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Epilepsy *(Ṣar')* in Unani medicine: Integrating classical insights with therapeutic practices

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Abstract
Background: Epilepsy (*Ṣar'*) is a chronic neurological disorder characterized by recurrent seizures due to abnormal brain activity. In Unani Medicine, *Ṣar'* has been recognized for centuries and understood as a multifactorial disease involving the brain, humors, and the vital spirit (*Rūḥ-i-Nafsānī*). Unani scholars developed detailed conceptual frameworks for its etiology, classification, symptoms, and treatment.
Objective: To review and analyse the classical Unani understanding of epilepsy, exploring historical definitions, etiopathology, classification, symptoms, and therapeutic strategies, including single and compound formulations.
Methods: A comprehensive literature review of classical Unani texts, including works by *al-Rāzī, Ibn Sīnā, Najīb al-Dīn Samarqandī, Hakim Azam Khan,* and others, was conducted. The disease concept, humoral theory, and regimens were examined and contextualized with current neurological understanding.
Results: Unani Medicine defines epilepsy (*Ṣar'*) as a disturbance in the psychic organs due to humoral imbalance, mainly phlegmatic and melancholic obstructions. The condition is classified into cerebral and extracerebral types, and further into humoral categories such as phlegmatic (*Balghamī*), melancholic (*Sawdāwī*), sanguineous (*Damawī*), and bilious (*Ṣafrāwī*). Treatment strategies include body and brain purificati on (*Tanqiya*), temperament correction (*Taʿdīl-i-Mizāj*), regimental therapies (Ilāj bi'l-Tadbīr), and the use of single and compound herbal-mineral for mutations. Dietary and lifestyle guidelines are integral to management. Emergency and interictal care are also emphasized.
Conclusion: The Unani Medicine offers a comprehensive and holistic framework for understanding and treating epilepsy. Its diagnostic and therapeutic principles, deeply rooted in humoral pathology and psychic physiology, present valuable insights that may complement modern integrative neurological care.

Keywords: Epilepsy, *Ṣar'*, unani medicine, traditional medicine, neurological disorder, etiopathology

Introduction

Epilepsy is among the oldest documented medical conditions, with references dating back to 4000 BCE. It is characterized by recurrent seizures brief episodes of involuntary movement that may involve part of the body (partial) or the entire body (generalized) often accompanied by a temporary loss of consciousness and control over bladder or bowel function [1].

Today, epilepsy remains a major global health challenge, affecting approximately 50 million people across all age groups, genders, and socioeconomic strata. Epidemiological data indicate a global prevalence of 4 to 10 cases per 1,000 individuals, with an annual incidence of 50 to 60 per 100,000. Additionally, around 8% of individuals are likely to experience at least one epileptic seizure in their lifetime [2].

Beyond its biomedical characterization, epilepsy has long been understood through diverse historical, cultural, and philosophical frameworks. Greek and Islamic scholars made profound contributions to its conceptual foundation, identifying it primarily as a disorder of the brain and nervous system, associated with disturbances in motor and sensory functions as well as impaired consciousness.

Unani physicians such as *Razi, Ibn Sina, Samarqandi, Arzani, Azam Khan, and Ajmal Khan* offered nuanced interpretations of epilepsy (*Ṣarʿ*) that extend beyond symptomatology. Their insights explore its material and internal causes, temperament-related imbalances, and the

resulting disruptions in mental and physical faculties. This review critically examines the classical definitions, classifications, etiologies, clinical features, and therapeutic approaches to epilepsy as presented in Unani Medicine, with the aim of bridging traditional knowledge with contemporary medical understanding.

Terminology and Conceptualization of "*Ṣar'*" in Unani Medicine: The literal meaning of "*Ṣar'*" (عرص) in Arabic is "to be struck down" or "to fall suddenly," reflecting the abrupt loss of bodily control seen in epileptic episodes [3]. In Unani Medicine, *Ṣar'* corresponds to epilepsy and is viewed as a disorder arising from complex interactions between the brain, humors, and the *nafs* (vital soul). Classical scholars such as al-*Rāzī, Ibn Sīnā*, and *Najīb al-Dīn Samarqandī* offered detailed explanations that anticipated elements of modern neurology while preserving the distinct philosophical foundations of Unani thought.

According to *Rāzī*, *Ṣar'* (epilepsy) is a convulsive disorder that affects the entire body, although it does not persist continuously, as the condition tends to subside rapidly. The damage it causes to the head and other parts of the body indicates that the origin of the disease lies within the brain. It resolves quickly because its cause is a thick, morbid humor that obstructs the pathways of the vital spirit *(rūḥ)* [4].

Rāzī emphasizes the material and humoral basis of the disease, attributing its origin to a viscous humor obstructing the neural pathways. He also highlights the temporary nature of the condition, which reflects his belief in its episodic character.

Ibn Sina (Avicenna) offers a more physiological perspective on epilepsy, describing it as a condition in which the material cause obstructs the psychic organs (*A'ḍā Nafsāniya*), thereby impairing their ability to perform sensory and motor functions, and even hindering the person's ability to stand upright though not entirely [5].

His definition introduces the concept of partial dysfunction of the psychic organs, offering a nuanced view that aligns with modern neurological classifications.

Najib al-Din Samarqandi reinforces the mind-body connection by defining epilepsy as a disease that affects the psychic organs (*A'ḍā Nafsāniya*), which are believed to house the '*nafsani*' soul [6]. According to him, this condition prevents these organs from fully performing their sensory and motor functions, although the impairment is not absolute. His description underscores the concept of partial dysfunction and highlights the intricate relationship between the soul, the nervous system, and bodily functions, reflecting a holistic understanding of neurological disorders in classical Unani Medicine.

Hakim Azam Khan describes epilepsy as a disease that partially inhibits sensory and motor functions, as well as the ability to maintain posture, leading to sudden loss of consciousness and collapse. He notes that the condition often presents with physical signs such as twisting of the mouth and limbs, convulsions, and frothing at the mouth. The episodes may occur at regular intervals or strike unpredictably, reflecting the variable nature of the disease's manifestation. His detailed account emphasizes both the neurological and observable clinical aspects of epilepsy [7].

Akbar Arzani, in **Tibb-e-Akbar**, describes epilepsy as a disease in which the instruments of sensation and movement malfunction and become incomplete in function, altering the natural physical state and causing the person to fall [3]. This definition highlights the disruption of functional integrity, particularly regarding motion and postural control, emphasizing the neurological basis of the condition within a Unani framework.

Ajmal Khan offers a comprehensive clinical view of epilepsy, describing it as a well-known and dangerous disease that occurs in episodes, during which the sensory and motor systems become disordered. The patient loses consciousness, falls, and begins to thrash about with foaming at the mouth. His definition encapsulates the episodic, disruptive, and severe nature of epilepsy in a manner consistent with current neurological diagnostics [8].

Types of Epilepsy (*Ṣar'*)

Unani physicians have described various types of epilepsy based on different criteria. Some have classified it according to the onset of the disease, while others have categorized it based on the involvement of organs other than the brain in its manifestation. Most physicians also describe a humoral classification based on the causative humor.

A. Based on the Onset of the Disease

- The first type is one in which the epileptic symptoms begin in both legs and calves.
- The second type originates from the stomach.
- The third type results from the accumulation of waste materials in the entire body, particularly in the head [9].

B. Based on the Origin of the Disease (*Mabda' al-Maradh*)

- Cerebral epilepsy - where the root cause lies entirely in the brain.
- Gastric epilepsy (*Ṣar' Ma'di*) - originates from the stomach [3, 10].
- Uterine epilepsy (*Ṣar' Raḥmi*) - arises from the uterus, where vapors rise and travel to the brain, which then accepts them [10].
- Splenic epilepsy (*Ṣar' Ṭiḥāli*) - originates from the spleen.
- Hypochondriacal epilepsy (*Ṣar' Marāqī*) - associated with the hypochondria (region beneath the ribs).
- A type of epilepsy in which the causative matter resides in the seminal vessels or in the uterus.
- Hepatic epilepsy (*Ṣar' Kabidī*) - where the liver is the origin of the disease.
- Intestinal epilepsy (*Ṣar' Am'ā'ī*) - arises from the intestines.
- Peripheral epilepsy (*Ṣar' Aṭrāfī*) - again associated with the spleen as its origin [3].

C. Based on Humoral Causes

In this category, the brain is the sole site of pathology, and epilepsy is divided into four types based on humoral imbalance:

- Phlegmatic epilepsy (*Ṣar' Balghamī*) - caused by an excess of phlegm.
- Melancholic epilepsy (*Ṣar' Saudaawī*) - caused by black bile.
- Sanguineous epilepsy (*Ṣar' Damawī*) - due to an excess of blood.

(***Note:*** *The fourth humor, yellow bile or Safraawī, is often debated or combined with other types in various texts.*)

D. Other Types of Epilepsy

- Toxic epilepsy (*Ṣar' Las'ī*) - caused by scorpion or wasp stings.
- A second type related to sensory dysfunction or loss of sensory power[3].
- Nightmare epilepsy (*Kābūs*) - classified by *Hippocrates* as a type of epilepsy [9].

Etiopathology of Epilepsy *(Ṣara'*)

Epilepsy (*Ṣara'*) is a condition that reflects a disorder of the brain and nervous system. It involves a disruption in the brain's activity particularly the flow of the *Rūḥ-i-Nafsānī* (vital or psychic spirit) to various parts of the body due to some form of obstruction. This disruption manifests as convulsions, unconsciousness, and involuntary movements.

The primary cause of epilepsy lies in incomplete obstructions at the origin or pathways of the cerebral nerves, which arise from various internal factors. According to *Galen*, "Epilepsy is caused by an impure chymous (a type of digestive product from the liver), which blocks the ventricles of the brain and the paths of the vital spirit. It is often a thick, viscous phlegm [10]."

These obstructions, whether in the brain's ventricles, nerve roots, or neural pathways, are partial and interfere with the flow of the *Rūḥ-i-Nafsānī*, preventing it from reaching the body's organs [11]. As *Ibn Sina (*Avicenna*)* explained: "An incomplete blockage forms at the beginning of the nerves, preventing the spirit from reaching the organs." This blockage presents itself in the body through trembling, shivering, and distress, commonly known as convulsions [5].

The cause of such obstructions is the accumulation of impure humors or substances in the brain's ventricles or nerve channels, which hinder the natural circulation of the *Rūḥ-i-Nafsānī*. This humor is primarily phlegmatic (especially of a viscous type), and at times melancholic [11]. When this humor accumulates excessively in the brain, it produces toxic vapors that block the brain's functions. Aristotle stated: "Obstructions arise from thick vapors that block the brain's ventricles." These vapors impair the brain's faculties and hinder the flow of the *Rūḥ-i-Nafsānī* [9]. Moreover, the consumption of cold and moist-natured foods contributes to the increase of phlegmatic humors and dominance of cold and wet temperament, which becomes a contributing factor to epilepsy. The excessive growth of such humors causes obstructions in the brain's ventricles, hindering the natural flow of the spirit and resulting in symptoms like involuntary movements and sudden collapse in the patient.

Other provoking causes of epilepsy include

- Prolonged colds
- Excessive intake of moist foods
- Physical exertion or mental stress immediately after overeating
- Menstrual irregularities in women, and excessive sexual activity or masturbation in young men
- Alcohol consumption and cerebral inflammation
- Emotional distress, grief, or sudden fear
- Teething or intestinal worms in children
- Melancholic disorders
- Gout, syphilis, and joint pains [8]
- Epilepsy can also sometimes occur due to an excess of blood (*ghalaba-i-dam*) [11].

All these factors lead to an increase in humors, especially moisture, and disrupt the body's internal systems. This exacerbates the effects of obstruction, intensifying the severity of epileptic seizures.

Symptoms of Epilepsy (*Ṣara*)

The symptoms of epilepsy depend on its origin, underlying substance (humor), and the affected organ. Each type of epilepsy may present with specific symptoms according to the patient's physical constitution, humoral imbalance, and condition of the primary organ. However, several general symptoms are common across almost all types, involving physical, mental, and sensory changes.

General Symptoms

- The patient suddenly lets out a scream, loses consciousness, and collapses.
- The limbs stiffen, and the face becomes grim and bluish.
- The eyes roll upwards, becoming either fixed or moving erratically.
- Breathing becomes difficult, often accompanied by a snoring sound.
- Foam or frothy saliva comes out of the mouth, sometimes resembling soap bubbles.
- The tongue may get caught between the teeth and become injured.
- Involuntary discharge of urine, stool, or sometimes semen occurs.
- Convulsions may start in one side's limbs, after which the spasm subsides.
- Upon regaining consciousness, the patient feels exhausted, experiences a headache, dizziness, or sensory weakness [8].

B. Symptoms According to Type of Seizure:

1. Mild epilepsy (*Sar' khafīf*)

- The patient regains consciousness immediately after the seizure.
- Relief may occur from sneezing, inhalation of strong scents, or vomiting.
- Symptoms are generally not intense.

2. Severe Epilepsy (*Ṣara' Shadīd*)

- Prolonged unconsciousness, severe difficulty in breathing, ongoing restlessness or stiffness.
- No relief from simple measures like smelling or vomiting.
- Breathing remains troubled, and recovery of consciousness is delayed post-seizure [7].

C. Symptoms According to Specific Types

1. Leg-Originated Epilepsy (*Ṣar' Qadamayn*)

- Patient feels a cold and painful sensation rising from the feet or calves toward the head.
- Eyes become fixed, face turns pale or blue.
- Stretching, yawning, and cessation of urination occur.
- Intense stiffness in fingers and feet, similar to what happens after vomiting.

2. Gastric Epilepsy (*Ṣar' Shirkī Mi'dī*)

- Palpitations in the stomach, tingling in the lips, mouth

fills with saliva.
- Change in taste, flaring nostrils, throat tightness, and sudden collapse [3].

3. Peritoneo-sympathetic Epilepsy (*Ṣar' Shirkī Marāqī*):
- Sour burps, bloating, abdominal tension, and vomiting of undigested food.

4. Sanguine Epilepsy (*Ṣar' Damawī*)
- Red face, strong and full pulse, heaviness.
- Excessive salivation and heightened bodily movements.

5. Phlegmatic Epilepsy (*Ṣar' Balghamī*)
- Pale complexion, moist face, plump body, viscous and white urine.
- Irregular tongue movement, excessive foaming, dull-mindedness, forgetfulness.

6. Melancholic Epilepsy (*Ṣar' Sawdāwī*)
- Blackish or bluish face, emaciated body, dry tongue and nostrils, fear, and delusional thoughts resembling melancholia.
- Obsessive thoughts, insomnia, palpitations, and intense sorrow.

7. Bilious Epilepsy (*Ṣar' Ṣafrāwī*)
- Yellowish eyes and face, short but intense seizures, mental disorientation, heat, and delirium.

8. Peripheral Epilepsy (*Ṣarʿ Aṭrāfī*)
- Before seizure: chills, sensation of ants crawling, open and tearful eyes.
- Yellow urine, yawning, stretching, darkened face, curling of fingers.

9. Traumatic or Toxic Epilepsy (*Ṣarʿ Ḍarbī /Ṣar' Laṣʿī*)
- Epileptic symptoms following a blow to the head or bite from a venomous creature.

10. Sympathetic Epilepsy (*Ṣarʿ Ishtirākī*): Epilepsy due to other organs
- Seizures arising from disorders in specific organs like the uterus, spleen, or bladder [3, 7].
- For instance, a pregnant woman may experience uterine-related seizures, which subside after childbirth (as noted by Yunus) [10].

D. Other Neurological and Psychological Symptoms
- Heaviness in the head, dizziness, blurred vision (darkness of sight).
- Slurred speech, impaired senses, forgetfulness, and anxiety [10].
- Occasionally, frightening visions, sounds, or auditory and visual hallucinations occur before a seizure.

Therapeutic Principles and Treatments of Epilepsy (*Ṣaraʿ*)

According to Unani Medicine, epilepsy (*Ṣaraʿ*) is a complex disease that affects the brain, nervous system, and psychic organs (*A'ḍā' Nafsāniyya*). Its roots lie in humoral imbalances, cerebral disturbances, and partial or complete obstructions in sensory and motor pathways. Unani physicians approached the treatment of epilepsy holistically, emphasizing not just physical and medicinal therapies, but also purification of the body and brain, temperamental balance, gentle therapeutic techniques, and close attention to lifestyle, environmental factors, and dietary habits.

They believed that temperament and psychological states significantly affect the severity of epilepsy, so addressing the patient's physical, emotional, and daily life patterns is a crucial aspect of treatment. Therefore, in addition to procedures like venesection (*faṣd*), cupping (*ḥijāma*), head irrigation (*naṭūl*), bathing, exercise, and dietary control, they also recommended avoiding fear, grief, stress, and harmful sights as part of the healing process.

Below is a structured summary of the Unani principles of treatment and practical guidelines for better understanding this holistic system.

1. Body purification (*Tanqiya'-i-Badan*)
2. Brain purification (*Tanqiya'-i-Dimāgh*)
3. Temperament correction (*Taʿdīl-i-Mizāj*)
4. Attenuating Regimen (*Tadbīr-i-Taltīf*)

Treatment Guidelines
- **Vomiting / Emesis (*Qay'*):** If the patient is young and has excess phlegm in the stomach, initial treatment should involve induced vomiting to expel the phlegm.
- ***Fasd* (Venesection):** In cases of bodily heat and congestion (*Hararat o Imtila*), venesection of the *Qīfāl /Cephalic* vein, saphenous vein, or cranial arteries is recommended to expel the morbid matter (*Fasid Maddah*) from the body.
- **Cupping (*Ḥijāma*):** Especially on the calves, it helps improve blood circulation and expel harmful humors[10].
- **Head irrigation (*Naṭūl*):** Particularly useful in phlegmatic epilepsy to correct temperament by pouring water over the head.
- **Massage (*Dalk*):** Rubbing hands, feet, and head with a rough cloth to stimulate nerves and enhance circulation.
- **Exercise (*Riyāḍat*):** Light and moderate exercise to maintain balance in the body without causing fatigue [6, 10, 12].
- **Hammam (Therapeutic Bath):** Taking a bath after detoxification (*Tanquiyah*) is beneficial, as it softens the body and aids in the expulsion of vapors (*Bukharat*) [6].
- **Vinegar and Rose Oil:** Used to strengthen the brain.
- **Fruit syrups and decoction of *halela*:** For balancing temperament and relieving constipation.
- ***Ood Ṣaleeb* and *Fāwāniyā:*** *Fāwāniyā* powder is blown into the nose to induce sneezing*; Ood Ṣaleeb* is particularly effective in epilepsy sometimes even wearing it around the neck is enough, especially for children [10].

Emergency Treatment during a Seizure

Unani Medicine places great importance on immediate care during an epileptic attack. The following measures are considered essential:
- **Tongue Protection:** Place cotton or a soft cloth pad in the patient's mouth to prevent tongue biting and keep the mouth open.
- **Limb Protection:** Gently support the patient's arms and legs to prevent injury from convulsions.

Loss of Consciousness Management

- Use nasal medications (*saʿūṭ and shumūm*).
- Soak a rooster's feather in lily oil and coat it with a compound (like *Iyārāj*), then insert it into the throat to induce vomiting especially effective for gastric epilepsy.
- Soothing and Warming of the Brain: According to *Askandar* (Alexander), warming the head brings immediate relief. For this purpose, fomentation is done using millet, salt, and wheat bran.

Other Effective Emergency Measures

- Apply *Roghan Qast* and *Roghan zanbak* to the cervical vertebrae.
- Use of a poultice on the forehead made of *Jund Bedastar* (1 gm), *Ood Salib* and *Sudaab* (3 gm each).
- Inhale *Borah Armani* (Armenian borax) to help restore consciousness.
- Rub hands, feet, and head with a rough cloth or mustard; sometimes binding the arms and thighs is beneficial.

Treatment during the Interictal Period (Between Seizures)

Unani physicians also emphasized treating epilepsy during the symptom-free period to stabilize the patient and prevent recurrence:

- **Evacuation of the Dominant Humor:** During the recovery phase, it is deemed necessary to purge the dominant humor several times. For this purpose, therapeutic vomiting is induced using *sikanjabeen*, radish juice, dill, honey water, or other suitable medicines so that the morbid matter is expelled from the body.
- **Cleansing of the Brain:** After systemic purification, gargling is used to cleanse the brain, so that cerebral vapors or morbid humors may be dissolved and eliminated.
- **Strengthening the Brain and Body:** Administer appropriate tonics to fortify the brain, nerves, and boost immunity.
- **Rest and Moderate Exercise:** Provide sufficient rest, and once cleansing is complete, encourage light exercise that energizes without exhausting the patient[7].

Special Measures for Children

- Adopt methods to dry excess moisture.
- Feed light meats like baby chicken (*Choozah*), partridge, skylark, and sparrow [11].
- Drop *marzanjūsh water* in the nose and administer nasal treatments (*saʿūṭ*).
- Before breastfeeding, stimulate movement; as the child grows, make them walk before feeding.
- Feed leavened bread mixed with coriander, as coriander helps prevent vapors from rising to the brain [10].

Special Instructions

A patient suffering from epilepsy should not be suddenly informed of frightening or distressing news, as it may trigger a seizure [6]. The patient should also avoid walking long distances on foot. Staying in a well-ventilated room is beneficial, and the use of a bath should be done at an appropriate time.

Severe cold in winter, intense heat in summer, excessive sexual activity, overreading, running, horse riding, viewing fast-moving, bright or spinning objects, climbing to high places, looking at snow, flowing water, shiny or reflective surfaces, and fire all of these are harmful for an epileptic patient [3].

Dietary Guidelines

Recommended Foods

According to Unani Medicine, foods for epilepsy patients should be moderate and moistening, helping to avoid dryness or excess moisture in the body. The following are considered beneficial:

- Wheat flatbread (chapati)
- Goat broth
- Roasted meat of chicken, partridge, or quail
- Roasted lentils (pigeon peas or mung beans)
- Lightly spiced minced meat or stew (qorma)
- Mint chutney consumed with meals [7].

Foods to Avoid

The following items should be avoided as they produce impure *humors* or stimulate cerebral vapors, both of which can worsen epilepsy:

- Stale very sweet and greasy foods.
- Meat from large or lean animals.
- All types of milk and dairy products.
- Excessive consumption of goat meat [7].
- Fried, oily, or heavily spiced foods.
- Alcohol (both old and new) [8].
- Onions, garlic, and wild garlic (*gandana*).
- Fresh fruits (especially vapor-producing ones)
- Light or delicate foods that cause fermentation.
- Excessive use of hammam (bathing) [3, 7, 8, 10].

These dietary guidelines, based on Unani principles of treatment, help reduce the severity of epilepsy and prevent seizures provided they are followed consistently along with other prescribed treatments.

Table 1: List of single drugs used in epilepsy [13]

Serial No.	Unani Name	Botanical Name/zoological name	Used Parts	Actions / Benefits
1	*Post Halela Zard*	*Terminalia chebula*	Bark	Purgative, Brain tonic, Stomachic, Astringent, Hair blackener.
2	*Hab-e-Balsan*	*Balsamodendron opobalsamum*	Oil, fruit, and wood	Stomachic, Nervine Tonic, Soporific, Resolving, Demulcent, Emmenagogue, Expectorant, Deobstruent, Liver tonic, Antidote, Abortifacient, Antiseptic
3	*Reetha*	*Sapindus trifolius*	Fruit	Detergent, Resolving, Irritant, Emmenagogue, carminative, Blood purifier, Emetic, Purgative,

4	*Shuneez*	*Nigella sativa*	Seed	Stomachic, Carminative, Resolving, Vermicide, Expectorant, Nervine tonic, Emmenagogue
5	*Ood Balsan*	*Balsamodendron opobalsamum.*	Oil, fruit, and wood	Stomachic, Nervine Tonic, Soporific, Resolving, Demulcent, Emmenagogue, Expectorant, Deobstruent, Liver tonic, Antidote, Abortifacient, Antiseptic
6	*Ood Saleeb*	*Paeonia emodi*	Tuber	Nervine Tonic, Sedative, Resolving, Deobstruent,
7	*Jundbedastar*	*Castoreum*		Nervine tonic, nerve stimulant, anticonvulsant, antiseptic, antidote, diuretics, emmenagogue, calorific, resolving
8	*Hilteet*	*Ferula foetida Regel.*	Resin	Carminative, Antiseptic, Diuretic
9	*Balchar*	*Valeriana officinalis*	Root /rhizomes	Useful in hysteria, epilepsy, palpitations, headaches, inflammation of uterus/bladder
10	*Waj*	*Acorus calamus L.*	Root	Nervine tonic, Diuretic, Emmenagogue, Detergent, Digestive, Carminative
11	*Ustukhuddus*	*Lavandula stoechas*	Flowers, leaves	Useful in amnesia, nerve and joint pain, cold, liver inflammation, dropsy; useful in epilepsy when used with Aqarqarha and vinegar

Table 2: List of compound drugs used in epilepsy[14]

Serial No.	Compound Name	Ingredients	Indications
1	*Anqaruya-e-kabir*	*Aqarqarha, Kalonji, Qust, Filfil, Darfilfil, Waj, Sadab, Juntiyana, Heeng, Zarawand Mudahraj, Hab-ul-Ghar, Jundrayi, Sheetraj, Honey*	Paralysis, facial palsy, flaccidity, numbness, epilepsy, amnesia, and other cold-temperature diseases
2	*Anqaruya-e-saghir*	*Halela Siyah, Post Balela, Amla Muqashar, Balchar Safed, Kundur, Waj, Filfil, Sonth, Bhalanwan, Roghan Akhrot, Honey*	Paralysis, facial palsy, flaccidity, numbness, epilepsy, amnesia, and other cold-temperature diseases
3	*Anqaruya*	*Post Halela Kabli, Post Balela, Amla Muqashar, Kishneez Khushk, Ustukhuddus, Jundbedastar, ood Saleeb, Satar, Honey, Bhalawan*	Excellent for epilepsy
4	*Ayarij Jalīnūs*	*Shaham Hanzal, Ghariqoon, Bahrkanda Mushwi, Saqmunia Mushwa, Kutki Siyah, Farfiyoon, Bisfaij, Kamazrius, Aftimoon, Sulaykha, Mur, Siqbinj, Zarawand Taweel, Mudahraj, Filfil Siyah, Filfil Safed, Darfilfil, Darchini, Jawshir, Jundbedastar, Fitrasalyun, Honey*	Useful for epilepsy, melancholia, apoplexy, tremor, facial palsy, Convulsions, headache, migraine, deafness, ear pain, kidney and bladder pain, gout, sciatica, chronic wounds, initial muscle weakness, urinary incontinence, alopecia, ringworm, and respiratory tightness
5	*Barsha'sha*	*Filfil Siyah, Filfil Safed, Buzr-ul-Banj Safed, Afyoon Misri, Zafran, Balchar, Aqarqarha, Farfiyun*	Cold, catarrh, eye darkness, facial palsy, paralysis, epilepsy, tremor, insomnia, melancholia, obsession, delirium, nervous weakness, gum relaxation, dull mind, bad breath, salivation, haemoptysis, colic, stomach and liver pain, liver obstruction, body weakness, heart weakness, palpitation, sexual strength, kidney stones, urination
6	*Hab Sar'*	*Fiqra, Aftimoon, Basfayij, Ustukhuddus, Namak Hindi, Ghariqun, Turbud Mujawaf, Post Halila Zard, Shaham Hanzal, Katira, Saqmunia*	Excellent for epilepsy
7	*Hab Istirkhā wa Sar'*	*Fiqra, Turbud Mujawaf, Ghariqun, Buzidan, Ustukhuddus, Ud Saleeb, Shaham Hanzal, Mastagi*	Useful in epilepsy
8	*Dawā al-Misk Shireen*		Beneficial for epilepsy, facial palsy, and paralysis.
9	*Roghan-e-Sadab*	*Aab-e-Sadab Khushk, Roghan Kunjid or Zaitoon Roghan-e-Sadab*	Useful for headache, cold, epilepsy, back pain, bladder and kidney pain, leg pain, menstrual and urinary flow, flatulence, and earache
10	*Roghan-e-Khus*	*Sheera Kahu, Roghan Til or Badam*	Moistens the brain, useful in melancholia, dry epilepsy, induces sleep, softens hard organs
11	*Sikanjabeen Aftimooni*	*Aftimoon Darm, Basfayij Fustaqi, Turbud Safed, Gaozaban, Parsiyavashan, Irsa, Tukhm Kasni, Tukhm Kasoot, Post Beekh Kasni, Hasha, Barg Gul Surkh, Behman Safed, Sajz Hindi, Qaqla, Sunbul, Gulqand Aftabi*	Useful in melancholia, psychosis, and epilepsy
12	*Sharbat Ustukhuddus*	*Ustukhuddus, Parsiyavashan, Ud Saleeb, Gaozaban, Asl-us-Soos, Raziyaanah, Post Beekh Karafs, Tukhm Khatmi, Banafsha, Gul Surkh, Munakka, Sapistan*	Useful for epilepsy, melancholia, headache, and all cold-related brain diseases
13	*Majoon Fiqra*	*Jundbedastar, Rub-us-Soos, Sulaykha, Qust Talkh, Filfil Siyah, Afyoon, Miya, Zafran, Balchar, Jawshir, Dauranj Aqrabi, Marwareed Nasfta, Zarnabad, Mushk, Honey*	Useful for epilepsy, paralysis, palpitation, stomach pain, and hiccup due to fullness
14	Majoon Zabeeb	*Post Halila Zard, Post Halila Kabuli, Post Balila, Amla Munakka, Ustukhuddus, Ud Saleeb, Aqarqarha, Munakka*	Especially beneficial for epilepsy patients.
15	*Majoon Sisalius*	*Sisalius, Aqarqarha, Ustukhuddus, Ghariqun, Qardamana, Heeng, Zarawand Mudahraj*	Useful for several types of epilepsy, especially the sanguineous type
16	*Majoon Najah*	*Post Halila Kabuli, Amla Muqashar, Halila Siyah, Turbud*	Melancholia, epilepsy, and all brain disorders

		Mujawaf, Basfayij, Aftimoon, Ustukhuddus	caused by black bile
17	*Majoon Suqrat*	*Jundbedastar, Hab Balsan, Sulaykha, Asaroon, Mastagi Roomi, Marwaj, Zarnabad, Dauranj Aqrabi, Tukhm Karafs, Tukhm Piyaz, Tukhm Gandana, Sibr Suqutri, Turbud, Ud Kham, Jozbwa, Rewand Cheeni, Long, Basbasa, Ushna, Balchar, Zafran, Isqeel Baryan, Zanaab, Sheetraj, Sulaykha, Darchini, Rose Petals, Badarnajbooya, Lak Maghsool, Saad, Hab al-Batm, Halila Siyah, Post Halila, Amla, Roghan Badam*	Amnesia, melancholia, epilepsy, headache, obsession, brain weakness, vitiligo, leprosy, joint pain, stomach pain, liver pain, alopecia, ringworm, elephantiasis, chronic cough, quartan fever, phlegmatic fever, difficulty urinating, piles, jaundice, spleen diseases, heaviness of ear and tongue, useful in phlegmatic and melancholic conditions
18	*Majoon Foulad*	*Zafran, Filfil, Darfilfil, Shingraf Maghsool, Arq Limon, Mastagi, Anison, Mahi Saqanqoor, Sunbul, Basbasa, Long, Darchini, Sandal, Zeera Kermani, Shoneez, Tukhm Kasni, Aqarqarha, Tukhm Khushkhash, Behman Surkh, Behman Safed, Halila Siyah, Kahruba, Marjan, Marwareed Nasfta, Lisan-ul-Asafeer, Tukhm Karafs, Maghz Banola, Tukhm Dhatura (poisoned and roasted), Maya Shutra Arabi, Juntiyana, Sonth, Maghz Sarkanj Khushk, Maghz Sarmar, Kanjar Muqashar, Kundur Roomi, Babuna, Jozbwa, Amla, Qaqla Kabar, Halila, Sheetraj, Nankhwah, Joz Hindi, Halion, Sulaykha, Bhangra, Ashtar Ghar, Maghz Chalghoza, Bahagardgan, Hab al-Neel Hindi, Zarnabad, Khasiyat al-Thalab, Raziyaanah, Baladar (poisoned), Aftimoon, Zarawand Taweel, Piyaz Unsul, Zarawand Mudahraj, Shahtara*	Beneficial for paralysis, facial palsy, epilepsy, amnesia, sciatica, joint pain, and cold-natured diseases. Especially prevents urinary incontinence and premature ejaculation.
19	*Mufarrih Barid az Jalinus*	*Amla, Gul Gaozaban, Tukhm Kharfa, Sandal Safed, Sandal Surkh, Beekh Raziyaanah, Balchar, Behman Safed, Darchini, Kishniz Khushk, Post Narinj, Post Taranj, Abrisham Muqraz, Kahruba, Tabasheer, Marjan, Marwareed, Tala Mahlool, Naqra Mahlool, Yaqoot, Zumurrud, Sharbat Saib, Sharbat Zirishk, Sharbat Anareen*	Prevents the upward movement of heat to the brain. Beneficial for vertigo, dizziness, epilepsy, migraine, melancholia, palpitation, fever, thirst, and poisonous anguish
20	*Mufarrih A'zam*	*Shahtara, Badarnajbooya, Gul Gaozaban, Tambol, Behman Surkh, Behman Safed, Lajward Maghsool, Anbar, Gul Makhtoom, Zafran, Dauranj, Zarnab, Kabab, Halila Kabuli, Abrisham Muqraz, Sandal Safed, Post Bairun Pista, Dana Heel, Waraq Naqra, Yaqoot Surkh, Marjan, Marwareed Nasfta, Kahruba, Ud, Shakar Aab Behi Sheereen, Gulab, Aab Anar Meekhosh, Aab Taranj, Zirishk, Sharbat Reebas*	Reduces blood heat, purifies blood, and strengthens vital organs and senses. Useful for melancholia, obsession, madness, epilepsy, terror, palpitations, weak heart, laziness, increases intellect and understanding, improves appetite, aids digestion, aphrodisiac.
21	*Murabba Waj*	*Waj Turki*	Useful for paralysis, facial palsy, epilepsy, stomach pain, colic, spleen hardness, and intestinal twisting. Laxative for yellow bile and phlegm. Strengthens memory.
22	*Ma' al-Usool*	*Post Beekh Karafs, Post Beekh Raziyaanah, Post Beekh Kabar, Tukhm Karafs, Anison, Raziyaanah, Beekh Azkhar, Asaroon, Hab Balsan, Juntiyana, Sulaykha, Ud Balsan, Buzidan, Hazara Spand, Munaqqa*	Useful for facial palsy, epilepsy, all phlegmatic and melancholic diseases, opens liver obstructions, breaks kidney and bladder stones, useful in joint pain, dropsy.
23	*Matbūkh Basfayij*	*Basfayij, Filus Khyar Shambar, Roghan Badam Sheereen*	Elixir in melancholic diseases, epilepsy, flatulence, piles, stomach pain, etc.
24	*Shamūm*	*Sadab, Shibt, Marzanjosh*	Useful in epilepsy
25	*Zimad Digar*	*Mastagi, Post Kundur*	Epilepsy caused by stomach disturbance
26	*Tilā'*	*Rai, Filfil, Farfiyun, Asal Baladar*	Epilepsy from vapors rising to the leg or hand
27	*Utoos*	*Ustukhuddus, Maghz Fundaq Hindi, Darchini*	Useful for epilepsy
28	*Gharghara*	*Ayarij Fiqra, Waj, Khardal, Sonth, Aqarqarha, Munaqqa, Podina, Satar, Asl-us-Soos, Post Beekh Karafs*	Useful for facial palsy, paralysis, and epilepsy
29	*Akbar / Siwatar*	*Sulaykha, Azkhar, Mirsafi, Sisalius, Qust, Darchini, Aqrās Iqra Qomama, Miya Saeela, Azkhar, Asaroon, Filfil Safed, Sunbul, Humaya, Zafran, Darfilfil, Afyoon, Anison Mukhlis*	Useful for chronic headache, vertigo, epilepsy, tremor, paralysis, phlegmatic convulsions, joint pain, obsession, toothache, phlegmatic conjunctivitis, intestinal wounds and ulcers, hematemesis, bladder diseases
30	*Nafookh*	*Shaham Hanzal, Qasha al-Himar, Naushadar, Shoneez, Kundsh, Filfil, Ustukhuddus*	Useful in epilepsy
31	*Wajoor*	*Heeng, Jundbedastar, Sikanjabeen*	Useful in epilepsy

Conclusion/Discussion

In Unani Medicine, epilepsy is not merely viewed as a physical or neurological disorder but is considered a complex ailment involving the brain, psychological factors, humoral balance, and temperament. Ancient physicians categorized epilepsy into several types, including humoral, organic, and collective forms. Each type of symptoms and causes was described separately to facilitate personalized treatment.

The foundational principles of treatment include purification, tempering of the temperament, strengthening, and alleviation. Methods such as vomiting, venesection, cupping, diet, bathing, and exercise were considered vital in treating epilepsy. Immediate measures during seizures and ongoing care during periods of relief were deemed necessary to stabilize the patient's condition. Single and compound medicines such as *ood saleeb*, *Jundbedastar*, *anqaruya*, and *hab-e-balsan* were considered highly

effective in treating epilepsy in Unani Medicine.

Dietary restrictions and the promotion of mental tranquillity are evidence that Unani Medicine is a holistic system of treatment, which not only treats physical symptoms but also incorporates the patient's temperament, environment, and lifestyle into the healing process.

This research concludes that the comprehensive, individualized, and gradual approach of Unani Medicine in the treatment of epilepsy is highly beneficial for the improvement of patients. If integrated with modern medical science, it could lead to effective diagnostic and therapeutic outcomes for complex conditions like epilepsy.

Authors Contribution

Dr. Sadique Ali and Dr. Mubashra conceptualized and designed the literature review, conducted the primary literature search, synthesized the findings, and drafted the initial manuscript. Dr. Ishrat Rasool contributed by assisting in the literature collection and writing specific sections of the manuscript. Dr. Asba Sameen Mujeeburrahman and Faiqa Rather provided critical feedback and participated in the revision process. All authors have reviewed and approved the final version of the manuscript.

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