



## Fiqh of Taharah: Class Twenty-Nine

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.

We continue with the hadith of Abu Hurayra:

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:

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.”

He also described these people 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.”

The rest of the hadith continues: “And there will be people who will be pushed away from my Hawd. And they will be prevented from it. And I will call out to them, “Ummati, Ummati! My People. Come here. (As if they lost the way.)”

Then it will be said to me (by the angels), “You do not know what the innovated after you.”

And when I will say “My Ummah” it will be said, “you do not know what they changed and replaced after you.”

“So I will say, away with them, away with them, away with them.”

And Ibn Katheer mentions in his tafseer of the verses, “The day you will see the believers’ light racing forward in front of them and from their right” ...they will say, “O Our Lord, perfect for us our light.”

Because there will be those whose light will not be complete:

“The Day the Hypocrites, male and female, will say to the believers: Wait for us, let us partake of your light.”

When those people will be pushed away, it is because they betrayed Allah.

Allah says, “Yukhaad’oon Allaha wa huwa khadiu’hum”.

The essence of Khidaa’ah, betrayal, from the Munafiqeen is that they showed faith outwardly but inwardly hid kufr.

And they gave an oath of safety to the believers over their lives, blood, and wealth, and married the believer woman, and received their share of the spoils, and Allah allowed them to be treated as Muslims, however inwardly, they do not deserve anything.”

So Allah caused them to be betrayed, He left them as they were, in their betrayal, until the Day of Judgement comes.

And the people will come out of their graves. And the Munafiqeen will be resurrected along with the Mu'mineen, all of them will be Ghurran muhajjaleen (having light on their hands and faces), the hypocrite along with the true believer.

And the hypocrites will walk along with believers on their path, with light shining ghan muhajjala, towards the Hawd, until they get close to the Hawd, there they will be stopped, and the angels will come and push those people away and they will not reach the Hawd.

And when they are pushed away, their Light will go out.

Allah says, "The Day when faces will be enlightened, and others will be blackened." i.e. their light will be taken away.

Then they will stop in their place, and they will have no light by which to walk, so they will call out, "Wait for us!"

Either by looking towards them, or by waiting for them. By looking behind towards them so that the light of the believers' face will shine upon them, or "Wait for us, so that we can walk together with you.

"Fa duriba baynahum bi soorin lahu bab"

"So a wall shall come between them with a door."

At that time, the believers shall march forward, while the munafiqeen will remain behind.

The believers will remain cautious, fearing that there may be another obstacle, another purification, so they will say:

"Rabbana atmim lana noorana, waghfir lana."

"O our Lord, perfect our light and forgive us."

Let our light remain, You have caused it to go out for others, and we fear that there may be another purification, so let us keep our light. We are afraid that our light may be put out. Say they ask Allah with insistence, “Perfect our light and forgive us.”

Based upon this, we see that this hadith has broad horizons in meaning, and if a person were to research all of its parts and related narrations, he would compile a complete treatise.

And now, at the present time, without regard to whether Abu Huraira elongated the washing of the limbs or not, we must follow the Sunnah of the Prophet alayhi as salam.

We can comfort ourselves that these are glad tidings for us, that the Prophet alayhi as salam praised people who will come after him, who did not see him, and believe in him in the unseen, based on what?

“They will see written pages...”

And here is the Qur’an, may Allah guard it, that a believers reads and believes in. And the honorable Messenger said, “I wish that I saw them.”

And he witnesses for them saying, “And one of them wishes to even sacrifice all his wealth and family in order to see me.”

And this hadith is a warning against hypocrisy, and innovations, and changing or exchanging the religion, so that one will not be prevented from the honored Hawd, which is the Kawthar that Allah has given to his Messenger, alayhi as salam.

**The Hadith:**

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: { كَانَ النَّبِيُّ ﷺ ( يُعْجِبُهُ التَّيْمَنُ فِي تَنْعُلِهِ,

وَتَرَجُّلِهِ, وَطُهُورِهِ, وَفِي شَأْنِهِ كُلِّهِ. } مُتَّفَقٌ عَلَيْهِ

Narrated ‘Aisha: “Allah’s Messenger loved to begin with the right while putting on his shoes, combing his hair, in his purification and in all his affairs.”

[Agreed Upon]

## The Explanation:

We return to the previous topic, the Mother of the Believers says: “The Prophet loved to begin with the right...”

In which matters?

“In putting on his shoes,”

Is this an act of worship or an ordinary action? Ordinary action. Did you wear it first with the right or left? The Right. So if we are walking and wearing our shoes, the Sunnah is to wear it with the right foot first. This is legislated, which is how to wear it.

“And in his combing,” and combing, is it an act of worship or every day act? An every day act. It relates to having a good appearance, and cleanliness, and a person paying attention to himself, in order to clean oneself. The act of cleaning the hair is an ordinary act, but how it is done has a Sunnah.

And his purification: Here we have an act of worship, and this is the point of reference in this hadith. We are in chapter of Wudu, and wudu is Ibaadah.

We have the right arm, and the left. We have the right foot, and the left foot. So in Wudu should we begin with the right or the left? The right.

“And in all of his affairs.” And instead of saying in his eating, sleeping, in..etc, in all of his affairs.

The word “all his affairs” is general and does not exclude anything, not his clothing, or going in or out, but the Ulema say there is some exceptions to this generality.

There are two matters which are an exception to this rule:

The first is regarding the Masjid. We know that when we enter the Masjid, we enter with our right foot. But when we leave? We should leave with the left, so leaving the Masjid is an exception to the words, “all of his affairs.”

And the other exception is when entering the toilet. Entering the toilet is done with the left.

The Mother of the Believers wanted us to know that wearing the shoes, combing, and they are ordinary acts, but how to do it has a Sunnah.

But when we speak of purification, for example ghusl, we shall see that the Prophet alayhi salam used to begin with washing the private parts, then cleanse his hand with the earth, then make the wudu like that of Salah but leaving the feet, then washing the right half of the body...and here in wudu.

What we see from the hadith of Aisha that she says, “The Prophet alayhi salam loved to begin with,” do the words, “loved” mean it is required or recommended?

It means recommended. And this is the view of the Jumhoor.

Begin with the right in wudu is considered recommended.

But there are other scholars other than the four imams who said it was obligatory to begin with the right, since that saying if the Prophet loved something does not mean necessarily that it is not obligatory.

But the phrase “he loved,” without the words, “he commanded, or he made obligatory, or ordered,” gives us the impression that there is difference, and the ulema looked at the general words of the Quran which says, “Wash your arms up to the elbows,” but Ali said, “I do not care if I begin with the right or left as long as I complete the wudu.” And it says in the Quran “wash the two arms (dual form).”



What about when the scholars of Usul say that when the Prophet alayhi salam explained something that is obligatory, that explanation also becomes obligatory. But it is said that the Ijma of the Sahabah, and Tabi'een, that beginning with the right is Sunnah.

As Ibn Daqeeq al Eid said, and if it were not for this, it would be implicit from the fact that the Prophet alayhi as salam always began with the right that it is obligatory.

And based on this, beginning with the right, as mentioned in the Mughni, is a Sunnah, and there is no difference about this. But the best saying is that one should not deliberately leave out beginning with the right. If one forget, then there is no harm, but one should not deliberately do so, since there is a danger upon the person.

Since the Prophet alayhi salam always did this, and it is implicit, and this strengthens the view of obligation except for the fact of the ijma of the Sahabah, as mentioned by Shawkani.

And Allah knows best.

End of Class 29.