

## 📖 সহীহ শামায়েলে তিরমিযী

হাদিস নম্বরঃ ২৮১

৫০. রাসূলুল্লাহ (ﷺ) এর শিঙ্গা লাগানো (باب ما جاء في حجامه رسول الله ﷺ) এর শিঙ্গা লাগানো

আরবী

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ ، قَالَ : أَنَّبَانَا عَبْدُ الرَّزَّاقِ ، عَنْ مَعْمَرٍ ، عَنْ قَتَادَةَ ، عَنْ أَنَسِ بْنِ مَالِكٍ : " أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ احْتَجَمَ وَهُوَ مُحْرِمٌ بِمِلَلٍ عَلَى ظَهْرِ الْقَدَمِ " .

বাংলা

রাসূলুল্লাহ সাল্লাল্লাহু আলাইহি ওয়াসাল্লাম ইহরাম বাঁধা অবস্থাতেও শিঙ্গা লাগাতেন:

২৮১. আনাস ইবনে মালিক (রাঃ) থেকে বর্ণিত। রাসূলুল্লাহ সাল্লাল্লাহু আলাইহি ওয়াসাল্লাম ইহরাম বাধা অবস্থায় পায়ের পাতার উপরিভাগে মালাল নামক স্থানে শিঙ্গা লাগালেন।[1]

## English

Anas bin Maalik Radiyallahu 'Anhu reports: "Sayyidina Rasulullah Sallallahu '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".

ফুটনোট

[1] আবু দাউদ, হা/১৮৩৯; সুনানে নাসাঈ, হা/২৮৪৯; মুসনাদে আহমাদ, হা/১২৭০৫; সহীহ ইবনে হিব্বান, হা/৩৯৫২ শারহুস সুন্নাহ, হা/১৯৮৬।

ব্যাখ্যা

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 Sallallahu 'Alayhi Wasallam are mentioned regarding the treatment of cupping, but the treatment of fasd (phlebotomy-blood-letting as a medical operation) is not mentioned, whereas, according to the tibbi 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, there for it will not be beneficial there. For this reason, it is not mentioned that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam used the treatment of phlebotomy.

হাদিসের মান: সহীহ (Sahih) পুনঃনিরীক্ষিত

পাবলিশারঃ ইমাম পাবলিকেশন্স লিমিটেড

🔗 Link — <https://www.hadithbd.com/hadith/link/?id=49197>

📖 হাদিসবিডির প্রজেক্টে অনুদান দিন