

INTERNATIONAL JOURNAL OF UNANI AND INTEGRATIVE MEDICINE



E-ISSN: 2616-4558
P-ISSN: 2616-454X
IJUIM 2019; 3(1): 29-36
Received: 18-11-2018
Accepted: 19-12-2018

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Six essential factors and health

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Abstract

Introduction and Background: Unani medicine is a “holistic medicine” which means “as a whole thing rather than a collection of parts” or treating the whole person rather than just the symptoms of disease.” Holistic concept of health implies a sound mind, in a sound body, in a sound family, in a sound environment [1]. The modern medicine views the body as a collection of parts rather than a whole working unit. The modern medical profession views the human body as a machine, disease as a consequence of the breakdown of the machine and one of the doctor’s tasks as repair of the machine. Thus health, in this narrow view, became the ultimate goal of medicine [1]. According to Unani Medicine Tabi’at is the supreme power of body, which is solely responsible for the performance of all physiological functions and nutritional requirement of the body. When the body is exposed to causation of disease, Tabi’at takes on the causation of disease until it overcomes the disease or becomes perplexed itself. The concept of Tabi’at is wider and comprehensive according which a doctor does not cure the disease but he only helps the Tabi’at, as Hippocrates says, “The physician treats but the Tabi’at heals.”

According to Unani philosophy human body is made up of seven components which are: 1- Arkān (Elements) 2- Mizaj (Temperament) 3- Akhlat (Humors) 4- Aāzā (Organs) 5- Arwah (Pneuma) 6- Quwā (Faculties) 7- Afāl (Functions). In these seven components, Arkan (Earth, Water, Air and Fire) provides shape of the body while Akhlat (Blood, Phlegm, Yellow bile and Black bile) provides nourishment to the body and organs. The etiology and pathology of the disease is alteration in normal proportion of humors which leads to altered temperament (Su’a mizaj) and then disease develops. To maintain the equilibrium of these humors and other components, Unani physicians adopted and forwarded some basic principles which are known as Asbab-e-Sitta Zaruriya (Six Essential Factors).

Methodology: The present literary work is conducted through “input-processing-output” approach. The literature collected from classical Unani literatures and online search engines, then compiled, analyzed and evaluated.

Objective: To propagate and popularize the Unani System of Medicine in community as well as to make awareness about the role of Asbab-e-Sitta Zaruriyya in maintenance of health as a whole personality including physical, mental, social and spiritual health and well-being.

Keywords: Asbab-e-sitta zaruriya, unani medicine, life style disorders

Introduction

Review of Literature

“Asbab” are the factors which are precursors and by its own have an influence on human body, to generate a new state or maintain an old state [2, 3]. Asbab-e-Sitta zarooriya (Six Essential Factors) basically, are factors without which life is unimaginable. These factors are as following:

1. Hawa-e-Muheet (Atmospheric air)
2. Makoul-wa-Mashrub (Foods and Drinks)
3. Harkat-wa-Sukun-e-Badani (Physical activity and Repose)
4. Harkat-wa- Sukun-e-Nafsani (Mental activity and Repose)
5. Naum-wa-Yaqza (Sleep and Wakefulness)
6. Ehtibas-wa-Istifragh (Retention and Evacuation)

Ali Ibn-e-Abbas Majusi (930- 994) was the first person who described Asba-e-Sitta Zaruriya (Six Essential Factors) with this title in his famous book “Kamilus-Sanaa”. Majusi described these factors in two chapters in his book but in both places, the sequence is different. First he described in the 4th chapter as following:

- Hawa (Air)
- Harkat (Physical Activity)
- Sukun (Repose)
- Makul-wa-Mashrub (Food and Drinks)
- Naum-wa-Yaqza (Sleep and Wakefulness)

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- Istefraghat-wa-Ehteقان (Evacuation and Combustion)^[4]

In the 5th chapter of the same book he discussed in detail, where the sequence is as following:

1. Hawa (Air)
2. Harkat-wa-Sukun (Activity and Repose)
3. Makul-wa-Mashrub (Food and Drinks)
4. Naum-wa-Yaqza (Sleep and Wakefulness)
5. Istefraghat-e-Tabaie- wa-Ehteقان (Natural Evacuation and Combustion)
6. Araz-e-Nafsani (Emotional Factors)^[4].

As you see the sequence in both places is different and at the place of “Ehtebas” he used the term “Ehteقان”. In fact “Ehteقان” is more wide term than “Ehtebas” because literally Ehtebas means retention only while Ehteقان means burning or combustion which is necessary for the digestion, metabolism and absorption of the nutrients for maintaining health. While in the chapter 37th of the same book he discussed the Ehtebas also in the title “Istefraghat-wa-Ehtebas Tabaie”^[4].

Whatever.....These factors was not organized but scattered in Majusi’s literature. After Majusi, all Unani physicians and philosophers accepted the importance of these factors but all denied its sequence. Avicenna (980-1037) was the first person who described these factors in organized way and explained it as “Nobody could escape from these factors so long he is living^[5].” According to Avicenna these factors are as following:

1. Hawa-e-Muheet (Atmospheric Air)
2. Makul-wa-Mashrub (Foods and Drinks)
3. Harkat-wa-Sukun-e-Badani (Physical activity and Repose)
4. Harkat-wa-Sukun-e-Nafsani (Mental activity and Repose)
5. Naum-wa-Yaqza (Sleep and Wakefulness)
6. Istifraghat-wa-Ehtebas (Evacuation and Retention)^[5].

As you see, Avicenna also has mistaken in the sequence of 6th factor, which is wrong logically and medically. The correct sequence is Ehtebas-wa-Istefraghat (Retention and Evacuation). Whatever.....after all it is fact that these six factors are basic pillars in promotion of health and well-being as well as in prevention of disease while alteration and modification in these factors is the main stay of Ilaj Bit Tadbeer (Regimental Therapy).

Any mismanagement or imbalance of these factors leads to accumulation of toxins and morbid materials inside the body, which leads to imbalance of Akhlat (Humors). Finally, this accumulation will adversely affect the tissue and organ system leading to structural damage in the body, leading to various chronic and life style disorders. Therefore, the Unani approach to the prevention and treatment of these disorders is aimed at avoiding the abnormal changes in six essential factors which can be restored by maintaining balance in them.

1. Hawa (AIR)

According to Unani medicine air is a vital of Ruh (Pneuma) and bodies. Hippocrates, the father of epidemiology, was the first person who described the importance of air, its quality and characteristics in respect of health and disease as well as endemics and epidemics due to air pollution. His books “Air, Water and Places” and “Air and Water” are mile stones in preventive and social medicine and every epidemiologist refers him. All forms of life need a

continuous supply of air to exist. Apart from supplying the life-giving oxygen, air serves several functions. The human body is cooled by the air contact; the special senses of hearing and smell function through air-transmitted stimuli; disease agents may be conveyed by air^[1].

Air performs tow main functions in our body.

1. Ta’adeel-e-Ruh (Moderation of hot temperament of pneuma) at the time of inspiration by exchanging the air.
2. Tanqiyae-Ruh (Purification of Pneuma) at the time of expiration by exhaling the Dukhan (Carbon dioxide)^[6].

For the above said purposes fresh air is necessary. Without fresh air neither health is possible nor the treatment of any disease is possible as Rhazes said; “If you are treating accurately but the surrounding air is not suitable, then your treatment is useless. So keep in mind that the residence and surrounding air, both must be suitable^[7].”

According to Unani philosophers there are two types of changes that occur in atmospheric air.

1. Changes in Kaifiyat (Cold, Hot, Dry or Wet) known as Seasonal changes.
2. Changes in Jauhar-e-Hawa (Essence of air) known as Hawa-e-Wabaie (Epidemic air).

In every season the air changes into its temperament, with which Tabiat is adjusted easily and body adopts it. But when these changes are so extreme become contradictory to Tabiyat e.g. extreme hot or cold, dry or moist result in Su’a mizaj of Ruh and Qalb, leading some diseases but it is not fatal. Unani philosophers described all types of air and seasons with preventive measures in their classical literature.

Types of Air and Season

Hawa-e-Har (Hot Air)

If it is moderate; improves the blood circulation with betterment of digestion but extreme hot air causes over sweating, decreased urination, indigestion, leading to Su’a mizaj Har and fatigability^[6, 8].

Hawa-e-Barid (Cold Air)

It is best for proper digestion and absorption of nutrients in gastro intestinal tract, leading to good metabolism^[6, 8].

Hawa-e-Ratab (Moist Air)

It is necessary as it is responsible for healthy skin but the chances of infection increases. Therefore excessive moisture should be avoided^[6, 8].

Hawa-e-Yabis (Dry Air)

It affects the skin and makes it dry and hard in texture^[6, 8].

Fasl-e-Rabi (Spring season)

This is best season due its Moderate temperament, resembling to Dam i.e. Har Ratab (Hot Wet). It improves the quality and quantity of blood and digestion. It reduces some diseases produced due to Injemad Mawad (Coagulation of Morbid Materials) but some diseases, like Paralysis, Melancholia, Arthritis, Pharyngitis, Hemoptysis, Epistaxis, Melena and Abscesses etc. are found in this season^[4, 5, 6]. Stressful life, Anxiety, Anger, and over intake of spicy and junk foods are the risk factors of this season. Therefore these things should be avoided in this season. For the promotion of health and prevention of diseases, Fasd (Veinsection), vomiting willingly, avoidance from bath

with hot water, and also avoidance from over eating and drinking is advised. Use of cotton cloths is also advised [5, 6, 8].

Fasl-e-Saif (summer season)

Its temperament is Har Yabis (hot and dry), leading to Su'a mizaj Har and excess thirst, producing excess of Safra (yellow bile) leading to Safrawi (Bilious) diseases like Measles, Vomiting, Chicken pox, Ascites, Conjunctivitis etc. Due to excess heat Sauda (Black bile) is also increased due to combustion of Safra (Yellow bile). At the end of this season Sauda (Black bile) is increased while blood is decreased [4, 5, 6]. For prevention of summer problems, one should consume cold beverages, cold bath, avoiding exposure to sun light and also increase intake of water. Intake of citrus fruits like Orange, Pomegranate, and lemon etc. is recommended. To prevent the problems of indigestion; should take easily digestible food, away from hot and dry fruits. One should wear Katan (cotton cloth) and should take more rest in this season. Application of Javitri (Mace) paste on the forehead is also recommended [5, 6, 8].

Fasl-e-Khareef (autumn season)

Its temperament is also Har Yabis, resembling hot seasons in its characteristics, with a little variation in day and night temperature, producing Su'a mizaj Har and excessive Safra. Safrawi diseases like Joint pain, Sciatica, Back pain, Ring worm, Pruritis, Tonsillitis, Intestinal worms, Dysurea, IBS, etc. due to indigestion, increase and retention of Safrawi Khilt (yellow bile) in the body. In this season like summer, Sauda is increased and Blood is decreased [4, 5, 6]. For better health one should improve his digestion and take plenty of water, avoiding cold drinks and fast foods. Intake of dry fruits is forbidden along with abstinence from excess coitus. Use of cold water for drinking purpose as well as in bath is prohibited to reduce the risk of common cold and respiratory diseases. For prevention of respiratory problems; Avicenna advised to cover the head properly especially in early morning and late night hours [5, 6, 8].

Fasl-e-Shita (winter season)

It has cold and moist temperament producing excessive Balgham (Phlegm) leading to phlegmatic and respiratory diseases viz. Rhinitis, Common cold, Cough, Pneumonia, Pleurisy, joint pain etc. and some Balghami Auram e.g. Lipoma etc [4, 5, 6]. For prevention, everyone should be dressed up properly to avoid exposure to cold and consume hot foods and beverages as well as some physical activities maintaining body temperament. Some heavy exercises should be practiced to excrete out the dissipate material through skin pores. Intake of Haleem (pulses with meat) and meat is advocated for the production of more blood. Application of clove paste locally as a Zamad on forehead is also advised [5, 6, 8].

Changes in jauhar-e-Hawa, (Alteration in Essence of Air)

Any contamination in the air may affect the health either immediate or delayed; depending upon the intensity of contamination. The immediate effects are born by the respiratory system; the resulting state is acute bronchitis. If the air pollution is intense, it may result even in immediate death by suffocation. This has taken place in the air pollution epidemic which occurred in London in 1952. The delayed effects most commonly linked with air pollution are

chronic bronchitis, lung cancer, bronchial asthma, emphysema and respiratory allergies [1]. Alteration or contamination in the essence of air is known as Hawa-e-Mukaddar (Contaminated air) and Hawa-e-Wabaie (epidemic air) [6]. It leads to the mal-temperament of Ruh and becomes responsible for morbidity or mortality of large number of people. This situation persists until the air become pure [6].

Unani philosophers especially Hippocrates and Rhazes discussed all aspects of air, air pollution, and air born diseases, endemics and epidemics etc. as well as preventive measures in their literatures. During epidemic Rhazes advised: "If air is contaminated and its odor is changed with prevalence of chickenpox, measles and plague.....then you should reside in houses away from this air e.g. in houses surrounded by buildings and you should spray Sirka (Vinegar) and fumigate with leaves of Sād (Nut Grass), Aās (Myrtle) and Loban (Frankincense / Aromatic Resin) etc. as well as you should include Sirka (Vinegar) in your foods and drinks [7]." Like this in other infectious and contagious diseases e.g. tuberculosis Rhazes advised: "The tubercular and febrile patients should be stay in Barid Ratab Hawa (Cold Moist Air). For this purpose they should be hospitalized in tents, basements, pleasant and cold places having water tubs, green plants and flowers [7]." Like this Unani physicians practiced "Herd Immunity" and "Isolation" in infectious diseases while in chronic disorders they advised transfer the patients to other suitable places as Rhazes said; "when a disease become chronic and duration is prolong then shift the patient to another place suitable to his temperament and opposite to disease, so his surrounding fresh air will be perfect and complete treatment for him [7]." This concept of Rhazes paved the way of "Sanatorium" which was the only one option in the world for the tubercular patients till the invention of anti-tubercular drugs. From the above discussion, the effect of air on human health is clear. So, it is the liability of each and every person of society to prevent the air from any type of contamination, because pure air is vital for attaining health and well-being.

2. Makul-wa-Mashrub (Food and Drinks)

The word Makul stands for foods and Mashrub for drinks [9]. Rabban Tabari stated with reference of Aristotle, that every living thing relies on three things, 1- Quwat-e-Ghaziya (Nutritive faculty) 2- Hararat-e-Gharizia (Innate energy) 3- Ghiza (Diet) [10].

In healthy condition food provides Badal Ma Yatahallal (Substitute for what is worn out) to the body for aid of Tabi'at, leading to preservation of health but on the other hand this food is also a contributing factor for so many diseases, then food is taken for therapeutic purposes as well as for strengthening the Tabi'at, [9] that is why Hippocrates says: "Let your food be your medicine, and medicine be your food [11]. Like this Avicenna described in his famous treatise "Alqanun" Dietetics and Nutrition is one of the important medical subjects. Avicenna further said "the stomach is the house of disease and the diet is the head of healing". Unani physicians practiced to treat patients through a regimen starting with physiotherapy and diet; if this failed, then drugs were used as Rhazes stated "if the physician is able to treat with foodstuffs, not medication, then he has succeeded [9]. Unani philosophers categorized the food mainly into three categories:

1. Ghiza-e-Latif (Light foods) which is digested easily and

- produces thin blood.
2. Ghiza-e-Kasif (Heavy foods) easily digestible but produces thick blood.
 3. Ghiza-e-Mutadil (Moderate foods) moderate in digestion and produces moderate blood.

They further subdivided according to its nutrition and its chyle or chime e.g. 1-Kasirut-Taghziya 2- Qalilut-Taghziya. 1-Jaiyedul Kaimus 2-Radiul Kaimus. Etc ^[6].

Foods and drinks act upon the body in three ways:

1. By their kaifiyat (Quality)
2. By their madda (Matter)
3. By their surat-e-nauw'yiah (Morph)

Regarding to best diet Rhazes said "Best diet is that which is moderate in softness, density and viscosity ^[9]." Unani philosophers described food in every aspect of its quality, quantity, temperament and timing of food as well as according to different age, health and diseased conditions in their literatures. They advised that, these things should be kept in mind while eating or drinking habits:

- Quality of the food
- Quantity of the food
- Temperament of the food
- Timing of the food

Avicenna said, "Foods affects the body by its Kiafiyat (Quality) and Kamiyat (Quantity) e.g. excessive food causes Tuxhma (Indigestion), Sudda (Obstruction) and at last causes putrefaction and if taken in less, causes Zabool ^[5]. Which is known as PEM (Protein Energy Malnutrition) in modern era and the current concept of PEM is that its clinical forms-kwashiorkor and marasmus-are two different clinical pictures at opposite poles of a single continuum ^[1].

The temperament of food is linked metabolism and formation of the humors. Foods having hot temperament increase the metabolic rate, while opposite this, have the opposite effect. For some diseases, like phlegmatic disorders, hot temperament foods are advised to neutralize the excessive effect of phlegm. Like this in all diseased conditions opposite temperament foods are advised.

Unani Philosophers advocated taking same type of foods, at one time as Rhazes said, "Anyone who wants to be healthy, so he should take same type of food in small quantity" ^[9]. But practically this is not possible, then what you do? In this situation, Rhazes said "If there are two types of foods e.g. Hard and soft food, should take first soft food and then hard foods" ^[9] because the soft food is digested and evacuated easily while the hard food takes more time. (Galen) ^[11].

Acidic foods should not be taken with milk because acid makes changes in milk which makes it poisonous and if goes to intestines, causes colitis. Milk and fish should not be taken together because both are Ghaliz (Thick) and both in stomach become Fasid and due to their Kiafiyat-e-Fasida causes chronic disease e.g. leprosy, leukoderma and paralysis etc. if they convert into Sauda & Dukhan, produces leprosy and if convert into Balgham, produces paralysis. Qarashi explains it and says that it means "prolong and continuous practice" causes above said disorders but if these are taken sometimes, they are not harmful ^[5, 6]. But this is a myth only and yet not proved scientifically, further researches are required.

Continuous use of acidic food leads to early aging because acidic foods cannot produce good blood and when there will be no good blood there will be deficiency of Arwah (Pneuma) leading to weakness of organs, and this condition is called aging or old age. Continuous use of Sweets is

Murakhkhi-e-Meda and Musammin-e-Badan, because sweets produce blood and Safra making body hot but this causes Sudda (Obstruction) because Tabiyat absorbs sweets before digestion leading to Sudda (Obstruction) which cause various obstructive diseases, in which ascites is common. To prevent these disorders, it is better that the bad effects of acidic foods, corrected by sweets and the bad effects of sweets should be corrected by acidic foods. Excessive salt is Mujaffif and Muhazzil-e-Badan because it is Jali, Qat'e-e Rutubat and Muhallil, therefore it cannot produce fresh blood which can give freshness to the body ^[5]. It is also bad for eyes and stomach ^[6]. It is proved that excessive salt leads to various diseases e.g. hypertension, gastritis etc. therefore excessive salt should be avoided. Excessive fatty and oily foods causes laziness as well as various cardiovascular diseases, so this is also avoided and for prevention of this one should use bitter and insipid taste things e.g. garlic, onion etc ^[5].

Unani philosophers described various prescriptions to prevent side effects of various foods according to its temperament, for example for the side effect of hot temperament foods one should use Sikanjabin-e-Bazuri and if it prepared in honey then Sikanjabin-e-Sada is sufficient. Side effects of cold temperament food should be treated with Maul-Āsl, Honey or Jawarish Kamuni etc. Side effects of heavy diets should be treated by Sikanjabin-e-Bazuri and in cold temperament people by Jawarish-e-Falafili or Jawarish-e-Fudanji ^[5].

Unani philosophers also described diet plan according to individual temperaments. For the people having Saudawi Mizaj, they advised to take foods producing excess fluid but less heat. For Safrawi Mizaj person they advised foods producing fluids and cold. For Damwi Mizaj person they advised cold and less nutritive diet while for the Balghami Mizaj persons they advised less nutritive but hot and Mulattif, which can change the coldness and viscosity of blood into the hotness and thinness ^[5].

People having excessive acidity in their stomach are advised to increase the number of diets, decrease the duration in between two diets, and avoid over eating. They should divide their total food in to multiple diets because due to prolong gap in between two diets, in empty stomach, acid secretion increases leading to Fasad-e-Ghiza. To neutralize this excessive acid and to maintain acid base balance they should take food frequently ^[6]. Nowadays due to improper food habit as well as excessive spicy, junk and fast foods, the problems of gastritis and gastric ulcers are increasing, so the above said ideas regarding food habits are useful and should be adopted for better health.

Unani physicians recommended diet plans according to ages. For Infant's diet, Galen suggested that mother milk is the best food; which should be given to the baby before the teething process, after that give the light and liquid diet. Young adults require food three times in a day with proper digestion; if digestion is weak then the quantity of one food should be divided in to three diets especially for older people. Galen affirmed that elderly person should take food three times a day which should be according to their Mizaj (temperament). Refrain himself from meal on full stomach ^[9]. To older people Galen advised to take foods three times in a day but after every digestion they should practice exercise and massage regularly because they cannot afford heavy exercise to excrete or evacuate waste materials of body, therefore they should take foods maintaining their

health^[8]. Milk is better for older people whose veins are not narrow but should use with honey and the old persons having cold temperament and narrow veins, they never use the milk^[8]. Old persons should take nutritive diets but in little amount frequently. It is also advised; don't take heavy fatty diets like red meats and Ghiza-e-Barid (cold diets) like curd and cold beverages etc. Regarding obesity Galen said that excessive use of vegetables and fruits which are therapeutically taken; is the cause of obesity^[9].

After all the individual must follow their own menu and shifting from one menu to another abruptly is not allowed because Tabi'at is not habituated to digest^[9]. Therefore, any intake of food against the individual routine may become harmful, unless their Tabi'at becomes accustomed to digest. Rabban Tabri suggested that "One should take choice of foods at the time of full hunger and should take rest after taking meal"^[10].

Nowadays, traditional good quality and low calorie diets have been replaced swiftly by high-fat, energy-dense diets. In fact, most chronic and life style disorders of our time result in unhealthy dietary habits. Diabetes, obesity, joint pains, cardiovascular disorders, inflammatory disorders, some skin disorders, digestive disorders, metabolic disorders and cancer can trace their origin back to poor or unwise consumption of food – too much salt or fat, too little fibers, not enough fruit and vegetables, bad eating habits, spicy fast and junk foods, cold drinks, use of tobacco, alcohol and smoking habits etc. with lack of exercise and sedentary life style may also increase the risk of weakness of Tabi'at and develop certain diseases especially in later life. We can prevent many life style disorders that are developing due to unhealthy and irregular dietary patterns by adopting proper diet plans and avoiding sedentary life style.

Water

Water does not nourish the body but it rectifies consistency of food and carries the nutrients to the tissues and cells through the blood vessels^[6].

For the better health and well-being, water must be pure, otherwise it is harmful and may contaminate the foods as Razhes said "If the water is contaminated, it contaminate the foods"^[7]. Unani physicians described in their literature, all water born diseases e.g. cholera, diarrhea, dysentery typhoid, jaundice, hepatitis, kidney stone, urinary stones, and various skin disorders etc, if the source of water or water supply is contaminated, it may cause epidemics. They advised to use pure potable water to avoid water born diseases and maintaining health. They also described all aspects of water regarding to its quality, quantity and treatments, in respect to health and disease. Basically there are two types of water:

1. Ma-e-Jaiyedul Jauhar (Soft and pure water): Pure water has neither bad odor nor bad taste.
2. Ma-e-Kadir (Hard and contaminated water): Hard and contaminated water has foreign bodies, e.g. dust, plant debris and various microorganisms etc.

Hippocrates was the first person who discussed the water in all aspects in respect of health and disease. He introduced Boiling and Filtration methods and invented first water filter which is known as "Hippocratic Sleeve" in the history^[12]. He was also first person who advised his patients to use boiled and filtered water. After Hippocrates Arab physicians invented various other methods for water treatments e.g.

storage and sedimentation, distillation, flocculation and churning etc^[12] which paved the modern water treatment techniques in modern era e.g. slow sand and rapid sand filtration and RO techniques etc.

They also explained the quality, quantity and timing of drinking water. Water drinking immediately after meal, should be avoided because it hinders with digestive process. Water must be taken after descending of foods from upper GI tracts or on severe thirst; this may prove beneficial to digestive process^[9]. Rabban Tabari advocated with reference of Hippocrates that "who feels thirst at night, if he avoid, it is better than drinking water"^[10], because it causes failing of innate energy, leading to indigestion.

Excessive cold water creates the problems of nervous and respiratory systems particularly in childhood and older age. Avicenna advocated that intake of warm water also causes improper digestion, vomiting and occasionally becomes leading cause of Ascites as well as weakness. He advised for intake of Luke warm water because it is beneficial to take away constipation and relaxes the rectal muscles to release bowel easily but don't take in excess amount because it hampers digestion^[6, 10, 13]. Nafis advised to refrain from intake of water on empty stomach, as it causes indigestion, he also suggested to away from consumption of water after Exercise (especially heavy exercise), intercourse, Hammam, after taking heavy purgatives, after eating dry fruits, water melon, cucumber and sweat melon etc^[6]. But he not explained the logic behind this. Har Mizaj (hot temperament) peoples should consume Barid Mashrubat (Cold Drinks) like orange, apple, pomegranate, pineapple and lemon juices etc^[6, 8, 9].

They also described some merits and demerits of various waters e.g. Intake of salty water causes dryness and weakness in the body; Pruritis develops due to changing of chemistry of blood and loose motions also. They recommended Alum water for the patient of Bleeding Piles, Leucorrhoea, and Haemoptysis etc. Excess iron containing water has Aphrodisiac property and is beneficial in spleenomegaly. Likewise copper containing water is beneficial in Ascites and for the betterment of liver functions in case of Liver disorders. Rain water causes nervous disorders but you can rectify and make it potable after boiling it properly^[5, 6].

3. Harkat-wa-Sukoon-e-Badani (Physical movement and Repose)

Physical activity is known as Riyazt (Exercise). Physical activity and rest both are necessary for optimal health and well-being while excess of both is injurious to health. So it can be said that to sustain health, regular exercise as well as proper rest is needed.

The effect of Harkat (Movement) results in liberation of Hararat (Heat), that is the basic tool of all Quwā (faculties) especially, Quwā tabaiyah (vegetative faculties). Vegetative faculties perform digestion, metabolism and finally, expel the waste materials out of the body^[5, 6]. If these waste materials are getting accumulated and not expelled out of the body regularly, it leads to increase in Rutubat-e-Ghariba, decrease in Hararat-e-Ghariziyah (Innate Heat). So, the Hararat liberated by physical activity stimulate Hararat-e-Ghariziyah leading to proper digestion and metabolism^[6]. Rest favors the excellent process of digestion and metabolism which results in formation of good quality of humors and health depends on humoral balance. But excess

in anyone or in both causes coldness of the body because motion leads to decrease the innate fluids as well as excess of rest increases the body fluid which decreases the innate energy^[4]. Which affects the action of faculties and finally, the function of the body becomes abnormal. Therefore, the balanced rest and movement exert the optimistic effects on individual health.

Avicenna said; "By proper exercise at suitable time; one can uphold health and harmony of the body". He also said "Exercise is the cause of good health if done in moderate quantity at right time"^[4, 5]. Unani philosophers described varieties of exercise with proper timing according to ages and diseases for sustaining health and well-being which are known as Riyazt-e-Khususi (Specific Exercise). This specific exercise is the base of modern physiotherapy.

Exercise helps in muscles growth and ensures nutrition, increased blood supply and proper functioning of excretory system. Exercise helps in preservation of health if done before taking the food, while after taking the food exercise may produce Sudda (Obstruction) leading to various obstructive diseases^[5, 6].

Physical activity benefits many parts of the body like heart, skeletal muscles, bones, blood, immune system and nervous system^[14], including increased cardio respiratory fitness, increased vigor, improved glycemic control, decreased insulin resistance, improved lipid profile, blood pressure reduction, and maintenance of weight.

Lack of physical activity becomes a risk factor for many diseases such as heart attack, anxiety, depression, type 2 diabetes and obesity etc. Therefore, it is the need of hour to educate the community about the role of physical activity and the bad effects of sedentary life style.

Certain diseases can be cured by rest, while some are cured by movement of affected organs. Inflammations, Dislocations and Fractures etc. require complete rest to get healed properly. On the other hand, some disorders such as joint pains, frozen shoulder paralysis etc. require particular amount of movement.

4. Harkat-wa-Sukoon-e-Nafsani (Movement and Repose)

Avicenna was the first physician who developed the relation between psychology and medicine^[15]. Ruh (Pneuma) is a vehicle for mental faculties (Quwā-e- Nafsaniyah) by which powers of the body permeated in each organs^[16]. Nafis correlated Harkat-e-Nafsaniyah (Psychic Movements) and Ruh (Pneuma) and says that "in case of psychic functions, Ruh (Pneuma) will always mobilize, because in faculties of the body, each and every movement is impossible without mobilization of Ruh (Pneuma). Same is as in case of repose^[6]. In relation to psychic movement and rest, Unani scholars explained different faculties which govern the internal and external movements of the body. They have categorized the faculties as:

- Quwwat-e-Mudrikah (Sensory Faculties)
- Quwwat-e-Muharrakah (Motor Faculties)^[5].

These two faculties are responsible for coordinated psychic movement and thus, all the psychological functions occur normally. All psychic states are followed by internal or external movement of Ruh (Pneuma) and Dam (Blood) or both, which may be sudden or gradual, affecting Hararat-e-Ghareeziyah (Innate heat)^[6]. The excessive psychic movement leads the dissolution of Ruh and Hararat-e-Ghariziya and body becomes dry and feeble, finally, faculties become debilitated, functions of the body become

abnormal. After the psychic movement, rest is needed for gaining the substitute for the lost substances^[5, 6], this indicates clearly that the psychic movements cannot be performed continuously^[5].

Psychic movement and rest or the emotional state of a person influence the health by different ways e.g. the negative emotions make a person physically sick and positive emotions boost the immune system^[17]. Body is influenced by psychological factors such as happiness, sorrow, stress, fear, anger; worry, anxiety etc. have significant effect on the health e.g. excessive anger and joy cause's cutaneous blood vessels to dilate which provides reddish hue to the skin. This also increases the heart rate which becomes the cause of various cardiovascular diseases in later life. Nowadays anxiety, stress and depression etc. are increasing health problems of the society which further leads to many health problems and also shortens the life span of an individual. Therefore, equilibrium of both, mental activity and rest is required for preservation of good health and to avoid many physical illnesses as the famous quote is, "Sound mind in sound body". There is a branch of Unani medicine known as "Illaj-e-Nafsania" (Psychological Treatment) which deals with the above mentioned factors, and lots of diseases are treated with psychological means. Sometimes this type of treatment cures the disease without any medication and sometimes by administration of drugs along with psychological interventions. The curative effect of music, pleasant company, beautiful scenery and outings has also been recognized by Unani physicians.

Excessive stress causes constipation, gastric ulcer, cardiac problems, general weakness and other mental problems. Keep a bay from anxiety and depression because they lead to other physical, mental and social problems. Cardio vascular problems may develop due to anger and sadness. By being Happy a person can prevent various cardiac, gastric and social problems etc.^[6, 8, 18]

5. Naum-wa-Yaqza (Sleep and Wakefulness)

Proper sleep and wakefulness are necessary for health because it is main source to maintain the digestion and activeness of the body. Majusi said that Tabi'at is benefitted in two ways by sleep. One is mental and physical rest and second is the digestion and concoction of akhlaat which prevents innate heat in the body. The normal physical and psychosocial functions depend on adequate sleep.¹⁷ Sleep also work as a great restorer of lost substances during day time^[6]. Sleep when meets a substance ready for digestion and nuzj (coction), it turns it into the blood. If sleep discovers emptiness or a khilt (humor) which is not primed to digestive faculty it disperses it.

Sound sleep produces good quality of humors^[13]. Rhaze's stated with reference of Galen that, Normal sleep (6-8 hours in adults), produces good quality of humors and strengthens the vital faculty, Ruh (Pneuma) and promotes digestion by retaining Hararat-e-Ghariziya^[9], but excess sleep (10-12 hours) leads to increase in morbid humors.

The lack of sleep disturbs the food metabolism leading to dissipation of energy, mental weakness and indigestion^[19]. This not only weakens the ability of thought, sense and movement but also deteriorates them gradually and renders the person to take decision^[19].

Excess sleep disturbs the humor concentration, leading to dullness of the psychic faculties, coldness, weakness, laziness in the body and headache etc as well as may

develop the phlegmatic diseases like Arthralgia etc. Excess sleeping on empty stomach weakens the innate energy.⁸ Sleep on empty stomach and in the afternoon causes laziness, paleness of the body, diseases of spleen, nervous sluggishness and disturbs hunger. The person having common cold, never sleep in day hours^[5, 9].

Sleeplessness, produce more bilious humor^[9], while Insufficient sleep has been linked to obesity, diabetes, cardiovascular disorders and other health problems and it is considered as important risk factor and getting sound sleep may be as important to health and wellbeing as nutrition and exercise^[5, 10].

Normal wakefulness improves the innate energy, sensory and motor functions^[8]. Nafis gives the importance of wakefulness and stated that all the voluntary functions and movements of the body occur in wakeful condition but excess awakening produces dissolution of Ruh (Pneuma) leads to dryness and weakness of brain and indigestion^[6].

Unani philosophers described proper method and posture for sleeping. They advised to sleep at right position which is beneficial for proper digestion and metabolism but if any one goes to sleep after the period that the food passes from stomach to intestine, then he can sleep at left position and then right position^[5, 6]. During sleep if head is in down position, digestion will be disturbed. Sleeping in flat position leads to various disease e.g. syncope, paralysis and Kabus etc. because due to flat position Fuzalat (waste products) of brain and upper respiratory tract are retained and restricted to flow and evacuate through natural opening^[5]. Sleep during day time is harmful because it alters body color as well as causes splenomegaly, bad smelling and weakens all sensory faculties and brain, but sudden forbidding this habit is harmful, therefore it should be done gradually^[20].

Now days, the life becomes so fast and busy that the person does not have sufficient time to sleep adequately. This imbalance in routine surely affects the health and may become a major cause for health deterioration^[19].

6. Ehtibas-wa-Istefragh (Retention and Evacuation)

Ehtebas means retention of necessary nutrients, minerals, water and electrolytes in the body, while Istefragh means evacuation of morbid materials to clean the body. There are two types of Ehtebas-wa-Istefragh 1- Tabaie (Normal) 2- Ghair Tabaie (Abnormal).

Tabaie Ehtebas (Normal Retention) retains the makul-wa-mashrub for digestion and metabolism after that Tabi'at, retains certain beneficial end-products of metabolism for Numu-wa-Tauleed (Growth and Reproduction) e.g. normal retention of essential protein, fat, vitamins, minerals and electrolytes etc. Tabi'at gets rid of waste product by the natural means such as passage of urine, stools, sweat, menstrual blood, semen and mucus secretions etc. through proper channels, known as Istefragh Tabai, but excess of both is abnormal condition leading to acute or chronic disorders.

According to Unani concept retention and deposition of Fuzalat (Morbid materials) increase in Rutubat-e-Ghariba, which decreases Hararat-e-Ghariziya and weakens Tabi'at as well as causes Sudda (Obstruction) in normal passage e.g. intestinal obstruction, renal stones etc. Retention and deposition of phlegm obstructs passage of oxygen in the organs which leads to various respiratory and circulatory disorders, which may be hazardous condition^[13].

Like this obesity is a Phlegmatic disease and hence Phlegm predominates in the body of a person, predisposes in causation of obesity. In this condition loss of movements of Aa'za (Organs) is due to excessive accumulated phlegm and cold temperament, hence the person becomes sluggish and dull which leads to various lifestyle disorders.

The abnormal Istefragh of any matter always causes the coldness and dryness of temperament, directly^[5], and weakens the Tabi'at e.g. excess loss of fluid, salts, and nutrients in the stools, causes dehydration, may be fatal if not managed properly.

The most common example of abnormal Ehtebas in daily life is acute or chronic constipation while the most common example of abnormal Istefragh is diarrhea.

Therefore, if retention and evacuation are balanced and take place at proper time through proper channels regularly, they are beneficial in maintaining health and well-being; otherwise both are harmful.

Conclusion

With above discussions it is clear that all these six essentials factors, either directly or indirectly, is responsible for preservation or transition of existing health and well-being. Any imbalance in these factors may predispose majority of chronic and lifestyle disorders. Therefore awareness about the importance of these factors on human health among the community at every level is necessary to achieve optimal health including all aspects of physical, mental, social, and spiritual health and well-being.

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