

٣٤٧ - (٥) حدثنا عبد القدوس بن محمد العطار البصرى ، حدثنا عمرو بن عاصم ، حدثنا همام وجريير بن حازم قالوا: حدثنا قتادة عن أنس بن مالك قال: كان رسول الله ﷺ يحتجم في الأُحْدَعَيْنِ والكَاهِلِ وكان يحتجم لسَبْعِ عشرة وتسع عشرة وإحدى وعشرين ،

٣٤٨ - (٦) حدثنا إسْحَقُ بن منصور ، حدثنا عبد الرزاق عن مَعْمَرِ عن قتادة عن أنس بن مالك: انَّ رسول الله ﷺ احتجم وهو مُحْرِمٌ بِمَلِّ عَلَى ظَهْرِ الْقَدَمِ ،

## Chapter on the hajaamah (cupping—cautering) of Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam.

The author mentioned six ahaadith in this chapter, wherein the use of cupping—cautering—on different occasions have been mentioned. The object is to show that Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam used medicines for body treatments, and that this is not against tawakkul (complete reliance of Allah), because who can have more trust and reliance in Allah than Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam. Considering all this, we find in many ahaadith that Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam used the treatment of cupping, and the fact is, that it is not against reliance on Allah. Shah Waliyullah Dehlawi has in one of his books, compiled many of his mubash-sha-raat (glad tidings), mukaa-sha-faat (divine inspirations), and questions put forward to Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam in his dreams that: 'I once asked Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam a spiritual question that, what is better, to

adopt material means, or to discard it'. Upon this I received a spiritual blessing from Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. As a result I began feeling apathetic towards material means, children and all other things. After that I was inspired, the effect of which was that my nature would turn towards material means, and the soul towards the acceptance and entrusting oneself to Allah. The fact is that this is the true tawwakul (complete trust in Allah, passive living), one feels that material things in themselves have no effect at all, and their effects are only from Allah. Without the wish of Allah, nothing can be done.

*"No one has the strength to change the will of Allah. Bile increases by the use of vinegar, and dryness results by the using of almond oil".*

In another book of Shah Waliyullah Dehlawi it is stated, the question regarding causes is included among the three counsels left by Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam to him. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam made it compulsory, thereby making it go against Shah Saahib's natural inclinations.

The second detail is regarding the Shaykhayn and 'Ali Radiyallahu 'Anhum. The third is the question of discarding taqleed. Shah Waliyullah was of the opinion of discarding taqleed, but he was compelled to follow any one Imaam. There is no room for details here. Shah Waliyullah has described them in his books Fadl Mubeen and Fuyudul Haramayn.

### **(343) Hadith Number 1.**

Anas Radiyallahu 'Anhu was asked regarding the payment to a hajjaam (cupper). (Is it permissible or not?) Anas Radiyallahu 'Anhu replied: "Rasulullah Sallallahu 'Alayhi Wasallam took the treatment of cupping which was administered by Abu Taybah Radiyallahu 'Anhu, he was given two saa' food (In a narration it is mentioned that dates were given), and Sayyidina Rasulullah Sallallahu '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 cupping is the best of medicine".

### **Commentary**

When Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam himself paid the price, then the answer to the question is apparent. It is possible that the aim of the question was this, that in a few ahaadith this occupation has been scorned. The reason being, that blood has to be sucked out which is an unclean thing, therefore, it is essential that one be careful, and care be taken that the mouth be kept paak at all times. In the same manner, the same has been said in the ahaadith regarding some other occupations. As a result, it created doubt and perplexities in the minds of some

people, whereas, the meaning of the narrations is simple and clear. Whatever Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam said regarding an occupation there was something in it that one had to be careful about, and which needed to be remedied. In the above hadith, by 'income' is meant, that a slave is given the opportunity, that if he agrees to pay daily a certain amount, he is given a limited freedom. The extra that he earns belongs to him. This type of slave is called 'Abd Ma'dhun. It was originally stipulated that this slave pay three saa' daily. By the intercession of Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam one was made less after which there remained only two saa' to be paid daily. There is a difference of opinion among the 'ulama regarding the weight of the saa'. According to the Hanafi jurists a saa' equals approximately four seers (approx. 3,8kg). The saying of Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam that cupping is the best medicine is very true. By this he was addressing the youth of the Haramayn, and also the inhabitants of the countries where the climate is hot, because their blood becomes thin, it remains more on the surface of the body and the climate of the country brings it even more closer to the surface.

Therefore the 'ulama say it is not advisable for those above the age of forty to take the treatment of cupping.

### (344) Hadith Number 2.

'Ali Radiyallahu 'Anhu reports: "Rasulallah Sallallahu 'Alayhi Wasallam once took the treatment of cupping and asked me to pay its fees. I paid the hajjaam (cupper) his fees".

### Commentary

Two things are also apparent from this hadith. Using the treatment of cupping and paying its fees.

### (345) Hadith Number 3.

Ibn 'Abbaas Radiyallahu 'Anhu said that Rasulallah Sallallahu 'Alayhi Wasallam took the treatment of cupping on both sides of his neck and between his shoulders, and paid the cupper his fees. If it had been haram, he would not have paid it.

### Commentary

As the blood has to be sucked out by the mouth, for this reason in some ahaadith this occupation and its income have been scorned, as has been mentioned previously. In some ahaadith its income has been declared undesirable and wicked. Due to this, some 'ulama say its fees are not permissible. Imaam Ahmad ibn Hambal has reconciled the two in this

manner, that the prohibition is for free people and not for slaves. Since Abu Taybah Radiyah Allahu 'Anhu was a slave, there remains no perplexity in paying a fee. Ibnul Jauzi says, it has been declared (a remuneration) wicked because, it is among the necessities of a Muslim, and to help another Muslim is waajib, therefore no remuneration should be taken, and this service should be rendered without a charge. The 'ulama have many views on this. Ibn 'Abbaas Radiyah Allahu 'Anhu has through this hadith proved its permissibility, and says if it was not permissible, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam would not have paid a fee.

**(346) Hadith Number 4.**

Ibn 'Umar Radiyah Allahu 'Anhu reports: "Rasulullah Sallallahu 'Alayhi Wasallam called a hajjaam, who treated Rasulullah Sallallahu 'Alayhi Wasallam. Rasulullah Sallallahu 'Alayhi Wasallam inquired from him what tax or duty did he have to pay daily? He replied, three saa'. Rasulullah Sallallahu 'Alayhi Wasallam had it reduced to two saa', and gave him his remuneration".

**Commentary**

Apparently this is the same hadith about Abu Taybah Radiyah Allahu 'Anhu mentioned in the first hadith of this chapter. In the beginning he had to pay his master three saa', then Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam had it reduced to two saa'.

**(347) Hadith Number 5.**

Anas bin Maalik Radiyah Allahu 'Anhu said: "Rasulullah Sallallahu 'Alayhi Wasallam used the treatment of cupping on both sides of his mubaarak neck and between both shoulders, and generally took this treatment on the seventeenth, nineteenth or the twenty first of the (lunar) month".

**Commentary**

In some ahaadith, the benefit of these dates are also mentioned. The unaani hakims also agree with this. It is reported that Ibn Sina said it is not beneficial to take treatment of cupping in the beginning and end of the month, this treatment should be taken in the middle of the (lunar) month. From this hadith we find that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam took this treatment many times, and on different days, and from the ahaadith that follow, we also find that it was taken at different places. The Jews gave Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam strong poison in his food. They intended to kill him, so that the question of their opposition may be eliminated. Although

Sayyidina Rasulullah Ṣallallahu 'Alayhi Wasallam did not eat the whole portion of the poisoned meat, but the effect of the portion eaten was, that it used to trouble him at different times, especially in the summer the effects used to occur frequently. The place where it used to pain the treatment of cupping was applied. As poison mixes into the blood stream, its effects and pains are felt on different parts of the body.

### (348) Hadith Number 6.

Anas bin Maalik Radiyallahu 'Anhu reports: "Sayyidina Rasulullah Ṣallallahu 'Alayhi Wasallam took treatment of cupping on the back of his leg at Milal (a place about seventeen miles—27 km—from Madinah Munawwarah in the direction of Makkah) while he was in the state of ihraam".

### Commentary

According to some a-immah, it is makruh to take the treatment of cupping in the state of ihraam. According to the Hanafis it is permissible, provided that hair does not break off. In these narrations the use of cupping (cautering) is mentioned numerous times. In the kitaabs of hadith too the sayings and deeds of Sayyidina Rasulullah Ṣallallahu 'Alayhi Wasallam are mentioned regarding the treatment of cupping, but the treatment of faṣḍ (phlebotomy—blood-letting as a medical operation) is not mentioned, whereas, according to the ṭibbi hakims, the treatment of phlebotomy is more beneficial than cupping, and is a cure for many illnesses. The reason for this is that both are not unconditionally beneficial, both have their peculiarities. The land of Hijaaz is hot, as stated before, cupping is more beneficial for this country. Hot and cold temperatures have altogether different effects on temperaments. In hot countries, and other countries in summer the heat of the body comes out to the outer part of the body, and the effect of coolness remains in the inner parts of the body. For this reason one perspires a great deal in summer, and because of the inner coolness foods take longer to digest, and many illnesses occur. In cold countries, and in winter the heat of a person's body goes to the inner portion of the body due to the cold. As a result the food digesting organs are strengthened. Vapour emits from the urine, and diseases decrease. According to the saying of Baqraat, in cold temperatures the inner parts of the body become warmer, more sleep is experienced, and food is digested easily. For this reason rich foods digest easily in winter, and take more time in summer. This is also the reason honey, dates and other heat creating foods do not affect the people of Hijaaz. In cupping, the blood on the outer part of the body is removed, and in Hijaaz the

heat is more on the outer parts of the body, therefore, cupping is more beneficial there. In phlebotomy blood is let from the veins and inner part of the body, therefore it will not be beneficial there. For this reason, it is not mentioned that Sayyidina Rasulallah ﷺ 'Alayhi Wasallam used the treatment of phlebotomy.

## باب ما جاء في عيش النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

٣٤٩ - (١) حدثنا قتيبة بن سعيد ، حدثنا حمّاد بن زيد عن أيوب عن محمد بن سيرين قال: كُنَّا عند أبي هريرة وعليه ثوبان مُمَشَّقَانِ من كَتَانٍ فَيَتَمَخَّطُ فِي أَحَدِهِمَا فَقَالَ: بَخُ بَخُ ، يَتَمَخَّطُ أَبُو هُرَيْرَةَ فِي الْكَتَانِ ، لَقَدْ رَأَيْتُنِي وَانِي لِأَخْرَجُ فِيمَا بَيْنَ مَنْبَرِ رَسُولِ اللَّهِ ﷺ وَحَجْرَةِ عَائِشَةَ مَغْشِيًّا عَلَيَّ ، فَيَجِيءُ الْجَائِي فَيَضَعُ رِجْلَهُ عَلَيَّ عُنُقِي ، يَرَى أَنَّ بِي جَنُونًَا ، وَمَا بِي جَنُونٌَ وَمَا هُوَ إِلَّا الْجُوعُ ،

٣٥٠ - (٢) حدثنا قتيبة ، حدثنا جعفر بن سليمان الضُّبَعِيُّ عن مالك بن دينار قال: مَا شَبِعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ تُحْبِزِ قَطٍّ وَلَا لَحْمٍ إِلَّا عَلَيَّ ضَفْفٌ ، قَالَ مَالِكُ: سَأَلْتُ رَجُلًا مِنْ أَهْلِ الْبَادِيَةِ مَا الضَّفْفُ؟ فَقَالَ أَنْ يَتَنَاوَلَ مَعَ النَّاسِ ،

٣٥١ - (٣) حدثنا قتيبة بن سعيد ، حدثنا أبو الأحوص عن سِمَاكِ بْنِ حَرْبٍ قَالَ سَمِعْتُ النِّعْمَانَ بْنَ بَشِيرٍ يَقُولُ: أَلَسْتُ فِي طَعَامٍ وَشَرَابٍ مَا شِئْتُمْ ، لَقَدْ رَأَيْتُ نَبِيَكُمْ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَا يَجِدُ مِنَ الدَّقْلِ مَا يَمْلَأُ بَطْنَهُ ،

٣٥٢ - (٤) حدثنا هارون بن إسحاق ، حدثنا عبدة عن هشام بن عروة عن أبيه عن عائشة قالت: إن كنا آل محمد نمكث شهرًا ما نستوقد بنار إن هو إلا التمر والماء ،

٣٥٣ - (٥) حدثنا عبد الله بن أبي زياد ، حدثنا سيار ، حدثنا سهل بن أسلم عن يزيد بن أبي منصور عن أنس عن أبي طلحة قال: شكونا إلى رسول الله صلى الله عليه وسلم الجوع ، ورفعنا عن بطوننا عن حجر حجر ، فرفع رسول الله ﷺ عن بطنه حجرتين ، قال أبو عيسى: هذا حديث غريب من حديث أبي طلحة ، لا نعرفه إلا من هذا الوجه ، ومعنى قوله: ورفعنا عن بطوننا عن حجر حجر كان أحدهم يشدُّ في بطنه الحجر من الجهد والضعف الذي به من الجوع ،

٣٥٤ - (٦) حدثنا محمد بن إسماعيل ، حدثنا آدم بن إياس ، حدثنا شيبان (أبو معاوية) ، حدثنا عبد الملك بن عمير عن أبي سلمة بن عبد الرحمن عن أبي هريرة قال: خرج النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَاعَةٍ لَا يُخْرَجُ فِيهَا وَلَا يَلْقَاهُ فِيهَا أَحَدٌ ، فَاتَاهُ أَبُو بَكْرٍ فَقَالَ: مَا جَاءَ بِكَ يَا أَبَا بَكْرٍ؟ فَقَالَ: خَرَجْتُ أَلْقَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنْظَرَ فِي وَجْهِهِ ، وَالتَّسْلِيمَ عَلَيْهِ ، فَلَمْ يَلْبَثْ أَنْ جَاءَ عُمَرُ ، فَقَالَ مَا جَاءَ بِكَ يَا عُمَرُ؟ قَالَ الْجُوعُ يَا رَسُولَ اللَّهِ ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا قَدْ وَجَدْتُ بَعْضَ ذَلِكَ ، فَانْطَلَقُوا إِلَى مَنْزِلِ أَبِي الْهَيْثَمِ ابْنِ التَّيْهَانِ الْأَنْصَارِيِّ ، وَكَانَ



رجلا كثير النخل والشجر والشاء ، ولم يكن له خدَمٌ ، فلم يجدوه ، فقالوا لأمراته: أين صاحبك؟ فقالت: انطلق يستعذب لنا الماء ، فلم يلبثوا أن جاء أبو الهيثم بقربة يزعبها فوضعها ، ثم جاء يلتزم النبي ﷺ ويُفديه بأبيه وامه ، ثم انطلق بهم إلى حديقته فبسط لهم بساطا ، ثم انطلق إلى النخلة فجاء بقنو فوضعه ، فقال النبي ﷺ: أفلا تنقيت لنا من رطبِهِ؟ فقال يا رسول الله إني أردت أن تختاروا أو تخيروا من رطبهِ وبُسره ، فأكلوا وشربوا من ذلك الماء ، فقال النبي ﷺ: هذا والذي نفسى بيده من النعم الذي تُسألون عنه يوم القيامة ، ظل بارد ، ورطب طيب ، وماء بارد ، فانطلق أبو الهيثم ليصنع لهم طعاما ، فقال النبي ﷺ: لا تذهبن لنا ذات دَرٍّ ، فذبح لهم عناقًا أو جديا ، فأثهم بها ، فأكلوا ، فقال النبي ﷺ: هل لك خادم؟ قال لا ، قال: فإذا أتانا سبى فأتنا ، فأتى النبي ﷺ برأسين ليس معهما ثالث ، فأتاه أبو الهيثم ، فقال النبي ﷺ: اختر منهما ، فقال يا نبي الله اختر لي ، فقال النبي ﷺ: إن المشتشار مؤتمن ، خذ هذا ، فإني رأيته يصلي ، واستوص به معروفا ، فانطلق أبو الهيثم إلى امراته فأخبرها بقول رسول الله ﷺ ، فقالت امراته: ما أنت ببالغ حق ما قال فيه النبي ﷺ إلا أن تعتقه ، قال فهو عتيق ، فقال النبي ﷺ: إن الله تعالى لم يبعث نبيا ولا خليفة إلا وله بطانتان: بطانة تأمره بالمعروف وتناه عن المنكر وبطانة لا تألوه خبالًا ، ومن يُوقِ بطانة السوء فقد وُقِيَ ،

٣٥٥ - (٧) عمر بن إسماعيل بن مجالد بن سعيد ، حدثني أبي عن بيان بن بشر عن قيس بن أبي حازم قال: سمعت سعد بن أبي وقاص يقول: إني لأؤل رجل اهراقَ دما في سبيل الله ، وإني لأؤل رجل رمى بسهم في سبيل الله ، لقد رأيتني أغزو في العصابة من أصحاب محمد صلى الله عليه وسلم ما نأكل إلا ورق الشجر والحُبلة ، حتى تفرحت أشداقنا ، وإن أحدنا ليضع كما تضع الشاة والبعير ، وأصبحت بنو أسد يعزروني في الدين ، لقد خبت (وخسرت) إذا وضلّ عملي ،

٣٥٦ - (٨) حدثنا محمد بن بشار ، حدثنا صفوان بن عيسى ، حدثنا عمرو بن عيسى أبو نعامة العدوي قال: سمعت خالد بن عمير وشويسا أبا الرقاد قالا: بعث عمر بن الخطاب عتبة بن غزوان ، وقال انطلق أنت ومن معك حتى إذا كنتم في أقصى بلاد العرب وأدنى بلاد العجم فأقبلوا حتى إذا كانوا بالمريد وجدوا هذا الكذّان ، فقالوا: ما هذه؟ قالوا: هذه البصرة ، فساروا حتى إذا بلغوا جبال الجسر الصغير ، فقالوا: ههنا أمرتم ، فنزلوا ، فذكروا الحديث بطوله ، قال: فقال عتبة بن غزوان لقد رأيتني وإني لسابع سبعة مع رسول الله صلى الله عليه وسلم ، ما لنا طعام إلا ورق الشجر حتى تفرحت أشداقنا ، فالتقطت بردة فقسمتها بيني وبين سعد ، فما منا من أولئك السبعة أحد إلا وهو أمير مصر من الأمصار وستجربون الأمراء بعدنا ،

٣٥٧ - (٩) حدثنا عبد الله بن عبد الرحمن ، حدثنا رَوْحُ بن أسلم أبو حاتم البصرى ، حدثنا حمّاد بن سلمة ، حدثنا ثابت عن أنس قال قال رسول الله صلى الله عليه وسلم لقد أخفتُ في الله وما يخاف أحد ، ولقد أوديتُ في الله وما يُؤذى أحد ، ولقد أتت على ثلاثون من بين ليلة ويوم ، وما لى ولبلال طعام يأكله ذو كبدٍ إلا شيء يُواريه إبطُ بلال ،

٣٥٨ - (١٠) حدثنا عبد الله بن عبد الرحمن ، حدثنا عفّان بن مسلم ، حدثنا أبان بن يزيد العطار ، حدثنا قتادة عن أنس بن مالك: أنَّ النَّبىَّ صلى الله عليه وسلم لم يجتمعُ عنده غداء ولا عشاءً من حُبْزٍ ولحمٍ إلا على ضَفَفٍ ، قال عبد الله: قال بعضهم هو كثرة الأيدي ،

٣٥٩ - (١١) حدثنا عبد بن حميد ، حدثنا محمد بن إسماعيل بن أبى فديك ، حدثنا ابن أبى ذئب عن مسلم بن جندب عن نوفل بن إياس الهذلى قال: كان عبد الرحمن بن عوف لنا جليسا وكان نعم المجلس وانه انقلب بنا ذات يوم ، حتى إذا دخلنا بيته ودخل فاغتسل ثم خرج وأتينا بصحفة فيها حُبْزٍ ولحم ، فلما وُضِعَتْ بكى عبد الرحمن ، فقلت له: يا أبا محمد ما يُكيك؟ فقال: هلك رسول الله صلى الله عليه وسلم ولم يشبع هو وأهل بيته من حُبْزِ الشَّعير ، فلا أَرانا أُحْرنا لما هو خيرٌ لنا ،