



The Perfect Wudhu Practice as a Prevention Mechanism to Reduce the Covid-19 Virus Infection

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Abstract: The covid-19 pandemic has changed the habitual practices of human life that have been practiced for so long. People all over the world have been introduced to a new form of habit termed the new norm. Several Standard Operational Procedures (SOP) have been introduced to curb the spread of this epidemic. However, the question arises whether these preventive measures are a new thing that has never existed before? Similarly, is there a similarity between the practice of SOP that must be on everyone today with the practices that have been practiced according to the disciplines of science and the religion of Islam. This study uses a qualitative method that uses the design of library research and document review. The results show that there are similarities between the practice of SOP outlined by the Ministry of Health Malaysia (MOH) and the World Health Organization (WHO) produced based on scientific studies with the practice of ablution that has long been organized by the holy religion of Islam. These findings have further added to the knowledge and confidence about the position of the disciplines of science and religion which are so beautifully complementary to each other. Further this evidence has directly rejected the ideas of dualism and secularism that separate religion from everyday life.

Keywords: Pandemic Covid-19, perfect wudhu, prevention, virus infection

1. Introduction

The word Wudhuk comes from the word “wadha’ah”. In terms of language, it means good and radiant (Al Muhit,1998). While in terms of syara' is the act of using water on certain members along with certain intentions (Al-Taufiq ‘Ala Muhimmat al-Ta’arif, 1410H) It is so named because the act beautifies and brightens the limbs that are washed and cleaned. The word wadhuk is the name of the water used for ablution, while ablution is the act of ablution itself (Zulkifli et.al 2011Main text (2018)

According to Sayyid Sabiq, the definition of ablution is the act of purification using water. The limbs involved in the ablution process are the face, both hands, head and both feet (Sayyid Sabiq, 2009). While Abu Sangkan gives meaning that integrates outwardly and inwardly. According to him, ablution is zikir worship which is a mechanism for cleansing the soul. Wudhu begins from the physical and then reaches the spiritual (Abu Sangkan, 2013). Islam has placed the element of cleanliness as part of faith (Muslim 2001: 105). Therefore, the practice of maintaining cleanliness

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is very much demanded and practiced by Islam. Wudhu is one of the practices that is translated through this idea (Jasmi A.K 2006). Wudhu which is associated with the meaning of cleanliness, purity and beauty will purify a human being both outwardly and inwardly. When a person takes ablution then it means that he has cleansed the outward limbs of his body as well as purified the sins committed by those limbs (Qurratul Aein 2012).

2. Pandemic Coronavirus 2019 (COVID-19)

On January 7, 2020, the population of Wuhan in Hubei district was confirmed to be infected with the 2019 novel Coronavirus (2019-nCoV) virus by the Government of China (WHO, 2020). The infection at the end of 2019 was initially due to the patient's symptoms of unknown ethological pneumonia leading to the discovery of the 2019-nCoV virus. The 2019-nCoV virus now referred to as SARS-Cov-2 (Severe Acute Respiratory Syndrome Coronavirus-2) by the International Committee of Taxonomy Viruses (ICTV) is an agent for Coronavirus 2019 (Covid-19). The rapid spread to 200 countries caused the World Health Organization (WHO) to categorize Covid-19 as a Public Health Emergency of Health Concern (PHEIC) and further led to the declaration of Covid-19 as a pandemic on March 12, 2020. Several follow-up actions were taken by countries around the world with the aim of helping to reduce the rate of infection of this virus especially to less developed countries and have less satisfactory medical facilities. This pandemic poses a great challenge to researchers and the medical field in particular because the SARS-Cov-2 virus is the latest virus that needs careful research to prevent infection and treatment as well as prevention.

As of early May 2021, the World Health Organization (WHO) has confirmed that cases of COVID-19 have remained at approximately 152 million new cases, while new deaths have continued to increase to 3.2 million (Wang et al 2021). The United States continues to report the highest number of cases in the world (32.4 million), followed by India (19.9 million cases) and Brazil (14.8 million cases). Malaysia recorded the first case detected on 25 January 2020, namely three Chinese nationals entering Johor from Singapore. As of early May 2021, the total number of cases was 600,000 cases while the total number of deaths was 3000 cases. Meanwhile cases requiring treatment in the Intensive Care Unit (ICU) was 878 cases; and cases requiring respiratory assistance was 441 cases (MOH, 2021). The author was one of the infected patients with SARS-Cov-2 during the first wave of the pandemic in Malaysia, happened in March 2020. Most countries in the world have recorded a sharp increase in COVID-19 infection and death cases even though most have already started immunization programs in their respective countries (MOH, 2021). Although researchers have successfully produced vaccines to curb and control Covid-19 disease however the effectiveness of vaccine or antiviral are in the range of 50% - 98%. Therefore, adherence to self- standard operating procedures (SOP) is crucial to ensure the prevention of COVID-19 infection meets the maximum level.

2.1 Symptoms of Covid-19 Disease

Symptoms usually begin within 5 to 14 days from the day of infection. Period from onset of COVID-19 symptoms to death from day 6 to day 14 or up to 40 days. This period depends on the age of the patient and the patient's immune system. This period is shorter among 70-year-old patients compared to those younger than 70 years (Wang and Wei, 2020; Li, et al, 2020). The most common early symptoms of COVID-19 infection reported are fever and lethargy, sore throat, cough, diarrhea, and shortness of breath. Clinical computed tomography (CT) scan imaging tests are used to confirm more serious respiratory infections. Patients with severe respiratory problems are treated with nasal oxygen assistance, oxygen masks or ventilators. Also reported are cases of heart failure, and other internal organs which could potentially result in death in Covid-19 patients. (Alfarooqi, Ateeq, and Muhammad, 2020).

2.2 Covid-19 Detection Method

Virus isolation, virus detection and nuclear acid amplification (via PCR) are methods that can produce the most accurate viral diagnosis results. Nucleic Acid Real-Time Reverse Transcription Polymerase Chain Reaction (RT-PCR) test or Nasopharyngeal nasal mucus cell (NPS) was used to qualitatively detect nucleic acid from the SARS-CoV-2 virus. Specimens used in this test were taken from nasopharynx (the back of the nose, at the base of the throat) and oropharynx (the throat at the back of the mouth and oral cavity) (<https://boomers-daily.com/tag/nasal-swab/>). Patients should look up at a position of 70o to facilitate specimen intake (Figure 1). Swab rubbed against nasopharynx to take mucus sample. This procedure takes less than one minute to complete and may cause momentary discomfort. The sample sent to the laboratory for genetic analysis.

Performing only one test for the diagnosis of COVID-19 can result in false or misdiagnosed negative results. therefore, to ensure real negative results, dual sampling (two sample test) needs to be done; a second sample should be taken after 7 days to confirm it. (Ismail, A and Sekaran, S.D, 2020).



(a) Long cotton bud is inserted approximately 5-6cm far into the nose.

(b) Throat method, an alternative to nasal swab

Fig. 1 - Nasopharyngeal nasal mucus cell (NPS) swab and throat method for diagnostic testing of SARS-CoV-2 virus species (<https://boomers-daily.com/tag/nasal-swab/>)

Implementation of the diagnosis workflow according to the time period of the disease will result in a comprehensive diagnosis (figure 2).

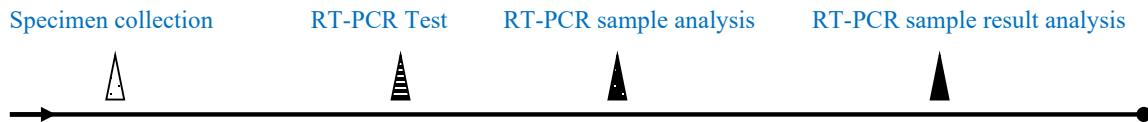





Fig. 2 - Implementation of RT-PCR diagnosis workflow

To date there is not a single diagnostic test that can be used as the best test for the detection of COVID-19 disease. Each test has different criteria in terms of speed and accuracy of analysis. Table 1 shows some types of diagnostic tests for COVID-19 disease.

Table 1 - Types of diagnostic tests for COVID-19 disease

	Molecular Test (RT-PCR)	Rapid Test Kit (RTK) Antibody	Rapid Kit Test (RTK) Antigen
Type Exams			
Specimen Collection	Samples of nasopharyngeal and oropharynx mucus cell	Blood samples containing antibodies produced by the patient's immune cells	Smear the nasal mucus sample
Test results If positive	Being infected	Has been infected	Being infected

The serological Rapid Kit Test (RTK) antibody test is an additional COVID-19 diagnosis in addition to RT-PCR, but it does not replace the RT-PCR test. Although serological tests do not confirm infection, it does provide evidence that the patient has had an infection. This is important immunological evidence for physicians and is also useful in

monitoring during treatment (Ismail, A and Sekaran, S.D, 2020). However, the Ministry of Health Malaysia (MOH) only certifies RT-PCR and RTK antigen diagnostic tests performed for the purpose of COVID-19 detection because it provides a more accurate analysis. Both of these tests require the use of Nasopharyngeal Swab (NPS) Swab by trained members using appropriate personal protective equipment (PPE) as well as laboratory equipment such as Biological Safety Cabinet (BSC) when processing samples that have been taken.

Thus, this study is a form of research on the wisdom and philosophy of ablution worship on human beings, especially Muslims from the external and internal aspects. This study aims to highlight the advantages of ablution from various aspects. There is no denying that health is a very important element in a person's life. Therefore, the focus of the study will be given to the effects and advantages of ablution in terms of health. Next, this study will focus on the role and contribution of ablution in facing the pandemic that is plaguing the world today which is the outbreak of Corona Virus or better known as Covid 19. The findings of this study are expected to increase human knowledge, understanding and confidence in the greatness of performing ablution in living daily life. Indirectly, this study will also be able to raise the dignity of glory and the truth of Islamic teachings itself which will be able to be proven through knowledge and approach of science and religion.

3. Wudhu' In the Qur'an Perspective

The word ablution is not clearly stated in the Quran. On the other hand, the practice of ablution in the Quran is stated directly and indirectly by using different words (Qurratul Aein 2012). Through surah Al Maidah in the sixth verse, Allah SWT has stated about the obligation to perform ablution for a Muslim who wants to establish prayer. O believers! When you rise up for prayer, wash your faces and your hands up to the elbows, wipe your heads, and wash your feet to the ankles. And if you are in a state of 'full' impurity,¹ then take a full bath. But if you are ill, on a journey, or have relieved yourselves, or have been intimate with your wives and cannot find water, then purify yourselves with clean earth by wiping your faces and hands. It is not Allah's Will to burden you, but to purify you and complete His favour upon you, so perhaps you will be grateful. Through these verses Allah S.W.T has explained the ways of taking ablution in detail. The verse also explains about alternative methods for those who have constraints to perform ablution due to lack of water or pain. In this situation they are given the facility to perform tayammum

Based on the translations presented it is clear that we could not find the word ablution directly. But when looking at the meaning of the whole verse that is when a person intends to establish prayer then they must first wash the face and hands to the elbows, wipe part of the head and wash both feet up to the ankles then it has given the impression that what is meant is referring to the process of cleansing and purification of certain limbs by using water for the purpose of establishing prayers.

Islamic Sharicah has classified the process of cleansing and purification as ablution that is when looking at the process that involves the use of water and the wisdom obtained from the act of ablution. Next, the verse also explains about the procedure of purification for those who are prevented from using water for the purpose of ablution that is with the method of tayammum.

At the end of the verse, Allah SWT explains that the requirement to purify the limbs before establishing prayers is not intended to bother human beings. On the other hand, Allah SWT explains that the purpose of the act of ablution and tayammum is because Allah SWT wants to cleanse his servants both outwardly and inwardly. After the completion of the process of purification and purification then Allah SWT will perfect His favor to His servants who obey his command. Wisdom from the perfection of blessings from Allah SWT will then provide an understanding that will make us always grateful to Allah SWT who is most generous and most merciful.

Apart from the verses contained in this surah Al-Maidah there is another piece of verse that records about the need to purify oneself as a condition for establishing prayers. Through surah Al-Nisa 'verse 43 (Al Nisa: 43) Allah SWT says what it means *O believers! Do not approach prayer while intoxicated¹ until you are aware of what you say, nor in a state of 'full' impurity²—unless you merely pass through 'the mosque'—until you have bathed. But if you are ill, on a journey, or have relieved yourselves, or been intimate with your wives and cannot find water, then purify yourselves with clean earth, wiping your faces and hands.³ And Allah is Ever-Pardoning, All-Forgiving.*

In this verse contains the meaning that shows that a person cannot perform prayers when his condition is not clean and pure or in a state of shame (insane). For example, a person who is intoxicated, until he understands and understands what he is saying. Similarly, it is not permissible to perform the prayer in the state of janabah (great hadas) until he reaches the obligatory bath. A person who is in a state of minor impurity is also not allowed to perform prayers until he performs ablution. Cleaning and purification methods that use water like this are only given an exception to people who are sick or do not have water. In this situation, Allah provides relief by allowing the method of tayammum as a blessing from Allah for His servants as a sign of Allah SWT's love for His servants.

Apart from the two excerpts of the above verses, there are several other verses of the Quran that state about the provision of ablution indirectly. Among the words of Allah SWT in surah al-Waqiah verse 79, *touched by none except the purified.*

According to Imam al-Baidhawi the meaning of '*purified*' in the verse narrated above is a person who is pure from big or small hadas (Nasiruddin Abu Sa'id et.al, 2010). This opinion is also adopted by some other commentators in their authoritative books of tafsir, namely Tafsir Ibn bin Kathir (Abu Fida Ismail, 1999), Tafsir al-Thaalabi ('Abd al-Rahman, tt), Tafsir al- Baghawi (Abu Muhammad, 1997) and Tafsir al-Qurtubi based on the opinion of Qatadah (Abu Abdullah Muhammad, 2003) and others. While Ibn Abi Rabah further details the interpretation of the word '*prified*' with the meaning of people who perform ablution (Abu Ishaq Ahmad, 2002). Based on the above discussion it can be concluded that this verse has indirectly stated the requirement of ablution in the word Tuhur which is sacred.

3.1 'Wudhu' and SARS-CoV-2 Virus

From 2002 to 2003, SARS-coronavirus (SARS-CoV) was found to have caused more than 8,000 human infections and recorded nearly deaths worldwide. In 2019, the virus was detected to have mutated to SARS-CoV-2 causing the Covid-19 pandemic (Rabenau et. Al. 2020). Infectious viruses, such as influenza, coronavirus, and Ebola viruses, have extra outer envelopes that contain lipids and proteins. An illustration of the highly transmittable SARS-CoV-2 virus is shown in Figure 3. SARS-CoV-2 are in size (65-125nm in diameter), and are enveloped viruses containing a single strand of positive-sense RNA. Virions are mostly spherical, with pronounced spiked glycoprotein (S) embedded in the envelope glycoprotein ϵ (YI- Wei Tang, 2020). The virus needs a host to be active as in the cells of animal and human bodies.

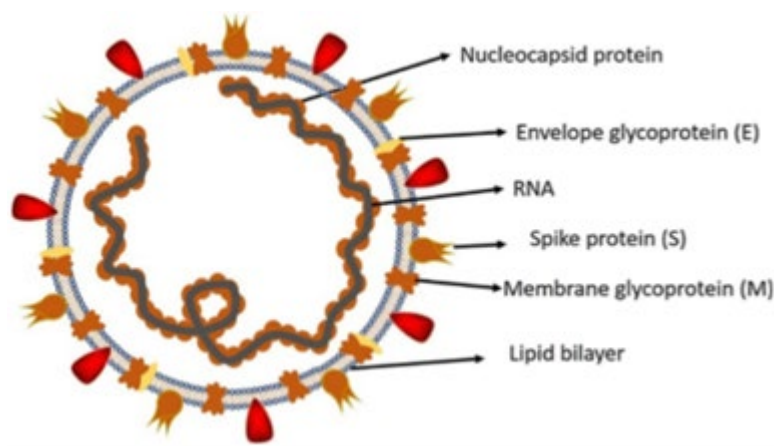


Fig. 2 - SARS-CoV-2 virus

Genomic analysis revealed that SARS-CoV-2 the rapid human to human transfer has been confirmed widely (Shereen, et. al. 2020). When the SARS-CoV-2 enters a person's body cavity such as the nasal cavity and throat cavity, a signal or 'instruction' will be given to the protein cells of the infected person's body to perform replication-transcription complex (RTC) replication. In this way, the next viral particles are formed as a result of the combination of RTC and protein cells in the body. The process of replication occurs in large numbers and kills body cells to the point of infecting others (Rabenau et. al. 2020).

The spread of SARS-Covid-2 virus can occur between humans. The mechanism involved is through water droplets that is when Covid-19 patients cough or sneeze where it causes the transfer of water droplets to others who are within 3 feet or 1 meter. These drops can enter the mucus of the nose, eyes and mouth. Other mechanisms are through physical contact, for example skin contact, touching the surface of objects touched by Covid-19 patients. The risk from this touch is that the individual who made the touch commits the act of rubbing the eyes, nose or mouth. According to a recent study by a group of scientists from the New England Journal of National, Institute of Health, ULCA, Princeton University and CDC, the 2019 Corona virus in an aerosol medium is stable on the surface for up to 72 hours (Al-Qahtani, 2020). On another study, dried SARS-Cov-2 retained its infectivity for as long as six days, indicating a relatively strong survival activity (Rabenau et. al. 2020). The groups at risk for Covid-19 infection are those with a background of chronic diseases such as lung problems, high blood pressure, heart, and the elderly (Al-Qahtani, 2020). From the aspect of control, it is suggested that the procedure to prevent the spread of this virus is through physical imprisonment especially those who have symptoms, frequent hand washing, wearing a face mask especially those who suffer from the symptoms of the disease. Dry mouth and nose would enhance virus activity therefore frequent drinking plain water to wet the areas would reduce the risk infection in human body. It is also recommended to cover mouth when coughing and sneezing with your elbows, and avoid touching your eyes, nose and face. The purpose is to prevent

the risk of the virus entering the body through the cavities of the three limbs (Alfarooqi, 2020). For the purpose of this study, the focus will be on the method of hand washing which is encouraged to be done repeatedly. Both of these methods are seen as very relevant to the parts of the body that need to be cleaned during the process of taking ablution is performed.

3.1.1 Wash Hands

The SARS-CoV-2 virus can survive on the surface of the hand for up to seventy-two hours. According to WHO, definition of hand wash is with plain or antimicrobial soap and water. The process involved palm until wrist, including each finger of both hands. The areas are the most possible part of both hands which frequently intact to other part of body especially to mouth, nose and eyes. Based on a 'Google Trends' study conducted in April 2020, the search for the keyword 'hand sanitizer' increased drastically over the previous 12 months. This proves the awareness of the importance of hand hygiene due to the pre-pandemic Covid-19 that there is still no vaccine or antiviral Covid-19. The practice of keeping hands clean prevents the spread of this virus. Hand hygiene practices include hand washing as follows (1) hand washing such as using soap and water (2) using antiseptic (3) using hand sanitizer such as rubbing hands with alcohol-based antiseptic ingredients. Soap can break down fats separately and make the virus unable to infect others. The correct method of hand washing is to wash hands within 20 seconds. (Berardi et al, 2020; Micah and Peter, 2020) Hand rub is formulated of a gel based on an alcohol solution intended for use on hands without the use of water in hand-rubbing procedures. While hand wash, which is hand washing liquid, is a formulation based on detergent which is intended to be used with water in hand washing procedures.

To ensure the effectiveness of hand rub should contain either 80% v / v ethanol (pharmacopeia grade or food grade) or isopropyl alcohol 75% v / v (pharmacopeia grade) in aqueous solution. The practice of hand washing with soap is said to be more effective than hand washing practices because all impurities can be removed, and all types of pathogens disappear completely at 99% (M. H. Al-Sayah, 2020). However, hand rub hand sanitizers are more practical in situations that require frequent hand washing for example in workplaces and locations where no water source facilities are provided. WHO has recommended washing hands with soap and water is the most effective way to practice good hand hygiene during the COVID-19 pandemic and can be supplemented by using recommended sanitizers.

Based on the above explanation, scientific facts have proven that basically the practice of frequent hand washing is one of the methods seen as capable of controlling the spread of the Covid-19 epidemic. This discovery is seen to have similarities with the practice of ablution performed during a Muslim when intending to perform certain acts of worship such as establishing prayers, reading the Quran and others. According to Syarif Hidayatullah (2014), a psychiatrist and neurologist in Austria, Leopold Werner Von Ehrenfels, has discovered something extraordinary about ablution. He presented the very shocking fact, that the most sensitive nerve centers of the human body are located next to the forehead, hands and feet which are among the limbs that must be cleansed during ablution. This nerve center is very sensitive to water. When a person is constantly washing the body part it means that the individual has taken care of the health and harmony of his nerve centers.

This fact has made the study related to the effects of ablution practice and its relation to the Standard Operation Procedure (SOP) very interesting. This study is expected to be able to increase the wealth of knowledge about the beauty of Islam expressed through the method of control of the spread of corona virus epidemic that is plaguing the world today.

3.2 Philosophies of Wudhu

The law of performing ablution has an implicit philosophy behind it. In general, it emphasizes the values of quality of life and has high values. Next it also manifests excellence in worship and daily life. According to Jasmi A.K (2006) there are five philosophies of ablution that have been highlighted, namely hygiene and health, perfection, frugality and increase the level of focus on a job done. However, for the purpose of this study, the author will focus on the philosophy of ablution in terms of hygiene and health.

3.2.1 Philosophy of Hygiene and Health

Cleanliness symbolizes one's faith. The Prophet (peace and blessings of Allah be upon him) said:

“Purification is one of the characteristics of faith”
(Muslim, 223)

The practice of ablution involving the cleansing and purification activities of certain members has explained the meaning of the very popular phrase. When a person performs, and practices perfect ablution as taught by Rasulullah SAW then he can appreciate a clean life in terms of spiritual and physical. This philosophy is seen in the provision of conditions, pillars and ablution circumcision. For example, before performing ablution, it is obligatory for a person to first ensure things related to water hygiene, things that prevent water from reaching the ablution limbs, perfect and flat washing method, washing the palms when starting ablution, gargling inserting water into the nose, method of squeezing certain limbs, and washing beyond the limbs of ablution (al-Sharbini, 2004: 68/1).

Ablution is a mechanism used for the purpose of physical and spiritual purification of human beings. The practice of taking ablution has a very significant relationship from the aspect of body health care body. Scientific evidence has found that the part of the body that is cleansed during ablution is the part of the body that is most susceptible to dirt and feces because it is usually exposed and often used to do work such as hands, feet, face and so on. This factor makes the body part the focus of micro-organisms that are classified as disease-carrying agents. Therefore, when one takes ablution then the body part can be cleaned. At the same time, it will be able to help prevent various diseases (Yusoff al Haj et.al,2008).

One of the limbs that are encouraged to be cleansed during the ablution process is the nasal area. Based on a study conducted by researchers entitled A pilot study on the efficacy of nasal rinsing during ablution in reducing acute respiratory tract infection (ARI) among male Hajj pilgrims. The study showed that nasal rinsing significantly reduced the symptoms of cough, rhinorrhoea, and nasal blockage (Ramiza R, et.al.2018). Nasal rinsing can be included as part of intervention methods that include vaccination and the use of a face mask. Nasal rinsing can be easily practiced by anyone who wants to take ablution. Nasal rinsing is a sunnah act in ablution, which is an integral element of Muslims' daily life. Nasal rinsing has many effects. First, it washes out antigens and pathogens that may occupy the nasal cavity; second, it dilutes nasal secretions, thus making it easier for mucociliary movement to clear up the thick mucus (A.G. Chiu, et al.,2008); and third, hypertonic solution improves mucociliary motility, thus improving mucociliary clearance (S. Cordray. et al,2005). Nasal rinsing is a proven adjunctive technique in treating allergic rhinitis and rhinosinusitis (K.E. Hermelingmeier, et.al.2012).

According to Ade Hashman (2013) in his book entitled *Rahasia Kesehatan Rasulullah* explained, *istinsyaq* or sucking water into the nose and then thrown back, is an act that may never be done by a person routinely except when a person performs ablution. The structure of the respiratory tract through the nose is the first defensive foundation in the human respiratory system. It is the part of the body that is directly exposed to the current environment. Respiratory tract is the main gateway for most infectious diseases. This is because there are many germs, such as streptococcus, pneumonia, neisseria, and heremophilus sp in the human nasal cavity. Therefore, through *istinsyaq*, there is an effort to clean the mucous membranes of the nasal mucus which may be contaminated by dirty air and germs. This fact is also discussed by Musbikin (2009). By doing *istinsyak* which is to put water into the nose and remove it during ablution will be able to remove bacteria and microorganisms that are in the nostrils. Bacteria and micro-organisms are always the cause of various diseases (Muhammad Afif, 2018). It is clear that ablution is also a rinse and dilution of germs to reduce its violence (Bahar Azwar,2005).

Apart from the nose, the limbs that are involved during the ablution process are the hands. There are two laws to wash the hands when doing wudhuk. First, it is categorized as circumcision, which is washing the hands of the two palms so that they are on the wrist. Second, it is categorized as obligatory, namely washing both hands so that the arms. The act of washing both hands with water during ablution has an effect in terms of hygiene and health. According to scientific studies the aim of hand hygiene is to decrease hand colonization with transient flora. The ideal technique should be quick to perform, reduce hand contamination to the lowest possible level, and be free from significant side-effects on the skin. Hand hygiene can be achieved either through hand washing, or hand disinfection. Hand washing refers to the action of washing hands with an unmedicated detergent and water, or water alone to remove dirt and loose transient flora to prevent cross transmission (S.Hugonnet &D.Pittet,2014).The purpose of hand hygiene practice is to quickly eliminate, as far as possible, temporary (polluting) flora and also have a continuous antimicrobial activity on the flora of the population. In the context of health care arrangements, this means washing hands temporarily flora before contacting the next patient. Prolonged hand hygiene preparation activities between uses are very important in health care situations, where clean hands are needed for a long time (P.A.Jumaa, 2005). The act of washing both hands has been reported in a hadith narrated from Uthman:

“Instead of Humran, the servant of Uthman ibn Affan radiallahu 'anhu,
he saw Uthman asking for a bottle of water and then he washed his hands (so that his wrists) three times”
(Sahih al-Bukhari, Kitab al-Wudhu, hadith no: 161)

According to Imam Nawawi, the scholars of the Syafie school agree that washing both wrists is sunnah at the beginning of ablution, and it is sunnah rather than ablution itself. In one study on the content of bacteria in water that has been used to inhabit mosques, madrassas and officials around Mecca and Jedah in Saudi Arabia found that the water contained colonic bacteria which is very high. This is true because most of the people who want to perform prayer will do their urination or defecate first. Thus, their hands carried the bacteria that had come from human intestines.

When you wash your hands to sit down, the bacteria will fall in water from their wuduk (Omar Siraj,2002). This proves that the wuduk are indeed able to clean human body than any bacteria and germs.

This philosophy of hygiene is not only focused on the physical form but also on the internal form of the practitioner. Therefore, in addition to the outward hygiene taught, Rasulullah s.a.w. also teach inner purity by teaching prayers every time after ablution whose reward is not small in the sight of Allah S.W.T. This philosophy was given priority by Rasulullah s.a.w. so that cleanliness can be perfected to the ablution practitioner in all personal aspects whether internal or external. This habit in turn will form individuals of the Muslim community who place great emphasis on cleanliness in their daily lives. This matter has been explained by the Prophet Muhammad SAW in a hadith that means "Has told us Suwaid bin Sa'id from Malik bin Anas. (in another narration mentioned) And has narrated to us Abu ath-Thahir and the words are his, has told us Abdullah bin Wahab from Malik bin Anas from Suhail bin Abu Shalih from his father from Abu Hurairah that the Prophet sallallaahu 'alaihi wasallam said: " When a Muslim or a believer performs ablution, then washes his face, then all the mistakes he sees with both eyes come out of his face with the falling of the ablution water, or with the end of a drop of water. When he washes his hands, then comes out of his hands all the wrongs committed by both hands together with the descent of water, or the end of a drop of water until he comes out clean from sin.

It has been observed that similar steps are seen in the hand wash guideline by WHO and hand wash in ablution. The difference is ablution use only plain water and must be from mutlak. In principle, the legal requirements and the perfection of one's wudu depend on the extent to which the individual can fulfill the pillars of ablution and the stipulated legal requirements for ablution. To observe the perfection of this ablution, Islam encourages its followers to embroider the principles of ablution with ablution circumcisions which consist of reading and deeds. After the harmony and circumcison of ablution have been perfected, it is necessary for the individual to avoid things that are unreasonable to do and cases that can invalidate ablution. Based on the above discussion, it is clear that the perfect method of taking ablution will help to guard the transmission of the Covid-19 area from a cleanliness aspect.

3.3 The Wisdom of Ablution

Wisdom means an understanding and understanding related to people, goods, events, or situations, which produces the ability to apply perceptions, assessments and actions that are appropriate to that meaning (K.H Didin & Anung Al Hamat, 2016). According to these two writers, wisdom is also the highest gift bestowed by Allah SWT on anyone who is desired among His servants. It is an ability to translate the meaning that God wants through His verses. The translation is in line with the attitudes, words and deeds both in dealings and worship so that it is able to achieve a goal based on existing syar' i, norms and laws.

Allah SWT who has the nature of all-knowing, all-loving and all-loving towards His servants. Therefore, everything and law that is conveyed through His revelation will not be in vain to contain meaning and wisdom for the good of man himself to live life in the world and the hereafter (Al Quran, 3: 190). In the context of the provision of ablution, that is, through research and understanding done on the many wisdoms that Allah SWT has bestowed on human beings, including physical and spiritual. Physically, ablution greatly affects the human body, especially in terms of hygiene and health of one's body. While in terms of spirituality between the wisdom of ablution is that it is a mechanism that Allah SWT instructs for the purpose of dropping sins that are often committed by human beings, especially sins that are often committed by members who are required to perform ablution or rubbed ablution water on them. Uthman ibn Affan (radyAllāhu 'anhu (may Allāh be pleased with him)) reported:

"The Messenger of Allah said: He who performed ablution well,
his sins would come out from his body, even coming out from under his nails"
(Sahih Muslim)

The truth related to Allah SWT's command to take ablution has been proven through scientific proof. The verses of the Qur'an that have been revealed to Rasulullah saw have brought many benefits to human beings themselves. In dealing with this covid-19 pandemic, the practice of ablution is seen as significant in the context of controlling the spread of this epidemic. Recently, A professor of pulmonology at Al-Azhar University, Dr. Taha Bakri, said that wudu (ablution) plays an important role in preventing diseases, particularly the Coronavirus. The practice of repeatedly washing five times a day protects people against microbes (The voice of wisdom, al Azhar as Sharif).

4. Conclusion

The spread of the corona virus epidemic has a tremendous impact on the world as a whole. It has changed the landscape of human life from all aspects. Various methods have been identified as mechanisms to reduce the rate of infection. Based on the SOP methods that have been produced through scientific studies, it is clear that there are the points of similarity between the recommendation and the method of taking ablution. The element of hygiene is a key aspect that is emphasized in the context of prevention of this viral infection. This aspect of hygiene has been embodied through activities performed during ablution. It not only covers physical aspects but also covers aspects and spiritual.

Therefore, it can be concluded that the rules found by science today are not at all contrary to the very beautiful Islamic teachings. In fact, through the proof of science has also supported that Islam and science are always together in creating a peaceful and harmonious world environment and obtain happiness in this world and the hereafter.

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