



Fiqh of Taharah: Class Thirty-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 طَلْحَةَ بْنِ مُصَرِّفٍ, عَنْ أَبِيهِ, عَنْ جَدِّهِ قَالَ: { رَأَيْتُ رَسُولَ اللَّهِ
(يَفْصِلُ بَيْنَ الْمَضْمَضَةِ وَالِاسْتِنْشَاقِ. } أَخْرَجَهُ أَبُو دَاوُدَ بِإِسْنَادٍ ضَعِيفٍ

Narrated Talha bin Musarrif, quoting his grandfather: “I say Allah’s Messenger rinsing his mouth and sniffing water up his nose and then blowing it out with separate scoops.”

[Reported by Abu Dawud with a weak chain]

The Explanation:

Some ulema mentioned that it would have been better to mention this hadith with the hadith about gargling.

But what this hadith mentions is to separate between the rinsing of the mouth and sniffing.

It can be done with a single handful of water, rinsing the mouth three times, then taking a single handful of water, and rinsing the nose three times. This is separating.

Or it could mean taking water with the hand, rinsing the mouth, then taking water, and rinsing the nose, doing this three times.

Or it could be taking a handful of water each time for the mouth and each time for the nose.

All these ways are correct.

One can take water at once for both the mouth and nose rinsing them each three times with one handful of water, or the mouth first then the nose separately, or the mouth and nose together, three times, with three different handfuls of water.

وَعَنْ عَلِيٍّ (- فِي صِفَةِ الْوُضُوءِ -) { ثُمَّ تَمَضْمَضَ (وَاسْتَنْشَرَ ثَلَاثًا, يُمَضْمِضُ

وَيَنْشِرُ مِنَ الْكَفِّ الَّذِي يَأْخُذُ مِنْهُ الْمَاءَ } أَخْرَجَهُ أَبُو دَاوُدَ وَالنَّسَائِيُّ

Narrated Ali regarding the description of wudu: The Prophet rinsed his mouth and cleansed his nose sniffing up the water and then blowing it out three times. He sniffed water up and blew his nose with the same hand he take water.

The Explanation:

This is a another way, rinsing the mouth and nose, and then using the same hand to blow out the nose, regardless of whether it was the right or the left hand.

This is using one handful of water, and the hadith does not clarify which hand was used.

The Hadith:

وَعَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ (- فِي صِفَةِ الْوُضُوءِ -) { ثُمَّ أَدْخَلَ (يَدَهُ ,
فَمَضْمَضَ وَاسْتَنْشَقَ مِنْ كَفِّ وَاحِدَةٍ , يَفْعَلُ ذَلِكَ ثَلَاثًا } مُتَّفَقٌ عَلَيْهِ ()
. (69)

Narrated Abdullah ibn Zaid:

...from one scoop...

This hadith clarifies that the gather of water to be snorted and blown out can be one handful.

The Hadith:

وَعَنْ أَنَسٍ (قَالَ : { رَأَى النَّبِيَّ (رَجُلًا , وَفِي قَدَمِهِ مِثْلُ الظُّفْرِ لَمْ يُصِبْهُ الْمَاءُ .
فَقَالَ : " اِرْجِعْ فَأَحْسِنِ وُضُوءَكَ " } أَخْرَجَهُ أَبُو دَاوُدَ , وَالنَّسَائِيُّ

Narrated Anas: The Prophet alayhi as salam saw a man on whose foot appeared a portion like the size of a fingernail which was not touched by water. He said, "Go back and perform you Wudu properly."

[Reported by Abu Dawud and An-Nisaai']

The Explanation:

This Hadith is related to covering the wudu properly (isbaagh), and the continuity (muwalaah) of the wudu.

The Prophet alayhi salam saw a person who on whose heel there was a small place, like the size of a fingernail, and in some narrations, the size of a coin.

It was a portion of skin that shined, because if the skin is not washed it is white in color and reflects light.

If the foot or hand or face is washed a part is not touched by water, there will remain a part that will shine.

So the Prophet alayhi as salam said, “Go back and perfect your wudu,” and in some narrations “repeat your wudu,” and some narrations say, “complete your wudu.”

What ‘repeat’ indicates is that the wudu before hand did not count.

What ‘perfect’ indicates that the wudu should be made better.

And from here Imam Abu Hanifa said that leaving out a very small spot will not affect the wudu, since the ruling is for the majority.

And the narration that says, “repeat” or “complete” the wudu would serve as to text to say that this wudu, with the missing part, is incomplete and one cannot pray with it.

And the Ulema state also from this hadith that continuity is required in washing the limbs in wudu. A person cannot wash his face, then go drink a cup of tea, and then return and continue his wudu.

He cannot wash his arms, then read a book, then come back and wipe his head, then go lay down and rest, then wash the feet. No. This is called Muwalaah, or continuity.

Muwalaah, its measure means to wash the next limb before the one previous to it had a chance to dry. A person washed his face, and he wanted to wash his arms, but it was extremely cold, so he covered his face or wiped the water from his face, but it did not dry

completely, then he washed his arms, and before wiping his head, he unrolled his sleeves over his arms, and the water did not dry, it is present under the sleeves, then he wiped his heads. Then he wiped his head, and before washing his feet, he put on his turban or hat.

The separation between the limb and the one before it was not long enough for it to dry, as they say, in normal weather, and a normal person. A person may be very hot and the water dries, or in winter the water dries quickly, unlike the summer. So moderate whether.

The reason why this hadith proves the concept of Muwalaah is that here this person had a dry spot on his foot, or on one's hand, or other part. Every part that came after would also be nullified, since he is building upon an incomplete part.

Washing this missing spot, if it is after some time, would not be sufficient, since the part before it has already dried. If he washed his foot, it would be a long time after the previous part.

So for this reason, he must repeat his entire wudu over from the beginning.

But if he was in the place of wudu, it would be sufficient for him to simply take some water and wipe the parts that he missed.

But if he is far from the place of wudu, and the body has dried, the feet have become separated from the part before them, so there is no Muwalaah. And he must begin a new wudu to complete the what he missed, and Allah knows best.

The Hadith:

وَعَنْهُ قَالَ: { كَانَ رَسُولُ اللَّهِ (يَتَوَضَّأُ بِالْمُدِّ, وَيَغْتَسِلُ بِالصَّاعِ إِلَى خَمْسَةِ

أُمْدَادٍ { مُتَّفَقٌ عَلَيْهِ

Narrated Anas: Allah's Messenger alayhi as salam used to perform ablution with one Mudd (approx. 600 ml of water) and perform ghusl with one Saa' (4 mudd) up to five Mudd of water.

[Agreed Upon]

The Explanation:

Likewise the placement of this hadith would have been better if it was placed with the hadith regarding the wudu of the Prophet with 2/3 of a Mudd of water. It would have better to join with that hadith.

But perhaps he delayed it because it mentions the Ghusl, or for some other reason.

The Prophet alayhi as salam used to make wudu with one Mudd. And make ghusl with 4 up to 5 Mudd of water.

This is clarification of the least amount of water. And what is important is that a person should not exceed this limit so that they did not enter upon waste and extravagance, and loss of water.

And if this text is mentioned regarding an act of worship, for the sake of Allah, to conserve water, and not waste it, even when water is in abundance, then what do you think about wealth when it is critical to life, so not wasting water is a step in the direction of teaching us economy in all matters, not just water.

And here, using only four to five mudd of water, it can only be achieved by using Dalk (rubbing) and conserving water.

The previous hadith mentioned $\frac{3}{4}$ Mudd, and this hadith mentions 1 Mudd, is there any real difference. Not so, considering that if the water is a little less, one can rub the skin to make it reach. If there is more water, one does not have to rub as much.

But if the water is a lot, one must not rub as much, but what is important is to make sure the water reaches the whole body, without using more than 5 Mudd of water.

This is what is required for purification in acts of worship, but can we make an analogy with taking a shower for cleanliness, or for a Sunnah act, such as Jumu'ah?

Or for Ihram, or entering Makkah, or Arafah, but what is important is if a person makes a regular shower to put on clean clothes, or remove sweat, or clean himself, and sometimes he uses soap, or water, or soap and water, then there is no limit to how much water is used as long as it is not wasteful.

But as for removing the minor and major Hadath (impurity) for wudu what is recommended is one Mudd, and for ghusl 4-5 Mudd.

The Hadith:

وَعَنْ عُمَرَ (قَالَ: قَالَ رَسُولُ اللَّهِ ({ مَا مِنْكُمْ مِنْ أَحَدٍ يَتَوَضَّأُ، فَيَسْبِغُ
الْوَضُوءَ، ثُمَّ يَقُولُ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ
مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، إِلَّا فُتِحَتْ لَهُ أَبْوَابُ الْجَنَّةِ " { أَخْرَجَهُ مُسْلِمٌ)
. (72)

{ وَالتَّرمِذِيُّ، وَزَادَ: { اَللّٰهُمَّ اجْعَلْنِي مِنَ التَّوَابِيْنَ، وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِيْنَ }

Narrated ‘Umar: Allah’s Messenger alayhi as salam said, “If one of you performs ablution thoroughly, then recites (the following supplication): ‘I testify that there is no god worthy of worship except Allah, He is alone and has no partner and I testify that Muhammad is His slave and His Messenger,’—all the eight gates of Paradise will be opened for him and he may enter through any gate he wishes.”

[Reported by Muslim and Tirmidhi, who added: “O Allah make me among those who repent often and those who keep themselves pure.”]

The Explanation:

The Author did well by closing this chapter with this hadith, and clarifying what a person who makes wudu should say.

Since our time is limited, this is the dua that is from the Sunnah that is legislated at the end of the wudu.

“Whoever makes wudu *thoroughly*” the hadith specifies thoroughly,

“then says, ashadu an la illaha illa Allah, and ash hadu anna muhamadur rasoolullah”

And this is the foundation of Tawheed, and the cardinal rule of Islam, as if saying:

That he did this in response to Allah’s command, and following the Sunnah of the Messenger alayhi as salam. This action was an act of worship within which the mind cannot understand, and a Muslim does it out of obedience to Allah and obedience to His Messenger.

As Ibn Rushd mentions in his book “Bidayatil Mujtahid” Wudu is an action that becomes required but by something that is unrelated to the actions of the wudu itself.

A person passes wind, so he makes wudu, but he does not wash the place where the wind comes out, rather he washes limbs that are far away from that place.

So what is the reason for this wudu? There is no reasoning, rather the reason is obedience to Allah.

A Muslim then announces that this action that is pure worship, that has no relation to reason or causation, as if he says: O Allah, I bear witness that You are the One and Only, You commanded me and I responded. And I bear witness that your Messenger alayhi as salam conveyed the message and we responded.

Here is the fulfillment of Iman and obedience to Allah and the Messenger, and the 8 gates of Paradise are opened for him.

In the Arabic expression, it says: The gates are opened, not the gates shall be opened, as if they are opened right now. What is meant is that they shall be opened on the Day of Judgement.

And what is wrong if someone might say, they are opened right now. And on the day of judgement one shall enter through one of them.

And in some narrations is added: O Allah make us from those who make frequent repentance to you, and make frequent purification.

Tawbah is inward purification, and Taharah is outward cleanliness and purification. So wudu is part of cleansing outwardly and at this occasion we remember Tawbah.

When Zakariyya entered Maryam's room, he found food. He said where is this from? She said, from Allah. So he turned to Allah and asked for a child. When he realized rizq is from Allah he asked from him.

Likewise here, when a person has done outward Taharah, he asks Allah from both outward cleanliness, and cleanliness inwardly from all of one's sins.

“min at tawaabeena wa min al mutatahireen”

And the Ulema warn about a habit that is come amongst people, regarding making a certain dua' for each limb during the wudu, while washing the face they say “Allah make my face white on the Day of Judgement,” when washing the arms, “O Allah give me my book in my right hand,” the feet, likewise.

Imam Nawawi says: Allah of these duas have no basis in the Sunnah. And only some people do it as an aside.

And with Allah is success.

And Allah knows best.

End of Class 32.