

Hijamah May Be Used In

Headache

Salma (RA) the servant of the Messenger (SAW) said, "Whenever someone would complain of a headache to the Messenger of Allah (SAW), he (SAW) would advise them to perform Hijamah." (Abu Dawood Sharif 3858)

Magic

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

Poison

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

Strengthening One's Intelligence And Memory

Ibn Umar (RA) reported that the Messenger (SAW) said, "Hijamah on an empty stomach is best. In it is a cure and a blessing. It improves the intellect and the memory." (Ibn Majah Sharif 3487)

Dislocation/Bruising

Jaabir ibn Abdullah (RA) reported that the Messenger (SAW) fell from his horse onto the trunk of a palm tree and dislocated his foot. Waki' (RA) said, "Meaning the Messenger (SAW) was cupped on (his foot) for bruising." (Ibn Majah Sharif 2807)

Hijamah While fasting Or In The State Of Ihram

Abdullah ibn Abbas (RA) reported that the Messenger (SAW) was cupped on his head for a unilateral headache while he was in Ihraam. (Bukhari Sharif 5701)

Abdullah ibn Abbas (RA) reported that the Messenger (SAW) was cupped while he was fasting. (Bukhari Sharif 5694)

Anas ibn Maalik (RA) was asked: "Did you dislike cupping for the fasting person?" He said, "No except for the reason of one becoming weak." (Bukhari Sharif 1940)

Abu Sa'eed al-Khudhree (RA) said, "The Messenger (SAW) validated cupping for the fasting person." [Saheeh see Irwaa al-Ghaleel (4/74)]

It appears that Hijamah is allowed but disliked as Anas ibn Maalik (RA) mentioned because the fasting person becomes weak if they perform Hijamah and Allah knows best.

Areas of Hijamah

Anas ibn Maalik (RA) reported that the Messenger (SAW) was treated with Hijamah three times on the two veins at the side of the neck and the base of the neck. (Abu Dawood Sharif 3860), ibn Maajah (3483)

Abdullah ibn Abbas (RA) reported that the Messenger (SAW) was cupped on his head. (Bukhari Sharif 5699)

Abdullah ibn 'Umar (RA) reported that the Messenger (SAW) used to cup his head and would call it (the place at the top of the head) "Umm Mugheeth." [Saheehah (753), Saheeh al-Jaami' (4804)]

Jaabir ibn Abdullah (RA) reported that the Messenger (SAW) was treated with Hijamah on his hip for a pain in that area. (Abu Dawood Sharif 3863)

Anas ibn Maalik (RA) reported that the Messenger (SAW) was treated with Hijamah when he was in Ihram, on the top of his foot, for a pain in that area. (Abu Dawood Sharif 1836)

Ibn al-Qayyim (RA) said, "Hijamah under the chin is beneficial for pain in the teeth, face and throat, if it is performed in its proper time. It purifies the head and the jaws.

Hijamah on the top of the foot is a substitution for the puncturing of the Saphena, which is a large vein in the heel. It is beneficial for treating ulcers that occur on the thighs and calves, the interruption of menses and skin irritation on the testicles.

Hijamah at the bottom of the chest is beneficial for the treatment of sores, scabies and mange on the thighs. It helps against gout, haemorrhoids, elephantiasis and itching on the back. (Zaad al-Ma'aad, 4/58)

Hijamah For Women

Jaabir ibn Abdullah (RA) reported Umme Salama (RA) asked permission from the Messenger (SAW) to be treated with Hijamah. So the Messenger (SAW) ordered Abu Teeba (RA) to cup her. Jaabir ibn Abdullah (RA) said, "I think he (SAW) said that Abu Teeba (RA) is her brother through breastfeeding or a young boy who didn't reach puberty".[(Saheeh Muslim 5708), (abu Dawud 4102), (Saheeh ibn Maajah 3480)]

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