



## Fiqh of Taharah: Class Thirteen

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

We mentioned last time that the view of the Malikiyya regarding animals skins is that they become purified outwardly through tanning, yet the inside of the hide remains impure. And for this reason, the hides can be used for dry purposes, but they cannot be used to hold liquids or worn during prayer, because there is impurity that remains inside of them.

This brings us to the next hadith:

The Hadith:

وَعَنْ عِمْرَانَ بْنِ حُصَيْنٍ رَضِيَ اللَّهُ عَنْهُمَا؛ { أَنَّ النَّبِيَّ ﷺ  
( وَأَصْحَابَهُ تَوَضَّؤُوا مِنْ **مَزَادَةَ** امْرَأَةٍ مُشْرَكَةٍ. { مَتَّفَقٌ  
عَلَيْهِ

Narrated Imran bin Husain: The Prophet and his companions performed Wudu' (ablution) from an animal skin water container belonging to a polytheist woman. [Agreed Upon.] {This is part of a longer narration.}

The Explanation:

This hadith provides the final part of our study of this subject. The Prophet and some of his companions performed wudu from a large animal skin filled with water, that belonged to a mushrik woman. It is said it was made from a skin of a camel or a cow.

The long narration behind this hadith is that the Prophet and his companions were returning from an expedition and the water that they had with them ran out. So the Prophet sent Ali and another person to seek water from anyone nearby.

They searched from the morning until close to noon time without finding any water, and they were close to exhaustion. At this moment, they came upon a woman riding on a camel, carrying two large water skins filled with water.

They asked her, where did you get this water from?

She said, "I have traveling since this hour yesterday from the place of water." Twenty four hours until they reach the water.

The Sahabah made consultation with one another. They said, "There is no way we can go to the water, a day's journey, and then return likewise. Let us take her and the water to the Prophet."

They said to her, "Come with us to the Prophet."

When they arrived at the Prophet, they made her camel kneel down, and brought her down, and he requested a container, and emptied from each of the water skins a small portion of water, made dua over it, and then he replaced the water back into the water skins. He did this for each of the water skins.

Then he said, "Come all, drink, provide water for your animals, and store water for your journey."

Then after this, there was not a single person who was with the Prophet except that he came with whatever he had, a bucket, or water skin, or container, until he filled it, and there was no horse except that it had its fill of drink, and there was no person except he was able to perform wudu.

Until, in one narration, the Prophet was praying, and when he finished, he looked at a person who was staying away from the rest of the group. He said, "What is wrong with you that you did not pray, are you not Muslim?" He said, "Certainly of Messenger of Allah, but I have become junub (major ritual impurity) and there is no water."

This was before Ali brought the water.

So the Prophet took some water in a container and said to him, “Take this and pour it over body.” Then perform tayamum, and pray.

So we see that they obtained from the water what was sufficient to fill all of their containers, and drink to satisfaction, and perform wudu, and for the junub to wash, and provide water for their animals, and then after this the Prophet said:

“Gather some compensation for her.” So they brought for clothes, and food, etc, and then said to her, “Look at how Allah has provided drink for us, and it has not decreased in the least from your water skins.”

The two water skins were still filled with water.

They then helped her mount her camel, and placed the water as well as what they had gathered for her on the camel, and guided her towards her people.

She said to her people, “O my people, I have come to you from a man, if he were a magician he would be the best magician to have ever lived, and if he is a Prophet, he is certainly on the truth from Allah.”

She told him the news, about what he had taken of water, and what he told her, which was, “Know that Allah has provided water for us.”

And the Sahabah knew her, and they stayed away from harming her people, until one day she said, “Know that they do not stay away from harming you do to strength that you have, or weakness on their part, but indeed they are honoring you. So accept Islam, and become safe and secure.” She called them to Islam, and they become Muslim.

What concerns us here is that the water that she had was stored in water skins which belonged to polytheists, and we know that the whatever has been slaughtered by a polytheist or pagan is maitah, (impure dead meat).

“And do not eat that which other than the name of Allah has been mentioned.”

They slaughter in the name of an idol, or the cross, or any other deity.

So in this case, the animal meat, as well as the skin, was maitah. Then the skin was tanned, and the Prophet made us of it.

So this narration is a response to those, the Malikiyya, who say, “Tanning only purifies outwardly, and the inside remains impure.”

The Malikiyya are aware of this narration, and they respond by saying: Yes, one can use skins to hold water only, as an exception. This is because water is strong and bonds together and does not become contaminated easily.

But the Jumhoor responded to this by saying that regarding Maimoona's sheep, which we spoke about last time, its skin was taken and used to hold nabeedh, which is a type of drink made from water permeated by dates.

Finally, we have one last issue, which is, does tanning purify the skins of all animals, those which we eat, and those which we do not eat? Or does it only purify those animals which are edible.

Some scholars mentioned that we have a hadith in which the Prophet forbade using the skins of tigers as saddles. He forbade riding on them, even though they have been tanned. So this must indicate that they were not pure.

Other scholars replied to this saying: The prohibition of riding on tiger skins is not because they are impure, but rather because riding on them is imitation of the foreigners, and it plants the seeds of arrogance and showing off, so the Prophet forbade riding on them during travels to keep away this state, and to prevent the imitation of non-Muslims.

If it was impure, he would have forbidden the tiger skins all together, not simply their use as saddles.

We see, then, that the strongest opinion is that tanning purifies all types of skins, those of edible animals, and those that are not eaten. The only point of contention is regarding the skins of pigs and dogs.

Those who say that even they are purified have the literal interpretation of the texts with them.

And in recent years, many popular manufactured goods, such as shoes, bags, sandals, types of clothing and jackets, are being manufactured from pig skins.

So, taking the opinion that all skins are purified through tanning, in order to ease the burden on people, is something permissible according to the Ulema.

But, if one knows that this particular item is made out of pig skin, it would be better if he left it aside.

But if another person uses it, he should not be reprimanded.

This is a summary of the rulings pertaining to tanning.

There is also a question regarding how exactly does the tanning process take place.

As the previous hadith mentioned, in the past they would use water and acacia tree leaves, or the fruit of certain trees that are very acidic.

This would be used by spreading the skin, and then applying the powdered form of the acacia leaves to remove the moisture on the skin.

Others also use the skin of pomegranates, since it is also strong and removes the moisture from the skins. Others use salt, or dirt, or vinegar, and the Ulema state that any material that cleanses and purifies the skin is acceptable.

The Hadith:

وَعَنْ أَبِي ثَعْلَبَةَ الْخُشَنِيِّ ( قَالَ: { قُلْتُ: يَا رَسُولَ اللَّهِ،  
إِنَّا بِأَرْضِ قَوْمٍ أَهْلِ كِتَابٍ، أَفَنَأْكُلُ فِي أَنْبِيَتِهِمْ؟ } قَالَ:  
"لَا تَأْكُلُوا فِيهَا، إِلَّا أَنْ لَا تَجِدُوا غَيْرَهَا، فَاغْسِلُوهَا،  
وَكُلُوا فِيهَا" { مَتَّفَقٌ عَلَيْهِ

**Narrated Abu Tha'laba al-Khushani: I said, "O Messenger of Allah! We are living in a land inhabited by the people of the Scriptures, can we eat from their utensils? He replied, "Do not**

**eat from their utensils unless you cannot find utensils other than theirs, in this case you should wash them and eat from them.”**

The Explanation:

We begin a new hadith narrated by Abu Tha'laba al Khushani, who states that “We are living in a land inhabited by the Ahlul Kitab.” Ahlul kitaab refers to both the Jews and Christians, and the Jews were well known in the Arabian Peninsula, as were the Christians, especially in the northern regions, in the Ghassasina and the Christians of Banu Taghlib.

So the Prophet replied, “No, do not eat in them, except if you cannot find other than them, then wash them and eat in them.”

In some narrations it says, “and they cook pork and drink alcohol in those containers. So should we borrow them and use them.”

The Prophet replied, “No, unless you cannot find an alternative, then wash them thoroughly,” then after that you may use them for eating and drinking.

The scholars derive from this Hadith: The Prohibition of using containers of the People of the Book, except after washing them.

And some Ulema state, if we do not see anything in them, we must still wash them if we can. However, if they have already washed them and stored them, and they present them to us, and we do not see anything in them we may use them.

What we understand from this is that the dishes themselves are not impure. But rather, rinsing it is in order to remove what might be on it.

The proof that the dishes themselves do not become impure is the fact that the Prophet and the Sahabah used to eat from the food of the Ahlul-Kitab when they were invited by the Ahlul-Kitab, in the containers of the Ahlul-Kitab, and they did not ask them whether they had washed them or not.

So based on this, as long as the Prophet and his companions ate in the containers of the Ahlul Kitab when they invited them, they presented food to them and they ate it, and let us not forget the poisoned sheep that the Jewish woman presented to the Prophet and Sahabah when they were in Khaibar, as well as soup, and they ate from it, in the containers of the Jews.

Thus, there is not harm in that. But what concerns us is not the general concept of containers of the Ahlul Kitab, but what is behind this text, that can be understood through inference.

Why was the Prophet preventing them from using containers of the Ahlul-Kitab, unless they could not find other than them, i.e. in the case of necessity and need only?

And if there is not necessity, they should leave it, even if it was pure?

This brings us to another concept, which is: in the end of the life of the Prophet, he requested that the yahud be expelled from the Arabian Peninsula. He said, "Two religions cannot come together on the Arabian Peninsula."

The understanding from the above is that: Muslims must stand out and Muslims must not become absorbed and combined with the Ahlul Kitab.

This is because the exchanging of containers, and visits, and excessive closeness, is the precursor to intimacy, and mixing, and this leads to the absorbing of beliefs and opinions and traditions, even in clothing, and daily life.

And from here, the Prophet sought to keep the Muslims distant from the Ahlul Kitab in terms of excessive closeness, and intimacy, and help and exchange, so that the Muslim would remain distinguished by his identity, and way of life, and rituals and symbols.

And based upon this, we should not have intimate intermingling with them, even by the exchange of containers, and the Prophet said, “Two religions shall not combine on the Arabian peninsula.” This is supported by the science of sociology, which states that every nation that intermingles with another nation, there is no escaping being affected by its habits and customs, and traditions, its languages.

This will result in the corruption of language, and accents and slang will spread, and there will be imitation in traditions and habits, and so this nation will take from that one, and vice versa, and this will result in the combination of ways of life, and if this takes place over a long period of time, one of the nations will become completely subservient to the other.

And anyone who studies the history of the Muslim world and its interaction with the Western world during the period of colonialism, and the result that this colonialism had on the Muslim world, we find that the occupying force, with its strength, the first thing that it fights is:

Religion, and language, and traditions, and habits.

And the first thing that it calls to is that the occupants of the occupied land become absorbed and enveloped by its own culture.

The colonialist force impresses its clothing, and it imposes its language on them, and its ways of life on them.

And one of the saddest events in recent times is that entire countries whose language was Arabic, have drifted away from this noble language, and they have begun to write using their own local language using the Latin alphabet, tying them to those who colonized them, and annihilating their connection to Arabic all together.

And if the Muslim Ummah drifts away from the Arabic language, what will remain tying it to the book of Allah? “We have sent it down an Arabic Quran.”

What will tie to Ummah to the Sunnah of the Messenger of Allah?

I have met leaders from countries in Africa who were personally invited to France to study the possibility of establishing local languages in place of Arabic in their lands.

I told them, “Fear Allah. If you do this, it will be that you have abandoned the Islamic world.”

Let me tell you, Arabic, like any language, if it is not guarded and preserved, it will split into many dialects.

Take for example English, French, Italian, German, their origin is in fact one language, Latin. But these dialects split off, until each one became independent on its own.

Now, the English that is spoken in northern Britain is different than that in the south. And likewise French.

But the Arabic language, Allah has placed a protection and guarantee over it, no matter how many dialects split off of it.

Unfortunately, if you go to Hajj, you can find that Bedouins from Algeria and Morocco, and Najd, and different parts of the Arab world, if they sit together, they would not understand one word from one another. Their dialects have departed so much from Arabic.

But if the Imam says, “Alhamdulillahilillahil rabil ‘alameen.” Everyone would understand it. Why? Because the Quran has become the central pillar around which the Arabic language revolves.

No matter how many dialects spin off, and how distant its speakers become, it will always return to its central pillar, which is the Noble Quran.

Whichever dialect you choose, by the passage of time it will become many other dialects. In Africa, there are no less than 200 hundred localized dialects of Arabic, so where are you, my brother, and the future generations of Islam?

What will tie you to the early dictionaries, and encyclopedias of Fiqh, and Hadith, and Tafseer? You will not be able to translate these books into various new dialects.

So we must return to the Arabic language, and it is sufficient for the Ummah.

Imam Shafii says: 'Ala kulli Muslim an yata'allama al lugha al 'arabiyya, Fard 'aynin, fee ma yata'alaqu bi 'ibaadatihi li rabihi.

“Every Muslim is personally obligated to learn the Arabic language, with regards to what he uses in the worship of his Lord.”

Please forgive me if I went on a tangential point, but this is a point that concerns us today, and this hadith: it is not simply a hadith regarding purification and washing containers, but rather its meanings reach the horizons, regarding what will benefit a Muslim.

Here the Prophet teaches us, that we should not use containers of the people of the book, except in the case of necessity. And as I mentioned, the point here is not about containers, but rather higher aims and principles, since the Prophet wants the Muslim to be distinguished, and not absorbed in others, and whose personality becomes melted away in the culture of others, and then he and the non-Muslim will remain the same, and with Allah is all success.

End of Class 13

