



## Fiqh of Taharah: Class Six

الحمد لله و الصلاة و السلام على رسول الله و بعد:

Continuation of the hadith we began last time:

### **The Hadith:**

10. Narrated Anas ibn Malik: A Beduoin came and urinated in one corner of the Masjid. The people shouted at him, but Allah’s Messenger stopped them. When the Beduoin finished urinating, the Prophet ordered for a bucket of water which was poured over it. (Agreed upon.)

### **The Explanation:**

We spoke last time about the kind and generous nature of the Prophet, and how he was considerate of the Beduoin’s ignorance who urinated in the masjid. The scholars mentioned that from the most important lessons we learn from this is that every Da’ee must be considerate of the situation when he wants to condemn evil, in order to ensure that it will not lead to greater evil, rather he must think and reflect on the consequences of his actions.

We also see from this hadith that the Prophet did not allow the Sahabah to condemn the Beduoin and said “Do not constrain him,” since he his ignorant, rather teach him. And the Prophet took him aside and taught him about the purpose of the Masjid.

And from here, we see Islam's great emphasis on taking care of the Masjids, in Hadith, in the books of Fiqh, and in the Quran al Kareem.

Allah says, "an Tahiraa baytiyaa liTaaifeena wal aakifeena "  
"Fee buytin adhinallahu an turfaa' wa yudhkaru feehaasmoooh."

And there was a black woman who used to sweep the Prophet's masjid, and she became ill, and the Prophet said, "If she dies tell me." So she died at night, and the Sahabah did not want to disturb the Prophet, so they prayed for her and buried her. When the Prophet awoke, he said, "We did you not tell me that she had died? Show me her grave." Why? Since Islam does not look at colors, or gender, this was a woman, but Islam honored her because of her service to the Masjid.

And when he found some spittle in the direction of the Qibla, the Prophet wiped it away with his own garment, and reprimanded the one who had done it.

Thus, we see Islam's care and emphasis on taking care of the masjid, and that the Prophet was greatly concerned about the care of the Masjids.

Let us now speak about the Fiqh of this Hadith.

The author, may Allah have mercy on him, placed this hadith in the chapter on Types of Water, not in the chapter on impurities. Why?

To make it clear regarding the purification of the urine that affected the masjid of the Prophet. The water that was poured over it was from the bucket, perhaps it was about 3 gallons of water, and this is a small quantity of water. If you recall, we mentioned that the Jumhoor (majority of scholars) consider anything less than qullatayn (around 160 liters) of water to be a small quantity. How can a small quantity of water purify such a large amount of urine?

Here, this small amount of water was poured over the Beduoin's urine. Why? In order to dissipate the urine into the earth of the masjid. Did the earth become purified? Yes. Thus we find that a small amount of water can purify an impurity, and the water poured over it did not become impure.

In other words, when the water from the bucket touched the urine, it did not become impure. Otherwise, it would not have been able to purify the urine. This is an important point of Fiqh: This purifying can only take place on soft earth that will absorb the water poured over it.

Is it required to pour the water a little at a time, so that the ground can absorb the urine, and then pour some water again, in order that the impurity sink deeper into the earth, until finally all the impurity is gone?

Or is it permissible to pour the water all at once, and wash it away? The hadith does not give details of how the cleaning was done.

However, doing it the first way is safer, since it is more likely for the earth to absorb the impurity completely.

But what about if the earth is hard, and does not absorb the water, what do we do? Should we likewise pour the water over the impurity, so that the impurity spreads out over a larger area? No.

The best way to purify this urine, for example if a child urinates on a hard surface, or an elderly person, is to get a sponge and absorb all of the impurity, and empty in out into a container, then bring fresh water, and repeat this process.

But water should not be poured over the impurity, since this will spread the impurity.

Based on this, the Jumhoor of scholars state that pouring water over impurity that has affected soft loose soil, purifies it. The Hanafi disagreed with this, however, and said that the dirt itself must be transferred and removed.

They narrate the following hadith in support of their argument: That the Prophet commanded to remove the dirt that was affected by the Buduoin's, and then pour the water over the place.

However, the scholars of hadith state that this hadith has a weak chain of narrators. And the Jumhoor reply as well, if we dug the dirt away, what is the need for the water?

Those who said that water is not divided between small and large quantities, who are they? The Malikis. They point to this hadith, and say: We see here that a small quantity of water was able to purify this urine, and the cleansing water did not become impure.

The Jumhoor said, no, there is a difference between pouring clean water over an impurity, and putting an impurity into pure water.

What is the difference? Pay attention to this. If you have a bucket of pure water, and then placed some impurity in it, is this the same as having a robe with najassah on it and pouring water over it?

Is it the same? No. Putting impurity into pure water will cause the impurity to spread out in the water and pollute all of the water, since the water will now be carrying the impurity.

But pouring clean water over an impurity will cause the impurity to dissipate, and more water will wash away the first water and take it away. Thus the traces of the impurity will be taken away with the water.

Thus we see there is a difference between pouring water on impurity and putting impurity into water.

The Author mentioned this hadith to strengthen the Maliki Schools argument that a small quantity of water can remain pure if touched by an impurity, as long as none of its three qualities change.

However, the Jumhoor responded to this hadith by mentioning that pouring water over impurity is different than putting impurity into water.

And this will suffice for commentary on this hadith.

And Allah knows best.

**End of Class Six.**