



**ROLE OF *ILAJ-BIL-TADBEER* (REGIMENTAL THERAPY) AS NON-MEDICAL
THERAPY IN UNANI SYSTEM OF MEDICINE**

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ABSTRACT

The whole world are worried about non- infectious diseases and life style disorders like osteoarthritis, cervical spondylosis, lumbar spondylosis, PIVD, hypertension, diabetes mellitus, diabetic foot, skin disorders, psychological disorders, muscular disorders etc. Various methods or technics of *Ilaj-Bil-Tadbeer* (Regimental /Regimenal therapy) are used for such type of problem and disorders for preventive as well as curative measures by Unani physicians for thousand years. *Ilaj-bil-Tadbeer* (Regimental therapy) basically application of certain special techniques or physical methods of treatment to improve the constitution of body by removing waste materials and improving the defence mechanism of body to protect the health by Unani physians for a long time. It is also considered for the *Istifraagh-e-akhlaat-e-radiya* (evacuation of morbid humours) from the body. Because morbid humours are true culprits are responsible for the onset of disease. As soon as these morbid humours are removed from the body by applying some regimens, normal health gets restored. In other words, regimental therapy (*Ilaj-bil- tadbeer*) are mostly non medicinal technics or procedures by which Unani physicians modulate the patient's habitat, life style and dietary habits of the patient. The role of *Ilaj-bil-tadbeer* (regimental therapy) as non-medical therapy mentioned in unani system of medicine will be discussed in detail in this paper.

KEYWORDS: *Ilaj-bil-Tadbeer*, Regimental therapy, *Istifraagh-e-akhlaat-e-radiya*.

INTRODUCTION

Regimental/regimenal therapy is special technics or physical methods of treatment to improve the constitution of body by removing waste materials and improving the defence mechanism of the body and protect health. *Ilaj-bil-Tadbeer* is a method, which care of the sick person and maintenance of general health is attained through modulation or modification in *Asbaab-e-Sitta Zarooriya* (six essential factors for life).^[1] In other words, regimental therapy are mostly non medicinal techniques or procedures by which we modulate the lifestyle, dietary habits and habitat of the patient and practices and other therapeutic regimens for the treatment of various diseases. The eminent Unani scholar, *Ibn-e-Sina* has mentioned several regimes in his famous book 'Canon of Medicine'.^[2] These regimes are actually meant for the *Istefragh* (evacuation) of *Akhlate radiya* (morbid fluids), from the body. These morbid humors are true culprits responsible for the genesis of disease. As soon as these morbid humors are removed from the body, normal health gets restored. It has been

utilized for preventive as well as therapeutic measures for thousands of years by ancient Unani physicians.

According to classical literature of Unani Medicine, management of any disease depends upon the diagnosis of disease. In the diagnosis, clinical features, i.e., signs, symptoms, laboratory investigations and *mizaj* (temperament) are important. Any cause or factor is countered by *Quwwat-e-Mudabbira-e-Badan* (the power of body responsible to maintain health), the failing of which may lead to quantitatively or qualitatively derangement of the normal equilibrium of *Akhlat* (humors) of body which constitute tissues and organs. This abnormal humor leads to pathological changes in the tissues anatomically and physiologically at the affected site and exhibits the clinical manifestations. *Ilaj-Bil-Tadbeer* (The Regimental Therapy) is one of four principles of management in Unani system of medicine. The other three methods are *Ilaj-bil-Ghiza*, *Ilaj-bil-Dawa* and *Ilaj-bil-Yad*. The *Ilaj-bil-Ghiza* (Dietotherapy) aims at treating certain ailments by the administration of

specific diets or by regulating the quality and quantity of food. The *Ilaj-bil-Dawa* (Pharmacotherapy) deals with the use of naturally occurring drugs derived from plant, animal and mineral sources. The *Ilaj-bil-Yad* (Surgery) that has been used in Unani medicine for a long time, certain instruments, techniques and surgical procedures have been designed. Abul Qasim Zahravi (936-1036AD) has described several instruments in his book *Al-Tasreef* which were proved back bone for invention of a number of modern surgical instruments.^[3] With the above mentioned facts, I have selected this topic to describe the role of *Ilaj-bil-tadbeer* (regimental therapy) mentioned in unani system of medicine.

ILAJ-BIL-TADBEER (REGIMENTAL THERAPY)

"*Tadbeer*" is an Arabic word meaning 'regimen' or systemic plan, where as "*Ilaj*" means therapy or treatment. So *Ilaj-bil-Tadbeer* means treatment through regimen, through which care of the sick person and maintenance of general health is performed with the help of certain procedures, tools and equipments described by eminent Unani physicians. Different methods of *Ilaj Bil-Tadbeer* mentioned under *Usool-e-Ilaj* are:^[4] *Riyazat* (exercise), *Dalk* (massage or friction), *Takmeed* (fomentation), *Natul* (Irrigation), *Hammam* (Turkish bath), *Hijamah* (cupping), *Fasd* (venesection), *Taleeq* (leeching) *Tareeq* (sweating), *Idrar-e-Baul* (diuresis), *Ishaal* (purgation), *Qai* (emesis), *Huqna* (enema), *Ilam* (Pain induction), *Imala* (diversion of morbid material), *Kai* (cauterization).

1. *Riyazat* (Exercise)

Physical exercise has great importance for maintenance of good health and for treating certain diseases. It is said to be good for stomach and for strengthening digestion. There are laid down rules, timings and conditions for various types of exercises.

Riyazat is a voluntary physical movement of an individual performed for the purpose of *Tanqiya-e-Mavad* (evacuation of morbid material) from the body. It plays also an important role in maintaining good health and prevention of diseases.^[5]

Benefits of *Riyazat*^[6]

- It improves *Istehala* (metabolism) for proper functioning of the body, control weight, improve Mood and boost energy.
- It helps in the removal of waste products through natural routes.
- It tone up Individual organs.
- It maintain and improve flexibility, co-ordination and balance of the musculoskeletal system and thus strength in the body as a whole.
- It relieves from depression and anxiety, insomnia.
- During exercise pores of the body become open.
- It fortifies the ligament, cartilage, nerves and joints.
- Exercise strengthens the *Quwate Dafia* (faculty of evacuation) and *Quwate Hazma* (digestive faculty).

Sharaite Riyazat (principles of exercise)^[6]

In the *Sharaite Riyazat* eight principles are considered.

- Waqte riyazat (timing of exercise)
- Miqdare riyazat (intensity of exercise)
- Riyazat karne wale ki jismani halat (physic of person)
- Riyazat karne wale ki umr (age of person)
- Riyazat karne wale ka Mizaj (temperament of person)
- Riyazat se pehle ki ghiza (meal before exercise)
- Maujooda waqt (present environment)
- Azaae maoofo ki halat (condition of body parts)

Types of *Riyazat* (exercise)^[5]

- *Riyazate Haqeeqi or Kulli* (Complete exercise) e.g. horse riding.
- *Riyazate Juziya* (Partial exercise) e.g. stone lifting.

Another classification of *Riyazat*

- *Riyazate Arziya or Gair Iradi* (un-willingly): Exercise in which there is no will to do exercise, it is done in daily ordinary occupational activities like for iron-smith and washer man etc.
- *Riyazate Zatiya or Khalisa*: This exercise is done purposefully to gain its benefits. It is further subdivided according to its duration, strength, and mode etc. it is further subdivided into two types (i) *Riyazate A'ama* (ii) *Riyazate Khassa*

2. *Dalak* (Massage)

It is a systematic manipulation of body tissue with the hands or tools. Soft massage is sedative and relaxant; dry and hard massage is deobstruent and increases the blood supply while the massage with oil relaxes the muscles and softens the skin. Several varieties of *Dalak* were recommended in Unani System of Medicine.^[1]

- *Dalak-e -Sulb* (Hard massage)
- *Dalak-e -Layyin* (Soft massage)
- *Dalak-e-Khashin* (Rough massage)
- *Dalak- e-Kaseer* (Prolonged massage)
- *Dalak Qaleel* (Short time massage)
- *Dalak-e-Motadil* (Moderate massage)

Benefits of *Dalak* (Massage therapy)^[7,8,9]

- It reduces or eliminate the *waj'a* (pain)
- It improve the mobility of *mafasil* (joints)
- It maintain *dauran-e-khoon* (circulation)
- It strengthen the *azalat* (muscle)
- It relieves from anxiety, tension, depression, insomnia, backache, headache, muscular pain and some form of chronic pain
- It relieves from muscle spasm
- It is helpful in sports injuries, tendinitis, sprains, bursitis, fibromyalgia, arthritis.

3. *Takmeed* or *Kimad* (Fomentation)

It is a particular mode of treatment in which the powder of drugs is tied in a piece of cloth (bag) and used for local fomentation after heating.^[1]

Benefits of Takmeed

- It relieves generalized or localized pain.
- It relieve from inflammation.
- It increases the penetration of massage lotion.

4. Nutool (Irrigation)^[1]

Nutool is a procedure in which the pouring of medicated luke warm water is done slowly over an affected part from a distance.

Benefits of Nutool^[10]

It dissolve the matter from affected part.

It alter the temperamental state of the organ.

It is beneficial in several chronic diseases like paralysis, arthritis, sinusitis, salpingitis, mastitis, sleeplessness, migraine, meningitis, depression, tension, polio and mental disorders etc.

5. Hammam (Turkish bath)

It resolves the waste matter by increasing sweating, providing light heat, increasing nutrition, decreasing the fat. Cold bath is preferable in normal health. Hot bath is generally applied for the cure of diseases like paralysis and muscular wasting etc. after massage^[6]

Benefits of Hammam^[11]

- It improves the metabolism (*Istehala*)
- It increases the Innate heat of the body (*Hararat-e-Ghariziya*)
- It reduces viscosity of the humors (*Lazoojat-e-Akhlat*)
- It improves health of the debilitated individuals
- It strengthen body
- It cures obesity
- It evacuate morbid matters through skin in the treatment of *Falij* (paralysis) and *Zubool* (muscular wasting)

Types of Hammam^[6]

- Hammam Ramli (sand bath):** A type of Hammam, in which extremities or the whole body upto the neck is buried in the dries for few minutes. It is applied for several diseases, such as chronic ascites, arthralgia, joints stiffness etc.
- Hammam Dawai (medicated bath):** A type of Hammam, in which medicated water (hot or cold) is used.
- Hammam Bowraqi (borax bath):** A type of Hammam, in which borax mixed water, is used for bathing. It is applied for skin disorders.
- Hammam Bahri (sea bath):** ia a type of Hammam, in which sea water is used for bath, containing salts which is beneficial for skin diseases.
- Hammam Khardali (mustard bath):** mustard powder is added in the hot water in a dose of 1.75-3.5 gms, and the patient is advised to take bath for 5-10 minutes. It is also applied for skin diseases.^[15]
- Hammam Harr (hot bath):** In this type of hot water is used, which softens skin, increases blood circulation, relaxes muscles and reduces pain. It is

useful in diseases such as arthralgia etc.

- Hammam Shamsi (sun bath):** In this type of Hammam, the person is advised to expose the body to the sunlight. It causes perspiration, resolves flatulence relieves headache and useful in vitiligo etc.
- Hammam Barqi (thermal bath):** In this Hammam, the person is advised to take bath in hot springs and useful in the nerve weakness.
- Hammam Zaiti (oil bath or immersion in oil):** The affected part of the body is immersed in luke warm oil. It is beneficial for fatigue, nervine pain, joints pain, convulsion, tetanus.
- Hammam Kibriti (sulphur bath):** Hammam in which the water containing sulphur is used. It is applied for skin diseases, purifies the nerves, and relieves the pain due to distension and convulsion.
- Hammam Qabiz (astringent bath):** In this water containing astringent drugs like alum or green vitriol is used. Which is used for haemoptysis, and excessive sweating.

6. Al-hijama (Cupping)

Hijama (Cupping): It is a form of local evacuation of humors which is accompanied with *Imala* and attraction of humors from the diseased site to other site with the help of a cup. A cup or horn is attached to the surface of the skin of the diseased part through which negative pressure is created by vacuum. The vacuum is created by the introduction of heat or suction.^[1]

***Mihjama* (cupping instrument):** An instrument which is used to do *Hijama*. It is made of horns of animals, wood, glass or metal etc. It is a cup shaped instrument in which vacuum is created by fire or suction.^[1]

Types of Hijama (Cupping)^[6]

- *Hijama bil Shart* (cupping with scarification): *Hijama* in which the skin of that part is cut superficially and deeply by scalpel before applying the instrument. This is done for local evacuation.
- *Hijama bila Shart* (cupping without scarification): *Hijama*, in which the skin is not incised and this is done only for diversion of morbid humors from the affected site.
- *Hijama bil Nar* (cupping with fire): A type of cupping, vacuum is created by igniting fire.
- *Hijama bila Nar* (cupping without fire): A type of cupping, vacuum is created by sucking either by mouth or by suction pump.
- *Hijama Ma'i*: A type of cupping in which the decoction of certain drugs are used.

Benefits of Hijama (Cupping)^[5]

- It allows tissues to release toxins and remove toxins through surface of the skin.
- It activates the lymphatic system, the veins, the arteries and the capillaries.
- It supplies blood and warmth to an effected organ and therefore promotes healing.

- It enhances blood circulation, reduces stress and depression.
- It Draws underlying blood and fluid away from the area of inflammation to the surface of the skin and therefore relieves congestion from the inflamed area.
- It stimulates tissues and internal organs.
- It triggers and stimulates immune system.
- It draws local congestion from deep muscles to surface of the skin.
- It improves physical and mental health conditions.
- It enhances general health of body.
- Local stimulation builds up body natural resistance to illnesses.
- It prevents muscle atrophy (Shrinking of muscles).
- It helps supply more oxygen, hormones and essential enzymes to the local tissues and joints, thus keeps the local tissues warm and increases elasticity and flexibility of the muscles and joints.
- It Benefits muscular pains by relaxing spastic muscle fibers.
- It stimulates tissues metabolism.
- Cupping on the back points can treat corresponding internal organs. It cleans body of accumulated irritants that cause inflammation.
- It relieves muscles spasms, hardening or stiffness of muscular tissue.

7. Fasd (Venesection or Blood Letting)

There is specific technique to evacuate the blood by incising specific veins or arteries for the treatment of different disorders and pain.^[1] The purpose is evacuation of *Madda-e-Fasida* (waste material), it removes excess humours in the same proportion as present in the blood vessels. It is applied for the purification of vitiated humours in *Sarsaam* (Meningitis) *Zaat-ur-Riya* (Pneumonia) *Zaat-ul-janb* (the pleurisy) *Irqun Nisaa* (the Sciatica) *Niqras* (Gout) *Waja-ul-Mafasil* (rheumatic Arthritis), *Subat* (Coma), *Maalekholia* (Melancholy) *Khunaaq-e-wabaai* (Diphtheria) *Bawaseer* (hemorrhoids) *Nisyaan* (Amnesia), *Waja-ull-Qalb* (angina pectoris) etc.^[12]

Benefits of Fasd^[6]

- It maintain the normal volume of blood in people who are predisposed to develop the diseases due to excess of blood.
- It check *Kasrat-e-Tams* (menorrhagia) and *Ru'af* (Epistaxis).
- It cure Malaria, splenic disorders, Haemorrhoids, *Warm-e-Khusiya* (Orchitis), *Iltehab Rahem* (Metritis), *Jarb-wa-Hikka* (Scabies and Pruritus), *Khuraj* (boil).

8. Taleeq (leeching/ hirudotherapy)

In this technique bad humours from the body with the help of leeches are evacuated. Leeches draw blood from deeper tissues. The selected point of treatment should be washed with a solution of borax and rubbed until get red. Leeches should be washed first and then applied. A little

clay or blood should be smeared in the selected point to enable them stick better. After achieving the target and when they get distended, leeches should be detached by dusting salt borax or the ashes of burnt cloth, wool or sponge.^[1]

Application of Taleeq

It is applied in the treatment of skin disease like *Bafa* (baldness), *Qooba* (ring worm), *Kalaf*, *Namash*, filariasis, *sarsaam* and non-healing ulcers.

9. Tareeq (diaphoresis)

Waste matter from skin, blood and from other parts of the body is excreted through the normal process of sweating. It helps in reducing excessive heat. Dry or wet fomentation, bath with warm water, massage and keeping the patient in a room having hot air are some of the methods of diaphoresis.^[6]

10. Idrar-e-baul (diuresis)

Idrar-e baul (Diuresis) is the process of increasing the flow of urine. It is one of the important processes for evacuation.^[10]

Benefit of Idrar-e-Baul (Diuresis)

- It excrete the poisonous matters, waste products and excess of humours through urine.
- It purify the blood and evacuate deranged humours.
- It cure diseases of heart, hepatic ailments, pulmonary diseases and renal disorder etc.^[13]

11. Ishaal (purgation)

Free evacuation of faeces by some drugs either as a part of treatment or as a manifestation of some disease.^[14]

Benefits of Ishaal

Ishaal is used for the purpose of:

- To resolve the morbid matter.
- To achieve antispasmodic and detoxifying effect.
- To relieve from constipation.

12. Qai (emesis)

Evacuation of gastric contents through mouth is called *Qai*. It's purpose is to eliminate toxic/morbid material from the gastrointestinal tract.^[1] *Muqi*: The drug which induces vomiting are useful in case of ingested poisons.

Benefits of Qai

It is applied in the disease like *Suda'a* (Headache), *Shaqqeeqa* (Migraine), *Zaat-al-Riya* (Pneumonia), *Zeeq-ul-Nafs Shu'bi* (Asthma), mental disorders, e.g. *Junoon* (Mania) and *Maalikholia* (Melancholia).^[5]

13. Huqna (enema)

Evacuation of waste products from the intestines by the administration of drugs through anal canal is called *Huqna*. It is also used in the cases when the patient is unable to take the drugs or diets through the mouth.

Huqna Giza'iyya (nutritive enema): In case of any

pathology in the throat or coma, nutrition can be supplied to the body in the form of enema. This type of enema includes meat, soup, milk, etc.

Huqna Laiyana (laxative enema): is used in cases of constipation, *sarsaam* (meningitis) and fever.

Benefits of *Huqna*^[6]

- It relieves from intestinal colic, renal colic.
- It also resolves inflammatory condition.
- It relieves constipation particularly in the case of intestinal atony.

14. *Ielam* (pain induction)

Sometimes pain is induced by pressing or tying the organ or cupping of the organ etc. to stimulate the nerves. It is beneficial for '*Tahleel-e-warm*' and pain reduction.^[1]

15. *Imala* (diversion of morbid material)

Imala means 'diversion' of morbid humours from the affected site to the other site or increase in the flow of humours towards a specific site.

Imala Qareeb: Diversion of morbid humours towards the adjacent organs or parts of the body lying adjacent to the affected site or organ.^[1]

Imala Baeed: Diversion of morbid humours towards a distant organ or part of the body distant to the affected site or organ. Through this technique, the flow of matter is diverted to the other side, as a result, the congestion of the affected part is reduced in a natural way.^[1]

Benefits of *Imala*^[5]

- It relieves pain and nervous irritability.
- It relieves burning sensation.
- It relieves the *Qai-e-Hawamil* (Hyperemesis gravidarum).
- It dissolves (subside) inflammation.
- It dissolves lipoma and tumors.
- It absorbs fluids or matter accumulated in hypodermic spaces or cavities.

16. *Kai* (cauterization or cautery)

In this process, the body tissues are destroyed as a part of treatment by caustic agent, hot iron rod etc.^[1]

Mikwat (diathermy instrument): An apparatus which is used for cauterization. It is usually made up of iron, copper, silver and gold. Gold is considered to be the best for cautery. *Kai* is an effective method of treating several conditions e.g. destructive lesions, removal of putrefactive matter and bleeding etc. The place to be cauterized must be visible so that the cauterization is done satisfactorily after good observation. However, in the case of deep located organs e.g. mouth, nose and anus, suitable speculum is required. It should be coated with talcum and Armenian bole, soaked in vinegar, wrapped with a piece of cloth. The speculum should be subsequently cooled with rose water or several other

juices.

Benefits of *Kai* (Cauterization)^[15]

- It prevents the spread of putrefaction.
- It alter the cold temperament or to rectify the temperament of a particular organ.
- It disperses and remove the putrefactive matters, firmly adherent to the particular organ.
- It arrests hemorrhage as it retains the flow of blood.
- It prevents the accumulation of catarrhal matter.

CONCLUSION

Several methods or techniques in the context of *Ilaj-bil-Tadbeer* such as *Riyazat*, *Dalak*, *Takmeed*, *Natul*, *Hammam*, *Hijamah*, *Fasd*, *Taleeq*, *Tareeq*, *Idrar-e-Baul*, *Ishaal*, *Qai*, *Huqna*, *Ilam*, *Imala*, *Kai* has been utilized for preventive as well as therapeutic measures for thousands of years by ancient Unani physicians. These regimens evacuate the morbid humours which are main culprits for the genesis of disease. So, these methods or techniques can be proposed for prophylaxis and treatment of several diseases as non medical therapy at present time and in future.

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