

Feasibility of integrating unanipathy with allopathy

Dr. Bokhari SJB

Asst. Professor, PG Department of Moalijat (Gen. Med.), Govt. Nizamia Tibbi College, Charminar, Hyderabad, Telangana, India

Abstract

With the development of human societies, different medical systems have been evolved and developed according to the need of the society. It is a well-known fact that Traditional Systems of medicines always played an important role in meeting the global health care needs. They are continuing to do so at present and shall play major role in future also. The system of medicines which are considered to be Indian in origin or the systems of medicine, which have come to India from outside and got assimilated in to Indian culture are known as Indian Systems of Medicine (Prasad, 2002). India has the unique distinction of having six recognized systems of medicine and one of them is Unani System. In the last few decades there has been growing interest in alternative forms of therapy globally. These novel demands along with renewed popularity, traditional medical practices within India itself have created conflicting conditions for traditional medicine in general and for Unani in particular. Though allopathy and Unani System of medicine have their own strengths and limitations, an integrated approach brings the best of both to the patient and the nation. There are attempts by Unani researchers to integrate Unani system of medicine with modern medicine. There are certain constraints which need to be addressed before attempting integration. This article intends to give an overview of this exciting area of research.

Keywords: Unani Medicines, Allopathic or Modern Medicines, Regiminal Therapies, Integrated medicine

1. Introduction

"You Think that by understanding one, you can understand two, for one and one is two, but for understanding two you must understand "and." Sufi saying

The Government will set up an exclusive drug control department to facilitate Research and development, monitor quality control and standardize the manufacturing of medicinal products of Ayurveda and other traditional Indian treatment systems, Union Health Minister,

Dr. Harsh Vardhan said. "Under the newly created Ayush (Ayurveda, Yoga and Naturopathy, Unani, Siddha and Homeopathy) Mission, centre would provide funding support to states wanting to set up manufacturing facilities and create manpower for the traditional medicine industry," said Vardhan at the inauguration of the Arogya Expo organised alongside the 6th World Ayurveda Congress. "The chief objective of the mission is to encourage integration of Ayush with modern medicine and create a holistic healthcare system that can be emulated globally and which will achieve the universal goal of health for all, he said. (Outlook 06 November, 2014) [1].

Health is clearly not the mere absence of the disease, but a sense of well-being. Health is best understood as the indispensable basis for defining a person's sense of well-being. Health crises generally have significant impacts on community health, loss of life, and on the economy [2]. Health crisis may result from disease, industrial processes or poor policy. Life style-related problems have brought with them an increased risk of developing chronic non communicable diseases such as cardiovascular diseases, cancer, diabetes and mental disorders. Patients are now looking for simpler therapies for improving the quality of life. This has led to resurgence of interest in Indian System of Medicine in India and globally. The Indian system of medicine is of great antiquity. It is the culmination of Indian thought of medicine which represents a way of healthy living valued with a long and unique cultural history [9] India has a large private sector, which includes both providers of modern

medicine and traditional practitioners. Unani system of medicine with the concept of personalized therapy has the potential to offer remedies to these challenging health issues. Though allopathy and Unani System of medicine have their own strengths and limitations, an integrated approach brings the best of both to the patient and the nation. Sir William Osler's famous words "it is much more important to know what sort of patient has a disease than what sort disease has a patient" expresses the principle of integrative medicine [3]. Integrative health care is an approach characterized by a high degree of collaboration and communication among health professionals. It emphasizes the therapeutic relationship and makes use of all appropriate therapies. The solution for efficiently facing health care crisis may lie in the concept of integrative medicine and health care. Integrative medicine provides a vision for a new health revolution. This paper focuses on the feasibility of integration of Unani system of medicine with Modern system of medicine.

2. Background

Unani medicine has its origin in Greece. It is believed to have been established by the great physician and philosopher-Hippocrates (460-377 BC). Aristotle (384-322 BC) laid down foundation of Anatomy & physiology. Galen (130-201 AD) contributed for its further development. Dioscorides - the renowned physician of the 1st Century AD has made significant contribution to the development of pharmacology, especially of drugs of plant origin. The next phase of development took place in Egypt and Persia (the present day Iran). The Egyptians had well evolved pharmacy; they were adept in the preparation of different dosage forms like oils, powder, ointment and alcohol etc. [4] The Arabian scholars and physicians under the patronage of Islamic rulers of many Arabian countries have played greater role in the development of this system. Many disciplines like chemistry, pharmaceutical procedures like distillation, sublimation, calcinations and fermentation were developed and refined by them. Jabir bin Hayyan (717-813AD), a Royal

physician of his time has worked on the chemical aspects; Ibne Raban Tabari (810-895 AD) is the author of the book- *Firdous ul Hikmat* and introduced the concept of official formulary. Abu Bakar Zakariya Razi (865-925 AD) has authored a book known as "Al-Hawi fit tibb". He has worked in the field of immunology. Of course the name of Bu Ali Sina (Avicenna 980-1037 AD) is always referred in all matters related to Unani. He was a renowned global level scholar and philosopher. He had a great role in the development of Unani medicine in the present form. His book *Al-Qanoon* or (The canon of medicine) was an internationally acclaimed book on medicine, which was taught in European countries till the 17th century. Many physician of Arab descent in Spain have also contributed to the development of the system, like, Abul Qasim Zohrabi (Abulcasus 946-1036 AD), author of the famous book on surgery "Al-Tasreef"^[4]. The Arabs were instrumental in introducing Unani medicine in India around 1350 AD. The first known Hakim (Physician) was Zia Mohd Masood Rasheed Zangi. Some of the renowned physicians who were instrumental in development of the system are- Akbar Mohd Akbar Arzani (around 1721 AD)- the author of the books- *Qarabadeen Qadri* and *Tibbe Akbar*; Hakim M. Shareef Khan (1725-1807)- a renowned physician well-known for his book *Ilaj ul Amraz*. Hakim Ajmal Khan (1864-1927) a great name among the 20th Century Unani physicians in India. He was a multifaceted personality besides being a physician he was a scientist, politician and a freedom fighter. He was instrumental in the establishment of Unani and Ayurvedic College at Karol Bagh, Delhi. He was a keen researcher and has supervised many studies on *Rauwolfia serpentina* the source plant for many well-known alkaloids like reserpine, Ajmalain etc. Another great contributor is Hakim Kabeeruddin (1894–1976), he has translated 88 Unani books of Arabic and Persian languages into Urdu. The first institution of Unani medicine was established in 1872 as Oriental College at Lahore in the undivided India. Thereafter many institutions came into existence.

In the 1500 the colonial Portuguese in Goa exchanged medical knowledge and methods with local Asian practitioners. In 1563, Garcia d'Orta published volumes about Indian plants and medicine, which spread to Europe. By the early 1600s the Portuguese lost their interest in local knowledge and effectively outlawed Indian practices. The British arrived in India at the beginning of the 1600s. Missionaries promoted European medical ideas and learned from local practitioners. Shipping medical supplies from Britain was expensive and difficult, so local medical practices continued. Unani/Ayurveda was a cheap and practical health-care system for the local population. However, most British officials and physicians thought traditional systems of medicine would die out because Western medicine was superior. However, Unani did suffer a set back during the British rule, as the government patronage was withdrawn. Nevertheless, it did not cease to exist as it enjoyed people's support and trust. It was mainly because of the efforts of Sharifi Family in Delhi, the Azizi family in Lucknow and the Nizam of Hyderabad that Unani Medicine survived during the British period. Sir Osman Ali Khan, VIIth Nizam of Hyderabad, had a great interest in Unani system of medicine and invited famous Unani Physicians from various parts of the world, supported them financially, established Nizamia Tibbi College, on par with Osmania Medical College at Hyderabad, which is the biggest Unani establishment in Asia. He also established Unani Dispensaries in various parts of Deccan. After

Independence, Unani system received boost in the form of Government support through various agencies involved in the development of Indian System of Medicine. At present there are numerous colleges offering degree, PG and PhD course in Unani medicine which is regulated by Central Council of Indian Medicine and number of Unani physicians are there. A National Institute of Unani Medicine has been established at Bangalore in Karnataka state in 1983 in collaboration with the Govt. of Karnataka- for catering to both academic and R&D requirements. Central Council for Research in Unani Medicine (CCRUM), is the premier agency involved in R & D activities this widespread resource needs to be strengthened, retrained and effectively utilized in the national health care delivery system as reported by Dr. Ashok Vaidya^[11].

3. Materials and Methods

Aims

1. To study the feasibility of integrating Unani System of medicine with Allopathic system of medicine
2. To popularize Unani medicines that usually have lesser side effects and better compatibility with human body than modern medicine

4. Review of Literature

Basic principles

According to the basic principles of Unani System, the body is made up of four basic elements i.e. Earth, Air, Water, Fire^[5] which have different Temperaments i.e. Cold, Hot, Wet, Dry. They give raise, through mixing and interaction, to new entities. The body is made up of simple and complex organs.^[5] They obtain their nourishment from four humors namely- blood, phlegm, black bile and yellow bile.^[5] These humors also have their specific temperament^[5]. In the healthy state of the body there is equilibrium among the humors and the body functions in normal manner as per its own temperament and environment. Disease occurs whenever the balance of humors is disturbed^[5]. The human body is considered to be made up of seven components, which have direct bearing on the health of a person. They are 1. Elements (Arkan) 2. Temperament (Mijaz). 3. Humors (Akhlal) 4. Organs (Aaza) 5. Spirits (Arwah) 6. Faculties (Quwa) 7. Functions (Af'aal)^[50]. These components are taken in to consideration by the physician for diagnosis and also for deciding the line of treatment. In Unani system prime importance is given for the preservation of health. It is conceptualized that six essentials, Asbab e Sitta Zarooriya, (six Obligatory Cause, are required for maintenance of health. They are 1. Air (Hawa), 2. Water (Pani) 3. Solid and Liquid Diet (Makulat o Mashrubat 4. Activity & Repose of body and mind (Harkat O Sukoone Badni O Nafsani 5. Sleep and wakefulness (Naum o Yaqzine) and 6. Retention& Evacuation (Ehtebas o Istefragh)^[6]. Specific requirement for each of these six essentials have been discussed.

Diagnostic Methods

Examination of the pulse occupies a very important place in the diagnosis. In addition, examination of the urine and stool is also undertaken. The pulse is examined to record different features like- size, strength, speed, consistency, fullness, rate, temperature, constancy, regularity and rhythm. Different attributes of urine are examined like odour, quantity, mature urine and urine at different age groups. Stool is examined for color, consistency, froth and time required for passage etc.^[8]

Treatment Choices in Unani System

Disease conditions are treated by employing four types of therapies-

- a) Regiminal Therapy, (Ilaj bit Tadbeer)
- b) Dietotherapy, (Ilaj bil Ghiza)
- c) Pharmacotherapy and (Ilaj bid Dawa)
- d) Surgery (Ilaj bil Yad).

Regiminal therapy mainly consists of drug less therapy like Cupping, Exercises, Massages, Turkish bath, douches etc. Dietotherapy is based on recommendation of patient specific dietary regimen. Pharmacotherapy involves administration of drugs to correct the cause of the disease. The drugs employed are mainly derived from plants some are obtained from animals and some are of mineral origin. Both single and compound preparations are used for the treatment.

Unani and Allopathy-A comparison of pros and cons

Allopathy

The term allopathy was coined by German physician Samuel Hahnemann; 'allos' opposite and 'pathos' 'suffering' [12]. Allopathy is defined as a system of medical practice that aims to combat disease by use of remedies (drugs or surgery) producing effects different from or incompatible with those produced by the disease being treated. Allopathy is based on the following major steps [12].

- 1) Hypothesis
- 2) Experimentation
- 3) Observation
- 4) Theory or Conclusion.

In 'modern medicine' or Allopathy, treatment is based on symptoms and on 'cause and effect'. It believes specifically targeting the disease causing organisms [8].

Modern medicine-pros and cons

Pros

- 1. Very Effective, Quick Results

- 2. Well-Researched and tested medicines
- 3. Easily available
- 4. Standards of quality maintained
- 5. Proves best for emergency conditions.

Cons

- 1. Side/Adverse Effects
- 2. Mainly symptomatic treatment
- 3. Not much emphasis on lifestyle changes as compared to alternative medicine.
- 4. Expensive

Unani Tibb

One of the main components of Unani-Tibb is the recognition of each person's uniqueness. This uniqueness is known as Temperament. Temperament describes a person's physical characteristics (the constitution) and his or her psychological and emotional attributes. It assesses personality strengths and weaknesses, and includes the predisposition (risk factors) for particular disorders. Although each person's temperament is as unique as their fingerprint, Unani-Tibb divides people into a combination of four broad categories, Sanguineous, Phlegmatic, Melancholic and Bilious, with a dominant and a sub-dominant temperament. Once the person's temperament is known, the conditions likely to cause illness and the best way to treat them in accordance with their individual disposition can be identified. Based on this, the philosophy can empower individuals to understand better, the unique makeup of a person, thereby aiding in the healing process.

Unani-Tibb is a complete, scientific and natural system providing alternative solutions. Within the discipline you can expect to find natural and herbal medicines and treatments, regimental therapies such as cupping, meditation, massage, aromatherapy and colour therapy. The modality also focuses on essential teaching on lifestyle management which includes correct breathing, sleeping, eating, and dealing with various emotions, activity and other important lifestyle components.

Table 1: Basic Differences in Unani System of Medicine and Modern System

S. No.	Basic Difference	Unani	Allopathy
1.	Time of Invention (age)	More than 5000 Year old	Approximately 200 years
2.	Source of Origin	Natural Sources	Organic Source
3.	Mode of Action	Cures the Cause	Treats the Pain/Symptom
4.	Time of Action	Slow	Fast
5.	Rate of Recurrence of the Disease	Disease may not recur	May recur
6.	Side Effects	Less and Late	More and Immediate
7.	Cost	Comparatively low	High

Each type of medicine has its pros and cons and each person must choose what is best for him or her. It is well established by now that the approach of Western allopathic medicine is excellent in handling acute medical crises whereas Unani has successfully demonstrated an ability to manage chronic disorders that Western medicine has been unable to. Modern medicine has been extraordinarily developed with the amalgamation of technology in the field of diagnostic, prognostic, and curative procedures. Newer technologies are being introduced each day for finer and precise understanding of human being and diseases. Molecular genetics, radio-diagnostics, and invasive cardiology are few examples that show the power of human brain to probe physiology and investigate pathology. The world is so nearer now that everything can be

made possible within minutes at a remote location by the use of information technology.

The Traditional Medical Systems are also very safe and, therefore, can help to reduce the enormous burden of mortality and morbidity caused by the adverse effects as well as the iatrogenic effects of conventional drugs, ever-increasing resistance to antibiotics, and the inability of biomedical drugs and therapies to cope with and manage chronic and psychosomatic diseases [2]. The integration of technologies (e.g., telemedicine and webinars) has made this difference in the field of medicine too. Although the principles of Unani are called immortal (that never die and are always applicable), it is a need to be contemporary with the current scientific trends for the benefit of the society and for nurturing Unani. Through the

advancements of science, modern medicine is the perfect tool in cases of trauma and serious illness. However, allopathy is a disease care system and its prime job is to manage the disease. Unani on the other hand finds the root cause of the problem and treat the body as a whole rather than just the symptoms. Therefore, the immediate relief can be obtained with the use of Allopathy and cause can be treated with the help of Unani. But before that is to take place the Unani has to be made up-to-date by addressing the challenges / constraints faced by it.

5. Conclusion

The new philosophy of health care is moving from illness to wellness, from treatment to prevention and early diagnostics and from generalized approach to personalized medicine. Therefore, there is a need for ending the long neglect of these systems in our health care strategy. The main objective behind such integration is primarily to bring the focus on prevention rather than cure according to the Department of AYUSH, under the Ministry of Health and Family Welfare^[10]. An attempt has been made in this article to give a broad perspective of both Allopathic and Unani system of medicine. The constraints to be addressed before making an attempt in integrating both the systems have been discussed illustratively. Agreeably, many concepts of Unani system have not yet been validated. Therefore; it is felt that collaborative efforts between scientific researchers from Unani and Modern medicine seem to be a mutually beneficial proposition.

6. References

1. Outlook, 2014.
2. Srinivasan R., Health Care in India, Vision 2020, Issues & Prospects
3. Maizes Victoria: The Principles and Challenges of integrative medicine West J Med Sept 1999, 7.
4. www.indianmedicine.nac.in
5. Umooor Tabiya (Part-1), by Hk. Mohammed Aslam Khan, Idara Kitab-Us-Shifa.
6. Basic Principles of Regimental Therapy of Unani Medicine by Prof. Hk. Kamaluddin Hamdani, Ejaz Publishing House, Delhi
7. Ishtiaq Ahmed, Introduction to Al Umooor Tabiya
8. Kuliyaate Nafisi, Translation by Allama Kabiuddin, Pub. by Idara Kitab-us-Shifa.
9. Patwardhan B, Final report on Traditional Medicine Modern Approach for Global Health, Geneva, 2005.
10. Report by Ayush: National policy on Indian System of medicine and Homoeopathy, 2002.
11. Vaidya AD. A Financing and Delivery of Health Care services in India 2005, 85-95.
12. Whorton Jc 2004 Oxford University Press. Nature Cures: The History of Alternative Medicines In America