

بِسْمِ اللَّهِ وَالْحَمْدُ لِلَّهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَمَنْ تَبِعَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ.

Muqaddimah - Introduction

Wudhoo class by Ustadh Abu Taymiyyah حفظه الله

We need to be grateful

- We're chosen to be able to seek this beneficial & sacred knowledge that Allah subhanahu wa ta'ala has given us. Many people don't have the opportunity to seek knowledge because of financial problems or just because they don't have phones, especially in times of quarantine like this.
- This beneficial knowledge brings light into a person's life. Seeking knowledge is not just recommended but it's an obligation upon every single muslim.
- Me and you were both created for the worship of Allah, wherever we come from, our one sole purpose is to worship Him and we can't worship Him except with beneficial knowledge. If not, we're just like the Christians. Our main purpose is no other than to worship Him.
- Ask yourself, really think about it. When it comes to academics, like chemistry, phytagoras, etc., we know this inside and out but when it comes to the deen, how much of true deen do we actually know? I remember many years ago, I stood in front of the masjid, questioning the kids there the meaning of al islaam but they gave me different answers.

The importance of seeking knowledge

- We are studying the deen in order to be affected in our life, to apply this in our life from this moment on to gain the immense reward that is mentioned by Allah and His messenger.
- The reality is: everytime we do something with the intention to imitate him, it will get rewarded.
- Allah said in the Qur'an, "And obey Allah and the Messenger that you may obtain mercy.". When we feel like things have become so difficult, like we're locked in a box, feel like there's no light at the end of the tunnel because of the difficulties and hardships, wouldn't you want Allah to have mercy upon you? Then that can be attained by doing what He and His messenger told you to do. Look what you get from just following Him and His messenger.
- And we will be with those who have been blessed immensely by Allah. "And whoever obeys

Allah and the Messenger - those will be with the ones upon whom Allah has bestowed favor of the prophets, the steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as companions.” (An Nisaa’: 69)

When we love someone

- When you really love someone, you imitate them in every way shape or form. Look at how people imitate David Beckham's and Ronaldo's hairstyle, why? Cause when you began to really love someone you imitate them in the way you walk, dress, etc. We all claim to really love the messenger, right? Don't you think true love necessitates that we really study him, look into the ins and the outs of how to be like him. When you go to marriage sitting, you will go find out everything about her before you move on because that love has started to grow. The messenger deserves more than everything I mentioned.

- Allah said in the Qur'an, "Say, [O Muhammad], "If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins. And Allah is Forgiving and Merciful."” (Ali Imran: 31) Imam Ahmad called this verse: ayatul mihnah (verse of examination). It will examine whether a person is really true, if this person is telling the truth. If you really love Allah, then you follow the messenger all the way from how you walk, sleep, wake up, carry yourself, etc.

- Hasan al Bashri said, "Some people claimed that they love Allah and His messenger and Allah tested them with this verse." So to really test yourself is by placing this verse in between your eyes, by doing what the messenger told you to do and everything else becomes second.

How the Companions reacted to what Rasulullah did or said

1. One time, Abu Dhar was infuriated by someone who came and started to damage his fountain. But he previously heard the hadith about how to deal with yourself when you're angry. The first thing he did was sitting down then laying down. He was asked about it and he narrated that the Messenger of Allah (ﷺ) said to us: When one of you becomes angry while standing, he should sit down. If the anger leaves him, well and good; otherwise he should lie down. [Sunan Abi Dawud 478]
2. Ibn 'Abbas (May Allah be pleased with them) reported: 'Uyainah bin Hisn came to Al-Madinah and stayed with his nephew Hurr bin Qais who was among those whom Umar (May Allah be pleased with him) showed favour to. The knowledgeable people (Qurra'), whether they were old or young, had the privilege of joining Umar's council and he used to consult them. 'Uyainah said to Hurr: "My nephew, the Leader of the Believers shows favour to you. Will you obtain permission for me to sit with him?" Hurr asked 'Umar and he accorded permission. When 'Uyainah came into the presence of 'Umar, he addressed him thus: "O son of Khattab, you neither bestow much on us nor deal with us justly." 'Umar (May Allah be pleased with him) got angry

and was about to beat him up when Hurr said: "O Leader of the Believers, Allah said to His Prophet (ﷺ): ' Show forgiveness, enjoin what is good, and turn away from the foolish (i.e., don't punish them).' (7:199) This one is from the ignorants. When Hurr recited this, 'Umar became quite motionless in his seat. He always adhered strictly to the Book of Allah. [Al-Bukhari].

Umar has a higher status than 'Uyainah but he didn't say: "I'm amirul mu'minin, who are you to advise me?" It shows us that even though you might be someone who is more superior or virtuous, it shouldn't stop you from being advised, you should be ready to take advice. That's humility, being humble, this is what a student needs to and must have. When Umar stopped right away, it also shows us to act upon what we're meant to be acting upon from the Kitab and the Sunnah straight away, no this and no that, we do it straight away because we're governed by the sharia and we want to be like the messenger whose etiquettes was the Qur'an. Umar tried to emulate that by trying to be like the messenger of Allah without letting his ego getting in the way

3. It was narrated from Anas ibn Malik that he saw a ring of silver on the hand of the Messenger of Allah one day, and the people made and wore similar rings. Then the Prophet threw his ring away and the people threw their rings away too. Now that's an imitation, the Prophet didn't even open his mouth, he didn't tell anything, this is how much and how quickly they would do istijabah (answer the prophet's call).
4. Narrated Abu Sa'id al-Khudri: "While the Messenger of Allah (ﷺ) was leading his Companions in prayer, he took off his sandals and laid them on his left side; so when the people saw this, they removed their sandals. When the Messenger of Allah (ﷺ) finished his prayer, he asked: What made you remove your sandals? The replied: We saw you remove your sandals, so we removed our sandals." The Messenger of Allah (ﷺ) then said: Gabriel came to me and informed me that there was filth in them. When any of you comes to the mosque, he should see; if he finds filth on his sandals, he should wipe it off and pray in them. (Sunan Abi Dawud 650)

This is how the companions were responding to the Prophet's call, no buts no hows, *sami'na wa atha'na*. Allah said in the Qur'an, "The only statement of the [true] believers when they are called to Allah and His Messenger to judge between them is that they say, "We hear and we obey." And those are the successful." (An Nur: 51) When they are called, whether it be disputes, marriage issues, work issues, business issues, etc., they listen and they obey. Do you want the happiness that you're looking for in your life? Come back to the religion.

Not acting upon the knowledge

- There's a famous statement that you hear especially in places like Egypt, "Take my knowledge and overlook some of my shortcomings." You tend to hear this amongst the quraa', people who

are very well-versed in the Qur'an, they know qira'at but they have no beards and may be other sins that really apparent as well. This type of statement is not correct but rather if you want people to benefit from you, set an example. We hear kuffar saying this too right? You can't tell your child to not smoke while you're smoking and expect him to accept it. From the intellectual perspective, it doesn't make sense. Religiously, it also doesn't make sense.

- Abdullah bin Mas'ud said, "Knowledge isn't just having many narrations." Even if it's vital and crucial, it's not the main objective in attaining knowledge. He continued, "Indeed knowledge is to fear Allah with that knowledge." You've just attained a knowledge, it either stops you from doing that which that knowledge tells you to stay away from or it pushes you to act certain acts of worship.

- Ali bin Abi Thalib said, "Knowledge called out to action, either he responds back to that call (by acting upon that knowledge) or that knowledge is going to disappear." Wallahi, one of the greatest ways that you're going to miss out of the barakah of knowledge or totally forgetting is not acting upon it.

- Imam Shafi'i said, "Faqih (the one who is great in fiqh) is the one who acts upon his fiqh. The real faqih is not one who just talks and gives advice to people but he himself doesn't act upon it." Remember and pay attention to this point: People might praise you but what really matters is what Allah thinks about you, that's the only thing that should matter in your life. People, they're over-praising you, you get excited and you think just because you have a very good wrap in society, you can go and violate the limits of Allah behind closed doors. Not only is your 'ilm going to deteriorate but it's only a matter of time before you drop in the eyes of the people.

- Ibnul Jauzi said, and this is one of my very favorite quotes of this great Imam Ibnul Jauzi, "I saw some of those who ascribed themselves back to knowledge, they started to become heedless of the fact that Allah is looking at them while they're in secret." They started disobeying Allah in secret. By maybe watching what they shouldn't be watching or by watching movies. I'm not talking about documentaries, I'm talking about *movies*. He's meant to be a thaalibul 'ilm or even a shaykh or he has a persona but he got Netflix on. He continued, "Because of that, Allah causes the good things that are mentioned in public to disappear. It's as if they were there and missing at the same time. People stop caring about them, the hearts stop yearning for them, people stop wanting to meet them."

- What really matters is: act upon your knowledge. The more you attain the more you should increase the action. Like what Imam Ahmad advised us, he said, "The more he increases in knowledge the more he should increase the action that he carries on. The way of 'ilm is like money, when you increase in wealth, you pay more zakat. 'Ilm is like this as well."

- Ibnul Jauzi said, "I met many different shaykh and they all have different status they were in and they all in different level in knowledge and the most beneficial to me from those whom I accompanied is those who acted upon knowledge even though there were others who are much much more knowledgeable than them." Allahu Akbar, that should be written in golden ink.

- We also know the famous hadith that the first person who the fire is going to be ignited with, are those who have knowledge but don't act upon it.

- We study the deen and it should be having an effect on our limbs and people around us should also be affected. Ibnul Jauzi said, "The real poor person is the one who is wasting his life attain knowledge he didn't act upon. He lost out on the sweetness of this dunya and the goodness of the hereafter. He is bankrupt in yaumul qiyamah where there is such a big case against him: you knew but you didn't act upon it, you seek knowledge but you didn't act upon it."

- Acting upon knowledge is what going to raise in dunya and akhira. Not just attaining that's not gonna cause you to be marfu' (raised) in the eyes of the people. Ibnul Qayyim said, "One being raised doesn't happen with just attaining but rather you follow the truth and act upon it." This is how the person is being raised.

Virtues of Wudhoo

1. Uthman bin 'Affan reported that The Messenger of Allah (way peace be upon him) said, "He who performed ablution well, his sins would come out from his body, even coming out from under his nails." (Sahih Muslim 245)
2. Humran, the freed slave of 'Uthman said: I heard from 'Uthman bin 'Affan and he was in the courtyard of the mosque, when the Mu'adhhdhin came to him at the time of afternoon prayer. So 'Uthman called for the ablution water and performed ablution and then said: By Allah, I am narrating to you a hadith. If there were not a verse in the Book of Allah, I would have never narrated it to you. I heard Allah's Messenger (ﷺ) say, "If a Muslim performs ablution and does it well and offers prayer, all his (sins) daring the period from one prayer to another would be pardoned by Allah." (Sahih Muslim 227a)
3. It was narrated that Thawban said: "The Messenger of Allah said: 'Adhere to righteousness even though you will not be able to do all acts of virtue. Know that the best of your deeds is Salat (prayer) and that no one maintains his ablution except a believer.'" (Sunan Ibn Majah)
4. Hudhaifa reported: The Messenger of Allah (ﷺ) said, "My Cistern is bigger than the space between Aila and Aden. By Him in Whose Hand is my life, I will drive away persons (from it) just as a person drives away unknown camels from his cistern." They (the companions) said: Messenger of Allah, would you recognise us? He said, "Yes, you would come to me with ghurra muhajjalun (white faces, and white hands and feet) on

account of the traces of ablution. None but you would have (this mark).” (Sahih Muslim 248)

5. It was narrated that 'Uqbah bin 'Amir Al-Juhani said: "The Messenger of Allah (ﷺ) said: 'Whoever performs Wudu' and does it well, then prays two Rak'ahs in which his heart and face are focused, Paradise will be his." (Sunan An Nasa'i)

If you know the virtues of performing wudhoo in the back of your head, you will love this act of worship cause you imagine getting Jannah which is the main purpose of all our worship.

Taking the Path of Knowledge

Narrated Abu Hurairah: that the Messenger of Allah (ﷺ) said: "Whoever takes a path upon which to obtain knowledge, Allah makes the path to Paradise easy for him." (Jami` at-Tirmidhi 2646) A lot of misconception regarding this hadith is one might think that taking the path in seeking knowledge is that we must pack our bag and go to Egypt, Saudi, or Yaman. But that's not the case although it is something that we should aspire to do as we can attain the true knowledge there. But by seeking knowledge in our own country, it also falls under this hadith. We're seeking knowledge here, doing a lil bit every day, so that we may meet Allah while seeking knowledge and get Jannah in shaa Allah.

6 Pillars of Wudhoo

If you know these 6 points and you leave it, you need to go do it again cause it's a pillar. How come if a pillar be taken from a house? It will collapse, same with wudhoo'. It can also come in handy if there's not much water cause by then, we can just do the pillars of wudhoo'. These pillars are taken out from the 6th aayah of Surah Al Ma'idah that says,

“O you who have believed, when you rise to [perform] prayer, wash your faces and your forearms to the elbows and wipe over your heads and wash your feet to the ankles. And if you are in a state of janabah, then purify yourselves. But if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women and do not find water, then seek clean earth and wipe over your faces and hands with it. Allah does not intend to make difficulty for you, but He intends to purify you and complete His favor upon you so that you may be grateful.”

So from that, the 6 pillars are:

1. Wash the face: from where the hairline **normally** starts down to the chin and between the back of the sideburns. Then rinsing the mouth and
2. Wash the hand from the fingertip (**not from the wrist**) all the way up to the elbow.
3. Wiping the head, not the hair cause some people don't have hair. Because it's "head", so whether your hair starts from the middle of your forehead or you don't have hair, you wipe it from where the hairline would normally start.
4. Wash the feet. You need to wash the whole foot all the way up to your ankles and make sure the water gets in between the toes.

[Difference between wash & wipe: wash means you make sure that the water flows on the intended part and wipe means you pass wet hands over the part. So wiping your head is not that you put your head under the tap and start washing it.]

5. Al Muwaalah: followed up. It should be done straight away, one after another. I can't wash my head, have a cup of tea, and then back in making the wudhoo. If there's a break, the scholars said that the period between one part to another should not make the water on the previous part dry up in the median (not too cold, not too hot) temperature. For example, if it's really cold and the water dries up really fast before I can move to the next step, that's still okay cause it's not in the middle type, normal temperature.
6. At Tartiib: in order. I can't go wash my feet then wash my face, it should be done in order like in Al Maidah above.

Other than these parts is a sunnah. But just because it's a sunnah, we shouldn't leave it off, cause the messenger did it. The companions did it **because** it's sunnah, now we're leaving it saying "It's **only** sunnah." **We should be doing it because it's sunnah.**