

## THE RELATIONSHIP BETWEEN WUDHU WITH LANGUAGE

Yusni Sinaga

IAIN Padangsidempuan

Email: yusnisinaga@gmail.com

**Abstract :** Taking wudhu' means drains water to certain body organs as commanded by Allah Swt and His Prophet Rosulullah Saw whereas language means using one of the organs of the body as the vocal cards as explained in the previous language discussion before, they are ear in listening, mouth in speaking or head and face organs hands and will be given a reaction that will involved movement of the whole body including the two feets. All organs of the body that will be used in language specifically are also organs that must be cleaned in implementation of the taking wudhu'. That's way, people who actually take wudhu', people who often keeps wudhu' and people who stay in wudhu' will bring peace and luck to themselves and other people in their environment while they are taking communication and interactions.

**Key Word:** Wudhu' dan Language

**Abstract :** Mengambil wudhu berarti mengalirkan air ke organ tubuh tertentu seperti yang diperintahkan oleh Allah Swt dan Nabi-Nya Rosulullah Saw sedangkan bahasa berarti menggunakan salah satu organ tubuh sebagai vokal seperti yang dijelaskan pada pembahasan bahasa sebelumnya, yaitu telinga untuk mendengarkan, mulut dalam berbicara atau organ kepala dan wajah tangan dan akan diberikan reaksi yang melibatkan gerakan seluruh tubuh termasuk kedua kaki. Seluruh organ tubuh yang akan digunakan dalam bahasa secara khusus juga merupakan organ yang harus dibersihkan dalam pelaksanaan pengambilan wudhu. Dengan begitu, orang yang benar-benar berwudhu', orang yang sering berwudhu', dan orang yang tetap berwudhu' akan membawa kedamaian dan keberuntungan bagi diri sendiri dan orang lain di lingkungannya saat mereka melakukan komunikasi dan interaksi.

**Kata Kunci :** Wudhu' dan Bahasa

### I.INTRODUCTION

Wudhu 'and tayammum is one of the obligations for Muslims as well as the obligation to perform fardhu prayers. The validity of wudu' is a condition for valid prayer, because if the ablution is invalidated, the prayer will be invalidated. Seeing the importance of ablution 'such as the importance of fardhu prayer, it is necessary to discuss what is meant by ablution' and prayer. In Q.S Al-Maidah:6

“O you who believe, when you want to pray, then wash your face and your hands up to the elbows, and wipe your head and (wash) your feet up to the ankles and if you are junub, then take a bath, and if you are sick or on a journey or return from the toilet (latrine) or touch a woman, then you do not get water, so practice with good (clean) soil, wipe your face with it. Allah does not want to make things difficult for you, but wants to cleanse you and complete His favors for you so that you are grateful.”

Wudhu 'means washing or draining water to certain body parts, namely the hands from the fingers to the elbows, the face, the hair or the head and feet, beginning with the intention to perform ablution'. In Arabic dictionaries, ablution 'means ..... while in journals such as in journal writings (“Serenity”: Meaning of Dawamul Wudhu ') says that ablution 'according to language means clean, beautiful and good. According to syara', ablution 'is washing, draining and cleaning using water on every part of the ablution members to remove minor hadats. Prayer is the most important worship of other acts of worship, because whether or not Islam is established and the merits of one's deeds lie in the performance of one's prayers, and prayer is the opener (key) of heaven's door as written in the journal (Correlation Studies on understanding the Importance of Worship Prayers and Practices).

Prayer is an activity carried out with the intention of carrying out one of Allah's commands in the pillars of Islam. Prayer begins with intention and takbir and ends with greetings. In Arabic, prayer means.... and in one of the journals namely his journal (Benefits of Prayer for Mental Health: A Psychoreligious Approach to Muslim Patients) said that prayer means prayer or mercy. Prayer is said to be a prayer because the movements of the prayer entirely contain the meaning of prayer that is shown to Allah SWT.

Prayer is the pillar of religion. By standing or performing prayers, one's religion is established in his life. On the other hand, if the prayer is not performed, the religion will collapse, meaning that it will be destroyed, or if the person who does not perform the prayer does not have religion. Having no religion means that your life will be messy or messy, aka carelessly, because religion is according to its etymology in Sanskrit "A" means "No" gama means "Tossed up". By having a religion someone will not be confused or will not be restless, but on the contrary, people who are not religious will have a restless life. In conclusion, people who do not perform their daily prayers will be "uneasy" so people who do not perform ablution will also be

restless. Thus the importance of ablution 'is the same as the importance of prayer.

One's anxiety or confusion can affect one's language, how to speak, how to see even by looking at writing one's anxiety can be known. Affecting the language referred to here include: From the hearing of people who are restless or confused, it will often cause mishearing or misunderstanding of a sentence that is heard so that they respond to the sentence that is heard, namely through speaking, they will say wrong words which are ultimately not conducive or not connected. On the other hand, by maintaining ablution, it means that you will be far away or avoid anxiety and confusion which will have a calm or positive influence in understanding every interaction when communicating.

## II. DISCUSSION

In the pillars of Islam, the ablution command is not found. In the pillars of Islam a Muslim is required to say the shahada, namely:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

Which means the testimony of a Muslim to believe that the only God worthy or the right to be worshiped is Allah SWT and the Prophet Muhammad as the last Messenger of Allah SWT. The second pillar of Islam is the

command to pray, the third pillar is the command to fast, the fourth is to pay zakat and the fifth is to perform the pilgrimage, as in the hadith quote .....

Of the five pillars of Islam, it is clear that there is no mention of an obligatory command to perform ablution. However, in the second pillar, namely the command to pray, in terms of valid prayer, ablution is one of the conditions for the validity of every prayer, both fardhu and sunnah prayers. Thus, even though the command to perform ablution is not in the pillars of Islam, the command to perform ablution is also an obligatory command, as is the obligation to pray five times a day and one night. Attention to caution in performing ablution 'is the same as being careful in performing prayers. Looking at the urgency, ablution 'is no less important than prayer, the study of the issue of ablution' is very important to study, which includes the history of ablution', the benefits of ablution', the pillars of ablution', sunnah ablution', which cancels ablution', etc.

#### A. History of the Commandment of Wudhu'

We, Muslims already have the same concept of view that ablution and prayer are two inseparable things. In the explanation of

fiqh, ablution is known as a valid condition for prayer. In other words, prayer cannot be called valid if it does not perform ablution'. The ablution command cannot be separated from the prayer command. The prayer command was first received by the Messenger of Allah SWT in the history of the Israj and Mi'raj events. In the event of mi'raj, the Messenger of Allah SWT received the order to pray, namely when the Messenger of Allah (saw) met Allah SWT in Allah's Ars. At the beginning of the command for the fard prayer, it was 50 (fifty) times a day and night and on several occasions the request by the Messenger of Allah SWT to Allah SWT until now only 5 (five) times a day and night, what about the ablution command?.

What is commonly known is when the prayer commandment was first revealed. Usually, at every Isra 'Mi'raj commemoration event, the command to pray was initially ordered 50 times ago on the "input" of Prophet Musa (as) to Muhammad saw revealed to only 5 times.

In some fiqh books, such as Fath Al-Mu'in, it is not stated when ablution' is mentioned, there is only mentioned that prayer is prescribed before moving to Madina in the 10th year of the Prophethood of Muhammad. In the same opinion in other Shafi Iyyah fiqh books such as Hasyiyah Qalyubi 'ala Al-Mahalli, Imam Qalyubi the author of the book also gives a number of other opinions, according to

him there are those who argue that ablution is only prescribed in the 16th year of prophethood.

An explanation of the historical genre surrounding prayer can be found in a 90-page book entitled *Tarikh al-Salat* by Dr. Jawwad Ali as a historian, he discusses the history of ablution law. Hadith was also chosen as the support for the first explanation. The history of Al-Baihaqi in *Al-Dalail al-Nubuwwah* mentions that ablution is prescribed in conjunction with the teaching of prayer by the angel Gabriel to the prophet Muhammad.

The evidence for ablution is prescribed from the Qur'an, Allah Ta'ala says in Q.S Al-Maidah: 6 as follows: يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ

"O you who believe, when you want to pray, then wash your faces and your hands up to my elbows, wipe your heads and wash your feet up to the ankles."

In the implementation of prayer, it is ablution that is performed first. So, in the history of receiving the ablution command, was it also accepted first? In some hadiths below can be seen the command ablution 'as follows.

- a. Hadith from Abu-Hurairah Radhiyallahu 'anhu said that the Messenger of Allah said:

أَتَقْبَلُ صَلَاةَ أَحَدِكُمْ إِذَا أَحَدَتْ حَتَّى يَتَوَضَّأَ

"The prayer of one of you will not be accepted if he commits himself until he performs ablution" [Mutafaqun alaihi, Bukhari (135), Muslim (225)]

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: {مَنْ تَوَضَّأَ لِلصَّلَاةِ فَأَحْسَنَ الوُضُوءَ ثُمَّ قَامَ إِلَى الصَّلَاةِ فَإِنَّهُ يَخْرُجُ مِنْ خَطِيئَتِهِ كَيَوْمِ وَتَهُ أُمُّهُ}

The Prophet Muhammad said: "Whoever performs ablution for prayer, then he corrects his ablution (by observing the conditions, fard, and adab), then he prays, then he will come out of his mistakes like the day his mother was born)"

a. قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: {مَنْ تَوَضَّأَ لِلصَّلَاةِ وَصَلَّى كَفَّرَ اللَّهُ ذُنُوبَهُ مَا بَيْنَهُ وَبَيْنَ الصَّلَاةِ الْأُخْرَى الَّتِي تَلِيهَا}

The Prophet SAW said: "Whoever performs ablution for prayer, Allah will dissolve his (small) sins between that prayer and the others."

a. قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: {النَّائِمُ الطَّاهِرُ كَالصَّائِمِ الْقَائِمِ}

The Prophet SAW said: "A person who sleeps in a state of purity is like a fasting person who performs the night prayer (in terms of getting the reward, even though the level is different).

From the quotes of several hadiths above about the importance of ablution', it is necessary to explain in more detail the benefits of ablution' so that we as Muslims are motivated to pay attention to the quality of ablution' and maintain ablution' at all times.

## B. Benefits of Wudhu for Prayer (Spiritual) and Physical Health

### 1. Benefits of Wudhu for Prayer (Spiritual)

#### a. Erase Sin Do

Every Muslim performs ablution, Allah SWT will forgive his mistakes. In addition, ablution can also increase a person's degree and will always be given patience when dealing with things that are not liked. This is as stated in one hadith, the Messenger of Allah SWT said:

أَلَا أَدُلُّكُمْ عَلَىٰ مَا يَمْحُو اللَّهُ بِهِ الْخَطَايَا، وَيَرْفَعُ بِهِ الدَّرَجَاتِ؟ قَالُوا بَلَىٰ يَا رَسُولَ اللَّهِ قَالَ: إِسْبَاغُ الْوُضُوءِ عَلَى الْمَكَارِهِ، وَكَثْرَةُ الْخُطَا إِلَى الْمَسَاجِدِ، وَانْتِظَارُ الصَّلَاةِ بَعْدَ الصَّلَاةِ، فَذَلِكُمُ الرَّبَاطُ

“Shall I show you what makes Allah SWT remove faults and elevate degrees? The Companions replied, "Of course, O Messenger". He continued, "Completing ablution in the cold morning, being patient with things that are not

pleasing to you, taking more steps to the mosque, and waiting for prayer after prayer that is ribath"

(HR. Muslim no. 251)

- b. Answered prayer (wish)
- c. Face looks radiant
- d. Angels pray
- e. Following the Sunnah of the Prophet

From Ibn Umar, it is explained that the Messenger of Allah SWT said:

إني كرهت أن أذكر الله عزوجل إلا على طهارة

"Indeed, I do not like to remember Allah except in a state of purification." (Narrated by Abu Dawud & An-Nasa'i)

- f. Get the goodness of this world and the hereafter
  - g. Shining on the Day of Judgment
2. Benefits of ablution for physical health Kesehatan
- a. Benefits of ablution water for kidneys

First, the benefits of ablution water can actually remove toxins from the blood that are released by the kidneys.

- b. Benefits of ablution water before bed

Can relax the muscles after a hard day's work, even psychologically, people who do ablution will appear more relaxed and the body feels refreshed.

c. Good for the heart

When a member of the body is touched by cool ablution water, the heart will immediately pump blood strongly into three pathways, namely flowing to the head, palms, and feet.

d. The benefits of ablution water can clean the nose and get rid of all the dirt that sticks to the nose hairs. The nose will remain healthy, clean and free of dirt.

e. Good for stimulating the central nervous

f. Brighter face

With ablution, stubborn stains on the skin will slowly disappear.

g. The benefits of ablution water can prevent acne

Can remove dirt and excess oil on the face.

h. Prevent tooth and gum pain

Water for ablution can maintain oral hygiene and health and prevent dental and gum disease.

i. Keep skin moist and radiate inner beauty

The next benefit of ablution water is that it can moisturize facial skin.

j. Normalize heart rate

Able to make the normal heart to beat more stable.

k. Can brighten the eyes

The benefits of ablution water for the eyes can make the eyes more relaxed and fresh, so that the color is bright again after tired of working all day.

l. Help cure insomnia

m. Free from bad germs

Able to reduce germs that live in the body.

n. Stress relief therapy

Wudhu water is able to reduce stressed thoughts or feelings of sadness, water that hits the nerves in the fingers and toes can increase the relaxation of brain cells.

o. Avoid skin diseases

Various diseases such as tinea versicolor, ringworm, or ringworm. After knowing about the many benefits of ablution' for humans, of course, to arrive at these benefits, it is necessary to learn the correct ablution procedures so that the benefits mentioned above and even more than

that can be achieved, it must be studied properly in the form of the pillars of ablution', which is sunnah in ablution 'and things that invalidate ablution'.

### C. Pillars of Wudhu

There are several pillars of ablution, including:

#### 1. Reading intentions

وَيْتُ الْوُضُوءِ لِرَفْعِ الْحَدَثِ الْأَصْغَرِ فَرْضًا اللَّهُ تَعَالَى 1

It means: "I intend to perform ablution to lift small hadats fardhu because of Allah Ta'ala".

Intention means to do something at the time it starts. In ablution, the intention is done at the same time as washing the face. The contents of the intention are in the form of intending to eliminate hadas, or the intention of purification from hadas or the intention of being allowed to pray.

#### 2. Washing face

The boundary of the face that must be washed, from top to bottom, starting from where the hair grows to the two chin bones. While the side is between the right ear to the left ear.

It is obligatory to wash all parts that are within the scope of the face such as hair (fur) and others. Regarding the thick beard and sideburns there is still a distinction:

a) If the skin in it cannot be seen from a distance the size of a person talking, then it is not obligatory to wash it down to the skin, but it is Sunnah.

b) If the skin inside cannot be seen, then it is obligatory to wash it down to the skin. While the nostrils and eyes do not have to be washed because they are part of the inside.

It is Sunnah to wash the face three times. Also the Sunnah starts from the top of the face. Washing is considered one if it is even. Therefore, if the first wash is still uneven, then the second wash is still called the first wash as a complement.

### 3. Washing both hands

The part of the hand that must be washed is from the tips of the fingers to the elbows. How to wash it starting from the tips of the fingers to the elbows, by putting the right hand first, each repeated three times. Likewise, it is obligatory to wash all parts of the hand such as the fingers and others.

The obligation to wash both hands cannot be abandoned. This of course still depends on where the purus part of his hand

is. If it is below the elbow, it is obligatory to wash the residue that is broken up to the elbow. If it breaks above the elbow, it is not obligatory to wash the end of the part that is broken, but it is Sunnah.

#### 4. Rubbing part of the head

How: wet the palms of the hands and then wipe the hair head. The hair that must be brushed at least is part of a strand of hair. Sunnah is done three times.

In wiping part of the head, a person may choose the desired hair, it can be in front, back, and side, as long as it is within the scope of the head. So, if the hair is long enough to exceed the limit of the head, then it is not enough to wash the ends that are outside the limit of the head.

#### 5. Washing both feet

Wash both feet up to the ankles, the Sunnah starts from the tip of the toes of the right foot and is performed three times. It is mandatory to wash anything that is on the feet such as hair and nails.

#### 6. Orderly (sequential)

The point is to do the pillars of ablution sequentially as mentioned.

#### D. Sunnah in Wudhu

1. Washing the ears is sunnah in Wudhu '
2. Washing every part of the body 3 times
3. Clean your hands, between your fingers and between your toes
4. Gargle and clean the nose before performing ablution'

Because the ear is part of the head, while rubbing the head is part of the pillars of ablution, therefore the ear is Sunnah in ablution.

Imam Ash-Syaukani said and stated that wiping the ears is a Sunnah (not obligatory).

From Ibn Abbas, he said.

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَسَعَ أُذُنَيْهِ دَاخِلَهُمَا بِالسَّبَا بَيْنَ وَخَا  
لَفَ إِيُّهَا مَيِّهِ إِلَى ظَا هِرْأُذُ نَيْهِ عَمَسَعَ ظَا هِرْهُمَا وَبَاطِنَهُمَا

#### E. Which invalidates Wudu'

1. Exit something from one of two ways, namely qubul (facial genitals) or anus (back genitals).

The Prophet's words:

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا يَقْبَلُ اللَّهُ صَلَاةَ أَحْرِكُمْ إِذَا حَرَتْ حَتَّى  
يَتَوَضَّأَ مَتَّفِقٌ عَلَيْهِ

*“Allah does not accept a person's prayer if he has hadats (something comes out of one of the*

*pubic openings) before he performs ablution." (agree with hadith experts)"*

2. Loss of mind due to madness, drunkenness, fainting, sleep that does not have a fixed seat, and so on. As for the person sleeping with a fixed seat, his ablution is not lost.

The Prophet's words

الْعَيْنَانِ وَكَاءِ السَّهِّ فَإِذَا نَامَتِ الْعَيْنَانِ انْطَلَقَ الْوُكَا ءُفَمَنْ نَامَ فَلْيَتَوَضَّأْ  
(رواه أنوداود)

The two eyes are the rope that binds the door of the anus, so when the two eyes sleep, the binding of the door is opened, so whoever sleeps, let him perform ablution." (Abu Dawud)

3. Touched by the skin of a man with the skin of a woman who can be married (not a muhrim)

Surah An-Nisa: 43

وَإِنْ كُنْتُمْ مَرَضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ حَدٌّ مِّنْ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوْهِكُمْ وَأَيْدِيكُمْ إِنَّ اللَّهَ كَانَ عَفُورًا غَفُورًا

*"As for if you are sick or on a journey or after urinating or you have touched a woman, while you do not get water, then tayammumlah you with good dust (holy); wipe your face and your hands with it. Indeed Allah is Forgiving, Most Forgiving."*

4. Touching the genitals of humans, either their
5. own genitals or the genitals of others (qubul and anus)

The words of the Prophet SAW

عَنْ أُمِّ حَبِيبَةَ قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: مَنْ  
مَرَّ قَرْجَةً فَلْيَتَوَضَّأْ (رواه ابن ماجه رحمه الله)

#### F. Language

The first gift that Allah has given to all creatures is language, especially for humans. Allah swt created man from water into a clot of blood then into a lump of flesh and then formed according to the will of Allah swt. That is to have a head, arms, legs, etc. Then at a certain time Allah swt breathes the spirit into that form which is usually called a fetus. In the blowing of the spirit, the ability to speak at the same time gets time slowly being able to move one of its organs, the process of increasing the size of the fetus so that it is able to react to a movement in its mother's womb shows that the fetus wants to convey something that shows the language skills it has acquired.

The first language ability acquired by humans is listening, namely while still in the womb, even though the sound is heard through the mother's bloodstream. Furthermore, after birth, the ability to speak is obtained continuously through the learning process, the ability to read and write. Because language includes four abilities,

namely listening, speaking, reading and writing. Of the four abilities, listening and reading are receiving abilities, while speaking and writing are conveying abilities. These four language skills are indispensable in human life in carrying out interaction and communication.

Looking at the language skills, listening using the ear organs, speaking the mouth organs, reading the mouth organs as well as the brain and writing the hand organs and the brain. The organs used for this language are generally organs that will be tested or the entrance of the devil to deceive humans or organs that often disobey Allah and fellow creatures. Then these organs need to be cleaned that is washed with water through water spray, the organs will remain clean, bright, fresh and will grow well according to the expectations of the owner, namely Allah SWT. On the other hand, if the organs are dirty, dry, and dark, it will cause disappointment and anger by the owner which will cause hatred for the surrounding nature.

As a result of the process of interaction and communication that occurs in a person's life, a reward or a sin will be obtained. If in the interaction someone is wronged or there is a lie, then the interaction produces the benefits of goodness which will produce rewards, containing the benefits of goodness. The point is the language interaction that commands the commanding of ma'ruf and nahi munkar

which of course will lead to safety and peace in the world as well as in the hereafter.

## CONCLUSION

Performing ablution 'means draining water on certain organs of the body in accordance with the commands of Allah and His Messenger and speaking means using one of the organs of the body as explained in the previous language discussion chapter, namely the ear, mouth or head and face organs and hand organs and will be given a reaction that will involve movement of the whole body including the legs. All organs of the body that will be used in language specifically are also organs that must be cleaned in the implementation of ablution'. Thus, people who actually perform ablution' are people who often understand ablution' and people who stay awake in ablution' will bring peace and luck to themselves and their friends in their communication interactions.

## REFERENCES

- Lukmawati, Lela. (2015). "Ketenangan" : Makna Dawamul Wudhu'. *Jurnal Psikologi Islami*, vol. 1 No. 2, 55-66, <http://jurnal.radenfatah.ac.id>, 14.30.
- Rubino. (2018). Studi Korelasi tentang pemahaman Pentingnya Ibadah Shalat dan Pengamalannya. *Jurnal Pendidikan Madrasah*, Vol. 3 No. 1, 199-206, <http://ejournal.uin-suka.ac.id>, 14.40.
- A, Safiruddin. (2019). Manfaat Shalat untuk kesehatan Mental: Sebuah Pendekatan Psikoreligi Terhadap Pasien Muslim. *Jurnal Pendidikan , Sosial, dan Agama*, Vol. 11 No. 1, 83-92, <http://ejournal.insuriponorogo.ac.id>,14:45

Alwasim. *Al-Qur'an Tajwid Code, Transliterasi per Kata, Terjemah Per Kata*:  
Bekasi: Cipta Bagus Segara, 2013.