



Fiqh of Taharah: Class Twenty-four

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 عَلِيٍّ (- فِي صِفَةِ وُضُوءِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ

وَمَسَحَ بِرَأْسِهِ وَاحِدَةً. { أَخْرَجَهُ أَبُو دَاوُدَ

Narrated Ali: Regarding the description of the Wudu of the Prophet alayhi as salaam: He (the Prophet) wiped his head (with wet hands) one time. [Reported by Abu Dawud]

The Explanation:

We spoke last time in the hadith of Uthman about wiping the head (and he wiped his head) and it did not explain how many times he wiped his heads. And we mentioned that some of the Ulema said wiping of the head was three times, while the majority said one time only. Who was it that said that we need to wipe the head three times? Imam Shafii'

since he said that all the other limbs are washed three times, so he generalizes this ruling to include the wiping the head.

But the Jumhoor or majority say it is just once since hair does not absorb water, and Uthman kept silent. And the author brought this clear text in which Ali says that the Prophet alayhi as salam wiped his head once. So the ambiguity in Uthman's hadith is clarified by this one.

Now, how does wipe his head, especially if it is large? The Author brings a number of hadith to explain it:

وَعَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ بْنِ عَاصِمٍ (- فِي صِفَةِ الْوُضُوءِ - قَالَ :

{ وَمَسَحَ (بِرَأْسِهِ , فَأَقْبَلَ يَدَيْهِ وَأَدْبَرَ . } مُتَّفَقٌ عَلَيْهِ

وَفِي لَفْظٍ : { بَدَأَ بِمُقَدَّمَ رَأْسِهِ , حَتَّى ذَهَبَ بِهِمَا إِلَى قَفَاهُ , ثُمَّ رَدَّهُمَا

إِلَى الْمَكَانِ الَّذِي بَدَأَ مِنْهُ }

Narrated Abdullah ibn Zaid bin Aasim regarding the description of the Wudu of the Prophet "He wiped from the forehead back to [but not including] the nape of the neck, [then back to the forehead with two wet hands." [Narrated by al-Bukhari and Muslim And in another wording of theirs: "He began from the front of his head then took them to the back and then returned them from where he had started from."

Abdullah ibn Zaid also narrated an extensive description of the Wudu of the Prophet alayhi as salam, and some Ulema base the rulings of wudu on it, rather than the hadith of Uthman.

Notice here since Uthman did not explain the number of wiping the head, and how, so the Author brings other texts, so the hadith of Ali explains once. And now this hadith by Abdullah ibn Zaid, who said:

“He began from the front of his head then took them to the back and then returned them from where he had started from.”

The beginning part of the head is the hairline on the forehead, and in some narrations with his fingers spread apart, and he continued until the back of the neck. But the back of the neck is not included. Why not? Because we said that if the endpoint is from a different type as the beginning it is not included, so just to the edge of the neck, so that the head is completely wiped.

The index finger will go to the edge of the hair on the neck. This is what the ulema say is the perfect way of wiping.

Let us see if you recall the different opinions of the Ulema regarding how much of the head must be wiped:

Some said three hairs: Imam Shafii’

Some said part of a hair! Some of the Shafii’, but Imam Nawawi mentioned that view and rejected it since it is extreme.

They said three hairs because the letter ‘baa’ in Arabic can mean ‘some’ the least of which is three. We mention this not go to extremes in the madhahab but so that we can understand where each group of ulema are coming from.

The Hanafiyya they limited the wiping of the head to one fourth, which is the forelock, since the Prophet alayhi as salam wiped over it, then completed the rest over his turban. If only the forelock was required, why did he wipe the turban? To show that it may be

done? No, in order to join between what is the minimum and what is more complete and perfect.

Who is left? The Malikiyyah and Hanabilah: They say the entire head must be wiped, and the 'baa' is for connection, and the Sunnah does not indicate that he wiped 1/3 or 1/4, but rather he went from the front to the back, and forward again.

And what about wiping the turban? He wiped one fourth, and completed it over the turban.

When we see these differences amongst the Ulema, what makes us easy? 3 hairs, or 1/4, or wiping the whole head? The whole head, since then we can be completely relaxed.

Also, wiping over the turban? What type of turban? And we have wiping over the leather socks, which will come in a separate chapter, with more details regarding wiping the turban.

But in general, what are the conditions of the wiping over the headgear or turban, whether one wipes the forelock hair with the turban, or just the turban?

The scholars say that the turban that is completely wrapped around the head and has a small part extending above the head (muhannaka) . This type of turban is very difficult to untie and remove. Due to this hardship, the scholars state that it is permissible to wipe over it.

They even say that if women were to return to wearing these types of turbans in some countries, they could wipe over them.

Some women in African countries still were these types of turbans. Wiping the turban is not only for men, and just like wiping the khuffs is not only for men, and it is not only for winter, but anytime.

It is important to know that this turban is the muhannaka which is very hard to remove and take off.

There are some types of turbans that are easy to remove, almost like a kufi, they are just placed on the head and pinned. These types do not have any hardship in removing them. But the only type that is permitted to wipe is the one that creates hardship in wiping.

وَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا - فِي صِفَةِ الْوُضُوءِ - قَالَ: { ثُمَّ مَسَحَ (بِرَأْسِهِ, وَأَدْخَلَ إِصْبَعَيْهِ السَّبَّاحَتَيْنِ فِي أُذُنَيْهِ, وَمَسَحَ بِإِبْهَامَيْهِ ظَاهِرَ أُذُنَيْهِ. } أَخْرَجَهُ أَبُو دَاوُدَ, وَالنَّسَائِيُّ, وَصَحَّحَهُ ابْنُ حَزِيمَةَ

Narrated Abdullah bin ‘Amr regarding the description of wudu: “Then he wiped his head, and inserted his index fingers in his ears and wiped the exterior of his ears with his thumbs.”

[Reported by Abu Dawud and an-Nasaai]

This hadith mentions something new that was not mentioned in the hadith of Uthman, regarding the wiping of the ears. Also, we shall see, is the water the same as the water for the head or different.

So he placed the index fingers in the ears, and here this is the use of language: he placed his fingers i.e. part of his fingers in his ears, the tips, this is called Majaaz in Arabic.

This is like the Arabs saying the king sent an eye (‘ayn) to spy on the people. He did not send just the eye, but the whole person. But in this type of Majaz or metaphor it is the eye that does the spying, not the hands or the feet.

So what is meant here is the tips of the fingers. He entered the fingers in the external part of the ears. Since the ears have 3 parts, the external part, the canal, and the ear drum.

What concerns us is that most parts of the body that leads to the interior have doors, like the lips on the mouth, or the eyelids over the eyes. But the ears remain open. If one is sleeping, he can close his mouth and eyes, but the ears remain open and bugs, insects, worms can enter.

So Allah has placed in the ears a very bitter fluid in the ears, which insects cannot bear.

Sometimes this fluid exceeds and comes to the out part of the ear (in the form of wax) and in wudu we wash them to remove it. For this reason to humans who have the least ear problems are the Muslims.

So we understand why we clean the inner part of the ear, but why the outer part of the ear.

The outer ear, the part that connects to the head, is the most sensitive part of the human body. It also emits the most sweat. If a person did not clean this part of the body, the oil and sweat emitted would likely become infected and perhaps even lead to the cutting of the ear from the head.

But every time one makes wudu, the index finger cleans the inner part of the ear, and the thumb cleans the out part, and the ear remains health, wal hamdulillah.

We are not try to make a reason for every part of the Sunnah, but this is Allah’s blessing, and from the wisdoms of the Shariah (Sacred Law.)

And why do the eyes and the mouth have covers, but not the ears?

They say that if a person sleeps, and someone walks by, however close or distant, he will not notice it. But a sleeping person, if you were far away, and you wanted to call him or wake him or save him, how would you do it if you were far away.

You would have to go to him and open his ears to hear you.

But a sleeping person, his senses, vision, are all asleep, but sound can reach him from far away.

And likewise, sound can reach him from any direction, and even radar dishes are in the shape of an ear.

وَعَنْ أَبِي هُرَيْرَةَ (قَالَ: قَالَ رَسُولُ اللَّهِ ({ إِذَا اسْتَيْقَظَ أَحَدُكُمْ مِنْ مَنَامِهِ فَلْيَسْتَنْثِرْ ثَلَاثًا, فَإِنَّ

الشَّيْطَانَ يَبِيتُ عَلَى خَيْشُومِهِ { مُتَّفَقٌ عَلَيْهِ

Narrated Abu Hurayra: Allah Messenger said, “When one of you wakes up from his sleep, he must clean his nose three times, for Satan spend the night inside one’s nostrils.”

We see from this hadith that washing the nose is three times, and we learn something new which is that when one wakes up, he should rinse his nose three times, since the Shaitan sleeps the night in one’s nostrils.

Why does the Shaitan choose this place? Because it is open, and because it is a place of unclean things, and he follows those places, etc. We shall see the hadith about the Shaitan urinating in the ears of the person who oversleeps for Fajr.

Also here, we must say, “We hear and we obey.” Did anyone ever feel the heaviness of Shaitan in his nose? Can we sense it? No. But in order to relax, what is the essence of the Shaitan? Wood, flesh?

They are from the world of fire, their origin, but Allah gave them the ability to live in a world unseen to us.

And how much has been mentioned about righteous ones who sat in the gatherings of righteous, and none knew of their presence. And they can take the form of animals.

And in the hadith narrated in Bukhari on Abu Haraira, when the wealth of Bahrain came to the Prophet alahi as salam, and Abu Hurayra guarded it, and a person came and took some food. The man complained saying he was poor and had children, etc. And the Prophet asked, what did you do with your companion yesterday? Then he said, he will return. And this happened three times.

The third time, Abu Hurayra said that’s it, I will tie you to this pillar in the masjid and in the morning I will give you to the messenger of Allah. He said do not do that, I promise I will not return and I will teach you something beneficial. If you want to protect your wealth from the jinn and shayateen, then read ayatul Kursi over it. The Jinn will not come near it.

So he left him, and the Prophet said, what did you do with your prisoner? He taught me this. The Prophet said, he spoke the truth, but he is a liar.

Can a liar speak the truth? Yes, sometimes a star falls from the sky too (shooting star.) He lied when he said he would not return the three night, but spoke the truth about the ayah of Kursi.

So the Shaitan came in the form of a person, and in the battle of Khandaq, and a person came to his wife and found a snake on his bed, so he stabbed it, and his wife said, I do not know who died first, the snake or the husband.

When the Prophet alayhi as salam was informed, he said the companions of the snake (jinn) took revenge on him.

And the Shaitan runs in the blood of man, and we cannot understand this. What we know is that a sleeping person is not accountable, but when he wakes up he should rinse his nose three times.

And Allah knows best.

End of Class 24.