

# **INDUSTRIAL AND MANAGEMENT PRACTICES : LEARNING, QUALITY AND ENVIRONMENTAL IMPROVEMENT**

**Edited by**

**NURUL FADLY HABIDIN  
TUAN WAHEDA TUAN CHIK  
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## EPIDEMIC OUTBREAK CONTROL WITH HYGIENE PRACTICES FROM ISLAMIC PERSPECTIVE: A CONCEPTUAL FRAMEWORK

Zainab Hisham, Zanirah Mustafa@Busu, Noraini Junoh, Nik Zam Nik Wan, Nik Muniyati Nik Din, Nurhidayah Muhammad Hashim and Zulkarnain Yusoff.

### Abstract

Appreciation of personal hygiene is a foundation of faith that must be given attention by every Muslim. Hygiene is divided into two categories, namely external hygiene, and internal hygiene. The focus here is on external hygiene, which includes personal hygiene, clothing and the environment. Islam requires its believers to practice cleanliness in everything, whether in worship or outside of worship. Personal hygiene in worship is cleaning oneself, body, place before performing worship, by performing ablutions, *istinja'*, and cleansing the body, bathing. Specialized here is the obligatory bath (*janabah*). As for personal hygiene outside of worship, it includes cleaning the hands and mouth, and cleaning the teeth (*siwak*). The practice of this practice has been taught by the noble Prophet Rasulullah SAW since the beginning of Islam. Since the emergence of the COVID-19 infectious outbreak, new norms have been introduced by the World Health Organization (WHO). The Ministry of Health (MOH) advises the public to consistently maintain procedures to curb the spread of this dangerous epidemic. They set some guidelines for the community to practice in daily life. One of the recommended procedures is related to hygiene, which is to clean the hands and ensure that the hands are always clean. This is in parallel recommended by the teachings of Islam brought by the Prophet SAW. Therefore, every Muslim community must ensure personal hygiene is maintained as prescribed by Islam to prevent the spread of COVID-19. This study aims to outline personal hygiene according to the *syariah* that can be used as a practice in the life of the Muslim community. The results can be used as the main guide for the entire Malaysian community of various ages because it is a practical practice of a Muslim. This study uses a qualitative descriptive research approach to library research by referring to books, journals, articles, the internet, and so on. In addition, researchers conducted observational studies from previous research studies. Researchers also take and refer to the views of ulama *muktabar*. The results found are about understanding and appreciating the practice of hygiene recommended by religious law. Through this writing, the guidelines and procedures set by the Ministry of Health Malaysia (MOH) and daily practices that have been emphasized by the Prophet SAW must be considered in improving the practice of personal hygiene as the responsibility of a Muslim in facing this epidemic.

**Keywords:** Hygiene; Practical Practice; *Shari'ah*; COVID-19; Epidemic.

### Introduction

Coronavirus 2019 disease (COVID-19) is known as 2019-nCoV acute respiratory disease. It is an infectious disease caused by SARS-CoV-2 (Novel Coronavirus 2019) which is a type of virus that is closely related to the SARS virus (Alexander et al., 2020). The outbreak was initially detected through a pneumonia outbreak in the city of Wuhan, Hubei, China at the end of December 2019 last year. Pneumonia is characterized by several symptoms, namely fatigue, fever, tuberculosis, and gastrointestinal symptoms. This is said to stem from the "Huanan Seafood Wholesale Market" seafood wholesale market in Wuhan, Hubei, China. Earlier that year, the market was closed by health authorities declaring a pandemic warning on December

31, 2019. In January 2020, thousands of people from Hubei, Zhejiang, Guangdong, Henan, and Hunan provinces were also infected. Similarly, big cities like Beijing and Shanghai are no exception. More worrying is when the disease spreads to other countries in a short time, such as Japan, South Korea, Germany, the USA, Vietnam, Thailand, and Singapore (Ros Aiza, 2021).

In Malaysia, the first COVID-19 case was first detected on 23 January 2020, which involved three Chinese nationals from Singapore who entered Malaysia via Johor (MOH, 2020). Therefore, the sequence of the virus COVID-19 is increasingly contagious and spread throughout the world, including Malaysia. Since then, the issue has become a hot topic in newspapers and mass media around the world. In early March 2022, the Malaysian government declared that Malaysia would enter the transition from the pandemic phase to the endemic phase officially on 1 April 2022. This declaration is enforced throughout Malaysia under Section 11 of the Prevention and Control of Infectious Diseases Act 1988 [Act 342] until 30 June 2022 (KKM, 2022). Apart from that, COVID-19 control and prevention measures are also implemented under the Infectious Diseases Prevention and Control Regulations, which were announced on 31 March 2022. The Ministry of Health Malaysia (MOH) has introduced protocols and controls to prevent this communicable epidemic. The authorities have set 9 guidelines for the public, one of which is on hygiene, which is to keep hands clean.

In dealing with the COVID-19 epidemic, it has been proven to us that hygiene plays an important role in combating this dangerous epidemic. Therefore, Islam encourages its followers to maintain external and internal cleanliness. External cleanliness is cleanliness from all impurities, small *hadas*, and large *hadas*. Hygiene from faeces that is on oneself, place, and clothes, while cleanliness from small and large *hadas* is on personal hygiene. We can see that the world today is in an atmosphere of fear with the spread of epidemics. However, various measures have been implemented by the authorities, but the results have not been satisfactory. This is because of the cause of transmission itself, which is cleanliness (Ahmad Najaa 'at al., 2021). If observed in the practice of the Muslim community everywhere, cleanliness is an inseparable thing from the practice of life. Even in the early stages of raising children, an appreciation of cleanliness needs to be inculcated. This is because cleanliness is a part of the teachings of the religion as mentioned by the Prophet SAW in the hadith narrated by Imam At-Tirmizi (1996):

النظافة من الإيمان

“Cleanliness is part of the Faith.”

The appreciation of the practice of hygiene has been emphasized by the Prophet SAW to the previous ummah at the beginning of Islam. Rasulullah SAW advised his ummah to practice hygiene at all times, especially personal hygiene in performing daily worship at least five times every day after cleansing themselves and body before performing worship with ablution, obligatory bathing (*janabah* bath), and cleaning themselves from all feces after expelling air small or large (*istinja*). Rasulullah SAW also emphasized the practice of hygiene in the daily routine, which is to always clean the hands and mouth before eating and afterward and cleaning the teeth (*siwak*).

In addition, this study aims to analyze the views of scholars to prevent the spread of COVID-19 so that this practice can be practiced by the Muslim community in Malaysia. This study also aims to highlight past studies on guidelines from Islamic scholars related to the practical practice of hygiene according to the Quran and Sunnah. It is hoped that this study can be used as a daily practice in the life of the Muslim community as required by Islamic law to

prevent the spread of COVID-19. Therefore, every Muslim as a whole from various ages of society must be consistent in practicing personal hygiene to protect against and fight the infection of this epidemic. This noble practice is a practical practice in daily life for a Muslim individual as prescribed by the Prophet SAW to curb the spread of COVID-19. This epidemic can be curbed by consistently complying with and following the daily practices taught by the Prophet SAW while also continuing to comply with control measures and procedures set by the Ministry of Health Malaysia (MOH) so that the well-being and peace of the people can be established.

### Literature Review

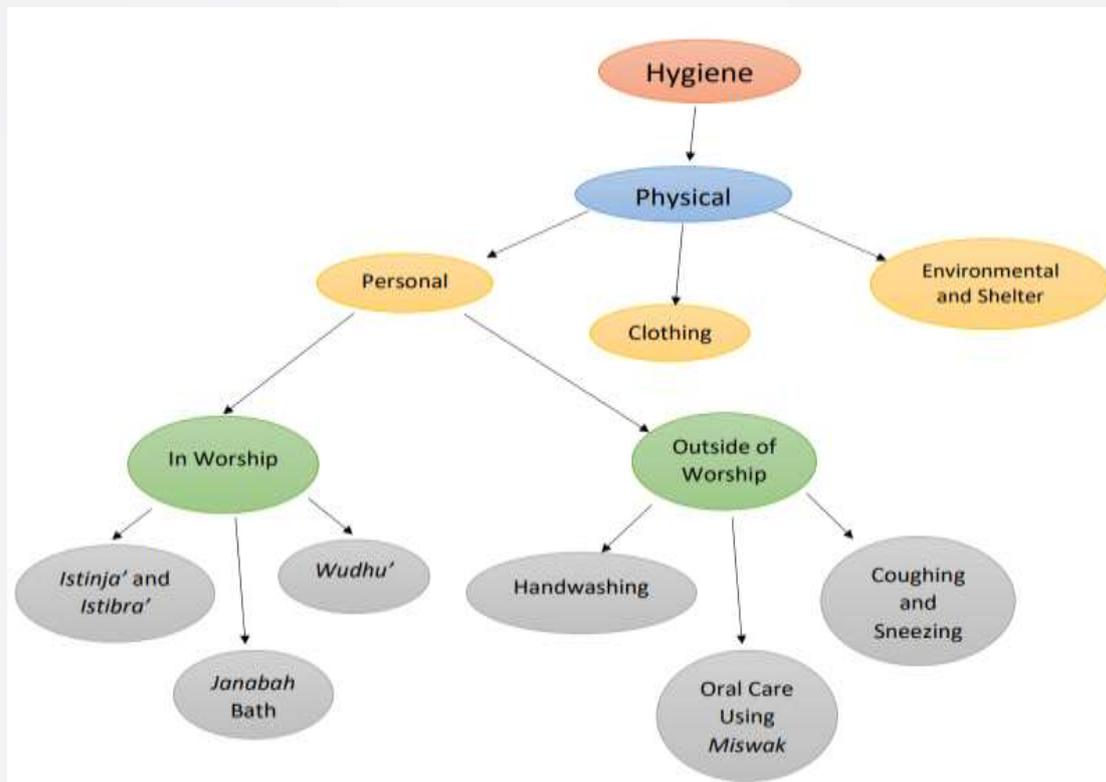


Figure 1. Framework of Hygiene

#### Personal Hygiene

Personal hygiene is divided into two parts, namely personal hygiene, outwardly and inwardly. The researcher wants to teach here to take care of personal hygiene only outwardly, physically, or externally. Physical hygiene is divided into three aspects, namely self, clothing, and shelter. While the cleanliness of the aspect of self can be divided into two categories, namely in worship and outside of worship. Personal hygiene in worship includes *istinja'*, ablution, and obligatory bath (*janabah* bath). Personal hygiene outside of worship includes oral hygiene using *siwak* wood, coughing and sneezing etiquette, and washing hands and mouth. Personal hygiene outside of worship is a daily practice and routine for a Muslim individual. Proper hygiene practices push to protect health through purity. Hygiene supports and develops improved health. Proper hygiene is not only about making yourself presentable, it is an active means of averting the transmission of microorganisms and sickness.

## Hygiene in Worship

### 1. *Istinja' and Istibra'*

Personal hygiene in worship is a practice done before worship. The worship required here is the worship of prayer. Before praying, individual Muslims must purify themselves first because the worship is not accepted except in a pure state (Abdur Rasul, 1995). *Istinja'* and *Istibra'* are about cleaning the armpit and bottom. Therefore, every Muslim must clean the vagina (*qubul*) and anus (*dubur*) before taking ablution (*wudhu'*), which is called (*istinja'*). Easy to understand, *istinja'* means to purify the vagina and anus from all feces. When urinating and defecating is completed, The Prophet SAW advised us to have *istibra'* first and then *istinja'*. The purpose of *istibra'* is to get rid of fecal matter found in the bladder. Sahib As-Samahah Dato 'Dato' Hj Abd. Majid Bin Omar, Deputy Mufti of Selangor (2014), is of the view that *istibra'* is to clean the dirt from the anus and also to clean the urine. Urinary tract infections cause pain or burning during urination. Proper hygiene will help us to avoid any infections (CMHA, 2018). We can see here that Islam really emphasizes cleanliness, hygiene and purity, especially in matters related to worship. This is emphasized in the hadith of the Prophet SAW as narrated by Imam Ahmad in his Musnad: Yahya bin Hammad has narrated to us, Abu 'Awanah has narrated to us from Al A'masy from Abu Salih from Abu Hurairah RA from the Prophet SAW, the Prophet SAW said: "Most of the torment of the grave is because of urination." Sheikh Abdul Mun'in mentions that a doctor said that *istinja'* can protect the urinary tract from infection. People who are exposed to the anus and fistulas will cause pus to come out of the infected wound due to them not maintaining cleanliness in the anus. From this, we can understand the wisdom prescribed *istinja'* and *istibra'* (Ali Yusuf, 2021).

### 2. *Janabah Bath*

Next, among the daily hygiene practices taught by The Prophet Rasulullah SAW to us is bathing, either circumcision or obligatory bathing (*janabah* bath). As we know that the purpose of bathing is to cleanse the body and remove dirt on the body. Similarly, the obligatory bath after intercourse or wet dreams can restore one's energy. There is a hadith narrated by *Abu Dzar Al-Ghifari*, that the Prophet SAW once said: "increase his ability to witness the wonders of the creation of the Khaliq when he awakens from sleep". The essence of the mandatory bath can ensure cheerfulness and freshness after a tiring biological activity. Islam has also stipulated every Friday that every Muslim individual is circumcised to take a Friday sunnah bath while attending the Friday obligatory prayers to refresh the body before performing the prayers. This shows how much Islam emphasizes the question of hygiene brings its people to the health of the body. When we go through various activities and jobs every day, of course, our bodies will sweat and be exposed to dirt. Therefore, each individual should bathe regularly using soap and then wash their face and hands more often, especially during the epidemic season (Siti Rahma, 2020). With this, personal hygiene can be created with the awareness of all levels of society in curbing disease and also as an effort to improve personal health (Jaka Sunardi and Erwin Setyo Kriswanto, 2020).

From a modern health point of view proves that every ablution movement has great benefits for the health of a Muslim. Dr. Sagiran has made a study on the discipline of ablution and its benefits to the whole body. Among them, consistently practicing the practice of handwashing can prevent the transmission of germs and bacteria. This is clear after surgeons practice the practice of washing their hands every time before starting surgery. They found that this practice can curb transmission through the hands and it was taught by the Prophet

Muhammad SAW in the last 14 centuries. So far, we consider ablution is normal worship only, although there are various benefits, especially in disease prevention from contagious diseases.

### 3. *Wudhu'* (Ablution)

Among the ablution practices that are the main fortress in the prevention of infectious diseases, especially COVID-19, are inhaling air into the nose (*istinsyaq*) and blowing (*istinthar*) as well as gargling (*madhmadhoh*) and washing the ears. This clear proof is the hadith revealed by *Imam Bukhari* and *Muslim*, that the Prophet SAW said:

عَنْ حُمْرَانَ: أَنَّ عُمَانَ دَعَا بِوَضُوءٍ: ... ثُمَّ مَضْمَضَ، وَاسْتَنْشَقَ، وَاسْتَنْثَرَ ... ثُمَّ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ تَوَضَّأَ نَحْوَ وَضُوءِي هَذَا

“Then rinse and inhale the air with your nose and exhale. Then Uthman said: ‘I saw the Prophet SAW performing ablution like my ablution ..’”

Indeed, what is exemplified by the Prophet SAW is very efficient to be practiced in the daily life of a Muslim. Scientific studies have found that *istinsyaq* is known as ‘nasal irrigation’ which is inhaling air through the nostrils, through the nasal cavity to the esophagus in the nose (nasopharynx). Its function is to clean the mucous membranes and cleanse the nose contaminated by dirty air and germs. As we know that the mucous membranes and mucus of the nose are the main defenses of respiration. So with the practice of *istinsyaq* bacterial infections in the acute respiratory tract (ISPA) can be prevented. Studies prove that this practice can help cleanse all germs such as bacteria or viruses and allergies, such as dust and dirt, in the nasal cavity. But one must practice it in the right way, which is to put water into the deep nasal cavity and then exhale it (Kemang Medical Care, 2019).

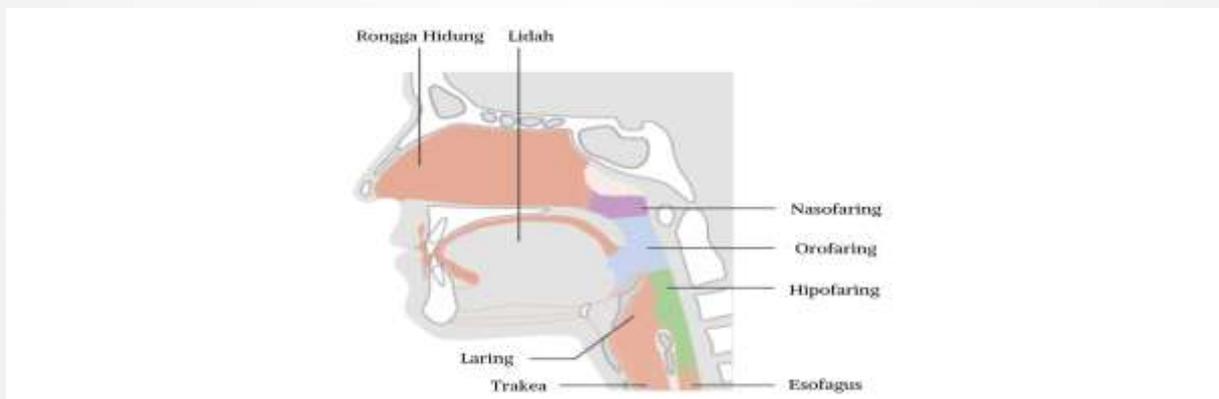


Figure 2. Components of the parts of the nose

Based on a study by doctors from the University of Alexandria, they found that for most people who perform ablutions consistently, their noses are clean and free from any dust, bacteria, and microorganisms. The nostrils are a place that is always infected with microorganisms and viruses. However, by regularly washing the nose using the *istinsyaq* method, then the nostrils will always be clean and free from any bacterial infections. This practice can also be a major barrier in transferring germs, bacteria, and viruses from the nasal cavity to other limbs (Widiya Wiyanti, 2019).

Among other sunnah practices that are commonly performed in the practice of ablution is gargling (*madhmadhah*). The above hadith narrated by Imam Muslim on the evidence of gargling, shows us that the Prophet SAW strongly emphasized the practice of it to His ummah and it certainly has its own special features both in terms of Islamic and scientific. As reported

by Abu Daud (144), the basis of this sunnah practice is from Laqith bin Shabirah RA that Rasulullah SAW said:

وَدَا تَوَضَّأَتْ فَمَضْمِضٌ ۝

“If you want to perform ablution, then gargle (*madhmadhah*).”

During ablution, a person should wash his mouth and gargle three times until the remnants of food come out of his mouth. Without us realizing when the food waste in the mouth is described for a long time, then it will rot and cause the emergence of unpleasant odors and the reproduction of harmful bacteria and diseases. It can cause inflammation and sores on the gums, disturbed teeth, and other diseases related to the mouth and teeth. Decomposition occurs in the stomach by carrying decay enzymes that come from the mouth so that rinsing can maintain the health of the mouth and teeth (Lusiana Mustinda, 2020). According to Dr. Sagiran in his book *Mukjizat Gerakan Solat* explains about the advantages of ablution. Among them is the benefit of *madhmadhah* while performing ablutions can strengthen some facial muscles. It is the main one recognized by experts in the field of sports because studies prove that by moving the facial muscles, well it can make a person's soul calm. Therefore, Rasulullah recommended rinsing three times during ablution plus using *miswak*, which is the best medium to remove food waste that is hidden between the teeth. (Emis Suhendi, 2020).

## Hygiene Outside of Worship

### 1. Handwashing

The practice of handwashing is a key practical practice in being a shield and bulwark to prevent infectious diseases. Hands are one of the main mediums in the spread of germs or viruses (WHO and CDC, 2020). It is also a key component in the transmission's prevention of COVID-19 infectious epidemics (Saeyd Rasyed et al., 2021). Rasulullah SAW taught his people to wash their hands in several situations. Among them are when taking ablution, after waking up, before and after eating.

Apart from ablution, Rasulullah SAW also recommended washing hands outside of ablution because this practice is practical either in worship or outside the worship of a Muslim individual. The advice of Rasulullah SAW on cleaning hands after waking up from sleep is found in the hadith of Sunan An-Nasai in the chapter of *thaharah* which is purification. The Sahih Muslim Hadith below proves the importance of cleaning the hands after waking up from sleep because no one knows what has been touched while one is sleeping. As the Prophet SAW said:

أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ حَدَّثَنَا سُفْيَانُ عَنْ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا اسْتَيْقَظَ أَحَدُكُمْ مِنْ نَوْمِهِ فَلَا يَغْمَسُ يَدَهُ فِي وُضُوئِهِ حَتَّى يَغْسِلَهَا ثَلَاثًا فَإِنَّ أَحَدَكُمْ لَا يَدْرِي أَيْنَ بَاتَتْ يَدُهُ

“*Qutaibah* has narrated to us, he said he has narrated Sufyan to us from Az-Zuhri from Abu Salamah from Abu Hurairah, the Prophet SAW said: “When one of you wakes up from his sleep, do not dip his hand into his ablution place until he washes his hand three times, because one of you does not know where his hand spent the night.”

The first thing that Rasulullah SAW advocated before we start daily activities is hygiene, which is to wash hands first after waking up from sleep before touching or holding an object that is around (Norhasnira et al., 2021). The Prophet SAW recommended washing it three times in a row because it is feared that there will be dirt on the hands without realizing it

during sleep to prevent any infection that comes from the devil who is always with us during sleep (*Ibn Taimiyyah*, 1991).

Germs are ubiquitous and it can get to our hands and the stuff we touch all day. Rinsing hands at significant times with soap and water is one of the most important steps you can take to get rid of germs and avoid spreading microorganisms to people around. Germs can get into the body through our eyes, nose, and mouth and make us sick. Scrubbing hands with soap removes microorganisms from your hands and helps limit disease. Studies have determined that hand washing can prevent 1 in 3 diarrhea-related diseases and 1 in 5 respiratory infections, such as a cold or flu (CDC, 2017). Therefore, The Prophet SAW emphasized eating etiquette before tasting food, by washing hands first because the food to be taken will be flesh and blood. Al-Mawardi mentions that:

إِذَا أَكَلَ أَنْ يَسْتَعْمِلَ آدَابَ أَكْلِهِ الْمُسْتَوْنَةَ. 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 circumscribed (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.”

Similarly, Ibn Qudamah states that:

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

Meaning: “Among the manners of eating is to be circumscribed 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.”

There are modern studies that have proven that hand washing can fight and kill germs, bacteria, and viruses that cause infectious diseases (Dahlan and Umrah, 2013; Chittleborough, Nicholson, Young, Bell & Campbell, 2013). Based on the guide Canadian Mental Health Association (2018), the infection can be prevented by frequently using soap and water when washing hands. Among the hand washing practices in the daily routine are before and after eating, after using the toilet, before and after handling food, before caring for small children or infants, after sneezing or blowing nose and after littering. Hands should be rubbed in front, behind, between the fingers and under the nails. In addition, it is also recommended to keep our hands out of our mouth and nose. Next, individuals should avoid nail biting and poking our noses because it's not only offensive but also not clean. This method is a step in what has been recommended by the Prophet SAW to us. So it is clear here that what is organized by the Ministry of Health Malaysia (MOH) and the World Health Organization (WHO) has been emphasized and practiced by the Prophet SAW in the daily routine as an example for the people.

## 2. Oral Care using *Miswak*

The mouth is the main gateway for infection to enter. Therefore, oral hygiene is important in order to prevent bacterial and bacterial infections. The Prophet SAW used a stick of *siwak* wood from the root of the Arak tree to clean his teeth. He SAW strongly recommends using it before each time performing the obligatory prayers (Junaid Amin et al., 2020). It is recorded in a hadith narrated by Al-Bukhari (2117): The Prophet SAW said: “When one of you stands at night to perform the prayer (prayer), brush your teeth with *miswak* because when you recite the Qur'an, the angels put his mouth on your mouth and whatever comes out of your mouth goes into the mouth of the angel.”

In fact, Rasulullah SAW has long introduced *siwak* as a method of maintaining and creating healthy teeth and mouth. Rasulullah SAW said about the importance and privilege of *siwak*. “You should always *siwak* because in it there are 10 praiseworthy things 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 mucus that useless, strengthens the eyesight and finally can eliminate bad breath in the mouth. “

Dental and oral health expert Ratu Mirah Afifah from Jakarta said that Rasulullah SAW taught his followers to *siwak* every time before performing the five-hour prayers to get the reward of circumcision and health is also guaranteed. *Siwak* also has many benefits. Based on a World Health Organization (WHO) report titled Preventive Methods and Programs for Dental Health in 1984, *siwak* is a recommended natural tooth and gum cleaner. In addition, some studies can be concluded that the use of *siwak* is more effective in reducing bacteria in the mouth compared to the use of modern toothbrushes (plastic/stainless steel). In addition, *siwak* has natural ingredients such as antibacterial acids. (Tokopedia, 2021) In fact, Muslims have long known *siwak* as a method of treating and maintaining dental and oral health. This practice is mentioned by *Imam An-Nawawi* in his book *Nashoihul Ibad*, which explains the advantages of *siwak* (Kastolani, 2020). It is clear here that by *siwak* 5 times a day can make a Muslim individual always in a clean and harmonious state. Thus, indirectly, COVID-19 infectious disease can be avoided. Indeed, this practice is very relevant to the endemic situation we are facing now. Thus, ablution is a key element in the prevention of control of this contagious epidemic. However, it can be prevented with consistent practice and following the correct procedures as organized by the Prophet SAW.

### 3. Coughing and Sneezing Etiquette

Rasulullah SAW gave great emphasis on manners and ethics to his ummah so that they are always liked and in a prosperous state. Individuals who maintain manners and ethics will indirectly make people around feel happy and comfortable when with us. Rasulullah SAW has taught us some manners when sneezing or coughing. Rasulullah SAW instructed us to cover our faces with our hands or cloth. Emphasis is also given when sneezing or coughing to immediately turn the face in another direction where there is no people or food. This is to prevent the virus from infecting others. Similarly, lower your voice when sneezing so as not to disturb people around. The following hadith 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 بِنُؤْيِهِ وَعَضَّ بِهَا صَوْتَهُ

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

In the book, Faidh Al-Qadir quotes *Al-Turibishti*'s view on this noble practice because it is part of the manners of the person sitting next to him because when a person sneezes, he will cause discomfort to others around him and can even harm others with the virus which he brought. According to a study by the Ministry of Health Malaysia (MOH), it is estimated that around 3,000 drops of saliva are released when coughing and when sneezing. It produces 40,000 more drops of saliva. Heavier droplets will fall to the floor, while lighter droplets will spread into the air (MOH, 2021). The Ministry of Health Malaysia (MOH) advice and guidance on the ethical practices of coughing and sneezing to the public, especially to individuals who suffer from coughing or sneezing. Among the control measures that need to be taken for a real cough or sneezing ethics are:

- i) Use the sleeves of underwear to cover the nose and the mouth when coughing and sneezing, if we do not have tissues or handkerchiefs. This is so that the virus does not spread into the air and spread to others.
- ii) Or cover your mouth and nose with a tissue or handkerchief. Immediately dispose of used tissues in the trash.
- iii) When coughing or sneezing, keep your face away from others.
- iv) After coughing, wash your hands with clean water and alcohol-based soap or hand sanitizer to prevent bacteria.
- v) Wear a mouth and nose mask (face mask) especially if suffering from infectious diseases.

The ethics of coughing and sneezing is a safe way of protecting and preventing the public from the risk of various diseases, especially from the threat of COVID-19 infection. So here is what was applied by Rasulullah to his ummah first complying with what was organized by the health authorities to curb the spread of COVID-19 infectious diseases.

### Clothing Hygiene

Apart from personal hygiene, Islam also emphasizes the cleanliness of clothing. This shows that the cleanliness organized by Islam is very wide in scope, which not only includes personal hygiene, but also the cleanliness of clothing. The clothes that you want to bring for prayer must be cleaned of all impurities. This is based on the words of Allah SWT in *Surah Al-Muddatthir*, verse 4:

وَتِيَابِكَ فَطَهِّرْ

Meaning: “And your clothes, then you shall be pure.”

*Sheikh Abdurrahman Al-Sa'di* is of the opinion that what is required in the above verse is to clean the clothes from feces. This is because it is one perfection of practice, especially in prayer. Therefore, every Muslim individual is commanded to clean his clothes from all kinds of *najis* at all times, especially during the time of prayer. Here we can understand that a person who wears clean clothes will automatically be spared from the next disease that will make the appearance of a person attractive.

Based on a narration, the Prophet SAW did not want a Muslim to wear dirty and shabby clothes. The Prophet SAW said, “It is not permissible to wear two clothes on Friday, (which are) part of one’s daily attire.” *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. Even the Prophet SAW considered wearing clean clothes as gratitude for the blessings of Allah SWT.

In his book *Halal and Haram in Islam*, he argues clean clothes are to show a neat and attractive appearance. Therefore, the Prophet SAW ordered his companions to do the same. In fact, there are many hadiths that show that the Prophet SAW not only kept his clothes clean but also added by wearing perfumes. So it is not surprising if the companions always smell the fragrant aroma of the clothes and body of the Prophet SAW (Husein Shahab, 2000).

*Sheikh Yusuf Al-Qardhawi* stressed Islam places purity and cleanliness at the highest so that a person’s prayers will not be accepted as long as his clothes, body, and place of prayer are not in a pure state. 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 (Abdur Rasul, 1995). The Ministry of Health Malaysia (MOH) has outlined some guidelines for individuals who go out to buy necessities. The individual is advised to follow these steps before meeting and touching family members after returning home. Each individual has to play their part by putting

the used nose and mouth masks into the plastic before throwing them into the trash. Next, they have to undress and wash them using soap (MOH, 2020). Here we see Rasulullah SAW has already explained to us about personal hygiene and clothing, to always look neat, clean, fragrant, and tidy as the Prophet SAW himself used to be in such a situation. So it is not surprising that anyone who sees and accompanies the Prophet SAW will be fascinated and love the Prophet SAW (Abdur Rasul, 1995).

### Environmental and Shelter Hygiene

Maintaining hygiene is one of the important aspects and should be emphasized, such as personal hygiene, clothing, and the environment. Allah SWT says in surah Al-Hajj, verse 26:

وَأَطِئُوا نَبِيَّيَ لِلطَّائِبِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ

Meaning: “And (remember), when We placed Ibrahim in the place of the House (saying),” Associate not Me with anything and sanctify My House for those who circumambulate, and those who worship and those who bow and prostrate. “

As the hadith narrated by Ahmad, Abu Daud, and *At-Tirmizi* whose delivery has been confirmed.

عن عائشة رضي الله عنها قالت: (أمر رسول الله صلى الله عليه وسلم ببناء المساجد في الدور وأن تتظف وتطيب)

Meaning: “Rasulullah SAW ordered us to build mosques in houses (or in villages) and ordered us to clean and perfume.”

Although the above hadith only demands to maintain cleanliness in mosques only, it does not mean that the cleanliness demanded is limited to mosques only while the cleanliness of the residence is also required by Islamic law. The above hadith emphasizes the cleanliness of the mosque because the importance of the mosque as a place of worship outweighs the importance of a place of residence. The cleanliness of the residence is also required by Islamic law. In practicing standard of procedures (SOP) in daily life, we often overlook the cleanliness of the environment in the home. The residential house is an important institution in human life in order to create a calm atmosphere from any external disturbances, the environment, or between fellow residents to prevent the spread of COVID-19 (Zahari bin Mahad Musa, 2014).

Therefore, it is very crucial to maintain the cleanliness of the environment outside and inside the house, especially the environment that involves others. A clean environment is care and hygiene practices such as always ensuring that objects, especially those that are frequently touched and exposed to the public such as doorknobs, ATMs, dining tables, and others, are always cleaned and are in a clean condition. The cleanliness of areas and household appliances must be kept clean, either through routine cleaning or when contamination occurs or has been exposed to those who have been infected (BERNAMA, 2021). This rate of hygiene should not be taken lightly, as it can be a breeding ground for viruses. Compliance with SOPs and high hygiene practices should be a priority. Without us realizing it, a place that is constantly touched in our daily lives can be a place of virus spread.

A clean environment not only makes every resident feel comfortable, but also has peace of mind and happiness and can live a healthier daily life. (Dr. Azwatee, Associate Prof. Dr. Normaliza, 2021) Therefore, the Muslim community must always be sensitive to personal hygiene and practice it as prescribed by Islam, then indirectly, the COVID-19 epidemic can be curbed.

### Methodology

This study uses a qualitative descriptive research approach to library research regarding primary and secondary references through reading books, journals, articles, the internet, and so on. In addition, researchers conduct observational studies from observations and research from previous research studies, as well as refer to the views of eminent scholars. This study uses a qualitative descriptive research approach. Library research is done by referring to primary and secondary references through reading books, magazines, journals, the internet, and so on. In addition, by conducting observational studies from previous research studies and referring to the views of eminent scholars. All these sources were selected to determine the documents to be studied related to the practical practice of personal hygiene in the face of the endemic phase to curb the spread of COVID-19 infectious diseases.

### Conclusion

In fact, the emergence and occurrence of outbreaks of diseases carried by the COVID-19 virus are because of human negligence itself. They do not care about hygiene and health. Therefore, the Muslim community, in particular, needs to pay attention to and emphasize the practice of personal hygiene, both physically and spiritually. In fact, since Islam fourteen centuries ago, Rasulullah SAW has already mentioned this subject and taught us how to take care of proper personal hygiene according to the standards outlined by Islamic law itself. However, because of the negligence of the Muslims themselves, in particular, disregarding what is taught by the Shari'ah, this dangerous infectious disease struck. Following this, the World Health Organization (WHO) and also the Ministry of Health Malaysia (MOH) have worked hard to curb this epidemic by outlining guidelines for the entire world population by adopting the SOPs that have been set now. The fact is that what is outlined is what has been practiced by the Prophet SAW and previous Muslims. So it is clear here that what is set by the authorities is in line with what is taught by the sunnah of the Prophet SAW. Although measures to prevent the spread of this epidemic have been around for a long time, which is over 1400 years ago, it is still relevant and will continue to be practiced by Muslims since then, now and so far to address the problem of the COVID-19 epidemic. Therefore, it is hoped that this study can be used as reference material and reading material for scholars, nurses, patients, and the Muslim community in particular so as not to be affected by this epidemic. The study material can also be made. Therefore, what was revealed by Allah SWT and what Rasulullah SAW said is accurate and practical throughout the ages. This is because everything that is organized is related to human well-being and also preserves the physical, spiritual and emotional integrity of the Muslim community from any threat. Thus, a safer and more harmonious environment, free from the spread of epidemics, can be created.

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