

TAHAJJUR E MAFASIL UNDERSTANDING THE ETIOLOGY, PATHOPHYSIOLOGY, COMPLICATIONS AND TREATMENT IN UNANI SYSTEM OF MEDICINE*¹Dr. Maqbool Ahmad Khan, ¹Mohd Tariq, ¹MohdNaime, ²Jamal Akhtar¹Central Research Institute of Unani Medicine, Lucknow.²Central Council for Research Institute of Unani Medicine, New Delhi.

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ABSTRACT

It is not surprising for the reader of this paper to realise that right from the books of Buqrat, Jalinoos down to Ibn Sina, Hakeem Shareef Khan and hakeem Ajmal Khan have dedicated a chapter each in their treatise for discussion on this disease and cover all aspects of treatment such as oral, local and surgical. Joints pain (arthritis) is well described in ancient classical literature of Unani medicine. The ancient physicians not only discovered the disease they also put light to that this problem may lead to cripple the movement of affected persons. They discovered and discussed the cause and experimented with different drugs to treat this problem. The ancient physicians in their quote for perfection in the treatment of arthritis discovered almost all types of diseases right from rheumatoid arthritis to osteoarthritis, pain in spinal cord and its effect on vertebrae centuries before the conventional systems defined and differentiated between rheumatoid arthritis, osteoarthritis, cervical, dorsal and lumbar spondylosis. Its treatment is still effective safe and in many ways better than conventional system, the basic requirement is to prepare a present. The system before the world in organised and scientific ways so the whole world may realise the importance of Unani system of medicine, for a better and safe as well as healthier lifestyle..

KEYWORDS: Tahajjur Mafasil, Osteoarthritis, Rhematoid Arthritis, Unani Medicine.**INTRODUCTION**

Joints pain (arthritis) is well described in ancient classical literature of Unani medicine. The ancient physicians not only discovered the disease they also put light to that this problem may lead to cripple the movement of affected persons. They discovered and discussed the cause and experimented with different drugs to treat this problem. The ancient physicians in their quote for perfection in the treatment of arthritis discovered almost all types of diseases right from rheumatoid arthritis to osteoarthritis, pain in spinal cord and its effect on vertebrae centuries before the conventional systems defined and differentiated between rheumatoid arthritis, osteoarthritis, cervical, dorsal and lumbar spondylosis. They even suggested surgery in many cases of the disease. The importance of their work and its reflection on modern medicine can be gauged from the fact that it has been described in same words in both systems of medicine.

It is not surprising for the reader of this paper to realise that right from the books of Buqrat, Jalinoos down to IbnSina, Hakeem Shareef Khan the last hakeem of mughaldarbar and Hakeem Mohd. Azam Khan have dedicated a chapter each in their treatise for discussion on this disease and cover all aspects of treatment such as

oral, local and surgical. One of the most important part in treatment is regiminal therapy which has become a separate entity in the fold of musculoskeletal treatment and has been integral part of treatment for arthritis. Jalinoos (Galen) is quoted Razi as under.

Unani concept

In the book "Al Akseer Azam" it is written, when the patient of joints pain suffers from the disease for longer duration the joints become immovable as the madda (fluid) freeze in the joints and they become hard.^[1] This happens because of petrification of madda like its thickness or coldness and stickiness. Sometimes it happens due to mistake of physician by mishandling of the problem.^[3]

Jalinoos (Galen) 18th century has been quoted at another place when joints are displaced it cannot become normal again. Hakeem Mohammad Arzani writes in his book "Meezanul Tib"^[13] as follows the meaning of hutba is displacement of vertebrae towards anterior or posterior and has described the disease at length.

Sheikh Abu Ali Ibne Sina (Avecenna) 20th century has mentioned the joints which become immovable are

dried, he says that these patients are of hot temperament and the disease has occur due to putrefied madda (Akhlat).² He advised not to de-inflamme the madda without tallyin (softening) and it is mandatory for the treatment of tahajur-e-mafasil. As time passes the madda (inside liquid) freezes in the joints and the joints become hard and the cause of this condition may be cold thick and viscous matter. Sometimes it happens because of mishandling by the physicians where he applies cold anaesthetic paste in the beginning or anti-inflammatory or diuretics or powerful purgatives before the nujz of madda. Sometime this freezing of joints reaches to the point that the patient cannot move mostly the patients gets this problem after the treatment of syphilis. Hakeem Abul Al Hasan Al Kamri writes in this book "Geena Muna."⁴ When the cold waste falls on outer part of back it creates pain. Ibn-e-Tilmeez writes in his book "Al Hawashi-Al Arakiya" when this matters accumulates in the joints they affect the tendon of the joints. He further writes that the patients of osteoarthritis get relieved after suitable treatment otherwise the tubercular fever can happen. Ali Ibn RabbanTabri in his book "Firdausul Hikmat Fit Tib" wrote,⁶ when cold senselessness occurs in lumbar spine, legs and the body of the patient is phlegmatic then the disease will be chronic. At another place he writes there matters (madda) create swelling in the joints whenever they will accumulate in the joints especially if the joints over used.

Etiology

NajeebuddinSamarqandi a well-known physician of his time states the back pain occurs in internal parts and sometimes it occurs in external part of the body. He describes cause of pain as under

1. Sue Mizaj Barid after cold temperament
2. Phlegm (Balgham)
3. Tiredness
4. Heavy weight lifting
5. Hard labour
6. Sitting in bending position
7. Excessive sex
8. Renal weakness and diseases
9. Inflammation and ulceration of lungs
10. Pre menstrual cycle
11. Labour problems
12. Bohran

Physicians described in another place it has

1. Hot inflammation in the muscles adjacent to vertebrae happen may be from inside and outside. The patient will have back pain with hyperpyrexia.
2. Viscous air accumulation under the vertebrae and displacement is due to high spasm.
3. The fluid of vertebrae affects the tendons around it and result in displacement of vertebrae.
4. The viscous and sticky fluid effect the spinal cord and dries it.
5. Trauma, injury and falls causes displacements.

He further writes that back pain occurs due to Sue MijazBarid.

1. Production of raw Balgham in the muscles and the vertebrae around it.
2. Excessive sex.
3. Renal weakness or renal diseases.
4. Spasm in the vertebrae due to accumulation of excess blood in the blood vessels of the back.
5. Production of air in the muscles tendons and cartilages in vertebrae.
6. Involvement of uterine problems specially when a women suffering from oligomenorrhea.

Hakeem Ahmad Al Hasan Al Jurjani writes in his treatise "ZakhiraKhwarzam Shahi" as under the pain in the book are 7 types.⁹

1. Sue mizajsardsada (Altered plane cold temperament)
2. Viscous air and raw humour which enter internal and outer muscles
3. Hard labour and tiredness
4. Excess sex
5. Fullness of big vessels of the back
6. Weakness and renal medical diseases
7. Involvement of uterus which happen in the women at the time of menstruation

ZakariyaRazi quotes Jalinoos as follows the joints pain happen to those who do not exercise have indigestion and drink beer in the morning take excess sugar and practise excessive sex and hammam. He quotes Jalinoos at another place the matter which mostly accumulate in the joints its Kamus-e-Balghami and Bukrat has termed it has Rutubat-e- Mukhatiya. The tendon loosens and the bone joints get displaced as well he further says the patient become unable to walk. He says those madda which falls on joints or legs if they shift to vital organs the patient dies. Jalinoos has been quoted as another place when joints are displacing it cannot become normal again.

Hakeem Mohammad Arzani writes in his book "Meezanul Tib" as follows the meaning of khutba is displacement of vertebrae towards anterior or posterior and has described 5 types of the disease. He writes as another place that back pain will be due to sue mizajsada are it will happen due to phlegm (Balgham) some time it will happen after anger and tiredness because of movement of madda it may happen due to air which has entered the spinal cord. He has mentioned excessive sex and renal weakness are fullness of blood vessels of the back. He went on to describe a kind of pain in the bones and says that it will break the bone.

Hakeem Shareef Khan of Delhi describes the joints pain along with filariasis and varicose veins and he says that pain in joints occur due to imtila (fullness), indigestion, excessive sexual activity. He did not mention tahajur-e-mufasil separately and mixed it common joints pain.

Findings

Hakeem Mohd. Akbar Arzani a great physician of mughal era writes in his book “Tibb-e-Akbar”⁸ under the term “Hudwa” this word mean displacement of vertebrae towards anterior or posterior or both sides if it displace towards anterior it is called “Taqassa” and where chest bone are included it is called “Naas” and if it is displace towards posterior side is called “HadbutulMuakhar” if viscous air is involved it is called “Riya-Ul-Afrisa”.

Complications

Hakeem Ghulam Imam writes in his book “Ilaj-ul-Gurba” wajaul-mufasil is called joints pain whereas pain in fingers of foot called nikris (gout) where as wajaulzoher is called (back pain). He further says that IrqunNisa starts from the buttocks and descended to the foot fingers.^[10]

Line of treatment: He goes on to mentioned to describe the drug of choice in the patient of tahajur-e- mufasil as under

1. Zimad paste of aradkarsana, turmus, sikanjabeen.
2. Zimad paste of Anjadan, Hazaz, Ushuk, Sharab-e-Khona (old wine) and Anfaque oil or ArdBaqilla (ard = flour)
3. Ard-e-Turmus, HamsatSirka, Abe Amekhta, Bekhe Mehroos, Baloos.
4. Nutool of Futanj, Hasha, Sirka are boiled in water Amaltaas (Cassia Fistula) also may be included likewise the nutool of NatroonFarbiyoon, ash –water and burned Karnab. Cleaning of madda with munzij 15 days followed by mushily and tabreed for 6 alternate days bases.
5. Application of hot oil fats.
6. Application of paste of various drugs.
7. Hummam (murattib tar karne wale hammam).
8. Application of anti inflammatory and wet oil.

When the viscous khilt accommodate in the joints then cupping is beneficial. At another place he advices the nutool of fox which is cooked in the water and when it is mixed in shall be filtered and use as nutool on patient. Advice to patient sits in that water.

Ibn-e-Tilmeez writes in his book “Al Hawashi-Al Arakiya” when this matters accumulates in the joints they affect the tendon of the joints. He further writes that the patients of osteoarthritis get relieved after suitable treatment otherwise the tubercular fever can happen. In the begetting the treatment put him on complete bed rest and use weight to keep the leg straight.

He also advocates venesection of akhal vein, which is in the very middle of the veins in the bend of the elbow or perform the venesection of the vein which is in the root of little finger of foot, he also advocates the use of vomiting and ishaal for expulsion of madda. A well known physician Ali Ibn Abbas Al Majoosi writes in his book⁷, when the hardness and freezing happens in the

joints it will be treated by fox oil and the diet restrictions. e.g. the use of cold and anaesthetic or anti-inflammatory paste and the use of purgatives before giving muzij drugs due to which the madda become thick and hard sometime patient cannot move. It is also said that the joints pain occurs of after syphilis then joints become hard and immovable.

Treatment

First of all the cleaning of madda will be done through of munzij, mushil and after that massage the effected part with hot fats and luab (paste). Zimad the paste of akhleelul baboon and flour of Methi /Fenugreek (TrigonellaFoenum Graecum) and boiled Anjeer/Fig (Ficus Carica) may be applied after words. For munzij this prescription may be opted as munzij like Suranjaek Shiri (Colchicum Luteum), Gul-E-Banafshah (Viola Odorata Linn), Gul-e-Gauzaban (Borago Officinalis), Aftimoon (Cuscuta Reflexa), Anabul Sahlab/makoi (solanum nigrum), Badranjboya (mellisa officinalis), Shahtra (Fumaria Parviflora Lam.), Gul-e-Surkh (Rosa Damascena Mill 0), all are take 7gm. Bozidan (Pyrethrum Indicum), Anesoon (Pimpinella Anisum Linn.), Duranj Akrabee, (Doronicum Hookarii Linn.) all are take 4 gm. Along with Gulukand 4 gm after 15 days add some mushily drugs like Barge Sana (Cassia Aungustifolia), Halela Siyah (Terminalia Chebula) 1 ½ gm Muwaiz Munaqqa (Vitis Vinifera Linn.), 5 pieces RevendKhatayi (Rheum Emodi) 9 gm, Zanjabeel (Zingiber Officinale Rocs.) 3mg ,khyar-e-shambar (Cassia Fistula Linn.) 7 gm, Taranjabeen (Alhagi Pseudalhagi) 6 gm, Roghane Badan 7 ml, and Habb-e- Suranjaan or ayareej 9 gm given at night. After 1 day mushiltabreed may be given and 2nd day given with this nuskha like SuranjaanSheireen (Colchium Luteum) 2 gm, Mastagi (Pistacia Lentiscus) 1 gm, JawarishOodhSheireen with KhamiraAbreshamsada all are given 6 gm. For local application the fat of duct (Murgabi) birds on water .wax 3 gm, Tukhm Katan, Hulba (Trigonella Foenumgraceum) 2 gm, Miyah Sayla (Styrax Officinalis Linn.), mur-e-makki (Commiphora Myrrah), Mastagi (Pistacia Lentiscus), Muqil (Commiphora Muqul), Suranjaan (Colchicum Luteum) 5gm each may be used as zimad. The use of Ushna (Usnea Longissima), Barge Sambhalu (Vitex Negundo Linn.), Leaf of Karela (Momordica Charantia), may be used to dissolve the swelling and removing the pain.

Some physician have suggested tabkheer (evaporation) with leaf of rasan (InulaCampena Linn.) and its application hot fasten on the effected joints likewise Ushna, Sambhalu, Sahjan, Bakayan, and Karela may be used. Barg-E- Jao (hordeumvulgarelinn.), leaf of Harni has been suggested by author of Dara Sikhoni likewise sitting in the oil of fox, Gandhak (sulphur) water. The zimad of Khatmi and its rootz have been suggested zimad of wax, Tukhm Katan, Hulba (Methi) have been suggested by many physicians. He suggests the use of Habb-e-Suranjaan-e-kabir for back pain.

When the viscous khilt accommodate in the joints then cupping is beneficial. At another place he advises the nutool of fox which is cooked in the water and when it is mixed in shall be filtered and use as nutool on patient. Advice to patient sits in that water.

Ilaj in case of Barid and Balghami diseases:

1. He advocate qai (vomiting), loose motions by the use of Habb-e-Suranjaan but priority is given to munzij for local application Roghan-e-Kust, Roghan-e-Suddab may be applied hot paste with Guggul, Ushk, Baboon, Methi, with LuabTukhmKatan and Castor oil.
2. In case of tiredness and exercise, patient take rest use hammam Roghan-e- Kheri, Roghan-e-Banafshan may apply on back.
3. In case of renal diseases treatment of renal problems are advised.
4. In case of fullness of vessels venesection of beselic vein Ab-e-Anar –e-Tursh be given orally, the patient is to sit in cold water are stay in wet and cold place for sleep.
5. To leave the sexual activity and eating hulwaghikwar.

The treatment of the disease will be according to its causative factors if madda is raw then application of nuzj (preparation of material for expulsion) will be done for that purpose the roots of single drugs and castor oil will be given and the patient will be asks to vomit for further cleaning given mushily (purgatives) like habb-e-sakbinaj, ayarijfabkra which include shahmehanzaltiryak-e-arba is unique drug. Black grain soaking in the water and mixed with cow ghee, honey, waj each grind and sipping at morning is useful for the duration of 2 weeks.

For local application Roghan-e- Farfiyoon, Roghan-e-sosan, Roghan-e- Qust and Roghan-e-suddab is effective for zimad (paste) of guggle /muqil, ushuk, jawsheer, sakbeenaj, jundebedastar, and farfiyoon will be applied on the back.

The massage of Roghan-e-habbulgaar, and Roghan-e-suddab is also useful. If the cause is sue mizajsardsada is altered temperament and use tiryak-e-arba, tiryak-e-kabir orally. The cause is hard labour and tiredness put the patient on rest and put in hammam and applies on back Roghan-e-surkh and Roghan-e-baboona. If the cause is excess sex and renal diseases the treatment will be done accordingly. If the cause is fullness of big blood vessels perform venesection on beselic vein maurij and sakind vein and apply Roghan-e-gul on back. Diet must be restricted.

Zakariya Razi a genius physician of Unani medicine writes as under water of black grain 130 ml, ghee 14 gm, and honey 3.5 ml, should be taken for 15 days. Will relieve back pain and lumbar pain but he also support use of munzij and mushily to treat the disease. He writes at another place when the pain become chronic it spread to

other joints as well. This disease occurs due to accumulation of fluid in the joints it cause it mostly Khilt-e-Damvi (Blood) but it is mostly happen due to excess accommodation of maddaBalghami because that Balgham is like sticky pus When this humour accumulation in a joint it become so hard like stone. Zakariya Razi writes at another place mostly KamusBalgham is accumulated in the joints and creates joints pain the phlegmatic madda causes pain and this madda is unnatural sticky Phlegm and when it is staged for longer time the viscosity increases to such level and it become hard like stone.^[11]

Zakariya Razi writes in “Kitabul Mansoori”^[12] quotes when there is pain and swelling and skin is hot and red in right hand the fasad will be done on left side if the pain is in left hand the fasad will be on right hand the same method will be apply on legs. He further says if the pain in without heat and redness and the temperament of the patient is cold and the skin of joints is cold and the colour is green. The patient will be treated with Habb-e-Suranjaankabir. He further mentions joints collapse and become hard like stone the patient will be directed to avoid indigestion, heavy diet, cold water and wine. They should avoid sex on full stomach. Avoid hard labour and hammam diuretics drug may be used.

Hakeem Gulam Imam writes in his book “Ilaj-ul-Gurba” wajaul-mufasil is called joints pain where as pain in fingers of foot called nikris (gout) where as wajaulzoher is called (back pain). He further says that IrqunNisha starts from the buttocks and descended to the foot fingers. He advocates continuous use of munzij and mushily therapy he advocate application of fasad as well for munzi. He has written a prescription that include Sauf, TukhamKasni, Makau, Persiashan each 2 gm BekheKasni, BekheBadiyaan, Asalsoos (Mulethi), BekheKaneer each 2 gm Gule Baboon, Gulukand 3 gm boil and then take orally. Further he has advocated the use of Habb-e-Shitraj, Habb-e-Mukil, Habb-e-Shingraf, Habb-e- Summulfaar, Habb-e-Simap, he has prescribed restricted diet citric food, Badi (cause gas), Non-Veg and salt. Roghan-e-phulwa, Roghan-e-bedeinjeer, Roghan-e-madar, Roghan-e-aspand, Roghan-e-nankhua, Roghan-e-tambakhu, Roghan-e-chobchini, Roghan-e-suddab, has been prescribe as local application for zimad (paste) medahlaqdi half hot grinded medahlaqdi will be tied on the joints.

Diet: Chick pea cooked with chicken at morning and bread with gravy at evening for 15 days.

Use of grains, green and leafy vegetables, cold and citric food is avoided do not use of badi food. Take plenty of water atleast 4 to 5 liters a day.

DISCUSSION

A comparative study of modern and Unani medical literature reveals that the basic under study of

osteoarthritis in both systems are similar as far as following points are concerned

1. Pain in joints
2. Tenderness
3. Swelling (inflammation)
4. Difficulty in movements
5. Deformity in joints
6. Non regressive nature of the disease
7. Disability of the patient (if not treated properly)

The similarity does not stop here the line of treatment is also has many similarities with the main being the use of chemical substances in conventional system of medicine where as Unani medicine restrict itself the use of herbs, shrubs, minerals and animal origin as well as oceanic medicine. The surgical intervention is not a new or unique concept of allopathic medicine but an extension of basic theory of Unani medicine, where kai (cauterization) contribution and fasad (venesection) and hijamahbilshurt (wet cupping), hijamabilashurt (dry cupping)

CONCLUSION

A brief description of the above literature enable us to draw the conclusion that ancient Unani literature is rich, complete and cover almost all aspects pain in joints and fully match with description of the disease in modern medicine. Its treatment is still effective safe and in many ways better than conventional system, the basic requirement is to prepare a present. The system before the world in organised and scientific ways so the whole world may realise the importance of Unani system of medicine, for a better and safe as well as healthier lifestyle.

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