



UNANI ASPECT OF HEALTH AND DISEASES

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ABSTRACT

The Unani system of medicine provides a distinctive and comprehensive view of health and illness. This conventional approach places a strong emphasis on the harmony and balance of the body, mind, and spirit as vital components of sustaining maximum well-being. The four fundamental components of earth (ard), air (hawa), water (ma'a), and fire (naar), which correlate to the four main temperaments of cold (barid), hot (haar), moist (ratab), and dry (yabis), are said to make up the human body in accordance with Unani philosophy. It is considered that sickness results from an imbalance in one of these temperaments. Through a customised therapy strategy, the Unani method places a strong emphasis on re-establishing the body's homeostasis. Herbal therapy, dietary changes, physical therapies, and spiritual practises are among the interventions used by unani doctors. Natural compounds produced from plants, minerals, and animals are used in unani pharmacology because they are thought to have intrinsic therapeutic powers. Unani medicine places a strong emphasis on disease prevention. It highlights the significance of upholding a healthy lifestyle, which includes a balanced diet, consistent exercise, and emotional stability. The importance of preventive measures including hygiene, environmental variables, and adherence to healthy sleep schedules are also stressed by unani practitioners.

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INTRODUCTION AND DESCRIPTION

Soranus - Tib/medicine is the study of umur-i-marad (diseased body, causes of diseases, signs and symptoms of the diseases), umur-i-sihhat (healthy body, maintenance and promotion of health), and umur-i-sihhat (healthy body, causes of diseases, signs and symptoms of the diseases).¹

Iraqilas and Jalinoos- Tib/medicine is the study of umur-i-sihhat, umur-i-marad, and umur-e-la sihhat la marad.¹

Umoor-e-Tab'iyyah- According to traditional beliefs, the human body is made up of seven natural laws or fundamental elements known as *Umoor-e-Tab'iyyah* (physics-related components). These are the main causes or contributing factors to the human body's

existence. All animals, plants, and minerals (animate and inanimate objects) were created with *Umoor-e-Tab'iyyah*, or intrinsic factors, and they could not have been made without them. There are seven of them.^{2,3}

1. *Arkan* (Basic constituents of body),
2. *Mizaj* (Temperament)
3. *Akhlat* (Humours)
4. *Aaza* (Organs)
5. *Arwah* (Pneuma)
6. *Quwa* (Faculties or powers)
7. *Afa'al* (Functions)

AHWAL-I-BADAN: According to Galen there are three states of body^{4,5,6,7}

Health- A condition in which the human body exhibits the specific temperament and configuration necessary

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for all of its duties to be carried out without embarrassment.⁸

“Health is a **state of complete physical, mental and social well-being** and not merely the absence of disease or infirmity.”-WHO⁹

Disease- Contrary condition to the disease.

Halat-i-salisah-Third state which is neither health nor disease.

There are three variants of this: —

- a) Despite the fact that the health is not ideal, no real illnesses exist. For instance, the condition of the elderly, children, and those recovering from disease.
- b) Both conditions exist at the same time in the same member, either in two very different ways (as when a person's temperament is normal but their composition is abnormal) or in two ways that are connected to one another (as when a person has a healthy appearance but an error in the size or placement of a member; he may be healthy in regards to two

passive qualities but not in regards to two active ones).

- c) One individual can experience both phases, although they happen at different times of the year, such as when someone is healthy in winter but sick in spring.

Essential causes, or *Asbab-e-sitte-zarooriya*, are also thought to have an impact on how well humans are able to maintain their health and prevent disease.

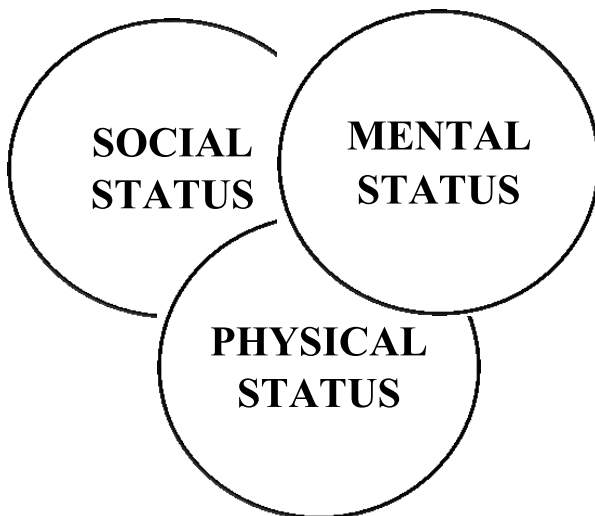
These six essential causes are-²

1. Al-Hawa al-muhit (Atmospheric air)
2. Al-Makul-wal-mashrub (Foods and drink)
3. Al-Harkat-w-al-sukun-badni (physical or bodily movement and repose)
4. Al-Harkat-w-al-sukun-e-nafsani (mental and psychic movement and repose)
5. Al-Naum w-al-Yaqzah (sleep and wakefulness)
6. Al-Istifragh w-al-Ihtibas (Evacuation and retention).

Table: Arkan and their temperament^{4,10}

Element	Temperament
Air	Hot & Moist
Earth	Cold & Dry
Fire	Hot & Dry
Water	Cold & Moist

Good Health Triad:



➤ Combination of these three defines good health.

Humoral Health: Humours or body fluids are called *Akhlat* in Unani system of medicine. There are four types of humours in the body *Dam* (blood); *Balgham* (Phlegm); *Safra* (yellow bile) and *Sauda* (black bile). Health is defined as an appropriate balance between their quantity and quality. Disease may result from an imbalance in the ratio and distribution of humours based on their quantity and quality. The organ needs humours in its diet to maintain its normal shape and operation. They offer the organ with nutrition and replenishment by converting these traits and temperaments into the same stuff. Organs with hot temperament, such as the heart, liver, and lungs, among others, obtain their nourishment from blood and yellow bile, whereas cold temperament organs, such as the brain, spleen, and bones, among others, receive it from phlegm and black bile. Phlegm and black bile in particular nourish the bones and the brain, respectively. Blood delivers intrinsic heat from the heart to all organs of the body, aiding in the control of body temperature. This is another significant and critical role of humours.^{11,12}

DEFINITIONS OF DISEASE

According to Jalinoos (Galen) Unani system of medicine defines Health and Disease as well as the intermediate state i.e. called *Halat-e-Salisah* (Convalescence State or Latent Period of Disease).¹³

According to Allama Nafeesi in his *kulliyat-i-nafeesi*, an illness is a bodily condition that is the opposite of healthy, meaning that it directly impairs all of the body's functioning.^{13,14}

According to Hippocrates of Cos (460 B.C.) believed that ailments were caused by an imbalance in the ratio of the four humours (blood, phlegm, yellow bile, and black bile).^{13,15}

According to Aristotle (384–322 BC), illness results from an unbalanced composition of the four temperaments and humours (biliary, sanguinary, phlegmatic, and melancholy).¹³

In the first century BC, Asklepiades created a novel hypothesis that claimed that illness resulted from an organism's atoms' improper mobility.¹³

According to Galen (131–200 AD) mostly focused on humoral pathology, yet as an eclectic he also occasionally incorporated Methodist concepts like *pneuma, strictum, and laxum*.¹³

According to Christians, in middle age, claimed that many illnesses were delivered as retribution for sin and disputed that they had a natural basis.¹³

In the *Kulliyat-i-Qanoon*, Avicenna defines sickness as an aberrant state of the human body that results in some interruption in the body's function, either directly or indirectly.^{6,13}

Disease is an abnormal state of the human body which primarily and independently but not secondarily, disturbs the normal functions of the body. Disease may be a disorder of temperament or structure.⁵

Ailment- It may imply as morbid condition, or simply discomfort (possibly short of actual pain). Also synonymous with a sickness, "an illness."⁴

Disorders, in general is used still more specifically, as a rule.⁴

Disease (*Morbus / Marad*) – This technical term refers to any condition in which there is an organic lesion or other macroscopic change in the body. With this word, a more or less serious disturbance is implied, and even the possibility of death. The unique name of each specific disease is frequently determined by the lesions present. In cases where the cause of the disease is still unclear, the term "sickness" may be used.⁴

The science that serves as the foundation for the Unani system of medicine is used to discuss the states of health and disease in the human body with the aim of preserving health and regaining it when it has been lost. As a result, maintaining health is the system's top priority.

The following categorization of terms that are frequently used indiscriminately for sickness as if they were truly synonymous would aid in more accurate usage.

Ill-health: Not used precisely; there may or may not be a diagnosable "disease."⁴

Illness: The state of being ill.

Sickness: Widely used to describe anything from a little impairment to a catastrophic illness. a term with a clearer meaning than "ill-health."⁴

Malady : (lit., a state of bad health; a masculine habitus) A term used to describe "an illness," often in genteel literature to refer to conditions that are not

necessarily organic or undiagnosed conditions that could be fatal.⁴

TYPES OF DISEASE:⁵ Simple and complex diseases fall into two categories and are brought on by structural and temperamental disturbances (mizaj). Complex diseases are those that result from the fusion of two or more disorders. Simple diseases are distinguished by whether they affect simple organs, compound organs, or both:

Diseases of temperament (*Mard-e-sue-mizaj*)

Disease of structure (*Mard-e-Sue tarakeeb*)

Disease of continuity and dislocation (*Tafarruqe ittetal*)

UNANI CONCEPT TO PRESERVE HEALTH^{16,17}

Fundamental ideas are applied by this system in its therapy, which consists of the following:

Juze ilmi and juze amali are two varieties; ilme hifze sehat and ilmul ilaj are also included.

- **Ilaj Bil Tadbeer (Regimental therapy)** – Tadbeer is an Arabic word meaning regimen or systemic plan.¹⁸ It is synonym to panchkarma in Ayurveda. Which helps in the evacuation of morbid material from the body through various means and tools which includes Venesection (*Fasd*), Cupping (*Hijamah*), Diaphoresis (*Ta'reeq*), Diuresis (*Idraar*), Turkish bath (*Hammam*), Massage (*Dalak*), Cauterization (*Kai*), Purgation (*Ishaal*), Emesis (*Qai*), Exercise (*Riyaazat*), leeching (*Ta'leeq*) etc.^{19,20}
- **Ilaj Bil Ghiza (Diet therapy)** – Helps to treat certain ailment by administration of quantity or quality of specific food.^{20,21}
- **Ilaj Bil Dawa (Pharmacotherapy)** – Helps through natural drugs and their combinations with each other having minimal side effects which includes mostly herbal, though drugs of animal and mineral origin are also used.^{22,23}
- **Surgery (Ilaj Bil Yad/ Jarahat)** –^{24,25} One of the ancient medical specialty that uses operative procedures and instrumental techniques on a patient to treat or investigate the pathological condition such as disease or injury, to help improve bodily function or appearance or to repair unwanted ruptured area (for example, a perforated ear drum).

Discussion: Unani medicine takes a holistic approach and acknowledges the interdependence of the body,

mind, and spirit as the foundation for its view of health and sickness. Health, according to unani philosophy, is a condition of harmony and balance between a person's many elements and temperaments. Diseases occur as a result of a disturbance in this balance. Unani medicine places a strong emphasis on comprehending and reestablishing this balance. The idea of temperaments, which are connected to the four fundamental elements of earth, air, water, and fire, is one of the cornerstones of unani medicine. Each person has a distinct temperament, and it is thought that an imbalance in any of these temperaments predisposes a person to certain diseases. Through a variety of diagnostic techniques, including pulse examination, urine analysis, and clinical sign observation, unani doctors evaluate the patient's temperament. Unani medicine uses a specialised treatment strategy after determining the disease's fundamental cause. Since herbal medicine uses organic compounds originating from plants, minerals, and animals, it plays a vital part in Unani pharmacology. These compounds are thought to have innate healing abilities that can balance the body again. Herbs are carefully chosen and combined by unani doctors to produce formulations that are customised to the individual's particular condition. Dietary changes are yet another crucial component of unani therapy. The unani method emphasises eating a balanced diet and acknowledges the influence of food on general health. The addition or removal of particular foods from the diet is advised based on the patient's temperament and the type of ailment they are treating. Foods are classified as hot, cold, moist, or dry. This dietary approach aims to restore the body's balance and promote healing.

CONCLUSION

The Unani approach places a high value on each person's uniqueness, taking into account their particular temperament and constitution while diagnosing and treating illnesses. Unani medicine aims to restore equilibrium and advance healing by recognising and treating the underlying imbalances in the four fundamental elements and temperaments. Unani medicine offers a specialised and holistic approach to healing through the use of herbal remedies, dietary changes, physical therapy, and spiritual practises. Furthermore, prevention and the promotion of a healthy lifestyle are highly valued in unani medicine. Unani medicine strives to preserve and improve well-being while preventing the onset of diseases by focusing on elements like food, exercise,

hygiene, and environmental awareness. According to Unani pharmacology, natural compounds originating from plants, minerals, and animals have innate healing capabilities and provide a gentle, all-natural alternative to traditional medical care. The Unani notion of health and disease, in conclusion, presents a holistic and integrated viewpoint that emphasises the restoration of balance and harmony within the body, mind, and spirit. Unani medicine offers a helpful foundation for promoting and sustaining people's optimal health because of its personalised approach, preventive measures, and focus on natural treatment.

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