

THE ADVANTAGES OF WUDHU FOR SOME CONTEMPORARY PROBLEMS

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Abstract

This article aims to discuss the Hadas, (excretion) and najis that are an obstacle for us to perform worship to Allah SWT. Repeating the study of taharah and najis in Islamic Fiqh will make us find a rule and discussion that we have never known before. It is necessary to Clean or clean first to worship to the maximum To get rid of the Hadas, and unclean. Clean signals that we should always clean our souls from sin and all vile deeds. Clean is performed not only to achieve worship but also to maintain the cleanliness and health of the human body. We are required to know all the ins and outs of Clean and practice it correctly. There are still many Muslims who even do not understand Clean. The procedure of Clean has been mentioned in fiqh books in great detail. Always, with the method of content analysis and qualitative approach, the author tries to dig back into something that is rarely touched by fiqh books in general. In the reading of Pustaka, the author obtains the status of animal feces that are halal eaten by the meat; it turns out that the wastes are not unclean according to various sects such as Malikiyah and Hanabilah. So far, many people think that the feces of chickens, goats, cows, and other livestock ate are unclean and can cancel Clean. Contemporary problems arise around Clean, such as a person whose body is full of tattoos and challenging to get rid of for the sake of his hizf An-Nafs Wudu 'remains if the tattoo can't be removed. Taharah has many other benefits, such as preventing Covid-19.

Keyword: Taharah, Contemporary, Problem

Abstrak

Tulisan ini bertujuan untuk membahas tentang *Hadas*, dan *najis* yang menjadi penghalang bagi kita untuk melaksanakan ibadah kepada Allah SWT. Dengan mengulang kajian tentang taharah dan *najis* dalam fiqh Islam, akan membuat kita menemukan suatu aturan dan pembahasan yang belum pernah kita ketahui sebelumnya. Untuk menghilangkan *Hadas*, dan *najis* tersebut diperlukan Clean atau bersuci terlebih dahulu agar kita dapat beribadah secara maksimal. Clean memberikan isyarat supaya kita senantiasa menyucikan jiwa dari dosa dan segala perbuatan yang keji. Clean dilakukan bukan hanya sekedar untuk melaksanakan ibadah saja, tetapi juga untuk menjaga kebersihan dan kesehatan tubuh manusia. Kita dituntut untuk mengetahui segala seluk-beluk Clean dan mempraktekannya secara sempurna. Kenyataannya, masih banyak dari umat Islam yang kurang paham mengenai Clean. Tata cara berwudu telah disebutkan di buku-buku fiqh dengan sangat rinci akan tetapi dengan metode analisis konten dan pendekatan kualitatif, penulis mencoba untuk kembali menggali sesuatu yang jarang tersentuh oleh buku-buku fiqh pada umumnya. Dalam telaah Pustaka, penulis mendapatkan status kotoran hewan yang halal dimakan dagingnya ternyata tidak *najis* kotorannya menurut berbagai mazhab seperti malikiyah dan hanabilah. Selama ini banyak yang beranggapan bahwa kotoran ayam, kambing, sapi dan hewan ternak yang dimakan lainnya adalah *najis* dan bisa membatalkan wudu. Permasalahan kontemporer bermunculan di seputar wudhu, seperti seseorang yang dipenuhi badannya dipenuhi oleh Tato dan sukar dihilangkan demi kemaslahatan hizf an-Nafs Wudhunya tetap apabila memang tatonya tersebut tidak bisa dihilangkan. Taharah mempunyai banyak manfaat lain seperti pencegahan covid-19.

Kata kunci: Thaharah, Kontemporer, Permasalahan

INTRODUCTION

As human beings who believe and are pious to Allah SWT, of course, we do not escape from worship. There are always many opportunities for us to worship Allah SWT. Worship is an obedience that is done and performed by His command, humble to Allah SWT with a very high love and includes everything that Allah is pleased with in the form of speech or words or deeds that are external or internal. Before worshipping Allah SWT, the main thing to note is cleanliness and purity. In Islam, the advice on the importance of maintaining cleanliness. That is very much found in the verses of the Qur'an and the hadith of the Prophet. Word of Allah SWT QS. Al-muddatsir : 4-5 :

وَتِيَابِكَ فَطَهِّرْ وَالرُّجْزَ فَاهْجُرْ.

Meaning: “..and let thy garments be clean, and forsake sin”.

In this verse, Allah commands that people always clean themselves, their clothes, and the environment from all impurity, *Hadas*., and dirt. And also the command to still maintain self-purity. For servants who maintain cleanliness, they will be rewarded by Allah SWT. Allah also loves and loves his servants who worship and repent and keep clean. Worship is very closely related to purification or Clean, where if someone does not clean before prayer, the worship that is carried out is not valid; for example, in worship, before prayer, we are required to perform Clean first to clean ourselves. Likewise, with clothes and places for prayer, that must be clean too. So, it can be said that Clean is essential. For that, we as believing humans must know and understand well the problems of this Clean and practice it correctly; it cannot be carelessly because it can have an impact on the quality of the worship carried out.¹

METHOD

In conducting the discussion, the author uses a literature study of several classical and contemporary fiqh books, as for classical Fiqh such as Syrah al-Kabir al-Aziz by ar-Rafi'iy, which discusses the issue of furu'iyah Fiqh Taharah as a comparison. Modern books are also discussed such as, the book by Wahbah Zuhaili entitled Fiqh al-Islam wa Adilatuhu, which discusses fiqh taharah in detail and books that are quite simple but clear in the discussion of uncleanness and the excretory status of animals whose flesh is eaten, namely the sunnah fiqh book which compiled by Sayid Sabiq. Not only up to a point, the author also reviewed other contemporary books compiled by Nusantara scholars, namely Islamic Fiqh by Sulaiman Rasyid, which is a handbook in schools from time to time. With the content analysis and descriptive approach, the author discusses and details one by one the position of taharah in worship and the procedures and what makes it null. The author also describes the people's obsession with uncleanness, which has been illustrated and needs to be straightened out about animals whose meat is eaten. Many scholars have argued that animal waste is not unclean.²

¹ Sulaiman Rasjid, *Fiqh Islam* (Indonesia: Penerbit Sinar Baru Algensindo, 2010), 5.

² Wahba az-Zuhaili, *al-Fiqh al-islami wa-adillatuhū: aš-šāmil li-l-adilla aš-šar'īya wa-l-ārā al-maḡhabīya wa-ahamm an-nazarīyāt al-fiqhīya wa-tahqīq al-aḡādīl an-nabawīya wa-taḡrīḡihā mulḡaḡan bihī fahrāsa alfābā'īya šāmila li-l-mauḡū'āt wa-l-masā'il al-fiqhīya. Ġuz' 11: al-Fahāris al-amma:*

UNDERSTANDING FIQIH AND USHUL FIQIH

Understanding Fiqh

Fiqh, according to language, means "understand," as in the words of Allah: "So why do those people (hypocrites) almost do not understand the talk at all?" (QS. An Nisa: 78). And the words of the Rasulullah SAW: "Indeed the length of prayer and the shortness of a person's sermon is a sign of his understanding." Fiqh in the language is understanding, and in terms is, knowledge of Islamic law' furu '(branch) *amaliah*, which comes from Detailed evidence (Qur'an and hadith). Fiqh In Terms Contains Two Meanings :³

- a. Knowledge of the Shari "at laws related to the deeds and words of mukallaf (those who are burdened with carrying out the Shari" at religion), taken from its detailed propositions, in the form of the Qur "an and As sunnah texts branching from it in the form of ijma "and ijtihad.⁴
- b. The laws of sharia "at itself. So the difference between the two definitions is that the first is used to know the laws (As one wants to know whether an act is obligatory or Sunnah, haram or makruh, or mubah, reviewed from the existing propositions). In contrast, the second is for the law "at itself (i.e., any law contained in prayers, zakat, fasting, hajj, and others in the form of conditions, pillars, obligations, or Sunnah).⁵

The meaning of Usul Fiqh

The meaning of Usul Fiqh can be seen from two sides. First, as a series of two words: Ushul and Fiqh. Second, as a field of knowledge and the science of sharia. Seen from a grammatical (Arabic) point of view, the sequence of words Ushul and Fiqh are called *tarkib idhafī*, so that the two words give the meaning of Ushul for Fiqh. Usul is a plural form of the word "ashl" which means something that forms the basis for something else. From this understanding, Ushul fiqh implies something that is the basis for Fiqh.⁶ As from a field of science from the science of sharia, the scholars express this definition in various meanings; Abdul Wahab Khalaf, for example, interprets the science of Usul Fiqh as "knowledge of rules and discussions that are used as a means to obtain the laws of Sharia ' from his clear propositions. On the other hand, in detail, Abu Zahrah said that the science of Usul Fiqh is a science that explains to the Mujtahid about the paths they must travel in taking the laws of Nash and other propositions based on

fahrasa alfabā'īya šāmīla li-'l-āyāt wa-'l-aḥādīṭ wa-'l-mawḍū'āt al-fiqhīya, Nachdr. der vierten verb. Ausg (Dimašq Bairūt: Dār al-fikr, 2002), 120/1.

³ Meirison Alizar Sali, Desmadi Saharuddin, and Rosdialena Rosdialena, "Takhrij Fikih Dan Permasalahan Kontemporer," *Al-Istinbath : Jurnal Hukum Islam* 5, no. 1 (May 9, 2020), doi:10.29240/jhi.v5i1.1235.

⁴ Meirison Meirison, "Implementasi Tanqih Al-Manath Dalam Penerapan Hukum," *Nizham Journal of Islamic Studies; Vol 2 No 1 (2014): Mazhab Hukum Islam Di Indonesia*, September 25, 2017, <http://e-journal.metrouniv.ac.id/index.php/nizham/article/view/868>.

⁵ Ibid.

⁶ Meirison Meirison, "Mashlahah Dan Penerapannya Dalam Siyasaḥ as Syar'iyah," *Ijtihad* 32, no. 1 (April 5, 2019), doi:10.15548/ijt.v32i1.32.

Nash itself. Therefore, the proposal of Fiqh is said to be collection methods that explain to Islamic jurists how to remove the law from the propositions of Syara'.⁷

UNDERSTANDING AND LEGAL BASIS FOR WUDU AND ITS LESSONS

Definition of Clean (*thaharah*)

Etymologically or *lughawi* Clean is النظافة والخلوص (cleanliness and purity), meaning to cleanse and clean oneself from various impurities or *najis hissi* (visible feces) and *najis ma'nawi* (feces that cannot be seen by its substance). Clean, according to syar'i is to remove things that can hinder prayer in the form of *Hadas*, or *najis* by using Water (clean 'or bath), or raising the law of *najis* with soil (*tayammum*). While according to terminology or terms are⁸:

رفع الحدث أو إزالة النجاسة أو مافى معناها وعلى صورتها

Meaning: "Raising *Hadas* or removing *najis* or doing something that is mean or has a similar form thus"

Other books are defined as follows :

فعل ما تستباح به الصلاة أي من وضوء وغسل وتسمم وإزالة نجاسة

Meaning: "Doing something that is the reason he is allowed to perform prayers. That is Clean, bathing, *tayammum*, and removing faeces.

Legal Basis of Clean

Cleanliness or purity becomes the primary medium of drawing closer to Allah because Allah loves those who clean themselves, consider surah Al-Baqorah verse 222

إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ

Meaning: "Indeed, Allah loves those who repent and those who clean themselves"

The Prophet Muhammad SAW. said :

مفتاح الصلاة الطهور وتحريمها التكبير ويحليلها التسليم

Meaning: "the key to prayer is purity, which makes it illegal to do things - things that are halal before prayer is *takbiratul ihram* and those that allow doing things that are forbidden during prayer is *salam*".

Rasulullah SAW also said:

الطهور شطر الايمان

Meaning: "holiness is part of faith".

- a. Kinds of Clean and Lessons Clean divided into two kinds⁹; 1) طهارة حدث (purify of impurity); 2) طهارة خبث (cleansing from dirt);

⁷ Muḥammad Abū Zahrah, *Ushul fiqh* (Jakarta: Pustaka Firdaus kerjasama dengan Perhimpunan Pengembangan Pesantren dan Masyarakat (P3M), 1999), 78.

⁸ Sayyid Sabiq, *Fiqh Sunnah* (Jakarta: Pena Pundi Aksara, 2006), 45.

⁹ Rasjid, *Fiqh Islam*, 26.

- b. To purify oneself from special *Hadas* to the body and itself is divided into three kinds: purify the little *Hadas*, namely by doing ablution.¹⁰ 1) purify the great *Hadas* by bathing; 2) *tayammum*; 3) Meanwhile, cleansing from dirt is divided into three types (bath, Rub sprinkle);
- c. It can be concluded that Clean includes Clean, bathing, eliminating uncleanness, and *tayammum*. The lessons of Clean include the following : 1) Islam requires cleanliness or purity so that a Muslim can worship in front of his Rabb in a clean and holy state; 2) When we Clean like Clean, then our clean Water will restore or renew our spirit and eliminate all unpleasant odours when we want to face or when we want to worship Allah Subhanahu Wa Ta'ala; 3) we know that Islam is a religion that always puts health first.

PROCEDURES FOR TAYAMMUM AND PRAYER READING

Tayammum is a way to purify, which is a certainty because the existence of *tayammum* is if you cleanse using the primary means of purification, namely that Water is not available or cannot due to an obstacle, it is purged utilizing *tayammum*. According to the language, *Tayammum* is "towards." According to the term expert *Tayammum*, it is conveying or rubbing holy dust on the face and hands as a substitute for wudhu or bathing or a substitute for washing members with special conditions.¹¹

There are five conditions for the existence of *tayammum*, namely:¹²

- a. The existence of Uzur because of travelling or because of illness; The condition for allowing *tayammum* is ageing or an obstacle that prevents Water from being used. Obstruction of illness that causes *tayammum* to be treated must, of course, be based on the recommendation of an expert doctor where if he uses Water, it will cause death or cause the disease to get worse.
- b. It's already time for prayer; As a replacement washing tool, it is not done every time and every time. If the *tayammum* is done for prayer, then the *tayammum* is done after entering the time, so for example, *tayammum* is done because you want to pray noon; of course, the *tayammum* is done after entering noontime. *Tayammum* may not be performed before midnight if it is for midday prayers;
- c. After looking for Water; If the *tayammum* is not due to disease but because there is no water, then *Tayammum* can be done if after looking for Water to the west, east, north, and south;
- d. The existence of old / obstacle using Water; If *tayammum* is done because of a disease that causes the Water not to use, then when *tayammum* must be ensured that the obstruction or disease that allows *tayammum* is still there. For example, in the morning, according to the doctor, he cannot be exposed to the disease water, when he is going to pray noon, he must be sure that the disease that prevented him from using the Water was still there.¹³

¹⁰ al- Kuwait (Daula) and Wizārat al-Auqāf wa-ʿŠ-Šuʿūn al-Islāmīya, *al- Mausūʿa al-fiqhīya 37 37* (al-Kuwait, 1997), 219/1.

¹¹ محمود عبد الإله سعد, *غاية الوصول شرح لب الأصول في* and أبي يحيى زكريا بن محمد بن أحمد/الأنصاري *79* (دار الكتب العلمية, 2016), <https://books.google.co.id/books?id=SZL4oAEACAAJ>.

¹² *نهاية المحتاج الى شرح المنهاج: في الفقه على مذهب الامام الشافعي*, 2009, 77.

¹³ Zuhailī, *al-Fiqh al-islāmī wa-adillatuhū*, 291/1.

- e. Holy Dust; The dust used for *tayammum* must be pure, dry, and has never been used for washing and not mixed with unclean. There is four *tayammum*, namely:¹⁴
- 1) Intention;
 - 2) Wipe the face;
 - 3) Wiping both hands;
 - 4) Tartib (Sequentially).

There are 3 Sunnah *Tayammum*, namely:

- 1) Read bismillah;
- 2) Putting the right members first;
- 3) Consecutive.

Tayammum Terms and Conditions

- 1) It's already time for prayer;
- 2) Have tried to find Water but did not get it, except for people who are using the Water;
- 3) Using a dust or holy ground;
- 4) Has been holy from unclean;
- 5) Some reasons allow changing Clean or bathing with *tayammum*.

Pillars of *Tayammum*

- 1) Intention;

نَوَيْتُ التَّيْمُمَ لِاسْتِيبَاحَةِ الصَّلَاةِ فَرَضَ اللَّهُ تَعَالَى

Meaning: "I deliberately *tayammum* to pray, fardhu because of Allah Ta'ala"

- 2) Wiping your face and hands up to the wrists;
- 3) Be orderly in *tayammum*, which starts with wiping your face and then your hands;
- 4) Done hand in hand.

The cause of People Doing *Tayammum* :

- 1) Didn't find Water. Or there is Water but not enough for washing;
- 2) Because it was sick that you shouldn't be exposed to water;
- 3) Because he was on a long journey and could not find Water.

Things That Cancel *Tayammum*.

- 1) Anyone who invalidates Clean also invalidates *tayammum*
- 2) Finding Water before prayer¹⁵

Sunnat Tayammum

- 1) Read bismillah at the beginning;
- 2) Starting from the top of the face;
- 3) Lighten the dust on your palms before wiping them away;
- 4) Stretch your fingers when first tapping them on the ground;
- 5) Putting the right hand over the left;
- 6) Interrupting fingers after sweeping both hands, *Muwalah*.

¹⁴ نهاية المحتاج الى شرح المنهاج، 261 ظ 1

¹⁵ Rasjid, *Fiqh Islam*, 45.

PROCEDURES FOR WASHING FROM NAJIS AND HADAS

How to clean excrement, washing all kinds of urine and faeces, even though both are from animals that are halal eaten, the law is obligatory. The way to cleanse unclean when it is visible, called "*najis ainiyah*" is to remove the object and remove its characteristics, whether it is taste, colour or smell. If the unclean taste is still there, then it is dangerous.¹⁶ What's left is a colour or odour that's hard to get rid of, so it doesn't matter. If the uncleanness is not visible and this is called "*najis hukmiyah*", then it is sufficient for the Water to flow to the place where it is unclean, even if only once.

1. Kinds of *Najis*:¹⁷

- a. *Najis Mukhafafah* (Mild excrement). Namely, the urine of a young boy who has never eaten food, meaning that he has never consumed food and drink to strengthen the body. So actually, the boy's urine can be pure by just sprinkling Water on him. In sprinkling water, it is not required to flow. If the little boy has consumed food to strengthen the body, his urine must be washed with certainty. In the language of boys, excluding small girls and huntsa (androgynous), both urine must be cleaned, exposed to faeces, it is required that the Water is brought/drained on the item if the Water is low. If reversed, then the thing is not pure. Meanwhile, if there is a lot of Water, then there is no difference between items that are exposed to faeces that come or come in the Water.
- b. Forgiven faeces (excrement): No contaminated faeces except a little blood and pus. Both are forgiven on clothes and bodies, and the prayers performed remain valid even if they bring both. And except for the carcasses of animals that do not have blood flowing like flies and ants, the animal enters the water container and dies there. So indeed, the corpse of the animal did not defile the water container it entered. When the carcass of an animal without blood flows in large numbers and changes the nature of the fluid it enters, then the carcass defiles the liquid object. When these carcasses appear from liquid items such as caterpillars and fruits, it does not contaminate the liquid for sure.
- c. *Najis Mughalladzoh* (weight excrement): All animals are lawful except dogs, pigs, and crossbreed both or one of the results of marriage with sacred animals. Carcasses, all law is unclean except the carcasses of fish, locusts, and the children of Adam. In some editors, it is expressed in the language of ibn Adam, meaning the carcass of each of the above items, so in fact, the law is sacred. If it is exposed to dogs or pigs, it should be washed seven times using Holy Water to clean, one of the washes mixed with holy dust to clean evenly all over the affected area. If the goods affected by the faeces are washed with murky flowing Water, then it is enough to flow the Water seven times without having to mix with dust. When the dog's faeces have not disappeared except six such items of washing, then the whole wash is considered one wash. Dusty soil - which is contaminated with impurity should not be dusted while washing it - according to *qaul Al ashah* a correct opinion.¹⁸

¹⁶ Zuhailī, *al-Fiqh al-islāmī wa-adillatuhū*, 279/1.

¹⁷ Sayyid Sabiq, *Fiqh Sunnah*, 79.

¹⁸ al- Kuwait (Daula) and Wizārat al-Auqāf wa-ʿš-Šuʿūn al-Islāmīya, *al- Mausūʿa al-fiqhīya* 37 37, 241/1.

- d. *Najis Mutawassithah* (Middle filth): For other feces, it is enough to wash once passed on the wastes. In some editors use the language "*marratan* (once). Three times (*ats tsalatsu*) washing is more important. In some editors use the language *ats tsalatsu* by using it earlier finally.
2. How to Clean *Hadas*; *Hadas* comes from the Arabic language, which means an event. While in terms of a state of the uncleanness of a person, it makes it illegal to perform worship. There are two types of *Hadas*., namely:¹⁹
 - a. Mild *Hadas*; *Hadas Kecil* is the condition of a person who is not pure, and for him to become holy, he must perform Clean or *tayammum*. Example: urination, meeting the skin of men and women who are not strangers without any barrier, touching the genitals.
 - b. Heavy *Hadas* (menstruation, junub/intercourse); excretion is the state of a person is not holy, and for him to become holy, he must take a bath. Examples: menstruation, childbirth, wiladah, junub.

Are animals whose meat is halal eaten by urine and faeces?

Dirt removed from the digestion of animals, besides being considered disgusting (*mustaqdzar*) is also categorized as one of the unclean things, until when this dirt sticks to the body or clothes of the person who is praying. It can result in the cancellation of the prayer performed. The legal status of animal faeces is absolute uncleanness, whether it comes from animals whose meat is halal to eat, such as goats, cows, chickens, and others, or animals whose meat is forbidden to eat like dogs, pigs, mice, and others. This opinion is popular in the Syafi'i school and is used as a practice and determination by most Muslims in Indonesia. But if we delve deeper into the status of animal faeces, apparently some scholars think otherwise. One of the scholars of the Syafii school, Imam Abu Said Al-Ustukhri, and Imam Ar-Rawyani, thought that animal faeces were not unclean. Similar ideas are also held by the Maliki and Hanbali sects. Here is a descriptive reference to this:²⁰

اجتماع له ليس أحدها: فسمان هو الحيوان باطن عن الدم فصل في فرع
في ويجمع يمد تدليل والتأني. رشحا يرشح وإنما الباطن في سد تحالفتوا
الحيوان حكم في له والمخاط والعرق والدمع كالألعاب في الأول يخرج ثم الباطن
في طاهر وإلا في نجس نجسا كان إن منه الم ترشح

Meaning: "*The branch of the problem is about something separate from the inside of the animal. Something different from the interior of the animal is divided into two. First, the fluid that does not contain the process of collecting and changing the internal organs of the animal is only limited to being absorbed. Second, the fluid that has a process of change and contains in the internal organs of the animal, and then the liquid comes out.*

¹⁹ Sayyid Sabiq, *Fiqh Sunnah*, 99.

²⁰ عبد الموجود، عادل أحمد، العزيز شرح الوجيز، رافعي، عبد الكريم بن محمد، معوض، علي محمد المعروف بالشرح الكبير (بيروت: دار الكتب العلمية، 2015)، 711.

Examples of the first type of fluid are saliva, tears, sweat, and mucus, so the law of this type of fluid depends on the status of the animal that excreted the fluid. If an animal is condemned to be unclean, then the liquid is contaminated. If an animal that is not unclean comes out, then the liquid is sanctified. "

جمع من نجاسة ك لها وهذه والقىء والروث والعدرة والبول كالدم والناذي طاهران وروثه لحمه ياكل ما بول أن وجهه ولا ناوغيره اللحم مأكول الحيوانات مذهب وهو الرويداني واخذ تاره أصحابنا من الأصطخري سعة يد أبي قولي أحد وهو النجاسة المذهب من والمعروف وأحمد مالك

Meaning: "Examples of something that comes out of the second type of animal are blood, urine, faeces, and vomit, so all are punished as unclean when they come out of all kinds of animals, whether they are animals whose meat is edible or not. In the Shafi'i school, there is an opinion that the urine and faeces of animals edible for meat are sanctified. This opinion is one of Shaykh Abi Sa'id al-Ustukhri, who came from Ashab (student) Imam Syafi'i. This opinion was chosen by Imam Ar-Rawyani and is the opinion of the Maliki and Ahmad schools. Meanwhile, the idea that is better known in the Syafi'i School is unclean"²¹

One of the arguments that are used as a basis by scholars who argue that animal dung that is lawful to eat is not an unclean matter is several hadiths, which indicate that the excrement is holy. As in the following hadith:

الغَنَمِ مَرَابِضٍ فِي وَيُصَلِّي الصَّلَاةُ أَدْرَكَتْهُ حَيْثُ يُصَلِّي أَنْ يُحِبُّ كَانَ

Meaning: "Rasulullah loves to pray wherever the time for prayer comes. And the Prophet had prayed in a goat pen. " (HR. Bukhari)

Based on this hadith, the scholars who argue that animal dung that is lawful to eat is holy explain that praying in a goat pen will undoubtedly be exposed to goat dung. So punishing that goat dung is unclean will consider the prayer of the Prophet to be invalid because it is dirty. Likewise, it is likened to goats, which are other animals that are lawful to eat.²²

In addition to the above hadith, other hadiths indicate that the excrement of animals that are halal to eat is sacred, such as the hadith that explains the recommendation to drink camel urine.²³ Although the propositions carried by the scholars who condemn the sanctity of halal animal dung eaten in passing is considered healthy, according to scholars who think that the excrement is unclean, the propositions carried above have received interpret (direction of the meaning of hadith). Because of

²¹ Khatib Syabini, *al-Iqna' fi Hilli al-faz al-Minhaj* (Kairo: Dar al-Ulum, 1988), 5/1.

²² al- Kuwait (Daula) and Wizārat al-Auqāf wa-š-Šu'ūn al-Islāmiya, *al- Mausū'a al-fiqhīya* 37 37, 92/40.

²³ Zuhailī, *al-Fiqh al-islāmī wa-adillatuhū*, 221/1.

the recommendations in the above are not recited, then it will contradict some other propositions.²⁴

For example, in the hadith, which describes drinking camel urine, it is directed that this case is only allowed in the context of medicine, even then when no other sacred and healing medicine is found. Because the hadith which explains the halalness of camels is presented in the context of medicine, so it cannot be interpreted in general. Meanwhile, in response to the hadith, the Prophet prayed in the goat pen; the scholars who argued that the cleanliness of animal manure was lawful to eat said that the Prophet prayed in the goat pen without the goat droppings in the cage.²⁵ Because if it is not directed in such a context, there should be no difference between praying in a goat pen and a camel pen because they both think that the dung of both is holy. Whereas on another occasion, the Prophet distinguished between the two:

الإِبِلُ أَعْطَانُ فِي تَصَلُّوْا وَلَا الْغَنَمُ مَرَابِضُ فِي تَصَلُّوْا

Meaning: "Pray in the goat pen, do not pray in the camel's pen." (Narrated by Tirmidhi)

Another thing that should be understood is that Rasulullah performed prayers in the sheep pen at all does not degrade the dignity of the great Prophet because performing prayers in the sheep pen is not the same as the description of prayers in the goat pen today.²⁶ The proposition organized by worship in the goat pen should be directed to an accurate understanding. Thus it can be concluded that in determining the legal status of animal faeces that are halal to eat, there is indeed a difference of opinion among the scholars.²⁷ But in the context of practice, the wisest step is to follow a strong belief in the Syafi'i school of thought: the legal status of dirt is unclean. This is in addition to the framework of caution (ihtiyath) in practicing sharia law and adapting to the general view of the surrounding community (muwafaqah an-nas) which generally directly understands that the faeces of animals that are halal to eat is disgusting and unclean. Allah knows.

WUDHU THE TATTOED PERSON

The assumption that prayer and Clean are not valid if a Muslim has a tattoo is not entirely correct. Because if we look at what happens to tattoos, no layer prevents the skin from getting wet with Water because tattoo ink is not a membrane that covers the skin but ink that goes into the inside of the skin. So that there is no coating or skin covering the process from being exposed to Clean Water. Including Water for bathing *janabah* (bathing after intercourse). But maybe there is indeed a tattoo material that is not ink, but like a skin membrane that covers the skin to be exposed to Water, if there is one. But the problem is precisely the tattoo making. Making a tattoo is haram and cursed by Allah, as stated in his hadith:

²⁴ عبد الموجود، عادل احمد، العزيز شرح الوجيز، رافعي، عبد الكريم بن محمد، معوض، علي محمد 1/178 المعروف بالشرح الكبير.

²⁵ Sayyid Sabiq, *Fiqh Sunnah*, 79.

²⁶ سعد، غاية الوصول شرح لب الأصول في الفقه الشافعي، 2/316 and أحمد/الأنصاري.

²⁷ Sayyid Sabiq, *Fiqh Sunnah*, 79.

عَنْ عَبْدِ اللَّهِ، قَالَ: «لَعَنَ اللَّهُ الْوَاشِمَاتِ وَالْمُسْتَوْشِمَاتِ، وَالنَّامِصَاتِ
وَالْمُتَمَمِّصَاتِ، وَالْمُتَفَلِّجَاتِ لِلْحُسْنِ الْمُغَيَّرَاتِ خَلْقَ اللَّهِ»

Meaning: "From Abdullah bin Mas'ud RA, he said: "Allah curses those who make tattoos and ask for tattoos, and also those who shave their hair on the face and also those who ask to have their hair shaved for beauty, and people who change the creation of Allah" (HR Bukhari)

These corrupt deeds are done by torturing and hurting the body, namely by sticking needles in the body of the tattooed person. All of this causes damnation, both to the person who is tattooed or the person who asks for it. The best way for people who have already been tattooed (like converts) is to repent to Allah SWT. If it is still possible to remove these pictures, do your best. But if it is impossible to remove, then don't dangerously hurt yourself and even endanger yourself and your life when you eliminate it.²⁸ Because many issues develop if the tattoo can only be erased with an iron. this is self-harm. The Shari'ah does not force people to do what is beyond their reach; the most important thing is to repent to Islam sincerely, and keep trying; maybe there is a way or way that can be done to get rid of tattoos, of course, in a safer way. And there is no need to worry about prayers not being accepted just because of the issue that tattoos prevent clean water'. Insyallah, the tattoo does not prevent clean Water, 'and when performing clean' by fulfilling the conditions and pillars, the law is valid and can perform prayers with the Clean.

Ablution Can Prevent the Spread of the Corona Virus

There are no clinical trial results that mention ablution activity, which is a purification activity carried out by Muslims, can treat corona. However, several health experts and officials have advised people to perform ablution to prevent coronavirus. At the end of January 2020, the Deputy Director of Medical and Nursing at the Banjarmasin Islamic Hospital, Dr H Meldy Muzada Elfa SPD, explained that washing hands with soap is one of the behaviours of clean and healthy living (PHBS). One goal is to avoid contact with germs or infections from the hands entering the human body. Wash hands with soap recommended according to the World Health Organization or WHO in a prescribed manner. Meanwhile, ablution is one of the obligations of a Muslim when he wants to pray. Also, a Muslim is always advised to keep ablution at all times.

According to Meldy, there has not been any research on whether washing hands with soap according to WHO standards have the same effectiveness in preventing disease transmission compared to someone who routinely performs ablution. However, logically, when someone routinely performs ablution, apart from praying five times a day, coupled with sunnah prayers such as Dhuha and Tahajud, in one day, that person has already washed his hands and other members seven times or more. "In my view, of course, this will affect personal hygiene, especially when ablution is recommended to

²⁸ meirison, "Al-Fiqh Al-Islāmiy wa Āsāruhu 'alā al-Qānūn al-Ūrūbiy," *Pascasarjana UIN Walisongo Semarang* 2, no. Desember (2017): 193–217, doi:10.21580/jish.22.2524.

rinse his mouth and clean the nasal cavity. Because we all know, apart from hands, the transmission of bacteria or viruses through the air will undoubtedly pass through the airways, and these bacteria or viruses may be abundant in the nostrils and mouth. "Although there is no scientific research that compares WHO standard handwashing with wudu, let alone related to the current outbreak of the coronavirus, routine ablution is a good way to maintain a healthy life for Muslims who routinely do it," said Meldy. Then, recently several officials have recommended ablution to prevent the spread of the coronavirus.

West Java Governor Ridwan Kamil, for example. He invited Muslims in West Java to maintain ablution. These efforts are believed to help prevent coronavirus or Covid-19.²⁹ "The central MUI's appeal has arrived, West Java MUI will disseminate it so that in the lecture it reminds the public to maintain health, improve health because the virus will not enter fit people. In Islamic law, it requires a lot of ablution," said Ridwan Kamil, who is familiarly called Emil, after inaugurating the new MUI building in West Java Province, Bandung City, Thursday. The number one person in West Java Province said that based on WHO instructions, people should always maintain their health by washing their hands to prevent the coronavirus. "Because the WHO advises us to wash our hands. If we keep our wudu, Allah willing, preventive," said Kang Emil. Then, Deputy Mayor of Depok Pradi Supriatna gave accurate tips regarding the prevention of the coronavirus. That surefire tip is always to perform ablution.³⁰

"Ablution water is a panacea for prevention so as not to be infected with all kinds of viruses, including the coronavirus," said Pradi at Depok City Hall, Thursday. Also, Pradi invited residents to uphold prayers and pray. "Praying and praying is also very effective for us to avoid all kinds of diseases. For that, let's fix our prayers and pray. All of these are tests from Allah SWT that we must face sincerely and *tawakal*, surrender to Him," he said. In Aceh, the Head of the West Aceh District Health Service (Dinkes), Syarifah Junaidah, emphasized that the coronavirus disease (Covid-19) can be prevented as long as people can maintain cleanliness, wear masks, and avoid contact with crowds while in public places. "For Muslims, as long as they diligently perform ablution, the coronavirus can be cured. In fact, maybe we can't be exposed because we are always in a clean state (ablution) and diligently wash our hands at all times," he said in Meulaboh. According to him, disease attacks caused by the coronavirus need not be worried as long as the community has been appropriately educated regarding preventive procedures. , including avoiding touching the mouth or nose, especially after shaking hands or doing activities outside the room. Also, masks are always recommended to be used when doing activities outside the home.³¹

Meanwhile, Deputy Secretary-General of MUI Nadjamuddin Ramly said, apart from being a good condition for prayer, ablution is also considered to prevent the spread

²⁹ Muhammad Hafil, "Wudhu yang Diyakini Sebagai Upaya Mencegah Virus Corona," *Republika*, September 21, 2020, Monday, 4 Safar 1442 edition, <https://republika.co.id/berita/q7a0ew430/wudhu-yang-diyakini-sebagai-upaya-mencegah-virus-corona>.

³⁰ Muhammad Hafil, "Wudhu yang Diyakini Sebagai Upaya Mencegah Virus Corona," *Republika*, September 21, 2020, Monday, 4 Safar 1442 edition, <https://republika.co.id/berita/q7a0ew430/wudhu-yang-diyakini-sebagai-upaya-mencegah-virus-orona>.

³¹ Ibid.

of the coronavirus. According to him, if people often perform ablution, the bacteria and germs in the human body can be cleaned. One of the most important is the hand. Nadjmudin added ablution had become one of the priorities in Islam to maintain the cleans.³²

CONCLUSION

Clean is one of the legal conditions in the performance of worship, both the obligatory and the Sunnah. Therefore, for the worship that we perform to be valid, we must first purify ourselves from *hadas*, *najis*, and dirt. Clean everything, be it yourself, clothes, and place of implementation. With Clean, we can know that Islam places great emphasis on cleanliness. Dirt, *Hadas*, and dirt can be cleaned in many ways depending on the type of *najis* and *Hadas*. It can be done with Clean, bathing, or doing *tayammum*. Learning and understanding all the ins and outs of Clean is very important so that we do not get confused in matters of hygiene and can worship correctly. Therefore, this article is expected to be able to help the community to know and understand this critical issue of Clean. Types of *najis*, big *Hadas*, and small *Hadas*, should be re-examined so as not to narrow our lives; because of this assumption, animal faeces is eaten meat is considered unclean, such as chickens, goats, cows, and other livestock. Even animals that are rarely eaten by people whose meat is faeces and even liked by many people like expensive mongoose coffee, even though the coffee has been mixed with animal faeces that many people do not want to eat the meat. The same goes for tattooed people.

Tattoos are considered as one of the obstacles to the entry of clean Water into the skin. The owner of the tattoo must repent because Allah SWT curses his actions. If the tattoo can't be removed, then the worship of the tattooed owner who has repented is considered valid. Getting rid of tattoos until now has not been found quickly and can be harmful to the body of the person who removes it. Muslims who believe in Allah, they will establish prayers. A devout Muslim will pray at least five times a day. Before praying, Muslims, of course, have to perform ablution first. In ablution, there are processes of washing hands, gargling, cleaning the nose, cleaning the face, wetting hair, and cleaning the feet. If the limb is cleaned at least five times a day, it is possible that the coronavirus does not stick to the body. Moreover, these devout Muslims carry out the Prophet's Sunnah in the form of keeping ablution. We don't need to be afraid to shake hands with devout Muslims because we always maintain cleanliness. The wisdom of the coronavirus motivates us always to keep ablution and avoid contact with non-mahram people so that ablution is maintained.

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