

# Scope of Medical and Wellness Tourism in Unani System of Medicine - A Blueprint

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## Abstract

Taking cost-effective and efficient medical and wellness care at a beautiful location while enjoying a great vacation is profound as medical and wellness tourism. The medical and wellness tourism sector can play a decisive role in the growth of the economy, GDP, employment, and foreign exchange earnings of any country in the world. Unani medicine is one of the oldest traditional systems of medicine being practiced in many countries, including India, under the patronage of the Ministry of Ayush, Govt. of India. The principles of treatment employed in the Unani system are four-branched, which include dietotherapy, regimenal therapy, pharmacotherapy and surgery. Of them, the first three modes may be practically applied in the establishment of medical and wellness tourism centres in Unani medicine. Due to its holistic approach, this system of medicine has high potential for the treatment of many chronic ailments, viz., osteoarthritis, liver diseases, vitiligo, obesity, psychosomatic disorders, etc., to name a few, through its unique detoxification therapy called regimenal therapy. Various regimenal procedures, viz., cupping, hirudotherapy, irrigation therapy, etc.; many modified diets, like barley water, honey water, etc.; and certain special pharmacotherapeutics, such as *mundij va mushil* (concoctive & purgative) therapy and *muqawviyyat* (tonics), are useful for the treatment of various illnesses. Incorporation of these detoxification regimens, dietetics, and drug therapy may exert a significant influence on the outcomes of cosme-to-therapeutics, rejuvenation of mind, neuro-rehabilitation, etc. These are some of the core areas where the Unani system may play a stellar role in boosting medical tourism. Hence, the Ministry of Tourism in collaboration with the Ministry of Ayush may devise such ways and means to further strengthen the already existing Unani medical and wellness centres to attract foreign as well as domestic tourists for their healthcare issues.

**Keywords:** Medical and Wellness Tourism, Unani medicine, '*Ilāj bi'l Tadbīr*', Regimenal therapy, Detoxification, Rejuvenation.

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## INTRODUCTION

### Medical Tourism in India

Medical and wellness tourism is defined as an outing that patients take from one place to another place to seek cost-effective and efficient medical care along with a great vacation at some of the beautiful locations ([www.tourismnotes.com](http://www.tourismnotes.com)). It is also referred to as 'health tourism' and 'wellness tourism'. The Organization of Economic Corporation and Development (OECD, 2011) has defined medical and wellness tourism as 'when patients seek medical treatment and travel to other countries for taking medical services, viz., general surgery, cosmetology, dental and oral care, bariatric surgery, infertility treatment, etc. For many years, medical and tourism has a silent revolution rising in India

and other countries like Jordan, Mexico, South Africa, Brazil, Argentina, Singapore, Greece, Peru, Hungary, Thailand, etc (Jindal & Yashika, 2019). The medical and wellness tourism sector may be considered as a service-based industry that can play a pivotal role in the growth of the economy of a country. It has a direct or indirect relation to the conflict's impact on GDP, employment, and foreign exchange earnings of a country (Padmasani & Remya, 2015). Conventionally, India has always been a regional health care centre for bordering countries, viz., Nepal, Sri Lanka, Bangladesh, Afghanistan, Pakistan, Bhutan, and Maldives. Since ancient times, India has a strong background for mushrooming traditional systems of medical care through *Vaidyas* (Ayurvedic physicians) and *Hakims* (Unani physicians). This country has always

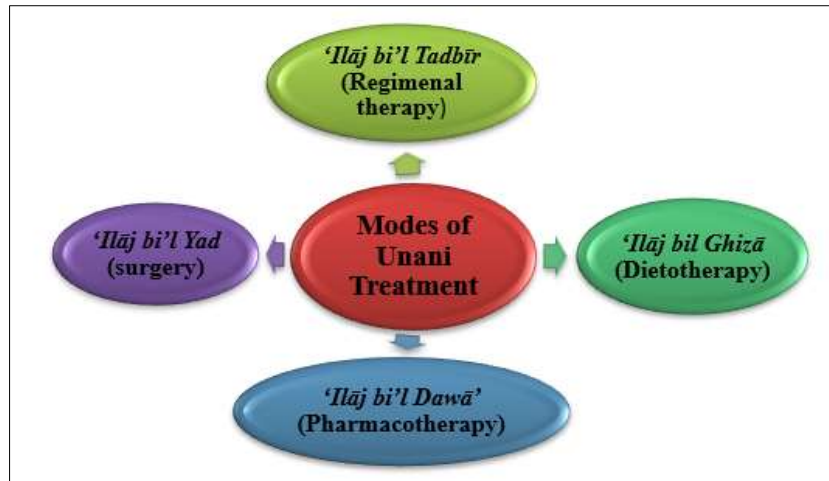
been welcoming to physicians, health care professionals, and medical scientists from other traditional systems of medicine who have contributed a lot to the development of the Indian healthcare system. During the period of Mughal emperor, certain cities of India, especially Delhi, emerged as well-known medical centres for assembling medical professionals from Unani and Ayurvedic systems of medicine. The history is evident that in olden days free medical treatment was provided to travellers, foreigners, and Brahmins in India. Recently, India has been recognized as a potential medical hub country amongst all Asian nations because of the growing scopes of traditional systems of medicine in this wonderful country, such as Ayurveda, Yoga and Naturopathy, Unani, Siddha and Homeopathy (Bhowmick, 2018).

In 2015 AD, the medical tourism sector of India had increased at an approximate cost of 95 billion Indian rupees (Sharafuddin, 2015), which is supposed to be projected to rise to US \$9 billion by 2020 AD. In 2017 AD, around 5 lakh patients, mostly from Afghanistan, Bangladesh, Iraq, Maldives, Oman, Tanzania, Yemen, Uzbekistan, Kenya, Nigeria, and Oman, visited India to take medical treatment. Patients from developed countries, like Australia, The United Kingdom and The United States of America, have also visited India for their healthcare issues. The government of India has introduced medical visas to promote medical and wellness tourism in the country. Under this visa facility, the patient can stay for 6 months in India ([https://en.wikipedia.org/wiki/Medical\\_tourism\\_in\\_India](https://en.wikipedia.org/wiki/Medical_tourism_in_India)). Medical and wellness tourism, including Ayurveda, has been recognized as a niche product in order to surmount the attribute of 'seasonality' and to promote India as a '365 days' destination and attract tourists with unambiguous interest by the Ministry of Tourism, Govt. of India. The Indian government has also constituted a National Medical & Wellness Tourism Board for conceding a committed institutional framework to promote the medical and wellness tourism sector, including Ayush ([www.pib.gov.in](http://www.pib.gov.in)). In the 'India-Netherlands Collaboration in Healthcare' program held in the Netherlands in 2018, the then Minister of Ayush (I/C), Govt. of India, Shri Shripad Yesso Naik, had given emphasis to integration and promotion of traditional medical knowledge of India with the Netherlands. He further stated that India is the world's largest producer of generic medicine and there is a wide scope for medical value travel to India, both in conventional and alternative medical treatments such as Ayurveda (<http://health.economictimes.indiatimes.com>). The medical and wellness tourism pertaining to Indian traditional systems of medicine deals with physical, spiritual, mental, and social wellbeing, which provides a holistic approach and cost-effective medical care to the tourists suffering from many chronic ailments.

### Unani system of medicine

Unani medicine is one of the oldest systems of medicine, originating in Greece and later mushrooming in other countries, like Rome, Arabian countries, Spain, Iran, and the Indian subcontinent. The fundamentals of this medicine are based on the Hippocratic doctrine of four humours, viz., *dam'* (sanguine), *balgham* (phlegm), *safrā'* (bile), and *sawdā'* (black bile) with their four intrinsic qualities, such as hot-moist, cold-moist, hot-dry, and cold-dry, respectively (Ansari *et al*, 2019). Consequently, an existence of the human body is based on seven basic principles, viz., *arkān* (elements), *mizāj* (temperament), *akhlāt* (humours), *aa'dzā'* (organs), *arwāh* (spirit), *quwā* (faculties), and *af'āl* (functions). Derangement of any one or more of the above humours results in the occurrence of diseases. Hence, the core aim of Unani treatment is to restore the homeostasis by aiding bodily faculties, i.e., *tabī'at mudabbir-i-badan* (*medicatrix naturae*) (Ansari *et al*, 2019; Ansari *et al*, 2018 a), which is an inherent immune power to combat diseases (Rubi, 2016). *Asbāb-i-Sittā Zarūriā* (six essential factors), including *hawā-i-muheet* (atmospheric air), *makoolāt va mashroobāt* (foods and drinks), *harakat-o-sukūn badanī* (physical activity and repose), *harakat-o-sukūn nafsānī* (mental activity and repose), *nawm-o-yaqza* (sleep and wakefulness), and *ehtibās-o-istifrah* (retention and elimination) are to be principally adhered to for health preservation (Ansari *et al*, 218 b). Various socioeconomic, geographic, cultural, and environmental factors are considered as secondary prerequisites (*asbab-i-ghair-zarooriah*) for the survival of anybody and indirectly influence health. Therefore, both primary and secondary prerequisites are considered during the treatment of diseases (Rubi, 2016).

In Unani medicine, the causes of diseases are classified into three categories, such as *sū'-i-mizāj* (altered temperament), *sū-i-tarkīb* (altered composition), and *tafarruq-i-ittiṣāl* (discontinuity). *Sū'-i-mizāj* may be due to alteration in the temperament of an organ, system, or whole body. *Sū'-i-mizāj* is further categorized into *sū'-i-mizāj sāda* (abnormal temperament not associated with matter) and *sū'-i-mizāj māddī* (abnormal temperament associated with matter). *Sū-i-tarkīb* refers to altered constituents of body cells, tissues, and organs, whereas *tafarruq-i-ittiṣāl* defines discontinuity in the cells, tissues, or organs (Khan *et al*, 2014). When more than one basic cause is found together in the body, the disease condition is called *marz-i-murakkab* (complex disease) such as *warm* (inflammation/ swelling) (Rehman *et al*, 2018). The management of diseases is based on the holistic approach with the aim to treat body, mind, and soul. Generally, four modes of treatment, including *'ilāj bi'l tadbīr* (regimenal therapy), *'ilāj bi'l ghidha* (dietotherapy), *'ilāj bi'l dawā'* (pharmacotherapy), and *'ilāj bi'l yad* (surgery), are used for therapeutic purposes (Ansari *et al*, 2018 b) (Figure 1).



**Figure 1: Modes of Unani treatment**

Due to its holistic approach, the Unani system of medicine has high potential for the treatment of many chronic ailments, viz., cosmeto-therapeutics, rejuvenation of mind, body and soul, psychosomatic illness, neurorehabilitation, reproductive health, etc (Jindal & Yashika, 2019). Such types of diseases may be managed by regulating metabolic processes through various modes of treatment.

#### (A) 'Ilāj bi'l Tadbīr (Regimenal therapy)

This is the first choice and important mode of Unani treatment, in which different procedures and modalities are employed to restore the health of sick individuals (Sultana *et al*, 2015). In this mode of

treatment, the morbid matter is either evacuated, or its overproduction and spread are arrested, after employing various regimenal procedures and thereby restoring humoral equilibrium (Ahmed *et al*, 2014). Classical Unani literature, including *Kamil al-Sanā'* (Majusi, 2010), *Al-Qanūn fi'l Tib* (Avicenna, 1973), *Firdaus al-Hikmat* (Tabri, 2010), *Kitāb al-Mukhtarātfi'l Tib* (Baghdadi, 2005), etc., has given a detailed account of various regimenal modes, which may be incorporated in establishing medical and wellness tourism centres. (Table 1)

#### Regimenal modalities

**Table 1: Regimenal therapies used in Unani Medicine**

S. No.	Regimenal procedures	References	S. No.	Regimenal procedures	References
1.	<i>Fasd</i> (Venesection)	(Avicenna, 1973; Tabri, 2010; Baghdadi, 2005; Razi, 1991; Al-Qaf, 1986; Kabeeruddin, YNM)	11.	<i>Takmīd</i> (Fomentation)	(Khan, 2006; Khan, 2005; Kabeeruddin, 2006)
2.	<i>Hijāma</i> (Cupping)	(Avicenna, 1973; Tabri, 2010; Baghdadi, 2005; Razi, 1991; Zahrawi, 2012)	12.	<i>Inkibāb</i> (Steam application)	(Khan, 2006; Kabeeruddin, 2006)
3.	<i>Ta'liq al-'Alaq</i> (Hirudatherapy)	(Avicenna, 1973; Baghdadi, 2005; Zahrawi, 2012)	13.	<i>Pāshoya</i> (Foot bath)	(Khan, 2006; Kabeeruddin, 2006; Ghani, 2010)
4.	<i>Kaiyy</i> (Cauterization)	(Avicenna, 1973; Al-Qaf, 1986; Zahrawi, 2012)	14.	<i>Lakhlakha</i> (Inhalation)	(Khan, 2005; Kabeeruddin, 2006; Ghani, 2010)
5.	<i>Riyādat</i> (Exercise)	(Majusi, 2010; Avicenna, 1973; Rushd, 1987; Razi, 2000; Jurjani, 2010)	15.	<i>Aabzān</i> (Sitz bath)	(Kabeeruddin, 2006)
6.	<i>Dalk</i> (Massage)	(Avicenna, 1973; Kabeeruddin, YNM; Rushd, 1987; Razi, 2000)	16.	<i>Nafūkh</i> (Sprinkling of fine powder into natural orifices of the body)	(Kabeeruddin, 2006; Ghani, 2010)
7.	<i>Hammām</i> (Bathing)	(Avicenna, 1973; Razi, 1991; Kabeeruddin, YNM, Rushd, 1987; Razi, 2000)	17.	<i>Ubtan</i> (Body scrub)	(Khan, 2006; Kabeeruddin, 2006; Ghani, 2010)

8.	<i>Tadhīn</i> (Oiling)	(Jamal & Khan, 2017)	18.	<i>Ta' rīq</i> (Diaphoresis)	(Jamal & Khan, 2017)
9.	<i>Natūl</i> (Irrigation)	(Sina, 2010; Khan, 2006)	19.	<i>Qay'</i> (Emesis)	(Avicenna, 1973; Jurjani, 2010)
10.	<i>Sakūb</i> (Douching or Spraying)	(Avicenna, 1973)	20.	<i>Idrār-i-Bawl</i> (Diuresis)	(Jurjani, 2010)

### (1) *Fasd* (Venesection/ phlebotomy)

A bloodletting procedure, in which the morbid matters present in the blood are eliminated from the body. When signs of plethora appear in the initial stage of the disease, Unani physicians advocate for this procedure. Different veins, including the cephalic vein, median vein, basilic vein, frontal vein, supraoccipital vein, temporal vein, labial vein, sublingual vein, etc., are chosen as per the indications and localization of pathological conditions. Empirical healers observed the therapeutic efficacy of venesection in various diseases, such as sciatica, gout (Avicenna, 1973; Baghdadi, 2005), joint pain, epilepsy, melancholia, pharyngitis, tonsillitis (Avicenna, 1973), urticaria, itching, etc (Baghdadi, 2005). However, this procedure is contraindicated in children, elderly people, anaemia, debilitating diseases, (Tabri, 2010), cholera, vomiting, extreme tiredness (Razi, 1991), insomnia, etc (Baghdadi, 2005; Razi, 1991).

### (2) *Hijāma* (Cupping)

Usually, the cupping therapy is performed by two techniques, such as *Hijāma bi'l Sharṭ* (cupping with scarification), in which the blood mixed with morbid matters is being sucked through sterilized cups (Baghdadi, 2005; Razi, 1991; Zahrawi, 2012) after making minor incisions, whereas *Hijāmā bilā Sharṭ* (cupping without scarification), in which only cups are fixed on the body surface for dispersing morbid humours (Baghdadi, 2005). Cupping with scarification is indicated in scabies, pustules, podagra, sciatica, piles, elephantiasis, pruritus, orchitis, leg ulcers, aneurysm, chronic abscess, etc (Avicenna, 1973). Cupping without scarification is preferred in menorrhagia (Baghdadi, 2005; Al-Qaf, 1986), atrophied organs, deep-seated abscess, purulent ulcers, inflammation of vital organs, hypothermia, displacement of an organ, etc (Al-Qaf, 1986). The significant therapeutic efficacy of cupping therapy as compared to acetaminophen has been observed in patients with knee osteoarthritis (Khan, 2013). The pain with disability in patients with nonspecific low back pain was found to be significantly reduced after doing cupping with scarification (Al-Bedah *et al*, 2015). The moving cupping as an adjuvant with medicated steam has also been found to be effective in nonspecific low back pain (Ansari *et al*, 2018 c).

### (3) *Ta' līq al-'Alaq* (Hirudotherapy)

Another bloodletting procedure using medicinal leeches is indicated in ulcers, pleurisy, piles (Avicenna, 1973), septic wounds, ringworm, alopecia, etc (Baghdadi, 2005; Razi, 1991). Generally, two species

of leeches, such as *Hirudo medicinalis* and *Hirudinaria granulosa*, are being selected in this regimenal procedure. Scientific studies revealed that their saliva contains a number of biologically active ingredients, like hirudin, calin, inhibitors of kallikrein, hyaluronidase, histamine-like vasodilators, collagenase, etc (Lone *et al*, 2011). A promising therapeutic efficacy of leech therapy was noted in reducing the complications of varicose veins (Nigar & Alam, 2011).

### (4) *Kaiyy* (Cauterization)

An ancient mode of regimenal modality used in Unani medicine to stop the growth of destructive types of pathological lesions, to resolve the putrefied substances present in septic wounds, to stop bleeding, and to increase the temperature of a cold organ (Avicenna, 1973). Usually, fire, caustic drugs (Zahrawi, 2012), gold, and iron materials (Al-Qaf, 1986) are used in this therapy (Zahrawi, 2012).

### (5) *Riyādat* (Exercise)

According to Unani theory, a balance in bodily movement and repose plays a key role in maintaining the health of individuals. The physical activity modulates the strength, vitality, and innate heat of the body (Sultana *et al*, 2015), which further helps in digestion and excretion of waste products from the body (Majusi, 2010; Rushd, 1987). Different methods of physical exercise, such as strenuous exercise, boxing, wrestling, marching, running (Avicenna, 1973; Razi, 2000), jumping, boating and sailing, swimming, horse riding, dancing, etc., are described in Unani literature. In addition, methods of exercise for individual organs, such as singing and vociferation for respiratory organs, inspecting minute objects for vision, hearing weak and loud sounds for ear, etc., are also advised (Avicenna, 1973).

### (6) *Dalk* (Massage)

Massage is also a mode of increasing muscular activity and is helpful in excreting waste products from the body (Rushd, 1987), strengthening skeletal muscles and tendons, diverting morbid matters from one place to another place, etc (Kabeeruddin, YNM). In Unani medicine, different massage techniques, such as hard friction massage, soft friction massage, repeated friction massage, moderately hard friction massage, rough friction massage, prolonged massage, short duration massage, moderate duration massage, massage with and without oil, massage before and after exercise, etc., are recommended for various preventive and therapeutic purposes (Avicenna, 1973). A study has reported the significant therapeutic efficacy of massage with *Roghan*

*Qust* in cases of post-stroke hemiplegia (Zarnigar & Rehman, 2012). Similarly, massage with *Roghan Seer* exhibited promising improvement in voluntary movements and basic mobility of the lower limb in patients with post-stroke hemiplegia (Amanullah *et al*, 2011). The noteworthy therapeutic effect of massage therapy using some Unani oils has been observed in patients with nervous system and musculoskeletal disorders (Husain *et al*, 2011).

### (7) Hammām (Bathing)

The Unani medicine evidenced that medicated baths help in producing moistness, dryness, coldness, and hotness; eliminating waste products through skin pores; refreshing the body; preparing the body for digestion (Razi, 1991; Rushd, 1987), increasing appetite (Rushd, 1987); relieving scabies and itching; relaxing skeletal muscles; relieving common colds, dysuria, diarrhoea, etc (Razi, 2000). A traditional bathhouse comprising three rooms with different intensities of temperature maintained through hot and cold water and circulation of the air is built, in which the temperatures of the first, second, and third rooms should be cold-moist, hot-moist, and hot-dry, respectively (Kabeeruddin, YNM). This regimenal procedure also promotes physical, psychological, and cosmetic health through detoxifying the whole body at biological and molecular levels (Peerla & Ahmed, 2019).

### (8) Tadhīn (Oiling)

This is a method of soft massage using medicated oils, such as *Roghan Qust*, *Roghan Babuna*, *Roghan Seer*, *Roghan Kaddu*, *Roghan Kahu*, *Roghan Banafsha*, etc., in order to relieve pain, divert morbid humours, increase nutrition, moistness, and blood supply of the skin, etc (Jamal & Khan, 2017).

### (9) Natūl (Irrigation)

In this regimenal procedure, either medicated oils or decoctions (Azam *et al*, 2014) are irrigated locally over the affected parts of the body from some vertical height. Some quantity of drugs may be absorbed through skin pores (Khan, 2006), which facilitates either dispersing or eliminating morbid humours (Nikhat & Fazil, 2015; Nasir *et al*, 2018). This therapy is evidenced to have promising therapeutic efficacy in various diseases, including headache and insomnia (Sina, 2010). A study has reported the significant response of *natūl* therapy with *Roghan Kaddu* in the case of migraine without aura (Ansari *et al*, 2018 d).

### (10) Sakūb (Douching or Spraying)

Another method of irrigation therapy using medicated water or oil is given to the affected body parts of the body from a close distance in order to either disperse the morbid humours or to change the temperament of an organ. In this method, usually, the irrigation is done by using a jug or similar vessel (Avicenna, 1973). Another difference is that *sakūb* is

performed gradually, while *natūl* is given speedily (Qureshi, 1995).

### (11) Takmūd/ Kimad/ Takor (Fomentation)

Either medicated hot water or a poultice containing herbs is applied to the affected organs (Kabeeruddin, 2006). The herbs, including *Matricaria chamomilla* (Khan, 2006; Khan, 2005; Kabeeruddin, 2006), *Trigonella uncata* (Khan, 2006), *Althea officinalis*, *Santalum album*, *Rosa damascena*, *Viola odorata*, *Ruta graveolens*, *Achillea millefolium*, *Myristica fragrans*, *Valeriana jatamansi*, *Acorus calamus*, etc., are used in the form of fomentation for the treatment of headache, migraine, dementia (Khan, 2005; Kabeeruddin, 2006), paralysis (Kabeeruddin, 2006), earache, stomach pain, colicky abdominal pain, renal pain, etc (Khan, 2005). The decoction prepared with *Papaver somniferum* seeds, rosewater, and turpentine oil is beneficial in relieving pain and inflammation in cases of mastitis (Kabeeruddin, 2010).

### (12) Inkibāb (Vapourization)

The vapours prepared with water and herbs in a steam chamber are applied to the body parts in various disease conditions (Ansari *et al*, 2018 c). In this regimenal therapy, herbs, such as *Matricaria chamomilla*, *Trigonella uncata*, *Cymbopogon jwarancusa*, *Foeniculum vulgare*, *Rosa damascena*, *Ruta greveolens*, *Viola odorata* flower, *Nympha alba* flower, *Althea officinalis* flowers, *Origanum vulgare*, *Papaver somniferum* seeds, etc., have shown promising therapeutic efficacy in cases of earache, deafness, tinnitus, etc (Khan, 2006; Kabeeruddin, 2006).

### (13) Pāshoya (Foot bath)

Ancient regimenal procedure involves immersing the foot in a medicated decoction or infusion (Qureshi, 1995). Many herbs, such as *Acacia arabica* leaves, barley's flour, *Althea officinalis* flowers, *Solanum nigrum*, *Viola odorata* flowers, and *Nympha alba* flowers, are used for the treatment of chronic headache (Khan, 2006; Kabeeruddin, 2006). Another formulation containing *Nympha alba* flowers, *Solanum nigrum*, *Viola odorata* flowers, wheat fibre, *Acacia arabica* leaves is recommended in the case of headache (Ghani, 2010).

### (14) Lakhlakha (Inhalation)

The aromatic herbs, either in solid or liquid forms, are inhaled for various therapeutic purposes (Kabeeruddin, 2006). The volatile constituents present in the herbs are absorbed through the nasal mucosa (Jamal & Khan, 2017) and thus produce the systemic effects. Many herbs, including *Santalum album*, *Coriandrum sativum*, rose oil, camphor, Oil of *Viola odorata*, *Nympha alba* flowers, Kewra water, aqueous part of *Borago officinalis*, etc., are used as *lakhlakha* to treat headache, cerebral and cardiac diseases, etc (Khan, 2005; Kabeeruddin, 2006; Ghani, 2010).

### (15) *Aabzān* (Sitz bath)

This popular therapy involves immersing the lower parts of the body, especially the buttocks and hips, in a medicated decoction (Nayab, 2016) and is useful in curing ano-rectal, intestinal, prostate, urinary bladder, urethral, testicular, vaginal, uterine diseases, etc (Kabeeruddin, 2006).

### (16) *Nafūkh* (Insufflation)

A specific therapy involves sprinkling the fine powder either using a syringe or tube into the natural orifices of the body, like the ear canal, nasal cavity, and throat (Kabeeruddin, 2006; Arif & Ansari, 2018). The sprinkling of the fine powder prepared with *Crocus sativus* and *Ricinus communis* is therapeutically effective in the treatment of chronic migraine (Ghani, 2010) and the same procedure with *Balsamodendron myrrha*, *Boswellia serrata*, Borax, *Berberis aristata*, and alum has been found to be effective in otomycosis (Arif & Ansari, 2018).

### (17) *Ubtan* (Body scrub)

A method of body scrubbing or skin cleansing with a medicated paste for cosmetic purposes. The paste is prepared with herbs, including *Sterculia urens*, flour of barley, *Viciafeba*, pea, *Cicer arietinum*, *Lens culinaris*, *Prunus amygdalus*, *Cucumis melo*, *Prunus amygdalus*, *Santalum album*, *Pterocarpus santalinus*, *Crocus sativus*, *Berberis aristata*, *Piper nigrum*, *Curcuma longa*, *Myristica fragrans*, *Cinnamomum zeylanicum*, *Lawsonia inermis*, *Elettaria cardamomum*, *Curcuma zedoaria*, etc., for therapeutic purposes (Ghani, 2010).

### (18) *Ta'rīq* (Diaphoresis)

A method of inducing sweat using various methods, like hot fomentation, hot baths, poultices, exercise, massage, inhalation, administering drugs, etc., in order to eliminate waste products from the body (Jamal & Khan, 2017). The internal administration of herbs, including *Foeniculum vulgare*, *Piper cubeba*, *Coriandrum sativum*, *Elettaria cardamomum*, *Achillea millefolium*, *Ruta graveolens*, *Crocus sativus*, *Piper nigrum* (Firdaus & Sultana, 2018), camphor, *Valeriana jatamansi*, etc., is prescribed to patients for therapeutic sweating (Jamal & Khan, 2017).

### (19) *Qay'* (Emesis)

This is also a mode of cleansing the body, in which emesis is induced through either physical methods or by administering emetic drugs. Following emesis, the digestive and other faculties are improved (Kabeeruddin, 2006). Hippocrates emphasized that this is the best regimen in order to evacuate the waste products from the body and is recommended in healthy individuals for prophylactic purposes. It is also recommended for therapeutic purposes in inflammatory diseases, oedema, jaundice, tremor, paralysis, dyspnoea, gout, melancholia, leprosy (Jurjani, 2010), dropsy, epilepsy, gout, sciatica, etc (Avicenna, 1973).

### (20) *Idrār-i-Bawl* (Diuresis)

Another mode of detoxification of the body is by administering diuretic herbs, like *Cucumis melo*, *Cucumis sativus*, *Trachyspermum ammi*, *Nigella sativa*, *Foeniculum vulgare*, etc., for the treatment of joint pain, backache, dizziness, ascites, etc (Jurjani, 2010).

### (B) '*Ilāj bi'l Ghidhā* (dietotherapy)

The Unani physicians have observed that routine and modified dietetics play a key role in preserving health (Ansari *et al*, 2018 b). Hippocrates (460-370 BC) quoted that “good quality of wine in little amount and apple are friends of the body and brain” (Ansari *et al*, 2018 b; Abi Usaiba, 1990). Ibn Sina (980-1037 AD) stated that “stomach is the residence of illness and food is the manager of curing diseases” (Ansari *et al*, 2018 b). Haris ibn Kalda (d. 635 AD) depicted that “*Punica granatum* and *Citrus medica* are the best fruit; *Rosa damascena* and *Viola odorata* are the best essence and *Cichorium intybus* and *Lactuca sativa* are the best vegetables amongst all the fruits, essences and vegetables, respectively” (Abi Usaiba, 1990). Razi (865-925 AD) mentioned that “nutrition, treatment, rest, and joyfulness are giving strengths to the body” (Razi, 2000). According to the Unani theory, a balanced diet gives strength to the body, and its incorrect use produces diseases. Therefore, it is advised that the diet may be given as per the need of the body and disease conditions (Sina, 2010). Several modified dietetics, either standalone or as an adjuvant with drugs, are beneficial for the treatment of various diseases (Ansari *et al*, 2018 b). (Table 2)

**Table 2: Modified dietetics**

Modified/Special dietetics	Method of preparation	Indications
<i>Mā' al-Sha'īr</i> (Barley water)	It is prepared with one part of barley and 10/ 14/ 20 parts of plain water and boils it over slow flame (Khan, 2006; Kabeeruddin, 2006).	Fever, acute infections, tuberculosis, diabetes mellitus, other debilitating diseases (Ansari <i>et al</i> , 2018 b)
<i>Mā' al-Sha'īr Muḥammās</i>	It is made with roasted barley and plain water (Khan, 2006; Kabeeruddin, 2006)	Diarrhoea (Khan, 2006; Kabeeruddin, 2006)
<i>Mā' al-Sha'īr Mulḥam</i>	It is prepared with barley, plain water, and mutton (Khan, 2006; Kabeeruddin, 2006)	Increases the strength of the body (Khan, 2006; Kabeeruddin, 2006)
<i>Mā' al-'Asl</i> (Honey water)	It is prepared with one part of honey and two parts of plain water (Khan, 2005)	Paralysis, gastric weakness, sexual dysfunction (Khan, 2006; Khan, 2005;

		Kabeeruddin, 2006), cerebral stroke, epilepsy, arthritis (Khan, 2005), fever, dry cough, etc (Ansari <i>et al</i> , 2018 b)
<i>Mā' al-Jubn</i> (Whey)	The watery part of sheep's or goat's milk is separated with aiding lemon juice or vinegar (Khan, 2006; Kabeeruddin, 2006).	Leprosy, filariasis, jaundice, burning micturition, urolithiasis, renal failure, migraine, urticaria, ascites, itching etc (Khan, 2006; Kabeeruddin, 2006) <sup>[28,30]</sup>
<i>Sikanjabīn</i> (Oxymel)	It is prepared by boiling one part of vinegar and three parts of honey or sugar (Kabeeruddin, 2010) (Anonymous, 2006).	Vomiting, liver diseases, jaundice, gastric disturbances, burning micturition, etc (Khan, 2005; Kabeeruddin, 2006).
<i>Ābkāma</i>	It is prepared by fermenting mustard, salt, caraway, cumin, wheat bread, vinegar, mint, zinger and pepper (Ansari <i>et al</i> , 2018 b).	Gastric diseases, loss of appetite, its enema is useful in colicky pain and intestinal wounds (Khan, 2006; Arzani, 2009).
<i>Nabīdh</i>	It is a type of non-distilled wine, which contains small amount of alcohol. It is prepared with grapes, dates, common fig, coconut, barley, wheat, etc. (Looqa, 2007).	It contains enzymes, which are useful in retaining wellbeing (Looqa, 2007). Aphrodisiac and semenagogue (Khan, 2006; Kabeeruddin, 2006)
<i>Murabbā</i>	Seasonal fruits, like apple, carrot, quince, orange, Indian gooseberry, etc., are preserved by adding honey or sugar (Ansari <i>et al</i> , 2018 b).	Stomach, cardiac, and brain diseases (Ansari <i>et al</i> , 2018 b).
<i>Gulqand</i>	The petals of rose or other flowers are preserved by adding honey or sugar (Ansari <i>et al</i> , 2018 b; Khan, 2005).	Cardiac, stomach, cerebral, liver disease, etc (Ansari <i>et al</i> , 2018 b; Khan, 2005).
<i>Halwā</i>	It is prepared with almond, aloe, egg, bottle gourd, coriander, etc., along with sugar (Ansari <i>et al</i> , 2018 b).	<i>Halwa-i-Seb va Bihi</i> is useful in gastric, liver, and cardiac diseases. <i>Halwa-i-Badam</i> , <i>Halwa-i-Sa'lab</i> and <i>Halwa-i-Baiz-i-Murgh</i> are beneficial in sexual disorders (Ansari <i>et al</i> , 2018 b).
<i>Faloodā</i>	It is prepared with starch, cow's milk, and sugar (Kabeeruddin, 2006).	General debilitating conditions and cardiac diseases (Kabeeruddin, 2006).
<i>Harīsā</i>	It is prepared with mutton and wheat (Ansari <i>et al</i> , 2018 b).	Chronic fevers, anaemia, tuberculosis, etc (Ansari <i>et al</i> , 2018 b).
<i>Kavāmīkh</i>	It is prepared with vegetables, milk, spices, and mint (Ansari <i>et al</i> , 2018 b).	Loss of appetite (Ansari <i>et al</i> , 2018 b).
<i>Zīrbāj</i>	A type of soup that is prepared with dry fruits, vinegar, and saffron (Kabeeruddin, YNM).	Stomach and liver diseases <sup>l</sup> (Ansari <i>et al</i> , 2018 b).
<i>Maibāh</i>	It is prepared with quince fruit, grape wine, dried ginger, cinnamon, cardamom, saffron, and honey (Ansari <i>et al</i> , 2018 b).	Nausea, vomiting, indigestion, diarrhoea, etc (Ansari <i>et al</i> , 2018 b).
<i>Rub</i> (Extract)	It is prepared in the form of extracts with different fruit juices, decoction or infusion of herbal drugs (Kabeeruddin, 2006).	<i>Rub-i-Anar</i> (extract of pomegranate), <i>Rub-i-Bihi</i> (extract of quince fruit), <i>Rub-i-Jamun</i> (extract of black plum) and <i>Rub-i-Seb</i> (extract of apple) are useful as stomachic, cardiac and brain tonics (Kabeeruddin, 2006).
<i>Qahwa'</i>	A kind of tea that is prepared with tea leaves and other herbs, such as fennel, cinnamon, cardamom, clove, ginger, etc (Ansari <i>et al</i> , 2018 b).	Common cold, cough, headache, fevers, etc (Ansari <i>et al</i> , 2018 b).

### (C) 'Ilāj bi'l Dawā' (Pharmacotherapy)

The third mode of Unani treatment, in which either single drugs or polyherbal mixtures are prescribed, is aimed at restoring the normal equilibrium of the body. *Mundāj va Mushl* (concoctive & purgative) therapy and *Muqawwiyāt* (tonics), two distinct therapies, may be imparted in designing the therapeutic modules for medical and wellness tourism.

### (1) *Mundāj va Mushl* (MM) (concoctive & purgative) therapy

In this mode, drugs with concoctive properties against phlegm, yellow bile, and black bile are internally administered for a few days, followed by purgatives; thus, the body is detoxified (Nasiruddin *et al*, 2015). This therapy is beneficial in treating cerebral, psychiatric, cardiovascular, respiratory, gastric, renal, musculoskeletal, endocrine, reproductive diseases, etc. The selection of drugs and duration in *Mundāj va Mushl*

(concoctive & purgative) therapy depend on the types of morbid humours present in the body. (Table 3)

**Table 3: Drugs and duration for MM therapy**

Types of MM therapy	Preferred drugs	Duration of MM therapy
<i>Mundij-i-Safrā'</i> (concoctive of yellow bile)	<i>Ziziphus jujuba</i> , <i>Viola odorata</i> , <i>Prunus domestica</i> , <i>Nympha alba</i> , <i>Fumeria officinalis</i> (Hamdani, 2018)	3-5 days (Ansari <i>et al</i> , 2017)
<i>Mushil-i-Safrā'</i> (purgative of yellow bile)	<i>Covolvulus scammonia</i> , <i>Tamarindus indica</i> , <i>Prunus domestica</i> (Itrat & Zulkifle, 2014)	Not specified, can be given as per the need.
<i>Mundij-i-Balgham</i> (concoctive of phlegm)	<i>Foeniculum vulgare</i> , <i>Apium graveolens</i> , <i>Cymbopogon jwaruncusa</i> , <i>Cichorium intybus</i> , <i>Lavendula steochas</i> , <i>Vitis vinifera</i> , <i>Ficus carica</i> , <i>Mellisa officinalis</i> , <i>Pimpinella anisum</i> , <i>Adiuntum capillus-veneris</i> , <i>Colchicum luteum</i> , <i>Chrysanthemum indicum</i> , <i>Cinnamomum zeylanicum</i> , <i>Mellisa officinalis</i> , <i>Borago officinalis</i> , <i>Viola odorata</i> (Ghani, 2010)	5-12 days (Ansari <i>et al</i> , 2017)
<i>Mushil-i-Balgham</i> (purgative of phlegm)	<i>Vitis vinifera</i> , <i>Operculina turpenthum</i> , <i>Cassia angustifolia</i> , <i>Ficus carica</i> , <i>Ayariz Feeqra</i> , <i>Habb-i-Ayariz</i> (Ghani, 2010)	Not specified, can be given as per the need.
<i>Mundij-i-Sawdā'</i> (concoctive of black bile)	<i>Cuscuta reflexa</i> , <i>Lavandula steochas</i> , <i>Borago officinalis</i> , <i>Polypodium vulgare</i> , (Ansari, 2017), <i>Mellisa officinalis</i> , <i>Cordia myxa</i> (Hamdani, 2018)	15-40 days (Ansari <i>et al</i> , 2017)
<i>Mushil-i-Sawdā'</i> (purgative of black bile)	<i>Operculina turpenthum</i> , <i>Ghariqun</i> (Akhtar <i>et al</i> , 2018)	Not specified, can be given as per the need.

**(2) Muqawwīyāt (Tonics):** Several tonics are prescribed to improve the functions of various important organs of the body (Hamdani, 2018). (Table 4; Figure 2)

**Table 4: Muqawīyyāt (Tonics)**

Particulars	Single drugs	Compound drugs
<i>Muqawwī-i-Dimāgh</i> (Brain Tonic)	<i>Castoreum</i> , <i>Lavandula staechos</i> , <i>Embllica officinalis</i> , <i>Terminalia chebula</i> , <i>Valeriana officinalis</i> (Khan, 2006)	<i>Majun Najah</i> , <i>Mufarreh Yaquti</i> , <i>Itrifal Ustukhuddus</i> (Khan, 2006; Anonymous, 2006), <i>Jograj Goggul</i> , <i>Majun Seer</i> , <i>Majun Jalinus</i> , <i>Majun Seer Alwi Khan</i> , <i>Murabba Aamla</i> (Anonymous, 2006)
<i>Muqawwī-i-Qalb</i> (Cardio tonic)	<i>Doronicum hokeri</i> , <i>Crocus sativus</i> , <i>Musk</i> , <i>Coriandrum sativum</i> , <i>Cinnamomum zeylanicum</i> , <i>Mellisa officinalis</i> , <i>Bombyx mori</i> , <i>Borago officinalis</i> , <i>Salvia haemotodes</i> , <i>Santalum album</i> , <i>Pterocarpus santalinus</i> (Khan, 2006)	<i>Khamira Abresham Sad</i> (Anonymous, 2006), <i>Khamira Abresham Arshad wala</i> (Khan, 2006), <i>Khamira Gaozaban Sada</i> , <i>Khamira Gaozaban Ambari Jawahir wala</i> , <i>Khamira Marwarid</i> (Khan, 2006; Anonymous, 2006), <i>Dawa al-Misk Mo'tadil</i> , <i>Dawa al-Misk Haar</i> , <i>Dawa al-Misk Barid</i> , <i>Dawa al-Misk Mo'tadil Jawahir Wala</i> (Anonymous, 2006), <i>Majun Sandal</i> , <i>Yaquti Mo'tadil</i> , <i>Yaquti Har</i> , <i>Yaquti Barid</i> (Khan, 2006), <i>Habb-i-Jawahir</i> , <i>MufarrehBarid</i> , <i>Murabba Seb</i> (Anonymous, 2006)
<i>Muqawwī-i-Mīdā</i> (Stomachic)	<i>Pistacia lentiscus</i> , <i>Cyperus rotundus</i> , <i>Saussurea lappa</i> , <i>Elettaria cardamomum</i> , <i>Syzygium aromaticum</i> , <i>Carumcarvi</i> , <i>Rhus coraria</i> , <i>Punica granatum</i> , <i>Quercus infectoria</i> , <i>Commiphora myrrha</i> (Khan, 2006)	<i>Anushdaru</i> (Khan, 2006; Anonymous, 2006), <i>Gulqand</i> (Khan, 2006), <i>Jawarish Anaren</i> , <i>Jawarish Amla Sada</i> , <i>Jawarish Jalinus</i> , <i>Jawarish Mastagi</i> (Anonymous, 2006), <i>Sharbat Ward Mukarir</i> (Khan, 2006), <i>Qurs Tabasheer</i> , <i>Majun Sangdana Murgh</i> , <i>Jawarish Ood Shirin</i> , <i>Jawarish Zanjbeel</i> , <i>Jawarish Zarishk</i> , <i>Majun Fanjnosh</i> , <i>Murabba Halela</i> (Anonymous, 2006)
<i>Muqawwī-i-Jigar</i> (Liver Tonic)	<i>Artemisia absinthium</i> , <i>Curcuma zedoaria</i> , <i>Crocus sativus</i> , <i>Rubia cardifolia</i> , <i>Rosa damascena</i> , <i>Cymbopogon jawarancusa</i> , <i>Piper nigrum</i> , <i>Aristolochia rotunda</i> , <i>Aquilaria agallocha</i> (Khan, 2006)	<i>Qurs Zarishk</i> , <i>Jawarish Narmushk</i> , <i>Majun Dabeedul Ward</i> , <i>Majun Khabsul Hadeed</i> , <i>Sharbat Deenar</i> (Anonymous, 2006)

<i>Muqawwī-i-Gurdā'</i> (Nephroprotective)	<i>Cucumis melo</i> , <i>Cucumis sativus</i> , <i>Lagenaria siceraria</i> , <i>Althea officinalis</i> , <i>Physalis alkekengi</i> , <i>Cydanea oblonga</i> , <i>Boswellia serrata</i> , <i>Prunus cerasus</i> (Khan, 2006)	<i>Banadiq al-Buzoor</i> , <i>Qurs Kaknaji</i> , <i>Jawarish Zarooni Sada</i> , <i>Majun Falasifa</i> , <i>Majun Kundur</i> , <i>Majun Masik al-Bawl</i> , <i>Sharbat Buzuri Mo'tadil</i> , <i>Sufoof Mudirre Haiz</i> (Anonymous, 2006)
<i>Muqawwī-i-Raḥīm</i> (Uterine Tonic)	<i>Juniperus communis</i> , <i>Ruta graveolens</i> , <i>Aristolochialonga</i> , <i>Aristolochia rotunda</i> , <i>Acacia catechu</i> , <i>Salmalia malabarica</i> , <i>Quercus infectoria</i> , <i>Acacia arabica</i> , <i>Astragalus sarcocola</i> (Khan, 2006)	<i>Majun Hamal Ambari Alwi Khan</i> , <i>Majun Muqawwī-i-Reham</i> , <i>Majun Sohag Sonth</i> , <i>Majun Suparipak</i> (Anonymous, 2006), <i>Majun Mochras</i> , <i>Mastureen</i> (Said, 1997)
<i>Muqawwī-i-Bāh</i> (Aphrodisiac)	<i>Tribulus terrestris</i> , <i>Pinusgerardiana</i> , <i>Alpineagalanga</i> , <i>Cardiospermum halicacabum</i> , <i>Orchis latifolia</i> , <i>Cocus nucifera</i> , <i>Glycyrrhiza glabra</i> , <i>Ficus carica</i> (Khan, 2006)	<i>Labub Kabir</i> , <i>Labub Sagheer</i> , <i>Majun Aarad Khurma</i> , <i>Majun Jalali</i> , <i>Majun Mughalliz</i> , <i>Majun Salab</i> (Anonymous, 2006)

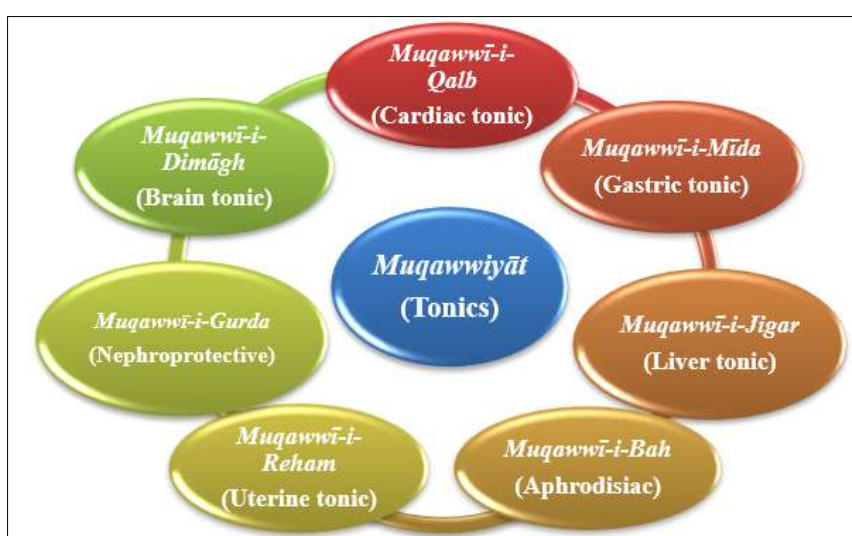


Figure 2: *Muqawwiyyāt* (Tonics)

## Types of services which may be catered in Medical and Wellness Tourism

The diverse therapeutic modules of Unani medicine, as discussed in this manuscript, can play a pivotal role in designing the type of services to establish medical and wellness tourism centres. The following type of services may be catered.

### (1) Body purifying/ Detoxification therapy

The purification or detoxification of the body is a unique approach to treating diseases in various traditional medicines. In Unani pathology, most of the diseases are caused by either the predominance of sanguineous, phlegmatic, bilious, or melancholic nature of morbid matters (Jurjani, 2010), which are to be evacuated from the body during the treatment process by using different interventions (Sina, 2010). Under the medical and wellness tourism in Unani medicine, the body purifying/ detoxification module can be developed by incorporating regimenal and pharmacotherapeutic measures, like venesection, cupping with scarification, leech therapy, emesis, diaphoresis, medicated baths, vaporization, MM therapy, as per the indications in

various systemic diseases, including cerebral, psychiatric, cardiovascular, respiratory, skin, musculoskeletal, gynecological, endocrine, reproductive, etc. Specifically, in case of the predominance of sanguineous morbid matters, minor surgical interventions, like venesection, cupping with scarification, leech therapy, and drugs with the properties to neutralize the sanguineous temperament, may be chosen, whereas in case of the predominance of phlegmatic, bilious, or melancholic nature of morbid matters, MM therapy, emesis, purgation, diuresis, etc., with incorporating specific drugs related to these humours, may be chosen under this module of treatment. Modified dietetics and *muqawwī* (tonic) drugs, as per the indications, may also be incorporated in this module. The duration of the treatment depends on the nature and type of the disease.

### (2) Skin, hair, and beauty care

At present, skin and hair-related problems are prevalent throughout the world. The Unani system of medicine is rich in using cosmetic products. Many Unani classical literature, such as *Kitab al-Hawi* (Liber

*Continens*), Volume VI (Razi, 1999) and *Kitab al-Mansuri (Liber ad Almansorem)* (Razi, 1991) of Rhazi (865-925 AD) and *Firdaus al-Hikmat* of Ahmad bin Muhammad Tabri (10<sup>th</sup> century AD) have described many useful formulations for the treatment of cosmetic disfigurements (Ansari *et al*, 2016; Tabri, 1997). A module comprising of Unani regimenal procedures, including cupping with scarification, massage cupping, facial cupping, leech therapy, medicated steam, body scrubbing with herbal paste, Jacuzzi bath, medicated bath, and various dosage forms of Unani medicine, such as *nawra* (hair remover), *ghāliya* (perfumed powder), *ghāza* (face powder), *barūd* (eye dusting powder), *kuhl* (coryllium), *dharūr* (dusting powder), *sābigh-i-jild* (skin dye), *khiḍāb* (hair dye), *kājal* (soot), *surma* (coryllium), etc., (Kabeeruddin, 2006; Ghani, 2010; Anonymous, 2012), may be developed for various skin, hair, and beauty-related problems as per the indications.

### (3) Rejuvenation and Longevity therapy

The concept of rejuvenation and longevity has been discussed in detail in Unani literature. The rejuvenation and longevity can be improved by following the correct principles of *asbāb-i-sitta dharūriyya* (six essentials) and using modified dietetics (Ansari *et al*, 2018 b) and drugs that possess *muqawwīyyāt* (tonics), *mufarriḥ* (mood elevator), *fād zahr* (antidote), and *iksīr* (elixir of life) properties (Anonymous, 2012). A few important dosage forms, such as *khāmira*, *dawā' al-misk*, *murabbā*, *yāqūtī*, *labūb*, *ḥalwā*, and *tiryāq*, are specifically used in various debilitating diseases (Anonymous, 2012). Certain compound formulations, most commonly *Majun Flasiḥa* (Sina, 2010; Arzani, 2009) and *Majun Lana*, have been named as *maddat al-ḥayāt* (elixir of life) (Sina, 2010; Arzani, 2009) and *'iksīr al-badan* (elixir of body) (Khan, 2006), respectively, due to their therapeutic properties. Some scientific studies have proven the remarkable immune potentiating effects of *Khamira Marwareed* (Khan *et al*, 2009) in an animal model and the immune stimulating effects of *Tiryāq Wabai* in human beings (Nigar & Itrat, 2013). The rejuvenation and longevity regimens for medical and wellness tourism may be developed by incorporating different regimenal procedures, modified dietetics, and immune-potentiating drugs, which may be helpful in the management of lifestyle, psychiatric, and other diseases.

### (4) Weight loss therapy

In the present scenario, obesity is considered a major health concern and is responsible for coronary artery diseases, hypertension, dyslipidaemia, diabetes mellitus, etc (Kishore *et al*, 2018). The Unani system of medicine discusses different regimenal procedures, such as steam bath, massage with medicated oils, strenuous exercise, and the use of diaphoretic, diuretic, and purgative drugs. Several single drugs, such as *Asarum europium*, *Pimpinella anisum*, *Armenian bole*, *Apium graveolens*, *Allium sativum*, *Coccus lacca*, *Oliganum vulgare*, *Commiphora myrrha*, *Ptychotis ajowan*,

*Foeniculum vulgare*, *Anethum sowa*, *Carum carvi*, etc., and pharmacopoeial preparations, including *Dawa al-Luk*, *Dawa al-Kurkum*, *Itrifal Sagheer*, *Jawarish Kamoni*, *Majoon Falafali*, *Tiryāq Kabir* (Itrat *et al*, 2014), *Arq Zeera*, *Arq Badyan*, *Majoon Baladur*, *Safoof Mohazzil*, *Habb-i-Sandarus*, etc., are prescribed in obesity (Zafar *et al*, 2015). A study has reported that *Safoof Mohazzil* significantly reduces the body weight, lipid profile, insulin, and leptin levels in an animal model (Gupta *et al*, 2012). In conclusion, this module may be introduced by incorporating regimenal therapies and drugs for medical and wellness tourism.

### Approved Medical and Wellness Tourism Centre in Unani medicine

The Regional Research Institute of Unani Medicine, Chennai (NABH & NABL accredited), functioning under the Central Council for Research in Unani Medicine, Ministry of Ayush, Govt. of India, has been designated as the first Medical and Wellness Tourism Centre for domestic health seekers in Unani medicine. The services include body purifying/detoxification therapy, rejuvenation therapy, and skin, hair, and beauty care regimens by incorporating regimenal procedures, dietotherapy, and pharmacotherapeutics.

### Other potential Unani institutes for establishing Medical and Wellness Tourism centres in India

#### (1) National Institute of Unani Medicine, Bengaluru

This institute was established in 1984 AD, but research and academic activities were started in 2004 AD. This institute offers postgraduate courses in ten disciplines of Unani medicine. At present, the hospital of the institute has various specialized OPDs for the management of several systemic diseases, such as musculoskeletal, skin, cosmetology, gastrointestinal, hepato-biliary, neurological, psychiatric, geriatric, lifestyle disorders, etc. The hospital has an In-patient department, health huts, pharmacy, regimenal unit, etc. The institute provides nutritional plan to the patients for particular health disorders, antenatal care, and family planning services. In regimenal therapy unit, drugless therapies, like cupping, massage, leech therapy, irrigation therapy, steam, bath etc., are prescribed to the patients for the management of various diseases. The neuro-muscular rehabilitation unit of the hospital is working with the wide objectives for rehabilitation of patients suffering from various neuro-muscular disorders, such as cerebral stroke, hemiplegia, paraplegia, myopathies, parkinsonism and motor neuron diseases (<http://www.nium.in>).

#### (2) National Research Institute of Unani Medicine for Skin Disorders (NRIUMSD), Hyderabad

This institute was established in 1972 AD on 5.5 acres of land in Hyderabad under the Central Council for Research in Unani Medicine, Ministry of Ayush, Govt. of India. This institute is engaged with pharmacoclinical research, drug standardization and quality

control, and survey and cultivation of medicinal plants along with out-patient department (OPD), In-patient department, well-equipped pathology, biochemistry and radiology laboratories and GMP-certified pharmacy. This institute has gained worldwide recognition in the area of research on skin diseases, especially vitiligo (Anonymous, 2013). On November 03, 2019 AD, this institute has been upgraded as the National Research Institute of Unani Medicine for Skin Disorders (NRIUMSD) (<http://www.pib.gov.in>). The hospital and clinical laboratories of the institute have been accredited by NABH and NABL, respectively.

### (3) Central Research Institute of Unani Medicine, Lucknow

This institute is also one of the major research centers of the CCRUM, which was established as the Regional Research Institute of Unani Medicine in 1982 AD and was upgraded as the Central Research Institute of Unani Medicine in 2002 AD. This institute has a 25-bed IPD along with OPD, Regimenal unit, and well-furnished diagnostic labs. For many years, this institute has emerged as a leading centre for Unani treatment, especially rheumatoid arthritis (Anonymous, 2013). The hospital and clinical laboratories of the institute have been accredited by NABH and NABL, respectively.

### (4) Regional Research Institute of Unani Medicine, Srinagar

The Regional Research Institute of Unani Medicine (RRIUM), Srinagar, is a decentralized institute of the CCRUM, which is located at the bank of beautiful Dal Lake, near Hazratbal Shrine, Habak, Naseem Bagh, Srinagar, Jammu & Kashmir. The research activities in Unani medicine in the state of Jammu & Kashmir started under the CCRUM in August 1979 AD when the Council established a Survey of Medicinal Plants Unit (SMPU) and a Drug Standardization Unit (DSRU) in the campus of the University of Kashmir. Then, in May 1983 AD, a Clinical Research Unit (CRU) was started. In 1985 AD, the Council amalgamated these three units and established the Regional Research Institute of Unani Medicine. In the same year, a Mobile Wing was attached to the Clinical Research Unit. Later in 1995 AD, a Toxicological Unit was also started at the institute. The Clinical Unit of the institute has an OPD, a 40-bedded IPD, well-established 115 segmental ward, pathology and biochemistry labs, radiology section, and dispensary section. Under the clinical research programme, the institute has established the therapeutic efficacy of Unani drugs in some chronic and common diseases, such as bronchial asthma, vitiligo, rheumatoid arthritis, psoriasis, giardiasis, and chronic renal failure (Anonymous, 2007). The Kashmir Valley is a popular tourist destination for domestic and foreign tourists, and the tourist places are Amarnath Temple, Gulmarg, Sonmarg, Pahalgam, Yusmarg, Lolab Valley, Dudhpathri, Manasbal Lake, Gadsar Lake, Krishansar Lake, Nundkol Lake, Satsar Lake, Sheshnag Lake, Kounsarnag Lake, Dal Lake, Nishat Bagh, Shalimar

Garden, Tulip Garden, Chashme Shahi, Pari Mahal, Indira Gandhi Botanical Garden etc ([https://en.wikipedia.org/wiki/Kashmir\\_Valley](https://en.wikipedia.org/wiki/Kashmir_Valley)). The hospital and clinical laboratories of the institute have been accredited by NABH and NABL, respectively.

## CONCLUSION

Over the years, India has been rising as a silent hub for medical and wellness tourism, which is playing a key role in the growth and development of the country. Traditionally, India has always been a regional healthcare centre, especially for neighbouring countries, such as Nepal, Sri Lanka, Bangladesh, Afghanistan, Pakistan, Bhutan, Maldives, etc. In recent years, patients from even developed countries, such as Australia, the United Kingdom, and the United States, have visited India to avail themselves of health care benefits. India has a high potential for medical and wellness tourism since traditional systems of medicine, viz., Ayurveda, Yoga and Naturopathy, Unani, Siddha, and Homeopathy, are getting worldwide recognition. The Unani system is an age-old system of medicine being practiced in India for many decades and has good infrastructure all over the country. This system of medicine is based on a holistic approach and treating the body using several modes of regimenal procedures, modified dietetics, and pharmacotherapeutics, which are the uniqueness of this system. The profuse literature cited to substantiate the potential of the system is not only managing diverse chronic ailments through different detoxifying therapies but will also be able to attract foreign exchange revenue, generate employment, GDP growth, etc. Incorporation of these detoxification regimens, dietetics, and drug therapy may exert a great influence on the outcomes of cosmeto-therapeutics, rejuvenation of mind, body, and soul, psychosomatic illness, neuro-rehabilitation, reproductive health, etc. These are some of the core areas where the Unani system of medicine may play a stellar role in boosting medical and wellness tourism. The reputed government institutions of India and other private Unani hospitals may explore this emerging trade based on the designing given in this manuscript.

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