



## Honey

The next topic in the series of What we eat is about HONEY

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ Bismilllaahir-Rahmaanir-Raheem, “In the name of God, the Most Gracious, the Most Merciful.”

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The Quran mentions about honey that it is a ‘healing for humankind’ . This article elaborates some of the known benefits of honey.

Both the Qur’an and Hadiths refer to honey as a healer of disease. In the Qur’an we read, “And your Lord inspired to the bee, "Take for yourself among the mountains, houses, and among the trees and [in] that which they construct. Then eat from all the fruits and follow the ways of your Lord laid down [for you]." There emerges from their bellies a drink, varying in colors, in which there is healing for people. Indeed in that is a sign for a people who give thought.” (Qur’an al-Nahl - The Bee surah 16, vers 69, 70)

Additionally, in Sahih Bukhari we read that the Prophet, may the mercy and blessings of God be upon him, said: “Honey is a remedy for every illness and the Quran is a remedy for all illness of the mind, therefore I recommend to you both remedies, the Quran and honey.”

The Prophet (ﷺ) also told his followers: “There are two cures for you: honey and the Qur’an.”  
iii An Arabic writer, Ibn Majili, quotes the words of the Prophet (ﷺ): “Honey is a medicine for the body and the Qur’an is a medicine for the soul. Benefit yourselves from the use of the Qur’an and honey.” According to a tradition related by Ibn Ma’sud, “You have two cures: the Qur’an and honey. The Qur’an is a cure for the soul, and honey is a cure for every illness.”  
iv The Prophet also said that “He who eats three radawat of honey per month will be protected from serious illness (‘azimah al-bala’, literally, catastrophe).v

The Prophet Muhammad (ﷺ) once said, “By Him in whose hand is my soul, eat honey, for there is no house in which honey is kept for which the angels will not ask for mercy. If a person eats honey, a thousand remedies enter his stomach, and a million diseases will come out. If a man



dies and honey is found within him, fire will not touch his body.” vi

He is also reported to have said: “The condiment of drink is honey. It guards the heart, and drives away cold from the chest.” vii

It is also related that he said: “He who desires protection, let him eat honey” and recommended that: “If any of you buys a female slave, first feed her honey, for this is the very best thing for her.” viii

The Messenger of Allah (ﷺ) also said: “Healing is in three things: a gulp of honey, cupping, and branding with fire [cauterization]. But I forbid my followers to use branding with fire.” ix Regarding honey, he said also: “It sharpens the sight and strengthens the heart.” x

It is related in Bukhari and Muslim that a person came to the Messenger of Allah (ﷺ) and told him that his brother’s bowels were loose. Thereupon Allah’s Messenger (ﷺ) said: “Give him honey.” So he gave him that and then came and said: “I gave him honey but it has only made him worse.” He said this three times; and then he came the fourth time, and the Messenger of Allah (ﷺ) said: “Allah has spoken the truth and your brother’s bowels are in the wrong.” So he made him drink (honey) and he was recovered.xi In another tradition, Abu Sa‘id al-Khudri complained to the Prophet (ﷺ) that his son had a stomach ache. The Prophet told him to “Give him honey.” xii The Prophet (ﷺ) explained to him the importance of drinking honey because it was a cure from God.xiii In another tradition, the Prophet (ﷺ) explains that “Pain in the waist comes from the veins of the kidneys. Whosoever suffers from this ailment must treat himself with honey and hot, boiling, water.” xiv

According to Imam ‘Ali ibn Abu Ṭalib, “When one of you suffers from pain, asks your wife for two or three dirhams to buy honey, mix it with rain water, and drink it. It will do you much good as it is healing and blessed water.”xv According to Imam ‘Ali al-Riḍa, “He who wants to prevent the cold during winter should eat three mouthfuls of beeswax (shahd).xvi

According to ‘A’ishah, the Prophet (ﷺ) was very fond of honey.xvii He used to drink a beverage made of milk, honey, and raisins.xviii Every morning, he would consume a glass of water



sweetened with honey.xix He also said that honey should not be refused: “Do not refuse honey when it is offered.” xx

Ibn al-Qayyim (may Allaah have mercy on him) said: xxi “With regard to the Prophet’ s guidance (ﷺ) concerning drinking, it is the most perfect guidance that maintains good health. He used to drink honey mixed with cold water. This is very healthy and no one can understand how healthy it is except the most prominent doctors. For drinking honey on an empty stomach dissolves phlegm, cleanses the stomach, reduces its viscosity, washes away waste matter, warms it up a little and opens its inlet and exit. It has a similar effect on the liver, kidneys and urethra. It is more beneficial to the stomach than any other kind of sweet that enters it. However it may cause side effects in people who are suffering from jaundice because it is hot and jaundice is hot, so it may aggravate it; in order to avoid this effect vinegar may be added, then honey will become beneficial and drinking it will be more useful than many or most of the drinks that are made from sugar, especially for those who are not used to these drinks, for if they drink them they will not suit them as well as honey does, or even come close.

With regard to drinking it when it is collected and well-prepared, this is one of the most beneficial things for the body, and one of the greatest means of preserving health; it is very refreshing and energizing, and it is good for the liver and heart. If it is well-prepared it provides nutrition and makes food reach all parts of the body in the most effective manner.” xxii Since my blog is not a medical blog, I am not going to give medical advice here either.

But as you have read, the Prophet Mohammed (ﷺ) spoke very positively about honey and was himself an amateur.

Since there is a lot of counterfeit, engineered honey on the market, I will give some advice on how to check whether you have bought real honey.

You can usually easily find out if the honey you have is natural or manufactured.

Test method 1: the string : Natural honey adheres very well. Put a spoon in the honey jar and take the spoon out (above the jar). You will see that pure natural or organic honey forms a string



almost indefinitely without interrupting the string. Counterfeit honey will be interrupted relatively quickly when it lands in the jar.

Test method 2: burn the sugar! :Natural honey does not contain (refined) sugar. So try to burn the honey with a burner. Does the honey burn? Then you know that you are dealing with unnatural sugar honey.

Test method 3: the hexagon: Whoever puts a little bit of pure honey on a plate, and adds some water and spins the plate all the time will see that pure honey (exalted is Allah, the Creator!) In the water will automatically form the shape of honeycomb. Miraculous!

The difference between natural and organic honey? : Both natural and organic honeys are very good. However, there are extra strict rules for organic honey, which makes this honey not only much more expensive, but also more difficult to obtain. Beware of sellers who, without knowing the requirements, call all their (non-organic?) Honey “organic” .

And eating the beeswax (honeycomb)? : Beeswax is made by bees through the consumption of honey produced from the collected flower nectar. The digestion and combustion of this produces a high body and ambient temperature. This is necessary to keep the wax liquid. The wax drips like a curtain from the slit-shaped gland opening and becomes hard in the air. The bees take these splinters in their paws and chew them to the right shape to build comb. New comb is white. Later it turns yellow, and even brown when it has brood. New comb is edible, but not digestible. When eating honeycomb (honeycomb), however, only a very small amount is ingested, about 3% of the honey weight. You can also chew the wax and spit it out. However, eating indigestible fillers is good for digestion. If one eats honey in older honeycomb, or honeycomb that has been made out of synthetic material (sheets of melted wax with cell print), the palatability is less good. Usually Turks eat beeswax and French spit it out. Some peoples use it as chewing gum! Anyway: we recommend that you do both at times.

... and Allah knows best



#### Footnotes:

<sup>i</sup> Hadith: A hadith or hadīth<sup>1</sup> (in Arabic: حديث / ḥadīṭ, pronounced: ḥadī: Ṯ Listen, plural 'aḥādīṭ أحاديث) is an oral communication from the prophet of Islam Muhammad (ﷺ) and, by extension, a collection which includes all the traditions relating to acts and words of Muhammad and his companions, each preceded by a chain of transmitters going back to Muhammad (ﷺ). Considered as principles of personal and collective governance for certain Muslim currents, they are also referred to as "the tradition of the Prophet (ﷺ)."

<sup>ii</sup> صلى الله عليه وسلم = Peace be upon him. It is a custom for Muslims to give honorific blessings each time they say or hear the name of the Prophet Muhammad to send blessing and peace upon him. ('Alayhiṣ-Ṣalātu was-Salām)

<sup>iii</sup> Ibn Majah M. *Sunan*. Trans. MT Ansari. Lahore: Kazi Publications, 1994; Hakim al-Nisaburi M. *al-Mustadrak 'ala al-sahihayn*. N.p.: n.p., n.d.

<sup>iv</sup> Ibn Habib A. *Mujtasar fi al-tibb / Compendio de medicina*. Ed. C Álvarez de Morales and F Girón Irueste. Madrid: Consejo Superior de Investigaciones Científicas, 1992:73.

<sup>v</sup> Ibn Majah M. *Sunan*. Trans. MT Ansari. Lahore: Kazi Publications, 1994.

<sup>vi</sup> Chaghghayni M. *Tibb al-nabbi*. Trans. C Elgood. *Osiris* 1962; 14: 188; Chisti SHM. *The Sufi Book of Healing*. Rochester, Vermont: Inner Traditions International: 59.

<sup>vii</sup> Chaghghayni M. *Tibb al-nabbi*. Trans. C Elgood. *Osiris* 1962; 14:189.

<sup>viii</sup> Chaghghayni M. *Tibb al-nabbi*. Trans. C Elgood. *Osiris* 1962;14:198.

<sup>ix</sup> Bukhari M. *Sahih al-Bukhari*. al-Riyyad: Bayt al-Afkar al-Dawliyyah li al-Nashr, 1998; Muslim. *Jami' al-sahih*. al-Riyyad: Bayt al-Afkar al-Dawliyyah li al-Nashr, 1998.

<sup>x</sup> Ibn Habib A. *Mujtasar fi al-tibb / Compendio de medicina*. Ed. C Álvarez de Morales and F Girón Irueste. Madrid: Consejo Superior de Investigaciones Científicas, 1992:72.

<sup>xi</sup> Bukhari M. *Sahih al-Bukhari*. al-Riyyad: Bayt al-Afkar al-Dawliyyah li al-Nashr, 1998.

<sup>xii</sup> Ibn Habib A. *Mujtasar fi al-tibb / Compendio de medicina*. Ed. C Álvarez de Morales and F Girón Irueste. Madrid: Consejo Superior de Investigaciones Científicas, 1992:72.

<sup>xiii</sup> Ibn Habib A. *Mujtasar fi al-tibb / Compendio de medicina*. Ed. C Álvarez de Morales and F Girón Irueste. Madrid: Consejo Superior de Investigaciones Científicas, 1992:73.

<sup>xiv</sup> Rida 'A al-. *Risalah fi al-tibb al-nabawi*. Ed. MA Bar. Bayrut: Dar al-Manahil, 1991:170.

<sup>xv</sup> Ibn Habib A. *Mujtasar fi al-tibb / Compendio de medicina*. Ed. C Álvarez de Morales and F Girón Irueste. Madrid: Consejo Superior de Investigaciones Científicas, 1992:73.



<sup>xvi</sup> Ibn Habib A. *Mujtasar fi al-tibb / Compendio de medicina*. Ed. C Álvarez de Morales and F Girón Irueste. Madrid: Consejo Superior de Investigaciones Científicas, 1992:73.

<sup>xvii</sup> Bukhari M. *Sahih al-Bukhari*. al-Riyad: Bayt al-Afkar al-Dawliyyah li al-Nashr, 1998.

<sup>xviii</sup> Muslim. *Jami' al-sahih*. al-Riyad: Bayt al-Afkar al-Dawliyyah li al-Nashr, 1998.

<sup>xix</sup> Dhahabi S. *al-Tibb al-nabawi*. Bayrut: Dar al-Nafa'is lil Tiba'ah wa al-nashr wa al-Tawzi', 2004.

<sup>xx</sup> Chaghghayni M. *Tibb al-nabbi*. Trans. C Elgood. *Osiris* 1962;14:189.

<sup>xxii</sup> *Zaad al-Ma'aad*, 4/224, 225 – Q&A 9691