

NATUL (ELEVATING WELLBEING: EXPLORING THE TRANQUIL DEPTHS OF NATUL THERAPY FOR HOLISTIC HEALING)

Abstract

In the pursuit of comprehensive approaches to holistic healing, the exploration of Unani therapeutic modalities has gained prominence. One such intriguing avenue is *Naṭūl* therapy, which holds the promise of elevating overall wellbeing through its multifaceted impact on the mind and body. This chapter delves into the depths of *Naṭūl* therapy, investigating its potential as a transformative tool for promoting holistic healing.

Naṭūl therapy, characterized by the gentle pouring of liquid from a distance, has demonstrated various effects beyond its apparent simplicity. This chapter endeavors to unravel the underlying mechanisms that drive its therapeutic efficacy. By analyzing existing research and contemporary medical advancements, we aim to elucidate how *Naṭūl* therapy orchestrates a profound sense of tranquility by influencing neural responses, including brain wave coherence—specifically alpha waves—and the modulation of sympathetic nervous system activity.

This chapter discusses *Naṭūl* therapy's capacity to recalibrate cognitive and emotional imbalances, thus addressing the root causes of ailments. *Naṭūl* therapy holds the potential to engender healing at a fundamental level by fostering harmonious equilibrium within the intricate interplay of mind and emotion. Additionally, this chapter highlights the sensory and biochemical changes that transpire during *Naṭūl* therapy, shedding light on the intricate cascade of events that contribute to its beneficial outcomes. This chapter aims to

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provide a standardized operating procedure (SOP) for *Naṭūl* Therapy, while acknowledging that there is room for enhancement within this established SOP.

Furthermore, this chapter is an attempt to explore the practical application of *Naṭūl* therapy across various conditions, both chronic and acute. We analyze empirical evidence to ascertain its efficacy in ameliorating insomnia, migraines, and neurological disorders.

In conclusion, "Elevating Wellbeing: Exploring the Tranquil Depths of *Naṭūl* Therapy for Holistic Healing" endeavors to uncover the nuanced intricacies of this ancient therapeutic technique. By delving into the convergence of physiological responses, neurological impacts, and emotional equilibrium, we shed light on how *Naṭūl* therapy may contribute to holistic wellness, presenting a promising avenue for those seeking multifaceted healing beyond the confines of conventional medical practices.

Keywords: Holistic healing; *Naṭūl* therapy; Standardized operating procedure (SOP); Unani therapeutic modalities

I. INTRODUCTION

Naṭūl (نَطُول) is an Arabic word that means continuous pouring of lukewarm water or decoction of oil or drugs from a distance to any part of the body. It is defined as slowly pouring medicated water over an affected part from a distance; its possible English equivalent is irrigation (UMI-1700). (1) (2) In Urdu, it is termed *Tarera* (تریڑہ) or *Dhār* (دھار) and in English, irrigation is used to describe *Naṭūl*. (3) This particular therapeutic protocol exhibits a distinctive characteristic inherent to Unani Medicine, wherein specialized medicinal oils or concoctions of remedies are consistently administered over a designated bodily region for a predetermined duration.(4)(5) The curative benefits are believed to be induced, to some extent, through the pharmaceutical efficacy of the utilized remedy and, of greater significance, by the mechanical impact of the gradual release of oil or infusion.

Sometimes, the term *Sakūb* is used interchangeably with *Naṭūl*; nonetheless, there are fundamental disparities between these terms. The distance from which the drugs are dripped is the crux of divergence between *Naṭūl* and *sakūb*. If the medicines are poured/dripped from a proximate vicinity, the protocol earns the nomenclature of *sakūb*; if the distance is greater, it garners the epithet *Naṭūl*. Another distinguishing facet ensues, pertaining to the uninterrupted flow of the liquid; this is a more distinguishing character. If the fluid courses intermittently or interruptedly, it is termed as *sakūb*, and if the pouring maintains ceaseless continuity, it is categorized as *Naṭūl*. (6)(7) The quality of fluid viscosity could conceivably emerge as a discriminating constituent, as expounded by the erudite Hakeem Abul Farah. As elucidated by the esteemed scholar, the divergence transpires thus: in contradistinction to the modality of *Sakūb*, *Naṭūl* employs a substance of more viscosity. However, other scholars posit an alternate viewpoint, contending that *Naṭūl* denotes effusing any fluid lacking in inherent viscosity from a certain remove while steadfastly upholding the uninterrupted perpetuation of the aqueous current. (7) According to Standard Unani Medical Terminology compiled by Central Council for Research in Unani Medicine, *Sakūb* is translated as douche in English (UMI-1701). (1) Although WHO International Standard Unani Terminologies translates *Naṭūl* as douche (IUMT-6.2.95) and *sakūb* as irrigation (IUMT-6.2.94).(8)

Extensive Unani medicine literature delves into the therapeutic applications of *Naṭūl* across various medical conditions. Moreover, the mildness of this approach and its prompt relaxation-inducing effects enhance its advantages. Clinical studies have demonstrated the promising outcomes of *Naṭūl* therapy, making it a source of satisfaction for practitioners, primarily due to its holistic and soothing treatment approach. In light of the growing prevalence of psychiatric and neurological disorders in recent times, the quest for a comprehensive therapy that can deliver both physical and psychological benefits persists. *Naṭūl* therapy emerges as a viable solution, being easy to administer, cost-effective, and adaptable for use in resource-constrained settings. also.

II. HISTORICAL BACKGROUND OF NATŪL THERAPY

The application of *Naṭūl*, which involves the irrigation or pouring of medication or oil onto various body regions, stands out as a highly favored therapeutic method within the context of *Ilaj bit tadbeer*, as detailed in Unani manuscripts.

According to Avicenna, Naṭūl serves as an optimal therapeutic approach when dissolution (tahallul-i-warm) is necessary, and also in situations where it is essential to alter the temperament of a specific body part while simultaneously fortifying it. When there is a buildup of unhealthy substances, regardless of the organ's temperament, Avicenna recommends the application of hot Naṭūl initially, followed by the administration of cold water Naṭūl. This sequential approach is designed to mitigate the softening effects induced by hot Naṭūl with the subsequent cold water treatment, thereby reinforcing the affected organ. In cases where there is an accumulation of morbid matter, the sequence is reversed, with cold water Naṭūl preceding hot water Naṭūl.(5)(9)

Zayn al-Din Sayyed Isma'il ibn Husayn Gorgani advocates the utilization of *Khashkhash* in Naṭūl therapy for the purpose of promoting relaxation, along with the incorporation of bābūna to effectively alleviate inflammation.(6)

III. TYPES OF NATŪL THERAPY

According to the temperament of drug used for Naṭūl it has two types:

1. *Naṭūl-i-hār*
2. *Naṭūl-i-bārid*

There are variety of liquids mentioned in Unani text to be used for Naṭūl, such as; Water (Plain/Luke warm), Milk, Infusion or decoction of any drug and Oil.(9,10)(6)

IV. OBJECTIVES OF NATŪL THERAPY(11)(5)

1. To facilitate the removal of unhealthy substances from the affected area (Taḥlūl-i-Mawād); HārNaṭūl is employed for this purpose.
2. To regulate the organ's temperament (Ta'dūl-i-Mizāj) and provide a tonic effect; Hār and Barid Naṭūl are alternated in their application.
3. To alleviate pain, soften organs, and prevent congestion (Imtalah), such as in cases of trauma (Ḍarbawa Sakta); Bārid Naṭūl is utilized.
4. To alleviate fatigue; Hār Naṭūl is administered.
5. To increase blood supply, correct a cold temperament, or adjust the temperament of a specific organ; HārNaṭūl is used.
6. To provide relief in chronic ailments such as Meningitis (Sarsām), Paralysis (Fālij), Arthritis (Waja' al-Mafāsil), Headache (Sudā'), Insomnia (Sahar), and certain mental disorders; Hār and Bārid Naṭūl are employed in alternation.
7. As a nerve tonic (Muqawwi A'sāb) for patients with sexual disorders (Ḍawf-i-bāh); Hār and Bārid Naṭūl are given alternately.
8. To achieve an antispasmodic and detoxifying effect; Bārid Naṭūl is utilized.
9. To eliminate waste products through the skin; Hār Naṭūl is employed for this purpose.

V. INDICATIONS WITH PRACTICAL APPLICATION

Naṭūl therapy has garnered substantial recognition for its extensive application in addressing a spectrum of afflictions pertaining to the head and neck region. Its potential efficacy shines particularly bright in the realm of various headaches, such as migraine.

Beyond its impact on headache disorders, *Naṭūl* therapy holds promise as an intervention for complex challenges like insomnia, depression, and anxiety. The judicious utilization of this therapeutic approach has demonstrated its capacity to positively influence these intricate conditions, offering a ray of hope for individuals grappling with such intricate health concerns.

The medications recommended are determined exclusively by considering both the patient's inherent temperament and the nature of the ailment, a practice referred to as '*ilāj bil zid*'. In essence, the drugs prescribed are carefully selected to elicit a temperamental shift that counters the effects of the disease or opposes the patient's current temperament. Herein, we provide an overview of some prevalent medical conditions and the corresponding *Naṭūl* formulations recommended for their treatment:

It would be advisable to undertake the process of *Naṭūl* after the act of shaving the head of the patient. (12)

In the treatises concerning the management of ailments of head and neck, it is stipulated that in the event of a condition known as *haar sada*, afflicting the brain, any drug available from the subsequent list may be employed; *peel of kaddu, tukhm-i-kahu, barg-i-kahu, gul-i-neelofar, banafsha, khubbazi, mako, post wa tukhm khaskhash, jaw muqashshar, gul-i-surkh, tukhm-i-khatmi, barg-i-khurfa, barg kasni, kishneez sabz, saboos-i-jaw barg-i-raihan*.

Following drugs are beneficial in the treatment of *Suda-i-har*, *sarsam*, *Sahr*, *junoon* and *tashannuj-i-yabis*; *banafsha, tukhm-i-kaddu, tukhm-i-khurfa, tukhm-i-katan, tukhm-i-khaskhash, tukhm-i-khatmi, aspghol, gul-i-surkh, barg-i-bed, jaw neem kofta nalla nahari*

Following drugs are mentioned in the treatment of *Barid sada amraz* of the brain - *babuna ikkil al malik, marzanjosh, baranjasif, sheeh e Armani, suddab, satar*

In the phlegmatic disease the following drugs are beneficial; *ikkil al malik babuna, hulba zoofa, ustokhudus, alfsanteen, izkhir, badyan, beekh karasf, post turanj, barg e raihan, barg suddab, aqir karha, habbul ghar, ushba maghribi, harmal, satar, barinjasif, nankhwah, darmunha turki, marzanjosh, qaisoom, parshiounsha, tukhm-i-shibbat, hashha, sheeh -i-Armani*

Naṭūl with the decoction of following drugs are useful in the inflammatory diseases of brain; *suda sarsam, mashara, subat sehri, aur sakta, (Naṭūl with the decoction of cold and astringent drugs or hot and extremely astringent drug is also useful)*

1. Headache: In *Suda 'i-hār* (headache caused due to increased heat/hot humors)-the following are recommended:

Prepare a concoction by boiling a combination of *Jaw* (*Hordeum vulgare*), *kaddu peel* (*Lagenaria siceraria*), *Tukhm-i-kahu* (*Lactuca sativa* Linn seeds), *Isapghol* (*Plantago ovata* seeds), *Banafsha* (*Viola odorata*), *Khatmi* (*Althea officinalis* seeds), and *Nīlofar* (*Nelumbium speciosum*) in water, and then apply it to the scalp. Another prescribed remedy involves brewing a mixture of *Banafsha* (*Viola odorata*), ground *Jaw* (*Hordeum*

vulgare), ground Kaddu seeds (*Lagenaria siceraria*), Khurfa (*Portulaca oleracea*), Katan (*Linum usitatissimum*), Opium peel (*Papaver somniferum*), luffāh root (*Atropa belladonna*), Khatmi (*Althea officinalis* seeds), Tukhm-i-Kāhu (*Lactuca sativa* Linn seeds), Barg-i-bayd (leaves of *Salix alba*), and rose (*Rosa centifolia*). This infusion is then applied to the patient's scalp, followed by Naṭūl treatment with Roghan-i-Banafsha mixed in milk. This regimen is particularly recommended for individuals experiencing headaches attributed to excessive heat in the body and accompanying insomnia.(12)

Furthermore, it is recommended to prepare a infusion using Gul-i-nūlofar (*Nelumbium speciosum*), khubbazi (*Malva sylvestris*), opium peel (*Papaver somniferum*), and ground Jaw (*Hordeum vulgare*), which can then be applied as part of Naṭūl therapy to the head. For all types of headaches, Naṭūl treatment should be tailored to the specific temperament of the individual. In other words, if the headache is attributed to humors characterized by a hot temperament, it is advisable to use medications with a cold temperament for the Naṭūl therapy.(12)

In cases of suda-i-barid, referring to headaches stemming from an excess of cold temperament or cold humors, the following medicinal components are advised for Naṭūl treatment on the cranium: Ustukhuddus (*Lavendula stoechas*), barg-i-ghaar (*Laurus nobilis*), Qaisoom (*Artemisia abrotanum*), Hulba (*Trigonella foenum seed*), wheat husk, table salt, babuna (*Matricaria chamomile*), barg-i-turanj (*Citrus modica* leaves), Badranjboya (*Melissa parviflora* herb), Sazij (*Cinnamomum obtusifolium* leaf), qaranfal (*Syzygium aromaticum*), badyan (*Foeniculum vulgare* Mill), bekh-i-badyan (root of *Foeniculum vulgare* Mill), bekh-i-karafs (root of *Carum roxburghianum*), rose, pudina (*Mentha arvensis*), sudab (*Ruta graveolens*), and hashā (*Thymus vulgaris*). Combine all these ingredients in equal proportions and simmer them in water. Utilize this resulting infusion for Naṭūl therapy on the forehead. Additionally, it can be employed for inhalation of vapors, as a compress after immersing a cloth in it, and the remnants of the boiled mixture can be transformed into a paste for topical application on the head.(12)

Suda damwi- babuna, banafshsa ikhil ala malik, gl e surkh, jaw muqashshar and nilofar
Suda Safrawi- aab kadu, jurada e kaddu, kahu sabz, tukhm e kahu , tukhm khaskhash,
post khaskhash, nilofar, banafsha, gul and barg e bed, barg e raihan
Suda saudawi- babuna ikhil al malik, satar, sheeh Armani , gao zaban, barg e chukandar,

2. **Shaqeeqa:** For a patient experiencing migraine with a hot temperament (shaqiqa haar), it is recommended to initially eliminate the causative factors of the ailment using the prescribed medications. If the condition persists despite this treatment, the next step is to prepare an infusion containing kahshkhash (*Papaver somniferum*), banafsha (*Viola odorata*), and wheat husk, which can then be employed for Naṭūl therapy on the head.(12)
3. **Sarsam:** In the case of Sarsam saudavi, which is meningitis predominantly influenced by melancholic humors, it's important to note that melancholic humor tends to have a dry temperament. Therefore, Naṭūl therapy should involve medications with a moist temperament, but this should be implemented after the expulsion of harmful humors through medical means. To perform Naṭūl, create an infusion by combining 10 grams each of babuna (*Matricaria chamomile*), shibt (*Anethum sowa*), barg-i-rehan (*Ocimum sanctum*), banafsha (*Viola odorata*), gul-i-nargis (*Narcissus tazetta* flowers), and include

roghan-i-babuna, roghan-i-kunjad, roghanbadam, and milk. Once this mixture reaches a lukewarm temperature, apply it for Naṭūl on the forehead..(12)

In cases of meningitis, it is imperative that the medications selected for Naṭūl therapy do not possess astringent qualities. According to Ibn Sina, it is advisable to employ khashkhash as part of the Naṭūl treatment to induce a state of relaxation, with the inclusion of babuna (*Matricaria chamomile*) to effectively alleviate inflammation.(5) (6)

4. **Sehar:** Prepare an infusion comprising banafsha (*Viola odorata*), neelofer, rose, ground kahu seeds, kishneezsabz (*Coriandrum sativum*), khashkhash, and crushed jaw seeds for the purpose of Naṭūl therapy on the head. It's worth noting that because a dry temperament can result in insomnia, and conversely, insomnia may exacerbate dryness, any Naṭūl recommended for insomnia should invariably include medications with a moist temperament.(6)(12)

For individuals experiencing insomnia as a consequence of old age, a daily Naṭūl regimen is recommended, incorporating a concoction comprising kashk-i-jaw (a unique preparation of *Hordeum vulgare* seeds involving a process of boiling and grinding), babuna (*Matricaria chamomile*), and Uqhuwan (*Pyrethrum parthenium*).(13) In cases of insomnia linked to melancholic disposition, the utilization of a decoction composed of khashkhash (seeds of *Papaver somniferum*), babuna (*Matricaria chamomile*), and Uqhuwan (*Pyrethrum parthenium*) proves to be advantageous in addressing this sleep disorder.(5)

5. **Melancholia:** In the case of a patient with melancholia, it is advised to perform Naṭūl therapy on the head. This serves a dual purpose: to eliminate the saudavi matter from the brain and to rectify the abnormal temperament associated with the condition. To achieve this, it is recommended to use specific medicinal ingredients such as shibt (*Anethum sowa*), sosan (*Iris florentina*), babuna (*Matricaria chamomile*), and nakhuna (*Trigonella uncata*).(6)

If a patient with melancholia exhibits symptoms indicative of a cold temperament, it is recommended to employ Naṭūl therapy using oils possessing a warm temperament in conjunction with the following herbal ingredients: 25 grams each of babuna (*Matricaria chamomile*), nakhuna (*Trigonella uncata*), barg-i-badranjboya (*Nepeta hindostana*), barg-i-saru (leaves of *Cupressus sempervirens*), jauz al-saru (Fruit of *Cupressus sempervirens*), henna flowers (*Lawsonia alba*), ushna (*Permelia perlata*), barg-i-khubazi (*Malva sylvestris* leaves), barg-i-khatmi (leaves of *Althea officinalis*), and wheat husk. Boil all these herbal components and gently pour them onto the head while they are still warm in temperature.(14)

6. **Amnesia (Complete Loss of Memory):** To conduct Naṭūl therapy, you can prepare a decoction comprising babuna (*Matricaria chamomile*), nakhuna (*Trigonella uncata*), qurtumkofta (*Carthamus tinctorius*, ground), khatmi (*Althea officinalis*), or barg-i-khatmi (leaves of *Althea officinalis*). During the Naṭūl procedure, it is important to gently massage the scalp continuously using a soft object.(15)

7. **Falij:** A quantity of 450 grams of vinegar is taken, and 35 grams of rose oil is added. Subsequently, this mixture is heated over a low flame until the vinegar has been evaporated. The mixture is then strained and utilized for Naṭūl on the head.(15)
8. **Duar Caused due to Phlegmatic Humors:** It is recommended to perform *Naṭūl* therapy on the head using a concoction composed of *babuna* (*Matricaria chamomile*), *nakhuna* (*Trigonella uncata*), *marzanjosh* (*Origanum majorana*), *saatar* (*Thymus serpyllum*), and *nammam* (*Ocimum basilicum*). (12)
9. **Sara’:** To facilitate the expulsion of harmful humors, it is advisable to employ a decoction of mild or attenuant herbs like *babuna* (*Matricaria chamomile*), *nakhuna* (*Trigonella uncata*), and *marzanjosh* (*Origanum majorana*) for Naṭūl therapy on the head. Additionally, *shibt* (*Anethum sowa*) and *branjaisif* (*Artemisia abrotanum*) can be included in the decoction preparation. However, in cases where the ailment is attributed to an imbalance in bile, it is crucial to select Naṭūl medications with a cold temperament. (14)
10. **Mania:** In the treatment of mania, frequent Naṭūl therapy, up to five times daily, proves effective, particularly when administered following the expulsion of harmful substances through medicinal means. The medications selected for Naṭūl should possess a moist and cold temperament.

For Naṭūl, a combination of *banafsha* (*Viola odorata*), *neelofer* (*Nelumbium speciosum*), *khatmi* flowers (*Althea officinalis*), *sweet basil* (*Ocimum basilicum*), *kashki-jaw* (*Hordeum vulgare*), *bed leaves* (*Salix alba*), *rose petals*, *kahu leaves* (*Lactuca sativa*), *fresh maurid leaves* (*Myrtus communis*), and *mako leaves* (*Solanum nigrum*) are gathered in equal quantities to prepare a decoction. This decoction is then employed for Naṭūl therapy while the patient is in a hammam. (6) (5)

To address mania, the following Naṭūl therapy has proven to be efficacious: a combination of dried *banafsha* (25 grams), fresh *banafsha* (25 grams), *sapistana* (25 grams), *ground jaw* (50 grams), *wheat husk* (50 grams), *rose* (50 grams), and two fistfuls (approximately 50 grams) of *kamni leaves* (*Murrayapaniculata*), along with one fistful (approximately 25 grams) of either *isapghol* or *khubazi leaves*. These herbs are boiled together, and the resulting mixture is poured over the soft palate to ensure that the therapeutic effects reach the brain. (15)

11. **Ramad:** If conjunctivitis arises due to the presence of cold humors, then Naṭūl therapy on the head using a decoction containing *babuna*, *rose*, and *marzanjosh* (*Origanum majorana*) is recommended. (14)
12. **Pleuritis:** In the alleviation of pleuritis-associated discomfort, the application of Naṭūl involving the use of heated water upon the afflicted region proves beneficial in assuaging the pain. (12)
13. **Renal Stones:** A decoction is made by taking 6 grams each of *gul-i-tesu* (flowers of *Butea monosperma*), *gul-i-kasam* (*Carthamus tinctorius* flowers), *tukhm-i-kharpaza* (*Cucumis melo* seed), *tukhmekhayarain* (*Cucumis sativus* seed), and *kharkhasak* (*Tribulus terrestris*). This decoction is utilized for Naṭūl over the area of pain. In the case

of calculi in the urinary bladder, Naṭūl therapy is recommended with a decoction of babuna (*Matricaria chamomile*), nakhuna (*Trigonella uncata*), khatmi (*Althea officinalis*), and wheat husk over the pelvic region.(16)

- 14. Cystitis:** The application of Naṭūl therapy using warm roghan-i-ward mukarrar (a specialized concentrated rose oil) on the pelvic region has proven to be efficacious in addressing inflammation, particularly when it affects the neck of the bladder.(17)
- 15. Dysuria:** In cases where dysuria results from any injury within the urinary tract, it is advisable to perform Naṭūl therapy on the pelvic region using a decoction containing babuna (*Matricaria chamomile*), nakhuna (*Trigonella uncata*), pudina (*Mentha arvensis*), qaisoom (*Artemisia abrotanum*), and wheat husk. This regimen is recommended to expedite the healing process.(6)
- 16. Alopecia:** If alopecia has been induced by excessive heat, then Naṭūl therapy with a decoction composed of jaw (*Hordeum vulgare*) and khashkahsh (*Papaver somniferum* seeds) is a suitable course of action.(15)
- 17. Deafness:** The following medicines are prescribed for Naṭūl in partial or complete deafness Make a decoction of *Banafsha* (*Viola odorata*), *neelofer* (*Nelumbiumspeciosum*), *babuna* (*Matricaria chamomile*), *nakhuna* (*Trigonellauncata*), *marzanjosh* (*Origanummajorana*), *peeled jaw* (*Hordeum vulgare* seeds peeled off after boiling in water), *kali tulsi* (*Ocimumcanum*), and *sosan* (*Iris florentina* flowers) and use it for Naṭūl on the head.(18)
- 18. Arthralgia:** The provided medications prove to be efficacious in relieving joint pain when employed in Naṭūl therapy. A mixture of *Cuscuta reflexa* (2 parts) and *Solanum nigrum* (1 part) should be boiled in water and subsequently used for Naṭūl on the affected joints. This treatment should be followed by massaging the area with Roghan-i-gul..(4)
- 19. Mastitis:** In cases of mastitis resulting from milk accumulation in the breasts post-weaning or similar causes, it is recommended to prepare a decoction using 6 grams each of babuna (*Matricaria chamomile*), shibt (*Anethum sowa*), hulba (*Trigonella foenum-graecum*), qaisoom (*Artemisia absinthium*), and jund-bedstar (*Castoreum*). These herbs should be boiled in two liters of water until only 1.5 liters remain. This resulting mixture can then be utilized for Naṭūl therapy on the affected area.(4)

VI. MECHANISM OF ACTION

According to Unani System of Medicine Naṭūl Therapy is work on the principle of *Tahlīl*, *Taskīn*, *Tartīb* and *Tadil-i-Mizāj*. Naṭūl acts locally on *Mizāj* of the organ and brings back to its normal *Mizāj*. Some Naṭūl acts by *Tartīb* property and effective in diseases caused by *Yabūsat*. Milk is very good for *Tartīb* of diseased organ. Naṭūl-i-Hār containing anti-inflammatory medicines acts by *Tahlīl* on diseased organ and decreases local inflammation. Anti-inflammatory medicines along with *Qābiḍ* (astringent) property cause displacement of morbid matter from diseased organ results in decrease in disease severity. Naṭūl with its *Musakkin* property cases tension immediately, which results in *Sukūn*, an essential factor for life and wellbeing. (10)

Physiological Effect of *Naṭūl*: *Naṭūl* is a highly effective therapeutic approach used in the treatment of both chronic and acute illnesses, as well as lifestyle disorders, particularly those related to neurological conditions. The combination of *Naṭūl* with a decoction of *Hār* medicines has shown remarkable efficacy in managing Chronic Migraine. Although the precise mechanism of action behind *Naṭūl* therapy remains elusive, potential explanations can be drawn from contemporary experiments, research, and advancements in the field of medical science.(19)

The act of pouring liquid from a distance elicits a range of effects, including the activation of nerve plexuses, glands, and brain cells. This activation initiates relaxation responses, resulting in a decrease in heart rate (bradycardia), a reduction in the activity of the sympathetic nervous system, a slowing of alpha brain wave patterns as detected in EEG readings, along with reduced tidal volume and carbon dioxide (CO₂) exhalation. The psychophysiological alterations induced by *Naṭūl* may be associated with the tactile stimulation of the skin or hair follicles, which are innervated by the occipital branch of the trigeminal nerves. (19)

The uninterrupted application of liquid on the skin also initiates biochemical alterations, including the inhibition of noradrenaline, a reduction in the ratio of PMN (polymorphonuclear leukocytes) to lymphocytes, and an adjustment of alpha receptors. These biochemical adjustments play a role in suppressing the sympathetic response, ultimately leading to a state of relaxation. Earlier research has shown that exposure to warm water reduces sympathetic activity while promoting vagal tone.(20)

The sensory stimulation inherent in *Naṭūl* therapy could potentially override painful stimuli by activating large, myelinated nerve fibers. This phenomenon could lead to a dampening of sensitivity to tiny nociceptive impulses. Both hypo- and hyperthermia are recognized to exert significant physiological and hemodynamic effects on the body.

Stimulation of the trigeminal nerve from the forehead and the subsequent somato-autonomic reflexes play a role in altering neurotransmitter levels, including serotonin and catecholamines. These alterations suppress sympathetic activity and bring about changes in peripheral circulation and natural killer cell activity. (19)

Consistency in providing repeated stimuli is essential to solidify these effects, requiring approximately 5-10 minutes for initial results and up to an hour for more profound consolidation. This rationale underscores the recommendation by Unani physicians that *Naṭūl* therapy should be sustained for a duration of 30-45 minutes to achieve enduring outcomes. To establish a lasting impact, *Naṭūl* therapy necessitates reshaping the response characteristics of various neuronal pathways, a transformation achievable through regular treatment over 10-15 days.(20)

Regular or continuous pressure input generates a continuous flow of impulses to the central nervous system, thereby ensuring an ongoing stimulation of the CNS. Consistent engagement in *Naṭūl* therapy, undertaken around 15 times, can potentially induce long-term CNS stimulation.

In the case of individuals who have primary insomnia, a further meticulously regulated investigation regarding *Naṭūl* therapy was executed, wherein the ramifications of *Naṭūl* therapy were juxtaposed against the administration of *roghan-i-banafsha* and *roghan-i-gul*. The outcomes that transpired not only unveiled a reduction in the magnitude of insomnia severity within both cohorts but also illuminated an augmentation in the potency of the therapeutic intervention attributable to the utilization of the aforementioned oils. This augmentation was notably substantiated by the amelioration observed in diurnal drowsiness, the duration it takes to initiate sleep, impaired functioning, and the presence of psychological strain and despondency.(21)(22–25)

The repercussions stemming from the application of *Naṭūl* therapy are profoundly tranquilizing, inducing a serenely tranquil condition orchestrated through the harmonization of cerebral wave coherence, the prevalence of alpha wave patterns, and a suppression of the efferent sympathetic activity. By mitigating perturbations in our mental equilibrium and disruptions in our emotional sphere, *Naṭūl* Therapy operates to rectify afflictions at the very core of malady, culminating in an elevated state akin to celestial bliss experienced by the individual.

VII. PRECAUTIONS

Cotton soaked in the pouring substance is to be positioned on the nearby orifices, like the eye, etc. The temperature of the pouring material should be assessed. The patient should be briefed about the entire procedure. Measures should be implemented to control infection. To this end, utilized materials are to be avoided for use on another patient, thus preventing the transmission of contact-based infections.

VIII. CONTRAINDICATIONS

Naṭūl's contraindications primarily revolve around the individual's *mizaj* or temperament, necessitating careful consideration. For individuals with a *barid mizaj*, specifically those prone to coldness, the application of cold *Naṭūl* or *Naṭūl* *barid* should be avoided, mainly when targeting the forehead. Failing to do so might potentially trigger cold-related symptoms such as catarrh, runny nose, or even fever.

IX. STANDARD OPERATING PROCEDURE

1. Pre-Procedure Care

- The *Naṭūl* procedure is conducted in adherence to the specifications outlined in the provided guidelines, encompassing details concerning the designated oil type, its quantity, and the specific bodily region targeted for *Naṭūl*.
- Recording of both blood pressure and pulse rate is imperative.
- The patient is directed to assume a supine, prone, left lateral, or right lateral position on the *Naṭūl* table, contingent upon the requirements for accessing the intended *Naṭūl* site.
- While the target body part designated for *Naṭūl* should be appropriately exposed, the remaining areas of the body are to be appropriately covered.

- For enhanced patient comfort, minor cushions or bundled fabrics are positioned beneath the neck, back, or other indicated areas as needed.
- The prescribed oil or *Joshanda* (a herbal decoction) is poured into the *Naṭūl* vessel and then affixed to an adjustable stand.
- To prevent inadvertent spillage of oil or *Joshanda* into the eyes, cotton rolls are employed to cover the eyes as a safety measure during *Naṭūl* applications to the forehead.

2. Technician's Preparation

- Prior to commencing the procedure, the technician is required to cleanse their hands thoroughly and don sterile gloves.
- Throughout the procedure, it is essential for the technician to maintain a gentle, cooperative, and vigilant demeanor.

3. Procedure

- The entirety of the process is elucidated to the patient and reassured of safety.
- The *Naṭūl* vessel is positioned precisely above the designated bodily region, adhering to the recommended elevation, thereby permitting a meticulously gauged flow of oil or *Joshanda* to gently cascade onto the specified site.
- A continual and unbroken stream of oil or *Joshanda* is meticulously directed over the intended body part, with the vessel being methodically oscillated from side to side to facilitate the unhindered descent of the fluid.
- The employed oil or medicated concoction is methodically collected in a receptacle through an aperture in the support table.
- The amassed oil or *Joshanda* is subjected to gentle reheating, rendering it tepid, and subsequently replenished within the vessel to facilitate the repetition of the *Naṭūl* protocol, should such a course of action be deemed necessary. In instances where skin irritation or dermal rashes manifest subsequent to oil contact, an immediate cessation of the *Naṭūl* procedure is instituted, and the occurrence meticulously documented within the patient's case dossier or outpatient department record.

4. Post-Procedure Care

- Subsequent to the *Naṭūl* procedure, the oil or decoction is meticulously wiped off from the body part.
- The patient is counselled to recline for a duration of 15 minutes and subjected to vigilant monitoring for any unfavourable repercussions
- Depending on the circumstance, the patient might be recommended to engage in ablution employing therapeutic aqueous solutions or temperate water, the interval between which should approximate 30 minutes.

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