

شرح كتاب
"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*)

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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

From the Introduction of the Author

In the name of Allaah the Most Beneficent, the Most Merciful. All praise is due to Him -Allaah (*subhaanahu wa ta'aalaa*), the only true God worthy of worship. To Him belongs the kingdom and the commandment. And I testify that there is no true god worthy of worship except Him - the Lord of the heavens and the earth and what is between them - the Most Mighty, the Oft-Forgiving. And I testify that Muhammad (*sallallaahu 'alayhi wasallam*), is His slave and Messenger, the chosen Messenger. And it proceeds that some of the brothers asked me to summarize and put together a group of Ahadeeth concerning the *Ahkaam* (the judicial rulings)....

This is from the words of the Imaam, Abu Muhammad `Abdul-Ghaneer bin `Abdul-Waahid bin `Aalee ibn Suroor al-Jamma`ili al-Maqdisi ad-Dimashqee. *Jamaa`ili* in relation to Jamma`il which is a village in the mountains of Nablus from the land of Palestine. *Al-Maqdisi* – the one who lived in al-Quds (Jerusalem), *ad-Dimashqi* - then Damascus.

A Brief Biography of the Author

Abu Muhammad `Abdul-Ghaneer al-Maqdisi (*rahimahullaah*) was born in the year 541 after Hijrah, then he moved with his family to Damascus. He took knowledge from his father and the scholars in Damascus of that time. He taught hadeeth in Damascus. Many were his students; the most notable are: Muwaffaquddin ibn Qudamah al-Maqdisi and `Abdul-Qadir ar-Rahawee and others.

He travelled to Baghdad seeking knowledge and also to Egypt and then returned to Damascus where he settled. When Imaam ibn-Rajab (*rahimahullaah*) spoke about him and his interest in hadeeth, he called him: “*Ameerul-mu`mineen fil- hadeeth*” (the leader of the believers in hadeeth). And he described his affairs of worship and piety and good creed, because of his following the path of the *Salaf* (*rahimahumullaah*). Al-Muwaffiq ibn Qudamah described him as his “*colleague in worship*” and said: “*Whenever we hastened to do good except that he would be first*”. He used to enjoin what is right and forbid what is wrong. He was described as being a generous man, humble yet with a notable character. He used to stand most of the night praying. In addition, he wrote many books and treatises - most notable is the book which is called: “*Al-Kamalu fi Ma`rifatur-Rijaal*”, a complete compilation concerning knowing the men (meaning the narrators). And this is a biography of narrators of the books of the *Sunan*. And he wrote the book

entitled: “*Al-Misbah fee ‘Ooyoun al-Hadeeth as-Sihaah*” which comprises the ahadeeth from the *Saheehayn* (al-Bukhaaree and Muslim). And he compiled this book: “*Umdatul-Ahkaam*” (The main issues concerning the rulings from the tongue of the Prophet (*‘alayhi salaatu was-salaam*))

He died on a Monday the 23rd of the third month (Rabi’ul-awwal) from the 600 year after Hijrah in Egypt at the age of 59. Many cried for his death. Many praised him and wrote poetry about him - may Allaah’s Mercy encompass him. may Allaah the Most High admit him to Paradise and admit us and our Mashaa’ik and those who do good to us and the Muslims. He has power of all things, *wa sallallaahu Muhammadan wa ‘alaa aalihi was-sallam*.

This book deals with the rulings as proven by textual proofs from the Sunnah, mostly based on the narrations collected by al-Bukhaaree and Muslim.

A Brief Biography of the Two Imaams of Hadeeth

Abu ‘Abdillaah Muhammad ibn Isma’eel ibn Ibraaheem ibn al-Mugheerah ibn Bardizbah al-Bukhaaree was born in Shawwal in 194 after Hijrah in Bukhara. He travelled the Muslim lands seeking hadeeths. He compiled the books of Hadeeth most notably is his book which is called “*Kitaab Jamee` Saheeh*” (famous for “*Saheeh al-Bukhaaree*”). He spoke about his book (“*Saheeh al-Bukhaaree*”) and said: “*I collected the narrations from six hundred thousand hadeeths and I did not narrate in it except that which is authentic*”. He died (*rahimahullaah*) the night of the *‘Eidul-Fitr* (the ‘Eid of Ramadhaan) in the year 256 after Hijrah.

And as for Imaam Muslim: he is Muslim ibn al-Hajjaaj ibn Muslim al-Qushayree an-Naysaabooree. He was born in Naysaabooree in 204 after Hijrah. He also travelled the Muslim lands seeking Hadeeth and he was a student of Imaam al-Bukhaaree and authored books. Most beneficial is his collection of Ahadeeth, the book famous for “*Saheeh al-Muslim*”. He spoke about it and said “*I collected the Saheeh from three hundred thousand hadeeth*”. He (*rahimahullaah*) died on the 24th of Rajaab in the year 261 after Hijrah in Naysaabooree.

Introduction

This book which is called “*Umdatul-Ahkaam*”, is assigned in the land of Tawheed (Saudi Arabia) as a course of hadeeth for the first class in the intermediate school. And our Shaykh, (Shaykh Muhammad ibn Saalih al-‘Uthaymeen – *rahimahullaah*), wrote a brief commentary on the narrations that is so beneficial for the seeker of knowledge. The book starts with the chapter on “The Purification” which is called: “*at-Taharah*”. Linguistically *at-Taharah* means: *purification*. Islamically it means: *Lifting the impurity and removing the filth*. This is the physical aspect of purification. It also covers the intangible aspect, and that is: *The purity of the creed, actions and moral character*. And from this is the saying of Allaah (*subhaanahu wa ta’aalaa*) in 9/103 –

[خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ]

«Take *Sadaqah* (alms) from their wealth in order to purify them and sanctify them with it, and invoke Allaah for them. Verily! Your invocations are a source of security for them, and Allaah is All-Hearer, All-Knower.»

Surah at-Tawbah (9:103)

In contrast is the saying of Allaah (*subhaanahu wa ta'aalaa*) in 9/28 –

[إِنَّمَا الْمُشْرِكُونَ نَجَسٌ]

«...Verily, the *Mushrikoon* are *Najas* (impure)....» Surah at-Tawbah (9:28)

Also from that is the saying of Allaah (*subhaanahu wa ta'aalaa*) in 21/74 –

[وَنَجَّيْنَاهُ مِنَ الْقَرْيَةِ الَّتِي كَانَتْ تَعْمَلُ الْخَبَائِثَ]

«...and We saved him from the town (folk) who practiced *al-Kabaa'ith* (evil, wicked and filthy deeds, etc.)....» Surah al-Anbiyya (21:74)

Also from this aspect we read in 5/90 –

[إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ]

«...*al-khamr* (all kinds of alcoholic drinks), *al-maysir* (gambling), *al-ansaab* (idols), and *al-azlaam* (arrows for seeking luck or decision) are *rijzun* (abomination) from the works of Shaytaan....» Surah al-Ma'idah (5:90)

It is the case with the compilers and the authors regarding the subjects of *Fiqh* (Islamic Jurisprudence) and *Ahadeeth* concerned with rulings, to begin their books with a chapter on *Taharah* (purification), because it is the key to *Salaah* (prayer). And *Salaah* is the most asserted pillar after the *Shahaadatayn* (*Shahaadati an laa ilaha il Allaah, wa ana Muhammad ar-Rasoolullaah*). And because no *Salaah* is established without purification.

There is also another aspect to this (which may not have been intended by the scholars in particular) and that is; reminding the one seeking the knowledge that when he begins this journey to learn, he should purify his heart and have sincere intention to Allaah (*subhaanahu wa ta'aalaa*) in this task of seeking the

knowledge. Intending in that the Face of Allaah (*subhaanahu wa ta'aalaa*) and the Last Abode, and to preserve the *Shari`ah*, and to propagate it amongst the people and to protect it. Also, to lift ignorance off himself and off the people so that they worship Allaah (*subhaanahu wa ta'aalaa*) based on sure knowledge.

The First Hadeeth (الْحَدِيثُ الْأَوَّلُ)

After this introduction, the first hadeeth concerns the intention. This is the hadeeth of 'Umar ibn al Khataab (*radiyallaahu 'anhu*), the leader of the believers and the second *khalifah*.

عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ:
((إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ)) وَفِي رِوَايَةٍ: ((بِالنِّيَّةِ وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى ، فَمَنْ كَانَتْ هِجْرَتُهُ
إِلَى اللَّهِ وَرَسُولِهِ ، فَهَاجَرْتُهُ إِلَى اللَّهِ وَرَسُولِهِ ، وَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا
أَوْ امْرَأَةٍ يَسْتَرْوِجُهَا ، فَهَاجَرْتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ))

Ameerul-Mu'mineen, Abi Hafs (may Allaah be pleased with him) said that: "The Messenger of Allaah (*sallAllaahu 'alayhi wa sallam*) said: (The value of) an action depends on the intention behind it. A man will be rewarded only for what he intended. The emigration of one who emigrates for the sake of Allaah and His Messenger (*sallAllaahu alayhi wa sallam*) is for the sake of Allaah and His Messenger (*sallAllaahu 'alayhi wa sallam*); and the emigration of one who emigrates for gaining a worldly advantage or for marrying a woman is for what he has emigrated." [Sahih Muslim, Book 020, Number 4692]

The Narrator

'Umar ibn al Khataab (*radiyallaahu 'anhu*), the second *khalifah*, was from the notables of Quraysh. He accepted Islaam in the fifth or sixth year after the advent of Prophet Muhammad's (*sallallaahu 'alayhi wasallam*) message, and in his acceptance of Islaam there was a might for the Muslims. He attended all the battlefields and took the line after Abu Bakr's (*radiyallaahu 'anhu*) covenant to him and he established the *Khilafah* in the best way after Abu Bakr. In the 23rd year (after Hijrah), four nights before the end of the month of Dhul Hijjah, he was stabbed by a magian after he made the takbeer for *Salaatul-Fajr*. He was carried to his home and he died three nights later. He was buried with the Prophet (*sallallaahu 'alayhi wasallam*), and Abu Bakr in the apartment of 'Aa'ishah (may Allaah be pleased with her). And his *Khilafah* lasted ten years six months and a few days. May Allaah be pleased with him and with all the companions.

The Subject and Overall Explanation

The subject of the hadeeth is making clear the rank of the intention vis-a-vis the actions. This is a great and comprehensive hadeeth, making clear that the intention is comprehensive, covering all actions such that *there is no action without intention*. And therefore, the actions correctness or corruption, the reward upon it or the punishment, is dependant upon the intention. And each person shall have but that which he intended, whether it is a noble objective or a lowly, despicable one.

The Prophet (*sallallaahu 'alayhi wasallam*), made that clear in order to incite the doer to aim high in his intention seeking Allaah's Face and the Final Abode and to keep away from the lowly intentions and base ranks. So if the intention is correct, intending the Face of Allaah (*subhaanahu wa ta'aalaa*), then it is acceptable and if otherwise then it will not be (acceptable) because Allaah (*subhaanahu wa ta'aalaa*) is Most Sufficient and in no need of partners.

Then the Prophet (*sallallaahu 'alayhi wasallam*) gave a similitude in migration so that it may be reference for the rest of actions. So those who migrate have different intentions and thus the reward will vary to a great extent, *even though the action is one* (and that is the migration). So whoever migrates to Allaah and His Messenger (*sallallaahu 'alayhi wasallam*), seeking the reward of Allaah and the victory for the Deen and giving help to the Deen then he is the sincere *Muhaajir* (immigrant), who attained in his intention the highest and most noble objectives. And whoever migrates seeking this lowly life and its vanishing enjoyments is the one who went base in his intention and therefore of the Hereafter he shall have no share. The one who migrates from the land of shirk seeking the reward of Allaah and the protection of His Deen and the support of the Deen and seeking to learn the *Shari'ah*, so his *hijrah* (migration) is *fee sabeelillaah* and Allaah will keep him steadfast on that.

And the intention distinguishes the worship from the habit. Take for example *al-ghusl* (taking a bath): If it is done intending to lift the *janabah* (the sexual defilement) then it is *'Ibaadah* (worship). And if it is done for cleansing or to cool off then it is *'aadah* (a habit).

From the Benefits of this Hadeeth

1. Emphasizing the importance of the *Niyyah* (intention) concerning the actions. And that the correctness of deeds and the recompense is in accordance with the intention.
2. Inciting to have sincerity in the intention and making clear the merit of that.
3. Warning from seeking and intending this lowly life in our actions.
4. Showing that people differ concerning their intentions and that each will have that which is in accordance with his own

intention. (*A man will be rewarded only for what he intended.*)

5. *At-Taharatu minal `amal* (purification is from actions), and therefore it cannot be established without a *Niyyah* (intention). Everyone who performs the purification, then his purification is in accordance with his intention (*and this is the point of evidence in this hadeeth which fell under the chapter of purification*).
6. The excellence in teaching by the Prophet (*sallallaahu `alayhi wasallam*), and his perfect eloquence and clarification where he mentions the foundations and the principles foundations then he explains them by examples.

This hadeeth is evidence for *the intentions place is the heart and utterance of it is an innovation*. Also, it is a must to be careful concerning *ar-Riyaa* (show-off and seeking fame for the sake of this life). And that the *hijrah* (the migration) from the land of shirk to the land of Islam is from the most meritorious of deeds *if* the Face of Allaah is intended in that. This is in summary the points relevant to this matter.

[The Questions for this Hadeeth](#)

1. What is intended by *hijrah* (migration) in this hadeeth?
 2. How is the manner of migration to the Messenger (*sallallaahu `alayhi wasallam*), after his death? What does it mean?
 3. Why did the author (*rahimahullaah*) choose this hadeeth of `Umar in this chapter of purification? What is the point of relevance?
 4. When did `Umar accept Islaam?
 5. What is the Islaamic meaning of *Taharah* (purification)?
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