

HUQNA

(ENEMA & BASTI) THERAPY

[Special Therapeutic Approaches and Treatment Modality in Unani Medicine, Ayurveda, CAM & Allopathic Therapies through Rectal Route & Rectally Administered Drugs have Faster Absorption & Speedy Action]



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CHAPTER
1

About Unani Medicine or Greco Arab Medicine

The history of Unani system of medicine can be traced back to ancient Egypt and Babylon. Egyptians made use of medicinal plants as a remedy for ailments. They also initiated surgery as a method of treatment. The studies of Papyri of 1550 BC clearly show the ability of Egyptians in the field of medicine.

Imhotep (Imhotep was one of the chief officials of the Pharaoh Djoser. Egyptologists ascribe to him the design of the Pyramid of Djoser-2800 BC) and Amenhotep (1550 BC) were some noted physicians of ancient Egypt. Babylonians also played an important role in the history of Unani Medicine. During Asclepian period (1200 BC) the Greek developed this art of medicine drawing upon the medical knowledge of Egyptians and Babylonians. Hippocrates (460–370 BC), freed Medicine from the realm of superstition and magic, and gave it the status of Science. He was a dominating figure in the classical period of Greek medical history. By searching the natural causes of diseases and recording the existing knowledge, he set the ground for medicine to develop it as a systematic science. A Roman scholar Galen (129–200 AD) stabilized the foundation of this science. Arab and Persian scholars and physicians like Rabban Tabari (775–890 AD), Al Razi (865–925 AD) and Ibn-e-Sina (980–1037 AD) raised Unani System of Medicine to the great heights.

Ibn Sina (980–1037 AD)



In India, Unani system of Medicine was introduced by Arabs and soon it took firm roots in the soil. When Mongols ravaged Persian and Central Asian cities like Shiraz, Tabrez and Galan, scholars and Physicians of Unani Medicine fled to India. The Delhi Sultan, the Khiljis, the Tughlaqs and the Mughal Emperors provided state patronage to the scholars and even enrolled some as state employees and court physicians. During the 13th and 17th Century Unani Medicine had its hey-day in India. Among those who made valuable contributions to this system into period where Abu Bakr Bin Ali Usman Ksahani, Sadruddin Damashqui, Bahwa bin Khwas khan, Ali Geelani, Akbal Arzani and Mohammad Hashim Alvi Khan.

The scholars and Physicians of Unani Medicine who settled in India were not content with the known drugs. They subjected indian drugs to clinical trials. As a result of their experimentation added numerous native drugs to their own system further enriching its treasures.

During the British rule, Unani Medicine suffered a setback and its development was hampered due to withdrawal of governmental patronage. Since the system enjoyed faith among the masses it continued to be practiced. It was mainly the Sharifi Family in Delhi, the Azizi family in Lucknow and the Nizam of Hyderabad due to whose efforts Unani Medicine survived during the British period. An outstanding physician and scholar of Unani Medicine, Hakim Ajmal Khan (1868–1927) championed the cause of the system in India.

Masih ul Mulk Hakim Ajmal Khan



Masih ul Mulk Hakim Ajmal Khan (1868-1927)

Unani Medicine's origin based on Botanical, Animal and Mineral in (Approximately 90% herbal, 4–5% animal and 5–6 % mineral). It is not only the original science of medicine but also a rich store house of principles and philosophies of medicine which can be of immense value to the medicine in particular and science in general.

It is a comprehensive medical system, which meticulously deals with the various states of health and disease. It provides preventive, curative and rehabilitative healthcare. The fundamentals, diagnosis and treatment modalities of the system are based on scientific principles and holistic concepts of health and healing. Accordingly it considers individual in relation to his environment and stresses on health of body, mind and soul. Temperament (Mizaj) of a patient is given great importance in diagnosis and treatment of diseases. Temperament is also taken into consideration for identifying the most suitable diet and lifestyle for promoting the health of a particular individual. In spite of continuous neglect, this healing art is not only surviving but also complimenting other systems of medicine. The Unani System of Medicine offers treatment of diseases related to all the systems and organs of the human body. The treatments for chronic ailments and diseases of skin, liver, musculoskeletal and reproductive systems, immunological and lifestyle disorders have been found to be highly effective and

acceptable. The use of elatives, exhilarants, aphrodisiacs, organ-specific tonics and immunomodulatory drugs, temperament specific drugs, correctives for adverse effects, coctives and purgatives etc. are unique features of Unani System of Medicine. Cosmoceutics, Nutraceuticals, Aromatics and corresponding therapies are important parts of treatment in Unani System of Medicine.

Unani physicians give prime importance to diet and the state of digestion in a person, in both health and disease. Specific dietary regimens are recommended while treating patients according to their temperament. Proper diets are assumed to produce good humours (*Akhlāt*) that is Dam, Balgham, Safra & Sauda. And the humoral imbalance can be corrected by medication coupled with proper diet. The physician prescribes the drugs according to the temperament of patient, causative humour, faculty of organ involved and condition of the disease. These drugs are classified as per the specific temperament (*Mizāj*) and are graded in the first, second, third and fourth degree according to their potency.

It is presently practiced in India, Iran, Bangladesh, Pakistan, Sri Lanka, Nepal, China, Iraq, Malaysia, Indonesia, South Africa, Central Asian and Middle Eastern Countries. In India the system has been developed scientifically, nurtured and systematically integrated into healthcare delivery system over the years.

Unani system of medicine also benefited from the native medical systems in vogue at the time in various parts of Central Asia. That is why this system is known, in different parts of the world, with different names such as Greco-Arab Medicine, Ionian Medicine, Arab Medicine, Islamic Medicine, Eastern Medicine, Uyghur Medicine (China-Ethnic Uyghur Muslim), Traditional Medicine, Oriental Medicine etc.

Unani System of Medicine is holistic in nature and takes into account the whole personality rather than taking as whole system approach towards disease.

It has been realized today that this alternate and safe healing system could provide answers to all the questions being faced by the human health in this progressing modern world. It is a great healing art as well as a science whose theories, philosophies of nature (*Tabiy'at*) and temperament (*Mizaj*) and practices of medicine are most appropriate for the human biological system.

It has been often seen that people with weak immune system sharing the same

living habits in an area are more susceptible to diseases as compared to the people with strong immune system. In this system more emphasis is given to strengthen the immunity status of the patient in order to make body's resistance more strong.

The Unani system of medicine diagnoses and treats the patients as a whole looking into their overall physical, mental and spiritual aspects.

Therapeutic Classification in Unani Medicine:

Introduction of Regimental Therapy (Ilaj-bil-tadbeer)

- Fasd (Venesection/Bloodletting)
- Hammam (Turkish Bath)
- Hijamat/Mahaajim (Cupping)
- Ta'reeq (Sweating)
- Idrar-e-baul (Diuresis)
- Dalak (Massage or Friction)
- Kai (Cauterization)
- Ishaal (Purgation)
- Qai (Emesis/Vomiting)
- Riyaazat (Exercise)
- Ta'leeq (Leeching)
- Takmeed (Fomentation)
- Nutool (Irrigation/Pouring of medicated water)
- Zimaad wa Tila (Ointments/Medicated paste and Liniments)
- Diaphoresis (Ta'areeq/sweating)
- **Huqna** (Enema)
- Imala (Diversion of morbid materials)

Ilaj bil Dawa (Pharmacotherapy)

This treatment methodology is considered by Unani physicians to be natural, eco-friendly, and less intrusive and more effective than many other methods. The Unani system's pharmacopoeia is vast, enriched with more than 2700 medicines derived from various herbal, mineral, and animal sources.

Unani System of Medicine emphasizes on maintaining health by natural ways and means through change in life style, regular exercise, regulation of diet, normal sleeping habits and by avoiding factors, which may adversely affect the quality of life.

Pharmacotherapy (Ilaj bil Dawa) or treatment through drugs is recommended in conditions, where these procedures are not adequate in correcting the alterations in health. It is significant that this system is based on crude/whole drug therapy in which active principle of a drug is not isolated but is allowed to co-exist with other natural parts of a plant to counteract the side effects.

In this crude drug therapy, in most of the cases, there is no direct attack on the causative organism of the disease but the internal atmosphere of the body is altered, due to that, the causative organisms are either killed or become inactive. There are herbs that act as immuno-modulators in the body by encouraging the defense mechanism of a person.

In the field of Pharmacotherapy the Unani system of medicine displays a unique wealth of knowledge and experience which went into the building up of this treatment modality. According to Unani System of medicine drugs having states opposite to those present in the diseases should be applied. Natural drugs like plants, minerals and animal drugs are more advisable in this system.

In drugs of herbal origin, these are either part of plants e.g. seeds, roots, flowers, stem, fruits, leaves, barks, latex, exudates or the entire plant as such are used as medicine.

In drugs of animal origin, it can either be animal products like milk, urine or animal parts such as hoofs and nails, hair, flesh, organs, fats or animal as a whole e.g. crab, scorpion, earthworm etc.

In drugs made of mineral, the minerals existing in nature are also used for therapeutic purposes and consists of ores, metals and precious stones, salts, stones, clay etc.

Some other principles related to Pharmacotherapy may be mentioned as under.

This type of treatment involves the use of naturally occurring drugs, mostly herbal. Natural drugs only are used because they are locally available and have minimal or no after-effects on the body.

According to Unani System of Medicine, the choice of drugs for treatment is governed by three laws:

- i. Quality of drug in terms of temperament
- ii. Quantity of drug in terms of its weight and potency and
- iii. Time of administration

The selection of drug depends upon the nature and type of disease. The proper drug is that which its morbid temperament is contrary to the nature and qualitative pattern of the disease i.e.

The weight and potency of the drug is determined by the nature of the affected organ; severity of the disease; and other related factors such as sex, age, weight, habit and habitat, season, built, previous treatment taken, and stage of the disease.

In Unani medicine more emphasis is given to single drug therapy after due consideration of temperament of the drug and patients.

Compound formulations are given as a second choice for synergistic, antagonistic, or detoxifying effects or simply as bases for effective ingestion and assimilation. And sometimes due to additive action or for some other reasons, the compound formulations are prescribed.

Standardization and quality control has given an important place in Pharmacy (Dawa sazi) since its beginning to minimize the side effects and toxicity of the drugs.

Mizaj Advia (Drugs Temperament)

The Unani medicine presupposes that the drugs also have their own temperament due to their special constituents. The Unani System of Medicine

states that the drugs have their own particular temperament due to their specific constituents. Concoctive drugs (*Mundij Adwiya*) are used to prepare the morbid matter for excretion, whereas Purgative drugs (*Mushil Adwiya*) are used to remove morbid matter through intestine.

Some drugs are composed of ingredients having opposite qualities, one quality acting in a way contrary to the other and these qualities are accommodated in two different parts of the drug. Ingredients possessing special actions are called active principle of the drugs. This theory of temperament of drugs is based on analogy and careful experiments.

Darajaat Advia (Potency of Drugs in Grades— Darajaat = 1 to 4)

Drugs are graded into four degrees according to their potency. In Unani system, drugs are used when the physical means and food fail to cure a disease. Drugs of low potency should be used, as far as possible, but according to the severity of disease, we may use high potency drugs. Drugs having greater potency are sometimes harmful. When a severe disease occurs and there is danger of complete loss of energy and life, then drugs of higher potency can be used from the outset.

Drugs have been classified into four grades according to their intensity and potency

1. Grade I (Darja Awwal) - Medicines which, after metabolism, alter the physiological condition of the body either in terms of temperature, functioning or behavior a little above the normal limits.
2. Grade II (Darja Doyam) - Medicines which, after metabolism, alter the physiological condition of the body either in terms of temperature, functioning or behavior in partially abnormal limits
3. Grade III (Darja Soyam) - Medicines which, after metabolism, alter the physiological condition of the body markedly.
4. Grade IV (Darja Chaharum) - Fatal Drugs/Poisons.

These are further sub-divided into initial, middle and last levels. Few drugs have been described as Mo'tadil (Neutral) in which, none of the above mentioned kaifiyaat (character) predominate, but it closely

resemble the normal human temperament.

Mode of Action

The mechanism or mode of action of a drug can be explained only partially. For example *Adhatoda vasica* causes expectoration by relaxing and opening the passage of bronchioles. However the Unani physicians have tried to explain it as follows:

The direct action of a drug is the result of its physical or acquired characters. Drugs mainly act because of its characteristics available in them i.e. by heat, coldness, moisture or dryness.

Some of the drugs have peculiar characteristics which influence the body when these drugs are administered.

Kaifiyaat (Division of Drugs according to Quality)

- 1st Group: This group contains drugs with hot temperament such as Musakhenat (Heat producing), Akkal (Erosive) and Mufatteh Sudad (deobstruents) etc.
- 2nd Group: This group contains cold drugs like Mubarridat (refrigerents), Radeat (Repellants) and Mukhaddirad (Anaesthetic) etc.
- 3rd Group: Comprises Murattibat (moist drugs) and Muzliqat (Lubricants) etc.
- 4th Group: These are dry drugs like Mujaffifat (Drying agents), Qabizat (Astringents) and Musaddidat (obstruents) etc.

Action of Drugs on Particular organs

Actions of drugs on various systems or organs can be described in detail in the systematic pharmacology. Some drugs can act on peculiar organ only. For example the Anaesthetics act on the nerve-endings of sensory nerves.

Use of Munzij (Coctive) and Mushil (Purgative)

Coctive is used to prepare the matters for excretion through purging or other means of excretion.

This mode of treatment is used particularly for treating chronic or obstinate diseases. Purgative is used generally followed by coctive.

Dosage

While determining the dosage of a drug, factors such as temperament and potency of drugs, temperament and age of the patient, nature of disease, severity of the disease, route of drug administration etc. must be kept in mind.

High potency drugs as severe purgatives and emetics should be avoided during summers and severe cold weather. Different types of treatment are prescribed for different stages of the same disease. Some drugs should be used only when the stomach is empty such as antihelminthic, while others should be used only after meals e.g. compounds of Iron. Mild action purgatives should be used at night and the sharp action purgatives in the morning.

Routes of Drug Administration

As far as route of drug administration is concerned, in addition to oral routes, Unani physicians also administer drugs through Zimad, Abzan, Huqna, fateela, Farzaja, Shiaf, and Tila etc. The inhalation through inspiration is also useful in curing many respiratory diseases.

Dosages Forms of Unani Drugs: It classified into four types; 1) Solid Dosages Form 2) Liquid Dosages Form 3) Semi-Liquid Dosages Form 4) Gaseous Dosages Form depending upon consistency of preparations.

e.g. Qurs, Habb, Safoofs, or liquid forms e.g. Sharbat, Joshanda, Ma-ul-Asl, etc Semi-liquid dosages eg. Majoon, Jawarishat Marham, etc. and gaseous forms e.g. Inkebaab, Shamoom, Lakhlakha etc.

These drugs again can be used internally or externally as per requirement of the nature and form of the disease. These drugs are further subdivided as per requirement. For example:

- a. Solid preparation for internal use e.g. Safoof, La'uoq, Hab, Firzaja,

Khamira etc.

- b. Solid preparation for external use e.g. Kajal, Sanoon, Zimaad, Tila etc.
- c. Liquid preparation for internal use e.g. Araqiat, Sikanjbeen, Ma-ul-Jubn, Sharbat, etc.
- d. Liquid preparation for external use e.g. Natool, Dalook, Huqna, Aabzan, and Ghargharah etc.
- e. Gaseous preparation for internal use e.g. Lakhlakha, Shamoom etc.
- f. Gaseous preparation for external use e.g. Wajoor, Inkebab etc.

These forms of the drugs like Pills, Tablets, Powders, Infusions, Distillates, Decoctions, Nutool, Jawarish, Majoon, Sharbat, Khameerajat, Bakhoor, Lakhlakha, Perfumes and Inkebab etc. are used to achieve the action of required active principles of drugs. For example Jawarish is used for gastrointestinal tract while La'uoq for respiratory disorders and Khamirajaat for cardiovascular system etc.

Compounding and Correction of Harmful effects of drugs

The harmful effects are either corrected by simple methods or by compounding with other drugs, for example frying in oil decreases the irritant effect of the drug.

Drugs are compounded for the following purposes.

- To potentiate the efficacy of the drugs (Synergistic effect)
- To decrease the harmful or excessive effect (Antagonistic effect)
- For sharp diffusion of the Drug (Sari-un-Nuffoz)
- For slow diffusion of the drug (Bati-un-Nufooz)
- For preservation of active principles
- To increase the quantity of a drug

Substitute of Drugs (Abdaal Advia)

In Unani system of Medicine, substitutes (Badal) are generally selected in reference to one or more similar actions of the drug, when the required drug is not available, or is too difficult to obtain, but as far as possible it is avoided.

Abu Bakar Muhammad Bin Zakariya Rhazi has compiled a treatise titled “Maqala fil-Abdal-il-adviyah-fit-tibb-wal-ilaj” on the subject of medicinal substitutes, wherein he has described the laws of selection of substitute of a drug. In this book Razi has mentioned substitutes of some 122 single Unani drugs and Indian Unani Physicians have added substitutes of 50 single Unani drugs more.

Jarahat or Surgery (Ilaj bil Yad)

In Unani System of Medicine since very ancient times, Surgery (Ilaj bil Yad) has always been a part of treatment. It is the treatment of injuries or disorders of the body by incision or manipulation, especially with the help of some instruments.

Surgery (Ilaj bil Yad) is an ancient medical specialty that uses operative manual and instrumental techniques on a patient to investigate and/or treat a pathological condition such as disease or injury, to help improve bodily function or appearance or to repair unwanted ruptured area (for example, a perforated ear drum).

Unani physicians were pioneers in surgery and had developed their own instruments and techniques. They practiced surgery and wrote many remarkable books on the subject like, Kitab-al-Tasreef by Abul Qasim Zahravi, Kitab-al-Umda fil Jarahat by Ibn-al-Quf Masihi, Kamilus San’a by Ali Abbas Majoosi etc.

An Arab Unani physician, Abul Qasim Zahrawi, wrote a book entitled *Kitab al-Tasrif li-man ‘ajiza ‘anit-Ta’leef* with illustrations of surgical instruments, consisted of 30 volumes on topics of medicine, surgery, pharmacy and other health sciences. The last volume of the book, comprising 300 pages, is dedicated to only Surgery related topics. He treated Surgery as a separate subject for the first time in the history of Medicine. He described several procedures, inventions, and techniques, including tonsillectomy, tracheotomy, craniotomy, thyroidectomy, extraction of cataract, removal of kidney stones, caesarian section, dentistry etc.

In ancient times, Unani surgeons did perform several surgeries like brain surgery, laparotomy and plastic surgery. In spite of the apathy generated by colonial rule, the faith of people in their culture and traditional medicine kept the remaining branches of Unani alive. It is because of this mass base and utility that after Independence, the Government of India took several steps to further this health science.

In Unani System of Medicine, certain categories of drugs are used in cases where surgical interventions are needed.

1. Dafa-e-Ta'afun Adwiya: (Antiseptic drugs) Cinnamomum camphora (Kaafoor), Azadirachta indica (Nīm), Santalum album (Sandal) etc.
2. Haabis-e-Dam Adwiya: (Styptic drugs) Alum (Shibb Yamānī), Quercus infectoria (Māzū), Polygonum bistorata (Anjibār) etc.
3. Mudammil-e-Qurooh. Adwiya: (Wound healing drugs) Dracaena cinnabari (Dam al-A khwayn), Soap stone (Sang Jaraahat), Red Ochre (Gerū) etc.
4. Anaesthetics: (Mukhaddir Adwiya) Datura innoxia (Jawz al-Māthil), Hyoscyamus alba (Ajvā 'in Khurāsānī), Lactuca sativa (Kāhū) etc.
5. Musakkin-e-Alam Adwiya: (Analgesics) Colchicum autumnale (Suranjaan), Conium maculatum (Shokran), Syzygium aromaticum (Qaranfal).
6. Khaatim Adwiya: (Cicatrizants) calcified shell (SadafSokhta), Slaked lime (Aahak Maghsool), Nummulite (Shadinaj) etc.

Ilaj-bil-Ghiza (Dietotherapy)

Dietotherapy (Ilaj-bil-Ghiza) involves recommending a specific diet, which is the simplest and most natural course of treatment by a hakim. For example, in fever, Unani medicine stresses a nutrient-rich, low-roughage diet that might include dalia (porridge) and Kheer (a milk broth), as such types of diets are found to be very effective.

Before the initiation of treatment through drugs, Unani physicians as per their belief, advice restriction or alteration in daily diet, as this pattern should be adjusted according to disease. Sometimes they wait for few days, because some diseases can be cured even by diet so advised, and even during the drug therapy,

specific diets are advised according to disease.

In Unani treatment modalities, food we consume plays a key role. Unani System of Medicine lays great stress on treating certain ailments by administration of specific diets or by regulating the quality and quantity of food.

In addition to nutritional properties, various foods have pharmacological actions too. For example, many foods are laxative in nature, some may be diuretic and others may have diaphoretic properties.

Weakness of certain organs, is corrected by administering the same organ of an animal by way of food; for instance, disorders and weakness of liver are treated by including goat liver in patient's diet. Likewise, hearts, kidneys and brains of animals are recommended in the respective organ's treatment of an individual.

There are several published books, which deals with the subject of diet in relation to specific diseases. Some of these are:

- Manafe-ul-Atima wal Ashriba, by Rabban Tabari
- Kitab fil Aghzia by Rabban Tabari
- Tibb-al-Maluki Fil Ailal wa Ilajil Amraz Kulloha Bil Aghziya by Razi
- Maqala Fil Aghziya by Razi
- Kitab Manafe-Il-Aghziya wa Daf-e-Mazarreha by Razi
- Fit Tadbir-al-Asehha Bilmakul Wal Mashrub by Hunanin Bin Ishaq
- Kitab Aghziya-Tul-Marza by Najibuddin Samarqandi

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