

WHETHER RUH CAN BE CLASSIFIED OR NOT - A REVIEW

Lubna

P.G. Scholar, Deptt. of Kulliyat, AKTC, AMU, Aligarh U.P., INDIA

Abstract: *Ruh (pneuma) is derived from the arabic word 'reeh' which means air. Ruh is one of the seven constituents of umoor-e-tabī'yah. In Unani classical literature there are many views about the types of Ruh. It is the most misunderstood and least talked topic specially types of Ruh. Galen stated that Ruh is derived from atmospheric air and from the lungs it is absorbed by the blood and reach to the heart and then to the whole body. It is nothing but the oxygen. Due to different confusing views about the types of Ruh, it is need of today to put forth a description of types of Ruh. One of my papers was on the concept of Ruh. In this paper we will report the Ruh-e-haywani and its modern perspectives.*

Index terms – *reeh, umoor-e-tabī'yah, Ruh-e-haywani*

1. OVERVIEW OF RUH

Ruh is derived from the arabic word 'reeh' which means air. Plural form of *Ruh* is *Arwah*. Body's solid components are called *A'za* (organs), liquid components are *Akhlat* (humours) and the gaseous components are called *Arwah* (pneuma). *Ruh* maintains the *hyat* (life).² Galen stated that *Ruh* is derived from atmospheric air and from the lungs it is absorbed by the blood and reach to the heart and then to the whole body.² *Ruh* is a light gaseous substance, obtained from the *hawa-e-Mustanshak* (Inspired air). It maintains external and internal respiration and all metabolic activities of the body, it burns the *akhlat latifah* to produce all kinds of *quwa* (powers) and maintain *hararat ghariziyah* (innate heat), it is the source of vitality for all the organs of the body. **So *Ruh* is nothing but oxygen.** When action and reaction among Oxygen and *akhlat latifah* takes place then the energy (general energy stored in the form of ATP) and heat are produced. This energy and heat helps the *quwa* (power) to perform their respective function and helps to maintain body temperature.¹

2. CLASSIFICATION OF RUH

All Unani physicians has same view about the types of *Ruh* and classify the *Ruh* in three types:-

- 2.1 *Ruh-e-haywani* (Vital pneuma)
- 2.2 *Ruh-e-nafsani* (Psychic pneuma)
- 2.3 *Ruh-e-tabiyah* (Natural pneuma)

But explanation of these types is different by different unani physicians. Some describe these types according to vital organs (*A'za-e-Raisa*) while some others describe according to organ system (*aza-e-haiwaniyah, aza-e-nafsaniyah and aza-e-tabiyah*).

Abu Sahl Masih: *Ruh* is inhaled inside through the respiration and there it undergoes some changes and gets converted into *Ruh-e-haywani*.²⁻⁴

Hkm kabiruddin: *Ruh* has three types as *a'za* (organs) and *quwa* i.e. *ruh haiwaniyah, ruh nafsaniyah and ruh tabiyah*. *Ruh* found in heart and arteries is called *ruh-e-haiwaniyah*, if found in brain and nerves, it is called *ruh-e-nafsaniyah* but infact it is that *Ruh* which is obtain from arteries. *Ruh* found in liver and other *aza-e-tabiyah* (*aza-e-hazm*/digestive organs) is called *ruh-e-tabiyah* infact it is that *Ruh* too which is obtained from heart and arteries which is called *ruh haiwaniyah*.²

Hkm taskheer ahmed: has same view as *hkm kabiruddin* and stated that in short when *ruh-e-haiwani* reaches to the brain it is called *ruh-e-nafsaniyah* and when *ruh-e-haiwani* reaches to the liver it is called *ruh-e-tabiyah*.⁷

S.I. Ahmed: *Ruh* circulates in the whole body and is essential for performance of different physiological functions by different organs. When it assisting heart and provide material for stimulation of Vital power with whole body named as *Ruh-e-Haiwaniyah* (Vital breath) when it is found helping liver it is named as *Ruh-e-Tabiyah* (Natural Breath) and in case of nervous functions it is known as *Ruh-e-Nafsani* (Mental breath).⁸

3. OXYGEN IN THE BODY AND ITS CONSUMPTION BY VARIOUS TISSUES

Oxygen is a colourless, odourless gas. It is a chemical element with atomic number 8. In the human body oxygen is the single most abundant element, making up 65% of body mass. When someone breath air (*Hawa-e-Mushtanshak*) enters in lungs alveoli. Oxygen passes from the alveoli to the pulmonary capillaries and binds with haemoglobin (oxyhaemoglobin) and transport to the systemic capillaries and then to cells throughout the body, where it helps convert nutrients into usable energy.¹¹ Partial pressure of oxygen helps in diffusion of gases across the capillaries. There is no organ in the body left without *Ruh*. Where there is blood, there is *Ruh*. *Rutubat-e-tajawif* (tissue fluid) also contains *Ruh*. The organs which are not supplied with blood their supply of *Ruh* is met with by other *akhlat*, which carry *Ruh* to those structures.¹

Table 1 Consumption of Oxygen in a normal resting subject

| Circulation | Blood flow (mL/min) | O ₂ consumption (mL/min) | Total O ₂ consumption (%) |
|-----------------|---------------------|-------------------------------------|--------------------------------------|
| Splanchnic | 1400 | 58 | 25 |
| Renal | 1100 | 16 | 7 |
| Cerebral | 750 | 46 | 20 |
| Coronary | 250 | 27 | 11 |
| Skeletal Muscle | 1200 | 70 | 30 |
| Skin | 500 | 5 | 2 |
| Other organs | 600 | 12 | 5 |
| Total | 5800 | 234 | 100 |

On an average, our body consumes 250 ml of Oxygen per minute.¹⁴ Consumption of oxygen varies according to demand or work done by the organ for example during exercise consumption of oxygen increases.

4. DISCUSSION

On analysing the concept laid by Unani physicians it is clear that quality of *Ruh* is same everywhere in the body only its quantity differs. What is *ruh-e-haiwani* is still not clear. Do we take *ruh-e-haiwani* that *Ruh* which is found in heart? or which is found in heart and arteries? or heart and other *aza-e-haiwaniyah*?

If we take *ruh-e-haiwaniyah* which is found in heart as said by *hkm S.I. Ahmed*^[8] whether it is that *Ruh* which supplies the myocardium (myocardial oxygen supply is 16ml O₂/ml/100gm)^[9] or which is hold by the atria and ventricles of the heart i.e. 74ml of blood which contains 15.24ml of oxygen^[10] than we also consider that *ruh-e-nafsaniyah* is found only in brain as well as *ruh-e-tabiyah* found only in liver. But in this condition what about the *Ruh* is called which is found in other organs such as kidney, stomach, muscles etc.

If we consider *ruh-e-haiwaniyah* is found in heart and arteries as said by *Hkm taskheer ahmed*^[7] then it means that *aza-e-haiwaniyah* are heart and arteries and not the nose, throat etc. and one other problem is that arteries are found in each and every organ of the body which means that there is only *ruh-e-haiwaniyah* is found in the body and not *ruh-e-nafsaniyah* and *ruh-e-tabiyah*, which is right when we use *Ruh* and *ruh-e-haiwaniyah* synonymously and it is also said that *Ruh* maintains the *hyat* (life) and *ruh-e-haiwaniyah* also maintains the *hyat*. *Abu sahl masihi* also stated that *Ruh* is inhaled inside through the respiration and there it undergoes some changes and gets converted into *Ruh-e-haywani* (animal soul)^[13] and with the help of *Ruh* and *hrarat-e-ghariziya* functions of all the *quwa* are completed.^[7] *Niyazi usmani* also stated in her thesis that some unani physicians write *ruh-e-haiwani* at first place in the types of *Ruh* and it is right because the real *Ruh* is *ruh-e-haiwani*.¹²

If we consider that *ruh-e-haiwaniyah* is found in heart and other *aza-e-haiwaniyah* than we should categories each and every organ of the body in three categories i.e. *aza-e-haiwaniyah*, *aza-e-nafsaniyah* and *aza-e-tabiyah* which is not clear till now.

5. CONCLUSION

We know that quality of *Ruh* (oxygen) remains the same everywhere in the body which reaches each and every cell of the body (where it helps convert nutrients into usable energy) through arteries/capillaries and taken by the organs according to its need that's why *Abu sahl masihi* stated that *Ruh* is inhaled inside through the respiration and there it undergoes some changes and gets converted into *Ruh-e-haiwani* (animal soul). Thus *Ruh* (oxygen) is *Ruh* and nothing else in the body. *Ruh* and *ruh-e-haiwani* may use synonymously. Partial pressure of oxygen helps in diffusion of gases across the capillaries. One should not classify the *Ruh* because the *Ruh* (oxygen) is same everywhere in the body hence it should not be classified instead it is written as consumption of *Ruh* by different organs of the body. Haemoglobin is the carrier of *Ruh*. *Ruh* is quantifiable and its consumption varies according to demand of the organ. It should not classify according to energy produced by it because energy is produced throughout the body which is also according to demand of that particular organ.

6. ACKNOWLEDGEMENT

I would like to acknowledge Dr. Mohd. Naushad for his valuable efforts in completion of this manuscript.

REFERENCES

- [1] Farzana khatoun et. al, The ruh (pneuma)- the concept with clarity, JETIR, April 2018, vol 5
- [2] Kabiruddin, M. 2001. Ifadah-e-kabir Mufassal. JK offset printers, Delhi. Pp 82,131-143
- [3] Majusi, A. 1294. Kamil al Sinaat. Cairo, Vol. 1, p151
- [4] Azmi, A. 1995. Mubadiyat-e-Tib. New public press, Delhi, p121
- [5] Gruner, O.C. 1930. A treatise on the Canon of Medicine of Avicenna. Luzaca and company, London. p133
- [6] Gilani, A.H. Jami"-ul-sharahain. Kashi Ram press, Lahore
- [7] Ahmed, T. 1992, kulliyat umoor-e-tabiyah, pp 95-98
- [8] Ahmad, S.I. 1980. Al-umoor-al-Tabiya. 1st edition, saini printers, Delhi 06, p155, 156
- [9] <http://www.cvphysiology.com/CAD/CAD002>
- [10] <https://hypertextbook.com/facts/2001/VitaliyShchupak.shtml>
- [11] <https://www.enotes.com/homework-help/how-oxygen-transported-blood-173481>
- [12] Niyazi, U. 2002, Tib mein ruh ka tasawur- ek tehqiqi mutala, p 40
- [13] Masihi, A.S. kitabul Mi'at Fit Tib, vol. 1st, nashr-ul-uloom-ul-islamiyah Hyderabad, p102, 103
- [14] <https://www.quora.com/Which-of-these-parts-of-the-human-body-uses-more-oxygen-the-lungs-heart-or-brain>