

منظومة الإمام ابن عثيمين في  
أصول الفقه وقواعده

**ISLAMIC LEGAL MAXIMS  
TERMINOLOGY  
FOUNDATIONS  
& PRINCIPLES**

STUDY GUIDE FOR SHAYKH  
IBN UTHAYMEEN'S POETRY  
ON USOOL AL-FIQH  
PREPARED BY USTAADH  
MOOSAA RICHARDSON

# كل الحقوق محفوظة

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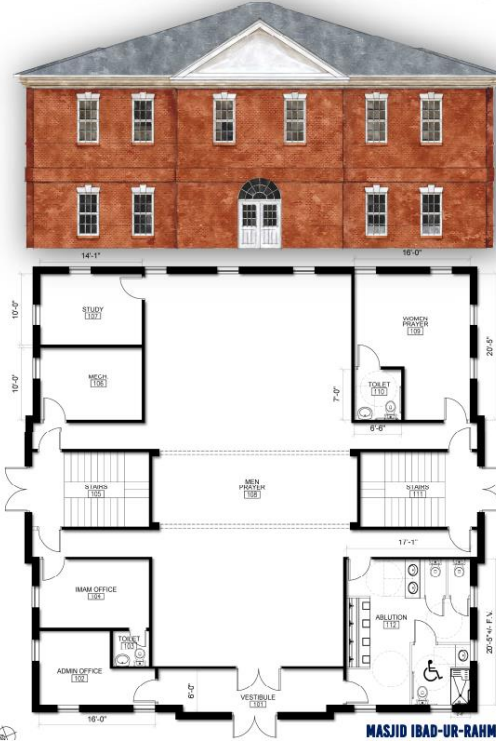


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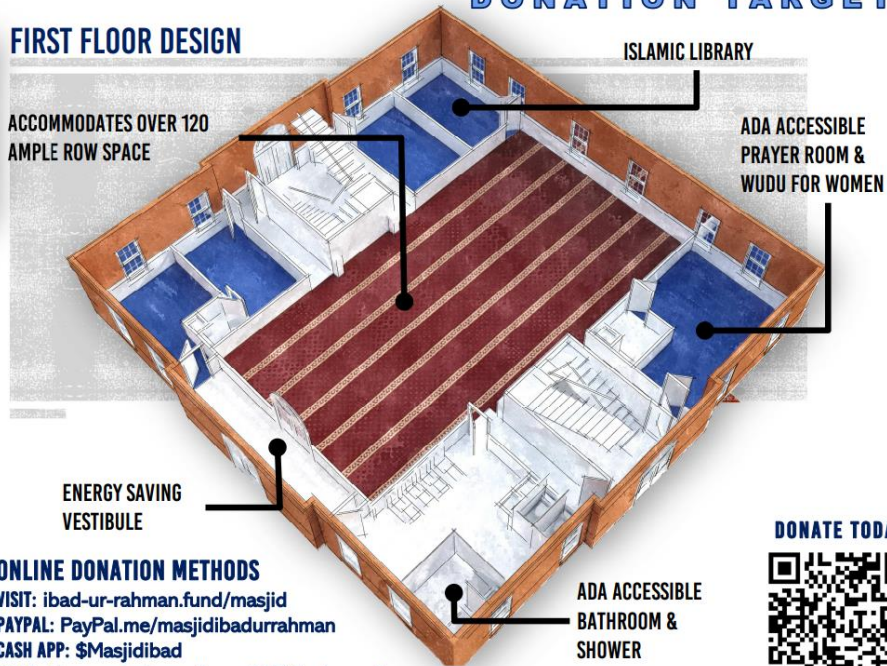
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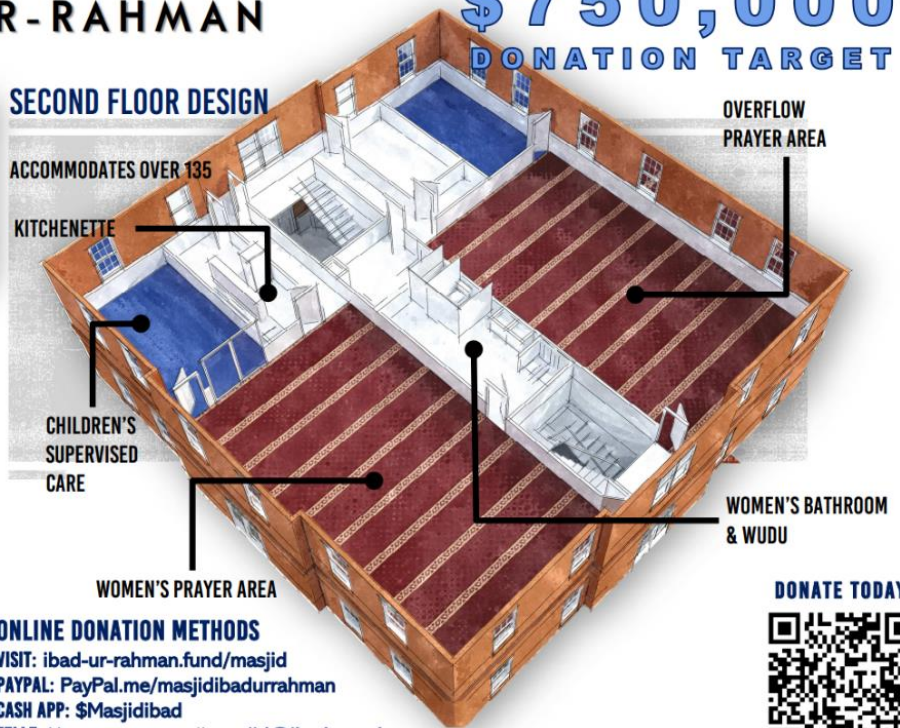
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## INTRODUCTION

All praise is due to Allah, *al-Mu'eed*, the One who returns things, *al-Mubdee*, He who initiates things. It is He, alone, who provides all bounties to those who seek them. He sets rulings in place, by way of *usool* (foundations), and He aids the people to reach their goals. None have the right to be worshipped other than Him, alone without any partners; none have any power or ability, except through Him.

Then, elevated rank and honor, along with complete safety, is sought for the one given concise words of great meanings, the Prophet and Messenger, Muhammad, the one sent as a form of mercy to the entire creation, the best guide for all of those who know. May Allah raise the rank of his family, followers, and companions, and may He grant them all peace.

**To proceed:** Knowledge is vast oceans, the ends of which cannot be reached by the traveler. Yet, in understanding the *usool* (foundations), there is ease facilitated by Allah, the Mighty and Majestic. To attain this ease, we must be vigilant and put forth effort; may Allah aid us in finding our way.

This study guide is to aid us in learning those essential *qawaa'id* (principles) and *usool* (foundations). Whoever misses out on them is deprived of knowledge, as Shaykh Ibn 'Uthaymeen (may Allah have Mercy on him) warned us in the opening lines of his poetry, *Manthoomat Usool al-Fiqh wa Qawaa'idhi*, an amazing 103-line poem about Islamic Legal Maxims (*Usool al-Fiqh*).

For those who did not know that our teacher, the great scholar, **Shaykh Ibn 'Uthaymeen** (may Allah have Mercy on him), actually wrote his own poetry, then this poem might come as one of the most pleasant surprises imaginable! This original poetry on the topic of *Usool al-Fiqh*, was actually composed by the shaykh himself and then explained in detail over many classes. The recordings of those sessions have been transcribed and published as a 384-page book, under the supervision of the shaykh's charitable foundation. I have included an appendix in the back of this workbook which includes the entire poem **in the shaykh's own handwriting (!)**, as facilitated by the shaykh's charitable foundation and found in the *Ibn al-Jowzee* printing (3<sup>rd</sup> ed., 1434). The recordings of his explanation are available at his website at the following address:

<https://binothameen.net/content/Menu/lessonsince?tid=1221>

The topic of *Usool al-Fiqh* is extremely important for all those who wish to understand how evidences are applied to new situations. Ignorance of these principles and foundations can cause a total failure in understanding the verdicts of the scholars on modern issues of importance and their details and complexities. Without the tools by which to understand how the scholars derive and apply their rulings, even a sincere, truth-seeking individual from *Ahlu-Sunnah* might fail to understand their use of broadly applicable principles and foundations, and



then falsely assume that they have spoken without evidence. Thus, the author of this poetry, **Shaykh Ibn 'Uthaymeen** (may Allah have Mercy on him), stated:

اغْتَنِمِ الْقَوَاعِدَ الْأُصُولَ فَمَنْ تَفُتُّهُ يُحْرِمِ الْوُصُولَ

**Take advantage of the *qawaa'id* (principles) and *usool* (foundations),  
Whoever misses them is deprived of attainment [of knowledge].**

In his lessons on the poem (p.44), he explained:

This is a principle the scholars have: "Whoever is deprived of the foundations shall be deprived of arrival at his goal," and they spoke the truth! Thus, we must be vigilant about understanding these principles, learning all that is included in them, researching them together, and asking those who know more than us about them, so we could actualize the point of studying them, with sincere intentions and good follow-through. Whoever misses out on these principles could only study Islamic knowledge issue by issue, one at a time, as he has no foundation to build anything on [for himself]. Thus, his knowledge is flawed, his thought process is slow and irregular, and he forgets issues easily...

This workbook was prepared specifically at the occasion of my return to travelling for *da'wah* after a few years. My beloved and respected elder, **Shaykh Abu Muhammad al-Maghribi** (may Allah bless and preserve him), requested me to come and visit his local community in Marietta, Georgia, at [Masjid Ibad-ur-Rahman](#), where I had visited at least twice some years ago. They have requested me to teach both general classes in the evenings, as well as advanced classes for students of knowledge in the mornings. I ask Allah to give us and them success and prosperity, and to aid them in fulfilling their virtuous ambition to purchase and renovate a permanent building for their masjid and community.

So with great excitement and anticipation of benefit, I put this workbook together for this occasion (those morning sessions) and beyond (the following week in Pittsburgh during Shaykh Abu Muhammad's visit, *in shaa' Allah*), hoping that Allah might accept it from us and grant us success, forgiveness, and raised ranks in His magnificent gardens of Paradise.

I ask Allah, the Mighty and Majestic, to have Mercy on the author of this poem, Shaykh Ibn 'Uthaymeen, who stated:

وَهَاكَ مِنْ هَذِي الْأُصُولِ جُمَلًا أَرْجُو بِهَا عَالِي الْجَنَانِ نُزُلًا

**Here, take for yourself from these *usool* (foundations), a number [of them],  
By way of them, I hope for lofty gardens of residence [in Paradise].**

I ask Allah to grant him this wish and enter him into the highest ranks of al-Firdows.

MOOSAA RICHARDSON

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## BRIEF BIOGRAPHY OF THE AUTHOR OF THE POEM

He was the scholar of Tafseer, Fiqh, and Usool, the great scholar of the Najd region [of modern day Saudi Arabia], Aboo 'Abdillaah, al-'Allaamah **Muhammad ibn Saalih ibn Muhammad ibn 'Uthaymeen** at-Tameemee.

He was born in the city of 'Unayzah in the Qaseem Region of Saudi Arabia on the 27th of *Ramadhaan*, 1347. (This corresponds to Saturday, March 9, 1929 on the Christian calendar.)

He studied under many prominent scholars, like Shaykh 'Abdur-Rahmaan ibn Naasir as-Sa'dee,<sup>1</sup> Shaykh Muhammad al-Ameen ash-Shinqeetee,<sup>2</sup> and Shaykh 'Abdul-'Azeez ibn Baaz<sup>3</sup> (may Allah have Mercy on them all), to name a few.

The shaykh became known for his masterful teaching methods as he worked to spread the pure message of *tawheed* in masjids and universities throughout the Kingdom. His energetic teaching, coupled with his in-depth knowledge and keen intellect, was a major factor in the spread of the correct understanding of Islam based on the Book and the Sunnah all over the world in this last century, by Allah's Permission.

His efforts in teaching and calling to Allah included:

- Teaching in *al-Ma'had al-'Ilmee* in 'Unayzah, and then in the College of *Da'wah* in Qaseem, since 1374
- Teaching, leading the prayers, and delivering Friday *khutbahs* in the central masjid of 'Unayzah since 1376
- Teaching in *al-Masjid al-Haraam* in Makkah and the Prophet's *Masjid* in al-Madeenah
- Lecturing in *masjids*, universities, and at seminars all over the country, as well as over the telephone to other countries
- Issuing religious edicts in person, by mail, and over the phone
- Teaching and assisting the pilgrims during Hajj and *Ramadhaan*
- Participating in various radio programs

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<sup>1</sup> **'Abdur-Rahmaan ibn Naasir as-Sa'dee [d.1376]**: He was the great scholar of *Fiqh*, *Tafseer*, and *Usool*, masterful author, and religious authority of Qaseem in his time, may Allah have Mercy on him. Refer to his biography in the Introduction to *Essential Questions and Answers Concerning the Foundations of Faith* (TROID Publications, 1425).

<sup>2</sup> **Muhammad al-Ameen ash-Shinqeetee [d.1393]**: He was the great scholar of *Tafseer* and *Usool*, the judge of Eastern Mauritania. He moved to Saudi Arabia where he taught in the Prophet's *Masjid* (may Allah raise his rank and grant him peace) in al-Madeenah, lectured in colleges in Riyadh and elsewhere, and went on to become a member of the prestigious Council of Senior Scholars. May Allah have Mercy on him.

<sup>3</sup> **'Abdul-'Azeez ibn Baaz [d.1420]**: He was the exemplary scholar, the senior religious authority of the Kingdom of Saudi Arabia in his time. He was a judge early in his life, and he then began teaching at *al-Ma'had al-'Ilmee* in Riyadh in 1372, and then at the College of *Sharee'ah*. He later held the positions of Vice-President and then President of the Islamic University of al-Madeenah from 1381 to 1395. He was then assigned to be the Chairman of the Board of Academic Research, *Iftaa'*, and *Da'wah*. In 1414, he became the official *mufti* of the Kingdom. May Allah have Mercy on him.

Furthermore, the shaykh authored many books in 'Aqeedah, Fiqh, Tafseer, and other Islamic sciences, and many more were transcribed from his recorded lectures and then published. From the most well known of them:

- Explanation of *Riyaadh as-Saaliheen*
- Explanation of *al-Aajurromiyyah* and the *Alfiyyah* of Ibn Maalik in Arabic Language
- *Al-Qawl al-Mufeed*, an explanation of *Kitaab at-Tawheed*
- Explanation of *al-Usool ath-Thalaathah* in 'Aqeedah
- Explanation of *Kashf ash-Shubuhaat* in 'Aqeedah
- *Ash-Sharh al-Mumti'*, an explanation of *Zaad Al-Mustaqni'*, in *Hanbali Fiqh*
- Explanation of Ibn Taymiyyah's *Al-'Aqeedah Al-Waasitiyyah*
- *Kitaab al-'Ilm*, guidelines and admonishments for students
- Explanation of *Soorah al-Baqarah, Aali 'Imraan, al-Kahf*, and many other *Soorahs*

Most of the shaykh's works were explanations of books written by the scholars who preceded him. However, the book about Allah's Names and Attributes: ***Al-Qawaa'id al-Muthlaa*** (Exemplary Principles), is an outstanding example of the shaykh's original authorship, as is the book, ***Makaarim al-Akhlaaq*** (Upright Moral Character). Both of these books have been translated and published by our brothers at TROID in Canada.

The shaykh had many students from many countries who benefited greatly from him over the years. His teaching in two institutions alone, the Faculty of *Sharee'ah* in Qaseem and *al-Ma'had al-'Ilmee* in 'Unayzah, spanned over 47 years, let alone his many efforts in teaching the people in *masjids*, schools, and universities all over the country and abroad.

Students from all over the world still continue to benefit from his books and tapes. Recordings of his lectures continue to be transcribed and published on the Internet and in print. His official web site on the Internet offers free downloads of some of his books and tapes:

[www.binothameen.net](http://www.binothameen.net)

The shaykh passed away on Wednesday, the 15<sup>th</sup> of *Shawwaal*, 1421 (January 10, 2001). He was 74 years of age. May Allah grant him an abundance of Mercy.

In a lecture about the life of the shaykh, Shaykh 'Abdul-Muhsin ibn al-'Abbaad (*may Allah preserve him*) stated:

His death (may Allah have Mercy on him) was from the greatest calamities that befell the Muslims this year [1421]. And just last year, the Muslims were faced with the death of *Shaykh al-Islaam*: Shaykh 'Abdul-'Azeez ibn Baaz (may Allah have Mercy on him), on the morning of Thursday, the 27<sup>th</sup> of *Muharram*, 1420. They had also just lost Shaykh Muhammad Naasir ad-Deen al-Albaanee (may Allah have Mercy on him) on the eve of Saturday, the 22<sup>nd</sup> of *Jumaadaa al-Aakhirah*, 1420. We ask Allah, the Mighty and Majestic, to forgive them all, and to grant the students of knowledge success in benefiting from the knowledge of the great scholars that have passed, the likes of these three and others, and to grant them success in benefiting from the scholars of today. Verily, He is All-Hearing, Ever-Responding (to our prayers).

From: *Ash-Shaykh Muhammad ibn 'Uthaymeen min al-'Ulamaa' ar-Rabbaaniyyeen*, pp.20-21.



# منظومة أصول الفقه وقواعده

SHAYKH IBN 'UTHAYMEEN'S POETRY ON USOOL AL-FIQH



## أرجو برى على الجنان نزلا

"By way of them [these principles made into poetry],  
I hope for lofty gardens of residence [in Paradise]."



# منظومة العلامة ابن العثيمين في أصول الفقه وقواعده

## The Poem of the Great Scholar, Shaykh Ibn 'Uthaymeen, on: ISLAMIC LEGAL MAXIMS: PRINCIPLES & FOUNDATIONS

١\_ الْحَمْدُ لِلَّهِ الْمُعِيدِ الْمُبْدِي مُعْطِي النَّوَالِ كُلِّ مَنْ يَسْتَجِدِّي

1. All praise is due to Allah, the One who returns [things], He who initiates [things],  
He who provides the bounties bestowed upon each person who seeks [them].

٢\_ مُنَّيَّتِ الْأَحْكَامِ بِالْأُصُولِ مُعِينِ مَنْ يَصْبُو إِلَى الْوُصُولِ

2. He who sets rulings in place, by way of *usool* (foundations),  
The One who assists each person seeking arrival [at his goal].

٣\_ ثُمَّ الصَّلَاةُ مَعَ سَلَامٍ قَدْ أَتَمَّ عَلَى الَّذِي أُعْطِيَ جَوَامِعَ الْكَلِمِ

3. Then, elevated rank and honor, along with complete safety,  
Is sought for the one given concise words of great meanings.

٤\_ مُحَمَّدٍ الْمَبْعُوثِ رَحْمَةً الْوَرَى وَخَيْرِ هَادٍ لِجَمِيعِ مَنْ دَرَى

4. Muhammad, the one sent as a form of mercy to the entire creation,  
And the best guide for all of those who know.

٥\_ وَبَعْدُ فَالْعِلْمُ بِحُورٍ زَاخِرَةٍ لَنْ يَبْلُغَ الْكَادِحُ فِيهِ آخِرَهُ

5. To proceed: Knowledge is vast oceans,  
The ends of which cannot be reached by the traveler.

٦\_ لَكِنَّ فِي أَصُولِهِ تَسْهِيلًا لِنَيْلِهِ فَاحْرِصْ تَجِدْ سَبِيلًا

6. Yet, in [understanding] its *usool* (foundations) there is ease facilitated,  
To attain that [ease], be vigilant; you shall find a way.

٧\_ اغْتَنِمِ الْقَوَاعِدَ الْأُصُولَ فَمَنْ تَفُتَّهُ يُحْرَمِ الْوُصُولَ

7. Take advantage of the *qawaa'id* (principles) and *usool* (foundations),  
Whoever misses them is deprived of attainment [of knowledge].

٨\_ وَهَكَأَنَّ مِنْ هَذِي الْأُصُولِ جُمَلًا أَرْجُو بِهَا عَالِي الْجَنَانِ نُزُلًا

8. Here, take for yourself from these *usool* (foundations), a number [of them],  
By way of them, I hope for lofty gardens of residence [in Paradise].

٩\_ قَوَاعِدًا مِنْ قَوْلِ أَهْلِ الْعِلْمِ وَلَيْسَ لِي فِيهَا سِوَى ذَا النَّظْمِ

9. Principles from the statements of the people of knowledge,  
Nothing of them are mine, aside from just putting that to poetry.

- ١٠ \_ الدِّينُ جَاءَ لِسَعَادَةِ الْبَشَرِ وَلَا نَتَفَاءِ الشَّرِّ عَنْهُمْ وَالضَّرْرَ
10. The Religion has come to facilitate happiness for humanity,  
And to keep all evil from them, as well as all harm.
- ١١ \_ فَكُلُّ أَمْرٍ نَافِعٍ قَدْ شَرَعَهُ وَكُلُّ مَا يَضُرُّنَا قَدْ مَنَعَهُ
11. Thus, each and every matter of benefit, He (Allah) has legislated,  
And each and every thing which harms us, He forbade.
- ١٢ \_ وَمَعَ تَسَاوِي ضَرَرٍ وَمَنْفَعَةٍ يَكُونُ مَمْنُوعًا لِذَرِيءِ الْمَفْسَدَةِ
12. And whenever harms and benefits are equal,  
Then such a thing is not allowed, so as to repel the harmful aspect.
- ١٣ \_ وَكُلُّ مَا كَلَّفَهُ قَدْ يُسِّرًا مِنْ أَصْلِهِ وَعِنْدَ عَارِضٍ طَرَأَ
13. And all things He required [us to do] have indeed been made easy,  
Originally, as well as whenever any complication arises [there is more ease].
- ١٤ \_ فَاجْلِبْ لِتَيْسِيرِ كُلِّ ذِي شَطَطٍ فَلَيْسَ فِي الدِّينِ الْحَنِيفِ مِنْ شَطَطٍ
14. So take that to make each and every hardship easier,  
As there does not exist in the upright religion any hardship whatsoever.
- ١٥ \_ وَمَا اسْتَطَعْتَ أَفْعَلْ مِنَ الْأُمُورِ وَاجْتَنِبِ الْكُلَّ مِنَ الْمَحْظُورِ
15. And whatever of the commands you are capable of, do them,  
And avoid each and every thing that is forbidden.
- ١٦ \_ وَالشَّرْعُ لَا يَلْزَمُ قَبْلَ الْعِلْمِ دَلِيلُهُ فِعْلُ الْمُسِيءِ فَافْتَهُم
16. Legislation is not binding before knowledge,  
Its proof is the action of the one who erred [in his prayer], so understand [it].
- ١٧ \_ لَكِنْ إِذَا فَرَّطَ فِي التَّعَلُّمِ فَذَا مَا حَلَّ نَظَرَ فَلْتَعَلَّمْ
17. However, if he is negligent in learning,  
That is a matter which requires investigation, so you should know.
- ١٨ \_ وَكُلُّ مَمْنُوعٍ فَلِلضَّرُورَةِ يُبَاحُ وَالْمَكْرُوهُ عِنْدَ الْحَاجَةِ
18. And each and every forbidden thing in the case of necessity,  
Is allowed, and discouraged matters as well, when there is a [less urgent] need.
- ١٩ \_ لَكِنَّ مَا حُرِّمَ لِلذَّرِيعَةِ يَجُوزُ لِلْحَاجَةِ كَالعَرِيَّةِ
19. Yet whatever is forbidden due it what it leads to,  
Is allowed when there is a [less urgent] need, like the 'ariyyah [issue].
- ٢٠ \_ وَمَا نُهِيَ عَنْهُ مِنَ التَّعْبُدِ أَوْ غَيْرِهِ أَفْسَدُهُ لَا تَرَدَّدِ
20. Whatever is [specifically] forbidden of issues of worship,  
Or other issues, consider it invalid; do not waver in doubt.

٢١ \_ فَكُلُّ نَهْيٍ عَادَ لِلدَّوَاتِ أَوْ لِلشُّرُوطِ مُفْسِدًا سَيَاتِي

21. As every prohibition that refers to specified things,  
Or to stipulations, renders them invalid, as will come.

٢٢ \_ وَإِنْ يُعَدُّ لِحَارِجِ كَالِعَمَّهِ فَلَنْ يَضِيرَ فَافْهَمَنَّ الْعِلْمَ

22. Yet if it refers to something external, like the headwear,  
Then it does not harm [the prayer's validity], so understand the reason.

٢٣ \_ وَالْأَصْلُ فِي الْأَشْيَاءِ حِلٌّ وَامْتِنَعِ عِبَادَةَ إِلَّا بِإِذْنِ الشَّارِعِ

23. The default rule on all things is permissibility, but do not allow,  
Any kind of worship, except with the permission of the Legislator.

٢٤ \_ فَإِنْ يَقَعُ فِي الْحُكْمِ شَكٌّ فَارْجِعْ لِلْأَصْلِ فِي التَّوَعَيْنِ ثُمَّ اتَّبِعِ

24. If there occurs any doubt about the ruling, then return back,  
To the base rule in both kinds of issues, and then follow [that].

٢٥ \_ وَالْأَصْلُ أَنَّ الْأَمْرَ وَالنَّهْيَ حُتْمٌ إِلَّا إِذَا التَّدْبُ أَوْ الْكُرْهُ عَلِمَ

25. The default ruling on the command and the prohibition is absolute,  
Unless a recommendation or discouragement is known [to be the intent].

٢٦ \_ وَكُلُّ مَا رَتَّبَ فِيهِ الْفَضْلُ مِنْ غَيْرِ أَمْرٍ فَهُوَ نَدْبٌ يَجْلُو

26. And everything which has virtue associated with it,  
Without any command to do it, such is [only] encouraged, as is clear.

٢٧ \_ وَكُلُّ فِعْلٍ لِلنَّبِيِّ جُرْدًا عَنْ أَمْرِهِ فَغَيْرُ وَاجِبٍ بَدَا

27. Each and every action of the Prophet, which is isolated,  
From any command of his [to do that], such is not obligatory, apparently.

٢٨ \_ وَإِنْ يَكُنْ مُبَيَّنًّا لِأَمْرٍ فَالْحُكْمُ فِيهِ حُكْمُ ذَاكَ الْأَمْرِ

28. If an action [of his] comes in light of a command,  
Then the ruling on it is the same ruling on that command.

٢٩ \_ وَقَدِّمِ الْأَعْلَى لَدَى التَّرَاخُمِ فِي صَالِحٍ وَالْعَكْسَ فِي الْمَظَالِمِ

29. Give priority to the higher-ranking issue when there is a clash,  
In good things, yet it is the opposite when it comes to harms.

٣٠ \_ وَادْفَعْ خَفِيفَ الضَّرَرَيْنِ بِالْأَخْفِ وَخُذْ بَعَالِي الْفَاضِلَيْنِ لَا تَخَفْ

30. Repel a slight harm by [engaging] in the lesser of two harms,  
And take the better of two virtuous things; do not be afraid.

٣١ \_ إِنْ يَجْتَمِعُ مَعَ مُبِيحٍ مَا مَنَعَ فَقَدِّمَنَّ تَغْلِيًّا الَّذِي مَنَعَ

31. Whenever a sanctioning text comes with one that is prohibitive,  
Then give priority, a higher importance, to that [text] which is prohibitive.

۳۲ \_ وَكُلُّ حُكْمٍ فَلِعَلَّةٍ تَبَعُ إِنَّ وُجِدَتْ يُوجَدُ وَإِلَّا يَمْتَنِعُ

32. Every ruling which follows an 'illah (a logical reason),  
When it (that reason) is found, so is that [ruling], otherwise it cannot be.

۳۳ \_ وَأَلْغِ كُلَّ سَابِقٍ لِسَبَبِهِ لَا شَرْطَهُ فَادِرِ الْفُرُوقِ وَانْتَبِهْ

33. Declare as invalid anything done before its *sabab* (reason for being legislated),  
Not its *shart* (condition); know the differences and pay attention.

۳۴ \_ وَالشَّيْءُ لَا يَتِمُّ إِلَّا أَنْ تَتِمَّ شُرُوطُهُ وَمَنْعٌ مِنْهُ عُدْمٌ

34. A matter is not completed without the completion of,  
Its conditions, and when [each] obstacle [which blocks that ruling] is absent.

۳۵ \_ وَالظَّنُّ فِي الْعِبَادَةِ الْمُعْتَبَرُ وَنَفْسَ الْأَمْرِ فِي الْعُقُودِ اعْتَبَرُوا

35. Near surety in worship is what is given consideration,  
As the same thing in contracts, they give [that] consideration.

۳۶ \_ لَكِنْ إِذَا تَبَيَّنَ الظَّنُّ حَطَا فَأَبْرِئِ الدِّمَّةَ صَحِّحِ الحَطَا

36. Yet if the speculation turns out to be wrong,  
Then fulfill your duty; correct the mistake.

۳۷ \_ كَرَجُلٍ صَلَّى قَبْلَ الْوَقْتِ فَلْيُعِدِ الصَّلَاةَ بَعْدَ الْوَقْتِ

37. Like a man who prayed before the time [of that prayer],  
Let him repeat the prayer after its time [enters].

۳۸ \_ وَالشَّكُّ بَعْدَ الْفِعْلِ لَا يُؤْتِرُ وَهَكَذَا إِذَا الشُّكُوكُ تَكْثُرُ

38. Doubt which arises after the action does not have any impact,  
And similar is the case of many doubts in large numbers.

۳۹ \_ أَوْ تَكُ وَهَمًّا مِثْلَ وَسْوَاسٍ فَدَعْ لِكُلِّ وَسْوَاسٍ يَجِي بِهِ لُكْعٌ

39. Or it is delusional, like a whispering, then abandon,  
Each and every whispering which Luka' (i.e. the disgraced devil) brings about.

۴۰ \_ ثُمَّ حَدِيثُ النَّفْسِ مَعْفُوفٌ فَلَا حُكْمَ لَهُ مَا لَمْ يُؤْتِرْ عَمَلًا

40. Also, internal discourse is something excused, so there is no,  
Ruling on it, so long as it does not lead to actions taken.

**The full version of this workbook in print and digital formats includes all 103 lines of poetry and its complete English translation by Ustaadh Moosaa Richardson...**



# منظومة أصول الفقه وقواعده

THE POEM & ITS TRANSLATION FOR NOTE-TAKING



سلسلة مؤلفات فضيلة الشيخ ٨٩

منظومة  
أصول الفقه  
وقواعده

النظم والشرح

لفضيلة الشيخ العلامة

محمد بن صالح العثيمين

عمره لله له ولوالديه والمسئولين

طبع بإشراف مؤسسة الشيخ محمد بن صالح العثيمين المغربية

دار ابن الجوزي



١- الْحَمْدُ لِلَّهِ الْمُعِيدِ الْمُبْدِي مُعْطِي النَّوَالِ كُلِّ مَنْ يَسْتَجِدِّي  
٢- مُثَبِّتِ الْأَحْكَامِ بِالْأُصُولِ مُعِينِ مَنْ يَصْبُو إِلَى الْوُصُولِ

1. All praise is due to Allah, the One who returns [things], He who initiates [things],  
He who provides the bounties bestowed upon each person who seeks [them].
2. He who sets rulings in place, by way of *usool* (foundations),  
The One who assists each person seeking arrival [at his goal].

٣\_ ثُمَّ الصَّلَاةُ مَعَ سَلَامٍ قَدْ أُتِمَّ عَلَى الَّذِي أُعْطِيَ جَوَامِعَ الْكَلِمِ  
٤\_ مُحَمَّدٍ الْمَبْعُوثِ رَحْمَةً لِرِجَالِ الْوَرَى وَخَيْرِ هَادٍ لِجَمِيعِ مَنْ دَرَى

3. Then, elevated rank and honor, along with complete safety,  
Is sought for the one given concise words of great meanings.
4. Muhammad, the one sent as a form of mercy to the entire creation,  
And the best guide for all of those who know.

٥\_ وَبَعْدُ فَالْعِلْمُ بُحُورٌ زَاخِرَةٌ لَنْ يَبْلُغَ الْكَادِحُ فِيهِ آخِرَهُ  
٦\_ لَكِنَّ فِي أُصُولِهِ تَسْهِيلاً لِنَيْلِهِ فَاحْرِصْ تَجِدُ سَبِيلاً

5. To proceed: Knowledge is vast oceans,  
The ends of which cannot be reached by the traveler.
6. Yet, in [understanding] its *usool* (foundations) there is ease facilitated,  
To attain that [ease], be vigilant; you shall find a way.

٧\_ اغْتَنِمِ الْقَوَاعِدَ الْأُصُولَ فَمَنْ تَفْتَهُ يُحْرِمِ الْوُصُولَ

7. Take advantage of the *qawaa'id* (principles) and *usool* (foundations),  
Whoever misses them is deprived of attainment [of knowledge].



٨\_ وَهَآكَ مِنْ هَٰذِي الْأُصُولِ جُمَلًا أَرْجُو بِهَا عَالِي الْجَنَانِ نُزُلًا  
٩\_ قَوَاعِدًا مِنْ قَوْلِ أَهْلِ الْعِلْمِ وَلَيْسَ لِي فِيهَا سِوَى ذَا النَّظْمِ

8. Here, take for yourself from these *usool* (foundations), a number [of them],  
By way of them, I hope for lofty gardens of residence [in Paradise].

9. Principles from the statements of the people of knowledge,  
Nothing of them are mine, aside from just putting that to poetry.

١٠\_ الدِّينُ جَاءَ لِسَعَادَةِ الْبَشَرِ وَلَا تَفَاءِ الشَّرِّ عَنْهُمْ وَالضَّرَرَ

**10. The Religion has come to facilitate happiness for humanity,  
And to keep all evil from them, as well as all harm.**

١١- فُكُلُ أَمْرِ نَافِعٍ قَدْ شَرَعَهُ وَكُلُّ مَا يَضُرُّنَا قَدْ مَنَعَهُ

11. Thus, each and every matter of benefit, He (Allah) has legislated,  
And each and every thing which harms us, He forbade.

١٢- وَمَعَ تَسَاوِي ضَرَرٍ وَمَنْفَعَةٍ يَكُونُ مَمْنُوعًا لِذَرِّهِ الْمَفْسَدَةِ

12. And whenever harms and benefits are equal,  
Then such a thing is not allowed, so as to repel the harmful aspect.

١٣\_ وَكُلُّ مَا كَلَّفَهُ قَدْ يُسِّرًا مِنْ أَصْلِهِ وَعِنْدَ عَارِضٍ طَرًا

13. And all things He required [us to do] have indeed been made easy,  
Originally, as well as whenever any complication arises [there is more ease].

١٤ \_ فَاجْلِبْ لِتَيْسِيرِ كُلِّ ذِي شَطَطٍ فَلَيْسَ فِي الدِّينِ الْحَنِيفِ مِنْ شَطَطٍ

14. So take that to make each and every hardship easier,  
As there does not exist in the upright religion any hardship whatsoever.



١٥\_ وَمَا اسْتَطَعْتَ افْعَلْ مِنَ الْمَأْمُورِ وَاجْتَنِبِ الْكُلَّ مِنَ الْمَحْظُورِ

15. And whatever of the commands you are capable of, do them,  
And avoid each and every thing that is forbidden.

١٦\_ وَالشَّرْعُ لَا يُلْزَمُ قَبْلَ الْعِلْمِ دَلِيلُهُ فِعْلُ الْمُسِيءِ فَافْتِهِمِ  
١٧\_ لَكِنْ إِذَا فَرَّطَ فِي التَّعَلُّمِ فَذَا مَحَلُّ نَظَرٍ فَلْتَعَلِّمِ

16. Legislation is not binding before knowledge,  
Its proof is the action of the one who erred [in his prayer], so understand [it].

17. However, if he is negligent in learning,  
That is a matter which requires investigation, so you should know.

١٨ \_ وَكُلُّ مَمْنُوعٍ فَلِلضَّرُورَةِ يُبَاحُ وَالْمَكْرُوهُ عِنْدَ الْحَاجَةِ  
١٩ \_ لَكِنَّ مَا حُرِّمَ لِلذَّرِيعَةِ يَجُوزُ لِلْحَاجَةِ كَالعَرِيَّةِ

18. And each and every forbidden thing in the case of necessity,  
Is allowed, and discouraged matters as well, when there is a [less urgent] need.
19. Yet whatever is forbidden due to what it leads to,  
Is allowed when there is a [less urgent] need, like the *'ariyyah* [issue].

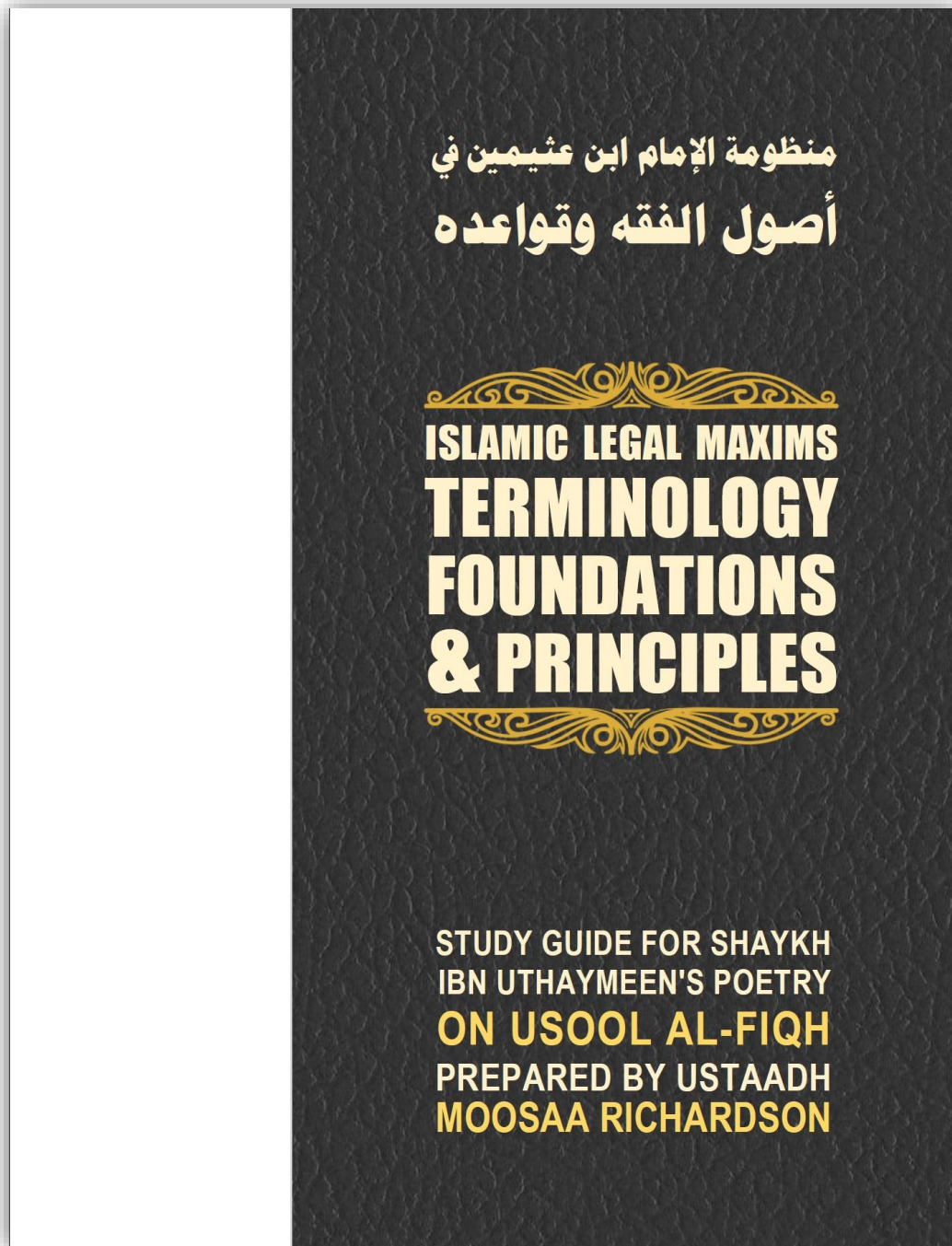
٢٠ \_ وَمَا نُهِي عَنْهُ مِنَ التَّعْبُدِ أَوْ غَيْرِهِ أَفْسِدُهُ لَا تَرَدِّدِ

20. Whatever is [specifically] forbidden of issues of worship,  
Or other issues, consider it invalid; do not waver in doubt.

*The full version of the workbook includes pages for note-taking for all 103 lines of the poetry...*

The following pages are samples of some of the resources available in the full version of the workbook:

1. A complete fully voweled version of the Arabic poetry.
2. A complete unvoweled version of the poetry (great for developing your Arabic Language skills!)
3. A complete manuscript from the handwriting of the shaykh himself!



APPENDIX I: The Original Poem in Arabic (Fully Voweled)

منظومة أصول الفقه وقواعده للعلامة محمد بن صالح العثيمين رحمه الله

- ١\_ الْحَمْدُ لِلَّهِ الْمُعِيدِ الْمُبْدِي مُعْطِي النَّوَالِ كُلِّ مَنْ يَسْتَجِدِي  
٢\_ مُثَبِّتِ الْأَحْكَامِ بِالْأُصُولِ مُعِينِ مَنْ يَصُبُّ إِلَى الْوُصُولِ  
٣\_ ثُمَّ الصَّلَاةُ مَعَ سَلَامٍ قَدْ أُتِمَّ عَلَى الَّذِي أُعْطِيَ جَوَامِعَ الْكَلِمِ  
٤\_ مُحَمَّدِ الْمَبْعُوثِ رَحْمَةَ الْوَرَى وَخَيْرِ هَادٍ لِجَمِيعِ مَنْ دَرَى  
٥\_ وَبَعْدُ فَالْعِلْمُ بُحُورٌ زَاخِرَةٌ لَنْ يَبْلُغَ الْكَادِحُ فِيهِ آخِرَهُ  
٦\_ لَكِنَّ فِي أَصُولِهِ تَسْهِيلاً لِنَيْلِهِ فَاحْرِصْ تَجِدْ سَبِيلاً  
٧\_ اغْتَنِمِ الْقَوَاعِدَ الْأُصُولَ فَمَنْ تَفْتَهُ يُحْرَمِ الْوُصُولَ  
٨\_ وَهَآكُ مِنْ هَٰذِي الْأُصُولِ جُمَلًا أَرْجُو بِهَا عَالِي الْجِنَانِ نُزُلًا  
٩\_ قَوَاعِدًا مِنْ قَوْلِ أَهْلِ الْعِلْمِ وَلَيْسَ لِي فِيهَا سِوَى ذَا النِّظْمِ

القَوَاعِدُ وَالْأُصُولُ

- ١٠\_ الدِّينُ جَاءَ لِسَعَادَةِ الْبَشَرِ وَلَا نَتَفَاءِ الشَّرِّ عَنْهُمْ وَالضَّرَرَ  
١١\_ فُكُلُ أَمْرٍ نَافِعٍ قَدْ شَرَعَهُ وَكُلُّ مَا يَضُرُّنَا قَدْ مَنَعَهُ  
١٢\_ وَمَعَ تَسَاوِي ضَرَرٍ وَمَنْفَعَةٍ يَكُونُ مَمْنُوعًا لِذَرِّهِ الْمَفْسَدَةِ  
١٣\_ وَكُلُّ مَا كَلَّفَهُ قَدْ يُسَّرَا مِنْ أَصْلِهِ وَعِنْدَ عَارِضٍ طَرَا  
١٤\_ فَاجْلِبْ لِتَيْسِيرِ كُلِّ ذِي شَطَطٍ فَلَيْسَ فِي الدِّينِ الْخَنِيفِ مِنْ شَطَطٍ  
١٥\_ وَمَا اسْتَطَعْتَ أَفْعَلْ مِنَ الْمَأْمُورِ وَاجْتَنِبِ الْكُلَّ مِنَ الْمَخْطُورِ  
١٦\_ وَالشَّرْعُ لَا يَلْزِمُ قَبْلَ الْعِلْمِ دَلِيلُهُ فِعْلُ الْمُسِي فَاْفْتِهِمِ  
١٧\_ لَكِنَّ إِذَا فَرَّطَ فِي التَّعَلُّمِ فَذَا مَحَلُّ نَظَرٍ فَلْتَعَلِّمِ  
١٨\_ وَكُلُّ مَمْنُوعٍ فَلِلضَّرُورَةِ يُبَاحُ وَالْمَكْرُوهُ عِنْدَ الْحَاجَةِ  
١٩\_ لَكِنَّ مَا حُرِّمَ لِلذَّرِيعَةِ يَجُوزُ لِلْحَاجَةِ كَالعَرِيَّةِ  
٢٠\_ وَمَا نُهِئَ عَنْهُ مِنَ التَّعْبُدِ أَوْ غَيْرِهِ أَفْسَدُهُ لَا تَرُدُّدِ

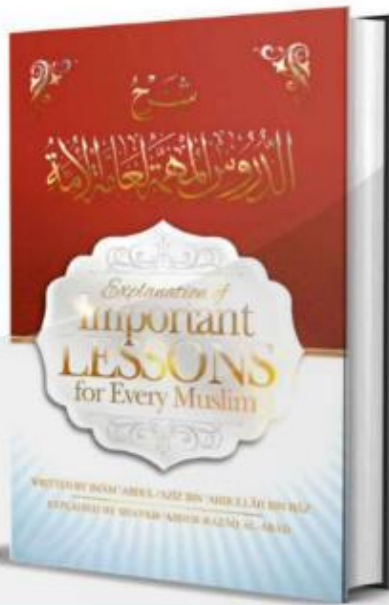
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## APPENDIX II: The Original Poem in Arabic (Unvoweled)

### منظومة أصول الفقه وقواعده للعلامة محمد بن صالح العثيمين رحمه الله

- ١\_ الحمد لله المعيد المبيدي معطي النوال كل من يستجدي  
٢\_ مثبت الأحكام بالأصول معين من يصبو إلى الوصول  
٣\_ ثم الصلاة مع سلام قد أتم على الذي أعطي جوامع الكلم  
٤\_ محمد المبعوث رحمة الورى وخير هاد لجميع من درى  
٥\_ وبعد فالعلم بحور زاخره لن يبلغ الكادح فيه آخره  
٦\_ لكن في أصوله تسهيلا لنيله فاحرص تجد سبيلا  
٧\_ اغتنم القواعد الأصولا فمن تفتته يحرم الوصولا  
٨\_ وهاك من هذي الأصول جملا أرجو بها عالي الجنان نزلا  
٩\_ قواعدا من قول أهل العلم وليس لي فيها سوى ذا النظم

### القواعد والأصول

- ١٠\_ الدين جاء لسعادة البشر ولانتفاء الشر عنهم والضرر  
١١\_ فكل أمر نافع قد شرعه وكل ما يضرنا قد منعه  
١٢\_ ومع تساوي ضرر ومنفعه يكون ممنوعا لدرء المفسده  
١٣\_ وكل ما كلفه قد يسرا من أصله وعند عارض طرا  
١٤\_ فاجلب لتيسير بكل ذي شطط فليس في الدين الحنيف من شطط  
١٥\_ وما استطعت افعل من المأمور واجتنب الكل من المحذور  
١٦\_ والشرع لا يلزم قبل العلم دليله فعل المسمي فافتهم  
١٧\_ لكن إذا فرط في التعلم فذا محل نظر فلتعلم  
١٨\_ وكل ممنوع فللضرورة يباح والمكروه عند الحاجة  
١٩\_ لكن ما حرم للذريعة يجوز للحاجة كالعريفة  
٢٠\_ وما نهى عنه من التبعيد أو غيره أفسده لا تردد



والشروع لا يلزم قبل العلم  
 لكن إذا فرط في التعلم  
 وكل ممنوع فللمضروبة  
 لكننا حرم للذريعة  
 وما يفرغ منه من التعبد  
 فكل من عاد للذوات  
 وإن يعدل فإرجح كالجمعة  
 والأصل في الأشياء عمل وامنح  
 فإن يقع في الحكم مثل فارجع  
 والأصل أن الأمر والنهي محتم  
 وكل ما رتب فيه الفصل  
 وكل فعل للشيء جردا  
 وإن يكن مبينا للأمر  
 وقدم الأعلى لدى التراجع  
 ٣. وأدفع خفيف الضررين بالأخف  
 إن يجمع مع مبيع ما يمنع  
 وكل حكم فلعلة تتبع  
 وألغ كل سابق لسببه.

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دليله فعل المسمى فافهم  
 فذا محل نظر فلتعلم  
 يباح والمكروه عند الحاجة  
 يجوز الحاجة كالعربية  
 أو غيره أفسده لا تردد  
 أو للشو وط مفسد اميات  
 فلن يصير فافهم العله  
 عبادة الإباحة الشارح  
 للأصل في النوعين ثم اتبع  
 إلا إذا التذب أو الكرم يعلم  
 من غير أمر فهو نذب يحلو  
 عن أمر فغير واجب بدا  
 فالحكم فيه حكم ذلك الأمر  
 في صالح والعكس في المظالم  
 وخذ بعالي الفاضلين لا تخف  
 فَعَدِمَنْ تَغْلِيْبَا الَّذِي مَنَع  
 إن وجدت يوجد والإيمنع  
 لا شره فادر الفروق وانته

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- معه من النوال كل من يستجدي  
 معين من يصبو إلى الوصول  
 على الذي أعطر بهوامع الكلم  
 وخيرها للجميع من دري  
 لن يبلغ الكادع فيه آخر  
 لنيله فاحرص تجد سبيلا  
 فمن تفتته يحرم الوصول  
 أرجو بركه على الجنان نزلا  
 وليس لي في سوى ذلك نظم

القواعد والأصول

- ١٠  
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 ٧  
 ١٥
- الدين جاء لسعادة البشر  
 فكل أمر نافع قد شرعه  
 ومع تساوى ضرر ومنفعة  
 وكل ما كلفه قد يسرا  
 فاجلب لتيسير بكل ذي شغل  
 وما استطعتا فعمل من المأمور
- ولا تفتأ الشرائع والضرر  
 وكل ما يضرنا قد منعه  
 يكون ممنوعا للرد المفسد  
 من أصله وعند عارض طرا  
 فليس في الدين الحنيف من شغل  
 واجتنب الكل من المخطور