

Honey in the Treatment of Diarrhoea from the Perspectives of Hadith Science and Medical Science

Hadis İlmi ve Tıp Bilimi Perspektiflerinden İshal Tedavisinde Bal

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ABSTRACT

Honey has long been regarded as both a therapeutic agent and a symbolic entity in religious and mythological contexts across diverse cultures. Consequently, medical, religious, and mythological sources have extensively discussed its properties. This study explores the use of honey, particularly in the treatment of abdominal pain and diarrhoea, from the perspectives of hadith studies and medical science. Both the Quran and Sunnah emphasize honey's healing properties, with numerous hadiths mentioning its use, either as a standalone remedy or in combination with other substances. The study critically examines issues related to the isnād (chain of transmission) and textual authenticity of certain hadiths through the methodological lens of hadith studies. While the medical application of honey for diarrhoea has occasionally been debated, there is a consensus regarding its efficacy. The research also considers whether Prophet Muhammad's recommendations on honey were based on empirical knowledge rooted in pre-Islamic practices, rather than divine revelation. Furthermore, the study evaluates the practice of boiling honey and its diluted use considering contemporary medical findings. An interdisciplinary approach was employed to investigate honey's effects on diarrhoea alongside related hadiths. Despite some discrepancies, significant compatibility between the hadith literature and modern medical findings has been observed. The study also highlights the variability in honey's composition, influenced by geography and bee diets, as an important consideration for future research. Additionally, the biological characteristics and dietary habits of patients may impact treatment outcomes. The inductive method (istikra) was utilized to analyze these connections comprehensively.

Keywords: Hadith, Medicine, Prophetic Medicine, Honey, Diarrhoea, Abdominal Pain.

ÖZ

Bal, farklı kültür ve coğrafyalarda hem terapötik bir ajan hem de dini ve mitolojik anlam taşıyan sembolik bir varlık olarak görülmüştür. Bu nedenle, tıbbi, dini ve mitolojik kaynaklar balın özelliklerine dair çeşitli tartışmaları içermektedir. Bu çalışmada, özellikle karın ağrısı ve ishal tedavisinde balın kullanımını hadis ilmi ve tıbbi bilimler perspektifinden incelenmektedir. Kur'an ve Sünnet balın şifa verici özelliklerini vurgulamakta, pek çok hadiste ise balın tek başına ya da başka maddelerle karıştırılarak kullanımına atıfta bulunmaktadır. Çalışmada, bazı hadislerin isnad ve metin yönünden problemleri tespit edilerek hadis metodolojisi çerçevesinde analiz edilmiştir. Balın tıbbi olarak ishal tedavisindeki kullanımının zaman zaman tartışma konusu olmuş olması da çalışmanın kapsamı içerisinde incelenmiştir. Ayrıca, Hz. Muhammed'in bala dair tavsiyelerinin ilahi vahiyden ziyade geçmiş deneyim ve tecrübelerle dayanmış olabileceği ihtimali de değerlendirilmiştir; zira bal, İslam öncesi medeniyetlerde de bir tedavi aracı olarak kullanılmıştır. Çalışmada, balın kaynatılması ve seyreltilerek kullanılması uygulamaları da modern tıbbi veriler ışığında değerlendirilmektedir. Çalışmada ishal ve ilgili hadislerin incelenmesinde disiplinler arası bir yaklaşım benimsenmiştir. Hadisler ile tıbbi bulgular arasında bazı farklılıklar olmakla birlikte genel uyumluluk olup olmadığı değerlendirilmiştir. Ayrıca, balın bileşiminin coğrafya ve arıların beslenme alışkanlıklarına bağlı olarak değişiklik gösterdiği dikkate alınarak, gelecekteki araştırmaların bu faktörleri değerlendirmesi gerektiği vurgulanmıştır. Bunun yanı sıra, hastaların biyolojik özellikleri ve beslenme alışkanlıklarının tedavi sonuçlarını etkileyebileceği belirtilmiştir. Çalışmada, bu bağlantıları analiz etmek için tümevarım yöntemi (istikra) kullanılmıştır.

Anahtar Kelimeler: Hadis, Tıp, Nebvî Tıp, Bal, İshal, Karın Ağrısı.

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INTRODUCTION

In this study, we have examined the narrations that refer to honey as a remedy for stomach complaints or diarrhoea, in light of both hadith sciences and the data from medical science. The primary reason for conducting this investigation stems from the debates that exist in both classical hadith sources and classical medical texts on this topic. The aim of our study is to resolve these debates by also considering contemporary medical data. The originality of this research stems from its novel focus, as no independent study has previously addressed this specific topic. Another aspect of its originality is that we approached the issue from the perspectives of both scientific disciplines.

One of the most significant reasons for conducting this study in an interdisciplinary manner is to avoid the potential risks that may arise from making judgments to treat an important health issue solely based on narrations. Historically, honey has been used to treat various digestive system disorders, including diarrhoea, as will be discussed later in this study.

While this study primarily examines narrations recommending honey for gastrointestinal ailments, including stomach complaints and diarrhoea, it also briefly addresses other applications of honey, such as in wound treatment. This broader focus allows for a more comprehensive understanding of the interconnected themes relevant to the study's objectives and limitations. In addition, since the narratives related to the subject of our study are evaluated in the context of the source of prophetic medicine (al-Tibb al-Nabawī) and the mission of prophethood, other issues related to this context were also addressed in our research.

The primary role of prophets is to guide people on ethical principles and the purpose of knowledge, rather than providing technical scientific information.¹ While prophets are considered infallible in matters of scientific ethics and purposes, their experiential knowledge and practices are excluded from the scope of divine revelation due to their human nature.² Consequently, some of the medical views and practices of Prophet Muhammad (PBUH) have been subjects of debate regarding their sources. However, beyond his role as a prophet, Prophet Muhammad was also seen as a leader, commander, educator, judge, and physician, and was consulted on all matters.³

When examining the history of medical science, it is evident that there has been a close relationship between religious sciences and medicine. Therefore, this study also includes the religious and historical origins of honey to determine its place and significance in human history. This approach allowed us to shed light on the historical and cultural background of narratives on the medicinal use of honey.

It is well known that one of the criteria for the authenticity of a hadith, according to the principles of hadith methodology, is that the narration should not contradict reason or scientific facts.⁴ In our study, we attempted to obtain more reliable results by conducting an interdisciplinary study that also benefited from modern medical science. By doing so, we facilitated the evaluation of the relevant narrations from the perspective of contemporary medicine and provided insight into the differences in approach between traditional and modern medicine.

Since these narratives are directly related to medical science, a textual analysis based on current medical data, in addition to traditional isnād criticism, was essential. Contemporary medical data and scientific studies are evaluated in a hierarchical structure based on the strength of the evidence, which categorizes findings into topics supported by evidence and those that lack sufficient evidence. The hierarchy begins with meta-analyses and systematic reviews, followed by randomized controlled trials, cohort studies, case-control studies, cross-sectional studies, case reports and series, expert opinions, and laboratory and animal studies.⁵ Therefore, in order to support claims of consistency or inconsistency with scientific data, they must be supported by scientific methods.⁶ In this regard, the results of our study are more reliable because they are supported by data from both disciplines.

1. AN EXAMINATION OF THE NARRATIONS REGARDING THE POSITIVE EFFECT OF HONEY ON STOMACH AILMENTS AND DIARRHEA IN TERMS OF HADITH SCIENCES

Although the authenticity of a narration is generally based on the reliability of the chain of transmission (isnād), in cases where isnād criticism is deemed insufficient, textual criticism can be used to determine the authenticity of the narration. Therefore, the authenticity of the chain of transmission (isnād) does not automatically ensure the authenticity

- 1 Salih Karacabey, "Hadis Vahiy Münasebeti ve Tıpla İlgili Hadisler Hakkında Hattâbî'nin Görüşleri", *Uludağ Üniversitesi İlahiyat Fakültesi Dergisi* 4/1 (January 1, 1992), 223.
- 2 Veli Atmaca, "Hadislerde Hastalık ve Sağlık Anlamında Kullanılan Genel Kavramlar", *Hadis Tetkikleri Dergisi* 8/1 (June 30, 2010), 83.
- 3 Saffet Sancaklı, "Tibb-ı Nebevî Hadislerinin Bağlayıcı Olup Olmaması Açısından Değerlendirilmesi", *Mesned İlahiyat Araştırmaları Dergisi* 10/2 (December 30, 2019), 354.
- 4 Osman Oruçan, *Hadiste Metin Tenkidi İlkesi Olarak Pozitif Bilimlere Aykırılık* (Ankara: Ankara Üniversitesi, Sosyal Bilimler Enstitüsü, Doktora Tezi, 2005), 11–70; Nevzat Tartı, "Bilim-Hadis İlişisine Dayalı Bir Metin Tenkidi Tartışması", *EKEV Akademi Dergisi - Sosyal Bilimler* 7/15 (2003), 97.
- 5 Benjamin Djulbegovic - Gordon H Guyatt, "Progress in Evidence-Based Medicine: A Quarter Century On", *The Lancet* 390/10092 (2017), 390.
- 6 Bünyamin Erul, "Tıp ile İlgili Rivayetlerin Değeri", *Adana 2015 Uluslararası İslam ve Tıp (Tibb-ı Nebevî) Kongresi*, ed. Hasan Akkanat (Adana: y.y., 2016), 16.

of the text itself.⁷ Thus, while we applied the established criteria of Hadith methodology to evaluate the reliability of the chains of transmission, we also incorporated modern medical data to interpret and critically analyze the content of the texts.

1.1. Analyzing the Hadiths on Stomach Ailments and Diarrhoea in Terms of Their Text and Isnād

The Qur'ān mentions that honey has healing properties, but it does not provide any specific details.⁸ These details emerge in marfū', mawqūf, and maqtū' narrations. Since the authenticity of some of these narrations is subject to debate, particularly the marfū' narrations need to be examined both in terms of isnād and text.

When analyzing the narrations, we considered the chronology of the sources to better observe the differences in isnād and text that emerged during the transmission processes. This allowed us to evaluate the variations in isnād and text over time more effectively.

The earliest known source that contains the narration recommending honey as a remedy for stomach pain is Ma'mar b. Rāshid's (d. 153/770) Jami', where the isnād and text of the narration are as follows:

"A man came to the Prophet (PBUH) and mentioned that his brother was suffering from stomach pain. The Prophet said to him, 'Give your brother honey to drink.' The man returned and said, 'It only increased the severity of his pain.' The Prophet repeated, 'Give your brother honey to drink.' The man gave the same response again, and this was repeated three times. Then the Prophet said, 'The Qur'ān is true, but your brother's stomach has lied.' The man gave him honey again, and his brother was cured as if he had been freed from shackles."⁹

In a second source, this narration is transmitted in the context of the exegesis of verse 69 of Surah al-Nahl, though in this version, the phrase "your brother's stomach has lied" is not explicitly attributed to the Prophet (PBUH).¹⁰ The third source, Yahya ibn Sallām's¹¹ work, mentions that the Prophet said, "Your brother's stomach has lied" on the third or fourth attempt. In the fourth source, Ibn Abī Shaybah's Muṣannaf, the illness is specifically described as diarrhoea rather than a general stomach complaint.¹²

In later sources, such as those of al-Bukhārī¹³ and Muslim¹⁴, the illness is mentioned as diarrhoea (استطلق بطنه). In another narration by Ahmad¹⁵ and Muslim¹⁶, it is described as "his stomach was upset" (عَرَبَ بَطْنُهُ). In a summarized narration, the phrase "as if his stomach had lied, and the Qur'ān had spoken the truth"¹⁷ suggests that this part of the narration may have been interpreted during transmission. If this possibility is accepted, the phrase could be considered a mudraj (interpolated addition). However, with the overall consistency of the texts, this possibility appears weak.

The isnāds in the earliest sources, including those of Ma'mar, 'Abd ar-Razzāq, and Yahya b. Sallām, are mursal (interrupted). The first source where the narration is transmitted with a connected (mutaṣil) isnād, with the Companion Abū Sa'īd added, is Ibn Abī Shaybah's Muṣannaf, where the illness is described as diarrhoea. Two transmitters, 'Alī b. Dāwūd and Bīkr b. Qays, transmitted this narration from Abu Sa'īd and from these two, only Qatāda b. Di'āma transmitted it. The narration was subsequently transmitted by Ahmad b. Hanbal¹⁸, 'Abd b. Humayd¹⁹, al-Bukhārī, Muslim, Abū Ya'lā²⁰, al-Tirmidhī²¹, Bayhaqī²², and Abū Nu'aym²³ through the isnād of Qatāda b. Di'āma.²⁴ Thus, the reliability of the narration

7 Cemālu'dīn 'Abdurrahmān İbnu'l-Cevzī, *El-Mevzū'āt*, critical ed. 'Abdurrahmān (Medine: Mektebetu's-selefiyye, 1388), 1/141; Yusuf Suiçmez, *Sahabe ve Tabiin Sözlükleri* Hz. Peygamber'e Nispeti (Ankara: OTTO Yayınları, 2015), 88, 89.

8 an-Nahl 16/69.

9 Ma'mar Ibn. Rāşid Ma'mar Ebū 'Urve Ma'mar Ibn. Rāşid el-Ezdī, *Al-Jāmi'*, critical ed. Habibu'r-Rahmān el-'A'zamī (Pakistan: al-Majlis al-'İlmī, 1403), 11/153 (No. 20173).

10 'Abd-ar-Razzāq Ibn-Hammām al-Himyarī, *Tafsīr 'Abd-ar-Razzāq*, ed. Mahmūd Muhammad 'Abduh (Bairūt: Dār al-Kutub al-'İlmīya, 1999), 2/272.

11 Yahyā b. Sallām al-Qayrawānī Abū Zakariyā, *Al-Tafsīr* (Beirut: Dar al-Kutub al-'İlmīyah, 1425), 1/74.

12 Abū Bakr 'Abdullāh Ibn al-'Absī Ibn Abi Shayba, *Kitāb Al-Muṣannaf Fī al-Aḥādīth Wa al-Āthār* (Riyadh: Maktabat al-Rushd, 1409), 5/59 (No. 23686).

13 Abū 'Abdillāh Muhammad ibn Ismā'il al-Bukhārī, *Al-Jāmi' al-Ṣaḥīh*, ed. Dr. Muṣṭafā Dīb al-Bughā (Dimashq: Dār Ibn Kathīr, Dār al-Yamāmah, 1414), "at-Tibb", 23 (No. 5386).

14 Abū al-Husayn Muslim ibn al-Hajjāj al-Qushayrī an-Nisābūrī Muslim, *Al-Ṣaḥīh*, ed. Muhammad Fu'ād 'Abdi al-Bāqī (Cairo: Matba'atu 'Isā al-Bābī al-Halabī wa Shurakā'uhu, 1955), "as-Salām", 91.

15 Abū 'Abdullāh Ahmad ibn Muhammad ibn Hanbal ash-Shaybānī Ahmed, *Al-Musnad*, critical ed. Shu'aybu al-Arna'ūti (Cairo: Mu'assasatu ar-Risālah, 1421), 17/234 (No. 11146).

16 Muslim, *Al-Ṣaḥīh*, "as-Salām" 91.

17 Ibn Abi Shayba, *Al-Muṣannaf*, 5/60 (No. 23690).

18 Ahmed, *Al-Musnad*, 17/234, 235 (No. 11146, 11147), 18/375, 376 (No. 11871).

19 'Abd b. Humayd, *El-Munteḥab Min Musnadi 'Abd Ibn Humayd* (Kahire: Mektebetu's-Sunne, 1988), 292 (No. 938).

20 Ahmad b. 'Alī al-Mawṣilī Abū Ya'lā, *Musnad Abi Ya'lā* (Dimashq: Dār al-Ma'mūn, 1984), 2/451 (No. 1261).

21 Abū 'Isā Muhammad b. 'Isā al-Tirmidhī, *Al-Sunan* (Beirut: Dār al-Gharb al-Islāmī, 1998), "at-Tibb", 31 (No. 2082).

22 Abū Bakr Ahmad b. al-Husayn b. 'Alī Khusrawjirdī al-Bayhaqī, *Dalā'il al-Nubuwwa* (Beirut: Dār al-Kutub al-'İlmīya, 1988), 6/164.

23 Ahmad b. 'Abdullāh b. Ahmad al-Iṣbahānī Abū Nu'aym, *Al-Tibb al-Nabawī* (Beirut: Dāru Ibn Hazm, 2006), 1/417.

24 Oruçan, *Hadiste Metin Tenkidi İlkesi Olarak Pozitif Bilimlere Aykırılık*, 432.

depends on the status of this transmitter. Qatadah is known as one of the well-known mudallis (the narrator who conceal)²⁵, and his narrations should be approached with caution.

The authenticity of the narration also depends on the reliability of Shu'ba, who transmitted from Qatādah, as Shu'ba is reported to have said, "I protected you from Qatādah's tadrīs." Therefore, to determine the authenticity of the narration, an analysis of both situations is necessary. Our investigation revealed that the narration was transmitted with the phrase indicating hearing (sama') in Abū 'Awāna's Mustakhraj²⁶, a third-century work, suggesting that the narration is rare (shadh). Thus, it cannot be considered authentic based on the claim of direct transmission. Although the presence of Shu'ba in the isnād may seem to remove the possibility of tadrīs²⁷, but this alone is not enough to accept it authentic.

In a recent academic work, it was noted that the narration is weak due to the presence of a mudallis narrator in its chain of transmission, as well as the uniqueness of the narration.²⁸ However, because of the disagreement regarding the reliability of Qatādah²⁹ may not be considered a sufficiently strong piece of evidence. Additionally, in cases of conflict between 'wasl' and 'irsāl', the differing preferences of scholars³⁰ can also prevent a ruling based solely on such a justification. Despite these characteristics, classical hadith scholars did not evaluate the narration based on these features. After transmitting the narration, Imām al-Tirmidhī stated that it is hasan (good) and ṣahīh (authentic). Al-Nasā'ī, on the other hand, noted after narrating it that Shaybān ibn 'Abd al-Rahmān had contradicted the narration in both the chain of transmission (isnād) and the content (matn), yet he made no comment regarding its weakness.³¹ Furthermore, we found no evidence in the classical hadith sources indicating that other scholars who transmitted the narration deemed it weak due to these characteristics.

In conclusion, the narration can be considered weak due to the break in its chain of transmission in the earliest sources, the presence of a 'mudallis' narrator in its continuous chain, and the uniqueness of the narrator. This is because, while many sayings of the Companions and Followers have been attributed to the Prophet (PBUH) through 'irsāl'³², the narrations of 'mudallis' narrators and unique narrators have been met with caution. However, another important factor to consider when determining the authenticity of the narration is its supporting evidence (shawāhid).

1.2. Supporting Narrations (shawāhid) Regarding the Use of Honey in Different Treatments

Shawāhid, or supporting narrations, refer to hadiths that corroborate each other on a particular subject, thereby strengthening the overall reliability of the information.³³ Various supporting narrations emphasize the healing properties of honey.

One of these narrations is: "The Messenger of Allah (PBUH) said: 'Indeed, Allah has spread both illness and cure, and for every illness, He has created a remedy from trees and honey; therefore, seek treatment.'"³⁴ In this narration, after a general statement, the mention of honey alongside trees indicates its importance in treatment. However, in the version narrated by Muslim, the reference to trees and honey is omitted. Although it could be argued that this part about honey is an interpolation (mudraj), considering the chronology³⁵, it is more accurate to view it as a trustworthy addition (ziyādat ath-thiqah).

Another such narration is: " 'Abd al-Razzāq reported: Ma'mar informed us from a man—whom I do not know except that he attributed it to the Prophet (peace be upon him)—who said, 'The Arabs did not use anything better for treatment than cupping (hijāma) and drinking honey.'"³⁶ Since this narration is transmitted as mursal (with an incomplete chain) through an unknown transmitter, it is weak in terms of isnād. Nevertheless, it indicates that some early transmitters believed that some treatments were based on social experience and practice rather than revelation. Although it is also narrated that the Prophet Muhammad (peace be upon him) drank honey to treat stomach ailments³⁷, this narration is not

25 Abū al-Faḍl Shihāb al-Dīn Ahmad al-'Asqalānī Ibn Hajar, *Ta'rīf Ahl al-Taḥqīq Bi-Marātib al-Mawṣūfīn Bi'l-Tadrīs* (Beirut: Dār al-Kutub al-'Ilmiyya, 1997), 102.

26 Ya'qūb b. Ishāq b. Ibrāhīm al-Isfarāyīnī Abū 'Awāna, *Al-Musnad al-Ṣahīh al-Mukharraj 'alā Ṣahīh Muslim* (Madinah: Jāmi'at al-Islāmiyya, 2016), 17/458.

27 Abū al-Hasan 'Ubaydullāh b. Muhammad al-Mubārakfūrī, *Tuhfat al-Ahwadhī* (Beirut: No publisher, no date), 1/19, 20.

28 Oruçhan, *Hadiste Metin Tenkidi İlkesi Olarak Pozitif Bilimlere Aykırılık*, 433.

29 Abū 'Abdullāh Muhammad b. Ahmad al-Dhahabī, *Mizān al-'Itidāl Fi Naqd al-Rijāl* (Dimashq: Mu'assasat al-Risāla, 1430), 3/385.

30 Abū al-Faḍl Shihāb al-Dīn Ahmad al-'Asqalānī Ibn Hajar, *Al-Nukat 'alā Kitāb Ibn al-Ṣalāh*, critical ed. Rabi' b. Hādī 'Umeyr (Madinah: 'Imādat al-Baḥth al-'Ilmī, 1404), 1/106; 2/604.

31 Abū 'Abd al-Rahmān Ahmad ibn Shu'ayb an-Nasā'ī, *As-Sunan al-Kubrā* (Beirut: al-Risālah Foundation, 2001), 6/245.

32 For detailed information, see Suiçmez, *Sahabe ve Tabiin Sözlükleri Hz. Peygamber'e Nispeti*.

33 Abū 'Abdullāh Muhammad ibn 'Abdullāh an-Nisābūrī al-Hakīm, *Ma'rīfat 'Ulūm al-Hadīth* (Beirut: Dār al-Kutub al-'Ilmiyya, 1977), 27–35; Mücteba Uğur, *Ansiklopedik Hadis Terimleri Sözlüğü* (Ankara: Türkiye Diyanet Vakfı, 1992), "Şahid", 370.

34 'Abd al-Malik ibn Habib Abū Marwān as-Sulamī, *Al-'Ilāh Bi'l-Aghdhiya Wa'l-A'shāb Fi Bilād al-Maghrib* (Beirut: Dār al-Kutub al-'Ilmiyya, 1998), 10; Ahmed, *Al-Musnad*, 22/449 (No. 14596); Muslim, *Al-Ṣahīh*, "as-Salām", 69.

35 Yusuf Suiçmez, "Ziyādātü's-Sikāt", *Hadis Tetkikleri Dergisi* 11/1 (2013), 122, 124, 129.

36 Ebū Bekr 'Abdurrezzāk b. Hemmām es-San'ānī 'Abdurrezzāk, *Al-Muṣannaf* (Cairo: Dār al-Ta'şil, 1416), 11/30 (No. 19819).

37 'Abd al-Wahhāb Taqī al-Dīn Tāj al-Dīn al-Subkī, *Mu'jam al-Shuyūkh* (Beirut: Dār al-Gharb al-Islāmī, 2004), 276.

ṣahīh (authentic) due to the presence of unknown transmitters and the involvement of Saʿīd b. Maysarah al-Bakrī, who is accused of fabricating hadiths.³⁸ However, when this narration is considered alongside other narrations and traditions, it can be argued that it is acceptable in terms of meaning.

Another narration states: "Marwān b. Shujāʿ Said: 'What I remember from Sālim al-Aftas al-Jazarī b. ʿAjlān, who reported from Saʿīd b. Jubayr, from Ibn ʿAbbās, is that the Prophet (peace be upon him) said: 'Healing is in three things: a drink of honey, a cupping incision, and cauterization with fire; however, I forbid my nation from cauterization.'"³⁹ This narration refers to traditional treatments⁴⁰, and the Prophet's mention of these three methods indicates their cultural significance. His prohibition of cauterization after stating that healing is found in it suggests that these treatment methods emerged from tradition. If they had been divinely revealed, it would not have been reasonable for him to forbid one of them. Although Imam al-Bukhārī first narrates this hadith mawqūf (as a saying of a Companion) before stating that it was marfūʿ, and although its marfūʿ form is found in earlier sources like Ahmad's Musnad, it strengthens the possibility that its original form was marfūʿ.⁴¹

In another marfūʿ narration, it is stated: "Healing is in black seed, cupping, honey, and rainwater."⁴² In another narration, the Prophet Muhammad (peace be upon him) is reported to have sent honey to treat a man with boils, although there is disagreement about who this individual was.⁴³ In a similar narration, the Prophet is said to have sent honey to a Companion who mentioned being ill but did not specify his illness.⁴⁴ It is possible that these two narrations refer to the same incident. The fact that both Companions have the same name and were narrated by related transmitters⁴⁵ may have contributed to this confusion.

In a mawqūf narration, it is reported that Ibn ʿUmar used honey to treat wounds and based this practice on the interpretation of the Qurʾānic verse.⁴⁶ However, it is noted that the verse is not general but includes specific situations where honey is effective, and the generality of the expression is for the predominant situation.⁴⁷ Contemporary medical studies have demonstrated the efficacy of honey in wound treatment, corroborating these historical observations.⁴⁸ Additionally, it is narrated that the Prophet Muhammad recommended hot water with honey for flank pain⁴⁹, stated that using it as an additive in the treatment of heart disease soothes the heart⁵⁰, and that he himself used a handful of black seed followed by honey when he felt unwell.⁵¹ Upon thorough examination of available hadith sources, we were unable to locate any authenticated narration specifically recommending the use of black seed with honey for heart disease. Therefore, it is possible that it was taken from a source that has not reached us, is fabricated, or is a mistaken transmission. Moreover, although it is understandable that different types of heart disease were not known at that time, the absence of any mention of the specific condition for which it was used weakens the reliability of the narration in terms of applicability. Nevertheless, it suggests that honey was used directly for certain diseases and in combination with other substances for others during early periods.

A mawqūf narration from ʿAbdullāh b. Masʿūd states that "honey is a cure for every illness, and the Qurʾān is a cure for hearts."⁵² Another version of this narration from Ibn Masud says: "I will tell you of two cures: honey and the Qurʾān." Although this narration is transmitted marfūʿ in a later source, Ibn Mājah's collection, it is explicitly stated that its original form was mawqūf⁵³. Additionally, a mawqūf narration from Imam ʿAlī advises the use of honey mixed with rainwater during illness.⁵⁴

38 Abū Hātim Muhammad Ibn Hibbān, *Al-Majrūhīn* (Aleppo: Dār al-Waʿy, 1396), 1/316.

39 Ahmed, *Al-Musnad*, 4/85 (No. 2208); al-Bukhārī, *Al-Ṣahīh*, "at-Tibb", 3 (No. 5356).

40 The chain of transmission (isnād) of this narration is of marfūʿ (elevated) and ṣahīh (authentic) status.

41 Suiçmez, *Sahabe ve Tabiin Sözlerinin Hz. Peygamber'e Nispeti*, 233, 234.

42 Nu'mān b. Thābit Abū Hanīfa, *Al-Musnad* (Lebanon: Dār al-Kutub al-ʿIlmiyya, 2008), 63.

43 Qāsim b. Sallām Abū ʿUbayd, *Kitāb Al-Amwāl* (Beirut: Dār al-Fikr, no date), 327.

44 Ibn Abī Shayba, *Al-Muṣannaf*, 6/412 (No. 32492).

45 Abū al-Hasan ʿAlī b. Abī al-Qāsim Ibn al-Athīr, *Usd Al-Ghābah* (Beirut: Dār al-Kutub al-ʿIlmiyya, 1994), 3/138.

46 Abū Bakr Muhammad b. ʿAbdullāh Ibn al-ʿArabī, *Ahkām Al-Qurʾān* (Beirut: Dār al-Kutub al-ʿIlmiyya, 2003), 3/138.

47 Abū al-Faraj ʿAbd al-Rahmān b. ʿAlī Ibn al-Jawzī, *Zād Al-Masīr Fī ʿIlm al-Tafsīr* (Beirut: Dār al-Kitāb al-ʿArabī, 2001), 3/570.

48 H De Rooster - J Declercq, "Honey for Wound Care: Myth or Science? Part 2: Clinical Cases with Dogs", *Flemish Veterinary Magazine* 78 (2008), 75-80.

49 Abd al-Malik Ibn Habīb, *Mukhtaṣar Fī Al-Tibb* (Beirut: Dār al-Kutub al-ʿIlmiyya, 1998), 20, 21.

50 Muhammad b. Mukarram Ibn Manzūr, *Lisān Al-ʿArab* (Beirut: Dār al-Ṣadr, 1414), 13/376.

51 Abū al-Faraj ʿAbd al-Rahmān b. ʿAlī Ibn al-Jawzī, *Al-ʿIlal al-Mutanāhiyah* (Pakistan: Idārat al-ʿUlūm al-Athariyyah, 1981), 2/396.

52 Ibn Abī Shayba, *Al-Muṣannaf*, 6/126 (No. 30020); Naṣr b. Muhammad Abū al-Layth al-Samarqandī Abū al-Layth, *Bahr Al-ʿUlūm* (Beirut: Dār al-Fikr, no date), 2/281.

53 Abū al-Hasan ʿAlī b. ʿUmar b. Ahmad al-Dāraquṭnī, *Al-ʿIlal al-Wārida Fī al-Aḥādīth al-Nabawiyya* (Riyadh: Dār al-Tayyiba, 1985), 5/322; Abū Bakr Ahmad b. al-Husayn b. ʿAlī al-Khusrawjirdī al-Bayhaqī, *Al-Sunan al-Kubrā*, ed. Dr. ʿAbd Allāh b. ʿAbd al-Muhsin al-Turkī (Cairo: Markaz Hajar lil-Buhūth wa al-Dirāsāt al-ʿArabiyya wa al-Islāmiyya, 2011), 19/525.

54 Abū ʿAbd Allāh Sufyān b. Saʿīd b. Masrūq al-Thawrī, *Tafsīr Al-Thawrī* (Beirut: Dār al-Kutub al-ʿIlmiyya, 1983), 87; Ibn Habīb, *Mukhtaṣar Fī Al-Tibb*, 45.

The belief in honey as a panacea, as evidenced by legends associated with Hippocrates' tomb⁵⁵, suggests that this concept has deep historical roots in medical traditions. The fact that Ibn Abī Shaybah and Wakī' were transmitters from Kūfah, a place influenced by both ancient Egyptian and Greek cultures, supports this possibility.

In addition to its purported medicinal benefits, some hadith sources include a fabricated narration attributing supernatural properties to honey, claiming that angels seek forgiveness for households that keep it and that consuming honey before death offers protection from hellfire.⁵⁶ This narration is classified as munkar (denounced) and known only through the transmission of Habīb b. Fahd⁵⁷, who has been accused of fabrication.⁵⁸ Upon evaluating both the isnād and the content of the narration, it contradicts general religious beliefs, making it more accurate to classify it as fabricated. Despite these issues, this narration has been transmitted within the framework of Prophetic medicine (al-Tibb al-Nabawī).⁵⁹ Considering that some beliefs about honey may be rooted in mythology, it is possible that this fabricated narration carries traces of such ancient beliefs. In particular, the fact that bees were considered sacred and kept in temples in ancient Egypt⁶⁰ suggests that these older beliefs may have influenced the formation of such ideas⁶¹, though a more thorough investigation of all related narrations is required to establish these connections with historical traditions.

From Ibn Mas'ūd, it is narrated: "Shu'bah reported from Abū Ishāq, from Abu Abū al-Ahwas, who said: 'A man came to Ibn Mas'ūd and said, 'My brother is suffering from a stomach ailment, and I have prescribed alcohol for him.' Ibn Masud replied: 'Subhanallāh! Allah has not placed healing in something impure. Healing lies in two things: the Qur'ān and honey.'"⁶² Some medical practitioners have supported the use of alcohol in treating wounds, and indeed, alcohol is used today as an antiseptic.⁶³ When considering all these narrations together, it becomes clear that honey was naturally used for various treatments, including diarrhoea, in the Muslim community, and that the narrations attributed to the Prophet Muhammad (peace be upon him) may have a foundation. However, the inconsistencies between some of the narrations and the lack of details regarding the treatments necessitate further textual and contextual analysis.

1.3. Analysis of the Narrations in Terms of Content and Text

The honey narrations that refer to stomach complaints, digestive issues, and diarrhoea are similar, and the differences in wording likely arise from transmission by meaning rather than verbatim, which seems highly probable. In this case, it is necessary to determine which version of the narration is original. Based on human experience, it does not seem reasonable that Prophet Muhammad would recommend honey for a stomach ailment without knowing the cause of the issue. It has been noted that for honey to be a remedy, the specific illnesses it treats, and the correct dosage must be known; otherwise, it could cause harm.⁶⁴ Additionally, there are discrepancies among the narrations as to whether the Prophet recommended honey or a honey-based syrup. Therefore, it is important to consider whether honey or honey syrup would be suitable for treating diarrhoea.

In early periods, the question of whether the narration that suggests honey as a remedy for diarrhoea contains accurate medical information was debated. Some individuals, described as "heretics" or "those with diseased hearts," argued that treating a person with diarrhoea using honey would not be appropriate, as honey was believed to exacerbate diarrhoea.⁶⁵ However, it is not accurate to label these individuals as heretics or having diseased hearts. In fact, Imam Imām al-Khattābī mentions this view without attributing it to anyone or offering any criticism. al-Māziri also notes that some considered the idea that honey could worsen diarrhoea to be a common opinion among medical practitioners, and they ridiculed those who narrated such hadiths.⁶⁶

Contrary to this, it has been suggested that those unfamiliar with medical knowledge advanced such claims, while medical professionals had different treatments for different types of diarrhoeas. It is also possible that the type of diarrhoea mentioned in the narration was suitable for this form of treatment. Moreover, it was emphasized that the hadith was not intended to receive medical endorsement, and it was stated that if medical practitioners denied this

55 Ali Haydar Bayat, *Tıp Tarihi* (İstanbul: Merkezefendi Geleneksel Tıp Derneği, 2016), 111, 112.

56 Abū Bakr Ahmad b. Ibrāhīm al-Isma'īlī al-Jurjānī, *Al-Mu'jam Fī Asāmi al-Shuyūkh* (Medina: Maktabat al-'Ulūm wa al-Hikam, 1989), 2/637.

57 Abū al-Qāsim Hamza b. Yūsuf al-Jurjānī al-Sahmī, *Tārīkh Jurjān* (Beirut: 'Ālam al-Kutub, 1987), 205.

58 Abū al-Faraj 'Abd al-Rahmān b. 'Alī Ibn al-Jawzī, *Al-Mawdu'āt* (Riyadh: Adwā' al-Salaf, 1997), 3/165; 'Abd al-Rahmān b. Abī Bakr al-Suyūti, *Al-La'ālī al-Maṣnū'a fī al-Aḥādīth al-Mawdu'ā* (Beirut: Dār al-Kutub al-'Ilmiyya, 1996), 2/203.

59 Abū al-'Abbās Ja'far b. Muhammad al-Mustaghfirī, *Tibb al-Nabī* (No place: Neṣr Mes'ad es-Su'danī, no date), 9.

60 Andrzej K. Kuropatnicki et al., "Honey as Medicine: Historical Perspectives", *Journal of Apicultural Research* 57/1 (January 1, 2018), 113, 114.

61 Neslihan Akbulut, "Mezopotamya'da Tıbbi Nebevi", *Artuklu İnsan ve Toplum Bilim Dergisi* 6/2 (December 30, 2021), 116.

62 Abū 'Uthmān 'Amr b. Bahr b. Mahbūb al-Kinānī al-Laythī al-Jāhiz, *Al-Hayawān* (Beirut: Dār al-Kutub al-'Ilmiyya, 2003), 5/228.

63 Kuropatnicki et al., "Honey as Medicine", 116; John M. Boyce, "Hand Hygiene, an Update", *Infectious Disease Clinics of North America* 35/3 (September 2021), 553.

64 Abū al-Layth, *Bahr al-'Ulūm*, 2/281.

65 Abū Muhammad Mahmūd b. Ahmad Badr al-Dīn al-'Aynī, *Umdat al-Qārī Sharh Ṣaḥīḥ al-Bukhārī* (Beirut: Dār Ihyā' al-Turāth al-'Arabī, no date), 21/23; Abū Zakariyyā Muhyī al-Dīn Yahyā b. Sharaf al-Nawawī, *Sharh al-Nawawī 'alā Muslim* (Beirut: Dār Ihyā' al-Turāth al-'Arabī, 1392), 14/191.

66 Abū 'Abd Allāh Muhammad b. 'Alī al-Ṣiqillī al-Māzarī, *Al-Mu'lim Bi-Qawā'id Muslim* (Tūnis: al-Dār al-Tūnisiyya lil-Nashr, 1988-1991), 3/167.

hadith, they could be accused of disbelief.⁶⁷ However, since the narrations about treatment with honey largely reflect past experiences and practices, accusing someone of disbelief for this would not be appropriate. Furthermore, the issues regarding the authenticity and interpretation of the narration prevent such a judgment from being made.

Ibn al-Jawzī mentions four possible interpretations of this hadith: The first is that the Prophet may have arrived at this conclusion by interpreting the Qur'ānic verse; the second is that he may have based his recommendation on the practices of the Arabs; the third is that he believed honey was appropriate for this particular person's condition; and the fourth is that honey may have been used in a cooked form.⁶⁸ In fact, it is known that honey was sometimes used in a cooked form by medical practitioners, including Ibn Sīnā.⁶⁹

Some medical professionals have pointed out that honey can trigger diarrhoea, and sometimes medications that induce diarrhoea are used to expel waste from the body, followed by treatments to stop diarrhoea once the body is cleansed. It was suggested that the hadith should be evaluated in this context, which would align it with medical practice. It was also noted that this application may have been for the sake of blessing (tabarruk).⁷⁰ Abu al-Layth (d. 373/984) emphasized that honey would provide healing only if the correct dosage was used and the illness for which it was effective was accurately diagnosed; otherwise, it could cause harm.⁷¹ The narrators who transmitted these narrations were not medical professionals, or they may have omitted critical medical details such as dosage, timing, and the type of illness, assuming these were commonly known within the tradition.

According to modern medicine, heating honey causes a loss of its beneficial effects. Heating honey up to 37°C (98.6°F) results in the loss of about 200 components, some of which are antibacterial, and heating it up to 40°C (104°F) destroys an important enzyme called invertase. Holding honey at high temperatures neutralizes its active components and enzymes. Therefore, the use of cooked honey is not widely accepted. Another possibility mentioned is that the Prophet knew, through divine revelation, that this person would be healed, although it was also noted that honey can harm the bile, indicating that the healing properties of honey are not universal but rather apply to specific cases without further detail.⁷² This explanation seems to suggest that honey's healing properties are not for every illness but for certain conditions.

The wisdom behind the Prophet's repeated recommendation of honey is said to be that the illness was severe and required a longer treatment.⁷³ There are many types of diarrhoeas, and the effect of honey on diarrhoea varies depending on the individual's condition and the severity of the illness. The cause of diarrhoea, the amount of honey administered, and the duration of use are all significant factors in this process. When examining the text of the narration, it is evident that honey began to have a therapeutic effect after being administered, although the illness may have initially worsened. However, within a few days, a positive effect (a reduction in the duration of diarrhoea) was observed. Ibn Hajar explains that the healing process was linked to the patient's faith. He further explains that honey has the property of clearing out adhesive mixtures that impair digestion by sticking to fine hairs in the stomach, which leads to the deterioration of food in the stomach, and that honey was the substance capable of removing these mixtures.⁷⁴

In essence, there is no fundamental contradiction between medical knowledge and the hadith. However, it has been suggested that the primary purpose of the narration might have been for blessing.⁷⁵ It was also suggested that this narration may have been specific to the individual case and thus does not contain a general rule. The Prophet's prayer and special influence may have played a role, and for this reason, the narration should be understood in harmony with medical science. Regarding the statement "your brother's stomach lied," two possibilities were mentioned: either the situation was revealed through divine inspiration, or the statement was an interpretation of the Qur'ānic verse.⁷⁶ The Arabic word for "lie" used in the statement can also mean "error,"⁷⁷ and it was noted that this word should be understood metaphorically in the narration.⁷⁸

In fact, the text of the narration states that it was not the individual but the stomach that "lied." In Arabic, "lie" can mean

67 Abū al-Hasan 'Alī b. Muhammad al-Khāzin, *Lubāb Al-Ta'wīl Fī Ma'ānī al-Tanzīl* (Beirut: Muhammad 'Alī Shāhīn, 1415), 3/87.

68 Abū al-Faraj 'Abd al-Rahmān b. 'Alī Ibn al-Jawzī, *Kashf Al-Mushkil*, critical ed. 'Alī Husayn al-Bawwāb (Riyadh: Dār al-Watan, no date), 3/159.

69 Abū 'Alī al-Husayn b. 'Abd Allāh Ibn Sīnā, *Al-Qānūn Fī al-Tibb* (No place: Muhammad Amīn al-Ḍanāwī, 1431), 3/430, 547; Abū Muhammad 'Abd Allāh b. Ahmad al-Mālikī Ibn al-Baytār, *Al-Jāmi' Li-Mufradāt al-Adwiya Wa al-Aghdhiya* (Beirut: Dār al-Kutub al-'Ilmiyya, 1992), 1/95.

70 Ebū Suleymān Hamd b. Muhammad b. Ibrāhīm al-Khattābī, *A'lām Al-Hadīth*, critical ed. Dr. Muhammad b. Sa'd (Mecca: Jāmi'at Umm al-Qurā, 1988), 3/2110.

71 Abū al-Layth, *Bahr Al-'Ulūm*, 2/281.

72 Abū 'Abd Allāh Muhammad b. 'Umar al-Taymī al-Rāzī, *Mafātīh Al-Ghayb* (Beirut: Dār al-Kutub al-'Ilmiyya, 1421), 20/59, 239.

73 Muhammad al-Amīn al-Hararī, *Al-Kawkab al-Wahhāj Sharh Şahiḥ Muslim b. al-Hajjāj* (Mecca: Dār al-Minhāj, 1409), 22/270.

74 Abū al-Faḍl Ahmad b. 'Alī b. Muhammad b. Ahmad al-'Asqalānī Ibn Hajar, *Fath Al-Bārī Sharh Şahiḥ al-Bukhārī* (Beirut: Dār al-Ma'rifa, 1379), 10/170.

75 Khattābī, *A'lām Al-Hadīth*, 3/2111.

76 Ibn al-Jawzī, *Kashf Al-Mushkil*, 3/160.

77 Abū Sulaymān Hamd b. Muhammad b. Ibrāhīm al-Khattābī, *Gharīb Al-Hadīth* (Damascus: Dār al-Fikr, 1982), 2/303; Sharaf al-Dīn al-Husayn b. 'Abd Allāh Tibī, *Sharh Al-Tibī 'alā Mishkāt al-Maṣābīh*, critical ed. 'Abd al-Hamīd (Riyadh: Maktabat Nizār Muṣṭafā al-Bāz, 1417), 9/2956.

78 Abū al-Sa'ādāt al-Mubārak b. Muhammad al-Jazarī Ibn al-Athīr, *Al-Nihāya Fī Gharīb al-Hadīth* (Beirut: al-Maktaba al-'Ilmiyya, 1979), 4/159.

"error," and it is also used to describe situations that do not align with the truth.⁷⁹ While honey has healing properties, the fact that it did not have an immediate effect on the patient indicates a deviation from the expected outcome, which does not pose a linguistic problem. The issue of whether this expression aligns with the Prophet's style could be debated. In hadith methodology, expressions that are considered inappropriate or defective (*rakakat al-lafz*) are grounds for criticizing or rejecting a narration.⁸⁰ Since we found no data suggesting that this expression would be problematic in the language and communication style of the Prophet's time, we cannot definitively assert that this part is an interpolation. However, for those who argue that the pronoun in the related verse refers not to honey but to the Qur'ān, they may claim that this additional phrase is not part of the original narration. There has indeed been disagreement over whether the pronoun in the verse "in which there is healing for mankind" refers to honey or to the Qur'ān. Ibn Mas'ud, Ibn Abbas, Hasan al-Basri, and other scholars interpreted it as referring to honey, while Mujahid, a student of Ibn Abbas, believed it referred to the Qur'ān.⁸¹ According to Tibi, the interpretation that the pronoun refers to the Qur'ān is weak, as it contradicts the apparent meaning of the Qur'ān. Additionally, the use of the word "healing" (*shifā'*) in an indefinite form indicates that the healing mentioned in the verse is specific to certain illnesses or people.⁸²

Regarding those who claim that the emphasis on healing in the Qur'ān makes the phrase "the Qur'ān speaks the truth and your brother's stomach lies" irrelevant, this perspective would also raise questions about the authenticity of the narration, especially as it relates to Qur'ānic exegesis. However, al-Rāzī also dismissed the possibility that the pronoun refers to the Qur'ān, stating that the pronoun should refer to the nearest subject.⁸³ In our opinion, this interpretation is more consistent with linguistic coherence and logic.

2. THE RELIGIOUS AND HISTORICAL ORIGINS OF HONEY AS A TREATMENT

Honey was widely used for treating various diseases in ancient civilizations such as Sumer, Egypt, India, Greece, China, the Aztecs, and the Maya, even before the time of Prophet Muhammad (PBUH)⁸⁴ It is stated that the use of honey by humans dates back to around 8000 BCE.⁸⁵ Beyond being a medicinal treatment and a source of nourishment, honey has also been a subject of many religious beliefs and mythologies. The earliest written record mentioning honey comes from Ancient Lower Egypt around 5500 BCE, which was known as the "Land of Honey," where bees were kept in temples to appease the gods. One of the pharaohs was even called the "King of the Bees." Additionally, the Ancient Egyptians not only offered honey to their gods but also used it for embalming and wound care. The Edwin Smith Papyrus contains references to the use of honey for treating 48 different types of wounds, including wounds of the lips, throat, shoulders, various body wounds, infected wounds, burns, skin irritations, sprains, and more.⁸⁶

The topic of treating ailments with honey was also addressed in Ancient Greece by historians like Homer, poets such as Ovid, and scholars like Aristotle and mathematician Pythagoras. This evidence shows that honey has been a subject connected to various disciplines like medicine, theology, history, and mythology throughout human history. Hippocrates noted the use of honey for wounds, Aristotle for eye pain and wounds, Celsus for diarrhoea, nausea, coughs, sore throats, and wounds, and Dioscorides believed it was effective for bruises, ulcers, sunburns, coughs, throat and tonsil inflammation.⁸⁷

The Bible (both Old and New Testaments), the Talmud, the Qur'ān, and the sacred texts of India, China, Iran, and Egypt all speak of honey with praise, referring to it as a food, drink, and medicine.⁸⁸ Although the use of honey as a treatment was widespread in the early periods, it is said that this practice declined during the Middle Ages due to the influence of the church. However, we have not found any evidence or information indicating that this decline was general or long-lasting.⁸⁹

79 Khattābī, *A' lām Al-Hadīth*, 3/1813; Khattābī, *Gharīb Al-Hadīth*, 2/303.

80 Abū al-Faḍl Ahmad b. 'Alī b. Muhammad b. Ahmad al-ʿAsqalānī Ibn Hajar, *Al-Talkhīṣ al-Habīr* (Beirut: Dār al-Kutub al-ʿIlmiyya, 1989), 1/38.

81 Abū al-Faḍl 'Iyād b. Mūsā al-Yahṣubī al-Qāḍī, *Ikmal Al-Mu'lim Bi-Fawā'id al-Muslim* (Egypt: Dār al-Wafā', 1998), 7/129.

82 Tibi, *Sharh Al-Tibi*, 9/2956.

83 Rāzī, *Mafātih Al-Ghayb*, 20/59.

84 Nathaniel Altman, *The Honey Prescription: The Amazing Power of Honey as Medicine* (Rochester, Vt: Healing Arts Press, 2010), 2; Kuropatnicki et al., "Honey as Medicine", 113, 114; Francisco Guerra, "Aztec Medicine", *Medical History* 10/4 (October 1966), 326; Genoveva R. Ocampo Rosales, "Medicinal Uses of Melipona Beecheii Honey, by the Ancient Maya", *Pot-Honey*, ed. Patricia Vit et al. (New York, NY: Springer New York, 2013), 229–240; Tahereh Eteraf-Oskouei - Moslem Najafi, "Traditional and Modern Uses of Natural Honey in Human Diseases: A Review", *Iranian Journal of Basic Medical Sciences* 16/6 (2013), 731; Ron Cherry - Hardev Sandhu, "Insects in the Religions of India", *American Entomologist* 59/4 (2013), 201; Ayşe Topal Hançer - Pınar Yılmaz, "Balın Yara İyileşmesi Üzerine Etkisinin Değerlendirilmesi", *Bozok Tıp Dergisi* 9/1 (March 26, 2019), 153; Katherine Correa, "Artemis Ephesia and Sacred Bee Imagery in Ancient Greece", *the AdELPhi Honors CoLLEGE JournAL of iDEAs* (2012), 75.

85 Eteraf-Oskouei - Najafi, "Traditional and Modern Uses of Natural Honey in Human Diseases: A Review", 731; Kuropatnicki et al., "Honey as Medicine", 113.

86 Kuropatnicki et al., "Honey as Medicine", 113, 114.

87 Yuva Bellik - Laïd Boukraâ, and L. Boukraâ, "Honey: An Ethnomedicine", *Honey in Traditional and Modern Medicine*, ed. L. Boukraâ (New York: CRC Press, 2013), 9.

88 Bellik - Boukraâ, "Honey: An Ethnomedicine", 5.

89 Kuropatnicki et al., "Honey as Medicine", 116.

According to Ayurveda, one of the sacred texts of India, the treatments described therein were conveyed by the god Brahma to the holy sage Dhanvantari, who then passed them on to physicians. Ayurveda mentions eight types of honey, each effective for both internal and external ailments.⁹⁰

In past times, healing and disease were often seen in connection with religion, as the meaning of the word forgiving "afv" encompasses both the concept of cleansing from sins and finding health or well-being.⁹¹ While ancient medical thought viewed disease as a punishment from the gods for sins, Islamic belief regards illness as a test from God⁹² for self-realization.

Since honey was known among the people during the pre-Islamic (Jahiliyyah) period⁹³, it is more appropriate to consider the narrations about honey from the Prophet Muhammad (PBUH) as stemming from traditional experience rather than revelation. This is because honey was widely used for the treatment of various diseases, including diarrhoea, in ancient civilizations such as India, Sumer, Egypt, and Greece before the time of the Prophet.⁹⁴ This long history of using honey for treating diseases, including diarrhoea, shows that the human experience and knowledge of its medicinal properties have deep roots. The emphasis in the Qur'ān on honey's healing properties was likely a divine message delivered through a well-known and established human experience. In another narration, it is also mentioned that Allah created a remedy for every illness and that when the appropriate medicine is found, healing occurs by Allah's permission.⁹⁵

al-Khattābī (d. 388 AH) explained that there are two types of medicine: one based on analogy, such as Greek medicine, and the other based on experience, such as Indian and Arab medicine. He stated that the medical advice given by the Prophet Muhammad (PBUH) outside of revelation should be considered within the context of Arab medicine, while medicine that stemmed from revelation surpassed the limits of human knowledge.⁹⁶ There has been ongoing debate about whether medicine originates from divine inspiration or from human experience and knowledge.⁹⁷ Within these discussions, the Prophet Muhammad has been described as an excellent doctor.⁹⁸ However, many of the treatments mentioned in Prophetic medicine (at-Tibb an-Nabawiyy), including those involving honey, have origins that date back to the pre-Islamic era. Therefore, while the Qur'ān confirms that honey has healing properties, it is understood that the specific ailments for which honey is a remedy are based on historical experience rather than direct revelation. When considering the process of honey's formation, it becomes evident that God, in His infinite knowledge, has designed creation with wisdom and purpose.⁹⁹ We believe that this is the primary message conveyed by the Qur'ānic verse.

In essence, the Prophet Muhammad (PBUH) directed the people of his time to consult medical experts for health-related matters. He sought the help of famous physicians from different religious backgrounds for the treatment of some diseases, and he himself consulted doctors when he was healthy and when he was ill.¹⁰⁰ Thus, the Prophet's medical knowledge was based not only on social experience and knowledge but also on the expertise of the medical practitioners of his time. It is narrated that two doctors, one sent by Mu'āwiyah and the other by 'Abdullāh b. Rabī'ah, were sent to treat 'Uthmān. It is also reported that the Prophet Muhammad (PBUH) said that doctors who practice their profession for the sake of Allah will be rewarded both in this life and the hereafter.¹⁰¹ This supports the view that at least some treatments were based on social experience and knowledge.

Practices attributed to Prophetic medicine, such as cupping (hijama), quarantine, herbal treatments, and the use of the arak tree for dental hygiene, were methods known and used in that region. The recommendation for honey syrup and cauterization found in the hadith, as well as the Prophet's disapproval of cauterization, is said to reflect Hippocratic medicine. The fact that the Prophet sometimes acted by comparing practices from different races and religions in the region, and his acknowledgment that he could make mistakes in worldly matters, is considered evidence that Prophetic medicine was not based on revelation.¹⁰² Nevertheless, the Prophet's messages regarding health encouraged people to care for their well-being.

90 Bhagwan Dash - Acharya Manfred M Jounious, *Handbook of Ayurveda* (Concept Publishing Company, 1997), 6,7.

91 Atmaca, "Hadislerde Hastalık ve Sağlık Anlamında Kullanılan Genel Kavramlar", 104.

92 Akbulut, "Mezopotamya'da Tıbbi Nebevî", 113.

93 Jawad Ali, *Al-Mofassal Fi Tarikh al-Arab Ghabl al-Islam (Detailed in the History of Arabia before Islam)* (Beirut: Dar as-Shaki, 2001), 16:24.

94 Kuropatnicki et al., "Honey as Medicine", 113–116; Ranjit Roy Chaudhury (ed.), *Traditional Medicine in Asia* (New Delhi: World Health Organization, Regional Office for South-East Asia, 2002), 26, 55, 64, 222.

95 Ahmed, *Al-Musnad*, 22/450 (No. 14597).

96 Khattābī, *Al-lām Al-Hadīth*, 3/2107-8; Sancaklı, "Tıbb-ı Nebevî Hadislerinin Bağlayıcı Olup Olmaması Açısından Değerlendirilmesi", 356.

97 Ahmad b. al-Qāsim b. Khalifa b. Yūnus al-Sa'dī Ibn Abī Uşaybi'a, *'Uyūn Al-Anbā' Fi Tabaqāt al-Atibbā'* (Beirut: Dār al-Maktaba al-Hayāt, 1965), 12.

98 Sabri Çap, "Fransız Oryantalist Jean Gagnier'in (1670-1740) Hz. Peygamber'i Mükemmel Bir Doktor Olarak Nitelemesi ve Tıbb-ı Nebevî Hakkındaki Değerlendirmeleri", *Ondokuz Mayıs Üniversitesi İlahiyat Fakültesi Dergisi* 50 (June 3, 2021), 195.

99 Rāzī, *Mafātih Al-Ghayb*, 20/239.

100 Ahmet Ağrakça, *İslam Tıp Tarihi* (Fatih, İstanbul: Akdem Yayınları, 2010), 80, 81.

101 Ibn Habīb, *Mukhtaşar Fi Al-Tibb*, 10.

102 Vejdi Bilgin - Sümeyra Ünalın Turan, "Tıbb-ı Nebevî Uygulamalarının Toplumsal ve Ekonomik Boyutu Üzerine Nitel Bir Araştırma", *Dinbilimleri Akademik Araştırma Dergisi*, (March 11, 2021), 110.

In medical history, it is observed that as secular medicine developed, medicine gradually separated from religion and became an independent field of science.¹⁰³ With this shift, the perspective on medical history, as well as the methods and tools of treatment, changed. In our view, it is more plausible to consider that some treatments originated from revelation, some from divine inspiration, and others from human experience and knowledge. However, determining which treatments and remedies originated from revelation or inspiration, and which were based on experience and knowledge, requires specific research for each topic. Additionally, debates regarding the nature of revelation present a challenge to making this distinction clear.

It is also noted that the use of honey in medicine has varied over time.¹⁰⁴ Medical sources from the third century show that honey was used to treat various diseases. According to medical knowledge from the fourth and seventh centuries, diarrhoea was considered an ailment resulting from overeating or digestive disorders.¹⁰⁵

In light of this information, we can conclude that the applications of honey in treatment have evolved over time, with social experience and knowledge being significant factors in this evolution. Indeed, in a narration from the Prophet Muhammad (PBUH), he said: "If there is goodness in your remedies, it is in cupping (hijama), honey syrup, or cauterization, but I do not like cauterization."¹⁰⁶ This emphasizes that these treatments were based on social experience and knowledge. When considering this narration alongside the primary narration discussed in our study, we see that there is an apparent contradiction. While the statement "Allah has spoken the truth, and your brother's stomach has lied" seems to add a religious meaning to the narration, when we reflect on it in conjunction with this narration, it suggests that the issue is more related to social experience and knowledge than to religion. As the Qur'an states, honey has natural healing properties for certain ailments. The narrations from the Prophet Muhammad about honey's healing properties should be understood in this context. However, determining which ailments honey effectively treats depends on social experience and the results of medical research. Additionally, it is well-known that honey, as an important nutritional source, contributes to healthy eating.

Considering that one of the main purposes of religion is the protection of life, it is clear that practices that endanger human health and life would not be consistent with this goal. Given that traditional medicine is based on past experiences and practices, and that modern medicine builds on these practices, it is evident that traditional medicine represents a valuable area of study that cannot be overlooked in scientific research. However, due to the problems and ambiguities that arise in the transmission of traditional medicine through narrations, it is clear that, for important matters like health, there is a need to utilize the data and knowledge of modern medicine for a more accurate evaluation.

3. ANALYSIS OF HONEY'S USE FOR ABDOMINAL PAIN, DIARRHEA, AND TREATMENTS MENTIONED IN NARRATIONS IN LIGHT OF MODERN MEDICINE

Studies have shown that honey can have a laxative effect on some healthy individuals, likely due to incomplete fructose absorption. Honey consumption has been shown to shorten the duration of bacterial diarrhoea in children and aid recovery in patients with viral gastroenteritis.¹⁰⁷ Since there is no information regarding the age of the individual mentioned in the narration, it is possible that the patient was a child.

The species of bees, geography, season, climate conditions, processing methods, and storage conditions all partially affect the composition (pharmacological activity) of honey. Additionally, honey's acidity, hydrogen peroxide content, osmotic effect, nutritional properties, antioxidant content, immune-stimulating effect, antimicrobial properties, anti-inflammatory activity, tissue regeneration properties, scar-reduction effects, anticancer, and antimetastatic effects have made honey a subject of study as a complementary treatment in various medical contexts.¹⁰⁸ For medical use, honey must undergo special processing (medical grade), although this application is not yet widespread.

The quality of honey used for medical purposes should be closely monitored. Honey can contain toxic compounds if the plants in the harvest areas are treated with herbicides and pesticides, or if the honey is contaminated with industrial heavy metals, antibiotics, or environmental pollution. Honey may also be contaminated with bacterial spores, such as *Clostridium* spores. Therefore, it is crucial to standardize the collection, sterilization, production, storage, physicochemical properties, and legal and safety aspects of medical-grade honey. For medical purposes, especially for wound healing, processed, quality-controlled, and standardized medical honey should be preferred, although such products are not yet widely available.¹⁰⁹

103 Myrick Shinall, "The Separation of Church and Medicine", *The Virtual Mentor* : VM 11 (October 2009), 747–749.

104 Abū Bakr Muhammad b. Zakariyyā al-Rāzī, *Al-Hāwī Fī al-Tibb* (Beirut: Dār Ihya' al-Turāth al-'Arabī, 2002), 2/299.

105 Khattābī, *A' lām Al-Hadīth*, 3/2110.

106 Ibn Abī Shayba, *Al-Muṣannaf*, 5/59 (No. 23685); Bukhārī, *Al-Ṣaḥīh*, "at-Tibb", 3 (No. 5356).

107 Kathleen R Schell et al., "The Potential of Honey as a Prebiotic Food to Re-Engineer the Gut Microbiome toward a Healthy State", *Frontiers in Nutrition* 9 (2022), 1–3.

108 Eteraf-Oskouei - Najafi, "Traditional and Modern Uses of Natural Honey in Human Diseases: A Review", 731–732.

109 Renée Hermanns et al., "Defining the Standards for Medical Grade Honey", *Journal of Apicultural Research* 59/2 (March 14, 2020), 125–127.

3.1. Gastrointestinal Diseases in Which Honey is Effective

Research has shown that honey can be effective in treating periodontal and other oral disorders, as well as gastrointestinal diseases like dyspepsia, and as part of oral rehydration therapy. Studies have demonstrated honey's bactericidal activity against *Helicobacter pylori*, a bacterium commonly associated with gastrointestinal problems.¹¹⁰

Honey has been explored as a potential treatment for functional dyspepsia (FD), a common gastrointestinal disorder characterized by early satiety and epigastric pain. Clinical studies have shown promising results in alleviating symptoms in children with FD. Honey consumption has been associated with reducing stomach acidity, improving blood flow to the stomach capillaries, and relieving symptoms of non-ulcer dyspepsia.¹¹¹

3.2. Honey in the Treatment of Diarrhoea

Traditionally, honey has been used for various health problems, including diarrhoea. Its effectiveness in treating diarrhoea can vary depending on the geographic environment (flora of the plants/flowers), but honey contains over 600 different substances, including anti-inflammatory, antioxidant, and antimicrobial (antibacterial, antiviral, antifungal) properties.¹¹²

Due to its high sugar content, honey can help in reducing diarrhoea by promoting sodium and water absorption in the intestines through osmotic effects. Honey has been shown to have therapeutic effects on diarrhoea in both children and adults through various mechanisms. Its antimicrobial properties, which include bactericidal and bacteriostatic effects, are attributed to elements such as hydrogen peroxide, low pH, antioxidant polyphenols, phenolic compounds, and others. The high sugar content of honey helps expedite diarrhoea recovery by enhancing sodium and water absorption in the intestines.¹¹³

Studies have shown that honey can eliminate or control various bacterial pathogens and viruses commonly associated with gastrointestinal problems. Additionally, honey acts as a prebiotic food, helping to restructure the gut microbiota, improve stool quality, and stimulate the immune system.¹¹⁴

Honey's antimicrobial properties inhibit the growth of pathogenic organisms like *Salmonella*, *Shigella*, *Escherichia coli*, and *Clostridioides difficile*, which helps combat bacterial and viral infections that cause diarrhoea, reducing the duration of symptoms.¹¹⁵

Prebiotic Effect: Honey contains oligosaccharides that serve as a food source for beneficial gut bacteria like *Lactobacillus* and *Bifidobacteria*. By promoting the growth of beneficial bacteria, honey can help restore the balance of gut microbiota, improving digestive health and reducing diarrhoea.¹¹⁶

Anti-inflammatory Properties: Honey possesses anti-inflammatory effects that can help alleviate gastrointestinal conditions such as gastroenteritis-associated diarrhoea.¹¹⁷ Honey is also effective in oral rehydration therapy when used in place of glucose.¹¹⁸ These effects (antimicrobial, rehydration) ultimately shorten the duration of bacterial diarrhoea.¹¹⁹ Honey's prebiotic effects also have the potential to restructure the gut microbiome in a healthy direction, restoring the balance of beneficial bacteria in the gut, such as *Lactobacillus* spp.¹²⁰

In summary, honey has been shown to be effective in treating diarrhoea due to its antimicrobial, antiviral, and prebiotic properties, as well as its ability to support oral rehydration and provide nourishment for beneficial gut bacteria.¹²¹ However, it is important to note that honey should not be given to infants under one year old due to the risk of botulism.¹²²

Oral rehydration solution (ORS), which has been used for treating diarrhoea for nearly 50 years, has become the

110 Saeed Samarghandian et al., "Honey and Health: A Review of Recent Clinical Research", *Pharmacognosy Research* 9/2 (2017), 125; Eteraf-Oskoueie - Najafi, "Traditional and Modern Uses of Natural Honey in Human Diseases: A Review", 733.

111 Samarghandian et al., "Honey and Health: A Review of Recent Clinical Research", 122–125.

112 Abolfazl Mahyar et al., "The Effect of Adding Honey to Zinc in the Treatment of Diarrhea in Children", *Korean Journal of Family Medicine* 43/3 (2022), 188; Samarghandian et al., "Honey and Health: A Review of Recent Clinical Research", 124.

113 Mahyar et al., "The Effect of Adding Honey to Zinc in the Treatment of Diarrhea in Children", 191–192.

114 Schell et al., "The Potential of Honey as a Prebiotic Food to Re-Engineer the Gut Microbiome toward a Healthy State", 2–3.

115 Zafar H. Israili, "Antimicrobial Properties of Honey", *American Journal of Therapeutics* 21/4 (2014), 309; Manisha Deb Mandal - Shyamapada Mandal, "Honey: Its Medicinal Property and Antibacterial Activity", *Asian Pacific Journal of Tropical Biomedicine* 1/2 (April 2011), 155.

116 Schell et al., "The Potential of Honey as a Prebiotic Food to Re-Engineer the Gut Microbiome toward a Healthy State", 1, 4.

117 Yazan Ranneh et al., "Honey and Its Nutritional and Anti-Inflammatory Value", *BMC Complementary Medicine and Therapies* 21/1 (December 2021), 30.

118 Mandal - Mandal, "Honey", 159.

119 Schell et al., "The Potential of Honey as a Prebiotic Food to Re-Engineer the Gut Microbiome toward a Healthy State", 2, 6.

120 Schell et al., "The Potential of Honey as a Prebiotic Food to Re-Engineer the Gut Microbiome toward a Healthy State", 4.

121 Israili, "Antimicrobial Properties of Honey", 309.

122 Maria G. Tanzi - Michael P. Gabay, "Association Between Honey Consumption and Infant Botulism", *Pharmacotherapy: The Journal of Human Pharmacology and Drug Therapy* 22/11 (November 2002), 1479.

standard of care for pediatric patients with acute diarrhoea and has greatly reduced diarrhoea-related mortality.¹²³ ORS's effectiveness is based on glucose's ability to stimulate sodium and fluid absorption in the small intestine via a cAMP-independent process.¹²⁴ Using honey in place of glucose in ORS has shown successful results in various studies.¹²⁵ Honey not only mimics glucose's effects (enhancing sodium and water absorption) but also exhibits antibacterial properties, particularly in bacterial diarrhoea.¹²⁶

In a study involving children with acute diarrhoea (n = 80), it was found that honey with zinc gluconate reduced the duration of diarrhoea, sped up recovery, shortened hospital stays, and supported healthy weight gain in the honey group.¹²⁷ Another study examined 160 infants and children aged 8 days to 11 years with acute gastroenteritis and found that honey reduced the duration of bacterial diarrhoea without prolonging non-bacterial diarrhoea, and the use of honey instead of glucose in ORS was recommended.¹²⁸

In a study conducted in Iran on children with diarrhoea, honey was added to ORS in the first group, honey was given separately from ORS in the second group, and the control group received ORS without honey. The average duration of diarrhoea from the start of treatment to complete recovery was 4.68 days for the first group, 3.72 days for the second group, and 5.60 days for the control group. A significant difference was found between the honey groups and the control group (p = 0.001).¹²⁹

In another study of 100 infants and children aged 2 to 7 years with acute gastroenteritis, it was found that adding honey to oral rehydration solution reduced the duration of diarrhoea and vomiting and sped up recovery from dehydration.¹³⁰ Therefore, honey can safely replace glucose in ORS for children older than 12 months.¹³¹

Honey has also been used in enteral feeding for adults in intensive care units, reducing the length of stay and the development of multiple organ failure (MODS), and helping to lower the incidence of diarrhoea. Honey's prebiotic effects (oligosaccharides, bifidogenic factor, and other important nutrients) play a role in this.¹³² Honey also contains prebiotics, probiotics, and zinc, which provide positive contributions to gut microbiota.¹³³

In conclusion, the effectiveness of honey in treating diarrhoea is due to its antimicrobial, antibacterial, antifungal, antiviral, antioxidant, and prebiotic properties, as well as its ability to support sodium and water absorption in ORS. The antimicrobial effects of honey are related to compounds such as hydrogen peroxide, antioxidants, lysozyme, polyphenols, phenolic acids, flavonoids, methylglyoxal, and bee peptides.¹³⁴

The therapeutic use of honey in wound healing is also well-known, and it is beneficial for reflux and peptic ulcers.¹³⁵ Pure or unadulterated honey has been found to have bactericidal effects against numerous enteropathogenic microbes, such as *E. coli*, *Shigella*, and *Salmonella* species.¹³⁶

An in vitro study showed that honey prevented "*Salmonella*" species from binding to mucosal epithelial cells, which

123 Jane E Harrell - Sam X Cheng, "Inability to Reduce Morbidity of Diarrhea by ORS: Can We Design a Better Therapy?", *Pediatric Research* 83/3 (2018), 558–559.

124 Sylvia Y Ofei - George J Fuchs, "Principles and Practice of Oral Rehydration", *Current Gastroenterology Reports* 21 (2019), 67.

125 Rifka Putri Andayani et al., "The Effect of Honey with ORS and a Honey Solution in ORS on Reducing the Frequency of Diarrhea and Length of Stay for Toddlers", *Comprehensive Child and Adolescent Nursing* 42/sup1 (March 29, 2019), 21–28.

126 Mandal - Mandal, "Honey", 155, 158–159.

127 Mahyar et al., "The Effect of Adding Honey to Zinc in the Treatment of Diarrhea in Children", 188–192.

128 IE Haffeejee - A Moosa, "Honey in the Treatment of Infantile Gastroenteritis", *Br Med J (Clin Res Ed)* 290/6485 (1985), 1866–1867.

129 A Sharif et al., "A Randomized Clinical Trial on the Effect of Honey in the Acute Gastroenteritis", *Journal of Research in Medical and Dental Science* 5/6 (2017), 144–148.

130 Mamdouh Abdulmaksoud Abdulrhman et al., "Bee Honey Added to the Oral Rehydration Solution in Treatment of Gastroenteritis in Infants and Children", *Journal of Medicinal Food* 13/3 (2010), 605–609.

131 Luca Pecoraro et al., "Honey and Children: Only a Grandma's Panacea or a Real Useful Tool?", *International Journal of Food Sciences and Nutrition* 72/3 (2021), 301–302.

132 Zahra Vahdat Shariatpanahi et al., "Effect of Honey on Diarrhea and Fecal Microbiota in Critically Ill Tube-Fed Patients: A Single Center Randomized Controlled Study", *Anesthesiology and Pain Medicine* 8/1 (2018), 1–4.

133 Muhammad Barkaat Hussain, "Role of Honey in Topical and Systemic Bacterial Infections", *The Journal of Alternative and Complementary Medicine* 24/1 (2018), 15–24.

134 Dorota Grabek-Lejko et al., "Antiviral and Antibacterial Effect of Honey Enriched with *Rubus* Spp. as a Functional Food with Enhanced Antioxidant Properties", *Molecules* 27/15 (July 29, 2022), 1–3, 10; Victoria C. Nolan et al., "Dissecting the Antimicrobial Composition of Honey", *Antibiotics* 8/4 (December 5, 2019), 251.

135 Annuar Fazalda et al., "Antilucer Effect of Honey in Nonsteroidal Anti-Inflammatory Drugs Induced Gastric Ulcer Model in Rats: A Systematic Review", ed. Elia Ranzato, *Evidence-Based Complementary and Alternative Medicine* 2018/1 (January 2018), 1–2; Andrew B Jull et al., "Honey as a Topical Treatment for Wounds", ed. Cochrane Wounds Group, *Cochrane Database of Systematic Reviews* 2015/6 (March 6, 2015), 48–50.

136 Debabandya P Mohapatra et al., "Antibacterial Efficacy of Raw and Processed Honey", *Biotechnology Research International* 2011 (2011), 1–6; H Aggad - D Guemour, "Honey Antibacterial Activity", *Med Aromat Plants* 3/152 (2014), 152.

is considered the first step in gastrointestinal bacterial infections.¹³⁷ It appears that certain types of honey possess antibacterial activity and therapeutic benefits against infections caused by *Salmonella Typhimurium* and *E. coli* O157:H7.¹³⁸

CONCLUSION

Regarding the authenticity of the narration that honey is a remedy for abdominal pain, several problems have been identified from the perspective of hadith methodology. These issues include the fact that the narration was transmitted as *mursal* (interrupted chain) in early sources, and its *isnād* is concentrated on a transmitter known for *tadlīs* (concealment of the chain). Nevertheless, when considering the *shawāhid* (corroborative narrations) and the fact that honey treatment was known and practiced in many civilizations, including Arab society, the likelihood that the narration is authentic increases. While there are issues regarding the authenticity of other narrations concerning honey's use for conditions such as wounds, flank pain, and heart disease, these indicate that honey treatment was known and applied for various ailments within Muslim communities. It is important to note that the authenticity of a narration and its social reality are not always the same. The fact that honey treatments were known in the pre-Islamic era and continued afterward, it strengthens the likelihood that the narrations we examined have a basis in reality.

The fact that honey was used to treat certain ailments before the prophethood of Muhammad (PBUH) indicates that at least some of the honey treatments were based on social experience and practice. Considering the use of honey for treatment in different civilizations, it is plausible that some of these ancient practices originated from earlier revelations. However, determining which treatments are based on social experience and which are based on revelation requires further, independent research for each topic. To accomplish this, the nature and types of revelation must be understood. The limitations of this study require that the details of these issues be left for future research.

Although the Prophet Muhammad (PBUH) referred to tradition in his treatments with honey, cupping, and cauterization, and used cautious language regarding their effectiveness, the uncertainty surrounding the origins of these practices suggests that they could be remnants of earlier revelations. The Qur'ānic verse that mentions honey as a remedy confirms that divine messages were delivered based on societal knowledge and understanding. If society had no concept of honey as a remedy, the message might have been difficult to grasp. While the Qur'ān states that honey has healing properties, it does not specify which diseases it cures, implying that these details were already known among the people.

Although the phrase in the narration, "Allah spoke the truth, and your brother's stomach lied," may be an interpolation (*idrāj*) by the narrator, in most versions of the narration, this part is transmitted as part of the original. Despite this, the cautious language in another authentic narration, in which the Prophet treats such remedies as traditional practices, supports the possibility that this part could be an addition. However, the overall context of the narrations weakens this possibility. Similarly, for those who argue that the pronoun in the Qur'ānic verse "in which there is healing for mankind" refers not to honey but to the Qur'ān, the authenticity of this narration may be open to debate. If this narration had been known to them, such an interpretation of the verse would not have been proposed. In our study, we concluded that the pronoun in the Qur'ān refers to honey rather than the Qur'ān itself.

From a medical perspective, early medical scholars did use honey to treat diarrhoea, but there were also experts who opposed it. Naturally, the accuracy of the information in the narrations about honey treatment should be evaluated alongside modern medical data.

Modern medicine has also demonstrated that honey is effective in treating certain diseases. Various studies have shown honey's beneficial effects, especially in treating acute infectious diarrhoea. Therefore, the harmony between the Qur'ān, the hadiths, and modern medical data is evident. While honey's effects on various gastrointestinal conditions, including abdominal pain, are well-known, we believe that the event described in this hadith involved acute diarrhoea accompanied by abdominal pain rather than pain caused by other conditions.

In conclusion, the effectiveness of honey in treating diarrhoea is due to its antiseptic, antimicrobial (antibacterial, antifungal, antiviral), antioxidant, prebiotic effects, its zinc content, and its ability to enhance sodium and water absorption in ORS. Honey's effects on wound healing are also well-documented, and it is beneficial for conditions such as reflux and peptic ulcers.

In the hadith's example of honey treatment, it seems more reasonable to assume that the Prophet primarily recommended honey for diarrhoea rather than for abdominal pain, considering the short duration of the effects, the presence of abdominal pain in diarrhoea, and the variety of gastrointestinal conditions accompanied by abdominal pain. Despite some discrepancies and ambiguities in the *isnād* and text of the narration, modern medical data confirm the validity of the narration's underlying message.

137 Adel Alnaqdy et al., "Inhibition Effect of Honey on the Adherence of *Salmonella* to Intestinal Epithelial Cells in Vitro", *International Journal of Food Microbiology* 103/3 (2005), 347–351.

138 Israili, "Antimicrobial Properties of Honey", 16; Elin Julianti et al., "Antibacterial Activity of Ethanolic Extract of Cinnamon Bark, Honey, and Their Combination Effects against Acne-Causing Bacteria", *Scientia Pharmaceutica* 85/2 (2017), 19.

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GENİŞLETİLMİŞ ÖZET

Çalışmada, balın karın ağrısı, özellikle ishal için bir çare olarak kullanımı hadis ve modern tıbbın verileri ışığında incelenmiştir. Bu disiplinler arası yöntem, ravi aktarımlarından doğabilecek anlama ve aktarma ile ilgili hatalardan doğabilecek riskleri tıp biliminin verileri ışığında elimine etmeyi, ayrıca yaklaşım benzerlik ve farklarını ortaya çıkarmayı amaçlamıştır. Çalışma hem İslam düşüncesinde hem de modern tıpta balın tedavi edici özelliklerini karşılaştırması nedeniyle özgün bir çalışma niteliği taşımaktadır.

Kur'an-i Kerim'de balın şifa özelliği belirtilmiş ancak detay verilmemiş, bu detaylar hadislerde yer almıştır. Çalışmada bu hadislerin bazılarının zayıf hatta uydurma olduğu tespit edilmiştir. Hz. Muhammed (SAV)'den nakledilen bazı rivayetlerde karın şikâyeti, bazılarında ishal, bazılarında ise karın rahatsızlığı için bal tavsiye ettiği belirtilmektedir. Araştırmada bu rivayetler arasından rahatsızlığı ishal olarak belirten metinlerin sıhhat açısından tercihe şayan olduğu sonucuna ulaşılmıştır.

Rivayetler kronolojik olarak takip edilerek balın tıbbi kullanımıyla ilgili ilk naklin Ma'mer'ın Câmi'inde bulunduğu ve bu rivayette karın şikâyeti için balın tavsiye edildiği, daha sonraki kaynaklarda ise karın rahatsızlığı ve ishal için tavsiye edildiği belirtilmiştir. Ayrıca rivayetin ilk versiyonlarını mursal olduğu daha sonraki kaynaklarda ise muttasıl olarak nakledildiği tespit edilmiştir. Ancak, tedlis ile itham edilmiş olan Katâde b. Di'âme'nin muttasıl isnadlarda bulunması sebebiyle rivayetin zayıf olduğuna hükmedilmiştir. Ancak rivayet şevahit niteliğindeki farklı rivayetler ve de balın şifa özelliğinin Kuran-i Kerim'de belirtilmiş olması dikkate alındığında isnad ile ilgili böyle bir sorun bulunsun da rivayetin aslı olduğu sonucuna ulaşılmıştır.

Rivayetler etrafındaki tartışmalara bakıldığında erken dönemde İslam toplumu arasında da balın özellikle ishal hastalığına şifa olup olamayacağının tartışma konusu olduğu görülmüştür. Ayrıca Hz. Muhammed'in bal ile tedavi konusundaki tavsiye ve uygulamalarının dayanağının vahiy mi yoksa toplumsa deneyim ve tecrübelerin mi olduğu da bu rivayetler bağlamında tartışma konusu olmuştur. Çalışmada bal ile tedavi konusundaki uygulamaların toplumsal deneyim ve tecrübelerle dayandığı görüşünün daha güçlü delillere dayandığı ve tarihi bilgiler ile modern tıbbın verileri tarafından da desteklendiği sonucuna varılmıştır. Ancak vahyin mahiyeti ve de bal ile tedavinin insanlık tarihinde ilk olarak ortaya çıkış biçimi kesin şekilde bilinemediği, Hinduizm öğretisinde bu bilginin tanrılara atfedilmesi gibi sorunlar genel ve kesin ifadeler kullanılmasını zorlaştırmaktadır. Ancak konu hadisler kapsamında yorumlandığında geçmiş gelenek ve uygulamaların Hz. Muhammed'in de uygulamalarında etkili olduğu anlaşılmaktadır.

Bal, Mısır, Sümer ve Hindistan gibi eski uygarlıklarda ishal dahil olmak üzere çeşitli sağlık sorunlarının tedavisinde kullanılmış olması sebebiyle çok eski bir tarihe ve yaygın bir coğrafyaya sahiptir. Ayrıca tıp ve ilahiyat dışında, bala kutsal özellikler atfeden mitolojiler ve efsanelerin olduğu görülmüş, bunların hadis rivayetine de etki ettiği tespit edilmiştir. Tevrat, Ayurveda ve İncil gibi kutsal metinlerde de balın şifa verici özelliklerine değinilmiş olması, bal ile ilgili inanç ve uygulamaların derin bir kültürel anlayışa ve yaygın bir coğrafyaya dayandığını desteklemektedir. Ancak çalışmada bu konuda yapılan bazı genellemelerin de hatalı olduğu tespit edilmiştir.

Modern bilimsel araştırmalar, balın anti-inflamatuvar, antimikrobiyal ve antioksidan özelliklere sahip kompleks bir madde olduğunu doğrulamıştır. Balın, özellikle akut ishal tedavisinde çocuklarda oral rehidrasyon tedavisini desteklediği ve bağırsaklarda su ile sodyum emilimini artırarak ishal süresini kısalttığı belirtilmiştir. Yetişkinlerde ise balın enteral beslenmede kullanımı, ishal insidansını azaltma ve kritik hastalarda iyileşmeyi hızlandırma potansiyeliyle dikkat çekmektedir. Ancak, tıbbi amaçlar için yalnızca güvenli ve tıbbi sınıf bal kullanılması önerilir; çünkü ham bal, pestisitler, ağır metaller ve bakterilerle kontamine olabilir. Modern tıbbın bu verileri bal ile tedavi konusundaki rivayetlerin bir aslı olduğunu ve Hz. Muhammed (s.a.v)'in karın ağrısı şikâyet (ishal) için bal önerisinde bulunmasının bilimsel verilerle örtüştüğünü göstermektedir.

Sonuç olarak, balın karın ağrısı, ishal ve diğer gastrointestinal rahatsızlıkların tedavisindeki tıbbi kullanımı hem tarihi gelenekler hem de modern bilimsel kanıtlarla desteklenmektedir. Çalışmanın interdisipliner yaklaşımı, dini, tarihi ve tıbbi perspektifleri birleştirerek daha kapsamlı ve güvenilir sonuçlar elde edilmesini sağlamıştır. Ancak, arı türleri, coğrafi değişkenler ve balın işlenme yöntemleri gibi faktörlerin etkileri de göz önünde bulundurulmalıdır. Bu bağlamda, daha ayrıntılı ve multidisipliner çalışmalara ihtiyaç duyulmaktadır.