

# Dietary Modulation for Preservation of Health: A Review

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## ABSTRACT

Health is the most important condition of human beings, which is required for all functioning of the body in proper way, because of deterioration of health the goal of wellness, could not be achieved. Poor diet contributes to poor health, whether it is overeating or an overly constrictive diet. Although the majority of health issues are preventable, a major contributor to global ill health is the fact that nearly one billion people lack health care, an important way to maintain health is to have healthy diet, a diet which provides nutrients and keep the body running, help build and strengthen bones, muscles and also regulate body process. There is no any food which gives complete benefits or produce harmful effect completely in a body in every condition, because bodily condition differ with difference in primary temperament, ages, habits, habitats and weathers. So same diet is not beneficial for everyone nor harmfulness of a diet is equal for everyone. According to the Unani system of medicine, modulation for maintenance and preservation of health with the help of diet is described under the chapter of Tadabeer-e-ghiza, which will be elaborated in the work.

**Keywords:** Temperaments, Tadabeer-e-ghiza.

## INTRODUCTION

All the foods articles should be free from any pesticide or other pollutants. avoid tinned food. Food should be taken in proper timing. Excessive food or over eating can produce obesity. Calorie restricted diet should be taken because high calorie diet causes obesity, but in case of elderly peoples high calorie diet is advised, Intake of sodium salt in diet may be important, Hypertension may be associated with low potassium diet. Salt should be taken with moderate restriction (less than 3/gm/day).<sup>[13]</sup> Overeating and lake of exercise are the cause of obesity. Rigid dieting is the best treatment, it must contain amount of all essential food stuffs. Bulkiness of food is important as the patient need to be satisfied

foods to be avoided. Bread anything made with flour, cereals, potato and other whole root vegetables food containing much sugar, all sweets and salts, fatty foods like cream, butter, fat, beans should be avoided, No restriction to meat, fish, and fowl, all green vegetables, eggs, and seasonal fruits are advised for maintenance of health.<sup>[1,2]</sup>

**Hunger and food:** Ghiza should be taken when it is required and needed and true hunger is present, it is advised that in extreme hunger one must not let the stomach empty, because real hunger develops when stomach is empty, filling the stomach with food in the absence of true hunger and consuming the excess food would be the cause of accumulation of food stuffs, which is harmful for health, it should

be borne in mind that letting the food intake while true hunger present is also harmful, because as we know true hunger develop when stomach is empty, and process of absorption by A'da is continuously in progress, in this condition if the food is not consumed stomach starts absorption of body fluids, bile which is very light fluid and has the property to be easily absorbed, primarily bile is absorbed toward stomach, absorption of bile at the time when heat of stomach due to hunger is on extreme level turn into puss and produces many unwanted things like loss of appetite, nausea and vomiting.<sup>[3,4,5]</sup>

### **Relation of seasons with food:**

**In summer:** Food in summer should be functionally cold, because summer dissolves the Hararat-e-ghariziyah which results in weak digestion, if we consume functionally hot food in summer it may combine with the Hararat of the weather and extensively dissolve the Hararat-e-Ghariziya, causes excessive thrust, but when food is functionally Barid (cold) it counter the external heat and prevent the dissolution of Harart-e-ghariziya, and remove those unwanted conditions which were developed due to external impact of Summer season, also this type of functionally cold diet preserve the Hararat-e-ghariziyah in stomach, contract the muscles of stomach, so that stomach surrounds the food stuffs not letting any space between them, which helps in proper digestion and development of hunger which was weakened by hot air.<sup>[6,7]</sup>

**In winter:** Food in winter should be functionally hot, because winter produces coldness in the body, and become the cause of production of phlegmatic materials, if coldness of food combines along with coldness of winter, they both dissolve the Hararat-e-ghariziyah, and produce excess phlegm, and when functionally hot food consumed it thin the blood and transfer it in all direction where it could counter the cold air, and prevent the body from bad effect of the winter.<sup>[7,11]</sup>

### **Tadakhul-e-ghiza and its effects:**

Tadakhul-e-ghiza means consuming a diet while one is in stomach and not digested, before digestion of first diet another is taken, which has a bad effect on digestion and absorption. This is harmful for health because if *Tabi'at* move toward next diet before digestion of first diet, the first diet will be spoiled and may spoil the second diet, and if *Tabi'at* move toward first diet leaving the second, the second diet will be spoiled and may spoil the first, if *Tabi'at* concern with both of them at a time the role of *Tabi'at* might be weakened and both diet will be spoiled. in all these conditions accumulation of waste product take place in the body due to indigestion. Instead of this if one diet of them digested first and getting absorbing by arteries he may carry unabsorbed particles along with, if not absorbed that digested diet he may be spoiled himself.<sup>[2]</sup>

### **Bad effects of prolonged eating:**

Prolonged eating is also harmful for health because it alter the digestive pattern and all particles of consumed foods not digested equally, the last part of diet enter in the stomach at the time when digestion of its first part was started, so which particles were digested getting absorbed through arteries and carrying un digested particles along with digested particles, and it is also possible in prolonged eating that *Tabi'at* may become free from digestion of food, and last some bolus may be unabsorbed, which may cause discomfort.<sup>[8,9]</sup>

### **Consumption of multiple food stuffs:**

consumption of different food stuffs at a time may irritate the *Tabi'at* and *Tabi'at* confuses that which one he digest and which one he leave undigested, when *Tabi'at* is not involve in one diet completely it spoils all of them, and consumption of multiple items should be avoided because different foods require different digestion time and different digestive enzymes, while consuming mix diet digested and digested diet mixed with each other, which do not provide much health benefits, but create troubles.<sup>[10]</sup>

### **Diets of different taste and their effects:**

**Tasteless food:** Regular intake of tasteless diet develop laziness and weakness in the body, because it produces excess moisture which causes laxity, stomach become lax and its density is destroyed which is necessary for hunger development, due to this moisture nerves also affected and excessive *Barudat* of nerves causes laziness and weakness.<sup>[1]</sup>

**Sour food:** Regular intake of sour foods brings old age earlier, dry the organs and harm the nerves, reason behind early ageing by sour food is that sour foods produce less blood, because substance of sour food is Lateef and its active cause is *Barudat* while substance of blood is moderate *Jauhar* and active cause of blood is Hararat. Sour things are opposite to blood substantially and in activity, temperament of sour is *Yabis* (dry) while temperament of blood is moist, due to difference in mizaj of sour food and blood, sour food may not provide the nutrition to blood, and causes weakness in mizaj and faculties, sour food has the dry temperament which do not produce the blood which provide moisture.<sup>[1,2]</sup>

**Sweet food:** use of sweet food regularly produces laxity of stomach and provide *Hararat*, sweet things increase the flow of fluids with the help of their moderate *Hararat* and remove their coagulation, and this *Hararat* do not dissolve the moisture because it is moderate, cause of production of heat by sweet foods is that sweet food produces blood and bile in excess and they both are har.

**Salty food:** excessive use of salty foods dry the body, because salt dissolve the body fluids and develops the weakness, salty food do not produce beneficial blood which provide strength and energy to the body.<sup>[2,8]</sup>

### **Diet in relation with temperament:**

**Bilious Temperament:** Those whose temperament is bilious and they are not in good health, they are advised to take the foods having cold and moist temperament, because temperament of bile is hot and dry, according to very well known concept of

*Ilaj bil zid*, diet of bilious peoples should be opposite to the temperament of bile, and their diet should be neutraceutical (*Giza-e-dawa'i*).

**Sanguine Temperament:** Diet of sanguine temperament should be cold functionally and calorific potentially.

**Phlegmatic Temperament:** Diet of phlegmatic temperament should be warm and soothing.

**Melancholic Temperament:** Diet of melancholic temperament should be hot and moist, and this is recommended for those peoples in which dominance of natural *Sauda* occur (*Sauda taba'i*), if there is dominance of abnormal *Sauda* it indicates that his health has been deteriorated and he is in diseased category now, the strategies should be taken in to account which provide extreme coldness, this extreme coldness cannot be achieved with neutraceutical (*Giza-e-dawa'i*) but require pure medicines.<sup>[4,5,8]</sup>

**Forbidden certain foods to consume simultaneously:** Unani scholars had forbidden consuming certain foods with each other which is not possible to explain with speculation and reasoning, so experiment must be preferred over speculation. Scholars forbade combination of milk with fish because it causes chronic diseases like leprosy and paralysis; these both are heavy and quickly accept the *Fasaad*, produce waste material which causes chronic disease, when these both foods convert into *Sauda* leprosy develops and when they get converted into *Balgham* paralysis develops. Consumption of milk with sour is also forbidden because sour freezes the milk in stomach, and milk when freezes turns into toxic material and some time causes colitis. Scholars also forbid from intake of *Mazeerah* and *Ijjasiyah* in combination, because *Mazeerah* contains milk and *Ijjasiyah* contains *prunus insittia*, and also forbid from intake of *Sattu* after milk and rice because these both produce colitis due to being flatulent, ability of developing colitis by dryness of rice increases after the use of *Sattu*, and milk

also helps the development of colitis with its *Barudat*, scholars also forbid consumption of grapes after eating animal head because grapes has a special type of moisture which moisten the stomach and animal head has sticky substance and phlegmatic material which increases due to use of grapes, and also forbid the use of pomegranate after *Haleem* because pomegranate is astringent and flatulent and *Haleem* is thick and sticky, apart from this grapes and pomegranates are *Lateef* (light) and animal head and *Haleem* are heavy and thick, and combining of these two is combination of light and heavy, which is bad habit according to medical law. <sup>[1, 3, 8, 12]</sup>

## CONCLUSION

After the review of classical literature it can be concluded that food have its impact on health, it is necessary to know what should be consumed and what should not be consumed, as Unani system of medicine focus on Temperament, diet must be prescribed according to temperament of human beings and according to temperament of seasons, Food in summer should be functionally cold, when food is functionally *Barid* (cold) it counter the external heat and prevent the dissolution of *Harart-e-ghariziya*, and remove those unwanted conditions which were developed due to external impact of Summer season Food in winter should be functionally hot, it is also borne in mind that intake of second diet before digestion of first diet has bad effect on digestion and absorption. This is harmful for health because if *Tabi'at* move toward next diet before digestion of first diet, the first diet will be spoiled and may spoil the second diet, Prolonged eating is also harmful for health because it alter the digestive pattern and all particles of consumed foods not digested equally, consumption of multiple items at a time should be avoided because different foods require different digestion time and different digestive enzymes, Regular intake of tasteless diet develop laziness and weakness in the body, Regular intake of sour foods

brings old age earlier, dry the organs and harm the nerves, use of sweet food regularly produces laxity of stomach and provide hararat, excessive use of salty foods dry the body, Scholars forbid combination of milk with fish because it causes chronic diseases like leprosy and paralysis, Scholars forbade intake of *Mazeerah* and *Ijjasiyah* in combination, because *Mazeerah* contains milk and *Ijjasiyah* contains *prunus insititia*, and also forbade the use of pomegranate after *Haleem* (*Hareesah*) because pomegranate is astringent and flatulent and *Haleem* is thick and sticky, apart from this grapes and pomegranates are *Lateef* (light) and animal head and *Haleem* are heavy and thick, and combining of these two is combination of light and heavy, which is very bad according to medical law. <sup>[1,2,10]</sup>

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