

## **TRANSLATION OF THE TWELFTH CHAPTER OF “UYOONUL ANBA FI TABAQATIL ATIBBA”**

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### **ABSTRACT**

This is a translation work of an Arabic book “Uyoonul Anba Fi Tabaqatil Atibba” compiled by Ibn-e-Abi Useibia, the famous writer of Abbaside’s period of Baghdad in 13th century A.D. This book is in two volumes comprising of 15 chapters dealing with 388 biographies of world known physicians. Looking into the authenticity and importance of this work, the translation of its 12th chapter which is on Indian physicians is being submitted here in this article form. This portion provides information with regard to the Indian physicians, the way of their approach to Baghdad, their miraculous treatments and the literary works etc.

### **Introduction:**

“Uyoonul Anba Fi Tabaqatil Atibba” (Fountains of information regarding the classes of physicians) is an Arabic work in two volumes compiled in thirteenth century A.D. by a famous physician-cum-writer of medical history, Ibn-e-Abi Useibia. Many medical historians have referred to this book in their own works and accepted its authenticity and importance. It was published first time from Egypt in 1299 A.H. (1881 - 1882 A. D.), then from Bairut in 1965 A.D. Recently its Urdu translation has been Published by Central Council for Research in Unani Medicine (Under the Ministry of Health and Family Welfare, Govt. of India) New Delhi in the year 1992 A.D. This book contains altogether 388 biographies of world known Physicians including six physicians of India in Chapter 12. The verses of the 12th chapter is being submitted here duly translated from the Urdu Version.

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## Chapter 12 Indian Physicians

### Ganga Hindi \*

He was one of the most accomplished Indian philosophers of the ancient time. He had an insight in the healing art i.e. the properties of drugs and the nature of their compounds. He was one of the very learned men and had very sound knowledge with regard to the universe and astronomy also. Abu Mashar Jafer bin Mohammed bin Amar Balakhi in his book "Kitabul Uloof" says that he was unanimously accepted by all Indian scholars to be the greatest master of astronomy in the ancient times.

### Compilations

Kitab al Namoozar Fil Amar, Kitab Asrarul Mawaleed, Kitab al Qiranat al Kabir, Ki tab al Qiranat al Sageer, Kitab fil Tibb. It is in the place of *kunnash* (Principles or text), Kitab Fil Tawahhum, Kitab Fil Ahdasil Aalam Wal Duwar Fil Qiran.

### Sanjhal

He was considered as one of the learned and eminent men of India. He was well versed in the science of medicine and astronomy.

**Compilations:** Kitab al Mawaleed Kabir.

In India after Sanjhal Hindi appeared a number of physicians who contributed to medical literature. Among whom Bakhar Raja, Saka, Dahar, Ankar, Zankal, Jabhar, Andi and Jari are worth to be mentioned\*\*. They were Indian philosophers and physicians. Their conventional statements are found on astronomy. Indians used to read the works of their own scholars and followed their footsteps only. Most of these compilations have already been transferred into Arabic. Razi (Rhazes) also in his books Al Hawi etc, quoted, the references from Indian books like Sharak al Hindi (Charaka) which was translated from Persian to Arabic by Abdullah bin Ali. First time this book was translated in to Persian. Kitab Sushru (Sushruta) in which

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\* The names of Ayurvedic physicians mentioned are according to the Arabic / Urdu script they may have different pronunciation (translator)

\*\* In Arabic Version of Uyoonul Anba. This name "Ganga" has been mentioned as "Kanka Hindi" while according to other scholars the correct name is "Kankayana".

symptoms of diseases with treatment and discussion about drugs are given in ten discourses. Yahya bin Khaled was deputed to take the responsibility of the translation of the later one. Kitab Bedan (Nidan) contains description of 404 diseases with their symptoms and it did not contain treatment. Kitab Sindheshan wo Tafseeroho (Sindhayoga and its commentary); Kitab Surat Al Nujh, deals with the informations in which Indians and Romans differ with regard to the strength of the drugs and their hot and cold effects during the whole year; Kitab tafseer Asmaul Aqaqeer Ba Asma Ashra, Kitab Astankar al Jamey; Kitab Ilajatul Hubala Lil Hind; Kitab mukhtasar Fil Aqaqeer Lil Hind, Kitab Naofshal; in this book hundred diseases with their treatment have been described. Kitab Rausiatul Hindia Fi Ilajatin Nisa. Kitab al Sukr Lil Hind; Kitab Roy al Hindi Fi Ajnasil Hayyat Wo Sumoomiha (the book written by Roy Al Hindi on different kinds of snakes and their poisons) and Kitab Al Tawahhum Fil Amraz Wal ilal compiled by Abu Qabeel Hindi.

### **Shanaq**

He was counted among the famous physicians of India. His experiments and treatments are found in medical literature. He had vast knowledge of various branches of science and medicine, excelled himself in the science of astronomy. He was a good conversationist and occupied a high position in the court of Indian kings of his time. He had written a book entitled "Muntahelul Jawaher" in which he says "O! Ruler be careful with the loss of the days, be afraid of the attacks of the time and pangs of its domination. Beware that all the actions have their consequences therefore be careful of the retribution of the time for it is treacherous. The fates are unknown, so be prepared for them. The time has its revolutionary appreciation, be afraid of its attacks which are full of evils and quick in their deceit. So do not feel secure against the changes brought by the time. And know that He who did not nurse himself for the diseases of the time during His life, His cure would be extremely difficult in the home of disease where cure is not available (after death). And He who humbled down His own senses and controlled them in doing good for Himself showed his excellence and proved His nobility. And He did not control His ownself which is only one and failed to control his senses which are five, and He who didnot control His senses inspite of their being few and humble would be unable to control His subordinates and agents who are large in number and interactable. Consequently the

common subject living in the distant towns and far off parts of dominion would be highly uncontrollable for Him”.

### **Compilations**

Shanaq's compilations are as follows. Kitabul Samoom. It contains five discourses. It was translated from Hindi into Persian by Manka as per the suggestion of Yahya bin Khaled bin Barmaki. Services of Abu Hatim Balakhi were obtained to transfer the same into Persian script. It was translated at a later period (perhaps into Arabic) for the sake of Mamoon by servant Abbas bin Jaohari who was deputed to read it out before Al Mamoon (the Caliph), Kitab al Baitara Kitab Fi Ilmun Nujoom and Kitab Muntahelul Jawaher. This book had been compiled for the sake of king of that period. According to a statement, that the king was Ibn Qumanas Hindi.

### **Gaurd/Godar**

He was a distinguished scholar of Indian arts and sciences of his period. He had insight in the medical science and had compiled several books on scientific subjects. Among his compilations one of the worth mentioning book is “Kitabul Mawaleed”. He himself translated this book into Arabic.

### **Manka**

He was a distinguished scholar of medical science, a very good practitioner, a philosopher, a learned man of Indian sciences and had command over Hindi and Persian Languages. He was the same who translated the book of Shanaq on toxicology from Hindi to Persian. He lived during the period of Haroonal Rasheed, in whose period he travelled to Iraq from India and made himself busy in medical practice having been in royal service. In some books it is mentioned that, he was included in the group of Ishaq bin Sulaiman bin Ali Hashimi. He was entrusted with the translation work from Hindi to Arabic and Persian. It is mentioned in “Akhbarul Khulafa wal Baramaka” that once Rasheed was suffering from severe illness, many physicians treated him, but he got no response. Seeing his condition, *Abu Amar Ajami* said that “in India there is a physician named Manka, who is an Indian Sadhu (Pious man) and a philosopher. If Amirul Mominin invites him, perhaps cure may be obtained by his treatment”. Accordingly Rasheed invited him arranging his travelling provisions. He came and treated the Caliph successfully. The Caliph gave him the reward of wealth

and gold. One day he was passing, through *Khuld* (a locality?) He saw a quack who had spread medicine on a cloth introducing a majoon (an electury) was saying that the medicine is useful in continuous fever, recurrent fever, quartan fever, backache, knee joint pain, prematured pile, joint pain, eye pain, abdominal pain, headache, migrane, strangury, paralysis, body trembling and all other diseases. Manka asked his translator what was he saying. On the explanation stated by the translator he smiled and said "of course the King of Arabia is insensible. If what he is saying is a fact then why he (the King) called for me from my country, separated me with wife and children and spent so much money for me while this person is existed here only, and if what he is explaining is not true why the king had not killed him. As per the Islamic rule it is permitted to kill such person because he or they will be killed but it would be a safety of a great number of people. If he set free with his ignorance he would be the cause of death of one or two even three or four persons daily. It would be the depravity in religion and a sign of weak rule.

#### **Saleh Bin Behla Hindi**

He was an eminent Indian scholar, well acquainted with the Indian system of medicine and had a sound knowledge of prognosis. During the period of Haroon Rasheed he stayed at Baghdad. Abul Hasan Yousuf bin Ibrahim Haseb famous as Ibn Daya says that according to Salam Abrash's servant, Gulam Ahmed bin Rasheed Katib he was informed by his master that once the dining cloth had been spread before Haroon Rasheed. Jibrail (Contrary to practice) was absent. Ahmed says his master Abu saleem (Salam Abrash) informed him that Amirul Mominin ordered him to search for Jibrail to accompany in dining as usual. Accordingly he made a search by going to every house of his sons and the places where he had access and egress but could not find any where. He informed Amirul Mominin about this matter. Amirul Mominin was very much annoyed and began to abuse Jibrail. Meanwhile Jibrail turned up and said to the Caliph "Your majesty it would be better for you to shed tears for your cousin, Ibrahim bin Saleh instead of abusing me". There upon Amirul Mominin began to make enquiry about his cousin. Then Jibrail said "I have left him in such a condition that he has a meager life that it may be ended at the time of Isha prayer". On hearing this, Rasheed began to weep bitterly and was ordered to remove *Dester Khan*. Observing the sad mood of Rasheed, people became

compassionated over him. Jafer bin Yahya submitted "O! Amirul Mominin the medical knowledge of Jibrail is Roman. Saleh bin Behla is perfect in Indian system of medicine as Jibrail has the knowledge of Roman science. If Amirul Mominin commanded him to be present himself and sent him to Ibrahim bin Saleh we may expect a good result". Accordingly Rasheed ordered Jafer to call for Saleh, to lead him to Ibrahim and then to come back along with him after his inspection. Jafer obeyed the order. Saleh examined Ibrahim, read the pulse of the patient and came to Jafer. When Jafer enquired about the patient he said "I will disclose the matter only to the King- Though Jafer tried to get a hint requesting him a lot but he refused to disclose any thing. Jafer came to Rasheed and informed him that Saleh having examined the patient has come back but he is not disclosing any thing. Rasheed ordered Jafer to present Saleh before him. Accordingly Saleh came to Rasheed and said "O Amirul Mominin you are patriarch. You are the person who depute the magistrate on the post of Judge. Nobody has right to cancel the order decided by you. O Amirul Mominin I make you and all the persons present here witness against my affirmation that if Ibrahim died tonight or of the disease in which he is suffering Saleh bin Behla's (his own) all servants would be free for the sake of Allah, his carriage, equipage would be confiscated as waqf for poor and his wives would be deemed to have been divorced". Rasheed said "You have sworn on unknown events". He (Saleh) said "No Amirul Mominin unknown point is that no body knows about it. What I have said it is clear knowledge depending upon clear proofs". Ahmed bin Rasheed says that as informed by Abu Salma the grief felt by Rasheed subsided immediately, he had food and drink. At the time of Isha prayer a messenger of Madeena al Salam brought a letter in which there was a news of Ibrahim bin Saleh's death. Rasheed recited "Inna Lillah" and started to abuse Jafer bin Yahya on his advise to consult with Saleh bin Behla in addition to it he started blaming India and Indian medicine. "what a pity! cousin drunk bowl of death and I was drinking nabeez (Wine)". Then once more he asked for one more Rattel wine and drunk adding some salt and water to it and thus vomitted all the things eaten and drunken. The next day early morning he started to go to Ibrahim's house. When he reached there the servants of Ibrahim led to Ibrahim's canopy where the two tent pitcher were present with throne, large bolster and chairs. There was carpet in between throne and chairs. Rasheed stood there taking the support with sword and said "It is not allowed to be seated on any place other than

ground at the time of friend's disaster. Remove all these carpets and throne". Accordingly the servants removed the decoration. Then Rasheed sat on the earth. Hence the simplicity used to be called Abbasides' tradition. Before that there was no such routine. Saleh bin Behla sat in front of Rasheed. No one spoke to him and perfumes were spreading from the chafing dish. Saleh having screamed "ALLAH, ALLAH" said "O. Amirul Mominin you will decide the divorce of my wife. You will arrange her marriage with other person. Infact I am right deserving person (of her pair). How another man can marry her who is unlawful. Oh ! Amirul Mominin, be afraid of ALLAH and do not keep me away from joy. No default of oath breaking is on me. See, do not burry your cousin in his life. By God he (Ibrahim) did not die. Please permit me to go inside and examin him". He repeated these words loudly many times. There upon Rasheed permitted him to go alone to Ibrahim. Ahmed says that Abu Salma informed him that we alarmed with a sound of palm putting on the body. Before we reached there the sound was stoped. Then we heard another voice of ALLAH-AKBAR. Saleh came out shouting "ALLAH-O-AKBAR" and said "Amirul Mominin come on I will give a surprise to you. Hence Rasheed entered alongwith Masroorul Kabir, Abu Saleem and my self. Saleh took out a testing-peg and pierced it in between the nail and skin of the thumb of (Patient's) left hand, due to which Ibrahim bin Saleh pulled his hand instantly. Saleh asked "Amirul Mominin whether dead body feels pain Rasheed said "No" Saleh said If you want to talk with him you can" Rasheed said "I will implore to do so". Upon which (Saleh) said "If he (the patient) recovers in this dress of shroud and feels the smell of perfume arround him, his heart may be ruptured and the real death may be occured. No trick will be usefull to ressurrt his life. That is why Amirul Mominin you should order to remove his shroud and to lead him to bathroom for giving him bath again so that the smell of perfume will be removed and he should be dressed again with the same clothes in which he was in his health. And he should be applied the same scent he had in his health. He should be transferred to such a place where he used to stay. Then I will treat him in the presence of Amirul Mominin and he will start to talk". Ahmed says Abu Salma informed him that Rasheed deputed him to comply the order and he performed the duty accordingly. Abu Salma, Masroorul Kabir and he went to Ibrahim. Saleh bin Behla asked Kundus (Snuff-material) and a blow-pipe from the store house and blowed the same into the nostrills (of the patient). After ten minutes movement

appeared in his body. The Patient rose up, sat down and kissed his (Rasheed's) hand. Rasheed asked about his health, he said "I slept such a sound sleep that ever I could have. In this dream I saw a dog assaulting me. I tried to avoid his attack with my hand but the dog bit my left thumb. Then I woke up. I am feeling Pain in it". He showed the thumb in which Saleh had pierced the peg. After that Ibrahim lived a long life. He married Abbasa, the daughter of Mehdi. He became governor of Misr (Egypt) and Palestine. He died at Misr and was burried there itself.

## सारांश

### उयूनुल अम्बा फी तबखातिल अतिब्बा का बारहवाँ अध्याय-एक अनुवाद

- एस ए. हुसेन

यह लेख उयूनुल अम्बा फी तबखातिल अतिब्बा नामक अरबिक भाषा में उपलब्ध एक ग्रन्थ के बारहवाँ अध्याय का अंग्रेजी में अनुवाद है। यह ग्रन्थ इबिने अबी उसै बिया नामक तेरहवी शताब्दी के एक सुप्रसिद्ध लेखक की रचना है। इस में दो भाग और 15 अध्याय हैं। और इस में 388 प्रसिद्ध चिकित्सकों की जीवनियों का विवरण मिलता है।

इस महत्वपूर्ण ग्रन्थ के बारहवें अध्याय में भारतीय चिकित्सकोंका उल्लेख है, अतः इस ग्रन्थ अनुवाद कार्य के लिए चुना गया है।