



**Takhrij and Syarah Hadith of Chemistry:  
Study of the Benefits of Hot Iron (Kay) in terms of Health**

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**Abstract**

The purpose of this research is to discuss the hadith of the Prophet. about the benefits of hot iron (Kay) in terms of health. This research method is qualitative through the takhrij and syarah hadith approaches with chemical analysis. The results and discussion of this study indicate that kay is a treatment or therapy by attaching hot iron to the wound area or to acupuncture points on the human body by considering the anatomy of the human body. This study concludes that using the kay treatment method is recommended to be the last treatment (there is no other treatment option), because the pain caused can trigger other diseases to enter the body, while the law of kay treatment varies depending on the situation and condition of the patient. itself so that the law can be permissible, makruh and even haram (prohibited).

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

**Introduction**

According to Kamus Besar Bahasa Indonesia (KBBI), iron is a hard and strong metal that is widely used in everyday life (KBBI, 2021). Pig iron comes from the smelting of iron ore that exists in nature by mining it in the earth's crust. In order for iron ore to be formed into useful metals, and formed into various types of iron objects, iron ore obtained from nature must first be converted into pig iron material.

There is a hadith of the Prophet regarding the benefits of hot iron in terms of health (Kay) in the hadith narrated by Imam Bukhari No. 5280:

حَدَّثَنَا عَارِمٌ حَدَّثَنَا حَمَّادٌ قَالَ قُرِيءٌ عَلَى أَبِي يُوَيْبٍ مِنْ كُتُبِ أَبِي قِلَابَةَ مِنْهُ مَا حَدَّثَ بِهِ وَمِنْهُ مَا قُرِيءَ عَلَيْهِ  
وَكَانَ هَذَا فِي الْكِتَابِ عَنْ أَنَسِ بْنِ مَالِكٍ وَأَنَّ بَنِي النَّضْرِ كَوَّيَاهُ وَكَوَّاهُ أَبُو طَلْحَةَ بِيَدِهِ وَقَالَ عَبَّادُ بْنُ  
مَنْصُورٍ عَنْ أَبِي يُوَيْبٍ عَنْ أَبِي قِلَابَةَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ أَدْرَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِأَهْلِ بَيْتِهِ مِنَ  
الْأَنْصَارِ أَنْ يَرْفُؤُوا مِنَ الْحُمَةِ وَالْأَذْنِ قَالَ أَنَسُ كُوبِثَ مِنْ ذَاتِ الْجَنْبِ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَيٌّ  
وَشَهِدَنِي أَبُو طَلْحَةَ وَأَنَسُ بْنُ النَّضْرِ وَزَيْدُ بْنُ ثَابِتٍ وَأَبُو طَلْحَةَ كَوَّانِي

Has told us 'Arim has told us Hammad he said; read before Ayyub from his book Abu Qilabah, including something that was read and something that was heard, while this is contained in his book from Anas that Abu Talhah and Anas bin Nadlr had done kay therapy (gluing hot iron on the injured area or sick) while Abu Talhah also used to do kay therapy (gluing hot iron on the injured or sick area) with his own hands." 'Abbad bin Mansur said from Abu Qilabah from Anas bin Malik he said: Rasulullah sallallaahu 'alaihi wasallam gave permission to the family he came from Ansar to meruqyah from fever and earache. Anas said: "I also used to do kay (sticking hot iron on the injured or sick area) on pleurisy, while the Messenger of Allah -peace and prayer of Allah be upon him- was still alive. Abu Talhah, Anas bin Nadlr, Zaid bin Thabit also witnessed me when I was treated with kay (gluing hot iron on the sick area) by Abu Talhah (Hadis, 2021).

Based on the explanation above, the research formula was prepared, the formulation of the problem, research questions, and research objectives (Darmalaksana W. , 2021). The formulation of this problem is the hadith of the Prophet about the benefits of hot iron in terms of health (Kay). The research question is how the hadith of the Prophet about the benefits of hot iron in terms of health (Kay). The purpose of this study is to discuss the hadith of the Prophet about the benefits of hot iron in terms of health (Kay).

## Research Methods

This research method is qualitative in nature through library research and field studies (Darmalaksana W. , hal. 2020b). While the approach applied is takhrij and syarah hadith (Soetari E. , Syarah dan Kritik Hadis dengan Metode Tahrij: Teori dan Aplikasi (2nd ed), hal. 2014). The intervention in this study used chemical analysis (Utomo, 2014).

In general, there are two stages of research on hadith, namely takhrij and syarah. Takhrij is the process of removing hadith from the book of hadith to examine its validity, while syarah is an explanation of hadith tek with a certain analysis (Soetari E. , Syarah dan Kritik Hadis dengan Metode Tahrij: Teori dan Aplikasi (2nd ed), 2015). Chemistry itself, as a means of intervention in this research, is a field of study that studies the composition, structure, and properties of substances or matter from the atomic scale

(microscopic) to molecules and their changes or transformations and their interactions to form materials found in everyday life (Eliyarti, 2021).

### Results and Discussion

At first, a search was carried out through a hadith application on the keyword "iron" until a hadith was found in the book of Musnad Imam Bukhari Number 5280, as stated above.

Table 1 List of Rawi Sanad

No	Rawi Sanad	Born/Died		Country	Kunyah	Scholars Comments		Circle
		B	D			-	+	
1	Anas bin Malik bin An Nadlir bin Dlamdlom bin Zaid Bin Haram	-12 H/ 606 M	91 H/ 710 M (103 tahun)	Bashrah	Abu Hamzah		Shahabat	Shahabat
2	Abdullah bin Zaid bin 'Amr bin Nabil		51 H/ 671 M	Bashrah	Abu Qilabah		Tsiqah	Tabi'in Middle class
3	Ayyub bin Abi Tamimah Kaysan	66 H/ 685 M	131 H/ 748 M (63 tahun)	Bashrah	Abu Bakar		Tsiqah Tsabat	Tabi'in Ordinary people
4	Abbad bin Manshur	-33 H/ 591 M	12 H/ 633 M (42 tahun)	Bashrah	Abu Salamah	Laisa bi Qowi		Tabi'in (not seeing friends)
5	Hammad bin Zaid bin Dirham	98 H/ 719 M	179 H/ 800 M (81 tahun)	Bashrah	Abu Isma'il		A Muslim Imam (Ahmad bin Hambal)	Tabi'ut Tabi'in The middle class
6	Muhammad bin Al Fadhi		243 H/ 864 M	Bashrah	Abu An Nu'man		Tsiqah	Tabi'ut Tabi'in ordinary people
7	Imam Bukhari ( Abu Abdillah Muhammad bin Ismail bin Ibrahim bin al-Mughirah bin Bardizbah	194 H/ 810 M	256 H/ 870 M	Bukhara	Abu Abdullah		Amirul Muminin Fil Hadits	Tabi'in

No	Rawi Sanad	Born/Died	Country	Kunyah	Scholars Comments	Circle
	al-Ju'fi al-Bukhari)					

Table 1 is a list of narrators and chain of hadiths being studied. Rawi is the narrator of hadith while the sanad is the chain of events from the companions to the mudawir, namely the ulema who recorded the hadith in the book of hadith (Soetari E. , Ilmu Hadits, 1994) According to the science of hadith, the requirement for a valid hadith is that the narrator must be positive according to the comments of scholars. If there is a scholar's comment that gives a negative assessment to one of the narrators in the chain of sanad, then the hadith is included in the dhaif hadith. (Darmalaksana W. , Prosiding Proses Bisnis Validitas Hadis untuk Perancangan Aplikasi Metode Tahrij, 2020d). Sahih Hadith is a strong Hadith while Daif Hadith is a weak Hadith (Soetari E. , 1994). The conditions for the hadith are authentic and the sanad must be connected. If the hadith is interrupted, then the hadith is included in daif. The proof of a connected sanad is the meeting between the teacher and the student. If there is no objective evidence, then the meeting between teacher and student can be seen from birth and death. If there is no birth and death data, 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 life journey of the narrator. If the teacher and student are in the same place, it is predicted that the teacher and student will meet (Darmalaksana W. , 2020)

The quality of this hadith is daif. Because, from the side of the narrators, there are no comments from scholars who give negative assessments to Abbad bin Mansur, even though from the side of the sanad they are connected from friends to mudaris. Basically the science of hadith has other parameters in providing reinforcement to the hadith. Among other things, the hadith is mutawatir in the sense that it is very popular if the hadith being studied is spread out in several hadith books (Soetari E. , Syarah dan Kritik Hadis dengan Metode Tahrij: Teori dan Aplikasi (2nd ed)). The distribution of this hadith acts as a martyr and mutabi. The martyr is another hadith of the same kind, while the mutabi is another sanad (Darmalaksana W. , Prosiding Proses Bisnis Validasi Hadis untuk perancangan Aplikasi Metode Tahrij, 20201). The rest, as far as hadith is a virtue of Islamic practice, it can be a proof even though its status is weak (Darmalaksana, E, & Soetari, Kontroversi Hadis sebagai Sumber Hukum Islam.).

Scholars have provided syarah, namely an explanation of the content of the hadith and the meaning of the hadith (Darmalaksana W. , Penelitian Syatah Hadis Pendekatan Kontemporer: Sebuah Panduan Skripsi, Tesis,

dan Disertasi). According to the view of the ulama, Ahmad Ibn Ruman, he studied the science of al-kay, that al-kay without being burned with heat will provide the same therapeutic effect as al-kay Bakar. Instead, al-kay uses a solution or medicinal herb that can penetrate the body when it is 'enriched'.

Al-Kay is a therapy to treat a disease by using tools from precious metals (gold, silver, or the like). Al-Kay literally means stamping or pressing. When ignored, 'awwasin al-kay' is a method of treatment using special equipment by pressing on certain body parts according to the disease suffered. The development of Al-Kay was in tandem with medical science from time to time from the Babylonian era until it was perfected by Ahmad Ibn Ruman in the 16th century and continued to grow until the current era of modern medicine with the term 'awwasin al-kay'. Awasin comes from the word 'aus' or 'ausum' which means a tool or a collection of tools. The science of 'awwasin al-kay' in practice is carried out by doctors on the basis of medical science, such as pathophysiology and human anatomy, so that the description and sequence can be justified scientifically. 'Awasin al-kay' which is a small elongated iron rod with a hole in the middle to insert drugs into the body where in the modern era it is now known as a needle or syringe, like 'al-qurits' which is a tool to remove the placenta in the uterus and is now known as a curette. The principle of heat in al-kay burns can also stop bleeding in open wounds. This is what was developed in the world of modern medicine, especially surgery, to become an "electric couter". In the world of surgery, the Muslim scientist Abu al-Qosim ibn Abbas az-Zahrawi discovered the suture technique in surgical wounds and the use of threads that could seep into the body. In today's term it is called "cat gut". The urological surgical technique he developed is still used in the modern era today. Modern medical scientists acknowledge this and the complete manuscript is still preserved in Germany's national library. He is also a healer 'al-kay ashriyyah" or modern al-kay with complete equipment and without scars (Republika.co.id, 2021).

One of the uses of kay in modern times is circumcision (circumcision) or ordinary people call it laser circumcision. Actually this method uses a kind of thread of heated metal. This method is medically safe if used properly and according to standards (although there are opinions that this method is less safe in the long term, but the general consensus of medicine to date is that it is allowed and not prohibited) (Al-Islami, 2021).

In medical perception al-kay can also be interpreted as a burn. Burns are skin damage caused by hot objects (in this case hot iron), including fire, hot water, and hot steam. Damage to the skin due to burns makes the sufferer susceptible to infection, because the skin is the body's initial

defense layer to fight infection, so treatment of burns must be done as soon as possible (Willy, 2019).

Alternative medicine using the kay method is still relatively foreign in Indonesia, so it is still rare to find clinics that use this method as an alternative way of treating their patients. According to Habib Sholeh bin Ali bin Yahya, a person who uses the al-kay method, said that "this type of treatment using iron coals is called kay therapy from Yemen. This is one of the treatments recommended by the Prophet Muhammad SAW." The method he uses is with an iron medium the size of a finger and an egg that is attached to the nerve points of the patient's body. He also explained that in this method of treatment he uses eggs to stimulate nerve cells using egg media. "The egg method is to neutralize blood circulation and improve blood circulation in the nerves. While the iron coals after being burned, to accelerate the body's metabolism and kill germs cells in the human body. In the human body there must be germs. This method of burning iron can kill germ cells (Ellya, 2017).

Al-kay is conductive, i.e. heat transfer through solids that do not participate in the transfer. This means that the heat transfer in a substance is not accompanied by the movement of its particles (Guru, 2020). Conductor can also be interpreted as a material that can conduct electrical energy either solid, liquid or gas. Conductive materials are materials that easily conduct electric current when connected to a voltage source, such as copper, iron, gold, etc (Aisyasfb, 2019).

The law of using al-kay is still experiencing disputes among scholars, there are those who forbid, forbid and allow if there is a need (if there is no other treatment). The following are hadiths regarding the law of kay:

First Hadith: Hadith that forbids kay. In one of the hadiths of the Prophet Muhammad, it is explained that the prohibition of using kay is explained, which means: "Medicine therapy has three ways, namely: cupping, drinking honey and kay (sticking hot iron on the injured area), while I forbid my people to seek treatment with kay" (Narrated by Al-Bukhari: 5680). From the explanation of the hadith that the Messenger of Allah forbade his followers to use kay therapy, it was intended that his people look for other therapeutic methods, such as cupping and honey.

The second hadith: the hadith that impairs kay. In a hadith Rasulullah once explained "If there is goodness in the treatment you do, then the goodness is in cupping, drinking honey, and stinging hot fire (therapy by placing hot iron on the injured area) and I don't like kay" (HR. Al-Bukhari: 5704 and Muslim 2205). This hadith explains that kay therapy was forbidden by the Prophet because of the goodness in the treatment of kay even though he did not like it.

Third Hadith: Hadith that allows kay. From the hadith narrated from 'Abdullah radhiyallahu 'anhu, that he said which means: "Sa'ad bin Mu'adz was shot by an arrow in his arm, then the Messenger of Allah (saw) cut him open with a spear heated with fire, after that the wounds were swelled up, then he opened it again" (Muslim). This hadith explains that the Messenger of Allah once did treatment with the kay method to one of the Muslims whose hand was hit by an arrow, then this hadith became one of the hadiths that allowed using the kay method for health.

Fourth Hadith: Hadith which also allows kay. From Jabir bin 'Abdullah radhiyallahu 'anhu, that he said, "That the Messenger of Allah once sent a physician to Ubay bin Ka'ab. Then the healer dissected his veins and cornered him with al-kay (hot iron)" (Hadith narrated by Muslim 4088).

From the explanation above, it can be concluded that the hadiths about kay contain 4 things, namely: 1) The Messenger of Allah used kay; 2) He does not like; 3) Praise the person who left him; and 4) His prohibition against the use of wood. These four things do not contradict one another. As for his actions using kay, it shows his permissibility, while his displeasure does not indicate a prohibition, as for his praise to those who leave it shows that leaving kay treatment is better, while his prohibition applies if there is another option, or using it for things that are not needed, like afraid something will happen to him.

There are scholars who allow kay on the condition that kay be the last treatment on the grounds that using it causes pain, but the reason for causing pain does not occur in circumcision using laser or electrocauter because it has used anesthesia (Bahraen, 2021).

Kay is divided into 2 (two) types, namely: first, kay for healthy people so they don't get sick. This is what is called not putting your trust in him because he does kay with the assumption that to reject destiny (in this case pain) from him even though destiny cannot be rejected. Second, for people who are sick or injured if there are limbs that are damaged or cut off. This is a treatment (with kay) which is permissible according to the Shari'a, but if there is a possibility that it can be cured and cannot be cured, then the law of kay is closer to being makruh (Bahrae, 2021).

## Conclusion

Kay is a treatment or therapy by attaching hot iron to the wound area or to acupuncture points on the human body by considering the anatomy of the human body. Using the kay treatment method is recommended as a last resort (there is no other treatment option), because the pain caused can trigger other diseases that enter the body. The law of treatment is different depending on the situation and condition of the patient himself so that the law can be allowed, makruh and even haram (forbidden). This research is

expected to have benefits for the enrichment of Islamic scientific treasures from the chemical field. This research has limitations from the aspects of takhrij and syarah hadith so that further research is needed more comprehensively with a chemical approach. This study recommends a review of the Kay method of medicine from various fields broadly covering the fields of chemistry, medicine, and modern medicine.

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