



# INTERNATIONAL JOURNAL OF CREATIVE RESEARCH THOUGHTS (IJCRT)

An International Open Access, Peer-reviewed, Refereed Journal

## CONCEPT OF RUH IN UNANI SYSTEM OF MEDICINE

Author:- Dr Syeda Aafreen Ghazali\*

\* Assistant professor, Dept of Kulliyat, Markaz unani medical College, Calicut, Kerala.

The Unani System of Medicine originated in Greece (Yunan) and was developed by Arabs into an vast medical science based on the concepts, ideas and the teaching of Buqrat (Hippocrates) and Jalinoos (Galen). The concept of Natural Factors as seven principles (Umoor-e-Taba'iyah) and included, element (Arkan), temperament (Mizaj), humours (Akhlath), organs (Aaza), sprit (Arwah), faculties (Quwa) and functions (Af'aal).

Ruh is the Gaseous substance in our body, with the help of which all metabolic reactions takes place and all the powers or faculties and Hararat e Ghariziya (Innate or Normal heat of the Body) is formed and it is the vital of human life. Erasistaratus is known as the Founder of Ruh theory. It is carried by the blood to different parts of the body and becomes the source of life. Oxidation of micronutrients (Akhlath e Lateefa) is essential to yield energy (in the form of ATP).

**Keyword:-** Umoor e Taba'iyah, Hararat e Ghariziyah, Oxidation, ATP.

### Introduction

The Unani system is based on Hippocratic theory of four humours viz. blood, phlegm, yellow bile and black bile, and the four qualities of states of living human body like hot, cold, moist and dry. Concept of four elements by empedocycles as earth, water, fire and air,

In this system is it believed that Seven Natural factors are responsible for the body constitution and its health, as well as, diseased conditions. Simply these are the factors with which our body is made up of. They are Arkaan (Elements), Mizaa (Temperament), Akhlath (Body Fluids), Aaza (Organs), Arwah (pneuma), Quwa (Power) and Af'aal {Functions}. Here, in this Article we have focussed on 5th Factor i.e Arwah. The aim of this Article to put

forth the significance of Arwah (Pneuma) and the concepts of Physicians on the context of Arwah.

Arwah is the pleural of Ruh. As per Hippocrates and Abu Sahl Masihi:

Human body is composed of three kinds of things –

Solid parts (*Jamid*) – A'ZA (organs)

Liquid parts ( *Sayyal*) – AKHLAT

Gaseous parts ( *hawai*) – ARWAH

**Meanings of Word Ruh:-**The word Ruh is derived from Arabic language and in Arabic literature the word Ruh is used for different meanings. These are following:-

1. It's synonym is 'Reeh', which means moving air. In Arabic literature, instead of Ruh, Reeh is used. As Ruh e Nafsani, is some times written as Reeh e Nafsani.
2. Essential thing upon which life depends.
3. Nafs / soul as mentioned in the religious books.
4. Metallic substances which have volatile substance, which evaporates.

These metals are called zavi ul Arwah. Eg Mercury, Ammonia.

5. Fine Extracts of the plants which have volatile properties.

Eg Ruh e Gulaab, Ruh e Kewda

6. Sometimes it is used in the meaning of Quwat. According to tabri, Ruh e Nafsani, Ruh e taba'iyah, Ruh e haiwaniyah can be called as Quwat e Nafsani, Quwat e taba'iyah, And Quwat e Hauwaniyah respectively.

**Definition of Ruh:-** It is the fine, Gaseous substance obtained from external air. With the help of which all metabolic reactions takes place And all the powers or faculties and Hararat e Ghariziya is formed. And it is the source of human life.

Oxygen will be the external element when present outside. It is not called Ruh, when present external to our body. It is called Ruh, when it enters our body, and is absorbed by the blood and becomes a part of our body.

## Concept of Ruh explained by different Physicians:-

1. According to **Jalinus**, Blood is the carrier of Ruh (Oxygen).

With inspiration oxygen enters the body. In lungs, blood ( Hb) absorbs oxygen, which is carried to the heart and is pumped to Different parts of the body. So, wherever blood goes, ruh travels along with it.

2. **Ali bin Abbas majoosi**:- He compared the Ruh to the lamp. In his book, Kamil us Sana, he explains that as lamp needs oxygen and oil to burn. Oil is absorbed the wick. And oxygen is obtained by the external air. Lamp blows off when Oxygen supply is obstructed. Similarly our body also needs Nutrients and Oxygen to live and to perform functions. If The supply of Ruh (Oxygen) is stopped, then the Lamp of life will also blows off ( person will die).

3. **Ali Gilani**:- Ruh is formed in lungs. And it is supplied to other parts of the body ( Circulated to other body parts along with Blood via vessels).

4. **Erasistratus**:- Given the title ' founder of Ruh Theory'.

According to Erasistratus, Arteries contains only oxygen not blood. Veins contains blood.

The reason why he said this is, the Ateries of the Dead bodies (Cadavers) dissected by him, were devoid of Blood.

5. **Ibn Nafees and Alauddin Qarshi** says that Ruh here doesn't means Soul as described in religious books, but here it means Fine, Gaseous substance of the body.

6. **Abu sahl masihi**:- The maddah ( matter) of Ruh is External air.

7. **Ibn Rushd**:- Ruh is the hot Gaseous substance formed in heart and supplied to the whole body.

8. **Ibn Sina**:-

a) Ruh is the Gaseous substance formed from Lateef Akhlat (Fine humors) and supplied to the whole body.

b)Ruh is formed from Lateef Akhlat ( Fine humors) as Aaza are formed from Katheef Akhlat (Coarse Humors).

C)Functions of external air is Tarveeh (Cooling of body temperature), Ta'deel ( Neutralizing or balancing effect), and tanqiyah (purification of Ruh from it's waste i.e carbondioxide).

D) While describing the functions of external air, Ibn Sina says that as this external air is a participant in preparation of structural and composition of organs, it is also a participant in composition of Ruh.

E) This air is not only an element of the body and Ruh, but also a help which is continuously reaching out body (Ruh) and it is a cause for well being and betterment of Ruh.

### Functions of Ruh:-

- ★ It produces Hararat e Ghariziya ( Innate heat of the body).
- ★ It maintains Hararat e Ghariziya.
- ★ Helps in the production of energy.
- ★ It is source of Life.

**Maddah of Ruh:-** External air and Akhlat e Lateefa are the Maddah of Ruh.

External air is called as matter, which supplies Ruh, which consist of useful gases which are absorbed from lungs and are carried to the heart and vessels. Since oxygen is separated from external air in lungs. And in lungs only it first interacts with the Nutrient components of body ( Blood), it is said that it is formed in Lungs. As said by Alin Gilani, that Ruh is formed in Lungs.

Some physicians called the external air as food of the Ruh.

Jalinoos says that Ruh Hauwani from external air enters lungs, reaches heart and becomes source of Hararat e Ghariziyah.

Jalinoos believed that one day will come when the Element of Ruh will be separated from external air. This saying of jalinus become true as in present days, Oxygen is being separated in laboratories.

Akhlat e Lateefa are the Fine, micronutrients which undergo oxidation of give energy. Masihi mentioned the Akhlat e lateefa (Nutrients) as fuel (Waqood/Aindhan). They have the capacity to change into vapours and burn with oxygen. That's why writer of Kamil us sana, Majoosi called the Akhlat e lateefa as the buqarat e dam e lateefa fine vapours or gases of blood.

### Production of Ruh:- Tauleed e Ruh

During inspiration, oxygen enters our body. It gets separated from air in lungs, where Haemoglobin (Blood) absorbs Oxygen. And is supplied to different parts of the body. Separation of Oxygen or the Gas which will become part of the body occurs in lungs. So, many physicians believe that Ruh formation takes place in lungs.

### **Production of Energy and heat by Ruh:-**

Ruh and Akhlat e lateefa mix up and produce heat and energy. Or simple oxidation of nutrients will lead to production of heat and energy in the form of ATP.

Nutrients -----oxidation-----> Energy + Heat.

Compared to burning of wood or coal in a stove, or burning of lamp. But in the external world, the intensity of heat production is uncontrolled. but in our body it is controlled by tabiat.

### **Ruh and life:-**

Ruh is important for life. When Ruh is not supplied, death will occur. Called as Asphyxia (death due to lack of oxygen).

If The supply of Ruh or blood is cutoff to any organ, organ becomes cold and die, due to stoppage of Ruh.

When a person does vigorous exercise or climbs the stairs or high altitude, he will have dyspnea i.e fast breathing for the purpose to overcome the deficient oxygen or to supply more oxygen as per demand.

### **Ruh and Quwa:-**

As discussed earlier, Ruh and Akhlat e lateefa mix up and produce heat and energy. Or simple oxidation of nutrients will lead to production of heat and energy in the form of ATP. This energy or heat helps to maintain the Quwa of organs.

Ruh maintains Quwa so that organs can perform Functions.

As to perform any functiin, power or energy is needed. This power or energy is formed from Ruh.

### **Ruh and Blood:-**

Whenever organ needs more amount of oxygen, Blood supply to that organ is increased.

The organs which have increased work load or more oxygen utilization or more blood utilization, there heat production and expenditure of Ruh is aslo more.

If a tight thread or tourniquette is tied to the any organ, it will eventually become cold and non functional. Further, If that tightness is not released, the organ will eventually die. That's because of deficient oxygen and blood supply to that organ.

## Types of Arwah:-

Alama Qarshi says Ruh helps in maintaining of Quwa and Af'aal. So, it is classified based on the type of Quwah and Af'aal.

- Ruh e Taba'iyah
- Ruh e Nafsaniyah
- Ruh e haiwaniyah

Ruh e Taba'iyah:- Present in Aaza e Taba'iyah, which helps to maintain Quwat e Taba'iyah. Quwat e Taba'iyah is concerned with Growth and development of body. It's central organ is liver.

Ruh e Nafsaniyah:- Present in Aaza e Nafsaniyah, which helps to maintain Quwat e Nafsaniyah. Quwat e Nafsaniyah is concerned all the sensory and motor functions of the body. It's central organ is Brain.

Ruh e Haiwaniyah:- Present in Aaza e Haiwaniyah, which helps to maintain Quwat e Haiwaniyah. Quwat e Haiwaniyah is concerned with Respiration and circulation. It's central organ is Heart.

## Masalik e Ruh (Pathways of Ruh):-

More or less Oxygen is present in every organ always. Not even a single part of organ can survive in the absence of oxygen. But it is a fact that amount of Ruh is not equal in every organ.

### Pathway of Ruh

Ruh is separated from external air in lungs. And it is absorbed by hemoglobin and it is carried along with the blood. So, Ruh and Blood circulation begins when the heart relaxes between heart beats. Blood with Ruh then flows from both upper atrium's (left atrium and right atrium) into the two lower chambers (left and right ventricles) which then expand. Blood is then ejected (ejection phase) when the ventricles contract and pump the blood into the arteries.

### Systemic Circulation

In systemic circulation the left ventricle which is the largest and most muscular chamber pumps blood containing oxygen in the aorta (the largest artery in the body). Blood then branches from the aorta to smaller arteries in the body.

## Pulmonary Circulation

In pulmonary circulation the right ventricle which contains little oxygen and rich in carbon dioxide pumps blood into the pulmonary artery which branches into little capillaries which surround tiny vesicles called air sacs. This is where carbon dioxide is dropped and oxygen is picked up. When we breathe out the carbon dioxide that was removed from the blood is exhaled and fresh oxygen is brought into the lungs. Oxygen rich blood then returns to the heart via the pulmonary vein into the left atrium and then to the left ventricle where it is then pumped out of the body during the next heart beat which starts a new cycle of the systemic circulatory system.

**Conclusion:-** This is a vital factor in unani system of medicine explained by Physicians long ago. They were aware of the element oxygen which is entering our lungs through external air and attaching with hemoglobin and is carried by blood to various organs which becomes the source of life. No Individual can deny the importance of oxygen and no one can survive without it.

## REFERENCES

1. Hakim Wafiq Malik Amen, Ilm-ul-Amraaz, Idara-e-kitaab Ul-shifa.
2. Mazhar H. Shah, The canon of medicine of Avicenna, idara-e-kitaab-ul-shifa.
3. Shaik-ur-Rayees ibn sina, Al-Qanoon-fil-tib, translated by Ghulam husnain kantori, idara-e-kitaab-ul-shifa, published in july 2007.
4. Hakeem Md Aslam khan, Umoor-e-tabiya, vol 1, Idara-e-kitaab-ul-shifa, 2008.
5. Dictionary.com
6. Prof. Ishtiyahq Ahmed, Al-Umooor Al-tabaiya, Idara-e-kitaab ul-shifa.
7. Hakeem Taskheer Ahmed, Umooor-e-tabiya, Idara-e-kitaab-ul-shifa, 2016.
8. Hakeem Md Kabeeruddin, Kulliyat-e-qanoon, Ejaz publishing house, 2006.
9. Faizan ilahi, Tafheem ul Kulliyat, 2019.
10. Wikipedia, Circulatory system.
11. Kamal Hussain Hamdani, Usool e tib.