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UNANI FUNDAMENTALS PORTRAYING PUBLIC HEALTH AND HEALTHY NATION

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Abstract

The establishment and upkeep of national health depends heavily on public health. The endeavor entails employing diverse tactics and measures to safeguard, enhance, and elevate the well-being of societies. Unani medicine, an ancient system of healing that originated in Greece and was later developed and enriched by Persian and Arabic physicians, has its own set of principles that can contribute to public health and the creation of a healthy nation. Unani fundamentals approaches health holistically, taking into account physical, mental, social and spiritual factors. In addition to providing customized care based on a patient's constitution (temperament or Mizaj), Unani system of medicine has several other benefits for the general public's health for example prevention and maintenance of one's health through 'Asbab Sitta Daruriyya wa Ghair Daruriyya' that includes dietary recommendations, lifestyle modifications, sleep patterns and performing practices like cleanliness and moderation, doing exercise etc. Additionally, integrating Unani medicine into community health programs like health camps, awareness sessions and distribution of herbal formulations for common ailments can provide a holistic approach to healthcare. In summary, Unani medicine's emphasis on holistic health, preventive care, individualized treatment, natural remedies, lifestyle modifications, community health, and integration with modern medicine aligns with the goals of public health. The objective of this study is to shed light on the foundations of Unani medicine, which is crucial for preserving health at all levels and enhancing it when combined with contemporary medical procedures to improve health both nationally and among individuals.

Keywords: Unani medicine, Public Health, Mizaj, Asbab Sitta Daruriyya wa Ghair Daruriyya, holistic approach

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Introduction

'Health' is a common theme in most cultures. Among definitions still used, probably the oldest is that good health is the 'absence of diseases'. In 1948, WHO has defined Health as "a state of complete physical, mental and social wellbeing and not merely an absence of disease or infirmity". Later, in 1981, this statement has been amplified to include the ability to lead a 'socially & economically productive life' [1]. It can be construed as a feeling of wholeness and a happy frame of mind [2].

The term "public health" was first defined by C.E.A. Winslow in 1887. It is one of the most important tools to keep the nation healthy as well as for its overall development. The definition was based on the concept of health and determinants of that era. It was the era of "great sanitary awakening" followed by

the spectacular achievements in the field of microbiology. The definition states that "public health is the science and the art of (1) preventing disease, (2) prolonging life, and organized community efforts for (a) sanitation of the environment, (b) control of communicable infections, (c) education of individuals in personal hygiene, (d) organization of medical and nursing services for early diagnosis and preventive treatment of disease, and (e) the development of social machinery to ensure everyone a standard of living adequate for the maintenance of health" [3].

Unani Tibb, is practiced all throughout the world. The Arabic term "Tibb" means "medicine," while the name "Unani" is believed to have originated from the Greek word "Ionan," indicating its Greek roots. Hippocrates formulated the central idea of this system. Scholars from Arabia and Persia enhanced this system to a great extent. Ibne Sina defines "Ilm-i-Tibb," (Medicine) as "the science which states the condition of human body either healthy or ill; in order to preserve good health when it exists and restore it when it is ill [4]. According to him, there are two main aspects to knowledge about 'Ilm-i-Tibb: the **theoretical or juz-e-ilmi** (the science of medical principles) which addresses the fundamentals of existence and

include understanding of Umur Tab'iyya (factors of existence), human body states, health and illness causes, and indications and symptoms associated with various body states and the **practical or juz-e-amali** (the science of medical practice).in which patients get the application of their newly gained information in the prevention or treatment of illness. Understanding how to maintain a healthy body and how to prevent disease is known as "*Ilm-i-hifz-i-sihhat*" (knowledge of health preservation),including *Hifz-i-Sihhat Mutlaq* (Preservation of Health) which implies regulating or preserving the health of those people who are in an optimum healthy state & *Tadabir-i-Abdaane Zaeefa* (Regimens for people having debility without disease) which includes Tadabir-i-Navmawlud wa Atfal (Neonate & child care), Tadabir-i-Hamila (Ante-natal care), and Tadabir-i-Mashayikh (Care of the elderly), whereas understanding how to manage an illness and how to treat it is known as "*Ilm-ul-Ilaj*" (knowledge of treatment) [4,5]. The fundamental framework of Unani system of medicine is based on deep philosophical insights and scientific principles meaning that it is the science that discusses the health and decline phases of the human body with the aim of maintaining health and if it is lost, replace it. That being said, the system's primary goal is to maintain health [6].

The term "health" is described differently by different physicians in Unani ancient literature as-

Asqaliboos (Asklepiades) - His novel hypothesis states that an organism's state of health is determined by the equilibrium motion of its atoms.⁷

Buqrat (Hippocrates - 460-377 BC): Health is defined as the optimal number and quality of the four Akhlat (humors)—blood, phlegm, yellow bile, and black bile—which is regularly produced [7].

Jalinoos (Galen- 129-200 BC): Health is a state of human body in which 'all' functions are normal [9].

Zakariya Razi (868-925 AD): Health can be defined as a state of any organ of the body by which its functions and responses are within natural way [11]. In kitab-ul-Murshid, Zakariya Razi defined health as- when the organ of the body performs their normal and specific functions without any pain or hindrance in a normal routine [12].

Ali ibn-e-Abbas Majusi (930-994 AD): Health is the physical state of the human body in which all body organs perform their functions in a normal way [10].

Abu Sahl Masihi (1010 AD): Health is also a part of umoor tabiiyya (basic principles), which implies that fundamental organs, humors, and pneuma should all be at their actual (preferred) condition. Likewise, compound organ should be normal [7].

Ibn-e-Sina (Avicenna- 980-1037 AD): A state of health is one in which all bodily processes are normal [8].

One of the main issues confronting health-care systems worldwide is maintaining human health; several national and international health authorities are releasing a number of policies and programs to enhance human health. Given that mainstream medicine mostly concentrates on curative measures, the Unani System of Medicine has the potential to play a significant role in disease prevention & health maintenance. In light of this, the current research seeks to

investigate the many methods of sustaining health & illness prevention that are presented in traditional Unani scriptures.

Methodology

A manual literature survey of classical Unani texts such as Al Qanoon-fit-tib, Kamil al-Şana al-Ṭibbiyya , Kitab-al-mansoori, Kitab-al-kulliyat, Kuliyat-e-nafeesi, and Kitab-ul-murshid and modern book of Preventive and Social Medicine by K.Park was conducted to collect the information available on the concept of health strategic approaches of health promotion and disease prevention in Unani medicine. Systematic electronic databases such as PubMed, Google scholar, Science direct, with keywords Public Health, Unani fundamentals of Medicine, *Asbab Sitta Daruriyya* etc were used.

Unani Fundamentals' depiction of health

According to Unani medicine, preserving & maintaining health involves a multitude of aspects, including –

1. Umoor-e-Tabiyah (Basic Physiological Principles)-

Practitioners of Unani medicine believe that the seven fundamental physiological principles of Unani medicine, or Umoor-e-Tabiyah, are harmoniously arranged and sustain the health of the human body. These Principles include:

1. Arkan or elements
2. Mizaj or Temperament
3. Akhlat or Bodily Humors
4. Aaza or Organs and systems
5. Arwah or vital Spirit
6. Quwa or Power
7. Afaal or functions

Through their interplay, these seven inherent elements sustain equilibrium in the human body's natural composition. Tabia'h Mudabbir-e-badan, also known as 'medicatrix naturae', is a self-regulating power inherent in every individual's constitution. It is regarded as the highest organizer of the human body and has one primary purpose: maintaining the seven components' equilibrium [13].

Earth, Water, Air, and Fire are the four essential elements (Arkan-e-Arba'a) that make up the human body [14]. These basic ingredients interacted with one another in a certain ratio of quantity and quality, and as a consequence of an action-reaction process, a dominance developed that is referred to as 'temperament or Mizaj' [15]. According to Tibb, the preservation of mutadil mizaj, or proper temperament, within the cells is the root source of health. The four primary mizaj, or temperaments, are dry, wet, cold, and hot. These single temperaments are further divided into four groups: hot and dry, hot and moist, cold and dry, and cold and moist, each with varying proportions. A stable constitution is given to an individual by the balance of their elemental combinations and consequent mizaj, as established by tabi'at". As a result, mizaj is crucial in describing both the nature of the illness and a person's normal condition (physical, mental, and social) [13].

In Tibb, the idea of akhlat, or humors, has taken center stage. Hippocrates (460 B.C.) proposed the humoral theory in his book *Tabat al-Insan* (human nature). He stated his fundamental theory that the body is composed of four major types of humors: dam (blood), balgham(phlegm), safra (yellow bile), and sauda (black bile); a proper ratio based on quantity and quality, and a proper mixing of these humors

(homeostasis) constitutes health, while an uneven distribution based on quantity and quality constitutes disease. A person's distinct, balanced, and appropriate humoral makeup is believed to ensure their health; any deviation from this equilibrium may indicate an illness or abnormality [13].

2. Asbabe sitta Darurriya (six essential factors for life)

The Unani Tibb recognizes the influence of surroundings and ecological conditions on the state of health. It has laid down six essentials for the prevention of disease, "*Asbabe Sitta Darurriya*". According to unani medicine, these elements need to be balanced in terms of quantity, quality, and sequence to maintain health. These crucial elements are the following:

- i. **Hawa-e-muheet (Air)-** Since many diseases are brought on by alterations in the air, having clean, healthy air is essential for optimum health. The ancient work Canon of Medicine by the famed Unani scholar Ibn Sina claims that changing the environment might help patients recover from a variety of illnesses. In order to ensure that everyone gets enough fresh air and that the natural balance of the environment is preserved, he has also emphasized the need of open-air housing with enough ventilation, playgrounds, and gardens in urban areas.²
- ii. **Makool Mashroob (Food and Drink)-** Ibne sina was the first to observe that dirt and polluted water were carriers of disease and emphasized the need for keeping water free from all impurities. Food and drink after being taken by mouth affect the body by their (i) Quality, (ii) Elementary constitution, and (iii) Essence. The Unani system considers that food and drinks taken as nutrients constitute the building material of the body, including the humors. Therefore, the selection of foods for general nutrition and in correcting imbalances, forms the core of the Unani system of healing.¹⁶
- iii. **Harkat wa Sukoone Badania (Body Movement and Repose):** In order to preserve optimal health and physical appearance, the body needs both rest and activity. But although moving the afflicted organs might treat certain ailments, resting the body can cure others. To heal effectively, fractures and inflammation need to be completely rested. However, certain conditions like paralysis require a particular range of motion. Numerous workouts promote muscular growth, improved blood flow, nourishment, and healthy excretory system operation. Exercise also maintains the liver and heart healthy.²
- iv. **Harkat wa Sukoone Nafsania (Mental Movement and Repose):** Human health is significantly impacted by psychological variables such as joy, sadness, fear, rage, etc. Unani physician hold that, emotional stress and maladjustment are common causes of diseases including hysteria, TB, and mental disorders. Illaj Nafsania, or psychological therapy, is a subspecialty of Unani medicine that treats numerous ailments using psychological techniques. It addresses the issues listed above. This kind of

treatment may be used alone to cure the illness, or it may involve giving medication along with psychological counseling to achieve the same goal. The curative effect of music, agreeable company and beautiful scenery has also been recognised by Unani physicians.²

- v. **Naum wa Yaqzah (Sleep and Wakefulness):** Good sleep and wakefulness are necessary for good health. The best kind of rest, both mentally and physically, is sleep. Insufficient sleep results in energy loss, cognitive impairment, and digestive issues.²
- vi. **Ehtibas wa Istafraagh (Retention and Evacuation):** Waste products of body, if not completely and properly excreted, produce disease. Natural means of excretion are diuresis, diaphoresis, vomiting, faeces, excretion through uterus in the form of menstruation etc.

Maintaining optimal health requires ensuring that the excretory functions are operating correctly and regularly.

Disease results from any disruption of the regular excretory equilibrium, whether it be an excess, decrease, or obstruction. Since ancient times, practitioners of Unani medicine have healed a wide range of illnesses by controlling the excretory processes [2].

According to Ibne sina, some elements are not necessary for life, yet they are crucial to maintaining health.

The following are these factors:

1. Bath
2. Engaging in exercise
3. Massage
4. Venesection
5. Fatigue
6. Yawning and Pedunculation
7. Apparel, garments, etc.

The art of preserving health is focused on two aspects-

- a) Preventing putrefactive breakdowns and
- b) protecting inherent moisture from abrupt depletion are the two main goals.

The balance between all of these different contamination variables is a crucial issue to take into account while practicing health preservation [18].

(3) Ilaj bit tadabeer (Regimenal Therapies)- Four techniques serve as the foundation for Unani medicine's therapeutic methodology: *Ilaj bit Tadabeer*, *Ilaj bil ghiza*, *Ilaj bil dawa* (pharmacotherapy), and *Ilaj bil yad* (surgery). The adoption of regimental therapy is one of the best measures of health promotion in Unani medicine.² Literally, Tadbeer is an Arabic term meaning regimen or systemic plan while as ilaj implies therapy or treatment. Consequently, the term "Ilaj bil-tadbeer" refers to therapy by routine, a technique that involves altering Asbabe-sitta-Darurriya in order to maintain overall health and care for an individual. Regimenal treatments, which help cure a variety of ailments, are mostly non-invasive medical approaches or procedures that modify food habits, lifestyle choices, and other therapeutic regimens.¹³ In his well-known book "Cannon of Medicine," the distinguished Unani scholar Ibne-Sina listed thirty-six regimes including Irsale Alaq (Leeching), Fasd (Venesection), Ishal (Purgation), Qai (Emesis),

Idrar (Diuresis), Huqna (Enema), Hijamat (Cupping), Dalak (Massage), Riyazat (Exercise), Hammam (Bathing) etc.² These regimens are actually meant for the istefragh (evacuation) of Akhlate-Radiyah (morbid fluids), from the body. These morbid humors are responsible for the genesis of disease. As soon as these morbid humors are removed from the body, normal health gets restored [13].

(4) Ilaj bil Ghiza (Dietotherapy)- Ilaj Bil Ghiza is the hallmark of treatment methodology in the Unani system of medicine. Since ancient times, unani academicians have used this technique for both therapeutic and preventive reasons, with the goal of maintaining health and treating illnesses. Dietotherapy is primarily focused on the prevention and management of illnesses related to the heart, stomach, hepatobiliary system, kidneys, skin, endocrine system, and neurological system. Prior to administering medication, Unani physicians recommended waiting a few days before implementing any restrictions or dietary changes, since many illnesses can be resolved only by nutrition. Depending on the condition, various diets are recommended during therapy [2]

TYPES OF DIET IN UNANI MEDICINE [17]

DIETS	USES
Ghiza-e-Lateef (Light & soft diet)	The foods which are digested easily and reduce the viscosity of khilt (humour) inside the body. For e.g. Aab-e-anar (pomegranate juice), Aab-e-naranji (orange juice), Ma-ul-shaeer (barley water), tea, coffee, wine, etc.
Ghiza-e-Lateef Kaseer-ut-Taghzia (Attenuated highly nutritious diet)	The foods which are digested easily and rich in calories such as Ma-ullahem (meat distillate) and Zardi baiz-e-murgh neem birasht (half boiled egg yolk).
Ghiza-e-Lateef Qaleel-ul-Taghzia (Attenuated less nutritious diet)	The foods which are digested easily and have low calories, eg. Fruits.
Ghiza-e-Lateef Kaseer-ut-Taghzia jayyad al-Kaimus (Attenuated, highly nutritious and good chyme forming diet)	The foods which are easily digested, rich in calories and produce good chyme like meat distillate, half boiled egg yolk etc.
Ghiza-e-Lateef Kaseer-ut-Taghzia raddi al-Kaimus (Attenuated, highly nutritious and bad chyme forming diet)	The foods which are digested easily, having high calories and produce bad chyme. For e.g: liver and lung.
Ghiza-e-Lateef Qaleel-ut-Taghzia jayyad al-Kaimus (Attenuated, less nutritious and good chyme forming diet)	The foods which are digested easily, having low calories and produce good chyme. For eg: fruit juices and fruits.

Ghiza-e-Lateef Qaleel-ut-Taghzia raddi alKaimus (Attenuated, less nutritious and bad chyme forming diet)	The foods which are digested easily, provides less energy and produces bad chyme. For e.g. radish, mustard, lettuce, etc.
Ghiza-e-Kaseef (Heavy diet)	The foods which are not easily digested, form ghaleez khilt (viscous humour) and produces sudda (obstruction) in organs
Ghiza-e-Kaseef Kaseer-ut-Taghzia (Heavy & highly nutritious diet)	The foods which are not digested easily and having high calories such as beef
Ghiza-e-Kaseef Qaleel-ul-Taghzia (Heavy & less nutritious diet)	The foods which are not digested easily and having high calories such as dry beef.
Ghiza-e-Kaseef Kaseer-ut-Taghzia jayyad al-Kaimus (Heavy, highly nutritious and good chyme forming diet)	Heavy and highly nutritious foods which produce good chyme e.g. fully boiled egg, meat of young sheep.
Ghiza-e-Kaseef Kaseer-ut-Taghzia raddi al-Kaimus (Heavy, highly nutritious and bad chyme forming diet)	The foods which are not easily digested and always produce bad chyme e.g. duck meat and horse meat
Ghiza-e-Kaseef Qaleel-ul-Taghzia jayyad al-Kaimus (Heavy, less nutritious and good chyme forming diet)	Less nutritious foods which produce good chyme e.g. meat of young beef
Ghiza-e-Kaseef Qaleel-ul-Taghzia raddi al-Kaimus (Heavy, less nutritious and badchyme forming diet)	Less nutritious and heavy foods, which are not easily digested and produce bad chyme e.g. dry beef meat.
Ghiza-e-Motadil (Moderate diet)	Foods that produce khilt (humour) of moderate viscosity which is not harmful to the human body e.g. Khichdi, cow"s milk, etc.

Discussion

The Unani medical method is holistic in character, focusing on the health of the entire body as opposed to treating illness with less resources. Unani physicians placed a strong focus on health. There has been a recent transition in contemporary medicine from treatment to health maintenance. But since its inception, the Unani medical system has made maintaining health one of its core goals. According to Unani medicine, the fundamental elements of health and healing are bodily fluids (Akhlat) and temperament (Mizaj) or "basic constituents", & an equilibrium and balance in Asbab-e-sitta darurriyah along with

dietary modifications. This fundamental idea explains how to prevent illness and maintain good health.

Indeed, the well-being of an individual also affects the well-being of society. Thus, preserving public health depends more on maintaining personal hygiene and cleanliness, while, certain community health initiatives established by the government along with the help of Unani medicine that address these issues can assist in achieving public health-

- 1) **Environmental Sanitation**- like proper excreta disposal, clean water supply etc.
- 2) **Elimination of epidemics**- using Vaccination & immunomodulator drugs for improving or strengthening the Tabiyat for restoration of health & management of diseases like Kalonji (*Nigella sativa*), Shahed (honey), both have been described in holy Qura'an as "remedy of all ailments lies in them", Zaitoon (*Olea europea*) which according to hadiths is a cure for 70 ailments, Asalassoos (*Glycyrrhiza glabra*), Haldi (*Curcuma longa*), Asgand (*Withania somnifera*), Neem (*Azadiracta indica*), Ghikawar (*Aloe barbadensis*), Satawar (*Asparagus racemosus*), Badam (*Prunus amygdalus*), Marwareed (*Margarata*), Zafran (*Crocus sativus*) etc.
- 3) **Preventive Measures**- Several distinguished experts in the field of Unani medicine have also documented certain aspects of health maintenance and preservation in their writings-

Hippocrates (Buqraat) (460-377 BC)

His book "Air, water and places" considered as a sacred book and milestone in the field of Preventive & social medicine in which he described relationship of health with water, house, cloth, dietary habits etc. He said that -

- Health is protected by not filling of stomach with food & drinks and avoidance of lethargy
- I assured health of those who manages emesis in the beginning and end of month.

Avicenna (Ibne Sina) (980-1037 AD)

- He recommended a variety of evacuation techniques (istafragh) to maintain the body in a healthy state, including cupping, vomiting, diarrhea, and venesection.

Rhazes (Zakariya Razi) - (868-925 AD)

- Advised venesection for adults and cupping for all young patients.
- Discovered the method of variolation to provide acquired immunity to healthy persons (Vaccination)

Galen (Jalinoos) (129-200 AD)

• Tripod Factors

3 types of factors are responsible for occurrence of diseases:

- Predisposing Factors
- Exciting Factors
- Environmental Factors

A variation of this is included in the WHO Preventive Theory, which states that intervention at any of these stages will stop the disease process.

- An important aspect of Preventive Medicine on which he emphasized was Sanitation.
- He made special rules and regulation of sanitation for the general public.

The study highlights the potential benefits of personalized and predictive methods to illness prevention and health

maintenance. However, before these approaches can be used, identification tools and efficacy studies must be validated. In order for these strategies to be successfully implemented, it is crucial that these preventive and motivational care modules, which are based on the aforementioned recommendations, be created for the training of health professionals (community doctors, public health nurses, health workers, etc.).

Conclusion

The explanation above makes clear that the goal of Unani medicine is to discover the greatest means of enabling a person to live a healthy life with little to no illness. It is entirely based on the holistic view of health, and its main strategies for promoting health include immunomodulators to boost immunity, maintaining a balance between the quantity and quality of humors, regulating the six essential life factors, and implementing regimental and preventative therapies that support both the preservation and advancement of good health and the avoidance and treatment of disease.

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