

## Second Example

### Understanding the Hadiths on Cleaning Beds

Abu Hurayra (Allah be please with him) narrated that the Messenger of Allah (PBUH) said: “When one of you goes to bed, he should undo the inside of his lower garment and dust the bed with it. He does not know what has come on his bed since he left it. He should lie down on his right side and say, 'In Your Name I have laid down on my side. If You take my soul, then have mercy on it. If You release it, then preserve it in the manner in which You preserve the men of right action.'”<sup>1</sup>

Abu Hurayrah (Allah be pleased with him) narrated that the Messenger of Allah (PBUH) said: “When one of you leaves his bed then returns to it, then let him brush it off with the edge of his *Izar* three times, for indeed, he does not know what succeeded him upon it after him. When he lies down, let him say: ‘In Your Name, my Lord, I lay my side down, and in Your Name I raise it. And if You take my soul, then have mercy upon it, and if You release it, then protect it with that which You protect Your righteous worshipers. And when he awakens, let him say: All praise is due to Allah, Who healed me in my body, and returned to me my soul, and permitted me to remember Him.’”<sup>2</sup>

The Arabic word “*Dakhelat Al-Izar*” means its ends, and the Arabic word “*Sanifat Al-Izar*” means its edge that has not frill. These Hadith clearly indicates that it is recommended to brush one’s bed off before he sleeps so that he would not be afflicted with harm.

Had we restricted the apparent meaning of the text, how would a person who wears a garment that has no edge act in such a condition?!

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<sup>1</sup> See al-Bukhari, *Sahih*; Book of Supplications; Chapter on *Al-Ta'wudh wa Al-Qir'ah I'nd Al-Manam*; Hadith No. (6320); see also Muslim, *Sahih*, Book of Remembrance, Supplication, Repentance and Forgiveness; Chapter on *Ma Yaqul I'nd Al-Nawm Wa Akhdh Al-Ma'dja*; Hadith No. (2714).

<sup>2</sup> See al-Bukhari, *Sahih*; Book of Monotheism; Chapter on *Al-Su'al Bi Asmaa' Allah Ta'la Al-Hunsa Wa Al-Isti'adhat Biha*; Hadith No. (7393); see also Al-Tirmidhi, *Sunan*, Book of Supplications of the Messenger of Allah (PBUH); Hadith No. (3401)

Yet, if we considered the ultimate objective behind these Hadiths, which is cleansing of one's bed and ensuring that it is free from all what may hurt man like insects, etc., we will realize that man can do that with the use of any modern means whereby he could achieve the purpose. For example, he might use a brush or what alike. That is to say that the essence of the Prophetic order is not to catch the edge of the garment; but rather to let your place clean and assure that it is free from all what might cause harm. Actually, this objective in hand might be even be better achieved with the use of a brush than with the use of the edge of the garment. Yet, Prophet Muhammad (PBUH) addressed his people and instructed them to an act which was consistent with their customs at that time, as if he (PBUH) was saying to them: "cleanse your beds before you lie on them even if you use the edge of your clothes."

Some scholars believe that the reason why the Prophet (PBUH) instructed the companions to do that with the edge of their clothes, lest that their hands might be hurt with a sharp tool, pointed wood, dust, any other kind of dirt, a snake, a scorpion, a small stick that might hurt the person while he does not feel, etc.<sup>3</sup> This actually ascertains our understanding of these Hadiths.

Yet, those who have the same way of life like the companions will not be blamed if applied the apparent meaning of the Hadiths, thus cleanse their beds with the edges of their garments. Nonetheless, any attempt to drive people away from the actual meaning of the Hadiths and to make them restrict to the apparent meaning only is some sort of stagnation that makes people's life difficult.

In addition, those, who believe that they are only ones who have the true understanding of the Hadiths of the Prophet (PBUH) while others are not in spite of all the developments of our life, have wronged the Sunna of our Prophet Muhammad (PBUH). They actually do not have proper understanding

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<sup>3</sup> See *Al-Nawawi, Sharh Al-Nawawi Ala Sahih Muslim* (Beirut: Dar Akhbar Al-Turath Al-Arabi), 17/37; see also *Tuhfat Al-Ahwadhi Bi Sharh Jame' Al-Tirmidhi* (Beirut: Dar Al-Kutub Al-Ilmiyyah), 9/244; and Ibn Hubaiyrah, *Al-Ihsah A'n Manai Al-Sihah* (Dar Al-Watan), p. 281.

of the ultimate objectives of the Sharia of these hadiths that clearly urge people to have the highest levels of cleanness and beauty, as long as this is permissible, which is based on the maxim reading: “Permissibility is the original ruling of everything as long as there is no text on prohibition” In this regard, Abu Tha’lbah Al-Khushni (Allah be pleased with him) is reported to have said: “The Prophet of Allah (PBUH) said: ‘Verily Allah ta’ala has laid down religious obligations (*fara’id*), so do not neglect them; and He has set limits, so do not overstep them; and He has forbidden some things, so do not violate them; and He has remained silent about some things, out of compassion for you, not forgetfulness — so do not seek after them.’”<sup>4</sup>

Ibn Abbas (Allah be pleased with them both) is also reported to have said: “The people of pre-Islamic times used to eat some things and leave others alone, considering them unclean. Then Allah sent His Prophet (PBUH) and sent down His Book, marking some things lawful and others unlawful; so what He made lawful is lawful, what he made unlawful is unlawful, and what he said nothing about is allowable. And he recited: "Say: I find not in the message received by me by inspiration any (meat) forbidden to be eaten by one who wishes to eat it...." up to the end of the verse.”<sup>5</sup>

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<sup>4</sup> See Al-Daraqutni, *Sunan*, Book of Nursing (Beirut: Mu’assast Al-Risalah), 5/325; Hadith No. (4396)

<sup>5</sup> See Al-Hakim, *Al-Mustadrak*, 4/128; Hadith No. (7113).

