



Fiqh of Taharah: Class Twenty-seven

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:

وَلِأَبِي دَاوُدَ فِي رِوَايَةٍ: { إِذَا تَوَضَّأْتَ فَمَضْمُضٌ }

The Prophet alayhi as salam stated: “If you perform wudu, then
”.rinse your mouth

[Narrated by Abu Dawud]

The Explanation:

In this hadith, the Prophet alayhi as salam is commanding that when one performs wudu, to rinse the mouth, by placing water inside the mouth and moving it around with the tongue or with air, and then spit it out.

In this hadith, there is a command. And based on this hadith, some Ulema stated that rinsing the mouth is wajib. But others said no, this hadith is for advice and guidance.

In either case, one should not deliberately leave out the rinsing of the mouth or nose, since all of the ahadith mentioning the description of the Prophet's wudu mention it.

The Hadith:

وَعَنْ عُثْمَانَ (أَنَّ النَّبِيَّ (كَانَ يُخَلِّلُ لِحْيَتَهُ فِي الْوُضُوءِ { أَخْرَجَهُ التِّرْمِذِيُّ

Narrated Uthman: “The Prophet alayhi as salam would run his fingers through his beard.”

[Narrated by Tirmidhi]

The Explanation:

After mentioning the hadith regarding cleansing the inner parts of the mouth and nose, the author now turns to the exterior part of the face, namely the beard.

“The Prophet would...” which indicates that he would do this on continuous basis.

“run his fingers (takhleel) through his beard.”

We mentioned that Takhleel means inserting something between two other things. Like running the fingers of one hand through those of the other.

Likewise, in the hair of the face, one runs the fingers through the hair.

The Prophet alayhi as salam had a thick beard, and he used to run his fingers through it during the wudu.

But this action, the least we can say is that it is a good example (“You had in the Messenger of Allah a good example.”)

When a person who has a very thin beard, or one who cannot grow a beard, washes his face, the water covers the skin of the entire face, from the hairline on the forehead to the bottom of the chin, from one ear to the other. The face is completely washed.

But if someone has a thick beard, this will prevent the water from reaching the skin, unlike the one without a beard.

So thick or curly hair, or hair that has oil in it, will prevent water from penetrating it.

So the question is, does the requirement of washing the face mean the entire skin of the face, or does this change if someone has a beard? Does the beard become the surface that one must wash?

If we think about the head, if one is bald, he wipes the skin of the head, but if he has hair, it is only the hair that must be wiped. Allah says, “and wipe your heads.” But we wipe the hair on the head. Why? Since it is not possible to wipe the head itself.

So likewise the beard. The Usooliyoon state that whatever is near a thing takes on its ruling. The foot is covered by the Khuff, so we wipe over the khuff. This has special evidence for it, but it is similar.

Allah commands us to wash the face, but the face is covered with hair, so what can we do?

Some ulema say it is sufficient to wipe water over the surface of the beard, just like one wipes the head.

But other scholars say no, the face must be washed, and this is more emphatic than simply wiping, and thus one must wet their fingers and pass them through the interior of the beard. Especially since wiping the top of the beard will only cover a small part of the hair, but passing the fingers inside will reach most of the hair.

And they say that while passing the fingers through the beard, they should start from the bottom innermost part of the beard, and so the fingers will straighten the hair and moisten the maximum amount of it.

So what is sufficient is passing the fingers of one hand through the beard. But if someone has a light beard, there is nothing to pass the fingers through. Water will reach the beard on its own.

The Hadith:

وَعَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ ({ أَنَّ النَّبِيَّ (أَتَى بِثُلثِي مُدٍّ, فَجَعَلَ يَدُلُّكَ ذِرَاعِيهِ }
أَخْرَجَهُ أَحْمَدُ

Narrated Abdullah bin Zaid: “Two thirds of a Mudd (about ½ liter) of water was brought to the Prophet for wudu, so he began to rub his arms with it.”

[Narrated by Ahmad]

The Explanation:

Abdullah bin Zaid narrates to us what he saw of the Prophet alayhi as salam making wudu with a small amount of water. He said that two thirds of a Mudd of water was brought to him, so he began to rub his arms.

Two thirds, a Mudd is $\frac{1}{4}$ of a Sa'a. A Mudd is approximately 600 grams of water. Perhaps you can imagine, approximately it was about the size of a bottle of drinking water.

And we have ahadith that mention that the Prophet alayhi salam would perform wudu with one Mudd of water. And he would make ghusl with one Sa'a of water, which is approximately 3 liters.

So what we understand from this is that the Prophet alayhi as salam was economical in the use of water. He performed wudu with about half a liter of water, and take a shower with three liters of water.

And we do not need to imagine today how much water a person wastes staying in the shower.

This hadith teaches economical use of water, and not wasting.

And for this reason, the scholars state that it is not correct for a person to wash his limbs more than three times as is in the Sunnah, since in this case he would be entering upon wasting, and exaggeration, and doing more than what the Prophet alayhi as salam commanded.

And as a man said to Anas: "The Prophet alayhi as salam made ghusl with 5 mudd of water but I have thick hair."

Anas said, "The Prophet alayhi as salam had more hair than you."

And by experience, the way one can accomplish saving water in this manner is through rubbing the limbs (dalk). And rubbing can only be done using little water, if this water is dropped on the limb the air might take it away quickly. But if it is rubbed onto the skin with a wet hand it will moisten it completely, and this is considered washing.

So rubbing, or dalk, provides two things in the wudu. It ensures that the entire limb is covered with water, and there are no dry spaces.

And the second, it allows the making of wudu with the least amount of water.

Some Ulema were very strict about the Dalk, and stated that it is obligatory, such as the Malikiyyah. Some of them even said, if a person has a part of his back that he cannot reach, he should take a rope, or a sponge, and make it reach all parts of the body. They say like the hadith of Ali, “Under every hair is Janaaba.”

But in the wudu, they say that the face is rubbed, but not the hair, since rubbing the head would lead to washing the head, and this is exaggeration. And arms and feet should be rubbed.

And if someone came and made wudu with $\frac{1}{4}$ of a liter of water, by just dipping their fingers in the cup of water and moving the fingers over the limbs, would this count as wudu? No, this is more like wiping and not washing. There must at least be the moving of water over the limb.

And Allah says, “Wipe your heads (with water)” as interpreted by az-Zamakhshari, this only suffices for the hair.

So we understand, using too small an amount of water will leave the wudu defective, and using more than one Mudd (600 milliliters) would lead towards exaggerating and wasting.

And the problem today is the faucets that cause a great amount of water to run and be wasted.

In the past, they used to take water in a pitcher, and perhaps with just three liters of water they would complete their ghusl.

So this hadith teaches us two lessons:

Explaining the least amount of water that the Prophet alayhi salam used in wudu.

And explaining the importance of Dalk, or rubbing, which helps in what the previous hadith mentioned of isbaagh or perfection of wudu, so that there are no dry spots that are left after the wudu.

And Allah knows best.

The Hadith:

وَعَنْهُ, { أَنَّهُ رَأَى النَّبِيَّ (يَأْخُذُ لِأُذُنَيْهِ مَاءً خِلَافَ الْمَاءِ الَّذِي أَخَذَ لِرَأْسِهِ. }
أَخْرَجَهُ الْبَيْهَقِيُّ

Narrated Abdullah ibn Zaid: He saw the Prophet alayhi as salam taking water to wipe his ears other than the water he had taken to wipe his head.

The Explanation:

This hadith relates to the hadith mentioned earlier regarding how the Prophet alayhi as salam wiped his head, then entered his index fingers in his ears and circled the thumbs over the back part of the ears.

We mentioned last time how this is important since the back part of the ear is soft and a lot of sweat accumulates there. In fact some animals do not sweat except near their ears, or this is the first place that sweat comes out.

And the scholars say that the back of the ear and below it is so sensitive it is fatal if one is struck there.

So moving the thumb behind the ear removes the accumulated salt from sweat, and oil.

And if this is left behind the ear, and one gets an injury there, it will take a long time to heal. It is a soft spot, and Islam paid attention to it.

Just as Islam paid attention to the nose since it is a passage for air, and the mouth since it is a pathway for food. And cleaning between the fingers.

And likewise, behind the ears.

What is important is that in the earlier hadith, it mentions wiping the head, and then entering the fingers in the ear. But from that hadith it appeared that the cleaning of the ears was with the same water that was taken to wipe the head.

But in this hadith, we see that the Prophet alayhi as salam took fresh water to clean the ears.

And here the Fuqaha ask, is the water taken for the hair sufficient for cleaning the ears as well.

The first hadith appears to indicate that the water is sufficient, but the second indicates taking fresh water.

Here the Ulema reconcile between the two hadith by saying, one can cleanse the ears with the same water if there is water that is sufficiently left over after wiping the head.

But if the wiping of the head used up all of the water on the hands, then one should take other water to clean the ears.

In this way we can join between the two ahadith.

And Allah knows best.

End of Class 27.