

Reinvigorating *Tabi'at* Through Immunomodulation Under the Paradigm of *Asbab-E-Sitta Zarooriya* (The Six Essential Factors): An Analytical Appraisal

Syeda Ayeman Mazhar^{1,*}, Rubi Anjum², Ammar Ibne Anwar³, Abdul Aziz Khan³

Abstract

The concept of *Tabi'at* is unique to Unani system of medicine. It is body's internal resistance to combat diseases and to fight against infections. Unani system of medicine lay emphasis on the preservation of health based on the concept of *Asbab-e-Sitta Zarooriya* (six essential factors) which affects an individual's health and general conditions. If these are in harmony then there is health and if the harmony among them is disturbed then the disease may occur. So, in the present paper an emphasis on the role of six essential factors of life for the maintenance of *Tabi'at* at equilibrium was discussed with scientific paradigm.

Keywords: Unani system of medicine, Hippocrates, *Tabiah Mudabbir-e-badan*, immunity, *hawae muhit*, *Makool-wo-mashroob*, *Harkat Wa Sukoon E Badni*, *Harkat Wa Sukoon E Nafsani*, *Naum o Yaqza*, *Ehtebas wa Istifragh*

INTRODUCTION

According to Unani physicians and their philosophies, human body is made up of seven components which are: *Arkān* (elements), *Mizaj* (temperament), *Akhlat* (humors), *Aāzā* (organs), *Arwah* (pneuma), *Quwā* (faculties) and *Afāl* (functions).

These seven natural components interact with each other and sustain an equilibrium in the natural composition of the human body. Each and every individual's body composition has a self-regulating capability or power called *Tabiah Mudabbir-e-badan* viz *medicatrix naturae* which is considered as the supreme planner of our body and whose sole function is to keep the seven components in equilibrium [1, 2].

***Author for Correspondence**
Syeda Ayeman Mazhar

¹PG Scholar, Department of Tahaffuzi wa Samaji Tib (Preventive and Social Medicine), Faculty of Unani Medicine, Aligarh Muslim University, Aligarh, India

²Professor & Chairperson, Department of Tahaffuzi wa Samaji Tib (Preventive and Social Medicine) Faculty of Unani Medicine, Aligarh Muslim University, Aligarh, India

³Assistant Professors, Department of Tahaffuzi wa Samaji Tib (Preventive and Social Medicine), Faculty of Unani Medicine, Aligarh Muslim University, Aligarh, India

Received Date: April 22, 2021

Accepted Date: May 22, 2021

Published Date: July 05, 2021

Citation: Syeda Ayeman Mazhar, Rubi Anjum, Ammar Ibne Anwar, Abdul Aziz Khan. Reinvigorating *Tabi'at* Through Immunomodulation Under the Paradigm of *Asbab-E-Sitta Zarooriya* (The Six Essential Factors): An Analytical Appraisal. Research & Reviews: Journal of Unani, Siddha and Homeopathy. 2021; 8(2): 18–27p.

In these seven components, *Arkan* (Earth, water, air and fire) provides shape to the body while *Akhlat* (blood, phlegm, yellow bile and black bile) provides nourishment to the body and organs. The etiology and pathology of the disease is alteration in normal proportion of humors which leads to altered temperament (*Sue mizaj*) and then disease evolves. To maintain the equilibrium of these humors and other components, Unani physicians adopted and forwarded some basic principles which are known as *Asbab-e-Sitta Zarooriya* (six essential factors).

Concept of *Asbab-E-Sitta Zarooriya*

Unani system of medicine (USM) considers six causes that are essential for the sustenance of a healthy life and from which it is not possible to escape during the lifetime, known as *Asbab-e-Sitta Zarooriya*. These six factors are the efficient causes which are responsible for preservation or transition of existing health. These six essential factors are:

1. *Hawa-e-Muhit* (atmospheric air)
2. *Makool-wa-Mashroob* (foods and drinks)
3. *Harkat-wa-Sakoon-e-Badani* (physical activity and rest)
4. *Harkat-wa-Sakoon-e-Nafsani* (psychological activity and repose)
5. *Naum-wa-Yaqzah* (sleep and wakefulness)
6. *Istifragh-wa-Ihtibas* (elimination and retention) [3].

The word '*sitta*' stands for six, as they are essential and also influence each and every human body hence, known as *Asbab-e-Sitta Zarooriya*. These are amongst the important regimens for preservation and restoration of health, if it is lost [4]. When all the six essential factors are in equilibrium, health is maintained; otherwise it needs moderation and modification.

Concept of *Tabi'at* (*Quwat-e-Mudafiat/Immunity*)

According to Unani Medicine, *Tabi'at* is the supreme power of the body, which is solely responsible for the performance of all physiological functions and nutritional requirement of the body. When the human body is contacted with any agent of disease causation, *Tabi'at* takes on the causality of disease until it overcomes the disease itself. If not adversely affected, *Tabi'at* can eradicate most infections without medical treatment, using what may be thought of as the natural defense system of the body. The concept of *Tabi'at* is wider and comprehensive. According to this concept, a doctor does not cure the disease but he only helps the *Tabi'at*, as Hippocrates says, "The physician treats but the *Tabi'at* heals" [5].

Hippocrates was the first person who described humours—every person is supposed to have unique humoral constitution which represent healthy state. *Medicatrix naturae (Quwate mudabbrah)* is the power of self-preservation/adjustment to maintain accurate humoral equilibrium in the body. Correct diet is one of the key factors which aid power of self-preservation [6].

The role of physis is maintenance of health in state of health and defence against disease in the state of disease. Physis is responsible for preservation of health. Human body is naturally designed to be self-sustaining and self-curing. Ailment and disease occur as the consequence of body's combat against the disease process. The role of the physician is like an assistant and facilitator of physis. The aim of medical intervention must be to support the vitality through preventive measures [7].

Tabi'at performs its own role in different stages of disease. The role of physician is to adopt such regimens which favour the action of *Tabi'at*. If any adopted regimen is against the urge of *Tabi'at* that may prove fatal for the patient. If *Tabi'at* is overwhelmed then the disease process is evolved [8]. Thus, in such state it requires aid from physician. The physician helps *Tabi'at* by implementing certain relevant modalities to manage the disease condition.

The word regimens stand for the moderation of *Asbab-e Sittah Zarooriyah* (six essential factors) [9].

Therefore, the regimental management consists of the adjustment in six essential factors to make them favourable for *Tabi'at*, so that the health is sustained or else abnormalities can arise.

Tabi'at is influenced by these six essential factors either directly or indirectly. Galen outlined about these factors that, *sue tadbir* that is, any malpractice in any essential factor may be the causative factor of "*Fasaade tabi'at*" [10].

Therefore, the physicians administer and modify these factors according to the requirement of the body, so that *Tabi'at* can easily maintain the normalcy.

Relation of *Tabi'at* (Immunity) with Fresh Air

Hawa (air), and its quality, in which a person breathes has a thorough effect on his or her temperament and also, consequently, on his or her health [5, 11].

According to Unani medicine, air is a vital part of *Ruh* (pneuma) and body. Hippocrates, the father of epidemiology, was the first person who described the importance of air, its quality and characteristics with respect to health and disease as well as endemics and epidemics due to air pollution. His books "Air, Water and Places" and "Air and Water" are considered as milestones in preventive and social medicine and every epidemiologist refers him. It is a well-known fact that, all forms of life need a continuous supply of air to exist. Apart from supplying the life-giving oxygen, air serves several functions. The human body is cooled by the air contact; the special senses of hearing and smell function through air-transmitted stimuli; disease agents may also be conveyed by air [12]. Air performs two main functions in our body:

1. *Ta'adeel-e-Ruh* (Moderation of hot temperament of pneuma) at the time of inspiration by exchanging the air.
2. *Tanqiyae-Ruh* (Purification of pneuma) at the time of expiration by exhaling the *Dukhan* (carbon dioxide) [13].

Fresh air is necessary for the above said purposes. Neither health is possible nor the treatment of any disease is possible without fresh air as Rhazes said; "If you are treating accurately but the surrounding air is not suitable, then your treatment is not effective. So keep in mind that the residence and surrounding air, both must be suitable". [8].

According to Unani philosophers there are two types of changes that occur in atmospheric air:

1. Changes in *Kaifiyat* (cold, hot, dry or wet) known as seasonal changes.
2. Changes in *Jauhar-e-Hawa* (essence of air) known as *Hawa-e-Wabaie* (epidemic air). In every season, air leads to changes in its temperament, with which *Tabi'at* is adjusted easily and body adopts it. But when these changes are so extreme, it becomes contradictory to *Tabi'at*, for example, extreme hot or cold, dry or moist result in *Su'e mizaj* of *Ruh* and *Qalb*, leading to some diseases but it is not fatal. Unani philosophers described all types of air and seasons with their preventive measures in their classical literatures [14].

Alteration or contamination in the essence of air is known as *Hawa-e-Mukaddar* (contaminated air). It leads to mal-temperament of *Ruh* and becomes responsible for morbidity or mortality of large number of people. This situation persists until the air becomes pure [13].

Unani philosophers especially Hippocrates and Rhazes discussed all aspects of air, air pollution, air borne diseases, endemics and epidemics etc. as well as preventive measures in their literatures. During epidemic, Rhazes advised "If air is contaminated and its odor is changed with prevalence of chickenpox, measles and plague then you should reside in houses away from this air, for example, in houses surrounded by buildings and you should spray *Sirka* (vinegar) and fumigate with leaves of *Sād* (Nut Grass), *Aās* (Myrtle) and *Loban* (Frankincense/Aromatic Resin) etc. as well as you should include *Sirka* (vinegar) in your foods and drinks. Similarly, Unani physicians practiced "Herd Immunity" and "Isolation" in infectious diseases while in chronic disorders they advised to transfer the patients to other suitable places. Similar approach was advocated by Rhazes "When a disease become chronic and duration is prolong then shift the patient to another place suitable to his temperament and opposite to disease, so his surrounding fresh air will be perfect and complete treatment for him"

From the above discussion, the effect of air on human health is clear. So, it is the liability of each and every person of the society to prevent the air from any type of contamination, because pure air is vital for attaining health and well-being [8].

Air is vitiated due to human possession and actions in the occupied rooms and give a sense of uneasiness to the inhabitants. The changes in air which occur in confined places are both chemical and physical.

Unless the vitiated air is substituted by fresh air, it may badly affect the comfort, health and adaptiveness of the inhabitants. It is evident that a feeling of suffocation or distress is experienced by the inhabitants in insufficiently ventilated rooms and they also complain headache, drowsiness and inability to concentrate. On prolonged exposure, the risk of droplet infection and decreased resistance to disease may also occur. In the 'Black Hole of Kolkata', 146 prisoners were imprisoned in a room, having dimensions $18 \times 14 \times 10$; out of whom only 23 survived. There were two small windows which were adequate to supply all the oxygen needs even then only 23 survived. It was concluded that the deaths were due to changes in the physical condition of the air, leading to 'heat retention'. It is now recognized that the causes of discomfort are due to physical changes and not due to chemical changes. These are temperature, humidity, air movement and heat radiation. These factors determine the "cooling power" of the air with respect to human body [12].

Food and Drinks in the Maintenance of *Tabi'at*

Makool-wo-mashroob (food and drink), with nutritional value and proper quality and adequate quantity as per the requirements of an individual are supposed to safeguard physical fitness by boosting *Tabi'at* [5, 11].

The word *Makul* stands for foods and *Mashrub* for drinks. Rabban Tabari stated with reference of Aristotle, that every living thing relies on three things—*Quwat-e-Ghaziya* (nutritive faculty); *Hararat-e-Gharizia* (innate energy); and *Ghiza* (diet) [15].

In healthy condition, food provides *Badal Ma Yatahallal* (substitute for what is worn out) to the body for aid of *Tabi'at*, leading to preservation of health. But on the other hand, this food is also a contributing factor for so many diseases, then food is taken for therapeutic purposes as well as for strengthening the *Tabi'at* [16].

That is why Hippocrates said “Let your food be your medicine, and medicine be your food” [17].

Unani physicians practiced to treat patients through a regimen starting with physiotherapy and diet; if this failed, then drugs were used as Rhazes stated “A physician is an able physician if he succeeds in treating with dietary regime, and medication is not required” [16].

According to Abu Sahl Masihi, the *Ghiza* (food) is considered as *waqood* (fuel) and external air as *maddah-e-rooh* (precursor of *rooh*). Regarding the best diet, Rhazes said “Best diet is that which is moderate in softness, density and viscosity.” Unani philosophers described food in every aspect of its quality, quantity, temperament and timing of food as well as according to different age, health and diseased conditions in their literatures.

Similarly, Avicenna also described in his famous treatise, “*Alqanun*” that dietetics and nutrition is one of the important medical subjects. Avicenna further said “The stomach is the house of disease and the diet is the head of healing”. Avicenna said, “Foods affect the body by its *Kiafiyat* (quality) and *Kamiyat* (quantity); e.g. excessive food causes *Tukhma* (indigestion), *Sudda* (obstruction) and at last causes putrefaction and if taken in less, causes *Zabool* [9].

Zabool is known as protein energy malnutrition (PEM) in modern era and the current concept of PEM is that its clinical forms—Kwashiorkor and Marasmus—are two different clinical pictures at opposite poles of a single continuum [12].

Nutritional status of the host is also one of the determining factors in nature and extent of primary response of host to an antigen [12].

Unani philosophers described various prescriptions to prevent side effects of various foods according to its temperament, for example for the side effect of hot temperament foods one should use *Sikanjabin-e-Bazuri* and if it prepared in honey then *Sikanjabin-e-Sada* is sufficient. Side effects of cold temperament food should be treated with *Maul-Āsl*, honey or *Jawarish Kamuni* etc. Side effects of heavy diets should be treated by *Sikanjabin-e-Bazuri*. Side effects in cold temperament people should be treated by *Jawarish-e-Falafili* or *Jawarish-e-Fudanji* [9].

The temperament of food is linked with metabolism and formation of humors. Foods having hot temperament increases the metabolic rate, while opposite temperament have the opposite effect. For some diseases, such as phlegmatic disorders, hot temperament foods are advised to neutralize the excessive effect of phlegm. Similarly, opposite temperament foods are advised in all diseased conditions.

Unani philosophers also described diet plan according to individual temperaments. For the people having *Saudawi Mizaj*, they advised to take foods producing excess fluid but less heat. For *Safrawi Mizaj* person they advised foods producing fluids and cold. For *Damwi Mizaj* person they advised cold and less nutritive diet while for the *Balghami Mizaj* persons they advised less nutritive but hot and *Mulattif*, which converts the coldness and viscosity of blood into hotness and thinness.

After all the individual must follow their own menu and shifting from one menu to another abruptly is not allowed because *Tabi'at* is not habituated to digest abruptly changed food [16].

Therefore, any intake of food against the individual routine may become harmful, unless their *Tabi'at* becomes accustomed to digest. Rabban Tabri suggested that “One should take choice of foods at the time of full hunger and should take rest after taking meal” [15]

Food management plays an important role in the treatment of any disease. Since, in the healthy state food is taken for the maintenance of health and to sustain *Tabi'at*, but in diseased condition the purpose is different [18]. So, the physicians suggest the dietary regimen in both healthy or in diseased state in accordance with the *Tabi'at*. In the dietary regimen, physician prescribes to stop food or increase or decrease or permit in moderate quantity as per the condition of the patient. All these recommendations are based on the endurance of patients. The purpose is to prevent the inclination of *Tabi'at* towards the disease and also, to prevent the involvement of *Tabi'at* in the process of food digestion in sufficient quantity [19]. Since, the main strategy of physician is to preserve the strength (*quwa*) of the body, so, the cessation or decrease in food is suggested in acute disease. But, in case of chronic disease, food may be reduced as per the strength of the patient, considering that the *quwat* (faculty) is not affected. The reason is that, in chronic disease, [20] because for each functions there is a *quwat* and, the particular *quwat* (faculty) has to perform the functions [21].

Hence, *quwa* (faculties) and *af'al* (functions) are dependent on one another. The above discussion shows that the physicians with their expertise and skills can employ the dietary regimens as per the condition of the body.

Water does not nourish the body but it rectifies consistency of food and carries the nutrients to the tissues and cells through the blood vessels [13].

For better health and well-being, water must be pure, otherwise it is harmful and may contaminate the foods as Rhazes said “If the water is contaminated, it contaminate the foods” [8].

If the source of water or water supply is contaminated, it may cause epidemics. Hippocrates was the first person who discussed water in all aspects with respect to health and disease. He was also the first person who advised his patients to use boiled and filtered water [14].

Harkat Wa Sukoon-e-Badni (Physical Activity and Repose) and their Association with Immune System

Balanced physical exercise has positive effects on an individual's internal resistance and *Tabi'at* [5, 11]. Physical activity is known as *Riyazat* (exercise). Physical activity and rest both are necessary for optimal health and well-being while excess of both is injurious to health. So it can be said that to sustain health, regular exercise as well as proper rest is needed. The effect of *Harkat* (movement) results in liberation of *Hararat* (heat) so, the *Hararat* liberated by physical activity stimulates *Hararat-e-Ghariziyah* leading to proper digestion and metabolism [13] Rest favors the excellent process of digestion and metabolism which results in formation of good quality of humors and health depends on humoral balance. Anyone or both circumstances leads to coldness of the body. Excess of motion leads to reduction in the innate fluids whereas due to excess of rest the body fluid rises thereby decreasing the innate energy. Avicenna said “By proper exercise at suitable time, one can uphold health and harmony of the body”. He also said “Exercise is the cause of good health if done in moderate quantity at right time” [22, 23].

According to USM, movement is essential for human being; it produces heat in the body and supports vital heat to perform better body functions.

Physis acts on ingested nutriment in the body and makes them capable to produce heat; in this process some waste substances are also produced, movements expel them out because they are harmful for the body and vital heat [24, 25]. Body activities firstly affect the vital heat and then affect the action of physis. Thus, by moderate bodily movements, strength can be provided to the vital heat and thus, to physis.

The rest always produces cooling and moistening effects on the body as vital heat is unable to get excited during resting state of the body. So excess of rest increases *Burudat* (cooling) and may consequently suppress the vital heat and thus, impact the actions of physis [3, 25].

Epidemiologists have related the incidence of particular infections to sessions of heavy training and exercises. It is noteworthy, that, due to exercise, the risk of infection can be modified through some mechanisms without changing immune function [26, 27].

Acute exercise aggravates an increase of peripheral venous leucocytes count as per the intensity and duration of activity. After 30 min to 3 h of strenuous exercise, cortisol stimulates leucocytosis. The functional significance of this mechanism is not so clear, but it is supposed that it develops a non-specific immunity [28].

Harkat Wa Sukoone Nafsanī (Psychological Activity and Repose) and Immune Responses

Avicenna was the first physician who developed the relation between psychology and medicine [29]. It emphasizes the simultaneous engagement of the human mind in numerous emotional and intellectual activities. Just as the body needs systematic and planned exercise and rest, Unani medicine holds that the human mind and brain need adequate stimulation and proper relaxation [5, 11]. Psychic movement and rest or the emotional state of a person influence the health by different ways; for example, the negative emotions make a person physically sick and positive emotions boost the immune system [30].

There are some psychological factors which affect vital heat. Physis moves the vital heat and pneuma interior or exterior of the body according to the different psychological conditions [31].

When we are stressed, the immune system's ability to fight off antigens also reduces and we are more susceptible to infections. The stress hormone corticosteroid can suppress the effectiveness of the immune system (e.g. lowers the number of lymphocytes). Stress can also have an indirect effect on the immune system as a person may use unhealthy behavioural coping strategies to reduce their stress, such as drinking and smoking.

Stress Responses

Stress is associated with headaches, infectious illness (e.g. flu), cardiovascular disease, diabetes, asthma and gastric ulcers.

Stress responses have an effect on the digestive system. Digestion is inhibited during stress. After stress, digestive activity increases. This may affect the health of digestive system and cause ulcers. Adrenaline released during a stress response may also cause ulcers.

Stress responses increase strain on the circulatory system due to increased heart rate [28].

Impact of *Naum-o-Yaqza* (Sleep and Wakefulness) on Immunity

In the context of *Naum-o-Yaqzah* (Sleep and wakefulness), a specific amount of sound sleep in the course of a 24 h (Circadian cycle) determine an individual's health and alertness [5, 11].

Majusi said that *Tabi'at* is benefitted by sleep in two ways:

1. One is mental and physical rest; and
2. Second is the digestion and concoction of *akhlaat* (humours) which prevents innate heat in the body.

The normal physical and psychosocial functions depend on adequate sleep [30].

Sleep also work as a great restorer of lost substances during day time [13].

Rhazes stated with reference of Galen that, normal sleep (6–8 h in adults), produces good quality of humors [32] and strengthens the vital faculty, *Ruh* (pneuma) and promotes digestion by retaining *Hararat-e-Ghariziyah* [16]. Excess sleeping on empty stomach weakens the innate energy [33].

On the other hand, inadequate sleep is associated with a lengthy list of mental and physical health problems, comprising those that arise due to a weakened immune system. A number of studies suggested that, T-cells fall down when the individual is sleep deprived. Also inflammatory cytokines rise up which, might lead to the higher risk of catching a cold or flu. It can be concluded that, functioning of the immune system is suppressed due to sleep deprivation. The natural means of body's fight against infections is through fever. Thus, when an individual sleeps adequately, he can get a better fever response. Research showed that sleep-deprived individuals are at a greater risk of dying due to heart disease. The more is the sleep loss, the higher are the levels of C-reactive proteins (CRP) in the body. CRP is an indicator of inflammation, and inflammation might trigger heart disease [34].

Allama Nafis gave the importance of wakefulness and stated that all the voluntary functions and movements of the body occur in wakeful condition but excess awakening produces dissolution of *Ruh* (pneuma) leading to dryness and weakness of brain and indigestion [13].

Ehtibas-Wa-Istefragh* (Retention and Evacuation) and their Co-relation with *Tabi'at

Ehtebas means retention of necessary nutrients, minerals, water and electrolytes in the body, while *Istefragh* means evacuation of morbid materials to clean the body. There are two types of *Ehtebas-wa-Istefragh*:

- 1 *Tabaie* (Normal)
- 2 *Ghair Tabaie* (Abnormal)

Tabaie Ehtebas (Normal Retention) retains the *makul-wa mashroob* for digestion and metabolism after that *Tabi'at*, retains certain beneficial end products of metabolism for *Numu-wa-Tauleed* (growth and reproduction); for example, normal retention of essential protein, fat, vitamins, minerals and electrolytes etc. *Tabi'at* gets rid of waste products by natural means such as passage of urine, stools, sweat, and mucus secretions etc. through proper channels, known as *Istefragh Tabai*, but excess of both is abnormal condition leading to acute or chronic disorders. According to Unani concept, retention and deposition of *Fuzalat* (morbid materials) increases *Rutubat-e-Ghariba*, which decreases *Hararat-e-Ghariziya* and weakens *Tabi'at* as well as causes *Sudda* (obstruction) in normal passage; for example, intestinal obstruction, renal stones etc. Retention and deposition of phlegm obstructs passage of oxygen in the organs which leads to various respiratory and circulatory disorders, which may be a hazardous condition [14]. Diseases caused by abnormal retention of morbid material [29] are as follows:

1. Abnormal retention of stool (constipation) causes many diseases. Stool, is a *fuzla* (waste product) of *huzoom-e-Arba* specifically *hazam-e-awwal*. About 100 g of stool, should be defecated normally without hindrance. If its evacuation is delayed due to any reason, then its consistency becomes hard due to absorption of water content which thereby causes, constipation and obstruction that leads to the abnormal growth of microorganisms in the intestine that causes toxicity and infection in the intestines which lead to the formation of poisonous substances, as a result of which complications such as colitis, peritonitis, gangrene, flatulence, piles, hernia, intestinal obstruction and prolapse of rectum are caused.
2. Abnormal retention of morbid stuff in the respiratory system causes a number of diseases. *Nazla* is considered as the root cause of all diseases. This is also a cause of pleurisy, cough, bronchitis, etc.
3. Abnormal retention of urine may cause diseases such as urolithiasis, nephrolithiasis, cystitis, pyelonephritis or urinary tract infection.
4. Due to any obstruction or difficulty in the normal evacuation of menses in the females, diseases such as amenorrhoea, dysmenorrhoea, etc. may occur.
5. Due to abnormal retention, many skin and dermatological conditions may occur such (psoriasis), *fuqaayi jildi* (pemphigus), *iltehaab-e-jildi* (dermatitis), *sailan-e-uddahni* (psoriasis), *keel muhase* (acne), *da'us-samakiya* (ichthyosis), etc.

Mainly those people are susceptible who have a weak immune system that is, elderly and children. Rabban tabri stated that people who have excess waste materials in their body are usually affected with *Humma wabaiya* [19, 35].

Abnormal *Istefragh* of any matter always causes coldness and dryness of temperament, directly [23], and weakens the *Tabi'at*; for example, excess loss of fluid, salts and nutrients in the stools, causes dehydration; this condition may be fatal if not managed properly. The most common example of abnormal *Ehtebas* in daily life is acute or chronic constipation while the most common example of abnormal *Istefragh* is diarrhoea. Therefore, if retention and evacuation are balanced and take place at proper time through proper channels regularly, they are beneficial in maintaining health and well-being; otherwise both are harmful.

DISCUSSION AND CONCLUSION

In the maintenance of *Tabi'at* (the internal resistance power of the body), six essential factors that is, *Asbab-e-Sitta Zarooriya* are to be moderated. *Hawa-e-muhit*, the surrounding air in which an individual respires, has a thorough effect on the *mizaj* (temperament) and consequently, on health.

Whereas *hawa-e-mukaddar* (contaminated air) and *hawa-e-wabaie* (epidemic air) cause maltemperament of *rooh* and are responsible for morbidity and mortality of large number of people.

Makool-o-mashroob (foods and drinks) having nutritional value of optimum quality and quantity are believed to ensure physical fitness by strengthening *Tabi'at*. *Harkat wa sukoone badani* emphasizes the helpful effects of balanced physical activity and rest on an individual's internal power and *Tabi'at*. *Harkat wa sukoone nafsani* or the emotional state of a person influences the health by different ways; for example, the negative sentiments make an individual physically ill and positive sentiments enhance the immune system. *Tabi'at* gets benefitted by sleep in two ways—one is psychological and bodily rest, and another is the digestion and concoction of *akhlaat* that prevents the innate heat in the body. The normal physical and psychological functions depend on adequate sleep whereas sleep deprivation suppresses the functions of immune system. Normal wakefulness improves the innate energy sensory and motor functions. *Tabi'at* gets rid of waste products by natural means through proper channels, known as *istefragh-e-tabai*, but excess of both, retention or evacuation (*ehtebas-o-istefragh*) is abnormal condition leading to acute or chronic disorders. Proper and normal functioning of the excretory processes is necessary for good health.

The upkeeping of these six essentials of life are supposed to be the key to the maintenance of *Tabi'at* and hence essential for restoration and preservation of health.

REFERENCES

1. Ahmad I. Introduction to al-Umoor al Tabi'yah (Principles of human physiology in Tibb). New Delhi, India: CCRUM, Department of AYUSH, Ministry of H & F.W. Government of India; 2009. 5p, 12p, 17p, 32p, 35p, 75p, 82p.
2. Ahmad I. Kulliyate Asri. Delhi, India: New Public Press; 1983. 34–83p.
3. Ibn Sina AAHIA. Al-Qanoon Fil Tibb (Urdu Translation by Kantoori HGH). New Delhi, India: Aijaz Publication House; 2010. 97–98p.
4. Nasiruddin M, Zulkifle M, Khan Y. Asbab-e-Sitta Zaruriyya (six essential factors): An Unique tool for the maintenance of human health. International Journal of Herbal Medicine. 2015; 3(4): 22–24p.
5. Britannica. (2021). Unani Medicine. [Online] Britannica. Available at <https://www.britannica.com/science/Unani-medicine#ref306594>
6. Siddiquee K. Unani Medicine in India. New Delhi, India: CCRUM; 2009.
7. Qadeer A. Tarikhe tib wa akhlaqyyaat. New Delhi, India: National Council for Promotion of Urdu Language; 2005.
8. Razi MBZ. Kitabul Murshid. 1st edition. New Delhi, India: Turki Urdu Bewaru; 2000. 82p.
9. Ibn Sina AAHIA. Kulliyat-e-Qanoon (Urdu Translation by Kabiruddin HM). Part2. New Delhi, India: Aijaz Publication House; 2006. 238–239p, 243–246p.
10. Ilahi A, Ansari AH, Zulkifle M, Muti MA. Association of exercise, sleep habits, bathing and house status in the genesis of central nervous system disorder. Hamdard Medicus. 2012; 55(3): 33p.
11. Sana SH. Holistic approach of Unani medicine: Integrating basic concepts of Unani medicine and health perspective. International Journal of Research and Review. 2019; 6(8): 63–66p.
12. Park K. Park's text book of preventive and social medicine. 25th edition. Jabalpur, India: M/s Banarsidas Bhanot Publishers; 2019. 13p, 14p, 109p, 401p, 791p.
13. Kirmani NI. Kulliyat-e-Nafeesi, Vol 1 & 2 (Translation and Elaboration by Hakim Kabiruddin). Urdu Bazar, Lahore: Matbua'ate Sulaimani; 1994. 18p, 19p, 23p, 31p, 32p, 84p, 188p, 189p, 214p, 234p.
14. Ahmad F (Alig). Six essential factors and health. International Journal of Unani and Integrative Medicine. 2019; 3(1): 29–36p.

15. Tabri R. YNM: Firdosul-Hikmat. Karachi, Pakistan: Hamdard Foundation Press; 1981. 33p, 282p, 327p, 343p, 368p, 383p.
16. Razi AB. Kitabul-Hawi. Hyderabad, India: Daeratul Maarif Al-Usmaniya; 1958. 7p, 8p, 11p, 12p, 14p, 27p, 68p, 90p.
17. Zaid H, Said O, Hadieh B, Kmail A, Saad B. Diabetes prevention and treatment with Greco-Arab and Islamic-based natural products. *JAMIA*. 2011; 15(1): 19–38p.
18. Ahmad HIS. Introduction to Al-Umur Al-Tabiyah. 1st edition. New Delhi, India: CCRUM; 1980. 33p, 162p.
19. Razi AMIZ. Kitabul Hawi. New Delhi, India: CCRUM; 2007.
20. Ibn Sina AAHIA. Al-Qanun Fil Tibb (English Translation of the Critical Arabic Text). New Delhi, India: Jamia Hamdard; 1993. 318–319p.
21. Brenner I, Shek PN, Shephard RJ. Infection in athletes. *Sports Med*. 1993; 17: 86–107p.
22. Majoosi AIA. Kamilus-Sanāa Mataba Munshi Nawal Kishore. Lucknow, India: 1889. 19p, 203p, 205p, 228p, 237p, 271p, 272p, 282p, 286p, 288p, 292p, 293p.
23. IbnSina IA. Kulliyat-e-Qanoon. Vol 1 & 2 (Translation and Elaboration) by Hakim Kabiruddin, Hyderabad, India: Rekhta Books; 1954. 70p, 80p, 82p, 109p, 110p, 125p, 126p, 145p, 155p, 158p, 167p, 168p, 174p, 179p, 181p, 182p, 193p, 230p, 268p, 269p, 271p, 298p, 313p, 781p, 786p.
24. Harwi MBY. Ain Al-Hayat (Urdu Translation by Rahman HSZ). Aligarh, India: Ibn Sina Academy; 2008.
25. Nafīs BU. Kulliyāt-e-Nafīsi (Urdu Translation by HM Kabiruddin). New Delhi, India: Idāra Kitāb-us-Shifa; 1954.
26. Shephard RJ, Shek PN. Exercise and infection. *Clin J Sports Med*. 1993; 3: 75–77p.
27. Shephard RJ, Verde TJ, Thomas SG, Shek P. Physical activity and the immune system. *Can J Sport Sci*. 1991; 16: 163–185p.
28. McLeod S. (2010). Stress, illness and the immune system. [Online] Simply Psychology. Available at <http://www.simplypsychology.org/stress-immune.html>
29. Jamil AW. Tauzihaat-e-Asbab-e-Sitta Zarooriya. New Delhi, India: Bharat Offset Printers; 2006. 51p, 63p, 65p, 127p.
30. Donatelle RJ. Access to Health. 7th edition. New York: Benjamin Cummings; 2002. 46–47p.
31. Tipo FA, Khan TN, Khanam B. Conceptual explanation of Asbab-e-Sitta Zarooriya (six essentials), their effect on vital heat and human health, A Unani perspective. *IJPNE*. 2019; 4(1): 570–573p.
32. Sahal MA. Kitabul Mia'h. New Delhi, India: CCRUM; 2008. 46p, 52p, 85p, 93p, 242p.
33. IbnRushd AW. YNM: Kitab-ul-Kulliyat. New Delhi, India: CCRUM; 1987. 163p, 355p, 365p.
34. WebMD. (2021). Healthy Sleep Health Centre. [Online] WebMD. Available at <http://www.webmd.com/sleep-disorders/excessive-sleepiness10/immune-system-lack-of-sleep>
35. Khan MA. Al-Akseer (Urdu translation by kabeeruddin M). Vol 2. New Delhi, India: Ejaz Publication House; 2003. 916–920p.