



**Takhrij and Syarah Hadith of Cheymistry:  
Siwak for Oral and Dental Health**

**Siti Amelia Nurazizah<sup>1</sup>, Wikhdatun Khasanah<sup>2</sup>, Usep Dedi Rostandi<sup>3</sup>,  
Tamami<sup>4</sup>, Citra Fitriani K<sup>5</sup>**

<sup>1,5</sup>Department of Chemistry, Faculty of Science and Technology,  
UIN Sunan Gunung Djati Bandung

<sup>2</sup>Department of Hadith Science, Faculty of Usuluddin,  
UIN Sunan Gunung Djati Bandung

<sup>3,4</sup>Faculty of Usuluddin, UIN Sunan Gunung Djati Bandung

[sitiamelianurazizah@gmail.com](mailto:sitiamelianurazizah@gmail.com)

**Abstract**

The purpose of this research is to discuss the hadith of the Prophet Muhammad. about the content of miswak for oral health. This research method is qualitative through the takhrij and sharah hadith approaches with chemical analysis. The results and discussion of this study is proven that siwak has a very beneficial content for oral health. This research concludes that the use of siwak has been recommended by the Prophet Muhammad. based on takhrij and syarah hadith. This study recommends developing the benefits of miswak for oral health through chemistry.

Keywords: *Chemistry, Hadith, Health, Syarah, Takhrij*

**Introduction**

The use of siwak wood (*Salvadora Persica*) has been known for centuries, especially by the ancient Arabs who are still used as oral hygiene tools. The siwak wood trunk is able to improve oral hygiene and health because of its mechanical components in the form of siwak wood fiber fibers and the chemical components it contains (Wardani, 2012). The siwak brush combines two functions in one use, namely the effect of a brush and toothpaste (Mo'o et al., 2019). Siwak contains approximately 19 substances, which are needed to improve oral health. According to the World Health Organization Report Series (826), miswak can remove plaque without causing injury to the teeth (Zaenab et al., 2004).



There is a hadith of the Prophet SAW. regarding the siwak in Ibn Majah's Musnad Number 285:

عَنْ الْقَاسِمِ عَنْ أَبِي أُمَامَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ نَسَوَكُوا فَإِنَّ السِّوَاكَ مَطْهَرَةٌ لِلْفَمِ مَرْضَاءٌ لِلرَّبِّ مَا جَاءَنِي جِبْرِيْلُ إِلَّا أَوْصَانِي بِالسِّوَاكِ حَتَّى لَقَدْ خَشِيتُ أَنْ يُفَرِّضَ عَلَيَّ وَعَلَى أُمَّتِي وَلَوْلَا أَنِّي أَخَافُ أَنْ أُشَقَّ عَلَى أُمَّتِي لَفَرَضْتُهُ لَهُمْ وَإِنِّي لَأَسْتَاكُ حَتَّى لَقَدْ خَشِيتُ أَنْ أُحْفِيَ مَقَادِمَ قَمِي

Has told us Hisham bin Ammar said, has told us Muhammad bin Shu'aib said, has told us Uthman bin Abu 'Atikah from Ali bin Yazid from Al-Qasim from Abu Umamah that the Messenger of Allah -peace and prayer of Allah be upon him- said: "Let you siwak, indeed the siwak can clean the mouth and make the Lord happy. Jibril did not come to me except advising me to siwak until I was afraid that it would be obligatory on me and my people. If I wasn't worried about burdening my ummah, I would really oblige them to perform siwak. And I always laugh until I'm worried about my front teeth being eroded" (HR. Ibnu Majah).

Based on the above description, a research formula is compiled, namely the formulation of the problem, research questions, and research objectives (Darmalaksana, 2020a). The formulation of this problem is that there is a hadith of the Prophet SAW. about Siwak. The research question is how the hadith of the Prophet SAW. about Siwak. The purpose of this study is to discuss the hadith of the Prophet SAW. about Siwak.

### Research Methods

This research method is qualitative through literature and field studies (Darmalaksana, 2020b). Meanwhile, the approach applied is takhrij and syarah hadith (Soetari, 2015). The interpretation in this study used an approach with chemical analysis (Pursitasari & Permanasari, 2012).

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 the science that studies the structure of matter, the composition of matter, the properties and changes of matter that occur when a chemical substance interacts with others, as well as the energy involved in its changes (Istijabatun, 2011).

## Results and Discussion

First, a search was carried out through the hadith application regarding the key word "siwak" until the hadith was found in the book Musnad Ibnu Majah Number 285, sebagaimana as presented earlier.

Table 1. List of Rawi Sanad

No.	Rawi Sanad	Birth/Death		State	Kunyah	Scholars' Comments		Circles
		B	D			-	+	
1	Shadiy bin 'Ajlān		86 H	Syam	Abu Umamah		Shahabat	Shahabat
2	Al Qasim bin 'Abdur Rahman		112 H	Syam	Abu 'Abdur Rahman		-Tsiqah -Shaduuq	Tabi'in the middle class
3	Ali bin Yazid bin Abi Hilal		-	Syam	Abu 'Abdul Malik	-Laisa bi qowi -Dla'iful Hadis - Mangkarul Hadis -Laisa bi tsiqah -matruk -dlaif	-dzahibul hadis	Tabi'in (not seeing friends)
4	Utsman bin Abi Al'Atikah		152H	Syam	Abu Hafsah	-Laisa bi qowi -dla'iful Hadist	-la ba'sa bih -Shahih -Shaduuq	Tabi'ut Tabi'in among the elderly
5	Muhammad bin Syu'aib bin Syabur		200H	Syam	Abu 'Abdullah		-Tsiqah - mentioned in 'ats tsiqat -Tsabat -Shaduuq	Tabi'ul Atba' for the elderly
6	Imam Bukhari	207 H	275 H	Qazwin	-		-	Mudawin

Table 1 is a list of the rawi and sanad under study. Rawi is the narrator of hadith while sanad is the chain of narrators from companionship to mudawin, namely scholars 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 scholars. If there is a comment from a scholar who gives a negative assessment to one of the



narrators in the sanad lane, then the hadith is a hadith dhaif (Darmalaksana, 2020b). Hadith shahih is a strong hadith while a hadith dhaif is a weak hadith (Soetari, 1994). Requirements for authentic hadith must also 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 scholars 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 will meet (Darmalaksana, 2020b).

The quality of this hadith is daif. Because, from the side of the narrators there are comments from scholars who give negative assessments, namely to Ali Yazid bin Abi Hilal and Uthman bin Abi Al-'Atikah. From the side of the sanad, it is possible to connect from friends to mudawin if Ali bin Yazid bin Abi Hilal, whose year of birth and death is not known, is assumed to be 90 years old. Basically the science of hadith has another parameter in providing reinforcement to hadith. Among other things, hadiths are called mut Worries in a very popular sense if the hadiths being researched are scattered in several hadith books (Soetari, 2015). The distribution of this hadith acts as martyr and mutabi. Shahid is another hadith of a kind whereas mutabi is another sanad (Darmalaksana, 2020b). The rest, as far as hadith is the virtue of Islamic practice, it can be argued even though its status is dhaif (Darmalaksana et al., 2017).

The scholars have given syarah, namely an explanation of the content and meaning of the hadith (Darmalaksana, 2020a). According to the views of scholars in the Book of Ershad As-Sari Asy-Sharah Al-Bukhari, it is explained about the meaning of As-siwak which is taken from the word saka (fi'il madi which means rubbing) which is included in the sunnah of ablution 'and prayer which is amrun ijabun (a case of ablution). which is obligatory), and it is used when reading the Qur'an, waking up, changing bad breath, and at any time except after the sun has slipped for those who are fasting. Rasulullah SAW was afraid when he obligated his people to perform ablution at every ablution for fear of making it difficult for his people, this shows that performing ablution before ablution is sunnah according to Imam Hambal.

This hadith can also be explained according to the field of chemistry. Modern scientific research states that miswak contains substances that can fight decay, substances that help kill germs and bacteria, namely cleaning agents, protect teeth from brittleness, whiten teeth, help glue gums, can also

protect teeth from various diseases. (Olii, 2017). Natural ingredients are antimicrobial, antiseptic, astringent tannic acid and essential oils (Mo'o et al., 2019). The use of miswak can also affect the acidity of saliva and stimulate the gingiva because of the high chloride content and calcium to increase the acidity level.

There have been many studies that say that siwak is very good for oral health and even some studies say that brushing your teeth with siwak or with siwak extract toothpaste is better than conventional toothpaste. This can happen because the effect of using siwak extract is effective in killing plaque-forming bacteria even though it is used in low concentrations and is able to inhibit the growth of aerobic and anaerobic oral bacteria. (Wardani, 2012).

### Conclusion

Miswak for dental and oral health is proven to have very diverse benefits with natural chemical content such as calcium, sodium chloride, fluoride, vitamin C, silica, tannins, sitosterol, saponins, alkaloids, flavonoids, trimethylamine, benzyl-isothiosanate, steroids, and essential oils. . Bersiwak is one of the sunnah of the Prophet Muhammad SAW. In modern times, many have used siwak extract as a toothpaste and gargling solution which has proven to be more effective than toothpaste and gargling solutions in general. This research has limitations, namely simple takhrij and syarah hadith, so that more adequate research is needed through the field of chemistry. This research is expected to be useful for the development of miswak in the field of chemistry. This study recommends the development of miswak through the field of chemistry for dental and oral health.

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### **Acknowledgement**

Alhamdulillah Robbil Alamin, praise and thanks be to Allah SWT. Because of His blessings, mercy and grace, I was able to complete this article project properly. This article would not be finished without the support and assistance from the environment. I would like to thank my family in particular for their prayers and support so that I can get to this point. Thank you also to whom I respect Mr. Dr. Wahyudin Darmalaksana, M.Ag., as a lecturer in the Ulumul Hadith course who has guided me with patience and thoroughness who always inspired me to finish writing this article. And I also thank my friends who are always ready to discuss even though the distance is limited but they are still willing to take the time to help me in completing the writing of this article. I realize that this article still has many shortcomings. Therefore, criticism and suggestions from readers are expected to improve further writing. Thank you..

### **Author**



**Siti Amelia Nurazizah**

UIN Sunan Gunung Djati Bandung, Indonesia