



Fiqh of Taharah: Class Twenty-Eight

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 أَبِي هُرَيْرَةَ (قَالَ: سَمِعْتُ رَسُولَ اللَّهِ (يَقُولُ: { "إِنَّ أُمَّتِي يَأْتُونَ يَوْمَ الْقِيَامَةِ غُرًّا مُجَلِّينَ, مِنْ أَثَرِ الْوُضُوءِ, فَمَنْ اسْتَطَاعَ مِنْكُمْ أَنْ يُطِيلَ غُرَّتَهُ فَلْيَفْعَلْ. { مُتَّفَقٌ عَلَيْهِ, وَاللَّفْظُ لِمُسْلِمٍ

Narrated Abu Huraira: I heard Allah’s Messenger saying: “My people will come on the Day of Resurrection with radiant faces, hands, and feet, from the traces of Wudu. If any of you can extend his brightness, let him do so

[Agreed Upon and this is Muslim’s wording]

The Explanation:

This hadith, dear brothers, if a person researched all of its chains of narration, and studied from all angles and perspectives, would be sufficient material for a doctorate thesis.

And the most expansive discourse that I have seen regarding this hadith is what Ibn Abdul Barr stated, in volume 20 of his commentary on the Muwatta'.

The Author brings this hadith here in order to complete the meaning of the previous hadith regarding, "extending and perfecting one's wudu."

And it makes it clear that what happens if one extends and perfects their wudu is 'ghurra' and 'tahjeel', i.e. brightness on the limbs of the body.

And here Abu Huraira states that the Prophet alayhi as salam stated: "Inna Ummati..." "Indeed my Ummah..." and we notice the use of the word "Inna" or Indeed, an emphasis that is only used in Arabic when there is the sense of doubt on the part of the listener.

Was this hadith a response to a question that was being asked before hand?

And the "Ummah" of the Prophet alayhi as salam is the final nation, and it is divided into two parts. The Ummah of Dawah, those being called to Islam, and Ummah of Istijaabah, those who have responded to the call.

Which Ummah is meant here? The Ummah of Istijaabah.

"will come on the Day of Judgment," that is after the resurrection, they will come with all the other nations.

"ghurran muhajaleen," the word 'ghuran' refers to the white hair on the forelock, or the whiteness on the forehead of stallion.

You find that some horses are unique and have two diamond shaped white spots on their forehead. Or a circle. But what is most common are angles.

And ‘muhajjaleen’ is also white hair in the place near the hoofs on the legs of a stallion.

And the ‘ghurra’ and ‘tahjeel’ are signs of the high breed of a horse and its purity. Not every horse has ghurra and muhajjal.

And it is the most manifest sign of the breed of a horse.

“Indeed my Ummah will come on the day of Judgment ghurran muhajjaleen from the traces of Wudu.”

Wudu comes on the face, and the arms, and feet. And the hadith mentions the whiteness on the face and the feet, but does the whiteness also come on the arms? Perhaps it sufficient to have light on the extremities, the upper and lower part of the body, and this will suffice for what is in between.

So ghurran muhajjaleen refers to the white hair that grows on a horse in those specific places.

But for a human being, the ghurran muhajjaleen is not hair, but rather Nur, light.

“yas’aa Nooruhum bayna aydeehim wa bi aymaanahim”

“Their light comes forth from in front of them and from their right.”

This light is from the traces of Wudu.

“So whoever can extend his ghurra, let him do so.”

How can he extend it, if the hair was one centimeter, he makes it ten centimeters?

No, the Ulema say that it can be done through the limbs that are used in the metaphor, but making the water cover more than what is required of the limb.

Or it could be by covering the limb with more water and more emphatically.

And it appears what could be meant is covering more area, and not through the method of washing. Or it could be how it is washed, and not how much.

It is narrated that Abu Huraira used to wash his arms up to the shoulders, and he was asked why? He responded by saying, “I am increasing my ghurra (area of light.)”

And likewise while washing his feet, he would place water up to the knees, or halfway up the calf.

What is required is up to the ankles, but he would do more, saying that he was extending his area of light.

And some the Sahabah mentioned: They saw Abu Hurayra making wudu on the roof of the Masjid in this manner and they asked why: And he responded with this hadith, “Indeed my Ummah will come...”

The goal of the author mentioning this hadith here is to emphasize the importance of covering the entire limbs that are required in the wudu, and there is no harm in washing extra.

And also to make clear the special status of this Ummah. The Prophet alayhi as salam said, “Indeed my Ummah...”

So some stated that no other nation had the wudu, but this is not correct. We find in many narrations that the Prophets aforetime had the wudu, as well as previous nations.

But the special status of having the ghurra and muhajjaleen only belong to this Ummah.

So Wudu is general for all ummahs, but the special light on the Day of Judgment is only for this Ummah.

Some Ulema asked: Are the words, “So whoever can extend his brightness, let him do so,” the words of the Prophet alayhi as salam, or were they comments by Abu Huraira?

Some Ulema state that they were comments by Abu Huraira, who made this ijtiḥad based upon his understanding of the words of the Prophet, “My ummah will come on the day of Judgment ghurran muhajjaleen from the traces of wudu.”

And what strengthens this view that it was the words of Abu Huraira, and from his own understanding, the fact that no one else from the companions of the Prophet, or even that the Prophet himself extended the washing beyond his elbows.

What we see is that he placed water around his elbow, but it is not narrated that he extended water up to his shoulders, nor any of the Sahabah.

Thus, Abu Huraira was unique in this action, and his actions were different than the rest of the Sahabah. In this case, we consider his actions Shaadh and they remain for him alone.

And we follow what was done by the rest of the Sahabah, and what is mentioned in the Quran, “and wash your arms up too...the elbows.”

The Prophet alayhi as salam included the elbows in the parts that are washed since he used to rinse water in a circle around them.

Now let us discuss the reason behind this hadith.

Regarding the word “inna” or ‘indeed’ that appears at the beginning of the hadith: Imam Malik mentions in the Muwatta’ that the Prophet alayhi as salam went to the graveyard with some of his companions, and said, “Asalamualaikum aala daari qawmin mu’mineen. Wa inna inshallahu bikum laahiqoon.”

“Asalamualaikum believing people of this inhabitanee. And we are Inshallah soon to follow you.”

On a side note, why did the Prophet alayhi as salam say, “Inshallah?”

This was not to doubt the fact, but rather for blessing, or for emphasis, or to show that it would only be by Allah’s permission that he is buried in that particular graveyard, the Baqi’, and that it was his desire to be buried there, or in Madina.

And it was mentioned in another hadith that the Prophan alayhi asalam attended a Janaza, and looked inside the grave before the person was buried, and then another person came and said, “What a terrible resting place for this person.”

The Prophet alayhi as salam responded: “What a terrible thing you have said.”

He said, “O Prophet of Allah, what I mean is that I wish to be martyred in the battle field and buried there, and not be buried like this due to illness.”

The Prophet alayhi as salam said, “How blessed is partaking in the battle, but there is no grave more beloved to me than being buried here (in Madina).”

So he said, “Inshallah” meaning he wished to be buried in Madina, and not to doubt joining the believers in the grave.

Or it could be due to the general command of Allah, “Wa laa taqoolanna li shay’in inee faa’ilon dhalika ghadaa, illa An yashaa Allah.”

So after the Prophet alayhi salam greeted the people in the graveyard, he said, “I wish that I could see my brothers.” The Sahaba said, “Are we not your brothers?”

He said, “No, you are my Sahabah. But my brothers are those who come after me and believe in me, I wish that I saw them. I shall await them at the Hawd (pool of water on the day of Judgement).”

They said, “How will you know them at the Hawd if you did not see them?”

This question was not one of denial, but more of surprise and seeking to be enlightened.

Here the Prophet alayhi as salam said, “Inna Ummatee..... Indeed my Ummah shall come on the Day of Judgement ghurran muhajjala.”

And in another narration mentioned by Imam Malik, he said, “Do you not see if you had stallions that were entirely pure black with no other color, and one that was ghurran muhajjala, would you not recognize it?”

They said, “Yes.”

Then the Prophet alayhi as salam said, “Indeed my Ummah shall come on the Day of Judgement ghurran muhajjala.”

Here we can pause to reflect on the words of the Prophet, “You are my Sahabah. My brothers will come after me, I wish that I saw them.”

Ibn Abdul Barr mentions almost 30 pages of narrations with a similar meaning, the Prophet said, “They will come after me, they will believe in me and they did not see me. One of them wishes that he could see me even if he had to sacrifice all his family and wealth.”

And this is by Allah true, every Muslim today wishes he could see the Messenger of Allah alayhi as salam with his very own eyes, even if he had to sacrifice his wealth and family.

And there are other narrations: The Prophet alayhi as salam said, “Which Imaan is the best?” The Sahaba said, “That of the angels.”

The Prophet said “other than them, they must, how can they not believe and the commands descend directly upon them.”

They said, “That of the Prophets.”

He said, “Other than them, they must, and how could they not believe while revelations comes to them.”

They said, “Us.”

He said, “Other than you. How could you not believe while I am amongst you?”

He then said, “The people with the best Imaan are a people who shall come after me, they shall see written papers (about me), they will read them and act according to them.”

There are many narrations with this meaning. They are mentioned by Ibn Abdul Barr in his book: Al-Tamheed, Volume 20.

He mentions almost 30 pages regarding this hadith.

Thus, the words of Abu Hurayra on the Prophet, “Inna Ummati” were not mentioned initially, but rather were spoken in this context regarding the day of Judgement and the Hawd, and the Sahabah were amazed and perplexed, and so the Prophet replied with the emphatic word “inna” or ‘indeed’:

“Indeed my Ummah will come on the Day of Judgement ghurran muhajjaleen” that is, I shall recognize them by these signs.

And we shall continue with the explanation of this hadith next time, Inshallah.

And Allah knows best.

End of Class 28.