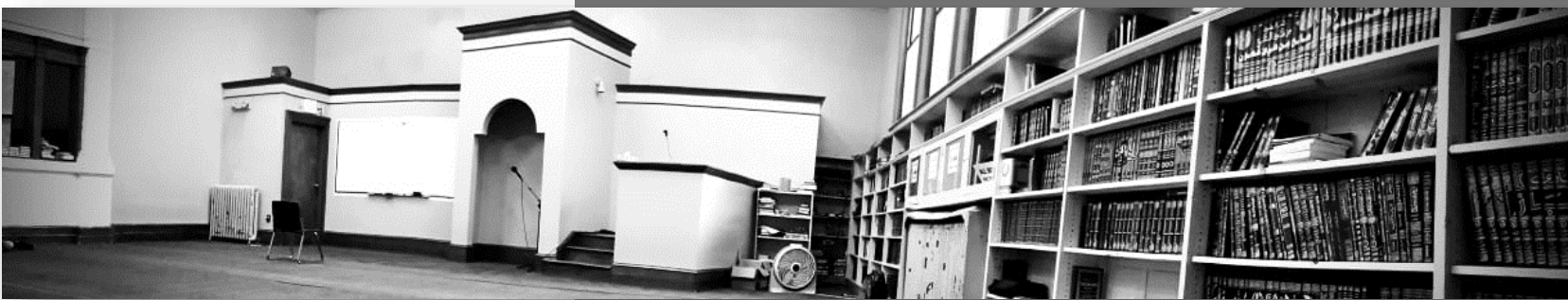


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# رسالة لطيفة جامعة في أصول الفقه المهمة

A COMPREHENSIVE GUIDE  
TO THE ESSENTIALS OF  
**USOOL AL-FIQH**  
(ISLAMIC LEGAL MAXIMS)



WORKBOOK & RESOURCES  
FOR THE SPECIAL COURSE  
AT AL-MASJID AL-AWWAL  
IN PITTSBURGH, PENNSYLVANIA  
AS TAUGHT BY USTAADH  
MOOSAA RICHARDSON

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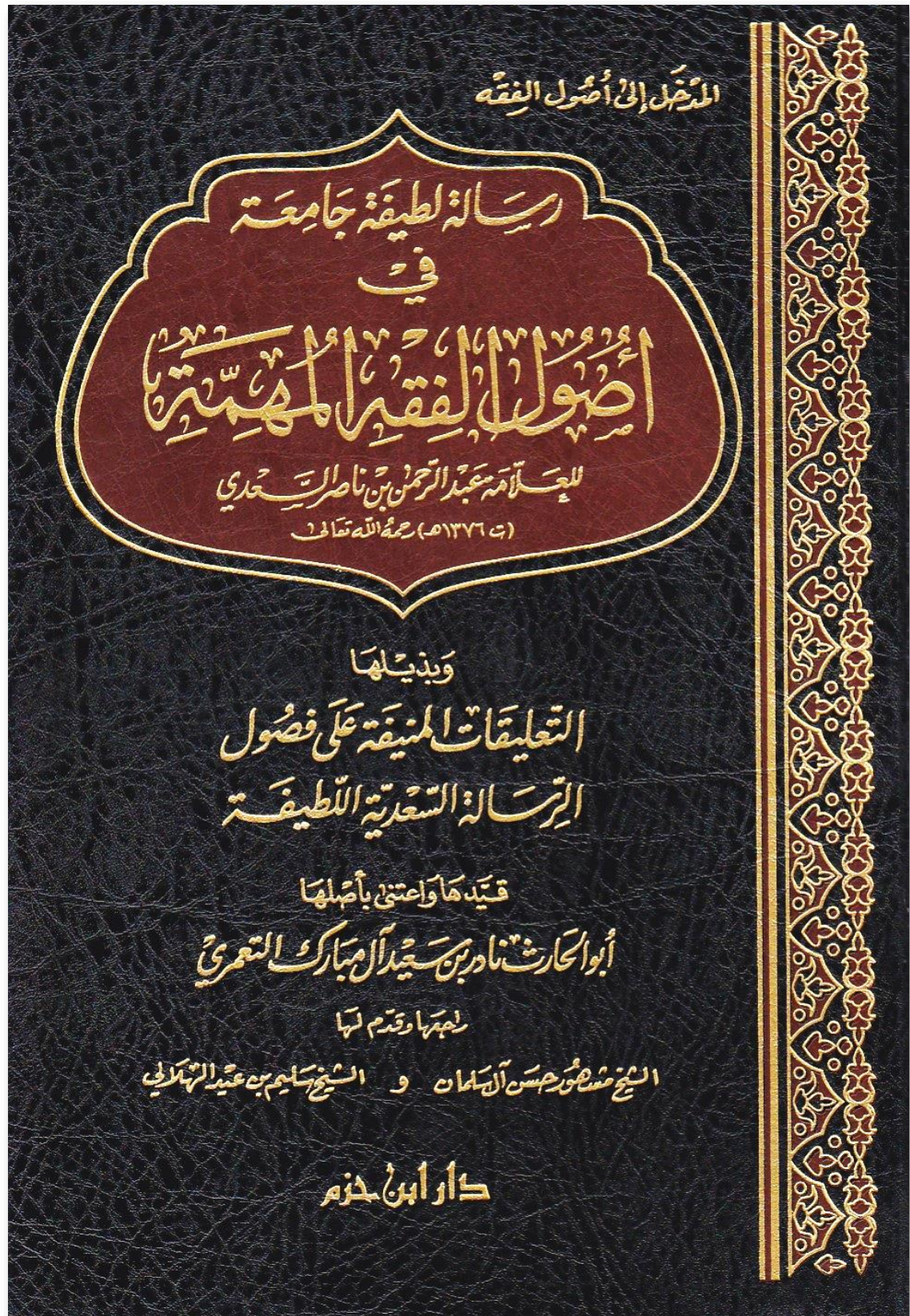
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**BOOK COVER:** al-Imaam 'Abdur-Rahmaan ibn Naasir as-Sa'dee's primer in Islamic Legal Maxims: *Risaalah Lateefah Jaami'ah fee Usool al-Fiqh al-Muhimmah*.

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# بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## PREFACE

All praise is due to Allah, the Lord, Creator, and Sustainer of all things. None deserve any type of worship other than Him alone, without any partners or associates. May He raise the rank of and grant peace to His prophet and final messenger, Muhammad, and all of his respected family, noble companions, and sincere followers. To proceed:

One of the most beautiful aspects of Islam is the completeness of its guidance and its perfect and timeless applicability for all those who seek to humbly serve their creator in worship and live upright lives of dignity and morality. Allah, the Mighty and Majestic, has said:

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا﴾

**“On this day I have perfected for you your Religion and completed My favor upon you. I am pleased with Islam for you as a religion.”<sup>1</sup>**

If the Lord of all things has perfected Islam, then a direct and logical conclusion we can draw is that Islam must include rulings and clarifications on all matters needed by the people. The correctness of this accurate conclusion is confirmed by Allah, the Exalted and Ever Praiseworthy, Himself:

﴿وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ﴾

**“We have sent down to you (O Muhammad) the Book, as clarification of all things, guidance, mercy, and glad tidings for the Muslims.”<sup>2</sup>**

“A clarification of all things,” means that nothing at all was left out or forgotten. This is further emphasized in another Quranic verse:

﴿مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ﴾

**We have not neglected anything in the Book.”<sup>3</sup>**

Sometimes, rulings are directly and specifically clarified in the Book of Allah. Sometimes, matters are specifically clarified by the Messenger of Allah (may Allah raise his rank and grant him peace), as his responsibilities included clarifying matters on behalf of Allah, as Allah has said:

﴿وَأَنزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ﴾

**“We sent down the *Thikr* (the Remembrance, i.e. the Quran) to you (O Muhammad), for you to clarify to the people what was sent down to them.”<sup>4</sup>**

The Messenger of Allah (may Allah raise his rank and grant him peace) emphasized the complete and comprehensive nature of the guidance of the Book and the *Sunnah*, when he said:

<sup>1</sup> Soorah al-Maa'idah (5:3) and a translation of its meaning

<sup>2</sup> Soorah an-Nahl (16:82) and a translation of its meaning

<sup>3</sup> Soorah al-An'aam (6:38) and a translation of its meaning

<sup>4</sup> Soorah an-Nahl (16:44) and a translation of its meaning

«مَا بَقِيَ شَيْءٌ يُقَرَّبُ مِنَ الْجَنَّةِ وَيُبَاعَدُ مِنَ النَّارِ إِلَّا وَقَدْ بَيِّنَ لَكُمْ.»

**“Nothing remains which can get you closer to Paradise and more distant from the Hellfire except that it has been clarified for you.”<sup>5</sup>**

His companions confirmed this, as Aboo Tharr (may Allah be pleased with him) stated, when narrating the above hadeeth:

تَرَكْنَا رَسُولُ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَمَا طَائِرٌ يُقَلِّبُ جَنَاحَيْهِ فِي السَّمَاءِ إِلَّا وَهُوَ يُذَكِّرُنَا مِنْهُ عِلْمًا

**“The Messenger of Allah -may Allah raise his rank and grant him peace- left us, and there is not a bird flapping its wings in the sky, except that he had taught us some knowledge about it.”<sup>6</sup>**

To properly appreciate the perfection of Islam and its complete and comprehensive guidance, one needs to understand that the angle of proof from a given text of the Quran or *Sunnah* may not always be direct and specific, as explained by the author himself in **Point 15**:

- Sometimes this [ruling] is taken from the *mantooq* (actual wording). This is when evidence proves a ruling within its wording, directly.
- Sometimes this is taken from the *mafhoom* (a deduction based on the wording). This is when evidence proves a ruling on another case which is comparable to the actual wording. It can be equal to the *mantooq* or even more rightly included in the intended ruling [of the *mantooq*].
- Or it may be taken from a deduction based on the opposite of the wording, when that thing should have the opposite ruling as the *mantooq*, as the actual thing spoken of was described with a specific description or stipulated to be a certain way, and so when such descriptions are absent or such stipulations are not found, the ruling differs.

Since evidence from the Book and the *Sunnah* needs understood and applied through indirect methods in some scenarios, there must be a set of rules, guidelines, manners, and limits to be observed in order to properly extract the correct ruling and apply it to more intricate cases. These things should have been familiar to the companions, their students, and the early scholars of the Religion. These are, in a nutshell: *Usool al-Fiqh* (Islamic legal maxims).

In his first two points of this book, the author (may Allah have Mercy on him) stated:

**[1]** *Usool al-Fiqh* is knowledge of comprehensive legal maxims, since *Fiqh* [itself] is either: Individual cases wherein one of the five rulings is needed; or the evidence used when deriving the rulings on such cases. So *Fiqh* is [essentially] knowledge of issues and proofs.

**[2]** These proofs are two types: *Kulliyyah* (comprehensive maxims), which encompass all rulings of similar types, from the first issues of *Fiqh* to the last ones, like when we say: Commands indicate obligations, prohibitions indicate impermissibility, and the likes. These are *Usool al-Fiqh*. Then, detailed *juz'iyyah* proofs need built upon those comprehensive maxims. Once this is complete, verdicts are applied to issues with these proofs.

The science of *Usool al-Fiqh* is **an absolutely essential tool** for anyone who wishes to understand what qualifies as evidence in Islamic rulings, how such evidence is evaluated and considered, and how the scholars apply it to a variety of circumstances. Ignorance of these principles and foundations and how they are applied can lead to misunderstandings and poor assumptions about the verdicts of Islam's scholars on modern issues of importance and their details and complexities. Without a solid grasp of these maxims, even a sincere, truth-seeking individual from *Ahlus-Sunnah* might fail to

<sup>5</sup> Collected by at-Tabaaree in *al-Mu'jam al-Kabeer* (no.1647, 2/155); authenticated by al-Albaanee in *Silsilat al-Ahaadeeth as-Saheehah* (no.1803).

<sup>6</sup> Collected by at-Tabaaree in *al-Mu'jam al-Kabeer* (2/155).

understand the scholars' verdicts derived from their usage of broadly applicable principles and foundations. The great scholar of *Usool al-Fiqh* and other fields, **Shaykh Muhammad ibn Saalih ibn 'Uthaymeen** (d.1421, may Allah have Mercy on him), stated:

اغْتَنِمِ الْقَوَاعِدَ الْأُصُولَ فَمَنْ تَفَتَّهُ يُحْرَمِ الْوُصُولَ

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

In his lessons teaching this line of poetry, **Shaykh Ibn 'Uthaymeen** (may Allah have Mercy on him) 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 keen 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...<sup>7</sup>

In his introduction of the monumental guide to Legal Maxims, *Qawaati' al-Adillah* (1/5), the great scholar, **Abul-Muthaffar as-Sam'aanee** (d.489, may Allah have Mercy on him) said, "Whoever does not know the foundations of the meanings of *Fiqh* (i.e. *Usool al-Fiqh*) shall not be saved from occasions of *taqleed* (blind following) and being considered among the [unlearned] common folk..."<sup>8</sup>

**Shaykh al-Islam Ibn Taymiyah** (d.728, may Allah have Mercy on him) stated:

A person must have *usool kulliyaa*t (broadly applicable maxims) through which he derives rulings on *juz'iyyaat* (individual cases), so that he can speak with knowledge and balance, and so he knows about how those individual cases are to be assessed. Otherwise, he would remain in lies and ignorance regarding those individual cases, and in ignorance and oppression regarding the maxims. Such [ignorance] produces a serious level of corruption...<sup>9</sup>

This book, *Risaalah Lateefah Jaami'ah*, is an excellent starting point for studying the science of *Usool al-Fiqh* (Islamic Legal Maxims). **Shaykh 'Abdur-Razzaq ibn 'Abdil-Muhsin al-Badr** (may Allah preserve him and his father) described it as: "One of the best books one could start with in the field of *Usool al-Fiqh*." He went on to explain this in detail, listing a number of special features of this book which make it especially befitting for study:

1. **Comprehensiveness:** It includes the most essential fundamentals of *Usool al-Fiqh*.
2. **Conciseness:** It is befittingly summarized and not long-winded.
3. **Simplicity:** Its expressions are clear and easy to understand.
4. **Absence of unnecessary rhetoric**, which is found in many books on *Usool al-Fiqh*.
5. **Effectiveness:** It truly assists a learner in understanding texts of revelation.
6. **Reliability:** It was authored by a masterful scholar, **'Abdur-Rahmaan ibn Naasir as-Sa'dee**.<sup>10</sup>

This workbook, by the Permission of Allah, is a helpful study companion for this classic primer. The text of the book is divided into a three-part introduction and 70 individual points. Each point includes the fully voweled Arabic wording, along with an English translation and ample space for note-taking.

<sup>7</sup> *Sharh Manthoomat Usool al-Fiqh wa Qawaa'idhi* (p.44)

<sup>8</sup> *Qawaati' al-Adillah* (1/5)

<sup>9</sup> *Majmoo' al-Fataawaa* (20/203)

<sup>10</sup> Summarized from the 17<sup>th</sup> minute to the 23<sup>rd</sup> minute of the first recorded class by **Shaykh 'Abdur-Razzaq al-Badr** (may Allah preserve him), as available on his official website: <https://www.al-badr.net/sub/119>.

Further resources are available as appendices, like the uninterrupted text of the English translation, the Arabic original (both fully vowelled and completely unvowelled), six short quizzes and a final exam, answer keys, as well as a helpful glossary of Arabic terms used in the text and its explanation.

The best and most optimal way to take advantage of this course and the resources in this workbook would include the following things:

- Attending the classes (local or online), paying attention fully, and taking notes.
- Memorizing the text of *Risaalah Lateefah Jaami'ah* in Arabic as we study.
- Initially using recordings and the fully vowelled Arabic text (Appendix IX on p.130) to review the text and check your memorization of it.
- Taking the quizzes (pp. 98-110) as you complete your study of the points.
- Graduating into checking your memorization of the text with only the unvowelled text (Appendix X, page 144), which strengthens your Arabic skills, by Allah's Permission.<sup>11</sup>
- Taking the final exam (p.VIII, p.111) after reviewing the entire text.

Additional resources, extension activities, group projects, and/or research assignments may be made available and announced throughout the course, *in shaa' Allah*.

It should be clear that this workbook has **not** been designed for independent self-study. To maximize your benefit from these materials, attend our special weekend course at the First Muslim Mosque (al-Masjid al-Awwal) in Pittsburgh, Pennsylvania, or tune in to the live broadcasts online. As the dates and times of these special opportunities may change, follow the masjid's Twitter account ([@1MMPGH](#)) to stay aware of the latest updates. If you are unable to attend live in person or online, then download or listen to the recordings of the classes and follow along with the workbook whenever that is easy for you. If you are not attending the classes at the masjid, detailed instructions on how you can access the live broadcasts and/or their recordings are found on the next page.

We ask Allah that He make the translation and publication of this text a beneficial contribution to the field and something which assists some of His sincere worshippers in their religion. After thanking Him, the Exalted and Most High, and praising Him for allowing us to complete this project, we need to thank some of His worshippers who extended various levels of assistance. I ask Him to generously reward Shaykh Dr. Mohammad bin Ghalib Alomari ([@m\\_g\\_alomari](#)) for his kind advice and assistance, as well as my brothers, Shaykh Dr. Musa Shaleem ([@musashaleem](#)) and Shaykh 'Umar Quinn ([@AbuSuhailah](#)). I would also like to thank my brother and companion, Gibril Harding, for his very helpful review of the text, as well as the noble brothers and sisters who studied the text with me on our Patreon channel. I cannot forget to thank my ever-supportive home team: my beloved wife, Umm al-'Abbaas, and our respected children for their invaluable support. May Allah forgive me and all of them, and may He reward them all greatly and spare them from harm and misguidance in this life and the punishment of the Next.

I ask Allah that He grant me and you success in attaining His Pleasure and in drawing near to Him. May He raise the rank of his Messenger, Muhammad, and grant him and his family and companions an abundance of peace.

**ABUL-'ABBAAS MOOSAA RICHARDSON**

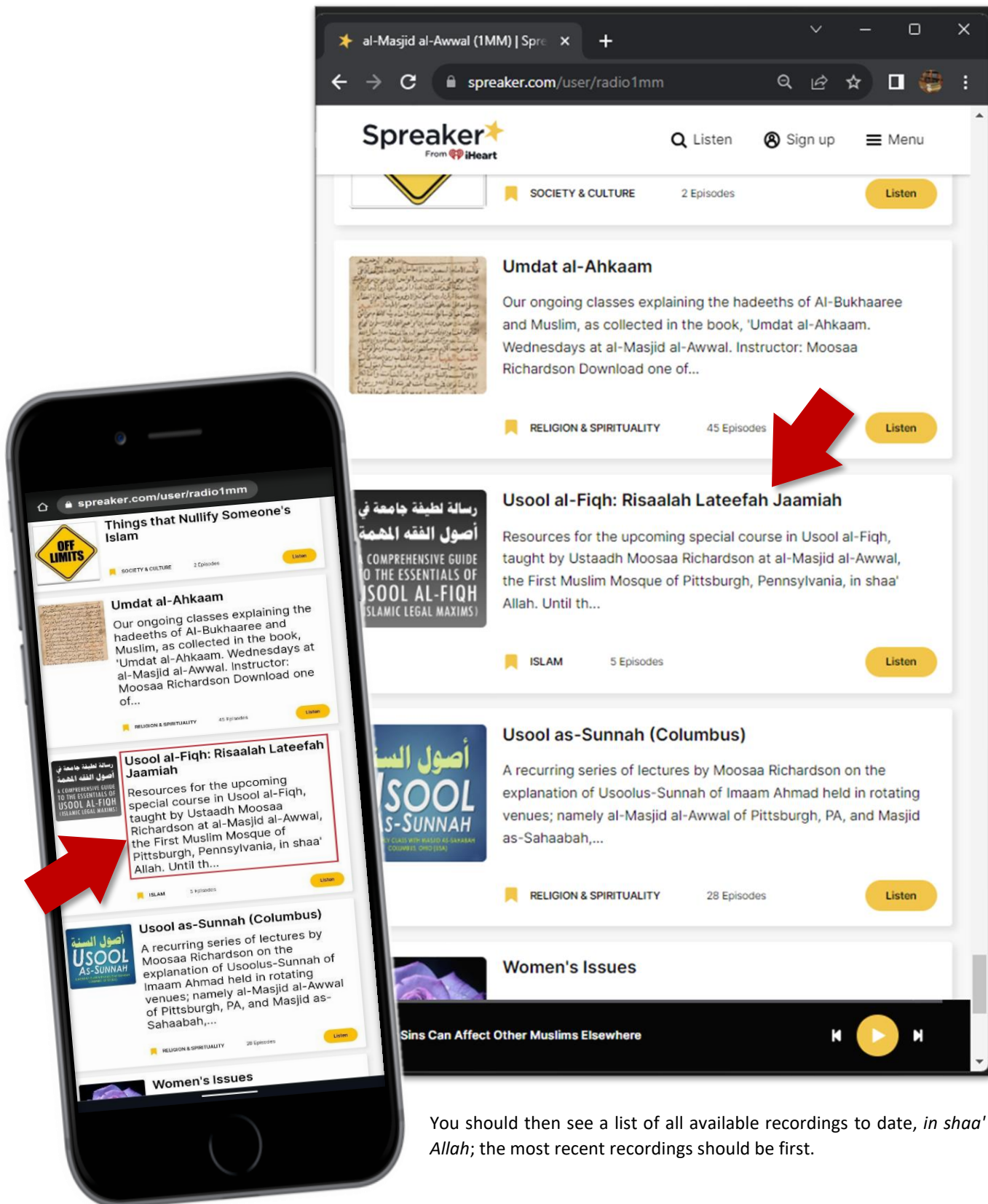
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<sup>11</sup> Many non-Arab students of the Religion get stuck in some kind of "fully vowelled only" mode of learning texts. Fully vowelled texts are merely a temporary crutch and should only fulfill a need briefly in the beginning stages of learning. Many students fail to realize how important it is to move into real levels of fluency by reading non-vowelled texts, thinking they need those crutches long after their time of need. They fail to realize that many of the fully vowelled texts are riddled with errors anyway, not actually providing the safety and correctness they thought they were enjoying!

## HOW TO ACCESS THE AUDIO RESOURCES

Go to [www.Spreker.com/user/radio1mm](http://www.Spreker.com/user/radio1mm) and follow the live broadcast right on the main page, if we are broadcasting live at the time. Otherwise, click on the podcast: "[Usool al-Fiqh: Risaalah Lateefah Jaamiah](#)", as shown below:



You should then see a list of all available recordings to date, *in shaa' Allah*; the most recent recordings should be first.

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

**BOOK COVER:** [A very special publication, a workbook](#) for the 103 lines of poetry authored by Shaykh Ibn 'Uthaymeen himself on the topic of *Usool al-Fiqh*. Classes by Ustaadh Moosaa Richardson explaining this text are already becoming available on [the 1MM Spreaker channel](#).

# Biographical Notes About the Author Abdur-Rahmaan ibn Naasir as-Sa'dee

Take notes from the lecture: *Biography of al-Imaam Abdur-Rahmaan ibn Naasir as-Sa'dee*

# The Importance of the Subject: USOOL AL-FIQH (Islamic Legal Maxims)

Take notes from the lecture: *An Introduction to the Study of Islamic Legal Maxims*

# An Overview of the Book: Risaalah Lateefah Jaami'ah

Take notes from the lecture: *An Introduction to the Book: Risaalah Lateefah Jaami'ah*

# A The Author's Introduction

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، الْحَمْدُ لِلَّهِ، نَحْمَدُهُ عَلَى مَا لَهُ مِنَ الْأَسْمَاءِ الْحُسْنَى وَالصِّفَاتِ  
الْكَامِلَةِ الْعُلْيَا، وَعَلَى أَحْكَامِهِ الْقَدَرِيَّةِ الْعَامَّةِ لِكُلِّ مَكُونٍ وَمَوْجُودٍ، وَأَحْكَامِهِ الشَّرْعِيَّةِ الشَّامِلَةِ  
لِكُلِّ مَشْرُوعٍ، وَأَحْكَامِ الْجَزَاءِ بِالثَّوَابِ لِلْمُحْسِنِينَ وَالْعِقَابِ لِلْمُجْرِمِينَ.

In the Name of Allah, the Most Gracious, the Ever Merciful. All praise is due to Allah. We praise Him for what He has of beautiful Names and lofty, perfect Attributes, for his general decrees of *Qadar* relative to each and every thing in existence, and for His legislative verdicts that encompass all religious matters, decreed rewards for the righteous, and punishments for criminals.

# The Author's Introduction B

وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ فِي الْأَسْمَاءِ وَالصِّفَاتِ وَالْعِبَادَةِ وَالْأَحْكَامِ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، الَّذِي بَيْنَ الْحُكْمِ وَالْأَحْكَامِ، وَوَضَّحَ الْحَلَالَ وَالْحَرَامَ، وَأَصَّلَ الْأُصُولَ وَفَصَّلَهَا، حَتَّى اسْتَتَمَ هَذَا الدِّينُ وَاسْتَقَامَ. اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ وَاتَّبَاعِهِ، خُصُوصًا الْعُلَمَاءِ الْأَعْلَامِ.

I testify that no one has any right to be worshipped other than Allah, alone, without any partners in His Names or Attributes, nor in the acts of worship or religious rulings He legislated. I further testify that Muhammad was His worshipful slave and messenger, the one who clarified the wisdom [behind rulings] and the rulings [themselves] and explained the *halaal* (permissible matters) and *haraam* (impermissible matters). He taught foundations and expounded upon them, so this Religion would be completed and upright. O Allah, raise the rank of Muhammad and grant him peace, as well as his family and followers, especially the outstanding scholars among them.

# C The Author's Introduction

أَمَّا بَعْدُ: فَهَذِهِ رِسَالَةٌ لَطِيفَةٌ فِي أُصُولِ الْفِقْهِ، سَهْلَةٌ الْأَلْفَاظِ، وَاضِحَةُ الْمَعَانِي، مُعِينَةٌ عَلَى تَعَلُّمِ الْأَحْكَامِ لِكُلِّ مُتَأَمِّلٍ مُعَانِي. نَسْأَلُ اللَّهَ أَنْ يَنْفَعَ بِهَا جَامِعَهَا وَقَارِئَهَا، إِنَّهُ جَوَادٌ كَرِيمٌ.

To proceed: This is a concise introduction to Islamic Legal Maxims, with easy expressions and clear meanings, something to help each and every focused, hard-working student learn the rulings. We ask Allah to make it beneficial for its compiler and its reader. He is One of abundant goodness, Ever Generous.

# Important Definitions: Fiqh & Usool al-Fiqh

# 1

أُصُولُ الْفِقْهِ هِيَ الْعِلْمُ بِأَدِلَّةِ الْفِقْهِ الْكُلِّيَّةِ. وَذَلِكَ أَنَّ الْفِقْهَ: إِمَّا مَسَائِلُ يُطْلَبُ الْحُكْمُ عَلَيْهَا بِأَحَدِ الْأَحْكَامِ الْخَمْسَةِ؛ وَإِمَّا دَلَائِلُ يُسْتَدَلُّ بِهَا عَلَى هَذِهِ الْمَسَائِلِ. فَالْفِقْهُ هُوَ مَعْرِفَةُ الْمَسَائِلِ وَالْدَّلَائِلِ.

*Usool al-Fiqh* is knowledge of comprehensive legal maxims, since *Fiqh* [itself] is either: Individual cases wherein one of the five rulings is needed; or the evidence used when deriving the rulings on such cases. So *Fiqh* is [essentially] knowledge of issues and proofs.

## 2 Two Types of Proofs: Kulliyyah & Juz'iyyah

وَهَذِهِ الدَّلَائِلُ نَوْعَانِ: كُلِّيَّةٌ تَشْمَلُ كُلَّ حُكْمٍ مِنْ جِنْسٍ وَاحِدٍ مِنْ أَوَّلِ الْفِقْهِ إِلَى آخِرِهِ، كَقَوْلِنَا الْأَمْرُ لِلْوُجُوبِ، وَالنَّهْيُ لِلتَّحْرِيمِ، وَنَحْوَهَا؛ وَهَذِهِ هِيَ أَصُولُ الْفِقْهِ. وَأَدِلَّةٌ جُزْئِيَّةٌ تَفْصِيلِيَّةٌ، تَفْتَقِرُ إِلَى أَنْ تُبْنَى عَلَى الْأَدِلَّةِ الْكُلِّيَّةِ. فَإِذَا تَمَّتْ، حُكِمَ عَلَى الْأَحْكَامِ بِهَا.

These proofs are two types: *Kulliyyah* (comprehensive maxims), which encompass all rulings of similar types, from the first issues of *Fiqh* to the last ones, like when we say: Commands indicate obligations, prohibitions indicate impermissibility, and the likes. These are *Usool al-Fiqh*. Then, detailed *juz'iyyah* proofs need built upon those comprehensive maxims. Once this is complete, verdicts are applied to issues with these proofs.

# Fiqh & Usool al-Fiqh Are Both Needed to Derive Islamic Rulings 3

فَالْأَحْكَامُ مُضْطَرَّةٌ إِلَى أدَلَّتِهَا التَّفْصِيلِيَّةُ؛ وَالْأَدَلَّةُ التَّفْصِيلِيَّةُ مُضْطَرَّةٌ إِلَى الأدَلَّةِ الْكُلِّيَّةِ. وَبِهَذَا نَعْرِفُ الضَّرُورَةَ وَالْحَاجَةَ إِلَى مَعْرِفَةِ أُصُولِ الْفِقْهِ، وَأَنَّهَا مُعِينَةٌ عَلَيْهِ، وَهِيَ أَسَاسُ النَّظَرِ وَالْإِجْتِهَادِ فِي الْأَحْكَامِ.

Verdicts need their relative, detailed proofs, and those detailed proofs need comprehensive maxims [behind them]. Based on this, we understand the dire need and necessity of knowing *Usool al-Fiqh*, and that it is something which aids in attaining it (i.e. *Fiqh* itself). It is the very basis of research and the process of deriving rulings.

# 4 Al-Ahkaam ash-Shar'iyyah: The Five Islamic Rulings

فَصْلٌ: الْأَحْكَامُ الَّتِي يَدُورُ عَلَيْهَا الْفِقْهُ

الْأَحْكَامُ الَّتِي يَدُورُ عَلَيْهَا خَمْسَةٌ: الْوَاجِبُ: الَّذِي يُثَابُ فَاعِلُهُ وَيُعَاقَبُ تَارِكُهُ. وَالْحَرَامُ: ضِدُّهُ.  
وَالْمَسْنُونُ: الَّذِي يُثَابُ فَاعِلُهُ وَلَا يُعَاقَبُ تَارِكُهُ. وَالْمَكْرُوهُ: ضِدُّهُ. وَالْمُبَاحُ: مُسْتَوِي الطَّرْفَيْنِ.

## Section: *Fiqh* Revolves Around Five Rulings

The rulings which *Fiqh* revolves around are five: *Waajib* (obligatory): One who does it is rewarded; one who abandons it is punished. *Haraam* (impermissible): The opposite of that. *Masnoon* (recommended): One who does it is rewarded; one who abandons it is not punished. *Makrooh* (discouraged): The opposite of that. *Mubaah* (openly permissible): It is the same either way (i.e. whether it is done or abandoned).

**(Full version includes pages for all 70 points)**

# APPENDIX I

## The Complete Text of the English Translation

### A Comprehensive Guide to the Essentials of Usool al-Fiqh (Islamic Legal Maxims)

By al-Imaam ‘Abdur-Rahmaan ibn Naasir as-Sa’ddee  
(may Allah have Mercy on him)

In the Name of Allah, the Most Gracious, the Ever Merciful.

All praise is due to Allah. We praise Him for what He has of beautiful Names and lofty, perfect Attributes, for his general decrees of *Qadar* relative to each and every thing in existence, and for His legislative verdicts that encompass all religious matters, decreed rewards for the righteous, and punishments for criminals.

I testify that no one has any right to be worshipped other than Allah, alone, without any partners in His Names or Attributes, nor in the acts of worship or religious rulings He legislated. I further testify that Muhammad was His worshipful slave and messenger, the one who clarified the wisdom [behind rulings] and the rulings [themselves] and explained the *halaal* (permissible matters) and *haram* (impermissible matters). He taught foundations and expounded upon them, so this Religion would be completed and upright. O Allah, raise the rank of Muhammad and grant him peace, as well as his family and followers, especially the outstanding scholars among them.

To proceed: This is a concise introduction to Islamic Legal Maxims, with easy expressions and clear meanings, something to help each and every focused, hard-working student learn the rulings. We ask Allah to make it beneficial for its compiler and its reader. He is One of abundant goodness, Ever Generous.

#### Section: The Definition of *Usool al-Fiqh*

1. *Usool al-Fiqh* is knowledge of comprehensive legal maxims, since *Fiqh* [itself] is either:

- Individual cases wherein one of the five rulings is needed;
- Or the evidence used when deriving the rulings on such cases.

So *Fiqh* is [essentially] knowledge of issues and proofs.

2. These proofs are two types:

- *Kulliyyah* (comprehensive maxims), which encompass all rulings of similar types, from the first issues of *Fiqh* to the last ones, like when we say: Commands indicate obligations, prohibitions indicate impermissibility, and the likes. These are *Usool al-Fiqh*.

- Then, detailed *juz'iyah* proofs need built upon those comprehensive maxims. Once this is complete, verdicts are applied to issues with these proofs.

3. Verdicts need their relative, detailed proofs, and those detailed proofs need comprehensive maxims [behind them]. Based on this, we understand the dire need and necessity of knowing *Usool al-Fiqh*, and that it is something which aids in attaining it (i.e. *Fiqh* itself). It is the very basis of research and the process of deriving rulings.

### Section: *Fiqh* Revolves Around Five Rulings

4. The rulings which *Fiqh* revolves around are five:

- *Wajib* (obligatory): One who does it is rewarded; one who abandons it is punished.
- *Haram* (impermissible): The opposite of that.
- *Masnoon* (recommended): One who does it is rewarded; one who abandons it is not punished.
- *Makrooh* (discouraged): The opposite of that.
- *Mubaah* (openly permissible): It is the same either way (i.e. whether it is done or abandoned).

5. *Wajib* (obligatory) can be categorized into:

- *Fardh 'Ayn* (an individual obligation): Each and every *mukallaf* (responsible person) of age and sanity must do it. Most religious obligations have this ruling.
- *Fardh Kifaayah* (a community obligation): Some responsible people must fulfill it; it must take place, yet it is not needed from each and every person individually. This is like learning beneficial fields of knowledge or manufacturing, calling the *atha'an*, ordering good, forbidding evil, and the likes.

6. These five rulings can vary greatly depending on their circumstances, relative levels [of importance], and their outcomes. Issues which include pure benefits (i.e. without any harms) or mostly beneficial aspects (i.e. with limited and comparatively less harm) are things ordered by the legislator (Allah), with orders indicating obligations or [at least] recommendations. Issues which include absolute harm (i.e. without any benefit) or mostly harmful aspects (i.e. with limited and comparatively less benefit) are disapproved by the legislator (Allah), with prohibitions that result in those issues being impermissible or [at least] discouraged. This maxim is something that encompasses all orders and prohibitions.

7. As for openly permissible matters, the legislator (Allah) has allowed them and granted permission for them. They could be used to accomplish good. In such cases they are categorized along with the things [He] ordered (i.e. either obligatory or recommended). When they are used to commit evil, they are categorized along with the prohibited matters (i.e. either impermissible or discouraged). This is a major legal maxim: The means share the same rulings as their objectives.

8. Based on that, we know... **(Full version includes all 70 points)**

# APPENDIX II

## QUIZ Covering Points 1-6 of the Book

Answer the following questions about the introduction and the first six points of the text. You may check your answers using the Answer Key on page 146..

1. When speaking about the evidence used in *Fiqh* discussions, the author of *Risaalah Lateefah Jaami'ah* stated:

These proofs are two types:

***Kulliyyah*** (comprehensive maxims), which encompass all rulings of similar types, from the first issues of *Fiqh* to the last ones, like when we say: Commands indicate obligations, prohibitions indicate impermissibility, and the likes. These are *Usool al-Fiqh*.

And \_\_\_\_\_ proofs, which need built on those comprehensive maxims. Once this is complete, verdicts are applied to issues with these proofs.

Which phrase completes the thought of the author accurately?

- A. non-comprehensive all-inclusive maxims
- B. incomprehensible maxims
- C. detailed *juz'iyyah*
- D. detailed *kulliyyah*

2. The author of *Risaalah Lateefah Jaami'ah* stated:

*Usool al-Fiqh* is knowledge of comprehensive legal maxims, since *Fiqh* [itself] is either: Individual cases wherein one of the five rulings is needed; or \_\_\_\_\_

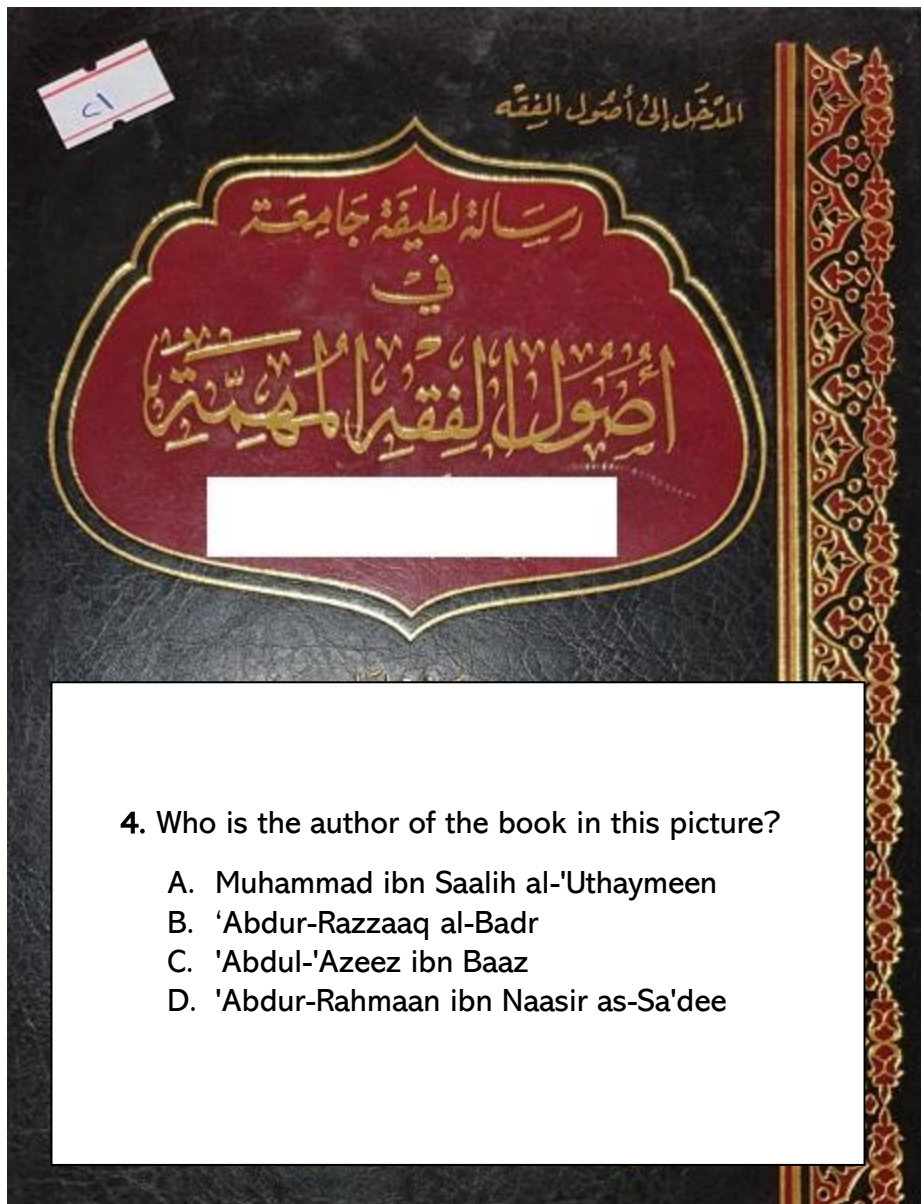
Which phrase best completes the words of the author?

- A. the evidence used when deriving the rulings on such cases.
- B. the five rulings broken down into 12 categories.
- C. the proofs from the Quran used by the top senior scholars.
- D. other cases wherein none of the five rulings is needed.

3. *Waajib* (obligatory) can be categorized into:

- *Fardh 'Ayn* (an individual obligation)
- And *Fardh Kifaayah* (a community obligation).

- T. TRUE
- F. FALSE



5. Something which has a mix of harms and benefits, yet the small amount of benefit is outweighed by a greater level of harm, is correctly classified as:

- A. either *haraam* or *makrooh*
- B. *haraam*
- C. either *makrooh* or *mubaah*
- D. *makrooh*

6. Since Islam is a religion with a heavy focus on community, most religious obligations are actually *fardh kifaayah*, due from the community collectively.

- T. TRUE
- F. FALSE

7. In **Point #3** of *Risaalah Lateefah Jaami'ah*, the author stated:

Based on this, we understand the dire need and necessity of knowing *Usool al-Fiqh*...

What was he referring to, when he said: *Based on this*...?

- A. a statement from Ibn Taymiyyah about evidences
- B. how specific evidence and broad maxims are both needed in *Fiqh*
- C. examples of how ignorance led to the ruin of entire civilizations so many times in the past
- D. Allah's praise of the people of knowledge

8. What was the author of *Risaalah Lateefah Jaami'ah* talking about when he said the following?

One who does it is rewarded; one who abandons it is punished.

- A. *waajib*
- B. *mandoob*
- C. *mubaah*
- D. *haraam*

9. Fill in the missing phrase from **Point #4** of *Risaalah Lateefah Jaami'ah*, with the **EXACT term** used by the author:

The rulings which *Fiqh* revolves around are five: *Waajib*... *Haraam*... \_\_\_\_\_...  
*Makrooh*... *Mubaah*...

- A. *fardh*
- B. *mandoob*
- C. *mustahabb*
- D. *masnoon*

10. In **Point #6** of *Risaalah Lateefah Jaami'ah*, the author stated:

Issues which include pure benefits (i.e. without any harms) or mostly beneficial aspects (i.e. with limited and comparatively less harm) are things ordered by the Legislator (Allah), with orders indicating obligations or [at least] recommendations...

He meant: That all matters of pure benefit are obligatory (*waajib*), and all matters of predominant benefit are recommended (*mustahabb*).

- T. TRUE
- F. FALSE

Check your answers using the answer key on page 146.

**MY SCORE:**  / 10

# APPENDIX III

## QUIZ Covering Points 7-16 of the Book

Answer the following questions about **Points 7-16** of the text. You may check your answers using the Answer Key on page 146.

1. As identified in **Point #9**, the four kinds of proof in Islamic Jurisprudence are the Book, the *Sunnah*...

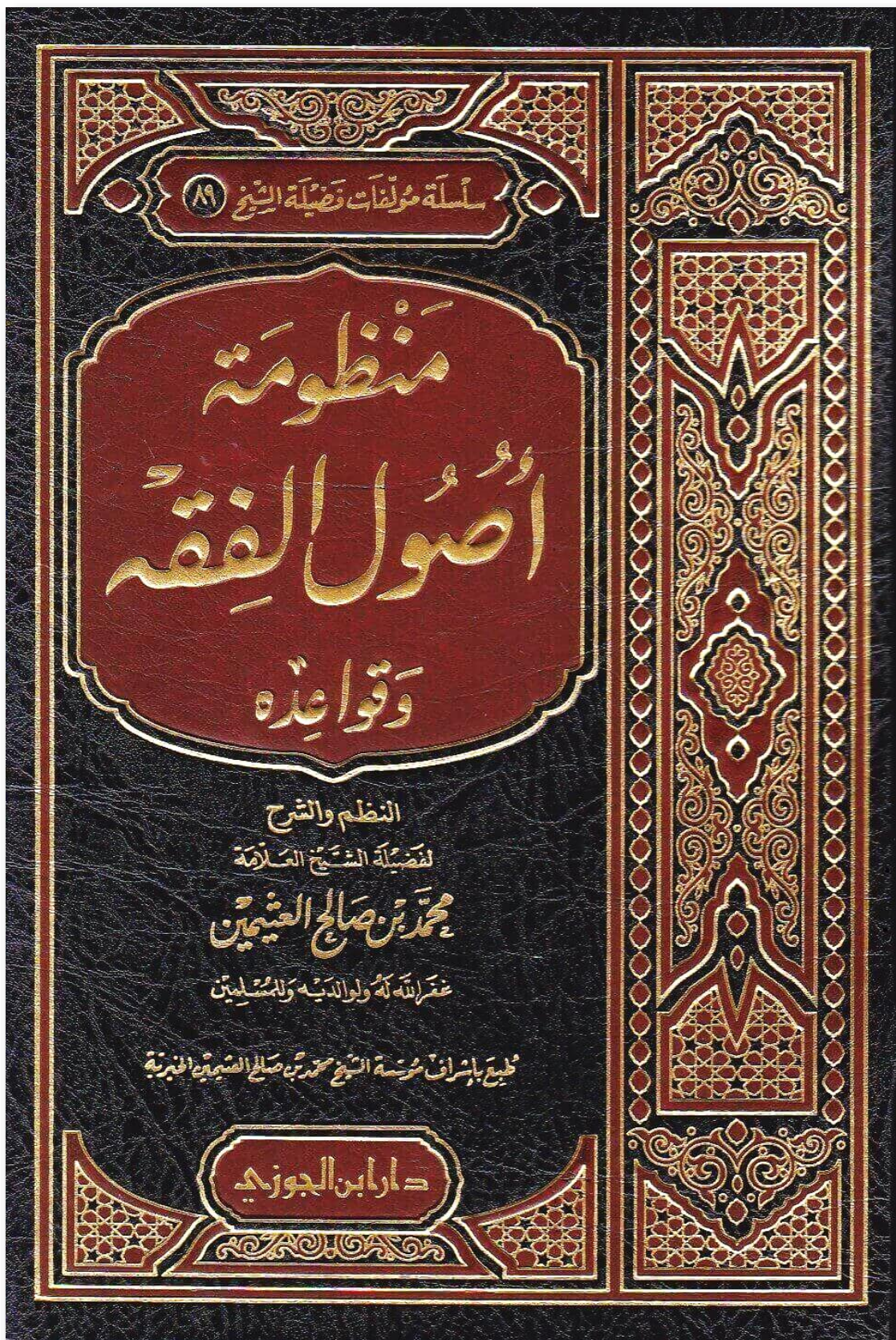
- A. *ijmaa'* and consensus
- B. consensus and *qiyaas*
- C. *qiyaas* and opinion
- D. consensus and textual evidence

2. Most important Islamic rulings are actually proven by *qiyaas* (sound analogy).

- T. TRUE
- F. FALSE

3. Regarding consensus and differing...

***(Full version includes six quizzes and a 25-question final exam!)***



**BOOK COVER:** A very special publication, the 103 lines of poetry authored by Shaykh Ibn 'Uthaymeen himself on the topic of *Usool al-Fiqh*, including the shaykh's own explanation. A workbook and classes by Ustaadh Moosaa Richardson on this book are available.

# APPENDIX IX

## The Complete Arabic Text [Fully Voweled]

رِسَالَةٌ لَطِيفَةٌ جَامِعَةٌ فِي أُصُولِ الْفِقْهِ الْمُهَمَّةِ  
لِلْإِمَامِ عَبْدِ الرَّحْمَنِ بْنِ نَاصِرِ السَّعْدِيِّ رَحِمَهُ اللَّهُ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ، نَحْمَدُهُ عَلَى مَا لَهُ مِنَ الْأَسْمَاءِ الْحُسْنَى وَالصِّفَاتِ الْكَامِلَةِ الْعُلْيَا، وَعَلَى  
أَحْكَامِهِ الْقَدَرِيَّةِ الْعَامَّةِ لِكُلِّ مُكَوَّنٍ وَمَوْجُودٍ، وَأَحْكَامِهِ الشَّرْعِيَّةِ الشَّامِلَةِ لِكُلِّ مَشْرُوعٍ،  
وَأَحْكَامِ الْجَزَاءِ بِالثَّوَابِ لِلْمُحْسِنِينَ وَالْعِقَابِ لِلْمُجْرِمِينَ.

وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ فِي الْأَسْمَاءِ وَالصِّفَاتِ وَالْعِبَادَةِ وَالْأَحْكَامِ،  
وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، الَّذِي بَيْنَ الْحَكَمِ وَالْأَحْكَامِ، وَوَضَحَ الْحَلَالَ  
وَالْحَرَامَ، وَأَصَلَ الْأُصُولَ وَفَصَّلَهَا، حَتَّى اسْتَتَمَ هَذَا الدِّينُ وَاسْتَقَامَ. اللَّهُمَّ صَلِّ وَسَلِّمْ  
عَلَى مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ وَاتَّبَاعِهِ، خُصُوصًا الْعُلَمَاءِ الْأَعْلَامِ.

أَمَّا بَعْدُ: فَهَذِهِ رِسَالَةٌ لَطِيفَةٌ فِي أُصُولِ الْفِقْهِ، سَهْلَةٌ الْأَلْفَاظِ، وَاضِحَةُ الْمَعَانِي، مُعِينَةٌ  
عَلَى تَعَلُّمِ الْأَحْكَامِ لِكُلِّ مُتَأَمِّلٍ مُعَانِي. نَسْأَلُ اللَّهَ أَنْ يَنْفَعَ بِهَا جَامِعَهَا وَقَارِئَهَا، إِنَّهُ  
جَوَادٌ كَرِيمٌ.

**(Full version includes the entire text)**

## فصل: تعريف أصول الفقه

[١] أصول الفقه هي العلم بأدلة الفقه الكلية. وذلك أن الفقه:

- إما مسائل يطلب الحكم عليها بأحد الأحكام الخمسة؛
- وإما دلائل يستدل بها على هذه المسائل.

فالفقه هو معرفة المسائل والدلائل.

[٢] وهذه الدلائل نوعان:

- كلية تشمل كل حكم من جنس واحد من أول الفقه إلى آخره، كقولنا الأمر للوجوب، والنهي للتحريم، ونحوها؛ وهذه هي أصول الفقه.
- وأدلة جزئية تفصيلية، تفتقر إلى أن تبني على الأدلة الكلية. فإذا تمت، حكم على الأحكام بها.

[٣] فالأحكام مضطرة إلى أدلتها التفصيلية؛ والأدلة التفصيلية مضطرة إلى الأدلة الكلية. وبهذا نعرف الضرورة والحاجة إلى معرفة أصول الفقه، وأنها معينة عليه، وهي أساس النظر والاجتهاد في الأحكام.

**(Full version includes the entire text)**

# APPENDIX X

## The Complete Arabic Text (Unvoweled)

رسالة لطيفة جامعة في أصول الفقه المهمة  
للإمام عبد الرحمن بن ناصر السعدي رحمه الله  
بسم الله الرحمن الرحيم

الحمد لله، نحمده على ما له من الأسماء الحسنى والصفات الكاملة العليا، وعلى أحكامه القدريّة العامة لكل مكوّن وموجود، وأحكامه الشرعيّة الشاملة لكل مشروع، وأحكام الجزاء بالثواب للمحسنين والعقاب للمجرمين.

وأشهد أن لا إله إلا الله وحده لا شريك له في الأسماء والصفات والعبادة والأحكام، وأشهد أن محمدا عبده ورسوله، الذي بين الحكم والأحكام، ووضح الحلال والحرام، وأصل الأصول وفصلها، حتى استتم هذا الدين واستقام. اللهم صل وسلم على محمد وعلى آله وأصحابه وأتباعه، خصوصا العلماء الأعلام.

أما بعد: فهذه رسالة لطيفة في أصول الفقه، سهلة الألفاظ، واضحة المعاني، معينة على تعلم الأحكام لكل متأمل معاني. نسأل الله أن ينفع بها جامعها وقارئها، إنه جواد كريم.

رِسَالَةُ لَطِيفَةِ جَامِعَةٍ  
فِي  
أُصُولِ الْفِقْهِ الْمَهْمَتَيْنِ  
لِلْعَلَمَةِ عَبْدِ الرَّحْمَنِ بْنِ نَاصِرٍ حُدَيْ  
(ت ١٣٧٦ هـ) رَحِمَهُ اللَّهُ تَعَالَى

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# APPENDIX XI

## ANSWER KEYS FOR MULTIPLE CHOICE QUESTIONS

Use the following answer keys to check your answers to the multiple-choice questions found in *Appendix II to Appendix VIII*.

Appendix II: Points 1-6	Appendix III: Points 7-16	Appendix IV: Points 17-29	Appendix V: Points 30-36	Appendix VI: Points 37-54	Appendix VII: Points 55-70
1C	1B	1C	1C	1C	1B
2	<i>Full version includes complete answer keys.</i>				
3					
4					
5					
6					
7					
8					
9					
10					

Appendix VII: Comprehensive Final Exam					
1A	1A	1A	1A	1A	1A
<i>Full version includes complete answer keys.</i>					

# APPENDIX XII

## GLOSSARY OF IMPORTANT ARABIC TERMS USED

'Aamm	عَامٌّ	Something which is general and broadly inclusive; a generally worded phrase; a broadly applicable principle or maxim; something which has 'umoom (see: <b>'Umoom</b> ); the opposite of <i>khaass</i> (see: <b>Khaass</b> ). See: <b>Points 22-23</b> and <b>62-65</b> .
Amr	أَمْرٌ	A command or directive; an order to fulfill something which is either <i>waajib</i> (see: <b>Waajib</b> ) or <i>mustahabb</i> (see: <b>Mustahabb</b> ); the opposite of a <i>nahy</i> (see: <b>Nahy</b> ). See <b>Point 56</b> : "An <i>amr</i> to do something is a prohibition of its opposite."
Asbaab	أَسْبَابٌ	(1) Causal grounds; reasons; events or circumstances which lead to certain rulings becoming effective or binding; plural of <i>sabab</i> (see: <b>Sabab</b> ). See <b>Point 52</b> : "Whenever the <i>asbaab</i> for acts of worship or rights are established, those [acts of worship or rights] are then obligatory." (2) Also used to refer to incidents about which Quranic passages were revealed. (see: <b>Asbaab an-Nuzool</b> , <b>Sabab an-Nuzool</b> , and <b>Point 63</b> )
Asbaab an-Nuzool	أَسْبَابُ النُّزُولِ	Incidents involving specific statements, questions, or actions which led to the revelation of a passage of Quran. Plural of <i>sabab an-nuzool</i> (see: <b>Sabab an-Nuzool</b> ). <i>Asbaab an-Nuzool</i> do not restrict the meanings of the passages to only those specific incidents. See: <b>Point 63</b> .
Asl	أَصْلٌ	A principle; a foundation; a base ruling; a legal maxim; singular of <i>usool</i> (see: <b>Usool</b> ). As found in <b>Point 17</b> : The <i>asl</i> (base ruling) on all directives in the Book and <i>Sunnah</i> is that they indicate obligations. (see: <b>Points 1, 17-18, 29, 35-37, and 44-45</b> )
Athaan	أَذَانٌ	The call to prayer; an announcement. Alternate spellings: <i>athan</i> , <i>adhan</i> , <i>adhaan</i> , <i>azaan</i> , <i>azan</i> . Calling the <i>athaan</i> at the time of prayer is an example of a <i>fardh kifaayah</i> . (see: <b>Fardh Kifaayah</b> and <b>Point 5</b> )
'Azeemah	عَزِيمَةٌ	The base ruling; the original ruling before specific circumstances are considered; the opposite of a <i>rukhsah</i> (see: <b>Rukhsah</b> ). Standing in obligatory prayers is required as an 'azeemah, while sitting is allowed for those incapable of standing as a <i>rukhsah</i> .
Baraa'at ath-Thimmah	بَرَاءَةُ الذِّمَّةِ	An innocent status and the absence of any liability or blame. See <b>Point 37</b> : "The base rule is <i>baraa'at ath-thimmah</i> regarding all obligations and the rights of others, until evidence proves otherwise."
Dalaalah	دَلَالَةٌ	An angle of applying evidence; the exact way a phrase proves a ruling. Different kinds include: <i>mutaabaqah</i> , <i>tadhammun</i> , and <i>iltizaam</i> . See: <b>Mutaabaqah</b> , <b>Tadhammun</b> , <b>Iltizaam</b> , and <b>Point 16</b> . Not to be confused with <i>dhalaalah</i> (misguidance), with a heavy "dha" sound.
Dhamaan	ضَمَانٌ	(1) Liability for lost, damaged, altered, or destroyed property. Those who forget or are ignorant of a ruling are not religiously sinful, yet they are still legally responsible for <i>dhamaan</i> . (see: <b>Point 54</b> ) (2) A warranty or guarantee offered along with a product or service.
Dharoorah	ضَرُورَةٌ	A necessity; a dire need; an emergency. When a <i>dharoorah</i> is accurately assessed, it excuses one from the sin of doing something impermissible. Comparatively, a <i>haajah</i> (or lesser <i>mashaqqah</i> ) is a less crucial, non-emergency need. (see: <b>Haajah</b> , <b>Mashaqqah</b> , and <b>Points 40-43</b> )

**(Full version includes complete glossary.)**