



## Fiqh of Taharah: Class Twenty-two

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

These classes are based upon the commentary of the eminent Shaikh Atiyya Muhammad Saalam, given in Masjid an-Nabawi, in Madinah al-Munawwrah.

### The Hadith:

وَعَنْ حُمْرَانَ؛ { أَنَّ عُمَانَ ( دَعَا بِوَضُوءٍ، فَغَسَلَ كَفَّيْهِ ثَلَاثَ مَرَّاتٍ، ثُمَّ مَضَمَ، وَاسْتَنْشَقَ، وَاسْتَنْزَرَ، ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثَ مَرَّاتٍ، ثُمَّ غَسَلَ يَدَهُ الْيُمْنَى إِلَى الْمِرْفَقِ ثَلَاثَ مَرَّاتٍ، ثُمَّ الْيُسْرَى مِثْلَ ذَلِكَ، ثُمَّ مَسَحَ بِرَأْسِهِ، ثُمَّ غَسَلَ رِجْلَهُ الْيُمْنَى إِلَى الْكَعْبَيْنِ ثَلَاثَ مَرَّاتٍ، ثُمَّ الْيُسْرَى مِثْلَ ذَلِكَ، ثُمَّ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ صَلَّى عَلَيْهِ وَسَلَّمَ تَوَضَّأَ نَحْوَ وَضُوءِي هَذَا. } مُتَّفَقٌ عَلَيْهِ

### The Explanation:

This hadith is, according to Ibn Shihaab, contains the most perfect and complete way of performing wudu, as it was described by Uthman, may Allah be pleased with him.

And the author mentions this detailed and complete hadith in order to show us all the actions of the wudu. This hadith is the foundation of wudu, and there are some small details regarding wudu found in other hadith that we shall mention when speaking about those limbs.

In this hadith, Uthman called for the Wadu (water used for wudu), and the Ulema state that this shows that it is permissible to take help from others in order to perform the actions of wudu, even though wudu is an Ibaadah.

And we saw something similar to this in the hadith of Abi Kabsha, when he was performing wudu and he saw a kitten and he gave it water to drink from the wudu container. His daughter-in-law was amazed, and he said to her, do not be amazed, it is not impure. The daughter-in-law in this hadith, what was she doing? She was pouring the water for him to make his wudu, she was helping him.

So if a person needs help in performing wudu, then there is no harm. And if he does it on his own, there is no harm.

So Uthman called for the water, then he washed his hands (kaff) three times. The hands are up to the wrist bone. Kaff in Arabic means to cover, since the hands cover the fingers and are used to cover and protect ones self from others.

We will soon see the hadith regarding washing the hands when waking up from sleep, and that one should not place his hands in the wadu water until he has washed his hands 3 times, for he does not know where his hands spent the night.

Here, Uthman washed his hands three times. Did he do this because he woke up from sleep, or was it washing that is an independent part of wudu?

What is correct is that washing the hands after waking up from sleep is independent and not part of wudu. And in this hadith we have no indication to say that Uthman just woke up from sleep. He came to a group of people and said, shall I not show you the wudu of the Prophet alayhi as salaam. So he did not just wake up.

He washed his hands three times, then (thumma) he rinsed his mouth. The word 'thumma' in Arabic refers to one event coming after the other, i.e. in order. So which came first, rinsing the mouth or washing the hands? The hands. If the hadith said, he washed his hand (wa) the mouth, 'waw' in Arabic simply means together and does not imply order.

But 'thumma' refers to order and some passing of time, which is relative to the situation. It mentions rinsing the mouth, but here it does not say three times. However, we will come across a hadith which says he rinsed his mouth three times.

Should the mouth and nose be rinsed separately with three handfuls of water each, or is three handfuls enough for both? The hadiths regarding this are coming.

The rinsing of the mouth is done by swishing water around the mouth then spitting it out. Not just by making the mouth wet. Water should be rinsed around the mouth, then spit out.

As for the nose, two actions must take place. First, water should be sniffed into the nose, and second the water is blown out. And there is a hadith which says, “Be strong in sniffing water, unless you are fasting.” This is to protect the fast so water does not affect the saum.

Washing the hands are separate, then washing the mouth and nose, and then the face. But are the mouth and nose part of washing the face, or is it separate? Many ulema say the mouth and nose are external parts of the face, and thus it is wajib, essential, that they be washed during wudu, since they are part of what is wajib to wash.

But other ulema said no, the mouth and nose are separate parts, and they are not part of the face but internal organs. According to this view, washing them is recommended but not obligatory.

However, if we think about Fasting, we know that water reaching the internal part of our body nullifies the wudu, but in the case of rinsing the mouth and nose, we know this does not nullify one's fasting.

The Qur'an mentions the face, and the Sunnah clarifies that this includes rinsing the mouth and nose. So rinsing them is wajib, and the wudu is nullified if when deliberately leaves them out. But others say the verse in the Qur'an only mentions the face, and washing it is sufficient.

A third opinion is that rinsing the mouth and nose are obligatory in ghusl, but not in wudu. But if we look throughout the Sunnah, we never find that the Prophet alayhi as salam left out rinsing the mouth and nose, and he would have done that sometimes if only to show that it is not obligatory to rinse them. But he never left them out. So it is best to never leave them out.

Someone might say, if the mouth and nose are part of the face, we cannot we wash the face first, and then rinse the mouth and nose?

The response is the order of washing the limbs, like the hands first for example, is for a purpose. Washing the hands first will let a person know the temperature of the water. If not, and he splashed hot water on his face it could harm him.

What about rinsing the mouth first? In order for water to be purifying, its three qualities must not be changed, its taste, color, and smell. As for the color, one can see it easily. As for taste, it is known when rinsing the mouth. One can tell if it is salty, or sugary, etc. As for the smell, it can be detected while rinsing the nose.

As if washing the hands first shows us the temperature of the water, so it is more healthy, and rinsing the mouth and nose first let us know if this water

is purifying, and there is nothing in the water that would take away its purity. And the color is known by looking at it.

This is what some ulema mention regarding the wisdom behind the order.

The blowing out of the nose is by exhaling air through the nose.

After that, Uthman washed his face. What is the face? Face, or ‘wajh’ in Arabic literally means that which faces you. So the limits of the face is that part of the head that one can see when looking at you from in front. When you face someone, do you see the back of his neck? No, so it is not part of the face. If he face someone, can you see below his throat? No, so it is not part of the face.

Imam Shafii’ says the face is well known, lengthwise, from the beginning of where the hair stops growing on the forehead, to the bottom of the chin. And the width? Up to the ears, but not including them. Just to the limits of the ears. This is the width.

“He washed his face.” The Fuqahaa say there should not be excess, but washing the hair and far below the throat, that is not needed. Only to the extent that is known.

“Then he washed his right arm up to the elbow.” The limit of the elbow, is to show that everything before it must be washed. But in the beginning did he not wash his hands? Some people think that ‘yad’ in Arabic only refers

to the hands. But ‘yad’ actually means the whole arm from the fingernails all the way to the shoulder.

All of it is ‘yad’. But the ‘yad’ has different parts. Sometimes ‘yad’ is used to refer to only a part of the arm, such as the hand up to the wrists. So the Sunnah clarifies for us what is meant by ‘yad.’

Allah mentions “aydiyyakum illa al maraafiq” which means the hands up to the elbows. The elbow is called mirfaq, which means kindness and easiness, since if one is sitting he can relax on his elbow and it is easy for him to sit this way.

In tayamum, ‘yad’ is mentioned without explanation. Does this refer to the whole arm? Or up to the elbows like in wudu? Or is Tayammum independent of wudu, and we do not make analogy?

Imam Shafii’ said that the ‘yad’ in tayamum is the same as the ‘yad’ in wudu, and that it is up to the elbows, like wudu.

The Jumhoor instead looked at the Sunnah, and we find that the Prophet alayhi as salaam stuck the palms of his hands on the earth , and then wiped his hands and face. So we know from this hadith that only the hands up to the wrists need to be wiped in Tayammum.

We also have the verse regarding amputation of the ‘yad’ of the thief. The Sunnah comes and clarifies, that it is only up to the wrists. Here is an

important point: The Sunnah specifies the general speech of the Qur'an, and restricts it. Allah says, "The dead (maitah) are forbidden for you."

But the Sunnah says, "Two dead (maitataan) are permissible for us."

Now the question, does washing the arms include the elbows, or just up to the elbows?

We shall discuss this next time, Inshallah.

And Allah knows best.

End of Class 22.