



Fiqh of Taharah: Class Twenty-five

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 أَبِي هُرَيْرَةَ (قَالَ : قَالَ رَسُولُ اللَّهِ { إِذَا اسْتَيْقَظَ أَحَدُكُمْ مِنْ نَوْمِهِ فَلَا

يَعْمِسُ يَدَهُ فِي الْإِنَاءِ حَتَّى يَغْسِلَهَا ثَلَاثًا فَإِنَّهُ لَا يَدْرِي أَيْنَ بَاتَتْ يَدُهُ } مُتَّفَقٌ

عَلَيْهِ. وَهَذَا لَفْظُ مُسْلِمٍ

Narrated Abu Hurayra: Allah's Messenger alayhi as salam said: "When one of you wakes up from sleep, he must not put his hand in a container until he has washed it three times, for he does not know where his hand spent the night."

[Agreed Upon, and this is Muslim's wording]

The Explanation:

This hadith is regarding washing one's hands whenever he wakes up from his sleep. Does this apply whenever he sleeps or does it only refer to waking up in the morning?

A cursory reading of the hadith would lead one to believe that it is whenever one wakes up, since sleep can take place anytime, day or night.

But if we read the hadith more carefully, we see that the Prophet alayhi as salaam says: "for he does not know where his hand *spent the night*."

This clearly means when waking up after a long night of sleep.

"Waking up from sleep" is general, but then the words "spent the night" are a qareena (circumstantial evidence) that explain the type of sleep that is being referred to, and it is only from this type of sleep that one must wash his hands if he wakes up.

And we learn from this that one must be careful when reading the hadith and pay attention to every word and phrase and not ignore even one word.

Then we have the question, why should he wash his hands if he went to bed and they were clean, and the bedding is clean? Some Ulema say that a person questioned: why should I wash my hands, they are right next to me, my right hand is under my head, and my on my left side. So Allah tested him and he awoke and found his hand in a bad place.

Some Ulema say the hadith has a reason behind it, since it was spoken in Madina, and Madina is in the Hijaz which has a very hot climate. And it was known that they would purify themselves after answering the call of nature with stones and not water.

And we see regarding the people of Quba that Allah describes them as "Men who love to purify themselves."

The people of Madina asked them, what is it that you do that made Allah describe you as such?

They said, “We cleanse with stones, then with water.”

Thus if a person sleeps, he does not know where his hands might be, and if that place is touched it will become impure.

Some other Ulema said that even if he went to sleep with his hands wrapped up, he should still wash them in the morning.

But these days, we open the faucet, or pour the water, and there is no need to dip the hands in a pot of water.

But what if a person only has a very large container, and he cannot tilt it, what should he do?

Some Ulema said that he must take the water in his mouth, and then use it to cleanse the hands.

Others say that he can absorb the water with his clothes, then squeeze the water out on this hands.

There is not an impossible way, since one can always find another way.

The Fuqaha always find a solution and a response.

So the Ulema state that washing the hands when waking up is desired in and of itself.

Another question, if one washes his hands three times when waking up, does this suffice for his wudu as well?

So how many times must one wash in the morning? Six times, three for this hadith, and three for the wudu.

Some people try to say that this hadith should be understood based on the reason behind it, but this is not correct.

The more one submits to the Shari'ah, without questioning it or looking for its hidden reasons, the safer he is in his religion.

The Hadith:

وَعَنْ لَقِيْطِ بْنِ صَبْرَةَ, (قَالَ: قَالَ رَسُولُ اللَّهِ (ﷺ) { أَسْبِغِ الْوُضُوءَ, وَخَلِّ بَيْنَ
الْأَصَابِعِ, وَبَالِغِ فِي الْأَسْتِنْشَاقِ, إِلَّا أَنْ تَكُونَ صَائِمًا } أَخْرَجَهُ الْأَرْبَعَةُ,
وَصَحَّحَهُ ابْنُ خُزَيْمَةَ

Narrated Laqit bin Sabra: Allah's Messenger said, "Perform a perfect wudu, run your fingers between the fingers of your hands as well as the toes, and sniff water well inside the nose, unless you are fasting."

[Narrated by the Four and Ibn Khuzaima graded it Saheeh]

This hadith in general is one of the most important hadith regarding wudu, since it encourages "isbaag" in wudu, which is to cover the limbs completely with water.

And the word 'isbaag' is mentioned in Qur'an regarding Sulaiman in reference to the shields that he produced, since they 'cover' a person in the battlefield.

And likewise in the hadith, the Prophet was asked about whether a woman could pray in a dress and scarf. He replied, "Yes if the dress is 'saabig' i.e. covering over the top of her feet."

And 'isbaag' in wudu is covering the entire limb with water, in a way that there is not place on the limb at all that was not touched by water.

And the Prophet alayhi asalaam noticed in one of the battles a place on the feet of some of the Sahaba that water had not reached, and he admonished them saying, "Cursed are the heels of the fire."

Isbaag means covering the entire limb with water, and dalk (rubbing) is also required some scholars, such as the Malikiyya, but the Jumhoor say that rubbing is Sunnah and simply a means of ensuring that water has reached all of the limb.

And also from the Sunnah is rinsing the limb three times to ensure that water reaches all places.

So this hadith encourages perfecting the covering all limbs with water.

And the scholars state that if a person performs wudu and there is a small spot on one of the limbs that water has not reached, then his person's wudu is invalid, and he must repeat it.

Thus, when one performs wudu, he should take his time and rub, and make sure the water reaches all the parts of all limbs of the wudu that are required (the face, arms, head, and two feet.) The head should be wiped completely, since it is not washed.

And then the Prophet alayhi as salam says: “And rub your fingers between the spaces between your fingers and toes.”

Since perfection (isbaagh) of the wudu includes washing these spaces. Since these spaces may have water enter upon them during wudu, so one should cleanse them.

This is called Takhleel, which is a type of wood that is used as a toothpick to clean in between the teeth.

When a finger is used to clean in between these places, it cleanses what is between them.

And this is also a meaning of the word Khaleel, it is one’s friend that one does not allow anyone else to come in between them.

And the Prophet alayhi as salam said, “If I were to take a khaleel from the people of the earth, it would have been Abu Bakr. But Allah has taken me as a Khaleel.”

And Ibrahim was known as Khaleel ar Rahman. And if a person takes a khaleel, he has no room in his heart for another.

And these soft spaces between the fingers and toes may have a buildup of sweat and oil, and this buildup is harmful and can clog the pores in those areas. And so from the Fitra of Islam, and the concern of the Prophet alayi as salam was to point out to us this area.

And the scholars have described to us in precise detail how the Takhleel is done: They say that the spaces of the toes of the feet should be cleansed by the pinky finger of the left hand. Not the pinky of the right hand.

As for the Takhleel of the fingers of the hand, they can be cleansed in anyway using any of the fingers, and whether it is with the palm of the hand, or the back of it.

The reason for using the left pinky for cleaning between the toes is because the Shari'ah encourages using the left hand for things that are unclean, and what is between the toes normally, especially for those who wear socks and shoes, is what is unpleasant and sweat, and thus removing what is unclean from the body is done with the left hand.

But cleaning other than that can be done with the right hand.

Why only the pinky finger? Since it is the smallest and most precise and it is easiest to use to clean small spaces between toes due to their closeness and proximity.

“And clean between the fingers and toes.”

And the Prophet alahis salam adds to this hadith, “sniff (istinshaaq) water into the nose well,” which is regarding cleansing one of the openings into the body.

Istinshaaq is sniffing water into the nasal cavity.

Istinfaar refers to expelling this water after sniffing it.

What is meant here is that one should cleanse the nose well.

And it is well known that breathing through the nose is more healthy, not the mouth.

And the difference from the medical or practical standpoint between breathing from the nose and the mouth is that from the mouth air enters directly into the lungs, however it is.

If it is hot air, or cold, or filled with dust, or flour, or anything else.

But the nose is open, and not closed like the mouth, so air comes in and out all the time.

So Allah, from His great wisdom, has placed hair in the nasal passage, and these hairs act as a beginning filter that remove bodies from the air, and after the hair there is mucous as it is called, and this mucous captures impurities that the hair could not filter, even if the particles are extremely small, they get caught in this mucous.

And even those particles that manage to bypass this much of the nose, they become caught in the sinuses.

And from the role of this mucous and these hairs and the nasal passage is acclimating the air, so if the air is extremely hot, by passing through these stages and places, the air reaches a temperature that is suitable for the environment within the chest.

But if the air is extremely cold, it passes through these stages and is heated to the extent that it would be suitable for the lungs.

And from here, from Allah's Wisdom, that since the nose is always open for breathing, and all these filtering and cleansing functions take place there, and acclimating, it was more suitable to cleanse these areas. Because if the hairs are not cleansed of what attaches to it, and the mucous is not cleansed from the dirt that attaches to it, and the sinuses are not cleansed from impurities, then the impurities will build up there and stop the flow of air, or at least the filtering functions will cease and air will pass through and nothing will stop it.

And based on this, Islam concerned itself with cleansing this area, as well as the other primary area of entering the body, the mouth.

And thus rinsing water is from the cleansing for wudu, and even using the Siwaak (toothstick) and the Prophet alayhi as salam said, "If it were not that I was afraid to make it difficult for my Ummah, I would have commanded them to use the siwak with every salah, or wudu."

And from this point, I would like to draw attention to the beauty of Islam, and its completeness.

The West, the more they study civilization, and increase in civility, the more they will follow the path to Islam.

Nowadays, we hear about health awareness, and oral care, and national health day, but after 14 centuries they have begun to pay attention to cleansing the mouth, since it is an opening to the body through which food and drink passes.

And the Messenger of Allah alayhi as salaam paid attention to this from the beginning of his message, and it is part of preparing for every prayer, and a person performs ablutions 5 times a day or more.

Thus the attention Islam pays to hygiene and cleanliness, which the West has only recently begun to realize, is a powerful and clear proof that of Islam's pioneering development and civilization that others only reached after decades and centuries.

And based on this, this hadith is a flag bearer of the Sunnah, and at the same a miracle from the miracles of the Prophet alayhi as salaam. And it shows how much Islam pays attention to preventative medicine, before illness and disease come about.

And Allah knows best. End of Class 25.