

RAJMOHAN GANDHI

Let me pay my respectful tribute to Hakeem Abdul Hameed, the founder of Jamia Hamdard and the Hamdard network, remarkable alike in his dedication, generosity, skill and care. May God take good care of him in Heaven. I am sure He will, for Dr Abdul Hameed Saheb took good care of a large number of individuals on earth.

Perhaps I should call the University and the network the Hamdard family. Or should it be called the Hamdard movement? My knowledge of it is insufficient, but I know that Hakeem Abdul Hameed Saheb and Hamdard have tried for long to reduce the suffering of human beings on our subcontinent, and that is enough to move me. In fact the name Hamdard is enough to move me. I think it is one of the finest words, and one of the finest sounds, of the subcontinent and of the world.

DR. RAFIQ ZAKARIA

I was very close to Hakeem Abdul Hameed Saheb. When I was in Parliament in the eighties of the last century. I saw a great deal of him. He was an exceptionally sensitive man, who worried all the time about the plight of Indian Muslims since partition. He discussed it with me whenever we met and wanted to know what could be done to improve their lot. The various projects, in particular the three volumes on partition that he had planned and which Hamdard is now publishing, this and many others which he launched bear testimony to his concern for Indian Muslims. This University is a fitting monument to his great qualities of head and heart; most of his time, apart from his medical practice, in which few hakims could excel him, was devoted to the betterment of the poor and the deprived and the uplift of his community.

Khushwant Singh

His efforts to bring different religions Communities closer to each other is most commendable.

Dr. Karan Singh

To pay homage to late Hakeem Abdul Hameed Saheb whose vision, dedication and tireless striving made him one of the great institution builders of 20th century India. Not only he was a great Hakeem, but he created numerous institutions, many of which have been amalgamated in this Jamia Hamdard which will stand as a permanent memorial to a truly great but genuinely humble man. In fact he was my neighbor. *Hamare Hamsaya the. Bilkul hamare qareeb unka ghar tha aur har saal Holi Milan aur Did Milan par ham mila karte the. Jab se mein Delhi aya, chaalis sal ho gaye unke saath hamara mutawatir talluq raha. Mein unhein khiraj-e-aqeedat pesh karna chahta hoon.* (In fact he was my neighbor. His

residence was very close to mine and we used to meet every year on the occasion of Holi and Eid Milan. I have been in Delhi for the last forty years and during this period we were constantly in touch.

Prof. Yash Pal

Hakeem Abdul Hameed Saheb was a great creator and he was in a hurry. He established such a large number of institutions. That by itself would have been enough to recognise him as one of the great builders of the 20th century India. His contribution went considerably beyond – this lay in the choice of what he did. He connected, simultaneously, with the indigenous traditional knowledge and modern science, technology and management culture. Very few have been able to do this with the élan that was characteristic of Hakeem Saheb,

JUSTICE V.R. KRISHNA IYER

We need high-minded statesmen: such a one, a great Indian, a leading light in the Muslim community, a spirituality lovely philanthropist was Hakeem Abdul Hameed. Of men like him we may well say, if I may adapt Winston Churchill: *Never in the field of human affairs have so many owed so much to so few as Indian Muslims have to humanist marvels like Hakeem Abdul Hameed.*

This illustrious son of India was a savant *par excellence* and a healer or *hakeem* of Indian Humanity, with a renown which won for him laurels inside the country and transcended national limitations which secured for him distinguished awards from the then Soviet Union and from Turkey. Although my acquaintance with him was not intimate, my admiration for him was abundant. The Indian Institute of Islamic Studies, was established by him, had given me occasion to speak on Islamic law presenting its progressive dimensions. My judgements (while on the Kerala Bench) bear testimony to the liberal humanism of the Great Prophet and have gained the appreciation of avant-garde Muslims. I am humbly flattered by the letter of S.A. Ali, Founder Member, Hamdard University, who referred to my address at the Institute as ‘memorable’. “Hakeem Abdul Hameed always admired you for your powerful judgments.” I never deserved this kind of sentiment from that late great Indian.

A great Hakeem – Hakeem Abdul Hameed was just that – is a healer whose constituency is as large as humanity. Dr Abdul Hameed was a popular Unani physician and had a record number of patients exceeding 7.5 million during his successful medical career for over half a century. For him lucrative practice was not an end but a means to fulfill larger objectives geared to curing afflicted fellow beings. So he turned his prosperous pharmaceutical business into a Wakf and set up many humanist establishments, like the Indian Institute of Islamic Studies, Institute of History of Medicine and Medical Research, Hamdard College of Pharmacy, Hamdard Tibbi College, Majeedia Hospital and Rufaida School of Nursing. This compassionate hakeem’s benefactions were crowned by the merger of his many institutions to incarnate as he renowned Jamia Hamdard (Hamdard University). Indeed, Abdul Hameed was a unique personality with a heart as large as Muslim India and as expansive as India that is Bharat. Of him it may rightly be said that he transcended individual achievements to become an illustrious and accessible institution. I deem it a great privilege and loving gesture on the part of the Chancellor of the University for asking me to deliver the memorial lecture to honour that historic founder, Islamic scholar and boundless philanthropist, the late Hakeem Abdul Hameed. I pay my tribute

to this remarkable human miracle whose dedication to the uplift of Indian Muslims and the larger cause of Indian humanity has made his memory imperishable, his services unforgettable and his University a lasting monument of cultural excellence. His deep democratic commitment beat narrow communal insularity and his creative passion was to make his Muslim brethren play a patriotic, dignified, and non-discriminatory role as equal and proud partners in the progressive march of the nation.

Hon. Dr L.M. Singhvi

This is to pay my homage to Hakeem Abdul Hameed Saheb whom I had the privilege to know personally and whose commitment and contributions to the cause of creating a sharing and caring society are many and truly memorable. Hakeem Saheb was a man of great vision. He had also the extraordinary ability to translate his vision into reality. I recall the beautiful etymological imagery in Sanskrit, which describes 'horizon' as the meeting place of the Sky and the Earth. The sky represents lofty idealism, and the Earth symbolizes the ground reality of life. The life and work of Hakeem Abdul Hameed Saheb represented a confluence of lofty idealism and the *terra firma* of pragmatic realism. It was the dream of Hakeem Hafiz Abdul Majeed Saheb to make the practice of Unani Medicine into a scientific discipline. That trust with destiny was fulfilled by Abdul Hameed Saheb in full measure. It was God's grace that he lived to see the idea blossom.

The story of Hamdard started with Hakeem Hafiz Abdul Majeed Saheb who started his small clinic of Unani Medicine in Lal Kuan in Old Delhi in 1906. He was a very popular physician of his time. He died in 1922 at the very young age of 39. He opened his Dawakhana as a clinic of sympathy and service and gave meaning and substance to the living legacy of the ancient Greek physician, Hippocrates, whose ethical and humanitarian approach is embodied in the age-old Hippocratic oath of the medical profession. He also began producing, packing and marketing his Unani formulations which had the stamp of authenticity and widely acclaimed approval of efficacy. The enterprise did quite well. He left behind his legacy in the hands of his two young sons both of whom rose to the pinnacle of professional pre-eminence and business success in India and Pakistan respectively.

My father regarded Hakeem Abdul Hameed Saheb as the ultimate physician in the alternative system of Unani medicine in which he had great faith. As an adolescent, I preferred Unani Medicine simply because it was sweet and tasteful and homeopathic medicine because it was tasteless. I am now convinced that Unani, Homeopathic and Ayurvedic systems have an efficacy which is scientifically and empirically well established. Our Shahr Kazi in Jodhpur, who was our neighbour and a practising physician of Unani Medicine, was said to have been an apprentice in the clinic of Hakeem Abdul Hameed Saheb and that was a high qualification. My father took me to Hakeem Saheb when I happened to visit Delhi with him. I met Hakeem Saheb many times later in my life, particularly after I was elected as an Independent Member of Lok Sabha in 1962 and as a practising lawyer in the Supreme Court. I would often greet him on the occasion of the Edi when was the host par excellence. We kept in touch for several decades. During the visit of HRH the Prince of Wales to India when I was India's High Commissioner in the United Kingdom, I had the pleasure of visiting Jamia Hamdard in the new campus with HRH the Prince of Wales. It was Hakeem Saheb's ardent wish that HRH the Prince of Wales should visit Jamia Hamdard campus and I was happy to be instrumental in fulfilling that wish meeting Hakeem Saheb was always a pleasure because his presence was a kind of a reassuring tranquilizer. His Royal Highness the Prince of Wales accepted my advice to visit Jamia Hamdard and to meet Hakeem Saheb, but the Palace was not willing to let Hakeem Saheb examine the pulse of HRH perhaps because of the fame of the exceptional skills of Hakeem Saheb in reading the pulse!

Hakeem Saheb blazed many new trails as a Visionary *par excellence* and as an Institution-Builder. Extraordinary Hakeem Saheb was extremely hardworking. He had patience, perseverance, dedication, fortitude, humanity, humility, grace and discipline. All those qualities came together in that apostle of Unani Medicine and Islamic spirituality in India. To his memory I pay my respectful tribute.

Hakeem Saheb believed in simple living and high thinking. He was a gentleman by nature and a scholar by temperament. Gentlemanliness, said Ruskin, is another word of intense humanity, and intense humanity was Hakeem Saheb's hallmark. There was in him a rare grace of culture, of accomplishments, of the power of ideas and of social purpose, representing the flowering of civilisational ethos. It has been said that "talent jogs to conclusions to which genius takes giant leaps." In the words of Joubert, "Genius begins great works, talent and industry bring them to culmination and completion." It was the leap of Hakeem Saheb's genius, talent and industry which brought his ideas to fruition. Jamia Hamdard is one of his most precious and cherished gifts to the nation and to the global knowledge society in the service of humankind. For this gift we are forever in his debt. This Memorial Lecture is an humble and affectionate acknowledgement of that debt.

To pay our homage to Hakeem Abdul Hameed Saheb is to pay our homage to the venerable traditions of learning in Medicine, Philosophy, Education and Culture in Greece, India and West Asia, Arabia and Persia. The names of Hakeem Abdul Hameed Saheb and his brother are today synonymous with Unani medicine in India and Pakistan.

Jamia Hamdard simply conveys the message of "Sympathy for all and sharing of pain." That is the message of God and Humanity everywhere. In a few poetic lines of my own I would like to say:

*Hamdard dunia ke liye Allah ka paigham hai,
Insan ki pahchan hai.*

That is the mission to which Hippocrates dedicated the profession of Medicine and that is the mission which Jamia Hamdard stands for.

G. RAM REDDY

CHAIRMAN, UNIVERSITY GRANTS COMMISSION

Jamia Hamdard is a unique institution. The Dawakhana which was set up in 1905 has blossomed into a large complex of institutions – Hamdard Tibbiya College, Indian Institute of Islamic Studies, Institute of History of Medicine and Medical Research, Hamdard College of Pharmacy, Rufaida School of Nursing, Majeedia Hospital, Hamdard Public School Ghalib Academy, Hamdard Institute of Historical Research, Centre of South Asian Studies, Indian Institute of Federal Studies and Jamia. You, Mr. Chancellor, Hakeem Saheb are the architect of all these institutions.

You have been a pioneer *par excellence*. Janab Hakeem Abdul Hameed is a household name. Hakeem Sahib is not only a renowned physician and author of many books and research articles on Unani Medicine but also is a great visionary. He firmly believes that modern medical theories can be suitably juxtaposed with the traditional system of Indian Medicine to provide safer and cheaper medical facilities to the millions of Indians who cannot afford the expensive allopathic treatment.

Jamia Hamdard is a natural culmination of all the Hamdard institutions. The Deemed to be University status has been an evolutionary process; it is not like some other universities where the University is set up first and the colleges and departments come into being later. There is a case of top-down approach but yours is that of bottom-up, which is more natural and durable. The University status gives the institute the freedom and flexibility to design innovative courses and confer its own degrees. This autonomy is both a challenge and an opportunity and I am confident that Jamia Hamdard will plough innovative academic furrows. It said that a true university rests upon the wills of many divergent-minded old gentlemen, who refuse to be disturbed, but who grow in their kennels.

The philosophy of all the institutions is contained in one word '*Hamdard*' which means one who shares suffering, is compassionate and empathetic. I am greatly impressed by the three cardinal principles, which seem to pervade the working of these institutions:

- (a) nurse the sick and poor.
- (b) treat patient through the Unani as well as Allopathic system; and
- (c) promote research not only in the history and development of medicine but also in various frontiers of multi-disciplinary areas like environmental botany, tissue culture, biotechnology, immunology, neurobiology etc.

Finally, I must congratulate Hakeem Abdul Hameed Sahib, Chancellor of this university whose untiring efforts and personal sacrifice have resulted in setting up of this beautiful campus and his wise decision to provide courses which are very relevant to the contemporary society. I wish we had more philanthropists like him so that universities could run without excessive dependence on the State for their finances. I wish Hakeem Sahib a long life in the service of the nation.

In conclusion, may I quote a great Urdu poet to describe this distinguished Indian:

*All the external representation of art are ephemeral
All the works of world are impermanent,
All the works of world are impermanent.
But in the depiction of this world there is colour of permanence
Which has been accomplished by a man of god.*

Times of India

Hakeem Abdul Hameed, a household name, will be remembered for his contributions to the field of Unani Medicine. Known to all as Hakeem Sahib, he continued to treat patients till his last day. All patients were treated with great personal care. It was this noble side of his personality among all his other notable contributions which made him the favourite of those who came in contact with him. His efforts in the field of Unani medicine put the system on the international map. A pioneer in teaching and research in Unani Medicine, Hakim Sahib describe him as a traditionalist with an open mind for modern thought. He was the first to bring a component of research into Unani medicine. He supported the concept of conducting trials in Unani with the help of modern systems of medicine. It was this trait which made him encourage young Unani practitioners. He was always ready to extend assistance to young researchers. As Vice President of the governing body of the Central Council for Research in Unani Medicine, he helped initiate several research projects. His zest for expanding the knowledge-base of Unani medicine led him to establish the Jamia Hamdard University. This he did entirely with his own resources. In all, he created 25 institutions: Ghalib Academy, Hamdard Institute of Historical Research, Centre for South Asian Studies, Indian Institute of Federal Studies and Safiya Hameedia Tibbi College, to name a few. The Hamdard College of Pharmacy and Majeedia Hospital were merged later as the Hamdard University. A lesser known institution set up by him was the Institute of History of Medicine.

He was also the Chancellor of Aligarh Muslim University. His contributions in these areas earned him several distinctions: he was awarded the Padma Shri in 1965 and the Padma Bhushan in 1991. The former Soviet Union also honoured him with the Avicenna Award in 1982. For all those close to Hakeem Sahib, two celebrations were an annual feature at his home: one to celebrate Eid and another to celebrate Holi. He was a quiet person, saying little but absorbing all. With his passing, the world of medicine has lost an exemplar.

(Editorial)

M.H. ASKARI

Diplomat/Columnist, Karachi

In the recent death of Hakim Abdul Hameed of Delhi's Hamdard Waqf, India has lost one of its most distinguished and widely loved Muslim citizens. During my stay in Delhi from 1982 to 1985 while serving with the Embassy of Pakistan I had the good fortune of getting to know Hakim Sahib fairly well. He also happened to be well acquainted with my wife's family as her father, Syed Rauf Ali, was a leading barrister and social figure of Delhi in Hakim Sahib's younger days. We cherish some very happy memories of the kindness and affection with which he honoured us.

An extremely modest and self-effacing person, Hakim Sahib's accomplishments were almost countless. His contribution was by no means confined to his own field-Unani Tibb. Unfortunately, not much is known about him and his phenomenal achievements in Pakistan mainly because he shunned personal publicity and was self-effacing to a fault. Although not belonging to any of the traditionally well established families of then practitioners of the Unani medicine, Hakim Abdul Hameed built Hamdard in India into a considerable institution beginning with his somewhat modest matab in Mohallah Lal Kua. This he did at a time when some of the leading Hakims of Delhi, including Hakim Ajmal Khan, Hakim Zafar alias Bhoorey Mian, Hakim Naabeena (Hakim Ansari), all belonging to highly respected families of professional hakims going back to several centuries ago, were still practicing in Delhi and were at the peak of their reputation. With his education to his profession and the God-given healing touch, Hakim Hameed established quite a network of matabs not only in Delhi but also in many other places. He is believed to have treated about 7.5 million patients in nearly 75 years of practicing Unani medicine.

Even in his advancing years, Hakim Hameed personally continued to attend to his patients at his matabs in the old city of Delhi. Although Delhi where Hakim Sahib lived was the hub of political activity and he had a close personal association with many of the leading political figures, Hakim Hameed remained remarkably non-partisan all his life.

At the time of his death last month at the age of 91, Hakim Abdul Hameed was Chancellor of Aligarh Muslim University. He led an austere, Spartan existence and could be seen jogging in the morning until a fairly advanced age. He did not take any tea, coffee, soups, juices or cold drinks for the past 50 years and drank only water and had frugal meals, fasting every now and then. Hakim Sahib established the Hamdard National Foundation in 1962, the Indian Institute of Islamic Studies a year later, the Hamdard Tibbi College in 1973, besides a number of girls schools. He built a whole township named Hamdard Nagar in the Tughlakabad suburb of Delhi, the most distinguishing feature of which was the Institute of Islamic Studies, with the pillars of its central hall painted (without accepting any remuneration) with the 99 names of Allah by the Pakistani artist Sadequain during a visit to India in 1983. The Institute has an extremely well stocked collection of books and manuscripts. Here scholars from many parts of the

world came to carry out research and deliver lectures on different aspects of Islamic history and culture. Quite a few of them stayed in Hamdard Nagar as Hakim Sahib's guests.

Hakim Sahib's own home in Chanakyapuri in New Delhi hosted an 'open house' on the two Eids and the Diwali where large number of Muslims and non-Muslims met to savour of Hakim Sahib's generosity. One saw people of all ranks and classes at these annual occasions.

There was never any distinction on the basis of status at Hakim Sahib's home, and presidents, prime ministers, ministers, diplomats, high-ranking officials, top-ranking industrialists mixed freely with the humblest of shopkeepers, traders and artisans from the old city. There was virtually no protocol and Hakim Sahib attended to almost each guest personally. Our four year stay in Delhi was made most enjoyable particularly because of the kindness and hospitality of people like the late Hakim Abdul Hameed. May his soul rest in peace.

ACHIEVEMENT THROUGH ENDEAVOUR **THE STORY OF HAMDARD**

I will follow that system which I consider for the benefit of my patients and abstain from whatever is deleterious and mischievous.

-From the *Hippocratic Oath*

Possibly the Canon of Medicine of Avicenna gives valid explanation of ill health more subtle than those offered by microbiology and cognate sciences.

-O.C.Gruner, M.D.

"Hamdard" began as a Unani drug shop; now it has grown into an institution of Unani Medicine. To refer it to Unan (Ionia, Greece) is to recall its ancient classical lineage. Modern Unani is as good a system of indigenous medicine as any other, practised in India. Unani medicines have been in use here for almost a millennium. In course of time the system has embraced Indian ideas, therapy and pharmacy and adapted itself to Indian conditions. Hamdard continues this tradition of adaptations to changing conditions. It has now extended its activities to instruction, treatment and research in Unani medicine along with standardization, improvement and mechanization of manufacture. Its latest achievement is the establishment of a unique historical medical museum, housed in the imposing building of the Institute of History of Medicine & Medical research, financed by the Hamdard Foundation.

What is the Unani System of Medicine?

It is the system whose true fathers were the ancient Greek physicians. Later on it was adopted by Arabs who further developed it. Ultimately it reached Europe during the middle ages. The 'Canon of Medicine' of Avicenna, was taught as a text book of Medicine for 700 years in the medical schools of Europe.

Like other Eastern systems of medicine, the Unani has an almost inexhaustible store of empirical knowledge handed down across centuries. It accumulated wisdom is the source as well as the product of

many influences. Modern physicians can still find striking new insights in the old tomes of Unani empiricism. In fact, its recent contributions to modern therapy have already begun to revive interest in the system and to invite closer examination of its theories.

The fundamental theory of the Unani system of medicine is that of humours-which formulates the presence in human blood of humours: blood, phlegm, yellow bile and black bile. As long as these humours are in normal balance, normal quantities and in the normal regions of the body, the human system works normally and is healthy. Imbalances to the humoral constitution result in disease. A Unani physician attempts to diagnose the disturbance and to restore the normal working by use of drugs, diet control and by regulating living habits. Unani physicians believe in a power is mediatrix nature, innate in the human system, of withstanding and correcting incidental disturbances. They rely on the working of this power and help its functioning by adoption of harmonious measures. Whereas the Allopathic system of medicine uses powerful drugs and drastic new methods, the Unani system measures its means gradually according to the exigency of the case.

Its relevance Today

In recent years, whenever the medically advanced West sought answers to what appeared to be incurable diseases, it found them in Unani pharmacology and therapeutics. The discovery and use of Rauwolfia serpentina is a case in point. Hamdard research on the efficacy of another Unani compound, Khamira Abresham Arshadwala, has proved its usefulness without any adverse side effects against several heart ailments. The remarkable healing power of this multi-constituent Unani formula has found a scientific explanation in modern times. Hamdard is also engaged in research to find remedies to fight cardiac diseases and cancer. Allopathic medicines are also becoming multi-constituent, following the example of Unani prescriptions.

In Germany, scientists are trying to evolve a pulseogram, on the principle of the cardiogram, to study all aspects of the pulse. If successful, this invention should provide a visual and mechanical aid for Unani physicians with regard to their practice of diagnosis by the pulse.

The Unani System and India

The great success of Unani pharmacology and therapeutics in India is due largely to the country's long association with the medicinal uses of native plants and herbs. India has a rich, varied and profuse medicinal flora. These natural sources, fruitfully utilized, may yield safer, surer remedies for many diseases; they may also rectify many aberrations arising from an over-emphasis on synthetic drugs.

Natural drugs are less expensive to manufacture than synthetic drugs. This fact, together with the popularity of indigenous medical systems in rural India, shows why Unani drugs have special relevance to this country. Rural India accounts for about 80 % of the total population. Medical facilities there are often difficult to find or mobilize, despite the Indian government's best efforts at setting up a truly nationwide medical network.

In this sphere Unani system is a perennial source of help. It has been nursed in ethics. Guided by the orthodox belief that the art of healing is something divine it has laid down a complete code of conduct.

Hamdard: How it began

As mentioned above, Hamdard began as a small drug house in 1906 (Hamdard means sympathy for all). Its founder, the late Hakeem Hafiz Abdul Majeed, had a keen desire to revive Unani pharmacology and therapeutics and to improve the system. Unfortunately, although Hamdard even then flourished as the premier manufacturer of Unani Drugs, its founder did not live long enough to see its efflorescence into a multi-dimensional organization, with a distinct character, mission, purpose and goal.

Growth and Diversification under the present Chairman

Under Hakeem Hafiz Abdul Majeed's illustrious son and present Chairman, Hakeem Abdul Hameed, Hamdard has come a long way from being only a pharmaceutical organization. It has become a mission devoted as much to public service as to the development of Unani medicine. And these are the two purposes uppermost in the mind of the Chairman. To that extent Hamdard today is only the mirror of this one man's industry, devotion and breadth of mind. Himself a legend as a physician in his own lifetime, Hakeem Abdul Hameed has diversified Hamdard's activities in step with its growth. Having perceived the need to introduce the instruments of modern research into the corpus of Unani medical philosophy and practice, he has established a research clinic and nursing home whose objectives are :

1. to serve the suffering humanity in consonance with the best traditions in medicine;
2. to undertake instruction and clinical research in Unani therapeutics;
3. to study and scientifically appraise the various recognized methods of treatment, with special reference to Unani specialized treatment; and
4. to foster educational, professional and social collaboration amongst practitioners of the various systems of medicine.

Having noted the scarcity of good Unani physicians in India, he has infused fresh numbers of young men and women into their ranks through the Jamia Tibbia, a college for training and instruction in the Unani system. This College is recognized by the Government for a five year degree course. There are about 250 students on the roll.

Having anticipated the new worldwide trend in close study and re-assessment of older systems of medicine, he has founded the Institute of the History of Medicine & Medical Research which is engaged in the comparative studies of medical philosophies of all prevalent systems of medicine. The late Prime Minister of India, Mr. Jawaharlal Nehru, deeply interested in the Institute, himself laid its foundation stone, near the famous Tughlaqabad Fort, New Delhi.

The first phase of the Institute was completed at a cost of about five million rupees, and the magnificent building inaugurated on 14th February 1970 by the Prime Minister of India, Mrs. Indira Gandhi. A central library designed to contain over 300,000 volumes, a Museum of Medicine & Health and several other Departments have already been set up. Thirteen Nobel Laureates in medicine and physiology and many other historians of medicine and science are members of the Institute.

Now a Charitable Trust

Perhaps the most remarkable achievement of Hakeem Abdul Hameed has been the conversion of Hamdard from a commercial enterprise into a charitable trust, in 1948. In fact, it is from that date that Hamdard has been able to widen its scope of activities so dramatically. At the same time, Hamdard has been donating about 90 % of its yearly earnings from manufactured products towards charities, a phenomenon probably unique in any industry anywhere.

Advances in Manufacture

By bringing the tools of modern medicine into the service of age-old empirical wisdom, Hamdard has effected many advances in the quality of its manufacture. It has initiated pioneering development in the standardization of indigenous drugs. Scientific methods of assessment and control have been introduced. Modern analytical techniques are employed. Quality control laboratories have been set up to ensure uniform quality of Hamdard's preparations. Besides exercising strict control over purchased raw materials, Hamdard has set up its own vast drug farm of 100 acres to improve the quality of some valuable ingredients.

Hamdard research is also discovering new, locally available substitutes for ingredients specified in the old Unani pharmacopoeia, thereby making a wider variety of drugs available to the public. Already its products exceed 1200 in number.

With its treasury of drugs, prepared economically on a large scale and therefore sold at rock, bottom prices-and its network of dealers and distributors spread throughout the Indian subcontinent, Hamdard is able to reach the widest clientele all over the country.

Hamdard's Publications

Hamdard has compiled and published a comprehensive formulary entitled '*Qarabadin-e-Hamdard.*' A pharmacopoeia under the name '*Hamdard Pharmacopoeia*' has also been published. 'Hamdard', a fortnightly, and 'Hamdard Bulletin', a monthly, are regularly issued. The former is in Urdu and the latter in Urdu and Hindi. Besides, a number of educative pamphlets and primers have been published and distributed.

Socio-Cultural Activities of Hamdard

Hamdard realizes that for social usefulness a harmonious balance has to be struck among the various conflicting claims. Though basically concerned with medicine and medical research, Hamdard has not neglected the cultural side of life. Its chairman has a great love for the culture of the country. He has assisted a number of writers and poets. In discharge of the debt the country owes to the great Indian poet Mirza Asadullah Khan Ghalib, he has founded the Ghalib academy at Nizamuddin, New Delhi, adjacent to the poet's tomb.

For this purpose he has donated his own plot of land and on it has come up a beautiful 4-storey building with a museum, library, auditorium and an art gallery. The academy is a centre of great attraction for the elite as well as the laity.

Bright Prospects Ahead

By setting off intensive activity in refining and developing its system of medicine, Hamdard has reinforced its momentum of progress, ensured its relevance to modern medical needs. It has supplemented its empirical approach with modern scientific experimentation and observation. Similarly it has added new skills in production, distribution and management. To the consuming public it has begun to project an increasingly streamlined image. Its products are steadily gaining ground in newer and newer markets. It appears more and more likely that breakthroughs in methodology and product development will soon usher in a vastly more fruitful period of popular acceptance, recognition and utility. Mr. A. Mueed, the additional Mutawalli of Hamdard, is largely responsible for introducing these reforms of far reaching importance. He has all the energies of a young man and his specialized training

in pharmacy and business management is helping him in making a judicious use of perspective and prospective planning.

Readers will find only a very brief description of Hamdard and its work in the preceding pages. It will be our privilege to receive them when they happen to visit Delhi and show them the work in actual progress.

It is hoped that with the passage of time, Hamdard's charitable and humanitarian mission will increase in magnitude and receive greater popular support.

Syed Ausaf Ali

Director, Hamdard Archives & Research Centre N. D.

A few men in every age become a living legend in their own lifetime. In our age, Hakeem Abdul Hameed of Delhi is such a personality. His life offers us an eye-opening account of the trials and tribulations and finally the triumph. His fame has spread throughout the world, and people come in large numbers from distant places to have a glimpse of him. Even prince Charles of England came to see him.

Born in Delhi on 14 September 1908, Hakeem Abdul Hameed lost his father when he was only 14 years old. The small pharmacy dealing in Arab medicine, which his father Hakeem Abdul Majeed had established in 1906, was now in the tender hands of Hakeem Abdul Hameed. He devoted himself to the study of Arab medicine on the one hand and to reorganizing his pharmacy on modern scientific lines and expanding it on the other. Today, 68 years later, Hakeem Abdul Hameed's firm, known as Hamdard, is the biggest manufacturer of Arab medicine in the world.

Thanks to Hakeem Abdul Hameed, the dyeing art of Arab medicine has got a new lease of life, and has been recognized by the WHO. A large centre has been established in Abu Dhabi and more and more centres are being opened in Asia. Even the West has now turned its attention to Arab medicine. It has become a household name in many countries of Asia and is known internationally.

From the profits of his business empire, Hakeem Abdul Hameed was able to establish the following organizations in the years motioned after them:

- *All India Unani Tibbi Conference (1953), * Hamdard National Foundation (1952)
- *Institute of History of Medicine & Medical research (1962), *Indian Institute of Islamic Studies (1963), *Saifiyya Hamidiyya Tibbi College, Burhanpur (1963)
- *Hamdard Research Clinic & Nursing Home (1965), *Ghalib Academy. (1969)
- *Hamdard College of Pharmacy (1972), *Hamdard Tibbi College (1973)
- *Business & Employment Bureau (1973), *Rabi'a Girls' School (1973)

Hamdard Gripe Water, *Roghan Badam Shirin*, rejuvenator skin oil, as well as their Rs 11 breast firming ointment *Zeenat-e. Shabab* are stuff, clients on both sides of the border swear by. Arab clients are particularly faithful believers in the legendary properties of their Rs. 1,000 aphrodisiac *Kushta Tila Kalan*.

Hamdard India now has 900 employees, two factories at Ghaziabad, apart from the old one at *Lal Kuan*. Hamdard Pakistan has two factories in Karachi, another in Lahore and Peshawar. They run free mobile dispensaries, and educational and charitable institutions. Hamdard India runs the Faculty of Islamic Studies, a hospital, a university, a Public school.

Both brothers have been feted lavishly in their countries: *Bade* Hakim Sahib heads innumerable prestigious government bodies; *Chote* Hakim Sahib has been Governor of Sindh and federal advisor to the president of Pakistan on ministerial status. Both firms seem to have a promising future. In Pakistan Sadia spearheads the expansion drive while in India Bade Hakim Sahib has appointed grandsons, Abdul Majeed, a management graduate, and Hamid Ahmed, a college student to take over.

So, does the Hamdard family in Delhi subscribe to its own medicine? “For major ailments one is so used to allopathy,” confesses Hamaad Ahmed. But, his father, the Hakim Sahib, he reveals, still swears by the curative powers of Unani.

(HAKEEM ABDUL HAMEED OF DELHI)

Syed Shehabuddin

(ex. Member Parliament)

Hakeem Abdul Hameed, known universally as Hakeem Saheb, was born on 14 September, 1908, in an eminent family of Delhi. His father Abdul Majeed, an ‘Attar’ by profession, had established a traditional dawakhana in 1907 on a modest scale. He passed away 3 months after he founded the Hamdard Dawakhana in 1922. Hakeem Saheb took over this small family concern and nourished it into Hamdard (Wakf) Laboratories, the premier manufacturer of Unani medicines, with an annual turnover of hundreds of crores

He was acclaimed nationally and internationally as an eminent practitioner of the Tibb-e-Unani and treated hundreds of thousands of patients in his long career.

When India was partitioned, Hakeem sahib stayed on in Delhi and not only weathered the storm but made lasting contributions to restore the moral of the community.

Hakeem Saheb had a life-long commitment to education. He established the Hamdard College of Pharmacy, the Institute of History of Medicine as well as the Indian Institute of Islamic Studies which together evolved into Jamia Hamdard in 1989 under the aegis of the Hamdard Education Society (1981) which continues to run a national scholarship programme for talented students. Hakeem Saheb also established the Hamdard Public School, apart from a number of schools and training centres. An institution in himself, he was a builder of institutions, unparalleled by any other Muslim Indian since independence. A man, who had never entered the portals of a college or university, he founded Jamia Hamdard and was unanimously elected it’s the Chancellor of the Aligarh Muslim University.

Appalled by the under-employment of the Muslim youth, Hakeem Saheb established the Business and Employment Bureau to coach them for examination and train them in marketable skills. He went on to set up the Hamdard Study Circle to prepare talented graduates for the Civil services. Today roughly 2/3 of the Muslim entrants in the superior services every year owe their success to this facility.

His greatest contribution was the standardization of Unani Pharmacopoeia and its publication. Mass production of Unani Medicines under strict quality control and their ready availability through a nationwide network led to a renaissance of Ilm-e-Tib. Some of his products like Rooh Afza, Safi and Sualin have become household names in India and abroad. Perhaps no other physician after Hakeem Ajmal Khan received so much renown and did so much for the revival and progress of the Ilm-e-Tib.

He revived the All India Tibbi Conference founded by Kaheem Ajmal Khan and was its President for many years.

A benefactor of Urdu, he established the Ghalib academy and built it up a centre of research in Urdu literature.

USSR conferred the Avicenna Award upon Hakeem Saheb in 1983. In 1991, he was awarded Padma Bhushan. Iran's Academy of Medical sciences conferred Honorary Fellowship. Hamdard University, Karachi, gave him D. Litt. Honoris Causa in 1993.

A philanthropist who dedicated his earning from his practice and business to the cause of education, the Hamdard Campus today is an educational landmark in Delhi. He lived through the bitterness of the Partition which divided his own family, to give a sense of pride and achievement to the Muslim Indians, teaching them not to curse the darkness, but to light one candle after another, to dispel the encircling gloom.

In 1948, he established the Hamdard Charitable Trust. Later he dedicated the Hamdard Dawakhana as Wakf and established the Hamdard national Foundation to support education, scientific research and community welfare.

He passed away on 24 July, 1999, survived by his two sons-Mr. Abdul Mueed and Mr. Hammad Ahmad. His service to Islam, to his community, to the country and to humanity at large shall never be forgotten and shall be a continuing sense of inspiration to all.

A scholar of contemporary history in his own right, Hakeem Saheb had maintained files of clippings on the Freedom Movement since the 30's. Short of entering the arena of politics, Hakeem sahib had deep interest and insight in contemporary politics. With an open mind, he kept in touch with national and international development and the opinion-makers who mattered in public life.

A symbol of composite culture in the best sense of the term, all his life he built bridges between peoples of various religions, cross-section of the Indian society.

Hakeem Saheb's aesthetic sense expressed itself in the design and architecture of the institutions he built, particularly the Masjid in the Hamdard Nagar Campus. He always did things in style but without ostentation.

Punctual to a fault, meticulous in planning his time, Hakeem Saheb led a very regulated life. Simple, modest, gracious and heights. Truly a 'dervish', within and without.

A life spent in the quest of excellence, with faith and dynamism, Hakeem Saheb won the hearts of all and became a model of synthesis – **a good Muslim, a great Indian and a greater Man** who spoke little and did great things.

A man of long silences, of few words and many deeds, a man of sympathy and compassion towards all, Hakeem sahib was a Mard-e-Kamil in the universal sense of the term.

Hakeem Saheb had the great gift of spotting, identifying useful people, assessing their capacity and then harness their ability for constructive work. A modern mind, alive to new ideas, he was ever prepared to extend his support to their crystallization into proposals which fitted into his long-term vision going beyond the tumult of the times.

Hakeem Saheb's demise is the end of an era. A unique personality, a personification of the Quranic model of 'balance' between contemplation and action, and analogue of the best in the old and the new-at home with men of all cultures and fields of achievement has passed away.

He was indeed fortunate to see his dreams translated into concrete realities during his life-time.

M. Zeyaul Haque

IN A WAY, HAKEEM ABDUL HAMEED WAS NOT A MAN, but mankind. In terms of his achievements, what he succeeded in doing single handed would take several highly gifted and committed people achieve.

One of the many organizations to which he had lent his name is Nation & the World. When I joined Nation in early 1991, as the editor's deputy, the editor introduced me to the diminutive Gandhi-look that the world knew and reverentially addressed as Hakeem Sahab.

A fine listener, he knew how to make the lesser mortal sitting before him feel important. He gave you the impression that you were talking to an equal, a comforting illusion, but an illusion nonetheless. Frail and almost like a disembodied spirit, the simple man did carry an aura. One felt as if one was in the company of history.

The few brief encounters that followed over the years are not enough formed to claim his friendship or any meaningful interaction, but the impressions gathered from those ephemeral meetings, pieced together with descriptions of his personality by men who knew him (that included the editor), made a picture that was unmistakably that of an epoch-maker.

I once heard Justice Rang Nath Mishra describing him as a *mahatma*, a great soul. That he was in any case. Industrialist Somani, who Knew him since India's Independence, too, describes him as that. As a young reporter in the late 70s, I was asked to cover Mother Teresa. Even from a distance she gave you the impression of being a great soul, some-one who was almost sure to be canon-ised as a saint in coming decades, if not in years. She was another *mahatma*, to use Somani's and Justice Mishra's chosen word for Hakeem Sahab. A *mahatma*, is somebody with great compassion, somebody with very wide sympathies, somebody whose soul is quiet despite turbulence all around.

Hakeem Sahab remained calm when all around him was turmoil. Partition of the country, mass migration, massacres, dislocation, mayhem, misery. He remained quiet and got himself busy building his pharmaceutical empire, his university, hospital, other institutions. India was never quiet. Riots, unrest and upheaval came intermittently over the entire period of his life. But he never shifted his gaze from his mission of education and public health. He never complained; he only cared. He would rather light a candle than curse the darkness. True to his character, he invited the then prime Minister Narasimha Rao on the Hamdard campus right after the Ayodhya tragedy, in which Rao was widely seen to be an accomplice. Many people did not like the idea, but he was among those who believed in going on building incessantly, with the result that those who specialized in demolition failed to catch up with the pace of his construction.

He seemed to believe that everybody was very important, VIP or not. That reminds me of a friend who as a documentary film maker's assistant went to cover Pandit Jawaharlal Nehru's visit to the place

where the Jamia Hamdard stands today. Panditji had gone there to lay the foundation stone for the university. Those days, my friend, a callow, famished youth of 20, did not use to take his lunch. For convenience's sake (as well as for reasons of poverty) he used to take his brunch around 10 in the morning before going to work, and make do with tea and water till the evening.

At the luncheon following the stone-laying ceremony, my friend was standing alone in a corner when he caught the eye of the Hakeem Sahib, who was surrounded by dignitaries. Hakeem Sahab came up to the young man, and gently inquired: *Aap kyon nahin kha rahe hein?* "(why aren't you eating?) my friend submitted that he did not take lunch. To *kutchch phal kha lijiye* (take some fruits in that case), Hameem Sahab said, and offered him some oranges.

Till then my friend did not think that people like him deserved notice when great men like Pandit Nehru were around. Till then he did not know that for a *mahatma*, every *atma* (soul) is equal. Industrialist Somani and Justice Mishra are not wide of the mark. If you have any doubts, ask my friend.

Saiyid Hamid

ENDEAVOUR

HAKEEM ABDUL HAMEED WAS THE ELDEST AND surviving son of Hakeem Abdul Majeed. He was born in the 1908. it was in 1906 that Hakeem Abdul Majeed, a practitioner of the Unani (Greek) system of medicine, opened a modest clinic and medical store in an obscure corner of old Delhi. Breaking away from the secretive proprietary and exclusive tradition of Hakeems he significantly gave the name Hamdard to his modest enterprise. It denoted sympathy for all and the sharing of others woes. He passed away in 1922, with many of his dreams yet to materialize but not without satisfaction that the mantle will fall on the shoulders of a son who showed great promise and whom he had groomed for multi-faceted achievements. He could perhaps have inferred from the sense of responsibility and earnestness of his elder son that his younger son Saeed who was then in the cradle would be looked after and brought up in the tradition that he had so meticulously and imaginatively set up. The credit for developing the Hamdard Dawakhana according to Hakeem Abdul Majeed's dreams, and even beyond, goes to his illustrious son Hakeem Abdul Hameed. Impelled by a seer's vision and assisted by a determination that recognizes no hurdles, he utilized the nucleus that he had inherited for modernizing the Unani system of medicine and pharmacy which was succumbing to the onslaught of the Allopathic system. The promising physician and pharmacist was quick to perceive that hikmat could not survive in this country unless proper arrangements were made for collection and cultivation and classification and testing of drugs. The realization also dawned on him that the pace that the 20th century had set for itself did not allow the time and patience to prepare time-consuming decoctions.

His mind was made up and the pursuit of this goal became a life-long mission for him. Under his competent stewardship and pragmatic wisdom, Hamdard Dawakhana brought about a transformation in Unani Pharmacy. Due to his great and life-long endeavour Unani drugs became available like modern medicines from the counter in a standardized and packaged form. In this way a system that was on its last legs was revived, systematised and reinvigorated.

Having ensured that Unani medicines were available in a patient-friendly form, Hakeem Abdul Hameed turned his attention to training of *hakeems*. The old system of learning through apprenticeship was fast fading out. A couple of institutions of formal teaching of Unani medicines had been established as a departure from the past practice. It was a symbolic beginning of what was to develop into a movement

and network under the fostering care and practical wisdom of Hakeem Abdul Hameed. He use his influence to persuade the authorities to open up a country-wide network of colleges imparting education in the Unani system.

It may be recalled that *hakeem* is just not a tabeeb or physician; it has an original and wider connotation of a seer, sage, a philosopher and a wise and far-sighted person. Hakeem Abdul Hameed soon outgrew the restricted a popular meaning of the epithet and started concerning himself with the problems that bedevil humanity. These included, of course, the hurdles impending the uplift and resurgence of his countrymen, particularly the minorities and weaker sections.

While retaining Hamdard Dawakhana that had grown phenomenally over the years as the base, he took an education and research activities. The Hamdard Charitable Trust was established in 1948 and in 1964 the Hamdard National Foundation was created. The Foundation undertook to assist a number of creative, educational, research and welfare activates. For this purpose, several organization were brought into existence, the more important being (1) the Hamdard Education Society (1981), and Jamia Hamdard (1989) the former soon developed into one of the premier NGOs in the country concerned primarily with the education of minorities. It conducted a number of important country-wide surveys, including path-breaking investigation into the functioning of Muslim-man-aged schools and colleges, and all-India education survey conducted on a random-sampling basis in most of the States, a survey of religious Madarsas; these surveys reflect the keen concern of Hakeem Abdul Hameed for the uplift of the weaker section of society. They gave very valuable clues for steps to be taken to arrest their decline and terminate their deprivation. Apart from these surveys, Hamdard Education Society is running a complex known as Talimabad in south Delhi. It comprises the headquarters of the Society, Hamdard Public School and Hamdard Study Circle. This last institution prepares candidates for the Civil services Examinations conducted by the UPSC. The results of its endeavour have been very satisfactory so much so that over the last five years it has been able to secure for its trainees 85 places of Hamdard Study circle ought to be put in a wider context. Hakeem Abdul Hameed, who was also the president of the Hamdard Education Society, has been anxious for quite some time about the persisting lack of leadership in the country and in particular among the Muslims. He evolved a two-point programme for meeting this deficiency and creating leadership.

1. Opening of a high standard public school for bright (originally, “gifted”) students.
2. Creating facilities which might enable trainees to compete successfully for the civil services in which they can play a leadership and inspiration role, much more effective than that of the exploitative political leadership thrown up by a mass of ignorant persons.

In addition to the surveys mentioned above the Hamdard Education Society took the pioneering step of establishing an Institue of Federal Studies, the first of its kind in the country. The institute, as developed, became part of Jamia Hamdard. The Society has further executed over the last 10 years a country-wide Talent search-cum-Scholarship Scheme. It arranges to pick out the most talented students out of those who have excelled at the four-levels of the examination, namely, matriculation, plus-two, graduation and post Graduation. So far the scholarship has been given to 191 talented students; book grant to 126 students. The indirect benefits of the scheme have gone to 638 students who were enabled to come to Delhi to have the opportunity to interact with each other and have a foretaste of what the competitive world holds in store for them. These contacts surely have widened the ir horizon.

One can obtain from the following incident and insight into the seer’s vision and the practical wisdom which has invariably helped him to achieve the goals he set for himself. In the immediate post-Partition period, scarred by the disturbances in Delhi, Muslims were fleeing the capital for fear of their life, some of them went back to their homes elsewhere in the country, some undertook the hazardous journey to Pakistan. It has been reported that during those difficult and disconcerting times a middle-aged Muslim citizen of Delhi was looking out for land where he could put up educational institutions. While on this

quest he remained stoically unconcerned about the dangers to his life. As a sequel to the search he got about 150 acres of land in South Delhi near Tughlakabad. He build up an edifice brick by brick and established on 90 acres of this land colleges of Pharmacy and Unani Medicine, Institutes of Islamic Study, and of History of Medicine & Medical research and a modern hospital. At his instance, a retired Vice Chancellor of Aligarh Muslim University prepared a project of a 'Deemed to be University', by welding together the existing colleges and institutes. The project was processed and ultimately in 1889, the university, which Hakeem Abdul Hameed had dreamt of 40 years earlier, came into being. It comprises faculties of medic-ine, pharmacy, nursing, sciences and Islamic studies. It has already completed the first decade of its existence and has produced alumni who having been trained in employment-oriented disciplines have got employed gainfully. The country thus owes to the vision of one of its illustrious sons the opening of the first Muslim university after Independence, as a crowning event of a long and industrious life jam-packed with achievements. Not content with establishing an institution of higher learning, he turned his promotional attention to remedial and enrichment endeavour at the senior and secondary stages of education. One of the varied interests of Hakeem Abdul Hameed was to read a large number of newspapers and magazines every morning and mark significant news and views on education, health and politics to be sent for filing as clippings to the concerned person. In the achieves thus built up, we can find clippings of significant events fro the last over half a century. The interest that Hakeem Abdul Hameed takes in language and literature is focused on the development of Urdu and removal of impediments to its growth.

An NGO, known as 'Business and Employment Bureau' was set up and funded in order to impart coaching to students of Classes IX, X, XI and XII living in the walled city. The coaching classes are held in Rabea Girsls Public School: the results achieved so far have been very satisfactory.

The 'Galib Academy' built up in record time in the central locality Hazrat Nizamuddin west has provided and appropriate forum for literary, religious and cultural meetings and discussions. It is here that a glossary was prepared at Hakeem Abdul Hameed's instance, of important terms in Urdu and their synonyms in 18 languages. He has also triggered research leading to a critical analysis of constitutions of Muslim countries. As regards the federal structure of India, he has been firmly of the view that if the country is to make strides without being disturbed by ethnic, religious or regional conflicts, the federal character of it Constitution, which has got subdued, should come into full play. This is why he had been pressing the noted political scientist Prof. Rashiduddin Ahmad to initiate federal studies. As always, he succeeded and federal studies were initiated. The differences the erupted from time to time between India and Pakistan were a source of perpetual concern for Hakeem Abdul Hameed who used to feel that the answer to these problems was a loose confederation; also that the statuesque in Kashmir should be recognized. He also commissioned a study into the circumstances that led to India's Partition.

Another area of agonized concern of the savant is the harmful effect of politics on academic institutions. He has pondered long and deep over the subject. He invited essays on it and announced attractive rewards. Hakeem Abdul Hameed's motto austerity. He has scrupulously denied himself all comfort and has followed a rigorous regimen having just one meal and plenty of exercise. The amount of work that compresses into 24 hours is awesome. It seems that his mind was divided into neat compartments each assign to a different sphere of activity: treating 200 to 300 patients, evolving new drugs, putting drugs under elaborate experimentation, supervising manufacture of established medicines, regulating, monitoring and expand their sales, taking a close look at the institutions founded by him, replying a large number of letters before their ink was dry, meeting people who came to seek his help and advice, presiding over or otherwise attending cultural, literary functions, looking into and resolving family problems, reading newspaper and marking them for clippings; listening to the BBC news before retiring. He made this possible not only because of his tremendous stamina but also because of the meticulous

planning that preceded everyone of his actions, big or small. What he conceived he pursued and executed with great determination. He had an iron will.

It is due to uninterrupted hard work, to the dogged pursuit and meticulous execution of a vision, to the capacity to spot out men who could carry out the project in hand, to build up team work and to inspire loyalty that in the twilight of his life Hakeem Abdul Hameed found his vision translated into institutions of national repute and his dreams materialized. It is because of his exceptional qualities that a person who did not have formal education, who had not as a Youngman seen the inside of an institution of higher learning, sore to the chancellorship of not one but two universities, one a decade and the other eight decades old.

Hakeem Abdul Hameed was held in great respect not only for his achievements in the fields of health, medicine and education but also for his intense concern for the well-being of his fellow men and his insatiable curiosity. To crown it all he brought up and groomed his younger brother Mohammad Saeed as to realize his great potential. Hakeem Mohammad Saeed who migrated to Pakistan set up the Hamdard National Foundation there. He established in Baitul Hikma a University greater in scope than Jamia Hamdard. He rose to a position of eminence in that country and undertook multifarious activities for the welfare of the inhabitants of the country of his adoption.

One of Hakeem Abdul Hameed's life-long missions was inter-communal harmony. In his personal contacts he symbolized this objective. For decades he used to organize get-togethers on the occasion of Eids and Holi. At these milans, one could meet a distinguished cross section of representatives of different religions and different regions. One cannot think of another Indian who was held in such affectionate esteem both by Hindus and Muslims. This is due only partly to his achievements but largely to his essential humanity. There are very few persons who would treat the highest and the lowest with the same respect and consideration. Although heavily preoccupied he used to call on those who had ever worked for him to share their joys and sorrows as the occasion demanded.

Syed Ausaf Ali

Hakeem Abdul Hameed *Founder of Hamdard University*

Of the 242 Universities in India, Hamdard University (Jamia Hamdard) occupies a distinct place because of the high ideals and a different philosophy of life of its physician-philanthropist saintly Founder, the late Hakeem Abdul Hameed whom Mr. Justice H.R. Khanna lovingly called Rishi Baba.

Hakeem Sahib, as we lovingly called him, was a visionary with a difference. Whereas the other visionaries remain confined to their ivory towers, Hakeem Sahib had the uncommon knack of seeing visions and concretizing and crystallizing them. Many visions came to him during the first half of his life. The second part of his life was devoted to fulfilling them. He was born in 1908 and worked with his father, Hakeem Hafiz Abdul Majeed, in his dispensary for 14 years when the father died, leaving the burden of running the dispensary and the household on the frail shoulders of his son. How Hakeem Abdul Hameed developed the dispensary by modernizing the Unani system which he practiced, how he turned the expanding and profitable Hamdard Laboratories into a charity in 1962, and how this charity, which in June 1964 gave birth to Hamdard National Foundation, helped create one institution after

another is a long story. Each institution – and Hakeem Sahib established 24 of them ...was carefully conceived by him, planned and executed and fully financed by him, and each institution which in those turbulent times seemed a near-impossibility gained immediate recognition and had its impact on social development. A few notable institutions are Rabi'a Girls School in Old Delhi, Hamdard Public School in Talimabad, 2 kilometres south of Jamia Hamdard and Ghalib Academy in Nizamuddin, which was completed, in record time, only 6 months – and inaugurated by Dr Zakir Husain, President of India, on 22 February 1969, to coincide with the 100th death anniversary of the great Urdu and Persian poet, Mirza Ghalib, who was born in Agra on 15 February 1869 and lies buried behind Academy. When you have time, you should visit these institutions to appreciate Hakeem Sahib's diverse interests. All this became possible only because Hakeem Sahib was man of immense organizational capacity, a self-denying ascetic whose only goal was to serve his people in various ways. His crowning achievement is the Hamdard University. There are very few examples in the history of education where a single man was responsible in conceiving a University on this scale, financing it, and giving it a proper form and direction.

Hakeem Sahib was a great patriot. India's Partition had greatly upset him, as it did millions of other Muslims who were determined to remain in India and to serve the nation and the people even when the flames of communal violence were leaping on all sides. The Muslims were afraid to move out of their homes. But Hakeem Sahib's mind was busy all the time in thinking of some constructive and concrete scheme. He wandered alone in those difficult and dangerous days between Qutub Minar and Tughlaqabad Railway Station; surveying the areas where he could setup the institutions he had in mind. The first plot measuring 250 acres which he bought was a few years later acquired by the ministry of Railways for Tughlaqabad Marshalling Yard. He then came to this area, which we now call Hamdard Nagar, and liked its topography. On one side stood the huge Tughlaqabad Fort like a sentinel ; to the North and West was the Jahanpanah City Forest with dense trees and plants, many with medicinal properties; and, to the South was the main Badarpur-Mehrauli Road. The undulating land, full of greenery, with rocks of the Aravali Range jutting forth on the Western side of Hamdard Nagar, provided scenic beauty and a serene environment conducive to reflection and contemplation. This is the site, which Hakeem Sahib finally chose for some of his institutions, which were later to combine and form a University. It is interesting to note that the foundation stone of the first building, i.e. Institute of History of Medicine and Medical Research (now Faculty of Science) was laid by Pandit Jawaharlal Nehru who, in spite of a perturbed mind because of aggression on our Northern Frontiers and failing health, agreed to come from his South Block office to Hamdard Nagar. When the building was completed, his daughter, Mrs. Indira Gandhi, then Prime Minister of India, came to inaugurate it. Other buildings came up soon one after another, like Indian Institute of Islamic studies, Hamdard College of Pharmacy, Hamdard Tibbia College and Majeedia Hospital which were merged to form Jamia Hamdard in 1989 which was inaugurated by Mr. Rajiv Gandhi, the then Prime Minister of India, on 1 August 1989. He said that he had 'Passed by Hamdard Nagar many times and admired its beautiful buildings, but had never been inside which is even more beautiful'. On that day assets of Jamia Hamdard were estimated at Rs8 billion or 800 crores.

Hakeem Sahib visited the various Faculties and Departments of the University from time to time to get a report of the work done and the future plans. He gave his sagacious advice wherever he went. His presence on the University Campus in itself was a source of inspiration and encouragement for both the students and the workers.

You might like to ask what was the secret of Hakeem Sahib's immense success. We wish you had met him, talked to him and observed his working. Hakeem Sahib was a genius, but as you might have heard the famous saying, genius is 10% inspiration and 90% hard work. Hakeem Sahib spent 90% of his time

in giving concrete shape to the ideas he developed during the remaining 10% of his time, which came to him partly from his vast knowledge and experience, partly from cool contemplation and reflection and partly from intuition. Hakeem Sahib's day began at 4.30 in the morning and ended at 10.0'Clock at night. All this time, he was working and all this time he was thinking positively, never allowing a negative thought to cross his mind. He believed in team synergy, consulting and exchanging ideas with each member of the team in the specific area of his or her interest. Serious discussion was always preceded by a few minutes of light talk, which brought about a relaxed mood. A tense mind cannot think cogently and constructively. After a certain decision was taken, Hakeem Sahib would give the green signal to the members of his team to go ahead with the implementation, He would monitor the progress every week, and in his soft voice he would ask: " What is being done in this and this matter". The softness of his speech, the gentle smile and his unique technique of persuasion worked wonders. He developed a lifestyle, which is worthy of emulation and a world-view, which enabled him to see the human beings as one body. He had read the Persian poet, Sa'di, and would recite his famous verses:

Bani Adam a 'zaa-e yak deegarand ke dar aafreenish ze yak jauharand
Chu azwey ba-dard aawarad rozgaar digar azw-ha ra na-maanad qaraar

It means that human beings are different organs of one body, and if one organ is in pain, the whole body would be restless. His religion taught him: Al-khalq 'Ayaal - Allah

(Mankind is the Family of God), which finds an echo in Sanskrit: vishwa Kutumbakma. His vision was larger than most of us. He considered every human being, poor or rich, in a lowly or exalted position, as his equal.

It was an experience to see how Hakeem Sahib could handle so much work Scanning 4 or 5 English Dailies, 4 or 5 Urdu Dailies, a large number of weeklies including Time and Newsweek, studying scholarly books on Medicine and other subjects of his interest, having a glance at the vast number of books which the booksellers brought on approval, going around his institutions in the forenoon, running his business, examining a 100 patients on week-days and about 150 patients on Sundays (Saturday was off, for thinking over the ongoing projects and formulating new projects), answering all the letters in the afternoon going out to see his friends and patients unable to come to his Clinic in the evening, listening to world news on the BBC before preparing to go to sleep: All this was possible, and is possible even today, in a well-disciplined and well-regulated life. If you follow the example of Hakeem Sahib in your ideals and your day-to-day working, you can work wonders.

Hakeem Sahib had visualised that Hamdard University (Jamia Hamdard) would become a Centre of both learning and healing, a model for other Universities, 'Learning' implies objective, scientific pursuit of knowledge without being tainted by dogmas and pre-set notions, 'Healing' implies refinement of the spirit through the inculcation of moral values, which are essentially human values. Hakeem Sahib often spoke of man as microcosm, a miniature universe mirroring the entire cosmos & macrocosms. The development of the intellect or mind, he believed, must go together with the nourishment of the heart. Unfortunately, in most of our Universities moral values have been declined. It is the responsibility of all of us here to fulfill Hakeem Sahib's dream of turning Jamia Hamdard into a great seat of learning and a fount of moral values.

Apart from the intellectual nourishment, we have to build up an exemplary character. We should be gentle to others, speak to them softly, discuss and debate with them, but show no anger and no aggression, which belongs to the animal world. Gentleness and kindness, love and compassion, are the hallmarks of a civilized society and we have to demonstrate this in our daily life. An agitated mind, a

life of tension, dissipates both the physical and the intellectual powers. So does negative thinking: let us be positive like Hakeem Sahib.

We have to be a clear-headed, persuasive and good conversationalist to earn a place for ourselves. But we also have to learn the art of listening to others patiently. As per Urdu verse goes(in translation). : “When God gave us one tongue and two ears, he intended that we should listen more & talk less”.

That was also a distinctive trait of Hakeem Sahib.

If you keep in mind Hakeem Sahib as our model, you will reach the pinnacle of success:

*Lives of great men all remind us
How we can make our lives sublime
And departing leave behind us
Footprints on the sands of time.*

*I keep six honest men
They taught me all I know.
Their names are What and Which and When
and Why and Where and Who.*

Rahul Nar

It is a record of sorts that since 1927. Hakeem Abdul Hameed has cured millions of patients. A cursory glance at the grand old man of 90 would not reveal the fact, that over the decades he has left a tremendous legacy in multiple fields of Unani medicine, education, herbal cure and philanthropy in general. Even Sir Syeed Ahmed Khan, the founder of Aligarh Muslim University, has not accomplished so much for Muslims’ education as this single man who is the foremost proponent of the Unani system of medicine.

In Delhi’s Tuglaqabad area, Hakeem has built an ideal educational township for the backward Muslim community named Taleemabad, where he has a boarding school named ‘Hamdard Public School’ and many academies for research studies including the civil services.

Due to the efforts of the Hakeem, Unani system has been giving allopathy a run for its money. With the allopathic system of medicine being susceptible to many side effects, it is not surprising that millions in search of perfect cure have turned to this indigenous system for alleviation of their medical problems. Unani medicine got enriched by imbibing what was the best in the contemporary systems of traditional medicine in Egypt, Syria, Iraq, Persia, India, China and other Middle-Eastern countries. It also benefited from the native medical systems in vogue at the time in various parts of Central Asia. Unani system in India was introduced by the Arabs. After Hippocrates and Galen, the system was amalgamated into full fledged science by the Arab apothecaries like Khazes (850-925 A.D.) and Avicenna or Abu Sina (980-1037 A.D.). But after that there was a big lapse and Masih-ul-Mulk, Hakim Ajmal Khan (1861-1927) came on the scene and revived it. But it was by Hakeem Abdul Hameed that this old system was rejuvenated and he stamped its name all over the world.

Though its name is derived from Unan (Greece), it is more Indian than Unani, believes Abdul Hameed. India has rich, varied and profuse medicinal flora. These natural sources, fruitfully utilized may also rectify many aberrations arising from an over-emphasis on synthetic drugs, says Hakeem. Natural drugs are less expensive to manufacture than synthetic drugs. This fact together with the popularity of

indigenous medical systems in rural India shows why Unani drugs have special relevance to this country. In recent years, whenever the medically advanced West sought answers to what appeared to be incurable diseases, it found them in Unani pharmacology.

Even at 90, Abdul Hameed keeps on experimenting with various natural medicines for the best results. It was during one of these research sessions that Hakeem discovered his mathless *Khamira Abresham Arshadwala* a very useful cure against many heart ailments. The remarkable healing power of this multi-constituent Unani formula has found a scientific explanation in modern times. The best formulation of Abdul Hameed is *Sharbat-e-Rooh Afza* which is the most soothing beverage for the scorching heat.

Hamdard began operations in 1906 after Abdul Hameed's father Hakeem Hafiz Abdul Majeed opened his own one-roomed clinic at Lal Kuan after leaving his job at Hakeem Ajmal Khan's *Hindustani Dawakhana*. Abdul Majeed, in his time, was the most well-read *Hakeem* and he began his business with a mere hundred rupees. Unfortunately he breathed his last at the young age of 40. At that time Abdul Hameed was only thirteen and had to shoulder the responsibility of looking after his two sisters and two brothers. But Abdul Hameed never wavered and completed his education at the Tibbia College. In 1932, Hakeem started publishing a health magazine *Hamdard-e-Sehat* which ceased publication in the turmoil of 1947 but it was revived by Hameed's brother Hakeem Mohammed Sayeed in Karachi and till date it is published every month.

What is dearest of all to Hameed's heart is not the widespread growth of Hamdard's activities but the welfare of the mankind in general. He is one of the richest 50 men of India but it's the simplest of them all.

In his eating habits Abdul Hameed is not a gastronome and curd is his favourite. As soon as he gets up early in the morning in summers, he takes a glass of fresh lemon-water. He controls his weight, and never allowed it to go beyond 140 pounds. But now it is just 120 pounds. He avoids fatty foods and aerated water

Philanthropy being at the core of his heart, Abdul Hameed converted his commercial trust worth billions into a charitable trust known as *Hamdard Waqf*. Hamdard National Foundation was formed in 1964 with the aim of diverting the earnings of Hamdard to the poor. The true hallmark of his achievement is the prestigious University *Jamia Hamdard* set amidst sylvan surroundings of the historical Tuglaqabad Fort. It contains Asia's biggest herbal farm having herbs and their cultures from all over the globe. In the campus of the university, 150-bed Majeedia Hospital has been functioning with both allopathic as well as Unani treatment. It has well-equipped disciplines of cardiology, radiology, dentistry, orthopaedics, ENT, paediatrics and plastic surgery. The Rufaida Nursing School offers nursing course to 500 girls.

Winner of the Padam Shree and Avicenna Awards, Abdul Hameed has been bestowed a special degree of being the world's best *Hakeem* by Iran where he went in April 1995 for guiding the government to open a Unani Medicine University. His patients include many world celebrities.

Much more than a medico
HT 7.9.98

Dr. Tahir Mahmood

On the 22 of July this year, the cruel hands of destiny snatched away from us one of the most eminent citizens of 20th century India, a great son of the Motherland, Ali Janab Hakeem Abdul Hameed Saheb. May his noble soul rest in peace. I am sure you all agree that this was surely not just the inevitable final

departing of an individual from the mortal world. It was indeed the death of an era, the demise of an age, an era filled to the brim with the activities of societal reconstruction, an age inundating with a spate of developmental projects in the field of education, literature and medicine.

The highly respected nonagenarian philanthropist was, even at that ripe age, in nearly perfect health until November last year. Loss of the beloved life-partner fourteen years earlier had been faced by him with and exemplary courage and had hardly any adverse effects on his health and life-style. The awfully tragic abrupt end of the equally active life of his very dear younger brother, the late Hakeem Mohammad Saeed, who fell to the bullet of a wicked assassin in Karachi, however, wholly shattered him. He did not shed a tear at this horrendous tragedy and maintained his baffling external calm. But it just broke him down and he slowly melted away inside his slim exterior which, for long, had in it nothing but an incredibly strong will power. To overcome the physically damaging impact of this tremendous personal jolt, he struggled extremely hard for several months, but was destined to ultimately succumb to it after a protracted and painful indisposition.

The late Hakeem sahib has left behind surviving him only two sons germane, but his death has indeed virtually orphaned millions of those whom he nurtured, directly and indirectly, in the nine decades of his long active life. Alas ! that great physician, the greatest prognostic visionary of our age, the doyen of Minorities' educational development, the Messiah of the down-trodden, today lies buried on the outskirts of the institution which he so fondly built over the best part of his four and a half scores of years, out of the best part of his personal and vocational earnings. May the Heaven's choicest blessings be showered on his noble soul.

Personally, I had the good fortune of having known this great son of Mother India for a full one-third of a century. It was in 1966 that, as a young law teacher and researcher of the Aligarh Muslim University, I was first introduced to him by one of my learned teachers, the late Maulana Sayeed Ahmad Akbarabadi. For the next fourteen years I maintained regular academic contacts with him, first from Aligarh where I initially taught, then from distant London where I went three years later for my higher studies, and finally in Delhi where I settled after returning to India.

In June 1980, the late Hakeem Saheb summoned me to Tughlaqabad to assign me the stupendous task of building up a Department of Law at one of the numerous institutions he had set up and was then in the process of developing, viz., the late Indian Institute of Islamic studies. This was the time when I virtually gave myself to him and then never looked back. That day onwards, I did with utmost devotion and dedication whatever he wanted me do in terms of studies and research into the various societal ailments about which he was so deeply concerned. The great skilful physician indeed had his sensitive fingers on the pulse of the age. He knew what was ailing where and tried to cure it with the best of elixirs. It was a proud privilege for me to have been associated by him with some of his societal-treatment projects. One assignment after another given to me by him gradually brought me.

Now that the great Hakeem Abdul Hameed is physically no more amidst us, we owe a solemn obligation to him. The massive educational monument which he built, in the form of what is now known as the Jamia Hamdard, is to be treated by all of us as a National and community asset. It is to be protected, preserved and taken to the pyramidal heights of perfection, of the dreams of its illustrious founder. That will be our real tribute to him.

(7 August 1999)

S.A. ALI

A VISIONARY PAR EXCELLENCE

There are individuals and there are institutions. Rarely, an individual becomes an institution by himself. As a poet has said.. *voh apni zaat se ek anjuman hai* Hakeem Abdul Hameed was one such rare individual who was an institution by himself, not once but 25 times over, as he created 25 institutions during his long life of 91 years.

Born in Delhi in 1908, Hakeem Abdul Hameed was one of the most eminent Indian Muslims of the 20th Century. The word ‘Hakeem’ denoted his profession, at-tibb al-‘arabi. But he was more than a physician. ‘Hakeem’, derived from *hikma*, is an embodiment of learning. Today, the word ‘Hakeem’ is used in the Indian subcontinent just for a physician. Hakeem Abdul Hameed was much more than a physician. Apart language and literature, international relations, and so on. In all these fields, he had a positive contribution to make.

At a time when the Indian Muslims were facing a trauma due to the most unfortunate Partition of the country in 1947, Hakeem Abdul Hameed, even though in a state of shock, applied his mind to the future. In his attempt at reconstruction of the Indian Muslim polity, he formed a grand Vision. Many of us are visionaries, but to carry our vision to completion is seldom realized. Hakeem Abdul Hameed pursued his vision with the greatest possible concentration, and at the end he could realize what an Arab delegation of journalists described as “the single greatest achievement of the Indian Muslims after the Partition of India, the institutions founded by Hakeem Abdul Hameed, including the fourth University in Delhi called Jamia Hamdard”.

Hakeem Abdul Hameed’s forefathers came from Kashghar, now in China. They traveled to different cities and finally settled down in Delhi. Hakeem Abdul Hameed’s father, Hakeem Abdul Majeed, was a well-known druggist. He would mix different herbs for different diseases which proved very efficacious. He died young at the age of 42, and his work was taken over by Hakeem Abdul Hameed who was only 14 years old. His method of diagnosis and treatment became proverbial. While other Hakeems treated their patients on the basis of their knowledge acquired from textbooks, Hakeem Abdul Hameed combined his knowledge acquired from textbooks, Hakeem Abdul Hameed combined his knowledge of the medical treatises with his professional experience, with his own laboratory research plus that God-gifted thing called intuition. He revealed this to me when I asked him about the secret of his success. As his fame grew, and more and more patients turned up, his Dispensary earned huge profits. He decided to give away all these profits to the realization of his Grand Vision. Soon after the Partition of India, he was seen walking through the thick forests of South Delhi. Some people thought he had lost his balance, but actually he was surveying the area to decide where his institutions could be built up when normal conditions returned to Delhi.

By 1962, the storm had disappeared and life in Delhi was peaceful as before. In that year, Hakeem Abdul Hameed created Hamdard national foundation as a channel for distributing the profits of his Dispensary and creating new institutions. The first Prime Minister of India, Pandit Jawaharlal Nehru, came to lay the foundation-stone of the first institution of his grand Vision in South Delhi, close to the historic Tughlaqabad Fort. It was called Institute of History of medicine and medical research where scientific experiments began on the herbs used in al *tibb al-‘arabi*. Simultaneously, work started on a critical edition of Ibn Sina’s famous work, al-Qanun fi’l Tibb, which was taught in many European universities for several centuries. Five volumes of this work in Arabic have already been published, and its English translation is near completion. Three volumes in English (1,2&5) have already been printed.

Many other works and two journals were published by this Institute in a short period of time. A year later, came up Indian Institute of Islamic Studies which was recognized as a major centre of research in the field. Eminent scholars joined this Institute to promote the study of Arabic and Islam. The late Prof. Abdul Khaliq Naqvi, a well-known authority on Arabic language and literature, taught Arabic here. The late Prof. S. Vahiduddin, a famous philosopher, worked in this Institute for almost 20 years and taught Islamic Philosophy and comparative religion (*muqaranat al-adyan*). This Institute was also established in front of the Tughlaqabad Fort. Two years later, Hakeem Abdul Hameed established Hamdard research clinic and Nursing Home in Central Delhi and four years later he established, also in Central Delhi, Ghalib Academy for research and literature. To name and describe all the 25 institutions created by him is not possible in a short time. We may mention just one great institution that stands as a tribute to his versatility and vision. It is Jamia Hamdard which offers 40 courses from al tibb al-‘arabi, to Computer Science, Business Management and Pharmacy. The high quality of education in all the courses is attracting students from all over the world. Today, Jamia Hamdard has 2,400 students from India and 120 students from foreign countries, including the Middle East, the Far East, South East Asia and Africa.

Hakeem Abdul Hameed’s method of treatment through herbal medicine has given a great boost to herbalists all over the world. American, European and German scientists came to study his system. Even Prince Charles, having heard the fame of Hakeem Abdul Hameed, came and watched him diagnosing and treating the patients. He went back quite impressed. Hakeem Abdul Hameed introduced into medicine a new field of study which has been called Elementology. He invited to the First International conference on Elementology the late Prof. Abdus Salam and Prof. Maurice Wilkins, both Nobel Laureates, who commended the efforts of Hakeem Abdul Hameed to this new science which explores the role of the elements in the human body.

The Partition of India had so shocked Hakeem Abdul Hameed that he thought deeply about the alternative to Partition, and came to the conclusion that federalism is the only answer in such critical political situations. He created a Centre for Federal Studies which is a part of Jamia Hamdard. It may be stated that the concept of federalism is now growing throughout the world and more and more Centres are being established for this purpose. A major centre is Forum of federalism in Dalhousie in Canada which is coordinating the comparative research work in federalism in 12 countries.

Hakeem Abdul Hameed was shining example of the Muslim culture of Delhi and of the high moral values taught by Islam. He was full of love for everyone and freely gave both medicine and money to the needy. If a patient were unable to come to his Clinic, he would go to the patient himself. He had won the hearts of millions. The *Illustrated weekly of India*, the most famous pictorial weekly magazine, included him in the list of 50 great Indians in its January 27, 1985 issue. The Government of India honoured him with two state awards, Padma Shri and Padma Bhushan. He refused to go to take these awards because he believed that work was more important than getting renown and publicity. The former USSR gave him Ibn Sina award in 1983 and the Government of Iran elected him as an Honorary Fellow of Iranian national academy of Science in 1995. Aligarh Muslim University elected him as Chancellor in 1996 and after his death; the President of Turkey gave the IRCICA award in 2000. Hakeem Abdul Hameed died on 22 July 1999, and was buried on the Campus of Jamia Hamdard. He is dead, but his grand Vision is there for all to see and will be there to be seen and to inspire the future generations.

SYED AUSAF ALI

JAMIA HAMDARD
Dreamland of a Legendary Physician-Philanthropist

Jamia Hamdard in New Delhi-better known as Hamdard University as given in the road signs, is an absorbing, inspiring and instructive story of an individual who never went to a university to his doorstep. He was Hakeem Abdul Hameed. Born in Delhi in 1908, he lost his father. Hafiz Hakeem Abdul Majeed, when he was 14. His education was interrupted and the burden of managing his father's small drug-store fell squarely on his shoulders. He not only managed it excellently but turned it into a pharmaceutical giant. And then decided to create out of its huge profits many educational and scientific institutions. He worked tirelessly and would often say. 'The rising sun, as far as I recall, never found me in bed.'

It was in 1956 that Hakeem Abdul Hameed, a practitioner of herbal medicine which from Afghanistan to Bangladesh is called Unani or Greek system of medicine, invited me to tea. A gentleman, the late Munshi Zakir Ali, who was a relative of one of India's most charming, learned and vivacious diplomats, the late Dr. Barkat Ahmad, conveyed the invitation verbally and asked me repeatedly whether I accepted the invitation. I stood silently for a few minutes not knowing what it was all about. Politeness, for which Delhi and Lucknow are famous, overcame my hesitation. I said yes to the invitation he had been reading the only Muslim English newspaper published in India The Message weekly which I edited, and as this publication was being wound up had phoned friends to elicit information about my interests and future plans. When I met him on a sweltering summer evening, he was humility and courtesy personified. As was his wont, he inquired about my family, exchanged pleasantries and brought a tray of snacks himself from inside the house. He himself ate nothing. Slowly, he came to the issues that were brewing in, his mind. The partition of India in 1947 had shaken him very much and his mind was still agitated. The noted historian of the partition, Professor VN Datta, in his 1966 Presidential address to the Indian History Congress described the effect of the partition as follows:

There was a fierce out burst of violence. As we know, the extent and horror of slaughter and destruction was unprecedented: cities went up in flames, villages were ravaged, men and women brutally murdered, children flung into the air, women raped, property looted, and all this amidst fiery slogans of Har-Har Mahadev and Allah-o-Akbar. Trains were seen full of passengers hacked to pieces, drenched in blood. Lord is may wrote on 18 March 1947, the ship is on fire but the fire has not reached the magazine'. The Partition resulted in about half a million casualties and the migration of about 12 million people

Knowing that many times in the past in her long 4000-year old history Delhi was ransacked, ravished, pillaged and plundered but had mysteriously risen like the mythical phoenix from its ashes to new glory, Hakeem Abdul Hameed was convinced that a new era of resurgence and splendence was about to begin and that his profession and religion were calling him to make his contribution. He told me he had made up his mind to set up an Institute of History of Medicine and Medical research and an Indian Institute of Islamic Studies. The latter was easy on me, but not the former. He spend much time in clearing my doubts about the utility of history of medicine. He gave a long lecture, referring to Sir Joseph Bhore Committee Report submitted to the Government of India two years before the partition, which I had not seen, detailing why the study of history of medicine in the Indian context was essential.

The modern system of medicine was al loggerheads with the indigenous systems which were being described as unscientific. But the dilemma was that if the indigenous systems of medicine were driven

from half a million villages of India, where there were no modern doctors, dispensaries and hospitals, where would the villagers go? True, the medicines used by the practitioners of the herbal system of medicine has not been tested in the labs. But had been tested on the patients over centuries and found useful. The rivalry between the two systems could be brought to an end, as envisaged by Sir Joseph Bore, by introducing history of medicine as a subject and showing that the origin of the Unani system, which relies on the works of Hippocrates and Galen, is the same as that of the modern system. This common ancestry would be useful in reducing the never-ending conflict.

The Indian Institute of Islamic Studies organized a beautiful exhibition of rare, historical and illuminated Arabic, Persian and Urdu manuscripts from its own collection as well as from Rampur, Alighrah, Deoband and Hyderabad on the occasion. The first issue of a quarterly research journal, studies in Islam, was released at the function. The late Wilfred Cantwell Smith, who had just been appointed as the director of Centre for World Religions in the Harvard University, made an eloquent speech in which he said that he had predicted that by the end of the century Indian Muslims will prove to be more dynamic and creative than others. He said that even though the century was not yet over, the establishment of the Indian Institute of Islamic Studies was holding out every hope that his prediction would prove to be establishment of the Indian Institute of Islamic Studies was holding out every hope that his prediction would prove to be true.

Having founded the above two institutes of his dream and seeing them flourish, Hakeem Abdul Hameed now wanted permanent buildings for these Institutes. At a time when Delhi was burning Hakeem Abdul Hameed, who lived in old Delhi, was scouring the rocky lands in south Delhi 25 Kms. away near the historic Tughlaqabad Fort with no fear in his mind that a fanatic might pounce on him. The people living in the area recognized him but left him alone. He selected the site for his institutions, and even before the land was handed over by the government, he laid out roads covered with sand-stone gravel on the new campus. Seven years after Pandit Jawaharlal Nehru laid for foundation-stone of the Institute of History of Medicine and Medical research on 15 November 1962, the 90-acre plot of land was formally handed over-thanks to the efforts of the late Maulana Sajjad Husain-on payment to Hakeem Abdul Hameed who called the architects to design modern buildings.

On the ridge of Delhi with dense forests, rich fauna and flora and red sand-stone hills, a new institution began to take shape. With no proper roads, no electricity and no security outside the campus, people wondered who would dare to live, study or work on the campus of these new institutions. Professor WC Smith, who visited the new campus 20 years later, was surprised that unlike other major cities of the world Delhi had not expanded fast enough. Suddenly the expansion was there. What triggered off the expansion was the Asian Games of 1982. the shooting ranges for the games were laid out very close to the campus, wide and beautiful tree-lined roads and road lights sprung up fast. It made the campus easily approachable and beautiful. Today, the campus is admired for its sylvan, sequestered location.

In 1968 construction of the Institute of History of Medicine and Medical research building started on the new campus called Hamdard Nagar and interestingly it was the daughter of Prime Minister Pandit Jawaharlal Nehru, who had laid the foundation-stone of this Institute, the late Mrs. Indira Gandhi also Prime Minister at the time who came to inaugurate the Institute of History of Medicine an Medical research in the presence of a large gathering.

Research laboratories were set up, two quarterly journals in English-Studies in History of Medicine and Medical research and Journal of Philosophy of Medicine-were started; several books, like Theories and philosophies of Medicine and Philosophy of Medicine and Science, were published; and.

Hakeem Abdul Hameed gave me a large number of post-card size slips on which he had noted his ideas in pencil. He asked me to read these and help him in establishing the above two Institutes. I promised to give his proposal a serious thought and give him a positive reply after a visit to my hometown, Allahabad. His notes were sketchy. A full scheme would have to be worked out. On return to Delhi, I told him I was ready to begin work, keeping him informed of how I planned to go ahead.

In the first instance, I framed a set of questionnaires which were sent to the historians and philosophers around the world, including Bertrand Russell and Arnold Toynbee. In the light of their detailed comments and of a large number of other eminent scholars a scheme was formulated.

Early in 1962, the Institute of History of Medicine and Medical Research was registered with the Government of India. These were the goals of the Institute:

- (i) To promote medical education and research;
- (ii) To study and promote the knowledge of history of medicine and to undertake research therein;
- (iii) To undertake scientific appraisal of the principles and practices of the various systems of medicine; and
- (iv) To collaborate in kindred activities with other national or international organizations with similar objects.

A master **strategist**, Hakeem Abdul Hameed waited for a suitable day when the foundation-stone of the Institute of History of Medicine and Medical research could be laid on a 90-acre plot near the historic Tughlaqabad Fort close to Delhi-Haryana Border which had been provisionally acquired by the Institute. Such a day was 15 November 1962 when the WHO was to hold its conference in New Delhi. The Prime Minister of India Pandit Jawaharal Nehru agreed to lay the foundation-stone, and all the WHO delegates came to see and listen to the great leader. It was a memorable function with many dignitaries like Dr. Zakir Hussain, Vice President of India, attending. One dream of Hakeem Abdul Hameed had come true. Another dream, of establishing an Indian Institute of Islamic Studies, was to crystallize soon.

In January 1964, the Indian Institute of Islamic Studies which had been registered with the Registrar of Societies in 1963 started functioning in a rented building at Panchkuian road near New Delhi's famous Conaught Place with the following objects:

- (i) To promote the study of Islamic culture and civilization;
- (ii) To promote intercourse between scholars and institutions engaged in Islamic studies in different countries; and
- (iii) To conduct and provide facilities for research about the impact of Islam on India and India's contribution to Islamic studies.

A fine library having around 20,000 volumes was opened to the reader. Hakeem Abdul **Hameed waited for another suitable day for its formal inauguration. And it came very soon.** The XXVI International Congress of Orientalist was to take place in New Delhi with over 400 scholars attending major project of a critical edition of the Arabic text of Ibn-e-sinha's Al-Qanun Fi'-Tibb and its complete English translation were undertaken.

Seven years after the establishment of the Institute of History of Medicine and Medical research, the Indian Institute of Islamic Studies was also shifted to Hamdard Nagar in a beautiful, six story high circular building where its architect, the late Fayyazuddin who was architect to the Nizam of Hyderabad. Wanted to see a reading room just like the Round Reading Room in the British Museum. Built on a hill, Fayyazuddin took advantage of the slopes to have a multiple-level building surrounded by undulating lawns and gardens. The building has one of the largest fiber glass domes which filters the sunlight and makes and halls and rooms brighter. Under the dome hang 107 canvases containing the verses of the

Qura'n and the 99 names of god. They were painted by the famous Pakistan artist, the late Sadiqain. The entrance to the building of the Institute of Islamic Studies has glass panels inscribed with Qura'nic verses in several colours and a large number of panels depicting the evolution of the Arabic, Persian and Urdu scripts.

A famous Harvard University on the late Professor Louis Hartz author of *The Liberal Tradition in America*, I exclaimed on entering the building of the Indian institute of Islamic Studies: "It is the 21st century splendor of Islam.' The Institute had, in the beginning, a number of departments. The Department of comparative Religion was headed by a noted philosopher and mystic, the late Professor Syed Vahiduddin, who was a student of Professor Rudolf Otto, author of *Das Heilige* and whom a German Scholar Dr. CW Troll described as the greatest Muslim thinker in the east after Iqbal. In the Department of Islamic Economics the late Professor KA Naqvi organized important dialogues between Muslim theologians and economists. The Department of Sufism was headed by Professor Habibullah Hakeem of South India. When it was decided to set up a Department of Islamic Law, eminent scholar Professor Tahir Mahmood was invited to establish and chair it. On his suggestion it was named as the Department of Islamic and Comparative Law. Its Journal named after the department was admired worldwide. It ceased publication in 1996.

Encouraged by the unexpected success of his plans, Hakeem Abdul Hameed went on to establish many more institutions year after year-the Ghalib Academy in 1969, the Hamdard College of Pharmacy in 1972, the Hamdard Tibbi college in 1973, the Hamdard Education Society in 1981, and the Majeedia Hospital (a modern 200-Bed Hospital) in 1982, All these institutions, except the Ghalib Academy and the Hamdard Education Society, are situate on the campus of Jamia Hamdard.

HAMDARD UNIVERSITY

A Delegation of Arab Journalists After a visit to India reported that the greatest achievement of the India Muslims after the partition of India was the Hamdard Nagar institutions. This report was published in *Manar al-Islam from abu Dhabi*. The government of India, then thought of giving the status of a University to Hamdard Nagar institutions. The University Grants commission sent a team of scholars, headed by the late Dr. AS Paintal, to visit the Hamdard Nagar institutions and report back to the UGC. The report was extraordinarily good and the activities of Indian Institute of Islamic Studies found a prominent place in it.

On 10th May 1989, vide a notification issued under section 3 of the UGC Act-No. F.9-18/85-U.3-the Hamdard Nagar institutions became a university. The late Rajiv Gandhi, then Prime Minister of India, whose maternal grandfather had laid the foundation-stone of the Institute of History of Medicine and Medical research on Hamdard Nagar campus and whose mother Prime Minister Indira Gandhi had inaugurated it, came to inaugurate the new university. He said he had passed by Jamia Hamdard many times and admired its beautiful buildings-now he had got a chance to have a close look at Jamia Hamdard from where a very strong tradition of research and scientific temper will emerge...which will place our scholars on firm footing in future.

'Hakeem Abdul Hameed became the first Chancellor of Jamia Hamdard Pre-existing Departments and Centres were reorganized and new ones added. Today, Jamia Hamdard offers 79 courses from Humanities to Computer Science, Business Management, Nursing, Pharmacy, Science, Allied Health Science, etc.

'Hakeem Abdul Hameed felt inner satisfaction that his dream of a new university had been fulfilled. May honours came his way. The President of India awarded him Padma Bhushan in 1991. Aligarh

Muslim University elected him unanimously as its chancellor in 1996. the man, whose words ‘Asfar as I remember the rising sun never found me in bed’ are now inscribed on the walls of his tomb, has established 24 institutions during his life-working day and night, assisted by a team of competent scholars and advisors.

For once, the rising sun found him in bed: on 22nd July 1999:in eternal sleep.
