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Interpretation of Al-Nazafah Concept among Islamic Scholars and its Role in Curbing the Dangerous Epidemic COVID-19

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Abstract

Personal hygiene is very important because it is closely related to the level of faith of a Muslim individual. Every Muslim individual must maintain personal hygiene, as required by Islamic law, to prevent the risk of disease transmission to self, family, and society. Most diseases are transmitted by direct contact with the patient or indirectly by touching an object held by the

patient. In the last 14 centuries, Rasulullah SAW has already emphasized hygiene, but the spread of various diseases is because of human negligence itself. Around the world, impressed by this dangerous epidemic. Therefore, various high authority parties came down to work together in guiding the community to stop the spread of this epidemic. This study explains the concept of Al-Nazafah according to Islamic doctrine and its role in curbing disease outbreaks, especially COVID-19. In addition, this study aims to present an interpretation of Al-Nazafah terminology and guidelines on personal hygiene according to the views of scholars so that it can be made a daily practice by the Muslim community, especially in the prevention of COVID-19 infection. This research uses the qualitative descriptive research method. It is done according to the method of library research, which is referenced through journals, books, the internet, and so on through the study of previous studies and the views of religious doctrines that are authoritative. The findings of this study are about the importance of the Muslim community's concern and understanding of hygiene practices as recommended by religious doctrine and the Ministry of Health Malaysia (MOH). It is hoped that the results can be used as a guide by the entire Muslim community, especially in Malaysia, at various ages. The care of this practice must be taken seriously in further strengthening the practice of personal hygiene as the duty of every Muslim individual, especially in the containment of COVID-19 disease.

Keywords: Cleanliness, Daily Routine, The Muslim Community, Shari'ah, COVID-19.

Introduction

Cleanliness is one of the most important topics in Islam. Al-Quran and As-Sunnah explain in more detail the approach and method of hygiene in terms of self, clothing, and also the environment. Rasulullah SAW educated his ummah to maintain physical and mental cleanliness, no matter where they are. They are given the emphasis on how to maintain basic hygiene as Muslims. For example, the hygiene of limbs such as hair, beard, mouth, hands and feet, and other limbs. As the hadith of the Prophet SAW narrated by Al-Bukhari (5550) and Muslim (257) about the purity of nature for a Muslim individual,

خَمْسٌ مِنَ الْفِطْرَةِ: الْخِتَانُ وَالِاسْتِحْدَادُ، وَتَنْفُ الْإِبْطِ وَتَقْلِيمُ الْأَرْفَارِ وَقَق

Meaning: "Five things from nature are circumcision, shaving the pubic hair, plucking armpit hair, cutting nails, and trimming the mustache."

Therefore, every individual, especially Muslims, must prioritize the importance of maintaining cleanliness in daily life to prevent the transmission of the COVID-19 virus. The highly authoritative health authorities of the World Health Organization (WHO) and the Ministry of Health (MOH) urge the people to always clean their hands because hands are the main effective medium in preventing infections and not preventing the spread of infectious diseases. Leading health organizations such as the World Health Organization (WHO) and the Centers for Disease Prevention have supported the role.

The only one effect of the spread of this dangerous health epidemic, the only one is that it disrupts the respiratory system so that activities that should be done in the general environment, such as health care, should be done by following established health protocols. One of them is regular hand washing with soap with running water to reduce the risk of COVID-19 virus transmission (Sinaga et al., 2020). Personal hygiene is an effort that can be done by every individual in the care of personal hygiene. Personal hygiene needs to apply to oneself and family in order to avoid various diseases so that life goals are achieved and then become better (Fattah & Mallongi, 2018). One of the causal factors of COVID-19 transmission is the lack of attention to personal hygiene in infecting COVID-19. Personal hygiene meant here is

hand hygiene, mouth and tooth hygiene and coughing and sneezing manners. Failure to maintain good personal hygiene can cause vectors of harmful microorganisms. The situation requires a high process of understanding and adaptation to apply to all levels of Muslim society because it is a change in lifestyle and rules which society is not accustomed to doing. Public knowledge is highly influential and on behavior in the effective prevention of COVID-19 virus transmission. For example, by applying clean and healthy living behaviors that occur in the consciousness of each individual (Proverawati et al., 2012). Maintaining health can provide a sense of comfort and convenience for the body and, in turn, maintain the strength of the body and avoid various diseases (Gasong et. al., 2022).

This practice of cleanliness is a life practice and daily routine that has been applied by the Prophet SAW since Islam long ago. This is because Islam emphasizes its ummah to practice the application of hygiene at all times and situations, especially personal hygiene such as cleaning hands, mouth, and teeth. This study aims to highlight previous studies on the concept of *Al-Nazafah* according to the views of scholars and the role of *Al-Nazafah* itself in curbing the dangerous epidemic of COVID-19. In addition, this study aims to present the interpretation of *Al-Nazafah* terminology and guidelines on personal hygiene according to the views of scholars so that it can be appreciated as a daily practice of the Muslim community, especially in preventing the COVID-19 epidemic. Therefore, Muslims always practice hygiene and maintain cleanliness as their daily practice as prescribed by Islam to implement the spread of the COVID-19 epidemic so that the peace and well-being of the ummah is guaranteed.

Research Problems

Initially, the Coronavirus 2019 outbreak (COVID-19) was detected in late December 2019 in the city of Wuhan, Hubei, China with the spread of pneumonia characterized by fever, fatigue, tuberculosis, and gastrointestinal symptoms. It originated from a seafood wholesale market "Huanan Seafood Wholesale Market" in Wuhan, Hubei, China. It initially infected workers there, and the outbreak was known as COVID-19. On January 1, 2020, the market was closed because the local health authorities had declared an outbreak warning on December 31, 2019. However, in the following month, January 2020, thousands of people in the country were also infected. After that, this contagious epidemic spread into Malaysia on 23 January 2020, which involved three Chinese nationals who entered Malaysia via Johor from Singapore (MOH, 2020). So the string from the virus, COVID-19, is increasingly contagious and widespread to this day.

On April 1, 2022, Malaysia will experience a pandemic transition to an endemic phase nationwide. The transition to this phase is a way-out strategy to enable the community to return to a near-normal life after almost two years of the COVID-19 pandemic (Malaysia.now, 2022). MOH urges the public to remain compliant with the 10 requirements of standard procedures (SOP) that will be enforced under Act 342 once the country enters the endemic phase on April 1 (KKM, 2022). One of the requirements is that the community needs to keep their hands clean and clean their hands regularly, especially if they are in a crowded place. Although Malaysia will move into the endemic phase, society should not underestimate this as it is a practical practice throughout the ages, both in the pandemic and endemic phases. The Muslim community, in particular, must always maintain cleanliness no matter when and where. This is clearly proven as taught by Islamic law itself. Rasulullah SAW said in a hadith narrated by At-Tirmizi (no.1996):

النظافة من الإيمان

"Cleanliness is part of the Faith."

Rasulullah SAW has emphasized this matter to his ummah since the beginning of Islam and even it has been practiced in the practice of their daily lives. This shows that Islam obliges its people to practice hygiene at all times. Therefore, it is very important to ensure hygiene to avoid exposure to COVID-19 transmission. Such hygiene care and practices always ensure that objects that are frequently touched and exposed to the public, such as doorknobs, dining tables, ATMs, etc. are always in the clean and cleaned condition. In addition, hygiene practices such as regular hand washing. It is also very important to ensure not to be exposed to the COVID-19 virus. Transmission can occur when an individual who has been infected with COVID-19 touches a surface or object exposed to the virus and subsequently touches the face, eyes, or nose can be exposed to COVID-19 infection (MOH and WHO, 2020).

Literature Review

The Concept of *Al-Nazafah* and the Proof of its *Shari'ah*

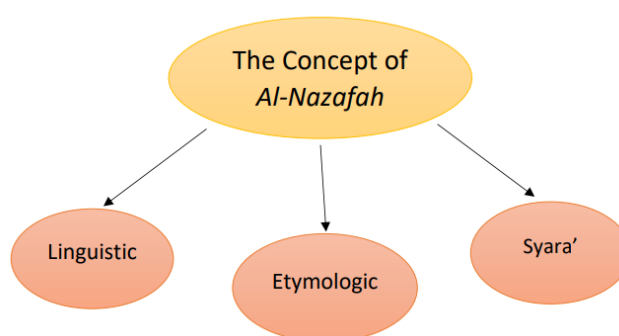


Figure 1. Framework of The Concept of *Al-Nazafah*

Al-Nazafah (الطهارة) linguistically means cleanliness and purification. It is the opposite of dirty, disgusting words. It is derived from the root word *Nazufa-yanzufu-nazafatan*. *Nazafah* is the first level of cleanliness that includes cleanliness from dirt and stains outwardly, with its cleaning tools, clean things, including air.

Etymologically, *Al-Nazafah* means clean from dirt and external stains. According to *syara'* or the term is to clean oneself, clothes, place, etc. from *najis* and *hadas* according to the rules set by *syara'*. Cleanliness is the main condition that needs to be done when you want to perform obligatory worship. Before performing *ibadah*, a person must ensure that he is clean from all external impurities, clean from all impurities, while the inner heart is clean from liver diseases that can damage his worship, such as ripples, *ujub*, *sum'ah* and so on. Thus, a person can be said to be perfectly clean when he cleans his body from all external impurities and internal impurities (Arif, 2015).

The word 'clean' is often used to express the external condition of an object such as clean water, clean environment, clean hands and others. While the sacred word for the expression of the inner nature such as the holy soul (Ritonga, 1997). Thus, a person can be said to be perfectly clean when he cleanses his body from all external impurities, namely the physical and internal impurities, namely the spiritual. Among the impurities that are external are the impurities that can be seen, can be felt and can be known by the five senses. While the defilement of an inner nature is the defilement associated with dirty deeds, abominable deeds, envy, revenge, and other abominable traits (Raya & Mulia, 2003).

According to Ritonga (2017) that there are three expressions that state cleanliness:

i) Nazafah and *nazif*, which is to cover clean from dirt and stains externally by using cleaning tools such as air.

ii) *Thaharah*, it contains a broader meaning that covers external and internal cleanliness.

iii) *Tazkiyah*, i.e. purification, which means cleansing oneself from reprehensible traits or deeds and repairing the soul with praiseworthy qualities (Al-Qardhawi, 2004).

Nazafah which is to cover clean from dirt and stains externally by using a cleaning tool such as air. *Nazafah* in terms of language, comes from the word 'clean', which means not dirty. While the term purity (*at-thaharah*) used in the book of fiqh means cleanliness (*al-nazafah*). According to Sheikh Dr. Mustafa Al-Bugha in his book *Al-Fiqh Al-Manhaji*, purification is an act that obligates prayer or the like. For example, ablution for the impure, bathing for the celibate and beristinjak to remove faeces from the body, clothes and place. The *fuqaha* agree that there are three types of purification from *hadas*, namely ablution, obligatory bathing (*janabah*) and tayammum as a substitute for ablution and bathing. They also state that purification should use water when lifting large *hadas* such as *janabah* bath or small *hadas* such as ablution (Cindi, 2021).

The word 'clean' is often used to describe the external condition of something such as clean water, clean hands, clean environment, and so on. But sometimes the word clean gives a holy meaning, like holy water. But usually, this expression is used for the outward nature, while sacred for the expression of the inward nature such as the soul is sacred. Not all clean expressions are sacred. While sacred expressions are usually used in religious terms, for example, in uncleanness, sin, and so on. Physical cleanliness is called *nazafah*, like the term used in the hadith,

النَّظَافَةُ مِنَ الْإِيمَانِ

Meaning: "Cleanliness is part of the faith."

Nazafah (cleanliness) is a branch of one's faith. Therefore, Islam teaches its people to always live in a clean state, both in personal life and community life. Cleanliness is not only limited to the physical and spiritual, but it has a wide meaning. Among them are the cleanliness of clothing and the environment. The matter of cleanliness is very close to the value and one's faith. When a person's hygiene is good, then his faith is also good. However, when hygiene matters are not observed, then the quality of his faith is very worrying (Sarawat, 2010). Islam pays great attention to cleanliness and encourages its believers to always be clean on two sides, namely *maddi* (physical) and *ma'nawi* (spiritual). This proves that Islam highly values cleanliness and proves that Islam is the best example of beauty, health care, and bodybuilding in the most perfect form. Next, ensure that the community does not become weak and protect them from infectious diseases. Allah praises those who love to purify and purify themselves based on His words in *surah Al-Baqarah*, verse 222:

إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ

Meaning: "Surely God loves those who repent and those who purify themselves."

Scholars' Views on *Al-Nazafah*

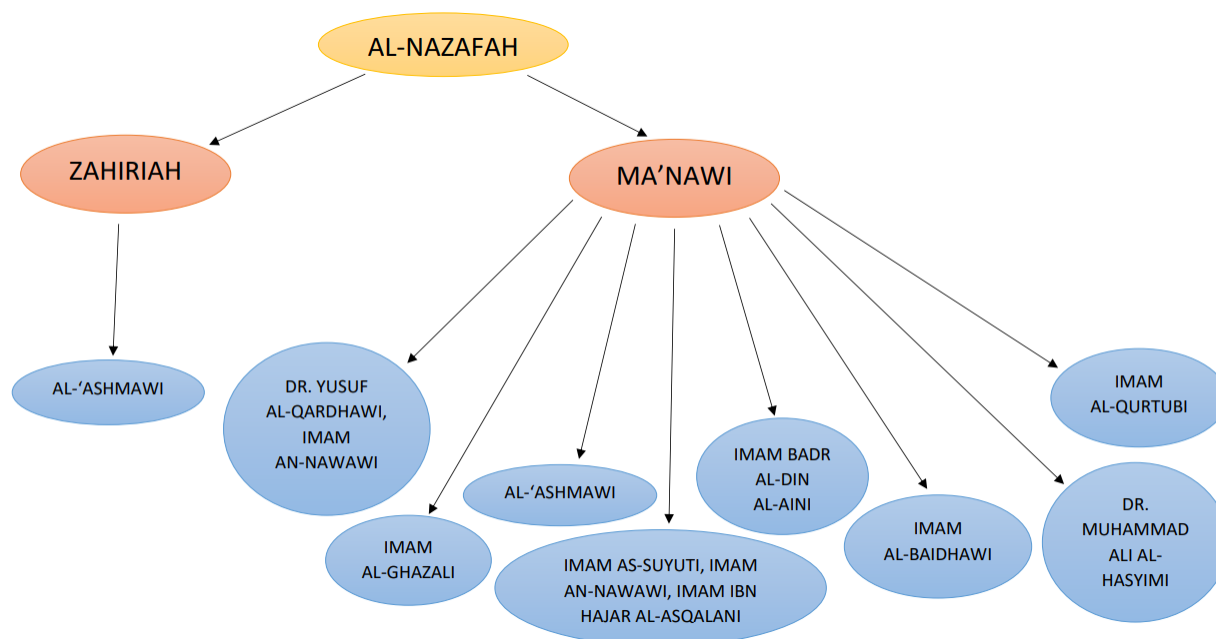


Figure 2. Framework of The Scholars' Views on Al-Nazafah

Sheikh Yusuf Al-Qardhawi argued that cleanliness includes cleanliness meaningfully, a person's prayers will not be accepted as long as his clothes, body, and place of prayer are not in a clean condition. Clothing is not merely a cover for the *aurah* but it is a medium of hygiene and health of the body as well as it is a marker of a person's personality (Rasul, 1995).

Imam An-Nawawi also thinks the same as Sheikh Yusuf Al-Qardhawi, that cleanliness is meaningful. He interpreted the hadith below as about the valid conditions of prayer. Therefore, it is called *syatru* and *syatru* does not mean partial.

Rasulullah SAW said in the narration of Muslim (223):

الطُّهُورُ شَطْرُ الْإِيمَانِ

Meaning: "Purification is one characteristic of faith."

Imam Al-Ghazali divides cleanliness into four parts, namely Cindi (2021).

- i) External cleansing from impurities and dirt.
- ii) Cleansing of the limbs from guilt and sin.
- iii) Purification of the soul from all reprehensible and despicable natures.
- iv) Purification of conscience from forgetting God.

According to Al-'Ashmawi, *Nazafah* is not only defined as clean outwardly but also defined as clean meaningfully. Based on the hadith below, the desired clean is clean in the meaning that Allah is clean from all attributes that are not worthy of His essence. As the hadith narrated by At-Tirmizi (2799), the Prophet SAW said:

إِنَّ اللَّهَ طَيِّبٌ يُحِبُّ الطَّيِّبَ، نَظِيفٌ يُحِبُّ النَّظَافَةَ، كَرِيمٌ يُحِبُّ الْكِرَمَ، جَوَادٌ يُحِبُّ الْجُودَ، فَتَنَظَّفُوا، أَرَاهُ قَالَ، أَفْتَيْتَكُمْ وَلَا تَسْبَهُوا بِالْيَهُودِ

Meaning: "Indeed, Allah SWT is good. He loves goodness. God is clean, He keeps clean. God is glorious, He loves glory. God is generous, he loves generosity, so clean your places and do not be like the Jews."

Next, there are some scholars debating about hygiene on the aspects of self and clothing. They interpret the hadith of the purity of nature below with various interpretations. The words of the Prophet SAW, narrated by al-Bukhari (5550) and Muslim (257).

خَمْسٌ مِنَ الْفِطْرَةِ: الْخِتَانُ وَالْإِسْتِحْدَادُ; وَتَنْتِفُ الْإِبْطِ; وَتَقْلِيمُ الْأَفْقَارِ

Meaning: “Five things from nature are the circumcision, shaving the pubic hair, plucking armpit hair, cutting nails, and trimming the mustache.”

According to *Imam As-Suyuthi*, the view that purification here carries the meaning of bathing. It includes cleanliness in the aspect of self. Similarly, *Imam An-Nawawi* thinks the same as *Imam As-Suyuti*. In fact, *Imam an-Nawawi* added to the law of bathing itself, which is the *sunnah mustahabah*. While *Imam Ibn Hajar Al-‘Asqalani* also thought the same, he even added that the number of baths is said to be not limited to that only, because it comes in another hadith of another number.

وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا

Meaning: And if you are *janabah* (big impurity) then be pure.

It is also stated in the hadith narrated by *Al-Bukhari* (856) and *Muslim* (849), the Prophet SAW said:

حَقٌّ لِلَّهِ عَلَى كُلِّ مُسْلِمٍ أَنْ يَغْتَسِلَ فِي كُلِّ سَبْعَةِ أَيَّامٍ يَغْسِلُ رَأْسَهُ وَجَسَدَهُ

Meaning: “The responsibility of every Muslim to Allah is to take a bath at least once a week by paying attention to his body.”

Imam Badr Al-Din Al-‘Aini argues that this hadith is about *siwak* (cleaning teeth) which is cleanliness on the aspect of self. This *siwak* will get the pleasure of Allah, because doing good deeds with the *sunnah* of the Prophet SAW as narrated at the end of this hadith: “When every time ablution”. *Siwak* is considered the beginning of worship because it is done before ablution.

The words of the Prophet SAW narrated by *Al-Bukhari* (847) and *Muslim* (252):

لَوْلَا أَنْ أَشَقَّ عَلَى أُمَّتِي لِأَمْرُهُمْ بِالسَّوَاكِ عِنْدَ كُلِّ صَلَاةٍ

Meaning: “If it does not burden my people, I will order them to have sexual intercourse every time they pray.”

According to *Imam Al-Baidhawi*, this verse is about the cleanliness of clothing. *Sheikh Abdurrahman Al-Sa’di* also thinks the same as *Imam Al-Baidhawi* that what is required in the verse below is to clean clothes from feces. This is because it is one perfection of practice and duty before worship, especially prayer. Based on the words of Allah SWT in *Surah Al-Muddatthir*, verse 4:

وَتِيَابِكَ فَطَهَّرْ

Meaning: “And your clothes, then you should clean”.

Dr. Muhammad Ali *Al-Hasyimi* narrated this hadith by stating that the admonition is very clear that every Muslim must always dress clean in order to maintain physical and spiritual health. Based on narration, the Prophet SAW did not want a Muslim to wear dirty and shabby clothes. The Prophet (peace and blessings of Allah be upon him) said, “It is not permissible to wear two clothes on Friday, (which are) part of one’s daily attire.”

Imam Al-Qurtubi thinks it is about inner cleanliness. He narrated from ‘Atha’ that those who purify themselves are those who repent from sin and shirk, while those who purify themselves are with water from *hadas* and *janabah*.

Allah SWT says in *Surah Al-Baqarah*, verse 222:

إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ

Meaning: “God loves those who repent a lot and loves those who always purify themselves”.

The Role of *Al-Nazafah* in Curbing the Epidemic of COVID-19

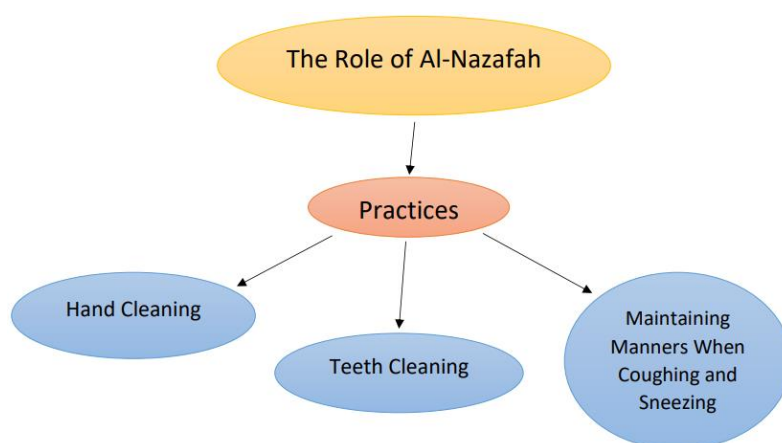


Figure 3. Framework of The Role of Al-Nazafah

Rasulullah SAW emphasized hygiene, especially on the personal aspect. As we know that COVID-19 virus can be spread through patient contact whether contractually. It can also be spread through respiratory droplets because of coughing and sneezing (MOH and WHO, 2020). Therefore, each individual should pay attention to the question of hygiene, especially those related to the limbs that are constantly exposed to bacteria and viruses which are the main medium in the spread of this virus. Among the members who are directly or indirectly involved are the hands and face, which include the mouth and nose. Also discussed here are practices related to personal hygiene that are a major bulwark in preventing the spread of COVID-19 infectious diseases.

Practice Hand Cleaning

Cleanliness and purity are among the noble qualities of Muslims. Ablution in Islam is one of the most frequent methods of cleansing for cleansing and purifying several important functions of the human body (Islam et al., 2020). Among the members of ablution is washing the face, including cleaning the mouth and nose; two hands up to the elbows; sweeping the head, ears, and neck; and washing the feet up to the ankles thoroughly. Muslims are required to perform ablution at least five times a day before the five daily prayers.

Rasulullah SAW emphasized the practice of personal hygiene so that his people are protected from any disease. There are several situations that the Prophet SAW stressed to us to clean our hands, namely during ablution before performing prayers, before and after eating, and after waking up from sleep.

Rasulullah SAW himself gave us guidance in matters of cleanliness and purity. The Prophet SAW cared about this matter, especially when eating because the food that will be taken will enter the stomach, and then it will be flesh and blood. He SAW taught us manners before and after eating, which is to wash our hands first. As Ibn Qudamah states that:

فِي آدَابِ الطَّعَامِ يُسْتَحَبُّ غَسْلُ الْيَدَيْنِ قَبْلَ الطَّعَامِ وَبَعْدَهُ، وَإِنْ كَانَ عَلَى وَضوءٍ، قَالَ الْمَرْوُذِيُّ: رَأَيْتُ أَبَا عَبْدِ اللَّهِ يَغْسِلُ يَدَيْهِ قَبْلَ الطَّعَامِ وَبَعْدَهُ، وَإِنْ كَانَ عَلَى وَضوءٍ

Meaning: "Among the manners of eating is to be circumcised to wash both hands before eating and after, even if he is (in a state of) ablution.

Al-Marruzi said: "I saw Abu Abdillah touch his hands before eating and afterward, even though he had performed ablution."

Al-Mawardi also mentions that:

إِذَا أَكَلَ أَنْ يَسْتَعْمِلَ آدَابَ أَكْلِهِ الْمَسْنُونَةَ. فَمِنْهَا غَسْلُ يَدَيْهِ قَبْلَ الطَّعَامِ وَبَعْدَهُ وَلَوْ تَوَضَّأَ فِي الْحَالَيْنِ كَانَ أَفْضَلَ

Meaning: "If a person wants to eat, he should practice the manners of eating that have been circumcised (the law). Among them is washing both hands before eating and after. And if he (can) perform ablution for both conditions, it is even better."

Modern medical studies prove that hand washing can kill bacteria, microorganisms, and viruses that cause infectious diseases (Chittleborough et al., 2013). This practice is an effective measure in the prevention of disease prevention, especially COVID-19. Although there have been no specific studies proving washing according to standard procedures organized by the World Health Organization (WHO), this practice remains practical and relevant to be practiced in daily practice as a Muslim (Sukri et al., 2021).

The teachings of Rasulullah SAW about washing hands after waking up from sleep can be found in Sunan An-Nasai, about the debate on *thaharah*, which is purification. Purification here can also be interpreted as *nazafah*. It is narrated in the Sahih Muslim hadith below that handwashing is an important step in cleaning and should be done by rubbing three times between the finger joints. In addition, it is recommended to perform the practice of performing exercises after waking up from sleep because no one knows what has been touched during sleep. As the Prophet SAW said:

أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ حَدَّثَنَا سُفْيَانُ عَنْ الرَّهْرِيِّ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا مَسَّتْ يَدَا أَحَدِكُمْ مِنْ نَوْمِهِ فَلَا يَغْمِسْ يَدَهُ فِي وَضُوئِهِ حَتَّى يَغْسِلَهَا ثَلَاثًا فَإِنْ أَحَدَكُمْ لَا يَدْرِي أَيْنَ بَاتَتْ يَدُهُ

"Having narrated to us *Qutaibah* he said to have narrated to us Sufyan from Az-Zuhri from Abu Salamah from Abu Hurairah, the Prophet said: "When one of you wakes up from his sleep, do not cover his hands with his ablution place until he has washed his hands three times ., because one of you doesn't know where his hands are staying."

The Prophet SAW taught manners, especially when a person has just woken up from sleep. The first thing to do is to wash your hands first before doing any activity. This is because during sleep, we do not know where our hands are and what to touch. Maybe even we have touched certain parts of the body that contain feces and dirt on it.

The first thing that The Prophet SAW prioritizes before we start our daily life is cleanliness. It starts with washing hands first after waking up before we touch or hold any objects that are around us (Ibrahim et al., 2021). The hands were not merely wet, even His SAW advised us to wash them three times in a row. This is because it is feared that the hands will be exposed to dirt without being noticed during sleep and to avoid any satanic diseases that are always with us during sleep (*Ibn Taimiyyah*, 1991). As the hadith of *Muttafaqun 'Alaih, Bukhari* (162), and *Muslim* (278), the words of the Prophet SAW:

عن أبي هريرة أن رسول هلا صلي هلا عليه وسلم قال: إذا استيقظ أحدكم من نومه قل يغمس يده حتى يغسلها ثلثا فإنه ال يدري اين باتت يده

Meaning: From *Abu Hurairah* indeed The Prophet Rasulullah SAW said: "When you wake up from sleep, do not continue to put your hands in a container containing water until the hands are cleaned three times, because you do not know where the hands are during sleep."

Therefore, Muslims are required to wash their hands before putting them in the container to take ablution. From the inner point of view, the law is obligatory. The inner meaning that is meant here is the cleansing of the hands of everything that is forbidden by sharia such as stealing, robbing, committing persecution, and betrayal of others. While the other meaning is to refer to all things in the world, even if it is allowed. For example, living in simplicity, i.e. asceticism, to get what is better on the side of Allah because all that is left behind from the world will be rewarded and awarded on the better side of Allah. The other inner meaning is

to leave the good. Next, it also carries the meaning of escaping from ignorance at night and negligence during the day. Logically, we do not know where the hand is while we sleep. This is the main reason it is ordered to be washed before being put in the ablution container (Syaban, 2021).

Usually, we will wake up early in the morning to perform the Subuh prayer. Here we can see that the *Shari'ah* recommends its people to take ablution first before performing prayers immediately after waking up from sleep. One of the earliest members of ablution is washing hands. Here, we can understand that the organization and teachings of Islam are relevant for every Muslim individual in preventing this COVID-19.

Every day, the members of the human body will definitely do work that causes impurities and diseases in the human body. The members that do the most work are the hands, then the feet, and then the mouth and nose. While other limbs that are usually exposed to dust and germs are the face, ears, and head. Thus, ablution is done by applying air to these parts so that germs and dirt that cause various diseases can not establish a long foothold on the human body.

In a study on the content of bacteria found in the air that has been used for ablution in mosques, madrasah, and offices around Mecca and Jeddah in Saudi Arabia that found in the air there is a very high content of colon bacteria. This is because most people who perform ablution will defecate or urinate first. Therefore, they carry bacteria that come from the human intestine. When washing hands for ablution, the bacteria will fall into the water of their ablution container (Siraj et al., 2002-2003). This proves that ablution can indeed cleanse the human body of any bacteria and germs. Simply put, we can understand that ablution is closely related to personal hygiene (Yasin et al., 2012). Wudhu is a simple main purification in which, when performing ablution, an absolutely clean and pure air is used. This proves that this ablution cannot be separated from personal hygiene, which is a basic practice for every Muslim individual.

Islam has specific rules for keeping hands, face, head, and feet clean. Islam obliges its people to pray five times a day and night. A Muslim individual must perform ablution on the members of ablution using pure water (Islam et al., 2020). Among them are the hands, mouth, and nose, which are components and also the main fort in preventing the spread of infectious epidemics. It was found that the ablution members did not contain any dust or germs (Chowdury et al., 2021). This is clearly further proven that Muslims who consistently perform ablutions are in a state of cleanliness and become cleaner than others.

By presenting *wudhu'*, actually someone has washed their hands effectively and got rid of the dirt from their hands. According to the Prophet's sunnah, one should interrupt the fingers and clean the grips of the hands with water before *wudhu*; begins. Apart from being of worship value, the activity of ablution is actually beneficial for health, according to several scientific studies. According to the science of bacteria, if human skin is opened just 1 cm, the skin will be infected by over five million different bacteria. Each microbe will spread so fast that the acid-base balance (pH) in the skin will be disturbed. Meanwhile, the pH of the skin surface plays a very essential role in protecting the body and limiting the progress of germs including the corona virus which will cause disease. The skin is showered with ablution water, the pH will turn to balance and the skin's moisture will return to normal. The scientists review the benefits and wonder of ablution for physical health. Performing ablution in the perfect way can prohibit Muslims from numerous diseases (Nurdin, 2020).

Teeth Cleaning Practice (*Siwak*)

Rasulullah SAW made the practice of *siwak* his daily practice either at home or on the traveler, both during worship and outside of worship. The Prophet SAW used to have sexual intercourse before prayers, after coming back home, and when waking up at night to perform prayers. Among the propositions of the Prophet SAW for recommending using *miswak* before performing prayers and reciting the *Qur'an* is a hadith narrated by Al-Bukhari (2117): The Prophet SAW said: perform prayers. Brush your teeth with *miswāk* because when you recite the *Qur'an*, the angel puts his mouth on your mouth and whatever comes out of your mouth goes into the mouth of the angel."

The mouth is the main gateway for infection to enter. Therefore, oral hygiene is important to protect. The Prophet SAW used *siwak* to clean his teeth, namely *miswak* as a pencil from the root of the *Arak* tree. The Prophet SAW strongly advised to perform before performing each prayer (Islam et al., 2020). From *Hudhaifah RA*, The Prophet SAW said, meaning: It is the Prophet SAW when He woke up at night, He continued to rub His mouth with *miswak* wood. Based on this hadith, it can be concluded that Rasulullah SAW never escaped from menstruation, when the Prophet SAW woke up from sleep, and stayed up at night and every time before prayer. Similarly, when the Prophet SAW wanted to recite the *Qur'an*, when taking ablution and during various situations and events. Says Ibn Daqiq Hadith that this toothpaste recommends having a toothache when waking up from sleep, because the sleep will cause a change in bad breath due to steam rising from the abdomen, while the toothpick is a tool that can clean bad breath, especially when waking up at night for *tahajjud* prayers.

Cleaning teeth (*siwak*) have already been prescribed in Islam and are the sunnah of the Prophet SAW. Therefore, we are circumcised to cleaning teeth (*siwak*) because we follow the example of the Prophet SAW. Rasulullah SAW was very concerned about *siwak* until before his death, he SAW still did not leave it as in a hadith narrated by Al-Bukhari which means: "From 'Aisyah RA said: "Abdul Rahman bin Abu Bakar entered and with him, the *miswak* wood used to brush his teeth, then Rasulullah SAW looked at the *miswak* wood belonging to Abdul Rahman, then I (Aisyah) said to Abdul Rahman: "Give me your *siwak*, O Abdul Rahman." So he gave it to me and I bit it with the tip of my teeth. Then I gave it to Rasulullah SAW, and he brushed his teeth with it while he was leaning on my chest." This hadith teaches that the Prophet SAW is very concerned about the practice of *siwak*.

The Prophet SAW has long introduced *siwak* as a method to treat and maintain dental and oral health. Rasulullah SAW said about the importance and advantages of cleaning teeth (*siwak*). "You should always clean teeth (*siwak*) because in *siwak* there are 10 praiseworthy, can clean the mouth, make God pleased, make the devil angry, liked by God and the angels who record deeds, can strengthen the gums, remove mucus in the throat, refresh the breath, remove fluids that are not beneficial, strengthens the eyes and finally can eliminate bad breath in the mouth."

According to various studies, cleaning teeth (*siwak*) has metabolites that can inhibit plaque against oral activity. In addition, the extract of *Salvadora Persica* has antimicrobial effects. *Siwak* also has inhibition against bacteria in saliva such as *Eikenella corrodens*, *Prevotella intermedia*, *Capnocytophaga sputigena*, *Lactobacillus* (Rehman, 2021). Also stated that the ingredient in *miswak* wood, i.e. the alkaloid *salvadorin* can effect bacterial infections (Almas & Almas, 2013).

The Canadian Mental Health Association (2018) guidelines recommend people brush their upper teeth and upwards on the lower teeth next to the brush, both the front and back of all teeth. While brushing, it is also recommended to rub the tongue and then rinse mouth with

water after brushing teeth and after eating. Daily use of floss is recommended. Unlike the toothbrush, that is usually assigned a specific time-morning, afternoon, or night, to using miswak and its role in oral health. Miswak can be applied at various different times throughout the day. For instance, many people apply miswak in public places, while conversing, before breakfast, before going to bed, before praying, and just so on. In general, the use of miswak, five times a day, is recommended for all benefits of the generally appearing effects to take place. To the Muslim, the use of chewing stick is a vital part of ablutions before worship which takes place five times daily. The ordinary use of biting sticks conforms with the theme of primary health care and has long been identified practice with certain cultural and religious beliefs and norms (Almas & Almas, 2013).

Thus, indirectly, the outbreak of COVID-19 can be avoided, and its transmission can be stopped. This clearly proves that indeed the practice of cleaning teeth (*siwak*) is very relevant to be practiced in the era we are experiencing today. Therefore, menstruation is one of the key elements in this COVID-19 outbreak containment measure. However, it is proven to prevent its transmission if a person really practices the sunnah of *siwak* in the way of the Prophet SAW.

The Practice of Maintaining Manners When Coughing and Sneezing

Rasulullah SAW emphasized the question of manners to his ummah so that they are always clean and they are liked by those around them. With the care of manners, indirectly, the people around will feel comfortable to be with us. Rasulullah SAW has taught us some manners when sneezing or coughing. The Prophet SAW advised his followers to cover their faces with their hands or clothes and to turn their faces in a direction that does not have people or food. It should infect others. Similarly, the suggestion is to lower the voice when sneezing so as not to disturb a close friend. As the hadith below narrated by Imam Al-Tarmizi (hadith no. 2745) from Abu Hurairah RA:

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا عَطَسَ غَطَّى وَجْهَهُ بِيَدِهِ أَوْ بِنُؤْبِهِ وَعَضَّ بِهَا صَوْتَهُ

Meaning: "That when the Prophet SAW sneezed, he covered his face with his hands or cloth while lowering his voice."

At-Turibishti's view on the etiquette of sneezing is part of the etiquette of the person sitting next to him because when a person sneezes, he will cause others around him to be uncomfortable and can even harm others with the virus being carried.

The Ministry of Health Malaysia (MOH) advises and provides guidance to the public on practices and ethics when coughing and sneezing, especially to individuals who suffer from these symptoms. Among the procedures that need to be considered for everyone are:

- i) Use sleeves to cover the nose and mouth when coughing and sneezing in the absence of tissues or handkerchiefs so that the virus does not spread into the air and infect others.
- ii) Or cover your mouth and nose with a tissue or handkerchief. Used tissues are thrown in the trash.
- iii) Turn your face away from others when coughing or sneezing.
- iv) After coughing, it is recommended to wash your hands with clean water and soap or hand sanitizer to prevent bacterial growth.
- v) Wear mouth and nose masks, especially for people with infectious diseases.

According to the Ministry of Health Malaysia (MOH) the drops of saliva released during coughing and sneezing are around 3,000 drops. While what we remove is about 40,000 drops of saliva. Lighter droplets will disperse and fly while heavier droplets will fall to the floor because of gravity (MOH, 2021). We can see that the ethics of coughing and sneezing are an

effective method of resolving these symptoms. Can protect people around from the risk of disease, including the threat of the COVID-19 epidemic.

Conclusion

The outbreak of this dangerous COVID-19 virus is caused by human disease. They do not care at all about personal hygiene. Since Islam 14 centuries ago, Rasulullah SAW has emphasized this question and taught his followers how to take care of proper personal hygiene based on Islamic law. But the negligence of the Muslims themselves by not emphasizing what is recommended by the *Shari'ah* caused the outbreak of this dangerous disease. The World Health Organization (WHO) and also the Ministry of Health Malaysia (MOH) have fulfilled their responsibility to prevent this disease by setting guidelines and standard operating procedures (SOP) to the public. Therefore, the researchers focus on the terminology of *nazafah* based on the views of scholars and this study found these Muslim scholars who did research earlier. Every study based on an effective discipline of knowledge can achieve a result that can be used by all parties in need. It can also add to the existing treasures of knowledge, then the results of the study can also make improvements toward transforming an aim and the direction to be achieved. It is hoped that this study can be used as reference material, study and reading and can be used as one charity for the benefit of all. Therefore, the Muslim community needs to emphasize the importance of personal hygiene so that the well-being and peace of the world can be created. Thus, the physical, spiritual, and emotional integrity of the Muslim community can be preserved from any dangerous threats.

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