



Newsletter of Ibn Sina Academy (NISA)

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CENTRAL COUNCIL FOR RESEARCH IN UNANI MEDICINE
Ministry of Health and Family Welfare, Government of India
Department of AYUSH

THE COUNCIL

The Central Council for Research in Unani Medicine (CCRUM) is an autonomous organization under the Ministry of Health and Family Welfare, Government of India, Department of AYUSH. Established in 1978, the CCRUM started functioning from 10 January 1979, and ever since it has been busy researching into various fundamental and applied aspects of Unani Medicine. Over the years, the CCRUM has emerged as the world leader in the field.

THE NETWORK

20 research Centres of the Council are functioning in different parts of the Country.

THE AREAS OF ACTIVITY

The Research Programme of the Council has four major components:

- * Clinical Research
- * Drug Standardization
- * Literary Research
- * Survey & Cultivation of Medicinal Plants

THE MAJOR ACHIEVEMENTS

Some significant achievements of the Council are as follows:



**Developing Research
in
Unani Medicine**

CLINICAL RESEARCH

- Has developed 24 Unani Drugs which are purely natural, standardized and without any side effects, for successful treatment of leucoderma, sinusitis, viral hepatitis, eczema, malaria, rheumatoid, arthritis and bronchial asthma.
- Has filed patents on seven of these drugs.

DRUG STANDARDIZATION

- Has evolved Standards for 222 single and 385 compound Unani drugs.
- Has signed a Memorandum of Understanding with Council of Scientific and Industrial Research (CSIR) for taking up advanced research in the field of drug development.

LITERARY RESEARCH

- Has translated from Arabic and Persian into Urdu language 25 Unani Medical Classics mostly manuscripts. And has edited and published these works.

SURVEY & CULTIVATION OF MEDICINAL PLANTS

- Has collected 59462 specimens of 1730 medical plants from the wild.
- Undertaking successful cultivation of four important medicinal species.
- Has gathered and documented 6650 folk medicinal claims.

PUBLICATIONS

- Has produced over 1000 research papers and brought out 116 research publications, besides regular publications of a bimonthly CCRUM Newsletter, Quarterly Urdu Journal Jahan-e-Tib and Annual Report.

For further information, please contact

Director General

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IAMMS ACTIVITIES

**EVENTS AT IBN SINA ACADEMY
(From October to December 2011)**

Sixth Ibn Sina Memorial Lecture (2011)

The Sixth 'Ibn Sina Memorial Lecture (2011) was delivered by Dr. Ahmad Abdul Hai, on 26th October, 2011. He spoke on 'Abul Qasim Al-Zohravi and his contribution to Surgery'.

Before the lecture, Professor Syed Zillur Rahman, threw light on the significance of Ibn Sina Memorial Lecture and the objectives of establishment of Ibn Sina Academy. The lecture was presided over by Dr. S. Mohsin Raza (Muscat, Oman) while vote of thanks was moved by Dr. Syed Ziaur Rahman.

Dr. Ahmad Abdul Hai hails from Patna and belongs to a learned family. His father Dr. M Abdul Hai was a legendary physician and was awarded 'Padma Bhushan' by Government of India. Dr. Ahmad is a formerly Professor and Head of the Department of General surgery, Patna Medical College, Patna. Being himself a renowned surgeon of international fame, he authored many research papers. He proposed "Medical University Project", which is an extension of Hai Medicare and Research Institute.

Ibn Sina Memorial Lecture is an annual event and being held at Ibn Sina Academy, Aligarh, by the courtesy of National Council for Promotion of Urdu Languages, Department of Education, Ministry of Human Resource Development, Government of India. Following series of Ibn Sina Memorial

Lecture has till date been delivered: First Ibn Sina Memorial Lecture (2006) by Saiyid Hamid, (2007) by Prof. Syed Mushirul Hasan, Third Lecture (2008) by Syed Shahid Mehdi, Fourth Lecture (2009) by Prof. Irfan Habib and Fifth Lecture (2010) by Prof. Sadiqur Rahman Kidwai.

**National Seminar on Hakim Ajmal Khan
- Eik Tarikh Saaz Shakhsiyat**

Ibn Sina Academy organised a two-day national seminar on "Hakim Ajmal Khan - Eik Tarikh Saaz Shakhsiyat", in collaboration with National Council for Promotion of Urdu Language (NCPUL), Government of India, during October 26-27, 2011.

During the inaugural function, Prof Jamal Khwaja, Nawab Ibn Saeed Khan Chattari, Mr. Masroor Ahmad Khan (Great grandson of Hakim Abdul Majeed Khan), Prof Shakir Jamil (Director General Central Council for Research in Unani Medicine) addressed the gathering, while Prof Hakeem Syed Zillur Rahman presented the aims and objectives of the seminar. In the end, Prof Zakia Siddiqi moved for vote of thanks.

The papers in the scientific sessions by delegates and the ensuing deliberations focused more light on the life and achievements of the legendary figure, Hakim Ajmal Khan. More than hundred delegates attended the seminar with 50 research paper presentation. The Ibn Sina Academy, is also planning to bring out a publication based on full-length papers in a book form.

During the programme, the Ghalib Study Centre of Ibn Sina Academy organized a Mushaira under the Convener ship of Janab Khalid Faridi.

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Symposium on Breast Cancer Awareness

A team consisting of Dr S. Mohsin Raza, Prof M. Shahid Siddiqui and Dr Albina Shamsi addressed a mixed audience of men and women. Dr Raza spoke on the worldwide incidence of breast cancer and its alarming increase among the women in India. He emphasized upon the early detection. The disease can be detected early only when there exists an awareness of the disease. He emphasized upon the self examination which every woman should start from age of 20 and in the event of any doubt or a lump in breast must be seen by a competent Surgeon. He gave so many illustrated examples of the cases who have been cured as they were diagnosed and treated early. Dr Shahid Siddiqui gave an elaborate lecture about the treatment of breast cancer, followed by Dr Albina Shamsi who had an exclusive interactive session with women. She demonstrated the correct technique of self examination of breast. Prof Hakim Syed Zillur Rahman gave the vote of thanks at the conclusion of meeting.

Interactive session with Honorable Salma Ansari

Ibn Sina Academy arranged an interactive meeting with social activists, charity donors, and volunteers to introduce and interact with the works undertaken by Al Noor Charitable Society on 21st November 2011. Honorable Mrs. Salma Ansari (an educationist and the wife of the Honorable Vice President of India) was the chief guest, while Prof Zakia Siddiqui presided over the function. Mrs. Salma Ansari set up The Al Noor Society way back in 1998 at Aligarh. The meeting was very attended by many guests including Qazi Abdus Sattar, Prof. Satish Jain (Vice Chancellor, Manglayatan University), Mr. Mustajab Malik (Delhi)

Mushaira

On the occasion of Dipawali and Eidul Azha, Ibn Sina Academy in association with Shikhar Sanstha arranged Urdu-Hindi poetry during November 12, 2011. Large numbers of poets participated and recited their poems! The programme was organized by Harish Eetab.

Aazar Academy ki "EK Shaam, Ashar Najmi ke Naam" on 1st October 2011

Aazar Academy in association with Ibn Sina Academy organized a literary event "EK Shaam, Ashar Najmi ke Naam" during October 1, 2011. Large numbers of poets participated and recited their poems! The programme was organized by Musharraf Husain Mahzar.

Musharraf Husain Mahzar also organized a Mushaira at Ibn Sina Academy on Dec. 31, 2011 to celebrate the New Year. The Mushaira was presided by Prof. Syed Zillur Rahman. Prof. Shahper Rasool, Jamia Millia Islamia New Delhi and Dil Taj Mahal, Agra were Chief Guest and Guest of Honour respectively.

Visits of Delegates and Personalities

Following dignitaries and personalities visited the Academy.

1. Sabrina Datto, (Chicago, USA), November 2011. Ms Datto is a doctoral candidate at the University of Chicago where she is pursuing her PhD in South Asian History. Her research interests are twofold. first, an interest in the establishment of yunani tibb teaching centres, anjumans, and periodicals in the late 19th and early 20th century; second, an interest in social, religious and political 'reform' in the Muslim community – particularly the Aligarh movement and its proponents' ideas about modern science. Ms Datto is also interested in the role of women in yunani tibb and the history of educating female hakims and tabibahs. Most of Ms Datto's

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research materials are in Urdu, but she also consults texts in French.

2. Dr. Mohamad L. Hammour, (Paris, France), 22.11.2011: He is currently holds the position of Chairman both of Guidance Financial Group and Shaza Hotels.
3. Mr. Sanjiv Malhotra (Geneva Switzerland), 22.11.2011. He is Vice President of Operations, Shaza group of Hotels.

Remarks in Visitor's Book

"The remarkable change, I have seen, is commendable. I hope this progress to treasure the past history and its artifact continues. Best of luck"

Salma Ansari, New Delhi, 21.11.2001

"I am honored to visit this Academy that is dedicating to preserving and reviving the tradition of Islamic Medicine despite the onslaughts of modernism as a treasure for the benefit of all humanity"

Mohamad L. Hammour, Paris, 22.11.2011

Delegates

1. Subject Refresher Course – Human Rights – Batch I, UGC-AMU Academic Staff College, Aligarh Muslim University, Aligarh, 17.11.2011
2. Subject Refresher Course in English, UGC-AMU Academic Staff College, Aligarh Muslim University, Aligarh, 22.11.2011
3. Subject Refresher Course – Library and Information Science, UGC-AMU Academic Staff College, Aligarh Muslim University, Aligarh, 26.11.2011
4. Subject Refresher Course – Human Rights – Batch II, UGC-AMU Academic Staff College, Aligarh Muslim University, Aligarh, 29.11. 2011

On these occasions, Prof. Syed Zillur Rahman addressed the participants and gave an account of the History of Unani Medicine and about the values of culture and heritage. He showed them also the Museums of Ibn Sina Academy.

MEMBERS' ACTIVITIES

Prof. Syed Zillur Rahman, President, Ibn Sina Academy.

1. Presided, the function in honour of Dr. Syed Amin Ashraf (Ghalib Awardee), UGC-AMU Academic Staff College, Aligarh Muslim University, Aligarh, 29.11. 2011
2. Attended Executive Committee Meeting, All India Muslim Educational Conference, 27. 11. 2011.
3. Assigned to write preface for the book, *Tarikh Tibb*, and a chapter for *Kulliyat-e-Tibb* by National Council for Promotion of Urdu Language, Ministry of Human Resource Development, Govt .of India. It is observed that with the production of these text books for Unani subjects, the NCPUL is trying to fulfil a gap and meet the dire need of textual material for undergraduate education, in Unani system, for which expertise from across country is being utilized.
4. Attended the meeting to finalise *Qamoos Asma al Advia* (Dictionary of Single Drugs of Unani Medicine on December 28, 2011, CCRUM, New Delhi.

Dr. Syed Ziaur Rahman, Treasurer, Ibn Sina Academy, and currently pursuing PhD from the School of Medicine, University of Western Sydney, Australia, attended and participated at the following conferences and seminars:

1. Invited as Guest Lecture, 11th National Annual Conference of Society of Pharmacovigilance, India[®] (SoPI), Nalanda Medical College, Patna, 18th – 20th November 2011. Presented paper entitled, Study of Antidepressants: SSRIs, SNRIs and St John's Wort from the 45 and Up Database.
2. National Seminar: Hakim Ajmal Khan - Aik Tareekh Saaz Shaksiyat, Ibn Sina

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- Academy, Aligarh, 26-27 October 2011. Presented paper entitled, Readings on Hakim Ajmal Khan from Australian perspective.
3. International Symposium on Recent Trends in Neurosciences and 29th Annual Conference of Indian Academy of Neurosciences (IAN 2011), Defense Institute of Physiology and Allied Sciences (DIPAS), Ministry of Defense, Govt. of India, Delhi, 30 October – 1 November 2011. Presented paper entitled, Exploring correlation of health parameters of individuals in relation to self-rated memory (Nominee for Tulsa Bai Somani Educational Trust Award).
 4. 8th Annual 45 and Up Study Collaborators' Meeting, Sax Institute, Australian Technology Park, Eveleigh, Sydney, 29th October 2011. Presented oral paper entitled, Exploring correlation of health parameters of individuals in relation to self-rated memory using the 45 and Up Study survey database.
 5. 51st Annual Conference of the National Academy of Medical Science (NAMS), Institute of Medical Sciences and SUM Hospital, Kalinga Nagar, Bhubaneswar, 14 to 16, October 2011. In the same event, Dr. Rahman attended NAMS Convocation and received membership (MAMS) scroll.
 6. Meeting of the Urdu Academy of Australia, Auburn, December 25, 2010

**CONFERENCES, SEMINARS ON
HISTORY OF MEDICINE AND
SCIENCES**

History, Culture and Science: Asian and European Perspectives on Complementary and Alternative Medicine

An International Conference on History, Culture and Science: Asian and European Perspectives on Complementary and

Alternative Medicine (CAM) is being organised by the Seminar of Oriental and Islamic Studies, Ruhr University Bochum, in cooperation with the Institute for Natural Medicine, University Duisburg-Essen, at the Ruhr University Bochum from on 12 to 16 March 2012.

The Seminar of Oriental and Islamic Studies has been engaged in a Research Project on "Islamic Knowledge and Plural Culture: Graeco-Islamic Medicine (Tibb-e Yunani, Unani Medicine) and its representation in South Asia", is funded by the German Research Fund (DFG) since 2008. The goal of the conference is to share and discuss the perspectives of a selected group of leading historians, medical anthropologists, professionals and scientists on the medical schools and traditions which form part of what is nowadays called "Complementary and Alternative Medicine" or "Natural Medicine".

For more information, contact: Prof. Dr. Stefan Reichmuth, Ruhr-Universität Bochum, Seminar für Orientalistik und Islamwissenschaften, D-44780 Bochum
Email stefan.reichmuth@rub.de

Fellowships /Grants/Prizes

Ph.D. Fellowship for a Historical and Literary Study of Urdu Medical Literature (Unani Medicine)

Seminar of Oriental and Islamic Studies, Ruhr-University, Bochum, Germany, is offering Ph.D. Fellowship for a Historical and Literary Study of Urdu Medical Literature (Unani Medicine).

The fellowship (income level TVL 13, 50%) is offered for a period of two years, with a possible extension of another year. Employment is available at the next possible time. The fellowship is part of a Research Project on „Islamic Knowledge

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and Plural Culture: Graeco-Islamic Medicine (tibb-e yunani, Unani Medicine) and its Representation in South Asia", which has been funded by the German Research Fund (DFG) since 2008. It aims at an in-depth research into the historical roots of Unani Medicine, its representation in South Asia, and its transformations as a factor of cultural identity in colonial, national and international contexts.

Applicants should enjoy working in an interdisciplinary research group. They should have finished their M.A. in Urdu Language and Literature, South Asian Studies, or Islamic Studies and should have acquired a general proficiency in Urdu. Some experience with Persian will also be expected.

Applications should be sent by email or ordinary mail together with CV and M.A. Certificate and transcript, and with two letters of recommendation until 31 December 2011, to the following address: Prof. Dr. Stefan Reichmuth, Ruhr-Universitaet Bochum, Seminar fuer Orientalistik und Islamwissenschaft, D-44780 Bochum, Germany.

DOCUMENTATION

Obituary of Parviz Mehraein (15.11.1931 – 16.10.2009)

We are all travelers

- what a wonder that the caravan mourns the man who has reached the goal
(from his obituary notice)

Parviz Mehraein, formerly the Professor of Neuropathology at the Ludwig-Maximilians-University of Munich, Germany, was a highly educated man. An authority in the diagnosis of neurodegenerative diseases, he also exhibited a remarkable philosophical

attitude towards life. This was most apparent in his great personal modesty and essentially complete lack of interest in the limelight that has become second nature for many contemporary medical academics (some believe a necessity). It is very hard if not impossible to imagine Parviz Mehraein becoming aggressive or losing temper. It never happened in my presence and I never heard about an event. One major reason may have been the daily encounter with the central subject of his professional life's interest, the human brain in disease. Like hospital work, such activity can have a humbling effect on those who are susceptible. Parviz Mehraein examined more than 22,000 brain autopsy cases during his career as a neuropathologist and was one of the most experienced clinical neuropathologists worldwide. This made me choose him as my mentor in diagnostic neuropathology upon my return from Boston (Harvard) to Munich in 1992.

Parviz Mehraein was born on 15 November 1931 in Mashhad/Iran as son of the military officer Ghodrattollah Mehraein and his wife Soraya, née Dorri. From 1938 until 1950 he attended the primary and secondary school in Mashhad and subsequently began his studies in medicine (1950-1951). In 1952 he moved to what was then West Germany to continue his studies in medicine and psychology at the University of Freiburg (1952-55) and in medicine at the Ludwig-Maximilians-University of Munich (1955-58). He passed the state exam in 1958.

In 1959, Parviz Mehraein married his beloved wife Liselotte (née Hauer). They were married for more than 50 years and have four daughters, Susan, Yasmin, Annabelle and the late Natascha.

Between 1958 and 1962, Parviz Mehraein worked at different Munich hospitals as a

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Medizinalassistent (medical assistant) observing the clinical training scheme at the time. During this period he completed his dissertation under Professor Joachim Ernst Meyer at the Nervenlinik of the University of Munich, which is the same hospital where Alois Alzheimer once worked. The topic of his thesis was „Epileptische Wesensveränderung und EEG-Befunde“ (Epileptic personality changes and EEG findings). In 1962, Parviz Mehraein took up the position of Wissenschaftlicher Assistent (scientific assistant) and was later promoted Oberassistent (senior assistant) and group leader in the Department of Neuropathology at the Max-Planck-Institute of Psychiatry. Its director at the time was Professor Gerd Peters, author of the first and most important German textbook of neuropathology. His 16 years at the Max-Planck-Institute of Psychiatry were very fruitful and allowed Parviz Mehraein to submit his habilitation thesis in Neuropathology to the Medical Faculty of the University of Munich (1978). In the same year he was offered the chair of neuropathology and directorship of the newly created Institute of Neuropathology at the Medizinische Hochschule Hannover, Germany. Parviz Mehraein stayed in Hannover for five years before he was appointed full professor and director of the Institute of Neuropathology at the Ludwig-Maximilians-University in Munich (1983-1997). After he had reached retirement age, he continued to lead the institute as acting director into the new millenium (1997-2000). Between 1995 and 2000, Professor Mehraein was also head of the Reference Center for Neurodegenerative Diseases of the German Society for Neuropathology and Neuroanatomy (Deutsche Gesellschaft für Neuropathologie und Neuroanatomie).

Neuropathology in Germany had traditionally been very strong and was

very well developed compared with other countries when Parviz Mehraein accepted the Munich chair. This was due in large part to the influence of the Munich school: Alois Alzheimer – Walther Spielmeier – Willibald Scholz - Gerd Peters. Professor Gerd Peters was Parviz Mehraein's clinical teacher. In the early 1980s, most chairs of neuropathology in Germany were occupied by Peter's former students but Parviz Mehraein had an especially close personal relationship to him which lasted until Gerd Peter's death in 1987 (4).

Although not a Christian and not a native of Germany, Parviz Mehraein was offered and accepted the only chair of neuropathology in catholic Bavaria in 1983 which speaks volumes of his reputation as a clinical neuropathologist, his affable and most pleasant personality, and equally his political astuteness. But it was Parviz Mehraein's genuinely positive and warm attitude towards fellow men and women combined with great personal generosity that made him truly stand out amongst colleagues.

Tragedy struck the Mehraein family in 1986 when the third daughter Natascha died in an accident. This event affected Parviz Mehraein deeply and until the end of this life but he would not become embittered. He continued to stay the warm and generous gentleman he had been, and that had made him so likable and unique. It was my impression that his Baha'i Faith provided great consolation to him. He had a relaxed and humorous view of his own death. On more than one occasion and with a smile in his eye he spoke of the fact that his "shelf-life was limited".

The Persian poets Saadi and Hafiz were among Parviz Mehraein's favoured authors, and he often quoted them in conversations both in Persian and

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German. From microscope sessions the author remembers, "Reveal not every secret you have to a friend, for how can you tell but that friend may hereafter become an enemy. And bring not all mischief you are able to upon an enemy, for he may one day become your friend." (Saadi). He also occasionally quoted from the Qur'an in Arabic. Parviz Mehraein had absorbed the influences of his new environment of decades, and became a proud German citizen. While there was a remaining distinct accent in spoken German, Parviz Mehraein had a very fine sense for the German language and a rich vocabulary. In contrast, he was not keen to speak English.

Walther Spielmeyer, who succeeded Alois Alzheimer as head of the famous neuropathology laboratory at Kraepelin's clinic (2), moved the tradition of the early Munich School of Neuropathology to Kraepelin's new institute, the Deutsche Forschungsanstalt für Psychiatrie where Spielmeyer became Institute Director in 1926, soon after Kraepelin's death. Following the Second World War, the institution was renamed the Max-Planck-Institute of Psychiatry. The Institute of Neuropathology at the University of Munich was not part of the Munich School of Neuropathology because it was newly created in the 1960s by Professor Otto Stochdorph. Thus, Parviz Mehraein brought the Alzheimer-Spielmeyer tradition back to the University of Munich and he also received (rescued) the historical material which was later found to include Alzheimer's original cases (2). Walther Spielmeyer's 1913 inaugural lecture has also been preserved because Parviz Mehraein received it on the occasion of his Hannover inaugural lecture in 1978 and he passed it on to the author for his London inaugural. This historical document is now at the Brain

and Mind Research Institute of the University of Sydney, Australia.

Parviz Mehraein was a member of a number of professional societies including the Deutsche Gesellschaft für Neuropathologie und Neuroanatomie e.V., the International Society of Neuropathology, the German Society of Pathology, the Executive Committee for dementia research of the International Society of Neurology, and founding member of the scientific advisory board of the German Society for Skull Base Surgery (Gründungsmitglied und wissenschaftlicher Beirat der Deutschen Gesellschaft für Schädelbasis-Chirurgie). Professor Mehraein was also a member of the editorial board of Neuropathology.

The habilitation mentioned earlier was a formal requirement for promotion to the rank of professor in the German academic system until very recently. A habilitation thesis had to be supervised by a professorial chair and Parviz Mehraein was extraordinarily successful in this role (1). He further developed collaborative ties with a number of international colleagues, especially from Japan (3, 5, 6). His own habilitation thesis was on the topic of morphometric investigations in Alzheimer's disease and senile dementia (1), and his most highly cited publications are in this scientific field (5, 6).

We will remember Professor Parviz Mehraein with great affection and respect.

Acknowledgements

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Hamмам – Past and Present

The concept of Hammam as a regimental therapy technique in Unani system of Medicine is well known since ages. "According to Unani mythology, a person coming out of Hammam is as fresh as a newborn". In Islamic civilization the first Hammams appeared under the dynasty of Omayyad's. Since then, Hammam had been a regular part of life throughout Moorish and Ottoman empires for centuries. Still the remains of old Hammams can be seen throughout these regions [1]. In the middle of the 19th century, the concept of Hammam as Turkish bath was introduced into Victorian England and other parts of the Europe [2].

In Arabic, Hammam means "to heat". Usually there is a five-step progression through the Hammam. First is the seasoning of the body with heat; second is the vigorous massage; third is the peeling off of the outer layer of skin, fourth, the soaping, and fifth, relaxation.

Like its Roman predecessor a typical Hammam consists of three basic, interconnected rooms: the *sıcaklık* (or *hararet* - caldarium), which is the hot room; the warm room (tepidarium), which is the intermediate room; and the *soğukluk*, which is the cool room (frigidarium).

In its steamy sıcaklık rooms, the sun does not shine brightly, only a few feeble rays filter though the coloured small glass of the honeycomb of little round and star-shaped apertures present in the large domes. The rays of light hang in the floating steam and lend a sense of enchantment to the murk. The sıcaklık also contains a large marble stone called *göbek taşı* (tummy stone) at the center that the customers lie on, and niches with fountains in the corners. This room is for soaking up steam and getting scrub massages. The warm room (tepidarium) that is heated by a continuous flow of hot, dry air allowing the bather to perspire freely, is used for washing up with soap and water and the soğukluk is to relax (maslak), dress up, have a refreshing drink, sometimes mint tea, and, where available, a nap in a private cubicle after the massage.

What lingers most in the mind at all hammams are the sounds. Water splashing against your body or on the floor, rinsing away the dirt as it bubbles down the gutters; the sound of cups clinking, murmured conversations, sometimes the clear tinkle of laughter; a percussion concert that rings out against the marble and the high ceilings. Complete relaxation, an intense feeling of

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well-being, an uncomplicated happiness — a good hot bath is one of the most sensual pleasures in life. More than a matter of cleanliness,

The Hammam, like its precursors, is not exclusive to men. Hammam complexes usually contain separate quarters for men and women; or males and females are admitted at separate times. Because they were social centers as well as baths, Hammams became numerous during the time of the Ottoman Empire and were built in almost every Ottoman city. On many occasions they became places of entertainment (e.g. dancing and food, especially in the women's quarters), social destinations for many ceremonies, such as before weddings, high-holidays, celebrating newborns, beauty trips. The hours for men are usually in the morning and evening, while women go in the afternoon. Going to a Hammam is an eye-opening cultural experience, as it offers a good opportunity to meet and chat with locals.

The Hammam combines the functionality and the structural elements of its predecessors in Anatolia, the Roman *thermae* and Eastern Roman baths, with the central Asian Turkish tradition of steam bathing, ritual cleansing and respect of water. It is also known that Arabs built versions of the Greek-Roman baths that they encountered following their conquest of Alexandria in Egypt. However, the Turkish bath has improved style and functionality that emerged as annex buildings of mosques or as re-use of the Eastern Roman baths.

After the Ottomans took over the Eastern Roman Empire their Hammams were originally structures annexed to mosques. However they quickly evolved into institutions unto themselves and eventually, with the works of the Ottoman

architect Sinan, into monumental structural complexes, the finest example being the "Çemberlitaş Hammamı" in Istanbul, built in 1584.

Visiting Hammam is not only for bathing but it is healthy and can be an alternative for modern lifestyle diseases such as many metabolic diseases including diabetes mellitus, obesity, etc. After one session in the Hammam, skin is both exfoliated and clean. The body is felt wonderfully relaxed and flooded with warmth.

Several accessories from Roman times survive in modern Hammams, such as the *peştamal* (a special cloth of silk and/or cotton to cover the body, like a pareo), *nalin* (wooden clogs that prevent slipping on the wet floor, or mother-of-pearl), *kese* (a rough mitt for massage), and sometimes jewel boxes, gilded soap boxes, mirrors, henna bowls, and perfume bottles.

Tellak (Staff)

Tellak are traditionally, the masseurs in the baths. Tellak in Turkish, were young men who helped wash clients by soaping and scrubbing bodies. They were recruited from among the ranks of the non-Muslim subject nations of the Turkish Empire as such work was seen as below the dignity of a Muslim. After the defeat and dismemberment of the Ottoman army in the early 20th century, the role of tellak boys was filled by adult attendants that scrub and give massages [3]. A Tellak is assigned depending on the clients build. The client lies down on a slab that rises about one meter above the floor. The hot steam makes the limbs become soft and rubbery, and ready for a massage. The masseur starts pulling, twisting, kneading and pummeling the client like lumps of dough. After this massage the body is scrubbed using some kind of body brush

called a *kesea* down the back with long sweeps from shoulders to waist. Days' accumulation of dead skin and dirt then gets curled into the hair of the brush. The entire body is then soaped and rinsed by pouring water over head.

Operating Examples of Hammams in the world

Süleymaniye Hammam

Süleymaniye Hammam is an historic Turkish bath in Istanbul, Turkey. The building, situated on a hill facing the Golden Horn, was built in 1557 by Turkish architect Mimar Sinan; it was named for Süleyman the Magnificent. It is part of the Süleymaniye mosque complex.

The Hammam was commissioned by Sultan Süleyman, ruler of the Ottoman Empire between 1520 and 1566. The building is lavishly arched and domed, with elaborate marble inlay work on the walls. Süleymaniye Hammam is a traditional bathhouse consisting of three sections: cold, lukewarm and hot. Temperatures in the hot section can reach 40-60 degrees Celsius (104-140 F). The Hammam is still operating today and caters mainly to tourists. It is the only Hammam in Istanbul where men and women bathe together. A few of the Hammams in Istanbul also contain *mikveh*s, ritual cleansing baths for Jewish women.

Haseki Hürrem Sultan Hammamı (translatable as: "Bath of Roxelana") is another Turkish Hammam in Istanbul that was commissioned by Sultan Süleyman I's consort Roxelana and constructed by Mimar Sinan during the 16th century. It was constructed for the religious community of the nearby Hagia Sophia.

In 2007 Istanbul authorities decided to return the Hammam to its original use after a 105-year hiatus and launched a

tender for its restoration. After a 3-year-long restoration project that costed \$11 million, the bath re-gained its glory and now being operated by Haseki Tourism Group (and hence its named). Hammam services start from "Pir-i Pak" package of few Euros for the customary steam bath, peeling and soap massage.

Hammam Omerye

Hammam Omerye is in the heart of Nicosia's old town, Cyprus. The site's history dates back to the 14th century, when it stood as an Augustinian church of St. Mary. Stone-built, with small domes, it is chronologically placed at around the time of Frankish and Venetian rule and occupation, approximately the same time that the city acquired its Venetian Walls. In 1571, the Ottoman Turkish ruler Mustapha Pasha converted the church into a mosque, believing that this particular spot is where the Caliph Omer rested during his visit to Lefkosia.

Most of the original building was destroyed by Ottoman artillery, although the door of the main entrance still belongs to the 14th century Lusignan building, whilst remains of a later Renaissance phase can be seen at the north-eastern side of the monument. In 2003, the European Union (EU) funded a bi-communal UNDP/UNOPS project, "Partnership for the Future", in collaboration with Nicosia Municipality and Nicosia Master Plan, to restore the operation of Hammam Omerye Bath once again.

Hammam Omerye is still in use today and is a true working example of Cyprus's rich culture and diversity, hard struggle, yet sense of freedom and flexibility. It is a favourite place for relaxation in Lefkosia. In 2006 it received the Europa Nostra prize for the Conservation of Architectural Heritage.

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Hammam Cairo

Hammam at Cairo, Egypt like most of the countries in the Middle East and the Arab world is no exception. Egypt was part of the Ottoman Empire, and the Hammams of Cairo were built during the Ottoman period.

Richard Barter read Urquhart's book and worked with him to construct a bath. They opened the first modern Turkish bath in the British Isles at St Ann's Hydropathic Establishment near Blarney, County Cork.

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Paris and in German towns of Nudersdorff, Friedrischfen and Wittenberg. The Swedish balneologist, Carl Curman, encouraged the construction of two Turkish Baths in Stockholm in 1871 and wrote *Om Bad* (about baths), one of the first comprehensive studies of bathing habits [2].

Hammams in India

In India, there were many Hammam during Sultanate and Moghul periods, but currently, Hammam-e-Kadimi in Bhopal is in working condition. It holds a mirror up to the prevailing culture and a social activity. The people of Bhopal still enjoy taking bath at this Hammam.

The Qadimi Hammam (*Hammu Khalifa ka Hammam*) in Bhopal is located at Vardman Park. It is situated on the bank of the upper lake near Vardhman Park. It is the bathing place with provision of hot water and was constructed by Nawab Dost Mohammad Khan, the founder of Bhopal State, during the period of Gond rulers. Later on, the management of the Hammam was handed over to Hajjam Hammu Khalifa, a trusted servant of the Nawabs of princely state of Bhopal, for the service of the Royal Family and Royal Guests.

The Bhopal based Hammam-e-Qadimi is almost similar to those found in Turkey. It is a three-chambered structure joined by a corridor. The entrance chamber has a vaulted roof with *taqchas* on all sides. The other two have domed roofing. It is however the steam chamber that is of significance. A large copper vessel is used to heat water that is stored in a tank above it. The heat is generated with the help of wooden logs inserted in arched basement. The steam is taken through copper pipes embedded in the floor and walls of the chamber. From the rooftop one can see five openings called the (*naak*) nose and (*kaan*) ears that maintain the ventilation inside.

The Hammam has a room before the entrance door, which has a normal climate even in winter season. There is another 12' X 12' high roofed room adjoining this room. It is hotter than normal and the room is full of moisture. There are two small galleries along this room which are cool.

The steam arising from the floor of the high roofed room adjoining the galleries fills the human body with heat. A special feature of this steamed room is that of the two pools. One pool has cold water. The floor of this room has a three inch thick copper plate fitted under it and a metal flat iron under the hot pool. The roof of this room has ventilation having thick glass and fresh air flows in through the channels of the room. There exists a furnace below the room where wood pieces are filled and burned on the other side and its heat makes the steam room humid and hot while the galleries remain cool.

Tea served at Hammam-e-Qadimi is mint tea in a little glass. After the steam and the massage, one can sit with companions sipping tea, wrapped in towels.

At a time when health farms and institutes of balneo-therapy are springing up all over the world, and when the body is soaped, oiled, perfumed and massaged in various modern spa, Hammam-e-Qadimi could well be an alternative component of one of the regimental therapies of Unani medicine in India and would also play an important role in future as according to a study the country would have maximum lifestyle diseases.

Current role by CCRUM and Department of AYUSH

Unani researchers from across the country are working to extract out the ancient technology used for heating Hammam and if all goes well and they succeed, the Hammam-e-Qadimi would

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emerge as a role model for setting up such Hammams across the country.

It's time now to replicate and civil the architecture and designing of Hammams in other parts of India. This will also attract

Regimental Therapy" was delivered by me and I also chaired a scientific session.

CCRUM proposed to start a regimental therapy centre at the Regional Research Institute, Srinagar, with Hammam as one

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