

ILAJ BIL GHIZA (DIETOTHERAPY) IN UNANI SYSTEM OF MEDICINE- AN APPRAISAL***Fouzia Bashir and Jamal Akhtar***Research Associate, Central Council for Research in Unani Medicine, New Delhi.
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Article Received on 19/10/2018

Article Revised on 08/11/2018

Article Accepted on 29/11/2018

ABSTRACT

The word diet is taken from a Latin word 'dieta' means a way of living in Greek. Ghiza (diet) is one of the vital necessities of life. During prehistoric period, most of the people considered diet only to satisfy their hunger pangs, but with the advent of medical science and preventive or community medicine, people began to realize the dietary importance as it plays a key role to maintain health and recover from various ailments. In fact diet is responsible for cellular activity, growth, reproduction and their secretion which help to perform various physiological functions. For the maintenance of health, body requires macronutrients viz., carbohydrates, protein and fat and micronutrients viz., vitamins, minerals, trace elements etc. This requirement of the body is accomplished with proper and balanced diet. It is only in 19th century A.D. that dietotherapy has become a core specialty where as Unani physicians were way ahead in incorporating dietotherapy as a separate principle of treatment as evident by Unani literature. Unani Medicine deals with different types of diet like Dawae Ghizai, Ghizae Dawai, Kaseef Ghiza, Lateef Ghiza, Motadal Ghiza and many more. Modified diets are the principal therapeutic agents in some metabolic diseases and chronic diseases and serves as a preventive measure as well as therapeutic aid. The present paper is an effort to highlight the salient features of dietotherapy as described in classical texts of Unani medicine.

KEYWORDS: Dietotherapy, Unani Medicine, Ghiza, Nutrition, Dawa.**INTRODUCTION**

We live in a world where elements are changing rapidly like our environment, food supply, population and scientific knowledge. Within individual environments, our physical bodies and our personalities change and with them our personal needs and goals. But these changes in our lives must be in some kind of positive balance to produce healthy living.^[1] Thus, to be realistic within these life concepts of change and balance, our study of food, nutrition and healthcare must focus on health promotion⁴. A well-balanced diet with adequate intake of all the nutrients, is necessary for good nutrition as well as for maintaining health and to prevent diseases.^[2] Since old times, people have been aware that a poor or imbalanced diet can cause various diseases.^[3] In present scenario, poor dietary habits causes many life style disorders such as hypertension, dyslipidaemia, coronary artery diseases, obesity, diabetes, indigestion, liver diseases, cancer etc.

Dietotherapy seeks to restore the imbalance in the body due to unhealthy lifestyles.^[9] The Unani system of medicine is based on the concept of *Asbab-e-Sitta Zaruriya* (six essential prerequisites) which includes *Hawa-e-Muheet* (atmospheric air), *Makoolat wa Mashroobat* (foods and drinks), *Harkat wa Sukoon-*

Badni (physical activity and repose), *Harkat wa Sukoon wa Nafsani* (mental activity and repose), *Naum wa Yaqza* (sleep and wakefulness) and *Ehtibas wa Istifragh* (retention and elimination).^[5,6,7] These six factors are essentials for living human beings. Nobody could escape these prerequisites of life.^[7] The management of the diseases in Unani system of medicine is largely based on the holistic approach with an aim to treat body, mind and soul. Four core modes of treatment are usually practiced such as *Ilaj bit tadbeer* (regimenal therapy), *Ilaj bil ghiza* (dietotherapy), *Ilaj bid dawa* (pharmacotherapy) and *Ilaj bil yad* (surgery).^[7,8] The *Ilaj bil ghiza* is a distinctive non-medicinal therapy in which the treatment is done by modulation in dietary habits, i.e. fasting, use of food stuff in more quantity having less nutritional value or less quantity having more nutrients or vice versa.^[4] The principle aim of *Ilaj bil ghiza* (dietotherapy) is to maintain nutritional needs according to demand of the body and avoid pharmacotherapy as drug is not considered to be part of the body and can produce adverse reactions.

HISTORICAL BACKGROUND

Dietotherapy has a long history, it stems from the Zhou Dynasty, 1000BC, Zhang Ji, who was a distinguished physician in the Han dynasty, realized the action of

dietotherapy for the management of different diseases.^[5] The *Charaka Samhita* & *Sushruta Samhita*, classical books of Ayurveda have also described dietetics as a separate branch. In Unani system of medicine, the role of diets and drinks for health issues has been considered very much significant since the days of Hippocrates (460-370 BC). Other ancient Unani physicians like Aristotle (384-322BC), Celus (53BC-7AD) and Galen (130-200 AD) had also emphasized on the use of various food items for the treatment of common and specific ailments of the human body.^[4]

SEVERAL QUOTES OF UNANI PHYSICIANS REGARDING DIET

The importance of food and drink for healthy life of an individual and selection of good and nutritional diets for the prevention and treatment of diseases are quoted by various ancient *Unani* physicians. Hippocrates stated that “*let 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*”.^[3] Other statements of Hippocrates are “*the cause of sickness is over eating and the cause of health is eating like a bird*”, “*take food only when you have desire*”.^[15] Avicenna quotes that “*stomach is the house of disease and diet is the head of healing*”.^[5] Aristotle stated that “*the persons who takes grapes juice, bread and mutton, doing physical exercise, taking adequate sleep won’t be ill frequently*”. Haris bin Kalda quoted that “*Anaar* (pomegranate) is the best fruit among all the fruits, rose is the best essence among all the essences, and kasni (*Cichorium intybus*) is the best vegetable among all the vegetables”.^[15] Razi quoted 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 eatables should be less for a patient*”, and “*whenever possible, treatment of the diseases should be done by diets, not only by drugs*”.^[13]

According to Unani Physicians there are four edible things

Dawa (drug): The substance, which changes the temperament of the body and modifies pathological states for the benefit of the recipient.^[17]

Ghiza (Diet): The substances, which after administration and *Istihala* (metabolism) become the part of the body or organ, of the human body and provide *Badal ma Yatahallul*^[18]. They contain carbohydrates, proteins, lipids, vitamins, minerals etc.^[2]

Dietary terms used in Unani medicine^[6,7,8,11,12,14,16,19]

Terms	Description
<i>Ghiza-e-Lateef</i> (Light & soft diet)	The foods which are digested easily and reduce the viscosity of <i>khilt</i> (humour) inside the body. For e.g. <i>Aab-e-anar</i> (pomegranate juice), <i>Aab-e-naranji</i> (orange juice), <i>Ma-ul-shaeer</i> (barley water), tea, coffee, wine, etc.
<i>Ghiza-e-Lateef Kaseer-ut-Taghzia</i> (Attenuated highly nutritious diet)	The foods which are digested easily and rich in calories such as <i>Ma-ul-lahem</i> (meat distillate) and <i>Zardi baiz-e-murgh neem birasht</i> (half boiled egg yolk).
<i>Ghiza-e-Lateef Qaleel-ul-Taghzia</i> (Attenuated less nutritious diet)	The foods which are digested easily and have low calories, eg. Fruits.

Ghiza-e-Dawai (Diet cum drug): The substances, which are primarily used as diet but have some therapeutic or medicinal properties. These substances have more dietary constituents as compared to drug constituents.^[7,17,20] For e.g. bottle guard, pumpkin, cucumber, musk melon, water melon etc.

Dawa-e- Ghizai (Drug cum diet): The substances, which are mainly used as drugs but have some dietary components.^[2]

Unani Principles of Dietotherapy

Unani physicians strongly believe that food provide strength to the body and to the morbid matters both. There are certain abnormal conditions in which complete abstinence from diet or partially reduction is advised.^[22]

Tark-e-Ghiza (To stop intake of Diet): When the patient has adequate stamina and can tolerate, such patients are advised to abstain completely from diet which facilitate in evacuation of morbid matter from the body.^[7,21,22]

Taqleel-ul-Ghiza (Reduced intake of Diet): The second principle is to reduce the amount of food quantitatively as well as qualitatively to preserve physical powers and *tabiyat* (physic) to strengthen in one direction and participate in eradication of disease from the body.^[2,3,10]

The diet can be reduced as per the following details

Reduction in *kammiyat* (quantity) of the diet: The quantity of diet is reduced but the nutritional value does not get affected. This type of diet is advised when digestion of the patient is weak but needs to provide strength to the faculties of the body. For e.g. egg.^[22]

Reduction in *kaifiyat* (quality) of the diet: The quantity of diet in terms of nutritional value is reduced. This type of diet is advised when the patient has desire of food but simultaneously the vascular system of the body is hampered with morbid matters. In this situation, the production of humours is decreased which provides favourable medium for concoctive action of morbid matters e.g. vegetables and fruits.^[22]

Reduction in *kammiyat* (quantity) and *kaifiyat* (quality) of the diet: The diet in terms of quantity and quality both, is reduced particularly when faculties of the body are not markedly disturbed.^[7,22]

<i>Ghiza-e-Lateef Kaseer-ut-Taghzia jayyad al-Kaimus</i> (Attenuated, highly nutritious and good chyme forming diet)	The foods which are easily digested, rich in calories and produce good chyme like meat distillate, half boiled egg yolk etc.
<i>Ghiza-e-Lateef Kaseer-ut-Taghzia raddi al-Kaimus</i> (Attenuated, highly nutritious and bad chyme forming diet)	The foods which are digested easily, having high calories and produce bad chyme. For e.g: liver and lung.
<i>Ghiza-e-Lateef Qaleel-ut-Taghzia jayyad al-Kaimus</i> (Attenuated, less nutritious and good chyme forming diet)	The foods which are digested easily, having low calories and produce good chyme. For eg: fruit juices and fruits.
<i>Ghiza-e-Lateef Qaleel-ut-Taghzia raddi al-Kaimus</i> (Attenuated, less nutritious and bad chyme forming diet)	The foods which are digested easily, provides less energy and produces bad chyme. For e.g. radish, mustard, lettuce, etc.
<i>Ghiza-e-Kaseef</i> (Heavy diet)	The foods which are not easily digested, form <i>ghaleez khilt</i> (viscous humour) and produces <i>sudda</i> (obstruction) in organs.
<i>Ghiza-e-Kaseef Kaseer-ut-Taghzia</i> (Heavy & highly nutritious diet)	The foods which are not digested easily and having high calories such as beef.
<i>Ghiza-e-Kaseef Qaleel-ul-Taghzia</i> (Heavy & less nutritious diet)	The foods which are not digested easily and having high calories such as dry beef.
<i>Ghiza-e-Kaseef Kaseer-ut-Taghzia jayyad al-Kaimus</i> (Heavy, highly nutritious and good chyme forming diet)	Heavy and highly nutritious foods which produce good chyme e.g. fully boiled egg, meat of young sheep.
<i>Ghiza-e-Kaseef Kaseer-ut-Taghzia raddi al-Kaimus</i> (Heavy, highly nutritious and bad chyme forming diet)	The foods which are not easily digested and always produce bad chyme e.g. duck meat and horse meat.
<i>Ghiza-e-Kaseef Qaleel-ul-Taghzia jayyad al-Kaimus</i> (Heavy, less nutritious and good chyme forming diet)	Less nutritious foods which produce good chyme e.g. meat of young beef.
<i>Ghiza-e-Kaseef Qaleel-ul-Taghzia raddi al-Kaimus</i> (Heavy, less nutritious and bad chyme forming diet)	Less nutritious and heavy foods, which are not easily digested and produce bad chyme e.g. dry beef meat.
<i>Ghiza-e-Motadil</i> (Moderate diet)	Foods that produce <i>khilt</i> (humour) of moderate viscosity which is not harmful to the human body e.g. <i>Khichdi</i> , cow's milk, etc.
<i>Aghzia Barida / Aghziya Mubarrida</i>	The food of cold temperament having ability to produce those humours which induce coldness in the body e.g. <i>Khas</i> (<i>Andropogan muricatus</i> Retz.), <i>Kasni</i> (<i>Cichorium intybus</i> Linn.), etc.
<i>Aghziya Hamiza</i>	Sour foods e.g. lemon, sour pomegranate, sour apple, orange, vinegar, curd, etc. They change the thick waste products of stomach into smaller particles.
<i>Aghziya Harra</i>	The foods of hot temperament having ability to produce the humours which induce heat in the body e.g. onion, garlic, etc.
<i>Aghziya Hirrifa</i>	Spicy (pungent) foods that may produce heat in the body e.g. pepper.
<i>Aghziya Lazija</i>	The foods which increase the viscosity of humours e.g. <i>Khurfa</i> , Till, etc.
<i>Aghziya Mahmuda</i>	Foods that produce good humours.
<i>Aghziya Maliha</i>	Salty foods.
<i>Aghziya Mubakhkhira</i>	The food liable to produce flatus and vapours e.g. cabbage, pea, brinjal, cauliflower, beans, turnip, etc.
<i>Aghziya Mughalliz-e-Dam</i>	Foods producing Dam (Sanguine) of thick consistency.
<i>Aghziya Mugharriya</i>	Glutinous foods.
<i>Aghziya Mujaffifa</i>	Foods causing desiccation of body fluid e.g, roasted gram.
<i>Aghziya Muraqqiq-e-Dam</i>	Foods that cause thinning of Dam (Sanguine)
<i>Aghziya Murattiba / Aghziya Rataba</i>	Foods of moist temperament having ability to produce the humours which give rise to moisture in the body e.g. milk, cucumber, watermelon, clarified butter, almond oil, etc.
<i>Aghziya Musakhkhina</i>	Foods producing heat in the body e.g. spices.
<i>Aghziya Musammina</i>	The foods which help to put on body weight e.g. dry fruits, milk products, etc.
<i>Aghziya Mutaaffina</i>	Putrefied food stuffs.
<i>Aghziya Muwallid-e-Balgham</i>	The foods which produce excessive quantity of phlegm in the body e.g. sheep milk, beet root, cucumber, etc.

<i>Aghziya Muwallid-e-Dam</i>	The foods which produce an excessive quantity of sanguine in the body e.g. grapes, pomegranate, egg yolk, fried meat, boiled meat, milk, dairy products, gram, etc.
<i>Aghziya Muwallid-e-Safra</i>	The foods which produce an excessive quantity of yellow bile in the body e.g. cheese.
<i>Aghziya Muwallid-e-Sawda</i>	The foods which produce an excessive quantity of black bile in the body e.g. buffalo meat, cabbage, brinjal, etc.
<i>Aghziya Nashifa</i>	Foods that have the property of absorbing the moisture of the body.
<i>Aghziya Radiyya</i>	Foods that produce bad quality of humours.
<i>Aghziya Saliha</i>	The foods which produce good quality of humours.
<i>Aghziya Saqila</i>	The foods which are difficult to digest.
<i>Aghziya Yabisa</i>	The foods which have dry temperament and produces dryness in the body e.g. meat, lentils, etc.

Specific diets & their uses.

According to Unani system of medicine, many modified or special diets, separately or as an adjuvant with pharmacotherapy, are also used for the treatment of various diseases. These diets have been mentioned in several Unani pharmacopoeias.

- **Ma-ul-shaeer** (Barley water). Barley is soaked in water for four hours, and boiled (in twenty times water) till the colour of water becomes reddish. According to *Buqrat* (Hippocrates), barley water is most appropriate diet in diseases of hot temperament. According to him, it eliminates the morbid matter, cleans the system, easily absorbable, palatable, moderate, quenches thirst and easy digestible. *Ma-ul-shaeer* is also useful in acute conditions, cool and moist in nature, moderate, cleanses the system and produces good chyme.^[23,24,25]
- **Jubn** (Milk) It is moderate in temperament with little influence of cold and moisture. It possesses three major qualities, light in nature, excess water content helps to eliminate morbid matter, maintains body heat, nourishes and energizes the body and increases body weight. Milk is useful in those conditions which produce dryness in the body.^[23,24]
- **Ma-al-jubn** (Milk water).It is prepared by boiling sheep/ goat's milk with equal quantity of water with adding some sour juice like grape or lemon juice to curdle the milk. Then it is filtered through a thick cloth and hanged for some time. Finally, the water which is collected, is boiled, filtered, cooled and mixed with *sikanjabeen*. It works as purgative and used in bilious condition like jaundice. It is light, easily absorbable and digestible. Its oily contents keep the organs soft that prevents irritation.^[23,24]
- **Ma-ul-lahm** (Meat distillate). It is prepared by process of distillation. It is rich in calories and easily digested. It is used in malnourished patients, tubercular, cerebral and cardiac diseases.^[25]
- **Ma-ul-raib** (butter milk). It is cold and moist in temperament, easily absorbed and quenches thirst.^[25]
- **Ma-ul-asl** (Honey water). It is a mixture of honey and water which is boiled. It is useful in fever, irritation, thirst and in dry cough.^[28]
- **Ma-al-Usool** Certain roots like *beekh badiyan*, *kasni*, *karafs*, etc. are crushed and boiled.
- **Ma-al-Fawakeh** (Fruit juices). These are useful in vitamin and mineral deficiencies, constipation, anaemia, general body weakness, and cardiovascular diseases. Apple, pomegranate, orange, watermelon.^[7]
- **Ma-al-buqool**. (Vegetable juices) It is extracted juice of crushed and pounded vegetables. *Solanum nigrum*, *Cichorium intybus*, pumpkin juices etc are usually prescribed to the patients.^[4]
- **Paneer maya** It is mostly prepared from milk of camel, cow and sheep and collected after they give birth. First it is boiled and when cooled it solidifies. It is highly nutritious, strengthens heart, brain and useful in diarrhoea.^[4,27]
- **Jullab**. It is prepared by boiling honey /sugar syrup and rose water. It is used as strong purgative.^[27]
- **Sikanjabeen (Oxymel)**. It is usually prepared by boiling 1 part of vinegar and 2 parts of honey. It is useful in purging out thick chyme. It is a soothing medicine, removes yellow bile, acts as emetic when used with hot water and antiemetic if used with cold water.^[27]
- **Aabkama (Mari /sirkahindi/ Kaanji)**. It is prepared by fermentation of mustard, salt, *zeera*, *ajwain* or wheat *roti*, vinegar, salt, pudina, ginger, pepper, etc and is useful in gastris diseases.^[4]
- **Asfeedaj** It is special type of mutton soup prepared without spices and mostly used in winter season. It is nutritious and energetic.^[4]
- **Sikbaj** It is prepared with meat and vinegar. It is cool in temperament, anti-bilious and used in inflammation of liver, vomiting and jaundice.^[28]
- **Khamar** (Sharab). It is obtained by fermenting starchy substances. It is cardiac, brain stimulant and tonic if used in less quantity but becomes dangerous and toxic when used in large quantity.^[29]
- **Murabba** Seasonal fruits are preserved by boiling in sugar syrup or honey so that they can be used later.

Several Unani pharmacopoeial preparations viz. *Murabba amla, halela, bihi, adrak, Aam, Seb*, etc, are prepared for various purposes. Some of them strengthens the stomach and acts as anti-bilious.^[23,26]

- **Gulqand** Rose petals are preserved in sugar syrup or honey to form a jam. It is anti-pyretic, moderate laxative, hepatic & cardiac tonic and acts as purgative when used in large quantity.^[28]
- **Halwa** It is made with *Maida, Sooji*, honey, clarified butter and dry fruits. Sometimes herbs like aloe vera, carrot, are mixed and prepared as *halwa*. It is rich in calories, nutritious and provides energy.^[4] For example: *Halwa Seb wa Bihi, Halwa Salab, Halwa Baiza e Murgh* are used in sexual dysfunctions. *Halwa Supari Pak* is used in gynaecological problems.^[24]
- **Hareesa** A sort of diet prepared by boiling meat and wheat. It is pounded into paste and spices are added for flavour. It is used in chronic fever, tuberculosis and anaemia.^[4]
- **Hasarmiya** A diet prepared with grape juice, *lauki, palak* and cucumber. It is useful in diseases of hot climate and hot temperament and also used as anti-bilious.^[4]
- **Zeerbaaj** It's a type of soup which is prepared with vinegar, dry fruits, saffron, and spices. It is useful in the diseases of stomach and liver.^[28]
- **Mazeera** A diet which is prepared with curdled milk. It is cool and viscous and useful in hot temperament.^[4]
- **Masleeya** This is curd and rice used same as *mazeera*.
- **Falooda** A nutritious diet which is prepared with starch, milk or water. It sets when cooled and can be cut into pieces. It is coolant and nutritious and is used in general body weakness and cardiac weakness.^[24]
- **Alqabees** A sort of *halwa* which is prepared with milk cream, *maida* and dates similar to *falooda*. It is also nutritious.^[24]

- **Firni** It is prepared with broken rice, sugar and milk. It provides nutrition.^[24]
- **Maibah** It is prepared with quince fruit juice, grape wine, honey, dried ginger powder, cardamom, cinnamon and saffron. It strengthens the stomach and useful in diarrhoea, indigestion nausea and vomiting.^[4]
- **Fateer** is special type of *Roti* which is prepared with fermented or unfermented dough. It strengthens the body.^[24]
- **Qashkar** It is kind of *Roti* which is prepared without removing husk. It is highly nutritious.^[23]
- **Hareera** It is prepared with heating of *Maida*, clarified butter, milk, sugar and dry fruits. It is easily digested, acts as coolant and very nutritious. Some recipes of *hareera* have been mentioned in Unani pharmacopoeias^[24] for the treatment of certain ailments such as cough, tuberculosis, haemoptysis, pleurisy, sexual dysfunctions, headache etc.^[23]
- **Khageena** It is prepared by yolk of egg, aqueous extract of onion, ginger powder, *Orchis latifolia, Cinnamomum zeylanicum, Syzygium aromaticum* and *Elettaria cardamomum*. It is used in sexual dysfunctions.^[24]
- **Qahwa** It is made with tea leaves and other herbs such as *Foeniculum vulgare, Cinnamomum zeylanicum, Elettaria cardamomum, Syzygium aromaticum, Zingiber officinale, Glycyrrhiza glabra* etc which is useful in common cold, cough, bronchial asthma, headache and fever.^[24]

Diseases and their recommended diets in Unani System of Medicine^[7]

The Unani physicians advised to take diets according to diseases which are helpful to reduce the severity of the diseases and also assisted the pharmacotherapy in curing of diseases.

Diseases	Recommended diets
Headache	<i>Masoor dal</i> (Red lentil) with vinegar, green leafy vegetables, fresh fruits. ^[13]
Meningitis	Barley water. ^[13]
Paralysis	Bengal gram, olive oil, <i>ma-ul-asl</i> ^[13]
Febrile convulsion	Barley water, chicken soup ^[13]
Epilepsy	Fried mutton, Onion, garlic, Cabbage ^[13]
Melancholia	Mutton of young sheep, Chicken, fine wheat bread, Fresh milk, Live fish, Sweat made with Sugar and <i>Roghan-e-Badam. Ma-ul-Jubn</i> . ^[23]
Common cold	Barley water, <i>Murabba-e-banafsha</i> ^[13]
Conjunctivitis	Fruit juices ^[13]
Cough	Barley water, spinach made along with almond oil ^[13,34]
Pleurisy	Barley water ^[13,34]
Tuberculosis	Goat's milk, Barley water, Fried fish, Vegetables made with leaves of <i>Portulaca oleracea, Tribulus terrestris, Lagenaria siceraria</i> and cucumber, <i>Ma-ul-lahm</i> , Water melon, Pomegranate, Grape, <i>Prunus domestica</i> , Apple, Turmeric, Turnip, <i>Ma-ul-asl</i> ^[13,34]
Palpitation	Chicken soup made with mixture of hot spices and unripe grapes,

	<i>Sikanjabeen-e-shakri, murabba-e-amla, Arq-e-kewda, Arq-e-gaozaban, Murabba-e-anannas, Murabba-e-tamarhindi</i> ^[13,34]
Cholera	Pomegranate juice alone or mixed with wheat bread ^[13]
Gastritis	Pomegranate juice, <i>Sikanjabeen, Cydonia oblonga</i> mixed with wheat bread, Fruits having cold temperament ^[13]
Jaundice	Vegetable made with pumpkin, Spinach, <i>Malva sylvestris</i> , Cucumber, <i>Prunus domestica, Solanum nigrum, Cichorium intybus</i> , Pomegranate juice ^[13]
Urolithiasis	Bengal gram, milk, cheese ^[13,34]
Burning micturition	<i>Hasramiya</i> ^[13]
Worm infestation	Wheat bread with <i>Kanji</i> ^[13,34]
Fever	Vegetables having cold & moist temperament, Mutton of young goat, Chicken and live fish, Diet made with Vinegar, Olive oil and sugar, Vinegar and almond oil ^[13,34]
Anorexia	Fried chick with pomegranate juice and mint, Live fish, Vinegar, and Onion with vinegar, Fried chick with <i>Ruta graveolens, Anethum graveolens</i> , Garlic and onion ^[31,34]
Hepatic pain	Watermelon with sugar, Pumpkin and grape juice, Cucumber juice along with <i>Solanum nigrum, Cichorium intybus</i> juices, <i>Portula caoleracea, Sikanjabeen</i> and <i>amaltas (cassia fistula)</i> . Vegetables such as spinach, <i>Chenopodium album</i> , leaves of beet root, <i>Portula caoleracea</i> leaves with almond oil ^[31,34]
Haematuria	<i>Faluda</i> with almond oil, Rice soup ^[31,34]
Gout	<i>Prunus domestica, Sugarcane juice</i> ^[31,34]
Oligozoospermia & Spermatorrhoea	Onion, Carrot, Gram, Mint, Fenugreek, Almond, Walnut, Pistachio nut, Grape, Banana, Dates, Milk, Egg, Mutton, Chicken, Sweet made with chest nut, Coconut ^[21,30,31, 34]
Urticaria	Pomegranate juice, Curd and vinegar ^[31, 34]
Eczema	Barley water, Cucumber juice, Pumpkin juice, Mucilage of isabgol ^[31, 34]
Diabetes	Pomegranate juice, Mucilage of isabgol, <i>Prunus domestica</i> juice, Barley water, Spinach, Pumpkin ^[30, 34]
Psoriasis	Black gram, Pumpkin, Spinach, Fresh milk, <i>Ma-al-jubn</i> , Fresh milk along with Black gram and Almond. Red meat, Salty fish and cheese should be avoided ^[32, 34]
Obesity	Onion, Garlic, Mint, <i>Carum carvi, Piper longum</i> , Green leafy vegetables ^[33,34]

CONCLUSION

As a specialized form of treatment, dietotherapy has long been practiced since the period of Hippocrates, Galen, Razi, Avicenna etc. The extensive literature review of Unani medicine has pointed out that the ancient Unani physicians were completely aware about the concept and importance of food and drink. The dietotherapy plays a vital role for prevention and treatment of several body ailments. It also minimizes the duration of treatment and improves the tolerance of drug by little modification in diets. This form of treatment is widely acceptable, accessible and above all affordable to the patients with very little adverse reactions. In present scenario, several life style disorders such as hypertension, diabetes, dyslipidaemia etc can be managed by selecting appropriate diet either alone or as adjuvant with pharmacotherapy. Several other diseases such as anaemia, malnutrition, vitamin deficiency etc can also be treated by using appropriate diet. Despite its importance there is lack of uniform standards for its application in clinical use. Therefore its high time that this age old therapy needs further clinical trials for scientific

validation for wider acceptability so that the mankind may gain its wonderful benefits.

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