

# *Naṭūl (Elevating Wellbeing: Exploring the Tranquil Depths of Naṭūl Therapy for Holistic Healing)*

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## I. 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 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

## II. 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) It is usually mispronounced as *Nuṭūl*, but the actual term is *Naṭūl*. (2) In Urdu, it is termed *Tarera* (تریڑہ) or *Dhār* (دھار) and in English, irrigation is used to describe *Naṭūl*. (3) This therapeutic regimen is a unique peculiarity of Unani Medicine in which medicated oils or decoctions of drugs are poured continuously for a predetermined period of time over a specific area of the body. (4)(5)The therapeutic effects are thought to be brought about, in part, by the medicinal action of the drug used and, more importantly, by the mechanical effect of the dripping of oil or decoction.

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)

There is a vast amount of literature in Unani medicine on the therapeutic effects of *Naṭūl* in several disease conditions. Furthermore, the gentleness of this therapy and the immediate relaxing effects add to the benefits. *Naṭūl* therapy has shown promising results in many clinical studies and is a practitioner's delight mainly due to the holistic and calm nature of treatment. With the increasing prevalence of psychiatric and nervous disorders in the recent years, the search for an all-inclusive therapy continues which can provide both physical and psychological benefits. *Naṭūl* therapy is one such treatment which is easy to administer, cost-friendly and may be employed in low-resource settings also.

## III. Historical background of *Naṭūl* therapy

*Naṭūl* or irrigation or pouring of medication or oil over different body parts is one of the most preferably used modes of treatment in *Ilaj bit tadbeer* mentioned in Unani texts.

According to Avicenna *Naṭūl* is one of the best treatments if *tahallul-i-warm* (dissolution) is required; and also in those cases where the temperament of a part of the body has to be changed along with strengthening it.

In case if there is amassing of morbid matter then hot *Naṭūl* is advised irrespective of temperament of organ, followed by cold water *Naṭūl* should be given so that the softness created by hot *Naṭūl* will be minimized by cold water and it will strengthen the organ. If there is accumulation of morbid matter, cold water *Naṭūl* will be done prior to hot water *Naṭūl*.(5)(9)

Zayn al-Din Sayyed Isma'il ibn Husayn Gorgani recommends the use of *Khashkhash* as *Naṭūl* to induce relaxation and the addition of *bābūna* so that the inflammation is resolved.(6)

#### IV. Types of *Naṭūl* therapy

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

A. *Naṭūl-i-hār*

B. *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)

#### V. Objectives of *Naṭūl* Therapy(11)(5)

- A. To diffuse the morbid matter from the affected part (*Tahlīl-i-Mawād*); *HārNaṭūl* is used.
- B. To modulate the temperament of the organ (*Ta'dīl-i-Mizāj*) and as a tonic; *Hār* and *Barid Naṭūl* is used by turns.
- C. To relieve pain, for softening of organs and to avoid congestion (*Imtalah*), as in trauma (*Ḍarbawa Sakta*); *Bārid Naṭūl* is used.
- D. To relieve fatigue; *Hār Naṭūl* is used.
- E. To enhance or increase the blood supply, correct cold temperament or to rectify the temperament of a particular organ; *HārNaṭūl* is used.
- F. To relieve chronic diseases like Meningitis (*Sarsām*), Paralysis (*Fālij*), Arthritis (*Waja' al-Mafāsīl*), Headache (*Sudā'*), Insomnia (*Sahar*) and in certain mental disorders; *Hār* and *BāridNaṭūl* is used.
- G. As nerve tonic (*Muqawwi A'sāb*) in patients of sexual disorders (*Ḍawf-i-bāh*); *Hār* and *Bārid Naṭūl* is given alternately.
- H. To achieve antispasmodic and detoxifying effect; *Bārid Naṭūl* is used.
- I. To evacuate waste products through skin; *Hār Naṭūl* is used.

#### VI. 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 drugs prescribed are solely on the basis of temperament of patient and the disease, which is known as '*ilāj bilzid*, i.e., the drugs to be prescribed are such that they produce a temperamental change opposite to that induced by the disease condition or opposite to the temperament of the patient. Some of the common disease conditions and the recommended formulations for *Naṭūl* are described below:

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 khashkhash, 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-khashkhash, 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 me following drugs are beneficial; *iklil al malik babuna, hulba zoofa, ustokhudus, a]fsanteen, 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, parshionunsha, 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)*

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

Make a decoction of *Jaw (Hordeum vulgare)*, peel of *kaddu* (*Laginariasiceraria*), *Tukhm-i-kahu* (*Lactucasativa* Linn seed), *Isapghol* (*Plantago ovata* seeds), *Banafsha* (*Viola odorata*), *Khatmi* (*Althea officinalis seed*), *Nīlofar* (*Nelumbiumspeciosum*) in water and pour it over the scalp. Another prescribed treatment is a decoction of *Banafsha* (*Viola odorata*), grinded jaw (*Hordeum vulgare*), ground seeds of *Kaddu* (*Laginariasiceraria*), *Khurfa* (*Portulacaoleracea*), *Katan* (*Linumusitatissimum*), peel of *Opium* (*Papaver somniferum*), root of *luffāh* (*Atropa belladonna*), *Khatmi*(*Althea officinalis seed*), *Tukhm-i-Kāhu* (*Lactucasativa*Linn seed), *Barg-i-bayd* (leaves of *Salix alba*), rose (*Rosa centifolia*). The decoction is then poured over the scalp of the patient, and then followed by *Naṭūl* with *Roghan-i-Banafsha* mixed in milk. This is especially recommended for headache caused by hot humors and associated insomnia.(12)

It is also advisable to make a decoction of *Gul-i-nīlofar* (*Nelumbium speciosum*), *khubbazi* (*Malva sylvestris*), *peel of opium* (*papaver somniferum*) and ground *Jaw* (*Hordeum vulgare*) and use it for *Naṭūl* on the head. In all types of headache, *Naṭūl* is done based on i.e, if headache is caused due to humors having a hot temperament, medications having cold temperament should be used for *Naṭūl*.(12)

In *suda-i-barid* (headache caused due to a predominance of cold temperament or cold humors), the following medications are recommended for *Naṭūl* on the head: *Ustokhuddus* (*Lavendulastoechas*), *barg-i-ghaar* (*Laurusnobilis*), *Qaisoom* (*Artimisiaabrotanum*), *Hulba* (*Trigonellafoenum seed*), *wheat husk, table salt, babuna* (*Matricaria chamomile*), *barg-i-turanj* (*Citrus modica* leaves), *Badranjboya* (*Melissa parviflora herb*), *Sazij* (*Cinnamomumobtusifolium leaf*), *qaranfal*(*Syzygiumaromaticum*), *badyan* (*Foeniculum vulgare* Mill), *bekh-i-badyan* (root of *Foeniculum vulgare* Mill), *bekh-i-karafs* (root of *Carumroxburghianum*), *rose, pudina* (*Menthaarvensis*), *sudab* (*Rutagraveolence*) and *hashha* (*Thymus vulgaris*)- take all medicines in equal amount and boil

them in water. Use this water for *Naṭūl* on the forehead, it can also be used for inhalation of vapours, fomentation after dipping a cloth in it, and the medicine left after boiling can be made into a paste and used for anointing on the head.(12)

*Suda damwi- babuna, banafshsa ikkil 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 ikkil al malik, satar, sheeh Armani , gao zaban, barg e chukandar,*

**B. Migraine:** In a patient of migraine having a hot temperament (*shaqiqa haar*), it is advisable to first expel the disease-causing matter with the prescribed medicines, if the disease still persists, then make a decoction of *kahshkhash* (*Papaver somniferum*), *banafsha* (*Viola odorata*), and wheat husk and use it for *Naṭūl* on the head.(12)

**C. Meningitis:** For Sarsam saudavi (meningitis predominated by melancholic humors), since melancholic humor has a dry temperament, the *Naṭūl* should be done by medications having a moist temperament; however, they may be used after medical expulsion of vicious humors has been done. For *Naṭūl*, prepare a decoction of 10 gm each of *babuna* (*Matricaria chamomile*), *shibt* (*Anethumsowa*), *barg-i-rehan* (*Ocimum sanctum*), *banafsha* (*Viola odorata*), *gul-i-nargis* (*Narcissus tazetta* flowers) and add *roghan-i-babuna*, *roghan-i-kunjad*, *roghanbadam* and milk. When it is lukewarm, use for *Naṭūl* on the forehead.(12)

For meningitis, the drugs used for *Naṭūl* should not be having astringent properties. Ibn Sina recommends the use of *kashkhash* as *Naṭūl* to induce relaxation and the addition of *babuna* (*Matricaria chamomile*) so that the inflammation is resolved.(5) (6)

**D. Insomnia:** A decoction of *banafsha* (*Viola odorata*), *neelofer*, *rose*, grinded seeds of *kahu*, *kishneezsabz* (*Coriandrum sativum*), *kashkhash*, and crushed seeds of *jaw* may be used for *Naṭūl* on the head. Since a dry temperament leads to insomnia and vice versa, any *Naṭūl* which is prescribed for insomnia should always contain medicines having a moist temperament. (6)(12)

In insomnia caused due to old age, daily *Naṭūl* is prescribed with a decoction of *kashk-i-jaw* (A special preparation of *Hordeum vulgare* seeds in which they are boiled in water, then the seeds are strained and boiled in fresh water again. Then they are grinded into a paste), *babuna* (*Matricaria chamomile*), and *Uqhuwan* (*Pyrethrum parthenium*).(13) For insomnia associated with melancholia: A decoction of *kashkhash* (*Papaver somniferum* seeds), *babuna* (*Matricaria chamomile*), and *Uqhuwan* (*Pyrethrum parthenium*) is beneficial for insomnia.(5)

**E. Melancholia:** For a patient of melancholia, *Naṭūl* on the head is also recommended to expel the saudavi matter from the brain and also to correct the abnormal temperament. For this purpose, the drugs like *shibt* (*Anethumsowa*), *sosan* (*Iris florentina*), *babuna* (*Matricaria chamomile*) and *nakhuna* (*Trigonella uncata*) are recommended.(6)

If a patient of melancholia shows signs of cold temperament, then *Naṭūl* with oilshaving a hot temperament and the following drugs is recommended: *babuna* (*Matricaria chamomile*) 25 gms, *nakhuna* (*Trigonella uncata*) 25 gms, *barg-i-badranjboya* (*Nepetahindostana*), *barg-i-saru* (leaves of *Cupressus sempervirens*), *jauz al-saru* (Fruit of *Cupressus sempervirens*), flowers of *henna* (*Lawsonia alba*)-25 gms each, *ushna* (*Permelianthera*), *barg-i-khubazi* (*Malvasylvestris* leaves), *barg-i-khatmi* (leaves of *Althea officinalis*) and wheat husk. Boil all drugs and pour on the head continuously when warm.(14)

**F. Amnesia (complete loss of memory):** A decoction of *babuna* (*Matricaria chamomile*), *nakhuna* (*Trigonella uncata*), *qurtumkofta* (*Carthamus tinctorius*, grinded), *khatmi* (*Althea officinalis*) or *barg-i-khatmi* (leaves of *Althea officinalis*) may be used for *Naṭūl*. While doing *Naṭūl*, the scalp should be gently massaged continuously with any soft object.(15)

**G. Paralysis:** Take 450 g of vinegar and add 35 gms of rose oil. Then heat this mixture on slow flame till the vinegar is burnt off. Strain the mixture and use it for *Naṭūl* on the head.(15)

**H. Vertigo caused due to phlegmatic humors:** *Naṭūl* on the head with a decoction of *babuna* (*Matricaria chamomile*), *nakhuna* (*Trigonella uncata*), *marzanjosh* (*Origanum majorana*), *saatar* (*Thymus serpyllum*) and *nammam* (*Ocimum basilicum*) is prescribed.(12)

**I. Epilepsy:** To help in the release of vicious humors, decoction of *mulattif* (attenuant) drugs such as *babuna* (*Matricaria chamomile*), *nakhuna* (*Trigonella uncata*) and *marzanjosh* (*Origanum majorana*) may be used for *Naṭūl* on the head.(12)

In addition, *shibt* (*Anethum sowa*) and *branjaf* (*Artimisia abrotanum*) may also be added while making the decoction. However, if the disease is caused due to bile, then drugs used for *Naṭūl* should be of cold temperament.(14)

**J. Mania:** For treatment of mania, frequent *Naṭūl*, upto five times a day is effective, especially if done after expelling vicious matter with medicines. The drugs included for *Naṭūl* should be moist and cold in temperament.(5)

For *Naṭūl*, *banafsha* (*Viola odorata*), *neelofer* (*Nelumbium speciosum*), flowers of *khatmi* (*Althea officinalis*), *sweet basil* (*Ocimum basilicum*), *kashk-i-jaw* (*Hordeum vulgare*), leaves of *bed* (*Salix alba*), *rose petals*, leaves of *kahu* (*Lactuca sativa*), *fresh leaves of maurid* (*Myrtus communis*), leaves of *mako* (*Solanum nigrum*)-all are taken in equal quantity and decoction is prepared. This is used for *Naṭūl* while the patient is in hammam.(6)

For treating mania, the following *Naṭūl* is also effective: dried *banafsha* 25 gms, *fresh banafsha* 25 gms, *sapistan* 25 gms, *grinded jaw* 50 gms, *wheat husk* 50 gms, *rose* 50 gms, *barg-i-kamni* (*Murrayapaniculata* leaves)-2 fistful (approx 50 gms), *barg-i-isapghol* or *barg-i-khubazi* -1 fistful (approx 25 gms)-boil all drugs and pour over the soft palate so that the effect reaches brain.(15)

**K. Conjunctivitis:** If conjunctivitis is caused by cold humors, the *Naṭūl* on the head with a decoction of *babuna*, *rose* and *marzanjosh* (*Origanum majorana*).(14)

**L. Pleuritis:** For relief of pain in pleuritis, *Naṭūl* with hot water on the affected area helps in relieving pain.(12)

**M. Renal stones:** Take 6 gms 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*) and make a decoction; this is used for *Naṭūl* over the area of pain. For calculi in the urinary bladder, *Naṭūl* with a decoction of *babuna* (*Matricaria chamomile*), *nakhuna* (*Trigonella uncata*), *khatmi* (*Althea officinalis*) and wheat husk is recommended over the pelvic region.(16)

**N. Cystitis:** *Naṭūl* with warm *roghan-i-ward mukarrar* (a special type of concentrated rose oil) on the pelvic region is effective in resolving the inflammation, especially if it involves the neck of bladder.(17)

**O. Dysuria:** If dysuria is caused due to any wound in the urinary tract, then *Naṭūl* on the pelvic region with a decoction of *babuna* (*Matricaria chamomile*), *nakhuna* (*Trigonella uncata*), *pujina* (*Mentha arvensis*), *qaisoom* (*Artimisia abrotanum*) and wheat husk is recommended to accelerate healing.(6)

**P. Alopecia:** If alopecia has been caused due to excessive heat, then *Naṭūl* with a decoction of *jaw* (*Hordeum vulgare*) and *kashkhash* (*Papaver somniferum* seeds) may be done.(15)

Q. **Deafness:** The following medicines are prescribed for *Naṭūl* in partial or complete deafness Make a decoction of *Banaḥsha* (*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)

R. **Arthralgia:** The given drugs are effective in painful conditions of the joints when used as *Naṭūl*: *Cuscutareflexa* (2 parts), *Solanum nigrum* (1 part)-boil both drugs in water and use for *Naṭūl* on the affected joints. This should be followed by massage of the area with *Roghan-i-gul*.(4)

S. **Mastitis:** In mastitis caused due to accumulation on milk in the breasts after weaning etc, use a decoction of 6 gm each of *babuna* (*Matricaria chamomile*), *shibt* (*Anethumsowa*), *hulba* (*Trigonellafoenumgraecum*), *qaisoom* (*Artemisia absinthium*), *jund-bedstar* (*Castoreum*). Boil these drugs in two liters of water till only 1.5 liters are left. This may be used for *Naṭūl* on the affected area.(4)

## VII. MECHANISM OF ACTION

According to Unani System of Medicine *Naṭūl* Therapy is work on the principle of *Tahlīl*, *Taskīn*, *Tarīḥ* and *Tadīl-i-Mizāj*. *Naṭūl* acts locally on *Mizāj* of the organ and brings back to its normal *Mizāj*. Some *Naṭūl* acts by *Tarīḥ* property and effective in diseases caused by *Yabūsat*. Milk is very good for *Tarīḥ* 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 brings about a range of effects, including the stimulation of nerve plexuses, glands, and brain cells. This stimulation induces relaxation responses, leading to a decrease in heart rate, bradycardia, a reduction in sympathetic nervous system activity, a slowing of alpha brain wave patterns as observed in EEG readings, as well as decreased tidal volume and CO<sub>2</sub> excretion. The psycho-physiological changes induced by *Naṭūl* might be linked to the tactile stimulation of the skin or hair follicles that are innervated by the occipital branch of the trigeminal nerves. (19)

The continuous pouring of liquid over the skin also triggers biochemical changes, such as the suppression of noradrenalin, a decrease in the ratio of PMN to lymphocytes, and a modulation of alpha receptors. These biochemical shifts contribute to sympathetic suppression, ultimately resulting in a state of relaxation. Previous studies have demonstrated that exposure to warm water diminishes sympathetic activity while enhancing 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-banaḥsha* 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.

## VIII. 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.

## IX. 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.

## X. STANDARD OPERATING PROCEDURE

### A. 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.

### B. 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.

### C. 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.

### D. 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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