



Fiqh of Taharah: Class Twenty-one

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 scholars state that the basis for the legislation of Wudu is found in the Quran, Sunnah, and Ijma'.

In the Qur'an, Allah Most High says:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ
[وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ] المائدة : 6

“O you who believe, if you stand up for prayer, wash your faces, and arms up to the elbows, and wipe your heads, and your feet up to the ankles.”

Thus the Qur'an mentions these four limbs, but we shall find in the description of the Wudu of the Prophet sallallahu 'alayhi wa sallam, and in manner and means what is additional to what is mentioned in the Book of Allah.

Whatever is in addition to the Book of Allah is called Sunnah. And Sunnah is from Wahy, as Imam Suyuti is quoted to have said,

“Wahy is actual two types of Wahy; Wahy that we have been commanded to write down and that we have been commanded to worship by its recitation, and each letter is rewarded with 10 good deeds. And the other type of Wahy we have not been commanded to preserve in writing, or worship through its recitation, it is indeed the Sunnah of the Prophet, sallallahu 'alayhi wa sallam.”

And he made reference to the words of Allah,

﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا﴾ الحشر : 7

Thus, whatever comes to us by means of the Messenger of Allah, Sallallahu 'alayhi wa sallam, whether it is regarding Wudu, or Salat, it is Wahy. And it is obligatory to act in accordance to it, in accordance to the level of the command.

And there is no right for anyone, no matter who he is, to add, or reject what has been narrated as Sunnah from the Messenger of Allah, Sallallahu 'alayhi wa sallam, and then say, “We did not find it in the Book of Allah.” No.

Rather, everything that came from the Messenger of Allah, Sallallahu ‘alayhi wa sallam, and has been established as being authentically narrated from him, then **it is in the Book of Allah**, and it is from the Book of Allah.

As it was mentioned by Sayeed ibn Musayyib. He was in the Masjid,

The Hadith:

وَعَنْ حُمْرَانَ؛ { أَنَّ عُمَانَ (دَعَا بِوَضُوءٍ، فَغَسَلَ كَفَّيْهِ ثَلَاثَ مَرَّاتٍ، ثُمَّ مَضَمَصَ، وَاسْتَنْشَقَ، وَاسْتَنْنَرَ،
ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثَ مَرَّاتٍ، ثُمَّ غَسَلَ يَدَهُ الْيُمْنَى إِلَى الْمِرْفَقِ ثَلَاثَ مَرَّاتٍ، ثُمَّ الْيُسْرَى مِثْلَ ذَلِكَ، ثُمَّ
مَسَحَ بِرَأْسِهِ، ثُمَّ غَسَلَ رِجْلَهُ الْيُمْنَى إِلَى الْكَعْبَيْنِ ثَلَاثَ مَرَّاتٍ، ثُمَّ الْيُسْرَى مِثْلَ ذَلِكَ، ثُمَّ قَالَ: رَأَيْتُ
رَسُولَ اللَّهِ صَلَّى عَلَيْهِ وَسَلَّمَ تَوَضَّأَ نَحْوَ وَضُوءِي هَذَا. } مُتَّفَقٌ عَلَيْهِ

The Explanation:

Sayeed Ibn Musayyib, he was in the Masjid, giving a lecture, and one of the things he was speaking about that evening was that Allah curses in His book the woman who artificially extends her hair, and the one requests this be done, and a woman who tattoos, and the one who requests tattoos, until the end of the hadith.

A woman was walking by and she stopped and heard this hadith, then continued on her way. After a week, she came back and stood up during his halaqa and said, “O Shaikh, you mentioned a week ago on a night like this that in the Book of Allah is such and such things, and I have read it from cover to cover, (you see how a woman finishes the Qur’an in a single week) and I did not find what you claim is in it.

You see how she was using the Qur’an as a proof. He said, “If you had truly read it, you would have found it.”

He did not deny that she read the Qur’an, but he was saying, “If you had read it with reflection and depth of understanding of everything in it, you would have found it. Did you not read the words of Allah Most High, “Wa maa ataakum ar rasoolu fa khudhuhu?”

She said, “Yes, I read it.”

He said, “This is what the Messenger of Allah commanded us with.” Sallallahu ‘alayhi wa sallam.

And on another occasion, a strange occurrence. Imam Shafii’ stood up in Makkah and said, “O people of Makkah, I am from the Rasikheena fil ‘ilm (scholars of deep understanding, this is a big claim). Ask me about whatever you would like. I will respond to you from the Book of Allah.”

Whatever you would like, this is true knowledge.

So a man stood up and said, “Tell us, a person in the state of Ihram kills a wasp, what expiation is mentioned in the Book of Allah?”

Imam Shafii’ said, “Yes, Allah Most High says, ‘Wa maa aatakum ar rasoolu fa khudhoohu,’ and the Messenger of Allah Sallallahu ‘alayhi wa sallam said, ‘Follow my Sunnah, and the sunnah of the Khulafaa ar rashideen after me.’”

So the Qur’an commands following the Messenger, and the Messenger commands following the Khulafa ar rashideen.

And then he said, “And so-and-so mentioned to me, from so-and-so, from Umar bin al-Khattab, that he was asked about a Muhrim who killed a wasp, what is the expiation, and Umar said, there is no expiation due from him. So, there is no expiation due from you in the Book of Allah.”

I mention this introduction my brothers and sisters, since there are matters of worship, and we have no means except by following what was authentically narrated on the Messenger of Allah, Sallallahu ‘alayhi wa sallam.

Yes, there are levels of command, from what is recommended, to what is obligatory, so whatever came from him, it is not appropriate for any fair-minded Muslim do ambivalent about its legislation, even if the scholars

differed regarding the level of obligation, from obligatory, to recommended, to permissible.

So let us begin this hadith, and perhaps it is the most comprehensive hadith in terms of expounding the steps of wudu, and we shall take it a little at a time.

“According to Hamran, Uthman called for water for his ablutions.”

Who was Uthman? Uthman ibn Affan. Who was he? The third of the rightly guided Caliphs. So he is one of those who Sunnah we were commanded to follow. “ ‘Alaykum biss sunnati wa sunnatil khulafa are rashideen mim ba’dee.”

Ibn Taymiyyah, may Allah have mercy on him, when he was asked about the two raka’ats people pray before the Jumu’ah prayer, said, “It has no basis in the actions of the Messenger of Allah. Because Bilal used to call the Adhan, and the Prophet used to begin the Khutba immediately. There was no time.

Now there is an adhan, and after some time, the Imam ascends the minbar, and there is another adhan, and then the Imam begins the Khutbah. During the time between the two adhans, people stand up and pray.

So Ibn Taymiyyah was asked about this, and he responded, “Let the student of knowledge know that this actions has no basis in the actions of the Messenger of Allah.” Since there was no time. “But, if the student of knowledge sees the common people doing it, and he sees that if he reprimanded them for that, the relationship between them would sour, and they would no longer listen to him, (they might say, this person is canceling out the sunnah, let us leave him,) he himself should not do it, since he is a student of knowledge, and he knows it has no basis. And if he sees them, he keeps quiet, and seeks to find excuses for them.”

Do you see the wisdom in giving dawah? “He seeks for them an excuse in the general words of the Messenger of Allah, Sallallahu ‘alayhi wa sallam, ‘Between every two Adhans is a Salat.’”

And this hadith, what is meant by two adhans is similar to the two Umars and the two moons, meaning the adhan and iqamah.

Between the adhan and iqamah of each of the salats, it is masnoon to pray.

For Jumu’ah, the second adhan is the one for the time for Jumu’ah, and the first adhan was begun by a righteous Caliph. And so it has legislative value. The proof of this is the words of the Prophet Sallallahu ‘alayhi wa sallam, “Follow my Sunnah, and the Sunnah of the rightly guided Caliphs after me.”

So Ibn Taymiyyah considered it from the commands of the rightly guided caliphs, and made excuse for the general people in following it.

But as for some of his students, when they were asked about those two Rakats, they said, “No one prays them except one who is more ignorant than a donkey.”

See the difference between this answer and the previous one?

This is a type of Minhaj in Dawah, a methodology. This is called Wisdom in Dawah, with kindness, and seeking excuses for common people.

What concerns us, “alaykum bis sunnati wa sunnatil khulafaa...” and here is Uthman, he did not gather the people together and say, “Come and let me teach you the wudu of the Messenger of Allah, if he made wudu he would do this and this...”

He would have had to tell them this dozens of times until it become clear to the minds of the people. But when he wanted to show the best way, we did it by way of example.

He called for water, and then told them, sit and watch, and then he performed wudu in the manner that is narrated by the Author, then he said, “This, which you have seen with your own eyes, was the wudu of the Messenger of Allah, Sallallahu ‘alayhi wa sallam.

And this is what the Salaf would do, they would follow this method of teaching by example, saying this was from the Sunnah of the Messenger of Allah, Sallallahu ‘alayhi wa sallam.

They would go to neighborhoods and say, would you like me to show you the Salah of the Messenger of Allah, Sallallahu ‘alayhi wa sallam? He would pray in front of them, and this was more effective than giving them dozens of lectures on how to perform the prayer.

Because it is said that the memory takes from what is visual more than what it takes from hearing.

Teaching by example.

When the Messenger of Allah, Sallallahu ‘alayhi wa sallam, ascended the minbar, and stood on the third step, and faced the qibla, and recited Allahu akbar, and recited the Fatiha, and made ruku’, and stood up, all while on the third step. Then, we came down the steps, without turning away from the

qibla, until he reach the ground, and went back enough that he had space, and made sajdah at the base of the minbar twice.

Then he ascended the minbar again, and did as he had done the first time. Then he came down, performed two sajdahs, sat for Tashahud, then he said: Sallu kama ra'aytumooni usaleee, Pray as you have seen me pray.

Likewise during the Hajj, he did not make a Khutba as say did like this and that, rather he performed Hajj and said, “Khudhoo ‘anee manasikakum.” “Learn from me your rituals.”

Yet, when it came to giving Fatwa, whenever he was asked, he would give the answer.

But he made the taking from him directly the foundation.

Thus, this Prophetic teaching methodology, by example and through action, that is witnessed directly, is the ideal.

For this reason, his companions, may Allah be pleased with them, followed in his example, Sallallahu ‘alayhi wa sallam.

and began teaching others through example. And this is how Islam spread to the horizons of the earth.

The people began to emulate the Muslim traders, who were neither ulema or khateeb, but whatever they did, other emulated them.

And likewise, in this hadith, we see Uthman beginning the acts of wudu, in order to teach his companions the manners of wudu.

And a teacher who teaches by example will have a more permanent effect on his students.

And we see a small child, when he sees one of his parents praying, comes and tries to imitate them. He might stand up, try to make ruku', make sajdah, and he might do this facing his father in his prayer. He does not know the qibla, whether it is east or west. But he tries to imitate.

This imitation, if you wanted to tell him, do this and this, he would not understand, or be able to comprehend, but when he sees it being done, he is able to do it.

And this is inherent in human nature.

And since we are speaking on this subject, there were two events that I would like to mention.

I used to teach in a school in Ahsaa', and I came to the chapter of Salatul Khawf. I myself, was unable to comprehend all the different manners and how some stand, and others bow, and how some follow, and others go and others come, and after great effort I was able to understand.

But I know that however I taught my students, their state will be like mine. So I decided to follow the Prophetic methodology, the Messenger of Allah, Sallallahu 'alayhi wa sallam taught them prayer on the minbar. And he did not have to repeat it after that.

So I chose a student, and I made him the Imam, and I took some other students, and made them follow behind him. And this practice in fact saved me from having to repeat my words.

And what made me laugh was that the Imam looked at me and said, "I stand and bow and prostrate, and I cannot see what is happening behind me. They learned, but I have not learned.

I said, you are right. So I sent one of the students who had prayed behind him to be the Imam, and I made the Imam pray in one of the lines, and we repeated the prayer for his sake.

I did not have to repeat the subject of Salatul Khawf for the rest of the academic year.

And the other aspect my brothers and sisters, is that I realized that this is a natural way of learning, even amongst animals.

I do not if I should mention this. But I used to take care of chickens and rabbits in my home, and once one of the chickens laid some eggs, and the baby chicks hatched. I made a special room for them. When the mother would walk around in the room, the chicks would follow her like soldiers following their leader. They would imitate her, if she moved her wings, they would do like her.

When she wanted to leave the room, she would jump over the barrier, but the chicks could not reach over it. So I placed a brick, and the mother jumped on the brick, then over the barrier, as if to show the chicks the way to climb out of the room. And sure enough, the chicks began to imitate her exactly, climb onto the brick, then jump out of the room.

I ask you by Allah, who taught the mother this means of teaching her children?

Is not this the best way of teaching? A cat can carry its kittens by her mouth, but a chicken cannot do that.

And this made me realize the importance of teaching by example. Children imitate their elders in prayer, they do not know anything about wudu, or the qibla, but this is teaching by practical example, and all scholars of education concur that this methodology is the most successful means of teaching.

What comes next after this is teaching through conversation by question and answer. And the Qur'an has taken this means of teaching: "Yas'aloonaka, yas'aloonka...they ask you..." and the most clear response is arrived at and accepted, since the questioner when he initiates the subject of a question, is prepared and eager to accept the answer with all of his senses.

Thus Uthman teaches us, by practical example, how the Messenger of Allah, Sallallahu 'alayhi wa sallam, used to perform wudu.

End of Class Twenty-one.