

## Muslim heritage in India – the Hakims - Part III

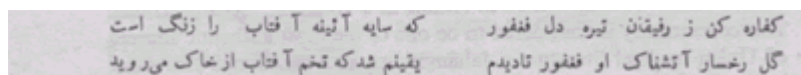
Hakeem Abdul Hameed - Exchanges between India and Central Asia in the field of Medicine

### Hakims of the Seventeenth Century

#### HAKIM FAGHFUR LAHIJANI (d. 1619-1621)

The Hakim belonged to Lahijan in Gilan. He studied medicine with the husband of his aunt (mother's sister), Hakim Taj al-Din who was the companion and physician of Sultan Murad Khan, the ruler of Mazandaran. Faghfur acquired perfection and expertise in medicine under the guidance of his relative and also gained vast knowledge of Arabian sciences.

Besides being an expert physician, he was a distinguished poet known for eloquence, new ideas and diction. Great scholars of his time like Shafa'i Isfahani acknowledged his excellence as a poet. Specimens of his poetry are given below:



This poet-physician came to India in 1012 A.H./1604 A.D. and entered the court of Abdur Rahim Khan-i Khanan who was famous for his generosity and patronage of men of letters and sciences. Khan-i Khanan accorded ample recognition to his talents. Faghfur has written many poems (panegyrics) in praise of his patron.<sup>"1"</sup>

In 1028 A.H./1619 A.D. he joined the court of Parvez, son of Emperor Jahangir at the instance of Khan-i Khanan<sup>"2"</sup> and died a year later. However, there is disagreement Among writers about the year of his death. According to the author of *Riyad al-Shulara*, he died in 1030 A.H./1621 A.D.<sup>"3"</sup> while the year of his death given in *Sarw-i Azad* and *Maykhane* is 1028 A.H./1619 A.D. and 1029 A.H./1620 A.D. respectively.<sup>"4"</sup>

#### HAKIM MUZAFFAR B. MUHAMMAD AL-HUSSAYNI ALSHAFI (d. 1628 A.D.)

The Hakim came to India from Isfahan.<sup>"5"</sup> Mulla '-Abdul Baqi Nahawandi has given his name as Sharf al-Din Hussayn<sup>"6"</sup> while Shaykh Farid Bhakkdri has called him Hakim Shafa'i only.

Besides being an expert physician, he was well-versed in other sciences and humanities of his time. He was also a good poet and expert in sphygmology. He is the author of the famous pharmacopoeia, *Qarabddayn-i Sha/d'i*. He also had a number of mathnawis and diwdns to his credit.

Hakim Shafa'i died in the month of Ramadan, 1037 A.H./1628 A.D.<sup>"7"</sup>

## **HAKIM HADHIQ (d. 1658 A.D.)**

He was the elder son of Hakim Humam. He was born at Fatehpur Sikri during the days of Emperor Akbar.<sup>"8"</sup> His real name was Kamal al-Din and Hadhiq was his *nom de plume*.<sup>"9"</sup> He was better known for his poetry and prose-writing than as a physician which was his ancestral profession. Still, most courtiers used to come to him for treatment because of the reputation of his forefathers. He was also well-versed in logic and philosophy.<sup>"10"</sup>

Hakim Hadbiq attained great fame due to his intelligence, sagacity and truthfulness. According to Shah Nawaz Khan, the Hakim was a proud, self-conceited and hot tempered man.<sup>"11"</sup> This could be attributed to his self-centeredness and sensitiveness as a poet.<sup>"12"</sup>

As mentioned before, Hakim Hddhiq was a great poet and prose writer. He wrote both prose and poetry in a simple and fluent style which was a deviation from the traditional Indian school of literature. One of his famous verses is being quoted here as a specimen:

دلہم ہرچیز تسل نمی شود حادق بہار دیدم و گل دیدم و خزان دیدم

O Hadhiq! nothing satisfies my heart, I have witnessed the spring, the flowers and the autumn.

Shahjahan (reigned 1627-58) who ascended the throne of India in 1627, promoted Hakim Hadhiq to a high rank: 1500 infantrymen and 600 horsemen under his command. The same year, he was sent to Turan as the ambassador of the Emperor. In his letter of credentials, he was introduced as a respectable confidant and a truthful and honest person.<sup>"13"</sup> On his return from Turan, he was appointed to the high office of the "Spokesman of the Court" , a position which was given to highly eloquent, sweet-tongued persons who knew the temperament of the Emperor. Thereafter he continued to rise until he became an officer of the rank: having 3,000 horsemen under his command (Mansab-i Seh Hazar). Then he retired on a pension of Rs. 20,000 per year which, in view of his importance even after retirement, was raised to Rs. 30,000 in 1054 A.H./1644 A.D. and Rs. 40,000 in the 18th year of Shahjahan's accession.<sup>"14"</sup> There is some disagreement about the year of his death which occurred in 1068 A.H./1658 A.D.<sup>"15"</sup> Blochmann<sup>"16"</sup> and °Abdul Ha'i<sup>"17"</sup> have given it as 1067 A.H./1657 A.D.

## **HAKIM MUHAMMAD AMIN GILANI**

He was the native of Lahijan, a district of Gilan in Iran. He went to Tabriz in search of learning where he studied medicine with the famous Hakim Jibra'il and Hakim Muhammad Baqar. He practised medicine in Tabriz for some time. According to a report, his clinic attracted so many patients that other clinics of the city remained almost empty. Even the ruler of Tabriz had developed strong faith in the skill and expertise of Hakim Amin.

Hakim Amin was fond of travelling. Once he went on a journey to Rum (South Europe). On his return, he found that Tabriz was annexed by Shah Abbas Safawi. The Hakim went to the court to pay homage and respects but after meeting the Emperor, he got disappointed and thereafter went to Gilan to meet his relations. He did not return to Tabriz, instead he left for India where he entered the court of 'Abd-ur Rahim Khan-i Khanan which was known as Maktab-i Hoshmandan (School of Intellegentsia).<sup>"18"</sup>

It is said that Hakim 'Ali Gilani, the famous physician of the court of Akbar, met him while he was on his way to Burhanpur and tried to persuade him to join the royal court. But he did not agree and proceeded to the above court where he was treated with great hospitality and was given a suitable position.<sup>"19"</sup> Due to his extraordinary intelligence and sagacity and remarkable skill, he soon became a close associate and confidant of the Khan-i-Khanan.

None of his books and prescriptions are extant to-date. The date of his death is also unknown.

### **HAKIM MUHAMMAD NAFIS GILANI**

He was a native of Lahijan in the Gilan province of Iran. He went to Mashhad in his early age and studied medicine there. After completion of his studies, he came to India and entered the service of the famous Physician-courtier Hakim Abul Fath Gilani and began to work in his clinic with full devotion and attention. The Hakim was so pleased with his diligence and quest for knowledge that he entrusted the entire work of the clinic to him. Hakim Muhammad Nafis gained full expertise in medicine under the guidance of his patron Hakim. After the death of Hakim Abul Fath, he went to the court of Abdur Rahim Khan-i Khanan.<sup>"20"</sup>

Khan-i Khanan was so much impressed by the knowledge and expertise of Hakim Nafis that he appointed him as his personal physician as well as the Superintendent of the Kitchen.<sup>"21"</sup> He lived in the court of Khan-i Khanan for more than 25 years. There is no record of the year of his death.

### **HAKIM ZANBIL**

Hakim Zanbil was the uncle of Hakim Sadra. He arrived in India from Shiraz during the days of Emperor Akbar and ministership of Beram Khan, Khan-i Khanan and the rank of Naw-sadi (900 horsemen under his command) was bestowed on him.<sup>"22"</sup> Khwaja Nizam Al-Din Ahmad has called him a close companion of Emperor Akbar.<sup>"23"</sup> His nearness to the Emperor is clearly shown by the fact that in 1650 A.D. Akbar left Delhi on the pretext of hunting and spent the night at the residence of Hakim Zanbil after crossing the river Jamuna.

The year of the death of Hakim Zanbil is not given in the references available to us.

### **HAKIM HASAN GILANI**

Hakim Hasan Gilani was one of the most expert physicians in the days of Akbar. Academically his attainments were not very high, but he was known to be as a man of good conduct and appreciable human qualities.<sup>"24"</sup>

### **HAKIM DA WA'I**

Hakim Dawa'i was one of the 29 prominent physicians who decorated the court of Emperor Akbar.<sup>"25"</sup> He was also the teacher of Shahjahan.<sup>"26"</sup>

Before coming to India, he had gone to Mecca to perform Haj Pilgrimage. After the pilgrimage, he stayed there for a long time. During his sojourn in Hijaz, he developed friendly relations with Mirza `Aziz who succeeded in persuading him to come to India. He is said to have attained a great fame.<sup>"27"</sup>

## **HAKIM MUHAMMAD BAQAR**

Besides Gilan and Shiraz, Tabriz (Azarbaijan) was a great centre of medicine in Iran. Hakim Muhammad Baqar was born and brought up in this city. His brother, Mir Baqar Tabriz! was a very famous and distinguished physician who was the personal physician of the Iranian monarch Shah `Abbas Safawi."<sup>28</sup>

Like his brother, Hakim Muhammad Baqar was well-versed in medicine and other sciences and humanities of his time. He was a distinguished and famous physician of Tabriz."<sup>29</sup>

Hakim Muhammad Baqar came to India during the days of Emperor Akbar and entered the court of `Abd al-Rahim Khan-i Khanan whose fame as a great patron of men of letters and sciences had reached Iran long ago. Khan-i Khdnan showed great honour and respect to the Hakim and made him his companion and personal physician. Hakim Baqar lived there till the end of his life and is said to have amassed a lot of wealth.

## **HAKIM JABRA'IL (d. 1616)**

Hakim Jabra'il was the son of Hakim Muhammad Baqar. He studied sciences with the famous Mir Muhammad Baqar Damad in Qazwin and Isfahan and gained great skill in medicine."<sup>30</sup> Hakim Jabra'il was known for his good nature and generosity."<sup>31</sup>

After the completion of his education, he began teaching at Dar al-Irshad in Ardbil by the orders of the Shah of Iran. After some time, he came to India and entered the court of `Abd al-Rahim Khan-i Khanan. He did not stay long in this court and went to Deccan where he was well patronised by Muhammad Quli Qutb Shah, the ruler of Golconda where he lived upto 1025 A.H./1616 A.D.

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1) Ma'athir-i Rahimi, by A.B. Nahawandi (Royal Asiatic Society of Bengal), Calcutta 1924-26, Vol. III, p.579.

2) Ma'athir al-Karam (Daftar-i Awwal), by Mawlana Ghulam Ali Azad Bilgrami (Mufid-i Am Press), Agra, 1910, Vol. II, p. 38.

3) Riyad al-Sho'ara, by Ali Quli Walah Daghistani, printed in India, (19665), p. 338, as quoted in Atibba-i Ahd-i Mughaliya, by Sayyid Ali Kauthar Chandpuri (Hamdard Academy), Karachi, 1955, p. 160.

4) Sarw-i Azad, by Maulana Ghulam Ali Azad Bilgrami, Agra (1910,1912),p.7; Maykhana, p. 335, as quoted in Atibba-i Ahd-i Mughaliya, by Sayyid Ali Kauthar Chandpuri (Hamdard Academy), Karachi, 1955, p. 160.

5) Ain-i Akbari, by Abdul Fadl (Royal Asiatic Society of Bengal), Calcutta 1883 Traslation by Blochmann, Calcutta, 1939. p. 188

6) Ma'athir-i Rahimi, by A.B. Nahawandi (Royal Asiatic Society of Bengal), Calcutta 1924-26, Vol. II, p.47.

7) Atibba-i Ahd-i Mughaliya, by Sayyid Ali Kauthar Chandpuri (Hamdard Academy), Karachi, 1955, p. 111.

8) Ma'athir al-Umara (Urdu Translation), by Shah Nawaz Khan, Lahore, 1968, Vol. I, p.583

9) Ma'athir-i Rahimi, by A.B. Nahawandi (Royal Asiatic Society of Bengal), Calcutta 1924-26, Vol. III, p.845. But Kauttbar Chandpuri (AAM, p. 76) has given his name as Muhammad Fladhiq and Abdul Hamid Lahori (BN, Vol. I, p. 184) has called him 'Abdul Kbdliq.

10) Nuzhat al-Khawatir (Arabic), by Abdul Ha'i bin Fakhruddin al-Hussayni (Matba Da'irat al-Ma'arif al-Uthmaniyah), Hyderabad, Vol. 1 (1947), Vol.8 (1970). Vol. I, p. 126.

- 11) Ma'athir al-Umara (Urdu Translation), by Shah Nawaz Khan, Lahore, 1968, Vol. I, p.589
- 12) Ma'athir-i Rahimi, by A.B. Nahawandi (Royal Asiatic Society of Bengal), Calcutta 1924-26, Vol. III, p.585.
- 13) Badshah Nama, by Abdul Hamid Lahori (Asiatic Society of Bengal), Calcutta, 1868. Vol. V,p. 236
- 14) Ma'athir al-Umara (Urdu Translation), by Shah Nawaz Khan, Lahore, 1968, Vol. I, p.585.
- 15) Ibid
- 16) Ain-i Akbari, by Abdul Fadl (Royal Asiatic Society of Bengal), Calcutta 1883 Traslation by Blochmann, Calcutta, 1939. (Eng. Trans.), p. 474.
- 17) Nuzhat al-Khawatir (Arabic), by Abdul Ha'i bin Fakhruddin al-Hussayni (Matba Da'irat al-Ma'arif al-Uthmaniyah), Hyderabad, Vol. 1 (1947), Vol.8 (1970). Vol. V, p. 126.
- 18) Ma'athir-i Rahimi, by A.B. Nahawandi (Royal Asiatic Society of Bengal), Calcutta 1924-26, Vol. III, p. 46.
- 19) Ma'athir al-Umara (Urdu Translation), by Shah Nawaz Khan, Lahore, 1968, Vol. I, p. 566.
- 20) Ma'athir-i Rahimi, by A.B. Nahawandi (Royal Asiatic Society of Bengal), Calcutta 1924-26, Vol. III, p. 51.
- 21) Atibba-i Ahd-i Mughaliya, by Sayyid Ali Kauthar Chandpuri (Hamdard Academy), Karachi, 1955, p. 201.
- 22) Ain-i Akbari, by Abdul Fadl (Royal Asiatic Society of Bengal), Calcutta 1883 Traslation by Blochmann, Calcutta, 1939. p.188
- 23) Tabqat-i Akbar, by Khwajah Nizamuddin Ahmad, (Nawal Kishore Press), Lucknow, 1875. Vol. II, p. 481
- 24) *Muntakhab al-Tawarikh*, by Mulla Abdul Qadir BAdayuni (College Press), Calcutta, 1865, Vol. III, p. 167
- 25) Ain-i Akbari, by Abdul Fadl (Royal Asiatic Society of Bengal), Calcutta 1883 Traslation by Blochmann, Calcutta, 1939. Vol. I, p.234
- 26) Amal-i Saleh or Shahjahan Nama, by Muhammad Saleh Kanbuh, (Asiatic Society of Bengal), Calcutta, 1227 A.H./1821 A.D. Vol. I, p. 32.
- 27) Nuzhat al-Khawatir (Arabic), by Abdul Ha'i bin Fakhruddin al-Hussayni (Matba Da'irat al-Ma'arif al-Uthmaniyah), Hyderabad, Vol. 1 (1947), Vol.8 (1970). Vol. V, p. 147.
- 28) Ma'athir-i Rahimi, by A.B. Nahawandi (Royal Asiatic Society of Bengal), Calcutta 1924-26, Vol. III, p. 45, 48.
- 29) Ibid. pp. 44, 45.
- 30) Ma'athir-i Rahimi, by A.B. Nahawandi (Royal Asiatic Society of Bengal), Calcutta 1924-26, Vol. III, p. 46
- 31) Ibid, p.48.