

Cupping Therapy (حجامة) in the view of Islamic teaching

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Abstract

The term "cupping therapy" refers to treatments that involve applying sucking cups to specific skin regions for therapeutic reasons. Cupping therapy is a straightforward, risk-free, comfortable, efficient, cost-effective, and time-saving procedure. Traditional wet cupping therapy is a two-step process that involves cupping first, then superficially scarifying the skin (also known as the double S technique). Traditional wet cupping therapy was found to be successful in treating carpal tunnel syndrome in a German study. Al-hijamah is a three-step method that involves wet cupping therapy in prophetic medicine (suction, scarification, and suction technique, ie, triple S technique). According to the evidence-based Taibah mechanism, al-hijamah is a successful excretory therapy that purges the blood and interstitial spaces of harmful pathogenic chemicals. we firmly advocated Al-hijamah in our earlier articles for normal medical practice in hospitals. Al-hijamah was strongly advised for the treatment of thalassemia. In healthy people, al-hijamah dramatically reduced serum ferritin levels. Al-hijamah is an excretory procedure that considerably purges blood of harmful chemicals. Thalassemia may be a good candidate for treatment with Al-hijamah to remove extra iron and ferritin from thalassemic blood (via percutaneous iron excretion), as we mentioned in earlier papers. Al-hijamah is a brand-new percutaneous iron excretion therapy (PIET), which we will explore in this article. Interestingly, despite their distinct etiologies and pathophysiology, autoimmune disorders and migraine headaches responded favorably to al-hijamah treatment.

Keyword: Islamic view of Al hijamah, iron chelation therapy, clearance, Al-hijamah indices, Quranic studies.

1-Introduction

Hijamah (الحجامة) comes from the Arabic root word *حجم* which means "to diminish in volume" It describes the drop in blood volume or the vacuum action that is employed to remove blood

from the body. The Nabi's [SAW] Hadeeth "sayings on hijamah pertain to the medicinal act of extracting blood from the body, either to maintain health in the case of the healthy or to treat a particular illness or ailment".

Many different techniques can be used to create a vacuum or sucking effect, such as sucking with the mouth over a cut or wound (as in the case of poisonous bites), using a leech to draw blood, using tools like animal horns as was done in the past, or using more contemporary techniques like using bamboo, glass, or plastic "cups," either with fire or a pump mechanism. These techniques for providing a partial vacuum suck up and swell the tissues beneath the cup, improving blood flow to the injured area. Through the gap in the skin layer caused by the incisions performed before applying the "cup" or similar device, this increased blood flow takes impurities and toxins away from the neighboring tissues and organs and brings them to the surface for removal.

Before plastic and glass cups became common, traditional Chinese cupping utilized bamboo cups. Due to their ability to be infused with a herbal decoction before use, bamboo cups are still favored by many practitioners. As one cannot see how much blood is being cupped and they are also impossible to disinfect, wet cupping is no longer popular. and they are also impossible to sterilize.

Plastic cups are now frequently used for the cupping operation and offer a secure and cost-effective way to create the necessary vacuum. However, since the valve mechanism cannot be sufficiently sanitized, these cups must be discarded after therapy.

In the US, the FDA has given the leech the go-ahead for use in plastic and reconstructive surgery. Leeches were also frequently used for blood collection. These medical leeches are prized for their ability to effectively restore blood flow because, when they take blood, they release natural an aesthetic and anticoagulant compound. While it might be unpleasant, some cupping clinics use medicinal leeches as a safer and preferred alternative that also leaves fewer scars.

2-Cupping, Hijamah or Bloodletting:

Though "حجامة" is commonly translated as "cupping" amongst English speakers, this is not an accurate translation because cupping in the modern sense can refer to both "dry" (where no blood is removed) and "wet" forms which is (الحجامة). In the process of "wet" cupping, blood is drawn to the surface of the skin by employing cups, which can be made of a variety of materials, to induce suction at the skin's surface.

Even among those who use cupping, "wet" cupping in which blood is drawn is seen as the curative modality, whereas dry cupping in which no blood is drawn is a "relaxation therapy" and frequently used in conjunction with relaxation massage techniques. Although this is a relatively recent development in Chinese medicine, where practitioners, particularly in western countries, avoid collecting blood, practitioners do employ dry cupping to "invigorate blood flow" in cases of blood "stasis."

While dry cupping has its merits, its therapeutic efficacy is restricted since the blood is pulled to the surface but not released. This results in an improvement in blood flow and the temporary release of some heat through the pores.

"Bloodletting" is the preferred term for الحجامة and will be used throughout this article as it is

truer to the meaning of Hijamah as implied by the Hadeeth. This is especially true given that the Hijamah method does not always involve "cups" or other similar objects. For example, using leeches to take blood or making an incision in the right section of the body with the intention of releasing blood from that place can also be regarded as Hijamah. Both adhere to the fundamentals of hijamah despite not requiring the use of cups. There are hadiths where the "blade of the Hajjaam" is stated as having the cure, indicating that the act of releasing blood and not the specific tool used to draw it is what makes hijamah medicinal.

3-History of Hijamah:

It is recorded in the books of Ahadeeth that amongst other things, such as the use of the turban and miswak, hijamah was a practice of every Nabi (AS). Considering that the Quran clearly states that every nation was sent a guide, and the fact that at least 124 000 Ambiyaa (AS) were sent to this world, Due to this extensive history of ongoing use, hijamah is a treatment that is used all over the world. Indeed, cupping apparatus can be observed on ancient stone tablets and in markings from archaeological discoveries across the world, which support historical authors' assertion that this is the fact.

The ancient Egyptians left the earliest historical traces of Hijamah use. About 1550 BC, one of the earliest Egyptian medical texts mentions the use of "bleeding" to "remove pathogens from the body." Bloodletting was seen as a preventative measure for maintaining health and life as well as a treatment for practically all diseases.

Galen and Hippocrates were also ardent supporters of the Hijamah. Bloodletting was topological and not utilised in accordance with the notion of the four humours during the time of Hippocrates. For illnesses, specific spots were bled. The main purpose of bloodletting, according to Galen, is to get rid of leftovers or move blood from one area of the body to another. His strategy was founded on two crucial Unani ideas that were well-known at the time.

The first was that blood did not flow smoothly throughout the body and finally became stagnant until it was "released out." Second, it was believed that the balance of the four humors—blood, phlegm, black bile, and yellow bile—was what caused health or illness, and that bloodletting was the best way to achieve this balance.

Mapping out the blood vessels of the body, Galen would cut his patients in different areas; depending on what area he wanted to treat.

Before the final Rasul (SAW) arrived in the Middle East, hijamah was a common practise there, and the final Nabi (SAW) both promoted it and frequently wore it himself.

The renowned Muslim physician Ibn Sina stated: "Hijamah is not recommended at the start or the conclusion of the month. When the elements (of the constitution or condition) collect and become agitated in the middle of the month, that is when it is best to do it.

Early Christian scriptures also specified which days were ideal for bloodletting therapy, and the Talmud contained regulations regarding acceptable days for bloodletting. Bloodletting and wet cupping have long been essential components of Eastern medicine, and they still are. According to the Nei Jing, or Inner Classic, an ancient Chinese medical literature commonly considered as the oldest medical text in existence, "If there is stagnation it must be first alleviated through bloodletting before the application of acupuncture or moxibustion."

Detailed directions for piercing paired with bloodletting are provided in the Su Wen, an old Chinese medicinal literature, however it forbids bloodletting during specific seasons.

According to the Su Wen, "When heaven is hot and the sun is shining, man's blood is rich in liquid and the protective qi (energy/lifeforce) is at the surface. As a result, the blood may be quickly drained, and the qi can be made to move on easily."

Before the widespread usage of acupuncture needles, some experts argue that the practise of acupuncture originally started as bloodletting, with sharp items being used to bleed the acupuncture points. This is also demonstrated by pictures of old "needles," which resembled bleeding implements more so than the modern, thin acupuncture needles. Around 100 B.C., the Lingshu (Spiritual Pivot) and its companion work, the Suwen (Simple Questions), laid the groundwork for traditional Chinese medical theories and acupuncture therapy. There used to be a set of nine acupuncture needles, including the triangular lance, flat needles that resembled swords, and huge needles. The book says of the fourth needle: "This can be used to drain fevers, to extract blood, and to exhaust chronic ailments." It has a tubular body and a lance-like tip. The seventh needle is believed to "control fever and chills and severe rheumatism in the luo channels" and is hair-fine (similar to modern acupuncture needles). In contemporary medicine, the lance is mostly used to treat acute flare-ups of chronic conditions; in contrast, the uses of the hair-fine needle have significantly increased beyond the treatment of malarial fevers and the relief of muscle and joint pain.

Although it is more frequently used in China than in the west due to concerns about infection and the inherent distaste for dealing with blood in acupuncture clinics, traditional Chinese medicine and acupuncture practitioners still employ bleeding therapies. Buffalo horns are thought to have been used for wet cupping by native Americans in North America. In order to produce a vacuum in the horn that would subsequently draw up the blood from the incisions that had previously been cut with a blade, the horns were hollowed out with a tiny hole at the top through which the cupper would suck the air out of them.

Additionally, it has been said that under the Babylonian-Assyrian Empire, buffalo horns were utilised to make Hijamahs (stretching from Iraq to the Mediterranean). The practise of bloodletting spread during the Middle Ages and, strangely, became popular among barbers. These barbers would post a "bloodletting pole" outside their business to advertise their bloodletting services.

The traditional principles of hijamah were mainly being disregarded at this time, and barbers who had no medical training were performing the procedure poorly, leading to numerous bad effects and even numerous avoidable deaths. Leeches were frequently used by medical professionals in Europe throughout the 19th century to draw blood from patients as part of the primary bloodletting procedure. During this time, it is said that France imported some 40 million leeches for the purpose of bloodletting.

Bleeding for medical purposes has been done traditionally in saunas in Finland at least since the 15th century. Cow horn cups were frequently employed. These contained a valve mechanism that generated the negative pressure needed for suction to occur inside the cup. (Complementary and alternative treatment such as wet cupping is still widely practised in Finland)

However, bloodletting had lost its popularity by the mid- to late 1800s due to harsh criticism

from the medical community. The newly established scientific model of medicine also started discrediting all other previously established traditional therapies to gain medical dominance. Because the procedure was not performed correctly, it was becoming responsible for a significant number of deaths and was therefore increasingly being discredited by modern medicine.

There were legitimate worries about the practise as well, and in 1828 Pierre Charles Alexandre Louis publicly opposed the use of bloodletting to treat illnesses. According to his research, pneumonia patients who were bled within the first four days of their illness died at a rate of 44%, compared to 25% of those who were bled later in the course of their sickness. He concluded that bloodletting was ineffective for treating pneumonia.

Bloodletting did, however, manage to endure into the early 20th century; in fact, it was even advised in a 1923 version of the textbook *The Principles and Practice of Medicine*. There were four basic bloodletting techniques used by doctors back then. The first was the ongoing practise of using leeches as a bloodletting method. The second was bleeding from the arteries on the surface. The last was scarification, which entailed using instruments to make numerous incisions in the skin from which blood was extracted through "cupping." The third was phlebotomy, often known as "breathing a vein," where a large external vein would be sliced to draw blood.

Bloodletting virtually disappeared from modern western medicine within a few decades as the 20th century introduced new medical knowledge, technology, and scientific research-based validation (and negation) of medical practises. Although doctors who had received their training outside of China or Japan were hesitant to carry out the treatment, it was nevertheless a very important aspect of Chinese (and Japanese) medical therapy. The Muslim world, including the Middle East and nations with sizable Muslim populations like Indonesia, Malaysia, etc., continued to use it.

It has experienced a significant rebirth among Muslim communities around the world in recent decades, with courses being provided in some nations, such the UK, to both medical professionals and the public. Though the practise may still exist informally within some Muslim groups, medical law in most western nations, including the US, Canada, and Australia, prohibits those without medical training from wearing Hijamah.

Given that procedure involves piercing the skin and exposure to blood and other bodily fluids, there is a considerable danger that diseases like HIV and hepatitis will spread, in addition to the potential for catastrophic side effects. Authorities in these nations have deemed it necessary to legislate the use of this substance by licenced and registered health professionals, such as acupuncturists and physicians, among others.

4-Ahadeeth on Hijamah:

Hijamah is frequently mentioned in the volumes of Ahaadeeth, which are the sayings and deeds of the Prophet Muhammad (SAW) as related by his honourable companions (RA), detailing its benefits, and offering guidance on when to wear it, among other things. I will only discuss the Ahadeeth relating to its benefits and the Ahadeeth suggesting that paying a fee for the therapy is acceptable in this part. There are many who believe that there should be no money for hijamah, even though this is against the Sunnah of the Nabi, hence the Ahadeeth regarding payment are presented (SAW). In their appropriate chapters, other Ahadeeth

pertaining to the particulars of hijamah will be covered.

5-Virtues of Hijamah:

Jabir bin Abdullaah (RA) relates that he heard Rasulullaah (SAW) saying: "If there is any good in your treatments it is in the blade of the Hajjaam, a drink of honey or branding by fire (cauterization), whichever suits the ailment, and I do not like to be cauterized" (Bukhari and Muslim).

Asim b. 'Umar b. Qatada reported: There came to our house 'Abdullaah and another person from amongst the members of the household who complained of a wound. Jabir said: What ails you? He said: There is a wound which is very painful for me, whereupon he said: Lad, bring to me a cupper. He said: 'Abdullaah, what do you intend to do with the Hajjaam? I said: I would get this wound cupped.

He said: By Allaah, even the touch of a fly or cloth causes me pain (and cupping) would thus cause me (unbearable) pain. And when he saw him feeling pain (at the idea of Hijamah), he said: I heard Allaah's Rasul (may peace be upon him) as saying: If there is any effective remedy amongst your remedies, these are (three): Hijamah, drinking of honey and cauterization with the help of fire. Allaah's Rasul (may peace be upon him) had said: As for myself I do not like cauterization. The Hajjaam was called, and he cupped him, and he was all right. (Sahih Muslim 26:5468)

Narrated By Abu Hurayrah (RA): Abu Hind cupped the Nabi (SAW) in the middle of his head. The Nabi (SAW) said: Banu Bayadah, marry Abu Hind (to your daughter), and ask him to marry (his daughter) to you. He said: The best thing by which you treat yourself is Hijamah. (Abu Dawud 5:2097)

Narrated By Abu Hurayrah: The Nabi (pbuh) said: The best medical treatment you apply is Hijamah. (Abu Dawud 22:3848)

Abu Hurairah (RA) narrates that Rasulullaah (SAW) said: "Whoever has hijamah done on the 17th, 19th or 21st of the month, it will be for him a cure from every illness" (Sahih Al-Jaami' 5968).

Abu Hurairah (RA) narrates that Rasulullaah (SAW) said: "Jibra'eel conveyed to me that the best amongst the things that mankind uses for treatment is hijamah" (Sahih Al-Jaami 213).

Rasulullaah (Sallallaahu Álayhi Wasallam) said, 'Jibraaeel (Álayhis salaam) repeatedly emphasized upon me to resort to Hijamah to the extent that I feared that Hijamah will be made compulsory.' (Jamúl Wasaail p. 179).

Rasulullaah (Sallallaahu Álayhi Wasallam) praised a person who performs Hijamah, saying it removes blood, lightens the back, and sharpens the eyesight (Jamúl Wasaail p. 179)

Hadhrat Abu Kabsha (Radhiallaahu Ánhu) narrates that Rasulullaah (Sallallaahu Álayhi Wasallam) used to undergo cupping on the head and between his shoulders and he used to say, 'Whosoever removes this blood, it will not harm him that he does not take any other medical treatment.' (Mishkāt p. 389).

6-Reasons for having Hijamah:

The Nabi (SAW) employed and advocated hijamah for illnesses in addition to its general benefits for enhancing and preserving good health, particularly in hot climates.

Injury:

Jaabir ibn Abdullaah (RA) reported that the Rasul (SAW) fell from his horse onto the trunk of a palm tree and dislocated his foot. Waki' (RA) said, "Meaning the Rasul (SAW) was cupped on (his foot) for bruising." [Saheeh Sunan ibn Maajah (2807)].

Headaches:

Salma (RA), the servant of the Rasul (SAW) said, "Whenever someone would complain of a headache to the Rasul of Allaah (SAW), he (SAW) would advise them to perform Hijamah." [Saheeh Sunan abi Dawud (3858)].

Sihr (black magic):

Ibn al-Qaiyum (RA) mentions that the Rasul (SAW) was cupped on his head when he was afflicted with sihr and that it is from the best of cures for this if performed correctly. [Zaad al Ma'aad (4/125-126)].

Poison:

Abdullaah ibn Abbas (RA) reported that a Jewish woman gave poisoned meat to the Rasul (SAW) so he (SAW) sent her a message saying, "What caused you to do that?" She replied, "If you really are a Nabi then Allah will inform you of it and if you are not then I would save the people from you!" When the Rasul (SAW) felt pain from it, he (SAW) performed Hijamah. Once he travelled while in Ihram and felt that pain and hence performed hijamah. [Ahmed (1/305) the Hadeeth is Hasan].

These four conditions mentioned in the Ahadeeth for which the Nabi (SAW) had Hijamah done give us an indication as to what type of diseases Hijamah is useful for viz.:

1. External injuries
2. Internal disorders which are either due to heat, poor circulation, or buildup of toxins
3. Sihr (black magic)
4. Poison (this can also be natural poisons such as heavy metal toxicity etc.)

7-Paying the Hajjaam:

Ibn 'Umar RadiyAllaahu 'Anhu reports: "Known as a hajjaam, Rasulullah SallAllahu 'Alayhi Wasallam was attended to by this person. He was asked by Rasulullah SallAllahu 'Alayhi Wasallam what tax or duty he had to pay each day. Three saa' was his response. It was lowered to two saa' by Rasulullah SallAllahu 'Alayhi Wasallam, who also paid him his compensation". (Tirmidhi 49:004)

Anas RadiyAllaahu 'Anhu was asked regarding the payment to a hajjaam. (Is it permissible or not?) Anas RadiyAllaahu 'Anhu replied: "Rasulullaah SallAllaahu 'Alayhi Wasallam took the treatment of Hijamah which was administered by Abu Taybah RadiyAllaahu 'Anhu, he was given two saa' food (in a narration it is mentioned that dates were given), and Sayyidina Rasulullaah SallAllaahu 'Alayhi Wasallam interceded on his behalf to his master that the stipulated amount he was responsible for be made less. He also said this, that Hijamah is the best of medicine". (Tirmidhi 49:001)

'Ali RadiyAllaahu 'Anhu reports: "Rasulullaah SallAllaahu 'Alayhi Wasallam once took the treatment of Hijamah and asked me to pay its fees. I paid the hajjaam his fees". (Tirmidhi 49:002)

Ibn 'Abbaas RadiyAllaahu 'Anhu said that Rasulullaah SallAllaahu 'Alayhi Wasallam took the treatment of Hijamah on both sides of his neck and between his shoulders and paid the hajjaam his fees. If it had been haraam, he would not have paid it. (Tirmidhi 49:003).

8-The issue of Ijazah:

Some texts adamantly condemn the wearing of Hijamah without "Ijazah," which is Arabic for "permission" and refers to a teacher or sheikh giving a pupil permission to engage in the practise if they believe them suitable. This is a ridiculous notion and a blatant mistake. If this were the case, who provided the slave who performed the Hijamah for the Nabi (SAW) with the "Ijazah"? The truth is that hijamah was already in use before to the advent of Islam, and the Nabi (SAW) even made mention of it in a hadith when he said, "The best of your medicines is hijamah." According to scholars, the word "you're" in the hadith indicates that the Hijazi people already followed this custom.

The truth is that proper understanding of Hamah's method and guiding principles is required, not "Ijazah," to do it. Whether or not the individual wearing the hijamah is a sheikh or even a Muslim, the benefits will still be realized. Yes, it is preferable if a devout Muslim performs the operation, but it is not a requirement for wearing Hijamah or reaping its benefits.

9-Hijamah in the condition of strength:

The Nabi (SAW) employed the simplest form of hijamah, which is also the most popular kind, to promote overall health. In this kind of hijamah, the patient doesn't have any significant complaints that would call for a different kind of hijamah or the use of "special" points other than the back, neck, and head standard points. Many people sometimes refer to this as "sunnah cupping," although the official title for it is Hijamah-bi-Sihhat (Hijamah in the condition of health). The Rasul of Allaah (SAW) had cupping done both for general health and as a treatment for specific pains and ailments, and it is also uncommon to find someone today who is completely free from illness, so both terms are incorrect.

However, such a patient may express general symptoms like fatigue, sluggishness, etc. They may also wear Hijamah regularly and be aware of its benefits for themselves, or they may be attempting this form of health maintenance for the first time on the advice of their friends or acquaintances. Their pulse is strong, which indicates a healthy amount of blood and a healthy amount of heat in the blood, and this is crucial because it shows that their general health is good. Additionally, as is typical in hot climates, they could be experiencing a constitutional blood or heat surplus.

1-Regarding the patient's condition, the season, the climate, the day of the lunar month, and the time of day when Hijamah is performed all of which have a significant impact on the type of blood that will be drawn care is taken to follow the rules of Hijamah in this type of procedure. The patient will not profit from not adhering to these and will frequently suffer long-term health problems if they conduct this type of general hijamah outside of its suggested times. This might not be seen right away, but it will be felt for months or even years following the treatment.

According to the Ahadeeth, the following areas must be cupped when wearing hijamah when one is strong:

Rasulullah (Sallallaahu layhi Wasallam) reportedly had cupping on his head and between his

shoulders and used to say, "Whoever removes this blood, it would not damage him that he does not seek any further medical treatment." Hadhrat Abu Kabsha (Radhiallaahu nhu) relates this incident. (Mishkāt p. 389)

2-The regions employed in this common kind of hijamah are determined by examination of the various Ahadeeth and agreement of those knowledgeable practitioners. The region between the shoulder blades for men, which is most frequently in line with the inferior end of the scapula, which is in line with the 7th thoracic vertebra. The spinout processes of the sixth through ninth thoracic vertebrae are used as additional sites lateral to the spinal column. Since blood poisons and impurities tend to collect and stagnate in this location, particularly around the 17th, 19th, and 21st of the month, it is the optimum place to perform general hijamah. This point is used for all blood problems, whether they are caused by excess or deficiency, and is regarded in traditional Chinese medicine as the meeting place of the blood.

the neck's occipital region, which is in the depressions made by the upper sternocleidomastoid and trapezius muscles. This is close to the Feng Chi, or "wind pool," acupuncture point that is frequently used. It is advised to cover this area when it is chilly or windy because it is thought that many pathogens enter the body at this location. Numerous common head and neck conditions, such as headache, vertigo, neck discomfort or stiffness, blurred vision, red or sore eyes, tinnitus, nasal blockage, the common cold, and rhinorrhea, can be treated by targeting this area (runny nose, nasal discharge associated with allergies or hay fever or common cold). It has a soothing and balanced impact on the nervous system and is also highly helpful for insomnia.

3-The exact position on the skull in the midline is typically just above the tip of the ear, as seen in the illustration below: This point, which in traditional medicine is known as Bai Hui and means "a hundred convergences," is an acupuncture point that connects the body's entire yang force. In addition to being effective for headaches, epilepsy, neurological, and endocrine illnesses, it is frequently used to treat all mental and emotional issues.

4- Located in a depression distal to the junction of the second and third metatarsal bones on the anterior side of the foot. Traditional treatments for this area include those for edoema, headaches, dizziness or vertigo, stomach pain, bloating, and constipation. Along with treating mania, restlessness, palpitations, and epilepsy, it can also help people stay grounded and concentrate.

The same locations are used in women, except for the Hijamah point on the head, although less blood is drawn. Women do not require regular Hijamah because they release blood through menstruation; however, if they have gone through menopause, it is acceptable to do so if they are healthy and do not have a blood shortage, in which case one must follow the guidelines for performing Hijamah during illness.

10-Days for performing Hijamah in strength:

The Rasul (SAW) reportedly remarked, "Whoever wants to conduct Hijamah, let him look for the 17th, 19th, and 21st." Anas ibn Maalik (RA) reported that the Rasul (SAW) said this. " [Saheeh Sunan ibn Maajah (3486)].

Although there are other Ahadeeth that appear to forbid having hijamah performed on specific days of the week, these Ahadeeth are classified as daeef and as such the days stated

in them are not strictly prohibited; they are mentioned below for completeness:

Ibn Umar (RA) reported that the Rasul (SAW) said, " It is preferable to wear a Hijamah while fasting. It contains a blessing and a remedy. It enhances memory and intelligence. So, on Thursday, cup yourselves with Allah's grace. To be safe, avoid wearing a Hijamah on Wednesday, Friday, Saturday, and Sunday. On Monday and Tuesday, wear the Hijamah, as it is the day that Allah delivered Ayoub from a trial. On Wednesday, he was subjected to the trial. Only on Wednesday or Wednesday night (by being cupped) would you find leprosy" [Sunan ibn Maajah (3487)].

Ibn Umar (RA) reported that the Rasul (SAW) said, " It is preferable to wear a Hijamah while fasting. It raises intelligence and enhances memory. The person memorising benefits from an improved memory. So, in the name of Allah, let it be on a Thursday for whoever is going to be cupped. Avoid getting a cup on a Friday, Saturday, or Sunday. On a Monday or Tuesday, get cupped. Wednesdays are not to be cupped since that is the day Ayoub faced a test. Only on Wednesday or Wednesday night (by being cupped) would you find leprosy" [Sunan ibn Maajah (3488)].

The dates for Hijamah in strength are the 17th, 19th, or 21st of the lunar month, and it is better if these dates fall on a Monday, Tuesday, or Thursday. However, there is no restriction against performing this type of Hijamah on any other day as long as it falls on the 17th, 19th, or 21st.

11-Hijamah in illness:

Hijama-bil-Mardh is the term used when a patient complains of a specific condition, meaning they are not in excellent health but are afflicted with a specific illness for which hijamah is recommended (Hijamah in illness).

Hijamah regulations change when a person is unwell. Due to the necessity of practising Hijamah due to illness, Imam Ahmad ibn Hanbal would have Hijamah at any time of the month and hour of the day. For the greatest benefit, the guidelines regarding the amount of blood being withdrawn, where to execute Hijamah, and other considerations should be followed while practising Hijamah for a particular illness. The Hijamah treatment manual covers these. The right choice of bleeding sites (or superficial veins) and the exact volume of blood removal are also essential components of this sort of hijamah, which is highly specialised and intended to cure the patient's disease. Additionally, it is strongly advised to employ herbal remedies in conjunction with the hijamah to address any deficiencies or excesses and treat any cold or heat that may be present.

12-Phlebotomy vs Hijamah:

Although they have quite different techniques and effects on the body, phlebotomy and hijamah are frequently mistaken. In contrast to traditional Hijamah, which releases blood from the outer portions of the body, phlebotomy releases blood from the inside regions of the body by bleeding veins with a hypodermic needle. Given the major disparities in the application of these two types of bloodletting, it will also be recognised as a component of bloodletting but not Hijamah.

It's critical to keep in mind that the country of Hijaaz, where the Ahadeeth of Hijamah are described, is hot in order to comprehend the differences. The body's blood flow and

distribution are affected differently by hot and cold temperatures. The blood and heat of the body circulate more in the outside portions of the body in hot nations and during the hot season in other countries, while the inner sections of the body remain cool and have comparatively little blood flow. Due to the increased perspiration in the summer and the slower digestion of meals brought on by the colder inner organs and other body tissues, several ailments associated with the summer's heat occur. The blood and heat of a person's body flow to the inner regions in chilly climates and during the winter.

The consequence is a strengthened digestive system, increased sleep, and simple digestion of food.

Rich meals therefore digest more quickly in the winter and more slowly in the summer. This is also the reason why the Hijaz people are unaffected by honey, dates, and other foods that cause heat. Hijamah is more advantageous in hot countries and hot climates because it removes the blood from the exterior regions of the body, whereas Hijaz concentrates more heat on the outer portions of the body. Phlebotomy involves drawing blood from hypodermic veins, which draws heat out from the interior of the body. As a result, it is not beneficial in hot areas and wasn't used by the Nabi (SAW).

13-Common effects of Hijamah:

1. Removal of "bad" blood or impurities from the blood
2. Treatment of Sihr or Nazr

Other consequences are described in greater depth by both contemporary scientific study and several conventional medical systems. Understanding these is crucial since it enables appropriate Hijamah technique application and selection based on the patient and the disease they are currently experiencing.

The traditional medical paradigms that go into the most detail about why and how Hijamah works to maintain health and treat illness are UnaniTibb and Traditional Chinese Medicine. Both Unani practitioners in the Graeco-Arab region and all over the world practise Unani-Tibb. Asian regions and practitioners all throughout the world who practise traditional Chinese medicine share similar views regarding the effects of hijamah.

Muslim patients frequently use unani-tibb, a type of traditional medicine that was developed by Arab and Persian doctors including al-Razi, Ibn Sena, Al-Zahrawi, and Ibn Nafis. Unani-tibb is largely based on the teachings of the Greek physician Hippocrates and the Roman physician Galen. Hakim, who literally translates as "wise," is the term used to describe Muslims.

The four humors Phlegm (Balgham), Blood (Dam), Yellow Bile (afr), and Black Bile (Saud) are the foundation of Unani philosophy. It believes that sickness develops because of a body's weakness or because of an imbalance, or pollution, of the four humours. It is heavily focused on the body's temperament and considers factors like heat, coldness, dryness, phlegm, and wetness as well as how this influence and contribute to illness. Bloodletting helps to clean out the blood, balance the humours, and expel extra heat from the body. Unlike phlebotomy, which draws heat from the inside of the body, traditional hijab draws heat from the outside of the body. though there are indirect effects on the internal organs and systems.

Hijamah, according to modern Unani practitioners, acts to pull swelling and pressure away from the deep organs, including the heart, brain, lungs, liver, and kidneys, and towards the skin. The healing process is aided by this. They go on to say that this procedure boosts

immunological function, promoting the body's optimal operation by supporting Physis's actions. To be eliminated, it directs poisons and other dangerous pollutants away from these critical organs and toward the "less-vital skin." A new "stream" of blood can then enter that place thanks to the blood that was diverted.

14-Conclusion:

Ahadeeth-based hijamah is a therapeutic technique that has been approved by science and medicine. People with both common and uncommon illnesses should seek it out, provided that the Hajjaam is qualified to evaluate and carry out the therapy properly.

According to the evidence-based Taibah mechanism (Taibah theory), wet cupping therapy uses an excretory physiological principle (pressure-dependent excretion) that resembles excretion through renal glomerular filtration. Al-hijamah is generally indicated to clear blood and interstitial fluids from any abnormally increased causative pathological substances, such as high serum ferritin. During Al-hijamah, the skin functions as a super kidney, creating a physiologically based general direct excretion of pathologically caused chemicals. Al-hijamah is a general clearing procedure that simultaneously and considerably purges various substances from blood, intercellular fluids, and tissues.

chemicals that are harmful. Al-hijamah uses fenestrated skin capillaries, which resemble renal glomerular capillaries in form, to exert a percutaneous pressure-dependent clearance of both the blood and interstitial fluids to rid the systemic circulation of excess pathogenic chemicals. Even while in many cases the clearance is only partial, it is nevertheless highly important, therapeutically advantageous, and can be augmented by upping the quantity of Al-hijamah and sucking cup sessions. Al-hijamah is effective in treating a variety of states of diseases that differ from one another in a etiology and pathogenesis, such as autoimmune diseases, where Al-hijamah will cleanse serum and interstitial where Al-hijamah will remove toxic compounds from the interstitial fluids and serum, including ferritin and ROS in thalassemia and autoantibodies and inflammatory mediators in autoimmune disorders.

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