UNANI PERSPECTIVE OF SEHAR (INSOMNIA): A REVIEW

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ABSTRACT

Insomnia is defined as difficulty in falling asleep and staying asleep. It is also defined by ICD-10 as difficulty in getting off to sleep and difficulty in the maintenance of sleep and unsatisfactory sleep quality. It is a highly prevalent sleep disorder with direct and indirect economic and professional consequences, affects daytime functioning, behavior, and quality of life. People with insomnia have trouble falling asleep or staying asleep. According to Unani system of medicine, a condition which corresponds with Insomnia is found in the classical Unani texts with the name “Sehar”. Further it is mentioned that Sehar is excessive wakefulness due to the temperament Haraarat and Yaboosat which refines the Rooh e Nafsani and its movement outwards. Normal sleep is thought to be because of Rutoobat vo Buroodat in the body and if there is derailment of balance, it implies the predominance of Yaboosat vo Haraarat widespread in the brain, which is said to be the major cause for Sehar. Unani system of medicine has endowed with enormous single and compound drugs and regimes for the management of Sehar and a wide range of treatment options are used internally as well as externally. In this review the concept of the Sehar (Insomnia) is reviewed in classical Unani texts which includes the Definitions, Asbab, Risk factors, Alamath, Taskhees, Awarizath and Ilaj of the Sehar (Insomnia). Though Unani medicine is an ancient system of Medicine, it has addressed Sehar (Insomnia) in more detail with the reference to Aetio-pathogenesis, Clinical features, Prognosis, Management and Prevention which has been discussed in Unani are far rational, easy, safe and effective.

Key words: Sehar, Insomnia, Hararat, Yaboosat, Unani
INTRODUCTION

According Unani system of medicine the human body is considered to be composed of following seven natural principles or components of the body known as *Al-umur-al-tabai‘yah* (Principles of human physiology). *Al-umur-al-tabai‘yah* is a term derived from the word *tabi‘at* (physis-nature). *Tabi‘at* which is also known as *Al-tabi‘at-al-mudabbir-lil-badan* is considered the supreme planner of our body. These are the factors responsible for the existence of the human body and maintenance of health. These are as follows, *Arkan* (Elements), *Mizaj* (Temperament), *Akhl* (Humours), *A‘za‘* (organs or members), *Arwah* (Pneuma or vital spirit), *Quwa* (faculties or powers), *Af‘al* (functions).\(^1\)

In addition to above seven *Umur Tabai‘yah* the following *Asbab Sittah Zaruriyah* (Six Essential causes) are also considered which influence the human body with respect to preservation health or causation of disease such as *Hawa-al-muheet* (atmospheric air), *Makool wa mashroob* (foods and drinks), *Harakat wa sukoon al badaniya* (physical movement and repose), *Harakat wa sukun al nafsaniya* (Psychic movement and repose), *Nawm wa yaqzah* (sleep and wakefulness) and *Istifragh wa ihtibas* (Evacuation and retention). Any imbalance in any of the above factors is likely to cause disease. Normal sleep is thought to be because of *Ratoobat wa Baroodat* i.e. wetness and cold in our brain and if there is derailment of balance in sleep and wakefulness, it implies the predominance of *Yaboosat wa Hararat* i.e. dryness and hotness widespread in the brain.\(^1,2\)

A condition which corresponds with Insomnia is found in the Unani Medical texts of ancient authors with the name “*Sehar*” and it is one of the important factor (*Yaqza‘*) mentioned in six essential factors (*Asbab Sittah Zaruriyah*) of life. In Unani medical books it is said that *Sehar* is excessive wakefulness due to the temperament *Haraarat* and *Yaboosat* which refines the *Rooh e Nafsani* and its movement outwards.\(^3,4\)

This study also has intended to compile the possible causes, risk factors, pathogenesis, complications and treatment options for *Sehar* in the Unani system of medicine. This study also has tried to validate the Unani concept regarding insomnia. When this concept is found to be true, a safe, cost effective successful management of Insomnia could be attained through Unani system of medicine.

METHODOLOGY

Arabic and Urdu classical texts were searched for collecting data regarding *Sehar*. They were thoroughly searched electronically for data collection. *Qanoon fil Tibb*, *Kitabul Havi fil Tib* and *Bayaz e Kabeer* were the main classical books which were used to collect the data. The electronic books, Internet Pages and Journal articles were searched to access the data available.

RESULTS

Historical background:

Various scholars have described the definition, causes, clinical features and complications of Insomnia (*Sehar*) in their books. Ibn Sina states that the excessive awakening is known as *Sehar*. Hakeem Azam Khan defines its meaning and says that the causes of insomnia is mainly due to simple hotness and dryness
(Haraarat wa Yaboosat) in brain, and little’s due to morbid phlegm, yellow and black bile. Jurjani says that sleeplessness and excessive awakening is called Sehar. Allama Kabeeruddin states that, Insomnia leads to dissolution of power which weakens the brain and also causes poor digestion.5

**Definition of of Sehar (Insomnia)**

According to Unani System of Medicine, Sehar is defined as lack of sleep or lacking to fall asleep at night or at some part of night. It is also defined as an extreme wakefulness deviated from the natural limits.6

**Asbab (Aetio-pathology) of Sehar (Insomnia)**

The aetio-pathology of Sehar is clearly given in the Unani classical books of ancient authors.

- It is mentioned that the temperamental causes for Sehar are Haraarat and Yaboosat in the Jawahar of the Dimagh.3,7,8,9

- Haraarat is the very underline cause and the earliest cause of Sehar as it induces Yaboosat.7

- Tahallul of the Jawaher of the Dimagh also causes Sehar. In the other hand, though the elderly having some moisture they will suffer from Sehar due to Ruthoobath e Boraqiyaah.7,10

- Apart from the Mizaj of the individuals, it is mentioned that several types of diseases also play a major role in producing Sehar. Thus diseases like,
  - Awram Haarraah of the Dimagh11
  - Awram e Saudaviyath12
  - Sarthan in the sites of brain3
  - Zaathul Janb,13,14

- Most of the hot type of headache causes Sehar. Also, when Awram turns into Khurrajiyat (abscess) it causes Sehar.15,16

- Further, Hummiyath produces Sehar due to ascending of Buaar Yaabis and Laazi (irritant) towards brain. Hummiyat e Haadda Muhriga (a burning type of acute fever) also causes Sehar. Humma e Ghib, and Humma e Muhrigaaq will become severe at night and produce Sehar.3,17,18

- In addition, Bohran of most of the diseases produces severe Sehar.19,20

- Diseases like Safravi Duar, Saudavi Duar, Melancholia, Thasannuj, Safravi type of Khawaniq (Hypoxia) and ear disorders will show the Alamath of Sehar and alternative Sehar will be as an Alamath in the individuals with Soo ul Qinnya.21

- Sometime Sehar can occur due to Vajaa or Fikr or Booraqiyath e Ruthubath (Salty nature of Ruthubath) which is arrested in the brain.3

- There is a Sehar which occurs due to light and lighted places, Soo e Hazm, Kasarath e Imtila and Munaffikhat that disturb the Akhlath and Ahlaam (dreams). This will cause fear and arousal from sleep.3

- In the Unani books, it is also mentioned that the pain occurs in the Masaayikh (elderly) due to Booraqiyat of Akhlath will produce Sehar and also Mus’hir Dawa (Dawa which produces Sehar), over Isthifraagh, madness and intestinal worms leads to Sehar.

- Al Falghamooni (infection) of Masana causes severe burning fever with Sehar Shadheedh.3,23,24,25
Further the causes of Sehar also can be classified as per Ikthiyaari Ashab (Optional/Voluntary causes) Aarzi Ashab (Accidental causes) and Asbab e Marz (causes for illness).  

1. **Ikhtiyari Asbab (Optional/ Voluntary causes):** which are voluntarily and under our control.

   - Busy schedule of work in routine life.
   - Low intake of diet (which dry the brain and resulting Sehar (insomnia)
   - Excessive intake of diet (which produce heaviness in the stomach and produce Sehar (insomnia).
   - Excessive use of hot and dry food materials leads to formation of hot and dry humors, which is responsible for causation of insomnia.

2. **Aarzi Asbab (Accidental/ Temporary causes):** which are temporary in origin and when removed or decreased sleep is restored.

   - Deep thinking about something
   - Fear
   - Happiness
   - Stress
   - Depression
   - Sadness
   - Emotions

3. **Marzi Asbab (Disease causes):** which are causes because of diseases. There are several disease factors are responsible for sahar (insomnia) as follows:

   - Sue Mizaj Yabis Sada (abnormal simple dry temperament) of brain.
   - Sue Mizaj Haar Yabis Sada (abnormal simple hot dry temperament) of brain.
   - Sauda Ghair Tabaee (Abnormal black bile) along with Sue Mizaj Barid Yabis Madi of brain.
   - Safra Ghair Tabaee (Abnormal yellow bile) along with Sue Mizaj Haar Yabis Madi of brain.
   - Balghame Shor (Morbid phlegm) or Rutoobat of brain.
   - Fever, pain, indigestion.
   - Others: severe coughing, mania, hysteria, constipation, flatulence, liver disease, jaundice, gout, prolonged labour.

**Risk factors of Sehar (Insomnia)**

- In Unani texts, it is said that when an individual attains the Sin e Sabaa (Adolescence) from sin e Tufoolat (Childhood) there will be evidence of Sehar.
- Drinking too much of tea and coffee causes dryness and leads to Sehar.
- People who are suffering from lack of Akhlath are more susceptible to be affected by environmental changes and those environmental changes will cause Sehar in them.
- Also the people who live in open stony areas will have the vulnerability for Sehar.
Alamath (sign and symptoms) of Sehar (Insomnia)

If Sehar caused by simple Yaboosath without any involvement of Madda:

- Khiffathul Havaas (Lightness of the senses)
- Khiffathul Ra’as (Light headed)
- Dryness in the Eye, Tongue and Nostrils
- No feeling of hot / cold in the scalp.

These Alamath may appear as single or combined.

If Sehar which is produced by hot and dryness:

Ilthihab, Hurqat, Athsh and Ilthiraq in the root of the Eye with the Alamath of Yaboosath.

If Sehar caused by Booraqiyath of the Akhlath

- Dampness in the nostrils, rheum in the eyes, and mild heaviness in the head and also, there will be sudden wake up from sleep. (Hopping from sleep).
- The colour of seminal fluid will be changed into Safra and Hamra by Sehar.
- Sehar also changes the colour of the urine.
- It is also said that the pulse of the people with Sehar will be Sagheer.

Diagnosis of Sehar (Insomnia)

In Unani medicine, to determine the humoral balance of the body, the most distinctive method of diagnosis is Nabz (Pulse). Other methods of diagnosis include examination of Baul (Urine).

With all the above Alamath the previous life style and the Age will be considered to diagnose the condition and other Insomnia will be diagnosed with the causes of the particular Insomnia.

Awarizath e Sehar (Complications of Insomnia)

Sehar is capable to produce Haraarat and Sehar Taweel produces Sawda in the human body. Rest and sleep will allow the diet to be digested smoothly.

- Haraarat and Sehar will not allow the complete digestion. It is also known as a worst thing to produce Thajfeef e Badan and long term Sehar emaciates the Jism quickly.
- Excessive Sehar is capable to weaken the Rooh; it produces Tahallul in the body as well as it weakens the Qalb by Tahleel. Because of excessive Tahallul, Sehar Shadeedh prevents the food and drink from Nuzj and reduces the Quwwat of the body and also it dries up the body and damages the Sehat. Those who are susceptible for Melancholia undergoes the melancholic attack quickly when they undergo Sehar.
- It is mentioned that Sehar has severe side effects in the eye and voice, especially roughness of the voice can be caused by Sehar.
Who else having long term severe Sehar, the cough will be produced in them and then they will die. One of the Asbab e Muharrika for libido and hunger is Sehar where Sehar increases the Shahwa (Appetite due to the dissolution of the body) in the body.45,46,47,48

Apart from the above complications, Sehar also shows a strong influence in producing complications in brain. It is said that Sehar is harmful to the brain and therefore Sehar will induce Sara and Thashannuj in the human body.49,50,51

It also quickly leads to Sarsaam.52

Subaari (a type of madness) and suda are caused by Sehar Thaweel and excessive Sehar causes Nisyaan.53,54

_Usool-e-Illaj (Principle of Treatment)_27

Unani scholars has emphasized the _Usool-e-Illaj_ (principle of treatment) in the following:

a. Removal of cause (predisposing and precipitating factors).

b. Evacuation of abnormal black bile (Tanqiya-e-Sauda-e-Ghair Tabaee).

c. Evacuation of abnormal yellow bile (Tanqiya-e-Safra-e-Ghair Tabaee).


e. Tarteeb Badan (Genesis of Ratoobat or fluids in the body).

f. Try to restore normal temperament (Tadeel-e-Mizaj).

g. Correct the digestion (Islahe Hazm).

h. Correction of dryness of brain through: _Ilaj Bil Dawa_ (pharmacotherapy), _Ilaj Bil Ghiza_ (diet therapy), _Ilaj Bit Tadabeer_ (regimental therapy).

_Ilaj of Sehar (Insomnia)_

In Unani system of medicine, the treatment is based on Correction of temperament and dryness of brain by following three modalities: _Ilaj Bil Dawa_ (pharmacotherapy) _Ilaj Bil Ghiza_ (dieto-therapy), _Ilaj Bil Tadabeer_ (regimental therapy).27

Ibn Sina described that it is mainly due to Yaboosat and for management of this start with Martoob Ghiza (the diet which provide moisture in body). He further added if it will acute and due to Yaboosat sada (dryness without matter) or Yaboosat e maddi but in lesser amount and low quality then it will cure by above treatment. But if it is due to Raddi Ghair Tabai Sauda (bad melancholic morbid matter) and chronic it need to be Istifragh (evacuation).55

_Tharteeb Ra’s_ is essential in the management of Sehar. Likewise Sehar Shadheedh should be treated with _Tabreed_ and _Tartheeb su’oodath_ (Nasal drop).56

As the predominant cause for Sehar is Yaboosath, the treatment should be focused on to bring down the Yaboosath. Therefore it is essential to the affected individual to use Ghiza Murattib and Hammam Mo ‘tadil. Wetness is generated in the brain through the foods like Chicken, young pigeon and young goats. If the above management is not successful the individual is not in the Mo ‘tadil Mizaj and he is under the control of Yaboosath or under the control of bad Akhlaath (Abnormal humours arisen by the Hammam).3,26
It is also essential to refrain from Fikr, coitus, tiredness and to take Sukoon (rest) and Raahath (leisure).

Also, continuous perspiration of head is done with Sard oils, and milk is poured on the head as a treatment method. Nutoolath- e- Murattiba, Istinshaq (snuffing) of oils, Su˚oot (Errhine) of the oils and Taqteer (drops) in the ear especially with the oil of the Niloofar is done to cure Sehar.3

If the individual is suffering from Sehar which has involvement of Yaboosath and Haraarath, in that case more Tadbeer should be given. The rind of the bitter gourd, pussley, Luab e Isaphgol, knot weed (Fallopia japonica) and houseleek (Sempervivum) are used. In those individuals Munawwimaath as soft or palatable music is used like gurgling river and rustling leaves.3,26

Sehar caused by fever is treated with Diafoodh (Sharbath e Thukm e Khashkhash), washing the face with water, Nutoolath and by applying Roghan e Khashkhash on forehead and temporal area. Sehar caused by pain will be treated with Musakkinath e Alam and by treating the cause of Alam.3

Insomniac patients also could be treated with Mukhaddiraath and Shamoom Munawwim. People who are suffering from excessive Sehar will be advised to wash their faces with Joshanda of the Safarjil and to take Post e Khashkhash internally. Qurs e Zafran and Kalkalaanj Akbar are also said to be affective in Sehar.57,58,59,60,61

a. Ilaj Bil Dawa (Pharmacotherapy):
A lot of single drugs as well as compound drugs (oral or topical) are being used for evacuation of abnormal Melancholic and bilious humor or Tarteeb- e- Dimagh wa Badan (Genesis of Ratoobat or fluids in the body) or Ta˚deel- e- Mizaj (restore normal temperament) in case of Sehar (insomnia).

Oral/ Internal preparations

- **Aab e Anaar** and **Sharaab of Yabrooj** (leaves) are used to treat Sehar.62,63
- **Maul Sagheer** with goat's milk is also said to be beneficial.
- Likewise **Khis** (Laitues romaines) acts as Munawwim, and it removes Sehar when taken as raw, freshly cooked.64,65
- It is described that the boiled lettuce is the only vegetable that can relieve the Sehar of senility and it is used alone in the young age and it is taken internally with Sandal in the old age.66
- **Khashkhash** also benefits the Insomniac patient. It relieves the chronic severe headache with severe insomnia. **Sharab Khashkhash** and **Laooq Khashkhash** are mentioned as Munawwimath. **White Thukm e Khashkhash** is given internally and some **Mukhaddiraath** also could be used as Bukhaarath (Narcotics as fume).3,67,68,69
- Among the single drugs used in the treatment of Sehar, **Khis** and **Khashkhash** are more beneficial for the Insomniac patients.
- Apart from the internal use of them the Rose water in which Khashkhash is cooked and the water in which Lettuce is cooked are used externally in the treatment of Sehar.3
Kishneez (Coriandrum sativum), Tukhm e Kahu (seeds of Lactuca sativa), Tukhm e Kaddu (Cucurbeta maxima) are taken each 10 gram & make powder and take with sugar or without sugar for orally.55

Munzij-e-sauda (concoctive for black bile) drugs like Bisfaij Fistaqi (polypody), Baadrnjboya (catswort), Maweez Munaqqa (seedless dried grapes) Aftimoon (dodder), Anjeer Zard (yellow fig) etc., followed by Mushil-e-Sauda (melanogogue) like Ghariqoon Mugharbal (processed larch agaric), Barg-E-Sana Makki (senna leaves), Sibr (aloë vera) etc.70

<table>
<thead>
<tr>
<th>Name of the single drug (Advia Mufradah)</th>
<th>Botanical Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>Banafsha</td>
<td>Viola odorata Linn</td>
</tr>
<tr>
<td>Kishneez</td>
<td>Coriandrum sativum Linn</td>
</tr>
<tr>
<td>Tukhme khashkhash</td>
<td>Papaver somniferum Linn</td>
</tr>
<tr>
<td>Neelofer</td>
<td>Nymphaea alba Linn</td>
</tr>
<tr>
<td>Kahu</td>
<td>Lactuca sativa Linn</td>
</tr>
<tr>
<td>Baboona</td>
<td>Matricaria chámomilla Linn</td>
</tr>
<tr>
<td>Kaddu</td>
<td>Lagenaria siceraria</td>
</tr>
<tr>
<td>Sandal Safaid</td>
<td>Santalum album Linn</td>
</tr>
<tr>
<td>Kafoor</td>
<td>Cinnamomum camphora</td>
</tr>
<tr>
<td>Zafraan</td>
<td>Crocus sativus</td>
</tr>
<tr>
<td>Balchhar</td>
<td>Nardostachys jatamansi</td>
</tr>
<tr>
<td>Afiyoon</td>
<td>Papaver somniferum</td>
</tr>
<tr>
<td>Datura</td>
<td>Datura stramonium</td>
</tr>
</tbody>
</table>

Table 1. Advia-e-Mufradah (Single Drugs) used in Sehar (Insomnia)

Compound preparations are also mentioned in detail in the Unani classical text books regarding the treatment of Sehar.

- Mufarreh (exhilarants) & Muqawwi Dimagh (brain tonic) eg. Mufarreh Shaikhr-Raees, Mufarreh Azam, Hareera Maghz Badam Wala, Dawaul Misk Motadil.70

- Sharaka has told that Haleela Aswadh, increase the intellectuality & memory and sensitize the senses and relieves Sehar.71

- Nuskha (Formulae) for Nuzj and isha’l for sauda: Haleela Siyah (Terminalia chebula), Aftimoon (Cuscuta reflexa), Turbud (Operculina turpethum), Sana makki (Cassia angustifolia), Bekhe kasni (Chicorum intybus), Shahme Hanzal (Citrullus colocynthis), Unnab (Ziziphus sativa) crush all these and make Joshanda (decoction) and give patient with Sharbat e Ward (Rosa).55

- Sheera e Tukhme Kahu (mucilage of seed of Lactuca sativa) with Sharbat e Banafsha (syrup of viola odorata) is beneficial.
The compound formulations for the treatment of insomnia (Sehar) are administered by oral are below:

<table>
<thead>
<tr>
<th>Compound formulations</th>
<th>Dose</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sharbat e khashkhash</td>
<td>20ml with Arq Baid Misk 40 ml two times daily</td>
</tr>
<tr>
<td>Khameera Khaskhas</td>
<td>5gm with Sheerah Tukhm Kahu 10ml two times/day</td>
</tr>
<tr>
<td>Sharbat e banafshaa</td>
<td>20ml two times/day</td>
</tr>
<tr>
<td>Sharbat kahu</td>
<td>10ml two times/day</td>
</tr>
<tr>
<td>Khameera Banafsha</td>
<td>10gm two times/day</td>
</tr>
<tr>
<td>Itrifal Kishneezi</td>
<td>10gm at bed time</td>
</tr>
</tbody>
</table>

Table 2. Compound drugs (Advia-e-Murakkabah) used in Sehar (Insomnia) orally

**External/ Topical Application**

**Roghān (Oil)**

- **Roghān e Kaddu** (oil of *Cucurbita maxima*), **Roghān e Kahu** (oil of *Lactusa sativa*), **Roghān e Badam** (oil of *Prunus amygdalus*) is beneficial and should applied on scalp as well as soles.

- **Roghān-e-Laboob Sab’a**

- **Roghān-e-Qinnab**

- **Roghān-e-Banafsha**.

- **Taghreeqe** (head drowning) with **Roghane Kahu** (oil of *Lactusa sativa*), **Roghane Kaddu** (oil of *cucurbitaceae maxima*) is beneficial.

- **Saleeka**, **Afiyoon** and **Zafran** are taken in equal amount, powdered and oil is prepared by adding them to **Roghān e Gul**. This oil is applied over the nose as a treatment for Sehar.

- **Khis**, **Khashkhash**, **Gul e Banj/Barg e Banj /Asl e Banj/ Thukm e Banj, Gul e Hina, Aas** and **Baaqilla** each of that one part are taken and each half part of **Sibr** and **Zafran** are taken. It is well cooked in water and the water is taken and made oil. This oil is applied on head to cure Sehar.

- **Roghān e Niloofer** could be applied in the ventrum of the sole.

- **Sehar** could be treated with the oil of the Kara (pumpkin) and **Roghān e Banafsha**.

- Similarly Oil of **Zafran** is also used, as it produces excessive sleep.

- **Roghān e Banj** is also applied for Sehar.
**Zimad (Paste)**

- **Zimad of Luab e Isapgol**
  
  If the *Sehar* is too much, it will be applied on the forehead.\(^{74}\)

- **Thukm e Banj, Tukhm e lifaah, post e khashkhash, post e khis, Tukhm e shookidhaan, Thukm e rijla**
  are ground together with water or with *Luab e Isapgol* and it is used as *Zimad* on temporal region.\(^{74}\)

- **Zimad**
  made of Iklil al Malik (*Melilotus officinalis*), and Baboona and Mabeekh Taj is used. It is used when the *Sehar* is produced by the ascendance of any Khilth Ghaleez.\(^{3}\)

- Applying paste of *Ushna* (stone flower), leaves of hemp and goat milk over soles.\(^{70}\)

- **Sandal Safaid** with Aab e Kishneez sabz or Aab e Koknar (*Papaver somniferum*) also helps inducing sleep.

- **Zamad Munawwim.**\(^{27}\)

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<table>
<thead>
<tr>
<th>Ingredients</th>
<th>Quantity</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tukhm-e-Neelofer (<em>Nymphaea alba</em>)</td>
<td>3gm</td>
</tr>
<tr>
<td>Tukhm-e-Kahu (<em>Lactuca sativa</em>)</td>
<td>3gm</td>
</tr>
<tr>
<td>Tukhm-e-Khurfa (<em>Portulaca oleracea</em>)</td>
<td>3gm</td>
</tr>
<tr>
<td>Sandal safaid (<em>Santalum album</em>)</td>
<td>3gm</td>
</tr>
<tr>
<td>Kafoor (<em>Cinnamomum camphora</em>)</td>
<td>1gm</td>
</tr>
<tr>
<td>Afyoon (<em>Papaver somniferum</em>)</td>
<td>100mg</td>
</tr>
<tr>
<td>Zafran (<em>Crocus sativus</em>)</td>
<td>200mg</td>
</tr>
</tbody>
</table>

All the above single drugs to be triturated and mixed in *Arg-e-Gulab* with water extract of green coriander. After that make paste for local application on forehead.

Table 3. *Nuskha* of *Zimad Munawwim*.

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**Tila (Liniments)**

- **Tila** made of *Post e Khashkhash* and *Asl* (Root) of the *Yabrooj* is powdered and mixed with oil and used as liniment. (It is also used internally in the size of *Mashoor Dhal*).\(^{3}\)

- For Tabreed e Dimagh, *Qurs e Musallas* with *Aab e Kishneez Sabz* or *Qurs e Anzaroot* used as *Tila* on forehead.\(^{70}\)

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**Others**

- *Qurs e Musallas* with, *Arg e Gulab* (rose water) and apply on forehead before sleeping.

- *Post e Khashkhash & Shaeer* is soaked in water and boiled, and then that water is strained and poured on head as a treatment of *Sehar*.\(^{75}\)

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**Ilaj Bil Ghiza (Dietotherapy)**
- Take soft and easily digestible food like fresh milk, Sagudana, Hareera, oat of barley, pomegranate, grape & apple etc.
- Use cold and moist diet for Tarteeb Mizaj (change temperament) like fresh milk, lamb meat along with Barg e Kahu, bottle gourd and Sheerah Tukhme Khashkhash Shireen.
- Take diet 4-5 hours before sleep.
- Avoid the intake of such food items that lead to the increased production of Ghair Tabai Safravi wa Saudavi Mada (morbid yellow and black bile) that are the actual culprits for the commencement of this condition.
- Avoid the diets that produce Balgham Shor (morbid phlegm).
- Avoid from hot drink, indigestible and flatus producing diet.

**Ilaj Bit Tadbeer (Regimenal therapy)**

**a. Nutool (Irrigation):**
Decoction, infusion, oil or solution (either hot or cold) is poured from a particular height over the affected part of the body to cure a disease is called as Nutool.

- **Nutoolat Murattiba** prepared with Banafsha (Viola odorata), Neelofer (Nymphae lotus), Gul e Surkh (rose), Tukhm e Kahu (lettuce), Kishneez Sabz (coriander), Aab e Shibbat Sabz (anethum sowa) and Tukhm e Khashkhash (poppy seeds) are very effective for Insomniacs.

- **Joshanda** (decoction) of Banafsha (Viola odorata Linn), Kishneez sabz (Coriandrum sativum Linn), Poste khashkhash (Papaver somniferum Linn), Neelofer (Nymphaea alba Linn), Barg e Kahu (Lactuca sativa Linn), for moistening the brain.

- **Nutool** of milk or Roghan like Roghan e Kaddu (oil of Cucurbeta maxima), Roghan e Kahu (oil of Lactusa Sativa), Roghan e Neelofar (oil of Nympha Alba) is beneficial and also massage with these Roghan on soles. This will cause hypnotic effect.

- If there is headache and Sehar, Nutool & Su’oot of Roghan e Neelofer is beneficial and milk also could be used as Nutool in the treatment of Sehar Shadheed.

**b. Su’oot (Nasal drop)**

- It is said that the best sleep producer is Su’oot of the Roghan e Niloofar.

- Oils of Rose, Pumpkin, Almonds, Lily flower & Sweet violet flower as single or in combination used for inducing sleep.

**c. Nafookh (Insuffalation) / Lakhlahha (inhalation)**

- **Fil fil, Jundubeidustar, Sadab, Sibr, Rai and Kalonji each equal amount and equal amount of Kundoor is used as Nafookh.**

Aromatic based preparation of drugs used as Lakhlaka.
- *Lakhlaka* of *Aab e Barg Kaahu Sabz*, *Sheera Tukhm e Khashkhash* and *Roghane Neelofer* is beneficial in *Sehar/ Bekhwabi* (Insomnia).

d. *Nashooq* (Sniffing):

- Oils of *Shibbat* are used for this purpose.

e. *Qutoor/Taqteer* (Instillation):

- Instillation of *Roghane Neelofer* into ear is also effective.

f. *Dalak* (Massage):

- Massage of soles, legs and head helps inducing sleep. Oils used for this purpose are *Qinnab* (cannabis), *Kaddu, Banafsha, Baadam, Neelofer, Kahu* and *Roghan e Khashkhash*.

g. *Riyazat* (Exercise):

- Light exercise before sleep is also considered beneficial for inducing sleep.

h. *Hammam* (Turkish bath):

- *Hammam* with sweet and luke warm water is been mentioned by *Zakaria Razi* in insomnia.

- It is also may be beneficial if performed after digestion of food.

**CONCLUSION**

*Sehar* (insomnia) is a problem which is increasing day by day because of life style bad habits and causes physical and mental health issues. Though *Unani* medicine is an ancient system of Medicine, it has addressed *Sehar* (Insomnia) in more detail with the reference to aetio-pathogenesis, clinical features, prognosis, management and prevention. Dryness and hotness of organs (mainly brain) leads to dissolution of normal humors of body and formation of abnormal humors like morbid phlegm, bilious and melancholic humor. Correction of dryness of brain can be done with help of diet, various regimens and various single and compound drugs as well as local application may be very effective in management of *Sehar* (insomnia). In observing the treatment options, the *Unani* medicine contains a wide range of treatment options internally as well as externally are far rational, easy, safe and effective.
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