

## **Muslim heritage in India – the Hakims – Part IV**

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

### **During the reigns of Jahangir, Shah Jahan and Aurangzeb**

#### **EMPEROR JAHANGIR'S REIGN (1605-1627)**

##### **HAKIM MOMINA SHIRAZI (fl. ca. 1643)**

Hakim Momina Shirazi was one of the most famous court physicians of Emperor Jahangir and Emperor Shahjahan. On his arrival in India, he had entered the court of Army Commander Mahabat Khan and came to the imperial court in the last days of Emperor Jahangir in the year 1031 A.H./1622 A.D. He successfully treated Jahangir when the Emperor was suffering from breathlessness and was given valuable gifts as token of appreciation. In 1042 A.H./1633 A.D., the Emperor gave him the rank of Hazar (Officer having one thousand horsemen under his command).<sup>"1"</sup>

Hakim Momina was held in high esteem by Emperor Shahjahan also who continued to show special favours to the Hakim. In 1042 A.H./1633 A.D. Shahjahan sanctioned an annual grant of Rs. 16,000 for him<sup>"2"</sup> which was raised to Rs. 20,000 and Rs. 30,000 in 1047 A.H./ 1638 A.D.<sup>"3"</sup> and 1052 A.H./1643 A.D.<sup>"4"</sup> respectively. He treated successfully many members of the royal family during the reign of Shahjahan also.

##### **HAKIM SADRA (d. 1651)**

Hakim Sadra was the native of Shiraz. He was the son of the famous physician, Hakim Fakhr al-Din Shirazi who lived in the days of Shah Tahmasp.

Hakim Sadra studied medicine with Hakim Muhammad Baqar, son of Hakim Imad al-Din Mahmud in Iran and with the leading physician Hakim Ali Gilani on his arrival in India. He had acquired great expertise in this field.<sup>"5"</sup> He was also a good poet and composed verses under the nom de plume of Masih Ilahi.

He belonged to the Shiite sect of Islam and followed his religion meticulously. Hakim Sadra arrived in India in 1011 A.H./1603 A.D. or 46th year of the accession of Emperor Akbar but he achieved fame during the reign of Emperor Jahangir who bestowed on him the title of Masih al-Zaman and gave him the rank of an officer having 500 infantrymen and 30 horsemen (Panjsadi dhat wa si Sawar) under his command.<sup>"6"</sup> He continued to receive royal favours during the reign of Emperor Shahjahan, who appointed him as the Spokesman of the Court. In the 4th year of accession, he left for the pilgrimage of Mecca and Medina. On his return from the pilgrimage in 1044 A.H./1635 A.D., he resigned from his service in the Court and settled down in Lahore. However, he did not sever his connection with the Court and attended on the Emperor whenever called for treatment. In the 18th year of the accession of Shahjahan, he treated the queen for severe burns.<sup>"7"</sup>

Hakim Sadra died in Kashmir in 1061 A.H./1651 A.D."<sup>8</sup>

### **HAKIM RUKNA (d. 1656)**

The Hakim was a native of Kashan in Iran. He arrived in India in the reign of Emperor Akbar but lived in the reign of Jahangir and Shahjahan. He was an expert physician and an excellent poet. It is reported that he composed more than 100,000 verses."<sup>9</sup> Once he incurred the displeasure of Emperor Jahangir and remained in disfavour for some time. When the king's anger subsided, he was reinstated in his former position in 1030 A.H./1621 A.D. When Emperor Jahangir was in Kashmir and he developed breathlessness, he called Hakim Rukna from Agra for treatment."<sup>10</sup>

Hakim Rukna attained further fame and popularity during the reign of Shahjahan; he lived upto 1041 A.H./1632 A.D. In that year he sought the permission of the Emperor to visit the shrine of Imam Rada in Mashhad which was immediately granted. Shahjahan gave him a robe of honour and Rs. 5,000 before his departure."<sup>11</sup>

From Mashhad, Hakim Rukna went to his native place, Kashan, where he died in 1066 A.H./1656 A.D.

### **HAKIM RUHULLAH**

Hakim Ruhullah was a resident of Bharoch in Gujrat. He was an expert physician and an excellent writer. First he was associated with Abdur Rahim Khan-i Khanan and then he entered the court of Emperor Jahangir."<sup>12</sup>

### **HAKIM FATHULLAH GILANI**

He was the son of Hakim Lutfullah Gilani. He followed the profession of his forefathers and acquired full expertise in the field of medicine. Besides, he had a good knowledge of astronomy. He arrived in India during the reign of Emperor Akbar and later attended on Jahangir in his court. He wielded a great influence in the court, was considered a prominent courtier and physician, and rose to the high rank of Hazari (1000 horsemen under his command)."<sup>13</sup> Apparently the last days of his life were full of misery and sorrow and finally he returned to his country where he is said to have committed suicide ."<sup>14</sup>

Hakim Fathullah Gilani was an outstanding physician. He translated into Persian the AI-Qdnun of Ibn Sina."<sup>15</sup> The Persian translation was published by Nawal Kishore Press, India."<sup>16</sup> One manuscript copy is extant in the Library of IHMMR."<sup>17</sup>

### **EMPEROR SHAHJAHAN'S REIGN (1627-1658)**

#### **HAKIM NIZAM AL-DIN AHMAD GILANI (d. 1649 A.D.)**

The Hakim was born in Gilan in 1586 A.D."<sup>18</sup> He was the son of Labdullah al-Sadidi al-Shirazi. He studied medicine and other sciences with Mir Muhammad Baqar Damad and the famous theologian Shaykh Baha Al-Din Muhammad Amuli.

He served the ruler of Gilan for some time and then came to India in the days of Emperor Shahjahan and entered the service of Mahabat Khan who was, then, the commander of

imperial forces. He was treated with great respect and honour. He had developed very friendly and close relations with Mahabat Khan who took him with him on every expedition. He also accompanied Mahabat Khan for the conquest of Dawlatabad. The fort defied the imperial forces for three months and was ultimately conquered by the war strategy devised by Hakim Nizam A1-Din for which he was credited. That honour aroused the anger and jealousy of Mahabat Khan who got his library burnt ablazed. The Hakim got so much dejected on that incident that he decided to return to his native town Gtlan. When he reached Machhi Bandar (presently Karachi), he received the message of °Abdullah Qutb Shah, the ruler of Bijapur, inviting him to his court. On receiving assurances from the envoy, he changed his mind and went to Golcunda. Qutb Shah showed so much respect to the Hakim that he decided to stay there for ever. He died in Golcunda in 1649 A.D."19"

Hakim Gilani has written on almost all subjects including philosophy, logic, poetry, literature, natural sciences, religion and medicine. His writings are compiled in two books Shijra-i Danish (448 pages) and Aurdq-i-Danish ii-a Binish or Majmu a-i Hakim al-Mulk (in 336 pages). He wrote both these books in Persian and Arabic. Persian version of the former has larger number of tracts than the Arabic one; namely 99. The work was written in the early period of his life. Majmu a-i Hakim al-Mulk has 16 tracts. They are listed below.

۱۰. نکات مختلف طب و مسائل کلیات وغیره	۱. در خواص بعض ادویہ مفردہ
۱۱. رسالہ در باب فلسفہ وطبیعیات، رعد وبرق وباران وزالہ وبرق وزلزله وغیره	۲. چوب چینی: قہوہ: چائے: تمباکو
۱۲. خواص ادویہ مفردہ مثلاً ادویہ مفرح قلب مقویات معدہ مقویات کبد	۳. رسالہ مگس وکرم ابریشم
۱۳. رسالہ راء الساعۃ (عربی)	۴. رسالہ منی (حرارت غریزہ کی حقیقت اور سوء مزاج)
۱۴. رسالہ فی علاج الصدراع	۵. حقیقت روح و مسئلہ تناسخ
۱۵. تریاق فاروق وشرذ و لطوس	۶. حقیقت لذت
۱۶. فقہ شیمی و دیگر رسائل متفرقہ	۷. قیافہ شناسی
	۸. رسالہ خال وگوش
	۹. رسالہ کیمیا: بہیمیا، سیمیا

Hakim Nizam al-Din Ahmad Gilani had written another noteworthy work : Hadiqat al-Salatin. It is a history in Persian of certain periods of Qutb Shahi dynasty. The monograph has been published by Saddiqi Press. It has been mentioned in the preface that four manuscripts of this book are extant in British Museum, India Office Library at London and Office of the Archaeological Department. New Delhi."20"

Hakim Gilani was also an expert architect and town-planner. He built a locality called Hakim pat at a beautiful mountain site in the north of Golcunda fort which is a living memory of his art. He also built a castle, called Qasr-i Jabal, on the hill top. He had given it also the name of Jabal-i nur (Mountain of Light). The castle is an exquisite example of Iranian and Indian architecture."21"

### **HAKIM DAWUD TAQARRUB KHAN (d. 1663 A.D.)**

Hakim Dawud was the son of Hakim Inayatullah who was the pupil of Fakhr al-Din Shirazi (Mirza Muhammad), father of Hakim Sadra and personal physician of Shah Abbas Safawi."22"

Due to his expertise in medicine and in-depth knowledge of sciences, Hakim Da'wud became a close companion of Shah 'Abbas Safawi, after the death of his father. Shah Safi and Shah 6Abbas 11 (successors of Shah Abbas Safawi) did not give due respect and attention to men of learning. The Hakim felt aggrieved and in 1053 A.H./1644 A.D. he came to India and entered the court of Emperor Shahjahan who gave him the rank of Derh Hazari (Officer having 1500 horsemen under his command) and Rs. 20,000 as a gift.<sup>"23"</sup> According to Shah Nawaz Khan (quoting Hakim's son Muhammad 'All), Shahjahan used to give great importance to Hakim Da'wud because of his extraordinary skill in medicine.<sup>"24"</sup> Hakim Da'wud along with a team of physicians like Hakim Momina, Hakim Sadra, had treated Queen Mumtaz Mahl for high degree burns and other resultant complications like hectic fever and parozysm.<sup>"25"</sup> After the recovery of the queen, Shahjahan bestowed on him the rank of CCI ahar Hazart (Officer having 4000 horsemen under his command), a horse with golden saddle and an elephant as gift.<sup>"26"</sup>

In the 31st year of his accession, Shahjahan had developed some urine trouble (strangury). When treated by some court physicians other complications arose. They included constipation which could not be cured despite their best efforts. Ultimately Hakim Da'wud was called for treatment and the Emperor recovered soon. Shahjahan was so much pleased at his recovery that he raised the Hakim to the rank of Panj Hazdri (Officer having 5000 horsemen under his command).

Hakim Da'wud also lived during the reign of Emperor Aurangzeb. He died in 1073 A.H./1663 A.D.<sup>"27"</sup>

### **HAKIM MASIH AL-MULK SHIRAZI**

The Hakim was the pupil of Hakim Najm al-Din Abdullah b. Sharf Al-Din Hassan. He was a carefree man and an expert physician.<sup>"28"</sup> He came from Deccan to the Court of Shahjahan and went to Gujrat with Prince Murad. He died in Malwa.<sup>"29"</sup>

### **HAKIM (MRS.) SATI AL-NISA (d. 1646 A.D.)**

Strangely enough, we come across a lady physician also in the court of the Mughal Emperor Shahjahan. Her name was Sati al-Nisa. She was the native of Amul, a city in the province of Mazandaran of Iran. She was the sister of Talib Amuli, the poet laureate of the court and sister-in-law of Hakim Rukna. She had extraordinary affection for her brother and had come to India to see him.

Sati al-Nisa was an intelligent lady, well-versed in household affairs and skillful in medicine. She entered the court after the death of her husband and served as one of the personal female attendants to the queen. Due to her ability and conduct, she was soon promoted to the office of "Seal-Keeper" (Secretary). As she was well-versed in Persian prose and poetry and the art of recitation of the Holy Quran, she was also entrusted with the task of teaching Princess Jahan Ara, the beloved daughter of Emperor Shahjahan.

Sati al-Nisa soon attracted the attention of Queen MumtazMahal and gained extraordinary influence in the palace due to her managerial ability. She was appointed as Secretary to the

Queen. After the death of Queen Mumtaz Mahal, the Emperor appointed her as Fadr-i Kul (Chief Superintendent) of the royal apartments. Her duties ranged from organization of Emperor's meals to nursing of princes and princesses. According to Muhammad Saleh Kanbuh, she knew medical treatment very well and was proficient in treating complicated diseases.<sup>"30"</sup>

Death of her brother Talib Amuli and sudden death of her niece broke her heart and made her lonely and sad. She died of that shock on 27th of Zil Hijja, 1056 A.H./1646 A.D. Her body was kept preserved in Lahore for one year and then it was interned in a mausoleum built by the Emperor at a place to the west of Taj Mahal. He also endowed a village with an income of Rs. 3,000 for the maintenance of the tomb.<sup>"31"</sup>

## **EMPEROR AURANGZEB'S REIGN (1658-1707)**

### **HAKIM SALEH SHIRAZI (d. 1673)**

Hakim Saleh Shirazi was the son of the famous Hakim Amir Fathullah Lirdzi.<sup>"32"</sup> He came to India during the days of Emperor Aurangzeb and received many gifts and titles, including a Sword,<sup>"33"</sup> the title of irsaldn Khani<sup>"34"</sup> and the rank of Sadi<sup>"35"</sup> (Officer having one hundred horsemen under his command) which was raised to "Derh Hazari" (1500 horsemen under command) in the 4th year of the accession of Aurangzeb to the throne. He received the gift of a female elephant at the coronation of Emperor Aurangzeb.<sup>"36"</sup> Hakim Saleh died in 1083 A.H./1673 A.D.

### **HAKIM ABD AL-RAZZAQ MASHRAB (d. 1706 A.D.)**

Hakim Abd al-Razzaq Mashrab came from Isfahan to India during the reign of Emperor Aurangzeb. After a short sojourn in Bareilly and Lucknow, he settled down in Sindh where he died in 1117 A.H. or 1706 A.D.<sup>"37"</sup>

### **HAKIM MUHAMMAD AMIN SHIRAZI**

Hakim Muhammad Amin Shirazi was one of the distinguished physicians who arrived in the court of Aurangzeb. He held a prominent position and received many favours from the Emperor due to his medical expertise and ability. At the age of 30 years (according to Hijra era), the Emperor gifted Rs. 1,000 to the Hakim<sup>"38"</sup> and a robe of honour at another occasion.<sup>"39"</sup>

### **HAKIM ALAWI KHAN (d. 1747 A.D.)**

His name was Muhammad Hashim and Alawl Khdn was his title. He is essentially known by his title to all the students of Unani (Greek) medicine in India. IHakim Alawi Khdn was the son of Muhammad Hadi. He was born in Shiraz in the month of Ramadan, 1080 A.H./1670 A.D. After the completion of his studies in his native place, he came to India during the reign of Emperor Aurangzeb in the year 1111 A.H./

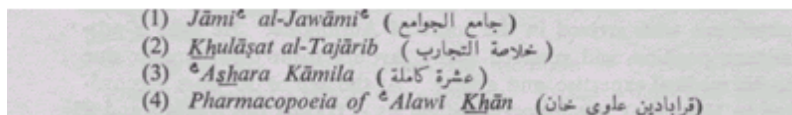
1700 A.D. He received prominence in the days of Emperor Muhammad Shah (reign 1719-

1748) who came to the throne of Delhi in 1131 A.H./1719 A.D. Due to his extraordinary expertise in medicine and other sciences, he was appointed as the personal physician of the Emperor who got him weighed in silver which was gifted to him. He was also given the rank of Chhay Hazar! (Officer having 6000 horsemen under his command) and the title of Mutamid alMulK.

Nadir Shah attacked India in 1151 A.H./1738-39 A.D. While returning he became sick, and was treated by Hakim Alawi Khan at the instance of the Indian monarch. Nadir Shah offered him to return to Iran which he accepted on the promise that he would be allowed to perform Haj and pilgrimage to Mecca and Medina. Nadir Shah honoured his promise and sent the Hakim on pilgrimage after some time.

Hakim Alawi Khan again returned to India in 1156 A.H./ 1743 A.D. after performing the pilgrimage. He died in Delhi on 25th Rajab, 1160 A.H./1747 A.D., and was buried at the mausoleum of Nizam Al-Din Awliya according to his wish.

The following are Hakim Alawi Khdn's known works: "40"



Hakim Alawi Khan also left a large collection of tested prescriptions which were published by Nawal Kishore Press in 1910 A.D. under the title (Collection of tested prescriptions of the Clinic of Alawi Khan) and (Greater Pharmacopoeia of 'Alawi Khan). "42"

## **HAKIM SHAYKH HUSSAYN SHIRAZI**

The Hakim was of Arab origin but had come to be known as Lhirazi due to his long stay and settlement in Shiraz. He was an expert physician and an excellent poet with a voluminous collection (Diwdn) to his credit.

He arrived in India during the reign of Emperor Aurangzeb and was attached to the court of his son, Muhammad Azam Shah. He attained great fame in the reign of Emperor Farrukh Sayr who bestowed on him the title of Hakim al-MulK.

## **HAKIM DAWUD ISFAHANI**

Hakim Dawud needs a special mention among the physicians who came to India from Isfahan. He studied medicine in his native place Isfahan and was considered as one of the top physicians at the court of Shah Abbas II. He came to India in the days of Aurangzeb and amassed great wealth. On return to his native land, he built a beautiful mosque in Isfahan which is known by his name.

In addition to the above mentioned physicians who came to India from Gilan, Tabriz, Shiraz, Isfahan and Kashan, there also came physicians from other places from time to time and contributed to the advancement of medicine here. Hakim Yusuf al-MulK Lang came from Damavand, Hakim Mashhad!' from Mashhad, Hakim Jalal al-Din Muzaffar Ardistani from

- 1) *Tuzuk-i Jahangiri*, by Nuruddin Muhammad Shah Jahangir (Matba Urdu), Aligarh, 1864. Another edition by Syed Ahmad Khan, Ghazipur, 1863. quoted in (Atibba-i Ahd-i Mughaliya, by Sayyid Ali Kauthar Chandpuri (Hamdard Academy), Karachi, 1955) p.383
- 2) Badshah Nama, by Abdul Hamid Lahori (Asiatic Society of Bengal), Calcutta, 1868. Vol. I, p.441.
- 3) Ibid. Vol. II, p.11
- 4) Ibid. Vol. II, p.334
- 5) Badshah Nama, by Abdul Hamid Lahori (Asiatic Society of Bengal), Calcutta, 1868. Vol. II, p.348.
- 6) *Tuzuk-i Jahangiri*, by Nuruddin Muhammad Shah Jahangir (Matba Urdu), Aligarh, 1864. Another edition by Syed Ahmad Khan, Ghazipur, 1863. quoted in (Atibba-i Ahd-i Mughaliya, by Sayyid Ali Kauthar Chandpuri (Hamdard Academy), Karachi, 1955) p.75
- 7) Badshah Nama, by Abdul Hamid Lahori (Asiatic Society of Bengal), Calcutta, 1868. Vol. II, p.248.
- 8) Atibba-i Ahd-i Mughaliya, by Sayyid Ali Kauthar Chandpuri (Hamdard Academy), Karachi, 1955, p. 121.
- 9) Amal-i Saleh or Shahjahan Nama, by Muhammad Saleh Kanbuh, (Asiatic Society of Bengal), Calcutta, 1227 A.H./1821 A.D. Vol. III, p. 394.
- 10) *Tuzuk-i Jahangiri*, by Nuruddin Muhammad Shah Jahangir (Matba Urdu), Aligarh, 1864. Another edition by Syed Ahmad Khan, Ghazipur, 1863. quoted in (Atibba-i Ahd-i Mughaliya, by Sayyid Ali Kauthar Chandpuri (Hamdard Academy), Karachi, 1955) p.339
- 11) Badshah Nama, by Abdul Hamid Lahori (Asiatic Society of Bengal), Calcutta, 1868. Vol. I, p.441.
- 12) Ma'athir-i Rahimi, by A.B. Nahawandi (Royal Asiatic Society of Bengal), Calcutta 1924-26, Vol. III, p. 43
- 13) *Tuzuk-i Jahangiri*, by Nuruddin Muhammad Shah Jahangir (Matba Urdu), Aligarh, 1864. Another edition by Syed Ahmad Khan, Ghazipur, 1863. quoted in (Atibba-i Ahd-i Mughaliya, by Sayyid Ali Kauthar Chandpuri (Hamdard Academy), Karachi, 1955) p.35
- 14) Badshah Nama, by Abdul Hamid Lahori (Asiatic Society of Bengal), Calcutta, 1868. Vol. I, p.35.
- 15) *Muntakhab al-Tawarikh*, by Mulla Abdul Qadir BAdayuni (College Press), Calcutta, 1865, Vol. III, p. 169
- 16) Atibba-i Ahd-i Mughaliya, by Sayyid Ali Kauthar Chandpuri (Hamdard Academy), Karachi, 1955, p. 158. ( Science and Technology in Medieval India - A Bibliography of Source Material in Sanskrit, Arabic and Persian, by A. Rahman et al, (Indian National Science Academy), New Delhi, 1982.
- 17) *A Catalogue of Arabic and Persian Medical Manuscripts*, compiled by S.A. Khan Ghori, Tazeemuddin Siddiqi, S.A. Ali, IHMMR, New Delhi, no date, p.53. For Persian translation, see also p. 30.
- 18) *Bulletin of Indian Institute of History of Medicine, Hyderabad*, 1974., Vol. IX, Nos. 1-4 (1974), p. 67.
- 19) Ibid. Vol. IX, Nos. 1-4 (1979), p. 68.
- 20) Ibid. p. 71
- 21) Hamdard-i Sehhat Karachi, April 1962. pp. 4-5.
- 22) Badshah Nama, by Abdul Hamid Lahori (Asiatic Society of Bengal), Calcutta, 1868. Vol. III, p. 388
- 23) Amal-i Saleh or Shahjahan Nama, by Muhammad Saleh Kanbuh, (Asiatic Society of Bengal), Calcutta, 1227 A.H./1821 A.D. Vol. III, p. 388.

- 24) Ma'athir al-Umara (Urdu Translation), by Shah Nawaz Khan, Lahore, 1968, Vol. III, p. 625.
- 25) Badshah Nama, by Abdul Hamid Lahori (Asiatic Society of Bengal), Calcutta, 1868. Vol. III, p. 368.
- 26) Amal-i Saleh or Shahjahan Nama, by Muhammad Saleh Kanbuh, (Asiatic Society of Bengal), Calcutta, 1227 A.H./1821 A.D. Vol. III, p. 418
- 27) Atibba-i Ahd-i Mughaliya, by Sayyid Ali Kauthar Chandpuri (Hamdard Academy), Karachi, 1955, p. 90.
- 28) *Muntakhab al-Tawarikh*, by Mulla Abdul Qadir BAdayuni (College Press), Calcutta, 1865, Vol. III, p. 165.
- 29) Tabqat-i Akbri, by Khwaja Nizamuddin Ahmad, (Nawal Kishore Press), Lucknow, 1875.
- 30) Amal-i Saleh or Shahjahan Nama, by Muhammad Saleh Kanbuh, (Asiatic Society of Bengal), Calcutta, 1227 A.H./1821 A.D. Vol. II, p. 77.
- 31) Badshah Nama, by Abdul Hamid Lahori (Asiatic Society of Bengal), Calcutta, 1868. Vol. III, p. 638-39, Ma'athir al-Umara (Urdu Translation), by Shah Nawaz Khan, Lahore, 1968, Vol. II, p. 797-798.
- 32) Amal-i Saleh or Shahjahan Nama, by Muhammad Saleh Kanbuh, (Asiatic Society of Bengal), Calcutta, 1227 A.H./1821 A.D. Vol. III, p. 395.
- 33) Akbar Nama, by Abul Fadl (Mazhar al-Aja'ib), Calcutta, 1877., p. 294
- 34) Ibid, p. 635
- 35) Ibid, p. 626
- 36) Ibid, p. 404
- 37) *Yad-i Bayda*, by Ghulam Ali Azad Bilgrami, 2 volumes, 1733, see also Catalogue of Bombay University Library. 3 Mass are extant in Maulana Azad Library, Aligrah. p, 420.
- 38) Akbar Nama, by Abul Fadl (Mazhar al-Aja'ib), Calcutta, 1877., p. 567
- 39) Ibid, p. 626
- 40) Atibba-i Ahd-i Mughaliya, by Sayyid Ali Kauthar Chandpuri (Hamdard Academy), Karachi, 1955, p. 207
- 41) Ibid
- 42) Ma'athir-i Rahimi, by A.B. Nahawandi (Royal Asiatic Society of Bengal), Calcutta 1924-26, Vol. III, p. 243