

# Innovations

## Unravelling the Power of Unani Medicine: A Study on Treated Conditions at the Dispensary

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**Abstract:** A comprehensive healthcare system, which speaks to each health condition in detail, is the Unani System of Medicine. This study was conducted to assess the awareness and utilization pattern of Unani system of medicine in Chandigarh. The population of the study was patients who visited Government Unani Dispensary for the treatment of various ailments. The study was conducted at Government Unani Dispensary in Sector-26, Chandigarh. This study included 415 patients attending Unani OPD for the treatment of various ailments, among them, 214 were females and 201 were males. The sample was selected by using simple random sampling. This was an observational descriptive study was conducted using pretested, predesigned and structured schedule (Nazli et al., 2020). Out of 415 subjects, majority of patients used Unani medicine for digestive disorders (39.52%), respiratory issues (19.76%), joint & muscle pain (18.07%), menstrual disorders (7.23%), general weakness (6.75%), skin conditions (6.26%), fever (5.78%), diabetes (3.61%), and others. Here, it would not be out of place to mention that patients were observed to be suffering from various conditions concurrently. Some patients were also used it for general weakness, stress & anxiety, menstrual disorders, diabetes, cardiovascular health, and hair & scalp issues. Some patients had multiple ailments for which they used Unani medicine. Furthermore, this paper included the reasons for which people preferred this medical system. It can be concluded that Unani medicine is widely used by people but results cannot be generalized to whole population.

**Keywords:** Indian system of medicine, Unani medicine, Unani OPD, various ailments, treatment, observational study

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### Introduction

An essential part of providing for people's health care requirements around the world has been traditional medical systems. There have been multiple proposals to support Indigenous Medical Systems in underdeveloped countries. Urgent data collection and compilation on the community's use of indigenous medical

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systems is required in order to formulate a viable plan for their effective promotion. Research on this topic is still in its infancy, therefore there is room for a great deal more.

The term "Indian Systems of Medicine" (ISM) refers to medical practices that have either originated in India or that have been brought to India from other countries and transformed into Indian practices (Prasad, 2002). The fact that six of these medical systems have their origins in India gives it remarkable diversity. The acronym AYUSH stands for the following traditional medical systems: Ayurveda, Yoga, Naturopathy, Unani, Siddha, Sowa Rigpa, and Homoeopathy or Homeopathy. The practice of homoeopathy arrived in India in the 18th century, when it was fully integrated into Indian society and developed further, much like other traditional systems. Based on this, it is believed to be a fundamental component of the ISM (Prasad, 2002). With these systems comes a plethora of unorganized healers that do folk medicine. This document will make an effort to provide a low-level overview of the Unani medical system. It was the Greek concept of the four humors—blood, yellow bile, black bile, and phlegm—that provided the primary theoretical framework for Unani medicine (Sheehan & Hussain, 2002). Blood, phlegm, yellow bile, and black bile are the four most fundamental bodily fluids, and their associations with temperament and health have long been debated. How well the four elements work together in the body dictates one's temperament. According to Ibrahim Syed, President of the Islamic Research Foundation International, Inc. in Louisville, Kentucky, USA, "it is a complementary form of practice used mainly in the treatment of common ailments." When one substance is dominant, it indicates that it manifests as a phlegmatic, sanguine, choleric as well as melancholic temperament. He went on to say that advanced medical centers were typically ordered for patients with more significant ailments (Monette, 2012).

### **Perception about Unani medications**

In this section are discussed the basic principles and strengths of the Unani medical system. The ailments claimed to be easily cured under the purview of the Unani medical system have been cited among its strengths.

#### **i. Basic Principles**

There have been few reported side effects from the Unani System of Medicine's holistic treatments, which included drastic cures. The required effects can be achieved with relative ease with practice. Clinical trials on Unani remedies have generally shown promising results. Rigid clinical trials on a variety of new diseases and health issues have confirmed the efficacy of a number of medications that were postulated to be useful based on Unani principles. The distinctive foundational concepts of Unani medicine rest on deep and well-organized philosophical ideas that have offered fruitful theories of holistic

prevention and treatment; these principles are also responsible for the system's versatility, repeatability, and ease of practice and application. The obligatory use of rigorous scientific experiments and observation to test these assumptions was a part of it.

The amazing holistic nature of Unani medicine stems from its emphasis on the patient's temperament alongside the medicament. The treatment wasn't complex and could be presumed to work as a whole, unlike modern medicine which involves molecular level experiments. Because it relied on four main qualities—hot, cold, dry, and wet—to characterize the patient's and drug's temperament and compatibility, it was easy to put into practice. The idea of clinically evaluating the medications postulated by temperament before accepting them gave rise to its precision and reliability. The results of these clinical trials also showed side effects that the drug's essential properties or temperament could not have predicted (Unani system of medicine, 2016).

The basic principles are comprised of:

- (i) The seven natural elements that are crucial to the human body's composition, known as *Umür Öabé'iyya*.
- (ii) The principles of pathology (*Kulliyät-i 'Ilm al-Amräd*).
- (iii) The concepts of diagnosis are outlined in the *Uñül-i Tashkhéñ*.
- (iv) *Uñül-i 'Iläj*, the principles of therapy.

The Unani System of Medicine describes man as being made up of the following seven factors:

a) **Elements (*Arkän*)**: All substances, both living and non-living, including pharmaceuticals, comprise these fundamental components of the universe and of humanity. In Unani medicine, the fundamentals are the basic, indivisible things that make up everything, including the human body. There was no way to further reduce them to simpler things. Chemical compositions (*Imtizäj*) are the foundation upon which all of nature's substances (compounds) rest. Various amounts and proportions of the four fundamental elements make up everything in the universe. There were two categories of fundamental characteristics (*Kayfiyät*) for every element: temperature and moisture. *När* (Fire), *Hawä'* (Air), *Mä'* (Water), and *Arò* (Earth) were the four elements. Here are the attributes they possess:

- (i) Fire: Red Hot and Parched
- (ii) Air: Humid and Hot
- (iii) Water: Cold and damp.
- (iv) Earth: Subzero and Frozen

Each kind of plant and animal is made up of a unique combination of these four elements. The unique combination of each element's proportions and interactions gave rise to a distinctive quality in each. Heat and Dry, Heat and Wet, Cold and

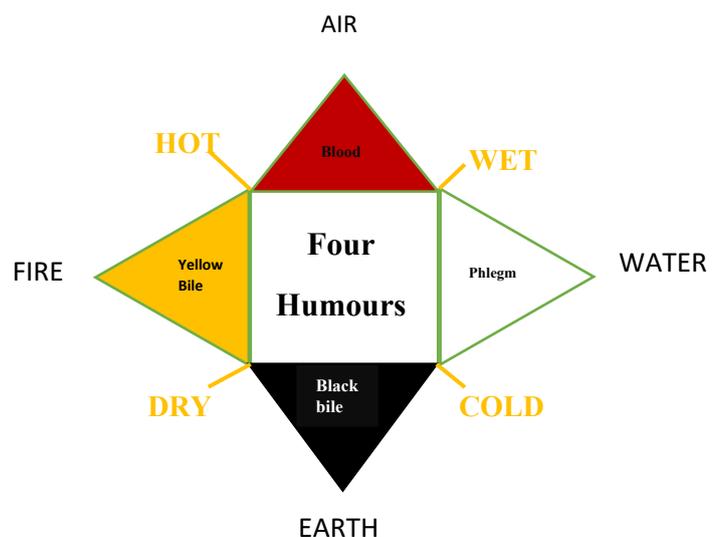
Wet, and Cold and Dry are the four main categories into which these specific attributes fall.

b) **Humors (Akhläö):** Their equilibrium was seen as a measure of well-being, while an imbalance was seen as a sign of illness. In order to sustain biological functions like life, nutrition, development, sensation, movement, and reproduction, the humors—the liquid essential material of all living things—were composed by combining and organically transforming substances. We can identify the four Humors by their defining characteristics, which are listed below:

- (i) Blood (*Dam*): Hot & Wet
- (ii) Phlegm (*Balgham*): Cold & Wet
- (iii) Yellow Bile (*Ñafrä'*): Hot & Dry
- (iv) Black Bile (*Sawdä'*): Cold & Dry

The humors are known to circulate in tandem and were supposedly produced in a number of organs, the liver being the most common. Their components range from the subtle (*Laöéf*) to the more noticeable (*Kathéf*). *Arwäü* (s. *Rüü*), also known as Pneuma, is formed when subtle components combine with gross components, which in turn give birth to the *A'öä'*, or bodily organs and body. Although the four elements were mixed to create each Humor (*Khilö*), the dominating quality of each element determined which one it matched to. The humoral composition of each person is a reflection of his particular disposition. Based on the dominating humour, all humans were then categorized into:

- (i) Sanguine (*Damawé*): Air (Hot and Wet)
- (ii) Phlegmatic (*Balghamé*): Water (Cold and Wet)
- (iii) Choleric (*Ñafräwé*): Fire (Hot and Dry)
- (iv) Melancholic (*Sawdäwé*): Earth (Cold and Dry)



(Source: Unani system of medicine: the science of health and healing, Ministry of AYUSH, Government of India, New Delhi, 2016)

Different people of different ages, sexes, races, geographical locations, and environmental factors displayed varying degrees of diversity within this set of Temperaments. Illness developed whenever there was a general disruption to this delicate equilibrium, regardless of the source. An unusually dominating humor could be used to categorize the disorders. Drugs and other elements with the opposite temperament can be used to remedy imbalance and cure.

c) **Temperament (*Mizāj*)**: Everything from the person's overall health to the drug's efficacy was at play. Resulting from the high standard of the main components (Fazil et al., 2011). For the purpose of finding medications that may bring the body back into harmony, it served as a qualitative benchmark for gauging health and divergence from it. For constitutional medicine, it served as the cornerstone. Traditional wisdom holds that there are four basic human characteristics—body, intellect, pneuma—that allow us to categorize people. Depending on the dominating humor, each variety was given a name:

- (i) Sanguine (*Damawé*) Hot and Wet
- (ii) Choleric (*Ñafrāwé*) Hot and Dry
- (iii) Phlegmatic (*Balghamé*) Cold and Wet
- (iv) Melancholic (*Sawdāwé*) Cold and Dry

The second column, however, shows that the temperament can also be defined by looking at the fundamental traits. It was crucial to tailor one's diet, lifestyle, and medication to one's temperament in order to ensure one's health and appropriate treatment in the event of illness.

There are distinct temperaments for many things in the world, including food, geographical locations, seasons, work environments, and even human organs and parts. As a result, the essential relationships between human temperament and the temperament of these components could be established. Nonetheless, they described their temperament in terms of fundamental traits, while humans described their temperament in terms of humors, which could be more readily translated into fundamental traits.

Ten groups of physical and mental characteristics (*Ajnās 'Ashara*) might be used to identify a man's temperament, such as his skin tone, hair type, dream interpretation, and build. Alterations in these measures could be used to diagnose pathological alterations in temperament, either in the entire person or in specific organs and portions of the body.

d) **Organs (*A'òä'*)**: Organs and tissues (*A'òä'*) comprised the physical body. You could classify them as either simple (*Baséö*) or compound (*Murakkab*). Tissues like adipose tissue, bone, and fat made up the basic organs, whereas organs like the heart, brain, and liver were poly-tissue structures.

e) **Pneuma (Arwäù):** The delicate material that (i) is alive and (ii) communicates physiological abilities. Subtle and materialized from the humors' constituents, the *Rüù* (*p. Arwäù*) was the primary substance. Life itself was imparted to the creature by its vitality. It was also the repository and conduit for the physiological powers or faculties (*Quwä*) that brought about the related physiological processes, such as nutrition and growth, feeling and movement, and so on. Man possessed three pneumas, each generated in a vital organ:

Sr. No.	Pneuma	Organ
1	<i>Rüù Üaywäné</i> is the vital pneuma.	Heart
2	" <i>Rüù Nafsäné</i> " means "psychic breath."	Brain
3	" <i>Rüù Öabé'é</i> " means "natural pneuma."	Liver

(Source: Unani system of medicine: the science of health and healing, Ministry of AYUSH, Government of India, New Delhi, 2016)

Since the faculties were contained in the pneuma, any disruptions to the pneuma's temperament may render the faculties ineffective, and vice versa; prescribing medications with the opposite temperament could rectify the situation. Mentality was analogous to the psychic ability that existed in psychic pneuma. Medication to restore psychic pneuma equilibrium is the mainstay of treatment for mental disorders in the Unani System of Medicine. The Unani medical system was able to alleviate mental illness by approaching the mind as a material entity.

f) **Faculties (Quwä):** Life, nourishment, feeling, mobility, and reproduction are all fundamental bodily functions that are overseen by the physiological forces. The related physiological functions originated from these physiological capacities. A creature's capacities were immaterial powers that could only be felt in the matching pneuma. What follows is a description of the principal faculties, their carrier pneuma, and the activities they perform:

1	The faculty of nature, or <i>Quwwat Tabiiyya</i> The Generative Faculty, or <i>Quwwat Muwallida</i>	Natural Pneuma	Healthy Eating and Personal Development The process of breeding new species
2	Essential Knowledge ( <i>Quwwat Haywaniyya</i> )	Vital Pneuma	Existence, breathing, blood flow, and synchronization
3	"Psychic Faculty" or <i>Quwwat Nafsaniyya</i>	Psychic Pneuma	Understanding, Feeling, and Reaction

(Source: Unani system of medicine: the science of health and healing, Ministry of AYUSH, Government of India, New Delhi, 2016)

When the relevant pneuma reaches the correct temperament, the faculties are attracted and connected to it.

g) **Functions (Af'äl)**: Functions of numerous organs. These were the activities and operations occurring in the body's organs and tissues as a result of the action of physiological powers or abilities.

## ii. Strengths of the Unani System of Medicine

Holistic care and therapy depending on one's temperament are the foundational tenets of the Unani Medical System. The principles of holistic healing take into account the whole person, including their mental and physical health, while prescribing and implementing treatment plans that included natural medicines (often derived from plants), therapeutic interventions, and health promotion routines. The use of Unani medications, rationally, is typically associated with no side effects. An innovative and highly effective method of Unani medicine is strengthening the body's immune system and internal organs. These methods have proven to be quite helpful in enhancing patients' quality of life in cases of chronic and certain intractable disorders.

- a) **Unique concept of Temperament (Mizäj)**: According to the Unani medical system, a person's temperament is shaped by their humoral constitution, lifestyle choices, and environmental factors. When its temperament deviates from what is considered normal, illness ensues. Using a variety of regimens and medications to treat disturbed temperament is central to illness care.
- b) **Holistic approach**: When diagnosing and treating a patient, the Unani System of Medicine considers not only the symptoms but also the patient's lifestyle and overall constitution. Doctors took the patient's personality and illness severity into account when deciding which medications and dosage schedules to implement (Ali, Islam, and Alam, 2007).
- c) **Safe and radical cure of chronic ailments**: The treatment of long-term health conditions is central to the Unani medical system. Psychoneurotic, hepato-biliary, gastrointestinal, and metabolic problems are among the many chronic conditions it safely and effectively treats.
- d) **Prevention of disease and promotion of health**: The Unani medical system focuses on more than just curing illness; it also emphasizes preventing illness and improving current health by adhering to the principles of six vital aspects of existence.
- e) **Regimental therapy**: The Unani System of Medicine employs specific dietary regimens, physical exercises, lifestyle choices, and methods like

*Üjâmat* (cupping), *Ta'léq* (leeching), *Fañd* (venesection), etc., to rid the body of harmful humors (*Tanqiya*).

- f) **Immunomodulation:** According to the Unani medical system, the true healer is the ability of the body to restore and sustain its natural health, which is called *Öabé'at*. Consequently, there were various medications that might strengthen the body's immune system, such as *Khaméra Marwâred*, *Dawä' al-Kurkum*, *Üabb-i Jawähar*, and others. The Unani drugs were utilized as an adjuvant in diseases requiring long-term therapy, such as Tuberculosis, AIDS, cancer, etc. They helped to reduce the toxicity of synthetic drugs, modulate or enhance the body's immunity, and improve overall quality of life.
- g) **Tonics (*Muqawwiyät*):** What sets Unani medicine apart is its emphasis on system- and organ-specific tonics. Unani doctors have detailed a variety of medications that can fortify and tone up several critical bodily systems. The literature is replete with a number of these formulations such as cardiac Tonics (*Muqawwiyät-i Qalb*) - *Khaméra Äbrésham Üakém Arshad Välä*, *Dawä' al-Misk Mu'tadil*, *Yäküté* etc.; Nerve Tonic (*Muqawwiyät-i Dimägh o A'ñäb*) - *Khaméra Gä'ozabän 'Ambaré*, *Jawärish Jälénüs* etc.; Liver Tonics (*Muqawwiyät-i Jigar*) - *Ma'jün Dabéd al-Ward*, *Dawä' al-Kurkum* etc.; and Kidney Tonics (*Muqawwiyät-i Kuliya*) - *Jawärish Zar'uné*, *Ma'jün Panbadäna* etc. For long-term gastrointestinal problems, there are tonics that enhance digestion (*Muqawwiyät-i Mi'da o Am'ä'*) such as *Jawärish Ämla* and *Jawärish Masöagé*.
- h) **Exhilarants (*Mufarriüät*):** An elevated state of well-being is achieved through the use of this unique class of medicines, which alleviate emotional and mental strain. Anxiety, depression, palpitations, and other neuropsychiatric and cardiac conditions are being treated with this class of medications. Additionally, these medications produce a state of generalized wellness that is exclusive to the Unani medical system.
- i) **Specialties:** People with a wide range of illnesses, particularly those with a long course of symptoms, have found relief through the Unani medical system. These include skin diseases like Vitiligo, Eczema, Psoriasis etc.; Digestive disorders e.g. Acid peptic disease, dyspepsia, Irritable Bowel Syndrome (IBS), Ulcerative colitis etc.; Respiratory disorders such as Bronchial asthma, Chronic bronchitis etc.; Musculo-skeletal disorders e.g. Arthritis and Osteoporosis; Neurological disorders e.g. Senile dementia, Paresis, Paralysis etc.; Cardio-vascular disorders such as Hypertension, Ischemic heart disease etc.; Lifestyle and metabolic disorders e.g. Obesity, Hyperlipidaemia, Gout, *Diabetes mellitus* etc. and sexual disorders like, Erectile dysfunction, premature ejaculation, loss of libido, etc.

### **Aim and Objectives**

The study aimed to investigate the treated conditions at the Unani dispensary. To fulfil this aim, this research focussed on two objectives which were:

- To find out how people understand, use and perceive Unani medicinal system, and to explore the factors responsible for selection of the Unani medicinal system.

### **Materials and Methods**

This research was conducted at the Government Unani Dispensary, which is situated in Sector 26, Grain market, Chandigarh and adjoined the Satsang Bhawan, Sector 26, Chandigarh-160019.

The data were collected by interviewing patients visiting the Government Unani dispensary. Firstly, rapport was built among the patients by explaining the purpose of the study and developing trust among them, then, the data were collected using semi-structured schedule.

Due permission was sought from and granted by the Director of AYUSH, Chandigarh Administration, before collecting primary information for research. The self-designed interview schedule was administered during the pilot study. This schedule was validated on the basis of an understanding of the responses given and changes made in the light of those responses received.

In the present study, the primary data were collected with the help of in-depth interviews, observations, focus group discussions, case study, and narratives. Before conducting interviews with the respondents, they were provided with relevant information to take an informed consent to participate. Simple random sampling method was utilized. The secondary data were collected from the medical record in the dispensary.

### **Inclusion & exclusion criteria:**

- The patients who visited the Unani OPD for treatment of various diseases and who were above the age of 20 years were included in this research.
- The patients who were less than 21 years of age and were not willing to participate in the study were excluded.

### **Findings of the Study**

#### **Socio-demographic data**

It was found that total number of patients included in the study was 415. Out of which, 214 were females and 201 were males. Distribution of people according to the age groups are given in Table-1.

**Table 1: Distribution of Respondents by Age and Gender**

Age Groups (years)			Total	
	Males	Females	Number	Percentage (%)
21-30	50	69	119	28.68
31-40	50	80	130	31.33
41-50	59	46	105	25.30
51-60	23	13	36	8.67
61-70	11	4	15	3.61
71-80	6	2	8	1.93
81+	2	0	2	0.48
Total	201	214	415	100

Source: Compiled by researcher

It can be seen that 31.33% of the respondents were in the 31-40years age group; followed by the age group 21-30years which were 28.68%;41-50 years which were 25.30%; 8.67% for 51-60 years of age group; 3.61% for 61-70years; 1.93% for 71-80 years and 0.48% for 81+ years of age.

**Utility of Unani medicine**

In this study, researchers had shown different categories and their related conditions. This is shown in following table2.

**Table 2: Categories showing different conditions**

DOMAIN/Variables/Categories	CONDITIONS
Digestive Disorders	Indigestion, Gastritis, Piles, Acidity, Diarrhea& Constipation
Respiratory Issues	Cough, Cold, Bronchitis & Asthma
Skin Conditions	Eczema, Psoriasis, Acne & Dermatitis
Joint & Muscle Pain	Arthritis, Joint Pain & Muscle Stiffness
Menstrual Disorders	Irregular Periods & Painful Menstruation
Sexual Health	Erectile Dysfunction, Premature Ejaculation & Infertility
Urinary Issues	Urinary Tract Infection & Kidney Stones
Cardiovascular Health	Blood Pressure & Heart Health
Hair & Scalp Issues	Hair Loss, Dandruff & Scalp Conditions
General Weakness	Headache
Fever	
Stress & Anxiety	
Diabetes	

(Source: Compiled by researchers)

A total of 415 patients were included in the study. Of these, according to the research findings, 39.52% used Unani system of treatment for digestive disorders; 19.76% for respiratory problems; 18.07% for joint and muscle pain; 7.23% for menstrual disorders; 6.75% for general weakness; 6.26% for skin conditions; 5.78% for fever; 3.61% for diabetes; 2.17% for urinary issues; 1.93% for sexual health; 1.45% for stress and anxiety; 1.20% for cardiovascular health; and 0.48% for hair and scalp issues. It was mentioned that several individuals suffered from illnesses. The percentage of participants seeking Unani treatment for a range of illnesses and the distribution of people visiting the government dispensary for various ailments based on the age groups are shown in Table 3.

It can be seen in the Table 3 that majority of the males used Unani treatments for digestive disorders, i.e., 86 patients; 51 patients used it for respiratory issues; 34 used it for joint & muscle pain; 15 used it for skin conditions; 12 for general weakness; 11 for fever; 7 for sexual health; 6 for diabetes; 4 for urinary issues; 2 for stress & anxiety and 1 for cardiovascular health. In males, no hair and scalp issues were observed.

In Table 3, it can be seen that the majority of the females used it for digestive disorders, i.e., 78; 41 used it for joint & muscle pain; 31 for respiratory issues; 30 for menstrual disorders; 16 for general weakness; 13 for fever; 11 for skin conditions; 9 for diabetes; 5 for urinary issues; 4 for cardiovascular health; 4 for stress and anxiety; 2 for hair and scalp issues and 1 for sexual health.

**Table 3. Distribution of people visiting for various ailments based on the age groups.**

DOMAIN	Age-wise distribution of Males and Females (years)														Total
	21-30		31-40		41-50		51-60		61-70		71-80		81+		
	M	F	M	F	M	F	M	F	M	F	M	F	M	F	
Digestive Disorders	25	26	16	30	24	16	10	4	6	2	4	-	1	-	164 (39.52%)
Respiratory Issues	12	12	22	9	8	9	5	1	3	-	1	-	-	-	82 (19.76%)
Joint & Muscle Pain	3	3	8	17	15	10	4	8	3	1	-	2	1	-	75 (18.07%)
Menstrual Disorders	-	13	-	13	-	3	-	1	-	-	-	-	-	-	30 (7.23%)
General Weakness	5	9	3	5	4	2	-	-	-	-	-	-	-	-	28 (6.75%)
Skin Conditions	7	6	2	4	4	1	2	-	-	-	-	-	-	-	26 (6.26%)

Fever	3	4	5	5	2	4	1	-	-	-	-	-	-	-	24 (5.78%)
Diabetes	-	-	1	5	5	4	-	-	-	-	-	-	-	-	15 (3.61%)
Urinary Issues	1	1	1	2	-	2	-	-	1	-	1	-	-	-	9 (2.17%)
Sexual Health	3	-	-	1	2	-	2	-	-	-	-	-	-	-	8 (1.93%)
Stress & Anxiety	1	-	-	1	1	1	-	1	-	-	-	1	-	-	6 (1.45%)
Cardiovascular Health	-	-	-	2	-	1	-	-	1	1	-	-	-	-	5 (1.20%)
Hair & Scalp Issues	-	2	-	-	-	-	-	-	-	-	-	-	-	-	2 (0.48%)

(Source: Compiled by researchers)

### Factors for Preference of this Medical System

The factors that influenced the decision to select the Unani medical system and the narratives provided by the respondents were presented in this part. The researchers translated the narratives from the language respondents originally spoke into English.

#### i. Beneficial

*“Aisa hai.. ki jahān phāyadā hotā hai..vahīn jātā hai..doctor to bahuta de rahe hai, koī matalaba sañaka chhōpa bhī doctor hai...khola liyā hai.. barhiyā sā position lagā ke..bahuta barhiyā doctor hai chalo..aba jaba parhāī..panā nahīn hai.. doctor banā nahīn to kaisā doctor... aba yahān to āpa parha rahī ho.. māne exam de rahī ho.. taba to doctor bana gāī..”*

**Literal translation:** *“It is like this; we go there only where there is benefit. There are so many doctors who are giving medicines. Some street urchin is also a doctor, he has opened his own hospital in name of a good position. Let’s assume he is a very good doctor, but if he has not studied well to become a doctor, then what kind of a doctor he is? Now here you all are studying and giving exams, then you have become a doctor”.*

*“3-4 mahine se le rahe hai...pahale bahuta zyādā darda thā.... Darda kama huā hai.. pahale se bahuta arāma hai”.*

**Literal Translation:** *“Taking this medicine 3-4 months. There was a lot of pain earlier. The pain is less now, much more relaxed than before”.*

#### ii. No side effects or harmful elements Generate

*“koi side effect nahīn hai, lagātāra khāī jāo besāka,basa eha hai ki dera nāla asara kārādī hai”*

**Literal Translation:** *“There are no side effects, even if you take it regularly. Of course, the only thing is that it has a delayed result”.*

“Basa ye nuksāna nahīn detī.. ye davāī khāne se bhukha bhāna gāī hai.. pahale nīnda nahīn aati thī.. aba nīnda bhī sahī ātī hai”.

**Literal Translation:** *It does not cause any harm, but taking this medicine has increased appetite. Earlier I was not able to sleep, now I am able to sleep properly.*

**iii. Nearer to residence**

“aura kahān jāen.. hamāre pās to yahī paṛhatī hai..”

**Literal Translation:** *“where else should we go, this dispensary is closest to us”.*

**iv. Trust on the staff/medical system**

“Basa yahīn ātī hūn, hamārā yahīn makāna hai, bachche bhī hue, yahīn se ṭīkā karāe, sātha vāle kamare men se, yahīn se jāncha karavāīe, yahīn se saba kuchha patā lagā, do beṭī hai eka beṭā hai jī, āja taka saba kuchha hamārā achchhā hī huā hai jī, isalie main isa jagaha kā dhanyavāda karatī hūn aura mujhe bahuta sukōna milatā hai yahān ā ke, maīdamajī bhī achchhī hai, hamārā saba kuchha pūchhatī hai, hamārā khyāla rakhatī hai...., isalie abhī bhāga kara āyī, main kahā jāōn davaī le āōn, nahīn to phira eka mahīnā bāda ānā.”

**Literal Translation:** *“I only come here, our house is near, I have children. We got them checked from the adjacent room, got tests done from here, we came to know about everything from here only. I have two daughters and a son, till date everything happened is good for us. That’s why I thank this place and I feel very relieved after coming here, madam ji is also good, she inquired about our well-being and takes care of us. That’s why I came now in rush to get the medicine, otherwise I will be able to come after a month”.*

“Eka ṭarsṭa.. bhī hotā hai na.. mena to ṭarsṭa hota h, usa se banā to kyā hogā... jaise āte dī ko.. jaise koī parsanala problama ho... āuṭa āupha steśana ho.. taba bhī main ina se pūchha bhī letī hūn dīdī ko phona para.. batā dete hai..agara jaise bāhara kī davāī lete hai.. to kahate hai āpa vo lelo.. mostalī vaise main yahīn ātī hūn.. pūchhatī hūn yaha thīka hai.. hā thīka hai.. bāhara se davāī bhī pūchha letī hūn.. vaise to davāī zyādā avoāīḍa hī karatī hūn... dīdī kaha dete hai to le letī hūn”.

**Literal Translation:** *There is also a trust, right!! The main thing is trust, what can be bigger than that? Whenever I have any personal problem, even when we are out of station, I ask her on the phone. She prescribed us medicines if we need any medicine from outside. Mostly, I come here. Actually, I mostly avoid taking medicines. If she (attendant) says so, I will take it.*

**v. Do not produce heat in the body**

“ye thīka lagatī hai desī.. inase garmī nahīn hotī nā.. angarezī khāte to usa se garmī ho jātī hai.. sāre jisma men mirchī sī lagatī... hai nā.. ye dera men kāma karatī lekina garamī nahīn karatī ye davāiyā.. desī davāiyā garamī nahīn karatī jisma men.. jaise angarezī davāī khāo to eka bimārī sahī hotī to dusarī ho jātī.. hainā.. aisā hotā.. aura gaisa wāle ko to aura zyādā.. hamāre gaisa banatā hai nā..aba dekho.. ūpara se to

*mujhe thanḁa lagatī.. aura..vaise hāthon men dekho kitanī garmī laga rī.. dekho hatha itane garma.. chhu ke dekho..bahuta... pairon men bhī.. paira men nā jaba phaḁa jāve bahuta phaḁe hī sārī eniyān.. jhānon men....”*

***Literal Translation:*** *This medicine seems fine. These do not cause heat. When we take English medicine, we feel hot, our whole body feels like burning sensation. This medicine works slowly but does not cause heat. Desī medicines do not cause heat in the body. If you take English medicine, one disease gets cured and another one occurs. It is like this, and the people with gastric issue faces even more problems, like me. Now look, I was feeling cold from above and look how hot my hands are. Hands and feet are so hot, see and touch them. When the feet get torn in the autumn season, it completely got torn.*

After reading the above narratives given by the respondents, the factors established evidence for the selection of Unani medical system.

### **Discussion:**

A total of 415 patients were included in the present study. Of these, according to the research findings, 39.52% used Unani treatment for digestive disorders while in the study done by Ahmad and Itrat (2020) in Bengaluru, it was found that 7.0% of patients and 25.8% patients in the study of Nazli et al. (2020) in tertiary care hospital in North India used Unani treatment for gastrointestinal disorders. For respiratory problems, in this study 19.76% of patients preferred Unani treatment, while in the study of Nazli et al. (2020), 16.2%(N-365) respondents used Unani medicine. 18.07% respondents in this study, 28.8% in the study of Ahmad and Itrat(2020) and 29.6% in the study of Nazli et al. (2020) used Unani treatment for Joint related problems which mainly include osteoarthritis, rheumatoid arthritis, gout, cervical neck pain, frozen shoulder, sciatica, back pain. In the present study, 6.26% of patients preferred Unani medicine for skin conditions, while 6.6% in the study of Ahmad and Itrat (2020) and 21.1% in the study of Nazli et al. (2020).

For the present study, 7.23% people preferred Unani treatment for the treatment of menstrual disorders; 6.75% for general weakness; 5.78% for fever; 3.61% for diabetes; 2.17% for urinary issues; 1.93% for sexual health; 1.45% for stress and anxiety; 1.20% for cardiovascular health; and 0.48% for hair and scalp issues. It was mentioned that individuals suffered from several illnesses at the same time. While, in the study of Ahmad and Itrat (2020) conducted at National Institute of Unani Medicine Hospital, Bengaluru, majority of the patients used Unani treatment also for neurological disorders (22.0%); followed by surgery (13.6%). Others used it for gynaecological disorders (8.0%); and others.

From the data obtained by Nazli et al. (2020) through individual face-to-face interviews, we learn that 10.7% of males preferred Unani treatment for male sexual difficulties, 10.1% for female ailments, and 7.7% for lifestyle disorders

such as obesity, hypertension, diabetes mellitus, along with cardiovascular diseases.

In a study conducted by Raheem et al. (2020) at the National 'Arogya Fair' in Visakhapatnam, Andhra Pradesh, 41.78% of the participants reported a prior preference for Unani Medication for a variety of conditions. These conditions included musculoskeletal disorders (60.42%), fevers (57.17%), primarily due to chikungunya, liver disorders (57.71%), and lifestyle disorders (50.42%), including diabetes, hypertension, obesity, and gastrointestinal (46.88%), respiratory issues (43.75%), female disorders (25.63%), genitourinary (22.92%), and cardiac (12.08%).

To determine the relationship between students' knowledge, attitudes, and practices, Wani et al. (2014) performed a cross-sectional study at A&U Tibbia College & Hospital. One hundred students participated in the study, and their knowledge was evaluated by a semi-structured questionnaire. The majority of participants (72%), according to the study's findings, believed that the Unani medical system was the most beneficial for skin and liver disorders. This was evident because Unani was indeed the greatest system for chronic diseases.

### **Conclusion:**

A unique viewpoint on health and healing was provided by Unani medicine, which emphasized the harmony and balance of the body, mind, and spirit. This study explored deeper into the basic theoretical framework of Unani medicine, which was based on the Hippocratic theory of four Humors: blood, phlegm, yellow bile, and black bile. Patients believed that the Unani system of medicine was associated with minimal side effects which may have contributed to its widespread usage in treating chronic illnesses. As stated by the respondents, delays in outcomes and poor development were the drawbacks of employing this medical system. In order to alter attitudes towards Unani medicine, health promotion and education are necessary. To improve data for the AYUSH system's growth, future research might encompass a large population and all Indian states.

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There are no known or suspected conflicts of interest between the authors, their research, or the publishing of this paper.

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