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**PG DEPARTMENT OF CHEMISTRY**

**LEARNING RESOURCES**

**UNANI**



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# UNANI

## INTRODUCTION

As the name indicates, Unani medicine originated in Greece. The foundation of Unani system was laid by Hippocrates, who originated the theory of humors to the Arabs who not only saved the system but also enriched it with the Greek literature by rendering it into Arabic. In the process they merged the medicine of their day with their own contributions. In Anatomy, Physiology, Pathology, Therapeutics and Surgery.

## PRINCIPLES AND CONCEPTS OF UNANI

The basic theory of Unani system is based upon the well-known four-humour theory of Hippocrates. This presupposes the presence, in the body, of four humors viz., blood, phlegm, yellow bile and black bile. The human body is considered to be made up of the following seven components: Arkan (Elements)

The human body contains four elements. Each of the four elements has its own temperament as follows:

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

## MIZAJ (TEMPERAMENT)

In the Unani system, the temperament of the individual is very important as it is considered to be unique. The individual's temperament is believed to be the result of the interaction of the elements. The temperament can be real equitable when the four elements used are in equal quantities. This does not exist. The

temperament may be equitable. This means presence of just and required amount

of compatible temperament. Fastly, temperament can be inequitable. In this case there is absence of just temperament.

foi healthy condition of the body

### AKHLAT (HUMOURS)

Humours are those substances which produce <e t \* \*2o> nutrition and metabolism; they serve the function and produce energy, like the piecivilion < > JJ d 3dd \* !\* • 'es \* lie nutritious are essential for maintaining the body also produces the body. Food passes through StageS of digestion; (1) Gastric digestion when food is taken and chyme and carried to liver present in the veins (2). Ht?3fit1G digestion in which chyme is converted into foul humours, that of blood being the largest. Thus, the blood which leaves the liver is mixed with the other humours namely, phlegm, yellow bile and black bile. The third and fourth stages of digestion are known as (3) vessels and (4) tissue digestion, While the humours are flowing in the blood vessels, every tissue absorbs its nutrition by its attractive power and retains it by its retentive power. Then the digestive power in conjunction with assimilative power converts it into tissues. The waste material in humours at this stage is excreted by the expulsive power. According to this system when any disturbance occurs in the equilibrium of the humours, it causes disease. The treatment, therefore, aims at restoring the equilibrium of humours.

### AAZA (ORGANS)

These are the various organs of the human body. The health or disease of each individual organ affects the state of health of the whole body.

### ARWAH (SPIRITS)

Ruh (Spirit) is a gaseous substance, obtained from the inspired air, it helps in all the metabolic activities of the body. It burns the akalat latifah to produce all kinds of quwa (powers) and hararat gliariziyah, it is the source of vitality for all the organs of the body. These are considered to be the life force and are, therefore, important in the diagnosis and treatment of disease. These are the centers of different powers, which make the whole body system and its parts functional.

### QUWA (FACULTIES)

These are three kinds of power:

1. Quwa Tabiyah or Natural power is the power of metabolism and reproduction. Liver is the seat of this power and the process is carried on throughout every tissue of the body. Metabolism is concerned with the processes of

nutrition and growth of human body, while growth power is responsible for the construction and growth of human organism, to nervous and psychic power. It is located inside the brain. Perceptive power conveys impressions or sensation and motive power is responsible for maintaining life and enables all the organs to accept the effect of psychic power. This power is located in the heart. It keeps life running in the tissues.

## AFAAL (FUNCTIONS)

This component refers to the structure and functions of all the organs of the body. In case of a healthy body the various organs are not only in proper shape but are also performing their respective functions. This makes it necessary to have full knowledge of the functions of the human body in full detail.

**Health:** Health refers to that state of human body when all the functions of the body are carried out normally. Disease is the opposite of health in which one or more functions or forms of the body organs are at fault.

**Diagnosis:** The Diagnostic process in Unani system is dependent on observation and physical examination. Any illness of a person is to be regarded as a product of:

1. The stuff and material s/he is made of
2. The kind of temperament, structure and strength of faculties s/he has
3. The type of factors operating on him/her from outside and
4. Nature's own attempt to maintain his/her physical functions and to ward off disruptions to the extent possible.

Keeping all inter-related factors in view, the cause and nature of illness is determined and treatment is chalked out. Diagnosis involves investigating the

causes of disease thoroughly and in detail. For this, the physicians depend mainly

on Pulse (Nabz) reading and examination of urine and stool. The alternative contraction and expansion of the arteries produced by the systolic and diastolic of heart is called Pulse (Nabz).

Besides the means of pulse reading and physical examination of urine and stool,

other conventional means such as inspection, palpitation, percussion and

occlusion are also used for diagnosis purposes.

## Prevention of Disease

Prevention of disease is as much a concern of the Islamic system as curing of sickness\*.

Right in its socio-economic stages the Islamic concept of the environment and ecological condition of the life of human beings\* has been recognized.

There is emphasis on the need to keep air, food and water free from pollution. Six essential pre-requisites (Asbab Sitta c Zaraiicy ah) have been laid down for the promotion of health and prevention of disease. These are:

1. Air
2. Food and drinks
  - a. Bodily movement and repose
4. Psychological environment and repose
5. Sleep and wakefulness
6. Excretion and retention

Good and clean air is considered as most necessary for health. Avicenna, the famous Arab physician, noted that the change of environment relieves the patients of many diseases. He also emphasized the need for open airy houses with proper ventilation. It is recommended that one take fresh food, free from putrefaction and disease producing matter. Dirty water is considered as a carrier of several diseases. The system, therefore, strongly emphasizes the need for keeping the water free from all sorts of impurities.

Exercises as well as rest are considered necessary for maintaining good health. Exercise helps the growth of muscles and ensures nutrition, increases blood supply and proper functioning of excretory system. It also keeps the heart and the liver in good condition.

The system documents extensively the impact on health of such psychological factors as happiness, sorrow, and anger etc. There is a branch of Unani medicine known as psychological treatment, which deals in detail with this topic.

Normal sleep and wakefulness are considered essential for good health. Sleep provides physical and mental rest. The lack of it is said to cause dissipation of

energy, mental weakness and digestive disturbances.

Proper and normal functioning of the excretory processes is necessary for keeping good health. If the waste products of the body are not completely excreted or when there is disturbance or blockage, it leads to diseases and sickness.

Therapeutics

In this system, the entire personality of a patient is taken into account. Each individual has got its own basic mechanism, reaction to environmental factors, likes and dislikes.

**REGIMENTAL THERAPY** (Il 'i-\>iJ-Tadbi)

Regimental therapy is special technique / physical methods of treatment to improve removing waste materials and improving protect health. In other words these are the "detoxification methods".

It is considered effective are described below:

#### VENESECTIO (FASD)

This method of treatment has been found very effective for:

1. Correction of blood related problems and relieve high blood pressure.
2. Prevention of toxicity and accumulation of waste matter in the blood.
3. Excretion of waste materials from various parts of the body.
4. Stimulation of metabolic processes.
5. Cure of ailments due to certain menstrual disorders.
6. Correction of hot malarial temperament.

#### CUPPING (AL-KIJAMA)

This method of treatment is used for:

1. Cleaning the skin of waste matters.
2. To stop excessive menses or epistaxis.
3. To correct liver diseases.
4. To treat malaria and spleen disorders.
5. To treat piles, inflammation of testes and uterus, scabies, boils etc.

#### SWEATING (TAREEQ)

Waste materials, blood impurities of the body is excreted through the normal process of sweating. It helps in reducing excessive heat. Dry or wet fomentation, bath with warm water, massage and keeping the patient in a room

having hot air are some of the methods of diaphoresis.

Diuresis (Idrar-e- baul)

POISONOUS matters, waste products and the excess of humors is excreted through urine. It is applied as a cure for diseases of the heart, liver and lungs. Sometimes

diuresis is effected (by keeping the patient in a cold diet and Applying cold water. Turkish bath (Haniain)

This is recommended for:

1. Resolving the waste matter and increasing sweating
2. Producing light heat
3. Increasing nutrition
4. Decreasing fat
5. Increasing fat

Cold bath is preferable in normal health. Hot bath is generally applied for the cure of diseases like paralysis and muscular wasting etc after massage.

### **MASSAGE (Dalk, Malish)**

soft massage is sedative and relaxant; dry and hard massage is deobstruent and increases the blood supply while the massage with oil relaxes the muscles and softens the skin.

### **COUNTER IRRITATION**

This technique provides relief in pain, burning sensation and irritation. It helps to reduce inflammation and heals tumours.

### **CAUTERIZATION (AMAL-E-KAE)**

It prevents the poison malignancy of one organ from transferring it to other organs. In case of pain of hip joint, this technique is found very useful. By this technique the pathogenic matters, which are attached to some structures, are removed or resolved.

### **PURGING (ISRAL)**

Unani medicine widely uses purgatives for intestinal evacuation. There are written rules for using this method. This method influences normal metabolic process.

Vomiting (Qai)

Emetics are used to cure headache, migraine, tonsillitis, bronchopneumonia and also bronchial asthma. This also cures mental diseases like mania and melancholia.

## EXERCISE (RIYAZAT)

physical exercise has great importance for maintenance of good health and for

heating certain diseases. It is said to be good for stomach and for strengthening

digestion. There are laid down rules, timings and conditions for various types of exercises.

## LEECDWG (TALEEQ-E-ALAQ)

This method is used for removing bad matter from the blood. This is useful in skin diseases and \*18\*\* <> etc. The system describes specific conditions for applying

## DIET THERAPY (ILAJ-BIL-GRIZA)

In Unani treatment, food plays a key role. By regulating the quality and quantity of food several ailments are treated successfully. There are several published books, which deal with the subject of diet in relation to specific diseases. Certain foods are considered as laxative, diuretic and diaphoretic.

## PHARMACOTHERAPY (ILAJ-BIL-DAWA)

This type of treatment involves the use of naturally occurring drugs, mostly herbal. Drugs of animals and minerals are also used. Natural drugs only are used because they are locally available and have no or less after effect on the body. Unani medicine presupposes that the drugs also have their own temperament. Since in this system, emphasis is laid on the particular temperament of the individual, the medicines administered are such as go well with the temperament of the patient, thus accelerating this process of recovery and also eliminating the risk of reaction. Drugs are supposed to act by their temperament of being hot, cold, moist and dry. As a matter of fact drugs are classified into four classes according to their temperament and the physicians consider its potency, age and temperament of the patient, nature and severity of disease. Drugs are used in the form of powders, decoctions, infusion, Jaisarish, Mafcon. Khamira, Syrup and tablets etc. The system has set rules for prescribing alternative drugs.

Surgery (Ilaj-bil-Yad)

This therapy is of very limited use, although the Unani system is credited to be pioneer in this field and having developed in own instruments and techniques. At present only minor surgery is used in the system.