



### RESEARCH ARTICLE

#### SEHAT AND MARZ(HEALTH AND DISEASE) IN LIGHT OF UNANI SYSTEM OF MEDICINE: A REVIEW

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#### Abstract

The name Unani, derived from a Greek word Ionian, means the knowledge of the states of the human body in health and disease. It means having information on different body conditions in health and illness. It draws from the education of Roman physician Galenos and Greek physician Buqrat, focusing on the four temperaments and four humours. Unani System of Medicine has a comprehensive approach for the treatment of diseases and also safeguarding of health. It recognizes that every community has its own perspective on health and illness, as these concepts are fundamental across cultures. The concept of health as a balance between a person and the environment, the unity of soul and body, and the natural origin of disease, was the backbone of the perception of health in ancient Greece. The primary goals of Unani medicine are the maintenance of good health and healing of disease. The main concern of the Unani system of medicine is health and its maintenance by tabi'at. Tabi'at maintains tadeel-e-mizaj (normal constitution) which is the basis of health. Seven basic components of "umur-e-tabiyah" are the base of a healthy human being determining its state of health and disease. The present paper is a literature review of different Unani physicians regarding the concept of health and disease and investigate the historical context and origins of this concept within the Unani system, as well as its significance in understanding human health and disease within this traditional medical framework. In the Unani system, human health takes centre stage, with physicians elucidating all factors responsible for sustaining well-being and good health.

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#### Introduction:-

Tibb (Medicine) is great art whose aim is to preserve health and cure disease.<sup>1</sup> According to tibb research germ are found on planet before existence of human and know about this research marz starting from origin of human. According to Sir Arthur Keith research more than 30 thousand germs are existed on the planet. Therefore, diseases caused by germs are found in Stone Age of man.

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H. Webster writes in her compilation *MAGIC* that in the beginning when a person suffering from a disease, he thought that some terrible call had attached to him, so the tibb started with magic, amulet and talisman, and diseases were treated with magic.

Before the beginning of Tibb (300 BC), the prevailing belief was that diseases were caused by ghosts, magic, and other supernatural forces. The treatment methods involved exorcisms and other spiritual practices. However, with the advent of Tibb, the focus shifted from supernatural causes to a more materialistic understanding of diseases. Gods and goddesses were considered as the cause of diseases, and people would worship them in hopes of finding a cure and restoring their health. But with Tibb, the concept of *Madda* (matter) emerged as the cause of diseases. The understanding was that diseases originated from material factors rather than divine intervention.

From a scientific and technical perspective, the discussion of health and disease began around 500 BC, with its cornerstone being the renowned Greek philosopher Hippocrates (460-377 BC). Hippocrates established theories regarding the structure and composition of the human body, its functions and properties, and concepts related to health and disease. He elevated the field of medicine to the status of an art. Therefore, Hippocrates is often remembered as the "Father of Medicine". Overall, the transition from supernatural causes to materialistic explanations in the field of medicine marked a significant shift in how diseases were understood and treated.<sup>2</sup>

The goal of the tibb is to recognize the physical, mental, emotional, and spiritual origins of both *sehat* (health) and *marz* (disease). It promotes the early diagnosis of possible predispositions to diseases, well before physical symptoms appear. This prevents this disease from appearing in a more severe form.<sup>3</sup>

### Material And Methods:-

The literature of *Sehat waMarz*(health and diseases) was obtained from online databases including Pub Med, Google Scholar and Web of Science etc. A library search was also conducted from classical Textbooks, and published Books. The keywords used for the search were *Sehat*, *Marz*, *Health and Disease*, *Umur-e-tabiyyah*, *Unani*.

### Views Of Different Unani Physicians Regarding Health and Diseases: (Sehat Wa Marz)

Health may be defined as a condition when the individual is in a complete accord with the surroundings, while diseases loss of ease to the body.<sup>4</sup>

#### Asqaliboos

(Asklepiades) (1<sup>st</sup> century BC) - He is great physician, believed in atomism and the unimpeded flow of atoms for maintaining human health. If atoms were too large or the pores were too constricted, then illness could occur with symptoms like fever, spasm or paralysis.<sup>5</sup>

#### Arastu (Aristotle)–

Health is an adequate organic function; and sickness is an inadequate organic function.<sup>6</sup>

#### Buqrat (Hippocrates)–

According to him human body contains four types of humours (blood), *balgham* (phlegm), *safra* (yellow bile) and *sauda* (black bile); a right proportion, according to quality and quantity, and mixing of which (homeostasis) constitutes health and upright proportion and irregular distribution, according to quality and quantity constitutes disease.<sup>7</sup>

There are two states of human body described by ancient physician **Ibn-e-Sina (Avicenna)** –

- (a) **Halat-e-sehat** (state of health) and
- (b) **Halat-e-marz** (state of disease).

Health is a condition of human body in which functions of the body are normal and disease is a condition in which the body functions are impaired.<sup>8</sup>

**According to Jalinoos (Galen)**, the human body has three states –

- (1) **Halat-i-sehat** (State of health)- Health is a state in which the body's constitution and temperament are in such a way that all bodily functions remain correct and sound, allowing a person to enjoy life to the fullest.

(2) **Halat-i-marz** (State of disease)- Disease is a state of non-physical condition in which all bodily functions become disrupted.

(3) **Halat-i-Saalsa** (State of neither health nor disease) - It is state between health the disease, where actions and conditions were neither completely right nor wrong.<sup>8,9,10,11,12</sup>

#### **Majusi-**

According to Ali Ibn Abbas Majusi Umur-e-tabiyah are seven (Arkan, Mizaj, Akhlat, Aza, Arwah, Quwa and Af'al). For the establishment of human health is essential to moderation of Umur-e-tabiyah and disease is the abnormality of Umur-e-tabiyah.<sup>12,13</sup>

#### **Ibn Rushd-**

Health is the state in which the functions and reactions of all organs are normal and disease is the functions and reactions of all organs are abnormal.<sup>12,14</sup>

#### **Abu Sahal Masihi-**

According to Abu Sahal Masihi, Health is also part of Umur-e-Tabiyah, which is present in Aza Mutashabihatul Ajza, Akhlat and Arwah in a balance manner, meaning each one is in its original state. Similarly, the Aza aliya are also moderate in form and channels, roughness and smoothness, quantity and number, and condition and quality. When these factors work properly in terms of quantity, time and sequence, they generate health. However, when they work contrary to this, they give rise to disease.<sup>15</sup>

#### **Zakariya Razi-**

Health can be defined as the entire body or any of its organs performs assigned functions according to its normal routine without any pain and disease is a state in which an organ cannot perform its assigned functions and can do so with difficulty.<sup>12,16</sup>

#### **Ahmad Bin Mohammad Tabri-**

Health is defined as the stable presence of mizaj along with the well-being in organs and functions. While, Disease is the real condition that hinders the natural processes from stabilizing in the structure of organs.<sup>17</sup>

#### **Oxford English Dictionary-**

Health is defined as the soundness of the body or mind, that condition in which its functions are duly and efficiently discharged.<sup>18</sup> Disease is a condition of body or some part or organ of the body in which its functions are disrupted or deranged.

#### **WHO (World Health Organization) -**

Health is state that of complete physical mental and social wellbeing and not merely an absence of disease or infirmity.<sup>19</sup>

#### **S. Thomas -**

"Health is a harmony of the humours".<sup>20</sup>

#### **Perkins-**

"A state of relative equilibrium of the body forms and function which results from its successful dynamic adjustment to forces tending to disturb it. It is not passive interplay between body substance and forces impinging upon it but an active response of the body forces working toward adjustment"<sup>18</sup>

**Mahatma Gandhi (1948)** - He defined health is a real wealth and not pieces of gold and silver.<sup>21</sup>

**Cassel's English Dictionary** - Health is the freedom from bodily or mental disease or decay: a state of bodily or organic soundness: the absence of disease.

#### **Umur-E-Tabiyah**

According to tibb human body is understood to consist of seven essential components called "**Umur-e-tabiyah**". These umur are Arkan (Elements), Mizaj (Temperament), Akhlat (Humours), A'za (Organs), Arwah (Pneuma), Quwa (Faculties) and Af'al (Functions). The presence of all these umur-e-tabiyah is crucial for the body's existence.

If any of these umur are lost or undergo changes, it can lead to disease or even death.<sup>22</sup> In tibb Unani physician's defined health is based on the relation to af'ali.e., accuracy of functions is called health. When six pre af 'alUmur, namely Arkan, Mizaj, Akhlat, A 'za, Arwah, and Quwa, are in their normal state, the af 'al (functions) will also be normal. This is because these six umur are integral in shaping the body's constitution. However, specifically, the correctness of each Umur is included in the definition of health. For example, when Arkanis correct, Mizaj will be correct and when Mizaj is correct, Akhlat will be in balance and when Akhlat are balanced, A 'za will be functioning properly and when A 'za are functioning properly, Arwah and Quwa will also be in balance. This means that the correctness of each subsequent Umur depends on the correctness of the preceding Umur. Therefore, with respect to these seven Umur separately, the types of health and disease are as follows.

1. RukniSehat WA Marz
2. Mizaji Sehat WA Marz
3. Khilti Sehat WA Marz
4. Uzwi Sehat WA Marz
5. Sehat WA Marz related with Ruh
6. Sehat WA Marz related with Quwa
7. Sehat WA Marz related with Af 'al

General categorization of health and disease are,

1. Su'-i-Mizaj
2. Su'-i-Tarkib

**Su'-i-Mizaj** further divided into Su'-i-Mizaj Sada and Su'-i-Mizaj Maddi. Khilti Amraz (humoral diseases) comes under the heading of Su'-i-Mizaj Maddi and Akhlat are responsible for the maintenance of health and disturbance in their quality and quantity produces Khilti Amraz (humoral diseases).<sup>23</sup>

#### Asbab Sitte Zarooriya:

It means the causes that are responsible for the preservation of health and can cause diseases. It has six basic factor causes, and these factors can affect the health of the human body. The Six Factors are: • Al-Hawa Al Muhit (It means atmospheric air) • Al Makul-w-al-mashrub (It means eating and drinking) • Al-Harkat-w-al-sukun-badni (It means physical activities) • Al-Harkat-w-al-sukun-e-nafsan (It means mental health) • Al-Naum w-al-Yaqzah (It means sleeping and waking) • Al-Istifragh w-al-Ehtebaas (It means evacuation and retention)<sup>24</sup>

#### Role Of AkhlatinSehat Wa Marz

The Unani System of medicine encompasses interconnected concepts like 'sehat' (health) and 'marz' (disease), tabi'yat (nature), 'arkan' (elements), 'mizaj' (temperament), 'akhlat' (humors), 'a'za' (organs), 'arwah' (spirits), 'af'al' (functions) and 'quwa' (faculties). These concepts form a unique framework, setting Unani apart from other medical system.<sup>25</sup>

In Umur-e-tabiyyah the third things are akhlat.<sup>26</sup> Our physicians formulated this system to expound upon all physiological and pathological processes within the human body by utilizing the framework of akhlat (humours). For the maintenance of health, the quantity and quality of these humours should be as per the optimum composition of the body.

According to this ancient art and science, the four humors exist within every individual. These humors hold fascination when one comprehends ten fundamental facts about their presence and influence within the body. (1) Unique balance - Every individual possesses a distinct balance of the four humors, setting them apart from others in a unique way. (2) One dominates - Each individual possesses a dominant humor that impacts their physical, mental, emotional, and spiritual dimensions, resulting in one of four archetypal temperaments. (3) Discomfort from imbalance- Whenever outside conditions, your own decisions or actions, or your internal responses to conditions cause a departure from your own natural balance, you indirectly. will experience discomfort either directly or indirectly. (4) Deliberate rebalancing-By modifying external circumstances, your choices or behaviors, or your internal reactions to situations, you can restore equilibrium and attain a happier, more comfortable state.(5) Natural tendency to balance- The body instinctively seeks humoral equilibrium, often leading to unexpected and occasionally unfavorable actions aimed at restoring balance.(6) Chronic conditions call for support of all humors-A chronic and persistent problem often indicates an overstimulated or depleted dominant humor. True health requires deep regeneration of this humor and nourishment of the others.(7) Acute conditions call for focus on the dominant

humor - If a problem is sudden and acute, your dominant humor might require a brief, positive boost to help you regain balance.<sup>(8)</sup> Excessive humor- At times, overexposure to a particular humor necessitates precise rebalancing for equilibrium and harmony.<sup>(9)</sup> Empowerment- Understanding how the humors work enables you to avoid quick, harmful fixes and embrace joyful, health-promoting solutions for life's challenges.<sup>(10)</sup> Helping others-By understanding and addressing humoral needs, you can achieve personal well-being and empower others to experience comfort, health, and creativity, fostering greater happiness and balance.<sup>27</sup>

Hippocrates discussed Akhlat in a scientific manner in his book 'Tabi 'atullnsan,' outlining the concept and significance of these four fluids. The four fluid, right proportion, according to quality and quantity, and mixing of which (homeostasis) constitutes health and upright proportion and irregular distribution, according to quality and quantity constitutes disease. He stated that these fluids play a crucial role in both maintaining health and contributing to the development of disease.<sup>8,28</sup>

Hippocrates' thought that humors formed in the body, he believed that different food had varying potential to act upon the body to produce different akhlat (humors). Foods with warmer qualities tend to generate Safra (yellow bile), while colder-natured foods give rise to Balgham (phlegm). Excessive production of Safra (yellow bile) leads to warm diseases, while an excess of Balgham (phlegm) results in cold disease.<sup>29</sup> Galen's primary objective and notable accomplishment centered on his theory of Mizaj (temperament). He delineated the potential combinations of qualities hot, cold, dry, and wet – and elucidated the characteristics of each Khilt, encompassing hot, cold, wet, and dry temperaments. Galen also established a correlation between the Arkan (fire, air, water, and earth) and Akhlat. He asserted that yellow bile aligns with fire, black bile with earth, and phlegm with water. Notably, Galen posited that blood does not correspond to air, instead, it represents a harmonious amalgamation of all four elements.<sup>29,30</sup>

Galen also recalls the correspondence between humors and seasons in his work "On the Doctrines of Hippocrates and Plato," and states that, "Regarding ages and the seasons, the child corresponds to spring, the young man to summer, the mature man to autumn, and the old man to winter." He also establishes a connection between humors and seasons based on their respective properties. Blood, classified as a humor, was considered hot and wet, aligning it with the season of spring. Yellow bile, characterized as hot and dry, was associated with summer. Black bile, recognized as cold and dry, found its correspondence in autumn. Phlegm, characterized as cold and wet, was linked to winter.<sup>29</sup>

Following this, Arab physicians devoted their efforts to the exploration of the concept of Akhlat. Their medical practices predominantly revolved around the Akhlat theory. Moreover, they made significant strides in establishing comprehensive models for understanding the etiology, pathophysiology, and treatment of various diseases. Arab physicians like Rabban al-Tabari, Zakaryyaa Razi, Ali Ibn Abbas Majusi, and Ibn Sina further examined the concept of Akhlat. They placed greater emphasis on the Hippocratic humoral theory and provided evidence to support Hippocrates' hypothesis based on two categories of 'AlamatImtila'. (1) 'AlamatImtila' Ba Hasbul Aw 'iya: This refers to an increase in the quantity of Akhlat. When there is an excess of one of the four humors, it can lead to specific signs and symptoms. For instance, if one of the four humors increases in quantity, the body may undergo discoloration. An example is the increase in the quantity of Khilt dam, which can result in a red discoloration of the body. (2) 'AlamatImtila' Ba Hasbul Quwa. This signifies an increase in both the quantity and quality of Akhlat. Such an increase in humors can lead to a different set of signs and symptoms. In summary, these Arab physicians explored and expanded upon the Hippocratic humoral theory, providing a more detailed understanding of how imbalances in the four humors could lead to various medical conditions, including changes in the body's coloration.<sup>16,8</sup>

### Physical Factors related to Health

The core holistic principle of the Unani system lies in the proper functioning of the human body. Any alteration in its anatomy can lead to abnormalities and diseases. The physical factors related to health in Unani System of Medicine are:

### Basic Components and Health:

The basic components of the human body are Air, Earth, Fire, and Water. These are primary components, and they are combined in a specific proportion, then a reaction takes place, which is known as temperament. In the Unani system of medicine, morphological abnormalities and temperamental abnormalities are interconnected fundamental elements according to their concept.<sup>31,32,33,34,35</sup>

**Temperamental Health:**

In the Unani system, each part of the human body possesses a specific temperament that governs its function and structure. Every organ has its distinct role, and any disruption in its function can lead to the onset of diseases. For example, the temperament of the liver is moist and hot, while the temperament of bone is dry and cold. The heart performs its own specific functions, and it can be disturbed by any internal or external factors.<sup>32,33,34,35,36</sup>

**Humoral Health:**

The fluids of the body are known as Akhlat, which means humours. Humours are the sources of diet for different organs and help them to structure and function properly.<sup>37,38</sup>

**Pneumas and Health:**

Arwah means gas or air, and one of the basic factors of the human body. Numerous physicians in the Unani system have posited that "Ruh" is a substance, primarily derived from air. When humans breathe, air enters the body, proceeding into the respiratory system where gas exchange occurs in the lungs. In the lungs, air mixes with humors and blood, circulating throughout the body via blood vessels, at which point it is referred to as "Ruh."<sup>24,36,38</sup>

**Conclusion:-**

The Unani system of medicine is inherently holistic, emphasizing the entirety of the body concerning both health and disease. The main aim of this system is to preserve the health rather than treat the diseases. Preservation of health mainly related with hidden innate power of the body known as tabi'yat. There are seven factors of umur which are the main source of health and disease. According to Unani physicians, the balance of body fluids is known as four humors, and these are essential for good health. The above description discusses the emergence and significance of the concept of health and disease in Unani medicine. It is essential to investigate the historical context and origins of this concept within the Unani system, as well as its significance in understanding human health and disease within this traditional medical framework.

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