



Why will the progeny of Prophet Adam ﷺ be resurrected in the form they were created, with foreskin attached?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

هُوَ الْمَوْفُوقُ

حَامِدًا وَمُصَلِّيًا وَمُسْلِمًا

الجواب ومنه الصواب

An example of the ḥadīth being referred to is as follows, this particular one is found in Ṣaḥīḥ al-Bukhārī:

بَاب كَيْفَ الْحُشْرِ

حَدَّثَنَا عَلِيُّ حَدَّثَنَا سُفْيَانُ قَالَ عَمْرُو سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ سَمِعْتُ ابْنَ عَبَّاسٍ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: ((إِنَّكُمْ مُلَأْتُمُوهُ اللَّهُ حُفَاءَ عُرَاءَ مُشَاءَ عُرْلًا)). قَالَ سُفْيَانُ هَذَا جَمًّا نَعُدُّ أَنَّ ابْنَ عَبَّاسٍ سَمِعَهُ مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

The Prophet Muḥammad ﷺ states that we will meet Allah walking barefooted, unclothed and uncircumcised.

The rationale behind this is then discussed by the Muḥaddithūn

قَوْلُهُ: (عُرَاءَ) جمع عار. قَوْلُهُ: (عُرْلًا)، بِضَمِّ الْعَيْنِ الْمُعْجَمَةِ وَسُكُونِ الرَّاءِ جمع أغرل وَهُوَ: الأُفْلَفُ. وَقَوْلُهُ: (بِهِمَا)، بِضَمِّ الْبَاءِ الْمُوَحَّدَةِ، قَالَ الْجَوْهَرِيُّ: لَيْسَ مَعَهُمْ شَيْءٌ، وَيُقَالُ أَصْحَاءٌ. قُلْتُ: يَعْنِي لَيْسَ فِيهِمْ شَيْءٌ مِنَ الْعَاهَاتِ: كَالْعَمَى وَالْعُورِ وَغَيْرِهِمَا، وَإِنَّمَا أَجْسَادٌ صَحِيحَةٌ لِلْخُلُودِ، إِنَّمَا فِي الْجَنَّةِ وَإِنَّمَا فِي النَّارِ.

عمدة القاري شرح البخاري

ج ٢ ص ٧٤ حديث ٧٨

Mulla 'Alī al-Qārī citing Imām al-Jawharī explains that they will have no physical defects to their body like blindness or anything else for that matter. The bodies will be in their sound state for eternal salvation or damnation.



فإن قلت: ما فائدة الغلظة يوم القيامة؟ قلت: المَقْصُودُ أَنَّهُمْ يَحْشَرُونَ كَمَا خَلِقُوا لَا شَيْءَ مَعَهُمْ وَلَا يَفْقَدُ مِنْهُمْ شَيْءٌ، حَتَّى الْغُرْلَةَ تَكُونَ مَعَهُمْ. وَقَالَ ابْنُ الْجَوْزِيِّ: لَدَّةُ جَمَاعِ الْأَقْلَفِ تَزِيدُ عَلَى لَدَّةِ جَمَاعِ الْمُخْتُونِ،

ج ١٥ ج ٢٤٢

In another place he explains by raising the very question, that what is the point of being uncircumcised on the Day of Judgement and responds by saying that the purpose is to be gathered in the exact same state that they were created; nothing added, like clothing; and nothing removed, like foreskin. He goes further to say and quote Imām al-Jawzī saying that this would bring greater sexual pleasure when eventually the person enters Janna¹.

يُحْشَرُ النَّاسُ يَوْمَ الْقِيَامَةِ حُفَاءً عُرَاءَ عُرْلًا (الْعُرْلُ بِضَمِّ الْعَيْنِ الْمُعْجَمَةِ وَإِسْكَانِ الرَّاءِ مَعْنَاهُ غَيْرُ مُحْتَوِينَ جَمْعُ أُعْرَلٍ وَهُوَ الَّذِي لَمْ يُحْتَنَ وَيَقِيَتْ مَعَهُ عُرْلَتُهُ وَهِيَ قُلْفَتُهُ وَهِيَ الْجِلْدَةُ الَّتِي تُفْطَعُ فِي الْحِتَانِ قَالَ الْأَزْهَرِيُّ وَعَيْرُهُ هُوَ الْأَعْرَلُ وَالْأَزْعَلُ وَالْأَعْلَفُ بِالْعَيْنِ الْمُعْجَمَةِ فِي الثَّلَاثَةِ وَالْأَقْلَفُ وَالْأَعْرَمُ بِالْعَيْنِ الْمُهْمَلَةِ وَجَمْعُهُ عُرْلٌ وَرُعْلٌ وَعُغْلٌ وَقُلْفٌ وَقُرْمٌ وَالْحُفَاءُ جَمْعُ حَافٍ وَالْمَقْصُودُ أَنَّهُمْ يَحْشَرُونَ كَمَا خَلِقُوا لِأَشْيَاءٍ مَعَهُمْ وَلَا يَفْقَدُ مِنْهُمْ شَيْءٌ حَتَّى الْغُرْلَةَ تَكُونَ مَعَهُمْ

شرح النووي على مسلم

ج ١٧ ص ١٩٣

Imām Nawawī when discussing a variant of the ḥadīth in Ṣaḥīḥ Muslim mentions the same as Mulla ‘Alī al-Qārī that Allah wishes to gather the humans as He created them.

قَالَ ابْنُ عَبْدِ الْبَرِّ يُحْشَرُ الْآدَمِيُّ عَارِيًّا وَلِكُلِّ مَنِ الْأَعْضَاءُ مَا كَانَ لَهُ يَوْمَ وُلِدَ فَمَنْ قُطِعَ مِنْهُ شَيْءٌ يُرَدُّ حَتَّى الْأَقْلَفُ وَقَالَ أَبُو الْوَفَاءِ بِنُ عَقِيلٍ حَشَفَةُ الْأَقْلَفِ مُوقَاةٌ بِالْقُلْفَةِ فَتَكُونُ أَرْقً فَلََمَّا أَرَأَوْا تِلْكَ الْقِطْعَةَ فِي الدُّنْيَا أَعَادَهَا اللَّهُ تَعَالَى لِيُذِيقَهَا مِنْ حَلَاوَةِ فَضْلِهِ

فتح الباري لابن حجر

ج ١١ ص ٣٨٤

Imām Ibn Ḥajr cites Imām Ibn ‘Abd al-Barr that man will be gathered unclothed and all the body parts he possessed the day he was born will be returned to him even his foreskin. Imām Abū al-Wafā’ explains the reason similar to Imām al-Jawzī earlier.

¹ Imām al-Ṭībī mentions in his commentary of al-Mishkā that this would bring pain and humiliation for those who are destined for eternal damnation, Vol. 10, pg. 3247, Hadith 5111.



In summary we can draw the following conclusion;

Allah wishes to resurrect the humans in the form He created them in order for them to be complete with nothing added or removed. Some have suggested it is for preparation for the Next World others have gone further to explain the gratification the individual would achieve as a result.

والله اعلم وعلمه أتم

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26th Jamada al-Ula 1437/6th March 2016

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