



# A Century of Unani Excellence: Government Nizamia Tibbi College, Hyderabad

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## Abstract

Government Nizamia Tibbiya College, Hyderabad, stands as an architectural landmark adjacent to the iconic Charminar, symbolizing the city's rich medical and cultural heritage. The institution offers undergraduate programs such as the Bachelor of Unani Medicine and Surgery (BUMS) and postgraduate programs including the Doctor of Medicine (Unani). It is the only government institution in the state of Telangana dedicated exclusively to Unani medical education. Established over a century ago by the Seventh Nizam of Hyderabad, Mir Osman Ali Khan, the college has produced generations of distinguished physicians and scholars who have made significant contributions to the field of Unani medicine. This article presents a brief account of the college's foundation, pays tribute to its visionary founder, and highlights its enduring academic and historical significance.

**Index Terms** - Tibbiya College. Unani Medicine, Nizam, Unani Physicians

## INTRODUCTION

Government Nizamia Tibbiya College, Hyderabad, stands as a magnificent architectural marvel beside the iconic Charminar, a landmark of Hyderabad City. The building's exquisite design captivates onlookers with its aesthetic appeal and historical significance. Located in the historic area near Charminar, the Nizamia General Hospital operates within this grand heritage structure, surrounded by prominent landmarks such as the Charminar and Mecca Masjid. Government Nizamia Tibbiya College, Charminar, is a premier institution in India dedicated to research and training in Unani medicine. Established in 1938 by His Exalted Highness (H.E.H.) Mir Osman Ali Khan, the VII Nizam of Hyderabad, the college has played a crucial role in preserving and promoting the Unani system of medicine. Its vision is to strengthen and advance Unani medicine by providing high-quality education, research opportunities, and exceptional patient care. Government Nizamia General Hospital, Hyderabad, was also constructed under the patronage of H.E.H. Mir Osman Ali Khan and was officially inaugurated in 1938. It is affiliated with Nizamia Tibbiya College and serves as its teaching hospital. Originally built to cater to the healthcare needs of the residents of the Old City, the hospital has earned widespread recognition due to its highly skilled medical staff, excellent healthcare services, and the growing acceptance of herbal medicine, particularly for the treatment of paralysis and chronic ailments. Over time, this institution has gained a distinguished reputation, not only in Andhra Pradesh but across India. Patients from various states seek specialized Unani treatment at this renowned medical facility.

The reign of Sultan-ul-Uloom Mir Osman Ali Khan, Asaf Jah VII, was a golden era for the advancement of knowledge and the arts. Among various fields of learning, Unani medicine flourished under his patronage, receiving unparalleled opportunities for growth and institutional development.

## Significance in Unani Medical Education

Nizamia Tibbi College holds a distinguished position in the history of Unani medical education. It is regarded as the leading Unani institution in South India, just as: Ayurvedic and Unani Tibbia College, Karol Bagh, and Ajmal Khan Tibbiya College, Aligarh, are in North India. Due to its pioneering role in medical research and higher education, the college continues to be a cornerstone in the revival, promotion, and dissemination of Unani medicine.

## History

The foundation of Madrasa Tibbiya dates to 1891 when it was established on a modest scale by Nawab Mir Mahboob Ali Khan, Asaf Jah VI. However, it was Mir Osman Ali Khan, Asaf Jah VII, who envisioned its expansion and transformation into a full-fledged Unani medical college. Recognizing Unani medicine as an essential public necessity, he saw it as well-suited to the health needs and temperament of the region's people. With a strong commitment to public welfare, he issued a decree in 1336 Fasli (Islamic Deccan calendar) to restructure the state's Unani medical department, with a particular focus on reorganizing medical education and modernizing Madrasa Tibbiya. His decree emphasized:

"A comprehensive scheme should be prepared regarding the revision of physicians' duties and supervisory methods, the improvement of medicines, and the amendment of the curriculum of Madrasa Tibbiya, and it should be submitted along with the government's opinion."

To implement this vision, a committee of distinguished Unani scholars and experts was formed. Some of its key members included:

1. Shifa-ul-Mulk Hakim Mohammad Hasan Qureshi (Lahore, 1896–1974)
2. Hakim Mohammad Ahmad Khan (Delhi, 1885–1937)
3. Shifa-ul-Mulk Hakim Abdul Hameed (Lucknow, 1884–1940)
4. Dr. Ataullah Butt, Principal of Tibbiya College, Aligarh

The committee convened between February 1 and February 13, 1936, to draft a curriculum for the proposed Nizamia Tibbiya College. The new curriculum was modeled after the existing syllabi of Tibbiya College, Delhi, and Tibbiya College, Aligarh, ensuring a standardized and rigorous approach to Unani medical education. However, Shifa-ul-Mulk Hakim Abdul Hameed recorded a dissenting note on certain aspects of the proposed curriculum.

This historical initiative laid the foundation for Government Nizamia Tibbiya College, Hyderabad, which continues to uphold the legacy of Unani medicine, fostering research, education, and patient care.

## Establishment of Sadr Nizamia Shifakhana and Nizamia Tibbi College

On 27 Jumada al-Thani 1344 AH / 1925, Mir Osman Ali Khan, Asaf Jah VII, issued a decree ordering the construction of Sadr Nizamia Shifakhana (Unani Hospital), modeled after Osmania Hospital in Afzal Gunj (Allopathic Hospital). In accordance with this directive, the Department of Construction acquired land near Charminar and Makkah Masjid at a cost of approximately three lakh rupees. A grand two-story building was then constructed at an additional expense of five lakh rupees.

The foundation stone was laid by Mir Osman Ali Khan on 14 Rabi' al-Thani 1345 AH / 1926, and he personally inaugurated both Sadr Nizamia Shifakhana and Nizamia Tibbi College on 7 Shawwal 1358 AH / 1939.

On this occasion, Mir Osman Ali Khan delivered a speech in response to the address of Unani physicians, showcasing his deep commitment to Unani medicine. Recognizing its historical importance, this speech was carefully preserved and documented.

## Early Administration and Faculty of Nizamia Tibbi College

According to the official regulations of Nizamia Tibbi College, the first Principal was Hakim Maqsood Ali Khan, while Hakim Kabiruddin served as the Vice Principal.

The distinguished faculty included:

1. Hakim Fazlur Rahman Khan – Professor of Pathology, Clinical Medicine, and Physiology
2. Hakim Syed Ali Ashufta – Professor of Therapeutics, Clinical Medicine, and Pharmacology
3. Hakim Muhammad Ibrahim – Professor of Fundamentals of Medicine, Logic, and Philosophy
4. Hakim Syed Haider Husaini – Professor of Mualajat

5. Dr. Mirza Hameedullah Baig, MBBS – Professor of Surgery and Bacteriology
6. Hakim Moinuddin Ahmad Jhahhri– Assistant Professor of Hygiene (Traditional and Modern)
7. Hakim Hebatullah – Professor of Anatomy
8. Hakim Ilyasin Khan – Assistant Professor of Physiology
9. Abdul Hayyi, MSc (Osmania University) – Professor of Chemistry and Physics
10. Dr. Qasim Husain Siddiqi, LRCP (London), MRCS (London) – Lecturer in Forensic Medicine
11. Hakim Mahmood Raza Khan – Lecturer in Ilmul Advia
12. Hakim Muhammad Ismail Nadvi – Lecturer in Arabic

These renowned scholars and physicians, each an expert in their respective fields, were invited from across India with handsome salaries to ensure the highest standards of Unani medical education and research.

### **Medical Education at Nizamia Tibbi College**

At Nizamia Tibbi College, medical education was structured into two levels:

1. Tabeeb-e-Mustand (Certified Physician) – A three-year program.
2. Mahir-e-Tibb (Expert in Medicine) – A two-year advanced course

The medium of instruction for Tabeeb-e-Mustand was Urdu, while for Mahir-e-Tibb, it was Urdu and Arabic. Both programs were officially recognized by the Asaf Jahi government.

After the fall of the Asaf Jahi dynasty and the formation of Andhra Pradesh, only the Tabeeb-e-Mustand course continued. Later, the Board of Indian Medicine modified it into the Graduation Course of Unani Medicine (GCUM).

### **Evolution of Unani Medical Education in Andhra Pradesh**

The Andhra Pradesh government eventually replaced GCUM with BMUS (Bachelor of Medicine and Unani Surgery), a four-year program under the Board of Indian Medicine.

From 1970 onward, following the CCIM (Central Council of Indian Medicine) curriculum, the BUMS (Bachelor of Unani Medicine and Surgery) program was introduced.

The college was later affiliated with Osmania University, marking a significant transition in its academic framework.

### **Expansion of Nizamia Central Hospital**

The provincial government increased the number of beds at Nizamia Central Hospital from 180 to 250.

At the time of its establishment, the hospital had a capacity of only 50 patients.

A distinguishing feature of this hospital is the continued practice of traditional Unani therapies, including:

1. Dalk (massage)
2. Riyazat (physical exercise)
3. Hammam (therapeutic bath)

While these methods have disappeared from most medical institutions, their preservation at Nizamia Central Hospital enhances its reputation and effectiveness in treatment.

### **Unani Pharmacy and Botanical Garden**

To ensure a steady supply of medicines for Unani hospitals and clinics across the province, the Indian Medicine Pharmacy was established in 1949.

In addition to pharmaceutical production, the pharmacy provides training for students in pharmaceutical and dispensing techniques.

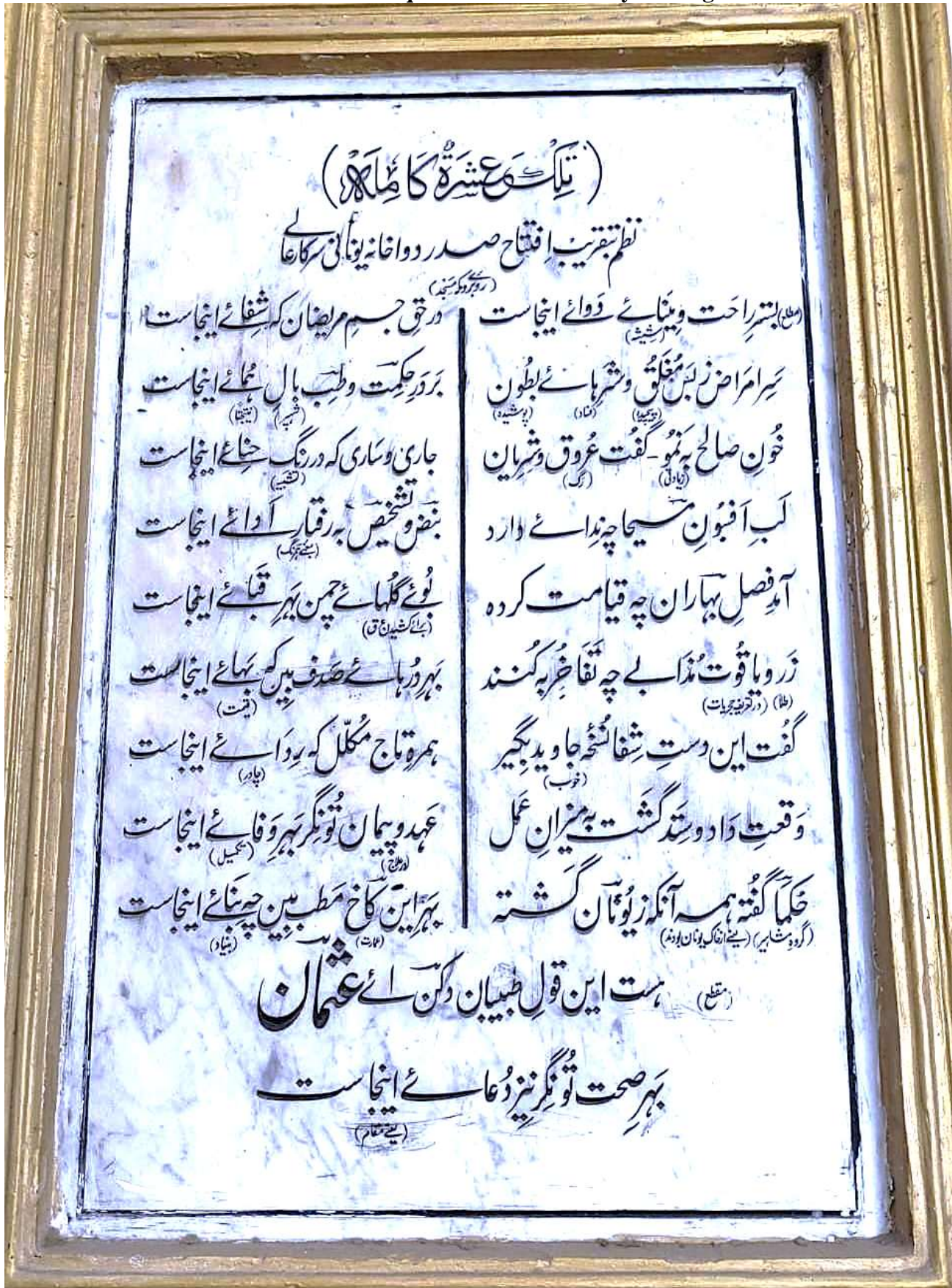
For practical training in the identification of single drugs, a botanical garden was developed, spanning three acres and housing more than 250 plant species.

### **Postgraduate Education and Research at Nizamia Tibbi College**

After Ajmal Khan Tibbiya College, Aligarh, Nizamia Tibbi College became the second Unani medical institution in India to introduce MD (postgraduate) education.



## Stone Plaques at Nizamia Tibbiya College



## Stone Plaques at Nizamia Tibbiya College

At the main entrance of Nizamia Tibbiya College, several stone plaques are prominently displayed, each engraved with significant inscriptions related to Unani medicine. These historic stones, erected at the time of the college's foundation, serve as a lasting testament to its rich heritage.

1. The inscriptions encompass:
2. Foundational principles of Unani medicine
3. Notable quotations from classical Unani scholars
4. An address by Mir Osman Ali Khan, the last Nizam of Hyderabad, highlighting the importance of Unani medicine
5. Core philosophies and guiding principles of Unani healing, emphasizing its holistic approach to healthcare

These engraved inscriptions not only preserve the historical essence of the institution but also educate and inspire students, practitioners, and visitors, offering them a glimpse into the profound wisdom embedded in Unani medicine.

The explanations and interpretations of these inscriptions are provided here to offer a deeper understanding of their significance and historical context.

### 1. "These Are Ten Complete (Verses)"

A Poem on the Inauguration of the Unani Government Dispensary

The bed of comfort and the goblet of medicine are here,

For the sick bodies, the cure is here.

The causes of ailments, being complex and deep,

At the door of wisdom and medicine, the remedy is here.

The pure blood has declared to the veins and arteries,

Flowing and spreading like the color of henna, it is here.

What a divine call does the opium-laced lips of the Messiah make!

The pulse and diagnosis, in their graceful movement, are here.

The spring season has arrived, causing a resurrection,

The fragrance of the garden's flowers, for adorning the robe, is here.

What pride do gold and molten rubies take?

For the pearls in their shells, the true value is here.

The healing hand has spoken—take the eternal prescription,

Along with the jeweled crown, the royal cloak is here.

The worth of trade is now measured by deeds,

The rich ones' promise and oath, for loyalty, are here.

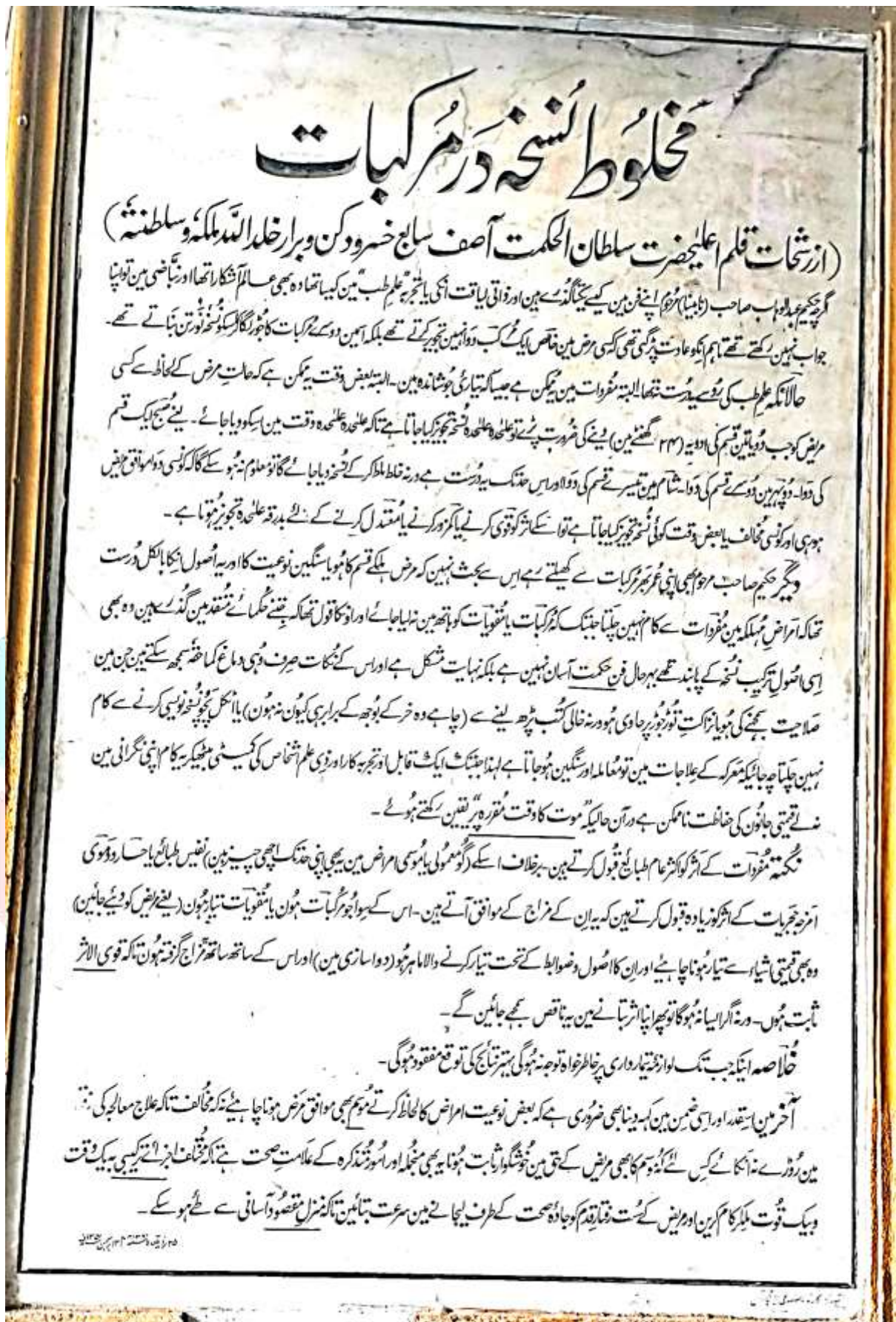
All the physicians have said, originating from Greece,

For this clinic—look!—what a foundation is here.

This is the statement of the Deccan's physicians, O Usman

For your health, look!—prayers for you are here





## 2. Mixed Prescriptions in Compound Medicines

(From the writings of His Highness, Sultan of Wisdom, Asaf VII, Ruler of the Deccan and Berar—long live his kingdom and sovereignty)

Hakim Abdul Wahab Nabina was an unparalleled master in his field, renowned for his expertise in medicine and exceptional skill in pulse diagnosis. Despite his vast knowledge, he had a unique practice—he never prescribed a single pure compound medicine for any ailment. Instead, he would blend it with other

formulations, creating complex prescriptions. While this approach was not entirely aligned with medical principles, it was occasionally justifiable, particularly in the case of simple medications like decoctions.

In certain cases, depending on the nature of the illness, patients require multiple medicines within a 24-hour period. To accommodate this, separate prescriptions were issued for different times—one in the morning, another at noon, and a third in the evening. This method was considered appropriate. However, indiscriminately mixing multiple medicines into a single prescription often made it difficult to discern which components were beneficial and which might be harmful.

At times, an additional ingredient was necessary to enhance, reduce, or balance the effects of a prescribed medicine. Hakim Sahib dedicated his life to working with compound medicines, regardless of whether the ailment was mild or severe. He firmly believed that simple medicines alone were insufficient for treating life-threatening diseases without the inclusion of powerful compounds.

He often remarked that even the most revered physicians of the past, despite criticism from some, adhered to the principle of compound prescriptions. The practice of medicine, he asserted, is an intricate science that cannot be mastered easily. True expertise requires exceptional intellect, deep understanding, and keen analytical ability. Simply reading books—even if one were to carry an entire library—would not suffice, nor would merely writing treatises. Complex medical treatments demand far greater proficiency.

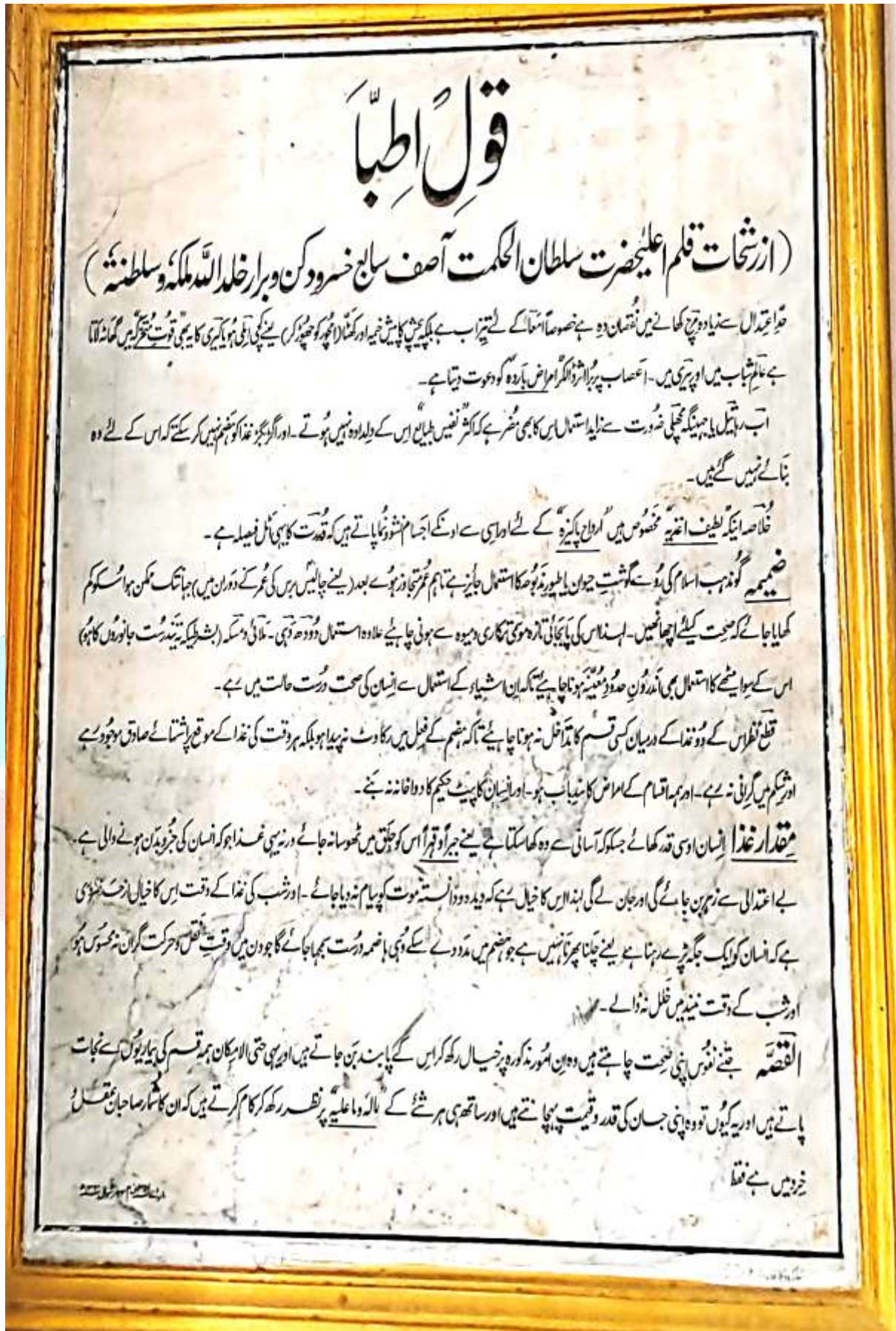
Thus, medical practice should be entrusted to a team of experienced, knowledgeable, and skilled individuals. Placing precious lives in the hands of the inexperienced, especially in critical situations, is unacceptable. Nevertheless, one must acknowledge that death is ultimately predestined.

A fundamental principle in medicine is that simple remedies are generally well-accepted by common temperaments, whereas individuals with refined constitutions or those with hot and sanguine temperaments respond more effectively to mineral-based treatments. Such medicines are better suited to their disposition. Moreover, compound medicines and tonics must be prepared from high-quality ingredients under strict guidelines. The one preparing them must be well-versed in pharmaceutical sciences and possess a deep understanding of human physiology to ensure the medicine achieves its intended effect. Otherwise, its efficacy will be compromised.

In summary, effective patient care is paramount for positive outcomes. Constant vigilance regarding the nature of different illnesses is essential. Medical progress should not be hindered by unnecessary opposition or rigid adherence to outdated methods. Instead, the entire medical team must work in harmony, applying their full expertise to guide the patient toward recovery with utmost efficiency, ensuring that the journey to healing is as swift and smooth as possible.

Dated: December 14, 1941





### 3. Sayings of Physicians

(From the writings of His Highness, Sultan of Wisdom, Asaf VII, Ruler of the Deccan and Berar—long live his kingdom and sovereignty)

Excessive consumption of chili is harmful, particularly to the intestines, as it disrupts the balance of acids and alkaline substances in both youth and old age. It also affects the nervous system and increases susceptibility to cold-related illnesses.



Similarly, overconsumption of prawns can be detrimental, as delicate constitutions do not tolerate them well. If a food item is not naturally suited to human digestion, forcing it upon the body is unwise. In essence, refined foods are best suited for individuals with pure constitutions, as their physical well-being depends on such nourishment. This is a universal law of nature.

From an Islamic perspective, red meat is beneficial for the young and the youth. However, after the age of forty, its consumption should be minimized, as it is no longer as advantageous to health. Instead, fresh vegetables and dairy products—such as milk, yogurt, cream, and butter—should be preferred, provided they come from healthy animals. Additionally, egg consumption should be moderate to maintain overall well-being.

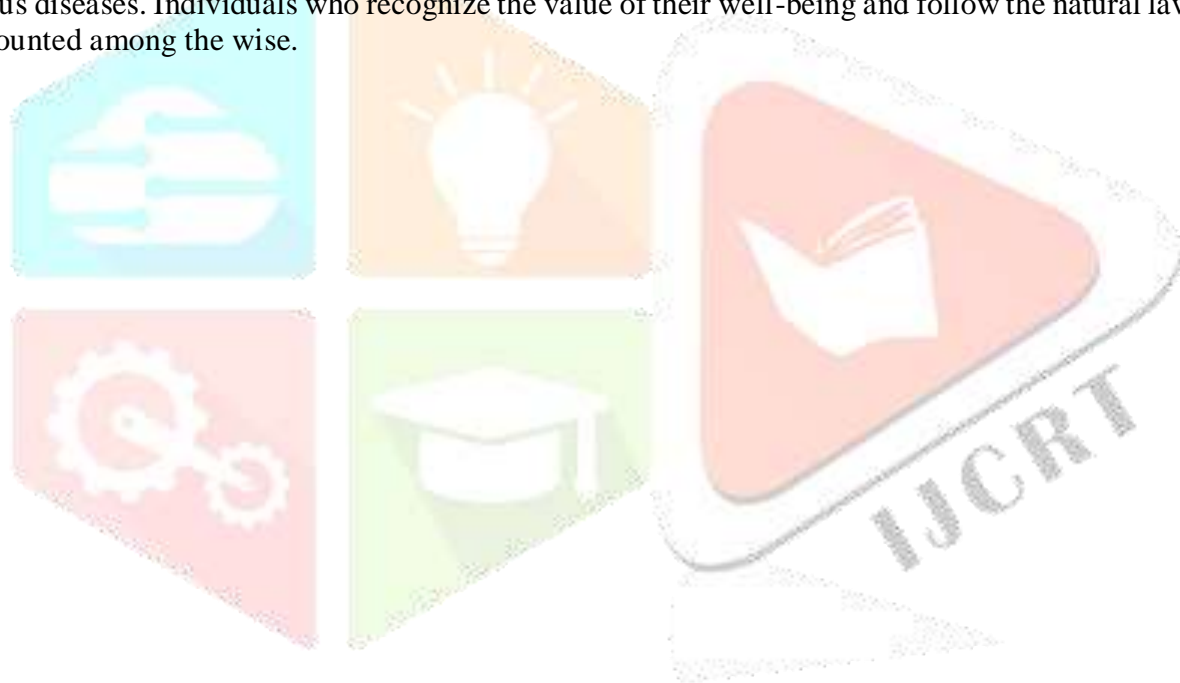
Furthermore, meals should be spaced appropriately to allow uninterrupted digestion. Food should be consumed at proper intervals, ensuring that the stomach is not overburdened. Otherwise, the body may become a repository of ailments rather than a source of vitality.

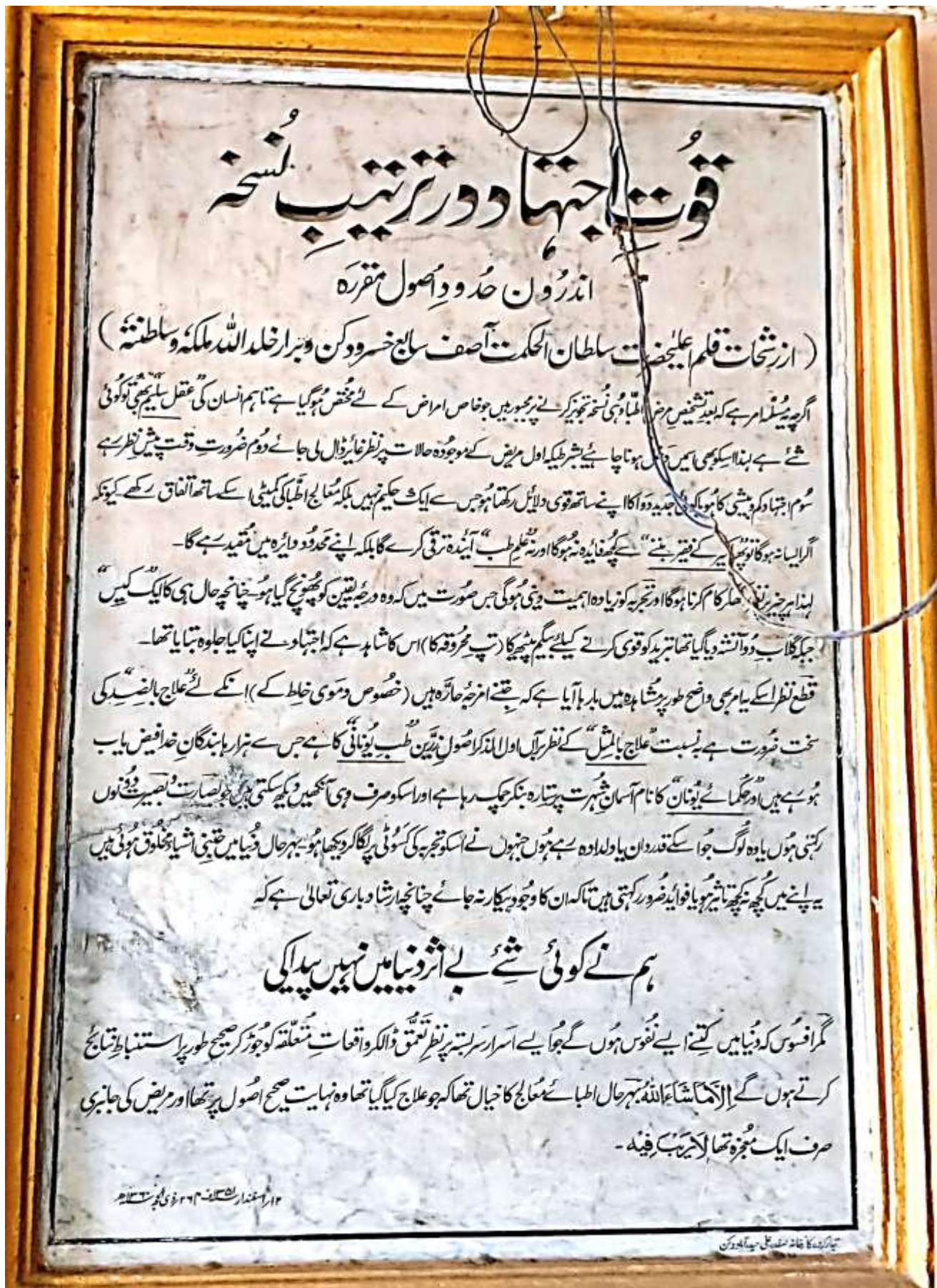
#### Quantity of Food

A person should eat only as much as they can comfortably digest, avoiding excess that may cause harm. Overeating, due to a lack of moderation, leads to deterioration and, ultimately, severe health consequences. Thus, one must be mindful not to invite illness—or even death—through careless dietary habits.

For nighttime meals, one should remember that the body remains largely inactive during sleep, with minimal movement to aid digestion. Proper digestion is indicated when food does not cause discomfort during daily activities and does not disturb sleep.

In conclusion, those who seek good health should adhere to these dietary principles, as they help prevent various diseases. Individuals who recognize the value of their well-being and follow the natural laws of health are counted among the wise.





#### 4. The Power of Innovation in Prescription Formulation

Within the Limits of Established Principles

(From the writings of His Highness, Sultan of Wisdom, Asaf VII, Ruler of the Deccan and Berar—long live his kingdom and sovereignty)

In medical practice, prescription formulation has evolved into a specialized field for treating various ailments. However, human intellect is an undeniable reality, and we must strive for its perfect application. This requires two essential conditions:



A thorough and careful assessment of the patient's current condition.

Consideration of the immediate necessities of the time before prescribing any treatment.

A physician must not blindly adhere to conventional methods but should approach each case with wisdom and innovation. This is why I integrate modern medical insights with traditional knowledge. While agreement with established medical authorities is important, rigid adherence without room for new interpretations is counterproductive. If medicine is to progress, it must not remain confined within strict boundaries.

History bears witness that true innovation, independent reasoning in medical practice—has always led to new discoveries. Contemporary diseases, particularly those associated with sanguine humors, require therapeutic approaches aligned with their nature rather than an unquestioning reliance on outdated theories. The core principle of Unani medicine is based on this very adaptability, which has benefitted countless individuals throughout history. This flexibility has ensured Unani medicine's continued relevance and prestige.

Only those with true insight can recognize the necessity of such an approach. The wise and knowledgeable must take this responsibility seriously to keep the system dynamic rather than obsolete.

As the Holy Quran states: "We have created nothing in vain."

In the realm of medicine, only those with profound understanding can truly discern the reality of medical phenomena. Physicians of the past firmly believed that while the foundation of medical practice must be rooted in established principles, it must also allow room for adaptation. True healing is a miracle—one that is free from doubt. 1941



# گرتیار داری مرض

(از شحات قلم اعلیٰ حضرت سلطان الحکمت آصف سابع خسرو کن و برار خلد اللہ ملکہ و سلطنتہ)

دنیا کے عام قاعدہ کی رو سے جب کبھی انسان کو کسی قسم کا مرض لاحق ہو جائے تو اس کو چھ دنوں پر غور کرنا چاہیے مثلاً یہ اعتقاد کہ انسان بغیر اپنے مقررہ وقت کے نہیں مرنے والا تھا۔  
قلب قوی رہے مرض کا مقابلہ کرنے کے لیے۔

دوم جو اطباء علاج کر رہے ہیں اس کا اطمینان ہے کہ وہ انہی نہیں ہیں بلکہ انہوں نے باضابطہ فن کو پڑھ کر کافی تجربہ و مہارت حاصل کی ہے۔  
سوم جو ادویہ دیئے جائیں گے یہ سالہا سال کے مجرب نسخے ہیں جنکو کہ اطباء نے یونان نے قریب کیا تھا جنہوں نے "قانون طب" کی تدوین کی تھی۔  
چہارم جو لوگ نگرانی رکھیں گے ان کو مریض کے ساتھ بھڑی ہے۔ اور کبھی اس میں غفلت نہ کریں گے

پنجم اگر کسی دوا سے فائدہ نہ پہنچے تو گہرا نہ جائے بلکہ یہ سمجھے کہ ادویہ کا کام کرنے کے لئے موجود ہیں تو ایسی حالت میں سب امور درست طریقہ پر انجام پا کر آخر میں بیمار کو شفا نصیب ہونا کوئی بڑی بات نہیں ہے۔ دران حالیکہ اس سے کسی فرد بشکر کو انکار نہیں ہو سکتا کہ اس کو ایک نہ ایک دن دنیا کے فانی سے عالم بقا کو کوچ کرنا ناگزیر ہے۔ اس کے سوا یہ بھی اطباء کا مسئلہ دستور ہے کہ حالات مریض پر نظر رکھ کر جو ادویہ کو استعمال میں لایا جاتا ہے تو تیز دوا کا اثر دیکھنے کے لئے کم از کم ۲۴ گھنٹے یا زیادہ سے زیادہ اس کے لئے یہ یوم انہوں نے مقرر کیا ہے۔ اور اگر دوا بدلتا ہے تو اس مدت کے اندر نہیں بدلی جاسکتی اور اگر بدلی جاتی ہے تو وہی اطباء کا کام انجام دیتے ہیں جنہوں نے علاج معالجہ کو شش شروع کیا تھا۔ ہاں یہ ممکن ہے کہ خاص حالات میں ایک حکیم سے زائد اطباء کی ضرورت پڑے تو اس کی کمی سنی تھوڑی کے غرض سے بنائی جاتی ہے۔ تاہم کوئی حکیم جس نے حکمت پڑھی ہے وہ طب کے مسئلہ اصول سے اختلاف نہیں کر سکتا ورنہ اگر کرے تو وہ اس تعریف سے خراج بجا جائے گا۔ اور اگر کمی سنی بنائی جاتی ہے تو اس کی غرض و غایت وقتاً فوقتاً نزاکت مرض پر خیال رکھ کر ادویہ کے الٹ پلٹ کرنے کے خاطر سے ہے ورنہ نسخہ کہ خاص کسی مرض کے لئے مختص ہو گیا ہے یہ ناممکن ہے کہ اس کو نہ دیکر کوئی دوسرا نسخہ دیا جائے نہیں بلکہ یہی دیا جاتا ہے۔ البتہ اطباء کے صوابدید پر کم و بیشی کے ساتھ۔

## خلاصہ

ایکے جب تک ان مراحل کو طے نہ کر لیا جائے بیمار کا صحیح اصول پر علاج ناممکن ہے اور نہ شفا کی امید ہو سکتی ہے کہ بے دھنگار اتنے منزل مقصود کو نہیں پہنچا سکتا فقط



### 5. Patient Care and Treatment

(From the writings of His Highness, Sultan of Wisdom, Asaf VII, Ruler of the Deccan and Berar—long live his kingdom and sovereignty)

According to general medical principles, whenever a person falls ill, careful attention must be given to the following key aspects:

**The Strength to Combat Disease** – A patient does not succumb to illness without first exhausting their physical strength. The human body possesses an inherent resilience, which must be assessed to determine the most effective course of action.

**The Physician's Knowledge and Experience** – A true physician is not merely a practitioner but an individual who has rigorously studied medicine, gained expertise through scholarly reading, and refined their skills through experience.

**Reliability of Prescriptions** – Medicines should be based on well-established and time-tested formulas compiled by Unani physicians, who laid the foundation of medical principles. A prescription's effectiveness relies on its historical validation.

**The Role of Caregivers** – Those responsible for a patient's care must demonstrate genuine compassion and ensure there is no negligence in treatment. Caregivers play a crucial role in recovery.

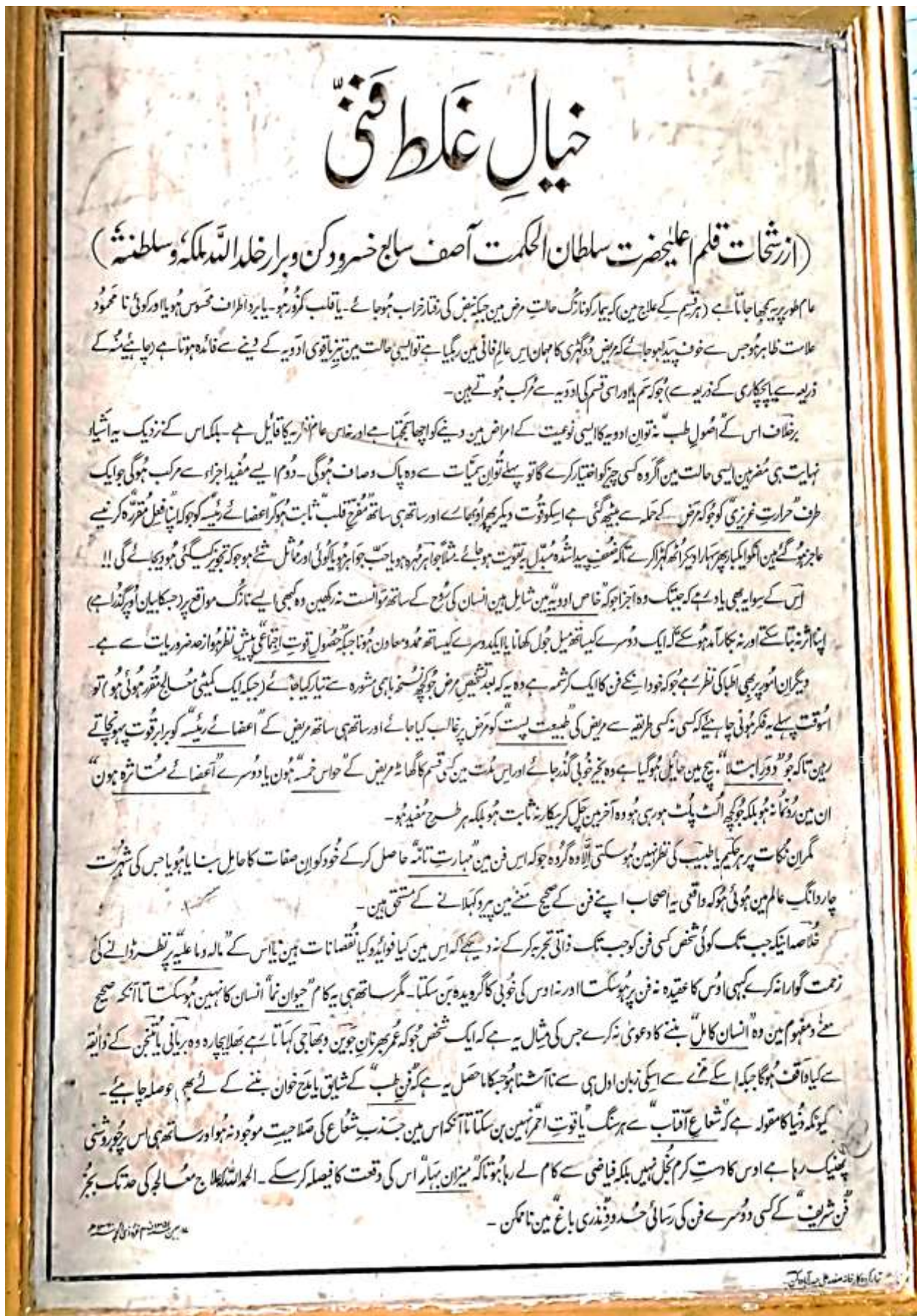
**The Necessity of Persistence** – If an initial treatment does not yield results, it does not mean all options are exhausted. Medicine is an evolving field, and continued efforts must be made to restore health through appropriate means.

While it is an undeniable truth that every individual must eventually leave this transient world, proper medical care aims to prolong life and improve health as much as possible. If fate dictates a different outcome, no human effort can alter it, but that does not diminish the importance of diligent treatment.

In certain cases, the involvement of multiple physicians may be necessary, requiring the formation of a medical consultation panel to address complex conditions. However, no physician should deviate from fundamental medical principles, as such divergence would not be considered a sound approach. The purpose of a medical committee should be to carefully analyze the nature of the disease and adjust treatments accordingly.

A particular prescription may become closely associated with a specific ailment, but this does not mean alternative treatments should be disregarded. Physicians must exercise their judgment and modify treatments based on the patient's condition.

**Conclusion:** Until all necessary steps are taken, neither medical practice can be considered sound nor can the hope for recovery be realized. A disorganized approach cannot lead to the desired outcome—only structured, thoughtful medical care can guide a patient toward healing.



### 7. Incorrect Medical Notion

(From the writings of His Highness, Sultan of Wisdom, Asaf VII, Ruler of the Deccan and Berar—long live his kingdom and sovereignty)

It is a common misconception that when a patient reaches a critical stage of illness—exhibiting severe symptoms such as a deteriorating pulse, a weakening heart, or other alarming signs of impending death—administering potent medications, whether orally or through injections, proves beneficial. These treatments often consist of stimulants and other powerful substances. However, contrary to this belief, established



medical principles do not support such an approach. In fact, the consensus among medical experts discourages this practice. Instead, proper treatment in such cases must adhere to two fundamental principles:

**Purity and Safety** – Any prescribed remedy must be entirely free from harmful substances to prevent further deterioration.

**Restorative Composition** – The treatment should include beneficial elements that serve a dual purpose: Strengthening the body's natural heat, which may have weakened due to illness.

Acting as a cardiac tonic to revitalize essential organs.

By following this approach, the weakened body regains the strength necessary for recovery, allowing the patient to transition from extreme frailty to renewed vigor.

#### The Role of Thoughtful Prescription

It is essential that the ingredients used in such medications align with human physiology. They should never be chosen arbitrarily or based on assumptions, as doing so would neither produce the desired results nor contribute to overall health. The interaction between the body and medicine must be carefully considered, as the restoration of collective strength is a fundamental principle of medical science. Furthermore, expert physicians understand that after diagnosing a disease, any medical intervention should be based on careful deliberation. If a medical committee is consulted, their primary objective should be to support the patient's natural resistance against the disease while continuously strengthening the vital organs to help the body overcome the critical phase. During this process, it is crucial that the patient's five senses and primary organs remain unharmed. Every prescribed treatment must aim to restore health without causing additional damage.

**The Essence of Medical Mastery:** Such nuanced medical insights can only be fully grasped by those who have mastered this field and earned a reputation for their expertise. These individuals, through rigorous study and practical experience, truly deserve recognition as proficient practitioners of medicine.

**Conclusion:** Until an individual personally engages with a field of knowledge—experimenting with its applications, evaluating its benefits and drawbacks, and thoroughly understanding its principles, they cannot fully appreciate its significance. However, such mastery is not for everyone; it requires both deep intellectual engagement and practical application.

For example, one who merely claims that pomegranate seeds have wings cannot truly comprehend their taste unless they have personally experienced them. Similarly, true scholarship in medicine demands not only theoretical knowledge but also hands-on experience and dedicated study. As the saying goes: Not every stone exposed to sunlight turns into a ruby unless it possesses the inherent ability to absorb the rays. Likewise, medicine is a discipline that demands both natural aptitude and relentless effort.

Praise be to God, for in matters of treatment and healing, no other field of knowledge surpasses the noble science of medicine.

تیار کرد و کارخانه صنوبر علی حیدر آباد گن



## 8. The Nature of Sound Intellect

(From the writings of His Highness, Sultan of Wisdom, Asaf VII, Ruler of the Deccan and Berar—long live his kingdom and sovereignty)

Those individuals whose natural disposition has been shaped in such a way that sound intellect governs their temperament—whose very essence is composed of refined elements—are not bound by rigid critique or narrow thinking.

Such individuals assess every matter thoroughly before forming an opinion, choosing their course of action only after careful contemplation. Without adopting sound intellect as their guiding principle, they risk clouded judgment, as perception untempered by reason falls prey to biases.

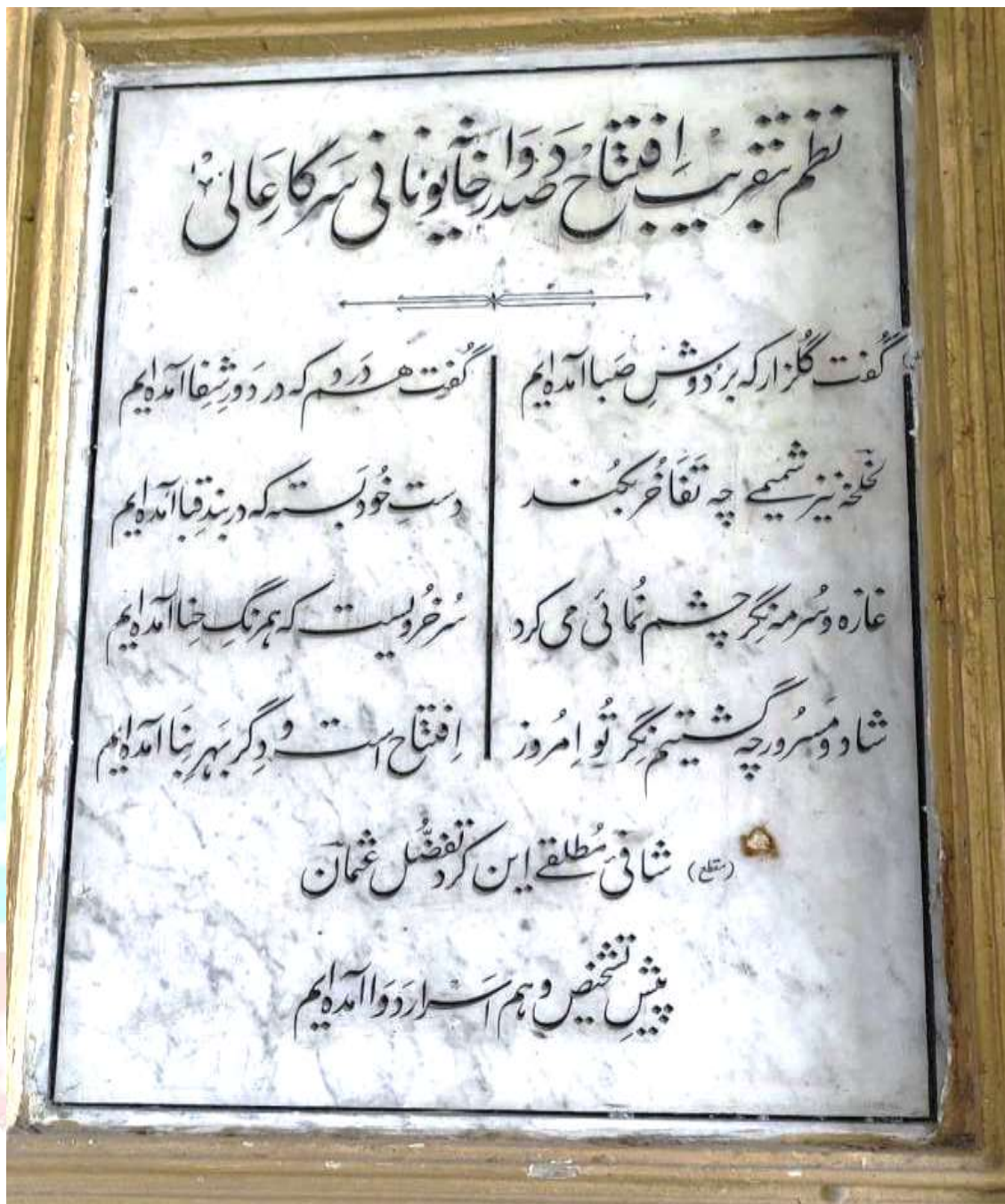
It is evident that one who becomes accustomed to viewing the world through the lens of intellectual critique and deep reasoning develops an analytical mindset. Conversely, those devoid of such qualities remain shackled to conventional thought, unable to transcend its limitations. When their intellect and perception fail to grasp the realities of the world with clarity, they lose the ability to make sound judgments. Consequently, they pass through life without achieving its true purpose—much like a traveler who enters through one door and exits through another, never pausing to understand the journey.

Throughout history, countless individuals have come and gone, leaving no meaningful legacy. However, those who recognized the value of intellect and wisdom made remarkable contributions. The ancient Greek philosophers, who once illuminated the path of knowledge, did not merely exist in the world—they actively engaged in its pursuit. They refined their intellectual faculties through rigorous effort, structured the foundations of medical science, introduced diagnostic methodologies, and provided insights into the delicate balance between nutrition and health. Such wisdom could only be attained by those endowed with keen intelligence and an innate capacity for understanding, or by those who personally experimented and meticulously documented their observations.

### The Enduring Legacy of Wisdom

The pursuit of intellect is not an easy endeavor, nor is it accessible to all. Only a select few possess the ability to truly comprehend its depths. Yet, it must be acknowledged that, due to negligence and a lack of appreciation, this noble science has not progressed as it should have. Despite the setbacks it has faced, its intrinsic value remains undiminished. Though at times hindered by stagnation, its essence and worth have never been compromised.

A clear and undeniable truth remains even if, for a moment, a cloud obscures the sun, its brilliance is not diminished; it merely remains unseen temporarily. Likewise, wisdom and intellect, though at times unappreciated, are never truly lost. The temporary decline of discipline does not equate to its permanent extinction.



### 9. A Poem on the Inauguration of the Unani Dispensary

The garden said, "We have arrived, carried on the shoulders of the morning breeze."

The Compassionate said, "We have arrived in the era of healing."

inhalation of musk and fragrance take pride

With hands folded, we arrived in the embrace of the robe.

Look! The rouge and kohl adorn the eyes,

We arrived with honor, dyed in the color of henna.

How joyous and delighted we are today to see you,

It is an inauguration, and we have arrived for a new foundation.

The Absolute Healer has bestowed this grace, O Usman,

For diagnosis and the secrets of medicine, we have arrived.

This poem beautifully captures the joy and significance of the inauguration, blending themes of healing, nature, and divine blessing.



# جواب ڈیس حکایوںانی بر موقع افتتاح

صدر شفاخانہ سرکار عالی

(روبروئے مکہ مسجد)

۷ شوال ۱۳۵۸ھ

مجھے آج صدر شفاخانہ نظامیہ کی افتتاح کر کے مسرت حاصل ہوئی۔ بالخصوص اسلئے کہ یہ ایک اقامتی شفاخانہ ہے جہاں غریب اور نادار مریضوں کے ہونے کا خاتمہ کیا گیا ہے تاکہ ان کی تندرستی اور علاج نامعلوم طریقہ پر لائق طبیب کے زیر نگرانی ہو سکے اور یہ اپنے امراض لاحقہ سے شفا پائیں۔ اسلئے ساتھ ہی ایسے لوگوں کے لئے آگاہی کے بیانیہ کے لئے ہیں جو ملی استقامت رکھتے اور علاج کے مصارف برداشت کر سکتے ہیں۔ بعض طریقہ کے لوگ عوامی عیال ہیں یعنی اس شفاخانہ سے یکساں طور پر مستفید ہو سکتے ہیں۔

**ف** میری ایک عرصہ سے تیقنائی میرے پائنت میں ایک یونانی صدر شفاخانہ "نظامیہ ہسپتال" کے شمال قلم میں غریب مریضوں کی حکومت اور علاج و معالجہ کا مشمولہ انتظام ہوا اور اچھے طبیب اور خاص آدویر اکوئینٹرا کیس۔ **الحمد للہ** کہ میری خواہش اس دواخانہ کے قیام کی وجہ سے پوری ہوئی۔ اور لوگوں کے فی الحال یہاں صرف پچاس مریضوں کے رہنے کا انتظام کیا گیا ہے تاہم مجھے امید ہے کہ یہاں آئندہ دو تین سو مریض حکومت کر سکیں گے۔

**ف** جیسا کہ سب کو معلوم ہے یونانی ایک قدیم اور رفیع فن ہے جس کے قیام کی تدوین مشاہیر کرامہ اللہ علیہم السلام نے کی تھی جو پھر طبابت کے درجہ میں خیریت کے لئے تھے اور حکما بنی اصول علاج و علاج باضد تعامل اور اسکے زمانہ باقی ہیں یہاں ایسے عارفین و علماء ہیں جنہوں نے کثرت سے لوگوں کو سخت اور شدید امراض سے شہرت کیا تھا جو ان کے نہایت تیز بالا علاج کے خیال کے جاتے ہیں ان کو جو مجھے ہمیشہ اس فن سے فطری دلچسپی اور میں کمال شغف ہے اور جو کچھ تھوڑی بہت دیکھا اور ذاتی تجربہ مجھ کو خود میں حاصل ہے وہ دواخانہ کے مریضوں کے لئے بہت نفع دینے والی ہے۔ اور میں نے اپنے عہد حکومت میں متعدد دوسرے علوم و فنون کی ترقی کے لئے فہم کے لئے ایسا دواخانہ کو اپنا نصب العین قرار دیا ہے کیونکہ میں نے دیکھا کہ جو دواخانہ کی غفلت اور ناقدردانی کے ہاتھوں اسپتال اور نا شروع ہو گیا تھا اور اس کا جو مریضوں میں تھا تاہم اس ملک کی آفت ہوا اور یہاں کے لوگوں کے مزاج سے خاص مناسبت رکھنے کی وجہ سے اب بھی عامہ خلاق میں بہت مقبول ہو چکا ہے جیسا کہ کراچی دواخانوں کے کثیر نمبر سے ثابت ہے۔ اور ان طریقہ میں لوگوں کے دواخانہ کا بنیاد بھی لازم و ملزوم ہے جس سے یہ مریضوں کو اور بھی زیادہ ہونے کی توقع ہو دلاتا ہے۔ نظر میں مجھے کو یقین ہے کہ "نظامیہ طبی" کا کج رفتہ رفتہ حاذق حکیموں کو پسند کر کے اس کمی کو پورا کرے گا اور اس طرح سے خود کو مزید ترقی کا اہل ثابت کرے گا۔

**ف** اہل خاص میری دعا ہے کہ یہ صدر شفاخانہ نظامیہ جسکی آج میں نے بالذات افتتاح کی ہے زمانہ دراز تک قائم اور ترقی کرے اور میری عزیز عیال کو ہرگز آنے والی نسلوں کی صحت اور تندرستی کی پیش بینیاں مانتے ہوئے فیض کرے اور دوسری طرف ریاست حیدرآباد کی شہرت اور کثرت کا بھی باعث ہوگا۔ بشرطیکہ مریضوں کے لئے کھانوں کی کشتی ان گنت ہوتی ہے کہ کھانے کی تہذیب زبان و روایات اور عام ہے کہ جو مریضوں کا ہوا بازا میں قیام نہیں ہو سکتا جب تک کہ یہاں کے گاہک پست یا نہیں اور یہی حالت طبیبانی کی ہے جس کے مزاہت بھی اسی آج کے یونانی سے تیار ہوتے ہیں جو کچھ ہمیں جاکر شہرت لدا کے رنگ میں سحر و فنوں کا اندازہ کھاتے ہیں۔ یہی سبب ہے کہ یہاں کے قیام و تیزی سے جن میں کل شہر و قلعہ جو طبیبوں کی بہت زیادہ ہے۔ چنانچہ ان کی ہندی کے فہم میں عارفین کو ہمارا کچھ صورت تو ہمارا کچھ ناظرین منافع قدرت کو دکھا دیتا ہے۔

**ف** خدا کے کہ یہ نچوڑوں اس لئے کہ میں نے ہمیشہ مریضوں کے شفا جانے کو ہرگز نہ ہوا کی "نظامیہ" کا سبب بنایا ہے تاکہ ان کے لئے شفا کی خدمت ملتی ہے۔  
بجولیات انسانی کے لئے امر الہی ہے۔  
یا ہذا اللہ تعالیٰ علیہم السلام

محمد رفیع مسعود صاحب

## 10. Address to Unani Physicians on the Inauguration of the Nizamia Central Hospital

(Opposite Makkah Masjid – November 18, 1939)

Today, on the 7th of Shawwal 1358 AH (November 18, 1939), I have derived immense joy from inaugurating the Nizamia Central Hospital, particularly because it is a residential hospital, where provisions have been made for the accommodation of poor and destitute patients. This ensures that they receive proper care and treatment under the supervision of skilled physicians, enabling them to recover from their ailments.



Additionally, separate rooms have been allocated for those who are financially capable and can bear the expenses of their treatment. Thus, this hospital serves all sections of society equally—whether they are affluent or needy.

For a long time, I aspired to establish a Unani Central Hospital in my capital, like the Osmania Hospital, where poor patients could find both residence and appropriate medical treatment, along with the services of competent physicians and the availability of genuine Unani medicine. By the grace of Allah, this desire of mine has now been fulfilled with the establishment of this hospital. Though, for now, it has accommodation for only fifty patients, I am hopeful that soon, it will expand to accommodate two to three hundred patients. As is well known, Unani medicine is an ancient and noble discipline, whose principals were systematized by the great Greek physicians, who were regarded as the brightest stars of the medical world. Their golden principle of treatment was based on "therapy through opposites" (Ilaj bil-Zidd). Furthermore, in past centuries, exceptionally skilled Unani physicians lived in this land, who cured people of severe and chronic illnesses, many of which are now considered nearly incurable.

Owing to these reasons, I have always had a natural affinity and deep interest in this field. Whatever little understanding and personal experience I have in Unani medicine is well known to the community of physicians. Thus, during my reign, I have made it a mission—alongside the advancement of other sciences—to revive and develop Unani medicine. This is because I have observed that, due to modern neglect and lack of appreciation, Unani medicine was on the decline, and its very existence was at risk. However, given the climate of this region and the constitution of its people, Unani medicine still enjoys wide popularity among the public, as evidenced by the large number of patients frequenting government Unani hospitals.

Nevertheless, capable physicians and an increased number of Unani hospitals are essential to meet this growing demand. I firmly believe that the Nizamia Tibbiya College will, over time, produce skilled Hakims who will fulfill this need and prove themselves worthy of furthering the progress of Unani medicine.

In conclusion, my prayer is that this Nizamia Hospital, which I have personally inaugurated today, remains a lasting institution, bringing health and well-being to countless people in the future. I also hope that it will contribute to the renowned and success of the Hyderabad State. However, its long-term prosperity depends on having devoted supporters who appreciate its value. Just as pearls are polished to enhance their brilliance, Unani medicine, too, must be nurtured and developed to maintain its relevance and significance.

May this blossoming bud of Unani medicine continue to bloom, providing the frail and ailing with the guarantee of renewed health—an essential and eternal necessity of human life.

"The effort is mine, but completion is in the hands of Allah."

(This was the address of a revered elder on the inauguration of the Nizamia Hospital in Hyderabad, Deccan.)





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