Khandaan – E – Shareefi
The Generation Of
Haziq – Ul – Mulk
Hakim Abdul Majeed Khan

By: Masroor Ahmed Khan - 2007
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*The Family Emblem of Khandan-e-Shareefi depicting a Hadith of Prophet Mohammed (PBUH). The Hadith reads “THE BEST SERVICE IS TO SERVE MANKIND”.*
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Introduction Khandaan – Ė – Shareefi

The Ancestry of this famous family of Delhi Hakims can be traced from the great NASIRUDDIN KHWAJA UBAIDULLAH AHRAR OF TASHKHAND (RA), whom the descendants of Amir Timor, particularly Babar's father, Omer Sheikh Mirza held in very high esteem.

Besides his own piety Khwaja Ahrar commanded great respect due to his lineage which was that of the first two Caliphs of Islam, being the descendant of the 1st Caliph of Islam HADATH ABU BAKAR SIDDIQUE (RTA) from the father's side and his maternal descent being that of the 2nd Caliph of Islam HADATH UMAR IBN AL KHATAAB (RTA).

In his memoirs Babar the Mughal emperor says that his father was a disciple of KHWAJA AHRAR (RA), who honored him by visits and loved him so much that he called Babar's father his son.

In fact it was KHWAJA AHRAR (RA) who gave Babar the appellation of Zaheeruddin Mohammed Babar. The name of the KHWAJA repeatedly figures in the memoirs of Babar which refer to him as a renowned sage under whose protection “Many poor and destitute individuals lived free from the burden of dues and imposts” Such was the influence of KHWAJA AHRAR on Babar while besieging Samarkand in 906 A.H. – 1490 A.D., he had a dream in which the saint appeared and predicted the fall of the city which seemed improbable. The prophecy became a reality within a few days when Babar succeeded in occupying the Samarkand.

On another occasion Babar accredited his recovery from a serious ailment to his translation of KHWAJA AHRAR RISALA E WILADIYYA in Turkish.

The KHWAJA’s tomb still exists in Tashkent where he breathed his last at the ripe age of 89 on the 29th of the Rabiuul Awwal 895 A.H. Islamic Calendar (1479 A.D.)

The renowned Persian poet Abdur Rehman Jami wrote an elegy on the death of the KHWAJA. Later KHWAJA UBAIDULLAH’s kin who had settled in Samarkand accompanied Babar in his south ward march towards India where he laid the foundation of the GREAT MUGHAL EMPIRE in 1526 A.D.

Thus descended the ancestors of KHANDAN E SHAREEFI to India where they made unparalleled and distinguished contribution to the Socio Religious, Medical and Economic exchanges between the culturally rich Central Asia and later Europe.
The family tree of *KHWAJA UBAIDULLAH AHRAR* includes the name of his descendants in the following order all the way to Hakim Shareef Khan after whom the family is named *KHANDAN E SHAREEFI*

In order of the family tree:

1. NASIRUDDIN KHWAJA UBAIDULLAH AHRAR
2. KHWAJA ABDULLAH Alias KHWAJA KALAN, KHWAJA E KHWAJGAAN
3. KHWAJA ABDUL HAQ (Arrived with Babar 1526 A.D.)
4. KHWAJA MOHAMMED YUSUF
5. KHWAJA MOHAMMED FEROZE
6. KHWAJA MOHAMMED KHURSHID
7. KHWAJA MOHAMMED MEHDI
8. KHWAJ HAJI HASHIM
9. KHWAJA MOHAMMED QASIM
10. KHWAJA MOHAMMED SULTAN
11. MULLAH ALI QARI
12. MULLAH ALI DAWOOD
13. KHWAJA MOHAMMED AFZAL
14. HAKIM KHWAJA MOHAMMED FAZAL KHAN (1st HAKIM of the Family)
15. HAKIM MOHAMMED WASAL KHAN
16. HAKIM MOHAMMED AKMAL KHAN

17. HAKIM MOHAMMED SHAREEF KHAN

It was this distinguished family of Saints that produced a number of eminent Physicians of exceptional skills in the years that followed HAKIM FAZAL KHAN who lived during the last days of Mughal Emperor SHAH JAHAN is said to be the foremost physician in the family with whom the art of medicine began to be practiced as a profession. After him followed a series of highly skilled physicians under whose patronage the Unani system of medicine developed in a full fledged science.

Couple of them namely HAKIM AKMAL KHAN and his brother HAKIM AJMAL KHAN- I were granted Jagirs and MANSAB of Three Thousand.

HAKIM AKMAL KHAN was also honored with the title AKMUL UL MUHAQQAQIN UL MULK by the then Mughal Emperor, Mohammed Shah Rangila.

The Emperor also granted him jagirs in SONEPAT, BAGHPAT, BARAUT, DASNA and MUSSORIE Tehsils adjacent to DELHI in return for his services to the Mughal Court in Delhi.5

These Jagirs were later confiscated by his son at the time of his coronation, as HAKIM sahib had refused his wish of poisoning the ageing Emperor who was ruling for the last 40 years.
Professor Hakim Zillurehman an eminent Historian, Author and Curator writes in his preface of his book titled "DELHI and TIBBE UNANI Published by URDU ACADEMY" that “....as Much as I have researched the number of practicing hakims of KHANDAN E SHAREEFI crosses 125".

Nobody in the world can claim a chain of prominent practitioners of the same medical craft within a single family, for a period of over 250 years. This record is held only by the KHANDAN E SHAREEFI of DELHI and legacy still continues. 6

He further states in this small book it is impossible for him to sum up the eminent services this family rendered to humanity. To do this it would require a special effort and a comprehensive new book to chronicle the greatness of this family.

Initially the family lived in Agra, when it was the capital of the Mughal Empire. Later with Emperor Aurangzeb they came and settled in Delhi (then Shah Jahanabad) and are still residing at the same Haveli named after Hakim Sharif Khan 1st called SHAREEF MANZIL.

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2. BABAR NAMA pg 132
3. BABAR NAMA Pg619 - 20
4. Hakim Ajmal Khan by Prof. Z A Nizami Builders of Modern India Pg 1-3 Published by Directorate of Ministry Of Information and Broadcasting, GOI. December 1988
5. Ajmal Magazine Delhi Feb 1936 pg 40
6. DELHI and TIBBE UNANI pg 19-20
Hakim Mohammed Shareef Khan (1722 – 1807)

The reputation of the family in the field of medicine, reached its acme under Hakim Mohammed Shareef Khan (1722A.D. – 1807A.D.), who was the son of Hakim Akmal Khan. The Mughal emperor SHAH ALAM II granted him great honours and conferred on him the title of ASHRAF-UL-HUKMA. He had to his credit a number of treatises on medicine and several books on logic and history and theology. A great scholar of Arabic and Persian, he translated the holy Quran into Persian and was the first to translate the holy Quran in Urdu. He dedicated his book TOHFA-E-ALAM or KHAWAS-UL-JAWAHAR to the ruling monarch SHAH ALAM II (Ref: Mohammed Kamal Hussain Hamadani- Matab-e-Masih, Aligarh, 1976, page 11). He was considered an authority in medicine and was consulted by the physicians of his times. In his well known book AASAAR-US-SANADEED, Sir Syed Ahmed Khan waxes eloquence of Hakim Shareef khan whom he compared to such ancient luminaries of the globe as Arastoo (Aristotle- 384B.C. - 322 B.C.) and Jalinoos (Galen 129A.D. -190 A.D.).

In 1815A.D after constructing his Haveli which latter was named SHAREEF MANZIL he also built a mosque just opposite the haveli in BALLIMARAN, which still exists and has a verse inscribed in Persian, the translation of which is “Thanks to the Almighty GOD that, with the efforts of Mohammed Shareef Khan a mosque was erected which is Kaaba of purity-----when the muazzin’s (one who calls people to the proclamation from the house of Allah) call arose, the preachers of wisdom said: Seek the year of its foundation from the house of Allah”.

Masoor Ahmed Khan (President HAKMS)
Marble inscription of Masjid-Ul-Hukma

This mosque called Masjid-ul-Hukma-wal-Hanafi is popularly known as Hakimji Waali Masjid. After its third renovation is now 3 stories high.

Although Hakim Shareef Khan was the fourth generation of Hakims of his family, it was in his time that the reputation of Unani style of medicine reached great heights, and the family achieved immense popularity and fame. Being a man of great wisdom, knowledge and medical proficiency, he is considered as a pillar of Tibb-e-Unani or Greek Medical Science.

He was an author of many books on medicine which still form the basics of Unani syllabus, and are still being taught in all Unani medical colleges. He was also a great theologian and Islamic scholar, who wrote many books on Hadith, logic and history.

The holy Quran translated by him in Urdu was the first of its kind and the original copy of this translation was in the library of my father, Hakim Mehmood Ahmed Khan, until 1967, after which it went missing and could not be traced. Professor Hakim Zillurehman, an eminent historian and hakim states that “not only in Delhi but in the whole country, there was no other physician of Hakim Shareef Khan’s caliber and stature”. Students and patients from all over the sub continent used to come to him and Delhi became the capital of medicine. He was the first to coordinate Vedic-Hindu style of medical science called Ayurvedic- which is centuries old- with the Unani medical science and did some innovations in treatments by using oxides for different ailments and backed them up with scholarly explanations. 

Hakim Shareef Khan died in 1807 A.D. at the age of 84 and was buried at the shrine of Khwaja Qutub-Ud-Din Bakhtyar Kaki, at Mehrauli. It was after Hakim Shareef Khan that his house came to be known as Shareef Manzil and his family called KHANDAN E SHAREEFI

Hakim Shareef Khan had six sons of whom Hakim Sadiq Ali Khan succeeded him as head of the Shareefkhani family.

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1. Ajmal Magazine, Delhi February 1936, page 40
In the historical places of Delhi, Shareef Manzil has a special place, considering the amount of changes and upheavals it has witnessed in its 267 years of existence. Built by Hakim Mohammed Shareef Khan in 1740 A.D. a year after Nadir Shah sacked Delhi, it is one of the oldest and most illustrious haveli of Delhi. The number of eminent personalities that have visited it in different periods of its existence bear testimony of its importance in its times. People from all walks of life—may it be cultural, medical, educational, political, religious or social—regularly visited Shareef Manzil, as its owners, the Shareefkhani Hakims were always playing some important role in Delhi’s daily life.

It has played host to many Head of States, the Rajas and the Maharajas, the Nawabs and the Princes of different royal States. The Viceroy of India, Lord Harding—who was a personal friend of Hakim Ajmal Khan, a scion of Shareefkhani family—had visited Shareef Manzil at the time of the foundation ceremony of Ayurvedic and Unani Tibbia College.

The great poet and philosopher, Allama Sir Mohammed Iqbal used to come to meet Hakim Ajmal Khan, each time he visited Delhi. Maulana Abul Kalam Azad stayed at Shareef Manzil for almost six months and it was during his stay here that during one of his visits to Shareef Manzil, Mahatma Gandhi, who a was very close to Hakim Ajmal Khan and had great regards for him, met the Maulana for the first time. Both Moti Lal Nehru and Jawaharlal Nehru too were regular visitors. Due to his seniority in the freedom struggle of India, Hakim Ajmal Khan’s residence Shareef Manzil became the focal point of the movement and many important meetings and decisions were taken here. He was elected the President of Indian National Congress in 1921.

Historians write that hardly a day passed, without there being one important gathering or another, at Shareef Manzil, may it be social, political or cultural. People felt proud to be associated with Shareef Manzil in any way they could. In the troubled times of 1857 war of independence, when the whole of Delhi witnessed great turmoil and massacre, Shareef Manzil became the only refugee camp...
for all those displaced masses who were seeking shelter from the marauding British forces. Hakim Ghulam Mehmood Khan- the then Head of Shareef Khaani family, was the royal physician of the Princely States of Patiala, Nabah and Jind. Due to his respect and regard for Hakim Sahib, Maharaja Narinder Singh of Patiala-a British ally, sent a special contingent of forces to protect Ballimaran and Shareef Manzil, the residence of Hakim Ghulam Mehmood Khan, from being vandalized.

In short, no other haveli can compete in Stature and services to the nation as Shareef Manzil can. But with the passing of time things started to change. The internal rifts of the family started to take its toll and the edifice started to show cracks. The final blow was caused by the partition of India when most of its members migrated to Pakistan. The resulting drastic changes that the partition brought to the cultural, social and economical life of Delhi proved too much for the simple Hakims of Shareef Manzil, to bear with. The family was further hit by the introduction of new laws and legislations like the requisition of the evacuee property, all of which were designed to benefit the huge influx of refugees from across the border. Shareef Manzil was acquired by the custodian and was only released after a long drawn legal battle fought by the family to save their family heritage. Tibbia College and Hindustani Dawakhana too was taken over by the Government of India.

As a consequence of a major portion of the family migrating across the border, most parts of the grand haveli were left deserted, with no one to take care of its huge portions. All this coupled with financial crunches, this 200 year old structure started to crumble. The grand Deewan Khana of the family which was the main seat of the elders was the first to give way. Hakim Mehmood Ahmed Khan was the last Hakim to sit there to consult patients. After the death of Hakim Zafar Khan Sahab and Hakim Jamil Khan Sahab, things changed speedily and that too for the worst. One change led to another and the result is that now one can hardly recognize its past splendor seeing the present condition of the heritage haveli.

Today it is only Masroor Ahmed Khan with his family, from the entire Shareefkhani clan who resides in a portion of this massive haveli seeing which, one can have a faint idea of the past glory and grandeur of the Shareefkhani Hakims.

Deewan Khana of Hakim Mohammed Zafar Khan Sahib at Shareef Manzil

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Hakim Sadiq Ali Khan (1771 – 1848)

Son of Hakim Shareef Khan, Hakim Sadiq Ali Khan was born at Shareef Manzil in 1771 AD. He acquired his skills under the expert and able guidance of his illustrious father which proved to be the reason of his achieving great popularity in his profession of Hikmat during the lifetime of his father itself. At the time of his father’s death he was a mature man of 35 years.

He was given the responsibility of being the family Elder and to carry on the legacy of his father. Hakim sahib did this with dignity upholding the traditional values of his elders.

He wrote several treatises on medicine which were made a part of the syllabus of the Tibbia School.1

(The School was later founded by his grandsons, who also were the pioneers in institutionalizing the UNANI system of Medicine).

After the death of Hakim Shareef Khan the British confiscated much of his wealth and property, leaving only such that was required in conducting charity work.

Sadiq Ali Khan through his professional excellence in medicine, being known as a person of humble character acquired great fame and wealth across the empire. He was considered by many to be one of the richest in Delhi.

He died at the age of 77, in 1848. He was buried at the Shrine of Syed Hasan Rasul Numa at Panchquian Road now in New Delhi.
Hakim Ghulam Mehmood Khan (Mehmood – e – Azam) (1820 – 1892)

Hakim Sadiq Ali Khan was blessed with three sons. All of them achieved greatness and fame in their family profession of Hikmat but the most illustrious and influential of them all was the 2nd son Hakim Ghulam Mehmood Khan who came to be called “MEHMOOD-e-AZAM” by the people out of sheer respect they had for him after the monumental services he rendered to the people of Delhi during the turmoil’s of 1857 war of Independence.

He was a living legend, a person of inherent inner beauty, outer grace and dignity; he was a man of exceptional character. His medical works and treatments in different diseases and ailments are so strange that despite being true, at times they seem to be unbelievable.

Hakim Ghulam Mehmood Khan was a very handsome man, tall well built, fair and healthy he had thick beard which he used to part from the middle. He used to wear the traditional dress of tight choori daar pyjama and kurta over which he used to wear an "ANGARKHA" (a coat type of dress made of muslin, brocade or tanzeb –fine quality special cloth-with intricate Zari work done on it). Over his head he used to wear ‘Dupalli’ cap made of muslin. Even in extreme cold weather he was seen wearing this thin fine outfit with only a pushmina shawl added to it. Thus despite his age his appearance was extremely impressive.¹

LEAVE THE MORAL HIGH GROUND which if adhered to will bring them great respect and honor in the eyes of the He was an expert SEXOLOGIST and has written two very knowledgable and practical books on sexology beside the books on other subjects. One of the on sex which is called KAARNAMA-e-ISHRAT( Wonder of Pleasure)explain and discusses different aspects of sex, its benefits and harms, as well as how to derive maximum pleasure from this gift of nature which if
misused can also lead the individual to a state of utter frustration, sometimes even resulting to dire consequences. These books are still part of the UNANI education. He was the first in his family to write a daily DIARY in which he tells his children of his hardcore experiences and advises them apart from many other things that they should NEVER leave the moral high ground which if adhered to will bring them great respect and honour in the eyes of the society and above all in the hereafter and on the Day of Judgement they will be revered. He also taught them to never to equate any creature with the Creator. Never forget to respect the elders and the friends of their elders. He was a renowned physician and had a roaring practice in Delhi and in other parts of India. He was a royal physician of several princely states, especially of Patiala, Nabah, and Jind states in Punjab. Patients flocked to him for treatment from all parts of the subcontinent as well as from Central and West Asia. He was a very hospitable and generous person and despite the fact that he was patronized lavishly by the rulers of several states, he never neglected the poor and the needy. It goes to the credit of Hakim Ghulam Mehmood Khan that he democratized the UNANI system of medicines among the masses by taking it out from the patronage of royal courts. He severed his connections with the RED FORT of Delhi and practiced medicine for the benefit of the poor whose houses he visited frequently to examine their seriously sick and disabled patients and never ever charged any fee nor the cost of medicine provided to them.

Hakim Ghulam Mehmood Khan had witnessed the horrors of the rebellion of 1857 and would have fallen a victim to the British reprisals, but for the timely intervention of the rulers of Patiala, Nabah and Jind states who, being the British allies, had sent a special regiment of forces to keep round the clock vigil of his Haveli and Ballimaran, during those traumatic days. Thus Shareef Manzil became a refugee camp and Ballimaran, the only locality which was spared of the holocaust.

The great poet MIRZA GHALIB, who was a neighbor and also a tenant of Hakim Mehmood Khan has recorded unforgettable events of 1857 in his diary entitled DASTANBUY which he maintained during the period of rebellion. Thus writes Ghalib:

“During all this turmoil something occurred which was of considerable help to us, the ruler of Patiala, Narinder Singh Bahadur……..supports the conquerors in this battle, his army has been assisting the British from the very beginning. Some of the Raja’s highest officials live in this lane (Ballimaran), Hakim Mehmood Khan, Hakim Murtuza Khan, Hakim Ghulamullah Khan- all of them progeny of Hakim Shareef Khan who now dwells in paradise- are themselves very honorable and famous men. The double row of their extensive homes stretches for some distance and for the past ten years I have been the neighbor of one of these rich men. Hakim Mehmood khan who with his family and relatives lives a very respectable life according to the traditions of his ancestors”.  

Hakim Mehmood Khan strove hard to protect the people by providing them shelter in his house and kept their valuables in safe custody with him, which according to estimates of some historians were more than Rs. 2 Crore (20 million) at the time, which were duly handed over to the owners when they returned to Delhi after the disturbances were over. Curiously enough these sterling acts of honestly and kindness were considered as seditious by the British authorities who were hell bent upon crushing the souls of the Indians. They took strong exceptions to these activities at Shareef
Manzil, which ultimately led to the arrest of Hakim Sahib. Mirza Ghalib graphically narrates this incident in the following words:

“Probably because of the spying of devilish informants, the city administrators learned that the home of Raja Narinder Singh Bahadur’s physician had become the rendezvous and refuge of the Muslims. It would be no surprise if some of these troublesome, evil-tongued informers are here also. Because of them, on Tuesday the 2nd of February, the city administrator entered that house and took with him sixty innocent refugees along with the master of the house. Although these people were held in confinement for several days and nights, the dignity of their positions was respected”. 3

Hakim Mehmood Khan was however, released a few days later and most of those who were arrested along with him were also set free soon after. Hakim Mehmood Khan died in 1892 A.D. at the age of 72. The burial procession was attended by thousands of people from all walks of life and Delhi had never witnessed such a sight ever before. The famous Urdu poet Khwaja Altaf Hussain Hali composed an elegy of 132 verses, two stanzas of which are quoted below:

The stream of learning glide along scholars caused
And then away they passed.
Our community’s heralds the sleeping roused
And then away they passed.
Some warblers their magical numbers sang
And then away they passed.
Some saviors there were who resurrected the dead
And then away they passed.
The only plank which the shipwreck survived.
The time of tide, Oh Delhi! Took that away, too.
Seemingly thou had left the glory of thy people, city divine.
And community’s honor sullied since long;
Yet Mehmood Khan’s presence lent honour to us all.
Alack the loss that Death at last,
Laid her icy hand on him too.
What moments wouldst thou cherish about the days past?
And what the source of thy pride to endure, Oh! Jahanabad? 4

Hakim Ghulam Mehmood Khan had three sons, Hakim Abdul Majeed Khan, Hakim Wasal Khan and Hakim Ajmal Khan. All three of them proved worthy of their illustrious father’s legacy, contributing to the name and fame of the family thus taking its prestige and stature to dizzy heights.

References
1. Dilli Aur Tibb-e-Unani, Hakim Syed Zillur Rehman, page 212
2. Builders of Modern India- Hakim Ajmal Khan, Zafar Ahmed Nizami, page 7
3. Builders of Modern India- Hakim Ajmal Khan, Zafar Ahmed Nizami, pages 7 and 8
4. Builders of Modern India- Hakim Ajmal Khan, Zafar Ahmed Nizami, pages 8 and 9
Haziq – Ul – Mulk Hakim Abdul Majeed Khan (1850 – 1901)

He was the son of Hakim Ghulam Mehmood Khan and eldest brother of Hakim Ajmal Khan. Hakim Majeed Khan was a great son of an illustrious father. He was born in Shareef Manzil in 1850 and was called “Abu Saeed” by his parents. As per the family traditions he acquired his knowledge and education from some of the great scholars of his time such as Maulvi Abdur Rahim, Maulana Mohammed Ali Chandpuri and later from Maulana Nazeer Hussain Muhaddis Dehelvi taught him Hadith.¹

He acquired the knowledge of Tibb – e – Unani or Greek Medical Science his family profession under the guidance of his uncle Hakim Ghulam Murtuza Khan and his son Hakim Ghulam Raza Khan. Finally he graduated and was professionally trained by his own father Hakim Ghulam Mehmood Khan. He became a very famous physician during his father’s lifetime itself.

After the death of his father he took over the charge as the head of the family and continued the legacy and heritage of the family traditions in a very dignified way. He earned a name for his profound knowledge of medicine and for laying the foundation of Madarsa Tibbia to impart systematic Unani education and for preparing a well trained cadre of competent Unani physicians. The inauguration of Madarsa Tibbia or Tibbi School, as it was called, was done by the Deputy Commissioner of Delhi Mr. R. Clarke on 23rd June 1889. The function was attended by no less eminent personalities and luminaries as Sir Syed Ahmed Khan (Founder of Aligarh Muslim University), Nawabs of Rampur & of Dujana states, famous non Muslim scholars of the time and several dignitaries. Deputy Nazeer Ahmed a famous Urdu scholar addressed the gathering on the occasion and paid great tributes to Hakim Abdul Majeed Khan and to his family for the services rendered to the nation and humanity by them.²

It was because of his professional skills that he was highly regarded in different princely states and had great influence over the rulers. He was also an excellent orator who, because of his extensive knowledge, could authoritatively speak on different subjects. He, as was the tradition of his family,
preserved the cultural heritage of Delhi and that of his ancestors. Shareef Manzil – his house was the center of many activities, may they be cultural, religious, professional, social or political. For instance mushaira gatherings (Gathering of Poets were they recite poems) were regular affairs where prominent and selective poets of his time used to present their poems.

Famous Christian and Jew personalities of religious and official background were also his patients. One of his scholar friend Maulana Sharful Haq was taught Latin and Greek languages by one of his Jew patient. He was given a certificate on the completion of the course. Hakim Abdul Majeed Khan was so famous, loved and highly regarded by both the masses and the elite of the society that Mullah Wahidi – a prominent scholar and writer states in his book – *Dilli Ki Yaadgar Hastiyaan* (The Unforgettable Personalities of Delhi) – “Ever since I’ve opened my eyes I’ve found Hakim Abdul Majeed Khan king of Delhi without a crown”. ³

In 1898 at a grand function organized at Town Hall, Delhi the British government awarded the title of Haziq – Ul – Mulk to Hakim Abdul Majeed Khan for his excellence in the field of his profession and recognition of his devoted and untiring services towards the people. ⁴ He used to attend all cultural and social festivals of Delhi with his friends and lived life fully. At the same time he was a devout and pious Muslim and never neglected his religious duties which reflected in his daily life.

He had two sons. Hakim Mohammed Ahmed Khan & Hakim Mohammed Zafar Khan. Both worthy of their father’s heritage and family values and stature. Hakim Abdul Majeed Khan died on 11th July 1901 at the age of 51 and was buried at his family graveyard at Dargah Syed Hasan Rasul Numa, New Delhi. Hakim Wasal Khan his younger brother succeeded him as head of the family according to the family traditions.

References
1. Dilli Aur Tibbe Unani By Hakim Syed Zillur Rehman. p.236
3. Dilli Aur Tibbe Unani By Hakim Syed Zillur Rehman. p.240
4. Dilli Aur Tibbe Unani By Hakim Syed Zillur Rehman. p.238

Hakim Abdul Majeed Khan In His Traditional Family Outfit
Hakim Wasal Khan (1861 – 1905)

Born in 1861 at Delhi, Hakim Wasal Khan was the second son of Hakim Ghulam Mehmood Khan and was the most loved by his father. In his youth he was less inclined to the studies and was much into sports especially wrestling. He spent most of his time on body building. Later, realizing that if he did not pay attention to his family profession he will lag behind in comparison to his contemporaries and started to dedicate himself to serious studies only at the age of twenty. But since the time he started to take his studies seriously he quickly achieved sufficient expertise in his profession and was allowed start his own practice.

His main achievement was that of starting a printing press in which the family journal was Akmal – Ul – Akhbaar used to be printed. Almost all books written by the family scholars especially that of his ancestors, on different subjects, were printed in this press. He in consultation with his younger brother the famous Hakim Ajmal Khan started a medical company in 1903 and 1904 called Indian Medicine Company. This company later became the famous Hindustani Dawakhana which became the main and constant source of generating financing to run an institution as grand and as big as Ayurvedic and Unani Tibbia College, founded by Hakim Ajmal Khan. After the death of his elder brother Hakim Abdul Majeed Khan he took over the command of the family as its head as per the family traditions. But unfortunately he died early after a short illness in 1905. He too was buried ion the same family graveyard near his elder brother and father.
Hakim Ajmal Khan was not only a great physician but also a great humanitarian and these qualities are reflected in the works he did in the fields of medicine, education and social welfare. In the field of medical education he upgraded Madarsa Tibbia founded by Hakim Abdul Majeed Khan into a full-fledged college called Ayurvedic & Unani Tibbia College at New Delhi.
On the National front he found the Jamia Millia Islamia to provide Nationalist education to the young students who sacrificed their careers by leaving Aligarh Muslim University at the call of Non Cooperation Movement started by the then Indian National Congress 1921.

“In later days to come, he practically gave away all that he earned either to Tibbia College or to Jamia Millia Islamia which were considered to be his two eyes.” writes Prof Zafar Nizami.

After establishing Ayurvedic & Unani Tibbia College where he also introduced women education, he launched a program to modernize Unani Medicine and brought about radical changes for the same. To achieve his object he made trips to European countries such as The UK, Germany, Switzerland, Austria and France where he visited many reputed institutions so as to equip himself with modern and latest researches.

During one of these trips he attended the coronation of King George V in London. He became a special friend to His Majesties Royal Physician who praised his professional skills. During this tour he met a number of world renowned personalities and dignitaries namely Madam Lama, King Nadir Shah Durrani, who later became the Shah Of Afghanistan, Ismail Pasha, Mustapha Rustam Buck of Turkey, Hasan Shaheed Suhraward and many others, this was apart from his constant company of his close friends the Maharaja of Baroda and Raja sahib Mysore.

As the president of the Khilafat committee he was in constant touch with all the leaders of the Muslim world. Ibn e Saud who later succeeded the throne of the Kingdom of Saudi Arabia stayed in constant touch of Hakim sahib through correspondence concerning the movement.

In his own country, if on one hand he was a close friend of Lord Hardinge, The Viceroy of India, on the other hand he was a senior party member of the Indian National congress and later also the President of the Indian National Congress. Such was the personality of Hakim sahib that it was he who introduced Mahatma Gandhi to all the important people of Delhi and Gandhiji also met Maulana Abul Kalam Azad for the first time at the house of Hakim sahib. He was a close associate of Moti Lal Nehru, Maulana Abul Kalam Azad, Dr. Ansari, and Jawahar Lal Nehru the First Prime Minister of India.

One is often surprised to find out that he had a triple to his credit where he was the President of not only the Indian National Congress but also of the Muslim League and of the Khilafat Committee.

He was not only respected by the Muslims but also by the Hindus who held him in the highest esteem. This is born by the fact that an extremist Hindu organisation called Hindu Mahasaba which was known for its anti Muslim ideology elected Hakim sahib as the chairman of the reception committee of their annual session at Delhi in 1921 and he alone till date remains the only Muslim to do so.

A great protagonist of Hindu Muslim unity he strived to see the two communities together throughout his life. As an illustrious citizen of Delhi he often acted as a bridge not only between the two communities but also between the Congress and the Imperial crown.
During the period of political tensions between the government and the Congress against the Rowlett Act, Satyagrah was launched by Mahatma Gandhi; Hakim sahib became a driving force of the movement.

As mentioned above the foundation of Jamia Millia Islamia was the result of the Quit India Movement which had hundreds of students giving up their degrees at the Aligarh Muslim University to show their resentment against the British.

This was initially started at Aligarh but was later shifted to Okhla, New Delhi where it is now located and has grown into a world famous University. This was done, so that he could personally attend to the matters and problem being faced by the young University, from the proximity of his own city as because of his health problems Hakim Ajmal Khan was finding it difficult to make frequent trips to Aligarh. Faced with financial crunch he sold his Diamond ring which was a family treasure and gave the money to Jamia and saved it from closure due to lack of finances.

The magnanimity of his character can be gauged from the fact that even though he was a Hakim he did not neglect Ayurveda and christened his college Ayurvedic & Tibbia College, giving preference to Ayurvedic on Unani proving that Hakim sahib was a man of deed not of words and that he was a great liberal and a true Nationalist who believed that all Indian sciences which have suffered at the hands of the British must be revived and institutionalized.

He was the Royal Physician to the Nawab of Rampur and used to stay for long periods in Rampur. During this time he was given the charge of the internationally acclaimed Raza Library. This library houses large quantities of manuscripts of different languages.

Hakim sahib not only added to that collection but also made a comprehensive list of the Arabic collection that was available in the library, which made research on the subjects much easier.

As mentioned earlier he was a great humanitarian who served his people in the best way he could even at the cost of his own health. Bachon ka Ghar a big orphanage at Darya Ganj Delhi was founded by him. Mild in nature he was an affectionate elder a responsible head of the family, a true friend, a humble human being and a pious Muslim. He died on 27th December 1927 in mysterious circumstances in Rampur and was buried in his family graveyard at New Delhi.

The President of India released a commemorative stamp in his memory on behalf of the Government of India on the 13th February 1987. There is also a recreational park and road named after him. He had only one son Hakim Jamil Khan who too became a famous Hakim and is considered an expert Chemist who did many innovative additions to the profession. He migrated to Pakistan in 1960 and died in Lahore in 1970, and is buried there.

References
1. 100 great Muslim leaders of the 20th century Printed by Islamic Objective Studies
2. Builders of Modern India- Hakim Ajmal Khan, Zafar Ahmed Nizami, page 14
Hakim Mohammed Ahmed Khan (1885 - 1937)

He was the eldest son of Haziq ul Mulk Hakim Abdul Majeed Khan and nephew to Masih ul Mulk Hakim Ajmal Khan, who took over as the head of the Shareefkhani Family which was as per the traditions of the family where the command and responsibilities were handed to the eldest member of the family and not to any heir of the Predecessor.

Born on 30th June 1885 in Delhi he grew up to become a Hakim Of highest eminence. His greatness and professional expertise was acknowledged by none other than the great Hakim Ajmal Khan. He was called Masih ul Mulk Saani meaning the second for his professional expertise. He was a great scholar of Arabic and Persian who attained the title of Hafiz e Quran at the young age of 8 years.

He acquired his Unani education under the personal guidance of his uncle Hakim Ajmal Khan and started his own practice in 1904 in 1907 he performed Hajj a rare feat in his family. In 1923 he went to tour Iraq and visited other shrines of religious importance around it. While in Baghdad he started his practice where a large number of people would flock to consult him from far of places. He was greatly influenced by the Sufi school of thought and became a Mureed of Saint Waris Ali Shah sahib of Dewah Sharif who is said to have come in his dream and made him his disciple.

He was the royal physician of a number of princely states and his treatments were considered extraordinary by the experts as some of them had a streak of divine guidance as they were uncomprehedible, as they were against the norms of medical practice he was a great pharmacist and after extensive research work he had acquired authority over Stricinia and Nusvamica. He invented a number of medicines of various ailments of which he donated 84 patented medicine to his family institution the HINDUSTANI DAWAKHANA the biggest of its kind of those times. The income generated from the sales of the medicine from the Dawakhana used to run the entire
Ayurvedic & Tibbia College. Most of his invented medicine are still in use and are very popular with them Hakims in different Unani Dawakhana.

He was a traveler who made trips to Europe and the Middle East where he stayed for months. After his return from Europe he was given the charge of Tibbia College as the secretary board of trustees. He bought the unrest which had developed because of student agitation and sorted the problems amicably. He appointed Hakim Mohammed Zafar Khan his younger Brother as the principal of Tibbia College. Under his management the college made great progress and the Dawakhana made huge profits. He was a great lover of literary works and his personal collection of books formed a huge library of rarest of manuscripts apart from other printed journals and encyclopedias.

This library of 1400 books both printed and manuscripts are at present with Nadwa tul Uloom the famous Islamic University in Lucknow, Uttar Pradesh. This was donated to the institution through Maulana Ali Mia (a great Islamic scholar of world fame) the Head of Nadwa by Masroor Ahmed Khan grandson of Hakim Sahib. He migrated to Baghdad but returned to India owing to his deteriorating health condition and breathed his last in Delhi in 1937.

His burial procession was witnessed and attended by thousands of mourners. He was buried at his family graveyard at Syed Hasan Rasool Numa at Panchquian Road New Delhi; unfortunately after partition in 1948 the refugees from Pakistan encroached on the graveyard leaving no signs of the grave. He was survived by two sons Hakim Mehmood Ahmed Khan and Hakim Majeed Ahmed Khan. In 1947 at the time of partition Hakim Majeed Ahmed Khan

(L-R) Hakim Mohammed Zafar Khan and Hakim Mohammed Ahmed Khan (Brothers)
Principal & Secretary A & U Tibbia College Board

Ref:
1. Dilli Aur Tibbe Unani By Hakim Syed Zillur Rehman. Pg 297
Hakim Mohammed Zafar Khan (1890 – 1953)

He was the younger son of Haziq – Ul – Mulk Hakim Abdul Majeed Khan. Hakim Zafar Khan was born in the year 1890. He completed his Unani education initially under his elder brother Hakim Mohammed Ahmed Khan and then under his uncle Hakim Ajmal Khan and finally graduated under the guidance of Hakim Wasal Khan. He started his own practice in 1914. He used to take care of Hakim Ajmal Khan Sahib’s medical correspondence and used to attend Hakim sahib’s patients in his absence. When Hakim Ajmal Khan went for his Europe tour the responsibility of attending his patients including all Royal dignitaries was given to Hakim Zafar Khan Sahib. He was a very popular Hakim of the Kathiawar and Bombay region hence he used to practice for 6 months in Bombay and 6 months in Delhi. This continued for 3 years when he settled down in Delhi after the death of Hakim Mohammed Ahmed Khan, his elder brother, because then it was him who was made the head of the family, being the eldest, as per the family traditions. In fact, he was in Khairpur state attending the Nawab when the news of his elder demise reached him in the year 1937. When Hakim Mohammed Ahmed Khan was appointed secretary of the Ayurvedic and Unani Tibbia College Board he appointed Hakim Zafar Khan Sahib as the principal of Tibbia College. During his tenure as principal he encouraged and promoted the lecturers to carry out important researches. Later he also started a magazine called Ajmal Magazine.

True to the tradition of his ancestors he never compromised on merits and principles. In his time his son Hakim Mohammed Shareef Khan and Nephew Hakim Majeed Ahmed Khan son of Hakim Mohammed Ahmed Khan were studying in the college. In their fifth year both were short of attendance. Hakim Zafar Khan did not allow both the son and the nephew to sit for the examination
as it was the rule of the college that a student cannot sit for his examinations in case of short attendance. Where does one find people with such high morals being adhered to in present times?

In early forties he founded his own Dawakhana and named it **Dawakhana Hind**.

He did not migrate to Pakistan at the time of partition despite the fact that most of the family had opted to move there. In late 1952, when his health started deteriorating, he stopped going to his Matab (Clinic) and used to attend his patients at his residence. He went to Lahore- Pakistan in 1953 to meet his daughter Meher Jahan Begum, w/o Hakim Mohammad Nabi Khan grandson of Hakim Ajmal Khan Sahab. Unfortunately, the change of weather did not help and he died in Lahore on 12th Feb 1953. He left behind two sons, Hakim Mohammad Sharif Khan and Shabbir Ahmed Khan.
Hakim Mehmood Ahmed Khan (1910 – 1979)

A very handsome and an extremely attractive man Hakim Mehmood Ahmed Khan was the elder son of Hakim Mohammed Ahmed Khan. Born in 1919 was a great scholar and famous Hakim. His academic career was full of merit and distinctions. He passed his Unani with a gold medal from Ayurvedic & Unani Tibbia College, Delhi. He was a specialist gynecologist and pediatric and was considered an expert in treatment of paralysis, in which his treatments were legendary.

I was his only son and he never left any stone unturned to give me the best of education and upbringing. Putting me in the best of schools and later sent me to a residential school in Mussoorie Hills from where I passed my senior Cambridge. Later he sent me to Kashmir University to study medicine.

The partition of India brought great turmoil’s and the Khandaan – e – Shareefi too could not escape the brunt of the upheaval and was badly affected by its consequences. Majority of the family migrated to Pakistan; those left behind found themselves in pitiable conditions with Government of India acquiring most of our properties - which was the main source of the family income - under the custodian act. Hakim Mehmood Ahmed Khan’s younger brother and 2 sisters had migrated to Pakistan. With all the property acquired by the government there were no means of earnings left other than what he earned from his medical practice and that too was affected because of the upheaval. Still he managed to maintain his family dignity and honour with aplomb.

His house always had some guest or the other staying in it and his dining table was never short of guests. One of his friends who was an exiled Afghan prince and a political pensioner of the government of India, Sardar Akbar Khan Durrani-a bachelor- was like a family member and used to stay permanently with
him. He became my guardian and mentor and was also a great support for our family. He was a man of great charm and qualities.

On the professional front Hakim Mehmood Ahmed Khan Sahib had many distinguished people, like Cabinet ministers of government of India, senior bureaucrats, Nawabs and the Rajah’s as his patients. Apart from others two people were especially great admirers of his professional skills who were Mr. Haafiz Ibrahim, the then Minister of Agriculture, who later became the Governor of Punjab and Haryana and Barrister Nooruddin Ahmed the Mayor of Delhi.

Hakim Mehmood Ahmed Khan as a member of the management board of Ayurvedic & Unani Tibbia College brought about many improvements in the management and governing of Hindustani Dawakhana which was an integral part of the board. He was also a member of Delhi Waqf Board, The Shipping Corporation of India and life member of the Unani Research Council – a government of India undertaking. He was a noble soul, always very calm and hardly ever loosing his cool, he was a well dressed man.

Like his ancestors used to drink iced chilled water even in winters. He never indulged in any bad habits. He was a pious and God fearing men who like his ancestors never refused to serve and help anyone whom he could.

He was 38 years old when his wife, who he loved very much died of illness at the young age of 27. He never remarried and spent his entire life taking care of me. He died at the age of 69 on 4th of July 1979.
Hakim Majeed Ahmed Khan

Hakim Majeed Ahmed Khan was the, second son of Hakim Mohammad Ahmed Khan was born in Shareef Manzil, Delhi in 1916. He was a handsome looking man and like his ancestors he too proved to be a worthy Hakim. In his college apart from studying he was into sports also and was a very good Hockey, Lawn Tennis and a cricket player. Being a very versatile player of Hockey and Cricket he was made the Captain of both these game and he led the Tibbia college team to many victories. He was very fond of fast cars, and was a collector of watches pens and cigarette lighters. He was a Master Calligrapher of Arabic script and produced some excellent works. The biggest achievement of his was the compilation of the Family Genealogy on which he worked for almost ten years and has compiled a Family Tree of almost 750 years tracing it back to our ancestor KHWAJA MOHAMMED ATTAAMI of TAAM which is place in Central Asia-The Khwaja was five generations before Khwaja Ubaidullah Ahrar of whom Babur the Mughal Emperor has mentioned in his Memoires called the Babarnama.

The Original Copy of this excellent work is with me –given to me by his son Siraj Uddin Ahmed Khan, who is in Karachi, Pakistan –and has been a great help to all the Shareefkhanis and to the people doing research work on Khandaan-e Shareefi or on its members.

He has left behind five daughters and a son Siraj Uddin Ahmed Khan who is an Electrical Engineer and an MBA and is a Senior Official in KESC in Karachi, Pakistan. He is married and has a son Rameez Ahmed Khan and two daughters.
Hakim Mohammed Shareef Khan (1915 – 1979)

He was the eldest son Hakim Mohammed Zafar Khan he also completed his education from Ayurvedic & Unani Tibbia College. He was a good Hakim with an exceptional quality of diagnosing and ailment and most of the time just by studying the face of the patient.

He was always interested in politics and in 1962 was elected on a congress ticket to the Municipal Corporation of Delhi from Ballimaran constituency by defeating a long standing, strong Communist Party of India’s candidate. He continued to represent his constituency for a continuous term of fifteen long years, winning each election by a bigger margin than the previous.

He was very popular with the masses because of his light hearted – merry mannerism. His outstanding quality for which he became famous with the classes as well as with the masses was that he never gave anyone the chance to greet and wish him first, instead he always took the initiative in doing so.

He was a short man with stocky built and used to wear white khadi (handloom) clothes with a shervani over it with a white Gandhi cap on his head and used to chew a pan (Beatle leaf) which also became his identity.

He died of cancer on the 10th of January 1979. He had 3 sons and a daughter. Abid Zafar Khan, Naseem Zafar Khan his elder sons died at the early age of 42 and 39 respectively. The youngest Shahid Zafar Khan was the last to shift out of Sharif Manzil to east Delhi in 2004, where he still resides with his family. They all still owe property at Shareef Manzil.
Shabbir Ahmed Khan (1932 - 1989)

He was the younger son of Hakim Mohammed Zafar Khan and was born at Shareef Manzil in 1932. Being the youngest in the family he was loved by everyone but was the favorite of his uncle Hakim Mohammed Ahmed Khan. He did his schooling from Jamia Millia Islamia and later graduated from there.

He migrated to United Kingdom in 1959, acquired British citizenship and after a period of rigorous struggle, settled there with a decent job with a travel agency. In 1979 he married a Pakistani girl and bought a house in West Harrow, London.

Shabbir Ahmed Khan was of a very mild and gentle nature. Besides being traditional, he had the old family values very close to his heart, despite having resided in Europe. He was always on the giving side towards his family and most of his close relatives from both India as well as Pakistan have reaped the benefits of his generous hospitality each time they visited London.

He died of cancer in 1989. He has left behind a son, Tariq Zafar Khan who is an MBA, and a daughter, Sadia Khan who is a corporate lawyer. Both his children and wife are presently residing in London.
Masroor Ahmed Khan (1945)

Masroor Ahmed Khan is the only son of his father Hakim Mehmood Ahmed Khan. Born on the 2nd of December 1945, at Shareef Manzil, he is the eldest surviving member of the Shareefkhani clan as far as the branch of Hakim Ghulam Mehmood Khan is concerned.

Masroor Ahmed Khan and his family remain the only Shareefkhanis left, who still reside at their ancestral haveli Shareef Manzil, as rest of the descendants of Hakim Shareef Khan Sahab have shifted out of it. His mother, Noorjahan Begum, daughter of Hakim Zafar Khan Sahab, died at an early age of 27 years when he was just about 2 years old. His maternal grandmother, wife of Hakim Zafar Khan Sahab took him in her shelter and brought him up with utmost care, showering him with love and affection. At the age of 10, he shifted to live with his father Hakim Mehmood Ahmed Khan. Despite having lost his wife, his father, who was in his mid 30s then, he did not re marry anyone and sacrificed all his youth for his only son.

Masroor Ahmed Khan was the first child of the family to go to a Christian missionary school. He studied at the famous St. Columba’s School in Delhi until class 9, where he was very good at sports and led the Junior Cricket and Hockey Teams of the school. Later he was sent to a residential school on the hill station Mussoorie, from where he passed Senior Cambridge with distinction. He had a great passion for Architecture however at the insistence of his father, he joined pre-medical at Kashmir University in Srinagar.

He returned from Kashmir in 1969. In 1970, because of the general grievances of exploitation and non fulfillment of the promises made to the Muslim community by the Congress since 1947, Masroor Ahmed Khan entered politics by joining Indian Union Muslim League which was being
revived again after 1947, in Northern India. In a short period of time with his background and sincerity, it did not take long for him to climb the ladder of success by being made the secretary of the state unit of the party.

In 1971 he was given the charge to manage the party campaign for the assembly elections of Dr. Mohammed Ahmed and succeeded in winning the Ballimaran Constituency for the first time after Partition in Delhi Assembly, thus creating history for Muslim League in India. As a Secretary of the party, he brought radical improvements in its functioning and carried out his responsibilities efficiently. His most important contribution was in the field of Education. He introduced night schools for adults and free coaching centers for young children from low economic backgrounds, for which it was difficult to afford the expense of tuitions. This program became so popular that in a very short span of time six to seven similar schools came up in different localities where young educated league volunteers imparted education to these young aspirants. This constructive step brought great popularity to the party and attracted people from far and near into its realm. But unfortunately many unscrupulous people with vested interests, lacking sincerity and commitment, infiltrated the party and the young party unable to withstand the infighting and inner sabotage died a premature death.

In 1990, Masroor Ahmed Khan was called by the then Home Minister of India- Mufti Mohammed Saeed of the Janta Dal government, and was asked to join Janta Dal. Though initially reluctant to accept the proposal, he joined it after getting the assurance from Mr. V.P. Singh – the then Prime Minister of India that the Janta Dal will not treat the Muslims with the same attitude as that of the congress and will be given their rightful dues promised in the constitution. He joined the party and was made the member of the Delhi minority community. But soon, realizing that Janta Dal is no different than the congress, he resigned from the party within a year of having joined it. After spending 25 years in politics, he realized that he is not made for the sort of politics prevailing in India, where the motto is self service at the expense of the nation. He gradually realized that a person with the kind of upbringing and family values like his is a misfit in such a scenario and wont compromise on his ethical values that were constantly at conflict with the demands of today’s politics.

With the time, Shareef Manzil has seen many changes. The old aura has gone, most of its portions have been rented out and shops have sprung up within it, making it a sort of a market. In 1976, he with the sons of Hakim Shareef Khan Sahab decided to convert part of the haveli into a guest house. This became a popular guest house for the Afghans. After the death of his father in 1979, the ground portion of his house was also converted into a guest house.

In 1977 he got married to Saeeda Khan, daughter of Sahibzada Abdul Qadir Khan, who was a descendant of Nawab Najibudaullah and belonged to Rampur. He has travelled extensively and it was because of his interest in travelling he along with his wife went for a two months tour of Europe and USA. During their tour they visited – UK, Holland, Germany, Switzerland, Italy where they stayed most of the time in Rome and Venice and proceeded to Austria and returned to London via Belgium and from there went to the USA. In the USA they took a coast to coast tour visiting New York, Washington, Orlando in Florida where they visited the Disney World and the Sea World. It
was from here that they went to Miami, Houston where they saw the NASA space center and proceeded to Las Vegas then further to Los Angeles where they visited Hollywood and Universal Studios. On their last flight they flew to San Francisco before returning back to India. In 1989, he took a tour of UAE via Pakistan and proceeded to England and this time visited France where he mainly stayed in Paris which he was not able to visit on his previous tour of Europe in 1980. He also performed the Obligatory Pilgrimage of Hajj in this year.

Masroor Ahmed Khan has two sons Muneeb Ahmed Khan and Maaz Ahmed Khan, and two daughters, Sabeela Masroor and Sana Masroor. His sons have studied at St. Columba’s School, Delhi, St. Joseph’s College, Nainital and Mayo College, Ajmer. His daughters have completed their schooling from Carmel Convent School, Delhi. They have completed their graduation from Delhi University. His elder son, who is working with an MNC, has done his Masters in Tourism Management and the elder daughter is presently working and has done her masters in Psychology and the younger son, Maaz Ahmed Khan is doing his MBA while the youngest, Sana Masroor is pursuing her Masters in Social Work from Jamia Millia Islamia, Delhi.

Family of Masroor Ahmed Khan
Shahid Zafar Khan (1951)

He was born in Delhi on 19th August 1951. He is the youngest son of Hakim Mohammed Sharif Khan and completed his education in Delhi. He has also done a two year course of Advance Arabic from Arab Cultural Centre. Like his ancestors he too takes keen interest in sports and other curricular activities like photography, painting and stamp collection. He likes to travel and this interest of his has taken him to different places of tourist interest both in India and abroad and has also performed the holy pilgrimage of Hajj.

The best contribution that has come from him towards the family is that he has been instrumental in collecting old and rare family photographs which have always been of help for the family members to recollect their ancestral past and heritage.

He has been a Member of Zonal Railways User's Consultative Committee (Central Railways). He is also the Vice President of the Hakim Ajmal Khan Memorial society.

He shifted from Shareef Manzil in the year 2004 and now resides in east Delhi with his family. He has 2 sons, Shariq Zafar Khan and Sadiq Zafar Khan and a daughter, Saima Zafar Khan.
Hakim Mohammed Shareef Khan

Hakim Sadiq Ali Khan

Hakim Ghulam Mehmood Khan

Each color depicts a generation
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