410931 - Does Dry Cupping Break the Fast?

the question

Does dry cupping break the fast of one who is fasting?

Summary of answer

Dry cupping does not break the fast of one who is fasting, for dry cupping does not involve extracting blood from the fasting person, therefore the process which causes the fasting person to become weak is not present.

Detailed answer

Praise be to Allah.

Types of Hijamah (cupping)

Cupping is of two types:

· The first type:

Wet Hijamah , which is what causes corrupt blood to exit the body, by using a lancet and the cups which draw the corrupt blood from the body.

The scholars differed regarding the ruling on this type of cupping for one who is fasting . There are two views, the more correct of which is that it spoils the fast .

This is the view of the Hanbalis, and was also the view of Ishaq ibn Rahawayh, Ibn Al-Mundhir, and others (may Allah have mercy on them).

They quoted as evidence the report narrated from Shaddad ibn Aws (may Allah be pleased with him), according to which the Prophet (blessings and peace of Allah be upon him) said: “The cupper

and the one for whom cupping is done both spoil their fast." (Narrated by Abu Dawud, 2/308, 2369, Ibn Majah, 1681 and Ahmad, 4/122; classed as authentic by Al-Bukhari in *Al-`Ilal Al-Kabir*, 121. He said: "There is no report regarding this matter that is more sound than the Hadith of Shaddad ibn Aws and the Hadith of Thawban, both of which are authentic in my view")

It was also classed as authentic by `Ali ibn Al-Madini, Ishaq ibn Rahawayh and Imam Ahmad, as is noted in *Tanqih At-Tahqiq* by Adh-Dhahabi (2/319).

They gave as the reason for that the fact that Hijamah results in extreme weakness, as a result of which the fasting person may need nourishment...

This view was also favoured by Shaykh Al-Islam Ibn Taymiyah, Shaykh Ibn Baz and Shaykh Ibn `Uthaymin (may Allah have mercy on them all). (See: *Al-Hidayah* by Al-Marghinani, 1/122, *Al-Mudawwanah* by Sahnun, 1/27, *Al-Majmu`*, 6/349, Al-Insaf by Al-Mirdawi, 3/214, *Majmu` Al-Fatawa* by Ibn Taymiyah, 25/252, *Majmu` Fatawa Ibn Baz*, 15/271 and *Majmu` Fatawa wa Rasa'il Al-`Uthaymin*, 20/145)

Does dry Hijamah break the fast?

· Dry cupping or fire cupping is the second type of cupping

This type of cupping is done by lighting a fire, using a piece of paper or dried grass inside the cup, then leaving the fire until it is extinguished completely, which creates a vacuum in the cup.

Then the cupper places the cups on the skin and leaves them for between five and twenty seconds, as needed.

When the cups cool down, they form a kind of steam that works to dilate the blood vessels in the skin, by means of negative pressure which collects the blood in one spot.

This negative pressure on the skin is created in two ways, namely:

1. Lighting a fire inside the cups before using them, to create a vacuum.

2. Using a device connected to the cups to extract the air after placing them on the skin.

Thus it is clear that dry cupping differs from wet cupping in that there is no lancing of the skin to extract blood.

Based on that, this kind of cupping does not break the fast of one who is fasting, for two reasons:

· Firstly, the words of the Prophet (blessings and peace of Allah be upon him), “The cupper and the one for whom cupping is done both spoil their fast” were said concerning the type of cupping in which blood is extracted from the body, because this is what was known at the time of the Prophet (blessings and peace of Allah be upon him).

· Secondly, dry cupping does not involve extracting blood from the fasting person, therefore the process which causes the fasting person to become weak is not present.

The scholars have stated that if no blood is drawn when the cupping is done, it does not spoil the fast.

Al-Buhuti (may Allah have mercy on him) said:

If no blood is drawn, Hijamah does not break the fast, because in that case it is not called Hijamah." (*Sharh Muntaha Al-Iradat,* 1/482)

Ibn Qasim (may Allah have mercy on him) said:

“If no blood is drawn, it does not spoil the fast, because in that case it is not called Hijamah. This view was favoured by Shaykh Al-Islam Ibn Taymiyah, and he regarded the other view as weak and said *in Al-Furu`*: This is the sound view, and it is what may be understood from the words of Ahmad and his companions." (*Hashiyat Ar-Rawd Al-Murbi`,* 3/397)

Shaykh Ibn `Uthaymin (may Allah have mercy on him) said:

“If he did cupping for someone else or he had cupping done to him and blood appeared, then his fast is spoiled. If no blood appeared, because the person who was being treated by cupping had

little blood and nothing came out of him, then his fast was not spoiled." (*Ash-Sharh Al-Mumti`*, 6/378)

And Allah knows best.