

CONCEPT OF RITUAL PURITY **(A Comparative study between Islam and Hinduism)**

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Abstract

Purity is the instinct of human being. It is the pivot of the teachings of all religions. The fundamental aim of this paper is to explore the concept of the Holy Quran and ManuSmriti⁽¹⁾ regarding ritual purity. It is a very significant issue between the Muslims and Hindus. The Hindu scholars claim that the Hinduism is the religion of purity but on the other side the Muslim scholars claim that Islam called the purity a half of its faith. In addition, they claim that Islam has a comprehensive mechanism of purity and cleanliness and it is the final and complete version of the teachings of all the religions. In this situation, it is a very significant to find out the reality in the light of the verses of the Holy Quran and the ManuSmriti regarding the concept of ritual purity.

The study was documentary in its nature, so the literature has been reviewed from the primary sources of the both religion. This paper is divided into three parts; first part deals with concept of the Holy Quran regarding ritual purity however the second part deals with concept of ManuSmriti and the third part deals with analyses of both the concept of ritual purity and it ends with a conclusion.

1. Concept of ritual purity in the light of the verses of the Holy Quran

In the Arabic literature, the synonym of the word Purity is 'Taharah'. Tahara is a manifestation of both outer cleanliness and internal purification of heart⁽²⁾. It is fundamental and essential part of every religion. The holy Quran has impressed the great importance of the personal purification. It declared:

﴿إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ﴾⁽³⁾

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(Truly, Allah loves those who turn unto Him in repentance and loves those who purify themselves).

According to Muhammad ibn Jarir al-Tabari (839–923), in the above mentioned verse the love of Allah is for those who protect themselves from the sins by repentance. The word Taharah in this verse is used to describe both internal and external purity, Purity by water and purity from sins⁽⁴⁾.

And on the other place the Holy Quran said:

﴿وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ﴾⁽⁵⁾

(Allah loves those who are purified).

The holy prophet has presented by his personal example the highest sense and level of purification. He has impressed its great importance over and over again on the Muslim community as well. He is reported to have said:

"الطُّهُورُ شَطْرُ الْإِيمَانِ وَالْحَمْدُ لِلَّهِ تَمَلُّؤُ الْمِيزَانِ"⁽⁶⁾.

(Purity is one half of the faith and Al-HamduLillah (all the praise are due to Allah) fills the Mizan (the Scale)).

The Holy Quran described the comprehensive instructions relating to purification. A brief description of these instructions is as under:

1.1 The Means and Sources of Purification

Pure water is only source of purification. In religion context, Unclean water is neither useful for washing anything nor for bath and ablution . As declared the holy Quran;

﴿وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا﴾⁽⁷⁾

(And we send down pure water from the sky).

﴿وَهُوَ الَّذِي يُنَزِّلُ الْغَيْثَ مِنْ بَعْدِ مَا قَنَطُوا﴾⁽⁸⁾

(And He it is who sends down the rain after they have despaired).

There are two sorts of water:

- Pure Water
- Impure Water

1.1.1 Pure or Clean water

To attain the purification, water has been divided mainly into two categories:

i. Clean and pure

To get the full satisfaction regarding ablution and washing anything, one must use this sort of water. It comprises sea, river and rain water, as it includes pump, spring, lakes and valleys water⁽⁹⁾.

ii. Clean but impure

The holy prophet forbade Muslims to use the water which is unclean and declared that the water which is polluted by any impurity or blood must not be used for Taharah. As he said:

"لَا يُبُولَنَّ أَحَدُكُمْ فِي الْمَاءِ الدَّائِمِ وَلَا يَغْتَسِلُ فِيهِ مِنَ الْجَنَابَةِ"⁽¹⁰⁾.

Moreover, Imam al-Quduri argued that:

"والماء المستعمل لا يجوز استعماله في طهارة الاحداث"⁽¹¹⁾.

It is the water that is already used once for washing after intercourse or ablution having cleared that there was no impurity on the body: It cannot be used for ablution or purification bath, but if it wets the body or cloth they will not be rendered unclean.

1.1.2 Impure water

Water by its very nature is pure but this would impure in the following cases:

- i. Flowing water: If it changes in taste, colour and smell after it has been infected with uncleanness.
- ii. Plenty stagnant water: Water which has been changed completely in taste, colour and smell due to an uncleanness.
- iii. Measly stagnant water: A small quantity of water which may not have changed in taste, colour, and smell due to an impurity is yet impure and cannot be used for ablution purposes⁽¹²⁾.

1.2 Kinds of ritual purity

The Holy Quran has described the three sources of ritual purity:

- i. Wudu(Ablution)
- ii. Ghusl(Bath)
- iii. Tayammum (Purification with dust)

The detail of these is as under:

1.2.1 Wudu (Ablution)

Wudu (Ablution) is the four most precondition of prayer in Islamic Sharia'h. In account of its immense value and essential importance, it has been commanded by the Holy Quran:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ﴾⁽¹³⁾

(O you who believe! Offer Salah(prayer), wash your faces, your hands(forearms) up to the elbows and rub(passing wet hands on) your heads, and (wash) your feet up to the ankles).

1.2.1.1 : Prescribed Way of Wudu (Ablution)

The Holy Prophet (Peace Be upon Him) performed the ablution as;

" حَدَّثَنِي مُحَمَّدُ بْنُ الصَّبَّاحِ حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ عَنْ عَمْرِو بْنِ يَحْيَى بْنِ عُمَارَةَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ زَيْدِ بْنِ عَاصِمِ الْأَنْصَارِيِّ وَكَانَتْ لَهُ صُحْبَةٌ قَالَ قِيلَ لَهُ تَوَضَّأَ لَنَا وَضُوءَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. فَدَعَا بِإِنَاءٍ فَأَكْفَأَ مِنْهَا عَلَى يَدَيْهِ فَعَسَلَهُمَا ثَلَاثًا ثُمَّ أَدْخَلَ يَدَهُ فَاسْتَخْرَجَهَا فَمَضْمَضَ وَاسْتَنْشَقَ مِنْ كَفِّ وَاحِدَةٍ فَفَعَلَ ذَلِكَ ثَلَاثًا ثُمَّ أَدْخَلَ يَدَهُ فَاسْتَخْرَجَهَا فَعَسَلَ وَجْهَهُ ثَلَاثًا ثُمَّ أَدْخَلَ يَدَهُ فَاسْتَخْرَجَهَا فَسَحَّ يَدَيْهِ إِلَى الْجِرْفَقَيْنِ مَرَّتَيْنِ ثُمَّ أَدْخَلَ يَدَهُ فَاسْتَخْرَجَهَا فَمَسَحَ بِرَأْسِهِ فَأَقْبَلَ بِيَدَيْهِ وَأَدْبَرَ ثُمَّ غَسَلَ رِجْلَيْهِ إِلَى الْكَعْبَيْنِ ثُمَّ قَالَ هَكَذَا كَانَ وَضُوءُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ"⁽¹⁴⁾.

(It was reported by, Amr bin Yahya bin Umarah bin Zaid bin Asim Al- Ansari-[A companion of the Prophet (peace & blessing of Allah be upon him)] He said : it was said to him: 'perform Wudu' for us as the Prophet of Allah (Peace & blessing of Allah Be upon Him) did it.' He called for a pot (of water) and decanted some of it on his hands and washed them three times. Then he put his hand in and

brought it out, and rinsed his mouth and nose using one handful, and he did that three times. Then he put his hand in brought it out and washed his face three times. Then he put his hand in and brought it out and washed his hand up to elbows, washing each one twice. Then he put his hand in brought it out and wiped his head, moving his hands forwards and backwards. Then he washed his feet up to the ankles. Then he said: this is how the Messenger of Allah (peace be upon him) performed Wudu).

Washing the two hands before inserting them into the container of water , as particular after the mutawaddi'(male or femal) wakes up from his/her sleep:

- i.** Recalling Allah's name, the Mighty at the beginning of the *ablution*.
- ii.** Miswak(brushing the teeth).
- iii.** Rinsing the mouth.
- iv.** Inhaling water.
- v.** Wiping ears.
- vi.** Combing-out the beard and combing-out the fingers.
- vii.** Washing the parts thrice.
- viii.** Intending purification.
- ix.** Wiping the head as whole⁽¹⁵⁾.

1.2.1.2 : Injunctions concerning Wudu (Ablution)

The injunctions regarding the Wudu are as under;

- 1.** Performing ablution is imperative(Fardh) for the following purposes:
 - i.** To offer all sort of prayers(prescribed or optional).
 - ii.** To conduct the funeral prayer.
 - iii.** To offer Sujood of Recitation.
- 2.** Ablution is *wajib*(obligatory but less than fardh in ranking) for the following:
 - i.** To conduct Circumbluation of the Ka'bah.
 - ii.** To handle and touch the Holy Qura'n⁽¹⁶⁾.

1.2.1.3 : Fard (Obligatory) parts of Wudu (Ablution)

Four things have the status of *fard*(Obligatory) in Wudu (Ablution) (if any of these obligatory things is ignored or missed, Ablution is not considered to have been conducted):

- i. Washig the whole face.
- ii. Washing the hands up to the elbows once.
- iii. Wiping one fourth of the head.
- iv. Cover the feet in washing up to the ankles once ⁽¹⁷⁾.

1.2.1.4 : The invalidators of Wudu (Ablution)

Wudu is rendered void by two kinds of factors:

- **Internal factors**

It takes in the following:

- i. Transient of Stool or urine.
- ii. Release of wind.
- iii. Emission of puss, blood, etc.
- iv. Releasing of semen due to fall, shock, etc.⁽¹⁸⁾.

- **External factors**

The external factors that render wudu void are:

- i. Sleeping with one's back or belly flat on the bed.
- ii. Breaking into laughter during prayer except in the funeral prayer.
- iii. Losing one's senses even temporarily.
- iv. Being inebriated by drinking, eating or smelling an intoxicant⁽¹⁹⁾.

1.2.2 Ghusl (Full Bath)

Ghusl in general refers to cover the whole body in washing, but as term of fiqh, it implies purifying oneself in the given way or conducting the ablution as a religious obligation. The holy Quran commanded as:

﴿وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا﴾⁽²⁰⁾

(If you are in a position of Janaba(impurity), clean yourselves (take complete bath).

1.2.2.1 Fard parts (Obligation) of Ghusl

Three things have the status of fard (obligatory) in the Ghusl. If any of these obligations is ignored or missed, Bath will not be supposed to have been achieved. These obligatory things are:

- i. To put water into mouth so that it reach the throat.
- ii. To sniff water into the nose.
- iii. To run water on the body as whole in the way that no part of body stay dry⁽²¹⁾.

1.2.2.2 Commandments Regarding Ghusl

There are three purposes behind Taking the bath and these are as follow:

- i. To accomplish cleanliness after the sexual intercourse, etc., Taking bath is necessary.
- ii. To gratify Allah and earn His approval.
- iii. To hygienic the body of filth and dirt or to get rid of summer heat⁽²²⁾.

1.2.2.3 When does Ghusl become Obligatory?

Ghusl becomes obligatory in the following circumstances:

- i. Seminal release.
- ii. Infiltration of penis glands into the vagina.
- iii. Menstrual ejection.

1.2.3 Tayammum(cleansing with soil)

The original mean of cleansing is water. But if water is not obtainable or obtainable but one cannot use it to attain purity, or its use may be harmful to his health; In such circumstances, the Muslims have allowed to use pure dust as means of purification. The literal meaning of Tayamum is to will or to return to, but as a term Tayammum means turning to pure and clean soil for the purpose of acquiring purity. In the absence of pure water, the secondary source of ritual purity is the pure soil. The purity achieved by the pure soil is called *Tayammum*. Allah said in the Holy Quran;

﴿فَلَمْ يَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ﴾⁽²³⁾

(And you find no water, then perform Tayammum with clean earth and rub therewith your faces and hands).

The holy prophet peace and blessings of Allah be upon him also performed Tayammum as it is narrated by Ammar Bin Yasir:

قَالَ عَمَّارُ بْنُ يَاسِرٍ لِعُمَرَ بْنِ الْخَطَّابِ: "أَمَا تَذْكُرُ أَنَا كُنَّا فِي سَفَرٍ أَنَا وَأَنْتَ فَأَمَّا أَنْتَ فَلَمْ تُصَلِّ وَأَمَّا أَنَا فَتَمَعَكْتُ فَصَلَّيْتُ فَذُكِرْتَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "إِنَّمَا كَانَ يَكْفِيكَ هَكَذَا فَضَرَبَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِكَفَّيْهِ الْأَرْضَ وَنَفَثَ فِيهِمَا ثُمَّ مَسَحَ بِهِنَّمَا وَجْهَهُ وَكَفَّيْهِ" (24).

1.2.3.1 Conditions of Tayammum

There are some conditions which permit the performance of *Tayammum*:

- i. The one who is unable to obtain water during travel.
- ii. The one from whom the water is far away for approximately one mile or more.
- iii. The one who can obtain water, but cannot use due to sickness or there is just fear of illness or its intensifying on the use of water .
- iv. If one in state of *impurity* fears that if he take bath with the water, the cold will slay him or make him sick. In all these situations, one may get purity with the pure soil.
- v. It is suggested, one who cannot find water, but is hopeful of its finding at the end of the any prayer time, and then he should holdup the prayer to the very last part of the prayer time. if he finds water then, he conduct *ablution*' with it and should offer prayer, or else he get purity with clean soil and offer prayer.
- vi. It is not necessary for the traveler, if he is not tending to confidence that there is water near to him. But, if he is tending to believe that there is water, it is not acceptable for him to conduct *Tayammum* unless he has searched for it. If the water is in the possession of his companion, he should ask him before he goes for *Tayammum*. Yes, on his denial he should perform *Tayammum* and offer prayer⁽²⁵⁾.

1.2.3.2 Fardh (Obligation) parts of Tayammum

Following are imperative parts inTayammum:

- i. To intend getting purity for the sake of Allah,s approval;

- ii. To hit both the palms on clean and pure soil and wipe the face: one mop and one's arms to the elbows with the other⁽²⁶⁾.

1.2.3.3 Invalidators of Tayamum

- i. *Tayammum* is nullified by everything which nullifies *ablution*.
- ii. It is annulled also by seeing water, if one is able to use it⁽²⁷⁾.

2. Concept of Ritual Purity in the light of Laws of ManuSmriti

Ritual purification is a particular feature of Hinduism. Hinduism follows different standards of ritual purity and purification. In the Laws of ManuSmriti the importance and necessity of purification has been greatly highlighted especially when a child is born in a Hindu's family and when his parents send him to the teacher for Vedic⁽²⁸⁾ reading. In the teaching of Hinduism purity refers to the cleanliness of mind and prana(vital life). Here are some Laws of ManuSmriti regarding the significance of purity.

- i. "With sacred rituals, approved by the Veda, must the custom on conception and other sacraments be performed for twice-born men, which sanctify the body and purify (from sin) in this (life) and after death"⁽²⁹⁾.

The mentioned Law of Manu is telling us regarding the basic concept of purity. According to this, life is followed by death. In the same chapter another Law regarding the purity is as under.

- ii. "Cleansed by nip water, he shall worship daily during both twilights with a concentrated mind in a pure place, muttering the prescribed text according to the rule. If a woman or a man of low caste perform anything (leading to) happiness, let him diligently practice it, as well as (any other permitted act) in which his heart finds pleasure"⁽³⁰⁾.

The above Law has clearly indicated that ritual purity is obligatory on men, women and people belonging to low caste.

Another general law regarding the purity is as:

- iii. "Keeping his nails, hairs, and beard clipped, restraining his infatuations by austerities, wearing white clothes and (keeping himself) clean, he shall be always engaged in studying the Veda and (such acts as are) conducive to his welfare"⁽³¹⁾.

In the above Law, general instructions about ritual purity have been described.

- iv. For a ruler, on the throne of nobility, urgent purification is prescribed, and the reason for that is that he is seated (there) for the protection of (his) subjects”⁽³²⁾.

According the above Law, it is obligatory for the king that he should made himself purified before sitting on the throne.

- v. “Cleansing by nipping water, he shall worship daily during both twilights with a concentrated mind in a pure place, muttering the prescribed text according to the rule”⁽³³⁾.

According the above Law, it is obligatory a sipping water before daily worship. The daily worship should be on a pure place with a concentrated mind.

2.1 Concept of Ablution in ManuSmriti

Ablution refers to the washing parts of the body using water for the purpose of formal ritual activities. As ManuSmirti stated:

“Let him first sip water thrice; next twice wipe his mouth; and, lastly, touch with water the cavities (of the head), (the seat of) the soul and the head.

A Brahmana is purified by water that reaches his heart, a Kshatriya by water reaching his throat, a Vaisya by water taken into his mouth, (and) a Sudra by water touched with the extremity (of his lips)”³⁴

These above Law described the method of ablution. There are different methods of ablution for different caste. The Brahman’s method of ablution is as under:

“Let a Brahmana always sip water out of the part of the hand (tirtha) sacred to Brahman, or out of that sacred to Ka (Pragapati), or out of (that) sacred to the gods, never out of that sacred to the manes.

They call (the part) at the root of the thumb the tirtha sacred to Brahman, that at the root of the (little) finger (the tirtha) sacred to Ka (Pragapati), (that) at the tips (of the fingers, the tirtha) sacred to the gods, and that underside (between the thumb and the index, the tirtha) holy to the manes”⁽³⁵⁾.

Another mean of purification is to bath in Ganges which regarded as a mean of spiritual and physical purification. According to Harvey J. Sindima, "The desire of every pious Hindu is to be purified by the holy waters of the Ganges." ⁽³⁶⁾.

The role of Ganges for ritual purification is vital in Hinduism. For example, It is considered good to perform this form of purification before the beginning of any religious festival. It is also practiced after the death of someone, in order to maintain purity ⁽³⁷⁾.

2.2 Concept of Full Bath in ManuSmriti

Full Bath (Ghusl) is obligatory on men and women in Hinduism, as ManuSmriti stated;

"Every day, having bathed, and being purified, he must offer libations of water to the gods, sages and manes, worship (the images of) the gods, and place fuel on (the sacred fire)"⁽³⁸⁾.

Before touching the Holy Scriptures the ManuSmritin has made obligatory a Ghusl (Full Bath), as stated below:

"Let him not scratch his head with both hands joined; let him not touch it while he is impure, nor bathe without (submerging) it. Let him avoid (in anger) to lay hold of (his own or other men's) hair, or to strike (himself or others) on the head. When he has bathed (submerging) his head, he shall not touch any of his limbs with oil"⁽³⁹⁾.

After the sexual intercourse and after the completion menstruating period for female Full Bath is obligatory. As stated below:

"But a man, having spent his strength, is purified merely by bathing; after begetting a child (on a remarried female); he shall retain the impurity during three days"⁽⁴⁰⁾.

"(A woman) is purified on a miscarriage in as many (days and) nights as months (elapsed after conception), and a menstruating female becomes pure by bathing after the menstrual secretion has ceased (to flow)"⁽⁴¹⁾.

2.2.1 Method of Full Bath (Ghusl) in ManuSmriti

The ManuSmriti stated the following method of Full Bath:

“Let him who desires bodily purity first sip water three times, and then twice wipe his mouth; but a woman and a Sudra (shall perform each act) once (only)”⁽⁴²⁾.

2.3 Purification from Urine and Faeces (Al-Bawl wa Al-Ghaa’it)

ManuSmriti made the Full Bath obligatory on its followers after the urine and faeces as it stated:

“When he has voided urine or faeces, let him, after sipping water, sprinkle the cavities, likewise when he is going to recite the Veda, and always before he takes food”⁽⁴³⁾.

“In order to cleanse (the organs) by which urine and faeces are ejected, earth and water must be used, as they may be required, likewise in removing the (remaining ones among) twelve impurities of the body.

Oily exudations, semen, blood, (the fatty substance of the) brain, urine, faeces, the mucus of the nose, ear-wax, phlegm, tears, the rheum of the eyes, and sweat are the twelve impurities of human (bodies)”⁽⁴⁴⁾.

2.4 Concept of Tayammum (Purification with dust)

The literal meaning of tayammum is “to will or to return to”. In case of non availability of the pure water then tayammum can be performed as ManuSmirti stated;

- i.** “He who desires to be pure, must clean the organ by one (application of) earth, the anus by (applying earth) three (times), the (left) hand alone by (applying it) ten (times), and both (hands) by (applying it) seven (times)”⁽⁴⁵⁾.
- ii.** “By earth and water is purified what ought to be made pure, a river by its current, a woman whose thoughts have been impure by the menstrual secretion, a Brahmana by abandoning the world (samnyasa)”⁽⁴⁶⁾.
- iii.** “Among all modes of purification, purity in (the acquisition of) wealth is declared to be the best; for he is pure who gains wealth with clean hands, not he who purifies himself with earth and water”⁽⁴⁷⁾.

- iv. “The wise ordain that all (objects) made of metal, gems, and anything made of stone are to be cleansed with ashes, earth, and water”⁽⁴⁸⁾.
- v. “The knowledge (of Brahman) austerities, fire, (holy) food, earth, (restraint of) the internal organ, water, smearing (with cowdung), the wind, sacred rites, the sun, and time are the purifiers of corporeal (beings)”⁽⁴⁹⁾.

The above mentioned Laws of ManuSmriti clearly indicate that tayammum (purification with dust) is permissible in Hinduism in case of non availability of pure water

2.5 Purification before touching the Holy Sacred Book Veda

It is obligatory on the followers of Hinduism to make them pure before touching the holy sacred book Veda as the ManuSmriti stated;

- i. “Let a twice-born man always carefully interrupt the Veda-study on two (occasions, viz.) when the place where he recites is impure, and when he himself is unpurified”⁽⁵⁰⁾.
- ii. “Though he may be (already) pure, let him sip water after sleeping, sneezing, eating, spitting, telling untruths, and drinking water, likewise when he is going to study the Veda”⁽⁵¹⁾.

iii. 2.6 An Analysis and Comparison of the Concepts of Ritual Purity of Islam and Hinduism

One of the basic elements of human nature is cleanliness and all the religions have taken care of cleanliness, whether physical or spiritual. Islam and Hinduism both have set rules and guidelines in terms of purity for the followers of these religions. The concept of ritual purity in Islam is based on divine injunctions. Islamic concept of ritual purity has its own characteristics and it seems more in line with human nature. It is easy and simple in Islam to attain ritual purity as it is more often than in Hinduism. A Muslim has to attain ritual purity five times a day. There is no such obligation in Hinduism. Islam gives a complete system of ritual purity with all its very minute details and invalidators. In Hinduism there are various ways of getting ritual purity for various people. People are supposed to get ritual purity according to the classifications of their sects and classes. In Islam there is nothing of this kind and there is one system of purification for everyone.

Both the religions have set rules to touch the Holy Scriptures with different approaches. In Islam ablution is required to touch the Holy

Qur'ān while in Hinduism one cannot touch Veda with taking a bath and even after taking bath one has to nip water after spitting, sneezing, sleeping, eating, telling untruth and taking water. Like *Tayammam* in Islam is very simple and symbolic while in Hinduism one has to clean all the organs by soil in order to attain ritual purity.

There are few similarities as well in the concepts of ritual purity of Islam and Hinduism. For instance according to the teachings of both the religions one has to take bath after sexual intercourse and after menstruating.

Conclusion

In the preceding discussion, we have reviewed the concept of Holy Quran and ManuSmriti concerning the *ritual purity* in detail. In the light of the foregoing discussion, we have arrived at certain conclusions; here we recapitulate the salient points;

1. Both the books have impressed greatly on the purification before perform the worship.
2. According the instruction of both the books the original mean of purification is water.
3. In case of non availability of water, both the books have granted the dispensation of using clean dust as sources of purification.
4. Both the books have the concept of ablution before performing the ritual activities. The Holy Quran described the same method of ablution for all its followers, but the ManuSmriti described the differentmethod of ablution for the Brahmana, Kshatriya and Sudra.
5. The Holy Quran described the detailed injunctions concerning the ablution but the ManuSmriti has not described the injunctions in detail.
6. Both the books have made imperative the ablution on its followers before touching the Holy Scripture.
7. Both the books have the concept of Full Bath (Ghusl). Both have made the Full Bath (Ghusl), imperative on its followers. The Holy Quran described its injunctions regarding Full Bath (Ghusl) in detail but the ManuSmritidescribed its injunction regarding the Full Bath (Ghusl) briefly.

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