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## Review Article

### COHERENCE REVIEW OF ESSENTIAL FUNDAMENTALS OF UNANI, AYURVEDA, SIDDHA AND HOMEOPATHY SYSTEMS OF MEDICINE

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#### ABSTRACT

Medicine, defined as the science and practice of the diagnosis, treatment and prevention of disease. The word medicine springs from Latin *medicus*, meaning “physician”. According to Henry Sigerist, the medical historian has stated that every culture had developed a system of medicine and medical history is but one aspect of history of culture. India, with its rich cultural heritage, has been in the forefront in contributing to the medical sciences, and there is plenty of proof of the same. *Ayurveda*, *Yoga* and *Naturopathy*, *Unani*, *Siddha*, and *Homeopathy (AYUSH)* is one component of the six indigenous systems of medicine practiced in India. The art of tending to the sick is as antique as the humanity itself. The ancient civilizations probably knew about the functions, physiology and anatomy of the human physique in surprising details, and their art of tending the sick remains an evidence of their knowledge. The medical systems that are truly Indian in origin and development are *Ayurveda* and as well the *Siddha* system. *Unani-Tibb* and *Homeopathy*, though not of Indian origin, have a significant importance in health care in India. Today, India is among the leading countries as far as the practice of *Unani* medicine is concerned. This paper will be an attempt in analysing the insights of various fundamental principles and key concepts of *Unani*, *Ayurveda*, *Siddha* and *Homeopathy* along with their differential aspects.

**Keywords:** *Unani-Tibb*, *Ayurveda*, *Siddha*, *Unani* medicine, *Homeopathy*, *AYUSH*

#### INTRODUCTION

Medicine is the science and practice of the diagnosis, treatment and prevention of disease. The word medicine is derived from Latin *medicus*, meaning “physician”. Medicine has existed for thousands of years, during most of which it was an art, frequently having connections to the religious and philosophical beliefs of local culture. Medicine was linked with- religion, philosophy, education, form of govt., economic conditions of the people, science, aspirations of the people, etc.<sup>1</sup>

According to historian, Ibne Abi Usaibia, medicine has been derived from four methods: religious leaders, fortunate happenings, clues from animals and true dreams.<sup>2</sup> Medical knowledge in fact has been derived to a very great degree from the intuitive and observational propositions and cumulative experiences gleaned from others.<sup>2</sup>

According to Henry Sigerist, the medical historian has stated that every culture had developed a system of medicine and medical history is but one aspect of history of culture. According to Dubos, the ancient medicine is the mother of sciences. It played a large role in the integration of early cultures.<sup>1</sup> Along with the Greeks, the Chinese, the Babylonians and Egyptians were practicing medical traditions since time immemorial.<sup>3</sup>

*Ayurveda*, *Yoga* and *Naturopathy*, *Unani*, *Siddha*, and *Homeopathy (AYUSH)* is one component of the six indigenous

systems of medicine practiced in India. These systems are incorporated into mainstream health system in the country with the commencement of National Rural Health Mission (NRHM). This innovative concept is termed as “mainstreaming of AYUSH and revitalization of local health traditions”.<sup>4</sup> The medical systems that are truly Indian in origin and development are the *Ayurveda* and the *Siddha* systems.<sup>1</sup>

#### HISTORICAL BACKGROUND OF UNANI MEDICINE

The Unani System of medicine owes, as its name suggests, its origin to Greece. It was the Greek philosopher-physician Hippocrates (460-377 BC) who freed medicine from the realm of superstition and magic, and gave it the status of science, The Hippocratic Oath-which is still taken (though significantly modified) by doctors up to today- was compiled in Greece in the 5th century BC for which he is justly called the Father of Medicine.<sup>5</sup>

The origins of Unani medicine are found in the doctrines of the ancient Greek physicians Hippocrates and Galen (131-210AD) on which Arab & Persian physicians like Rhazes (850-925AD) constructed an impressive edifice. As a field, it was later developed and refined through systematic experiment by the Arabs, most importantly by Muslim scholar-physician Avicenna. During the Caliphate (the political-religious Muslim state that began in 632 CE), the bulk of Greek knowledge was translated into Arabic, part of that knowledge being the principles of

medicine. This system, earlier known as “Galenics”, later became to be known as Unani Tibb, (Unani being the Arabic word for “Greek” and Tibb an Arabic word for “medicine”). With additional contributions of medical wisdom from other parts of the Middle East and South Asia, Unani medicine came to be known also as Arabian, Islamic medicine.<sup>5</sup>

In India, Unani System of Medicine was familiarized by Arabs and soon it took firm roots. The Delhi Sultans (rulers) provided support to the scholars of Unani System and even enrolled some as state employees and court physicians. During the British rule, Unani System suffered an impediment due to withdrawal of State Patronage, but continued to be practiced as the masses reposed faith in the system.

An outstanding physician and scholar of Unani Medicine, Hakim Ajmal Khan (1868-1927) advocated the cause system in India. After Independence of India, Unani System was recognized as one of the Indian Systems of Medicine and steps were taken to develop and propagate this system.

### Fundamentals of Unani System of Medicine

The practitioners of Unani medicine, or hakims, rely on natural healing based on principles of harmony and balance, uniting the physical, mental, and spiritual realms. According to the principles and philosophy of Unani Medicine, disease is a natural process. The symptoms are the reactions of the body to the disease and the chief function of the physician is to aid the natural forces of the body.

#### Al-U Moor al-tabiyah: basic physiological principles

The propounders of Unani medical system believe that, the wellbeing of the human body is preserved by the harmonious organization of al-umoor al-tabiyah, the seven basic physiological entities of the Unani doctrine. These principles are:

- (1) Arkan, or elements,
- (2) Mizaj, or temperament,
- (3) Akhlat, or bodily humours,
- (4) Aaza, or organs and systems,
- (5) Arwah, or vital spirit,
- (6) Quwa, or faculties or powers, and
- (7) Afa'al, or functions.

When these seven natural constituents act together, the balance in the natural composition of the human body is maintained. Each individual's physique has a self-regulating capability or power, called tabiyat (or mudabbira-e-badan; vis *medicatrix naturae* in Latin), or to keep them in equilibrium.

Arkan and Mizaj (elements and temperament): The human body is composed of four elements. Each of the four elements has its own temperament as follows:

Elements : Temperament-  
 Air (Hawa) : Hot and Moist  
 Earth (Arz) : Cold and Dry  
 Fire (Nar) : Hot and Dry  
 Water (Ma'a): Cold and Moist

These four basic, fundamental entities—arz (earth), ma'a (water), nar (fire), and hawa (air)—arkan establish the primary components of the human body and they also form all other creations in the universe, as well. There are probable consequences to the actions and interactions (imtizaj) of the four arkan. As these elements act upon and react with each other, they constantly go through changes into different states of “genesis and lysis” (formation and destruction), due to ulfat-e-keemiyah

(acquiring of a medication by the body) and nafarat-e-keemiyah (refusal of a medication). Expert hakims claim that they can sense, identify, and distinguish, such states.

The balance of a person's elemental organization and resultant mizaj, as established by tabiyat, is responsible for a steady structure to that person—in other words, health. Just as elemental equilibrium preserves an individual's healthy state, alterations in normal temperament cause the health of an individual to decline. Thus, mizaj (temperament) plays a crucial part in Unani in distinguishing a person's health (physical, mental, and social), as well as the nature of a disease.

Unani Medicine is centred on the Humoral Theory (Nazariya-e-Akhlat), which is the core of the practice of Unani medicine, presumes the manifestation of four humours in the body.

Dam (Blood)  
 Balgham (Phlegm)  
 Safra (Yellow Bile)  
 Sauda (Black Bile)  
 Each humour has its own temperament:  
 Blood - hot and moist  
 Yellow bile - hot and dry.  
 Phlegm - cold and moist  
 Black bile – cold and dry

The temperaments of persons are specified by the words *damwi* (sanguine), *balghami* (phlegmatic), *safrawi* (choleric) and *saudawi* (melancholic) as per the dominance in them of blood, phlegm, yellow bile, and black bile respectively.

#### Concept of Health & Disease

As per the Unani ideology, if the four key humours and the four prime temperaments (hot, cold, dry, moist) are all in a state of mutual equity, the individual is regarded as healthy. Each and every individual has a distinctive humeral composition that indicates their healthy state. To uphold the precise humeral equilibrium there is a power of self-regulation called Immunity (Quwwat-e-Mudabbira-e-Badan) in the body. If this power deteriorates, disparity is inevitable to occur, causing disease.

#### Methods of Diagnosis:

The diagnosis in Unani system is determined by observation and physical examination.<sup>6</sup> Importance is given to identifying a disease through pulse (Nabz), a rhythmic expansion of arteries, which is felt by fingers. Other methods of diagnosis include inspection of urine (Baul) and stool (Baraz).<sup>7</sup>

#### Concept of Prevention of Disease

Unani System of Medicine emphasises the impact of environmental surroundings on the state of health of the humans. This system focuses on maintaining the equilibrium of different elements and faculties constituting the human body. It has put forward six essential pre-requisites for the prevention of diseases. It places great importance, firstly, on the maintenance of suitable ecological balance and secondly, on keeping water, food and air free from pollution.

Unani medicine distinguishes six physicals, or external, factors, called asbab-e-sitta-zarooriya, that are necessary for upholding a coordinated natural rhythm and consequently leading a balanced life. These are:

- Hawa (air), the quality of the air in which an individual take breath is supposed to have a thorough effect on his or her temperament and, consequently, health.

- Makool-o-mashroob (food and drink), the nutritive value, the quality and the quantity of an individual's food and drink are assumed to safeguard physical fitness by invigorating tabiyat.
- *Harkat-o-sakoon-e-badani* (bodily exercise and repose), highlights the positive impacts of balanced physical exercise on a person's internal resistance and tabiyat.
- *Harkat-o-sakoon nafsaniya* (mental work and rest), underlines the synchronized contribution of the human mind in various emotional and intellectual accomplishments. Just as the body needs efficient and planned exercise and rest, Unani medicine considers that the human mind and brain require suitable motivation and proper repose as well.
- *Naum-o-yaqzah* (sleep and wakefulness), a person's wellbeing and fitness are assumed as being dependent on a particular amount of thorough sleep in the course of a 24-hour (circadian) cycle.
- *Ihtebas and istifragh* (retention and excretion), which contemplates the metabolism of food and drinks being maintained by tabiyat. According to Unani medicine, the assimilation of food and drinks enables the expulsion of unnecessary and morbid materials from the body. Thus, to maintain a harmonic and synchronized tabiyat, certain favourable end-products of *kaun-o-fasad* (genesis and lysis) are retained in the body while toxic ones are evacuated.

These six factors are considered by Unani practitioners to ultimately impact the coherence of the human mind and body. Socioeconomic, geographic, and environmental factors are taken as secondary factors (*asbab-e-ghair-zarooriah*) in the Unani system and hence secondarily influence *tabiyat*. However, both the primary and the secondary factors should be keenly taken into account in the Unani treatment process.

#### **Relationship between tabiyat and asbab-e-sittah-zarooriah**

In the Unani system of medicine, tabiyat is a person's internal power or capability to resist or combat disease and to achieve usual physiological tasks. Considering that it is only tabiyat that is allied in reality for the cure of the disease. The role of Unani hakims is to only assist "externally" by advocating therapeutic relief. If not adversely implicated, tabiyat can eliminate most infections without medical intervention, by means of the natural defence mechanism of the mind and body.<sup>8</sup>

#### **Modes of Treatment**

The preliminary scheme of treatment in the Unani system involves an appropriate regimen to regulate and stabilize the external factors (e.g., air, water, and food) causing infirmities and maladies. If this seems insufficient, then other means, such as management with natural medications, may be suggested. Any Unani treatment recommended by a hakim acts as an external means to help improve the patient's *tabiyat* and consequently renovate good health and a sense of well-being.

This system of Medicine, employ various types of treatments such as:

1. Regimental therapy (Ilaj-bit-Tadbeer),
2. Diet therapy (Ilaj-bil-Ghiza),
3. Pharmacotherapy (Ilaj-bid-Dawa)
4. Surgery (Ilaj-bil-yad or Jarahat).

Classical Unani medicine endorses well-known "regimental" therapies (tadabeer) in the cure of many chronic and acute ailments. The important purpose of these regimens is to get rid of impure blood or impurities from the body.<sup>8</sup>

Regimental therapies that are commonly used are as follows:

- Hammam - Turkish bath & various types of medicated or therapeutic baths.
- Dalk – Therapeutic Massage and physiotherapy.
- Riyazat - Physical exercise.
- Takmeed - Fomentation.
- Hijamah – Cupping
- Fasd - Venesection.
- Ishaal - Purgation.
- Qai - Emesis.
- Idrar-e-Baul - Diuresis.
- Amal-e-Kai - Cauterization.
- Taleeq/ Irsale Alaq - Leeching.
- Tareeq - Diaphoresis
- Huqna –Enema

The Ilaj-bil-ghiza (Diet-o-therapy) targets at considering some diseases by application of particular diets or by modifying the quantity and quality of food. Ilaj-bil-dawa (Pharmacotherapy) deals with the use of naturally occurring medications that may be of herbal, animal or mineral origin.

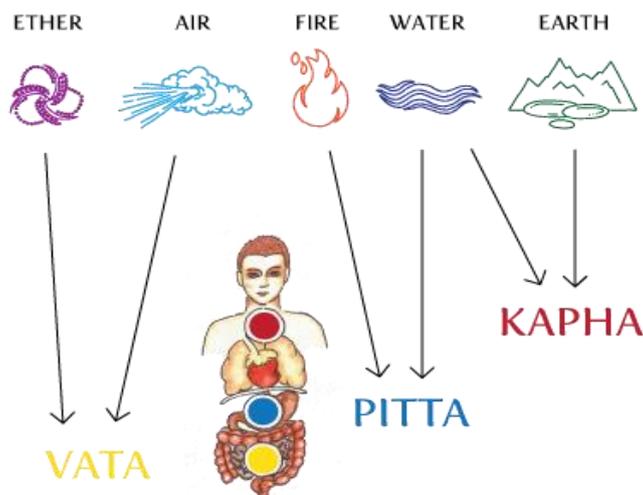
Ilaj- bil-yad (Jarahat or Surgery) has also been employed in this system since long. In fact, the earliest physicians were forerunners in this field and had formed their own instruments and techniques. Surgical interventions, are chosen as a last alternative. Comparatively uncommon in contemporary Unani therapy is ilaj-bil-misl, or organotherapy, a method of treatment that includes healing an ailing organ with the use of tissue extracts from the similar organ of a healthy animal.

#### **AYURVEDA: BASIC PRINCIPLES**

First documentation of Ayurveda is found in the Vedas, the world's oldest existing literature and one of the first Indian text dealing with medicine is Atharvaveda.<sup>9,10</sup> At the end of the Vedic period the progressive establishment of scientific Ayurveda began. Charakasamhita, Susruta samhita and Astangahrdaya are the most important and popular among these samhitas, those were compiled approximately between 1500 BC to 500AD. In these texts all eight clinical branches of Ayurveda are described together with their fundamental principles. 'Ayurveda' is generally understood as 'Science of life' translating 'Ayuh (r)' as life and 'Veda' as science.<sup>11</sup> Charaka, in his compendium Charaka samhita, highlighted that life may be prolonged by human effort.<sup>12</sup> Sushruta Samhita (commonly dated 6<sup>th</sup> Century BC) on the other hand, involves more on the therapy.<sup>13,10</sup>

All material forms including body is composed of Panchamahabhutas (five subtle elements) namely Prithivi (earth), Jala (water), Agni (fire), Vayu (air) and Akasha (ether/space).<sup>10, 11</sup>

**Basic Principles:** Every human being is born with a unique proportion of biologic principles (doshas) – vata, pitta, kapha (wind, bile and phlegm respectively), representing the individual Genetic code which takes part in forming of our mental and physical characteristics.



During life, the dosha proportions deviate (vikriti) from its original state (prakriti) for various reasons and subsequently, it has an impact on our mental and physical health condition.<sup>17</sup>

### Doshas

These three principles namely Vata, Pitta and Kapha are most important phenomena in Ayurveda, as these produce good and ill effects on the entire system depending on their normal or abnormal state.<sup>9</sup>

Vata: This is dynamic principle, responsible for all the movements in body.<sup>9</sup>

Pitta: This is a thermal principle. The word Pitta gets its origin from Sanskrit root 'Tapa' denoting, 'heat'. Pitta is responsible for digestion, catabolism, energy, heat, vision, courage, anger, hunger, thirst and intelligence.<sup>9</sup>

Kapha: This is a hydric and uniting principle originated from Sanskrit root 'Ka' denoting 'water'. It is responsible for anabolism, strength, potency, stability, lubrication, nourishment, tolerance and contentment.<sup>9</sup>

### Concept of health and disease

Health is an optimal state of harmonious body functioning. It represents the balance between three biological principles (vata, pitta, kapha) according to the original condition (vikriti), bodily tissues and their functions, sensory organs, the mind and psychic consciousness.<sup>14</sup>

Ayurvedic expression for healthy state is 'Swasthya', a Sanskrit word composed of two basic words viz. 'Swa' and 'Stha' denoting 'self' and 'to remain or to stay' respectively. Thus 'Swasthya' denotes one that stays within self. Life is manifestation of interdependent union of soul (the self); mind and body.

Another expression for health is Prakriti, denoting a natural state. Until one remains in his natural state, he is healthy, and he enjoys this until he falls in Vikriti i.e. diseased state as a result of contact with any Hetu (etiological factor).<sup>9</sup>

### The Cause of Disease

The cause of disease in Ayurveda is viewed as a lack of proper cellular function due to an excess or deficiency of vata, pitta or kapha. Disease can also be caused by the presence of toxins.

In Ayurveda, body, mind and consciousness work together in maintaining balance.<sup>15, 10</sup>

### Trisutra Ayurveda

Ayurveda has two main medical objectives-

1. Prevention and health –promotion of healthy individuals.
2. Treatment of diseased ones.

To attain these objectives, a practitioner of Ayurveda has to learn Ayurveda consisting of three main divisions of descriptions (Trisutram) viz.

Hetu (Etiology or Etiological factors)  
Linga (Symptomatology) and  
Aushadha (knowledge of therapeutics)

Ayurveda emphasizes first upon prevention and then early treatment of the diseases.<sup>12</sup>

### Measures to maintain and promote health

These measures include:

1. Dinacharya (Daily routines)
2. Ritucharya (Seasonal regimen)
3. Rasayana (Anti-aging measures)
4. Vajikarana (Measures to improve quality of procreative functions)

Dinacharya and Ritucharya are emphasized here because of their practical importance.

Dinacharya:

Dinacharya means to live in a regular and natural rhythm of life and includes timely rest, timely activities and within the capacity work, timely sleep, timely waking, timely and right food, non-suppression of natural urges and well balanced emotional behaviour.

Ritucharya:

Ritucharya includes measures (food, activities, routines and livings) according to the qualities of the seasons to protect us from their ill effects of seasonal variations.<sup>12</sup>

### Measures to treat a disease

Ayurveda considers not only the body, but the mind, and also some other subtler aspects. Basically, this consists of three types of approaches-

1. Devavyapashraya Chikitsa - This includes Mantras, prayers and certain rituals to intensify spiritual feelings and thinking.

2. Sattvavajaya: Sattvavajaya is defined as restraining the mind from harmful objects i.e. negative thinking, negative beliefs, negative memories and wrong decisions. This is achieved through meditation, and Yogic thinking.
3. Yuktivyapashraya Chikitsa: This includes mainly three approaches-
- (i) Nidana Parivarjanam (Avoidance of the causes): Several diseases can be treated by avoiding the activities and the food which are in favour of the disease process.
  - (ii) Samsodhana: Meaning of this word is to remove any harmful thing from the body. Thus, it includes removal of Doshas by certain therapeutic techniques and surgical removal of any harmful object from the body.
- Ayurveda has developed certain techniques to mobilize the Doshas and other harmful factors. Snehana (oleation) and Swedana (fomentation) to bring them in alimentary canal and then to expel them out from whole body by five cleaning procedures known as Panchakarma, which include:
- a) Vamana (therapeutic emesis),
  - b) Virechana (purgation),
  - c) Niruha (enema with plant decoctions) and
  - d) Anuvasana (medicated oily enema).
  - e) Nasya (nasal treatments) are special measures suggested to clean cranial structures being most complicated.
- (iii) Samsamana: These are palliative therapies. These include Ahara (wholesome food), Vihara (wholesome activities) and Aushadha (medicaments).<sup>12</sup>

	<b>AYURVEDA</b>	<b>UNANI</b>
BASIC CONCEPTS	Panchamahabhoota -body is composed of Panchamahabhutas (five subtle elements) namely Prithivi (earth), Jala (water), Agni (fire), Vayu (air) and Akasha (ether/space).	Nazariya Mawalid e Salasa (Tri-matter Theory)
	Tri-Dhatu OR Tri-Dosha	Nazariya e Akhlat (Humoral Theory)
	Shareer (Anatomy+ Physiology)	Nazariya e Tabiyat (Physic) Umoor E Tabiya (Natural Factors) (1) arkan, or elements, (2) mizaj, or temperament, (3) akhlat, or bodily humours, (4) aaza, or organs and systems, (5) arwah, or vital spirit, (6) quwa, or faculties or powers, and (7) afaal, or functions.
CONCEPT OF HEALTH PRESERVATION AND DISEASE PREVENTION	Measures to maintain and promote health: <ul style="list-style-type: none"> <li>• Dinacharya</li> <li>• Ritucharya</li> <li>• Rasayana</li> <li>• Vajikarana</li> </ul>	Asbab E Sitta Zarooryiah (Six Essential Causes) <ul style="list-style-type: none"> <li>• Hawa (air),</li> <li>• Makool-o-mashroob (food and drink)</li> <li>• Harkat-o-sakoon-e-jismiah (bodily exercise and repose),</li> <li>• Harkat-o-sakoon nafsaniah (mental work and rest),</li> <li>• Naum-o-yaqzah (sleep and wakefulness),</li> <li>• Ihtebas and istifragh (retention and excretion)</li> </ul>
DIAGNOSTIC METHODS	Ashth Sthana Pariksha: <ul style="list-style-type: none"> <li>• Narhi (Pulse)</li> <li>• Sparsh (Touch)</li> <li>• Roop (Look)</li> <li>• Shabd (Query)</li> <li>• Uresha (Stool)</li> <li>• Mutra (Urine)</li> <li>• Netra (Eye)</li> <li>• Jeebh (Tongue)</li> </ul>	<ul style="list-style-type: none"> <li>• Imtehan bil Nazar (Inspection)</li> <li>• Imtehan bil Lams (Palpation)</li> <li>• Nabz (Pulse)</li> <li>• Bol (Urine)</li> <li>• Baraz (Stool)</li> </ul>
LAWS OF TREATMENT (USOOL E ILAJ)		Kaifiyat e Arba (four physical properties)
MODES OF TREATMENT (TAREEQA E ILAJ)	<ul style="list-style-type: none"> <li>• Panchakarma (Five Regimens)</li> <li>• Aushadhi Chikitsa (Pharmacotherapy)</li> <li>• Shalya Chikitsa (Surgery)</li> </ul>	<ul style="list-style-type: none"> <li>• Ilaj bil Tadbir (Regimenal Therapy)</li> <li>• Ilaj bil Ghiza (Dietotherapy)</li> <li>• Ilaj bil Dawa (Pharmacotherapy)</li> <li>• Ilaj bil Jarahat (Surgery)</li> </ul>
SOURCES	4 Vedas: <ul style="list-style-type: none"> <li>• Rigveda,</li> <li>• Yajur-Veda,</li> <li>• Sama Veda,</li> <li>• Atharva Veda</li> </ul> 2 Samhitas: <ul style="list-style-type: none"> <li>• Charaka Samhita,</li> <li>• Sushruta Samhita</li> </ul>	<ul style="list-style-type: none"> <li>• Alqanoon fit Tibb (The Canon of Medicine)</li> <li>• Zakhira Khwarzam Shahi</li> <li>• Al Hawi fit Tibb</li> <li>• Moalejat E Buqratiyah</li> </ul>
MEDICAL ETHICS	Code of Manu	Hippocratic Oath

## BASIC FUNDAMENTALS OF SIDDHA MEDICINE

The Siddha system of medicine is predominantly practised in South India and Sri Lanka. It is one of the most primitive system among other traditional medicine systems in the world. This system deals with physical, psychological, social and spiritual well-being. The roots of this system are interrelated with the culture of ancient Tamil civilization.<sup>16, 17</sup>

These ideologies and beliefs of this system, both basic and practical, are closely similar to Ayurveda. Reminiscent of Ayurveda, this system considers that all entities in the world including human body are made of five basic elements i.e., earth, water, fire, air and sky. Alike Ayurveda, Siddha system also contemplates the human body as a build-up of three humours, seven basic tissues and the morbid products of the body such as faeces, urine and sweat. The food is thought to be the vital edifice material of human body which gets metabolized into humours, body tissues and morbid materials. The balance in the humours is viewed as health and its disturbance or inequity causes ailment or ill health.<sup>18</sup>

In the Siddha system of medicine, man is considered as a microcosm and the universe is viewed as a macrocosm. The whole universe, together with the human body, is supposed to be composed of five primordial elements or Panchabhootham viz. Earth, Water, Fire, Air and Space. The Pancheekaranam theory (Five Fold Combination) of Siddha enlightens the foundation and creation of these fundamental elements and their role in the establishment of every single component that forms the universe as well as the humans. These components continuously act in mutual co-ordination and can never act individually.<sup>19</sup>

### Uyir Thathukkal (Three Humours)

Uyir thathukkal literally means 'life force'. In Siddha, Vaatham, Pitham and Kabham which are the three humours, are responsible

for the creation, preservation and destruction of human body and health. When they are in the state of equilibrium our body remains in a healthy state while any disturbance in this ratio leads to diseased state or death.<sup>19</sup>

### Udal Thathukkal (Physical constituents)

The human body is constituted of seven tissues as its physical constituents, which are known as the Udal Thathukkal.<sup>19</sup>

## BASIC FUNDAMENTAL DIFFERENCE BETWEEN AYURVEDA AND SIDDHA

- i. Both are contemporary Medical Sciences.
- ii. Ayurveda is not the translation of *Siddha*.
- iii. The *Dosha* itself is having opposite prominence according to age.
- iv. *Siddha* deals more with Metallic as well as Cauterized drugs, Ayurveda deals more with raw as well as liquid medicaments.
- v. *Siddha* emerged from *Shiva*, *Ayurveda* from *Vishnu* (From his incarnation *Dhanwanthari*).
- vi. Ayurvedic contexts are written in *Sanskrit* whereas *Siddha* is written in Tamil.<sup>20</sup>

The basic concepts of Siddha medicine are almost similar to Ayurveda. The only difference appears to be that the Siddha medicine recognizes predominance of *vatha*, *pitta* and *kapha* in childhood, adulthood and old age respectively, whereas in Ayurveda it is totally reversed: *kapha* is dominant in childhood, *vatha* in old age and *pitta* in adults.<sup>21</sup>

Thus, Siddha system of medicine emphasizes that medical treatment is oriented not merely to disease, but also has to take into account the patient, environment, age, habits, and physical conditions.<sup>21</sup>

	AYURVEDA	SIDDHA
ORIGIN	Ancient India	Tamil speaking states of South India only
BASIC CONCEPTS	<i>Tri-Dosha Theory</i> : <ul style="list-style-type: none"> <li>• <i>kapha</i> is dominant in childhood,</li> <li>• <i>vatha</i> in old age and</li> <li>• <i>pitta</i> in adults.</li> </ul>	Predominance of <ul style="list-style-type: none"> <li>• <i>vatha</i> in childhood,</li> <li>• <i>pitta</i> in adulthood and</li> <li>• <i>kapha</i> in old age.</li> </ul>
LANGUAGE	Ayurvedic contexts are written in Sanskrit	<i>Siddha</i> is written in Tamil

## BASIC PRINCIPLES OF HOMEOPATHY

Homeopathy, propounded by Samuel Hahneman of Germany gained position in India during 1810 and 1839 AD.<sup>22</sup> Homeopathy is practised in several countries, but India claims to have the largest number of practitioners of this system in the world.<sup>22</sup> A rough study states that about 10% of the Indian population solely depend on Homeopathy for their health care needs and is considered as the second most popular system of medicine in the country.<sup>23</sup> Its strength lies in its evident effectiveness as it takes a holistic approach towards the sick individual through promotion of inner balance at mental, emotional, spiritual and physical levels.<sup>23</sup> The word 'Homeopathy' is derived from two Greek words, *Homois* meaning similar and *pathos* meaning suffering. Homeopathy simply means treating diseases with remedies, prescribed in minute doses, which are capable of producing symptoms similar to the disease when taken by healthy people. It is based on the natural law of healing- "*Similia Similibus Curantur*" which means "likes are cured by likes".<sup>23</sup>

It is a system of pharmacodynamics based on "treatment of disease by the use of small amounts of a drug that, in healthy persons, produces symptoms similar to those of the disease being treated"<sup>24</sup> Hahnemann believed the underlying causes of disease were phenomena that he termed miasms, and that homeopathic preparations addressed these. The preparations are manufactured using a process of homeopathic dilution, in which a chosen substance is repeatedly diluted in alcohol or distilled water, each time with the containing vessel being struck against an elastic material, commonly a leather-bound book.<sup>25</sup>

Homeopaths select homeopathics by consulting reference books known as repertories, and by considering the totality of the patient's symptoms, personal traits, physical and psychological state, and life history.<sup>26</sup>

## CONCLUSION

Many of the alternative therapies described and discussed above have already received extensive and positive clinical evaluations.

Being rich in literature both Unani & Ayurveda systems of Medicine have better approach for the management and treatment of Non Communicable Diseases (NCDs) as compared to Homeopathy and Siddha. The critical mass of researchers, clinicians, and policymakers has formed to give them more exposure and recognition. Therefore, many of these therapies should be included in any serious discussions about developing a truly comprehensive health care system. However, they still may represent with the rising confusion among these medications, it becomes important to know the difference between them, though priority should be given to the best suitable treatment to one's body. As from above discussion it is clear that all types of medications whether Unani or Ayurveda, Homeopathy or Siddha can be taken into consideration accordingly if one wants to cure the disease permanently. Above all, if one takes proper care of diet, attitude, changing lifestyle, exercises there would be more positive impact of these therapies. Hence, it can be concluded that the traditional systems have some similarities they are: Holistic, non-atomistic ontological, epistemological, and practice oriented, aim at preventive as well as curative health promotion, individualized treatment based on a system approach. Apart from similarities, they are having some differences also likewise the use of different languages including different concepts of levels of wholeness, different diagnostic systems and different specific therapy modalities.

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