A CRITICAL EVALUATION OF THE WORKS
OF
YŪSUF - BIN - MUḤAMMAD - YŪSUFĪ

By
MUḤAMMAD ṬAIYAB
A CRITICAL EVALUATION OF THE WORKS
OF
Yūsuf Bin Muhammad-Yūsufī
A FAMOUS PHYSICIAN, POET AND MUNSHī OF BĀBUR AND HUMĀYŪN

THESIS SUBMITTED FOR
THE DEGREE OF DOCTOR OF PHILOSOPHY
IN
PERSIAN

BY

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UNDER THE SUPERVISION OF
PROF. NAZIR AHMAD
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It is quite an un-common coincidence that by profession I am a physician and by taste a Master of Arts. The relations between the classical oriental languages and the Greco-Arabian Medicine and the influence they exercised on each other is quite evident and needs no comment. Though famous works on medicine in Arabic language are still in circulation, yet the Persian Medical books are highly popular in our country and commonly taught in the Tibbi Institutions of modern India. Even the prescriptions in daily medical practice are written in Persian and the Persian names of the Drugs are usually spoken.

This is also a caustic fact that the Greco-Arabian system of Medicine has practically vanished in the countries where it was brought into existence and nurtured for centuries. On the other-hand in India that system was liberally patronized for more than four hundred years and is still widely practised through-out the length and breadth of the country.
Right from the onset of Muslim rule in India Persian language had gained propagation and was the most accepted media for the scholarly works of literature and sciences. This had been a constant impetus to me for the exploration of the works of the Physicians who flourished in India, more particularly those who were attached to the courts. When there is a will there is a way and this maxim applied in my case also

When my intentions were disclosed to Professor Nazir Ahmad, he suggested me that I should undertake to work on the life and works of 'Yusuf bin Muhammad-Yusufi', who came to India during the reign of Babur and served him as a court-physician and who was equally patronized by his successor Humayun under whom he also served as physician and as a poet until his death.

I agreed to the proposal and started my work after the topic was finally approved by the appropriate bodies of the University. As the material was scattered and mostly in manuscript form I had to visit various libraries and consult the necessary books. It took me three years to complete the work which is submitted for the award of
Ph.D degree in Persian. Of course, I could not personally visit all the libraries in India, but the necessary material were made available to me obtained some how or other. However, I personally visited the Government Oriental Manuscript Library, Madras where the unique copy of the Qasāid of Yūsufī is preserved. This manuscript was discovered only at the last stage and so I had to hurry to Madras and personally studied it carefully. The discovery of the manuscript and the information available in it is a definite contribution to our knowledge of the subject.

During the course of my research, I had to settle a number of problems and it is gratifying that most of them have been settled quite satisfactorily. For example, the lineage of Yūsufī, his parentage, the question of the personality of Yūsufī, the tabib and that of Yūsufī, the Munshi and lastly Yūsufī the poet.

I have all through tried to make an objective, study of the author. At places where I could not agree with Yūsufī's views, I differed with him and have pointed out
his short-comings. For example some of his treatises are of hackneyed nature and are devoid of originality. I have not associated myself with the views of the author expressed in them. He has been claimed as the first class Persian poet but so long as the specimens were meagre I could not subscribe to the general opinion. However, on the availability of the copy of the Dīwān I had to revise my opinion. I have tried my utmost to present the author in his true perspective but I am fully conscious of my own limitations and short comings. So, while making an appraisal, I hope this fact would be borne in mind.

During the course of my research Professor Nazīr Aḥmad has been a source of constant help to me. Had he not made me aware of the existence of Yūsufī's Dīwān of Ḍaṣāid in Madrās Oriental Library, I would have lost the most important work of the person under review. I humbly express my gratitude to him for the help and kind advise he extended to me.

I also express my thanks to the staff of Maulānā Āzād Library, Ālīgarh Muslim University, Ālīgarh
- V -

the staff, Government Oriental Manuscript Library, Madras,
the Librarian, Ajmal Khan Tibbiya College, Aligarh Muslim
University, Aligarh and to the Incharge, Seminar, Department of History, Muslim University, Aligarh.

December 8, 1969.

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Reader in Medicine,
Ajmal Khan Tibbiya College
Aligarh Muslim University
Aligarh.

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The following rules for transliteration have been adopted:

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However, in some cases, these rules could not be adopted.
INTRODUCTION

India is the only country in the world which has preserved the Greek system of Medicine and maintained its utilization. On the contrary the nations which have a glorious past in respect to this system have renounced it and their legacy is none except the fading memory of valuable contributions of their ancestors. Several exhaustive works on the origin and development of medicine are available and the scholars have traced at full length the medical history of Greece, Iran and Arabian countries, but none has dealt with the glorious epoch of Unānī Ṭib in India, to which it owes an immense debt. However, the Unānī Ṭib we have to-day in India has a posterior link with the generative era of Iran and Arabian countries and thus in order to appreciate the present, we have to retrace the past.

It was 7th Century A.D. when the Arabs arose with the banner of a new civilization and faith and swept over the Eastern Empire. By the time the Arabs had penetrated into the Byzantine and Persian Empires, Greek Sciences had for centuries ceased to be a living force. The foundation of Roman Empire had become shaky by the second century A.D. and it remained nothing but a chapter of History by the end of 5th century A.D. Persia
had also been captured in the early 7th century A.D.

Arabs not only displayed their physical vigour but also the zeal for learning and soon they took from the hands of unworthy successors of Galen and Hippocrates the flickering torch of Greek medicine. The Arabs collected all the then existing Greek scientific literature and managed to get it translated. The period of translation more or less lasted until the end of 8th century A.D. From this time onward they wrote commentaries on the Greek works and in the words of Gustave Le Bon the Arabs soon realized that the experiment and observation could be placed high above than the most established books and thus they introduced the method of experimentation in the field of all scientific investigations. The advent of Abbasids marked a new era in the history of the development of Arabian medicine. The downfall of Umayyads and the rise of the Abbasids gave rise to certain political circumstances that forced the Muslim conquerers to govern the Empire from Damascus which subsequently became the centre of Islamic learning. With the accession of al-Mansūr, the second caliph, Baghdad the newly established city, was flocked with the able men from far and near to employ

1. Civilization des Arabes (translation by S. Alī Bilgrāmi)
their medical talents in well equipped libraries and hospitals and by their collective efforts they produced the vast and varied literature of Arabian medicine. Besides, the literary taste, ample patronage and liberal policies of al-Mansūr, and his successors, accounted for the renaissance of literature and science which reached its zenith in the period and made the 'Abbāsid Caliphate memorable.

Here mention will not be out of place of two notable physicians who lived during the reign of al-Mutawakkil and al-Mutasim. One of them was Hunain ibn Ishāq a christian physician and oculist, who had entered the services of Mutawakkil. His famous work al-Ashr-i-Maqālāt fil ʿĀin is regarded to be the first systematic book on Ophthalmology. The other was 'Ali bin Sahl Rabban-al-Ṭabarī, the noted physician and author of 'Firdaus-ul-Hikmat'. This is an independent work on medicine and perhaps 'Ali is the first to introduce the Indian system of medicine to Arabic world through this book. Because he has based a part of his accounts on four distinguished medical works produced in Ancient India. ‘Ali had also entered the services of the Caliph al-Mutasim as his secretary.

In the 10th century A.D. Baghdad had become the scene of intrigues and plots beyond calculation. The Caliph was

no more than a puppet in the hands of generals and statesmen. Under such circumstances several foreign powers took control of the situation. With in less than a year, after the accession of al-Mustakfi as Caliph, the condition of Baghdad became worst.

Ahmad bin Buwayh, the first Buwayhid ruler advanced towards the capital and the populace opened the gates of the city to his troops. With the rise of the Buwayhids and the accession of Muizz-ul-Daula to the throne, there comes a sovereign frankly Persian, by birth, by training and by preferences.

"Muizz-ul-Daula, as Elgood observes, can by no means be said to rival the days of al-Mamun yet in his encouragement of hospitals and medicine in general, the entry of Muizz-ul-Daula into Baghdad must be considered as the inauguration of the 'Silver Age' of Arabian Medicine. His successor Azud-ul-Daula bestowed his highest favours and rewards on the men of learning. It was now that Ali Ibn-ul-Abbas al-Majusi compiled his famous 'Kamil-ul-Sanat' in his honour. Al-Majusi was an accomplished physician of Persian origin. Though Professor Browne disagrees with Qifti and other scholars in their assessment of his work to be superior to Avicenna's Qanun, it remains a fact that this book is one of the most dependable documents in medicine.

Of all the great Arab and Persian physicians the most celebrated was Abu Bakr Muhammad bin Zakariya of Ray who flourished in the late 9th and early 10th Century A.D. Being a

Persian by birth, he had a soft corner for his Persian clients and as Ibn Abî Usaibia furnishes the information, Râzî spent most of his life in Persia. al-Nadîm in his Fihrist enumerates 113 major and 28 minor works produced by Zakariyâ Râzî besides two poems. His greatest and most accomplished work is al-Ḥawî. In this work, Râzî has cited Indian authors and also he is the first to furnish us with the clinical records of his own. His another important but small treatise which has its unique value, is 'Risâla-i-Hasba wa Judrî'. It is an independent treatise in which Râzî has for the first time differentiated between small pox and measles. This treatise has been translated into more than a dozen European languages.

The last physician of this period, who had put the seal of his supremacy over science and literature for races and ages to come, was Abû 'Alî al-Husain Ibn Sînâ. In Tabaqâtul-Âṭibbâ, Usaibia mentions, 19 medical books, and 90 non-medical books compiled by Ibn Sînâ. His well known 'al-Qânûn' does not need any special introduction, except this that it is his masterpiece and encyclopedic work on medicine written in Arabic language.

Two short treatises on medicine and one comparatively large manual on Philosophy entitled as 'Dânish Namâî 'Allâî' is also ascribed to Abû 'Alî Sînâ. These are written in Persian and
had been published in Iran on the occasion of Avicenna—
Millenary in 1954. One of the above mentioned treatises ascribed to Abu 'Alī Sīnā is 'Risālai-Jūdia' and the other is 'Rag Shināsī' or 'Risālai-Nabz'. The authenticity of the latter is doubtful as the introductory phrase of the treatise reveals that it was written in compliance to the orders of ʿAzud-ul-Daula Daylamī, who had actually died in 982 A.D. while Abū 'Alī Sīnā was only two years old.

Abū 'Alī Sīnā was also a poet and as the author of Tabaqātul Aṭṭibbā has mentioned, he had composed several Qasāid in Arabic. He has also been claimed to have written a certain amount of poetry in Persian. Dr. Ethe' reports of 15 such short poems and Prof. Browne has translated one of his celebrated poems into English.¹

In Baghdad, Buwayhid rule could not maintain its supremacy more than hundred years and its roots got shaky due to the family quarrels and the religious antipathies. With this and other political confusions, Tughril Beg of the house of Suljūq thought fit to enter Baghdad in 1055 A.D. About the middle of the eleventh century Ismā'īl Bin Ḥasan of Jurjān was born, who later did a lot of contribution to medicine. Until the days of al-Jurjānī, greater part of all scientific writings was in Arabic. By the dawn of the 12th Century the waning political power of the Caliphs and the rising power of the petty kingdoms of Persia

¹Lit. History of Persia - vol II pages 110 - 111.

contd....page 7
was reflected in a change of mind towards Arabic language. al-
Jurjānī was the first physician of the highest rank to write
all his scientific works in his mother tongue.

Al-Jurjānī wrote five books of which by far the
most important is the " Zakhīra-i-Khawārazmshāhī." After Rhaizes
and Avicenna this work became the most consulted and the most
frequently quoted of all the text books of medicine. Nizāmī
Samarqandī classes 'Zakhīra' with 'Hāwī' of Rāzī, Kāmil-u-Sana't
of Ālī Ābās Majūsī, Meat-i-masīhī of Abū'sahl al-Masīhī and
the qānūn of Abū 'Ālī Sīnā as one of the standard works which the
student of Medicine should read in order to complete his education.1

The importance of this work lies not merely in its contents which
are themselves a masterful, but rather in the standardization of
medical technical terms. The phrases, as Dr. Elgood observes,
al-Jurjānī borrowed from the Arabic text books of Rāzī and Abū 'Ālī
Sīnā, became thereafter incorporated in the scientific language of
the Persians for the use of later writers.2

With the decline of the Caliphate, the supreme
power in Middle East passed into the hands of victorian mongols.
Apart from the remote effects of Mongol conquests, the immediate
result was one of scientific disaster. However, on coming in con-
tact with the men of science and letters in Persia, their attitude
was remarkably modified. They soon felt the necessity of physician

1. Chahār Maqāla, Maqala IV.

contd..page. 8/
and Chingiz Khan attached a Physician to himself who was captured at the sack of Samarqand. Besides medicine, being zealously fond of recording their deeds and conquests mongol monarchs encouraged the scholars to produce the most valuable histories of the period.

An important physician of this period, Najib-ul-Din al-Samarqandi was perished in the sack of Herat by the forces of Chingiz Khan. Although he wrote several other books, mainly his reputation throughout the Islamic world rests upon his book called al-Asbab wa al-‘Alamāt.

The last of Mongols Abu Said ruled for twenty years and died childless. Following his death, civil war broke out and Persia divided and upset was left an easy victim to any foreign invader. This time it came from central Asia under the havoc of Tamerlane, a Barlas Turk, who set up a new Empire with Samarqand as his capital in late 14th Century. He is known for his bloody and ruthless conquests, but one could not evade his literary taste and appreciation of men of learning. Apart from scores of historians, I would like to draw attention of the reader towards the ‘Memoirs of Timur’ and ‘Zafar Namah of Sharafuddin Yazdi’ in order to bring to light his learning and patronage of learneds. This aspect of Timur’s personage, is of great importance and interest for those who have to deal with Moghal Dynasty and its learned men.

contd.....page 9/
In the later half of the 15th Century A.D. the court of Herat under the Timurid princes had become a centre of learning and due to patronage of rulers particularly Sultan Husain and Wazir Mir Ali Sher Nawai, men of learning were attracted to this court. Several notable scholars like Hafiz Abrū, Abdul Razzaq Samarqandi, Mir Khwānd, Maulānā Jāmi, Daulat Shāh Samarqandi, Mullā Husain Waiz Kāshafī and Kātibī Nishāpūrī had flourished during this period, most of them attached to the court of Herat.

But soon the glory of accomplishments faded into decadence with the rise of Safavī Dynasty in 1499 A.D. With the advent of Safawid rule, there came the so-called revival of Persian nationalism. On the whole this period is not very important from the point of view of literary achievements. However, a few important medical works were produced during this period like, Ikhtīārāt-i-Bādī‘ī of Ali Bin Husain, Khulāsāt-ul-Tajārib of Bahā-ul-Doula, Tibb-i-Shīfā‘ī of Muzzaffar bin Muḥammad al-Shīfā‘ī and Tuhfatul Mūminin which was begun by Muḥammad Zamān and completed by his son Muḥammad Mūmān Ḥusaynī.

Of the afore mentioned physicians, Ḥakīm Shīfā‘ī had combined in him the poetic as well as medical talent and was court physician to Shāh ‘Abbās the Great. Prof. Browne has quoted Raṣā Qulī Khān’s remark for Shīfā‘ī as his medicine eclipsed his
As we have noticed in previous pages during Abbasid caliphate, scientific works were written in Arabic language. In 13th Century A.D. the awful catastrophe of the Mongol and Tartar invasions inflicted a blow on the Caliphate. However, it was the desire of health and fame that might have pressed the Barbar conquerors to look after the medical men and historians. From that time to the present day a number of books on medicine have been produced in Persian language. It is unfortunate that the scholars have not paid attention towards it. We should be grateful to Adolf Fonahn who took pains to explore the field and introduced us with the existence of over 400 Persian works produced between 10th and 18th Century A.D. dealing with Medical subjects.¹

Persian medicine and science when dying in its native land, began to flourish in the neighbouring kingdom of India. Learnèd scholars who migrated to India during the Moghal regime, particularly the physicians, compiled valuable works, inspired by the famous masters of Arabian medicine like Rhazes, Avicenna, ‘Ali Abbās, Abu Sehl and Isma‘īl Jurjānī on one hand and by Indian scholars and their works on the other. Most of such works are lying unnoticed so far.

¹Zur Quellen Kunde der Persischen Medizin.
This was the stimulating factor which gave me impetus for retrospective study of such compilations produced in India.

Among several such scholars, there was one Yusuf bin Moḥammad who flourished under Bābur and Humāyūn and wrote several books on medicine. And I chose his works for my study.
FIRST CHAPTER

The literary, religious and cultural relationship which existed between Iran and India since time immemorial has no parallel in history. It is an interesting historical fact that most often medicine held an important position in establishing such relationship. This sort of linkage, got especially strengthened during the reign of Naushirwan who was himself a learned man and a patron of learning. Naushirwan having gained the knowledge of some Indian book on statesmanship which was told to have been kept in high secrecy with the Indian King, asked his physician Barzu or Burzoya to proceed to India to acquire it. Barzuya returned to the court of Naushirwan with the Indian book (Kalila wa Damna) along with other works on medicine and Physicians too.

Jundi Shapur - the world fame centre of learning and school of medicine used to impart education on Indian medicine also during the reign of Naushirwan and this duty was performed by Indian physicians.

It may exite surprise and interest both to come across the report of al-Qifti, that about the middle of the reign of Naushirwan a general meeting of physicians was held by his

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2. Sarton, 'P. 435.'
orders at his court to discuss the medical problems of the times. al-Qiftī says that he was surprised to go through the proceedings of this conference that to which extent they had obtained perfection in medicine.¹

There are other historical evidences also to establish the contacts between Arabs and Indians even in first century A.H./(7th Century A.D.

'Abdullāh bin Masūd who was a 'Sahābi' reports that he had seen a certain group of persons with Ḥazrat Muḥammad, who resembled the 'Jāts'.² They were serving as soldiers in the Muslim army and were present in Baṣra when Ḥazrat 'Alī had reached there after the battle of 'Jamāl'.³ Not only they displayed their talents in the battlefield but also they were found capable of treating sick. Ḥazrat Imām Bukhārī furnishes the information that once Ḥazrat 'Āisha Siddīqa had fallen ill and her nephews had consulted certain 'Jāt Ṭabīb' for her sickness.⁴

Though obviously India had its relations with Arabs through the centuries before the advent of Islām, it were less of cultural and literary and more of commercial type. Several Indian products like Indian Sword, spices, Sandal wood could be traced in the poems of pre-Islamic Arab-poets. Masūdī and Qazwīnī have mentioned several Indian products which were exported to

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¹. Tārīkh-ul-Ḥukamā (Urdu Translation), P 199.
². Tirmīzī-(Abwābul Amṣāl), P 465, Lucknow 1876.
⁴. Adabul-Mufrad, P 25, Matba ʿKhāliḷī, Āra.

contd.....page14/
Arabia (Murujuz-Zahab, Masudi and Asar-ul-Balad', Qazwini). We here of 'Qust-i-Hindi even during the days of Hazrat Muhammad in Arabia, and 'Zanjabil' the original Hindi of it being 'Zirinjabira' is traceable in Quran (Sura-i-Dehr). There are several drugs which, inspite of being arabicized in their nomenclature, still resemble phonetically, with their original Hindi. For example 'Jaifal' which is 'Jaiphal', Itrifal which is tri-phal and 'Halailaj which is 'Harrah' in Hindi.

Among the cultures which the Arabs came in contact, they were impressed most by that of the Greeks and of the Indians. The Arabs, therefore first took to the Greek culture and the translation of the Greek works into Arabic were under-taken during the Umayyad regime as it has been already stated. From the beginning of the Abbasid period, the literary and cultural relationship between India and Iran was firmly established and the translation of Indian works into Arabic and their assimilation by the Arabs began. Through these translations, Arab scholars were highly impressed and several Arab writers of 3rd and the 4th centuries of Islamic era have expressed their high regard for Indian culture. Besides other factors, about Medicine, says Amr b. Bahr al-Jahiz of Basra (d. 869 A.D.) in the science of Medicine also they are highly advanced. They know some of its special secrets and are experts in the treatment of serious diseases.

2. Rasail, al-Jahiz P.81, Egypt, 1324 A.H.

contd.....Page. 15/
author and the well-known historian, al-Ŷaqūbī (d.900 A.D.)

remarks :-

"The Indians are men of Science and thought. They surpass all other peoples in every science; their judgement on astronomical problems is the best. In the science of Medicine their ideas are highly advanced."¹

Another great Arabic writer of the 9th Century A.D., Abu Ma'shar al-Balkhi remarks :-

"All the ancient people have acknowledged the wisdom of Indians and accepted their excellence in the various branches of knowledge........ But on account of the great distance between India and our country, few of their compositions reached us."²

But in spite of these impediments the advent of Abbasids facilitated the translation of Indian works in Arabic mostly due to great interest shown by the influential Bermecides in these works. And thus began an intellectual association between India and Írān which in the consuming passion for learning, ardent favour of independant authorship as well as translation of foreign classics has few parallels in the history of the culture. A precise note on the origin and achievements of illustrious Bermecide family will not be out of place here to

². Tārīkh-ul-Ḥukamā P.265.

contd........page.16/
which goes the credit for establishing the cultural and literary relationship between India and Muslim Persia. Saiyyid Sulaiman Nadavi has exhaustively dealt with Barmecides in his 'Arab wa Hind ke Tālqāt, and clearly shown that Barmeks were originally Buddhist and related with India even before the advent of Islām. After accepting Islam Bermeks strengthened their links with India by inviting Indian Pandits to Baghda'.

In 154 A.H./771 A.D. al-Mansur the second Abbasid Caliph received a deputation from Sindh which included a learned Pandit who presented 'Siddhanta' a work on Astronomy in Sanskrit language to the Caliph. The book was translated in Arabic by Ibrāhīm al-Farāzī with the help of that Pandit.

There are other physicians too who had migrated to Baghda'd and were respectfully entertained their. Jāhiz has mentioned the names of Behla, Manka, Bāzīgar, Qilbarqil or Filbar-fil and Sindbad, etc.

The names of Manka and Šālih have been mentioned by Ibn Abi Uṣaibīa and of Ibn Dhan by Ibn Nadīm.

It has been related that Hārūn-ul-Rashīd once suffered from some serious disease which baffled the physicians

1.PP. 101 - 124, 1930.
3.Kitābul Hind , Bairuni, P. 208 (London)
4.Tārikhul Ḫukamā, P 270.

contd.....page 17/
of Baghdad. At last on the suggestion of one of his courtiers, an Indian Physician was called who treated the Caliph and cured him. This was Manka, whom the Caliph richly rewarded and attached him to 'Darul-Tarjuma' on the work of translation of Sanskrit books. Similarly, another Indian physician Salih had successfully treated Ibrāhīm, the cousin of Harūn-ul-Rashīd, who had gone into coma and had been wrongly declared dead by the Christian physician Jabrāīl Bukhtaishu.¹

Simultaneously, there lived another Indian Physician Ibn Dhan who had been appointed as the director of the Bermecid Hospital by Yahyā Bermekī. He had also translated several Indian medical works into Persian or Arabic language.²

Besides these three distinguished Indian physicians viz; Manka, Sālih and Ibn Dhan, there must have been several others at the court of Baghdad of whom no mention has been made by the biographers. However, through the efforts of the afore-said Indian physicians, a number of books were translated into Arabic. The following is the precise list of such books:-

1. **SUSRUD** :- It was translated by Manka at the suggestion of Yahyā bin Khālid Bermekī in order to utilize it at the Bermecid Hospital.³

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*contd.....Page.18/
2. **CHARAKA** :- It was translated into Persian firstly and subsequently into Arabic by 'Abdulāh b. 'Alī.

3. **Sindhastag** :- It was translated by Ibn Dhan, the Chief Medical Officer of the Hospital of Baghdād.

4. **NIDAN** :- The name of its translator is not known, but it has been described to contain the symptoms and description of 404 diseases, without giving the treatment.

5. A book on Materia Medica the name of which is not mentioned, was rendered into Arabic by Manka on the suggestion of Sulaimān b. Ishaq.

6. Another book which comprises the descriptions of hot and cold medicaments used by the Indian and Greek Physicians.

7. **ASTANKAR** :- It was translated by Ibn Dhan.

8. A book on the diseases of women written by an Indian Hindu Pandita - Rusa, was translated.

9. **KITAB-UL-SUMUM** :- It is in five 'Abwāb' and was translated by Manka Pandit into Persian with the help of Abu Ḥātim Balakkī at the suggestion of Yahyā bin Khālid Bermeki.

The above account shows that by the middle of the 9th Century A.D. the Arab Physicians, besides most of the Greek medical works, had also most of the important medical books of India at their disposal. But the study of the independent works

1, 2, 4, 6 and 7 :- Al-Fihrist, P. 303
8. Tabqätul Atibba, P 33.

contd... ...Page 19/
of Arab writers on medicine reveals that the influence of the Indian writers on them was confined to the therapeutics and medicaments only whereas the Medical theories of the Indians did not appeal to them. The names of the most celebrated medical works of Indians are sparingly mentioned by them. However, 'Alī bin Rabban-al-Ṭabarī in his 'Firdausu'l Ḥikmat and his pupil Abū Bakr Zakariyyā Rāzī in al-Hawi have dealt at some length with Indian Medicine. But the fundamental theories are essentially Greco-Arabian. On the contrary the books on medicine produced in India following the advent of Muslim rule appear to have been largely influenced by the Indian system of Medicine. This aspect will be dealt later.

The divided and incausable caliphate of Persia of 10th Century A.D. had rather furnished momentum to all zealous and mighty hands to subdue the invalids of the time and emerge out with a state of their own. The circumstances turned auspicious for the horoscope of slaves and Ghazna became an independent state of Subuktigīn. His son Mehmud the ablest military captain as well as the kidnapper of learned men broke through the North-west frontiers of India and continued his invasions in twelve separate expeditions between A.D. 1000 to 1024.

Mehmud himself did not stay in India any longer and his successors soon managed to lose involuntarily what Mehmud had gained so rapidly.

contd......Page.20/
It was A.D. 1186, when the Ghaurī Kings wrested from Ghaznavid Sultāns their last Indian possession and in the year 589 A.H./1193 A.D. Mu‘izzuddīn Muḥammad bin Sām Ghaurī set the banner of Ghaurid dynasty in the soil of Delhi. The first ruler of this dynasty was ‘Alaūddīn bin Ḥusain known as 'Jahānsoz' His patronage towards medical men is not preserved in historical records except this that Abūl Ḥasan Nizāmuddīn, known as Nizāmī ‘Arūzī Samarqandī the compiler of 'Chahār Maqāla' was his court physician.

Following the conquest of Mu‘izzuddīn, actually the firm muslim rule in India was established by his outstanding general Qutubuddīn Aibak and Delhi was made the capital.

Though several notable men of letters had started to migrate to India with the onset of Aibak’s rule, during the reign of Sulṭān Shamsuddīn Altamash - the third ruler of the slave dynasty, the number had considerably increased. ‘Isāmī speaks in high esteem of the reign of Altamash and says about the Delhi of that time.

1. Futūhu’s Sālatīn, P. 115, Madrās edition.
Though Medicine, Indigenous as well as imported must have played remarkable role in India right from the advent of Muslims, we are short of any medical works produced during this early period. "Isami, an important source does not furnish any specific information about the medical men or medical works of the period. However, an important work produced during the period of Altamash, entitled as "Adab-ul-Harb wa'l Shujaa" deserves special mention. It was compiled by Muhammad bin Mansur, better known as 'Fakhr Mudabbir' in early 7th century A. H. and dedicated to Sultan Abul Mu'azzafar Altamash of Delhi. It had been edited in Iran by Ahmad Suhaili Khwansari in 1346 A.H. The book consists of 34 chapters and deals with the disciplines of Kingship supported with varied anecdotes, military science, species of horse, and their ailments, weapons and arms and severity of the wound caused by different types of war-weapons.

Though the subject is not medicine, still few stray instances of major injuries and their surgical treatment reflect the standard of surgery as well as the skill of the surgeons of this period. Fakhr Mudabbir while giving an account of the Indian arrows, mentions one that is made of bone and says that if somebody receives injury with this arrow and a portion of it remains within the wound, it acts like the venom. Further he says that the wound should be opened and the remainants of the arrow should be taken out and then the root called 'Jari' should contd.... Page.22/
be taken by mouth. Besides, the injured should abstain himself from cohabitation, curd and milk, otherwise he would die.\\

Further the author says that he had seen an old man named Khwāja 'Alī Kaznābādī in Multān who had an wound on the neck about four fingers deep. On his query, the old man had told him that he had received the injury during the battle fought between Khusro Shāh and 'Alauddīn Ghaurī. The injury was so severe that the cervical vertebrae had been cut and the only thing remained intact was the main vessels and the throat with a bit of skin. He was then treated by a surgeon in the city of Tiknābād, who had washed the wound with hot water, set the vertebrae with the help of a wooden splint perhaps derived from the bark of Gall-nut and stitched the skin and applied some medicine and putting some clean cotton, bandaged the wound. After that he put a pillow under him and gave him hot soup bit by bit. After all, within 20 days he was cured.\\

In another case which took place in Multān the author reports of a boy who had been pierced by a shovel into his chest and the wound was deep. He was treated by a 'Jarrah' who sewed the wound and applied the ointment until it was healed within a month.\\

1. Page 243 - 44
2. Page 480 - 01

contd......Page 23/
Further, he mentions another case of some Turk-Hajiib Yaktahib Behli who had received injury in his eye by an arrow which had pierced to the nape of the neck. The 'Jarrah' pulled out the arrow and treated the wound successfully.

Another Turk, Ahmad Kush had received a wound on his abdomen which had caused the expulsion of omentum and intestines. It became difficult to put the intestines back into the abdominal cavity. However, a big bowl was put on the intestines and the skin was sutured. The wound was healed and the man survived for thirty years, though the bowl remained inside. Concluding his account the author says that he could cite plenty of such cases which would require big volumes, so he should finish it here.

Not only the aforementioned records show the height of surgical skill but also inform us of the sense of sterilization and aseptic handling of the wounds. These are the passing remarks Fakhr Mudabbir has made, otherwise had he mentioned the names of the surgeons and more details of such cases, it would have unveiled a golden chapter of surgery in early Muslim India.

So we were talking of Ilbarites. Ghayasuddin Balban, the ninth Sultan of Delhi who was actually not a slave in his descend, rather a son of Turk Amir, is the most notable and

1. Page 484; The author has mentioned 'U' which was left inside the abdomen. Perhaps there is some mistake either by the author or by the later scribes because no foreign body should be left inside the abdomen which could give rise to severe complications and even death.

contd...Page 24/
distinguished ruler of this series. Balban was himself a learnedman as well as fond of men of learning. Among those learned men who had come to India during the reign of Balban, there were eminent physicians too. "Physicians of Balban's reign, as Burnī observes, had no parallels in their art. For example, in the science of Astronomy, and medicine, Maulānā Ḥāmid-uddīn was Hipocrates and Galen of his time and Maulānā Badr-uddīn Damishqī had no rival in the art of healing. There was Maulānā Hisamuddīn Mariglia and other physicians like him who were the men of skill of the period were adding glory to the court. Firishta remarks that the period of Balban was distinguished with respect to the men of art and science and his court was better to that of Mehmūd Sanjar."

During the regime of 'Ilbarites', the Islamic domain was confined to Northern India, but with the advent of Khaljis, it swept down to Deccan with the first ruler Jalāluddīn Khaljī on the throne of Delhi - the Capital. This period too maintained the traditions of 'Ilbarites' in respect of cultivation and patronage of learnings. Perhaps Khaljī rulers had surpassed the patronage as we come to know through the accounts of Ziauddīn Burnī, who speaks in a tone of high appreciation of the period of Alāuddīn Khaljī. According to Burnī, during his reign, there lived scholars in Delhi each one excelled the other.

1. Burnī; Tārīkh Fīrozshāhī, P.112, Asiatic Society, of Bengal, 1862
2. Tārīkh Firishta, P.75, (Translation by 'Abdul Hai Khawja)
3. Tārīkh Fīrozshāhī, P. 352.
Regarding the poets of this period Burnāī seems to be too enthusiastic, when he says, “there were poets during the reign of Alūddīn, neither prior to them nor after them such poets the world could see.” The famous poets of this period are Amir Khusro, Ḥasan Sanjari, Sadaruddīn ‘Alī, Ḥamīduddīn, ‘Abdul Ḥakīm and Shahābuddīn. Burnāī has given a long list of Ulūmā and physicians. Among whom he mentions Kabīruddīn who was skilled in the art of eloquence, epistolary and secretaryship and was an eminent scholar of the period. Among the eminent physicians who were highly efficient in the art of treatment are also mentioned. For instance Maulānā Badruddīn Damishqī who was the Master of the science of medicine and so much skilled that he used to diagnose the disease only after feeling the pulse of the patient. If the urine of the man mixed with the urine of few animals was brought to him, on seeing it with naked eye, he used to declare smilingly that it was a mixture of animal urine. Firishta is hesitant to believe this and says that this was due to his (Badruddīn Damishqī) sufism, otherwise simple medical skill could not do that.

Further, the physicians of the city, says Burnāī, used to have the lessons from these physicians.

Next to Damishqī was Maulānā Hamid Mutriz who was so well versed in the art of giving lectures on Canon of

1. Tarīkh Fīrozshāhī P.359.
2. ❰do awakening❯ P.362.
3. Tarīkh Firishta, P.122. Niwal Kishore (1884)

contd......Page.26/
Bu'Ali and other medical books that pupils used to pay respectful homage to him. Besides medicine, he was a great mystic too. Other masters of Medicine of the period were Maulānā Sadrūddīn physician, 'IImuddīn Yamānī, Maulānā Ezuddīn Badāyūnī and 'IImuddīn - the oculist. Among the physicians there were also Nagorians, Brahmins and Jats who were famous in the city. For example Meh Chandra physician, and Jaja 'Jarrah'. They had no parallel throughout the Hindustān.

History has not preserved the account of any medical document of this period. However, it is quite obvious that physicians who had migrated to India during this early Muslim period had brought with them the medicine developed in Persia until that time and Canon of Sheikh Bu'Ali Sīnā was faithfully followed and taught in the private coaching centres as we are informed by Burnī. Besides, we also notice that Hindus had developed interest towards Islamic system of Medicine and seem to have kept pace with their Muslim counterparts in the practice of medical profession. Unfortunately we are short of any more details and have to confine to limited accounts furnished by Burnī and Badāyūnī particularly with respect to Hindu physicians and surgeons.

Following the Khaljī Dynasty, there came Tughlaqs who invariably added to the glory of achievements in the field

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1. Tārīkh Fīroz Shāhī, P. 362-63 (Calcutta).
Even Muḥammad bin Tughlaq (726/1325 - 752/1351) the second ruler of this dynasty, defamed among the students of History for his unstable temperament and unforsighted plans, was a physician as well as a man of letters. Owing to his liberal patronage the tradition of pouring in of the scholars was kept in maintenance and men of science and literature from Iraq, Khurāsān, Mavarā-un-Nahr, Turkistān, Rūm, and Arabia used to come to his court and were liberally rewarded.\footnote{Firīshṭa, P. 133}

Burnī speaking of Muḥammad Tughlaq says, "In the art of epistolary Sулţān Muḥammad kept in surprise the secretaries of his time and none of the epistolars of high rank could reach the lucidity, fluency and style of his expressions. He was expert in composing metaphoric and obscure writings. In medicine he had enough experience and used to treat the ailing people and also was capable of discussing the medical problems with the physicians.\footnote{Tārīkh Fīrozshāhī, P. 463, Calcutta.}

Muḥammad bin Tughlaq was also a good speaker, and calligraphist and was capable of writing the letters extem-pore in Arabic and Persian. He was well versed in the science of Astronomy, Medicine and Mathematics. His close courtiers were famous scholars and physicians like Sa'ad Mantiqi, Ubaid the poet, Najmuddīn Intishār, and ʻIlmuddīn Shirāzī.\footnote{Firīshṭa Page 133} He was himself a good

\begin{itemize}
  \item \footnote{Firīshṭa, P. 133}
  \item \footnote{Tārīkh Fīrozshāhī, P. 463, Calcutta.}
  \item \footnote{Firīshṭa Page. 133}
\end{itemize}
poet of Persian language. At the time of his death (752 A.D.) he had uttered the following verses.\(^1\)

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\begin{align*}
\text{بسیار دین جهان جدید } \\
\text{ور گران به خسیدم } \\
\text{جوان قامت مان نوخیدم }
\end{align*}
\]

As we have observed, Burni has furnished only the names of famous physicians of Khalji period. Historically known, perhaps Majmūʿ-i-Ziāyē is the first medical work produced during the period of Muḥammad bin Tughlaq (726/1325 - 752/1351). This work has an important documentary value for tracing the medical history of India.

So far I have been able to gather, one copy of its manuscript is preserved in Asafia (now known as State Library of Hyderabad Deccan\(^2\)), and the other is available in the Institute of History of Medicine and Medical Research, Delhi\(^3\).

Majmūʿ-i-Ziāyē was compiled by Zīā Muḥammad Mahmūd Maṣūd Rashīd Zangī ʿUmar Ghaznawi, in Persian language in 737 A.H. during the reign of Muḥammad bin Tughlaq Shāh, during the stay of its another in Daultābād. In the preface the author refers to the well-known historical event of shifting of the capital from Delhi to Daultābād\(^4\), in compliance of imperial orders. After the arrival of the author to Daultābād, as he

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1. Firishta P. 144 (Niwal Kishore 1884)
2. Size: 9½ x 5, ff. 237, lines 17, transcription 1100 A.H.
4. Author has used 'Tilang', the former name of Daultābād.
reports in the preface, it was attacked by a severe epidemic to which a great number of inhabitants fell victim. The author himself was laid ill for more than two years. At last he prayed to God and saw his uncle Khwājah Shams Mustaūfī in the dream, who advised him to consult his book Majmūʻi-Shamsī for his treatment. He also advised him to study medical science and so the author did accordingly. Proceeding, the author says that he started to study the science of medicine and with the help of important works of previous physicians composed the book. Then the author gives a list of the books, he had utilized for references; which is given as under:

1. Al-Ẓānūn of Avicenna.
2. Translation of Galen's Maqrūn
3. Firdaws-al-ḥikma of Rabban at-Ṭabarī
5. Saidna of Al-Birūnī.
7. Majmūʻa-i-Malikī.
11. Sirr-i-Maknūn by Muhammad Turkān Rāzī.
12. Makhzan-ul-shifā wa maḍanul-Ghīnā
15. Majmūʻa-i-Muḥammadī by Khwājah Ṭajuddīn.
16. Nukta ul-uṣūl fi fawāʻid ul-Khayūl

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The author says that he had tried his best in faithfully quoting from these sources. He made no alterations in the matter he extracted from the above books except that he mentioned the name of some of the drugs in current Indian vernacular. The author did not fail to consult carefully books on Indian Medicine. Of such books he mentions Nag Arjun and medicaments of other 'Jogian' for which he devoted a separate chapter (Chapter 41). He also incorporated his own experiments in medical treatment.

The book Majmūa_i-Ziyā'ī is divided into forty-six chapters and each chapter is divided into sections.

First six chapters are devoted to fundamentals of medicine, anatomy, pulse, urine and symptoms of bilious diseases.

Seventh Chapter deals with sex problems, eighth deals with hair dyes and ninth with oils. From tenth to thirty-first chapter, various diseases of the body are dealt with. Chapter thirty-two deals with the diseases of children. From chapter 33 to 38, the author deals with, wine, various forms of medicaments, pharmacology, venesection, and evacuation. Chapter 39 is on surgical treatment. Chapter 40 deals with the oxides contd....page 31/
of metals as described in Naga Arjun and Jogian. Chapter 41 deals with the astronomical methods of treatment, as described in Sirr-i-Maknūn and by Hermes Ḥakīm.

The last chapter which is forty sixth, is devoted to the treatment of diseases of horse.

Both the manuscripts are incomplete. The copy of Asafia library contains only 34 chapters, the last chapter being incomplete. The other copy which is available in Institute of History of Medicine, Delhi contains 45 chapters, the last, that is 46th chapter is lacking.

The contents of Majmū‘-i-Ziāyē reveal that its author had an extensive knowledge about the important medical books in Arabic, Persian and Sanskrit which were prevalent during his period. It appears that until the period of Tughlaqs, the Arabian medicine brought by the physicians to India, was widely practiced and during the reign of Alāūddīn private coaching centres for medical education had been established as we have seen earlier. Besides, during all this period, Ayurveda was studied with an open mind and Arabian medicine had gradually undergone essential additions and alterations in order to suit the temperament of Indians. Majmū‘-i-Ziāyē is the sure proof of all this. The author has clearly benifited himself with Indian works as we come to know through the list of the books he has given. But

contd....Page 32/
he is not mere copyist, rather he has explained and modified the methods and given the weights and measures which were understandable, in India. He has also translated the Arabic medical terms into the current Indian vernacular.

However, Najmūa-i-Ziāyē is a valuable and important medical treatise, perhaps, the first work produced in India.

The most distinguished ruler of Tughlaq dynasty was Fīroz Shāh Tughlaq. According to contemporary accounts he was an eminent  muqaddam scholar and skilled physician too. Not only he was a physician, but also he used to do surgery, set the fractured bones and treat the diseases of the eye.

Fīroz Shāh Tughlaq had also a great hold over Anatomy and also he had delivered, lectures on this branch of medicine, which were recorded. The author of Sīrat has also mentioned the methods of treatment of various diseases and prescriptions which were recommended and used by Sultan Fīroz Shāh. He had also prepared a collyrium which was named after him as ' Kuhl-i-Fīrozshāhī ' and was extensively used in various ocular diseases and found highly beneficial. He used to prescribe a local application for the fractured bone which consisted of Indian dates, vetch-pulse, and Yolk of egg. The author of Sīrat-i-Fīroz Shāhī has also furnished that a book on medicine was

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1. Sīrat-i-Fīrozshāhī, P.313, Manuscript of Aligarh, Azad Library. The author of this book is not known. It was compiled in 722 AH. A unique copy is preserved in Bāṅkīpur Library.
2. PP. 314-23 ( Sīrat )
3. P 337
4. P 339

Contd.....Page. 33/
compiled on the dictation of Fīrozshāh and was given the title of 'Tibb-i-Fīroz shāhī'. This book is not traceable in its separate identity. The author of Sīrat-i-Fīrozshāhī, just after mentioning about the book Tibb-i-Fīroz shāhī, has given the diseases of various systems of the body and their treatment, referring to the prescriptions of Sultan Fīrozshāh. Though not clearly mentioned, it seems quite probable that it is the extract of the book Tibb-i-Fīrozshāhī. The author of Sīrat says that Tibb-i-Fīrozshāhī consists of those accounts which could not be found even in Qānūn of Avicenna and Zakhīra Khwārizm Shāhī. Fīrozshāh is reported to be interested also in the treatment of animals and birds. A book, therefore, as desired by Fīroz shāh was compiled on the diseases and treatment of the animals and birds and was given the title of 'Shikār Nāma-i-Fīroz Shāhī'. Fortunately I have been able to find a very injured manuscript copy of this treatise, in the Ajmal Khan Tibbiya College Library, Aīgarh. The manuscript is incomplete and the date of transcription is not available.

In the introduction, the author says that once Sultan Fīroz shāh was in a very happy mood and had called the learned physicians around him. He had then expressed his desire that a book on the diseases and treatment of animals and birds should be compiled. Thus the book was compiled in 880 A.H. "This year is not acceptable and definitely it is a copying mistake. It should be read

1. Sīrat Fīrozshāhī, P. 94.
2. -do- F. 94.
3. -do- P. 94.

contd... .page.34/
as 780 A.H. The treatise is divided into 29 chapters and each chapter is sub-divided into sections. The treatise as a whole is a fine specimen of veterinary science prevalent in India in 8th Century Hijri. Several drugs are mentioned in Hindi such as ' गूँ ' (un-refined red sugar), ' रक्त ', ' जल ', ' वृक्ष ', ' द्राक्ष ', ' खून ', ' छोटा ', ' चीज ', ' जीत '. Frequently the word ' उज्ज ' is used for keeping the prepared medicine over night. For the wind, the word ' उदित ' is used.

Another medical treatise was produced during the reign of Firozshah Tughlaq in late 8th Century Hijri. This is entitled as 'Rahat-ul-Insān ' and was composed by ʻIlyās b. Shahāb nick-named as ' Zīā ' in 778 A.H. and had been dedicated to Sultān Firoz Shāh. In the preface the author says that the temperaments are subject to alterations, but the physicians do not realize this fact. They diagnose on the basis of the apparent conditions and give the treatment, which does not cure the disease. The cause of all this is that most of the people have become victim to superstitions. Most of the physicians are not aware of this fact and that is why their treatment is not beneficial."

The above statement throws light on the mental trends, social conditions and the pattern of treatment in late 8th Century Hijri. The author has prescribed medicaments and also amulets which bear the Qurānī phrases, and magical graphs.

1. Manuscript is preserved in Āsafia Library, Hyderabad and A.S.O. of Bengal.

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First the symptoms are mentioned and then the treatment follows. The prescriptions are mostly tested as reported by the compiler and easy to use.

Most often the Arabic and Persian words are furnished with Hindi equivalents, for example 'कुल्ल' is called as 'क्यों' or 'कुल्ल' is called 'क्यों' and 'नाच्छ' is called 'नाच्छ'.

Under the treatment of intestinal worms, he says that the long worm is called 'कृपा'. He recommends a local application for piles and says:

Establishment of hospitals is not traceable prior to Tughlaq period. The author of Sirat-i-Firoz Shāhī and Shams Sirāj Afīf the author of Tarīkh Firoz Shāhī furnish ample information regarding the hospitals of Firoz Shāhī period. Not only the permanent hospitals were there, also the moving or travelling hospitals were provided for the welfare of the public and experienced physicians were employed, in these hospitals. A long list of those medicines which were made available in these hospitals is also mentioned by the author of Sirat. The arrangements were made for the diet of the patients which was issued to them according to their temperament and ailment. The expenses were paid by the royal treasury. Sultan Firoz Shāh had appointed highly experienced physicians, surgeons, ophthalmologists and

loyal bearers in these general hospitals.¹

Not only Fīroz Shāh was interested in medicine but also he was well versed in astronomy. On his dictation a book of astronomy which was in Sanskrit was translated into Persian, and was given the title of 'Ḍalāīl-i-Fīrozshāhī'.² Sultan had secured 1300 books in Sanskrit language from the temple of Jwālā Mukhī and got them translated by the Brahmins.³ The poets who were patronised were Malik Aḥmad, Maulānā Māzhar, and Ḏāzhī Ḍābid.⁴

Though the last ruler of Tughlaq dynasty ruled until 816 A.H., the grandeur and hold as well as literary pursuits had set their foot on decline after the death of Fīroz Shāh, (d. 790 A.H.). The region of Gujrat is particularly linked with the development and propagation of medicine. Though, Muslims had established relations with Gujrāt right from the invasion of Mehmūd Ghaznawi, it was practically conquered during the reign of 'Alāuddīn Khaljī in 696 A.H. Since then, a Governor on behalf of Delhi Sultanate, used to look after the administration of Gujrat. This was observed smoothly until the period of Muḥammad Shāh bin Fīroz Shāh. In 793 A.H. Rāstī Khān the governor of Gujrat turned rebellious, and Muẓaffar Khān was sent to subdue him. Rāstī Khān was killed and Muẓaffar Khān was still in Gujrat, that the Sultan of Delhi Muḥammad Shāh expired

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1. Tārīkh-i-Fīrozshāhī of Ṭāfīf, P.357,² is used against Hospital.
2. Šīrat. P. 293.
3. Page 249, Badayuni (Calcutta 1868)
4. Page 257, Badayuni

contd....Page.37/
On hearing the news, Muzaffar Khan made up his mind and declared his independent rulership over Gujrat under the surname of Muzaffar Shah. Thus he became the founder of this dynasty which ruled over Gujrat until 980 A.H.

One of the physicians who was attached to the court of Gujrat and who wrote for Muzaffar Shah, the first ruler of Gujrat, was Shahab bin Abdul Karim Nagori. Two medical works are ascribed to him which are well known and accessible. One which is versified medicine is entitled as "Shifa-ul-Marz" widely known as 'Tibb-i-Shahabi' and other is entitled as 'Shifa-ul-Khani' and is in prose.

'Tibb-i-Shahabi' was composed in 790 A.H. and dedicated to 'Shahenshah'. The 8th Century Hijri, which is the period of its composition corresponds to the last year of Firoz Shah Tughlaq's reign. It does not seem probable that 'Shahenshah' might have been used for Muzaffar Shah, who had not even become the ruler of Gujrat by that time. Thus, it should have been though not clearly mentioned, dedicated to Firoz Shah. Tibbi-Shahabi' consists of 162 chapters and comprises the fundamentals of Tib and therapeutics. In the beginning the author says that this short treatise is valuable because every thing tried and tested has been compiled in it.

1. Two manuscript copies of Shifa-ul-Marz are preserved in the Azad Library of Aligarh. The transcription is of 12th Century AH. It had been lithographed by Matba Masih-Kanpur.

2. contd....Page.38/
Last but one chapter is devoted to the diseases and treatment of horse. In the last chapter he introduces the reader to his ancestors. According to him his fore-fathers had come to India with Sultan Shahāb and had become the ruler of Nāghaur. He himself learnt medicine from the physician named Muhammad who had arrived from Kābul.

Shahāb bin 'Abdul Karīm seems to be very fond of Hindu patients who faithfully used to follow the instructions of the physician and remain grateful for the rest of the life. On the contrary Muslims were very unreliable in this sense. They used to consult the quacks and were unfaithful to their physicians. Frequently Shahāb quotes from the theories of Hindu medicine and has devoted a full chapter to 'Kushta Sāzī'. One full chapter is devoted to the diseases of infants. Thus the whole treatise is a fine specimen of medical work in the form of fluent verses.

TIB-1-SHĪFĀ-UL-KHIĀNĪ was compiled by Shahāb in 794 A.H. on the desire of Muzzaffar Shāh. First of all, there are sections on the anatomy and physiology and next, there are described symptoms, causes and diagnosis of diseases and recommendations of medicaments. Following this there are 'Mujarrab' prescriptions which bear the following characteristics.
a) The medicines which are recommended could be easily obtained any where.

b) Hindi equivalents are furnished against the Arabic and Persian names of drugs and terms of diseases.

c) Most of the medicaments are not costly.

d) The prescriptions are not very lengthy and the dosage is moderate.

Last king of Tughlaq dynasty Nasiruddin Mehmud had died in 816 A.H. But as we have observed earlier, Delhi Sultanate had become unstable after Firoz Shah. The invasion of Tûmîr in 800 A.H. had added to dispersion. The weak centre gave rise to independent states and thus like Gujrât, Kashmir had become an autonomous state under Sultan, of whom, Zain-ul-Abidin (826 – 877 A.H.) was the most learned and able ruler. The most striking feature of this Sultan is the propagation of learnings, patronage of Hindu physicians and translation of Sanskrit books.

Sivabhatta, a Brahmin was the personal physician to Sultan Zainul-Abidin and a confident whom he always consulted on important matters. Another physician Karpurabhatta was also a Brahmin and was much respected by Sultan.1 Zainul-Abidin had established a translation bureau in which Persian works were translated into Sanskrit and Sanskrit works into Persian. Srivara began the translation

1. Quoted by Muḥibb-ul-Hasan in his 'Kashmir under Sultans, P.88, with reference to Târîkh-i Kashmir, a manuscript, (The author not known) preserved in Munich.
of Jāmī's Yūsuf-o-Zulaikhā into Sanskrit in the Sultan's reign and completed it in 1505. Mulla Ahmad translated Mahābhārata into Persian

Two well-known medical works in Persian language were produced during the period of Sultan Zainu'l-Abidin in Kashmir, by Mansūr bin Muḥammad bin Yūsuf bin Iḥyā. One is entitled as ' Kifāya-i-Mujahidiya ' which is commonly called also as ' Kifāya-i-Mansūrī ' and the other is entitled as ' Tashrīh-i-Mansūrī '. Kifāya-i-Mansūrī is a voluminous work on the pattern of Qānūn of Sheikh AbūʿAlī Sīnā and was dedicated to Sultan Zainu'l-Abidin. It comprehensively deals with fundamentals, materia medica and medicine.

Tashrīh-i-Mansūrī is an important treatise on the subject of Anatomy and vividly throws light on the anatomical knowledge of that time. Both these works have been utilized by later physicians and had have been included in the syllabus of Tibbī institutions of India.

Rulers of Gujrat had made remarkable contribution to the patronage of medicine and medical men. Next to Muẓaffar Shāh, the other ruler worthy of mention, is Sultan Mehmuḍ Shāh (863 - 917 A.H.). He had established a bureau for the translations of valuable Arabic and Sanskrit books into Persian. Though various Indian medical works had been translated

1. Translation of Yūsuf-o-Zulaikhā was published in 1901 in Bombay. The other information is obtained from the English Translation of Jonaraja's 'Rajatarangini' by J.C. Dutt.
into Arabic and Persian, for example 'Susrat' and 'Chark' during the period of Caliphate in Persia, perhaps in India, it begins with the translation of 'Vagbhat' which is entitled as 'Shifā-i-Mehmūd Shāhī'. The translation was done by 'Alī Bin Muḥammad bin Ismā'īl. 'Vagbhat' consists of anatomy, diseases of children, therapeutics, wounds caused by arrows and spears and its treatment, treatment of venomous bites, treatment of evil effects, and the sexual potency.

The translator has done free translation, adding his notes and independent views. If a certain thing is against the Islām, he frankly cuts short that recommendation. A very troublesome thing which the reader comes across in this translation is that in the beginning, a certain term of Sanskrit is translated and used on further pages but again the original Sanskrit term is used. Thus, the understanding becomes interrupted and difficult.

However, the work is important because it had introduced the Indian medicine to the Persian knowing Muslims of the later half of 9th Century A.H. Prior to the Moghal regime the Lady Dynasty deserves special mention. The most able and ingenious ruler of this dynasty, Sikandar Lōdī (894 - 923 AH) inspite of being rigid and obstinate in the matters of religion, became the symbol of tolerance and propagation of Indian learnings. Sultan himself was a literary figure and during his

1. The manuscript is preserved in Āsafiah Library, of Hyderabad.
period, Hindus had gained access to Persian language. He used to compose the verses also under the pen-name — Gulrukhī and used to avail the company of the most prominent literary figures — Shaikh Jamālī. As mentioned earlier, Hindus had developed interest in the Persian language. There was a Birahman poet, who, as Badāyūnī remarks, inspite of being 'Kāfir' was capable of giving lessons from the books of Persian literature. Being attracted to the lavish patronage of art and learnings, great scholars from Persia, Māvērā-un-Naher and also from various regions of India used to come to his court and permanently settle in Delhi and Agra.

During the reign of Sultan Sikandar Lōdī, two medical works are worthy of mention. One of it entitled as 'Ṭibb-i-Sulaimān Shāhī' which was composed in 902 A.H. is available in the manuscript section of Āsafīa Library of Hyderabad. It has been dedicated to some Sulaimān Shāh. The author's name is not traceable in the manuscript. This work is voluminous, consisting 115 chapters. The Hindi names of the diseases are also given, for example, in 28th Chapter which is on 'Essi' (eructation) its Hindi equivalent 'Var' is mentioned. Similarly 'Fajri' against its Arabic 'Ijr' is provided. Though, the another has not expressed, it seems that he was inspired by Indian medical works and had lavishly utilized from such works while compiling Tibb-e-Sulaimān Shāhī.


contd...Page. 43/
One Chapter has been devoted to the dreams of the patient and the diagnosis to be made on its basis. Along with the general diagnosis and treatment of various diseases of the human body, the author has also devoted one full chapter on

The other important work of this period is 'Madanul-Shifa Sikandar Shahi'. It was compiled in 918 A.H/1512 A.D. by Miān Bhova - minister to Sikandar lodi. This voluminous work is based entirely on the important works of authoritative Indian writers on the medical subjects.

Miān Bhova had held great position at the court and was a learned man, well versed in persian, Arabic and Sanskrit as evident from his book. The author of 'Waqiʿat-i-Mushtāqi' who was a contemporary to Miān Bhova, says "He used to associate with the learned men. The great men of the age assembled around him. He brought books from Khurāsān and gave them to learned and good men. Writers were continually engaged in this work".

In the introduction to this book explaining the reasons on account of which he compiled it, he writes,"It has been learnt by experience that the Greek system of Medicine does not suit the people of India, nor does it agree with the Climate of this country. And as the names of the medicines are

mentioned in Persian and Arabic, they cannot be identified in these lands and many of them are not available in this country. It is therefore necessary to make a thorough study of the books of the Indian Physicians. Further he says, "The request of this humble servant, therefore is that, he wishes to compile a book in Persian comprehending all the branches of medicine. The orders were issued from the Exalted court: 'O you having the ability, do something and render into Persian which is the sweetest of all the languages, the substance of all the principles contained in the medical works of the Indian Physicians". Further, he says that this book was compiled on the basis of Sanskrit works, which he enumerates as under:-

1. Sasruta (2) Charaka (3) Gatu Karna (4) Bhoja.
5. Bheda (6) Vag Bhata (7) Ras Ratnakar (8) Sarngadhara
12. Chakra Datta (13) Gaya Dutta.

Mádanul Shifa is divided into an introduction and three chapters. The introduction is divided into two parts, the second dealing with the fundamentals of medicine. Chapter first deals with the principles of the treatment according to Indian system, consisting of 32 sections.

It has also been translated into Urdu.

contd.....Page 45/
Chapter second is on the emprryology and anatomy and consists of nine sections.

The third chapter deals with the symptoms of the various diseases and their treatment. It consists of 87 sections. In the end of the book, the author himself furnishes the number of diseases as about 1167 which have been dealt.

Miyan Bhowa has accepted Hindi words or terms if no Persian equivalent was available and those Persian words which had no Hindi equivalents, are well explained in Hindi. He was perhaps a poet too because in the beginning and in the end of the book, there are found few verses.

The book is a valuable work produced in India. It has been noticed by Indian historians with high appreciation. The author of Waqīat-i-Mushtaqī has described the book as one of the greatest authorities on its subject.¹

The author of Tārikh-i-Dāudī also finds this work an addition to the medical literature of the world.

Another small treatise on the diseases of eyes and their treatment entitled as "..." is available in the Library of Ajmal Khan Tibbiya College of Aligarh University. To my knowledge, no mention of it has been made in the known catalogues.

This manuscript originally belonged to Hakīm

Zia'ul Hasan of Bhopal. It consists of 36 folios and is written in ordinary Shikast. The treatise is in Persian language and is divided into an introduction and six chapters—each chapter being subdivided into several sections.

Following the phrases in prayer, the author says that once Khan bin Khan Sultan Sikandar—may God prolong his justice over the heads of the people, desired this humble servant of the threshold to compile a treatise on the treatment of the ailments of the eye. This obedient, in spite of incapability in this art, compiled this treatise and gave it the title . The author does not mention his name and also we do not find neither the year of transcription nor the name of the scribe. However, it seems not to be very old transcription.

Following the circumstances under which this treatise was composed, there is a detailed account of the anatomy and physiology of the brain and the eye. The first chapter is divided into 25 sections, deals with the diseases of eye-lids and all the known diseases are included. The second chapter deals with the diseases of the conjunctiva and comprises 7 sections. The third chapter deals with the diseases of the Cornea and consists of 3 sections. The fourth chapter deals with the diseases of the iris and covers three sections.
The fifth chapter deals with the vision and is subdivided into 4 sections. The sixth chapter deals with the method of the use of few drugs like blue vitriol, antimony etc.

The author has referred to 'Ali bin Abhās the physician and also recommends to seek the prescriptions from Zhāhīra Khwārzm Shāhī. Instead of giving the Hindi equivalents, he off and on, provides the Arabic term against a Persian term.

On several pages of the manuscript, there is an oval seal which bears the British crown and 'J. Whatman' - 1842.

As we have observed earlier, following the death of Fīroz Shāh Tughlaq the Civil war among the claimants of the throne and the timely attack of Timur in 900 A.H. had weakened the Delhi Sultanate, and the inevitable result was the autonomy of petty estates. Sikandar lodi, had however, restored the dignity to some extent and annexed few more states to the sultanate of Delhi. After his death, none of his successors was worthy of dealing with the situation and Ibrāhīm Lōdi had ruled only for nine years, that the grand-grand son of Timūr - Zahiruddin Bābur invaded India in 932 A.H./1526 A.D.

Timūr inspite of his atrocities had a soft corner for artists and scholars. In his memoirs he says"; Sages, physicians, astrologers and mathematicians who are the essentials of the machinery of Government, I drew them around me ".

1. Davy and White: Institutes of Timūr, P 205

contd.....Page 48/
seems to be the first to impulsate his countrymen for intellectual pursuits. The house of Timūr in Iran could be divided into three groups. (a) Timūr's son Shāh Rukh and his sons who ruled at Samarqand (b) Sultan Ḥusain Bayāgra who ruled at Herāt. (c) The third Timūrid branch lead by Bābur, which flourished in India, is chiefly concerned here.

Bābur had succeeded his father Umar Shaikh Mirzā's petty kingdom of Farghana at the age of 12. In 932/1526 A.D. after the decisive battle of Panīpat, he laid the foundation of Moghal Empire in India.

Bābur was not only an extra-ordinary warrior but also a man of letters. He was an accomplished poet of Turkish language - his mother tongue and also he composed verses in Persian - his acquired language.

Bābur's 'Memoirs' furnish sufficient evidence of his mastery, not only as a writer but also as a historian. Initially it was written in Turkish which had never been a well-developed language, but Bābur made it worthy of appreciation. Abūl Fazl in his 'Akbar Nāma' remarks, "From the beginning of his enthronement until his death, he has written the events in most florid and powerful speech." Among the memorable achievements of Bābur, is his 'script', Diwān of Turkish and Persian poems and a book on 'Fiqa' on which the commentary was written by Shaikh Zain.1

Being gifted with literary insight, Bāibur had an assembly of distinguished scholars around him. Among the many such learned men, there was Shaikh Zain Khaṭṭā who had translated the 'Memoirs' of Bāibur in a very fluent language, Maulānā Bāqāī who had composed a Maşnawī and Maulānā Shāhābuddīn Muḥamīdī, who was an eminent poet. Among the physicians, the author of A'bar Nāma has mentioned Mīr Abūl Baqā, Nizāmuddīn Khalīfa and Maulānā Yūsufī, who were renowned for their art. Besides those who had accompanied Bāibur, many other notable poets, scholars and physicians, being lured by rich and liberal patronage, had kept on emigrating to India from Iran and Māvarān-Nehr.

Bāibur could rule for a fairly short period of four years. He died at Ṁgra in 937 A.H./1530 A.D., leaving his kingdom to Humāyūn.

Bāibur's equally gifted son Humāyūn ascended the throne in the same year. Unlike his father Humāyūn was a monarch of more literary than the administrative capabilities. Humāyūn had no liking for Turkish language, rather he encouraged Persian during his reign. He had also compiled a Diwān in Persian. Abūl Fażl in his Akbar Nāma has admired Humāyūn's fine literary taste and insight for poetry.

2. Ḥakīm Mīr'Abūl Bāqā is introduced also by the author of Mā'asir-i-Rahimī as one of the skilled physicians of Bāibur's Period (Vol. I P. 516)
Besides the scholars and physicians who had come to India during the reign of Bābur and after his death had entered the services of Humāyūn, many others had come being attracted to the patronage of Humāyūn. Yusufī and Khwāndmār were those who had also served Bābur. Among the Chief poets attached to the court of Humāyūn were Junūbī, Nadīrī, Ṭāhīrī, Kāhī, Jālālī, Zamīrī and Fārīghī.

Might there have been several physicians during the period of Humāyūn, but the historical survey reveals that none of the medical books were produced at least in North India during the first half of 10th Century Hījri except those compiled by Yusuf bin Muḥammad Yūsufi—a physician attached to the court of Humāyūn. Yusufi is the pivot of this thesis and detailed review regarding his life and works shall follow.

Historically we know that Muslim rulers had reached Deccan in 7th century A.H. during the period of ʿAlāʾuddīn Khaljī. Following this, Dehmānī dynasty was established in about the middle of the 8th century Hījri. With the downfall of Dehmānī dynasty, five independent Islamic estates were established, the three of which, ʿUṭūb Shāhī, ʿAdīl Shāhī, and Nizām Shāhī are very important. While Humayūn was on the throne of Delhi, the rulers of ʿAdīl Shāhī dynasty were lavishly patronising art and learning. One of the medical compositions which was produced during the days of ʿAdīl Shāh in early 10th Century Hījri is entitled as 'Miftāḥ’ul-Surūr ʿAdīl Shāhī'. It was composed by Ḥakīm Muḥammad ʿAsim Beg and is divided into contd... page 51/
an introduction, three maqālāt and Khatima. The subject is mainly on sexalogy, but there is also a brief description of the causes of ailments of reproductive organs and the principles of treatment. Though the book is in Persian, the author has consciously concentrated on providing the Hindi equivalents of the names of the simple and compound medicaments. For this he has devoted one full section. The author also prefers to use Persian against the Arabic names of the drugs.

On the death of Humāyūn in 963 A.H, his son Jalāluddīn Muḥammad Akbar was crowned at an early age. Though he was not properly educated, it is noteworthy that during his reign the Moghal court was overwhelming with the scholars, poets and physicians. Famous historian Mulla Ābdul Qādir Badāyūnī lived in his period and rendered various literary services. His 'Muntakhab-ul-Tawārīkh' is an authentic contemporary source. Another distinguished figure of Akbar's period is Abul Fazl who does not need any introduction to the literary world. Ain-i-Akbari is the master-piece of Abul Fazl, which apart from its histo-biographical value, is one of the fine specimens of prose writings of medieval India.

Among the other learned scholars attached to the court of Akbar, Shaikh Abul Faiz comes first. He was an accomplished poet and also was an skilled physician. He

contd. . . . . . . Page. 52/
had become famous for the teaching of Qānūn of Avicenna. Badāyūnī observes that Faīzī "in the art of poetry, prosody, history, diction, medicine and Insha had no rival in the world." Famous poets who had emigrated to India, had assembled at Akbar's court and were lavishly patronized. Badāyūnī has mentioned 107 poets of Akbar's period, of whom those who were on the top of the list and had entered the royal services were Ghāzālī, Naẓīrī, Urfī, Qāsim-i-Kāhī, Khwāja Hussain of Merv, Qāsim-i-Arsalān, Ātashi of Qandhār, Bairam Khān and Sannāī.

Scores of physicians who lived in Akbar's period are mentioned in various historical and biographical works. Several of them were attached to the court and held great positions. Badāyūnī has mentioned the following:

1. Ḥakīm-ul-Mulk Shamsuddīn of Gīlān, who was the Galen of the age and was endowed with healing breath of Messīh.
2. Ḥakīm Saiful-Mukūl of Damāwand.
3. Ḥakīm Zambīl Shīrāzī.
4. Ḥakīm ʿAin-ul Mulk of Shīrāz.
5. Ḥakīm Masiḥ-ul-Mulk Shīrāzī.
6. Ḥakīm Mīsīrī.
7. Ḥakīm ʿAbūl Fatḥ Gīlānī.
8. Ḥakīm ʿAbīl Fath Gīlānī.

2. Vol. III (Ranking's translation)
9. Ḥakīm Ḥasan Gīlānī
10. Ḥakīm Hūmām.
11. Ḥakīm Fathullāh Shīrāzī.
12. Shaikh Bīnā - the surgeon, whose skill was great in this art.

After giving these names, Bādayūnī says, "there are also others among the physicians, obscure Musalmans, and Hindus from writing of whose names my heart revolts".

In addition to the above, Khwāja Nizāμuddīn has mentioned the following other physicians:
1. Ḥakīm Lutfullāh Gīlānī.
3. Durgā mal Ṭabīb. He was also an oculist.
4. 'Alī - vaid.
5. Aḥmād Gīlānī.
7. Bhairon - the surgeon.
8. Chandr Sen - the surgeon. Ḥakīm Mōḥd. Akbar Arzānī has given the references from his prescriptions. Abul Fazl has mentioned eleven physicians besides those mentioned by Bādayūnī. Abul Fazl also mentions four Hindu physicians - Vaid Bhīm Nath, Shivjī Vaid, Mahadevo and Vaid Narājan.

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2. Tabaqāt-i-Akbarī (Translation: B. De., vol II. PP 710-12).
3. Mujarrabāt-i-Akbarī, Lucknow, 1280 A.H.

contd.....page. 54/
The period under review is also important from the point of view that along with the renaissance of Indian medicine, the Greco-arabian system of medicine was again brought into limelight and scholars had engaged themselves in doing Persian translations and writing commentaries on Arabic works of medicine.

Hākim ʿAbul Fateḥ Gīlānī, who was a trusted physician and noble of Akbar wrote the 'Shareh-i-Qānūncha entitled Qayṣiṣiya' which is the commentary on Akhlāq-i-Nāṣirī and 'Chārbāgh' which is a collection of his letters, mostly addressed to Hākim Humām, Faizī, Abul Fazl, and Khān Khānān. In the art of writing 'Salsī' prose, Allāma Shibli observes that Hākim Abul Fateḥ was parallel to Faizī. Hākim Abul Fateḥ had also compiled his tested prescriptions, the manuscript copy of which is preserved in the Library of Punjab University.

Another distinguished physician Hākim ʿAlī Gīlānī who enjoyed special privileges at the court of Akbar, had compiled the 'Shareh-al-Qānūn of Avicenna in Arabic language. This 'Shareh' is still very popular and is thought to be the best. Several libraries of India possess its manuscripts. His tested prescription, entitled as Mujarrabat-i-Hākim ʿAlī' had been published by Debi Sahāi from Matbā-i-Delhi, the copies of which are easily available. Another physician of this period who also lived

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in Jehangir's period was Ḥakīm Fathullāh Gīlānī, who had also written the 'Shareh-al-Qānūn' of Avicenna. This had been published by Matbā-i-Nawal Kishore. A famous surgeon who held great position at Akbar's court was Shaikh Hasan Muqarrab Khan. The author of 'Ma'āṣir-ul-Umara' quotes an event that once Akbar had developed an injury on his private parts caused by the horn of the stag. The trauma was so severe that Ḥakīm Ālī and Ḥakīm Mīrī fell short of its treatment. Then Shaikh Hasan and his father Shaikh Miina who was also a skilled surgeon, treated and the emperor was cured. Shaikh Hasan had also compiled a book entitled 'Ain-ul-Shifa' which is more or less on the pattern of Mādan-ul-Shifa, dealing with the Arabian as well Indian medicine. The manuscript of 'Ain-ul-Shifa is available in Asafia Library, Hyderabad and Mqulānā Āzad Library, Aligarh. As already mentioned, the independent estates of Deccan, particularly Nizām Shāhī and Ḍil Shāhī dynasties had their own school of Physicians and valuable works were produced at their courts. A book entitled as 'Zakhīra-i-Nizām Shāhī' was compiled by Rustam Jurjānī during the reign of Burhān Nizām Shāh in the middle of 10th Century Hijrī. The book is on the general treatment and Materia Medica and is on the pattern of Ja'ma-i-ibn-i-Baitār. Another book 'Akhtiarat-i-Qutb Shāhī' was

1. Tuzk-i-Jahāngīrī, Page 35.
2. Nadayhī - Vol. III (Translation: Ranking Chap. III)
compiled on materia medica and general medicaments by Muhammad Momin bin Ali al-Husaini during the reign of Muhammad Quli Qutub Shah in 972 A.H. The famous book on Ophthalmology 'Tazkirat-ul-Kahhalin' of Ali bin 'Isa, which is in Arabic and was translated by Shamsuddin Ali al-Hussaini in Persian during the period of Mohammed Quli Qutub Shah.

In 1014 A.H. Akbar died and in the same year his son Jehangir was enthroned. Jehangir was a literate monarch and possessed fine taste of poetry as well as talent for writing decent prose. Few of the physicians of his father's time also lived in his period. For example, Hakim Ali Gilani who had built a 'Hauz' at Lahore, is referred by Jehangir in his 'Tuzk'. He speaks of Hakim's capabilities in a high esteem and asserts him as un-rivalled physician.

Motamid Khan has mentioned the following physicians who were attached to the court of Jehangir:

1. Hakim Rukna Kashi
2. Hakim Masihuzzaman (whose real name was Sadra)
3. Hakim Abul Qasim Gilani known as Hakim-ul-mulk
4. Hakim Momin Ali Shirazi
5. Hakim Ruhu'llah
6. Hakim Hamid Gujratii
7. Hakim Taqi

1. Translation by Beberidge, page 154.
2. Iqbal Namae Jehangiri of Mirza Mohammad alias Motamid Khan translation by Mohd. Zakaria, P 271. contd...Page. 57/
Jehangir in his 'Tuzk' has also mentioned the names of Hakim Khush-hal and Hakim Abdul Shakur.

Giving the account of his own illness, His Majesty mentions of his personal physicians who had treated him. They were Hakim Masihuzzaman, Hakim Abul Qasim and Hakim Abdul Shakur. He was cured under the treatment of 'Abdul Shakur.

Hakim Ruholes the most competent physician of Jehangir's court. Nur Jehan was suffering since long from some illness and almost all the Muslim and Hindu physicians who were attached to the court, had fallen short of her treatment. Then Hakim Ruhullah came and took Begum under his treatment. With the blessings of God, she was cured within a short period. Hakim was lavishly rewarded.

Few important books were also compiled during the period of Jehangir. Amanullah Khan, who is better known as 'Khan Zaman' and who was the son of Jehangir's famous Commander Mahabut Khan, had compiled the following books:

a) Ummul Ilaj: This comprises the general rules of evacuation and also the treatment. Ummul Ilaj had been compiled in 1040 A.H.

b) Ganj-i-Bad-Award: It was compiled in 1035 A.H. and is an

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1. Tuzk-i-Jehangiri (Translated by Beveridge) P. 267.
3. Printed copies are available. (1882)
4. One fine copy (manuscript) is preserved in A.K. Tibbiya College Library, Aligarh.
exhaustive work comprising the descriptions of simple and compound drugs. The author has given a long list of physicians, the works of whom he had utilized, and also he has included the medications of Indian medicine. Khan Zaman had also served Emperor Shāh Jehān and Ganj-i-Bād-Award was actually compiled during the period of Shāh Jehān and dedicated to him as the author has expressed in the preface and also in the conclusion through the verses. Also he informs the date of composition which is the value of '१०३७'.

c) Dastūr-ul-Hinūd¹:—It is the Persian translation of a Hindi medical book. 'Madānbinod'.

A Physician, Taqīuddīn Moḥammad bin Sadruddīn was attached to the court of Sulṭān Muḥammad Quṭub Shāh (1020-1035 A.H.) the fifth ruler of Golconda. He had compiled a book — 'Mīzān-ul-Ṭabā'ī Quṭub Shāhî², which comprises the fundamentals of materia medica and pharmacology.

In 1037 A.H. Shāh Jehān succeeded the throne who was also a great patron of poets and scholars, though his fame rests on the architectural achievements. Muḥammad Sāliḥ Kamboh has noticed the following among the physicians who

1. Manuscript copy is available in the Institute of History of Medicine, Delhi.
2. Copies available in Āsafīa Library, Hyderabad and Bodleian Library.

contd.....Page 59/
were reknown during the period of Shāh Jehān.¹

1.  Hakīm Mūminaī Shirāzī, who had also served Jahangīr.
2.  Hakīm Fatehullāh.
3.  Hakīm Ilmuddīn.
4.  Hakīm Dāūd known as Taqarrūb Khān.
5.  Hakīm Muḥammad Šāliḥ.

The author of 'Badshāh Nāma'² adds to the above list the names of Hakīm Ḥażīq and ʿAbul Qāsim Gīlānī. Two laymen, who have become the part of the history on account of their ointments are ʿArīf and ʿHamūn. Once Jehanārā, the favourite daughter of Shāh Jehān was extensively burnt. When no treatment was found useful, the ointment prepared by ʿArīf - the slave of the princess, was tried, and the ulcers were healed up rapidly. But during the journey to Kashmir, Jehānārā was with her father and again, the raw ulcers had become active. This time an external application prepared by Ḥamūn was used and ulcers were completely healed up³.

Shāh Jehān's eldest son - Dārā Shikoh, besides other arts, and learning, was greatly interested in medicine

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1. ʿĀmāl-i-Sāleh or Shāh Jehān Nāma.
and few remarkable medical books were compiled under his patronage. Ḥakīm Nūruddīn Muḥammad ʿAbdullāh son of Ḥakīm ʿAin-ul-Mulk Shīrāzī and nephew of ʿAllāmā Faizī was attached to his court. He had compiled several medical books, of which Alfāz-ul-Advīa, Jāmiʿ-ul-ʿAtībbā and ʿIlājat-i-Dārā Shīkōhī or Ṭibb-i-Dārā Shīkōhī are worthy of mention.

Alfāz-ul-Advīa was compiled in 1038 A.H. and dedicated to Emperor Shāh Jehān. It comprises mainly the names of simple drugs in Hindi, Turki, Persian, and Arabic.

Ṭibb-i-Dārā Shīkōhī is a comprehensive and valuable work compiled in 1056 A.H. and dedicated to Dārā Shīkōh. The book embodies the collective medical knowledge of the Persian and Indian Physicians, known until that time and also the personal experiences of the author.

In 1069 A.H. Aurangzeb, the worthy son of Shāh Jehān was enthroned. He was a learned monarch well-versed in Arabic, Turki, Persian, and Hindi. His letters (ruqqāt) are estimated as one of the best specimens of Inshā pardāzī. ʿAllāmā Shībī observesthatʿAlamgīr had equal command over sword and pen. His Inshā had gained appreciation even ʿ

1. Lithographed in 1265 A.H. at Delhi; English translation: Gladwin - 1793 (Calcutta)
2. Incomplete copy (manuscript) is available in ʿAsafīa Library, Hyderabad, in Bodleian Library, and A.S.O. Bengal, Calcutta, and also one copy is available in A.K. Ṭibbīya College, Library ʿAlīgarh.

contd.....Page. 61/
from his enemies'. His poetic nerve reflects in his letters which are adorned with beautiful verses. Aurangzeb like his predecessors, took great interest in the propagation of the art of medicine. Not only the Emperor, but also the nobles and Chiefs took active part in the establishment of hospitals. Thus the army Chief - Nawab Khair Andesh Khan who was a learned physician himself and had compiled a book on medicine entitled as 'Khair-ul-Tajarib'. He had also founded a hospital, at Etawah. In this charitable hospital, besides muslim physicians, were also engaged Hindu vaids, like Kanwal Nain Sukhanand and Nain Sukh.

There were famous and skilled physicians attached to the court of Alamgir. Once the Emperor had fallen ill seriously and inspite of the best care, did not yield to the treatment. At last Hakim Muhammad Amin Shirazi and Hakim Muhammad Mehdî took his majesty under their treatment and his Majesty was cured.

Several other physicians were famous in this art and attached to the courts of Alamgir and the prince Muhammad Azam Shah. For example, Hakim-ul-Mulk Haziq Khan, Hakim

1. Mazamín-i Alamgîr, P. 142.
2. Sieru'l Mutakhirin, Vol. II P. 606
3. Asar-i-Khair by Sayyid Ahmad Mârehvâlî, Agra. 1323 A.H.P.93
4. Alamgîr Nâmah, PP. 567 & 750.

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The last mentioned, Hakim Muhammad Akbar deserves special mention. He is that fortunate physician whose books are being included in the syllabus of the Tibbi Institutions of modern India and are consulted by the beginners as well as by the scholars. His chief works are as under:

a) Tibb-i-Akbar which is rather the translation of 'Shareh Asbab wa al-Alamat' into Persian, added with the essential and important descriptions from Qanun, Zakhira and Kifaya. Tibb-i-Akbar was compiled in 1112 A.H. The printed copies of Tibb-i-Akbar are easily available in various libraries. The book deals with causes, symptoms and treatment.

b) Mizan-ul-Tib :- This book deals with the fundamentals of Greco-arabic medicine. It had been lithographed in 1836 in Calcutta and in 1874 in Kanpur.

c) Mufarreh'ul Qulub :- It is a commentary on 'Qanuncha' (Arabic) and was undertook on the insistence of one of his close friends during the last days of Alamgir and was finished after his Majesty's death, during the reign of Farrukhsier.

1. Ma'asir-i-Alamgiri (Translation)
2. Preface of Tibb-i-Akbar, Nawal Kishore, Kanpur, 1910 A.D.

contd.....Page. 63/
The book had been lithographed fourth time in 1883 in Lucknow.

d) Mujarrabat-i-Akbarî :- This is a collection of tested and tried prescriptions of the author and had been compiled about 1130 A.H. The book had been lithographed twice i.e. in 1276 in Bombay and in 1280 in Lucknow.

e) Qarabadin-i-Qâdirî :- This book consists of the prescriptions of compound medicaments. It had been lithographed in 1286 in Delhi.

Besides the above mentioned, few more books were compiled during the period of Aurangzeb. The Chief works are ' Riaż-i-Ālamgîrî, which was compiled by Muhammad Raza Shîrâzî, 'Āin-ul-Ḥayat by Ḥakîm Mubârak and ' Tuḥfatul Aṭība' by Shaikh Ahmad Qannaujî. The last mentioned is a versified book, dealing with all branches of medicine. The book serves the purpose of a complete medical book.

As mentioned earlier, Ādil Shâhi dynasty in Bijâpur was very fond of learned men and propagation of learnings. One of the medical works produced under the patronage of Yusuf Ādil Shâh has been discussed earlier. A historian

1. Manuscript copy is in Āsafia Library, Hyderābād; and one manuscript copy is in personal library of Ḥakîm 'Abdul Latîf (Lucknow)

contd.....Page. 64/
of distinction, Muhammad Qāsim Firishta, surnamed Hindu Shāh was attached to the court of Ibrāhīm-Adil Shāh II (988–1037 A.H.) Besides, compiling the famous history known as Tārīkh-i-Firishta, he had also composed a medical book, entitled as 'Dastūrul Aṭībba' or Akhtiarat-i-Qāsimī, and dedicated it to his patron. In the preface the author says that after the study of the Greek and Indian systems of Medicine, he thought it necessary to compile a book dealing with Indian medicine because there were Muslim physicians who had no knowledge of ever changing climate of this topic and suitable medical applications. The book comprises three 'magālas' and the 'Khātima'. The author has given the Hindi equivalents of the Arabic and Persian names of the drugs.

On the death of Alamgir, the grandeur and power of Moghal Empire entered into the phase of decline. But the traditions of learning and compilations of medical books continued to remain into existence actively until the period of Shah Alam. During the reign of Muhammad Shāh, several medical books were compiled by the famous physician Hakīm Muhammad Hashim Shirāzī, better known as 'Alvi Khan. He was the personal physician to Moḥammad Shāh and held great position at the court on account of his professional skill. In 1151 A.H., while returning to his own land, Nādir Shāh had taken many scholars and men

1. The book had been lithographed in 1901 A.D. in Amritsar and printed & manuscript copies are available in several libraries.
of skill with him, "Alvi Khan was one of them. In 1156 A.H. he had come back to Delhi and died in 1160 A.H.¹

It is told that Nadir Shah, during his youth and middle age had enjoyed good health. But in later life having lost his teeth, he could seldom, ate food well masticated, which gave rise to gastritis. During the attack on Delhi his feet began to swell. Nadir Shah summoned Hakim Alvi Khan. With in a short time he was relieved and this was the reason he was persuaded to accompany Nadir Shah.²

Hakim Alvi Khan had compiled the following Books, most of which have been published and are easily available.

a) Tuḥfai Muḥammad Shahī, which is dedicated to Muḥammad Shah and comprises the general medicine.

b) Jāmi‘ul-Jawāmī ³: - This deals with the Pharmacology.

c) Aḥwāl-i-ʿAzā-ul-Nafs: - It is in Arabic and deals with the treatment of respiratory organs.⁴

d) Maṭab Alvi Khan: - It is a collection of the tested prescriptions of the author and widely utilized now a days.

During the period of Shah Alam II (1173-1221 AH) several physicians gained reputation, the famous among them were Hakim Muḥammad Ishaque, Hakim Israil ⁶ and Hakim Sharif Khān.

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3. One fine Manuscript copy is preserved in the Institute of History of Medicine- Delhi. This was copied from the copy which was in possession of Hm.Ahsāmullah of Delhi.Also in Asafia Library, Hyderābād.
4. Manuscript copy is preserved in the above mentioned Institute.
5 & 6, Shah Alam Nāma (Calcutta)PP 112 & 123 respectively.

contd....Page. 66/
Hākīm Moḥammad Ishaq had written a commentary on a portion of Al-Qānūn dealing with the fevers. The last mentioned Hākīm Sharīf Khān deserves special mention. He is the founder of Sharīf family, to which belonged the famous physician and politician - Hākīm Ajmal Khān of Delhi. Hākīm Moḥammed Sharīf Khān was one of the distinguished physicians of his time and had compiled several books, which are available in printed form and are very popular even today.

The most widely circulated are as under:

a) Ilājul Amrāz (Medicine)
b) Tālif-i-Sharīfī (Material medica)
c) Commentary on Kulliāt-i-Nafīsī.
d) Fawā'id-i-Sharīfa (Commentary on Shareh Asbāb)
e) Ujāla-i-Nafīsā (General treatment).

Before the chapter is closed, it seems desirable that a general review be made on the development and modification of medicine in India during a period of about six hundred years.

It is notable that prior to Moghals, there was a great tendency of Muslim rulers and physicians to translate and to amalgamate the Indian Medical literature into their own.

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With the advent of first Moghal monarch — Babur who brought the cultural legacy, there opens a new chapter in the field of medicine, literature, art and music. Being attracted to the lavish patronage of his person and his able successors, the cream talent of Persia and Central Asia kept on migrating to India all along from 16th Century A.D. down to 18th Century A.D. As if the currency which was being moulded in the institutions of Iran, was gaining access in the scientific and literary market of India. During this period, as evident from our observations, the Greco-Arabian medical literature was paid better attention, commentaries were written on the difficult medical works of the Masters and more practical approach was made towards the Arabian medicine in the light of Indian climate and environment. Thus medicine brought by muslims, no doubt had undergone substantial modifications, additions and alterations in its new home inorder to suit the new conditions. The indigenous medicine played great role in this respect. The later moghal period is noteworthy for the propagation of Persian language as the medium of almost all the medical works produced in north as well as in south India. Throughout the period under review, conscious efforts were made by the physicians to study the linguistic peculiarities in connection with the names of the drugs, edibles and medical terms prevalent in this country.

contd....Page 68/
Not only the kings, but also the petty rulers and Amīrs showed great interest in the progress of the art of medicine. Rulers of Kashmir, Gujrat and Nawāb of Etaawah may be cited as examples. Not only medicine but also the literature, and architecture had reached the limits of perfection. Today in the Tibbi institutions of our country, the same medicine is taught which was given a shape with the Persian and Indian material by those masters of medicine who had come to India and by those who were born in this country.
Historians like all other human beings must have their own likes and dislikes, their individual opinions and mental trends which are ought to affect the recording of individual characters and events. Among the noted men of the past, there are personnel who have been neglected by the contemporary historians while the others have been noticed more than essential. This must be a matter of personal appeal and agreement, whatsoever, there might be other causes too. It is perhaps the blessing of planets that Akbar could find Abul Fazl at his disposal to make him immortal while Aurangzeb's greatness remained masked behind the controversies among the Historians. The life of the Scholar under review is unfortunately so little known that it has become practically difficult to draw a reasonable life sketch.

India had a destiny ahead that Babur with fine literary taste set his banner in the receptient soil
of this land and though he could not annex the pretty regions of Samarqand, Bukhārā and Khurāsān to India, he deliberately brought with him the men of letters, artists and physicians, or they were attracted to the glory of Mughal court during the reign of his successors. Among such emigrants, there was one Yūsuf bin Muḥammad, more famous as Yūsufī which was his pen-name.

HIS NATIVE LAND:

Yūsufī has been termed as Herawī in various catalogues in which his works have been examined. In Encyclopaedia of Islam also his native place is told as Herāt. The modern writers who have written about him have generally ascribed Herāt as his native Place. But this assumption is not based on some earlier or contemporary evidence. It is very strange indeed that nowhere in his writings Yūsufī has appended this title to his name. Similarly none of the biographers or historians dealing with him have stated him to have some connection with Herat. Quite contrary, Sām Mirzā, a contemporary to Yūsufī, clearly mentions his birth place as 'Khāf' in Khurāsān. While according to Abul Fazl Yūsufī was invited by Bābur to his court from Khurāsān. Though the evidences in favour of him being Khurāsāni, may
seem more weighty than those claiming Herāt as his native place, yet one cannot reject the following points while deter­mining his land of origin:

i. He was devotionally attached to Herāt and this is why in his later years he composed a Qasīda for Herāt and attributed it to Humāyūn.

ii. His father's native place as is evident from his (father's) own writings, was Herāt.

iii. He has been invariably assigned the same place by the subsequent writers.

Since no other substantial and reliable evidence is forthcoming for the present, it may be accep­ted as a compromise that Yūsufī was no doubt born at 'Khāf' (popularly called Khwāf) in Khurasān but had spent the early part of his life in Herāt.

**BIRTH**: None of the biographers has given the date of Yūsufī's birth. However in one of the Qīṭas available in the solitary copy of his collections of Qasāids, he mentions his birth as under:

\[ \text{[Translation:} \text{Birth of Yūsufī] } \]

1. Diwān Qasāids Yūsufī - Qasīda Number 38:
2. Preface to Behrul Jawāhir.
3. Tuhfai Sāmi.
The word 'नामी' is certainly an error of transcription, for, an author who had served Babur and Humayun about the middle of the 10th Century cannot be said to have been born in 7th Century. Thus we may admit that it is a wrong substitute for 'मानी'. In short Yusufi's date of birth according to his own writing would therefore be 872 AH.

**Parentage**: We have no internal or earlier evidence in support of Yusufi's parentage. So we have to rely simply on the circumstantial evidence.

An important Tabib of the name of Muhammad bin Yusuf who is stated to have hailed from Herat had flourished in late 9th Century and early 10th Century A.H. As Yusufi's father bore the name of 'Muhammad' and this Muhammad was the son of Yusuf, we may suppose that Muhammad bin Yusuf, Tabib of Herat might be identical with Yusufi's father. The assumption is further supported by the frequent use of the epithet 'Harawi' to the name of Yusufi. The identification of the profession may be cited as another evidence in support of the assertion.

Dr. Hermann Ethe (in Bodlein Library Catalogue)

Contd. . . . . . Page 73/
and Dr. Cyril Elgood have undoubtedly claimed Muḥammad bin Yūsuf to be the father of Yusuf Bin Muḥammad.\footnote{Safavid Medicine, Page 126.}

Muḥammad bin Yūsuf was a scholar of repute. Although he is stated to be the author of several medical treatises, his fame however, rests upon two medical dictionaries. One he called 'Jawāhir-ul-Lughāt' and the other 'Bahr-ul-Jawāhir'. It has been considered until lately that these two books were the same called by two different titles. But Dr. Iskander has shown in a recent paper that they are in fact quite separate works by the same author.\footnote{al-Mashriq vol.57 PP.331-334, Beirut 1963.}

Jawāhir-ul-Lughāt' and 'Bahr-ul-Jawāhir are two Arabic dictionaries of Medical terms, of which the latter is written partly in Arabic and partly in Persian. 'Bahrul-Jawāhir' was lithographed in Calcutta in 1830 A.D. and in Teheran in 1871. In the preface the author gives his name as Muḥammad bin Yūsuf al-Ṭābīb al-Harawī and the book was dedicated to Wazīr Zahiruddīn Muḥammad Amir Beg. Another work entitled as Tārîkh-i-Hind or Risāla-fil-Hind is ascribed to Muḥammad bin Yūsuf al-Harawī (Kashf'z-ẓunūn, Vol II P.158; vol III. P. 457 (LEIPZIG).

\begin{itemize}
\item[1.] Safavid Medicine, Page 126.
\end{itemize}

Dr. Iskandar happened to go through the unique copy of the manuscript 'Jawāhirul Lughāt' preserved in Well-come Historical Medical Library, London. This copy is written in hand writing of the author himself. C. Brockelmann had not differentiated this book composed in 898 A.H. from Bahrul-Jawāhir of the same author composed in 924 A.H.

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YÜSUFİ'S OTHER BLOOD RELATIONS:

None of the biographers has mentioned any of his near akins. Whatever we know is based on the informations furnished by the author himself in his quatrains available in his Diwān of Qasā'id. We come to know one of his sons of the name of Hafiūddin Ḥusain (to whom he also refers in the preface of Dadāi-ul-Insha) whose date of birth he gives as 26th August, 905 A.H. Another son whose year of death Yūsufi gives as January 929 A.H., was named Mirak Ahmad. Yusufi has given the year of the death of his wife as 931 A.H.

LIFE IN KHURĀSAN:

Here again we are short of any documentary evidence and we have to sketch out his life in Khurāsan on the basis of the events.

1. Sixteenth Rubā'i:

2. Qīṭā 9:

3. Rubā'i 15:

contd...Page. 75 /
As we know that Yusufi had come to India during the reign of Babur and the first work composed by him in India, so far known, is his Qasida-i-Hifz-i-Sehat dedicated to Babur, he must have undertaken the other works in his native land. The first medical treatise so far traceable and probably written in Khurasan is of 906 A.H. and the last small treatise on moral concepts was composed in 919 A.H. Between this last composition of Yusufi assumed to be written in his own native land and his afore-mentioned Qasida written in India there happens a gap of eighteen years of which we know nothing with respect to his literary activities.

Social aspects and other life events of Yusufi during his stay in Khurasan are not known except this that he had the privilege of the company of Amir Ali Shir Newai. Though there is no biographical evidence, we must also count upon the friendship of Khwandmir with Yusufi. Both had the same land of origin and had come to India to the court of Babur. Moreover, Khwandmir refers to Yusufi in his 'Qanun-i-Humayuni' in a very pleasant mood. As for the other literary figures of Yusufi's period who lived in Herat or in Khurasan and their friendship with Yusufi there is no mention in the biographies consulted by me.

1. Makhzan-ul-Gharaiib.
ARRIVAL IN INDIA:

Yūsufī has not given any account as how and when he came to India. It is on the basis of Abul Fazl's statement that we know of his arrival in India on the invitation of Bābur. As for the date and year of his arrival, there is no such evidence available. However, we may deduce the approximate year in the light of the historical facts. The decisive battle of Pānīpat was fought on April 20th, 1526 A.D. If we presume that the remaining months of the year should have been a period of disturbance and transition, Yūsufī might have come to India some time between 1527 and 1529, because Babur had died in 1530 A.D.

YŪSUFĪ AT BĀBUR'S COURT:

It is very sad that Bābur has mentioned nothing with reference to Yūsufī in his 'Memoirs'. And also none of the historians has given any account of Yūsufī's life at the court of Bābur, except Abul Fazl who makes us aware to some extent of the position of Yūsufī at Bābur's court. Amongst the illustrious men and other learned who lived in felicity around the auspicious court of 'Firdous Makānī' there was Maulānā Yūsufī

1. Akbar Nāmah, vol I. P 119
Tabīb whom his Majesty had summoned from Khurāsān and who was privileged with his Majesty's distinctive attention on account of his (Yūsufī's) high morals and august hand'.

Qasīda on Hifz-i-Seḥat which has come down to us had been dedicated to Bābur by Yūsufī as evident from the introductory verses. It is claimed by modern writers as well as by several cataloguers that this Qasīda had been presented to Bābur during his illness in 937 A.H. This seems to be a mere assumption because it is not based on any internal or contemporary evidence. However one cannot rule out the possibility of it being presented to Babur during his illness or bad health which he had in 937 A.H. Perhaps Bābur was habitual of taking too much milk, for Yūsufī recommends him to take less, in order to safeguard against Lucoderma.

Thus it could be established also, besides Abul Fazl, authors of 'Makhzanul Gharāīb' and 'Subh-i-Gulshan' have observed that Yūsufī was attached to the court as a physician.

His other activities are not known except this that he composed Qasāīd in the praise of Bābur, six of which are available in his Diwān. The trend of Qasāīd shows that he had also served Bābur in the capacity of court poet.

1. Akbar Nama, Vol. I P 119

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In addition to the traditional praise of his, bravery and generosity, Yusufi also refers to Babur’s skill in Astronomy, theology and prosody. Perhaps there had been a period during which Yusufi was away from the Emperor Babur, for, he depicts pain of separation in one of the Qasidal. In one of the verses, we learn that after Babur had subdued India he had an intention to invade Khurasan.

At the time of the death of Babur and accession of Humayun to the throne, Yusufi had composed a quatrain, which gives the year 937.

Yusufi’s Life at the Court of Humayun:

On the death of Babur, his learned son Humayun was enthroned in 937 A.H. The illustrious son of a worthy father could assay the talents of his courtiers and extended his full patronage to the remnants of his father’s time. He therefore, maintained Hakim Yusufi in his position. Probably he had served Humayun as a physician too because he had composed and dedicated three short medical treatises to Humayun in 942 A.H. and 944 A.H. respectively and one book on Materia Medica in 946 A.H. To my knowledge no other record with respect to his professional career is traceable in any of the manuscripts in G.O.M. Library, Madras.

1. Qasida 2, Solitary manuscript in G.O.M. Library, Madras.
2. Qasida 3, Solitary manuscript in G.O.M. Library, Madras.
3. Qasida 6, Solitary Manuscript in G.O.M. Library, Madras.

contd....Page 79/
biographical or historical work accessible to me.

It has been frequently claimed by various writers that Yusufi was also a 'Munshi' to Humayun. I have not been able to find any earlier or contemporary evidence in support of his being secretary to Humayun. However, Yusufi's position as an epistolographer is undoubtedly established on the basis of his famous composition 'Badai-ul-Insah'. But this work was not dedicated to Humayun, which weakens the assertion that he served Humayun as a Secretary. Thus, neither we could deny nor whole heartedly accept himself as a 'Munshi' to Humayun.

The third aspect of his career at the court i.e. as a poet, is firmly established, on the basis of the most authentic and first hand informations.

Khwandmir (1475-1535) another courtier and compatriot to Yusufi has frequently referred to Yusufi's poetical presentations at the court of Humayun, all of which are available in the Dīwān of Yusufi's Qasāid except one. The following events may be cited as examples. On the death of Bābur and accession of Humayun, the eloquent and wise Maulānā Yusufi, the physician composed an elegant quatrain:

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Amongst the contrivances of Humayun, there was a tent-like square apartment called as 'Char-Taq' which had been erected on huge wooden boats in deep waters of Jumna river. The court poets had composed verses in the praise of this device. Maulana Yusufi the physician, whose breath was sweet composed the following:

On the occasion of the feast of accession, the great physician whose breath was as effective as that of Jesus, Maulana Yusufi presented a qasida, the first verse of which is as under:

On this day from the wardrobe of royal favours, the said physician and many other nobles were favoured with grants of robes of honour.

On the day of 'Nauroz' too, some of the poets such as Maulana Yusufi whose breath was as effective as that of Jesus and whose verses were as elegant as those of Anwari, presented pleasing qasaid and were dignified with rewards of

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horses and robes. The two opening verses of Yusufi’s composition are as under:

\[ \text{It is stated that Humayun was weighed in gold each year on } \]
\[3rd of Ziqad, which was his birthday. On this occasion Yusufi had presented a qasida beginning with the following matla:} \]

And referring to the birthday celebrations of Humayun, Yusufi composed another qasida beginning with

We also come to know few other poets and nobles who were attached to the court of Humayun along with Yusufi. For example, Maulana Shahabuddin Ahmad, Muhammad, Amir Jalaluddin Owais Muhammad, Amir Sali Beg, Amir Yamquchri and Maulana Muhammad Shah.

1. All this information is available in 'Qanun-i-Humayuni' published under Bibliotheca Indica series - Calcutta.
2. Qanun-i-Humayuni.
Through his Diwan we also come to know that Yusufi had somehow remained attached to the petty courts of the princes Muhammad Kamran Sultan, Muhammad Askari Mirza and Muhammad Hindal Mirza. In one of the Qasaid which are in praise of Kamran, Yusufi prays:

Perhaps, Yusufi was disappointed by the Prince Muhammad Askari Mirza, because in one Qasida which is in the praise of the Prince, he says:

In another Qasida which is in praise of Muhammad Hindal Mirza, Yusufi concludes with:

There are other references of historical importance in his Diwan which will be dealt later. As far the court events of relative importance, two may be quoted here which evoke interest to some extent. For example Yusufi had a camel which had suddenly died and he in accordance to the traditional begging of medieval poets, composed a Qasida on the event and submitted for the compensation.

1. Qasidawar 41, Manuscript G.O.L. Madras.
Similarly through one of his Qit'as, we come to know that he had been favoured the region of 'Chitora' for his poems by the king but some people had captured it. For this Yusufi had submitted an appeal to the King. In his old age Yusufi had submitted his request to Humayun for his retirement from the court and permission to confine himself to seclusion during the rest of his life. It is all we know about the court life of Yusufi.

CITIES HE VISITED:

Yusufi himself informs us that he had travelled a lot but he has not mentioned the countries. In India, however he had visited Agra, Banaras and Jaunpurs, in praise of which he had composed Qasaid, available in his Diwan. He has also referred to Bengal and Gujrat expeditions of Humayun, and perhaps he had accompanied Humayun and visited these places himself. Apparently he should have a concern with 'Chittor' which was awarded to him by way of recompense for his poetic presentations, but there is no poem in praise of this place. The verses in praise of Agra reveal that he had lived in that city and for sometime had to go somewhere else:

1. It is perhaps 'Chittor'. Other writers have also given it as 'Chitor'.
2. Qit'a VII
3. Qit'a VIII
4. Rubai 22
5. Qasida 36

contd....Page. 84/
In the rest of verses Yusufi has devotionally expressed his appreciation towards the pretty but modest women and wise but gentle men of Āgra.

DEATH:

No earlier evidence is available in respect to the year of Yusufi's death. Browne has mentioned his year of death as 950 A.H./1543-44 A.D. Mōlvī Hidāyat Ḥusain has also given his year of death as about 950 A.H. None of them has given any reference or mentioned the original source. At present, however we have no contradictory statement in this regard. After all this is sure that he had reached an advanced age, as evident from his own verses and if we agree with Browne and Hidāyat Ḥusain, he died at the age of 78.

ACCOMPLISHMENTS:

In accordance to the traditions of the time, Yusufi seems to have learnt all the prevalent sciences. He had chosen the profession of medicine, the study of which used to involve a profound knowledge of many other subjects. Yusufi should have not been an exception to it. He was in fact the product of the cultural renaissance of Central Asia. He

1. Cambridge University Catalogue.
2. Qanun-i-Humayuni - FN (edited by Hidayat Ḥusain)

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represents a certain school which flourished under Timūrī Princes at Herāt in 15th Century A.D. and like many of his contemporaries such as Babur, Zainuddīn, Khwāndmīr and Shir Niwāl, he shaped the history of science and literature at the time of foundation of Moghal Empire in India.

Yūsufī had combined in himself varied literary capabilities of diverse nature. It is not unusual that he was equally a good poet because it had been customary with the physicians to be poet also. But seldom we find physicians to be high class epistolars and 'Inshā Pardās'. His versatility is displayed through his several works of diverse utility. The following is the list of those works of Yūsufī which are so far known and available:

1. Risāla-i-Makūl wa Mashrūb - 906 A.H./1500 A.D.
2. Fawāid-ul-Akhyār - 913 A.H./1507 A.D.
3. Jāmīul Fawāid - 917 A.H./1512 A.D.
4. Anwār-i-Hikmat - 919 A.H./1513 A.D.
5. Qasīda-i-'Iffz-i-Sehāt - ?
6. Risāla-i-Dalāīl-un-Nabz - 942 A.H./1535 A.D.
7. " Dalāīl-ul-Bol - 942 A.H./1535 A.D.
9. Bada-i-ul-Inshā - 940/1533 A.D.
10. Rīāzul Advīa - 946 A.H./1539 A.D.

contd.....page.86/
The detailed study of these works shall be undertaken in the next chapter. Briefly it would not be out of place here to say that Yusufi was well versed in Arabic and Persian languages. Moreover, his acquaintance with Hindi, is also established. For this, we should refer to his Riāzul Adī'a and Qasīda on the nomenclatures of simple drugs.

HIS CHARACTER:

Though we are short of any biographical sketch of Yusufi, we could paint a picture of his person on the basis of his works.

Essentially he was a religious minded person, which is evident from his firm rejection of alcoholic use in medicine, his poems on prayers and his treatise on sufistic and religions concepts. The first Qasīda in his Dīwān is in praise of Hazrat 'Alī. But as the first few pages are missing, one can imagine the presence of other Qasāids in praise of God and Prophet also. Yusufi seems to be a man of reserve nature and perhaps ego-centric. He has left the least possible informations even about himself. In medicine he refrains to mention any of the Masters except Avicenna to whom there are
one or two passing references. In epistolary, though there are model letters, he could have referred to contemporary scholars or any of his predecessors. But he is so rigidly non-specific that most of his works have become lacking with regard to historical importance. In his quatrains he mentions few names without any particular information about the persons. Khwāndmīr mentions him frequently with great honour and regard while Yūsufī does not even once happens to mention Khwāndmīr. Perhaps this sort of temperament of Yūsufī might have created a situation regarding his social relations, which lead the biographers and historians of his time to neglect him.
This chapter comprises a critical evaluation of the works of Yusufi. From this discussion one may be able to assess his accomplishment in various fields, like poetry, medicine, epistolary and mysticism.

The discussion has been made in the order that firstly books on medicine have been chronologically dealt, secondly the book in epistolography, thirdly the Diwan of Qasaid and the scattered poems and lastly the treatise on mysticism.

MEDICAL WORKS

RISALA-I-MAKUL-WA-MASHRUB:

This short versified treatise is found in several Indian and foreign libraries.

Yusufi had composed this treatise in 906 A.H./1500 A.D., which is revealed through a chronogram, found in the second hemistich of the fifth verse. The year could be obtained by the word 'Khush' the numerical value of which happens to
be 906. Wladimir Ivanow and Dr. Ethe being mislead by some insertions made in the treatise in the praise of Tipu Sultan, thought it to be a composition of some 'Abdul Qadir Sana Khan, who is actually the scribe who completed it in early 13th Century Hijri. But the date of composition as evident from the chronogram and the pen-name of the author which appears in the second hemistich of the second verse clearly show that it is a genuine work of Yusufi. Prof. Farid has also discussed the matter in detail and has reached the same result. The Risala under review had been lithographed in India by Nawal Kishore Press in 1914 A.D. and published along with other, treatises of Yusufi under the title of 'Tibb-i-Yusufi'. Under the same title, the works of Yusufi had been published also by Mustafai Press including 'Makul-wa-Mashrub'.

This treatise comprises 112 verses (in the copies under my study) and is divided into four sections or sub headings.

1. Introduction 7 verses
2. Regarding food 53 verses
3. Regarding the drinks 45 verses
4. Conclusion 7 verses

This versified treatise deals with the discipline and hygienic rules with respect to food and drink.

In the introductory section, Yusufī says that he unveiled the moon-like face of this poem and got the year of composition through 'Khush' and this tray of edibles with all decorations was alighted as desired. In the opening verse of the next section he says that as much quantity of food should be taken which could be properly digested and assimilated in order to give strength instead of that quantity which could give rise to dyspepsia. Under such indigestive states there is developed a pseudo-appetite which should never be responded lest it should give rise to more weakness. On the other hand if you feel real appetite, you should take food immediately, otherwise, the empty stomach secretes bilious humours which are harmful. Then he warns that too much fatty diet is harmful for stomach. Then he refers to climatic variations and says that in hot season hot food and in cold season, cold food should not be taken, so that illness could be avoided. The edibles of choice should not be given up and always the tasteful food should be taken. But tasty food should not be taken in large quantity, for most of the people develop illness on account of that.
After these basic principles of food, Yusufi warns against eating foods of certain tastes. For example, too much sour things would bring old age soon and develop weakness. Excess of salt gives rise to anaemia, asthenia, and weakness of sight. Similarly excessive intake of sweet dishes produces too much heat in the body and weakens the heart.

Then he mentions those things which should not be taken together. For example, he forbids to take rice with vinegar lest it should develop colic. Similarly, flesh of birds or cured with raddish, melon with honey, fig with milk, egg with cheese, pomegranate with 'Harisa' or Myrobalan, pigeon with onion, menthol leaves with onion and milk with fish, should never be taken together.

In the third section rules of drinks have been discussed. Regarding the water he says, "don't drink water on empty stomach, just after meals and during the meals except that your stomach is of hot temperament. Similarly water should not be drunk just after intercourse, during or after bath, after taking fruits, after purgatives and during the night. " He forbids hot water to drink, otherwise, in his opinion tuberculosis might be developed. He does not recommend

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1. An Arabian dish cooked with milk wheat and meat, mixed together.
spring water or water obtained from wells and that water which is saltish or impure. He is highly in favour of river water for drinking purposes and gives in support of it eight reasons which make this source agreeable and benificial. For example it flows on gravel up down wards, is of low specific gravity, is available in large quantities, and is sweet in taste.

Following this, Yusufî speaks about wine and prohibits its use on the basis of religious restrictions as well as on moral grounds. If it is consumed for a long time, it gives rise to convulsions and subsequently tremors.

Following this, in the concluding section, Yusufî seeks how to express gratitude to God whose grace and blessings enabled him to compose such a verse.

The present treatise and its subject is not a new one. The science of preservation of health dates back to Greek school of medicine. The fundamentals of health and hygiene also include the rules of food and drinks. There is little chance of adding any thing original and novel to these fundamentals. Almost all the Arab and Persian physicians have traced the foot prints of their predecessors. It is only a matter of one point less or two points more in the light of

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personal observation or clinical experience.

Yūsufī says nothing more than what Avicenna says in his Ṭanūn. Avicenna has dealt with foods and drinks in the section of 'Kulliāt' under the chapter 'Preservation of health'. Sometimes Yūsufī has exactly put the same words in his verses with a slight change in narration. For example, Avicenna says:

\[
\text{Yūsufī Says:}
\]

\[
\text{Yūsufī has not blindly put the words every where. For example Avicenna says:}
\]

\[
\text{Yūsufī very correctly interpretes the kind of humour which is secreted in the cavity of stomach in case of unnecessary delay in taking food:}
\]

contd....Page 94/
Under such circumstances, usually a sense of burning and bilious nausea develops and Yusufi like Avicenna, though unaware of the physiology of acid secretions in the stomach, specifies the bile to be the secreting humour which is a bitter alkali and very similar to acid at least in colour and taste.

Yusufi, though does not seem to be directly inspired by Zakhira-i-Khwarzmi Shahi of Ismail Jurjani, perhaps an involuntary co-incidence is found in few verses—regarding sour foods and quantity of food. Ismail has also given a list of 'Don't take together' but differs very much with that of Sheikh Bu'Ali Sina. Consequently Yusufi's prohibition list coincides with only two of Zakhira—that is pigeon with onion and melon with honey. The author of Zakhira recommends wine frequently and enumerates scores of benefits of alcoholic drinks as well as its injurious effect. Yusufi has not dealt with the benefits of wine and has passed on with a few words with respect to religious prohibitions.

Yusufi says that too much saltish food should not be consumed, because it weakens the sight. Perhaps here he follows Zakaria Razi and Abul Mansur in their famous works 'al-Hawi' and 'Ghina Muna' respectively.

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Almost all the Arab and Persian physicians have forbidden the use of certain foods with certain others, and so Avicenna has done but he does not seem to shoulder the responsibility:

However, this sort of prohibition in taking certain foods together is debatable. In few cases these might be true but in most of the combinations it is hard to agree with Yusufi. For example onion and menthol leaves, pigeon and onion, grapes and goat-skull, melon and honey could be eaten together without any untoward effect.

As a whole this treatise though devoid of any originality gives an impression of treating the subject with confidence. Also the credit goes to Yusufi that he has versified the crude hygienic problems.

Though Yusufi has composed more than hundred verses in this treatise, he has tried to use least number of unnecessary words or phrases exclusively for poetical purpose.
He has used few Arabic vocabularies. On the other hand, simple Persian has been used throughout the treatise. And thus the subject which is dry in prose, has become attractive and pleasant in the versified form.

**FAWĀ'ID-UL-AKHYĀR**:

Another composition of Yūsufi is entitled as 'Fawā'id-ul-Akhyār' or Benefits of Virtuous.

The manuscript copies of this versified treatise are found in various foreign and Indian Libraries.

It had been published along with other treatises of Yūsufi under the title of 'Ṭibb-i-Yūsufi' by Nawal Kishore Press in 1914 and by Mustafā Press under the same title in 1851.

**Fawā'id-ul-Akhyār** was composed by Yūsuf bin Muhammad in 913 A.H./1507 A.D. which is revealed through the chronogram given in the end of the treatise.

This is a lengthy versified treatise dealing with medical subjects comprising the hygiene, cosmetics and general therapeutics. The number of verses is not identical in the various manuscript copies of this treatise. However, in...
the printed copy there are 403 verses, bound in 177 Qitās.

The opening Qitā comprises five verses and is in the form of prayer. In the first two verses he introduces this composition to the reader that these Qitās are on the art of healing and its title being 'Fawāid' and each work of it is a precious pearl obtained from the sea of wisdom.

In the beginning, he mentions the fundamentals upon which medicine is based and the purpose it serves. viz. the treatment of disease by antipathy and preservation of health by alike methods.

Fawā'īd-ul-Akhyaar is divided into 159 sub-headings, mainly denoting the treatment for various disorders, therapeutical values and properties of certain medicaments and hygienic principles.

In printed copies, frequently one long qita dealing with a single subject and with its allied aspects, has been split into two or three stanzas and thus un-necessarily the number of Qitās is increased. Keeping this in view I have counted the verses dealing with the same subject in one Qitā and that is why the number of sub-headings is less.

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The contents of this treatise are not systematic with respect to the mention of the diseases, symptoms, and treatment. Right from the fundamentals of Īnānī medicine and hygienic measures, down to the properties of certain drugs and herbs interwoven with scattered prescriptions of certain disorders, Yusufī covers Kulliāt, therapeutics, materia medica and treatment. His Chief purpose, perhaps was to bring forth the therapeutic value of some important and tried medicines derived from the plant as well as animal kingdom.

The work under review is of the nature which does not need direct inspiration from other works. On the contrary, it is a matter of personal clinical observations and experimentations of a physician. Yusufī himself does not refer to any book or physician prior or contemporary to him. Except the fundamental principles of medicine and broad hygienic rules which must be common to all physicians, Fawāid-ul-Akhyār mostly, comprises therapeutics which ought to be based on Yusufī's tried and specific prescriptions. No doubt there are many drugs and herbs, the actions of which are universally accepted and which are recommended by almost all the physicians. But there are some favourite compositions and individual lines of treatment too. Yusufī displays his professional skill in many such prescriptions.
The disease which has received much attention of Yusufi is of male reproductive organ, particularly weak potency and premature ejaculation. Keeping in view the rich nutritious and harmonious diet which was available to the people of even lower middle class of that era, it is hard to believe that medical profession had to pay so much attention to this particular disorder. Inspite of this, it is a common observation that not only Yusufi but all the other writers have contributed enough to this chapter. Without any fear of contradiction it could be concluded that it was not actually the sexual weakness rather it was the need to meet the desire provoked by easy well-fed, society and multiple marriages which was but a tradition. Moreover it was an age of Nawabs, Jagirdars and Rajas, whose abnormal indulgence was undoubtedly aided with the specific compounds especially prepared by the physicians. It is our social set up that now that the people are content with this aspect of life physically but restless mentally. The cost which comes on one tonic made for potency, is more or less equal to the earning of most of the people in thirty days, in India of our time.

Yusufi's approach to the treatment of certain diseases is quite unusual and perhaps worthy of note. On the other hand, there are certain recommendations which do not hold
any practical importance.

I have spoken earlier that medical facts and methods of treatment are basically affected by the climate, regional peculiarities, living traditions, foods and drinks. Yusufi says that old people, children, those suffering from diarrhoea, coryza and hypertension should not take cold water. At least it is not applicable to the inhabitants of tropicales. However, the sufferers of diarrhoea, coryza or indigestion should avoid cold bath in whatever the region of the globe they are. Yusufi had probably composed this treatise in Herat and had recommended accordingly.

In one Qita, Yusufi suggests to hang the pure gold from the neck of the infants in order to make them safe from the terrors and epileptic fits. This is open to question, because medicine is a science and no explanation comes to my mind for the anti-epileptic action of gold by simply hanging it around the neck. However, it might be something of metallic effects governed by some planet, but its medicinal value is not acceptable. Further Yusufi recommends cypress leaves with vinegar to be applied to the hair. This, according to him, turns the grey hair black promptly and promotes healthy growth. As far strengthening and growth of hair, this application is however useful, but it does not...
blacken the grey hair. For the treatment of weak potency, Yusufi's prescriptions are simple, cheap, and highly yielding. He says that powdered 'Bahman' (which according to some authorities is wild carrot and is found in the hilly regions of Khurasan) equal to one drachm with apple-syrup, if taken daily in the breakfast, is highly beneficial. The remedy suggested by Yusufi is bit unusual but perhaps is one of the tried prescriptions. There are several medicaments which gained equal favour in Persia and India on account of their specific action in certain ailments. Pulmonary tuberculosis is a tedious disease and widely accepted therapy prevalent in India is 'Crab' which is given either burnt in the form of ash or in the form of soup. This gives high nourishment besides its obscure medicinal action. Yusufi also prescribes the crab for cough, ulcer of the lung and for the bite of scorpion.

It has already been remarked that Yusufi has composed this treatise without the usual order and takes the problems abruptly. Speaking of local applications for acne and black facial spots, he switches over to the abortive measures and says that if a pregnant woman puts 'Bārzad' with ammonium chloride in her vagina, she will get abortion. Perhaps this simple application will not do that.
Cow and its derivatives have been the favourites of Hindus in India and Vedic books have widely recommended milk, ghee and urine of the cow. Here we see that Yusufi is also impressed with the benefits of Cow's ghee. According to him it is an antidote to poisons, might it be venom, and relieves cough and intense pains of intestine. Further, in one of the Qit'as, Yusufi's observation is worthy of appreciation. He says that if malarial fevers not properly treated would give rise to ascitis. Actually dropsy is not the direct outcome of malaria as Yusufi observes, on the other hand, it affects the liver and one of the complications of which is ascitis.

Yusufi ascribes varied therapeutic actions to 'Jadwar' and says, that if it is taken on empty stomach in the morning dissolved in rose water equal to five grams, it gives strength to heart, glow to cheeks, tones up the stomach and kidney, relieves colic pain, acts as diuritic and menagogue, and neutralises the poisons of scorpion and snake. Probably it is too much to say of 'Jadwar'. Primarily it is useful for nerves and in turn it also tones up different organs.

Yusufi has raised another problem for debate. He recommends thymol for asthma, tape worms and for the bite of insect 'Ratila'. Shaikh Bu Ali Sina says in 'Qanun':

"والطرام لعلاج الحشرات بالله من في اللسان"

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Yūsufī differs with Shaikh and says:

Thymol is not a routine therapy in asthmatic conditions and might be Yūsufī's own experience. It is specific for hookworms. Shaikh prescribes it for round worms, for which its action is highly doubtful. Yūsufī is nearer to the correct therapeutic action of thymol.

Yūsufī has frequently made use of animal derivatives. In one of the Qītās, he very confidently prescribes the gall-bladder of tortoise for the cough. This is of course an unusual therapy but the challenging tone of Yūsufī is not negligible and it requires clinical observation.

Passing over a few more Qītās, Yūsufī suggests some thing fine regarding food and drink. He says that if someone wants to become healthy, he should always take fresh meat, stale bread of two days and water of three days. It is very appealing recommendation, because experience shows that fresh bread is not as digestible as stale one. As for water, if kept for two or three days develops taste and all the impurities settle down to the bottom.

Here only those Qītās have been particularly examined which bear some unique therapeutical value. Otherwise,
there are several prescriptions and recommendations which need experimentation and clinical tests. There are many Qit'as which furnish the old and told properties of certain drugs whether of plant or of animal kingdom. However, composition

of medical doctrines in about four hundred verses, keeping the rhyme and poetical tone in order, is not an easy job and shows Yusufi's capabilities well.

Most of the vocabulary used is simple Persian interwoven with Arabic terms. The names of drugs are mostly Persian, while most common and easily understandable, names were available in Arabic. For example, 'Crab' is commonly spoken as ' داک ' which is Arabic, but Yusufi adopted its Persian equivalent ' کارکار ' . Similarly ' طبل ' is a common name of the drug, but Yusufi chose its uncommon Persian name ' جار ' . Lime is commonly known in medical books as ' لیمو ' which is Arabic, but Yusufi uses the Persian ' لیمو ' .

Concluding the discussion it could be said that Fawaid-ul-Akhyar could be used as a handy prescription booklet in general practice and might prove beneficial.

_____:-:_____

contd.....Page. 105/
Jāmai'ul Fawā'id which literally means 'Collection of benefits' is the most accomplished work, composed by Yusuf bin Mohammad bin Yusuf. Regarding the title of the book and its composition, it will be no better than to refer to the preface of the book given by Yusuf. After saying few prayers, he speaks of his earlier treatise 'Ilāj-ul-Amrāz' and says: 'With the divine grace, when Risāla 'Ilāj-ul-Amrāz which comprises every disease and its treatment, got completed and was read by some famous scholars who had a favour for my humble self suggested that I should write commentary on the difficult portions and give the methods of preparations of the compounds which are mentioned in that Risāla, so that, public of every grade may draw benefit. I, therefore, set on writing this, which is entitled as 'Jāmi-ul-Fawāid' and I am hopeful that God would bless it with stability and shine'.

Thus we come to know that Yusufi had composed a treatise entitled 'Ilājul Amrāz' dealing with the diseases and their treatment. Later he supplemented it with a commentary and the book was given the tile 'Jāmai'ul - Fawāid'. Probably Risāla 'Ilāj-ul-Amrāz after its completion was not widely circulated and its publicity was confined to his

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scholarly friends or patrons. Soon after, on the suggestion, he wrote the commentary and then the compilation was given publicity under the title of 'Jāmai-ul-Fawāid'. Thus, there is no separate identity of 'Ilāj-ul-Amrāz'. 'Ilāj-ul-Amrāz is in the form of quatrains and Jāmi'ul Fawāid comprises both that is rubaiyat and the commentary in prose preceding each rubā’i. Jāmi'ul Fawāid which is also known as Tibb-i-Yūsufī had been widely recognised as a text book of medicine.

This work was composed by Yusuf bin Muḥammad in A.H.917/1511 A.D. We do not know the date of composition of 'Ilāj-ul-Amrāz which was a collection of Rubaiiyāt without any explanatory notes. Perhaps it took no time to add commentary to his original work 'Ilāj-ul-Amrāz and gave it the title of 'Jāmai'ul Fawāid' in its elaborate form. Thus we may assume that 'Ilāj-ul-Amrāz too might have been composed during the same year. The date of composition of Jāmai'ul Fawāid is being furnished by the writer himself in the end of the book, which is 917 A.H.

No wonder this was a popular work and manuscripts of it are plentiful and available in various Indian and foreign libraries. Jāmai'ul Fawāid had been lithographed along with other smaller treatises of Yusufī under the title contd....Page. 107/
of Tibb-i-Yusufī by Nawal Kishore Press in 1914 and by Mūṣṭafāī Press in 1268 A.H.

At present under my study is one manuscript copy transcribed in 1280 A.H. and the aforementioned printed copies. The manuscript consists of 120 pages, Nawal Kishore printed copy consists of 67 pages and Mūṣṭafāī Press copy comprises 108 pages. This variation is owing to difference in the size of the 'Mistār', size of print and the lines per page. Otherwise, the contents are identical.

There is no definite chapterization, instead there are sub headings denoting the name of the disease, following which there is a quatrain providing the treatment for that disease.

It is doubtful, whether the author had adopted 'Bāb' and 'Fasāl' or the scribes had made the provision. However, there are main headings just to introduce a certain system of the body, which is chapter. Subsequently there are sections, in which the diseases of that particular system are being dealt.
Following the preface of the treatise, the treatise opens with the diseases of 'Head'. The following is the order of the chapters:

Chapter I :- Diseases of the Head.

" II :- " " Eye.
" III :- " " Ear.
" IV :- " " Nose.
" V to VIII:- " " Face(skin) lips,Mouth & Tongue
" IX to XII:- " " Throat,Chest,Heart,& Breast.
" XIII to XVII:- " " Stomach, Liver,Spleen,intestines and Rectum.
" XVIII :- " " Kidney and Bladder
" XIX :- " " peculiar to men.
" XX :- " " " women.
" XXI :- Diseases of the Back,Hip,and Extremities.
" XXII :- Fevers.
" XXIII :- Diseases of the Skin.
" XXIV :- Treatment of animal-bites.
" XXV :- Treatment of poisoning.

Thus we observe that Jāmi'ul Fawāid is a complete text book of medicine.

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Mostly the quatrains furnish the treatment and diet for a certain disorder and preceding each quatrain, he gives the cause and symptoms of that disease in a precise form. The weight for medicine given by Yusufi are very unusual and variedly found in manuscripts and printed copies. Sometimes, the weight of a certain drug to be taken equal to one handful and in others it is in dirahms.

The causative division of diseases is the same as found in other major works that is, due to four humours or temperaments. He mentions head-ache caused by blood and recommends the venesection of the cranial vessel and a syrup prepared with rose, lemon juice and sugar. Most of the elderly people develop head-ache due to hypertension and congestion of the brain. In order to relief the state, the shortest remedy which is no doubt effective is to let-out the blood. On the other hand if a young person develops head-ache on account of dietic error, climatic effect or sun stroke, that is also due to vasodilatation and congestion of cranial vessels. For such patients, Yusufi takes the safer side and suggests afore-said syrup which definitely gives relief, by bringing exhilaration.

In the eighth section of this chapter, there is mentioned migraine or hemicrania. The disease though tedious
and chronic in nature should have been discussed in detail while Yusufi has confined it to one quatrain prescribing a local application consisting of Gum Arabia, Saffaron and opium.

The thirteenth section deals with stupidity and haughtiness. Arab and Persian physicians have included this among the diseases while modern medicine takes it as innate. Yusufi prescribes compound of 'Baladar' which however is beneficial in impotency, perhaps due to its stimulating effects on the glands. Stupidity is mostly associated with sexual incapacibilities and may this compound do some thing for the mental improvements of stupids.

The twenty-fifth section deals with the paralysis and is comparatively longer. Mentioning the causes of hemiplegia Yusufi speaks of hypertension or excessive blood. Except Rhazes, the others have not clearly included this cause, which is very frequent and important. The disease is of old age and is mostly the result of hypertensive states.

Yusufi has contributed four quatrains to paralysis and has discussed all the stages of treatment and the usual management necessary for such patients. The oils he prescribes for massage at the last stage of treatment are of contd...Page. 111/
value and not commonly recommended in text-books. It consists
the oils of 'Qust', 'Farfiyūn' and 'Shaunīz'.

In the second chapter, Yusufī deals with the
diseases of eye. The practice of dealing the disorders of
eye in the books of general medicine is quite contrary to
the modern trend. The separate treatises and books on optha-
lmology are abundently available in Greco-Arab medicine. This
chapter consists of twenty disorders. For lachrymal abscess
or sinus the therapy prescribed is very unusual that is vetch-
pulse well chewed and to be applied locally after chewing it
with teeth.

Yusufī prescribes a local application for leu-
coma which contains the extract of red poppy and honey and is
very confident of its effectiveness. In the seventeenth section,
is mentioned cataract the pathology of which is nicely described.
He says that the seat of light i.e. lens becomes dull and in
its initial stage, it would be cured by medicines otherwise
it would require operation. Moreover if the lens turns black,
red, green, or yellow, it will not yield this to either medicinal
or operative treatment. Under the diseases of nose there is
mentioned the ejection of foul smell from the nose. Yusufī

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prescribes the powdered jatamansi (Sumbul) to be snuffed after washing the nasal passage with alcohol or wine. Sumbul emits pungent and fragrant smell and is antiseptic. Moreover alcohol or wine would do the same if washed with. Under the diseases of mouth Yusufi mentions the worm of the tooth. None of the famous physicians has mentioned the worm of tooth. It is quite interesting to note that Yusufi not only mentions the caries of the tooth but also prescribes a very simple treatment. He says that the smoke produced by burning the fat of the goat and the seeds of 'Gandna' should be taken into the mouth. For the elongation and dropping of uvula Yusufi has directly copied the therapy from al-Qanûn. For the enlargement of tonsils Yusufi recommends a gargle prepared with rose leaves and Gall-apple. Shaikh prescribes the rose leaves with vinegar. Yusufi is more reasonable and the Gargle prescribed by him is no doubt effective.

The tenth chapter deals exclusively with the diseases of lungs and pleura. In the section of pleurisy, he suggests the venesection. This might be true in his own country, but nowadays no patient of pleurisy could manage to let his blood out instead of feeling its shortage. For sluggish liver he strongly recommends pomegranate and forbids the orange. This

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does not seem reasonable because orange contains enough ascorbic acid and is in no way harmful to the liver. Yusufī has not touched the diseases of gall bladder except jaundice which might occur due to causes other than developed in gall-bladder. For intestinal colic, he wisely prescribes only a decoction for enema and avoids any medication by mouth, unless the obstruction is removed and then recommends the compound of Cashia Fishtula (Amaltāś).

For round worms he prescribes a prescription which according to him is the routine therapy of his predecessors. After that he provides us with the method of preparation of the compound adding one drug i.e. 'Turbud' to the said prescription. He says that this he had adapted in persuasion to his teacher and found it always an effective drug. Unfortunately Yusufī does not mention the name of his teacher and furnishes no more detail.

The next chapter provides the treatment of the diseases of anus. Piles both bleeding and blind are dealt in detail and several prescriptions are given including that of pills of 'Gugul' which is widely recommended by Indian physicians too.

The eighteenth chapter opens with the kidney calculus for which he recommends the ash of the branches of...
grape-plant with the infusion of 'GOKHRŪ'. Shaikh has prescribed several types of ashes except this and it seems to be based on personal experience of Yusufī.

For making urine during the sleep he very unusually recommends 'Barsīshā' which contains opium and which is analgesic as well norcotic. Any other important author does not prescribe any drug which is analgesic or norcotic. On the other hand sometimes the preparation containing strychnine or saffaron is recommended with the aim to tone up the nerves. Yusufī has adapted a new line of action which in my opinion is more reasonable.

For diabetes, Yusufī prescribes a diet consisting of gourd and grape-extract. Usually diabetics are not given sugar or sugar containing foods. The grape extract is a potent source of glucose and how it could cure diabetes, is open to question.

The next chapter deals with the sexual disorders and diseases of the genito-uninary organs. This chapter also includes hernia which should not have been mentioned here. For the prolapse of uterus, he has prescribed local tampon consisting of fragrant drugs, though it could not be cured without the operation. For hysteria, he avoids the medicinal treatment and very truly has advised sexual indulgence, which is contd......Page. 115/
practically the most useful measure.

Yusufi has missed few important disorders such as leucorrhoea and sterility. Moreover, contrary to Shaikh he has not dealt with the management of labour and disorders of pregnancy except that if a woman takes the magnetic stone in her right hand, the difficult labour will become easy. If it is true it must be due to the physical laws.

For the treatment of tuberculosis he seems more particular towards the nourishment than the medicines. As we know, tuberculosis is a disease of ill-nourishment. Practically we observe that medicines are required only to gag the process of the disease in order to raise the resistance of the patient with high nourishments and good diet.

The next i.e. twenty-third chapter which is the longest one comprising forty five sections or diseases, deals with external diseases that is the skin disorders. In this chapter Yusufi has took pains to compose quatrains on all the important diseases of skin and glands. Here he includes few surgical diseases as whitlow or Raynaud's disease and diseases like plague, smallpox and measles.

In section nineteenth, Yusufi mentions 'Farangia' or 'Ablai-farang' which is no doubt syphilis and contributes...
four quatrains to this only disease. Moreover, this section is the lengthiest in this chapter and the account of remedies is long and varied. The word 'Farangia' means 'pertaining to English men', because probably the disease was introduced to Persians by French or English men. The other term which Yusufi himself has given is 'Abla-i-Farang' or the English-pox, is purely a Persian term and was widely used by later writers in India. Another word 'کشک' for syphilis is prevalent, probably coined by Bahauul-Doula in early sixteenth Century. Bahauul-Doula, perhaps was the first to recognise the disease in its true nature and had treated the cases with mercury.

The symptoms Yusufi has mentioned in the cases of syphilis are found in the second stage of the disease. Most probably he had not a clear conception of the first stage of syphilis. In the first quatrain he recommends emetics, moderate intercourse and timely meals. In the second quatrain his advice falls in favour of venesection every two or three months followed by purgatives, the prescription of which is provided. In the third quatrain he prescribes mercury both internally and externally. Further he gives two prescriptions of two ointments containing mercury and other ingredients. Very wisely Yusufi wants against the injurious vapours of mercury and mentions the precautions. For the patient of small-pox he recommends a diet consisting of lentil and vetch pulses and

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prescribes the syrup of jujube fruit with rose-water. Moreover, in order to save the cornea from the pustule, he recommends the drops for eye containing camphor antimony well ground with the extract of corriander. He also described the variations: in the treatment of pox-patients in different regions or countries. Most of the writers have not kept this factor in mind and have recommended according to the environments and climates of their own countries.

For obesity, Yusufi considers nothing of therapeutic value except to come out of luxurious living and to stop taking wine.

Under the chapter of animal bites he describes the signs and symptom of mad-dog in detail which all coincide with the signs recognised by veterinary experts now a days.

The last chapter, i.e. the twenty fifth, deals with the cases of poisoning and in the beginning he has described the kinds of poisons giving the examples of each. After that, for all types of poisons, he prescribes only one herb named 'Mukhlisa', for which he claims that equal to 4½ masha of it is quite sufficient to counter-act the poisonous effects of all kinds. He himself describes 'Mukhlisa' as being a
seed similar to corriander. Botanists say that it is an interesting plant of various shapes and is found more or less of seven kinds. It is an antidote to poisons, particularly to that of snakes.

Here comes the end of the book with the mention of the day, month, date and year of finishing. Jāmi'ul Fawāid is the only work produced by Yusufī which is in the form of a text book. Following Avicenna, Yusufī had probably planned to compile a set of treatises on Medicine, Kullīāt (fundamental of Ūnānī Medicine) Comprising Physiology, Pathology, Hygiene and Materia Medica, with a difference that he did so in the form of Poetry. As observed, Yusufī does not seem to be inspired directly by other Masters except Avicenna. The therapeutics and treatment provides ample scope and opportunity to the author to put forward his own clinical observations. The section on syphilis is important because he after the usual recommendations of venesection and purgatives, prescribes Mercury, which no doubt until recently had been the favourite remedy in allopathic medicine. More interesting is the fact that he seems to be fully conscious of the harmful poisonous effects of mercury and recommends the precautions. Sometimes he prescribes a simple remedy for the complaints which are even contd.....119/
today a head-ache for a medical practitioner. For example, insomnia is the most disturbing symptom which the modern civilization has brought on us. Scores of analgesics and narcotics are being introduced in the market and each of it has more or less harmful side effects on nerves, heart and digestive organs. Yusufi has solved the problem by prescribing only an external application and has avoided internal medication altogether. He suggests an oil to massaged into the scalp at the bed time. This consists of almond oil, violet oil and opium. This composition induces sleep on account of its analgesic effect and gives strength to the brain also. Moreover, the chances of becoming habitual to it are meagre, because it is not assimilated in the system.

The conception of allergic manifestations like Asthama and skin disorders, are widely recognised in modern medicine. Few of its sources are smells, smoke, and dust. It is a common observation that the patients of Asthama and Eusinophilia suffer badly if exposed to above mentioned sources, or if they happen to drink cold water and take full meals especially at night. The following quatrain may be quoted in order to show the insight of Yusufi in this regard.

تنوع نفس الهواء، تزهير بابي،
بنور بسمة، تزهير قلبي.
بتفكير، تنير في نسمات.
فقط في ارتعاش، تنير في تفاصيل.

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This is based on the physician's minute observation otherwise the conception of allergy was quite unknown in his time. Not only Yusufi recommends medicines he also equally emphasises the proper selection of diet. Very often he recommends Vetch-pulse and pomegranate.

One more aspect which strikes the reader is the sense of easy and smooth understanding. He escapes the confusion of interwoven etiology and pathology, usually found in all the classical works of medicine. Yusufi gives the pathology in short and directly comes on the prescription which consists of the least number of drugs.

Jami'ul Fawaid was translated (only the prosaic portions) in Uzbek by Mullā Muḥammad Amin of Khwārzm in 1299 A.H./1882 A.D. Another translation of this work under the title of Tarjuma-i-Shahi done by Muḥammad Shāh had been lithographed in Tashkent in 1316/1898. In this version the names of medicaments and diseases are translated into Uzbek. A commentary on Jami'ul Fawaid with additional therapeutic notes was written by Abūdul 'Alīm Nasrullāh Khān of Khurja and published by Nawal Kishore Press in 1930. A part of Jami'ul Fawāid had been translated into English by Dr. Lichtward of

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American Medical Mission in Meshhad.

For the dry scientific material Yusufi had chosen the form of poetry and has succeeded in exhibiting his talents. He has not simply put the material into rhyme but has also applied poetical skill. Most often he uses the similies from the medical sphere and adds charm to a dull subject. For example insanity or melanchohia is described in the following quatrain:-

While dealing with the diseases of heart, he has treated the palpitation as a disease instead of symptom and has divided it into organic and functional. For the latter type, he is fully conscious of mental strains and psychological disorders:

Yusufi has generally used Persian vocabulary and most often he prefers the Persian medical term against the Arabic one.

Jami'ul Fawaid in conjunction with Fawaid-ul-Akhyar, discussed previously, furnishes enough therapeutic material of which several are of immense utility. The

1. Annals of Medical History, series II. Vol. VI. PP. 280-84 (1934)
prescriptions could be used in medical practice, with little amount of effort and expenditure.

\textit{Jāmi'ul Fawāid} is widely recognised work of Yūsufī and its printed copies are easily available in this country and even in these days, physicians are heard referring to this book.
QASIDA DAR HIFZ-I-SEHAT:

It is a short rhymed treatise on the broad rules and disciplines of the preservation of health and was composed by Yusufi probably in India.

As the introductory verses reveal, this Qasida had been dedicated to Babur. Several manuscript as well as printed copies of this Qasida are available in various Libraries of India and abroad. This Qasida along with other treatises had been published by Nami Press, Kanpur in 1914 and by Mustafai Press in 1268 A.H.

There are 47 verses in this Qasida, five of which are in praise of Babur. The opening sentence is in praise of God and Prophet and following this, he says, that this Qasida on preservation of health is adorned with the name of the King Babur who possesses the magnificence of Sikandar, dignity of Sulaiman is bestower of honour, world-adorner, enemy-capturer, fort-conquerer, embroider of the robe of empire etc.

The order of the headings is as under:-

I. Management of foods.
II. Management of drinks.
III. Management of exercise.

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First two verses deal with the management of sexual intercourse then follow two verses providing the drugs for the preparation of a compound claimed to be a tonic for kidneys. After that there is a recipe for heart and comprises two verses. The next verse recommends an opium preparation for premature ejaculation and the last verse provides the rules of venesection. The ninth heading is of 'Management of seasons'. The tenth is on the 'Management of epidemics' and consists of two verses. Next to that there are verses on the problems of varied nature.

The first verse of the eleven verses deals with the regions for the purpose of dwelling. The subsequent verses provide the methods for inducing abortion, rooting out the hair follicles and the prescriptions for weak stomach and sexual power. The last three verses are in invocation for Babur.
In the section on food, Yusufi recommends Babur to take less milk and says: "You have become habitual of taking plenty of milk, should give up the habit otherwise your Majesty may not suffer from lucoderma. Yusufi was personal physician to Babur and might be knowing his dietic routines and that is why he so boldly prohibits him. In India milk is still a favourite among non-mohammedans and Babur might have probably adopted the practice in India. Otherwise people of Iran and Central Asia have always been much inclined towards curd, flesh and fruits. As for the development of leucoderma, it seems doubtful that only excessive milk intake could do that harm.

In the second verse he terribly warns that one who takes flesh with grapes, most often, may die an unexpected sudden death at any moment, might be this sort of combination common in those days, but probably ill-effects should not be produced after casual intake. What sort of organic disorders are developed which lead to sudden death are wanting in the verses of Yusufi.

In the next verse he warns against excessive consumption of sour foods which make the nerves sluggish.
Following this, Yusufī forbids the excessive intake of lentil-pulse and says that if you happen to do that, it would make you pale, exhausted and emaciated like bean. In the last verse he warns Bābur against excessive consumption of 'bitter lettuce' 'garlic', and 'Gandna' otherwise might develop night-blindness. This quite a matter of personal observation. As for the pathology of night blindness, the modern conception lies in the deficiency of vitamin 'A' and deranged liver. Quite probable, the above mentioned vegetables might upset the liver and hinder the absorption of Vitamin 'A' if eaten in large quantities for a considerable period.

The following section deals with the rules of drinks. There are only three verses and in the opening verse, Yusufī addresses to his patron recommending him honey provided he was developing coldness in his temperament. In the next verse he prevents from taking plenty of orange juice. In the last verse, Yusufī touches the most tender point of Bābur and very boldly speaks against the use of wine. Keeping in view the position of the addressee he is a bit lenient and says that if wine is taken in abundance, it takes away modesty. On the other hand if you take it a little, you remain in the

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best of your senses.

Regarding the rest, Yusufi addressed Babur in a faithful tone and says that 'YOU! Whose good deeds are being obligingly acknowledge by the subjects should not enjoy so much rest, otherwise there would be accumulated refused in the body. Following this he says "If thinking goes beyond the limits, no wonder you may develope melon-cholia. On the otherhand lack of thinking may lead you to stupidity". This seems to be quite in accordance with every day observations.

In the section dealing with climatic variations he,very correctly, forbids the use of purgatives during hot season, and venesection during cold season. Similarly one should refrain during autumn from foods which are dry and cold and during the spring season from hot and moist. Next to it he contributes two verses for the steps to be taken during epidemics and recommends that gum-mastic, Aloe-wood and Amber should be burnt for smoke. This leads to accept that the conception of microbic atmosphere was clear to him. Then Yusufi says about the orientation of the city and recommends the dwellers to leave that place which has a mountain in the north and river in the south. Such details are not mentioned in the books of modern hygiene and public health.
In the last there are two verses providing the methods of preservation of the health of eye and recommendation of copper sulphate for local use. Here ends the actual text and now three verses in invocation are mentioned. In the first, comes the pen-name 'Yūsufī' and in the second he mentions 'Bābur' who is the protector of the laws and traditions of Moḥammad the Prophet. In the last verse of invocation he prays to God that all enemies of Bābur may develop such pains and ailments which might not yield to any medication.

There is no chronogram in the end and thus we donot know its year of composition. Yūsufī has not observed the order and we find the verses irrellevantly mentioned. Stress on sexual tonics is being laid which was rather an integral part of the luxurious way of life, well adorned with wine and woman.

This is the first composition of Yūsufī after his arrival in India and that is why we donot find the Indian words. Though it is solely on the medicine, the poetic nerve is still alive throughout the Qasīda and the drugs as well as medical terms do not appear to be the hindrance in the fluency. Further Yūsufī has kept the tradition of Qasīda contd....Page. 129/
by speaking in-exaggerative language.

During epidemic, he is so serious regarding isolation and reservation of energy that he forbids the cohabitations even with pretty maidens. The Qasīda under review is the only composition, Yusufī had dedicated to his first patron Bābur. Hygiene was a well developed branch of medicine in Greece, Persia and India and almost all the writers have contributed a section to it. The Qasīda just discussed is really important more owing to its dedication to the first Moghal Emperor of India.
This short treatise is in prose and was composed by Yusuf bin Muhammad-Yusufi during the reign of Humayun in 944 A.H./1537 A.D. as evident from the quatrain given at the end of the treatise. Yusufi has not clearly mentioned about the dedication of this composition, instead, there are verses in the praise of Humayun in the beginning of the treatise. In the beginning the author says that this was compiled during the period of Humayun, the dust of whose threshold is greater than the skies and who is the sun of the faith. By good fortune, from the moment, Yusufi had become his slave, he speaks nothing except invocations.

Now, we see that the author has not said that he had dedicated this composition as he had clearly indicated in his Qasida dedicated to Babur. Inspite, we may conclude that the treatise which begins with the praise of the author's patron is in other words dedicated to him also.

Several manuscripts and printed books of this treatise are available in various libraries. In India it had been published in 1914 along with Yusufi's other treatises.
There is no definite chapterization except the headings, the order being as under:

Opening phrases in praise of God.

Nine verses of Maṣnawi in the praise of Humāyūn.

Preface to the treatise.

First essential being 'Air'

Second " " 'Food and drink'

Third " " 'Rest and exercise'

Fourth " " 'Mental rest and engagement'

Fifth " " 'Sleep and wakefulness'

Sixth " " 'Retention and evacuation.'

Qīṭā giving the date of composition.

In the preface Yusufī mentions the purpose of medical art that is preservation of health and eradication of disease. Then he expresses his views to show the importance and utility of Hygiene and the difficulties in the course of dealing with those who have developed diseases. In a very reasonable style, Yusufī says that preservation of health is easier and important than the eradication of disease. Because, for the eradication, an experienced physician is required who is most often not available. Suppose such physician is available, the disease is of bad prognosis. Further,
he says that inspite of all favourable and treatable conditions, another possibility may arise that the patient betrays to the instructions of the physician. If the patient is obedient, might have the resistance of the patient become less and response to the treatment might not be encouraging. Then he refers to the saying of Holy Prophet that the restrictions and abstaining is better than medicine and therefore it is obligatory on the part of all to observe the rules of preservation of health.

Following the preface the author mentions the six conditions, the consideration of which in order to maintain the state of health is essential. These are called as 'Sittai Zarfūriya' or 'Six essentials'. Next he takes up the first essential and says that it is 'air', which envelopes the atmosphere and which is indispensable for a human being for the purpose of respiration. Then he speaks of the purity of air and the causes of its pollution and enumerates the different forms of its departure from the normal state.

Here he also describes the various seasonal characteristics, seasonal plant products and temperamentl variations. And there occur changes in the air which are

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unfavourable to human temperament and are developed on account of heavenly bodies. For example assembly of sun with some big, highly illuminated planets like Jupiter, Venus and Dog-star etc. This get together, the author says, adds temperature to air.

Under the second essential he says that preservation of health could be done with the foods and drinks such that the meals should consist of fermented breed of wheat, rice, gram and flesh of young goats, kinds, birds, and half-baked eggs. From the fruits, fresh sweet water melon, well ripened, grapes, fragrant delicious apples, pomegranate and figs should be taken. Then he forbids to take medicinal diets such as poppy-seeds and Lettuce except otherwise for strongly needed. Regarding the number of meals and its timings, Yusufi refers to the opinion of Shaikh and also quotes the other without naming the authorities. In this section much of his other treatise 'Mākūl wa Mashrūb' is repeated.

Under the third essential he recommends exercises for five senses such as pleasing songs for the auditory sense and reading of microprints as well as to focus on distant objects. Very interesting exercise he recommends for the brain. He says that moderate lamentation does good to brain

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by eviction of unwanted humours. Now he enumerates different exercises and its effects on the whole body and the individual parts.

After mentioning the sixth 'essential' he gives a Qiṭ'a which provides the date of composition as well as the wish of being the treatise beneficial to people of all status.

As for the 'Six essentials' the question of originality are personal contribution by later writers does not arise. Yusufī has obviously followed the pattern of Shaikh and very precisely, has isolated the facts so that the treatise has become compact and complete in itself.

It is every day observation that whenever some body falls sick, there is a history of some abnormal conditions and departure from daily routines with respect to the work and rest, food, drink, and sleep etc. Therefore in order to maintain the healthy state of the body it is inevitable to observe certain essential factors which play an important role. In Greco-Arab medicine these have been recognised as six in number which have been described by Yusufī and evaluated earlier. Frequently the contents of this treatise have become common with that of other treatises viz. Rhymed works 'Risalat Makul wa Maghrub' and Qasīda on preservation
of health dedicated to Bābur.

In the treatise under review, frequently Arabic vocabularies and even phrases have been used. The construction of sentences and the style of presentation is charming and impressive in classical Persian.
This short treatise entitled 'Dalāl'ul-Nabz' that is 'Arguments on pulse' is also ascribed to Yūsuf bin Muhammad Yūsufī.

It is in Persian prose and was composed in India during the period of Humāyun. The year of composition is 942 A.H./1535 A.D., which is known through a chronogram given at the end of the treatise.

Several manuscripts as well as printed copies are available in Indian and Foreign libraries. It had been published by Nāmī Press in 1914.

There is no definite chapterization except the sub-headings indicating the types of pulses. The order is as follows:

I. The title and few introductory sentences including two verses.
II. 'Ajnās' or kinds of pulses which are ten in number.
III. The section dealing with the size, volume, and frequency of the pulse.
IV. Varieties of pulse which are ten.

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V. Chronogram which provides the year of composition.

In the introduction Yusufi says that this composition is for the medical students and is hereby entitled as 'Dalail-ul-Nabz'. Here follow two verses in which the author prays for the utility and prosperity of the treatise. Just after Yusufi very precisely defines the motion involved in the pulse and composite action of systole and diastole.

Then 'Ajnas' (Kinds of pulse) are discussed. The first is related to the degree of dilatation and constriction of the vessel and nine compound variations are being described. The second 'Jins' describes the state of impulse felt to the examining finger and is being divided into three varieties. The third 'Jins' is related to the duration of motion and is divided into rapid, slow and moderate, each being described in short. The fourth 'Jins' describes the duration of the pause and is divided into continuous, distinct and in-between. The fifth 'Jins' deals with the consistency of the vessel and is being divided into tough, soft and moderate. The sixth implicates the temperature of pulse on touch and may be divided into hot, cold and moderate. This factor involves hardly any practical significance because the temperature on pulse cannot be different from that of the rest of the body.

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The seventh 'Jins' describes the enfilling of the vessel and this is divided into full, empty, and in-between. This in fact, involves the volume of the pulse and implicates the quantity of blood and its pressure within the vessel.

The eighth 'Jins' describes the uniformity and discrepancy of pulse. The irregularity and disorder in pulse - record is always a bad sign and suggestive of cardiac distress or damage. The ninth 'Jins' deals with the regular or irregular discrepancy. The tenth and the last 'Jins' denotes the comparative study of the pulse of men of different ages.

Now he abruptly comes on the physiology of the volume and frequency of the pulse and describes in detail the different states during the health and illness which govern the inflow of blood into the arteries and determine the frequency of pulse.

In the end he gives the varieties of compound pulses, which are: Volumous, Small, Saw-like, Wave-like, Worm-like, Ant-like, Like the tail of the mouse, Hammer-pulse, Pulse with un-usual interval, and Pulse striking during the pause.

Here ends the description of pulses and there is a quatrain which provides the year of composition. He says that
if ten is substracted from hundred and added to the numerical value of 'Nabz', it will give the year of compilation which is 942.

Almost all the famous writers have contributed to the chapter of pulse but we could find hardly any remarkable basic difference. The scope of any addition to the teachings of Arab and Persian masters is almost nil. Yusufi has done nothing except this that he has summarized the section of pulse of Qānūn and has made it more understandable. Yusufi has also given a graphical chart under the description of first 'Jins', which deals with the 'Miqdār' of the pulse. This sort of provision is absent in Qānūn or any other work. Yusufi has also given the physiological as well as pathological causes of the pulse variations. Under the section which deals the kinds of compound pulses, Yusufi had not approved all the description of Shaikh. Yusufi mentions only ten such pulses while Shaikh has given fourteen. Small and volumous types of pulses are not included by Shaikh while Yusufi has added these two.

The pulse and its application in diagnosis has had always been a speciality and distinctive feature in the contd......Page. 140/
Greco-Arabian system of medicine. The tales ascribed to this method of diagnosis have been exaggerated and seem to bear no rational value. No doubt pulse indicates the conditions of the heart directly but not so in the case of the ailments of the other systems of the body. It is practically very difficult to recognise the varied pulses described and to draw conclusion accordingly. There are pulses in certain ailments which after a considerable experience, could be appreciated with certainty. For example, in tuberculosis, the pulse always becomes thin, hard, and rapid. However, in this age of highly developed mechanical devices and the methods of investigations like sphygmography and cardiography, the palpatory method of pulse has its own limitations.

The treatise under review is more arabicised than the previously discussed treatises. We come across the phrases exclusively charged with arabic 'vocabularies. The credit of-course is due to Yusufi that he has so competently precised the lengthy, confused descriptions of pulse into compact and comprehensive statements.
DALAI'L-UL-BOLE:

Dalai'l-ul-Bole or 'The arguments on Urine' is another medical treatise in prose ascribed to Yusufi. This was composed in India during the period of Humayun. The year of composition is 942 A.H./1535 A.D. which we come to know through a chronogram found at the end of the treatise.

Manuscripts of this treatise are found in various Indian and foreign libraries. It had been lithographed in India by Nami Press in 1914. Dalai'l-ul-Bole is a short treatise and there is no definite chapterization except the sub-headings. The following is the order:

I. Introduction.
II. Physiology of Urinary secretion.
III. 'Ajnas' or factors which are essential for making diagnosis on the basis of Urine.
IV. Quatrain which is a chronogram giving the year of composition.

After the praise of God, and Prophet, Yusufi states that on the completion of 'Dalai'l-ul-Nabz', some of his patrons and relations expressed that he should write something
about the Urine also. He, then composed Dalāī'1-ul-Hole. Following this he briefly discusses the physiology of urine formation. He says that water in the stomach mixed with food, passes on the liver through the mesentric vessels. From the liver, most of it passes on towards the Kidneys and then to the bladder. The remaining part of the water flows with the blood stream and reaches Ultimately to the Urinary bladder. Next to that there are described those seven factors which are taken into consideration while examining the urine in order to determine a diagnosis. These have been called 'Ajnās' and include the colour, consistency, turbidity and clearness, odour, froth, sediments, and quantity of urine. While describing the Pistachio-coloured urine, he quotes the famous commentator of Qānūn-ʿAllāmah ʿAlāuddīn Qarshī and says that, in his opinion which he expresses in 'Shareḥ-i-Kulliāt' the Pistachio-coloured urine indicates the burning of bile.

In the end there is a quatrain which provides the year of composition. In order to reveal the year of composition says Yusufī, take the numerical value of Ḍārūra and add four hundred and thirty to it. Thus it comes out as 942 A.H., the year of composition of Dalāī'1-ul-Nabz.
As we have already observed in the works of Yusufī, dealt previously, the Chief writer who directly inspires our author, is Abū ʿAlī Sīnā, the compiler of al-Qānūn. Avicennā has dealt with the fundamentals of tib in the section on 'Kulliāt' of his Qānūn including the decries on pulse, Urine and stool. Yusufī has chosen the first two only. Though the outlines are the same, Yusufī has not copied everything exactly. For example Yusufī opens with the Physiological fate of water or fluids consumed and its excretion as Urine. On the other hand, Avicennā opens the chapter with the twelve essential condition to be observed before examining, any urine specimen. The seven factors called 'Ajnās' which are to be determined inorder to ascertain the diagnosis on the basis of urine have been described by Yusufī with modifications.

The only writer quoted by Yusufī is al-Qarshī, who is better known as Ibn-i-Nafīs and who flourished during the early 13th Century A.D. Qarshī had compiled a commentary known as 'Shareh-i-Qarshī'. There are other commentaries also, but Yusufī seems to be deeply inspired by the comments of Qarshī.

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Yūsufī has precisely mentioned four definite causes or condition on account of which the urine becomes blackish and indicates certain physical states. He also includes the edibles which could give the black colour to urine. This has not been mentioned by Šaikh, while ʿAllāmā Āmlī has included this factor in his Shāreḥ-i-Qānūn. Thus we may conclude that Yūsufī had also studied the commentary of Āmlī. Moreover, Yūsufī has absolutely omitted the description of compound colours of urine, which are four in number and mentioned by Avicenna in detail.

The practice of naked eye examination of Urine has become unpopular since the introduction of chemical and microscopical examinations. In medieval and ancient ages, it was a matter of visual experience and keen observation. The five senses of a physician are almost paralysed in this age of instrumental investigations and diagnosis. Even today thousands of medical practitioners in rural areas of India having no other means than to train themselves for naked eye examination of the Urine. No doubt certain anatomical and physiological conceptions maintained even by later Arab or Persian physicians could not keep pace with the recent findings.

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For example, Yusufi, following his predecessors, holds that water reaches the liver through the vessels and most of it then proceeds on the kidneys and from kidneys to urinary bladder. This is against the physiology and is not acceptable. There is no passage direct between the liver and kidneys. Instead, the blood which also contains the water, reaches the kidneys and the urine is secreted there. This brief treatise on urine by Yusufi is rather a compendium of major works on this subject. Also Yusufi's wide study of famous medical works is revealed through this treatise. Yusufi seems to possess fine optical knowledge when he speaks on colouration, transparency and opacity.

Though Yusufi was a product of declining Arab culture and language, his mental trend towards Arabic language and his love and acquaintance with classical medical terminology is quite obvious in all of his medical works, more particularly those in prose.
RIAZ-UL-ADVIA:

Riaz-ul-Advia or the 'Garden of medicines' is another compilation ascribed to Yusufi. It is a treatise on the properties of simple and compound drugs. This work was undertaken by Yusufi in India during the period of Humayun.

Riaz-ul-Advia was composed in 946 A.H./1539 AD and was dedicated to Humayun as mentioned in the preface of the book by the author. Manuscripts as well as printed copies of Riaz-ul-Advia are available in several Indian and foreign libraries.

The book opens with the praise of God and Prophet and then follows the introduction depicting that this treatise entitled as 'Riaz-ul-Advia' was compiled by the broken tongue (Yusufi) and was divided into preface, two chapters, and conclusion. Following the preface, there is a quatrain which speaks that this treatise had been finished in 946 under the kind patronage of the just King Humayun whose banner is rival to Sikandar and Dara and who is the mine of wisdom and superiority and the source of dignity. The Shahenshah is the sky of favours and the sun of wealth and faith.

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and Saturn is the slave of his gate. In the morning when he intends to take wine, the sun furnishes him the golden cup. Yusufi prays for his majesty by heart and no wonder Babrial might second it by saying 'Āmin'. Following this, bery briefly, Yusufi has discussed the determination of the degrees of the temperaments of the drugs and their reactions on the human systems. Moreover he has also defined and differentiated the poisonous drug and poison. Besides there is also a brief description of drugs and edibles having nutritions and medicinal properties both. Chapter I is on the description of simple drugs, mentioned in alphabetical order. Each drug is first introduced mostly in its Arabic or less frequently in its Greek name and then follow its names in Persian, Turkish, and Hindi. The pattern is the same as in other recognized works on materia medica.

CHAPTER II deals with the compound medicaments described in alphabetical order. Each compound is introduced with its therapeutic action and then its ingredients are mentioned along with the proportional weights method of preparation and the dosage.

The conclusion deals with the tests in order to determine the genuineness of 'Tiryāq-i-Fārūq', 'Hajrat-ul-Tis',

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Hajr-ul-Haiya, and Balsam oil.

Yusufi has mentioned 678 simple and 236 compound medicaments, in total 914. Though Yusufi had the opportunity of being in India, one would be hesitant to say that the Yusufi had drawn the benefit from Indian books on the subject. As for the mention of equivalent names in Hindi, even those who had never been in India have done it consciously, such as Shaikh and Ali bin Rabban-al-Tabari. Avicenna has described 719 simple medicaments in the second part of his Qanun. The difference is not great with that of Yusufi's number, some times the resemblance is so striking as if Yusufi has directly copied from the 'Qanun'.

Yusufi's work is to be viewed from another aspect also. We know that almost all the valuable literature in medicine, whether translated from Greek or compiled originally, was produced in Arabic language. Historically the first pharmacological monograph written in Persian is 'Kitab-ul-Abniya-an-Haqaiq-il-Advia' of Abu Mansur Muwaffaq of Herat (975 A.D.). In this book 585 drugs are described, the data of which being collected from Greek, and Arabic sources. The
book was dedicated to Samanid Sultan Mansur bin Nuh.

In India, so far our sources furnish the information, the first work on Materia Medica available in Persian language after the establishment of Moghal rule is Hiaz-ul-Advia.

A number of books on Materia Medica were produced subsequently, most of them have survived and furnish the proof that the tradition of writing on this subject was prevalent in late Moghal period.

The concluding chapter of Hiaz-ul-Advia deals with the method of recognition of drugs - how to figure the adulteration if any and to ascertain its purity. The chapter is however very short and only a few medicaments have been mentioned. The first is 'Tiryaq-i-Faruq', for which Yusufi has given only one method to recognize its genuineness. The author of Ganj-i-Adawurd has also given the priority to this method,

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1. The oldest and unique Manuscript of this work is preserved in Vienna, copied by the poet Asadi in A.D.1055. The information quoted above has been furnished by Dr. Cyril Elgood in his 'A Medical History of Persia', P.363.


The last mentioned could aptly be called an encyclopaedic Pharmacopeia of medieval India. Khan Zamun had ample sources and facilities in comparison to those who flourished at the onset of Moghal rule and has referred to the authors and books, more than 100, which also includes Hiaz-ul-Advia.

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supplimenting it with other methods also which do not seem safer to adopt.

Thus Riz-\-ul-\-Advia though not being an exhaus-
tive work on the science of Materia Medica and Pharmacology, still holds a position on account of its period of composition and the language in which it was produced. Yusufi has not dedicated any chapter to the pharmacological practices held by the contemporary or ear-
lier vaids of India. However, he has mentioned the names of drugs in Hindi also. Unfortunately, he has not referred to any of the physicians or books and thus not only it lacks datum, but also does not furnish any medical events of historical importance. This was more expected from a physician like Yusufi who had been in service of Babur and Humayun as a court physician. Keeping in view that he might have treated the members of the royal family or other nobles with his own tried prescriptions, he ought to have given the references of such cases. This sort of attitude on the part of Yusufi is found in all of his works.
In addition to a series of medical treatises, so far discussed, a non medical work entitled as Badai-ul-Insha is also ascribed to Yusufi.

Doubts have been raised by Charles Rieu and others regarding the identity of the author of this work with Yusufi the physician who is the author of several medical treatise.

Historical evidences obviously furnish us the facts that Yusuf bin Muhammad-Yusufi had served Humayun as a Physician. Keeping in view the multifarious trend of learning of those days, it is nothing beyond acceptance that Yusufi combined in himself the art of medicine, poetry and epistolary. It could easily be established that the author of Badai-ul-Insha and Physician to Humayun is the same person and he is Yusufi. First of all, we come to know through the preface of the 'Badai' that the author had composed this for his son Rafiuddin Husain. From the Diwan of Yusufi we learn that Yusufi had a son of this name. This confirms the identification of the author of the Badai with the poet.

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This poet who composed verses in praise of Mughal rulers was identical with Yusufī, the physician as evidenced by Khwāndmīr. Thus in a nut-shell the author of Badāi-ul-Inshā, the Physician and the poet is one and the same person.

Secondly, we see that there is no other person mentioned by the biographers named as Yusufī who served Humāyun as Secretary and composed any book on epistolography. Thus the conditions permit us to hold that Yusuf bin Muḥammad more famous by his pen-name Yusufī is the author of Badāi-ul-Inshā.

Yusufī had compiled Badāi in 940 A.H./1533 A.D. in India during the reign of Humāyun. The year of compilation is known through a rubāi, which is found in the introduction.

Plenty of manuscripts of Badai-ul-Inshā are available in Indian and foreign libraries. Badāi had been lithographed at Delhi in 1843 under the title of 'Inshā-i-Yusufī'.

There is no definite chapterization. The treatise opens with the praise of God, who is the creator of pen, the praise of whom is the source of decoration for the title of all the books and an ornament to the preface of all the writings and who is the source of knowledge to mankind and is the scribe of mature wisdom, who granted his Apostle the luminous diploma of eloquence and fluency with the honour of bright ' Tughra ' which is matchless.

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Following the above praise, the author says that the humble and ignoble person - Yusufi whose register of deeds is black, begs the forgiveness of God for his sins. Here the praise concludes and begins the introduction that this book is entitled as Badai-ul-Insha which comprises 'Muḥāvirāt-i-Khitābī' and 'Jawābī' for the benefit of his son Rafiuddin Husain who is the brightness of the eye - may his life be prolonged and also for the scholars of this art in general. Then follows a Rubāi, which is a chronogram. Following this, the author has expressed his desire and hope with the blessings of God that the scholars of this art would draw benefit from the study of this treatise. Following this the 'Muqaddima' is given.

MUQADDIMA: The author here described the branches of epistolary as the 'Tauqiat', which consists of the orders of kings and officials and the 'Muḥāvirāt' which consist of the 'Makātibat' and 'Mufawazāt' (letter writing and conversations), 'Muḥāvārāt' is further subdivided into three classes according to the social status of the correspondent. For example, if the addressee is of higher rank, the epistle is called 'Marāfāat' and if he is inferior, it is spoken as contd...Page. 154/
'Ruqā'at' and provided both are equal in status, it is called 'Murāsalāt'. Further, each of it is divided into 'Khīṭābī' and 'Jawābī'. After that, there are sub-headings depicting the ranks of the correspondents and the forms of correspondence for all possible emergencies and occasions, comprising the social, political and personal affairs. The letters seem to be fictitious because the names of senders are not mentioned and neither there are references to particular events nor any specific messages.

Epistolography is that branch of Persian literature which manages to furnish us the social relations maintained in a certain society in a certain age. Prior to the foundation of Moghal rule in India, Hindi and sanskrit had set their foot on muslim chancellary and Persian was losing its supremacy. Bābur came with a stock of varied intellect and scholars from various parts of Persia and Asia-Minor. Yūṣufī was one of those who displayed their talents during the reign of first two Emperors of India.

It was the feudalism and gradation of society of the medieval India which gave a definite classical shape to the epistolary of Moghal period. Badāi-ul-Inshā is one...
of the specimens of such literature, which is highly ornate, rhetorical and pompous. The common practice among the munshīs was to compile or collect specimens of epistles of their own or of others, bearing real or fictitious events and contents. Yeṣūfī wrote Badāl-ul-Inshā which consists of model letters purely for the literary purpose. The great variety of epistles which have been classified in Badāl-ul-Inshā are in accordance to the relationship maintained between the addressor and the addressee with respect to his social as well as political status.

Apart from the general gradation of society during the Mughal regime which consisted of royal family, nobility, religious class and general masses, Humāyūn, who was the Chief patron of Yeṣūfī and during whose reign Badāl-ul-Inshā was composed, had classified the official into:

a) State Officials like Ministers, nobles, & Chiefs.
b) Scholars, religious doctors, Sayyids, Judges and Physicians.
c) Service-men, and employees of lower class.

Yeṣūfī has faithfully adopted the above classification and has covered all possible occasions and emergencies in his model letters, addressed to the people of all contd....Page. 156/
walks of life, both in the forms of Khitabī and Jawabī.

**LANGUAGE AND STYLE:**

As we have already observed in previous chapters, Scholars of Abbāsid era and of later Tīmūrī period were intensively inclined towards the prose highly charged with Arabic vocabularies. We seldom find any scholarly work composed in pure persian even in late Moghal period. Yusufī being well versed in Arabic, as evident from his works, has profusely displayed this capability in Badāi-ūl-Inshā. His command over the arabic language and the rules of syntax is immense and could be supported, by hundreds of examples available in Badāi-ūl-Inshā. Other contemporaries of Yusufī like Shaikh Zainuddīn of 'Khwāf' and Shah Ţāhir al-Ḥusānī were also highly erudite and figurative in their Inshās. Khwandmīr being also a compatriot and contemporary to Yusufī, has more or less adhered to the smooth and less figurative prose in his 'Nāma-i-Nāmī'. The mode of writing Badāi-ūl-Inshā, though in no way agreeable to the doctors of current literature was one of the fine and ornate piece of Inshā during the Moghal period.
PECULIARITIES OF BADAI'UL-INSHA:

Firstly, we have to examine the features of the language:

a) VOCABULARY:

There is found lavish use of Arabic vocabulary in almost all classical works of Insha. It has been done on account of the exclusive qualities of Arabic language. Yusufi has surpassed the others in the use of Arabic vocabularies. Although current persian equivalents were available, he prefers to adorn his spistles with Arabic words. For example, against the two very common Persian Words 'روشني' or 'رونن' the author has chosen the following:

For another common persian word 'خوشبو', the following Arabic vocabularies are used:

b) Use of Arabic adjectives in agreement with noun:

This practice is also traceable in all the classical works of Insha except this that Yusufi is very generous in such uses. For example a few are given as under:

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c) **Long adjectival compounds and synonyms:**

The assemblage of adjectives and lavish use of synonyms is another characteristic of Badai-ul-Insha. The following few examples may be cited:

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ماذآ آفاظم سلا طين مالا آقدم خواچين
کوپ خلافت واالة ازافق اپھت وجلالت ساطع ولا مع باد
حضرتب نسیم اعطا وحليب به خوشه الاطاف
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d) **Arabic infinitives and unfamiliar words:**

Overwhelming use of Arabic infinitives has been made. The following few examples will suffice:

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ازداد - استدعا - اجابت - اقدام - ارقام - اجلال - ارسل - استعما - اعتصاب
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Yusufi has also made use of unfamiliar words, such as:

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اسباب - احصی - مسکب - نصیوت - اشهام
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e) **Another remarkable feature is the frequent use of quotations from Qur'an.** These are so evenly set in between the phrases, that not a bit of interruption is sensed by the reader:

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على فرمان لا آن الاذعان كا ازديوان خانه دیئت محکم تعزم من وقایا نامزد ایم بندم

نسیم رضه دار الادوان وشم طره حور همراه فی الخيام

یکی از بیان خناس وی روان الی بیوس شری منصور
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contd...Page 159/
a) The entire Badai<ul>ul-Insha is rhymed and could be claimed as fine specimen of "نشر مسجح " غايم كنزار قدسي ونسام حمادي فردوسی " جام انواع هزار، لا هوبه قارع ابوا عواطف مکونیه " ملا طفن مشکین طرار مختیه مشکین نوار "

b) Very often we are irritated with the prolix composition and wide gap between the subjects and predicate. Moreover, although, the author is fully aware of the rules of syntax and follows them faithfully, there are, instances, where orderly relation of 'Mubtada' and 'Khabur' is disrupted. There are frequent examples which need not be quoted.

c) Sometimes for the sake of brevity and also to make his narration forceful and effective, he altogether omits the predicate:
" دل را طاقت شکبایی وتحلل نیست وجان را در حل این مسال مشکل مسال تفكیک وتاحال نی "

d) Prose of Badai is rhymed with few peculiarities, which frequently appear in parenthetical clauses particularly ending or hemistich :
" حضرت سلطانیه ۱۰۰۰۰۰ بآ نار الطار نریت وانواع اعتلاف تفتیت صرع - رسید وخادم دویس را مشتری فساخت "

contd...Page 160/
In another letter:

e) The prose of Badai-ul-Insha is highly metaphorical and numerous such examples are found which need not be quoted.

f) Yusufi has kept in view the position and the class to which the addressee belongs. This is why he uses the terms of the particular science in which that person was well versed. For example a Shaikh writes to another and Yusufi makes them write like this:

Some times he uses the terms of logic.

While writing to an astrologer, the following technical terms are used:

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FIGURATIVE LANGUAGE:

Yūsufī has used all kinds of figures but, the most frequently used are 'Tajnīs' 'Ishtiqāq' and 'Mirā'at-un-Nazīr'.

There are fine examples where 'Tajnīs' is used in rhymed sentences, such as:

"مظهر انوار دلت قاهره مظهر آثار ملت باهضره"

The letter from which this is quoted is addressed to a Judge. The beauty lies in the fact that 'عمان' is one of the rivers of Taif and also the surname of the famous Imām and Qāzi-Abu Ḥanīfa.

Excessive use of derivatives is another notable feature.

The few examples are as under:

"منطق آن مثل هماين ناطق ناهم مناهج فلاغ فيض عالم هاجر"

"نآسک مناسک دین قیم سالک مالک صریاقت مستقیم"

'Mirā'at-un-Nazīr', has been used, in almost all the letters. A few examples are cited here:

"ماه حبان افزور شلمندت بانه نبو داصره فرد بانوی ناساک کامگاری"

"از مشترق اتفاق ل تمثال الاعلام شارق باد کوک خلافت وابالارت رافع ابسط"

وحلات ساطع ولا مع باد "

contd....Page 162/
There are scores of works on epistolary and ornate prose compiled in India even much before the advent of Mughals. Before the discussion on works, produced in India is opened, it is quite proper to speak about the Ruqa'āt of Jāmī, who lived in the same period to which Yusufi belongs. The style of Jāmī is however not much deviated from that of later Timuri period, still it should be kept under 'Daqīq Salīs' Yusufī, though had the ample opportunity of benifitting himself with the literary genius and style of Jāmī, he seems to have drawn little inspiration except this that there is a bit of resemblance in the vocabulary and syntax.

In late 9th Century A.H., two works on ornate prose were produced in India entitled as 'Manāzir-ul-Inshā' and 'Riāz-ul-Inshā'. The compiler was Mahmūd bin Shaikh Muhammad Gīlānī, better known as Mehmūd Gāvān. Manāzir-ul-Inshā deals with art of literary composition, elegant prose writing, figures of speech, sample titles and rules of epistolary. The prose is rhymed very often and full of other figures too. On the other hand Riāz-ul-Inshā consists of the real letters and thus it adheres historical importance too.
In Riaż-ul-Insha the Arabic vocabulary is dominant and the style is erudite like that of Badai-ul-Insha. The letters are not arranged according to any obvious plan in Riaż-ul-Insha. As for its influence on Yūsufī, he does not seem to have been directly inspired.

Another eminent scholar of Babur and Humā′un's period and also a compatriot of Yūsufī was famous Ghayāsuddīn bin Humāmuddīn, better known as Khwandmīr. Besides being a good historian, Khwandmīr has also displayed his talents of prose writing in his Nama-i-Nāmī composed in 920 A.H. Though compiled during the same period Badai-ul-Insha, was composed about twelve years after the composition of Nama-i-Nāmī, Khwandmīr furnishes the division of classes among the society which corresponds to that of Yūsufī's.

Though it was not quite un-expected that Yūsufī would have been inspired by the scholar contemporaneous to him, the close examination of both the works reveals the mimicry more than desired. Apart from the concrete examples which shall be quoted later, the general pattern of both the works is the same except this that Badai-ul-Insha is based on fictitious model letters, while Nama-i-Nāmī consists of real letters, adding great historical value to the compilation.

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The mode of ending the parathetical clause into a verse or hemis­tich is frequently met like that of Badai-ul-Insha. In contrast to Badai-ul-Insha, the titles in the letters of Nama-i-Nami are not verbose and lengthy and though the arabic vocabulary is dominant, it is not very unfamiliar.

The subjects of letters like congratulations on the occasions of births, Ramazan, ‘Id, Nauroz, and recovery from illness etc. are commonly found in both the works. The prose of Nama-i-Nami is also rhymed and there is frequent use of derivatives like that of Badai'. The letters are very lengthy in Nama-i-Nami in contrast to Badai-ul-Insha. The mode of quoting the phrases from Qur'an is common to both the authors, perhaps Khwándmír supercedes in this regard.

Sometimes there are examples of striking resemblance and recalling the fact that Nama-i-Nami had been compiled prior to Badai-ul-Insha, the dependence of Yusufi on Khwándmír could not be denied.

For comparative study the following is given:

Nama-i-Namí : مظهر انوار الطاف الهی مظهر آثار اعطا فپاد شاهی
Badai-ul-Insha : مظهر الطاف الهی مظهر اعطا فپاد غلامی

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Another scholar who also hailed from Herat and served Akbar and Jahangir, was Abul Qasim Khan Namakin. He compiled his 'Munsha'at' in 1006 A.H./1598 A.D. Namakin has directly followed Nama-i-Nami and has utilised it extensively. As for the letters of congratulations and condolence, Namakin boldly copies from Badai-ul-Insha and 'Iluqaat' are mainly based on Badai, sometimes in the same words. The following comparison will be enough to support the statement: 

Nama-i-Nami:  
"برمغیان عالم محدود وحسو وار"  

Badai-ul-Insha  
"برمغیان ساکنان مسکن حسوس ورمو وار"  

Nama-i-Nami  
"رافع رابیت عادت"  

Badai-ul-Insha  
"رافع اعسال معاد"  

contd...Page 166/
Namakin:

Yusufi however holds an important position in the history of Insha. Though there is needless display of synonyms and repetition of identical thoughts which has given rise to verbosity, Yusufi must be given due concession, keeping in view the traditions and trends of the period during which he produced the work. It all alters with the time and the values of literary taste and criteria of criticism undergo modifications. Yesterday, Yusufi and Abul Fazl had made the history and were the masters in the art of ornate letter writing while today we speak of the letters of Ghalib with high appreciation.

1. Manuscript is preserved in the Maulana Azad Library, Aligarh Muslim University, Aligarh.
P O E T I C A L  W O R K S

DINAN-I-QASAI-D-I-YUSUF: 

A unique copy of Qasaid-i-Yusufi exists in Government Oriental Manuscript Library, Madras, which I happened to study during my visit to the library. Perhaps it is the only copy in the world because neither any other Indian Catalogue nor the European has referred or mentioned the Qasaid of Yusufi. The manuscript of Qasaid-i-Yusufi preserved in Madras is badly injured and has been mended with French silk-cloth. There are plenty of holes due to worm-eating which play the unnecessary role of 'Nuqta'. The manuscript is written in fair small nastaliq with black ink. Many verses could not be read on account of the paper injury.

The beginning and the end is missing and thus there is no preface or 'Khätima' available in order to know the year of transcription and other introductory details. We come to know of the authorship through the frequent mention of pen-name- Yusufi. Apparently the manuscript opens with a qaṣida in praise of Ḥazrat ʿAlî. Though precisely it cannot be said how many folios are missing, it may be presumed that only one or two folios comprising poem or poems in praise contd...Page 168/
of God and the Prophet are missing.

The manuscript consists of 51 folios and there are 15 lines per page. The Diwan consists of 69 Qasāid, 3 Ghazals, 12 Qitās and 23 Rubā‘iyāt including three chronograms. Except those which are in praise of Bābur, Humāyūn and other princes, the rest of Qasāid are not titled.

The following is the brief description of Qasāid:

Qasīda 1 : (incomplete) it is in praise of Hazrat ʿAlī and consists of 24 verses, the specimen verses are as under:

Qasīda 2 : There is an introduction in prose that it is in praise of Bābur who is a great King, sun of sky of authority, enjoys the divine blessings and spreads peace, justice and generosity. Then follows Qasīda comprising 14 verses. First few verses of 'Tashbīb' depict the agony of separation from the sweet-heart and two verses are in 'Gurez' and the rest of the verses, are in praise of Bābur referring to his

contd. ......... Page 169 /
Majesty's generosity, bravery, sense of welfare, of the public, Knowledge of astronomy, theology and prosody etc.

The following are the last verses:

Qasida 3: It is in praise of Bābur and consists of 15 verses:

Qasida 4: It is in praise of Bābur and consists of 22 verses:

Qasida 5: It is in praise of Bābur and consists of 19 verses:

Qasida 6: It is also in praise of Bābur and consists of 20 verses:

Qasida 7: It is also in praise of Bābur and consists of 20 verses:

contd... Page. 170/
This Qaṣīda also consists of two verses furnishing the year of the death of Bābur and enthronement of Humāyūn:

بابر شبه دادگی دادار برست و آن علاء همایون که ره اظلالم بشست
در تنهدرس و هفتاه زفنا آن شد زجهان و این بحایی بهشت.

Following this, there is a piece of Prose of the following content:

In praise of His Majesty the king of Jamshīd-grandeur, of solar countenance, chief of all nations, cream of the kings of ‘Arab and ‘Ajam, light of the garden of kingdom and Khilāfāt..... the sovereign of Alexander-glory – Muḥammad Humāyūn Bādshāh – may God bless him with prosperity and longivity of his banner of authority and highness.

Following the above invocation and praise of Humāyūn, opens:

Qaṣīda 8: Which is an eulogy of Humāyūn and consists of 15 verses.

The rest of verses are in respect to His Majesty's bravery, mysticism, and profound knowledge of all the sciences.
Qasida 9: It is in praise of Humayun and consists of 17 verses and open as under:

In between there are eight verses, in praise of Humayun in respect to his varied capabilities and attributes:

Qasida 10: It is also in praise of Humayun and consists of 17 verses.

Qasida 11: It is also in praise of Humayun, consisting of 16 verses and opens thus:

and concludes with:

Qasida 12: It is in praise of Humayun and consists of 16 verses:

Qasida 13: It was presented to Humayun on the occasion of Id-ul-Azhâ and opens thus:

Qasida 14: It is in praise of Humayun, and consists of 17 verses.
Qasida 14: It is in praise of Humayun and consists of 15 verses.

Qasida 16: It was presented to Humayun, on the occasion of 'Id-ul-Fitr and consists of 16 verses:

Qasida 17: It is in praise of Humayun and consists of 17 verses.

Qasida 18: It is also in praise of Humayun, consists of 15 verses.

Qasida 19: It is in praise of Humayun, consists of 17 verses.

Qasida 20: It is also in praise of Humayun, consists of 24 verses and opens with 'Tashbibi' in praise of Agra city:

Qasida 21: It is on the occasion of weighing Humayun in Gold, and opens thus:

contd....Page.173/
Qasida 22: It is in praise of Humayun consisting 18 verses and opens with the Tashbibi verses in praise of Banaras city:

Qasida 23: It is in praise of Humayun on the occasion of Id and consists of 15 verses. Yusufi compares the auspicious days of his Majesty's reign with that of Id.

Qasida 24: It is on the occasion of Humayun's arrival at Agra. The ode also consists of verses in praise of king, his good character and genius etc.

Qasida 25: It is also in praise of Humayun and consists of 15 verses.

Qasida 26: It was presented on the occasion of 'Nauroz' and includes the verses in praise of Humayun. There are verses which refer to the expedition of Gujrat and its victory.
Qasida 27: It is on the occasion of 'Idd-ul-Azha and consists of 15 verses. Yusufi says that on the occasion of 'Id-ul-Azha, people should not slaughter except the enemies of the King. Further he says that the Emperor has turned the barbed India into a rose-garden and Agra under his patronage had superceded Samargand and Bukhara:

Qasida 28: It is in praise of Humayun on the occasion of the capture of the Fort of Chanar. The ode consists of 24 verses and opens thus:

Qasida 29: It is in praise of Humayun's valour, vigour and bravery and was composed on the occasion of expedition to Gwaliar and consists of 20 verses:

Qasida 30: It is also in praise of Humayun and consists of 21 verses.

In the few verses various similies for the shape of the moon are found such as the alphabet 'أ' or the beloved of sky has made her eye-brows.

contd....Page. 175/
Also in this Ḍaṣida the poet refers to the famous poet Anwāri.

Qasīda 31: It is also in praise of Humāyūn and consists of 17 verses.

Qasīda 32: It is also in praise of Humāyūn, consists of 16 verses.

Qasīda 33: It is in praise of Humāyūn and consists of 16 verses.

Qasīda 34: It is in praise of Humāyūn and consists of 19 verses. In 'Tashbib', the poet refers to the beauty of Jaunpūr and opens thus:

In between there are alike verses and then he refers to certain Syed Raza who ought to be the Qāzi of that city.

Qasīda 35: It is in praise of Humāyūn, perhaps on the occasion of his accession to throne and consists of 15 verses

'Maṭila' is as under:

contd... Page. 176/
Qasida 36: It opens with the praise of Agra city - its climate, beauty of men and women, scholars and good deeds of people and then the praise of Humayun. In all there are 29 verses.

Qasida 37: It is in praise of Humayun and consists of 16 verses.

Qasida 38: It opens with the verses in praise of Herat, its physical beauty, scholarship of its inhabitants and then the poet deviates to the praise of Humayun and concludes the ode with the invocations in which he prays that spiritual help to Humayun may reach on behalf of the soul of Sultan of Khurasan.

Qasida 39: It is in praise of Humayun with reference to his 'Char Taq' - a tent-like boat. It consists of 16 verses and opens thus:

Qasida 40: It opens with the depiction of the river 'Ganga'. The poet says, that 'Kafr' (Hindus) of India pays homage to this river like Kauma and is ready to sacrifice all for it.

contd....Page 177/
Qasida 41: It consists of 34 verses and its 'tashbib' refers to one of the camels the poet owned and whose qualities he describes with a touch of pain because, suddenly it had died and the poet had become short of his source of conveyance.

Qasida 42: It is in praise of Humayun, consists of 23 verses.

Qasida 43: It consists of 18 verses and is in the praise of Humayun and opens thus:

Though the Qasida does not contain any further significant detail, the opening verse points towards the birth of a son to Humayun.

Qasida 41: It consists of 17 verses and is in praise of Humayun who is greater than Sanjar & Tughral and who is more generous than Hatim.

The ode concludes with the following giving the date of its composition:

 boycott بنده توآم ونیست
هدیتاریخ نظامین اسیات
مال عمرتوپاد نهصد وچهل

contd...Page 178/
Qasīda 45: It consists of 17 verses and is also in praise of Humāyūn.

Qasīda 46: It consists of 17 verses and is in usual praise of Humāyūn.

Qasīda 47: It consists of 17 verses and was presented on the occasion of 'Ramazān'.

The ode concludes with invocation that Ramāzān may bless the majority of muslims.

Qasīda 48: It consists of 16 verses and had been presented at the time of Humāyūn's birth anniversary:

Qasīda 49: It consists of 18 verses and was presented on the occasion of 'Nauroz'.

Qasīda 50: It consists of 15 verses and was presented to Humāyūn in the month of Muḥarrum.

Qasīda 51: It consists of 15 verses and in praise of Humāyūn.

Qasīda 52: It consists of 18 verses and is in usual praise.
Qasīda 53: It is also in praise of Humāyūn and consists of 15 verses.

Qasīda 54: It consists of 19 verses and had been presented at the time of new year:

Qasīda 55: It consists of 16 verses and after the usual opening with 'tashbībī verses', there are 8 verses in praise of Humāyūn.

Qasīda 56: It consists of 22 verses and opens with the descriptions of the wealth, human beauty, and climate of India. The rest of the verses are in praise of the King. The beginning is as follows:

Qasīda 57: It consists of 18 verses and is in the praise of Humāyūn. The concluding verses reveal that Yusufī used to present two odes per month to the King.
Qasīda 58: It consists of 15 verses and had been composed at the time of 'Īdd-ul-Azhdā.

Qasīda 59: It had been composed at the time of victory over Bengal and consists of 15 verses. The ode open as under:

زکفاساقر منه ساقی بطرف باغ جین لالہ کہ داراپ حبان را ند مسرع بنگاله

Qasīda 60: It consists of 15 verses and had been composed on the occasion of encrowntment of Humāyūn, as the following opening verse indicates:

مسرعم زشعه جین تلم شاہی راسرافرازی حبان را عید دیگر شدباہلال شه غازی

Following this Qasīda, there is a passage in rhymed prose. The poet says that, it is in praise of the prince, whose throne is like that of Jamshīd, who possesses grandeur of Sulaimān, and high statesmanship. He is the selected one among the royal descendants, a pearl of the casket of kingship, plannet of the auspicious Zodiac, propagator of the banner of religion and wealth, illuminator of the cheek of the
dominion - Mohd. Kāmrān Sultān - may God prosper his glory and grandeur". Following this, there is a āsīda in his praise, which is described below.

Qāṣīda 61: It consists of 20 verses and is in praise of Kāmrān:

There are several verses depicting his generosity.

Qāṣīda 62: It consists of 17 verses in praise of Kāmrān. The verses are in praise of his face, temperament, generosity, sobriety, justice and mercy.

Qāṣīda 65: Consists of 17 verses and is also in praise of Prince Kāmrān.

Then follows another heading introducing the praise of Hazrat Shāhzādā, who is the exhibitor of the light of justice, the cream of the royal descendents, Chief of the princes, sun of the sky of felicity, moon of the sky of grandeur, protector of the boundaries of the earth, helper to the religious doctors, moon of the sky of kingship, centre of the circle of the grand kingdom. - Mohd. 'Askarī Mirzā - may God bless him.
Qasīda 64: It is in praise of Mohd. Askarī Mirzā and consists of 16 verses and opens thus:

In between there are usual verses in his praise with reference to his high thinking, good nature and artistic taste.

Qasīda 65: It consists of 18 verses and opens thus:

Further he says that may God be his preserver, as he has learnt whole Qurān by heart.

At the end of the Qasīda, though Yusufī expresses his disappointment, he warmly prays for his prosperity.

Qasīda 66: It is also in praise of Mohd. Askarī and consists of 16 verses. Then follows an introductory passage in prose regarding the person of Mohd. Hindāl Mirzā and consists of almost the same conferrings as in the case of other aforementioned princes.

contd...Page. 183/
Qasida 67: It consists of 5 verses and is in praise of Mohd. Hindal Mirzā. The opening verse is as under:

وَتَصَدَّىْ مِلَالُ عَالِمٍ آآاَ يُهْبِنُ دُرْءًا دارًا

Qasida 68: It consists of 15 verses and is in praise of Hindal.

It opens with the following verse:

وَلَهُ وَلَّتْيْ وَلَهُ وَلَّتْيْ وَلَلْهِ مَلَائِكَةُ وَرُوحُ بِنِعْمَتٍ

Qasida 69: It is also in the praise of Hindal and consists of 15 verses.

This is the last Qasida and next to it follow Ghazals. Preceding to first Ghazal, there is a heading in red:

Then the Ghazal opens with the following 'Matla' and consists of 8 verses:

ذَلِكَ لَقَدْ نَأَخَذَهُ جُونَبَانِ جَوْنَبٍ بَيْنَ دَرَرِيَّةٍ

The Ghazal is dedicated to Humayun as evident from the following verse:

وَلَمْ يَنْعُدُ هَمَّٰرَ عَلَىٰ هَمَّٰرٍ كَلَا هُمَّٰرٌ كَلَا هُمَّٰر٢٢

Ghazal 2: It is also dedicated to Humayun and consists of seven verses 'Matla' is as under:

The last Qasida and next to it follow Ghazals. Preceding to first Ghazal, there is a heading in red:

Then the Ghazal opens with the following 'Matla' and consists of 8 verses:

ذَلِكَ لَقَدْ نَأَخَذَهُ جُونَبَانِ جَوْنَبٍ بَيْنَ دَرَرِيَّةٍ

The Ghazal is dedicated to Humayun as evident from the following verse:

وَلَمْ يَنْعُدُ هَمَّٰرَ عَلَىٰ هَمَّٰرٍ كَلَا هُمَّٰر٢٢

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The last Qasida and next to it follow Ghazals. Preceding to first Ghazal, there is a heading in red:

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The Ghazal is dedicated to Humayun as evident from the following verse:

وَلَمْ يَنْعُدُ هَمَّٰرَ عَلَىٰ هَمَّٰرٍ كَلَا هُمَّٰر٢٢

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The last Qasida and next to it follow Ghazals. Preceding to first Ghazal, there is a heading in red:

Then the Ghazal opens with the following 'Matla' and consists of 8 verses:

ذَلِكَ لَقَدْ نَأَخَذَهُ جُونَبَانِ جَوْنَبٍ بَيْنَ دَرَرِيَّةٍ

The Ghazal is dedicated to Humayun as evident from the following verse:

وَلَمْ يَنْعُدُ هَمَّٰرَ عَلَىٰ هَمَّٰرٍ كَلَا هُمَّٰر٢٢

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The last Qasida and next to it follow Ghazals. Preceding to first Ghazal, there is a heading in red:

Then the Ghazal opens with the following 'Matla' and consists of 8 verses:

ذَلِكَ لَقَدْ نَأَخَذَهُ جُونَبَانِ جَوْنَبٍ بَيْنَ دَرَرِيَّةٍ

The Ghazal is dedicated to Humayun as evident from the following verse:

وَلَمْ يَنْعُدُ هَمَّٰرَ عَلَىٰ هَمَّٰرٍ كَلَا هُمَّٰر٢٢

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The last Qasida and next to it follow Ghazals. Preceding to first Ghazal, there is a heading in red:

Then the Ghazal opens with the following 'Matla' and consists of 8 verses:

ذَلِكَ لَقَدْ نَأَخَذَهُ جُونَبَانِ جَوْنَبٍ بَيْنَ دَرَرِيَّةٍ

The Ghazal is dedicated to Humayun as evident from the following verse:

وَلَمْ يَنْعُدُ هَمَّٰرَ عَلَىٰ هَمَّٰرٍ كَلَا هُمَّٰر٢٢

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The last Qasida and next to it follow Ghazals. Preceding to first Ghazal, there is a heading in red:

Then the Ghazal opens with the following 'Matla' and consists of 8 verses:

ذَلِكَ لَقَدْ نَأَخَذَهُ جُونَبَانِ جَوْنَبٍ بَيْنَ دَرَرِيَّةٍ

The Ghazal is dedicated to Humayun as evident from the following verse:

وَلَمْ يَنْعُدُ هَمَّٰرَ عَلَىٰ هَمَّٰرٍ كَلَا هُمَّٰر٢٢

Ghazal 2: It is also dedicated to Humayun and consists of seven verses 'Matla' is as under:
Ghazal 3: It consists of nine verses and is not free from the reference of the king. Here the so-called Ghazals conclude and a fresh heading of 'مطمئن' appears.

Qit'a 1: It speaks that Humayūn Shah with his favours had added to my dignity. May God bless him with a long life.

Qit'a 2: It also depicts invocations for prosperity.

Qit'a 3: It depicts the following:

Qit'a 4: It depicts that all others shared wealth except me. However, may God bless the king with wealth and prosperity, whether I get something or not.

Qit'a 5: It consists of four hemistichs and is as under:

Qit'a 6: Here Yusufī gives his date of birth which is 672.

...
Perhaps there is a copying mistake because he undoubtedly lived until 940 A.H. and thus he lived for 268 years which is practically impossible.

This matter has been dealt with in another chapter.

Qīṭā 7: It refers to 'Chitora' which had been rewarded as a recompense for his poems but which had been confiscated by some others. The poet seeks help in that regard.

Qīṭā 8: In this Qīṭā the poet submits that he has become old and is unable to serve the king any more and seeks retirement.

Qīṭā 9: It is a chronogram and gives the year of the death of Yusufi’s son Mirak Aḥmad.

Qīṭā 10: It depicts the grandeur and justice of the Shāh.

Qīṭā 11: The poet says that on account of justice, people of all status pray for the longevity of the royal glory and wealth.

Qīṭā 12: It is also in praise of Humāyūn.
Next to Qitas there are mentioned the 'Rubāiyāt'. From the first to fifth Rubai, there is nothing significant except the praise of Humāyūn and the usual invocation for his prosperity and long life.

In the next nine Rubāiyāt, several names are mentioned, for whom the poet speaks in a praise-worthy tone.

These are 'Muayyid Beg, Khalid Beg, Mirzā Barlas, Mīr Jahāngīr Quli and Bairam Beg. The fifteenth and sixteenth Rubāiyāt are chronograms and furnish the year of death of Yusufi’s wife and the year of birth of his son Rafiuddin Husain, respectively. Rubai seventeen refers to some group of persons and bears some historical value. It is re-produced as under:

آن قوم کہ شہیو ستم می طلہند آئین وا وہ مہرم می طلہند دربرگہ نز سپہ کہ حاضیر بردند مہرانہ و نوسیاہ می طلہند

Rubai 18: This also refers to some particular event relating to Gwāliār:

اہن خانہ زرنگارچیزی نہ بود ایم منزل بی مادارچیزی تہ بود نفی زووالارنیبود کس س را سرکارگوالارچیزی نسیاہ بود

Rubai 19: This quatrain also indicates some event:

آن سب سے رویون شرف باہد هرگزہ آمد بهر از هیمہ باہد کہند اودا جومال طلہمان برد ازدست دل تر سرخود داد باہد

Rubai 20: This quatrain refers to one of the battles fought in Bengal:

دشربان بنگالہ یکی جنگی افتاد خلل کہ مانلریبود کس ریباد ازباد فنا کی وہ میزرد از هر سرہاہ عزیزان جہان رنبد
Rubā‘ī 21: In this quatrain the genius, learning and kind nature of some Mir Ṭahir is mentioned.

Rubā‘ī 22: The person mentioned in this quatrain is Mir‘Alī Beg who perhaps is Mir‘Alī Shermawā‘ī of Herāt, of whom Yusufi says that he could not find any better man than him.

Rubā‘ī 23: Which is the last one mentions some Ḥasan Ghiyāshuddin‘Abdullāh who is a person of good taste and kind natured.

The Diwan or collection of qasā‘id of Yusufi concludes with the last mentioned quatrain. There is no mention of scribe nor any date of transcription.

Yusufi was a prolific Persian writer and Poet. He composed several works in prose about which I have spoken earlier. Regarding his compositions in verse, it is sufficient to say that he was a Sahib-i-Dīwān poet and according to internal evidence, a Dīwān was compiled during the poets' own lifetime and presented to Humāyūn. But we are not aware of the contents of the Dīwān. However this much is certain that the present volume entitled as 'qasā‘id-i-Yusufi' may not be

1. Qīṭa III

contd...Page.188/
identical with the one prepared earlier at least in respect of quantity for as the poet himself points out he used to compose two Qasaid per month in praise of Humayun. This leads us to conclude that the earlier Diwan must have been voluminous.

As for the genuineness of collection of Qasaid-i-Yusufi, besides the internal evidence the contents of the Qanun-i-Humayuni furnish ample proof to the effect that these were Yusufi's own composition. The year of the composition of one of the Qasaid which is in praise of Humayun is known through the last verses of Qasida 44, and that is 940 A.H. which is also the year of composition of Yusufi's epistolary work - Badai-ul-Insha.

Yusufi was no doubt a gifted poet but his multifarious duties at the court must have stood in his way of exclusive concentration on poetry; for he was a court physician and perhaps a secretary also as asserted by many writers. This may be one of the reasons why he cannot favourably compared with other well known masters of the poetic art.

Without going into any other detail it is proper to examine the salient features of his Qasida writings:

1. Qasida 57
1. Though it cannot be claimed with certainty that Yusufi imitated any one of the recognized masters in the art of Qasida writing, for his poetry reflects no such trait, yet he speaks, though it may be traditional, about Anwari and Zahir in a praise-worthy note. It may be added that he had a mood to imitate Anwari and perhaps it is on this account that he inserts three lines from Anwari's Qasida in one of his poems by way of Tajmin. It is interesting to note that these lines are from two different Qasidas in the same metre and rhyme.

It is however, certain that Yusufi's poems lack the fervour of Anwari's and the erudition of Khāqānī's. He is no doubt fond of Persian vocabulary in preference to Arabic and in this respect too his poetry does not resemble that of Khāqānī. It is also significant that how could Yusufi who had in prose writings shown a tendency of using frequent Arabic vocabulary, resists this temptation in his verses.

2. As was the practice followed by other masters, Yusufi too made attempts to follow the models of the earlier masters. But as stated above his imitation is limited to the adoption of the rhymes and metres. The significant poets whose

1. Qasida 30 contd...Page. 190/
Divan he tried to copy are Anwari, Khaqani, Zahir and Salman. This could be fully borne out by the specimens of the qasidas already quoted.

3. a) Simple and natural similies of the type of Arabic and Persian poets of the early period are found. A few lines from the 'Tashbib' of a qasida in the rhyme of Anwari's are quoted:

In another verse he compares the moon of 'Id with the alphabet 'ن' or as if the beloved of sky had made her eye-brow.

On another occasion, the poet says:

b) In one of the odes, Yusufi describes the day breaking and the morning engagements in a very simple and natural style:

contd...Page 191/
4. Most of the odes are 'Tamhādia' and laid down rules have been observed with respect to its components. But there are examples of qasida-i-Khitābi also, in which the poet opens the poem without any depiction of love affair, wine, or season, and comes on straight to the praise of his patron. The following may be quoted in support of it.

5. FIGURES OF SPEECH:

a) Ḥusn-i-Talīl: Yusufi is often very poetic and prefers to use the beautiful pathetic fallacy. The following verses may be quoted:

b) Lufū-o-Nashr:

This verse reminds us of Ghālib's verse, the second hemistich contd...Page.192/
c) **Tazād**: The following verse shows Tazād and Tanāsub both:

دوستان، را شرب، خوشندی، بادا، مدام،
نگوخته و اوشاد خشن، هیشانه
بند انديش اودائم اند و هگیس است.


d) **Tajnis**:

هیشانه، سو مور برد، رخ، زائر
مان تا باد اشد، مانه، ان بیرد
زند دم، بوقع، ازنفل، وداند،
به بیشین، لیک، نتواند، زند، دم


e) **Ghulu**: Besides the traditional 'Mubālīgha' which is common to all poets of classical era and also which is to some extent essential to give the effect of grandeur and pomp to Ḍāsīda, Yusufī has gone to objectionable limits. For example, the following are quoted:

نرد خلق بیخک دو کبش، رو
که چون بیت الحرم دارالاما نست
خلامت، محمد است نگاهد، رهدا، گرگینه،
محمد مهدی، غیب، مدار
حرم را مقصد، آماد طوف، گرگینه
به خاک، به اوشاد، نشینه، تزمن

Yusufī's Ḍāsīda furnish useful historical information. It seems that after capturing India, Bābur had an intention to invade Khurāsān. In several Ḍāsīda Yusufī refers to Āgra, Banāras and Jaunpūr of Humāyūn's period and speaks of their inhabitants in a very pleasant tone with reference to their beauty and scholarship.

contd....Page. 193/
He also refers to high elevated and firm buildings of Jaunpur. In one of the Qasīdā, the poet mentions of Humayun's expedition of Gujrat. In another Qasīdā, the verses of Tashbih refer to the capture of the fort of Chunār by Humayun. Yusufi had perhaps crossed the river Ganges because he has described the Hindu worshipers of Ganges and their devotion to it. In another Qasīdā the Tashbihī verses open with reference to some letter, which the poet is despatching to Sher Khan through the morning breeze.

Through the 'Matlā' of one Qasīdā, we come to know that the poem was composed at the time of conquest of Bengal, in which there occurred great slaughter of enemies by the hands of Humayun.

7. The Ghazals are no more different from the Qasīdā except this that number of verses is lesser. All the three Ghazals, which are mentioned just after the Qasīdā in the Diwān, also serve the purpose of Qasīdā as there is praise of the king and invocations for his Majesty in the same exalted tone.

1. Qasīdā 34, IV verse.
2. " 26, XI "
3. " 28 I "
4. " 40
5. " 52
6. " 59

contd....Page. 194/
8. Although, traditional grandeur and prolixity in Yusufi's qaṣā'id is wanting, and he has selected mostly easy Persian vocabularies, there is considerable rythmical fluency in some odes. The following may be cited for example:

or in another qaṣida:

There are verses which are not only figurative but also sound so lyrical that inspite of being of Qaṣīda could be sung on instruments.

His quaṭrains have special signifigence as they contain personal references which have been referred earlier in the chapter dealing with his life.

Besides this, these quaṭrains also introduce some of the persons who had been quite well known during their lifetime but history has not taken any notice of them. Such persons are Mo'àiyyed Beg who is told to be very close to Humāyūn, Khūlid Beg,
to whom, the poet has contributed three quatrains and who seems to have held an important position at the court, Mirzā Barlās, who is very noble and good natured, Mir Jahāṅgīr Quli, who is trustworthy and kind, Mīr Tāhīr, who is wise and kind, Mīr ‘Alī Beg, who is loyal to king and Ghayāšuddīn ‘Abdullāh, who is the most jocular and humorous courtier.

Yūsufī has also referred to Bāirām Bēg who seems to be identical with Bāirām Khān. In case this speculation is correct we have nothing to say. But if Bāirām Bēg is not the same Bāirām Khān, he is to be listed with the persons whom history has neglected to record.

Besides these references, there are few historical events mentioned in few quatrains. For example, in one quatrain he refers to some people who are disloyal and violent and in spite of this that they had obtained in Fargana whatever they could they demand.

In another quatrain, there is an obscure reference to Gwāliār:

1. Perhaps it is the same Fargana, which is in Bengal.
In another quatrain he refers to the fierce battle fought in Bengal and says that incompareable massacre had happened in that battle. Apart from this historical significance the quatrains do not possess any special poetic qualities which need consideration.

Yūsufī was however a court poet and this only fact is enough to add weight and importance to his person as a poet. His Dīwān, which has just been under review, though small in volume, covers almost all the current form of poetry except Maṣnawī. If we cannot put him in the line of noted masters, who actually did not come to Indian courts, we could say that Yūsufī is comparable to other poets of Indian School.

On the whole we find that neither Yūsufī is too tedious like Khāqānī nor too simple like Qāānī.
ADDITIONAL POEMS

In addition to the Diwan of Qasaid just discussed the following poems are also traceable which are ascribed to Yusufi:

1. Qasida-i-Asmai Ajnasi-i-Advia.

These poems have not been noticed by several cataloguers. All these poems are found included in the bound volumes comprising Yusufi's other treatises.

The cultural and linguistic integration which took place with the advent of Muslim rule in India, had reached its climax by the time of Moghals. From the literary and scientific point of view the pioneer work was done by physicians. They had made the provision of the Hindi equivalents of Arabic and Persian medical and non-medical vocabularies and terms in their compilations. Such was the atmosphere which might have given rise to the composition of such verses. Here we have to examine these compositions in the order noted above.

contd....Page. 198/
QASIDA-I-ASMAI AJNAS-I-ADVIA:

This poem is on the names of various medicaments. The date of composition is not mentioned anywhere. The pen-name Yusufi appears in the concluding verses. None of the catalogues have enlisted this Qasida except that of Uzbek Oriental Institute, U.S.S.R. In Aligarh Azad Library, it is included in a bound volume comprising the works of Yusufi, and consists of 47 verses only. This Qasida had been published by Mustafai Mohammad Husain Press in 1268 A.H. along with other works of Yusufi.

In the beginning five verses are in praise of God and also of introductory character. He says, "I have solved the difficulties by providing the names of different medicaments belonging to plant, mineral and animal kingdom. And I beg assistance from God who has created the Universe and who is the end and all!" Following this, the drugs are mentioned the first being 'Sogig', the Hindi equivalent of which is given as 'Patraj'. There is no definite pattern followed by the author in the selection of drugs and the language from which these are translated. Except two or three, for which the Hindi equivalents are given, all the terms against the Arabic words are given in Persian.

contd...Page 199/
The last three verses are ‘qiṭa-band’ and speak that Yusufi has composed this Ḍasīda for you, so that, you may draw benefit. And he is hopeful of absolution, inspite of the fact that his life-record is almost black on account of sins. Here ends the Ḍasīda-i-Asmā-i-Ajnās-ē-Advīa.

In this Ḍasīda few very common drugs or medical terms have been dealt and no definite pattern has been observed in the provision of equivalents. However most of the Arabic names of the drugs and of the organs are being furnished with their Persian equivalents. Not only the composer has translated the so-called difficult words, but also mentions the medical properties of certain drugs. For example ‘جد بمد ستئر’ is used for the ailments of infants, the betel removes the foul odour of the mouth, the testicles of the ox give strength to the kidneys, cinamonni relieves palpitation, sugar-cane is refreshing, Scammoni is purgative, and wine harms the senses. Opium has been dealt with special references, and is told to be effective in cough, cattarh and haemoptysis. It also relieves body pains, but it should be consumed constantly. After that Yusufi mentions the medicinal dose of opium. The addition of properties seems to be on account of poetic need in order to compose the counter-hemistich.
There are verses which are quite irrelevant with the title of the Qasīda. For example he mentions in one of the verses, the Arabic words for lion, fox, fish and cancer and gives the Persian equivalents of each.

For un-ripened grape, he very confidently says that it is fine for over-whelming of blood:

غوره حضره که بی نظیر بود درگاهی که دم کند طفیان

By the word 'طفیان' he might have meant hypertension, Polycythemia-vera or any blood borne infection as Scarlatina or small-pox. However, the therapy is interesting and requires experimental verification.

On the whole this Qasīda is no doubt a non-serious work of Yusufi.
QASIDA DAR LUGHAT-I-HINDI:

Qasida-i-Lughat-i-Hindi is also ascribed to Yusuf bin Muhammad - Yusufi. Definitely it had been composed in India, but the year of composition is not mentioned anywhere. It is a short qasida, comprising only 44 verses. It was probably the need of the time of which the emigrated scholar of that period was conscious.

It is enlisted in Russian and Bankipur catalogue. Besides there are manuscripts in Aligarh Azad Library too.

Not only this qasida provides the Hindi medical terms but also it furnishes the current Hindi or Hindustani words against the Persian or Arabic words of other common articles, edibles or animals.

In the first verse Yusufi invites the attention of the reader to his qasida in which he has mentioned the Hindi equivalent of every thing, particularly of medicaments. In the second verse, he mentions a Punjabi word- 'Gal' which means talk or utterance and gives its Persian equivalent as 'Sukhan' or 'Takallum'.

contd...Page. 202/
The following table will show the crude Hindi words furnished by Yusufi in this Ḍagīda:-

<table>
<thead>
<tr>
<th>Arabic</th>
<th>Persian</th>
<th>Hindi</th>
<th>Arabic</th>
<th>Persian</th>
</tr>
</thead>
<tbody>
<tr>
<td>بِشْمَائِي</td>
<td>دُسْت</td>
<td>من‌هَا</td>
<td>حُمٍّ</td>
<td>غَزِّب</td>
</tr>
<tr>
<td>مُحَاي</td>
<td>حَمٍّ</td>
<td>حَمٌّ</td>
<td>جِبِب</td>
<td>جَوْد</td>
</tr>
<tr>
<td>نُوْم</td>
<td>دَا رَهْمٍ</td>
<td>كُرْن</td>
<td>كُن</td>
<td>كَنْدَهَا</td>
</tr>
<tr>
<td>لُزَان</td>
<td>كُوْلَهَا</td>
<td>سَرِر</td>
<td>بِنْدر</td>
<td>مُونِث</td>
</tr>
<tr>
<td>رَبِّل</td>
<td>هَازِم</td>
<td>نِشْکَر</td>
<td>كُرْن</td>
<td>كُرْن</td>
</tr>
<tr>
<td>رَان</td>
<td>مَيْحَ</td>
<td>لُوْن</td>
<td>سَبَرِر</td>
<td>بِهِت</td>
</tr>
<tr>
<td>اَنْخُوْان</td>
<td>بَا نَحْرُ</td>
<td>نَمْکَ</td>
<td>فَرْزِنَد</td>
<td>بَنِتَا</td>
</tr>
<tr>
<td>فَلْفِل</td>
<td>كُتْسِر</td>
<td>سَنِیهُ</td>
<td>شَام</td>
<td>سِما</td>
</tr>
<tr>
<td>حُسَر</td>
<td>پَنْهَا بِپ</td>
<td>آَکِهِ (آَکِهْ)</td>
<td>دَوْت</td>
<td>مَدْ حُو</td>
</tr>
<tr>
<td>اِنْدَکَ</td>
<td>فَرْزِنَد</td>
<td>خَانَک</td>
<td>بِزِلی</td>
<td>دَهْوَل</td>
</tr>
<tr>
<td>زُفْرَان</td>
<td>شَام</td>
<td>مَجَرْر</td>
<td>بَحْرِی</td>
<td>بَهْحُه</td>
</tr>
<tr>
<td>بَنَدر</td>
<td>دَوْت</td>
<td>جَنْدَن</td>
<td>هَنگِ</td>
<td>لَهْسِن</td>
</tr>
<tr>
<td>سِبَرِر</td>
<td>مَجَرْر</td>
<td>جَنْدَن</td>
<td>هَنگِ</td>
<td>لَهْسِن</td>
</tr>
<tr>
<td>اُنْگُزْوُر</td>
<td>مَجَرْر</td>
<td>جَنْدَن</td>
<td>بَحْرِی</td>
<td>بَهْحُه</td>
</tr>
</tbody>
</table>

contd...Page. 203/
Few words have been wrongly understood by Yusufi. For example, he says that 'Kehruba' is 'Kapur', which is against the fact. These are two entirely different things. Similarly, he translates 'Kandha' as 'Gardan' and 'Kulha' as 'Ran', while these are definite terms meant for shoulder, neck, hip and thigh respectively.

However, these words may be utilized in the linguistic study of early Hindustani. The list indicates that a number of words have retained their original pronunciation till today while some have undergone a change. We also observe that some Hindi sounds have been softened.
This poem, as the title indicates, is on the evils of misery and is ascribed to Yusufi, as evident from the pen-name which appears in the last verse. The year of composition is not mentioned anywhere.

None of the cataloguers has mentioned this poem. However, this is included in two bound volumes of Yusufi's works available in the manuscript section of Maulana Azad Library of Aligarh University.

This Masnawi consists of 32 verses and opens with the verses which depict the condemnation of the miser. Few such verses are reproduced below:

Following these verses in the next ten, Yusufi curses and reproaches the misers and advises them to give up this evil practice and emphasises the importance of generosity. In this reference, the following verses may be examined:

...contd...Page 205...
Following the above advise of his own, Yusufi refers to the saving of Hazrat Muḥammad who is the friend of God:

گفت حضرت حیب خدای که سختی را بهشت باشند حای

and then he describes the benefits of generosity as well as the respect in general, the generous person enjoys:

Next to it the poet has tried to substantiate the claims he has made. In order to do this he has made use of pathetic fallacies:

The Masnawi concludes with the following verses:

On the whole, from the artistic point of view, it is not a fine specimen of Masnawi. The standard of this form of poetry is considerably high in Persian literature.

However, the poet has made use of rhetoric successfully. The most frequently used figure is 'Husn-i-Talīl'. For example the following may be quoted.

For example the following may be quoted.
MUNAJAT DAR TALAB-I-ISHQ-I-ILĀHĪ :

This poem, as the title indicates, is in divine love and is ascribed to Yusufi as evident from the pen-name which appears in the last but two verses. The year of its composition is not known. This Munajat is enlisted in the catalogue of the Persian manuscripts of Asiatic society of Bengal compiled by Mirzā Ashraf Ālī and also in the catalogue of Uzbek Oriental Institute, U.S.S.R. This poem is also available in two bound volumes of Yusufi's other works in Azad Library of 'Aligarh University.

This Munajat consists of 30 verses and opens with the following:

ای خدا تا ای به کرد در دن
باستم آزمه فسرده لدان
حکم از فسردگی خین است
مانده حیران نه زندگی نی میرده

Following this there are verses which depict the frustration, deprivation and sufferings for the sake of divine love. He, therefore prays:

شیر عشق چون گیلوار
نخم مهربان در آب و گل
میر خود دار درمای دیل
سورخ خود در چون جالغ مرا
هیچ آن ببیرچر آزم

contd...Page. 207/
Then these are verses in the same tone and alike content, until the poem concludes with the following:

The entire poem is full of burning desire and longing for divine love and devotion. Besides, there is a lot of fluency and symbolic diction in this Maṣnawi. The following verses may be reproduced below for the appreciation of its allegorical choice of words and thought:

It is agreed among the critics of literature that the person and mental trend of the artist reflects irresistibly in his art. Yusufī, as evident from his literary works, is however a religious minded person. The Munājāt under review is a spontaneous expression of his faithful love for God and also it signifies his mystic taste.
ANWAR-I-HIKMAT:

In the manuscript section of Azad Library of Aligarh Muslim University, a small treatise entitled as 'Anwar-e-Hikmat' is preserved under the collection on mysticism. There are three copies of it, two being separate and one being bound with the prosaic as well versified works of Yusufi. The bound copy is ascribed to 'Mohammad Gazali' in the catalogue and other two are ascribed to Yusufi, the physician. All the three are identical word by word except this that in the bound copy transcribed by some Muhammad Shafi Nagarpuri in 1280 A.H., the quatrain at the end of the treatise which bears the pen-name Yusufi and the year of the composition, is absent, perhaps the copying omission.

Anwar-i-Hikmat deals with mystic and religious concepts and is in Persian language. The aforementioned catalogue is the only source which brings forth the authorship of Yusufi with respect to Anwar-i-Hikmat. No other catalogue or source has mentioned this mystic treatise under the works of Yusufi. Thus the matter raises an interesting query.

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Rieu mentions Anwar-i-Hikmat under the manuscripts on mysticism on page 830 b of Vol.II of British Museum Catalogue. The description reveals that there are eight folios on moral and religious concepts by Imam Muhammad Ghazali and the treatise opens as:

الحمد لله الذي نبر مصباح القلب بانوار حكمة

In the catalogue of Bodlen Library Anwar-i-Hikmat is described as under:

'A short treatise on sufism by the great Divine Muhammad b. Muhammad al-Ghazali of Tus who was born in 450 A.H. (A.D. 1508) and died in 505 A.H. (A.D. 1111 or 1112) manuscript is dated 919 A.H. and comprises ff. 15'.

Bankipur catalogue has also ascribed this work to Muhammad b. Muhammad al-Ghazali of Tus. None of these catalogers has even dragged the name of Yusufi in this connection except in the catalogue of East Russian academy of Uzbek, USSR. Vol. VI, in which A.A. Cemehoba mentions this treatise ascribing it to same Ghazali of Tus. The beginning given is the same as in others and the Manuscript ends in the Quatrain, which is identical with that present in the two manuscripts preserved contd...Page. 210/
in the Aligarh Āzād Library. In the light of the content of the quatrain\(^1\), there is an interesting note which is as under:

"It gives the possibility to conclude that the copyist from the original of the work in question was Yusufī, who copied it in 919/1513. It is highly probable that he was the famous great physician Yusufī al-Harawi."

Thus the question of author-ship of Anwar-i-Hikmat has been made a problem. As we see, there is no variation regarding the beginning, end and the contents of the manuscripts described in the different catalogues. It is still not clear how it has been ascribed to Ghazālī of Tūs. Because neither there is any mention of this name nor any reference in the treatise itself. Inspite of this the treatise is so boldly ascribed to Ghazālī. On the other hand, there is a quatrain in the end of the treatise which is not only present in Aligarh manuscript but also in the Russian manuscript. This quatrain, however, mentions the name of Yusufī as well as the year of its completion i.e. 919 A.H. The conclusion drawn in the Russian catalogue, that Yusufī al-Harawi was probably the copyist, does not conform with the position of Yusufī, the physician. It is subject to no question that Yusufī was a

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\(^1\) من آماده‌سازن کوی وسیع، به پردهٔ
بلند شهر به‌پرداخت می‌رود، با آسان صیادی

comtd. . . Pa. e. 211/
attached to the court of Bābur and Humāyūn as a physician and
as a poet. His skill, talent and calibre in the above men­tioned branches of learning had well been displayed through
his several works, examined earlier. A man of independent
scholarship of such a standard should not be expected of doing
the work of mere copying a small treatise of another writer,
which comprises nothing un­usual and tedious except the funda­
mentals of sufism, every­day moral and few religious concepts
applicable to better living. Further, while copying he will
sweep off the name of the actual author and add a quatrain of
his own at the end showing its completion by himself is beyond
expectation.

Further more, so far I have been able to trace
I could not find any work in Persian language entitled as Anwār-
i-Hikmat under the authorship of Muhammad b. Muhammad al-Ghazālī
of Tus. In Encyclopaedia of Islam¹ there is a long biographical
note on Muhammad b. Muhammad al-Ghazālī and his works are enumera
ted in detail. But this does not include Anwār-i-Hikmat. His
most popular and introduced work in Persian language is 'Kimyā-
i-Sa'adat'. There are few more in Persian, but the chief bulk
of Ghazālī's compositions is in Arabic language.

¹. E-J(1), Page 146.

contd...Page. 212/
Now the review of the facts reveals that the oldest source which ascribes the author-ship of Anwar-i-Hikmat to al-Ghazali is British Museum catalogue. The others have followed it without going into the facts. Definite that there is no internal evidence in favour of the authorship of al-Ghazali. On the other hand, the quatrain at the end of the treatise clearly indicated that Yusufi was the author. Rieu and Bankipore cataloguer do not mention the end of the treatise and therefore do not copy the quatrain. Also it is possible the quatrain might not be present in the manuscripts present there. But it is clearly found in the manuscript of Aligarh, Bodliyen and Uzbek libraries. Russian catalogue has mentioned the quatrain but assumes the date furnished by it as the date of transcription, and Yusufi as the scribe while there is found another name Nazar b.Qurban who is claimed to be the subsequent scribe and Yusufi as the first copyist of the original work. This is absolutely wrong. There are other thirteen copies of Anwar-i-Hikmat preserved in the library of Uzbek-Russia for which different scribes and dates of transcription are mentioned. How it could be acceptable that a treatise compiled by Ghazali who lived in 5th Century A.H. was copied by Yusufi in 10th Century A.H. and this only copy became so popular and

contd...Page. 213/
inevitable source that all the subsequent scribes depended on it, copying also the quatrain which bore the name Yusufi who was the so-called first scribe of the original work.

In Bankipore library there is a bound collection of four treatises of mixed contents, including Anwar-i-Hikmat. The scribe of all the treatises is not mentioned, but the compiler of the catalogue gives information that on the title page the work is wrongly endorsed as 'Anwar-i-Hikmat Yusufi'. How he could declare it wrong and what was his source of ascribing the work to Ghazali of Tus, is open to question. Actually the endorsement to Yusufi was correct on the said manuscript. Where lies the root of mistake is not easy to answer. At present we have to examine the content of the quatrain and the last phrase. Following the last 'Kalma', the author says:

A scribe should have not used the word 'ترتيب' on the other hand the author could do it. Just following this there is a quatrain which speaks as under:

"with the favour and blessings of God, this fresh impression has come into existence as it was desired"
by Yusufi, and it concluded on the 9th of Rabi-ul-Awwal, 919 Hijri."

This clearly determines the authorship of Yusufi. Early tenth century Hijri was a period when Yusufi was probably in Herat and had composed several works on medicine, versified as well as in prose.

Kimyā-i-Sa'adat was compiled in 5th century Hijri and vividly reflects the style and simplicity of the period and the language of Anwār-i-Hikmat does not conform with that of Kimyā-i-Sa'adat. The language and style of Anwār-i-Hikmat is certainly of later period and could not be a compilation of 5th century Hijri. A comparative study of passages will do:

Kimyā-i-Sa'adat:

وبدانه حطه این خصائص کمثرحیص شود ولیکن باید که خوبی: صحبت بخشانسی - الارقصود انس است " خلق نیکوطلب کی والرقصود دنیا است سخاوت وکرم طلب کی - والرقصود دین است علم وبرهمنگاری طلب کی و هریکی را شرطی دیگر راست "

Anwār-i-Hikmat:

"رهنیدن مغلاهتی که موجب نفس ناسورنی است و بی ناپرده به بازگشت "بماتابم صطفیه سیر ترکرد فرمیکا با نباهه علی اللہ علیه وسلم "

contd...Page. 215/
The above quoted phrases clearly show the different styles of diction. Particularly the opening phrases of Anwār-i-Ḥikmat which are rather in prayer, very closely reflect the Yusufi's prose style:

"البي يعذر آنها كم. رخخش هم د رساحت ميدان قد ذاته اند ونقد حيات در تحصيل اسباب تبحر وتركوا لان تملق درباخته ـ ون بهسود نان ابول بهجت بردل كشايند وننه بعد مشا ظهار تاس نفلاط نمايند كه مشاه جان ماراه نسامى غلسن توفيق همیسر ـ"

Keeping in view the facts mentioned above, I would like to express that Anwār-i-Ḥikmat is genuine compilation of Yusuf b. Muḥammad - better known as Yusufi Marawi. There are ten folios in Aligarh manuscript comprising 165 maxims. There are no chapters and the minuscrupt opens with 'Munajat' without any preface. Following this, there is first 'Kalma'(maxim). Actually this small treatise comprises the maxims on ethical and moral values and few religious concepts. The first three 'Kalma' or maxims speak of the mercy and blessings of God and that the man should not give up the hope of divine favours although he might have lived a life full of sins. But however, he should endeavour for better living and adherence to the duties due on his part towards God.
Following this, the author defines 'Ṣālik' (the devotee) and the conditions which determine his true position. The tenth 'Kalma' defines 'Fanā' as the extreme devotion towards God and 'Baqā' just the commencement of that devotion.

In the next two 'Kalmāt' the 'Pīr-i-Kāmil' and 'Murīd-i-Sādiq' is defined and essential conditions are laid down for them. In 'Kalmāt' next to it, the author explains the genuine 'Zuhad' (Abstinence), asceticism, commemoration of Divine attributes, and Derveshī.

In the next maxim, 'Tasawwuf' (mysticism) is defined in a comprehensive short sentence, that what is in the head, is taught to others and what is in hands, is distributed among others.

Next to it, there are definitions, and interpretations of 'Sincerity', 'liberality', 'isolation', manhāliness, felicity and Unity of God. Sufī is defined as a ground, on which each good or bad person puts his foot and as a cloud which gives shadow to all things and as a rain, which gives water to every one.

contd...Page. 17/
Similarly in the following maxims, other Sufistic terms like 'Arif', 'Qur'b' (Nearness), ecstasy, and 'Halawat' are defined. In 'Kalma' 41, there is a fine advise. The author says that if you are given a choice of option between a mosque and a paradise to go in, you should go towards the mosque instead of paradise. Because the paradise is meant to be your house and the mosque is the house of God.

The next seven maxims comprise the division of men according to their spiritual and material education and the moral standards.

The rest of the maxims are on the general rules to be observed in social behaviour and ethical values. There are admonitory counsels with respect to both the phases of life i.e. this world and its material concerns and also the world to come after death and its spiritual values. A few 'Kalma' also furnish the advise regarding the eating and drinking. For example in Kalma 145 and 147, the author says that you should take food as if you eat it not it eats you, because if you eat it, you obtain refulgence, on the contrary, it gives total darkness.

contd.....Page. 218
In the next Kalma, the author says that the body gets relief with little food, the heart with least desire of revenge, and spirit with least of griefs.

Following the last maxim which is 165 in number, the author says that the compilation of these words which comprise the sayings of the saints and philosophers and which are free from the ills of formality, comes to an end by all means, I have to be thankful to God.

As the author himself expresses, the maxims are the selections from the famous sayings of sufiś, saints and philosophers based on the religious and moral principles. Himself, Yusufī was however not a sufi or muṭrīsh on the other hand he remained attached to courts through-out his life. And thus we cannot establish any practical link between this small work and his person, as we find in the case of Rūmī, Sa’dī, and Jāmī.

The most distinguished persons who lived in 7th century A.H. in Persia was Sharfuddīn Sa’dī. His most popular work ' Gulistān' seems to be the chief source of Yusufī. Not only the construction of phrases and mode of depiction is similar, Yusufī has also copied several maxims precisely or with a slight
change of words. The following comparative study will show the resemblance.

Yūsufī: "بازتن مشورت مک، وبا مفسدان سخاوت مما ی که سخاوت 

Sa'ādī: "مشورت بازتن تباه است وسخاوتبا مفسدان تباه ی."

Yūsufī: "دکمن دم، ودن اندرامشادایي یا حبل وزاده ی علم ی.

Sa'ādī: "دکمن دمک، ودن اندرامشادایي یا حبل وزاده ی علم ی."

Yūsufī: "سخن درمان، رودشمن گنی که آگرد گردند شرمسار نگردی.

Sa'ādī: "سخن درمان، رودشمن گنی که آگرد گردند شرمسار نگردی.

Yūsufī: "دمن جون از نزدیکی درمانالسلسله دوستی سبوبانند و 

Sa'ādī: "دمن جواز همه جليلی، فرمان سلسله دوستی بجنباند انگه 

بدوستی، کارهای کد که هیچ نتوانند کرد.

Another work of similar nature entitled as 

'Misbāḥ-ul-Hadāya wa Miftāḥ-ul-Kifāya' was compiled by Izzuddīn 
Muḥammad b. Āli Kashānī in 8th century A.H. This is in Persian 
language and is actually an abridged adoption of the famous 
Arabic work, 'Awārif'al Maṣarif'. On examining the chapters 
of Misbāḥ-ul-Hadāya', it becomes obvious that most of the topics 

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and terms explained are identical with that of Anwar-i-Hikmat. For example, ethical and sufistic terms and regulations of food. But in Misbah-ul-Hadaya the chapters are long and every doctrine is described in detail instead of short maxims.  

Another distinguished literary figure who lived in 9th Century A.H. was ʿAbdul Rehman Jāmī. This was also the period of Yusufī and he seems to have drawn inspiration from his sufistic trends with special reference to his small collection of maxims 'Lawai'h Jāmī' Lawai'h was composed during the period of Jāhāngshāh which corresponds to the later half of 9th Century A.H., while Yusufī had composed Anwar-i-Hikmat in early 10th Century A.H. The most striking similarity is the plan of short maxims depicting the mystic and spiritual doctrines. There are several common subjects dealt with in Lawai'h and Anwar-i-Hikmat and the pattern is more or less the same.

The following comparative study will show the similarity:

Jāmī:

"فناً عاتراً أُراً استك لي بِالسَّبِيلِ عِ مَهُوَ الْحَسَبِتُ أَلْهَتُ بِمَسْوَى أَوْمِهِ طَرَأَت
"بِمَسْوَى أَوْمِهِ طَرَأَت

Yūsufī:

"فناً عاتراً أُراً استك لي بِالسَّبِيلِ عِ مَهُوَ الْحَسَبِتُ أَلْهَتُ بِمَسْوَى أَوْمِهِ طَرَأَت
"سِيْرُ فِي الْلَّهِ -

1. Manuscript, Maulānā ʿAzād Library, Aligarh.

contd...Page. 221/
The introductory phrases are in rhymed prose in both the treatises. For example Jāmī says:

"هر کشته هایی را جه امکان زنی کشان کرده و هر آنچه راهی راه جه باراد سخن آرامی "

Yūsufī says:

"نه بی‌پیر دنیا ابول بهشت بردن کشاند ونه بعد می‌اشته‌اتار و

من می‌می‌شاند."  

Jāmī is however tedious in his vocabulary as well as in syntax while Yūsufī is much simple in his diction. Moreover Jāmī has confined his teachings to extreme devotion while Yūsufī has dealt with spiritual doctrines as well as few material aspects of life also.

Thus it is obvious that Yūsufī had drawn inspiration from various such works as he himself says at the end of the treatise. In contrast to Badai-’ul-Insāḥā, Yūsufī is much simple and comprehensive in Anwar-i-’Arkhmat. The vocabulary used is almost pure Persian with digestible Arabic terms. The expressions are smart and easily graspable, depicting a lot in a short phrase.
Anwar-i-Hikmat is one of the early works of Yusufi and reflects the style different from that which was enthusiastically propagated in India during the Moghal period.

This was Yusufi's divergent taste and capability in learning that he, besides the epistolary, medicine and poetry, also took up a work on ethics and sufism.
YUSUFĪ AS A TABĪB:

This bitter fact, however, is to be swallowed that medicine more or less remained static after the 13th Century A.D. in Persia and Central Asia. In late 15th Century A.D., with the advent of Safavids, the rigid compass of religious discriminations had converged the sphere of varied learnings in Persia. The last great work produced in Arabic was 'Qanūn' of Avicenna and in Persian was 'Zakhīra' of al-Jurjānī. The in-between period of havoc and transfer of powers remained content with the medical knowledge summed up till that time by the great masters.

In sixteenth century A.D., the centre of learning shifted to India from Persia, where Mughals had established a magnificent Empire. Here the Greco-Arabian and Indian medicines were influenced and benefitted by each other and scores of medical works were produced. Yusufī was one of those physicians who flourished in India and compiled medical books. While evaluating Yusufī as a physician, we shall have to review the scope of any original contribution to the medical science of that age. We have observed that medicine was adopted by Arabs in its well developed form from the Greeks. But as we know, it was based on analogical findings. The contribution of Arabs was the introduction of observation and experimentation. Thus the medicine was set on the scientific path by the great original thinkers among the Arabs.

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and Persians and masters like ʿAlī bin Rabban al-Ṭabarî, Zakariya Râzî, al-Majûsî, Avicenna and al-Jurjânî had systematically arranged their encyclopaedic medical works based on the laid down fundamentals and their own clinical observations. Among the above mentioned works, Qânûn of Avicenna had become most popular and was faithfully followed in India during the Moghal period. Yusufî should have not been an exception to that.

As we have noted in our previous discussions, the physicians who lived during the period between 8th to 10th Century A.H. and also the sultans who ruled during this period in India, showed their active interests and efforts in the utilization of vedic medicine. They translated and interpreted the vedic medical books. From the tenth Century Hijrî the fresh talent came with Moghals and the Persian medicine was brought into lime light. During the first two moghal monarchs - Bâbur and Humâyûn, so far history furnishes us, Yusufî is the only physician who compiled books on medicine. Owing to the absence of microscopical studies and advanced biological sciences, any development on the fundamental humoral theories and pathology was out of question. The only individual contribution, a physician of that era could do was in the field of therapeutics and physical findings, based on his personal observations. Hakîm Yusufî's basic contribution seems to be this that he thoroughly contd....Page. 225/
studied the Arabian medicine with special reference to Qānūn, of
Avicennā and its commentaries without being influenced by the
Ayurveda of India. He wrote several treatises summing up the
knowledge on materia medica, Hygiene, Kulliāt, diagnosis and
treatment. In doing this, he simplified the obscure and tedious
descriptions of Qānūn and other Arabic medical works and com­
piled his books in Persian language. Thus his compilations
provide an easy and graspable reading for the beginners and
handy booklets for the practitioners.

Another distinct feature of Yusufī as a physician-
writer is that he had composed most of his works in the form of
verse. Poetry is not meant for science and no doubt it is diffi­
cult to compose problem odes on material sciences. But Yusufī
has done it with utmost success and this also leads to the con­
clusion that he had developed a clear and masterly conception of
medicine and its allied branches. There are other examples of
versified medical works produced in India and also in Persia.¹

¹. Perhaps Khalid bin Yazīd was the first to write the scienti­
fic treatises in verse and the example set by him was follo­
wed by many. Shaik Bu ‘Alī Sinā had compiled a book on ‘Kulliāt’
titled as ‘Arjūza’ in the form of verses. In India a versi­
fied medicine entitled as ‘Mīrāf-ul-Marz’ is traced back to
period of Fīrozshāh Tughlaq. During the period of Aurangzeb,
Ahmad annauji had composed medicine in the form of Masnawī
entitled as ‘Tuhfat-ul-Atibba’.

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Medicine in the form of verse, no doubt makes it a pleasant reading, while we must confess that Ḍānūn and other similar works in prose except Ḥāwī of Zakariyā Rāzī in which the descriptions are supported with clinical records, are dull reading. Further, there must be two aspects of a physician. He might be a very good writer of medical books or he may be only a physician of high public utility and mature experience. Both talents are seldom found together in the same person. To become a court physician was not a matter of recommendation during the days of monarchy. The Emperors themselves used to test the abilities of the scholars and professionals and there was an immediate access of the person to them for the display of his talents. A personal physician to Bābur and Humāyūn, as Maulānā Yusufī-ṭabīb was, should however be ranked among the men of skill and repute. Abul Fazl's remarks with respect to Yusufī's position at the court of Bābur is worthy of note. Similarly Sām Mirzā and Khwāndmir also furnish most favourable remarks.

Today we could be unjust while evaluating the efficiency and works of a Physician of 16th Century A.D. because we are conscious of medical advancements of our era. Fr. Angelus,

2. Tuhfa-i-Sāmī, P. 156 - (Calcutta)
3. Several references are given from 'Ḍānūn-i-Humāyūnī' in the chapter II of this thesis.
a French of 17th Century A.D., who had studied Persian medicine in Isfahān, states that the medical works most commonly read in his days were the Zakhīra of Ismail-al-Jurjānī, the Tibb-i-
Yusufī and the Kifāya-i-Mangūrī.1 This Tibb-i-Yusufī is actually his 'Jāmā'ī-ul-Fawā'id'. It is interesting to note that this work of Yusufī gained popularity in the English knowing world also. A part of this had been translated into English by Dr. Lichtwardt of American Medical Mission to Persia2. Murād 'Alī Talpār has most often referred to Yusufī's works in his 'Tibb-i-Murād', especially his rhymed treatise on 'Foods and Drinks'.3 A pharmacopoeia the author of which is not known has referred to Yusufī and speaks highly of him. The content of the manuscript reveal that it was composed in the period of Aurangzeb.4

So far the fundamentals are concerned, Yusufī has not deviated from the master works of Arab and Persian physicians. He has rather followed the pattern of Avicenna in almost all his compilations. But he has also mentioned numerous recipes and drugs of his choice and experience.

1. Quoted from Gazophylacium Linguae Persarum( a dictionary of Persian words translated into Italian, Latin and French, Amsterdam, 1684) by Dr. Cyril Elgood in 'A medical history of Persia' page 367, (Cambridge, 1951).
4. Qarābādīn: manuscript in Asiatic Society of Bengal- Ivanov.

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Syphilis is not recognized clinically in the classical medical books. Avicennā and others have described the lesion called Nar-i-Fārsī which was more or less linked with the infection acquired by sexual intercourse. The earliest account of syphilis is perhaps found in the Khulāṣat-ul-Tajārib of Bahā-ul-Doula (1501 A.D.). He has used the word 'Āfblai Firang' and also 'Ātishak' and has given the true account of the clinical symptoms. Yusufī who was a contemporary to Bahā-ul-Doula wrote his Jāmi-ul-Fawāid in 1511 A.D. and devoted several verses to the treatment of syphilis which he calls 'Firangia' and Abla-i-Firang. Yusufī concentrates on the use of mercury, both by mouth in the form of tablets and powder and also as an ointment for local application. Mercury was the drug of choice for syphilis even in early 19th Century A.D. Apparently it seems that Yusufī was inspired by Bahā-ul-Doula, but still he remains the next man to realize the true feature of the disease and its specific treatment. The works of Yusufī particularly those which cover, physiological, by gienic and therapeutical descriptions, seem to be the gist of a medical practitioner's personal experiences. The works combine the clinical acumen and personal touches of Hāwī with the orderly presentation of 'Qānūn'. There are suggestions of practical importance and utility, but also there are observation which a physician of today can neither accept nor deny.

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If all requires thorough clinical tests. For example, hanging of gold with the neck of infants for epileptic fits, putting ground 'funduq' with olive oil on the vertex of the infant in order to change the blue colour of iris to black and putting the incised mouse over the flesh where thorn is pricked in order to get it out etc.

Most of the prescription he has mentioned for sexual potency, are cheap and easy to prepare and also beneficial. His original observations are frequently found in his works. He seems to have found cow's ghee useful in cough, intestinal pains and snake bite. Cow's ghee is actually the favourite therapeutic agent of Indian vaids. There are few remarkable clinical observations and experiences. For example he is conscious of the development of ascitis in chronic cases of quartan fever, confidently recommends thymol for asthma and advises to take always fresh meat, stale bread and stored water of three days. Yusufi is very near to the present day pathology, when he says that the cause of paralysis is hypertension. For ozaena, which is, according to modern theory, developed on account of maggots, he so widely recommends the nasal wash with wine, which is strong antiseptic. He seems to be thoroughly conscious of the necessity of high nourishment in the cases of tuberculosis.
He, rather cuts short the drugs, quite contrary to classical writers, and concentrates on diet like flesh of cock etc.
Most of the writers, while dealing with the treatment, have not paid attention to the climatic variations. Yusufī recommends drugs and diet to the patient of small-pox, keeping in view the various states of climate and season.

It is nothing but his acute clinical observation that he warns the patients of asthma against the dust, smoke and smell.

Thus Yusufī holds a distinct position among the physician who flourished during the first two moghal monarchs in India and his works are still read with interest.
The abilities of Yusufi as an epistolographer are well depicted in his Badai-ul-Insha. Epistolary is that branch of literature which involves the knowledge of several learnings. There is hardly any branch of Persian literature which reflects the social character of the society and its set up during a certain period, so poignantly as the epistolography. Besides a great diplomatic insight, the epistolary should be conscious enough of the relationship between individuals and the distinctions maintained in the society. The art of epistolary had gained impetus from the feudalism of middle ages, and was considered the most important branch of learning during the mogul period. Not only from the diplomatic and social point of view, but also purely from the literary point of view, this branch of learning was considered essential for the students of literature. In India the person who marks the beginning of the art of epistolography during the mogul period is no doubt Yusufi. Though there was another noteworthy work 'Nama Nami' produced during the same period, Badai-ul-Insha, still holds a distinguished position owing to its contents which are purely for the sake of art and scholarship. Because the Insha of mogul period was produced in two forms:
a) Addressed to the general reader, observing the basic rules of Khitāb and Jawāb with respect to the gradations, without mentioning the names and the specific events. These, in other words are model epistles, bearing no historical value.

b) Addressed to the specific person, referring to the actual happenings and events. Such letters hold great historical importance. Yusufī had adhered to the composition of model epistles for the benefit of his own son and other students of Inshā. Not only the language, style and the essentials of Inshā-Pardāzī are required for an epistolographer, but also he should be well informed of the status of the addressee, and addressee, and other official formalities. Thus judged from the viewpoint of so-called formalities, subject matter and literary draftmanship, Yusufī deserves to be included in the list of super-class epistolars. His command over synonyms, his ponderous phrases, adequate choice of words, lavish use of Arabic adjectives and infinitives and fluent rhymed syntax, furnish sufficient proof of his mature learning and skill as an Inshā-pardāz. Yusufī is no doubt highly erudite, verbose and figurative, so much that some anonymous author managed to compile the glossary of Badāi-ul-Inshā. But these factors were however the

essentials of classical prose of early Moghal period and we have to give due credit to Yusufi instead of frowning at him. Yusufi was boldly followed by the later epistolars. To quote a few the following may be cited:

Mir Abul Qasim Khan Namakin who flourished during the period of Akbar and Jehangir has mainly based his chapters V, VI & VII of his 'Munsha'at' on the corresponding letters of Badai-ul-Insha. Similarly the author of Insha-i-Tarab al-Subyān, Nuruddīn Muḥammad ʿAbdullāh who flourished during the reign of Jahangir, has followed the pattern of Badai-ul-Insha of Ḥakīm Yusufi in the classification of the model letters.

Smoothly it is not all worthy of appreciation. Yusufi has gone beyond the essential classification of epistles. A sense of boredom creeps into the reader's mind while coming across with the frequent models un-necessarily designed for the same class of addressee.

It is, however, really unfortunate that history has not preserved any real letters or documents drafted by Yusufi as a secretary to Humāyūn. His capability as an epistolographer reflected in his only traceable work on the subject, exits...
temptation for reading the letters or tarmans drafted by him or behalf of his patron Humayun. The same skill of Insha Parazi had made Abul Fazl such an immortal and dominating personality as to cause some historians observe that Akbar could become great because he had Abul Fazl at his disposal. It is surprising how the historians have neglected the person like Yusufi, Khwānimir who frequently refers in his Qanun-i-Humayuni to Yusufi’s qasïd presented to Humayun, refrains from giving any account of his secretary-ship. And thus we are left only with Badai-ul-Insha in order to draw conclusion regarding the skill of Yusufi as an epistolographer.
Yusufi as a Poet:

As it was more or less essential for a Physician of classical era to study and cultivate the knowledge of other subjects and languages, besides the Tib, it was also true that almost all the Hakims used to be poets also. It was perhaps, if acquisition of poetic talent is not contradicted, a natural outcome of the study of prosody and Arabic - Persian classical literature. As for the versification of medical treatises, there were many others also. But Yusufi was also a court poet and has left us with a Diwan of Qasaid and other forms of poems.

It could be said, without any fear of contradiction, that contrary to poems composed owing to inner derive of the poet, it is difficult to versify the scientific literature under compulsion of technical terms. Moreover, if one could add the poetic nerve and musical tone to such compositions, it is an exclusive credit on the part of the poet.

In case of Yusufi, it seems as if he had no problem of saying something in prose or poetry. His command over poetic art is quite evident from his varied type of poems.

contd...
Besides several medical verses, Yusufi had also, as mentioned above, composed a number of Ḍaṣāid in praise of Babur, Humayun, Kamrar, Hindal and Askari. He had equal taste for Ghazal, Naṣnavi, and qita. Probably the unique Diwan, I have come across in Government Oriental manuscript library, Madras, is the only source in order to establish the Yusufi’s position as a court poet. But there must have been more Ḍaṣāid than we have found, for in one of his Ḍaṣāid, Yusufi himself express that he used to compose two Ḍaṣāid per month.

Perhaps Yusufi’s multifarious scholarship did not let him come in the front line in the field of poetry. Otherwise his standard of poems is no less than the other Persian poets. His Diwan reveals the calibre of his poetic talent and the verdicts of contemporary scholars of repute add to our knowledge regarding the position and respect of the poet in the period he lived.

We have inherited a legacy of Persian classical poetry and there we find laborious weaving of fabrics of obscure language adorned with imagery and fantasy. And this all comes from the famous poets who are the makers of the history of Persian poetical literature. But as a matter of fact, the classics achieve contd....Page. 237/
greatness by restraint and simplicity. Yusufi had, however, to face the same problems as his predecessors and contemporaries that is, imperialism and feudalism and its inevitable demands, the usual and traditional trend of inconceivable assertions in the poems to be presented to the monarchs and patrons. But Yusufi is much simpler in his poetic diction and eulogical assertions. He could have been very figurative, ornate and obscure as he had displayed his skill in his Badai-ul-Insha, but he is not so in his poems. Perhaps this might have been another cause that Yusufi could not secure a distinct and independent position as a poet. The verses, Yusufi has quoted in his model epistles in Badai-ul-Insha are fine specimens of poetry. I tried to find out whether the verses cited in between the letters were the compositions of other famous poets but I could not reach any definite conclusion except this that probably a poet of Yusufi's scholarship should not have copied the verses of others so profusely.
CONCLUSION

Before I close the account of the life and works Yusuf bin Muhammad-Yusufi, I would like to add here that although several books are available, we are still short of the details of his life. On the basis of what has survived it has been possible to establish his position as a physician, as an epistolographer, and as a poet. But it does not lead to contentment. The positions he held at the courts of first two Moghal Emperors in India should have made him a historical relic. Very frequently he has been neglected by the biographers. It is more sad to note that Babur in his 'Memoirs', Gul Badan Begum in her 'Humayun Nama' and Jauhar Aftabchi in his 'Tazkirat-ul-Vaqiyat' have altogether failed to refer to Yusufi while they have mentioned the eminent persons associated with the court. Perhaps Yusufi himself was a person of reserved nature and a victim to vanity as he refrains to speak with reference to any contemporary physician scholar or poet. He mentions few names in some of his poems available in his vīwān, but furnishes no information regarding their position or scholarship. Apart from the capabilities of Yusufi as a physician and epistolographer his short compilation: 'Anwar-i-Hikmat' opens another chapter of his scholarship. Though it is a contd...Page. 239/
collection of sufi doctrines and maxims on ethics, it un-
usually happens to be of more practical utility than the other
such compilations. For it does not comprise the maxims which
only teach extreme divine love and ultimate 'fanā' and leave an
impression of monastic life on immature minds. Yusufī, on the
other hand teaches to live a disciplined life with respect to
spiritual as well as material aspects.

Yusufī was a versatile genius as we have
observed throughout the discussion. Keeping in view his
varied tastes and learning in diverse subjects, we could claim
that he was one of the scholars worthy of study, the central
Asia produced in early sixteenth century.
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