poet using pen name Soz’aan. He composed a lengthy ‘*musadas*’ under the name *Fughan-e- Dehli*. Besides him Hakim Agha Jan Ai’sh, Hakim Muhammad Mohsin, Hakim Tajammal Rasool Tajammal, and Hakim Tajammal Husain Akhtar penned gut-wrenching incidents of Dehli that took place during the revolt of May 1857. (Musadas is genere of Urdu in which each unit consists of 6 lines-sestain- (*misra*))

**(171) Hakim Mir Nader Ali Ra'ad**

He was grandson of Maulana Shah Ismael Dehlvi (1831). He had the honor of publishing *dewan* of Shah Naseer. In history he authored a brilliant book *Ganjeena-e-khayal*. Towards the end of his life he moved to Hyderabad.

Dewan Ra'ad Hyderabad Deccan, published by his son Mir Baqir Ali

<https://www.rekhta.org/ebooks/dewan-e-rad-hakeem-meer-nadir-ali-raad-ebooks/>

*Qasas al-Ulema* Translated by Hakim Mir Nadir Ali Ra'ad

<https://www.rekhta.org/ebooks/qasas-ul-ulama-ebooks/>

**(172) Hakim Muhammad Ismael Khan Zabeeh**

He was son of Maulvi Ibrahim Khan. He was a diligent physician with a popular clinic in Dehli. In his Urdu verses he employed rib-tickling themes. In the supplement of *Afzal al-Akbar* Dehli his articles were published for many years.

He was in the employment of Nawab Ahmad Saeed Khan Taleb, ruler of Loharu. He was also known by the alias '*achay mian*'. His ancestral home was Bareilli. The author of *Khamkhana Javed* has described him as a successful poet and an assiduous physician. By the same token he was polite & levelheaded. A huge number of poets gathered at his clinic for poetry sessions.

**(173) Hakim Muhammad Hassan Shifa**

He was resident of Dehli, a talented physician and a popular poet. Zaka had seen him in his youth.

**(174) Hakim Mirza Ahmad Akhtar**

He was grandson of last Mughal King Bahadur Shah Zafar (d1862), and younger brother of Mirza Dara Bakht Meeran Shah (d1849). Dara Bakht was crown prince of Bahadur Shah Zafar but he died during Bahadur Shah's lifetime. He was replaced by Mirza Fakhar as crown prince.

He left Dehli in 1857 and spent the next 20-25 years in isolation for fear of detention. He lived in several cities of North India, including Bhopal. Finally he settled in in Keerana (Muzaffar Nagar district UP) and operated a clinic there for

many years. By virtue of his books in medicine and Sufism and with help from his friends, Commissioner Dehli gave him a pension of Rs. 10/- monthly.



Two sons of Bahadur Shah Zafar – on the left Jawan Bakht and on the right Mirza Shah Abbas

In medicine he was a disciple of Hakim Hassam al-Din. He authored several treatises in medicine and Sufism. *Qarbabin-e-sultani* is his magnum opus. In this treatise he copied those prescriptions that were suggested for princes of Qila Mua'alla and of these Mirza Akhtar had tested on himself. This book is in Persian and printed in 1889 at Mat'ba Mazhar al-Ajai'eb Dehli.

One of his treatises is in versed form *Elaj al-Huma ma'a Takmila wa qawai'd Nabaz*. At the request of Maulvi Hafez Muhammad Abd al-Ahad (owner of Matb'a Muhtaba'ee Dehli) it was printed at Mat'ba Mazhar al-Ajai'eb Dehli. According to author of *Khamkhana Javed* one of his books is *Sawaneh Dehli*.

Of his relatives in Keerana my dear friend Tanveer Ahmad Alavi Keeranvi had seen Mirza Muhammad Shah and Mirza Masood Shah who lived in Mohalla Khail Kilan. They lived in abject poverty. Mirza Muhammad Shah operated a 'Panwari' (betel-seller) shop. He had no property, their houses were dilapidated. There were coarse curtains on the doors and women donned veils.

#### **(175) Hakim Tajammul Rasool Khan Tajammul 1875**

He was son of Nawab Ghulam Rasul Khan Dehlvi, a pupil of Hakim Agha Jan Ai'sh, and a phoenix of his age. In the court of Maharajah Hindu Rao, ruler of

Gwalior based in Dehli he was employed as a physician. He was an expert calligrapher, could easily calligraph in various scripts. He learnt this art from the great calligrapher Miyan Amir *Panja-kash*. He died in 1875 at age 50.

**(176) Hakim Ghulam Maula Bakhsh Qalaq 1879**

His ancestors immigrated to India from Hamdan with King Nader Shah in 1739, settled in mohalla Kallan Mahal, and never went back to Iran. In Persian he was a student in Dehli College of Imam Bakhsh Sahba'ee whose son was a classmate of Sahibzada Hakim Abd al-Aziz Soza'n. He studied Arabic under the guidance of Maulvi Intizam Ali Saharanpuri, and medicine under Hakim Ghulam Naqshband Khan. In poetry he was a disciple of Momin. In this way he learnt all the current sciences from outstanding teachers of Dehli. Later in life he settled in Meeruth.

Qalaq was a popular poet of Dehli. He was respected in the literary & religious circles of Meeruth. He was among the topnotch Unani doctors of India. His notable achievement is translation of English poems into Urdu verse in 1864. *Jawahir-e-manzoom* was printed at Government Press Allahbad. Mirza Ghalib had reviewed this anthology. (Qalaq Meeruti - hayat aur karnamy by Jalal Anjum).

<https://www.rekhta.org/ebooks/qalaq-Meeruti-hayaat-aur-karnaame-jalal-anjum-ebooks> 1987

On his dewan ' *Kulliyat-e-Qalaq* ' many scholars like Hali, Syed Ahmad Dehlvi author of *Farhang-e-Asafiya* and Abd al-Hamid Badayuni author of *Tadhkira Shamim Sukhan* have written favorable reviews.

Kulliyat-e-Urdu-e Qalaq printed at Ansar Dehli 1847

<https://www.rekhta.org/ebooks/kulliyat-e-urdu-e-qalaq-ghulam-maula-qalaq-ebooks-1>

He died in 1879 in Meeruth. His dewan was already prepared which his brother Munshi Abdullah had it published from Mat'ba Ansari Dehli after his death in 1883. Kanwar Pal Singh Sahab (d1885) was one of his gifted disciples.

**(177) Hakim Khair al-Din Yaas**

A resident of Dehli, he drew inspiration from Momin Khan Momin. In medicine he was trained by Hakim Ahsanu Allah Khan and became an expert in

therapeutics. Besides Momin he was a disciple of poet Ibrahim Zauq. He was *Jaleenoos Zaman* (Galen of his age) and *Buqrat-e-dauran* (Hippocrates of his time).

According to Mirza Qadir Bakhsh Sabir - author of *Gulistan-e-sukhan 1271AH*, Shah Naseer composed two ghazals at the request of some poets, when he came to Dehli he read these two ghazals in a poetry session in Dehli. Both these ghazals were very well received. Khair al-Din Ya'as, who was a disciple of Zauq and a seasoned poet, also composed a verse which was on the lips of young and old.

Gulistan-e-sukhan by Mirza Qadir Bakhsh 1854:

<https://www.rekhta.org/ebooks/gulistan-e-sukhan-mirza-qadir-bakhsh-sabir-dehlavi-ebooks>

#### (178) **Hakim Mirza Muhammad Khan Mirza**

Saroor, Sheefta and Karim al-Din have discussed him, and said that he was nephew of Zauq and a disciple of Mirza Rustam.

#### (179) **Hakim Mehr Ali Zabet**

He was a resident of Dehli and a capable physician.

#### (180) **Hakim Qayam al-Din Baqa'ee**

Both sons of Hakim Hasam al-Din – i.e. Hakim Haji Qayam al-Din and Hakim Latif Hussain Khan - furthered the family tradition in medicine. He was recognized among the luminaries of Dehli. He was a great scholar and had penetrating insight into works of ancients. His clinic was a running success with specialty in ophthalmology.

*Qarabadin Zaka'ee* of Hakim Zaka Allah Khan (#106) was printed under his auspices in 1884 in Dehli. In this book words like *Hikmat Ma'ab & Hazaget Dastgah* were used for Hakim Qayam al-Din.

Hakim Qayam had four sons: Hakim Bashir al-Din, Hakim Muneer al-Din, Hakim Mujeeb al-Din and Hakim Mukarram al-Din. Mulla Wahedi (1888-1976) has mentioned Hakim Mujeeb al-Din who had warm relations with poet, writer, and polemicist Niaz Fatehpuri (1884-1966). He and his other colleagues Munshi

Muhammad al-Din Khaleeqi, Syed Zafar Ahsan Dehlvi, used to get together once or twice a month at the house of Mulla Wahedi.

### (181) **Hakim Latif Hussain Khan**

The second son of Hakim Hassam was also an expert in the treatment of eye diseases. Besides medicine he had good grasp of religious sciences. In Government School Dehli he was a teacher of Arabic and Persian. Famous author of *Waqea'at Dar al-Hakumat* (1919) Bashir al-Din Ahmad Dehlvi was his disciple.

Waqea'at Dar al-Hakumat:

<https://www.rekhta.org/ebooks/waqiaat-e-darul-hukumat-delhi-part-003-bashiruddin-ahmad-dehlvi-ebooks>

His treatment was efficacious so much so that patients from far off places came to him. His prescription and diagnosis could not be questioned by any physician worth his salt.

When Hakim Abd al-Majid Khan started his Madrasa Tibbia he could not find a suitable teacher who could be appointed principal of the school other than Hakim Lateef Hussain. He accepted this job to promote the art of medicine and served as a teacher to the last days of his life.

Imdad Sabri in his book *Dehli kee yadgar shakhsiyaten* – wrongly ascribes teaching job of Government school and job of Principal Madrasa Tibbia to Hakim Qayam al-Din instead of Hakim Lateef Hussain Khan. It is refuted by his other book *Dehli kee Yadgar Hastian* as well as Bashir al-Din book *Waqea'at Darul Hakumat*.

Dehli kee yadgar shakhsiyaten

<https://rekhta.org/ebooks/dehli-ki-yadgar-shakhsiyaten-ebooks/>

Dehli kee Yadgar Hastian

<https://rekhta.org/ebooks/dehli-ki-yadgar-hastiyan-ebooksb>

### (182) **Hakim Zaheer al-Din Khan**

He was son of Hakim Ghulam Najaf Khan (#145) and nephew of Hakim Ahsanu Allah Khan (#144). He was born in Dehli 1840, studied medicine under

elders of his family. He was adopted son of Hakim Ahsanu Allah Khan. Abd al-Latif has opined that he was of good behavior, good disposition and has included him among his family elders. He remembers him as a great writer, compassionate and a remarkable person.

In Dehli he garnered fame in medicine like his ancestors. Hakim Mahmud Ahmd Barkaati while giving his date of birth 1846-47, also states that Bahadur Shah had bestowed on him the title of *Muneer al-Daula*. If we accept his date of birth 1846-47, he would be 10 years old in 1857. He was given the title of *Khan Sahib* by the government. He was appointed honorary magistrate, was member of Dehli Municipal Committee for several years. In the list of physicians of the darbar of Dehli – it is written: *fehrist manzoor shuda darbariyan qismat , Dehli lughayat 31 December 1891*: names of Hakim Ghulam Raza Khan son of Hakim Ghulam Murtaza Khan and Hakim Zaheer al-Din honorary magistrate son of Hakim Ghulam Najaf Khan are written.

In 1892 elders and prominent citizens of Dehli established an orphanage for boys and girls called *Anjuman Mo'ayad al-Islam*. The purpose was to stop the conversion of Muslim kids to Christianity due to lack of a Muslim school. Similarly due to lack of a Muslim orphanage, derelict children were falling into the hands of Christian missionaries. The patrons & active members of this organization were Munshi Karam Allah Khan Dehlvi, Abd al-Rahman Nasekh, Hakim Ajmal Khan, Maulvi Abd al-Ahad, Maulana Abd al-Haq Haqqani as well as Hakim Zaheer al-Din and Hakim Razi al-Din.

He had friendly relations with *Khan Bahadur* Maulvi Sami Allah Khan. In Janaury 1894 in the wedding of his son Muhammad Hamid Allah Khan with Nawab Saroor al-Mulk's daughter, Syed Akbar al-Ala'ee has given in *Sayr Dilli* names of some eminent participants. Of these people names of Hakim Zaheer al-Din Khan honorary magistrate as well as Raees Dehli and Hakim Razi al-Din Raees Dehli are mentioned in particular.

Hakim Zaheer al-Din got married twice. First marriage took place in his family in Shaikhupura on 6<sup>th</sup> December 1865 with daughter of Azeem Allah Khan. From this marriage were born Hakim Razi al-Din Khan and four daughters. On the demise of his first wife he got married to Noor Jahan sister of Muhammad Meer,

daughter of Syed Mehr Shah Munsif Dehli, in April 1874. From this second marriage was born Riaz al-Din who died during the life of his father.

Asad Allah Khan Ghalib doted on Hakim Zaheer like his own grandson, which can be discerned from the book *Ghalib Kay Khatoot* - letters of Ghalib.

**(183) Hakim Inayat Allah Khan Shauq**

He was among the feudals of Faridabad (Haryana). After completing his studies in Shah Jahan Abad (walled Dilli) he became a disciple of Sahba'ee in poetry. He attended meetings of giants of Urdu poetry like Ibrahim Zauq, Momin, and Ghalib. For many years he was employed by the British government. He was a superior Unani doctor. After he began receiving pension from the British government, he became a recluse.

He operated his clinic to the last day of his life which profited a lot of people. He was inspired with scintillating ideas besides being an eloquent poet. He composed poetry both in Persian as well as Urdu. He compiled his *dewan*. It is reported that he was alive & well in 1886.

**(184) Hakim Mano Lal Mather Shaad**

He was son of Hakim Zauqi Ram Dehlvi and an adroit physician. He was innovative by nature. By dint of his thinking he could express new themes in a fine way. He operated a clinic in Patiala also. Mathematician Prof. Ram Chander was husband of his wife's sister. He died in 1892 at the age of 60.

Kham Khana-e-javed (1908) is available online

<https://rekhta.org/ebooks/khum-khana-e-javed-volume-001-lala-sri-ram-ebooks>

**(185) Hakim Madan Lal Madan Dehlvi**

He was a disciple of Chandee Parshad Nigam Shaida Dehlvi. He distinguished himself both in poetry as well as medicine.

*Tarikh-e-Sahafat* by Imdad Sabri- 1953

<https://rekhta.org/ebooks/tareekh-e-sahafat-e-urdu-volume-001-imdad-sabri-ebooks>

**(186) Hakim Muhammad Ahsan Khan**

Among the physicians of Dehli he had a high standing in his time for his interest in sciences and matters of national interest.

There is a news item in the bi-weekly newspaper - *Lytton Gazette Dehli* - dated 7<sup>th</sup> May 1877, owned by Munshi Balaqi Das: “Deputy Commissioner appointed seven members of the Fatehpuri property – Mirza Suleyman Jah, Nawab Zia al-Din Khan Raees Loharu, Khan Mahboob Bakhsh Saudagar, Haji Qutub al-Din Saudagar, Hafez Aziz al-Rahman Wakeel, Hakim Muhammad Mohsen Khan and Bakhshi Inam Allah Khan. The aforementioned people intend to start a madrasa from the income of this property”. The school was established with their efforts and even today it is greatly serving people.

Tarikh Sahafat, volume 3.

<https://rekhta.org/ebooks/tareekh-e-sahafat-e-urdu-volume-003-imdad-sabri-ebooks>

### (187) **Hakim Mir Ashraf Ali**

Mir Ashraf Ali was born in 1830 in Mohna and completed his medical education in Dehli.

Gahlib has mentioned Hakim Meer Ashraf Ali and Ashraf Ali son of Mirza Asad Ali on several occasions. Some have taken these two people as one person. In fact both are different persons. First one was only son of Meer Hidayat Ali while the second one was son of Mirza Asad Ali.

Ms. Azra Shozab has clarified this matter convincingly in her article. She has extracted the information about Hakim Meer Ashraf Ali from *Gazetteer of Dehli* 1883-84, pages 28-29. She says that he was a resident of Mohna. His ancestor Syed Shahab al-Din came to India from Gardez (Afghanistan) along with Sultan Shahab al-Din Ghauri. He was appointed governor in Kara-manak- pur. His children stayed there. Of the members of his family Syed Chaggoo settled in Bhonkar, district Gurgaon. A member of the family Moeen al-Din founded a village on his name *Moeena*, which transformed into *Mohna*.

The ancestors of Hakim Meer Ashraf Ali belonged to *Sadaat Gardez*. My own family belonged to the same family as well. So mine and Meer Ashraf ancestors are one and the same. Going back several hundred years our family tree becomes inter-connected. It was not during the time Ghauri, as the *Gazetteer*

states, rather during the time of Sultan Shams al-Din Altamash (d.1236) two brothers from Sadaat Gardez Syed Shahab al-Din and Syed Shamsuddin immigrated to India. Syed Shahab settled in *Karamanakpur*, while Syed Shams al-Din settled in *Mewat*.

In the biography of my grandfather *Hayat Karam Hussain*, while giving the biographies of our ancestors I have provided detailed account of our ancestors.

Shaikh Abd al-Haq Muhadiss Dehlvi says in Akbar al-Akhyar: during the rule of Sultan Shams al-Din Altamash two brothers who belonged to Sadaat Gardez came to Dehli. One of them Syed Shams al-Din Daud settled in Mewat, where his children also lived. The second one was Syed Shahab al-Din whose children settled in Manak-pur. One of their famous ancestors was Rajee Hamed Shah – follower of Shaikh Hassam al-Din Manakpuri.

Family of Syed Shams al-Din and Syed Shahab al-Din belongs to that branch of Sadaat which is derived from Abd Allah Ja'afar al-Zaki son of Imam Naqi Ali. Abd Allah Ja'afar was in disagreement with his father in regards to the question of Imamatus. Their children decided to call themselves Rizvi in relation to their grandfather. According to *Umda al-Talib fee nasab Aal abee Taleb* “ Abu Abd Allah Ja'afar ibn Ali Naqi' children decided to call themselves Rizvi by virtue of their grandfather.”

Father of Syed Shams al-Din and Syed Shahab al-Din lived in Gardez (Afghanistan) which is located near Ghazni.

Syed Afzal Ali, grandfather of Hakim Meer Ashraf Ali was a *risaldar* (cavalry officer) in the Indian army. His two sons -Meer Hidayat Ali and Meer Ja'afar Ali – were also cavalry officers. During the revolt of 1857 Meer Hidayat Ali and some members of his family gave refuge to those British officers including W. Ford Collector Girgaon who had fled and arrived in Mohna. After keeping them for a week they took them to Dehli. Afterwards they joined the British army. In lieu of this they were given the title of Sardar Bahadur, fief of Mohna, robe of honor and an honorary sword.

Hakim Ashraf Ali was a mutual friend of Ghalib, Meer Mehdi Majrooh, Meer Sarfraz Hussain and Meer Afzal Ali. Ghalib has mentioned him in his letters to Meer Mehdi Majrooh, Meer Sarfraz Hussain and Munshi Nabi Bakhsh Haqeer.

Ghalib had sent his photograph through Meer Ashraf Ali to his favorite disciple Meer Mahdi Majrooh. When Majrooh (1833-1903) received it, he duly acknowledged it in a letter. Ghalib had referred to him with tongue in cheek ‘*Hakim al-Mulk*’ in a letter to Majrooh.

Anytime Ghalib or any of his friends were sick Hakim Meer Ashraf Ali used to threaten them. In a letter dated 1<sup>st</sup> January 1860 Ghalib wrote to Majrooh, “After my regards to Hakim Meer Ashraf Ali ask him those pills you gave me, send me soon in writing their prescription.” When Mir Majrooh had fever Hakim sahib wrote a prescription. Ghalib informed him “Hakim Ashraf Ali left just now, he says that I have sent the prescription via mail today.”

Ghalib kay khatoot: <https://rekhta.org/ebooks/ghalib-ke-khutoot-ebooks>

Meer Ashraf Ali had four sons: Maulana Syed Sadeq Ali, Maulana Syed Iftikhar Hussain, Maulana Sed Haider Ali and Hakim Syed Afzal Hussain (died 16<sup>th</sup> December 1971 Multan).

### **(188) Hakim Syed Ashraf Ali Khan**

He was among the leading physicians of his age. Bashir al-Din Ahmad writes in *Waqe'at Darul Hakumat*: “From Moori gate a long street which leads to Kashmiri gate, in one of these streets was the clinic of famous physician of Hakim Ashraf Ali. After him his son Hakim Nazeer Ahmad operated the clinic. Father and son both were counted among the best of the best physicians of Dehli. “At another place among the distinguished physicians of Dehli Bashir al-Din has enumerated his name.

He belonged to Alavi Family. He was one of the unbeatable chess players in Dehli.

### **(189) Hakim Sa'ad al-Din Ahmad Khan**

He was son of Hakim Rukan al-Din Khan and grandson of Hakim Zaka Allah Khan, author of *Qarabadin Zaka'ee*. He was bestowed the title of *Zia al-Daula* (*Light of the State*).

His sister was married to Ghalib's nephew of Mirza A'shoor Baig. Ghalib has mentioned him in a letter to Ala'uddin Ahmad Khan.

After the revolt of 1857 he incurred the wrath of the British government. Once Dehli was conquered by the British he went into hiding in Panipat. In Dehli his property was worth more than Rs. 500/- monthly which was confiscated. He went to Lucknow to have the property restored with help from Mirza Abbas Baig but did not succeed. Then he went to Lahore and hired a lawyer Retigan with whose intervention the property was restored to him.

In the journal of Abd al-Lateef - Hakim Sa'ad al-Din Ahmad Khan name is mentioned. Bashir al-Din says in *1857 ka Roznamcha* that he died in 1892 and is buried in the courtyard of dargah Nizam al-Din Dehli.

One of his nieces was married to Ghulam Rasool Khan Rampuri, whose son was Muhammad Qutub al-Din Ahmad Khan Talib. Talib was born in 1855 in Gwalior, by profession an engineer and became a lawyer in the royal court in 1889. In 1896 he was appointed in the department of policital agency in place of his father.

*Zia al-Daul* (light of state) Hakim Sa'ad al-Din had following sons: Naseer al-Din, Fakhr al-Din, Ghazi al-Din, Bashir al-Din, & Waheed al-Din.

#### **(190) Hakim Khwaja Kazim Ali Khan 1900**

He was member of a wealthy and honorable of Dehli family. His father Khawaja Hashim Ali Khan was a distinguished personality of Dehli, while his grandfather Nawab Zain al-Abideen Khan was given the title of *Dabeer al-Daula* (Writer of the State) because of his wisdom, sound judgement and literary taste.

He was held in high esteem due to his popular clinic and family background. He passed away in 1900 on a Friday. His grave, with marble tombstones, and that of his son Hakim Muzaffar Ali Khan is outside Turkman Gate, Dehli in the courtyard of the majestic building *Chaunsath Khambay*.

His son Hakim Muzaffar Ali Khan after graduating in religious and medical studies passed away at young age of 24 in 1906.

**(191) Hakim Ram Nara'in Haayran**

He was son of *Fasih al-Lisan* poet Munshi Mego Singh Khatri. He was an eloquent poet, being a disciple of *Fasih al-Mulk* Nawab Mirza Khan Daagh Dehlvi (d1905). He was an intellectual, with smarts in medicine which he learnt from Hakim Baha al-Din.

Besides Dehli he operated a clinic in Ajmer. He was a humble person with fine taste, & a sharp mind. He was articulate, idiomatic speech, chaste expression and salt of the earth in his dealings.

**(192) Hakim Seetal Parshad Jain**

Hakim Seetal Parshad Hadsion was member of an honorable family. For generations their family was in the medical practice. His ancestor Ved Shri was court physician and advisor to Nawab of Farrukh Nagar. His native country was Farrukh Nagar. His grandfather Gardhari Lal, a talented physician, moved from Farrukh Nagar to Dehli contonement. The whole contonement area was under his jurisdiction. He treated people mostly with herbo-mineral preparations and herbs.

His father Hakim Jamna Das was also among the top phycisians. He loved to meet destitute and getting to know harbalists. It is reported that he knew features of 2000 herbs. In the revolt of 1857 he moved from Farrukh Nagar to Dehli, where he performed significant remedies. He was compassionate, people referred to him demigod.

He studied elementary books of Nagri under the guidance o his mother. Besides Unani medicine he was conversant in Ayurvedic. He studied Ayurvedic texts under his father and had visited his clinic. He learnt Urdu, Persian, and English in government schools. He was a prodigy.

He studied textbooks like *Qanooncha*, *Mufradat Nasiri*, *Mezan al-tibb* and other works of medicine under Hakim Maulvi Khair Allah Baig. He operated a lucrative clinic in Dehli.

**(193) Hakim Ghulam Nabi Khan 1907**

He was born in 1843. He was only few years old when his father passed away. Hakim Mahmud Khan (#168) took him under his wings being son of his brother. After learning Arabic & Persian Hakim Mahmud imparted him lessons in medical textbooks. In his clinic he learnt calligraphy.

Impressed by his medical acumen Hakim Mahmud allowed him to operate an independent clinic in Sharif Manzil. Hakim Ghulam Nabi told his uncle whatever I am today it is because of your blessings. Since my father had passed away during the lifetime of grandfather Hakim Sadiq Ali, therefore me or my brothers have no legal right on any part of Sharif Manzil. In spite of Hakim Mahmud insistence he did not live in Sharif Manzil.

After operating a clinic for some time in Dehli, he moved to Calcutta where he received high accolades. He was recognized among the honorable and renowned people of the city. He played a major role in the dissemination of Tibb-e-Unani in Calcutta where it was unknown before his arrival. His daily routines became milestones for physicians of his family.

In generosity he was a class all by himself. He died in Dehli at age 64 in 1907. He is buried in Dargah Qadam Sharif in Pahargang Dehli (built 1375). There are Persian verses inscribed on the tombstone.



Dargah Qadam Sharif, inner tomb complex - Wikipedia

#### (194) **Hakim Badr al-Din Khan**

He was a revered member of medical clan of Dehli. His father Hakim Muhammad Qutub al-Din Khan lineage is traced back to Hazrat Khwaja Ubaidullah Ahrar (Rahmatullah elehay 1404-1490). In this way his family tree is linked to Sharifi family.

His ancestors immigrated to India alongwith Mughal Kings. Initially his ancestors were spiritual guides, one of whom was Khwaja Qasim, a highly venerated divine. As Agra was the seat of the government, their families lived there, and were court physicians of the Kings one after the other. They moved to Dehli when King Shah Jahan moved his capital from Agra to Dehli in 1638 known as Shahjahan Abad. The reason for this move was Agra streets had become too narrow for grand processions and it had become too populated.

Hakim Badr al-Din grandfather Hakim Hamed Khan was court physician of King Shah Alam (1806). In Dehli *Kucha Hakim Hamid* Khan is named after him. His father Haim Qutub al-Din earned the designation of “*Aminee*” during the rule of Bahadur Shah Zafar. He made his immense fortune by operating a clinic.

Hakim Badr al-Din was born in Shahjahan Abad in 1840. He was only three when his father died. He decided to study medicine, initially working at the clinic of Hakim Asad Ali Khan son of Hakim Zaka Allah Khan. After this he worked at the clinic of his paternal uncle Hakim Ghulam Naqshband Khan. After 1857 he worked at the clinic of Hakim Ahsanu Allah Khan. Being a consummate physician his fame spread far and wide. In the beginning he learnt Persian and grammar from Maulana Syed Haider Ali Pindvi, then medicine with Hakim Mirza Asad Baig author of *Tanbeeh al-Eman*. Early in life he had studied upto *Qanooncha* under the guidance of Hakim Yusuf Hussain grandson of Hakim Zaka Allah Khan.

He was not only a disciple of Hakim Ahsanu Allah Khan (#144), but his close relative as well. Maulvi Zaka Allah says that Hakim Ahsan was his *phopha* (father’s sister husband). Hakim Ahsan was always proud of his disciple.

He started his medical practice by opening a clinic in Anbala (Punjab). Hakim Ahsan saw his acumen and sent him to treat ruler of *Zila Mainpuri*. After that as instructed by his teacher he went to Tonic to treat maternal uncle (*mamoon*) of Nawab of Tonic, Sahibzada Muhammad Khan. During his stay of four or five months, he treated several leading figures of the state of Tonic.

After this he started operating his own clinic in Dehli. Whenever Hakim Ahsan was away from Dehli to another state, he trusted him so much that he made him incharge of the clinic. Hakim Badr was at one time special physician of Maharajah *Jind*. But he travelled to state of *Jind* only when he was called for.

The certificate Hakim Ahsan gave to Hakim Badr it bears the date and stamp of 28th December 1866. The wording of the 1835 stamp is: “Umdat *al-Hukama Mo'tamid al-Mulk Hadhiq al-Zaman Hakim Muhammad Ahsau Allah Khan*”.

Hakim Badr delivered lectures also. One of his famous disciples was Hakim Syed Nazeer Hussain who completed his studies under him in 1882.

One of his important intellectual contributions is Urdu translation of *Imtihan al-alba li-kafa al-Attiyba*. It was printed with the title of *Badr al-duja* under the auspices of Khawaja Musleh al-Din, Matba'a Musleh al-Mata'bay Dehli in 1900. In the preface by the translator it is written that “this expensive gem I received from books of my teacher Hazrat Hakim Ahsanu Allah Khan.” All the libraries of India did not have a copy of it. On account of its tremendous benefits I decided to have it translated in a native language. The original book was written in Arabic by Abd al-Aziz bin Ali – Mutabbab during the rule of Syed al-Wuzara Safee al-Din.

It consists of ten chapters; the manuscript was copied before 1289. This manuscript is from the library of Mughal rulers, bearing the stamps of Jalal al-Din Akbar and Shah Jahan. The original was missing some pages. I had been contemplating to translate it provided I could find another written copy to which I could compare with. Finally I started the translation with this copy.

Once Maulana Shibli Noamani came to Dehli to attend a meeting; he also expressed his ignorance as to the existence of another manuscript. After a while when Maulana Shibli went to Egypt and Constantinople, there he found a copy during the tour of the libraries in Khedive Library, Cairo. Upon his return he informed me. Through Shibli Noamni I sent my manuscript to Cairo. With help from Jurgi Zaidan (d1914) the missing pages were copied and compared with manuscript at Khedive library (Khedivial Kutub Khana). In the translation I was immensely helped by Maulana Abd al-Haq Khairabadi and Maulana Abd al-Haq Haqqani.” Page 1-6

He had two sons: Hakim Shuja'al-Din and Hakim Siraj al-Din. Maternal grand-daughter of Hakim Badr al-Din (and paternal grand-daughter of Nawab Ashraf Khan) was married to Majeed Allah Khan Son of Maulvi Sami Allah Khan (Aligarh) in 1906. She was niece of Musharraf Jahan Begum (mother of Sir Ross

Masud) Sir Syed was related to Maulvi Sami Allah previously. Nawab Sharf al-Din Khan was Sir Syed's maternal uncle (mamoon) Zain al-Abideen's grandson.

Author of *Nuzhat al-Khwatir* Hakim Hasanee has applauded his serious nature, vigor, and irreproachable morals besides his exceptional medical treatments. Author says Hakim Badr died in 1912.

## Medical families of Dilli

Upto the beginning of 20<sup>th</sup> century there were some famous medical clans in Dehli who had been living here for centuries. Of these most famous was *Sharifi family* who garnered fame through Hakim Abd al-Majid Khan. Second was *Alavi family* whose important person was Hakim Syed Ashraf Ali. Third family was *Baqa Khani* whose illustrious persons were Haji Hakim Latif Hussain Khan, Hakim Haji Qayam al-Din, Hakim Yusuf Hussain Khan, and Hakim Shuja'at Ali Khan. Fourth family was *Ahsan Khani* whose celebrated person was Hakim Badr al-Din. He was considered an exceptional person among his contemporaries.

There was another family of *Mohsin Khanis* in which Hakim Badr al-Din was married. His father in law Hakim Muhammad Sadiq Ali Khan also known by Hakim Agha Jan son of Hakim Muhammad Ahsan Khan son of Hakim Muhammad Mohsin Khan. Their old house was near Faiz Bazar, Dehli Darwaza, Kucha Tara Chand, and Katra Hakim Mohsin Khan. This family has been around since the time of Shah Jahan. Hakim Mohsin Khan final abode is near his mosque.

### (195) **Hakim Shuja'a al-Din**

Hakim Badr al-Din both sons left behind no sons. Hakim Shuja'a al-Din daughter Kamal Begum was married to Hakim Mirza Muhammad Ali Baig whose father Hussain Ali Baig was a minister of state in Kashmir and Kota. Both sons of Hakim Muhammad Ali Baig - Hakim Mirza Mahmud Ali Baig and Hakim Faseeh al-Din were renowned Unani doctors.

Mirza Mahmud Ali Baig was married to elder daughter of Hakim Muhammad Ahmad Khan, a member of Sharifi family. Through him this family was related to Sharifi family. Mirza Mahmud Baig moved to Karachi, his son Dr Hassan Ali Baig is a practicing physician in Kircaldi, Scotland. He is a friend of

author of this book. On his invitation I (HSZR) visited England & Scotland and stayed with him. He and his wife went out of their way to look after me. Grand daughter of Hakim Jamil Khan – Shahnaz Begum- daughter of Hakim Muhammad Nabi is married to Hassan Ali Baig. Hassan Baig has authored *Baharam Khan Khan-e-kahana and Waqa'ae Baburi* –a living testimony to his intellect.

Second son of Mirza Mahmud Ali Baig -Tahir Ali Baig is a computer engineer in Canada.

### (196) **Hakim Siraj al-Din**

He was physician of old families of Dehli. Before 1947 his clinic was always filled with patients and no other physician attracted so many people. He was patron of “*Mashhoor Dawakhana*” (firash khana). He was awarded the title of Khan Bahadur by the British government. He was member of Municipal Committee Dehli.

Besides Shahid Ahmad Dehlvi, Mulla Wahidi has mentioned him in his *Meray Zamana kee Dilli*.

<https://rekhta.org/ebooks/mere-zamana-ki-dilli-part-001-mulla-wahidi-dehlvi-ebooks>

Shahid Dehlvi says: “In our household members of our family were treated by owner of Firashkhana Hakim Siraj al-Din. In 1926 when my father Bashir al-Din (son of Deputy Nazir Ahmad) was paralysed, he was the first person who was contacted. After him it was Hakim Bhooray Mian and Hakim Zafar Ahmad Khan who treated him”.



Shahid Ahmad Dehlvi

<https://www.rekhta.org/ebooks/ganjeena-e-gauhar-shahid-ahmad-dehlvi-ebooks/>

Hakim Siraj was considered among the privileged elites of the city. Before the independence of India a committee was formed to maintain peace in Dehli. Among the honorable citizens were: Khwaja Muhammad Shafee, Hakim Dilbar Hasan Bhatti, Lala Amarnath, Hakim Siraj al-Din, Payaray Lal motorwaly, Lala Shankar Lal, Abd al-Wahid Khan, Khwaja Hasan Nizami, Syed Aziz Hasan Baqae'ee, Haji Zahoor al-Din. These people held meetings in the streets for Hindu-Muslim brotherhood and unity. Such meetings created an atmosphere which brought communities closer.

Hakim Siraj al-Din moved to Karachi after the partition in 1947.

#### **(197) Goswami Chuneelal**

He was born in 1933, studied Ayurvedic books and texts of medicine under the guidance of various teachers. He travelled to many cities of India, during the travels he would avail himself of any person who was conversant in Ved or physician. He received lessons in *Vedic Shastars* from Ganga Vishnu Jee Shastri known as Ganga Tipisvi Ramjee. At his suggestion he studied Shastars from Pandat Tarachand Ved.

He spent so many hours in pondering over *Vedic Shastars* that soon he had thousands of verses (*ashloks*) committed to memory. He would treat all patients rich or poor without any distinction.

He studied *Greek medicine* texts under several teachers. He learnt music with his father. His father Goswami Pana Lal Jee was a maestro in his art. Chuneelal visited many Rajas' and Nawab's of India in the company of his father. In 1899 he had the occasion to meet Lord Curzon (d1925), Viceroy of India with recommendation of Dehli Commissioner.

#### **(198) Pandat Shev Narain Mazaq**

His ancestor Pandat Krishan Roy jee Maharaj was a revered person, scholar of Vedas as well as Upnishads Smurtee Shastar, as well as expert in Ayurvedic medicine. But he did not make this his source of income. As he received monies from his land holdings therefore he was generally called Kothiwal.

Pandit Shev Narain started his schooling at the age of eight. After 30 years he learnt Sanskrit, then Persian for two years. In the beginning he was employed in various government departments. Subsequently he studied Ayurvedic and Greek (Unani) medical books. He would treat patients with care and total concentration, and because of this he was very famous.

In the second decade of 19<sup>th</sup> century when plague spread in Dehli, he treated people day and night, and was successful in curing a large number of people. He was a genius but quick tempered. Poetry was in his bones, used *Mazaq* as penname. His poetry was often published in Dehli magazine *Kamal*.

**(199) Hakim Anwaar Ahmad Anwar**

He was son of Hafiz Syed Khair al-Din, a blue blood Syed, an old resident of Dehli. Mughal Kings treated their ancestors with greatest dignity. King Bahadur Shah Zafar used to send Syed Khair al-Din to Hazrat Shah Muhammad Suleyman Chishti (1267AH), Sajjadah Nasheen Taunsa Sharif (Dera Ghazi Khan, Pakistan) with special offering and gifts.

His elder brother was a student of Hakim Ahsanu Allah Khan, and was employed in the state of Patiala as a physician. Anwar was a student of his brother in medicine. He had passed the examination of *Zubdat al-Hukama* from Punjab University. He was well versed in astrology. Besides having extraordinary ability in diagnosis he was blessed with a healing touch.

In poetry he received instruction from Hafiz Ghulam Rasool Veraan, later he became a protégé of Daghlvi (d1905). For a while he was in the employment of Nawab Laeq al-Daula Ghalib Jang in Hyderabad as a physician. He died in 1904 in his ancestral home in Dehli.

**(200) Hakim Elahi Bakhsh**

He was one of the celebrated physicians of Dehli. The reason he rocketed to fame was his expertise and effective treatment. His house and clinic was in Farash Khama (a congested neighborhood in walled city).

**(201) Hakim Abd al-Majid Khan    d1901**

*Hadhiq al-Mulk* Hakim Abd al-Majid was born in 1850. His patronym was abu Sayeed. He studied elementary books under Maulvi Abd al-Raheem, and the rest under Maulana Muhammad Ali Chandpuri and other religious scholars. For Hadith his teacher was Maulana Syed Nazeer Hussain Muhadith Dehlvi (1805–13 October 1902). He studied medicine under his esteemed uncle Hakim Ghulam Murtaza Khan and cousin brother Hakim Ghulam Raza Khan (#85). He learnt the workings of running a clinic from his illustrious father Hakim Mahmud Khan. He was endowed with a healing touch. He was quick witted and blessed with a razor sharp memory.

During the life of his father Hakim Mahmud Khan he started operating a clinic and giving lectures. As a physician and teacher he soon made a name for himself.

In 1898 he was conferred the title of *Hadhiq al-Mulk* by the British government at Dehli Town Hall, in recognition of his profound knowledge of medicine, his training and education and width of his experience and practice, as well as his devoted services for the people. A congratulatory meeting was held on a grand scale on behalf of the citizens of Dehli. Deputy Nazir Ahmad read a poem on this occasion. In his speech he said” Although designations were given to other people also, but this is the first time people of the city have gathered to thank the government for giving the title to Hakim Abd al-Majid Khan. The government must realize that by giving the title it had not only indebted Hakim Abd al-Majid Khan but all of the citizens whether Hindu and Muslims. “

In Dehli Hakim sahib played a significant role in the promotion of Sir Syed’s educational movement. He was the first physician who started giving out certificates to students upon graduation. He started the newspaper Akmal al-Akhbar.

His extraordinary ability and astonishing treatments made him a towering figure. He was held in high esteem in major princely states. He was one of a kind in discourses. He outsmarted everyone in the teaching of *Kulliyat Qanoon*. He had deep insight into works of ancients. He could speak extempore for hours.

True to his family traditions he promoted culture. Poetry sessions were held at his house attended by prominent poets & luminaries of Dehli. Lala Sri Ram says

in *Khamkhana Javed* that in 1898 Qazi Muhammad Khalil Hayran son of Qazi Abd al-Jaleel – ruler of Bareilli- visited Dehli for treatment and sight-seeing at the request of Hakim Abd al-Majid Khan. He attended all his literary seminars and private meetings. One day few poets had gathered including Syed Mahdi Majrooh (protégé of Ghalib). Poetry came up for discussion, everyone composed few verses. Qazi sahib also read few *rubae'e'yat* (*quatrain*).

On another occasion some poets had gathered. Under discussion was *qaseeda Faryad-e-zindan* by Ismaeel Husain Muneer. People requested Qazi sahib to recite verses, so he composed a lengthy eulogy in the same metre.

Leading Jews and Christians of the city were his patients. His scholar friend Maulana Ashraf al-Haq Siddiqui (d1936) learnt Hebrew and Greek from one of his Jewish patients who gave him written certificate in Hebrew, underneath was its Urdu translation hand written by Hakim Ajmal Khan.

In 1891 a public religious debate took place in Masjid Fatehpuri with eminent missionary Bishop George LeFroy (1854-1919). It was attended by top brass of the city like Hakim Mahmud Khan, Hakim Ajmal Khan, Hakim Ahmad Sayeed Khan and Hakim Sami al-Din Baqa'ee. Mulla Wahidi in his book '*Dilli Kee Yadgar Hastian*' says that ever since I reached the age of maturity I found Hakim Abd al-Majid Khan a king without a crown.

The mosque, its outer walls, and meeting room of of Dehli's shrine *Qadam Sharif* (shrine of the holy foot built 1376) were decrepit. Hakim Abd al-Majid and Shah Muhammad Umar Akhwandi (d1917) spent Rs. 2,500/- in 1901 to have it refurbished.

He laid the foundation of Madrasa Tibbia in order to impart education of Unani medicine and preparing competent future Unani doctors. The school was inaugurated by Deputy Commissioner Dehli Mr R. Clark on 23<sup>rd</sup> June 1889. The ceremony was graced by Deputy Nazir Ahmad, Maulana Hali, Sir Syed Ahmad Khan, Nawab Raza Ali Khan ruler of Rampur, Muhammad Husain Azad and famous non-Muslim scholars. Noteworthy teachers were Hakim Wasal Khan, Hakim Ajmal Khan, and Hakim Jamil al-Din. Medium of instruction was Persian and Arabic.

Outside Dehli Hakim Abd al-Majid professional fee was Rs. 1,000/- daily, but inside the city there was no fee. Hakim Abdul Hayee Hasani, author of *Nuzhat al-Khwatir* has heaped praised on him in such epithets: *aja 'ib al-zaman wa mahasin al-hind*.

Hakim Majid life was intertwined with political, religious, social and cultural life of Dehli. Allama Rashed al-Khairi (1898-1936), pioneer of womens rights in India has mentioned a Dilli festival called *Peer Ghaib* which was after 1857 celebrated by people of Dehli for years. Every Thursday people would gather and artists will perform. People in droves would go about enjoying the fair. There would be street dancers, some playing tabla and sitar, juggler's show, entanglement of kites and there would be wrestling. At times he would be standing in the Kabaddi arena complimenting the players. It may be deemed inappropriate today but I must say that Hakim Abd al-Majid was hot lover (*a'ashiq*) of Ameer al-Din Neolay and Ismaeel Ananchoo.

Bahadur Shev Parshad, CIA who was grandson of Lala Channa Mal had friendly relations with Hakim Mahmud. Like Mirza Yaran Jan he would wait in the balcony of his mansion for the arrival of Hakim Abd al-Majid horse-buggy (*tamtam*) so he could pay his respects to him by standing up.

He died on 11<sup>th</sup> July 1901 at the age of 51 due to hepatitis. He was buried in the shrine of Syed Hasan Rasool Numa. He was married to Malka Begum (d1903) daughter of Hakim Ghulam Murtza Khan.

He had two sons – Hakim Muhammad Ahmad Khan, Hakim Zafar Ahmad Khan, and three daughters: Hasan Jahan (wife of Hakim Muhammad Naseer Khan), Shaukat Jahan (wife of of Hakim Abd al-Hamid Khan), and Hashmat Jahan (wife of Hakim Muhammad Qasim Jan). Hakim Hashim Jan Kaif and Hakim Habib Asha'ar were sons of Hashmat Jahan. His younger brother Hakim Wasal Khan succeeded him as head of the family.

## **Madrasa Tibbia**

Teaching of medicine has a long tradition in the Sharifi clan. Students from far and wide came to Dehli to study medicine from local physicians as well as those of Sharifi family. After 1857 a new educational system was instituted. Upto then medicine was taught one on one in which particular books were taught. School classes were named after name of the books like Class of *Qanooncha*, class of *Sharh Asbab*, class of *Kulliyat-e-Qanoon*. Under changed circumstances it was Hakim Abd al-Majid Khan who felt the need to have the medical curriculum updated. Therefore in 1883 he founded a madrassa to have teaching methods organized for students who were studying under Hakim Mahmud as well as under him.

For a few years Sharif Manzil in Ballimaran was used as medical school. After 1888 Hakim Majid alongwith his two younger brothers Hakim Wasal Khan and Hakim Ajmal Khan as well as his student Hakim Jamil al-Din envisaged a madrasa on a grand scale. Consequently in 1888 a consultative meeting was called for in which a proposal for Madrasa Tibbia was submitted. Prominent Hindu and Muslim citizens had assembled. Deputy Nazir Ahmad delivered a speech and appreciated the proposal.

On 23 June 1889 new school was inaugurated by Mr R. Clark, Deputy Commissioner Dehli. In this spectacular meeting following persons took part: Sir Syed Ahmad Khan, Nawab Mumtaz Ali Khan (Raees Dojana), Mirza Suleyman Shah Gorgani, Nawab Ishaq Khan, Lala Ram Kishan das, Lala Sri Kishan Das, Deputy Hadi Husain, Maulvi Hashmat Allah Khan (Meeruth), Maulvi Lutuf Allah (Aligarh), Nawab Raza Ali Khan (Raees Rampur), Nawab Ahmad Ali Khan (Raees Rampur), Major Shamsheer Bhayya (Raees Gawalior), Shahzada Wala Gauhar, Mulla Ismael (Mandali, Burma), and hundreds of people from Dehli.

Sir Syed and Deputy Nazir Ahmad delivered speeches. Novel writer and social reformer Deputy Nazir Ahmad (d1914) also read a long poem on this occasion.



Deputy Nazir Ahmad

In 1890 the first annual meeting of Tibbia College was held with fanfare. The chairman was Deputy Commissioner. Deputy Nazir delivered a fiery speech. Sir Syed and Deputy Nazir had cordial relations with Hakim Abd al-Majid. Deputy Nazir used to attend every meeting of the Madrasa, and his lecture was a must. These lectures are included in the collection of his lectures. His poems read at annual meetings used to be long. Sir Syed also attended these meetings. The annual meeting of Tibbia -Madrasa dated 27th March 1897 was attended by Sir Syed.

Maulvi Hafiz Nazeer Ahmad Khan Dehlvi – *lecturon ka majmoo'a* upto 1892

<https://www.rekhta.org/ebooks/lecturon-ka-majmua-molvi-nazeer-ahmad-ebooks>

Madrasa Tibbia introduced a three year course at the end of which formal degrees were given. In addition to Unani medicine students were required to study pharmacology and work at hospitals for practical training in anatomy and surgery. Instead of Arabic the medium of teaching was Urdu. The school also taught Ayurveda. Ajmal Khan went further and supplemented the Tibbia school by opening a Female Midwifery School and hospital in 1909 and Ayurvedic and

Unani Tibbi research Institute in 1926. (*Traditional Knowledge in Modern India*, by Nirmal Sengupta, *Indian Insitute Advanced Study, Shimla, 2019, page 15*)

Madrasa Tibbia under new administration moved to house of Nawab Sahib Loharu, located in Gali Qaism Jan, which was adjacent to the house of Deputy Hadi Husain Khan. Hakim Abd al-Rashid Khan was appointed its first principal. The madrasa moved in 1915 to *Choori Dalan* in the mansion of Deputy Sultan Khan. Nearby was the Madrasa-Tibbia for Women that was established in 1908 on the same spot. Madrasa-Tibbia remained at Choori Dalan for only five years and after the completion of the Tibbia College building it moved in 1921 to Karol Bagh.

Upon the death of Hakim Abd al-Majid (#201) in 1901 the madrasa came under the supervision of Hakim Wasal Khan. In 1905 when Hakim Wasal died, Hakim Ajmal Khan was appointed its administrator.

From day one the madrasa was under control of Anjuman-e- Tibbia. In 1911 *Anjuman-e-Tibbia* put out a memorandum with following objects: (a) To give education to boys and girls in the Unani system of medicine as well as to arrange for instruction of Ayurvedic in addition to Unani system (b) to establish medical schools and hospitals for males and females separately in Dehli and other provinces (c) to establish hospital for women in various places in India under the supervision of philanthropic and able women (d) to manage and control an authorized agent for the movable and immovable property of the following institutions of the Anjuma : (1) Madrassa Tibbia Dehli (2) Madrasa Tibbia Zinana and Shifakhana Dehli (3) The Hindustani Dawakhana Dehli. (A history of Educational Institutions in Dehli 1911-1961 by Ajay Kumar Sharma 2011 Dehli, page 234)

In January 1915 Hakim Ajmal was honoured with the medal of Kaisar-e-Hind. In 1915 Anjuman Tibbia was replaced by Tibbia College Board of Directors, established on the pattern of MAO College Aligarh. The board took over the control instead of Anjuman. He bought parcel of land in Karol Bagh at a modest price and on 19<sup>th</sup> March 1916 Lord Hardinge (d1944) laid the foundation stone of the college in Karol Bagh. Tibbia College was inaugurated by Father of the Nation Ghandi Jee on 13<sup>th</sup> February 1921 in its new premisses. Students were admitted to

Unani and Ayurvedic section. The Anjuman paid Rs. 60,000/- in order to purchase land adjoining the college to build a laboratory. In this way Tibbia College had acquired 33.50 acres of land.

In 1927 upon the death of Hakim Ajmal Khan, Hakim Jamil Khan was appointed secretary of Board of Trustees. But after two years in 1929, members of the Board passed a resolution of no confidence against Hakim Jamil whereby Hakim Muhammad Ahmad Khan was appointed secretary. For a while Hakim Ghulam Kibraya (bhooray mian) was secretary. Afterwards Hakim Muhammad Ahmad Khan patched up with Hakim Jamil and appointed him secretary. In 1929 there were 120 students with 36 enrolled for FSc classes.

Upto 1949 Tibbia College and *Hindustani Dawa Khana* remained under the control of board of trustees supervised by Hakim Jamil. Hakim Jamil could not come to terms with partition of India in 1947. In 1949 college students went on a strike against him and the government of India took control of the college. On 10<sup>th</sup> October 1949 government appointed two receivers on the college and the *dawakhana* (apothecary of the Unani system of medicine). In 1952 Dehli Assembly passed Tibbia College Act. Receivership was removed, and Board of Tibbia College was formed. Col. Bashir Hussain Zaidi (1898-1992) became chairman of the Board.

Hakim Jamil filed a lawsuit opposing the appointment of a receiver. The case went to Supreme Court, and the decision was against Hakim Jamil. He did not go to court to file an appeal. During the proceedings government tried its best to have the case amicably resolved. Pandit JawaharLal Nehru and Maulana Azad went to his house, but Jamil Khan did not care to meet with them. There was a proposal from Mr Nehru and Maulana Azad that the college should remain under the control of government but Dawakhana should be operate by a board of trustees under supervision of Hakim Jamil . But Hakim Jamil refused to entertain any of the suggestions.

After the formation of the Tibbia College Board in 1952 a member of the Sharifi family was appointed member of the board. Hakim Sharif Khan and Hakim Mahmud Khan were appointed members of the board. Nowadays this college is under Dehli administration and is affiliated to Dehli University.

These days it is called - The Ayurvedi & Unani Tibbia College.

<https://collegedunia.com/college/6347-ayurvedic-and-unani-tibbia-college-new-delhi/admission>

**(202) Hakim Muhammad Wasal Khan d1905**

He was born in 1861, favorite son of an eminent father. Hakim Mahmud treasured him more than any of his other sons.

Hakim Wasal states “upto the age of twenty I was less inclined towards education. I loved wrestling and all the time I would exercise or talk about wrestlers. One day it dawned upon me if I do not acquire family profession, then how I can claim to be an expert. So during the day I spent time with my friends and at night time I would study. In the morning I would learn calligraphy from Munshi Razi al-Din. Later I studied books under Hakim Ghulam Raza but moreso under Hakim Abd al-Majid.” Seeing his passion Hakim Mahmud took him under his wings and taught him running of a clinic. During the life of his father and revered brother he operated a demanding clinic.

After the demise of Hakim Abd al-Majid, people congregated around him. Running a family clinic, teaching and running of Madrassa Tibbia were all his responsibility. Wealthy people blindly believed in his treatment. He was recognized as authority in medicine and consulted by physicians. The Nawab of Dayr always preferred his treatment. Deputy Nazeer Ahmad admired his acumen in one of his poems.

Hakim Wasal always had deep interest in technical matters. He started the printing press where newspaper *Akmalul Akhbar* was printed. In consultation and cooperation with his younger brother Hakim Ajmal he started Indian Medicine Company in 1903, which was later known as *Hindustani Dawakhana* (*pharmaceutical company*). Income from this drug store financed Tibbia College.

Early in life he was hot tempered, but after the demise of Hakim Abd al-Majid he sensed his responsibilities, mellowed and became moderate & cool tempered. He always wore impeccable Eastern dress – malmal ka angarkha, upon it neem asteena and mashrooh ka chust pygama’

He died three and a half years after the demise of his elder brother Hakim Abd al-Majid, on 22<sup>nd</sup> February 1905. He was buried near his father final abode in the family graveyard of dargah Syed Hasan Rasool Numa.

He had a passion for Urdu poetry, spent hours in the company of Mirza Daagh. Once Hakim Wasal posed a question to poet Daagh - will there be someone after you who could write in your style? Daagh replied -yes- Bekhud. (Bekhud Badayuni d1912)

He was married to Maseeti Begum, daughter of Hakim Ghulam Murtaza Khan. He was survived by two daughters: Amatu Allah Begum (d 15<sup>th</sup> June 1949) married to Hakim Muhammad Ahmad Khan – and Sultan Jahan Begum (d 16<sup>th</sup> May 1935) wife of Hakim Ahmad Saeed Khan. Maseeti Begum died in 1935.



Crumbling structure of Hindustani Dawakhana as it stands today – it was founded in 1912 by Hakim Ajmal Khan

(203) **Hakim Muhammad Ajmal Khan**     **1868-1927**

He was born 11<sup>th</sup> February 1868 - son of Hakim Mahmud Khan. He memorized the entire Quran under the guidance of Maulvi Da'em Ali. He received early education under the best teachers of Dehli – grammar from Pir Ji Siddiq Ahmad Alavi, Logic & philosophy with Maulvi Abd al-Haq Haqqani & Maulavi Hakim Abd al-Rashid Rampuri and various sciences under Mirza Obaid Allah Baig, Hakim Maulvi Jamil al-Din and other teachers.

He learnt calligraphy under Maulvi Razi al-Din, a student of great calligrapher Muhammad Amir Panja-kash. Medicine he studied under the guidance of senior relatives who were well known Unani doctors - Hakim Mahmud Khan, Hakim Abd al-Majid Khan and Hakim Ghulam Raza Khan.



From his childhood he was fond of study & was a voracious reader. Because of his passion for knowledge & his disinterest in sports Hakim Mahmud used to call him *Mulla*.

At the time of founding of Madrasa Tibbia he was not that old, but he took interest in the madrasa, and soon he was appointed a teacher there. During his teaching years he reflected upon the issues of Unani medicine which broadened his horizons.



Hakim Ajmal founder of the Jamia Millia Islamia University.

In 1892 he was appointed royal physician to the ruler of Rampur, and stayed there for nine years until 1902. In Rampur there was an eminent writer living at the time Arab Tayyab Makki, under whose guidance he learnt Arabic and literature. It was this training under Makki that Hakim Ajmal spoke Arabic fluently. There was ample evidence of this when he visited Iraq and Egypt. In England when he met Prof. E.G.Brown, their conversation was in Arabic. In the words of Maulana Shibli there was no other person more honorable than Hakim Ajmal as far as intellectual ability was concerned.

In Rampur he learnt Persian as well. An amazing array of intellectual giants had gathered in Rampur. Poetry sessions were held in which Hakim Ajmal took part. The other immense benefit was the ornate state library in Rampur where he

was employed in 1896. Since he was the director of the library he was able to study not only rare manuscripts, but had them transcribed. He prepared catalog of the Rampur library which was published in 1901, with a scholarly seven page long preface. According to this catalogue there were 12,451 books in various languages. He spent 9 years in Rampur as honored guest of the Nawab.

After the demise of Hakim Abd al-Majid, Hakim Ajmal was profoundly concerned about Madrasa Tibbia (School of Unani Medicine) for its smooth running. On 14<sup>th</sup> August 1901 a public meeting was held in Dehli Town Hall presided over by the Deputy Commissioner. Hakim Ajmal had made an appeal for the collection of Rs. 100,000/- He informed the public that so far 65 students have graduated from this madrasa.

Magazine Maseeh al-Mulk -

<https://rekhta.org/ebooks/maseehul-malik-shumara-number-010-mohammad-mazharuddin-magazines>

In 1904 he fell sick due to heart attack. In order to have his health restored he travelled from September to November to Meerut, Lahore, Montgomery (Sahiwal) and other places. But to no avail. Then he left for Iraq on 11<sup>th</sup> March 1904. This had beneficial impact on his health. He visited Shia holy shrines in Baghdad, Basra, Najaf, Kufa, & Karbla. He consulted libraries and experts of medicine. On his return 9<sup>th</sup> June he was given a rousing welcome.

He started the Unani & Vedic Medicines Company which was founded with joint capital from elites of the city. After this he expanded this company and founded *Hindustani Dawakhana* (drug store) and asked the shareholders to sell their shares to Madrasa Tibbia. In 1907 he came up with a shrewd business plan to upgrade the pharmacology department, & improve drug manufacturing. In 1910 premises for new *Dawakhana* was constructed and soon the drug store became the biggest source of income for the college.

In February 1906 Hakim sahib founded the All India Ayurvedic and Unani Tibbi Conference to bring Indian Hakims together. First all India meeting was held on 26-27<sup>th</sup> November 1906 in Dehli. By holding this meeting he tried to bring unity among the Unani physicians to protect the native systems of medicine.

As the official organ of the Tibbi Conference, Hakim Ajmal started the publication of weekly magazine *Tabib*. From January 1913 to December 1913 it was edited by writer & journalist Syed Muhammad Irtiza alias Mulla Wahidi (1888-1976). In January 1908 he was awarded the age old family title *Hadhiq al-Mulk* by the British government.

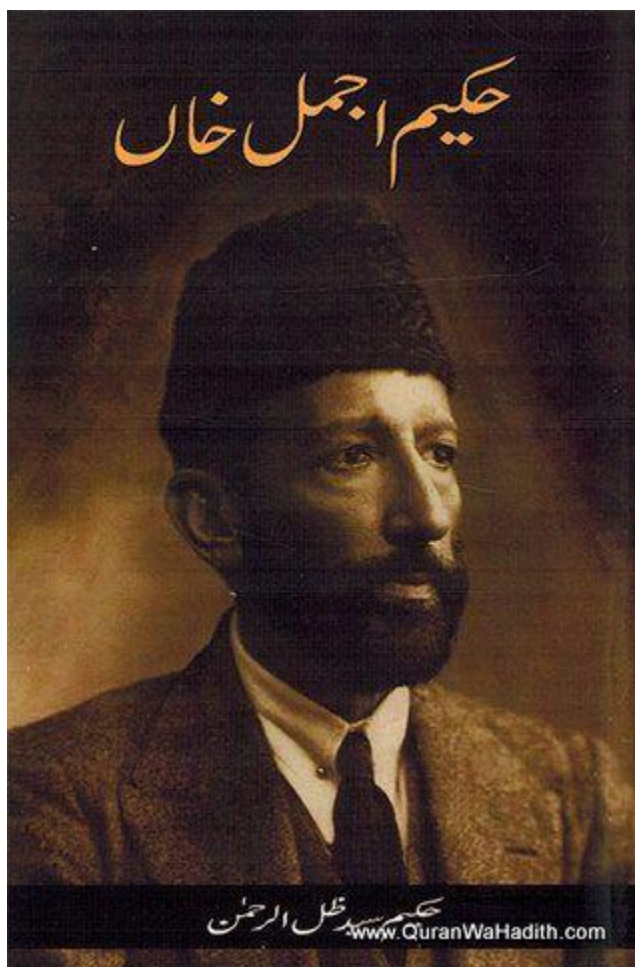
In January 1909 he started the Madrasa Tibbia for Women inaugurated by Lady Sir Louis William Dane (Ruled 1908-1913) wife of Lieutenant-governor of Punjab. This madrasa was established in the building (*Choori dalan quarter*) adjacent to the sprawling mansion of Deputy Sultan Khan. Subsequently Tibbia College moved to Karol Bagh. In the beginning only tocology (midwifery) was taught here, later instruction in Unani and Ayurvedic medicine was included.

On 26<sup>th</sup> March 1910 a public meeting of Nadwa-tul-Ulema was held in Dehli. Hakim Ajmal was to preside over the meeting. From his presidential address one can fathom his reconciliatory attitude. From 1910-25 he was member of the executive committee of the Nadwa. On 10<sup>th</sup> May 1914 he called for the public meeting of Nadwa in Dehli. On 8<sup>th</sup> November 1926 he presided over the meeting of Nadwa for the second time in Kanpur.

From the beginning of the Aligarh movement, he was deeply involved in it. In 1892 when 7<sup>th</sup> meeting of the Muhammadan Educational Conference was held in Dehli, he was member of the welcome committee. The conference was vehemently opposed in Dehli, but Hakim Abd al-Majid and Hakim Ajmal did not care for the opposition and supported the educational enterprise of Sir Syed. In 1898 during his stay in Rampur, Nawab Mohsin al-Mulk led the delegation of Aligarh College to Rampur at the entreaty of Hakim Ajmal.

In 1911 Hakim sahib went to England first time as representative of Nawab of Rampur to take part in the coronation of King George V in July. He was received royally, with leading newspapers printing his photographs, explaining his medical & national status, as well as his relations with Mughal dynasty. While he was in London, King George V was indisposed. Hakim Ajmal checked his pulse and informed him of his illness. The royal physician attested to this and said” You have diagnosed the illness correctly, how did you find out the illness by merely feeling the pulse without any instruments?”

Hakim Ajmal stayed in London for one and a half month. Through the intervention of Sir Theodore Morison, who had been principal M.A.O. College he visited leading hospitals and medical colleges. He spent many hours in the libraries of India Office & British Museum, and studied the artifacts there. He went to Cambridge and Oxford. In Cambridge he met with eminent orientalist Prof. E.G. Brown (1862-1926) who was happy to have exchanged views with him. On his way home he went to Paris, where he visited famous State hospital and historical places. In National Library of Paris he studied Arabic manuscripts on medicine. He paid Rs. 15,000 to get photocopies of some documents. From Paris he travelled to Berlin, where he visited medical college, enquired into hospital arrangements and pharmaceutical companies and shops where surgical instruments were made. He was impressed with medical advances and pharmaceuticals. He visited Berlin oriental library and saw its collection of rare books.



He visited hospitals of Vienna. His longest stay was in Istanbul where he toured medical colleges, hospitals and historical places. The visit to Istanbul (Constantinople) made a lasting impression on him. Then he went to Cairo and visited Jamia el-Azhar as well as several monuments. He met with Egyptian leaders and the Indians settled in the city. He was warmly welcomed in Istanbul and Cairo. This journey in Europe lasted three months.

Upon his return he was given a hero's welcome in Dehli. From his experiences and his observations in England, France, Germany, Austria, Turkey and Egypt he introduced reforms in Hindustani Dawakhana and Madrasa Tibbia.

While in London, he met Dr Mukhtar Ansari at Charing Cross Hospital and the diagnosis he made there is so striking that everyone is aware of it. In Istanbul Hakim Ajmal had the rare opportunity to spend time with progressive ruler of Bhopal Nawab Sultan Jahan Begum (1858-1930).

On 11<sup>th</sup> December 1911 King George V held the levee (darbar) in Dehli. Hakim Ajmal had attended the coronation, now he attended the levee. On another occasion Viceroy Lord Hardinge (1858-1944) presented him to King George. In those days Hakim Ajmal had cordial relations with Lord Hardinge. These relations remained friendly despite political disagreements. On 29<sup>th</sup> March 1916 Lord Hardinge laid the foundation stone of the Tibbia College. After five years in 1921 once the sprawling and splendid building of college had been completed, he invited Gandhi Jee to inaugurate it which happened in a huge public meeting.

In June 1916 Hakim Ajmal presided over the annual meeting of Daru-al-aloom Moineeya Osmania. On this occasion he expressed his opinion in a speech regarding religious divines, curriculum, and spread of sciences. On 26<sup>th</sup> June he presided over the first meeting of *Nizarat Mua'arif Quraniyya*, whose founder was Maulana Ubaidullah Sindhi (1872-1944), life member of Jamia Millia.

The tragic incident of Masjid Kanpur impacted him greatly and he was active in this regard for many months. In 1917 he was vigorously active for the establishment of Islamiyya College in Dehli, and in a short while collected Rs. 150,000/- But afterwards he diverted his attention to Jamia Millia. Consequently the suggestion for establishment of Islamiyya College was not pursued.



Nawab Sultan Jahan Begum – ruler of Bhopal

In 1914 he started a private school in order to have his son Jamil Khan and children of relatives to learn English. The celebrated writer & polemicist Niaz Fatehpuri (1884-1966) was headmaster of this school. After this Niaz Fatehpuri moved to Bhopal from Dehli.

In 1925 he went to Europe for the second time for restoration of his health dressed in a Western suit. The ship he was on Viceroy and Governor General of India Lord Reading was also travelling. On 2<sup>nd</sup> April Hakim sahib reached Paris, here he stayed for one month. Maulana Barkat Allah Bhopali was also in Paris in those days, and was a close friend. From 23<sup>rd</sup> April to 23 May 1925 the entire month was spent in a number of meetings, and dinners.

In Paris he wanted to see the new mosque and libraries. He would go to Paris National Library in the morning and return home in the evening. He was able to procure photo copies of several medical books. It was impossible that he should go to Paris and not be eye-witness of dazzling life. Besides Indians he met with General Nadir Shah King of Afghanistan, and prominent personalities from Turkey and Egypt. There were Russian communists and Egyptian nationalists, as well as government spies; there was no one he did not meet. Indian students & scholars from Germany, England and France visited him. His Highness Maharajah Barodah and His Highness Yuraj Messore provided him good company.

Generally people are aware of his mesmerizing personality, his medical stature, his wonderful remedies, his role in the national and political movements, and his contributions in educational and national issues. But very little is talked about his books and his novel methods in the field of medicine. Like his father, he was reputed to affect astounding cures and to have possessed a "magical" medicine chest, whose secrets were only known to him. His medical acumen was such that he could diagnose any illness by reading a person's face. He was conferred the title of *Masiha-e-Hind*.

He was no doubt a prodigious medical scholar who wrote on medical topics with an investigative & independent mind. Most of his were composed in Arabic.

His Arabic treatises are: 1. *Al-Qaul al-marghoob fi-al-ma'a al-mashroob* 2. *Al-tuhfa al-hamidyaa fee al-sana't al-tiklissiyya* 3. *Al-bayan al-husn be-sharh al-ma'ajoon al-musamma bey-akseer al-badan* 4. *Auraq mazhirah musammayra musfairah* 5. *Al-sa'atiyya* 6. *Al-wajeezah* 7. *Am-masa'il al-khamsa*. 8. *Muqaddma al-lughat al-Tibbia*.

Seven of the above treatises were translated into Urdu by Hakim Razi al-Islam Nadvi, published under the title of *Rasail Maseeh al-Mulk* from Aligarh in 1991. The 72 page preface to his book *Kitab al-Lugha al-Tibbia* was published in 1915. This was translated into Urdu by Razi al-Islam Nadvi and published in 1991 under the title *Tibbee Lughat Nawisi kay Mubadiyat*. (Tibbee aur ilmi Taqadim by HSZR, page 104, 2020)

In Urdu he authored *Risala Ta'aoon*, *Hadhiq* and *Afadaat al-Maseeh al-Mulk*. In the last book Hakim Nazar Ahmad Khan has penned his remedial anecdotes.

Unani system of medicine had been totally ignored in India during the British rule. In order to save it from extinction Hakim Ajmal founded 3 institutions – Central College in Dehli, Hindustani Dawakhana and the Tibbia College. He brought about a fundamental change in accepting Western medical concepts into Unani system. He sought help from Dr Saleemuzaman Siddiqui to do research on medicinal plants used in the field which gave Unani system a strong foothold. There is no doubt he was savior of Unani system of medicine in India.

Hakim Ajmal championed the cause of Hindu-Muslim unity and consistently strove to promote it. As Gandhiji once said – “Hindu Muslim unity was the breadth of his nostrils”. In 1921 he accepted the post of Congress president which crowned the whole work of his own life in the cause of Hindu-Muslim unity.

Any time Mahatma Gandhi was imprisoned, leadership of the movement devolved upon him. It was through Dr Ansari and Hakim Ajmal that Gandhiji could get into the inner enclave of the orthodox and cultured Muslims of Dehli and Northern India.

He breathed his last due to coronary heart disease (anjina pectoris) in the early hours (2am) of 29<sup>th</sup> December 1927 in Rampur where he was visiting the Nawab. People thronged to Sharif Manzil to pay their homage to their *messiah*. His mortal remains reached Dehli 29<sup>th</sup> December 1927. His resting abode is in dargah Hasan Rasool Nama. Jawaharlal Nehru paid tribute in these words “He brought Hindus and Muslims much nearer to each other, for both honored him and were influenced by his example.”

He was an icon of commendable personal attributes. He was quiet, humble, and modest, with all the dignity of a man of character. He was epitome of self-respect, admirable manners, a kindred spirit, and noble values that it is hard to find in people these days. Dr Zakir Hussain (President of India, 1897-1969) has particularly mentioned these commendable traits of his personality.

He was a man of few words, would speak only in measured words. He did not lose his temper, had great deal of tolerance. Here I would like to narrate two interesting incidents.

Once a suckling baby urinated on him; baby was in this mother’s lap, while he was feeling baby’s pulse. He kept feeling the pulse not realizing baby had urinated on him. With serenity he dictated the prescription, gave instruction to the mother and went inside the home. The carpet was replaced; he changed his clothes and returned to the clinic. This was his normal routine, he could tolerate any thing.

Once meeting of an orphanage - *Yateem Khana Anjuman Moyyad al-Islam* - was held under the presidentship of Hakim Ajmal. He was the president, Maulvi Abd al-Ahad, owner of Matba’a Mujtaba’ee secretary, Nawab Ghulam Hasan

Khan honorary magistrate, and Maulvi Syed Ahmad -Imam Jamia Masjid were members of the executive committee. During the meeting a person started raising contemptible objections. At night time Hakim Ajmal who lived near his home, called for him and asked for the welfare of his family. It was revealed that he was unemployed. Hakim Ajmal told him Muhammadan Educational Conference need ambassadors, if you like I can write a recommendation letter to Sahibzada Aftab Ahmad Khan. That person obligingly said if you do so that will be awesome. Hakim sahib had him appointed ambassador. How wonderfully he removed this man's opposition by obliging him.

He was married to Akhtar Jahan (d 30<sup>th</sup> June 1954) daughter of Hakim Ghulam Allah Khan. He left behind one son Hakim Jamil Khan and two daughters: Fatima Begum and Amena Begum. Fatima Begum married to Mirza Ali Ahmad son of Muhammad Ali Mirza son of Mirza Jan Baig. She had no children. Amena Begum was married to Hakim Mahmud Saeed Khan. Hakim Jamil Khan proved to be true successor of his father.

There is a park named after him *Ajmal Khan Park* in Karol Bagh Dehli, adjacent to Tibbia College. It is spread over 5 acres, opened in 1921. At the centre of the park is statue of Hakim Ajmal Khan.

*Hayat Ajmal* by Hakim Rashid Khan

<https://www.rekhta.org/ebooks/hayat-e-ajmal-hakim-rashid-ahmad-khan-ebooks>

Several prominent authors have penned his biography – *Hayat Ajmal* by Qazi Abdul Ghaffar, *Seerat Ajmal* by Hakim Jamil Khan, *Tazkira Maseeh al-Mulk* by Hakim Muhammad Hassan Qarshi, *Hayat Ajmal* by Hakim Rashid Ahmad Khan, *Hakim Amal Khan* by Kausar Chandpuri, *Hakim Ajmal Khan* by Zafar Ahmad Nizami, *Hakim Ajmal Khan* by Prof Syed Zillur Rahman (Urdu & Hindi), *Ajmal Azam* by Intizar Hussain, *Hakim Ajmal Khan kee ilmi khidmat* by Razi al-Islam Nadvi.

His biographies in English– *Hakim Ajmal Khan* by Hakim Abd al-Razzaq, *Hakim Ajmal Khan* by Zafar Nizami.



## Sharif Manzil – 1720-2020

Sharifi family holds the distinction of producing 125 Unani physicians and treating millions of sick people for over 300 years. This record is held only by Sharifi clan and legacy continues.

Among the monuments of Delhi, Sharif Manzil is an important historic building. Said to have been constructed in 1740, a year after Nadir Shah sacked Delhi; it's one of the oldest mansions of Delhi.

For the past three hundred years this building has witnessed many revolutions, it welcomed rulers of states, and leaders of the nation, poets and writers had their meetings, people listened to the discourses of Muslim clerics- *Ulama*, national leaders held their consultative meetings here, thousands of patients had their health restored. In this way there are very few buildings that are equal to Sharif Manzil.

No doubt there are buildings in our country that are famous on account of a poet, a writer, a politician or a prominent person. But they are not like Sharif

Manzil which has three hundred years of history buried in its bosom, nor have they played a significant role in different periods. This building has been the treasure house of national politics, from national issues to literary and social matters.

Political, literary and social history of Dehli would be incomplete without it.



Sharif Manzil entrance

The sire of Sharifi family came to India from Uzbekistan during the rule of first Mughal Emperor Zahir al-Din Babur (1483-1530). Besides other cities, Akbarabad was their favorite city where they all settled. Hakim Wasal Khan was the first person who moved from Agra to Dehli during the rule of Aurangzeb (1618-1707).

After Hakim Wasal Khan his sons Hakim Akmal Khan and Hakim Ajmal Khan resided in Dehli. Soon after their arrival in Dehli their fame spread instantly. As is known Hakim Ajmal was a courtier of royal court of Muhammad Shah and was bestowed the designation of *Hadhiq al-Mulk*. However in which house he stayed in is not known.



Generations of Sharifi family had lived in India, but it was Hakim Sharif Khan (1722-1807) through whom this family came to prominence and were given

eminent place in the illustrious families of India. Sharif Manzil was named after him. It was from Hakim Sharif that the Sharifi family derives its name.

In my estimation Hakim Wasal and Hakim Akmal lived in this complex. Hakim Sharif who had passion for architecture, made changes to the building according to his taste, later this complex was not only reason for his fame but was named after him.

There was no historical plate on the Sharif Manzil located in the district of *Ballimaran*, from which one could ascertain date of its construction. In front of it is the Masjid Hakim Sharif Khan. From the wording '*Khana Khuda*' people have deduced numerical date 1161AH, but from the wording of *Khana Khuda*, the actual numerical value deduced is 1261. Keep in mind Hakim Sharif passed away in 1807. From this it is assumed that date plate was installed by Hakim Sadiq Ali Khan 39 years after his death.

Two sons of Hakim Sadiq Ali Khan – Hakim Ghulam Muhammad Khan and Hakim Ghulam Murtaza Khan were employed by the state of Patiala (NW India). Hakim Mahmud assumed the medical practice in Sharif Manzil. Because of him Sharif Manzil grew in population and its dignity. People flocked to him. He maintained the family traditions. Sharif Manzil was a focal point for patients, medical students, religious divines of Dehli, aristocrats and elites of the city. After the fall of Mughal dynasty and at the beginning of East India Company government – it shone on the horizon like a moon.



Sharifi family

In the tumultuous period of 1857 it turned into a refugee camp and hundreds of people were hiding here to save their lives and honor. There was no destruction here in 1857. One reason for this was the person of Hakim Mahmud Khan. When British armed forces entered the city, they were accompanied by armies of Nabha, Patiala, and Jind. The maharajahs of these states had told the British officers to protect the Sharifi family at all cost. Consequently as soon as the British entered the city, armed guards were stationed on Sharif Manzil.

Ghalib has mentioned Sharif Manzil in many of his writings. In *Dastanboo* which is a journal of haunting events of 1857 which Ghalib maintained during this period, he has described following incident in detail: “after their defeat at the hand of rebels, when citizens of Dehli fled the city people deposited their valuables with Hakim Mahmud Khan. People would bring their jewellery, diamonds and valuables to Hakim sahib, and he would instruct them to put it in a dark room. Eventually the dark room was full from top to bottom with boxes, packages and clothes. According to Hakim Muhammad Ahmad Khan estimate the value of these belongings would be Rs. 2 million. It was Hakim Mahmud esteemed status in Dehli that people left their life savings with him. After the revolt when people came back, he had the room opened and instructed them to take their stuff after identification”.

Dastanboo - online: <https://www.rekhta.org/ebooks/dastanboo-mirza-ghalib-ebooks/>

Sharif Manzil was not one building rather series of buildings in which members of the family lived in separate houses. In one of these houses lived Mirza Ghalib friend, Hakim Ghulam Raza Khan, who had started the printing house *Akmal al-Mata'bay*? From this printing house was published newspaper *Akmal al-Akhbar*. The manager of this printing press was disciple of Mirza Ghalib – Munshee Behari Lal Mushtaq. Hakim Wasal Khan supervised the press as well as the newspaper which continued its circulation 1894.

Prominent people who wrote articles in this paper were Maulvi Zaka Allah, Syed Jalib Dehlvi, Hakim Syed Ahmad Hussain, Nawab Saeed al-Din Khan Talib, Muhammad Bashir Mirza Dehlvi, and Mirza Ghulam Ahmad Qadiani. From this press in 1869 was published Ghalib's collection of letters “*Urdu-e-Mua'lla*”.



<https://www.rekhta.org/ebooks/urdu-e-mualla-part-001-mirza-ghalib-ebooks-1>

During the lifetime of Hakim Mahmud those towering figures who lived in Dehli, environs of Sharif Manzil were illuminated by them. They were like an association or an organization where literary discourses, religious debates, and technical matters were discussed. Political issues were discussed and poetry sessions were held.

In those days the way luminaries like Ghalib, Zauq, Momin, Sadr al-Din Azurda, Hakim ahsanu allah Khan and other leaders of Dehli used to gather at Sharif Manzil, similarly during the time of Hakim Abd al-Majid Khan Sir Syed, Maulana Hali, Deputy Nazeer Ahmad, Deputy Ilahi Bakhsh, Maulvi Zaka Allah, Nawab Mohsin al-Mulk, Nawab Waqar al-Mulk, used to congregate here. In the Sharif Manzil where clinics were full of patients, teaching was also carried on here. Hakim Sharif Khan, Hakim Sadiq Khan, Hakim Ghulam Raza Khan, Hakim Majid Khan, Hakim Wasal Khan and members of the family used to impart medical knowledge to stuents before the establishment of Madrasa Tibbia.

During the life of Hakim Ajmal Khan, Sharif Manzil's splendor and pomp increased exponentially. He had such a captivating personality that any political consultation, conference or meeting was incomplete without him. His voice was voice of Dehli. Among the national leaders – Ghandi jee, Moti Lal Nehru, C.R. Das, Jawahar Lal Nehru, Dr Mukhtar A. Ansari, Maulana Muhammad Ali,

Maulana Shaukat Ali, Maulana Abul Kalam Azaad, Moti Lal Nehru, Barrister Asaf Ali - among the Ulemas – Maulana Mahmud al-Hasan, Maulana Shibli Noamani, Mufti Kifayata Allah, Maulana Ahmad Saeed, Maulana Syed Sulaiman Nadvi, - among influential personalities – Rai sahib Payaray Lal, Rai Bahadur Sultan Singh, Swami Sharda Nand, Lala Sri Ram, - similarly many rulers of states, elites of Dehli and government officials use to come here. Besides the consultative meetings of Congress, Muslim League, Tehrik-e-khalifat, Jamiatul Ulema – many educational movements like Aligarh, Nadwat al-Ulema, Jamia Millia Islamiya University blossomed here.

In so far issues of Jamia were concerned, there were discussions day and night. Similarly meetings took place regarding national and educational matters. Many meetings of the reform movement Nadwatul Ulema were held at this haveli.



Having taken part in the national movement, Sharif Manzil became the focal point for the participants of the independence movement. Its walls and doors are eye witnesses to national independence movement. Two national heroes of that time Gandhi ji and Maulana Azad (1888-1958) met here for the first time. All the leading national leaders stayed here, or made decisions in behind the door meetings. Such decisions impacted the country and the nation afterwards.

Of the conferences that were held here, biographers of Hakim Ajmal have mentioned some of these. In 1917 when Indian Muslims displayed support for Turkey, Muslim leaders like Maulana Muhammad Ali, Maulana Shaukat Ali in Chandwara, Maulana Hasrat Mohani in Faizabad, Maulana Azad in Ranchi, Maulana Zafar Ali in Punjab, & Maulana Mahmud al-Hasan in Malta were detained.

In order to discuss the release of these detainees Mrs. Annie Besant arrived in Delhi. Prominent leaders of the country gathered in Delhi to chart out their programs. On 3<sup>rd</sup> & 4<sup>th</sup> November 1917 the meeting of these leaders was a memorable one who gathered at Sharif Manzil and at the house of Dr Mukhtar Ansari. A central committee was formed to have detainees released; Raja sahib Mahmudabad was the president, Dr Mukhtar Ansari and Dr Abd al-Rahman secretary and Hakim Ajmal Khan its treasurer.

The 1918 annual general body meeting of Congress took place in Delhi. The president of the welcome committee was Hakim Ajmal. At the house of Hakim sahib, Congress leaders held consultations and for the first time Gandhi ji explained on what lines he wanted to run the national movements.

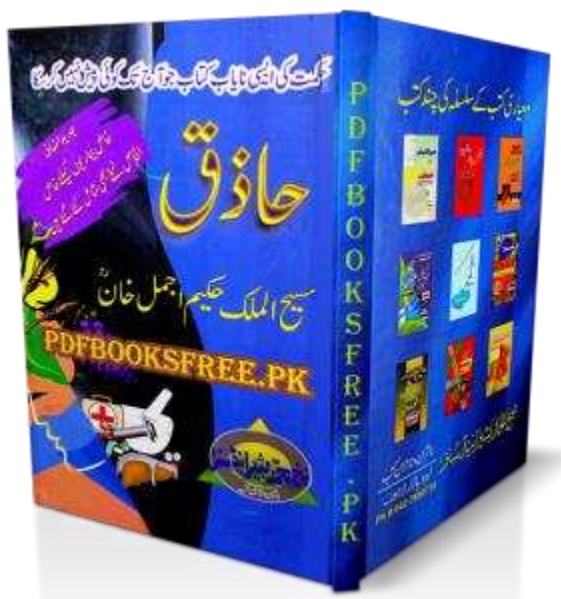


**Masih ul Mulk Hakim Ajmal Khan (1868-1927)**

A Founder & First Chancellor (1920-1927)  
Jamia Millia Islamia

Hakim Ajmal Khan, a scion of the family and Delhi's best known Unani practitioner

The people's movement which started in Dehli against Rowlatt Act 1919 it put the peace of Dehli into grave danger. There was imminent danger of a clash between government and the populace. Peace prevailed in Dehli mainly because of Hakim Ajmal. He was a king of Dehli without a crown in those days. A *panchayat* was formed by selecting individuals from all districts of the city; its workers were tasked with the security of the city. Hakim Ajmal was president of this *panchayat* (a council of village elders). In the words of Dr Ansari "his house was heart of the city and centre of work assignments".



Hakim Ajmal book describes diseases, causes, symptoms, treatment secrets and tips. <https://pdfbooksfree.pk/Hadhiq-book-hakeem-ajmal-khan/>

In connection with the non-cooperation movement 22<sup>nd</sup> March 1922 Hakim Ajmal invited all Hindu-Muslim leaders to Dehli. After strenuous consultations at Sharif Manzil the result was that Gandhi jee in April 1920 decided to confront the government. Hakim Ajmal renounced his titles *Hadhiq al-Mulk* and *Kaisar-e-Hind* medals to express his disdain against the brutality.

To keep an eye on Hakim Ajmal's political activities, secret police was stationed at his house, clinic and during his travels. In 1921 a public meeting of All India Congress Party was held in Dehli. For this many Hindu-Muslim leaders remained at Sharif Manzil from morning until the evening.

On 24<sup>th</sup> February 1922 a historic meeting of All India Congress Committee was held at Sharif Manzil in which, including Gandhi jee, all renowned leaders took part. In this meeting suggestion for postponement of breaking the law (*Itiwa Qanoon shiknee*) was vehemently opposed. But Gandhi jee's towering personality and his arguments kept everyone's mouth zipped. Finally it was approved by All India Congress Committee; however this meeting of AICC at Sharif Manzil was a sore point.

The meeting of inquiry committee for civil disobedience was held at Sharif Manzil on 30<sup>th</sup> June 1922, in which testimonials were recorded and few questions formulated. The proceeding of the committee started on 1<sup>st</sup> July, Hakim Ajmal took part in all of the meetings. There were 459 written statements received and 366 people gave oral evidence.



Finally prisoners in Karachi were released in August 1923. On 29<sup>th</sup> August Maulana Muhammad Ali showed up at Hakim Ajmal house, stayed here few hours to discuss communal violence with him.

On 27<sup>th</sup> June Hakim Ajmal convened a meeting of Hindu-Mulims in which suggestions were discussed to keep Dehli safe from any violence. It was decided to ask the newspapers not to publish any rumours for one month. Political parties were urged not to hold any meeting which may culminate in violence.

A special meeting of excutive committee of Khilafat Movement was held under the presidenship of Hakim Ajmal, in which national and foreign leaders took part, including Indian freedom fighter Lala Lajpat Rai (1865-1928).

A deputation of Hilal Ahmar Osmani (Turkish Red Cross) arrived in Dehli in February 1924. They had a meeting with Hakim Ajmal in which Turkish revolution was discussed in detail.

Kazi Abdul Ghaffar, biographer of Hakim Ajmal, says about Abd al-Majid Khawaja that he was a close associate of Hakim Ajmal & took part in national movements like Tahrik-e-khilafat, Tahrik-e-mawalat, and Jamia Millia Islamia. Charles Freer Andrews (1871-1940), a friend of Ghandi jee who contributed to Indian Freedom Movement, says that he used to visit Hakim Ajmal and have dinner there.



Jamia Millia Islamiyya established October 1920, Hakim Ajmal was first Chancellor



Celebrating 100 glorious years of  
Enlightenment, Empowerment &  
Nation-Building

Maulana Azaad had friendly relations with Hakim Ghulam Kibraya (bhooray mian), & while in Dehli he would stay in the quarter of Bhooray Mian at Sharif Manzil. Although Nawab Hamid Ali Khan of Rampur never stayed at Sharif Manzil but every time he came to Dehli he would visit Sharif Manzil. He would address Hakim Ajmal as 'brother'. During the time of his punishment Crown prince Raza Ali Khan always stayed at Sharif Manzil instead of any other state ruler. He used to stay in the quarter of Hakim Ahmad Saeed Khan which was located directly opposite to Hakim Jamil Khan residence.

Besides young and old Rajor's and Nawabs who almost visited daily, during the time of Ajmal Khan, Nawab Hamid Allah Khan of Bhopal, Maharajah Baroda, and Maharajah Patiala came to Sharif Manzil. In 1932 His Exalted Highness Mir Osman Ali Khan – last Nizam of Hyderabad (ruled 1911-1948) came here to meet Hakim Jamil Khan.



Maulana Abrar Husain Faruqi says: “Poetry session was held at around 11 night time. Besides two or more poets, one or two closed friends were there as listeners.”

In those days meetings were held in the drawing rooms of Nawab Faiz Khan, Lala Sri Ram, Lala Paras Das treasurer & but drawing room of Hakim

Ajmal Khan was the most decorated & prestigious. In the *dewan khana*s the day was like night and the night like a day. During the day one could see national leaders coming and leaving. Once the day was over, national leaders would disappear. As soon as it was 8pm, a new *mehfil* (an evening of courtly entertainment poetry) was in the offing.

Hayat-e-Ajmal by Kazi Abdul Ghaffar AMU 1950

<https://www.scribd.com/doc/310771472/Hayat-e-Ajmal-Hakeem-Ajmal-Khan-Qazi-Abdul-Ghaffar-Aligarh-1950>

The poise and seriousness of Hakim Ajmal was proverbial, but he was not at all bad tempered. Smile and brilliance always adorned his face. On occasion when His Highness Amir al-Din Ahmad Khan, Loharu and Nawab Shuja'a al-Din Ahmad Ta'ban arrived, he would tease Arif Qawwal light heartedly.

The memorable entertainment and poetry meetings would start at 8pm and end at midnight. Nawab Faiz Khan Faizi, Syed Ahmad Imam Jamia Masjid, his younger brother Syed Hamid, Nawab Shuja'a al-Din Ahmad Ta'ban, Nawab Siraj al-Din Ahmad Khan Sa'el, Maulvi Abd al-Haq Haqqani, Hakim Jamil al-Din Ahmad, Hakim Syed Asad Ali Muztar, Nawab Amir al-Din Khan ruler of Loharu, Obaid al-Rahman Bayan, Mirza Muhammad Ali Khan Ali, Lala Jagal Kishwar lawyer, Lala Hazari Mal Jauhri, these are luminaries who entertained each other with their chaste discussions and witticisms.

They would discuss poetry, logic or philosophy, Hadith, verses of the Quran, issues in jurisprudence, blessed time of the Noble Prophet (s.a.w.) and Khilafat-e-Rashada, golden deeds of our ancestors, rise and fall of Mughal empire, current political situation in India, Tibbia college, Hindustani dawakhana, Muslim university, and how to promote Jamia Milliyya was discussed. During the *mehfil* depending on the weather all kinds of food & drinks, fruits, dry fruits, chai or coffee was served, while some chewing *paan* and smoking *huqqa*.

In recounting stories about these *mehfils*, Hakim Muhammad Ishaq says: “Besides the clinic, special meeting of friends of Hakim sahib took place at Mehrauli (ancient city, now south district of Dehli) in which poetry was discussed. Once we senior disciples arrived there without permission, yet all the students were served with tea. Sa'il recited Hakim sahib's *ghazal* after his *ghazal*. “

Once having recovered from his sickness, he decided to go to Okhla for few days. A Hindu friend handed over the keys to his house to Hakim sahib, so he left Sharif Manzil and moved into the house with his family. Here again colleagues started to get together just like it was at in the drawing room of Sharif Manzil. Same old crowd of pals and poetry sessions.

Hakim Ajmal bosom buddies were in fact Dehli's cream of the crop. Because of them Sharif Manzil was a focal point of literary gatherings and men of letters. Hakim Jamil Khan has mentioned only friends of Hakim Ajmal whose meetings he had attended himself. These associates were extraordinary not only because they were contemporary of Hakim Ajmal and participants of *mehfils* at Sharif Manzil but they were in their own right unforgettable personalities of Dehli. We introduce here some of them.

1. Nawab Muhammad Hasan Khan – good disposition, good manners, and affluent lifestyle – he was sub-registrar in Dehli and was among the candid friends. He lived in the majestic mansion of Matia Mahal (*haveli dar-al-sadoor*) He died during the life of Hakim Ajmal.
2. Sir Rafiq – a judge in the high court was among his best friends. This is the reason he rarely lived in Dehli. He was an adherent of old traditions. Outside the house he used to wear tunic.
3. Haji Abd al-Ghaffar was owner of Haji Ali Jan's (a.k.a. Sachay Mian) business. He was a follower of Ahl-e-Hadith, therefore he always wore simple but white outfit. He was a good conversationalist as well as of good disposition.
4. His highness Nawab Siraj al-Din ruler of princely state of Loharu (1806-1947) was used to old lifestyle. From his every graceful movement one could fathom his royal way of life. Hakim Jamil says that he had not seen any ruler so down to earth. Nawab's house was 220 yards away from Sharif Manzil, so he used to walk this distance on foot. While walking if by chance he met an acquaintance, instead of the other person saying *Salam* he would say it first and ask about his welfare.
5. Haji Abd al-Razzaq was a businessman and a chieftain of Dehli who had close relations with Hakim Ajmal. He used to attend get-togethers every day.

6. Nawab Mirza Muhammad Ali Baig, a landlord of Dehli had memorized hundreds of couplets of *Shahnama*. He was a jester, and of good disposition. After the demise of Ajmal Khan he lived for a short time.

7. Khawaja Tassaduq Hussain was a sub-judge in Dehli who was a resident of Girgaon/ Gururam (30 km from New Dehli in Haryana). He used to attend the nightly meetings. He was well mannered and pure of heart. He died during the lifetime of Ajmal Khan.

8. Deputy Jamil al-Din was old style dude. He was adept at making chemical drugs.

9. Seth Haji Abdulla Haroon (1872-1942) lived in Karachi and was a kind person. He did construction work in Dehli that is why he lived in Dehli for a long time.

10. Deputy Nisar Hussain hailed from Saharanpur. He was a happy-go-lucky & cheerful person. He hated tobacco; he would tell everyone its harmful effects. He was among the bosom buddies of Ajmal Khan, & for weeks he would stay with him.

11. Nawab Faiz Ahmad Khan was of all the friends of Hakim Ajmal the most sincere, wise and farsighted. He was deadset against Congress Party. He was interested in the public issues of Dehli. After Hakim Ajmal joined the Congress party, he went into seclusion. He died after having been bedridden for many years. He had great affection for Hakim Jamil Khan, but when he was appointed an arbitrator by the court in a lawsuit, he gave his decision against Jamil Khan but having received his consent. This was a proof for his extraordinary character.

12. Lala Sri Ram (1930), a landlord of Dehli was well mannered with high morals. Poetry was the love of his life. His favorite hobby was collecting old books, and enjoyed chewing paan. His dress was *pygama*, *sherwani* and *Rampuri Topi*. At times he was delusional, feeble hearted. He was peppy and cheerful.

13. Pandit Motilal Nehru (1861-1931) had close relations with Hakim Ajmal. When Hakim Ajmal was living in Ghora Khal, Pandit Nehru stayed there along with his daughters. His face revealed his composure, serenity and gentility. No one could tell inside the mansion that a guest had arrived; rather it seemed a member of the family has arrived due to his cheerfulness and frankness. Sometime he would

ask the cook what are you going to cook today, then he would make a change in the menu as he wished.

14. Dr Mukhtar Ahmad Ansari (1880-1936) Cambridge educated doctor was a sincere friend of Ajmal Khan. He was cheerful, promoter of Hindu Muslim unity, desirous of old and modern culture. He looked very handsome in sherwani, even in coat & pants. He was highly intelligent, magnanimous, & steadfast. He lived in palatial Daru Salam (Abode of Peace) in Daryaganj. He was translator into English of Hakim Ajmal. At Dr Ansari's death Gandhi said of him "He was essentially a symbol of Hindu-Muslim unity with Hakim sahib Ajmal Khan". For years he was general secretary of the Congress.



He was president of Congress Party. He would often host Gandhi jee when he visited Delhi. His house was a hub of Indian National Congress politics.

15. Asaf Ali -Barrister -was man of few words, serene, composed, nostalgizing old culture. In political matters he was advisor to Dr Ansari & Hakim Ajmal.

16. Sir Abd al-Rahman lawyer and Judge of High Court was cheerful, happy go lucky, talented and illustrious lawyer of Dehli. Subsequently he was appointed judge of Madras High Court and then Lahore High Court. He was one of the genuine friends Hakim Ajmal.

17. Nawab Zameer Mirza was a devout Muslim and unusually somber. He was punctual in his prayers, in daily round of recital and incantation. He had a close relationship with Ajmal Khan. He used to smile while talking.

18. Nawab Shuja'a al-Din Ahmad Khan Taba'an was life of the poetry sessions of Ajmal Khan. He would attend every *Musha'ira*. He got teased when someone raised an objection to a verse of Ghalib. He would go nuts. Not to address him as *Ustad* (teacher) and forgetting to praise his verse was to invite his wrath. His younger brother Nawab Siraj al-Din Ahmad Khan & Hakim Ajmal Khan used to enjoy his literary encounters with Saa'il.

19. Sira al-Din Ahmad Khan Saa'il (1864-1945) was younger brother of Taab'an who was bestowed with melodious voice. Apart from learning Arabic, Persian, and Sanskrit, he also received education in Unani medicine. He used to recite verses in a unique style. In every poetry session (*mushaira*) of Ajmal Khan he was vilified by his elder brother but he never raised an eyebrow. Towards the end of his life he was a special needs person and would go about in a rikshaw. He used to visit Sharif Manzil weekly or bi-weekly.

To sum up - during the lifetime of Hakim Ajmal Khan a flower garden blossomed from where fragrance spread all around.

After the demise of Ajmal Khan, & during the time of Hakim Muhammad Ahmad, Hakim Zafar Ahmad, and Hakim Ghulam Kibraya and Hakim Muhammad Jamil - Sharif Manzil maintained its decorum with same vigour to a great extent. These gentlemen kept the family traditions and splendid values of Dehli flourishing.

Like 1857, Sharif Manzil was safeguarded during the tumultuous times of partition in 1947. Because of this Ballimaran and its surrounding area remained peaceful. Once when I was visiting Dehli a reliable person told me that in 1947 at the corner of Ballimaran in Chandni chowk, military was stationed by the government to keep the area safe from rioting & plundering. Such was the personality of Hakim Ajmal that Pandat Jawahar Lal Nehru once said if anything happens to Sharif Manzil he won't be able to face the nation.

After this upheaval Sharif Manzil fell on hard times. Hakim Majid Ahmad Khan younger son of Hakim Muhammad Ahmad Khan and Hakim Hamid Saeed Khan son of Hakim Bhooray Mian immigrated to Pakistan. Hakim Abd al-Majid had four daughters. His two grandsons (niwasay) Hakim Abd al-Samad Khan and Hakim Aziz al-Rahman Khan also immigrated to Pakistan. Later on two more grandchildren went to Pakistan - Hakim Muhammad Laeeq Khan and Hakim Muhammad Bashir Khan. In view of this dire situation, Sharif Manzil was going to be placed under the upkeep of a custodian but due to intervention of Jawahar Lal Nehru and Maulana Azad it did not happen.

Upto 1970 during my employment days in Dehli I used to visit Hakim Mahmud Ahmad Khan (son of Hakim Muhammad Ahmad Khan) at Sharif Manzil. I had good relations with Sahibzada Sharif Ahmad Khan son of Hakim Zafar Khan. Once or twice I had the occasion to meet with Hakim Jamil and Hakim Mahmud Saeed Khan. Upto this time Sharif Manzil looked like the old days. Its *sah-dari*, *sadr nasheen*, family clinic, parlours of Ajmal Khan as well as other family members were intact. But for the last several years the outlook has changed, one cannot imagine its days of grandeur.

According to Muzaffar Husain Syed,” the Sharif Manzil of those days is not the same. There used to be no bazar, no offices, no shops, no hotel, there were clinics in two rows of physicians where river of health was flowing for everyone”.

Today, once a palatial haveli is just another decrepit structure standing with other houses – all adding up to a congested mass of concrete. Now, the sprawling complex houses a guest house and a market which is partly occupied by Afghan traders. The current occupant of 19 rooms Sharif Manzil is Masroor Ahmad Khan (b1945).

There have been more than 125 practicing Hakims in the Sharifi Family. Nobody in the world can claim a chain of prominent practitioners of the medical craft within a single family, for a period of over 300 years. This record is held only by Sharifi clan and legacy continues.

(204) *Shifa’u al-Malik* Hakim Razi al-Din Ahmad

He was paternal grandson of *Azd al-Daula -Itimad al-Malik* Hakim Ghulam Najaf Khan and son of Hakim Zahir al-Din Khan. He was born Dehli in 1868. He received early education under Hakim Barkat Ahmad Tonki and other religious scholars.

He was counted among the richest elite of Dehli who occupied a high status in the cultural life of Dehli. Poetry sessions were held at his house. For 29 years he was member of Dehli Municipal Committee. He was Fellow of Punjab University, & a long time member of Punjab Text Book Committee as well as Anglo-Arabic High School Committee. He was examiner of *Umda-tul-Hukama* and *Zubda-tul-Hukama* medical examinations. For eight years he was second class magistrate and for one year first class honorary magistrate.



An interesting article was published in *Heritage Times* about history of Sharif Manzil 1719-2019.

<http://heritagetimes.in/history-of-sharif-Manzil-and-khandan-e-sharifi-1719-2019/>

He had profound interest in public affairs, like the famous clock tower of Dehli was constructed with his efforts. British government conferred on him the title of *Shifa'a al-Mulk*, which had not been granted to anyone before. In this he

occupies the status of *Shifa'a al-Mulk Awwal*. Initially he was given the title of *Khan Sahib*; later in 1911 he was granted the title of *Khan Bahadur*. The same year he was appointed royal physician at the Dehli darbar of King George V on account of his medical acumen and public service. On this occasion an exhibition was held to which he donated all the royal proclamations of Kings he had in his possession.

In Katra Adeena Baig (Lal Kunwan) Hakim Razi al-Din residence was called Shifa Manzil which housed clinic also. Today it is part of Hamdard Dawakhana. He was patron of Hamdard Dawakhana. He was a consummate physician and a man of many talents. A huge number of people regained health with his remedies. He was unrivalled in the treatment of diaharrea. The irony is he died of diaharrea. Hakim Ajmal and Dr. Mukhtar Ansari treated him. They tried their best that a drop of urine should come out of his body, but to no avail. He died in 1916 at the age of 48. According to his last will & testament he was buried in dargah Qadam Sharif Dehli.



He was regular in giving lectures. In *Ramooz al-Atteba (1911)*, which contains biographies of 19<sup>th</sup> and 20<sup>th</sup> century physicians, biographies of two of his disciples have been given – Hakim Mazhar al-Husain and Hakim Shams al-Din?

Hakim Razi al-Din was a great scholar and man of fine taste. The review he wrote on Lala Sri Ram anthology of poets *Khamkhana Javed* shows his talent as a superb literary critic.

Kham Khana Javed: <https://archive.org/details/in.ernet.dli.2015.424730/page/n13/mode/2up>

There was bad blood between him and Hakim Ajmal. This impacted not only Dehli's cultural and social climate, but Aligarh Movement and Tibbi Movement was also impacted by this. He vehemently opposed the All India

Ayurvedic and Unani Tibbi Conference. The reason for the failure of the meeting which was held on 5<sup>th</sup> March 1911 under the presidentship of Hakim Ajmal was the sharp differences between Hakim Ajmal and Hakim Razi al-Din. Purpose of the meeting was to have MAO College (Muhammadan Anglo-Oriental College) upgraded into a university. Waqar al-Mulk also attended this meeting.

According to Mulla Wahidi, Hakim Razi did not want to be seen as subordinate to Hakim Ajmal. Colleagues of Hakim Razi did not visit the house of Hakim Ajmal; likewise colleagues of Hakim Ajmal did not visit the house of Hakim Razi al-Din. Only one person was exception to this rule. His name was Mirza Yaran Jan. He used to visit Sharif Manzil from the time of Hakim Abd al-Majid Khan, rather from the time of Hakim Mahmud. He used to visit house of Hakim Razi from the time of his father Hakim Zahir al-Din.

*Shifa 'a al-Mulk* Hakim Nasir al-Din was his esteemed son.

#### (205) **Hakim Ashfaq Ahmad**

People of Dehli were always obsessive about fanfares. Dehli depended on five things -according to Ghalib: Citadel, Chandni chowk, Bazar of Jamia masjid, walking on Yamuna Bridge every Saturday, & flower fair every year. People of Dehli were madly in love with cocks, partridges, pigeons, including kiteflying.

Kiteflying has been going on in Dehli from Mughal times. In this interesting and colorful sport people of Dehli were very much advanced. King Bahadur Shah Zafar used to watch kite flying. In Dehli kite flying club was located in Ballimaran whose founder was Hakim Ashfaq Ahmad a.k.a. Ashoo Mian. This club was in its heydays crown of all clubs. Besides this Ashoo Mian used to sponsor every club of Dehli to the best of his means.

#### (206) **Dewan Man Singh**

He belonged to Goyal, the caste of Wesh Agarwal. During the Mughal rule his family occupied a high place. In 1737 when Nawab Faujdar Khan inhabited the village of Farrukh Nagar, his family was given large parcel of land. Elders of his family were in the employment of various Indian states but in the end they were in the employment of ruler of Farrukh Nagar. They were referred to as *Dewan jee*. One of their elders Seeta Ram was a revered person who had deep interest in

medicine. He was a bibliophile and left behind a huge library. His prescriptions were used by his family members.

His grandfather Gulab Singh was a scholar of Persian literature and a reputable man. He was skillful in medicine.

He was born in 1864. His uncle Munshi Murli Dhar had adopted him. For a while he studied Persian books under Raheem Bakhsh, after his death from his revered grandfather Gulab Singh and Pandat Balik Ram (*Munshi Fazil*). Then he studied Sanskrit under Pandat Makhan Lal Shastri Bhagoti Birj basi & read few sacred books Sikhs religion (*granth*). After this he studied drug making and medicine under the guidance of Pandat Gobind Sahai Shastri who was master of chiromancy and ayurvedic medicine. In 1882 he moved to state of Gawalior and continued running the clinic. Upon learning the death of his father he returned to Dehli and started the clinic here.

In Dehli there was a *Ved Pathshala* (Traditional Vedic school) in which a scholar of Lahore - Ved Pandat Ganga Bishan used to teach *Shastri* (*degree in Sanskrit*). In 1898 Man Singh Jee passed his *Pathshala* exmanination with flying colors.

In Dehli he founded a Ved Sabha (Ved Society) but it did not last very long. In 1906 when Hakim Ajmal Khan founded the Tibbi Conference, he was appointed vice-president. Then in 1910 when All India Ayurvedic and Unani Conference was established, he was appointed general-secretary while Hakim Ajmal was the president. Maan Singh real fame is due to his association with Tibbi Conference. He gained prominence after he was elected general-secretary of the Conference. The manner in which he tirelessly worked for the organization as a right hand man of the Hakim Ajmal to promote native medicines, he earned a high standing in the medical world.

He not only published the proceedings of the All India Ayurvedic and Unani Tibbi Conference but had the tested remdies that were presented during the proceedins of the Conference published in a book. This multi volume collection was called *Sadri Mujarraybat*; which is his commendable contribution to Unani medicine.

**(207) Hakim Pir jee Abd al-Razzaq      d1917**

He was son Hakim Syed Khursheed Ali – alias Pir jee Abd al-Razzaq. He was a bright pupil of Hakim Abad al-Majid Khan (#201) employed as a teacher of surgery in Madrasa Tibbia Dehli. He had extensive knowledge of anatomy. Although he was a Unani doctor but his knowledge of anatomy was unquestionably superior, or no less than a modern anatomist.

An old student of Madrasa Tibbia Hakim Abd al-Jalil Soha (Bareilly) told me in 1963 that while Hakim Ajmal Khan was in London a doctor posed him questions about anatomy. Hakim sahib told the British doctor, you should come to Dehli, meet an anatomist & find out for yourself his expertise in this field. By chance this doctor visited Dehli and Hakim sahib introduced him to Pir jee. Pir jee answered all his questions about anatomy to his total satisfaction. The Brit was amazed in fact happy and invited him to London.

Of the many works of Pir jee is *Tauzeeh al-Bayanat fee sharh Tashrih al-Shiryanat* which he intended to have it published in Arabic and Urdu with diagrams. It is a detailed commentary on *Tashrih Sharyanat*, a dissertation from *al-Qanun ibn Sena*. It was published in installments in monthly *Mujalla Tibbia Dehli* which he edited.

His second work is *Talim al-Qabela*, first part is exposition of female body organs, published in 1909. Fourth part deals with female diseases published in 1916.

Hakim Muhammad Kazim's work *Kitab al-Aghziyya al-Maradha* with his useful marginal-notes was printed with his initiative.

Hakim Sadiq Ali book *Sharh Tashreeh al-Aa'za Murakkaba* was published with lot of hardwork & additional annotations. His insightful commentary on ibn Nafees (1288) *Mujiz al-Qanoon* - '*al-Mujiz al-Mahsha bil-tahshiyya al-Jadida*' was printed at Matb'a Muhtaba'ee Dehli in 1905. His annotation on *Mujiz* was printed in 1905.

Hakim Razzaq was principal of Tibbia College for Women Dehli. He died on 16<sup>th</sup> May 1917 due to (*zaat al-riya*) inflammation of lungs. He is buried in the courtyard of Tibbia College, Karol Bagh.

He had a brother Hakim Syed A'aley Husain who practiced in Chandpur (Bijnaur). Many of his works are unpublished. One of his books was preserved in the personal library of Hakim Muhammad Hussain Azad (Muradabad). Hakim A'aley Husain son Hakim Ibn-e-hassan was also a popular physician who passed away in 1990. Hakim ibn-e-hasan's son Hakim Ghulam Ghaus also operates a clinic; he has all the books of his father.

**(208) *Shifa'a al-Malak* Hakim Abd al-Rashid Khan**

He was elder son of Hakim Ghulam Nabi, born in Dehli in 1862. In Calcutta he studied books of jurisprudence and hadith under Mufti Iqbal Hussain. Medicine he studied under the guidance of Hakim Abd al-Majid Khan. On 21<sup>st</sup> June 1889 when Hakim Abd al-Majid re-configured Tibbia College, he studied there for three years and received his degree in 1892.

Initially he started his clinic in Calcutta which was profitable. In 1914 he was bestowed the title of *Khan Bahadur*. At his suggestion government of Bengal founded the Bengal Tibbi Committee whose first secretary was Major Sir Hasan Soharwardi. He selected Hakim Rashid Khan to prepare a report, which he did diligently. His clinic was the guarantee for the implementation of the report where hundreds of patients came daily. Owing to his medical expertise he was conferred the title of *Shifa al-Mulk*. In the Sharifi clan it was him only who was awarded this designation.

The Maharajah Darbhanga (Bihar) was so impressed with his medical acumen that he appointed him royal physician. Besides his employment here, he was invited by Maharajah Bardawan and Nawab of Murshidabad as special physician. In 1927 he returned to Dehli and sent his nephew/ son-in-law Hakim Muhammad Zakaria to Calcutta to run the clinic.

In 1931 he planned a Unani dawakhana in Dehli on a grand scale, but alas he died in January 1932. After his death his son Sahibzada Hakim Abd al-Rahim Khan founded Sharifi dawakhana in Ballimaran. Hakim Muhammad Zakaria who was a respected and honorable member of Sharifi clan, moved from Calcutta to Dehli to patronize it. The president of Tibbi Majlis was Hakim Abd al-Ghani Khan, patron Hakim Zakaria Khan, members Hakim Mahmud Ahmad Khan (son of Hakim Muhammad Ahmad Khan), Hakim Hamed Sayeed Khan (son of Ghulam

Kibrya Khan), Hakim Hashim Jan (grandson Hakim Abd al-Majid Khan), and Hakim Muhammad Laeeq Khan (grandson of Hakim Abd al-Majid Khan).

**(209) Hakim Abd al-Nabi Khan 1916**

He was younger son of Hakim Ghulam Nabi Khan (#193). He was born in Dehli in 1866 when his father was 24 years old and operated a clinic in Calcutta. Abd al-Nabi was trained by finest teachers of Dehli, especially of Arabic language. He was instructed to communicate with his teacher in Arabic. He not only had excellent command of Arabic, but his accent was like an Arab. Once an Arab came to his clinic, he described his condition to an Urdu speaking person who knew Arabic. His condition was explained to Hakim Nabi. Hakim Nabi discussed his condition with him in Arabic, he was amazed. The Arab said you are not Indian, rather an Arab, or you have spent early life in Arab countries.

He had graduated from Madrassa A'aliya Calcutta. He learnt medicine in Dehli under Hakim Abd al-Majid Khan. Intricacies of medicine were taught to him by his father. He left an indelible mark on people of Calcutta. He was reminisced in Darbhanga, Murshid Abad and other Indian states as a benevolent physician. He died in 1916 in Dehli, and laid to rest in darghah *Qadam Sharif* at the foot of his father's tomb.

Hakim Abd al-Nabi was an embodiment of his ancestors qualities. His personality could be summarized in four words - Good morals, patron of destitutes, self -subsisting, & affable. Hakim Muhammad Zakaria Shifa was his only survivor.

**(210) Hakim Munir al-Din**

After Hakim Qayam al-Din the person who kept alive the medical traditions of Baqa'ee family was Hakim Munir al-Din son of Hakim Qayam al-Din. In those days on *Hakeem Baq'ae Street* there were clinics of Hakim Qayam's four sons: Hakim Munir al-Din, Hakim Bashir al-Din, Hakim Mujib al-Din and Hakim Mukarram al-Din (d1943).

On the same street was located the pharmacy *Dawakhana Baqa'ee* which was supervised by Hakim Munir. With his relentless hardwork he not only maintained the prestige of his family but promoted Unani treatments in Dehli with

his shrewdness. Hakim Munir and his wife had taken pledge of allegiance at the hand of Sufi saint Hazrat Khwaja Sa'een Tawakul Shah (1255-1315 AH).

Although members of the Baqa'ee clan have been involved in cultural & social causes, but their interest in Unani medicine had never waned. In India and Pakistan they have distinguished themselves in operating clinics and providing treatments, in particular in ophthalmology.

Dr Farid al-Din Baqa'ee, who was grandson of Mukarram al-Din and son of Hakim Nizam al-Din, was a prominent person of the family who opened a private medical college in Karachi. It has evolved into a marvellous medical university. If Dr Farid al-Din were to start teaching of Unani medicine there at this institution, that will not only help in bio-treatments but will keep alive golden traditions of his forebears. Tibbe-e-Unani has been approved as an alternative system by World Health Organization. It is immensely popular on the Indian sub-continent.

**(211) Hakim Ahmad Saeed Khan d1930**

He was son of Hakim Ghulam Murtaza Khan (#143) and younger brother of Hakim Ghulam Raza Khan. He had a charming personality and was a pompous physician. His temperament was that of a rich man. In Dehli he operated a demandin clinic visited by multitude of patients. He was honorary vice president of Dehli Municipal Corp whereby he carried out many social ventures. British government had conferred upon him the title of *Khan Bahadur*. He was very much conscious of family honor and dignity. He had a handsome stature.

Hakim Ajmal Khan played a significant role in shaping his literary talent. He was richly endowed with brainpower. Hakim Ajmal Khan had cordial relations with him, as he was not only paternal cousin-brother but his brother- in- law also. He was married to sister of Hakim Ajmal - Sultan Jahan Begum (d 16<sup>th</sup> May 1935) He had a son Hakim Ghulam Kibraya Khan (alias *bhooray mian*). I have in my personal library a letter from Hakim Ajmal addressed to Hakim Ahmad Saeed which was mailed by Hakim Ajmal on 19<sup>th</sup> May 1902 from Rampur. He breathed his last in 1930.

Bashir al-Din Ahmad (son of Deputy Nazeer Ahmad) in his book *Waqe'at Daru-Hakumat* has mentioned his house, his brother & his son's house and clinic. "In

Ballimaran was the house of Hakim Ghulam Raza Khan where Hakim Ghulam Kibraya Khan *urf* Bhooray Mian son of Khan Bahadur Hakim Ahmad Saeed Khan used to operate a clinic”.

**(212) Hakim Asad Ali Muztar**

He was son of Hakim Bubbar Ali Khan son of Hakim Musharraf Ali Khan son of Hakim Muhammad Ashraf Khan. As a member of the Sharifi clan poetry was in his DNA. His grandfather Hakim Muhammad Ashraf Khan was also a consummate poet.

He was a disciple of Mirza Qurban Ali Baig, as Nassakh had seen him in the poetry sessions. He was member of Hakim Ajmal's inner circle. He had shown interest in All India Unani Tibbi Conference. He left behind no children.

**(213) Hakim Syed Khawaja Nasir Nazir Firaq Dehlvi 1865-1933**

He was maternal grandson of Mir Dard, an honored member of the Dard family and inheritor of golden footprints of his ancestors. He was an outstanding scholar, poet and author. His family tree is traced to Imam Zaid Shaheed bin Imam Zain al-Abideen through Abul Farah Wasiti. Syed Abul Farah son Syed Ewaz immigrated to India during the rule of Sultan Mahmud of Ghazni. Their family settled in Balgram and Bara. During the Mughal rule elders of his family were given the designation of *Mansab Hazari* and *Panj Hazari*. Their landholdings covered all the area from Qasba colony near Dehli to *Garh Mukta-shar*.

Hakim Nasir father Syed Mohsin Ali Zaidi was a protégé of leading scholar of the reformist Ahl-i Hadith - Syed Nazir Husain *Mohadith Dehlvi* (1805-1902). He learnt good manners & customs from Shah Ahmad Saeed and Shah Abd al-Ghani Naqshbandi. In calligraphy he learnt Persian script from his father who himself was a disciple of distinguished calligrapher of India Mir Panja Kash. Mir Panja Kash was shot to death in 1857. His one letter of alphabet was sold for Rs. 1/-.

In poetry he was a disciple of Momin Khan Momin. His poetical name was *Malal*. Many years after the upsurge of 1857 the ruler of Dharampur invited him to his estate. He died in 1911.

Hakim Firaq was born in Dehli on 16<sup>th</sup> August 1865. He was fortunate to have studied under celebrated author Muhammad Husain Azad. His maternal great-grandmother was Khwaja Mir Dard's granddaughter. Soon he mastered Arabic, Persian as well as medicine. He operated a demanding clinic which was his only source of income. He was an emblem of Dehli's social and cultural values.

As a veteran prose writer he outsmarted other seasoned authors in portraying Delhi's culture, society and history in classy idiomatic Urdu prose. His speciality was women's vernacular. He perfectly documented idioms and expressions used by Delhi women in their daily conversation.

He authored 22 works and translated Glorious Quran into Urdu titled - *Uroos al-Quran*. Some of his valuable books are: *Maikhana Dard*, *Doodman Firaq*, *Lal Qila kee ek jhalak*, *Saat Elaqa kee kahanian*, *Begumon kee Chher chhaar*, *Chand Deccan kee pari*, *Mazamee-e-firaq*. He left behind a *dewan* also.

*Begumon ki chher chhaar* - offers an interesting insight into a scene of verbal exchange among Delhi women over minor matters during wedding rites. The article is filled with Delhi women's preferred vocabulary. *Lal Qila kee aik Jhalak* is depiction of life in and around Red Fort as witnessed by Dulhan Begum, an employee of the imperial kitchen.

Dilli ka ujra hua qila'a: <https://www.rekhta.org/ebooks/dilli-ka-ujda-hua-lal-qila-nasir-nazeer-firaq-dehlvi-ebooks>

Lal qila kee ek jhalak: <https://www.rekhta.org/ebooks/lal-qila-ki-ek-jhalak-nasir-nazir-firaq-dehlvi-ebooks>

Mai-khana-e-Dard: <https://www.rekhta.org/ebooks/mai-khana-e-dard-nasir-nazir-firaq-dehlvi-ebooks> 1925  
biography of Mir Dard

Mazameen-e-firaq : <https://www.rekhta.org/ebooks/mazameen-e-firaq-nasir-nazir-firaq-dehlvi-ebooks>

He was one of the earliest writers who contributed articles to *Makhzan magazine* which was launched from Lahore in 1901. At the behest of Sir Abd al-Qadir (1872-1950) he composed a novel *al-Moore*. He completed the unfinished drama of Maulana Azad 'Akbar'. He authored several books on old culture of Dehli and Mughal period. In his book '*Dehli ka Akhri deedar*' one can visualize Dehli's society, its traditions, hobbies of the rich, lifestyles of the poor, festivals, even the voices of hawkers selling their wares. He breathed his last on 12<sup>th</sup> February 1933 having suffered paralysis.

He had taken oath of allegiance at the hand of Khwaja Allah Bakhsh Taunsvi. His only son Hakim Syed Nasir Khaleeq Figar was also a scholar and a capable physician. He had his father's book *Mai-khana-e- Dard* printed. His ancestral home was in the intellectual part of the city -Kucha Chelan – Bara dari Khwaja Meer Dard, and operated his clinic here as well.

Firaq was blessed with two daughters: Farrukh Jahan and Nayyar Jahan. Nayyar Jahan was a poet and a noted writer, used pen name of *Shua'a*.

**(216) Hakim Ghulam Kibriya Khan      1935**

He was son Hakim Ahmad Saeed Khan – an intelligent, distinguished and wise physician. He operated a demanding clinic. He studied medicine under the guidance of Hakim Ghulam Raza Khan and Hakim Ajmal. He was employed at Tibbia College as a professor. On account of his adroitness Nawab of Rampur appointed him his personal physician. He was, (a.k.a. Bhuray Mian) appointed president of All India Ayurvedic and Unani Tibbi Conerence after Hakim Ajmal and remained in this post all his life. He started a drug store Bara Dawakhana at Lal Kuan, Delhi which was very popular at that time, and its drugs were well-liked by the public.

He was among the aristocrates of Dehli, with a flare for royalty. For some time he was honorary magistrate.

He died on 19<sup>th</sup> May 1935 due to sudden heart attack. He was married to Fakhar Jahan daughter of Hakim Ghulam Raza. He had two sons- Hakim Mahmud Saeed Khan and Hakim Hamid Saeed Khan – two daughters Mahmuda Sultan (no children) and Ahmad Sultan.

**(215) Hakim Abd al-Wahab Ansari      1941**

He was a resident of Yusuf-pur; district Ghazipur (Uttar Pradesh). He was born in 1853. All three brothers made a name for themselves – Hakim Abd al-Razzaq Ansari, Dr Mukhtar Ahmad Ansari and Ahmad Raza Ansari. Their significant contributions to the Indian freedom movement are unforgettable. Their father Hakim Abd al-Rahman Ansari (d1900) was a celebrated physician of his native land. Of all the blue blood Ansari families of India, theirs was the most

prominent. Their lineage is traced back to Hazrat Abu Ayub Ansari (d.674), a devoted companion of the Prophet of Islam. (sallahu alahay wa sallam)

ساقیاں لگ رہے چل چلاؤ  
جب تک سر چل سکے ساغر چلے



میںخانہ درد

جیسا کہ حضرت خواجہ میر درد دہلوی قدس سرہ الغریبہ اور آپ کے حسبِ اولاد  
اولاد اور آپ کے بھانجپنوں اور شاگردوں اور آپ کے مشائخ کے حالات اور آپ کے  
ظاہری و باطنی کمالات، جنابِ فضیلت مآب لانا حکیم خواجہ سیدنا صرندیز  
صاحبِ اقیانوس دہلوی مظہرِ العالی نے مرقوم فرمائی ہیں۔

محکمہ ناظرین

حکیم سینہ صریح نگار نے جناب کی احمد خان صاحب

کے اہتمام سے

کے آئینہ

ملے کا پتہ۔ حکیم سید ناصر خلیق کو چہ چیلان بارہ دری خواجہ میر درد دہلی

He was a student Dar al-Uloom Deoband (district Saharanpur UP) when he was smitten with smallpox and lost his eyesight. But inspite of this he returned to Dar al-Uloom Islamic University and completed his religious studied in 1882. His teachers were Maulana Zulfiqar Ali and Maunala Faiz al-Hasan Saharanpuri. He learnt medicine under the guidance of Hakim Mahmud Khan. Mulla Wahidi says he was blind by birth, but that is incorrect.



Tomb of Hazrat Abu Ayub in Istanbul

*Luqman al-Mulk* Hakim Abd al-Wahab, who was popularly known by Hakim Nabeena, was one of the talented physicians of his time. He was blessed with such a skill in the art of healing that by feeling the pulse of a person he could diagnose the disease. In Hyderabad and Dehli he was one of a kind. He was royal physician of His Exalted Highness Nawab Sir Mir Osman Ali Khan Siddiqui (1886-1967), Nizam Deccan, who had appointed him *Sadr al-Attiyba* (Chief Medical Officer).

After his disagreement with Mir Usman Ali he moved to Solapur (Maharashtrara). For a while he practiced there, later moved to Bombay and then to Dehli. His clinic was near Jamia Masjid in south corner where *Singhara* (triangular) is erected these days with a waterwell; across the street is a flea market. Later he practiced in Ballimaran.

He had seen in a dream his spiritual guide Maulana Rashid Ahmad Gangohi gave him the glad tiding of re-appointment in Hyderabad with honors. This dream came true when the Nizam visited Dehli and appointed him chief medical officer again in Hyderabad. (Hakim Syed Zillur Rahman – *ek Matalay'a* by Dr Fakhr Alam page 211)

After his retirement in Hyderabad he started his clinic in Dehli which was always visited by multitudes of patients. His clinic was a boon to the people of

Dehli. Hakim Nabeena was bestowed with a healing hand, and extraordinary expertise in treatments by which he performed miracle like remedies. He removed kidney stones of freedom fighter Lala Lajpat Rai (1865-1928) and Dr Sir Muhammad Iqbal (d.1938) without surgery. By virtue of these treatments he made a name for himself. As he was personal physician of Dr Sir Muhammad Iqbal, he had warm association with him.

Hakim Ansari charged hefty fee to the rich, but to needy people he would give free medications. Once he prescribed a medication for Nizam of Hyderabad, and said that I will make 100,000 pills of this drug. I cannot make this drug time and again, additionally poor people will also benefit because of this large amount. The cost of one hundred thousand pills was Rs. 100,000 which was duly paid by the Nizam. Wonder of wonder Hakim sahib would be feeling the pulse of a patient and could figure out whether the patient was rich or poor. He would demand the fee accordingly.

Mulla Wahidi has stated that his son very sick, there was no hope he will survive. He visited Hakim Nabeena alongwith Khwaja Hasan Nizami. Among the patients was Syed Zahoor Ahmad Wahshi. Hakim sahib was talking to Khwaja sahib and I was wondering how Hakim sahib would make the diagnosis while he is in discussion. Hakim sahib put his hand on Wahshi's pulse and started telling him his condition. So much so that Hakim sahib told him your color has changed to black. He never asked him how he was; he knew everything with his fingers. It seemed his hands had eyes. A patient he had seen months earlier, by feeling his pulse he could identify who he was.

He had his own house in Connaught Place where he died in 1941. According to the last will and testament his body was taken to Gangoh and was laid to rest near the tomb of his religious guide Maulana Rashid Ahmad Gangohi (rahimullah 1826-1905). He had committed the Noble Quran to memory. He would spend long hours in worship. None of his action would contravene Islamic doctrines.

Dehli Municipal Committee intended to have a statue of Dr Muhkhtar Ahmad Ansari erected. People said let's hear what Hakim Nabeena has to say. May be he won't like to, what's the point in erecting a memorial which will cause pain to elder brother. Mulla Wahidi and Lala Desh Bandhu Gupta visited Hakim

sahib. Lala Desh Bandhu tried his best to frame Hakim sahib but to no avail. Hakim Nabeena said go ahead erect the statue & I will demolish it.

Hakim Nabeena was the eldest of the four brothers and all four had strong relationship with Maulana Gangohi (d1905). Hakim Ansari performed Hajj. Just before his death he endowed Rs. 100,000/- for medical schools and religious seminaries.

His medical tome *Israr Sharyana ma'a mujarrabat Ansaria* is a marvelous compendium in so far as tested remedies are concerned. It was published at Mahboob al-Mat'abay Dehli in 1927 under the auspices of his son Hakim Abd al-Hayee Ansari. His brother Dr. Mukhtar Ansari had its English translation published. He was considered among the top physicians of Dehli. His grandson Dr. Mughni Ansari was also a celebrated physician. For some time he was director of Central Council for Research in Unani Medicine (CCRUM) New Dehli.  
<https://ccrum.res.in/>

Hakim Nabeena's younger brother Dr Muhkhtar Ahmad Ansari (M.D.) was a legend in the national politics of India, everyone knows him and his golden deeds. Dr Ansari considered his elder brother like his father. Hakim Wahab paid all educational expenses of Dr Ansari, and at his suggestion Mir Mahboob Ali Khan, Nizam Hyderabad gave him scholarship to study medicine in the UK in 1900. After earning a medical degree at the University of Edinburgh, he worked in London at Charing Cross hospital, the Lock Hospital and St Peter's Hospital.

Dr Ansari (25<sup>th</sup> December 1880-May 10, 1936) was president of Indian National Congress, and played a pivotal role in the freedom movement. His palatial mansion *Dar-us-Salam* Darya Ganj was meeting place of foremost leaders of India. Gandhi jee, Motilal Nehru, Jawahar Lal Nehru, Hakim Ajmal Khan, Ali Brothers and Maulana Azad all used to meet here. His book *Regeneration in Man* is a readable work which meticulously records the details of 400 grafting operations he performed. He grafted animal testicles – from bulls, monkeys and sheep – onto human beings.

Dr Ansari was buried on the grounds of Jamia Millia Islamia University. There is an *Ansari Ward* in Charing Cross Hospital London to honor him for being a pioneer in surgery.

His fourth brother Ahmad Raza (d1935) whose title was Nawazjang was governor of Aurababad during the rule of Nizam. One of Hakim Nabeena's cousin-brothers Asghar Ali Ansari was a judge in Hyderabad. His title was Nawab Asghar Yar Jang. Other members of the family were renowned officials as well. The tradition of scholarship which started early on in the family is going strong to this day.

Dr Islam al-Haq Ansari, my favorite teacher & former principal of Ajmal Khan Tibbia College Aligarh as well as Muhammad Hamid Ansari, former vice-president of India (2007-2017), grandson of his brother, also belonged to this academic family.

**(216) Hakim Abd al-Razzaq Ansari d1930**

He was younger brother of Hakim Nabeena (#215), born in 1868. After graduating from Dar al-Uloom Deoband he started practicing medicine. For a long time he operated clinics in Hyderabad and Dehli. God Almighty had bestowed him a healing hand. He was a devoted disciple of *Shaikh al-Hind* Maulana Mahmud al-Hasan Deobandi (1851-1930), as was his younger brother Dr. Mukhtar Ahmad Ansari. Similar to their devotion for Maulana Gangohi, all four brothers were devotees of Shaikh al-Hind. These brothers played a significant role in helping Shaikh al-Hind perform Hajj in 1916. They provided for all the necessities of travel and other assistance. Full detail is given in two books *Tahrik-e-Shaikh al-Hind* and *Safar Nama Aseer Malta*.



Maulana Husain Ahmad Madni (d1957) writes about Hakim Razzaq:” He used to travel to Deoband frequently and on every visit he stayed for several days. Dr Ansari paid from his own pocket for the travel of Shaikh al-Hind and his colleagues. Hakim Abd al-Razzaq went to Bombay and looked after every thing with regards to travel. For travel expenses he paid them cash. And in the event things were expensive in Hijaz and in case they ran out of money, next year he paid Rs 1000/- cash for nephew of Shaikh al-Hind and son in law of Qazi Masood

to travel to Hijaz. For house expenses he continued sending money every month. Government took notice of this and accused him of embezzlement. He replied he is my religious guide whatever punishment you give me I am ready. “

Hakim Abd al-Razzaq died in 1930 and was laid to rest in graveyard of *Mahindyan*.

(217) **Hakim Jamil al-Din** d1936

He was born into the family of Maulvi Muhammad Din, a farmer turned religious scholar and God fearing elder. After graduating from Islamic seminary Darul Uloom Deoband he arrived in Dehli and became a notable student of Hakim Abd al-Majid Khan. From early on he was passionate about teaching. Hakim Abd al-Majid turned the teaching classes at Sharif Manzil into a madrasa in 1883. Besides other members of the family, Hakim Jamil used to teach here. Then in 1888 Hakim Abd al-Majid founded the Madrasa Tibbia with his two brothers and Hakim Jamil. This Madrasa Tibbia was inaugurated on 23<sup>rd</sup> June 1889.

Hakim Jamil was one of the earliest examiners at Tibbia College. It was a matter of great pride for Hakim Jamil that he was Arabic teacher of Hakim Ajmal Khan. Hakim Jamil was a prosperous physician. At the express wishes of his august teacher Hakim Majid he went to Balya to treat Hashmatullah Khan, Deputy Collector village of Balya (Kannod Tehsil, Madhya Pardesh).

After Balya he lived in Ghazipur from 1903-1908. Here he taught Arabic to hundreds of students who proceeded to Deoband. His clinic was the centre of physical treatment, but his person was the centre of spiritual treatment.

It is noteworthy that Madrasa Dinya Ghazipur was founded by one of his pupils Maulana Umar Farooq. Hakim Hafiz Abu Bakr Ghazipuri (d1970) and Maulavi Muhammad Israel Ghazipuri (d1963) were also his protégés.

In 1908 he returned to Dehli, and started his private clinic in 1910 in Beriwalla Bagh Pul Bangash. In 1914 he founded a drug store *Siddiqui Dawakhana* in Pul Bangash and teaching at the same time which immensely benefitted the populace.

He was an old style Sufi sage, who relished helping people. He was a topmost figure of Deoband movement. Many religious reforms took place in the districts of Ghazipur, Balya and Jaunpur because of him. He was a successor of Maulana Gangohi who shaped his mental outlook.

He was member of executive committee and consultative body of Dar al-Uloom Deoband. After him his younger brother Hakim Muhammad Yasin was appointed a member by top brass of the Dar al-Uloom until 1952. He performed Hajj in 1934. On 14<sup>th</sup> May 1936 after *Namaz Tahajjud* his soul left the body to meet its creator. According to his last will and testament he was buried in *Gorey Ghareeban* graveyard near Purani Sabzi Mandi (present day Kamla Nehru Park). He left behind two sons: Hakim Muhammad Ismael and Hakim Abd al-Jaleel (#256).

**(218) Hakim Azad Ansari                      1942**

His native city was Saharanpur (UP). He was a blue blood Ansari. He was born in Nagpur on 12<sup>th</sup> October 1871 where his father was employed. He studied medicine under Hakim Noor Ahmad Saharanpuri, Maulana Hakim Moeen al-Din Nanotavi, and Dr Ahmad Khan Lucknavi.



Hakim Azad Ansari 1871-1942

He started his medical centre in Dehradun in 1900. Later in Kanpur from 1902-1909. In Saharanpur he operated his clinic for eight years. He arrived in Aligarh in 1919, and then started his clinic in Dehli in 1923. On 23<sup>rd</sup> October 1923 he moved to Hyderabad, but never stayed in any of the cities wholeheartedly.

In poetry he was a disciple of Maulana Hali and Beydal. Early on his pen name was *Ata'rad*, but changed it to *Azad*. He was quick witted and master of

poetry. His poetry collection is titled *Mua'araf Jamil* published in 1937. He has been called *Khaqani-e-hind* in this volume. In Hyderabad he lived for a short time but most of his life was spent in Dehli. He used to travel between these cities frequently. He passed away in Hyderabad in December 1942.

**Hakim Azad Ansari Two Poems** - *Husn kay dono rukh* – Husne gharat gar aur husne dilnawaz 1356 AH

Preface by Josh Malibabadi

<https://www.rekhta.org/ebooks/husn-ke-dono-rukh-husn-e-gharat-gar-aur-husn-e-dilnawaz-hakeem-azad-ansari-ebooks/>

In the literary circles of Dehli he was a popular figure. He profited in the art of poetry from Seema'ab Akbarabadi, Maulana Zafar Ta'aban, and Hyder Dehlvi. In the preface titled *Arzey Musanaf* he says that “the valuable guidance of these gentlemen have expanded and enriched my knowledge of the art of poetry”.

In the last days of his life he was in dire financial straits. In his old age and sickness there was no one to care for him. He used to live in Dehli in different houses. When Josh Malihabadi (1982) lived in Dehli, Hakim sahib stayed at his house. All the hosts used to welcome him wholeheartedly on account of his compositions. If he hesitated to compose, the host would be dismayed. He would at once sense this and move to another well wisher or a disciple's house. It is alleged that the entire *dewan* of a person was composed by Azad Ansari.

#### (219) **Hakim Muhammad Amin al-Din**     **1943**

He was son of Klub Ali Khan. Born in 1875 he was a resident of Shahabad, District Rampur. He studied *Dars-e-Nizamiya* and medicine under the guidance of Maulana Syed Ahmad Muhadith Amrohvi. He practiced prescription writing and diagnosis in the clinic of Hakim Abd al-Salam Amrohvi. He was a student of Madrasa Islamiya Amroha, where he was appointed a teacher.

At that time all those students who came to Madrasa Tibbia Dehli were from the madrassa of Amroha. They were all protégé of Hakim Amin al-Din, excelling in logic and philosophy. Maulvi Hakim Abd al-Rashid Khan Principal Madrasa Tibbia was himself an outstanding scholar. He liked such students who were capable in logic and philosophy. That's why students from Amroha were always preferred in Madrasa Tibbia. For twenty two years physicians of Amroha were

appointed to the post of junior doctors of Hakim Ajmal. Hakim Mustajab Hasan was the first to be a junior doctor, then Hakim Maqsood Ahmad, then Hakim Rashid Ahmad (*Shifa'a al-Mulk*) and then Hakim Zaki Ahmad. Last of all was Hakim Nazar Ahmad, a resident of Nageena.

Hakim Amin was appointed teacher at Madrasa Tibbia Dehli. He was unrivalled in Persian. His knowledge of Arabic was such that he used to give lectures on Unani medical text books in Arabic. He was an excellent administrator. All his life he never operated a clinic, he deemed it a sin. His son Hakim Mubeen did the same; both of them never dictated a valuable prescription.

For medical students Hakim Amin translated *Kulliyat-e-Nafisi* into Urdu which was published in 1924 at Dehli Printing Works in two volumes. He breathed his last on 15<sup>th</sup> September 1943 at age 68 in Dehli.

His son Hakim Muhammad Mubin (born 24<sup>th</sup> December 1904 – died 1965) graduated in Arabic in 1922 when Madrasa Tibbia had just turned a college. This way he belonged to the first batch of students who graduated from Tibbia College.

In 1922 he joined the staff of *Maseeh al-Mulk*. The relationship between these two families was such that he remained a medical consultant (*tabib peeshi*) of Hakim Muhammad Ahmad, Hakim Zafar Ahmad Khan, and Hakim Muhammad Jamil Khan until 1947. He used to run his clinic inside Hindustani Dawakhana in the evening. His job was to reply letters and diagnose patients. He remained employed at *Hindustani Dawakhana* until 10<sup>th</sup> September 1965.

Hakim Amin occupied himself with lectures besides running the clinic. He was a teacher at Tibbia College Dehli where he taught from 1948-1964. His lectures were mostly on remedies and lessons in *Sharh Mujiz* – known as *Nafisi*. His son Hakim Moeen (b12<sup>th</sup> December 1933) graduated in 1955 from Jamia Tibbia Dehli with a certificate in *Akmal al-Hukama*. He worked at *Hamdard Dawakhana* but had his own medical practice.

## (220) **Hakim Amjad Ali Khan**

He was one of the oldest indigenous physicians of Dehli. His father Hakim Muhammad Ali Khan was considered among the leading physicians of city. His grandfather Hakim Ghulam Rasool Weeran was teacher of King Bahadur Shah

Zafar. Hafiz Weeran had an exceptional memory so much so that he dictated entire *Dewan-e-Zauq* from his memory. Weeran died in 1887.

Hakim Amjad had a profitable medical practice in Dehli. Besides rich people poor also gained health with his treatments. Rulers from the far off places called for him for treatment. His clinic was always a hectic place. He was considered among the elites of the city. It was proud event of his life to have performed pilgrimage to Mecca. He had his grandfather's mosque rebuilt from ruins.

He was member of Anjuman Tibbia as he was keen in the Tibbi movement. He was an intimate friend of Hakim Ajmal, with whom he spent hours. He was appointed an honorary magistrate, and municipal commissioner. He had a passion for poetry and used pen name of *Nazmee*. It is recorded that he took part in a poetry session on 10<sup>th</sup> February 1883.

In 1905 Hakim Ajmal went to Iraq, Hakim Amjad accompanied him as well as Syed Hamed (brother of *Shamsul Ulema* Maulvi Syed Ahmad, Imam Jamia Masjid Dehli.)

In 1934 Hakim Abd al-Hamid Dehlvi (Hamdard) found out through Hakim Amjad Ali the poor state tomb of Ibrahim Zauq was in. Hakim Abd al-Hamid had Zauq's tomb and those of his relatives renovated and a tombstone was erected on Zauq's resting place. Unfortunately during the partition of India in 1947 Zauq's tombstone was destroyed. After a long time it was restored with help from Dr Khaleeq Anjum.

## (221) **Hakim Ali Raza Khan**

His father Hakim Ali Ahmad Khan was a celebrated physician of Dehli. He memorized the Glorious Quran at a young age, and then he took lessons in Arabic & Persian at Masdrassa Husain Bakhsh and Madrssa Fatehpuri. He completed his medical education in medicine at Madrssa Tibbia where he was a disciple of Sharifi clan teachers for four years. He studied Nafisi (*Sharh Mo'ajiz al-Qanoon*) by Burhan al-Din Nafis al-Kirmani (1449) & *Sharh Asbab wa-alamat* (book of causes and symptoms) of Najib al-Din Samarqandi under Hakim Abd al-Rashid Rampuri and Ibn Sena's *al-Qanoon fil Tibb* with Hakim Wasal (#202).

His clinic in *Kucha Chelan* was deemed one of the notable and largest in Dehli. Patients from outer cities and inner city came here in droves. He also founded a drug store *Hami al-Sihat*, and a magazine with the same name.

Not only he was an outstanding scholar, but was affable, composed and down to earth person. His son Hakim Ahmad Hasan Khan Kaukab was also spitting image of his father in medical field and good qualities. In one of his books Mulla Wahidi has mentioned Hakim Ali Raza and his guest house - *dewan-khana*.

**(222) Hakim Rahgu Nath Singh Mohajir      1922**

He was member of an honorable & philanthropist Khatri family of Dehli. He was born on 30<sup>th</sup> October 1884 in Dehli. His ancestors Munshi Sardar Singh Haseeb was a Persian & Arabic scholar. He composed poetry in Persian. Raghu Nath studied Persian under him. In 1906 when his father died he moved to Bhopal because of his employment. But the climate did not suit him, so he returned.

In Dehli he started his medical practice under the business name of *Dar al-Shifa*. Morning and evening he attended to the patients and in the afternoon he supervised the drug preparation under his watchful eyes.

His poetry is in Urdu and Persian, with a published dewan in Persian. Besides composing verses he was fluent in prose. He authored two stage dramas – *Roshni & Shadi khana Abadi* which were subsequently published as books.

His Urdu collection is titled *Dewan Hajir Dehlvi* which was published in 1937 from Kanari Bazar Dehli. *Shane-e-mehfil* is the selection of his ghazals which was published by one of his disciples in 1951. He died in Dehli on 15<sup>th</sup> June 1922.

**(223) Hakim Muhammad Ahmad Khan      d1937**

He was born on 30<sup>th</sup> June 1885. From a tender age he was a prodigy. He studied elementary school books in Dehli. After the passing away of Hakim Abd al-Majid Khan he went to Rampur to visit Hakim Ajmal in 1901. In Rampur he learnt Arabic from Maulvi Arab Tayyab Makki. Upon his return to Dehli in 1903 he joined the clinic of Hakim Wa'sal Khan (#202). In 1904 he started his own medical practice which was so popular that he was called *Maseeh al-Mulk Sani*.

In 1907 he went to Mecca for Hajj, and in 1923 he went to Iraq to visit holy places. Even in Baghdad he opened a clinic and people thronged to him for treatment.

Upon the demise of Hakim Ajmal his work was divided into three parts. Hakim Muhammad Ahmad Khan was made the official family physician. Tibbia College and Hindustani Dawakhana was put under the control of Hakim Jamil Khan. Tibbi conference was the responsibility of Hakim Kibriya Khan. Hakim Jamil had to resign from the post of secretary Board of Trustees when there was a strike at Tibbia College against him. In his place Hakim Muhammad Ahmad was appointed secretary.

After his appointment as secretary Hakim Muhammad Ahmad instituted several reforms. He appointed Hakim Zafar Ahmad Khan principal of Tibbia College. Then he went to Europe after appointing Hakim Ghulam Kibriya as secretary. On account of family disputes Hakim Zafar resigned. On his return from Europe there was a strike at Tibbia College and at Hindustani Dawakhana due to disagreements with Hakim Jamil which led to a big kerfuffle. Hakim Muhammad Ahmad brought the situation under control and went again to Europe. He returned home after six months. During his stay in Europe he learnt things by which he improved the college administration. He made Maulana Abdullah manager of Dawakhana to make it lucrative.

In 1935 Hakim Muhammad Ahmad was offered presidentship of All India Unani Tibbi Conference upon the death of Ghulam Kibriya Khan. In this way he became patron of all three organizations. Subsequently once they patched up their differences, Hakim Jamil was made secretary of Tibbia College and Hakim Muhammad Ahmad was his associate.

Hakim Muhammad Ahmad medical practice was profitable. Patients from far off places came to see him. His book *Matab Amlī* is a testament to his technical know-how. He passed away on 17<sup>th</sup> November 1937 on a Thursday. His last resting place is in Khawja Hazrat Syed Hasan Rasool Numa dargah.

He had two sons Hakim Mahmud Khan and Hakim Majid Khan. His two daughters were Shehr Bano Begum (wife of Mirza Mahmud Ali Baig son of Mirza Muhammad Ali Baig), Jahan Bano Begum (wife of Mirza Shafi Ahmad son of Ali Mirza).

**(224) Hakim Mirza Muhammad Naeem Baig     d1947**

Born in 1880, he was son of Hakim Mirza Abd al-Karim Baig. His paternal ancestors were physicians and medical practice was their profession for several generations. His maternal forbears were employed in the army. His father was an imperial physician before his employment in the State of Pali (Rajasthan) where he was a high-ranking State official as well as a physician. Later in life they moved to Ambala where he died.

His father died in his tender age, consequently he moved to Dehli where his relatives lived. Because his family was well off, he had no difficulty in getting good education. After studying Persian, Arabic, English, & Mathematics, he studied medicine. He was a prodigious scholar of Persian as well as medicine. After his degree in medicine, he started research on herbs. In this connection he spent years experimenting in the forests of Shimla, various cities of Punjab and Frontier province. He experimented in alchemy, although he could not become an alchemist. In these years of experimentation he discovered a valuable medication which was instrumental in the healing of chronic patients.

He had a healing touch, although there were many physicians in Dehli but everyone was convinced of his diagnostic expertise. Hakim Ajmal Khan liked him very much and called him *Nawab* to express his affection. He was interested in curing complicated diseases which he accepted as a challenge. His daughter Tahera Begum says he examined every case with such care as if he was sitting for an exam. Many patients having disappointed by other physicians, would turn to him and be cured. His clinic was always thronged with patients, as he was busiest of all Unani doctors in Dehli.

His library contained rare and expensive books of medicine besides history, philosophy, literature, Islamic studies and other sciences. All these books were under his study all the time. Despite a demanding medical practice and other hobbies, he always found time to immerse himself in books. Hakim Ajmal invited him to teach at Tibbia College but he declined saying I cannot tolerate restraints in my profession. When he was in Arabia, King Shah ibn Saud heard about his reputation, warmly welcomed him & asked him to treat his wife. King wanted him to be his royal physician but Hakim Baig said I want to serve my people in my homeland.

From morning to 1pm he would attend to the clinic, in the evening his buddies would gather there. There will be music, singing, chess matches, local civic matters discussed, disputes resolved & dinner parties. At one time he was invested with the powers of special police officer. On the 11<sup>th</sup> and 18<sup>th</sup> of every month music parties were held in which renowned *qawwals* sang and musicians played their music.

His passion for music was such that a musician was especially employed who would wake him up & put him to sleep with his music. He was himself a skillful musician and chess player. He used to play Indian style wrestling (*kushti*). He was an expert club fighter. Loved hunting, he would go fishing and at times hunt with a gun. His patients were aware of his whereabouts, sometimes they would show up in the forest or on the river bank.

Hakim Naeem Baig was an intelligent, perceptive and a shrewd man. He was a great conversationalist, life of the parties, open-hearted, & a couth, but temperamental nonetheless. He was compassionate and pure of heart. He never had dinner alone; there were friends always on the dinner table. He would give interest free loans, and discreetly gave alms and *zakat*. He respected religious divines and always gave gifts and oblations to them. He would visit the shrines of Klair and Ajmer. At the annual festival of *Nizam al-Din Auliya* in Dehli he would provide water & public kitchen for the visitors. He regularly performed *Salat* Islamic five daily prayers with a sense of duty. Besides Ramadan fasting, he observed supererogatory fasting. In 1931-32 when he went for Hajj, he was made *Amir al-Hajj* - leader of the pilgrims. (Vide Pakeeza Sultana Begum)

He vigorously took part in the Indian Freedom Movement, to the extent that he burnt all his home furniture and after joining the non-cooperation movement started wearing raw cotton (*khaddar*) fabrics. After the partition of India, he did not migrate rather stayed in his homeland to serve its people. In his time *Kucha Chelan* was the hub of patriots and illustrious personalities. For instance he had warm and cordial relations with Barrister Asaf Ali, Mufti Kafayatullah, Maulana Ahmad Sayeed, & many other personages.

Hakim Naeem Baig was an imposing man always dressed in impeccable clothes. White snow skin, bright eyes, height six feet, he loved to dress up in fine

clothes. His sherwani was made from Benarsi fabric, benarsi headgear, kamdar shoes, chori-dar pygama, and expensive watch on his wrist. Sometime he would wear Benarsi waistcoat with a flashing watch dangling in the breast pocket. After he got used to wearing khaddi (handloom), he would wear white khaddi pygama, shirt and sherwani. He looked conspicuous in this outfit.

He was so conscious of his outfit that he would change it daily several times. Everytime he went out, he would change clothes, once in a while wearing Turkish Fez (hat)).

He was married into the Mughal family; his wife was great grand daughter of King Bahadur Shah Zafar, grand daughter of Mirza Fatah al-Mulk and daughter of Mirza Farkhanda Jamal.

Hakim Naeem passed away in 1947 at the age of 68. His his wife passed away in 1993. Both of them are buried in their ancestral graveyard in Basti Nizam al-Din. His two daughters are - Tahera Begum (wife of Sajjad Hasan London), and Pakeeza Sultana (wife of Barrister Danyal Latifi). The street where he lived is called Gali Hakim Naeem Baig – opposite to Chhata Agha Jan.

#### (225) **Hakim Tarlok Nath Azam Jalalabadi**

He was born on 14<sup>th</sup> February 1897. His father name was Pandat Gopal Das. He received medical degrees from Lahore - *Hakim Hadhiq* and *Umdatul Hukama*. After practicing in Lahore for twenty years he moved his practice to Shimla (Himachal Pardesh). In 1938 he moved to Dehli and operated his clinic for the rest of his life. He was extremely intelligent and gifted medical doctor. He was personal physician of Maharajah Jodhpur, Nawab Rampur, Nawab Dera, Nawab Loharoo, Maharajah Banswar, Maharajah Eedhar (Gujrat) and Dr Bheem Rao Ambedkar (1891-1956).

PESPO Tibbi Conference Patiala held on 29<sup>th</sup> November 1952 bestowed on him the title of *Shifa al-Hind*; Punjab Tibbi Conference Jalandhar 18<sup>th</sup> March 1953 honored with him with the title of *Allama-e- Tibb*. Not to forget *Khursheed al-Hukama* was also his designation.

He had cheerful disposition. He was interested in religious works and spiritualism. To quest his artistic thirst he composed poetry. His dewan is called

*Kalam-e-Azam*. He was patron of monthly ‘*Dastgir*’, which was published under the editorship of Talib Dehlvi from 1945-1947. Of his books *Mujirrat-e-Azam* volume 1 (printed at Gupta Printing Press, Dehli 1955) was a collection of daily routines. He also liked drama.

For ten years he was member of Board of Ayurvedic and Unani System of Medicine, Dehli. He was also Principal of Bhopindra Tibbia College, Patiala.

**(226) Hakim Hafiz Abd al-Jabbar**

He belonged to the Kayani Mughal family. His father Hakim Maulvi Abdus Salam was a reputed physician of Dehli. His paternal grandfather Hakim Maulvi Mirza Jan was member of the imperial government during the Mughal rule.

He studied text books under Maulvi Zafar Ali & other scholars of Dehli. Then he took admission in Madrassa Tibbia Dehli, becoming an honored protégé of *Maseeh al-Mulk* Hakim Ajmal Khan. He was a popular physician of Dehli.

**(227) Hakim Muhammad Ismael Saroor**

He was son of Hafiz Abd Allah Dehlvi. He graduated from Madrassa Tibbia Dehli in 1905. After this he turned his attention to poetry and became a protégé of Syed Nazir Husain Fitna Abbasi Sandelvi. He was a pleasant poet with sweet tongue. His language was chaste and verses thoughtful.

He lived in State of Loharu (Haryana) due to his medical practice. Subsequently he was appointed personal physician in State of Narsingh Garh. He was courteous, even-tempered and sociable.

**(228) Hakim Zafar Ahmad Khan      d1953**

He was also known by the name Zafar Hasan, born on 12<sup>th</sup> June 1890. He studied Arabic & Persian text books under Maulana Abdu Allah Punjabi and Maulana Abdu Allah Rampuri. Hakim Muhammad Ahmad Khan was his teacher in medicine. After this he read books with Hakim Wasal Khan, Hakim Ajmal Khan as well as from his maternal uncle (mamoona) Hakim Ghulam Raza Khan. Hakim Ajmal kept him under his supervision for five years and taught him medical practice. On 25<sup>th</sup> March 1914 he was allowed to operate his own clinic.

He used to run the clinic in the absence of Hakim Ajmal. When Hakim Ajmal went to England - ruler of princely state of Gondal (Bombay presidency) was put under the care of Hakim Zafar. With successful treatment of the ruler his fame as a physician spread in Kathiawar and Bombay. Now he set up a branch in Bombay, spending six months in Dehli and six months in Bombay which went on for three years. In the end he operated his clinic in Dehli alone. He was also royal physician to ruler of State of Khairpur, so he had to travel there once in a while. At the time of his brother Hakim Muhammad Ahmad Khan death in 1937 - he was in Khairpur (now in Pakistan).

He was principal of Tibbia College two times. He started scholarly researches here in which college teachers also participated. Every teacher had to submit an article on the sickness of one body organ. When magazine *Mujalla Tibbia* ceased publication, Hakim Zafar started *Ajmal* magazine. He also founded a pharmacy *Dawakhana Hind*.

He died in Lahore on 28<sup>th</sup> February 1953. He left behind two sons and two daughters: Noor Jahan Begum (d 22<sup>nd</sup> Jan 1949 wife of Hakim Mahmud Ahmad), & Mehr Jahan (wife of Hakim Muhammad Nabi Jamal Soweida), two sons – Hakim Sharif Ahmad Khan and Hakim Shabir Ahmad Khan.

Hakim Shabir Ahmad died in 1989 in London. His one son Tariq Zafar and one daughter Sadiya Zafar both lived in London in 2011.

Hakim Zafar was a devout Muslim. He used to go to shrine of Hasan Rasool Numa for *fatiha* of his ancestors. Hakim Mahmud and other family members did the same.

## **(229) Hakim Talib Ahmad**

He was son of Hakim Qalaq, born in Meeruth. At an early age he moved to Dehli and settled here permanently. He was enrolled at Shahzada High School Dehli and completed his education with a Bachelor of Arts. His first job was as a railway guard, but he was not keen in this type of work. Because of his interest in medicine he studied medical text books under Hakim Ali Raza Dehlvi. At the instance of Hakim Ali Raza he founded a pharmacy in 1920 in Kucha Chelan under the name *Qaumi Dawakhana* which was inaugurated by Hakim Ajmal.

Hakim Talib was a vociferous supporter of Tehrik-e-Khilafat and Indian Freedom Movement. He was involved in the national causes. He was member of Dehli Congress Committee. For a long time he was president of Kucha Chelan Congress Committee. He actively took part in its work. He was gung-ho about the establishment of Aligarh Muslim University. All his life he was profoundly involved in political and religious causes. He had cordial relations with Dr Mukhtar Ansari, Hakim Ajmal, Mufti Kafayatullah, Maulana Ahmad Sayeed, Maulana Syed Ahmad Imam Jamia Masjid, Maulana Abd Allah – *aatay walay*- Barrister Asaf Ali, Maulvi Sharf al-Haq, Lala Desh Bandhu Gupta & Lala Shankar Lal.

He became disciple of Maulana Muhammadi Shah Chisti Allahabadi. Then he took a pledge of allegiance at the hand of Khawaja Hasan Nizami. He was an *amil* (spiritual healer/ exorcist) of *Hizb al-Bahr* and *Bismillah*.

He went to princely State of Bhopal with his kith & kin in the early part of his life. He met ruler Nawab Sultan Shahjahan Begum (r1868-1901) who arranged his marriage to her relative Fatima Bee daughter of Wasal Muhammad Khan, a landholder in Bhopal. Fatima Bee received stipend from the state of Bhopal all her life until 1949 when it was merged into Union of India.



Bhopal state postal stamp 1908 one anna (Wikipedia)

Hakim Talib's five sons were also physicians: Hakim Mahboob Ahmad, a graduate of Jamia Millia Dehli & Hakim Manzoor Ahmad both were physicians. Initially Hakim Mahboob worked at the clinic of Hakim Aqil Khan but

subsequently open his own pharmacy. Hakim Manzoor was pupil of his own father who graduated from Jamia Tibbia and operated the *Qaumi Dawakhana*.

(230) **Hakim Nasir al-Din** d1958

He was son of Shifa al'Mulk Hakim Razi al-Din alias Chunoo Mian. Born in 1893 he was representative of his family traditions. He treated people of Dehli not only with his unrivalled treatment but with his superb morals also. He tirelessly worked for national causes. He was the brains behind the historic meetings of Urdu Conference that were held in 1918 in Dehli.

Bashir al-Din Ahmad writes: Like his father and ancestors he was among the elite physicians of Dehli. His clinic was thronged with patients from morning to evening. Besides the city, patients came from far off places and returned their health fully restored. His house Shifa'a Manzil is where the marvelous clinic was. Now all these structures are part of Hamdard Dawakhana.

Hakim Nasir was special magistrate in Badayun. He was president of Islamiya Inter-College Badayun. In Dehli he was honorary magistrate and municipal commissioner for a long time. After this he was appointed royal physician of Nizam of Hyderabad and stayed there for a long time. In 1946 he was member of Unani and Ayurvedic Committee created by the Government of India. He went to south India and other cities and presented a detailed and comprehensive report to Government. He was member of board of trustees of Dehli Tibbia College. He was honorary physician of first President of India Rajinder Parsad, and remained on this post for life.



Hazrat Nasiruddin Mahmud Chiragh-e-Dehli Mausoleum 1274

He passed away on 22<sup>nd</sup> June 1958, was laid to rest in Dargah Roshan Chiragh New Dehli. He was 66. His two sons were: Ahsanullah Faruqi and Ajmal Faruqi.

### (231) **Tabiba Dr. Mahmuda Begum**

After the establishment of Madrassa Tibbia for Women in 1909 in Dehli by Hakim Ajmal Khan, a large number of girls studied Unani medicine there. The graduating women established medical clinics in many parts of India; there were also several popular clinics in Dehli. Of these physicians was the celebrated Mahmuda Begum. She was sent to Bhopal by Hakim Ajmal at the behest of progressive ruler of Bhopal Nawab Sultan Jahan Begum. She was royal physician of Nawab Sultan Jahan. During the rule of Haji Hafiz Sir Nawab Hamid Allah Khan (d1960) when she was told not to don burqa, she resigned and returned to Dehli setting up *Zanana Dar al-Elaj* in Ballimaran. Women came here for treatment of their children and for themselves.

Her younger sister Asghari Begum (wife of Ghazi Abd al-Rashid Shaheed) was also a graduate of Zanana Tibbia College and practiced in Dehli. After the partition of India in 1947 she immigrated to Karachi and operated a clinic there.

One of the graduates of Zanana Tibbia College - Musarrat Jahan was appointed at the college. She looked after the women's diseases and teaching of children. Daughter of storyteller Mir Baqir Ali was a graduate of Tibbia College Dehli and operated a clinic.

### (232) **Hakim Muhammad Ismail d1962**

He was born on 24<sup>th</sup> July 1907. After memorizing the Glorious Quran at age 11 he was admitted to Dar al-Uloom Deoband and graduated with flying colors. He studied books of medicine under his father Hakim Jamil al-Din (#217) and then started his clinic in Dehli in *Siddiqi Dawakhana* founded by his father. He was adept at curing ailments with diet and fruits. For destitute patients he would use cheap but effective drugs. At Tibbia College Karol Bagh he gave lectures for a long time without remuneration. For students not knowing Arabic he compiled a text book which was included in the syllabus of Tibbia College.

He participated in the Indian freedom movement as right hand man of *Mujahat-e-millat* Maulana Hifz al-Rahman. He worked tirelessly in the tumultuous period of 1947 to have the Muslims resettled. He also helped refugees who had arrived from Pakistan. He was president of Jamiat al-Ulema Hind Sadr Bazar from

1946-52. From 1936-62 he was member of the executive council of his alma mater Dar al-Uloom, member of its Shura as well as printer and publisher of newspaper daily *al-Jami'at* Dehli.

Like his ancestors he was punctual in offering five daily *Salat* and tahajjud prayers. He breathed his last on 21 September 1962. He was laid to rest at the foot of mother's grave in graveyard Shaydi Pura. His son Khalid Siddiqui, Zakir Husain College, was administrative officer in New Dehli.

### (233) **Hakim Lachman Persaud**

He was a renowned botanist. He had extensive knowledge of fresh drugs and herbs as he had spent a great deal of his life in researching and investigating them. Besides physical appearance and diagnosis of drugs he had experimented on their medical properties. He was insightful about effects and use of simple drugs.

Magazine *Jogi Mastana* which continued publication for a long time under his editorship, used to include beneficial and effective articles about drugs. He served the medical field with this magazine and by providing basic information to the public about health, sickness and cures. It was a popular magazine and was printed in the thousands. His book "*Hindustan kee jari bootian*" (Herbs of India) is a useful book on that topic.

Hakim Lachman was a bibliophile, a devotee of the art. He was ardent about the preservation and promotion of Unani medicine. He led a useful life and did everything to the last breadth for the promotion of art. He died in 1962.

### (234) **Hakim Abul Kamal Hamid Allah Marharvi**

He was blind by birth, but his memory was breathtaking. By dint of his memory he became a physician. His eyes could not see but there was some supernatural power which showed him everything. Like Hakim Nabeena (#215) his treatment of patients was always spot on. He was a brilliant poet. In some of the poems he has sketched the scenes in such a delightful way, that those having eyes were flabbergasted. They would say how come we could not imagine it but Maulana did it.

He was member of Muslim League, and was one of the illustrious sons of Dehli. After the partition of India in 1947 he moved to Karachi, but was not happy there. Acclaimed writer Mulla Wahidi considered him among the top writers of Urdu language.

**(235) Hakim Rafiq Ahmad      d1991**

He was born on 24<sup>th</sup> June 1908 in Dehli. He belonged to honorable Siddiqui clan of Dehli. He was the only son of his parents. The rent he received from the property was sufficient for household expenses. His education was nominal. Medicine was the love of his life and acquired medical knowledge by studying medical books all on his own. He had a demanding clinic and prepared drugs there himself. He would dispense drugs to the poor free of charge.

When I lived in Dehli, I used to meet him quiet frequently. Despite the fact that he had no formal education in medicine, his knowledge of medicine was amazing. He read medical books and magazines regularly. He was known for his healing touch and efficacious treatments.

In poetry he was a disciple of Bay-khud. His poetical name was Rafiq. At one time he used to attend poetry sessions but after 1950 he abstained and concentrated on his medical practice. His hobbies were strange. No one could compete with him in magic, kite flying, pigeon flying, and hand tricks. He died on 17<sup>th</sup> June 1991. Shamim Ahmad Siddiqui was his son, Former member of Rajya Sabha from Dehli 1983-1989.

**(236) Hakim Madan Mohan Lal Uppal**

He was born on 12<sup>th</sup> March 1920. He studied medicine and surgery at Tibbia College Dehli. His clinic was in Goal Market. He was known for his brilliant cures. Sometime before 1950 he was a lecturer at Tibbia College Dehli. He was a scholar physician who was keenly interested in the promotion of the art of medicine. He had a high social consciousness. He was friendly adorned with hih morals. He died sometime before 1960.

**(237) Hakim Ilyas Khan                      d 1963**

He was son of Amjad Ali Khan Sherwani, resident of Sohawar, district Aeyta. He was born around 1880. After learning Arabic & Persian at home he moved to Dehli. He completed the Indo-Islamic syllabus known as [Dars-e-Nizami](#) from Madrassa Aminiya. Under the supervision of Hakim Abd al-Majid Khan he was admitted to Madrasa Tibbia. After his graduation in 1901 he started medical practice in Sohawar. The year Dr Zia al-Din went to Sohawar to collect donations, he invited him to Aligarh. In 1902 he came to Aligarh and started his medical clinic.

In Aligarh when a Unani Shifa Khana was founded during the time of Waqar al-Mulk for teachers and students in 1909 Hakim Ilyas was appointed physician here. He treated teachers and students at this *Shifakhana*, and operated another clinic in Ooperkoat. It is stated in *Alwah al-Sanadeed* that he was not employed in Aligarh which is incorrect. This Shifakhana of Aligarh College operated for twelve years from 1909-21. Hakim Ilyas worked here until the early part of 1920 then went to Dehli at the request of Hakim Ajmal. He was hired at Tibbia College Karol Bagh as a house physician, superintendent of college and Professor of Moalijat - therapeutics.

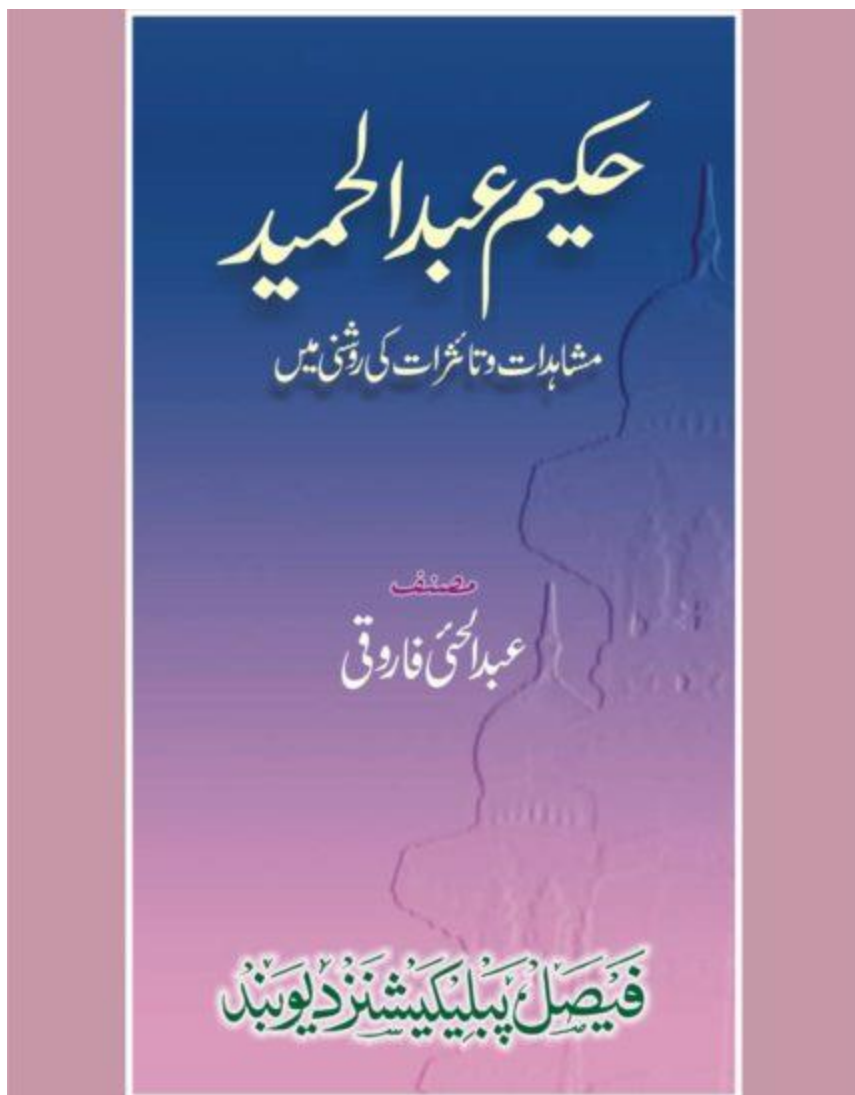
In 1926 Hakim Ajmal established a research association, of which Hakim Ajmal was the chairman and Hakim Ilyas was its secretary. In 1932 there was a strike at Tibbia College and three teachers were sacked as a punishment – i.e. Hakim Ilyas Khan, Hakim Fazl al-Rahman and Hakim Kabir al-Din. After his dismissal from Tibbia College, Hakim Ilyas in 1935 founded a second medical school in Dehli *Jamia Tibbia* near Karol Bagh at the crossing of Shadypura which operated until 1947.

Both medical colleges were severely damaged during the communal riots of 1947. In order to hold classes for both colleges a new medical college was started in Gali Qasim Jan at the suggestion of Hakim Jamil Khan. The aim was to let those students who could not complete their education, complete it. Furthermore it was not possible running old colleges in Karol Bagh. Hakim Ilyas was the principal. This new college was in the building where Hakim Abd al-Majid started Tibbia College in 1889.

In 1949 when situation returned to normal in Dehli, Tibbia College moved to Karol Bagh and Jamia Tibbia was left in the same building. One of the best things Hakim Ilyas did was that he endowed Jamia Tibbia to *Hamdard Waqf* during his lifetime. From 1949 onward all expenses were born by Hamdard National Foundation. In this way under the leadership of Hakim Abd al-Hamid - College was reinvigorated. Today Hamdard Tibbi College is a foremost institution in the country.

[http://www.jamiahamdard.ac.in/academic/faculty\\_of\\_medicine.htm](http://www.jamiahamdard.ac.in/academic/faculty_of_medicine.htm)

Hakim Ilyas was an enthusiastic member of All India Ayurvedic and Unani Tibbi Conference. He was appointed general secretary after Ved Man Singh. With tireless efforts of its president Hakim Ghulam Kibriya as well as Hakim Ilyas historic meetings of the conference were held.



<https://islamicbookbazar.com/urdu-books/books-on-islamic-health-and-medicine-tibb>

After the Independence of India it was Hakim Ilyas who thought of reviving the conference, in this respect he started an association in Dehli - All India Unani Tibbi Confernce in 1952. Hakim Abd al-Hamid was appointed its president while Hakim Ilyas was its heart and soul. Indian politics revolved around him. He was a courageous, canny and shrewd statesman. Hakim Abd al-Hamid had this to say about him:” He could resolve medical issues which our planning could not. He was an extraordinarily capable person. Sitting in the corner of Gali Qasim Jan he had incredible information about undercurrents of medical politics”.

In 1948 Governement of India had set up Pandit Committee to promote and to work out the curriculum of native medicine, he was its member. In 1952 this

committee provided its recommendations. In 1954 when Government of India decided to improve the condition of native medicine – Hakim Ilyas was nominated member of *Board of Ayurvedic and Unani system of Medicine*. He did excellent work as a spokesperson of this organization. In 1955 again when Government set up a research committee to work out curriculum, he was its member. Similarly he was member of committees set up by central government, like Chopra Committee, Pandit Committee and Duway Committee.

His *Qanoon Asri* is his momentous book. Besides this he compiled a volume of tested drugs presented by Unani doctors at meetings of All India Ayurvedic and Unani Tibbi Conference.

After the independence of India those physicians who made vital contributions – Hakim Ilyas name will always be on top of the list. He was encyclopedia of medical knowledge whose influence on medical circles was profound & lasting. No one could challenge his leadership or his person. He was called *Sadr al-Attiyba*, (Chief Unani Medical Officer) which he befittingly deserved.

On 23<sup>rd</sup> February 1963 he suffered a massive heart attack. He was so confident of his expertise that on 26<sup>th</sup> February at 6 pm he took medication all by himself and after 5 minutes his soul left the body. He was 82 years old. Next day 27<sup>th</sup> February 1963 as per his last will and testament he was laid to rest in Mohindyan cemetery. The funeral prayer had been offered in Jamia Masjid Dehli.

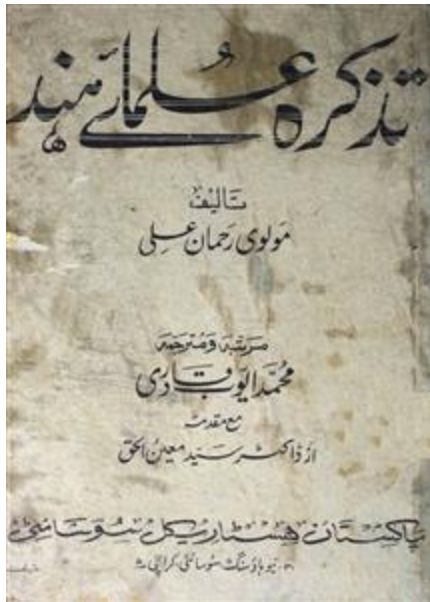
#### **(238) Maulana Hakim Abd al-Ghaffar    d1963**

Although Dilli was plundered and pillaged, its political fortunes had waned; even then it remained centre of learning, culture and spirituality. After the creation of Pakistan in 1947 a huge number of people immigrated to Pakistan, but those who stayed behind made sure that its lustre & prestige remained intact.

Of these people who stayed in Dehli one important person was Hakim Abd al-Ghaffar whose family belonged to famous religious divines of Dehli. His lineage is traced to Shaikh Nur al-Din Malak Paran (d1572). Hakim Ghaffar lived in *Bagh Nabi Allah* which was named after his great grandfather Maulvi Nabi Allah (d1752). This building is still standing in Chowk Hauz Qazi in the shape of a mosque and a residence. Sir Syed has mentioned his grandfather Maulvi Karim

Allah (1874) in his book *Asar al-Sanadeed* and Maulvi Rahman Ali (b1828) has mentioned him in *Tadhkira Ulema-e-Hind*. Indian scholar & theologian Maulana Abul Kalam Azad (1958) was a proud disciple of Hakim Ghaffar's father Maulana Muhammad Yaqub.

Biographies of 649 *Tadhkira Ulema-e-Hind* -1961 Karachi/ originally published 1914 Lucknow



<https://rekhta.org/ebooks/Tadhkira-ulma-e-hind-ebooks>

<https://www.slideshare.net/IftikharAhmad20/Tadhkira-ullamae-by-rehman-ali>

Hakim Ghaffar studied Islamic sciences under his father Maulana Muhammad Yaqub (d1906) and medicine under the guidance of Hakim Abd al-Majid Khan. He was an experienced physician, with a healing touch. His clinic which was located in the balcony of Masjid Hauz Qazi was always crowded with patients. Teaching was the love of his life. To his last breadth he continued expanding his madrasa in Bagh Nabi Allah. After the partition of India, Muslim culture was declining, and he was well aware of this. He was popular figure of Dehli; there was no one who did not know him. He earned money from his clinic for his daily provision.

He was an epitome of culture & civilization of Dehli. He was always dressed in typical dress of Dehli – generally long white kurta (*tunic*), straight shalwar (mens *trouser*), a big hankerchief on his shoulder, with rosary (*tasbeeh*) in his hand and a cane. When he entered the clinic he would squat and would stay in this

position until the end of day. He would listen carefully to every patient which gave solace to the patients.

He had a taste for literature. To disseminate knowledge he not only followed his forefathers but brought good name to them. He started a magazine *al-Mufti* which was highly regarded for publishing in-depth articles. Friends and colleagues who were routine visitors included Pir Zamin Nizami, Maulana Mukhtar Ahmad, Hakim Abd al-Hamid, Hakim Syed Mukhtar Ahmad Ashrafi, Maulana Qadeer Azam Abbasi, Munshi Zaki Hasan, Harkishan Lal Subherwal Advocate, Hakim Syed Hasan, & Allama Ikhlāq Dehlvi.

At one time (before 1935) Hakim Syed Karam Husain, Tijara used to stay at his home in Dehli. In 1956 I had the pleasure of staying at his house with my respectable uncle Hakim Syed Atiq al-Qadir. Hafiz Majid al-Din -Tijara (Rajasthan) also spent last years of his life at Hakim Ghaffar house and died here on 22<sup>nd</sup> January 1949.



Hakim Syed Karam Husain 1870-1953 — grandfather of author

Imdad Sabri writes in *Dilli kee Yadgar Hastian*: “in the turbulent period of 1947 Maulana house and the mosque was attacked. There was nothing left which was not damaged. Maulana’s son Sahibzada abul Fazl was critically wounded; his personal library and household itmes were destroyed. Maulana spent these days with patience and persverence. He did not leave the mosque even for a minute. All five prayers were offered; Azan was called and he continued operating the clinic. He guarded the family graveyard with care, and held the Urs of Shaikh Nur al-Din Malik Yar Paran every year at appointed dates”.

Dehli kay qadeem madaris

<https://rekhta.org/ebooks/dehli-ke-qadeem-madaris-aur-mudarris-imdad-sabri-ebooks>

Dilli kee yadgar hastian <https://www.rekhta.org/ebooks/dehli-ki-yadgar-hastiyan-ebooks/>

During the turbulent period of 1947 Hakim Ghaffar played the role of a *messiah* and a *khizr*. He proved his metal by staying put in his place. He passed away on 17<sup>th</sup> October 1963.

Masjid Hauz Qazi was constructed in 1718. It was rebuilt by Hakim Ghaffar grandfather Mufti Karim Allah. In 1928 Hakim Ghaffar had it again rebuilt from scratch. He had renovated magnificent pool of the mosque, porch and room. All his life he was anxious about its upkeep.

### **(239) Hakim Muhammad Abd al-Wahid d1967**

He was a resident of Daha, district Meeruth. He came to Dehli for studies and settled here for good. He was passionate about reading, writing and compiling books. All his life this was his hobby. He was Naib Nazim (Assistant director) of *Idara al-Masih* and assistant editor of magazine *al-Maseeh*. Books published by this business were mostly authored by him.

Following books were published under his name: *Kitab al-Taklis*, *Risala Ziabeetas* 1924, *Risala Bawaseer* 1924, *Risala Aatishak* 1924, *Risala Sozak* 1924, *Risala Midar Booti* 1923, and *Risala Jadri* 1924, *Risala Haiza* 1931 etc. Another exhaustive book published under his name is *Kitab al-Tashkhees* 1924. It is in two volumes, consisting of 427 pages. It is a comprehensive & useful book in Urdu.

Many of the books printed by this publishing house that did not have author's name, or it said Nasher dafter al-Masheeh- *Makhzan Mufridat (Kitab al-adwaiya)*, or they were translated or in which several writers took part in their translation like *Mizan al-Tibb*, or author's name or translator name is not given like *Humiyat-e-Qanoon* - such books were written by Hakim Abd al-Wahid.

After 1947 *Daftar al-Maseeh* ceased printing of books, in a way that was the end of it. Now Hakim Abd al-Wahid was hired by publication department of Idara Hamdard New Dehli. The memorable book of this period is *Survey of Drugs*. It was published for the first time under his name and that of Dr H.H. Siddiqui by Idara Tarikh-wa-Tahqeeq Tibb New Dehli (currently Jamia Hamdard) in 1957. Second edition came out in 1961. <https://onlinelibrary.wiley.com/doi/abs/10.1002/jps.2600520738>

Hakim Wahid also was director of *Majlis Tashkhees-wa-tajweez* (department of diagnosis and prescription) of Hamdard Dawakhana. He was a true nobleman, tolerant and a cheerful soul. He was humble & a good natured person. I had the good fortune of spending time with him during my employment years in Dehli. He was a well-informed and an insightful physician. He passed away at the age of around 90 in 1967.

**(240) Hakim Muhammad Jamil Khan 1898-1971**

He was the only son of Hakim Muhammad Ajmal Khan. He was born 15<sup>th</sup> May 1898 and grew up with a silver spoon in his mouth. He was educated by the best teachers of his time. In literary pursuits and medical expertise he was a true image of his ancestors. After the passing away of his father he was appointed secretary of Tibbia College at the beginning of 1928. Due to his differences with Hakim Muhammad Ahmad, there were internal squabbles in the college. After a month there was a strike in the college against him, after two years he was removed from the secreatryship.

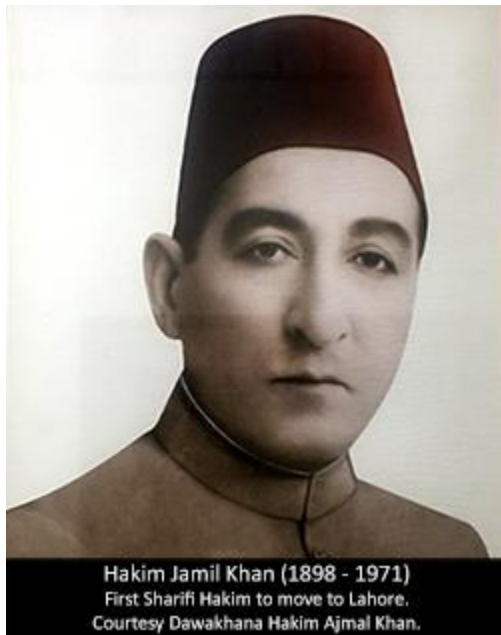
Hakim Jamil opened a pharmacy *Dawakhana Hakim Ajmal Khan* opposite to Hindustani Dawakhana. For this he travelled the entire country, he was received with open arms. Branches of new *dawakhana* were opened in Puna and other cities. As a consequence Hindustani Dawakhana suffered losses.

In 1937 he compromised with Hakim Muhammad Ahmad, once again he became secretary of Tibbia College, as well as Hindustani Dawakhana came under his supervision. But the court cases which were filed against him in 1932 continued. After ten years in October 1942 civil cases were decided in Hakim Jamil Khan's favor and he took a sigh of relief. He ordered reforms in the college, added more books to the college library, founded a school of translation and had *Seerat Ajmal* (biography of Hakim Ajmal) compiled. There was no boarding house for students; Hakim Jamil spent Rs. 100,000 to have a student residence built. Girls College was transferred to Karol Bagh. A research department was also established.

Before this in 1928 he had financially assisted Munshi Syed Zahoor Ahmad Wahshi, editor monthly *Tajalli* in setting up a printing press. In the beginning only Hindustani Dawakhana material was printed here. Munshi Zahoor Ahmad (d1944)

poetry was much appreciated by Hakim Ajmal, after this it was Hakim Jamil who admired & cherished his poetry.

Upto 1949 Tibbia College and Hindustani Dawakhana remained under the supervision of Hakim Jamil. After 1947 he could not come to terms with the drastically changed political situation. Students of Tibbia College went on a strike against him, and put forward their demands to the government that the college and pharmacy be taken over by the government. The areas of the city which were affected by the riots, Karol Bagh was among them.



In view of the worsening situation going out of control and mainly because of Hakim Jamil stubbornness and inflexibility, government put the college and pharmacy under receivership. Bakhshi Harbans Advocate and Lala Amarnath Advocate were appointed as receivers. Almost after a year Lala Charanjeet Lal Advocate was also added.

In 1952 Dehli Assembly passed the Tibbia College Act. Receivership was lifted and Tibbia College board was formed. Col Bashir Husain Zaidi was made first chairman of the Board. Hakim Jamil filed a lawsuit against appointment of receivership. This lawsuit went as far as the Supreme Court and the decision was against him. In the meantime government tried to reach a deal with him. Pandit Jawahar Lal Nehru and Maulana Abul Kalam Azad intervened but Hakim Jamil did not show flexibility.

For a long time he isolated himself. Once in a while he would go to Meeruth. In the end he settled permanently in Lahore, where both his sons had established a big pharmacy *Dawakhana Hakim Ajmal Khan*. During his stay in Lahore he passed away on 26<sup>th</sup> September 1970. With this a period of Unani Tibb was over.

Hakim Jamil was bright, genius and a versatile scholar. He was not only a Hakim, but a botanist and poet as well. He was individualistic and had superiority complex. Because of his swollen ego he had to face a lot of problems all his life. This natural tendency he had from his childhood.

Upon the death of his father so many people came to offer their condolences but he did not meet with them. He did not even meet Pandit Jawahar Lal Nehru. One time Maulana Azad went to his house he refused to see him. He did not attend the funeral of his mother and refused to meet with people on this occasion. In the book *Layla kay Khatoot aur Majnoon kee journal* by Qazi Abd al-Ghaffar (1900-1955) – although there is no reference to Hakim Jamil but I am told Qazi Ghaffar wrote this book in front of Hakim Jamil.

In Dehli in 1964 author of this book (HSZR) had the honor of meeting Hakim Jamil alongwith Hakim Anjum Khan, lecturer Tibbia College Karol Bagh. On the top floor of Sharif Manzil he was resting in a large room on a sleigh bed. On the bed there were two or three pillows, few books, newspaper and on the floor a large spittoon. One could sense his noble status from the room lay out. He had an imposing and very charming personality. He had bright face with a pull of attraction, broad forehead, a mix of red and white countenance, & a reflection of greatness and eminence. I started discussing some medical questions and chatted about some individuals. His insightful answers revealed there was disappointment, and a grievance about lack of dexterity in contemporary physicians.

Hakim Jamil was not only an outstanding medicus but he had extraordinary skill in the preparation of drugs especially '*kushta sazi*' (*calcined drugs*). He had a personal laboratory where he did experiment on synthesis, dissolution and sifting of drugs. Hakim Guru Dutt Principal Jamia Tibbia Dehli - who worked under him at Hindustani Dawakhana - told author of this book so many times that in drug preparation there was no other physician more skilled than Hakim Jamil.



Lucknow 1932

[http://www.mediafire.com/file/pji4lw2k76d32je/IALA\\_KE\\_KHUTOOT\\_AUR\\_MAJNU.pdf/file](http://www.mediafire.com/file/pji4lw2k76d32je/IALA_KE_KHUTOOT_AUR_MAJNU.pdf/file)

His books: *Ramooz al-Hikmat*, *Risala Laqwa*, *Aamar al-Aqa-qeer Risala Chechak* (Maktaba Jamiliya Sharif Manzil, June 1950), *Umoor-e-tabiya*, *Kitab Sil-wa-Diq*, & *Wasaya*. His most famous work is *Kitab al-Mufridat* (a book of herbs).

He was in the middle of compiling *Hakayat-e-Attayba*, was composing history of patients from a diagnostic and clinical viewpoint. Four books never saw the daylight -: *Biyaz-e-maseeh*, *Risala Bir'a al-Sa'at*, *Sharh Risala Brakleos*, *Kitab al-Bah* (Arabic). All his books were based on his personal experiences and knowledge which reflect his intellectual maturity. In *Kitab al-Mufridat* chemical actions of drugs were presented and lot of new stuff.

He was connoisseur of poetry and used poetical name of Wafa. His *dewan-e-wafa* has been published twice. His selection of favorite verses was printed under the name *Guldasta-e-Jamil*. Likewise *Meri Pasand* included Persian and Urdu poetry of selected poets.

He was married to Mahmudi Begum daughter of Hakim Fakhr al-Din son of Hakim Sadr al-Din. He left behind two daughters Zubeda Begum and Rehana Begum and two sons Hakim Muhammad Nabi Khan and Hakim Ahmad Nabi Khan. Hakim Muhammad Nabi was married to Mehr Jahan daughter of Hakim Zafar Khan son of Hakim Abd al-Majid Khan. Hakim Ahmad Nabi was married to Sabira Begum, Zubeda Begum married to Mahmud Ahmad Khan son of

Muhammad Ahmad Khan and Rehana Begum to Dr Naeem al-Din Khan son of Azeem al-Din.



Hakim Zafar Khan s/o Hakim Abdul Majeed Khan, father of Hakim Sharif Khan

Hakim Muhammad Nabi and Ahmad Nabi started a large pharmaceutical business Dawakhana *Hakim Ajmal Khan* in Lahore; it is running as a profitable enterprise. During my visit to Lahore, Muhammad Munir who is successor of his family elders showed me various department of the business. Books by members of the immediate family and few medical books were printed here.



**(241) Hakim Muhammad Kabir al-Din      1976**

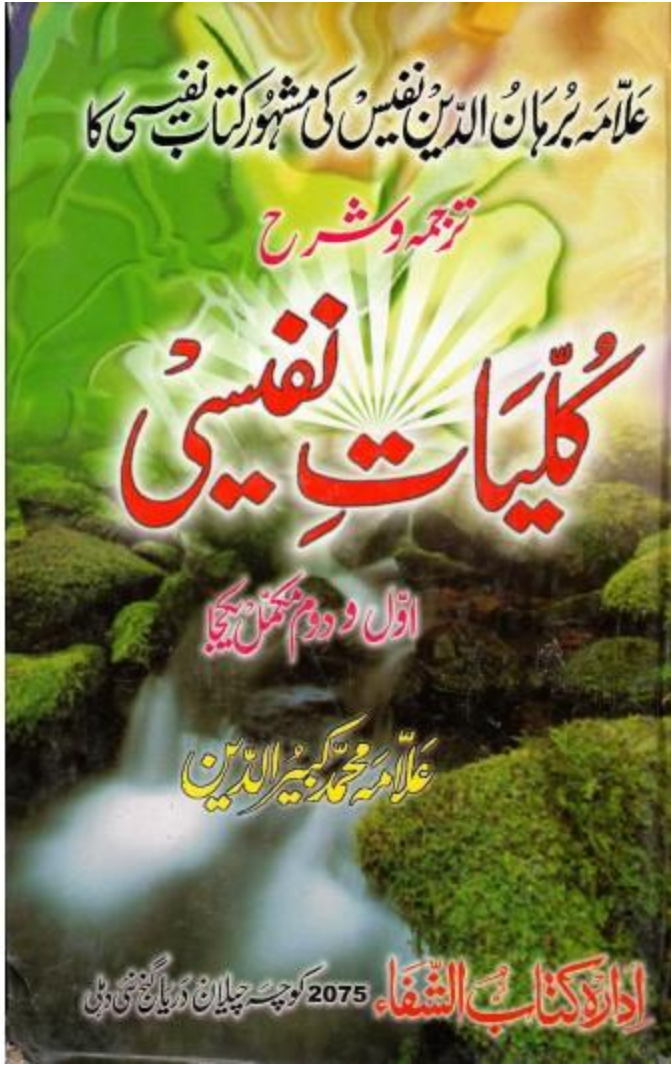
Born on 13<sup>th</sup> April 1894, he was a resident of Sheikhpura, district Monghir. His parents died at a young age so his elder brother Hakim Muhammad Zahoor al-Din looked after his education & training. From 1905-07 he learnt Arabic and Persian. In 1907 he got admission in Takmeel al-Tibb College Lucknow alongwith

his brother to study medicine. In 1909 he enrolled into in Madrassa Tibbia Dehli and completed it in 1911. He passed *Zubda-tul-Hukama* examination from Lahore.

In 1917 he was appointed professor of surgery after the demise of Pirjee Hakim Abd al-Razzaq. He was dismissed in 1932 from Tibbia College due to a student strike, alongwith Hakim Ilyas Khan and Hakim Fazl al-Rahman. After his dismissal Hakim Ilyas started a new medical college *Jamia Tibbia* in Karol Bagh in 1935. Hakim Kabir was associated with Jamia Tibbia for four years. After his disagreements with Hakim Ilyas, he and Hakim Fazl al-Rahman moved to Hyderabad in 1939.

In Hyderabad Hakim Kabir was appointed vice principal of Nizamiya Tibbia College. But even here he squabbled with college principal Hakim Maqsood Yar Jang, and had to leave. According to author of *Tadhkira –e-Atibba-e-Ahd-e-Usmani* “He tried his best to improve the standard of college and made useful recommendations for admission and standard of education. But alas a conspiracy front was formed against him whereby he was dismissed in 1948.”

In 1954 he was made vice principal of Tibbia College Dehli and remained there as a lecturer until June 1957. Due to some of his circumstances Shifa al-Mulk Hakim Abd al-Latif Falsafi, principal Tibbia College, AMU invited him to Aligarh. He was Reader at Tibbia College from 1957-1960. I had the good fortune to benefit from his association and brilliant discourses during his tenure in Aligarh.



courtesy iksunanibooks.com

Tadhkira Attibba-e-ahd-e-USmani

<https://www.rekhta.org/ebooks/Tadhkira-e-atibba-e-ahd-e-usmani-hakeem-shafa-haidari-ebooks>

Towards the end of employment of Hakim Abd al-Latif Falsafi in Aligarh, Col. B.H. Zaidi, vice chancellor AMU dismissed him for being in the front and centre in the strike against Hakim Latif. After staying for another two years in Aligarh he returned to Dehli in 1962. Hakim Haji Abd al-Hamid gave him a house of Hamdard Dawakhana to live, where he stayed till the end. He breathed his last on 9<sup>th</sup> January 1976.

Upon completion of his education Hakim Kabir started monthly al-*Maseeh* from Dehli in September 1921 which continued for eight years. To further the

circulation of magazine, office of *al-Masheeh* was rented and a huge number of medical books were printed with the efforts of its employees.

Hakim Kabir was an outstanding educationist who translated many classical Unani books into Urdu because the medium of learning had shifted from Persian to Urdu. In view of modern medical discoveries he correlated Unani medicine with these new concepts.

From the prefaces of the books printed here it is ascertained that the translation work was done by several learned scholars like Hakim Muhammad Yahya Khan Patna, Hakim Muhammad Yusuf Nayyar Hyderabad, Hakim Khwaja Rizwan Ahmad, and Hakim Abd al-Wahid Dehli.

Works published by *Idara al-Masih* under the name of Hakim Kabir al-Din consist of books on anatomy, benefits of organs, principles of medicine (Kulliyat), science of diseases, simple drugs (mufradat), compound drugs (Murakabat), pharmacy (ilm saidala), drug-making rules, diagnosis (ilm taskhees), therapeutics, surgery, female diseases, obstetrics, medical dictionaries, special issues of journals on particular diseases, and translations in English, Arabic, & Persian. Certainly all this work was not carried out by one person.

Books compiled by employee-physicians of *al-Maseeh* and printed are as follows: *Makhzan Mufradat (kitab al-adwiya)*, *Elaj al-Imraz (Urdu) easy recipes*, *al-Qarabadin*, *Kitab al-Tashkhees*, *Kitab al-Taklees*, *al-Akseer*, *Tarjuma Qanooncha*, *tarjuma Mizan al-Tibb*, *tarjuma Makhazin al-Taalim*, *Risals sil-wa-diq*, *Risala Ziabeetas*, *Risala Jadri*, *Risala Ta'oon*, *Risala Hayza*, *Humiyat Ajamia*, *Risala Azraqi*, *Risala Midar*, *Risala sum-al-faar*.

It is noteworthy that in the early editions of above noted books Hakim Kabir al-Din name is not written as an author.

*Tarjuma Kabir*, *Tarjuma Kulliyat-e-qanoon*, *Tarjuma Humiyat-e-Qanoon*, *Tarjuma wa sharh Kulliyat-e-nafisi* are also not included in the books of Hakim Kabir.

It is inferred from *Tadhkira Attiba'ay Ahd-e-USmani* that Hakim Yusuf Nayyar took part in the translation of *Tarjuma Humiyat-e-qanoon*. Similarly it is inferred from *Ramooz-e-hikmat* authored by Hakim Abd al-Rahim Jamil (Gujrat

Pakistan) that Hakim Khwaja Rizwan Ahmad at the request of Hakim Kabir translated Arabic works like *Qanoon ibn Sena* and gave it to Daftar al-Maseeh.

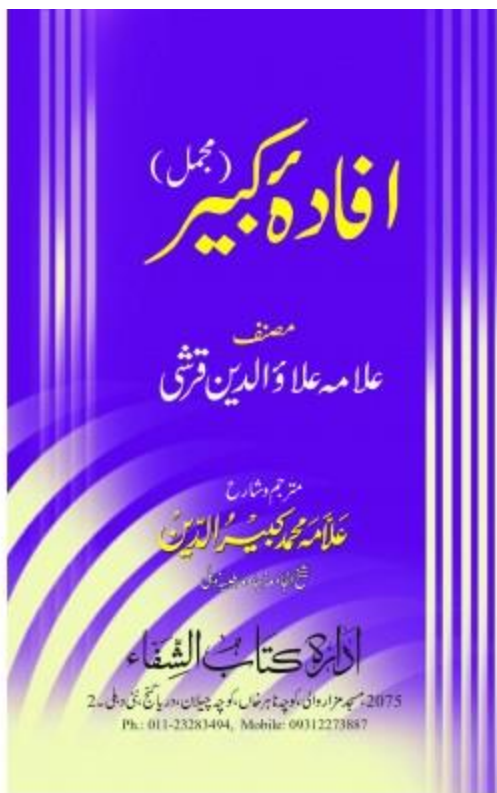


<https://www.pinterest.ca/pin/722124121473637804/> lughat al-Kabir

Mojiz al-Qanoon translated by Hakim Kabir Dehli 1930

In the preface of early editions of *Tarjuma Kabir* – Hakim Kabir has written that all this work was done by Hakim Muhammad Yahya of Patna.

It is rather surprising that after 1947 Hakim sahib lived for another 30 years. Last part of one's life is reflective of one's maturity. However in these 30 years Hakim sahib did not compose any noteworthy work, neither did he correct or revise old books. In fact all his treasure of books had fragmented



Courtesy - iksunanibooks.com

Noteworthy publications of office of *Dar al-Maseeh* are as follows: *Lughat-e-kabir*, *Burhan*, *Armaghan*, *Efada-e-kabir*, *Tashreeh-e-kabir wa sagheer*, *Biyaz-e-kabir*, *Ilm-al-jarahat*, *Munafi'ay al-Adha*, *Tarjuma Mujiz al-Qanoon*. These were the product of learned scholars of the printing house.

A stupendous achievement of Hakim Kabir is that through the offices of *Dar al-Maseeh* he prepared & printed Unani text books in Urdu whereby a comprehensive Unani curriculum was formulated. With his relentless efforts a new wide-ranging medical curriculum was formulatd.

#### (242) **Hakim Kaif Dehlvi** **1960**

Hakim Hashim Jan Kaif was son of Hakim Qasim Jan. He was grandson of Hakim Abd al-Majid Khan. He studied medicine at Tibbia College Karol Bagh. He had a passion for poetry, and was protégé of Haider Dehlvi. He used to conquer the hearts during poetry sessions.

Shahid Ahmad Dehlvi (d1967) writes in *Ganjeena-e-Jauhar* “he was a very good physician; God had bestowed a healing hand to him. But he did not pay attention to his profession. He was fastidious; could not practice medicine with all

his heart in it. He was feudal lord of his house and all Hakims in Dilli were feudal lords. For this reason he was even more careless. Nevertheless when he really treated someone he could perform miracles. It was seen that when he did not feel like treating a patient, he would put tap water in the bottle and lo and behold the patient recovered by the grace of Allah.”

His health started to fail and during the lifetime of his parents he died at age 50 on 24<sup>th</sup> February 1960. His father Hakim Qasim Jan died on 7<sup>th</sup> August 1963 and his mother Hashmat Jahan daughter of Hakim Abd al-Majid Khan on 27<sup>th</sup> March 1965.

**(243) Hakim Habib Asha’ar                      1971**

He was born on 1<sup>st</sup> January 1919. He was younger brother of Hakim Kaif Dehlvi (#242). He was considered among the top romantic poets of his time. His collection of poetry *Raz-o-Niaz* was published in 1939.

In Urdu Bazar Dilli there was a meeting point of writers and poets called Kutub Khana Ilm-o-adab. After Maghrib (sunset) a throng of writers used to gather here among them Zafar Qureshi, Akhlaq Ahmad, Salah al-Din Qureshi, Sadiq al-Khairi, Nihal Seo Harvi, Fahim Baigh Chughtai and Hakim Habib Ash’ar. Like his elder brother he moved to Pakistan where he died on 15<sup>th</sup> June 1971 at the age of 52 due to heart attack. He was married to Saliha Khatun daughter of Hakim Muhammad Kamil son of Hakim Abd al-Ghaffar.

**(244) Dr Ahmad Ali Mirza                      1968**

He was an illustrious personality of Dehli’s cultural and political elites. Because of his high morals he was a popular person. He was born on 20<sup>th</sup> May 1903 in Dehli. His father Muhammad Ali Mirza was a military doctor, appointed first medical officer at Erwin Hospital.

Mirza Ali was a graduate of Anglo-Arabic school, where Mirza Mahmud Baig and Hakim Abd al-Hamid were his classmates. For study of Unani medicine he was admitted to Tibbia College Karol Bagh where he graduated in 1941. Under the patronage of Hakim Mahmud Ahmad Khan he founded a dawakhana (pharmacy) in Ballimaran under the name *Payam-e-Hikmat*. But medicine was not in his bones so he could not continue his medical practice. Despite not having a

clinic his diagnosis of various ailments was authentic. He was a personal physician of Socheeta Kirpalani, Govind Lubh Panth and Maharani Gaitri Devi.

Dr Mirza was hardcore supporter of democracy and socialism. He strove hard for freedom of India. He was a living portrait of patriotism and struggle for freedom. He played a significant role in the independence movement alongwith Hakim Ajmal. He took part in Congress Party meetings that were held at Sharif Manzil shoulder to shoulder with Motilal Nehru, Gandhi jee, Maulana Azad, Asaf Ali, Jawahar Lal Nehru, Srojini Naido, Maulana Hasrat Mohani, Desh Bandhu Gupta, Rajkumari Amrat, and Dr Mukhtar Ansari.

After the partition of India in August 1947 Dehli was beset with communal riots. Relief work was started under the leadership of Maulana Hifz al-Rahman. His colleagues in this work were Sultan Yar Khan, Maulana Ahmad Sayeed, Hafiz Abd al-Aziz, Mir Mushtaq Ahmad, Abd al-Haq Paracha, Hakim Syed Hasan, Sikandar Bakht, Mrs. Subhdar Joshi as well as Dr Ali who was at the forefront.

After the partition of India into two states, Muslims of India were living in a state of fear. Their lives and properties were not safe. In these dire circumstances Dr Ali came to the help of Muslims and consoled them. There were tremendous problems in keeping the citizenship and ownerships on properties on account of Custodian of Enemy Property Act, Dr Ali facilitated to have these obstacles removed.

In 1952 he contested for the election of Municipal Commissioner as an independent candidate but did not succeed. However in 1956 he was successful in the municipal elections. In 1957 when Dehli Municipal Corporation was established, new elections were held after a year; again he won the election as an independent candidate. In June 1958 he won the election as a candidate of united opposition against Maulana Ahmad Sayeed who was a Congress Party candidate. He remained Rajya Sabha (upper house of parliament) member for six years until 2<sup>nd</sup> April 1964.

He composed verses in Urdu and used nom de plume of *Maskeen*. In 1960/61 he founded the *Nooh Academy* which used to hold literary meetings and poetry sessions. He was passionately involved in the promotion of Urdu in Dehli. He worked hard in developing the social and cultural values of Dehli. In festivals

and fanfares he was shoulder to shoulder with the people. He wholeheartedly participated in walk through of flowers in Mehrauli, Nizam al-Din kee *satarween*, processions of *Eid Milad al-Nabi*, and *Urs* of Khwaja Qutub al-Din Bakhtiar Kaki. After 1947 the *Urs* of Nasir al-Din Chiragh was restarted with his efforts. Likewise the procession of 12<sup>th</sup> Rabi al-Awwal was restarted after 1947 with his tireless efforts in 1957. The purpose of this procession was to get rid of fear & anxiety from the hearts of Muslims.

He breathed his last on 29<sup>th</sup> October 1968. His elder brother Hakim Mirza Yusuf Ali Khan was a well-known physician of Dehli. Dr Mirza was married to daughter of Hakim Muhammad Ishaq of Gali Chah-e-Shirin Farash Khana.

**(245) Hakim B.N. Sharma                      1968**

His full name was Bashishar Nath Sharma but popularly known by the name of B.N Sharma. In 1952 when All India Ayurvedic Unani Tibbi Conference was reinstituted Hakim Sharma was elected General Secretary of all India medical association. He remained general secretary for fifteen years until the Jalandhar Conference held in 1967. He was master of politics of medical world. He left no stone unturned to have the Tibbi Conference become a representative organization.

There were many Tibbi associations in various provinces of India under different names like Anjuma Attiba'ay Bihar, Anjuman Attiba'ay Bengal, Anjuma Tibbia UP, Anjuman Attiba'ay Kashmir, Nizam Tibbi Conference Hyderabad, Tibbi Conference Bhopal, and Punjab Tibbi Conference. He did his best to have these organizations merged into All India Unani Tibbi Conference whereby the Conference was established on firm footing. The office of general secretary owed its dignity to him. He held series of meetings alongwith delegates of the Conference with government officials. His deeds will be written in golden words in the history of the Tibbi Conference.

<https://www.facebook.com/All-India-Unani-Tibbi-Conference-378566765614159/>

When Hamdard Nursing Home was founded on Asaf Ali Road in 1964 Hakim Sharma was appointed its first medical superintendent. He discharged his responsibilities fabulously and displayed his superior administrative acumen.

Hakim Sharma had a charming personality. Dressed in turban, sherwani and *chooridar* pygama, he was imposing, tall and attractive. He was an engaging conversationalist. He knew how to convince others. He was a good orator. There was no one else who knew more about Conference history, its formation, and stages of its progress, problems, hardships, notable doctors, mutual animosity, internal discords, and issues of federal and provincial educational institutions. He had a large circle of friends, in which people of every state and status were included. He died in 1968.

**(246) Hakim Mansa Ram Shukla**

He was a talented Unani practitioner. He was a teacher at Tibbia College Dehli with specialty in skin diseases. Towards the end he was employed at Hamdard Nursing Home, on Asaf Ali Road where he started the department of dermatology. He operated a busy clinic. Female students of Jamia Tibbia used to perform duties at nursing home; he used to teach them the art of nursing. He had extensive knowledge of old and new skin diseases.

Treatment of skin diseases was lacking in the Unani medicine, he was very concerned about it. He was doing research in producing drugs for this purpose but alas it was not fruitful. In his clinic he employed only Unani drugs because he had full confidence of his expertise. He tried to convince people about the efficacy of Unani drugs.

He was involved in politics also, was member of Dehli Municipal Corporation. He was chairman of the corporation for Sadr Zone. He was tolerant by nature. He had an extensive circle of friends in which people of every rank were included. He died in 1968.

**(247) Hakim Zaki Ahmad Khan Lodhi                      1970**

He was son of Maulvi Ali Bahadur Khan alias Ali and younger brother of *Shifa al-Mulk* Hakim Rashid Ahmad Khan. He was born Amroha in 1898. He studied text books at Madrassa Islamiya Arabia and Jamia Masjid Amroha. One of brightest teachers here was Principal of madrasa Maulana Ahmad Hasan Muhadith. He studied logic and philosophy under Maulvi Hakim Muhammad Amin al-Din who later became vice principal of Tibbia College Dehli.

After completing his education in Amroha he moved to Dehli to study medicine. Before him his elder brother Hakim Rashid Ahmad Khan was admitted to Madrsa Tibbia on 10<sup>th</sup> October 1910. Hakim Zaki passed his medical exam with flying colors.

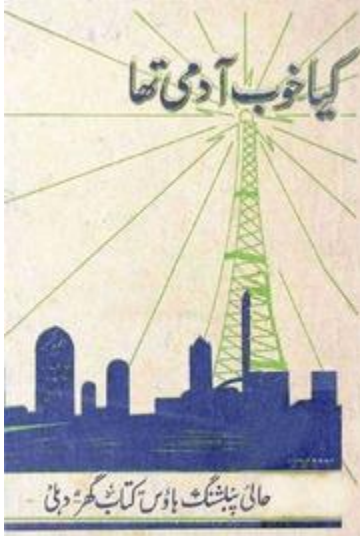
Hakim Ajmal was impressed with capability of disciples of Maulana Ahmad Hasan who got admission at Madrasa Tibbia. Graduates of Amroha were appointed his physician assistants (*tabib peshi*) like Hakim Farid Ahmad Abbasi, Hakim Rashid A. Khan, and Hakim Zaki Khan. Hakim Rashid graduated from madrasa Tibbia on 4<sup>th</sup> June 1912.

Upon completion of his education Hakim Ajmal hired him, first as physician assistant. Hakim Maqsood was also physician assistant (*tabib peshi*), for few months, so Hakim Rashid worked under him. After the resignation of Hakim Maqsood, Hakim Rashid became physician assistant, and in his place Hakim Nazir Ahmad Omri, Muradabad was appointed physician assistant. After one or two years he left then Hakim Zaki was appointed. On 19<sup>th</sup> March 1918 Hakim Rashid moved to Bombay so Hakim Zaki was promoted. To be appointed associate (*pesh kar matab*) to Hakim Ajmal was a matter of great pride and only gifted practitioners were appointed. Hakim Zaki remained in this position for about nine years.

Hakim Zaki was apple of *Mujaddad-e- Tibb -Masih al-Mulk -Hadhiq al-Mulk* Hakim Ajmal's eyes on account of his intellect and superb expertise. For a while he was transferred to Hindustani Dawakhana. His admirable services as an indigenous physician at pharmacy (*dawakhana*) will always be reminisced. Hakim Zaki was right hand man of Maulvi Qadeer Ahmad who was the last manager from the days of Hakim Ajmal. In 1919 he started *Jayyad Barqi Press*, for this reason he had to resign from Hindustani Dawakhana. But he remained there and suffered losses. In the end when he recognized that his press will do go down with tremendous losses he tendered his resignation, which was half heartedly accepted by Hakim Ajmal.

The reason the printing press was founded is that all Hindustani Dawakhana material was printed at Dilli Printing Press which was owned by father of Lala ShayamLal. Once an urgent pamphlet needed to be printed but the printin press did not print it on time. Consequently Hakim Zaki decided to start his own press.

Hakim Zak was a perceptive and experienced indigenous physician. He was totally immersed in Dehli culture. Medical imprint of Dilli on him was so deep that he was rightly considered its representative. He was board member of Tibbia College. His clinic was in one section of the Jayyad Printing Press. Hakim Rashid practiced here before the printing press. Hakim Zaki was personal physician of first president of Republic of India Dr. Rajendra Parsad (term 1950-1962). He is mentioned in Dr Parsad's memoir "*Meri Kahani*".



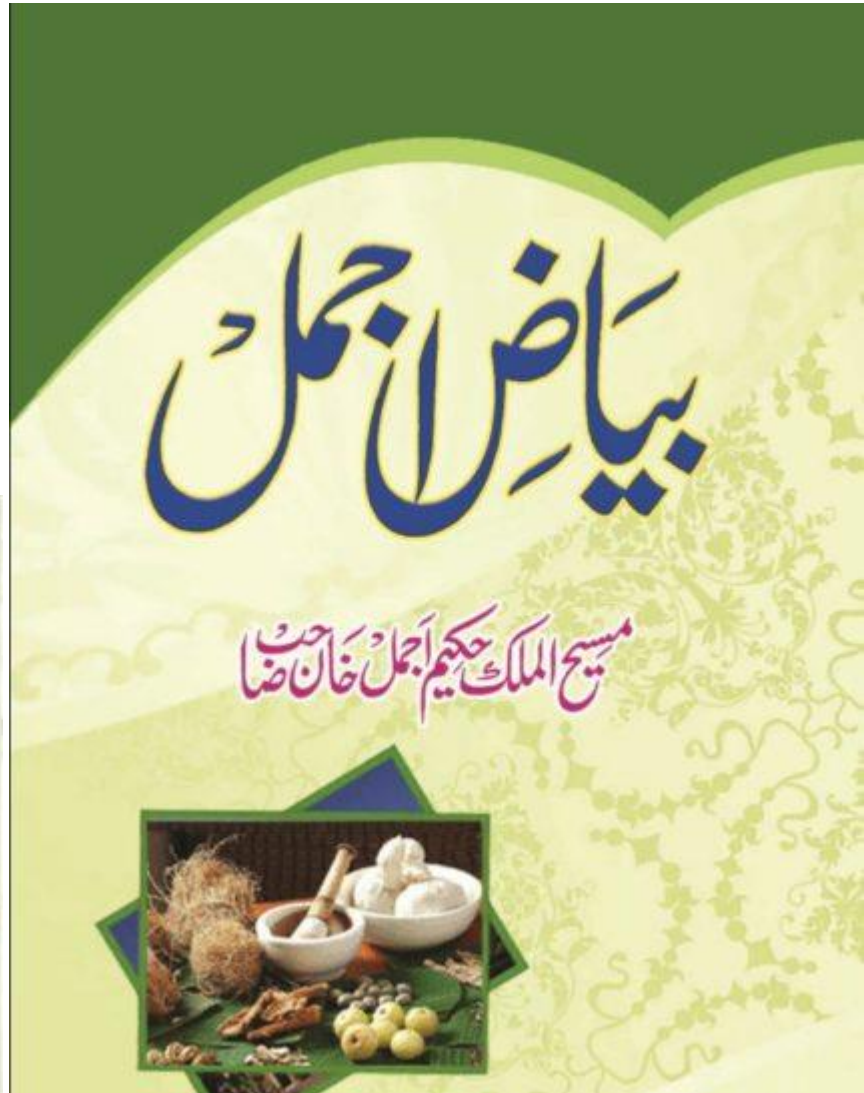
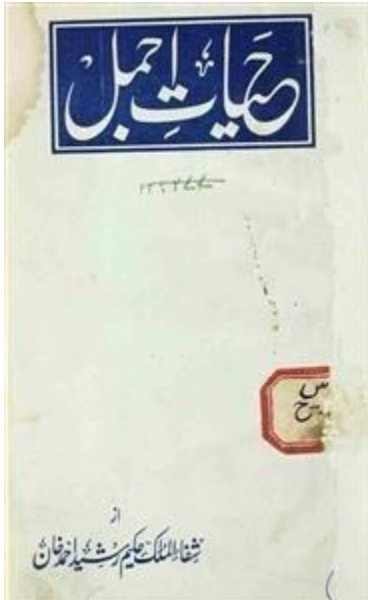
11 speeches - <https://www.rekhta.org/ebooks/kya-khoob-aadmi-tha-ebooks>

He was close friend of Dr. Zakir Hussain, Professor Muhammad Mujib, Justice Abd al-Rahman (first chief justice of Pakistan), Syed Zameer Hasan, Mirza Mahmud Baig, Hakim Abd al-Hamid. He used to attend meetings of Maulana Ilyas in Nizam al-Din. Before 1947 he had organized to have a series of speeches broadcasted on All India Radio under the title *Kaya Khoob Aadmi Tha*. These speeches were published under the same name in 1941. Hakim Zaki authored a dissertation on Hakim Ajmal. He passed away on 17<sup>th</sup> July 1970.

His elder brother Hakim Rashid Khan was an illustrious physician of India. For five years he worked as physician assistant of Hakim Ajmal. In 1918 he moved to Mumbai from Dehli. Bombay Tibbia College was founded with his efforts. Later the college was closed and opened again under supervision of Anjuman-e-Islam. He was bestowed the title of *Shifa' al-Mulk* in 1930. He had four sons - Javed Ahmad Khan (in the film industry), Hakim Mustatab Ahmad, Hakim Istitab Khan and Hakim Aziz Ahmad.

Hakim Zaki brothers were: Hakim Ata al-Rahman, Hakim Habib al-Rahman, Hakim Shams al-Rahman, all of whom lived in Dehli. Hakim Ata al-Rahman was a teacher at Tibbia College Dehli and for a while at Tibbia College Mumbai. Hakim Rashid Ahmad's book *Hayat Ajmal* (1937) was published under his auspices from Dehli. Hakim Ata died in 1993, Hakim Shams died in 1965 and Hakim Habib in 1986.

Hayat-e- Ajmal - <https://rekhta.org/ebooks/hayat-e-ajmal-hakim-rashid-ahmad-khan-ebooks>



**(248) Hakim Moti Ram**

**1974**

In the family of Moti Ram there had been medical practitioners for many generations. His father Hakim Bhagat Ram and grandfather Hakim Narain Das were celebrated physicians of Rawalpindi.

Hakim Moti Ram moved to Dehli after partition of India in 1947 and started a clinic in Fatehpuri. Soon he was counted among the top notch physicians of Dehli due to his treatments & a healing touch. His clinic was thronged with patients. People came from far off places and went back fully recovered. His prescriptions were mainly based on simple drugs while compound drugs he had them prepared under his watchful eyes. Patient welfare was above any consideration which was like devotion to him. He died in 1974.

Hakim Moti Ram was a devout Hindu. He was vice president of Punjab & Sindh *Kheyta Rishi Kesh* which had *dharamshala* (rest house for travellers) in Hardwar and in Rishi Kesh besides *dharamshala* and a *goshala/gaushala* (shelter for unwanted cattle). Hakim Ram had a house endowed in Hardwar which he regularly visited every year. He respected all faiths. He tried to visit holy places of every religion and donated money for charitable causes. He was adorable internally and externally. From his face one could tell that he was a tender-hearted gentleman. He was embodiment of bygone Eastern customs, dressed in typical white sherwani, and headgear. He always met author of this book affectionately.

His son Hakim Harbans Lal was also a certified physician. He was president of Tibbi Conference province of Dehli. He died at age 62 on 13<sup>th</sup> June 1988.

His second son Hakim Indar Mohan received the certificate of *Akmal al-Hukama* from Jamia Tibbia in 1955/56. He operated his clinic in Fatehpuri.

**(249) Hakim Khalil al-Rahman Naar     d1974**

Hakim Khalil was an individual who stood out in the thousands dressed in white khaddar shirt, pygama, jawahar cut, Ajmal Khani cap, tall stature, white and red complexion and white snow beard.

Poetry and literature was the love of his life. He was a pupil of Nawab Siraj al-Din Ahmad Khan Sa'il Dehlvi (1867-1945). Naar was his favorite disciple. He descended from family of Daagh Dehvi (1905). In the latter days he was considered a representative of *Dabistan-e-Daagh* (school of thought). His tongue was *Taksali of Dilli* (special dialect of Dehli). Such amazing couplets would flow from his lips that one could only compare him with Ustad Rasa in this regard.



Daagh Dehlvi (1831-1905)

Hakim Naar drew inspiration from journalist & poet Gopinath Aman. When Hakim Naar was under house arrest alongwith Ram Lal Verma Hindi and Gopinath (born 1899) these two used to take poetic advice from Aman. Poetry sessions were held even behind the bars.

Hakim Naar was a fierce freedom fighter and a zealous member of Congress party. During the *sodeshi tehrik* he started wearing *khaddar* (handloom) which he sported all his life. He spent time in jail fighting for freedom of India. He was arrested in 1942 in Clock Tower (ghanta ghar) Chandni Chowk.

In 1950 he was elected Municipal Councillor, after that he handily won the election three times. In the turbulent period of 1947 he did lot of welfare work. In the office of Congress and Jamiat al-Ulema located in Pul Bangash he used to take part in the meetings attended by Gopi Nath Aman, Mrs Aroona Asaf Ali, Altaf al-Rahman, Hakim Muhammad Ismail, Hafiz Muhammad Usman, Sikandr Bakht. His house and clinic was located in Chowk Kishan Ganj.

During the daunting riots of 1947 inhabitants of Kishan Ganj wanted to migrate from India and were camping in Azad Market. Hakim Naar tried to dissuade them but they did not agree. He tried every trick in his bag like cajoling, consoling, even losing temper but to no avail. He visited Maulana Hifz al-Rahman, together they met Gandhi jee. All three leaders gave speeches and it was agreed that if things don't improve in a few days, people can go wherever they like. But soon the situation improved and the whole neighborhood was bustling.

The meeting of Jamiat al-Ulema was held in Bara Hindu Rao in 1919. Maulana Mahmud al-Hasan was to preside over it but did not show up, so it was presided over by Mufti Kafayatu Allah. The three day meeting passed many resolutions against British imperialism including an appeal for non-cooperation with the government. Government at once confiscated these suggestions. Of the people who had volunteered to distribute copies of the appeal house to house, one prominent person was Hakim Khalil al-Rahman Naar.

Hakim Naar was an esteemed person accustomed to simple living. Contended, resigned to the will of God. He had his own clinic but because of his political, social, and other activities it was negatively affected. To the last breadth his only source of income was from the clinic. He was also involved in politics of medical establishment. He was member of All India Unani Tibbi Conference and later its vice-president. He regularly attended the meetings of Executive Council and All India meetings.

In 1964 he contended the election for presidentship of Dehli Tibbi Conference against Hakim Ahmad Jamil Qadri. He was elected president while Hakim Obaid al-Rahman was elected its secretary. After this there were two more historic elections, and in each election Hakim Naar was elected president and I (author of this book HSZR) was elected general secretary. Meetings were held in different parts of Dehli under the umbrella of Tibbi Conference. A series of intellectual and technical debates were held. Under his presidentship Dehli branch was very active in those days. He passed away in 1974.

(250) **Hakim Mahmud Ahmad Khan** d1975

He was son of Hakim Muhammad Ahmad Khan. He was a bright candle of Sharif Manzil by which one could find intellectual tradition and artistic imprints.

Before starting his medical education he was a trainee at his illustrious father's clinic. He was admitted to Tibbia College in 1931 and graduated in 1935. He passed the Arabic syllabus of *Fazil al-Tibb wal Jarahat* in first grade and was awarded a gold medal. Like his father he was not interested in national politics but was mindful of political trends and changes from newspapers.

He was the last indigenous physician of Sharif khani clan in Dehli. The family honor was tied to his name. To the last breadth he operated the clinic regularly. He was member of Tibbia College Board. He was a graceful, dignified and embodiment of noble values. There was majesty in his personality. His chiseled physique, features, costume, lifestyle, unrestricted intercourse with people were reflection of Eastern values & fine taste.

During my time in Dehli I had the good fortune of meeting him frequently. He always met me with open arms and we hung around for hours. Surprisingly I found out a guest was always staying at his house. In fact one of his friends seemed to live there permanently. He had a special relationship with a distinguished physician of Rampur Hakim Syed Sultan Ahmad Rizvi. Both were old students of Tibbia College so lighthearted discussion and playful teasing would always ensue.

In 1969 a grand conference was held on the occasion of Ajmal Centennary at Mulim University Aligarh. I insisted that he should attend which he did. I accompanied him in the journey. We stayed at Habib Manzil at the residence of Nawab Obaid al-Rahman Sherwani with whom he had old family relations. The oragnizers of the conference offered to pay for the travel expenses but Hakim Mahmud refused saying this is against our family tradition. Some of his insightful articles were published in monthly *al-Hikmat* Dehli.

Hakim Ehsan Ali Qadri authored *Ma'moolat Matab Mahmud Khan* outlining the clinic routine of Hakim Mahmud and other members of the Sharifi family. It was printed at Jayyed Barqi Press, Dehli.

On 4<sup>th</sup> July 1975 this bright candle was snuffed out. He was married to daughter of Hakim Zafar Ahmad Khan (d 22<sup>nd</sup> January 1949). They had one son Masroor Ahmad Khan who has been dear and near to me all these years.

(251) **Hakim Sharif Ahmad Khan**

He was son of Hakim Zafar Ahmad Khan, born in 1915. He was a graduate of Tibbia College Dehli. He learnt the intricacies of running a clinic from his paternal uncle (Taya) Hakim Muhammad Ahmad Khan (#223). As a child prodigee he was only 12 when he saw his first patient. He had a flair for diagnosis by studying patient face and prescribing proper drugs. When Hakim Zafar fell ill, he made Hakim Sharif supervisor of *Dawakhana Hind*. This was his start of running a clinic.

[http://tte.delhigovt.nic.in/wps/wcm/connect/DOIT\\_AUTCH/autch/home](http://tte.delhigovt.nic.in/wps/wcm/connect/DOIT_AUTCH/autch/home)

After 1947 those persons whose name was on the tongue of people, and the cultural, & social life depended on them, one of those towering personality was Hakim Sharif Ahmad. Gentility, nobility, symbol of Eastern culture, good morals, and paragon of generosity all in one. He was addicted to chewing *paan* (betle leaf) which became his identity. Happy, with cheerful disposition he lived a life of his ancestors' traditions to the core.

He was passionate about poetry and literature, had memorized thousands of verses. His knowledge of poetry was not limited to learning alone rather he was a benefactor of many poets. Shabbir Hasan Khan - Josh Maleehabadi (1898-1982) and many of his friends stayed at his house. There were poetry sessions conducted in the spacious hall of Sharif Manzil. Despite freezing nights of Dehli, these *mehfils* lasted late into the night. During summer months water was sprinkled in the patio with uplifting poetry sessions made the meetings hot and saucy.

Hakim Sharif Ahmad opened his eyes in Sharif Manzil and met with legendary figures of India's critical & revolutionary period. He got the opportunity to attend their meetings. After going into politics and contesting elections, he became destitute. At every election he sold a property, and in the end he lost the family pharmacy *Dawakhana Hind*. There are few and far examples that instead of multiplying riches after entering into politics he lost his family properties one after the other. He was a well liked person in his neighborhood. As soon as he would leave home, so many people greeted him that he got tired of saluting back waving with his hand.

He did not want to go into politics but politicians needed him. From the Ballimaran constituency Congress Party had lost elections successively.

Communist leader Sirla Sharma was leader of this area, each time he won the election hands down. Congress needed a leader who could win the election by dint of his charm & charisma. Barrister Noor al-Din spotted Hakim Sharif and this strategy met with success.

For the first time in 1962 Hakim sahib won the Dehli Municipal Election from Ballimaran constituency on Congress Party ticket. After this he fought two more elections and won each time with bigger margin than previous. In this way he won three times continuously for a total of 15 years. Out of three two times the atmosphere was against Congress Party, and it could not win a seat in the municipal elections. Although in his time as a member, Congress got the power only once, but he was permanent member of standing committee. He was appointed chairman of city bus department DTU. He also served as member of Tibbia College Board.

He passed away on 10<sup>th</sup> January 1979 due to cancer and was laid to rest in Mahandiyar graveyard. He was married to Sadiqa Begum daughter of Mirza Rafiq Baig son of Mirza Qadeer Baig. He left behind one daughter Tahira Begum and three sons – Abid Zafar, Nasim Zafar, and Shahid Zafar. The first two mentioned sons each died at age 40 due to heart attack.

(252) **Hakim Guru Dutt Singh Alag**

d1982

Punjab was the epicenter of non-Muslim indigenous physicians. A huge number of students there were non-Muslim. The manner in which they have served Unani medicine, and the manner in which they have promoted therapeutic tradition, it can be determined from the magazines and newspapers of that time. They had infused into Unani system of medicine new spirit and new life. The Unani garden was lush and blooming because of them, and medical activity was so much that it was not seen in any other province.

Many Unani doctors had their personal & private clinics. There were medical treatises and books printed. Conferences and meetings were held. Important medical books were compiled by them. Dispensaries they founded improved the quality of Unani pharmacological industry and Unani drugs were shipped to length and breadth of country.

After the partition of the India those people who moved from Punjab and settled in Dehli a huge number of them were physicians. They gave support to Tibbe-e-Unani after 1947 and filled the vacuum after the migration of Muslim physicians. If these Hindu and Sikh physicians had not preserved & propagated Unani system of medicine, the spread of Tibb-e-Unani would have been hampered drastically.

After independence of India services of following physicians are worth written in golden words. Here are some names for example: Hakim B.N. Sharma, Hakim Moti Lal, Hakim Brijlal, Hakim Khazan Singh, Hakim Gurudat Singh, Hakim Ganga Ram Gandhi, Hakim Mayaram Bhardwaj, Hakim Hari Kishan Lal, Hakim Mansa Ram Shukla, Hakim Mastram Shukla, Hakim Madan Mohan, Hakim Hirlal Jain, Hakim Indersen Sachdev, Hakim Jaygopal Khanna, Hakim Jagdesh Chandar Sharma, Hakim Srichand Gupta, Hakim Murlidhar Verma, Hakim Amritlal Sethi, Hakim Atamparkash, Hakim Chattaram Gandhi, Hakim Harbans Lal, Hakim Madan Saroop Gupta, Hakim Manoharlal, Hakim Chunni Lal Sehgal, Hakim Harcharan Das, Hakim Ram Aasramal, Hakim Ram Lubhaya, Hakim Saeendas Bhatia, Hakim Hadhiq Roy, Hakim Dalip Roy, Hakim Heeralal Bhola, Hakim Harmahinder Singh Baygan, Hakim Rajinder Lal Verma.

Many of the above physicians were teachers at Tibbia College or Jamia Tibbia. Hakim Rajinder Lal Verma was an outstanding scholar who penned trailblazing dissertations on Tibb-e-Unani.

Hakim Gurudat Singh' native city was Gujar Khan (Rawalpindi). He was a graduate of Tibbia College with degree in *Kamil al-Tibb-wa-Jarahat*. He started his clinic in Gujar Khan but transferred it to Dehli after 1947. In the beginning he was associated with *Hindustani Dawakhana* where he worked under the supervision of Hakim Jamil Khan with expertise in drug making especially in *kushta-sazi* (*Oxidel* burying some drugs on direct heat). He was appointed teacher of surgery at Tibbia College. He was a favorite teacher and his knowledge of surgery was encyclopedic.

In 1964 he was appointed principal of Jamia Tibbia Dehli and stayed in this post for thirteen years. His administrative acumen came to light as a principal. He was a stern administrator and strict with application of rules and regulations which

he expected from others as well. Besides giving lectures and performing administrative duties he had a knack for writing & publishing. *Tashreeh & Munafay al-Aaza* (anatomy & physiology) were his favorite subjects. To fulfill syllabus requirements he authored five text books. These books are: *Munafay al-Aaza volume 1*, *Talkhis al-Tashreeh Atraf* (1970), *Jaibi tashreeh* (1970 pocket book), *al-Tashreeh Mufasssayliyat* (1974) & *al-Tashreeh Azliyat*.

Arabic technical terms of surgery were on the tip of his tongue. In the preface of *al-Tashreeh Mufasaliyat* he says:” Science of medicine is fundamentally linked with Arabic. Therefore it is imperative for students to know technical terminology of surgery. In view of this, part of *Qanoon Shaikh* dealing with Tashreeh (*mufasssayliyat wa amliyat*) has been given in its Arabic original.”

At the beginning of this Urdu book part of *Qanoon ibn Sena mufasssayliyat wa amaliyat* is given in Arabic. One good thing about his books is that there are no errors made by the copyist (katib) because he transcribed (kitabab) his books himself. His handwriting was striking, bright and eye pleasing.

One of his books is *Makhfee Mujarraybat* 1969 containing useful and efficacious drugs used in the clinic. It was printed by the publishing house established by him *Dar al-Taalifat*.

Hakim Guru Dutt was member of executive council of All India Unani Tibbi Conference and several other governmental and non-governmental medical committees. He was an authority as educationist of Tibb-e-Unani and his opinion was respected in the medical world. He was involved in drafting curriculum of surgery. Rajori Garden where his house was located, besides *Dar al-Talifat* there was his clinic under the name *Kafi Dawakhana*. His remedies were strictly based on Unani drugs. He lived few months while paralysed and died in 1982.

**(253) Hakim Ram Lobhaya Gowami d1985**

He was born in August 1914 in Rawalpindi Pakistan. He passed his vernacular exam from Rohtas; district Jehlum, matriculation from Jehlum. He hailed from an old family of native doctors. According to the family tradition he studied under supervision of Hakim Sunder Das - *Tashrih Tibb*, *Mizan al-Tibb*, *Dar al-Shifa*. From his maternal uncle (mamoona) Hakim Budh Puri and under the

guidance of Hakim Guru Dutt (#252) he studied other books of medicine. He was admitted to Jamia Tibbia Dehli in 1937, and graduated in 1941. After his return from Dehli he started his medical practice in Gujar Khan now in Pakistan.

After the partition of India he departed from Dera Bakhsian (district Rawalpindi) and moved to Dehli. He was a favorite disciple of Hakim Ilyas Khan (#237). For one year he worked as a registrar at Tibbia College Dehli. In 1948 he was appointed lecturer at Jamia Tibbia and for next 30 years he taught there. Having been a vice principal and later principal, he retired in September 1978. After him Hakim Jamil Ahmad was appointed principal. From 1978-1982 Hakim Lobhaya worked at Hamdard Tibbi College as part time teacher.

Hakim Lobhaya father and grandfather were interested in alchemy. They spent many years searching for herbs. Of medical subjects Hakim Lobaya was interested in *ilm-Adwiya* (pharmacology). He was skilled in alchemy, *kushta sazi*, and pharmacy. He could easily point out medical plants. When he was attending a meeting of Tibbi conference or when he was travelling he would look at the shrubs and trees meticulously. He would tell his colleagues their name, identification, their properties and would try to obtain specimens. At Jamia Tibbia he was assigned to give lectures on pharmacology. I had the pleasure of living there for seven years and to know him at close quarters.

**Kushta** is a peculiar form of medication that belongs to the Unani System of Medicine. It is prepared by burning some drugs on direct heat. Sometimes, the ingredients are burnt using an indirect heat. This unique method of preparation increases the effectiveness of the final product Kushta Abrak Safed, Kushta Abrak Siyah, and Kushta Faulad. Ingredient can be plant or metal.

Hakim Lobhaya penned a book on simple drugs in two volumes – *Goswami Bayan al-Adwiya* published in 1978. Second edition came out soon after with revision and additions. At his insistence I had written preface to this book.

His second book is *Selected Compound Drugs of Dehli*, published in 1979. He also wrote a book on the art of calcification (*calcined drugs*) *Goswani Guldasta Akseer- wa- risa'in*. In this book he penned his experiments on *Kushta-sazi* but has not been published yet. He was working on *Sharh Asbab- wa- alamat* (book of causes and symptoms) with new additions in which practices of Sharif Khani physicians were especially detailed.

In our age Hakim Lobhaya was popular figure in the medical circles of Dehli. He dispensed only Unani medications. Under the name of *Goswami Pharmacy* he had prepared few compound drugs. In Ballimaran besides the Goswami pharmacy there was his library in which there were his books on medicine as well as books by other authors. His love for Urdu was such that he used to sign his name in Urdu on cheques. He was profoundly involved in political activities of doctors.

Before partition of India he was elected general secretary of Ved and Hakim Association Punjab in his hometown because of his administrative insight. When this organization was merged into Punjab Tibbi Conference he was elected general secretary of district Rawalpindi. After the partition of India in 1952 when All India Unani Tibbi Conference was established he was member of the executive council. He attended the annual meetings of the conference and executive council regularly. His association with Conference as a member of working committee remained to the end. For a long time he was general secretary of Unani Tibbi Conference province of Dehli. Five times he was elected member of Board of Ayurvedic and Unani system of medicine, Dehli.

He was an outstanding personality in the civic life of Dehli. He was office holder of various religious and political organizations. He was a cheerful soul. With his buddies he would tease around and tell lightheared jokes. He was classy and kind hearted. He would look for excuses to get together, invite people for sumptuous dinners. He was a devout Hindu. Almost every year he would go to Kashmir to have audience with Vaishno Devi as faith mattered to him. He died on 8<sup>th</sup> January 1985.

**(254) Hakim Sharif al-Din Baqa'aee                      d1991**

Hakim Munir al-Din's had two sons Hakim Sharif al-Din and Hakim Shuja'a al-Din. Hakim Munir founded the pharmacy in 1924 in Chatli Qabar. After 1947 when Hakim Shuja'a moved to Karachi the pharmacy continued operating in Chatli Qabar under supervision of Hakim Sharif.

Hakim Sharif was a disciple of Hakim Imtiaz al-Din. He took over the mantle of his family and proved to be a true inheritor of his ancestors. Family traits

like physiognomy, discerning, wisdom & intellect, high morals, kindness and consoling the patients were ingrained in his person.

People trusted him with closed eyes in the social and religious circles of Dehli. He was office bearer of various seminaries (madrasas) and executive committees of mosques. He was the oldest member of Madrasa Aminiyya, president of Husain Bakhsh, Matya Mahal, Masjid Hauz Wali, Turkman Gate, and Masjid Syed Rafa'ae Chatli Qabar.

For some unknown reason the situation of Madrasa Husain Bakhsh deteriorated. Mir Mushtaq Ahmad nipped it in the bud. On 1<sup>st</sup> February 1948 in a meeting of elders of the city, an executive council of 15 persons was formed. Members of this council included Mufti Kafayatullah, Maulana Ahmad Sayeed, Maulana Ikhtlaq Husain Qasmi, Sultan Yar Khan Advocate, and Hakim Sharif al-Din Baqa'ae. Hakim Sharif was appointed its president. Subsequently members of executive council kept changing but Hakim Sharif remained president to the end.

He breathed his last on 2<sup>nd</sup> January 1991. Of his five sons, Hakim Nasir al-Din moved to Karachi, Dr Moeen al-Din had Baqa'ae clinic near Jamia Masjid Dehli, and Baqa'ae Hospital in Kalyan Puri. Dr Abd al-Rahman had New Baqa'ae clinic in Chatli Qabar. Hakim Jamil al-Din and Hakim Aziz al-Rahman continued running the clinic inside *Dawakhana Baqa'ee* established by their father.

Here I must mention Hakim Ikram al-Din great-grandson of Hakim Zaka Allah Khan. As a physician he made a name for himself. Other notable members of Baqa'ae family are Hakim Sami al-Din and Hakim Layaqat Hussain Khan.

#### **(255) Hakim Siraj al-Din Baqa'ae d1972**

He was son of Hakim Siraj al-Din (son of Hakim Farid al-Din, son of Hakim Ghulam Moeen al-Din, son of Nur al-Din, son of Hakim Zaka Allah Khan). He was a consummate medicus and a successful physician. He founded a clinic in New Saleempur under the name *Neelam Dawakhana*. Patients flocked here as he was blessed with a healing touch. He was compassionate, a people's person and well liked. He treated patients kindheartedly and with confidence.

Hakim Siraj passed away in 1972, leaving behind two sons – Hakim Imam al-Din & Hakim Ikram al-Din. Hakim Imam al-Din was running the clinic Neelam Dawakhan.

Hakim Razi al-Din (son of Hakim Nur al-Din) grandson Hakim Muhammad Husain was a famous ophthalmologist. He died in 1955. His son Hakim Muhammad Fazal a.k.a. '*Hakim Baqa Walay*' also made a name for himself as an ophthalmologist. His clinic at Hauz Qazi specialized in eye treatments. After the death of Hakim Fazal in 1986 his two sons Hakim Iqbal Husain and Hakim Sadiq al-Amin were running the eye clinic '*Hakim Baqa Walay*' located in Hauz Qazi. Third son Hakim Masood is operating a clinic *Dawakhana Baqawalay* in Gali Qasim Jan. Fourth son Hakim Sajid is also a family physician.

Even though they are bereft of their ancestor's intellect, but so many clinics of this family are testaments to the fact that Unani Tibb is flourishing.

**(256) Hakim Abd al-Jalil Siddiqui      d1990**

He was the youngest son of Hakim Jamil al-Din (#217). He was born in 1910, memorized Quran at age 9, and graduated from Darul Uloom Deoband. He learnt medicine from his illustrious father. He was president of *Majlis Tashkhees* of Hamdard Dawakhana, and a teacher at Tibbia College Dehli for 15 years.

He brought the clinic *Siddiqui Dawakhan* founded by his father to its heights. Patients thronged to him. He prepared durgs meticulously. Because of him Unani system left an indelible mark as an efficacious cure. He had a passion for writing and books. He studied old books of Islamic medicine regularly.

Monthly *al-Hikmat* which was published under the editorship of this author (**HSZR**), Zakariya al-Razi's (854-925) tome *Munafay al-Aghziya wa dafa'a mazarayha* which he had translated into Urdu was published in installments. In 1986 he penned a book *Bachon ka Elaj* (Pediatrics) which was a unique book on this topic. In this book diagnosis and remedies for children were detailed according to Unani system of medicine.



Darul Uloom Deoband – Islamic seminary established in 1866, located at Deoband, UP

Initially Hakim Jalil was associated with Jamiatul Ulema and Congress. He actively took part in the Indian freedom movement. In 1942 there was a scuffle in the Congress meeting during the speech of Syed Ata Allah Shah Bukhari (d1961) between the workers of Congress and Muslim League. He was detained alongwith other people including Hakim Jalil and was incarcerated. His lawyer was Nur al-Din Barrister, former Mayor of Dehli; he was acquitted by the Lahore High Court.

He was printer and publisher of daily *al-Jamia* 'at Dehli for 20 years. As printer & publisher he spent two to four days alongwith newspaper editor Maulana Muhammad Usman Farqleet.

From 1965 to 1990 he was member of executive council of Darul Uloom Deoband. In 1959 he performed Hajj for the first time and a second one afterwards. Hakim Jalil had an attractive persona, handsome with an imposing personality. He was gracious, serious minded and well to do. He had a special bond of friendship & brotherhood with author of this book.

His soul met with its creator in June 1990 at age 87 and was laid to rest in Shadypura cemetery. He had two sons – Hakim Zafar Mahmood and Hakim Shahid Jalil - and four daughters. Both sons run a clinic in Dehli.

**(257) Hakim Hadhiq Rai** 1991

There was a Hadhiq Dawakhana on Gurdawara Road, New Dehli which was run by Hakim Hadhiq Rai. He emigrated from Multan to Dehli after the partition. He was a committed Unani doctor. His clinic was humming with patients. He could handle to 250 to 300 patients daily. Patients with complicated diseases were cured with his remedies. He was skilled in diagnosis, which he did through urine testing and pulse feeling. He passed away in 1991 at the age of 80. He was compassionate, and a gracious elder. He was interested in Tibbi Conference.

**(258) Hakim Hari Kishan Lal** (1911-1992)

He was a well known sexologist of Dehli. As a Unani expert in sex diseases he was recognized not only in India but outside India also. His *Khandani Shifakhana* was a centre for treatment of STD's - sexual diseases. His manufactured compound drugs dealing with virility were in high demand in foreign countries.

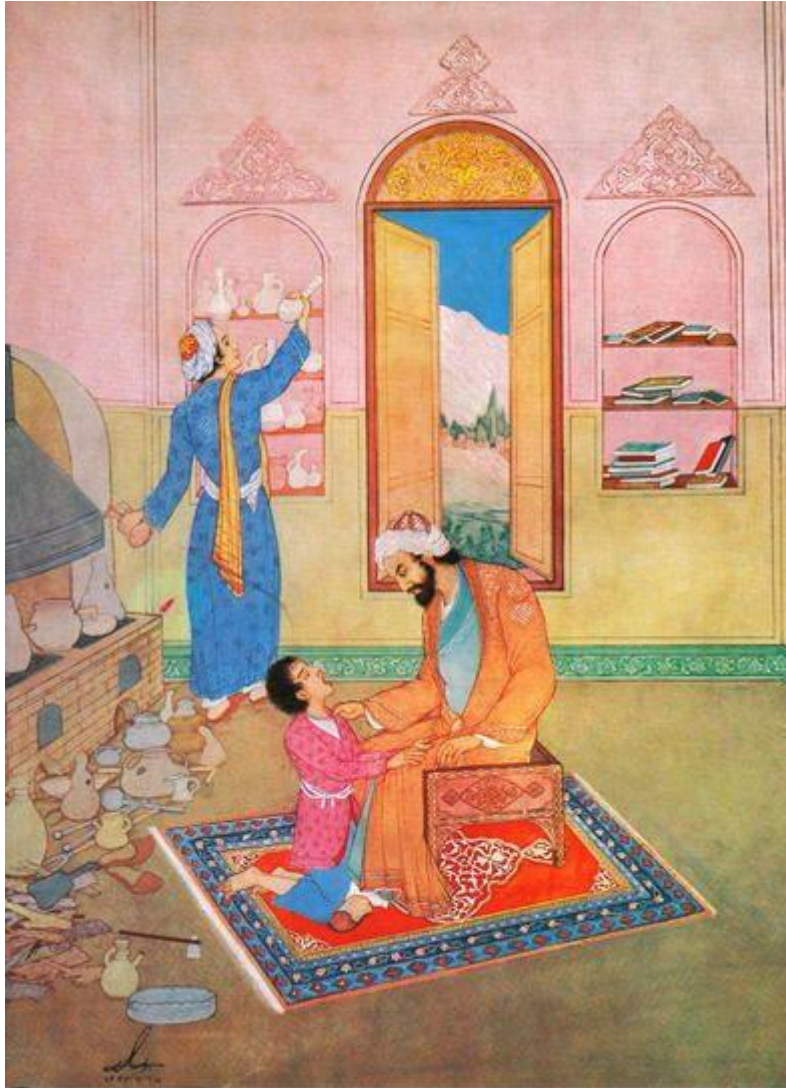
Hakim Krishan Lal travelled to various countries of Europe and introduced Unani system of remedies. In this way people interest in Unani drugs was heightened. Many Ayurvedic pharmacies opened up in Dehli seeing the success of *Khandani Shifakhana* but they were not as popular.

It was his popular personality that each time there was an election for Board of Ayurvedic and Unani System of Medicine Dehli, he won by majority of votes. He served as member of the Board for twenty five years. He was born on 2<sup>nd</sup> April 1911 and breathed his last in 1992.

**(259) Hakim Muhammad Abd al-Razzaq** d1992

Hakim Razzaq has been listed as one of the top personalities in the field of Unani Medicine in the 20th Century along with Hakim Ajmal Khan and Hakim Abdul Hameed.

He was born on 2<sup>nd</sup> February 1931 in Aurangabad. In 1953 he passed the exam of D.I.M.S. from Tibbia College. From his childhood he was part time employee of Hamdard Dawakhana. After his graduation he became a full time



A Persian miniature by Iranian prominent painter *Hossein Behzad* (1894–1968). In this painting, Rhazes (AD 865–925) examines a kneeling boy whose mouth was open. Razi (Rhazes) Biomedical Research Festival is held in Iran annually in January since 1995.

employee and started work as physician assistant of Hakim Abd al-Hamid. In the end he was appointed medical superintendent. He was actively involved in the establishment of Hamdard Nursing Home, but even before the nursing home was to open he was fired from his employment. This was a difficult period for him but he had unyielding courage to face this.

Fortunately in 1964 a Unani pharmacopeia committee was formed in federal Ministry of Health and Hakim Razzaq was hired as senior research officer. Upto this time there had been no Unani posting, Hakim Razzaq proved to be the right person for this post. Due to his talent & proficiency he was promoted to a high rank in Ministry of Health which no other colleague had.

In 1975 he was appointed deputy advisor in federal Ministry of Health. For promotion of Tibb-e- Unani he left no stone unturned. In 1969 Central Council for Research in Indian Medicine and Homeopathy was formed. In 1978 it was divided into four separate Councils: Ayurvedic/Siddha, Unani, Yoga/Nature cure, and Homeopathy. Hakim Razzaq besides being deputy advisor was appointed director of this independent Unani council. Unani Council owes its development to his strenuous efforts. He formed through out India units and regional offices of the Council. In Hyderabad he established a central research institute whose magnificent structure is a testament to his determination.

Hakim Razzaq not only did commendable work for Tibb-e-Unani in India but also at international level. In 1987 he organized a three day International Seminar of Unani Medicine at Taj Palace Hotel Dehli in which delegates from 25 countries participated. It was inaugurated by Gayani Zail Singh, President of India. This seminar raised the prestige of Tibb-e-Unani not only in India but in foreign countries also. It was sponsored by WHO- World Health Organization.

As representative of W.H.O. he travelled to Korea, Sri Lanka, Geneva, Arabia and USA. At the invitation of Bangladesh government he went there several times. In Iran He was appointed chairman of the committee for promotion of Unani medicine. He presented a detailed report to Government of Kuwait, in consequence a world conference was held on Unani medicine to establish a research department. With his efforts and advice a Unani Centre, *Markaz-e-Tibb-e-Islami* was established in Kuwait. Also, a centre of Alternative Medicine was established in Abu Dhabi (UAE).

Hakim Abd al-Razzaq was nominated member of Central Council of Indian Medicine in 1985. He was elected chairman of Unani committee and its vice-president. In 1986 he was appointed personal physician of President of India. Similarly he was chairman of councils of Jammu & Kashmir Unani Committee and

West Bengal and Karnatak Unani Councils. In 1978 he met with an unfortunate accident which was a time of tribulation for him. In February 1992 he resigned from the Council job on completion of his term. He was director of Central Council for Research in Unani Medicine.

Several times he went for lesser pilgrimage (*Umra*) to Arabia besides performing Hajj. He had gone to S. Arabia for Umra that on his return for a stop over in Dubai he passed away on 8<sup>th</sup> April 1992. On third day his body was brought to Dehli and laid to rest on 10<sup>th</sup> April in graveyard *Panj Peeran* opposite Lodhi Hotel in basti Nizamuddin, Dehli.

His authored several books: (1) Biography of Hakim Shakeel Ahmad Shamsi, (2) Hakim Ajmal Khan – the versatile genius 1987, (3) Report on Arab (Unani) Medicine and the State of Kuwait 1977, (4) Unani System of Medicine in India – a profile 1991, (5) Anwar-e-Ghaibiyya.

His wife Ummul Fazal received the degree of BUMS (Bachelor of Unani Medicine and Surgery) in 1958 after completing her four year course in Hyderabad and one year in Aligarh. Initially she worked at Hamdard Nursing Home New Dehli. After this she was director of CCRUM (Central Council for Research in Unani Medicine) and retired in 1994.

Dr. Ummul Fazal is author of several books. One of her books which she co-authored with Hakim Razzaq is “*Tibbe Unani mein ghareyloo adwiya aur a’am Mua’lija kee kitab*” (a hand book of home remedies & treatments in Unani medicine 2004). It has been printed three times in Urdu and translated into English, Hindi, Tamil, Telugu, Punjabi, Kantar and Arabic. She was also co-author of the book “*Tibbe Unani mein birth control ka Tasawur*” (Concept of birth control in Unani medicine).

Under his administration, translation of rare Arabic and Persian books was undertaken at the literary department of the CCRUM, i.e. *Kitab-al-Kulliyat* by Ibn Rushd (Averroes), *Kitab-al-Mansuri* by Zakariya Razi, biography of Avicennna, & *Kitab-at-Taisir* by Andalusian physician Ibn Zohr (d1162).



VC Jamia Millia Islamia was presented a book written by Hakim Abdur Razzack April 2016

To honor his services to Tibb-e- Unani a book *Mujahid-e-Tibb* was published in 2010 edited by Umm al-Fazl and Hakim Syed Ghulam Mehdi. It is a collection of articles written by 25 scholars, one of which is by author of this book in your hand (HSZR). It is published by Hakim Abd al-Razzack Research Foundation in Unani Medicine, Hyderabad.

In April 2016 a memorial meeting was held at Jamia Hamdard Dehli to commemorate the life and achievements of Hakim Abdur Razzack. Meeting was organized by Central Council for Research in Unani Medicine (CCRUM), Ministry of AYUSH on the occasion of the 24th death anniversary of Hakim Abdur Razzack who was its Founder Director. (twocircles.net)

**(260) Hakim Ganga Ram Gandhi**

He was not only an expert physician but had in-depth understanding of Unani system of medicine. He was director department of diagnosis and prescription at *Hamdard Dawakhana*. He left an indelible mark for the utility of Unani treatments by running a successful private clinic.

Hakim Ganga Ram was interested in reading and writing from an early age. He was editor of magazine *Daulat Sihat* Rawalpindi and magazine *Musheer al-Attiyah* Lahore.

Hakim Ganga Ram was handsome, always spotlessly dressed, accustomed to high living. He would often wear white sherwani and chori dar pygama. From his countenance and dress one could tell that he was angelic with a noble soul. He was generous and kind by nature. He would meet everyone with open arms. In his tone there was stability, dignity, above all literary taste in his conversation. Towards the end he was drawn towards religion and had become a recluse.

His two sons Hakim Inder Jeet Gandhi and Hakim Amar Kant Gandhi and a daughter Dr. Lilta Gandhi were graduates of Jamia Tibbia. At present his sons are running a clinic - Hakim Ganga Ram Gandhi & Sons 152 – D Kamla Nagar, Dehli 110007.

**(261) Hakim Abdul Hameed                      d1999**

He was born on 14<sup>th</sup> September 1908. Tibb-e- Unani was mark of his distinction and greatness. Through him inside and outside India Tibb-e- Unani was re-introduced. Credit goes to him especially for introducing Unani Tibb at international level. Crucial steps he took for promotion of Unani medicine are a proof of his wisdom and comprehension, deep insight and keen intellect. He turned

pharmaceutical company *Hamdard Dawakhana* into an icon of service and rejuvenation instead of just a business. Hamdard Dawakhana and Tibb-e-Unani are two sides of the same coin.

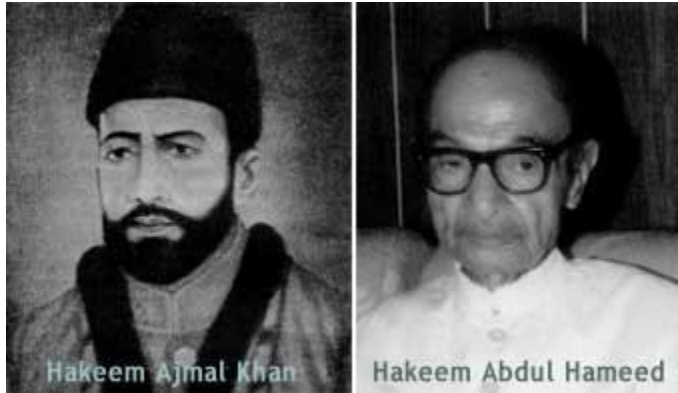
Hakim Hameed raised the standard of drug making and flooded the market with Unani compounds. In the pharmaceutical industry his sterling services will never be forgotten. In 1932 he started the publication of magazine *Hamdard Sihat*. It played a key role in the propagation of Unani Tibb and in serving as a health guide. The magazine was so popular that it soon reached a circulation 100,000 a month.

Magazine Hamdard Sihat 1955

<https://rekhta.org/ebooks/hamdard-e-sehat-jild-24-number-4-apr-1955-shumara-number-004-hakeem-abdul-hameed-dehlvi-magazines>

After 1947 the way political climate in the country changed, its drastic effect on Unani medicine may not be imagined under current circumstances. During the untoward period of the Unani medicine he came forward as its champion. He and his colleagues instilled new spirit in All India Unani Tibbee Conference. In 1952 he was elected its president and remained in this post for life. By holding meetings in various cities of India and through public meetings he brought trust in its physicians. Physicians got an opportunity to get together and solved problems mutually. With their collective intelligence and efforts problems facing Unani medicine were resolved.

After the demise in 1963 of Hakim Ilyas Khan, founder of Jamia Tibbia, this medical college came under the direct supervision of Hakim Hameed. In 1989 its name was changed to Hamdard Tibbi College and now it is a faculty of Jamia Hamdard University.



In 1989 another Muslim university was founded by Hakim Hameed. Sir Syed had founded MAO College (Muhammadan Anglo-Oriental College 1875) which flourished into Aligarh Muslim University in 1920. It was a national university in which Muslims of all shades had participated. However Jamia Hamdard was founded with the efforts of one person. Behind the establishment of this institution was determination and strenuous efforts of Hakim Hameed. He conceived the idea of this university years ago and worked on it consistently.

Hakim Abd al-Hameed was the identity of Dehli, symbol of its cultural life and cherished human values. One can find maturity in his life. He was an emblem of hard work, iron will and steel determination. His whole life was replete with work-in-progress. His life was story of less talk and more work. He had a charming personality. He would meet everyone with open arms. Despite his hectic business schedule he occupied himself with study and research from the beginning. He was a voracious reader. He would read books on every topic like medicine, science, literature, Islamic sciences, history and biographies.



His knowledge of latest books on topics of modern science, and issues discussed in research journals was breathtaking. While discussing intellectual and technical problems with him one could tell he had read authentic books and gleaned his information from reliable sources. His articles were precise and comprehensive. He would employ fewer words and short sentences encapsulating his thoughts and ideas. He was steeped in learning, a man who had vision and foresight. He met people from all walks of life with courtesy.

He traveled to countries of Europe and Asia to see the world at close range. He had encounters with intellectuals and scholars and absorbed their good qualities. He was truly an embodiment of good traits and an institution in his own right. Despite his workload he would regularly attend social and cultural gatherings. His presence was a sheer delight in these gatherings. He was not ill tempered, rather bristling with humor; joshing and eloquent discourse.

Hakim Hamid fully recognized the significance of medicine at the end of 1950's. He founded the department of Indian medical history which was the first one in the country. It morphed into Institute of History of Medicine together with a museum of the history of medicine Tughlaqabad. The foundation stone for its building was laid on 15<sup>th</sup> November 1962 by Prime Minister Pandat Jawahar Lal Nehru and inaugurated by Prime Minister Mrs Indira Gandhi in 1970. He edited the journal *Studies in History of Medicine and Science*, one of a kind in India and comparable to international science journals for its content and quality.

One of the proud achievements of Hakim Hamid was to produce a critical edition of *Qanoon ibn Sena* with the help of its oldest published and un-published copies in Arabic especially the rarest extant manuscripts at Aya Sofia (Istanbul) transcribed in 1221. The first volume published in 1981; second volume in 1987 and third volume in 1992, Volume 4 and 5 were printed in 1996.

There was no complete English translation of *al-Qanun fee al-Tibb* directly done from its original Arabic text. A complete translation of *Canon of Medicine* into English is the third English translation. English translation of first volume was printed in 1993, second volume 1998, and volume 5 was printed by Jamia Hamdard in 2002. [http://www.jamiahamdard.ac.in/facilities/lib\\_alQ.htm](http://www.jamiahamdard.ac.in/facilities/lib_alQ.htm)

Hakim Hameed also published English translation of Ibn Sena's second most famous work *al-Adwiya al-Qalbiya*.

He was honoured by the Government of India in 1965, with fourth highest civilian award of *Padma Shri*. In 1992 he was awarded the third highest Indian honour of *Padma Bhushan*. In recognition of his intellectual achievements he was awarded *Ibn Sena Award* by erstwhile Soviet Union (now Russia).

He founded so many institutions like Jamia Hamdard, Ghalib Academy, Rabia Girls School, Hamdard National Foundation, Hamdard Education Society, and All India Unani Tibbi Conference, Institute of History of Medicine, Institute of Islamic Studies.

One of his stupendous achievements is Taleemabad and Hamdard Public School in which best education was provided for children and soon after their establishment they were recognized as preeminent schools. Jamia Hamdard is not only promoting higher education but providing opportunities for Indian Muslims to prepare for civil service exams to get good quality jobs and have a bright future.



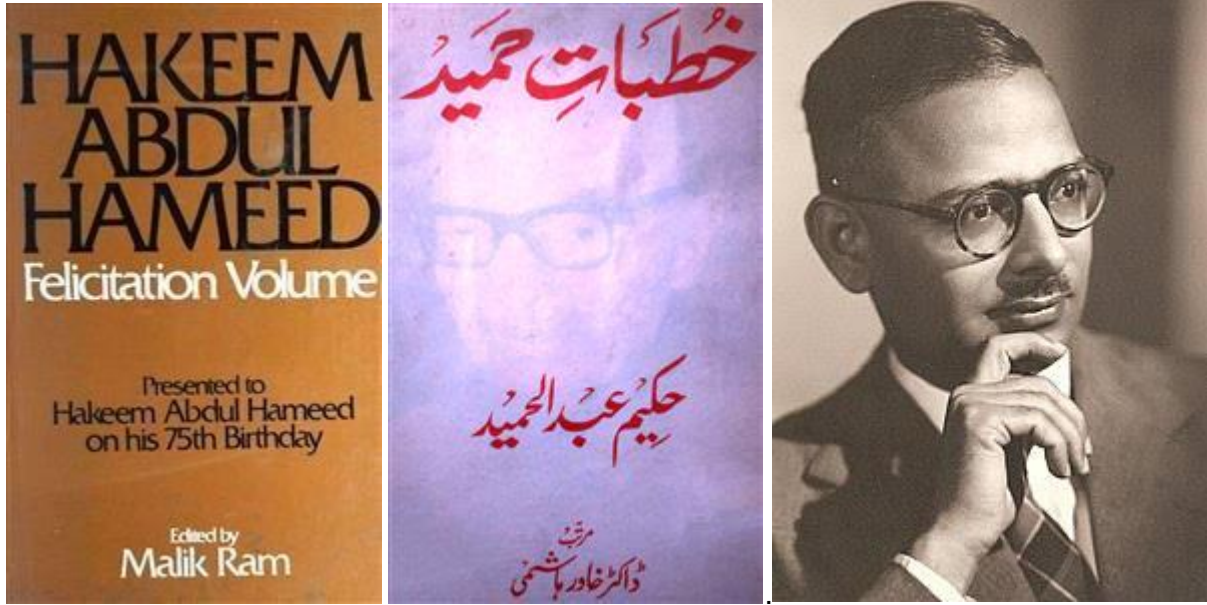
Padma Bhushan, 3<sup>rd</sup> highest civilian award

Hakim Hameed had a passion for construction of buildings. He had the last word to approve the architectural design of any building. He gave so much to Delhi including those splendid buildings which have made Dilli an attractive city. The building of Hamdard National Foundation on Asaf Ali Road, buildings of Hamdard Public School in Taleemabad, Jamia Hamdard structures spread over 90 acres in Hamdard Nagar, especially five stories building of department of Islamic

studies, and Hamdard Convention Centre in Dilli are among the magnificent structures.

*Times of India* published a list 50 most famous people of India; Hakim Hameed was one of these distinguished persons while *Illustrated Weekly of India* had introduced achievements of these 50 eminent individuals.

In 1981 his cultural & educational achievement were recognized in the form of a book edited by eminent writer and author Malik Ram Bhaweja.



Hakim Abdul Hamid Felicitation volume July 1, 1983 Hardcover 320 pages – Khutaba-e-Hamid compiled by Dr Khawar Hashmi – Malik Ram

<https://rekhta.org/ebooks/hakeem-abdul-hameed-felicitation-volume-ebooks>

On his 75<sup>th</sup> birthday (according to Qamri calendar -AH) president of *Majlis Nazr-e-Hameed* Saeed ul-Mulk Nawab Ahmad Saeed Khan Chhatari (d1982) and eminent personalities of our country Colonel Bashir Husain Zaidi, Nawab Obaid al-Rahman Sherwani, Nawab Mir Akbar Ali Khan, Dr Rafiq Zakaria MP, Hakim Muhammad Saeed, Syed Hamed vice-chancellor AMU, T Abdul Wahid Madras, Prof Husain Jaffrey, Prince Dr. Yusuf Najm al-Din, Prof Saroop Singh MP, Sardar Khushwant Singh, Kanwar Mahinder Singh Bedi Sahar all contributed articles. Urdu book *Nazr-e-Hameed* was edited by Malik Ram published in 1981.

Nazr-e-Hamid online: <https://rekhta.org/ebooks/nazr-e-hameed-ebooks>

As president of All India Tibbi Conference from 1952-1994, all of his presidential addresses have been published under the title *Khutbat-e-Hamid* compiled by Dr Khawar Hashmi 1995. These speeches cover history of the Conference, planning, self evaluation, and study of its accomplishments. It also reflects the efforts made by the Conference in the promotion of Tibb-e-Unani under his patronage.

Khutabat-e-Hameed: <https://www.rekhta.org/ebooks/khutbat-e-hameed-hakeem-abdul-hameed-ebooks>

As a physician he was a towering figure. The number of patients who visited him is unprecedented in the history of Tibb-e-Unani. A rough estimate is that he must have treated at least 5 million patients. This is a sterling service for the stricken humanity. He cured many ailments and the countless number of his experiences gave him profound insight which gave him the amazing authority to do precise prognosis. If he had treated these patients as a saint people would have called it a miracle. When he was examining a patient he could easily guess how many children he had. Some times he would uncover patient's habits, his lifestyle and other traits which were always spot on. He turned men into gold, converted bad into good and the useless into useful.

Hakim Abdul Hameed was a man of simple habits and austere living. In spite of his wealth he was free from pride or arrogance, a man of charming simplicity and modesty. His business empire was worth millions which he generously spent on national and educational projects. Yet his personal monthly expenses were no more than one hundred rupees. In 1964 his personal expenses were Rs. 78/-. He maintained statements of expenditure his entire life. He took one meal a day, never drank tea in his life. He wore garments with patches which he patched himself. At home he wore kurta and pyjamas and sherwani when he went out. There was always needle and thread in his essential kit. He would wash his handkerchief, undershirt and other small stuff with his own hands. He slept on the floor with straw carpet serving as bedstead.



Hakim Abdul Hameed Centenary Hospital is a 470 bed modern state-of-the-art teaching hospital, named after the founder.

Time was of the essence to him. He would not waste a single moment. He had no time for leisure and even at age 90 he would work hours on end. He would not go for siesta during the day. Always hard at work, planning, dedication, he was embodiment of determination, & a history maker. Rather a sage & savant of his time.

After a six months illness on 22<sup>nd</sup> July 1999 his soul met its creator. He was laid to rest in a corner of Jamia Hamdard grounds.

When Mulla Wahidi came to Dehli from Karachi in 1959 he met all the notable figures of that time. In his travelogue *Dilli Ka Phera* he has given complete details.

Dilli ka phera: <https://www.rekhta.org/ebooks/dilli-ka-pehra-mulla-wahidi-dehlvi-ebooks> 1959

Mulla Wahidi has mentioned those Hakims with whom he had amicable relations – Hakim Abdus Salam Za’ee, Hakim Matloob Ahmad, Hakim Abdul Hameed, Hakim Zaki Ahmad, Hakim Kamil Khan, Hakim Ahmad Jamil Shah Qadri, Hakim Abdul Hayee Ansari, Hakim Khalilur Rahman Naar, Hakim Iqbal Ahmad Hamdam. These were remarkable people in the social and cultural life of Dehli. With their presence Dilli was humming.

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## Hakim Syed Zillur Rahman

### Contributions to Tibb-e-Unani

Hakim Syed Zillur Rahman has been making significant contributions to Unani medicine for more than sixty years. He has authored more than 54 books, 15 addresses, more than 150 research papers in national and international journals, hundreds of articles, wrote prefaces and edited scores of books. He also owns the largest collection of books on Unani medicine. He has devoted his life to medieval medicine and medicine in medieval Islam.



Hakim Syed Zillur Rahman

He is recipient of 23 awards and honors. In recognition of his selfless services Government of India conferred on him with Padma Shri award in 2006. Recently he was awarded First Sheikh Zayed International Award for TCAM 2020 in the category of Unani Medicine. Currently he is honorary treasurer of AMU.

Hakim Syed Zillur Rahman was born in 1940 in Bhopal. His ancestral home is Tijara (Elore). He inherited practice of Greek medicine from his forefathers. His grandfather Hakim Sayed Karam Husain, his elder brother Hakim Sayed Atiq al-Qadir, & father Hakim Sayed Fazl ar-Rahman operated a clinic and composed books all their life. After graduating from Nadwatu al-Ulema Lucknow, in 1955 he enrolled himself in a medical course at Tibbiya College, Aligarh Muslim University.

After his graduation in 1960 until 31<sup>st</sup> July 1961 he worked as a house physician & then August 1961 to 31<sup>st</sup> April 1963 he worked as a demonstrator at Tibbiya College. From September 1963 to June 1970 he was a lecturer at Jamia Tibbiya Dehli. In November 1962 he established a medical academy in Bhopal

which was subsequently transferred to Dehli. Under the auspices of this academy two books *Tarikh Elm Tashreeh* and *Elm al-Amraz* were published.

He started the publication of a monthly journal *al-Hikmat* which was published regularly from June 1965 to September 1970. In the presidential elections of Tibbi Conference in the state of Dehli he won three times. As its president he organized a Tibbi conference in Dehli.

On 13<sup>th</sup> June 1970 he was appointed Research Officer in the literary research unit of Central Council for Research in Indian Medicine & Homeopathy, Aligarh Muslim University. On January 1<sup>st</sup>, 1972 he was appointed Reader in the department of pharmacology Ajmal Khan Tibbiya College, Aligarh; subsequently he became professor in the same department on 1<sup>st</sup> January 1983. On 19<sup>th</sup> December 1978 he became head of the department of pharmacology. On 5<sup>th</sup> March 1981 he completed his 5<sup>th</sup> term as president. From 1988 -1990 he served as dean in the Faculty of Greek Medicine, Aligarh. In June 2002 he retired from AMU. He became member of the AMU Court first time in 1984, later member of the Academic Council as well as the Court several times.

He had developed a passion for medicine & in the study of intellectual history of Muslims from his student days. Those Muslim scholars who made significant contributions in the history of Islamic arts and sciences, Ibn Sena was a towering figure among them whose intellectual pursuits left an indelible mark on him. He corrected & translated *Elm al-ahwal wal-Asbab wal-Alamat* – part of *Kitab al-Qanoon fil Tibb* called *Elm al-Amraz*. This book was published by Tibbi Academy Dehli in 1969. Later it was published twice by Tibbi Academy, Aligarh in 1990 & 1994.

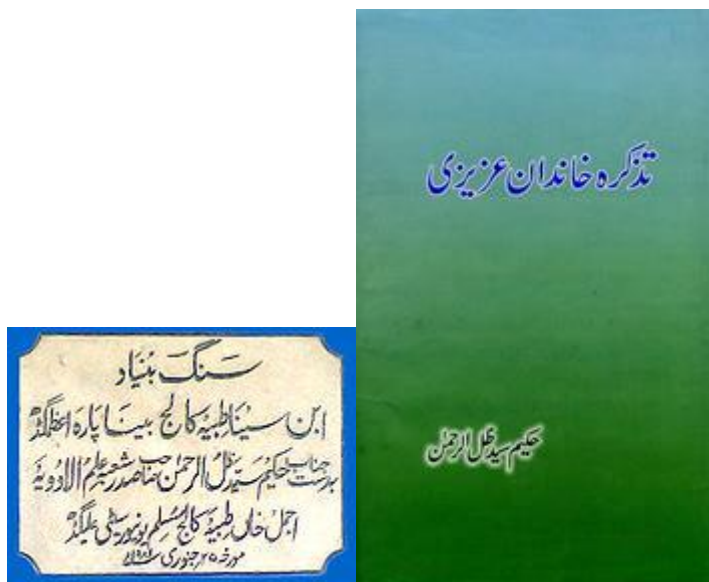
His major contribution in *Sinaism* was bringing out a special issue of magazine '*al-Hikmat – Shaikh al-Raees Number*' which he compiled during his student days in 1958-59. During his stay in Dehli he formed an association *Majlis Ibn Sena* to hold debates on medical subjects. During his stay at C.C.R.I.M.H. Aligarh he edited and translated Ibn Sena *Risala Judiyya*. This treatise was first published in Aligarh in 1971, later by C.C.R.U.M. Dehli in 1984 & 1999 respectively.

*Risala Adwiya Qalbiya* was one of the pivotal works of Ibn Sena. Around two hundred years ago an India Muslim Hakim Ahmad Allah Madrassi translated it into Persian entitled *Tafreeh al-Quloob*. Hakim Syed Zillur Rahman corrected and edited this work which was published in 1996 from Aligarh. The edited text was published from Tehran also in 2004. Scholars in Iran have translated 7 of his most important works into Persian. Two books have been translated into English.

Long before his retirement from Aligarh Muslim University, he planned the expansion of Tibbi Academy in 2000, naming it after Ibn Sena. On 20<sup>th</sup> April 2001 the new building of Ibn Sena Academy was inaugurated by vice-chancellor of AMU Muhammad Hamid Ansari (former Vice President of India 2007-2017).

This academy is not only dedicated to Ibn Sena, rather there is a section allocated to Ibn Sena. Besides huge selection of books on science and medicine, there are books of literature, biographies of Ghalib, Iqbal and other literary giants. Attached to the academy are two museums – one on science & medicine and the other on Muslim culture and civilization. Artifacts about these have been preserved in these museums. The academy has been regularly holding every year Ibn Sena Memorial lectures since 2006.

He actively took part in the establishment of Beenapara College Azamgarh. Not only the foundation stone was laid by him, but due to his passionate interest in the life of Prince of Physicians he had this college named after Ibn Sena.



He had an abiding interest in the study of history of medicine. This is evident from his momentous books: *Tadhkira Khandan Azizi*, *Tarikh Elm Tashreeh*, *Safavi ahad mein elm Tashreeh ka mutale'a*, *Hayat Karam Husain*, *Azizi family of physicians*, *Dehli and tibbey Unani*, *Aa'eena Tarikh Tibb*, *Hakim Ajmal Khan*, *Tadhkira A'ttiba Asr*.

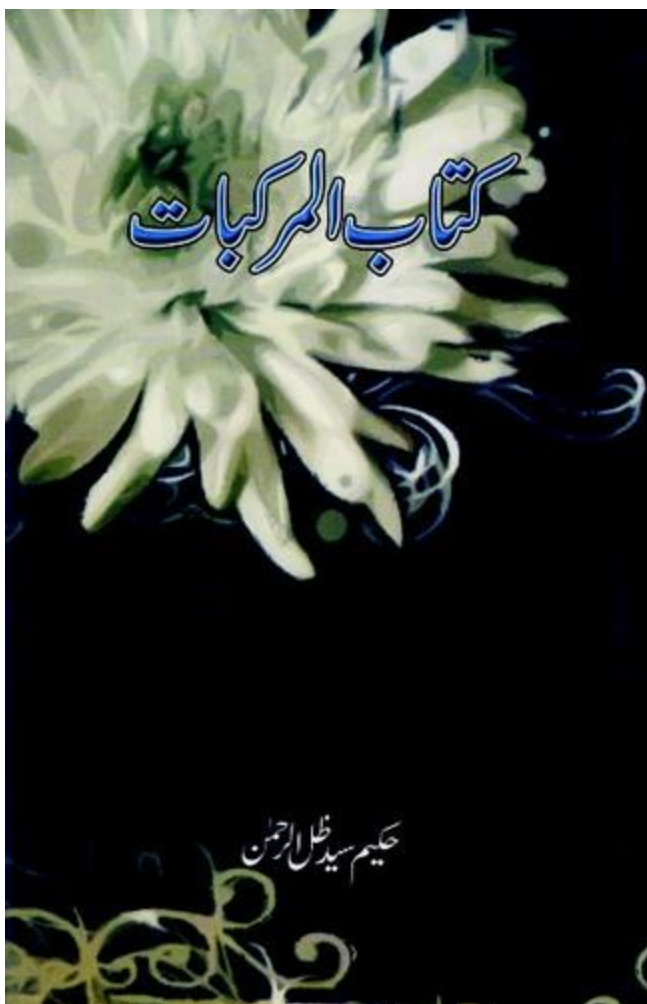
His discipleship of Hakim Abd al-Latif Falsafi became the reason for composing history of Azizi family of Lucknow. For the same reason other books *Tadkhkira Khandan Azizi*, *Bayaz Waheedi*, & *Matabb Murta'ish* were edited and compiled by him.

These diaries and biographies help us understand the types of clinics of Lucknow and history of the art of medicine. *Tajdeed-e- Tibb & Maqalat Shifa al-Mulk* reflects his adoration for his teacher Hakim Abd al-Latif Falsafi.

Although he was not predisposed for compiling school text books, however unavailability of medical books was a big concern which could not be ignored. During the time when he was head of the department of pharmacology he designed a project for the preparation and publication of text books on pharmacology. Consequently *Kitab al-Murakkabat* 1980 was composed. At his request teachers of the department compiled books on principles of drug making, simple drugs, & pharmacy.

Finding old manuscripts is in fact tracing one's heritage. Our artistic, intellectual and cultural needs are connected to them. To conserve our intellectual heritage, this is a vital task. Manuscripts of AMU, *Risala Nabeez*, *Tibbe-e-feroz Shahi*, *Risala Atriyal*, *Asma al-adwiyya*, *Jawamy Kitab al-Nabz sagheer*, *Risala fee auj'a al-Qars*, *Aynal al-Hayat*, *Risala fee Farq al-Tibb*, *Kitab fee al-Anasir*, and *Kitab fee al-Mazaj* were all corrected, & edited by him.

By virtue of this many monumental treatises of Hindi, Arabic and Greek have been preserved which are not only important for reference but as a subject as well.



Kitab al-Murakkabat by HSZ 1980

He composed a biography of Sir Syed Ahmad Khan's grandson entitled in 2011 '*Ross Masood*'. The personality of Sir Ross Masood (1889-1937), his contributions with regards to AMU is a bright chapter of national history of Indian Muslims. This book is a token of his unbounded love for Sir Syed, Muslim interest in education, & especially author's roots in Aligarh.

In order to participate in medical & history of medicine conferences the world over he has travelled to many countries of Asia and Europe. These countries include Iran, Pakistan, Bangladesh, Malaysia, UAE, Brunei, Oman, Saudi Arabia, Syria, Jordan, Turkey, Uzbekistan, Kazakhstan, Germany, Spain, England, Scotland, Greece, and Holland & Australia. As advisor of WHO he stayed for three months in Bangladesh. During his 10 travels to Iran he visited many cities and historical places. He has documented his observations in two travlogues *Safarnama Bangladesh* and *Iran-nama*.

To protect the rights of Unani physicians, it was necessary to organize them. From student days he was involved in the activities of medical movement. As district president, president of states of Dehli and Uttar Pradesh he was actively involved in All India Unani Tibbi Conference. For his meritorious services to Persian language and medical literature he was awarded a certificate of honors by President of India on Independence Day 15 Aug. 1995.

Professor Zillur Rahman is actively involved in the promotion of Unani medicine even now at an advance age. He has been travelling all over, for instance in February 2020 he attended 4<sup>th</sup> International conference on Prophetic medicine in Abu Dhabi, where he was conferred *First Sheikh Zayed International Award* for TCAM 2020 in the category of Unani Medicine. He Chaired, Plenary Hakim Abdul Hameed Memorial Session on Unani Medicine, held at Jamia Hamdard March 2020. He presided First Rasheed Ahmad Siddiqui Memorial Oration, Department of Urdu, AMU. He Presided over Celebration Ceremony on Haj House, Festivity Farm House, Ghaziabad. He Attended, Executive Committee Meeting, Anjuman Tarraqi Urdu (Hind), Urdu Ghar, New Delhi, on 13.3.2020. He Guest of Honour, the International Conference on Recent Advances in Engineering & Science (ICRAES) AMU.

A welcome reception was arranged by *Majlis Iqbal* at Nasim Ansari Hall of Munshi Hussain Khan Technical Institute ITC, Bhopal, in honour of Hakim Syed Zillur Rahman on his visit to Bhopal 15 -21 March 2020.

*(Newsletter of Ibn Sena Academy, Issue # 77)*

Four biographical books have been composed on his eventful life and achievements:

- (1) “*Hakim Syed Zillur Rahman Hayat wa khidmat*” by Dr Syed Hasan Abbas & Dr Abd al-Latif,
- (2) “*Hakim Syed Zillur Rahman ek Mutaley’a*” by Dr. Fakhr Alam
- (3) ” *Hakim Syed Zillur Rahman*” by Dr. Aisha Kafil Burney, Karachi
- (4) “*Hakim Syed Zillur Rahman – funn aur Shakhsiyyat.*”

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## 50 Books by Prof Syed Zillur Rahman

Dauray Jadid aur Tibb  
Tarikh Ilmay-tashreeh  
Ilm al-Imraz  
Risala Judia  
Tajdid Tibb  
Biyaz Wahidi  
Matab Murta'ash  
Tadhkira Khandan-e-Azizi  
Kitab al-Murakkabat 1980  
Safvi ahad mein ilmay Tashreeh  
Hayat Karam Husain  
Qarabadin Karam Husain  
MujarrabatKaram Husain  
Azizi Family of Physicians  
Aligarh kay tibbee Makhtootat  
Risala Nabeez – Qusta ibn-e-Luqa  
Qanoon ibn-e-sena au res kay shariheen  
Tibb-e-Feroz Shahi  
Research in Ilm-ul-adviya  
Studies in Ilm-ul-adviya  
Risala Atrayal  
Dilli aur Tibb-e-Unani  
Risala Adwiya Qalbia  
Tibbee Taqadamay (prefaces to books)  
A'eena Tarikh Tibb  
Asm'a al-Adwiya (Glossary)  
Maqalat Shifa'a al-Mulk  
Hakim Ajmal Kan (Urdu) biography  
Hakim Ajmal Khan (Hindi) biography  
Qanoon ibn Sena shariheen wa mutrajameen (Persian)  
Commentators and Translators of Qanoon Ibn Sena (English)  
Safar Nama Bangladesh  
Safar Nama Iran

Risala al-Nabz al-Saghir  
Risala Naqras  
Ain al-Hayat  
Risala Nabeez  
Risala fee farq al-Tibb (Galen)  
Tadhkira Attiba'a ASR  
Ross Masood – biography  
Tibb-e-Unani main A'ala Taleem – Asool-e-tahqeeq  
Mizan Haraf  
Hararah Ghariziya by Nizam al-Din Gilani  
Risala Khizab  
Manzoom Tibbee Risa'il (Medical treatises in Poems)  
Shifa'a al-Amraz  
Dewan-e-Ghalib (aksee/photographic) 1863  
Mujarrabat-e-Karam Husain  
Qarabadin Karam Husain (Formularly)  
Tibee aur ilmi Taqadim (May 2020)

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Ibn Sina Academy of Medieval Medicine & Sciences

Type: Library

Address: Tijara House, Dodhpur, Aligarh 202002, India

Contact: Professor Syed Zillur Rahman, President

Email: [ibnsinaacademy@gmail.com](mailto:ibnsinaacademy@gmail.com) Telephone: +91-571-3290275

Telephone: +91-571-3290275, Fax: +91-571-2506163

Online:

- Web Site: <http://www.ibnsinaacademy.org>
- Catalog: <http://www.noormicrofilmindia.com/hakeem.htm>
- Email: [ibnsinaacademy@gmail.com](mailto:ibnsinaacademy@gmail.com)

Abstract:

- Prof. S. Zillur Rahman established his personal library-cum-museum in the early 1960s. After founding of Ibn Sina Academy of Medieval Medicine & Sciences in 2000 AD, this Library became a part of the Academy. The Academy is a non-political, non-governmental and non-profit organization registered under Indian Trust Act, 1882. It is also an accredited organization by the Ministry of Health and Family Welfare, Government of India.
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- The library of the Academy at present houses one of the most precious and valuable collection of over 400 medical manuscripts, 17,000 printed books in many languages like Arabic, Persian, Urdu, Sanskrit, Hindi and English, 11,000 periodicals, hundreds of special magazines, medical conference souvenirs and many specimens of oriental calligraphy on medical sciences and the practice of medicine. Books on the following sections in the Library are worthy to be mentioned: History of Medieval Medicine and Sciences, Unani, Ayurveda & Tibetan Medicine, Greco-Arab (Unani) Materia Medica and Modern Pharmacology.
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## About the Translator - Zakaria Virk



Zakaria Virk is an author, translator, compiler, & science historian living in Maple (Toronto) Canada for the last 47 years. He was born in Gurdaspur, India in June 1946. He is a law graduate from University of Karachi and later studied law in Goettingen, Germany. He is a retired civil servant.

He has compiled 22 books (17 in Urdu and 5 in English). Two of his books were published by Aligarh Muslim University, edited by Prof Zillur Rahman. His books have been published in India, Pakistan, Germany and Canada. His perceptive articles have appeared in various magazines of UK, USA, India, Pakistan, & Canada. He has been editor of magazines over the years. He has won essay writing contests. In March 2018 his book *Muslim Contributions to Sciences* was published from Berlin Germany. Couples of his books are available @ amazon.in.

His translation of Prof Syed Zillur Rahman book *Commentators and Translators of Ibn Sena's Canon of Medicine* was published from Aligarh in 2014 which has been read by more than 4000 academics the world over. His English articles are available at <https://karachi.academia.edu/ZakariaVirk>

His latest book ' *Musalman aur Science* ' is currently in print in Benaras, India - with an insightful and exhaustive preface by Prof Zillur Rahman. His books can be found in reputable libraries of the world like Library of Congress.

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