

# "عمدة الأحكام من كلام خير الأنام"

للإمام تقي الدين عبد الغني بن عبد الواحد بن علي المقدسي

(رحمه الله)

600-541 هـ

Explanation of:

## ‘Umdatul-Ahkaam

(The Reliance of Rulings: a Collection of Authentic Ahadeeth of Fiqh Relevance)

Collected by Imam Taqiyy-ud-deen  
'Abdul Ghani bin 'Abdilwaahid bin 'ali Al-Maqadissee  
(*rahimahullaah*)

541-600 AH  
(1147-1204 C.E.)

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Based Upon the Explanation of Our Shaykh  
Muhammad bin Saalih Al-'Uthaimeen  
(*rahimahullaah*)

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## The Book of Purification

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### The Fourth Hadeeth ( الْحَدِيثُ الرَّابِعُ )

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ : أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (( إِذَا تَوَضَّأَ أَحَدُكُمْ فَلْيَجْعَلْ فِي أَنْفِهِ مَاءً ، ثُمَّ لِيَنْثَرِ ، وَمَنْ اسْتَجَمَرَ فَلْيُوتِرْ ، وَإِذَا اسْتَيْقَظَ أَحَدُكُمْ مِنْ نَوْمِهِ فَلْيَغْسِلْ يَدَيْهِ قَبْلَ أَنْ يُدْخِلَهُمَا فِي الْإِنَاءِ ثَلَاثًا فَإِنَّ أَحَدَكُمْ لَا يَدْرِي أَيْنَ بَاتَتْ يَدُهُ )) . وَفِي لَفْظٍ لِمُسْلِمٍ : (( فَلْيَسْتَنْشِقْ بِمَنْخَرِيهِ مِنَ الْمَاءِ )) وَفِي لَفْظٍ : (( مَنْ تَوَضَّأَ فَلْيَسْتَنْشِقْ )) .

On the authority of Abu Hurayrah (May Allaah be pleased with him), that Allaah's Apostle (sallallaahu 'alayhi wa sallam) said, "If anyone of you performs ablution he should put water in his nose and then blow it out and whoever cleans his private parts with stones should do so with odd numbers. And whoever wakes up from his sleep should wash his hands three times before putting them in the water for ablution, because nobody knows where his hands were during sleep." And in a narration by Muslim: "Let him take water into his nose, washing the nose by putting water in it". And in another narration: And he who makes ablution, then let him take water into his nose." [Sahih al-Bukhari, Volume 1, Book 4, Number 163]

#### The Narrator

The narrator is Abu Hurayrah and some aspects of his biography have already been mentioned in hadeeth number two.

#### The Subject and Overall Explanation

The subject of this hadeeth is explaining and making known some types of purification. The meanings of some of the words:

- *Ithaa tawadhdha'a* إِذَا تَوَضَّأَ means "If he starts his wudhuu"
- *Wudhuu* وُضُوءُ means "ablution"
- *Anf* أَنْفُ means "nose"
- *Istijmar* اسْتَجْمَرَ means "cleaning the private parts with stones."

- *Istinshaq* اسْتِنْشَاقُ means “drawing water into the nose.”

The overall meaning is that it is from the completion of *Shari’ah* and its care and concerns regarding purification, that it comprehensively dealt with the types of purification needed to complete such act of worship (the ablution). In this hadeeth, The Prophet (*sallallaahu `alayhi was-sallam*) spoke about three types of perfection of *taharah* and taking the precautionary measures regarding it.

1. Completing the *taharah* of the face in *wudhuu’* by making *istinshaq* (drawing the water into the nose). The person does this by himself; draws the water into the nose then blows it out to clean what’s therein.
2. In the *istijmar* (the cleansing of the private parts), this is to remove what comes out from these parts and from the perfection of this is that the person does this with odd numbers. So if it cleans the place by three times of cleansing then he holds. And if the place is cleansed by four times usage of the stones then he increases a fifth one in order to attain the *witr* – the odd number- and this is like many matters in *Shari’ah* that end up with *witr* – the odd number.
3. Concerns the washing of the hands after waking from sleep before immersing it in the water for ablution. The Prophet (*sallallaahu `alayhi was-sallam*) commanded that this be done three times..

#### From the Benefits of this Hadeeth

1. Seeking to wash the inside of the nose and to clean it by blowing the water out is done before the washing of the face. It is from the completion of the face washing and therefore it is an obligation like the obligation of washing the face.
2. Seeking to disconnect the *istijmar* upon *witr* (the odd number) is done even if the cleansing takes place with even steps. What is obligatory is the cleansing, and the odd number is added as the perfection.
3. Seeking to wash the hands, of the person upon waking up, three times before immersing them in the utensil of water for ablution, or any utensil containing water or the like of liquids. The wisdom is that the person does not know where his hands were during sleep.
4. The good way of teaching by the Prophet (*`alayhi salaatu was-salaam*), where he linked the ruling to its wisdom so that the legally responsible person increases

his eemaan by knowing the wisdom. Through this, the perfection of the *Sharia'ah* is manifested and its signs.

5. The comprehensibility and perfect state of the *Shari'ah* where it dealt with and gave high attention to the matters of purification and also taking precaution in these matters.

#### [The Questions for this Hadeeth](#)

1. What is the subject matter of this hadeeth?
2. What are the meanings of the following terms:
  - a. *Anf*
  - b. *Istinshaq*
  - c. *Istijmar*
3. What is the ruling concerning *istinshaq*?
4. What is the obligation in *istijmar*?