

Analyzing Majmū‘ah-i Žiyā’ī: A 14th Century Persian Medical Manuscript by Žiyā’ Muḥammad Mas‘ūd Rashīd Zangī

Ashfaque Ahmad¹, Mehsan Bin Hussain Barawaz², Syed Sumiya Ara Parveen³

¹Corresponding Author, National Institute of Indian Medical Heritage, Hyderabad, India

^{2,3}Department of Moalajat, Govt. Nizamia Tibbi College, Hyderabad, India

Abstract—When Unani medicine was introduced in India in the 8th century, Unani physicians observed that many medicinal sources such as plants, minerals, and animal products used in Unani medicine were similar to those in Ayurvedic practice. They also found that several indigenous Indian plant-based drugs were not mentioned in existing Unani texts. To understand these local medicinal plants, Unani scholars learned Sanskrit and studied authentic Ayurvedic texts, compiling summaries of Ayurvedic medicines and even translating some texts into Persian. This helped disseminate Ayurvedic knowledge in Persian, which was the official and academic language of India at the time.

One such scholar was Zia Muhammed Masood Rasheed Zangi (fl. 1313 AD), who authored Majmū‘ah-i Žiyā’ī (The Collection of Ziya) in Persian under the patronage of Sultan Mohammed Bin Tughlaq (1290-1351). This manuscript is unique in containing chapters drawn from the works of Nagarjuna and other Yogīsvaras. Originally composed around 1313 AD, this particular copy was calligraphed around 1690 AD, making it a valuable source for understanding the history of medicine in India.

I. INTRODUCTION

Majmū‘ah-i Žiyā’ī (مجموعه ضیائی) is a remarkable Persian manuscript consisting of two volumes, currently housed in the TS Government Oriental Manuscript Library and Research Institute (TSGOMLRI), Hyderabad with Accession No. 8996. It comprises 938 folios, although the first and last pages are missing. Each page measures 9.1" x 5" and features 17 lines of text. This rare treatise was compiled in Telangana by Zia Mohammed Masood Rasheed Zangi, a courtier and follower of Mohammed Bin Tughlaq, also known as Mubarakbad. Žiyā’ Muḥammad Mas‘ūd Rashīd Zangī was a distinguished physician during the reign of Muhammad bin Tughlaq

(1290-1351) and had knowledge of Sanskrit. The Majmū‘ah-i Žiyā’ī provides insights into medical practices of the time and includes a chapter detailing the preparation and uses of various oxides, such as those derived from lead, gold, silver, iron, and copper. The content is influenced by the works of Nagarjuna and other Indian yogis, showcasing the integration of Ayurveda and Unani medical traditions.

II. TIME AND PLACE OF COMPOSITION:

The author, Zia Mohammed Masood Rasheed Zangi, who identifies himself as Omar Ghaznavi, alias Mubarakbad, provides some details about his background and where he wrote the book. He notes: "I, the humble Zia Mohammed Masood Rasheed Zangi, was ordered by Abul Mujahid, Sultan Muhammed Bin Tughluq (1290-1351), to journey to the town of Tembool, which was then part of the Tughlaq realm. The locals called it Telang. I found it to be a large and bustling town, home to a grand market and endowed with an abundance of essential resources like grains and fruits. The town also boasted numerous water tanks and flowing brooks, making it a delightful and prosperous province."

III. PURPOSE OF WRITING THE BOOK:

"This particular year, however, a wave of contagious diseases swept through the country, claiming the lives of many acquaintances. I, too, suffered from several ailments for over two years. Despite the diligent efforts of many skilled and knowledgeable physicians, none could cure me, and my health declined daily. One night, I dreamed of Khawja Shamsuddin, to whom I

recounted my suffering. He instructed me to consult his medical text, Majmua Shamshi, to find a specific remedy he mentioned, and to use it. He further encouraged me to write a book so that others might benefit as I did. Following his advice, I took the prescribed medicine and was cured."

IV. MEDICAL TREATISES CONSULTED:

To compile a comprehensive medical book, I set out to collect the following works:

1. Canon of Avicenna 2. Materia Medica of Galen 3. Kamil al-Şanā'ah al-Ṭibbiyyah by 'Alī ibn al-'Abbās al-Majūsī, 4. Zakhīrah-i Khwārazmshāhī by Zayn al-Dīn Ismā'īl al-Jurjānī, 5. Majmū'ah-i Mulūkī, 6. Shifā' al-Mulūk, 7. Maqāşid al-Abdān, 8. Bustān al-Aṭibbā', 9. Şihḥat Ālā'ī, 10. Makhzan al-Shifā', 11. Majmū'ah-i Shamsī, 12. Ṭibb-i Gīlānī, 13. Majmū'ah-i Muḥammadī, 14. Sırr-i Maknūn, 15. Nuḡṭah al-Uşūl "From these texts, I selected the medicines that I deemed appropriate for this region. I made no alterations to the preparation methods or dosages." Terminology and Prescriptions Added from Indian Sources: "Some of the medicines were originally in Arabic, so I translated them into the local language. Additionally, I included a separate chapter detailing the remedies prescribed by Nagarjun and other Indian Yogiswaras. I have titled this book Majmua Ziyai"

V. ARRANGEMENT OF THE BOOK:

After discussing the climatic conditions and seasonal variations, the author outlines the motivations behind writing this book (for further details, see Indian Journal of History of Medicine, June 1960, Page 33). Prior to compiling this manuscript, he gathered 19 medical texts available in the Deccan for reference and study. By documenting the names of these 19 works, he has preserved the legacies of certain authors and treatises that might have otherwise been forgotten. The list of these texts indicates that the author of Majmua Ziyai was well-versed in Arabic, Persian, and Sanskrit, possessing a solid understanding of the prominent medical literature of his time. He notes that he studied Ayurvedic texts with great enthusiasm. In addition to human ailments, he also focused on treating horse diseases, recognizing their significance in the outcomes of both offensive and defensive warfare. The book is organized into 46 chapters, with the 40th

chapter dedicated to surgery and essential surgical procedures. The 41st chapter focuses entirely on the preparation of mercury, gold, silver, and copper, drawing from the works of Nagarjuna and other Yogīsvaras; this chapter spans 40 pages. The final chapter addresses the treatment of horse diseases, consisting of 43 headings and information derived from two texts: Nuḡṭa al-Uşul, which discusses the benefits of horses to humans, and another dedicated to Sultan Sanjar Malik Shah.

VI. CONTENTS: LIST OF CHAPTERS

1. Elements, Organic and Inorganic Bodies, and Colours 2. Humours and Their Production 3. Human Anatomy - Anatomy of Simple Organs - Anatomy of Compound Organs - Larynx - Trachea - Lungs and Heart (including covering of the heart) - Esophagus, Stomach, and Intestines - Liver and Kidneys - Remaining Compound Organs 4. Pulse - Definition and Location of Pulse - Movement of Simple and Compound Pulses - Rate of Pulse According to Age, Temperament, and Seasons 5. Urine and Its Significance 6. Signs, Symptoms, and Treatment of Simple and Compound Fevers 7. Virile Power - Importance of Virile Power - Anatomy of the Penis - Suitable and Unsuitable Times for Coitus - Correct Male Position During Coitus - Foods, Simple Drugs, and Compound Medicines for Virile Power - Oxides of Copper, Mercury, Ointments, and Medicines for Erection and Semen Retention - Medicines to Abolish Virile Power (Includes numerous oxides and compound medicines from Ayurvedic texts.) 8. Kayakalpa (Rejuvenation) and Dyeing of Hair 9. Ointments for Various Diseases - Examples: 'Kalyan Kheret' and 'Hinkoro Kheret' 10. Stones in the Bladder and Disorders of the Kidneys 11. Knowledge About Women - Names of Women Who Provide Greater Satisfaction - Four Kinds of Women - Different Women from Various Countries - Steps to Safeguard Women's Beauty - Steps to Produce a Male Child - Steps to Avoid Pregnancy - Drugs to Increase Breast Milk 12. Headache, Migraine, and Epilepsy (Includes 5 sections on related conditions.) 13. Ophthalmology (Contains 6 sections.) 14. Diseases of the Ear 15. Diseases of the Nose 16. Stomatitis - Cracked Lips - Fissure of the Tongue - Toothache (Comprises 6 sections.) 17. Chest Pain and Angina Pectoris (Includes 7 sections.) 18. Diseases Caused by

Overproduction of Bile 19. Cough, Headache, and Consumption (Includes 6 sections.) 20. Appetite and Its Treatment (Includes 6 sections.) 21. Diarrhea, Vomiting, and Constipation (Comprises 3 sections.) 22. Indigestion and Its Treatment (Includes 6 sections.) 23. Jaundice 24. Signs and Treatment of Carbuncle and Abscess (Contains 2 sections.) 25. Dry and Wet Winds (Includes 3 sections.) 26. Wounds, Hemorrhage, Burns, Cancer, and Syphilis (Comprises 7 sections.) 27. Erysipelas 28. Leukoderma and Leprosy (Includes 7 sections.) 29. Treatment for Snakebite and Scorpion-Bite 30. Elephantiasis and Its Treatment 31. Insanity and the Effects of Bad Souls (Includes 2 sections.) 32. Children's Diseases and Cough 33. About Drinks (Includes 4 sections.) 34. Compound Medicines and Pills for Various Diseases 35. Medicines, Their Identification, and Physical Properties (Contains 3 sections.) 36. Different Kinds of Diet 37. Mixing of Several Medicines and Their Proportions 38. Principles of Bloodletting and Cupping (Includes 2 sections.) 39. Evacuation of Specific Organs 40. Surgery and Cauterization 41. Oxides of Mercury, Gold, Silver, and Copper (Compiled from the works of Nagarjuna and other Indian Yogees.) 42. Controlling the Good and Bad Effects of Celestial Movements (Includes 3 sections and is extracted from Sirr Maknun and Guftar Hurmus al-Hakim.) 43. Precious Stones and Their Uses in Treating Diseases 44. Fragrant Herbs Used in Various Diseases 45. Substitutes for Different Herbs and Drugs 46. Types of Horses, Their Diseases, and Treatments (Divided into 44 sections, compiled from Nukta al-Usool and the book dedicated to Sultan Senjer Malik Shah.)

Additionally, another work titled Sirr Maknun is found in the same volume, comprising 21 chapters that detail various charms, magical rites, and talismans to influence body and mind. Note that the last four chapters of this book are missing. There is no identifiable author or patron, leaving open the possibility that it may be authored by the same Zia or a different writer from a later period, transcribed by the same calligrapher.

VII. IMPORTANCE OF THE MANUSCRIPT

This manuscript warrants closer examination, scholarly editing, and publication as one of the earliest Persian medical treatises composed in the Deccan or

India. It represents an attempt to synthesize indigenous medical knowledge, traditional Ayurvedic practices, and the more recent Arabic or Persian medical advancements.

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