



# PERSO-INDICA

*An Analytical Survey of Persian Works  
on Indian Learned Traditions*

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## AN ANALYTICAL SURVEY OF PERSIAN WORKS ON INDIAN LEARNED TRADITIONS

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## *Majmū‘a-yi Šamsī*

The *Majmū‘a-yi Šamsī* (Collection of Šams) is the earliest recorded Persian work on Ayurvedic medicine written in India. The text is not extant but is mentioned in a few works of later Muslim authors. This treatise was most likely composed around the beginning or during the first decades of the 14th century. Little is known about its author, Ḥwāja Šams Mustawfī, and his title suggests that he was a state auditor or chief accountant (*mustawfī*). The references found in later Persian works show that the *Majmū‘a-yi Šamsī* was used by Indian physicians of the 14th century and was still known to authors of the Mughal period, at least until the first half of the 17th century.

References to the treatise are found in Persian works which contain chapters on Indian medicine. The first is the *Majmū‘a-yi Žiyā’* written by Žiyā’ Muḥammad Mas‘ūd Rašīd Zangī ‘Umar Ġaznawī during the reign of Muḥammad ibn Tuġluq (r. 1325-1351). Žiyā’ Muḥammad mentions the *Majmū‘a-yi Šamsī* in the bibliography given in the preface where he specifies that his work is based on the books of the Indian physicians (*az kutub aṭibbā-yi hind pārsī karda ast*). Ḥwāja Šams Mustawfī was the uncle of Žiyā’ Muḥammad, and he appears in the dream narrated in the preface of the *Majmū‘a-yi Žiyā’* where the sick Žiyā’ Muḥammad is instructed to find a certain remedy located in his uncle’s treatise (Ġaznawī, *Majmū‘a-yi Žiyā’ī*, ms. Hyderabad, Andhra Pradesh Oriental Manuscript Library and Research Institute, *ṭibb* 344, ff. 2a-b). It is likely that Žiyā’ Muḥammad used the *Majmū‘a-yi Šamsī* for the compilation of the chapter on Indian medicine, which is devoted to medical alchemy, in the *Majmū‘a-yi Žiyā’*, but he may also have used other sources on this topic.

Another text of the pre-Moghol period which refers to the *Majmū‘a-yi Šamsī* shows that it included a description of fevers and of the terminology related to this ailment. The text is the *Šifā al-marāḏ*, know also as the *Ṭibb-i Šihābī* from the author Šihāb al-Dīn Nāḡawrī, a physician active towards the end of 14th century.

The twentieth chapter, on fevers (*taphā*), presents the view of Muslim physicians which consider nine types of this disease and then that of the Indian physicians which distinguish thirty kind (*nu‘*) of fevers. About their Indian names, Šihāb al-Dīn says to the reader that all can be found in the *Majmū‘a-yi Šamsī*, here referred as *Ṭibb-i Šamsī* (Nāgawrī, 1295/1878-79, p. 61). It is also plausible that the *Majmū‘a-yi Šamsī* included descriptions of the pharmacopeia as it is mentioned by Amān Allāh Ḥān ‘Amānī’ (d. 1046/1637) in the bibliography of the sources he used for the compilation of the *Ganj-i bād-āward*, a pharmacological treatise (Amān Allāh Ḥān, *Ganj-i bād-āward*, Ms. Delhi, Central Council for Research in Unani Medicine, 43, p. 7).

**Secondary sources bibliography:** Amān Allāh Ḥān, *Ganj-i bād-āward*, Ms. Delhi, Central Council for Research in Unani Medicine, 43. Ġaznawī, Ziyā’ Muḥammad Mas‘ūd Rašīd Zangī ‘Umar, *Majmū‘a-yi Ziyā’ī*, ms. Hyderabad, Andhra Pradesh Oriental Manuscript Library and Research Institute, *ṭibb* 344. Nāgawrī, Šihāb al-Dīn, *Šifā al-marāz*, Bombay 1295/1878-79.

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