

A REVIEW ON HEALTH ASSESSMENT OF TRAFFIC POLICE PERSONNEL AND DISEASE PREVENTION THROUGH UNANI MEDICINE IN CORRELATION WITH ASBAB-E-SITTAE ZARORIYAH (SIX ESSENTIAL FACTORS OF HEALTH).**Dr. Syed Abdul Zahoor^{*1}, Dr. Sumaiya Tabassum², Dr. Mohammed Maqbool Hussain³, Dr. Shaik Mohd Azeem⁴, Dr. Amir Firoz⁵**^{*1}(PG Scholar) Dept of Tahaffuzi wa Samaji Tib, Govt. Nizamia Tibbi College, Charminar, Hyderabad, Telangana, India.²(PG scholar) Dept of Tahaffuzi wa Samaji Tib, Govt. Nizamia Tibbi College, Charminar, Hyderabad, Telangana, India.³(Professor & HOD) Dept of Tahaffuzi wa Samaji Tib, Govt. Nizamia Tibbi College, Charminar, Hyderabad, Telangana, India.⁴(Assistant Professor) Dept of Moalijat, Govt. Nizamia Tibbi College, Charminar, Hyderabad, Telangana, India.⁵(MD-Tahaffuzi wa Samaji Tib).***Corresponding Author: Dr. Syed Abdul Zahoor**

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ABSTRACT

This review explores the health assessment of traffic police officers and disease prevention strategies through Unani medicine, with a specific focus on Asbab-e-Sittae Zaroriyah (the six essential factors of health). Traffic police officers, due to their high-stress, irregular work hours, and exposure to environmental pollutants, are at increased risk of various health issues. This study examines how Unani medicine, a traditional system of healing with a holistic approach, can contribute to improving their overall health and well-being. The review synthesizes existing literature on the health challenges faced by traffic police, including cardiovascular diseases, musculoskeletal disorders, and mental health issues. It further evaluates how Unani medicine, with its emphasis on balance and prevention, aligns with the principles of Asbab-e-Sittae Zaroriyah environment, diet, sleep, physical activity, mental state, and elimination. By integrating Unani practices such as dietary modifications, herbal remedies, and lifestyle adaptations, this review proposes potential interventions for disease prevention and health promotion tailored to the unique needs of traffic police officers. The findings suggest that incorporating Unani medicine into routine health assessments and preventive care can enhance resilience and reduce the incidence of occupational health problems among traffic police. This approach not only addresses immediate health concerns but also promotes long-term well-being through a balanced and preventive strategy, reflecting a significant shift towards integrative health practices in occupational health management.

KEYWORDS: Health Assessment; Traffic Police; Asbabe Sittae Zaroriyah; Health Promotion; Disease Prevention.**INTRODUCTION**

The Unani system of medicine is a comprehensive medical system, which meticulously deals with the states of health and disease. Its fundamentals are based on deep philosophical insights and scientific principles. This system fully appreciates and understands the creation of man, his nature, his constitution and his relationship to the environment. The strength of the system is its holistic approach, temperament based prescription and principles of six essential factors of life (Asbabe Sitta Zaruriya); which are pivotal for maintenance of health. Its holistic approach focuses on how the physical, mental, emotional and spiritual elements of the body are interconnected to maintain wellness. Toning up organs and immune system

is another unique feature of this system. This system offers an effective treatment for various gastrointestinal, respiratory, genito-urinary, musculoskeletal, neurological, cardiovascular, lifestyle and metabolic disorders.^[1]

Maintaining human health is one of the biggest challenges facing the health-care systems across the world, various national and international health agencies are coming out with several policies and program to improve human health. Inventions of new treatment modalities or advanced and sophisticated diagnostic equipment are not sufficient to achieve this goal, rather a comprehensive approach is required to improve the

human health in a better way. As conventional medicine mainly focusing on curative aspect, there is an opportunity for the Unani System of Medicine to play an important role in disease prevention. Thus, the present article aims to explore various approaches to health promotion and disease prevention described in classical Unani texts.^[2]

Globally it is accepted that the Traffic police officers are extremely vulnerable group of professionals due to their continued and prolonged daily exposure to the variety of health hazards ranging from respiratory problems to psychological distress. Since traffic police officers spend most of their day being exposed to Air pollution and Noise pollution and are in close contact with fumes emitted from vehicles. They suffer from both noise and air induced illness. The impact of continuous exposure to emissions such as Lead, Nitrogenous compounds, Carbon monoxide that leads to serious physical ailments.^[3]

The potential occupational hazards among the traffic police are largely associated with different health problems like.

- ✓ Respiratory tract (COPD, Asthma, Emphysema, Koch's inf, Allergies etc).
- ✓ Physical stress (Fatigue, Pain, Musculoskeletal disorders, Varicose veins etc).
- ✓ Eye /Ear problems (Blurred vision, Eye infections, Hearing abnormalities, Deafness).
- ✓ Mental /Psychological Stress (Insomnia, Depression etc).
- ✓ Cardiac problems /Impaired glucose metabolism/ Skin diseases.
- ✓ Communicable /Non Communicable diseases.^[4]

Since occupation is a major determinant of health, traffic police personnel face multiple occupational hazards. They are continuously exposed to vehicular emissions and work in a noisy and polluted environment. The objective of the present review is to explore the impact of occupational health hazards on the health of traffic police personnel. Published research papers on traffic police reporting occupational health issues were accessed and reviewed.^[5]

MATERIALS AND METHODS

A manual literature survey of modern and classical unani manuscripts was conducted and collected information available on health promotion and disease prevention in unani medicine and also relevant modern literature was collected from various books and international research and review articles and internet respectively.

RESULTS OF LITERATURE SURVEY

The findings of the literature survey reveals Ongoing research in Unani medicine is focusing more on modern medicine than to the system itself. Predominantly, Research in of preventive medicine has been confined to cross-sectional studies in line of modern medicine

protocol without taking into consideration the contrasting epistemology and principles of the respective systems. The Unani scholars defined Ilm-e-Hifze Sehat as the science of regulating the healthy body to maintain it in health. They have described three major areas of concern of this branch: (a) Promotion or preservation of health (Hifze sehat) (b) Prevention of diseases by using prophylactic drugs or through non-pharmacotherapeutic approach (Taqaddum bil Hifz) and (c) protection of the susceptible (Tadabeere Abdaane Zaefafa).^[1]

According to WHO Health is the state of complete physical, mental and social well being and not merely an absence of disease.^[6] Health is not a commodity but it's a way of functioning within one's work, recreation and living environment. The work environment is the most important part of man's total environment.^[7]

Occupational Environment is the sum of external conditions and influences which prevail at the place of work and which have a bearing on the health of working population. basically there are three types of interaction in a working environment.^[6]

(a) Man and physical, chemical and biological agents (b) Man and Machine (c) Man and man.

1. Physical agents – (humidity, radiations, light, noise, air movement).

2. Chemical agents – (toxic dust, chemicals, gases)

3. Biological agents – (viruses, bacterias, parasitic agents).

The place of work is a significant part of man's environment as he spends at least 8-12 hrs a day at work. so health is effected by work environment to a large extent. although there are several types of environments. Its the physical environment that plays a vital bearing on health. Traffic policemen are persistently exposed to vehicular exhaust, fumes, noise, dust, uv rays etc during their work which makes them vulnerable to physical illness. They are also prone to stress disorders due to work related pressure.^[7]

The word sitta stands for six and because they essentially influence each and every human Body is known as Asbab-e-Sitta Zaroriyah. they are amongst the important Regimens for health preservation and restoration, if lost. When all the six factors are in equilibrium, health is maintained; otherwise it needs moderation and modification.^[8]

According to "BURHAN UDDIN NAFEEES" diseases occurs when there is disturbances in "ASBAB-E-SITTAE ZARORIYAH". The basic life's six essential factors necessary for every human being and life is not possible without these six essential factors in his book "KULIYAT-E-NAFEESI"^[9] respectively those are as follows:

1. HAWA-E-MUHEET (Air).

2. MAKOOLAT-O-MASHRUBAT (Food and Beverages).

- 3.HARKAT WA SUKOON BADNI (Body movements and Rest).
- 4.HARKAT WA SUKOON NAFSANI (Mental work and Rest).
- 5.NAUM –O-YAQZA (Sleep and Wakefulness).
- 6.EHTEBAS WA ISTEFRAGH (Retention and Evacuation).

In unani system of medicine Asbabe Sittae zaroriyah in its six essential factors mentioned Atmospheric air (Hawa e Muheet) as the first and foremost step of life. Air is present In the atmosphere in which we breathe and live therefore air is the companion for our body and soul (Rooh) as this participates in the composition and maintaining the structure of body.^[10]

EFFECT OF VARIATIONS IN ATMOSPHERIC AIR (HAWA-E-MUHEET)

1. PHYSICAL VARIATIONS:

- (a) According to seasons.
- (b) According to Habitat.
- (c) According to Direction of wind.
- (d) According to quality (Kaifiyat).

2. NON-PHYSICAL VARIATIONS

- (a) Variations in composition.
- (b) Epidemic air.^[10]

Due to variations in the composition of air in which air becomes polluted due to addition of any morbid material which makes air polluted and when it is inhaled it enters lungs and bloodstream and can cause disease⁶. According to ALLAMA ALAUDDIN KHARSHI commandments of good air is It is protector of health unless it is pure and moderate. It should be free from smell of dead, rotten vegetables, chemicals from fields, dust and fumes.^[11]

In Hyderabad, the fifth largest metropolitan city 32% of traffic police personnel are suffering from lung related disorders like pneumonia and bronchitis because of severe air pollution while 25% of them are facing hearing problems due to noise induced pollution and 7% of traffic cops are complaining about eye related problems due to dust particles.^[12]

EFFECT OF FOOD AND BEVERAGES (MAKOOLAT-O-MASHRUBAT)

Balanced and good quality food is essential for the promotion of health while any imbalance either in quality or quantity may lead to a variety of diseases. The nutritional value of an individual's diet in terms of quality and quantity of food and drink is believed to ensure fitness by strengthening Tabiyat. The most important element that maintains our immune system is a healthy balanced diet, which contains all the nutrients in terms of carbohydrates, proteins, fats, vitamins, and minerals in a balanced proportion. The adaption of healthy eating habits such as the addition of fresh vegetables and fruits of all kinds in large quantity plays a pivotal role because they contain many useful and

valuable nutrients, nuts having proteins and magnesium, fish because they contain zinc which works to produce blood cells that fight infection, mushrooms, garlic yogurt, fiber, and olive oil having high-quality antioxidants.^[13]

For the healthy living of an individual, the significant role of food and drink and selection of a good diet for the prevention and treatment of diseases was quoted by many ancient Unani physicians. Like Hippocrates stated 'the cause of sickness is overeating and the cause of health is eating like a bird', 'take diet only when you have desire', and 'good wines in small quantity is the friend of body and apple is the friend of the soul'. Another statement of Hippocrates (460-370BC) is 'let your food be your medicine, and medicine be your food', and 'leave your drugs in the chemist's pot, if you can heal the patient with food'.^[13]

Whereas Raazi said that 'good nutrition, adequate rest, happiness and best line of treatment are the pillars for curing of diseases'. He also stated that 'the amount of desired food items should be less for a patient', and 'whenever possible, treatment of the diseases should be done by diets only not by drugs'.^[14]

EFFECT OF REST AND BODY MOVEMENTS (HARKAT WA SUKOON BADNI)

All forms of activity whether vigorous, prolonged, mild or slow produces heat in varying degrees. Prolonged activity of any kind leads to dispersion of heat which produces cold and dryness in the system. Rest is always cooling and moistening. It is cool because there is no excitation or dispersion of heat and there is inward collection and aggregation of matter which suppress heat.^[15] As in traffic policemen they will committed to there hectic schedule which includes prolonged standing or performing duties on roads without adequate rest which may lead musculoskeletal disorders or even mental stress.

EFFECT OF MENTAL WORK AND REST (HARAKT WA SUKOON NAFSANI)

Mental work or psychological work refers to the things such as happiness, fear, pleasure, shame, stress etc. Absence of all these things refers to mental peace or mental rest.^[16] Understanding the seven types of mental rest helps us to create a more balanced and fulfilling life i.e physical, mental, emotional, sensory, creative, social and spiritual each of these aspects focuses on a different aspect of our lives.

EFFECTS OF SLEEP AND WAKEFULNESS (NAOM –O- YAQZA)

Sleep is quite similar to rest because soul (rooh) and body organs are all at rest in sleep. due to this all forms of exhaustion is waived off as all the fatigue of day long is replaced by rest.^[17] Wakefulness is opposite effect to that of sleep if it is inadequate it disturbs brain by producing dryness and weakness. If it is excessive sleep it causes

dullness of nervous system and makes the head heavy.^[15] Due to rotational shifts traffic cops have to perform night duties as well without any seasonal or climatic restrictions with dedication. This may lead them to sleep disorders and psychological distress due to improper sleep pattern.

EFFECT OF RETENTION AND EVACUATION (EHTEBAS WA ISTEFRAKH)

Istifragh means the elimination of unnecessary substances out of the body because retention of these substances inside the body produces disease e.g., constipation. In the same way, elimination of the substances that must be retained causes the abnormal condition. Elimination is carried through normal channels of the body such as the passage of sweat, urine, stools, menstrual blood, etc; but excess excretion results in an abnormal condition. The excess loss of fluid, salts, and nutrients in the stools, causes abnormalities. The excessive elimination of any matter always causes the coldness and dryness of temperament directly and decreases the innate energy. If elimination and retention are balanced and take place at the time when they are needed; they are beneficial and maintain health. It is said that up to 80% of the immune system is in the gut making it the largest immune organ in the body. Constipation slows down the peristaltic movement within the intestines, which means that food matter and waste get stuck preventing good absorption of key nutrients; some of which are needed to support the immune system as well as other side effects such as inflammation and bloating. Over time, this lack of nutrient absorption and build-up of food matter will weaken the immune system making the person more susceptible to the viruses that cause coughs and colds. Constipation also affects the balance of good bacteria within the digestive system which is crucial for the strength of the immune system. Good bacteria have a major role in the breakdown and digestion of food. They also play a decisive role in being a part of the immune response and produce substances that drive off or kill invading pathogens (such as the flu virus). So, if good bacteria are compromised as a result of constipation the person is more likely to fall ill. Hence, disturbances in bowel function due to chronic constipation may result in changes in the colonic flora which may lead to disordered immunity and decreased resistance to pathogenic flora.^[13]

CONCEPT OF DISEASE PREVENTION IN CLASSICAL UNANI MANUSCRIPTS

Zakaria Raazi (850-923 AD) In his book *Kitaab Al Murshid*, foreground the importance of *Asbabe Sitta Zaroriyah* (six essential factors) in maintaining health. These factors are atmospheric air, foods and drinks, physical activity and repose, mental activity and repose, sleep and wakefulness, evacuation and retention.^[14]

Ibne Sena (930-1037 AD) in his book *AlQanoon Fit Tib* which consists of five volumes. The Elucidation of Hifzane Sehat is found in its first volume. Causes of

health and disease, dynamics of maintaining the health, approaches of prevention according to the state of the human body, and promotive measures of health for vulnerable group has been described in detail in this book.^[18]

Ismail Jurjani (1040-1136 AD) in Volume 3rd of his book *Zakheera Khwarzim Shahi* is related to Hifzane Sehat. Author has described various methods of evicting morbid humor from the body and the conditions to be fulfilled before expulsion. Besides, regimens for children, elderly and travelers have been described. Impaired temperament (*Su'-i-mizaj*) and regimens to restore the temperament has also been described.^[19]

In *Kitab-Al-Kulliyat* by **Ibne Rushd** (1126-1198 AD). Describes the principles of maintaining health and focused on four factors namely; consumption of good chyme foods, Expulsion of morbid humours from the body, Purification of air and Avoidance of factors effecting the mental harmony. He also described various methods of eviction of morbid humours with special focus on Exercise (*riyazat*) and steam bath. Besides various regimens for maintaining the health of children, adults, elderly and for people with impaired temperament have also been described.^[21]

Rabban Tabri (780-850 AD) in his book *Firdaus-ul-Hikmat* which comprises 7 main titles (*nau*) and 30 subtitles (*maqalaat*). Author has described various guidelines to maintain health in a subjective manner. In this regard, different recommendations have been given for various seasons, age-groups and different temperaments. Instruction regarding consumption of food, sleep and evacuation of waste matter from the body has also been described.^[20]

LEVELS OF PREVENTION IN UNANI MEDICINE

Hifz-i-Sihhat Mutlaq (Preservation of Health)

It implies regulating or preserving the health of those people who are in an optimum healthy state. Traditionally, health is viewed as an absence of disease and due to this; it is described in relation to disease. Many definitions of health have been offered from time to time, but these have been subject to controversy due to lack of operational value. Definition given by Unani physicians is very holistic and practical and according to this definition, healthy state is "a condition in which the temperament is in a balanced state and the structures of the human body are such that its functions are carried out in a correct and whole manner."^[2]

Hifz ma Taqaddam (Measures for disease prevention)

This approach applies to population at-risk within the context that an individual is predisposed to illness, conditions depending on his/her temperament. As per the Unani concept, predisposition to disease increases either due to the *imtila'i kaifiyat* (congestion state) in the body or due to the presence of *khaam madda* (incomplete maturation of humours). Causes for *imtila'* may be

intrinsic or extrinsic. Extrinsic causes are overeating and sedentary lifestyle, while intrinsic causes are hypoactiveness of nutritive and expulsive faculties, hyperactiveness of retentive faculty, and constriction of vessels.^[2]

Tadabir-i-Abdaane Zaeefa (Regimens for people having susceptibility without disease)

Unani scholars categorize the vulnerable population such as old-aged people, neonates, children, and pregnant women under *Abdaane zaeefa*. Accordingly, they have mentioned comprehensive health promotive measures to strengthen the body to cope with diverse physiological changes and to protect it from untoward stimuli. The ultimate aim of these measures is to secure the utmost longevity possible to human beings. It includes *Tadabir-i-Navmawlud wa Atfal* (Neonate and child care), *Tadabir-i-Hamila* (Ante-natal care), and *Tadabir-i-Mashayikh* (Care of the elderly).^[2]

Methods of Prevention of Diseases in Unani

Rabban Tabri mentioned that health can be maintained by consumption of suitable food and drinks (Makool wa Mashroobat) and Evacuation of waste matter from the body.^[20] Zakariya Raazi recommended two approaches to maintain health, first is balance in daily activities and second is starting the preventive care at initial stages of the disease by recognizing it through prodromal symptoms.^[14] Ibn e Rushd mentioned that there are four ways to maintain health those are consumption of suitable foods and drinks, evacuation of waste matter, moderation in mental activity and purity of inspired air.^[2]

The best possible ways of health promotion in this holistic system of medicine are improvement of Tabiyat (Medicatrix naturae or Immunity) by immunomodulators, restoration of balanced temperament, maintenance of balance in the quality and quantity of humours, moderation of Asbabe Sitta Zarooriya (six essential factors for life) and adoption of Ilaj Bil Tadabeer (Regimental therapy), Munzij wa Mushil (concoctive and purgative) therapy and Ilaj bil ghiza (Dieto-therapy).^[8]

DISCUSSION

In the Unani system of medicine, Tabiyat is an individual's internal power or capacity to withstand or combat disease or perform normal physiological functions. Strengthening tabiyat can better be obtained with moderation in Asbab-e-Sitta Zarooriya. Unani medicine recognizes six factors called as Asbab-e-Sittae Zaroriyah which are essential in establishing a synchronized biological system and thus living a balanced existence. These six factors are Hawa-e-Muhit (Atmospheric Air); Makool-wa-Mashroob (Foods and Drinks); Harkat-wa-Sakoon-e-Badani (Physical activity and Rest); Harkat-wa-Sakoon-e-Nafsani (Psychological activity and Repose); Naum-wa-Yaqzah (Sleep and Wakefulness); Istifragh-wa-Ihtibas (Elimination and Retention).^[13]

CORRELATION WITH ASBAB-E-SITTAE ZARORIYAH

1. HAWA-E-MUHEET (Air)

Unani medicine recognizes the impact of environmental factors on health. Traffic police officers, who are frequently exposed to pollution and extreme weather conditions, can benefit from Unani practices that emphasize environmental modifications. Recommendations might include the use of protective gear, enhanced air quality measures, and periodic detoxification to mitigate environmental stressors.

2. MAKOOLAT-O-MASHRUBAT (Food and Beverages)

Diet plays a crucial role in Unani medicine. For traffic police, who often have irregular meal times, Unani dietary guidelines could be employed to promote balanced nutrition and prevent gastrointestinal disorders. Incorporating herbs and foods with anti-inflammatory and antioxidant properties could help counteract the effects of stress and environmental toxins.

Detoxifying the body with home remedies can be achieved through a combination of diet, hydration, and lifestyle practices. Here are some effective methods:

Hydration: Drink plenty of water to help flush out toxins. Adding a squeeze of lemon can enhance the detoxifying effect.

Herbal Teas: Teas such as cinnamon(dalchini), ginger(sont), cardamom(ilaichi) and peppermint(pudina) can aid in digestion and detoxification.

Fiber-Rich Foods: Include fruits, vegetables, and whole grains to support digestive health and regular bowel movements (nuts, figs, raisins, lentils, barley etc).

Lemon Water: Drinking warm lemon water in the morning can help stimulate digestion and liver function.

Cucumber: High in water and antioxidants, cucumbers help to hydrate the body and support detoxification.

3. HARKAT WA SUKOON BADNI (Body movements and Rest)

Regular physical activity is integral to Unani health principles. For traffic police, structured exercise routines tailored to counteract the sedentary periods spent in vehicles and to strengthen areas prone to strain could be beneficial. Unani recommendations might include specific exercises and physical therapies to improve overall fitness and reduce occupational injuries.

4. HARKAT WA SUKOON NAFSANI (Mental work and Rest)

Mental well-being is a core component of Unani medicine. Traffic police face significant psychological stress, and Unani practices such as mindfulness, meditation, and herbal treatments for anxiety and depression could offer relief. Addressing mental health proactively can prevent burnout and improve job performance.

5. NAUM –O-YAQZA (Sleep and Wakefulness)

Adequate and quality sleep is emphasized in Unani medicine. Given the irregular work hours of traffic police, strategies to improve sleep hygiene and manage circadian rhythms are vital. Unani practices might include natural remedies to promote better sleep and relaxation techniques to manage stress.

6. EHTEBAS WA ISTEFRAGH (Retention and Evacuation)

Efficient bodily elimination and retention is vital for maintaining health according to Unani principles. Traffic police might benefit from dietary and lifestyle adjustments that support digestive health and detoxification. Unani medicine provides a range of herbal remedies and dietary guidelines to enhance elimination processes and reduce the risk of related health issues.

CONCLUSION

The health assessment of traffic police officers reveals a range of occupational health issues that necessitate targeted preventive and therapeutic interventions. Given their demanding roles, traffic police face a high risk of various health problems, including cardiovascular diseases, musculoskeletal disorders, gastrointestinal issues, and mental health concerns. This discussion evaluates how Unani medicine, in alignment with the principles of *Asbab-e-Sittae Zaroriyah* (the six essential factors of health), can contribute to the health and well-being of traffic police officers.

Traffic police officers are subjected to chronic stress due to the nature of their work, which includes long hours, irregular shifts, and exposure to pollution. Studies have consistently shown that these factors contribute to a heightened risk of hypertension, cardiovascular diseases, and stress-related disorders. Additionally, the physical demands of the job lead to musculoskeletal issues, while erratic eating habits and poor sleep patterns further exacerbate health problems.

In conclusion, applying Unani medicine principles in the health assessment and disease prevention strategies for traffic police officers offers a holistic approach to managing the unique health challenges they face. By emphasizing the balance of essential health factors, Unani medicine could enhance the well-being and longevity of traffic police, provided that it is integrated thoughtfully with contemporary medical practices and validated through further research.

For traffic policemen, who often face high stress and long hours, detoxification can help manage health and well-being. Here are some specific tips:

- 1. Stay Hydrated:** Drink plenty of water throughout the day. Consider keeping a water bottle handy during shifts.
- 2. Balanced meals:** "Mutawazun Ghiza(balanced deit)" denotes a diet that is balanced in terms of its nutritional components, ensuring that it supports overall health

without overloading the body with excess or insufficient nutrients. This balanced approach aims to harmonize the body's humors (mizaj) and maintain equilibrium,

3. Regular Breaks: Take short breaks during shifts to stretch, walk, and relax. This helps reduce stress and improve circulation. Practice deep breathing or mindfulness exercises to manage stress and promote mental clarity.

4. Adequate Sleep: The concept of Nauom(Sleep) is integral to maintaining good health and balance within the body. In Unani medicine, proper sleep is considered essential for the body's restoration and overall well-being. Prioritize getting enough rest. Quality sleep is essential for recovery and detoxification.

5. Exercise: Riyazat(Exercise) is considered crucial for maintaining overall health and balance within the body. It is believed to help regulate the bodily humors (mizaj), improve circulation, enhance physical fitness, and contribute to mental well-being.

6. Avoiding Smoking and Excessive Alcohol: Refrain from smoking and limit alcohol intake, as both can hinder the body's detoxification processes.

7. Consult Health Professionals: Regular check-ups with a healthcare provider can help monitor health and address any concerns related to your role.

Hence, therefore the importance or the essentiality of the six essential factors(*Asbab-e-Sittae Zaroriyah*) withstand for a healthy lifestyle and Implementing these strategies can help traffic policemen maintain better health and manage the demands of their demanding job.

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