

Applied Part of Kulliyat with reference to Venesection (Fasd): A Review

Abul Faiz¹ & Ferasat Ali²

¹P.G. Scholar, Department of Kulliyat, A.K.T.C, Aligarh Muslim University Aligarh, U.P. (202002)

²Professor, Department of Kulliyat, A.K.T.C, Aligarh Muslim University Aligarh, U.P. (202002)

Received: June 10, 2018

Accepted: July 20, 2018

ABSTRACT

Unani Tibb was mainly developed in medieval period of Greco-Arab civilization and introduced as Unani System of Medicine (USM) in India. Kulliyat is the basic and fundamentals of Unani system of Medicine that has been described in a scientific mode by Ibn Sina. While describing the different basic principles, a logical order or sequence has been maintained that begins with Kulliyat-e-Umoor-e-Tabiyah. Practical application of Kulliyat-e-tib is considered in applied part of Kulliyat. Humoral theory believes the presence of four humors in the body i.e. blood (dam), phlegm (balgham), yellow bile (safra) and black bile (sauda). According to Unani physician, every person has a distinct humoral constitution and health is attained by the balance in the humors and any imbalance in the equilibrium lead to a disease condition. Unani physicians describes four modes of treatment, depending on the nature of disease and its cause i.e. Regimenal therapy (Ilaj bil-tadbir), Dietotherapy (Ilaj bil-ghiza), pharmacotherapy (Ilaj bi- dawa), and surgery (Ilaj bil-yad). Historical background of Fasd, timing, duration, its types and importance, mechanism of action, recent scientific reports and the disorders in which it can be used will be discussed in this paper.

Keywords: Humoral theory, regimenal therapy, Fasd, morbid humor.

Introduction: - Practical application of Kulliyat-e-Tibb is considered as applied part of Kulliyat. It includes four therapeutic modalities (regimenal therapy, dieto therapy, pharmaco therapy and surgery), and diagnosis of diseases through pulse, urine and stool. Humoral theory believes the presence of four humors in the body. In Unani system of medicine, changes in quality and quantity of humours produces morbid humours, which leads to diseased condition. Hence evacuation (Istafragh) of morbid humours from the body is required to gain homeostasis of humors. The venesection is included in applied part of Kulliyat because in venesection, removal of morbid humors (akhlata-e-fasidah) from the body through evacuation (one of the part of six essential factors). In Kulliyat-e-tib when quality and quantity of normal akhlata is altered due to any cause, its temperament will altered. This abnormalcy can be maintained by maintaining normal constitution of humors. So venesection (which is one of the regimen), is used to maintain normalcy of humors. The sanguinous temperament individuals are much prone to amraz-e-damwia, hence venesection is frequently applied in sanguinous temperament. Sometimes, consistency of these morbid materials is too thick or thin, which are not evacuates easily. So to add the process of Istafragh (evacuation or elimination), munzij (concoctives) are prescribed for a finite duration which made morbid material to such consistency so that can easily eliminate through body^[5]. Concoctive and purgative therapy (Munzij wa mus'hil therapy) performed with help of a set of herbs which are given for a finite duration^[1,2].

Regimenal therapy (Ilaj bil Tadbeer) is one of the most popular methods of treatment. Literally *Tadbeer* is an Arabic word meaning regimen or systemic plan whereas *Ilaj* means therapy or treatment. Thus, *Ilaj bil Tadbeer* means treatment through regimen, which is a method, through which care of the sick person and maintenance of general health is attained through modulation or modification in *Asbaabe Sitta Zarooriya* (six essential factors for life). Regimenal therapy was one of the applied part of kulliyat but now a day's its separated from kulliyat by Central Council of Indian Medicine (CCIM) for the purpose of specialization. In other words, regimenal therapies are mostly non medicinal techniques / procedures by which we modulate the life style, dietary habits and habitat of the patient and practice some other therapeutic regimens for the treatment of various diseases. Regimenal therapies are mostly non medicinal procedures for health promotion in *Unani* system of medicine. Regimenal therapy is a unique mode of treatment which is being carried out through modification and modulation in *Asbab-e-Sitta-e-Zurooria* (six essential factors)^[5].

Galen believed that blood was the dominant humor and the one in most need of control. In order to balance the humor, a physician would either remove 'excess' blood (plethora) from the patient or give them any other treatment for evacuation (istafragh). Fasd is one of the methods of evacuation of morbid matter from the body for the preservation and restoration of health.

Istafragh (Evacuation) In Unani system of Medicine, the concept of evacuation (istafragh) is described in the six essential pre-requisites or governing factors, referred to in Unani terminology as *asbab-e-sitta zarooriyah* (six essential factors). Evacuation (istafragh) is one of the methods of elimination adopted when treating various ailments. It is considered a safe method of regimental therapy, used to eliminate toxic and other unwanted matter through the intestines.

Blood Transfusion- Blood transfusion is generally the process of receiving blood or blood products into one's circulation intravenously. Transfusions are used for various medical conditions to replace lost components of the blood. Early transfusions used whole blood, but modern medical practice commonly uses only components of the blood, such as red blood cells, white blood cells, plasma, clotting factors, and platelets.^[13] . Donating blood is good for health of donors as well as those who need it. The advantages are: Removes waste and morbid matter from the body, like extra iron load may be morbid material for the individual who contains it, but through blood donation it can become beneficial for recipient. It also helps in *aetadal-e-tabiyat* in the people of *safra* temperament. The person, who is habitual of *fasd*, can donate their blood for philanthropic cause and they can be benefitted donating because if they deviate from their natural healthy habit, they will feel uneasiness in the body^[14, 15].

Fasd (Venesection):- *fasd* or Bloodletting is a common method used for blood drawing. Several regimens have been used by the physicians since ancient time such as Leech therapy, Cupping therapy, Venesection, Massage, Exercise, Moist fomentation, Steam bath, Diaphoresis, Emesis, Diuresis, Turkish bath, Cauterization, among which *Fasd* (Venesection) was one of the widely practiced regimen that was used for restorative, preventive as well as for therapeutic purposes for various disease^[3,4,5,6,8]. *Fasd* evacuates every morbid humor (*dam*, *balgham*, *safra*, and *sauda*) from the body^[9]. In the recent era it is termed as phlebotomy and gaining popularity due to its beneficial effects. WHO also formulate certain guidelines for bloodletting in different disease. Procedure of *Fasd* includes an incision on the superficial vessels and blood containing morbid humor is allowed to flow. The purpose is to evacuate *mawad-e-fasida*. It also removes excess humor in the same proportion present in the blood vessels or abnormal humor or both. *Nuzj* is defined as a process by which disease causing tenacious morbidities (*Maddah Marz*) is transformed to a state that can be feasibly eliminated out of the body with the help of *Mus'hilat* (purgatives).

Historical Background: - The first records concerning bloodletting by cutting vein, or *fasd* were found in the Hippocratic collection in 5th century BC. The popularity of *fasd* in Greece was reinforced by the ideas of Galen, after he discovered the veins and arteries were filled with blood, not air as was commonly believed at that time. In Greece, *fasd* was in use around the time of Hippocrates. Erasistratus, however, theorized that many diseases were caused by *plethora*, or overabundance, in the blood. Archagathus, one of the first Greek physicians to practice in Rome, practiced *fasd* extensively and gained a most sanguinary reputation. Galen believed that blood was the dominant humor and the one in most need of control. In order to balance the humor, a physician would either remove 'excess' blood (*plethora*) from the patient or give them any other treatment for evacuation.

Objectives: - Our eminent Unani philosopher Ibn-e-sina described the quality of healthy blood, i.e., healthy blood is hot and moist in nature, red in color, has pleasant odor, and has a very sweet taste. When blood is abnormal, it is either altered in temperament or mixing of unhealthy body fluid occurs. So as to maintain all the qualities of normal blood, we can apply *fasd* for preservation of health. *Fasd* is mostly used in people who are prone to *amraze damwia* (diseases due to blood impairment) where there occurs *plethora* in the body. Ibn Rushd clearly described that if excess amount of blood is present in our body then venesection is used to reduce the excess amount of blood from the body.^[11]

The importance of Venesection is as follows:-

(a) To reduce the extra volume of blood which are more prone to disease. **(b)** To prevent accumulation of toxic and morbid matter. **(c)** To excrete out morbid matter from different part of body. **(d)** To stimulate metabolic functions. **(e)** To maintain the normal physis, in bilious temperament individuals^[7].

General indications- Bloodletting is only applicable when;

(1) The blood is so superabundant that a disease is about to develop; (2) Disease is already present. The object in both cases is to remove the superabundant blood, to remove unhealthy blood, or both.

Contra-indications-

(1) Age: Not before 14, or after 70 years of age.

(2) Physique: those who are very emaciated, corpulent, flabby muscles, white or yellow colored and those who have often been ill.

(3) Physiological states: (a) Stomach full of food. (b) Bowels still loaded with faeces. (c) A state of nauseative satiety. (d) A state of sensitiveness of the pylorus, or weakness of the sphincter. (h) Miscellaneous; a resolving bath should not have been taken shortly before and cold temperament etc. (e) A state of fasting. (f) Tenderness of the pylorus. (g) Pregnancy

Procedure:-

(a) Pre-operative treatment- The stomach requires to be previously fortified. If the stomach is weak and sensitive, give pieces of bread soaked in a rob made with a vinegar of good odor. If the person is also of cold temperament the bread should be dipped in sugar water with aromatics, or a syrup of spearmint perfumed with musk.

(b) Instruments- Several scalpels, A ball of silk or thread, An instrument to excite vomiting such as Rabbit-hair, Lozenges of musk.

(c) Make the veins stand out- a band is tied out for this purpose to prominent the vein.

(d) Venesection should be carried out in the supine position. This conserves strength and prevents fainting [12].

(d) Incision- the incision in the vein should be longitudinal to render clotting less likely.

Main vein used in different diseases-

1- Basilic vein:- mainly used in pleurisy, pain abdomen, hepatomegaly, splenomegaly, piles proctatitis and endometritis.

2- Cephalic vein: - mainly used in disease of head and neck.

3- Median cubital vein: - Melancholia, headache and diseases which related to head and neck.

4- Branch of Cephalic vein: - disease of head and neck.

5- Axillary vein: - used in chest pain.

6- Saphenous vein: - used in Amenorrhoea, backache, arthritis, orchitis.

7- Sciatic vein: - used in Gout, varicose and vertigo [7,10].

Discussion:- In Unani system of medicine great importance is given to Tahahffuz (prevention) from diseases, and baqa-e-sehat (preservation of health) has been defined under Asbaab-e-sitta zarooria (six essential factors). The concept of evacuation (istafragh) is described in the six essential factors. The venesection is included in applied part of Kulliyat because in venesection, removal of morbid humors (akhlat-e-fasidah) from the body through evacuation (one of the part of six essential factors). Blood transfusion is one of the part of applied physiology, it occurs when a person voluntarily has blood drawn and used for transfusions and made into biopharmaceutical medications by a process called Fractionation. Blood transfusion also comes under the heading of venesection in which normal individual who wants to donate his/her blood willing fully can donate their blood and the recipient will be benefitted from it. Normally individuals of Damwi temperament, blood donation is recommended twice a year (especially in spring or summer). Fasd is very beneficial as Istafragh bara-e-hifz ma taqaddum in prevention of some recurrent and habitual diseases. Fasd and transfusion is good for health of donors as well as those who need it, i.e. removes waste and morbid matters from the body, like extra iron load may be morbid material for the individual who contains it, but through blood transfusion it can become beneficial for recipient. It helps in lower the risk of cancer and also helps in better blood flow.

Conclusion: - The popularity of fasd in Greece was reinforced by the ideas of Galen, after he discovered the veins and arteries were filled with blood. In Greece, fasd was in use around the time of Hippocrates. Fasd is mostly used in people who are prone to amraze damwia (diseases due to blood impairment) where there occurs plethora in the body preferably in spring or summer is recommended in person of sanguinous temperament. Erasistratus, however, theorized that many diseases were caused by plethora, or overabundance, in the blood. Plethora is basically the increased quantity of blood in whole body. These increased quantity leads to rupture of vessels. If the quality of blood altered then normal physis of body will not functions with it which leads to generation of hārarat-e-ghāriba (Morbid Heat), which causes sepsis of humors. So to maintain all the qualities and quantities of normal blood (humors), we can transfuse blood and apply venesection for preservation of health. For the prevention of different diseases and maintenance of humors, fasd is found to be a very effective therapy.

References;

1. Tabri AR. Firdousal Hikmat. Deoband: Faisal Publications, 2003; 28.
2. Kabeeruddin AM. Tarjuma wa Shrah Kulliyate Nafeesi. New Delhi: Idare Kitabul Shifa, 2009; 278: 424-427.
3. Ibn Sina (Avicenna), Al-Qanoon Fit-Tibb [H. Kantoori, trans], 3rd volume, part 1, New Delhi, Aijaz Publishing, 2010; 360-400.
4. Azam khan, H. Al-Akseer Azam [H. Kabiruddin, Trans]. New Delhi: Aijaz Publishing, 2010; 15-25: 40-95.
5. Hamadani KH. Usoole-Tibb. New Delhi: qoumi council baraye farogh urdu zuban, 2001; 400-80.
6. Qarshi MH. Jamiul Hikmat. Volume 2. New Delhi: Aijaz Publishing, 2011; 797-800.
7. Khan,Hakeem Abdul Mubeen. I'laj-bil-tadbeer. 3rd Edition,2003, H.S. offset press New Delhi; p.p. 5-11
8. Faiz.A.et al, Leeching (irsal-e-alaq) and its application in varicose vein, Unimed Kulliyat vol. 9th issue-2, Apr 2016-Mar2017, Dept. of Kulliyat, AKTC, AMU, Aligarh. Pp. 74-76
9. Akbar.M, Meezanut tib, JK Offset printers, New Delhi, 2nd Edition 2002. P.p.21-22
10. Razi. ABM, Kitabul Murshid, urdu translation by Razi ul Islam Nadwi, JK offset New Delhi. First edition 2000. P.p 99-100
11. Rushd. I, Kitabul Kulliyat, 2nd Edition 1987, CCRUM New Delhi. P.p. 426-427
12. Hakim Mohammad Kabeeruddin, Tarjuma wa Sharah Kulliyat Qanoon, Nadeem Younus Printers, Lahore, pp. 1077, 1046, 1054.
13. https://en.wikipedia.org/wiki/Blood_transfusion#Blood_donation cited on 22-05-2018.
14. Saleem S, Khatoon F, Nouman Z et al. Awareness of Blood Donation on the Basis of Fasd (Venesection). Cited on 24-05-2018. J Integ Comm Health 2017; 6(2): 6-9.