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## Research Article

# Honey In The Quran And Sunnah: Exploring Its Medicinal Properties

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**Abstract.** Honey has been a subject of significant interest in Islamic culture due to its mention in the Quran and Hadith of the Prophet. The Quran describes honey as a source of healing, and the Hadith of the Prophet also speaks about its therapeutic benefits. Islamic scholars have incorporated honey into traditional medicines and written about its use in prophetic medicine. Contemporary research has increasingly focused on studying the unique properties of honey, inspired by the Quran. The approach followed in this study is descriptive and analytical. This research has shown that honey is not like other sugars and has health benefits that make it a potential cure for various diseases. However, more research is still needed to fully understand and utilize the therapeutic benefits of honey. The cooperation of researchers in prophetic medicine and specialists in modern medicine is required to further discover the benefits of honey for the treatment of various diseases, ultimately benefiting humanity. The Quran's guidance on the benefits of honey and the need for further research in this area

highlight the importance of honey in Islam and its potential to contribute to human health and well-being.

**Keywords:** Healing with Honey; Honey in the Quran; Honey in the Sunnah; Honey in Muslim Writings; Scientific Discoveries.

**Abstrak.** Madu telah menjadi subjek yang sangat menarik dalam budaya Islam karena disebutkan dalam Al-Qur'an dan Hadits Nabi. Al-Qur'an menggambarkan madu sebagai sumber penyembuhan, dan Hadits Nabi juga berbicara tentang manfaat terapeutiknya. Cendekiawan Islam telah memasukkan madu ke dalam obat-obatan tradisional dan menulis tentang penggunaannya dalam pengobatan kenabian. Penelitian kontemporer semakin terfokus pada mempelajari khasiat unik madu, yang diilhami oleh Al-Quran. Pendekatan yang diikuti dalam penelitian ini adalah deskriptif dan analitis. Penelitian ini telah menunjukkan bahwa madu tidak seperti gula lainnya dan memiliki manfaat kesehatan yang menjadikannya sebagai obat potensial untuk berbagai penyakit. Namun, penelitian lebih lanjut masih diperlukan untuk sepenuhnya memahami dan memanfaatkan manfaat terapeutik madu. Kerja sama para peneliti dalam pengobatan kenabian dan spesialis dalam pengobatan modern diperlukan untuk menemukan lebih lanjut manfaat madu untuk pengobatan berbagai penyakit, yang pada akhirnya bermanfaat bagi umat manusia. Panduan Al-Qur'an tentang manfaat madu dan perlunya penelitian lebih lanjut di bidang ini menyoroti pentingnya madu dalam Islam dan potensinya untuk berkontribusi pada kesehatan dan kesejahteraan manusia.

**Keywords:** Penyembuhan dengan Madu; Madu dalam Al-Quran; Honey in the Sunnah; Madu dalam Tulisan Muslim; Penemuan Ilmiah.

## INTRODUCTION

My work on the topic of honey goes back many years, where I studied what was mentioned in the Quran and the Sunnah of the Prophet, which indicates that it has healing properties for people. The world is in desperate need of what benefits it in terms of health, social, material, and other aspects. Therefore, studying the benefits of honey for healing has become a necessary matter, as it is beneficial in treating wounds, stomach ailments, and other conditions. Islamic scholars have shown interest in this topic, where they added honey to traditional medicine formulations and wrote about it in the field of prophetic medicine and natural remedies. In contemporary studies, researchers have become more interested in the unique medicinal properties of honey.

Returning to the writings of Muslims, we find that al-Dhahabi (d. 748 AH) and Ibn al-Qayyim al-Jawziyya (d. 751 AH) mention the many benefits of honey, including that it clears impurities from the veins and elsewhere, dissolves phlegm in the body, and is beneficial for the elderly and those with cold and wet temperaments. It is nourishing, softening to the nature, and preserves the strength of the body and what is deposited in it. It purifies the liver and chest and is a diuretic. If drunk hot with rose oil, it is beneficial for insect bites. If honey is drunk alone mixed with water, it is beneficial for dog bites. (al-Dhahabi, 1990, 151-153, Ibn al-Qayyim, 25).

The researchers have focused on studying the effects of honey in wound healing and have mentioned the following benefits:

“Honey has been used as a wound dressing for thousands of years, but only in more recent times has a scientific explanation become available for its effectiveness.

It is now realized that honey is a biologic wound dressing with multiple bioactivities that work in concert to expedite the healing process. (Peter and Thanya, 2005).

Researchers Nouri al-Waili and others stated the following:

Honey is a natural product that has been recently introduced in modern medical practice. Honey's antibacterial properties and its effects on wound healing have been thoroughly investigated. Laboratory studies and clinical trials have shown that honey is an effective broad-spectrum antibacterial agent (Al-Waili *et al*, 2011).

As for the researchers Bozo and others, they stated the following:

"... honey affects multiple processes in bacteria, and this is not explained by its major antibacterial components. Honey also uniquely affects bacterial membranes, and this can be exploited for combination therapy with antibiotics that are otherwise ineffective on their own. We argue that honey should be included as part of the current array of wound treatments due to its effective antibacterial activity that does not promote resistance in bacteria" (Bouzo *et al*, 2020).

Through these studies, the importance of studying the components and therapeutic properties of honey becomes clear, especially since scientific research has not yet been able to discover all of its benefits. There is a need to focus on prophetic medicine to discover more treatment methods, with the help of modern research methods for the benefit of humanity.

As for the objectives of this research, they relate to a set of matters that can be summarized as follows:

1. Revealing the health and therapeutic value of honey.
2. Directing attention towards prophetic medicine.
3. Raising health awareness.
4. Supporting communication between science and religion.

## HONEY IN THE QURAN AND THE SUNNAH

### *Honey in the Quran*

Allah said: (And your Lord inspired the bees, saying: "Take you habitations in the mountains and in the trees and in what they erect. "Then, eat of all fruits, and follow the ways of your Lord made easy (for you)." There comes forth from their bellies, a drink of varying colours wherein is healing for men. Verily, in this is indeed a sign for a people who think) [Sūrat An-Naḥl, Ver. 67-68].

Through these two verses, it becomes clear to us that bees come in three types:

1. A type that makes its homes in the mountains, not tended by humans.
2. Another type that settles in natural farms and lives off the fruits it gathers.
3. A type that resides in places prepared by humans and benefits from what is provided for it.

In this order, the divine command regarding bees to find their places of dwelling is given. This seems, at first glance, to be a demonstration of Allah's wisdom in providing various means for this delicate creature to survive under various conditions, whether in the mountains, remote natural settings, or populated areas. This might also signify the diversity of honey produced by bees according to their source, with mountain honey being richer than that from farms, which in turn is superior to the honey from places where humans raise bees, depending on the variety

of forage. Only Allah knows best. Ibn Qayyim said, "The best honey is the purest, whitest, mildest, and sweetest. The honey taken from mountains has advantages over that from hives and depends on the bees' pastures." (Ibn al-Qayyim, 263).

On the other hand, we can observe variations in the types of honey that emerge from the bees' stomachs, which Allah, the Almighty, has described with two attributes, namely:

1. Honey is a drink with various colours, including red, black, yellow, white, and more. These variations are due to the different sources of nectar, resulting in types such as Sidr honey, lavender honey, eucalyptus honey, Hijāzi clover honey, acacia honey, apple honey, black seed honey, royal jelly honey, and jujube honey, among others, each varying with the diversity of forage.
2. In the interpretation of verse 69 [Sūrat An-Naḥl ] two are three opinions:

The first considers that the healing in this verse relates to the Quran, which was taken by Ibn Abbas, al-Hasan and Mujāhid, (Al-Razi, 2000, 20: 59) and was approved by al-Nahhās. (Al-Nahhas, 1409 AH, 4: 84).

While the second opinion considers that healing returns to honey, as is the case for the majority of Quran exegetes, for eg.: Ibn Jarir (d. 310 AH) (Ibn Jarir, 1405 AH, 14: 141) and al-Baghawi (d. 317 AH) (Al-Baghawi, 3: 76) and al-Razi (d. 327 AH) (Al-Razi, 2000, 20: 59) and Ibn Attiya (d. 541 AH) (Ibn Attiya, 1993, 3: 406) and Ibn al-Arabi (d. 543 AH) (Ibn al-Arabi, 3: 138) and al-Qortobi (d. 671 AH) (Al-Qortobi, 10: 136).

They also disagreed with the interpretation of healing in all three cases:

The first view is that healing is generally done. So, honey is a medicine for every disease.

The second view is that healing is conditional even though it is generally done. Fakih Abu Laith al-Samarqandi (d. 373 AH) believes that healing is conditional on knowing the amount of honey used and the type of disease; otherwise, it may be harmful (al-Qortobi, 10: 136). While some believe that healing occurs if honey is mixed with vinegar and cooked, it becomes an effective treatment for each case of each disease. But Ibn al-'Arabī (Ibn al-Arabi, 3: 138-139) believes that the structure of the person who uses honey as a treatment is essential: if he has a firm conviction that he will be treated, he will heal, but if his intention is modest, he will not heal (Al-Qortobi, 10: 136).

The third opinion considers that healing is not generally done in all cases, as is the case of al-Nasafi (d. 710 AH) (al-Nasafi, 1998, 2: 222) and Ibn Kathir (d. 774 AH) (Ibn Kathir, 1401 AH, 2: 576) and Ibn Attiya (d. 541 AH) (Ibn Attiya, 1993, 3: 406) Honey heals some people and not others their health circumstances, for this, it is well quoted in the quran (fihi Ṣifāe) and not (fihi al-Ṣifāe). Al-Ṭahir ibn Ashur also concluded that healing in honey is not for everyone but according to the case (Ibn Ashur, 1984, 14: 209).

After mentioning that honey is a drink with various colours and a source of healing for people, Allah draws attention to the miraculous nature of honey production by bees. This tiny creature, receiving divine commands and following them precisely, serves as an illustration of Allah's profound wisdom. It showcases one facet of the miraculous nature of the Quran.

In addition, al-Razi noted, it is important to understand that this verse can be interpreted in several ways: Firstly, bees are uniquely equipped with the knowledge of complex behaviours and mysteries, such as constructing hexagonal hives and the other activities we mentioned. Secondly, they are guided to collect honeydew from the ends of branches and leaves. Lastly, Allah created the beneficial components in the air, which are deposited on tree branches and leaves. Bees are then inspired to collect and mix these elements after separating them. All of this is miraculous and demonstrates the profound wisdom and purposefulness in Allah's creation (Al-Razi, 2000, 20: 60).

According to Al-Maraghi, the chemical composition of honey is as follows:

- 25-40% dextrose (glucose)
- 30-45% laevulose (fructose)
- 15-25% water

The glucose in honey is present in a higher proportion than in any other food, and it is a weapon for doctors in most diseases. It can be administered orally, rectally, subcutaneously, and intravenously, and it is given as a tonic and nutrient. Honey is effective against poisoning caused by external substances such as arsenic, mercury, gold, chloroform, morphine, etc., and against poisoning caused by diseases of the body's organs, such as urinary poisoning and poisoning caused by liver diseases, infectious and gastrointestinal disorders, and poisoning in fevers such as typhoid, pneumonia, cerebrospinal meningitis, and measles. Honey is also effective in cases of heart weakness, angina pectoris, and especially in general oedema caused by acute kidney inflammation, brain congestion, brain tumours, etc. (Al-Maraghi, 1946, 14: 106).

For further insights into the benefits of honey, one can look to the practices of the Prophet Muhammad, peace be upon him, as will be explored in the next topic.

### ***Honey in the Sunnah***

A group of prophetic hadiths were mentioned on the topic of honey, highlighting its benefits. I will focus on mentioning the authentic ones as follows:

- a) Narrated Abu Saeid Al-Khodri: A man came to the Prophet, and said, "My brother has some abdominal trouble." The Prophet said to him "Let him drink honey." The man came for the second time and the Prophet said to him, "Let him drink honey." He came for the third time and the Prophet A said, "Let him drink honey." He returned again and said, "I have done that." The Prophet then said, "Allah has said the truth, but your brother's abdomen has told a lie. Let him drink honey." So he made him drink honey and he was cured (Al-Bukhari, 1979, No. 5684, and Muslim, 1997, No. 5770).
- b) Narrated Ibn Abbas (The Prophet said): "Healing is in three things: A gulp of honey, cupping and branding with fire, (cauterizing). But I forbid my followers to use (cauterization) branding with fire." (Al-Bukhari, 1979, No. 5680).
- c) Narrated Jabir bin Abdullah: I heard the Prophet (PBUH) saying: "If there is any healing in your medicines, then it is in cupping, a gulp of honey or branding with fire (cauterization), (one of three) according to that suits the ailment, but I don't

like to be (cauterized) branded with fire." (Al-Bukhari, 1979, No. 5683, and Muslim, 1997, No. 5743).

The hadith commentators discussed the topic of treating with honey and pointed out the benefits of it, some of which were known by the Greeks who were known for the rational medical practice, and some of which were known by the Arabs and Indians in what is called experimental medicine. Prophetic medicine is part of experimental medicine, and what is related to it from the science of revelation, which is beyond the doctors' comprehension. One of the means of treatment is related to the supplications of the Prophet (PBUH), and what he said and did, and all of this is true because nothing comes from him except the truth (Al-Khattabi, 1988, 2107-2108).

In this context, prophetic hadiths show that honey heals people in a practical way. However, Ibn al-Jawzi (d. 597 AH) mentioned that only those who received him with acceptance and belief in healing benefit from prophetic medicine (Ibn al-Jawzi, 1986, 4: 36). As for al-Nawawy (d. 676 AH), he focused on another question, namely that healing with honey is not a cure for all diseases. According to the Hadith of Abu Said, the Prophet (PBUH) ordered the patient's brother to water him with honey several times, despite the complaint of this brother that the diarrhea did not stop, because he knew by revelation that he would be healed by honey (Al-Nawawy, 1932 AH, 14: 203). Al-Aini (d. 855 AH) was inclined to the latter opinion (Al-Aini, 21, 232). As for Ibn Hajar (d. 777 AH), he explained why the patient mentioned in the Hadith needed to drink more honey despite the incessant diarrhea, and that the lack of recovery was not due to the ineffectiveness of the medicine, but because of the abundance of rotten substance in his stomach (Ibn Hajar, 10: 170). He also mentioned the agreement of the doctors that the treatment of a disease varies according to age, habits, time, familiar food and the power of nature, and that diarrhea occurs of various types, including satiety and that the remedy is to let nature do it, and if it needs a certain laxative, it is used as long as the patient is strong (Ibn Hajar, 10: 169). This point of view was adopted by Al-Qastallani (d. 923 AH), and he added that the repeated use of honey resists the disease and achieves its cure, so considering the quantities of drugs, their methods and the amount of strength of the disease and the patient is one of the greatest bases of medicine (Al-Qastallani, 1996, 12: 414-415).

This shows the efforts of the Hadith scholars in highlighting the therapeutic benefits of honey, through prophetic medicine and the importance of believing in the healing of honey and its effect, with reference to the opinions of doctors in honey therapy, and what the patient needs according to his condition, and that Honey does not cure all diseases, it is useful in some conditions, and not useful in others. But the Prophet (PBUH) learned by divine revelation that honey will heal the man who had severe diarrhea in the Hadith of Abu Saeid.

Based on what is presented in the Quran and the Sunnah regarding honey, the early Muslims emphasized its benefits and its use in medicine, as will be explained in the second section.

## LITERATURE REVIEW

### A. Islamic sources from the earliest to modern times

Perhaps, the Hadith scholars were the first to compile information on Prophetic medicine in their Hadith compilations. The earliest known instance of this was by Imam Malik ibn Anas (d. 179 AH). Following him, scholars authored separate books specifically dedicated to Prophetic medicine, which included discussions about honey. Afterward, independent works focusing solely on honey emerged.

Some general books on Prophetic medicine include:

- a) *Risālah Mūjazah fī al-Ṭibb al-Nabawī*, "A Brief Treatise on Prophetic Medicine" by Abu al-Hasan Ali ibn Musa al-Ridha (d. 203 AH), (Al-Ridha, 1992). It is the first book in medicine for Muslims if it is true of the author, written by his author to the Kalifah El MAMUN at his request, concerning preventive medicine, which includes prophetic hadith, and his personal experiences, as well as information about Greek medicine.

This small booklet does not exceed 14 pages, but the author has valuable information on the preservation of health, food characteristics, and has presented the subject of honey in two issues, the first on memory strengthening, and the second on the prevention of a cold.

- b) *Al-Ṭibb al-Nabawī*, "Prophetic Medicine," Abd al-Malik ibn Habib (d. 238 AH) (ibn Habib, 1993). This book is one of the earliest literatures of prophetic medicine that has reached us, and contains several chapters, including many issues related to medical jurisprudence; He spoke in a separate chapter about what was said in the prophetic order of healing, and he singled out another chapter to talk about the doctor's guarantee. In his book, the author mentions the benefits of therapeutic honey, including what he drew from prophetic hadith, and also what has to do with his medical experience, as when talking about bladder therapy.
- c) *Al-Ṭibb al-Nabawī*, *Diā al-Dīn Muhammad Abd al-Wahid al-Maqdisi* (died 646 AH) (al-Maqdisi, 1989). At the beginning of the book, the author talks about the fact that diseases were forgiveness for sins, and then moved to therapeutic means, including honey medication, where he mentioned three prophetic conversations showing its benefits.
- d) *Al-Ahkām al-Nabawiyah fī al-Sinā'ah al-Ṭibbiyah*, "Prophetic Legal Rulings in Medical Practice", Ala al-Din Ali Ibn Abd al-Karim Ibn Tarkhan Ibn Taqi al-Din al-Hamwi (d. 720 AH) (al-Hamwi, 1347 AH). (The author divided his book into ten sections, in which he studied the subject of honey therapy in the first section, which relates to the hadiths about diseases and their treatment, the command to seek treatment, and those who sought treatment without knowledge of medicine. He explained three hadiths to show its therapeutic benefits, namely 13, 14, and 24. In the tenth section, which deals with the powers and benefits of individual medicines, and the medical and other hadiths contained therein, he devoted a separate title to honey, including its benefits. The author of this book is not limited to what is stated in the Quran and Prophetic Hadiths, but also adds to his personal experiences and benefits from Greek medicine.
- e) *Al-Šifā fī al-Ṭibb*, "The Prophetic Healing", Shams al-Din al-Dhahabi (d. 748 AH) (al-Dhahabi, 1961). The author wrote in this book about food, its provisions and

benefits, medicines, the way they are fitted, their amounts, components, doses and how they are taken. He also spoke about the patient and the etiquette of his visit, what preserves the health of the body, the mind, the anatomy of the body, its organs, its functions and how food reaches various parts of the body.

- f) Al-Ṭibb al-Nabawī, Ibn al-Qayyim al-Jawziyya (d. 751 AH). It is a precious book, in which he mentions the types of diseases, how to treat them, the therapeutic benefits of foods, testaments related to the preservation of health, body harms, eating and intercourse. The author mentions honey in his book and discusses its therapeutic benefits, starting from the Quran and Prophetic Hadiths, as well as personal experiences and knowledge from Greek medicine. He also refers to the book "The Canon of Medicine" by Ibn Sina, where he discusses the treatment of diarrhea, stating that honey is a cure for it. The author also mentions the benefits of drinking honey, cupping and cautery, and he explains these benefits in a medical context, making the book a valuable medical resource.

Regarding books specifically about honey:

- a) Al-ʿAsal Šifā Likolli Dāe, "Honey: A Remedy for Every Illness", (Badwilan, 1900). This book covers the therapeutic and medicinal properties of honey as well as its applications in both Islamic and Western medicine. The book also discusses utilizing honey to heal a variety of ailments and boosting the immune system. For anyone looking to reap the medicinal and overall health advantages of honey, this book is regarded as an invaluable resource.
- b) Mustašfaʿ ʿAsal al-Naḥl: Al-Tadaawī bi ʿAsali al-Naḥl, "Honey Bee Hospital: Medication with Honey Bees", Abd al-latyf Āshwr, (Cairo: Maktabah al-Quran, 1985). The author in this book explains the therapeutic benefits of honey for many diseases. The book is distinguished by its reliance on the results of modern studies that confirm its therapeutic effectiveness. However, the author is criticized for not documenting the information he mentioned.

These books demonstrate the importance of honey as a food and medicine for many diseases affecting humans. I did not mean to collect everything that was written on this topic, suffice it to be alerted that Muslim scholar took care of prophetic medicine from an early date, and honey is one of the treatments used, whether taken alone or with other means.

### ***B. Scientific sources on the medical properties of honey***

Studies of honey carried out by researchers in laboratories abounded, finding their benefits in the treatment of wounds, burns, bacteria and sores of the skin, as well as in clinical studies. I will not track it, and I will refer only to it here because its titles are indicative, and in the analytical study I will highlight the therapeutic benefits of honey discovered by modern researchers.

- a) "The antibacterial activity of honey 1. The nature of the antibacterial activity", Molan PC, in Bee World, (1992), 73 (1): 5-28. This study investigates the antibacterial characteristics of honey and the nature of its antibacterial activity. The study discovered that honey possesses a broad-spectrum antibacterial



- activity, which is attributed to multiple factors, such as its low pH, high concentration of sugar, and the existence of bacteriostatic and bactericidal factors.
- b) "The antibacterial activity of honey 2. Variation in the potency of the antibacterial activity", Molan PC, in *Bee World*, (1992), 73 (2): 59-76. This research endeavors to examine the fluctuations in the effectiveness of honey's antibacterial properties. The results indicate that the antibacterial activity of honey is contingent upon its variety and place of origin.
  - c) "Using honey as a dressing for infected skin lesions", Dunford C, Cooper R, Molan PC., in *Nurs Times*, (2000), 96 (14 Suppl): 7-9. This study looks at using honey as a dressing for skin lesions that are infected. It finds that honey works well to heal these lesions and may be used in place of more traditional therapies.
  - d) "The effect of dilution on the rate of hydrogen peroxide production in honey and its implications for wound healing", Bang LM, Buntting C, Molan PC., in *The Journal of Alternative and Complementary Medicine*, (2003), 9 (2): 267-273. The purpose of this study is to determine how dilution affects the pace at which honey produces hydrogen peroxide and what that means for wound healing. The research discovered that the dilution of honey can impact both its antibacterial properties and its capacity to generate hydrogen peroxide.
  - e) "Effects of honey and sugar dressings on wound healing", Mphande AN, et al, *J Wound Care*, (2007), 16 (7): 317-319. The present study aims to examine the effects of honey and sugar dressings on wound healing. The results indicate that honey dressings have a greater ability to promote wound healing than sugar dressings.
  - f) "Absence of bacterial resistance to medical-grade manuka honey", Cooper RA et al, in *European Journal of Clinical Microbiology and Infectious Diseases*, (2010), 29 (10): 1237-1241. The purpose of this study is to determine whether medical-grade manuka honey can eradicate germs. It was discovered that manuka honey had a special antibacterial property not present in other honey varieties.
  - g) "Efficacy of a medical grade honey formulation (L-Mesitran) in comparison with fluconazole in the treatment of women with recurrent vulvovaginal candidiasis: protocol for a randomised controlled trial (HONEY STUDY)," van Riel SJJM, et al., in *BMJ Open*, (2023), 13:e070466., doi:10.1136/bmjopen-2022-070466. This study examines the effectiveness of fluconazole with a medical-grade honey mixture called L-Mesitran in treating women who have recurrent vulvovaginal candidiasis. The purpose of this randomized controlled trial research is to determine whether honey is a useful treatment for this illness.

## CRITICAL ANALYSIS

### A. *The Islamic medicinal significance of honey*

Certainly, the credit for understanding the healing properties of honey can be attributed first to the Book of Allah, the Almighty, as He mentioned in the clear verses that there is healing in it for humankind. Then, the Hadith of the Prophet Muhammad, peace and blessings be upon him, elaborated on its benefits and described it as a remedy for those who came to him complaining about various ailments.

Subsequently, the efforts of Muslims in this field, with the guidance of Allah, were significant. As Al-Dahabi mentioned, "Honey is hot and dry in the second degree, with the best types being spring honey, followed by summer honey, and then winter honey. All physicians agree that it is one of the most beneficial substances for human treatment due to its cleansing properties, nutritional quality, ability to strengthen the stomach, and stimulate appetite. It is useful for the elderly, those with phlegm disorders, and it soothes the temperament. It is beneficial for dog bites, and when taken with hot water, it cures the person bitten by a rabid animal. It preserves the strength of mixtures and more. It can preserve fresh meat for three months, as well as cucumbers and gourds. This is why it is called 'the trustworthy preserver.' When applied to the body, it smoothens the skin, kills lice, softens hair, lengthens and beautifies it. Applying kohl made from honey clears the eyes' vision, and its use preserves gum health, whitens teeth, and serves as both food and drink. It acts as medicine among other medicines, candy, and fruit. It is a safe food for the weak, and its harm can be mitigated by consuming vinegar, making it beneficial once again. When licked on an empty stomach, it cleanses the stomach, opens the liver, kidneys, and bladder. Nothing edible is superior to it." (Al-Dhahabi, *Ibid*, 25-28).

Based on the Quran, Prophet's medicine and the efforts of Islamic religious scholars in the field of medical treatment, we note that honey therapy is useful in the field of health and can now be exploited in the pharmaceutical industry for treatment.

One of the benefits of honey is a cure for diarrhea, as it was mentioned in the hadith of Abu Saeid al-Khudri, may Allah be pleased with him, as was cited earlier. In it, the Prophet, peace be upon him, prescribed honey for treatment without specifying the amount. He relied on the general verse that honey contains healing for people. When the man returned and complained again about his stomach, the Prophet (PBUH), instructed him to drink honey. Upon the man's return, the Prophet, peace be upon him, told him, "Allah has said the truth, but your brother's abdomen has told a lie. Let him drink honey."

As Ibn al-Qayyim stated, honey cleanses the stomach, clears its mucous membranes, expels waste, maintains its warmth in moderation, and prevents blockages (Ibn al-Qayyim, *Ibid*, 175). The repetition of honey's consumption has a subtle medical meaning. It implies that medicine should be administered in accordance with the condition of the ailment. If it is inadequate, it will not cure the ailment, and if it is excessive, it may cause additional harm (Ibn al-Qayyim, *Ibid*, 175).

Al-Dhahabi provides insight into the reason for the man's frequent diarrhoea, suggesting that he may have suffered from excessive phlegm in his intestines. Honey has the property of expelling accumulated phlegm in the stomach, which could explain why the man initially experienced diarrhoea after consuming honey. This method of treatment, as indicated, is especially suitable for certain types of gastrointestinal conditions, such as those related to an overabundance of phlegm (Al-Dhahabi, *Ibid*, 151-152).

In summary, the Prophet Muhammad, peace be upon him, demonstrated a deep understanding of various ailments and their treatments. His prescription of honey for diarrhoea reflects his knowledge of humeral imbalances and the

appropriate treatments to restore health. This holistic approach to medicine aligns with the broader prophetic tradition of seeking both physical and spiritual well-being.

Also, honey is a treatment for relieving headaches. It can be used to alleviate headaches caused by various factors, including blood imbalances, phlegm, or bile issues. In cases of cold-induced headaches, inhaling musk, amber, and black seed can be beneficial in combination with honey. Warm fluids and hot compresses are also advised, while cold water and cold air should be avoided (Al-Dhahabi, Ibid, 252-253).

Moreover, honey can be a treatment for bedwetting. In cases of bedwetting, honey can be given to children to help with the issue. It is suggested to avoid cold water and air (Al-Dhahabi, Ibid, 256).

As the scientists of Islam in medicine proved that honey treats jaundice (hepatitis), Ibn Sina explained this in his work, saying that when the autumn season arrives, jaundice becomes apparent. Its treatment involves using a strong laxative. Al-Mağrāwī elaborated on this method by specifying the ingredients for the laxative, which include two drachms of crushed senna leaves and five drachms of ground hellebore. These ingredients are mixed with honey and then administered drop by drop. This treatment should be carried out for seven days, and during this period, it is advisable to avoid foods that may worsen jaundice, like lentils, especially in the autumn season (Al-Maghrawi, 11-A).

Also, drinking honey on an empty stomach can benefit the treatment of the liver, kidneys and bladder (Ibn Qayyim, Ibid, 175), and helps to relieve joint pain relief. Therefore, it is recommended to be used as part of a treatment regime especially in warm water (Al-Dhahabī, Ibid, 257), and dissolving Phlegm by drinking honey mixed with cold water on an empty stomach (Ibn Qayyim, Ibid, 175), also heals ulcers and deep wounds, and acts as an antimicrobial (Al-Saqally, 108-B).

These remedies show the Prophet's comprehensive knowledge of various ailments and their treatments. His guidance emphasized not just the use of honey but also other treatments based on the nature of the ailment, which demonstrates his profound understanding of medicine and healing.

Overall, honey plays a significant role in traditional medicine, as evident in the writings of scholars like Al-Razi and Ibn Sina. Its various uses and benefits are well-documented in historical medical texts, and research continues to explore its therapeutic properties even today.

### ***B. Modern medicinal applications of honey***

Researchers have extensively studied honey through laboratory analysis and clinical applications, leading to significant findings related to its composition and the functions of each of its properties for the benefit of humanity. God has made humans stewards of the Earth and provided them with the resources of the universe.

The researchers have studied honey extensively through laboratory analysis and clinical applications, leading to significant findings regarding its components and their functions for the benefit of humanity (Livia et al, 1999). It is known that bees extract honey from the nectar of flowers, and by the power of God Almighty, honey is created. Each flower produces a unique type of honey with its distinct

characteristics, particularly in terms of sugars, which come in various types, numbering up to twenty.

Generally, the average composition of honey is as follows, in terms of percentages: water 17%, secondary elements 5%, maltose 7,5%, sucrose 1,5%, glucose 31%, levulose 38% and dozen other sugars (Élodie, 2013, 11).

Researchers have discovered remarkable benefits of honey through laboratory studies, both among Muslims and others. Some of the discoveries regarding honey include:

- a) **Antibacterial and Antifungal Properties:** It was observed that concentrated honey, ranging from 30% to 50%, is better than some traditional antibiotics used in the treatment of urinary tract infections in a study conducted on 149 patients (Jeddar et al, 1985).
- b) **Treatment of Burns and Inflammation:** A study conducted in West Africa showed that thanks to honey, cases that required surgery or amputation were successfully treated. In another study, it was found that thanks to the topical use of honey on wounds for women who underwent hysterectomy due to cancer, their surgical wounds healed quickly. Peter Molan, a leading researcher in honey for the past three decades and a professor of biochemistry at the University of Waikato in New Zealand, has mentioned that honey has properties such as rapid wound healing, infection control, and inhibiting the growth of certain yeasts, bacteria, and molds (Al-Waili and Sallom, 1999).
- c) **Treatment for Ulcers and Gastrointestinal Inflammation:** Research conducted by Haffjee and Moosa in 1985 showed that honey treatment reduces the duration of diarrhoea for patients suffering from intestinal inflammation (Haffjee and Moosa, 1985). Additionally, a study overseen by Somal in 1994 at the University of Waikato in New Zealand demonstrated that Manuka honey effectively inhibits *Helicobacter pylori*, the bacterium responsible for indigestion and stomach ulcers (Yoirish, 2000: 46-54).
- d) **Burn Treatment:** The results obtained, both in human practice and on experimental animals, argue in favor of a significant effectiveness of honey in the case of burn wounds of the 1st and 2nd degree. Indeed, the use of honey generally leads to a significant decrease in the healing time, a reduced risk of contracture and hyper granulation development and better infection control compared to traditional treatments (Tomczak, 1986, 154).

These findings not only highlight the significance of honey as a therapeutic agent but also emphasize its importance as a natural resource bestowed upon humanity. It serves as a testament to the wisdom and knowledge of the Creator. The Quranic references to honey align with these findings, underlining its healing properties and confirming its value for both Muslims and non-Muslims, with significant results achieved without negative side effects.

## CONCLUSION

Through this study on honey therapy, many points have been addressed. First of all, how the Holy Quran indicates that honey has therapeutic characteristics for people. Moreover, the Prophet Muhammad advised peace be upon him to use honey

as a treatment for those complaining of flatulence, as well as in the talk of "healing in three things", including dependence on honey. Similarly, in the conversation, "If there is any good in your medication..." There is a focus on the therapeutic value of honey.

Muslims were interested in studying prophetic medicine, emphasizing its effectiveness in treatment. They have written works on this subject, especially highlighting the medical benefits of honey and its various applications. It can be found in most prescriptions, old and modern, and the writings and research of Muslim doctors have played a significant role in the treatment of many diseases that were known in their time, such as diarrhoea, headaches, treatment of joint pain, ear pain and others.

Recent scientific discoveries leave no doubt that honey is an excellent food material. It plays an important role in the treatment of various diseases due to its unique properties, all without causing negative side effects, in addition to its therapeutic value, where a group of researchers published laboratory research that confirmed the value of treatment in the treatment of infectious wounds and ulcers and the treatment of burns as well as antibacterial and fungal.

The interest of recent medical studies in researching the value of honey therapy was delayed until late. This means that the field is still open to eminent research to discover this, especially as the world is exposed to new diseases that need appropriate medicines.

The contribution of this study shows the primacy of Muslim attention to honey medication and knowledge of its nutritional and therapeutic value, as well as its use in the pharmaceutical industry, and their compilation of medical literature that relied on it for treatment.

The study also highlighted the need for contemporary research that examines the possibility of making new medicines to treat emerging diseases, especially since, in our time, diseases abound, all means that can help humanity to live in good health should be sought.

It also highlighted the importance of Muslim researchers' engagement with other religions in studying treatment based on prophetic medicine, and the development of new disciplines in universities dealing with alternative medicine.

Based on the above, it is recommended to establish a specialization in Prophetic medicine at universities. This includes encouraging students to enrol, facilitating research in this field, fostering scientific communication between this specialization and pharmacists and doctors for knowledge exchange, and conducting laboratory studies where both parties benefit from each other's expertise. It would be highly beneficial for Prophetic medicine specialists to have the necessary scientific background to conduct their own laboratory studies. This can be achieved by incorporating the relevant scientific materials into Prophetic medicine specialization.

Making Prophetic medicine a mandatory subject in universities so that students can become acquainted with this field, potentially sparking their interest in further study or personal application.

Working on Islamic medicine research based on the Quran, authentic Hadith, and the writings of Muslim scholars who have acquired valuable expertise. These

scholars should be encouraged to become world-class educators, thought leaders, and contributors to knowledge and civilization.

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