

## Review article

# BRIEF HISTORY OF TRANSLATION IN UNANI MEDICINE WITH MAJOR MILESTONES: A GLIMPSE

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## ABSTRACT

Unani medicine has been used extensively as preventive and therapeutic healthcare in India. It mostly utilizes herbal drugs for the treatment of various conditions and ailments. It is based upon the humoral and temperament theory of Buqrat (Hippocrates). Unani medicine is one of the oldest traditional system rooted within the Greek, Iranian, Arabic, and Islamic medical knowledge and has developed as a scientific healthcare system. It is highly practiced and popular in certain parts of the world, and the World Heritage Centre, part of the United Nations Educational, Scientific, and Cultural Organization (UNESCO), and the United Nations Foundation list it as an authentic and still-living form of traditional medicine. But in the past, its survival required utmost efforts from different dynasties, scholars and organization around the world. The efforts of promotion, preservation, translation, upgradation and publication of medical knowledge has crucially given new life to Unani medicine in each era. This letter will enlighten the efforts of translations of medical knowledge in Unani medicine from its arising need in the past till present.

**Keywords** Unani medicine, translation history, history of medicine, Urdu translations

## INTRODUCTION

The engagement with the history of arts and sciences in ancient Greece is full of enchantment. Art and science history is enchanting because through them one can better understand the present and foresee the future. This is all the more true for medicine which, for a long period of time, was characterized as art, later on as both an art and a science and today is considered as a science and applied technology.

Unani medicine is based on the teachings of Greek physician Buqrat (Hippocrates; 460-370 BC) and Roman physician Jalinoos (Galen) and developed into an elaborate medical system by Arab and Persian physicians such as Al Razi (Rhazes), Ibne sina (Avicenna), Al Zahrawi and Ibn Nafis. It is a popular form of traditional medicine widely practiced in South Asia and draws on the ancient traditional systems of medicine of China, Egypt, India, Iraq, Persia and Syria.

It is known to everyone that the prevalence of the church brought the dismantling of ancient Greek religion and worship, including the Ascalibyooos centres. 'Ascalibyooos' face was the only one that remained almost intact.

New hospitals were established in which services were provided by ordained and deeply religious people, who also performed miracles with the help of God; they didn't use the purifications of the springs but baptism and, in therapy, they followed the theory of Akhlat (humors) which was rooted in Greek philosophers.

In Western Europe of Christianity, ancient Unani philosophy, science and art were facing their dark days. In the East, members of a Christian sect originating in Asia Minor and Syria by the name Nestorians, established new medical schools, which were parts of a wider educational system, such as in Edessa of Mesopotamia in the 5th century, where the works of Buqrat, Jalinoos and other distinguished Unani philosophers were translated into Syrian.

Pursuant to that came the foundation of the great university in Jundisapur in southwest Persia where Unani, Persian and Indian medicine are met with each other and with the philosophies of these three countries.

The dynamic expansion of the Arabs dominated Persia, Middle East, North Africa and Spain and was attracted by their passionate desire to learn about Unani philosophy and medical science. In the caliphate of Baghdad, between 9th and 13th century, in the "Baitul Hikmat" – a center for research, education and translation- an enormous amount of money was spent in a long-lasting mental engagement for the understanding and translation of Unani texts into the Arab language. The Arabs, through these translations, rescued the Unani texts while the originals were being destroyed in Greece, Alexandria and Rome. Two prominent Arabs, Razi (Rhazes) (865-923 A.C.) and Ibne Sina (Avicenna) (980-1037 A.C.), are the worthy doctors who carried on the Buqrat and Jalinoos medicine and enriched knowledge with new elements from chemistry (alchemy), botanology (herbal therapy), which had already been documented by the famous doctor Descaridoos (Dioscorides) (40- 90 A.C.), and the technology of surgical tools with the application of new surgical techniques.

Later on, at the multinational center of peaceful co-existence of Arabs, Jews and Spanish, which is the city of Cordoba in Spain, Arab texts were beginning to get translated into Latin. In Europe, during the Middle Ages, these translations brought Unani philosophy and science, including medicine, once again

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in the spotlight. The Arabs, through their expansion towards south Asia, reached India. There, during the 12th century, the Arab-Greek medicine found suitable grounds to bloom because of the Unani medicine infrastructure brought by that time by Alexander the Great. The Arab-Greek medicine was enriched by the already richly practiced traditional healing and thus the first center was established in Lahore in 1160 A.C.

Consequently Unani Medicine or Unani-Tibb was created. The names were given in honour of the Ionian medicine, which is less known than Ayurveda, due to the Islamic element being in minority in India.

Later on in 18th century, Knowers of Arabic language become lesser and Urdu was accepted as one of the language which majority of population of India was known to. There comes the translation of majority of Unani literature of Persian and Arabic text into Urdu. Till now majority of books are in Urdu language in Unani medicine curriculum.

Keeping these things as a matter of core concern, CCRUM has been trying to compile and translate Unani literature into Urdu language. The standard of translation of these translated books can be judged by referencing and citation of these translated books by international authors and researchers, available on internet.

New century demands literature in English, time may come soon when most of the literature will be translated to English. Some of the literary books have been already translated into English and benefitting the corresponding language bearers.

### MAJOR CENTRES OF TRANSLATION

- a) Baitul Hikmat
- b) Western institutions
- c) Mohikamah Talifat
- d) Darul Talifat
- e) Munshi Nawal Kishore press, Lucknow.
- f) Institute of History of medicine and medical research, Hamdard University.
- g) Literary research Unit, CCRUM.

### TRANSLATION BEFORE BAITUL HIKMAT

The early Islamic physicians were familiar with the life of Buqrat, and were aware of the fact that his biography was in part a legend. Also they knew that several persons lived who were called Hippocrates, and their works were compiled under one single name: Ibn an-Nadīm has conveyed a short treatise by Tabit ben-Qurra on al-Buqraturun ["the (various persons called) Hippocrates"]. Translations of some of Hippocrates's works must have existed before Hunayn ibn Ishaq started his translations, because the historian Al-Ya'qubi compiled a list of the works known to him in 872. Fortunately, his list also supplies a summary of the content, quotations, or even the entire text of the single works. The philosopher Al-Kindi wrote a book with the title *At-Tibb al-Buqrati* (The Medicine of Hippocrates), and his contemporary Hunayn ibn Ishaq then translated Galenos (Galens) commentary on Hippocrates. Razi (Rhazes) was the first Arabic-writing physician who makes thorough use of Hippocrates's writings in order to set up his own medical system. Al-Tabari maintained that his compilation of Hippocratic teachings (*al-Moalajat al-buqratiya*) was a more appropriate summary. The work of Hippocrates was cited and commented on during the entire period of medieval Unani medicine.

### CONTRIBUTION OF BAITUL HIKMAT IN TRANSLATION OF UNANI LITERATURE

Abbasid period (750-1258 AD) is known as golden period for development and promotion of Unani medicine. The important activity of this period is the establishment of Baitul Hikmat.

Baitul Hikmat was an educational institution where knowledge related to different branches of science and arts was provided. One of the important work related to arena of translation was performed by this institution which lead to preservation of Unani medicine and transfer of knowledge to us. The historical institute of secular and religious education, research academy, scientific laboratory and a global sanctuary of learning, Baitul Hikmat, marked an unforgettable chapter in the Muslim history of knowledge and sciences. Founded by Khalifa Haroon ur Rasheed (784-808 AD), it was mainly aimed at rendering the valuable scientific works in Greek, Latin, Persian and Sanskrit into Arabic. Since inception, it had various departments concerned with different branches of science and arts. It cordially invited scholars with good flair for writing and translating from all over the world entertaining them with lavish treatment and productive liberality.



Fig.1 History of translation, courtesy: Islamic voice

### ESTABLISHMENT OF BAITUL HIKMAT

There are conflicts in period of establishment in between historians. Some consider Khalifa Haroon ur Rasheed (784-808 AD) as founder of Baitul Hikmat. Whereas some says that it is founded by Khalifa Mamoon (son of Khalifa Haroon ur Rasheed). But analysis shows that inception of Baitul Hikmat has been started during period of Khalifa Haroon ur Rasheed. The concept was actually laid by chief minister of Khalifa Haroon ur Rasheed named Yahya Barmaki. During period of Khalifa Mamoon, activities of Baitul Hikmat were rose on the top. When the Khalifa Mamoon came into power in the early 9th century, he has paid greater heed to scientific projects being carried out in the Baitul Hikmat. It is because of Mamoon's active engagement with this institute that, Islamic history recalls him as the greatest patron of science in the cavalcade of Muslim rulers.

With his insatiable passion for this intellectual flowering, he expanded translation works from various contemporary languages into Arabic and ordered the collection of the rare and

substantial books from far and wide. In an endeavour to preserve the knowledge heritage of the world, he asked rulers and emperors of different countries to provide manuscripts of rare books on vital subjects to be documented and translated into different languages.

### SERVICES PROVIDED BY BAITUL HIKMAT

The enumerate services provided by this great institution were;

- a) Collection of medicine books
- b) Translation of medicine books
- c) Binding, skin covering and preservation of medicine book
- d) Printing and publication of medicine book

Different departments were established to carry out these services. For example, department Khazeenatul Kutub (Collection of book); where stocking of the books was done and department of Tarjuma wa Taali'f (Translation and compilation); where Arabic translation of books of different languages was performed. Here, binding and skin making of newly published and compiled books was also carried out so that the books get preserved.

### COLLECTION OF MEDICINE BOOKS

Versatile collection of books in Baitul Hikmat points toward the educational interest of Abbasid dynasties. There were two main sources of collection of books in Baitul Hikmat; first when some country was conquered by Abbasies, then great care was provided to its educational institutions and libraries. All the books were then migrated to Baghdad with care where they are preserved in royal libraries. For example, when Khalifa Mamoon, conquered Rome, all the literature was thereby migrated to Baghdad.

The second method for collection of books was to buy them. If some precious and important was a property to some institution or a person, it was bought for any price. Not only Khalifa's were involved to buy at any price but also the chief minister Yahya Barmaki who was also engrossed in precious books and their collection. It was popular that Yahya Barmaki, used to give huge sum of money in place of a book. This was the reason that there were more precious books in library of Yahya Barmaki than royal library.

While the Greek works were disappearing in Europe, they were being preserved in Arabic to be retranslated later into Latin for a rebirth of the lost heritage of universal knowledge. The pioneering works of Philosophy, in particular, that originated in the ancient Greece were rendered into Arabic after they were collected from Athens. Along with these gigantic translation tasks, original thoughts and ground breaking researches were carried out in various subjects, more notably in medicine, algebra, astronomy, arithmetic, optics, mechanics and history. As a result, Muslims were on their way to intellectual progress and scientific advancement, at a time when most of the European parts were passing through the dark ages. While the Europeans commonly assumed that the earth was flat, the size of the earth was calculated from the measurement of a degree on the shores of the Red Sea. This led to huge collection of literature and manuscripts in Baghdad. In real, collection and compilation of these books provoked establishment of Baitul Hikmat

### TRANSLATION, PUBLICATION AND COMPILATION OF MEDICINE BOOKS

In Baitul Hikmat, books were collected from different places. These books were in different languages such as Greek, Syriac, Cadian, Nestorian, Persian, Sanskrit etc. But to interact and to

use these books, the necessity was to translate them in Arabic. Hence, without looking into the race, religion and nation, different translators of all around the world were invited and engaged in one place and their services were taken after paying them huge sum of money.

The popularity and interest of Abbasid Khalifa related to science and arts when reached to other part, various translators themselves visited and joined Baitul Hikmat in its activities. This is the reason, Baitul Hikmat contained translators of different religion such as Muslims, Christians, Yahoos, Hindus etc. These translation works and original researches brought huge practical benefits in medicine, agriculture, finance, engineering projects and other areas defining their standing in global society.

In the Baitul Hikmat, numerous observatories were set up and then a number of ground breaking scientific inventions were produced that changed the shape of the world. Scholars engaged in accumulating collections of world knowledge brought out their own discoveries, drawing on Indian, Greek, and Persian texts. Because of translation and compilation work, by the middle of the 9th century, the Baitul Hikmat emerged as the largest repository of knowledge and sciences in the world, which launched empirical studies in science and humanities including philosophy, history mathematics, astronomy, medicine, alchemy and chemistry, zoology, geography and cartography.

### IMPORTANT TRANSLATORS OF BAITUL HIKMAT

- a) Yohanna Bin Masoyah
- b) Jibril Bin Bakhtishu
- c) Masir Joy al Basri
- d) Hunnain Ibn Ishaq
- e) Sabit Bin Qurrah etc.

Yohanna Bin Masoyah was head of Baitul Hikmat and Hunnain Ibn Ishaq was head of department of Tarjuma wa tali'f (Translation and compilation). These translators of Baitul Hikmat worked diligently and hard in such a way that thousands of books were translated into Arabic in a short period of time.

### BOOKS TRANSLATED IN ARABIC

Books of great scholars such as Buqrat (Hippocrates), Jalinoos (Galen), Desqaridoos (Dioscorides), Arastu (Aristotle), Aflaton, Fesaghoras (Pythagoras), Archimedes etc. were translated and compiled. Books of every branch of medicine such as Kuliyyat Tibb, tashreeh, Munafi'ul A'za, Moalajat, Ilmul Advia etc. were translated and compiled in Arabic. Important books translated were;

- a) Kitabul Fasool (Buqrat)
- b) Kitabul Akhlat (Buqrat)
- c) Kitabul Janeen (Buqrat)
- d) Kitabul Tabiyat ul Insan (Buqrat)
- e) Kitabul Hashaish (Desqaridoos)
- f) Jawamiul Asqandranin (Jalinoos)
- g) Kitabul fil Ikhtasar
- h) Kitabul Jalinoos
- i) Kitabul fil Nabz
- j) Mukhtasar ul fil Ustukusat ul Jalinoos
- k) Jwame Kitabul Fasd al Jalinoos
- l) Jwame Kitabul Nabz al Kabeer
- m) Kitabul fil Ghiza wa Dawa
- n) Kitab fi Aqam al Humiyat
- o) Kitabul fil Ilajul Atfal
- p) Kitabul Advia
- q) Kitabul Shushrat
- r) Jawam ul Adviyat ul Mufradat ul Jalinoos etc.

**PERSIAN TRANSLATION: 17TH AD.**

Due to the need and environment, Hakeem Akbar Arzani translated most of the books of Arabi into Persian such as Tibbe Akbar, Mufareh Qaloob, Qarabadeen Qadri Mujarrabat Akbari, Meezan Tibb, Hadudul Amraz etc.

**TRANSLATION WORK IN QUTUB SHAHI PERIOD AT HYDERABAD**

Two rare and most valuable medical manuscripts of the Qutub Shahi period viz. Ikhtiyarat-e-Qutub Shahi and Risal-e-Meqdariah were translated. The names of these manuscripts are Tarjuma-e-Tazkerat-ul Kehhaleen, Zubdat-ul-Hikam and Tibb-e-Fareeo, which deal with the subjects of Ophthalmology, hygiene and common remedies etc.

Tarjuma-e-Tazkerat-ul Kehhaleen is a Persian translation of an Arabic treatise called 'Tez keret-ul- Kehheleen', originally written by Ali Ibn Isa (Jesu Haly), the most famous oculist (Kehhal) of Baghdad in the first half of the eleventh century, a century and a half after the court physician of Al-Mutamid, whose name 'Isa Ibn Ali' is often confused with his name.

This is one of the oldest and worthiest Arabic works of medieval period on ophthalmology, which has survived in its complete and original form. The Tazkeret-ul Kehhaleen was translated into Persian at Golconda by a physician and author Shamasuddin Ali-AI-Hussaini-AI-Jurjani, by the order of the king Sultan Mohammed Ouli Outub Shah. A copy of this manuscript is available in Salar Jung Museum Library, Hyderabad.

Zubdat-ul-Hikam, This manuscript was compiled by a physician and author Shamsuddin bin Nooruddin at Golconda during the period of Sultan Mohammed Quli Qutub Shah. It is an unique work in Persian language on hygiene, suggesting precautionary measures to be taken for maintenance of health and efficiency.

Tibb-e-Fareed, this manuscript was compiled by Abdullah Tabeeb during the period of Sultan Mohammed Quli Qutub Shah. This work is also on hygiene, in Persian language. All the common diseases from head to toe along with methods of treatment based on most commonly used single drugs have been described in this book. Therefore, it may also be called Ilaj bil Muferredat (treatment with single drugs).

**MOHIKAMAH TALIFAT AND DEPARTMENT OF TALEEF WA TASANEEF, TIBBIYA COLLEGE KAROL BAGH**

In 1914, Maseehi-ul-mulaq Hakeem Ajmal Khan sahib has instituted "Mohikamah Talifat" (scholars of literature) and Hakeem Kabiruddin Sahib was head of the that committee. Through this organization, Hakeem Kabiruddin has given Unani medicine, a new life.

Understanding the situation of language barrier, Hakeem Ajmal Khan and Hakeem Kabiruddin, have decided to translate Unani literature of Persian and Arabic language to Urdu one. He and his team has done the same work as done by Baitul Hikamat long ago. They translated majority of Persian and Arabic book on Unani medicine into Urdu language. If this work has not been done, there are only few people who are good linguistic to Arabic and Persian languages, hence Unani knowledge would have limited to only those language bearers and would have vanished. Brief and accurate translation of Unani literature was performed under this organization.

After leaving Ayurvedic and Unani tibbiya college and Jamia Tibbiya Hamdard, Hakeem sahib joined Nizamia Tibbiya College, Hyderabad where he was awarded with "Shahensha

Talifaat". Hakeem Kabiruddin Sahib itself translated many books on different parts of medicine such as Advia, Moalajat, Kuliya, anatomy etc. He was well knower of Arabic, Persian and English language. He was also associated with department of "tasneef wa taleef" where he has translated books on "care of patients", anatomy and physiology. The section "Daftar Maseeh" was headed by Hakeem Kabiruddin Sahib. This section has published and translated many important books of Unani medicine. Beside only translating the books, he has also incorporated modern aspect of medicine of that era.

- a) Sharah Asbab wa Alamaat (Tarjuma Kabeer)
- b) Munafiul Aza
- c) Tashreeh Kabeer wa sagheer etc.

**IDARAH TEHQIQT ILMI**

"Idarah Tehqiqat Ilmi" was instituted by Hakeem Ajmal Khan in 1926 AD. The core aim was to revise and critical analysis of the content and literature of Unani medicine. Hakeem Kabiruddin sahib was also part of the committee. 6-10 meetings of this organization occurred.

**MATBA MUNSHI NAWAL KISHORE, LUCKNOW**

Munshi Newal Kishore (3 January 1836 — 19 February 1895) was a book publisher from India. He has been called Caxton of India. In 1858, at the age of 22, he founded the 'Newal Kishore Press and Book Depot' at Lucknow. Press got famous as the first publishing house in the world to issue a finely printed copy of the Holy Quran.

It was shut down in 1950 following a family dispute. Now, heirs of Munshiji in collaboration with a Delhi-based Rekhta Foundation have started the process to preserve books. Munshi Newal Kishore published more than 5000 books in Arabic, Bengali, Hindi, English, Marathi, Punjabi, Pashto, Persian, Sanskrit and Urdu during 1858-1885.

Understanding the need of Urdu language bearers throughout country, 'Newal Kishore Press and Book Depot' has taken the work to translate and publish Unani literary books to Urdu.

Press asked translators to get books of scientific and technical disciplines rendered into Urdu. A large number of Arabic and Persian books, many of them rare, were brought back to life. As of now, of 350 Urdu books, 250 have been digitized and are available to read online. Their main objective has been to promote and disseminate Urdu literature.

They have recently donated around 250 books to Rampur library and would soon donate some to Amir-ud-Daula Public literary, Lucknow, and Tagore library in Lucknow University. In context to Unani medicine, following books were translated;

- a) Tarjuma Qanooncha-e-Urdu ma Risala-e-Qibriya by Ghulam Hussain in 1951 AD.
- b) Tarjuma-e-Qanoon Shaikh Bu Ali Sina by Sayyad Ghulam Hasnain in 1929 AD.
- c) Tarjuma Farsi Sharah Waqiya Volume 1 and 2 by Ibrahim Bin Mohammad in 1918 AD.
- d) Qarabadeen Ghani (Najmul Ghani) in 1917 AD.
- e) Makhzanul Advia ma tohfatul momineen (Sheerazi MHA) in Persian in 1913 AD.
- f) Qarabadeen Shafai (Hadi MK) in 1901 AD
- g) Ilajul Amraz (Sharif K) in 1921 AD.
- h) Al-Sadeedi-Fil-Tibb of Gazrooni M.S. (1311H).
- i) Qarabadeen-e-Qadri (Urdu) of Hakeem Akbar Arzani in 1924 AD.

**ALL INDIA UNANI TIBBI CONFERENCE**

Hakeem Abdul Hameed, Hakeem Shakeel Ahmad Badauni, Hakeem Kabiruddin were some of the name, associated with this organization. Hakeem Ilyas Khan was general secretary of the committee. He has solved many problems related to compilation and translation of Unani literature. He has written a prestigious book "Qanoon Asari" which is an historical document of Unani medicine. Hakeem Gulam Hussain Kantoori sahib was also member of said committee. Hakeem Knatoori sahib has gained popularity more because of his translation work of Unani literature. He has translated following books;

- a) Urdu translation of Zakheera Khwarjam Shahi
- b) Urdu translation of Alqanoon Fit Tibb
- c) Urdu translation of Qanooncha
- d) Urdu translation of Kamilus Sana
- e) Persian translation of Mulkhis Fasool Buqrati etc.

**DARUL TALIFAAT**

Hakeem Khwaja Rizwan Ahmad has constituted an institute named "Darul Talifaat" in 1940-60 to carry out work of publication of Unani medicine. It was first instituted in Delhi but later on, shifted to Karachi where it carried out the publication work of Unani medicine till many years. Khwaja Rizwan Ahmad has translated many books of Unani medicine. Some of which are used as text book of Unani curriculum. Following books were translated under the institute;

- a) Tarjuma Sharah Asbab
- b) Tarjuma Ilajul Amraz
- c) Tarjuma Mojzul Qanoon
- d) Tarjuma Humiyat Qanoon
- e) Munafiu Aza
- f) Kitabul Samoom etc.

**WESTERN INSTITUTIONS**

Latin translation: 13-17 century. Most of the books of Unani medicine have been translated in Latin to adopt their knowledge and used them in various branches of sciences. Hundreds of Unani books have been translated and accepted by western scholars for their knowledge and concepts;

- a) Kamilus Sana: Latin translation in 1492 & 1523 AD
- b) Al-Hawi: Latin translation in 1395 in a medical college of Paris
- c) Al-Qanoon: 6 Latin translations (as per Hakeem Zilurrehman sahib) 1187 AD
- d) Al-Jamae: Latin translation: 1758 AD
- e) Optics (Ibn Haisham): Latin translation 1572 AD etc.
- f) English translation of Alqanoon fit Tibb: 2 translations etc.

**INSTITUTE OF HISTORY OF MEDICINE AND MEDICAL RESEARCH, HAMDARD UNIVERSITY**

In 1962, Hakeem Abdul sets up the Institute of History of Medicine and Medical Research with the objective of promoting education and research in the history of medicine, besides appraising the principles of medicine.

This Institute which has been established with the following objectives fulfils a long felt necessity:

- 1) to promote medical education and research;
- 2) to study and promote the knowledge of history of medicine and to undertake research thereof;
- 3) to undertake scientific appraisal of the principles and practices of the various systems of medicine; and
- 4) to collaborate in kindred activities with other national or international organizations with similar objects.

Jamia Hamdard has completed a project to translate all the volumes of Al-Qanun directly from Arabic into English Carried out by Hakim Mohammed Sayeed Central Library. Arabic English glossary of Al-Qanoon fit Tibb, basic concepts of Unani medicine, Avicenna's tract on cardiac drugs, history of Unani medicine in India etc. were also published.

**LITERARY RESEARCH UNIT, CCRUM**

The literary research programme of the Council includes editing, compilation and translation of rare manuscripts of Unani system of medicine. This programme is being carried out through a Literary Research Institute of Unani Medicine in New Delhi.

The Council has published some very rare books of Unani Medicine such as Kitab-al-Kulliyat by Ibn Rushd (Averoes) (Arabic text and Urdu translation in separate volumes), Kitab-al Abdal by Zakaria Razi (Rhazes) (Arabic text, Urdu translation and explanatory notes), Aina-e-Sarguzisht (biography of Avicenna), Kitab-al- Taiseer by Ibn Zohar (Avenzoar) (Urdu translation), Kitab-al-Umda fil Jarahat vol. I & II by Ibn-al-Quf Masihi (Urdu translation), Uyoon-al-Amba fi Tabaqat-il-Atibba by Ibn-e-Abi Usaiba (Urdu translation) and Kitabul Mansuri by Zakaria Razi (Rhazes) (Urdu translation).

In order to gather the scattered literature on Unani Medicine and allied sciences, and make available at one place the recent advances in these disciplines, an Information Centre is functioning at the Council's headquarters.

The Council publishes its research work in the form of books, monographs, reports, etc. It brings out a bimonthly CCRUM Newsletter in English to highlight its activities which is circulated in many parts of the country and abroad. The Council has so far brought out 60 publications.

The Council encourages its working scientist to exchange ideas and discuss the research work being undertaken at different centres. The Council has, since its inception, organized several seminars and workshops. The Council's researchers have also been attending several international as well as national conferences, seminars and symposia on Unani and other traditional systems of medicine. So far the Council's researchers have produced a total of 700 research papers. These papers have been presented at different seminars and workshops organized by the Council as well as other agencies.

Besides, the Council has organized a number of exhibitions on such occasions to introduce its activities and achievements to the general public. The Council also participates in exhibitions and fairs, organized by other institutions, including the World Book Fair.

Literary research unit of CCRUM in Aligarh, Lucknow, Patna, Hyderabad and New Delhi have been performing numerous work in compilation, translation, research and publication of Unani manuscripts since decades. More than 60 rare original books have been translated and available throughout to readers. Hakeem Shakeel Ahmad Shamshi from 1971-1985 has worked as project officer in Literary research unit, Lucknow. Here not only Urdu translation of ancient Unani literature was carried out but publication of Arabic version was also taken place with great interest. Following work was carried out under the Literary research unit, Lucknow under surveillance of Hakeem Shakeel Ahmad Shamshi;

- a) Publication of Arabic text of Kitabul kuliyyat of Ibn Rushd
- b) Urdu translation of Kitabul Kuliyyat
- c) Publication of Arabic text of Kitabul Abdal
- d) Urdu translation of Kitabul Abdal

- e) Urdu translation of 1st volume of Kitabul Jamae ul Mufradat Al Advia wal Aghazia by Ibn Baitar
- f) Urdu translation of 1st volume of Kitabul Umdatul Fil Jarahat by Ibn Qaf etc.

Other works;

- a) Urdu translation of Kitabul Taaseer
- b) Urdu translation of Al-Jamae
- c) Urdu translation of Minhazul Dukkan
- d) Urdu translation of Al-Hawi etc.

## CONCLUSION

Through these translations, rescued the Unani texts while the originals were being destroyed in Greece, Alexandria and Rome. Taking the help of professional book conservationists, various organizations besides giving chemical treatment to the books to remove dust and termites also got the binding of each book done to be translated. Different language bearer understood, utilized and adopted the knowledge and science of Unani medicine leading to its promotion and acceptance throughout world. Different translation leads to difference in opinion which led to one to understand core concept in every possible angle e.g. Al-Qanoon Fit Tibb. Some translators were not only translated a particular book in a language but also edited their viewpoints and added additional concepts of that era e.g. Sharah Asbab written by Hakeem Kabiruddin Sahib is Urdu translation of Najeebuddin Smarqandi's Al-Asbab Wa Al-Alamaat where he added modern concepts of disease and his own view's in every possible chapter. Understanding the history of medicine in the literary text itself. For example, the foreigners and other language bearers can know more on history of Unani by reading the manuscript and other core concept by learning literary manuscripts directly. These translation is not only become part of Unani curriculum for teaching institutions of India but international institutions and authors have also accepted these translations that can be overviewed through their citations and bibliographic content. People reading books and other written materials of primary source tend to understand more profoundly compared to those that learn verbally or via other means such as text books. For future perspective, knowers of Arabic and Persian languages are getting scarce, Urdu translation of these rare books may potentiate their further translation into English language. Time may come soon, when our country may have limited number of Urdu readers.

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## CONFLICT OF INTEREST

The authors have no conflicting financial interests.

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