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## Enhancing Quality of Life through *Taharah* Practice in Sunnah from al-Dihlawi's Philosophy

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### Abstract

Hygiene is critical for health and reflects one's character and societal advancement. Its inadequacy signals infectious diseases, notably in underdeveloped countries. A wholesome lifestyle, as delineated by WHO, encompasses physical, mental, and social well-being. The Prophet of the last semitic religion, Muhammad ﷺ stressed cleanliness as integral to faith. This paper scrutinizes the doctrine of *taharah* (purification) according to a well-known Muslim scholar, al-Dihlawi." He expounds on *taharah* in his book "Hujjah Allah al-Balighah, underlining both bodily and spiritual purity. He accentuates the correlation between external and internal cleanliness, pivotal for attaining spiritual contentment, thereby enhancing quality of life.

Keywords: *Taharah*; Purity; Quality of life; al-Dihlawi

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### 1.0 Introduction

Every Muslim who has faith and piety to Allah ﷻ must perform all worshipping acts commanded with full obedience and self-servitude to Allah ﷻ. However, before performing all these acts of worship, the main thing that needs to be observed is cleanliness and purity. *Ibadat* is closely related to purification or cleanliness, where if a person does not purify himself before prayer, the performed *ibadat* is invalid. A Muslim is required not only to purify himself but also to purify his clothes and place of prayer. Thus, the understanding of cleanliness is very important so that one can practice it correctly without neglecting the aspects related to cleanliness, and not carrying it out carelessly because it can affect the perfection of the worship performed (Alim et al., 2020). Taking for granted purity and cleanliness will also cause various problems, especially in terms of the acceptance of the practices of every Muslim by Allah ﷻ (Tamuri, 2023).

In this case, cleanliness and purity are part of the perfection of blessings that Allah ﷻ gives to His servants. Allah ﷻ said in the Quran: "Allah does not want to make it hard for you but He wants to purify you and perfect His blessings for you so that you may be grateful." (al-Maidah 5:6).

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Even Prophet ﷺ associated cleanliness with a person's faith. The Prophet ﷺ said, in a *hadith*, "Cleanliness is part of faith" (Narrated by Muslim). In the *hadith* it is very clearly said that cleanliness and purity are an inseparable part of faith. A person who does not take care of cleanliness and purity has reduced a part of the value of faith, therefore he is not included as a true believer as a whole.

Islam advocates that everyone must always maintain cleanliness, whether it is cleanliness of body parts (bodily) or spiritual cleanliness. Physical cleanliness is reflected in how Muslims always purify themselves, both before they worship Allah ﷻ and, in every act (Hamida, Toyonga & Rahman, 2016). In reality, the purpose of purification is for Muslims to be spared from the impurities that sticks to the body which can intentionally or unintentionally void the worship to Allah ﷻ. However, the reality is that there are many Muslims who only know that purification is just simply washing the body with water without practicing the other principles of purification as prescribed in Islam (Moktar & Osman, 2020).

Islam teaches us to take care of our health, both physically and mentally in any situation. *Wuduk* is a very important act in Islamic teaching and is a valid requirement for prayer. In addition, the harmony and *sunnah* of ablution provide very important benefits for the health of the human body. However, very few people know the advantages of ablution, leading to the lack of seriousness in implementing the principles and *sunnah* of ablution. For example, gargling which is a *sunnah* of ablution, has many benefits including maintaining oral health, dental hygiene, removing bad breath, and so on (Andriyani et al., 2021). Furthermore, the practice of hygiene culture has become a practice that has been handed down as a tip, therefore the new generation just does it without understanding its philosophy and secrets. As a result, the practice of hygiene culture is not fully embraced and appreciated by people nowadays. This will then cause the younger generation to leave or consider it troublesome or as not an in trend act. As a result, this practice is vulnerable to manipulation when there are pros and cons against it (Abdullah et al., 2021).

Thus, this study aims to analyze the wisdom and secrets behind the Shari'a rulings of purification (*thaharah*) which includes ablution, bathing and *tayammum*. This study focuses on the analysis of the views of Shah Wali Allah al-Dihlawi. He is Qutb al-Din Ahmad bin Abd al-Rahim (1703 AD-1762 AD) (al-Dihlawi, 1999; al-Siyalkuti, 1999). He was an authoritative Indian scholar in the 18<sup>th</sup> century and called *the mujaddid alaf al-thani* (Syukri, 2007; Jalbani, 1993). As a *mujaddid*, he used the medium of writing to purify the teachings of al-Quran and al-Sunnah. This is because the Muslim community at that time lived in stagnation and practiced blind imitation (Sukor, 1998). He produced many works in various fields. Among his famous works is the book *Hujjah Allah al-Balighah*, which is an encyclopedia or a main reference for Muslims in understanding the secrets of the Divine Law including the secrets of *thaharah* (Dali, 2002; Jalbani, 1993).

## 2.0 Literature Review

### 2.1 Definition of Thaharah

The word *al-thaharah* in terms of language means clean, free and pure from impurity (physical impurity such as urine and spiritual impurity such as shame and immorality (Manzur, 1990; al-Khin, 1989). Another word that refers to cleanliness in Arabic is *al-nazafah* which means purification (Manzur, 1990). *Thaharah* is the opposite of *najasah* which means all physical materials that Islam considers impure that need to be purified before performing worship (Ashimi, 2022).

Purification from the *Syarak* perspective refers to an act that requires prayer or the like such as performing ablution for those who have not performed ablution, bathing for those who are required to bathe, and removing impurities from clothing, body and even places (Zaydan, 1993; al-Khin, 1989). In Syaribi (n.d), Imam al-Nawawi defined purification as removing *hadas* and removing impurities or acts similar to both in form and meaning. For example, when taking ablution, the second and third wash is a recommended act. Similarly, ablution is required for people with *istihadah* disease or chronic urination. In other words, *thaharah* is something that is considered obligatory for performing prayers such as ablution, bathing, *tayammum* and removing other impurities. Ablution is to remove small *hadas*, bathing is to remove large *hadas*, and *tayammum* is to replace ablution in certain circumstances. *Thaharah* is basically an act of worship that includes all other acts of worship. Without *thaharah*, it is impossible to have valid worship because a servant must be in a clean and pure state to perform a worship (*thaharah wa nazafah*) to achieve the perfection of worship. *Thaharah* (purification) is a mandatory condition that must be fulfilled before performing other acts of worship. *Thaharah* is divided into two parts. The first type is external *thaharah*, which is to clean oneself, the place of residence, the environment from all forms of impurities, *hadas* and *najis*. Cleansing yourself from *najis* is cleaning your body, clothes, and the place you live from impurities until it loses its taste, smell and color. The second type is inner *thaharah*, which is to cleanse the soul from inner impurities in the form of sins and immoral acts such as envy, envy, arrogance and pride. The way to clean it is through *taubat nasuha* (sincere repentance), which is asking for forgiveness from Allah ﷻ without losing hope and promising not to repeat the sinful act.

### 2.2 Wisdom of Thaharah in Islam

Purification or *thaharah* contains various benefits and wisdom, among which purification is a demand of nature. Humans tend to be clean, and naturally, humans dislike and stay away from impurities. By virtue of Islam being the last semitic religion, it naturally commands people based on human natural disposition to purify themselves and maintain cleanliness. The wisdom behind such command is also to preserve the glory and greatness of individual Muslims. Humans are naturally inclined towards clean individuals. Humans like to be together and sit with him. Humans feel hatred, look down, distance themselves and do not want to sit together with individuals who are not clean. Because Islam is a religion that really concerns about maintaining the glory and greatness of the individual believer, therefore Islam orders its believers to maintain cleanliness in order to become a noble and respected person among the general public (al-Khin, 1989).

In addition, purification can also preserve health. Cleanliness is a very important reason to keep people away from disease. This is because most human diseases that are contagious are caused by impurities. By cleaning the body, washing the face, both hands, nose and both feet several times a day, the body is always protected from any disease and dirtiness. Among other things, cleanliness can invigorate a person's body and soul. This will make a person who is clean be able to carry out his/her responsibilities better and be able to think more rationally and accurately (al-Khin, 1989).

According to 'Abd al-Karim Zaydan (1993), cleanliness is very important especially when a person stands facing Allah ﷻ, that is during prayer. This is because when someone prays, it is like having a dialogue with Allah ﷻ. Therefore, it is obligatory for a servant of His to approach with a clean body, clothes and place to instill sincerity in the heart when worshipping Allah ﷻ. Allah ﷻ loves the person who likes to clean his heart by repenting, and clean his physical by purifying himself.

### 3.0 Methodology

This study used a qualitative method to study the philosophy of *thaharah* expounded by al-Dihlawi in al-Sunnah. In general, al-Dihlawi's view was evaluated and analyzed through his main work, the book *Hujjah Allah al-Balighah*. In addition, the author also referred to past writings that study the philosophy of *thaharah* in al-Sunnah and the thought of al-Dihlawi in describing the secrets and wisdom of purification and maintaining purity. This article briefly used content analysis to analyze and study the philosophy of *thaharah* by al-Dihlawi, especially the one discussed in the book of *Hujjah Allah al-Balighah*.

### 4.0 Findings

Al-Dihlawi (1999) has discussed in detail about matters related to *thaharah* such as ablution, bathing, *tayammum* and others. Interestingly, he did not just explain the laws of *thaharah* but explained in detail the wisdom and secrets behind the rules of maintaining purity and cleanliness.

*Wuduk*, bathing and *tayammum* are *thaharah* procedures prescribed to Muslims to remove *hadas* whether large or small. According to al-Dihlawi (1999), *thaharah* is divided into three parts, which are pure from *hadas*, pure from *najis* attached to the body, clothes and places and pure from the body such as feathers, nails and heels. Islam places great emphasis on cleanliness. Allah ﷻ prescribes ablution as a valid condition for prayer, *tawaf*, and touching the Qur'an. The Shari'a also mandates obligatory bathing from *junub*, menstruation, and postpartum, the *sunnah* requires bathing on Fridays and before performing the Hari Raya Prayer. In fact, Islam strongly encourages its followers to always keep their clothes, body, and places clean and free from various impurities and impurities.

Islam is very concerned about maintaining cleanliness and purity. Through the Qur'an and Hadith, Allah ﷻ has ordered every Muslim to perform ablution and perform prayer, as His words mean: "O you who believe, when you want to perform prayer (even though you have a small ablution), then (do ablution). That is, wash your face, and both of your hands covering the elbows, and wipe part of your head, and wash both of your feet covering the ankles." (al-Maidah 5:6). Allah ﷻ also urges to bathe in certain circumstances, as His words mean: "And if you are *junub* (being in state of major ritual impurity) then purify yourself (i.e. *ghusl* or washing the entire body with water in a specific manner)." (al-Maidah 5:6). In addition, Allah ﷻ orders every Muslims to cut nails, clean teeth and clothes. The Prophet ﷺ said, "Five things from nature are circumcision, shaving pubic hair, plucking armpit hair, cutting nails and cutting the moustache." (Narrated by Bukhari and Muslim). These things become the basis of *thaharah* and the beginning of human practice in becoming a servant of faith and doing righteous deeds.

#### 4.1 The Secret of Ablution

*Wuduk* is an act of worship that is commanded directly by Allah ﷻ which is written in the Qur'an as one of the ways to purify oneself before performing the prayer. From the perspective of the Shari'a dimension, the ablution procedure taught by the Prophet ﷺ contains its own wisdom and secrets. When discussing about ablution, al-Dihlawi (1999) asserted that ablution is a symbol of purity and it has a close relationship with faith, as well as one's heart. Therefore, ablution equals to the virtue of purity that will purify the soul and connect it with the angels so that one can forget the vile and dirty actions. Al-Dihlawi supported his view based on several hadith of Prophet ﷺ: 1) "Whoever performs ablution and improves his ablution, then all his sins come out of his body until they come out from under his fingernails." (Narrated by Muslim), and 2) "Indeed, my people will be called on the Day of Judgment with their faces, feet and hands white as a result of ablution, whoever is able among you, should extend the *ghurrah*, then he should do it." (Narrated by Bukhari and Muslim). *Gurrah* and *tahjil* (the light from ablution that appears on the face, feet and hands) as stated in the Hadith is a special address or sign for the followers of Prophet Muhammad ﷺ on the Day of Resurrection.

Al-Dihlawi (1999) stated again, by washing five body parts, it gives comfort to the soul, and purifies the body parts that will emit the light of faith. In this case, there is a close relationship between the forms of *hadas* and the purity of the soul. One will feel depressed and restless if any form of excrement is not purified. By performing ablution, it will remove the anxiety of the soul when the *hadas* comes out. The words of the Prophet ﷺ said: "The ornament of the believers reaches the place where ablution is performed." (Narrated by Bukhari). "Not performing ablution except believers." For the believers, they always perform ablution because they understand and believe in its wisdom and consider it as a sign of faith. They strive to gain the love of Allah ﷻ by keeping their inner and outer purity. Ablution will also raise the rank of a believer.

Therefore, performing ablution based on the teachings of the Prophet ﷺ can benefit the physical and spiritual well-being of people. In addition to purifying parts of the human body, ablution cleanses the soul from mistakes and sins committed by the parts of the human

body (Kusumawardi, 2021). Ablution has a purified effect on human behavior and soul because good morals reflect the perfection of a person's practice (Ashimi, 2022).

The Hadith of the Prophet ﷺ presented by al-Dihlawi above coincides with the words of Allah ﷻ which means: "O you who believe! When you want to pray, then wash your face and your hands up to the elbows, wipe your head, and wash your feet up to the ankles. And if you are in a state of impurity, then bathe yourself completely. But if you are sick, on a journey, or relieved, or mixed with your wives, and you do not get air, then purify yourself with clean earth by wiping your face and hands. God does not want to burden you, but God wants to cleanse you and complete His favors on you, hopefully you will be grateful." (al-Maidah 5:6)

Based on the meaning of the verse, when a person intends to pray, he should first wash his face and hands up to the elbows, wipe part of his head and wash both feet up to the ankles. This gives an impression that the process of cleaning and purifying the body parts by using water for the purpose of performing certain prayers. Islamic law has classified the purification process as ablution, based on the process that involves the use of water and the wisdom obtained from ablution (Khalid, Yunus & Rusdi, 2022; Adriyani et al., 2021). Allah ﷻ explains that a person's ablution is not meant to cause trouble, rather it is for the good of the person himself (Yasin, 2012).

Next, the verse also explains the purification procedure for those who are prevented from using water for the purpose of ablution, which is through the method of *tayammum*. At the end of the verse, Allah ﷻ explains that the condition of purifying the body parts before starting the prayer is intended not to cause trouble for people. On the other hand, Allah ﷻ explained that the purpose of ablution and *tayammum* is because Allah ﷻ wants to clean His servants both spiritually and physically. After the purification process is completed, then Allah ﷻ will complete His blessings to His servants who obey His orders. Wisdom from the perfection of Allah ﷻ's grace will further provide an understanding that makes a person always grateful to Allah ﷻ (Khalid, Yunus & Rusdi, 2022).

#### 4.2 Bath Secrets

Bathing is to flow water to all parts of the body in certain ways, as determined by the Shari'a. In certain circumstances, every Muslim must do it, sometimes it is recommended and obligatory to do it. Allah ﷻ mentioned the obligation to bathe in the Quran in the following verse: "And if you prostrate yourself, then bathe." (Al-Ma'idah: 6). Regarding the obligatory bath, al-Dihlawi (1999) explained that each pillar of ablution must be performed in an orderly and thorough manner so that the water can be spread over the whole body. He quoted the words of Prophet ﷺ: "Under every hair, there is a *janabah*, you should wash the hair and clean the skin." (Narrated by al-Tirmizi). Prophet ﷺ also said: "Whoever leaves one place of his hair from the *janabah* and he does not wash it, then \*it will be done starting and starting in hell." (Narrated by Abu Daud). The secret behind such a ruling is to cleanse the whole body from *junub* that can cause a person to suffer punishment in the afterlife. It will also affect the soul when every inch of the body is not purified. This also affects the glorification of Allah ﷻ because glorifying Allah ﷻ's message is obligatory. According to al-Dihlawi (1999) also, among those *syiar* are prayer, the Kaaba and the Qur'an. Therefore, the greatest form of protection is that humans cannot approach it or perform it except in a state of perfect purity.

*Janabah* is a matter of nature and requires purification. Prophet ﷺ said: "Angels do not enter a house where there are pictures, dogs and people who are *junub*." (Narrated by Al-Nasa'i). According to al-Dihlawi [7], this hadith means that the angels will stay away from those who are in a state of *junub* because it is against the purity state of angels. Prophet ﷺ also said: "If the Prophet ﷺ was in a state of *junub* and he wanted to eat or sleep, then he would take ablution like the ablution taken for prayer" (Muslim narration). Al-Dihlawi (1999) stated that *janabah* is something that eliminates the behavior of angels. Therefore, it is preferable for believers to purify themselves before going to bed or eating. When a person cannot perform the major purification, it is not appropriate for him to leave the minor purification because the affairs of both are the same to purify the large and small *hadas*.

#### 4.3 Secrets of Tayammum

Muslims are very lucky because Allah ﷻ provides relief through *tayammum* for those who cannot perform ablution or bathe with water due to ailments. *Tayammum* is performed with clean earth or soil based on the conditions and principles outlined by the Shari'a. Allah ﷻ stated: "And when you are sick, or on a journey, or returning from a place to defecate, or touch a woman, and you do not get water, then perform *tayammum* on good (clean) soil..." (al-Ma'idah: 6).

According to al-Dihlawi (1999), part of the *sunnah* of Allah ﷻ in all His Shari'a is to make it easier for mankind to do all the things that are not capable of being done. Therefore, the thing that is most suitable for the various conveniences is to omit things that contain difficulties in exchange so that the soul will be calm and not feel guilty for leaving the obligatory things at the same time. This does not mean abandoning the obligatory purity, but the Shari'a of dropping ablution and bathing is only for the sick and travelers. So, a ruling came down from the *Mala'il A'ala* (the group of angels) replacing bathing and ablution with *tayammum*. Therefore, *tayammum* is equal to other kinds of purification. This ruling is a significant that distinguishes Islam as a *deen* which is different from other *millah*. Prophet ﷺ said: "Allah has made the soil of the earth for *tayammum* as a material for purification." (Narration of al-Hakim). He explained that the land is chosen because it is easy to find and more suitable to eliminate difficulties. In addition, the soil cleanses things such as shoes and sword instead of washing them with water. When dusting the face with the soil, this can bring a feeling of humbleness. Land is suitable for asking for forgiveness.

### 5.0 Discussion

Al-Dihlawi's explained that the essence of *thaharah* refers to the perfect human nature, being healthy physically and spiritually, clean in body and soul. Allah ﷻ said in the Quran: "And clean your clothes. And leave all (deeds) abominable." (al-Muddathir 74:4-5).

Humans need to take care of personal hygiene both physically (self, clothes and place of residence) and spiritually (clean from sins and vices). The physical cleanliness when practiced will clean the spirit by avoiding all sins and vices. Verily, physical impurities reflects the multitude of human sins. Therefore, people should leave the worshipping of statues and idols that cause immorality and punishment in this world as well as the hereafter (al-Zuhayli, 1997). It is the human nature to like kindness, purity and cleanliness. Islam also places purity as an obligatory condition for prayer. Purification is obligatory and without it, worship is not accepted by Allah ﷻ. So, *thaharah* refers to the removal of *hadas* and *najis* from the body, clothes, and places in order to be able to perform worship, especially prayer. The nature of this *thaharah* emphasizes the aspect of purification and cleanliness to oneself, clothes and the environment and then forms a calm and peaceful soul (al-Ghazali, 2000).

The wisdom and secrets of ablution, bathing and *tayammum* according to al-Dihlawi (1999) have a significant relationship between physical and spiritual purity. This relationship balances a person's life until they can achieve happiness. Thus, happiness is achieved when people are clean physically and spiritually. The peace and cleanliness of the human soul is obtained when people purify themselves, their clothes and their place from *hadas* and all other kinds of impurities. Impurity in oneself and others contradicts the law of Allah ﷻ, especially in terms of ablution, and destructively impacts the soul. The purity of the human soul will connect it with angels and will always avoid all impurities. Dirt is a symbol of animal nature. It is with this cleanliness that the human soul can be shaped to achieve the nature of angels because angels are pure and clean (al-Dihlawi, 1999). Allah ﷻ said: "Indeed, successful is the person who makes himself - who is already clean - more and more clean (with faith and good deeds), And truly empty is the person who makes himself - who is already clean - his cleanliness decreases and sinks (because impurity of immorality)". (al-Shams 91:9-10).

A happy person always purifies his soul (*tazkiyah al-nafs*) from all vile traits, namely, envy, prejudice, pride, stinginess, hypocrisy and the like. To cleanse this soul, the first step is to cleanse the physical, that is to be pure from *najis* and *hadas* by purifying or *istinjak*, obligatory bath and ablution. The second thing to do is to purify oneself from the natural sins committed by the seven parts of the human body, namely, the mouth that lies is used for *dhikr*, *istighfar* or reading the Quran, the eyes that see forbidden things are replaced by seeing the majesty of Allah ﷻ's creation, the feet that walk towards immorality are used to seek halal sustenance and perform acts of worship, and genitalia should be used through marriage. The third step is to be pure from the seven inner sins, namely polytheism, lust, revenge, treachery, arrogance, ignorance and so on, through *zikrullah* (Yusuf, 2022; Zahri, 1979). By purifying the soul, it will give birth to traits that are praised and liked by Allah ﷻ. People who are clean and maintain cleanliness will always be ready to receive the inspiration from angels, experience good dreams and do things that bring blessings. The dream of a believer is a more reliable truth. Humans, the devil will always whisper doubts and prejudices to those people who are in a dirty and dangerous state. So, all human actions will be affected by bad things and his soul is always restless, anxious, treacherous and the like (al-Dihlawi, 1999). Lust is the main enemy of man and the devil is just a tool of lust to control man. Satan makes lust as the headquarters or the main place leading to evil. Dirty people will be liked by the devil and will facilitate all the affairs of the devil to lead the children of Adam to astray.

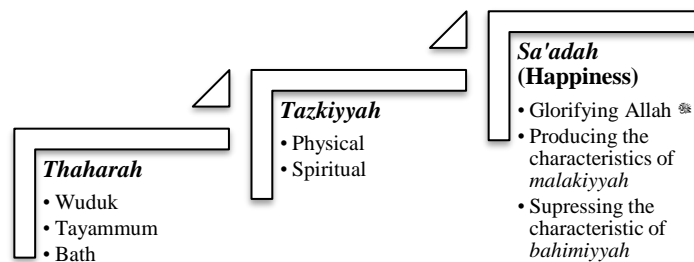


Fig. 1: The philosophy of *thaharah* according to the Sunnah to enhance of quality of life based on the views of al-Dihlawi [7] (Source:Kitab Hujjah Allah al-Balighah)

Therefore, this philosophy of *thaharah* encourages every human to always take care of external and internal cleanliness, and then can lead people to reach the highest level of angelic realm. The human soul will be free from the clutches of lust and the devil, and the angels will always accompany a clean and pure soul and body. Next, the person will receive innumerable blessings and favors from Allah ﷻ. Here, humans can improve the quality of life by achieving true happiness.

## 6.0 Limitations

While this study has provided valuable insights into the book review written by al-Dihlawi, it is important to acknowledge several limitations that may have influenced the interpretation and generalizability of the findings:

Firstly, the primary limitation of this study arises from the historical context in which al-Dihlawi lived and studied. The 18th century period in India was characterized by diverse cultural, political, and religious dynamics, which may have shaped al-Dihlawi's perspective on Islam and influenced the content and tone of *Hujjah Allah al-Balighah*. However, due to the limited availability of historical records and the challenges inherent in interpreting texts from this period, it is difficult to fully ascertain the extent to which al-Dihlawi's views were representative of broader intellectual currents or were influenced by specific regional or sectarian biases of the community at that time.

Secondly, the scope of this study is confined to the analysis of a single item of *tharath* (classical Islamic literature). While this review offers valuable insights into our understanding of *thaharah* and its secrets, it represents only a fraction of al-Dihlawi's broader corpus

of work. *Hujjah Allah al-Balighah* is an extensive exposition on numerous facets of Islam, encompassing doctrinal beliefs (*aqeedah*), legal theory (*fiqh*), mystical practice (*tasawwuf*), and the foundational rules of Islamic legal theory (*usul al-fiqh*). As such, the findings of this study may not fully capture the breadth and complexity of al-Dihlawi's contributions to Islamic scholarship in 18th-century India. This text stands as one of al-Dihlawi's seminal contributions, showcasing his deep insight into the Qur'an and Sunnah alongside his expertise in both logical and traditional Islamic disciplines.

Furthermore, it is not impossible for the interpretation of *Hujjah Allah al-Balighah* to be influenced by modern scholarly perspectives and methodologies. Despite efforts to contextualize al-Dihlawi's work within its historical and cultural milieu, it is possible that the analysis presented in this study may be influenced by contemporary biases or preconceptions regarding Islam, Indian history, or colonialism.

Additionally, it is important to acknowledge the limitations inherent in the methodology employed in this study. While efforts were made to conduct a thorough and rigorous analysis of al-Dihlawi's work, certain methodological constraints, such as the reliance on translated texts or the lack of access to primary sources or its *sharah* (explanation) in Arabic, may have limited the depth or comprehensiveness of the analysis. It is good for readers to refer to works of other scholars such as Imam Al-Shatibi and Imam Al-Ghazali.

Finally, it is important to recognize that the conclusions drawn in this study are based on the interpretation of the available evidence and are subject to revision in light of future research and discoveries. The limitations outlined above underscore the need for caution in extrapolating broader conclusions from the findings of this study and highlight the importance of ongoing scholarly inquiry into al-Dihlawi's work and its significance within the broader context of Islamic scholarship in colonial India.

## 7.0 Applications & Future of Thaharah

Thaharah, encompasses both physical cleanliness and spiritual purity. Its importance can be understood by the authors at various levels, and these can set directions for further research on how thaharah can have a significant impact to humans in various tiers:

1. Individual Level: Regardless of religion, thaharah is crucial for personal hygiene and health to prevent diseases. This practice also fosters a sense of discipline, self-respect, and mindfulness in one's daily life.
2. Religious Level: In Islam, thaharah is a prerequisite for performing many acts of worship, including the five daily prayers, touching the Qur'an, and performing the pilgrimage (Hajj). It symbolizes the purity of the heart and soul, reflecting the inner cleanliness that should accompany physical cleanliness. This concept is deeply embedded in Islamic teachings, emphasizing the importance of cleanliness in one's faith and closeness to Allah.
3. Societal Level: Thaharah promotes public health and cleanliness within communities. Socially, it fosters a culture of respect and consideration for others, as maintaining cleanliness is seen as a communal responsibility.
4. National Level: At the national level, the principles of thaharah can influence public health policies and sanitation standards. By prioritizing cleanliness and hygiene, nations can improve the overall health of their populations, reduce healthcare costs, and enhance the quality of life. It also plays a role in shaping national identity and values, emphasizing the importance of cleanliness and purity.
5. Global Level: Thaharah aligns with global efforts to promote health, well-being, and sustainable living. It is directly linked to the United Nations Sustainable Development Goals (UNSDGs), particularly Goal 3 (Good Health and Well-being), Goal 6 (Clean Water and Sanitation), and Goal 12 (Responsible Consumption and Production). By advocating for cleanliness and environmental stewardship, thaharah contributes to global initiatives aimed at ensuring healthy lives and promoting well-being for all at all ages, ensuring availability and sustainable management of water and sanitation for all, and encouraging sustainable consumption and production patterns.

In summary, thaharah is not only a religious duty but also a practice with profound implications for individual well-being, societal health, national development, and global sustainability. Its principles resonate with the objectives of the UNSDGs, highlighting the interconnectedness of Islamic teachings with global efforts to improve the quality of life and protect and sustain the environment which aligns with the values of maqasid al-Shariah.

## 8.0 Conclusion & Recommendations

The obligation, implementation, secret and wisdom of *thaharah* are explained in the Hadith of the Prophet ﷺ. It is the earliest act of worship before performing other acts of worship. The obligation includes all Muslims, even the sick and travelers are obliged to fulfill it in the prescribed regulations. So, the wisdom behind this ritual of worship is incalculable whether from a physical or spiritual aspect. Good physical and spiritual health is important to obtain a good quality of life. However, for al-Dihlawi, he emphasized the wisdom and secrets of the soul or spirituality of a Muslim as discussed by Sufism experts.

As a *Sufi*, al-Dihlawi emphasized that the main principle in practicing purity is to glorify the majesty of Allah ﷻ. It can be seen in the *thaharah* procedure which requires a person to perform each body part as prescribed by the Shari'a. *Thaharah* is also the nature of angels who always purify themselves through *tasbih* and *tahmid* to glorify Allah ﷻ. Therefore, the implementation of *thaharah* through its perfect pillars and conditions can shape the human soul to continue obeying Allah ﷻ like the practice of the angels. The light from angels also covers the soul of a person who performs all acts of worship well. This pure soul can subjugate the lust and animal nature (*bahimiyyah*) in humans, thus bring happiness in a Muslim's life.

The concept of thaharah can be extended to the halal industry where the meat should be clean from germs and the slaughterhouse should be in good sanitation. In addition, basic hygiene should be promoted as a nationwide campaign to ensure that humans do not spread infectious diseases such as COVID-19. In the food and business environment, government agents should emphasize that

Muslims must place cleanliness (*nazafah*) as the top priority to ensure that they can maintain a high score based on a hygiene grading scheme.

Lastly, al-Dihlawi has shown that Shariah laws and *tazkiyah al-nafs* cannot be separated. Knowledge of fiqh of taharah will lead to exoteric deeds, ultimately to esoteric deeds, resulting in clarity of the mind and positive change in the lives of every Muslim. There is no other religion in the world that is very thorough to the minute details of basic hygiene. However, as this world gets more disruptive with dynamic transformation changes, there will always be new frontiers where gaps in religious knowledge will need to be resolved.

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## Paper Contribution to Related Field of Study

Contributions of the research on Islamic Purification Practices: Insights into Spiritual, Ethical, and Interdisciplinary Dimensions.

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