



Takhrij and Syarah Hadith of Chemistry: Benefits of Miswak for Oral and Dental Health

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Abstract: The purpose of this research is to discuss the hadith of the Prophet Muhammad ﷺ about the benefits of miswak for oral and dental health. This research method is qualitative through the approach of takhrij and syarah hadith with chemical analysis. The results and discussion of this study are proven that miswak contains various benefits for oral and dental health. This research concludes that the use of miswak has been recommended by the Prophet Muhammad ﷺ based on takhrij and syarah hadith. This study recommends developing the benefits of miswak through the chemical field.

Keywords: Chemistry, Hadith, Miswak, Syarah, Takhrij

Introduction

Miswak is the branch or root of the arak tree (*Salvadora Persica*) which is used to clean teeth naturally (Nuraini et al., 2016). The use of miswak has been carried out since the time of the Prophet. to maintain cleanliness and health. The use of miswak has been carried out since the time of the Prophet to maintain cleanliness and health. Many tools can be used to clean teeth, but arak wood is the main tool used for miswak (Zummah, 2010). Miswak has chemical and mineral content that can clean, whiten and nourish teeth. According to Lewis, chemical research on miswak has been carried out since the 19th century and found large amounts of chloride, fluorine, trimethylamine and resin. The results of Farooqi and Srivastava research on miswak found silica, sulfur, and vitamin C. These chemicals are very beneficial for oral and dental health (Sijabat et al., 2015).

There is a hadith of the Prophet (ﷺ) with regard to the virtue of using miswak in HR. Ibn Majah Number 283:

أَبِي عَنْ الْمُقْبِرِيِّ سَعِيدِ أَبِي بِنِ سَعِيدٍ عَنْ عُمَرَ بْنِ اللَّهِ عُبَيْدٍ عَنْ ثُمَيْرِ بْنِ اللَّهِ وَعَبْدِ أُسَامَةَ أَبُو حَدَّثَنَا شَيْبَةَ أَبِي بِنِ بَكْرٍ أَبُو حَدَّثَنَا صَلَاةٍ كُلِّ عِنْدَ بِالسَّيِّئَاتِ لَأَمَرْتُهُمْ أَمْتِي عَلَى أَشَقِّ أَنْ لَوْ لَا وَسَلَّمْ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولُ قَالَ قَالَ هُرَيْرَةُ

Having told us Abu Bakr bin Abu Syaibah said, has told us Abu Usamah and Abdullah bin Numair from Ubaidullah bin Umar from Sa'id bin Abu Sa'id from Abu Hurairah he said; Rasulullah ﷺ said, "If it won't burden my people, I will order them to use the miswak every time they pray."

Based on the explanation above, a research formula was prepared, namely the formulation of the problem, research questions, and research objectives (Darmalaksana, 2020a). The formulation of this problem is that there is a hadith from the Prophet (ﷺ) about Miswak. The research question is how the hadith of the Prophet (ﷺ) about Miswak. The purpose of this research is to discuss the hadith of the Prophet (ﷺ) about Miswak.

Research Methods

This research method is qualitative through literature and field studies (Darmalaksana, 2020b). While the methods applied are takhrij and syarah hadith (Soetari, 2015). The interpretation in this study used an approach with chemical analysis (Istijabatun, 2008).

In general, there are two stages of research on hadith, namely takhrij and syarah. Takhrij is the process of extracting a hadith from a hadith book to examine its validity, while syarah is an explanation of the hadith text with a certain analysis (Soetari, 2015). The field of chemistry itself, as a means of interpretation in this research, is a branch of natural science that studies the composition, structure, properties, and changes of matter and energy that accompany it. (Istijabatun, 2008).

Results and Discussion

At first, a search was carried out through the hadith application regarding the keyword "miswak" until it was found the Hadith History of Ibn Majah Number 283, as previously disclosed.

Table 1. List of Rawi Sanad

No.	Rawi Sanad	Birth/Death		Country	Kunyah	Ulama's Comments		Circle
		B	D			-	+	
1	Abdur Rahman bin Shakhr		57 H	Madinah	Abu Hurairah		-Shahabat	Shahabat
2	Sa'id bin Abi Sa'id Kaisan		123 H	Madinah	Abu Sa'ad		-Tsiqah -Tsiqah -Tsiqah -Tsiqah -Tsiqah -Tsiqah -Shaduuq - Tsiqah changes before death	Tabi'in among the middle circle
3	Ubaidullah bin 'Umar bin Hafsh bin 'Ashim bin 'Umar bin Al Khaththab		147 H	Madinah	Abu 'Utsman		-Tsiqah tsabat -Tsiqah -Tsiqah -Tsiqah -Tsiqah -Tsiqah tsabat	Tabi'in ordinary circle
4	Hammad bin Usamah bin Zaid		201 H	Kufah	Abu Usamah		-Tsiqah -Tsiqah - Mentioned in 'ats tsiqaat -Tsiqah Ma'mun Yudallis -Hujjah	Tabi'ut Tabi'in Tabi'in ordinary circle

5	Abdullah bin Muhammad bin Abi Syaibah Ibrahim bin 'Utsman		235 H	Kufah	Abu Bakar		-Shaduuq -Tsiqah	Tabi'ul Atba among the elderly
6	Ibnu Majah	207 H	273 H	Iraq	Hadith Expert		Imam of hadith	Mudawin

Table 1 is a list of the rawi and sanad hadith under research. Rawi is the narrator of hadith while sanad is the chain of narrators from shahabat to mudawin, namely ulama's who record hadiths in the hadith book (Soetari, 1994). According to the science of hadith, the requirement for shahih hadith is that rawi must be positive according to the comments of the ulama's. If there is a comment from a ulama's who gives a negative assessment to one of the narrators in the sanad lane, then the hadith is a dhaif hadith (Darmalaksana, 2020d). Shahih hadith are strong hadith while dhaif hadith are weak hadith (Soetari, 1994). Also, requirements for shahih hadith must be continued. If the hadith sanad is broken, then the hadith is a dhaif hadith. The proof of continuity is meeting between teacher and student. If there is no objective evidence, the encounter between teacher and student can be seen from birth and death. If there is no data on births and deaths, it is predicted that the average age of ulama's is around 70-90 years. The meeting of teachers and students can also be seen from the narrator's life journey. If the teacher and student are in the same place, it is predicted that the teacher and student met (Darmalaksana, 2020d).

The quality of this hadith is shahih. Because, from the side of the narrator, there were no comments from ulama's who gave negative assessments. Also from the sanad side, it is connected from shahabat to mudawin. Basically the science of hadith has another parameter in providing reinforcement to hadith. Among other things, hadith are called mutawatir in a very popular sense if the hadith being researched are scattered in several hadith books (Soetari, 2015). The distribution of this hadith acts as syahid and mutabi. Syahid is another hadith of a kind where as mutabi is another sanad (Darmalaksana, 2020d). The rest, hadith so far is the virtue of Islamic practice, so it can be argued even though its status is dhaif (Darmalaksana et al., 2017).

The ulama's have given syarah, namely an explanation of the content and meaning of the hadith (Darmalaksana, 2020c). In the book *al-Maswa Syarah al-Muwatta* there is a discussion about the meaning of 'أَمْرُهُمْ' (then I will order them) which is something that is obligatory and states that using miswak during ablution is sunnah. The book of Irsyad as-Sari asy-Syarah al-Bukhari explains the meaning of as-siwak comes from the word saka (fi'il madi means rubbing) and puts it in the sunnah of ablution' and prayer which is amrun ijabun (a matter that is required) and is punished when reading the al-Qur'an, waking up, bad breath changes, and anytime except after slipping the sun for those who fast (Tamami, 2004). This hadith can also be explained in terms of chemistry.

Many studies have been conducted to determine the advantages of miswak wood in relation to oral and dental health. The benefits of miswak for oral and dental health are not only obtained from the mechanical components in the form of fibers from the stalks of the miswak, but also obtained from the chemical components contained therein. The content of chloride ions present in the miswak can help remove the pellicle which is the base surface for the attachment of bacterial colonization that causes dental plaque (Kusumasari, 2012). In addition, the SCN (thiocyanate ion) content in miswak can react with the sulfhydryl groups in the bacterial enzyme so that it will cause bacterial death. The sulfur contained in the miswak serves to stop bacterial growth. Stopping this bacterial growth by damaging

the bacterial cell membrane, namely by destroying cell wall synthesis, protein synthesis, and nucleic acid metabolism (Setyorini et al., 2011).

Several studies have shown that brushing teeth with miswak is better than brushing teeth using a toothbrush and toothpaste (Sartika, 2018). Miswak can remove plaque without causing injury to the teeth (Zaenab et al., 2004). Even the World Health Organization (WHO) has also made miswak a health commodity that needs to be maintained and cultivated (Sijabat et al., 2015).

Conclusion

Miswak is recognized as a natural tooth and mouth cleaning tool. Since hundreds of years ago, the hadith of the Prophet ﷺ has informed the benefits of the miswak plant as a tool for cleaning the mouth and teeth. Based on the hadith takhrij, the quality of this hadith is shahih because sanad hadith is connected from shahabat to mudawin. According to the hadith syarah, siwak is a branch or root of the arak tree (*Salvadora Persica*) which is used to naturally clean teeth. In modern times, miswak has been widely used as an ingredient in the manufacture of toothpaste. This research is expected to have benefits for the development of miswak, especially in the field of chemistry. This research has limitations, namely simple takhrij and syarah hadith, so it requires more adequate follow-up research through chemistry. This research recommends the development of miswak through the chemical field beyond its effectiveness as an ingredient in making toothpaste.

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