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CONTRIBUTION OF IRANIAN SCHOLARS TO THE ART AND SCIENCE OF DECCAN SOCIETY

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The Qutb Shahi rulers and the nobility, who were mostly Iranians, were genuine patrons of arts and sciences. The kingdom made an invaluable contribution to the cause of letters and bequeathed to posterity a vast treasure of knowledge. All the Qutb Shahi rulers were highly educated and were great patrons of art and learning, they inculcated in them a deep love of arts and sciences. Poets and litterateurs were equally at home with them. Scientists and physicians, from Iran contributed vastly to the study of medicine, physics, meteorology and mathematics. The Iranian scholars produced considerable amount of Historiographical work in Golkonda kingdom. They highlighted the political and cultural aspects in their works and also paid attention to the civil and military administration and economic life of the peopleⁱ. The Iranian scholars created specialized work in various disciplines. The encyclopaedias written during the Qutb Shahi period is no way inferior to modern encyclopaedias. They also compiled dictionaries of specialized nature. They also prepared comprehensive gazetteers of Iran in Golkonda. Official documents, bonds and deeds and a huge number of Persian epigraphs are the everlasting contribution of Iranian scholars in Golkonda. The seals and coins produced in Golkonda is also the valuable contribution of the Iranian technicians settled in the kingdom. Extensive Persian literature written by Iranian scholars in Golkonda is the part of golden cultural heritage of Indian sub-continentⁱⁱ. An attempt is made in the present paper to through light on the contributions of Iranian scholars to the Arts, literature and Sciences of Deccan society with special reference to Golkonda kingdom.

Physics:

During the Qutb Shahi period, the science of physics attained great progress. The properties, the causes and effects of material and metaphysical were dealt with by the author of 'Nafa'is-ul-Funun'. Hakim Nizamuddin Gilani's treatise No.14 and 22 also relate to physics.ⁱⁱⁱ

Mathematics

In view of grand architectural constructions and Nizamuddin Shiraz's report of Massaahan (the Surveyors), "Zamin Paimayan" (the land measurers), and mathematics was fairly in advanced stages in the Qutb Shahi period. The only available work on mathematics is the translation of Bahauddin Ameli's(1621-22A.D.) "Khulasat-ul-Hisab"^{iv}.

Indexes:

The tradition of indexing and referencing was in vogue in the Qutb Shahi kingdom. "Hadiya-e-Qutb Shahi"^v is one of the best examples of indexes. This is an index of the selective words of the Holy Quran alphabetically arranged together with reference to the Quranic chapter in which such words have occurred. Other famous literary works accomplished by Iranian scholars are "Tarikh-e-Ganjina". It is a comprehensive world history written in Hyderabad by an anonymous author. It was completed somewhere during the fourth decade of the eleventh century, during the reign of Abdullah Qutb Shah. "Tarikh-e-Ganjina" is divided into an introduction and twelve books termed "Khizanahs," the sub-division of which are called "Ganjinas"^{vi}. "Jame-e-Mufidi" is an important work written by Mulla Muhammad Mufid Yazdi al-Mustaufi. He was in Hyderabad during the reign of Abul Hasan Qutb Shah but left for Delhi in 1088A.H/1677A.D.). He is the author of "Majalis-ul-Muluk," "Mukhtisar Mufid" and "Jame-e-Mufidi", in three monumental volumes. He started the compilation of Jame-e-Mufidi in Hyderabad. The first volume deals with the history of Yazd. The second volume deals with the history of Safawid dynasty in Iran. The third volume is of an encyclopedic character which has been nicely edited by Iraj Afshar and published



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from Tehran in 1340A.H. He also wrote the famous gazetteer “Ausaf-ul-Amsar” in Hyderabad in the year 1091A.H/1680A.D^{vii}.

Primary Education: Ibrahim-Quli Qutb Shah started a kingdom wide campaign to root out and eradicate illiteracy and universalize primary education. He established a network of schools in the kingdom where the students irrespective of caste, creed and religion were imparted basic and primary education.

Hyderabad’s Hawzah-Ilmea (Islamic Seminary): By the sixteenth century, education system in Iran had developed at a large scale. The Safawids set it in a new direction of training Shiite divines and jurisprudents or “Mujtahids”. The Islamic Seminaries or ‘Hawzah-i-Ilmea were instituted in Hyderabad and Qutb Shahi kingdom which served as an important agency for the diffusion of ideas and knowledge which had developed in Iranian environment. There had been some notable Islamic seminaries or “Hawzah-i-Ilmea” in Hyderabad as “Madrasah-i-Ibn Khatun and Madrasah-i-Hayat Baksh Begum”. The curriculum taught at these Islamic seminaries included detailed courses of reflective ‘maqulat’ and narrative ‘manqulat’ branches of knowledge. The curriculum comprised “Tafasir”, the commentaries of Holy Quran, “Ahadith” the traditions of the Holy Prophet of Islam (S.A.W.). “Fiqh”, Islamic Jurisprudence, Philosophy, Logic, Mathematics, Arabic and Persian Literature.^{viii}. In 1595A.D, Muhammad-Quli Qutb Shah established ‘Madrasah-Darul Shifa’ or the Medical College in Hyderabad. The colleges in Hyderabad produced great scholars like Mir-i-Miran son of Qazi Zahiruddin Muhammad, who rose to the position of royal epistolary (Dabir-i-Huzur). He was first appointed as Qazi of cantonment and later as ‘Dabir’ and the member of the “Majlis” in 1047A.H/1637A.D^{ix}. The curriculum for the education of princes was somewhat different and comprised the following subjects obviously in addition to curricula meant for common people.

1. Qawaid-i-Jahandari’ the art of governance. 2. Administration of justice. 3. Adab-i-Giti’ Comity of nations. 4. Qanun-i-Majlis’ the laws of Majlis. 5. Diwan Dar court procedure. 6. Marasim-i-Padshahi’ Royal customs. 7. Ihtimam-i-Asakir military organization. 8. Tarbiyat-i-Nizami military training. The language of education was Persian and the books of the syllabi were those written in Iran and most of the teachers in the schools and colleges of the Qutb Shahi kingdom were Iranians. Among the tutors of Abdullah Qutb Shah there were men like Mir Qutbuddin Nimatullah Shirazi, Syed Sharif Shahristani, Khwajah Muzaffer Ali and Maulana Syed Husain Shirazi. A close observation of the situation reveals that Iran was the source of intellectual light. It was a model and an ideal in education and administration or fairly well in all walks of life of the nobility and aristocracy. The educational set up organized for the nobility in the Qutb Shahi kingdom smoothened ways for the new generation competently to receive the changing ideas imported from Iran and in turn to make their own contribution.

Akhlaq (Ethics): The best of the works relating to ethics produced in Qutb Shahi kingdom is perhaps “Tuhfa-i-Qutb Shahi” written by Ali Bin Taifoor Bustami. Among the other ethical works produced in the Qutb Shahi kingdom reference may be made to “Dastur-ul-Amal-i-Salatin”^x “Risalah Dar Akhlaq^{xi} and “Resalah Shajar”. During the Safawid era all the Islamic sciences were revised from Shiite point of view. Hyderabad followed Iran as a sincere disciple in all disciplines.

Eschatology

The Iranian scholars of Qutb Shahi kingdom like Muhammad Muqim bin Kamaluddin Husayn wrote a treatise Dar Tahqiq-i-Maad Wa Hashr-i-Ajsad, Ali bin Taifoor Bustami wrote “Risalah-i-Msdumiysh” and the author of “Usul-i-Kamsah” paid special attention to the propagation of Islamic eschatology and contributed considerable literature projecting it as a very important issue. There had been hardly any Iranian scholar of Qutb Shahi kingdom who contributed to the religious and ethical literature and should have over looked a discussion on justice (Adl). There is a sizeable volume of literature relating to the interpretation of the Holy Quran, the traditions (Hadith) and jurisprudence (Fiqh) produced in Hyderabad or imported from Safavid Iran which reveals many more specialized aspects of Islamic thoughts and values diffused in Hyderabad. That had been done both by the Sufis through their mystic mission as well as by the Iranian elites through their control of administrative, judicial and educational institutions in their own ways.



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Education in the Qutb Shahi kingdom was common for everybody. The Hindus in the kingdom learned craft pertaining to their hereditary caste^{xii}. The practice of Sati was prohibited and women were prevented from burning themselves on the funeral pyres of their husband^{xiii}.

Tibb (Medicine): The Qutb Shahi rulers patronized “Unani” (Greek) medicine by inviting eminent physicians from Iran, encouraging medicinal researches by establishing medical institutions. The “Unani” medicine found its way in the kingdom through the efforts of Iranian physicians ‘Hakims’ who were all the experts of Greco-Arab medicines. Almost all the “Unani” medicinal system had come from Iran. Many of them were officially invited by the Qutb Shahi sultans. The Unani system made great stride in Hyderabad. There had been constant inflow of eminent physicians from Iran and so Iranian medicine became an important import commodity of the foreign trade of Hyderabad. The Qutb Shahi kingdom had been one of the Greco-Persian ‘Unani’ medicines during the sixteenth and seventeenth centuries.

Hakim Ismail: He was attached to the court of Abdullah Qutb Shah and attended the aristocracy^{xiv}. Other famous Iranian physicians in the Qutb Shahi kingdom were Hakim Shamsuddin Ali al-Husaini, Hakim Saifuddin Muhammad, Hakim Jabbar, Mirza Abdul Qasim, Kareem Yazdi, and Khulqi Shushtari.

Hakim Nizamuddin Gilani: He was perhaps the greatest of the medical scholars of Hyderabad. He hailed from Gilan and was student of Baha’uddin Ameli (d1031A.H/1621A.D) and Shamsuddin Muhammad Baquer Damad (d. 1040A.H/1630A.D). In the year 1044A.H/1634A.D), he was invited by Abdullah Qutb Shah and appointed as the Royal Physician. He was considered as “Hakim-ul-Mulk” of the kingdom. “Hakim-ul-Mulk” contributed to the promotion of ‘Unani’ medicine in Hyderabad in many ways. He was a versatile person. He served Hyderabad as a physician, a scholar, and as an ambassador. He died in Hyderabad^{xv}. “Makhzan-e-Tibb-e-Qutb Shahi”^{xvi} discovered by Dr. Syed Muhammad Quadri Zore, who contended that it belonged to the Qutb Shahi period. It is an excellent work of pathology and therapeutics. Its author was a student of Maulana Ataullah Kurdistani. The work has been divided into chapters relating to various categories of diseases. “Ikhtiyarat-e-Qutb Shahi”^{xvii} of Mir Muhammad Mumin Astarabadi and Mizan-ul-Tabai Qutb Shahi^{xviii} of Taqiuddin Muhammad bin Sadruddin Ali were written at the instance of Sultan Muhammad Qutb are two books on medical sciences compiled during the Qutb Shahi period. “Tadhkirah-al-Kahhalin”^{xix} (a note for occultists) was translated in Hyderabad at the instance of Muhammad Quli Qutb Shah. The translator of this book is Shamsuddin Ali al-Husaini al-Jurjani.

Hygiene: A unique manual of hygiene was compiled by Hakim Shamsuddin bin Nuruddin during the reign of Muhammad-Quli Qutb Shah. This manual is entitled “Zubdat-al-Hukam”^{xx}. Another hygienic manual is entitled ‘Farid’^{xxi}. It was written by Hakim Abdullah at the instance of Muhammad-Quli Qutb Shah.

Medicinal Research: Studies in different branches of medicinal science were encouraged in Hyderabad. Such studies were carried out either by directly indulging into a research project or by translating authoritative Arabic works into Persian. It imported the traditional system of Iran and introduced it at a large scale in the Sultanate. The scientific interest shown by the physicians of Hyderabad appears to have been centred round pharmacology. In this discipline of pharmacology attention has been paid to introduce the Greco-Arab methods of assaying both simple and compound drugs. In that effort many such drug ingredients were introduced which were found in Iran. The standard forms of ‘Unani’ compound drugs introduced in Hyderabad were: a) Electuaries ‘Maajin, b) Liquids ‘Araq’, c) Powder ‘Sufuf, d) Tablets ‘Qurs’ e) pills ‘Hubub’ f) Ointments ‘Marham’. An enormous fund of recipes suggesting all sorts of compound medicine to cure various diseases was imported from Iran and assayed in Hyderabad. The Iranian physicians in Hyderabad laid much emphasis on observing the principles of sound habits and hygiene. Hygienic slogans for the upkeep of health were formulated and manuals for maintaining health were written. Major medical institution founded during the reign of Muhammad Quli Qutb Shah was the Darul Shifa which was run by the government. Darul Shifa had been a hospital with medical college and several other ancillary institutions like hostels,



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mosques, caravan sarai and hammam (bath). It was constructed in 1004A.H/1595A.D^{xxii}. Even administrators and monarch like Abdullah Qutb Shah had their own laboratories. Various 'Hakims' maintained private medical institutions. In Darul Shifa general hospital which was established in 1595A.D in Hyderabad, nearly three hundred and fifty patients were lodged and fed at the expense of the government. Apart from the great state hospitals like Darul Shifa, at Hyderabad, the state kept salaried 'Hakims' and 'vaidyas' 'Ayurvedic physicians' in different towns at its expense, and they were commanded not to charge the patients for treatment^{xxiii}. Thus the Iranian physician in the Qutb Shahi kingdom dominated the medical research and treatment in the kingdom. They were greatly respected in the kingdom by the rulers, nobility and the people. They even occupied key administrative positions. Thus the Iranian physicians and pharmacologists outstanding contribution to the system of health and hygiene in the kingdom is immense. The efforts of the Iranian physicians in Hyderabad paved the way for the further advancement of 'Unani' medicine in the sub-continent.

Conclusion

Thus due to the Qutb Shahi Sultans patronage, the Iranian scholars in the kingdom compiled vast volumes of books on every aspect and fields of science and knowledge. Due to their incessant endeavours, Hyderabad became one of the greatest seats of learning during the sixteenth and seventeenth centuries A.D. The Iranian scholars in Golkonda strengthened their cultural, ideological, commercial, political and religious ties with Safawid Iran, which also helped in the rapid progress and evolution of Persian literature and Islamic-Iranian culture in Hyderabad and Deccan.

References:

ⁱ Sherwani, Harun Khan: History of the Qutb Shahi Dynasty, New Delhi, 1974.

ⁱⁱ Naqvi, Sadiq: Iran-Deccan Relations, Hyderabad, 1994.

ⁱⁱⁱ Hadiya-e-Qutb Shahi, Codex is preserved in British Museum (vide p.51)

^{iv} Rieu Vol. III, p 1027

^v Musataufi, Muhammad Mufid: Ausaf-ul-Amsar, also known as Jam-e-Mufidi, MSS no 84, SalarJung Museum Library Hyderabad

^{vi} Hadiqa Nizamuddin Ahmad Saidi: Hadiqat us Salatin, Hadiqat-us Salatin; edited by Syed Ali Asghar Bilgrami, the second edition published by Idara Adabiyat-i Urdu p 151.

^{vii} Ibid, p167, 209.

^{viii} Dastur-ul-Amal-i-Salatin, MSS. No: 2037, Bankipore Library.

^{ix} Risalah Dar Akhlaq, MSS. No: 22, Salar Jung Museum Library, Hyderabad.

^x Op Cit Naqvi Sadiq, p. 54.

^{xi} Ibid, pp. 12, 75.

^{xii} Hadiqa Nizamuddin Ahmad Saidi: Hadiqatus Salatin, Hadiqat-us Salatin; edited by Syed Ali Asghar Bilgrami, the second edition published by Idara Adabiyat-i Urdu p. 103.

^{xiii} Ibid, p. 112.



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xiv Manuscript is preserved in Aiwan-e-Urdu, Hyderabad.

xv Ikhtiyarat-e-Qutb Shahi, MSS. No: 13 Tibb, Salar Jung Museum Library, Hyderabad.

xvi . Mizan-ul-Tabai Qutb Shahi, MSS. No: 266, Tibb, Salar Jung Museum Library Hyderabad.

xvii Tadhkirah-al Kahhalin, MSS.No: 49. Tibb, Salar Jung Museum Library, Hyderabad.

xviii Zubdat-al-Hukam, MSS No: 277, Tibb, Salar Jung Museum Library Hyderabad.

xix Farid, MSS, No: 763, Nizamia Tibbi College, Haidarabad.

xx Hadiqa Nizamuddin Ahmad Saidi: Hadiqatus Salatin, Hadiqat-us Salatin; edited by Syed Ali Asghar Bilgrami, the second edition published by Idara Adabiyat-i Urdu, p. 210.