

INTERNATIONAL JOURNAL OF UNANI AND INTEGRATIVE MEDICINE



E-ISSN: 2616-4558
P-ISSN: 2616-454X
IJUIM 2021; 5(2): 41-47
Impact Factor (RJIF): 6.3
Peer Reviewed Journal
Received: 28-03-2021
Accepted: 30-04-2021

Dr. Md. Shahab Uddin
Lecturer, Hamdard University
Bangladesh, Gajaria,
Munshiganj, Bangladesh

Dr. ZN Nuri
Former Medical Officer,
Hamdard Lab. (Waqf)
Bangladesh

Preventive and curative method of treatment: regimental therapy: A review

Dr. Md. Shahab Uddin and Dr. ZN Nuri

Abstract

Regimental therapy is an established therapeutic modalities now. Regimental therapy is special technique /physical methods of treatment to improve the constitution of body by removing waste materials and improving the defense mechanism of the body and protect health. In other words these are the best known “detoxification methods”. Therapeutic approach in Unani system are Ilaj-bil-Tadbeer (Regimental therapy), Ilaj-bil-Giza (Dietotherapy), Ilaj-bil-Dawa (Pharmacotherapy) and Ilaj-bil-Yad (Surgery) these are important modalities of Tibb for treating disease and maintenance of health. Among above said four modes Ilaj-bil-Tadbeer is very important, most of regimes are used independently or in combination with medicines. Regimental therapy improves the quality of health by improving the defense mechanism of the body. Asbab-e-satta zarooria (six essentials of life) are very important for maintaining healthy life, regarding this maintaining health and treating the disorders of body are achieved through modulating Asbab-e-satta zarooria. Old nomenclature of Ilaj-bil-Tadbeer is Molijat-e-khususi. By application of regimental therapies normal health can be restored. Riyazat (Exercise), Dalak (Massage or Friction), Takmeed (Fomentation), Nutool (Pouring of medicated water), Zimaad/ Tila (Medicated Paste/ Liniments), Tareeq (Sweating), Idrar-e-baul (Diuresis), Hammam (Bath), Ishaal (Purgation), Qai (Emesis), Hijama (Cupping), Fasd (Venesection/Blood letting), Taleeq (Leeching) and Kai (Cauterization) etc. are essential part of regimental therapies and are used for therapeutic and preventive purpose since centuries by ancient Unani physicians.

Keywords: Ilaj-bil-Tadbeer, detoxification, Riyazat, Hijama, Dalak, Fasd

1. Introduction

Literally Tadbeer is an Arabic word meaning Regimen (Systemic plan) whereas Ilaj means therapy or treatment. So Ilaj-Bil-Tadbeer means treatment through regimen, which is a method, through which care of the sick person and maintenance of general health is performed with the help of certain procedures, tools and equipments described by eminent Unani physicians e.g. Buqrat (Hippocrates), Jalinoos (Galen), Zakaria Razi (Rhazes), Ibne Sina (Avicenna) and Abu-al-Qasim Zahrawi (Abulcassis). Unani system is the medicine of centuries, basic principle of akhlat arba i.e. Dam (Blood) balgami (phlegm), safra (yellow bile), and sauda (black bile) was put forward by Hippocrate (460-370 BC). Any change in quality and quantity of humours changes the state of health (Khan HAM, 2008) [3]. Tadbeer mean regime or “systemic plan” and Ilaj mean “treatment” meaning treatment with systemic plan. Aim of regimes are ment for Istifraagh-e-akhlaat-e radiya (evacuation of morbid humour) from body (Mazhar H, New Delhi, 2007) [13]. Ibn-e- sina known Unani scholar mentioned in his book Canon of medicine that there are 36 regimental therapies, some are Fasad (venesection), Hijamat (cupping), Idraar-e-bul (diuresis), Tareeq (sweating), Ishaal (purgation), Hamam (Turkish bath), Dalak (massage), Kai (cauterization), Qai(emesis), Riyazat (exercise), Taleeq (leeching), Huqna (enema), Inkebaab (inhalation), Tanfees (expectoration), Eilam (counter irritant), Aabzan (hydration therapy), Zimaad a tila(ointment and liniment), Natool (irrigation). Due to their negligible adverse effect the special regimen are applied to treat the illness and to maintain good health (Kucha Chelan, New Delhi, 2010) [2].

2. Riyazat (Exercise)

Ibn sina states that person doing regular exercise will be safe from causation of humoral and temperamental disturbances which occur in body. There are different ways and modes of exercise, depending on the conditions, person can adopt different modes of Riyazat like wrestling, boxing, running, brisk walking, riding, jumping, fencing, swimming, jumping, pulling of chain etc (Khan HAM, 2008) [3].

Corresponding Author:
Dr. Md. Shahab Uddin
Lecturer, Hamdard University
Bangladesh, Gajaria,
Munshiganj, Bangladesh

2.1 Types of exercise

- A. Riyazat-i-Juziya / Incomplete exercise.
- B. Riyazat-i-Haqeeqi / Kulli /Complete exercise.

2.2 Other types of exercise are:

- A. Riyazat-i-Zatiya (Khalisa)
- B. Riyazat-i-A’arziya (Gair Iridi).
 - a. Riyazat-I-A’arziya: It is a passive exercise, means exercise process is unintentionally during occupational activities like Iron smith.
 - b. Riyazat-i-Zatiya (Khalisa): It is an active exercise to gain its benefits which is further divided according to strength, duration and mode of exercise.

2.3 Classification of Riyazat-i-Zatiya

1. According to strength three types

- a. Riyazat-i-Qaviya shaded (strenuous exercise).
- b. Riyazat-i-Motadil (Moderate exercise).
- c. Riyazat-i-Zaeefa (Mild exercise).

2. According to duration

- a. Riyazat-i-Kaseera (prolonged exercise).
- b. Riyazat-i-Motadil (moderate duration exercise).
- c. Riyazat-i-Qaleela (short duration exercise).

3. According to strength and Sura’at

- a. Riyazat-i-Hasheeha (fast and strenuous exercise).
- b. Riyazat-i-Motadil (Moderate and strenuous exercise).
- c. Riyazat-i-Mutarakhiya (slow and strenuous exercise).

2.4 Effect of Riyazat

- a) Riyazat has important role in maintaining health and minimize the chance of ailment.
- b) It inhibits the accumulation of morbid material in body and help in tahleel of toxins.
- c) Riyazat protects the body from gair maadi and maadi disease.
- d) Removal of waste products from body through natural routes.
- e) Stimulation of hararate gharizia.
- f) Strengthening of Quwate Dafia (power of evacuation) and Quwate Hazima (power of digestion) (Razi Z, 2004).

2.5 Hidayate Riyazat (Conditions)

According to age, occupation, temperament, timing and body conditions riyazat is advised which are as follows

- a) In summer and winter seasons, there should be light diet (lateef ghiza) and heavy diet (thouse ghiza) during riyazat respectively.
- b) Urinary bladder and intestines should be empty before riyazat.
- c) In case of excess burudat, yubusat and hararat exercise is not advisable.
- d) Morning hours are best time for exercise.
- e) Riyazat should be avoided in two states that is, during empty and full stomach.
- f) Riyazat should be stopped gradually not at once.
- g) Person should continue his or her Riyazat till body movements are performed easily and shinny skin is apparent
- h) If skin color goes dull or pale, felling of fatigue or swelling of organs then riyazat should be stopped immediately (Majoosi IB, 2015) [6].

3. Massage

Dalak is widely practiced method used for prevention, restoration and all therapeutic purpose. According to Hippocrate (460BC-370BC) mentioned that massage, exercise, balanced diet, fresh air, rest are essential for maintenance for health. According to Ibn Rushed, massage is a type of exercise for removal of toxins or waste metabolites from the body and is very important regimen for neurological and musculoskeletal disorders. In this maneuver friction or pressure, rubbing, stroking, kneading, pounding, tapping, vibrating or stimulating the external soft part of body with rough cloth or soft cloth or hands with or with medicated oils, creams, ointment.

Different types (Khan HAM, 2008) [3] of dalak are given below

- 1. Dalak-e-layyin (soft massage) is sedative and makes body relax.
- 2. Dalak-e-sulab (Hard massage) for muffedat-e-suda.
- 3. Dalak-e-kaseer (prolonged massage) reduces body fats.
- 4. Dalak-e-motadil (moderate massage) Improves and maintain blood circulation of particular organ.

Purpose of dalak is imala (diversion of material), dissolution of riyah-e-ghaleez (morbid gases), to relieve pain, to make body firm, to eliminate Mizaj-e-barida (cold temperament) from body. Massage should be avoided after meals or empty stomach it is advisable during morning hours or during evening 3-4 hours after meals. Timing of massage varies depending on the weather like in mausam-e-rabee (spring season) and mausam-e-khareef (Autum) massage is advisable at noon, in mausam-e-saif (summer) and mausam-e-shitta (winter) massage timing is morning and afternoon respectively (Mir I.A, 2016) [7].

3.1 Aims and Objects

- Massage is done to increase blood circulation towards body organs. It is also used to liquefy putrid matters deposited in the body parts by the process of *Tanqia-e-Mawaad* (Evacuation).
- It is also implies for the nutrition of the body part.

3.2 Type of Massage Oils Used in Various Disease Condition

Table 1: Type of Massage Oils Used in Various Disease Condition.

Disease	Raughan (oil) used	Duration (min)
Faalij (Paralysis)	Daarchini, Nardeen	20-25 min.
Joints Pain (Arthralgia)	Surkh and Malkanghni	10-15 min, 2 times in a day
Hudaar (Gout)	Hanzal	5-10 min
Sciatica	Hina and Aqar Qarha	30 min, 2-3 times in a day
Kasrat-e-Shaham (Obesity)	Qust	30 min, Dalak-e-Khashin
Sehar (Insomnia)	Badam and Banafsha	15 min
Istirkha (Tremor)	Sausan	20-25 min, Dalak Istdaad-e-Zaeef
Loss of Muscular Tonocity	Zaitoon	30 min

4. Fasad (Venesection)

In this procedure body humours and temperament are

corrected by elimination of morbid material from body (Tanqiya-e-mawad) for restoration and preservation of health. Venesection or bloodletting can be carried out in vein or artery, but rarely carried out in artery. Fasad is beneficial for various disorders like Waja-ul-mafasil (Rheumatoid arthritis), Waja-e-Qalab (Angina pectoris), Niqras (gout), Zaat-urRiya(pneumonia), Irqun Nisa (sciatica), sarsaam (meningitis), Daval (varicocele), Warm-e-khasiya (orchitis), Ilthaab-ikuliya (Nephritis), Amraaz-e-kabid (Hepatic disease), Azm-etahaal (splenomegaly). Fasad should be performed in aseptic conditions and should be avoided in two extremes of age i.e. after 70 and before 14 years of age. Fasad is not advisable in febrile conditions, extremely cold and hot climate, after meals, during pregnancy, anemia, obesity, during diarrhea and any acute abdominal conditions (Begum N, et al. 2012) [9].

4.1 Suitable Time for Venesection

In all cases of plethora venesection should be carried out in spring even if no disease has yet developed.

4.2 The Amount of Blood to be removed

The proper time between the stoppage of blood and bandaging the wound varies from case to case. Some people can stand blood loss of even more than five or six pound, even though they might be suffering from fever, other seemingly fit and healthy are unable to bear even a fraction of this loss.

4.3 Vessels for Blood Letting

Fig.-2: Vessels for Blood Letting

S. No.	Diseases	Veins
1.	Suda'a (Headache)	Temporal vein
2.	Warme dimagh (Meningitis)	Temporal vein
3.	Sidr (Vertigo)	Median cubital vein
4.	Shaqeeqa (Migraine)	Temporal vein
5.	Khunaaq (Diphtheria)	Cephalic vein
6.	Aashobe Chashm (Conjunctivitis)	Cephalic vein
7.	Rua'af (Epistaxis)	Cephalic vein
8.	Zeequn nafas (Asthma)	Basilic vein
9.	Warme lissa (Gingivitis)	Cephalic vein
10.	Warmehalq (Pharyngitis)	Cephalic vein
11.	Khafqan (Palpitation)	Basilic vein
12.	Surfa	Cephalic vein
13.	Zatur riya (Pneumonia)	Cephalic and basilic vein
14.	Shosa	Basilic vein
15.	Nafsud dam (Haemoptysis)	Cephalic and basilic vein
16.	Warme meda Har (Acute Gastritis)	Basilic vein
17.	Zibha	Cephalic vein
18.	Warme tihal	Basilic vein
19.	Niqras (Gout)	Basilic vein
20.	Ehtabase tams (Amenorrhoea)	Saphenous vein
21.	Kasrate tams (Menorrhagia)	Median cubital vein
22.	Hummae ruba	Basilic vein
23.	Bawaseer (Piles)	Basilic and Saphenous vein
24.	Waja ul mafasil (Arthritis)	Basilic and median cubital vein
25.	Juzam (Leprosy)	Haft andam, Cephalic vein
26.	Sonokhus	Basilic vein
27.	Irquunnisa (Sciatica)	Basilic and saphenous vein
28.	Wajauz zahar (Low Backache)	Basilic vein

5. Hijama (Cupping)

Cupping has 5000 year old history and is widely practiced across the globe, aim is to treat the chronic and intractable ailments. In this method specially designed cups are applied and suction is created with or without bloodletting. Some changes occur at the site of cupping like increase in blood circulation and vascular dilation so to get rid of impure blood. Site of cupping is related to indication and condition of the patient and best time for cupping is morning hours, but AlMashie stated that afternoon is better time for cupping. Both types of cupping is not advisable in begging and end of every lunar month (Sheikh H, 2015) [12].

5.1 Types of Hijama (Cupping) are

- Dry cupping (cupping without scarification) or (Hijamabila-shurt) or (Hijamat Jaffa).
- Wet Cupping (cupping with scarification) or (Hijamabil-shurt) or (Hijamat rataba) or (Hijamat damiya). In dry Cupping cups are applied at cupping point and negative pressure is created without bloodletting, negative pressure in cup cause skin and superficial layer drawn lightly into the cup (TaHER MA, 2016) [8]. In wet Cupping under all aseptic precaution superficial and deep incision are given on surface of body proposed for cupping, cups are applied and blood is sucked from capillaries and drawn into the cups. Around 20 ounces of bloodletting can be done at a site of cupping. Both types of cupping Hijama-bil-shurt and Hijama-bila-shurt are indicated in following condition like: headache, sciatica, gout, pain in knees, back pain, ankylosing spondylitis, migraine, hemorrhoids, trigeminal neuralgia, etc (Athar J, 2008) [1].

Commands and conditions for cupping

- Cupping is prohibited in children's younger than 10 years and in olds more then 60 years
- If an organ is full of waste matters then do venesection prior to cupping
- Drink syrup either of pomegranate or orange or apple prior to cupping so that stomach could be save from accumulation of yellow bile.
- Avoid taking meal soon after cupping otherwise it will cause the effect of cupping to disappear
- Avoid doing cupping in obese persons.

5.3 "The Best of Medicines"

Hijama was declared the best of medicines by Prophet Muhammad (peace and blessings be upon him), alongside the Quran.

He (peace and blessings be upon him) said: "Cupping is the most helpful procedure for human beings to cure themselves." (Sahih al-Bukhari °5357)

5.4 Hijama applying area

- In the scalp
- Neck
- Between two shoulders
- Legs
- Lower back
- Also different area of the body part according to diseases.

6. Leeching (Irsale AlaQ) / (Hirudotherapy)

It is a method in which leech are used for withdrawal of

blood from body. Leech were used in ancient Egypt times (3500years ago) for blood-letting purpose. Leech are Carnivorous an annelid worm and are found all over world. Leech used for therapeutic purpose are thin with small head and round like rats tale and are found in moist places where Frogs are present. Black, grey and large headed leeches are poisonous. Ibni sina mentioned one day prior to procedure leeches should be collected (Khan HAM, 2008)^[3].

6.1 Process of Leeching (Ta'leeq)

In Unani system there are very specific guidelines for the application of leeches. Certain conditions have been laid down for applying this method i.e. selection of leeches, the kinds of leeches to be applied, their sterilization processes, storage of required leeches and the quality of water from which they are to be obtained. There are mainly three stages of leech therapy namely viz., pre procedure, procedure and post procedure.

6.2 Some general guidelines to be followed during the processes are as follows

- The selected point of application of leeches should be washed with a solution of borax and rubbed until it gets red.
- Leeches should be washed first and then applied.
- A little clay or blood should be smeared at the selected points to enable them stick better.
- After achieving the target and when they get distended, leeches should be detached by dusting salt borax or the ashes of burnt cloth, wool or sponge.

6.3 The main benefits of Ta'leeq (Leeching) are

- It is useful for treating some skin diseases like baldness and ring worm infestation.
- It is found to be effective in pain management in the cases of arthritis, meningitis etc.
- It is very effective in the management of gangrene.
- It is very useful in the management of hypertension and myocardial infarction (MI).

6.4 Durations of leech therapy

They applied leeches 2-4 times a day for 2-4 days. For 20 to 45 minutes at a time. It is Variable. This equates to a relatively small amount of blood, up to 15 milliliters per leech. Medicinal leeches most often come from Hungary or Sweden.

6.5 Mechanism of action

Leech therapy work on Tanqiya mawaad means evacuation of morbid material and Imala mawaad means diversion of morbid material from body tissues. Saliva of leech has musakin (sedative) and Muhalil (anti-inflammatory) action. About 100 pharmacological active substances have been found in saliva of leech, it includes anticoagulants, histamine, analgesic compounds.

6.6 Indication of leeching

Chronic skin disease, Gynecological disorders, musculoskeletal diseases, eye diseases like, Jarabul Ajfaain (blepharitis), Dawali (varicose veins), warm (inflammation), Darde pindali (calf muscle pain), Daaul feel (Elephantiasis), Qooba (ring worm), Baras (vitiligo), Waja-ul-mafaasil (rheumatoid arthritis), Bawaseer (piles), Warm halaq

(pharyngitis), Malankhoolia (Mania), Tajaweful Anaf (sinusitis) etc (Begun N, 2012)^[9].

6.7 Contraindications for leeching

Blood disorders like hemophilia, pregnancy, severe anemia, hypotension, fatigue, immunocomprised patients, fear full patients, pregnancy.

6.8 Adverse effect of leeching

Local pain and itching, allergies, sepsis, vasovagal attack, transmission of infectious diseases, slight fever (Khan HAM, 2008)^[3].

7. Purgation (Ishaal)

Ishaal is very essential tadbeer of excreting out of morbid material i.e. Istifraagh Khilt. Purgative action of advia excretes the maada from vessels, deep and distal organs of body. Ishal work in three stages (a) Haijane maraz-Maraz become exaggerated (b) Umoome maraz-maada spread through the body.(c) Takhfeefe maraz- maada excrete from body by action of purgative. Usually Nujz is given before giving purgative so that morbid material will be out of body properly (Khan HAM, 2008)^[3].

7.1 Mechanism of action of Ishaal

- (a) Few kind of botanicals cause ishaal by stimulating nerves.
- (b) Some purgatives cause watery stools by interfering with water absorption by villus of intestines.
- (c) Some purgatives absorb morbid material from vessels and excrete from intestine.
- (d) Some purgatives cause irritation of intestinal mucous membrane causing Ishaal.

7.2 Timing for purgation

Purgation should be avoided in both hot and cold temperament, Rabee and khareef are favorable seasons for purgation, and during rabee season strong purgation is avoided contrary to it strong purgation is given during khareef season.

7.3 Contraindication of purgatives

Purgation is avoided in weak and obese persons. Avoided in two extremes of age i.e., above age 60 years and below age of 14 years (Majoosi IB, 2015)^[6].

8. Nutool (Irrigation)

Natool is ancient Unani therapy, refers to continuous pouring or dripping of medicated oil or decoction of herbs over different parts of body surface for a particular period of time. Soothing warmth of oil allows the body, mind and nervous system to experience a state of rest. This procedure is carried out fortnight or daily basis for particular period to achieve results. Ibn sina states that natool is best treatment for resolution of inflammation or altered body temperament. Natool is applied commonly for treatment of compromised nervous system and can help to relieve symptoms of anxiety, pain, depression, hypertension and nervousness (Khan HAM, 2008)^[3]. Term Sukoob is used synonymously with nutool, difference between sukoob and nutool is the distance from where medicated oil or water is poured, if dripped from close distance it is called sukoob and if distance is more it is termed as nutool, procedure is done in supine position and proposed area should kept uncovered.

At particular temperature warm medicated liquid is poured manually or with apparatus for about 20-45 minutes at variable height. If natool is done over forehead, eyes should be covered by sterile gauze to prevent the spilling of eyes from liquid. For body strengthening purpose nutool is initially done with warm drugs followed by cold nutool and in case of inflammation nutool is done by cold drugs followed by warm drug nutool.

8.1 Indication of natool

This therapy is useful in treating various body ailments like CNS disorders like (headache, amnesia, melancholia, epilepsy), joint problems, sleeplessness, sinusitis, cystitis, vertigo etc (Majoosi IB, 2015)^[6].

8.2 The objectives of performing Nutool are

- To disperse the matter from affected part.
- To alter the temperamental state of the organ.
- To achieve the astringent effect.
- To relieve several chronic diseases, pains and stiffness of various types.
- To relieve fatigue; *Haar Nutool* is used.
- To enhance or increase the blood supply, correct cold temperament or to rectify the temperament of a particular organ; *Haar Nutool* is used.
- To relieve chronic diseases like Meningitis (*Sarsaam*), Paralysis (*Falij*), Arthritis (*Waja-ul -mafasil*), Headache (*Sudda*), Insomnia (*Sahar*), pains and stiffness of various types and in certain mental disorders.
- As nerve tonic (*Muqawi Asaab*) in patients of sexual disorders (*Zoofa e bah*); *Haar* and *Barid Nutool* is given alternately.
- To achieve antispasmodic and detoxifying effect; *Barid Nutool* is used.
- To evacuate waste products through skin; *Haar Nutool* is used.

8.3 Physiological effects of nutool

The basic underlying idea behind *nutool* therapy in Unani texts is that it helps in dissolution of wastes from the diseased part, modifies the local temperament and helps in dispersing toxic substances from the diseased area. The clinical uses of *nutool* in Unani medicine usually comprise of one or more of the following indications:

First, to disperse toxic matter, the drugs used for *nutool* for this purpose are always used at a warm temperature.

Second, for analgesia and relaxing of tissues, such drugs should be of a warm temperament.

Third, to cause vasoconstriction, for instance, *nutool* with cold water may be done on an injury to prevent the development of inflammation. The cold compression advised in modern day medicine for acute inflammations or after surgeries is done for the same reason.

Fourth, indication is strengthening of tissues for which drugs are used at a lower temperature.

8.4 Mechanism of action

In the process of *Nutool* the temperature of the affected part is raised as a result of which the blood circulation increases, the morbid material get dissolved (*Tahleel*) and more nutrients reach the organ changing its *Mizaj* (temperament). *Barid Nutool* is done for vasoconstriction so that the morbid

material does not enter the main circulation. When there is no congestion (*Imtilah*) *Haar Natool* is done.

8.5 Method

Oil or other medicated liquids such as *Joshanda* (decoction of herbs), *Khaisanda* (infusion), milk, plain water, Luke warm water or Cold water is poured continuously in rhythmic flow onto the forehead or other specific organ from a height (approx.65cm) for a specific period of 20-30 minutes.

9. Ta'areeq (Diaphoresis / sweating)

Ta'areeq is one of the unique regimental therapies and is applied to emit toxic moisture through skin pores and is commonly indicated for lowering body temperature (Ta'lee-eharaarat), cleaning and evacuation of morbid material from blood (Tanqiya-e-khoon). Abzan, massage, bathing with Luke warm water, keeping patient in room and blowing hot air, inhalation (baphara), all methods are applied to accelerate the secretion of skin sweat glands and is natural means of excretion of body waste.

9.1 Aim of Diaphoresis

- (a) To cure disease like catarrh, nazla.
- (b) For maintaining body temperature by reduction of Haraarat-e-mufrit.
- (c) To provide nutrition to skin and enhancement of body texture.
- (d) To treat different body ailment like, uremia and ascitis.
- (e) Mawaad-e-faasida excretion from skin and blood.
- (f) Purification of blood.
- (g) To cure skin diseases like leucoderma, eczema (New Delhi, 2005).

10. Hamam (Bathing)

Hamam is not included Asbab-e sata-zurria, but is commonly Used regimental therapy. There are different types of bath like cold bath, sea bath, vapour bath, electric bath, borax bath, graduated bath, Turkish bath, acid bath(sodium bicarbonate is added in Luke warm water), sand bath, medicated bath, mustard bath, astringent bath, foot bath, and sun bath, among all baths cold, Turkish and sun bath are opted globally. In normal and healthy person cold bath (Gusal-e barid) is preferable and hot bath is usually applied for cure of disease. This therapy (Turkish bath) involves series of water based treatment for body cleaning (Khan HAM, 2008)^[3]. To achieve good result patient is allowed to sweating in steam bath for 20 minutes followed by shifting of patient to massage room for massage therapy for specific duration, then patient enter in hamam room where patient is supposed to sit in tub filled with medicated water of herbs for particular duration, if person feels restlessness then procedure is stopped. Finally patient is moved to normal room for relax and is kept under observation for 15-20 minute for recording vitals parameters (Khan HAM, 2008)^[3].

10.1 Rules for Hamam

- (a) Hamam should be avoided in empty stomach and is strictly prohibited in persons having safravi mijaz, during pregnancy, fever and asthenia.
- (b) It is advised 3 hrs after taking meals.
- (c) Temperature of water used for hamam-i- har (hot bath) should be between 92-97°F and for Turkish bath

temperature should be 130°F.

- (d) Prolong stay in hamam should be avoided, as it causes restlessness.

10.2 Indication of Hamam

Skin diseases, kidney diseases, rheumatoid arthritis, gout, sciatica, splenomegaly, and stomach problems, cervical and lumbar spondylitis, CNS disorders like paralysis, muscle wasting.

Aim of Hamam

- (a) Excess perspiration result in resolving of waste matter
 (b) To reduce the viscosity of humours.
 (c) To improve the quality of health.
 (d) To eliminate waste products through skin. For pain relief like in spondylitis (Khan HAM, 2008) [3].

11. Qai (emesis or therapeutic vomiting)

Is induced expulsion of gastric contents of stomach through Mouth. Aim of Qai is to eliminate the morbid material from GIT. Qai is ancient Unani method for treating body ailments, drugs used for Qai is called emetics (Muqiyat). Muqiyat works by stimulating stomach or vomiting center or causes reverse peristalsis (Khan AS, 1993) [5].

11.1 Rules for Qai

One day prior to Qai, light diet like Khidi is advised. Before vomiting is induced exercise is beneficial so to produce hajjan in body humours. Qai is avoided in extreme hot and cold temperament, weak patients, pregnancy. It is not applicable for children of less than 14 years and after 60 year and person residing in those countries where weather is too hot or cold. Qai should be avoided in those persons who are not habitual of Qai therapy. It is strictly avoided in patient with rectal and uterine prolapsed or weak perineum. Best season for Qai is mosum-i-garma (summer) and mosum-i-bahar (spring) and afternoon timing is best time aml-i-qai (Khan HAM, 2018) [3].

12. Kai (Cauterization)

Kai is one of mode of regimental therapies in ancient Unani practice and is least practiced due to perception of pain and other side effect. Kai is application of hot or caustic drugs over affected site for treatment purpose. Razi in his famous book Al-Hawi stated that insert the catheter in hollow organ like mouth, nose or anus then pass the cauterization instrument through catheter to Kai the specific site of organ. Ibni-sina states in Al-canon that catheter (qalib) should be applied with abrak and gaeru dipped in vinegar, followed by wrapping with cloth and chilled with gulab khoora, then apply to the area of cauterization. In modern surgeries Amal-e-kai is used to stop hemorrhage or to seal blood vessels and is frequently used to remove warts, moles, cancerous growth and fallopian tubes are served with electro-cautery to achieve female sterility. Razi in Al-hawi states that Kai is not advisable in extreme hot and cold weather, Jalinoos states that gold is best for cautery as it heals rapidly and there is not blister formation (Khan AHM, 2018) [3].

12.1 Types of Kai

- (a) Kai –bil-Naar: Kai is done by using fire.
 (b) Kai-bil-Hadeed: Kai is achieved by applying heated iron.

- (c) Kai-bil-Dawa: Kai by caustic drugs (weak acids and strong alkali).

12.2 Indication of Kai

Derangement of phalgm maada like paralysis, melancholia, depression, epilepsy, migraine, recurrent cold. Musculoskeletal disorders like coxalgia, backache, sciatica. Hemorrhages such as epistaxis, vascular bleeding, other conditions like Non healing ulcers, gangrene, moles, polyps, skin out growth, piles etc (Begun N, 2012) [9].

13. Takmeed (Fomentation)

Takmeed is a therapeutic application of moisture and warmth to relieve pain and stiffness it also keeps the body and parts of body warm. A poultice used for fomentation is made up of 50% blanket and 50% cotton stuff, so to retain heat and moisture respectively. Physiologically fomentation increases the blood circulation, promotes the circulating WBC, reflexly relieves the pain, promotes perspiration, stimulates or sedate as per the application of temperature. Application of Fomentation is different for different sites of body parts. Types of fomentation (a) Dry fomentation (b) Wet fomentation (c) Hot fomentation (d) Cold fomentation (Khan AHM, 2008) [3].

13.1 Hot fomentation

In this method folded towel dipped and squeezed from hot water or made it hot by steaming and is applied over proposed site of body surface.

13.2 Wet fomentation

Water is boiled with analgesic and anti-inflammatory herbs followed by dipping of towel in it and is applied the specific body surface and patient gets immediate relief.

13.3 Dry fomentation

In this method animal bladder is filled with hot water followed by application over proposed site.

13.4 Cold fomentation

Squeezing the towel from ice water and is applied over body surface.

13.5 Aim of fomentation

To enhance the diffusion of massage lotion via body surface, to get relieve from generalized and localized pain, to get relief from inflammatory conditions like joint pain, neurotic pain. Other conditions like chest congestion, insomnia, trauma, injury etc (Taher M A, 2016) [8].

14. Idrar-E-Baul (Diuresis)

Is increase in production of urine, this therapy is used in regimental therapy for excretion and evacuation of toxic products of body through urine. To achieve diuresis specific diuretic herbs are used.

14.1 Objective of Diuresis

For purification of blood, elimination of deranged humours, to excrete toxic matter from body, if morbid material retains in body despite of purgation and venesection therapy then diuretic medicine can be given to get rid of retained toxins.

14.2 Indication

To treat pulmonary and renal ailments, ascitis, paralysis,

rheumatoid arthritis, inflammatory condition of liver, nephro lithiasis (Majoosi IB, 2015)^[6].

15. Conclusion

Ilaj-bil- Tadbeer has significant role in maintaining the health of a human being, due to its negligible side effects it is gaining popularity globally. Basic principal of Unani system was put forward by Hippocrate. Hippocrate states that derangement of four body humours are responsible for causation of disease and regimental therapies have vital role in evacuation of morbid material out of the body and normal health is restored. Leeching, venesection, enema, cupping, massage, exercise fomentation, and Turkish bath are very popular regimes, among 36 regimental therapies mentioned by Ibn-i-sina and can be used independently or without medicines. All above mentioned regimental therapies have significant role in prevention of disease and delays degenerative changes in addition to their therapeutic uses.

16. References

1. Athar J, Siddiqui KM. IJTM. Utility of Cupping Therapy Hijamat in Unani Medicine 2008;7(4):572-574.
2. Firdous-ul-Hikmat. Urdu Translation Idarar Kitab-ulShifa, Kucha Chelan, New Delhi 2010.
3. Hakeem Abdul Mubeen Khan. Ilaj-Bil-Tadbeer, Noor kada Publishers, Vidiya Nagri Marg Mumbai. 2008;400098:5-72.
4. Ibn Hubul Bagdad. Kitab-Al-Murakhtarat Fit-Tib,Part-1,Urdu Translation, CCRUM, New Delhi 2005, 62-83.
5. Khan AS. Misbah-ul-Advia New Delhi: Abdus Samad Khan 1993, 22-59.
6. Majoosi IB, Kamil US. Sanna (Urdu Translation by Kantoori GH). New Delhi: Idara Kitab-us-Shifa Kucha Chalan, Daryagunj 2015; 2:92-105.
7. Mir IA *et al.* IJHM, Role of Ilaj-bil-Tadbeer in Pain Management Nobel Pharmacological Approac 2016;4(6):92-94.
8. Mohummad Abu Taher *et al.* IJMHR, Ilaj-bil-Tadbeer (Regimental Therapy: A Review 2016, 3(10).
9. Nahid Begun, *et al.* Hamdard Medicus, Vol-, Venisection (Fasad) 2012;55:1.
10. Razi Z, Al-Hawi. Urdu Translation, CCRUM New Delhi.Ali Corporation 2004, 51-92.
11. Sena I. Al Qanoonfit-Tib (Urdu Translation by Kantoori GH). New Delhi: Ejaz Publication House 201;1:80-229.
12. Sheikh H. Mohammad *et al.*, IJRAP, Hijama (Cupping Therapy): A Noble Method of Treatment In Unani Medicine, 2015, 6(2).
13. The General Principals of Avicenna's Canon of Medicine by Mazhar H, Published by Idarar Kitab-ul-Shifa, New Delhi 2007, 220-245.