

The Application Of Shahria Rules According To Purity (Ṭahārat) In Air And Outer Space: A Research Study

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Abstract

Shari'ah is a system based on the Qur'an and Sunnah that provides guidance in individual and collective life. In it, commands have been issued by Allah Almighty to His servants as a code of conduct and these commands are not specific to time and place. Even if he rises from the earth to the heights of the heavens, he will be bound to follow these injunctions. Therefore, when the Muslims started their journey in space, there was a complete jurisprudence to get them out of the confusion of questions about the functioning of worship. There is a need for guidance. In view of this, detailed jurisprudential researches have been shed light on the removal of impurity in the air, the attainment of Shariah purity and the absence of means of purification.

Keywords: commands, code of conduct, time and place, space, worship, jurisprudential, impurity.

Introduction

Within the world religions, the distinction of Islam is manifestation of the sun. Its legal constructions are beyond the boundaries of time and place. There is an internal breadth within Islamic law and for this there is a complete knowledge of jurisprudence which is based on solid principles of jurisprudence. The jurists have formulated such principles in the light of which the solution to the problems of the world is found in the light of the interpretation of the texts.

The subject of space was not so extensive before that it is argued that man needs so much guidance on how to go and live in space, but in the present age, scientific progress has made it possible for man to

have an earthly atmosphere. Which raises questions about the jurisprudential rules of the atmosphere, such as worship, affairs, crimes, etc., which has greatly increased the importance of guidance on this subject because not only in the atmosphere it was possible to travel but also to stay temporarily.

While Islamic Shari'ah is the last Shari'ah and if there is a problem in the universe, it is not possible to solve it. Why not? Leading jurists have not talked about it because its need has arisen in modern times, but Islamic jurisprudence has rich sources of Shariah, rules of jurisprudence and the purposes of Shariah in the light of which the rules of Nawazal ie modern jurisprudential discussions and Problems

are looked at from the same sources of Shariah, rules of jurisprudence and objectives of Shariah.

The rules of purity in the air

Just as a Muslim is absolutely obliged to perform acts of worship whether he is on earth or in the heights of the heavens, so it is also obligatory to attain purity even if he leaves the heavens and the earth and goes into space. This research discussion will examine the functioning of the jurisprudential rules regarding purification in space. That wherever a Muslim is, he is obliged to perform acts of worship, and for the correctness of acts of worship, purification is a prerequisite.

Muslims started air travel in the 80's. Anu Shah Al-Ansari is the first Muslim woman to travel through space. He was followed by Muhammad Fars in 1987 under the same project and the most important of them was Dr. Muzaffar who stayed on the space station for 11 days. Dr. Muzaffar also kept sending videos of his prayers from the space station. Water is the main source of impurities, but it is not possible to use water due to its unattractiveness in the atmosphere. After the Muslim scientists went into space and due to non-use of water during air travel, contemporary jurists discussed the elimination of impurity from other sources besides water such as tissue papers. We are presenting the views of contemporary jurists in this regard.

In 2007, a gathering of contemporary jurists was held in Asia, in which jurisprudential fatwas were issued on the atmosphere. Or using other such means is illegal. Therefore, if a Muslim blows wet tissue papers on the limbs for ablution in a plane or in the air, then tahaarah will be attained, just as killing limbs on istanja will remove impurity.

Ruling on removing impurities from water

There is a difference of opinion among the jurists as to the origin of water for the removal of impurity. The first statement

According to the majority of jurists, water is a condition for the removal of impurity and is the key to eliminating impurity.⁽¹⁾

Evidence:

وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا.⁽²⁾

"And We send down clear water from the sky."

وَيُنَزِّلُ عَلَيْكُمْ مِنَ السَّمَاءِ مَاءً لِيُطَهِّرَكُمْ بِهِ.⁽³⁾

"And send down upon you water from the sky so that it may purify you (outwardly and inwardly)"

The reason is addiction

The Almighty has bestowed a favor on His servants by turning water into water and has described this favor. Is real water

جاءت امرأة النبي ﷺ فقالت؛ أرايت احدنا تحيض في الثوب كيف تصنع. قال تحته ثم تقرصه بالماء و تنضحه و تصلى فيه.⁽⁴⁾

A woman came to the Messenger of Allah, may Allah bless him and grant him peace, and asked him, "How can a woman's clothes be cleansed if she has menstrual blood on her clothes?" Ordered. "

The reason is addiction

The Prophet (peace and blessings of Allah be upon him) prescribed water to remove the impurity of blood. Therefore, it is not correct to remove impurity from liquids other than water.

عن انس أن اعرابيا بال في المسجد ، فقام اليه بعض القوم ، فقال رسول الله ﷺ دعوه ولا تزرموه قال فلما فرغ دعا بدلو من ماء فصبه عليه .⁽⁵⁾

Hazrat Anas (may Allah be pleased with him) narrated that when an Arab urinated in the mosque, the people went to prevent him. When it was over, he called for a water cauldron and poured it on him" .

The reason is indicated

The Prophet (peace and blessings of Allah be upon him) did not wait for the heat of the sun to remove the impurity. (Did not use

the hadith of the sun) but removed this impurity through water. Impurity from the Messenger of Allah (peace and blessings of Allah be upon him) is not transmitted except by water, which proves that water is the only source of impurity⁽⁶⁾

Qiyas

Water is necessary for the removal of the hadeeth, and the ruling on the removal of the hadeeth is worse than the removal of the hadeeth. Liquid impurities cannot be removed.⁽⁷⁾

The second statement

Water is not a condition for removal of impurity but impurity can also be removed from other liquids. This is the view of the Hanafi⁽⁸⁾

Evidence

According to Hadith:

عن سلمان انه قيل له؛ قد علمكم نبيكم كل شئى حتى الخراءة ، فقال ؛ احل لقد نها نا ان نستقبل القبلة لغائط او بول ، او ان نستنجى باليمين او ان نستنجى باقل من ثلاثة احجار ، او ان نستنجى برجيع او بعظم.⁽⁹⁾

It is narrated from Hazrat Salman that he was told that his prophet has taught him everything, even of the bazaar. It is forbidden to perform istanja, or to perform istanja with less than 3 stones, or to perform istanja with bone and bone.

The reason is indicated

Istanja with stones is as virtual as water, which indicates that whatever impurity is removed, the palace becomes pure, therefore water is not a condition for removing impurity.

عن ابي سعيد الخدرى ان النبي ﷺ قال؛ اذا جاء احدكم الى المسجد فلينظر فان رأى فى نعليه قدرا او اذى فليمسحه وليصل فيهما⁽¹⁰⁾

It is narrated on the authority of Abu Sa'eed Al-Khudri that the Prophet (peace and blessings of

Allaah be upon him) said: When one of you comes to the mosque, he should¹¹ look at his shoes. Let me pray. "

عن عائشة قالت؛ ما كان لاحدا نا الا ثوب واحد تحيض فيه ، فاذا اصابه شئ من دم ، قالت بريفها ، فقصته بظفرها .⁽¹²⁾

It is narrated from Ayesha that she used to say that if any of us had only one cloth for menstruation and there was blood on it, we would rub it with blood when it was dry.

Impurity is very bad. When it is gone, the thing returns to its original state.

Eliminating impurity is not a matter of death, but of avoiding what is forbidden and forbidden. Intention is not conditional on the removal of impurity⁽¹³⁾

Jurisprudential rules regarding ablution in the air

Wudhu is the name given to washing the limbs mentioned in Quran. But the problem is that in an atmosphere where it is not possible to use water due to impropriety and other factors, how can ablution be performed? This issue became part of the jurisprudential reality from the fictitious jurisprudence when the first Muslim astronaut traveled in space because the Muslim is bound by the Shari'ah rules everywhere. A gathering of Muslim scholars was held in Malaysia in 2007 to discuss the jurisprudential rulings on the atmosphere. The gathering was attended by 150 scholars. At the end of the gathering, jurisprudential rulings on Muslim astronauts, especially and for all Muslims in general, were explained. After that, the astronauts from the United Arab Emirates went into the air, and Hamad Muhammad Saleh, a member of the Islamic Research Institute, wrote a book on the rules of jurisprudence in space, which was named -

Jurisprudential rulings

In unspecified rulings, it is sometimes impossible to choose several aspects from a

rational point of view. Therefore, when it is not possible to use water for purification in the atmosphere, the jurists have followed the same principle of removing impurity from anything and purifying it from anything other than water. Declared valid. Now it is permissible to perform Wudhu in the airplane or in the air with Wips or other similar methods.

Jurisprudential rulings regarding tayammum in the air

Islam is both a religion of nature and a religion of convenience. Convenience and convenience have been kept in mind in the commands that Allah Almighty has given to His servants.

يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ. (14)

"He wants ease for you and does not want hardship for you."

In view of this convenience, the Holy Shari'ah has prescribed tayammum in case of any loss of use of water or water for ablution and ghusl while making it easy for the slaves.

The literal definition of tayammum

التيمم لغة؛ القصد ، يقال ؛ يمته و تيممته؛ إذا قصدته واصله التعمد و التوخي و منه قوله تعالى ؛ ولا تيممو الخبيث منه تتفقون اى لا تفسدو ، ثم كثر استعمالهم لهذه الكلمة حتى صار التيمم اسماء علما لمسح الوجه واليدين بالتراب. (15)

The literal meaning of tayammum is qasd and arda. It is the word of Allaah.

Terminological definition of tayammum

استعمال الصعيد في عضو ين مخصوصين على قصد التطهر بشرائط مخصوصه. (16)

It is called tayammum to use the soil with certain conditions for two specific organs with the intention of purifying it.

The legitimacy of tayammum

It is prescribed by the Qur'an and Sunnah not to perform tayammum when water is really or legally missing.

The Allah Almighty says:

فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا. (17)

"Then if you do not find water, then perform tayammum with pure clay."

السنة النبويه ؛ روى عن جابر ان النبي ﷺ قال اعطيت خمسا لم يعطهن احد قبلي (18)

The reason is indicated

The verses and the hadiths of the Prophet (peace and blessings of Allaah be upon him) clearly indicate the legitimacy of tayammum in the absence of water. There is a difference of opinion among the jurists regarding the meaning of the word Saeed in the words of Allah Almighty.

First opinion

Sa'id means pure soil which has the ability to grow and there is no dust on it. Therefore, it is not permissible to perform tayammum on anything other than the sex of the earth. In the Hanafis it belongs to Imam Abu Yusuf. (19)

Argument

قوله تعالى؛ فتيمموا صعيدا طيبا فامسحوا بوجوهكم وايديكم ان الله كان عضوا غفورا. (20)

The reason is addiction

Ibn 'Abbaas says that Sa'idah refers to Al-Turab al-Tayyib al-Tahir Pak Pak Tayr Tayyab Mati. (21)

Second opinion

Saida refers to everything that is above the earth, whether it is clay or something else, which is of the same sex as the earth, such as rocks, sands that cover the earth from the same sex. This is the view of Hanafis, Malikis, Zahiris, Zaidis and Imams. (22)

Evidence

1. The word Saida is derived from Saud and the meaning of Saida is

Asma Lama Tasaad Ali Wajh Al-Ard. Whatever has risen from the earth, therefore, is not particularly wrong with the soil of Saeed, but in general, whatever is above the earth is in the meaning of Saeed⁽²³⁾

2. قال رسول الله ﷺ جعلت لى الارض مسجدا و طهورا.⁽²⁴⁾

"For me, the earth has been turned into a mosque and a shrine."

3. قال رسول الله ﷺ عليكم بالارض⁽²⁵⁾

The word earth includes the whole earth. Without distinguishing between soil and non-soil.

Opinion

The word sa'id refers to anything above the earth which is of its kind.

الصعيد وجه الارض كان عليه تراب اولم يكن .

I performed tayammum in the air
There are two opinions of the jurists regarding performing tayammum in the air. First opinion. It is not permissible to perform tayammum with dust in the air.⁽²⁶⁾

Evidence

فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَأَمْسَحُوا.⁽²⁷⁾

"Perform tayammum with pure clay."

The reason is indicated

In the verse, the mind has come to discriminate, which means that when the hands are slapped on the ground for the purpose of tayammum, some will be wiped with dust and some with dust.

روى عن جابر قال: قال رسول الله ﷺ جعلت لى الارض مسجدا و طهورا.⁽²⁸⁾

عن ابن عمر قال ؛ اقبل رسول الله ﷺ من نحو نبر جمل، فلقبه رجل فسلم عليه فلم يرد عليه رسول الله حتى اقبل على الجدار فمسح بوجهه و يديه ثم رد عليه السلام.⁽²⁹⁾

The second opinion

It is not permissible to perform tayammum with dust in the air and this is the view of Shafi'iyah.⁽³⁰⁾

Evidence

قوله تعالى؛ فَيَمَّمُوا صَعِيدًا طَيِّبًا فَأَمْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ.⁽³¹⁾

Perform tayammum with pure clay. So (tayammum is that) wipe your face and your (whole) hands with this (pure clay).

The reason is addiction

In the verse, Allah Almighty has commanded to perform tayammum with intention. If a person intends to perform tayammum with dust and it will fly away because of the wind, then he has collected dust twice and performed tayammum, then it will not be valid.

Opinion

Perform tayammum with dust in the air. This opinion has been declared valid on the basis of strong arguments. In addition to the earth, they should perform tayammum with dust and dust found on other planets This issue was not debated by the leading jurists because science had not yet made extraordinary progress in this age. Since they are other planets besides the earth, it is permissible to perform tayammum with the dust or dust found on these planets.

The Almighty has said:

أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا.⁽³²⁾

"And did not those who disbelieve see that the heavens and the earth were joined together as one unit, so We tore them apart?"

اى مادة واحدة فجعل فيها سبع أرضين

، و سبع سموات.

The heavens and the earth have been created from the same substance. Then He created the seven heavens and the seven heavens in it.

Absence of ablution or tayammum

Allah has made the heavens and the earth subservient to man. And what is in the heavens and what is in the earth? When man traveled from the earth to the air and to the atmosphere and went beyond the

limits of gravity and entered the realms of non-gravity, he had to face many dangers, such as incandescent rays and differences in temperature. It was not possible for man to survive in the atmosphere without wearing a special kind of clothing because the temperature of the body was very different from the internal body temperature. In such a situation it is not possible to take off that special dress. If the time for prayer comes in this state, then he is not able to perform wudu 'or tayammum. There are four sayings of jurists regarding this.

The first statement.

At the beginning of the time of prayer, the person who is left behind will offer a symbolic prayer. Ruku will prostrate but will not recite Qur'an and Tasbeeh. This is the view of Imam Abu Yusuf, Sufyan al-Thawri Oza'i and the ancient religion of Shafi'i⁽³³⁾

Evidence

قوله تعالى؛ لا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَى. (34)

"Don't go near prayers while intoxicated."

The reason is indicated

It is not permissible to offer prayers for the poor.

Hadith of the Prophet

عن ابي عمر ان النبي ﷺ قال ؛ لا يقبل الله صلاة بغير طهور ، ولا صدقة من غلول (35)

It is narrated on the authority of Abdullah Ibn Umar that the Messenger of Allah, may Allah bless him and grant him peace, said:

عن علي عن النبي ﷺ قال ؛ مفتاح الصلوة الطهور ، و تحريمها التكبير ، و تحليلها التسليم. (36)

It is narrated from Hazrat Ali that the Holy Prophet said: Purity is the key to prayer, takbeer is its

prohibition and dissolution is its submission.

The second statement

If a person does not have access to water or soil or does not have the power to use them, he will offer short prayers. He will recite only Surah Al-Fatihah with the intention of prayers and when water or mud is mixed or it becomes impossible to use it, then it is time to repeat the prayers. If he prays in this state of janabah, then it is obligatory for him to perform ghusl and ablution, then he will perform the prayer, and if clean soil and water are not available, then he should perform the prayer He will not perform tayammum. This is the view of Imam Ahmad and Imam Malik in Shafi'i and in one tradition.⁽³⁷⁾

Evidence

عن عائشة ؓ انها استعارت من اسماء قلادة فهلكت فبعث رسول الله ﷺ رجلا فوجدها فادركتهم الصلوة وليس معهم ماء فصلوا فشكوا ذلك الى رسول الله ﷺ فانزل الله آية التيمم فقال؛ اسيد بن خضير العائشة جزاك الله خيرا ، فوالله ما نزل بك امر تكرر بينه الا جعل الله ذلك لك و للمسلمين فيه خيرا. (38)

It is narrated on the authority of Ayesha that she borrowed a necklace from Asma and she got lost. He did not have water for ablution. He offered the prayer. Goodness, by Allah, whatever you dislike, Allah Almighty has created good for you and for the Muslims. "

The reason is addiction

When water was not available, the Companions offered prayers without purification and they believed that prayer was obligatory. The Prophet (peace and blessings of Allaah be upon him) did not deny the Sahaabah prayers without purification, nor did he say that in that case the prayer was not obligatory on you, and if it was not obligatory, then the Prophet (peace and blessings of Allaah be upon

him) must tell them.

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم ذروني ما تركتكم فإنما هلك من كان قبلكم بسؤالهم واختلافهم على أنبيائهم فإذا أمرتكم بشيء فخذوا منه ما استطعتم وإذا نهيتكم عن شيء فانتهوا. (39)

It is narrated on the authority of Abu Hurayrah that the Messenger of Allah, may Allah bless him and grant him peace, said: Do not interrogate me in what I did not interrogate you. When I command you to do something, do it as much as you can, and refrain from what I forbid. "

The reason is addiction

A Muslim is obliged to perform the prayer with its conditions. It is permissible to offer prayers with conditions.

عن عبد الله بن عمر عن رسول الله ﷺ انه قال؛ لا يقبل الله صلاة بغير طهور (40)

"Allah does not accept prayers without purification."

The reason is addiction

Unavailability of water and soil is an excuse which is not valid, therefore this excuse will not invalidate the prayers.

The third statement

A person who is not able to perform the prayers completely, so he will not perform the prayers and will not perform the qadha later. This is the opinion of Imam Abu Thaur, Abu Dawud and Imam Malik⁽⁴¹⁾

Argument

Faqid al-Tahoorin is unable to offer prayers, just as a menstruating woman is unable to offer prayers.

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The fourth statement

The only person who will be able to perform the prayers is the one who will actually perform the prayers, and it is not obligatory to perform the prayers later, but he will limit his prayers to the duties only. This saying is prevalent in the Hanbali religion and besides them it is also from Zahiriya, Aya Zia and a narration from Imam Malik and Imam Shafi'i.⁽⁴²⁾

Evidence

قوله تعالى؛ لا يُكَلِّفُ اللهُ نَفْسًا إِلَّا وُسْعَهَا (43)

"It does not burden any soul beyond its capacity."

Opinion

Prayer is obligatory on a person who is not a person and it is not necessary to perform it. This opinion is based on the power of reasoning.

Summary Discussion

Shari'a is a system based on Qur'an and Sunnah which provides guidance in individual and collective life. Even if he reaches the heights of the heavens from the earth, he will be bound to obey these commands. There is a need for guidance. In view of this, detailed jurisprudential researches have been shed light on the removal of impurity in the air, the attainment of Shariah purity and the absence of the means to achieve purity.

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²¹ Al-srkhsġ , Muġammad bn aġmd bn abġ shl shms al-a'imh al-srkhsġ, al-mbsġt , j:1,s:108

²² al-qrtġbġ,abġ 'bdallġh Muġammad bn aġmd al-anšarġ al-qrtġbġ , al-jam' al-aġkam al-qr'an , dar aġya' al-trath bayrġt ,j:5,s:237

²³ shġġ al-bkharġ, j:1,s:91

²⁴ shġġ al-bkharġ, ktab al-tymm , j:1,s:91

²⁵ tfsġr al-qrtġbġ ,j:5,s:236

²⁶ al-ma'idh 5:6

²⁷ shġġ al-bkharġ,ktab al-tymm,j:1,s:335

²⁸ shġġ al-bkharġ, ktab al-tymm , j:1s:94

²⁹ shġġ al-bkharġ , bab al-tymm fġ al-ġdr ġda lm yjd al-ma' , j:1,s:92

³⁰ Al-ma'idh 5:6

³¹ Al-anbya' 21: 30

³² Al-mjmġ ' m' al-tlkġš , j:2,s:256

³³ Al-nwuy,al-mjmġ ' m' al-tlkġš , j:2,s:272

³⁴ Al-mslm,mslm bn ġaj bn mslm al-qshġrġ al-nġsabġry,abġ al-ġsayn ,shġġ al-mslm,shġġ mslm bhamsh al-nwuy, ktab al-tġarh , bab fġl 36. al-wġġ' ,j:3,s:110

³⁵ snn abġ dau'd ,ktab al-šlah , bab frġ al-wġġ' , j:1,s:15

³⁶ Al-mjmġ ' m' al-tlkġš , j:2,s:278

³⁷ ibn majh,Muġammad bn yzġd bn majh,snn ibn majh, ktab al-mqdmh,dar al-ktb al-'lmyh,lbnan,2008' ,j:1,s:3

³⁸ Al-mjmġ ' m' al-tlkġš , j:2,s:278

³⁹ ibn majh,Muġammad bn yzġd bn majh,snn ibn majh, ktab almqdmh,dar al-ktb al-'lmyh,lbnan,2008' ,j:1,s:3

⁴⁰ shġġ al-mslm,bab frġ al-ġj mdh fġ al-'mr , j:9, s:119

⁴¹Al-mjmġ ' m' al-tlkġš ,j:2,s:280

⁴²Al-bqrh 2:286

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