

Al-i'jaz al-'ilmi fi al-hadith: Case studies of cupping therapy in modern medical research

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Abstract

Al-i'jaz al-'ilmi is news that comes from the Qur'an or hadith about a fact that has been empirically proven through modern scientific research in which in the past it has not been scientifically revealed. One of the news from the prophet's hadith studied in this research is the hadith about cupping therapy that has been recommended by the Prophet *shallallahu 'alaihi wasallam* since 14 centuries ago. Since modern scientific research can be conducted in a variety of ways and produce evidence that may not be conclusive, it is deemed necessary to understand the categorical level of evidence derived from modern scientific research to be declared as *al-i'jaz al-'ilmi* (scientific miracle). Unfortunately, research on this topic, so far, is still limited. On the other hand, such knowledge is important to enrich the information needed in the context of the science of *ma'ani al-hadith* and the enhancement of faith or spirituality of modern Islamic society. This library research aims to reveal the categories of modern research findings to be declared as *al-i'jaz al-'ilmi* in the context of health. To see the implementation of the categories compiled, categorization was applied to medical research datasets related to cupping therapy. The results showed that the categorization of *al-i'jaz al-'ilmi fi al-hadith* research included the existence of a valid hadith text discussing this matter, a clear signal in the hadith text about scientific facts, and the existence of authentic scientific facts, meaning that it has been tested, not just a theory. Based on this categorization, the medical research dataset related to cupping therapy falls into this category. This shows that medical research evidence related to cupping therapy and medical research is the part of *al-i'jaz al-'ilmi fi al-hadith*.

Keywords: *Al-i'jaz al-'ilmi*; *al-hadith*; hadith cupping; *hijamah*; medical research

1. Introduction

One of the most important and noble scholarly discussions is something dealing with the Qur'an and Sunnah of the Prophet *shallallahu 'alaihi wasallam*, whether it is preserving, interpreting, or explaining them. It is also interesting to discuss their miraculous nature because it can help to explain the truth of the revelation brought by the Messenger of Allah *shalallahu 'alaihi wasallam* (Mahdi, 2019).

The discussion is known as *al-i'jaz al-'ilmi*, which is the news sourced from the Qur'an or hadith about a fact that has been empirically proven through modern scientific research which in the past has not been revealed scientifically (Al-Muslih & Al-Shawi, 2008).

In the context of Islamic studies, especially hadith, *al-i'jaz al-'ilmi* plays an important role, among others, to enrich scientific information in the field of *dirayah* science, especially in the context of the science of *ma'ani al-hadith* (interpretation of hadith). According to Abdul Mustaqim, the science of *ma'ani al-hadith* is a field that investigates the understanding of the prophet's hadith by considering various aspects, such as

semantic context, linguistic structure of the hadith text, time of its appearance, position of the prophet, and audience, as well as the way the previous hadith text to be connected to the current context (Mustaqim, 2016).

Al-i'jaz al-'ilmi is a form of connecting the hadith to the context of research findings in the present; this encourages Muslims to expand knowledge by digging deeper into the meanings contained in the hadith itself, while refuting any accusation that Islamic teachings are contradicting to modern science and science.

This study discusses about *al-i'jaz al-'ilmi* in the hadith by relating the prophet's teachings on cupping therapy he delivered more than 14 centuries ago to the findings of modern medical research. The harmony between modern medical research and the content of the hadith can strengthen the faith of the contemporary Muslim community. According to Abdur Razzaq al-Badr, studying and contemplating the empirical evidences in Allah's creations such as trees, mountains, rivers, oceans, valleys, sky, earth, stars, moon, and everything else existing in a person can increase one's faith and improve one's spirituality (Al-Badr, 2018). Similarly, when a news or news conveyed in the hadith can be scientifically proven, it shows the perfection and truth of the Islamic teachings as well as the truth that this religion comes from God who creates and knows

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everything.

There are several previous studies related to *al-i'jaz al-'ilmi*. Zaghul Raghil Muhammad al-Najjar (2009) in his work "*Madkhal Ila Dirasat al-I'jaz al-'Ilmi fi Al-Qur'an wa al-Sunnah al-Nabawiyah al-Muthahharah*", presented an introduction to *al-i'jaz al-'ilmi* both in the Qur'an and Sunnah. He mentioned several examples, yet cupping therapy was not mentioned (Al-Najjar, 2009). Furthermore, Ridha, Shalih Ahmad (2001) in his work entitled "*Al-I'jaz al-'Ilmi fii al-Sunnah al-Nabawiyah*" discussed two areas of *al-i'jaz al-'ilmi* in the prophetic sunnah: First, in the field of science *al-tathbiqiyah* (science); medicine and the like. In this discussion he provided several examples, but did not mention cupping therapy; second, in the field of *al-insaniyah* (humanities) (Ridha, 2001). Further, "*Wujud al-I'jaz fii al-Sunnah al-Muthahharah*" by Mahdi Aiman Mahmud (2019) discussed four kinds of *al-i'jaz al-'ilmi* sides in the Qur'an and Sunnah: 1. *al-I'jaz al-Bayani* (in terms of explanation), 2. *al-I'jaz al-Tasyri'i* (from the side of the ordinance), 3. *al-I'jaz al-Tibbi* (from the medical side) by mentioning several examples, but he did not mention cupping therapy and 4. *al-I'jaz al-Ghaibi* (from the realm of the unseen) (Mahdi, 2019).

Meanwhile, Muhammad M. Nur (2022) in his work "*Khithabat Nabawiyah li al-'Ilm fi al-Gharb*" discussed the kinds of messages that exist in the sunnah including *al-i'jaz al-'ilmi*, namely: 1. *Khithabat Tibbiyah* (message related to medical science) in which he only mentioned few examples but did not mention cupping therapy; 2. *Khithabat Ijtima'iyah* (social message); and 3. *Khithabat Kauniyyah* (messages related to the universe) (Muhammad, 2022). The results of the work entitled "*Al-I'jaz al-'Ilmi wa al-Ghaibi fi al-Sunnah al-Nabawiyah wa Atsaruhua fi Istbat Wahyiyati al-Sunnah*" by Nuruddin Tumi (2022) showed the validity of reasoning with *al-i'jaz al-'ilmi* to establish the truth of the sunnah as revelation, by mentioning its conditions (Nuruddin Tumi, 2022). Then, Manaf, Abdul, Novera, and Melia. (2022) in the article "*Al-I'jaz al-'Ilm fil Hadith: A Review of Wudu and Its Effect on Health*" explained that wudu is beneficial for one's health and cleanliness, provides peace of mind and improves the quality of faith (Manaf & Novera, 2022).

From the exposure of the literature study above, it can be concluded that the theme of the discussion of previous research revolved around an introduction to the study of *al-i'jaz al-'ilmi*, and the sides of the miracle of the Qur'an and Sunnah along with examples. Researchers have not found that *al-hijamah* or cupping therapy is one of the examples of *al-i'jaz al-'ilmi*. It then raises a question, "Is cupping therapy included in *al-i'jaz al-'ilmi* or not?" If so, then why is it not mentioned as the example of *al-i'jaz al-'ilmi* in previous research. But, it might be what have been stated in previous research only mentioned some examples - not all of them. Or is it that cupping therapy is not included in *al-i'jaz al-'ilmi*?

In fact, if traced in the hadith of the Prophet *sallallahu 'alaihi wasallam* there is a recommendation to do cupping therapy, and it has become a common and familiar alternative treatment in community. Cupping therapy is also widely used in government institutions, even some government agencies provide cupping therapy training as a form of alternative medicine, as reported on the page <https://www.ditjenpas.go.id>. The official website of the Directorate General of Corrections,

Ministry of Law and Human Rights of the Republic of Indonesia, reported that 20 clients of the Semarang Correctional Center (Bapas) were enthusiastic in learning cupping therapy held at Bapas Semarang by presenting a number of trained facilitators.

Some official websites of government agencies have also provided information on the health benefits of cupping therapy, such as on the official website of the Ministry of Health, Directorate General of Health Services of the Republic of Indonesia. The official website of the Halodoc doctor community also reported the news about 9 benefits of cupping for the health of the body. The urgency of the news report shows that cupping therapy has been widely accepted in society, and its benefits have been felt by many people. In modern medical research there are also some findings related to the benefits of cupping therapy for health. However, can the findings of medical research be said as *al-i'jaz al-'ilmi*? This then becomes the background for researchers to discuss and examine the theme.

This is a library research that discusses in depth related to the model or category of findings in modern medical research to be declared as *al-i'jaz al-'ilmi* and its implementation on the evidence of cupping therapy research. This research aims to uncover these categories and apply them to medical research findings related to cupping therapy and its benefits for health.

Through this research, the following benefits are expected to be obtained:

1. Theoretical benefits

This research is expected to enrich the theoretical study of *al-i'jaz al-'ilmi*, particularly in the context of hadith. Although *al-i'jaz al-'ilmi* is often associated with the Qur'an, this research expands the concept into hadith studies, so it is expected to provide a new dimension in understanding *al-i'jaz al-'ilmi* (scientific miracles).

2. Adding to the theoretical literature in the study of the integration of Islam and science.

This research is expected to contribute to the scientific literature that integrates Islamic teachings with modern science, especially in medical field. It serves as a theoretical foundation to support an argument that science and religion do not necessarily contradict but can be complementary to each other.

2. Methodology

This library research was carried out by collecting, examining, and analyzing data or information sourced from written literature or existing library materials (Hamzah, 2022).

The researcher traced the sahih hadith about the virtues of cupping from Kutub Sittah (6 core hadith books namely Sahih Bukhari, Sahih Muslim, Sunan Abu Dawud, Sunan Tirmidzi, Sunan Nasa'i, and Sunan Ibn Majah). It was followed by searching for the methods used in *al-i'jaz al-'ilmi* to be the basis for models and categories, examining and analyzing modern medical research articles on the benefits of cupping, and applying the categorization to modern medical research related to the benefits of cupping therapy.

Then, when conducting the research process and determining *al-'ijaz al-'ilmi*, researchers must pay attention to the following rules and codes of ethics applied in *al-'ijaz al-'ilmi*:

1. Collecting traditions on the same theme to get a full meaning.
2. Collecting narrations with different lafazas.
3. Knowing the *sabab wurud*, *nasikh* and *mansukh* of the hadith, if any.
4. Trying to understand the text being studied according to the understanding of the Arabs at the time of revelation since the semantics of words change along with the changing times.
5. Revealing the aspects of *al-'ijaz al-'ilmi* and showing the relationship between legal truth and science clearly and concisely.
6. It is necessary to know that there are *mutasyabih* things that cannot be understood or studied.
7. Not examining the unseen things such as the Day of Judgment, the beginning of creation, heaven and hell.
8. Not relying on *israiliyat* or weak narrations.
9. Relying only on the recognized sources such as tafsir, hadith, and books on the *gharib* of the Qur'an and Sunnah, with reference to previous research efforts, if any.
10. Avoiding ridiculing the opinions of previous scholars of tafsir and hadith and labeling them as ignorant. Because the Qur'an and Sunnah are the discourses for mankind in every age, and each person understands them in accordance to his/her ability, according to his/her efforts and the means at his/her disposal, and man's understanding of revelation will not cover it in its entirety, whether mankind in this age or the end of time. Thus, there is no place to scorn and call the scholars ignorant, but to benefit, complement, and pray for them.
11. Individuals can limit their research in terms of experimentation according to their ability to achieve the truth.
12. A researcher in this field must know that the words of Allah and the words of His messenger are true, and cannot be contradicted by scientific facts because the one who revealed the Qur'an is the Creator who knows all the secrets of His creatures. Knowing this requires us to be cautious, and not to interpret the texts in a way that is far from the truth of its original meaning to fulfill what we think is right.
13. The researcher should strive to be honest and truthful, and dedicate the sincerity of his intentions to Allah ta'ala in explaining the truth to people to guide them.
14. Researchers must also possess the qualities of patience and scientific competence to distinguish truth from falsehood, accept the truth, and stick to objectivity. This includes gathering and studying information without any pre-conceived notions or opinions, while sticking to the

scientific method in documentation, citations, and references (Mushlih, 2006).

3. Results and Discussion

3.1. Meaning of *al-'ijaz al-'ilmi*

Al-'ijaz etymologically comes from the verb *thulathi mazid* (consisting of three letters with the addition of one letter) following the *wazan af'ala*, *yuf'ilu* becomes *a'jaza*, *yu'jizu* meaning to weaken. While the basic word is *al-'ajz* in the form of *thulathi mujarrad* (consisting of three letters without any additions) meaning weak, and unable to do a job. This is as mentioned in the hadith of the Prophet *shallallahu 'alaihi wasallam*:

كُلُّ شَيْءٍ بِقَدَرٍ حَتَّى الْعَجْزُ وَالْكَيْسُ

“Everything happens by fate, down to weakness and intelligence” (Al-Naisaburi, 1955).

Ibn al-Athir *rahimahullah* stated that what is meant by *al-'ajzu* is abandoning an obligation because of procrastination (Al-Athir, 1979). Then, from the word *al-'ijaz* the word *mu'jizat* is formed, which means a miracle that causes the opponent to be unable to match it (Abadi, 2005). From the above explanation, it can be concluded that *al-'ijaz* is a miracle that makes other people unable to do the same thing or being weak to match it. Whereas, the word *al-'ilmi* comes from the word *al-'ilm*, which means science, added to the end of the word the letter “*ya' al-nisbah*” (for attribution to something) becomes *al-'ilmi* meaning scientific. Thus, the word *al-'ijaz al-'ilmi* etymologically is a scientific miracle or scientific fact.

As for the terminology *al-'ijaz al-'ilmi* is news sourced from the Qur'an or hadith about a fact that has been proven empirically through modern scientific research which in the past has not been scientifically revealed (Al-muslih & Al-Shawi, 2008).

Of the contemporary figures who often discussed about *al-'ijaz al-'ilmi* is Zaghul Raghīb Muhammad al-Najjar (2009). He said that the Prophet's traditions contained scientific facts that were impossible for a person living at the time of the Prophet's revelation to reveal scientifically, nor was it possible to reveal in some later periods due to limited tools, and undeveloped technology at that time.

3.2. Definition of *al-Hijamah* (Cupping)

According to Ibn Mandhur, *al-hijamah* is etymologically composed of the word “*al-hajm*”, similar to the word “*al-mash*” meaning sucking. As it is said

حَجَمَ الصَّبِيُّ نُدَى أُمِّهِ إِذَا مَصَّهُ

It means the baby suctions out his mother's milk when he suctions it. Then, the action the cupper does when cupping someone is called as “*al-hajm*” because he suctions with his mouth the blood that comes out of the incision made on the

body. As for “*al-hijamah*”, it is the name for the work of the cupper (Mandhur, 1994).

In terms of terminology, according to Dr. Jamal Muhamad al-Zaki, “*al-hijamah*” is a surgical procedure intended to relieve or reduce inflammation occurred in internal organs that cannot be reached by conventional surgical means. The procedure involves suctioning some blood from the inflamed area to the skin and removing the blood outside (Al-Zaki, 2010).

According to Dr. Khalid Abu al-Futuh Fadhlah “*al-hijamah*” medically refers to the process of suctioning a portion of skin and underlying tissue from a specific area of the back, often to generate negative pressure causing blood to accumulate in the capillaries in this region. This is done to remove blood from the bandaged area, which may contain pathogens and sources of disease (Al-Zaki, 2010).

From the information above, it can be concluded that cupping therapy is a method of treatment by removing blood contaminated with toxins or oxidants from the body through the surface of the epidermis by cutting and suctioning, which is then collected in a glass. This method is more effective than the administration of antioxidant drugs (chemical drugs), which aim to neutralize oxidants in the body to prevent the level to get higher (Yasin, 2018).

3.3. Sahih Hadith on the virtue of cupping

After the researchers have searched and selected the traditions on the virtue of cupping in Kutub Sittah using the digital library al-Maktabah al-Syamilah by using the keywords

“ *إِنَّ أَفْضَلَ مَا تَدَاوَيْتُمْ بِهِ الْجِلْمَةُ، أَوْ هُوَ مِنْ أُمَّتِلْ دَوَائِكُمْ.* ” and “ *أَدْوَيْتُمْ خَيْرٌ* ”

The researcher found two sahih traditions that clearly indicate the virtue of cupping.

First, the Hadith narrated by Imam Muslim from Anas ibn Malik *radhiyallahu ‘anhu* states that the Prophet *shallallahu ‘alaihi wasallam* used to do cupping and gave the cupper, Abu Thaybah *radhiyallahu ‘anhu* a fee, then he said:

إِنَّ أَفْضَلَ مَا تَدَاوَيْتُمْ بِهِ الْجِلْمَةُ، أَوْ هُوَ مِنْ أُمَّتِلْ دَوَائِكُمْ. رواه مسلم

“Indeed, the best treatment is cupping, or cupping is the best therapy” (Al-Naisaburi, 1955).

In another Hadith, the Prophet *shallallahu ‘alaihi wasallam* also mentioned that cupping is an effective and beneficial treatment for one's health, he said:

إِنْ كَانَ فِي شَيْءٍ مِنْ أَدْوَيْتُمْ أَوْ يَكُونُ فِي شَيْءٍ مِنْ أَدْوَيْتُمْ خَيْرٌ فَبِي شَرْطَةٍ مَحَجِّمْ أَوْ شَرْبَةِ عَسَلٍ، أَوْ لِدَعَةٍ، بِنَارٍ، تُوَافِقُ الدَّاءَ، وَمَا أَجِبَ أَنْ أَكْتُوِي.
رواه البخاري

“If there is any good in something that is a medicine for you, or if there is any medicine for you that is the best, then it is cupping, drinking honey, and applying a hot iron to the site of the disease and I do not like the use of a hot iron” (Al-Bukhari, n.d.).

From the two traditions above, there is a recommendation

to do cupping, and that cupping is the best treatment. Even though at that time there were no clinical trials and technology in medicine that could scientifically reveal the benefits of cupping as in modern times today.

3.4. Cupping during Ramadan Fasting

On the other hand, there is a hadith that prohibits cupping while fasting during the holy month of Ramadan because it invalidates the fast. In a hadith as narrated by Shaddad ibn Aus *radhiyallahu ‘anhu*, the Prophet *shallallahu ‘alaihi wasallam* said:

أَفْطَرَ الْحَاجِمُ وَالْمَحْجُومُ

“The one who does the taping and the one who is taped have broken their fasts” (Al-Bukhari, n.d.).

In interpreting the hadith, Ibn Qudamah *rahimahullah* said that cupping invalidates the fasts of both the cupper and the cupped (Al-Maqdisi, 1997). Al-Khattabi *rahimahullah* also said that the scholars disagreed about the meaning of the above hadith. Some scholars stated that cupping invalidates the fast as stated in the text of the hadith, and this is the view of Imam Ahmad ibn Hanbal and Isaac ibn Rahuyah, both of whom stipulated making up the fast for the one who does it during the day in Ramadan, unlike 'Atha' *rahimahullah* who stipulated making up the fast and expiation for the one who does cupping during the day in Ramadan (Al-Khattabi, 1932).

Most of scholars, consisting of the three Imams of the madhhab other than Imam Ahmad, namely Imam Abu Hanifah, Imam Malik, and Imam al-Shafi'i, are of the opinion that cupping during fasting does not invalidate the fast. They rely on the hadith as narrated by Ibn 'Abbas *radhiyallahu ‘anhu* that the Messenger of Allah *shallallahu ‘alaihi wasallam* said:

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ احْتَجَمَ وَهُوَ مُحْرِمٌ، وَاحْتَجَمَ وَهُوَ صَائِمٌ.

“Indeed, the Prophet *shallallahu ‘alaihi wasallam* performed taping while in ihram and while fasting” (Al-Bukhari, n.d.).

Zakaria al-Anshari *rahimahullah* said that the hadith indicates permissibility to do cupping while in ihram and while fasting, and it does not invalidate the fast, but it is makrooh according to him if cupping is done without a need as it can make the body weak due to the blood removed from the human body (Al-Anshari, 2000).

The above two traditions are *sahih* (reliable). However, the apparent contradiction is that one states that cupping invalidates the fast, while the second states that it does not invalidate the fast. Ibn Hajar al-Asqalani provided four methods of dealing with seemingly contradictory traditions: 1. If it is possible to compromise between the two, then compromise; 2. If it is not possible to compromise, and it is known when the Prophet delivered the two traditions, for example, one tradition was delivered in the past and another one was delivered later, then the former is called as *mansukh* (the abrogation of the ruling) and the later is called as *nasikh* (the abrogation of the previous ruling); 3. If it is not possible to compromise the two, and the *nasikh* and *mansukh* are not known, then al-tarjih (choosing the stronger one) and 4. If it is

not possible to do the above three things, *al-tawaqquf* (not practicing the two seemingly contradictory traditions) is then used (Al-Asqalani, 2000).

In dealing with the two traditions above, the researcher took the path of *al-jam'* (compromising between the two traditions), and applied both of them by interpreting the first tradition as a prohibition that indicates the inferiority of cupping during fasting in Ramadan for people who are weakened by cupping while fasting. The second interpretation of the hadith is that it is permissible to perform cupping during fasting in Ramadan for a person who is strong and not weak when doing cupping. However, it is preferable to refrain from cupping while fasting in Ramadan to avoid this weakness while fasting. This method of *al-jam'* is corroborated by the hadith narrated by one of the companions of the Prophet *shallallahu 'alaihi wasallam* saying:

نَهَى عَنِ الْجَمَامَةِ وَالْمُؤَاصَلَةِ وَلَمْ يُحَرِّمْهُمَا إِبْقَاءً عَلَى أَصْحَابِهِ

“He forbade his companions from doing cupping while fasting, and he forbade them from fasting wishy-washy, but he did not forbid either of them; he forbade them for the sake of his companions, he said” (Al-Sijistani 2009).

This hadith was recognized as sahih by Shuaib al-Arna'uth. This hadith indicates that the prohibition is a prohibition that implies impurity, not prohibition.

Then, it is also corroborated by the hadith narrated by Abu Said al-Khudri *radhiyallahu 'anhu* who said:

رَخَّصَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْقُبْلَةِ لِلصَّائِمِ، وَرَخَّصَ فِي الْجَمَامَةِ لِلصَّائِمِ.

“The Prophet *shallallahu 'alaihi wasallam* allowed the fasting man to kiss his wife, and allowed cupping as well” (Ahmad bin Syueib al-Nasa'i, 2001). Authenticated by al-Albani (Al-Albani, 1985).

This hadith indicates that it is permissible to do cupping during fasting. It is also supported by the words of Anas ibn Malik *radhiyallahu 'anhu*:

مَا كُنَّا نَدْعُ الْجَمَامَةَ لِلصَّائِمِ، إِلَّا كَرَاهِيَةَ الْجَهْدِ.

“We did not abandon cupping while fasting except out of fear of weakness and fatigue.” It is authenticated by Syaib al-Arnauth (Al-Sijistani, 2009).

Abu Said al-Khudri *radhiyallahu 'anhu* also hated cupping for a fasting person for being worried that it could make the fasting person exhausted or weakened (Syaibah, 1989).

Thus, it can be concluded that cupping during fasting can have a negative effect on some people's bodies, which can lead to weakness and fatigue, and cause them to break their fast. However, it cannot be generalized as there are people who are physically strong and can do cupping when doing fasting without being weakened.

3.5. Conditions for Modern Medical Research Evidence to be Said to be *al-I'jaz al-Ilmi*

Broadly speaking, there are three things that must be present

in a modern medical research evidence to be stated as *al-i'jaz al-ilmi*.

1. The existence of a valid and authentic hadith text related to the findings (Mushlih, 2006).

Regarding the authenticity of a hadith, Ibn Salah stated that the majority of hadith scholars have agreed on five criteria that must be present in a sahih hadith, including: 1. *Ittishal al-Sanad* (being connected to sanad), 2. *'Adalat al-Ruwah* (the narrators having the attribute of 'adl), 3. *Dabt al-Ruwah* (the narrators that are dabit/credible), 4. *'Adam al-Shudzudz* (not interfering with other stronger narrators), and 5. *'Adam al-'Illah al-Qadihah* (Avoiding any defects that can make it invalid) (Al-Asqalani, 2000). These criteria can be explained as follows:

a. *Ittishal al-Sanad* (being connected to sanad).

It means that each narrator in the chain of transmission of the hadith narrates from his teacher and so on from the Prophet (peace and blessings of Allah be upon him) either by hearing it directly from his teacher, or by reciting it to his teacher, or through *ijazah* (a teacher endorsing his traditions to students), or *munawalah* (the teacher giving a book containing his traditions with his hand), or *wijadah* (finding the teacher's traditions in his books after his death), or any of the eight methods recognized by hadith scholars (Jalal al-Din al-Suyuthi, n.d.). The continuity of the chain of transmission does not mean that a tradition is always *marfu'* (from the Messenger of Allah), but it may be *mauquf* (from the companions of the Messenger) or *maqthu'* (from the tabi'in or later generations). It is different from the term “*al-Musnad*” meaning a tradition that has a continuous chain of transmission from the Messenger of Allah (peace and blessings of Allah be upon him) (Idri, 2010). From this criterion of sanad continuity are excluded five kinds of traditions whose sanad is disconnected: *mu'allaq*, *munqathi'*, *mu'dal*, *mursal*, and *mudallas*. Then, these traditions are not sahih but daif as their sanad is broken.

b. *'Adalat al-Ruwah* (the narrators have the trait of 'adl).

It means that each individual narrator of the hadith must be recognized to have the trait of 'adl i.e. the integrity of piety and good morals (Latif, 2005). Excluded from this criterion are traditions narrated by a *muttahaam bi al-kadhib* (one who has lied in his speech), *al-kadhdhab* (one who has forged the Prophet's traditions), *fasiq* (perpetrators of major sins), disbelievers, children, the mentally challenged, innovators, and *makhrum al-muru'ah* (one whose self-esteem has fallen because he has behaved in a manner unbecoming to his community) (Latif, 2005), whose narrations are all rejected because they do not meet the requirements of *'Adalah*.

c. *Dabt al-Ruwah*.

It means that each narrator is known as a person who has a strong memorization or a strict guard over his book/record of traditions from the time he wrote down the traditions he heard from his teacher until he narrated them. When he narrated it either from his memorization or from his book that he kept he was able to convey it accurately whenever he wanted without any mistakes (Latif, 2005). Excluded from this criterion are narrators whose dability drops slightly such as *saduq* narrators i.e., *hasan* hadith narrators, as well as narrators who are not

dabit, i.e. weak or very weak hadith narrators such as *katsir al-wahm* (many mistakes in his narration) *katsir al-Mukhalafah* (his narration often contradicting other stronger narrations), *su'ul hijdz* (chaotic memorization), *katsir al-ghafalah* (lack of accuracy), *fahish al-ghalat* (more errors in narration), *jahl al-rawi bi madlul al-fadz* (not understanding the Arabic vocabularies when narrating bil makna), and *tasahul al-rawi* (the narrator's laxity in preserving the text of his traditions and reluctance to correct the texts with his teacher's book). All their narrations are also rejected for not meeting the requirement of *dabit*.

d. 'Adam al-Shudzudz.

It is avoiding contradicting another stronger narration either because of the number of transmission routes or because of the more qualified narrator. (Al-'Asqalani, 1984) Excluded from this criterion are the *shadz* traditions (traditions narrated by a qualified narrator but contradicting another stronger narration either because of the more qualified narrator or because of the greater number of qualified narrators) and *munkar* traditions (traditions narrated by a weak narrator and contradicting another stronger narration). Both are weak traditions for contradicting to a stronger narration.

e. 'Adam al-'Illah (Avoidance of debilitating defects).

It means that both the sanad and the matan of the hadith must be free from any hidden defects that can undermine the hadith validity (Al-Shalah, 2002). Excluded from this criterion are traditions that have defects in their sanad or matan, namely, *mu'allal*, *mudhtarib*, *mudraj*, and *maqlub* traditions. All of these traditions are classified as the weak ones as they have a debilitating defect either in the transmission or in the text.

Hadith scholars divided *sahih* traditions into two types: *sahih lidzatih* tradition and *sahih lighairih* tradition. The *sahih lidzatih* tradition is a *sahih* tradition that meets the five criteria above, while the *sahih lighairih* tradition is a *hasan lidzatih* tradition that is corroborated by another narration path of the same degree, *hasan lidzatih* as well (Jalal al-Din al-Suyuthi, n.d.).

A *sahih lidzatih hadith* is a hadith whose criteria are the same as the above four criteria of *sahih lidzatih Hadith* namely *ittishal al-sanad*, *'adalat al-ruwah*, *'adam al-shudzudz*, and *'adam al-illah*, except that the degree of authority of the narrators is slightly lower - not as superior as the *sahih lidzatih Hadith* narrators or called "*shaduuq*" narrators (narrators who are 'just, however, the narration is corroborated by another parallel chain of transmission in which the narrators are of the same level of "*shaduuq*" so that the narration rises to the level of *sahih* because of it). These two kinds of *sahih* traditions are equally authentic. The same is true for the *hasan lidzatih* and *hasan lighairih* traditions (daif traditions that are mildly daif but are corroborated by a parallel line of equally mildly daif traditions). The *hasan lidzatih* and *hasan lighairih* traditions can be used as proof just like the *sahih* traditions though they are inferior to the *sahih* traditions (Jalal al-Din al-Suyuthi, n.d.). In the context of *al-I'jaz al-'Ilmi* the *hasan* traditions are also among the traditions that are reliable and qualified.

2. The existence of authentic scientific facts, meaning that they have been tested through research, not just estimates or just

theories (Mushlih, 2006).

Given that most medical research results are now published online and very diverse, the researchers clarified that the criteria for scientific publications to be used as references must be articles published in national or international reputable journals. This is to ensure that the research has complied with scientific principles and ethical standards, as evidenced by ISSN and publication by a recognized scientific institution.

For instance, if there are more than one scientific publications of medical research with contradictory results, then the assessment must be carried out systematically by considering the aspects of quality, relevance, and scientific consensus.

3. There is a clear signal or indication of the scientific fact in the hadith text without any doubt in it (Mushlih, 2006).

To assess that there are indications in the hadith text that show *al-i'jaz al-'ilmi*, the following systematic criteria are needed.

- The clarity of the scientific indication in the hadith text meaning that the hadith text must provide a clear indication of natural phenomena or scientific facts.
- No interpretation that is too forced or deviates far from the literal or contextual meaning of the hadith.

To make it clearer, the hadith about the creation of man in the Qur'an and hadith mentions the process of formation of the fetus. If the text of the hadith mentions certain stages in the fetus formation proven through the modern science of embryology, then the hadith can be considered to have an indication of *al-i'jaz al-'ilmi*.

3.6. Implications of Categorization for Research

In this article, the researchers discuss the Hadith on the virtue of cupping, the text of which is considered valid and authentic by hadith scholars. The first hadith was narrated by Imam Muslim in his *Sahih* where the Prophet *shallallahu 'alaihi wasallam* said:

إِنَّ أَفْضَلَ مَا تَدَاوَيْتُمْ بِهِ الْجَمَامَةُ، أَوْ هُوَ مِنْ أَمْتَلِ دَوَائِكُمْ. رواه مسلم

"Indeed, the most important treatment is cupping, or cupping is the best therapy" (Al-Naisaburi, 1955).

His statement that cupping is "the best treatment or the best therapy" is a clear indication of the scientific fact in the hadith without any doubt. Similarly, the second hadith, as narrated by Imam Bukhari mentions that the Prophet *shallallahu 'alaihi wasallam* said:

إِنْ كَانَ فِي شَيْءٍ مِنْ أَدْوِيَتِكُمْ أَوْ يَكُونُ فِي شَيْءٍ مِنْ أَدْوِيَتِكُمْ خَيْرٌ فِي شَرْطَةِ مَحَجِّ أَوْ شَرْبَةِ عَسَلٍ، أَوْ لَدَعَةٍ، بِنَارٍ، تُوَافِقُ الدَّاءَ، وَمَا أُجِبُّ أَنْ أَكْتُوِي. رواه البخاري

"If there is any good in something that is a medicine for you, or if there is your best medicine then it is cupping, drinking honey, and applying a hot iron to the site of the disease and I do not like the use of hot iron" (Al-Bukhari, n.d.).

His statement that cupping therapy is the best treatment implies that there is a scientific fact in the form of the benefits of cupping for health that can be proven by modern medicine.

The scientific facts are authentic, and tested through research - not just estimates or estimates or just theories. So after searching for health articles through Google Scholar by putting the keywords "Cupping Therapy", researchers found 36 nationally reputable scientific journal articles discussing about the benefits of cupping. These studies were conducted in various places and regions in Indonesia. The details are as follows: 17 of them contain findings in the form of cupping effectiveness in reducing hypertension, 6 articles mention findings in the form of cupping benefits in reducing cholesterol levels, 6 articles discuss research findings in the form of cupping benefits in reducing uric acid, 2 articles on the benefits of cupping in reducing sugar levels (diabetes mellitus), 2 articles on the benefits of cupping in treating rheumatic diseases, and 1 article each on the benefits of cupping for non-communicable diseases, breast milk production, and baby blues.

From all of these articles, it can be stated that cupping can reduce the risk of disease. This then implies that the effectiveness of cupping on health and reducing the risk of disease can be proven empirically through scientific research.

Based on the previous discussion where cupping is a method that combines holistic and scientific medicine, it also meets the criteria to be categorized as *al-i'jaz al-ilmi*. There are several things that can be implied in life, including:

- a. For society: providing an alternative treatment that combines spiritual and scientific contexts. In this case, our society is divided into two major groups: those who believe in scientific research, but deny any abstract and spiritual matters, and those who believe in spiritual power without being based on scientific research. In this case, cupping is a middle way that combines these two things.
- b. For medical devices: encouraging collaboration between health workers, scientists, and cupping practitioners to produce new research and discoveries in the medical world.
- c. For preachers: proving to the public that Islam is a religion that comes from the Lord of the Universe. Islam also encourages people to always maintain health, even since thousands of years ago. In addition, Islam does not limit people to conduct experiments to produce new discoveries as long as it does not go out of the scope of sharia.

4. Conclusion

From the results of the research and discussion above, it can be concluded that modern medical research evidence can be referred to as *al-i'jaz al-ilmi* if it meets the following criteria; 1) There is a valid hadith related to the findings. In the context of treatment with cupping therapy, there is a valid and authentic hadith related to it, as narrated by Imam Bukhari and Imam Muslim. 2) The text of the hadith contains hints or clues to scientific facts. The hadith about cupping indicates that cupping therapy is the best treatment. 3) There is an authentic scientific fact that has been tested through research, not just an estimate or estimation or just a theory. Modern medical research

evidence has shown it.

The evidence and findings of modern medical research contained in 42 articles, where research was conducted in various different locations, showed that the evidence is part of *al-i'jaz al-ilmi* as it has met the three criteria above.

According to modern medical research evidence, cupping therapy is very useful for lowering blood pressure in people with hypertension, as supported by the most research evidence. It is also useful for lowering cholesterol, uric acid, sugar levels in people with *diabetes mellitus*, rheumatic diseases, non-communicable diseases, milk production levels, baby blues, stroke, as well as pain and improving sleep quality.

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