



**INTEGRATIVE APPROACH OF UNANI MEDICINE IN AYUSH WITH SPECIAL  
REFERENCE TO NAUM O YAQZA (SLEEP AND WAKEFULNEES) DURING COVID-19  
PANDEMIC**

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**ABSTRACT**

As we are aware that corona virus disease is continue and rising up with a new variant known as omicron creating a significant public health problem. Novel corona virus disease (COVID-19) is an infectious disease caused by SARS-CoV-2 and during present scenario, outbreak of Covid-19 disease has influenced the world population in all aspects including mental as well as physical condition giving rise to new challenges and aggravating pre and post issues in daily routine life. As per the data of Ministry of Health & Family welfare upto 31<sup>st</sup> January, 2022 total active cases of corona virus are 1831268 (4.43%). About 38976122 (94.34%) patients suffered from this deadly virus have been discharged and 495050 (1.20%) patients departed their soul in to heaven. As per enumerated data about 1,66,03,96,227 vaccinations has been given to Indian community. Currently, ongoing crisis has damaging effects on mental as well as physical health of individuals especially in developing countries. Various measures have been adopted through Ayush guidelines in India and interventions at global level to overcome or reduce the mental stress and physical health related problems with traditional medicine. In this scenario, Unani scholars like Avicenna, *Ibn Nafis*, *Abu Sahl Masihi*, *Hubl Baghdadi* elaborated preventive aspect in Unani classics be adopted during *Amraaz-i Wabai* (epidemic diseases) closed to COVID -19 pandemic under the chapter *Asbab-i Sitta Daruriyya* (six essential factors) for prevention of the health. The attempt has been made to gather the elaborated guidelines through literature in respect of necessity of *Naum o Yaqza* (Sleep & wakefulness) during this pandemic crisis for prevention of health mentally as well as physically.

**KEYWORDS:** Covid-19, Mental and Physical Health, *Naum o Yaqza*, Unani Medicine.

**INTRODUCTION**

The Ministry of Ayurveda, Yoga, Naturopathy, Unani, Siddha, Sowa-Rigpa and Homoeopathy (AYUSH) was formed on the 9<sup>th</sup> of November 2014 is purposed to revive profound knowledge of our ancient systems of medicine with developing education, research and propagation of indigenous alternative medicine systems in India. As per a recent notification published in the Gazette of India on 13 April 2021, the Ministry of AYUSH will now be known as the Ministry of AYUSH, which includes seven traditional systems of healthcare including Unani medicine. Under the Ministry of AYUSH, Government of India, Central council for research in Unani Medicine is an autonomous organization which deals with scientific research, fundamental aspects as well as Literary and historical research.

Since the beginning of the 21st century, three corona viruses have caused disastrous outbreaks of pneumonia in human beings; Severe acute respiratory syndrome corona virus (SARS-CoV) in 2002–03 and Middle-East respiratory syndrome corona virus (MERS-CoV) in 2012.<sup>[1]</sup> The ongoing Covid-19 (Corona virus disease 2019) is the third coronavirus epidemic of zoonotic origin,<sup>[2]</sup> which spread from a single city in China to the entire country within 30 days.<sup>[3]</sup> and spread to nearly 72 countries in less than three months.<sup>[4]</sup>

Unani Medicine distinguishes the influence of surroundings and ecological conditions on the state of health of human beings. Existence of human life depends upon *Hararat-i Ghariziya* (Innate heat), found in human body and responsible for keeping the body live and

maintains the *Surat (structure)* of the body.<sup>[5]</sup> The most basic principle in promotion of health and prevention of disease is temperament (*mizaj*). "Asbab" are the factors which are precursors and have an influence on human body to generate a new state or to maintain old state. When body unexpectedly exposed to cold or hot air or any sort of harmful thing, such as excessive rest, movements and sleep causes disturbance in physiological functions and at that time only *Tabia't (Physis)* stand to manage such type of situations and try to maintain equilibrium of the body.<sup>[5,6]</sup> The Classics of the Unani Medicine clearly lay down that maintenance of Health (*Hifzan-i Sehat*) is superior to treatment. Treatment is done through diet and pharmacotherapies of opposite temperament, while for maintenance of health, mostly dietotherapy of the same temperament are used. Presently lifestyle disorders like Diabetes, Depression, Hypertension, Coronary Heart Disease, Obesity etc., are the major health burden which can be successfully, economically and safely prevented by the instructions laid down with regard to these essential factors.<sup>[12]</sup>

Unani medicine recognizes *Asbab-i Sitta Daruriyya* (six essential factors) viz. *Hawa e Muheet* (Atmospheric air), *Makool wa Mashroob* (Food & drinks), *Harkat wa Sukoon-e Badani* (Physical activity & repose), *Harkat wa Sukoon-e Nafsani* (Mental activity & repose), *Naum o Yaqza* (Sleep & wakefulness) and *Ehtibas wa Istifragh* (Retention & elimination), which have influence on each and every human body with respect to either preservation of health or causation of disease. More emphasis is given on those factors, which are capable to preserve the health rather than disease, without these factors, life of a human being is unimaginable, because various changes continuously take place in human body throughout the life. These factors advocate on the maintenance of proper equilibrium / balance and adherence with these factors is essential for maintaining both physical and mental health as a prophylactic measure. It is a known fact that disturbance in sleep and excessive wakefulness leads to psychological disorders. *Naum o Yaqza* (Sleep and wakefulness) is one of the essential factor amongst above six essential factors (*Asbab-i Sitta Zaruriya*), which have influence on our daily routine life and without these, an individual can't perform or maintain a healthy life. Every individual spent about one third and two third time period in sleep and wakefulness, respectively as a whole in his or her entire life span. Therefore, this factor is most essential part for survival as food and water.<sup>[6-11]</sup>

*Naum* (Sleep) is necessary for preserving pneuma and vitality and provides replacement of wear and tear (*Badal ma Yatahallal*), allows our body and mind to rejuvenate, refreshed, healthier and attentive while we wake up. Without enough sleep, the brain does not work properly and can impair our capability of congregate, thinking and memories processing.<sup>[12]</sup> While wakefulness is necessary for voluntary functions as well as intellectual functions of the body, also essential for daily work performance. Therefore, moderation should be

exercised with regard to them. Sleep is imperative for various brain functions, comprising of communication of nerve cells (neurons) with each other. As a matter of fact, brain and body stay extremely active, while we sleep.<sup>[9]</sup> Recent researches suggest that sleep plays a significant role in removing toxins from the brain that build up while we are awake.<sup>[13]</sup>

It is well known fact described in Unani medicine that Repose (*Sukoon*) is similar to Naum (sleep), which facilitate the functions like calmness, diet maturation/concoction (*Nuzjh i Ghiza*) and strengthens pneuma during fatigue. Whereas, wakefulness is similar to movement, which facilitates the functions like dissolves enhanced hotness (*Tazkiya i hararat*), superfluity (*Fuzlaat*) and soul (*Ruh*). The equilibrium between these must be maintained at particular time and duration to maintain proper health either in healthful condition or during any disease condition.<sup>[14,15]</sup>

### Unani concept

Unani scholars have elaborately discussed all the factors affecting health and disease, those which are affecting in day to day life are called Essential (*Daruriyya*), while, the rest are called Non-Essential (*Ghayr Daruriyya*) factors. Amongst the three states i.e. health, disease and an intermediate state, there are three causes viz. remote, external and immediate. The causes which alter the states of the body or maintain them are essential or non-essential. Any changes or irregular approach in the normalcy of these factors may become a cause of disease. Hence, their equilibrium is essential for prevention of health.<sup>[12]</sup>

*Nawm-o-Yaqza (Sleep and wakefulness)* is fifth important entity among these six factors and accordingly any derangement in the functioning of the factor may lead to excess or deprivation in the sleep and wakefulness. Imbalance between in these two conditions leads to disease state known as *Sehar* (Insomnia) or *Subat* (Coma). Patient remains in wakeful state all the time in *Sehar* (Insomnia), which is either caused by predominance of *Yubusat* (dryness) in terms of *M'adda* (matter) i.e. *Sawda* (Blackbile) and *Safra* (Yellow bile) or due to accumulation of *Rutubat* (moistness) in the brain. Whereas, deep sleep with phases of consciousness is caused by predominance of *Balgham* (Phlegm) or *Safra* (Yellow bile) in case of *Subat* (Coma). *Sehar* (Insomnia) creates imbalance in other components of *Asbab-i Sitta Daruriyya* which are *Harkat wa Sukoon-e Badani* (Rest & physical activity) and *Harkat wa Sukoon-e Nafsani* (Psychological activity and repose). Normal sleep arises due to balance in *Rutubat wa burudat* (wet and coldness) in brain and if there is imbalance in sleep and wakefulness, it implies predominance of *Yabusat wa hararat* (dryness & hotness) invasive in the brain.<sup>[16,17]</sup>

*Naum* is a condition, in which *Rooh-i nafsani* (vital spirit) as well as *badan-e insani* (human body) remains at

rest thus, reinstate energy as well as strengthens and nourishes *Quwwat-i haiwania* (Vital power). During sleep free radicals are being scavenged from the body, which are produced during awakening condition by physical and mental exertion. Moreover, *rutubat and burudat* is regained, hence sleep rejuvenates the body and refreshes it.<sup>[7,17-18]</sup>

According to Abu Sahl Masihi, *Naum* (sleep) is a name of stopping of *Quwwat Nafsania* (Psychic faculties) from their function, which is referred as *Quwwat-i hiss* (Sensory powers) originated from voluntary motive power (*Quwwat mutaharrik-i iradia*). When these powers become diminished from stimulation of body power, then human body becomes flaccid. Dissolved moisture (*Rutubaat*) and Vapour (*Bukhuraat*) penetrates to the brain and make brain sensitive. Occasionally due to any incident/symptom or disease, situation becomes opposite. *Rutubaat* (Moisture) dominants even after wakefulness and does not dispersed or ascent in the form of vapour and accumulates in the brain resulted brain becomes slightly insensitive and *Quwwat Nafsania* (Psychic faculty) becomes compromised in their functions leading to *Naum* (Sleep).<sup>[15]</sup>

*Yaqza* (Wakefulness) is a condition wherein, *Rooh-i nafsani* (vital spirit) facilitates *badan-i insani* (human body) to perform physical activity and make the sensory organ functional to perceive. During this phase, due to physical activities, energy is utilized, as a result of *Hararat-i ghariziya* (Innate heat) and thus, *Rutubat-i badniya* (Body fluids) get debilitated leads to exhaustion, lethargy and dryness.<sup>[7,17-20]</sup>

Wakefulness is essential part of life because all the voluntary movement and psychic functions performed by a person take place in awaking condition. Simultaneously, sleep is also essential part of life because pneuma (*Ruh*) is a rarefied vaporous substance (*lateef bukhari johar*), which easily becomes dissolved. Thus, if wakefulness will always be continued, then pneuma will perish (*fana*) after dissolution. Rarefied pneuma is produced from pure blood and proper digestion is necessary for this purpose. Only awaking condition deteriorate the process of good digestion.<sup>[14]</sup>

According to Avicenna, sleep directs *hararat-i ghariziya* inwards and strengthen the physical faculty, which is necessary for preserving pneuma and vitality and provides replacement of wear and tear, strengthens all the physical faculties by retaining the innate heat and relaxes passages of psychic pneuma and psychic faculties by moistening. Excessive wakefulness vitiates the temperament of brain by producing dryness and weakness leads to insomnia and confusion and also causes imbecility, burns up humours and produced acute diseases. Therefore, moderation should be exercised with regard to sleep and wakefulness.<sup>[19-20]</sup>

### Physiology of Sleep according to western medicine:

Sleep is defined as unconsciousness from which the person can be aroused by sensory or other stimuli. It is to be differentiated from coma, which is unconsciousness from which the person cannot be aroused. There are multi stages of sleep, vary from light to very deep sleep. Sleep is of two types; every night, a person goes through two types of stages of sleep that alternate with each other. These are mentioned as below;

#### 1- REM (Rapid eye movement sleep)

This type of sleep conjugate movements of the eye balls occurs frequently during this type of sleep. Dreams occur during this period. When the eye balls move, then sleep is deep and called paradoxical sleep, which occupies about 20-30% of sleeping period and play an important role in consolidation of memory. In this type of sleep, the eyes undergo rapid movements despite the fact that the person is still sleeping.

#### 2- Non REM (Non-Rapid eye movement sleep)

In this condition, eye ball do not move during this type of sleep and called slow wave sleep, because of brain wave are very slow. Dreams do not occur and occupies 70-80% of total sleeping period. This type of sleep followed by REM type of sleep.<sup>[21]</sup>

### Sleep-wake regulation:

The sleep and wakeful process considered to be regulated by the interplay of two major processes, one promotes sleep (process S) and one maintains wakefulness (Process C). Process C is the homeostatic drive for sleep, which accumulates across the day, reaches on peaks just before bedtime at night and dissipates throughout the night.

Process C is considered as wake promoting and is regulated by the circadian system, build across the day, serving to counteract process S and promote wakefulness and alertness. Wake promoting system begins to reduce at bedtime and serves to increase sleep consolidation as the need. With an adequate night rest, the homeostatic drive for sleep is reduced, the circadian waking drive begins to increase, and the cycle starts over.<sup>[22]</sup>

### Mechanism of Sleep and wakefulness according to unani medicine:

Sleep causes more perspiration because it produces sweating by a process of overcoming the matter and not by a process of continuous dispersion of the fluids. Excessive sweating during sleep means that the body is replete with intolerable amount of food. When sleep encounters a matter, which is ready for digestion and concoction, turns it into the nature of blood and warms it, in consequence of which the innate heat spreads in the body. If sleep encounters hot bilious humors for a prolonged period, it produces foreign heat in the body. It produces dullness of the psychic faculties; heaviness of head and cold diseases because of excessive sleep prevents dispersion. Wakefulness acts contrary to all these things and stimulates the appetite by dispersing matter. It impairs digestion by dispersing the power,

trapping between wakefulness and sleep, rolling at the bed is the worst conditions. One of the prominent features of sleep is that heat moves inward during it, while cold dominates. Sleep always has dominance and rather resemble over peace because of;

- *Ruh* (Pneuma) and other body part become quiescent during sleep and diverse to vital pneuma (*Ruh-i Batin*), as at the situation of peace.
- During sleep, due to dissolution (*Tehlil*), *Rutubat-i Badania* (Body moisture/fluid) becomes increases.
- Fatigues (*Ta'kaan*) take place due to wakefulness become normalized at sleep as fatigue arisen due to *Harkat* (Movement) becomes normalize at peace.
- Diets are digested perfectly during sleep and secretion of body material/matter become stop during sleep.

In other context, wakefulness strongly resembles to movement, because of;

- ❖ Heat is produced by movement, similarly also produced from wakefulness due to functioning of internal organs. Pneuma and blood diverts to extrinsic body part and keep them hot.
- ❖ Similar to movement, dissolution (*Tahallul*) take place during wakefulness, which increases dryness (*Yubusat*).
- ❖ Wakefulness expels pneuma from internal to external direction.<sup>[23]</sup>

According to *Majusi*, whenever innate heat becomes less or more at any part of the body, blood perfusion is also become more or less accordingly. Excessive sleep causes weakness of *Quwwat Nafsani* (Psychic faculty), which produces coldness and moistness leads to produces *Balgham* (Phlegm) and weakness of *Hararat-e Ghareezi*. If, sleep is beyond its natural duration, its causes psychic weakness, pain, physical weakness, indigestion and dryness of the body.<sup>[19,24]</sup> Sleep at the time of empty stomach creates bad impact on *Innate Heat* (Hararat Ghariziya), which diverts itself towards *Rutubat-i Asliya* (Essential fluids) and dried them, weakens itself also and body becomes cold. Intrinsic wakefulness (*Yaqza*) cause flaccidity of the body and enrich psychic powers because of innate heat and essential fluids disperse from body during wakefulness. That's why Psychic power becomes strong. This type of *Yaqza* (Wakefulness) keeps internal body cold and external body hot and dried. Excessive wakefulness also causes hotness and dryness to the body and produces blackish circles around eyes.<sup>[14,15]</sup>

#### Benefit/advantage of Sleep and Wakefulness (Naum o yaqza)

- Taking full, continuous and deep sleep by the night rejuvenates body part.
- Sleep removes all types of fatigues, restrain excessive depletions. While, movement increases the flow of those matters which are predisposed to flow. Sleep sometimes helps to expel the matter which is in the vicinity of the skin by confining the innate heat interiorly and distributed nutriment in the body.

- It also take-up the digestion and maturation of food and converts it into blood. While, wakefulness has the opposite effect of sleep.<sup>[20]</sup>
- Best way of sleeping is to lie on the right side and then turn over to the left. Sleeping on the belly first helps digestion very much because it confines and encompasses the innate heat and thus, intensifies it.
- Sleep gets proper nutritive moieties and its nutritive moisture (*rutubat*) dissolved in less quantity, thus becomes more moisten in compression at earlier stage. Similarly, wakefulness get less nutritive moieties or portion and it's moisten entities become dissolved in more quantity and thus, become dried comparatively at earlier.
- Normal sleep enhances intellectuality and internal senses of the body, faraway bad individual thought and diminishes injuries/losses of psychological grieves and pernicious consideration.
- Moderate sleep helps the physical faculty in its functions, gives repose to the psychic faculty and thus increases its essence. Sleep prevents the dispersion of pneuma of every kind with its relaxing effects.
- Sleep makes strong to physical power (*Quwwat tabiyah*) and weakens to psychic faculty (*Quwwat nafsania*). Whereas wakefulness strong's to psychic faculty as well as vital force (*Quwwat haiwania*), but weakens to physical power. During sleep, concoction (*Nujz*) activities become raised, but excretion (*Istifragh*) becomes diminished.
- Normal sleep produces pure blood and excessive sleep decomposes body humours (*Akhlaat*) and less sleep changes *Akhlaat* (Humour) into bile (*Mirrah*).<sup>[14,19-20,25]</sup>

#### Disadvantage/harmful effects of filthy Sleep and Wakefulness (Naum o yaqza)

- Sleeping on an empty stomach is bad, cause's weakness. It is also bad to go to sleep with a stomach replete with food which has not passed down from the upper body part, because sleep cannot be sound in such circumstances and it is accompanied by restlessness.
- Sleep in the day time is equally bad as it predispose to diseases arising from humidity and catarrh, spoils the complexion, makes nerves loosen, produces laziness, impairs appetite and often causes swellings, fever; and physis becomes ineffective in its function. If a person is accustomed to sleep during the day, should not suddenly abolish it but leave this habit gradually.
- It is bad to sleep on the back. It influence bad trouble like apoplexy, paralysis and nightmares, because the superfluties flow to the back of head and thus, are prevented from entering the natural channels which are in front, like the nostrils and the palate. Debilitated patients generally sleep on their backs because their muscles and members are so weak that one side cannot bear the other. Hence, they quickly return to the supine position as the back

is more powerful than the sides. It is for similar reasons that such weak persons sleep with their mouths open because the muscles which keep the jaws closed are weak.<sup>[19]</sup>

- In wakefulness condition, excretion becomes increased and concoction activities diminished. Whereas, dryness (*yubusat*) and hotness (*hararat*) directly or indirectly produces *Sahar* (Insomnia).<sup>[14]</sup>

#### Common regimen for *naum o yaqza* (Sleep and wakefulness)

- The cause of normal and abnormal sleep and their opposite normal and abnormal wakefulness, necessary measures for restoring each other are to be maintained at every moment. Moderate sleep becomes moisten and warmer at the same time when humors also becomes moderate in quantity and quality. It preserves and restores the moistures in the body and beneficial to aged persons. Jalinoos (Galen) said, eating of spiced lettuce-curry (*Lactuca sativa* Linn.) commonly known as *Kahu* at every night induces sleep and spices rectify the coldness of the lettuce. Galen said (coded), I am now careful to have sleep because I am an old man and the moistening effect of sleep is beneficial to me and this is the best regimen for one who suffers from sleeplessness.
- Sleep should always be taken before movement and any movement, if desire may be performed after taking proper sleep, during which body utilizes nutritive materials properly and prone to remove waste products from the body.<sup>[15]</sup> If a bath is taken after digested foods and plenty of hot water is poured over the head induced sleep. Healthy persons sleep must be moderate, properly timed and excess and mental harms must be avoided caused by insomnia. Often a person is tried to keep awake and refrain from sleep owing to the possibility of occurring syncope and loss of strength.<sup>[19]</sup>
- In wakefulness condition, excretion becomes increased and concoction activities diminished. Whereas, Dryness (*Yubusat*) directly produces *Sahar* (Insomnia) and hotness (*Hararat*) acts indirectly. Therefore, maintenance must be adhered in between.
- Sleep dominates directly and normally due to wetness of brain and indirectly, it go down due to coldness (*Burudat*) because of anaesthetic (*Mukhaddir*) action of *burudat*. Desired sleep arises, when pneuma (*ruh*) and *rutubat* become dissolved. That's why a person who is in fatigue condition, prone to have deep sleep.
- If, external body surface of a person seems to be cold during sleep in compression of internal part of the body needs blanket or sheet to wrap the body for maintaining the equilibrium in internal and external body temperature for calm sleeping. This condition is not being in awaking condition. Inspiration becomes fast because internal heat is more in sleep as compared to wakefulness.<sup>[14-15,19-20,24-25]</sup>

- In case of hunger and after evacuation, excessive sleep diminished innate heat (*Hararat ghariziya*) because of the dominance of *burudat*, which produce *rutubat* in the body. Therefore, it should be maintained.<sup>[14]</sup>
- When body complexion at the time of sleep becomes changed or dried or any painful condition arises, then it is supposed to be a bad condition of any infection/disease.
- Improper sleep effects on body metabolism as well as on human well being etc.
- Day time sleep makes body colour pernicious, flaccid, idle and diminished hunger.
- Wakefulness is better than sleep in case of dominance of sanguineous humour (*Damvi Akhlaat*), when energy/force is strong. If, *Quwwat* (energy/force) is not strong, then sleep is better. Similarly, sleep and repose is much better in case of bilious humour (Safrawi Akhlaat) and acute diseases (*Amraaz-i hadda*).<sup>[14-15,19,24]</sup>

#### Recommended Diet/Pattern for sleep:

- A healthy diet and positive lifestyle habits can help to ensure an adequate amount of sleep every night.
- Use of humectants diets (*Aghzia Murattiba*) such as *Laban* (Milk) *Kadu* (Cucurbita), *Tarbuz* (Water melon), *Makkhan* (Butter), *Alu bukhara* (Plum), *Shahtoot* (Mulberry), *Khira* (Cucumber) and *Akhrot* (Walnut) (Masihi, A.S. (2014), *Kitab al Mi'a* (Arabic), Vol.I, CCRUM (Re-print), New Delhi, Pp.259-260), bath with lukewarm water and wine having more quantity of water therein, also induces sleep.<sup>[25]</sup>
- Voices such as running water voice, fatigue, diminished body energy, any relieve from body pain, darkness and repose also produces calm sleep.<sup>[14]</sup>

#### Physiological variation:

As far as physiological changes are concerned, most of the body function becomes reduced at the basal level during sleep. Some important variations are as follows;

- ❖ Plasma volume decreases by about 10% during sleep.
- ❖ Heart rate reduces up to 45-60 beat per minute. Systolic blood pressure falls about 90-110 mm Hg.
- ❖ Rate and force of respiration becomes reduced.
- ❖ Saliva secretion becomes reduced, but gastric juice secretion does not alter and slightly increased. Empty stomach contraction becomes more vigorous.
- ❖ Specific gravity of urine increases and formation of urine decreases.
- ❖ Sweat secretion becomes increases during sleep.
- ❖ Sleep is a major regulator of endocrine function, particularly of pituitary dependent hormone release i.e. growth hormone, secretion of which is stimulated during sleep.<sup>[26]</sup>

**Sleep recommendation according to respective age:**

The right amount of sleep mainly depends on age. The National sleep foundation recommends following sleep patterns for different age group:

Age group	Age range	Amount of sleep recommended per day
New-born	0-3 months	14-17 hours
Infant	4-11 months	12-15 hours
Toddler	1-2 years	11-14 hours
Preschool	3-5 years	10-13 hours
School-age	6-13 years	9-11 hours
Teen	14-17 years	8-10 hours
Young adult	18-25 years	7-9 hours
Adult	26-64 years	7-9 hours
Older adult	65 years or older	7-8 hours

Most of the adults require seven and nine hours of sleep in night. Children and teenagers requires considerably more sleep, mainly in younger than five years of age. Work schedule, daily stressors, disruptive bedroom environment and medical conditions can all prevent an individual from having enough sleep.<sup>[27]</sup>

**Impact on health:**

Life style changes have impact on sleep and wakefulness. Any pathological conditions involving sleep centers of brain, systemic illness, pain, anxiety, fear, excitement or tension, any addiction like continuous use of mobile phones, computers or television may have hazardous impact on health. Lack of sleep on the regular basis is associated with long-term health consequences like Diabetes, High Blood pressure, Heart disease, Obesity and other mood disorders.<sup>[28-29]</sup>

**Tahaffuz (Prevention/Precaution):**

- *Su-e Hazm* (Indigestion), *Fikr* (Mental stress), *Kasrat-i Jima* (Excessive coitus), *Ta'b* (Exertion), *Gham o Alam* (Grief & Sorrow), *Afkar Mushawwisha* (Apprehensions) and factors causing *Yubusat* (Dryness) are to be avoided.<sup>[30-31]</sup>

**CONCLUSION AND DISCUSSION**

From above exhaustive discussion, it is predicted that how imbalance of *Naum o yaqza* (sleep and wakefulness) affect vital/innate heat and also elaborated the role of physis (*Tabia't*) in maintaining the normalcy in vital heat desired for proper sleep and wakefulness. It also provides protection to the body from harmful effects. Prolonged sleep curtailment and accompanying stress response invoke a persistent unspecific production of pro-inflammatory cytokines and also produce immunodeficiency, which both have detrimental effects on health. Many lifestyle diseases and behavioral pattern of peoples are changing rapidly, these being favorable for current pandemic era. For the sake of prevention of health, every individual should follow the basic principles of *Asbab-i Sitta Daruriyya* (Six essential factors) to maintain healthy lifestyle. Therefore, there is a need to change the habits gradually to allow the *Tabia't*

(Physis) to become habitual of it. Irregularities in daily habits like dietary patterns, physical activity, sleep and wakefulness and many more may lead to disturbance in normal bodily functions. *Asbab-i Sitta Daruriyya* (Six essential factors) is a unique combination of Unani medicine as a whole and has a significant role in preventing various non-communicable diseases which has become threat to our life in this present COVID-19 scenario. If, every individual make balance of these factors at specific and particular to *Naum o Yaqza*, can be prevented from large extent from this deadly virus disease. Therefore, basic knowledge regarding aforementioned factors especially for maintenance of sleep and wakefulness is very necessary to maintain the fitness and health condition during this COVID-19 pandemic situation.

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**Conflicts of interest**

The authors have no conflicting financial or other interests.

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