WHETHER RUH CAN BE CLASSIFIED OR NOT - A REVIEW

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Abstract: Ruh (pneuma) is derived from the arabic word ‘reeh’ which means air. Ruh is one of the seven constituents of umoore-tabiyah. 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, umoore-e-tabiyah, Ruh-e-haywani

1. OVERVIEW OF RUH
Ruh is derived from the arabic word 'reeh' which means air. Pleural 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). 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. 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.

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 Masuki: Ruh is inhaled inside through the respiration and there it undergoes some changes and gets converted into Ruh-e-haywani.

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 in fact 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 in fact it is that Ruh too which is obtained from heart and arteries which is called ruh haiwaniyah.

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.

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).

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 (oxyheamoglobin) and transport to the systemic capillaries and then to cells throughout the body, where it helps convert nutrients into usable energy. 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.
Table 1: Consumption of Oxygen in a normal resting subject

<table>
<thead>
<tr>
<th>Circulation</th>
<th>Blood flow (mL/min)</th>
<th>O₂ consumption (mL/min)</th>
<th>Total O₂ consumption (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Splanchnic</td>
<td>1400</td>
<td>58</td>
<td>25</td>
</tr>
<tr>
<td>Renal</td>
<td>1100</td>
<td>16</td>
<td>7</td>
</tr>
<tr>
<td>Cerebral</td>
<td>750</td>
<td>46</td>
<td>20</td>
</tr>
<tr>
<td>Coronary</td>
<td>250</td>
<td>27</td>
<td>11</td>
</tr>
<tr>
<td>Skeletal Muscle</td>
<td>1200</td>
<td>70</td>
<td>30</td>
</tr>
<tr>
<td>Skin</td>
<td>500</td>
<td>5</td>
<td>2</td>
</tr>
<tr>
<td>Other organs</td>
<td>600</td>
<td>12</td>
<td>5</td>
</tr>
<tr>
<td>Total</td>
<td>5800</td>
<td>234</td>
<td>100</td>
</tr>
</tbody>
</table>

On an average, our body consumes 250 ml of Oxygen per minute. 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 Ruḥ 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 whether it is that Ruḥ which supplies the myocardium (myocardial oxygen supply is 16ml O2/ml/100gm) or which is hold by the atria and ventricles of the heart i.e. 74ml of blood which contains 15.24ml of oxygen 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 Ruḥ 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 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 Ruḥ and ruh-e-haiwaniyah synonymously and it is also said that Ruḥ maintains the hyat (life) and ruh-e-haiwaniyah also maintains the hyat. Abu sahl masihi also stated that Ruḥ is inhaled inside through the respiration and there it undergoes some changes and gets converted into Ruḥ-e-haiwani (animal soul) and with the help of Ruḥ and hrarat-e-shariziyah functions of all the gāwā are completed. Niyazi usmani also stated in her thesis that some unani physicians write ruh-e-haiwani at first place in the types of Ruḥ and it is right because the real Ruḥ is ruh-e-haiwani.

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 knows that quality of Ruḥ (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 Ruḥ is inhaled inside through the respiration and there it undergoes some changes and gets converted into Ruḥ-e-haiwani (animal soul). Thus Ruḥ (oxygen) is Ruḥ and nothing else in the body. Ruḥ and ruh-e-haiwani may use synonymously. Partial pressure of oxygen helps in diffusion of gases across the capillaries. One should not classify the Ruḥ because the Ruḥ (oxygen) is same everywhere in the body hence it should not be classified instead it is written as consumption of Ruḥ by different organs of the body. Haemoglobin is the carrier of Ruḥ. Ruḥ 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.

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REFERENCES
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