

INTERNATIONAL JOURNAL OF UNANI AND INTEGRATIVE MEDICINE



E-ISSN: 2616-4558
P-ISSN: 2616-454X
IJUIM 2019; 3(1): 19-23
Received: 08-11-2018
Accepted: 12-12-2018

Dr Shahnaz Akhter Qazi
Associate Professor, Social and
Preventive Medicine HOD
Kashmir Tibya College,
Shilvat Sumbal, Jammu &
Kashmir, India

Dalak massage in unani medicine a review

Dr Shahnaz Akhter Qazi

Abstract

Ilaj bit tad beer (REGIMENTAL THERAPY) is one of the important methods among other methods of treatment in the unani system of medicine. However several regimens have been used for unani physicians since ancient times, among which Dalak (massage) is the most common and is widely used for preventive as well as Therapeutic purposes. According to ibn Rusd, massage is a type of exercise used for removal of toxins or waste metabolites from the body. Dalak is very effective in various diseases like neurological and musculoskeletal disorders. I am discussing about the duration, timing, and importance of Dalak, mechanism of Action and the disorders in which massage (DALAK) can be used.

Keywords: Dalak, massage, unani medicine, Musculo-skeletal and neurological disorders

Introduction

The word massage (Dalak) is derived from the Arabic Word-Massein (to knead). Hippocrates used the term anatripsi, meaning to rub down and this was translated into the Latin 'frictio' meaning friction or rubbing [1]. In unani system of Medicine various types of treatments are employed such as Ilaj_Bil- tadbeer (Regimental Therapy), Ilaj-Bil-ghiza (Diet Therapy), Ilaj-Bil-Dawa (Pharmacotherapy) and Ilaj -Bil-yad(Surgery) [2, 3]. According to unani theory, the humours and medicinal plants have their own temperaments. Any change in quality and quantity of humours, bring a change in the health status of the human body. Hence a proper balance of humours is required for the maintaining of health and for the prevention of diseases [4, 5, 6, 7]. Massage has been used as a remedial measure from Centuries by eminent unani physicians. Thus Massaging causes various physiological effects Which comfort the body. Hence in short Dalak is a substitute of Exercise because it provides the passive movements to the body [8].

Unani concept of massage

In unani medicine, Dalak is considered as the method where pressure or friction, kneading, rubbing, tapping, pounding vibrating or stimulating against the external soft parts of the body with hands or other objects like rough cloth with or without oil, lotions creams or ointments. [9] Hippocrates (460 B.C-370 B.C), the father of medicine, stated that 'the physician must be experienced in many things, but assuredly also in rubbing, for things that have the same name have not always the same effects. For rubbing can bind a joint that is loose, and loosen in joint that is too rigid, rubbing can bind and loosen. He described a combination of massage, Proper diet, exercise, rest and fresh air etc. To restore the health [10]. According to Ibne Rushd, massage is a type of exercise and used for the removal of waste metabolites of digestion (Hazme Uzwi/Hazme Akheer) [11].

Mechanism of action of Massage

According to unani Medicine the mechanism of Action of Dalak (massage) is based on the holistic approach of two fundamental concepts i.e, Tanqiya-e-Mawad (Evacuation of morbid humour) and Imala-e-Mawad (Diversion of humors) Tanqiya-e-Mawad means the resolution and excretion of morbid humours and excess fluids from the body, there by maintaining the Homeostasis in the quality and quantity of four bodily humors, which is actually responsible for the maintenance of normal health. Imala-e-Mawad refers to the diversion of the morbid fluids from the site of affected organ to the site where from it is easily expelled out from the body tissues. It also induces sedation, analgesia and increases blood circulation [12].

Correspondence
Dr Shahnaz Akhter Qazi
Associate Professor, Social and
Preventive Medicine HOD
Kashmir Tibya College,
Shilvat Sumbal, Jammu &
Kashmir, India

Time of massage (DALAK)

Time of massage depends on the type and nature of massage required.

- a. Massage should not be done immediately after taking food.
- b. Massage should not be done in empty stomach.
- c. It should be done in the evening but 3-4 hours after lunch.

Time of massage also differs according to changes in weather, in mausam-e-rabee (spring season) and mausam-e-khareef (AUTUMN) massage should be done at noon, in mausam-e-saif (summer season) massage should be done in the morning, and in mausam-e-shitaa (Winter Season) in after noon.^[13]

Duration of massage

In unani literature duration of massage is not exactly mentioned in terms of minute or hours, but it has been extensively discussed depending upon various conditions as follows.

1. Strength of organ.
2. Mizaj of organ to be massaged.
3. Type of oil used.
4. Mizaj of diseases.
5. Mizaj of person.
6. Condition of diseases (acute, subacute, and chronic.)
7. Condition of patients (obese, lethargic, lean and healthy)
8. Seasons.
9. Desired outcome.
10. Temperature of massage cabin.

However the other factors are.

1. In healthy individuals with no pains just for relaxation; massage for 30-40 minutes.
2. In pains and aches: for longer duration.
3. In physically weak: 15-20 minutes in beginning slowly then increased to 30-35 minutes.
4. For those who are habitual to it, daily massage: 25-30 minutes.
5. Old people need massage for one hour or more^[14].

Physiological effects of massage (DALAK)

Massage therapy is the most popular way to provides relaxation to muscles, Essen body aches, reduce blood pressure and unblock energy flow.

1. Muscular and respiratory system

Massage therapy provides relief from soreness and stiffness. It tones the muscles and increase flexibility. It also relieves from cramps and swelling in muscles and tendons.

Endocrine and nervous systems

Massage therapy reduces insomnia and helps the body to adhere to a proper sleep pattern which is very important for the physiology of body. Trained therapist can increase or decrease the level of hormones through massage therapy. Massage therapy can also stimulate the release of Endorphins -body's natural painkiller-as a physiological effect.

2. Circulatory, Digestive and Urinary System

The physiological effects of massage therapy also influence

the enhanced efficiency of the metabolic system. It relaxes the strained muscles and improves the circulation of blood throughout the body. The relaxed muscles lead to improve supply of oxygen as well as, nutrients to cells and tissues which enhances the metabolism. The benefit of enhanced blood flow obtained by the massage therapy also normalises the heart rate and blood pressure. Few techniques in massage therapy specially focus on stimulating the liver and kidneys and help in eliminating the waste materials and excessive proteins from the system.

The human body is a complex structure with all the cells, tissues, organs and organ system linked and dependent on each other.

The physiological effects of massage therapy help in strengthening these systems and their correlation, leading to a healthy body and mind^[15].

Types of Massage (DALAK)

In unani system of medicine various kinds of massage has been recommended for different purposes. Ibn-Sina and Ibn Rushd have classified Dalak as Dalak Baseer and Dalak Murakkab and they again divided the Dalak Baseer on the basis of Kafiyat (quality) and Kammiyat (quantity) into six types^[11, 16].

Dalak Baseer (Single Massage)

On the basis of Kaifiyat (pressure exerted on the part) and Kammiyat (duration of massage) it is again divided into six types.

1. **Dalak-Sulab:** It is a type of massage where firm pressure is applied while stroking is done with hands.
2. **Dalak-Layyan:** (smooth Massage) in this type, massage is done slowly and softly with hands, without exerting much pressure.
3. **Dalak-Moatadil:** (moderate massage): In this type of massage pressure is applied moderately between sulb and Layyan.

On the Basis of Kammiyat

4. **Dalak-Kaseer (prolonged Massage):** This type of massage is done for longer duration.
5. **Dalak-Qaleel (short massage):** This type of massage is done for shorter duration.
6. **Dalak-Moatadil (Moderate Massage):** The duration of this massage is between kaseer and Qaleel.

Dalak Murakkab (Compound Massage)

Dalak-Murakkab is the combination of different types of Dalak and it is divided into nine types.^[11, 16]

1. Dalak-sub-kaseer.
2. Dalak-Layyan-kaseer.
3. Dalak-moatadil-kaseer.
4. Dalak-sulb-Qaleel.
5. Dalak-Layyan-Qaleel.
6. Dalak-moatadil-Qaleel.
7. Dalak-sulb-moatadil.
8. Dalak-Layyan-moatadil.
9. Dalak-moatadil-moatadil.

Apart from the above varieties of massage there are also few other types of massage like

1. **Dalak-khashin (Rough Massage):** This type of massage is done with a rough piece of cloth. It draws the blood rapidly to the surface.

- 2. Dalak-Amlas (Gentle Massage):** This type of massage is carried out softly with hands or piece of cloth. It increases blood flow in the treated area.
- 3. Dalak-istedad (Preparatory Massage Before Starting Exercise):** It is a special type of massage which is done gently in the beginning and then vigorously towards the end. It is done before exercise in order to prepare the body for undergoing different movements during exercise.
- 4. Dalak-isterdad (Relaxing Massage):** It is also known as Dalak-musakkin. It is done towards the end of exercise and should be carried out gently and moderation preferably with oil [16, 17].

Objectives of Dalak (Massage)

The main objectives of performing Dalak (massage) are.

1. By applying massage therapy one get relief from symptoms of anxiety, depression, stress, tension and insomnia. It is also found to be very effective for treating backache, headache, arthritis muscular pain post stroke management and some other forms of chronic pain.
2. In case of premature infants, it is found to be very effective for the enhancement of weight/weight gain.
3. In case of females during labour the massage therapy is found to be beneficial for faster and safe delivery. Even it helps in reducing post-partum psychosis or

Conclusion

Dalak is one of the most important regimental therapy in unani system of medicine. The main purpose of thos article is to make people aware and update the knowledge about the dalak from the above discussion, it can be concluded that dalak plays an important role in maintaining normal health, and it is the best preventive and a curative regimen. Dalak is used effectively for the management of diseases like musculo skeletal and nervous disorders where medical treatment is of less value. However, dalak is a physical method of treatment in which the general constitution of the body is maintained by removing the waste products of the body. (Puerperal psychosis) i.e., psychological fear after delivery. In this condition woman becomes irritable, she is likely to have extreme mood swings and hallucinations. [18]

Indication of Dalak

In unani system, Dalak is recommended for both preventive and therapeutic purposes.

(a) For Preventive Application in Children

(Children starts walking in their 3rd year of life/early days of childhood) They should be managed lightly when they wake up from sleep in the morning and be given bath [11]. It boosts immunity and endows strength to the body organs.

In Youngsters

On completion of digestion of meals, the whole body should be massaged slowly with Roghan-e-Zaitoon Shireen (Sweet olive oil). The purpose of this application is to prepare the body for exercise, as exercise before massage leads to the hardness of skin pores and result in the stagnation of waste metabolites which should excreted through skin. oil dissolves the waste metabolites and evacuates them. After exercise body is massaged with firm hands for two purposes.

1. To evacuate the stagnant waste metabolites in sub-cutaneous tissues.

2. To make body muscular and strong. Galen has said that hands should be moved in such a way that it simultaneously covers the whole body so as to dissolve the morbid materials. [11]

In Elderly Person

In elderly Persons moderate massage is lean and thin persons [16].

In Pregnant Women

It is strongly recommended to massage back, abdomen and public area, few days before the delivery with Roghan-e-Zanbag and Roghan-e-Kheeri as it helps in easy passage of foetus at the time of delivery [19].

(b) For Therapeutic Application in the Treatment of Pain

To relieve Pains the affected part of the body should be Massaged softly for a longer duration [16].

PAIN DUE TO GALBA-E-BUROODAT (Excessive cold)

Massage the affected part with Roghan-e-Nargis, Roghan-e-Sosan mixed with Dhatoora [20].

Pain Due to Galba-Haraarat (Excessive Heat) Dalak should be done with Roghan-e-Hina [20].

Acute Neurological Pain

Turkish bath, local massage of Roghan-e-sosan, Roghan-e-Nargis and Roghan-e-gaar relieve the Neurological pain and flaccidity [20].

Headache

In suda Haar, apply Roghan-e-Banafsha on soles and in suda baarid apply lukewarm oils on the scalp and massage for few minutes [20].

Nervous System

Hemiparesis

Massage the affected side of the body with Roghan-e-Qust daily [21].

LAQWA (BELLS ‘PALYSY/facial paralysis) massage should be done firmly with Roghan-e-Qust on face and cervical vertebrae [21]. If laqwa/facial paralysis is due to yaboosat, massage the head with Roghan-e-Banafsha and cervical vertebrae with Roghan-e-khatmi [20]. The ancient Greek (physicians used sore vinegar boiled with mint or sa'tar to massage on facial muscles, temporal area, neck and back for the treatment of laqwa. The logic behind this therapy was that vinegar by its far reaching effects removes the thick humors struck in the muscles [20].

Tashannuje Muzamin (Chronic Spasm)

Apply Luke warm water Roghan-e-Banafsha or Roghan-e-kaddu on the affected parts [21].

Sarsaam (meningitis): Massage the scalp with vinegar mixed Roghan-e-Banafsha and milk [21].

Irqun NISA (Sciatica)

Apply Roghan-e-kunjad in the portions inflicted with symptoms [25]. Local application of Roghan-e-sosan is also described by Razi [19]

SAKTA (Shock)

In shock apply warm tempered oil with sulpheron the whole body [20]

SIDR (Vertigo)

At the time of attack hold the limb tightly and massage them [20].

Malikholiya (Melancholiya)

Massage the ribs with olive oil and Roghan-e-sosan softly with hands on the abdomen [20].

Muraaqiyya (A Type of melancholiya)

First give bath and then apply Roghan-e-Banafsha and Roghan -e-Gul on the scalp [20].

FASAD-e-Zik'r(Dementia)

It is resulted from excessive Buroodat and Yaboosat, then apply Roghan-e-khiri and Roghan -e-sosan on the scalp daily for the best results [20].

IKHTELAJ (Fasciculation)

This is commonly caused by excessive intake of chilled beverages, cold producing agents, cold weather and cold temperaments. So, on its infliction, massage the face with Roghan-e-Farbiyoon and Roghan-e-Aaqar Qarha [20] or massage with olive oil mixed with sulphur [22].

Sara (EPILEPSY)

During episodes of fits, massage the spasmodic body parts with oils, water and emollients. At first, massage the whole body, then lower portion of head and cervical vertebrae. [20]

Mustarkhi Mafasil (Flaccid Joints)

Massage with Roghan-e-Qustas it has potential effect in the management of Roghan-e-Qust mixed with Roghan-e-Zaitoon shows very good results [20].

Istirkhaa (FLACCIDITY)

Apply Roghan-e-sosan and Roghan-e- Nargis daily. It should be stopped when the affected part turns red. Besides this, massage with olive oil, Natroon and Qand is said to be very effective in its management [20].

Respiratory System (Nafsuddam (Haemoptysis)

Massage with lukewarm astringent oils on the chest to arrest the bleeding. If it is caused by Nazlavi material-morbid phlegm collected in the head, then apply luke-warm oil or Roghan-e-Qiss-ul-Hemaar [20].

Zeequnnafas (ASTHMA)

If it Cause of Zeequnnafas (Asthma) is yaboosat (Dryness) then massage the lateral parts of the thorax with Roghan Naardeen, Roghan gaar, Roghan suddab and hot temperament oils to alleviate the symptoms of Asthma [24]

Musculo-Skeletal System

Niqaras wajaul mafasil (gout and Arthritis)

Soft massage daily with Roghan-e-sosan is very useful in these conditions [19].

Waja ul unq (Cervical -spondylosis, Frozen-shoulder)

Massage the affected areas with Roghan-e-shibbat, Roghan-e-Baboona and Roghan-e-Murakkab [22].

Waja-Ul-zohar and waja-ul-warik (backache)

Apply Roghan-e-joz ma'sil, Roghan-e-Tukhm-e-injeer, Roghan-e-Qurtum and Roghan-e- Qust firmly with hands [23].

Wrist Joint Pain/Carpal Tunnel Syndrome

Local application of Roghan-e-Haft barg, Roghan baboona and Roghan murakkab softly with hands is very useful in such pain [16].

The Acute Management of Paralysis

Massage the body with Roghan -e-Qust and Aaqar Qarha with firm hands on affected parts, of the body. (2)massage the flaccid and paralysed joints with Roghan-e-Qust, Farbiyoon and Miya firmly they turn red. (20) Roghan-e-Qust should be applied on the insertion points of the flaccid muscles [20].

Rasha (TREMOR)

According to descorides, taking jund bed satar, orally on rubbing it on the manifested parts is very useful. Galen has also used the same for the tremor patients [20].

KHIDR (Paraesthesia)

In khidr, massage the diseased part with Roghan-e-Fabiyoan mixed with castor oil and hot wax [20].

Tashannuje Haad (Acute spasm)

Acute spasm can be managed by bringing the extended and spasmodic parts of their original positions and massage then with Roghan-e-suddab and Roghan-e-Qisa-ul-Himaar [20] or massage with olive oil mixed with sulphur [22].

Jund Beda star is the drug of choice in all the diseases of nervous system which are caused by excessive Buroodat. Its oil should be utilized for dalak on the whole body as it stimulates the motor system [20].

Conclusion

Dalak is one of the most important regimental therapy in unani system of medicine. The main purpose of this article is to make people aware and update the knowledge about the dalak. From the above discussion, it can be concluded that dalak plays an important role in maintaining normal health, and it is the best preventive and a curative regimen. Dalak is used effectively for the management of diseases like musculo skeletal and nervous disorders where medical treatment is of less value. However dalak is a physical method of treatment in which the general constitution of the body is maintained by removing the waste products of the body.

References

1. Casor PM. Hand book of clinical Massage, 2nd Ed. Elsevier, Delhi, 2002, 57-91.
2. Ewaz KN. Kulliyat-e-Nafeesi (urdu Translation by Hakim, Kabeer uddin), idarakitab-al-shifa, New Delhi, 2009, 424-427.
3. Unani Medicine: Implications and Application. <http://botmatics.com/beta/demos/hamdard/paperspdf/unani%20medicine%20Implications%20and%20applications.pdf>. (cited on 8-9-13).
4. Lois NM. A History of Medicine. Marcel Dekker, INC. New York, 1992, 66-74.
5. Anonymous Theories and philosophies of medicine. 2ndEd, IHHMR, New Delhi, 1973, 62.
6. Ahmad SI. Introduction to Al-umoor Al-Tabiyah. 1st Ed; Saini printer, pahari Dhiraj, Delhi, 1980.
7. Edoqs, [http://indianmedicine.nic.in/Writtereaddata/linkimage/4774085844 introduction. Pdf](http://indianmedicine.nic.in/Writtereaddata/linkimage/4774085844%20introduction.Pdf) (cited on 8-9-2013).

8. Nafees B. kulliyat-e-nafeesi, part1. Translated by Hkm. Kabeer udin, Idara-e-Matbuat sulemani, Lahore. 1934; 425:426-488.
9. Ahmad B Akhtarj. Pharmacogonosy, Reviews. Review article unani system of Medicine. 2002; 1(2):210-212.
10. Young SR. Massage therapy, Utah, woodland publishing, USA, 2009, 1-23.
11. Rushd I. Kitab-al kulliyat (urdu Translation CCRUM, New Delhi. 1987; 346:350-51.
12. Lone AH *et al.* Role of Massage Therapy in the Management and prevention of diseases; A case series of Medicated Massage. International journal of Research in Ayurveda and pharmacy. 2011; 2(5):1474-1477.
13. Sina I. kulliyat -e-Qanoon (urdu Translation by Hakim kabeeruddin). Ejaz publishing House, New Delhi, 2006, 147-54.
14. Tanwir MA *et al.* Dalak (Therapeutic Massage) and their indication for Musculoskeletal Disorders in unani medicine. International journal of advanced Ayurveda, yoga, unani, siddha and Homeopathy. 2013; 2(1):59-70.
15. <http://m.o.only my health.com>.
16. Sina I. Al-Qanoon Fil tibb (urdu Translation by kantoori). Idarakitab-al-shifa, New Delhi, 2007, 28,29,120-126,150-154,211-212,232,586,592,1118-19,1441.
17. Majoosi AIA. Kamil-us-sanna (urdu Translation by Hakeem kabeeruddin). Ejaz publishing-House, New Delhi, 1889, 147-54.
18. <https://www.nhp.gov.in>.
19. Razi ABMBZ. Kitab-al-Mansuri. CCRUM, New Delhi, 1991, 180,320,322-24,392.
20. Razi ABMBZ. kitab-al-Hawi.vol.I CCRUM, New Delhi, 1996, 25, 29, 30, 32, 33, 35, 39, 40, 42-44, 48, 51, 72, 83, 99-100, 116-117, 130, 137.
21. Razi ABMBZ. Kitab al mansuri, CCRUM, New Delhi, 1991, 180, 320,322-24,392.
22. Zohar AMAM. Kitab-al-Taiseer Fil Madawa Wa Tadbeer, CCRUM, New Delhi, 1986, 79, 88, 211.
23. Khan MA. Ikseer-e-Azam (urdu Translation by Hakim kabeeruddin) Idarakitab-al-shifa New Delhi, 2011, 15-16,740-758.
24. Razi ABMBz. kitab-al-Hawi. vol-4th. CCRUM, New Delhi, 1998, 15-16.
25. Majoosi AIA. kamil-us-sannaa (urdu Translation by kantoori). Munshi Nawal kishore, Lucknow. 1889; 232:324-28, 465-68,504.