



**Takhrij and Syarah of Chemistry:  
The Efficacy of Honey to Cure Disease**

**Nisrina Dhia Pinasti<sup>1</sup>, Muhamad Fauzi<sup>2</sup>, Dadah<sup>3</sup>, Yeni Huriani<sup>4</sup>,  
Nunung Kurniasih<sup>5</sup>**

<sup>1,5</sup>Chemistry Department, Faculty of Science and Technology,  
UIN Sunan Gunung Djati Bandung

<sup>2</sup>Department of Hadith Science, Faculty of Usuluddin,  
UIN Sunan Gunung Djati Bandung

<sup>3,4</sup>Faculty of Usuluddin, UIN Sunan Gunung Djati Bandung

[nisrinadhia.p17@gmail.com](mailto:nisrinadhia.p17@gmail.com)

**Abstract**

The purpose of this research is to discuss the hadith of the Prophet Muhammad Saw. about the benefits of honey from the perspective of Islam and science. This research method is qualitative through the takhrij and syarah hadith approaches with chemical analysis. The results and discussion of this study is the benefits of honey from a scientific perspective. The conclusion of this research is takhrij and syarah hadith about the benefits of honey from the perspective of Islam and science. From a scientific point of view honey is proven to have many benefits because it contains many active compounds such as vitamin A, vitamin E, vitamin K, phenolic acids and other active ingredients.

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

**Introduction**

Honey is a natural liquid that contains a lot of sugars produced by bees from flower nectar. Many people consume honey. Beside its delicious taste, honey also contains a million benefits. A finding published in the Iranian Journal of Basic Medical Sains in 2013 also shows that honey has been consumed by humans since 8.000 years ago (Sartika, 2020). Many people use honey as a medicine to relieve coughs, to increase stamina, maintain body immunity, maintain heart health even to keep facial skin moist. The benefits of honey for health are obtained from its various nutritional content. Beside containing sugar, honey also contains many active compounds such as vitamin A, vitamin E, vitamin K, phenolic acids and

other active ingredients. Because of its efficacy, the Prophet even advised us to drink honey as a medicine for various diseases.

وَدَنَا سَعِيدُ بْنُ زَكَرِيَّاءَ الْقُرَشِيُّ حَدَّثَنَا الزُّبَيْرُ بْنُ سَعِيدٍ الْهَاشِمِيُّ عَنْ عَبْدِ الْحَمِيدِ بْنِ سَالِمٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ لَعَقَ الْعَسَلَ ثَلَاثَ غَدَوَاتٍ كُلَّ شَهْرٍ لَمْ يُصِبْهُ عَظِيمٌ مِنَ الْبَلَاءِ

Having told us [Mahmud bin Khidasy] told us [Sa'id bin Zakaria Al Qurasyi] had told us [Az Zubair bin Sa'id Al Hasyimi] from [Abdul Hamid bin Salim] from [Abu Hurairah] him, "The Messenger of Allah -peace and prayer of Allah be upon him- said:" Whoever drinks honey three mornings (three times) in each month, he will not suffer severe bala '(disease) "(Narrated by Ibn Majah Number 3441).

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

### Research methods

This research method is qualitative through literature and field studies (Darmalaksana, Metode Penelitian Kualitatif Studi Pustaka dan Studi Lapangan, 2020b). While the approaches applied are takhrij and sharia hadith (Soetari, Syarah dan Kritik Hadis dengan Metode Tahrij : Teori dan Aplikasi (2nd dition), 2015). The interpretation in this study used chemical analysis.

In general, there are two stages of research on hadith, namely takhrij and sharia. Takhrij is the process of removing hadiths from the hadith book to examine its validity, while sharia is the explanation of the hadith text with certain analysis (Soetari, Syarah dan Kritik Hadis dengan Metode Tahrij : Teori dan Aplikasi (2nd dition), 2015). The field of chemistry itself, as a means of interpretation in this research, is the science that studies the substances that make up matter, their properties and the changes they experience (Sutresna, 2008).

### Results and Discussion

At first, a search was made through the hadith application regarding the keyword "honey" until the hadith was found in the book Musnad Ibnu Majah Number 3441, as previously stated.

Table 1. List of Rawi Sanad

No	Rawi Sanad	Born/death		State	Kunyah	Scholar's Comment		Circle
		B	D			-	+	
1	Abdur Rahman bin Shakhr		57 H	Madinah	Abu Hurairah		Shahabat	Sahabat
2	Abdul Hamid bin Salim				Abu Salim	- Majhul	Mentioned in 'ats tsiqaat	Tabi'in ordinary circle
3	Az zubair bin Sa'id bin Sulaiman			Mada'in	Abu Al Qasim	- Dlafif - Dlafif - Dlafif - Dlafif - Layynul hadits	Mentioned in 'ats tsiqaat	Tabi'ut Tabi'in among the elderly
4	Sa'id bin Zakariya			Mada'in	Abu 'Utsman		- Salih - Tsiqah - Shaduuq - Enough - It is mentioned in 'ats tsiqaat - Shaduuq not hafidz	Tabi'ut Tabi'in ordinary people
5	Mahmud bin Khidasy		250 H	Baghdad	Abu Muhammad		- Tsiqah - Tsiqah - Mentioned in 'ats tsiqaat - Tsiqah - Shaduuq - Tsiqah	Tabi'ul Atba' among the elderly
6	Ibn Majah	209 H	273 H	Iraq	Abu Abdullah			

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 friends to

mudawin, namely scholars who record hadiths in the hadith book (Soetari, Ilmu Hadits, 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 scholars. If there is a commentary from a scholar who gives a negative assessment to one of the narrators in the sanad lane, then the hadith is a dhaif hadith (Darmalaksana, *Prosiding Proses Bisnis Validitas Hadits untuk Perancangan Aplikasi Metode Takhrij*, 2020b). Sahih hadith is a strong hadith while dhaif hadith is a weak hadith (Soetari, Ilmu Hadits, 1994). Requirements for authentic hadith must also be continued. If the hadith sanad is broken, then the hadith is a dhaif hadith. The proof of continuity is meeting between teacher and student. If there is no objective evidence, the meeting between teacher and student can be seen from birth and death. If there is no data on births and deaths, it is predicted that the average age of scholars 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 will meet (Darmalaksana, *Prosiding Proses Bisnis Validitas Hadits untuk Perancangan Aplikasi Metode Takhrij*, 2020b).

The quality of this hadith is dhaif. Because from the side of the narrators there are comments from scholars who gave negative assessments, namely Az-zubair bin Sa'id bin Sulaiman. From the sanad side, it can be connected from friend to homecoming if the narrators who are not known the year of birth and death are estimated to be 90 respectively. Basically the science of hadith has another parameter in providing reinforcement to hadith. Among other things, hadiths are called mutawatir in a very popular sense if the hadiths being researched are scattered in several hadith books (Soetari, *Syarah dan Kritik Hadis dengan Metode Tahrij : Teori dan Aplikasi* (2nd dition), 2015). The distribution of this hadith acts as syahid and mutabi. Syahid is another similar hadith, while mutabi is another sanad (Darmalaksana, 2020b). The rest, as far as hadith is the virtue of Islamic practice, it can be dalil even though the statute is dhaif (Darmalaksana, Pahala, & Soetari, *Kontroversi Hadits Sebagai Sumber Hukum Islam*, 2017).

The scholars have given syarah, namely an explanation of the content and meaning of the hadith (Darmalaksana, *Penelitian Metode Syarah Hadits Pendekatan Kontemporer : Sebuah Panduan Skripsi, Tesis, dan Disertasi*, 2020a). According to Febri Sugianto, "There are four Asy-syifa in the quran, one form of honey, three more in the quran itself." Clinically, Febri also explained that honey can function as a prebiotic which is good for digestion and an enzyme replacement while sleeping (Tim, 2019). This hadith can also be explained in terms of chemistry. Honey has many benefits. This benefit is obtained from the healthy content of honey.

According to eufic.org pure honey contains carbohydrates, water, protein, vitamins, minerals, enzymes, and polyphenols. Honey also contains natural sugar (Lusiana, 2020). Judging from this content, people started consuming honey. Starting from energy booster to beauty.

Here are some of the properties of honey that have been proven by experts. First, honey can heal wounds and reduce pain. Efem (1993), has examined the ability of honey to heal wounds caused by gangrene and wounds due to diabetes mellitus in patients in Africa. Honey is given topically as much as 15-30 ml once a day. Gangrene wounds and diabetic wounds healed and improved followed by the absence of bacteria that were previously present around the wound, such as *P. pyocyenea*, *E.coli*, *S.aureus*, *P. mirabilis*, coliform. *Klebsiella*, *Sterptococcus faecalis*, and *Streptococcus pyogenes* (Ega, 2017). Second, honey overcomes digestive tract disorders. This is based on research conducted by Salem (1985) by giving 30 ml of honey before meals three times a day to patients with gastritis, duodenitis, and duodendum ulcers. Two out of three patients experienced improvement of their disease after the periodic administration of honey. The patient's hemoglobin level also increases (Ega, 2017).

Third, honey as anti-bacterial and fungal. Because honey can actually inhibit the growth of bacteria such as *staphylococcus aureus*, certain pathogens, and fungi, such as *Candida albicans*. With a concentration of 30-50 percent, honey is able to show its properties as a conventional antibiotic for urinary tract infections. Fourth, honey is efficacious for treating burns and surgical scars. Based on research studies conducted in West Africa. Wound healing in women after vaginal cancer surgery is faster when using honey. Fifth, honey as an alternative to treating coughs. Honey is not the main ingredient used to relieve coughs, but honey can be used as an alternative to cough medicine because of its ability to soothe the throat and loosen phlegm. Sixth, honey is a source of nutrition. Because honey has a very diverse content, we can use honey as a source of nutrition. Honey contains carbohydrates, protein, lipids, enzymes and vitamins. One tablespoon of honey contains 60 calories, and contains 11 grams of carbohydrates, 1 mg of calcium, 0.2 mg of iron, 0.1 mg of vitamin B and 1 mg of vitamin C (Nasrullah, 2020).

## **Conclusion**

Honey is widely consumed because it has many benefits. The benefits of honey include healing wounds, as anti-bacterial, a source of nutrition, cough medicine and also as a medicine for burns. The content of honey makes it has many benefits. These include vitamin A, vitamin E, vitamin K, phenolic acids and other active ingredients. Honey is also used to keep facial skin moist and also as a medicine to treat acne because it has anti-

bacterial properties. Apart from its benefits, many people consume honey because of its sweet taste. This is because honey contains natural sugars. This research is expected to have benefits that can be applied by readers, namely using honey as a natural remedy for various diseases. This research has limitations in the implementation of takhrij and sharah hadith with chemical analysis, so further research is needed in the field of chemistry. This study recommends using honey as a remedy for various diseases.

### References

- Darmalaksana, W. (2020a). Formula Penelitian Pengalaman Kelas Menulis. *Jurnal Kritis Menulis UIN Sunan Gunung Djati Bandung*.
- Darmalaksana, W. (2020a). Penelitian Metode Syarah Hadits Pendekatan Kontemporer : Sebuah Panduan Skripsi, Tesis, dan Disertasi. *Diroyah : Jurnal Studi Ilmu Hadis*, 5.
- Darmalaksana, W. (2020b). Metode Penelitian Kualitatif Studi Pustaka dan Studi Lapangan. *Pre-Print digital Library UIN Sunan Gunung Djati Bandung*.
- Darmalaksana, W. (2020b). Prosiding Proses Bisnis Validitas Hadits untuk Perancangan Aplikasi Metode Takhrij. *Jurnal Ushuludin UIN Sunan Gunung Djati Bandung*, 1-7.
- Darmalaksana, W., Pahala, L., & Soetari, E. (2017). Kontroversi Hadits Sebagai Sumber Hukum Islam. *Wawasan : Jurnal Ilmiah Agama dan Sosial Budaya*, 245-258.
- Ega, J. (2017, November 18). *Khasiat Madu Berdasarkan Fakta Ilmiah*. Retrieved from [biem.com: https://www.biem.co/read/2017/11/18/7602/khasiat-madu-berdasarkan-fakta-ilmiah/](https://www.biem.co/read/2017/11/18/7602/khasiat-madu-berdasarkan-fakta-ilmiah/)
- Lusiana, M. (2020, Oktober 29). *Kandungan Nutrisi pada Madu dan Manfaatnya untuk Kesehatan*. Retrieved from [detikfood: https://food.detik.com/info-sehat/d-5232538/kandungan-nutrisi-pada-madu-dan-manfaatnya-untuk-kesehatan](https://food.detik.com/info-sehat/d-5232538/kandungan-nutrisi-pada-madu-dan-manfaatnya-untuk-kesehatan)
- Nasrullah, N. (2020, Januari 17). *Pembukian Medis Soal Khasiat Madu dalam Alquran dan Hadist*. Retrieved from [Republika.co.id: https://www.republika.co.id/berita/q47o9o320/pembuktian-medis-soal-khasiat-madu-dalam-alquran-dan-hadis](https://www.republika.co.id/berita/q47o9o320/pembuktian-medis-soal-khasiat-madu-dalam-alquran-dan-hadis)
- Sartika, R. E. (2020, Juli 08). *Kompas.com*. Retrieved from <https://health.kompas.com/read/2020/07/08/193400368/10-manfaat-madu-untuk-kesehatan-tubuh?pag=all>
- Soetari, E. (1994). *Ilmu Hadits*. Amal Bakti Press.
- Soetari, E. (2015). *Syarah dan Kritik Hadis dengan Metode Tahrij : Teori dan Aplikasi (2nd dition)*. Yayasan Amal Bakti Gombang Layang.
- Sutresna, N. (2008). *Kimia*. PT Grafindo Media Pratama.

Tim, C. I. (2019, November 23). *Manfaat Madu dalam Islam dan Kehidupan Nabi Muhammad* . Retrieved from CNN Indonesia: <https://m.cnn.indonesia.com/gaya-hidup/20191121083203-284-450195/manfaat-madu-dalam-islam-dan-kehidupan-nabi-muhammad>

### **Acknowledgement**

First of all I thank Allah SWT so that I can finish this mini article. Furthermore, I would like to thank Mr. Dr. Wahyudin Darmalaksana as a lecturer who always guides and encourages his students patiently. I also express my gratitude to my friends who have helped me until this mini article finish. I also thank my family who always give me support so that I can finish this mini article easily.

### **Author**



**Nisrina Dhia Pinasti**

UIN Sunan Gunung Djati Bandung, Indonesia