

Religion Interpretations of Sanitary: Quran Surah Al-Mâidah (5): 6 and Covid 19 Issue

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Abstract

The study of Piwko showed that the greater the religiosity in Islam, the lower the acceptance of pandemic restrictions. Is this issue true? On the other hand, the Quran Surah al-Mâidah (5): 6 became the inspiration for a long study by the commentators in the chapter of Taharah in Islamic Law. The object of this paper will examine the COVID 19 issue and the verse from the sanitation side. This paper uses library research, with the approach of Tafseer *Maudûi*, the *tahliili* system, and also inductive and deductive methods. Conclusion, *first*, cleanliness and purification are part of Islamic teachings and inseparable from faith and love. *Second*, ablution and *ghusl* are the cleanliness, and are very healthy from a medical point of view. *Third*, although tayammum uses earth, it seems less clean, but in fact earth is clean, purify, and it can be used as a health medium. *Fourth*, the three advantages of taharah. *Fifth*, to be grateful that Islamic sanitary starts from personal hygiene, maintaining chastity, continues to maintain the sanctity of prayer places, to maintaining environmental cleanliness. The novelties are that sanitary in the Qur'an is not only limited to a global or general strategy, but is also tactically regulated in a more technical and detailed form. The sanctity and cleanliness of mosques and Muslims is proof that they are not part of the COVID 19 cluster. That the greater the religiosity, the higher the acceptance of cleanliness and purification which can limit the pandemic restrictions. As the message of QS al-Mâidah [5]: 6.

Keywords: Ablution, Beautiful, Clean, Ghusl, Purify, Sanitary, Tayammum

A. INTRODUCTION

Based on the study of Piwko (Piwko 2021) in she's Journal, it should be stated that the approach of the Muslim community to COVID-19 pandemics depends on several factors. Including the religious commitment of the respondents. The study showed that the greater the religiosity and strong adherence to the religious practices of Islam, the lower the acceptance of pandemic restrictions. Is this issue true?

On the other hand, Aisha Stacey wrote about Personal Hygiene: Cleanliness is Half of Faith. Stacey's study combines the points of Hadith and the Quran in Religion Interpretations of Sanitary with the conclusion that Islam is a holistic religion that takes into account humankind's need for a balance between physical, emotional, and spiritual health and well-being. Personal hygiene and cleanliness, both physical and spiritual, keeps both the body and mind free from disease. Cleanliness is an important part of the high standards and values that are inherent in Islam. (Stacey 2009)

If this is a contemporary world problem related to the issue of COVID 19 and the superiority of Islam in individual and environmental health, then the Quran Surah al-Mâidah (5): 6 became the inspiration for a long study by the commentators in the chapter of taharah or more specifically ablution or wudu and tayammum or dry ablution. From classical interpretations such as Tabari (at-Tabari 2000) , Qurtubi (al-Qurtubi 1964), Ibn Katir (Katir 1999), to contemporary such as Sharawi (ash-Sharawi 1997), Sayyid Qutub (Qutb 2003), to in Indonesia, such as: Quraish (Shihab 2000), Hamka (Hamka 2005), or an interpretation written by the author himself Inspirasi (Arifin, Tafsir Inspirasi 2018). Until the interpretation of schools of thought, such as ar-Razi (ar-Râzi 1420H) the Ashari, Taba'tabai (at-Taba'tabai 1997) the Shia, Abu Mansur (al-Maturidi 2005) the Maturidi, also wrote and understood this verse from a taharah point of view, or rather tayammum and ablution.

Finally, if the scholars above discussed the Quran from the point of view of creed and thought, then what was done by the commentators in the field of fiqh was clearer in their position of fiqh. Like Jassas (al-Jassas 1405H). This paper will examine the verse from the sanitation side. What is written and done by the above commentators of the Quran is true and not wrong. Because they understand the Quran from a general field. Meanwhile, to answer more specific questions and problems as the challenges to the Quran in this century, a more specific understanding is needed for a specific field, as will be written in this paper.

Before discussing further about the Quran Surah al-Mâidah (5): 6 and what Piwko write, it is better to write down the definition and an example of sanitation. Sanitary according to the dictionary is connected with keeping places clean and healthy to live in, especially by removing human waste (Hornby 2006) . Another definition, sanitary is adjective of or relating to health or the conditions affecting health, especially with reference to cleanliness, precautions against disease. (Sanitary n.d.) An example of sanitary is a house that has just been thoroughly cleaned of or relating to health or the protection of health.

The object of this paper will examine the COVID 19 issue and the verse from the sanitation side. This paper uses library research, with the approach of Tafseer *Maudûi*

Muhammad Ghazali (al-Ghazali 2019). That *maudûi* is an understanding of the Quran on what Allah has placed from the order of the surah, the order of the verses, by finding out the secret behind it. Meanwhile, what is determined by humans, according to Ghazali is called *maudîi* not *maudûi*. Whatever the difference, the current writer uses Ghazali's approach in understanding the sanitary verse above. The understanding of the verse is carried out using the *tahlîli* system, or parsing each part of the verse in detail. To obtain complete conclusions and findings, inductive and deductive methods are used. This paper is supported by interpretation with reason and verses with verses or verses with hadith, as a support for the power of interpretation of religious texts.

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. (Assami 1997)

B. CLEANLINESS AND PURIFICATION ARE INSEPARABLE FROM FAITH AND LOVE

From the first fragment in the verse above, it is understood that the cleanliness and purification that is built in the worship of prayer in particular or worship in Islam in general is built on faith. The call “O you who have believed” is a call of love spoken by God to His believing servants. This call of love and affection can be understood that God is very, very dear to the believer. If Allah then orders Muslims to perform ablution, then it cannot be separated from the call of love and affection. The command to clean oneself with ablution, ghusl or tayammum begins with an invitation to love and affection. If you love yourself, as Allah -who is omniscient- loves you, then perform ablution, ghusl or tayammum.

This dimension of love becomes important, because the nature of Allah who is Rahman and Rahim is the basis of all the 99 attributes. (Arifin, Konsep Rahmat Allah dalam al-Quran: Perspektif Pemikiran Islam 2011) In the hadith it is stated that my mercy is more dominant than my wrath. (al-Bukhari 1422H) Cleanliness and purification of Muslims by performing ablution or tayammum based on QS al-Maidah [5]: 6 above is not only seen from the point of view of the requirements for the validity of prayer, but more than that, this is part of the faith (first); secondly, it is also part of *zauq* or emotional. Love and compassion are present in the cleanliness and purification of Islam.

True, if faith and love are not present, then the ablution or tayammum activity is just a formality so that prayers can be done because of it. But if this is part of faith and love, the believer will enjoy this ablution which can be seen from the understanding of prayer before and after ablution. (al-Muzni 1990) His ablution is for Allah, when he is finished, he asks for repentance and becomes a purified servant of Allah. It's all because of love. Allah's love for believers who repent and are pure, as they perform ablution out of love for Allah, love for his self and other, and also love for cleanliness and purification. Love fosters self-immunity which is very important in the fight against COVID 19.

Muslims who love themselves and others because they want to gain the pleasure of Allah, will definitely not harm others by maintaining health protocols related to handling COVID 19. So, cleanliness is sometimes synonymous with purification. Both are part of Islamic teachings and inseparable from faith and love. Sanitary is not only important to present a solemn and comfortable praying, but an integral part of faith and love.

C. ABLUTION AND GHUSL ARE THE CLEANLINESS FOR THE PART OF BODY AND VERY HEALTHY

Prior to obligatory or voluntary prayer a person must assure that he is in a state of cleanliness, he does this by performing either ablution (often translated as *wudu*) or a full bath (often translated as *ghusl*). Ablution rids the body of minor impurities, and ghusl cleanses the body of major impurities. Ghusl must be performed after sexual intercourse or any sexual activity that releases bodily fluids. Ghusl is also performed at the completion of a woman's menstrual period or post partum bleeding.

Ablution by washing the face, hands, wipe over hair, ears and washing feet is washing and wiping over the limbs so that they are clean and pure. Sharawi in his commentary on this ablution said: "That gargle to find out that the water to be used is clean and healthy water, while putting water into the nose to smell the water remains fragrant and clean." (ash-Sharawi 1997)

In addition to testing the cleanliness and suitability of water, according to medical gargling and putting water into the nose is healthy and prevents disease. Sagiran in his book *Miracles of the Prayer Movement* (Sagiran 2012) can be summarized as follows:

The benefits of ablution in general are that it is very healthy for the skin, and this is very influential on the health of the body. Because the skin is the largest organ in our body whose main function is to wrap the body and protect the body from various threats of germs, toxins, radiation also regulates body temperature, excretory function (a place to dispose of useless substances through the pores) and a medium of communication

between nerve cells to stimulate pain, heat, touch pressure. So great is the function of the skin, its stability is determined by pH (acidity) and humidity.

As for gargling, modern research proves that gargling can keep the mouth and throat from inflammation and keep the gums from hurting. Gargling can also maintain and clean teeth by removing food debris that is between the teeth after eating. Another important benefit of gargling is that it strengthens some of the facial muscles and keeps them fresh. Gargling is an important exercise that is recognized by experts in the field of sports, because gargling if done by moving the facial muscles properly can make a person's soul calm.

Regarding entering water into the nose, Sangiran added that this *istinshaq* inhales water through the nostrils, through the nasal cavity to the throat of the nose (nasopharynx). Its function is to purify the membranes and nasal mucus that are polluted by dirty air and germs. So far, it is known that the mucous membranes of the nose are the basis of the first defense of respiration. With *istinshaq*, hopefully, acute respiratory infection (ARI) can be prevented.

Washing the face and the palms up to the elbows has enormous benefits in removing dust, microbes and removing sweat. Cleaning the ears to the purification of the feet and soles of the feet are important to prevent various worm infections which are still the biggest problem in Indonesia. If this is the benefit of ablution for the health of the body, then ghusl (bathing) in obligatory or voluntary are healthier and clean.

Based on QS al-Maidah [5]: 6 and what Sangiran said, it can be emphasized that gargling and *istinshâq* as well as washing, wiping and bathing the body members have a positive effect in preventing coronavirus disease (COVID-19). Plus, the cleanliness of mosques and prayer places as well as the strength of faith and belief in the power of Allah, making believers can be prevented from COVID 19. Isn't curing it comes from Allah? See QS Ash-Shuarâ' [26]: 80. When I am ill, it is He who cures me. (Assami 1997)

What Piwko concludes in the journal articles cited against the background above is not entirely true. That the greater the religiosity and strong adherence to the religious practices of Islam, the higher the acceptance of cleanliness and purification which can limit the pandemic restrictions. As the message of QS al-Mâidah [5]: 6.

D. EARTH FOR TAYAMMUM IS CLEAN AND PURIFY, AND CAN BE USED AS A HEALTH MEDIUM

After the recommendation for ablution in the verse above, Allah provides an alternative when water is not found or when ablution is not possible, by means of tayammum. Tayammum is taharah by using clean earth. The word "clean earth" implies

that not all earth is clean, because there is earth that is clean and there is earth that is not clean. When Allah mentions clean earth, then he has emitted impure earth. Or it can also be understood, that in general all earth is clean. Except, earth that is already manifest mixed with *najis* or impure. Because it looks unclean around it.

A broader and more distant understanding, that the purity of this earth means cleaning and purifying yourself and your place wherever and whenever. The word "clean" is the key word to keep yourself from things that are unclean and dirty. The word "clean earth" can also be interpreted more generally, that "*sa'îd* or earth" is basically sacred. It becomes unusable if it is exposed to filth or dirt. For this reason, from this earth, humans make tools to make several household furniture, such as: plates, glasses, water jugs and boilers. It was found that drinking water from an earthen jug was cooler and healthier than drinking water from a refrigerator. (Priyantoro 2021)

The opinion that can also be understood from "clean earth" is not asking the believer to make his house dusty and dirty. This understanding contradicts the spirit of the verse above. Thus, the author can emphasize that the believer must not only maintain chastity, but also maintain cleanliness and even beauty. So, the tayammum is wiping over your faces and hands with clean earth. Although tayammum uses earth, it seems less clean, but in fact earth is clean and purify, even in the medical world it can be used as a health medium.

E. THREE ADVANTAGES OF WUDU, GHUSL AND TAYAMMUM

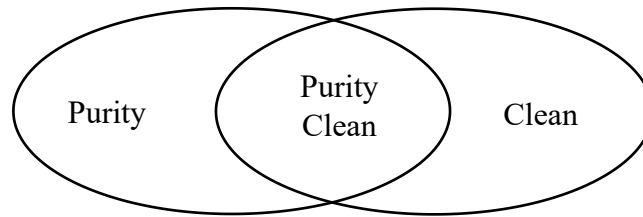
At first this cleanliness and purification was only limited to the parts of the body that were washed or wiped over, but in the end of the verse, Allah says "Allah does not intend to make difficulty for you, but He intends to purify you and complete His favor upon you that you may be grateful" Based on this verse, three advantages are found. (1) Allah does not intend to make difficulty for you; (2) to purify you; (3) and complete His favor upon you.

First, Allah does not intend to make difficulty for you. (1) That the work performed by the believer in performing ablution and tayammum is **an easy** job and does not take a long time. If the impression of ablution and tayammum is difficult, but Allah explains that this is not a problem. That is, the benefits gained from this slightly difficult work are very, very many. Or, there is no meaning for something to be judged with difficulty, if it ends with profit and happiness. This is what happens from ablution, ghusl and tayammum. (2) Found ***rukhsah*** or relief in taharah. If you cannot perform ablution and ghusl, it is permissible to perform tayammum, and this is an ease.

Second, purify you. According to Sharawi, purity is different from clean. Purity is the work that God asked man to do. While clean is an act that is clean according to

humans. (ash-Sharawi 1997) Purity can also be interpreted not only (1) **physical** cleanliness and purity, but also (2) **spiritual** cleanliness and purity. This purity of soul and mind give a peace and tranquility. It is a means that gives a health. In a healthy soul there is a healthy body. Or vice versa, in a healthy body there is a healthy soul.

Comparison between Purity and Clean

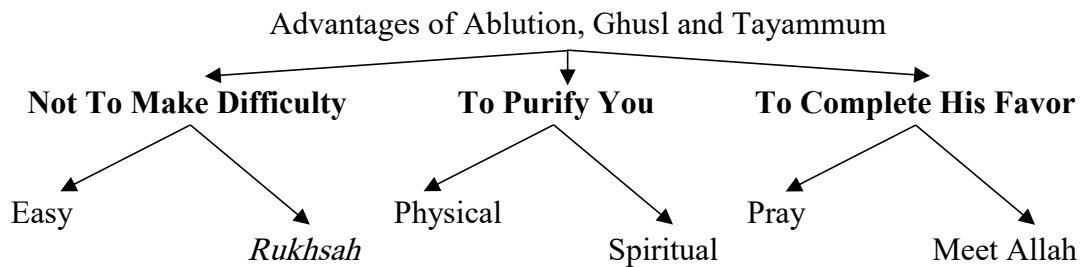


Not every purify must be clean and vice versa (not every clean is purify). But found slices that purify is clean, plus beautiful. This is ideal in Islam

Third, complete His favor upon you. It can be interpreted: (1) it can be interpreted that ablution, ghusl and tayammum bring blessings. Because with it humans can perform **prayers**. Prayer is the pinnacle of blessings from Allah. (2) during prayer, humans **meet Allah**, the Giver of favors, and this is the peak of blessings and the peak of happiness. If man is close to Allah, the Giver of favors, then in any situation he will still be happy, even in a state of suffering or torment.

As the Prophet Musa in al-Qasash [28]: 14-31 who left the house wanting to breathe fresh air and then found two people fighting and with good intentions wanting to break up, they were hit and killed. He stated this error by asking forgiveness and still called it a favor from Allah. Because of the positive thinking done by Prophet Musa; in the future, what used to look negative, turned out to be a way of extraordinary goodness. He went to Madyan City, met two girls, one of whom became his wife, and the father of the two girls became his father-in-law. He was married and had a pious family, and on the way from Madyan to Egypt he was appointed by Allah as a messenger. Isn't this calamity bringing grace and favor?!?

These are among the advantages of ablution, ghusl and tayammum in the perspective of QS al-Maidah [5]: 6. The advantages of pouring purity and enjoyment. The pleasure of *rukhsah*, the pleasure of valid prayer and the pleasure of meeting the Giver of favors, so that under any circumstances give positive thoughts. So, ablution and ghusl are the cleanliness for the part of body, and are very healthy from a medical point of view. Advantages and happiness with Allah is the main thing for Muslims in this life. Until all his behavior, including in dealing with COVID 19, is part of worshipping God and making himself and people happy.



F. BE GRATEFUL FOR YOURSELF AND THE ENVIRONMENT TO BE PURIFY AND CLEAN

It is very natural that Allah closes this noble message with gratitude. Be grateful to Allah who has prescribed *istinja'* and *taharah* for Muslims, and be proud to be a clean and purify Muslim. Because, by keeping ablution, Muslims can get closer to Allah, and avoid immorality and crime. Truly there is no pinnacle of blessings, greater than the closeness of a servant to his Creator. On the other hand, there is no single religion that teaches its people to clean and purify themselves as Islam commands *istinja'* and *taharah*.

Furthermore, as explained above, from cleanliness and purification of self, Muslims move to cleanliness of heart. Also moving from cleanliness and self-purity to cleanliness and purity of the environment and the world community.

The first condition to be pure is the self and the human body. Islam not only recommends praying in a purification state, but it also commands that every Muslim who goes to the mosque to worship must wear the best clothes, and be decorated to be beautiful. See QS al-'Arâf [7]: 31. The hadith of the prophet confirms that every believer who wants to pray to siwak or brush his teeth. (Hambal 2001) That is, in addition to being purification, Muslims are encouraged to be beautiful and clean.

On the other hand, the first place to be purify is the mosque. A person's prayer is not valid if the place where he prays is unclean. Even in a dirty and irregular place it is permissible to pray and it is legal. But the important message about cleanliness inherent in purification makes Muslims aware to maintain the sanctity and cleanliness of the mosque and even its beauty. That is, starting from a clean self by brushing teeth and bathing, and wearing beautiful clothes, continuing to environmental cleanliness - especially mosques - by keeping it clean - not impure- followed by having to be clean and beautiful - like a clean and beautiful Muslim individual.

The plenary teachings of Islam on purification, cleanliness and beauty of oneself, mosques and the environment, are things to be grateful for by taking care of and caring for and maintaining them. As a form of gratitude applied by Islamic law, it is forbidden to use footwear to enter the mosque in order to maintain its purity and cleanliness. As a

form of gratitude, it is forbidden to litter in the mosque, and anywhere else. Furthermore, Muslims are ordered to keep themselves and their environment clean from physical and spiritual evil.

If the world only sees cleanliness from the physical side of oneself and the environment, Islam sees further than that. He saw that the sanctity and cleanliness of oneself and the environment from a spiritual point of view, more needed to be maintained and cared for. Because the cleanliness of the heart and the cleanliness of the community raises awareness to protect the environment from damage. Greed makes this universe extinct, and ego attitude makes the environment unclean, not beautiful and neat.

So, sanitary starts from personal hygiene (cleaning dirt [*istinja*] maintaining chastity [ablution and bathing]) continues to maintain the sanctity of prayer places (mosques and houses, fields) to maintaining environmental cleanliness. No less important is the purity of heart that Islam builds. It is an important capital so that humans grow in the form of self-awareness to protect the environment and themselves from unclean, dirty and not beautiful. So, be Grateful.

Another thing that also needs to be grateful for is that the purification and cleanliness of the believer can prevent himself and others from spreading COVID 19, while the cleanliness and sanctity of the mosque makes him not part of the COVID 19 cluster. If there is a Muslim who dies due to COVID 19 then this is already the best destiny of Allah for him. If a mosque is later found to be a cluster of COVID 19, then that is an exception and does not come from the teachings of Islam which is clean and beautiful, and cannot be used as a note that Islam is a religion that is anti-clean and does not support the prevention of COVID 19. Islam along with cleanliness and health. If vaccination, wearing masks, keeping a distance are part of maintaining health, then Islam encourages its followers to do that. Allah says in al-Baqarah [2]: 195: “Do not throw [yourselves] with your [own] hands into destruction [by refraining]. And do good; indeed, Allah loves the doers of good.” (Assami 1997)

G. CONCLUSION

In conclusion, *first*, cleanliness is sometimes synonymous with purification. Both are part of Islamic teachings and inseparable from faith. Sanitary is not only important to present a solemn and comfortable praying, but an integral part of faith and love. *Second*, ablution is the cleanliness of the limbs, and is very healthy from a medical point of view. *Third*, although tayammum uses earth, it seems less clean, but in fact earth is clean and purify, even in the medical world it can be used as a health medium. *Fourth*, the three advantages of ablution and tayammum: (1) Allah does not intend to make difficulty for you; (2) to purify you; (3) and complete His favor upon you. *Fifth*,

sanitary starts from personal hygiene (cleaning dirt [*istinja*] maintaining chastity [ablution and bathing]) continues to maintain the sanctity of prayer places (mosques and houses, fields) to maintaining environmental cleanliness. The novelty is that sanitary in the Qur'an is not only limited to a global or general strategy, but is also tactically regulated in a more technical and detailed form. The sanctity and cleanliness of mosques and Muslims is proof that they are not part of the COVID 19 cluster. That the greater the religiosity and strong adherence to the religious practices of Islam, the higher the acceptance of cleanliness and purification which can limit the pandemic restrictions. As the message of QS al-Mâidah [5]: 6.

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