Hijamah (Cupping Therapy): A Noble Method of Treatment in Unani Medicine

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ABSTRACT

Hijamah (Cupping therapy) refers to a Unani regimenal mode of treatment. Hijamah is an ancient method which was practically used among the Chinese, Babylonians, Egyptians, Greeks, Romans, Arabs and Indians. The literal meaning of Hijamah is to suck and can be broadly classified into Hijamat-bish-Shart (Wet cupping/cupping with scarification) and Hijamat-bila-Shart (Dry cupping/cupping without scarification). This method of treatment is carried out by creating vacuum on suction dates back to Hippocrates (460-377 B.C). While pondering through Unani classical literature, one can see the enormous number of indications of Hijamah encompassing inflammatory conditions and painful conditions like arthritis and sciatica. This therapy entered the Europe through Spain when the Muslim physicians and their scientific literature were the primary sources of medical sciences. This mode of treatment was not in practice for a long period of time. With the advancement in the field of science and technology, this mode of treatment was also proved to be beneficial scientifically in a large number of diseased conditions. With its resurgence after scientific validation, it has been adopted as mode of therapy in various countries. In India, several clinical trials have been performed in the supervision of various Unani Institutions all over the country.

Keywords: Hijamah (Cupping therapy), Hijamat-bish-Shart, Hijamat-bila-Shart, Unani

INTRODUCTION

Unani System of Medicine (Unani is an Arabic spelling of Ionian, meaning Greek) or Greco-Arabian medicine is a traditional alternative system of health and health maintenance observed in Asia. Unani medicine is based on the Hippocratic doctrine of four humours (Akhlath) i.e., Dam (blood), Bulgham (phlegm), Safra (bile) and Sauda (black bile). A proper balance of Akhlath within body ensures efficient metabolism, prevents the buildup of toxins, and maintains optimum health. One of the most important functions of Akhlath (humors) is to maintain the ideal qualitative states associated with Mizaj (Temperament) of an individual. Humoural imbalance is often root cause in the origin and development of a particular illness. The main principles of treatment in Unani system of medicine are Ilaj-bit-Tadbeer wa Taghiyiya (Regimenal and Diet therapy), Ilaj-bid-Dawa (Pharmacotherapy) and Ilaj-bil-Yad (Surgery). Hijamah is an important part of Ilaj-bit-Tadbeer (Regimenal therapy). Before elaborating the Hijamah, it seems better to give a brief and comprehensive definition if Ilaj-bit-Tadbeer (Regimenal therapy). Ilaj-bit-Tadbeer is defined as, “The intervention in Asbab-e-Sittah Zaruriyah for therapeutic purpose is known as Ilaj-bit-Tadbeer.” Asbab-e-Sittah Zaruriyah are six essential factors operating in life in a customary way. Any subtle alteration in their normal limit may cause the health disorders. These factors are: (1) Hawa-e-Muhet (Atmospheric air); (2) Makul wa Mashrub (Food and Beverages); (3) Harkat wa Sukun-e-Badani (Physical activity and relaxation); (4) Harkat wa Sukun-e-Nafsani (Mental activity and relaxation); (5) Naum wa Yayzah (Sleep and Awakening); (6) Ilhabas wa Istifragh (Retention and Evacuation)

Definition of Hijamah

The word Hijamah comes from the root Al-Hajm. Out of various meanings mentioned in different Arabic lexicons and dictionaries, most relevant is that al-hajm means “to suck”. Hajjam (Cupper) or Massas (Sucker) is one who performs the operation termed Hijamah or one who scarifies and draws blood with the Mihjama. On the other hand, Mihjam/Mihjaham (Plural Mahajam) or the Qarah (glass vessel or the like) is the instrument of the Hajjam. And the mishrat is the instrument, which is used for scarification or prickling the skin (Blade, Lancet or Scalpel). As such there is no definition of Hijamah in Unani classical literature. Keeping in view it’s all aspects, Hijamah can be defined as, “Hijamah is a Unani regimenal mode of treatment which is carried out by application of cup shaped glass or plastic vessels on the body surface, creating vacuum by heat or by special suction apparatus, in order to evacuate the morbid materials, to divert the material from the diseased part, to return a displaced organ to its natural position or to encourage the blood flow to the site of Hijamah.”

Types of Hijamah

Various classifications of Hijamah given in Unani classical literature are as under:
Apart from these two types, Abul Qasim al-Hijamat
help of suction pump so as to create the vacuum.

A. Depending upon whether scarification/ incision (Shart)
is given or not, Hijamah is of two types:
1. Hijamat-bish-Shart (Wet Cupping/ Cupping with
Scarification)
2. Hijamat-bila-Shart (Dry Cupping/ Cupping without
Scarification)6-27

Hijamat-bish-Shart, depending on its need can be of two
types as:

a) Hijamat-e-Iztiraiyih (Mandatory)
b) Hijamat-e-Ikhtiyariyih (Optional)8,28

Hijamat-bila-Shart (Dry Cupping) can further be of two
sub types on the basis of method of cupping:

a) Hijamat-e-Nariyah (Cupping with Fire/ Fire cupping)
b) Hijamat-e-Ghair-Nariyah (Cupping without Fire)7,
10,17,18,24,25,27-28

Apart from these two types, Abul Qasim al-Zehravi has
mentioned a third type of Hijamah in his treatise, Kitab-
ut-Tasreef as:
3. Hijamat-e-Mai (Hijamah with hot decoction of drugs)9

In earlier days when vacuum pumps were not available, a
candle or some burning substance was used inside the
cups to create vacuum. The vacuum thus created, adheres
the cup to the skin. This was called Hijamat-e-Nariyah.
Today the vacuum cup is used instead of flame (Hijamat-
e-Ghair-Nariyah). In ancient times, cupping was done in a
very special manner which is still in use in rural and tribal
areas. In this method, horns of animals are used as a cup
(Mihjamah). With the advent of technology, cups have
been highly sophisticated. Such modified cups are
provided with a valve at the top and a hand operated
pump. To fix the cup on an area, its edges are kept over
the skin and the air inside the cup is sucked out with the
help of suction pump so as to create the vacuum.

Hijamat-bish-Shart

Similarly when the cup is needed to be removed, the
valve is simply pulled up with the help of thumb and
forefinger. This pulling of valve will allow the passage of
air inside the cup and it will be detached by itself.38

Hijamat-bish-Shart

In this type of Hijamah, besides the application of cups, a
few incisions/scarification are also made at the site of
cupping, which is usually superficial.

Principal Advantages of Hijamat-bish-Shart

Ibn Sena writes in his treatise Al-Qanun-fit-Tib, “Hijamat-bish-Shart has three advantages:

1. Hijamah results in Istafragh (evacuation of morbid
material/humors) from the particular organ where
Hijamah is done.
2. Conservation of the Jawhar-e-Rooh (essence of the
pneum) as the latter is not evacuated with the Akhlat
(humors) which are being evacuated. In other types of

Istafragat (evacuations), Jawhar-e-Rooh is evacuated
with the Akhlat (humors) from the whole body.
3. Hijamah does not interfere with the Az-ray-e-Ra’es
(vital organs), as there is no Istafrag (evacuation) from
these organs which may cause weakness.9,11-14,23,25,28

Certain recommendations are to be followed in Hijamat-
e-Ikhtiyariyih (Optional cupping):

- It should be carried out in the mid of lunar month
because the humors are fully agitated this at this
time.6,8,10,14,17,20,23-25,28
- It should be done in the afternoon as it is the most
moderate time of the day.6,7,11,14,23-24,28
- Ibn-ul-Quf Masih and Hakim Ali Geelani suggests,
“Hijamah should be done preferably in summer season
because the consistency of the humors remain in
diluted state so it easily enters the microvasculature
and can easily be eliminated through Hijamah”.6,8
- Ali Ibn Majusi suggests, “Hijamah should be
preferably performed in the spring season of the year
should be performed to a lesser extent in the extreme
cold and heat conditions (i.e., summer and winter)”.7
- It should be performed in persons with thin blood.6,8
According to Hakim Ali Geelani, it should be avoided
in those persons having viscid blood.6
- Hakim Ali Geelani suggests that the person to be
cupped should not be empty stomach. To this Ibn-ul-
Quf Masih adds, “The person should be given stomachic tonic and divergent beverages prior to
Hijamah”.6,8 Hakim Ali Geelani further says, “Use of
eggs before and after Hijamah should be avoided
because it has been found experimentally harmful and
such activity results in Laqva (facial paralysis)”.6
- It should be avoided in those persons having viscid blood.
3
- Hijamah should be done preferably in summer season
because the consistency of the humors remain
in those persons having viscid blood are exempted from
these o
- It should be avoided below two years and above sixty
years it should be avoided.
- It should be avoided in persons with abdominal
swelling. According to Mansur Ibn Ilyas, Hijamah
should be performed between twelve and sixty
years age group.14 Regarding the Hijamah in the
children Allama Kabir-ud-Din and Khuaja Ahmed
Rizwan quotes that a kid in two years age can be
cupped but after sixty years it should be avoided.8,14
- Akbar Arzani in Meezan-ut-Tibb states that the
Hijamah (cupping) and Irsal-e-Alg (leeching) can be
used as substitute of Fasad (vesication) in the
children.10
- It should be avoided soon after Hamam (Turkish bath),
because it needs deeper incision to take out the blood,
which causes severe pain and leads to weakness. But
the persons having viscid blood are exempted from
this condition as they already need a deeper
incision.6,8,18,23-24,31
- It should be avoided before and after coitus.5,8,17
- The person who has got cupped himself should not
sleep immediately after Hijamah.9,31
- It should be avoided after vigorous exercises for the
fear of dehydration and general weakness with the
exception of viscid blood (increased haematocrit).8
In addition to above recommendations, there are certain other recommendations which are to be taken into consideration in both types of Hijamat-bish-shart. These are:

- The number and depth of the incision should be according to the quantity and consistency of the material to be sucked out i.e., if the quantity of the material is large and the consistency is thick then the incision should be deep and multiple and vice-versa. And it also varies from person to person depending on the power and weakness, need, time and the Fasad-e-Dam (Turbidity of blood). According to Ibn Sena, “Sscarification should be deep so that it might attract (blood) from the deeper parts.” It is preferable that the scarifications which are given on the Kahil (interscapular region) should be broader than the scarifications given on the Akhda’ain (Lateral sides of neck). And the scarifications on Saqain (Shanks) should be moderate in comparison to the scarification given on Kahil and Akhda’ain.

- In order to achieve maximum benefit of Hijamat, it is advisable that the affected area should be rubbed first (to increase the blood circulation) then Mihjamah should be applied repeatedly (to drive the morbid materials towards the skin) and thereafter scarifications should be made along with application of Mihjamah.

- Heavy meal (over dieting) is to be avoided after Hijamat because Tabe’at (physique) will get distracted by the pain of cuts so proper digestion cannot take place leading to indigestion. The use of eggs have been reported to have caused the facial paralysis but the scientific justification to this fact is still under cover.

### Sites and Indications of Hijamat-bish-Shart

- **Hamah/Yafukh (mid of the head)**
- **Qamhadwah (occiput)**: This is the posterior aspect of the head in between the hamah (mid of the head) and nuqra (nape).

About Hijamat at the above two sites Ibn Sena writes, “Some claim Hijamat of qamhadwah and hama is beneficial in Ikhtilat-e-Aql (delirium) and Dawar (verigo) and according to some, it delays the onset of Shaib (senility), but it should be revaluated because in most of the cases it accelerates the process of Shaib. But this opinion is debatable. For this effect is found only in some persons, not in all the persons. In majority of the persons, it quickens the onset of senility. Moreover Hijamat over these sites is useful in diseases of eye and (indeed) this is its greatest benefit because it is beneficial for Jarab-ul-Ain (itching of the eye), Busur-ul-Ain (eruptions of eye) and Mursarj (iritis). But it is harmful for the mind and may cause Balahat (idiocy), Nisyan (Amnesia), Reda’at-e-fikr (inability to ponder) and other chronic diseases. Moreover, it is injurious for persons suffering from cataract.” It can also act as a preventive measure in Leprosy, Renal colic and Orchitis. According to Ibn-ul-Quf, “The Hijamat at the site of Hamah is beneficial for Kumudat-ul-Wajh (facial pigmentation), Kudurat-ul-Hawas (obtundation) and the diseases of eye. Hijamat at the occiput is beneficial in Ikhtilat-e-Aql (confusion), Dawar-e-Damvi (vertigo), but this effect is delayed in sanguine temperament persons as it eliminates those materials which suppress Hararat-e-Ghariziyah (essential body heat).

### Nuqra (nape)

Hijamat at this site is a substitute of Fasd-e-Ak’hal (venesection of median vein)7,9,11-14,17, 23-25, 31 It should be performed after Tanqiya-e-Umumi (evacuation of whole body). The indications are Ramad (conjectivitis), Waja-ul-uznain (otalgia), Siq-ul-Ras-wal-Ajfan-il-Damawiyah (sanguineous heaviness of head and eye lidos), Kalaf (melasma), Barsh (freckle lentigo), Namash, Reh-ul-Subul (vascular keratitis), Sulq (tarsitis), Siq-ul-Hajibain (heaviness of eyelids), Siq-ul-Ras (heavy headedness), Jarb-ul-Ain (ocular scabies), Bakhirl-ul-Fam (halitosis) and Tahara-ul-Ain. It is also beneficial in Qula (aphthous stomatitis), Sarsam (mengitis), Khunaq (diptheria) and headache. It is contraindicated in persons having cold temperament or suffering from Nazlah (cold). Similarly it is also to be avoided in aged patients and those who are suffering from cold disorders of head. Frequent Hijamat at this site may cause Nisyan (Amnesia)9,28,31 so the site of Hijamat should be changed slightly downwards.8,31 The Prophet Muhammad (Peace be upon him) has stated about the Hijamat of this site, “The posterior part of brain is the seat of memory, so Hijamat at this site weakens it.” 11,12,28 This precious statement also supports the possibility of Nisyan (Amnesia) by Hijamat at this site.

### Akhda’ain (Lateral sides of neck)

Hijamat at this site is a substitute of Fasd-e-Qifal (Venesection of Cephalic vein). According to Abul Qasim Zehrawi, Hijamat at Akhda’ain is a substitute of Fasd-e-Basaleq (Venesection of Basilic vein). It is indicated in Irti’ash-e-Ras (head tremor) and in the diseases of face, teeth, ears, eyes, throat and nose, e.g., Waja-ul-Azras (toothache), Waja-ul-Lisan (lingual pain), Waram-e-Lissah (gingivitis), Ramad (conjectivitis), Waram-ul-Uznain (otitis), Waja-ul-Ras (headache), Shajiqah (migraine), Warm-e-Lauztain (tonsillitis) and Khunaq (diptheria). Its frequent use causes Irti’ash-e-Ras (head tremor) and whitening of the site of Hijamat. The deep scarification should be avoided; otherwise the underlying vasculature may get punctured causing hemorrhage, subsequent syncope and sometimes may lead to death.

### Za’agan/Zigan (chin)

Hijamat at this site is a substitute of Venesection of basilica, cephalic, median cubital and axillary veins. It is beneficial in the diseases of the teeth, face, throat, head, mandible and maxilla. So it is advisable in the Bakhr-ul-Fam (halitosis), Waram-e-Lisan (glossitis), Busur-ul-Fam (stomatitis), Qula (aphthous stomatitis), and Waram-e-
The part of back just opposite to clavicle is known as Mankibain/Katifain (Shoulders).

Hijamah at this site is known as Tahl (cough). The method is that the ear lobe is rubbed well to increase blood circulation then it is pricked to let few drops of the blood ooze out without applying the cups. It is advised in the Waja-ul-Ajfan (blepharitis) and Siql-ul-Ajfan (pain and heaviness of eyelids), Suda-e-Har (headache) and Siql-ul-Ras Damavi (sanguine heaviness of head).

Kahil (Interscapular region)

Hijamah at this site is substitute of Fasd-e-Akhal (Venesection of median cubital vein) and Fasd-e-Basleq (basilic vein) and according to Abul Qasim Zehrawi, it is substitute of both, i.e., Fasd-e-Akhal and Fasd-e-Basleq. Hijamah at Kahil is beneficial in Rabu (asthma), Qez-un-Nafs (dyspnoea), su’al (cough), Inttila (congestion), Rabu-e-Damavi (sanguine asthma), Amraz-e-Sadr-Damaviyah (sanguine diseases of thorax), Khunaq-e-Damavi (sanguine diptheria), Waja-ul-Hallaq (sore throat) and Waja-ul-Katif (shoulder pain). Hijamah at Kahil enfeebles the stomach and causes palpitation. So it is advised to change the site of Hijamah slightly upwards to prevent the weakness of heart and stomach. Contradictory to this well accepted concept, Isma’il Jurjani states, Hijamah at this site is beneficial in Khqap-a-Khooni (sanguine palpitation). It should preferably be done slightly downwards for Nafs-ud-Dam (haemoptysis) and Su’a’al (cough).

Mankibain/Katifain (Shoulders)

The part of back just opposite to clavicle is known as Mankib or Katif. Hijamah of both shoulders is beneficial in Khqap-a-Har Inttila’i (palpitation due to congestion), poisoning and rib fracture. Hijamah of right shoulder is beneficial in Auja-ul-Kabid Harrah (Hepatalsgia due to hotness) and other diseases of liver, whereas Hijamah of the left shoulder is indicated in Auja-ut-Tihal (pain of spleen) and Humma-e-Rub (quodtian fever).

Taht-us-Sadyain/ Baynus-Sadyain (Below the bust line/In between breasts)

According to Hakim Ali Geelani, Hijamah Taht-us-Sadyain (below the bust line) is indicated in the Metrorrhagia or Menorrhagia, while as the actual site is in between breasts according to Ibn Abbas Majusi and Ibn Rushd.

Rusgh-ul-Yadain/ Bannai-al-Zindain (Carpus/Ventral aspect of forearms)

Hijamah at this site is substitute of Fasd-e-Basleq (Basilic vein), Fasd-e-Akhal (Median cubital vein) and Fasd-e-Qifal (Cephalic vein) because it drains the blood from all those venules which are embedded in the muscles of the area and these venules are the tributaries of those large veins which are the branches of the above veins. The deep incision or scarification is avoided because this area has a rich arterial and nerve supply. The indications are Jarb-ul-Muzmin al-Damavi (chronic sanguineous scabies), Al-Hakkah (pruritis), Sa’fa (Favus) and Shiqaq fil-Yad (cracked palms).

Naghiz (Superior border of the shoulder blade)

Hijamah at right Naghiz is beneficial in Auja-ul-Kabid Harrah (hepatalsgia due to hotness), hepatitis and Hijamah at the left Naghiz is beneficial in Auja-ut-Tihal (Pain of spleen), spleenitis and poisoning.

Warikain (Buttocks)

Hijamah at this site is beneficial in Bawaser (hemorrhoids), Sailan-ul-Dam min Afwah-il-Urq min-AReham (hemorrhage from uterine blood vessels), Dadde-Reham (Uterine pain), Waram-e-Maq’ad (proctitis), Nazf-ud-Dam wa Baul-ud-Dam (hemorrhage and haematurea), Hararat-ul-Kilyatain (hotness of kidneys), Harqat-ul-Baul (burning micturation), Zarban-ul-Maq’ad (anal throbbing), bleeding per rectum, Waram-e-Unsiyain (oophritis), Badbu-e-Rehaw ma Badb-e-Faraj (Fowl odouring uterus and vulva), Hakka-e-Reham (pruritis vulva), Istihaza (dysfunctional uterine bleeding), Paechish (intestinal colic/tenesmus) and Damamel-e-Fakhizain (carbuncles of gluteal region).

Qatn (Lumbar region)

Hijamah at this site is beneficial in Damamel-e-Fakhiz (carbuncles of gluteal region), Jarb-e-Fakhiz (scabies of gluteal region), Busur-e-Fakhiz (furunculosis of gluteal region), Niqras (Gout), Bawaser (haemorrhoids), Da-ul-Fel (filariasis), Riyah-ul-Masanah-wa-Reham, Hikkat-ul-Zahr (pruritis on back), Niqras (gout). If this Hijamah is done with fire (Hijamat-e-Nariyah), then it is beneficial in all the above diseases irrespective of scarification. Hijamat-bila-Shart is more beneficial in Amraz-e-Rehiyah (disorders due to pneuma) where as Hijamat-bish-Shart is more beneficial in Amraz-e-Ghair-Rehiyah.

Us’us (coccyx)

Hijamah at this site is advised in Bawaser (haemorrhoids), wounds of the lower parts of the body. Since the Hijamah at this site needs heavy suction so the cups should preferably be made of copper instead of glass and incision should be slightly bigger.

Maq’ad (Anus)

Hijamah at this site is beneficial in Waram-e-Maq’ad (proctitis), Harqat-e-Maq’ad (pruritus ani), Auja-e-Maq’ad (pain at anal region), Jarb-e-Maq’ad (scabies of anal region), Bawaser (haemorrhoids), Dard-e-Ama (intestinal colic), Bawaser-e-Reham, Ilthibas-e-Tams (amennorhoea), backache and pain in hip region. It is also beneficial in increasing size of female buttocks and
According to Aflatun, Hijamah at Saqain is substituting Fasd-e-Mabiz and Fasad-e-Safin (sanguine arthritis) in women having fair complexion and who are obese, as it can result in excessive dissolution of morbid material which in turn can result in weakness.8

\[ \text{Hijamah should be avoided during the beginning and the end of the lunar month (only in case of Hijamat-e-Ikhtiyariyah).} \]

\[ \text{Hijamah should be avoided in children below age of two years and in elderly persons after sixty years with exception of some special circumstances.} \]

According to Mohammad Hasan Qarshi, the age group is 10-60 years.17,27

\[ \text{Hijamah should be avoided or done to a lesser extent in extremely cold or hot weather (only in case of Hijamat-e-Ikhtiyariyah).} \]

\[ \text{Hijamah should be avoided in persons having viscid blood and who are obese.} \]

\[ \text{Hijamah should be avoided in persons whose body has become flabby due Kasrat-e-Tahalul (excessive dissolution).} \]

\[ \text{Hijamah should be avoided or done to a lesser extent in people who have thin build, are pallor and are weak.} \]

\[ \text{Hijamah should be avoided after strenuous exercise but can be done having viscid blood, as it can result in excessive dissolution of morbid material which in turn can result in weakness.} \]

\[ \text{Hijamah should be avoided after coitus.} \]
It may be divided in following two types:

**Hijamat-e-Ghair Mutaharikah**

This is the main type of Hijamat-bila-Shart, which is used in Unani medicine, and includes both Hijamat-e-Ghair and Hijamat-e-Ghair-Nariyah. It is indicated in the following conditions:

- To prevent the vomiting of food from stomach, so that the stomach can work on the food and the proper digestion may take place. For this purpose, Hijamah is done on epigastrum. 8
- To divert the material from one place to another place. For this purpose Mihjamah are applied at that site where material is to be diverted, e.g., in case of menorrhagia, Mihjamah are applied below the bust line, 6,8,10,18,23-26
- To divert the material from the upper part of the body to the lower part of the body, e.g., in Sarsam (meningitis), relieving colicky pain. In case of nervous disorders, Hijamah on the Saqain (shanks) is beneficial while as in Bukharat-e-Dimag. Hijamah on Fakhizain (thighs) is beneficial. 18,25
- When the Warm (swelling) lies in the depth and the effect of topical medication is not gained. Then for this purpose Mihjamah are applied on the surface against the swelling and proper suction with alternate relaxation is applied many times until the Warm (swelling) appears on the surface. Then topical drugs are applied on it. 6,8,10,14,17,22-26
- To make morbid material evident on the surface of an organ which lies inside its contour, e.g., Ratubat (fluid) that lies inside the Farj-e-Zan (female genital tract) and is secreted during coitus. This Ratubat (fluid) is cleared by applying Mihjamah. 10
- When the abscess is deep and contains large amount of pus which is difficult to drain completely. In this condition the Mihjamah is placed on the opening of the abscess and pus can be sucked out completely. 6,8,10
- When there are fistulae in the ears that are profusely bleeding, then the Mihjamah are applied on the applied and sucked. 7
- When the swelling is in any important viscera then Mihjamah are applied on a relatively less important organ to divert the morbid material from the visceral organ.
- Sometimes the purpose is to warm up any particular organ which has become cool and to increase its blood circulation. Hijamat-e-Nariyah will be preferable for the purpose. 6-8,10,16,23-26
- When there is excessive accumulation of Riyah (pneuma) in any part of the body, then application of Mihjamah on the same part dissolves the Riyah (pneuma). Hijamat-e-Nariyah in particular is more effective as it is done in Qaulanj-e-Rehi (intestinal colic due to pneuma). 7,9,11,13,15,16,18,24-26,31
- Hijamah is also beneficial in hernias and dislocations.
- e.g., when the vertebrae of cervical spine dislocate inside or when fractured rib is shifted inside compressing the lungs; or in case of hernia. Then the Mihjamah is applied. 6,8,11,17,24-26

Complications of Excessive bleeding

According to Ali Ibn Abbas Majusi, if large amount of blood is sucked out, it will enfeebles the stomach and liver; result in Barudat-e-Jigar, Barudat-e-Meda and causes yellow discoloration of the body. In addition to these, excessive bleeding will complicate in the Istdiqa (ascites), Qillat-wa-Zo’af-e-Bah (decreased libido), weakness and general debility, Khaftqan (palpitation), Fali (paralysis), Behaq-e-Abyaz (pityriasis alba) and Zo’af-e-Basar.

**Hijamat-bila-Shart (Dry Cupping/Cupping without scarification)**

It is the type of Hijamah in which only cups are applied on the body surface without any scarification. It may be divided in following two types:

- Hijamat-e-Ghair-Mutaharikah (Stationary cupping)
- Hijamat-e-Mutaharikah (Gliding or Moving Cupping)
According to Hakim Ali Geelani, Hijamah is also used to relieve severe pain in any part of the body. This purpose is achieved either due to diversion of materials away from the site of pain e.g., Hijamah in Iqun-Nisa (sciatica) at medial and dorsal aspect of the thigh; or by dissolution of morbid material causing pain. e.g., Hijamah in Qaulanj-e-Rehi (gaseous colic) at umbilicus. Likewise in the uterine pains particularly during menstruation in young girls.5,18,23,25,31

Hijamah is also helpful in restoring the normal size of an atrophied organ or to increase the size of an organ. Oil application followed by frequent application of cupping results in hyperaemia and improves its Hararat-e-Ghariziah along with resolution of morbid materials.6,8

Hijamah is also helpful in restoring the normal size of hypertrophied organ. The purpose is achieved by applying the cups in the surrounding area which diverts the material to the site of Hijamah and leads to the reduction of the size of the organ.8

When the heat of some organ has decreased and due to same reason its movement has been restricted or decreased, but the nerve supply is intact. Then the applying of Mihjamah at that site not only increases the heat but also blood circulation. If such condition is seen in liver, then Mijamah will be applied first on the shoulders then on the site of pathology. This will be repeated several times.7,10

Hijamah is done at the site of liver (i.e., right hypochondrium) when there is epistaxis from right nostril; and Hijamah is done at the site of spleen (i.e., left hypochondrium) when epistaxis from left nostril.7,10

Hijamah over the Warikain (Buttocks/hip) is beneficial for Iqun-Nisa (sciatica) and when there is fear of dislocation of the hip.5,11,17,36-37

Hijamah in between the Warikain (Buttocks/hip) is beneficial for the disorders of hips, thighs and Bawaser (piles) and also for persons suffering from hydrocele and Niqras (gout).5,6,11,14,36-37

According to Hakim Ali Geelani, Hijamah over the Maq’ad (anus), “Whether Hijamah with scarification or without scarification or whether Hijamat-e-Nariya or Hijamat-e-Gair-Nariya”, drains morbid matter from entire body and especially from the head. It is beneficial for intestines, Fasad-e-Haiz (menstrual disturbances) and Bawaser (piles); and makes the body light. Besides, Hijamat-e-Nariya at this site is also beneficial in Riyah-e-Galez-e-Maq’ad, Barudat-wa-Harat-e-Maq’ad and Ratubat-wa-Lazujat-e-Maq’ad.7,11-14


Hijamah at the site of loin is beneficial in Suda-wa-Hisat-e-Gurdah (renal obstruction and calculus).7,9,31

Hijamat-e-Mutaharrikah

This technique basically of Chinese origin, is also named as massage cupping. According to Anita Shannon, “This is the more common use for massage therapist and other healthcare practitioners. Before applying the cup, the therapist administers plenty of oil to facilitate the smooth movement. When applying oil, they palpate the tissue to discover the area of tension and congestion, create the vacuum and place the cup. The entire back may be treated including the neck, shoulders, middle and lower back and sacral area. The hip, thigh and the abdominal area may also be treated. People often describe deep warmth and a tingling sensation long after the treatment has ended. Cupping is not irritant to skin or body. It draws the inflammation out, yet does not add to it. This technique is excellent when used as a contrast therapy with cold compresses or liniments”.

CONCLUSION

Hijamah or cupping therapy is an important emerging alternative non pharmacological regimen mode of treatment. Hijamah is beneficial in a large number of disorders. Cupping Therapy has successfully been used as an effective therapy for various medical conditions like blood disorders, arthritis and muscular disorders, fertility and gynecological disorders, skin problems (eczema, acne etc.) as well as improving general physical and psychological well-being. Research has shown the clinical effectiveness of cupping for both physical and psychological conditions. Recent publications from China, Middle East and Iran in the form of Randomized Control Trials and Systematic reviews have provided a solid foundation for further studies. Many studies have been carried out about its utility and mechanism of action.
Table 1: Sites of Hijamat-bish-Shart and their indications

<table>
<thead>
<tr>
<th>S. No.</th>
<th>Sites</th>
<th>Indications</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Haamah-Yafookh</td>
<td>Confusional states, Vertigo. Diseases of Eye e.g., Scabies of ocular area, Eruptions of eye, Iridodotis, etc. Facial pigmentation, Obtundation.</td>
</tr>
<tr>
<td>2</td>
<td>Qumhaddawah</td>
<td>Conjuctivitis, Otalgia, Heavyness of head and eye lids, Freeklee lentigo, Namash, Vascular Keratitis, Tarisis, Ocular Scabies, Halitosis, Aphthous stomatitis, Meningitis, Diptheria and headache.</td>
</tr>
<tr>
<td>3</td>
<td>Nuqrah</td>
<td>Head tremor, Diseases of Face, Eyes, Ears, Throat and Nose. e.g., Toothache, Lingual pain, Gingivitis, Conjuctivitis, Otitis, Headache, Migraine, Tonsillitis and Diptheria.</td>
</tr>
<tr>
<td>4</td>
<td>Akhdain</td>
<td>Diseases of Teeth, Face, Throat, Head, Mandible and Maxilla. e.g., Gllositis, Halitosis, Stomatitis, Aphthous, and Tonsillitis, Epilepsy and headache.</td>
</tr>
<tr>
<td>5</td>
<td>Ruzn</td>
<td>Pain and heaviness of eyelids, Headache and Heavyness of head.</td>
</tr>
<tr>
<td>6</td>
<td>Uzun</td>
<td>Asthma, Dyspnkea, Cough, Congestion, Diseases of thorax, Diptheria, Sore throat and Shoulder pain.</td>
</tr>
<tr>
<td>7</td>
<td>Mankibain/Katifain</td>
<td>Palpitation, poisoning and rib fracture. Hepatalgia and other diseases of liver (Right Mankib). Pain of spleen and Quotidian fever at Left Mankib.</td>
</tr>
<tr>
<td>8</td>
<td>Taht-al-Sadyain/ Baynus-Sadyain</td>
<td>Metorrhagea or menorrhagea.</td>
</tr>
<tr>
<td>9</td>
<td>Rugh-ul-Yadain</td>
<td>Chronic Scabies, Pruritus, Fatus and Shiqag Gil-Yad (cracked palm).</td>
</tr>
<tr>
<td>10</td>
<td>Us’sus</td>
<td>Hepatalgia and hepatitis (Right Naghiz). Pain of spleen, spleenitis and poisoning (Left Naghiz).</td>
</tr>
<tr>
<td>11</td>
<td>Maq’ad</td>
<td>Haemorrhoids, Uterine pain, Proctitis, Haematurea, Hararat-ul-Kiliytai (hotness of kidneys), Burning micturation, Anal throbbing, bleeding per rectum, Oophritis, Badbu-e- Reham wa Badb-e-faraj (Fowl oudering uterus and vulva), Pruritis vulva, Dysfunctional uterine bleeding, Intestinal colic,tenesmus and Boils of thigh.</td>
</tr>
<tr>
<td>12</td>
<td>Fakhzain</td>
<td>Carbuncle, Scabies and Furunculosis of gluteal region. Gout, Haemorrhoids, Filarisias and Pruritus on back.</td>
</tr>
<tr>
<td>13</td>
<td>Qutn</td>
<td>Haemorrhoids, wounds of lower part of body, Bleeding per rectum, Proctitis, Haematurea, Hararat-ul-Kiliytai, Burning micturation, Oophritis, Uterine prolapse and Pruritus vulva.</td>
</tr>
<tr>
<td>14</td>
<td>Saqain</td>
<td>Proctitis, Haemorrhoids, Scabies of anal region, intestinal colic and Amonnorrhea.</td>
</tr>
<tr>
<td>15</td>
<td>Fakhzain</td>
<td>Orchitis, Metritis, Furunculosis, infected wounds and Carbuncles of thighs and shanks, Amonnorrhea, Gout, Elephantiasis, lumbar pruritis, Arthritis.</td>
</tr>
<tr>
<td>16</td>
<td>Rukbah</td>
<td>Swelling and Arthritis of knee. Abscess and chronic wounds of the leg and shank.</td>
</tr>
<tr>
<td>17</td>
<td>Saqain</td>
<td>Chronic renal and uterine colic, boils and carbuncles, Amonnorrhea, pain in the thigh, Diptheria, Herpes of shank, disorders of kidneys, wounds of bladder, Melancholia, Apoplexy, Epilepsy, Halitosis, Scabies and Pruritus, Sciatica, Loss of vision and Fever.</td>
</tr>
<tr>
<td>18</td>
<td>Uqribain</td>
<td>All those diseases in which Hijamat-e-Saqain in useful.</td>
</tr>
<tr>
<td>19</td>
<td>Batin-wa-Tehl-us-Sirah</td>
<td>Hijamah on abdomen- Carbuncle and Furunculosis of thighs, Haemorrhoids, Gout, Elephantiasis; on right and left hypochondrium for epistaxis from respective right and left nostrils.</td>
</tr>
</tbody>
</table>

Table 2: Sites of Hijamat-bila-Shart and its indications

<table>
<thead>
<tr>
<th>S. No.</th>
<th>Site</th>
<th>Indications</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Taht-uss-Sadyain (Below the Bust Line)</td>
<td>Metorrhagea, menorrhagea and epistaxis.</td>
</tr>
<tr>
<td>2</td>
<td>Na’f (Umbilical Region)</td>
<td>Tenesmus, Abdominal colic, Menstrual disturbances, Dysmenorrheoa, Syncope due to menstruation, Dysfunctional Uterine bleeding, (Vulvar/uterine discharge) especially during coitus.</td>
</tr>
<tr>
<td>3</td>
<td>Lower abdomen</td>
<td>Inguinal hernia (on the respective site).</td>
</tr>
<tr>
<td>5</td>
<td>Loen</td>
<td>Renal obstruction and calculi.</td>
</tr>
<tr>
<td>6</td>
<td>Site of Liver</td>
<td>Hepatic problems due to pneumonia, epistaxis from right nostril.</td>
</tr>
<tr>
<td>7</td>
<td>Site of spleen</td>
<td>Problems of Spleen due to pneumonia, epistaxis from left nostril.</td>
</tr>
<tr>
<td>8</td>
<td>Warikain (Buttocks/hip)</td>
<td>Sciatica and when there is fear of dislocation of the hip.</td>
</tr>
<tr>
<td>9</td>
<td>In between Warikain (Buttocks/hip)</td>
<td>Piles, Hydrocele, Gout and disorders of Hip and thigh.</td>
</tr>
<tr>
<td>10</td>
<td>Maq’ad (Anus)</td>
<td>Hijamah over the anus drains morbidi matter from entire body especially from the head. It is beneficial for intestines, menstrual disturbances and Piles; and makes the body light. Various disorders of anus.</td>
</tr>
<tr>
<td>11</td>
<td>Medial and dorsal aspect of thigh</td>
<td>Sciatica.</td>
</tr>
<tr>
<td>12</td>
<td>Uzun (Ears)</td>
<td>Fistula.</td>
</tr>
</tbody>
</table>
REFERENCES

35. Shannon A. What is Massage Cupping Bodywork and Body Contours. YNM; 2012

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