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Review Article

UNDERSTANDING OF QUWA (POWER) IN THE PERSPECTIVE OF UNANI SYSTEM OF MEDICINE: A REVIEW

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ABSTRACT

Science is the study of nature and extensionally to the study of man. Unani System of Medicine covers the nature and human body both, as it was evolved in the environment wherein entire of the scholars were pre-owned of philosophical approach. Then their philosophy was holistic and transcendentalist based. The basic blocks of *Umoor Tabiya* (Basic Principles) interact at many levels and manifest into *Kaifiyyat (Mizaj)*, *Akhlat* (Humour), *Arwah* (Pneuma), *Quwa* (Potentiality for action) and *Tabiyat* (Physis, the regulatory faculty) which need to be comprehend for proper understanding of discharge of normal function in the state of health. Since, the predominance of metaphysics in understanding of physiological mechanism of human body needs reasoning and logic for their proper comprehension. Quwa are one of them. How it was perceived? What is the function? Why it is necessary? Which corporeal forms provide its existence? What is the relationship in between Quwa, Nafs and Hararat Ghariziya? So, the present paper strives to comprehend the concepts of metaphysics in contemporary learning mode and its application for understanding of mysteries of actions as performed by human body.

KEYWORDS: Quwa, Hararat Ghariziya, Nafs, Transcendentalist

INTRODUCTION

Quwā are one of the seven *Umūr Ṭabī'iyya*. *Umūr Ṭabī'iyya* are those things on which human body depends upon for their survival¹. *Quwā* are furnished to provide the various functions in the organs of the body for the preservation of individual as well as species. It means these are the origin and causes of each and every function of the body. Not even a single function in the body can occur without *Quwā*².

Quwā are plural of *Quwwat*. There are different meanings of *Quwā* which are mentioned in classical literature and these are as follow:

- Strength: By strength, the individual is capable to do work, opposite of this is weakness.
- Ability: It is a potential to do something, opposite of this is inability.
- Efficient: Power to influence others.
- Not amenable to be acted upon or effected.
- Potentiality: It is the possibility of something happening. A white paper can be *bil Quwā* black, means at present it is white but it is possible that it may turn to black. And if it becomes black then it is said to be *bi'lFi'l* black³.

Ibn Sina has described *Quwā* and *Af'āl* together. These are deduced from each other hence, every *Quwwat* is responsible for a *Fi'l* and every *Fi'l* is manifestation of a *Quwwat* itself. Philosophers including Ibn Sina stated that the *Quwwat* is the

potentiality of *Af'āl*⁴. Allama Nafees said that this *Quwwat* is found in animates and because of it the works are performed³. Masihi said that every *Quwwat* is the causative of a *Fi'l* (function)⁵. Ibn Rushd said that through *Quwā*, *Fi'l* and *Infi'āl* (reactions) occur in the body⁶. Jalinoos said that *Tawlid* of *Quwā* occurs due to the admixture of *Arkān*. According to him there is particular *Udhw* for each *Quwā* through which particular *Af'āl* take place². Arastu said that heart is the only centre for all the *Quwā*⁷. Ibn Sina and Masihi said that the centre for *Quwwat Nafsāniyya* is *Dimāgh* (brain), for *Quwwat Ḥaywāniyya* is *Qalb* (heart) and for *Quwwat Ṭabī'iyya* is *Jigar* (liver)^{4,5}.

Quwā and *Af'āl* are interdependent, interrelated and inseparable because each and every organ of the body is furnished with *Quwā* and its existence is proved by different bodily functions^{2,8}. And these functions do not occur because of the body. In fact the cause of these functions is something else and this thing is found inside the body and we called it as *Quwā*³. If body's functions were performed by body itself, non-living body would also be able to perform function. But it does not happen. So we know that there is something in a living body which is responsible for functions⁸.

In contemporary era, *Quwā* can be understood as the energy. In physics, energy is defined as "the capacity to do work"⁹. Energy expresses itself in the form of work, heat or radiation. We are unaware of the existence of energy until and unless it is converted into work, heat or radiation¹⁰. It is believed that energy can neither be created nor destroyed but it keeps changing from one form of energy to the other form of energy. This is the reason why energy

is constant in nature⁹. If we talk about chemistry and biology, it is believed that energy is found in the free form to do work¹¹. For utilization of the energy its conversion is necessary¹⁰. Several chemical reactions i.e. metabolism occurs inside the human body to release and utilise energy. By exergonic reactions energy is released and by endergonic reactions energy is utilized^{11,12,13}. Energy is stored in the form of ATP (adenosine triphosphate) after the oxidation of the food¹⁴, which is the ultimate source for the ATP synthesis¹⁵. ATP is the energy currency of the cell in the human body^{12,13}. ATP contains nucleoside (adenosine) and a tail which consists of three phosphates. When one phosphate group is detached from the ATP it forms ADP (adenosine diphosphate) and releases energy. ADP again converts into the ATP in the mitochondria and again it is ready to lose its phosphate group to release energy. The conversion from ADP to ATP is called as chemi-osmotic phosphorylation. The process of conversion of ATP to ADP to release energy continuously goes on throughout the life. Each cell contains about one billion ATP molecule. In ATP, the terminal phosphate group plays key role in the attachment and detachment process, around three times per minute it is attached and detached¹⁵. By hydrolysis, ATP gives large amount of energy.



TABI'AT

The word *Ṭabi'at* is derived from the Arabic word *Ṭaba* which means to form, print and mould something¹⁶. *Ṭabi'at* is also known as *Mudabbira-e-Badan* because it performs the function of *Tadbīr* in the body to maintain the *Etidal Mizāj* (equable constitution) of the body. *Ṭabi'at* oversees all the functions of the body whether it occurs consciously or subconsciously, voluntarily or involuntarily, whether it is related to the *Ḥiss-o-Harkat*, related to the circulation of blood, related to the *Ḥaḍm-o-Istihāla*, related to the *Taghḍhiya* of the organs, related to the *Tawliḍ-o-Tanasul*. Hence *Ṭabi'at* takes care of all the functions of the body^{17,18}.

Aflatoon said that *Ṭabi'at* is that means *Quwwat Ilahi* (Divine Power) endowed for the betterment and equitability of the body by which all the functions of the body are accomplished. Allama Qarshī said that *Ṭabi'at* is that *Quwwat* which protects the *Kamalat* (perfection) of the body in which that is existed¹⁸. Ibn Zuhr said that *Ṭabi'at* is that which governs all the functions of the body, removes the diseases by itself without any help of the drug¹⁹. Allama Nafees said that *Ṭabi'at* is that *Quwwat* which prompts the *Harkat* and *Sukoon* in a body³. Rabban Tabri said that *Ṭabi'at* is the origin of *Harkat* and *Sukoon* and all things come into existence by *Harkat* and come to an end by *Sukoon*. Practically it is defined as the *Quwwat-e-Mudabbira* of the body⁶. Arastu said that *Ṭabi'at* is a source of being moved or being at rest^{16,20}. *Ṭabi'at* does not act any work which is useless²¹. Masihi said that there are two different meanings of *Ṭabi'at*. First meaning of *Ṭabi'at* is that *Quwwat* which performs the functions of body involuntarily. Secondly it is that *Quwwat* which takes actions that are suitable to the body. Usually *Ṭabi'at*, overcomes the chronic diseases but sometimes it becomes perplexed and ineffective against disease⁵. Majoosi said that *Ṭabi'at* has been provided with capacity to avert injurious matter from one organ to the other and transforms them into such form that could be expelled out from the body²². Jalinoos said that the word *Ṭabi'at* means *Quwwat Mudabbira-e-Badan* of *Ajsam Haiwani* and all the other *Ajsam*²³. Kabiruddin said that *Ṭabi'at* performs all the functions of *Islah* and *Tadbīr* in the body and during the fight against the diseases it causes wonderstruck the human mind²⁰. Figure. 1

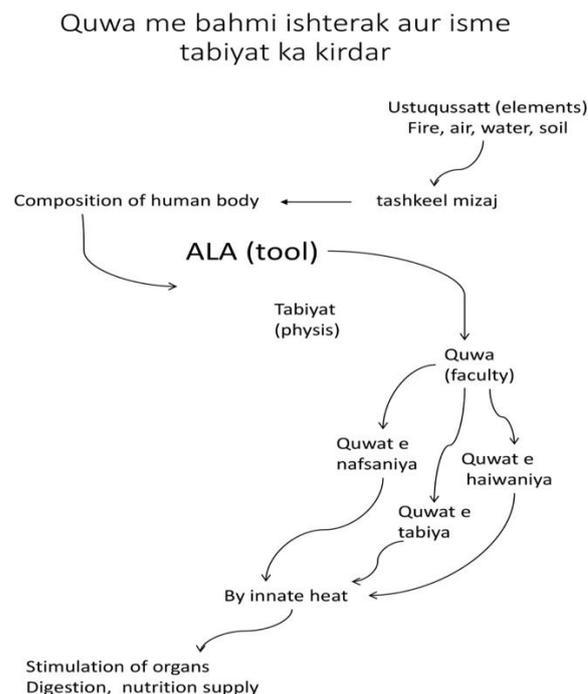


Figure. 1

Razi enumerated the functions of *Ṭabi'at* in following ways like it expels *Fuḍhlat* (waste products) from one organ to the other organ by way of natural channels or else that are in between these organs, even if it is a bone. It helps the drug to act and also helps in for distribution of nutrition to the organs. Therefore, physician just takes care or helps the *Ṭabi'at*. If *Ṭabi'at* itself is able to provide resistance against diseases then it does not need any physician for help. But if *Ṭabi'at* and *Marād* are equal then it needs the help of the physician otherwise *Ṭabi'at* loses this battle. It is said that *Ṭabi'at* itself is a good physician and it is evident by the fact that in most of the cases, minor cuts heal themselves. Many pains and diseases subside by themselves after taking sleep or sometimes heal after passing of time²⁴.

NAFS

Literally meaning of *Nafs* is psych, soul, spirit, the self, nature, individuality etc. In philosophical view the *Nafs* which intends the celestial as well as earthy phenomenon^{25,26}. *Nafs* is a *Jawhar Fi'l*, which turns the things towards the *Kamal* to prevent them from the damages. It is a *Jawhar Alam*, which knows the world and also knows the things which are beyond this world²³. According to philosophers *Nafs* is the tool for *Kamal* in physical body. Here *Kamal* stands for the origin of all the *Quwā* through which different *Harkat* and different *Af'āl* take place²².

Arastu said that *Nafs* is not a body. If we consider *Nafs* as a body, then by any addition and reduction in the body *Nafs* will also get affected. *Nafs* is on its own, it doesn't have any component. The *Nafs* does not get destroyed by being separated from the body, but in fact body gets destroyed by being separated from the *Nafs*. In *Nafs* there are two types of *Quwwat*; one *Quwwat* is of *Aq'l* (intelligence) another one is *Ḥiss* (sensation). By *Aq'l* (intelligence) it understands the things and by *Ḥiss* (sensation) it perceives the things. *Bi'l Quwā*, the images of things and its recognition ability are already exist in *Nafs* and when *Nafs* identifies these things then these are *Bi'l Fi'l*. *Nafs* of every *Haywān* is different from other⁶.

Fisagoras (Pythagoras) said that for body, *Nafs* is like the king and for *Nafs*, body is its tool and acts as its helper and *Ṭabi'at* is *Khazana* (treasurer) for the *Nafs*. *Nafs* does its work by itself and sometimes with the help of its tools. Different functions of *Nafs* inside the body are like sunrays, as sunrays fall on all the things at a time and each and every body according to its strength absorb its effects. Some bodies become white, some dry, some soft and some hard⁶. Aflatoon said that all kinds of *Nafs* are similar and if any difference is there that would be due to the difference in the *Mizaj* of individual. He said that when God is one, intelligence is one, air, water and earth are also one, so when everything is one then how it is possible that *Nafs* are numerous²³.

According to philosophers *Nafs* is of two types:

1. *Nafs Falki* or *Samavi* or *Asmani*: It is related to the celestial bodies like moon, sun and stars which are moving on their own axis and also move around each other.
2. *Nafs Ardi*: It is mainly related to the animals²². It is of three types:⁷
 - a) *Nafs Nabati*: It is found in all plants, trees, grass etc. by this they obtain their food, grow and reproduce⁶.
 - b) *Nafs Haywani*: It is found in animals. It is of two types:
 - First type of *Nafs* goes from heart to brain and produces *Hiss* and *Harkat*.
 - Second type of *Nafs* is related to the heart, it goes through the arteries and provides life²³.
 - c) *Nafs Insani*: It is found only in human beings. It provides the intellect power and *Quwwat Natiqa* (power of speaking) to the humans⁷.

Ṭabi'at and *Nafs* both perform their functions with the help of *Quwā* as they both use it as their tool. These are the things through which *Tadbīr* of *Ḥaywān* and *Nabat* occur. *Ṭabi'at* does the *Tadbīr* of both the *Ḥaywān* and *Nabat*, and *Nafs* does the *Tadbīr* of *Ḥaywān* alone. The important functions of *Ṭabi'at* are *Tawlid* (genesis), *Numu* (growth) and *Taghdhiya* (nourishment). The functions of *Nafs* are so many, some are those by which *Ḥayāt* is sustained by the movement of contraction and relaxation of the heart and arteries. Some functions are those by which sensation and voluntary movements and intellectual activity take place²².

ḤARĀRAT GHARĪZIYYA

The common tool for these *Quwā* is *Ḥarārat Gharīziyya*, by this, *Quwwat Nafsāniyya* is capable to perform voluntary movements and *Quwwat Ḥaywāniyya* is capable to penetrate in entire body and *Quwwat Ṭabi'iyya* is capable to digest the food and provides the nutriments to the body. The centre of this *Ḥarārat* is heart⁵.

The *Ḥarārat Gharīziyya* initially bestowed in offspring through the *Haiwān Manviya* (sperm) and *Baiza-e-Unsa* (ovum) from the parents at the time of *Istiqrar-e-Hamal* (fertilization) and it is responsible for the cell division. The same *Ḥarārat* which is produced from the *Taghayyurat* (changes) of the foetus is entertained for the establishment of initial and basic *Ḥarārat* in the body²⁷.

Ibn Rushd said that *Ḥarārat Gharīziyya* is *Ḥarārat Ṭabi'iyya* or *Ḥarārat Qalb* that is responsible for all the bodily functions²¹. Jalinoos said that *Ḥarārat Gharīziyya* is the *Ḥarārat* of living things which is responsible for the growth of the body. Aflatoon states that *Ḥarārat Gharīziyya* is the *Nār Ilahi*. For the strengthening and sustaining of *Ḥarārat Gharīziyya* food is necessary supplement. Yusuf Harwi explained that *Ḥarārat Gharīziyya* is that *Ḥarārat* which is found within the human body

due to which the *Ḥayāt* (life) and *Surat* (morph) of same are maintained.

Ḥarārat Gharīziyya accomplishes those functions which are needed in animals like absorption of useful things, their retention and digestion etc²⁸. In addition; it is brought into being from the very beginning of the life and ends with cessation of life. It is continuously produced from the *Istihālat* (metabolism), *Hadhm* (digestion), chemical changes and *Mawād wa Ruṭūbat Badniyya*²⁷. This is the *Ḥarārat* which is found in *Rūḥ Ḥaywānī* of the body and it is *Ṭabi'ī* and *Gharīzi Ḥarārat*. This *Ḥarārat* is responsible for continuation of life. Longevity depends on *Ḥarārat Gharīziyya*. It is entirely different from the other type of *Ḥarārat*. It is neither *Haad* (intense) nor *La'ze* (corrosive) nor *Muharrīq* (roasted) nor undergoes putrefaction. The physiological function of *Ḥarārat Gharīziyya* does not take place without the association of *Ruṭūbat Gharīziyya*. *Ruṭūbat Gharīziyya* is that fluid which has the relation to the *Ḥarārat Gharīziyya* exactly as the relation of oil to lamp²⁸.

A'ḌĀ'

Quwā with the help of *A'ḌĀ'* perform all their functions. *A'ḌĀ'* (organs) are the parts of the body that act as tools for the *Quwā* through which *Af'āl* take place. *A'ḌĀ'* are those bodies which are made up of *Kaseef Akhlāt*, likewise *Akhlāt* are those bodies which are made from *Arkān*. There are two types of *A'ḌĀ'*: one is *A'ḌĀ' Mufrida* (single organs) also known as *A'ḌĀ' Basīta* or *A'ḌĀ' Mutashābiha al-Ajzā'* and another one is *A'ḌĀ' Murakkaba* (compound organs) also known as *A'ḌĀ' Āliya*. On the basis of different characteristics every organ differs from each other and their functions discharge accordingly. With the help of each other organised functions of the body take place²⁹.

On the basis of *Quwā* and *Af'āl*, Majoosi classified *A'ḌĀ' Murakkaba* into three types i.e. *A'ḌĀ' Ṭabi'iyya* (natural/physical organs), *A'ḌĀ' Haiwāniyya* (vital organs) and *A'ḌĀ' Nafsāniyya* (mental/psychical organs)²².

TYPES OF QUWĀ

Quwā are classified into three types as contended by Unani physicians i.e. *Quwwat Ṭabi'iyya*, *Quwwat Ḥaywāniyya* and *Quwwat Nafsāniyya*. **Figure. 2** Whereas, philosophers account into four types i.e. *Quwwat Ṭabi'iyya*, *Quwwat Ḥaywāniyya*, *Quwwat Nafsāniyya* and *Quwwat Tanāsuliyya*⁸. First type of *Quwwat* is related to *Ṭabi'at* and it is known as *Quwwat Ṭabi'iyya*. Second type of *Quwwat* is related to *Nafs* and establishes *Hayat* in the body and it is termed as *Quwwat Ḥaywāniyya*. Third type of *Quwwat* is also related to *Nafs* and is concerned with *Tadbīr* (to contrive a plan), *Hiss*, *Harkat Iradi* and it is known as *Quwwat Nafsāniyya*²². **Table. 1**

Table. 1

Quwa (Power)	Vital Organ	Significance
Quwwat Ṭabi'iyya	Jigar (Liver)	Responsible for <i>Tawlid</i> , <i>Numu</i> and <i>Taghdhiya</i> in human
Quwwat Ḥaywāniyya	Qalb (Heart)	Maintain integration of human body, makes the organ able to accept sensation and movement and all types of <i>Hazm o Nuzj</i> (metabolism).
Quwwat Nafsāniyya	Dimagh (Brain)	Regulates the sensations and movements of the body.

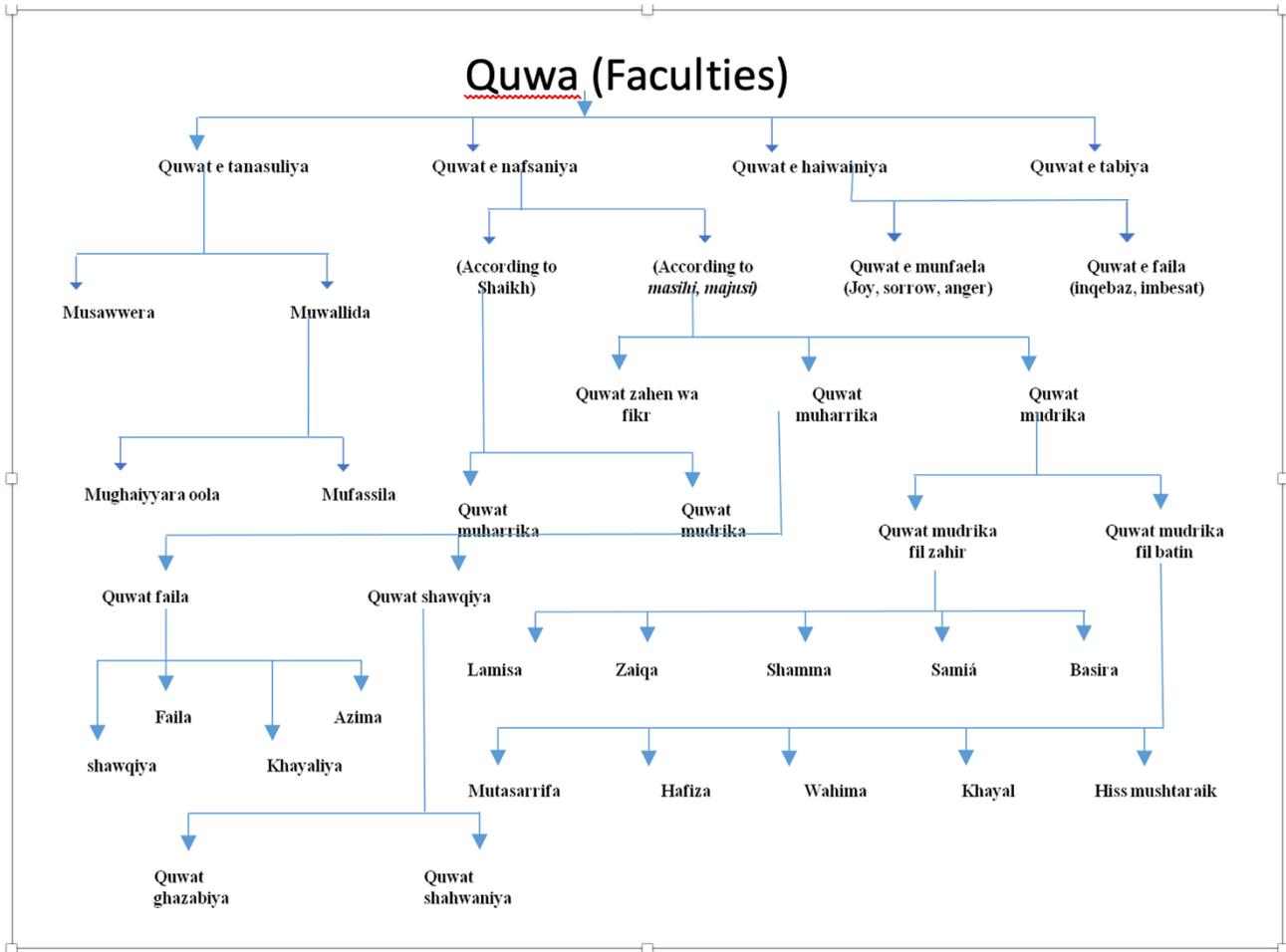


Figure. 2

Some scholars orderly placed *Quwa* like *Quwwat Ṭabī'īyya*, *Quwwat Ḥaywāniyya* and *Quwwat Nafsāniyya*. They do so because they put the *Quwā* according to their being of commonest form. Therefore, *Quwwat Ṭabī'īyya* is more common than other two *Quwā* because it is also found in *Nabat* (plants) thereafter *Quwwat Ḥaywāniyya* and *Quwwat Nafsāniyya*. Some scholars reverse the above sequence on the basis of their superiority and nobility. According to them *Quwwat Nafsāniyya* is more superior to the other two *Quwā*. Some put the *Quwwat Ṭabī'īyya* first then *Quwwat Nafsāniyya* and then *Quwwat Ḥaywāniyya*. Here *Quwā* are mentioned with increasing order of superiority³.

QUWWAT ṬABī'īYYA

Majoosi said that it is present in all the *Ḥaywān* and *Nabat* by which their *Tawlīd*, *Numu* and *Taghdhiya* occur. In animals, *Tawlīd* is the conversion of *Jawhar Māni* to the organs of the body. *Numu* is the growth of the organs up to the period of *Sinn-i-Shabāb*. *Taghdhiya* provides *Badl Mā Yataḥallal* (replenishment) as *Tahlīl* (dissolution) continuously occurs in the body either externally or internally or both²². Masihi said that it is that *Quwwat* which provides nutrition to the whole body and eliminates the *Fuḍlah* from the body⁵. Likewise, plants also need *Quwwat Ṭabī'īyya* for *Tawlīd*, *Numu* and *Taghdhiya*, which are needed for their survival²². For the replenishment to the entire body *Quwwat Ṭabī'īyya* produces blood which is the fluid for life because whatever amount of *Rūḥ* is dissolved its substitute is provided by the blood and whatever dissolution occurs in organs of the body its substitute is also provided by the blood whether this substitute is equal to the amount of dissolution or more or

less. Secondly this *Quwwat* is needed because, from the very beginning of life, body is not in a stage of *Kamal* so development of body is needed. This *Quwwat* is *Quwwat Ṭabī'īyya* and its centre is *Jigar*. It is the centre for the *Af'āl* of *Taghdhiya* as well. It is considered as the kitchen or a big factory where food is prepared in huge amount to meet the requirement of nutrients of the body³. Masihi, Tabri and Ibn Rushd illustrated that *Quwwat Ṭabī'īyya* is of three types: *Quwwat Ghādhīya*, *Quwwat Nāmiya* and *Quwwat Muwallida*²¹. In contrary to Ibn Rushd, Masihi and Tabri attributed *Quwwat Namiya* as *Quwwat Murabbiya*^{5,6}. Whereas Ibn Sina classified *Quwwat Ṭabī'īyya* into two types: *Quwwat Khādima* and *Quwwat Makhdooma*. Then *Makhdooma* has further two divisions one for the survival of individual, which are *Quwwat Ghādhīya*, and *Quwwat Nāmiya* and other for the survival of species, which is *Quwwat Muwallida*⁴. In addition Tabri added four subservient *Quwā*: *Quwwat Jādhiba*, *Quwwat Māsika*, *Quwwat Hādīma* and *Quwwat Dāfi'a*, for *Quwwat Ṭabī'īyya*⁶. Ibn Sina said that these four *Quwā* are the *Khādīm* for *Quwwat Ghādhīya* and *Quwwat Nāmiya*⁴.

QUWWAT NAFSĀNIYYA

Masihi said that it is that *Quwwat* which regulates the sensations and movements⁵. Tabri said that it is the *Nafs Natiqa*. *Nafs Natiqa* can be found without matter whereas all other *Quwā* cannot be found without it⁶. A few types of *Quwwat Nafsāniyya* are found in *Ḥaywān Natiq* and *Ḥaywān Ghair Natiq*. A few other types of *Quwwat Nafsāniyya* are specially restricted to *Ḥaywān Natiq* exhibited by *Tabīr*, *Takhayyul*, *Fikr* and *Zikr*²².

The need of *Quwwat Nafsāniyya* in humans, is because, human body is exposed to both bad things as well as good things. So there is a need, that body and organs should sense it and know the difference between these two things, that what is good or bad for it. And also there should be a power of movement, so that it grabs the good things by moving towards it and run away from the bad things. Thus a *Quwwat* is needed which produces sense, perception and movement in the body and this *Quwwat* is *Quwwat Nafsāniyya* and its centre is *Dimāgh* (brain), because when any *A'sāb* (nerve) is ligated or cut then movement and sensation of the organ supplied by that nerve is ceased. And when any obstruction occurs in the root of spinal cord then the organs below it becomes motionless and senseless. Whenever there is any obstruction occurs in the brain then the sensation and movement of all body get ceased. Nerves are the *Khādīm* of brain; these transmit the *Quwwat Nafsāniyya* from brain to the organs³.

Ibn Rushd and Tabri said that *Quwwat Nafsāniyya* is of three types: *Quwwat Natiqa*, *Quwwat Hissiyya* and *Quwwat Mutaharrika*^{6,21}. Tabri further divides *Nafs Natiqa* into three types *Quwwat Takhayyul*, *Quwwat Fikriyya* and *Quwwat Hafīza*⁶. IbnSina said that *Quwwat Nafsāniyya* is of two types: *Quwwat Muḥarrika* and *Quwwat Mudrika*⁴. Whereas Masihi classified it into three types: *Quwwat Hassasiyya*, *Quwwat Muḥarrika* and *Quwwat Mudabbira*⁵.

QUWWAT ḤAYWĀNIYYA

It is needed to maintain integration of human body, because human body is made up of four *Arkān* and all *Arkān* are prone to move naturally to their natural place. So, a *Quwwat* is needed which binds together all the four *Arkān* forcefully. And this *Quwwat* is *Quwwat Ḥaywāniyya*³.

Ibn Sina and Allama Nafees said that *Quwwat Ḥaywāniyya* influences the organs and then these organs are inclined to accept the sensation, movement and life. Thereto, Ibn Sina attributed the human behaviour: anger, happiness and fear to this *Quwwat*. Also he considered the contraction and dilatation of cardiac movements which occur for restoration of *Rūḥ*^{3,4}. Allama Nafees further added that, this *Quwwat* accepts that *Quwwat* which is actively involved in transformation and consumption of diets in the body, whether such consumption is intended for preserving individual or species or both³. Masihi said that centre of *Quwwat Ḥaywāniyya* is heart^{3,5}. *Hamil* is *Rūḥ* and *Āla* (tool) is *Sharāyīn* (artery)⁵.

Jurjani said that *Quwwat Ḥaywāniyya* is that one which is related to the initiation of contraction and relaxation of the heart and arteries. When this *Quwwat* reaches to the organs it provides the sensation and movement and also the feelings of anger and fear are related to this. It makes the body and organs viable by sending *Rūḥ* in all the organs³⁰. Ibn Hubal Baghdadi said that *Quwwat Ḥaywāniyya* is that which is formed in primary *Mizāj* of *Rūḥ*. Through arteries it goes to all organs so that it gives life to them. In addition it expels out the *Dukhāni Bukhār* from the lungs, does *Tarwīḥ* of the *Rūḥ*, *Ta'dīl* of *Jawhar Rūḥ* by the movements of contraction and relaxation²⁹. Heart is that organ in which *Rūḥ Ḥaywāni* exists and for the preservation of life this *Rūḥ*, through the arteries, reaches all over the body. Arteries are the *Khādīm* of the heart³.

Quwwat Ḥaywāniyya is of two types: *Quwwat Nabziyah* and *Quwwat Nuzūiyah* as stated by Ibn Rushd²¹. Masihi and Majoosi classified it in another way into two types: *Quwwat Fā'ila* and *Quwwat Munfā'ila*^{5,22}.

CONCLUSION

This paper exhibits that entire body is a combination of physical and non-physical (metaphysics) things. Understanding of metaphysics needs the principal of logic and philosophical approach. It relies on syllogism and practically on the demonstration of proof from the observed facts keeping priority of cause and posteriority of effect in strict consideration. Quwa is exclusively related with metaphysics. Its understanding provides the basis for weakness or plethora of faculty of each organ hypo function or hyper function respectively. Accordingly the diagnosis made and appropriate treatment is suggested for in disease condition of a particular organ. Without the proper understanding of non-physical form application of Unani medicine is not employed properly and it causes mistakes in diagnosis and treatment as well. It is an attempt to comprehend the concepts in present knowing taste.

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