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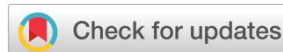
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Review Article

Hakim Abdul Hameed: An Architect of Modern Unani Medicine and Pioneer of Institutional Development in India

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Abstract

Hakim Abdul Hameed (14 September 1908–22 July 1999) occupies a distinguished place in the modern history of Unani medicine, pharmaceutical development, education, research, philanthropy, and institution-building in India. Although he is widely remembered as an eminent Hakim and the principal architect of the modern Hamdard movement, his historical significance extends far beyond clinical medicine. He transformed Hamdard from a traditional Unani dispensary into a modern indigenous pharmaceutical institution, introduced mechanised manufacturing and laboratory-based quality control, reorganised Hamdard as a Waqf, and directed its resources towards education, healthcare, research, culture, and social welfare. His most enduring achievement was the creation of an interconnected institutional ecosystem in which medicine, pharmacy, nursing, hospitals, historical research, Islamic studies, literature, employment guidance, and higher education were conceived as mutually reinforcing components of social development. Several institutions established or supported under his leadership were subsequently brought together to form Jamia Hamdard, which was declared a Deemed-to-be University by the Government of India on 10 May 1989. This article examines Hakim Abdul Hameed's life, education, and medical career, contribution to the modernization of Unani medicine, pharmaceutical innovation, Waqf philosophy, educational initiatives, research institutions, cultural patronage, social welfare activities, and the establishment of Jamia Hamdard. It also critically evaluates his institutional model and discusses its relevance to contemporary Unani medicine and healthcare education. The article argues that Hakim Abdul Hameed's greatest contribution was not merely the expansion of a pharmaceutical enterprise but the conversion of professional success into a durable system of education, research, healthcare, and public service. **Objective:** To review Hakim Abdul Hameed's contributions to the modernization and development of Unani medicine, with emphasis on pharmaceutical development, education, research, healthcare, philanthropy, and institution-building, particularly the establishment of Jamia Hamdard.

Keywords: Unani Medicine; Jamia Hamdard; Pharmaceutical Industry; Medical Education, History of Medicine; Philanthropy;

1. INTRODUCTION

The history of Unani medicine in modern India cannot be understood solely through the biographies of physicians, classical texts, therapeutic doctrines, or individual prescriptions. Its modern history is equally a history of institutions: dispensaries, colleges, hospitals, pharmaceutical laboratories, research centres, universities, archives, and charitable organisations.

The twentieth century presented traditional systems of medicine with a complex challenge. Modern biomedical science, industrial pharmaceutical production, laboratory methods, professional education, and modern universities were rapidly transforming the intellectual and healthcare environment. For Unani medicine, survival in such an environment required more than the preservation of classical knowledge. It

required institutional development, standardisation, research, professional education, and engagement with modern scientific methods. It was in this historical context that Hakim Abdul Hameed emerged as one of the most influential figures of modern Unani medicine in India.^[1,11]

His contribution may be understood through a simple institutional sequence:

Clinic → Pharmaceutical Production → Mechanisation and Laboratories → Waqf → Healthcare and Welfare → Medical Education → Research → Hospital → Nursing → Higher Education → University.

This trajectory distinguishes him from a conventional practitioner. He was simultaneously a physician,

entrepreneur, educationist, philanthropist, researcher, cultural patron, and institution builder.

Jamia Hamdard itself describes him as its Founder-Chancellor and identifies among his institutional initiatives the Hamdard National Foundation, Hamdard Education Society, Hamdard Study Circle, Hamdard Public School, Hamdard Institute of Historical Research, Ghalib Academy, Centre for South Asian Studies, and Business & Employment Bureau.^[1,11,13]

2. BIRTH, FAMILY BACKGROUND, AND EARLY INTELLECTUAL FORMATION

Hakim Abdul Hameed was born in Delhi on 14 September 1908. He belonged to a family closely associated with Unani medicine and the Hamdard tradition.^[1,11-16]

The origins of Hamdard predated his own professional career. In 1906, his father, Hakim Hafiz Abdul Majeed, established a small Unani clinic in Delhi. The institution was conceived around the ideals of medical service and public welfare and eventually developed into the organisation known as Hamdard.^[1,13]

Hakim Abdul Hameed received his early education at Madrasa Rahmani. In 1915, he entered formal schooling. He studied English under Azizullah Beg, associated with the Anglo-Arabic educational environment, and Persian under Maulvi Naseeruddin. This combination of traditional and modern education was significant in shaping his later intellectual personality.^[2,11-16]

His early intellectual formation therefore brought together three important traditions:

- A. Islamic and traditional scholarship;
- B. Persianate intellectual culture; and
- C. Modern Western-style education.

This combination later became visible in his institutional philosophy, which sought neither to reject tradition nor to accept modernity uncritically, but to bring them into constructive dialogue.

3. EDUCATION IN UNANI MEDICINE

In 1925, Hakim Abdul Hameed entered Tibbia College, Delhi, for formal education in Unani medicine. He completed his education in Tibb in 1930. Following his training, he assumed responsibility for Hamdard and began practising in its clinic.^[2,15]

This transition from student to practising physician marked the beginning of a professional journey that would eventually extend far beyond clinical practice.

For Hakim Abdul Hameed, medicine was not simply an occupation. It was a social responsibility. His later institutional initiatives demonstrate that he understood healthcare as a system involving physicians, medicines, hospitals, educational institutions, scientific research, and trained professional personnel.

Thus, his clinical experience became the foundation upon which he constructed a much larger institutional vision.

4. FROM CLINIC TO PHARMACEUTICAL INSTITUTION

One of Hakim Abdul Hameed's most important contributions was the transformation of Hamdard from a traditional dispensary into a modern pharmaceutical organisation.

Traditional Unani practice had historically relied heavily upon the preparation of medicines by individual physicians or small-scale dispensaries. Hakim Abdul Hameed recognised that if Unani medicine were to serve a growing population and compete in an increasingly industrialised healthcare environment, its medicines would need to be manufactured on a larger scale and under controlled conditions.^[1,6,13]

Under his leadership, Hamdard introduced modern machinery for pharmaceutical production. Mechanical processes replaced substantial portions of manual production. Machines were employed for high-speed tablet manufacture, bottling, and packing of liquids and syrups. Modern laboratories were established, and medicines were subjected to laboratory testing.^[6,14]

This marked an important change in the way Unani medicines were produced.

It represented a movement:

- from individual preparation to industrial production;
- from empirical handling to controlled processes;
- from local distribution to organised pharmaceutical manufacture.

Hamdard consequently developed into a major indigenous pharmaceutical house, while retaining its foundation in Unani medicine.

5. MODERNISATION WITHOUT ABANDONING TRADITION

Hakim Abdul Hameed's approach to modernisation deserves particular attention. He did not view modernisation as the abandonment of Unani identity. Rather, he sought to strengthen the system by introducing organisational, technological, educational, and research mechanisms that could help it function effectively in the modern world.

His approach may therefore be described as institutional modernisation rather than intellectual displacement.

The essential elements of his approach included:

- preservation of the Unani therapeutic tradition;
- modern pharmaceutical machinery;
- laboratory testing;
- organised production;
- professional education;
- historical research;
- hospital-based clinical training;

- integration of medicine and pharmacy;
- development of higher education.

This philosophy subsequently became part of the institutional objectives of Jamia Hamdard. Its official objectives include promoting indigenous systems of medicine, particularly Unani medicine, and modernising them without affecting their basic features.^[3,15-16]

6. Hamdard as Waqf: Wealth as a Means of Public Service

Perhaps the most distinctive feature of Hakim Abdul Hameed's philosophy was his understanding of wealth. The success of Hamdard could have been treated as an ordinary commercial achievement. Instead, its economic resources were increasingly directed towards a wider social purpose.

In 1948, Hamdard was reorganised as a Waqf and became known as Hamdard (Waqf) Laboratories. The organisation's own historical account describes service, charity, and social responsibility as central motivations following this reorganisation.^[3,11]

The significance of this decision lies in the transformation of economic capital into social and intellectual capital.

The institutional logic was:

Pharmaceutical enterprise → financial resources → education, healthcare, research, culture, and welfare.

This model made Hamdard unusual among pharmaceutical institutions. Its success was not conceived solely in terms of commercial expansion; it became a means of supporting institutions intended to benefit society.

7. HNF AND THE INSTITUTIONALISATION OF PHILANTHROPY^[1]

Hakim Abdul Hameed established and supported several institutions through the resources associated with Hamdard and its philanthropic framework. Jamia Hamdard identifies the Hamdard National Foundation among the major institutions associated with his vision.^[1,11-15]

According to Hamdard's institutional history, Hakim Abdul Hameed established numerous institutions covering fields ranging from healthcare and medicine to education, Islamic culture, and Indian civilisation. His philanthropy therefore differed from isolated acts of charity. It was institutional philanthropy. Instead of merely distributing resources, he attempted to create institutions capable of generating continuing benefits.

The distinction is important because it explains the lasting nature of his philanthropic work.

A charitable donation may solve a temporary problem. An educational institution can educate generations. A hospital can treat thousands of patients. A research centre can generate knowledge for decades. A university can influence society long after its founder has passed

away. Hakim Abdul Hameed's philanthropy was therefore designed to produce durable social effects.

8. RESEARCH AND THE HISTORY OF MEDICINE

Hakim Abdul Hameed understood that the future of Unani medicine depended partly upon its scholarly past being properly documented and critically studied.

The Institute of History of Medicine and Medical Research was one of the important institutions developed within this vision. Its purpose was to promote the study of medicine and medical history, particularly the intellectual heritage associated with Indian and Unani traditions.^[4,16]

The institutional objectives later associated with Jamia Hamdard included studies and research in the history of medicine and science. The importance of this initiative extends beyond historical scholarship. Medical history can contribute to contemporary medicine by preserving terminology, pharmacological traditions, biographies, manuscripts, therapeutic practices, and historical records.

For Unani medicine, such documentation is particularly important because a substantial portion of its intellectual heritage is contained in manuscripts, classical Arabic and Persian texts, traditional medical terminology, and regional scholarly traditions.

9. MEDICAL EDUCATION AND HAMDARD TIBBI COLLEGE

Hakim Abdul Hameed regarded professional education as indispensable to the survival and development of Unani medicine.

Hamdard Tibbi College became one of the important educational institutions associated with this objective. The college provided an organised environment for the teaching of Unani medicine and eventually became part of the institutional structure of Jamia Hamdard.^[4,12]

The Government of India's account of Jamia Hamdard notes that Hakim Abdul Hameed began his educational mission by establishing institutions in Pharmacy, Unani Medicine, and Nursing before these and other institutions were amalgamated into the university.

This illustrates his understanding that a medical system cannot be sustained by practitioners alone. It requires institutions for training future practitioners.

10. PHARMACY EDUCATION

Pharmaceutical science occupied a special position in Hakim Abdul Hameed's institutional vision because of the close relationship between Unani medicine and medicinal preparations.

The establishment and development of Hamdard College of Pharmacy represented an attempt to provide formal education in pharmaceutical sciences within the broader Hamdard educational framework.^[4]

The institutional history of Jamia Hamdard records Hamdard College of Pharmacy among the institutions

that were subsequently incorporated into the university.^[4,12,14,16]

The significance of this initiative lies in the connection it created between:

Medical theory → medicinal substances → pharmaceutical technology → quality control → professional education. This interdisciplinary orientation remains highly relevant to contemporary Unani pharmacology.

11. MAJEEDIA HOSPITAL AND CLINICAL TRAINING

Medical education cannot be fully effective without clinical exposure. Hakim Abdul Hameed therefore extended his institutional vision into the field of hospital-based healthcare. Majeedia Hospital became an important component of the Hamdard healthcare system.^[4] Hamdard's institutional history states that Majeedia Hospital provided treatment through both Unani and modern medical systems.

The hospital therefore served two complementary functions: provision of healthcare; and creation of a clinical environment connected with education and training. The arrangement also linked classroom learning with practical clinical experience.

12. NURSING EDUCATION

Hakim Abdul Hameed's educational vision extended beyond physicians. The establishment of a nursing institution, subsequently associated with *Rufaida College of Nursing*, demonstrated his recognition that healthcare is inherently multidisciplinary.^[4]

The institutional history of Jamia Hamdard identifies the School/Rufaida College of Nursing among the educational institutions that formed part of the university's historical foundation. The inclusion of nursing within the institutional framework was important because modern healthcare requires coordinated participation by physicians, pharmacists, nurses, technicians, researchers, and other health professionals.^[4,14]

13. ISLAMIC STUDIES, HISTORY, AND CIVILIZATIONAL SCHOLARSHIP

Hakim Abdul Hameed's institutional interests extended beyond medicine and the natural sciences. The Indian Institute of Islamic Studies and other initiatives relating to history, culture, and civilisation reflected his conviction that modern education should not be separated from intellectual and cultural identity.^[4,13-14]

His institutional philosophy therefore accommodated:

- Medicine;
- Pharmacy;
- Nursing;
- History;
- Islamic Studies;

- Literature;
- Social sciences;
- Cultural research.

The breadth of these interests is central to understanding his intellectual outlook. He did not regard modern professional education and cultural identity as mutually exclusive.^[1-4]

14. EDUCATIONAL ADVANCEMENT AND PROFESSIONAL OPPORTUNITY

Hakim Abdul Hameed's educational initiatives also reflected a concern for the social and economic advancement of educated youth.

The Hamdard Study Circle was established as part of a broader educational effort, while the Business & Employment Bureau addressed the transition from education to professional opportunity. Jamia Hamdard lists both among the institutions associated with Hakim Abdul Hameed's institutional legacy.^[1,13,15]

The underlying model can be expressed as:

Education → professional preparation → employment → economic independence → social advancement.

This is an important feature of his educational philosophy. Education was not conceived merely as the acquisition of degrees; it was expected to create capable, productive, and socially responsible citizens.^[4]

15. LITERATURE, URDU, AND CULTURAL PATRONAGE

Hakim Abdul Hameed's intellectual interests were not restricted to medicine and science.

He was also an important patron of Urdu literature and cultural scholarship. Among the institutions associated with his name is the Ghalib Academy, which represents his interest in Urdu literary heritage. Jamia Hamdard also identifies the Centre for South Asian Studies and other cultural and scholarly institutions among his initiatives.^[1]

This cultural dimension is significant because it reveals a broader conception of education.

For Hakim Abdul Hameed, the educated individual was not merely a technically trained professional. Education was also expected to cultivate historical consciousness, cultural literacy, intellectual curiosity, and social responsibility.

16. CENTRE FOR SOUTH ASIAN STUDIES

The Centre for South Asian Studies represented another dimension of Hakim Abdul Hameed's broad intellectual vision. South Asia is a region characterised by complex historical, religious, linguistic, cultural, and political interactions. The study of this region requires interdisciplinary approaches. By supporting institutions concerned with South Asian studies, Hakim Abdul Hameed extended his institutional vision beyond medicine into the broader study of society and civilisation. It reflects his belief that professional

education should remain connected with an understanding of history and society.^[1-4]

17. ARCHIVES AND PRESERVATION OF INTELLECTUAL HERITAGE

One of the most important but sometimes overlooked dimensions of institutional development is the preservation of documentary heritage. The Hamdard Archives and Research Centre is dedicated to the memory of Hakim Abdul Hameed and preserves material connected with the history of Hamdard and its intellectual activities. The Hamdard National Foundation describes Hakim Abdul Hameed as a physician, philosopher, scholar, researcher, and institution builder whose vision extended into the twenty-first century.^[1,11]

Archives are essential for historical research because institutional memory cannot depend exclusively upon oral recollection.

Letters, manuscripts, photographs, administrative documents, publications, medical records, and other historical materials allow future scholars to reconstruct the intellectual and institutional development of Unani medicine.

18. JAMIA HAMDARD: THE INSTITUTIONAL FULFILMENT OF A VISION

The culmination of Hakim Abdul Hameed's educational and institutional work was the establishment of Jamia Hamdard.

Jamia Hamdard was established as a society in April 1989, following the Government's decision to recognise it as a Deemed-to-be University. Its institutional structure was created through the amalgamation of several earlier institutions, including:^[4]

- Institute of History of Medicine and Medical Research;
- Indian Institute of Islamic Studies;
- Hamdard Tibbi College;
- Hamdard College of Pharmacy;^[4]
- Majeedia Hospital; and
- School of Nursing.

The Government of India formally declared Jamia Hamdard a Deemed-to-be University on 10 May 1989 under Section 3 of the UGC Act, 1956.^[4]

The university was inaugurated by Prime Minister Rajiv Gandhi on 1 August 1989.^[4,12]

The creation of Jamia Hamdard therefore represented not an isolated event but the institutional consolidation of several decades of work.

19. THE EDUCATIONAL PHILOSOPHY OF JAMIA HAMDARD

The structure of Jamia Hamdard demonstrates the breadth of Hakim Abdul Hameed's educational vision. The university brought together medicine, pharmacy, nursing, historical research, Islamic studies, and other

disciplines. Its significance therefore lies not merely in the number of institutions involved but in their conceptual relationship.

Hakim Abdul Hameed's educational model may be represented as:

Traditional Knowledge + Modern Science + Professional Education + Research + Clinical Practice + Social Responsibility. The model remains relevant today because traditional medicine cannot develop in isolation from contemporary science.

20. HAKIM ABDUL HAMEED AND THE MODERNISATION OF UNANI MEDICINE

The modernisation of Unani medicine is one of the central themes of Hakim Abdul Hameed's life.

His approach involved several dimensions:

20.1 Pharmaceutical Modernisation

He introduced mechanical production, modern laboratories, packaging systems, and laboratory testing into Hamdard's pharmaceutical operations.

20.2 Educational Modernisation: He supported organised professional education in Unani medicine, pharmacy, and nursing.

20.3 Research Orientation: He promoted historical and medical research institutions.

20.4 Institutional Modernisation

He connected clinical medicine with hospitals, educational colleges, research centres, and ultimately a university.

20.5 Social Modernisation: He attempted to connect education with employment and economic opportunity. Thus, his concept of modernisation was multidimensional.

20.6. The Physician as Institution Builder: Hakim Abdul Hameed's career demonstrates a transition from individual professional service to institutional service. A physician treats patients directly. An institution builder creates systems through which many physicians, pharmacists, nurses, researchers, and teachers can serve society. This shift from individual practice to institutional service helps explain his wider historical significance. His impact therefore operated at three levels:

A. Individual Level: Treatment of patients and direct medical practice.

B. Institutional Level: Creation of clinics, pharmaceutical facilities, colleges, hospitals, research centres, and universities.

C. Societal Level: Education, healthcare, employment, cultural preservation, and philanthropy.

The third level is what allowed his work to extend beyond his lifetime.

21. PHILOSOPHY OF WEALTH AND WAQF

Hakim Abdul Hameed's use of wealth deserves particular attention in the context of South Asian Muslim philanthropy. He demonstrated how a successful indigenous enterprise could become a financial foundation for educational and social institutions. The Waqf model gave Hamdard's economic activity a larger social purpose. Its resources could support initiatives whose benefits were not necessarily commercial in nature. This produced a distinctive institutional relationship: economic productivity → philanthropic resources → public institutions → social benefit.^[14-16]

The model deserves contemporary study because modern philanthropic organisations continue to face the same fundamental question: how can financial sustainability be converted into long-term public value?

22. SOCIAL WELFARE AND EQUALITY

Hamdard's institutional philosophy placed social responsibility at its centre. Hamdard's corporate history records Hakim Abdul Hameed's belief in equality and notes that he established institutions in areas ranging from healthcare and medicine to education, Islamic culture, and Indian civilisation. His approach suggests that welfare should not be reduced to emergency charity. Sustainable welfare can also be created through:

- A. education;
- B. employment;
- C. healthcare;
- D. research;
- E. professional training;
- F. Cultural development.

This broader view of welfare was a consistent feature of his work.

23. HAKIM ABDUL HAMEED AND ALIGARH MUSLIM UNIVERSITY

Hakim Abdul Hameed also served as Chancellor of Aligarh Muslim University. Jamia Hamdard's official account identifies this among the important positions held by him. His association with a major national university further demonstrates that his educational influence was not confined to the institutions he personally established. It also reflects the wider recognition of his standing as an educationist and public intellectual.^[1,15]

24. NATIONAL AND INTERNATIONAL RECOGNITION

Hakim Abdul Hameed's contributions received significant national and international recognition. The Government of India awarded him the Padma Shri in 1965. The official Gazette of India records him as a recipient in the field of Hamdard/Unani-related public service. He was subsequently awarded the Padma Bhushan in 1992, with the official notification identifying his field as Unani Medicine. He also received

the Avicenna Award from the former Soviet Union in 1983, according to Jamia Hamdard's official account. He was an honorary member of the Academy of Medical Sciences of the Islamic Republic of Iran and was associated with international scholarly recognition. Following his death, the Research Centre for Islamic History, Art and Culture (IRCICA), Istanbul, presented him posthumously with an award in October 2000 recognising patronage in the preservation of cultural heritage and promotion of scholarship.^[7,11,15]

25. INTELLECTUAL PERSONALITY

Hakim Abdul Hameed's intellectual personality can be understood through five principal characteristics.

26.1 Vision

He possessed the ability to imagine institutions beyond immediate professional needs.

26.2 Practicality

His ideas were translated into functioning institutions rather than remaining abstract propositions.

26.3 Interdisciplinary

He brought medicine into dialogue with pharmacy, education, history, Islamic studies, literature, and social development.

26.4 Philanthropy

He directed institutional resources towards public benefit.

26.5 Long-Term Thinking

His projects were designed to continue beyond his own lifetime. This combination of vision and implementation is perhaps the most important characteristic of his leadership.

26. A CRITICAL ASSESSMENT

Hakim Abdul Hameed's legacy deserves admiration, but scholarly assessment should not be limited to celebration. His institutional model raises several questions that remain relevant today.

First, modernisation of a traditional medical system requires continuous scientific evaluation. Establishing laboratories and educational institutions is only the beginning; sustained clinical research, pharmacological investigation, standardisation, quality control, and evidence generation are necessary.

Second, institutions must remain adaptable. The success of a founder cannot automatically guarantee the future success of an institution.

Third, historical heritage must be studied critically rather than merely preserved. Classical knowledge gains contemporary relevance when it is documented, evaluated, tested, and integrated responsibly into modern healthcare frameworks.

Therefore, the most appropriate way to honour Hakim Abdul Hameed's legacy is not simply to preserve the institutions he established, but to continue developing

them in response to contemporary scientific and social needs.

27. RELEVANCE TO CONTEMPORARY UNANI MEDICINE

The contemporary Unani system faces a number of challenges:

1. evidence generation;
2. clinical research;
3. pharmacological validation;
4. pharmaceutical standardisation;
5. quality assurance;
6. documentation of traditional knowledge;
7. interdisciplinary research;
8. integration with modern healthcare;
9. International academic recognition.

Hakim Abdul Hameed's institutional model provides a useful framework for addressing these challenges. His basic lesson was that a medical system becomes stronger when it possesses a complete ecosystem: Education + Research + Clinical Practice + Pharmaceutical Production + Quality Control + Institutional Support.

This model is particularly relevant today because traditional medicine increasingly requires scientifically

credible evidence, trained researchers, modern laboratories, and internationally acceptable standards.

28. LESSONS FOR PHYSICIANS AND RESEARCHERS

The life of Hakim Abdul Hameed offers several lessons to contemporary physicians and researchers.

First: Knowledge should become service.

Academic achievement acquires greater social value when it benefits patients and communities.

Second: Tradition should be studied, not merely defended.

Classical medical knowledge deserves preservation as well as critical investigation.

Third: Research must be connected to practice.

A research programme is more valuable when it addresses real clinical and pharmaceutical problems.

Fourth: Institutions create continuity.

Individual scholars eventually pass away, but strong institutions can continue producing knowledge and service.

Fifth: Interdisciplinary collaboration is essential.

The future of Unani medicine requires collaboration among physicians, pharmacists, pharmacologists, biomedical scientists, historians, public-health specialists, and other researchers.

29. CHRONOLOGICAL TIMELINE OF MAJOR MILESTONES

Year / Date	Major Milestone
1906	Hakim Hafiz Abdul Majeed established the original Hamdard clinic in Delhi. ^[1]
14 September 1908	Hakim Abdul Hameed was born in Delhi. ^[1]
1915	He entered formal schooling after receiving his early education at Madrasa Rahmani. ^[2]
1925	He entered Tibbia College, Delhi, for formal education in Unani medicine. ^[2]
1930	He completed his Tibb education and assumed responsibility for Hamdard's clinical work. ^[2]
1948	Hamdard was reorganised as a Waqf and became known as Hamdard (Waqf) Laboratories. ^[3]
1962	The foundation stone of the Institute of History of Medicine and Medical Research was laid at Tughlakabad. ^[4]
1965	Hakim Abdul Hameed was awarded the Padma Shri by the Government of India. ^[7]
1983	He received the Avicenna Award from the former Soviet Union. ^[1]
10 May 1989	Jamia Hamdard was recognised as a Deemed-to-be University under Section 3 of the UGC Act, 1956. ^[4]
1 August 1989	Jamia Hamdard was formally inaugurated by Prime Minister Rajiv Gandhi . ^[4]
1992	Hakim Abdul Hameed was awarded the Padma Bhushan for his contribution to Unani Medicine. ^[8]
22 July 1999	Hakim Abdul Hameed passed away in New Delhi at the age of 90.
October 2000	IRCICA , Istanbul, posthumously honoured Hakim Abdul Hameed in recognition of his patronage of cultural heritage and scholarship. ^[1]

30. HAKIM ABDUL HAMEED'S INSTITUTIONAL MODEL

Hakim Abdul Hameed's institutional philosophy can be represented as follows:

Stage I: Professional Service: Clinic → Physician → Patient Care

Stage II: Pharmaceutical Development: Medicinal Knowledge → Manufacturing → Quality Control → Distribution

Stage III: Philanthropic Transformation: Profit → Waqf → Social Investment

Stage IV: Educational Development: College → Professional Training → Hospital → Clinical Education

Stage V: Research: Archives → History of Medicine → Research → Documentation

Stage VI: Comprehensive Higher Education: Multiple Institutions → Integration → University

This model represents the central logic of his career.

31. LEGACY

Hakim Abdul Hameed's legacy can be divided into several categories.

Dimension of Legacy	MAJOR CONTRIBUTION AT A GLANCE
Medical Legacy	Helped create an institutional environment in which Unani medicine could be practised, developed, and taught on a larger and more organised scale.
Pharmaceutical Legacy	Promoted mechanised pharmaceutical production, modern manufacturing processes, laboratory facilities, and quality-oriented testing within Hamdard.
Educational Legacy	Established and supported institutions in Unani medicine, pharmacy, nursing, Islamic studies, history of medicine, and other areas of higher learning.
Research Legacy	Encouraged institutional research in the history of medicine and contributed to the documentation and preservation of medical and intellectual heritage.
Cultural Legacy	Supported Urdu literature, Islamic studies, South Asian studies, historical scholarship, and cultural institutions, strengthening India's intellectual and cultural heritage.
Philanthropic Legacy	Demonstrated how institutional wealth could be directed towards healthcare, education, scholarship, and public welfare through a Waqf-oriented model.
Institutional Legacy	Jamia Hamdard remains the most visible expression of his long-term educational vision, integrating medicine, pharmacy, nursing, research, humanities, and higher education.

CONCLUSION

Hakim Abdul Hameed transformed his commitment to Unani medicine into a lasting institutional legacy. As a physician, pharmaceutical innovator, educationist, researcher, philanthropist, and institution builder, he demonstrated that traditional medicine could advance through modern production, scientific research, professional education, and organised healthcare.

His development of Hamdard and the establishment of Jamia Hamdard reflected a broader vision in which medicine, education, research, philanthropy, and social service worked together for public welfare. His enduring message for contemporary Unani medicine is clear: tradition must be preserved through research, education, standardisation, and institutional development.

From Healing Individuals to Building Institutions; From Institutions to Serving Society.

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