

Ablution and Different Kinds of Diseases' Prevention in Hadits Perspective

by Sulaemang L

Submission date: 05-Apr-2020 09:25PM (UTC-0500)

Submission ID: 1290553457

File name: Different_Kinds_of_Diseases_Prevention_in_Hadits_Perspective.pdf (203.31K)

Word count: 6009

Character count: 29863



1
**International Journal of Sciences:
Basic and Applied Research
(IJSBAR)**

**ISSN 2307-4531
(Print & Online)**

<http://gssrr.org/index.php?journal=JournalOfBasicAndApplied>



11
**Ablution and Different Kinds of Diseases' Prevention in
Hadits Perspective**

Sulaemang L.^{a*}, Zulkifli M.^b, St. Kuraedah^c, Siti Zubaidah^d

12
^aExpertise of Islamic Economic and Business at State Islamic Institute (IAIN) of Kendari, Kendari 93117, Indonesia

^{b,c}Expertise of Education and Science at State Islamic Institute (IAIN) of Kendari, Kendari 93117, Indonesia

^dExpertise of Education and Science at State Islamic University (UIN) of Medan, Medan 20371, Indonesia

^aEmail: sulaemang_iain@yahoo.co.id

^bEmail: zulkiflim58@ymail.com

^cEmail: st.kuraedahshahib@yahoo.co.id

^dEmail: city_zubay@yahoo.com

Abstract

This article attempts to find out the understanding and benefits of ablution contained in the Prophet Muhammad hadith. The writers used a method of documentation, for instance, finding data on things or variables such as notes, books of hadith, fiqh books, books on health through ablution, and other books that are related to the research title. The purpose of this study is to provide an understanding about ablution (*wudu*), obligation for *wudu* before prayer, the benefit of ablution for Muslims' health, as well as ablution is the prevention of various diseases. The results showed that; (1) The definition of ablution has been studied in depth approach to the science of fiqh, hadith, and medical; (2) It has been argued the benefits of ablution are in worship, cleanliness, and for the health of Muslims; (3) It has islamic laws of ablution in worship, especially the obligatory prayers and the prayers recommended by the Sunnah of Prophet Muhammad.

* Corresponding author.

The implications of this study are; (1) understanding the meaning of the ablution properly; (2) understanding that an ablution used as a cleaning tool that can wash the dirt, filth, and, both large and small impurity; (3) ablution can prevent all kinds of skin diseases or cancer, moreover, it can be more understood about the legal position of ablution in worship to Allah.

Keywords: Ablution; Disease Prevention; *Hadits* Perspective.

1. Introduction

Ablution (*wudu'*) means cleanliness, beauty, and light. Arabs and muslims perform ablutions for prayers. Ablution in terms of shari'a definition is washing or rubbing certain limbs using holy water and purify that have been defined and legislated by Allah swt. Allah says that "When you intend to offer prayer, wash your faces and your hands (fore-arms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to ankles." (Qur'an, al-Maidah / 5: 6).

Not only as the purpose of prayer, *wudu* is also as prevention of various diseases. In the development of medical science, ablution is seen as one way to provide protection and relief to the Muslims from the andgers of environmental pollution, in addition avoiding the transmission of various diseases that may be present in the environment around theme as stated in [8]. The author in [8] adds that, when a dung spreads out and sticks to the skin surface, it will quickly merge with dust and other materials when we are moving or doing some daily activities. This causes our skin contaminated or full of germs which are very andgerous.

A moslem performs ablution at least five times a day, that is at the time to have the obligatory prayers. This is the main factor for maintaining the moslem's health everyday. Especially, as the author in [8] says that if someone has already accustomed her ablutions since childhood and continues to do so until he/ she becomes an adult.

The scopes of this study are, "Understanding ablution, wudu benefits in worship, ablution urgency in the cleanliness and health of the body of the Muslims, as well as the implementing the jurisprudence in doing wudu before having prayer. From the above scopes, the following terms will further discuss about them.

Ablution ((Use 10 point font, times new roman) Here introduce the paper. The paragraphs continue from here and are only separated by headings, subheadings, images and formulae. The section headings are arranged by numbers, bold and 10 pt. Here follows further instructions for authors.

1.1. Definition of Wudu

The word '*wudu*' derives from *wadha'ah*, means clean, clarity, beauty and light. Arabians commonly use the utterance "*tawadda'tu lissalah* or *nawaytu lissalah* " which indicates "I perform ablution for prayers." As in the [3] noted the meaning of *wudu* in terms shari'a, is washing certain limbs that have been defined and obigated by Allah SWT, by using pure and purify water. Allah has clarified the rules and procedures to perform ablution in Q.S. Al Maidah/ 5 verse 6.

²
In *Qur'an*, Allah says:

“O you who have believed, when you rise to [perform] prayer, wash your faces and your forearms to the elbows and wipe over your heads and wash your feet to the ankles. And if you are in a state of janabah, then purify yourselves. But if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women and do not find water, then seek clean earth and wipe over your faces and hands with it. Allah does not intend to make difficulty for you, but He intends to purify you and complete His favor upon you that you may be grateful. ”

¹⁰ 1.2 The word *al-Gāiṭ* in *Qur'an* surah *al-Maidah* /5 verse 6

Al-Gāiṭ defined as “the place to clean the bowel”. Initially, the word means the lower place, since when the Arabs go to defecate, they look for the lower place then they are not seen. Further, they named the place as what they have done. The words “*al-Gauṭ*, *al-gāṭ*, *al-gauṭa*” means “low ground”. Hence, *Al-Gauṭ* means “depth”.

⁵ 1.2.1 The circumstances of revelation (*asbabun- nuzul*) in *Qur'an* surah *al-Maidah* /5 verse 6

The author in [3] noted in a hadith narrated by al-Bukhari, it is explained that, on a journey, one of Prophet Muhammad’s wife, Aishah’s, lost her necklace, so the Prophet and his followers spent the night in that place. At the dawn, the Prophet got up and searched for water to perform ablutions, but he did not get water, then this verse came down.

⁵ 1.2.2 The circumstances of revelation (*asbabun- nuzul*) in *Qur'an* surah *al-Maidah* /5 verse 6

This verse (*Al-Maidah*/ 5 verse 6) explains the procedures of ablution. There are six pillars in *wudu*. Four of them are mentioned in this verse, while the rests can be taken from other sources. The four pillars are as follows.

- ⁴
• Washing the face, starting from the front side of the hair or the forehead to the chin, and from the right ear to the left ear.
- Washing both hands with clean water from two fingertips up to the two elbows.
- Sweeping the head, just wiping out apart of head, according to Shafi’i mazhab.
- Washing two legs from fingers up to two ankles. All of the steps use water.

Meanwhile, the author in the [3] mentions the two pillars taken from the hadith are,

- Intention; as the hearth’s work, it is not mentioned in the verse, but the intention is an obligated in each worship performance. In addition, author in [1] says that it is ultimated in the hadith which means, “Action depends on intention” (HR. al-Bukhari and Muslim from ‘Umar bin al-Khattab).
- Well-regulated, means doing the worship in well-ordered based on the steps as what is appeared in this verse. As noted in [4], this kind of order is not clearly mentioned in the verse, nevertheless the holy Prophet Muhammad has applied it in his ablution. Likewise, the author in [1] elaborates what the Prophet says; “start by what Allah begins.” (HR. An-Nasa’i from Jabir bin Abdullah).

Other terms as the the addition of six pillars such as washing ears three times, and rinsing the mouth is the law of circumcision. The author in [3] adds that this is not the obligation for ablution each time to offer prayers, but ablution is required for a person who will pray, if his/her *wudu* has already canceled or indeed, then he/she has not performed ablutions yet. As in [1], the author argues, according to the hadith on which the Prophet says ⁴“Allah does not accept prayer without purification.” (HR. Bukhari and Muslim from Abu Hurairah).

In surah Al-Maidah verse 6 above, Allah as the greatest creature does not imply that each person requires only washing his/her hands before washing any form of filth that may be attached in his/her body or clothes. In *wudu*, Allah requires to wash and rub certain body parts to achieve perfection in purification, to be hygiene, and beauty. The author in [8] says that perfection in some respects is intended as a preparation for facing and standing before the King Almighty.

Salah (prayer) is not valid without *thaharah* (purification). The author in [3] argues, it is based on Prophet's hadits, that is, ¹⁷“Allah does not accept prayer without purification.” (HR. Muslim).

Likewise, ⁹the author in [1] states that in another hadits, the Messenger of Allah said: “Allah does not accept any *Salah* (prayer) without purification, and He does not accept any charity from Ghulul (that which is taken from the spoils of war prior to their distribution)” (HR. Abu Dawud dari Abu Hurairah ra. Taisirul Wusul 2: 245).

In the verse, Allah emphasizes about things that are required in ablution, by explaining the definitions of washing face, washing lower arms from wrists to elbows ⁸hands up to the elbows, rubbing head, and washing the feet up to the ankles by using water that is sacred and purify. If one of the obligations of the ablution is not carried out, the ablution judged invalid. Thus, Allah swt makes cleanliness and purity as faith and guidance for the Muslims.

The author says in [8] that the prophet had explained the procedures of *wudu* in detail by directly practicing each time before prayer. The verses and *hadits* above ultimately ask Muslims to do *wudu* and obligate them to take a bath after *janabah* (making love of husband and wife). The author in [2] states that if there is no water, it can be changed by *tayyamum* (raking face and two hands up to the wrist to the ground) as a substitute for ablution or bathing.

The author in [4] explains that Allah swt says in QS. al-Baqarah/2 verse 222 which means ³“They ask you about menstruation. Say: ‘It is a state of impurity; so keep away from women in the state of menstruation, and do not approach them until they are cleansed. And when they are cleansed, then come to them as Allah has commanded you’. Truly, Allah loves those who abstain from evil and keep themselves pure.”

¹⁹ 1.3 The word *mahid* in *Qur'an surah al baqarah verse 222*

The word: *al-mahid* in the *verse* above also called menstruation. The base root of the word combined from noun and verb, that is, in Arabic namely *hada-yahidu-haidian wa mahiand*, which means “the natural out of blood in each month”. Meanwhile, according to the terms, *al-mahid* is blood which coming out from woman base of the uterus after reaching the age of puberty and produce eggs. The author in [3] notes that if the egg is not fertilized

by a man's sperm, the egg will rot and damaged; and finally it comes out in the form of menstrual blood.

1.3.1 The circumstances of revelation (asbabun nuzul) *Qur'an Surah al baqarah verse 222*

The circumstances of the verse are mentioned in a *hadits* narrated by Anas bin Malik, which explains that in Jews culture, when the woman was menstruating, they did not want to eat together and did not want to live at home together with her husband. Further, a friend of the Prophet asked about it, and then this verse came down. Then, The author in [3] noted that the Prophet., Said, "Everything should you do with your wife is menstruating, besides intercourse."

10

1.3.2 Tafseer of *Qur'an Surah al baqarah verse 222*

Qur'an surah al baqarah verse 222 explains about the menstrual blood and the attitudes in facing the women who are in the state of menstruation. Menstrual blood is the weakened egg cells which unfertilized that comes out from woman's womb each month, at the earliest day and night length, and usually in 6 or 7 days, and a maximum of 15 days.

Jews had very harsh attitude towards women who menstruate. The author in [3] explains that they did not want to hang out with their wives at that period, moreover they did not want to eat and drink with them, unwilling together at home, and would not touch a menstruating woman, since to Jews, menstrual women were unclean because of their skins considered filth.

Additionally, Nazarenes had another manner. They got along with women's normal menstrual period, there was no difference between that menstruation and unmenstruation conditions. They made love freely and do as they please. Arabs in those days had similar attitude to Jews. In contrary, Islam forbids the husband with his wife who is menstruating to make love. In addition, the author in [3] says that health experts have a lot evidences to explain about the andgers to women's menstruation. Hence, the end of the verse explains that God loves to those who would repent of his mistake, and the people who always keep cleaning.

The verse clarifies about the woman who are in menstruation periods is not obliged to pray and she is not allowed to copulate with her husband. If the wife has passed the period, then the woman can do bathing, pray, as well as ablution and her husband is possibly to intercourse her.

According to the author in [3] in his book entitles "Guide to Prayer", the verse 222 is advocated and ordered human to cleanse ourselves of defilement and dirt in all the time. So when people are told to cleanse the body and clothes, it would be very necessary to apply it so that Muslims become clean, as sacred as prayer, although it is not a prerequisite for the validity of prayer. Another author in [6] adds that in terms of the obligation and the benefit of *wudu* the holy prophet says, "Muslims do purification then make their *wudu* perfect, moreover stand in their prayer and ensure what they utter in their salah. Those activities result them as well as the babies who have already born by their mother." (HR. Muslim, Abu Daud from Uqbah ibn Amir, At-Targhib 1: 121).

Based on the above *hadits*, it clearly shows that if a Muslim does perfect ablution, they he/she stands for prayer

and understand what he/she utters in prayer so he/she as well as the baby who has already born and unguilty without sin.

One day, Abu Hurairah saw many Muslims do purification in ablution place, then he saw someone's heels do not hit the water. The author in [8] narrated that listening what Abu Hurayrah said, "Perfect your wudhu! Since I verily heard Abu Al-Qasim (Prophet Muhammad) said: the crash of the hell fire, was dropped on the heels to the Muslims who do not hit the water when taking ablution." (HR. Al-Bukhari and Muslim, Miftahul Khathabah.

From the above definition, it is clearly explained that a Muslim with the imperfect *wudu* for instance, his/her heels do not hit the water, will be threaten of hell-fire by Allah *swt*.

The author in [6] states that Utsman bin Affan, describes the procedures of purification which shows in front of other Muslims so that they can comprehend, see, and memorized the way of *wudu*. The prophet likens the cleanliness of body and clothes with half of faith. With a tradition of the Prophet, he said, "the cleanness is a part of faith." Cleanliness is a part of worship. Therefore, the author in [8] suggests that keeping cleanliness and being diligent in worship can guarantee Muslims to grow healthy and great. Muslims who are going to pray, their body, and indeed their clothes should be clean (holy) from dirt (*hadats*) and flint. The author in [2] notes that the body cleans by shower, *wudu* or *tayyamum*.

There are several kinds of sunnah deeds in ablution. Among others are rinsing mouth, istinsyaq (putting water into the nose and then removing it again), rubbing the ears and neck, and repeating every utterance or the steps three times. The purpose of the additional sunnah deeds is for protection and treatment.

Abu Hurairah ra. narrated that the Prophet, as in [2] Said, "Surely it is not considered doing ablution if he does not mention the name of Allah, when he will do ablution." (HR. Abu Dawu, st-Tirmidhi, and Ibn Majah).

The above hadits explains the illegitimate for ablution. If there is not opening at the beginning of the purification ritual, namely, *Bismillahir-rahamanirahim* then it will be rejected or unauthorized. If *wudu* is unauthorized then pray also will be illegitimate.

2. Discussion

2.1 Definition and the urgency of ablution

Wudu in terms of shari'ah view, is washing or rubbing certain limbs that have been defined and legislated by Allah *swt* using holy water and purify.

The author in [6] mentions the obligated procedure of ablution, they are: (1) Intention, which is deliberately do ablution; (2) Washing the entire surface of the face with holy water; (3) Washing hands until both elbows; (4) Rubbing head; (5) Washing foot until ankles, those are, at the end of the calf, just above the palm.

In addition, the author in [4] states what Allah says in *Qur'an surah al baqarah* verse 222, "Truly, Allah loves those who abstain from eves and keep themselves pure." In the verse, Allah *swt* emphasizes the obligation of *wudu* by explaining the limitation of washing face, hands until the elbow, wiping head, and washing both feet to the ankles by the water which is pure and purity. If one of the *wudu* obligations of is not carried out (reduced), it will judged invalid. Therefore, Allah makes cleanliness and purification as aqeedah and guidance for Muslims. The prophet explains the procedure of ablution in detail every time before prayer.

The holly prophet Muhammad likens the purity as a part of faith. He says, "Cleanliness is part of faith." Cleanliness is also a part of worship. Therefore, maintaining it and being diligent in praying can guarantee the young generation to grow beauty, pure and healthy.

Based on the above definition, it indicates that every Muslim should keep their cleanliness of body physically and spiritually, such as clothes, food, and drinks. Money, and stay away from the unuseful words. Then, the Muslims who maintain the cleanliness and diligent worship can be guaranteed as Muslim generations who grow up healthy, strong, beautiful, as the success generation, a generation who can follow the Prophet's *sunnah* (attitudes and deeds), continue and extend the teaching of Islam until the end of time.

2.2 Ablution and prevention of various diseases

In the development of medical science, ablution is seen as one way to provide protection and relief to the Muslims about the andgers of environmental pollution, in addition to avoide the transmission of various diseases that may occur in the environment around them.

A Muslim performs ablution at least five times a day each time before doing the obligatory prayers. This is the main factor for a Muslim to maintain personal hygiene everyday. Especially, if someone already accustoms her ablutions since childhood and continues to do so until she/he becomes an adult.

It is important to know that ablution is not only important for surface part of body, but also form the internal part, for instance genitals, rectum, mouth, ears, nose, and eyes. The urgency of cleaning the surface part of body is to eliminate the remnants of dirt, so that the dirt does not be harmful impurities and disgusted. The dirt can growth and increase fungi or bacteria. This is the base causes of various diseases, including skin diseases which are very andgerous.

The author in [1] notes that in this regard, the Prophet says, "Those who perform ablution properly, then all sins will be out of his body, to exit through under their fingernails." (HR. Muslim).

In the above hadith literally in Arabic it is found the utterance '*khotaya*' or in English so called 'sins'. According to figurative language, this word has similar meaning with germs, bacteria, and fungi that are harmful to humans. The hadiths that explain about the ablution as well as the above hadith are as the basis of medical science that explain the virtues of health and the effect of ablution. Ablution physiological influence of this will be described in detail in the discussion of modern science of human health. Thus, it clearly informed how important ablution to human health. The author in [8] says that the influences of *wudu* physiologically can be

explained in detail in the discussion of modern human health, so that it can be specify how important the ablution for human.

2.3 Ablution as a key of prayer

Prophet Muhammad is a person who always maintains cleanliness and purity of himself. His face always beamed and slightly. He always did ablution before prayer and washed the part of *wudu* three times. This is what ensures the continuity of cleanliness and sanctity of the Prophet's body.

The author in [1] notes that Al-Barra' narrated, " the Prophet Muhammad is the greatest face ever." (HR. al-Bukhari and Muslim)." Therefore, every Muslim is recommended to follow the Prophet custom that continues to maintain the cleanliness of the body. In the [4], the author states that this is in accordance with the words of Allah in QS. al-Ahzab / 33 verse 21, "Surely there was a good example for you in the Messenger of Allah, for all those who look forward to Allah and the Last Day and remember Allah much."

In this verse, Allah warns the hypocrites that they are actually able to obtain a good example of the Prophet. He is a man of strong faith, courageous, patient, and brave to face all sorts of trials, trust completely to all the provisions of God, and has a noble character. If muslims aspire to be a good man, happy life in this world and in the hereafter, they should imitate and follow him. However, as in [3] states that actions and their behavior shows that they do not expect the pleasure of Allah and all forms of the ultimate happiness.

Furthermore, the author in [4] mentions that Allah *swt.*, says in *Qur'an surah al-Maidah /5 verse 6*, "O you who Believers! When you stand up for Prayer wash your faces and your hands up to the elbows, and wipe your heads, and wash your feet up to the ankles. And if you are in the state of ritual impurity, purify yourselves (by taking a bath)."

The verse above, in addition to advocate ablutions when Muslims want to pray, the author in [5] states that God also explains the things which a person shall bathe in them; they are; (a) outing semen; (b) *jima'* (intercourse); (c) menstruation; (d) parturition; (e) *wiladah* (childbirth); and (f) die.

Muslim who is exposed to one of (a) to (c), called as the person who has big *hadats*, mandatory for shower and performs ablutions before prayer. Muslim who has small *hadats*, only obliged to perform ablutions. The author in [3] adds that liabilities due to ablution, are as follow.

- Something out of the hole urination and defecation;
- having contact between man's skin to women who are not *mahram*, between both of them without borders;
- Sleep that may not allow a person to know whether he/she does flatus or not;
- Lost sense because of drunk, crazy and so forth;
- Touching genitals or anus with hands;
- Apostate (from Islam).

From above explanation about bath, ablution and prayer, it can be concluded that, Allah swt. obliges to Muslims, if they want to pray then they should do ablution. If you are in a state of big *hadats*, then wash the dirt or flint, then do *wudu* before prayer. Meanwhile, as for the small *hadats*, then they may do *wudu* without bathing. However, if Muslims have a big *junub* but they are sick, and have not been able to hit the water, then they may do *tayyamum*. Or, if there is no water while having big *hadats*, then they may also do the *tayyamum*.

2.4 Ablution can prevent skin cancer

God requires every Muslim to perform ablutions as legitimate requirement of prayer. Basic things that are required in the ablution are washing (rubbing) face, head, hands, and legs. In addition, the author in [8] notes that the Prophet Muhammad gave additional deeds which are *sunnah* to perform, among others, are using *siwak* before *wudu*, gargling, *istinsyaq*, and do the steps three times, contain important medical secret for human body.

Besides containing medical secret, it can be seen the benefit of *siwak*, that is, adding the value to reward those who pray. As in [1] elaborates that the Prophet declared, in hadiths narrated by Abu Naim, "Two rak'ah prayer done with *siwak* is greater than seventy rak'ahs done without *siwak*."

Before we discuss further, we must agree that members of the body that have been ordered by Allah swt., and become *sunnah* by the Prophet to be washed well when we perform ablutions are members of the body that is extremely vulnerable to contaminate by germs, either because the effects of spending the dirt on the skin surface or contaminated by the surrounding environment.

Hence, *wudu* in regularly can eliminate dust and other dangerous materials on the human's skin surface and inner skin and prevent. The skin surface will always clean from germs and dirt. Moreover, it will have a big impact on the health of the inner shell so that the inner skin can be functionally well and normal. This is because of the water can bind and strengthen hair tissues, braided-hair, blood, nerves, and braids are close to the skin surface so that each parts can work dynamically and continuously. Besides, Muslims perform ablution before prayers to make them always in a clean and pure. They can do their daily work calmly and dynamic.

The causes of skin cancer, occur mostly due to the effect of spreading chemicals on the surface of the skin, especially the effects of chemical products. In this discussion, we will explain the ways of preventing the occurrence of skin cancer, namely by eliminating the remnants of chemicals on the surface of the skin through activity. This can be done by washing the skin repeatedly, so that the effect of chemicals on the skin can be minimized.

Some results from medical researchers on their studies that of luggage mining and metal materials mentioned that the majority of people in this world who suffer from tumors, lung cancer, disorders of the spleen, kidney, and bladder are due to the effects of the influx of chemicals into the body through the pores of the skin. From these results, the author in [8] notes that the medical team concluded that frequent limbs can open the eyes exposed, especially ultra violet rays which can cause skin cancer.

Nowadays, statistic human health and development shows the increasing of skin cancer. Skin cancer is mostly attacked residents of the Western, especially the United States and Australia. However, the author in [8] adds that from most causes of skin cancer, namely because of frequent skin is exposed to body skin everyday and it cannot be avoided spread out and also affect the population in Eastern countries, including State Arab and other Muslim countries.

One of the efforts to prevent the spread of this disease is to continually perform ablution practices in everyday life. This is because the ablution can help wetting the surface of the skin so the skin does not suffer from drought and does not experience the things that harm caused shock ultra violet rays. This is one of the positive impacts of the practice of ablution, namely to maintain cleanliness and provide protection to the open limbs that are susceptible to various diseases.

2.5 Islamic laws for ablution

Ablution is required for those who will do the prayer. Their body and clothes must be cleaned (holy) of impurity and flit. The body is cleaned with a shower, performing ablution or *tayyamum*. Impurity includes of blood, vomit, pus, feces (human and animal), pork, salivating dogs and carrion. They are commonly cleaned by water.

The objects which are normally used for purification are water, soil, rocks, and tannic. The water used is water that has not changed its color, odor or taste. Water that has been mixed with flower although it's clean, but it can not be used again for purification. Water used for bathing and ablution. Ground is used for doing *tayyamum* when the water is not found. Stone, used for cleaning the anus (after defecating) when there is no water. Whereas, *samak*, used to clean the carcasses skin.

If someone fart, pee (small impurity), to purify his/herself is simply by ablution. While those who have intercoursed, doing intercourse or dreaming about intercourse, have big *hadats*, must purify themselves with a shower, it is not enough only by performing ablution.

The above explanation regarding the Muslims who are in big *hadats* are compulsory to shower before prayers, while for small *hadats*, they only simply do ablution if Muslims want to pray.

The author in [2] mentions some procedures for ablution obtained by looking at the example that was exhibited by Uthman ibn Affan, based on the history of Ibn Abi Mulaikah, as follows.

- Pouring water and washing the hands up to the wrist;
- Incorporating water into the mouth and rinsing mouth;
- Inhaling water into the nose and removing it;
- Washing the entire face;
- Washing the hands up to the elbows;
- Wiping the entire head and the ear by inserting a finger to both ears.

From the description above, starting from number the first to the last steps, it must be done in a sequence way or

so-called orderly. It should not be doing it in a upside down way, and then how to do it, is doing the procedures properly, such as the way of Prophet performed the ablution procedures.

As the author in [1] says that the virtues of ablution for each prayer, as Prophet's hadits, narrated by Abu Hurairah., which states that from Abu Hurairah ra., he said, "If it did not burden my people, surely I ordered them to make wudu for each prayer and brushed teeth in each ablution." (HR. Bukhari and Muslim).

In another hadith, the author in [7] adds narration by Anas bin Malik ra., on which The Prophet., said, Anas ibn Malik said: "Messenger of Allah did ablution in every prayer. One asked Anas, 'Sir, how to do it? Anas said: We pray some prayers with one ablution, as long as we do not have *hadats*. (HR. Al-Jama'ah, excepts Muslim).

Most scholars determine that ablution for each prayer is not obligatory. The author in [7] says that every prayer in this hadith is the obligatory prayers, does not include *sunnah* prayer. Ath-Thahawi says that, perhaps ablution for each obligatory prayer is only for the Messenger until the day of Fathul Makkah. Thus, the Prophet may also did not do ablution for each prayer to express his skill.

Differences scholars about mandatory ablution for every prayer have been explained. Both of those hadits above explain that the ablution for every prayer is an obligation, although without *hadats* is preferred and recommended.

Differences scholars about mandatory ablution for every prayer have been explained. Both of those hadits above explain that the ablution for every prayer is an obligation, although without *hadats* is preferred and recommended.

Khulafa'urrasyidin did not require ablution after eating camel meat, then we argue that the command which is implied by this hadith is *sunnah*. It means that it is better to perform ablution after eating camel meat. But from this hadith, it clearly requires it. Therefore, the author in [2] concludes that *ihtiyath* (prudence) must not be ignored.

From above explanations about the ablution, the writers conclude that the Prophet did ablution every time before he performed the obligatory prayers, since there would be possibility for us to have *hadats* due to the distance time interval from dawn to midday onwards. Nevertheless, ablution for *sunnah* prayer may be done several times during our as long as we do not have *hadats* (impurity).

3. Conclusion

Based on the description of the results, the writers can conclude as follows.

- The word ablution in terms of its language defines as the cleanliness, beauty, and light. While the word ablution in terms of Shari'ah means washing or rubbing certain limbs that have been defined and required by Allah Almighty by using holy water and purify. Allah swt. has clarified the rules and procedures of performing ablutions in the QS. al-Maidah / 5: 6.

- In terms *wudu* and prevention of various diseases, in the development of medical science, ablution is viewed as one ways to provide protection and relief to the Muslims about the dangers of environmental pollution, in addition to avoid the transmission of various diseases that may be present in the environment around them.
- The ablution is the key to prayer. The prayer will not be accepted while muslim who intends to do prayer still has *hadats* (impurity) and or still has flirt, until he/she performs ablution.
- The ablution can prevent skin cancer. Moreover, one of the positive impacts of the practice of ablution, namely to maintain cleanliness and provide protection to the part of body in surface and limbs which are susceptible to various diseases.
- Islamic laws of ablution are required for those who will do the prayer. In this case, body and clothes must be clean (holy) or free of impurity and flirt. Muslim's body is cleaned with a shower, performing ablution or *tayammum*. Ablution is obligatory, hence, the prayer will be unauthorized for people who do not have ablution.

Acknowledgement

We express our gratitude to Allah Subhanahu wata'ala, our lovely family, editor and all components who have contribution in accomplishing this study. Thank you so much for helps and supports.

References

- [1.] A. S. I. I. H. Al-Ats-Qalani. Terjemah Bulughul Maram. Surabaya-Indonesia: Al-Ikhlash, t.th. 2005, p. 41-45
- [2.] A.T M. H. Ash-Shiddieqy. Pedoman Shalat. IV Ed., Cet. I, Semarang: Pustaka Rizki Putra, 2009, pp. 61-78
- [3.] Kementerian Agama RI. al-Qur'an and Tafsirnya Part II, Juz VI Ed. yang disempurnakan. Jakarta: Kementerian Agama RI, 2012, pp. 329-362
- [4.] Kementerian Agama RI. al-Qur'an dan Terjemahnya. Jakarta: Kementerian Agama Direktorat Urusan Agama Islam and Pembinaan Syariah, 2012, pp. 144-595
- [5.] M. I. Al-Jamal, Fiqih Wanita, Judul Asli, Fiqhu al-Mar'ati al-Muslimati. Semarang: CV. Asy-Syifa', t.th., pp. 32-33
- [6.] R. Taufik. Hadis-Hadis Hukum untuk IAIN, STAIN, PTAIS. Cet. I; t.tp., CV. Pustaka Setia, 2000, p. 13
- [7.] R. Mohammad. Ilmu Fiqh Islam Lengkap, Semarang: CV. Toha Putra, 1978, pp. 45-46
- [8.] S. Mukhtar. Ash-Shalah Riyadhah an-Nafs wa al-Jasad (original book title), Sehat Jiwa Raga dengan Shalat. Cet. I; t.tp., Wafa Press, 2009, pp. 60-65

Ablution and Different Kinds of Diseases' Prevention in Hadits Perspective

ORIGINALITY REPORT

11%

SIMILARITY INDEX

9%

INTERNET SOURCES

7%

PUBLICATIONS

9%

STUDENT PAPERS

PRIMARY SOURCES

1

docplayer.net

Internet Source

2%

2

[Submitted to William Jessup University](#)

Student Paper

2%

3

www.islamicstudies.info

Internet Source

1%

4

special.worldofislam.info

Internet Source

1%

5

[Submitted to International Islamic University Malaysia](#)

Student Paper

1%

6

ndex.htmokgenki.com

Internet Source

1%

7

www.asrjetsjournal.org

Internet Source

1%

8

siiasi.org

Internet Source

<1%

9	Submitted to Abu Dhabi University Student Paper	<1 %
10	Submitted to University of Melbourne Student Paper	<1 %
11	www.gssrr.org Internet Source	<1 %
12	Nur Alim, Wa Linda, Fahmi Gunawan, Mohd Shamsuri Md Saad. "THE EFFECTIVENESS OF GOOGLE CLASSROOM AS AN INSTRUCTIONAL MEDIA: A CASE OF STATE ISLAMIC INSTITUTE OF KENDARI, INDONESIA", Humanities & Social Sciences Reviews, 2019 Publication	<1 %
13	Submitted to Swinburne University of Technology Student Paper	<1 %
14	ejournal.radenintan.ac.id Internet Source	<1 %
15	repository.uinjkt.ac.id Internet Source	<1 %
16	Submitted to University of Southampton Student Paper	<1 %
17	Haroun , Nabil Abdus - Salam Abdur - Raziq , Muhammad Haroun. "Teach Yourself Islam : A	<1 %

Comprehensive Course with a Summary of the Prophet's Biography",

Publication

18

Submitted to Higher Education Commission
Pakistan

Student Paper

<1%

19

Chamim Tohari. "Methodological and
Sociological Analysis About The Fatwa Of
Majelis Tarjih Muhammadiyah Concerning To
The Muslim Marriage With An Ahl Al-Kitab",
Jurnal Ilmiah Al-Syir'ah, 2018

Publication

<1%

20

Submitted to UIN Sunan Ampel Surabaya

Student Paper

<1%

21

Submitted to State Islamic University of
Alauddin Makassar

Student Paper

<1%

Exclude quotes Off

Exclude matches Off

Exclude bibliography Off



Digital Receipt

This receipt acknowledges that Turnitin received your paper. Below you will find the receipt information regarding your submission.

The first page of your submissions is displayed below.

Submission author: Sulaemang L
Assignment title: Research paper (Similarities Withou...
Submission title: Ablution and Different Kinds of Dise...
File name: Different_Kinds_of_Diseases_Preve...
File size: 203.31K
Page count: 12
Word count: 6,009
Character count: 29,863
Submission date: 05-Apr-2020 09:25PM (UTC-0500)
Submission ID: 1290553457



**International Journal of Sciences:
Basic and Applied Research
(IJSBAR)**
ISSN 2307-4531
(Print & Online)
<http://jsser.org/index.php/journal-journalOfBasicAndApplied>



**Ablution and Different Kinds of Diseases' Prevention in
Hadits Perspective**

Sulaemang L.^{a,*}, Zulkifli M.^b, St. Kuraedah^c, Siti Zubaidah^d

^aExpertise of Islamic Economic and Business at State Islamic Institute (IAIN) of Kendari, Kendari 93117, Indonesia
^bExpertise of Education and Science at State Islamic Institute (IAIN) of Kendari, Kendari 93117, Indonesia
^cExpertise of Education and Science at State Islamic University (IUN) of Medan, Medan 20371, Indonesia
^dEmail: sulaemang_iun@yahoo.co.id
^eEmail: zulkifli58@gmail.com
^fEmail: stkuraedahshahib@yahoo.co.id
^gEmail: city_zubay@yahoo.com

Abstract

This article attempts to find out the understanding and benefits of ablution contained in the Prophet Muhammad hadith. The writers used a method of documentation, for instance, finding data on things or variables such as notes, books of hadith, fiqh books, books on health through ablution, and other books that are related to the research title. The purpose of this study is to provide an understanding about ablution (*wudu*), obligation for *wudu* before prayer, the benefit of ablution for Muslims' health, as well as ablution is the prevention of various diseases. The results showed that; (1) The definition of ablution has been studied in depth approach to the science of fiqh, hadith, and medical; (2) It has been argued the benefits of ablution are in worship, cleanliness, and for the health of Muslims; (3) It has Islamic laws of ablution in worship, especially the obligatory prayers and the prayers recommended by the Sunnah of Prophet Muhammad.

* Corresponding author.

254