

An Exploration according to Unani system of Medicine on Anatomical position of veins indicated for *Fasd* (Phlebotomy)

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ABSTRACT: *Unani system of medicine has own way to define health and it depends upon the equilibrium in quality and quantity of the humours. Any disturbance in quality or quantity of humours will result in disease. There are various methods in USM for maintaining the balance in humours, to promote health, prevent ailments and treat the diseases, like purgation, vomiting, perspiration, cupping, leaching and venesection. These modes of treatments come under the specific branch of Unani medicine known as Ilaj Bit Tadbeer (Regimetal therapy), which is in use since antiquity. Ilaj Bit Tadbeer is nothing but modification or alteration in six essential factors of life, known as Asbab-i-Sitta Zaruriyyah, in order to restore the health or erase the disease. Among various modes of regimetal therapies (Ilaj-bit-Tadbeer), Fasd (venesection) is one of the oldest medical techniques, having been practiced from very ancient times from peoples, it removes excess humours, abnormal humour or both through superficial veins, there are several selected superficial veins such as WaridHab~~l~~-uz-Zirā', Warid-i-Bāsaliq, Warid-i-Ibti, Warid-i-Qifāl, Warid-i-Ak'hal, Warid-i-Anfaqah, WaridTaht-al-Khushsha, WaridTaht-al-Lisān, Chahār Rag, Warid-i-Widāj, Mankharain, Arnabah, Warid-i-Sudghi, Warid-i-Khalf-al-Udhun, Warid-ul-Yafukh, Warid-ul-Jab'ha, WaridKhalf al-Urqoob, Warid-i-Mābiḍi, Warid 'Irq-un-Nasā', Warid-i-Sāfin, Warid-i-Usailim, and these are having specific anatomical position. Highlight of this review paper is to explain the normal and exact anatomy of these selected veins as per Unani System of Medicine which are used for Fasd in different ailments of the body.*

Key Words: : *Fasd (Phlebotomy), Anatomical Positions of Veins, Unani System of Medicine.*

Introduction:

Philosophy of health and disease is different in every system of medicine but the aim and objective is same, in USM health is the equilibrium in quality and quantity of the humours. Any disturbance in quality or quantity of humours will result in disease. Regimetal therapy (Ilaj Bit Tadbeer) is one of the most popular methods of treatment, practiced by ancient Unani scholars since antiquity. It is basically application of certain special techniques or physical methods of treatment of the diseases to improve the constitution of body by removing waste materials and improving the defense mechanism of the body. *Fasd* (Bloodletting/venesection), Ta'aleeq (leech therapy) and Hijaamat (cupping) are essential parts of regimetal therapy. It has been utilized for preventive as well as therapeutic purposes since thousands of years by ancient Unani physicians. Among various modes of regimetal therapies (Ilaj Bit Tadbeer), *Fasd* (venesection) is one of the oldest medical techniques, having been practiced from very ancient times from peoples including the Egyptians, the Mesopotamians, and the Greeks. It is done for the withdrawal of blood from a patient's incised vein to cure or prevent illness or disease. For bloodletting, an incision is made to superficial veins only. The main purpose is to create a balance in the humours by removing excess in it. Main aim of this review is highlighting the exact anatomical position of the superficial vein which is mentioned in old treasure in USM.

WaridHab~~l~~-uz-Zirā': - Formed by joining of basilic and cephalic¹ found in wrist joint laterally & superficially. Actually it is the branch of cephalic¹ but Jurjani says that this vein is formed usually by the joining of cephalic and basilic, however, in some individual it is formed by joining of basilic and Ak'hal.¹ The same statement as Jurjani stated is also mentioned in Meezan-ut-Tib.²

Ali Ibne Abbas Majoosi states that *WaridHab~~l~~-uz-Zirā'* is the longest branch of *Basaliq*,³ however, according to some other *Atibba* it is the branch of *Qifāl*.⁴ Author of *Kulliyat-i-Nafeesi* clearly says that *WaridHab~~l~~-uz-Zirā'* is a branch of *Qifāl*.⁵ Ibn-ul-QuffMaseehi states that the benefits of *Fasd* in *WaridHab~~l~~-uz-Zirā'* are similar to the *fasd* of *Qifāl*.⁶ This statement of Ibn-ul-QuffMaseehi leads us to draw a conclusion that *WaridHab~~l~~-uz-Zirā'* is the branch of *Warid-i-Qifāl*.

Author of Khulasa-i-Tibb, states that some portion of this vessel is joined to *Basaliq* in and rest portion is joined to *Ak'hal* and is located superficially.⁷

Warid-i-Bāsaliq: -In Greece language *Bāsaliq* means King and as this vessel is related to vital organ of body, so it is called *Bāsaliq*.^{1,8}

Basilic is broader than cephalic, which runs on medial side of arm and travel up to the elbow joint.⁴ At the medial side of elbow joint it becomes slightly deeper and awkward to access.⁵ It is divided into two branches near the elbow joint; one branch is called *Bāsaliq* or *BāsaliqBāzriyān* and smaller branch is called *Bāsaliq-i-Ibti*.⁸

Warid-i-Ibti: - *Ibt* is an Arabic word which means *Baghal* (arm pit/which lies in arm pit).¹ It is also called *Aslam* that means “Safe” because there is no any nerve or artery nearby this vein.^{2,8} According to ancient Unani physicians it is a branch of *Bāsaliq*.^{3,4,8} In anatomical description of *Warid-i-Ibti*, Ibn-e-Habal Baghdadi says that it lies in *Zanad Asfal*,⁴ while Majoosi described it more precisely and said that it lies beneath the head of *Zanad Asfal*.³ According to the Muhammad Hasan Qarshi, it lies on the lateral side of elbow joint in front of armpit.⁹

The benefits of venesection in *Warid-i-Bāsaliq* are equal to that of the *Fasd* in *Warid-i-Ak'hal*.⁷

Warid-i-Qifāl: -*Qifāl* is a Greek word which means “margin of something”, as this vein runs through the lateral margin of elbow joint, it is named as *Qifāl*.^{1,8} It has been considered distinctively for the venesection in head & neck diseases, thus it is also called “*Sararu*”.^{1,2,8,9} Authors of Jameul Hikmat and Kulliyate Nafeesi proposed the same statement as mentioned above that the *Qifāl* lies laterally in the elbow joint. The author of Kulliyate Nafeesi added to it that the vein runs through lateral margin of elbow joint up to the centre of wrist joint superficially.^{5,9} Ibn-e-Habal Baghdadi has stated that it runs from lateral side of shoulder joint up to the head of *Zanad A'la*, which drains the blood from head and neck, and also it exists laterally in wrist joint.⁴

Warid-i-Ak'hal: It is formed by merger of *Bāsaliq* and *Qifāl*.^{1,5,6,8} *Ak'hali*s derived from “*Kahlaos*” a Greek word which means “a combined thing”. As this vein is formed by the combination of *Bāsaliq* and *Qifāl* as mentioned above, it is termed as *Ak'hal*. However, a group of physicians say that it is termed as *Ak'hal* because the blood which comes through this vein is of *Kohlicolour*/Dark color. As it drains blood from all over body so it is also called *Nahr-ul-Badan* and in Persian it is called *Haft Andām*.^{1,8} It lies close to *Qifāl*, slightly lateral to the middle of wrist joint.⁹ However, Majoosi states that it lies in innermost of hand and lies in exactly middle part of wrist joint.³ Near the *Qifāl*, it lies slightly below it, at wrist joint lies medially & slightly superficially.⁵

Warid-i-Usailim: -*Usailim* is a branch of *Ibti*,² also known as *Dunbāl* of *Bāsaliq*.⁷ According to Jalinus and some other physicians it may be termed as *Dunbāl* is *Bāsaliq-i-Ibti*.¹ It lies between little finger, ring finger and middle finger.⁴ But Hasan Qarshi says that it lies in middle of little finger and ring finger.⁹

Warid-i-Sāfin: - The term *Sāfin* means “the thing which is always safe and preserved”.¹ It is also termed as *Saleem* which have the same meaning as *Sāfin*.⁸ The reason behind conferring these names to the vein is the safety of patient and easy approach to the vein during *Fasd*, as no artery is running parallel or along with this vein, which can lead to confusion or inconvenience, thus performing *Fasd* in this vein is quite safe.^{1,8} It lies on inner side of ankle joint and divides into few branches on back of leg.⁹ It runs through inner side of leg up to ankle and draws blood deep-seated in the body.⁴

Warid 'Irq-un-Nasā: -It runs through outer aspect of leg up to ankle, on right side means located in *WahshiKa'b*.⁷ According to *Atibba*, the sites of *Fasd* in this vein are either below or above ankle prominence.⁵ *Hammam* is essential before its venesection, as advocated by some eminent physicians.¹⁰

Warid-i-Mābiḍi: As this vein lies between two muscles, it is called *Mābiḍān*, however, it is famous among physicians by the name “*Ma'biḍ*”.^{1,8}

According to Hippocrates, its origin is *bāsaliq* but according to Galen and others it is provided by the branches of *dunbāl*.¹

Ma'biḍ lies in thighs, which is actually a cluster of branches of various veins according to some physicians.⁷ Some physicians say that the vein lies at *Ma'biḍiRukbais* actually *Ma'biḍ*.⁸

WaridKhalf-al-Urquoob: -This vein is a tributary of *Warid-i-Sāfin*, which lies behind the heel and drains into *Mābiḍ*.^{4,11,12,13}

Warid-ul-Jab'ha: - It lies longitudinally in between both the eyebrows.⁴ The number of this vein is varying person to person, in some individual it is found one in centre and some have bilateral veins, whereas in some cases it has 3 branches.¹

Warid-ul-Yafukh: - This is one of the tributaries of *Qifāl*,¹ which lies in the middle of scalp.⁴

Warid-i-Khalf-al-Udhun: - This is also one of the tributaries of *Qifāl*, which lies behind the point where superior portion of ear is communicating to the hairs of head.^{11,12} It has one tributary but according to some physicians it has 2 and in some cases it has 3 tributaries.¹

Warid-i-Sudghi: – It is a branch of *Qifāl*, which becomes prominent behind *Sudghand* behind the ear,¹ and runs through earlobe.^{11,12}

Arnabah: It is also a branch of *Qifāl*. Its point of venesection is the groove/depression which forms when we put a finger on nose tip and press it. on its venesection, blood oozes slowly.^{1,11,12} venesection on this point has more disadvantages than advantages as redness and dark spot are usually occurs on face and nose.^{1,14} Venesection of it causes redness on the point that may spread on face.^{4,11,12}

Mankharain:-It is not easily accessible from outside. It lies actually at the place where 2 fingers touch together if we put the two fingers in nostril.¹⁵

Warid-i-Widāj:-It is one of the branches of *Bāsaliq*,¹ which runs through both lateralside of neck up to head.⁴

Chahār Rag:-The benefits of performing *Fasd* in this vein are inferior to that of in *Qifāl*.^{14,15} Its venesection is done on inner side of oral mucosa between roots of 5th & 6th teeth.¹¹

WaridTaht-al-Lisān:-Also known as “*As-Surdān*” in Arabic language.^{16,17} Two veins are lying beneath the tongue in which one is called *WaridDifda’i* and other is called *Wrid-i-Lisan*.¹¹ Its venesection is done after venesection of *Qifāl*.^{4,14,15}

WaridTaht-al-Khushsha:-These are vessel that lies below *ZaidahHulmiya* and near to nape of neck bilaterally.^{11,12}

Warid-i-Anfaqah:-This vein lies between lower lip and chin.^{11,12}

Conclusion:

Fasd as a therapy has a very long history of use, supported by a huge literature; describing each and every aspect of the therapy in detail. There are selected veins, their exact anatomical position which are used for *Fasd*, simply it is important to know the exact location of the superficial vein and their use for bloodletting.

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