

## Meaning

مَعْرِفَةُ الْأَحْكَامِ الْعَمَلِيَّةِ بِأَدْلَتِهَا التَّفْصِيلِيَّةِ

**Awareness of the rulings relating to actions, with their proofs in detail.**

## Explanation

**Shaykh al Uthaymeen**

*Fiqh* in the linguistic [meaning] is *al fahm* (understanding).

And from it is His statement, He the Most High:

**However you do not *tafqahoona* (understand) their glorifying Allaah.**

Soorah al Israa- (17) aayah 44

And His statement:

**They said, "O Shu'ayb, we do not *nafqahu* (understand) much of what you say.**

Soorah Hood ( 11) aayah 91

And in the Legislation, [*fiqh*] is: awareness of Allaah's Rulings, related to '*aqeedah* (creed and belief) and actions.

So *fiqh* in the Legislation is not specific to the actions of the *mukallafeen* (those who are obligated to follow the commandments of the Religion) or the rulings relating to actions. Rather it even includes the rulings relating to '*aqeedah* (creed and belief) - to the extent that some of the people of knowledge would say:

Indeed knowledge of '*aqeedah* is *al fiqh ul akbar* (the greatest *fiqh*).

And this is true - because you cannot attempt to worship the One who is worshipped except after [acquiring] knowledge and awareness of His *tawheed* in terms of *ruboobiyyah*

(Allaah's Lordship) and His Names and His Attributes and His *uloohiyyah* (His Right to have all worship directed to Him). If not, then how can you attempt to worship one that is unknown?

Therefore the primary foundation is *tawheed* and it is correct and true that it be called *al-fiqh ul akbar*. However, the intention of the author here is *fiqh* in the technical sense and this is: awareness of the rulings relating to actions, with their proofs in detail.

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### **Taken from**

*Sharh ul Mumti'* (explanation of *Zaad ul Mustaqni*) of Shaykh Muhammad ibn al Uthaymeen page 10-11  
Translator Nasser ibn Najam - words in brackets and footnotes are the translator's