

HEALING HARMONY, UNPACKING THE PRINCIPLES OF ILĀJ BI'L-TADBĪR (REGIMENTAL THERAPY) IN UNANI MEDICINE

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DOI: <https://doi.org/10.5281/zenodo.14898263>

Keywords

Ilāj bi'l-Tadbīr; istifragh; morbid humours; regimental therapy; Unani medicine.

Article History

Received on 08 January 2025

Accepted on 08 February 2025

Published on 20 February 2025

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Abstract

The Unani method of medicine has been a part of health care since ancient times. Most of the time, diseases are treated in four ways: with regimental therapy, dietotherapy, medicine, and surgery. Regimental therapy is an important method for getting rid of harmful substances in the body, stopping them from making more, or limiting their flow. This lets the body's natural therapist do its job and restores balance to the body's emotions. There are references to almost 30 routine procedures in early Unani writings that are used to treat different illnesses. Some of these are Fasd (phlebotomy), Hijāma (cupping), Ta 'līq al 'alaq (hirudotherapy/leech therapy), Ishāl (purgation), Qay' (emesis), Idrār-i-bawl (diuresis), Huqna (enema), Ta'rīq (diaphoresis), Riyādat (exercise), Dalk (massage), Hammām (bathing), Tadhīn (oiling), Natūl (irrigation), Sakūb (douching or spraying), Inkibāb (steam/vapor application), Takmīd (fomentation), and many more. These set procedures are built on a holistic view and have potential, but they need to be scientifically tested. This review talks about how different types of regimental treatment used in Unani medicine can be used to treat different conditions.

INTRODUCTION

Unani Medicine

Unani is the name of one of the best ways to treat illness. Since then, it has spread to Rome, the Arab world, Spain, Iran, and the Indian subcontinent. It was first used in Greece. His ideas about four humors, Dam' (sanguineous), Balgham (phlegm), Safrā' (yellow bile/bilious), and Sawda' (black bile/melancholic) are used to support this method. There were different types of temperaments, like hot-moist, cold-moist, hot-dry, and cold-dry. There are also seven main components that make up a person's body: Arkān (elements), Mizāj (temperament), Akhlāt (humours), A'dā' (organs), Arwāh (pneuma), Quwā (faculties), and Af'āl (functions). If any of the component is missing, it makes it harder to live, and

disturbance within the components can lead to illnesses. So, the main goal is to regain balance by mainly helping the body's functions. that is, Tabī'at mudabbir-i-badan (body's internal strenght) [1]. Tabī'at (Physis) is a person's ability to fight off illness and carry out the body's natural tasks [2]. For everyone to survive, there are six basic needs that must be met: Hawā-i-muheet (air quality), Makoolāt va mashroobāt (food and drink), Harakat-o-sukūn badnī (physical activity and rest), Harakat-o-sukūn nafsani (mental activity and rest), Nawm-o-yaqza (sleep and waking), and Ehtibās-o-istīfrāgh (retention and elimination) [3]. There are many geographical, social, and environmental factors that are not directly related to the body but still have an impact

on it. These are called secondary important factors (asbab-e-ghair-zarriā). Because of this, when treating diseases, both main and secondary prerequisites should be carefully thought throughout the course of treatment [2]. There are three main types of causes for sickness: (i) Sū'i-mizāj (low mood), (ii) Sū-i-tarkeeb (unusual composition), and (iii) Tafarrūq-i-ittisāl (disorder). Sū'i-Mizāj means that someone is sick because of a situation or part that doesn't work right. It can be further divided into two groups: (i) Sū'i-mizaj sāda (instability that isn't caused by sick spirits) and (ii) Sū'i-mizaj māddī (strange substantial temperament) [4]. Marz-i-murakkab, which means "compound or composite disease," is the name for a disease that has three main causes. For Unani treatment to work, it has to treat the whole person, including their body, mind, and spirit.

Mode of Unani treatment

There are four main ways to treat people in Unani medicine: 'Ilāj bi'l-tadbīr (regular treatment), 'Ilāj bil ghizā (diet therapy), 'Ilāj bi'l-dawā (pharmacotherapy), and 'Ilāj bi'l-yad (surgery) [3]. (Figure 1). Unani medicine says that one of the most important types of treatment is military therapy. Through the body's natural pathways, it gets rid of harmful chemicals and brings the body's humours back into balance. [5].

Ilāj bi'l-Tadbīr

The phrase "Ilāj bi'l-Tadbīr" is made up of two Arabic words. "Ilāj" means "treatment," and "tadbīr" means "regimen." In the Unani system of medicine, different body problems are best treated with different sets of methods, some of which don't use drugs and some of which do [6]. Patients' eating habits and way of life are changed by these kinds of plans [7-12].

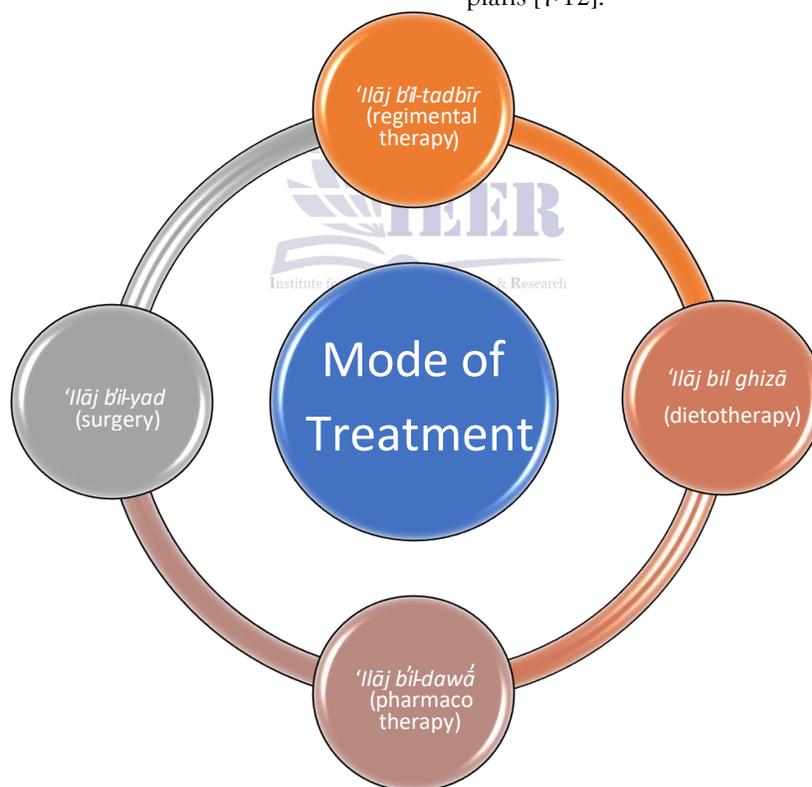


Figure 1: Modes of Unani treatment

S. No.	Regimen	S. No.	Regimen
1	Istifrāgh (Evacuation of morbid matters) [12]	16	Sakūb (Douching or Spraying) [12]
2	Fasd (Venesection) [12, 14-16]	17	Inkibāb (Steam application) [19, 20, 40]
3	Hijāma (Cupping) [12, 15, 16, 21]	18	Pāshoya (Foot bath) [19, 20]
4	Ta'liq al-'Alaq (Hirudotherapy) [12, 14, 16, 18, 27]	19	Aabzān (Sitz bath) [20]
5	Qay' (Emesis) [12, 14, 18]	20	Ubran (Skin cleansing) [20]
6	Ishāl (Purgation) [10, 12, 13, 18]	21	Dimād (Paste) [14, 19, 20]
7	Idrār-i-Bawl (Diuresis) [18]	22	Tilā' (Liniment) [12, 14, 18]
8	Ta'rīq (Diaphoresis)	23	Huqna (Enema) [12, 14, 18]
9	Imāla (Diversion of morbid humours) [30]	24	Dhūnī (Fumigation) [19]
10	Riyādat (Exercise) [11, 12, 17, 18]	25	Nafūkh (Insufflation)
11	Dalk (Massage) [12, 17]	26	Lakhlakha (Inhalation) [19]
12	Hammām (Bathing) [12, 17, 21]	27	Humūl (Pessary) [13, 20]
13	Tadhīn (Oiling)	28	Qairūtī (Poultice) [12, 20]
14	Takmīd (Fomentation) [36]	29	Kaiyy' (Cauterization) [12, 14-16]
15	Natūl (Irrigation) [14, 19, 20, 27]	30	Īlām (Pain induction)

Table 1: Various regimental procedures.

Firdaus al-Hikmah (Paradise of Wisdom) written by Abu al- Hasan Ali ibn Sahl Rabban al-Tabri (838 - 870 AD) [13], Kitab al- Mukhtarāt fi'l Tib compiled by Ibn Hubal (1121 - 1213 AD) [14], Kitab al-Umdā fi'l Jarāhat written by Ibn al- Qaff (1233 - 1286 AD) [15], Kitab al-Tasrīf authored by Abu al-Qasim Khalaf ibn al-Abbas al-Zahrawi (936 - 1013 AD) also known as Abulcasis in West [16], Kitab al-Kuliyāt compiled by Ibn Rushd also called as Averroes in Europe (1126 - 1198 AD) [17], Zakhīrā Khawārizam Shahi authored by Ahmad al-Hasan Jurjani [18], 'Ilāj al-Amraz written by Hakim Muhammad Shareef Khan (1722 - 1807 AD) [19], Al- Qarabadeen written by Kabeeruddin etc. have described various regimental procedures [20] (Table 1).

Istifragh

Means "escape of morbid humours." When dystemperament is present, the diseases can happen, but they don't have to [12]. The morbid things are gotten rid of through a series of routine operations or drug use. Istifragh can be done in many ways, including Fasd (cutting the veins), Hijāma (cupping), Ta'liq al-'alaq (hirudotherapy), Ishāl (purgation), Qay' (emesis), Idrār-i-bawl (diuresis), Huqna (enema), Ta'rīq (diaphoresis), Riyādat (exercise), Hammām (bath), and so on.

Ibn Sina came up with 10 rules for getting dead things out of the body (Table 2). When you do istifragh, you must follow these rules. To figure out how many morbid matters need to be evacuated, you look at how many morbid humours have already been evacuated, how strong the patient is, and how the sickness itself looks. It is also said that the toxic humours should be easier to get rid of when they are in the blood vessels than when they are in the joints and tissues [12].

Individual Regimen

CONDITIONS	INDICATIONS/CONTRAINDICATIONS
Plethora	It should be done when morbid humours are present in the body.
Vitality	It should be avoided when any of the three vital faculties of the body are weakened.
Temperament	Contraindicated in case of hot and dry temperament of the body.
Symptoms	Contraindicated in case of diarrhea or cramps.
Physique	Contraindicated in case of excessive leanness or fatty body.

Age of the patient	It is avoided in children and old age.
Weather condition	Avoided during extreme hot or cold weather
Geographical position	Contraindicated in hot tempered areas.
Habit	It should be avoided when habit of the patient is to have evacuations frequently.
Occupation	Contraindicated in washer men and Laborers [12].

Table 2: Rules of istifragh.

(1) **Fasd (Venesection and phlebotomy)**

It is a general way to get rid of too many deadly humours that are mostly found in the blood vessels. This process should be done when there is a lot of blood and the disease is about to start. In these cases, the person has the early stages of sciatica, podagra, or any arthritic condition caused by an abnormal blood state. There is also a risk of haemoptysis from a blood vessel bursting in a rare area of the lung, is

SITE/VEIN	INDICATIONS
Frontal veins	Heaviness of the head and eyes & chronic headache
Supraoccipital veins	Ulcers of the scalp
Temporal veins	Tortuous vein
Labial veins	Gum ulcers, gingivitis
Sublingual veins	Angina and tonsillar abscess
Jugular veins	Angina, dyspnoea, asthma, lung abscess
Post auricular vein	Glaucoma; ulcers of ear, neck and back of the head
Popliteal vein	Decrease menstrual flow, painful piles, anal pain
Vein over the inner toe	Sciatica, uterine diseases
Saphenous vein	Decrease menstrual flow, piles, sciatica [12]

Table 3: Sites of phlebotomy

These days, this regimented therapy isn't used because some studies have shown that after phlebotomy, certain diseases can develop. But Unani doctors have been using it for thousands of years, so it can't be thrown out just because of some modern studies with small sample sizes. So, more studies with a large sample size may be needed to prove that this old age program works scientifically [4].

(2) **Hijāma**

Which means "cupping", Razi said that cupping is a routine process that removes harmful substances from the muscles' small blood vessels that are close to the skin [21, 22]. The Ebers Papyrus (1550 BC) talks about this regimental process. Hippocrates said that cupping therapy could help with pharyngitis, gynaecological, ear, and lung diseases [23]. It could

also help with muscular problems in the back and limbs. There are two kinds of hijāma: about to have an epilepsy seizure, has a pharyngotonsillitis, an internal inflammatory mass, bleeding piles, stops menstruating, or something else. Before the age of 14, after the age of 70, or on young people who are very thin, phlebotomy should not be done. Doctors of the Unani religion have also talked about times when this medicine shouldn't be done. Ibn Sina said that phlebotomy should be done on different lines depending on the reason [12] (Table 3).

also help with muscular problems in the back and limbs. There are two kinds of hijāma:

- (i) Hijāma bilā Shart, which means cupping without scarification [15, 23].
- (ii) Hĵāma bi'l Shart, which means cupping with scarification. (Figure 2).

i) Hijāma bi'l Shart (Cupping with skin removal): In this type, small cuts are made in the skin, and cups or glasses are used to drain blood by causing negative pressure. Some rules for this process have been written down by Ibn al-Qaf Al-Maseehi. i) as a precaution, it should be done in the middle of the lunar month when the humours are active; ii) the evening is best; iii) hot weather is best because the humours are not thick in the summer and can easily escape; iv) it shouldn't be done on people whose blood is thick; v) stomachic should be given to the

patient before the procedure; vi) it shouldn't be done on people who are overweight; vii) it shouldn't be done on people under 2 years old or after 60 years old; and viii) it shouldn't be done right after bathing, coitus, or physical activity [15]. Unani doctors [12]

have pointed out several places where cups should be used based on the illness [12] (Table 4).

POINT OF APPLICATION	INDICATIONS
Nape of neck	Heaviness of eyelids, itching of eyes, foul smell of mouth
Between the shoulder blade	Pain in upper arms and throat, congestion in the lower esophageal junction
Over the two posterior neck veins	Tremor of head; diseases of head, face, teeth, ear, eye and nose
Legs	Cessation of menstrual blood
Under the chin	Diseases of head, teeth, throat and jaw
Over the loins	Inflammatory masses in upper part of thigh, gout, piles, elephantiasis, diseases of uterus & bladder, renal congestion
In front of thigh	Orchitis, leg ulcers
Behind hips	Inflammatory conditions and ulcers of buttocks
In popliteal fossa	Aneurysm, long standing abscess or ulcers in leg & foot
Over malleoli	Cessation of menses, sciatica, gout
Over the buttocks towards the anus	Draws morbid humours from whole body, diseases of intestine [12]

Table 4: Sites of cupping with scarification.

ii) **Hijamā bilā Shart** (Cupping without scarification): No cuts are made and no blood is drained from the body during this type. By using a pump or fire to make a Hoover, cups or glasses are put on the body's surface. It has been said by Ibn Sina that using fire is better [12]. After the body's morbid fluids have been flushed out, this process should be done. In this method, the harmful humours are moved from the sick area to the healthy area. If an organ becomes misaligned, its proper position can be restored. This treatment is used to treat a lot of different illnesses, such as (i) a plethoric condition where the dangerous stuff needs to be moved; (ii) a deep-seated abscess so the pus can be sucked out; (iii) to raise the

temperature of any organ; (iv) flatulence; (v) organ displacement; (vi) severe pain; (vii) organ atrophy; and so on [15].

Researchers have found that cupping treatment may be very helpful in treating a wide range of illnesses. In 2013, Khan et al. found that cupping therapy had a big impact on the general management of knee osteoarthritis, especially when compared to paracetamol, which was used as a control, it helped with pain, swelling, stiff joints, and disability [24]. In 2015, Al Bedah et al. discovered that wet cupping treatment helped people with ongoing non-specific low back pain feel less pain and get back to being able to do the things they used to do [25].

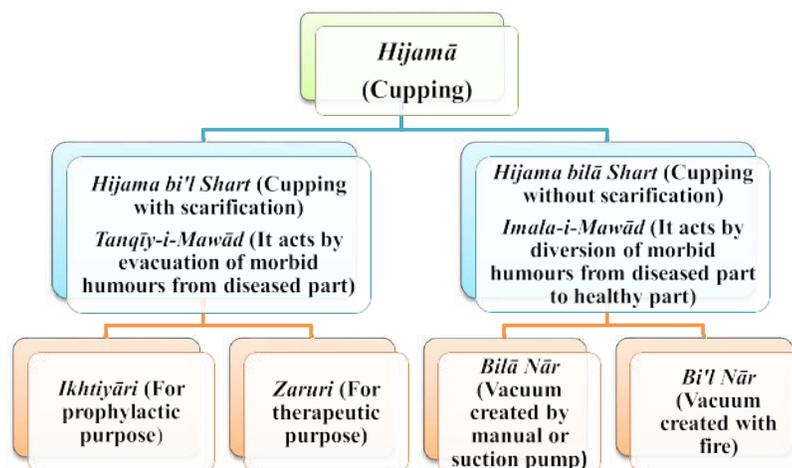


Figure 2: Types of hijāma (cupping).

(3) Ta'liq al-'Alaq

Also known as hirudotherapy or leech therapy. Medicinal leeches are used to take out the small amount of blood from the body. This routine was used in Egypt 3,500 years ago, and it was also used in Greece, the Mayans, the Aztecs, and Rome. Hippocrates (460–370 BC), a famous Greek doctor, teacher, and philosopher, was the first person to use this treatment [26]. A long time ago, this therapy was also very famous in India [18]. Different types of leeches, such as *Hirudo medicinalis* and *Hirudo granulosa*, are thought to be able to heal [26]. Ibn Sina and Ismail Jurjani talked about what makes poisonous leeches special and why they shouldn't be used for medical reasons. Some of these traits are a wider head, a grey or green colour, body hair, and so on [18, 27]. Toxic leeches can cause swelling, fainting, bleeding, fever [18, 27], paralysis, and cancerous sores [27]. It's better to use leeches that came from the pond where frogs and plants were found [18, 27]. If the leech doesn't want to attach, a needle prick on the skin's surface can make a few drops of blood, which makes it more likely to attach [28]. By following this plan, the body gets rid of harmful substances and keeps balance. Many studies have shown that the anti-coagulant chemicals found in leeches' saliva, like hirudin, calin, histamine-like vasodilators, collagenase, hyaluronidase, and others,

are responsible for a number of drug-like effects [26]. This regular process is very helpful for treating skin conditions like eczema, ringworm [18, 27], baldness, ulcers that won't heal, varicose veins, elephantiasis, psoriasis, warts, eczema, and more. People with other illnesses, like gout, pharyngitis, lymphadenitis, sinusitis, and more, are also told to try leech therapy. According to some scientific studies, the leech therapy has big effects on a lot of different diseases. One example is a clinical study that was done in Germany. The leech therapy had a much bigger effect on people with knee osteoarthritis than applying diclofenac locally. A trial with animals showed that hirudin had a big effect on stopping thrombin in antigen-induced arthritis, which meant that less fibrin was found inside the joints [26].

(4) Qay' (Emesis)

When stomach contents are pushed out of the body through the mouth, this is called emesis. This routine is sometimes used to clean the stomach as a preventative measure by healthy people. According to Hippocrates, emesis is the best way to get rid of phlegmatic humour, especially from the lower body. All other rigid methods are worse. He also said that healthy people should do it twice a month, one day after the other. It can help with emesis [12], oedema,

jaundice, tremors, paralysis, shortness of breath, gout, melancholia, leprosy [18], obesity, kidney and bladder sores, and more. When you throw up too much, it can weaken your stomach [18].

(5) **Ishāl or Purification**

When you purge, you usually get rid of three humours: phlegm, bile, and black bile. This is done with a lot of drugs that have the ability to get rid of different emotions. For example, *Polypodium vulgare* and *Convolvulus scammonia* are the best medicines to get rid of bilious humour [12]. They are *Citrullus colocynthis*, *Operculina turpethum*, and *Colchicum luteum*, and they are used to get rid of phlegmatic humour. For getting rid of melancholy humour, *Helleborus niger* is used [10]. Purgative drugs get rid of morbid humours that are linked to the attractiveness of that humour, which could mean that they draw coarse humour and reject subtle humour. This pull lasts until the gross liquid gets into the stomach and intestines, where it is passed out through the anal route. [12]. This planned therapy has to follow certain rules. These include: (i) not doing it in very hot or very cold weather; (ii) adjusting the drug dose to fit the body's needs; (iii) giving a small amount of the purgative in hot places; and (iv) not doing hard physical work or sexual activity after purgation. The person should be told to walk for a short time after taking a drug that makes them leak gas [13]. However, this should not be done if the patient's vital signs are weak. (vii) purgation shouldn't be done if there is too much plethora; (viii) drugs that weaken the stomach and intestines shouldn't be used; (ix) dumb people shouldn't be given them; and so on [18].

(6) **Idrār-i-Bawl (Diuresis)**

This is also a normal way for the body to get rid of waste. In many disease situations, this method is chosen to get rid of things that are harmful. In cases of joint pain, back pain, dizziness, ascites, and other conditions, this type of treatment plan is recommended when diuretic drugs are added. The following plants are often used for this: *Cucumis melo*, *Cucumis sativus*, *Trachyspermum ammi*, *Nigella sativa*, *Foeniculum vulgare*, and more. You should never do too much diuresis because it can hurt your bladder system [18].

(7) **Ta'rīq (Diaphoresis)**

Sweating is a way for the body to get rid of waste. Some ways to do this are hot fomentation, a hot bath, a poultice, exercise, massage, inhalation, and so on. Other ways are to take certain drugs by mouth, like *Foeniculum vulgare*, *Piper cubeba*, *Coriandrum sativum*, *Elettaria cardamomum*, *Achillea millefolium*, *Ruta graveolens*, *Crocus sativus*, *Piper nigrum*, and others. This plan can also help lower body temperature during a fever and give the skin more nutrients [29].

(8) **Imāla (Diversion of morbid humours)**

From a Unani point of view, *mawād* (disease-causing substances) can sometimes be found in the body's most important parts, and too much of them can weaken the body's most important functions. In this state, these harmful substances are moved from the body's most important organs to its less important ones, where they can be spread out inside the organ without having to be pumped out. For this reason, cupping without scarification is used [30]. There are two kinds of *imāla*: (i) *imāla-i-qareeb*, which sends harmful substances to the organ next to it, and (ii) *imāla-i-ba'eed*, which sends harmful substances to the organ far away [6, 18, 30]. When there are fresh sick humours that haven't been stirred up in an organ, they are sent to the organ next to it, and when the opposite is true, they are sent to the organ farthest from the affected part [30].

(9) **Riyādat (Exercise)**

In ancient Unani writings, exercise is one of the most important routines that are talked about. There is an increase in the body's natural heat after moderate exercise. This heat helps with normal processes like digestion and getting rid of waste [11]. There are many benefits to exercise, according to Ibn Sina. Some of them are: (i) it makes the body stronger and makes all the organs work normally; (ii) it helps the body digest and absorb food better; (iii) it improves nutrition by raising the body's natural temperature; (iv) it clears out the pores of the skin; and (v) it gets rid of waste from the body, among other things. Unani doctors have suggested different types of exercise, such as (i) hard exercise, (ii) boxing, (iv) walking, (v) running, and (vi) jumping [12]. [18] like swimming, horseback riding, dancing, and so on.

In addition to exercising the whole body, it is also good to exercise each organ separately. For example, singing and vociferating are good for the lungs, looking at small objects is good for the eyes, and hearing weak and loud sounds is good for the ears. People believe that the best time to exercise is when the body doesn't have any waste to move around. This way, there is no chance of spreading dangerous chyme throughout the body. A massage is sometimes suggested before working out [12].

(10) Dalk (Massage)

When you massage someone, you press on them, rub them, or touch their body with your hand or a rough cloth [31]. When you get a massage, your skin gets rid of waste from almost all of your systems. Unani doctors have divided massage into different types [17] (see Figure 3). As a warm-up for sports, friction massage is done. The goal is to get rid of waste that builds up in the muscles and isn't flushed out during activity [12]. To get the body ready for the different moves that happen during exercise, some people say

to get a massage before they work out. Then you should rub them, but don't be too rough. The name for this one-of-a-kind massage is dalk-i-istidād, which literally means "preparatory massage." It is sometimes suggested to give yourself a light to moderate massage after working out. This type of massage is called dalk-i-isterdād (relaxing massage) [29]. A number of research studies have shown that massage therapy has important effects. In 2012, Zarnigar et al. found that massage treatment with Roghan Qust (a traditional Unani medicine) had a big impact on people who had hemiplegia after a stroke, especially when it came to improving the Fugl-Meyer upper limb score [32]. Amanullah et al. (2011) found that massaging the lower limb with Roghan Seer (garlic oil), which is a traditional Unani medicine, had a big impact on the patients' ability to move their legs on their own and with basic motion [33]. Lone et al. (2011) found that massage with different medicinal oils had a big impact on people with musculoskeletal and nervous system problems [34].

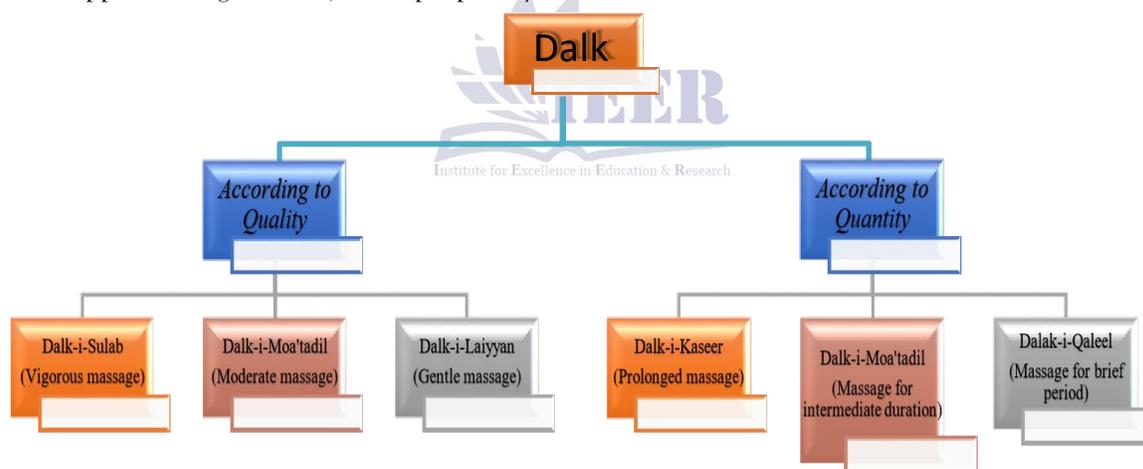


Figure 3: Types of Dalk (massage)

Hammām (Bathing)

A certain type of hammām was used in the past. The four parts of a traditional hammām (bath room) should each be a different temperature. This room should be warm, that room should be warm, that room should be hot, and that room should be cold. The air in a hammām (bath room) is warm, and the water in the bath makes the body moist [12]. This routine opens up the pores of the skin [21], gets rid of waste through the skin, makes you hungry, balances the body's deadly humours [17], and wakes

you up [21]. This is also a great way to bring down your body temperature if you have a high fever. People should not stay in the toilet for too long because it can cause fainting, sickness, loss of libido, and syncope [12].

(11) Tadhīn (Oiling)

In this method, medical oils like Roghan Babuna, Roghan Qust, Roghan Malkangni, Roghan Seer, Roghan Kaddu, Roghan Kahu, Roghan Banafsha (all of these are Unani medicines) are put on an organ in

a localised way. This routine is suggested to ease pain, improve skin nutrition, and keep harmful substances away from parts of the body that are sick [35].

(12) **Takmīd (Fomentation)**

The drug powder is heated and then wrapped in a piece of cloth and spread on the skin. This treatment eases pain and stops an organ from swell up because of inflammation [6]. In unani pharmacopoeias, there are a number of recipes that are used to treat a wide range of illnesses when heated up. One way to help mastitis is to make a hot mixture of *Papaver somniferum* seeds, rose water, and pine oil [36].

(13) **Natūl (Irrigation therapy)**

As part of this plan, the medicinal liquid or oil [37] is poured over the sick area from a height. It's possible for some drugs to get through the skin [19, 20] and help spread harmful substances [38]. Once that's done, the harmful substances may be flushed out of the body naturally [7] or by the body itself. Ibn Sina said that this regimented therapy is very good for treating many illnesses, such as head illnesses [27]. When the body temperature rises, cold water should be rubbed on the area to bring it down [10]. Athar et al. (2018) found that a combination treatment of natūl and massage by Roghan Kaddu along with taking medications like Itrifal Ustukhuddus, Itrifal Kishnizi, and Jawarish Shahi was very helpful for a person with migraines that didn't have an aura [39].

(14) **Sakūb (Douching or Spraying)**

People often do this over their heads or other parts of their bodies. As part of this plan, either a medicated mixture or just water is sprayed on the affected area to spread the dangerous chemicals. The spray can come from a jug or another similar container, or it can be a spray or shower. Sometimes it's done to change how an organ reacts to different things [12]. It's also a type of irrigation treatment, but the douching is done quickly in this type of therapy while the spraying is done slowly. There are times when fast or quick irrigation can make things harder for the patient [43].

(15) **Inkibāb (Steam/vapour application)**

Putting steam on certain parts of the body is called inkibāb treatment. You will boil plant treatments in

a pot and then put the steam on your skin if you follow this plan [5, 40]. If you have earaches, a steam bath with a mix of *Origanum vulgare*, *Papaver somniferum* seeds, *Viola odorata*, *Coriandrum sativum*, and *Smilax china* can help [19]. Putting a mixture of *Azadirachta indica* leaves in your ears and steaming them can also help [20]. It was found by Athar et al. (2017) that a person with general low back pain felt a lot better after using steam with a mix of *Butea monosperma* flowers and massage cupping [5].

(16) **Pāshoya (Foot bath)**

For this method, the foot is put into a medical liquid that can help with a number of health issues. Putting your feet in a bath made of wheat flour, *Althea officinalis* flowers, *Solanum nigrum*, *Viola odorata* flowers, and *Nympha alba* flowers can help with severe headaches and sleeplessness [19, 20].

(17) **Aabzān (Sitz bath)**

Some people soak their lower bodies, mostly their buttocks and hips, in normal or medicated water in this type of bath [41]. This plan works really well for treating diseases of the intestines, rectal area, anal area, prostate, kidneys, urine bladder, urethra, testicles, vagina, and uterus [20]. It was said by Majusi and Ibn Sina that the hot sitz bath can help with birth pain. There are four different kinds of sitz baths: hot, cold, moderate, and compound (alternating hot and cold). Herbal decoctions or infusions are also often used as a cure. When you take a hot sitz bath, your blood flow and metabolism go up, which moves harmful substances away from the area and speeds up the healing process. On the other hand, when you take a cold sitz bath, your blood vessels narrow, which reduces swelling in cases of inflammation and may also stop external bleeding [41].

(18) **Ubtan (Scrubbing)**

This method involves exfoliating the skin and making a paste out of beautifying herbs that are then put on the face or other parts of the body to make them look fairer. Some drugs that are often chosen are *Sterculia urenus*, wheat flour, *Vicia feba*, pea, *Cicer arietinum*, *Lens culinaris*, *Prunus amygdalus*, *Cucumis melo*, and others [20].

(19) **Dimād (Medicated Paste)**

It's a type of medicinal paste made from oil and powdered drugs [2, 20]. This is put on the affected area to reduce inflammation, pain, and stiffness in different body parts [2]. Some plants that can help with headaches are rose, *Inula racemosa*, *Swertia chiraita*, alum, and oil. When mixed together, they make a paste that works very well [19, 20].

(20) **Tilā' (Liniment)**

This liniment is very good for you because it goes straight to the hurt area. Plants, oil, cloth, or plaster are used to make it, and the sick part is put on top of it. The drug gets into the body through the skin or nasal membranes after being applied. Plaster, cilantro, and barely are mixed together to make the liniment, which can help treat scrophulous sores [12]. People who have trouble going to the toilet can put the liniment on their stomach to help [18]. It is made of oil and warm water.

(21) **Huqna (Enema)**

The enema is a great way to get rid of waste and other unpleasant things from the bowels. In Unani medicine, enemas with different drugs are used to ease the pain of colicky belly, pain from kidney or urinary bladder problems, and conditions that make the organs in the abdomen swell up [12]. If you can't use a purgative because your stomach or intestines are too weak, you might be better off with an enema [18].

(22) **Dhūnī/Bukhoor (Fumigation)**

In this method, raw drugs are burned and the smoke is breathed in [19]. It is possible to get the effects of drugs by giving the smoke to the body [35]. It was suggested by Hk. M. Shareef Khan that you put sindoor (red oxide of lead) on the paper, burn it, and breathe in the smoke to help treat migraines [19]. In the same way, smoke from the root of *Atropa belladonna* can help with toothaches [35].

(23) **Nafūkh (Insufflation/Blowing of powder drug into a body cavity)**

It is a set way of giving drugs orally. A fine powder of the drug or its combination is sprayed into the ear canal, nose, mouth, or any other opening in the

body using air pressure and special tools [42]. This plan is best for treating mostly problems with the ears, nose, and throat [35]. In 2018, Arif et al. found that *nafūkh* treatment with *Balsamodendron myrrha*, *Boswellia serrata*, Borax, *Berberis aristata*, and alum had a big impact on people with otomycosis [42].

(24) **Lakhlakha (Inhalation)**

Some solid or liquid drugs with a strong smell are kept in a bottle and are breathed in. The drug is taken in this way; it goes to the lungs and is absorbed by the body's circulation [35]. Many different types of unani pharmacopoeias list different mixtures that are inhaled to treat a wide range of illnesses. For example, *Santalum album* and dried coriander kept in a bottle. Rose and vinegar water was added, and it was inhaled to get rid of headaches [19].

(25) **Humūl (Right)**

The fine powder medicine is mixed with honey, oil, wax, or wax [20], and then it is put on cotton or cloth. Then, it's used as a pessary to treat problems in the anal, vaginal, and rectal areas [35]. It is made with pomegranate flower, rose oil, and finely ground *Murdar sang* (litharge) [13]. Pomegranate flower is good for healing problems with the uterus.

A poultice is an application of oil to the affected area, which may or may not contain medicine. The main ingredient in a poultice is wax or oil [20]. Wound packs that are made from oat flour boiled in vinegar and then dried are the most helpful. Wound packs are sometimes made with hot oil [12]. You can help people with seizures by putting on a bandage that has wax, *Lagenaria siceraria* oil, *Viola odorata* oil, the wet part of *Malva sylvestris* leaves, the wet part of *Althea officinalis* leaves, *Trigonella foenum greacum*, *Linum usitatissimum* mucilage, and the white part of an egg [20].

(26) **Kaiyy' (Cauterization)**

Since ancient times, cauterization has been seen as a very effective way to treat wounds. There are many medical reasons why Unani doctors suggest this regimen. Some of them are (i) to stop the spread of a destructive lesion, (ii) to break up putrefactive substances in the tissues, (iii) to stop the flow of blood, (iv) to raise the temperature of a cold organ,

and so on. In the past, cauterization made of gold was used [12].

(27) **Ilām (Pain induction)**

In this method, either compressing or tying an organ stimulates the nerve ends that feel things [6]. Drugs that stimulate or irritate the body can sometimes cause pain. When these methods are used on an area, the blood vessels get bigger and more blood flows through it, stimulating the nerve ends that sense touch. This set way of doing things might help with some illnesses, like hypoesthesia, numbness, pain, swelling, and so on [35].

Conclusion

Unani medicine is based on the idea that there are four humours: dam' (sanguineous), balgham (phlegm), safrā' (yellow bile/bilious), and sawda' (black bile/melancholic). Each humour has its own temperamental qualities, such as hot-moist, cold-moist, hot-dry, and cold-dry. According to the Unani theory, diseases are mostly caused by problems with the quality or quantity of these humours. To treat diseases, these deadly humours need to be drained from the body or sent from the sick area to other parts of the body to bring the humours back into balance. Different types of Unani treatment, like regimental therapy and medication, are used to make this kind of treatment happen. One of the most important parts of Unani medicine is regimental therapy, which is also a key part of the health care system. Several regimens such as fasd (venesection/phlebotomy), hijāma (cupping), ta'līq al-'alaq (hirudotherapy), qay' (emesis), ishāl (purgation), idrār-i-bawl (diuresis), ta'rīq (diaphoresis), riyādat (exercise), dalk (massage), hammām (bathing), tadhīn (oiling), natūl (irrigation), sakūb (douching/spraying), inkibāb (steam/vapour application), takmīd (fomentation), aabzān (sitz bath), pāshoya (foot bath), dhūnī (fumigation), nafūkh (blowing of powder drug into a body cavity), lakhlakha (inhalation), tilā (liniment), ubtan (body scrub), dimād (medicated paste), qairūī (poultice), kaiyy' (cauterisation), ilām (pain induction), etc. have been recommended by Unani physicians for the treatment of various bodily ailments. Based on Unani principles, Unani doctors have also talked about the right times to use them, where they should

be used, when they shouldn't be used, standard operating procedures, side effects, and how they work. But as of now, there have only been a few scientific tests on certain Unani regimens to prove they work. In order to find new ways to treat illnesses, scientific studies should be used to support well-thought-out standard operating procedures for military procedures. These procedures should also be accepted around the world so that they can be used safely and effectively.

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