

A Critical Analysis of the Malay Translation of Medicinal Plants in Kitāb al-Ṭibb of Sahih Al-Bukhari

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Abstract

Lately, prophetic medicine has gained noticeable attention as many researches have shed light on its benefits. However, the attention received is limited to widely known plants. This study believes that translation is supposed to be a powerful medium to achieve the acquaintance with medicinal plants in hadith. Therefore, it decides to delve into the Malaysian Malay translation of Kitāb al-Ṭibb of Ṣaḥīḥ al-Bukhāriy, named “Terjemahan Sahih Al-Bukhari”, specifically in the Kitāb Perubatan. This study employs a qualitative methodology through document analysis on the meant translation, specifically on names of medicinal plants and nomenclatures. Then, to fill any gap of comprehensibility in the translation, this study employs contextual analysis to provide their correct identification. This study assesses the comprehensibility of the translation for the names. Therefore, it manages to achieve its main objective in filling the gap of comprehensibility traced through the translation. Ultimately, this study finds in the Kitāb al-Ṭibb 3 names of medicinal plants and 4 nomenclatures encapsulate a number of medicinal plants. As for the translation for 3 names of the plants; 1 of them is correct, 1 is acceptable and 1 is incorrect. Meanwhile, the translation for nomenclatures; 1 of them is written in transliteration form, 2 are inexact, and 1 is incorrect. Predictably, there is gap in the translation. However, this study manages to identify a total of 8 medicinal plants mentioned in the Kitāb al-Ṭibb. This study recommends a deeper exploration of the medicinal plants in texts of hadith, including those bound in archaic words.

Keywords: *Comprehensibility, Medicinal plants; Malay, Kitāb Perubatan; Sahih Al-Bukhari*

Introduction

Ṣaḥīḥ al-Bukhāriy, compiled by Muḥammad ibn Ismā’īl al-Bukhāriy (d. 256H / 870AD) has achieved the pinnacle of canonical status among hadith scholars. The book was arranged according to topics consisting of 97 chapters as enumerated by a philologist, Muḥammad Fu’ād ‘Abd al-Bāqī. It begins with the chapter; *Bad’ al-Waḥy* (The Advent of Revelation) and ends with the chapter; *al-Tawḥīd* (Monotheism). Each chapter of the Ṣaḥīḥ consists of approximately a dozen of topics or more than that. This study selects *Kitāb al-Ṭibb* or Chapter of Medicine from the compilation of Ṣaḥīḥ al-Bukhāriy to trace the mentioned medicinal plants in the book. *Kitāb al-Ṭibb* is the seventy sixth chapter, arranged after *Kitāb al-Marḍā* (Chapter of Patients) and followed by *Kitāb al-Libās* (Chapter of Clothing) (‘Abd al-Hādī, 1987; al-Bukhāriy, 2000). *Kitāb al-Ṭibb* or Chapter of Medicine in Ṣaḥīḥ al-Bukhāriy is a suitable sample for this study as it consists of sound narrations on medicinal guidance and application recommended by Prophet Muḥammad (pbuh). The *Kitāb al-Ṭibb* consists of 58 *bāb* or topics; which begins with the Topic: Allah Has Not Created Disease Unless He Has Provided Its Treatment, and ends with the Topic: When A Fly Falls

in The Container. The chapter contains hadith on ethics in health confinement, methods of treatment and acknowledgement of medicinal values in certain items. Predominantly, items that are mentioned as containing medicinal properties are plant-based items or mixtures.

For the canonical status the *Ṣaḥīḥ al-Bukhāriy* achieved as acknowledged by scholars of hadith, many individuals and entities endeavoured to translate the compilation of sound hadiths into other languages. Many complete translations of

Ṣaḥīḥ al-Bukhāriy were attained for example in English, Bengali, Urdu, Thai and Chinese. In terms of previous study on translation of *Ṣaḥīḥ al-Bukhāriy*, there is a research by Ahmad (2018) titled “*Gharīb al-ʿAlfaẓ fī al-Tarjamat al-ʿInjilīziyyat fī Kitāb al-Libas fī Ṣaḥīḥ al-Bukhāriy: Muhammad Muhsin Khan Unmuzaja*” (A Translation of Archaic Words of Chapter al-Libas: *Ṣaḥīḥ al-Bukhāriy*: Muhammad Muhsin Khan A Case Study). It finds that out of a total of 284 archaic words in the chapter, are five words represent names of plants. They are not translated properly, as shown in Table 1.

Table 1. Names of plants in Chapter; The Clothing, of *Ṣaḥīḥ al-Bukhāriy*, the translation of them in English by Muhammad Muhsin Khan and the correction for the translation.

Name of plant in text of hadith	English translation	Correction
1	الأراك الآراك	the trees of <i>Arak</i> the toothbrush trees
2	ذُرَيْرَة ذُرَيْرَة	<i>Dharīra</i> (a kind of scent) sweet flag (root mixture)
3	السَّمُر السَّمُر	<i>As-Samur</i> umbrella thorn acacia
4	قَرَط قَرَط	some grass some acacia leaves
5	وَرَس وَرَس	wars <i>wars</i> (<i>Flemingia grahamiana</i>)

Source: Ahmad 2018:288, 300, 305, 311, 320.

The first, second and third words are written in transliteration form instead of providing their names in English, meanwhile the fourth is incorrectly translated. The fifth plant is unique for it has no name in English (Burkhill, 1966), so the correction suggests a providing of binomial nomenclature *Flemingia grahamiana* to specify its type. The study concludes that among implications deduced from flaws in the translation relating to plants, Muslims stay a distance from benefits of some herbs noticed in hadith. Providing transliteration for the name of plant in text of hadith instead of correct translation keeps it in blurred area, thus remained unknown. Meanwhile providing incorrect translation raises another form of flaw, for it contradicts the characteristics of the plant explained by classical Arabic books which were written in the era near or relatively near to the

lifetime of Prophet *Muḥammad*. Furthermore, the incorrect translation or wrong binomial nomenclature provided, is inevitably proven opposed to the data of biogeography. The flaws in translation for names of these plants proves that some of them are unknown to contemporary Muslims.

In tandem, there is a study by Ahmad and Ruzulan (2019) titled “Latest Research on Plants Within no. 5782 - 5829 in *Ṣaḥīḥ al-Bukhāriy*”. The study finds three types of plants within the chosen scope namely, *al-Zaʿfarān*, *al-samur* and *al-wars*. *al-Zaʿfarān* or saffron in English is a known plant, whereas *al-samur* and *al-wars* are of archaic words and hardly known to average current readers. For those who are knowledgeable in *gharīb al-ḥadīth*, they are certain about *al-samur* and *al-wars*. Upon unveiling the trend of research which reflects the consciousness of the current

world to these types of plants, the study identifies the difference between known plants and lesser-known plants. Saffron gains a lot of attention in research fraternity and followed by umbrella thorn acacia, whereas the attention on *al-wars* is acutely scarce. Thus, the study suggests an action of filling the visible gap in research pertaining to these three plants.

In fact, the current attention given to medicinal plants mentioned in hadith is not similar. Some plants are regularly raised in the academic discourse on prophetic medicine, whereas others are hardly brought to the attention. Regarding the matter, Syed Hassan and Baharuddin (2021) provide a finding in their research on the frequency of journal papers which are published online ranged from 2015 until 2019 on types of plants mentioned in hadith. Their result reveals that date palm records the highest number with 15 papers and followed by barley as the grain is represented by 13 papers. The remaining number in the list are 7 for olive, 5 for grape, 5 for fig, 4 for black cumin, 3 for pomegranate, and 2 for ginger. The study associates the mentioned plants in hadith to the concern on health and wellness. Noticeably, all the plants in the list are widely known.

On the contrary, this study opts for a sample of medicinal plants in the *Kitāb al-Ṭibb* or Chapter of Medicine in *Ṣaḥīḥ al-Bukhārī*, which consists of known names and archaic names. Archaic words of hadith or “*gharīb al-ḥadīth*” is one of many aspects taught and discussed in intricate Science of Hadith which relates to ‘*matn*’ (content or text of hadith). It is a knowledge regarding unfamiliar vocabularies in text of hadith which are obsolete, unknown, rarely used or no longer points to certain meaning. A scholar in the field of hadith ought to keep abreast with the literature, otherwise the ignorance might tarnish his performance in the field

of hadith (Ibn al-Ṣalāḥ al-Shahrazūriy, 1981). Because the Arabic language from the text of hadith is rooted back to over fourteen centuries, one can imagine the language that has evolved throughout the long duration. Thereby, in this day one cannot claim that he has full understanding upon reading the hadith text merely because he is a native Arab. In terms of plants in the text of hadith, some are easily recognized while others are unknown or even unnoticed by average readers because they are deemed archaic words.

Regarding sources referred to identify the meaning of archaic word, the dictionaries of *gharīb al-ḥadīth* are not the only provider, as other classical Arabic books as well contribute abundantly to define such words. Undeniably, books of compiled hadith, books on commentaries, and classical conventional dictionaries, sources in medieval Islamic science have their roles in providing the meaning for the words and some even delve into intricate details. The books other than dictionaries of *gharīb al-hadith* in many cases do provide more comprehensible detail. The fact is not a tarnish to the dictionaries, because the reality does only revolve around natural demand of each era. A certain word in early era might not be considered archaic or to be considered slightly unknown, thus not to be defined or to be defined shortly. Conversely, in later period the same word became obsolete, thus needed to be explained. The farther the later era from the lifetime of Prophet *Muḥammad*, the more words are deemed archaic of the day.

Actually, some books of commentaries on hadith do rely on information in sources of other fields regardless of in neighbouring Islamic and Arabic studies or science literature as long as their facts contribute to the understanding of hadith. Not surprisingly, Ibn Ḥajar al-‘Asqalāniy (2017) for instance did refer to *Abū*

Hanīfat al-Dīnawariy in *al-Nabāt*, *Ibn Sīna* in his Canon of Medicine and *Ibn al-Bayṭār* in his *al-Jāmi'* to define certain plants. Following the example, this study does not narrowly resort to the dictionaries of archaic words. Other books produced by ancient Islamic civilization are worthy of the consideration. Additionally, contemporary scientific data which support the information in classical Arabic books are not to be ignored.

Scope and Methodology

This study employs a qualitative methodology through document analysis and contextual analysis. Initially, it employs document analysis on a Malaysian Malay translation version named “Terjemahan Sahih Al-Bukhari” which was published in 2021 by Pejabat Menteri di Jabatan Perdana Menteri (Minister’s Office, Prime Minister’s Department) based in Putrajaya, Malaysia. This translation is initiated to provide a contemporary translation of *Ṣaḥīḥ al-Bukhārīy* to readers in Malay. To assess the translation provided for medicinal plants in *Kitāb al-Ṭibb* or Chapter of Medicine in *Ṣaḥīḥ al-Bukhārīy*, this study focuses on *Kitāb Perubatan* of the “Terjemahan Sahih Al-Bukhari”. Meanwhile for published version of *Ṣaḥīḥ al-Bukhārīy* which is in Arabic, this study relies on one edited by *Ṣāliḥ ibn ‘Abd al-‘Azīz ‘Āl al-Shaykh* which was published in a single volume with other remaining “Six Authentic Books” of hadith by Riyadh-based Darussalam in 2000. This study focuses on medicinal plants mentioned in *Kitāb al-Ṭibb* or Chapter of Medicine in *Ṣaḥīḥ al-Bukhārī*. Thus, other medicinal ingredients of fungi, minerals, animal-based items and as well as non-medicinal plants are excluded from the scope. The medicinal plants are mentioned in the hadiths of the chapter in two forms; names of the plants and nomenclatures

which indeed encapsulate medicinal plants.

The Chapter of Medicine is chosen as it introduces ingredients and methods for treating ailments, which suits the purpose of this study which is related to medicinal plants. Regularly in translation versions, some plants are correctly defined and others are incorrectly defined or merely transliterated. Upon assessing the translation provided by “Terjemahan Sahih Al-Bukhari” to define medicinal plants in the *Kitāb al-Ṭibb*, this study will acknowledge correct translation and as well identify flaw occurs in improper translation. This study will display the result of assessment on the translation of each word by mentioning the name of *bāb* (topic) for the hadith. Then, this study provides brief content of the hadith before revealing name of companion of the prophet (pbuh) and text of his/her narration in Arabic, plus a Malay translation provided by “Terjemahan Sahih Al-Bukhari”. Each name of the plants or nomenclatures in both origin Arabic text and the translation is underlined to distinct it from other words in the narration of the hadith. Then, this study will figure out result of the assessment on the translation whether it is comprehensible or incomprehensible for average readers in Malay language.

In order to fill the gap of comprehensibility, this study employs contextual analysis to define the “lesser-known” plants. Through this method, this study refers to many kinds of sources contribute to define archaic words namely books of compiled hadith, books on commentaries, dictionaries of archaic word, classical conventional dictionaries and other related sources in medieval Islamic science. The scientific data which provide information about the medicinal plants and support the information derived

from books of Islamic heritage are also used in this discourse.

Accordingly, this study will recognize the comprehensible translation for the medicinal plants. Regarding the incomprehensible translation, this study manages to display a rope of referring to sources beginning with books of hadith, medieval Arabic books of other related fields and contemporary research and data to figure out the identification of the medicinal plants regardless of being mentioned directly in hadith or indirectly in a form of nomenclatures encapsulate them. This study will provide the Malay translation for each plant and nomenclature, plus its English translation for the meant hadith. The English translation for each hadith is prepared to recommend the form of translation which reveals the identification of medicinal plants.

The Achievement of Comprehensibility in Translation for Medicinal Plants in “Kitab Perubatan” of “Terjemahan Sahih Al-Bukhari”

Initially, this study identifies every single word that represents the name of medicinal plants in *Kitāb al-Ṭibb* of *Ṣaḥīḥ al-Bukhārīy*, regardless of being mentioned directly with its name or indirectly in a form of nomenclature. A total of 7 words related to medicinal plants are found within the culled chapter; as 3 of them are mentioned directly with their names, whereas the other 4 are mentioned indirectly in a form of nomenclatures encapsulate certain plants. To identify the comprehensibility achieved for the 7 words in “Kitab Perubatan” of “Terjemahan Sahih Al-Bukhari”, this study assesses the translation for them; firstly for the 3 names of the medicinal plants, and secondly for the 4 nomenclatures.

The Translation Provided for 3 Names of The Plants

The 3 plants which are mentioned directly with their certain medicinal properties are:

i) *al-ḥabbat al-sawdā`* - It is mentioned in the Topic: *al-Ḥabbat al-Sawdā`*. The seeds contain a cure for every disease except death, as narrated by the companion ‘*Ā`ishah* from the Prophet *Muḥammad* peace be upon him (pbuh) in a lengthened hadith, being the end excerpt of it as below, as he said:

"إِنَّ هَذِهِ الْحَبَّةَ السَّوْدَاءَ شِفَاءٌ مِنْ كُلِّ دَاءٍ إِلَّا مِنْ
السَّامِ". قُلْتُ: "وَمَا السَّامُ؟" قَالَ: "الْمَوْتُ".

(*Ṣaḥīḥ al-Bukhārīy*, h. 5768; *Ṣaḥīḥ Muslim*, h. 5766 – 5768)

The “Terjemahan Sahih Al-Bukhari” provides a Malay translation for the hadith as below:

“Sesungguhnya Habbatus Sauda` ini ialah penyembuh bagi segala penyakit kecuali al-Sam.” Aku bertanya: “Apakah al-Sam itu? Baginda SAW bersabda: “Kematian.” (Pejabat Menteri di Jabatan Perdana Menteri, 2021)

The translation provides a transliteration “Habbatus Sauda`” to the name of the herb, which is understandable to the Malays due to the wide consumption of its seeds. Albeit the Malay name for it is “jintan hitam”, the provision is acceptable.

ii) *tamarāt`ajwah* – It is mentioned in the Topic: *‘Ajwah* As Medicine To Prevent The Spell of Witchcraft. The hadith reveals that whoever eats *tamarāt`ajwah* dates in the morning, the action could prevent harm comes through poison or

witchcraft for the whole day until night, as narrated by the companion `Anas ibn Mālik, from the Prophet Muḥammad (pbuh):

"مَنْ اصْطَبَحَ كُلَّ يَوْمٍ سَبْعَ تَمْرَاتٍ عَجْوَةٍ لَمْ
يَضُرَّهُ سُمْ وَلَا سِحْرٌ ذَلِكَ الْيَوْمَ إِلَى اللَّيْلِ".

(*Ṣaḥīḥ al-Bukhārī*, h. 5768-5769;
Ṣaḥīḥ Muslim, h. 5338-5340)

The “Terjemahan Sahih Al-Bukhari” provides a Malay translation for the hadith as below:

“Sesiapa yang memakan beberapa biji kurma ‘Ajwa pada waktu pagi setiap hari, maka racun dan sihir tidak akan mendatangkan mudarat kepadanya pada hari itu sehingga malam”

(Pejabat Menteri di Jabatan Perdana Menteri, 2021)

The translation provides a translation “kurma ‘Ajwa”, which is correct and understandable to the Malays due to the wide consumption of the fruit among the community.

iii) *al-qusṭ al-baḥriy* - It is mentioned in the Topic: The Cupping to Prevent Disease. The related hadith mentions two treatments; cupping and *al-qusṭ al-baḥrī* which are deemed the best medicines one may treat himself with, as the lengthened hadith is narrated by the companion, `Anas ibn Mālik, from the prophet (pbuh), being the excerpt of it is his saying:

"إِنَّ أَمْتَلَّ مَا تَدَاوَيْتُمْ بِهِ الْحِجَامَةَ وَالْقُسْطَ الْبَحْرِيَّ".

(*Ṣaḥīḥ al-Bukhārī*, h. 5696)

The “Terjemahan Sahih Al-Bukhari” provides a Malay translation for the hadith as below:

“Sesungguhnya ubat yang terbaik kamu gunakan untuk berubat ialah bekam dan *Qusṭ al-Baḥri* (cendana laut).”
(Pejabat Menteri di Jabatan Perdana Menteri, 2021)

The translation provides a transliteration “Qusṭ al-Baḥri” with a translation in Malay, “cendana laut” inserted between the parentheses, means accordingly “sea costus”. The translation is in a literal form from the name *al-qusṭ al-baḥriy*. In fact, there is no item in Malay language named cendana laut. The translation is incorrect and even incomprehensible to the Malays.

Overall, the translation provided by “Terjemahan Sahih Al-Bukhari” for the medicinal plants mentioned in *Kitāb al-Ṭibb* of *Ṣaḥīḥ al-Bukhārī* is acceptable, unless for the name *al-qusṭ al-baḥriy*, as it is not properly translated.

The Translation Provided for 5 Nomenclatures

Meanwhile, the remaining medicinal plants in *Kitāb al-Ṭibb* of *Ṣaḥīḥ al-Bukhārī* are mentioned indirectly in forms of nomenclature for certain type or mixture as below:

i) *al-talbīnah*. It is mentioned in the Topic: *al-Talbīnah* for The Patient. The text recommends *al-talbīnah* to be given to the patient, as it gives comfort to the aggrieved heart and lessens grief, as narrated by the companion ‘Ā’ishah from Prophet Muḥammad (pbuh):

"إِنَّ التَّلْبِينَةَ نُجْمٌ فَرَادَ الْمَرِيضِ، وَتَذْهَبُ بَعْضَ الْحُزْنِ".

(Ṣaḥīḥ al-Bukhāriy, h. 5689; Ṣaḥīḥ Muslim, h. 5769)

(Pejabat Menteri di Jabatan Perdana Menteri, 2021)

The “Terjemahan Sahih Al-Bukhari” provides a Malay translation for the hadith as below:

“Sesungguhnya al-talbinah menggembirakan hati orang yang sakit dan menghilangkan sebahagian daripada kesedihan.”

(Pejabat Menteri di Jabatan Perdana Menteri, 2021)

The translation provides a transliteration al-talbinah to the nomenclature, which is incomprehensible to the average readers in Malay language.

- ii) *al-‘ūd al-Hindiyy*- The nomenclature is mentioned under four topics: Nasal Insufflation Using *al-Qust al-Hindiyy* and *al-Qust al-Baḥriyy*, *al-Ladūd* and Uvula Disease and Peritonitis. *al-‘ūd al-Hindī* has cure for seven diseases; including remedies for uvula disease and peritonitis, as narrated by the companion, ‘*Umm Qays bint Miḥṣan al-‘Asadiyyah* from the prophet (pbuh), being the excerpt of it is:

"عَلَيْكُمْ بِهَذَا الْعُودِ الْهِنْدِيِّ، فَإِنَّ فِيهِ سَبْعَةَ أَشْفِيَةٍ؛ يُسْتَعَطُّ بِهِ مِنَ الْعُدْرَةِ".

(Ṣaḥīḥ al-Bukhāriy, h. 5692, 5713, 5715, 5718; Ṣaḥīḥ Muslim, h. 5763-5764)

The translation translates the hadith as below:

“Hendaklah kamu menggunakan kayu cendana india ini. Sesungguhnya padanya terdapat tujuh jenis penyembuhan. Dimasukkan melalui hidung kerana penyakit di kerongkong (seperti tonsil)”.

The translation defines the nomenclature *al-‘ūd al-hindiyy* as “kayu cendana india” in Malay, which means India sandalwood. In fact, the translation is incorrect as it does not meet with the definition and characteristics of the nomenclature provided by medieval books in hadith and other fields of science.

- iii) *al-ladūd*- The mixture is mentioned in two topics: *al-Ladūd* and Uvula Disease and Peritonitis. The name is in a form of a gerund for the verb يُدُّ in the hadith, of the present perfect tense in passive voice (al-‘Aynī, 2001). *al-Ladūd* is a medicinal mixture to treat peritonitis, as narrated by the companion ‘*Umm Qays bint Miḥṣan al-‘Asadiyyah* from the prophet (pbuh), being the excerpt of it is:

عَلَيْكُمْ بِهَذَا الْعُودِ الْهِنْدِيِّ، فَإِنَّ فِيهِ سَبْعَةَ أَشْفِيَةٍ؛ يُسْتَعَطُّ بِهِ مِنَ الْعُدْرَةِ، وَيُلْدُّ بِهِ مِنْ ذَاتِ الْجَنْبِ".

(Ṣaḥīḥ al-Bukhāriy, h. 5713, 5718; Ṣaḥīḥ Muslim, h. 5763)

The translation translates the hadith as below:

“Hendaklah kamu menggunakan kayu cendana india ini kerana sesungguhnya padanya terdapat tujuh penawar, antaranya radang paru-paru, dimasukkan melalui sudut mulut untuk radang paru-paru.”

(Pejabat Menteri di Jabatan Perdana Menteri, 2021)

The translation defines the verb in Malay as “dimasukkan melalui sudut mulut”

means “to be poured into one side of mouth” without relating to the meant “*al-ladūd*” for peritonitis. The translation is inexact and unable to introduce the prophetic medicinal concoction.

- iv) *al-ḥaṣīr*- It is mentioned in the Topic: Burning The Mat To Halt Bleeding. *al-Ḥaṣīr* was used to treat wound bleeding, as narrated by the companion *Sahl ibn Sa’d al-Sā’idī* as he conveyed a story of the prophet (pbuh):

لَمَّا كُسِرَتْ عَلَى رَأْسِ رَسُولِ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ الْبَيْضَةُ، وَأُذِيَ وَجْهُهُ،
وَكُسِرَتْ رَبَاعِيَّتُهُ، وَكَانَ عَلَيَّ يَخْتَلِفُ
بِالْمَاءِ فِي الْمَجْنِ، وَجَاءَتْ فَاطِمَةُ
تَغْسِلُ عَنْ وَجْهِهِ الدَّمَ، فَلَمَّا رَأَتْ
فَاطِمَةُ . عَلَيْهَا السَّلَامُ . الدَّمُ يَزِيدُ عَلَى
الْمَاءِ كَثْرَةً عَمَدَتْ إِلَى حَصِيرِ
فَأَحْرَقَتْهَا وَأَصْفَتْهَا عَلَى جُرْحِ رَسُولِ
اللَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَرَقًا لِلدَّمِ .

(*Ṣaḥīḥ al-Bukhārī*, h.
5722; *Ṣaḥīḥ Muslim*, h.
4642)

The translation translates the hadith as below:

“Ketika topi besi Nabi SAW pecah di kepalanya lalu mukanya berdarah dan gigi hadapannya patah, Ali R.A didapati beulang-alik membawa air di dalam perisai, dan Fatimah R.Anha pula datang mencuci darah daripada muka Baginda SAW. Ketika Fatimah R.Anha melihat darah keluar bertambah banyak, dia mengambil satu tikar (yang diperbuat daripada pelepah

tamar) lalu membakarnya, dan menampalnya ke atas luka Rasulullah SAW. Maka darah pun berhenti keluar.”
(Pejabat Menteri di Jabatan Perdana Menteri, 2021)

The translation defines the nomenclature *al-ḥaṣīr* as “satu tikar” with a description, “yang diperbuat daripada pelepah tamar” inserted between the parentheses. The translation “satu tikar” means a mat, and its description means made of date palm fronds. The translation is inexact and does not fully meet with the explanation provided by medieval books in hadith and other fields of science.

Overall, the translation provided by “Terjemahan Sahih Al-Bukhari” for the nomenclatures mentioned in *Kitāb al-Ṭibb* of *Ṣaḥīḥ al-Bukhārī* is insufficient to contribute to the comprehensibility for the medicinal plants encapsulated in the particular words, which were familiar among the community of Prophet *Muḥammad* (pbuh).

Filling The Comprehensibility Gaps in The Translation for Medicinal Plants In “Kitab Perubatan” of “Terjemahan Sahih Al-Bukhari”

The clarity attained in all translations for medicinal plants in “Kitab Perubatan” of “Terjemahan Sahih Al-Bukhari” is not similar, as a small fraction of them is acceptably translated, whereas the remaining others are insufficiently defined. As previously mentioned, among the 3 names of the plants, 2 out of them are acceptably translated into Malay language as “Habbatus Sauda” for *al-ḥabbat al-sawdā`* and “kurma ‘Ajwa” for *tamarāt ‘ajwah*. The translation is understandable among readers in the language, though the best name for the former in Malay is *jintan hitam* which means black seeds.

Accordingly, the meaning of *al-ḥabbat al-sawdā`* could be conveyed in the hadith as below:

“These black seeds are healing for all diseases except *al-sām*”.
 ‘Ā`ishah asked: “What is *al-sām*?” He said: “Death”.

And the meaning of *tamarāt`ajwah* could be conveyed in the hadith as below:

“Whoever takes seven ajwah dates in the morning will not be effected by magic or poison on that day until the night.”

Conversely, the translation for the plant *al-qusṭ al-baḥriy* as “cendana laut” is incorrect and even incomprehensible to the Malays. No plant or other item in the language known with the name. It is presumably defined in a form of a literal translation from the Arabic name as sea sandalwood, unless *al-qusṭ* does mean costus root and not sandalwood.

Referring solely to dictionaries of archaic words to unveil its identification is not a good idea, for in fact even the most complete one of them named “al-Nihāyat fī Gharīb al-Ḥadīth wa al-Athar” by Ibn al-Athīr al-Jazaiy (2010) in his elaboration to the word *qusṭ*, did not include *al-qusṭ al-baḥrī* though it is a kind of it. Usually, each scholar in the literature of *gharīb al-ḥadīth* did not explain any word which is not deemed archaic in his time or his circle.

On the other hand, the word is explained in one of books of commentaries on hadith named “*Ikmāl al-Mu`lim bi Fawā`id Muslim*” by al-Yaḥṣabiy (1998). He described that name *al-qusṭ al-baḥriy* as a

type of medicinal roots used for treatment to the ailment mentioned in the hadith, and it was brought from some parts of Arab region. The medieval Arabic books of other fields, for example in geography are as well helpful in providing information relating to *al-qusṭ al-baḥriy*. For this particular herb, geographers like Ibn Khurdādhbih (2014) revealed that it was known available in Sindh of South Asia, and al-`Iḍrīsiy (1989) as well mentioned that its trees grew in Kyrgyz of Central Asia. al-Nuwayriy (2004) said that in outside of Arab lands its fresh root was edible to the locals. In terms of characteristics of *al-qusṭ al-baḥriy*, Ibn al-Qayyim al-Jawziyyah (2016) described that the plant has white light root with a sweet taste, as priorly posited by the pharmacologist Ibn al-Bayṭār al-`Andalusiy (2010). Regarding the naming which relates the herb with sea (*al-baḥriy*), this study will explain further in the discourse of the nomenclature, *al-`ūd al-Hindiy*.

The geographical distribution and characteristics of *al-qusṭ al-baḥriy* as mentioned in books written in medieval Islamic civilization meets the detail recorded for great burdock in modern science which bears a binomial nomenclature *Arctium lappa*. Indeed, parts of Arab region, Sindh and Kyrgyz are among native lands for the species (Royal Botanic Gardens Kew, 2023a; Quattrocchi, 2014). Actually, it is edible among people, for instance the Chinese people add the roots in their stew (Wang et al., 2020). Plus, it meets the characteristics of the only sweet *qusṭ*, janglikuth in Ayurvedic medicine which ascertains the sweetness of its root in terms of *rasa* or taste on tongue (McIntyre 2005; Nanda Medicinal, 2018). Interestingly, the data of modern science prove that Malay Peninsula is among native lands for the species. Nonetheless, great burdock is not a familiar plant in Malaysia and apparently

does not have a Malaysian Malay name, even though in Indonesia it is known as “gobo” (Bogor Agricultural University, 2014). The meaning of *al-qusṭ al-baḥriy* could be conveyed in the hadith as below:

“The best medical treatments you apply are cupping and roots of great burdock.”

Furthermore there are 4 nomenclatures namely; *al-talbīnah*, *al-‘ūd al-Hindiy*, *al-ladūd* and *al-ḥaṣīr* in the culled chapter. The translation provided for them is incomprehensible for average readers in Malay language. Furthermore, it cannot accentuate the medicinal plants encapsulated in the nomenclatures which were familiar among the community of the prophet (pbuh). This study manages to fill the comprehensibility gaps:

i) *al-talbīnah* – As previously mentioned, the translation provides a transliteration *al-talbīnah* to the nomenclature, which is incomprehensible to the readers in Malay language. As referring to dictionaries of archaic words of hadith, two authors of the field *al-Zamakhshariy* (1996) and *Ibn al-Athīr al-Jazariy* (2010) described that it is a porridge prepared using wheat flour or wheat bran, and could be sweetened with honey. A linguist *Ibn Manzūr* (2003) provided an information that common wheat was brought by the Nabatean traders to Hijaz from the Levant. Common wheat is a widely known grain encapsulated in the word *al-talbīnah* which is a healing mixture recommended by the prophet (pbuh). Interestingly, *Lu et al.* (2021) included common wheat (*Triticum aestivum L.*) in a decoction for depression associated with diabetes as applied in Traditional Chinese Medicine. Indeed, *al-talbīnah* which is a kind of wheat porridge can be translated into Malay by providing the transliteration with a brief defining

within parentheses “bubur tepung gandum/dedak gandum”. The meaning of *al-talbīnah* could be conveyed in the translation as below:

“Verily, *al-talbīnah* (wheat flour/wheat bran porridge) gives comfort to the aggrieved heart and it lessens grief”.

ii) *al-‘ūd al-Hindiy*- The translation for the nomenclature *al-‘ūd al-Hindiy* as “kayu cendana india” in Malay is incorrect. A reliance on such translation could lead an average reader be mistaking red sandalwood for *al-‘ūd al-Hindiy*. The used part of sandalwood is its wood, whereas the used part of *al-‘ūd al-Hindiy* is its root as this study will discuss it further. For this quintessential nomenclature, dictionaries of archaic words are insufficient to rely on, as *Ibn al-Athīr al-Jazariy* (2010) revealed his uncertainty whether *al-‘ūd al-Hindiy* is *al-qusṭ al-baḥriy* or *al-qusṭ al-Hindiy*. On the other hand, *al-Madīniy* (2010) referred to *al-Khaṭṭābiy* that he defined *al-‘ūd al-Hindiy* as *al-qusṭ al-baḥriy*. Interestingly, *al-Bukhāriy* (2000) himself as a compiler for the *al-Ṣaḥīḥ* was certain as he described *al-‘ūd al-Hindiy* as a nomenclature for two kinds of roots: *al-qusṭ al-Hindiy* and *al-qusṭ al-baḥriy*. Subsequently, *Ibn al-Qayyim al-Jawziyyah* (2016) clarified that *al-‘ūd al-Hindiy* has two meanings, the first is a nomenclature (as defined by *al-Bukhāriy*), and the second is aloeswood which is not meant in the hadith. A pharmacologist *al-‘Ishbīliy* (2004) revealed that the Ancient Arabs did know many kinds of *al-qusṭ*. Both *al-qusṭ al-Hindiy* and *al-qusṭ al-baḥriy* are known among kinds of ‘kuth’ in India (*Nanda Medicinal*, 2018), as Sindh was a providing land for both (*Ibn Khurdādhbih*, 2014). The naming for both *qusṭ* in Arabic serves for indication; since *al-qusṭ al-Hindiy* is

warm stimulating herb to human body, the name *al-qusṭ al-baḥriy* which relates to “sea” means less warm stimulating (al-Munāwiy, 1972).

As for *al-qusṭ al-baḥriy*, it is previously defined as great burdock root. *al-Qusṭ al-Hindiy*, as opposed to *al-qusṭ al-baḥriy* is not mentioned as among native plants to Arab lands. In terms of its characteristics, ancient Muslim pharmacologists like Ibn al-Bayṭār (2001) revealed that its root is dark in colour and tastes bitter. While al-ʿIshbīliy (2004) introduced other characteristics of *al-qusṭ al-Hindiy* tree as it grows at approximately the height of human. Its leaves are heart shaped like those of cyclamen dan elfdock trees, and its hairy flowers bloom at the top of the plant.

As referring to modern science, Waly (2009) confirmed that *al-qusṭ al-Hindiy* is Indian costus root and its binomial nomenclature is *Saussurea lappa*. In fact, it is deemed a synonym, as its current binomial nomenclature is *Dolomiaea costus*. Sindh as among its native lands and the characteristics of *al-qusṭ al-Hindiy* as provided by classical Arabic books meet the modern data on Indian costus (Royal Botanic Gardens Kew, 2023b). Indian costus root is known in Malay Traditional Medicine as “akar pucuk” (Hussain 2015). Indeed, *al-ʿūd al-Hindiy* is not a name for a plant, as it is a nomenclature for two kinds of *qusṭ* namely in Malay “akar gobo” and “akar pucuk”. Thus, the meaning of *al-ʿūd al-Hindiy* could be conveyed in the translation by providing a transliteration with a brief defining within parentheses as below:

“Treat with the *al-ʿūd al-Hindiy* (roots of great burdock and Indian costus), for it has healing for seven diseases; it

is to be sniffed by one having trout trouble”.

iii) *al-ladūd* – The translation is provided for the verb word *لَدَّدَ* without relating to the nomenclature *al-ladūd*. This archaic word is not fully explained by dictionaries of archaic words for instance, al-Harawiy (2010) as he merely defined as to be poured *al-ladūd* mixture into one side of patient’s mouth without delivering the ingredients. The mixture is found explained by other hadiths narrated by the companion *Zayd ibn ʿArqam*, namely great burdock roots, *al-wars* and olive oil (al-Tirmidhiy, 2000, h. 2078-2079; Ibn Mājah al-Qazwayniy, 2000, h. 3467). Furthermore, Ibn Sīnā (2005) informed that regularly heated wild olive oil is used as a liquid for *al-ladūd*. Regarding the ingredients, the plant great burdock is previously explained, and the remaining plants are *al-wars* and wild olive.

As for *al-wars*, dictionaries of archaic words are not helpful enough as Ibn al-Athīr al-Jazariy (2010) only defined it as a plant known as a source for yellow dye-stuff. Fortunately, a commentary for the hadith provided by al-ʿAyniy (2001) expounded that the herb was brought from Yemen lands which had a wide blanket of *al-wars* trees. A pharmacologist Ibn Wāfid al-ʿAndalusiy (2000) added that, *al-wars* also known to be a native plant outside of Arabia Peninsula, particularly India and China. Another pharmacologist Ibn al-Bayṭār (2001) addressed that the used part of *al-wars* is the granular substances outside its fruits. The characteristics and geographical distribution of *al-wars* meet the current data of *Flemingia grahamiana* (Royal Botanic Gardens Kew, 2023c; Roy, n.d.). Plus, Burkill (1966) confirmed that the binomial nomenclature is for

al-wars which does not known to has name in English.

In terms of wild olive, 'Abu Ḥanīfat al-Dīnawariy (as cited by al-'Ishbīliy, 1995) mentioned that the trees grow on Sarawat Mountains, which span through the west part of Arabia Peninsula (al-Ḥamawiy, 1995). The mentioned geographical distribution for wild olive meets the data of *Olea europaea subsp. cuspidata* as Arabia Peninsula is among its native lands. Though there are many articles in Islamic studies on olive, the wild type is whether absent in the discourse or it is misinterpreted as the common olive. In fact, wild olive is different from common olive, as it is more nutritious with increased antioxidant activity compared to the common cultivated type (Kyriakopoulou & Kalogianni, 2020).

Indeed, *al-ladūd* is a nomenclature to heal peritonitis which contains great burdock, *al-wars* and wild olive oil, as their name in Malay could be translated as “akar gobo”, *al-wars* and “minyak zaitun liar”. Thus, the meaning of it could be conveyed in the translation by providing a transliteration with its ingredients within parentheses as below:

“Treat with the *al-'ūd al-Hindiy* (roots of great burdock and Indian costus), for it has healing for seven diseases; it is to be sniffed by one having trout trouble, and to be pour *al-ladūd* (mixture of great burdock root, *al-wars* and wild olive oil) into one side of mouth for one suffering from peritonitis”.

v) *al-ḥaṣīr*- The translation provided for the nomenclature as a mat made of date palm fronds is inexact. In fact, a mat of palm fronds was known more as *al-fahl* (al-Harawiy, 2010, Ibn Ibn al-Athīr al-Jazariy, 2010). As referring to the dictionaries of archaic words, Ibn al-Athīr al-Jazariy (2010) merely defined *al-ḥaṣīr* as floor coverings in houses. Ibn Ḥajar al-'Asqalāniy (2017) completely defined *al-ḥaṣīr* as he described it as a reed mat, especially the one made of papyrus. The used part of papyrus is its stems; as it is dried and woven to make mats. A reed mat of papyrus could be beneficial to halt bleeding by burning a sufficient part of it, so that its ashes could be applied to bleeding wound of human body. David et al. (2021) pointed out that the traditional medicine acknowledges the benefits of papyrus as its ashes is known for healing wounds. *al-Ḥaṣīr* is a nomenclature encapsulates most probably papyrus.

The complete translation could be “tikar jerami (terutama papirus)”. Thus, the meaning of it could be conveyed by providing a translation with brief explanation within parentheses as below:

When the helmet broke on the head of the Prophet (pbuh) and his face became covered with blood and his incisor tooth broke (during the battle of *Uḥud*), 'Aliy used to bring water in his shield while *Fāṭimah* was washing the blood off his face. When *Fāṭimah* saw that the bleeding increased

because of the water, she took a reed mat (of most probably of papyrus), burnt it, and stuck it (the burnt ashes) on the wound of the Messenger of Allah, whereupon the bleeding stopped.

Finding

This study finds in *Kitāb al-Ṭibb* of *Ṣaḥīḥ al-Bukhārī* 7 words which are related to medicinal plant. 3 of them are mentioned directly, namely; *al-ḥabbat al-sawdā`*, *tamarāt 'ajwah* and *al-quṣṭ al-baḥriy*. While the remaining 4 are mentioned indirectly as nomenclatures namely; *al-talbīnah*, *al-'ūd al-Hindī*, *al-ladūd* and *al-ḥaṣīr*, which encapsulate a number of medicinal plants. Upon assessing the Malay translation for the 7 words attained in “Kitab Perubatan” of “Terjemahan Sahih Al-Bukhari”, this study finds that it is unable to convey the meaning most of the words. For the 3 names of medicinal plants, the translation defines *tamarāt 'ajwah* acceptably as “kurma ‘Ajwa” and *al-ḥabbat al-sawdā`* in a transliteration form “Habbatus Sauda`”. Both translations are understandable to readers in Malay as ‘ajwah date and black seeds, though the latter is supposed to be translated as “jintan hitam” instead of providing transliteration. Conversely, the translation provided for *al-quṣṭ al-baḥriy* is incorrect, thus unable to convey the identification of the plant as great burdock.

Regarding the 4 nomenclatures namely *al-talbīnah*, *al-'ūd al-Hindī*, *al-ladūd* and *al-ḥaṣīr*, all translations provided are incomprehensible for average readers in Malay. To be precise, the translation for *al-talbīnah* is in a mere transliteration form, for *al-ḥaṣīr* and *al-ladūd* is inexact, and for *al-'ūd al-Hindī* is incorrect. The translation for these 4 nomenclatures cannot unveil medicinal plants encapsulated in them. In fact, common wheat is an ingredient for *al-talbīnah*, great burdock root and Indian costus root are considered *al-'ūd al-Hindī*, great burdock root, *al-wars* and wild olive oil are ingredients for *al-ladūd* and papyrus was the most utilized material of *al-ḥaṣīr*. Noticeably, great burdock which is among 3 medicinal plants mentioned directly in *Kitāb al-Ṭibb* is as well encapsulated in the 2 nomenclatures. The herb is apparently special in prophetic medicine. Overall, there are 8 medicinal plants mentioned in *Kitāb al-Ṭibb* of *Ṣaḥīḥ al-Bukhārī* namely black seed, date palm, great burdock, common wheat, Indian costus, *al-wars*, wild olive and papyrus, as revealed in the suggested correction in Table 2. The correction is made to seal the gap of incomprehensibility with the medicinal plants in the chapter.

As for the finding which indicates to the dominance of incomprehensibility in defining medicinal plants, this study refers the flaw to challenge in understanding the archaic words of hadith. For the word *al-talbīnah*, the translator probably does know its exact meaning but opts for transliteration instead of defining.

Table 2. Names of medicinal plants and nomenclatures in *Kitāb al-Ṭibb* of *Ṣaḥīḥ al-Bukhariy* (KṬSB), the translation of them in Kitab Perubatan of Terjemahan Sahih Al-Bukhari (KPTSB), the status of correction and the suggested correction.

Medicinal plants in text of hadith of KṬSB	Malay translation in KPTSB	Status of translation	Suggested correction in Malay/English	
Names of plants				
1	الحَبَّة السَّوْدَاء	Habbatus Sauda`	understandable	jintan hitam / black seeds

2	تَمْرَاتِ عَجْوَةٍ	kurma 'Ajwa	correct	-
3	القَسَطُ الْبَحْرِيُّ	<i>Qust al-Bahri</i> (cendana laut)	incorrect	akar gobo / great burdock root
Nomenclatures				
1	التَّلْبِينَةُ	al-talbinah	mere transliteration	<i>al-talbīnah</i> (bubur tepung atau dedak gandum) / <i>al-talbīnah</i> (wheat flour or wheat bran porridge)
2	العُودُ الْهِنْدِيُّ	kayu cendana india	incorrect	<i>al-qusṭ al-Hindiy</i> (akar gobo dan akar pucuk) / <i>al-qusṭ al-Hindiy</i> (Indian costus root and great burdock root)
3	يَلْدُ	dimasukkan melalui sudut mulut	inexact	dimasukkan <i>al-ladūd</i> (campuran akar gobo, <i>al-wars</i> dan minyak zaitun liar) melalui sudut mulut / to be pour <i>al-ladūd</i> (mixture of great burdock root, <i>al-wars</i> and wild olive oil) into one side of mouth
4	حَصِيرٌ	satu tikar (yang dibuat dari pelepah tamar)	inexact	tikar jerami (terutama papyrus) / a reed mat (of most probably of papyrus)

Conclusion

The plants that the Prophet *Muhammad* (pbuh.) has long recommended as medicines or potent remedies for ailments deserve to be treated similarly. Surprisingly, this study reveals that certain translation and interpretations of archaic names are bound to be flawed which result in keeping certain plants latent. This phenomenon leads the benefits and values of the plants to be unknown to human beings. The archaic words of hadith are not a bunch of conundrums as the explanations are available in classical Arabic books regardless of in the field of hadith or other fields. It is important that the knowledge of each medicinal plant in hadith is accentuated, discussed and further analysed about its potential. Moreover, the discourse on these plants should be continued as it as well could create awareness about the current condition environmentally whether it is protected or endangered.

It is worthy to note that the mentioned medicinal plants in the text of hadith are not necessarily in a form of names of

particular plants. Some of the texts provide names for plant-based nomenclatures which contain medicinal plants. Thereby, mastering the knowledge of archaic words benefits the researchers in collecting all medicinal plants without having the difficulty of decoding the words or phrases. This study therefore suggests an action of filling the gap of acquaintance and concern in research regarding medicinal plants mentioned in text of hadith. In terms of translation for medicinal plants, this study recommends that each of them is to be translated correctly, and each nomenclature could be transliterated with providing translation of medicinal plants incapsulated in it, thus all will be equally known. Besides plant-based substances in prophetic medicine within parentheses, there are others of fungi, animals and minerals which are worthy of the concern for research and translation.

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