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The ancient ideology of physis/nature (Tabi'at) and its correlation with modern concept

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Abstract

Tabi'at (physis/nature) is supreme planner of our body. It is the natural power which when exist in a body initiates movements and repose in its involuntarily. Tabi'at is basically a power which is well organized system which maintains the body temperament and internal environment. In present era this resisting force which maintains normal internal environment against the factors which tends to change the harmony of internal environment is termed as Homeostasis by C. Bernard. This review paper aims to describe the old concept of tabi'at and its correlation with modern concept of medicine.

Keywords: Physis, tabi'at, homeostasis, internal environment

Introduction

The specialty of Unani Tibb is the most important human physis (tabi'at). Tabi'at is basically supreme power (sayyad-ul-quwa) of the body which includes all faculties/power like vital faculties (quwat-e-haiwaniyah), natural faculties (quwat-e-tabi'yah) and mental faculties (quwat-e-nafsanayah). When due to some reason the tabi'at becomes weak, as seen in the diseased condition and during the old ages, there is no type of behavior or medication could be effective. Physis is the power of human being, which has the key to maintaining health and depressing the disease. Arastu uses the word for this secret power the body is 'Phusis' which means 'Nature'. The word Tabi'at is made up of "tab'a" which means to make, raid, and mold something. The words tabi'at is also meant for habits. Ancient physician also uses the term physis (tabi'at) while discussing the temperament. Muhammad ibn Yusuf says that the word tabi'at is spoken on four terms of tibb, i.e. (a) on the temperament, (b) Body constitution, (c) supreme controlling faculty of the body, and (d) psychic movement. Most of the physicians describe it to faculty or power which is responsible to control and adjust all the physiological function according to climatic conditions.

The ideology of physis (tabi'at):- The ideology of physis is very important concept of Unani Tibb. Tabi'at maintains the normal temperament of individuals^[6]. According to the fact, the physis/nature says the force that is a required for movement of the human body. Hippocrates defines the physis as the managing power which works for wellness of human being involuntarily and a source of all motion and rest. According to the ideology of Rabban Tabri, Physis is the beginning of all the movement and repose. Everything came into existence with motion and comes to end at rest. Practically physis defined by Tabri as a power, which manages the body accordingly^[10]. According to Ali Ibn Abbas Majusi, the physis is the power of God to maintain physical life, and as long as it remains strong, the person remains healthy. Abu Sahal states in his book 'Al Miat' that the word tabi'at is used for two different means; the faculty which governs the body involuntarily and the powers which takes action suitable to the body. Nafis said that Tabi'at is a power which when found in a natural body itself becomes the first source for its motion or rest. Ibn Zuhr has proven through experiments that tabi'at which governs all functions of the body can be remove diseases without any medication. Rhaze's clearly stated that the physis of the body is solely responsible for the performance of all the functions of body. According to Qarshi, the physis is that power which protects the excellence of the body. According to Abdul Latif's statement, two conditions of human being are the health and disease. The objective of tabi'at is keep humans healthy and protects them from harmful things. Allama Kabiruddin's view is that all the work of reform and behavior within the body is undersupervision of physis and this power of the body is fight against diseases. Tabi'at (physis) is meant for quwat-e-mudabbar-e-badan (detoxifying power of the body) which is called in English as 'Nature or

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Physis' [11]. Tabiat is Quwaate Mudabbir-e-badan or power which is a well planned system, which maintains the internal Environment and defense the bodily temperament. Thus tabiat is resisting force of the human body against the factors which tends to change the Harmony. Perhaps this internal environment C. Bernard has awarded Mileu Anterior and Homeostasis by Canon. This is the power that works different ways in different organs (tadbeer wa islaah) [7]. This fact should be clear that without any treatment many diseases cough, nausea and abdominal disorders etc can be cured just having patience [11,4]. This is the powers of the body. When this power becomes week, it tends to difficulty in cure of disease [9]. Majusi written in par graphically that the Hippocrates say that Tabi'at will cure the disease, its argument is that most small wounds are treated without any medicine. We see that many diseases and pain of the joints is relieved only when the patient gets sleepy [3].

The Modern concept of Tabi'at:- Tabi'at is quwat-e-mudabbar-e-badan. As discussed above it is the power which maintains the internal environment of the body. Now a day's C. Bernard gifted the term Homeostasis for this normal internal environment. Homeostasis is brought about by a natural resistance to change in the optimal conditions, and equilibrium is maintained by many regulatory mechanisms. The concept of the regulation of the internal environment was described by French physiologist Claude Bernard in 1865, and the word *homeostasis* was coined by Walter Bradford Cannon in 1926. The homeostatic mechanism (tabi'at) keeps the pH of blood within normal limits, by various mechanisms, i.e. by buffer system of blood, by lungs and kidney. Now a day's physicians also accepts that nature of vessels (tabi'at) is one of the factors which prevent intravascular blood clotting. The production of specific antibody against microorganism is enhanced by physis of the body. But due to any cause physis of body becomes week, production of antibodies retarded which leads to attack of certain organism [6].

Discussion

Physis is a natural power (jiballi quwat) which keeps the body on equable temperament and this equable temperament maintains the normal health of the person. The physis of the body is that power which performed its functions correctly and when the functions of the body disturbed due to any internal or external cause, it also corrects it. Hence it is called Quwat-e-Mudabbirah (Detoxifying power). There is also an obligation. The evidence of the presence of a physis in the human being is that when an epidemic disease spreads into a town or city, many people get shelter. There is a power in the body that protects from this disease. This is an intuitive fact that no one can deny and it is an incredible proof of existence of physis [8]. In the healthy individuals the normal temperament of the body is maintains by tabi'at and in diseased people tabi'at have full effort to recover the normal temperament (ta'deel-e-mizaj) [6, 12].

Conclusion

The special privilege of our Tibb is that the presence of physis. Therefore, when the physis becomes weak, it will not maintain the normal health or cure of disease, such as ending in the mammals and drowsiness during the time of dentistry. Confirmation of the existence of Divine

Anthropology is a significant feature, which is one of the other separately and high levels of medicine. From various researches it is now known that germs are available around us, but in general circumstances we are not sick. This is because in our body a natural defense system that protects the body from the effects of germs, and this defense system are intended for physis/nature. Cameron Gruner said that the ideology of physis is better than germs theory and the other similar ideas. Whenever the tabi'at becomes weak, it becomes difficult to cure the disease and for this only it is said that the tabeab only strive to boost up the tabiyat and tabi'at is the real healer. So tabeab is rightly called as servant of physis. Thus tabi'at is the supreme controller of all the functions of the organs and it is the tabi'at, which decides when, how, why and in which organ, the functions are to be slowed down or enhanced.

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