



Fiqh of Taharah: Class Seven

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

The Hadith:

Narrated Ibn Umar: Allah's Messenger said: "Two types of dead animals and two types of bloods have been made lawful for us, the two types of dead animals are locusts and fish, while the two types of bloods are the liver and spleen."

Reported by Ahmed and Ibn Majah, with some weakness in its chain.

The Explanation:

We ask, the liver and spleen, and the locust and fish, what does this have to do with the chapter of water? They are related to foods. But the author may Allah have mercy on him, wanted to explain that if one of these things touches water, would it make it impure or not?

The Prophet says, "Uhillat lana" or "it has been made permissible for us," who is the one who made it permissible? If the Prophet mentions this, then he is conveying what was revealed to him from Allah.

“Two dead things,” and we spoke about fish before in the hadith about the ocean, its water is purifying. But hear, the text specifies fish (Hoot) in particular, and (some) of the Hanafi school takes from this hadith, saying that it is only the fish of the ocean that is permissible, and not all sea creatures. However, the Jumhoor referred to the hadith about the whale named Anbar that the Prophet ate from, and you can refer to the first dars.

Also, we have the ruling in the Hanafi school that says that if a fish has died and a long time has passed since its death, and it is floating on the surface of the ocean, it is makrooh or forbidden to eat. It is forbidden not because it is a fish, but because that it could potentially cause since it has become affected by bacteria. And we have been forbidden to eat whatever it is harmful.

The Maliki also say that for the locust, it must be killed by hand if you found it alive, in order to make it halal, and not dead on its own.

As for the two types of blood, the liver and the spleen. Some of the earlier schools disliked the spleen, not because of the hadith, but for health reasons. Liver is healthy for all people, and some eat it moist or dried into a powder, and it is beneficial to use dried liver for soups, when added to hot water, on long trips.

But as for spleen, it is used to filter the blood, and because of this, it stores the extraneous things found in the blood that are not beneficial, and for this reason it stores those unbeneficial things from the blood, it is disliked. However, those who like to eat it are permitted to.

Some of the Ulema used to say, whatever part you eat from an animal, it will strengthen its complementary part in the human being. For example, and person has liver illness, eating liver will benefit him, in his spleen, eating spleen will benefit him, and Allah knows best.

What is important, we know that liver and spleen are permissible, and what we know is what is forbidden is flowing blood, not what is in the veins. The liver, and what it contains of still blood is likewise permissible.

And the Prophet also mentions that the fish and the locust are permissible. So imagine if a locust landed in a small bucket of water, and changed its color or smell or taste, will it become impure? No, it remains pure, since the locust is pure.

There is a principle that the scholars mention, that any large body of water that is changed by something nearby it, does not become najass, rather it remains pure.

So for example, if a tree drops its leaves into a pond, and the water changes from the decomposition of the leaves in it, the water remains pure.

Likewise, if an animal dies nearby the water, and affects its smell, but this does not permeate through all of the water, the water remains pure.

This is because the water has not changed intrinsically by something that permeates it, rather it is some nearby element that is affecting its qualities.

If a large amount of water was standing for a long time on the earth, for a year for example, and weeds grew in it, and frogs began to inhabit it, and the earth changed its smell, the water remains pure.

The author mentioned this hadith in the chapter of waters in order to clarify that if one of these things falls into water, it does not deprive it of purity.

And Allah knows best.

The Hadith:

Narrated Abu Huraira: Allah's Messenger said, "When a fly falls in the drink of one of you, he should fully dip it and then throw it away because there is disease in one of its wings,

and cure in the other.” Reported by Bukhari, and Abu Dawud added, “The fly protects itself with the diseased wing.”

The Explanation:

This hadith is known amongst the Ulema as the Hadith of the Fly, narrated by Abu Huraira,

The general meaning of this hadith is that the Messenger is guiding us, if a fly falls into a drink. By human nature we know of the dirtiness of the fly, since its nature is to live off of garbage, then when it falls into the drink.

Humans naturally dislike drinking from a drink that a fly has fallen into it. So this drink, what should we do with it?

The Prophet explains to us here: If this happened, and we want to keep the drink, then we should dip it into the liquid. The fly falls onto the liquid, but it did not go into the liquid, since it is light. So we dip it fully into it, until the liquid surrounds it, then we throw the fly out. Then in some narrations, “Then let him throw out the (drink).” We do not drink it, since it is distasteful.

Then the Prophet explained the wisdom behind doing this, he did not just say, throw it out, but he commanded us to dip it first: “For indeed in one of its wings is a disease, and in the other is the cure.”

This hadith caused the scholars and physicians and researches to take many different positions. Let us mention the Fiqh of the hadith first, then explore these different positions.

If a fly falls into any drink, water, milk, soup, then we must dip it into the liquid. The reason for this is mentioned in the hadith, that the fly has a sickness in one of its wings, and it dips it in the liquid first, in order to protect itself, and to harm its enemy.

So the Prophet explains that the cure for this sickness is carried in the other wing, i.e. the fly carries the disease and cure together.

Then the scholars say, after you have dipped the fly in, you have the choice, to drink it if you like or pour it out. You have dipped it in, so part of it has sterilized the other parts. Now you can drink it, or pour it out, but you have to dip it in either case, even if you do not drink it. And we shall explain this in a moment.

And the reason the Author mentions the hadith here is for a single point. If a fly falls into water and dies in it, does it become impure? Can we make wudu from it? Yes, we can make wudu from it, but drinking it is another issue.

How do we know that the water remains pure from this hadith? We know that because the fly could have been dead, and if it became impure it would have affected the water, and the Prophet would have explained that to us.

This is why the Author mentioned here in the chapter of water.

But what is apparent to me from this hadith:

There are two types of miracles of the Prophet. The first are those that took place during his lifetime, and another type that transpires over the passing of time and appear to later generations.

Each type has a role. The miracles that took place during his lifetime gave the Sahabah energy and motivation, and conviction, and Imaan in the Messenger.

This happened on many occasions. When the Prophet's uncle Abbas was taken captive by the Muslims in Badr, and the Prophet said to him: "Ransom yourself and buy your freedom." Abbas said, "I do not have anything to buy my freedom with."

The Prophet said, "What about the money you gave to Umm al-Fadl, and you said to her, if I return from my travel, then I will take it, otherwise it is for the children of so-and-so."

Abbas said, "I bear witness that there is no god by Allah, and that you are the Messenger of Allah! By Allah there was no one present except her and I."

Abbas remained in Makkah, but he was Muslim, and would write to the Prophet about the affairs of the Mushrikeen, and was one of the last to make Hijra.

When they were in the Battle of Khandaq, and there was cold, and they were tired, and afraid, and hungry, and they saw that the Prophet had no food, and he had tied a rock to his stomach, and his voice had weaknesses, Jaber came to his wife and said, what do you have of food? She said, "Just what you know, a couple handfuls of barley and a piece of chicken. He told her not to feed the children because the Prophet was the priority. He went to the Prophet and whispered in his ear, "I have a small meal for you." The Prophet sent out a caller, saying, "Jaber has invited all of your for lunch."

Jaber was very embarrassed, what was he going to do. The Prophet took him by the hand, and they got to his house. Jaber went to his wife, and he said, we are in trouble.

His wife asked him, did you tell him about the food out loud, or quietly. Jaber said, no, I whispered to him. She said, "Don't worry about it, the Prophet invited them, and he will take care of himself. We haven't done anything."

Can you realize the role of women throughout the Prophet's biography??

So Jaber made them stand by his door, and they entered 10 at a time. So the whole army was fed, and the only one's left were Jaber and his wife. They ate, and then they gave the rest to their neighbors.

And on another occasion, the army had no food, so they placed a few dates on a sheet, and the Prophet blessed it, with his hands, and the dates began falling of the edges of the sheet, and they all ate.

These miracles, reflect on them, they take place at times of hardship and difficulties.

In Tabuk, the Prophet said, do not come near the spring until I get to it. So it began overflowing with water.

These miracles, they came at times of hardship in order to renew for the Sahabah the strength of their conviction. The people were in the trenches, and their hearts were in their throats from fear. So the miracle came and removed their fear, and gave them assurance.

So my opinion is that from miracles are those that took place during the Prophet's lifetime, and those that will unfold over time for the Ummah. They will be discovered over time, in labs, through research and discovery, people will discover them, and it will become apparent to people the miracles of the Prophet.

And here, in this hadith, we have one of those miracles. Its effects have only been discovered during the last century. Through history, people have said, how can such a tiny fly contain opposing components, disease and the cure? And know the difference between its wings?

This is because their minds could not understand it. Did they not see a honey bee, that produces honey, and at the same time harms with its stinger?

Such a small creature, but Allah has guided it and he knows what He has created. Who has taught it how to fly, and produce honey, and produce its honeycombs. Even scientists and engineers today are perplexed by the sophistication of the hexagonal shape of its hives, and its efficient use of space, and social order.

Allah has taught it. "Waladhee Qaddara fa hadaa." He has decreed and perfect all of his creation, and guided. Who has taught the bee to produce honey from the nectar of flowers.

From early times, many have tried to deny this hadith, thinking that it is not possible for such a small creature to contain both an illness and its cure. When this thinking was given precedence, they corrupted the hadith.

Likewise, there were those who denied the Israa and Miraaj, and they said, how can the Prophet go to al-Quds and return in the same night, it was a month's journey.

The intellect cannot be used to judge the miracles of Allah, and His Great Signs in His Creation.

Now we found, with the advance of research and science, that scientists have discovered these miracles about the fly, not out of belief in the Prophet's hadith, which they did not know about, but simply for the sake of knowledge.

The oldest research I found about this was published in the year 1871. There were several researchers from Germany, and Italy, and Belgium. It was published in the British Journal of Medicine, and in the Azhar Journal.

And there was research done more recently at King Fahad university.

Sin'aani, the author of Subul as-Salaam, and explanation of Bulugh-al-Maram, says: Our scholars have found that within the fly there is the antidote to the poisons that it carries. The antidote in the fly could even be used to treat the bites of insects and scorpions.

In World War 2, in many of the battles they did not have enough medical supplies to treat all of the wounded. So they would only treat those who were generals or of high rank. However, they found that the regular soldiers who treated themselves would become healed from their wounds faster than those in the high ranks.

They did research on the soil, to see if it had an affect on the healing. But they found not evidence of that. Finally, they tested to the flies, although they thought, flies carry bacteria, how could they help the healing of the wounds?

So they put the flies in the laboratory, and they found that the flies carry antibodies to many illnesses.

It is now known in the field of medicine that flies have a long tube towards the last third of their bodies, that are filled with antibiotic fluid. This tube, if pressurized, releases this antibiotic fluid and protects the fly from the illnesses found in the garbage that it lands on. Those germs do not affect it.

Now, why are we commanded to dip the fly in the water? Research has found that this tube in the fly does not release its antibodies until it is pressurized by being dipped in a fluid. This liquid causes the tube to burst, that releases the antibodies for the illnesses.

Now, why do we dip it even if we are not going to drink the liquid? The reason is that when the fly falls in the liquid, it becomes poisoned by the fly's illness, and when it is dipped in, it sterilizes the water and makes it safe.

If you pour the water out from the container, the water will not cause harm to anyone else.

My beloved brothers, when science makes discoveries like this, isn't it befitting for Muslims to rush to make it known to the world, not only should they make the discovery, but they should make it known. This is the duty of every Muslim, so that every Muslim knows the miracles of the Prophet, that have been discovered 1400 years. This will raise our conviction in the truth of the Message of the Prophet, he said it will he was in the desert, and he never entered a laboratory.

If we add to this, the miracle of the hadith about the dog, the Prophet said, "If the dog licks a container of one of you, then he must wash it seven times, once with dirt." Science now discovered that the rabies bacteria are lipid encapsulated, and washing a container with plain water will not destroy the bacteria, but the fluorine present in soil causes the lipid encapsulation to rupture and destroys the bacteria.

And if we add to this so many things, the forbiddance of the flesh of swine, since they have tape worms, not only the tape worms in the intestines which other animals may have, but they have worms that reside in their flesh as well.

The worms of swine, they can reach up to 12 ft in length, and they have different parts, if they detect medicine that will kill them, burrow their heads into the wall of the pig's stomach, so if the medicine kills its body, it regenerates.

The physicians of old state that these worms that reside in the flesh cannot be removed easily, and they are caused by the swine.

Shaikh Muhammad Atiya Salim mentions, that Abu Hayyan mentions in his tafseer, that from the nature of eating the swine is that it removes the gheera over women. Whoever eats an animal acquires some of its attributes.

My brothers, the Islamic Ummah is required to make known these miracles, so that people can renew their faith in Wahy.

Researchers want to measure Wahy by their intellects, but we must measure our intellects by the Wahy.

This hadith is a foundational hadith which teaches us this methodology, that we give precedence to Wahy over the 'Aql.

The Prophet informed us that a fly contains two opposite substances, one that contains illness, and one that contains its cure, and that the fly is able to differentiate between these substances, and he teaches how we are to deal with the fly.

A word mentioned by Shaikh Ahmed Shakir, who debated with some researchers who inclined towards science. This hadith does not teach us that the fly is pure, but rather Islam teaches us to avoid it, Islam is a religion of cleanliness and hygiene, and the hadith is teaching us what to do if it so happens that the fly falls into some water.

The meaning is not that we should wish that a fly falls into our food, or that we leave dirt on what we eat. Islam is exalted beyond that, it calls to cleanliness more than any other religion, making wudu 5 times a day, and a shower whenever needed, and so on.

Thus, defending this hadith is not a means of wishing to introduce the fly into our lives, but what we must do is respect the hadith. When the learned start to give precedence to their minds over wahy, we have must clarify.

Ahmed Shakir says, this hadith is well known and narrated by Bukhari and Muslim, and when they couldn't reject it because of this, they made accusations about its narrator, Abu Huraira. Those who accuse him should fear Allah, he was the most authentic of the narrators of Prophetic hadith.

Once he came to the Prophet complaining that he would forget what he heard, so the Prophet said, "Whoever wants to learn so that he never forgets, let him put his robe forward." Abu Hurayra put his robe forward, and the Prophet emptied something into his robe, and told him to hold it close. Abu Huraira said, "I never forgot a hadith after that."

This is insurance from the Prophet, not from an insurance company.

So how can some people come later, and extend their tongues against the noble companions of the Prophet?

And Allah knows best.

End of Class Seven.