



AH-2020-0088

COLLEGE MAGAZINE

2024-25

یونانیات

सबका साथ - सबके साथ

Unaniyat

Sab Ka Saath - Sab Kay Saath

یونانیات

سب کا ساتھ - سب کے ساتھ

National Research Institute of Unani Medicine for Skin Disorders

Under Central Council for Research in Unani Medicine, Ministry of Ayush, Government of India

(Affiliated to Kaloji Narayana Rao University of Health Sciences, Warangal, Telangana)

A.G's Colony Road, Opp. E.S.I. Hospital, Erragadda, Hyderabad - 500 038, Telangana

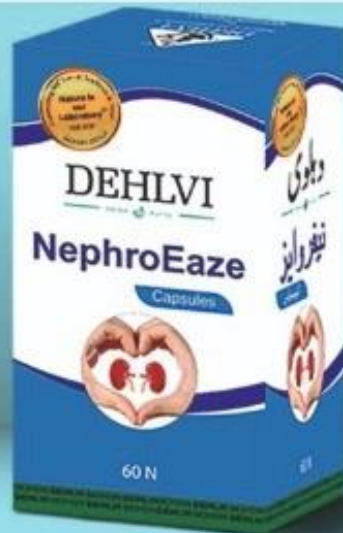
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COLLEGE MAGAZINE

— 2024 -25 —



Foreword

I take this opportunity to congratulate National Research Institute of Unani Medicine for Skin Disorders (NRIUMSD), Hyderabad for bringing out the inaugural edition of the college magazine of NRIUMSD, Hyderabad. I am happy to note the vibrant spirit and unwavering dedication of this esteemed institution in cultivating young minds and promoting the advancement in Unani medicine.



A college magazine is not merely a collection of written pieces; it serves as a reflection of the creativity, intellect, and aspirations of its contributors. This edition exemplifies the diverse talents and unique perspectives within the NRIUMSD community. From inspirational poems that stir profound emotions to insightful articles delving into science, medicine, culture, and innovation, this magazine stands as a testament to the authors' intellectual vigor and boundless creativity.

I encourage the students, faculty, and contributors to continue embracing creativity and exploration with unwavering enthusiasm. Let this magazine serve as a platform to voice your ideas, celebrate your accomplishments, and inspire one another. Your collective efforts are not only shaping the future of Unani medicine but also cultivating a spirit of innovation and excellence that will resonate far beyond the walls of NRIUMSD.

I commend and appreciate the editorial team and all contributors for their dedication and hard work in bringing this edition to life. May this magazine continue to serve as a source of pride, a wellspring of inspiration, and a celebration of the collective spirit of NRIUMSD.

(Dr. N. Zaheer Ahmed)

Director General

*Central Council for Research in Unani Medicine
Ministry of Ayush, Government of India*

Preface

It is a moment of great honour and delight to unveil the inaugural edition of the college magazine "*Unaniyat - 2025: Sab Ka Sath, Sab Ke Sath,*" a publication that encapsulates the essence of the National Research Institute of Unani Medicine for Skin Disorders (NRIUMSD), Hyderabad. The theme, "*Sab Ka Sath, Sab Ke Sath,*" beautifully reflects our shared vision of inclusivity, collaboration, and progress as we advance the profound legacy of Unani medicine while embracing the possibilities of modern innovation and technology.



Since 2016, the institute has offered a 3-year MD programme in Unani Medicine in affiliation with Kaloji Narayana Rao University of Health Sciences (KNRUHS), Telangana has become a beacon of excellence in Unani medical research. Its remarkable legacy includes 404 published journal articles, 12 authored books, and 409 conference presentations. Known globally for its expertise in treating vitiligo, the institute has registered over 2,80,000 patients for this condition since 1972.

The magazine "*Unaniyat*" serves as a vibrant reflection of the creativity, intellectual dedication, and dynamic spirit of our postgraduate scholars, faculty, and contributors. From thought-provoking articles and reflective essays to inspiring poems, engaging short stories, and cherished anecdotes, this publication celebrates not only academic excellence but also the creative brilliance that defines our community.

As we move forward, it is essential to innovate while staying grounded in the rich heritage of Unani medicine. By seamlessly integrating advanced technology, clinical research, and holistic healthcare, NRIUMSD is carving a distinctive niche in the global healthcare landscape. This success is a testament to the unwavering dedication of our faculty, researchers, staff, and the visionary leadership of Dr. N. Zaheer Ahmed, Director General, CCRUM.

To our postgraduate scholars, I extend a heartfelt invitation to harness the opportunities provided by this distinguished institution. Let us strive together to uphold the rich legacy of Unani medicine, embrace innovation, and make meaningful contributions to the global healthcare community.

Dr. Younis Iftikhar Munshi
Director In-Charge
National Research Institute of Unani Medicine for Skin Disorders,
Hyderabad

Smt. CHITTEM LAKSHMI, I.A.S.,
Director,
Department of AYUSH.



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MESSAGE

Unani or the science of health and healing is a system of medicine that has blended with India's tradition and has made it one of the leading countries practicing this form of medicine. The Unani System of medicine originated in Greece around 2500 years ago, and its foundation was laid by the Hippocrates. A tradition of Graeco-Arabic medicine, Unani medicine has a herbo-animo-mineral foundation. In addition to being an original science of medicine, the Unani is also a rich storehouse of philosophies and principles of medicine that holds value to the field of medicine and science in general.

The Unani system of medicine emphasizes on diagnosing a disease through Nabz (pulse), Baul (Urine), Baraz (stool), etc. Besides, it gives due importance to the surroundings and the ecological conditions on the state of health of humans. The six essential prerequisites (called Asbab-e-Sitta Zarooriya) for the prevention of diseases in the Unani system are air, food and drinks, bodily movement and response, psychic movement and response, sleep and wakefulness, and excretion and retention. Various types of treatment are employed in Unani system. These include regimental therapy (Ilaj-bit-Tadbeer), dietotherapy (Ilaj-bil-ghiza), pharmacotherapy (Ilaj-bil-Dawa) and surgery (Jarahat). The regimental therapy comprises venesection, cupping, diaphoresis, diuresis, Turkish bath, massage, cauterization, purging, emesis, exercise, leeching, etc. Dietotherapy tries to treat certain ailments by administration of specific diets or by regulating the quantity and quality of food. Pharmacotherapy deals with the use of naturally occurring drugs, mostly herbal, though drugs of animal and mineral origin are also used.

The National Research Institute of Unani Medicine for Skin Disorders, Hyderabad is also imparting the education in Unani Medicine apart from the research since 2016 and till date the institute has produced the 90 Unani faculties in the Moalajat and Ilmul Advia who have been proved efficient and associated with various Govt. Institutions and organization around the Country.

I have been informed that the National Research Institute of Unani Medicine for Skin Disorders, Hyderabad is celebrating its first ever Annual Day event which makes me feel glad and energetic.

I extend my warm greetings and felicitations to the organizers and participants and wish the conclave all success.

(Smt. Chittam Lakshmi)



डॉ. के.जगन्नाथन
अध्यक्ष
Dr. K. Jagannathan
President



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भारत सरकार
Board of Unani, Siddha & Sowa-Rigpa
National Commission For Indian System of Medicine
Government of India

D.O. No./ 14/1/2025



MESSAGE

I am very glad to note that NRIUMSD is celebrating the first annual day on 20th January 2025 and launching a college magazine at this occasion. NRIUMSD is an institution dedicated to the advancement of Unani medicine through education, medical services and research. Medical services rendered by the institution to the public, including in the area of dermatology, are well appreciated.

As an institution that values academic excellence, this college magazine stands as a testament to the hard work, creativity, and innovative spirit of students and faculty. The magazine provides a platform for the students and faculty to express themselves, share their ideas, experiences, etc., and showcase their talents, and it will be a vibrant reflection of their collective efforts and spirit. Great appreciation to the editorial committee for bringing reflections of students and faculty in print form.

I take this opportunity to extend my warm annual day greetings to Dr. Younis Ifthikar Munshi, Director in-charge, faculty, and students, and I wish all the very best for remarkable achievements in all future endeavours.

Prof. Dr. K. Jagannathan
President, Board of Unani, Siddha and Sowa-Rigpa
NCISM

New Delhi
14-01-2025



GOVERNMENT NIZAMIA TIBBI COLLEGE, CHARMINAR, HYDERABAD

(Affiliated to Kaloji Narayan Rao University of Health Sciences)

Message from Prof. Dr. Shahzadi Sultana

Principal,
Government Nizamia Tibbi College,
Hyderabad



It is a great pleasure to share a few words with all the postgraduate students and readers. Education is not just about gaining knowledge; it is about shaping your character, following your dreams, and contributing to society. As students, you have the power to shape the future, and I encourage you to make the most of every opportunity to learn and grow.

Being a postgraduate student of Unani medicine is both an honor and a responsibility. Unani medicine, with its long history and focus on holistic healing, offers great opportunities for learning, research, and practice. By understanding the principles of temperament and personalized care, you can help not only with physical health but also with the mental and emotional well-being of patients.

As Unani physicians, you have the chance to make a real difference by offering alternative solutions to healthcare problems. You can combine age-old remedies with modern technologies like genomics, biotechnology, and evidence-based research. This mix of tradition and innovation makes Unani medicine an important part of healthcare worldwide.

Remember, you are part of a proud tradition that has lasted for centuries. Your hard work and vision will keep it alive and thriving. Use this time to improve your skills, stay true to ethical values, and explore new ways to contribute to healthcare.

I wish you all the best in your studies and careers. May this Annual Day inspire you to dream big, work hard, and achieve your goals.

(Prof. Dr. Shahzadi Sultana)

Principal,
GNTC, Hyderabad

Prof. Munawwar Husain Kazmi
Academic Chair (Unani Medicine)
(Sponsored by Ministry of AYUSH, Govt of India)
Hamdard University Bangladesh



MESSAGE

National Research Institute of Unani Medicine for Skin Diseases (NRIUM-SD), Hyderabad under CCRUM, M/o AYUSH, Govt. of India is multifaceted Institute for the research and development in Unani Medicine which is also providing quality higher education in Unani system of Medicine.

I am indeed delighted to know that NRIUM-SD Hyderabad is bringing out the college magazine. I hope this magazine will provide additional media to students, faculty members and researchers for their co-scholastic activities.

I congratulate the Director of the Institute, Contributors and Staff Editors for making it possible to bring out this College Magazine.

With Best Wishes.

A handwritten signature in blue ink, appearing to be 'Munawwar Husain Kazmi', written in a cursive style.

(Prof. Munawwar Husain Kazmi)

Message from Dr. Arzeena Jabeen

*Principal & Assistant Director (U)
NRIUMSD, Hyderabad*



It gives me immense pride to introduce Unaniyat - 2025: Sab Ka Saath, Sab Kay Saath, the inaugural edition of our college magazine that celebrates the collective spirit, innovation, and dedication of the National Research Institute of Unani Medicine for Skin Disorders, Hyderabad. Established in December 1971 under the Central Council for Research in Unani Medicine (CCRUM), NRIUMSD has been a pioneer in advancing the Unani system of medicine through scientific research, education, and training. Post graduate teaching programme was initiated in the year 2016 in two disciplines, Moalajat (Medicine) and Ilmul Advia (Pharmacology) with affiliation to Kaloji Narayana Rao University of Health Sciences (KNRUHS), Warangal, Telangana.

As a model institution, NRIUMSD features NABH-accredited hospital facilities, a GMP-certified pharmacy, and NABL-accredited laboratories for clinical pathology, biochemistry, and advanced diagnostics. Our academic infrastructure includes well-established postgraduate departments, departmental libraries, and a central library with over 6,400 books and journals.

The Institute is equipped with specialized units such as OPD with good number of patients, a 75-bedded inpatient department (IPD) with Munzij-Mushil and Regimenal therapy facilities, dispensary for outpatient services, a Clinical Pharmacodynamics and ECG Laboratory, a Radiology Unit, and the Survey & Cultivation of Medicinal Plants Unit (SMPU). Collaboration is a cornerstone of NRIUMSD, with premier institutions like NI-MSME, CSIR-IICT, NIPER, CCMB, and ICMR-NIN, Hyderabad, for advance cutting-edge research.

As pioneers in healthcare innovation, training, and research, I encourage all postgraduate students to take full advantage of the advanced resources and opportunities available at NRIUMSD. These facilities play a crucial role in expanding knowledge, promoting research, and strengthening the practice of Unani medicine.

I sincerely thank Dr. N. Zaheer Ahmed, Director General, CCRUM, for his visionary guidance. I express heartfelt gratitude to Dr. Younis Iftikhar Munshi, Director In-Charge, NRIUMSD, Hyderabad, for his inspiring leadership and unwavering dedication to fostering academic excellence. I also extend my appreciation to the former Nodal Officer, Dr. Ghazala Javed, as well as the current Nodal Officer, Dr. Amanullah, for their relentless commitment and support.

Let us work together to make NRIUMSD a symbol of excellence, innovation, and compassion, blending the wisdom of Unani medicine with modern science to transform healthcare.

Warm regards,

Dr. Arzeena Jabeen

*Principal & Assistant Director (U)
NRIUMSD, Hyderabad*

MESSAGE FROM THE DEPARTMENT OF ILMUL ADVIA

Prof. Shagufta Nikhat

HoD, Dept. of Ilmul Advia

E-mail: reshi333@gmail.com



MESSAGE

It gives me immense pleasure to pen a few lines for the college magazine being published to celebrate the first Annual Day-Sports and Cultural Fest at the National Research Institute of Unani Medicine for Skin Disorders, Hyderabad, to be held on 20th January 2025. As the Head of the Department of Ilmul Advia, I take great pride in the dedication and enthusiasm demonstrated by our faculty members and PG Scholars.

Our department is committed to fostering a culture of innovation, critical thinking, and research in the field of Unani medicine ensuring the holistic development of our scholars. The magazine reflects the vibrant academic environment of our institution and highlights the collective efforts of the entire team of the institute.

Over the years, there has been tremendous growth in academics, research, and extra-curricular activities. This first annual day celebration is the reflection of its growth. The alumni of this prestigious institute continue to make important contributions in their respective fields.

I extend my heartfelt congratulations to all those who have contributed to this magazine and to the organizers of the events. May this publication serve as a testament to the vibrant academic and cultural ethos of our institution.

May Almighty ALLAH bless us with continued success and excellence in all our future endeavours.

A handwritten signature in blue ink, appearing to read 'Shagufta'.

(Prof. Shagufta Nikhat)
HoD, Dept. of Ilmul Advia

MESSAGE FROM THE DEPARTMENT OF MOALIJJAT

It is with immense pride and gratitude that I address this momentous occasion, celebrating another successful year of our journey together.

Unani Medicine: A Legacy of Healing. It is rooted in the wisdom of ancient traditions, has stood as a beacon of holistic health for centuries.

It combines the art of healing with the science of balance, emphasizing the harmony of mind, body, and spirit. This timeless system of medicine

continues to inspire us to embrace nature's gifts and harness their potential for the well-being of humanity. Let us reaffirm our commitment to preserving, advancing, and promoting this invaluable heritage in modern times.

Our Organization is a Pillar of Excellence. As part of an esteemed institution dedicated to the advancement of Unani medicine, we take pride in our relentless pursuit of knowledge, innovation, and service. Our collective efforts have empowered us to contribute meaningfully to the healthcare landscape while upholding the values of compassion, integrity, and excellence. Together, we are shaping a brighter future for this time-honoured tradition.

Celebrating Annual Day: A Moment of Reflection and Aspiration. This annual day is not just a celebration of achievements but also a reminder of our shared vision and goals. It is a time to reflect on the milestones we've reached and the challenges we've overcome, fuelled by teamwork and determination. As we gather today, let us draw inspiration from our accomplishments and renew our resolve to strive for greater heights in the years to come.

Let us move forward with unity, purpose, and the belief that our work will leave a lasting impact on the world. Together, we can continue to make a difference, one step at a time.

Wishing everyone a joyous and memorable Annual Day!

Warm regards,



A handwritten signature in blue ink, appearing to read 'Mohammed Nasar'.

(Prof. Mohammed Nasar)
HoD, Dept. of Moalijat

Message from Editorial Board

Dear Readers,

As we celebrate another successful year, it is with immense pride and gratitude that we present this special Annual Day edition of our college magazine. This milestone marks a year of growth, creativity, and continuous effort from all those who contribute to the vibrant fabric of our publication. From our passionate writers and dedicated team members to the unwavering support from our readers, every step has been a testament to the power of collaboration.

In this edition, we reflect on the achievements, challenges, and milestones that have defined the year gone by. Our editorial team has worked tirelessly to bring you engaging stories, thought-provoking articles, and insightful features that represent the values we hold. We have celebrated the talents, accomplishments, and diverse perspectives of our contributors, and have strived to create a platform that fosters learning, creativity, and inspiration.

As we look ahead, we are filled with optimism for the year to come. Our commitment to quality content, innovation, and community engagement remains steadfast, and we are excited to continue sharing stories that resonate with you, our valued readers.

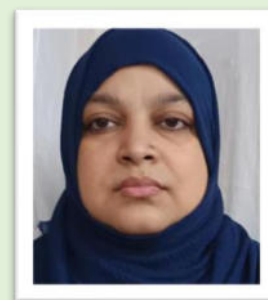
On behalf of the entire Editorial Board, we thank you for your continued support, and we hope that this Annual Day edition not only reflects our achievements but also inspires you as we embark on another year of growth and exploration.

Warm regards,

The Editorial Board

Dear Students, Faculty, and Esteemed Readers,

As we celebrate this Annual Day, I am filled with pride and joy as I reflect on our journey together over the past year. It has been a period of learning, growth, and collective achievement — and it is a pleasure to see how each of us has contributed to the vibrant tapestry of ideas, knowledge, and creativity that defines our institution.



The pages of this magazine, **UNANIYAT-SAB KA SAATH SAB KAY SAATH** are a testament to the remarkable work done by our students, faculty, and contributors. They showcase academic excellence and the diverse range of talents, perspectives, and passions that enrich our community. From thought-provoking articles to captivating stories, this magazine reflects our commitment to intellectual curiosity, innovation, and collaboration.

As an educator, I have always believed in the power of expression and the importance of sharing ideas. This magazine serves as a platform where you, our students, can voice your thoughts, showcase your creativity, and engage in meaningful dialogue. It is a source of pride to see how far we have come, and I am confident that the coming year will bring even more opportunities for growth, learning, and achievement.

Let us continue to embrace the spirit of exploration, as we write the next chapters of our academic and personal journeys. May this Annual Day edition inspire you to push the boundaries of your potential and always strive for excellence in everything you do.

Wishing you all continued success and fulfilment.

Warm regards,

Dr. Amena Khatoon
Reader, PG Department Ilmu Advia



Dear Readers,

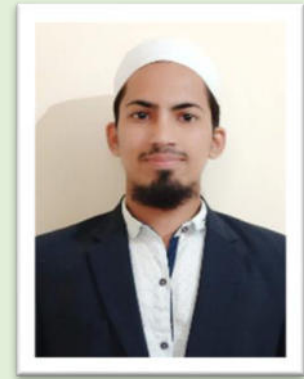
I am delighted to present the first edition of this souvenir magazine, proudly published by NRIUMSD Hyderabad. This magazine is testament to our commitment to excellence, showcasing the remarkable achievements, memorable moments and shared aspiration of our institution.

I sincerely thank everyone who contribute to making this publication possible. May it serve as a source of inspiration and cherished keepsake for years to come.

Warm regards,

Dr. Ashfaque Alam
PG Final Year Ilmu Advia (Pharmacology)

Being part of the magazine committee of our college's first-ever publication is an exciting opportunity to contribute to a historic initiative. This magazine will reflect the creativity, ideas, and achievements of our institution, and being part of the team that brings it to life is truly an honour. It's a chance to showcase student talent, collaborate with peers, and learn valuable skills like teamwork, editing, and design. The inaugural edition will set a precedent for future issues, making our contributions even more meaningful. I'm thrilled to be part of this journey and look forward to making the magazine a proud representation of our college.



Dr. Mohd Tarique
PG Scholar -Moalijat

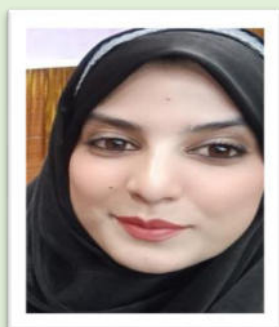


Dear Readers,

It is with great pleasure and a deep sense of responsibility that I address you as a member of the editorial board of Magazine. We are thrilled to present another issue filled with engaging, thought-provoking content that reflects the dynamic and evolving world around us.

This platform not only serves as a medium for insightful articles and creative works but also as a space for our readers to engage, reflect, and connect. We strive to stay ahead of the curve, offering content that resonates with you and aligns with the ever-changing landscape of our global society. Thank you for your continued support. I am excited to continue this journey with you, our valued readers.

Dr. Altamash Kaleem
PG Scholar -Moalijat



With sense of pride and satisfaction, I am pleased to pen a few words as a member of souvenir co-ordinator team to our first Annual college magazine "yoonaniyat- sab ka saath, sab kay saath". We are really proud and exuberant that we are ready with all new hopes and hues to bring out fresh issue, which is going to surely unfold the unravelled world of most unforgettable and precious moments of college. The magazine espouses the institute's spirit which is built up within the campus boundaries through the collective actions, thoughts and aspirations . I am really thankful to our dynamic Director Incharge and Principal Mam for entrusting me with the responsibility and to be a part of souvenir co-ordinator team.

Dr Sanober Qadir
PG Scholar, Dept. of Ilmul Advia

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ANNUAL DAY CELEBRATIONS OF PG TEACHING PROGRAMME-2025

ANNUAL DAY ORGANIZING COMMITTEES

Central Organizing Committee

Patron: Dr. Younis Iftikhar Munshi

Patron: Dr. Arzeena Jabeen

Convener: Prof. Mohammed Nasar

Convener: Prof. Shagufta Nikhat

Co-Convener: Mr. Mohammed Shafi

S.No.	Name of the Committee	Name of the Officer	Name of the PG Scholar
01.	Sports & Games Committee	Dr. Mohammad Zakir Dr. Uzma Viqar Dr. Shaik Mohammed Hussain	Dr. Byagari Sarita Dr. Javed Ahmad Dr. Sidra Khan
02.	Souvenir Committee	Dr. Gulam M Husain Dr. Amena Khatoon Dr. Asema Mahveen	Dr. Ashfaque Alam Dr. Altamash Kaleem Dr. Tarique Dr. Sanober
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04.	Finance Committee	Dr. Mohammad Nasar Dr. Mohammad Shaffi Mr. K. Ramesh	Dr. Abid Dr. Ziyaul Mustafa Dr. Saiyed Fatima Dr. Samreen
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08.	Alumni & Hospitality Committee	Mr. Aslam Siddiqui Mrs. Zaibunnisa Begum Mrs. Asia Sultana	Dr. Rehnuma Dr. Ayub

ARTICLES

Concept of Preventive and Social Medicine in Tibb-e-Nabawi ﷺ

Dr. Hafsa Abdul Rehman Patel¹ and Dr. Mohd Noman Taha²

¹PG Scholar, Department of Moalajat, ²PG Scholar, Department of Ilm-ul-Advia, NRIUMSD Hyderabad

Generally, the terms “Tibb-e-Nabawi ﷺ” (Prophetic Medicine) and “Medicine of the Prophetic Era” are used interchangeably. However, from a historical and factual perspective, they are distinct concepts. The scope of Tibb-e-Nabawi ﷺ encompasses all medicines, foods, health preservation measures, remedies for illnesses, advice from expert physicians, instructions on body cleanliness and household hygiene, warnings about harmful substances, and the health benefits of permissible items. These guidelines, promoting social reform and personal purification, were revealed at various times through the Quran and Hadith.

On the other hand, “Medicine of the Prophetic Era” refers to the medical knowledge, practices, theories, and treatment methods of Arab physicians during the life of the Prophet Muhammad ﷺ (571-632 CE), including details about their education and institutions.

The concept of Prophetic Medicine (Tibb-e-Nabawi ﷺ) has often been subject to extreme views and interpretations. It is observed that many writers tend to confuse Prophetic Medicine with the general medical practices of the Prophetic era. On one hand, some, driven by religious fervor, dedicate all their efforts to proving Prophetic Medicine as a fully scientific medical system. On the other hand, some modern thinkers, who are relatively less inclined towards religion, refuse to acknowledge any place for Prophetic Medicine within the broader framework of medical science.

Therefore, it is crucial to evaluate Prophetic Medicine on its own merit, without letting religious bias dominate or risking the undermining of religious values.

Prophetic Medicine (Tibb-e-Nabawi ﷺ) can be divided into the following two main branches:

1. Preventive Medicine (وقائي طب)

This includes four key aspects:

- **Care for the Body (جسم رعايت):** Emphasis on maintaining physical well-being.
- **Physical Purity (جسماني طهارت):** Encouraging cleanliness and hygiene.
- **Environmental Hygiene (مكان طهارت):** Ensuring the cleanliness of living spaces.
- **Preservation of Health (صحت بقاء):** Measures to maintain and protect overall health.

2. Curative Medicine (علاجي طب)

This encompasses methods and principles related to treatment, such as:

- **Treatment with Single Remedies (بالمفردات علاج):** Using natural and simple remedies for healing. (In various hadiths, 95 single drugs are mentioned)
- **Cupping, Cauterization and Venesection (والفصد الجامة و بالكي علاج):** Traditional practices for curing disease.
- **Treatment by Experts (بالحذاق علاج):** Seeking skilled practitioners for specialized care.

Here, I will focus solely on the aspects of preventive medicine taught by the Prophet Muhammad ﷺ, emphasizing health preservation and protection from diseases. Teachings on Health Preservation and Disease Prevention. The Prophet ﷺ provided clear guidance on maintaining good health and safeguarding the body from diseases. He said:

“There are two blessings that people often undervalue: health and free time” (Sahih al Bukhari 6412)

He further stated:

“A strong believer is more beloved to Allah than a weak believer” (Sahih Muslim 2664)

This saying does not intend to dishearten weaker believers but rather encourages maintaining strength and good health.

Preventive Measures for Health Preservation

Prophetic teachings highlight essential preventive measures, such as:

- Physical cleanliness
- Household hygiene
- Avoidance of harmful substances
- Exercising caution when visiting sick individuals
- Avoiding areas affected by outbreaks

These instructions form a significant part of Prophetic Medicine. Below are further details under separate headings:

Physical Cleanliness

The importance of bodily cleanliness needs no further emphasis. The Prophet's ﷺ teachings in this regard convey a profound message. He said: *"Your body has a right over you"* (Sabih al-Bukhari 5199 and Sabih Muslim 1159).

This highlights that alongside spiritual and societal duties, taking care of one's physical health is also a responsibility, ensuring the body remains protected from harm.

Another Hadith states:

"Keep your bodies clean, and Allah will purify your inner self" (Sabih Muslim 223).

This makes it clear that physical cleanliness is essential for spiritual purity. For complete cleanliness, the Prophet (peace be upon him) prescribed two practices: Wudu (ablution) and Ghusl (ritual bathing). Upon careful observation, one realizes that performing Wudu and Ghusl thoroughly leaves no trace of impurity on the body. The importance of rinsing the nose, cleaning between the fingers, and other hygienic practices becomes evident.

Regarding dental hygiene, the Prophet (peace be upon him) said:

"If it were not difficult for my community, I would have ordered them to use the miswak before every prayer." (Sabih al-Bukhari 888 and Sabih Muslim 252). It is now well established that poor dental hygiene leads to numerous diseases, making the relevance of this guidance as clear as daylight.

Household Hygiene in Prophetic Teachings

There is a clear Hadith emphasizing household cleanliness. The Prophet Muhammad (peace be upon him) said:

"Keep your courtyards clean and do not become like the Jews." (Sabih Muslim 292).

It is well known that an unclean home environment breeds mosquitoes and germs,

which cause numerous diseases. This is why the Prophet instructed maintaining cleanliness at home.

Precaution When Visiting the Sick and Avoiding Epidemic Zones

Visiting the sick is a golden principle in Islam. The Prophet ﷺ regarded it as one of the most virtuous deeds, as mentioned in several Hadiths. However, while emphasizing compassion, he also highlighted the importance of safeguarding public health. He instructed that:

"A diseased (animal) should not be brought near a healthy one". (Sabih al-Bukhari 5771 and Sabih Muslim 2221)

This hadith teaches the principle of preventing the spread of disease by keeping diseased individuals or animals away from healthy ones. It reflects the importance of precautionary measures in health and hygiene. Furthermore, the Prophet ﷺ prohibited entering areas affected by an epidemic and forbade leaving such places once an outbreak occurred. Over 1400 years ago, this directive anticipated what modern medicine now recognizes as quarantine or isolation. The Prophet ﷺ said:

"If you hear of a plague in a land, do not enter it; and if it occurs in a place where you are, do not leave." (Sabih al-Bukhari 5739 and Sabih Muslim 2219)

This Hadith clearly advocates quarantine and isolation as measures to prevent the transmission of disease, offering insight into infection control and its prevention.

Summary and Recommendations

The Prophetic teachings derived from the Quran and Hadith regarding health and hygiene hold immense importance. Many of these practices align with modern scientific research and are continually validated by contemporary studies. Rather than viewing Prophetic Medicine as an independent system, it should be considered part of broader Islamic teachings. The Prophet ﷺ himself distanced personal opinions from worldly matters in some cases. Therefore, a balanced approach is necessary, promoting scientific research on these Prophetic guidelines to better understand and highlight their value as part of Islam's rich heritage, avoiding both extremes of exaggeration or neglect.

Ghidhā' (Food): A Classical Perspective on Nutrition and Digestion

Prof. Mohammed Nasar

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A living being is an organism that possesses the characteristics of life, such as growth, reproduction, responsiveness to stimuli, and the ability to maintain homeostasis. Living beings can range from single-celled microorganisms to complex multicellular organisms, including plants, animals, and humans. They rely on energy sources, such as sunlight or nutrients, to sustain life processes and adapt to their environments to survive and thrive. Life is defined by its dynamic nature, constant interaction with the environment, and the drive to perpetuate existence through reproduction and evolution.

According to Arastu (Aristotle), every living being survives through three essential factors:

- Quwwat Ghādhiya (Nourishing Power)
- Ḥarārat Gharīziyya (Innate Heat)
- Ghidhā' (Food)

Definition and Nature of Ghidhā' (Food):

Ghidhā' refers to any substance that provides nourishment to replenish the human body. It is composed of carbohydrates, proteins, lipids, vitamins, and minerals. Most of the food we consume exists in complex molecular forms, which cannot be absorbed directly by the body. Instead, it undergoes a process of digestion (Haḍm) to be transformed into a form suitable for absorption and assimilation.

In the system of Asbāb Sitta Ḍarūriyya (Six Essential Causes), food holds the second most

significant position. Food becomes a source of Taghdhiya (nutrition) only when it enters the body, undergoes digestion, and transforms into a form capable of providing Badal Mā Yataḥallal (replenishment for dissolved matter).

Majūsī defines food as a substance that transforms into the body without altering its essence but becomes an integral part of it. The process of digestion is vital, as food must pass through stages to align its characteristics—such as Ṣūrat Naw'īyya (natural form), Mizāj (temperament), Lawn (color), and Qiwām (consistency)—with that of the body. Without digestion, food cannot be assimilated into the Jawhar (essence) of any organ.

Quwwat Ghādhiya (Nourishing Power):

Quwwat Ghādhiya refers to the intrinsic power responsible for transforming food into nourishment. It facilitates the conversion of external substances into a form similar to the Jawhar of the body, ensuring replenishment. This power operates through three primary actions (Af'āl):

Taḥṣīl (Acquisition):

In this process, the nutritive Ruṭūbat (moisture) is drawn to the organ by the combined efforts of Quwwat Muḥaṣṣila (acquiring power) and Quwwat Jādhība (absorptive power).

Iṣṣāq (Adhesion):

The acquired nutrients adhere to the organ with the help of Quwwat Mulaṣṣiqa (adhering power) and Quwwat Māsika (retentive power). This ensures that the food remains in contact with the organ until further transformation occurs.

Tashbīya (Assimilation):

The final stage in which the nutrients completely resemble the organ, matching its Lāwṇ (color) and Qiwām (consistency). This action is facilitated by Quwwat Mushabbihā (assimilative power), with assistance from Quwwat Hāḍima (digestive power).

Supporting Powers of Quwwat Ghāḍhiya:

The functioning of Quwwat Ghāḍhiya depends on several sub-powers (Quwā), each with specific roles and Kayfiyāt (qualities):

Quwwat Jāḍhiba (Absorptive Power):

This power draws essential nutrients into the organ, facilitated by the longitudinal muscle layers. It operates with Ḥārr Yābis (hot and dry) qualities.

Quwwat Māsika (Retentive Power):

It retains absorbed nutrients within the organ, aided by oblique and transverse muscle layers. Its function relies on Bārid Yābis (cold and dry) qualities.

Quwwat Hāḍima (Digestive Power):

This power prepares nutrients for transformation by the Quwwat Mughayyira (alterative power), completing digestion and enabling the elimination of waste. It operates with Ḥārr Raṭb (hot and moist) qualities.

Quwwat Dāfi'a (Expulsive Power):

It expels waste material (Fuḍlāt) from the organ. This power functions with Bārid Raṭb (cold and moist) qualities, often assisted by heat and dryness.

Quwwat Mughayyira (Alterative Power):

It transforms food into a form resembling the nutritive organ, aligning with the organ's unique Mizāj (temperament). This power has two types:

Quwwat Mughayyira Ūlā: Active during fetal development.

Quwwat Mughayyira Thāniyya: Responsible for transforming food post-digestion.

Conclusion:

The interplay of these powers ensures the seamless transformation of food into nourishment, vital for the body's survival and functioning. The stages of digestion, from acquisition to assimilation, are intricately coordinated by the Quwwat Ghāḍhiya. Adequate heat (Ḥarārat) is essential, particularly for the Quwwat Hāḍima, underscoring its pivotal role in maintaining the body's health and vitality.

Nasal Congestion and Its Treatment in Unani Medicine: Traditional Approaches and Therapeutic Practices

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Unani medicine, a traditional system of healing with roots in Greek, Arabic, and Persian medical knowledge, has a significant role in managing and treating nasal diseases. It is based on the balance of the body's humors (blood, phlegm, yellow bile, and black bile) and emphasizes the holistic treatment of diseases.

Nasal congestion, also referred to as a blocked or stuffy nose, is the condition in which the nasal passages become inflamed or swollen, leading to reduced airflow through the nostrils. This results in difficulty breathing through the nose and can be accompanied by symptoms such as a runny nose, post-nasal drip, sneezing, or sinus pressure. Nasal congestion is typically caused by inflammation of the nasal mucosa (the lining of the nasal passages) due to various factors, including infections, allergies, irritants, and structural issues.

There are many single and compound drugs mentioned in the classical Unani literature for nasal congestion and other nasal problems. Single drugs like *Ustukbuddus* (*Lavendula stoechas*), *Baboona* (*Matricaria chamomilla* L.), *Nakhoona* (*Trigonella uncata*), *Gul-e-banafsha* (*Viola odorata* L.), *Mazoo* (*Quercus infectoria* Olivier), *Shibb-e-Yamani*, *Dmm-ul-Akbwain* (*Dracaena cinnabari*), *Nakchikni* (*Dregea volubilis*), *Barg-e-Shibt*, *Sang-e-Jarabat*, *Kat-Safed* etc. Compound drugs are *Sharbat-e-Banafsha*, *Tiryaaq-e-Nazla*, *Itrifal Ustukbuddus*, *Arq-e-Ajeeb* etc.

The Unani system exhibits a diverse array of nasal dosage forms with potential therapeutic applications. These formulations, rooted in classical manuscripts, offer advantages such as rapid drug absorption and systemic effects. The review emphasizes the need for further exploration of mechanistic intricacies, procedural standardization, and formulation optimization within the Unani framework. Nasal drug delivery

in Unani medicine holds promise for enhanced patient care and represents a transformative phase in traditional medicine.

Nasal dosage forms in Unani medicine including Shamūm, Lakhlakha, Sa'ut, Ghāliya, Nashūq, 'Aṭūs, Nafūkh, Bakhūr/Dhūnī, Qaṭūr, and Roghan.

Among these, Shamūm, Lakhlakha, Sa'ut, Ghāliya, Nashūq, and 'Aṭūs were exclusively administered through intranasal routes.

Shamūm (Inhalation)

The WHO international standard terminologies on Unani medicine defines Shamūm as the inhalation of drugs which may be in dry or liquid form so that volatile substances reach the nasal cavity and respiratory tubes and its English term is inhalation. In this method, desired drugs are either pounded in a mortar with appropriate distillate and smelled or smelled in the raw state by keeping in a tenuous cloth.

Qaṭūr (drops)

Qaṭūr is a liquid medicine which is instilled drop by drop into body orifices such as the ear, nose, and eyes.

Sa'ut (nasal drops)

It is a liquid formulation that is dropped in the nose. However, according to some, it is a general term whether dropped in the nose. In this method, desired drugs are taken in the required quantity, pounded finely, and mixed with distilled water or extract of suitable drugs, and the drops are instilled in the nose. During the process of Sa'ut, the patient is instructed to fill their mouth with water, lie on their stomach with their head hanging off the bed, and administer the drugs by inhaling them through the nose as they are pulled upward.

Bakhūr/Dhūnī (fumigation)

Fumigation involves inhaling the vapors generated by burning either an individual or a combination of drugs over a flame, allowing the vapors to reach the brain or by smoking an affected organ through the combustion of drugs. The choice of aromatic substances in this therapy is often based on their perceived healing properties. For example, certain herbs or essential oils may be selected for their anti-inflammatory, antimicrobial, or calming properties. The therapy is used for various purposes, including respiratory conditions.

Inkībab (vapor bath)

It is a term used for the procedure involving the exposure of a part of the body or the whole body to the vapors obtained from the decoction of drugs or boiled simple water. It is called a vapor bath in contemporary practice. Desired drugs are boiled in water, and the resultant steam is then inhaled. During this procedure, individuals typically enter a room or chamber specifically designed for the application of steam. The steam is often produced by heating water and allowing the resulting vapor to envelop the body. In some cases, aromatic substances such as herbs or essential oils may be added to enhance the therapeutic experience.

Lakhlakha (Aromatic Inhalation)

It refers to the inhalation of the fragrance of drugs kept in a wide-mouthed bottle. The drugs are either smelled by pounding in a dry state and kept in a cloth or by pounding in an appropriate extract in the wet state. It involves the act of breathing in the aromatic vapors released by substances with pleasant scents, often derived from fragrant or aromatic drugs. This practice is commonly associated with aromatherapy, a form of alternative medicine that utilizes the aromatic compounds of plants to promote physical and psychological well-being.

Nashūq (Liquid snuff)

It refers to a liquid preparation used for snuffing; however, according to some, it also refers to a medicine which is just smelled so that its fragrance enters the nose. It is thick compared to Sa'ut.

Aṭūs

It is a term used for a finely powdered drug that is inhaled to induce sneezing. It is a type of Sa'ut. Desired drugs are ground, blended, or processed into either liquid or dry form.

Nafūkh (Insufflation)

It refers to a procedure wherein a finely powdered drug is blown with the help of a tube in the nose, throat, or any other opening of the body. Desired drugs are pounded to a very fine powder and a low dose of drugs around 20 mg is blown into both nostrils of a patient with the help of some straw.

Roghan

It is the term used for oil, extracted from oily drugs/seeds. The use of oils in the nose is a practice with various potential benefits rooted in traditional and alternative medicine. Applying a small amount of gentle, non-irritating oil inside the nostrils can help lubricate and moisturize the nasal passages, offering relief in dry or arid environments. It involves the application of medicated oils to the nasal passages, believed to support mental clarity, respiratory health, and humoral balance. Sometimes, essential oils are used in the nose in aromatherapy for calming effects or mood enhancement. In addition, oils with decongestant properties can be applied to alleviate sinus congestion.

While these methods are effective, more research is needed to fully understand how they work, improve treatment consistency, and enhance their use in modern healthcare. In summary, Unani medicine offers valuable treatments for nasal congestion, and with further study, these traditional methods can play an important role in modern medicine.

Women's Rights in Islam and Current Affairs

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Women's rights in Islam, as prescribed in the Quran and Hadith, have long been a subject of discussion and interpretation. Islam granted various rights to women, some of which were revolutionary for their time. However, the application of these rights has been shaped by cultural, historical, and political factors, leading to different practices in Muslim-majority countries.

Women's Rights in Islam: Equality in Spirituality: Both men and women are considered equal in the eyes of God. The Quran emphasizes that both genders are equal partners in worship and will be judged based on their deeds.

"And whoever does righteous deeds, whether male or female, while he is a believer – those will enter Paradise." (Quran 4:124)

Right to Education: Islam stresses the importance of knowledge for both men and women. The Prophet Muhammad (PBUH) famously said, "Seeking knowledge is obligatory on every Muslim." Historically, women in the early Islamic period were known to be scholars and active participants in intellectual life.

Right to Own Property: Women in Islam have the right to own, inherit, and dispose of property. The Quran gave women the right to inheritance, a revolutionary concept in the 7th century. "For men is a share of what the parents and relatives leave, and for women is a share of what the parents and relatives leave." (Quran 4:7)

Right to Marry and Divorce: Women have the right to choose their spouse and can initiate divorce under certain circumstances (Khula). Forced marriages are not in accordance with Islamic principles, and the Quran emphasizes mutual consent.

Modesty and Protection: Islam encourages modesty for both men and women. The concept of hijab (modesty in dress and behaviour) applies to both genders. Women's rights to personal security and freedom from abuse are also fundamental principles in Islam.

Role in Society: Islam allows women to participate in economic, social, and political life, with several female figures in Islamic history, such as Khadijah (Prophet Muhammad's first wife), Aisha (a prominent scholar), and Fatimah (daughter of the Prophet), playing active roles in their communities.

Current Affairs and Challenges: Despite these rights outlined in religious texts, the situation of

women in many Muslim-majority countries has been complex, shaped by cultural practices, legal systems, and political circumstances.

Legal and Social Restrictions: In some countries, women's rights have been limited by patriarchal interpretations of Islamic law or by social customs. For example, in Saudi Arabia, although there have been recent reforms, women previously faced significant restrictions on driving, mobility, and employment. However, since 2018, women in Saudi Arabia have been allowed to drive, signaling a shift towards increased rights and freedoms.

Gender-based Violence: In several Muslim-majority countries, issues such as domestic violence, forced marriages, and honour killings are significant concerns. Many human rights organizations are working to highlight these issues and call for reform.

Political Representation: Women's representation in politics is still limited in some countries. However, there are notable exceptions, such as Benazir Bhutto (Pakistan), Indira Gandhi (India), and more recently, Sanna Marin in Finland (whose mother is of Muslim heritage), who have held leadership roles. In some countries like Tunisia, women have seen significant progress in terms of political participation & rights.

Women's Role in Economic Development: Increasingly, women in many Muslim-majority countries are entering the workforce and contributing to the economy. However, challenges like unequal pay, limited job opportunities, and societal expectations continue to affect their economic participation.

Religious Reform Movements: Some Islamic scholars and activists are working towards reforming the understanding and application of women's rights in Islam, advocating for a reinterpretation of texts that align with contemporary values of gender equality. These movements are significant in addressing the challenges women face in many Muslim societies today.

In conclusion, while Islam has laid a foundation for the protection and empowerment of women, the gap between religious ideals and cultural practices, as well as political and social realities, continues to affect the actualization of these rights. The ongoing discourse surrounding women's rights in Islam involves both internal reform within Muslim societies and external pressures for global equality and human rights.

Concept of Cancer (Sartan) and Anticancer Drugs in Unani Medicine

Dr. Labeeb Shaida

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Cancer, or Sartan as referred to in the Unani system of medicine, remains one of the world's most pressing health challenges. The increasing rate of diagnoses underscores the urgency for holistic and complementary approaches alongside conventional treatments. Unani medicine, deeply rooted in ancient practices, provides a comprehensive framework for addressing cancer through prevention, treatment, and lifestyle adjustments.

The Concept of Sartan in Unani Medicine

Sartan is derived from the Arabic word for crab, reflecting the disease's spread resembling the limbs of a crab. Historical Unani scholars, including Buqrat (Hippocrates) and Ibn Sina (Avicenna), extensively documented Sartan. They described it as a result of the combustion of bodily humors, primarily black bile (Sauda), leading to its progression. Unani medicine links cancer to dietary habits, lifestyle, and imbalances in the body's natural humors.

The Global Burden of Cancer

Cancer is the second leading cause of death globally, claiming millions of lives annually. Limited access to healthcare in developing regions worsens this crisis. The Unani approach offers affordable, natural remedies, emphasizing prevention and complementary therapies, particularly beneficial in resource-limited settings.

Preventive Measures in Unani Medicine

Prevention is central to Unani philosophy, guided by six principles:

1. Air (Hawa): Breathing clean air for vitality.
2. Food and Drink (Makool o Mashroob): Avoiding harmful substances like tobacco and processed foods.
3. Bodily Movement (Harkat o Sukoon Badani): Engaging in regular physical activity.
4. Mental Peace (Harkat o Sukoon Nafsan):

Managing stress through spiritual practices.

5. Sleep and Wakefulness (Naum o Yaqza): Maintaining a balanced sleep cycle.

6. Excretion and Retention (Ihtibas o Istifragh): Ensuring proper digestion and waste elimination.

Treatment Strategies in Unani Medicine

Unani scholars have advocated for a variety of treatment approaches, including dietary adjustments, herbal medicines, and therapeutic practices. Key herbs with anticancer properties include:

- *Artemisia absinthium*: Effective in reducing tumor growth and inducing apoptosis.

- *Cuscuta reflexa*: Known for its anti-inflammatory and cytotoxic effects.

- *Withania somnifera*: Enhances immunity and reduces metastasis.

- *Curcuma longa*: Popular for its tumor-suppressing capabilities.

- *Nigella sativa*: Exhibits oxidative stress reduction and cancer cell apoptosis.

- *Glycyrrhiza glabra*: Protects normal cells while targeting cancerous ones.

Modern Research and Integration

Unani medicine's integration with modern research has validated its efficacy. Institutions like CCRUM continue to study Unani remedies, bridging traditional knowledge with scientific advancements.

Conclusion

Unani medicine offers a valuable complement to modern cancer therapies, emphasizing prevention and holistic care. Its natural, patient-centred approach has the potential to improve outcomes and enhance quality of life, particularly when integrated with contemporary medical practices.

NRIUMSD Hyderabad

In the light of History

Dr. Abullah

P.G. Scholar Dept. of Ilmu Advia



Originally founded as the Central Research Institute of Unani Medicine (CRIUM) in December 1971 under the former Central Council for Research in Unani Medicine (CCRUM), Ministry of Ayush, Government of India, the National Research Institute of Unani Medicine for Skin Disorders (NRIUMSD), Hyderabad, is a decentralized organization that operates under the Founded in 1969, the Central Council for Research in Indian Medicine and Homoeopathy (CCRIMH). The CRIUM, Hyderabad, continued to operate under the CCRUM when the CCRIMH was divided into four separate councils in 1978. In order to preserve, promote, and expand Unani medicine as a model institute for creating high standards of research, teaching, training, and patient care, it was renamed the National Research Institute of Unani Medicine for Skin Disorders (NRIUMSD) on November 3, 2019.

The institute began operations in three different rented premises in Hyderabad's A.C. Guards neighbourhood. For the comprehensive and well-coordinated research activities, the accommodations were insufficient. Nevertheless, the institute carried on with its operations, earned a reputation for successfully treating vitiligo, and developed into a significant hub for Unani medicine research over time. The institute was given more than 5.3 acres of land by the Andhra Pradesh State Government for its new campus in Hyderabad's Erragadda 500038.

The building's construction was adequately funded by the Central Government. On December 19, 1983, Shri B. Shankaranand, the Union Minister of Health and Family Welfare at the time, lay the cornerstone of the current campus. In 1990, the magnificent three-story (G+2) building complex with staff quarters was finished. The institute's main structure is 11614.217 square meters (2.870 acres), along with

a staff quarters block that is 5514.534 square meters (1.362 acres) in size and a herbal garden that is 3165.098 square meters (0.782 acres) in size.

With a hospital accredited by NABH and clinical laboratories certified by NABL, the institute is currently operational. The institute has established a robust research infrastructure over the years, attaining notable prominence in a number of research areas, such as preclinical, clinical, drug standardization, survey and cultivation of medicinal plants, and 14 fundamental research with extensive molecular and biological studies. These accomplishments highlight the institute's dedication to expanding scientific understanding and enhancing health outcomes via thorough investigation and inventiveness in Unani medicine.

Over the course of its five-decade history, the institute has established itself as one of the nation's leading centre for Unani medical research. It is well-known for its innovative studies and has received national recognition for its successful treatment of a variety of ailments, such as vitiligo, psoriasis, eczema, infective hepatitis, rheumatoid arthritis, osteoarthritis, and more.

In addition, the institute offers three-year Postgraduate (M.D.) degree programs in two Unani medical specialties: Mu'ālajāt (Medicine) and 'Ilm al-Adwiya (Pharmacology). The program's intake capacity was 14 students (7 seats in each discipline) in the 2016–2017 academic year; starting in the 2020–21 academic year, it increased to 18 students (9 seats in each discipline) (4 seats under the EWS Quota). The institute adheres to the National Commission for

Indian System of Medicine's (NCISM) curriculum, which has been approved by Kaloji Narayana Rao University of Health Sciences (KNRUHS), Telangana, Warangal.

As a result, the institute conducts research and development in Unani medicine at the academic, institutional, and cooperative levels. A committed team of 98 employees, including 32 contract employees and 66 regular employees, work at the

NRIUMSD in Hyderabad .Additionally, contractors hire about 87 outsourced daily labour (24 outsourced housekeeping staff, 20 outsourced security staff, and 43 outsourced manpower for various institute divisions).

In 2016 the institute announced that it would offer PhD courses in collaboration with Jamia Millia Islamia.

CENTRAL RESEARCH INSTITUTE OF UNANI MEDICINE

S.No.	HEADS OF THE INTITUTE	DESIGNATION	PERIOD
1	Hakim Ahmed Abdul Qadeer	R.O.	01-12-1971 - 12-05-1974
2	Hakim Yousuf Hussain Khan	Honorary Director	13-05-1974 – 04-07-1976
3	Hakim. S.M. Shibli	Honorary Director	05-07-1976 – 21-11-1997
4	Hakim Mohammed Iqbal Ali	S.R.O.	22-11-1977 – 03-10-1979
5	Hakim M.A.Wahab Zahuri	Honorary Director	04-10-1979 – 21-10-1983
6	Hakim Mohammed Iqbal Ali	Director	21-10-1983 – 26-09-1984
7	Hakim Mohammed Mastan Ali	R.O.	26-09-1984 – 01-01-1985
8	Hakim M.M Ali Khan	Deputy Director	02-01-1985 – 15-10-1985
9	Hakim M.M Ali Khan	Director	16-10-1985 – 31 08 1988
10	Dr. Baseera Khatoun	S.R.O.	01-09-1988 – 10-09-1990
11	Dr. Sayed Jaleel Hussain	Deputy Director	11-09-1990 – 15-01-2003
12	Dr .Mushtaq Ahmed	Deputy Director	16-01-2003 – 02-03-2003
13	Dr. Syed Jaleel Hussain	Deputy Director	03-03-2003 – 31-01-2005
14	Dr. P.V.Goud	Deputy Director	01-02-2005 – 09-06-2005
15	Hakim Idris Ahmed	Director	10-06-2005 – 24-06-2005
16	Dr. P.V. Goud	Deputy Director	25-06-2005 – 29 -06-2005
17	Hakim Mohammed Ali Mirza	Deputy Director	30-06-2005 – 31-12-2006
18	Dr. P.V. Goud	Deputy Director	01-01-2007 – 19-01-2007
19	Dr. Mohammed Ataullah Shareef	Deputy Director	20-01-2007 – 16-02- 2007
20	Dr. P.V. Goud	Deputy Director	17-02-2007 – 28-03-2007
21	Dr, S.M.A. Usmani	Director	29-03-2007 – 01-09-2007
22	Dr. P.V. Goud	Deputy Director	01-09-2007 – 28-02-2008
23	Dr. Mohammed Ataullah Shareef	Deputy Director	01-03-2008 – 30-04 2008
24	Dr. P.V. Goud	Deputy Director	01-05-2008 – 21-07-2008

25	Dr. M.D. Alam	Deputy Director	22-07-2008 - 12-13-2009
26	Dr. Mushtaq Ahmed	Director	14-12-2009 -31-03-2012
27	Dr. Mohammed Ataullah Shareef	Deputy Director	01-04-2012 - 31-01-2013
28	Dr. M.A. Waheed	Deputy Director	01-02-2013-31-08-2014
29	Hakim L. Samiulla	Director	01-09-2014- 28-02-2015
30	Dr. Munawwar Husain Kazmi	Deputy Director	01-03-2015-02-11-2019

NATIONAL RESEARCH INSTITUTE OF UNANI MEDICINE FOR SKIN DISORDERS

S.No.	NAME	DESIGNATION	PERIOD
1	Dr. Munawwar Husain Kazmi	Deputy Director	03-11-2019 – 06-11-2020
2	Dr. Munawwar Husain Kazmi	Director	07-11-2020 – 30-06-2021
3	Dr. Ahmad Minhajuddin	Deputy Director	01-07-2021 – 13-03-2023
4	Dr. Ahmad Minhajuddin	Director	14-03-2023 – 30-04-2023
5	Dr. Anwar Ahmed	R.O.(Unani)-S-IV	01-05-2023 – 22-09-2023
6	Dr. Younis Iftikhar Munshi	Deputy Director	23-09-2023 – Till Date

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Department of Ilmu Advia- Dr. Abrar Alam, Dr. Masood Ahmad Azmi, Dr. Mirza Belal Beg, Dr. Mohd Nazir Mannan, Dr. Mohammad Naushad, Dr. Shabnam Anjum Ara, Dr. Mohammad Uzair Beg, Dr. Aaisha Ansari, Dr. Ishtiyag Ahmad, Dr. Nargish Firdous, Dr. Safiya Khanam, Dr. Mohd Anas, Dr. Md. Maseehullah, Dr. Uzma Zahid, Dr. Md. Aftab Alam, Dr. Mehnaz Qureshi, Dr. Arshad Qureshi, Dr. Md. Sanaul Moin, Dr. Arjumand Naaz, Dr. Shyni Khan, Dr. Najum Sahar, Dr. Sameera Khan, Dr. Sadaf Joweria, Dr. Nisha Parveen, Dr. Nehal Ashraf, Dr. Waish Ahmad, Dr. Mohd Asad, Dr. Salman Suhail, Dr. Azizur Rahman, Dr. Munazzam Ahmad, Dr. Samreen Begam, Dr. Farhat Jahan Tanveer, Dr. Summaiya Shama, Dr. Waseem Ahmed, Dr. Tabrez Ahmed, Dr. Afzal Hussain

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Mental Health in Medical Students: Challenges and Solutions



Dr. Yasmeen Khan

P.G. Scholar, Dept. of Ilmu Advia

The journey of becoming a doctor is one of dedication, sacrifice, and resilience. However, the immense academic pressure, long hours, and emotional demands often take a toll on medical students' mental health. Recognizing and addressing these challenges is vital for creating a supportive environment that fosters well-being and success.

The Unique Challenges Faced by Medical Students

A) Academic Pressure:

Medical education demands mastering vast amounts of knowledge within tight timeframes, leading to stress and burnout.

b) Long Hours and Lack of Sleep:

Rigorous schedules often result in chronic sleep deprivation, affecting both physical and mental health.

c) Emotional Burden:

Witnessing suffering and death during clinical rotations can be emotionally overwhelming, especially for those new to patient care.

d) Competitive Environment:

The high-stakes atmosphere of exams, rankings, and residency placements fosters anxiety and self-doubt.

e) Stigma Around Mental Health:

Many students fear seeking help due to concerns about being judged or labeled as "weak" in a profession that values resilience.

The Consequences of Ignoring Mental Health

Burnout: Chronic stress can lead to emotional exhaustion, detachment, and reduced academic performance.

Depression and Anxiety: Studies show that medical students are at higher risk of these conditions compared to the general population.

Substance Abuse: Some students resort to alcohol or drugs as coping mechanisms.

Dropout Rates: Untreated mental health issues can lead to students leaving medical school altogether.

Breaking the Stigma: Seeking Help

It's important for medical students to understand that seeking mental health support is not a sign of

weakness but a step toward resilience. Institutions must foster a culture where students feel safe discussing their struggles without fear of judgment.

Strategies for Promoting Mental Health

- ❖ Time Management and Prioritization:
- ❖ Learn to balance academics and personal life.
- ❖ Break tasks into manageable chunks to avoid feeling overwhelmed.
- ❖ Building a Support System:
- ❖ Stay connected with friends, family, and peers who understand your challenges.
- ❖ Participate in student organizations or wellness groups.

Mindfulness and Stress Management:

- ❖ Practice mindfulness, yoga, or meditation to manage stress.
- ❖ Develop hobbies that help you relax and recharge.

Seeking Professional Help:

- ❖ Utilize counselling services or mental health resources provided by your institution.
- ❖ Consider therapy or medication if recommended by a professional.

Institutional Support:

- ❖ Advocate for wellness programs, peer counselling, and mental health workshops.
- ❖ Encourage faculty to create a compassionate and understanding learning environment.

Inspiring Change

Medical institutions play a pivotal role in promoting mental health by normalizing discussions, providing resources, and creating supportive policies. When students are mentally healthy, they not only perform better academically but also become empathetic, compassionate physicians who can truly make a difference.

Final Thoughts

The journey through medical school is undeniably challenging, but mental health should never be sacrificed. By prioritizing self-care and seeking support, medical students can achieve both personal well-being and professional success. After all, a healthy mind is the cornerstone of a great healer.

Role of Dietotherapy in Unani System of Medicine

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The Unani system of medicine (USM), a time-tested traditional healing practice, places significant emphasis on dietotherapy, or *Ilaj bil Ghiza*, as one of its key therapeutic modalities. Rooted in the teachings of ancient Greek physicians such as Hippocrates and Galen, and further enriched by Persian and Arab scholars like Avicenna and Al-Razi, the Unani system is holistic in its approach, focusing on maintaining balance in the body's humors: Blood (*Dam*), Phlegm (*Balgham*), yellow Bile (*Safra*), and Black bile (*Sauda*). Among its many treatment strategies, dietotherapy stands out as a cornerstone for preventing and managing diseases through proper nutrition.

This article explores the principles, practices, and benefits of dietotherapy in the Unani system of medicine, emphasizing its importance in achieving and maintaining health.

Principles of Dietotherapy in Unani Medicine

In the Unani system, diet is not merely a means of nourishment but an integral aspect of health management. The system operates on the belief that each individual has a unique temperament (*Mizaj*) determined by the interplay of the four humors. Food (*Ma'kulat*) and drinks (*Mashrubat*) are also classified based on their temperamental qualities—hot, cold, moist, or dry—and their effects on the body.

Dietotherapy is based on the following principles:

1. **Balancing Temperament:** Foods are prescribed to restore equilibrium when the body's temperament becomes imbalanced. For instance, cooling foods like cucumber are recommended for conditions caused by excessive heat, while warming foods like ginger are suggested for cold imbalances.
2. **Preventive Care:** Dietotherapy emphasizes using food as a preventive measure. By consuming a balanced diet

tailored to one's temperament and season, individuals can strengthen their immune system and ward off diseases.

3. **Curative Approach:** Specific dietary regimens are employed to treat illnesses. For example, light and easily digestible foods are recommended for digestive disorders, while nutrient-rich diets are advised for convalescence.
4. **Gradual Adaptation:** Unani practitioners advocate for gradual dietary adjustments to ensure the body adapts without adverse effects. Sudden changes are discouraged, as they can disrupt the natural balance.

Components of Dietotherapy

The Unani system categorizes foods based on their properties, digestibility, and nutritional value. The following components play a pivotal role in dietotherapy:

1. **Food Classifications:**
 - **Simple Foods (*Ghiza-e-Basita*):** These are natural and unprocessed foods such as fruits, vegetables, grains, and legumes.
 - **Compound Foods (*Ghiza-e-Murakkaba*):** These involve preparations combining multiple ingredients, like soups or herbal decoctions, tailored for specific health conditions.
2. **Dietary Guidelines:**
 - Foods are selected based on the patient's temperament, age, activity level, and the prevailing season.
 - The timing, quantity, and method of food preparation are meticulously planned to enhance its therapeutic effects.
3. **Dietary Restrictions:** Certain foods may be restricted based on the condition. For example, rich and heavy foods are avoided in patients with weak digestion, while sugary foods are limited for diabetic individuals.

Applications of Dietotherapy

Dietotherapy in the Unani system is employed in a variety of ways to address different health conditions:

1. Digestive Disorders:

- Foods like rice porridge (*maashooq*) and lentil soup are prescribed to soothe and strengthen the digestive system.
- Bitter and astringent foods are avoided in cases of ulcers, while mucilaginous substances like barley water are encouraged.

2. Metabolic and Lifestyle Disorders:

- For obesity, a diet low in calories but high in fiber is recommended, including foods like barley and vegetables.
- For diabetes, foods with a low glycemic index, such as whole grains and bitter melon, are emphasized.

3. Respiratory Ailments:

- Light, warm, and easily digestible foods are suggested to prevent the accumulation of phlegm, a major contributor to respiratory issues.
- Honey and herbal teas are often included to soothe the throat and clear congestion.

4. Skin Diseases:

- Foods with cooling and detoxifying properties, like cucumber and leafy greens, are prescribed to cleanse the blood and reduce inflammation.
- Avoidance of spicy and fried foods is advised to prevent aggravation of skin conditions.

5. Reproductive Health:

- Nutrient-dense foods like dates, almonds, and milk are recommended for improving fertility and hormonal balance.
- Foods promoting blood circulation and vitality, such as pomegranate, are included in diet plans for reproductive health.

Modern Relevance of Dietotherapy

In an era of increasing chronic diseases and lifestyle disorders, dietotherapy from the Unani

system holds great promise. Its emphasis on personalized nutrition aligns with modern trends like functional foods and nutraceuticals. Furthermore, the integration of food-based interventions with other Unani therapies, such as herbal medicine and regimental therapy (*Ilaj bil Tadbeer*), enhances its effectiveness.

Modern scientific studies validate many traditional dietary practices in Unani medicine. For example, the therapeutic properties of barley in managing cholesterol and blood sugar levels, or the anti-inflammatory effects of honey, are now well-documented.

Challenges and Future Directions

Despite its benefits, dietotherapy in the Unani system faces certain challenges:

1. **Lack of Awareness:** Many people are unaware of Unani dietotherapy's potential, necessitating greater advocacy and education.
2. **Standardization:** Establishing standardized protocols for dietary interventions is essential to gain wider acceptance.
3. **Integration with Modern Medicine:** Collaboration between Unani practitioners and modern healthcare professionals can bridge gaps and ensure holistic care.

Conclusion

Dietotherapy in the Unani system of medicine exemplifies the adage, "Let food be thy medicine." By emphasizing the therapeutic role of food in maintaining balance and treating illnesses, Unani dietotherapy offers a holistic and personalized approach to health care. As the world increasingly recognizes the importance of nutrition in health, the principles of Unani dietotherapy remain relevant and invaluable. With further research, standardization, and integration with modern practices, this ancient system can continue to benefit individuals seeking natural and sustainable health solutions.

The Health Benefits of Alsi (Flaxseed): A Nutrient Powerhouse

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Flaxseed, commonly known as *alsi* in Hindi, is a small seed with exceptional nutritional value. Packed with omega-3 fatty acids, fiber, and antioxidants, flaxseed has been used for centuries in traditional medicine and is now recognized for its scientifically supported health benefits. This nutrient-dense seed offers a range of advantages for heart health, weight management, hormonal balance, and more.

1. Rich in Omega-3 Fatty Acids

Flaxseeds are a potent source of alpha-linolenic acid (ALA), a type of omega-3 fatty acid essential for the body. Since the body cannot produce ALA, it must be obtained through diet. Omega-3 fatty acids are renowned for their anti-inflammatory properties and heart health benefits.

Research in the *Journal of Nutrition* highlights that flaxseed consumption reduces blood pressure and improves cholesterol levels, significantly lowering the risk of cardiovascular diseases. Omega-3s also enhance blood circulation, cognitive function, and mood stability, making flaxseed an excellent addition to a heart-healthy diet.

2. High in Dietary Fiber

Flaxseeds are an excellent source of both soluble and insoluble fiber, with just one tablespoon of ground flaxseed offering approximately 2.8 grams of fiber. Dietary fiber aids in digestion, regulates bowel movements, and prevents constipation.

Soluble fiber binds to cholesterol molecules, helping remove them from the body and lowering bad cholesterol (LDL) levels. Clinical studies have shown that flaxseed supplementation can significantly reduce total and LDL cholesterol, benefiting heart health and aiding in weight management by promoting a sense of fullness.

3. Antioxidant Properties

Flaxseeds are rich in lignans, powerful antioxidants with anti-inflammatory properties. These compounds help modulate hormone levels, particularly estrogen, reducing the risk of hormone-related cancers like breast cancer.

The *Journal of Medicinal Food* reports that flaxseed lignans protect against oxidative stress, a key factor in aging and chronic diseases. By combating oxidative damage, flaxseed supports overall wellness and longevity.

4. Improved Heart Health

The combination of omega-3 fatty acids, fiber, and lignans makes flaxseed a heart-friendly food. Studies in the *American Journal of Clinical Nutrition* confirm that flaxseed reduces total cholesterol, LDL cholesterol, and triglycerides, lowering the risk of heart disease.

Moreover, flaxseed's high fiber content helps reduce blood pressure, a critical factor in preventing heart attacks and strokes. Regular consumption can improve cardiovascular function and enhance overall heart health.

5. Weight Management and Satiety

Flaxseed is a valuable ally for weight management. Its fiber and healthy fats promote satiety, curbing hunger and reducing calorie intake. Research in the *Journal of the American College of Nutrition* shows that incorporating flaxseed into a calorie-restricted diet can support weight loss by decreasing appetite and preventing overeating.

The healthy fats in flaxseed also stabilize blood sugar levels, preventing spikes and crashes that lead to cravings. This makes flaxseed a beneficial addition to diets aimed at maintaining a healthy weight.

6. Hormonal Balance and Menopausal Support

Flaxseed contains phytoestrogens, plant compounds that mimic estrogen in the body. These compounds help balance hormone levels, making flaxseed particularly beneficial for women during menopause.

Clinical studies, such as those in the *American Journal of Clinical Nutrition*, have found that flaxseed supplementation reduces hot flashes and other menopausal symptoms. Its natural properties offer a safe alternative to hormone replacement therapy for managing hormonal imbalances.

7. Anti-Inflammatory Effects

Flaxseed's omega-3 content contributes to its anti-inflammatory properties, which help manage chronic conditions such as arthritis, heart disease, and cancer. A study in the *Journal of the American College of Nutrition* revealed that flaxseed oil supplementation reduced inflammation markers

in individuals with rheumatoid arthritis, demonstrating its potential as a complementary therapy for inflammatory diseases.

By reducing inflammation, flaxseed supports overall health and helps prevent the progression of chronic conditions.

8. Improved Skin Health

Flaxseed is also beneficial for skin health. The omega-3 fatty acids in flaxseed hydrate the skin, reduce redness, and improve elasticity. Antioxidants in flaxseed protect the skin from harmful UV rays and environmental pollutants that accelerate aging.

Research published in *Dermatology* shows that flaxseed oil supplementation improves skin hydration and reduces the severity of skin conditions like eczema, highlighting its role in maintaining healthy and youthful skin.

Conclusion

Flaxseed, or alsin, is a nutritional powerhouse that supports heart health, weight management, hormonal balance, and more. Its rich content of omega-3 fatty acids, fiber, and antioxidants offers extensive health benefits backed by both traditional use and modern research. Whether consumed as whole seeds, ground flaxseeds, or flaxseed oil, incorporating flaxseed into your diet can enhance overall health and prevent chronic conditions. However, moderation is essential, and individuals with specific health concerns should consult a healthcare professional before adding flaxseed to their regimen.

This small yet mighty seed proves that nature's simplest offerings can have the most profound impact on well-being.

I AM A WOMAN AND I AM NOT A FEMINIST

“LIFE IS NOT A BATTLE BETWEEN MEN AND WOMEN; IT’S A SHARED EFFORT”

Dr Sanober Qadir

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At this point of life, we all must have been acquainted with the term feminism without actually knowing about its origin and what its objectives are. One doesn't need to know about this at all to get a label of feminist. What qualifies you as a feminist is a belief in an idea that men and women are no different, what a man can do, a woman can do better. If you believe in this idea congratulations, you have been successfully conditioned by media and by the so called progressive, liberal men and women of the era.

Well, I have been fortunate enough to be born in a Muslim community where males are considered to be maintainers and protectors of women. Having said that I don't mean to say that women are considered inferior to men. Islam doesn't deprive the women of any rights but ensures property rights, dignity and status. Unlike the west, Islam doesn't objectify women. It is a blessing that feminism has not yet reached its toxic objectives- the objectives of brainwashing people especially women to believe that men have been dominating us and it is the time to take revenge. At least the practicing Muslim families and those who still have the ability to think on their own consider themselves safe from this wave.

Islam teaches that both genders have intrinsic worth and dignity, and the Quran emphasizes their mutual respect and cooperation. In Surah Al-Hujurat, Allah says, *"Indeed, the most noble of you in the sight of Allah is the most righteous of you"* (Quran 49:13). This verse underscores the importance of piety and moral integrity as the true measure of a person's worth, not their gender. It is a rough world for women, this is what they make us believe . even the Muslim women have been so much influenced by this ideology that they have stood against their own communities and the Islamic principles.

It is not better to follow the west blindly just to look cool, they are the ones who regard women as temptress, responsible for the fall of Adam and as a second class human beings(19/109). Whereas Islam which the media portrays to be oppressing women states, “The Believer men and women, are the allies (awliya) of one another. They enjoin common good(al maruf) and forbid the bad (al munkar), they observe prayers (salat) and give charitable alms (zakat) and obey God and his Prophet”.

Islam acknowledges that men and women are not identical in every aspect; they have different physical, emotional, and social needs. This recognition of inherent differences is not meant to diminish the value of women but rather to highlight the unique roles that both men and women play in society. Why do we make it so hard to digest and turn a blind eye to the fact that **MEN AND WOMEN ARE DIFFERENT FROM THE GENE TO THE THOUGHT TO THE ACT**. Men and women are different; no one is “better than” or “superior” to the other. They have their own roles, own uniqueness which nobody can take from them. just like pen and pencil serve the same purpose but each has its own characteristics, its own pros and cons. What I don't understand is why there is a need to compete with the men, when we know deep inside men are made different. Even our perception about the world are not same. If you still disagree, ask yourself one simple question “why we never had a male Vs female boxing or any other sports competition?” **BECAUSE WE ARE BUILT DIFFERENT**.

As a woman who does not identify as a feminist, I believe that my identity as a Muslim woman and my commitment to my faith offer me a different but equally valid path to empowerment. Ultimately, every woman's journey is unique, and how she chooses to navigate the complexities of gender, identity, and faith should be respected.

The Power of Unani in Today's World

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In a small town lived a wise Unani doctor named Dr. Asim. His clinic was a place where people came seeking natural treatments for various health problems. He believed in the ancient method of unani medicine, which focused on balancing the body's four humors - blood, phlegm, yellow bile and black bile. For centuries, people had trusted Unani treatments, and Dr. Asim was a skilled practitioner.

Despite his success, Dr. Asim started noticing a shift. Many of his patients were turning to modern medicine, with its quick fixes and advanced technology. This change made him wonder if unani medicine, which was centuries old, could still be relevant in today's world.

One day, a young woman named Dr. Zainab, a medical researcher, came to visit Dr. Asim. She had heard of his reputation and wanted to learn more about unani medicine. Dr. Zainab had studied modern medicine and was curious about combining the ancient practices with latest scientific methods. She proposed an idea to Dr. Asim.

"What if we could prove the effectiveness of unani treatments using modern research?" Dr. Zainab asked. "We could study the herbs and remedies scientifically, run clinical trials, and show they work".

Dr. Asim was both curious and cautious. "I've always trusted the power of nature in healing", he said. "But how can we prove it works the way modern medicine does?"

Dr. Zainab suggested, "We can start by researching the plants and drugs used in unani treatments. By understanding their active ingredients and how they affect the body, we can gather evidence to support their use".

Dr. Asim agreed to give it a try. They began by studying the drugs used in unani medicine. For

example, they researched Hadjod (*Cissus quadrangularis*), a plant used to heal bones, and Giloy (*Tinospora cardifolia*), known for boosting the immune system. Using modern laboratory techniques, they could identify the active compounds in these plants and study how they worked in the body.

As they gathered more data, they were able to publish research showing that many unani drugs had real, scientifically proven health benefits. This research helped standardize the treatments, ensuring that they were safe and effective. They also began testing these treatments through clinical trials to confirm their results.

With the success of their research, Dr. Asim's clinic started to gain more attention. People from nearby towns and cities began to trust unani medicine because they could see that it was not only based on tradition but also backed by modern science. They also made Dr. Asim's clinic more accessible through video calls, and they created a mobile app where people could track their health and get treatment recommendations.

Soon, other unani doctors followed Dr. Asim's approach. They began blending the ancient wisdom of unani with modern scientific methods, improving the treatments and reaching more patients. Unani medicine, once seen as outdated, was now recognized as a powerful and valid form of healthcare.

Dr. Asim's efforts helped bridge the gap between tradition and modernity, showing the world that ancient healing methods could still thrive in the modern age. His clinic became a symbol of how combining the old and the new could create better, more effective healthcare for everyone.

Rise: The Journey of Determination and Healing

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Introduction:

Every day brings lessons, opportunities, and moments that leave an indelible mark on our lives. On Day 37 of my internship journey, I encountered an incident that reaffirmed the profound power of determination and the irreplaceable role of family in healing. It was not just an interaction with a patient; it was an opportunity to learn life lessons from an unexpected mentor- a retired army officer.

The Patient's Story:

The patient, with a history of alcohol use and smoking addiction, presented to the hospital with complaints of chest pain, fatigue, cold sweats, and shortness of breath. These symptoms, while concerning, were not just physical; they were echoes of a deeper struggle. His lifestyle choices had not only endangered his health but had also strained the dynamics of his family.

To rule out any cardiac issues, the patient was brought to our hospital. As part of the medical protocol, the psychiatrist was involved to address the underlying addiction and mental health concerns. I accompanied the psychiatrist during this session, unaware that it would turn into one of the most enlightening experiences of my internship.

A Father's Determination:

The psychiatrist sought information from the patient's father, a retired army officer who had accompanied his son. His demeanour reflected years of discipline, experience, and quiet resilience. He spoke with honesty and

vulnerability about his struggles with alcohol and smoking during his time in the army.

“As a retired army officer, I understand the toll of harmful habits. Drinking and smoking were coping mechanisms during service, but quitting required firm determination to change, no matter how small or big, begins with unwavering resolve,” he shared, reflecting his journey of transformation.

His words carried the weight of lived experience. He confessed that, as a father, he had tried to guide his son through his elder sibling and their mother, but he admitted that a father cannot become a friend by force or choice. “A true friend,” he said, “can only be born out of mutual understanding and respect.”

The Lesson of Determination:

This interaction was not just about a father-son dynamic or addiction recovery; it was about the transformative power of determination. The retired officer's life proved that real change begins with a firm decision to improve. His transformation from addiction to a family pillar highlighted the resilience of the human spirit. Determination is key to recovery, personal growth, or healthier habits. His story underscored that lasting change is always possible through commitment and self-discipline.

The Complexity of Addiction: The father's words also highlighted the complexity of addiction. Addiction is not just a habit; it is a physical, emotional, and psychological dependency that impacts not only the individual

but also their loved ones. It thrives in silence, shame, and denial.

Addressing addiction requires a multi-pronged approach that combines medical intervention, psychological support, and a robust support system. The retired officer's acknowledgment of his son's struggle, without judgment, was a powerful step toward healing. His refusal to become a friend "by force" underscored the importance of boundaries in relationships. Love does not mean enabling harmful behaviours, but standing firm with compassion and guidance.

The Role of Family in Healing:

The interaction also shed light on the pivotal role of family in the recovery process. Addiction often creates a ripple effect, impacting the emotional and mental health of family members. However, families can also be a source of strength, offering encouragement, accountability, and unconditional love. The father's honesty about his own struggles made his guidance authentic. He did not demand change but inspired it through his example. His journey was a roadmap for his son—a reminder that transformation is possible, no matter how entrenched the habit.

My Reflection and Gratitude:

As I stood there listening to the retired officer, I felt humbled and inspired. It was an honour to witness such raw honesty and resilience. His story was a reminder of the profound responsibility we, as future healthcare professionals, have in addressing not just the physical ailments of our patients but also their emotional and psychological well-being. I realized that healing is not just about prescribing medicines or performing procedures. Healing means listening, understanding, and providing a safe space for

patients and families to face challenges while empowering them with tools to rebuild their lives. I prayed for the patient's recovery from physical symptoms and the grip of addiction. I hoped that the seeds of determination his father had planted would take root and grow into a renewed commitment to health and well-being.

The Broader Message:

This experience reminded me that we are all capable of rising above our struggles, no matter how insurmountable they may seem. The journey of transformation begins with a single step: a decision to change. For those battling addiction, the road to recovery is long and arduous, but it is not impossible. With determination, the support of loved ones, and access to medical and psychological care, healing becomes a tangible reality.

For families, the journey is equally challenging. Loving someone through their struggles requires patience, empathy, and resilience. It is a delicate balance between offering support and setting boundaries, between guiding and letting go.

Conclusion:

A Prayer for Healing: As I conclude this reflection, I pray to God for the patient's recovery. May he find the strength to overcome his struggles and the determination to rebuild his life. May his family continue to be a source of love and support, and may they all emerge stronger from this trial.

This day, this interaction, and this lesson are etched in my memory as a reminder that every challenge we face is an opportunity to rise, to learn, and to grow. Determination, coupled with love and support, can heal even the deepest wounds. As healthcare professionals and as humans, we must nurture this belief and work tirelessly to be agents of healing and hope.

True Beauty: Embracing Authenticity Beyond Appearances

Dr. Nameera Zehra

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How often have you looked in the mirror and told yourself that your nose is too large, or that your complexion is too dark, or that you are too short? This is what we do. Don't we?

It is true that the allure of beauty has a magnetic quality that draws people in. Whether it's the symmetry of a face, the elegance of a piece of art, or the natural splendor of a landscape. This attraction can be found across cultures and different epoch, highlighting its universal appeal. However, what does the term 'true beauty' actually mean? We are impacted by the constantly changing norms that the media and society impose. The actual problem arises at this point. In a society that places a high value on physical appearance, the pressure to conform to beauty standards can be overwhelming and can overshadow deeper qualities and create a cover that hides the true essence of a person. This phenomenon can lead to misconceptions and misguided decisions.

On the contrary, Islam encourages individuals to seek a deeper, spiritual connection with their Creator and with others. This involves looking beyond superficial qualities and appreciating the true essence of a person. The Qur'an states that: 'And (God) formed you and perfected your form.' (64:3)

'Indeed, we have created man in the best of stature.' (95:4)

Who is the addressee here? I and You. Above verses highlight that human beings are created in an inherently beautiful form. However, physical beauty is not the ultimate goal or standard. Instead, it is regarded as a blessing that should inspire gratitude and humility.

Did you ever notice a stranger from across the room who was drop-dead gorgeous, but who, once you got to know him or her better, suddenly wasn't as attractive anymore? It could have been an off-color comment or something about their personality that instantly changed your opinion about their looks.

What about the opposite? Did you ever meet someone who you thought was average-looking, but once you got to know that person, your opinion about his or her physical characteristics

changed for the better? That person just got better-looking in your eyes because he or she was nice or charming. We only maintain enduring relationships with those who exhibit their best characteristics.

It was narrated in al-Saheeh that Abu Hurairah said: "The Prophet Muhammad (PBUH) said: 'God does not look at your appearance or your wealth, but He looks at your hearts and your deeds.' (Muslim, al-Birr wa'l-Silah, 4651)

This hadith underscores that a pure heart, good intentions, and righteous deeds are the true markers of beauty. Traits like kindness, humility, patience, and generosity are celebrated as forms of inner beauty that reflect a person's faith and closeness to God. Islam does not discourage the appreciation of physical beauty, but it strongly warns against vanity, excessive pride, and the objectification of oneself or others. The pursuit of physical perfection at the expense of spiritual growth is seen as a distraction from life's ultimate purpose.

Prophet Muhammad (PBUH) provided a balanced example. He was known for his pleasant appearance and clean attire. but his most striking qualities were his kindness, compassion, and impeccable character. This balance serves as a guiding principle for all.

Developing sincerity is crucial to embracing and appreciating beauty. This includes appreciating and acknowledging our inherent value, separate from approval from others. It entails being authentic and confidently expressing our uniqueness. By adopting modesty, people can develop inner attributes that improve their overall appearance and create deep connections with others. In a society that is frequently preoccupied with outward beauty, modesty acts as a reminder that inner beauty is what truly matters.

In conclusion, as a believing woman, I would say my worth is defined by the beauty of my soul, my heart, and my moral character. So, I won't worship their beauty standards, and I don't submit to their fashion sense. My submission is to something higher, something truly beautiful.

Unani Medicine and Lifestyle Improvement

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Unani medicine is an ancient system of medicine rooted in Greek, Persian, and Islamic traditions, emphasizing a holistic approach to health and well-being. It is based on the concept of balancing the body's four humours:

Blood (Dam), phlegm (Balgham), yellow bile (Şafra), and black bile (Sawda). According to Unani principles, maintaining this balance promotes good health, while any imbalance leads to disease.

Unani medicine also emphasizes the importance of lifestyle (Asbāb Sitta Darūriyya) in maintaining health and preventing disease. Here's how it connects to lifestyle improvement:

key Principles of Unani Medicine for Lifestyle Improvement

1. Air (Hawā):

Clean, fresh air is crucial for health.

Regular exposure to natural environments is encouraged.

2. Food and Drink (Ma'kūlāt-o-Mashrūbāt):

Balanced, nutritious meals according to individual temperament (Mizāj).

Avoid overeating and harmful substances.

Seasonal foods and local produce are preferred.

3. Physical Movement and Rest (Al-Ḥaraka wa'l Sukūn al-Badanī):

Moderate physical activity suited to one's temperament.

Regular exercise, such as walking or yoga, to maintain strength and circulation.

Adequate rest and relaxation to rejuvenate the body.

4. Mental Well-being (Al-Ḥaraka wa'l Sukūn al-Nafsānī):

Stress management through meditation, prayer, or hobbies.

Avoidance of excessive worry, anger, or emotional distress.

5. Sleep and Wakefulness (Al-Nawm wa'l Yaqza):

Proper sleep patterns, ideally aligning with natural circadian rhythms.

Sufficient rest for recovery and vitality.

6. Evacuation and Retention (Al- Istifrahg wa'l Ihtibās):

Regular detoxification through natural processes like sweating and urination.

Avoidance of constipation or retention of harmful substances in the body.

Lifestyle Tips Inspired by Unani Medicine

Dietary Balance: Consume foods that align with your temperament (hot, cold, dry, moist). For example:

Hot temperament: Include cooling foods like cucumber and yogurt.

Cold temperament: Include warming foods like ginger and dates.

Seasonal Adaptation:

Adjust lifestyle and diet according to seasonal changes.

Protect against seasonal ailments with preventive measures like herbal teas.

Use of Herbs and Natural Remedies:

Incorporate medicinal herbs like fennel, turmeric, and cinnamon for common issues.

Detoxify with natural remedies like honey or herbal infusions.

Hydration:

Drink adequate water and hydrating drinks such as rose water or herbal teas.

Mind-Body Harmony:

Engage in mindfulness practices, prayer, or spiritual activities to maintain peace.

Hygiene:

Follow hygienic practices in personal care and food preparation to prevent illness.

Unani Therapies for Health

1. Cupping Therapy (Ḥijāma):

Used to detoxify the body and treat various ailments.

2. Massage (Dalk):

To improve blood circulation and relax muscles.

3. Regimen Therapy (ʿIlāj bi'l Tadbīr):

Includes lifestyle adjustments, hydrotherapy, and other natural interventions.

Benefits of Unani Lifestyle Principles

- Promotes holistic health and disease prevention.
- Improves mental clarity and emotional stability.
- Supports long-term vitality and well-being.
- Incorporating Unani principles into daily life can significantly enhance overall health and quality of life. Always consult a qualified Unani practitioner for personalized advice.

Harnessing Social Media for the Growth of Unani Medicine

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The Unani system of medicine, rooted in ancient Greco-Arabic traditions, has served humanity for centuries as a holistic approach to health and wellness. However, like all traditional systems of medicine, it faces challenges in gaining widespread recognition and acceptance in a world dominated by modern medical practices. As a transformative force in communication and connectivity, social media has emerged as a powerful platform for promoting and developing Unani medicine. Social media is reshaping the landscape of this time-tested system by fostering awareness, facilitating collaboration, and offering innovative ways to engage with diverse audiences.

One of the most significant roles of social media is to raise awareness about Unani medicine. Platforms like Facebook, Instagram, Twitter, and YouTube allow practitioners, academicians, and enthusiasts to share valuable content with a global audience. Informative posts, videos, and live sessions can introduce the principles of Unani medicine, such as the concept of the four humors (Dam, Balgham, Safra, and Sauda), dietary guidelines, and herbal remedies. Moreover, social media campaigns can highlight the efficacy of Unani treatments in managing chronic illnesses like diabetes, hypertension, and skin disorders, thereby fostering interest and trust in this system.

Social media also plays a crucial role in dispelling myths and misconceptions about Unani medicine. By presenting scientifically backed evidence and patient testimonials, practitioners

can address skepticism and emphasize the scientific basis of Unani practices. For instance, short educational videos explaining the preparation and benefits of Unani formulations like “Joshanda” or “Roghan” can captivate audiences and encourage them to explore these remedies.

Social media platforms act as hubs for professional engagement and collaboration. Researchers, academicians, and practitioners of Unani medicine can connect with peers globally to share knowledge and insights. Platforms like LinkedIn and ResearchGate enable the dissemination of research findings, promoting innovation and advancing the scientific validation of Unani treatments.

Virtual conferences, webinars, and online forums hosted on social media have become commonplace, especially in the post-pandemic era. These events allow experts to discuss advancements, address challenges, and explore opportunities in Unani medicine. Collaborative efforts fostered through social media can lead to groundbreaking research and integration of Unani practices into mainstream healthcare.

Social media serves as a bridge between practitioners and potential patients. Clinics and wellness centres specializing in Unani medicine can leverage platforms to reach wider audiences, especially in regions where access to traditional healthcare systems is limited. Patients can learn about available treatments, book consultations,

and even receive preliminary advice through online interactions.

Moreover, social media fosters a sense of community among patients. Groups and forums dedicated to holistic health and natural remedies provide spaces for individuals to share their experiences and success stories with Unani Medicine. Such interactions not only build trust but also encourage others to consider this alternative system of care.

The development of Unani medicine relies heavily on research and policy support. Social media offers a platform to highlight ongoing research, share results, and advocate for greater funding and recognition. For example, publishing user-friendly summaries of clinical trials or case studies on platforms like Instagram and Twitter can make complex scientific information accessible to a broader audience.

Social media campaigns can also play a vital role in influencing policymakers. By showcasing the potential of Unani medicine in addressing public health challenges, these campaigns can garner support for its integration into national healthcare systems. Public opinion, shaped through thoughtful engagement on social media, can be a driving force for policy changes.

Social media is a powerful tool for promoting Unani products and services. Manufacturers of Unani formulations, such as herbal supplements and oils, can use platforms to market their products effectively. Collaborations with influencers and health bloggers who advocate natural remedies can further amplify visibility. Educational content, such as videos

demonstrating the preparation of Unani remedies, enhances credibility and attracts curious audiences.

However, marketing efforts must be balanced with authenticity and adherence to medical advertising guidelines. Misleading claims or over-commercialization could harm the reputation of Unani medicine and erode public trust.

Despite its potential, the use of social media for promoting Unani medicine is not without challenges. The spread of misinformation, often through unverified or exaggerated claims, poses a significant risk. Ensuring that content is accurate, evidence-based, and ethically presented is crucial to maintaining the credibility of Unani medicine.

Another challenge lies in regulatory oversight. As social media blurs the lines between professional advice and casual discussions, practitioners and organizations must adhere to ethical guidelines and regulations governing the promotion of medical practices and products.

Social media has emerged as a vital tool for the development of Unani medicine. By raising awareness, facilitating collaboration, and enabling outreach, it is helping to bridge the gap between traditional practices and modern approaches. While challenges such as misinformation and ethical concerns persist, a balanced and responsible approach to leveraging social media can propel Unani medicine into a new era of recognition and acceptance. As practitioners, researchers, and advocates harness the power of these platforms, the Unani system of medicine can achieve its rightful place in the global healthcare landscape.

Religious Activities Alongside Employment: Striking A Balance Between Faith and Profession

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In today's fast-paced and often demanding work environment, it is increasingly important for individuals to find ways to integrate their religious activities with their professional lives. Balancing these two aspects can foster personal well-being, improve productivity, and provide a sense of purpose and satisfaction. This article explores strategies for successfully combining religious practices with employment, drawing inspiration from Islamic teachings and modern productivity principles.

UNDERSTANDING THE ROLE OF RELIGION IN DAILY LIFE

Religion is not confined to places of worship or specific rituals; it is a way of life. In Islam, for example, every action, if done with the right intention and within the boundaries of Sharia, can be considered an act of worship. This holistic approach makes it possible to merge spirituality with professional obligations seamlessly. For instance, the daily prayers (Salah) serve as a structured schedule, instilling discipline and offering moments of mindfulness amidst a busy day.

FAITH AS A DRIVING FORCE FOR PROFESSIONAL EXCELLENCE

Religious teachings can motivate individuals to excel in their professions. A Muslim professional, for example, views work as a form of worship when done ethically and with the intention of serving humanity. This mind-set encourages:

- 1. Compassionate Service:** Providing care and support to colleagues, clients, or patients with kindness and empathy, reflecting the Islamic value of compassion.
- 2. Ethical Practices:** Upholding integrity and honesty in all professional dealings, as mandated by faith
- 3. Continuous Learning:** Seeking knowledge and skills to excel in the chosen field, which aligns with the Quranic emphasis on learning and intellectual growth.

TIME MANAGEMENT: A KEY TO BALANCE

Balancing religious activities and employment requires effective time management. Here are some practical steps:

- 1. Prioritize and Plan:** Schedule daily tasks around prayer times to ensure spiritual commitments are not neglected.
- 2. Use Breaks Wisely:** Utilize short breaks at work for quick acts of worship, such as supplication (Dua) or Quran recitation.
- 3. Set Realistic Goals:** Define achievable targets for both professional responsibilities and spiritual growth.

LEVERAGING SPIRITUAL PRACTICES FOR WORKPLACE PRODUCTIVITY

Spiritual practices can significantly enhance productivity and mental well-being. Activities such as mindfulness and meditation, which are rooted in Islamic traditions, can help employees manage stress, stay focused, and improve decision-making. For instance, the practice of "Bismillah" (starting tasks in the name of Allah) invokes divine assistance and instills confidence. Meditation and mindfulness exercises have been scientifically shown to activate brain regions involved in attention and rational decision-making. These practices are particularly beneficial in high stress environments, such as healthcare, where professionals often face emotional and physical challenges.

THE IMPORTANCE OF COMMUNITY ENGAGEMENT

Religious and social activities often go hand in hand. Being part of a faith-based community provides emotional support and a sense of belonging. Employees can participate in charitable initiatives, volunteer work, or educational programs organized by religious groups. Such activities not only contribute to personal satisfaction but also enhance civic engagement and social cohesion. Examples include: Volunteering at hospitals or clinics as part of a community service initiative. Participating in Quran study circles or other religious study groups. Supporting charitable

organizations by donating time, skills, or resources.

CHALLENGES IN BALANCING FAITH AND WORK

Despite the benefits, integrating religious activities with employment comes with challenges. These may include:

- 1. Time Constraints:** Balancing demanding work schedules with prayer times or religious commitments.
- 2. Workplace Policies:** Navigating workplace environments that may not accommodate religious practices.
- 3. Cultural Barriers:** Dealing with potential misunderstandings or lack of support from colleagues.

OVERCOMING CHALLENGES ADDRESSING THESE CHALLENGES REQUIRES A PROACTIVE APPROACH:

- 1. Communication:** Discussing religious needs with employers to find mutually agreeable solutions, such as flexible breaks or designated prayer spaces.
- 2. Adaptability:** Incorporating spirituality into routine tasks, such as silently making supplications while working.
- 3. Community Support:** Seeking advice and assistance from religious or professional networks to navigate workplace challenges.

THE POWER OF BARAKAH IN WORK

In Islamic tradition, "Barakah" (divine blessings) is a central concept that enhances productivity and impact. Seeking Barakah in work involves setting pure intentions, maintaining a state of physical and spiritual purity, and continuously supplicating for success. When work is

performed with sincerity and a spiritual mindset, it not only fulfills worldly obligations but also earns divine rewards.

INSPIRATION FROM ISLAMIC HISTORY

The lives of early Muslim scholars provide profound lessons in combining spirituality with professional excellence. For instance: Imam Bukhari (RA) meticulously compiled Hadith while maintaining a deep connection to Allah. Fatima Al-Fihri (RA) founded the first university, demonstrating the importance of education and service to society. Maulana Ashraf Ali Thanvi (RA) authored hundreds of books, showcasing an incredible balance of scholarship and spirituality.

MODERN APPLICATIONS

Today's professionals can draw inspiration from these examples by: Pursuing work that aligns with their faith and values. Using their skills to benefit the community. Engaging in continuous self-improvement to achieve excellence in both religious and professional spheres.

CONCLUSION

Balancing religious activities alongside employment is not just a possibility; it is a necessity for a fulfilling and purposeful life. By integrating faith into daily work, individuals can achieve personal satisfaction, professional success, and spiritual growth. This balance fosters a holistic approach to life, where both worldly and spiritual pursuits complement each other. As Said Nursi aptly said, "In the Name of Allah is the start of all things good." Let this principle guide us in merging our professional and spiritual journeys into a harmonious whole.

Hijama (Cupping) and Prophetic Medicine

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Introduction to Hijama and Prophetic Medicine

Hijama, often referred to as cupping therapy, is an ancient medical practice that has been used for thousands of years across different cultures, particularly in the Middle East, China, and Greece. The term 'Hijama' is derived from the Arabic word 'hajm,' meaning 'suction' or 'to draw.' In the context of Islamic tradition, Hijama is often associated with Prophetic medicine, a holistic approach to health that is rooted in the teachings and practices of Prophet Muhammad (PBUH). According to Islamic teachings, the Prophet recommended Hijama for a variety of ailments, and it is believed to be a therapeutic method that balances the body's vital energy.

The Concept of Prophetic Medicine

Prophetic medicine encompasses all the health-related guidance and practices that the Prophet Muhammad (PBUH) advised his followers to maintain. This includes not only the use of natural remedies and therapeutic practices such as Hijama but also the adoption of a balanced lifestyle, dietary habits, and moral conduct for maintaining good health. Prophetic medicine emphasizes prevention rather than treatment, focusing on strengthening the immune system and maintaining an overall healthy lifestyle. Many of the principles of this approach are reflected in the Hadiths—the sayings and actions of Prophet Muhammad.

Hijama: The Practice and Its Techniques

Hijama, or cupping therapy, involves creating a vacuum in small cups, which are placed on the skin to draw out blood and toxins. This is done either through dry cupping (where no skin incision is made) or wet cupping (where small incisions are made on the skin before applying the cups). Both techniques are designed to stimulate blood circulation and encourage the body's natural healing processes.

Conditions Treated by Hijama

1. **Headaches and Migraines:** The Prophet Muhammad (PBUH) himself experienced Hijama for headaches, and it is reported that he recommended it as a remedy for individuals suffering from similar conditions.
2. **Pain Relief:** Hijama is said to be effective in alleviating muscle and joint pain, especially back and neck pain, which can result from poor posture or injuries.
3. **Detoxification and Cleansing:** Hijama is also known for helping with the removal of harmful substances from the body. By stimulating blood flow and lymphatic circulation, it aids in the removal of waste products from tissues and organs.
4. **Digestive Issues:** Hijama has been recommended for digestive problems, including bloating, constipation, and indigestion. It is thought to improve the overall functioning of the digestive system.
5. **Respiratory Conditions:** Conditions like asthma, cough, and bronchitis have been known to improve after a session of Hijama due to its ability to enhance blood circulation and open up the chest area.

The Scientific Basis of Hijama

1. Although Hijama is deeply rooted in Islamic tradition and Prophetic medicine, modern science has started to explore its therapeutic benefits. Research on cupping therapy has indicated that it may have beneficial effects on various aspects of health:
Blood Circulation: By applying suction, cupping therapy helps to improve blood circulation in the affected areas, which can speed up the healing process and relieve pain.
2. **Pain Management:** Studies have shown that cupping therapy can help reduce inflammation and alleviate pain, making it a valuable alternative treatment for conditions like arthritis, sciatica, and fibromyalgia.

3. **Muscle Relaxation:** The suction from cupping helps relax tense muscles and reduce muscle spasms, which is why it's used by athletes to recover from injuries and improve muscle flexibility.
4. **Detoxification:** Cupping therapy encourages the movement of lymphatic fluids, which is essential for removing toxins from the body and supporting the immune system.
5. **Improved Immune Function:** Some research suggests that cupping may stimulate the production of white blood cells, which are crucial for fighting infections and illnesses.

The Role of Hijama in Islamic Tradition

In Islamic tradition, Hijama is highly regarded, with the Prophet Muhammad (PBUH) himself recommending it for various health issues. In several Hadiths, it is mentioned that the Prophet said, "The best of remedies you have is Hijama" (Sahih al-Bukhari). It is also reported that the Prophet Muhammad (PBUH) regularly underwent Hijama, which further solidified its importance as a therapeutic practice among his followers.

The practice of Hijama is not only seen as a physical treatment but also as an act of following the Sunnah (the way of life of Prophet Muhammad). Muslims view it as an opportunity to gain both physical and spiritual benefits. Many believe that Hijama cleanses not just the body but also the soul, as it is thought to remove negativity and bring balance to one's internal energy.

In addition to Hijama, Prophetic medicine includes other natural remedies such as the use of honey, dates, black seed (*Nigella sativa*), olive oil, and water. These substances are all mentioned in various Hadiths as being beneficial for health and well-being. For example, honey is considered a powerful remedy for digestive issues and wound healing, while black seed is believed to be

effective for boosting immunity and treating respiratory conditions.

Benefits and Precautions of Hijama

While Hijama offers several potential health benefits, there are also important precautions to consider. It should always be done by a qualified practitioner to avoid complications such as infections or excessive bleeding. The areas of the body where Hijama is performed must be properly cleaned and sterilized to minimize the risk of infection. People with certain medical conditions, such as bleeding disorders or skin conditions, should consult a healthcare provider before undergoing Hijama.

Hijama should also be avoided during pregnancy, menstruation, or if an individual is suffering from certain acute illnesses. As with any alternative therapy, it's important to approach Hijama with caution and only as part of a comprehensive health plan that includes traditional medical care.

Conclusion

Hijama, or cupping therapy, is an ancient practice that continues to be valued in both Islamic and broader traditional medicine. Rooted in Prophetic medicine, it is considered a holistic treatment that not only addresses physical ailments but also promotes spiritual and mental well-being. The therapeutic benefits of Hijama are supported by both ancient wisdom and modern scientific research, which highlights its potential in promoting circulation, detoxification, pain relief, and muscle relaxation. However, like all medical practices, Hijama should be approached with care and performed by a qualified practitioner to ensure safety and effectiveness.

Incorporating Hijama into one's health regimen, alongside a balanced lifestyle and diet, can contribute to overall well-being, aligning with the teachings of Prophet Muhammad (PBUH) and providing a holistic approach to health.

The High Cost of Education: Out of Reach for Middle and Low-Income Families

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South Korea's success lies in its emphasis on vocational training and technology integration. The government collaborates Education is universally acknowledged all over the world as an agent of empowerment for individuals and national progress. For middle- and low-income families, however, increasing costs have made quality education a luxury rather than a right. India faces a unique challenge because the public is unable to get quality education due to their financial inability. We can learn from other Asian and international countries about areas where India has to work hard to provide equal and accessible education to everyone.

The Cost of Education in India

There is a lot of disparities in Indian education system. While private institutions offer state-of-the-art facilities, their fees are extremely high, often running into lakhs annually. For instance, private school education can cost families ₹50,000 to ₹2,00,000 per year, while higher education in engineering or medicine ranges from ₹2,00,000 to ₹10,00,000 annually or more.

Government schools though are affordable but it lacks adequate infrastructure, trained teachers and teacher student co-ordination. This has led many middle-income families to opt for private schools, despite the financial strain.

In higher education, the problem intensifies. According to a 2023 survey, only **28% of youth aged 18-23** are enrolled in higher education, far below global standards. The high costs and lack of financial discourages aspiring students from pursuing their dreams.

India's Education Budget: Falling Short

India's public expenditure on education is around **3% of GDP**, far below the **6% target** recommended by the National Education Policy (NEP) 2020, which is lower than other Asian countries like China who allocates 4% of GDP, South Korea around 5%, Malaysia around 4.5% and Singapore around 3.5% of their GDP despite being a much smaller economy.

if we compare to developed countries then:

United States: Allocates around **5% of GDP** to education, ensuring accessibility and quality.

Nordic Countries (e.g., Sweden, Denmark): Spend over **6% of GDP**, reflecting their commitment to universal education.

other than this countries like Germany, Finland, Norway etc. provide free higher education.

India's relatively low budgetary allocation limits the development of public schools, the introduction of innovative teaching methods, and the provision of financial aid for underprivileged students.

Challenges Faced by Middle- and Low-Income Families

1. Rising Costs:

The growing dependence on private institutions for quality education imposes a heavy financial burden on families.

2. Poor Infrastructure in Public Schools:

Many government schools lack basic amenities such as clean drinking water, electricity, and functional toilets, discouraging attendance.

3. Digital Divide:

The shift to online education during the COVID-19 pandemic highlighted the inequality in access to technology. Families without smartphones, laptops, or reliable internet connections faced significant disadvantages.

4. Opportunity Costs:

For many low-income families, the need for children to contribute to household income outweighs the long-term benefits of education, leading to high dropout rates.

What can we Learn from Other Asian Countries

1. China's Model:

China's education system focuses on equitable distribution of resources. The government has invested heavily in rural education, ensuring quality facilities and trained teachers in underdeveloped regions. Additionally, it

subsidizes higher education for students from low-income families.

2. South Korea's Commitment:

with industries to provide skill-based education, preparing students for the job market.

3. Singapore's Approach:

Singapore's education system is built on meritocracy, with substantial scholarships and grants for deserving students. The country also focuses on lifelong learning, providing continuous education opportunities for adults.

4. Malaysia's Inclusive Policies:

Malaysia has introduced free primary education and affordable higher education programs. The government also provides financial aid and loans with low-interest rates to support students from marginalized communities.

Solutions for India

To make education accessible and affordable for all, India needs to adopt a multi-dimensional approach:

1. Increase Budget Allocation

- The government must increase spending on education to at least **6% of GDP**, as recommended by NEP 2020.
- Greater investment is needed in public schools, higher education institutions, and digital infrastructure.

2. Strengthen Public Schools

- Improve infrastructure, including proper seating arrangement, clean water, sanitation, and electricity.
- Hire and train more teachers to ensure better student-teacher ratios.
- Provide free or subsidized uniforms, textbooks, and learning materials to reduce hidden costs.

3. Regulate Private Institutions

- Enforce fee limits for private schools and universities to prevent exorbitant charges.
- Making scholarships and fee waivers provision for economically weaker sections.

4. Promote Vocational and Skill-Based Training

- Introduce affordable vocational training programs to equip students with market-relevant skills.

- Collaborate with industries to provide apprenticeships and on-the-job training.

5. Address the Digital Divide

- Provide free or subsidized digital devices and internet connectivity to underprivileged students.

- Expand government e-learning platforms like DIKSHA to offer high-quality educational content in multiple languages.

6. Public-Private Partnerships (PPP)

- Encourage private companies to invest in public education through Corporate Social Responsibility (CSR) initiatives.

- Collaborate with NGOs to implement community-based learning programs.

7. Financial Aid and Student Loans

- Simplify the process for obtaining education loans, with low or zero interest rates for low-income families.

- Create a centralized portal to provide information on available scholarships and grants.

Conclusion

Education is not merely a tool for personal growth but a cornerstone of societal progress. Yet, for many middle- and low-income families in India, the rising cost of education has made it a distant dream. A comparison with China, South Korea, and other Asian countries shows that prioritizing education through higher public investment, equitable resource distribution, and innovative policies can yield transformative results.

India has the potential to unlock its vast human capital by ensuring that no child is denied education due to financial constraints. By increasing its budget, regulating private institutions, and embracing digital and alternative learning methods, the country can make education affordable and accessible for all.

An educated population is the foundation of a prosperous nation. Investing in education today is not just a moral imperative but an economic necessity to build a brighter future for India and its citizens.

Understanding Meniere's Disease: A Comprehensive Overview

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Meniere's disease, first described in 1861 by the French physician Prosper Ménière, is a complex condition that primarily affects the inner ear. This syndrome is characterized by a triad of episodic vertigo, sensory neural hearing loss, and tinnitus, causing significant discomfort to those afflicted. Here's a detailed look at this enigmatic disease, its causes, symptoms, and treatment options.

What Causes Meniere's Disease?

While the exact cause of Meniere's disease remains unknown, several factors are believed to contribute to its development.

Endolymphatic Hydrops: Increased pressure within the membranous labyrinth due to excess endolymph fluid. **Water and Salt Retention:** This may lead to fluid imbalances in the inner ear.

Emotional and Hormonal Factors: Stress, hormonal disturbances, or vasospasms due to sympathetic system over activity.

Underlying Conditions: Chronic infections like otitis media, mumps, or syphilis, trauma, and allergic reactions.

Pathophysiology

The main pathological feature is the distension of the endolymphatic system, leading to increased endolymphatic pressure or hydrops. This can occur due to either excessive production or insufficient absorption of endolymph fluid. When the pressure becomes too great, the Reissner's membrane in the cochlear duct ruptures, mixing endolymph and perilymph fluids, triggering episodes of vertigo and disrupting cochlear and vestibular function.

Symptoms

- 1. Vertigo:** Recurrent, unpredictable episodes of spinning dizziness, often severe enough to cause nausea and vomiting.
- 2. Hearing Loss:** Fluctuating, progressive sensory neural hearing loss, typically affecting low frequencies initially.
- 3. Tinnitus:** A roaring, continuous, or intermittent noise often accompanying vertigo attacks.
- 4. Other Symptoms:** Aural fullness Headaches Nystagmus (involuntary eye movements during vertigo episodes) Gastric upset, possibly leading to diarrhea. Patients may experience an aura,

marked by increased tinnitus and hearing loss before vertigo onset.

Diagnostic Investigations

Diagnosis involves clinical evaluation and several specialized tests:

Audiometry: Detects fluctuating hearing loss.

Tuning Fork Tests: Confirms sensorineural hearing loss.

Caloric Reflex Test: Measures vestibular function by inducing nystagmus with warm or cold water in the ear canal.

Electronystagmography: Assesses eye movements to understand vestibular abnormalities.

Treatment Options

Meniere's disease treatment aims to manage symptoms and improve quality of life.

1. Conservative Treatments

Dietary Adjustments: Low-salt diet to reduce fluid retention.

Medications: Labyrinth sedatives (e.g., Prochlorperazine) for vertigo. Vasodilators (e.g., Cinnarizine, Cyclandelate) to improve circulation. Diuretics (e.g., Furosemide) to decrease endolymph pressure. Betahistine to manage vertigo and tinnitus. Vitamins B1, B6, and B12.

Lifestyle Changes: Avoid smoking and alcohol, manage stress.

2. Surgical Treatments (for severe cases):

Decompression or Shunt Procedures: To relieve pressure in the endolymphatic sac.

Vestibular Nerve Sectioning: Interrupts signals from the affected vestibular system.

Labyrinthectomy: Removal of the diseased labyrinth, often in profound hearing loss cases.

Living with Meniere's Disease

While the condition has no cure, effective management strategies can significantly reduce the frequency and severity of symptoms. Timely medical intervention, dietary changes, and stress management can go a long way in ensuring a better quality of life. Meniere's disease remains a fascinating yet challenging condition in the realm of medical science. Its unpredictable nature calls for a comprehensive, individualized approach to treatment and patient care.

Sir Syed as a Protagonist of Interfaith Dialogue

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The 19th century in India was marked by political decay, economic instability, and social disintegration, creating an environment of despair. Amidst this bleak scenario, Sir Syed Ahmed Khan emerged as a beacon of hope, advocating education, social reform, and interfaith dialogue. His visionary leadership transformed Indian society, leaving a lasting legacy.

Early Life and Family Background

Born on October 17, 1817, in Delhi, Syed Ahmed Bin Muttaqi Khan, popularly known as Sir Syed, belonged to a prominent Mughal family. His paternal grandfather, Syed Hadi Jawwad, served in Emperor Alamgir II's administration, while his maternal grandfather, Khawaja Fariduddin, was a Wazir in Akbar Shah II's court. Sir Syed's father, Syed Muttaqi Muhammad, was a personal advisor to Emperor Akbar Shah II.

Raised in a traditional yet intellectually vibrant household, Sir Syed received education in Islamic jurisprudence, Persian, Arabic, mathematics, and astronomy. His disciplined upbringing, particularly under his mother, Azizun Nisa, instilled in him a passion for modern education and intellectual pursuits.

Career and Early Reforms

After his father's death in 1838, Sir Syed joined the British East India Company, starting as a clerk and eventually rising to high-ranking administrative positions. During his tenure in

Moradabad, he began his literary work, which laid the foundation for his reformist ideas.

The 1857 Indian Rebellion proved to be a turning point in his life. Remaining loyal to the British, he saved European lives and authored *The Causes of the Indian Mutiny*, critiquing British policies while advocating for better understanding between Muslims and the British. This experience strengthened his resolve to promote Western-style education and intellectual dialogue as a means of progress.

Champion of Interfaith Dialogue

Sir Syed recognized the importance of fostering unity among diverse communities in India. His contributions to interfaith harmony were groundbreaking, as he sought to bridge the divide between traditional Islamic thought and Western intellectualism.

His magazine, *Tehzeeb-ul-Akhlaq*, emphasized moral and social reform, advocating for understanding and tolerance among communities. Despite facing accusations of being a British loyalist or even a "kafir," Sir Syed remained steadfast in his mission to promote interfaith harmony.

Strategy for Reconciliation

Sir Syed's strategy for reconciliation had two key objectives. First, he encouraged Muslims to accept British rule, arguing that their lives and religious freedoms were secure under it. He asserted that Islamic jihad was not obligatory unless Muslims faced persecution—a condition

absent in India. Second, he emphasized the importance of Western education. Noting that Hindus had already embraced modern education, he urged Muslims to follow suit to avoid socio-economic marginalization. Education, he believed, was key to progress and understanding in a rapidly changing world.

Advocate for Hindu-Muslim Unity

Initially, Sir Syed envisioned a united India where Hindus and Muslims coexisted harmoniously. He famously likened them to "two eyes of the beautiful bride that is Hindustan." His inclusive policies reflected this vision, welcoming students and teachers of all religions at the Aligarh Muslim College, which he founded.

Sir Syed even took steps to accommodate Hindu sensibilities, such as banning cow slaughter on campus, emphasizing mutual respect. His statement, "If giving up cow slaughter will establish amity and friendship among Hindus and Muslims, then it is a thousand times better to refrain," exemplifies his commitment to fostering harmony.

Literary Contributions to Interfaith Understanding

Sir Syed's literary works, such as *Tabyin-ul-Kalam*, critically analyzed Christian scriptures to highlight commonalities with Islamic teachings. He sought to dispel misconceptions and foster understanding between Muslims and Christians. While his efforts faced resistance from both Muslim and Christian communities, they significantly advanced interfaith dialogue.

Educational Reforms and the Aligarh Movement

Sir Syed firmly believed that education was the solution to the socio-economic challenges facing

Indian Muslims. In 1875, he founded the Muhammadan Anglo-Oriental College, which later became Aligarh Muslim University (AMU). The institution emphasized modern education alongside religious values, promoting secularism and inclusivity.

At AMU, students from various religious backgrounds studied and collaborated, embodying Sir Syed's vision of a pluralistic society. The college became a symbol of progress and interfaith harmony, shaping generations of leaders.

Legacy of Unity and Progress

Beyond interfaith dialogue, Sir Syed's initiatives included founding organizations like the Muhammadan Educational Conference and the British Indian Association to address socio-economic and political issues. These platforms promoted dialogue, education, and reform, bridging gaps between communities.

Despite criticism, Sir Syed's contributions to education, social reform, and interfaith understanding transformed Indian society. His philosophy of tolerance, mutual respect, and cooperation remains relevant in today's multicultural world.

Conclusion

Sir Syed Ahmed Khan's legacy as a protagonist of interfaith dialogue is a testament to his visionary leadership. By promoting education, fostering unity, and championing tolerance, he laid the foundation for a pluralistic society. His life and work continue to inspire generations, reminding us of the enduring power of dialogue and education in building a better future for all.

Let's Talk About Depression

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Depression, also known as major depressive disorder (MDD), is a mental health condition characterised by persistent feeling of sadness, hopelessness and loss of interest in activities. Depression is a complex and multifaceted mental health disorder. The cause for depression is not yet fully understood, however, several factors can contribute to the development of depression like; family history, traumatic loss, significant changes, low self-esteem, perfectionism and medical conditions (like chronic illness, pain, or sleep disorders).

A person with depression may suffer from different symptoms like persistent sadness, loss of interest in different activities, changes in appetite which in turn results in either weight loss or gain. A depressed person cannot sleep properly either he/she will suffer from insomnia or excessive sleepiness, and also feels tired and difficulty in making decisions.

Depression affects not only individuals' life but also society as a whole. Depression can lead to reduced economic output as individual may not be able to contribute to the workforce or participate in economic activities. It can lead to social withdrawal, strained relationships and conflicts with family and friends. Depression can cause an individual to become isolated and leading to reduced social connections and community engagement. It leads to absenteeism, presenteeism (being present but not fully productive) and reduced work hours which in turn results into significant economic losses.

Depression reduces overall quality of life, affecting not only individual but also their family and community. Family members and caregivers may experience emotional, physical, and financial strain while caring for a loved one with depression. Depression can be transmitted from one generation to the next, again affecting family members and caregivers. Children and adolescents with depression are at increased risk of developing other mental health concerns, such as anxiety and substance use disorders.

To overcome the depression, medications (like Antidepressants and mood stabilizers), psychotherapy, life style changes and alternative therapies (like yoga) can be used. Along with treatment, it is necessary to support a depressed person emotionally. If someone you know is struggling with depression, allow them to express their feelings and listen carefully without any interruption. Also, encourage their professional life and support them in seeking treatment. Offer practical help like assist with daily tasks and counsel that recovery from depression takes time.

By understanding the effects of depression on society, we can work together to break the stigma surrounding mental health, promote awareness, and support individuals and families affected by depression.

“The best cure for worry, depression, melancholy, brooding, is to go deliberately forth and try to lift with one's sympathy the gloom of somebody else”. *(Arnold Bennett)*

Cardiovascular Diseases and Unani Management

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Cardiovascular diseases (CVDs) are among the leading causes of mortality worldwide. These diseases encompass a range of conditions affecting the heart and blood vessels, such as coronary artery disease, hypertension, heart failure, arrhythmias, and stroke. With the increasing prevalence of lifestyle-related factors such as stress, obesity, and unhealthy dietary habits, CVDs have become a significant public health concern. While modern medicine provides effective diagnostic and treatment options, alternative systems like Unani medicine offer a holistic approach that combines natural remedies, dietary management, and lifestyle modifications.

Understanding Cardiovascular Diseases in Unani Medicine

Unani medicine is based on the humoral theory, which posits that the body is governed by four humors: blood (*Dam*), phlegm (*Balgham*), yellow bile (*Safra*), and black bile (*Sauda*). Health is achieved when these humors are in balance, and disease occurs due to their imbalance or derangement.

In Unani, cardiovascular diseases are often attributed to the accumulation of morbid matter, impaired blood flow, and weakened heart function due to an imbalance of humors, especially *Safra* (heat and dryness) and *Sauda* (cold and dryness). These imbalances can lead to conditions like hypertension (*Zaghata Damvi*), ischemic heart disease, and atherosclerosis.

Causes and Risk Factors from a Unani Perspective

Unani medicine identifies several causes of CVDs, including:

1. Poor dietary habits: Excessive consumption of fatty, salty, and heavy foods can disturb humoral balance.
2. Lack of physical activity: Leads to stagnation of blood flow and accumulation of waste products.
3. Emotional stress: Alters the balance of humors, particularly increasing *Safra*.
4. Obesity: Causes increased strain on the heart and impairs its function.
5. Smoking and alcohol: Considered harmful for heart health in Unani as they disrupt the normal temperament of the body.

Unani Management of Cardiovascular Diseases

Unani medicine emphasizes a holistic approach to managing cardiovascular diseases. This includes lifestyle modifications, dietary adjustments, and the use of herbal remedies to restore balance and improve heart health.

1. *Ilaj bil Tadbeer* (Regimenal Therapy)

Regimenal therapy involves non-invasive techniques aimed at detoxifying the body and improving blood circulation. Some of the commonly recommended therapies are:

Hijama (Cupping Therapy): Helps remove morbid humors, reduce hypertension, and improve circulation.

Dalak (Massage Therapy): Stimulates blood flow, relieves stress, and strengthens the cardiovascular system.

Riyazat (Exercise): Regular physical activity, such as brisk walking, is encouraged to maintain heart health and reduce obesity.

Aml-e-Taleeq (Leech Therapy): Used in cases of blood stagnation to improve blood flow and reduce inflammation.

2. *Ilaj bil Ghiza* (Dietary Management)

Diet plays a crucial role in Unani medicine, and specific dietary guidelines are recommended to prevent and manage CVDs:

Include heart-friendly foods: Foods like garlic, onion, honey, almonds, and pomegranate are considered beneficial. Avoid harmful foods: Fatty, salty, and spicy foods, as well as processed and refined products, should be avoided.

Moderation: Overeating is discouraged, as it burdens the digestive and circulatory systems.

Hydration: Drinking adequate water and herbal teas helps maintain the body's temperament and flush toxins.

3. *Ilaj bil Dawa* (Herbal Remedies)

Unani medicine relies on natural remedies with cardio-protective, anti-inflammatory, and antioxidant properties. Some commonly used herbs and formulations include:

- *Arjuna* (*Terminalia arjuna*): Strengthens the heart muscles and improves cardiac function.
- *Zanjabeel* (*Zingiber officinale*): Promotes blood circulation and reduces cholesterol.
- *Lahsun* (*Allium sativum*): Lowers blood pressure and cholesterol levels.
- *Sudab* (*Asparagus racemosus*): Acts as a heart tonic.
- *Kalonji* (*Nigella sativa*): Helps in reducing hypertension and improving lipid profile.
- *Majoon-e-Arad Khurma*: A traditional Unani formulation used to strengthen the heart.
- Khamira Gaozaban Sada
- Benefits: Acts as a cardiac tonic, reduces anxiety and stress, and provides energy to the heart. It is especially useful in hypertension and tachycardia.
- Khamira Marwareed
- Benefits: Strengthens the heart and nervous system, lowers blood pressure, and helps in palpitations and stress-induced cardiovascular conditions.
- Jawarish Tamar Hind
- Benefits: Acts as a digestive and mild laxative, reducing strain on the heart by improving digestion and preventing obesity-related cardiovascular issues.
- Khamira Abresham Hakim Arshad Wala
- Benefits: Enhances heart health, provides nourishment, and is effective in managing heart palpitations and general cardiovascular weakness.
- Habbe Asgand
- Benefits: Acts as a natural adaptogen, reducing stress and its impact on the heart. It also improves overall heart health.
- Arq Gawzaban.
- Benefits: A soothing liquid formulation used to calm the heart, reduce hypertension, and

manage stress-induced cardiovascular problems

- Sharbat Sandal

Benefits: A cooling tonic that is effective in reducing hypertension and palpitations, especially during hot weather.

4. Stress Management

Unani medicine emphasizes the importance of mental well-being in heart health. Stress is considered a significant risk factor for CVDs, and practices such as meditation, relaxation techniques, and prayer are recommended to calm the mind and reduce emotional strain.

Preventive Measures in Unani Medicine

- Prevention is a cornerstone of Unani management. The following measures are encouraged:
- Maintain a balanced diet and healthy lifestyle to prevent humoral imbalances.
- Avoid smoking, alcohol, and other harmful substances.
- Engage in regular physical activity to keep the heart and blood vessels healthy.
- Manage stress through mindfulness and other relaxation techniques.
- Undergo periodic detoxification therapies, such as cupping and leech therapy, to eliminate toxins and improve circulation.

Conclusion

Unani medicine offers a comprehensive and holistic approach to the management of cardiovascular diseases by addressing their root causes and focusing on restoring the natural balance of the body. Its combination of herbal remedies, dietary interventions, regimenal therapies, and lifestyle modifications makes it a valuable alternative or complementary option for managing CVDs. However, it is essential to consult a qualified Unani practitioner for personalized treatment. By integrating Unani principles with modern advancements, individuals can achieve better heart health and overall well-being.

आज़ाद हिंदुस्तान में तिब्ब-ए-यूनानी का अज़ीम मुजाहिद: हकीम अब्दुरज़ाक



डॉ. मोहम्मद नोमान ताह

स्नातकोत्तर शोधार्थी: इल्मुल अद्विया विभाग

परिचय

बीसवीं सदी के अत्यंत सक्रिय, विचारशील और दूरदर्शी चिकित्सकों में हकीम मोहम्मद अब्दुरज़ाक का नाम विशेष स्थान रखता है। हकीम साहब का जन्म 1931 में हैदराबाद, दक्कन में हुआ। उन्होंने अपना अधिकांश जीवन यूनानी चिकित्सा की उन्नति और विकास के लिए समर्पित किया। 1992 में दिल की बीमारी के कारण उनका निधन दुबई में हुआ। उनका पार्थिव शरीर भारत लाया गया और नई दिल्ली के पंज पिरान कब्रिस्तान में दफनाया गया। हकीम अब्दुरज़ाक के महत्वपूर्ण योगदानों में से एक "सेंट्रल काउंसिल फॉर रिसर्च इन यूनानी मेडिसिन (CCRUM)" की स्थापना है, जो 1979 से आज तक चिकित्सा अनुसंधान, सुधार और लेखन में सक्रिय है।

शिक्षा और प्रशिक्षण

हकीम अब्दुरज़ाक ने अपनी प्रारंभिक शिक्षा अपने गृहनगर हैदराबाद से पूरी की। उन्होंने पंजाब विश्वविद्यालय से बैचलर ऑफ आर्ट्स की डिग्री प्राप्त की। यूनानी चिकित्सा की शिक्षा उन्होंने नई दिल्ली के आयुर्वेदिक एंड यूनानी तिब्बिया कॉलेज, करोल बाग से प्राप्त की और 1954 में स्नातक हुए।

योग्यता और कौशल

हकीम अब्दुरज़ाक एक कुशल चिकित्सक होने के साथ-साथ चिकित्सा अनुसंधान और सुधार में भी अग्रणी थे। उनकी सबसे उल्लेखनीय उपलब्धियों में CCRUM की स्थापना है, जो यूनानी चिकित्सा के क्षेत्र में उनका एक मील का पत्थर है।

हकीम अब्दुरज़ाक एक चिकित्सक के रूप में

हकीम साहब ने यूनानी चिकित्सा की शिक्षा नई दिल्ली के प्रतिष्ठित आयुर्वेदिक एंड यूनानी तिब्बिया कॉलेज से प्राप्त की। 1954 में स्नातक होने के बाद, उन्होंने हामदर्द वक्फ लैबोरेटरीज में मेडिकल सुपरिंटेंडेंट के रूप में काम किया। यह कार्यकाल 1965 तक जारी रहा। इसके बाद उन्होंने स्वास्थ्य और परिवार कल्याण मंत्रालय में यूनानी के उप-सलाहकार के रूप में सेवा दी और 1985 तक इस पद पर रहे। इस दौरान, 1969 में वह सेंट्रल काउंसिल फॉर इंडियन मेडिसिन एंड होम्योपैथी से भी जुड़े।

1979 में, उनकी मेहनत से सेंट्रल काउंसिल फॉर रिसर्च इन यूनानी मेडिसिन की स्थापना हुई और वह इसके संस्थापक निदेशक बने। उनकी पहल से 1973 में यूनानी चिकित्सा में पोस्ट-ग्रेजुएट शिक्षा का आरंभ हुआ और 1977 में यूनानी औषधालयों का उद्घाटन हुआ। उन्होंने 1970 के सीएचआईएम अधिनियम को लागू कराने के लिए भी प्रयास किए और इसे सफल बनाया।

हकीम अब्दुरज़ाक: सी.सी.आर.यू.एम. के निदेशक के रूप में

1954 में करोल बाग तिब्बिया कॉलेज, दिल्ली से कामिल-ए-तिब्ब और जिराहत की डिग्री प्राप्त करने के बाद, हकीम अब्दुरज़ाक ने एक साधारण तबीब के रूप में प्रैक्टिस नहीं की, बल्कि हमेशा यूनानी चिकित्सा के प्रचार और उन्नति में रुचि दिखाई। वे एक सक्रिय और ऊर्जावान व्यक्तित्व के मालिक थे, जो प्रतिकूल परिस्थितियों में भी काम करने का कौशल रखते थे। उनके द्वारा स्थापित "सेंट्रल काउंसिल फॉर रिसर्च इन यूनानी मेडिसिन"

(CCRUM) एक ऐसा ऐतिहासिक कार्य है, जिसने उनके नाम को हमेशा के लिए अमर कर दिया।

1969 में, जब वे "सेंट्रल काउंसिल फॉर इंडियन मेडिसिन एंड होम्योपैथी" में यूनानी चिकित्सा अनुसंधान के पर्यवेक्षक नियुक्त हुए, तो उन्होंने महसूस किया कि चिकित्सा क्षेत्र में प्रगति के लिए एक अलग परिषद का होना आवश्यक है। उन्होंने भारत सरकार को इस विचार के लिए सहमत किया और 1979 में CCRUM की स्थापना की गई। निदेशक के रूप में उन्होंने इस परिषद की बागडोर संभाली और देश के प्रतिभाशाली तबीबों को इसमें शामिल किया।

काउंसिल का मुख्यालय दिल्ली में स्थापित किया गया, और जल्द ही इसकी क्षेत्रीय शाखाएं देश के विभिन्न शहरों में खोली गईं। अनुसंधान का केंद्रीय संस्थान हैदराबाद में स्थापित किया गया, जिसे आज "नेशनल रिसर्च इंस्टीट्यूट ऑफ यूनानी मेडिसिन फॉर रिकन डिऑर्डर्स" के नाम से जाना जाता है।

हकीम साहब के नेतृत्व में, काउंसिल ने चिकित्सा अनुसंधान और नवीनीकरण में गंभीरता से काम शुरू किया। प्राचीन चिकित्सा ग्रंथों के अनुवाद, प्रकाशन, यूनानी दवाओं की पहचान और उनके प्रभाव पर आधुनिक शोध, साथ ही विभिन्न बीमारियों के उपचार की खोज में सफलताएं, इस परिषद द्वारा किए गए प्रमुख कार्य हैं।

अंतरराष्ट्रीय स्तर पर योगदान

हकीम अब्दुर्रज़ाक ने यूनानी चिकित्सा को भारत में एक नई पहचान और सम्मान दिलाने के साथ-साथ विदेशों में भी इसे स्थापित करने में महत्वपूर्ण भूमिका निभाई। उन्होंने सऊदी अरब, ईरान, कुवैत, मिस्र, संयुक्त अरब अमीरात, लीबिया, मलेशिया, पश्चिम जर्मनी, फ्रांस, बांग्लादेश, और श्रीलंका जैसे देशों में आयोजित चिकित्सा सेमिनारों में भाग लिया और यूनानी चिकित्सा पर आधारित शोध प्रस्तुत किए।

हकीम अब्दुर्रज़ाक: एक लेखक के रूप में

हकीम साहब ने यूनानी चिकित्सा के प्रचार और शोध से संबंधित कई लेख लिखे। इसके अलावा, उन्होंने काउंसिल द्वारा प्रकाशित कई पुस्तकों का परिचय भी दिया। उनकी कुछ प्रमुख कृतियां हैं:

- 1."A Handbook of Common Remedies in Unani System of Medicine" (तबीबा उम्मुल फज़ल के सहयोग से)
- 2."Hakim Ajmal Khan: A Versatile Genius"

सारांश

हकीम अब्दुर्रज़ाक एक महान चिकित्सक, शोधकर्ता और शिक्षाविद थे। वे 20वीं सदी के उन प्रमुख चिकित्सकों में से एक थे जिन्होंने स्वतंत्र भारत में यूनानी चिकित्सा को उसकी उचित पहचान दिलाने के लिए अथक प्रयास किए और इसमें काफी हद तक सफल भी रहे। उनके कार्य और योगदान चिकित्सा क्षेत्र में एक मील का पत्थर हैं और उनकी विरासत CCRUM के माध्यम से आज भी जीवित है।

डिजिटल पतन: सोशल मीडिया पर नग्नता का फैलाव, इसके दुष्प्रभाव और समाधान



डा. जियाउल मुस्तफा

स्नातकोत्तर शोधार्थी: इल्मुल अद्विया विभाग

आज का युग डिजिटल युग है, जहां सोशल मीडिया न केवल हमारे जीवन का अहम हिस्सा बन चुका है बल्कि हमारी सोच, आदतों और समाज के मूल्यों को भी प्रभावित कर रहा है। हालांकि, सोशल मीडिया ने हमें जोड़ने और ज्ञान साझा करने के अनेक अवसर दिए हैं, लेकिन इसके साथ ही कई नकारात्मक पहलू भी उभरकर सामने आए हैं। इनमें सबसे चिंताजनक है सोशल मीडिया पर नग्नता और अश्लील सामग्री का बढ़ता प्रसार। यह समस्या न केवल वर्तमान पीढ़ी को प्रभावित कर रही है, बल्कि भविष्य की पीढ़ी के लिए भी गंभीर खतरा बनती जा रही है।

सोशल मीडिया और नग्नता का बढ़ता प्रसार

सोशल मीडिया पर परोसी जाने वाली नग्नता और अश्लील सामग्री अब सामान्य बन चुकी है। हर व्यक्ति, चाहे वह किसी भी आयु वर्ग का हो, इस सामग्री के संपर्क में आ चुका है। उदाहरण के लिए, “Get Ready with Me” जैसे ट्रेंड्स, जो कभी मेकअप और फैशन सिखाने के लिए उपयोग किए जाते थे, अब अश्लीलता परोसने का माध्यम बन चुके हैं। इस ट्रेंड में युवा महिलाएं लगभग नग्न होकर कपड़े बदलने के वीडियो बनाती हैं, जिन्हें लाखों लोग देखते हैं। यह समस्या इसलिए और भी गंभीर हो जाती है क्योंकि इन वीडियो को बनाने और देखने वाले अधिकतर युवा होते हैं, जिनकी उम्र अक्सर 18 वर्ष से कम होती है।

नग्नता के प्रसार के कारण

इस समस्या के पीछे कई प्रमुख कारण हैं, जो इसे और भी अधिक जटिल बनाते हैं:

1. बेरोज़गारी और सस्ती इंटरनेट सेवा:

बेरोज़गारी के कारण बहुत से युवा जल्दी प्रसिद्धि पाने और पैसा कमाने के लिए इस प्रकार की सामग्री का सहारा ले रहे हैं। सस्ती इंटरनेट सेवाओं ने इसे और बढ़ावा दिया है,

जिससे लोग आसानी से इस सामग्री तक पहुंच सकते हैं।

2. अभिव्यक्ति की स्वतंत्रता का दुरुपयोग:

सोशल मीडिया पर अभिव्यक्ति की स्वतंत्रता का बहाना लेकर अश्लील सामग्री पोस्ट की जाती है। लोग इसे “क्रिएटिविटी” और “सेल्फ-एक्सप्रेसन” के नाम पर सही ठहराते हैं, लेकिन इसका असली उद्देश्य केवल ध्यान आकर्षित करना और जल्दी प्रसिद्धि पाना होता है।

3. सोशल मीडिया प्लेटफॉर्मों की अपर्याप्त निगरानी:

सोशल मीडिया कंपनियां जानबूझकर इस प्रकार की सामग्री को बढ़ावा देती हैं क्योंकि यह उनके लिए मुनाफे का बड़ा स्रोत है। अश्लील सामग्री को देखकर अधिक लोग प्लेटफॉर्म पर आते हैं, जिससे उनकी व्यावसायिक आय बढ़ती है।

4. डिजिटल शिक्षा की कमी:

समाज में डिजिटल साक्षरता का अभाव है। लोग इंटरनेट और सोशल मीडिया का उपयोग तो कर रहे हैं, लेकिन इसके खतरों और दुष्प्रभावों के प्रति जागरूक नहीं हैं।

5. सामाजिक दबाव और ट्रेंड्स का असर:

सोशल मीडिया पर चलने वाले ट्रेंड्स, जैसे “Get Ready with Me”, युवाओं को प्रभावित करते हैं। ये ट्रेंड्स जल्दी प्रसिद्ध होने और वायरल होने की चाह को बढ़ावा देते हैं।

वर्तमान और आने वाली पीढ़ियों पर दुष्प्रभाव

1. नैतिक और सांस्कृतिक मूल्यों का पतन:

नग्नता और अश्लीलता की स्वीकृति हमारे समाज के नैतिक मूल्यों को कमजोर कर रही है। रिश्तों में शील और मर्यादा की भावना खत्म

होती जा रही है, जो हमारे धार्मिक और सांस्कृतिक मूल्यों के खिलाफ है।

2. युवाओं पर मनोवैज्ञानिक प्रभाव:

अश्लील सामग्री देखने से युवाओं के मानसिक स्वास्थ्य पर नकारात्मक प्रभाव पड़ता है। आत्म-संदेह, चिंता, और अवसाद जैसी समस्याएं बढ़ रही हैं। इसके अलावा, पढ़ाई और करियर के प्रति उनका ध्यान भटक रहा है।

3. यौन अपराधों और शोषण में वृद्धि:

अश्लील सामग्री इंसानों को केवल एक भौतिक वस्तु के रूप में पेश करती है, जिससे यौन अपराधों और मानव तस्करी जैसे गंभीर मुद्दे बढ़ रहे हैं।

4. पारिवारिक संरचना पर प्रभाव:

बच्चों और युवाओं पर इस सामग्री का प्रभाव पारिवारिक मूल्यों और रिश्तों को भी कमजोर कर रहा है। माता-पिता बच्चों को इस खतरनाक प्रवृत्ति से बचाने के लिए संघर्ष कर रहे हैं।

5. सामाजिक परिणाम:

यदि इस समस्या को नहीं रोका गया, तो भविष्य की पीढ़ियां नैतिक और सांस्कृतिक मूल्यों के प्रति असंवेदनशील बन जाएंगी। सम्मान और विश्वास की भावना खत्म हो सकती है।

समाधान: इस समस्या से निपटने के उपाय

इस समस्या को केवल सरकार, समाज या व्यक्तिगत स्तर पर हल नहीं किया जा सकता। इसके लिए सामूहिक प्रयास जरूरी हैं।

1. कड़े नियम और विनियम लागू करना:

सरकार को सोशल मीडिया प्लेटफॉर्मों के लिए सख्त नियम लागू करने चाहिए। अश्लील सामग्री पर रोक लगाने और आयु सत्यापन को अनिवार्य करने के लिए उन्नत तकनीक का उपयोग किया जाना चाहिए। ऑस्ट्रेलिया जैसे देशों से सबक लेकर 16 साल से कम उम्र के बच्चों का सोशल मीडिया उपयोग प्रतिबंधित करना चाहिए।

2. डिजिटल साक्षरता को बढ़ावा देना:

स्कूलों और कॉलेजों में डिजिटल साक्षरता को पाठ्यक्रम का हिस्सा बनाना चाहिए। बच्चों को जिम्मेदार इंटरनेट उपयोग सिखाने और

अश्लील सामग्री के खतरों के बारे में जागरूक करना जरूरी है।

3. माता-पिता की भूमिका:

माता-पिता को बच्चों के स्क्रीन टाइम की निगरानी करनी चाहिए और पैंटल कंट्रोल का उपयोग करना चाहिए। बच्चों से इस विषय पर खुलकर बात करना और उन्हें सुरक्षित डिजिटल आदतें सिखाना अत्यंत आवश्यक है।

4. सामाजिक जागरूकता:

धार्मिक और सामाजिक संगठनों को इस मुद्दे पर जागरूकता फैलानी चाहिए। शील, सम्मान और मर्यादा को बढ़ावा देने वाले अभियान चलाने चाहिए।

5. सकारात्मक सामग्री को बढ़ावा देना:

सोशल मीडिया प्लेटफॉर्मों को ऐसी सामग्री को प्राथमिकता देनी चाहिए जो शिक्षाप्रद और प्रेरणादायक हो। बड़े कंटेंट क्रिएटर्स को अपने दर्शकों के लिए सकारात्मक उदाहरण प्रस्तुत करना चाहिए।

6. व्यक्तिगत जिम्मेदारी:

हर व्यक्ति को अपने डिजिटल व्यवहार की जिम्मेदारी लेनी चाहिए। अश्लील सामग्री से बचना, उसे रिपोर्ट करना, और साफ-सुथरा ऑनलाइन माहौल बनाने में योगदान देना जरूरी है।

निष्कर्ष

सोशल मीडिया पर नग्नता का प्रसार न केवल एक समस्या है, बल्कि यह हमारे नैतिक, मानसिक और सामाजिक स्वास्थ्य के लिए एक बड़ी चुनौती है। हालांकि, इस समस्या का समाधान संभव है। सख्त नियमों, शिक्षा, और सामूहिक प्रयासों के माध्यम से हम इस खतरे से निपट सकते हैं।

हमें अपनी आने वाली पीढ़ी के लिए एक ऐसा समाज बनाना होगा, जहां शील, सम्मान, और सकारात्मकता का महत्व हो। यह केवल एक सामाजिक जिम्मेदारी नहीं, बल्कि एक नैतिक कर्तव्य भी है। आइए, मिलकर एक स्वच्छ और स्वस्थ डिजिटल समाज का निर्माण करें।

हकीम अजमल खान: यूनानी चिकित्सा के पुनरुत्थानकर्ता

डॉ. मोहम्मद नोमान ताह

स्नातकोत्तर शोधार्थी: इल्मुल अद्विया विभाग

पारिवारिक पृष्ठभूमि

हकीम मोहम्मद अजमल खान भारत के प्रसिद्ध खानदान-ए-शरीफी में पैदा हुए थे, जो मुगल साम्राज्य से गहराई से जुड़ा हुआ एक प्रतिष्ठित दिल्ली-आधारित परिवार था। इस परिवार की ख्याति दिल्ली से परे, पूरे देश में सम्मानित थी। हकीम अजमल खान के पूर्वज भारत में ज़हीर उद-दीन बाबर, मुगल साम्राज्य के संस्थापक (1526-1530), के साथ आए थे। उनका जन्म शनिवार, 11 फरवरी, 1868 (17 शवाल-अल-मुकर्रम 1284 हिजरी) को दिल्ली के शरीफ मंज़िल में हुआ। वे अपने भाइयों में तीसरे स्थान पर थे।

प्रारंभिक शिक्षा और विकास

हकीम अजमल खान ने अपनी शिक्षा की यात्रा घर से शुरू की, पारिवारिक परंपरा के अनुसार। उनकी बिरिमल्लाह समारोह ने तीन साल की उम्र में उनकी औपचारिक शिक्षा की शुरुआत को चिह्नित किया। इसके बाद उन्होंने एक स्थानीय मदरसे में दाखिला लिया, जहाँ उन्होंने प्रारंभिक धार्मिक अध्ययन किया। अपनी प्रारंभिक शिक्षा पूरी करने के बाद, उन्होंने मौलवी दाइम अली के मार्गदर्शन में कुरान का हिफज़ किया, जो उनके पिता के छात्र और जामा मरिजद मुरादाबाद के इमाम थे। उन्होंने अल्प समय में हाफिज़-ए-कुरान बनकर अपनी असाधारण क्षमताओं का परिचय दिया।

कुरानिक शिक्षा के बाद, हकीम अजमल खान ने पारंपरिक फारसी, अरबी और तर्कशास्त्र का अध्ययन किया। उन्होंने मौलवी अब्दुल हक देहलवी और मौलवी अब्दुरशीद बेग के तहत तर्क और दर्शन, और मौलवी रज़ी उद्दीन खान के साथ सुलेख का अध्ययन किया। अन्य विषयों में उन्होंने मिर्ज़ा उबैदुल्लाह बेग के साथ ज्योतिष और गणित का अध्ययन किया। 15 वर्ष की उम्र तक, उन्होंने भौतिकी, इस्लामी न्यायशास्त्र, अरबी साहित्य और कुरानिक टिप्पणी में महारत हासिल कर ली थी।

व्यावसायिक जीवन

1892 में, 24 वर्ष की आयु में, हकीम अजमल खान रामपुर के नवाब के निजी चिकित्सक बने। यह भूमिका उनके करियर में एक महत्वपूर्ण मोड़ साबित हुई, जहाँ उन्हें सांस्कृतिक और बौद्धिक रूप से समृद्ध वातावरण में बढ़ने के अवसर मिले। रामपुर में अपने दस वर्षों (1892-1902) के दौरान, उन्होंने प्रसिद्ध अरबी विद्वान तैयब मक्की के मार्गदर्शन में अरबी भाषा और साहित्य का

गहन अध्ययन किया। उन्होंने सरकारी पुस्तकालय के मुख्य अधिकारी के रूप में भी कार्य किया, जहाँ उन्हें दुर्लभ और मूल्यवान पांडुलिपियों तक पहुँच मिली। जनवरी 1908 में, ब्रिटिश सरकार ने हकीम अजमल खान को "हाज़िक-उल-मुल्क" की उपाधि से सम्मानित किया, जो चिकित्सा और समाज के प्रति उनके योगदान को मान्यता देता है।

पारंपरिक चिकित्सा के लिए दृष्टिकोण

हकीम अजमल खान का उद्देश्य पारंपरिक भारतीय चिकित्सा प्रणालियों, विशेष रूप से यूनानी और आयुर्वेद, को आधुनिक और सुदृढ़ बनाना था। उनका मानना था कि इन प्रणालियों को अधिक उपयोगी बनाने के लिए समयानुकूल सुधार आवश्यक हैं। जैसा कि उन्होंने कहा:

"हमारा मुख्य उद्देश्य वैदिक और यूनानी चिकित्सा प्रणालियों को मज़बूत आधारों पर स्थिर करना है और उनमें ऐसे समयानुकूल परिवर्तन करना है जो उन्हें अधिक उपयोगी बना सकें... जब हम इस स्तर पर पहुँचेंगे, तो हम मानेंगे कि हमने अपना लक्ष्य प्राप्त कर लिया है और अपने प्रयासों में सफल हो गए हैं।"

उन्होंने 1916 में करोल बाग में तिब्बिया कॉलेज की आधारशिला रखने के दौरान इस दृष्टिकोण को दोहराया, जिसमें पारंपरिक चिकित्सा में औपचारिक शिक्षा प्रदान करने के लिए एक संस्थान की आवश्यकता पर जोर दिया गया था, साथ ही पश्चिमी चिकित्सा के आवश्यक पहलुओं से लाभ उठाया गया।

चिकित्सा में योगदान

अंजुमन-ए-तिब्बिया की स्थापना

1908 में, हकीम अजमल खान ने अंजुमन-ए-तिब्बिया की स्थापना की, ताकि मदरसा तिब्बिया की देखरेख की जा सके, जिसे मूल रूप से उनके भाई हकीम अब्दुल मजीद खान ने 1883 में स्थापित किया था। उनके भाई की मृत्यु के बाद, हकीम अजमल खान ने इस संस्थान की पूरी ज़िम्मेदारी संभाली। उन्होंने स्कूल की ओर से भारतीय मेडिसिन्स कंपनी के शेयर खरीदे और इसकी आय का उपयोग मदरसे को वित्तपोषित करने के लिए किया। 1911 तक, स्कूल और हिंदुस्तानी दवाखाना (जो पहले उनके भाई द्वारा स्थापित किया गया था) अंजुमन के प्रबंधन के अधीन आ गए।

हिंदुस्तानी दवाखाना

1908 में नया नामकरण किया गया हिंदुस्तानी दवाखाना, उच्च गुणवत्ता वाली दवाएँ बनाने पर केंद्रित था, ताकि तिब्बिया कॉलेज को आर्थिक रूप से समर्थन मिल सके। हकीम अजमल खान के निधन तक, दवाखाना का वार्षिक शुद्ध लाभ लगभग दो लाख रुपये था, जिसे पूरी तरह कॉलेज को बनाए रखने के लिए उपयोग किया गया।

ऑल इंडिया आयुर्वेदिक और यूनानी तिब्बी कॉन्फ्रेंस फरवरी 1906 में, हकीम अजमल खान ने पारंपरिक चिकित्सा के चिकित्सकों को एकजुट करने के लिए ऑल इंडिया आयुर्वेदिक और यूनानी तिब्बी कॉन्फ्रेंस की शुरुआत की। इसका पहला सत्र नवंबर 1910 में दिल्ली में आयोजित हुआ, जिसकी अध्यक्षता राजा राम किशन कुमार ने की। इस मंच के माध्यम से, उन्होंने पारंपरिक भारतीय चिकित्सा के विकास की वकालत की।

ज़नाना तिब्बी कॉलेज

1908 में, हकीम अजमल खान ने ज़नाना तिब्बी कॉलेज की स्थापना की, जो भारत में महिलाओं की चिकित्सा शिक्षा के लिए एक अग्रणी संस्थान था। उन्होंने महिलाओं के लिए सुलभ स्वास्थ्य सेवा की आवश्यकता को पहचाना और उन्हें चिकित्सा प्रशिक्षण के माध्यम से सशक्त बनाने का प्रयास किया।

अनुसंधान और विकास

1926 में, उन्होंने तिब्बिया कॉलेज के भीतर दर-उल-तहकीकात, एक अनुसंधान विभाग, की स्थापना की। उनका मानना था कि पारंपरिक चिकित्सा ज्ञान को आधुनिक वैज्ञानिक प्रगति के साथ समन्वयित किया जाना चाहिए। इसके लिए, उन्होंने नए पाठ्यपुस्तकों के विकास की शुरुआत की और पारंपरिक चिकित्सा में अनुसंधान को प्रोत्साहित किया।

अनुसंधान संस्थान के निदेशक, डॉ. सलीमउज़्ज़मान सिद्दीकी ने बताया कि हकीम अजमल खान ने छात्रों को पारंपरिक और आधुनिक नैदानिक तरीकों में प्रशिक्षित करने की कल्पना की थी। सिद्दीकी की जर्मनी में पढ़ाई इस पहल का हिस्सा थी।

वैदिक दवाखाना और आयुर्वेदिक रसायन पाठशाला

1923 में, हकीम अजमल खान ने वैदिक दवाखाना और आयुर्वेदिक रसायन पाठशाला की स्थापना की, जो प्राचीन वैदिक औषधियों को संरक्षित करने और आयुर्वेद को बढ़ावा देने पर केंद्रित थी। इसके प्रारंभिक वर्षों में संस्थान में लगातार नामांकन वृद्धि देखी गई।

नैदानिक अभ्यास

दिल्ली में हकीम अजमल खान का क्लिनिक पारंपरिक देहलवी चिकित्सा पद्धतियों का पालन करता था, जो मिश्रित दवाओं पर जोर देता था। उन्होंने अपने घर के क्लिनिक में फीस नहीं ली, लेकिन दिल्ली के बाहर परामर्श के लिए शुल्क लिया। अपने असाधारण

नैदानिक कौशल के लिए प्रसिद्ध, उन्होंने सभी रोगियों के साथ समान व्यवहार किया, चाहे उनका सामाजिक या धार्मिक पृष्ठभूमि कुछ भी हो।

साहित्यिक योगदान

हकीम अजमल खान एक प्रख्यात लेखक थे, जिन्होंने यूनानी चिकित्सा में महत्वपूर्ण योगदान दिया। उन्होंने मुख्य रूप से अरबी में कई ग्रंथ लिखे, जो उनके अनुसंधान और बौद्धिक गहराई को दर्शाते हैं। कुछ उल्लेखनीय रचनाएँ हैं:

• अल-कौल अल-मरगूब फी अल-मा' अल-मशरूब

• अल-सआतियाह

• रिसाला-ए-ताऊन (उर्दू में)

उनके अप्रकाशित कार्य और टिप्पणियाँ उनके चिकित्सा ज्ञान को आगे बढ़ाने के प्रति उनकी प्रतिबद्धता को और उजागर करते हैं। इनमें से एक प्रमुख है उनके अरबी पांडुलिपि अल-माजून फी अल-तिब पर टिप्पणियाँ, जो तिब्बिया कॉलेज की लाइब्रेरी में सुरक्षित हैं।

विरासत

हकीम अजमल खान का यूनानी और आयुर्वेदिक चिकित्सा, शिक्षा और अनुसंधान में योगदान अद्वितीय है। उनके प्रयासों ने पारंपरिक ज्ञान को आधुनिक विज्ञान से जोड़ा, भारतीय चिकित्सा पर एक स्थायी प्रभाव छोड़ा। एक चिकित्सक, विद्वान और सुधारक के रूप में, वे समर्पण, नवाचार और सेवा का प्रतीक बने हुए हैं।

विदाई

हकीम साहब पहले से ही पेट दर्द की समस्या से जूझ रहे थे। बंबई यात्रा से कुछ महीने पहले उन्हें एनजाइना पेक्टोरिस का दौरा पड़ा था। 27 और 28 दिसंबर को वे नवाब रामपुर के साथ बिलियर्ड्स और ताश खेलने में व्यस्त रहे। लेकिन 28 दिसंबर की रात उन्होंने भोजन नहीं किया। रात 10 बजे वे अपने कमरे में बेचैनी से टहलते रहे। नवाब ने बुलाया, लेकिन वे अस्वस्थ महसूस कर रहे थे। नवाब उनके कमरे में आए और दोनों ने रात 2 बजे तक बातचीत की। नवाब के जाने के बाद उनकी हालत और बिगड़ गई। उन्होंने गुनगुना पानी मांगा, लेकिन समय पर नहीं मिला। कुछ देर बाद उन्होंने अंतिम सांस ली। इस तरह राष्ट्र के प्रति समर्पित उनका जीवन समाप्त हुआ।

हकीम अजमल खान के निधन की खबर आग की तरह फैली। बड़ी संख्या में लोग कासिम जान स्ट्रीट स्थित शरीफ मंज़िल पर उन्हें श्रद्धांजलि देने पहुंचे। उनका पार्थिव शरीर 29 दिसंबर 1927 की दोपहर रामपुर से दिल्ली लाया गया। अंतिम यात्रा शरीफ मंज़िल से शुरू हुई। जामा मस्जिद में जनाज़े की नमाज़ अदा की गई। उन्हें पंचकुइयाँ रोड स्थित दरगाह सैयद हसन रसूलनुमा के प्रांगण में उनके पारिवारिक कब्रिस्तान में सुपर्द-ए-खाक किया गया।

POEMS

A Doctor's Prayer

Grant me wisdom, steady and clear,
To calm the doubts, to ease the fear.
Guide my hands with gentle care,
In healing touch, a silent prayer.
May I see each soul, not just a case,
A heart that beats, a life to grace.
When answers falter, hope runs thin,
Let kindness bloom where cures begin.
Teach me patience in endless days,
Through sleepless nights and weary haze.
When burdens mount and strength does wane,
Renew my spirit to try again.
For those I've lost, whose names I bear,
Help me remember, honor, and care.
And as I walk this noble road,
Let love and service be my code.
Dear god, I count a privilege,
To serve my patients every day,
Regardless of their circumstances,
Help me find the right words to say.
May I remain compassionate?
So they see You reflected in me,
Never turning anyone away,
And treating all with dignity.
Ameen.

Dr. Alfiya Inayat Ansari

3rd Year PG Scholar, Dept. of Moalajat

"Beyond Skin Disorders : A Resilient Odyssey Through the Tapestry of the Skin"

Beneath the surface, hidden deep,
A silent battle, hard to keep.
A rash, a mark, a severed patch,
Painful cries, and itchy scratch.
Is this fibrosis of this scleroderma,
A bitter prognosis of my karma?
Melasma's touch on my cheek,
makes me scrunch and go freak.
The Shiny skin of my Vitiligo,
inhibiting the strides of my ego.
A pimple's rise, a stubborn fight,
my silent cries, diminishes my might.
Rosacea paints a crimson hue,
it makes my world feels blue.
Alopecia keeps claiming my crown,
watching each strand drift to the ground.
The world may gaze at my Ichthyosis,
not knowing the problems that it poses.
Eczema whispers, red and raw,
making my sleep a flaw.
Lepers stand in cruel isolation,
the world contributing to their Annihilation.
Psoriasis makes my skin to flake,
Putting my Self-worth at stake.
I am not defined by what you see,
my love for myself grows and sets me free.
So I'll stand tall, with head held high,
not going to shy away or sigh.
Let's face this challenge, side by side,
with knowledge, care and hearts open wide.
Though the journey may be slow,
we will make it together-this I know.

Dr. Sofia Sad

2nd Year PG Scholar, Dept. of Moalajat

MAA....

Hasti aisi bhi ek qudrat ne banaa rakhi hai
Jissme khudgarzi hai shamil na anaa rakhi hai

Jissme ulfat o sakhawat o wafa rakhi hai
Jiss k daman me mohabbat o shifa rakhi hai

Jiss k aansu toh nikalte hai dikhayi nahi dete
Shikwe lab par bhi hain usske jo sunayi nahi dete

Wo jo aankhon se samjh leti hai dil ka mafhoom
Uss k alfaaz bhi hum tak yun rasaai nhi dete

Dr. Shayesta

PG Scholar, NRIUMSD Hyderabad

GLIMPSES OF REMARKABLE EVENTS

Orientation-Cum-Induction Workshop



DG-CCRUM welcoming the Honourable Joint Secretary, Ministry of Ayush, Smt. Bhavna Saxena, IPS on 26.09.2024



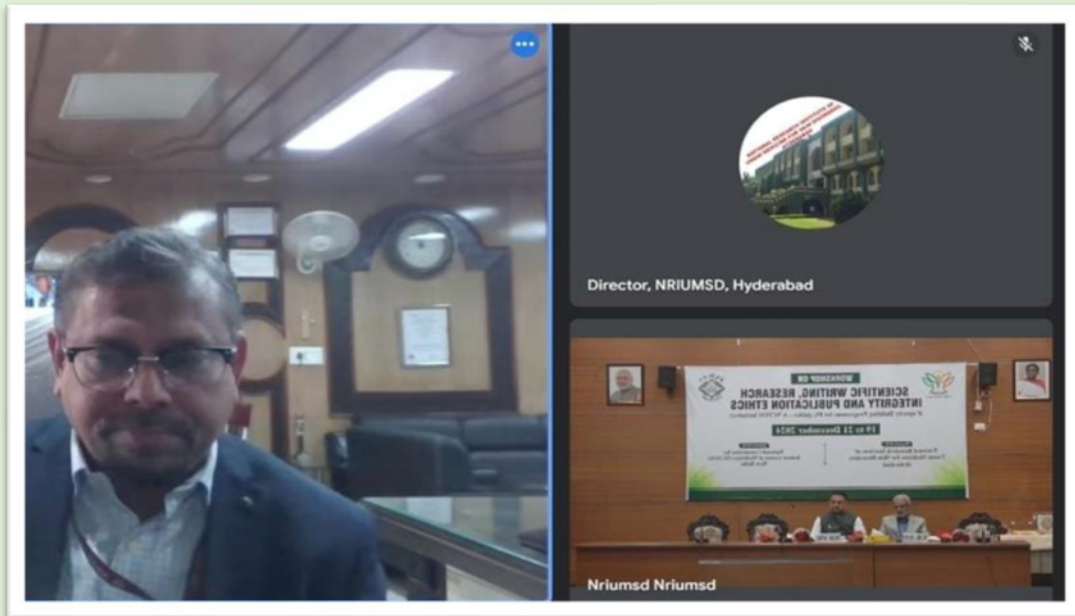
Director General-CCRUM addressing at the Orientation cum Induction Workshop on Core Research Programmes of CCRUM, Research Methodology & HRD for Research Officers (U) & Scientist Level-1 Officers of CCRUM on 26.09.2024

PG ORIENTATION PROGRAMME FOR 2024-25 BATCH

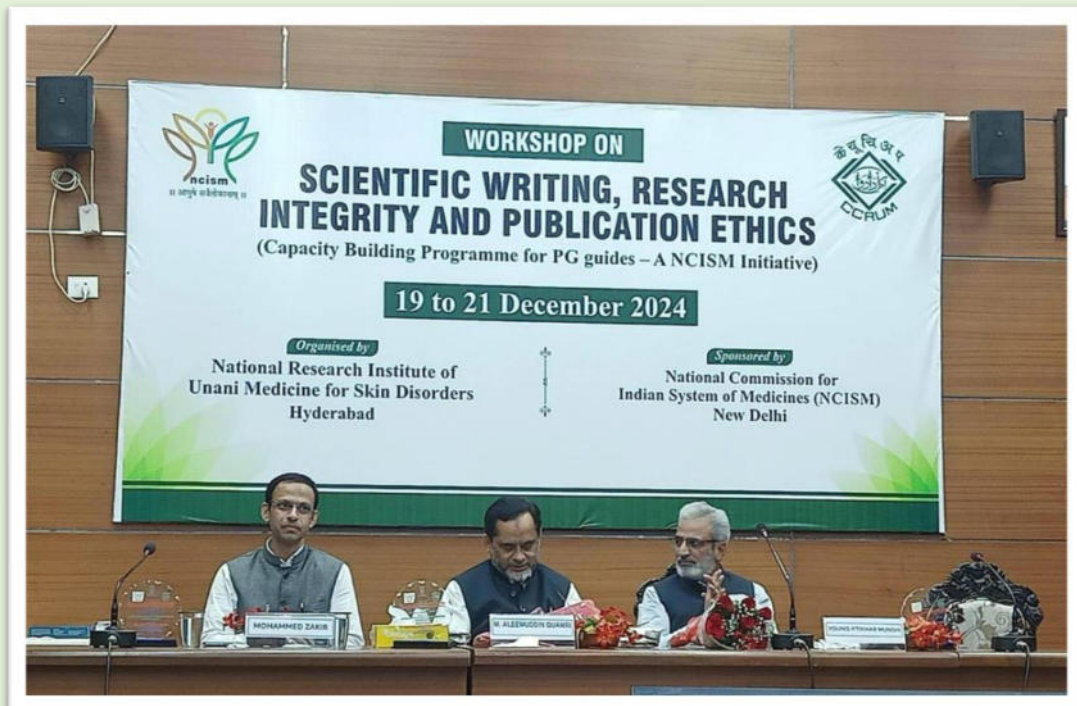


Inaugural Function of PG Orientation Programme 2024-25 at
CCRUM-NRIUMSD, Hyderabad on 02.12.2024

PG Guide Training Programme Organised at NRIUMSD



Inaugural ceremony of three-day workshop on “Scientific writing, Research Integrity & Publication Ethics”, a capacity-building program for PG Guides, sponsored by the **National Commission for Indian System of Medicine, New Delhi**



PG Guide Training Programme 19-21 December 2024



**President, Board of Sidha Unani and Sowa-Rigpa, NCISM,
Prof. Dr. K. Jagannathan, visited CCRUM-NRIUMSD, Hyderabad**



Visit of NCISM at NRIUMSD (2024)



Group Photograph of PG Scholars of NRIUMSD Hyderabad with Incharge Director (All Batches)

PG Scholars of NRIUMSD Hyderabad with Incharge Director



Batch 2021-22



Batch 2022-23

PG Scholars of NRIUMSD Hyderabad with Incharge Director



Batch 2023-24



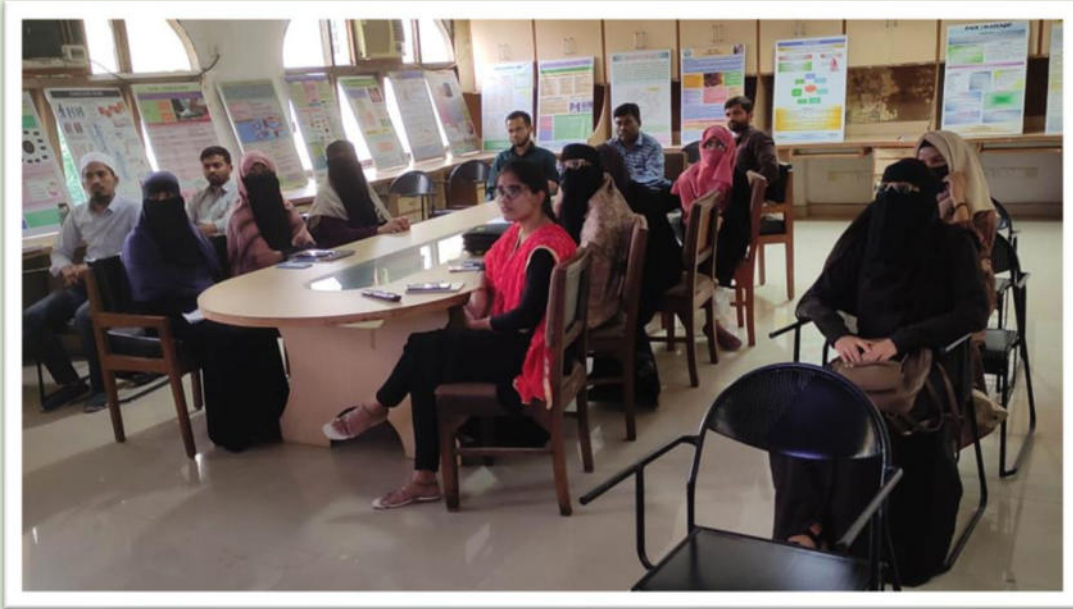
Batch 2024-25

Medical Camps Organised at Various Places

On the eve of World Diabetes Day, NRIUMSD, Hyderabad conducted Free Mega Health Camp at Guidance Public School, Malakpet, Hyderabad. The free health camp aims to promotional, preventive aspects of Diabetes and other diseases.



Departmental Seminars Organised by PG Departments





Under 100-days TB Elimination Campaign, in NRIUMSD, Hyderabad, a Sensitization programme for TB elimination was held under the guidance of Dr. Younis Iftikhar Mushi, Deputy Director and Head of NRIUMSD Hyderabad

Glimpses of Events Conducted at NRIUMSD on Account of Annual Day



Inauguration of Sports Event 2024-25



Indoor Game Events



Indoor Game Events



Inauguration of Cultural Events



Students Participating In Calligraphy Competition



Singing Competition



Poetry Competition



Badminton Competition

ARTICLES / POEMS IN URDU

ترانہ

ہند کی سرزمین کا ستارہ ہے یہ
تندرستی کا اک استعارہ ہے یہ
طب یونانی کا ہے چمکتا نشان
ایک جہد مسلسل کی ہے داستاں

رہ رو علم طب کی بجھے تشنگی
فن تحقیق کی چار سوراوشنی
ہو دو واؤں کی تعلیم یا معالجات
اس کے سانچے میں ڈھلتی ہیں یاں شخصیات

ایک مرکز ہے یہ جلدی امراض کا
فن تحقیق کا فن علاج کا
سرزمین دکن کا یہ رشک جنناں
حیدرآباد کا اک نمایاں نشان

فن تحقیق کا کارواں بھی ہے یہ
طب یونانی کی کہکشاں بھی ہے یہ
اس کو آباد رکھے سدا ساقیا
تا قیامت رہے سلسلہ فیض کا

مولانا فرحان ندوی

بچپن کا زمانہ

آئی ہے یاد بچپن تصویریں ہنس رہی ہیں
میں اس عہدِ فکر میں بچپن کو رو رہا ہوں
اس غم کا یا الہی دکھڑا کسے سناؤں
ڈر ہے یہ ہی دل میں، میں غم سے مرنے جاؤں
جب سے چھٹا ہے بچپن یہ حال ہو گیا ہے
دل غم کو کھا رہا ہے غم دل کو کھا رہا ہے
گانا سے سمجھ کر خوش ہونے سننے والے
دُکھے ہوئے دلوں کی فریاد یہ صدا ہے
بچپن میرا دل لادے اور شباب لانے والے
میں الجھنوں میں گھرا ہوں تو فکروں کو دور کر دے

آتا ہے یاد مجھ کو بچپن کا وہ زمانہ
بارش کی و بہاریں وہ ناؤ کا بہانا
بے فکریاں کہاں اب وہ اپنے بچنے کی
مٹی کے وہ کھلونے، نانی کی وہ کہانیاں
آتا ہے یاد جس دم لگتی ہے چوٹ دل پر
بھائی کے رونے پر وہ میرا مسکرانا
معصوم سی شرارت وہ بندروں کو چڑانا
آباد جسکے دم سے تھا میرا یہ گھرانہ
کیا بد نصیب ہوں میں بچپن کو ترس رہا ہوں
ساتھی تو مست ہے شباب میں، میں فکر میں پڑا ہوں

ڈاکٹر عقیفہ ناز سیدناصح الدین

پی. جی. اسکالر شعبہ معالجات

محبت زندگی ہے مانو تو بندگی ہے

بوجھو تو اک پھیلی سمجھو تو ان کہی کہانی
ریا کاری سیاہ کاری ہر بغض و نفرت سے پاک

خرد کا فسوں تو طلب کا جنوں
محبت زندگی ہے مانو تو بندگی ہے

خلوتوں میں جگائے تو سجدوں میں رولائے
خود شناسی سے واقفیت ہے

حاصل لا حاصل کی عجب کشمکش
خالق کو جاننے کی روحانیت ہے

کیسی ہے اک ان کہی سی پھیلی
روح کی سرشاریت ہے دل ہو ہر شر سے پاک

ہو گرانساں سے تو توقعات و خواہشات کے گرد منڈلاتی
طلاطم خیز موجوں کو جو دے سکوں قلب

سارے رشتے ناتوں سے ٹکراتے چٹانوں جیسی
شفافیت سے معمور شفاعت سے مخمور

ہو گریہ خدا سے تو پھر ہر شے ہے ہیج
محبت زندگی ہے مانو تو بندگی ہے

حمد و ثنا گریہ و زاری بدل دے دل کا جہاں
کردے نورانیت سے منور

نہ پھٹنے کا خدشہ نہ روٹھے کو منانا
مخلوق خدا کے درد کو کو سمجھائے جو

نہ صلے کی پرواہ نہ ستائش کی تمنا
معراج کی بلندیوں کو پہنچائے جو

محبت زندگی ہے مانو تو بندگی ہے

ڈاکٹر فاطمہ انجم سیدنا صحابہ الدین

پی. جی. اسکالر شعبہ معالجات



ڈاکٹر یاسمین خان

پی. جی. اسکالر شعبہ علم الادویہ

روایت اور جدت کا سنگم

روایت کے رنگ، جو دل میں بسی ہیں،
صدیوں کی کہانیاں، وقت کی کسوٹی سے کٹی ہیں۔
قدیم کی خوشبو، جو سانسوں میں سمائی،
ماضی کی میراث، جو ہم تک آئی۔
مگر ہوا بدلتی، زمانہ نیا ہے،
خیال کا انداز بھی جدا ہے۔
جدت کے چراغ جلانے ہیں ہمیں،
اندھیروں میں نئی روشنی لانے ہیں ہمیں۔
روایت کا دامن، نہ چھوڑو کبھی،
یہی تو ہماری پہچان ہے ابھی۔
مگر ساتھ لے کر، نئے خواب بنو،
نئے راستے چن کر، آگے بڑھو۔

ایک پل میں قدیم، ایک پل میں نیا،
یہی زندگی کا حسن ہے سدا۔
جدت کا سہارا، روایت کی روشنی،
اسی میں چھپی ہے کامیابی کی کہانی۔
چلو، دونوں کو جوڑ کر دنیا بسائیں،
ایسی دنیا جہاں خوشبوئیں مل پائیں۔
روایت بھی رہے، اور جدت بھی ہو،
دلوں میں محبت، اور حکمت بھی ہو۔
یہ سنگم ہی ہے، جو راہیں دکھائے،
ماضی کو سنوارے، مستقبل سجائے۔
روایت اور جدت کے اس کھیل میں،
حقیقی ترقی کا حاصل ملے دل میں۔

Director (Down to Earth)

ڈاکٹر عبداللہ

پ۔جی۔اسکالر شعبہ علم الادویہ

آج کے اس ترقی یافتہ دنیا میں کوئی بھی چیز حاصل کرنا کتنا آسان ہو گیا ہے۔ انسان جو چاہتا ہے وہ حاصل کرتا ہے اور جو چاہتا ہے وہ بن جاتا ہے اگر کوئی چیز مشکل ہے تو وہ ہے انسان کا انسان بننا۔ آج انسان اپنے عہدے کا رعب اپنے چہرے پر لے لے گھوم رہا ہے، کسی کو اپنے خاطر میں نہیں لارہا، جتنا اونچا عہدہ اتنا ہی انسانیت سے خالی نظر آ رہا۔ یہاں پر میرا مقصد ایک ایسی شخصیت کا ایک واقعہ ذکر کرنا ہے۔ جو سادگی میں خود مثال، اخلاق میں باوقار، گفتار میں اعتدال، انسانیت میں بے مثال میری مراد سابق ڈائریکٹر ڈاکٹر احمد منہاج الدین صاحب جنہوں نے کبھی بھی اپنی شخصیت پر اپنے عہدے کا عکس تک نہیں آنے دیا۔

ایک مرتبہ ہم لوگ صبح کی پہلی کلاس لینے کے بعد ناشتہ کرنے کے لئے روم پے چلے گئے پھر چائیک ڈائریکٹر احمد منہاج الدین صاحب آگئے۔ سرسیدھے کچن میں چلے گئے وہاں پے چائے کے کپ بغیر دھلے رکھے تھے۔ سر بولے آپ لوگ کپ بغیر دھلے رکھتے ہیں، پینے کے بعد کپ دھل کے رکھنا چاہیے۔ پھر سر خود ہی دھلنے لگے۔ پھر میرے ایک سینیر تھے وہ اپنی کپ لے لے کے بولے سر یہ بھی۔۔۔

نگہ بلند، سخن دلنواز، جاں پر سوز

یہی ہے رخت سفر میر کارواں کے لئے

بس اسٹاپ

نمیر ازہرا

پی جی اسکالر سیکنڈیری، ڈیپارٹمنٹ آف معاملات

کل اتوار کا دن اور دسمبر ماہ کی آخری تاریخ تھی۔ ہمارے پاس کھانے اور دیگر ضروری اشیاء لگ بھگ ختم ہو چکی تھی۔ کالج کی چھٹی اور پڑھائی سے بھی فرصت تھی۔ اسلئے میں نے اپنے روم پارٹنرس سے مشورہ کر ڈی۔ مارٹ سے غذائی اشیاء اور ضروری سامان خریدنے کا منصوبہ بنایا۔ ہم نے اپنے دوسرے ساتھیوں کو بھی اطلاع دے دی۔ ہم سبھی اسکالر س مدھیہ پردیش اتر پردیش، کشمیر مہاراشٹر اور غیرہ صوبوں سے آکر آصف جاہی نوابوں کے اس تاریخی شہر حیدرآباد میں کے سیکنڈری کے سکالرز ہیں۔ دکنی ہندوستان کے اس شہر حیدرآباد کا تعلق ۱۵ ویں صدی مرکزی سرکار کے یونانی میڈیسن کے اس ادارے میں پی۔ جی۔ کورس میں صوبہ خاندانیش کی راجدھانی برہانپور سے رہا ہے جو میرا آبائی وطن ہے۔ ہندوستان کی تاریخ میں دکن کے دروازے سے مشہور برہانپور آج مدھیہ پردیش کے ۱۰ تاریخی شہروں کی فہرست میں شامل ہے۔ حیدرآباد کی نظام آصف جاہی حکومت کے بانی میر قمر الدین آصف جاہ اول برہانپور کے صوبہ دار تھے۔ اس ثقافتی و تاریخی شہر حیدرآباد کے اس انسٹیٹیوٹ میں اپنے گھر خاندان اور شہر سے دور اعلیٰ تعلیم کے مقصد یہاں کے نئے ادبی و تعلیمی ماحول اور پر خلوص میزبانی میں موجود خوش ہو کر اللہ کے شکر گزار بھی ہیں۔

گھر سے دور شب و روز کے اتار چڑھاؤ کھانے اور ہٹنے اور ہاسٹل کی زندگی کے نشیب و فراز نئے لوگ اور اسٹاف ممبرس سے تعارف و تعلیمی گائیڈنٹس نے پر سکون جغرافیائی ماحول اور نئے تعلیمی و تربیتی کیمنس میں وقت گزارنا مصمم ارادہ مضبوط حوصلہ اور حالات حاضرہ کے ساتھ مسلسل سمجھوتہ بھرا شاندار اور کامیاب تجربہ ہے۔ ہاسٹل میں رہ کر کھانے کی اشیاء خرید کر ضروریات پوری کرنے کی تکلیف یاد دلاتی بیکہ گھر پر رہ کر ان معاملات سے ہم کتنے آزاد تھے۔ آج ان ہی کھانے اور گھریلو ضروری اشیاء کی خریدی کے لئے ہم ہاتھ میں جھولائے ہوئے ڈی۔ مارٹ جانے کے لئے بس اسٹاپ پر کھڑے بس کا انتظار کر رہے تھے۔ اسی دوران دو لڑکیاں اپنے موبائل کے اسکرین پر نظریں جمائے ہوئے سامنے سے گزرتے ہوئے بازو میں کچھ ہی دوری پر کھڑی ہو گئیں۔ بس کا انتظار کرتے ہوئے ہمیں کچھ دیر ہو چکی تھی۔ میں دائیں جانب سڑک پر بس کو دیکھتی بس دکھائی نہیں دیتی اور دوسری طرف ان لڑکیوں کو دیکھتی جو موبائل کے اسکرین پر انگلیاں چلا رہی تھیں۔ بس اسٹاپ پر کچھ اور لوگ بھی موجود تھے لیکن ان دونوں کو کسی کے موجود ہونے کا احساس لگ بھگ نہیں تھا۔ لوگ جدید سائنس و ٹیکنیکی ایجادات کے استعمال سے زندگی میں ترقی اور سکون چاہتے ہیں۔ سائنس اور ٹیکنیکی ترقی اور خاص طور سے موبائل اور انٹرنیٹ نے انسانی زندگی کو متاثر کر ہر خاص و عام کو اپنی گرفت میں لے لیا ہے۔ عام انسان بھی اپنی محنت کی کمائی کا کافی روپیہ اور آرام و سکون کا کافی وقت موبائل پر خرچ کر رہا ہے۔ میں یہ سوچتے ہوئے بس کا انتظار کران دونوں کو پہنچانے کی کوشش میں تھی۔ وہ دونوں لڑکیاں میرے شہر کی رہنے والی تھیں۔ میں ان کے نام کو یاد کرنے کی جستجو میں تھی۔ شاید ممکن ہے وہ حیدرآباد کسی ضروری کام یا سیر و تفریح کے لئے آئی ہوں۔ موبائل میں انکی مصروفیت اتنی زیادہ تھی کہ انکو دائیں بائیں دیکھنے کی مہلت تک نہیں تھی۔ ہمارے موبائل پر اس میں تھے۔ وہ مجھے نہیں دیکھ پارہے تھے میں انکو دیکھ رہی تھی اور اس پاس کا جائزہ لیتے ہوئے انکا نام دھیان کران سے گفتگو کرنا چاہتی تھی۔ مگر نام یاد نہیں ہونے سے قاصر تھی۔ میں سڑک پر بس کو دیکھتی، کبھی ان دونوں کو دیکھتی اور وہ موبائل کے اسکرین کو دیکھتی رہیں۔ اسی دوران مجھے دونوں کا نام یاد آ گیا اور میں ان سے مخاطب ہوتی تب بس بھی اسٹاپ پر آگئی۔ ہم بھی بس میں سوار ہونے کے لئے آگے بڑھے۔ تب ہی انکی نظریں اٹھیں۔ انھوں نے مجھے دیکھا میں نے ان دونوں سے بات کرنا چاہی مگر بس کنڈکٹر نے بس آگے چلنے کے لئے گھنٹی بجادی اور اسٹاپ سے بس آگے بڑھ گئی۔ وہ مجھے حسرت سے دیکھتے رہے میں بھی حیرت سے انکو دیکھتے ہوئے بس میں سوار ہو گئی۔ ہمارا بس کا انتظار ختم ہوا۔ میں ساتھیوں کے ساتھ بس میں بیٹھ کر سامان خریدنے کے منصوبہ پر گفتگو کرنے لگی۔ وہ دونوں بس اسٹاپ پر کھڑے ہوئے مجھے اور بس کو دیکھتے اور کبھی موبائل کے اسکرین کو دیکھتے؟

ہم جانتے ہیں کہ جہاں جہاں عریانی عام ہوئی وہاں خاندانی نظام تہس نہس ہوا، نکاح کا نظام درہم برہم ہوا، زندگیوں بوجھ بن گئی یونان تباہ ہوا اسی بے حیائی کی وجہ سے، رومی سلطنت کو زوال آیا اسی خباثت کی وجہ سے، قوم لوط کے پاس بے پناہ وسائل تھے، خوشحالی تھی لیکن اسی بے حیائی اور غلط کاری کی وجہ سے اسکو برباد کیا گیا۔ دین اسلام فطرت پر مبنی دین ہے جب کبھی فطرت کے خلاف بغاوت ہوگی، اللہ کے احکامات کو جب کبھی رونداجائے گا تب نتیجہ میں بربادی آئے گی اسی لیے مسلمان عورتوں کو چاہیے کہ وہ پردہ کی پابندی کرے اور حجاب کے احکامات کو اپنی زندگی میں لائے، اپنی ذات کو شرم و حیاء کا پیکر بنائے، بنا ضرورت گھر سے باہر نہ نکلے، اگر ضرورت پڑنے پر نکلیں تو شرم و حیاء کے تقاضوں کے ساتھ کیونکہ حجاب عورت کی شناخت ہے، حجاب حفاظت ہے بری نگاہ سے، بیمار ذہنیت سے، سماج و معاشرہ میں پنپنے والے گندے عناصر سے، حجاب اوزار ہے جو شرم پسند عناصر کے خلاف کاروائی کرتا ہے حجاب طہارت ہے، حجاب روکاؤٹ ہے بے حیائی اور فحاشیت سے جو خواتین حجاب کی اہمیت کو جانتی ہیں وہ اسکی حفاظت ہر قیمت پر کرنا چاہتی ہیں اور یہ ثابت کرتی ہیں کہ حجاب مجبوری نہیں بلکہ انکا اپنا اختیار ہے اور اسلام نے عورتوں کی آزادی سلب نہیں کی بلکہ اسلام میں عورت شریفانہ اور محفوظ زندگی گزار رہی ہے

میں حکم رب پہ نازاں ہوں مجھے مسرور رہنے دو

ردا ہے یہ تحفظ کی مجھے مستور رہنے دو

مثال سیپ میں موتی مجھے رب قیمتی سمجھے

مجھے اس سے قدر افزائی پہ مغرور رہنے دو

آج جو ماحول ملک میں ہے جس طرح حجاب و پردہ کے خلاف ذہن سازی کی جا رہی ہے پردہ و حجاب کو ہٹانے پر زور دیا جا رہا ہے یہ شخصی مذہبی آزادی میں مداخلت ہے، دستور و آئین کی خلاف ورزی ہے اس وقت ضرورت ہے کہ مسلمان خواتین اس بات کا اظہار کریں کہ پردہ مجبوری نہیں ہمارا اعزاز ہے جو خواتین پردہ کر رہی ہیں وہ مضبوطی سے اس پر قائم رہے اور جو اس راہ پر نہیں وہ اسے اختیار کریں اور جو حجاب کے بارے میں دوسروں کو سمجھا سکتی ہیں وہ قلم کے ذریعے سوشل میڈیا کے ذریعے سمجھائیں اور حجاب کے خلاف ہونے والے پروپیگنڈے کو ناکام کرنے کی کوشش کریں

میرے سر پہ جو چادر ہے میرے ایماں کا سایہ ہے

اسی سائے کی ٹھنڈک سے ہر اک غم دور رہنے دو

مجھے مستور رہنے دو

میں اپنے دین پہ شیدا ہوں یہ میرا تاج ہے گویا

میرے اس دین کی کرنوں کو میرا منشور رہنے دو

مجھے مستور رہنے دو

حجاب کی اہمیت و افادیت

ڈاکٹر عقیفہ ناز سیدناصح الدین

پی. جی. اسکالر شعبہ معالجات

ہے گل کے لئے رنگت، رنگت کے لئے پردہ

سیرت کے لئے صورت، صورت کے لئے پردہ

کیا خوب بنایا ہے ستار حقیقی نے

پردہ کے لئے عورت عورت کے لئے پردہ

اسلام حیاء و پاکدامنی کا دین ہے اسلام کی بنیادی تعلیمات میں سے اک تعلیم حیاء و پاکدامنی، عفت و طہارت ہے۔ حیاء ہمیشہ خیر و بھلائی لاتی ہے فضائل و خوبیوں کی باعث ہے جبکہ بے حیائی، برائی اور منکرات کا دروازہ کھولتی ہے۔

حضور صلی اللہ علیہ وسلم کا ارشاد ہے کہ جب تمہارے اندر سے حیاء نکل جائے تو پھر تم جو چاہے وہ کرو، اسلئے خواتین کو حجاب کا حکم دیا گیا قرآن کا فرمان ہے کہ حجاب سے عورتیں پہچانی جائے گی کہ یہ شریف، عفت والی پاک باز عورتیں ہیں یہ عام عورتیں نہیں ہیں انکی قیمت ہفت اقلیم کی دولت نہیں، نبی پاک صلی اللہ علیہ وسلم نے فرمایا کہ عورت چھپائے جانے کے قابل قیمتی ہے جس طرح موتی کو محفوظ ڈبی میں، پیسوں کو تجوری میں محفوظ رکھا جاتا ہے انکا قیمتی ہونا حفاظت کی طرف لے جاتا ہے اسی طرح اللہ کی نظر میں باعصمت و باعفت خاتون کا اونچا مقام ہے اسی لئے عورت کی حجاب کے ذریعے حفاظت کی جاتی ہے۔ خواتین وہ صنف ہیں جنہیں اونچا مقام ملا ہے ان کے لیے عزت و عظمت مقرر کی گئی ہیں، یہ صنف دنیا میں اللہ کی محبت کا مظہر ہے، دست تخلیق کا شاہکار ہے

وجود زن سے ہے تصویر کائنات میں رنگ

اللہ تعالیٰ نے خواتین میں مامتا کا جذبہ رکھا ہے جو کہ بے مثال ہے نسل انسانی کی بقا انہیں کے ذریعے سے ہیں انکی گود انسانوں کی پرورش گاہ ہے انبیاء ہو یا اولیاء، عام ہو یا عالم، ڈاکٹر ہو یا انجینئرمائ کی گود سے پروان چڑھتے ہیں جس صنف کو اللہ نے اتنی بڑی ذمہ داری سونپی ہے تو اللہ چاہتا ہے کہ وہ ہر گندگی و آلودگی سے پاک رہے، ہر قسم کی اذیت سے دور رہے وہ بے حیاء ہو کر سماج و معاشرہ میں نہ پھرے کہ یہ انکے مقام بلند کے خلاف ہے۔ قرآن میں ارشاد ہیکہ اے عورتوں اپنے گھروں میں رہو سکون، وقار اور طہانیت کے ساتھ، سکینیت کے ساتھ اور جاہلیت میں جس طرح عورتیں جسم کی نمائش کرتیں تھیں کھلے عام پھر تیں تھیں اس سے اپنے آپ کو بچاؤ وہی جاہلیت جو آج مغرب نے اپنائی ہے، وہی مغربی تہذیب جس نے عورتوں کے وقار کو ٹھیس پہنچائی ہے جبکہ قرآن عورتوں سے کہتا ہے تمہارا مقام اونچا ہے تمہاری ذمہ داریاں بڑی ہیں تمہیں نسل انسانی کی تربیت کا کام سونپا گیا ہے تمہیں ماں بننے کا شرف عطا کیا گیا اسلیے تمہاری حفاظت ضروری ہیں

دے کے پردہ کا چلن تجھ کو اے بنت حوا

ہم نے تجھ شیشے کی پتھر سے حفاظت کی ہے

فریبی کے بیرونی اسباب کے طور پر حرکت و سکون بدنی کے اعتدال میں خلل کو مانا گیا ہے جب حرکات بدنہ میں کمی کر دی جائے جس کے مقابل سکون بدنہ میں اضافہ ہوگا، تب ایسے حالات پیدا ہوتے ہیں جن کی وجہ سے بدن میں غیر ضروری شحم جمع ہونے لگتی ہے کیونکہ صحت کے لیے طبعی حرکت و سکون بدنی ضروری ہوتا ہے شحم کے انجماد اور اجتماع میں برودت مدد کر کے فریبی میں روز بہ روز اضافے کا سبب بنتی ہے

باڈی ماس انڈیکس (BMD) کا کردار

باڈی ماس انڈیکس ایک ایسا پیمانہ ہے جو وزن کو قد کے لحاظ سے ماپتا ہے، لیکن یہ جسم کی چربی کی صحیح مقدار کو بیان نہیں کرتا۔ چربی کی مقدار اور اس کا مقام صحت پر گہرے اثرات ڈال سکتے ہیں، خاص طور پر پیٹ کے اندر جمع ہونے والی چربی صحت کے لیے زیادہ خطرناک سمجھی جاتی ہے۔ باڈی ماس انڈیکس کی کمی یہ ہے کہ یہ جسم کی چربی کی تقسیم کو درست طریقے سے نہیں ماپتا، جو صحت کے خطرات کی درست پیمائش کے لیے ضروری ہے۔

موٹاپے کے پیمانے

جسمانی وزن کو ماپنے کے لیے عام طور پر باڈی ماس انڈیکس استعمال کیا جاتا ہے

18.5 >	Underweight / کم وزن
24.9-18.5	Normal / نارمل وزن
29.9-25.0	Overweight / زائد وزن
30.0 <	Obesity / موٹاپا

کمر کا گھیراؤ (Waist Circumference) اور صحت کے خطرات کمر کے گھیراؤ کا تعلق پیٹ کی اندرونی چربی سے ہے، جو مرکزی موٹاپے کی نشاندہی کرتا ہے۔ مردوں کے لیے 94 سینٹی میٹر (37 انچ) اور خواتین کے لیے 80 سینٹی میٹر (32 انچ) سے زیادہ کمر کے گھیراؤ کو صحت کے لیے خطرناک سمجھا جاتا ہے۔

Waist Circumference موٹاپے کے تعین کے لیے ایک واضح پیمائش کے طور پر اپنایا گیا ہے۔

یونانی طب میں سمن مفرط کے علاج کے لیے مختلف طریقے اپنائے جاتے ہیں

غذائی علاج (Ilaj bil Ghiza) ایسی غذاؤں کا استعمال جو جسم میں حرارت اور خشکی پیدا کریں، جیسے جو، چنے اور سبزیاں

ادویاتی علاج (Ilaj bil Dawa) ایسی جڑی بوٹیوں اور مرکبات کا استعمال جو بلغم کو کم کریں اور جسم کی حرارت کو بڑھائیں۔

تدابیراتی علاج (Ilaj bil Tadbeer) ورزش، ماش، اور حمام کے ذریعے جسم سے زائد چربی کو کم کرنا۔

نفسیاتی علاج (Ilaj bil Nafsiyat) ذہنی دباؤ کو کم کرنے کے لیے مشاورت اور دیگر طریقے اپنانا

موٹاپے کے اثرات اور اس سے بچاؤ کی تدابیر

موٹاپا نہ صرف ایک دبا ہے بلکہ یہ دیگر میٹابولک بیماریوں کا ایک بڑا سبب بھی ہے۔ اس مسئلے سے نمٹنے کے لیے عوامی شعور اجاگر کرنے، تعلیم کو فروغ دینے اور صحت مند طرز زندگی کے لیے سہولتیں فراہم کرنے کی ضرورت ہے۔ یہ اقدامات موٹاپے سے متعلق بیماریوں کے بوجھ کو کم کرنے میں مددگار ثابت ہو سکتے ہیں۔

موٹاپا: ایک عالمی وبا

ڈاکٹر عبدالکبیر

پی. جی. اسکالر، شعبہ علم الادویہ

وزن کی زیادتی اور موٹاپا آج دنیا بھر میں صحت کے اہم مسائل میں شامل ہیں۔ عالمی ادارہ صحت کے مطابق، یہ ایک عالمی وبا کی شکل اختیار کر چکا ہے اور اسے "نیو ورلڈ سٹروم" کے نام سے بھی جانا جاتا ہے۔ گزشتہ دس سالوں میں مردوں میں موٹاپے کی شرح 12 فیصد سے بڑھ کر 20 فیصد اور خواتین میں 16 فیصد سے بڑھ کر 25 فیصد ہو گئی ہے۔ یونانی طب میں موٹاپے کو "سمن مفرط" کہا جاتا ہے، جو جسم میں غیر ضروری چربی کے جمع ہونے کو ظاہر کرتا ہے۔ یہ حالت صحت کے لیے نقصان دہ سمجھی جاتی ہے

یونانی طب کی تاریخ میں سمن مفرط کا ذکر قدیم زمانے سے ملتا ہے

بقراط (Hippocrates) نے موٹاپے کو بانجھ پن اور اچانک موت سے جوڑا ہے

جالینوس (Galen) نے موٹاپے کو امراض قلب اور دیگر بیماریوں سے منسلک کیا

ابن سینا نے اپنی کتاب "القانون فی الطب" میں موٹاپے کی وجوہات، علامات اور علاج پر تفصیل سے روشنی ڈالی ہے۔

موٹاپے کی تعریف

موٹاپے کو عام طور پر جسم میں غیر معمولی یا اضافی چربی کے جمع ہونے کی حالت کے طور پر بیان کیا جاتا ہے جو صحت کے لیے نقصان دہ ہو سکتی ہے یہ حالت بلغم زیادتی کی وجہ سے پیدا ہوتی ہے جو جسم میں سردی اور تری کی کیفیت بڑھا دیتی ہے۔۔ یہ ایک دائمی اور بد نما بیماری ہے جو صنعتی معاشروں میں زیادہ پائی جاتی ہے۔

موٹاپے کی وجوہات

موٹاپا کوئی واحد بیماری نہیں بلکہ مختلف عوامل پر مشتمل ایک گروہ ہے، جن میں جینیاتی، ماحولیاتی اور نفسیاتی عوامل شامل ہیں۔ یہ عوامل توانائی کے استعمال اور خرچ کے نظام پر اثر انداز ہوتے ہیں، جس کے نتیجے میں موٹاپے کی ظاہری شکل ظاہر ہوتی ہے

طب یونانی کے نظریہ کے مطابق دراصل انسانی بدن کے مزاج اور اس کے دن میں موسم کی مقدار کا آپس میں سیدھا تعلق ہے یعنی اگر کسی شخص کے بدن میں شحم و سمین کی مقدار ضرورت سے زیادہ جمع ہو رہی ہے تو اس کا سیدھا مطلب یہ ہے کہ اس کا مزاج برودت کی طرف بڑھ رہا ہے کیونکہ مزاج کی تبدیلی ہی وہ اصل سبب ہے جو کہ شحم و سمین کے غیر طبعی اجتماع کو بدن میں بڑھا دیتی ہے۔

طب یونانی میں دو ہی اسباب بیان ہوئے ہیں اندرونی بیرونی

اندرونی اسباب میں ایک صورت تو یہ ہے کہ مزاج میں برودت غالب آجائے جو کہ اکثر ماکول و مشروب میں برتنی گئی بے اعتدالی کے سبب سے ہوتی میں بارد اخلاط زیادہ پیدا ہوتے ہیں ہے اس کی ایک صورت تو یہ ہے کہ بارد غذا ہیں بکثرت استعمال کی جائیں اس سے جگر میں استحالہ کے بعد بدن اور دوسری صورت ہو سکتی ہے کہ کھانے پینے کی اشیاء کا بکثرت استعمال کیا جائے

خاص طور سے غلیظ غذاؤں کا زیادہ استعمال کرنے سے غذائی مواد بدن میں غیر طبعی طور سے جمع ہو نا شروع ہو جاتے ہیں اور یہ مواد اخلاط میں غلظت و لزوجت کا سبب بنتے ہیں

15. کتب خانے کی بارش:

بارش کے دوران کھڑکی کے پاس بیٹھ کر کتاب پڑھنے کا الگ ہی مزہ ہے۔ باہر بارش اور اندر صفحے پلٹنے کی آواز، جیسے دونوں ایک ہی موسیقی کے حصہ ہوں۔

زندگی کے یہ چھوٹے چھوٹے لمحے کتب خانے میں گزارے گئے وقت کو یادگار بنا دیتے ہیں۔ تو کیا آپ کے ساتھ بھی کچھ ایسا ہوا ہے؟

کتب خانے پر ایک مزاحیہ شاعری

کتب خانے کی دنیا زالی ہے، جہاں خاموشی کی گونج ہی جالی ہے۔

کتابیں قطار میں یوں سجی رہتی ہیں، جیسے کسی شادی میں برتن دھری رہتی ہیں۔

ہر صفحے پر علم کا خزانہ ہے، پر سمجھنا؟ بس خواب سہانہ ہے

یونانی طب کی کتاب کھولی جب، لگا جیسے بھٹک گئے کہیں ہم۔

دوستوں کے نوٹس بھی کمال ہوتے ہیں، ایسے نقشے جیسے بچوں کے سوال ہوتے ہیں۔

کہیں چائے کے داغ، کہیں پکوڑے کے نشان، یہ نوٹس ہیں یاد عوت کا میدان؟

کتاب پڑھنے کا سب بہانہ بناتے ہیں، اور بیچ میں گپوں کے دفتر کھول جاتے ہیں۔

پنکھے کی ہوا میں نیند آجاتی ہے، کتابیں، خراٹے، سب ساتھ گاتی ہیں۔

کتب خانے کی یادیں زالی ہیں، یہاں ہنسی کے پل بھی مثالی ہیں۔

تو چلیں کتب خانے کی سیر پہ دوبارہ، جہاں علم اور مزاح دونوں ہیں ہمارا سہارا

6. کتب خانے کے پنکھے: حفاظتی گارڈز؟

کتب خانے کے پرانے پنکھے ایسے آہستہ گھومتے ہیں، جیسے ہر کتاب کی حفاظت کر رہے ہوں۔ ان کے نیچے بیٹھ کر ایسا سکون ملتا ہے جیسے آپ کسی قدیم قلعے میں مطالعہ کر رہے ہوں۔

7. چائے کا وقفہ: پڑھائی سے بچاؤ کی ترکیب!

کتب خانے میں پڑھائی کرتے کرتے دوستوں سے کہنا: "یار، دماغ تھک گیا، چائے پینے چلتے ہیں۔" اور وہی چائے کا وقفہ دو گھنٹے تک کھانے اور گپ شپ میں بدل جاتا ہے۔

8. کتاب کا سرورق: گہرائی یا مذاق؟

ایک دوست کتاب دیکھ کر کہے: "یہ کتاب بڑی گہری لگتی ہے!" اور آپ جواب دیں: "ہاں، سرورق پر سمندر بنا ہوا ہے نا!"

9. کتب خانے کے مخصوص کردار: بھوت یا قاری؟

کتب خانے میں وہ لوگ جو ہر وقت وہاں نظر آتے ہیں۔ جیسے وہ بزرگ جو ہمیشہ فلسفے کی کتابیں پڑھتے ہیں، یا وہ بندہ جو کتاب کے بجائے دوسروں کو پڑھتے ہوئے دیکھنے میں مصروف رہتا ہے۔

10. کتب خانے میں رنگ ٹون کارااز

خاموشی کے عالم میں اچانک موبائل بج اٹھے اور رنگ ٹون ہو: "بہاروں پھول برسناؤ.....!" پھر سب کی نظریں اور ہنسی دبانے کی ناکام کوشش۔

11. غلط کتاب کا انتخاب:

پڑھائی کے لیے سنجیدہ کتاب اٹھائی، لیکن اندر "50 طریقے مرغی پکانے" کا چپڑ ملا۔ بس پھر تو دوستوں کا مذاق بننا طے ہے!

12. دوستی کے وعدے اور کتابیں:

دوست کہے: "یہ کتاب ختم کرنے کے بعد مجھے ضرور دینا!" اور پھر مہینوں بعد بھی وہ کتاب واپس نہ کرے۔

13. یونانی طب کا "جادوئی نسخہ":

جب یونانی طب کی پیچیدہ ترکیب سے تنگ آکر کوئی دوست کہے: "شہد اور پانی ملا کر پینے سے سب بیماری دور ہو جائے گی!"

14. کتب خانے کا بھوت:

کتابوں کے درمیان کسی پرانی الماری سے کتاب گرنے کی آواز آئے، اور کوئی دوست کہے: "یہاں کسی کی روح مطالعہ کر رہی ہے!"



کتب خانے کی کہانیاں

ڈاکٹر اشفاق عالم

پی جی اسکالر فاسٹل ایئر علم الادویہ



ایک دن یونانی طب پڑھنے بیٹھے اور کتب خانے کی گلیوں میں گم ہو گئے؟؟؟ تو لیجیے، ہم آپ کے لیے لائے ہیں ایسی یادگار، مزاحیہ یادیں جو صرف کتب خانے میں ہی ممکن ہیں۔

1. کتب خانے کی خوشبو: جادو یا قدیم راز؟

پرانی کتابوں کی خوشبو لینے کے لیے کتب خانے میں داخل ہونا ایسا لگتا ہے جیسے کسی خزانے کا دروازہ کھول دیا ہو۔ لیکن سوال یہ ہے: یہ خوشبو واقعی کتابوں کی ہے یا کتب خانے کے پرانے پنکھے کی؟

2. یونانی طب: کیا واقعی آسان ہے؟

یونانی طب کی کتاب اٹھائی، سوچا آج سب سمجھ آ جائے گا۔ لیکن جب پڑھنے بیٹھے تو لگتا تھا کتاب نے ہمیں پڑھنا شروع کر دیا ہے! اور آخر میں وہی نتیجہ: "استاد سے پوچھنا پڑے گا۔"

3. کتب خانے میں نیند: خواب بھی تعلیم یافتہ!

کتاب پڑھتے پڑھتے اچانک سر جھکا اور سو گئے۔ آنکھ کھلی تو خواب میں یونانی طب سیکھنے تیار کرتے نظر آئے۔ جاگے تو سوچا: "کیا واقعی نسخہ یاد ہو گیا؟" نہیں جناب، وہ خواب تھا!

4. دوستوں کے لطیف: ہنسی روکنے کا چیلنج!

کتب خانے میں ہلکی سی آواز بھی گونجتی ہے، اور اگر دوست لطیفے سنانے بیٹھ جائیں تو ہنسی کا طوفان۔ پھر سب کی نظروں سے بچنے کی کوشش میں خود کو کتاب کے پیچھے چھپانا، لیکن چہرے کی مسکراہٹ چھپ ہی نہیں پاتی۔

5. نوٹس کا تبادلہ: علم یا مذاق؟

جب دوست کے نوٹس میں کچھ تلاش کرنے لگے تو وہاں لکھا تھا: "یہ صفحہ ابھی سمجھ میں نہیں آ رہا، بعد میں دیکھیں!" یا پھر صفحے کے حاشیے پر ایسا کارٹون بنایا ہو جیسے وہ کہہ رہا ہو، "یہاں دماغ استعمال کرو۔"

1. **ہینمل ہاؤس:** ہینمل ہاؤس طبی تحقیق کے لیے ایک اہم جزء ہے جہاں مختلف حیوانات پر مطلوبہ تجربات کیے جاتے ہیں۔ اور تمام جدید آلات سے لیس یونانی ادویہ کے اثرات کی جانچ کے لیے ضروری سہولیات فراہم کرتا ہے۔ استاذ گرامی ڈاکٹر غلام محمد حسین صاحب کی نگرانی میں یہ شعبہ فن طب کے لئے تجرباتی تحقیق میں نمایاں کردار انجام دے رہا ہے۔
2. **ہربل گارڈن:** ڈاکٹر محمد کاشف صاحب کی زیر نگرانی ادارے کا ہربل گارڈن مختلف جڑی بوٹیوں کی افزائش کے لیے ایک ماڈل ہے۔ یہ طلبہ کو عملی تجربہ فراہم کرتا ہے اور انہیں مختلف تر حالت میں جڑی بوٹیوں کی شناخت اور ان کے طبی فوائد کا علم سکھانے میں معاون ہے۔ جب کہ خشک ادویہ کی شناخت سے متعلق ایک میوزیم بھی ادارہ میں موجود ہے۔
3. **فارمیسی لیب:** فارمیسی لیبارٹری جدید آلات سے لیس ہے، جہاں طلبہ کو دوا سازی کے جدید اصولوں پر تربیت دی جاتی ہے۔ یہ لیب تحقیق اور دوا سازی کے معیار کو بڑھانے میں اہم کردار ادا کرتی ہے۔ اس وقت ملک میں جتنے بھی سرکاری تحقیقی ادارے مصروف عمل ہیں ان سب کو دوا کی سپلائی یہیں سے دی جاتی ہے جو اپنے آپ میں خود ایک امتیاز ہے۔
4. **ڈرگ اسٹینڈرڈائزیشن ریسرچ یونٹ:** اس شعبہ سے ہماری وابستگی گرچہ متعدد ایام ہی رہی لیکن طب یونانی میں تحقیق و اختراع کے لئے یہ شعبہ ناگزیر ہے، غیر یونانی دنیا میں جدید مسلمہ اصول و اسلوب پر طب یونانی کو باور کرانے میں اس شعبہ کی اہم خدمات ہیں۔

دارالاقامہ کی یادیں

ادارہ کا دارالاقامہ ہے یا اپنا ذاتی مکان امتیاز کرنا ممکن ہی نہیں ہے، اتنا دوستانہ ماحول شاید کہیں اور حاصل ہو، سینئر اور جو نئیر سبھی محبت سے رہتے ہیں اور چونکہ تادم تحریر مطبخ کا معقول نظم نہیں ہے تو یہاں ایک دوسرے کے خوان سے خوشہ چینی کرنے کا موقع خوب ملتا ہے۔ الحمد للہ آج تک آپس میں کسی قسم کی ناچاقی کی کیفیت پیدا نہیں ہوئی۔

ادارے کے دیگر پہلو NRIUMSD کی خصوصیات میں شامل ہیں:

- **بین الاقوامی سطح پر تحقیق کا اشتراک:** ادارہ مختلف ممالک کے تحقیقی اداروں کے ساتھ اشتراک رکھتا ہے، جو طلبہ کو عالمی معیار کی تحقیق سے متعارف کرتا ہے۔
- **علمی کانفرنسز و جرنل کلب:** یہاں پر مختلف علمی کانفرنسز اور سیمینار کا انعقاد کیا جاتا ہے، جہاں طلبہ، گیسٹ اسکالر اور اساتذہ اپنی تحقیقات پیش کرتے ہیں۔ یہ کانفرنسز و جرنل کلب طلبہ کو اپنی علمی صلاحیتیں دکھانے کا بہترین موقع فراہم کرتی ہیں۔
- **سماجی خدمات:** ادارہ سماجی خدمات کے میدان میں بھی فعال ہے، جیسے کہ مفت طبی کیمپ، یونانی ادویہ کی تشہیر، اور عوامی صحت کے شعور کو بڑھانے کے لیے مختلف پروگرامز۔

اختتامیہ

نیشنل ریسرچ انسٹیٹیوٹ آف یونانی میڈیسن فار اسکن ڈس آرڈرز اس ایک عظیم علمی مرکز ہے جہاں طلبہ کو تعلیم، تحقیق، اور عملی تربیت کے بے شمار مواقع ملتے ہیں۔ حالیہ ڈائریکٹر جناب یونس افتخار منشی صاحب، پروفیسر قمر الدین صاحب، پروفیسر محمد ذاکر صاحب اور پروفیسر محمد نواب صاحب، جیسے ماہرین کی رہنمائی میں طلبہ اپنی علمی و عملی زندگی کو روشن کر سکتے ہیں۔ مذکورہ افراد کے علاوہ اس ادارہ کو ماہرین فن اور قابل ترین افراد کی خدمات حاصل ہیں جن تمام کا ذکر اس محدود مضمون میں کرنا ممکن نہیں۔ بہر حال یہاں گزارے گئے لمحات اور حاصل کردہ علم ہمیشہ یادگار رہتے ہیں۔ اللہ اس ادارے اور اس میں کام کرنے والوں کو ہمیشہ شاد و آباد رکھے آمین!

حیدرآباد میں طب یونانی کا قلعہ NRIUMSD کے تجربات اور یادیں

ڈاکٹر نعمان طہ

پی.جی. اسکالر شعبہ علم الادویہ

شہر حیدرآباد کے شمال مغرب میں واقع نیشنل ریسرچ انسٹیٹیوٹ آف یونانی میڈیسن فار اسکن ڈس آرڈرس (NRIUMSD) حیدرآباد، بین الاقوامی معیار کا تحقیقی و تعلیمی ادارہ ہے، جس کا قیام طب یونانی کے فروغ اور تحقیق کے لیے جناب حکیم عبدالرزاق صاحب مرحوم و مغفور کی سعی پیہم کے نتیجے میں ہوا، اور یہاں تعلیمی سلسلہ کے آغاز کا سہرا حکیم رئیس الرحمن صاحب مرحوم کے سر بندھتا ہے۔ یہ ادارہ خاص طور پر طب یونانی میں رائج تحقیقی شعبہ ہائے جات میں سے علم الادویہ اور معالجات کے دو اہم ترین شعبوں میں ایم ڈی کی خدمات بہ حسن و خوبی انجام دے رہا ہے۔

ادارے سے میری وابستگی:

ایم ڈی علم الادویہ میں داخلہ لینا ہر اس طالب علم کا خواب ہوتا ہے جس کے خمیر میں فن طب کی محبت جان گزری ہو، کیونکہ یہ کورس نہ صرف تحقیقی بنیادوں پر مضبوط ہے بلکہ عملی اطلاق میں بھی غیر معمولی مہارت فراہم کرتا ہے کہ یہی وہ شعبہ ہے جس میں طلبہ فن طب کو مفردات کی شناخت سے لیکر دواسازی کے اصول، اور ان کے طبی فوائد و کمالات پر جامع تربیت دی جاتی ہے۔ چنانچہ سال ۲۰۲۱ء کے تقابلی امتحان میں 90 واں مقام حاصل کر کے شعبہ علم الادویہ سے منسلک ہوا اور زہے قسمت کہ دنیائے تحقیق افاق پر قطب تارے کی حیثیت سے معروف محقق النفس جناب پروفیسر محمد ذاکر صاحب کی سرپرستی میں کام کرنے کی سعادت حاصل ہوئی۔

ادارے کا تعلیمی و تحقیقی ماحول

NRIUMSD کا تعلیمی و تحقیقی ماحول نہایت شاندار اور طلبہ کی علمی ترقی کے لیے انتہائی سازگار ہے۔ یہاں طلبہ کو نہ صرف نظریاتی بلکہ عملی علم بھی مہیا کیا جاتا ہے۔ تحقیق کے لیے جدید سہولیات و آلات سے لیس معمل، ماہر فن اساتذہ و کارکنان، اور متنوع تحقیقی موضوعات کی دستیابی، اس ادارے کی امتیازی خصوصیت ہے۔

پروفیسر محمد ذاکر صاحب: علمی رہنما

پروفیسر جناب محمد ذاکر صاحب NRIUMSD کے ایک مقبول و ممتاز استاد ہیں، جن کی زیر نگرانی تحقیقی مقالہ کی تکمیل ایک ایسے علمی سفر کی مانند ہے جس میں پدرانہ شفقت بھی ہے اور برادرانہ انس بھی، محققانہ جرح و نقد بھی۔ ان کی تدریس کا انداز نہایت مشفقانہ اور حوصلہ افزا ہے۔ وہ طلبہ کو نہ صرف تحقیق کے نئے زاویے سکھاتے ہیں بلکہ ان کے ذاتی و تعلیمی مسائل کو بھی سمجھتے ہیں اور ان کے حل میں مدد فراہم کرتے ہیں۔ ان کی رہنمائی میں طلبہ نے کئی اہم تحقیقی کامیا بیاں حاصل کی ہیں۔

ادارہ میں موجود تحقیقی سہولیات جن سے میں نے استفادہ کیا:

ادارے کی تحقیقی سہولیات عالمی معیار کی ہیں جو تحقیق میں معاونت پیدا کرتی ہیں، جن میں بعض تو انفرادیت کی حامل ہیں:

مرکزی لائبریری: لائبریری تحقیق کا دل ہے جہاں نادر کتب، علمی جرائد، اور ڈیجیٹل وسائل دستیاب ہیں۔ یہاں طلبہ کو اپنی تحقیق کے لیے تمام ضروری مواد میسر ہوتا ہے۔



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