Unani Tibb is a holistic traditional system of Medicine and is based on seven fundamental pillars. The concept of quwa (faculties) is unique one in Unani System of Medicine that provides the basis for different bodily functions. Quwat-e-Muharrrika is specific for all the muscle functions that reach to the organs with the help of rooh-e-muharrrik. This rooh-e-muharrrik found in the brain and travels through the nerves and any obstruction in the path of rooh-e-muharrrik may cause paralysis. According to Unani System of Medicine, paralysis is named as falij or istirkha, which means loss of ability of one side of the body. Unani physicians believe that paralysis occurs due to disruption or obstruction in the path of rooh-e-muharrrik which normally transport quwat-e-muharrrika to the organs.

**Keywords:** Quwat-e-Muharrrika, Rooh-e-Muharrrik, Falij, Istirkha.

### Introduction

Unani medicine, like any other form of medical science strives to find the best possible ways to lead a healthy life. It is the medicine that believes in holistic approach to treat the person. Central ideas of Unani medicine revolve around seven fundamental concepts called as Umoor-e-Tabiya. According to the Unani discipline, human body is composed of seven basic components which are responsible for existence of life and also for maintenance of health. These are: Arkan (Elements), Mizaj (Temperament), Akhlat (Humours), Aaza (Organs), Arwah (Pneuma), Quwâ (Faculties) and Afâl (Functions). The loss of any one of these basic components or alteration in their physical state could lead to disease, or even death. It is highly essential to consider all these factors so as to reach the correct diagnosis and consequently the correct line of treatment. Quwa or faculties are one of the important components of human body, these are the powers or drive of the corresponding to the three biological systems. Nutritional (quwat-e-tabiya), nervous (quwat-e-nafsaniyah) and vital (quwat-e-haiwaniyah). Unani physicians believe that each quwa has its own primary organ as a center which gives rise to all its functions. Any disturbance in quwa can be clearly seen in the functions associated with it. There is an essential dependence of the afâl (function) upon quwa (faculties). In this context Ibn-e-Sina says: “The function and faculties correspond to each other. Each faculty gives rise to a specific function and function is an expression of its corresponding faculty. It is therefore, proposed to deal with them together.”

### Concept of Quwat-E-Muharrika

Quwat-e-Nafsaniyah is most sensitive and noble among all quwa that is responsible for all mental functions. Brain is the centre of Quwat-e-Nafsaniyah which connects itself to the whole body with the help of nerves. Through this faculty sense of Perception and Motion comes into existence. It is located inside the brain and is responsible for cognition and conation. It is subdivided into two types: