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The Terms *al-ʻŪd al-Hindī* in *Ṣaḥīḥ al-Bukhārī*: A Study of Problematic Interpretation of Binomial Nomenclature

Rusni Mohamad
Universiti Sains Malaysia
Email: rusnimohamad@student.usm.my

Thuraya Ahmad
Universiti Sains Malaysia
Email: thuraya@usm.my

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ABSTRACT

Al-ʻūd al-Hindī is a plant term in hadith that mentioned using archaic words. However, the impossibility of a plant species being matched with various binomial nomenclature is due to the failure to research background information thoroughly and involve multiple sources. As an initiative, this study focuses on al-ʻūd al-Hindī stated in the hadith of the Prophet SAW that can treat various types of diseases. This study applies library methods to collect data while using content analysis and inductive methods to analyze the data that has been collected. thus, information from Arabic literature sources compared to contemporary information from the field of botany specifically involves plant morphological information to determine the species of a plant. As a result, it was found that there was a mistake in naming the binomial nomenclature for the plant species referred to by words al-ʻūd al-Hindī as well as the interpretation of the hadith. This study found that for the narration about incense, the words refer to agarwood which is Aquilaria agallocha. While for the narration about the disease, treatment refers to two types of hers namely al-qusṭ al-Hindī is Saussurea lappa or Dolomiaea costus and al-qusṭ al-baḥrī is Arctium lappa. It is suggested that the interpretation of plant names mentioned based on the gharīb words include the correct binomial nomenclature based on research from various sources predominantly botanical information as a method of species identification. In addition, it can also foster awareness of maintaining its sustainability.

Keywords: *Al-ʻūd al-Hindī, Ṣaḥīḥ al-Bukhārī*, Problematic Interpretation, Binomial Nomenclature

INTRODUCTION

Scientific research on plants based on hadith texts namely following the core of *al-tibb al-Nabawi* has always developed from time to time. While the facts show specifically for plants mentioned based n words that are easily understood by the Arabs and non-Arabs have reached thousands of studies involving various fields of science such as agricutural science, biology, chemistry, pharmacology, food science, medicine and various fields of science. its also involves various countries including European countries and among the plants involved are grape (*Vitis vinifera*), olive (*Olea europea*), fig (*Ficus carica*), pomegranate (*Punica granatum*), jujube (*Ziziphus mauritiana*) and black cumin (*Nigella sativa*). However, this reality does not involve plants that are mentioned based on *gharīb* words such as *al-ʻūd al-Hindī*, *al-wars, al-hurd, al-dharīrah* and others which is difficult to understand because it was rarely used after the time of the Prophet and his companions (Ibn al-Athīr, 1979). The implication is that the plants is interpreted by various names or just transliterated which shows the failure to conduct through research because not concerned about the importance of this matter so that the hadith can be understood comprehensively by Muslim. *Al-ʻūd al-hindī* discussed in this study is referring to a type of medicine that is recognized by the Prophet SAW as a cure for 7 types of diseases and even according to Islamic physicians it can cure more than that. Thus, this writing aims to unravel the meaning of the utterance based on the narrations that have been identified based on the method of takhrij and then discuss the aspects of *fiqh al-hadith* based on the books of *sharḥ al-ḥadīth*, *gharīb al-ḥadīth*, Arabic dictionary and the views of botanists and Islamic physicians. this is because they are Arab intellectuals who are wise about the plants used by Arab society since before the arrival of Islam.

PROBLEM STATEMENT

Al-ʻūd al-Hindī mentioned in the hadiths of the Prophet SAW can not be sure of the name and type of the plant because it is translated with various names and is only transliterated without any note as a reference for the reader. It is known as Indian wood, Indian sandalwood (Ibn Ḥajar, 2011), Indian incense and agarwood (Muhammad Muhsin Khan, n.d) and it remains known by those names without any explanation either of the local name to recognize it or its scientific name when it is a kind of medicinal plant. Meanwhile, this plant is aslo introduced with various binomial nomenclature among which are *Saussurea lappa* (Sukmawati, 2022; Mahmoud Saif-Al-Islam, 2020), *Cheilocostus speciosus* (Monika@Munirah, 2020) and *Costus speciosus* (Nunjannatun Thajri, 2022) that shows the difference between genus and species. Its implications is the actual plant is not known in the Muslim community in particular, let alone maintain its sustainability for population stability then society is less aware of its values and benefits, let alone about the threat of extinction today.

PURPOSE OF THE STUDY

The objective of this study is to analyze the hadiths that mention the expression of *al-ʻūd al-Hindī* in *Ṣaḥīḥ al-Bukhārī* as a cure for 7 types of diseases and the interpretations of hadith scholars related to it and then identify its binomial nomenclature based on the analysis of the relevant scientific studies.

LITERATURE REVIEW

This discussion is specifically about *al-'ūd al-Hindī* mentioned in the hadith and identifying the binomial nomenclature errors of the plant. Based on the research, the authors did not find the study in the form of a combination of analysis between the text and scientific data because most studies discuss it separately. Especially in the field of Islamic studies, there are very many studies related to plants in the form of *nas* analysis that also focuses on scientific aspects but not related to the issue of plant binomial nomenclature. In the field of science, there are studies that discuss issues related to the binomial nomenclature of plants scientifically involving the study of biogeography, ethnobotany, biology and pharmacology especially plants used pharmaceuticals in the medical industry but do not link them with sources such as hadith of the Prophet SAW.

A study entitled 'Verifying the Scientific Name of Costus [*Saussurea Lappa*] (Decne.) C.B. Clarke.) - Asteraceae] by Nahed Mourad Waly (2009) which is a study of the morphology and anatomy of plants to identify the external and internal structure of a plant species to obtain detailed information about its biological elements. The study was conducted on the roots of Costus Spicatus (Jacq.) or *Costus Speciosus* also known as *qust* and later compared to the costus species also known as qust in Arab society namely *Saussurea costus* or *Saussurea lappa*. While a study by Nastaran Ebadi et al. (2018) entitled 'Determination of Scientific Name of Bitter *Qust'*: An Important Controversial Plant Source in The Iranian Medicinal Plants Market for Neurological Complications". This study compares several types of qust roots from India and Tehran using microscopic methods and inulin tests on the roots of Costus Spicatus (Jacq.) or Costus Speciosus and Saussurea lappa, C.B Clarke. Besides that, a study on ethnobotany and plant pharmacology by Shabnam Ansari explains the use of qust in Unani medicine. The title of the study was, 'Ethnobotany and Pharmacognosy of *Qust* / Kut (*Saussurea lappa*, C.B Clarke) with Special Reference of Unani Medicine'. The results show that Saussurea lappa root is used in Unani medicine for the treatment of liver diseases, neurological diseases, nerve, cough, bronchial asthma, ascites, joint diseases and various paints etc. (Shabnam, 2019).

The study based on the hadiths that mention *al-qust* is discussed by Munirah Abdul Razak et al. (2020) with the title 'The Significance of *al-Qust* (*Cheilococtus speciosus*) From the Prophetic Medicine and Scientific Perspective'. The study analyzed the hadiths related to qust in *al-kutub al-sittah* and explained the *fiqh al-hadith* and then analyzed the scientific data related to the species *Cheilococtus speciosus* or its local name is *setawar* which is a plant that grows in countries tropical like Malaysia. Based on the findings of the study, *C. speciosus* is one of the medicines in Ayurvedic medicine while its rhizome can heal wounds. The last is a study by Emad M. Abdallah et.al with the title, *'Evaluation of Some Biological Properties of Saussurea Costus Crude Root Extract'*. The study elaborates on the introduction of qust or *Saussurea costus* is well known in Islamic medicine, which enlisted in the Holy Ahadith said by Prophet Muhammad SAW. It is known in Arab countries as '*Al-Kost Al-Hindi*' and used by traditional healers since the era of the Islamic civilization (Emad, 2017).

RESEARCH METHODS

The method used in this writing is intertextuality which is to obtain and collect information from a variety of texts. This is because, this study refers to the hadith texts namely *Ṣaḥīḥ al-Bukhārī*, the books of *sharḥ al-ḥadīth* and *gharīb al-ḥadīth* as well as the Arabic dictionary and then refers to the plant-related books written by Islamic botanists and also refer to medical

books by Islamic physicians. As for the scientific data obtained from international journals involving biology and pharmacology.

AL-ʻŪD AL-HINDĪ ACCORDING TO HADITH

Based on the method of takhrij it is found that there are 7 narrations related to the pronunciation of *al-ʻūd al-Hindī* including those repeated in *Saḥīḥ al-Bukhārī*, 3 of them narrated by Abū Hurayrah R.A and 4 narrated by Umm Qays binti Miḥṣān R.HA.

i. Hadith that mentions *al-aluwwah* which is agarwood used in heaven as fuel as incense which is also known as *al-ʻūd* and *al-ʻūd al-Hindī*. Narrated by Abū Hurayrah R.A who heard that the messenger said:

> The people of Paradise who first entered it in the form of the moon in the form of a full moon… and the fuel as far as they are *al-aluwwah*….'
>
> (al-Bukhārī, *Kitāb: Bad' al-Khalq, Bāb: Mā jā'a fī Ṣifat al-Jannah wa annahā makhlūqah*, no. 3245, 3246; *Kitāb: Aḥādīth al-Anbiyā', Bāb: Khalq Ādam*, no. 3327).

Based on the hadith narrated by al-Bukhārī, Abū al-Yamān one of the narrators of sanad explained the meaning of *al-aluwwah* is *al-ʻūd* and when examined in the narration of Ahmad explained another which is *al-ʻūd al-Hindī*. According to al-Aṣmāʻī, *al-aluwwah* is a word derived from Persian used in Arab society meanwhile according to al-Zamakhsharī (n.d) *al-aluwwah* refers to a type of high quality of *al-ʻūd*. Besides that, according to Ibn al-Bayṭār, Greek medical experts introduced it as *agaluhin* as the name in Latin that became its binomial name is *Aquilaria agallocha* (Ibn al-Bayṭār, 1992). This species is recognized as aloe wood, agarwood, eagle wood, Malacca Eaglewood in English, *Ood Hindi* in Unani, *aguru* in Sanskrit but only referring to the fragrant wood (Khare, 2004) and gaharu in Malay. The *gaharu* tree is given a different name and is known as *karas, tuikaras, tengkaras, engkaras* and *kakaras* by the Malays (Ridley, 1901). Therefore, the explainations about this is not discussed because the author only intends to reveal another name for agarwood to distinguish it from other plants which are also referred to as *al-ʻūd al-Hindī* in hadith.

ii. Hadith that mentions *al-ʻūd al-Hindī* which contains 7 types of cures and can cure tonsillitis and pleurisy. Narrated by Umm Qays binti Miḥṣān R.HA called who heard that the messenger said:

> Use this *al-ʻūd al-Hindī* because it contains seven types of cures, it is sniffed by the one having tonsilitis and is put inside the mouth of one suffering from pleurisy.
>
> (al-Bukhārī, *Kitāb; al-Ṭib, Bāb: al-Saʻūṭ bi al-Qusṭ al-Hindī wa al-Baḥrī*, no. 5692; *Bāb: al-Ladūd*, no. 5713; *Bāb: al-ʻUdhrah*, no. 5715; *Bāb Dhāt al-Janb*, no. 5718).

According to al-Bukhārī, the meaning of the word al-*ʻūd al-Hindī* in the content of the hadith is *al-qusṭ* therefore he placed the hadith in a chapter entitled '*Bāb al-saʻūṭ bi al-qusṭ al-Hindī wa al-qusṭ al-baḥrī*'-*Topic of Sniffing Therapy Using Both Indian Costus and Sea Costus*' in the Chapter of Medicine. Which directly explains that the word *al-ʻūd al-Hindī* refers to two types of herbs which is Indian costus and Sea costus. According to him, *al-qust* is also called *al-kust* as pronounced *al-kāfur* which is also called *al-qāfūr* because it can be mentioned using the letters *kāf* and *qāf* following the Arabic language method (al-Bukhārī, 2008; Ibn Ḥajar, 1379H). Furthermore, Mufaḍḍal ibn Salamah mentions in his book *al-Ṭib*, *qusṭ*, *kusṭ* and *kushṭ* are the three dialects of the Arab society and are among the fragrances of the Arab lands (al-'Aynī,

n.d). Whereas according to Ibn al-Athīr (1979), *qusṭ* is a kind of *'ūd* which is a fragrance brought from *al-Hind* to Arabia and used as medicine.

Therefore, according to al-Ṭībī *al-qust* is a type of medicine that is known as a pharmaceutical that has a fragrant smell and is used for women who are pure from childbirth and children (al-'Aẓim Ābādī, 1414H). While Musṭafa al-Bughā when commenting in *Fatḥ al-Bārī* stated that it is a kind of wood that smells fragrant and has a bitter taste (Ibn Ḥajar, 1379H). Ibn Manẓūr also explained, *qusṭ* is a type of medicine known in Arab society and is also used to smoke (*incense*) and it's also used to remove the smell of menstrual blood and is well known in Arab society (Ibn Manẓūr, 1414H).

According to Ibn al-'Arabī, there are two types of *qusṭ* used by the Arabs in the early days of Islam namely *al-qusṭ al-Hindī* which is black and *al-qusṭ al-bahrī* which is white and sweet but the nature of *al-qusṭ al-Hindī* is hotter and both are recognized as *al-'ūd al-Hindī* in hadith (Ibn Ḥajar, 1414H). Therefore, there are several types of *qusṭ* but what is meant in the hadith is *al-qusṭ al-Hindī* and *al-qusṭ al-baḥrī* but the white one is less hot than black so makes it a type of medicine used to treat various diseases especially diseases that are common to the people of the Hijaz (al-Nawawī, 1392H).

Aming to be more specific about the characteristics of the two herbs, background information is presented according to the turath sources as the following Tabel 1:

Table 1: Information about *al-Qusṭ al-Hindī* and *al-Qusṭ al-Baḥrī* According to Islamic Literature Sourses

al-Qusṭ al-Hindī	***al-Qusṭ al-Baḥrī***
Bitter	Sweet
Black	White
Hotter than *al-Qusṭ al-Baḥrī*	Less heat and makes it suitable for treating various types of diseases
Two types of *qusṭ* used by the Arabs in the early days of Islam	

Source: al-Bukhārī (2008); al-Zamakhsharī (n.d); Ibn Ḥajar (1379H); Ibn al-Athīr (1979); al-'Aynī (n.d) and Ibn Manẓūr (1414H).

SCIENTIFIC RESEARCH ON *AL-QUSṬ AL-HINDĪ* AND *AL-QUSṬ AL-BAḤRĪ*

Plants used as medicines in the medical industry or commercialized are necessary to identify their binomial nomenclature (Roger and Robert, 2007) and should not be ignored as it affects botanical studies in addition to medicinal plants mentioned in the hadith and introduced as prophetic medicine. Therefore, the focus of this paper is to identify the exact scientific name for both herbs based on scientific studies. The analysis results show that the characteristics of *al-qusṭ al-Hindī* fulfill the characteristics of a kind of herb with its binomial nomenclature is *Dolomiaea costus* formerly known as *Saussurea costus* while *al-qust al-baḥrī* fulfills the characteristics of a kind of herb with its binomial nomenclature is *Arctium lappa*.

SAUSSUREA LAPPA - DOLOMIAEA COSTUS

Morphological information indicates that *Dolomiaea costus* or *Saussurea costus* is commonly called costus, costus root, kut in English, *kushta, kuth, kushta* in Hindi and *kushtha* in Ayurveda, *kushta* in Sanskrit (**Shabnam, 2019**) and *pucuk* in Malay (Burkhill, 1966). The Asteraceae family comprises approximately 1000 genera and 30,000 species and 1052 species are found in India. The genus *Saussurea* of the same family comprises about 300 species in

the world of which about 61 species exist in India. In the Indian systems of medicine such as Ayurveda and Unani this herb is used either as a single drug or incombination with other drugs. Its roots are used mainly as an antispasmodic in asthma, cough and also in treatment of cholera, chronic skin diseases and rheumatism (Pandey, 2007). Its also one of the best-known species within this genus, is a representative perennial herb, globally distributed across Himalaya region (Kulsoom Zahara, 2014; Ayshah Hashimi, 2020). Besides that, its flower heads stalkless, bluish-purple to almost black, hard, rounded. Roots are stout, dark brown or grey, up to 40 cm long as shown in Figure 1 (Pandey, 2007). However, from every ancient time its extremely bitter root has been employed as a universal antitode and its smells like mixture of musk and orris root (Burkhill, 1966). It was used by the romans as a culinary spice also as a perfume (Waly, 2011).

Figure 1: Flower and Leaf *Dolomiea Costus*

Source: *Royal Botanic Gardens Kew* (2023) dan Rohit Kumar et al., (2020).

Dolomiea costus is a well identified medicinal plant due to its medicinal values commonly this is used in numerous indigenous systems of medicine all over the world. Due to high consumption of medicinal plants their population size is decreases day by day. Among them *Saussurea lappa* is most on the edge of extinction due to high rate of exploitation by local people. They usually do inappropriate carrying, handling and collection due to which they loss a major quantity of medicinal plants (Umme Amara1, 2017). According to IUCN, *Saussurea lappa* protection status is critically endangered because of its high medicinal importance. Decrease in the population number of the natural plant species is due to some major ecological causes, such as deforestation, loss of habitat, invasive, high consumption, erosion and introduced species and attack of pathogens (Saha, 2003). Today, this species is enlisted in Appendix I of Convention on International Trade in Endangered Species of Wild Fauna and Flora (CITES). Due to presence of active compounds and their widespread usage especially in international societies also, high demand puts the herb into endanger and extionction. Thus, scientifically governed proper steps should be taken for its harvesting, convervaion and limited utilization under biotechnology expertise.

ARCTIUM LAPPA

Arctium lappa commonly known as burdock is being recommended as a healthy and nutritive food in Chinese societies. Burdock has been used therapeutically in Europe, North America and Asia for hundreds of years. The roots, seeds and leaves of burdock have been investigated in view of its popular uses in traditional Chinese medicine (TCM) for a long time ago (Yuk Shing-Chan et al., 2010). Taxonomically, A. lappa belongs to family Asteraceae, genus; Arctium and species *Arctium lappa* L. Burdock, a shrub plant that grows up to about one meter high, and has a branched and shirred stem with a diameter of 1–2 cm. It has a major root, with few branches, which reaches down to 45–50 cm depth, and 3–6 cm in diameter as shown in Figure

2 (NarmeenYusri et al., 2023). Interestingly, *A. lappa* root is very crisp and has a sweet, mild, and pungent flavor with a little muddy harshness that can be reduced by soaking julienned or shredded roots in water for five to ten minutes. Immature flower stalks may also be harvested in late spring, before flowers appear; their taste resembles that of artichoke, to which the plant is related. The stalks are thoroughly peeled, and either eaten raw, or boiled in salt water (Salama and Shaimaa, 2016). However, this is species is listed as least concern in The IUCN Red List of Threatened Spesies in 2012 (Khela, 2012).

Figure 2: Flower and Roots of *Arctium lappa*

Source: *Royal Botanic Gardens Kew* (2023) and Qiong (2018).

CONCLUSION

There is no denying that, binomial nomenclature errors of plants in particular involving *al-qusṭ al-Hindī* dan *al-qusṭ al-baḥrī* have occurred in the scientific studies. There are some problems with identification and determination of the scientific name of medical plants mention in ancient medical text. There problem include altenatives, adulterations and wrong or incomplete description of medicinal plants that have been entered in some text of ancient books due to the lack of accurate identification of the plants and trans-multiple translation over the years. Therefore, it is necessary to recognize medicinal plants of ancient medical books and determine their scientific names (Nastaran Ebadi, 2018). In reality, this problem not only occurs in the science studies but also in Islamic studies especially involving scientific studies related to plants in the hadith of Prophet SAW. Based on biological studies, it is found that the chemical content contained in both species shows that the elements contained in both are so similar that can be a reason for application and replacement of these herbs instead of each other in modern medicine (Nastaran Ebadi, 2018).

Insignificant differences and similarity cause that herbs have almost the same habitat and function misinterpreted binomial nomenclature but with the advancement of medical technology, every element contained in plants can be accurately identified as done by researchers in science and pharmacy in several universities that have been explained. In fact, according to the author, studies involving plants in the hadith mentioned by one name but referring to more than one type, research and analysis should not be the same as referring to the book of hadith interpretations but should be broad with reference to the books of *gharib al-hadiths*, opinions of Arabic lexicons, books related to plants by Islamic botanists and medical books by Arab-Islamic physicians mainly involve medicinal plants used in Arab society. After that it is necessary to examine scientific studies when involving plants used pharmaceutically involving several of knowledge including biology, marphology, pharmacology, ethnobotany and other sciences to obtain comphrehensive and extensive information.

Based on the analysis, the author argues that *al-qusṭ al-Hindī* mentioned in the hadith of the Prophet SAW is with its binomial nomenclature *Saussurea costus* and *al-qusṭ al-baḥrī* refer to *Arctium lappa* due to several arguments. The author's argument is not very strong if it only fits the explanation of hadith scholars and the explanation of Arabic lexicons but this justification involves a broader study that is based on current scientific data. In unani medicine, which is ancient medicine and greatly influenced the field of world medicine. The herb used in medicine is known as kust or qust as it is pronounced in Persian referring to *Saussurea lappa* later used it with the same pronunciation in Arabic as *al-qusṭ*. While according to hadith scholars and Islamic botanists, the characteristics of the root of the herb are black and bitter as well as the morphology informations while the characteristics of the root of *Arctium lappa* exactly same with the *al-qusṭ al-baḥrī* based on information of Islamic literatur.

The study of herbs based on the text to prove its benefits based on scientific studies is necessary for a comprehensive and extensive study in both aspects to avoid any misinterpretation and excessive assumptions about the benefits of a plant in treating diseases, especially involving medicine the Prophet SAW. While plants that are not known accurately because they are translated with various names are even just transliterated without any note it remains unknown to readers, researchers and the Muslim community in general. Another effect, the community is less aware of the value and benefits and even less aware of the threat of extinction of the herb nowadays. Therefore, this paper advises all Muslims in particular to appreciate plants that are beneficial to human beings to maintain their sustainability for future generations.

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