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Concept of *Waja-uz-Zahr* (Low back pain) and its *Unani* management

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Abstract

Waja-uz-Zahr (Low back Pain) is common problem in worldwide now, many people suffering now a days. Its mostly seen in middle age group population, In *Unani* system of medicine *Buqrat* who was the first who gave his description about *Waja-uz-Zahr*. According to *Unani* medicine accumulation of *Kham Madda* (morbid matter) which gets sticks in joint structures, so there is locally abnormal change in temperament (*Sue Mizaj*) and its leads to back pain (*Dard-e-Pusht*). So in this review paper author tried to discuss concept of *Waja-uz-Zahr* and safe or alternative method of treatment which given by traditional philosophers in classical text which was less harmful in comparisons to modern medicine.

Keywords: *Waja-uz-Zahr*, *Unani* Medicine, *Sue Mizaj*, Low back pain, *Dard-e-Pusht*

Introduction

Historical Back ground of *Waja-uz-Zahr*: There has always been back pain, In *Unani* System of medicine *Buqrat* (460 BC) was first who quoted that if a person feels numbness & coldness in his back & calf muscles and his *Mizaj* is *Balghami*, indicates the chronic condition of disease [1]. *Zakaria Razi* (865- 925 A.D) described low back pain as *Waja-uz-Zahr*, *Dard-e-Pusht* with its etiology as trauma, disc prolapse and spinal abscess [2]. *Ibne Sina* (980- 1037 A.D) gives his views on low back pain as *Dard-e-Pusht*, which may occur in the muscle and ligament of the back internally or externally. That can be differentiated by palpating the external surface of the back, it evidences of tenderness is present, indicate the cause is external [3]. *Ismail Jurjani* (d. 1140 A.D) explained low back pain as *Dard-e-Pusht* and described its etiology and clinical features. He also explained its classification according to causative factors [4]. *Ibne Hubal Baghdadi* (1163-1231 A.D) in his book *Al-Mukhtarat-fit-Tibb*, gives description of low back pain and illustrated its variety of clinical features [5]. *Najeebuddin Samarqandi* (13th Century A.D) quoted that if *Waja-uz-Zahr* is caused due to *Sue-Mizaj-Sada* and *Kham Bhalgham* then it will be chronic in nature and initiate gradually, and pain will disappear by walking and exercise [6]. *Akbar Arzani* (1721 A.D) described *Waja-uz-Zahr* as *Dard-e-Pusht* and classified it into seven types, which was based on etiology of the disease. He further quoted in *Meezanut-tibb* that *Waja-uz-Zahr* is caused by *Sue-Mijaz-Sada*, subsequently *Burudat* is felt and pain starts without heaviness. This pain is relieved by *Hararat* [7]. *Hakim Ghulam Jeelani* (20th century) described different causative factors of *Waja-uz-Zahr* such as *Takan*, *Laghri*, excessive labour etc. He stated that the main causes of *Waja-uz-Zahr* and *Waja-ul-Mafasil* is the *Kham Madda* which gets accumulated of in joint spaces [8].

In *Unani* System of Medicine, *Waja* (pain) is defined as a perception of incongruity in the body due to abrupt changes of temperament or *Sue-Mizaj-Mukhtalif* (variable impaired temperament) and *Tafarruq-i-Ittisal* (loss of continuity). The newly developed abnormal temperament becomes *Har* (hot) or *Barid* (cold) contrary to the original temperament. The perception of such a contrary temperament is pain. According to *Jalinus* (Galen), loss of continuity is the actual cause of pain and thus, if cold produces pain, it is through a breach of continuity, by shrinking and retracting the tissue particles and thus dislocating these from their original positions [9]. About *Waja-uz-Zahr* (low back pain) many *Unani* scholars give there descriptions are as follows. In *Al-Qanoon*, *Ibne Sina*, quoted Low Back Pain as *Dard-e-Pusht*. He defined *Dard-e-Pusht* as "A pain which occurs in external or internal structures of the joints of Back" and can be differentiated by palpating the external surface of the back with evidences of presence of tenderness [3]. In *Taj-ul-Hikmat*, LBP is defined as a pain which locates and perceives centrally or in whole lower back area, which affects daily routine life [10].

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In *Tibb-e-Akbar*, Akbar Arzani, mentioned LBP as *Dard-e-Pusht* And said that it caused due to *Sue-Mizaj Barid Sada of Pusht* [11]. In *Mukhtarat-fit-Tibb*, Ibne Hubal Bagdadi, defined LBP as *Pahlu ka dard*, caused by *Sue-Mizaj-Har, kasrat-e-Jama*, and involment of kidney also [5].

Asbab(Aetiology): In *Unani* system of medicine most of the renowned *Unani* physicians described the causes and treatment of *Waja-uz-Zahr* under the caption of *Waja-ul-Mafasil*. According to *Ibne Sina*, *Waja-uz-Zahr* arises from internal or external muscles, ligaments surrounding the lumbar and lumbosacral region due to *Fasad* in *Mizaj* (*Sue Mizaj*). This *Fasad* in *Mizaj* is due to surplus *Burudat* and accumulation of *Kham Balgham* (raw *phlegm*). He further stated that *Dard-e-Pusht* also caused by excessive physical work, *Kasrat-e-Jama*, *Zoaf-wa-laghari Gurda*. *Imtela-e-Rag*, *Musharkat-e-Reham* [3]. *Zakaria Razi* described the disease in the eleventh volume of his book *Al-Hawi*. Though, his description is not systematically arranged but covers all possible causes related to disease. According to him, the first and foremost cause of *Waja-ul-Mafasil* is formation of abnormal chyme (*Rutubat-e-Mukhatia*) due to *Nuqs* (defect) in *Hazm-e-Kabidi* and *Hazm-e-Urooqi*, resulting in the production of abnormal *humours*, particularly abnormal *phlegm* (*Ghair-tabyee-Balgham*), which then gets accumulated in the joints and surrounding structures, causing swelling, tenderness and pain. Thus, we can say that the root cause of *Waja-uz-Zahr* is the *Nuqs* in *Hazm-e-Kabidi* and *Urooqi*, in which abnormal *Balgham* gets accumulated in the joint structures of lumbosacral region. He stated that sometimes weakness or extensiveness of joint structures either congenitally or due to some other disease, gives the seat for the accumulation of the abnormal *humours* in general, or vitiated *phlegm* in particular site [4]. In addition to the above mentioned causes, *Jurjani* in *Zakheera Khawarzam Shahi* and Akbar Arzani in *Tibb-e-Akbar* have added that accumulation and piercing of *Galeez-Riyah* in surrounding structure also produces *Waja-uz-Zahr* [4, 11].

Alamaat (Clinical features)

In *Unani* medicine clinical features of *Waja-uz-Zahr* are explained on the basis of causative factors such as.

In case of *Sue Mizaj Barid Sada*, the clinical features of *Waja-uz-Zahr* are

- Feeling of coldness
- Pain without heaviness
- Pain relieved by temperamentally hot regimens

In case of *Madda Balgham Kham*

- Feeling of Pain with heaviness in progressive manner
- History of eating cold temperamental diets

In case of *Riyah*

- *Waja Tamaddudi* (pain with tension)
- Migratory pain
- Feeling of slight heaviness
- Pain aggravates by taking those foods which produce flatulence
- Pain relieves by hot temperamental diets and oils

In case of *Hararat Sada*

- Presence of inflammation and local irritation
- Pigmented urine
- Hyperthermia
- Pain relieves by cold temperamental diets

In case of *Imtela-e- Rag*

- *Waja-e-Zarbani* felt along the course of *Rag* (vertically)
- Pain increases during movement
- Feeling of heat sensation locally

In case of *Zoaf-e-Gurda-wa-Laghari*

- *Zoaf-e-Bāh*
- *Dard-e-Qutn*
- Bladder symptoms [4, 5, 7, 11, 12].

Mahiyat-ul-Marz (Pathogenesis): According to eminent *Unani* physicians, *Waja-uz-Zahr* is a *Balghami Marz* and the main causative factors for *Waja-uz-Zahr* is *Sue Mizaj barid*, accumulation of *Kham Balgham* and piercing of *Riyah* in joint structures. The temperament of joint structures are *Barid-Yabis*, and the *Mizaj* of *Balgham* is also *Barid*, So when *Kham Balgham* starts to accumulate in these structures results in addition of *Burudat* which leads a change in the temperament of local joint structures in lumbar region. This change in temperament results in pain because *Waja*(pain) is caused due to sudden and irregular deviation of temperament. *Riyah*, the second most causative matter, causes pain only if there is loss of continuity in the sensitive organs by penetrating between muscle fibres and diffusing under the membranes such as periosteum. So we can say that root cause of *Waja-uz-Zahr* is production of abnormal *Humour*, particularly *Kham Balgham* and behind the formation of this *Ghair tabaee khilt* basic pathology is defect in *Hazm-e-Kabidi* and *Hazm-e-Urooqi* [4, 11, 12].

Classification of *Waja-uz-Zahr* on the basis of causative factors

Akbar Arzani in *Tibb-e-Akbar* has described seven types of *Waja uz-Zahr*, which are:

1. ***Waja-uz-Zahr* due to *Sue Mizaj Barid Sada*:** It is characterized by gradual onset; pain without heaviness or tension, feeling of coldness and lasts for long time.
2. ***Waja-uz-Zahr* due to *Kham Balgham*:** It is characterized by pain with heaviness, which increases day by day.
3. ***Waja-uz-Zahr* due to *Riyah*:** It is characterized by fleeting type of pain with tension.
4. ***Waja-uz-Zahr* due to *Imtela-e-Rag*:** In this type, throbbing pain is felt vertically, from first cervical vertebrae up to last lumbar vertebrae and gets aggravated with movements.
5. ***Waja-uz-Zahr* due to *Zoaf-e-Gurda*:** It is associated with kidney affliction and pain is felt diagonally.
6. ***Waja-uz-Zahr* due to *Kasrat-e-Jama*:** In this type, history of excessive involvement sexual activities is found.
7. ***Waja-uz-Zahr* due to *Awarizat-e-Reham*:** This type of *Waja-uz-Zahr* occurs in females during Pre menstrual period [11].

Usool-e-Ilaj

Usool-e-Ilaj is mainly based on the causative factors which produce the disease and resulting pathology in the organ. *Unani* physicians in the case of *Waja-uz-Zahr* described *Usool-e-Ilaj* in the same manner according to causative factors those produces pain in lumbar region.

- 1) *Izala-e-Sabab* (removal of cause)
- 2) *Tadeel Mizaj* (correction in temperament)
- 3) *Aaram* (Rest)
- 4) *Mussakin alamanalg*esic drugs and local *Zimaad* etc
- 5) *Murrakhiyat* use of anti spasm *Roghans* for reduction in local muscular spasm
- 6) *Ghiza* (Diet) hot temperamental diet
- 7) *Taqleel Ghiza* prevent of diet which produces flatulence and abnormal *Humour*
- 8) *Munzijat* for *Tahleel Madda*
- 9) *Mulliyinat* and *Mushilat* for evacuation of morbid matter
- 10) *Mudir-e-baul* and *Mudir-e-Haiz* drugs
- 11) *Ma-ul-usoole*: for *Nuzj* of *Kham Humour*
- 12) Use of *Tiryaqiyat*
- 13) *Ilaj-bit-Tadbeer*
 - *Dalk*
 - *Fasd*
 - *Hijamah*
 - *Hammam*
 - *Qai*
 - *Ishaal*
 - *Zimad*
 - *Nutool*
 - *Takmeed* [3-5, 8, 11-17].

Ilaj

Unani physicians stated that the treatment of *Waja-uz-Zahr* is much similar with *Waja-ul-Mafasil*, *Waja-ul-Warq*, *Hudba* and *Riyah-ul-Farsa*. *Ilaj* is mainly based on pharmacological treatment, non pharmacological, and *Ilaj-bit-Tadbeer*.

Pharmacoligical treatment

Ma-ul-Usool: *Beikh-e-Badiyan*, *Beikh-e-Karafs*, *Beikh-e-Azkhar*, *Anisoon*, *Tukhm-e-Suddab*, *Nankhwan* with *Rogan baid-anjeer*.

Joshanda Munjiz-e-Balgham: *Post beikh-e-kasni*, *Post beikh-e-badiyan*, *Suranjan*, *Mako*, *Badranjboya*, *Bisfaj*, *Izkar*, *Anjeer*, *Maweez munaqqa* with *Gulqand*.

Mushilat

Mufrad: *Halaila*, *Balaila*, *Aamla*, *Suranjan*, *Bozidan*.
Murakkab: *Habb-e-Ayarij*, *Habb-e-Suranjan*, *Habb-e-Mantin*, *Habb-e-Sakbinaj*.

Compound use for Tadeel-e-Mizaj: *Sanjarniya*, *Tiryaaq arbaa*, *Tiryaaq kabeer*, *Masroodetoos*, *Majoon chobchini*, *Arq chochini*, *Majoon falasfa*, *Majoon masihi*, *Habb-e-azraqi*.

Joshanda Mudir Haiz: *Tukhm Karafs*, *Tukhm Methi*, *Tukhm Khyarain*, *Badiyaan*, *Anisoon*, *Tukhm Shibt*.

Musakkin-e-Alam and Muqawwi Asab (Nervine tonic): *Dar-e-filfil*, *Anisoon*, *Jadwaar*, *Fawa*, *Habbul-gar*,

Fawania, *Hilteet*, *Jaowsheer*, *Zafran*, *Zarawand*, *Hulba*, *Tukm-e-karafs*, *Habb-ul-rshad*, *Ajwain*, *Darchini*, *Zanjbeel*, *Ushq*, *Sakbeenaj*, *Anzroot*, *Hilliyoon*, *Suranjan*, *Sibr* [3, 2, 4, 12].

Non-pharmacological treatment

Ilaj-bil-Ghiza (Dieto-therapy)

- 1) *Ibne Sina* advised to take an easily digestible diet (*Ghiza-e-Jaiyyad*) in *Waja-uz-Zahr*. According to him, *Hilyoon* is the best diet in *Waja-uz-Zahr*.
- 2) *Narjeel* and *Methi ka Saag* (*fenugreek leaves*).
- 3) According to *Razi*, use of *Pudina* is useful in *Waja-uz-Zahr* which is caused due to *Galeez Riyah*.
- 4) In *Tibb-e-Akbar*, *Arzani* quoted *Parindo ka Ghosht* and *Garm Masaleh* is should be used in case of *Sue Mizaj Barid Sada*. He further advised that *Taqleel-e-Ghiza* is the best in cases of *Waja-uz-Zahr* due to *Kham Balgham* In *Imtela-e-Rag*, *Aab-e-anar tursh-wa-Shereen*, *Sharbat lemon*, *Sheera tukhm khayaren* and *Khurfa* with *Sikanjabeen* to be given.
- 5) *Jurjani* stated that *Aab-e-Nakhud* (black gram) is the best with *Waj* and *Shahed* [3, 2, 4, 11, 12].

Ilaj-bit-Tadbeer

- 1) **Dalk:** *Ibne Sina* and *Jurjani* advised, before application of *Roghaniyat*, back should be rubbed with rough clothes.

Useful Rogans: *Roghan-e-Gul*, *Roghan-e-Habb-ul-Ghaar*, *Roghan-e-Suddab*, *Roghan-e-Raindi*, *Roghan-e-Farbiyon*, *Roghan-e-Qust*, *Roghan-e-Sosan*, *Roghan-e-Shibbit*, *Roghan-e-Baboona*, *Roghan-e-Farfiyoon*, *Roghan-e-Narjeel*, *Roghan-e-Khuru*, *Roghan-e-Utraj*, *Roghan-e-Anjeer*, *Roghan-e-Qurtum* [3, 2, 4, 11, 12].

- 2) **Fasd:** In condition of *Imtela-e-Rag*, for acute relief in pain *Fasd* of *Basaleeq*, *Mabiz* and *Safin* veins should be done [3, 4, 5, 11].
- 3) **Nutool (irrigation):** *Nutool* should be done with *Joshanda Munjiz Balgham* [11].
- 4) **Hammam:** for *Tahleel Madda*, *Hammam* should be done [11, 4].
- 5) **Zimad (liniment):** *Muqil*, *Ushq*, *Hulba*, *Baboona*, *Habb-ul-Ghaar*, *Tukhm Alsi* with *Rogan-e-baid-injeer*, *Gogul*, *Ushq*, *Jao-Sheer*, *Sakbeenaj*, *Jund-baid-astar*, with *Farfiyoon* [3, 2, 4, 5, 11].
- 6) **Hijamat:** *Razi* indicates *Hijamat-e-Nariya* and *Hijamat-bila-Shart* should be very effective in *Waja-uz-Zahr*. *Ibne Sina* advice *Hijamat-bish-Shart* as well as *Hijamat-e-Nariya* in *LBP* [2, 12].

Discussion

The main purpose of this review paper is to explore the *Unani* concept of *Waja-uz-Zahr* and its management, which was discussed in classical text. Pain and tenderness in *Waja-uz-Zahr* originate due to the accumulation of *Akhlat-e-Fasida* (mainly *Ghair-tabyee-Balgham*) in the joint structures of lumbosacral region that leads to *Sue Mizaj Barid* (*Sue Mizaj Mukhtalif*) [3], producing a condition of congestion, stagnation and blockage in surrounding structures. Pain fibers are present in the structures of the lumbosacral joints like tendons, ligaments, blood vessels etc [18]. When pressure is exerted on these structures due to accumulation of morbid matter, gives rise to pressure symptoms i.e. low back pain and tenderness. Difficulty in movement (walking) may be directly related to pain and

stiffness in the lower back. Stiffness may be due to spasm in the joint structures like tendons, capsules etc. due to *Burudat* or blockage of *Ghair-tabae-Balgham*. traditional healers stated that there have long recognized association between pain and conditions of congestion, stagnation and blockage. *An old Chinese medical maxim states*: “Where there's stagnation, there will be pain. Remove the stagnation, and you remove the pain.” Not only pain, but the vast majority of all illness and disease comes from stagnation, congestion and blockage of vital fluids or *humours* like blood, phlegm or lymph. So the *Usool-e- ilaj* which given by eminent unani physicians was mainly based on Imala (Diversion) or evacuation (excretion) of morbid matter which accumulates on joint structures. *Unani* Scholars advised that proper or timely elimination of wastes from the body forms an important aspect of hygiene. Whether it be constipation, urinary retention, or even suppressed menses, the undue retention of anything that should be expelled is a major cause of morbidity and disease ^[19].

Conclusion

So by this all explanation we conclude that Eminent *Unani* scholars have explained safe and alternative treatment for *Waja-uz-Zahr* (Low Back pain). It can be used in combination of modern drug, may be produces more effectiveness or increases the potential of modern medicine.

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