

Resolving The Contradictory Hadiths on Cupping

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Absrtact. This study discusses how to solve the contradictory Hadiths on cupping. Literature study depicts that many hadiths have narrated cupping phenomenon, in which one hadith differs from another. However, the sanads' quality of the hadiths are accepted as sahih/good chains of information. It can be seen on the hadith regarding the cupping of the fasting person and the cupper's wages. This study aims at finding out the moral message of these contradictory hadiths in order to find out how the implications of hijamah (cupping) are reflected in today's socio-cultural conditions. Furthermore, this paper tries to identify the cause of contradiction through the analysis of *asbāb al-wurūd*, and *nāsikh wa mansūkh*. The collected data are grouped thematically, and processed and analysed using descriptive and contextual analysis methods. This study finds that cupping is permissible for people who are fasting, in other words, cupping does not invalidate a person's fast. In addition, this study also finds out that there is no prohibition for someone to work as a cupping practitioner and take advantage of it.

Keywords: Cupping, Hadith, contradiction, Sanad, Asbab al-Wurud

1 Introduction

The classification of hadith can be viewed from various aspects. Hadiths, in terms of the number (quantity) of the narrators can be divided into *mutawaatir* and *ahad*. Meanwhile, based on the quality of the sanad (chain of narrator system) and its content, hadiths can be divided into three parts, namely *sahih*, *hasan*, and *daiif*[3]. The study of hadiths containing dualism in the Sharia Law context is a study in which there are two different views on certain issue. In this regard, the laws concerning the problems are being questioned. The position of the hadith being used, in terms of its *asbabul wurud* (the context where the hadith occurred) and the history of its *sanad* and *matan* (main text of the hadith) are also scrutinised. Moreover, there are also opinions from *fiqh* experts regarding the legal issue of the hadiths. In this notion, concerning dualism in hadiths, this study focuses on explaining cupping or *hijamah* problems, particularly the problem of contradictory traditions related to cupping in fasting conditions and the issue of wages for cupping practitioners.

There are two kinds of treatments, namely physical treatment (which is treated with cupping) and liver treatment (where the treatment can only be done with the instructions brought by the Prophet Muhammad from Allah). Some of the hadiths regarding the recommendation for treatment when you are sick are as follows: [4]

تداووا يا عباد الله فإن الله لم يضع داء إلا وضع له شفاء. علمه من علمه وجهله من جهله
(صححه ابن حبان و حاكم)

"Seek treatment, O servants of Allah, verily Allah has not created a disease, except creating a cure for it, which those who know it know and those who do not know it. (Validated by Ibn Hibban and Hakim).

تداووا يا عباد الله فإن الله لم يضع داء إلا وضع له شفاء إدا واحداهم (صححه الترمذى
و حاكم و ابن خزيمة)

"Seek treatment, O servants of Allah, verily Allah did not create a disease except that He also created a cure, except for one disease, namely old age." (Validated by Tirmidhi, Hakim and Ibn Khuzai mah)

The two hadiths above are the recommendations from the Prophet Muhammad for his people to seek treatment when illness strikes because every disease comes from Allah and the cure also comes from Him. The key to healing lies in 3 things, namely:[5] 1) Health maintenance and consumption of foods that can improve the quality of health, such as nutrition, drugs and supplements. 2) Trying to avoid the transmission of disease, which means preventing everything that endangers health 3) Removal of damaged elements in the body. For example, vomiting, bald hair, and emitting steam that causes problems in the brain, also bleeds containing a mixture of disease elements, and the latter is called cupping.

2 Methodology

The method used in data collection is the thematic method (maudhu'i). After the data is collected, the data is processed and analysed using descriptive analysis and contextual analysis methods. A contextual analysis, which analyses texts (in whatever medium, including multi-media), does not only help the researchers to assess the texts within the context of its historical and cultural setting, but also the textual qualities that characterize the text as a text. This paper also uses *asbāb al-wurūd* of hadiths and *nāsikh wa mansūkh* against the seemingly contradictory hadiths.

Technically, the method of resolving contradictory hadiths involves: initially, all the hadiths are re-examined more carefully. If a hadith is found as valid but the quality of its *sanad* is weak, then the weak is declared as *mardud* (rejected as evidence). If each *matan* has a valid *sanad*, then the first step is to use the *al-Jam'u* or *al-taufiq* (compromising) method. If the compromising method is not possible, then *al-nāsikh wa al-mansukh* method can be used in the next step. However, this method can be applied if both hadiths have *asbāb al-wurūd* (the cause of the hadith). If it does not have *asbāb al-wurūd*, then the next method, namely *al-tarjih*, can be administered. If the *tarjih* method is difficult to take, then the *al-Tawqif* method must be used (postponing the matter until a solution is found)[6].

3 Result and Discussion

3.1 Cupping as part of *Thibb al-Nabawi*

Cupping has been known for thousands of years, even since the time of the Prophet Muhammad, and has spread throughout the world to this day. In Indonesia, cupping has been frequently used by several other names, such as *canduk*, *canthuk*, *kop*, cupping, *mambakan* and others. Cupping is a translation of *hijamah*, from the word *al-hajmu* which means cupping work. *Al-hajmu* means to suck or suck. So, *hijamah* or cupping is understood as a blood sucking effort using a tool resembling a tube and removing it from the surface skin with an incision which is then accommodated in the glass[7].

Thibb al-Nabawi is a method of treatment that was explained by the Prophet Muhammad to people who were sick. This method of treatment is very convincing to be the cause of cure, while other treatments use more hypotheses (estimates/guesses)[8]. Cupping is one of the treatments of *Thibb al-Nabawi* that has existed since the time of the previous prophets to the Prophet Muhammad and also to the present day. The authenticity of cupping as a sunnah of the Prophet's treatment is known from the existence of several hadiths narrating the recommendation of cupping for health, not only treating but also preventing illness.

The practice of cupping is quite simple, which is removing blood from the skin through suction, then a light incision on the outside of the skin, then suctioning once again, so that the blood comes out and healing is achieved with the permission of Allah[9]. According to traditional medicine, under human skin, muscles, or fascia there is a point or points that have special properties. One point to the other points are interconnected, scattered and transverse to form net or nets. The nets can be likened to the meridians. The nets may have a close relationship between the upper and lower parts of the body, between the inside and the outside, between the left side of the body and the right, between organs and other organs, between organs, hands, and feet, between solid organs with hollow organs, and so on, so as to form an inseparable unit and can react simultaneously[10]. The world of modern medicine proves the truth of cupping treatment. The special points mentioned above turned out to be "motor points" in neuromuscular attachments that contain lots of mitochondria which are rich in blood vessels, contain high levels of myoglobin, most of the cells use oxidative metabolism, and contain more mast cells, lymph nodes, capillaries, venules, bundles and plexuses of nerves and nerve endings. Those special points are different from other areas of human body that are not special points[11].

3.2 Hadiths about the Recommendation of Cupping

As mentioned earlier, the hadith about cupping is abundant. The results of tracking using *Kutub at-Tis'ah* software on the online Hadith Encyclopaedia found 275 Hadiths about cupping from the *Kutub at-Tis'ah*[12]; 1- Book of Bukhari Found 28 Hadith, 2- Muslim Book Found 14 Hadith, 3- Book of Abudaud Found 30 Hadith, 4- Book of Tirmidhi Found 13 Hadith, 5- Book of Nasai Found 8 Hadith, 6- Book of Ibn Majah Found 25 Hadith, 7- Book of Ahmad Found 142 Hadith, 8- Book of Malik Found 7 Hadith, 9- Book of Darimi Found 8 Hadith.

3.3 Contradicting hadiths in cupping

Sheikh Yusuf Al-Qardhawi explained that collecting intertwined hadiths with the same theme is an attempt to understand the sunnah correctly. After that, it returns the *mutasyabih* content to the *muhkam*, associates the *muthlaq* with the *muqayyad*, and interprets the '*am*

(general context) with the distinctive (context). In this way, the hadith can be understood more clearly and not contradicted between one hadith to another. As has been established, that the sunnah interprets the Qur'an and explains its meanings. In another sense the hadith details what the Qur'an says in outline, interprets the parts that are not clear, specifies what it says in general terms. and limiting what is mentioned loosely (*muhtlaq*). This opinion must be applied between one hadith with another hadith[13].

As for the problem of studying the dualism of hadith regarding cupping, it is based on two problems, namely:

3.3.1 Cupping during fasting

- 1) Hadith of Bukhari. Book: Shaum. Chapter: Cupping and vomiting for the fasting person. No. Hadith: 1803

حَدَّثَنَا أَبُو مَعْمَرٍ حَدَّثَنَا عَبْدُ الْوَارِثِ حَدَّثَنَا أَيُّوبُ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ احْتَجَمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ صَائِمٌ

"Has told us Abu Ma'mar has told us 'Abdul Warits has told us Ayyub from 'Ikrimah from Ibn 'Abbas radiallahu 'anhuma that the Prophet sallallaahu 'alaihi wasallam cupping while fasting."[14]

- 2) Hadith of Muslim. Book: Hajj. Chapter: People who are in ihram may cupping. No. Hadith: 2087

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ إِسْحَاقُ أَخْبَرَنَا وَقَالَ الْأَخْرَانِ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو بْنِ طَاوُسٍ وَعَطَاءٍ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ مُحْرِمٌ

" Had told us Abu Bakr bin Abu Syaibah and Zuhair bin Harb and Ishaq bin Ibrahim - Ishaq said- had told us - while two others said - Had told us Sufyan bin Uyainah from Amru from Thawus and Atha` from Ibn Abbas radiallahu 'anhuma, that the Prophet sallallaahu 'alaihi wasallam was cupping when he was in Ihram."[15]

- 3) Hadith of Abu Dawud. Book: Fasting. Chapter: The fasting person performs cupping. No. Hadith: 2020

حَدَّثَنَا مُسَدَّدٌ حَدَّثَنَا يَحْيَى عَنْ هِشَامِ ح وَحَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ حَدَّثَنَا حَسَنُ بْنُ مُوسَى حَدَّثَنَا شَيْبَانُ جَمِيعًا عَنْ يَحْيَى عَنْ أَبِي قِلَابَةَ عَنْ أَبِي أَسْمَاءَ يَعْنِي الرَّحْبِيَّ عَنْ ثَوْبَانَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَفْطَرَ الْحَاجِمُ وَالْمَحْجُومُ قَالَ شَيْبَانُ أَخْبَرَنِي أَبُو قِلَابَةَ أَنَّ أَبَا أَسْمَاءَ الرَّحْبِيَّ حَدَّثَهُ أَنَّ ثَوْبَانَ مَوْلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخْبَرَهُ أَنَّهُ سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ حَدَّثَنَا حَسَنُ بْنُ مُوسَى حَدَّثَنَا شَيْبَانُ عَنْ يَحْيَى قَالَ حَدَّثَنِي أَبُو قِلَابَةَ الْجَرْمِيُّ أَنَّهُ أَخْبَرَهُ أَنَّ شَدَّادَ بْنَ أَوْسٍ بَيْنَمَا هُوَ يَمْشِي مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ نَحْوَهُ

It has been narrated to us Musaddad, has told us Yahya from Hisham, and it has been narrated from another route: Has told us Ahmad bin Hanbal, has told us Hasan bin Musa, has told us Shaiban, from Yahya from Abu Qilabah, from Abu Asma 'Ar Rahabi from Thauban from the Prophet sallallaahu 'alaihi wasallam he said: "The fast of the cupping person and the cupped person has broken the fast." Syaiban said; had informed me Abu Qilabah that Asma 'Ar Rahabi had told him that Thauban, the former slave of the Messenger of Allah, sallallaahu 'alaihi wasallam, had informed him that he had heard of the Prophet sallallaahu 'alaihi wasallam. Has told us Ahmad bin Hanbal, has told us Hasan bin Musa, has told us Syaiban from Yahya, he said; has told me Abu Qilabah Al Jarmi, that he had informed him that Syaddad bin Aus when walking with the Prophet sallallaahu 'alaihi wasallam ... then he said that[16].

- 4) Hadith of Tirmidhi. Book: Fasting. Chapter: Rukhsah in this case. No. Hadith: 707

حَدَّثَنَا أَبُو مُوسَى حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ عَنْ حَبِيبِ بْنِ الشَّهِيدِ عَنْ مَيْمُونِ بْنِ مِهْرَانَ عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحْتَجَمَ وَهُوَ صَائِمٌ قَالَ أَبُو عِيْسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ

Has told us Abu Musa has told us Muhammad bin Abdullah Al Ansari from Habib bin Ash Shahid from Maimun bin Mihran from Ibn Abbas said; "Indeed, the Prophet sallallaahu 'alaihi wasallam cupped while fasting." Abu 'Isa said; "This is a hasan gharib hadith through this path."[17]

- 5) Ibn Majah's Hadith Book. Book: Fasting. Chapter: Cupping for the fasting person. No. Hadith: 1669

حَدَّثَنَا أَيُّوبُ بْنُ مُحَمَّدٍ الرَّقِّيُّ وَدَاوُدُ بْنُ رَشِيدٍ قَالَا حَدَّثَنَا مُعَمَّرُ بْنُ سُلَيْمَانَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَشِيرٍ عَنِ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَفْطَرَ الْحَاجِمُ وَالْمَحْجُومُ

It has been told to us that Ayyub bin Muhammad Ar Raqqi and Dawud bin Rashid both said; has told us Mu'ammarr bin Sulaiman said, has told us Abdullah bin Bishr from Al A'masy from Abu Salih from Abu Hurairah he said, "The Messenger of Allah -peace and prayer of Allah be upon him- said: "Those who cupping and those who are cupped are all invalidated. "[18]

- 6) the Hadith of Imam Malik. Book: Fasting. Chapter: Cupping for the fasting person. No. Hadith: 584

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّهُ كَانَ يَحْتَجِمُ وَهُوَ صَائِمٌ قَالَ ثُمَّ تَرَكَ ذَلِكَ بَعْدُ فَكَانَ إِذَا صَامَ لَمْ يَحْتَجِمْ حَتَّى يُفْطِرَ

Yahya told me from Malik from Nafi' from Abdullah bin Umar that he was cupping while he was fasting." Nafi' said, "He left it after that. If he is fasting, he does not cup until he breaks his fast."[19]

- 7) the Hadith of Ad-Darimi. Book: The Book of Fasting. Chapter: Cupping invalidates the fasting person. No. Hadith: 1667

أَخْبَرَنَا يَزِيدُ بْنُ هَارُونَ أَخْبَرَنَا عَاصِمٌ عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ عَنْ أَبِي الْأَشْعَثِ الصَّنَعَانِيِّ عَنْ أَبِي أَسْمَاءَ الرَّحْبِيِّ عَنْ شَدَّادِ بْنِ أَوْسٍ قَالَ مَرَرْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي ثَمَانِ عَشْرَةَ خَلْتُ مِنْ رَمَضَانَ فَأَبْصَرَ رَجُلًا يَحْتَجِمُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَفْطَرَ الْحَاجِمُ وَالْمَحْجُومُ

Has told us Yazid bin Harun has informed us 'Ashim from Abdullah bin Yazid from Abu Al Ash'ats Ash Shan'ani from Abu Asma Ar Rahbi from Syaddad bin Aus he said, "I am with the Messenger of Allah sallallaahu 'alaihi wasallam have been through eight Twelve days of Ramadan, then he saw a man cupping, so he said: "The one who is cupping and the one who is cupped has broken his fast."[20]

3.3.2 Wages for cupping workers

- 1) Book of Bukhari hadith. Book: Buy and sell. Chapter: Explanation of cupping maker. No. Hadith: 1960

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ أَخْبَرَنَا مَالِكٌ عَنْ حُمَيْدٍ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ حَجَمَ أَبُو طَيْبَةَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَمَرَ لَهُ بِصَاعٍ مِنْ تَمْرٍ وَأَمَرَ أَهْلَهُ أَنْ يُخَفِّفُوا مِنْ خَرَجِهِ

" Has told us 'Abdullah bin Yusuf has informed us Malik from Humaid from Anas bin Malik radiallahu 'anhu said; Abu Thoybah cupped the Prophet sallallaahu 'alaihi wasallam and then he paid him one sa' of dates and ordered his family to reduce his tax "[21]

- 2) From the Muslim Book. Book: Watering. Chapter: The price of dogs, the wages of shamans and the wages of prostitutes are forbidden. No. Hadith: 2931

و حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ عَنْ مُحَمَّدِ بْنِ يُوسُفَ قَالَ سَمِعْتُ السَّائِبَ بْنَ يَزِيدَ يُحَدِّثُ عَنْ رَافِعِ بْنِ خَدِيجٍ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ شَرُّ الْكَسْبِ مَهْرُ الْبَغِيِّ وَتَمْنُ الْكَلْبِ وَكَسْبُ الْحَجَّامِ

And has told me Muhammad bin Hatim has told us Yahya bin Sa'id Al Qatthan from Muhammad bin Yusuf he said; I heard As Saib bin Yazid narrated from Rafi' bin Khudaij saying, "I heard the Prophet sallallaahu 'alaihi wasallam say: "The worst business is the business of prostitution, buying dogs and cupping business."[22]

- 3) Source: Abu Dawud. Book: Buy and sell. Chapter: The wages of the cupping. No. Hadith: 2967

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ أَخْبَرَنَا أَبَانُ عَنْ يَحْيَى عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ يَغْنَبِيِّ ابْنِ قَارِظٍ
عَنْ السَّائِبِ بْنِ يَزِيدَ عَنْ رَافِعِ بْنِ خَدِيجٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ كَسَبُ
الْحَجَّامِ خَبِيثٌ وَتَمَنُّ الْكَلْبِ خَبِيثٌ وَمَهْرُ الْبَغِيِّ خَبِيثٌ

Have told us Musa bin Isma'il, has told us Aban from Yahya from Ibrahim bin Abdullah bin Qarizh, from As Saib bin Yazid? from Rafi' bin Khadij, that the Prophet sallallaahu 'alaihi wasallam said: "The cupper's income is dirty, and the price (of sale) of dogs is dirty, and the wages of prostitutes are dirty." [23]

- 4) Source: Tirmidhi. Book: Buy and sell. Chapter: Cupper 's wages. No. Hadith: 1198

حَدَّثَنَا قُتَيْبَةُ عَنْ مَالِكِ بْنِ أَنَسٍ عَنْ ابْنِ شِهَابٍ عَنْ ابْنِ مُحَيِّصَةَ أَخَا بَنِي حَارِثَةَ عَنْ
أَبِيهِ أَنَّهُ اسْتَأْذَنَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي إِجَارَةِ الْحَجَّامِ فَنَهَاهُ عَنْهَا فَلَمْ يَزَلْ يَسْأَلُهُ
وَيَسْتَأْذِنُهُ حَتَّى قَالَ اغْلُفْهُ نَاضِحَكَ وَأَطْعِمَهُ رَفِيقَكَ قَالَ وَفِي الْبَابِ عَنْ رَافِعِ بْنِ خَدِيجٍ
وَأَبِي جُحَيْفَةَ وَجَابِرِ وَالسَّائِبِ بْنِ يَزِيدَ قَالَ أَبُو عَيْسَى حَدِيثُ مُحَيِّصَةَ حَدِيثٌ حَسَنٌ
صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ وَقَالَ أَحْمَدُ إِنْ سَأَلَنِي حَجَّامٌ نَهَيْتُهُ وَأَخَذُ
بِهَذَا الْحَدِيثِ

Has told us Qutaibah from Malik bin Anas from Ibn Shihab from Ibn Muhayyishah brother of the Banu Harithah from his father that he once asked the Prophet sallallaahu 'alaihi wasallam to give a cupping fee, so he forbade it. He also continued to ask and ask permission from him until he said: "Feed and drink your camel with that wage and feed your slaves with that wage.", He said in this chapter a similar hadith comes from Rafi' bin Khadij, Abu Juhafah, Jabir and As Sa'ib bin Yazid, Abu Isa said; The Muhayyishah hadith is a hasan saheeh hadith and this hadith is a guideline for charity according to some scholars, and Ahmad said; If the cupper asked me, I would have forbade it because I held on to this hadith. [24]

- 5) An-Nasa'i Hadith Book. Book: Hunt and Slaughter. Chapter: Prohibition of dog business products. No. Hadith: 4220

أَخْبَرَنَا شُعَيْبُ بْنُ يُونُسَ عَنْ يَحْيَى عَنْ مُحَمَّدِ بْنِ يُونُسَ عَنْ السَّائِبِ بْنِ يَزِيدَ عَنْ رَافِعِ
بْنِ خَدِيجٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَرُّ الْكَسْبِ مَهْرُ الْبَغِيِّ وَتَمَنُّ الْكَلْبِ
وَكَسْبُ الْحَجَّامِ

It has been reported to us Shu'aib bin Yusuf from Yahya from Muhammad bin Yusuf from As Saib bin Yazid from Rafi' bin Khadij, he said; The Prophet sallallaahu 'alaihi wasallam said: "The worst job is the wages of prostitutes, the price of dogs and the profession of cupping." [25]

- 6) Source: Ibn Majah. Book: Trade. Chapter: Cupping Business. No. Hadith: 2153

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُمَرَ الْعَدَنِيُّ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ ابْنِ طَاوُسٍ عَنْ أَبِيهِ عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ احْتَجَمَ وَأَعْطَاهُ أَجْرَهُ تَفَرَّدَ بِهِ ابْنُ أَبِي عُمَرَ وَحْدَهُ قَالَهُ ابْنُ مَاجَةَ

Has told us Muhammad bin Abu Umar Al Adani said, has told us Sufyan bin Uyainah from Ibn Thawus from his father from Ibn Abbas said, "The Prophet sallallaahu 'alaihi wasallam once did cupping and gave his wages." Ibn Majah said, "This hadith was only narrated by Ibn Abu Umar." [26]

- 7) Imam Ahmad's Hadith Book. Book: The Musnad of ten companions guaranteed to enter Paradise. Chapter: Musnad Ali bin Abu Talib Radliyallahu 'anhu. No. Hadith: 654

حَدَّثَنَا أَبُو النَّضْرِ هَاشِمٌ وَأَبُو دَاوُدَ قَالََا حَدَّثَنَا وَرْقَاءُ عَنْ عَبْدِ الْأَعْلَى الثَّعْلَبِيِّ عَنْ أَبِي جَمِيلَةَ عَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ احْتَجَمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَمَرَنِي أَنْ أُعْطِيَ الْحَجَامَ أَجْرَهُ

It has been told to us that Abu An Nadlar Hasyim and Abu Dawud both said; Having told us Warqa' and Abdul A'la Ats Tsa'labi from Abu Jamilah from Ali, he said; "The Messenger of Allah -peace and prayer of Allah be upon him- was cupping, then he ordered me to pay for the cupper." [27]

- 8) Source: Ad-Darimi, in the Book: The book of buying and selling, Chapter: Prohibition of business cupping , No. Hadith : 2507

أَخْبَرَنَا وَهْبُ بْنُ جَرِيرٍ حَدَّثَنَا هِشَامٌ عَنْ يَحْيَى عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ قَارِظٍ أَنَّ السَّائِبَ بْنَ يَزِيدَ حَدَّثَهُ أَنَّ رَافِعَ بْنَ خَدِيجٍ حَدَّثَهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ كَسَبُ الْحَجَامِ خَبِيثٌ وَمَهْرُ الْبَغِيِّ خَبِيثٌ وَتَمَنُّ الْكَلْبِ خَبِيثٌ

"let us know Wahab bin Jarir has told us Hisham from Yahya Ibrahim bin Abdullah bin Qarizh that Sa'ib As bin Yazid reported that Rafi 'bin Khadij convey the hadith that the Prophet sallallaahu 'alaihi wasallam said: "The money from the gross cupping , the money from adultery is dirty and the money from selling dogs is dirty." [28]

3.4 Asbabul Wurud

It was narrated by Imam Ahmad and al-Turmudzi from Syadad Ibn Aus that the Messenger of Allah (PBUH) once came to someone in the city of Baqi'. The person seemed to be cupping, he then took me. When it happened to coincide with the 18th of Ramadan, he then said: " the fasting is invalid for those who do cupping and those who are cupped".

Narrated by Imam al-Baihaqi in the book Shu'abul Iman from the path of Ghayyats bin Kallub al-Kufi [29], and Madhrof bin Samurah bin Jundab, from his father, he said: " At one time the Messenger of Allah, passed in front of the cupper (Hajim). It happened in the month of

Ramadan, the two people who did cupping were apparently having fun while talking about other people's ugliness (Ghibah). Then the Prophet said: "Invalidated those who do cupping and those who are cupped. It is narrated by Imam Ahmad from Ibn Abbas, he said: "Indeed, the Messenger of Allah, once did cupping while fasting and in ihram, then he fainted. Ibn Abbas then said: "Therefore cupping (hijamah) is *makruh* (near to forbidden) for those who fast".[30]

Then Ibn Taimiyah also followed the opinion of Imam Ahmad, Ishaq bin Rohawaih, Ibn Khuzaimah, and Ibn Mundzir that cupping invalidates fasting. This opinion was also followed by Ibn al-Qoyyim, Ibn Baaz and others. He mentioned that Imam Ahmad and other scholars brought the hadith, "He had cupping when he was in ihram and was fasting," then they weakened the addition "and was fasting", this addition is not strong. Ibn Qoyyim corroborates this, to the extent that, in *Zada al-Ma'ad*, he says about the hadith Tirmidhi (1/149), "He cupped while fasting," that this hadith is not sahih, but the scholars say, "Indeed, the additional 'they weaken it is sahih' in the narration of Bukhari (1/484), but with the editorial, "He cupped when he was in Ihram and he cupped when he was fasting"[31]. The hadith about the cancellation of the fasting person and cupped it was spoken by the prophet later than the hadith about cupping, expressed in 8 Hijra, while the hadith which states he cupped when ihram and fasting occurred in the 6th or 7th hijri. The majority of scholars answered to the hadith and the meaning contained in it as it has been *mansukh* (deleted) with the evidence of the hadiths that they pointed as evidence, which clearly stated the existence of *nasakh* (deletion), and denied some of the ways of Syadad bin Aus, that it applied during the liberation of the city of Mecca in the eighth year of Hijrah. While Ibn Abbas accompanied the Prophet SAW when he entered into ihram on the tenth year of Hajj Wada[32].

3.5 The Result of Contradicting Hadiths

In the theory of the completion of *mukhtalif hadiths*, the first thing to do is to examine the quality of conflicting hadiths. Weak hadiths are issued so that the resolution of conflicts is only in hadiths that are equally valid or can be used as a legal basis.

Explanation of Hadith According to textual hadith scholars, the hadith that shows that cupping is haram. The hadith is *mansukh* or cancelled by the second hadith. The second hadith shows that it is permissible to take the wages or results of cupping efforts and the Prophet SAW practiced it himself. Thus, this hadith narrates or cancels the previous hadith above which forbids it. The practice of the Prophet SAW in the second hadith occurs after the first hadith[33].

Explanation of Hadith about cupping during fasting, there are several things that cause the fasting to be invalidated for people who do cupping and those who are cupped;[34] 1) People who do cupping and cupped being absorbed while talking about other people's ugliness (Ghibah). So, what is invalidated is the reward for fasting, because of backbiting (talking about the ugliness of others). 2) It is feared that when a person is fasting with cupping, his condition will weaken, and he will faint because he is bleeding a lot so that it will invalidate his fasting. However, there are four things that show fasting is not invalidated; 1. Fasting is fardhu or Required (during the month of Ramadan); 2. He lives or stays; 3. He does not suffer from a disease that requires cupping; 4. This hadith comes later from his words: "Cancel the fasting of those who cupping and perform cupping".

Once these four premises have been confirmed, it is possible to conclude that the Prophet's actions did not invalidate the fasting. If not, then there is nothing preventing that fasting is circumcision fasting which is allowed to come out of it either by cupping or by other actions, or fasting is fasting Ramadan, but he is traveling, or fasting is the fasting of Ramadan and he

lives, but needs are required; as the sick need to break the fast. Or fasting is fardhu Ramadan and he resides, without being demanded of necessity; and this is the origin of the law[35].

Cupping experts do not like cupping when they are full, because it will cause blood clots or other serious diseases. It is recommended for those who want to cupping not to eat heavy food 2-3 hours prior to do cupping. If cupping is done during the day, the best time to do it is at 14.00 or 15.00 and it should be done after bathing, except for people whose blood is thick, then they must take a warm bath first, until the body warms up[36]. *Fashdu* and cupping for those who are fasting will only make them weak. It is also permissible for the followers of the Shafi'i school if there is no urgent need for it. If he knows that he can get rid of it, then it is permissible to do both, just as both are permissible for people who are healthy when they know about salvation or still doubt it[37].

According to Imam Nawawi's opinion in Syarah Muslim, there is an opinion that the cupping profession is a vile job. It is feared that in the cupping process it uses forbidden objects, including dog oil and the like, so the sentence used in one history is "*syarrul kasbi mahrul baghyi wa tsamanul kalbi wa kasbul hijami*". The word *kasbul hijami* is equated with *tsamanul kalbi*, which is an indication that the practice of cupping cannot be separated from the practice that is forbidden, while using items that are forbidden by *syara* (Islamic law). This is why the cupping profession is so hated[38]. However, classical and contemporary scholars argue that the cupping profession is not prohibited, both free people and slaves, as well as drugs that must be consumed[39].

Abd al-Majid al-Bairum sees that a conflict between one hadith and another occurs when: 1) There is a conflict in the context of the problem; 2) There is a conflict between two laws or *madlul*, the law contained in two contradicting hadiths, one of which indicates *haram* and the other indicates *halal*; 3) The two contradicting hadiths have the same quality of hadith; 4) There is a contradiction in one situation, for example the hadith about reproach for a dishonest witness with the hadith about praising an honest witness and giving testimony according to the circumstances[40].

4 Conclusion

Responding to the textually contradictory hadith, which is related to the hadith which states that the fasting of the cupping person and the cupped person is invalidated, the authors concluded that cupping during fasting does not invalidate it. The context of the hadith indicated that what is invalidated is the reward of the fasting because the cupping and those who are cupped are engrossed in talking about the ugliness of others (*ghibah*). Responding to textually contradictory hadiths related to the professional status of *hajim* (cupper-man) is dirty (*haram*) it is feared that in the cupping process using objects that are forbidden, such as dog oil and the like, so that the sentence used in one narration is "*syarrul kasbi mahrul baghyi wa tsamanul kalbi wa kasbul hijami*". The word *kasbul hijami* is equated with *tsamanul kalbi*, which is an indication that the practice of cupping cannot be separated from practices that are forbidden, while using items that are forbidden by *syara'* (Islamic law). Therefore, the cupping profession is not prohibited. The prohibition is addressed to the cupping practice which uses items that are forbidden by *syara'*.

The implication of *hijamah* (cupping) on current socio-cultural conditions has positive implications in society, in terms of curing disease. Apart from that, it is effective, efficient, and affordable. In addition, the cord of friendship between one another becomes tight again. The

influence of cupping on the current socio-cultural conditions is very large both in terms of curing diseases and in other ways including attracting the attention of researchers. In addition, cupping is a big concern in European and American countries. Cupping therapy is quite popular, including in colleges and academies that teach alternative medicine curricula.

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- [40] Full Name: Shu'aib bin Yusuf. Group: Tabi'ul Atba 'the elderly. Kuniyah: Abu 'Umar. Country during life: Himsh. Death: unknown. SANAD PATH – 1: Rafi' bin Khudaij bin Rafi' - As Saa'ib bin Yazid bin Sa'id bin Tsumaamah bin Al Aswad-Muhammad bin Yusuf bin 'Abdullah bin Yazid-Yahya bin Sa'id bin Farrukh-Shu'aib bin Yusuf
- [41] Full Name: Muhammad bin Yahya bin Abi 'Umar. Group: Tabi'ul Atba 'the elderly. Kuniyah: Abu 'Abdullah. Country during life: Marur Rawdz. Died: 243 H. 1st SANAD LINE 1: Abdullah bin 'Abbas bin 'Abdul Muthallib bin Hasyim-Thawus bin Kaisan-Abdullah bin Thawus bin Kaisan-Sufyan bin 'Uyainah bin Abi 'Imran Maimun-Muhammad bin Yahya bin Abi 'Umar
- [42] Full Name: Hasyim bin Al Qasim bin Muslim bin Miqsam. Group: Tabi'ul Atba 'old people. Kuniyah: Abu AnNadlor. Country during life: Baghdad. Died: 207 H. 1st SANAD LINE 1: Ali bin Abi Talib bin 'Abdu Al Muthallib bin Hasyim bin 'Abdi Manaf-Maisarah bin Ya'qub-Abdul A'laa bin 'Amir-Warqa' bin 'Umar bin Kulaib-Hasyim bin Al Qasim bin Muslim bin Miqsam. 2nd SANAD TRACK 2: Ali bin Abi Talib bin 'Abdu Al Muthallib bin Hasyim bin 'Abdi Manaf-Maisarah bin Ya'qub-Abdul A'laa bin 'Amir-Warqa' bin 'Umar bin Kulaib-Sulaiman bin Daud bin Al Jarud
- [43] Narrator's full name: Wahab bin Jarir bin Hazim, from among: Tabi'ut Tabi'in ordinary people, Kuniyah: Abu Al 'Abbas, Country during his life: Bashrah. Died: 206 H. SANAD PATH TO: Rafi' bin Khudaij bin Rafi'-As Saa'ib bin Yazid bin Sa'id bin Tsumaamah bin Al Aswad-Ibrahim bin 'Abdullah bin Qarizh Yahya bin Abi Kathir Salih bin Al Mutawakkil-Hisham bin Abi 'Abdullah Sanbar-Wahab bin Jarir bin Hajim
- [44] See also: HM Suyudi Ismail, *Hadith of the Prophet According to His Defenders, Denyers and Counterfeiters* (Jakarta: Gema Insani Press, 1995), p. 83. Compare with the formulation of the Mukhtalif Hadith settlement method from the Syafi'iyah and Hanafiyah scholars, in Zuhad, the *Mukhtalif Hadith Understanding Method and Asbab al-Wrud* (Semarang: RaSAIL Media Group, 2011), p. 5-7
- [45] Said Aqil Husin Munawar & Abdul Mustaqim, *Asbabul Wurud*, (Study, Critical Prophetic Hadith, Socio-Historical Approach, Contextual), Yogyakarta: Pustaka Pelajar, 2001, pp. 107-108.
- [46] Shihaab Al-Badri Yassiin, *Cupping: The Sunnah of the Prophet and Medical Miracles*, p. 47.
- [47] Muhammad Musa Alu Nasr, *Cupping Treatment According to the Sunnah of the Prophet SAW*, h. 98.
- [48] Izzuddin Husain As-Sheikh, *Responding to contradictory Hadiths* (Hadith Nasikh & Mansukh), (Jakarta: Pustaka Firdaus, 2004), cet 1, p. 19.
- [49] Oko Haryono, *Hijamah (Cupping) According to the Hadith of the Prophet. (Thematic Study of Hadith)*, Thesis, Faculty of Ushuluddin, Walisongo State Islamic Institute, Semarang, 2008, p. 37-38.
- [50] Oko Haryono, *Hijamah (Cupping) According to the Hadith of the Prophet. (Thematic Study of Hadith)*. See also: Ibn Qayyim al-Jawziyyah, *Treatment of the Prophet's way* (trans), (Bandung: Pustaka, 1992), p.50
- [51] Muhammad Musa Alu Nasr, *Cupping Treatment According to the Sunnah of the Prophet SAW.*, (Jakarta: Imam Asy-Syafi'I Library, 2005), p. 37-38.
- [52] Shihaab Al-Badri Yassiin, *Cupping: The Sunnah of the Prophet and Medical Miracles*. h. 52.
- [53] Imam Nawawi, *Sahih Muslim bi Syarhin Nawawi*, Juz IX, t.th., p. 231
- [54] Imam Nawawi, *Sahih Muslim bi Syarhin Nawawi*, Juz IX, t.th., p. 234.

- [55] Fauzan, *Hadith Dualism About Cupping*, p. 22. See also: Arif Wahyudi, "Controversy on the Hadiths of Crying over the Dead in the Perspective of Mukhtalif Hadith" *Al-Ihkam: Hukku Journal, and Social Institutions*, Volume 9, No. 1 (November 27, 2014).