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The Unani System of Medicine: The Secret Prosperity of Health and Healing



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Ansari Imtiyaz Ahmed Tufail Ahemad^{1*}, Qazi Majaz Ahamad Aejazuddin²

Ali Allana College of Pharmacy, Akkalkuwa. Dist Nandurbar.425415 Maharashtra State, India

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ABSTRACT

Unani formulations are traditionally used in various parts of the world to cure several ailments. The Unani system of Medicine puts great emphasis on lifestyle management for the promotion and maintenance of health. It considers diet, lifestyle, emotions, interaction with the environment, and even spiritual factors. It integrates both external environmental factors like seasons, air purity, food, and drinks, etc as well as internal factors such as sleep and wakefulness, movement and rest, evacuation and retention, etc. On account of its ability to undertake health promotion, and disease prevention even by non-drug lifestyle factors, the Unani system of Medicine is of great relevance to present-day healthcare. The Unani system has strongly advocated healthy behavior involving ethical conduct and daily regimen as well as seasonal variations to diet and lifestyle. Let us look forward to an integrated health care system that integrates Unani and Allopathy. However, this call for a greater effort from both sides the Allopaths should study and understand Unani in its depth of spirit in detail similarly the Unani system – very few of them being of high standard and quality should understand how to integrate Allopathy with Unani in the larger interest of the society.

INTRODUCTION:

Traditional systems of medicine including Unani, Ayurveda, Sidha, Homeopathy, Naturopathy, etc. are gathering increasing recognition in modern years. Traditional systems of medicine have constantly played a significant role in meeting global health care needs. The World Health Organization (WHO) estimates that 80 percent of the world population utilizes herbal medicine for some treatment purposes. This is also in Media that almost immediately AYUSH (Department of complementary and alternative medicine) will be the mainstream medical science ahead. [Ansari et al., 2017] The World Health Organization (WHO) has recognized the Unani System of Medicine (USM) as an alternative system to provide to the health care requirements of the human population. Alternative medicine is being practiced worldwide. Practices of traditional medicine vary significantly with country and region, as they are inclined by factors such as culture, history, personal attitudes, and philosophy. In a variety of cases, the theory, and application of traditional medicine are quite different from those of conventional medicine. Based on the therapies, traditional medicine can be divided into two therapy medication and non-medication. Traditional medication involves the utilization of herbal medicines, animal parts, and minerals. Non-medication involves various techniques, primarily lacking the use of medication. They include, for example, acupuncture and related techniques, chiropractic, osteopathy, manual therapies, qigong, yoga, and other physical, mental, regimental, spiritual and mind-body therapies [Husain et al., 2010]. The use of traditional medicines has been greater than before both in developed and developing countries. In developed countries like Australia, Germany, Belgium, Canada, United States of America the complementary and alternative medicines are also becoming more popular, in Asian and African countries, 80 percent of the population depends on traditional herbal medicines for primary healthcare [Husain et al., 2010]. In many developed countries, 70 to 80 percent of the populations have used some form of complementary or alternative medicines collected primarily of herbal medicines. In India, about 65% of the rural population still adopts the traditional medicinal system for the fulfillment of their primary health care needs. [Hassan et al., 2018]

Herbal medicines refer to the employment of plants for the encouragement of healing and maintenance of health. It is supposed that the make use of herbal medicines originated in Egypt back in 1550 BC, yet several of their pharmacological effects remain inadequately understood. Out of the expected 800,000 plant species on earth, about a quarter have been categorized and only a little fraction of these have been examined for pharmacological

efficiency. The searches Carried for more medications from plant resources to assist take care of the many diseases which still plague society. [Absa 2001]

The Unani system of Medicine puts great emphasis on lifestyle management for the promotion and maintenance of health. It considers diet, lifestyle, emotions, interaction with the environment, and even spiritual factors. It integrates both external environmental factors like seasons, air purity, food, and drinks, etc as well as internal factors such as sleep and wakefulness, movement and rest, evacuation and retention, etc. On account of its ability to undertake health promotion, and disease prevention even by non-drug lifestyle factors, the Unani system of Medicine is of great relevance to present-day healthcare. [Numan et al., 2018]

The Unani system of medicine depends on four body humor viz. Dam (Blood), Safra (Yellow bile), Balgham (Phlegm), and Sauda (Black bile). These elements are supposed to make up the human body and in healthy individuals, the elements are in a state of equilibrium. Imbalance can be caused when the equilibrium of the humor (Akhlat) is disturbed quantitatively or qualitatively or both and physiological functions of the body are disturbed due to the abnormal temperament of affected organ or system resultant in disease. So the emphasis is given to remove from the deranged humor from the body (Istifragh) or divert them to a route from which they can be eliminated easily (Imala) to restore health. Cupping therapy in Unani medicine is believed to work by restoring the distorted humoral balance. [Zaidi et al., 2016]

HISTORICAL DEVELOPMENT:

The beginning of the Unani system of medicine is from Greece. The term UNANI is originated from the word UNAN or YUNAN which means Greece in Arabic It's also well-known as Greco-Arab medicine. The management of Unani is based on the teachings of Hippocrates. It was the effort of the Greek philosopher-physician Hippocrates (Buqratin Arabic) (406-377 B.C.), who not tied up medicine from the kingdom of superstition and magic and gave it the status of science. He measured illness to be natural rather than a supernatural phenomenon, and he felt that medicine should be administered without a ritual ceremony or magic. By his technique of careful education and comparison of symptoms, he laid the foundation for clinical medicine (History of unanmedicine, 1940). After Hippocrates lots of scholars enriched the system of Unani Medicine. One of them Galen (Jalinusin Arabic) (131-200 A.D.) stands out as the one who recognized its foundation on which Arab

physicians like Rhazes (Al-Razi in Arabic) (850-932 A.D.) and Avicenna (Ibn-Sena in Arabic) (980-1037A.D.) constructed an impressive structure. Galen introduced and experienced the Unani system of medicine in pre-Islamic Egypt, researched, experimented and developed hundreds of novel medicines and cures for almost all types of diseases. [Unani Medicine 2006]

Basic Principle

According to the Unani literature Tabiyat is considered the supreme planner of our body that makes a healthy environment within the body and prepares to battle against the disease. The tabiyat may be defined as the sum total of structural, functional and psychological characteristics of the human being. If tabiyat is strong, then a man does not suffer from disease easily, if it weakens, a man becomes prone to disease easily. The tabiyat consists of seven principles which are called Umoore Tabaiyah. According to the Unani discipline, the human body includes seven natural and basic components called Umoore Tabaiyah that are dependable for the existence of the human body and are considered responsible for the maintenance of health. The loss of any one of these components would lead to the death of individuals. [Siddiqui et al, 2014, Rizwan et al 2014]

In basic principle and concept of Human body is believe to be made up of the following component:

- Arkan (Element)
- Mizaj (Temperament)
- Akhlat (Humours-body fluid)
- Aza (Organs)
- Arwah (Vital Spirit)
- Quwa (Faculties Or Powers)
- Afaal (Functions)

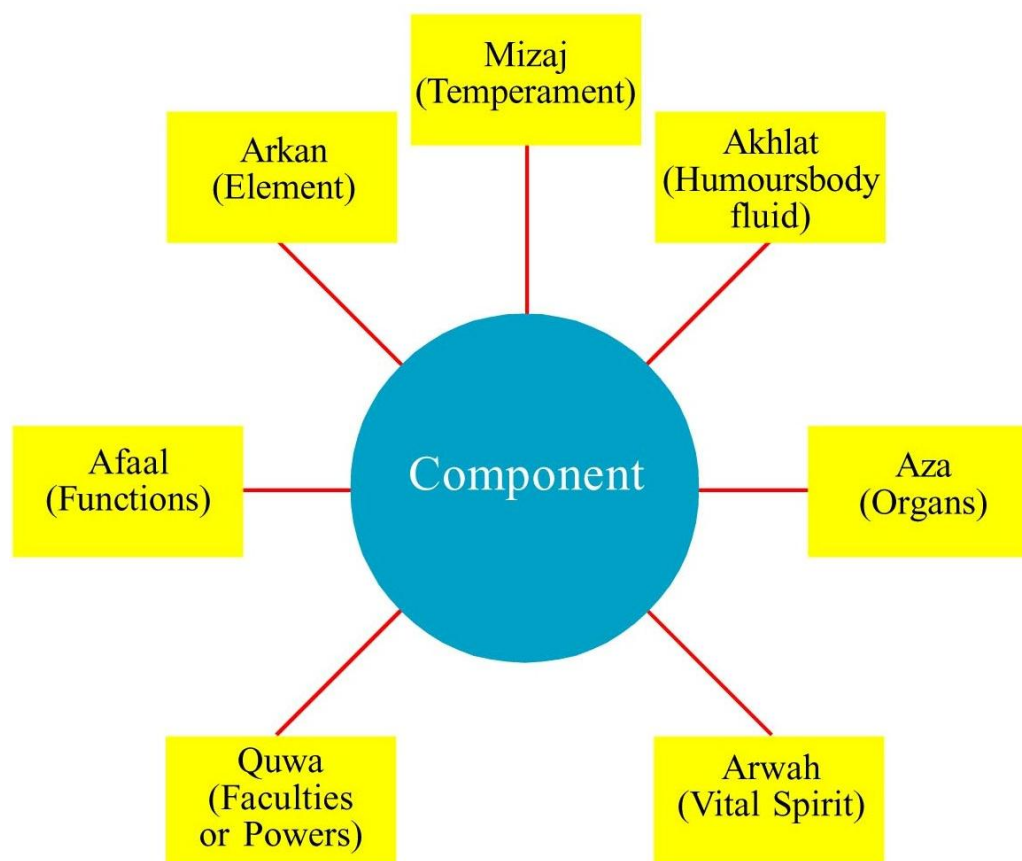


Figure No. 1

HUMAN

Arkan(Element)

As per the Unani System of Medicine, Arkan (singular -Rukn) are the primary substances of the body. All the creations in nature are composed of four Arkan (elements). The human body is also comprised of these four elements namely-Naar (fire), Hawa (air), Ma (water), and Arz (earth). Each of these elements is capable with inherent binary qualities i.e. fire is hot and dry, the air is hot and wet, water is cold and wet, and earth is cold and dry. In fact, these four elements are four states of matter wherein Hawa put for gaseous elements, Ma stands for liquid elements, Arz for solid elements, and Naar for the matter which has been transformed into heat energy. [Siddiqui et al., 2014]

Mizaj(Temperament)

Mizaj (Temperament): Different creations existing in the universe come into being by the interaction of these four elements in different quantities divergent qualities of these elements offset with each other and a new quality develops in the compound which is different from the original qualities of participating elements. This novel quality developed in the

component known as its Mizaj (Temperament). Thus everything present in this world possesses its own distinctive temperament, which is in keeping with the functions, to be performed by that compound body. The human has been constituted with the best proportion of elements and thus donate upon with the best temperament to deliver the best functions, which other species are incapable to perform. [Siddiqui et al., 2014]

Akhlat(Humours-body fluid)

Hippocrates propounded the doctrine of humours and temperament which is the principal doctrine of work of art and physiology of the body. In Unani medicine, the perception of temperament is the most complex one. characters [hot, cold (active), dry, moist/ Wet (passive)] are the four temperaments. One of the energetic quality interacts with passive quality to denote a particular temperament of the humour. For example, dam (blood): Hot Wet, balgham (phlegm): Cold Wet, safra (yellow bile): Hot Dry, and sauda (black bile): Cold Dry. He classifies the humors into four grouping based on their color. They show in Unani practice as dam (blood), balgham (phlegm), safra (yellow bile), and sauda (black bile). The human composition subsequent to these humours are, correspondingly, sanguine (damwi), phlegmatic (balghami), choleric (safrawi), and melancholic (saudawi). Every person is well thought-out to have a specific humoral makeup, resolute by the prevalence of a humour appropriate for him/ her. Interruption in quality and quantity of the humours considered to produce pathological alter due to morbid humour leading to development of an disorder. Once unbalancedhumour is recognized, improvement through Regimenal therapy or Pharmacotherapy will help in maintaining back homeostasis of the humours viz. Health. [Ansari et al., 2017]

Aza(Organs)

This element in the Doctrine of the Seven Naturals includes four primary organs that the other organs support and that may enlist other organs' help: (1) the heart, the place of vital power and heat; (2) the brain, the seat of feelings and movements; (3) the liver, the seat of all vegetative, nutritive, and expulsive powers; and (4) the gonads, the seat of creative capacity for replication of the species. When taking into consideration an approach that focuses on health, wellbeing, and prevention, the medical traditions of antiquity all agree that the two most essential organs needing care are the liver and the colon. Modern medicine target on the heart and the brain, for good reason, as demonstrated in acute-care settings. Miracles take

place every day in emergency rooms, operating rooms, trauma-care facilities, burn units, ambulances, life-flight transportation, etc. [Yaser, 2012]

Arwah(Vital Spirit)

Arwah, singular “Ruh” represents such components that the body receives from atmospheric air and without which sustenance of life cannot be anticipated. These are considered to be the life force and are therefore specified importance in the diagnosis and treatment of disease. These are carriers of unusual powers as defined by the Unani Physicians. [Siddiqui et al, 2014]

QUWA (POWER)

These are three kinds of power:

Quwa Tabiyah or Natural power is the potential for metabolism and reproduction. The liver is the seat of this power and the development is carried on in every tissue of the body. Metabolism is apprehensive with the processes of nutrition and growth of the human body. Nutrition comes from the food and is carried to the entire parts of the body, while growth power is responsible for the development and growth of the human organism.

Quwa Nafsaniyah or Psychic power introduce to nervous and psychic power. It is situated inside the brain and is liable for perceptive and motive power. Perceptive power bring impressions of sensation and motive power brings about movements as a response to sensation.

Quwa Haywaniyah or Vital power is dependable for maintaining life and empower all the organs to believe the effect of psychic power. This power is to be found in the heart. It keeps life successively in the tissues.

Afaal (Functions)

Actions or Functions (afaāl) are the manifesting actions of the above-mentioned humoral or organ powers. The functions eventually are the by-products of the will or power of the humors and organs. For example, the heart’s role is to beat; the stomach’s function is to accept food and drink and prepare it for further digestive dealing out; the brain’s function is to collect stimuli, with a higher functioning associated with allowing the expression of reason and thought, etc [Yaser, 2012].

➤ **DIAGNOSIS:**

The Diagnostic method in the Unani system is relying on observation and physical examination. Diagnosis associated examines the causes of disease thoroughly and in detail by Pulse (Nabz) evaluation and examination of urine and stool. Next, another contraction and expansion of the arteries produced by the systolic and diastolic of the heart are described Pulse (Nabz). In addition, the means of pulse examination and physical examination of urine and stool, additional conservative means such as inspection, pulsation, colision, and curtain are also utilized for diagnosis purposes.

➤ **PREVENTION OF DISEASE**

Prevention of disease is as much apprehension of the system as curing of sickness. Right in its determining stages the influence of the surrounding environment and ecological circumstance on the state of health of human beings has been acknowledged. There is importance on the need for keeping water, food and air free from pollution. Six fundamentals pre-requisites (AsbabSitta e Zaroriayah) have been put down for the promotion of health and prevention of disease. These are:

1. Air

Good and fresh air is considered most essential for health. Avicenna, the famous Arab physician, illustrious that the change of environment relieves the patients of many diseases. He also emphasizes the need for open airy houses with proper ventilation.

2. Food and drinks

It is suggested that one take fresh food, free from decay and disease-producing matter. Dirty water is believed as a carrier of several diseases. The system, therefore, powerfully emphasizes the need for keeping the water free from all sorts of contamination.

3. Bodily movement and repose

Exercises, as well as rest, are considered essential for maintaining good health. Exercise helps the development of muscles and ensures nutrition, increases blood supply and proper functioning of the excretory system. It also keeps the heart and the liver in good appearance.

4. Psychic movement and repose

The system documents widely the impact on the health of such psychological factors as happiness, sorrow, and anger, etc. There is a branch of Unani medicine identified as psychological treatment, which deals in detail with this subject.

5. Sleep and wakefulness

Normal sleep and wakefulness are thought-out essential for good health. Sleep makes available physical and mental rest. The lack of it is supposed to cause dissipation of energy, mental weakness, and digestive turbulence.

6. Evacuation and retention

Proper and regular performance of the excretory processes is necessary for keeping good health. If the waste products of the body are not entirely excreted or when there is disturbance or obstruction, it leads to diseases and sickness.[Pawar et al., 2017]

Treatment Choices in Unani System

In the system, the whole personality of a patient is taken into account for treatment. Each entity has got its basic structure, build-up, self-defense mechanism, response to environmental factors, likes and dislikes. According to this Unani medicine has the following modes of treating an ailment depending upon the temperament of the illness and its causes. Disease conditions are treated by employing four types of therapies.

- a) Regiminal Therapy, (Ilaj-bil-tadbeer)
- b) Dietotherapy, (IlajbilGhiza)
- c) Pharmacotherapy and (Ilaj-bil-dawa)
- d) Surgery (Ilajbil Yad).

Regiminal Therapy, (Ilaj-bil-tadbeer)

Regiminal therapy principally consists of drugless therapy resembling Cupping, Exercises, Massages, Turkish bath, douches, etc. Regimental therapy is a unique technique / physical method of treatment to acquire better the organization of the body by removing waste materials and improving the defense mechanism of the body and defend health. In other

terms, these are the finest well-known “detoxification methods”[8]. Important techniques in regiminal therapy are:

- Venesection (Fasd)
- Cupping (Al-hijama)
- Sweating (Tareeq)
- Diuresis (Idrar-e- baul)
- Turkish bath (Hamam)
- Massage (Dalk, Malish)
- Cauterization (Amal-e-Kae)
- Purging (Ishal)
- Vomiting (Qai)
- Exercise (Riyazat)
- Leeching (Taleeq-e-Alaq)

Venesection (Fasd)

This method of treatment has been begin very effective for:

1. Alteration of blood related problems and relieve high blood pressure.
2. Prevention of toxicity and aggregation of waste matter in the blood.
3. Excretion of waste matter from various parts of the body.
4. Encouragement of metabolic processes.
5. Restore to health of ailments due to certain menstrual disorders. Correction of hot material in temperament.

Cupping (Al-hijama)

This method of treatment is used for:

1. Cleaning the skin of waste material.
2. To stop too much menses or epistaxis.
3. To correct liver ailment.
4. To treat malaria and spleen disorder.

5. To treat piles, inflammation of testes and uterus, scabies, boils etc.

Sweating (Tareeq)

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

Diuresis (Idrar-e- baul)

Poisonous matters, desecrate products, and the excess of humours is excreted through urine. It is applied as a cure for the disordered of the heart, liver and lungs. Sometimes diuresis is affected by keeping the patient in a cold room and applying cold water.

Turkish bath (Hamam)

This is recommended for:

1. Resolving the waste matter and increasing sweating
2. Providing light heat
3. Increasing nutrition
4. Declining fat
5. Increasing fat



Cold bath is preferable in usual health. Hot bath is generally useful for the cure of diseases like paralysis and muscular wasting etc after the massage.

Massage (Dalk, Malish)

Generally, flexible or soft massage is sedative and relaxant; dry and hard massage is denaturant and raises the blood supply while the massage with oil calm down the muscles and softens the skin.

Cauterization (Amal-e-Kae)

It avoids the poison malignancy of one organ from transferring it to further organs. On condition of the pain of hip joint, this technique is established very helpfully. By the present

technique the pathogenic matters, which are involved in some structures, are removed or resolved.

Purging (Ishal)

Unani medicine extensively uses purgatives for intestinal evacuation. There are written rules for using this method. This method influences the normal metabolic process.

Vomiting (Qai)

Emetics are used to heal headaches, migraine, tonsillitis, bronchopneumonia and also bronchial asthma. This also cures psychological diseases like mania and melancholia.

Exercise (Riyazat)

Physical exercise has huge significance for the maintenance of good health and for treating certain diseases. It is supposed to be good for the stomach and for strengthening digestion. There are laid down rules, timings, and conditions for various kinds of exercises.

Leeching (Taleeq-e-Alaq)

This method is used for eliminating bad matter from the blood. This is helpful in skin diseases and ringworms etc. The system explained in the specific conditions for applying it.[Aliya, 2018]

Dietotherapy, (Ilaj-bil-ghiza)

Diet (Ghiza) in Unani medicine is well thought-out a two sword, useful in maintaining health and excess or bad quality is a seed to disease. Dietotherapy (Ilajbil-Ghiza) includes suggesting a specific diet, which is the smooth and mainly natural course of treatment by an hakim. Intended for fever, for example, Unani medicine stresses a nutrient-loaded, little-roughage diet that might take account of Dalia (porridge) and kheer (a milk broth). Both the quantity and value of foods are taken into consideration. Comparatively intermittent in modern Unani remedy is ilaj-bi-misla, or organ healing, an approach of treatment that involves curing a diseased organ with the utilize of tissue extracts from the identical organ of a healthy animal[Unani Medicine, 2016]. Before medicinal treatment, Unani physicians have recommended restriction or alteration in the daily diet, and that should be adjusted according to disease and may remain for a few days because some diseases can be cured even by the diet. So specific diets are recommended according to disease. Initially, the treatment of a

variety of diseases has been tried by altering the dietary patterns or quality or quantity of food. Pharmacotherapy is typically given once it appears ineffective or used along with diet therapy. [Azmi, 1995] According to Unani researchers such as Avicenna, Hippocrates, and Razes, the physician should not interfere among tabiyat in the initial stages of the disease. Just energizing dietary measure may be taken.[Unani Medicine, 2006]

In case of persistent diseases, Unani intellectual have advised administration of nutritious proteinacious diet in good amount has been considered to serve wear and tear (badane ma tehlu) caused by disease and maintaining the tabiat (immunity) to struggle diseases over a long period.[Ansari et al., 2017]

Pharmacotherapy and (Ilaj-bil-dawa)

The word diet is taken as of a Latin word “dieta” which means a mode of living in Greek. Ghiza (diet) is one of the fundamental necessities of life. During the prehistoric era, most of the people believed diet only to satisfy their hunger twinge, but with the advent of medical science and precautionary or community medicine, people began to appreciate the dietary importance as it shows a key role to maintain health and recover from various ailments. Diet is accountable for cellular activity, growth, reproduction and secretion which helps to carry out various physiological functions. For the maintenance of wellbeing, the body needed macronutrients viz., carbohydrates, protein and fat, and micronutrients viz., vitamins, minerals, trace elements, etc.. This requirement of the body is accomplished with an appropriate and balanced diet. It is only in 19th century A.D. that dietotherapy has turn out to be a core specialty whereas Unani physicians were way to the lead in incorporating dietotherapy as a separate principle of treatment as evident by Unani literature. Unani Medicine deals with different natures of diets resembling DawaeGhizai, GhizaeDawai, KaseefGhiza, Lateef Ghiza, MotadalGhiza, and many others. Modified diets are the most important therapeutic agents in some metabolic disordereand chronic ailment and serve as a protective measure in addition to therapeutic support. The present study is an effort to emphasize the salient features of dietotherapy as explained in classical texts of Unani medicine.[Fouzia, 2018]

Surgery (Ilaj-bil-Yad)

Unani physicians were forging in surgery and had developed their own appliance and techniques. The practiced surgery and wrote many amazing books on the subject like Kitab--

Tasreef by Abul QasimZahravi, Kitab-al-UmdafilJarachat by Ibn-al-QufMasihi, KamilusSan'a by Ali Abbas Majoosi, etc. At present only minor surgery is employed in the system.[Pawar et al., 2017] In Unani System of Medicine since very ancient times, Surgery (Ilaj-bil- Yad) has always been a part of treatment. It is the treatment of injuries or disorders of the body by incision or manipulation, especially with the help of some instruments. Surgery (Ilaj-bil-Yad) is an ancient medical specialty that uses operative manual and instrumental techniques on a patient to investigate and/or treat a pathological condition such as disease or injury, to help improve bodily function or appearance or to repair unwanted ruptured area (for example, a perforated ear drum) In ancient times, Unani surgeons did perform several surgeries like brain surgery, laparotomy and plastic surgery. In spite of the apathy generated by colonial rule, the faith of people in their culture and traditional medicine kept the remaining branches of Unani alive. It is because of this mass base and utility that after Independence, the Government of India took several steps to further this health science. [nhp.govt.in. 2020]

CONCLUSION:

From the above review, it can be concluded that Unani medicine is a versatile or multipurpose system due to its potency to treat several health circumstances. It is evident from the above discussion that the Unani system of medicine has an absolute scientific view of health and disease and has better modes of treatment by which a person can lead a strong life with the least or zero sickness. But the need of the hour is to rediscover its time tested conventional form and to research the molecular basis of this pathy, using present tools and techniques.

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