

# UNANI-TIBB

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## INTRODUCTION

**Unani–Tibb is one of the three main philosophies of health care that is currently being practiced in the East, alongside Ayurveda and Chinese Medicine.**

**Unani is a Persian word, which means “Ionian” (Greek). Tibb is an Arabic word meaning Medicine. The philosophical principles of Unani-Tibb have evolved from the Egyptian, Greek, and Arab, European and Indian medical systems.**

**The origins of Unani-Tibb go back to the Egyptian Imhotep, who was better known as Ascaelipus in about 2980 BCE and later to Hippocrates, the so-called father of western medicine, in about 460 BCE. It is based on the patho-physiological, diagnostic and therapeutic system of the humoural theory.**

**The thoughts of Hippocrates, Galen and the Arab physicians Rhazes, Ibn Nafees and Ibn Sina (also known as Avicenna) are clearly discernable in the treatment modalities used.**

**Over the centuries Unani-Tibb has been known by various names including Greco-Arabic medicine, Western Holistic medicine, Unani medicine and Tibb.**

**The core philosophy of Unani-Tibb was conceptualised by Hippocrates who postulated the theory of Humours, Galen who introduced the concept of temperament and Ibn Sina and his contemporaries who completed the final classification, codification and implementation of this practice of medicine.**

*For many years, Unani-Tibb was extensively practiced all over the world, including European countries. However, with the advent of Homeopathy in the late 1700’s and the ‘germ theory’ towards the end of the nineteenth century, a change took place, whereafter Unani-Tibb, in its original form, was and currently is only practised in a few countries such as India, Pakistan Bangladesh and Sri Lanka.*

## UNANI-TIBB IN DIFFERENT PERIODS OF HISTORY

	Egyptian Era  <b>Babylonian Era</b>  Greek Era	<b>Before Common Era</b>
000 * 300	Greek Era	
300 * 500	Byzantinian Era	
500 * 700	Persian Era	<b>After Common Era</b>
530 * 1250	Arab Era	
950 * 1200	Unani-Tibb in Spain	
1300 * 1800	Unani-Tibb in Europe	
1200 * 1947	Unani-Tibb in Indian (Sub-Continent)	
1947 * 2001	Unani-Tibb in Sub-continent	
	ê	
	India, Pakistan, Bangladesh and Sri Lanka	

**Unani-Tibb is a holistic approach to the healing of disease through restoration of balance to the physical, mental, emotional and spiritual aspects of man, using medicine, diet and lifestyle adjustments to effect healing and a cure.**

## COMPARATIVE ANALYSIS OF UNANI-TIBB AND MODERN MEDICINE

The technological advancements over the last 50 years have enabled health care professionals to measure bio-chemical and physiological changes very accurately. However in focusing extensively on the intricacies of the functioning of the body, modern medicine has unfortunately lost sight of the bigger or the whole picture. Also, by trying to link illnesses to a specific aetiology or cause such as micro-organisms or virus we have lost sight of the complex relationships that exists between systems and organs within man.

Unani-Tibb fully appreciates and understands the creation of man, his nature, his constitution and his relationship to the environment. An understanding of man as part of the universe results in a better understanding of the causes of illnesses and maintenance of health.

The object of a comparison is not to disparage the paradigm of western medicine, which has been called “the doctrine of specific aetiology”, but to highlight the fundamental differences in the approach between the two.

Listed below are a few comparisons, highlighting the differences between Unani-Tibb and modern Allopathic medicine in understanding illnesses.

- The fallacy of pseudo-simplicity – Although modern medicine acknowledges that many chronic disease such as heart diseases are as a result of multiple factors, however in most instances the cause of disease is often reduced to a simple cause, either a micro organism, a virus or some or other physiological or bio-chemical malfunctioning. This also means that “cures” for diseases in modern medicine are seen as being “magic bullets” targeted at specific causes. Unani-Tibb’s understanding of the causes of illnesses covers a wider spectrum which incorporates diet, lifestyle, emotions and interaction with the environment. Treatment therefore includes a more comprehensive approach.
- The fallacy of reductionism – By localising the illness condition to an organ or system, the illness is divorced from the person experiencing it. Unani-Tibb clearly defines the

**integration between the systems and organs of the body and understands how organs and systems influence each other.**

- **Symptomatic relief – Greater emphasis is placed on providing symptomatic relief or treating the symptoms, rather than of also addressing the causes e.g. the treatment of headaches.**
- **Emphasis on illness – the moneymaking business of illness, not of health. There is an interesting ancient Chinese philosophy that one should pay one’s physician when one is well and not pay him when one is ill. Unani-Tibb pays equal attention to maintaining health as well as treating disease.**
- **Closing down natural healing – In modern medicine the body’s own natural healing mechanisms are often shut down. Diarrhoea, vomiting, excessive urination, nosebleeds, headaches, fever and perspiration are often treated instead of letting the body heal itself, naturally. Conditions such as diarrhoea, vomiting etc. need to be effectively managed not stopped.**
- **Disempowerment – All responsibility is given to the health professional who often excludes the patient from information by using extensive medical jargon and treatment, of which the patient has no knowledge and can offer no opinions. The strength of Unani-Tibb is the emphasis it places on the empowerment of the individual to take control of his or her health.**

## **HOLISTIC HEALTH**

**Holistic health medicine has as its most basic tenant the optimum health of the individual – not simply the absence of illness. A healthy person can, according to Unani Tibb, become even healthier.**

**Health, as defined by the World Health Organisation is “A state of complete physical, mental and social well-being, and not merely the absence of disease or infirmity”.**

**The American Holistic Medical Association (AHMA) defines holistic health as: “A state of well-being in which an individual’s body, mind, emotions and spirit are in tune with the natural, cosmic and social environment.”**

**Ibn Sina’s definition of medicine clearly encompasses the holistic nature of Unani-Tibb.**

**“Tibb is a branch of knowledge that deals with the state of health and disease in the human body for the purpose of adopting suitable measures for the preservation or restoration of health”**

**Clearly in Unani-Tibb equal emphasis is placed on understanding the states of health and disease, and maintenance of health and treatment of disease.**

## **MACROCOSM AND MICROCOSM**

**Human Beings are, like all other organic organisms, part of a larger cosmos. We are microcosms of the universal macrocosm.**

**We are of the same stuff as the cosmos and we do not live in isolation from the rest of the universe. Everything in the universe is interconnected in one way or another.**

**Every single action of every living entity has a reaction that affects you and I, our immediate family, our neighbourhood, our country, the continent and indeed the rest of the world.**

**The air that we breathe influences us as much as we influence the air, in turn the same air influences others as well as animals and plants that share the planet with us.**

**A harmonious balance exists between heaven and earth, the clouds and the seas and all that exists within them. This delicate balance is orchestrated to a symphony that is conducted by a supreme power an Inherent Wisdom that controls everything.**

**Most of us recognise this Power as God, others may call it Mother Nature. The essence of this Divine Wisdom is inherent in every entity. The Chinese call it Chi Energy, Ayurvedi calls it Prana, Homeopathy calls it the Life Force. Hippocrates describes this as "Vis Medicatrix Natura". Unani-Tibb practitioners call it Tabiat or "Physis". This divine wisdom exists in our genetic makeup and in the genetic makeup of every living cell in the universe. A genetic makeup that is uniquely different in every entity.**

## **PHYSIS**

**Physis is an organising principle within man; "an inherent wisdom, a mechanism that allows the body to heal itself". As Hakim Chishti (1985) states "*a cut does not heal because of the stitches or antiseptic cream, it is the skin of the body that performs the miracle*".**

***"Physis is essentially the intrinsic ability of the body to preserve health and heal itself."***

**Physis is activated from the time of fertilisation and continues through life's journey, steering, balancing, and maintaining harmony between man and his or her environment. Physis does whatever is necessary to ensure that an ideal balance or homeostasis exists within the cells, tissues, organs and the entire body, mind and soul.**

**Physis controls not only spiritual, emotional and physical interaction but also regulates this interaction to ensure harmony and continuation of life. In our bodies, millions of biochemical reactions are taking place at any one time. Damaged cells are being replaced, transfer of emotions, activity of thoughts, etc. All of these are controlled by physis.**

**Physis is different to immunity. While immunity is only one aspect against**

**infection, physis encompasses every physiological, emotional and psychological aspect of life.**

**Physis exists in every living entity and works in a predetermined, instinctive way and follows the natural laws of nature, in harmony with the macro universe. Understanding these laws of nature both within the body and the external environment, are necessary to plan treatment that will aid physis and the process of healing. The word physician is derived from the word physis, the role of the physician is to assist physis.**

**Understanding the natural reactive process of physis is essential to facilitate "assisting physis" i.e. when a person has eaten something that disagrees with him, then vomiting/diarrhoea is a natural reaction. Similarly, when someone goes out into a cold environment, blood from the extremities is drawn inwards to safeguard the internal organs.**

**These are natural reactive mechanisms of physis, the consideration of which, is essential for treatment to be effective and be in harmony with the bodies healing mechanisms-treatment comes from outside, healing comes from within. Physis begins from the moment of conception and ends at the time of death.**

## **CONCEPT OF CREATION**


**Modern Science describes the relationship between energy and matter according to the Einstein's formulae of  $E = MC^2$ .**

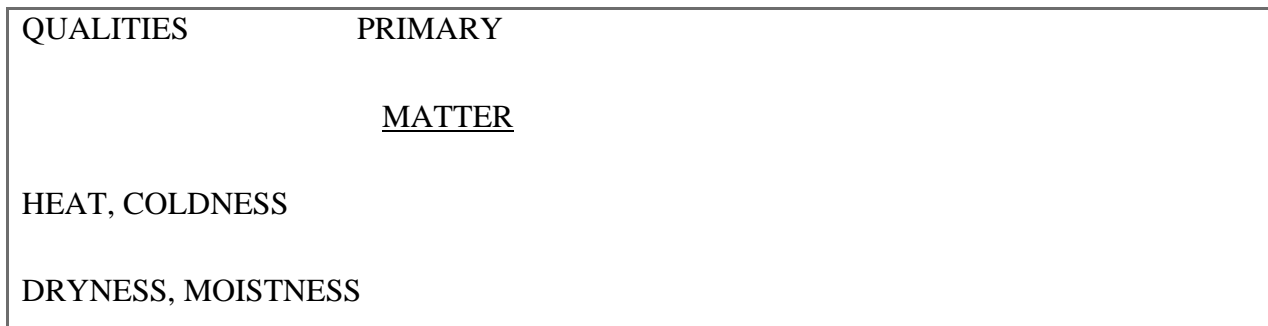
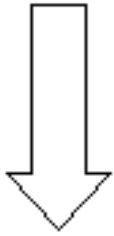
*However, Greek philosophers, Democritus and Aristotle believed that between Energy and Matter there exists what they called "elements or primary matter" with corresponding "qualities" of heat, coldness, moistness and dryness. This primary matter was symbolically represented by the universal elements of earth, water, air and fire, each with its own corresponding qualities.*



# CREATION OF MATTER

$$EMC^2$$

ENERGY  MATTER



Dry - Cold  Earth  Solid

Moist - Cold  Water  Liquid

Moist - Hot  Air  Gas

Hot - Dry  Fire  Phlogistic/Fiery

**In the words of Ibn Sina - Primary matter (Arkaan or elements) are simple indivisible matters, which provide the primary components for the human body and everything in the universe. The existence of various substances (compounds) in nature depends on their combinations.**

**Depending on the ratio of this primary matter everything in the universe exists either in the form of a solid, liquid, gaseous or phlogistic (fiery) state. Also depending on the ratio of the qualities associated with this ratio of primary matter, qualities combine in a state of equilibrium resulting in an overall quality for this compound.**

**The overall quality in a state of equilibrium of anything is called ‘Temperament’.**

**For example a compound that is in a Liquid state will have a far larger concentration of the “water” primary matter and have a moist and cold temperament whereas a compound that is in a solid state will have more of the “earth” primary matter and have a cold and dry temperament.**

**Temperament is the quality that results from the interaction of the four primary qualities: Heat, Coldness, Dryness and Moistness. When these qualities are combined, the resultant new quality maintains a state of equilibrium - this state of equilibrium is called temperament.**

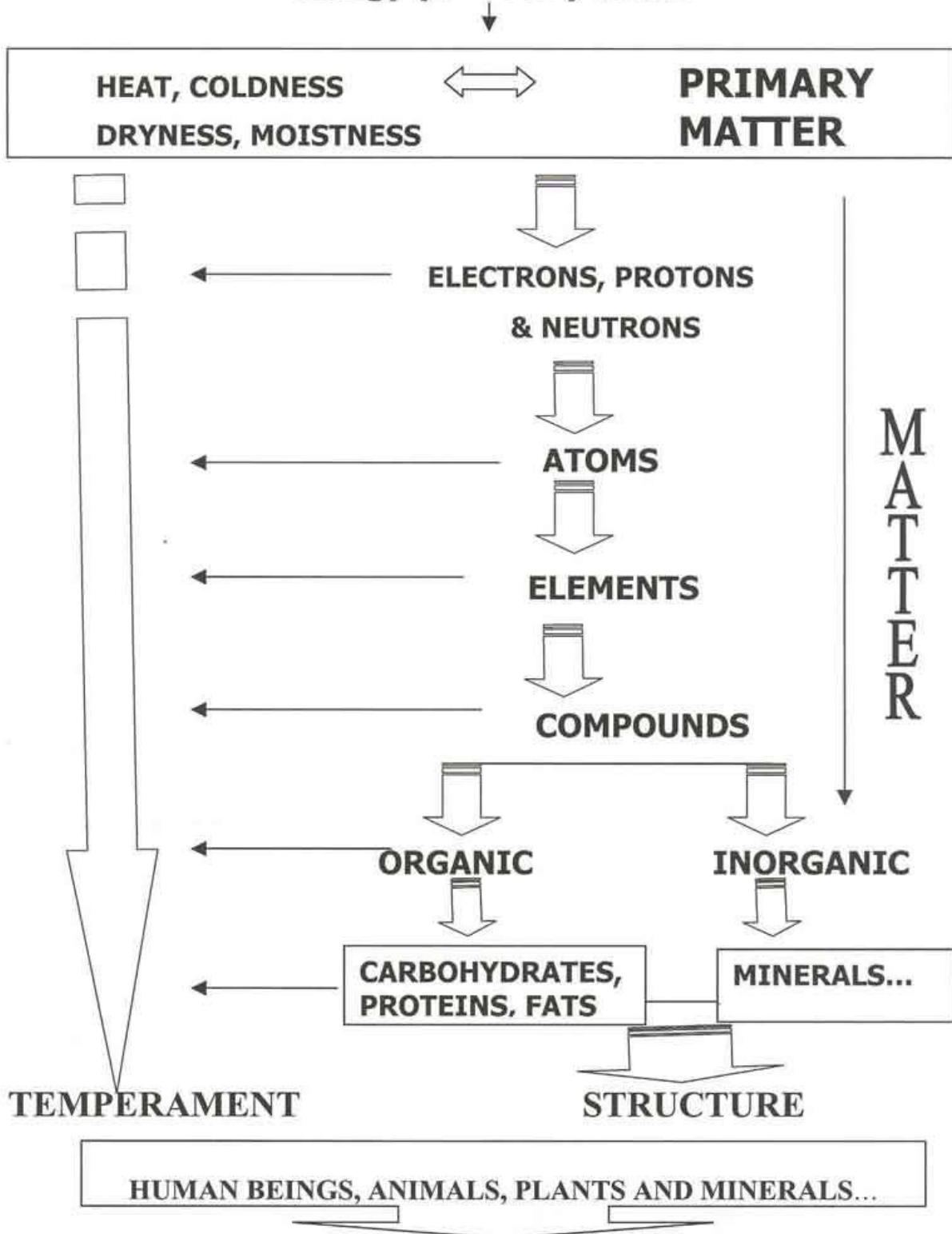
**Every level of creation of matter has a specific temperament, be it protons, electrons, neutrons, atoms, elements, compounds, etc.**

## **CREATION OF UNIVERSE**

**There is a natural hierarchy in the way the universe builds itself as seen from the chart below.**

# CREATION

Energy ( $E = MC^2$ ) Matter



## **FUNCTION**

**As seen in the above diagram, atoms combine to form elements, elements form organic compounds, which form carbohydrates, proteins fats and minerals.**

**These further combine and become building blocks for the structure and form of everything on our planet, be it minerals, plants, animals and human beings.**

**Every level of these building blocks will have its own specific shape or structure with its own respective temperament to enable it to perform a specific function.**

**Every atom, molecule, organelle, cell, organ and entity is furnished with equilibrium of primary qualities – a temperament – upon which its properties, structure and functions depend.**

**The Unani - Tibb understanding of creation recognises that God has created everything in this universe for a purpose with a particular shape or structure that will enable it to perform a specific function.**

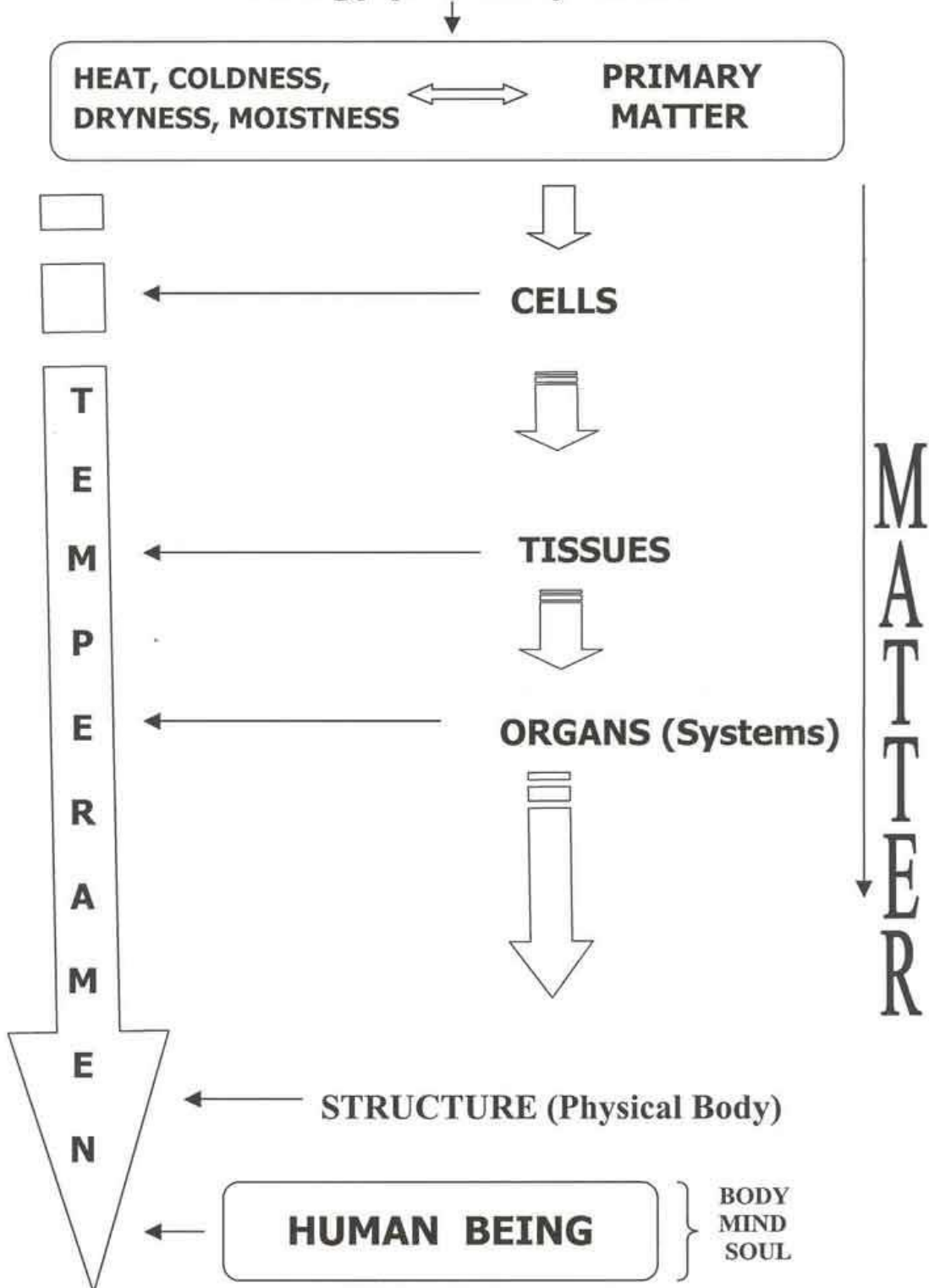
**Birds have wings to enable them to fly and fish, fins and a tail enabling them to swim. All plants, insects, animals and man have a particular and unique structure with an assigned temperament enabling them to perform a specific function.**

## **CREATION OF MAN**

**In the following chart the creation of man, the microcosm is illustrated.**

# CREATION OF MAN

Energy ( $E = MC^2$ ) Matter



**As in the creation of atoms, which forms elements, primary matter gives rise to cells - the basic unit of a living body.**

**Just as the atom is the unit for the outer environment, cells are the basic unit for the inner environment of man and all living entities.**

**The same type of cells with the same type of temperament, structure and function combine to form tissues, the combination of which forms organs. Ultimately from the cells, tissues and organs the overall shape of the body is obtained.**

**Once again each level, be it cell, tissue, organ or the total human being (body, mind and soul) is assigned a specific temperament.**

## **TEMPERAMENT- STRUCTURE - FUNCTION**

**It is necessary to elaborate on the relationship of Structure and Temperament to function.**

**Every part of our body has been created to a specific shape and structure in order to fulfill a specific function.**

**The shape of our ears enhances the ability to hear, our nose filters the air we breathe, our eyebrows prevent perspiration from going into our eyes. Everything is created for a purpose.**

**When examining the various shapes of our internal organs, we see many different shapes, again performing different functions, each having a specific temperament. The temperament of the Brain is moist, enabling nerve impulses to be transmitted easily. The temperament of Liver is hot, enabling it to withstand the heat of metabolism. The shape of the heart facilitates the pumping action.**

**Delving further into the marvels of the body, we realize just how intricate the systems of the body are, the respiratory, the circulatory, digestive and of special significance, the Immune system. Each system working independently and yet is associated with and interconnected to each other.**

**The human body is indeed very complex. It has been created with self-regulatory, self-healing mechanisms that are under the control of Physis, which maintain the correct structure and temperament, to perform the desired functions.**

**To summarize the creation of man: Every cell, tissue and organ is furnished with equilibrium of primary qualities-temperament- upon which its properties, functions and structure depends.**

**Changes in structure or temperament will affect functions. These changes can occur from the qualitative effects of the interaction of man and his environment. As we are part of the universe, things that happen outside our bodies have an influence on us. As everything in the universe possesses qualities, whether in the form of energy or matter, qualities are the common link within the universe.**

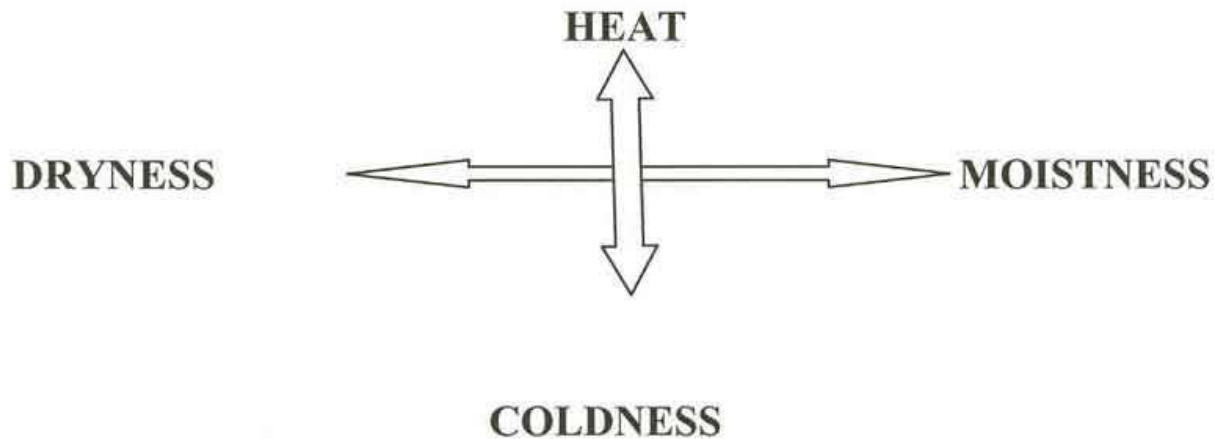
## **QUALITIES- THE UNIVERSAL LANGUAGE**

**The qualities: Heat, Coldness, Dryness and Moistness affects all of us. Whether we are conscious of them or not, we are constantly experiencing them and being influenced by them.**

**To understand the influence that these qualities have on us, it is necessary to understand the interaction of qualities in nature.**

## INTERACTION OF QUALITIES IN NATURE

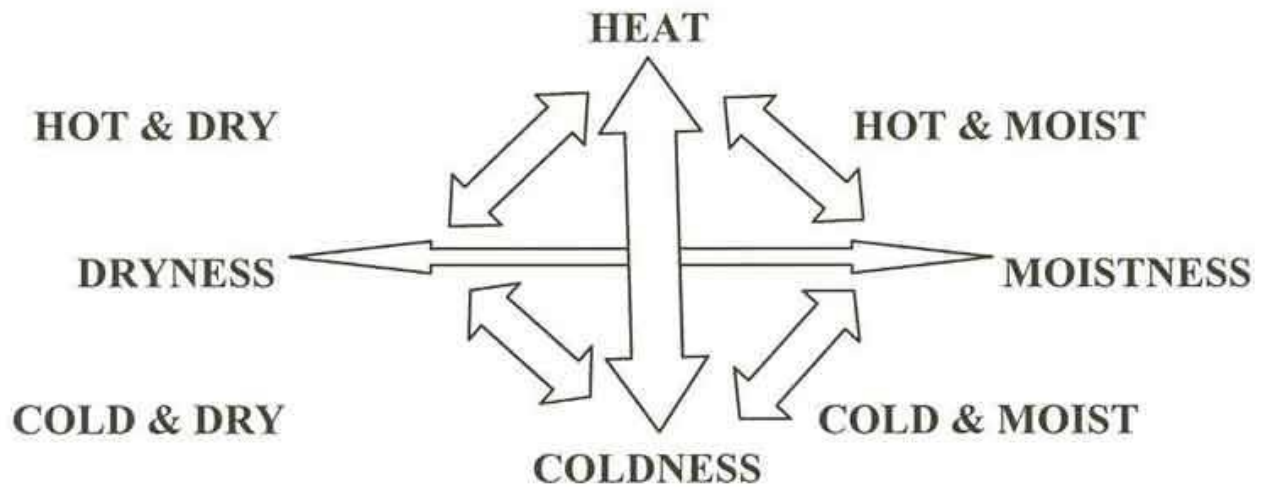
The qualities of heat and coldness are said to be active whereas the qualities of moisture and dryness are said to be passive. According to the laws of thermodynamics an increase in heat correspondingly increases atomic activity and conversely reducing heat will have the opposite effect. The qualities of heat and coldness; moistness and dryness have opposite effects to one another as indicated below.



It is obvious that opposing qualities cannot exist simultaneously. Nothing can be hot and cold at the same time.

The qualities of heat, moistness, coldness and dryness interact with each other in nature in such a way that one active quality and one passive quality combine to give rise to a compound qualitative effect, e.g. heat can be combined with dryness or moistness resulting in hot & dry qualities or hot & moist qualities as seen in the diagram below.

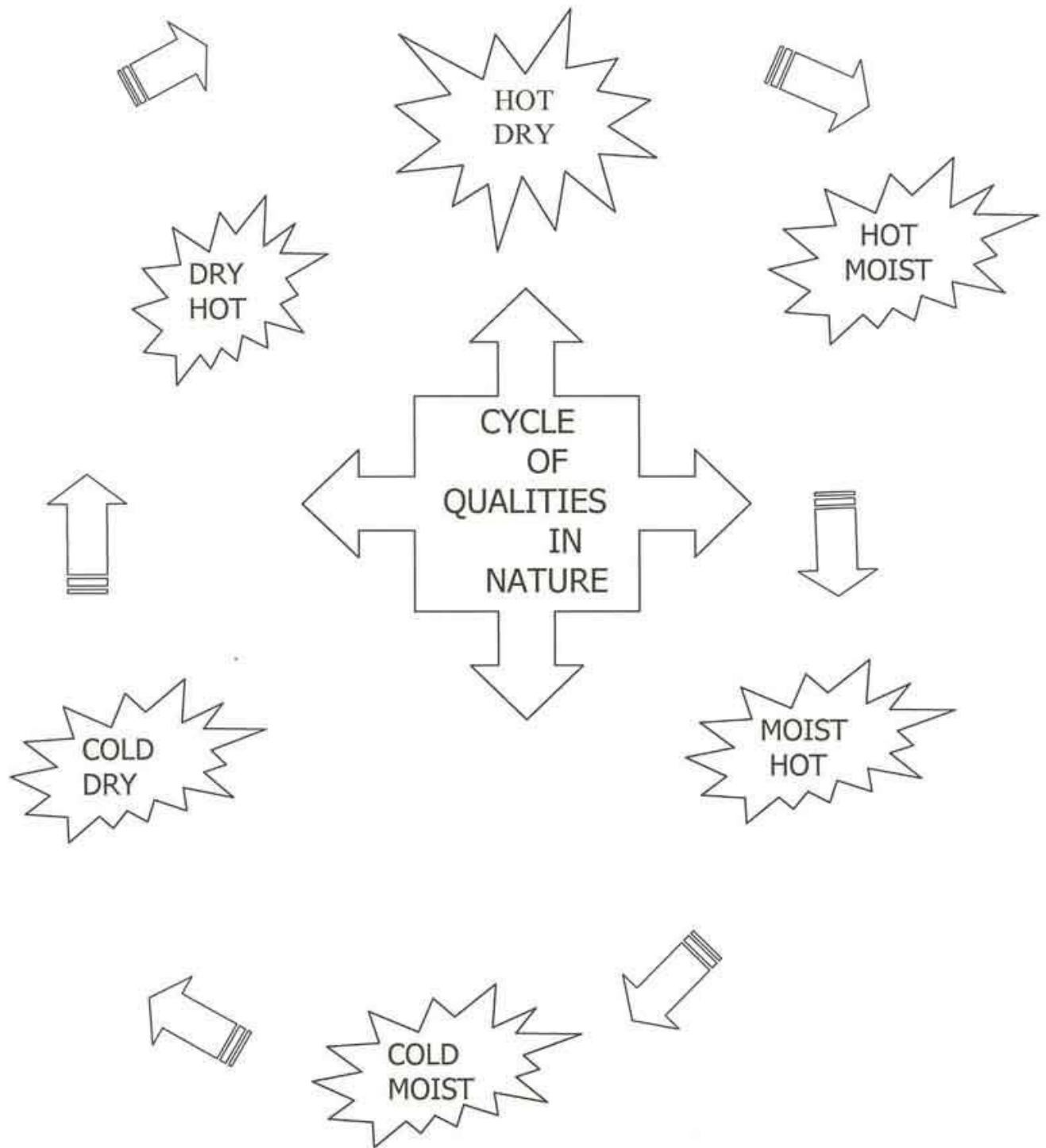




### **CHANGING OF QUALITIES**

**In nature there is always a gradual transition between opposing qualities as illustrated in the chart above. The cycle in nature does not go from one extreme to another. For example the cold of winter is never followed by the heat of summer. This is illustrated in the chart of the Cycle of Qualities in Nature listed below.**

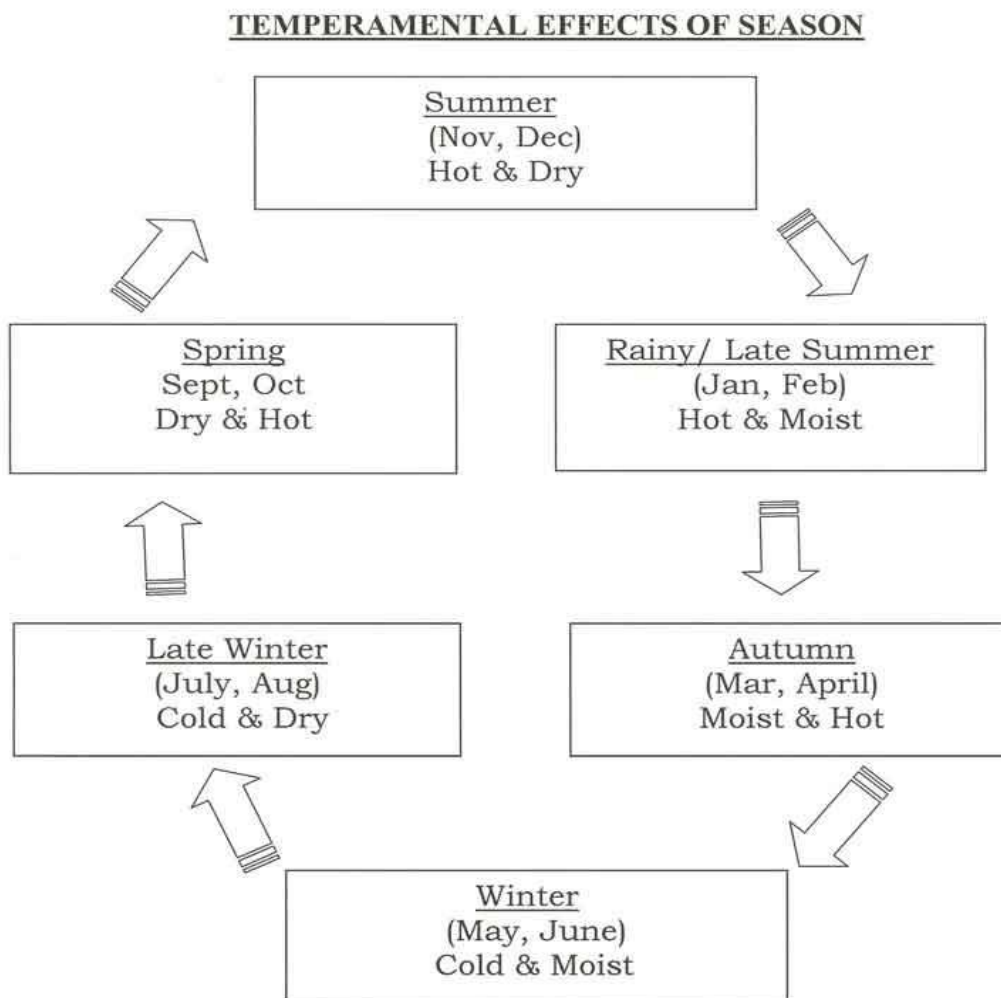
## CYCLE OF QUALITIES IN NATURE



As can be seen from the above chart the transition from HOT and Dry to COLD and Moist is gradual with the changes of Moist and Hot and Cold and Moist in between.

In the cycle of nature, coldness is followed by heat, which is followed by moistness, which is then followed by dryness. Nature always ensures that the transition from Hot and Dry to Cold and Moist is gradual and not sudden. This is to minimise the effects of qualitative changes on man, animals and plants.

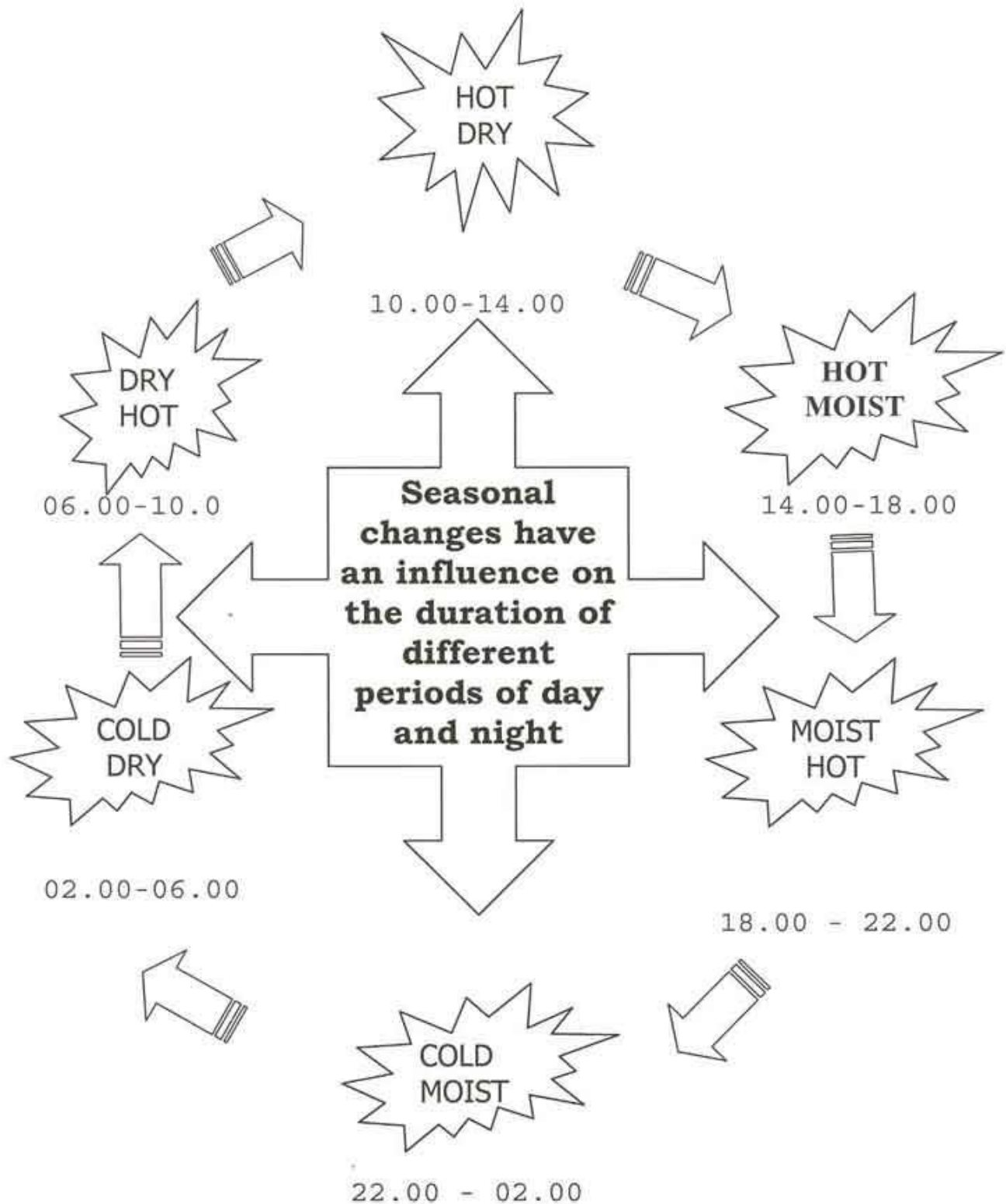
*The cycle of qualities in nature is clearly illustrated if we look at the changes in the seasons as illustrated below.*



**As can be seen in the above chart that Summer has a quality of Heat with Dryness (Hot and Dry). This is then followed by the rainy season whereby the Hot and Dry environment becomes Hot and Moist. Due to the excess moisture in the air, this is then converted to Moist and Hot, which leads us into the autumn season. With the increase of moisture in the air, the heat is completely dispelled from the environment leading to the Cold and Moist qualities of early winter. Thereafter, the increase of coldness and the reduction in moisture, this quality leads us into late winter, which is Cold and Dry. This is followed by the introduction of heat during spring, which overcomes the Coldness and Dryness of the late winter.**

**The cycle is complete when the heat of summer is greater than the dryness of spring bringing us into the qualities of summer, which is Hot and Dry. Similarly observe the changes of heat, moisture, dryness and coldness that take place during a 24-hour period as per the following chart.**

## TEMPERAMENTAL EFFECTS OF DAY AND NIGHT



As can be seen from the above chart the period between 10 am and 2 pm is midday when it is hot and dry and from 10pm to 2am it is cold and moist with the changes of qualitative states in between.

An interesting phenomenon in observing the changes during day and night is how cold we always feel in the early hours of the morning during 02H00 and 06H00 when the temperamental effects of qualities are cold & dry.

Now that we have some idea of the temperamental qualities that exist in nature as well as in our environment, let us focus on temperament in human beings.

## TEMPERAMENT

Central to the practice of Unani-Tibb is the diagnosis of temperament, rather than individual diseases. The practice of Unani-Tibb can be described as "the art" of identifying an individual's authentic temperament, and then serving their physis in the process of preserving their peculiar ideal state of health.

According to Hippocrates- "It is more important to know what sort of person has a disease than to know what sort of disease a person has."

Temperament is diagnosed using the following criteria; the feel of the person; muscle, fat, bone structure and frame; hair; colour of their body (especially face, eyes and tongue); their bodily functions; response to heat, cold, dryness, and moistness; emotions and personality characteristics; dietary habits; physical movement and rest; habits and occupation; age and gender; and exposure to climatic conditions.

Temperament can be described as a person's physical characteristics as well as one's emotional and spiritual attributes. Knowing your temperament is like knowing your

**strengths and weaknesses, your predisposition to conditions of health or disease.**

**What more basic question could any human being ask of themselves than: What is fixed, what is under my control and open to change? A person's ideal temperament is fixed. It is literally the personal organic constraints of an individual. No two people are the same according to their outlook, behaviour, expression of feeling and psychological or functional capabilities.**

**The fusion of the sperm and egg in the uterus, conditions of uterus, the habitats and foods, which are adopted by the mother during pregnancy, date and time of birth and most importantly, the parents temperaments are the factors which determine the temperament of a human being.**

**After birth, when functional causes affect particular qualities, then changes occur partially or totally, temporary or permanently. Environmental factors do not contribute to the formation of a person's temperament, but influence it over time, especially the physical appearance with the process of ageing.**

## **IDENTIFYING TEMPERAMENT**

**Each person is a unique individual. All the same, we can categorise people into four main temperamental types: Sanguinous, Phlegmatic, Melancholic and Bilious.**

**The poem by Florence Littauer identifies the key personality traits of the four temperamental types:**

*God could have made us all Sanguinous.*

*We could have lots of fun but accomplish little.*

*He could have made us all Melancholics,*

*We would have been organized and chartered*

*but not very cheerful.*

*He could have made us all Bilious.*

*We would have been set to lead, but impatient that*

*no one would follow!*

*He could have made us all Phlegmatics.*

*We would have had a perfect world but not*

*much enthusiasm for life.*

*We need each temperament for the total*

*function of the body.*

*Each part should do its work to unify the action*

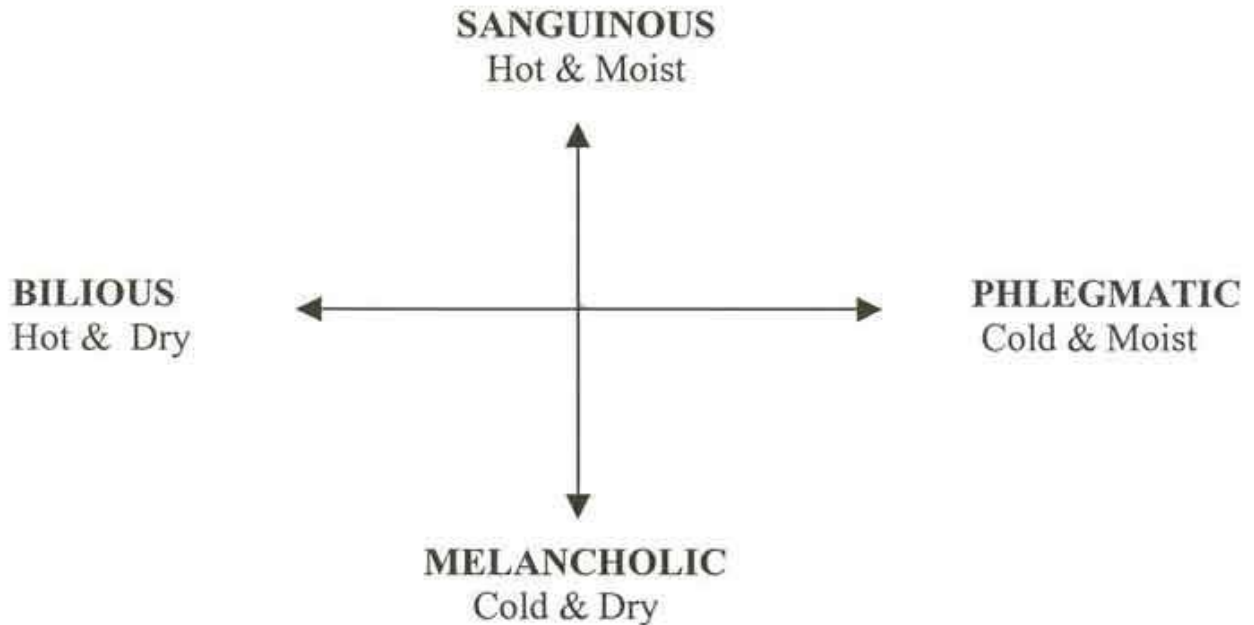
*and produce harmonious results.*

**Florence Littauer**

**From the above poem we see that all of us are a combination of the four personality types in varying degrees.**

*However, temperamental types exist in the form of a dominant and second less, or sub-dominant temperament, which is invariably next to each other, e.g.:*





**As in nature extremes in temperament cannot exist together. It is unlikely that a dominant Sanguinous temperament (Hot and Moist) will have the second dominant temperament of Melancholic (Cold and Dry) as this temperament is completely opposite to the Sanguinous temperament. The second dominant temperament of a Sanguinous person will therefore most likely be either Bilious or Phlegmatic. Similarly, a dominant Phlegmatic person will have a second dominant temperament of either Sanguinous or Melancholic and not Bilious.**

**In other words, a person who is a combination of Sanguinous (Hot and Moist) and Phlegmatic (Cold and Moist) temperament will have an overall temperament between these two.**

**It must be noted that the characteristics and even the personality traits are not only unique to a specific temperamental type but can be common under different circumstances i.e.; a person may occasionally suffer from dry skin but this does not necessarily make this person fall under a Melancholic temperament. Similarly, a person with a calm nature, but if seriously provoked may become angry, this does not categorise this person as having a**

## **Bilious temperament.**

*See if you can work out your dominant and second, less dominant temperament by reading through the summaries of physical appearances, tendencies and personality traits that are pertinent to each temperament. Remember, a true reflection of the physical appearance is the appearance in the early twenties as changes invariably takes place over time. Also when evaluating personality traits consider how other people see you, especially those who know you well such as family and friends.*

## **SANGUINOUS TEMPERAMENT – HOT AND MOIST QUALITIES**

*Physical Appearance:* They have a medium to large frame, generally well built with more muscular tissue than fat. Their complexion tends to have a reddish tinge.

*Tendencies:* They have a good appetite and enjoy cold drinks. They prefer cold/dry weather and are moderately active people. *Personality Traits:* They are generally persuasive, sociable, outgoing and talkative.

## **PHLEGMATIC TEMPERAMENT – COLD AND MOIST QUALITIES**

*Physical Appearance:* They have a medium to large frame, with more fatty tissue than muscle. Their bones are well covered and veins hardly visible. They tend to have a pale complexion and dreamy eyes. *Tendencies:* They prefer hot food and drink and also hot weather and are uncomfortable in winter. They are inclined to gain weight easily and tend to suffer from phlegm related disorders. They are generally relaxed people.

*Personality Traits:* They are generally calm, accommodating, patient and good listeners.

## **MELANCHOLIC TEMPERAMENT – COLD AND DRY QUALITIES**

*Physical Appearance:* These individuals are slender/thin built with a bony frame. They tend to have a dry rough skin and small/active eyes.

*Tendencies:* They prefer hot and moist food and drink, and also warm weather. They are uncomfortable in autumn and late winter. They are inclined to colon and gas related problems, lean towards over-activity and are light sleepers.

*Personality Traits:* They are generally thoughtful, logical, analytical, and also tend to be perfectionist.

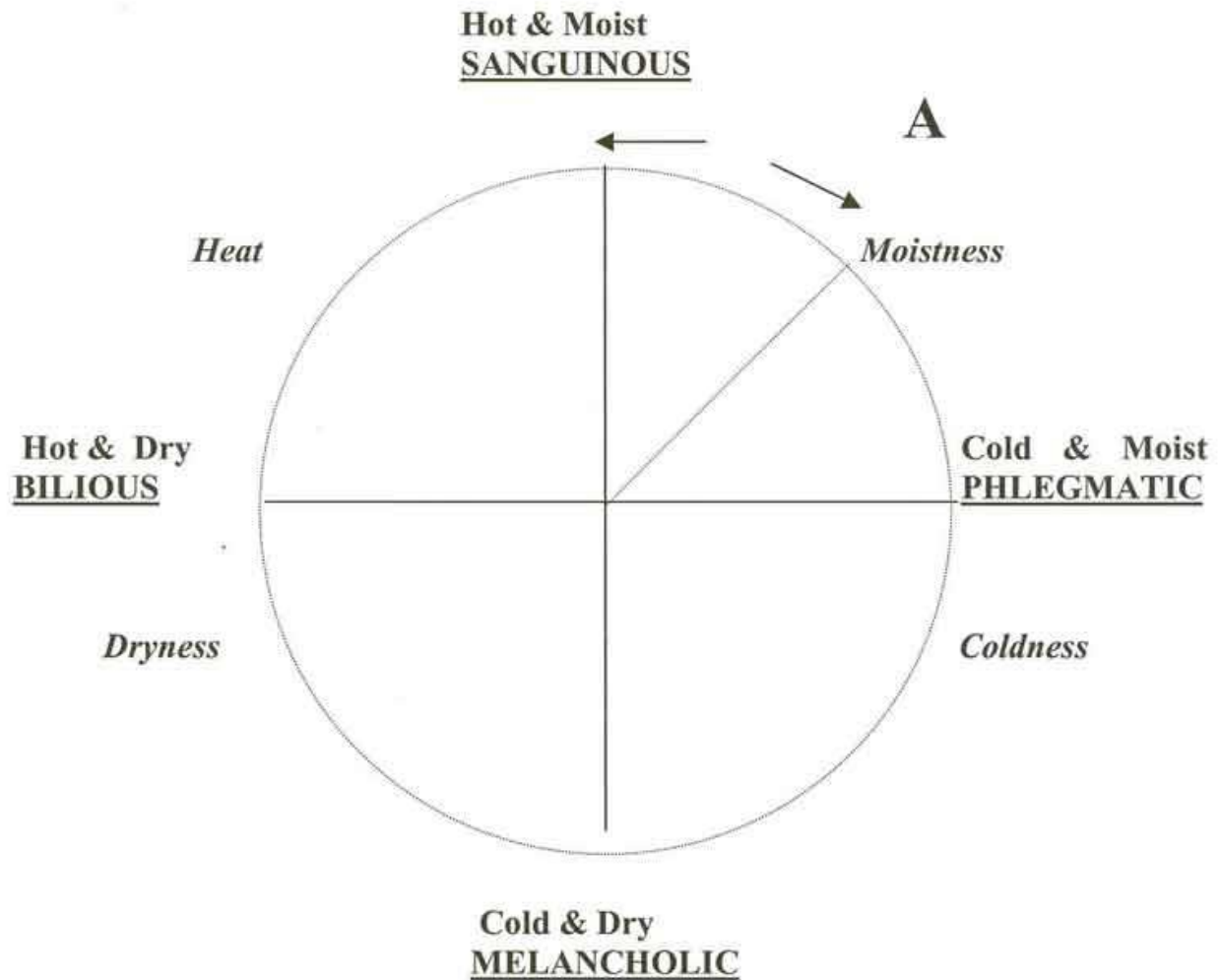
## **BILIOUS TEMPERAMENT – HOT AND DRY QUALITIES**

*Physical Appearance:* They have a medium/lean built with a flushed complexion. Can have prominent veins and sharp eyes.

*Tendencies:* They have a strong digestion and prefer cold and moist foods. They are uncomfortable in hot weather and are generally active people.

*Personality Traits:* They are generally resourceful, outspoken, dominant and may be short-tempered.

Identifying your dominant and sub-dominant temperament will indicate to you the ideal qualitative state that is associated with you. If you have a dominant temperament of Sanguinous (hot & moist) and a less dominant Phlegmatic (cold & moist), you will have an ideal temperament somewhere between the two depending on the extent of the dominant temperament.



Your ideal temperament will have a temperamental quality between the qualities of Hot & Moist and Cold & Moist. As the common qualities between the two (Hot & Moist and Cold & Moist) is moistness, changes in the quality that will affect you the fastest and the most dramatically, will be the quality of moistness, then heat and/ or coldness with dryness affect you least.

Your state of health will depend on an ideal overall temperament for you with qualities somewhere along the line A.

**With the interaction of qualities between yourself and the environment, there will always be a continual shift from the ideal, but physis will adjust to maintain the ideal temperament by acting on the qualities of the humours of the body.**

## **HUMOURS**

**Temperament is maintained by the body fluids or humours of the body. These humours are manufactured from the digestion of food and drink that is processed and transformed in the liver. The humours are four in number, with each humour having specific qualities of its own.**

**Sanguinous humour (Hot & Moist)**

**Phlegmatic humour (Cold & Moist)**

**Bilious humour (Hot & Dry)**

**Melancholic humour (Cold & Dry)**

**Although there are four humours, with their respective qualities, each individual will have an overall dominant quality of the four humours that will be in harmony with the overall temperament of the individual i.e. a person with an overall temperament of moistness as per the above example will correspondingly require an overall quality of moistness, in humours as well.**

**Health will only be maintained as long as the overall quality of the humours is in harmony with the overall quality of the temperament of the individual.**

**The qualities of the diet consumed and the effects of the environment constantly influence and alters the qualities in the humours**

**Physis is constantly responding to these changes to ensure that the ideal balance is maintained.**

**Humours have three main functions:**

- 1. Maintaining the temperamental balance as described above.**
- 2. Providing nutrition for the maintenance of the structure of the body/ replacing the millions of cells that make up tissues, organs and the overall body frame.**
- 3. Humours also provide energy for the faculties of the body, in order to perform the functions of the body.**

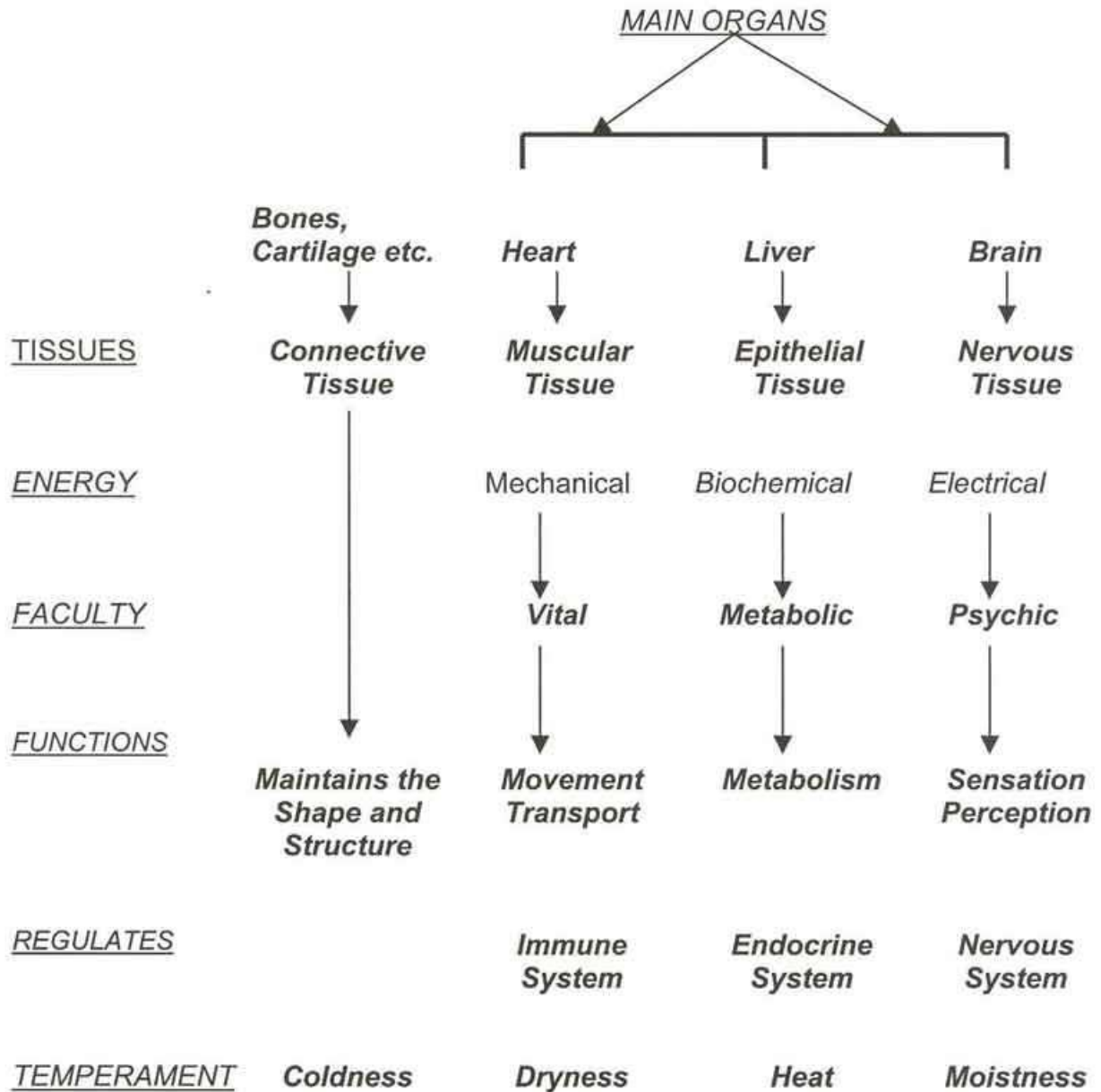
## **FACULTIES-FUNCTIONS-ENERGIES**

**What are the faculties?**

**There are three main faculties associated with three main organs that are responsible for the efficient functioning of the body. These are the Vital faculty, Metabolic faculty and the Psychic Faculty.**

*The chart listed below describes this link between these main organs, faculties and functions.*

LINK OF THE TISSUES/ MAIN ORGANS WITH ENERGIES,  
FACULTIES AND FUNCTIONS



**Vital faculty:** The seat of which is the heart, controls muscular tissues that uses mechanical energy to transport nutrients and enables movement throughout the body. The Vital faculty regulates the immune system and has an overall temperament of dryness.

**Metabolic faculty:** The seat of which is the liver, controls the epithelial tissues that uses biochemical energy and provides nutrition to the body. The Metabolic faculty regulates the endocrine system; and has an overall temperament of heat. **Psychic faculty:** The seat of which is the brain controls the nervous tissue, using electrical energy to co-ordinate the intellectual, sensory and motor functions of the body. The Psychic faculty regulates the nervous system and has an overall temperament of moistness.

It is interesting that modern medicine acknowledges that the body contains three self-regulatory systems that are capable of sophisticated feedback processes and learning. They are the immune system, the endocrine system and the nervous system. All three of these systems are pattern recognition systems that can be said to learn through feedback, communicate information and store information as memory. Recent research by Candice Pert has identified peptides, which are a kind of protein molecule, as the communication link between these three self-organising systems of the body. Is it not amazing that 1000 years ago physicians recognised the interconnectedness between organs, systems and faculties; with energies and functions.

This was understood by Unani-Tibb physicians in their theory of humours, which contains peptides and other nutrients with corresponding qualities, an imbalance of which, can affect all levels of a persons physical, emotional and mental well being.

To sum up the relationship between humours, faculties and functions, humours are formed from food and drink to provide nutrition for growth, and to maintain the ideal temperament, and provide energy for the faculties to perform functions.

As long as the qualities of the humours are in harmony with the qualities of the temperament of the individual, health is maintained. Humours are constantly changing through the interaction between an individual and his environment, and the six factors of diet and lifestyle.

*Unani-Tibb describes these factors as determining the outcome of health maintenance or the causes of disease.*



## **SIX FACTORS DETERMINING HEALTH**

**Hippocrates believed that living organisms grow at the expense of the environment; taking from it what is necessary and rejecting what is unnecessary. All organisms live in a nutrient medium from which they draw their required chemistry in order to survive. Their interaction with this medium and their ability to ‘digest’ this environment constitutes health. According to Hippocrates disease is as a result of the difficulty in the digestion or “Pepsis”, of the environment, by the organism. His term of dyspepsia is still used today. However the understanding of “dyspepsia” by Hippocrates extended beyond the inability to digest food and drink but extended to the effective digestion and elimination of the total environment in a state of complete harmony.**

**Unani-Tibb describes this interaction with the environment through the following six factors that affects every one of us.**

- Ø Environmental Air and breathing**
- Ø Food and Drink**
- Ø Movement and Rest**
- Ø Our Emotional life**
- Ø Sleep and Wakefulness**
- Ø Elimination and Retention**

**Over and above the six factors, there are other factors such as, occupation, geographical conditions, residential environment, toxic waste, and of course micro-organisms, viruses and parasites.**

**The common denominator in the six factors is obviously the qualities that these factors exert.**

## **ENVIRONMENTAL AIR AND BREATHING**

**The first action of a baby as it comes into the world is to take its first breath. The air that we inhale is the most important living connection we make with our environment. Air is the one thing that all living organisms share. It flows between us, in and out of us, connecting us. Air is the breath of life. Air is also our primary source of nutrition. Without oxygen we cannot transform any other nutrition into energy. It also neutralises excessive heat and maintains the ideal body temperature.**

**Poor breathing habits are often one of the biggest causes of illnesses. Often symptoms such as headaches are the result of poor breathing and the lack of sufficient resultant oxygen.**

**The effects of environmental air on the different temperamental types will be in relation to the qualities of the environment in the different seasons. A person with a dominant Bilious temperament, with sub-dominant Sanguinous, will be most affected by the overall heat of Spring or Summer, and similarly a person with a dominant Phlegmatic and sub-dominant melancholic will be most affected by the overall coldness of winter.**

## **FOOD AND DRINK**

**Foods are currently categorised into proteins, fats, carbohydrates and minerals. They are also classified into foods for energy, foods that provide nutrition, and of special interest in recent times are the foods that boost the immune system.**

**The Unani-Tibb classification includes another dimension, that is of the qualities of foods, and the influence these qualities have.**

**According to Unani-Tibb:**

- o Protein - Dryness with heat & moistness**
- o Fats - Heat with moistness and Dryness**
- o Carbohydrates - Moistness with heat**
- o Water - Cold and Moist**
- o Minerals - Cold and Dry**

**It is interesting that Unani-Tibb gives special attention to the classification of water, it's qualities, its functions. For many years, Unani-Tibb physicians debated on whether water is to be classified as a food or a diluent. You can stay alive for many days without food, but not without water. What do you think? Is water a food or not?**

*Listed below are charts of heating and cooling foods with corresponding qualities of moistness and dryness.*

## HEATING FOODS

	<b>WITH DRYNESS</b>	<b>WITH MOISTNESS</b>
<b>MEATS</b>	Chicken, all small bird meat, eggs (chicken), prawns and lobsters	Mutton, lamb, turkey, liver, goose, duck eggs, goat, buck (deer)
<b>VEGETABLES</b>	Bitter gourd, fenugreek, green pepper, garlic, onion, mustard green, parsley, red pepper	Baby marrow, turnips, olives, spinach, asparagus, squash, marrow, fresh ginger
<b>FRUITS &amp; NUTS</b>	Grapes, walnuts, hazel nuts, pecan nut, cashews	Dates, mangoes, almonds, pistachios, apricot kernels, guavas, peaches, bananas, papaya, papino
<b>GRAINS &amp; SEEDS</b>	Chickpeas, mustard seeds	Wheat, pasta
<b>DAIRY PRODUCTS &amp; OILS</b>	Mustard oil, egg yolk	Mother's milk, cheese, cream cheese, clarified butter, margarine, dried cheese, castor oil, olive oil, sunflower oil
<b>SPICES</b>	Cinnamon, cloves, nutmeg, ajmo, parsley, red chilli, green chilli, marjoram, celery seeds, aniseed, saffron, mustard seeds, mustard sauce, chilli sauce, peri-peri	Tumeric, black pepper, white pepper, dried ginger, fennel, mint, thyme, soya sauce, dill seeds
<b>DRINKS, SWEETENERS &amp; OTHERS</b>	Alcohol, Pungent and most bitter foods	Mango juice, grape juice, hot water, honey, sugar, salt, vermicelli, spaghetti, macaroni, cake, biscuits, green teas. Salty and most sweet foods

## COOLING FOODS

	<b>WITH DRYNESS</b>	<b>WITH MOISTNESS</b>
<b>MEATS</b>	Duck, rabbit	Beef, fish (all types), tripe, knuckles, pork, lard, ostrich, crabs, mussels, oysters, snails
<b>VEGETABLES</b>	Marrow, cucumber, pumpkin, beetroot, butternut, lady fingers, radish, lettuce, sprouts, zucchini, soya beans, carrots, broccoli	Cabbage, cauliflower, potatoes, brinjal (egg plant), tomatoes, sweet potatoes, mushrooms, green beans
<b>FRUITS &amp; NUTS</b>	Pears, figs, watermelon, melons, mulberries, kiwi fruit, litchis, pineapple, quince, apricot, prickley pear	All sour fruits, lemon, lime, plums, apples, coconut, pomegranate, oranges, granadilla, grape fruit, peanuts, naartjies, avocados, strawberries, raspberries, Chinese fruit, Japanese fruit
<b>GRAINS &amp; SEEDS</b>	Rice, rice porridges, pumpkin seeds, cucumber seeds, melon seeds, watermelon seeds	Millies, corn, maize, millet, popcorn, barley, beans (all types), peas, pink lentils, green lentils, corn flake porridges, sesame seeds, poppy seeds, mielie meal, semolina
<b>DAIRY PRODUCTS &amp; OILS</b>	Milk - goats milk, cow's milk, buffalo's milk, buttermilk, butter	Sour milk, egg white, yogurt, coconut oil, sesame oil
<b>SPICES</b>	Coriander, cardamom, cumin	Prunes, poppy seeds, tamarind
<b>DRINKS, SWEETENERS &amp; OTHERS</b>	Glucose, sugar cane juice, milk shakes, ice-cream	Sour fruit juices, tea (black), coffee, ice, sour milk, pickles, vinegar, tomato- sauce

**The concept of heating and cooling is linked to the effect of the foods on the body, where heating foods will increase the metabolic rate and cooling foods will decrease it.**

**Of special significance is the importance of maintaining the correct body heat to ensure efficient metabolism and enzyme activity.**

**The research of the world's leading expert on enzymes, Dr Howell, indicates that 80% of enzyme activity is devoted to digestion. (Howell, 1985)**

**Howell's research also indicates that if spices such as ginger, cumin and cinnamon are added, the heating spices, the production of digestive enzymes of the body is increased dramatically. A balanced diet including heating foods is absolutely essential for effective digestion and elimination.**

**From the moment of chewing food in the mouth to the final assimilation of micronutrients in the liver, heat is created by friction, movement and countless bio-chemical reactions. If for any reason this innate body heat is reduced, then not only will digestion and assimilation be impaired but it will also result in an accumulation of toxic by-products not being adequately eliminated.**

**The typical western diet of cold foods such as yoghurt and salads, or even worse a diet that consists of meat eaten in excess results in an excess of cold and dryness within the body as meat is dry.**

**This cold and dryness is the opposite to the maintenance of the ideal body temperament of hot and moist as the human body consists of 60-70% moisture and is at a temperature of approximately 37 °C.**

**According to Unani-Tibb most of the serious diseases, and chronic conditions fall under the cold and dry excess, resulting from an accumulation of coldness and dryness in the body aggravated by the lack of body heat.**

**Another interesting concept in categorising of foods is the qualities associated with tastes. Without the ability to identify chemical components within foods this form of categorisation as useful in advising patients on the dietary needs by ancient Unani-Tibb practitioners. Listed below are the qualities associated with tastes.**

## **TASTES - QUALITIES**

**Hot and Moist (Salty)**

**Hot and Dry (Pungent)**

**Dry and Hot (Bitter)**

**Moist and Hot (Sweet)**

**Cold and Dry (Sour/astringent)**

**Cold and Moist (Insipid)**

**Here again from the health maintenance perspective, a person with a bilious temperament should avoid an excess of pungent and bitter foods and likewise the other temperaments, with their corresponding qualities of tastes.**

## **MOVEMENT AND REST**

**Life is in a constant state of flux between movement and rest.**

**A balance is required between activities such as movement and rest, all involuntary functions of the body such as the heartbeat, breathing, to ensure good health. Again depending on the temperament of the individual, some people can endure greater degrees of movement, others need more rest.**

**The concept of exercise has serious implication when viewed from the perspective of Unani-Tibb. Energy is necessary for movement, and the result of movement is the production of heat.**

**Different exercises produces levels of heat, which can be beneficial to some and yet cause serious health problems for others. The seasons, the time of day, the age of the patient all need to be taken into account when planning an exercise programme.**

**As movement increases, heat increases resulting in a decrease in moistness and an increase in dryness. Continuous strenuous exercise will end with a dangerous loss of heat and of overall loss of function. Generally hot and dry personalities should not over-exercise, whereas cold/moist temperaments need a level of exercise to maintain body heat.**

## **SLEEP AND WAKEFULNESS**

**Temperamental needs differ here as well. The extent of mental and physical activity will affect the amount of rest that is needed.**

- **Bilious people require a minimum of 5-6 hours**
- **Melancholic people require a minimum of 5-6 hours.**
- **Sanguinous people need 6-7 hours and**
- **Phlegmatic people need at least 8 hours.**

**It is obvious why Phlegmatic people need more sleep as this would maintain their cold and moist temperament.**

**Sleep is seen as being cooling and moistening. Sleep renews and maintains physical and psychological performance.**

**Sleep also allows Physis the opportunity for uninterrupted action.**



## **EMOTIONS**

**Temperament is influenced by emotions according to the qualities of emotions. Inclination towards certain emotions is inherent to your personality. Being aware of the qualitative effects of emotions an individuals inclination toward these emotions can make a person aware of taking adequate precautionary measures to avoid excess.**

**The effects of emotions are not at all in our control. Interaction with people influence of circumstances and environment all affect us. Emotions such as anger produce heat and fear results in sweaty palms. Different emotions have different qualitative effects as listed below**

### **QUALITATIVE EFFECTS OF EMOTIONS**

<b>Ø Anger -</b>	<b>Hot and Dry</b>
<b>Ø Worry -</b>	<b>Hot and moist</b>
<b>Ø Depression -</b>	<b>Moist and Hot</b>
<b>Ø Fear -</b>	<b>Cold and Moist</b>
<b>Ø Grief -</b>	<b>Cold and Dry</b>
<b>Ø Excitement -</b>	<b>Dry and Hot</b>

**Excessive uncontrolled emotion can be damaging. Conventional medicine also agrees that the mind can play a significant role in healing. Proponents of Psychoneuroimmunology have studied the beneficial effects of consciousness (psycho), the brain and central nervous system (neuro) and the bodies defence system (immunology). Andrew Weil the author of**

spontaneous healing has cited examples of miraculous cures of mind over illness. A positive attitude greatly influenced the outcome of many Aids and cancer patients.

## **ELIMINATION AND RETENTION**

Unani-Tibb, like all traditional discipline of healthcare places great emphasis on assisting the body in elimination of waste products. The concept of retention in Unani-Tibb refers to the ability of the body (physis) to retain and effectively use, nutrient material.

Elimination is the natural function of the body to rid itself of waste by different means i.e. the exchange of gases through the lungs (respiration), passing of stool, urine, sweating and menstruation. Everyone is aware of these means of elimination but coughing, vomiting, sneezing, hiccoughs, passing of wind, burping, mucous from the nose (running nose), nose bleeds, pus in the corner of the eyes on waking in the morning, ear wax, vaginal discharge and ejaculation are also considered as natural eliminative processes. Physis employs all of these to keep the body healthy.

## **FASTING**

Tibb recommends fasting as a way of giving the body time to re-organise and detoxify itself. Fasting includes abstinence from foods, or a modified diet, rest from physical activities, as well as negative emotions.

A good habit is to fast at least once a week. With limited food intake, the activity of Physis can use the extra energy and enzymes to restore health instead of digesting food.

## TREATING ILLNESS IN UNANI-TIBB

### UNDERSTANDING ILLNESS

**Before we discuss treatment of illnesses it is necessary to understand the process that takes place from a healthy state to a diseased state. With an understanding of exactly how illness progresses in the body, we are able to make the right choices and revert conditions to restore health.**

**Unani Tibb believes there is no such thing as cause of illness “unknown” nor are illnesses such as hypertension, arthritis etc., incurable.**

**Unani-Tibb subscribes to the premise that for every illness there is a cure, and the principle of cause and effect.**

**This is a fundamental difference between Unani-Tibb and Modern Medicine.**

**Whilst Modern medicine aims at controlling symptoms and managing illnesses, Unani-Tibb aims at curing illnesses and managing health.**

**In the practice of Unani- Tibb, any illnesses that is acquired after birth, can be reversed depending on the extent of tissue or organ damage, the age of the patient, the ability of Physis and patient compliance to treatment that includes the six factors.**

**As explained earlier Unani-Tibb contributes the six factors as determining the state of health or be the primary cause of disease resulting in either a physiological or a functional deficiency or even providing the medium for microbial infection. Unani-Tibb physicians did not have the technology to identify bacteria and viruses and could therefore not relate disease conditions directly to specific micro-organisms, but were fully aware of some external agent that caused "putrification".**

**According to the Unani-Tibb philosophy, infections from micro-organisms are possible only**

when an imbalance occurs at the humoral level, which provides the environment for the micro-organisms to thrive. Unani-Tibb believes that a change at the humoral level provides a medium for micro-organisms to cause infections. This is evident why some people are susceptible to bacterial infection and others not. Infection will only take place in persons whose humours are not in a state of balance.

According to Unani-Tibb, many so-called 'viral infections' are actually an imbalance at the humoral level. During this period, Physis is busy restoring this imbalance. It is common knowledge that the 'viral' symptoms of colds are overcome with rest and heating foods. The implementation of the six factors needed to assist Physis in restoring balance in the humours will overcome most so-called 'viral' conditions within a few days.

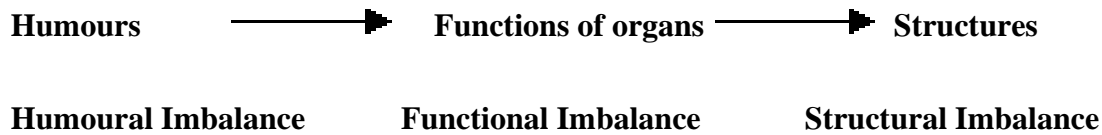
## **PROCESSES OF ILLNESS**

Unani-Tibb perceives the process of illness in two ways, namely, by means of sudden/temporary cause or a progressive/prolonged cause. The sudden/temporary cause is as a result of a sudden change caused by an emotional, dietary or environmental excess, for example; shock, excessive heating of foods, excessive awakening, extreme changes in weather from hot to cold.

These sudden changes will result in symptoms that will arise almost immediately that can also impair functions of the body. For example leaving a warm environment into the cold without adequate clothing will result in symptoms of colds such as runny nose, watery eyes etc., or eating extremely spicy foods results in perspiration on the forehead. Changing these causative factors or counteracting them will enable Physis to overcome this temporary condition and restore health. If these influencing factors are not eliminated, this condition can lead to more serious illnesses.

*The second or long-term category of illnesses progresses in three stages. The beginning stage occurs at a vascular level in the humours of the body, resulting in a humoral*

*imbalance. This occurs when the quality or quantity of humours is altered as a result of the influence of the six factors. If this condition is not reversed, over a period, the humoural imbalance will progress to the next stage, which is a functional imbalance, whereby the functions of the body will be affected (the functions of the circulatory, digestive systems, etc). Finally, when the imbalanced humour invades tissue/organs it will result in structural damage. This structural imbalance is the final stage and is associated with serious disease conditions.*



**Illness of the six factors can be broadly categorised into:**

- 1. Illness resulting from an accumulation of toxins, that affects the physiological functions and even cause structural damage of the body. These illnesses would include all the chronic illnesses such as hypertension; diabetes and most of the self healing conditions, the self-limiting conditions such as cold and flu, diarrhoea, indigestion, headaches etc. that will be reversed by the body’s own healing system through physis.**
  
- 2. Illness resulting from infection either by bacteria and or viruses which takes place if the humoural balance is not optimum.**

## **PATHOLOGY, DIAGNOSIS AND TREATMENT**

**Just as the qualitative effects of the six factors are the causes of illnesses or the maintenance of health, the approach to pathology, diagnosis and treatment also gives due consideration to the qualities of heat coldness, moistness and dryness.**

**When evaluating the pathology of illnesses, Unani-Tibb takes into account the imbalance in qualities that has caused the physiological malfunctioning or structural damage. Similarly**

**diagnosis includes assessing signs, symptoms and physiological functions of the patient that also clearly identifies the imbalanced quality in the patient. Finally treatment is aimed at relieving symptoms, restoring normal physiological functions with appropriate medication, but also includes addressing the qualitative imbalance using the six factors especially diet.**

### **PATHOLOGY IN UNANI-TIBB - PROGRESS OF DISEASE**

- 1. Initial functional/temperamental imbalance.**
- 2. Temperamental imbalance on humoural level.**
- 3. Accumulation of imbalanced humour/s on vascular level.**
- 4. Dissemination of imbalanced humour/s throughout the tissues.**
- 5. Localisation of imbalanced humour in a specific organ/system.**
- 6. Development of symptoms related to a specific tissue/organ/system.**
- 7. Peak stages of disease.**

### **DIAGNOSTIC PROCEDURES OF UNANI-TIBB**

**Diagnosis is done using the following techniques:**

- 1. Physical, emotional and spiritual signs and symptoms of the patient.**
- 2. Pulse, urine or stool analysis; where the pulse is linked to the cardio-vascular and**

**respiratory system, the urine analysis is linked to the hepatic and urino-genital system and stool analysis is linked to the gastro-intestinal tract.**

**3. Evaluation of the symptoms in relation to the different organs and systems of the body.**

**4. Pathological findings of blood test, scope, x-rays, ECG, etc, if necessary.**

**The above diagnostic procedure is concluded in determining the diseased condition of the patient as well as the imbalance in the temperament and humours.**

## **TREATMENT IN UNANI-TIBB**

**With the understanding that illness states result in an individual who has moved away from the ideal temperament of humours in relation to the temperamental needs, treatment is invariably aimed at restoring this balance.**

**Over and above treating symptoms, treatment is therefore aimed at restoring balance at the humoral level, which would then restore balance at a functional level and hopefully, repair structural damage if necessary.**

**While signs and symptoms are used to diagnose an illness, treatment can only be effective if the fundamental causes of the illnesses are dealt with. The treatment must therefore include the effects of the six factors, to ensure that not only are the symptoms treated but the causes of illnesses are also addressed.**

**Treatment is designed to assist physis in the healing process by elimination, management of the six factors and the appropriate medication.**

## **GENERAL GUIDELINES OF TREATMENT IN UNANI-TIBB**

- 1. Provide relief for the acute or painful symptoms.**
- 2. Maintain or increase elimination from the body.**
- 3. Decreased intake of food.**
- 4. Abstain completely from the six factors that can negatively affect the patient especially food and drink.**
- 5. Appropriate medication.**

## **MODES OF TREATMENT IN UNANI-TIBB**

- 1. Dieto-Therapy**
- 2. Pharmacotherapy**
- 3. Minor Surgery**
- 4. Regimental Therapy- including purgation, cupping, massage, enema, perspiration, etc.**
- 5. Caring and nurturing**
- 6. Patient advocacy and health education**

## **PHARMACOLOGY IN UNANI-TIBB**

**Pharmacology in Unani-Tibb encompasses the fundamentals of temperament and pharmacological activity. The properties of medicine are categorised systematically**



according to their temperament, taste, effect on humours, effect on organs/tissues and action on specific systems. As distinct from the complexity of chemical analysis, this simple approach has been effective in categorising medicines for centuries. The temperament and pharmacological activities of medicaments were determined by using the following principles:

- v Taste
- v Colour
- v Smell
- v Texture
- v Hardness
- v Softness
- v Pharmacokinetics
- v Pharmacodynamics

#### **PHARMACOTHERAPY IN UNANI-TIBB IS PRACTISED UNDER THE FOLLOWING LAWS:**

**1. Law of Temperament\_- Prescribing medication compatible with the patient's temperament. Under this law Unani-Tibb follows the rules of:**

- Medication, opposite in temperament, opposite in function; used in acute conditions where the dangerous symptoms need to be addressed.

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2. **Law of Time - Either before meals or after meals etc.**
3. **Law of Quantity of medication - Prescribing the required quantity of medication suitable to the patient's age and condition.**
4. **Law of Administration - Either orally, nasally or rectally etc.**
5. **Law of form of Medication - Either in tablet, syrup, capsule, infusion, etc.**
6. **Law of Function (Pharmacological activity) - Being aware of the action of the medication and not counteracting the effects of one medicine against another.**

Most of the Unani- Tibb medication's pharmacological activities are based on cleansing and purifying the blood and balancing the humours by eliminating the excessive amount of imbalanced humour/s and returning the quality of the humour/s to a balanced state. These are known as "Concoctive and Alterative" medication and produce the following general therapeutic effects:

- **Detoxification** – removing toxins and having an anti-infectious and anti-bacterial action.
- **Blood Purifier** – eliminating the imbalanced humour/s making the environment of the tissues (organs) and vessels unsuitable for the proliferation of bacteria/viruses, etc.
- **Heal and Resolve (Breakdown)** - ulcers, wounds, boils, and tumours
- **Anti-inflammatory Action** –

4Hot/bilious inflammation such as hepatitis, gastritis;- with cooling medication.

4Moist/phlegmatic inflammation i.e. tonsillitis, sinusitis, cystitis;- with drying medication.

4Dry/melancholic inflammation i.e. psoriasis, gout;- with heating medication.

**7. Law of degree of chosen medication - This law is based on the potency of the medication prescribed:**

<i>Category of medication</i>	<i>Dosage</i>	<i>Degree</i>
<b>Food with medicinal properties (Food supplement)-</b> e.g., quince, almonds, pistachio, wheat, coconut, gum arabic, pomegranate, cashew nut, ...etc.	10grams to 250grams	1 <sup>ST</sup> ORDER
<b>Medicine-</b> e.g., Agrimony, Lavender, Yarrow, Cloves, Fennel seeds, Cinnamon, Ginger, Gentian, Valerian root, Aloe Vera juice, Rauwolfia serpentina, ...etc.	500 mg to 10 grams	2 <sup>ND</sup> ORDER
<b>Potent Medicine-</b> e.g., Aloe extract, Nux vomica, Camphor, Hyosymus, Cannabis seeds, Potassium nitrate Belladonna, Croton seeds, ...etc.	65 mg to 250 mg	3 <sup>RD</sup> ORDER
<b>Very Potent Medicine-</b> e.g., Arsenic, Cinnabar, Aconite, Opium, Cannabis extract, ... etc. <b>(After purification and processing)</b>	One mg to 65 mg	4 <sup>TH</sup> ORDER

**UNANI-TIBB MEDICATION**

**Unani-Tibb medication is of natural source and thus has minimal side effects.**

**Of special significance is that the medication is formulated to balance the intemperament or imbalance, which is the actual cause of the illness. Over and above the pharmacological**

activity of the ingredients, the temperament of the ingredients is also carefully considered in the formulation i.e. medication for colds and flu will be formulated using ingredients that act on the impaired functions of cold and flu, such as runny nose, sore throat etc. but these ingredients will also have the temperamental quality of heat that will balance the cold qualities that caused the illnesses in the first place. The medication will therefore not only treat the symptoms but also the cause of the illness.

This summary introduction to Unani-Tibb was compiled by the Ibn Sina Institute of Tibb, the content of which, was extracted from the book published by the institute "Tibb-Traditional Roots of Medicine in Modern Routes to Health" by Rashid Bhikha with Hakim Muhammad Abdul Haq.

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