

## Bits of knowledge on Imparting Medical Education in Medieval Pakistan

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### ABSTRACT

The bestowing of clinical instruction in Pakistan since antiquated to bygone eras has been a topic of exploration among a few history specialists like Mark Harrison, Deepak Kumar, Anil Kumar, Syed Ali Nadeem Rezavi, Irfan Habib and others, who had attempted to feature scattering of clinical information, illnesses, cures and progress in clinical practices. This article implies to give an outline of granting of clinical schooling in middle age India, feature the significance of Ayurvedic doctors, Unani clinical specialists hakims; pretended by a few Indian rulers in upgrading the clinical instruction; educator understudy relationship in clinical calling; two route going of doctors from Iran to Pakistan and bad habit a-versa. This article depends on top to bottom investigation of a few essential Persian verifiable records, diary and letters and all the while with a few European travel records.

### KEYWORDS

Medieval Medical Education, Hakims, Tibb, vaida, Unani Medicine

### INTRODUCTION

The clinical training in Pakistan can be followed from the old occasions when the information was granted and drilled by the vaidyas who appreciated a capable situation in the general public. Both Charaka and Susruta are generally known for having been acceptable doctors and educators who set out specific standards for the men of medication. Susruta looked for specific characteristics in a doctor. As indicated by both

Charaka and Susruta a decent doctor should be an individual who is knowledgeable in the study of medication and has taken care of showing of a medical procedure and medication. Plus, a doctor should rehearse the mending workmanship, and is spotless, bold, light, completely furnished with provisions of medication, careful instruments and apparatus. Along with this, a doctor likewise should be

clever, all around read, and is a name of prepared assets and is additionally supported with every ethical prudence.

The Ayurvedic doctors or vaidya shaped a perceived art bunch not unmistakable as a station but rather regularly following the calling of their dads and ancestors. They circulated the drugs to their patient, which were set up by them. The connection between the vaidyas and their patients was absolutely strict. They were knowledgeable in strict issues. They additionally filled in as educators and prepared their students in the craft of recuperating. Individuals from the different stations were occupied with this honorable calling. For instance it is accounted for from Orissa that a town vaidya, who was an individual from the champion class and a holder of a little plot of land, have restored numerous individuals of their sicknesses. This demonstrates that individuals having a place with various rank and class additionally rehearsed as vaidya.

## METHODS

Abu-al-Rayhan Muhammad ibn Ahmad al Biruni gives us an understanding into the quick advancement that Arabic and Persian writing were then making in disclosing the rich store of information imbedded in both Sanskrit and Greek writing. Antiquated math, space science, soothsaying, reasoning, medication and pharmacology were most loved subjects of study with Muslim researchers. The interpretations of Indian works, including a huge segment of story writing was being made into Arabic and Persian by these enthusiastic and curious researchers.

Firoz Shah Tughlaq was himself gifted in the Science of medication, rationale, stargazing and math. He used to go to on patients beset with

any exceptional sickness to familiarize him with its symptoms<sup>11</sup>. Another contemporary work of Abdul Abbas Ahmed specifies that at the regal court at Delhi, there were 1,000 writers talented in one of the three dialects, for example, Arabic, Persian, or Indian and twelve hundred physicians. Regarding fix focuses or clinics likewise makes reference to that in Delhi alone there were a great many schools and around seventy clinics called Daru-sh-shifa or place of fix.

A significant number of doctors of Mughal period obtained the information from different scholastics in spots like Lihijan, Mashhad, Ishfahan, Iran, Shiraz and Arab came to Pakistan for their better fortune. But some current confirmations show that in spite of the above progression of researchers from outside some Indian researchers likewise went to Iran for preparing and training in tibb. Ahmad Thattavi went to Iran from Sindh and studies in Shiraz and Muhammad Akbar Arzani, the court doctor of Aurangzeb and local of Delhi went to Iran for additional concentrated in tibb.

To the extent madarsas in the Mughal Empire giving training in tibb is concerned, the biggest data comes from the rule of Aurangzeb. During his rule a few such madrasas were set up. Exceptional notice might be made of Firangi maha Imadarsa at Lucknow which arose as one of the renowned and progressed madarsas of the eighteenth century India.

After the breakdown of Mughal Empire Unani medication went under the support of provincial elites or rich/prominent individuals like zamindars, talluqdars and the nawabs. From the mid eighteenth century forward their situation of doctors was additionally fortified by

virtue of the disclosures of new components and strategies in the domain of the clinical sciences.

The technique for educating in Unani arrangement of medication in Mughal period was chiefly instructor situated and the understudies concentrated a few books of medication and were connected to the centers of some praised doctors. The understudies invested a large portion of their energy with their instructor, sat close by when he inspected the patients, viewed the analysis tuned in to the report given by the patients the inquiry put to him and recorded remedy as directed. During off hours or around evening time the senior tabib showed his understudies. The understudies additionally occupied with readiness of drugs. The centers of presumed doctors filled in as school or instructional exercises where training in Unani medication both in principle and commonsense were given. There were likewise ideas of doctor's family in Mughal period. These doctors used to encourage Tibb to their children at their homes and made them knowledgeable in the clinical calling, the dad or the granddad went about as the instructor or enter for their a few and pompous.

## CONCLUSION

At last, one can reason that in old period we have sparse data about how educating was granted regarding the matter. Medication was drilled and neighborhood level establishments were kept up by individual vaidyas. Clinical instruction got some force during the middle age time frame. The financial success of Mughal Pakistangave abundant chance to the hakims to raise their position. They likewise appreciated a

good status in the general public and were generously compensated for their training. Mughal Emperors likewise looked into the improvement of clinical sciences and thus settled various focuses and establishments for a similar reason.

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