



Fiqh of Taharah: Class Sixteen

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

We spoke last time about the importance of understanding the wisdom behind the rulings in the Shari'ah, in order that we can respond to those who raise doubts about it and claim that there are illogical or contradictions in the Shari'ah.

We also spoke about the prohibition of certain animals, such as the donkey, and one of the wisdoms behind making wudu from the meat of the camel. Camels are known for their anger, and the Prophet said that with it is a Shaitan. And water repels the shaitan, who was created from fire. So wudu removes the effects of shaitan, and the effects of the shaitan, such as anger that result from the consuming of camel meat. This was proven from various ahadith in the last class.

There arises the question regarding the donkey when it is alive, is it impure? It is known that it intermingles amongst people. For

example, if it drinks from a container, would the water become contaminated and impure, or could we make wudu from it?

It is pure, why? Because it is from the creatures that intermingle with people. We use it for everyday work. And the strongest proof that is used to prove that the donkey is pure, is that we ride on donkeys. And the Prophet used to ride a donkey sometimes, and they are well known for walking straight and being guided on the streets. They navigate well. If you followed a pathway for the first time, and you wanted to return, you might forget the way back, but the donkey will not forget.

Here we see that people ride the donkeys, and it is known that donkeys sweat, yes? And sweat is emitted from within the animal, especially in hot places, such as Hijaz, and Madinah. So since the donkey was in and out of the house, and ridden, and intermingling with the Sahaba, yet the Prophet did not forbid them from using it.

This shows that the donkey is pure while it is alive. If its sweat penetrates one's clothes, it does not make it impure. Or if affects one's person, it is not impure. This is by consensus of the Muslims.

Its sweat is pure, but what is forbidden is eating its flesh.

Another question, if a donkey dies, is it permissible to take use of its hide? If it is tanned. The Prophet said, "If a animal skin is tanned, it becomes purified."

We continue in the Chapter on the Nature and Cleansing of Najassah.

The Hadith:

وَعَنْ عَمْرِو بْنِ خَارِجَةَ قَالَ: { خَطَبَنَا رَسُولُ اللَّهِ بِمِنَى، وَهُوَ عَلَى رَاحِلَتِهِ، وَلُعَابُهَا يَسِيلُ عَلَى كَتِفِيَّ. } أَخْرَجَهُ أَحْمَدُ، وَالتِّرْمِذِيُّ وَصَحَّحَهُ

Narrated 'Amr bin Kharija: "Allah's Messenger delivered a Khutbah to us at Mina, while mounted on his camel, and its saliva was dripping on my shoulders."

[Reported by Ahmad and At-Tirmidhi and the latter graded it Sahih]

The Explanation:

The Author now moves on to a new subject, which is regarding the saliva of animals whose meat is edible.

The Prophet gave a Khutbah in Mina, while mounted on his camel, and the saliva of the camel dripped on 'Amr bin Kharija's shoulder.

The scholars say, why was its saliva flowing on to the Sahabi's shoulders? He was holding the camel by its reigns, while the Prophet gave the Khutbah.

Do you think that the Prophet would have allowed this saliva to drip on the Sahabi's shoulder in front of him and not stop it if it was impure? Or is it possible that he did not see it?

We must give the ruling according to what is most likely, which is that he saw it, and he did not stop that from happening, nor did he command him to wash it.

This is called Sunnah Taqreeriyah, or implied Sunnah. Since it is not possible to delay clarification beyond its needed time for the Prophet. (la yajuzu ta'kheer al bayaan 'an waqtil haajah.)

That the saliva of animals whose flesh is eaten is pure, as is that of other animals. How is that?

We spoke about a hadith in the Chapter on Waters regarding when the Prophet had traveled between Makkah and Madina, and found a small pool of water. Umar said, "Oh owner of this pool, do predatory animals drink from this pool?" The Prophet said, "O Owner of the pool, do not inform us. This person has over-zealousness in him. We pass by these predatory animals, and they pass by us. For them is what they drink, and for us is what is left as drink, pure."

So the left over water of any animal is pure, with the exception of the dog. And we make an exception for the dog in accordance to what we spoke about previously. Is it because the dog saliva is impure, or is it due to the fact that it may contain rabies? We spoke in detail about this in previous classes.

The kitten, if you remember, Abu Qatadah inclined his water dish towards it, in order to provide it drink. His daughter in law was amazed at this. He said, “Are you puzzled by this? The Prophet said, ‘It is not impure, it is from the animals that intermingle with you.’”

The Hadith:

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا, قَالَتْ: { كَانَ رَسُولُ اللَّهِ (يَغْسِلُ الْمَنِيَّ, ثُمَّ
يَخْرُجُ إِلَى الصَّلَاةِ فِي ذَلِكَ الثَّوْبِ, وَأَنَا أَنْظُرُ إِلَى أَثَرِ الْغُسْلِ فِيهِ { مُتَّفَقٌ
عَلَيْهِ .

وَلِمُسْلِمٍ: { لَقَدْ كُنْتُ أَفْرُكُهُ مِنْ ثَوْبِ رَسُولِ اللَّهِ (فَرَكًا, فَيُصَلِّي فِيهِ { .
{ وَفِي لَفْظٍ لَهُ: { لَقَدْ كُنْتُ أَحْكُهُ يَابَسًا بِظُفْرِي مِنْ ثَوْبِهِ

Narrated 'Aisha: “Allah’s Messenger used to wash the semen from his garment then go out to prayer in it, and I could still see the traces of washing on it.”

[Agreed Upon]

And in Muslim's narration: "I used to scrape it [the semen] off the garment of Allah's Messenger, and then he offered prayer wearing it."

And in yet another narration of Muslim: "Verily I [Aisha] used to scrape it off his garment with my fingernail while it was dry."

The Explanation:

My beloved brothers and sisters, we have now understood which things to be impurities? One, alcohol. Two, flesh of donkeys. Third, we understood that saliva of animals, in general, is pure.

There are many types of impurities. But the author is seeking to clarify the major categories. Here, the hadith is related to the 'Maniyya', which is the seminal fluid emitted by a man, or a woman, as in the hadith mentioned by Umm Salamah: "Does a woman have to take a ghusl from a wet dream?" The Prophet replied, "Yes, if she sees the water."

He will mention urine later, and other types in the chapter on foods or hunting, or other chapters.

The subject of the maniyy has many ahadith that are relevant. First, let's take these ahadith one at a time, 'Aisha, says, "I used to wash

the maniyya from the robe of the Prophet and then he would go to Salat and there were traces of water on it.”

In this narration, she uses the verb “wash.” And washing something can be of two types: washing an impurity, and washing something unclean.

So in this narration, is the maniyya impure so it is being washed, or is it something unclean on a robe, so it is being washed?

On this point, in Muwatta, Umar in a year of famine, he prayed the morning prayer in the Prophet’s Masjid, then he prayed in his garden.

Then he found some maniyya on this thobe, i.e. he had a wet dream and he did not know. He said to himself, he led the people in prayer without knowing this.

Sometimes, this maniyya might come about due to a dream, or it may happen without the person seeing a dream or knowing it. He only finds out when he sees it in his clothes.

So he washed his clothing and showered, and repeated his prayers.

Here, there is a difference of opinion amongst the scholars. Some say, he washed it since it is an impurity (najassah). Aisha also washed it, from the thobe of the Prophet.

So Maniyya must be najiss, and this is the view of the Malikiyya and the Hanafiyya. They say it is like anything else that comes from the private area, and all of them are impure.

But if we come to some other texts, we find, that Aisha says in Muslim, "I used to scrape it from the thobe of the Prophet and he would pray in it."

Would it be possible that scraping can purify an article of clothing from impurity? If a clothing has urine, or blood, is simply scraping enough to purify it? No.

Thus, the author wanted to show by this hadith, about scraping, that the type of cleansing shows that it is not impure. It may be something disliked, and for that reason it is scraped, but it cannot be a najassah.

This is unlike najassah, which we will find in the chapter of Menstruation, when the Prophet was asked about blood that affected an article of clothing, the Prophet said, place it aside, wash it with water, rinse it, then the traces will not harm you."

What about any traces? There is no harm, since you made your best effort.

So the scraping was used, and that is for anything disliked, such as if spinach stuck to your clothes. You would clean in, but it is pure. If

milk fell on your clothing, you would rinse it, even though it is pure. It is disliked, but pure.

Washing clothing could be for purification, or simply for cleanliness.

The Author brought the hadith regarding scraping in order to show that the maniyya is pure. This is the opinion of Ahmed and Shafii'.

But what about those who say it is impure? They say that in this case, scraping is sufficient to remove the impurity. It is sufficient to scrape in order to purify it, since its impurity is light.

The others said, we can light the impurity, little by little, until it is no longer an impurity at all.

And in a narration, she said, "I scraped it with my nail."

If dough, or clay, or Henna fell on your clothes, you could scrape it off with your nail, since it is hard and sharp. In order to remove the body of it from your clothes. This is more effective than scraping it without the nail.

In some narrations, she says, "if it was dry, I would scrape it with my nail, and if it was wet, I would remove it with aloes wood."

Thus we see, water was not specified for cleansing it, neither while it was wet, nor when it was dry.

When we take all these narrations together, we see that sometimes it was rinsed with water when wet, and scraped while dry.

This is a middle opinion that some scholars took, saying that it is impure, but washing is required if wet, and scraping only if dry.

But, if we look at all the narrations together, we come to conclusion that Maniyya is in essence pure. And this is related to things becoming purified when they change state (from blood to maniyy).

Others responded by saying that the maniyya may be inherently pure, but since it passes through the same passages as urine, it becomes impure because of that.

They responded by saying, we are not responsible for what happens inside of the body. We pray and we are carrying urine in our bladders.

And blood is gushing inside of our arteries, and we are not commanded to remove it.

What comes out from a person is of three types:

Maniyya

Madhiyy

And Wadi.

We find that maniyy is converted completely into a new substance, from blood.

This new substance contains a complete DNA mapping of a human being.

These scholars say that maniyy is produced similar to how milk is produced, with is pure. It is changed completely from blood.

Some other people make a point about maniyy being the source of a human being, and they say how can the source of human beings be impure. But this is more of an emotional argument, they say, “laqad karamna bani aadam.” But the scholars is not related to the purity or impurity of maniyy. It has changed, the human being is created from water and clay, but this is not related to the purity of those substances.

Regarding animals, some herders deal with this when breeding. It goes back to the permissibility of the flesh. And that even urine of edible animals is pure, but we shall speak about this, some say it is for medicine only.

And Allah knows best.

End of Class Sixteen.