

Guiding Light

The Qur'an and the Sunnah on the Civilization Value of Cleanliness

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Translation

قرآن کریم

*In the name of Allah, Most Gracious,
Most Merciful.*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. And He it is Who sends
The Winds as heralds
Of glad tidings, going before
His Mercy, and We send down
Pure water from the sky.
Al Furqān (25:48)

● وَهُوَ الَّذِي أَرْسَلَ الرِّيحَ بُشْرًا بَيْنَ
يَدَيْ رَحْمَتِهِ ؕ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا
الفرقان (٢٥: ٤٨)

2. Remember He covered you
With drowsiness,
To give you calm as from
Himself, and He caused
Rain to descend on you
From Heaven, to clean you
Therewith, to remove from you
The stain of Satan,
To strengthen your hearts,
And to plant your feet
Firmly therewith.
Al Anfal (8:11)

● إِذْ نَفَسْتُمْ كُمُ النَّعَاسَ أَمَنَةً مِنْهُ وَيُنَزِّلُ
عَلَيْكُمْ مِنَ السَّمَاءِ مَاءً لِيُطَهِّرَكُمْ بِهِ
وَيُذْهِبَ عَنْكُمْ رِجْسَ الشَّيْطَانِ
وَلِيُرَبِّطَ عَلَى قُلُوبِكُمْ
وَيُثَبِّتَ بِهِ الْأَقْدَامَ
الأنفال (٨: ١١)

3. O thou wrapped up
(In a mantle)!
Arise and deliver thy warning!
And thy Lord
Do thou magnify!
And thy garments
Keep free from stain!
And all abomination shun!
Al Muddaththir (74:1-5)

● يَا أَيُّهَا الْمُدَّثِّرُ
قُمْ فَأَنْذِرْ وَرَبِّكَ فَكْبِيرٌ
وَيَا بَكَ فَطَهِّرْ
وَالرِّجْزَ فَاهْجُرْ
المدثر (٧٤: ٥-١)

4. O ye who believe!
When ye prepare
For prayer, wash
Your faces, and your hands
(And arms) to the elbows;
Rub your heads (with water);

● يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا
قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ
وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ

And (wash) your feet
To the ankles.
If ye are in a state
Of ceremonial impurity,
Bathe your whole body.
But if ye are ill,
Or on a journey,
Or one of you cometh
From offices of nature,
Or ye have been
In contact with women,
And ye find no water,
Then take for yourselves
Clean sand or earth,
And rub therewith
Your faces and hands.
Allah doth not wish
To place you in a difficulty,
But to make you clean,
And to complete
His favour to you,
That ye may be grateful.
Al Mā'idah (5:6)

وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ
وَإِنْ كُنْتُمْ حُجُبًا فَأَطَهَّرُوا
وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ
أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ
أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً
فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا
بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ مَا يُرِيدُ اللَّهُ
لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ
لِيُطَهِّرَكُمْ وَليُتِمَّ نِعْمَتَهُ عَلَيْكُمْ
لَعَلَّكُمْ تَشْكُرُونَ

المائدة (٥ : ٦)

5. And they will ask thee about (woman's) monthly courses. Say: "It is a vulnerable condition. Keep, therefore, aloof from women during their monthly courses, and do not draw near unto them until they are cleansed; and when they are cleansed, go in unto them as God has bidden you to do." Verily, God loves those who turn unto Him in repentance, and He loves those who keep themselves pure.
Al Baqarah (2:222)

• وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ
قُلْ هُوَ آذَىٰ فَاغْتَرِلُوا النِّسَاءَ فِي الْمَحِيضِ
وَلَا تَقْرُبُوهُنَّ حَتَّىٰ يَطْهَرْنَ
فَإِذَا طَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ
إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ

البقرة (٢ : ٢٢٢)

In the above verses, the Qur'an speaks of cleanliness (*tahārah*) in a physical sense and also informs us that the rain water which Allah causes to fall from the sky is clean and meant for drinking and cleaning.

In these verses, the Qur'an orders the Prophet and, by implication, the Muslims' to keep their clothes clean. Allah requires Muslims to clean those bodily parts which are usually exposed to dirt before their daily prayers. He commands them to bathe in order to cleanse their entire body after they sleep with their spouses. The Qur'an also requires Muslim women to cleanse their bodies through washing after their monthly periods.

6. Of their goods take alms,
That so thou mightest
Purify and sanctify them;
And pray on their behalf.
Verily thy prayers are a source
Of security for them;
And Allah is One
Who heareth and knoweth.
Al Tawbah (9:103)

● خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ
وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ
إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ
وَاللَّهُ سَمِيعٌ عَلِيمٌ
التوبة (٩: ١٠٣)

7. Behold! the angels said:
“O Mary! Allah hath chosen thee
And purified thee—chosen thee
Above the women of all nations.”
Āl ‘Imrān (3:42)

وَاذْقَالَتِ الْمَلَائِكَةُ يُبْرِيْمُ إِنَّ اللَّهَ اصْطَفَاكِ
وَطَهَّرَكِ وَاصْطَفَاكِ عَلَى نِسَاءِ الْعَالَمِيْنَ
آل عمران (٣: ٤٢)

8. O Messenger! let not
Those grieve thee, who race
Each other into Unbelief:
(Whether it be) among those
Who say: “We believe”
With their lips but
Whose hearts have no faith;
Or it be among the Jews—
Men who will listen
To any lie—will listen
Even to others who have
Never so much as come
To thee. They change the words
From their (right) times
And places: they say,
“If ye are given this,
Take it, but if not,
Beware!” If any one’s trial
Is intended by Allah, thou hast
No authority in the least
For him against Allah.
For such—it is not
Allah’s will to purify
Their hearts. For them
There is disgrace
In this world, and
In the Hereafter
A heavy punishment.
Al Mā’idah (5:41)

● يَتَأْتِيهَا الرُّسُولُ لَا يَحْزُنُكَ
الَّذِينَ يُسْرِعُونَ فِي الْكُفْرِ
مِنَ الَّذِينَ قَالُوا آمَنَّا بِأَفْوَاهِهِمْ
وَلَمْ تُؤْمِنْ قُلُوبُهُمْ وَمِنَ الَّذِينَ هَادُوا
سَمَّعُونَ لِلْكَذِبِ
سَمَّعُونَ لِقَوْمٍ آخَرِينَ لَعَلَّ بَأْسُكَ
يُجْرِفُونَ الْكَلِمَةَ مِنْ بَعْدِ مَوَاضِعِهِ
يَقُولُونَ إِنْ أُوتِيتُمْ هَذَا فَخُذُوهُ
وَإِنْ لَمْ تُؤْتَوْهُ فَاحْذَرُوا وَمَنْ يُرِدِ اللَّهُ
فِتْنَتَهُ فَلَنْ تَمْلِكَ لَهُ مِنْ اللَّهِ شَيْئاً
أُولَئِكَ الَّذِينَ لَمْ يُرِدِ اللَّهُ أَنْ يُطَهِّرْ
قُلُوبَهُمْ لَهُمْ فِي الدُّنْيَا خِزْيٌ
وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ
المائدة (٥: ٤١)

9. O, Consorts of the Prophet!
Ye are not like any
Of the (other) women:
If ye do fear (Allah),

● يٰ نِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ
مِّنَ النِّسَاءِ إِنْ اتَّقَيْتُنَّ

Be not too complaisant
Of speech, lest one
In whose heart is
A disease should be moved
With desire: but speak ye
A speech (that is) just.
And stay quietly in
Your houses, and make not
A dazzling display, like
That of the former Times
Of Ignorance; and establish
Regular Prayer, and give
Regular Charity; and obey
Allah and His Messenger.
And Allah only wishes
To remove all abomination
From you, ye Members
Of the Family, and to make
You pure and spotless.
Al Ahzāb (33:32-33)

فَلَا تَخْضَعْنَ بِالْقَوْلِ
فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ
وَقُلْنَ قَوْلًا مَعْرُوفًا
وَقَرْنَ فِي بُيُوتِكُنَّ
وَلَا تَبْرَحْنَ تَبْرِجَ الْجَاهِلِيَّةِ الْأُولَى
وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ
وَأَطِعْنَ اللَّهَ وَرَسُولَهُ إِنَّمَا يُرِيدُ اللَّهُ
لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ
الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا
الأحزاب (٣٣: ٣٢-٣٣)

10. O ye who believe!
Intoxicants and gambling,
(Dedication of) stones,
And (divination by) arrows,
Are an abomination—
Of Satan's handiwork;
Eschew such (abomination),
That ye may prosper.
Satan's plan is (but)
To excite enmity and hatred
Between you, with intoxicants
And gambling, and hinder you
From the remembrance
Of Allah, and from prayer:
Will ye not then abstain?
Al Mā'idah (5:90-91)

● يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْخَمِيرُ وَالْمَيْسِرُ
وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ
الشَّيْطَانِ فَأَجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ
إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ
الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ
عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ
العائدة (٥: ٩٠-٩١)

In these verses, the Qur'an is now peaking of moral and spiritual cleanliness and purity. These verses show how, in both a spiritual and moral sense, good deeds clean and purify the human being. In the last verse mentioned above, the Qur'an uses the word rijs (filth) to describe spiritual and moral impurity, which gives the concept of tahārah (purity) a wider and deeper meaning to encompass the inner and outer as well as physical, moral, and spiritual cleanliness and purity.

11. We also (sent) Lūt:
 He said to his people:
 "Do ye commit lewdness
 Such as no people
 In creation (ever) committed
 Before you?
 For ye practice your lusts
 On men in preference
 To women: Ye are indeed
 A people transgressing
 Beyond bounds."
 And his people gave
 No answer but this:
 They said, "Drive them out
 Of your city; these are
 Indeed men who want
 To be clean and pure!"
 But We saved him
 And his family, except
 His wife: she was
 Of those who lagged behind.
 And we rained down on them
 A shower (of brimstone):
 Then see what was the end
 Of those who indulged
 In sin and crime!
Al Arāf (7:80-84)

● وَلَوْطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ
 الْفَحِشَةَ مَا سَبَقَكُمْ بِهَا
 مِنْ أَحَدٍ مِنَ الْعَالَمِينَ
 إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِنْ دُونِ
 النِّسَاءِ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ
 وَمَا كَانَتْ جَوَابَ قَوْمِهِ إِلَّا
 أَنْ قَالُوا أَلْأَخْرَجُوهُمْ مِنْ قَرْيَتِكُمْ
 إِنْهُمْ أَنْاسٌ يَنْظَهُرُونَ
 فَأَنْجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ كَانَتْ مِنَ الْغَائِبِينَ
 وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَأَنْظَرُوا
 كَيْفَ كَانَتْ عَاقِبَةُ الْمُجْرِمِينَ
 الأعراف (٧: ٨٤-٨٠)

12. (We also sent) Lūt
 (As a messenger): behold,
 He said to his people,
 "Do ye do what is shameful
 Though ye see (its iniquity)?
 Would ye really approach men
 In your lusts rather than
 Women? Nay, ye are
 A people (grossly) ignorant!
 But his people gave
 No other answer but this:
 They said, "Drive out
 The followers of Lūt from
 Your city: these are
 Indeed men who want
 To be clean and pure!"
 But We saved him
 And his family, except
 His wife: her We destined
 To be of those
 Who lagged behind.
 And We rained down on them

● وَلَوْطًا إِذْ قَالَ لِقَوْمِهِ
 أَتَأْتُونَ الْفَحِشَةَ وَأَنْتُمْ تُبْصِرُونَ
 أَيْنَكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً
 مِنْ دُونِ النِّسَاءِ بَلْ أَنْتُمْ قَوْمٌ مُّجَاهِلُونَ
 فَمَا كَانَتْ جَوَابَ قَوْمِهِ
 إِلَّا أَنْ قَالُوا أَلْأَخْرَجُوا
 آلَ لُوطٍ مِنْ قَرْيَتِكُمْ
 إِنْهُمْ أَنْاسٌ يَنْظَهُرُونَ
 فَأَنْجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ
 قَدَّرْنَا مِنْهَا مِنَ الْغَائِبِينَ وَأَمْطَرْنَا عَلَيْهِمْ

A shower (of brimstone):
And evil was the shower
On those who were admonished
(But heeded not!)
Al Naml (27:54-58)

مَطْرًا
فَسَاءَ مَطَرُ الْمُنذَرِينَ
النمل (١٦ : ٥٨، ٥٤)

13. When Our Messengers
Came to Lūt, he was
Grieved on their account
And felt himself powerless
(To Protect) them. He said:
"This is a distressful day."
And his people came
Rushing towards him,
And they had been long
In the habit of practicing
Abominations. He said:
"O my people! Here are
My daughters; they are purer
For you (if ye marry)!
Now fear Allah, and cover me not
With shame about my guests!
Is there not among you
A single right-minded man?"
They said: "Well dost thou
Know we have no need
Of thy daughters: indeed
Thou knowest quite well
What we want!"
He said: "Would that I
Had power to suppress you
Or that I could betake
Myself to some powerful support."
(The Messengers) said: "O Lūt!
We are Messengers from thy Lord!
By no means shall they
Reach thee! Now travel
With thy family while yet
A part of the night remains,
And let not any of you
Look back: but thy wife
(Will remain behind):
To her will happen
What happens to the people.
Morning is their time appointed:
Is not the morning nigh?"
When Our decree issued,
We turned (the cities)
Upside down, and rained down

● وَلَمَّا جَاءَتْ رُسُلُنَا لُوطًا
سِئَاءَ بِيَهُمْ وَضَاقَ بِهِمْ ذَرْعًا
وَقَالَ هَذَا يَوْمٌ عَصِيبٌ
وَجَاءَهُ قَوْمُهُ يُهْرَعُونَ إِلَيْهِ
وَمَنْ قَبْلُ كَانُوا يَعْمَلُونَ السَّيِّئَاتِ قَالَ
يَنْقَوْمِرْهُنَّ وُلْدًا بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ
فَاتَّقُوا اللَّهَ وَلَا تَخْزُونِ فِي ضَيْفِي
أَلَيْسَ مِنْكُمْ رَجُلٌ رَشِيدٌ
قَالُوا لَقَدْ عَلِمْتَ مَا لَنَا فِي بَنَاتِكَ
مِنْ حَقٍّ وَإِنَّكَ لَنَعْلَمُ مَا نُرِيدُ
قَالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةٌ
أَوْ آوِي إِلَى رُكْنٍ شَدِيدٍ
قَالُوا يَلُوطُ إِنَّا رُسُلُ رَبِّكَ
لَنْ نَبْصِلُوكَ إِنَّا كُنَّا بِمَا عَمِلْتَ
فِي كُفْرٍ كَذِبًا وَلَا يَنْفَعُكَ مِنْكُمْ أَحَدٌ
إِلَّا أَمْرُكَ إِنَّهُ مُصِيبُهَا مَا أَصَابَهُمْ
إِنْ مَوْعِدُهُمْ الصُّبْحُ أَلَيْسَ الصُّبْحُ بِقَرِيبٍ
فَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا
عَلَيْهَا سَاكِنًا وَمَطَرْنَا عَلَيْهَا

On them brimstones
 Hard as baked clay,
 Spread, layer on layer—
 Marked from thy Lord:
 Nor are they ever far
 From those who do wrong!
Hūd (11:77-83)

حِجَارَةٌ مِنْ سِجِّيلٍ مَنْضُودٍ
 مُسَوَّمَةٌ عِنْدَ رَبِّكَ
 وَمَا هِيَ مِنَ الظَّالِمِينَ بِبَعِيدٍ
 هود (١١ : ٧٧-٨٣)

14. Remember We made the House
 A place of assembly for men
 And a place of safety;
 And take ye the Station
 Of Abraham as a place
 Of prayer; and We covenanted
 With Abraham and Ismā'il
 That they should sanctify
 My House for those who
 Compass it round, or use it
 As a retreat, or how, or
 Prostrate themselves (therein
 In prayer).
Al Baqarah (2:125)

● وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ
 وَأَمْنًا وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلِّينَ
 وَعَهْدِنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ
 أَن طَهِّرَا بَيْتِيَ
 لِبِطَانٍ لِّبَنِي وَٱلْعَٰكِفِينَ
 وَٱلرُّكَّعِ ٱلسُّجُودِ
 البقرة (٢ : ١٢٥)

15. "O! thou wrapped up
 (In a mantle)!
 Arise and deliver thy warning!
 And thy Lord
 Do thou magnify!
 And thy garments
 Keep free from stain!
 And all abomination shun!
 Nor expect, in giving,
 Any increase (for thyself)!
 But, for the Lord's (Cause)
 Be patient and constant.
Al Muddaththir (74:1-7)

● يَا أَيُّهَا الْمُدَّثِّرُ
 قُمْ فَأَنذِرْ وَرَبَّكَ فَكَبِّرْ
 وَتِبَٰئِكَ فَاطْفِئِرْ
 وَٱلرِّجْزَ فَٱهْجِرْ
 وَلَا تَمُنْ بِتَنَكُّرٍ
 وَرَبِّكَ فَٱصْبِرْ
 المدثر (٧٤ : ٧-١)

We find in the above verses that the Qur'an speaks of cleanliness and purity in a physical, moral, and spiritual sense. This is made clear in the case of the physical deviation, spiritual abomination, and the moral pollution of homosexuality of Lūṭ's people. In the same sense, the Qur'an speaks of keeping mosques and places of worship clean. Cleanliness here is both moral-spiritual and physical.

The Qur'an combines and relates the physical and spiritual dimensions. In the above verses, we find the Qur'an speaking of the time when the Prophet was called upon to begin delivering the message of Allah to his people. In order for him to do this, he must first be clean, both physically and spiritual-

ly, which Allah informs him of in one verse. Allah orders the Prophet to keep his outer and physical appearance clean (i.e., keep his clothing clean) and then tells him to keep his inner and spiritual self clean by getting rid of and thereafter avoiding all wrongful, sinful, and filthy qualities.

As for Lūt's people and their homosexuality, the Qur'an speaks of cleanliness in a way that combines both physical and spiritual cleanliness. The Qur'an describes their acts and behavior as wicked (*sayyi'ah*) and as a transgression (*fāhishah*). Despite the sin which surrounded Lūt and his family, they kept themselves pure or clean (*yatahharūn*). Here, purity and cleanliness is both spiritual and physical.

Tirmidhī narrated that Sa'ād ibn Abū Waqqās reported that the Prophet said: "Allah is good and loves good things; (Allah is) clean (and) loves cleanliness (*nadhāfah*); (Allah is) charitable (and) loves charity; (Allah is) generous (and) loves generosity. Clean the yards of your homes and the open spaces and (in this manner) do not behave like the Jews."

Imām Muslim narrated that Abū Mūsā al Ash'arī relates that the Prophet said: "Cleanliness (*ṭahūr*) is the other half of faith (*īmān*)."

Abū Dāwūd and al Nasā'ī narrated that Jābir ibn 'Abd Allāh said that the Messenger of Allah saw an unpresentable person (*ashath*) and said: "Could not this (person) find something with which to keep his hair orderly and presentable (*yusakkin*)? Could not this (person) find something with which to wash his clothes?"

Tirmidhī reports that the Prophet said: "There are five innate acts (*fiṭrah*): removing one's pubic hair (*istiḥdād*), circumcision, trimming one's moustache, removing one's underarm hair, and trimming one's nails."

Al Bukhārī narrated that Abū Sa'īd al Khudrī reported that the Prophet said: "Bathing on Friday is an obligation (*wājib*) for all Muslims who have attained puberty."

Tirmidhī and Abū Dāwūd narrated that Salmān said: "I have read in the Torah that the blessing of food is to wash (*wudū*) after it. When I told the Prophet what I had read, he said: 'The blessing of food is washing before it and washing after it.'"

Imām Muslim related that Abū Hurayrah said: "The Messenger of Allah saw some phlegm at the mosque's *qiblah*. He turned to the people and asked: 'What kind of person would stand facing his Lord and spit phlegm in front of Him? Would anyone like someone to face him and have phlegm spat in his face?'"

Al Bukhārī, Tirmidhī, and Nasā'ī narrated that Umm al Mu'minīn 'Ā'ishah said the Prophet said: "Brushing the teeth (*siwāk*) purifies the mouth and pleases the Lord."

The above traditions and many others emphasize the importance of cleanliness and go into great detail regarding the different aspects of personal

and environmental health and cleanliness. No doubt these traditions sharpen the Muslim's sense of physical cleanliness.

Al Bukhārī and Aḥmad narrated that Ibn 'Abbās said that once the Prophet passed by two graves. He said: "They are suffering punishment, but not because of a major sin (*kabīrah*). One is being punished for not cleansing himself after urination (*yastanzih*), and the other is being punished for spreading slanderous comments and misinformation among people."

Imām Mālik in his *al Muwaṭṭa'* narrated that the Prophet said: "Whenever defalcation and embezzlement of public funds and trust (*ghulūl*) become widespread and common among a people, fear will be thrown into their hearts. Whenever adultery (*zinā'*) [al Hākim narrated in his *al Mustadrak* that *fāḥishah*, which covers all kinds of sexual deviation in addition to both adultery and homosexuality] spreads widely and openly (*fāshā'*) in a people, death would greatly increase. Whenever people cheat in weighing and measuring (in commercial deals), their prosperity will cease. Whenever people rule unjustly, bloodshed (killing) will spread among them. Whenever people habitually do not fulfill their pledges (commitments), Allah will make their enemy prevail over them."

Ibn Mājah narrated a similar tradition which describes the phenomenon of *fāḥishah* in more detail: ". . . whenever deviant sexual behavior (i.e., homosexuality and adultery) spreads widely and openly, such a people will be cursed because of it and a plague (widespread mysterious death) and diseases (*awjā'*) which were not known to their ancestors will spread widely among them . . ."

In the above traditions, we see that the Sunnah follows the same Qur'anic line of approach, for it addresses cleanliness from all aspects—spiritual, moral, and physical. *Īmān* relates to inner and outer cleanliness. The absence of physical cleanliness due to urination is as bad a sin as the moral and spiritual impurity caused by spreading slanderous comments and misinformation. Both homosexuality and adultery are morally, spiritually, and physically filthy and thus lead to physical, moral, and physical harm and diseases.

Imām Muslim narrated that Umm al Mu'minīn 'Ā'ishah said: "The Messenger of Allah prohibited (Muslims) from drinking from the mouths of water skins or drinking pots (*siqā'*) because it gives them a bad smell and causes them to rot and decay (*yuntin*).

Imām Muslim related that Abū Qatādah said: "The Prophet prohibited (Muslims) from breathing back into their drinking and eating utensils."

Imām Muslim also reported that Jābir ibn 'Abd Allāh related that the Prophet said: "Cover your food utensils and tie your water skin. There is one night every year during which a plague spreads (*yanzil*). It falls into every uncovered utensil or untied water skin."

Al Bukhārī and Imām Muslim narrated that 'Abd al Raḥmān ibn 'Awf

reported that the Prophet said: "If a plague spreads in an area where you are staying, do not leave and run away from it. If you hear that it is spreading in certain areas, do not go to it."

Five of the six major hadith collections narrate that 'Abd Allāh ibn 'Umar said: "I heard the Prophet, when he asked about water in open places from which wild animals have drunk, say: 'If the water measures two *qullah* (big size water-skins), it is not filthy.'"

Al Bukhārī narrated that Umm al Mu'minīn Maymūnah said: "A mouse fell into some ghee and died. When the Prophet was asked about it, he said: 'Throw it and what is around it away, and then use the rest.' Ahmad and al Nasā'ī added "in solid ghee."

Al Bukhārī also narrated that Anas said: "A man came to the Prophet and said: 'O Messenger of Allah. The donkeys are eaten.' The Prophet kept silent. Then the man came a second time and said: 'The donkeys are eaten,' and the Prophet kept silent. Then the man came a third time and said: 'The donkeys have perished.' The Prophet orderd a man to call out to people and say that 'Allah and His Messenger prohibit you from eating domesticated donkeys.'" In another narration, it is related as: "It is filth (*rijs*). The cooking pots were spilled while boiling the meat." The term *rijs* is mentioned here because it is possibly spiritually and morally wrong to eat donkey meat, since it is not in the interests of the Muslims to continue to eat it.

Abū Dāwūd narrated that Ibn Ghālib said: "O Messenger of Allah. We are hit with drought. I have nothing to feed my family except fat domesticated donkeys, and you have prohibited the eating of domesticated donkeys." The Prophet said: "Feed your family except from your fat domesticated donkeys."

Al Bukhārī and Muslim narrated that the Prophet said: "If it would not cause my people (ummah) difficulty, I would have ordered them to brush their teeth at every time of prayer."

In all of the verses and traditions quoted above and many others spread throughout in the Qur'an and the books of hadith, there are a few important lessons:

1. There are many issues which scientists and social scientists should study and analyze, such as the meaning of cleanliness, the ways and means to achieve and enhance the sense and practice of cleanliness—the inner and outer dimensions as well as spiritual, moral, and physical cleanliness.
2. The Prophet was very concerned about cleanliness in all of its aspects and provided attainable ways and means for people without any scientific knowledge to achieve a remarkable standard of health and cleanliness.
3. The Prophet was fully aware of the effect of unhealthy personal and

environmental practices which destroy health and spread infectious diseases.

4. The directives of the Qur'an and Sunnah are comprehensive and civilizational and develop the sense of maintaining good health and a beautiful and healthy environment.
5. The directions of the Prophet provide all necessary and possible fundamental principles and basic means to provide all possible means of protection for the people.
6. Comparing the Qur'an's and the Sunnah's approach to health and cleanliness with the juristic approach, it is clear that both sources use an approach which is civilizational and comprehensive, one which addresses the issues of purity, good health, and a beautiful and clean environment. The juristic approach, on the other hand, is in many ways formal, static, and ritualistic. It also in many ways waters down the civilizational aspect to the point where it becomes possible for committed Muslims who are regular in their prayers and maintain the juristic rituals of cleanliness (*tahārah*) to be lacking in the civilizational sense of cleanliness. This appears in their personal practice, appearance, and environment so much so that it is not surprising to find the washing areas in those mosques which are usually attended by "the good Muslims" unclean.
7. When browsing through books of jurisprudence, the narrow, static, and formalistic approach (especially of the later and contemporary jurists) becomes very clear. These works are mere repetitions of texts written over a thousand years ago. No trace of the vast amount of scientific information connected with health and protection against deadly and infectious diseases can be found in even the most recent works.
8. The works of fiqh represent the historical manuals of Muslim education. Unfortunately, an educational approach or presentation is not found in these works; the contemporary works are purely legal and formal manuals deepening the secular separation of the religious and juristic from the worldly and scientific.

In conclusion, it is important for the Muslim religious scholars, social scientists, and intellectuals to recapture the civilizational aspects of Islam. They have to provide and establish the *shuratic* (consultative) dynamic institutions of Islamic legislation and *ijtihād* (Islamic creative thinking) and put an end to the secular approach towards life now found in the Muslim countries by integrating, utilizing, and addressing relevant contemporary knowledge, ways and means, and issues.

Muslim religious scholars, scientists, and intellectuals have to rewrite our fiqh manuals and make sure that our new manuals recapture our Islamic civilizational and educational needs.