



# Newsletter of Ibn Sina Academy (NISA)

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

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. The CCRUM was established on 30 March 1978. However, it started functioning in January 1979, and since then the Council 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 of research in Unani Medicine.

**THE NETWORK**

The CCRUM has 23 Research Centers functioning in different parts of the country, besides its headquarters New Delhi.

**THE AREAS OF ACTIVITY**

The Research Programme of the Council has four major components:

- Clinical Research
- Drug Standardization
- Literary Research
- Survey and Cultivation of Medicinal Plants

**THE MAJOR ACHIEVEMENTS**

Some of the significant achievements of the Council are as follows:

**Clinical Research**

- Has developed 27 Unani drugs, which are purely natural, standardized and without any side-effects, for successful treatment of leucoderma, sinusitis, viral hepatitis, eczema, malaria, rheumatoid arthritis, bronchial asthma and some other common ailments.
- Has obtained patents on seven Unani drugs. Applications for Patents on 35 drugs are under active consideration of the concerned authority.

**Drug Standardization**

- Has developed pharmacopoeial standards for 298 single and 100 compound drugs. Besides, Standard Operating Procedures (SOPs) for manufacture of 100 compound drugs have also been developed.
- Has published six volumes of National Formulary of Unani Medicine, six volumes of Unani Pharmacopoeia of India (UPI), Part I (on single drugs), and two volumes of the UPI, Part 2 (on compound drugs).

**Survey and Cultivation of Medicinal Plants**

- Has collected over 72,000 specimens of medicinal plants belonging to 1800 species from the wild.
- Undertaking successful cultivation of 15 important medicinal species.
- Has gathered and documented over 1,500 folk medicinal claims.

**Publications**

- Has produced over 1800 research papers and brought out 250 publications, besides regular publication of a bimonthly bulletin CCRUM Newsletter, quarterly Urdu Journal Jahan-e-Tib, quarterly English Journal Hippocratic Journal of Unani Medicine and Annual Report.

For further information please contact:

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EVENTS AT IBN SINA ACADEMY  
(April – June 2012)

**Seminar on Prof Manazir Ashiq Harganvi and his Literary Achievements**

This seminar was organised at Ibn Sina Academy under the aegis of Adabi Duniya Publication Private Ltd (Jaipur), Bazm-e Sha'ûr-i Adab (Jaipur) and Azar Academy (Aligarh) on 7th April 2012. A large number of delegates presented their papers on the works of Prof Manazir Ashiq Harganvi including Dr. M. A. Haq (Ranchi), Mr. M. Z. Khan (Ranchi), Dr. Zaheer Hasan (Mathura), Shahid Jamil (Sahsaram), Prof Khalid Husain Khan (Meerut), Faraz Hamidi, Shakeel Jaipuri, etc. During the seminar, a Felicitation Ceremony was also held in honour of many noted Urdu poets and Prof Manazir Ashiq Harganvi. The program was held under the presidentship of Prof. Hakim Syed Zillur Rahman, while the convener of the seminar was Musharraf Husain Mahzar.

**Mizân-i Harf**

A book on essays and chapters on the life of Syed Amin Ashraf (An eminent scholar and poet) has been published by Ibn Sina Academy, Aligarh. This is in consequence to the seminar held at Ibn Sina Academy on 19.2.2012. It consisted of papers read at the seminar. Details can be seen at NISA Vol. 12, Number 2.

**Yaad-e Shahryar**

To commemorate the noted Urdu poet of Aligarh, Prof A.M.K. Shahryar, a program, 'Yaad-e Shahryar' was organised under the aegis of Shikhar, an Aligarh based literary and cultural NGO, on 30<sup>th</sup> April 2012 at Ibn Sina Academy Hall. It was organised by Harish Betab.

**Mehfil Mushaira**

Mehfil Mushaira – Aik Shaam Salim Shuja Ansari ke Naam was held at Ibn Sina

Academy under the aegis of Harfzaar Literary Society (Aligarh) on 19 May 2012. The chief guest and guest of honour were Aslam Adeeb and Hadi Javed respectively. It was organised by Dr. Mujeeb Shahzar. Large number of local and outstation poets participated and recited their poems including Moazzam Ali Khan Moazzam. This Shi'ri Nashist not only added literary colour to an otherwise monotonous life in the town but also gave a platform to the budding poets of Urdu to come forward and display their talents.

**Aik Shaam: Baleegh Hapuri ke Naam**

In honour of noted Urdu poet, Baleegh Hapuri, a literary program was organised by Bargah-e Adab at Ibn Sina Academy on May 2, 2012. The chief guest was Dr Maula Bakhsh (Delhi) and the guest of honour was Qaiser Aziz (Delhi). The event was given the name "Aik Shaam Baleegh Hapuri ke Naam" and was attended by many noted poets including Nasim Noori (also key organiser), Shabnam Naseem, Rashida Baqi Haya and Musharraf Husain Mahzar. At the end of the *nashist*, mementos were presented by members of Bargah-e Adab to the poets who presented their composition.

**Visit of Maulana Badruddin Ajmal, MP**

Maulana Badruddin Ajmal paid a visit to the Ibn Sina Academy on 22<sup>nd</sup> May 2012. He was delighted and appreciated the efforts of Ibn Sina Academy in the promotion of science and medicine in general by exhibiting artifacts on science and medicine and printing of books. He suggested that the Academy should get books written for common man and for school children apart from hard research oriented publications. He promised, that if Ibn Sina Academy could take up this task of writing books, then he could sponsor such a project as well as recommend

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these books for all his established schools in Assam.

It is to be noted here that Maulana Badruddin Ajmal is a member of the Indian Parliament from Dhubri, Assam. He is an industrialist and social activist. He established the "Assam United Democratic Front" (AUDF), now called the "All India United Democratic Front" (AIUDF) and consolidated its position in Indian politics. He is also the founding President of the famous NGO *Markazul Ma'arif* which runs schools, orphanages, hospitals besides promoting many other social, educational, economic and developmental activities in the country. The organization has done enormous work for the benefit of the people since its inception in 1982 especially in Assam and other northeastern states in the fields of illiteracy, poverty and basic immunization.

He is the Managing Trustee of HAMM Public Trust, Hojai. This trust is best known for the multi-crore state-of-the-art charitable hospital "Haji Abdul Majid Memorial Hospital and Research Center" at Hojai, Assam. He is a member of Advisory Board (Shûrâ) of Dârul 'Ulûm, Deoband, Uttar Pradesh and of Central Working Committee, Jami'at-i 'Ulamâ-i Hind. He is also the President of State Jami'at-i 'Ulamâ-i Assam and Tanzim Madaris-i Qaumia - All Assam Non-government Madrasa Board that prepares the curriculum and conducts examinations throughout the state for more than 400 madrasas. Furthermore, he is also related to a dozen other madrasas, schools, and orphanages either as Chairman or Secretary in various parts of Northeast India. He is the Chairman of Markazul Ma'arif Education and Research Centre (MMERC), Mumbai - a unique institution that caters to the modern needs of the madarasa graduates by teaching them English language and promotes research works in socio-religious and economic fields. In 2006 the Ajmal family came out

with another noble idea and facilitated higher education for women in Assam through the Maryam Ajmal Women's College of Science & Technology at Hojai.

### **MEMBERS' ACTIVITIES**

**Prof. Syed Zillur Rahman** has been nominated as a member, Unani Pharmacopoeia Committee, CCRUM, Ministry of Health and Family Welfare, Government of India, for the session 2012-2013. He has also been nominated a member of a panel of expert on the subject "Unani Medicine", constituted by National Council for Promotion of Urdu Language. He has also attended the following conferences and seminars:

1. *Seminar on the life and contribution of Syed Ali Mehdi "Mohsinul Mulk"*.

The Mohsinul Mulk Hall of the Aligarh Muslim University organized a seminar on the life and contribution of Syed Ali Mehdi "Mohsinul Mulk". The seminar was presided over by Prof. Syed Zillur Rahman and noted political scientist, Prof. Shan Mohammad (former Director of Sir Syed Academy) delivered the keynote address.

Prof. Asghar Abbas, former Chairman, Department of Urdu, Prof. Ariful Islam of the Department of Statistics, Dr. Rahat Abrar, PRO and Dr. Shariq Aqeel, Chief Medical Officer of the University Health Service also addressed the audience.

Mr. Syed Shariq Ahmad, President and Mr. Hammad Nabi, Honorary Secretary, AMU Students' Union also attended the function. Dr. Suhail Sabir, Provost, M. M. Hall welcomed the guests. Mr. Gufran Ahmad, Warden Incharge, conducted the programme and Dr. Aziz Ahmad proposed the vote of thanks.

2. *Releasing ceremony of "Bahr-e Iqbal ke Chand Gohar"*

A releasing ceremony of "Bahr-e Iqbal ke Chand Gohar" by Dr. S. U. Khan and



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exhibition of documentary film on the occasion of 74th death anniversary of Sir Muhammad Iqbal (1877 – 1938) was arranged at Kennedy Hall Auditorium, Aligarh Muslim University on 4th May 2012. Hakim Syed Zillur Rahman was the chief guest and released the book. Other dignitaries included Prof Syed Mohammad Amin (Director, Al Barakat Educational Society, Aligarh).

**3. Aik Shaam Shahryar Ke Naam**

A program 'Aik Shaam Shahryar Ke Naam' to pay a rich tribute to the departed soul of Prof. A.M.K. Shahryar was organised by Old Boys of Aligarh Muslim University at NRSC on 5th April 2012. Hakim Syed Zillur Rahman presided the program while the chief guest was Prof. VK Abdul Jalil (Registrar, AMU, Aligarh). On this occasion, Mr. Vivek Bansal (MLC, Aligarh), Prof. Rajiv Gulati (Provost, NRSC), Prof. A.R. Fatihi, Syed Shariq Ahmad (President, AMU Student Union), Mohammad Mujahid Khan Sherwani (Social worker) and Gulzar Ahmad (Convenor) also addressed the inaugural function. The program was conducted by Urdu poet Musharraf Husain Mahzar.

**Prof. S. M. Razaullah Ansari has following to his credit.**

Prof. Ansari was invited by Nehru Planetarium (New Delhi) to deliver a lecture on the occasion of the "Transit of Venus of this Century". The topic of his lecture was: "The Transit of Venus (ToV) in History, with special Emphasis on its Observation by Ragoonathchari in 1874". It was delivered on Sunday 1, 2012 at New Delhi.

ToV event is actually the eclipse of the planet Venus, when it comes between the Sun and the Earth. It appears then as a small black dot on the disk of the Sun, moving on a chord of the Solar disc from one edge (limb) of the disk (Sun) to the other end (limb) of the disc (Sun). It took place on June 5, and was visible in India.

In the last century it *did not* occur, it will be visible again after 121 years in 2033. It is an important astronomical event and is a direct proof of the heliocentricity of the Solar system.

The abstract of the article of Prof. Ansari: "Compilation of Zijes in the Subcontinent" is being published on pp. 15-16. The article, as mentioned in the previous issue, is now complete. It will be published in Vol.3, 2012/13 of the *Encyclopedia of Persian Language and Literature in the Subcontinent*, edited by Muhammad Raza Nasiri, and is published by Farhangistan: The Iranian Academy of Persian Language & Literature.

**Dr. Syed Ziaur Rahman** attended the following conferences, seminars and lectures:

**1. Titanic centenary symposium on health and disease**

When 'Titanic' sank 100 years ago on 15th April 1912 after striking an iceberg, the world was frozen in shock. Some 1500 people lost their lives; only 700 passengers could be rescued. To commemorate the tragic accident, Australian New Zealand Society of History of Medicine arranged a Titanic centenary symposium on health and disease after the accident suffered by travelers on 15<sup>th</sup> April 2012.

**2. Asia Pacific Conference on National Medicines Policies 2012.**

Asia Pacific Conference on National Medicines Policies (APCNMP) is an international event occurs biennially in collaboration with WHO and Department of Health and Ageing, Government of Australia for the last many years. This year APCNMP, 2012 was held on 26-29 April 2012 at Hotel Sheraton on Park, Sydney, Australia. Apart from Dr. Rahman, large number of Indian experts also participated in the seminar including representatives from Ministry of Health and Family Welfare, Government of India.

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3. *Quarantine Station Lecture Series on 24 June 2012 at Manly, NSW (Australia). Following is the excerpt of a lecture on medieval medicine for reader's interest:*

Medieval Medicine circa 400-1400: by Philip Sharp, Fellow of the Royal Australasian College of Surgeons.

The transition in medicine from Classical Antiquity to the Middle Ages depends on whether one's standpoint is Gaul, Roman, Constantinople or the frontier lands of Mesopotamia. Various religions have played a large role in this transition. In 313 AD, Constantine the Great proclaimed a policy of religious freedom for all, ending the persecution of Christians in the Roman Empire. This led to a 'desecularisation' of the ancient world. Christianity (and later Islam) insisted on a Christian community that extended from before birth to the grave and beyond. With the Barbarian invasions the collapse of the Western Roman Empire and the rise of warrior fiefdoms spelt catastrophe for civilization and its amenities – including the teaching and practice of medicine. The medicine they kept alive was but a shadow of its brilliance in Galen's day.

How did this ancient medical wisdom finally return to Medieval Europe? Why did the Church take the position that the divine was above the temporal? What were the various ecclesiastical regulations passed regarding medicine? For example how did they affect dissection and surgery? How were public concerns with insanity, public health, midwifery and hospitals dealt with? Why was Galen's 1000-year-old humoral theory rejected?

From birth to death – and even beyond if you were unlucky to be cut up for a public anatomy display – it had taken one thousand years for medicine to gain a hold that it had previously lacked or lost.

**FUTURE ACTIVITIES OF IAMMS AND ITS MEMBERS**

**Seminar and Workshop on Unani Medicine in Mashhad, Iran**

Hayat Tayabba Institute (Mashhad/Iran) is going to organise a seminar and workshop on Unani medicine from August 25-27, 2012 in collaboration with Ibn Sina Academy of Medieval Medicine and Sciences (Aligarh/India). According to Dr. Hyder Reza Zabeth (Advisor to the Chairman, Hayat Tayabba Institute), around 300 Iranian herbal/Unani practitioners and students will be participating in the seminar and workshop. An exclusive exhibition of rare Unani books and journals published by both Hayat Tayabba Institute and Ibn Sina Academy will be displayed on the sidelines of the seminar and workshop on Unani medicine in Mashhad. DVD's of all lectures are being prepared for the delegates. *Hakim Syed Zillur Rahman* will not only give a talk during the seminar but will act as resource person for the workshop as well.

**Seminar on 'Pre-modern medicine: theory and practice in the classical and Islamic worlds'**

*Dr Syed Ziaur Rahman*, Treasurer, Ibn Sina Academy, is invited to deliver a talk in a seminar on 'Pre-modern medicine: theory and practice in the classical and Islamic worlds' by Australian New Zealand Society of History of Medicine (ANZSHM) on 15<sup>th</sup> July 2012. The topic of his presentation is "Globalisation of Greco-Arabic Medicine". The other speakers are Dr Wayne Donaldson (topic: Galenic theory and practice of orthopaedic surgery) and Dr George Weisz (topic: Renaissance Medicine or Medicine in the Renaissance?)

*Source: ANZSHM Newsletter (May 2012)*



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**DOCUMENTATION**

**National Seminar on the Role of Spirituality in Health and Disease at Tibbiya College (AMU) Aligarh: A Brief Report**

Inaugurating a three-day national seminar on the "Role of Spirituality in Health and Disease", Dr. Deoki Nandan (Chancellor of Santosh Medical University, Ghaziabad) said that there was a need to separate spirituality from religious rituals and dogmas, nonetheless to focus on the humanistic and self-evolutionary perspective of the major religions of the world.

Dr. Nandan further pointed out that the progress made through the application of sciences and technology had created unlimited means for the comfort of the human race, but the progress in the material world was showing inverse relationship with the health and happiness of the individuals. Stress, anxiety, loneliness and high levels of aspirations had become the common way of life, he added.

Prof. Hanafi M. Noor of International Islamic University, Kuala Lumpur, Malaysia, said that according to WHO amended constitution, "Health is a dynamic state of complete physical, mental, spiritual and social well being and not merely the absence of disease or infirmity." He said that it was the time for the scientific community to integrate religions and spiritual factors, which had guided human behaviour over centuries, into health and human sciences.

Prof. Hakim Syed Zillur Rahman presided over the function. Prof. Anis A. Ansari, Chairman, Organizing Committee highlighted the theme and objectives of the Seminar.

On this occasion, Prof. Khalid Zaman Khan, Chairman, Department of Kulliyat, Prof. Shagufta Aleem, Dean, Faculty of

Unani Medicine and Prof. Saud Ali Khan, Principal, Ajmal Khan Tibbiya College of the University also addressed the inaugural function. During a break, an official visit to the Ibn Sina Academy for all the delegates was arranged by the organizers.

**Death of Prof Ahmad Y. al-Hassan, a man of history of medieval sciences**

It is with great regret and a profound sense of grief that Ibn Sina Academy (Aligarh) received the news of the demise of Prof Ahmad Y. al-Hassan, a man of history of medieval sciences. May the Almighty grant him great status to the departed soul!

Al-Hassan, Ahmad Y. was Professor Emeritus of the Institute for the History of Arabic Science (IHAS), University of Aleppo; Founder and first director of the Institute (IHAS); Associate of the Institute for the History and Philosophy of Science and Technology (IHPST), University of Toronto; Member of the International Scientific Committee of the UNESCO's project: *The Different Aspects of Islamic Culture*, and the chief editor of Volume IV: *Science and Technology in Islam*; Member of the editorial committee of the *Journal of the History of Arabic Science (JHAS)* and corresponding member of the International Academy of the History of Science.

Following was his message after the establishment of Ibn Sina Academy in 2001. "I want to congratulate you on your great achievement in founding Ibn Sina Academy, and I hope that it will render a great service to the history of Islamic science under your leadership. It was a pleasant surprise to me to read the Newsletter of Ibn Sina Academy. It is very informative and well edited. I hope that you will continue publishing it regularly. I shall be grateful, if you send me future issues. Regards, A.Y. al-Hasan" (NISA 2001 Vol 1 No. 3)

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**Obituary Prof Tausifa Haider**  
By Syed Ziaur Rahman

I express my deep shock to hear the sad news of the demise of Prof Tausifa Haider on 22.05.2012.

Prof. Tausifa Haider was the founder professor and chairperson of the department of anaesthesia, Jawaharlal Nehru Medical College, Aligarh Muslim University. Her contribution for the growth and development of the medical college is immense. She established the department of anesthesia with great devotion and dedication. I remember her as a very simple and affectionate lady of her times.

Prof Tausifa's sad demise has brought so many old memories. Her father Mr. Zamir Haider as a PCS officer was Area Rationing Officer in Aligarh and lived in Pahasu House where his office was also located. Her sister Ms. Asma Haider was a teacher in AMU Girls' High School.

Like Prof. Tausifa Haider, her husband Late Prof. Masood Hasan Khan also established a unit of Plastic Surgery in 1977, which is now a full-fledged department as 'Plastic and Reconstructive Surgery'. It was the personal effort of Prof. Masood Hasan Khan, for which the University Grants Commission gave a teaching post. He started the first super specialty course M.Ch (Plastic Surgery) in 1989.

I have very fond memories with both husband and wife. I had been visiting her house since my very early age. Prof Masood Hasan Khan was a very close friend of my father Hakim Syed Zillur Rahman. On every alternate day, either he visited our home or my father visited their house. Most of the time I accompanied my father and used to play in their house happily. Prof. Tausifa Haider took care of me while they had a

conversation. It was a time when the couple used to live at Medical Colony.

Prof. Masood Hasan never cared a hoot for those people who were against him. He was not at all diplomat or hypocrite; at the same time he was friend of friends. He was also very timid by heart in the public life so that he never drove his car beyond 'kathpula', imagining that his car might come down while driving upward. He always drove to city across railway line by his 'bajaj chetak' scooter.

I remember 'mangoes party' in his house every year during the season. He used to bring different types of mangoes from his own hometown orchards. The family had a beautiful and best cutlery especially for mango parties. All parties I remember were assisted by their very loyal family servant.

My first 'sherwani' was gifted by Dr. Masood Hasan Khan, when he became 'Reader' in the Department of General Surgery as a token of his celebration. Both Prof. Masood Hasan Khan and Prof. Tausifa Haider were very happy when I was selected in MBBS competition. They both came to our house to felicitate my parents.

Prof. Masood Hasan Khan used to give me so many advices and also took me in his team as Member, catering committee, when he organized the first conference of the UP Association of Plastic Surgeons of India in 1993. He was perhaps the first elected president of the UP Association of Plastic Surgeons of India.

He wanted his students best in clinical orientation and advised them to dress like a 'doctor', neat and clean and to be smart. He himself dressed very smartly – matching suits with high quality ties and shirts. Both Prof. Tausifa Haider and Prof. Masood Hasan Khan were our esteemed



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teachers. They were loved and respected by many students.

We should also remember that Prof. Masood Hasan Khan was elected as member of the Executive Council of the University with highest vote when he was a Reader. We should not forget his contribution of getting School of Nursing established at the Medical College Hospital attached to the JN Medical College. Despite strong opposition from many members of the EC, the School of Nursing was established. The Diploma in Nursing and Midwifery is awarded by the UP Nursing Council but teaching and administration is under the control of medical superintendent. It is yet to be properly recognized due to lack of proper building and staff. Many Vice-Chancellors promised that it would be upgraded as a College of Nursing but still, it is a distant dream. I strongly feel that the "School Nursing" at JNMC be named after Prof Masood Hassan Khan. AMU like other European University should also think in this direction about our sincere and dedicated teachers who have played some instrumental role in establishing a centre or college or some super specialty course against all odds. We should start our best efforts for getting the "Nursing School" at the hospital, in his name. Since Prof Khan has no children, it is our duty to take up this matter with the new Vice-Chancellor Lt Gen (Rtd) Zameeruddin Shah and Wing Comdr Shahrukh Shamshad the Registrar.

May God Almighty bring peace upon the souls of Prof. M.H. Khan & Prof .T. Haider.

**Qutbshahi's heritage under the aegis of the Institute for Oriental and Asian Studies (University of Bonn) and Institute and Majma' Zakhai'r Islami (Qom, Iran)**

The first four volumes of the Qutbshahi's heritage (under the Qutbshahi's project) have been printed and edited by Prof. Dr.

Orthmann and Mohammad Karimi Zanjani Asl. The printed volumes are

1. Al-Hararat al-gariziyya by Nezamuddin Ahmad Gilani (d.1071 AH) - Introduction and Notes by Hakim Syed Zillur Rahman.
2. Al-Bahram Naame by Ruhul Amin Esfahani (d. 1047 AH) - Introduction and Notes by Golaleh Honari.
3. Leyla and Majnun by Ruhul Amin Esfahani (d 1047 AH) - Introduction and Notes by Stephan Popp.
4. The Philosophical Treatises by Nezamuddin Ahmad Gilani (d. 1071 AH) - Introduction and Notes by Azadeh Karbasian and Mohammad Karimi Zanjani Asl.

**The University of Chicago Library: A Brief Introduction and Electronic Resources**

By Sabrina Dato, PhD Candidate, University of Chicago

Researchers on Unani medicine, or any other aspect of South Asian history, are likely to benefit from the collections at the University of Chicago Library. This library is, according to its website, 'home to one of the world's great collections for the study of South Asia'. There are over 700,000 volumes related to Southern Asia in the University of Chicago Libraries, covering all the languages and dialects of South Asia. *Its collection now includes all publications of the Ibn Sina Academy of Medieval Medicine and Sciences.* The Library refers to a cluster of buildings which house collections in particular fields. The John Crerar Library, for example, houses more than 1.4 million volumes in the biological, medical and physical sciences as well as collections in the philosophy and history of science, medicine, and technology.

The Library has a strong collection for the study of Mughal, colonial, and post-Partition India. Especially relevant for the colonial period is the collection of the

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official publications of India: the holdings include more than 20,000 volumes of the complete set on deposit from the British Library. These are books and serials published during the British Raj which provide the documentary evidence needed to understand nineteenth and twentieth century India. The collections can be explored more fully through the websites listed below:

**The University of Chicago Library:**  
<http://www.lib.uchicago.edu/e/index.html>

**Library Catalogue:**  
<https://libcat.uchicago.edu/ipac20/ipac.jsp?profile=ucpublic>

**The South Asia Collections at the University of Chicago:**  
<http://www.lib.uchicago.edu/e/su/southasia/>

**The Digital South Asia Library:** This is a very extensive reference site which includes dictionaries, maps, images and links to other internet resources.  
<http://dsal.uchicago.edu/>

**The John Crerar Library:** Opened in 1984, this is where the University of Chicago holds most of its collection on the history of medicine, science and technology, including books and serials in South Asian Languages. ***This is where one can find many of the publications of Prof. Hakim Syed Zillur Rahman.***  
<http://www.lib.uchicago.edu/e/crerar/about.html>

**Electronic Resources for the Study of South Asia:** A web portal that connects all of the Library's online South Asia related resources  
<http://www.lib.uchicago.edu/e/su/southasia/eresources.html>

**Official Publications of India:** A searchable catalogue for the official print publications of the Government of India,

and the Provincial governments during the colonial period.  
<http://www.lib.uchicago.edu/e/su/southasia/off-pubs.html>

**Citations about Zillur Rahman Library, Ibn Sina Academy of Medieval Medicine and Sciences**

1. Farzana Shafique, Aatur Rehman and Sarwat Mukhtar, "A Private Library with Valuable Intellectual and Cultural Heritage: A Case of Masood Jhandeer Research Library", published in *Library Philosophy and Practice*, 2011, (ISSN 1522-0222; <http://unllib.unl.edu/LPP/>). The authors belong to the The Islamia University of Bahawalpur, Pakistan. They write about the Library of Ibn Sina Academy in their paper as cited below.

"Hakim Zillur Rahman Library established in early 1960s by Prof. Hakim Syed Zillur Rahman, a great bibliophilic, philanthropist, a scholar of repute and an expert in Islamic/Unani Medicine. The library at present houses over 15000 books and back volumes of journals and has access to over hundreds of medical journals. Thesis, institutional reports, staff publications, CD ROMs, video cassettes are the other resources available to the whole scientific community. It also has precious and valuable collections of manuscripts, special numbers of magazine, paintings, postal stamps, coins and specimens of oriental calligraphy"

2. Amber Abbas, Assistant Instructor and Ph.D. Candidate at the Center for Asian American Studies, Department of History, The University of Texas at Austin, writes her views about the collection of manuscripts at Aligarh including Ibn Sina Academy in the 'South Asia Graduate Research Journal (SAGAR 20 Update), November 15, 2011.

"Another useful collection is at the Ibn Sina Academy in Dodhpur, Aligarh. This private (open to the public) library is



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owned by Professor Hakim Zillur Rahman and focuses on Unani Medicine (Unani Tibb), Muslim History, poetry and the history of Sir Syed and AMU. He has many copies of University Hall Journals that I was unable to find elsewhere. He has a lovely, clean, quiet reading room which is a pleasure to work in. Also, he has a Reverse Osmosis water filter in the lobby.

The place is located off the main road in Dodhpur Market and the opening to his lane is directly opposite the Royal Restaurant--- it's the first big house on the right. Hakim Sahib is currently renovating his home to add more library and museum space and an auditorium. The library is open from about 9 am to 2 pm and again from 6 pm to 9 pm. It is closed during the hot hours of the afternoon".

**Kingsley, starring as Ibn Sina in "The Physician"**

A film is under production in Morocco and Germany of an 11th-century English penniless orphan who journeys to Persia to study medicine under Ibn Sina, the philosopher-scientist known as the "doctor of all doctors.

Ben Kingsley, Stellan Skarsgard and Tom Payne have signed up for "The Physician," UFA Cinema's adaptation of Noah Gordon's bestseller about a medieval healer who travels from England to Persia to study medicine. Directed by Philipp Stoelzl ("Young Goethe in Love") from a script by Jan Berger, the film begins production in June in Morocco and Germany. "The Physician" tells the story of Rob Cole, a penniless orphan in an 11th-century English mining town who journeys to Persia to study medicine under Ibn Sina, the philosopher-scientist known as the "doctor of all doctors."

Payne, the young English actor who most recently appeared in HBO's "Luck," plays the titular protagonist, while Kingsley stars

as Ibn Sina. Skarsgard, who currently appears in "The Avengers," plays Barber, Rob's first mentor. The picture also features French thesp Olivier Martinez as the Persian shah. "The novel is not only a great adventure revealing the fascinating world of medieval medicine," said Stoelzl, "it also explores some of life's big questions -- about the meaning of death, whether religion is a liberating force or a prison of the mind, and the culture clash between East and West -- all topics that concern us more than ever today." Published in 1986, "The Physician" has sold more than 21 million copies worldwide.

Source: Tavoos, dated 23 May 2012

**Famous Iranian TV series on Abu Ali Sina**

Iran Negah in its official website (<http://irannegah.com>) uploaded a movie on Abu Ali Sina with the following description:

"Abū 'Alī al-Husayn ibn 'Abd Allāh ibn Sīnā', known as Abu Ali Sina or Ibn Sina and commonly known in English by his Latinized name Avicenna (born c. 980 near Bukhara, contemporary Uzbekistan, died 1037 in Hamedan in modern Iran) was a Persian polymath and the foremost physician and philosopher of his time. He was also an astronomer, chemist, geologist, logician, paleontologist, mathematician, physicist, poet, psychologist, scientist, soldier, statesman, and teacher. Ibn Sīnā wrote almost 300 treatises on a wide range of subjects, of which around 240 have survived. In particular, 150 of his surviving treatises concentrate on philosophy and 40 of them concentrate on medicine. His most famous work is The Book of Healing, a comprehensive philosophical and scientific encyclopaedia, or The Canon of Medicine, which was a standard medical text at many medieval universities. The Canon of Medicine was used as a textbook in the universities of Montpellier and



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Louvain as late as 1650. Ibn Sīnā developed a medical system that combined his own personal experience with that of Islamic medicine, the medical system of the Greek physician Galen, Aristotelian metaphysics (Avicenna was one of the main interpreters of Aristotle), and ancient Persian, Mesopotamian and Indian medicine. He was also the founder of Avicennian logic and the philosophical school of Avicennism, which were influential among both Muslim and Scholastic thinkers”

Source:

<http://iranegah.com/Video.aspx?id=931>

**Mathematical-Astronomical Tables, the Zijes, Written in India: A Case Study of Transmission of Islamic Astronomy (Abstract)**

By S. M. Razauallah Ansari

The Medieval Period of Indian History consists of two historical periods: 1. The Sultanate period began in 1191 AD with the reign of Sultan Muhammad Ghori and ended with the death of Sultan Ibrahim Lodi in 1526 AD. 2. The Mughal period began with the emperor Zahiruddin Babur's conquest of North India in 1526 AD. It ended with the fall of Mughal emperor Bahadur Shah in 1857 AD, when the British East India Company succeeded in colonizing the Indian sub-continent completely.

During this Muslim period of Indian history, which extended about seven centuries, there was a great flow of all branches of Islamic Sciences from Central and West Asia (Middle East) to the then Indian Sub-continent, when Islamic scholars thronged the courts of Indian Sultans and Mughal emperors. Consequently, Islamic Science, transmitted by those scholars, was collected, assimilated and later developed further in the same Islamic tradition. In this paper, we are interested in enumerating the Zijes - the astronomical-mathematical

handbooks of practical astronomy - that were compiled in India by Indian astronomers during the period in question.

The Medieval Indian Zijes were naturally based, for instance on the famous Zij-i Ilkhānī by Nasīruddīn Tūsī (13th c.), Zij-i Khāqānī by Jamshīd al-Kāshī (first half of 15th c.), and Zij-i Ulugh Bēg (ZUB; second half of 15th c.), the last of which is extant in about more than 50 manuscript copies even today in Indian and Pakistani manuscript collections. In the following, we list the Persian tables compiled in the Subcontinent by Indian astronomers.

1. *Zij-i Nasir* (13th century), by Mahmūd Ibn 'Umar al-Rāzī, who dedicated it to Nāsīruddīn Mahmūd bin Sultan Shamsuddīn Iltutmish, who ruled in Delhi during 1246-65. Its unique manuscript had been extant in Husayn Agha Nakhjawānī Library (Tabriz), which does not seem to exist now. This author has been able to find another complete manuscript of this Zij in the Āyat Allāh Najafī Mar'ashī Library (Qum), Ms. 9176, comprising 165 ff.

2. *Zij-i Jāmī Mahmūd Shāhī Khiljī* (15th century). The unique copy of this anonymous Zij is extant in Bodleian Library (Oxford), catalogue No. 1522, Ms. Greaves 6, with 104 folios. John Greaves, Professor of Astronomy (1643–1648) at Oxford published it in 1650 the Persian text with Latin translation of the first section (fasl) of the first chapter of the Persian Text. This Latin version has been translated into English and commented by De Young (IJHS, 2004).

3. *Tashīh Zij-i Ulugh Bēgī* (16th century), by Shaykh Chānd ibn Bahāuddīn. This commentary on or simplified version of ZUB was written by Mullā Chānd ibn Bahā'uddīn, who was the astrologer-astronomer both at emperor Humāyūn's court and later also at emperor Akbar's court. He is known to have prepared a horoscope of Akbar (b. 25 Oct. 1542 AD), and also the horoscope of Jahāngīr (b. 30



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Aug.1569). A unique copy of this simplified Zīj is extant in the Man Singh Museum Library(Jaipur), Ms. No. 6 (Arabic and Persian).

4. *Zīj-i Rahīmī* (17th century), compiled by Farīduddīn Munajjim, and is dedicated to his patron Mirzā 'Abdur Raḥīm Khān Khānān (d. 1036 AH/ 1627 AD).The unique copy of ZR is extant in the Central Library of the Holy Shrine of Raḍawī, Ms. No. 5554. with 441 folios ; but the manuscript is incomplete. Mullā Farīd had been in the service of Khān Khānān till 1024 AH/1615.

5. *Zīj-i Shāhjahānī* (17th century), also by Farīduddīn Munajjim, dedicated to Emperor Shāhjahān, hence its name as give above in short. The complete title is: Kārnāma'-i Sāhib Qirān-i Thānī ,Zīj-i Shāh Jahānī . completed in 1039 AH/1629, but the epoch year is 1041 AH/1631-32 AD. Many copies of this Zīj are extant in India and abroad.

6. *Zīj-i Muhammad Shāhī* (18th century). Emperor Muhammad Shāh, on the advice of his astrologer Mubashshir Khān, ordered Mirzā Khayrullāh Muhandis to prepare a new Zīj under the supervision of Raja Sawai Jai Singh, so that the discrepancies arising in the astrological calculations due to the use of 300-year old *Zīj-i Ulugh Begī* (ZUB) could be eliminated. A special feature of ZMS is that Jai Singh mentions specifically having used

telescope for observation of planets and also of stars during day time. Further, in the compilation of this Zīj, Khayrullah used the astronomical tables of the French astronomer, Philippe de La Hire (d.1718).

7. *Zīj-i Ashkī* (1816) by the poet Kundan Lāl Ashkī bin Mannu Lal Falsafi, in Arabic, Its autograph copy is extant in Hyderabad.

8. *Zīj-i Bahādurkhānī* (1838) compiled by Ghulām Husain Karbalā'ī Jawnpūrī, and he got it printed lithographically in 1855. This Zīj is based more or less on *Zīj-i Muhammad Shāhī*.

9. *Zīj-i Sa'īd* (1841), by Muhammad Amīn Mas'ūdī of Bareilly, almost based on ZUB.

In the original paper to be published shortly all possible details of these Zījes have been presented.

We wish to conclude by the remark that the Medieval Science was transmitted extensively into medieval India through the medium of Indo-Persian language, which was the over all language of erstwhile Indian Subcontinent. Actually it was the language of all disciplines, particularly also of sciences as we understand it today. Indian ,Pakistani and Bangladeshi libraries possess a huge number of scientific manuscripts both in Arabic and Persian. The body of knowledge contained in this Indo-Persian literature gave rise also to original writings in sciences as well. It is high time that this literature is brought to light and studied seriously.

[Abstract of the article to be published in the Encyclopedia of Persian Language and Literature in the Subcontinent. Vol.3, 2012/13. Ed. Muhammad Raza Naṣrī, and published by Farhangistan. The Iranian Academy of Persian Language & Literature].

#### **Kiswa of Ka'bah at the Museum of Ibn Sina Academy**

Kiswa of Ka'bah is a special antique fabric used to cover Ka'ba's Stone Walls in Mecca, Saudi Arabia. It is draped annually on the 9th day of the month of Dhu al-Hijjah, the day pilgrims leave for the plains of Mount Arafat during the Hajj. The term *Kiswa* is Arabic for 'pall', the cloth draped over a casket, and is a cognate of the Hebrew word *kisui*. It has a calligraphy written all over in Arabic which also sutured from gold string. It's very large fabric for a stone wall.

Every year the old *Kiswa* is removed, cut into small pieces and given to certain individuals, visiting foreign Muslim dignitaries and organizations. Some of them sell their share as souvenirs of the



Hajj. In earlier times, 'Umar bin al-Khattab would cut it into pieces and distribute them among pilgrims who used them as shelter from the heat of Mecca. The present cost of making the *kiswa* amounts to SAR 17,000,000. The cover is 658m<sup>2</sup> and is made of 670 kg of silk. The embroidery contains 15 kg of gold threads. It consists of 47 pieces of cloth and each piece is 14m long and 101 cm wide. The *kiswa* is wrapped around the Ka'ba and fixed to the ground with copper rings. The manually designed embroidery of the Quranic verses is slowly being aided by computers, thus increasing the speed of finishing.

**History pre-Islamic era:** The *Kiswa* was first introduced during the pre-Islamic era. It is disputed whether the *Kiswa* was made by Ismael, or the great-great grandfather of Muhammad Adnan bin 'Aad.

**The *Kiswa* in the reign of Prophet Muhammad:** Muhammad and the Muslims in Mecca did not participate in the draping of the Ka'ba until the conquest of the city at 630 AD (7 AH), as the ruling tribe, Quraish, did not allow them to do so. When Mecca was taken by the Muslims, they decided to leave the *Kiswa* as it was until a woman lighting incense in the Ka'ba accidentally burned the *Kiswah*. Muhammad then draped it with a white Yemeni cloth.

***Kiswa* in the reign of the Caliphs:** Many notable Caliphs have had their share of ruling over the *Kiswah*. For instance, Muawiyah used to drape the Ka'ba twice a year, along with the help of Abd-Allah ibn al-Zubayr, and Abd al-Malik. They brought the traditional silk covering in to effect. Another Caliph is Aal-Nasir, the Abbasid Caliph, notable to his contribution on starting the tradition of dressing the Ka'ba with one *Kiswa* at a time, instead of the now out-dated "Accumulation *Kiswah*", the process of putting new *Kiswahs* on the

older one. When the Abbasid Caliph performed Hajj in 160 AH/776 A.D., he saw that the accumulated *Kiswa* could cause damage to the Ka'ba itself. He therefore decreed that only one *Kiswa* should drape the Ka'ba at any one time, and this had been observed ever since. The Caliph Aal-Ma'mun draped the Ka'ba three times a year, each time with a different color, red for the eighth Dhu al-Hijjah, white *gabati* on the first of Rajab, and another Red brocade on the twenty-ninth of Ramadan. Later on, A al-Nasir the Abbasid draped the Ka'ba with green, both A al - Nasir and al-Ma'mun disagreed on the frequent color changes and switched to black, and black it remains to this day.

**Location of the manufacture of the *Kiswa*:** From the time of the Ayubids, precisely during the reign of the as-Salih Ayyub, the *kiswa* was manufactured in Egypt. It was sent in a huge annual parade before the Hajj season. Material for the *Kiswa* was brought from Sudan, India, Egypt and Iraq. The tradition continued until 1927, when its manufacture was moved to Saudi Arabia.

***Kiswa* in the Saudi reign:** King Abdul-Aziz bin Saud, concerned for the custody of the Two Holy Mosques, ordered the establishment of a factory for manufacturing the *Kiswah*. The Holy Ka'ba *Kiswa* factory was founded and produced its first *Kiswa* the same year. The present *Kiswa* consists of black silk with self embroidered calligraphies, and strips of embroidered calligraphies in the lower part of the top quarter of the walls. These embroideries are in threads of pure gold.

***The fabric donated by Dr. Haroon Ahmad, Aligarh to Ibn Sina Academy has the following specification:***

\*Size 66x85 cm

\*Knitting with silk yarn

\*Calligraphy on sheet: Allah



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