



## Takhrij and Syarah Hadith of Chemistry: Honey as Medicine

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**ABSTRACT:** The purpose of this research is to discuss the hadith of the Prophet ﷺ about honey as medicine. The qualitative research method uses the takhrij and syarah hadith with chemical analysis. The result and discussion of this research are the ingredients in honey so that it can be said to be a medicine for various diseases. The conclusion of this research are the takhrij and syarah hadith of Muhammad ﷺ which has quality hasan and can be proven the truth of the contents of the hadith, that with chemical analysis honey can be used for treatment.

**Keywords:** Chemistry, Hadith, Honey, Syarah, Takhrij

### Introduction

Long before the world of medicine developed rapidly, honey was believed by many to be an element that could cure various diseases (Faisal M. Sakri 2015). Since ancient times, as found in the tomb of King Tut (14th century BC), honey has occupied an important place in traditional medicine and has been touted as a medicinal product in countless works. Honey was first referred to as a wound treatment by the Edwin Smith Papyrus in 2600–2200 BC (Nasional et al. 2020). Honey as medicine has been listed in the Qur'an, surah An-Nahl verse 68, which explains that Allah has revealed to bees to make nests in hills, trees, wood, and places made by humans. This is where the advantages of bees as a producer of honey through the way of Allah (Alaydrus 2020).

There is a hadith from the Prophet ﷺ with regard to honey which can be used as medicine in Ibn Majah Number 3448:

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُحَمَّدٍ بْنُ يُونُسَ بْنِ سَرْحٍ الْفَرِيَّابِيُّ حَدَّثَنَا عَمْرُو بْنُ بَكْرِ السَّكْسَكِيُّ حَدَّثَنَا إِبْرَاهِيمُ بْنُ أَبِي عُبَيْلَةَ قَالَ سَمِعْتُ أَبَا أَبِي بَنْ أُمِّ حَرَامٍ وَكَانَ قَدْ صَلَّى مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْقِبْلَتَيْنِ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ عَلَيْكُمْ بِالسَّنَى وَالسَّنَوْتِ فَإِنَّ فِيهِمَا شِفَاءً مِنْ كُلِّ دَاءٍ إِلَّا السَّامَ قِيلَ يَا رَسُولَ اللَّهِ وَمَا السَّامُ قَالَ الْمَوْتُ قَالَ عَمْرُو قَالَ ابْنُ أَبِي عُبَيْلَةَ السَّنَوْتُ الشَّبِثُ وَقَالَ آخَرُونَ بَلْ هُوَ الْعَسَلُ الَّذِي يَكُونُ فِي زِقَاقِ السَّمَنِ وَهُوَ قَوْلُ الشَّاعِرِ هُمُ السَّمْنُ بِالسَّنَوْتِ لَا أَلْسَ فِيهِمْ وَهُمْ يَمْنَعُونَ جَارَهُمْ أَنْ يُقَرَّدَا

Having told us Ibrahim bin Muhammad bin Yusuf bin Sarh Al-Firyani had told us 'Amru bin Bakr As-Saksaki told us Ibrahim bin Abu' Ablah he said; I heard Abu Ubay bin Ummi Haram and he participated in the prayer with Rasulullah ﷺ facing the two Qibla -He said, "Rasulullah ﷺ said, "You should use the Sanaa tree (a type of tree used for medicine) and Sanuut (honey or thick fruit juice), because both contain antidotes for all diseases, except As-Saam." He was asked, "O Messenger of Allah, what is As-Saam?" he replied, "Death." Amru said, "Ibn Abu 'Ablah said," As-Sanuut is

ash-Syabit (a kind of plant)." And another said, "He is the honey that is on the sidelines of the ghee. As stated in the verse: 'They are like as-Sanuut who are on the sidelines of ghee, there is no betrayal of them, they prevent their neighbors from committing lies'" (HR. Ibn Majah: 3448).

Based on the explanation above, a research formula was prepared, namely the formulation of the problem, research questions, and research objectives (Darmalaksana 2020a). The formulation of this problem is that there is a hadith from the Prophet ﷺ about honey. The research question is how the hadith of the Prophet ﷺ about honey. The purpose of this research is to discuss the hadith of the Prophet ﷺ about honey.

### Research Methods

This research is qualitative in nature through literature and field studies (Darmalaksana 2020b). Meanwhile, the approach applied are takhrij and syarah hadith (Soetari 2015). The interpretation in this study used chemical analysis (dr. Adji Suranto 2004).

In general, there are two stages of research on hadith, namely takhrij and syarah. Takhrij is the process of extracting a hadith from a hadith book to examine its validity, while syarah is an explanation of the hadith text with a certain analysis (Soetari 2015). Chemistry itself, as a means of interpretation in this research, is part of natural science (science) which studies the properties, structure and composition of matter, change, and energy that accompanies changes in matter (Amanatie, Pd, and Si n.d.).

### Results and Discussion

At first, a search was carried out through the hadith application regarding the keyword "honey" until the hadith was found in the book of Ibn Majah Number 3448, as previously disclosed.

Table 1. List of Rawi Sanad

No	Rawi Sanad	Birth/Death		Country	Kunyah	Ulama's Comments		Circles
		B	D			-	+	
1	Abdullah bin 'Amru			Syam	Abu Ubay		Friend	Friend
2	Ibrahim bin Abi 'Ablah Syamri bin Yaqzhan bin 'Amir bin Abdullah		152 H.	Syam	Abu Isma'il		-Tsiqah -Shaduuq -Tsiqah	Tabi'in ordinary people
3	Amru bin Bakar bin Tamim			Syam		-Dla'if -Matruk (the accused) -Wahin (weak)		Tabi'ut Tabi'in ordinary people
4	Ibrahim bin Muhammad bin Yusuf bin Sarh			Syam	Abu Ishaq	-Saqith (fall)	-Mentioned in 'ats tsiqaat -Shaduuq -Shaduuq	Tabi'ul Atba' the elderly
5	Ibnu Majah	207 H.	273 H.	Syam				

Table 1 is a list of the hadith narrators and sanad under study. Rawi is the narrator of hadith while sanad is the chain of narrators from companionship to mudawin, namely ulama's who record hadiths in the hadith book (Soetari 1994). According to the science of hadith, the requirement for a valid hadith is that the rawi must be positive according to the comments of the ulama's. If there is a comment from a ulama's who gives a negative assessment to one of the narrators in the sanad lane, then the hadith is a dhaif hadith (Darmalaksana 2020d). Sahih hadith are strong traditions while dhaif traditions are weak traditions (Soetari 1994). Also, requirements for shahih hadith must be continued. If the hadith sanad is broken, then the hadith is a dhaif hadith. The proof continuity is meeting between teacher and student. If there is no objective evidence, encounter between teacher and student can be seen from birth to death. If there is no data on births and deaths, it is predicted that the average age of ulama's is around 70-90 years. The meeting of teachers and students can also be seen from the narrator's life journey. If the teacher and student are in the same place, it is predicted that the teacher and student met (Darmalaksana 2020d).

The quality of this hadith is hasan. Judged by Ijma 'Ulama. Because, Ibn Majah always includes martyrdom mutabi in the hadith of the dhaif so that the status of the hadith is elevated to hasan. The hadith about honey also does not contradict the Qur'an. Indeed, Amru bin Bakr bin Tamim and Ibrahim bin Muhammad bin Yusuf bin Sarh received negative ratings. However, this hadith can also be strengthened by other traditions scattered in the hadith books, such as in the book of Ibn Majah Number 344, Sahih Bukhari Number 5267 and so on. This acts as a syahid and mutabi which corroborates the hadith about honey as medicine. Also from the sanad side, it can be said that it is connected from friend to mudawin. Although Abdullah bin 'Amru, Amru bin Bakr bin Tamim, and Ibrahim bin Muhammad bin Yusuf bin Sarh are not known when they were born and died, it is estimated that teachers and students met or were contemporaries and they were in a place, namely Syam if it was assumed that their average age was 90 year. Basically the science of hadith has another parameter in providing reinforcement to hadith. Among other things, the hadith is mentioned mutawatir in a very popular sense if the hadith that is being researched is spread in several hadith books (Soetari 2015). ). The distribution of this hadith acts as syahid and mutabi. Syahid is another hadith of a kind whereas mutabi is another sanad (Darmalaksana 2020d). The rest, as far as hadith is the virtue of Islamic practice, it can be argued even though its status is dhaif (Darmalaksana, Pahala, and Soetari 2017).

The ulama's have given syarah, namely an explanation of the content and meaning of the hadith (Darmalaksana 2020c). According to the ulama's view, the first opinion, Abdul Karim Amirullah, said that honey is an antidote for every disease and the Koran is an antidote for diseases that are in the heart. Meanwhile, the opinion of the two ulama's, according to Ibn Hajar al-Atsqalani and Abu Bakr bin al-'A'rabi, said that honey has a very optimal content so it is clear that honey deserves to be used as a remedy for all diseases. The last opinion, according to experts compiling the tafsir al-Muntakhab, writes that honey contains glucose and perfentous elements, a kind of sugar that is easily digested in large portions (Rifa'i 2017).

This hadith can also be explained in terms of chemistry. Honey itself has interesting chemical properties because it contains more than 70 different materials. At 1 kg of honey can produce energy of 3.250 calories. Where, in honey itself contains a number of important substances needed by the body, such as vitamin B1, vitamin B2, vitamin B3 (pentocin acid), vitamin B5, vitamin B6, vitamin C, vitamin K, vitamin E, and vitamin A. Not only that, other substances such as protein, amino acids, lactic acid, to important mineral salts such as: lime salt, sodium, magnesium, iron, chlorine, potassium, sulfur, phosphorus, sulfur, and iodine (Fauziyah 2012). The researchers even explained that honey contains antibiotics which function to fight the growth of bacteria that cause disease for humans, so that these bacteria cannot live in honey because there is an exterminating substance (Fauziyah 2012).

Honey itself is an example of a sweetener whose fructose content is not too high. The fructose in honey also has the potential to mediate the glucose-lowering effect. The results of a study indicate that honey supplements can significantly reduce systolic blood pressure against hypertension (Jafar et al. 2017). Medical or medical experts also explain that honey is able to get rid of dirt that has accumulated in the stomach and intestines of humans. Not only that, the mineral salts in honey mentioned above can help the relaxation process for people who have mental disorders, one of which is insomnia or difficulty sleeping. In terms of its abundant content, honey's medicinal properties are not in doubt. Various types of diseases can be treated with honey, such as thrush, fever, cough, liver disease, asthma, lung infections, and respiratory tract disorders (Fauziyah 2012).

### Conclusion

Honey has indeed been recognized for its properties to cure various diseases. Long before the researchers concluded that honey can be used as medicine, the hadith of the Prophet ﷺ has informed the benefits of honey as an ingredient for treatment. Based on the hadith takhrij, the quality of this hadith is hasan, because Ibn Majah always includes a syahid mutabi in the dhaif hadith so that the status of the hadith is elevated to hasan. In essence, honey is a liquid which contains a lot of sugar in bee hives, where when the hive is squeezed the honey will come out. Honey contains important substances needed by the body. The content itself, among others, contains natural sugars in large enough quantities, various kinds of vitamins, minerals, proteins, enzymes, amino acids, antibacterial substances, and antibiotics.

It is hoped that this research will have benefits for the use of honey for treatment. It is admitted that this research has limitations, namely simple takhrij and syarah hadith, so that it requires more adequate follow-up research through the field of chemistry. This study aims to recommend the development of honey through chemistry beyond its effectiveness as an ingredient that has unique ingredients for the treatment of various diseases.

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