

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

Analisis Kepentingan Rawatan Inai Berdasarkan Formula *Fiqh Al-Hadith*

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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

Inai merupakan sejenis tumbuhan yang kebiasaannya digunakan dalam masyarakat sebagai bahan perhiasan bagi mewarnakan kuku, rambut dan janggut bagi lelaki. Kebiasaannya menjadi bahan untuk perhiasan khusus untuk wanita. Namun, ada juga dalam amalan masyarakat yang menggunakannya sebagai bahan rawatan bagi kesembuhan luka dalaman selepas bersalin. Melalui analisis induktif dan deduktif, artikel ini bertujuan untuk menganalisis dari perspektif *fiqh al-hadith* terhadap penggunaan inai yang dijelaskan dalam hadith bagi mendapat penjelasan yang komprehensif berkenaan penggunaan inai yang disarankan oleh Nabi SAW agar dapat mengaitkan perbincangan dengan realiti penggunaan inai yang sewajarnya dalam masyarakat. Hasil kajian mendapati bahawa, dalam perspektif *fiqh al-hadith*, perbincangan tentang penggunaan inai adalah [1] Inai sebagai bahan pewarna untuk menghitamkan uban ataupun rambut; [2] Inai juga bertindak sebagai perhiasan khusus kepada wanita sama ada jari atau rambut; [3] Hukum larangan pemakaian warna inai kepada lelaki sebagai perhiasan yang menyerupai wanita (*tasyabbuh*); [4] Inai sebagai bahan rawatan luka; dan [5] Inai bagi rawatan sakit kaki. Justeru, hasil perbincangan ini dapat dikembangkan kepada kajian saintifik bagi membuktikan secara tepat penggunaan inai untuk manfaat masyarakat seluruhnya.

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 (Bachtiar 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).

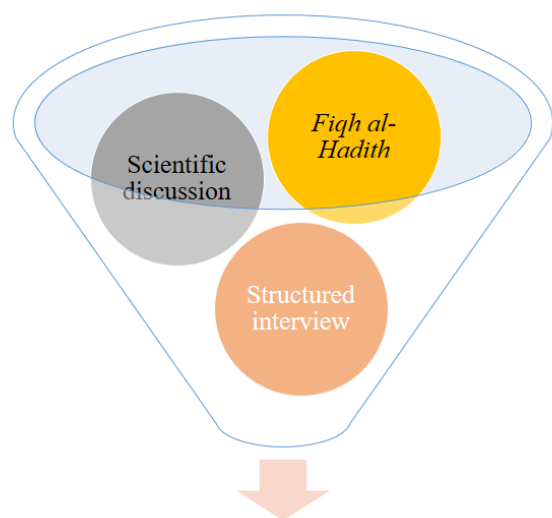
Even so, when referred to general discussions from the *hadith*, henna was stated as an item that is used as an accessory such as for dyeing grey hair, beards and nails, however, it did not directly explain its benefits from the medicine and treatment point of view. In addition, it touched on the point 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*, *Saḥīḥ 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 *istinbat* 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.



Presenting all indicator approaches

FIGURE 1. *Fiqh al-Hadith* and Scientific Methodology Framework Approach in verifying a statement or finding

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 حناء; 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, Ṣaḥīḥ Muslim, Sunan Abu Dāwūd, Jami` al-Tirmidhī, Sunan al-Nasa`ī, 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] عَنْ أَبِي ذَرٍّ، عَنِ النَّبِيِّ قَالَ: «إِنَّ أَحْسَنَ مَا غُبِرَ بِهِ الشَّيْبُ: الْحِنَاءُ، وَالْكَتَمُ»

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] عَنْ مُحَمَّدِ بْنِ سَبْرِينَ قَالَ: «سَأَلْتُ أَنَسَ بْنَ مَالِكٍ:

أَخْضَبَ رَسُولُ اللَّهِ قَالَ : إِنَّهُ لَمْ يَرِ مِنَ الشَّيْبِ إِلَّا قَلِيلًا

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."

[6076] حَدَّثَنَا ثَابِتٌ قَالَ : «سُئِلَ أَنَسُ بْنُ مَالِكٍ عَنْ خِضَابِ النَّبِيِّ فَقَالَ : لَوْ شِئْتُ أَنْ أَعِدَّ شَمَطَاتٍ كُنَّ فِي رَأْسِهِ فَعَلْتُ ، وَقَالَ : لَمْ يَخْتَضِبْ ، وَقَدْ اخْتَضَبَ أَبُو بَكْرٍ بِالْحِنَّاءِ وَالْكَتْمِ ، وَاخْتَضَبَ عُمَرُ بِالْحِنَّاءِ بَحْتًا .

Translation: Thabit 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."

[3623] عَنْ عُثْمَانَ بْنِ مَوْهَبٍ ، قَالَ : دَخَلْتُ عَلَى أُمِّ سَلَمَةَ ، قَالَ : « فَأَخْرَجَتْ إِلَيَّ شَعْرًا مِنْ شَعْرِ رَسُولِ اللَّهِ مَخْضُوبًا بِالْحِنَّاءِ وَالْكَتْمِ

Translation: From 'Uthman Ibn Mawhab he said: "I entered upon Umm Salamah and she brought out for me a hair of the Messenger of Allah (ﷺ), which was dyed with henna and Katam."

[4206] عَنْ أَبِي رَمْثَةَ ، قَالَ : انْطَلَقْتُ مَعَ أَبِي نَحْوِ النَّبِيِّ فَإِذَا هُوَ ذُو وَفْرَةٍ بِهَا رَدْغٌ حِنَّاءٍ وَعَلَيْهِ بُرْدَانٌ أَخْضَرَانِ

Translation: Narrated Abu Rimthah he said: I went with my father to the Prophet (ﷺ). He had locks hanging down as far as the lobes of the ears stained with henna, and he was wearing two green garments.

[5509] عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ : « أَنِّي بِأَبِي فُحَافَةَ يَوْمَ فَتْحِ مَكَّةَ وَرَأْسُهُ وَلِحْيَتُهُ كَالنَّعَامَةِ بَيَاضًا ، فَقَالَ رَسُولُ اللَّهِ : « عَيِّرُوا هَذَا بِشَيْءٍ وَاجْتَنِبُوا السَّوَادَ

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

[3462] إِنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ ، قَالَ : إِنَّ رَسُولَ اللَّهِ قَالَ : « إِنَّ الْيَهُودَ وَالنَّصَارَى لَا يَصْبُغُونَ فَخَالِفُوهُمْ

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."

[4208] عَنْ أَبِي رَمْثَةَ قَالَ : « أَنْبِئْتُ النَّبِيَّ أَنَا وَأَبِي فَقَالَ لِأَبِيهِ : مَنْ هَذَا؟ قَالَ : ابْنِي ، قَالَ : لَا تَجْنِبْ عَلَيْهِ وَكَانَ قَدْ لَطَخَ لِحْيَتَهُ بِالْحِنَّاءِ

Translation: Narrated by Abu Rimthah: I and my father came to the Prophet (ﷺ), the Prophet said to my father: Who is this? He replied: "He is my son." He said: "Do not commit a crime on him. He had stained his beard with henna."

[4164] عَنْ عَلِيِّ بْنِ الْمُبَارَكِ ، قَالَ : حَدَّثَنِي كَرِيمَةُ بِنْتُ هَمَّامٍ ، « أَنَّ امْرَأَةً أَتَتْ عَائِشَةَ رَضِيَ اللَّهُ عَنْ خِضَابِ الْحِنَّاءِ ، فَقَالَتْ : لَا بَأْسَ بِهِ وَلَكِنْ أَكْرَهُهُ ، كَانَ حَبِيبِي رَسُولُ اللَّهِ يَكْرَهُ رِيحَهُ

Translation: From 'Alī Ibn al-Mubārak said: Karimah, daughter of Hammam, told that a woman came to Aishah (Allah be pleased with her) and asked her about dyeing with henna. She replied: "There is no harm, but I do not like it. My beloved, the Messenger of Allah, disliked its odour."

[4211] عَنْ ابْنِ عَبَّاسٍ ، قَالَ : « مَرَّ عَلَى النَّبِيِّ رَجُلٌ قَدْ خَضَبَ بِالْحِنَّاءِ ، فَقَالَ : مَا أَحْسَنَ هَذَا؟ قَالَ : فَمَرَّ آخَرُ قَدْ خَضَبَ بِالْحِنَّاءِ وَالْكَتْمِ ، فَقَالَ : هَذَا أَحْسَنُ مِنْ هَذَا ، قَالَ : فَمَرَّ آخَرُ قَدْ خَضَبَ بِالصُّفْرَةِ ، فَقَالَ : هَذَا أَحْسَنُ مِنْ هَذَا كُلِّهِ

Translation: Ibn 'Abbās RA Narrated: "When a man who had dyed himself with henna passed by the Prophet (ﷺ), he said: How fine this is. When another man who had dyed himself with henna and katam passed by, he said: This is better than that. Then another man who had dyed himself with al-Sufrah, passed by, he said: This is better than all that."

[4165] عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا ، أَنَّ هِنْدَ بِنْتَ عُتْبَةَ قَالَتْ : يَا نَبِيَّ اللَّهُ تَابِعِي ، قَالَ : « لَا تَأْبِغِي حَتَّى تُعْجِرِي كَتْمِيكَ كَأْتُهُمَا كَمَا سَمِعَ

Translation: Narrated Aisha: When Hind, daughter of 'Utbah, said: Prophet of Allah, accept my allegiance, he replied; "I shall not accept your allegiance till you make a difference to the palms of your hands; for they look like the paws of a beast of prey."

Second: Henna also acts as an ornamental specifically for women either for their nails or hair. Among them are the following hadiths:

[4166] عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا ، قَالَتْ : « أَوْمَتِ امْرَأَةٌ مِنْ وَرَاءِ بَيْتِي بِبَيْدِهَا كِتَابًا إِلَى رَسُولِ اللَّهِ فَقَبِضَ النَّبِيُّ يَدَهُ ، فَقَالَ : مَا أَدْرِي أَيْدِي رَجُلٍ أَمْ يَدُ امْرَأَةٍ؟ قَالَتْ : بَلِ امْرَأَةٌ ، قَالَ : لَوْ كُنْتِ امْرَأَةً لَعَيَّرْتِ أَظْفَارَكَ يَعْنِي بِالْحِنَّاءِ

Translation: Narrated 'Aishah: A woman made a sign from behind a curtain to indicate that she had a letter for the Messenger of Allah (ﷺ). The Prophet (ﷺ) closed his hand, saying: "I do not know this is a man's or a woman's hand." She said: "No,

a woman.” He said: “If you were a woman, you would make a difference to your nails, meaning with henna.”

[2305] ثُمَّ قَالَتْ عِنْدَ ذَلِكَ أُمُّ سَلَمَةَ دَخَلَ عَلَيَّ رَسُولُ اللَّهِ جِينٌ ثَوْفِي أَبُو سَلَمَةَ وَقَدْ جَعَلْتُ عَلَى عَيْنِي صَبْرًا، فَقَالَ: «مَا هَذَا يَا أُمَّ سَلَمَةَ؟» فَقُلْتُ: «إِنَّمَا هُوَ صَبْرٌ يَا رَسُولَ اللَّهِ لَيْسَ فِيهِ طِيبٌ، قَالَ: «إِنَّهُ يَشُبُّ الْوَجْهَ، فَلَا تَجْعَلِيهِ إِلَّا بِاللَّيْلِ وَتَنْزَعِيهِ بِالنَّهَارِ، وَلَا تَمْتَشِطِي بِالطِّيبِ وَلَا بِالْحِنَاءِ فَإِنَّهُ خَصَابٌ»، قَالَتْ: «فُلْتُ: بِأَيِّ شَيْءٍ أَمْتَشِطُ يَا رَسُولَ اللَّهِ؟ قَالَ: «بِالسِّدْرِ تُغْلِقِينَ بِهِ رَأْسَكَ

Translation: Then Ummu Salamah said; The Messenger of Allah ﷺ came to visit me when Abu Salamah died, and I had put sabr in my eye. He asked: “What is this, Ummu Salamah?” I replied: “It is only the juice of sabr and contains no perfume.” He said: “It gives the face a glow, so apply it only at night and remove it in daytime, and do not comb yourself with scent or henna, for it is a dye.” I asked: “What should I use when I comb myself, Messenger of Allah?” He said: “Use sidr leaves and smear your head copiously with them.”

Third: The prohibition of wearing henna for men as an ornamental that resembles women (*tasyabbuh*). The hadith is as follows:

[4928] عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ «أَتَى بِمُحَنَّثٍ فَدَخَصَبَ يَدَيْهِ وَرَجُلَيْهِ بِالْحِنَاءِ، فَقَالَ النَّبِيُّ: مَا بَالُ هَذَا؟ فَقِيلَ: يَا رَسُولَ اللَّهِ، يَتَسَبَّهُ بِالنِّسَاءِ، فَأَمَرَ بِهِ فَنُفِيَ إِلَى النَّقِيعِ، فَقَالُوا: يَا رَسُولَ اللَّهِ، أَلَا نَقْتُلُهُ؟ فَقَالَ: إِنِّي نُهِيتُ عَنْ قَتْلِ الْمُصَلِّينَ» قَالَ أَبُو أُسَامَةَ: وَالنَّقِيعُ نَاحِيَةٌ عَنِ الْمَدِينَةِ وَلَيْسَ بِالنَّقِيعِ

Translation: Narrated Abu Hurayrah an effeminate man (mukhannath) who had dyed his hands and feet with henna was brought to the Prophet (ﷺ). He asked: What is the matter with this man? He was told: “Messenger of Allah! He imitates the look of women.” So he issued an order regarding him and he was banished to an-Naqi’. The people said: “Messenger of Allah! Should we not kill him?” He said: “I have been prohibited from killing people who pray.”

Fourth: Henna functions as a material for wound treatments. The hadiths are as follows:

[2054] عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ، عَنْ جَدَّتِهِ سَلْمَى، وَكَانَتْ تَخْدُمُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ: «مَا كَانَ يَكُونُ بِرَسُولِ اللَّهِ قَرْحَةٌ وَلَا نَكْبَةٌ إِلَّا أَمَرَنِي رَسُولُ اللَّهِ أَنْ أَضَعَّ عَلَيْهَا الْحِنَاءَ»

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.”

[3502] حَدَّثَنِي مُؤَلَّيْ عُبَيْدُ اللَّهِ، حَدَّثَنِي جَدَّتِي سَلْمَى أُمُّ رَافِعِ مَوْلَاةُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَتْ: «كَانَ لَا يُصِيبُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَرْحَةٌ، وَلَا شَوْكَةٌ، إِلَّا وَضَعَ عَلَيْهِ الْحِنَاءَ.»

Translation: Salma Ummu Rafi, the server of the Messenger of Allah (ﷺ), said: “When the Prophet (ﷺ) suffered any injury or thorn-prick, he would apply henna to it.”

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

[3858] حَدَّثَنَا فَايِدُ مَوْلَى عُبَيْدِ اللَّهِ بْنِ عَلِيٍّ بْنِ أَبِي رَافِعٍ، عَنْ مَوْلَاةِ عُبَيْدِ اللَّهِ بْنِ عَلِيٍّ بْنِ أَبِي رَافِعٍ، عَنْ جَدَّتِهِ سَلْمَى خَادِمِ رَسُولِ اللَّهِ قَالَتْ: «مَا كَانَ أَحَدٌ يَشْتَكِي إِلَى رَسُولِ اللَّهِ وَجَعًا فِي رَأْسِهِ إِلَّا قَالَ: احْتَجِمْ، وَلَا وَجَعًا فِي رِجْلَيْهِ إِلَّا قَالَ: اخْضِبْهُمَا

Translation: It has been told to us Fā'id who served ‘Ubaidillah Ibn ‘Alī Ibn Abī Rāfi’, from his master, ‘Ubaidillah Ibn ‘Alī Ibn Abī Rāfi’, from 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.”

[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 Abū Dāwūd* and also *Sunan al-Nasā’ī*, followed by 4 matn hadiths from the sources *Sunan Ibn Mājah*. Source *Jāmi` al-Tirmidhī*, *Ṣaḥīḥ Muslim* and *Ṣaḥīḥ 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 1. List of Hadiths on the Use of Henna in the Source of *al-Kutub al-Sittah*

Theme	List of Hadith	Source of Hadith					
		B	M	AD	T	N	IM
1	Henna as a dye to darken grey hair.						
	إِنَّ أَحْسَنَ مَا غُيِّرَ بِهِ الشَّيْبُ : الْحِنَّاءُ ، وَالْكَتَمُ	-	-	(1)	(1)	(6)	(1)
	إِنَّهُ لَمْ يَرِ مِنَ الشَّيْبِ إِلَّا قَلِيلًا	-	(1)	-	-	-	-
	وَقَدْ اخْتَضَبَ أَبُو بَكْرٍ بِالْحِنَّاءِ وَالْكَتَمِ ، وَاخْتَضَبَ عُمَرُ بِالْحِنَّاءِ بَحْنًا	-	(1)	-	-	-	-
	فَأَخْرَجَتْ إِلَيَّ شَعْرًا مِنْ شَعْرِ رَسُولِ اللَّهِ مَخْضُوبًا بِالْحِنَّاءِ وَالْكَتَمِ	-	-	-	-	-	(1)
	انْطَلَقْتُ مَعَ أَبِي نَحْوِ النَّبِيِّ فَإِذَا هُوَ دُوٌّ وَفَرَةٌ بِهَا رَدْعُ حِنَّاءٍ وَعَلَيْهِ بُرْدَانٌ أَحْضَرَانِ	-	-	(1)	-	-	-
	أَتَيْتُ بِأَبِي فُحَافَةَ يَوْمَ فَتَحَ مَكَّةَ وَرَأْسُهُ وَلِحْيَتُهُ كَالنَّعَامَةِ بَيَاضًا ، فَقَالَ رَسُولُ اللَّهِ : « غَيِّرُوا هَذَا بَشْيَاءٍ وَاجْتَنِبُوا السَّوَادَ	-	(1)	(1)	-	(1)	-
	إِنَّ الْيَهُودَ وَالنَّصَارَى لَا يَصْنَعُونَ فَخَالِفُوهُمْ	(1)	-	-	-	-	-
	لَا تَحْنِي عَلَيْهِ وَكَانَ قَدْ لَطَخَ لِحْيَتَهُ بِالْحِنَّاءِ	-	-	(1)	-	(1)	-
	أَنَّ امْرَأَةً أَنْتَ غَائِثَةٌ رَضِيَ اللَّهُ عَنْ خَضَابِ الْحِنَّاءِ ، فَقَالَتْ : لَا بَأْسَ بِهِ»	-	-	(1)	-	(1)	-
	وَلَكِنْ أَكْرَهُهُ ، كَانَ حَبِيبِي رَسُولَ اللَّهِ يَكْرَهُ رِيحَهُ	-	-	(1)	-	-	(1)
	مَرَّ عَلَيَّ النَّبِيُّ رَجُلٌ قَدْ خَضَبَ بِالْحِنَّاءِ ، فَقَالَ : مَا أَحْسَنَ هَذَا؟ قَالَ : فَمَرَّ «	-	-	(1)	-	-	(1)
أَخْرَجْتُ قَدْ خَضَبَ بِالْحِنَّاءِ وَالْكَتَمِ ، فَقَالَ : هَذَا أَحْسَنُ مِنْ هَذَا	-	-	(1)	-	-	-
لَا أَبَايَعُكَ حَتَّى تُغَيِّرِي كَفِّبِكَ كَأَنَّهُمَا كَفَا سَبْعَ ...	-	-	(1)	-	-	-	
2	Henna also acts as an ornamental specifically for women either for their nails or hair;						
	لَوْ كُنْتُ امْرَأَةً لَغَيَّرْتُ أَظْفَارِي بِغَنِي الْحِنَّاءِ ...	-	-	(1)	-	(1)	-
	وَلَا تَمْتَشِطِي بِالطَّيِّبِ وَلَا بِالْحِنَّاءِ فَإِنَّهُ خَضَابٌ ...	-	-	(1)	-	(1)	-
3	The prohibition of wearing henna for men as an ornamental that resembles women (<i>tasyabbuh</i>);						
	أَتَيْتُ بِمُحَمَّدٍ قَدْ خَضَبَ يَدَيْهِ وَرِجْلَيْهِ بِالْحِنَّاءِ ، فَقَالَ النَّبِيُّ : مَا بَالُ هَذَا؟ ..	-	-	(1)	-	-	-
فَقِيلَ : يَا رَسُولَ اللَّهِ ، يَنْسَبُهُ بِالنِّسَاءِ	-	-	(1)	-	-	
4	Henna as a material for wound treatments;						
	مَا كَانَ يَكُونُ بِرَسُولِ اللَّهِ قَرْحَةٌ وَلَا نَكْبَةٌ إِلَّا أَمَرَنِي رَسُولُ اللَّهِ أَنْ أَضَعُ ...	-	-	-	(1)	-	-
	عَلَيْهَا الْحِنَّاءُ	-	-	-	-	-	(1)
	كَانَ لَا يُصِيبُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَرْحَةٌ ، وَلَا شَوْكَةٌ ، إِلَّا وَضَعُ ...	-	-	-	-	-	(1)
	عَلَيْهِ الْحِنَّاءُ	-	-	-	-	-	(1)
5	Henna to treat leg pain.						
	... احْتَجِمُ ، وَلَا وَجَعًا فِي رِجْلَيْهِ إِلَّا قَالَ : اخْضِبْهُمَا	-	-	(1)	-	-	-
Total		1	3	11	2	11	4

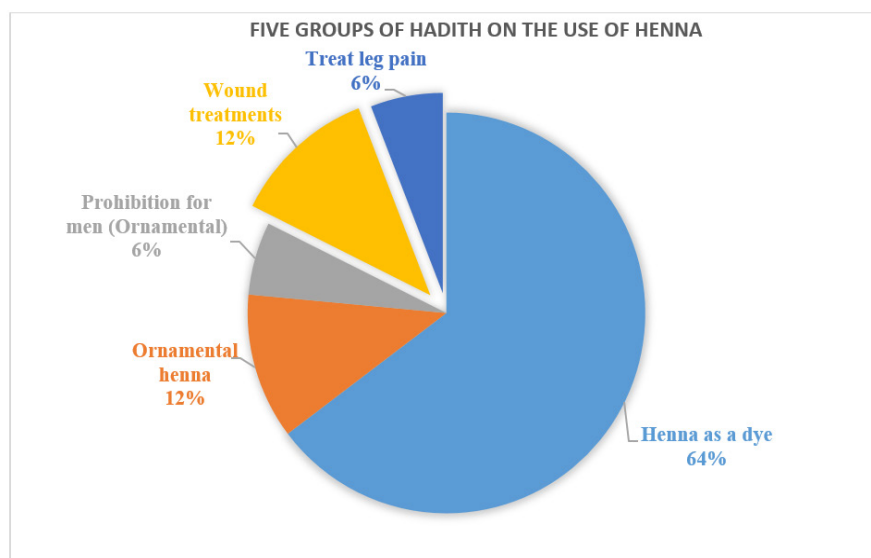


FIGURE 2. Five groups of hadith on the use of henna.

Source: Summarized through the publication of Ariffin et al. (2020) and Othman et al. (2021)

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 *Jāmi' 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 (*Jāmi' 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:

[2054] عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ ، عَنْ جَدَّتِهِ سَلْمَى ، وَكَانَتْ تَحْدُمُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ : « مَا كَانَ يَكُونُ بِرَسُولِ اللَّهِ فَرْحَةً وَلَا نَكْبَةً إِلَّا أَمَرَنِي رَسُولُ اللَّهِ أَنْ أَضَعَّ عَلَيْهَا الْجَنَاءَ »

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.”

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

قوله : (ماكان) أي الشأن (يكون) أي يوجد ويقع (برسول الله لئلي الله علي وسلم قرحة) قال الطيبي: يحتمل أن يكون الثاني زائداً وأن يكون غير زائد بالتأويل أي ماكان قرحة تكون برسول الله صلى الله علي وسلم انتهى. والقرحة بفتح ويضم جراحة من سيف وسكين ونحوه، ومنه قوله تعالى: (إن يمسمكم قرحة) وقد قرىء فيه بالوجهين والأكثر على الفتح (ولانكية) بفتح النون جراحة من حجر أو شوك ولا زائدة للتأكيد (أن أضع عليه الحناء) لأنه بيروته يخفف حرارة الجراحة وألم الدم.

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 (القرحة) and treatment from wounds caused by sharp objects such as swords, knives 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 (ولانكية) with the fathah on ن, treatment due to rocks or thorns and others (lay henna on it) indeed henna ie the characteristic of henna that is cold that relieves/reduces pain from wounds and blood flow.

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

1. (قرحة) Qarhatun refers to the type of wounds caused by sharp objects such as knives, swords and related objects, and
2. (نكبة) Nakbatun refers to the type of wounds caused by rocks or thorns and so on.

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

[3502] حَدَّثَنِي مَوْلَايَ عُبَيْدُ اللَّهِ، حَدَّثَنِي جَدَّتِي سَلْمَى أُمُّ رَافِعٍ مَوْلَاةُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَتْ: «كَانَ لَا يُصِيبُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَرْحَةٌ، وَلَا شَوْكَةٌ، إِلَّا وَضَعَ عَلَيْهِ الْحِنَاءَ.»

Translation: Salma Ummu Rafī, the server of the Messenger of Allah (ﷺ), said: *When the Prophet (ﷺ) suffered any injury or thorn-prick, he would apply henna to it.*”

في الحديث جواز التداوي بالحناء للرجال من جرح او اثر شوكة او تشقق في الرجل او نحو ذلك،

وقل الحافظ ابن حجر في الفتح (٥٥٣\١٠١) واما خضب اليدين والرجلين فلا يجوز للرجل الا في التداوي

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.

قال صاحب عون المعبود (٨٣٣\١٠١) وقال القاري :

والحديث باطلاقه تشمل الرجال والنساء ينبغي للرجل ان يكتفي باختصاب كفوف الرجل ويجتنب صبغ الاظفار احترازا من التشبه بالنساء ما امكن

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:

[3858] حَدَّثَنَا فَايِدُ مَوْلَى عُبَيْدِ اللَّهِ بْنِ عَلِيٍّ بْنِ أَبِي رَافِعٍ، عَنْ مَوْلَاةِ عُبَيْدِ اللَّهِ بْنِ عَلِيٍّ بْنِ أَبِي رَافِعٍ، عَنْ جَدَّتِهِ سَلْمَى خَادِمِ رَسُولِ اللَّهِ قَالَتْ: «مَا كَانَ أَحَدٌ يَشْتَكِي إِلَيَّ رَسُولِ اللَّهِ وَجَعًا فِي رَأْسِهِ إِلَّا قَالَ: احْتَجِمِ، وَلَا وَجَعًا فِي رِجْلَيْهِ إِلَّا قَالَ: اخْضِبْهُمَا»

Translation: It has been told to us Fā'id who served 'Ubaidillah Ibn 'Alī Ibn Abī Rāfi', from his master, 'Ubaidillah Ibn 'Alī Ibn Abī Rāfi', from 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'bud Sharḥ Sunan Abū Dāwūd* by Muhammad Shams al-Haq al-'Azīm Ābādī, mentioned:

(خادم) : يُطْلَقُ عَلَى الذَّكَرِ وَالْأُنثَى (وَجَعًا فِي رَأْسِهِ) : أَي نَاشِئًا مِنْ كَثْرَةِ الدَّمِ (إِلَّا قَالَ) : أَي لَهُ (وَلَا وَجَعًا فِي رِجْلَيْهِ) : أَي نَاشِئًا مِنَ الْحَرَارَةِ (أَخْضِبْهُمَا) : زَادَ الْبُخَارِيُّ فِي تَارِيخِهِ بِالْحِنَاءِ , قَالَهُ فِي فَتْحِ الْوُدُودِ.

Translation: (servant): a male or a female (a pain in his head) : that is, arising from an abundance of blood (except he said) He has (no pain in his legs) : that is, arising from heat (both be completely covered (dye): Al-Bukhari added henna in *Tarikh*, which he said in Fath al-Wadud.

It can be concluded that the Prophet PBUH will place henna on the wounds: due to the characteristics of henna which is cold, that can reduce and ease the pain caused by the wounds and blood flow.

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

ACTIVE 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*, *apiin* 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).

The second is the idea expressed in Hadith No. 3858 that leg pain can be treated with henna by wrapping it in it. According to Liang et al. (2017) *esculetin* and *fraxetin* compounds have the potential to be used as an anticoagulant/anti-clumps (warfarin

medication) agent to stop blood clots that cause illnesses like stroke. When injured, blood will come out and cause the wound to be easily infected by bacteria. Henna compounds support in preventing the spread of bacterial infections. It has been proven that *iso plumbagin* compounds have been reported to have potential in anti-inflammatory and antimicrobial activity (Singh et al. 2015). It also reported by Habbal et al. (2011), that the ethanol extract of henna leaves have the potential to delay bacteria reproduction from the *Pseudomonas aeruginosa* type which of this types of bacteria will cause bloodstream infections, wound, and rash. According to Khazeali et al. (2019), the contents of *gallic acid* compounds and *lawson* compounds in henna have the potential to delay *Mycobacterium phlei* type bacteria reproduction which this type of bacteria will cause skin tuberculosis.

Therefore, based on the hadith instructions provided by Rasulullah, it is now proven scientifically that the use of henna as a material for treating wounds and to relieve leg pain is accurate. As a result, customised research and solutions should be developed over time for the development of henna-based treatment products like hydrogel and wound dressings.

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 *ṣaḥābats*. 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) *Jāmi al-Tirmidhī* Hadith No. 2054, 2) *Sunan Ibn Mājah* Hadith No. 3502, and 3) recommendations for fellow ṣaḥābat to use henna in treatments for leg pain such as Hadith No. 3858 *Sunan Abū Dāwūd*. From the analysis and debate from the book *tuhfah al-Ahwadhī bi Sharḥ Jāmi' al-Tirmidhī* by Muhammad 'Abd al-Rahmān Ibn 'Abd al-Rahīm 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 Abū 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 "الأصل في الأشياء الإباحة" fiqh 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 Islamic 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.

[2054] عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ ، عَنْ جَدَّتِهِ سَلْمَى ، وَكَانَتْ تَخْدُمُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ : « مَا كَانَ يَكُونُ بِرَسُولِ اللَّهِ فَرَحَةً وَلَا نَكْبَةً إِلَّا أَمَرَنِي رَسُولُ اللَّهِ أَنْ أَضَعَّ عَلَيْهَا الْحِنَّاءَ »

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.

[4928] عَنْ أَبِي هُرَيْرَةَ ، أَنَّ النَّبِيَّ « أُتِيَ بِمُحَنَّثٍ قَدْ حَصَّبَ يَدَيْهِ وَرِجْلَيْهِ بِالْحِنَّاءِ ، فَقَالَ النَّبِيُّ : مَا بَأْسُ هَذَا؟ فَقِيلَ : يَا رَسُولَ اللَّهِ، يَتَشَبَّهُ بِالنِّسَاءِ ، فَأَمَرَ بِهِ فَتُنْفَى إِلَى النَّقِيعِ ، فَقَالُوا : يَا رَسُولَ اللَّهِ، أَلَا تَقْتُلُهُ؟ فَقَالَ : إِنِّي نُهِيتُ عَنْ قَتْلِ الْمُصَلِّينَ » قَالَ أَبُو أُسَامَةَ : وَالنَّقِيعُ نَاحِيَةٌ عَنِ الْمَدِينَةِ وَلَيْسَ بِالنَّقِيعِ

Translation: Narrated Abu Hurayrah an effeminate man (mukhannath) who had dyed his hands and feet with henna was brought to the Prophet (ﷺ). He asked: What is the matter with this man? He was told: "Messenger of Allah! He imitates the look of women." So he issued an order regarding him and he was banished to an-Naqi'. The people said: "Messenger of Allah! Should we not kill him?" He said: "I have been prohibited from killing people who pray."

Third: Through an understanding approach towards waqi', refers to dawabit (guideline) that was presented by al-Qaradawi (2005) that is to do a knowledgeable consultation against what had happened by collecting information from experts in their respective fields. Al-Qaradawi has specified dawabit in the fiqh framework while in operation which is by celebrating new things that are beneficial with the meaning that Islam celebrates innovation in the science and technology field that benefit human lives, makes life easier and adds value for a quality life.

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 strengthens the fact 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' (الحناء) means a type of plant that is ma'aruf (known by many). The society (urf) 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

of henna is cold and can be used in two situations; dry and wet (fresh), and safe for used external and internal use. He also presented several methods of treatment using henna, including treating headaches brought on stomach ulcers, dressing minor wounds, antifungal agents in the treatment of thrush by chewing henna, and antibacterial agents in preventing leprosy by drinking henna soaked in water.

Fifth: Referring to the terminology (*iṣṭilāḥāt*) (Sulaiman 2008). No other terminologies refer to henna (حِنَّاء) with other meanings that require hadith references or *sāhābat* or *tābi'īn* perspectives. Based on the *sharh* by Muhammad 'Abd al-Rahmān Ibn 'Abd al-Rahīm al-Mubārakfūrī regarding the use of henna on wound treatments in the book *tuhfah al-Ahwadhī bi Sharḥ Jāmi' al-Tirmidhī*. The researcher did not find any law that classifies henna as an object that is forbidden and requires an *ilah* to show otherwise. Despite that, the consumption rate and when the age of henna that is meant in the hadith requires a study from scientific data. The researcher also suggests that a test involving living organisms is done through preclinical studies to ensure that the healing process can be examined and updated. The purpose of the scientific data conducted is to find out the benefits of henna especially as a medicine for wounds based on the guide in the hadith by Rasulullah PBUH.

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 fiqh 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 Muzakarah 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

The henna plant is a *ma'aruf* plant that is widely known as a natural colouring agent. According to the research presented, in the *fiqh 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 [1] In accordance with Hadith No. 2054 *Jāmi' al-Tirmidhī* gave indications that Rasulullah PBUH instructed the use of henna when wounded, [2] There are no specific prohibitions that prohibit henna as a treatment material, [3] 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, [4] 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, [5] The *iṣṭilāḥāt* 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 *fiqh al-hadith* and scientific approach is

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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