

ORIGINAL ARTICLE

Investigating the Role of Immigrant Shiite Physicians in the Development of Persian Medicine in Deccan (10th-11th Century AH / 16th-17th Century AD)

Abstract

In southern India, forming the Deccan Shiite governments (1098-895 AH / 1687-1489 AD), which was simultaneous with the Safavid reign in Iran, resulted in incremental Iranians' immigration to this region. Among immigrants, Iranian Shiite physicians, due to their high medical knowledge and considerable skill, along with the support of the Shiite rulers, enhanced their status and settled in areas under the control of those governments, contributing to the festive medical production and developments there. The main objective of this research is to investigate the effect of the Iranian Shiite physicians, who migrated to the Deccan region, on the Shiite governments' medical advancements. The research hypothesis is that the Iranian physicians developed medicine by establishing Dar al-Shifa (medical schools and hospitals) and teaching and authoring medical books in Persian. Moreover, upon the invitation and support of the Adil Shahi, Nizam Shahi, and Qutb Shahi Shiite rulers, they were appointed as special physicians in the court, resulting in the flourishing and advancement of medical sciences in those areas. The research employed a descriptive-analytical research method and collected data by library resources.

Key words: Shiite Physicians, Persian immigrants, Dar al-Shifa, Adil Shahis, Nizam Shahis, Qutb Shahis, Iran, India, Hospitals

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Introduction

In southern India, forming the Deccan Shiite governments (1098-895 AH / 1687-1489 AD), which was simultaneous with the Safavid reign in Persia, resulted in incremental Iranians' immigration to this region. Most of these Iranian immigrants, who came from the middle, semi-affluent and affluent classes of society (Ershad, 1986, p. 201), migrated to these areas due to political, social, and economic reasons, and were supported by Shiite rulers. The extent of these immigrations was such that Shah Tahmasp I mentioned this in a letter to one of the heads of government (Navayi, 1971, p. 7). In addition to scientists, poets, artisans, and other people of the society, who found the southern Indian area to be suitable for their dwelling, Shiite physicians migrated to these areas. They thought that Iran was not a proper place for living because of some reasons, including the unfavorable internal chaotic condition and lack of security. On the other hand, in India, they could have the support of the Qutb Shahi Shiite rulers, and social security. Furthermore, the spread of the Persian language in this region, and the great wealth of this area were among other reasons encouraging them to migrate to Deccan. Having settled in the areas under the control of Deccan Shiite governments, Iranian Shiite physicians established medical schools as well as Dar al-Shifa and authored numerous medical books in Persian, leading to flourishing and advancing medical sciences.

The literature indicates that in the book, *Physicians of the Mongol Era (Persian Medical History in Islamic India)*, authored by Kausar Chandpuri, the author just perused Iranian physicians, who served the Mughal (Gürkaniyān) Empire. In the article "Civilization Services of Persian Physicians in the Gürkaniyān Durbar of India" by Jan Ahmadi and Behniafar, the authors investigated the effect of physician's immigration on introducing Persian to Indians; they also found that the attitudes prevailed among the Persian physician' gained the trust of Gürkaniyān ruler. In the article "Amir Seyyed Fethollah Shirazi, a physicist, historian, and politician in Indian Mughal (Gürkän) Empire Durbar", by Golshani and Konjun, the authors investigated the role of Fethullah Shirazi in the advancement of medicine in the Gurkanian era. As most research conducted so far on the medical history and the Persians' role in promoting medicine focused on the Gürkaniid era, and no comprehensive study, to the best of our knowledge, was done on the effect of Persian Shiite physicians on their contribution to the medical development during the reign of Shiite governments in South India, the findings of the present study can be useful.

The study employed a descriptive-analytical research method based on library research and aimed to not only show the quality of services provided by Persian Shiite physicians, but also assess their efforts and achievements in medical science, as well as their impact on enhancing the Deccan community's health. Although most contents of the present study were taken from Primary sources (written by authors at that time), new sources and reviews were also used to improve the paper quality.

The effect of the Persian language on the development of medical knowledge in Deccan

Deccan had a higher position than Isfahan in the Safavid period (Fallah, 2009, p. 127), due to the immigration of Persian poets, scientists, and artists and the Deccan Shiite rulers' attention to the Persian language, resulting in promoting the Persian language in the region during their reign. Sultan Muhammad Qoli Qutb Shah (988 - 1020 AH / 1611 -



1580 AD), who built Hyderabad during his reign, was highly interested in art and science and wrote poetry in Persian as the Persian language had particular importance to him. Based on the medical works written in Persian in that era (Gilani, 2012, pp. 11-12), it is revealed that his successors also continued supporting scientists, literature, and art. Due to the interest of Deccan's Shiite rulers in employing the Persian language, this language was known as an official language in the court; this made this region very attractive for Persian scientists and physicians. Physicians from Gilan, Shiraz, and other parts of Iran, who migrated to Deccan, began to translate their local medical treatises because Indians did not know the Persian language and hence they could not use the Iranian medicine otherwise. Furthermore, physicians, who worked based on Greek medicine, could not use the Persian medicine because of not knowing Persian language; therefore, it was necessary to translate their local medical treatises on local herbs and medicinal substances (Husseini Esfidvajani, 2012, p. 184). The spread of the Persian language in Deccan and its effect on herbal medicine and knowledge caused the Shahi rulers to support Persian physicians in this land, encouraging more Persian physicians to immigrate there. The need for Adil Shahis, Nizam Shahis, and Qutb Shahis to have Iranians physicians was one of the fundamental reasons for their immigration to Deccan.

The effect of favorable economic conditions and security on the development of medical knowledge in Deccan

The economic development in the court of Deccan Shiite governments caused Vijayapura, Ahmednagar, and Golconda to attract numerous Iranians, especially physicians and intellectuals, encouraging them to emigrate there. Fakhr al-Zamani Qazvini, the author of *Tazkereh Mikhaneh*, stated: "It is well-known in the world that each of them [physicians] who went to India and took advantages of this prosperous land when he returned to Iran, if he did not pass away on the way of reaching this land, he would die in the desire of this land" (Fakhr al-Zamani Qazvini, 1961, p. 142).

For many Iranian physicians, these cities had opportunities not only for a new job, but also for the emergence of unique creations. However, Iranian immigrant physicians did have the same social status in those regions. That is to say, the Shiite rulers of the Deccan provided them with valuable gifts corresponding to the physicians' status, resulting in the immigration of many Iranian physicians to Deccan. Among these people was, for instance, Hakim Ain al-Mulk Shams Gilani, who lived in severe poverty. Having immigrated, he was warmly received by the Qutb Shahi rulers (Elgood, 1978, p. 92). In addition to the economic problems, there were other reasons, such as justice and security, encouraging physicians and scientists to migrate to Deccan during the Safavid period, which coincided with the Shiite governments of Deccan. Some historians wrote about some Iranian physicians who had high personality trait and belonged to the distinguished affluent family (Chardin, 1956, p.257). As an example, we can talk about the existence of security and justice in Muhammad Quli Qutb Shah's time. "Muhammad Quli, who took the throne, was the king and since he made the rules of morality and the principles of justice the tools of ruling the country, he was known as a just man. This aroused the jealousy of all other lands" (Fakhr al-Zamani Qazvini, 1961, p. 281).

During the reign of the Qutb Shahi, "all people, such as peasants and militants, lived in prosperity and peace and because of the ruling of justice, the oppression was demol-



ished" (Khan Zaman Khan, 1998, p. 19). During Muhammad Qutb Shah's reign, who was a justice-oriented ruler, a four-story building was constructed for people to directly voice their complaints to the Sultan (Khan Zaman Khan, 1998, p. 30). Justice and security in the society led to increasing immigrations to that land, enhancing human as well as material resources, contributing to having an affluent society. In return, as soon as the gunfire sound was heard, the capital, or the economy in general, fell and crawled underground like a mouse (Bastani Parizi, 1987, p. 98). The same thing happened in the Safavid period when a lot of people, especially physicians, because of the lack of justice and security, immigrated to the Deccan's Shiite court.

The Support of the Deccan Shiite rulers

Due to the Shiite rulers' support, Deccan became known as the center of medical knowledge in India. Those days, Vijayapura, Ahmednagar, and Golconda had a great attraction for the Persians who were people of science and literature and either did not have a status in their lands or were suffering from poverty. The number of Iranian people was significant in Deccan in a way that some historians reported their presence in Abdullah Qutb Shah's court due to the support of the king and stated: "it is unprecedented in the [Deccan] Dar al-Saltanah that this grandeur [Qutb Shahi] dynasty gathered so many talented and knowledgeable Iranians, including writers, and military men." (Saedi Shirazi, 1961, pp. 204-205). Since most of the Qutb Shahi rulers (e.g., Muhammad Quli, Jamsheed, and Abdullah) were knowledgeable and art-loving (Akbar, 1982, p. 13; Barzegar Keshteli, 1996, p. 2267; Bastami, no date, p. 94), many scholars, especially Iranian physicians, migrated to Deccan to work (Mujtaba'i, 2013, p. 281). The support of the Deccan Shiite rulers resulted in establishing the medical centers to devote most of their efforts to improving medical teachings. The Deccan Shiite rulers also selected high-ranking court officials from among immigrants with scientific and cultural background (Safi, 2003, pp. 104-105). To support Iranian immigrant physicians, these rulers ordered to construct a number of new hospitals. With the presence of Persian physicians and the construction of new hospitals, the Shiite cities of Deccan became the most important medical centers in India. Some medical historians admired the Shiite rulers in supporting Iranian immigrant physicians and named them as promoters of medical science (Elgood, 1978, p. 96). Among the researchers, Brown considered both sides of the coin as he believed that there was a good fortune for both sides, including the Iranian physicians' immigration and the Shiite rulers of Deccan in a way that the Iranian physicians were well supported and the Shiite rulers found unique talents (Iranian physicians) for their areas, respectively (Riyadh Al-Islam, 1994, p. 324).

The Establishment of Dar al-Shifa by Persian Shiite immigrants

During the reign of Deccan Shiite governments, Iranian immigrants attracted scholars from all over the Islamic world to the court of the Deccan rulers with establishing numerous centers for education and research during the two centuries. These centers, especially hospitals attracted scholars from all over the Islamic world to the court of the Deccan rulers. With the operation of those hospitals, called Dar al-Shifa, many physicians were trained in Indian southern regions, most of whom were Persian. Muhammad Mu'min Astarabadi was one of the prominent Iranian people, who made a lot of efforts



to establish the hospital and to provide medical services for Deccan residents and entered that region during the reign of Muhammad Quli Qutb Shah. Since Muhammad Quli, in comparison with the other Qutb Shahi rulers, was less science-oriented, he assigned Mir Mu'min to do and supervise almost all the monarchy matters, including the launch of Dar al-Shifa. He. In fact, he would not do anything without taking Mir Mu'min's advice in all affairs (Hindu Shah Astarabadi, 2015, p. 534). Mir Mu'min changed the attitude of this lustful ruler to the one interested in scientific as well as religious issues and established a jurisprudential (ijtihād) position among the Qutb Shahi kings (Qaderi, 2007, pp. 116-117). During the reign of Muhammad Quli Qutb Shah, the increase in Golconda population caused various diseases and complications; thus, this ruler of Qutb Shahi constructed a hospital by following Mir Mu'min's advice in the city of Hyderabad (Mulana Abbas, no date, p. 3; Vaseti, 2003, p. 141). The hospital was equipped with medical facilities and employed Iranian physicians so that in the case of the infectious disease, they would treat patients. He himself also used to send Patients to Hyderabad to be treated.

About building and establishing of "Dar al-Shifa, it was stated that it was constructed in Hyderabad next to the Grand Mosque. In addition, a bath was built to the north of the mosque for the physicians working there. Moreover, they treated the patients with great devotion. They were paid by the court, and the required medicine was provided from pharmacies of the court as well" (Gilani, 2012, p. 13).

Dar al-Shifa was one of the public-benefit buildings, with a square and vast courtyard; beautiful gates opened to a two-story building in the north with eight double rooms on each floor, constructed in 1004 AH / 1596 AD on Mir Mu'min's order. Also, there were twelve double rooms on each floor towards the south, east and west sides, all of which were large enough to easily accommodate four beds (Athar Rizvi, 2017, p. 492). Owing to the prosperity of Dar al-Shifa, which was a medical college, professional Greek, Italian, and Iranian physicians came to Hyderabad (Reza Alikhan, 1986, p. 9; Sherwani, 1967, p. 4; Siddiqui, 1939, p. 312). In addition to treating patients, which was their primary task, they also trained physicians (Karami, 1994, p. 155). Most of the training was performed by experienced Iranian physicians in these hospitals, and in this way, Persian medicine was taught to those interested. Hence because of teaching Persian medicine, the scientists in Deccan became familiar with it. It is also necessary to mention that the Qutb Shahi rulers accepted and believed in the skillfulness of Iranian Shiite physicians. An instance showing that how Qutb Shahi rulers had trust in Iranian physicians and that was when one of Abdullah Qutb Shah's brothers, who was in the ruler's favor, broke the diamond of his ring in Rabi al-Thani (the fourth month in the Islamic calendar) to commit suicide by eating it, Abdullah asked Iranian physicians to help him, and they fortunately could rescue him from death and he regained his health; however, to save his life, the Iranian physicians did not sleep for two days (Saedi Shirazi, 1961, pp. 201-202). Dar al-Shifa was a medical research school in which specialist *hakims* (sages) and experienced physicians were employed to treat patients, to teach students, and to do research on medicine. Moreover, Dar al-Shifa awarded scholarships to the students who undertook to provide services at the hospital after graduation (Sherwani, 1997, p. 229). This construction, like other Qutb Shahi buildings, was in the shape of an altar, built on two floors in a large land, and admitted more than 400 patients a day. Since these physicians were paid by the court, patients were treated free of charge and were given free medicine (Athar Rizvi,



2017, p. 492). Next to the entrance door of Dar al-Shifa, a mosque called the Dar al-Shifa Mosque was built in which physicians and patients' companions prayed. This hospital is currently in ruins, and no attention is paid to its preservation. The caravanserai and the school attached to it have been changed into residential houses; however, the mosque in the hospital's northwest has still retained its beauty (Athar Rizvi, 2017, p. 492).

In addition to establishing the Dar al-Shifa, Mir Mu'min wrote medical books for the medical students attending the hospital. The textbooks, such as Avicenna's *The Canon of Medicine*, Sayyid Isma'il Jurjani' *Zakhireye Khwarazmshahi*, Badr Al-Din Zanjani's *Javame Al-Adviyeh*, and *Omdah Al-Motabbebin*, and *Ekhtiarat-e-badiee*, which were used then differed in terms of weights of drugs and herbs. Thus, Mir Muhammad Mu'min, who was very interested in medicine, wrote a book called *Risalah Miqdariyya* to make medicine more feasible, describing the weights and the number of spices and drugs in detail, as well as showing the differences between the weights and the drugs' measurements in Iraq, Persia, and India medicine.

Compilation of such a book, not only solved some problems, facilitated medical affairs, and introduced Iranian medicine to the people's knowledge, but also had positive effects on Deccan physicians' view on Iranian medicine. Due to Muhammad Qutb Shah's command, Mir Muhammad Mu'min wrote another book on drugs, called *Ekhtiarat-e-Qutb Shahi*, in which the author described the foremost authority of Haj Zin Attar, in 982 AH/1575 AD, and explained ingredients in single and compound herbal drugs in two chapters (Hojjati, 2001, p. 582). The influence of Mir Muhammad Mu'min on Muhammad Qutb Shah's interest in medicine and the study of related books is also noteworthy. As a result of Mir Muhammad Mu'min's influence, Muhammad Qutb Shah not only supported Iranian physicians, and dealt with Dar al-Shifa's matters, he but also wrote several medical treatises, namely, *Ahkam Al-Motabbebin* and *Mesbah al-Arvah* (Hojjati, 2001, p. 582).

Persian physicians at the court of the Deccan Shiite rulers

During Adil Shah, Nizam Shahi, and Qutb Shahi's kings with the presence of scientists and artists from other places, especially from Iran, significant advancements were made in various sciences and technologies, especially medicine. In addition to the writing of numerous medical books, the Iranian physicians, serving the court of the Shiite rulers of Deccan, contributed to flourishing this science in Vijayapura, Ahmednagar, and Golconda, as well. Owing to the importance of this issue, the most known Iranian immigrant physicians, who contributed to the development of medical sciences in these two countries are introduced as follows:

Mahmud Ayaz

Ayaz was one of the first Iranian Shiite physicians, who entered the court of Deccan Shiite states after immigrating to India, chose Vijayapura for residence, and authored a medical book during his stay in this area, in addition to practicing medicine. During this period, many books in various branches of science were written in Persian by Shiite Iranians, causing Iranian physicians to write medical books in Persian as well. For instance, Adil Shahi *Miftah al-Sorur*, a medical book consisting of the subject of medical sciences and their relation to human health, was written by Mahmoud Ayaz, a physician



at the court of Ismail Adil Shahit. Finally, Mahmud Ayaz dedicated it to Ismail Adil Shah (Sobhani, 1998, p. 170). Ayaz's medical reputation increased remarkably after writing this book.

Amir Fethullah Shirazif

Mir Fethullah ibn Fakhreddin Shirazi was one of the famous physicians in his time, whose family had a prominent position among Shirazian physicians (Vaseti, 2003, p. 47). Besides, he became a professor of practical and theoretical sciences, such as medicine. Due to his fame in medicine, he went to Deccan upon the invitation of Ali Adil Shah and was received with great admiration (Hekmat, 1958, p. 67; Mir, 1989, p.64; Mubarak, 2006, p. 551). Fethullah served Ali Adil Shah as a physician for many years, and during his stay in Vijayapura, he trained many medical students. Thus, he was one of the most important promoters of Iranian medicine in this region and received many awards from Adil Shah for his services in this field (Hindu Shah Astarabadi, 1884, p. 79). After Ali Adil Shah, Ibrahim, who was incompetent and capricious, succeeded Adil Shah, Fethullah avoided associating with the new successor. Fethullah was summoned to Fatehpur Sikri by Akbar Shah's order. He also served Akbar Shah as a physician for many years. Akbar Shah described him: "Amir Fethullah was our ambassador, our physician, our philosopher, our astronomer". If he was caught by the enemy and they demanded all our treasures for his return, we would consider it a lucrative business" (Alami, 1877, pp. 589–590). After Shah Tahir, Fethullah introduced the works of later Iranian *Hakims* such as Avicenna, Suhrawardi, Davani, and Mansour Dashtaki to India, thus transmitting Iranian science to this land (Golshani and Kavenjoun, 2012, p. 84). He lived in India until 997 AH/1589 AD and passed away in Kashmir (Aftab, 1985, p. 141; Kausar Chandpuri, 2013, pp. 150-153). His son, named Hakim Saleh Shirazi, known as Saleh Khan, was very famous in having knowledge and grace, especially in medicine. After Saleh Khan, his son Mohsen Shirazi was also proficient in medicine and was an extraordinary court physician (Mir, 1989, p. 694).

Fathullah Shirazi had many medical students, including Mir Taqi al-Din, one of the famous teachers of Shiraz schools, Mullah Reza Hamadani Shirazi, and also Hakim Ali Gilani (AD: 1018 AH / 1610 AD), who wrote a commentary on *The Canon of Medicine* (Mir, 1989, pp. 692-693). Mir Fathollah's famous medical work is a translation of Avicenna's *The Canon of Medicine*, which he compiled in five books and each book in different editions in Persian (Hojjati, 2001, p. 583).

Hakim Muhammad Qasim bin Qulam Ali

Muhammad Qasim is one of the Iranian Shiite physicians who migrated to Deccan in the 11th century AH. After arriving in Vijayapura, he served Ibrahim Adil Shah II. Ibrahim warmly welcomed him and because of his medical expertise, considered him as one of his court physicians. Muhammad Qasim's famous book in medical science was called *Ekhtiariat-e-Qasim*, compiled into three parts, including an introduction, 3 chapters, and a conclusion. In the introduction, he described the body's organs and nine benefits. The first chapter was about the ingredients of single herbs and single foods—the author talked about important compound herbal drugs in the second chapter. In the final chapter, Muhammad Qasim briefly wrote about the treatment of diseases. In the conclusion section,



the author explained different types of taste (Hojjati, 2001, p. 583) in order to theoretically inform people of medicinal properties of herbs and their benefits, in addition to treating them.

Hakim Vali Gilani

He was one of the Iranian Shiite physicians, who migrated to India from Gilan. After entering Deccan in 914 AH / 1508 AD, Hakim Vali first joined Burhan Shah's court, where he was welcomed. Vali Gilani was the author of *Maintaining Health* in the field of public health. It was the main book in medicine. After some time serving Burhan Nizam Shah, due to some reasons never mentioned in any sources, he moved from Ahmednagar to Vijayapura and served Adil Shah. Hakim Vali arrived there in 922 AH / 1517 AD. In Vijayapura, he also wrote a book on medicine upon the request of Adil Shah. Compiling various books in different branches of medicine was the crucial characteristic of Iranian Persian Shiite physicians, who immigrated to Deccan. Thus, Gilani wrote a book on sexuality in Vijayapura, entitled Adil Shahi's *Miftah Al-Sorur* and dedicated it to Adil Shah (Vaseti, 2003, p. 113).

Rustam Jorjani

He was one of the physicians in the court of Khan Ahmad Gilani, the king of Gilan, who migrated to India when Shah Tahmasp conquered Gilan and imprisoned Khan Ahmad, the ruler of Gilan. After a while, he was finally accepted by the court of Burhan Nizam Shah. In this period, Rustam Jorjani was one of the known physicians, who authored some famous books in medicine, such as *Zakhira-e-Nizam Shahi*, which was about pharmacology, diseases, materials and herbals used in drugs in twenty chapters in honor of Burhan Nizam Shah in Dowlat Abad (Qaderi, 2007, p. 26), and was published in 940 AH / 1534 AD. A copy of the book was found in Pir Mehr Ali Shah's shrine in Gorla Sharif of Rawalpindi. His other work is *Asra al-Nisa'* with 10 chapters, published in 961 AH / 1554 AD, and a copy of it is kept in the National Museum of Pakistan, Karachi, under the number N.M.1961-43 (Hojjati, 2001, pp. 581-582). He also wrote a treatise on *Hamiyat Murakkaba* (the fever due to two temperaments) during his stay in Ahmednagar, and dedicated it to Burhan Nizam Shah (Vaseti, 2003, p. 114).

Hakim Qasim Beyg Shirazi

Qasim Beyg was one of the Persian Shiite physicians who surpassed not only the other physicians in his homeland, Shiraz, but also those beyond Persia. His fame and reputation attracted the attention of the Burhan Nizam Shah. The exciting thing about Qasim Beyg was his fame, and great knowledge of medical science. Because of his fame worldwide and in Shiraz, Burhan sent envoys to Shiraz to invite Qasim Beyg to Ahmednagar. Burhan also asked him to immigrate to Ahmednagar (Vaseti, 2003, p. 57). Qasim Beyg accepted the invitation of Burhan Nizam Shah. After attending Ahmednagar, he achieved a special honor and position in the court of the Nizam Shahi ruler throughout his stay. He worked as a physician in Nizam Shahi's court until his death and always enjoyed Burhan Nizam Shah's successors' gifts and rewards. After the death of Qasim Beyg, because of his high and respectful status, his son, like his father, was honored by Murtaza Nizam and enjoyed the warm respect of the Nizam Shahi ruler (Mir, 1989, p. 138).. No information



is available on the date of Qasim Beyg's death.

Asiri Razi

Some Iranian Shiite physicians did not like to stay long in Deccan as they could not accomplish their goals there; thus, after some time, they would rather return to Iran than stay in Deccan with Shiite rulers. Razi was one of those physicians. He was a physician of the Safavid period, who immigrated to India. Some assume that his birthplace was Ray. In *the Indian Caravan*, Golchin Ma'ani described him: "Amir Qazi Asiri is the son of Qazi Massoud Tehrani, who had a share in every science and art and was also a good poet and secretary. After studying sensual virtues and human perfection, he went to India and worked with Hakim Shams-ud-Din Muhammad Gilani, known as "Hakim-ol-Molk", who was a great physician in the court of Jalal-ud-din Akbar Shah and knew rational sciences. Amir Qazi Asiri spent some time serving Jalal ud-din Akbar Shah; however, he was not able to achieve his goal and wishes due to the situation. Therefore, he moved to Deccan to see his elder brother, Qazi Beyg, who was Wakil al-Saltana (Protector of the Realm) of Murtaza Nizam Shah II, known as Deewana (Mad) (996 - 972 AH / 1588 - 1565 AD), in Ahmednagar. However, owing to some bad luck, he did not do anything there either. After serving his brother, he returned to his city. When he reached his homeland, he passed away nearby in 982 AH (Golchin Maani, 1990a, pp. 55-59; Siasi, 2011, p. 95).

Mir Muhammad Mu'min Astarabadi

In the Qutb Shahian government, Mir Muhammad Mu'min Astarabadi was a prominent figure, mainly due to his scientific activities in medicine, leading to some advancement in medicine. His most popular book, in which he made use of medical encyclopedias, books of jurisprudence, and ancient medicine (Elgood, 1978, p. 97), was *Risale-e-Mighdariéh* that was compiled in three sections: introduction, chapter, and conclusion. The book was written at the request of Muhammad Qutb Shah to reduce disagreements among those skilled in medicine. In this book, in addition to other medical resources, Mir Mu'min wrote his own understanding and comments so that others could understand this book better. Regarding the reason for writing the book, which was also accepted by scientists and physicians of the time, Mir Mu'min wrote: "because the values of some covenants are not known, and it is necessary to know them for observing some Shari'a matters and some medical affairs; therefore, in this treatise, some sentences, appropriate to the situation, are presented by order of Your Majesty, [Muhammad Qutb] Shah" (Qaderi, 2007, p. 233). Mir wrote this book to train people and Muhammad Qutb Shah at his own request (Qaderi, 2007, p. 200). Copies of *Risale-e-Mighdariéh* are available in the Lahore Collection and Salar Jung Museum Library in Hyderabad. They were published for the library of Sultan Muhammad Qutb Shah (Gilani, 2012, p. 12).

Hakim Shamsuddin Ali

Another Iranian physician in the Qutb Shahi court was Shamsuddin Ali Hosseini Jorjani, who entered Golconda during the reign of Muhammad Gholi Qutb Shah. By Muhammad Qoli's order, Hakim Shamsuddin translated and published the book *Tazkereh al-Kahalin Isa Ibn Kahal Tarsa* (430 AH / 1039 AD) in 997 AH / 1589 AD, which was about treating eye diseases in Arabic (Vaseti, 2003, pp. 90 and 114). The book comprised three articles,



each article being written in some chapters. He then dedicated the book to Qutb Shah. A copy of this book (No. A, 3/5) is kept in the Hamdard Library in Nazimabad, Karachi (Hojjati, 2001, p. 582).

Hakim Rokna Kashani

Hakim Rokna Khashani, nicknamed Masih, was one of the famous physicians of the tenth and eleventh centuries AH (10th and 11th), and contemporary with Shah Abbas of Iran. Rokna Kashani served Shah Abbas for some time but because of the jealousy of some people in the court who could not tolerate his presence there, he was disgraced by the king. Then, he moved from Iran to India. After entering Deccan, Hakim Rokna moved to Golconda, where he was welcomed by Muhammad Qoli Qutb Shah (989 AH / 1581 AD). After serving the ruler of Qutb Shahi and his Iranian deputy, Mir Muhammad Mu'min Astarabadi, Hakim Rokna left Golconda, and went to Vijayapura and entered the court of Mughal. To visit Mecca and Mashhad, he left the court of Shah Jahan and returned to Iran in 1061 AH / 1651 AD. Finally, after years of working in the field of medicine, he passed away in 1066 AH / 1656 AD (Golchin Maani, 1990b, pp. 1293-1305; Nasr Abadi, 1999, pp. 317-322; Safa, 1999, pp. 1193-1203).

Mir Majd ul-din Muhammad Al-Husseini Al-Kashani

He was an Iranian physician at the court of Muhammad Qoli Qutb Shah. At the order of Muhammad Qoli Qutb Shah, he wrote *Ekhtiarat-e- Qutb Shahi* in medical science in two articles. The first article was on single herbs in alphabetical order, and the second article was on compound herbal drugs. Mir Majd ul-din also compiled a 40-page table of contents of *Ekhtiarat-e-badiee* with a new name, which was Muhammad Qoli Qutb Shah, the governor of Golconda. This book was published in 1071 AH / 1661 AD with the seal of Sultan Muhammad. The inscription on the page of the book was as follows: the list of *Ekhtiarat-e- Qutb Shahi* 'authorities finished in the library of Amira in the handwriting of Massud on Dhi Al-Qaeda Al-Haram 1024 AH / 1615 AD in the royal palace of Hyderabad, May Allah Guard it against the enemies"(Vaseti, 2003, p. 99).

Hakim Jabril

Hakim Jabril, nicknamed Galen of the Time, was the eldest son of Hakim Muhammad Baqir and the nephew of a famous physician, Mir Qabel Tabrizi, the founder of Tabriz Medical School (Nahavandi, 1925, pp. 45-48). Hakim Muhammad Baqir was one of the great physicians of Tabriz, in which his ancestors practiced medicine. He was also unique in medicine, and studied medicine in Qazvin and Isfahan as a student of Mir Muhammad Baqir Damad, known as Ishraq (Nahavandi, 1925, p. 46). He was more prominent and knowledgeable in all sciences than all his contemporaries. Having entered Iran, Jabril spent a lot of time teaching at the shrine of Sheikh Safi al-Din in Ardabil at the order of the Safavid king. Hakim Jabril's medical ability and scientific talent was considered unmatched in other parts of the world. That is why, scholars in Ardabil appreciated his existence. Besides, the king paid his pension.

During some uprisings in Ardebil, Hakim believed that "It is as if Iran itself is the school of India; that was why, people studied medicine in Iran in order to go India and work there as physicians later". What made Hakim Jabril more determined to immigrate



to India was his father's presence in the court of Abdul Rahim Khan-i-Khanan. He left Ardabil and spent some time with his friends in Isfahan and Qazvin before going to India. Then, he went to the court of Abdul Rahim Khan-i-Khanan. Because of his abilities, he was considered as a court physician and became one of the elites.

After a while, Hakim Jabril left Deccan for going to Hajj for reasons not known to anybody. Having heard that he was in Golconda, Muhammad Qoli Qutb Shah welcomed him with great respect and assigned him as the especial physician of his court. He had a profound influence on Muhammad Qoli Qutb Shah's morals and temperament and achieved a very high position, rarely achieved by other physicians before. Hakim Jabril lived until 1025 AH / 1616 AD in Deccan and was always respected in the court of the ruler of Qutb (Kausar Chandpuri, 2013, pp. 67-68).

Hakim Taqi al-Din Muhammad

Taqi al-Din Muhammad ibn Sadr al-Din Ali Taleghani was one of the famous Iranian physicians in the court of Sultan Muhammad Qutb Shah. There is no information about his life and immigration to Golconda. However, according to some historical documents, Taqi al-Din was a student of Mir Muhammad Mu'min Astarabadi and a physician at the court of Muhammad Qutb Shah (Hojjati, 2001, p. 582). It seems that he was approved by Mir Muhammad, and due to his abilities in the medical field, he was introduced to Sultan Muhammad. Sultan Muhammad also appointed him as the court physician on the advice of Mir Mu'min. Because of Taqi al-Din's mastery of medicine, the Sultan asked him to compile a book on medicine. To introduce various types of temperaments, Taqi al-Din wrote a book entitled *Qutb Shahi Mizan al-Tabaye'* (*Measuring Temperaments*); however, as a similar book was already written on this subject, the author added some information to it by using *Ekhtiarat-e-badiee* (Taqi al-Din, no date, pp. 6-7), and also attributed this book to Taqi al-Din (Storey, 1971, p. 253). Copies of this book are available at the Asifih State Central Library in Hyderabad and the Rampur Raza Library (Gilani, 2012, p. 13).

Hakim Nizamuddin Ahmad Gilani

Hakim al-Mulk Nizamuddin Ahmad Gilani, the son of Mulla Sadra Gilani, was born in Gilan and passed away in 993 AH / 1585 AD. In his early youth, like many of his contemporaries, he went to Isfahan to acquire knowledge. There he studied the sciences of the time under the supervision of Mir Muhammad Baqir Damad (d. 1040 AH / 1631 AD) and Sheikh Baha'uddin Muhammad (d. 1030 AH / 1621 AD) (Gilani, 2012, pp. 13-14). Nizamuddin mentioned his professors in one of his books called them "*The Tree of Knowledge*" (Gilani, 1045, p. 29). Nizamuddin Ahmad was present as a prominent physician in the court of Khan Ahmad, the ruler of Gilan. However, with the overthrow of the Gilan government by the Safavid kings and the ensuing social crisis, he decided to immigrate to India 1040 AH / 1631 AD. He was received at the court of Mahabat Khan and became famous by attending scientific meetings (Vaseti, 2003, p. 46). Once Mahabat Khan burnt one of his medical books, Nizamuddin became so deeply sad that he mentioned this incident in his book and expressed his dissatisfaction with this act (Gilani, 2012, pp. 14-15).

After the death of Mahabat Khan in 1044 AH / 1634 AD, Nizamuddin Ahmad decided



to return to Iran, Abdullah Qutb Shah, who was very interested in medicine and medical treatises, invited him to Golconda, and then honored him a lot. After the death of Hakim Jibril, Qutb Shah appointed him as a physician of the court. (Saedi Shirazi, 1961, p. 166). Upon Nizamuddin's arrival in Golconda, Abdullah treated him with honors like a member of his close relatives. Having assigned him as the court physician, Abdullah order to set up a rich and prolific library of medical books and Nizamuddin used to study there every day and night (Hojjati, 2001, p. 582). Many medical works were written by Nizamuddin in India, especially Golconda, mentioned below.

Hakim Al-Molk Collection is one his medical books, a copy of which is available in the Asifia state Central Library in Hyderabad. This collection is 336 pages and includes various topics such as "a treatise on properties of some herbs, wood chips, coffee, tea, and tobacco", "a treatise on the honey fly (bee) and silkworm treatise", "a treatise on sperm", "a treatise on various medical points and general issues", and "a treatise on the properties of single herbs such as heart tonics, stomach tonics, and liver tonics" (Gilani, 2012, pp. 16-18).

His other book is a collection of medical treatises in which he corrected the errors of Abul Hassan Tabari in treatise *on the Treatment of Al-Bucratiya. The Canon of Medicine* and some of the contents that he remembered from his burnt books were used to write Nizamuddin. This book was authored in ten articles on topics, such as "a treatise on the expression of animals, the essence of poison and its repulsion of poison", "a treatise on the treatment of headaches and the quality of treatment of diseases by Muhammad Zakaria", "a treatise on the properties of some poisons and their consumption of opium", "a treatise on the biography of Sheikh Bu'ali Sina (Avicenna) and list of compositions", "a treatise on honey flies (bees) and silkworms", and "a treatise on the description of the properties of Belleric Myrobalan" (Gilani, 2012, pp. 18-20).

In addition to this book, among other medical treatises left by Nizamuddin Ahmad, was *Asrar al-Uttiba' (Secrets of Physicians)* that was on recognizing the drugs available in Hyderabad in Persian in Abdullah Qutb Shah's honor (Safa, 1999, p. 364), consisting of some chapters such as "medical terms in Asifia Library in Hyderabad", "medicinal properties available in the Salar Jung Library", "properties of mummies in Asifia Library", "a treatise on the explanation of some medicines (Belleric Myrobalan and Chicory)", "a treatise on the description of Belleric Myrobalan", "a treatise on the quality of semen coagulation and instinctual heat", "a treatise on the properties of herbs and their qualities and treatment", "a treatise on properties of Belleric Myrobalan and mentioning it briefly", "a treatise on the true and relative temperament and treatment", "a treatise on the medical terms" (Gilani, 2012, pp. 20-23). Furthermore, Nizamuddin wrote *Genealogy of Knowledge in Medical Techniques* (Vaseti, 2003, pp. 114-115).

Whereas Elgood considered the date of Nizamuddin Ahmad's death in 1055 AH / 1645 AD (Elgood, 1978, p. 98), Farooqi reported it to be in 1059 AH / 1649 AD. However, since the dates 1062 and 1064 AH / 1652 and 1654 AD were used in his poems on the re-establishment of "Jabal Noor", it can be concluded that his death was definitely after 1064 AH / 1653 AD (Gilani, 2012, p. 16).

Hakim Abdul Jabbar Gilani

He was one of the Iranian scientists and physicians and one of the most knowledgeable



physicians in the court of Abdullah Qutb Shah (Saedi Shirazi, 1961, p. 167). In addition to medicine, he was considered as a secretary and threnodist during the Muharram month at the court of Abdullah Qutb Shah. Since Abdul Jabbar was known for his honesty, firm belief, and purity, Abdullah Qutb Shah paid special attention to him. Although many people were interested in the secretary position in this period, Abdullah Qutb Shah appointed Gilani in the middle Rabi al-aval in 1050 AH / 1640 AD (Saedi Shirazi, 1961, p. 260). Abdul Jabbar Gilani worked as a physician in Golconda in a hospital built by Mir Muhammad Mu'min in Hyderabad (Jafarpour and Tahmasbi, 2017, p. 57). Owing to particular status of Abdul Jabbar Gilani in the court of the Qutb Shahi ruler, after his death, he was buried in the Qutb Shahi Royal in Hyderabad. His own tomb and that of some other Iranian physicians, such as, Nizamuddin Ahmad, serving the court of Qutb Shah, are located there, and the structure of their tombs, like that of the other rulers of the Qutb Shah, is in the shape of an onion dome (Jafarpour and Tahmasbi, 2017, p. 57).

In the court of the Shiite states of Deccan, there were also Iranian people, who in addition to being Hakim and/or, physicians, and writing medical books were active in fields other than medicine, as well. For instance, we can refer to *Dastur ul-Tibba'a* or *Ekhtiariyat-e-Qasim*, which was written by Muhammad Qasim based on his studies on medical sciences and was published in 1991 AH / 1951 AD (Hindu Shah Astarabadi, 2008, p. 18; Safa, 1999, p. 1710); in addition, this was one of the books of Muhammad Qasim Fereshteh, the author of *the History of Golshan Ebrahimi*, known as the history of Fereshteh. He wrote *Ekhtiariyat-e-Qasim* at the request of Sultan Ibrahim II Adil Shah. In this book, after studying Iranian, Turkish, and Arabic scientific resources, he provided information about the treatment method of Indian medicine. One copy of this book is available in the Darul Uloom Deoband Library, and the other copy is in the library of Punjab University (Vaseti, 2003, pp. 84 and 101).

Conclusion

The immigration of Iranian Shiite physicians to areas under the Deccan Shiite governments' rule led to flourishing medical science in the region of India in many ways. Despite the advances made in medical sciences in the Safavid period, Iranian physicians intended to migrate to Deccan for some reasons, including economic ones, lack of justice and the neglect of the Persian language. On the other hand, other reasons, such as Indians' spirit of tolerance, open scientific and cultural atmosphere, respect for citizens (and strangers), promotion of Iranian language as an essential language for medicine in Deccan, provision of favorable economic conditions, security and justice, and the support of the Deccan Shiite rulers, encouraged the physicians to move to Deccan.

Iranian physicians' immigration to Deccan certainly led to improving medical science in that area in 10th and 11th centuries AH. With Dar al-Shifa's (medical school and hospital) construction or hospitals, Iranian physicians not only were involved in medical education, improved the quality of physical and mental health of indigenous peoples, and treated people, but also made many people be interested in medicine and accelerated the flourishing of medical sciences in that area. Thus, medicine was recognized as one of the most essential and practical sciences among the people, especially scholars. Owing to the prolific activity of Dar al-Shifa, numerous physicians graduated in medicine from this scientific center every year. Also, in this period, the absolute mastery of Iranian physi-



cians helped them to be hired as exceptional physicians in the court of the Shiite rulers of Deccan. Since the rulers always used the most specialized and reliable physicians in the areas under their control, the importance of Iranian physicians can be well understood in this period. Iranian physicians, who immigrated to Deccan, left many medical writings, many of which were written at the Deccan Shiite rulers' request to treat various diseases. Some of these treatises were written by Iranian immigrant physicians, such as Mir Muhammad Mu'min, Shamsuddin Ali, and Mir Majd ul-Din Muhammad Al-Husseini Al-Kashani, Hakim Jabril, Taqi al-Din Muhammad ibn Sadruddin Taleqani, Nizamuddin Ahmad Gilani, and Abdul Jabbar Gilani. The critique of some of medical books as well as the availability of Deccan medical science contributed to strengthening the scientific position of Iranian medicine, compared to that of other nations in these areas. As the findings of the study show, the migration of Iranian physicians to the areas during the reign of Deccan Shiite governments can be considered as a constructive immigration that affected all scientific, cultural, and social aspects.

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