JAMIATUL ILM WAL HUDA EVENING ALIM CLASS



YEAR 4 END OF YEAR EXAMINATIONS UNIT C ASSESSMENT

Al Qawaaid al Fiqhiyyah fi al-Majallah Maxims related to Jurisprudence

1 hour

ADDITIONAL MATERIALS

No additional materials needed

INSTRUCTIONS TO CANDIDATES

Use black ink or black ball-point pen. Do not use pencil or gel pen. Do not use correction fluid. Answer **all** questions in both sections.

Use both sides of the paper.

If you need more paper, ask for A4 lined paper. You must write the question being answered **clearly** on any additional answer sheets. Also, you **must** get any additional answer sheets stapled with this sheet.

You are advised to spend your time as follows:

Section A - about 20 minutes applying the maxim (rule) to the scenario

Section B - about 40 minutes explaining each maxim with an associated scenario

INFORMATION FOR CANDIDATES

Section A: 20 marks Section B: 42 marks

The number of marks is given in brackets at the end of each question or part-question.

Section A: Match the rule according to the following situations:

1.	If a person says, 'I buy this woman' and intends Nikah, will the marriage occur? Rule:(4)
2.	I definitely know I performed Wudhu for Asr and prayed my Salah with Jama'ah. Now, after performing my Maghrib Salah, I have doubt whether my Wudhu broke in between the two Salahs. Will I need to repeat my Salah? Rule:(4)
3.	Muhammad's house has a pathway that cuts through the land of Ahmad. There is no context behind why the pathway is there nor any of them know how long the pathway has been here. In this situation, we will leave the matter as it is. Rule: (4)
4.	If a person is in such a place where there is no food, nor any access to any provision besides a dead animal which is Haram to consume, he is permitted to eat from it. Rule:(4)
5.	A person performed Tayammum due to having no water. Upon, finding water he will no longer be permitted to perform Tayammum. Rule:(4)
6. 7. 8. 9. 10	ection B: Translate the maxim and explain the rule fully (6 marks per question): الْأَصْلُ بَقَاءُ مَا كَانَ عَلَى مَا كَانَ الْأَصْلُ إِضَافَةُ الْحَادِثِ إِلَى أَقْرَبِ أَوْقَاتِهِ لاَ عِبْرةَ بِالدَّلاَلَةِ فِيْ مُقَابَلَةِ النَّصْرِيْحِ مَا ثَبَتَ عَلَى خِلَافِ الْقِيَاسِ فَعَيْرُهُ لاَ يُقَاسُ عَلَيْهِ مَا ثَبَتَ عَلَى خِلَافِ الْقِيَاسِ فَعَيْرُهُ لاَ يُقَاسُ عَلَيْهِ الْمَشْقَةُ تَجْلِبُ التَّسِيْرِ . الْمَشْقَةُ تَجْلِبُ التَّسِيْرِ . إذَا تَعَارَضَ مَفْسَدَتَانِ رُوْعِيَ أَعْظَمُهُمَا ضَرَرًا بِارْتِكَابِ أَخَفِّهِمَا .
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