



**IMPACT OF CUPPING THERAPY ON MENTAL HEALTH AND SPIRITUAL WELLBEING AMONG WOMEN WITH HORMONAL ISSUES**

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**Abstract**

*The present study focused the impact of cupping therapy on mental health and spiritual wellbeing among women with hormonal issues. In this correlational study, the sample consisted of 150 women undergoing cupping therapy and suffered with hormonal issues, selected through purposive sampling technique, with age range 25 to 40 (Mean=32.13, SD=3.401). These participants were selected from different cupping centers of Lahore through purposive sampling. Self-report measures including the demographic questionnaire, Spiritual Health and Life-oriented Measure (SHALOM) and Positive Mental Health (PMH) scale were used to assess the study's variables. Regression analysis indicated that transcendental dimension of spiritual wellbeing is highly correlated with positive mental health. Personal spiritual wellbeing, environmental spiritual wellbeing, and transcendental spiritual wellbeing demonstrate significant associations with positive mental health. However, communal spiritual wellbeing does not show a significant relationship. Moreover, this correlational current study suggested that good mental health is effective for better spiritual wellbeing, and physical health. In order to tackle with spiritual wellbeing, mental and physical health issues, cupping therapy need to be common in different hospitals of Pakistan. Cupping is a potent tool for improving your mind and body because of its long history in Eastern medicine and because current study has confirmed the benefits we already knew it had on health. Numerous benefits of cupping for mental health are related to how the mind and body are interconnected. Mental health will improve if consistently strive for holistic wellness.*

**Keywords:** Cupping therapy, Spiritual wellbeing, mental health, Hormonal issues.

**Introduction**

Many people worldwide prefer alternative remedies for treatment like cupping and herbal therapy, dietary supplements, and acupuncture etc. Despite the numerous advancements in medical field, and the widespread adoption of mainstream medicine, these techniques are being used more and more throughout the globe. Cupping therapy is the oldest known therapeutic modalities, which has roots in many cultures and countries, including Asia and Europe. Life with disturbing mental and spiritual wellbeing impacts severely physical health, productive and daily functioning as both mental health and spiritual wellbeing are the key elements in human being's life. Physical illnesses sometimes emerges from other factors such as menopause related changes. Such diseases not only effect mental health but also disturbs other bodily functions. These issues needs a core treatment for all issues. It is the reason to raise attention some other alternative methods of treatment and cupping is one of them.

Cupping detoxify the body from some harmful toxins and promote a balance in body functions. It was the recommended practice as well in Islam to enhance mental, physical and spiritual

health. People who done this treatment ones in life reports that they feel relaxed emotions and feelings, detect a well body functioning as well. Spiritually they experienced inner peace and balance.

Women with mental health issues, directly suffers with hormonal disturbance. While mood regulation is directly linked neurotransmitters as they are important to regulate mood and stress level. Fluctuation in neurotransmitters influence the working of dopamine, serotonin and other neurotransmitters. To get a comprehensive approach to treatment and wellbeing, this study helps to cover the gap by providing the worth of alternative method of treatment.

### **Cupping as a Therapy**

Cupping therapy is a traditional supplemental and alternative method of medicine practice on different precise body points, used for variety of ailments since ancient times with variable results. Selecting correct cupping points is a fundamental part for this therapy technique. Selecting correct cupping points also most important for determinant of disease outcome and patient safety. Cupping therapy, sometimes referred to as "hijamah," is one of the most widely used medical procedures in Muslim civilization (Qureshi et al., 2018).

### **Types of Cupping Therapy**

Cupping therapy is not only depends on single type of cupping therapy. Cupping therapy is divided into two main types such as dry and wet cupping. There is a variation between the methods of both cupping therapies in removing the blood.

#### **Wet cupping**

In wet cupping, skin is punctured before the cup is placed and blood is removed by suction process. Expulsion of wastes and fluids being done after they have been diluted and disseminated in accumulated fluids inside skin uplifting. Proponents of cupping therapy consider that wet cupping is helpful in removing the harmful substance and toxins from the body to upgrade health (Sayed et al., 2013).

#### **Dry cupping**

In dry cupping, cup is placed on the skin for suction before puncturing skin.

Negative pressure must be created inside the cups using a variety of techniques, such as fire, a manual pump, or electrical suction. Negative pressure, which is produced by exhaling air inside the cup, is the pressure that is lower than ambient pressure. The cups are left on the skin for up to 15 minutes by the practitioners. When utilizing a manual pump, the number of suctions can regulate the pressure inside the cup. A greater number of suctions will result in a greater internal negative pressure. When employing fire to create negative pressure, the time the fire is exposed to the cup can also be regulated (Bedah et al., 2016).

Various cupping methods prescribed for different types of disorders and diseases.

### **Methods of Cupping Therapy**

Both dry and wet cupping therapy further consists on various methods. There are 10 cupping methods created to assist the practitioner in selecting the best cupping technique for the patient and these are following;

#### **Light Cupping**

It is used at those time when blood and vitality are slow or inactive to increase the feeble energy while also moving the stagnation. When to use weak cupping, is largely dependent on the patient's current energetic condition. The tongue examination, heartbeat, and both should all indicate weakness. The minimum amount of flesh that is pulled into the cup should be barely increased. It can be used almost anywhere on the body part and it causes skin to change its color into red. The gentlest form is known as weak cupping, which is best suited for elderly



patients, young children, notably those under the age of seven, and disabled adults (Bedah et al., 2016).

#### ***Medium cupping***

This is the one most frequent technique applied to patients. Children older than 7 years old can be treated using this technique without risk. Medium cupping causes a small redness because the suction is strong and pulls the skin deep into the cup. It can be used on any part of your body except face without any risk (Razzaq, 2009).

#### ***Strong cupping***

It is the most exhausted method. So that, cupping therapists must confirm the patient's fitness before choosing this approach. The focus of a pulse and tongue evaluation should be excess or fullness. The patient might occasionally experience fatigue or draining after using this technique. The skin inside the cup must experience a strong pulling feeling due to the need to create a strong vacuum. The skin rapidly turn into red and soon turn into purple due to the strong pulling action, and there may be superficial reddening on the skin around the cup. The mark is unavoidable when using the strong cupping technique for the first time and can take 15 to 20 days to fully vanish. During the first session, cupping time should be short such as 5-10 minutes which may increase to 20 minutes during subsequent applications (Shidhani et al., 2020).

#### ***Moving cupping***

By moving or sliding the cups, this therapy aims to provide intense stimulation over a very wide area of the body (Sayed et al., 2013).

#### ***Flash Cupping***

Flash cupping is the name given when several medium cupping are preformed many times in quick succession along the area being treated to stimulate it (Razzaq, 2009).

#### ***Needle cupping or hot needle cupping***

Since it comes after acupuncture therapy, it is not frequently used in Tibb. An acupuncture needle is implanted, and the cup is placed over it (Sayed et al., 2013).

#### ***Empty cupping***

Due to its quick application, empty cupping is also known as rapid cupping. This is truly medium to strong cupping that is applied quickly. Therefore, the cups are only in place for about 30 seconds. It is used to energize and circulate blood in weak and frail people. The brief length is sufficient to move blood and stimulate healing disease but not sufficient to drain the patient. It can do this for a total of five to ten minutes (Bedah et al., 2016).

#### ***Full (bleeding/wet) cupping***

It is the frequently used method. It is used to treat abrupt spikes in blood pressure, high temperatures, blood clots, and to drain pus from boils. Strong cupping is frequently coupled with this technique. A light superficial laceration is produced after the initial strong cupping and the cup is withdrawn. The cup is then returned to the location. The majority of the blood in the cup will still be largely watery and semi-coagulated. The doctor should put on single-use surgical gloves on both palms before removing the cup. Then it is most important to gently remove the cups in the end (Rubaye, 2012).

#### ***Herbal cupping***

A few bamboo cups, a pan that is fairly deep, water, metal clamps, a fire of some kind, and herbs prescribed for the condition are needed for this technique. Cups are used in herbal cupping, boiled in a pan with the recommended herbs and water. The subject is then covered with the cups in the traditional manner using flame. The bamboo containers absorb the herbs,



which then impart the patient with their therapeutic benefits. Cups can put on for ten to twenty minutes (Mehta & Dhapte, 2015).

### ***Water cupping***

One of the least popular and used pinching techniques is this one. In this technique, the cupping procedure is quickly applied while a glass or bamboo cup is partially filled with hot water. Move the cup towards the area that needs cupping while holding it near to the patient with one hand, insert the burning cotton, then roll the cup over the patient's skin fast and simultaneously. This method is said to remove phlegm and distribute energy. It is useful for patients suffering from asthma, especially children.

Usually, there are no visible scars after this cupping therapy (Zi et al., 2021).

### **Cupping Material**

Cupping therapy employs cups made from different materials like glass, bamboo, and silicone. Advanced cupping techniques use rubber pumps or bell-shaped glass cups instead of fire to create a vacuum in the cups. Principles of cupping therapy were used to develop horn cupping and bamboo cupping therapy. Both dry and wet cupping are widely used in the Middle East, and Eastern Europe. Alternatively, therapists may use silicone cups to provide a massage-like effect. During the therapy, the therapist places cups on selected points of the skin for three minutes to produce suction, which is usually on the back, chest, abdomen, buttocks, and legs. The skin becomes red and the blood vessels dilate as a result of vacuum that is created through cupping. Treatment in the form of bandage and antibiotic ointment are used by the doctor to avoid infection, and the skin often heals and returns to normal in ten days (Mehta et al., 2015).

### **Importance of Cupping in Islam**

Not only worldly, but also religiously, it has many positive effects on the human body. Its popularity is probably due to the fact that it is considered one of the prophetic medicine and that the Prophet Muhammad PBUH is reputed to have once used it. Prophet PBUH once said that cupping is the best medication in the market. Muslims who practice prophetic medicine do not need to hunt for scholastic justifications or proof of its efficacy. It is reported according to the Hadith no 3861, from the Book Sunan Abu Dawood by Imam Bukhari RA that anyone who practicing cupping according to Islamic lunar month on 17th, 19th, or 21st day of the Islamic lunar month, will be cured of all illnesses (Zahrin et al., 2021).

Additionally, various studies showed that cupping is an effective treatment for joint pain, allergic skin, cough, headache and migraine (Wang et al., 2021). Studies also showed that cupping is most beneficial for treating non-chronic asthma and lipid control in the body (Suhaily et al., 2017).

Additionally, one way to discover a treatment for many ailments is to follow Islamic teachings and adopt the Sunnah of the Prophet Muhammad PBUH, in addition to receiving Allah's blessings and kindness in dealing with health concerns. It was found that following the Prophet Muhammad PBUH led to better health and wellbeing based on the observations of researches. Ismail and Asnawi's study of the idea of scientific commentary, which has recently gained a lot of prominence, focuses on dealing with and comprehending the Hadiths of Prophetic medicines. (Ismail & Asnawi, 2021).

### **Benefits of Cupping Therapy**

Cupping has a wide range of advantages, including the ability to treat conditions including high blood pressure, hair loss, and infertility. It entails the removal of diseased stuff from the body utilizing cup-shaped capillaries. It was inferred that cupping plays a significant role in maintaining normal health and is advantageous in both preventive and therapeutic regimes. It is used successfully to treat muscular-skeletal, reproductive, circulatory, and



neurological disorders (Kouser et al., 2021).

A study conducted to analyze the effects of cupping therapy. This study was based on all clinical samples on cupping therapy of different types of diseases. In the studies, no severe side effects were noted. These findings suggest that improvement in number of RCTs on cupping therapy had been proven over the many years, and the majority of studies indicate potential benefits for treating herpes zoster, other illnesses, and pain disorders. To validate their usage in practice, however, additional carefully designed trials in pertinent circumstances are necessary (Cao et al., 2010).

Additionally, a research was conducted in China, concluded information on low back pain were used to determine the effects of cupping, as shown by statistically significant pooled treatment effects. Conditions like ankylosing spondylitis, knee osteoarthritis, neck pain, herpes zoster, migraine, plaque psoriasis, and chronic swelling and itching, promising effects of cupping were found, as indicated by statistically significant pooled treatment effects (Choi et al., 2021).

Furthermore, cupping therapy include reduction in tenderness and pain, refining blood flow and wellbeing. It is most fruitful in managing acne, herpes zoster, and pain as well as it is effective to gain satisfactory benefits for various states categorized as localized or systemic diseases. Since ancient times, the ancient Egypt, Greece, India and other regions has been widely used cupping therapy. It also has taken place to the United States and modern developed countries. It also has been favored by the people around the world. Modern countries has used cupping therapy to cure a variety of illnesses. When cupping therapy was first utilized therapeutically to treat human interior illnesses about 300 years ago, it was then more frequently adopted. Cupping therapy today utilizes new materials and technological advancements that focus around various types of treatments and applications. Different dimensional studies suggested the potential advantages for treating pain disorders. Women with the hormonal issues and polycystic ovaries suffer with the extreme and intense pain mostly during their menstrual days (Perez, 2013).

#### **Adverse Effects of Cupping Therapy**

The risks associated with cupping therapy are generally low, and side effects are rare. The severity of those reported ranges from low to moderate. Scarring, burns, the development of bullae, abscesses, skin infections, and itchiness are all undesirable outcomes that can be avoided. Adverse reactions that are unavoidable include headaches, vertigo, fatigue, vasovagal syncope, nausea, and sleeplessness. In wet cupping, it's more common to see infections, vasovagal syncope, and scarring. Dry cupping typically causes localized erythema and ecchymosis. Naturally, if fire is utilized for suctioning, there is a higher chance of burns (Furhad & Bukhari, 2022).

#### **Spiritual Wellbeing**

The nature of a person's interactions with God, environment, other people, and themselves is a measure of their spiritual well-being (Heng et al., 2021). Not any specific religious practice or belief is required for spirituality. The association between religion and spirituality has been severed in many years. Since ancient times, the connection between spiritual wellbeing, religion, and medicine as a form of relieve has been acknowledged. Religion and medicine, however, are considered as two distinct healing modalities in highly industrialized nations. But in many developing nations, where religion might affect medical interventions. Religiousness is linked to healthier behaviors like fewer drinking and smoking habits, and spirituality assists in emotion regulation, which benefits physiological effects like blood pressure. Religion and spirituality have different but complementary effects on health



(Chirico, 2016).

### **Mental health**

Mental health is a key component of total well-being, encompassing various dimensions and definitions. It can be viewed as the absence of disease, the optimal functioning of all bodily systems, or a state of equilibrium within oneself and in relation to others. Mental health influences an individual's ability to engage in physical, social, and environmental activities effectively. One's mental health is influenced by several factors, including the capacity to establish and maintain meaningful relationships, fulfilling social roles within their cultural context, adapting to environmental changes, recognizing and embracing positive thoughts and actions, and effectively managing negative emotions such as regret and hostility. A state of good mental health allows individuals to feel valued, maintain a sense of control, and experience a harmonious connection between their mind and body. Hence, mental health can be defined as a state of equilibrium wherein an individual achieves a sense of self-reconciliation, demonstrates functional capabilities both for personally and socially, and assumes responsibility for fulfilling their basic and higher-level needs. Positive mental functioning involves effectively navigating through life's changes, engaging in healthy interactions, cultivating feelings of self-worth, and functioning in a manner that promotes overall well-being (Bhugra et al., 2013).

### **Hormone**

A hormone is a living matter guarded by plants and animals that actions for the balance of bodily activity and maintenance. According to the definition of biology in 2019, a hormone is a biological substance, used by multicellular organisms to plan an action, coordinate and control the activities of their cells and tissues. Hormones have power to regulate behavior and metabolism. Hormonal imbalance occurs when hormonal level in the bloodstream are increase or decrease of its normal range. At times, such as menstruation or pregnancy, women's hormone levels typically change. An imbalance of steroid and growth hormones, estrogen or progesterone is common in women. Endocrine system produce hormones, which are chemicals that communicate with body cells, tissues, and organs what to do (Barrington, 2019).

### **Association between cupping therapy, physical health and mental health**

Essiti and Guzel assert that people search locally and internationally for less-toxic alternative treatments that are better for their health and wellbeing. The idea behind cupping therapy is that variously sized cups generate a sectional result on the skin, increasing blood flow of the patient. As a result, the lymphatic system works faster to eliminate pollutants and carbon dioxide while also boosting the quantity of oxygen and mass of blood in the tissues. Despite the popularity of the western medical system, cupping therapy has begun to garner significant interest in Turkey as a classic and supplementary medicine method to enhance people's standards of life. Additionally, it serves as a draw for wellness and health care services. According to this respect, the study by intends to determine the efficacy of cupping therapy on travelers who are interested in improving their health. The sample of visitors was consist on travelers who have undergone cupping therapy minimum once in their lives. The study's conclusions showed that cupping therapy was regarded as another effective treatment and complementary therapy option with no adverse consequences by the individuals who visited the thermal facilities. The individuals also mentioned how healthy and happy they felt after receiving cupping therapy. From this point, it is possible to conclude that cupping therapy improves people's health and overall quality of life while also having a favorable impact on how people perceive their physical and mental well-being. Based on the study's findings and the fact that cupping therapy is widely known and in demand. It can also be argued that cupping



therapy is a unique technique to broaden the selection of wellness and health perspective (Essiti & Guzel, 2021).

### **Association between Spiritual Wellbeing and Mental Health**

Spiritual health is not an impractical concept. It is a component of the human being in the same way that the mind and the body are the two important parts of a human being. Spiritual wellbeing is closely related to mental health. Spirituality is an important aspect for the purpose to gain peace, love and ecstasy in life. Rosmiran stated that she has been encouraging and counselling clients particular during the pandemic of COVID-19 to always have hope and belief to overcome their mental health issues. Even clients have experienced anxiety regarding their quality of life, but hope and religion may enable them to more successfully deal with their mental health issues. This demonstrates how spiritual wellbeing can promote better mental health (Rosmiran, 2020).

A study was conducted in Hong Kong, the city of China to explore the connection between spiritual wellbeing and psychological health. This study aimed to investigate how various aspects of spiritual wellbeing relate to the attributes, contentment, fulfilment, comfort and charm of life experienced by these students. Results of this study showed that there is a significant negative association between all domains of spiritual wellbeing and psychological distress. In other words, higher levels of spiritual wellbeing were linked to lower levels of psychological distress among the university students. Notably, the two domains of spiritual wellbeing, personal and communal emerged as due to the consequence of psychological distress among the participants. In conclusion, this Chinese study highlights the importance of spiritual wellbeing and its relationship with psychological health of university students. The results suggest that nurturing and fostering spiritual wellbeing, particularly in the personal and communal domain, may contribute to a reduction in psychological distress among this population. Further research in this area could provide valuable insights for developing effective interventions to hold up the mental health and universal wellbeing of university students (Leung et al., 2021).

### **Operational definitions of study variables**

Following are the operational definitions of the study variables:

#### **Cupping Therapy**

A method of treatment in which more than one glass, plastic, or bamboo cups are suctioned onto the physical body with limited negative pressure as part of the cupping therapy procedure for the ailment of variety of diseases (Mohamed et al., 2023).

#### **Mental Health**

Mental health can be conceptualized in different ways. One approach is to define it as the absence of mental sickness or mental disorders. In this context, mental health is characterized by the absence of diagnosable mental disorders or conditions. However, mental health can also be understood as a broader state that encompasses various factors. Mental health includes biological, psychological, and social factors, greatly effects an individual's mental health wellbeing and their capability to work effectively in their environment (Manwell et al., 2015).

#### **Spiritual Wellbeing**

Spiritual wellbeing is unified existential aspects, cultivate superiority, totality and disciplined, demonstrate melodious and coordinated integration, devotional, meaningful life, and faithfulness are the critical attributes of spiritual well-being, spirituality and spiritual health. There is no question that the presence of the spirit affects the mentality. But psyche and spirit should not be confused with one another (Jaberi et al., 2019).

## **Literature Review**

Treatments, spiritual wellbeing and mental health are the important aspects for human being's life. Three of them have equal importance in someone's life. Without a single aspect, it can leave adverse effects on individual's life such as many decisions that people make are influenced by their spirituality. Better relationships with oneself, others, and the unknowable are encouraged by it. A person can manage stress by turning to spirituality for a sense of serenity, purpose, and forgiveness.

### **Theoretical Framework**

A number of theories are being developed on different perspectives of cupping therapy. These theories could complement one another or be used in different ways to treat distinct conditions and diseases. It appears that there is no one theory that can account for all of cupping's effects. Every theory has its unique views related to pain reduction, removal of chemical particles, blood circulation, and bodily effects.

### **Pain Gate Theory**

Pain gate theory is among the most prominent and favored theory for pain consolation. This provides a thorough explanation of how pain travels from the site of origin to the brain and is processed there before returning as a divergent, protective signal for vitalizing the injured part. According to reports, localized injury to the capillaries and skin process encoding and signals are detected by central nervous system. This theory is established on the hypothesis of neurons, according to which cupping affects prolonged pain by changing how nociceptors in the brain and spinal cord interpret signals. The evaluation of systematic randomized controlled studies revealed that cupping may be a favorable therapy for the cure of pain, supporting this therapeutic benefit of cupping (kouser et al., 2021).

A study aimed to determine the impact of cupping therapy on the level of pain experienced by elderly joint inflammation patients. Before wet cupping therapy, the average pain score was 7.47 and after wet cupping therapy, it was 5.53. The moderate pain level was 7.00 before a warm compress and 5.73 after a warm compress. There are noticeable differences between the two times, before and after the wet cupping therapy. Warm compresses and cupping therapy have an impact on pain intensity. Wet cupping therapy can be used by seniors as an alternate form of treatment to lessen joint pain (Magfiroh et al., 2020).

### **Reflex Zone Theory**

Reflex zone theory has been widely supported in Europe. It is also promoted by several studies for curing carpal tunnel syndrome through cupping therapy to certain parts of shoulder, connected to the median nerve. Except the injury of capillary vessels in the process, a suction stimulus brings the red blood cells to affected area. The connective tissue breaks down or expels these extravasations. This occurs when the disturbed reflex zone, which is the treated area, receives improved blood flow from the disturbed area, activating biological processes there. In traditional medicine, the exterior signs of an internal illness process can frequently be found far from the damaged organ. It is proposed that the interactions of nerve, muscle, and chemical pathways can be used to understand the concept of a link between one area of the body and another. Moreover, various studies investigate that cupping therapy is beneficial in treating different aches, as well as acne or itchy skin effectively (Wang et al., 2021).

### **Diffuse Noxious Inhibitory Controls Theory**

Another theory regarding pain reduction are diffuse noxious inhibitory controls theory as well as the reflex zone theory, effective for to cure pain related issues. Diffuse noxious inhibitory controls is the idea that describes how cupping therapy reduces pain. DNIC stands for suppression of spatially remote, second noxious stimulus-induced activity in concurrent or



wide energetic range-type nociceptive neurons. Notably, the noxious inhibitory controls or diffuse noxious inhibitory controls has been substituted by the term "conditioned pain modulation". However, experts advised using the terms conditioned pain modulation to represent the human behavioral correlate and diffuse noxious inhibitory controls to describe the lower brainstem-mediated inhibitory mechanism directly demonstrated in animal investigations. The majority of research on this theory focused on idiopathic pain syndromes that responded well to cupping therapy, including fibromyalgia, temporomandibular disorders, tension type headaches, and irritable bowel syndrome (Bedah et al., 2019).

A study was conducted to determine the influence of wet cupping on adult patients with severe illness. Two groups were assigned for this study, experimental and controlled group. Both the pre and post-test were completed by the patients in the control group during the course of the trial. The most frequent reason for cupping referrals was pain. The scores of the majority of the domains, particularly in the physical domain, participants showed positive results had been observed among patients in the experimental group after cupping treatment. Pain disorders and other medical disorders showed improvements in results (Soad et al., 2017).

#### **Activation of Immune System Theory**

The important function of this therapy stimulates the immune system help to fight with body infections and diseases. Active immune system leads to less physical or psychological disorders such as hormonal issues, stress and anxiety etc. According to a study, prompting the surface of skin alters the microenvironment and convert physical signals into biological signals that collaborate with one another in the human body (Yang et al., 2017).

Moreover, practitioners of activation of immune system theory comprehend that cupping therapy through commanding immunoglobulins as well as their numerous immunological impacts, according to the aspect of bodily immunity and defense. The immune system may be impacted by cupping in three different ways. First, cupping provokes a fictitious local inflammation that agitates the immune system. Second, cupping also stimulates the complimentary system. Last, it raises the concentration of immunological compounds. The lymphatic system receives more lymph when the thymus is cupped. Overall, cupping's many benefits, including its potential for helping patients with autoimmune illnesses, may be explained by the immune system's activation. This notion describes the impact of cupping on boosting immunity, a topic of contemporary study conducted globally. It was stated that cupping activates the system necessary to clear harmful or damaged cells as well as modulates the cellular component of the immune system. Then it plays role by enhancing immunity to save the body from diseases. Cupping enhances notable immunologic function with chronic disease during the balanced phase in patients (Khalil et al., 2013).

A study was conducted for the purpose to measure the effects of wet cupping on blood pressure in hypertensive patients. Results showed there was a significant difference between the blood pressure readings taken before and after wet cupping therapy for both the systole and diastole. The average systolic blood pressure and diastolic blood pressure both fell by 3.07 mmHg and 4.97 mmHg, respectively, according to these results. Wet cupping therapy had an impact on both systolic and diastolic blood pressure in hypertensive individuals. In the treatment and management of hypertension, this therapy may be an alternate or complementary option (Kharisna et al., 2022).

Another a case study was conducted on a boy, performed cupping treatment, suffered with primary hormonal issues. Prior to treatment, this boy had oligozoospermia. A condition known as normospermia resulted from an increase in sperm count during the course of treatment. Results showed similar increase in the proportion of spermatozoa with normal



morphology. After wet cupping therapy, the man's wife got pregnant. Before to cupping therapy, the level of hCG was negative. However, after cupping therapy, the level changed to positive, suggesting the presence of pregnancy. Alternative treatment may help infertile couples feel less miserable, according to this studies. This study found that acupuncture raises pregnancy chances from 26% to 43%. Wet cupping, a form of complementary therapy, may have beneficial effects on infertility (Dane et al., 2019).

Furthermore, a study was conducted to assess the quality of life after wet cupping. Results showed that wet cupping therapy significantly reduced the vasomotor, physical, and sexual complaints in women. Psycho-social area had no discernible impact. After therapy, no side effects were noted. Wet cupping therapy can be viewed as a successful treatment for easing menopausal symptoms and is regarded as an efficient treatment for alleviating menopausal symptoms. This study offered initial information on the efficacy of numerous symptoms throughout the postmenopausal age. The most prevalent symptoms in the investigation were found to back or neck discomfort, sleep issues, hot flashes, night sweats, and other menopausal symptoms in women. Many women were interested in non-pharmacological methods as they look for answers to their difficulties. Wet cupping therapy appears to improve life aspects only after one to two weeks (Gokgoz et al., 2021).

#### **Blood Detoxification Theory**

Cupping therapy also deal with the hematological adjustment effects. Harmful chemical particles when removed from the body, it maintains the balance of other important nutrients, vitamins and chemicals. According to the blood detoxification theory, hazardous chemicals are necessary to remove from where the cups are supposed to be applied. The HDL, LDL, uric acid, haemoglobin molecular structure and function, as well as other haematological modifications are all said to decrease in the blood detoxification idea. This idea describes how the fundamental cupping therapy mechanism rids the body of toxins and toxic substances. Cupping's negative pressure suction helps remove toxins created by germs, exudate, purulent fluid, and histolytic enzyme as well as remove toxins from the body (Gok et al., 2016).

Additionally, cupping encourages the development of granulation and the healing of wounds. Numerous investigations found significant variations between venous blood and cupping blood in a wide range of biochemical, hematological, and immunological characteristics. Blood flow tends to break up obstacles during cupping and makes a way for toxins to be removed from the body. A patient may have multiple cups on their body at once. Excreting old red blood cells may be aided by cupping. Wet cupping blood had noticeably high amounts of lipids such as uric acid, triglycerides, and cholesterol. The wet cupping blood had elevated levels of lipids like uric acid, HDL, and LDL. Wet cupping blood had considerably higher quantities of hemoglobin, hematocrit, and viscosity. Cupping also lessens the negative effects of diabetes on the human haemoglobin molecule's shape and function at the molecular level. Removing heavy metals from the blood through cupping would be significantly high in cupping blood as compared to venous blood (Daniali et al., 2008).

#### **Nitric Oxide Theory**

Cupping therapy also increase blood circulation in the body, helps to normalize body functions, make moods stable and improve cognitive functioning. According to the theory of nitric oxide, this chemical is a signaling gas molecule which promotes vasodilation and balanced blood flow. Nitric oxide affects neurotransmission, regulates blood pressure, assist in immune response, affects cell differentiation among many other physiological processes. After releasing from endothelial cells during cupping therapy, it may result in some beneficial biological changes. The release of nitric oxide and enhance blood circulation is the theory of



how this mechanism works. According to the theory, the production of nitric acid is necessary for the growth of collagen in the wound and the development of mechanical strength. Multiple studies have demonstrated that cupping increases blood flow and dilates contemporary capillaries. Vasodilators when release in the blood vessels like adenosine, noradrenaline, and histamine in the cupping-treated areas, dilate them, and improve blood flow. In comparison to venous blood, it was analyzed that cupping blood had higher amounts of nitric oxide and malondialdehyde, as well as increased myeloperoxidase activity and reduced superoxide dismutase activity. It appears that nitric oxide produced by endothelial cells as a result of cupping therapy results in vasodilation, which prevent the production of atherosclerosis (Tagil et al., 2014).

A study conducted to analyze the effect of wet cupping therapy on muscle strength, cognitive functioning, analyze maximum power developed during physical exercise and different attitude styles of athletes. After giving two conditions through researchers such as no experiment and 10 minutes dry cupping to the participants, results showed that athletes experienced more clam, peaceful, vigor and less anger, depression, confusion (Afsharnezhad et al., 2021).

Another study conducted by Kordafshari, demonstrated that cupping improved people's life in both physical health and emotional well-being. According to this study, cupping had usually beneficial effects and raised people's quality of life in four groups of temperaments. Cupping enhances both bodily and mental health related issues. This research provides an evidence that a number of people feel improvement in their health after taking cupping therapy. Results indicate that 88% of participants reported feeling better with the help of cupping therapy, while 1.1% reported a decline in health. The hot and wet group had experienced the greatest improvement, while the cold and wet group experienced less improvement in health (Kordafshari et al., 2017).

### **Chinese Theory**

Cupping therapy is not only common in Islamic states but other countries preferred too for their better health. Cupping in Chinese style is a traditional medicine procedure that has been used for more than three thousand years and still common.

According to early reports, it can treat pulmonary tuberculosis. This type of non-invasive healing treatment, based on the Chinese theory that diseases are brought on when the body or life force, is disturbed by an illness or injury. By re-establishing this balance, cupping therapy helps the patient heal and control their pain. The roots of traditional Chinese medicine are found in man's balance with the natural world. It is founded on four fundamental principles. First, Humans are inextricably connected to their environment, and all elements, and have an impact on their bodies. Age, genetic make-up, and body type are additional significant variables. Second, the human body is formed through a combination of network, comprises on physical body and mind as well as emotions and feelings and all of them are working together. All of these are propelled by a person's internal vital force. Third, the human body has inherent capacity to mend itself. Forth, the humans are enough capable of sending signals to themselves about their condition, means that people are able to get know about these signals so they can take action before the illness (Qureshi et al., 2018).

A research was conducted on those people who travel nationally and globally in search of alternative medical procedures. According to the travelers, treatments should be less harmful and more beneficial to their health and wellbeing. The objective of the study was to determine how much dry cupping therapy is beneficial in improving the standards of life, health and



wellbeing. Participants took part in two dry cupping therapy sessions. After 30 days, they reported their final responses. The perceptions of respondent's physical experiences, such as body discomfort, vitality, and bodily mobility were typically found to have a significantly favorable and direct relationship with dry cupping therapy and health status. Participants also reported that their feelings, emotional and psychological health were improved after this cupping therapy. All health and wellbeing questionnaire scores showed 79.68% improvements after the first and second dry cupping therapeutic treatment. This study indicates the importance of dry cupping therapy that it is effective for health perceptions and health status of travelers with the risk of zero adverse side effects. By favorably affecting how people perceive their physical and mental health, it enhance their overall well-being. Additionally, it improves the mood, actions, and other aspects of daily life of travelers (Majeed et al., 2019).

Furthermore, a research was conducted during the period of COVID-19 for the purpose to comprehend the impact of spirituality and religion on how people respond to the uncertain situations, particularly how it affects the participant's physical and mental health. One of the primary finding was that participant's perceptions varies due to the gender gap between the participants in regard of spiritual well-being and mental health. This study showed that women perceiving lower levels of mental health than males.

However, it is also clear that spiritual wellbeing played the essential role as preventative measures for mental health as well as physical health. According to this article, Spirituality fosters a feeling of identity and existential interconnectivity, provides consolation, support, and meaning, and supports mental health. The connection between spirituality and a stronger discernment of wellbeing, bodily health, and mental health had been emphasized in the research. Spiritual wellbeing plays crucial role in the management of stressful events and help people to cope with the stressful situations. To maintain the meaning and purpose of life even during the challenging circumstances, spiritual coping can be effective in the thoughts or perceptual processes and in behavioral attempts (Coppola et al., 2021).

A cross-sectional study was conducted on nurses under their training sessions.

Due to the nature of their profession, nurses under their training sessions are more prone to suffer with mental and emotional issues. The role of spiritual wellbeing and mental health as a mediator had been assessed under this study. This study examined the participant's important factors of their lives regarding spiritual health called psychological capital, and mental health. The data analysis findings were consistent with the study hypotheses that demonstrate psychological capital and better spiritual well-being both enhance mental health. The other study's results showed that there was a positive relationship between spiritual well-being and mental health. This study revealed the findings that spiritual wellbeing and mental health both improves the health in both ways, directly and indirectly. In other words, better psychological health is positively correlated with the increase in spiritual well-being level. These results were firmly supported other studies that have demonstrated regular spiritual practices, and religious support can strongly predict mental health and wellbeing (Parviniannasab et al., 2022).

### **Rationale**

The current study was beneficial to analyze the consequences of cupping therapy on physical or mental health of women with hormonal issues. It was also be concluded what changes people feel in their health after cupping therapy. This study was examine the significance clinical relevance of cupping therapy. According to an article of 2015, cupping therapy increase the blood circulation and then provide the relief to the painful muscle tension. Cupping therapy enhance microcirculation, beneficial in repairing cells, increasing angiogenesis and granulation in the local tissues. Progressive muscular relaxation and



restoration of the patient's functional condition are both aided by cupping therapy. Cupping therapy is considered as the best deep tissue massage. It is capable of giving the body a tapotement. Tapotement is a rapid, forceful, rhythmic stroke used to activate muscles, much like tapping, hacking, slapping, or pummeling in other therapies. It was assessed both the pressure pain threshold and the metabolic changes in the tissue beneath the cupping glass in simultaneously in order to better understand the cupping process (Mehta et al., 2015).

Not enough studies have been done regarding mental health, psychiatric and psychological disorders. This study served as a source of awareness for those who are concerned about their mental and physical health because this study determined the whole concept of health and its treatment. It summarized the basic important aspects of health, based on physical and mental health.

### Objectives

- To assess the association between mental health and spiritual wellbeing of women who undergo cupping therapy for their hormonal issues.
- To assess the predictive association between mental health and spiritual wellbeing of women who undergo cupping therapy for their hormonal issues.

### Hypothesis

- There will be a significant positive association between mental health and spiritual wellbeing in women with hormonal issues.
- There will be a predictive association between mental health and spiritual wellbeing in women with hormonal issues.

### Method

To assess the association between cupping therapy, mental health and spiritual wellbeing in the current study, a correlational research method had been used.

### Sample Strategy and Participants

One hundred and fifty middle aged women, suffered with hormonal issues, participated by their own consent. All the participants were undergoing cupping therapy with reproductive age range 25-40 were selected from Lahore through purposive sampling. Women with hormonal issues were participated in this study. The data was collected from different cupping centers. Participants filled the hard form questionnaires by sitting in the cupping centers.

### Inclusive / Exclusive Criteria

Only those participants were participated who were (a) having polycystic ovaries, fibroids, thyroidism (b) with the age range 30-40 years (c) from Lahore Cupping Centers. Those participants excluded who were (a) diagnosed with physical disability (b) diagnosed with any mental disorder (c) not a part of cupping therapy (d) had any chronic medical illness other than medical illness.

**Table 1**

*Demographic characteristics of study participants (N=150)*

Demographic Variables	Frequency (n)	Percentage (%)
<b>Education</b>		
Matriculation	15	10.0
Intermediate	57	38.0
Graduation	57	38.0
Other	21	14.0



<b>Family Setup</b>		
Nuclear	108	72.0
Joint	39	26.0
<b>Birth Order</b>		
First	39	26.0
Middle	46	30.7
Last	48	32.0
Only Child	15	10.0
<b>Marital Status</b>		
Single	35	23.3
Married	109	72.7
Others	6	4.0
<b>Employment Status</b>		
Employed	46	30.7
Unemployed	103	68.3

## Measures

### **Informed consent form**

Through an informed consent form, the participants were given a description of the study's objectives and asked to freely participate. This form also contained their formal consent to participate. The study's goal of examining the connection between cupping therapy, mental health and spiritual wellbeing among women with hormonal issues was also made clear to participants. Additionally, the confidentiality of all information was guaranteed. When asked, participants indicated whether they would be open to taking part in the study or if they would like to opt out.

### **Demographic Questionnaire**

Age, education, religion, family structure, number of siblings, birth order, marital status, employment status, city, diagnosis of a mental problem, physical impairment, chronic medical condition, and other basic information about the participants were all included in the demographic information form.

### **Spiritual Health and Life Oriented Measure (SHALOM; Fisher, 1999)**

This scale is developed by John Fisher in 1999. It consists on likert scale with 20 items. Personal with 5 items, communal with 5 items, environmental with 5 items, and transcendental with 5 items are the following domains of SHALOM. Each domain has its 5 items to measure a particular area. Item 5, 9, 14, 16, and 18 measures the personal spiritual wellbeing. Item 1, 3, 8, 17, and 19 measures the communal spiritual wellbeing. Item 4, 7, 10, 12 and 20 measures the environmental spiritual wellbeing. Item 2, 6, 11, 13, and 15 measures the transcendental spiritual wellbeing. The total Cronbach alpha for all of their four factors was  $\alpha = .72$ , and its ideal findings for personal, communal, environmental and transcendental were  $\alpha = .79$ ,  $\alpha = .76$ ,  $\alpha = .79$ ,  $\alpha = .85$  respectively.

Validity was ranging between 0.80 to 0.86 for Spiritual Health and Life Oriented Measure.

### **Positive Mental Health Scale (Lukat et al., 2016)**

In 2016, Lukat, Margraf, Lutz, and Becker collaborated to develop the Positive Mental Health (PMH) scale. This scale was designed to be a concise, unidimensional, and person-



centered tool for assessing positive mental health (Lukat et al., 2016). The PMH scale consists of nine items rated on a Likert scale.

The researchers examined the test-retest reliability of this scale using three different samples. Sample 1 showed a test-retest reliability of .81, indicating a broad range of consistency when the scale was administered again after a certain period. Sample 2 yielded a test-retest reliability of .77. After a four-week interval, sample 3 demonstrated .74 ( $p < .001$ ) reliability. Results proposed that this scale exhibits good reliability over time.

The construct validity was supported by correlations with other relevant measures.

The correlations aligned with the expected direction, depending on whether the variables were positively or negatively coded. For instance, satisfaction with life (SWLS) exhibited a positive correlation with the PMH scale ( $r = .75$ ), indicating a strong relationship between these constructs. Its test-retest reliability and construct validity provide evidence for its effectiveness in measuring this important aspect of mental well-being.

### Procedure

After granting permission from the authority of Cupping Centers, participants was collected who are willing to participate in this study. First, an opportunity to give informed consent was given to the participants. The purpose of the study was also be explained and tell about the instructions to complete this research questionnaires. Then a written agreement will be taken for their voluntarily participation. Their privacy was maintained. During the study, ethical considerations was also be followed for research.

Participants had the option to withdraw this questionnaire at any time, if he/she got frustrated at any point. The collected result scores of the test will be then manually scored and analyzed. Regression statistics was applied on this research study.

### Ethical consideration

All ethical guidelines were observed throughout the investigation. The supervisor first had to provide his clearance to ensure that the ethical principles of the research would not be breached. Before the data collection, university had provided a permission letter. After granting permission from cupping centers, a brief explanation of the study to the participants, and their agreement was obtained. They were informed that they were always free to revoke their consent. It was affirmed that the safety and confidentiality of the participants would prevent any physical or psychological harm resulting from their participation in the study.

### Statistical Analysis

Through descriptive statistics, categorical variables were determined as frequencies and their percentage. Pearson product-moment correlation coefficient used to estimate firmness and indications between the connection that exists between mental health and spiritual wellbeing. Stepwise regression was applied to determine the association among variables and predictive association between mental health and spiritual wellbeing.

### Results

#### Table 2

*Correlations between Different Dimensions of Spiritual Wellbeing and Positive Mental Health in women suffering from hormonal issues undergoing cupping therapy (N=149).*

Variables	Positive Mental Health
Personal Spiritual Wellbeing	.63**
Communal Spiritual Wellbeing	.48**
Environmental Spiritual Wellbeing	.60**
Transcendental Spiritual Wellbeing	.70**

\*\* . Correlation is significant at the 0.01 level (2-tailed).



The table presents the correlations between various dimensions of spiritual wellbeing (personal, communal, environmental, and transcendental) and positive mental health. The correlation coefficients indicate the strength and direction of the relationships between these variables. The results demonstrate that all dimensions of spiritual wellbeing (personal, communal, environmental, and transcendental) are positively correlated with positive mental health. The highest correlation coefficient is observed between transcendental spiritual wellbeing and positive mental health ( $r = 0.70^{**}$ ). This indicates a strong positive association between transcendental spiritual wellbeing and positive mental health, suggesting that individuals who experience a strong sense of connection to something greater than themselves (such as the divine or the universe) are more likely to have higher levels of positive mental health. The other dimensions of spiritual wellbeing also show significant positive correlations with positive mental health, albeit with slightly lower coefficients. Personal spiritual wellbeing shows a moderate positive correlation ( $r = 0.63^{**}$ ), followed by environmental spiritual wellbeing ( $r = 0.60^{**}$ ) and communal spiritual wellbeing ( $r = 0.48^{**}$ ).

Overall, these findings suggest that nurturing various dimensions of spiritual wellbeing can contribute to the increase in positive mental health. It implies that women who undergo cupping therapy for their hormonal issues also have a sense of personal spirituality, community connection, environmental connectedness, and transcendental experiences leading to higher levels of positive mental health.

**Table 3**

*Multiple Regression Analysis of Spiritual Wellbeing Dimensions on Positive Mental Health (N=149).*

Variables	B	95% CL		SE(B)	B	Sig.	R2	ΔR2
		LL	UL					
<b>Step 1</b>								
(Constant)	-4.31	-9.16	.54	2.45	.63	.08	.39	.39
Personal Spiritual Wellbeing	.59	.47	.70	.06		.00		
<b>Step 2</b>								
(Constant)	-7.68	-12.80	-2.56	2.60	.51	.00	.43	.04
Personal Spiritual Wellbeing	.48	.35	.61	.07	.23	.00		
Communal Spiritual Wellbeing	.19	.08	.31	.06		.00		
<b>Step 3</b>								
(Constant)	-13.91	-19.10	-8.71	2.63	.45	.00	.53	.09
Personal Spiritual Wellbeing	.42	.30	.54	.06	.03	.00		
Communal Spiritual Wellbeing	.02	-.10	.15	.06	.39	.71		
Environmental Spiritual Wellbeing	.38	.24	.51	.07		.00		
<b>Step 4</b>								
(Constant)	-11.47	-16.62	-6.3	2.60	.30	.00		
Personal Spiritual Wellbeing	.28	.14	.42	.07	-.00	.00	.57	.04
Communal Spiritual Wellbeing	-.00	-.12	.11	.06	.27	.95		
Environmental Spiritual Wellbeing	.25	.11	.40	.07	.33	.00		
Transcendental Spiritual Wellbeing	.24	.11	.36	.06		.00		

Predictors (Constant) Personal spiritual wellbeing

Predictors (Constant), Personal spiritual wellbeing, communal spiritual wellbeing,

Predictors (Constant), Personal spiritual wellbeing, communal spiritual wellbeing,

Environmental



### Spiritual wellbeing

Predictors: (Constant), Personal spiritual wellbeing, communal spiritual wellbeing,

Environmental spiritual wellbeing,

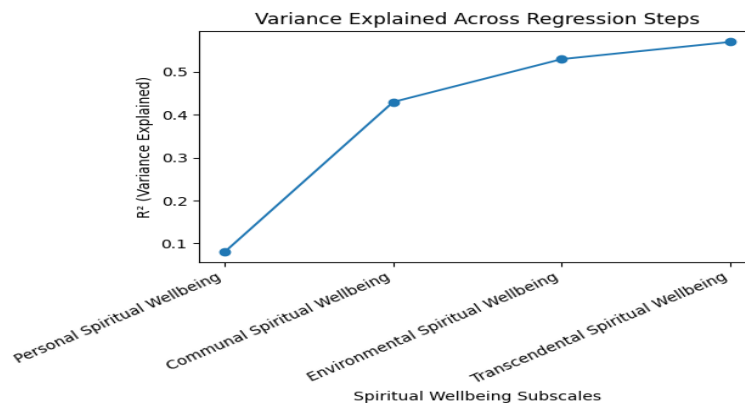
Transcendental spiritual wellbeing

Dependent Variable Positive mental health

The table presents the results of a multiple regression analysis examining the relationship between different dimensions of spiritual wellbeing (personal, communal, environmental, and transcendental) and positive mental health. The analysis is conducted in a stepwise manner, with each step adding additional predictors to the model. In the first step, only personal spiritual wellbeing is included as a predictor of positive mental health. The results indicate that personal spiritual wellbeing has a significant positive relationship with positive mental health ( $B = 0.59$ ,  $SE = 0.06$ ,  $p < 0.01$ ), accounting for 8% of the variance in positive mental health. In the second step, communal spiritual wellbeing is added as an additional predictor. Both personal spiritual wellbeing ( $B = 0.48$ ,  $SE = 0.07$ ,  $p < 0.01$ ) and communal spiritual wellbeing ( $B = 0.19$ ,  $SE = 0.06$ ,  $p < 0.01$ ) are significantly associated with positive mental health. The model explains 43% of the variance in positive mental health, with a significant increase in  $R^2$  of 0.04. The third step introduces environmental spiritual wellbeing as another predictor. Personal spiritual wellbeing ( $B = 0.42$ ,  $SE = 0.06$ ,  $p < 0.01$ ), communal spiritual wellbeing ( $B = 0.02$ ,  $SE = 0.06$ ,  $p = 0.71$ ), and environmental spiritual wellbeing ( $B = 0.38$ ,  $SE = 0.07$ ,  $p < 0.01$ ) all show significant relationships with positive mental health. The model accounts for 53% of the variance in positive mental health, with an additional increase in  $R^2$  of 0.09. In the final step, transcendental spiritual wellbeing is included as a predictor. Personal spiritual wellbeing ( $B = 0.28$ ,  $SE = 0.07$ ,  $p < 0.01$ ), environmental spiritual wellbeing ( $B = 0.25$ ,  $SE = 0.07$ ,  $p < 0.01$ ), and transcendental spiritual wellbeing ( $B = 0.24$ ,  $SE = 0.06$ ,  $p < 0.01$ ) demonstrate significant associations with positive mental health. However, communal spiritual wellbeing ( $B = -0.00$ ,  $SE = 0.06$ ,  $p = 0.95$ ) does not show a significant relationship. The model explains 57% of the variance in positive mental health, with a slight increase in  $R^2$  of 0.04.

Overall, the results suggest that personal spiritual wellbeing consistently contributes to positive mental health, and the inclusion of communal and environmental spiritual wellbeing further enhances the predictive power of the model. However, the significance of communal spiritual wellbeing becomes negligible when considering other dimensions of spiritual wellbeing. Transcendental spiritual wellbeing also plays a significant role in predicting positive mental health.

This graph presents the cumulative variance explained ( $R^2$ ) as each spiritual wellbeing subscale is added.



## Discussion

The objective of this study was to assess the interconnection between mental health and spiritual wellbeing of women who undergo cupping therapy for their hormonal issues. The sample of this study was consist on 150 middle aged women with hormonal issues undergoing cupping therapy with reproductive age range 25-40 was selected from Lahore through purposive sampling.

The initial hypothesis of this study was to focus on the positive association between mental health and spiritual wellbeing in women with hormonal issues and the results shows that spiritual wellbeing plays an important role for positive mental health. This study showed that higher the positive mental health lead to higher spiritual wellbeing. There was a strongly predictive association between positive mental health and spiritual wellbeing with its domains. Additionally, this study also support the idea that positive mental health is the chief of spiritual mental with its domains (personal, transcendental and environmental).

A review of cupping therapy was given by Izharul Hasan in 2021. According to him, cupping therapy include a clear presentation, cupping goals that are evaluated on the many parts of the human body with their shared benefits, and different types of it, such as dry, back-rub, or wet therapy. These types of therapies are distinct from one another, yet the seeping of blood through wet cupping may be advantageous in that it can heal a variety of physical ailments. The safety of this type of therapy is quite accountable because it doesn't hurt the patient or leave any marks from the cup on the body when it's being used. Numerous new treatments related to organs and potential illnesses that can be treated with cupping were studied under it. In the current era of logical advancements, many claims in the traditional Unani literatures are actually deductively studied and approved. Cupping therapy is one of them. Additionally, numerous investigations showed that it is widely used in the general population for treating and preventing disorders.

Consequently, based on its remedial and preventive capabilities, a sophisticated approach may be developed to include this therapy into the nation's medical care delivery system. (Hasan, 2021).

According to a research of Turkish women Yasemin Ucun in 2022, total of 1,124 people who got wet cupping were included in the nine articles included in this review.

People with medical and psychological disorders such as migraines, metabolic syndrome, smoking and drug addiction, PTSD, depression and anxiety, as well as chronic medical conditions had examined their mental health. The triple S technique was applied as an intervention strategy in all trials. Three studies revealed that no subjects experienced any

negative effects during or after the cupping therapy. It indicates that cupping is useful in treating mental health conditions. Wet cupping therapy has no particular requirements for standardized wet cupping therapy.

Another hypothesis of the current study that there was a predict association between mental health and spiritual wellbeing in women with hormonal issues. It was revealed that mental health and spiritual wellbeing both are strongly related to each other. If one becomes down, it will spontaneously effects the other one. A study conducted to explore the relationship between spiritual wellbeing and emotional distress in women with polycystic ovary syndrome (PCOS). The results indicated that higher levels of spiritual wellbeing were associated with lower emotional distress among women with PCOS (Mehdizadeh et al., 2019).

Karabuk Education and Research Hospital conducted a pre and post-test experimental trial. For three months, they underwent three rounds of wet cupping therapy. Participants showed significant results in their physical, psychological, social relations and environmental domain (Ersoy et al, 2019). Researchers have consistently argued that religion and wellbeing are positively related. Through a quantitative study, it was revealed the mediating role of a surprisingly under-appreciated mechanism, positive virtues, notably gratitude, forgiveness, and compassion, is investigated. By using two routes of forgiveness and altruism, gratitude was found to mediate the association between religion, spirituality, and happiness in person's life (Sharma & Singh., 2019).

### **Factors Contributes to Spiritual Wellbeing**

#### ***Mental Health***

A systematic review investigated the factors that influence spiritual wellbeing. Various factors revealed that have serious effects on spiritual wellbeing. From the various factors, mental health is one of them. A study revealed that one of the many aspects of personal well-being that can help define someone's level of happiness is spiritual well-being. Every mental illness and unable to cope with them lead to influence spiritual wellbeing of a person (Rehmat et al., 2022).

#### ***Altruism***

Another factor contributing to wellbeing is altruism. Depending on whether it is intended for family, friends, the local community, or the entire planet, altruism had been elaborated into four levels of extensity. Greater benefits for existential wellbeing were provided by altruistic actions and values that went beyond family, friends, and the local community (Xi et al., 2017). Paying zakat also encourage person's altruistic behavior. A study conducted on people practicing strong religious activities. Encouragement from the company on this issue ultimately enhances work altruism, which can assist increase productivity and give employees the impression that their work lives are better and more balanced. The quality of your work life can be viewed as a psychological effect of your religious activities, which will enhance your productivity. Spending money on zakat maal is an act of fulfilling our religious and spiritual commitments by distributing a portion of our riches to those who are more in need. There is proof that one can gain joy, peace, calm, work satisfaction, and commitment through spirituality. And spirituality increases by performing obligatory religious activities (Adhiatma & Fachrunnisa., 2021).

The purpose of this review was to evaluate the body of evidence from spiritually based studies to show that relationships between cancer patients and God, other people, and themselves increase the likelihood of cancer recovery or survival. The prevalence and techniques used to assess the importance of these relationships for cancer patients in boosting their spiritual well-



being were carefully examined in this review. Findings demonstrated that the prevalent spiritual emphasis on connection with oneself, others, and God had a major impact on patients' capacity to learn to live with cancer. The studies also emphasised the advantages that cancer patients gained from their treatment. The findings also emphasised the advantages cancer patients were able to enjoy as a result of the steps done in each type of link to enhance disease-coping abilities (Mohamad & Othman, 2023).

### ***Meaning and Purpose***

Having a sense of meaning and purpose in life is closely related to spiritual well-being (Hill et al., 2020). Engaging in activities that align with personal values and beliefs can enhance spiritual well-being (Kashdan et al., 2008).

### ***Mindfulness and Meditation***

Practicing mindfulness and meditation techniques can promote spiritual well-being by fostering present-moment awareness and a sense of connectedness (Kabat-Zinn, 2003). Mindfulness-based interventions have been shown to improve spiritual well-being and overall psychological well-being (Puchalski et al., 2014).

### ***Social Support and Connectedness***

Having social support from family, friends, or religious communities can positively influence spiritual well-being (Wink et al., 2013). Engaging in meaningful relationships and feeling connected to others are important factors in fostering spiritual well-being (Dudley et al., 2014).

### ***Nature and Environmental Connection:***

Spending time in nature and feeling a connection to the natural world has been linked to increased spiritual well-being (Nisbet et al., 2011). Engaging in nature-based practices and environmental stewardship can enhance spiritual well-being and ecological consciousness (Lieberman et al., 2019).

### **Conclusion**

Everyone has a different way of taking care of their mental health, spiritual health and physical health. As a preferred mind-body therapy for improving mental wellness, cupping therapy is the most effective one in which you got all beneficial results for a variety of diseases and disorders. Cupping is a potent tool for improving your mind and body because of its long history in Eastern medicine from the time of the ancients and because current, devoted study has confirmed the benefits we already knew it had on health. Numerous benefits of cupping for mental health are related to how the mind and body are interconnected. Your mental health will improve if you consistently strive for holistic wellness.

It was a prevalent belief that feelings of stress and emotions began from the top of body (brain) and manifested in our bodies as symptoms like slouching, stiff muscles, racing heart, etc. This research demonstrate that emotional intensity begins physically, such as when your heart races in response to an external stimulus, which then causes your brain to experience tension or worry at that very moment. These connections while they may appear insignificant can lead to a discord between your body and mind and negatively impact mental and physical health as well as spiritual health. It is important to look after both body and mind.

### **Limitations and Suggestions**

Like all other studies, the present study also has some limitations and shortcomings that can be corrected in future research. Due to the shortage of time, it was difficult to collect data from vast area of Pakistan. An extensive research is required to generalize these results. Due to the specific focus of the study on Lahore participants, sampling bias may be evident. To improve the generalizability of the results, researchers should try to include a larger and more



diverse sample that includes data from other locations.

There was no cause and effects between the study variables. It will be more generalizable when a cross-sectional study conducted on this topic. Additionally, this study was focused on overall type or method of cupping therapy. A future cross-sectional study should be conducted on specific types of cupping therapies that is most beneficial and effective for health. We could not generalize the results that all types of cupping therapies will be effective. Additionally, lack of control group in the study, it is difficult to know whether cupping therapy, mental health and spiritual wellbeing are causally related. It is difficult to tell whether the effects are purely due to the cupping therapy.

Another the important limitation of the study was that it did not take into account psychological disorders. Future studies should consider including psychological disorders that may influence the mental, spiritual and physical health. No extensive researches has been done on psychological disorders. It should be considered for future researches.

### **Implications and Future Endeavors**

This research will be effective for those people who are possessive related to their health. It can make people aware, even if you are not sick, you can opt it to stay healthy and energetic in your future life.

It will raise hope for people who have become hopeless due to diseases. This study will become a source of effective treatments and ailments for the patients. People may gain knowledge of effective treatments as most of the people remain unaware about the effective treatments.

With the passage of time, medicines becomes the expensive source to maintain their health. In return, medicines also leaves their side effects into the body. Taking prescribed medications is the dynamic process where a person continuously taking different medicines at different times for different purposes but this research will aware about the cheapest way of treatment with no side effects.

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