Analysis of The Significance Treatment of Henna in The Formulation
Based on Fiqh Al-Hadith

Muhammad Remy Othman 1,*, Khadher Ahmad 1, Zulkifli Mohd Yusoff 1, Sayidah Asma Basir 2 & Khalijah Awang 3.

1Department of Al-Quran and Al-Hadith, Academy of Islamic Studies, Universiti Malaya, 50603 Kuala Lumpur, Malaysia
2Faculty of Law, Universiti Teknologi MARA (UiTM), 40450 Shah Alam, Selangor, Malaysia
3Department of Chemistry, Faculty of Science, University of Malaya, 50603 Kuala Lumpur, Malaysia

*Corresponding Author; email: remy_refreshing@yahoo.com

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ABSTRACT

Henna is a type of plant that is normally used in our society as an accessory to paint their nails, hair and for men, beards. However, it is usually an accessory designed for women. Even so, there are some people in the society who use henna as a treatment for postpartum internal wounds. Through inductive and deductive analysis, the objective of this article is to analyse, from the fiqh al-hadith perspective, on the usage of henna that is explained in the hadiths in order to get a comprehensive explanation of the use of henna that was recommended by the Prophet PBUH so that the discussion can be related with the reality of the proper use of henna in society. The results of the study found that, from the fiqh al-hadith perspective, the discussion on the use of henna is [1] Henna as a hair dye to darken grey hair; [2] Henna also acts as an accessory designed for women whether it is for their nails or hair; [3] The law prohibits the use of the colour of henna for men as accessories that resemble women (tasyabbuh); [4] Henna as wound treatments; and [5] Henna for leg pain treatments. Hence, the outcome of this discussion can be developed into a scientific study to prove precisely the use of henna to benefit the society as a whole.

Keywords: Fiqh al-Hadith Perspective; Henna; Treatments; scientific benefits; Wound

ABSTRAK


Kata kunci: Perspektif Fiqh al-Hadith; Inai; rawatan; kelebihan saintifik; Luka
INTRODUCTION

Scientific research found that henna leaves contain hennotannic acid dye. The hennotannic acid on henna leaves will produce a red-orange colour when the skin is rubbed or greased or patched with henna. This is because of the response of hennotannic acid combined with collagen on skin cells and keratin of hair and nails (Sarang et al. 2017). Several studies have been carried out on the potential of henna, covering pharmacological (Salleh et al. 2019), biotechnological (Bachtar 2019), phytochemical (Othman et al. 2020) and microbiological studies (Rozenan et al. 2021). These studies cover the in vitro, in vivo methods or clinical tests that involve humans. Most of the studies are directed towards developing alternative products targeting henna’s potential especially as a wound treatment material (Hekmatpou et al. 2018, Abdel-Kader et al. 2018, Alqethami et al. 2020). Amongst the studies carried out are such as the in vivo studies that involve the Swiss Albino rat species that found out that water, ethanol, and chloroform extracts from Ethiopia henna leaves showed the potential for antiulcer in a test on gastric ulcer in the stomachs of rats against the Swiss Albino rats (Chaudhary et al. 2010, Nigussie et al. 2021). In general, the use of henna as a treatment has provided many benefits for developing alternative products based on the henna plant (Mohammed et al. 2022).

Even so, when referred to general discussions from the hadith, henna was stated as an item that is used as an accessory such as for dyeing grey hair, beards and nails, however, it did not directly explain its benefits from the medicine and treatment point of view. In addition, it touched on the point of view of the law of the use of henna among men and women including the several restrictions that are related to its use for the purpose of resembling men as women or the other way around. Thus, due to the reality of the use of henna in the society for the treatment of diseases and health care, a wider discussion needs to be made in the point of view of henna as a material for the treatment of diseases. A question arises, is there a hadith explaining that the Prophet PBUH used henna as treatment for diseases or more as an accessory? What was the type of disease or pain that used henna as a cure?

RESEARCH METHODOLOGY

To ensure the research and analysis run well, the data collection regarding the hadith is referred to documentation resources from the al-Kutub al-Sittah hadith resource which refer to six hadith books (Ṣaḥīḥ al-Bukhārī, Sahīh Muslim, Sunan Abu Dāwūd, Jami’ al-Tirmidhī, Sunan al-Nasa’ī, dan Sunan Ibn Mājah) that are authorised based on the majority of hadith scholars. The whole hadith is chosen and compiled, then is analysed thematically to create a fiqh al-Hadith based on the source from commentaries books (Shuruh al-Hadith). The whole hadith that is chosen is based on the point of view on the use of henna. Afterwards, it is analysed based on an inductive and deductive approach to create a precise understanding towards the hadith based on the determined theme.

At the same time, the discussion is also linked to the aspects of the use of henna based on views from scientific studies so that the information discussed can be related in reality to its usage in the society especially from the aspect of the use of henna as a treatment material.

In addition, in ensuring that the results of the analysed data are precise and suitable, the researcher acquired an expert’s opinion for evaluation who has excellent knowledge on the ištinbat process (Asni et al. 2021) and verification purposes through direct reference to the Islamic Affairs officers, the Buhuth Unit (Hadith Cluster), and the Mufti of the Federal Region Office, Malaysia. This evaluation and verification is through directly structured interviews which are then analysed with discussions in fiqh al-Hadith. Therefore, the point of view of the framework in methodology is summarised through Figure 1.
HENNA PLANT

The scientific name for henna is *Lawsonia inermis* Linn., which is a monotypic plant belonging to the Lythraceae family (Boo et al. 2003). There are various local names of henna from all over the world such as Alkanna (Italian); Camphire (Eng. King James Version of the Bible); Cypress Shrub, Egyptian privet, Henna (English); Henna from the Arabic word: al-henna حِنَّاء; Inai (Malaysia); Kopher (Hebrew); Kurinji (Tamil); Kypors (Greek); Kwpr (ancient Egypt); Mhendi (Hindi, Urdu, Guj., Beng., Mar.); Pacar Jawa (Indonesia) and others (Miczak 2001).

The henna plant is a herbaceous shrub and can reach up to two or three metres in height. Henna leaves grow in pairs on the sides of the trunk and branches, the leaves are elliptic (oval shaped, similar to an egg shape) to an ovate shape, the tips of the leaves are blunt to pointed, the shape of the base of the leaves taper to the petiole, the length of the leaves are 1.2cm to 3.5cm, and the width of the leaves are 0.5cm to 1.5cm. The leaves are green, the stalks are short (petiole), a bunch of flowers appear at the end of the branches and the flowers are white to pink coloured (Saidin 2013).

The basic compound of henna is quinone, like lawson (2-hydroxynaphthoquinone), it gives an orange-red colour (Alem et al. 2020). Apart from that, it is also reported that henna contains phenolic, alkaloid, terpenoid, flavonoid, tannin, coumarin, xanthone, carbohydrate, protein, and fatty acid compounds (Semwal et al. 2014).

FIQH AL-HADITH

*Fiqh al-Hadith*: consists of two terms which are Fiqh and al-Hadith; Fiqh in terms of language is defined as “having the knowledge towards something and understanding it” which consists of the *muhaddith* discussion (Tarmizi 2020). Hadith in terms of popular language is that everything that is attributed to the Prophet Muhammad PBUH from words, actions, behavior, testimonies, physical traits, and morals either from before being a prophet or after (Deraman & Ahmad 2021). Therefore, the term *fiqh al-Hadith* in this study discusses the use of henna from the framework of hadith scholars based on the *muhaddith* discussions.

FINDINGS

[1] HADITHS RELATED TO HENNA

Based on the research, 17 matn hadiths with a frequency of 32 times were recorded from the hadith collection sourced from *al-Kutub al-Sittah* (Ṣaḥīḥ al-Bukhārī, Sahīh Muslim, Sunan Abu Dāwūd, Jami` al-Tirmidhí, Sunan al-Nasa`i, and Sunan Ibn Mājah) that mentions the use of henna either from the Prophet Muhammad PBUH himself or ṣaḥābat of the Prophet Muhammad PBUH. The findings also found five groups of hadiths which consist of the use of henna.

First: Hadiths that explain henna as a dye (*khidab*) to darken grey hair. Among them are the following hadiths:

**[1753]** [عن أبي ذر، عن النبي ﷺ قال: “إن أحسن ما غيّر به الشَّبِيبُ : الْحِنَّاءُ، وَالْكَتَمُ” : سَأَلْتُ أَنَسَ بْنَ مَالِكٍ « : عَنْ مُحَمَّدِ بْنِ سِيرِينَ قَالَ ]

Translation: Narrated by Abu Dharr R.A, The Prophet PBUH said: “Indeed the best of which grey hair may be changed is with Henna’ and Katam”

**[6075]** [عن مَحَمَّد بن سَيْبِرِئِيلَ قال : « سَأَلَتُ أَئِسَنَ بن مَالِكَ : ]
أجموعة كتب ذات صلة

Translation: Muhammad Ibn Sirin reported: I asked Anas Ibn Malik if Allah's Messenger dyed his hair. He said: "He had but little white hair;"

Translation: Thabit ibn Qays reported: Uthman ibn Mawahib said: I entered upon Aamina bint Salama in her face and she said: "I do not dye my hair, and so was dyed with henna and Katam and Umar dyed his hair with pure henna.

Translation: Thabit ibn Qays said: Anas ibn Malik was asked about the Prophet PBUH dyeing his hair. He said: "If I had wanted to count the number of white hairs on his head I could have done so." And he said: "He did not dye his hair, but Abu Bakr dyed his hair with henna and Katam and Umar dyed his hair with pure henna.

Translation: From Jabir ibn 'Abdillah said: Abu Quahafah came to Rasulullah (ﷺ) on the day of the Fath Makkah in a situation where his head and beard were like plants with white flowers. Rasulullah (ﷺ) said: "Change the colour of hair and beard this with something and avoid the colour black.

Translation: Abu Hurairah Narrated: Allah's Messenger (ﷺ) said: "The Jews and the Christians do not dye (their grey hair), so you shall do the opposite of what they do."
a woman.” He said: “If you were a woman, you would make a
difference to your nails, meaning with henna.”

Translation: Ali bin ’Ubadillah narrated that his grandmother
Salma, who used to serve the Prophet (ﷺ) said: “When there
was a wound or cut on the Messenger of Allah (ﷺ) he would
order me to put Henna on it.”

Fifth: Henna functions to treat leg pain. The hadith is as follows:

Translation: It has been told to us Fā’īd who served ‘Ubaidillah
Abī Rāfi’, from Salma, the maid-servant of the Messenger of
Allah (ﷺ) Narrated: “No one complained to the Messenger of
Allah (ﷺ) of a headache but he told him to get himself cupped,
or of a pain in his legs but he told him to dye them with henna.”

[2] HADITH ANALYSIS ON THE USE OF HENNA
FROM THE FIQH AL-HADITH PERSPECTIVE.

In Table 1 is the list of hadiths on the use of henna
in the source of al-Kutub al-Sittah that has recorded
11 matn hadiths from the sources Sunan Abī Dāwūd
and also Sunan al-Nasā’ī T, followed by 4 matn hadiths
from the sources Sunan Ibn Mājah. Source Jāmi‘
al-Tirmidhī, Sahīh Muslim and Sahīh al-Bukhārī that
recorded 2 matn hadiths, 3 matn hadiths and 1 matn
hadith respectively. A total of 17 matn hadiths
with 32 frequencies are sources from al-Kutub al-Sittah.
<table>
<thead>
<tr>
<th>Theme</th>
<th>List of Hadith</th>
<th>Source of Hadith</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Henna as a dye to darken grey hair.</td>
<td>B M AD T N IM</td>
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<tr>
<td></td>
<td>-</td>
<td>(1)</td>
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<td></td>
<td>إِنْ أَحْسَنَ مَا غَيَّرَ بِهِ الْحَلَالَةِ وَالْكَفْتَةِ</td>
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<td></td>
<td>إِلَّا لِمَرْيَمَ بْنَ بَلْقِيلٍ إِلَّا فَقِيلُ</td>
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<td></td>
<td>وَقَدْ اخْتَضَبُّ أُبُو بَكْرُ بِالْحَلَالَةِ وَالْكَفْتَةِ وَخَاصَتَهُ عَمَّرُ بِالْحَلَالَةِ بِالْكَفْتَةِ</td>
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<td></td>
<td>فَأَخْرَجَهُ إِلَى شَعْرَهَا مِنْ شَعْرِ رَسُولِ اللَّهِ ﷺ مَخْضُوبًا بِالْحَلَالَةِ وَالْكَفْتَةِ</td>
<td>-</td>
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<td></td>
<td>أُنْفِقَتْ مِنْ أَبِي نَعَمَ اللَّهِ إِذَا هُوَ ذُو وَفَقْرٍ بِهِ رَدْعُ جَانِبَةِ وَعَلِيْهَ بَرْزَانٌ أَخْضَارٌ</td>
<td>-</td>
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<td></td>
<td>أَنِي بِأَيْلاَتِي فَهَّمْتُ هَذَا مَنْ تَأْسَ نِمَّةُ وَخَلَائِفُهَا كَالْإِسْلَامِ بِيِّنَّا، قَالَ رَسُولُ اللَّهِ ﷺ</td>
<td>-</td>
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<td></td>
<td>“عُزِّهِمَا هَذَا بِثِبْتِي وَبَاجَنُوا الشَّوَاهِدَ”</td>
<td>-</td>
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<td></td>
<td>إِنْ الْبُهْرَةِ وَالْبُهْرَةُ لاَ يَصِبَّعُونَ فِي قَلَبِهِمَا</td>
<td>-</td>
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<td></td>
<td>لاَ تَجْنَبِي عَلَيْهِ وَكَانَ قَدْ أَطْلَحَ لَحْتَةً بِالْحَلَالَةِ</td>
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<td>لاَ تَجْنَبِي عَلَيْهِ وَكَانَ قَدْ أَطْلَحَ لَحْتَةً بِالْحَلَالَةِ</td>
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<td></td>
<td>كَانَ أَكْرَهُهُ، كَانَ حَبِيبِي ﷺ بِكَرَةُ رَيْحَةٍ</td>
<td>-</td>
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<td></td>
<td>إِنَّ امْرَأَتَيْ أَثْتَ عَانِشَةَ رَضِيَ اللَّهُ بِهَا عَنْ حَصَابِ الْجَانِبَةِ، قَالَتْ: لَا يَسْأَلُوهُ</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>“وَكَانَ أَكْرَهُهُ، كَانَ حَبِيبِي ﷺ بِكَرَةُ رَيْحَةٍ”</td>
<td>-</td>
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<td></td>
<td>مَرَّ عَلَى الْجَنَّةِ رُجَّلٌ قَدْ خَضَبَ بِالْحَلَالَةِ، فَقَالَ: مَا أَحْسَنَ هَذَا؟ قَالَ: فَمَرَّ</td>
<td>-</td>
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<td></td>
<td>“وَرَأَى اللَّهُ ﷺ بِقَلِيلٍ مَا غَيَّرَ بِهِ الشَّيْءَ”</td>
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<td></td>
<td>“وَأَنَا أَكْرَهُهُ، كَانَ حَبِيبِي ﷺ بِكَرَةُ رَيْحَةٍ”</td>
<td>-</td>
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<td></td>
<td>لاَ أَنَا بِالْحَلَالَةِ كَانَ كَأَسِنَ الْمُسْلِمَينَ...</td>
<td>-</td>
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<td></td>
<td>2</td>
<td>Henna also acts as an ornamental specifically for women either for their nails or hair;</td>
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<td></td>
<td>لَوْ كَانَتْ امْرَأَتَيْ لْغُيِّبَتْ أَفْطَرَتْ يَغْيُبُ بِالْحَلَالَةِ...</td>
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<td></td>
<td>وَلَا تَمْتَشِطِي بِالْطِّيبِ وَلاَ حَصَابُهَا فَإِنَّهَا حَصَابُهَا...</td>
<td>-</td>
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<td></td>
<td>3</td>
<td>The prohibition of wearing henna for men as an ornamental that resembles women (tasyabbuh);</td>
</tr>
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<td></td>
<td>أَنِي بِمُخْضَعَتِي قَدْ خَضَبَ بِالْحَلَالَةِ وَرَأْسُهُ وَلِحْيَتُهُ كَالْثُّرُّ قَدْ خَضَبَ بِهَا الرَّجُلُ ﷺ أَظْفَارَكِ يَعْنِي بِالنِّسَاءِ...</td>
<td>-</td>
</tr>
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<td></td>
<td>قَلِيلًا وَخَلِفَهُ الْحُجْرَةُ رَبِّي وَنُكْبَةٌ لَّا تُغَيِّرُي بِهَا وَسَلَّمَ بِاللَّهِ عَلَيْهِ وَسَلَّمَ بِاللَّهِ أَظْفَارَكِ يَعْنِي بِالنِّسَاءِ...</td>
<td>-</td>
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<td></td>
<td>4</td>
<td>Henna as a material for wound treatments;</td>
</tr>
<tr>
<td></td>
<td>مَا كَانَ إِنَّ رَسُولَ اللَّهِ ﷺ أَنْ أُذْهَبَ لِيَ كَانَ إِنَّ رَسُولَ اللَّهِ ﷺ أَنْ أُذْهَبَ لِيَ</td>
<td>-</td>
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<td></td>
<td>عَلَيْهِ الْحَلَالَةِ وَلَكِنْ أَكْرَهُهُ، كَانَ حَبِيبِي ﷺ بِكَرَةُ رَيْحَةٍ...</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>كَانَ لاَ يَصِبُّ الْحَلَالَةِ وَسَلَّمَ ﷺ عَلَيْهِ وَسَلَّمَ ﷺ عَلَيْهِ وَسَلَّمَ ﷺ عَلَيْهِ الْحَلَالَةِ...</td>
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</tr>
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<td></td>
<td>5</td>
<td>Henna to treat leg pain.</td>
</tr>
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<td></td>
<td>...احْتَجِمْ وَلَا وَجَعَةٌ فِي رَجَالِهِ إِلَّا قَالَ: اخْضَبُهَا...</td>
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</tr>
</tbody>
</table>

Total 1 3 11 2 11 4

Source: Author’s Analysis
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Based on 17 matn hadiths, it can be classified into five groups or clusters on the benefits of henna. Group one represents 11 matn hadiths that narrated henna as a permitted colouring agent that represents 64%. Rasulullah PBUH suggested using henna as a dye to darken grey hair and beards such as hadith No. 1753 from Jāmī al-Tirmidhī, Hadith No. 4205 (Sunan Abū Dāwūd), Hadith No. 6075; 6076; 5509 (Ṣaḥīḥ Muslim), Hadith No. 3462 (Ṣaḥīḥ al-Bukhārī), Hadith No. 3623 (Sunan Ibn Mājah), Hadith No. 4164; 4165; 4206; 4208; 4211 (Sunan Abū Dāwūd) (Othman et al. 2021).

Group two of henna is clustered specifically as an accessory for women. This can be observed in the hadith of Rasulullah PBUH Hadith No. 4166 from Sunan Abū Dāwūd in the form of prohibition for the use of the colour produced by henna to be used as a colour for men’s nails so that it differentiates from women’s nails. The colour of henna is also allowed for women to accessorise such as hadith Hadith No. 2305 from Sunan Abū Dāwūd evaluated as da’if by Imam Muḥammad Nāṣir al-Dīn al-Albanī.

Group three: Apart from that, the prohibition on the use of the henna colour for a man’s nails that tries to resemble a woman’s such as Hadith No. 4928 from Sunan Abū Dāwūd narrates of a mukhannath (khunsa) man that tried to resemble a woman when he applied henna on his hands, the Prophet Muhammad PBUH had commanded to expel him to a remote area far away from people.

Group four: There are two hadiths that represent 12% which are Hadith No. 2054 and Hadith No. 3502 that narrates henna as a treatment material to treat wounds caused by thorns, swords, knives, and things similar to them.

Group five, henna as a treatment for leg pain. Referring to hadith number 3858 (Sunan Abū Dāwūd) henna was required as a treatment material for leg pain.

[3] SHARH HADITH MENTIONS THE USE OF HENNA AS A TREATMENT MATERIAL

After the groups of hadiths related to the use of henna were analysed, the researcher discovered as a whole that the two groups of henna in the hadith mentions the use of henna as a treatment material.

First, henna as a material for treating wounds as mentioned in Hadith No. 2054 and 3502. The researcher discovered that henna is used directly for treatment of wounds as mentioned in Hadith No. 2054 (Jāmī’ al-Tirmidhī) and Hadith No. 3502 (Sunan Ibn Mājah). An explanation and sharh on the use of henna as a treatment material for treating wounds is clarified as follow:

عَنْ عَلِيِّ بْنِ عُبَيْدِ اللَّهِِّ ، عَنْ جَدَّتِهِ سَلْمَى ، وَكَانَتْ تَخْدُمُ النَّبِيَّ صَلَّى اللَّهَُّ عَلَيْهِ وَسَلَّمَ قَالَتْ: "قَرْحَةٌ وَلَّاَ نَكْبَةٌ إِلَّاَّ أَمَرَنِي رَسُولُ اللَّهِ أَنْ أَضَعَ عَلَيْهَا الْحِنَّاءَ

Translation: Ali bin ‘Ubaidullah narrated that his grandmother Salma, who used to serve the The Prophet (ﷺ) said: “When there

Source: Summarized through the publication of Ariffin et al. (2020) and Othman et al. (2021)
was a wound or cut on the Messenger of Allah (ﷺ) he would order me to put Henna on it.”

This can be seen based on the debate in the *Tuhfah al-Ahwadhī bi Sharḥ Jāmī‘ al-Tirmidhī* book by Muhammad ‘Abd al-Rahmān Ibn ‘Abd al-Rahim al-Mubārakfūrī, he said:

"Qole: (Makān) (That is) a man (or woman) or a child (or a male or a female) (that is) a pain in his head..."

Translation: Muhammad ‘Abd al-Rahman said: (there is nothing) anything that happens (Rasulullah (ﷺ) wounded) said al-Tibi: It is possible that what happened a second time and that it is not excessive with interpretation, that is, the injury to the Prophet (ﷺ) had stopped. Saying (the wound) and treatment from wounds caused by sharp objects such as knives, swords and those similar, Allah SWT said (Ali ‘Ilmran verse 140): (if you get a wound) and at times the verse is read in two ways or more with fathah (the kāf for qarat). It has been told to us Fā‘īd who served ‘Ubaidillah Ibn ‘Alī Ibn Abī Rāfi‘, from his master, ‘Ubaidillah Ibn ‘Alī Ibn Abī Rāfi‘, 'Alī ‘Ilmran verse 140: (if you get a wound) and at times the verse is read in two ways or more with fathah (the kāf for qarat) as much as possible. 

In a simple terms, we can understand that there are two categories of wounds from *Sharḥ*, which are, (Qarhatun and (Nakbatun):

1. (Nakbatun): Nakbatun refers to the type of wounds caused by rocks or thorns and related objects, and

2. (Qarhatun): Qarhatun refers to the type of wounds caused by sharp objects such as knives, swords and related objects, and

This is also debated in the *Ihdā‘ al-Dībājah bi Sharḥ Sunan Ibn Mājāh* by Ṣafā al-Dawwī based no. hadith 3502:

Translation: It has been told to us Fā‘īd who served ‘Ubaidillah Ibn ‘All Ibn Abī Rāfi‘, from his master, ‘Ubaidillah Ibn ‘All Ibn Abī Rāfi‘, Salmah, the maid-servant of the Messenger of Allah (ﷺ) Narrated: ‘No one complained to the Messenger of Allah (ﷺ) of a headache but he told him to get himself cupped, or of a pain in his legs but he told him to dye them with henna.””

Based on the discussion in the ‘Aun al-Ma‘būd ‘Abū Dāwūd by Muhammad Shams al-Haq al-‘Azīm Ābadāţī, mentioned:

Translation: (servant): a male or a female (a pain in his head) : that is, arising from an abundance of blood (except he said) a pain in his legs but he told him to dye them with henna."

In the hadith, it is permissible to treat men with henna for a wound, a thorn mark, or a splitting of the leg, or the like (said, and Al-Hafiz Ibn Hajar said in Al-Fath (355/10) As for dyeing the hands and feet, it is not permissible for a man except in medication.

Translation: Awn al-Ma‘bood said (338/10) and al-Qari said: The hadith (3502), by its generalization, includes both men and women. A man should be enough with dyeing his palms and avoid dyeing his nails, as a precaution against imitating women as much as possible.

The second is the application of henna to relieve leg pain, as stated in Hadith No. 3858. The hadith is as follows:

**Qarhatun:** Nakbatun: refers to the type of wounds caused by rocks or thorns or similar.

Based on the discussion in the ‘Aun al-Ma‘būd ‘Abū Dāwūd by Muhammad Shams al-Haq al-‘Azīm Ābadāţī, mentioned:

Translation: When the Prophet (ﷺ) stumbled, he would apply henna to it.

Translation: In the hadith, it is permissible to treat men with henna for a wound, a thorn mark, or a splitting of the leg, or the like, and Al-Hafiz Ibn Hajar said in Al-Fath (355/10) As for dyeing the hands and feet, it is not permissible for a man except in medication.

Translation: In the hadith, it is permissible to treat men with henna for a wound, a thorn mark, or a splitting of the leg, or the like, and Al-Hafiz Ibn Hajar said in Al-Fath (355/10) As for dyeing the hands and feet, it is not permissible for a man except in medication.

In the hadith, it is permissible to treat men with henna for a wound, a thorn mark, or a splitting of the leg, or the like, and Al-Hafiz Ibn Hajar said in Al-Fath (355/10) As for dyeing the hands and feet, it is not permissible for a man except in medication.

In the hadith, it is permissible to treat men with henna for a wound, a thorn mark, or a splitting of the leg, or the like, and Al-Hafiz Ibn Hajar said in Al-Fath (355/10) As for dyeing the hands and feet, it is not permissible for a man except in medication.
According to Ibn Qayyim (1999), henna has two properties whereby the first property is cold and the second property is dry. The first property is that the amount of hot liquid can eliminate the smell of something and the second property is that the amount of mineral which is cold is beneficial as a preventer for inflammation/pain. This means that at the first stage, henna can be used directly or naturally/freshly and on the second stage, henna can be used by obtaining henna extracts.

HENNA: INTEGRATION OF SCIENTIFIC DATA FROM PHYTOCHEMICAL ACTIVITY.COMPOUNDS

The findings of this study aim to identify the active compounds that are found in henna plant that play a role in wound healing and relieve leg pain. As a justification, by identifying these compounds, henna potentials can be explored from the pharmacology developments based on reference to the hadiths of the Prophet Muhammad PBUH.

A wound is defined as any disruption of the skin layers that changes the structure and function of the skin (Enoch 2008). As mentioned in Hadith No. 2054 and 3502, henna plays a role in wound healing. Othman et al. (2020) discovered lawson, iso plumbagin, esculetin, fraxetin, gallic acid, apin compounds and other compounds from henna through phytochemical experiments of the High Performance Liquid Chromatography-Quadrupole Time-Of-Flight Mass Spectrometry (HPLC-QTOFMS) on Ethanol:Water (80:20) The Lawsonia inermis leaves extract which has medicinal value. From the findings has also confirmed the presence of the first class group from the aromatic group which is the phenolic, flavonoid, tannin, coumarin, and quinone compound group. These compounds play a role in wound treatment (Neha et al. 2019) by acting as an antioxidant agent (Othman et al. 2021). It is hypothesised that antioxidants will support in reducing wound oxidative stress and hastening wound healing (Comino-Sanz et al. 2021).

DISCUSSION

There are several plants mentioned in the Quran that are rich in antioxidants (Majid et al. 2020). Although henna is not mentioned in the Qur’an clearly, henna is mentioned in the hadiths that play a role in some treatments, especially in the treatment of wounds. Scientifically, it has been proven that henna has antioxidant content that plays a role in the treatment of wounds. There are two subs of hadith groups related to the use of henna based on the results of the analysis for the al-Kutub al-Sittah (Othman et al. 2021) collection.

Firstly, the researcher found that henna is a colouring agent that is permissible. Henna can be used to dye (khidab) grey hair and beards. There are 17 matn hadiths that state the use of henna either by the Prophet Muhammad PBUH himself or by the Prophet’s sahabats. It must be reminded, that the red colour produced from henna used as an accessory is only permissible for women. This is to differentiate with men’s fingers either for the hands or feet.

Secondly, the researcher discovered findings from the groups of hadiths on the use of henna as a treatment material. Henna has medical values and was practised by the Prophet Muhammad PBUH that is
1) Jāmī al-Tirmidhī Hadith No. 2054, 2) Sunan Ibn Mājah Hadith No. 3502, and 3) recommendations for fellow saḥābat to use henna in treatments for leg pain such as Hadith No. 3858 Sunan Abī Dāwūd. From the analysis and debate from the book tuḥfah al-Ahwadhī bi Sharḥ Jāmī al-Tirmidhī by Muhammad ‘Abd al-Rahmān Ibn ‘Abd al-Rahūm al-Mubārakfūrī clearly shows that henna is used as a treatment material such as for wounds caused by thorns, and wounds from swords, and knives. From ‘Aun al-Ma’būd Sharḥ Sunan Abī Dāwūd by Muhammad Shams al-Haq al-‘Azīm Ābādī indicates that henna is used to promote blood circulation in the legs.

From the discussion on the aspects on the use of henna as a treatment material, there are several methods and approaches from the current fiqh principles that can be related so that it can be used as a framework approach in understanding the use of henna. Referring to the ‘a’ilām in the ahādīth, the effeminate man method which means “The origin of something is permissible as long as there is no argument that prohibits it” (Yusuf al-Qaradhawi 2014). This is also stated by al-Subkī, the application of this method is used for the use of any object and its benefits as long as there is no islamc law that prohibits it (al-Wallawī 1996). Therefore, the law on the origin of henna as a treatment material is permissible.

THE NECESSARY APPROACH ON THE USE OF HENNA IN TREATMENTS

Thus, the researcher lists the five indicators to reinforce the findings in making backups on the permissibility of the law of using henna as a treatment material. The five indicators are as follows:

First: Hadith number 2054 gives clear instructions that the Prophet Muhammad PBUH used henna directly for himself.

Translation: ‘Ali bin ‘Ubaidullah narrated that his grandmother Salma, who used to serve the The Prophet (ﷺ) said: “When there was a wound or cut on the Messenger of Allah (ﷺ) he would order me to put Henna on it.”

Second: No hadiths regarding the prohibition of using henna for treatments were found except for the prohibition of using henna as a natural colouring agent for men that use henna as an accessory as mention in Hadith number 4928.

Through scientific research, henna has shown the appearance of natural antioxidants that play a role in treating wounds. Othman et al. (2021) also succeeded in proving that the appearance of active compounds that play a role in antioxidant activities has strengthened the hadith by the Prophet Muhammad PBUH on wound treatments. This matter also reinforces the idea that the use of henna from the hadith of the Prophet Muhammad PBUH on humans is classified in the clinical research category involving living organisms that are performed on humans. Based on the hadith of the Prophet Muhammad PBUH Hadith No. 2054 clearly states that henna can be used directly involving humans to treat wounds. Even so, pre-clinical studies involving cell culture tests or animals must be carried out first in order to allow a method and treatment materials to receive approval from the pharmacy’s regulatory authority.

Fourth: Refers to the contextual approach in understanding the hadith (Faisal 2014). Referring to Hadith No. 2054, Hadith no. 3858 that does not require any ilah (factor’ cause) such as the use of henna which is prohibited or harmful. Imam al-Nawawī (1930) defined that al-Hinna’ (mukhannath) means a type of plant that is ma’aruf (known by many). The society (or’) usually uses henna as a natural colouring agent and reveals that henna is used to treat wound pain from the Malay ethnobotany discovery (Othman et al. 2021). It even refers to findings from Al-Tibb Al-Nabawi by Ibn Qayyim (1999), who stated that the nature
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The henna plant is a ma’aruf plant that is widely known as a natural colouring agent. According to the research presented, in the fiqih al-hadith discussion towards the aspects of the use of henna, henna was found as a clear potential for the treatment of wounds. Thus, based on the whole analysis conducted, it is clear that the permissibility of the use of henna as a treatment material for medications is based on these five indicators. In accordance with Hadith No. 2054 Jami’ al-Tirmidhī gave indications that Rasulullah PBUH instructed the use of henna when wounded. There are no specific prohibitions that prohibit henna as a treatment material. Findings and opinions of the scientific studies also showed the contents of the henna compounds are rich with natural antioxidants that functions as wound treatments. Based on the contextual understandings of the hadith, there is no ilah that presents henna as harmful. In fact, henna is commonly known as a natural colouring agent and the use of henna as treatment for wounds by the Malay ethnobotany and, The istsilâh concept shows no terminologies that classify henna as a forbidden item.

Hence, in accordance with the five indicators, it can be concluded that henna as a treatment including for wounds, being harmed by thorns, and leg pain are permissible. Besides that, the scientific findings reveal that henna is rich in active compounds that can be developed by carrying out several particular studies towards the growth of alternative treatments for wounds.

To conclude, an integrative research pattern between the fiqih al-hadith and scientific approach is necessary to ensure the healing process can be examined and updated.

STRUCTURED INTERVIEW

On 20th April 2022, an interview with Ustaz Ibrahim Adham bin Mohd Rokhibi, Islamic Affairs Officer, in the Buhuth Unit (Hadith Clusters), Mufti Office of the Federal Region. The interview was carried out by presenting all five indicator approaches in understanding fiqih al-Hadith for whether the use of henna as a treatment material is suitable or not. Ustaz Ibrahim as the officer that is responsible for studying and checking the turath books and is honourable in relation to the laws and rulings, responded by agreeing with the methods highlighted by the researcher relating to the use of henna as a treatment material.

These findings are also parallel to the point of view from the 88th Muzakah of the Fatwa Committee of the National Council for the Malaysian Islamic Religious Affairs that convened in 2009 that had discussed the Law on the Use of Patterned Henna Based on the Law that states that:

1. It is permissible to use henna on both hands and feet for married or single women as long as it does not raise defamation.
2. It is permissible to use henna for the purpose of medicine on both hands and feet for men, it is not permissible except for a couple of fingers for the groom during wedding ceremonies.
3. The proportion of use of henna on both hands and feet are limited to the wrists and ankle only, meanwhile the colours used should not be permanent like tattoos and contain any suspicious elements.
4. It is allowed to have patterns or leaves and plant engravings, while animal patterns, symbols of deities or the teachings of whatever image that are against the Syariah are absolutely prohibited.

This study is precise on the development of clinical pharmaceutical medicine to be used as a treatment for ulcers, mouth ulcers, treatment for minor wounds, that is more safe to use. The findings of this study can be developed by examining the medical assertion that is stated from the al-Tibb al-Nabawi book by Qayyim al-Jawziyyah (1999) because the approach submitted by Ibn Qayyim is based on the hadith by the Prophet Muhammad PBUH with treatment methods using henna for treating mouth ulcers, headaches, chicken pox and leprosy.

CONCLUSION
recommended to apply the five indicators mentioned. These indicators will constantly be renewed to further strengthen the findings over time in accordance to the circulating value of knowledge that repeatedly grows (Zakaria 2019), and, at the same time, it will be a medium of scientific da’wah that coincides with the spread of Allah SWT’s message. (Othman et al. 2022).

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AUTHOR CONTRIBUTIONS

Conceptualization, Muhammad Remy Othman, Khadher Ahmad and Zulkifli Mohd Yusoff; methodology, Muhammad Remy Othman, Khadher Ahmad and Zulkifli Mohd Yusoff; validation, Sayidah Asma Basir and Khalijah Awang; formal analysis, Sayidah Asma; investigation, Muhammad Remy Othman and Khadher Ahmad; resources, Muhammad Remy Othman, Khadher Ahmad, Zulkifli Mohd Yusoff, Sayidah Asma Basir, and Khalijah Awang; data curation, Muhammad Remy Othman, Khadher Ahmad, Zulkifli Mohd Yusoff, Sayidah Asma Basir, and Khalijah Awang; writing—original draft preparation, Muhammad Remy Othman; writing—review and editing, Sayidah Asma Basir; visualization, Muhammad Remy Othman and Sayidah Asma Basir; supervision, Khadher Ahmad, Zulkifli Mohd Yusoff and Khalijah Awang; funding acquisition, Muhammad Remy Othman, Khadher Ahmad, Zulkifli Mohd Yusoff, Sayidah Asma Basir and Khalijah Awang. All authors have read and agreed to the published version of the manuscript.

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