

Blind Following of Madhhabs

هدية من سلطان ابن سبويه بلاد اليابان

من المنهاج

فكرات في اتباع المذاهب الأربعة

من المذاهب الأربعة

by

Shaykh Muhammad Sultaan al-Ma'soomi al-Khajnadi

Edited by

Shaykh Saleem al-Hilaalee

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Shaykh Muhammad Sultaan al-Ma'soomee al-Khajnadee

Checked, introduced, it's ahadeeth verified and annotated by
Shaykh Saleem al-Hilaalee

Edited and Translated by
Daawood ibn Ronald Burbank


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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Introduction

Verily all praise is for Allaah. We praise Him, seek his help and ask for His forgiveness. We seek refuge in Allaah from the evil within ourselves and from our evil actions. Whomsoever Allaah guides, none can misguide and whomsoever Allaah misguides, none can guide. I bear witness that none has the right to be worshipped except Allaah, alone, having no partner and I bear witness that Muhammad is His slave and Messenger.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ ۖ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ ﴿١٠٢﴾

O you who believe! Fear Allaah as He should be feared and die not except as Muslims.¹

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۚ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ ۖ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ

عَلَيْكُمْ رَقِيبًا ﴿١﴾

O mankind! Be dutiful to your Lord. Who created you from a single person (Adam) and from him, He created his wife (Eve) and from them both He created many men and women; and fear Allaah through Whom you demand your mutual (rights) and (do not cut the relations of) the wombs (i.e. kinship). Surely, Allaah is ever an All-Watcher over you.²

1. Soorah Aal-'Imraan (3): 102

2. Sooratun-Nisaa (4): 1

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٧٠﴾ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ
لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا

O you who believe! Keep your duty to Allaah and fear Him, and speak (always) the Truth. He will direct you to do righteous deeds and will forgive you your sins. Whosoever obeys Allaah and His Messenger has indeed attained a great achievement (i.e. he will be saved from the Hell-Fire and made to enter Paradise).¹

To proceed: Anyone who comes across the discussions of the followers of the *madhhabs* will not doubt that the misfortune of blind-following of *madhhabs* is one of the causes of decline of the Muslims and their backwardness. It has transformed their minds so that they do not think except with the minds of other people.

The *Imaams* and their first students - *rahimahumullaah* - did not blindly stick to their own opinions like these followers who have forgotten a large portion of the advice given by the *Imaams*. Thus *Shaytaan* has caused enmity and hatred between them so that they relit a fire which Allaah had extinguished and in reality, they turned away from the sayings of the *mujtahid Imaams* and clung onto the hypothetical answers given by late-comers who did not leave anything of the *madhhabs* except their names.

This fact has been understood by many scholars throughout the ages and so they have written about it and done well. But the work of 'Allaamah al-Ma'soomee - *rahimahullaah* - *Hadiyyat us-Sultaan ilaa Muslimee Bilaad il-Yaabaan* (Sultaan's Gift to the Muslims of Japan) is,

1. Sooratul-Ahzaab (33): 70 - 71

despite its small size, perhaps one of the most beneficial books written on the subject. I say this due to its excellent style and strength of proofs, to the point that I regard it to be a fatal blow to the misfortune of blind-following of *madhhabs*.

This fine work has been published a number of times previously and the publishers are to be thanked. However, unfortunately very little explanation was given along with it. Its *ahaadeeth* were quoted without mentioning their sources or being checked. So it was necessary to produce a new edition containing more easily accessible proofs, particularly when many scholars have requested it. Thus, I have taken pains for which I hope Allaah will reward me on the Day of Judgement and that He will make it beneficial for the worshippers.

I have provided all the references for the Qur'aanic *aayaahs* and prophetic *ahaadeeth* which the author mentioned as proof but did not quote their references from the Book of Allaah and where they were to be found in the reference works of Islaam, the books of the pure *Sunnah*. So I have provided the number of the *aayah* and which *soorah* it occurs in. I have also quoted the source for each *hadeeth*, preceding that with the ruling about its authenticity, depending upon the work of Shaykh Muhammad Naasir ud-Deen al-Albaanee, when the *hadeeth* is not to be found in either of the two *Saheehs*.

I have further, wherever possible, provided references for the quotations from the scholars. If I found any disparity, I affirmed the text as it is to be found in the original source and left the wording as quoted by the author. I also noticed that some points needed further explanation and elucidation, so I added small footnotes. I also noticed some places containing that which was superfluous, so I left it out.

If I have done what is fitting and arrived at what is correct, then:

وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ﴿٨٨﴾

My guidance cannot come except from Allaah, in Him I trust and unto Him I repent.¹

If I have erred or fallen short, then:

وَمَا أُبْرِيْ نَفْسِيْ اِنْ اَنَّ النَّفْسَ لَا مَارَةَ بِالسُّوْءِ اِلَّا مَا رَحِمَ رَبِّيْ اِنْ رَبِّيْ سُوْرٌ رَّحِيْمٌ ﴿٥٢﴾

I free not myself (from the blame). Verily, the (human) self is inclined to evil, except when my Lord bestows His mercy (upon whom He wills). Verily, my Lord is Oft-Forgiving and the Bestower of Mercy.²

I ask Allaah, the Blessed and Most High, to make this work beneficial to the Muslims. Those who do not give precedence to anything before Allaah and His Messenger, so that they may unsheath the sword of knowledge, which is: *'Allaah says... His Messenger says...'* And ride upon the back of truth, which is acquiring knowledge along with its proof. Thus expelling from Islaam the alterations of those going beyond bounds, the false claims of the deceptive, the misinterpretations of the ignorant and the bigotry of the blind-followers: those who pick and choose from the Qur'aan and divide up their *Deen* into sects and become separate groups. I ask that He (Allaah) accepts it and rewards its author, editor and publisher with good.

Abu Usaamah Saleem al-Hilaalee

1. Soorah Hood (11): 88

2. Soorah Yoosuf (12): 53

BIOGRAPHY OF THE AUTHOR¹

• His Time and Environment

The worst manifestation of the following of *madhhabs* appeared in the later ages when blind-following increased and spread rapidly amongst all the people, to the point that hardly a single place was safe from it. From those lands attacked by blind-following of *madhhabs* were the lands beyond the Tigris where it encamped with all its callousness and encircled its people just as the bracelet encircles the wrist.

They believed that a Muslim was he who followed Abu Haneefah - *rahimahullaah* - and that the Maalikees, Shaafi'ees and the Hanbalees and *Ahl ul-Hadeeth* were all upon error and misguidance. They said that it was not permissible to marry a Shaafi'ee woman since they are unbelievers since they declare 'I am a believer if Allaah wills.' They considered it obligatory to give pledge of allegiance to a Soofee Shaykh and that the best of them are the Naqshabandees. They further claimed that *Ahl us-Sunnah* are the Maatureedees and Ash'arees and that other than them are innovators. It is in the midst of this Soofee/Hanafee environment that al-Ma'soomee grew up.

• His Ancestry and Birth

He was: Abu 'Abdul-Kareem, Muhammad Sultaan ibn Abee 'Abdillaah Muhammad Awroon ibn Muhammad Meer Sayyid ibn 'Abd ir-Raheem ibn 'Abdillaah ibn 'Abd il-Lateef ibn Muhammad Ma'soom, known as al-Ma'soomee al-Khajnadee. He was born in

1. Sources for his biography are *Bid'atut-Ta'assub il-Madhhabee* of Muhammad 'Eed 'Abbaasee (pp. 274 - 275) and *Mukhtasar Tarjumah Haal Muhammad Sultaan* which is included in his work *Hukmullaah il-Waahid is-Samad fee Hukm it-Taalib minal-Mayyitil-Madad* (pp. 47 - 96).

Khajnadah, a town of Mesopotamia and Finghaanah and it was mentioned by Yaaqoot in his *Mu'jamul-Bildaan*, saying, "I have not seen any place in the east or the west purer than Khajnadah."

He was born in 1297H, into a noble and wealthy family, known for their knowledge. His parents taught him to read and write.

• His Studies, Journeying in Search of Knowledge and his Teachers

Al-Ma'soomee began by reading the books and treatises written in the Persian language, the language of the people of his land. Then he began to study the works in Arabic about rules of grammar, word-structure and rhetoric, such as the works of al-Uzee, az-Zanjaanee, the *Awaamil* of al-Jarmaanee, the *Kaafiyah* of Ibn ul-Haajib. He then advanced to studying the books of logic and philosophy such as *Musallam ul-'Uloom* with its explanation by Qaadee Mubaarak and *Hikmatul-'Ayn*, its explanation and the *Ishaaraat* of Ibn Seenaa. He studied the works of 'Aqeedah, such as *an-Nasafiyyah*, *al-'Adudiyyah*, *at-Tahaawiyyah*, *Jawharatut-Tawheed*, *as-Sanoosiyah* and other works, all of them with the two Shaykhs, Muhammad 'Iwad al-Khajnadee and 'Abdur-Razzaaq ar-Ragheenaanee al-Bukhaaree.

Having reached the age of twenty-three, he was at a stage where he could begin to research for himself, it was then that the mistakes of the blind-followers, their contradictions and their disobedience to their *Imaams* became clear to him. He declared this publicly, which caused the blind-followers who had been baptised in the river of blind-following of *madhhabs* to become furious. When the dispute grew severe al-Ma'soomee decided to travel to the Hijaz (the area containing Makkah and al-Madeenah) and set off from the land of Bukhaara in the year 1323H in the month of Shawwaal, placing his reliance upon

Allaah. He travelled by train to the land of Karaaseenabaad, then by ship to Koobah, then Taflees, then Naawaraaseeskee, then Yalta, then Siyawaastabool, then Odessa, then Istanbul, where he prayed *Jumu'ah* Prayer, in the Yooladool mosque. He met Sultaan 'Abdul-Hameed - *rahimahullaah* - and saw in the capital of the Ottoman *Khilaafah* such things as would cause the heart of the believer to bleed.

Al-Ma'soomee - *rahimahullaah* - said, "... then I was happy to come across the book market and some printing houses. There I came across an explanation of *al-Aqaa'id un-Nasafiyyah* of at-Tiftaazaanee which I had already memorised due to the number of times I had studied it. But I found that this version had the chapter about rulership missing, so I inquired about that. It was said to me that it was because it contained the point that the ruler must be from the Quraysh and that the *Khaleefah* cannot be from other than them. So when this was noticed by Abul-Hudaa the Shaykh of the Sultaan 'Abdul-Hameed, he informed the Sultaan that this was the reason for the opposition of the Arabs to the Turks, so this issue must be removed. So 'Abdul-Hameed ordered the chapter about rulership to be removed, so it was removed and the book was printed without it. When this became clear to me I foresaw the downfall of the Turks, and was greatly saddened."¹

Then al-Ma'soomee travelled by steamship and passed by Izmir, Alexandria and Suez, finally arriving at Makkah on the eighth of Dhul-Hijjah 1323H.

He performed *Hajj* and visited some of the scholars of the Hijjaz amongst them Shaykh Shu'ayb ibn 'Abdir-Rahmaan al-Maghribee al-Maaliikee, with whom he studied the two *Saheehs*, the *Muwatta* and

1. Taken from *Hukmullaah il-Waahid is-Samad fee Hukm it-Taalib minal-Mayyitil-Madad* of the author (pp. 54 - 55). I say: This is a true witness to the role of politics in the spread or decline of the *madhhabs*.

Mishkaat ul-Masabeeh and he gave him his *isnaad* and permission to narrate from him. He also met Shaykh Saalih Kamaal al-Hanafee, Shaykh Muhammad Muraad ar-Ramzee al-Qaazaanee, Shaykh Muhammad Sa'eed Baabseel ash-Shaafi'ee, Shaykh Ahmad al-Hadraawee and others. Most of these were Soofee Shaykhs and al-Ma'soomee was affected by them and gave his pledge of allegiance to Shaykh Muhammad Ma'soom ibn 'Abdir-Rasheed al-Mujaddidee an-Naqshabandee. He taught him the Soofee practises and ordered him to keep repeating the name of Allaah and to visualise the Shaykh whilst making *dhikr*. He then gave him permission to train followers, except that the heart of al-Ma'soomee was not content with these futilities. So he sought the aid of Allaah and began to study the source works of *tafseer* and the source books of the *Sunnah* and their explanation. Al-Ma'soomee witnessed the innovation of their having four separate places of Prayer around the House of Allaah, and would see the Hanafee refusing to pray behind the Shaafi'ee, instead he would sit amongst the rows of people waiting for the *Jamaa'ah* of his own *madhhab* and likewise would the followers of all the other *madhhab*s. After living there for three years he visited the mosque of the Prophet (ﷺ) and met the scholars of al-Madeenah. Among those he met were Shaykh 'Abdullaah al-Qadoomee al-Hanbalee, with whom he studied some parts of the *Musnad* and the beginning of *Kashf ul-Khafaa* and Shaykh Ahmad al-Barzanjee, under whom he studied *Salheeh ul-Bukhaaree*. All of them gave him permission to narrate from them and wrote their chains of narration for him.

Then he decided to travel to Shaam (Greater Syria), so he travelled by camel to Khaibar, then through Madaa'in Saalih, then by train to Taabook, then Ma'aan, 'Ammaan, al-Balqaa, then Dar'aa and finally Damascus, whose scholars he met. Among them were Shaykh Badr ud-Deen Yoosuf al-Ma'mar, the *muhaddith*, who died in the year 1354H, Shaykh 'Abdul-Hakeem al-Qandahaaree, Shaykh Abul-Khair

Ibn 'Aabideen and others, all of them giving permission to narrate from them.

It was in Damascus that he criticised the Soofee Mawlawee Shaykhs for their involvement in music, whirling dances, and use of the flute and the duff. He also criticised the Rifaa'iyyah al-Bitaa'ihiiyyah for their Satanic *dhikrs* and movements. Then he departed for Beirut and met Shaykh 'Abdur-Rahmaan ibn Darweesh al-Hoot, and Shaykh Yoosuf an-Nabahaanee. Then he visited al-Aqsaa mosque and stayed there for a few days, from there he travelled to Egypt by way of Boor Sa'eed and al-Ismaa'eeliyyah, then entered Cairo and stayed at al-Azhar university in the Sulaymaanee dormitories. He met Shaykh Muhammad Bakheet al-Mutee'ee, and Shaykh Muhammad Rasheed Ridaa. He helped with *al-Manaar* magazine, and bought all of its back issues and the works of Shaykh Muhammad 'Abdah and likewise what had been printed from the works of Shaykh ul-Islaaam Ibn Taymiyyah and his student Ibn ul-Qayyim al-Jawziyyah. He eventually bought a thousand books in total, not including smaller treatises and magazines!

He then set off to return to his family and homeland by way of Greece, then Istanbul, then Odessa, then by train, passing through Kharkov, Moscow, Petra, Saamaaraa, Adnabara' and Tashkent until he reached his home and visited and greeted his parents. When he settled, he began teaching in the school founded by his father and became engrossed in the works of Ibn Taymiyyah, Ibn ul-Qayyim and Ibn 'Abd ul-Barr - *rahimahumullaah* - and the truth became clear to him. He was made a *muftee* of the *Sharee'ah* courts in 1328H. This stage in the life of al-Ma'soomee was a time of research and seeking the proofs for each matter, so he would compare books and weigh them according to the Book and *Sunnah*. Thus the correctness of the *Salafee* methodology became clear to him so he clung to it and began to write in refutation of the earlier and later blind-followers. The *Deen* was revived in the

lands beyond the Tigris and the *Salafee* thought spread, so that the shrines, tombs and centres of pilgrimage which were worshipped besides Allaah were demolished.

● **Trials and Patient Perserverance**

While al-Ma'soomee - *rahimahullaah* - was in this state of calling to Allaah, the Bolshevik Communist revolution took place in the year 1917CE, causing many people to be deceived, leading them to go out carrying banners stating:

“Laa Ilaaha Illallaah Muhammad ur-Rasoolullaah”

and written underneath it was: “Freedom, Justice and Equality.” They set up various Islaamic committees and courts, al-Ma'soomee was chosen to head them, so he travelled to Moscow to take part in the council of Shaykhs and representatives. This state of affairs lasted only a few months until the red-cancer bared its fangs under the leadership of Lenin and Stalin who spread their evil and corruption throughout the land. They slaughtered the scholars and transported many thousands of them to the frozen north, where most of them died and some by the grace of Allaah were saved. As for al-Ma'soomee, he was imprisoned in the year 1342H in Khajnadah, then released by the grace of Allaah, but only to be imprisoned again in the year 1344H, but again saved by Allaah, the Most High. He then left Khajnadah and travelled to Margheenaan whose people welcomed him, whilst the communists watched him closely. There he was made judge, but he resigned when he became unable to judge by the truth. However the trials and tribulations did not stop for him; he debated with the atheists in Tashkent in a large gathering of people and destroyed their arguments, but when he returned to Marghiyaan, the atheists attacked his house and looted everything in it, including more than a thousand gold guineas. Furthermore, they ordered his arrest and that he be shot, except that Allaah saved him from their plans and he was able to escape

in 1928CE, fleeing to China where he remained for a number of years. Then in the month of Dhul-Hijjah 1353H he left China heading for Makkah, which he reached at the start of Dhul-Qa'dah, 1354H and settled there and became a teacher in *Daar ul-Hadeeth* in Makkah. In the months of *Hajj* he would teach in Masjid ul-Haraam in the Turkish language and the Turkish pilgrims would attend these lessons. Through them he would send letters to his father and family, news of whom had ceased to reach him towards the end of his life. He died in the year 1380H - *rahimahullaah* - and may Allaah grant him a home in Paradise.

• His Works

Al-Ma'soomee - *rahimahullaah* - wrote a large number of books both in Arabic and Turkish.

Hadiyyat us-Sultaan ilaa Muslimee Bilaad il-Yaabaan (Sultaan's Gift to the Muslims of Japan) was completed on the fifteenth of Muharram, 1358H and was printed for the first time in the year 1368H by Matba'at ul-Baabee al-Halabee and his associates in Egypt.

In this year, 1949CE, Shaykh Muhammad Naasir ud-Deen al-Albaanee travelled to Makkah to perform *Hajj* and visited Shaykh al-Ma'soomee in his house in the streets of the people of Bukhaara, near Masjid ul-Haraam. He received a copy of *Hadiyyat us-Sultaan* in printed form as a gift from its author.¹

After the third printing was sold out, the publisher, may Allaah grant him a good reward, decided to reprint it, after revision and checking and so passed that on to me. I set about this important matter and I do not claim to have reached the limit, rather, if you have good thoughts,

1. *Tadheer us-Saa'jid min Ittikhaadh il-Quboor Massajid* of Shaykh al-Albaanee (p. 94).

then it is a first step. I hope that those who differ with us will leave their hearts open to us, since differing views should not destroy love and that they do not fail to give us sincere advice, since advising is a prescribed act for one whose intention is pure and his thoughts and conscience are clear...

It is Allaah's aid that we seek and there is no ability or action except by the will of Allaah.

Abu Usaamah Saleem al-Hilaalee

Ammaan, al-Balqaa, Jordan.
27th Muharram 1403H

The Obligation of Referring to the Book and the *Sunnah* for Judgement

People were a single nation upon the religion of Aadam -'alaihis-Salaam - for fourteen generations,¹ then the devils dislodged and diverted them from their *Deen* and forbade for them what Allaah had made permissible. They disagreed and differed, so Allaah sent His Messengers in succession so that they would worship Allaah alone and so that His saying would be the deciding factor in any disagreement and the proof for this is the saying of Allaah, the Mighty and Majestic:

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّنَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنْزَلَ
مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا اخْتَلَفُوا فِيهِ

Mankind were one community and Allaah sent Prophets with glad tidings and warnings and with them He sent the Book in truth, to judge between people in matters wherein they differed.²

Muhammad (ﷺ) came, after a gap in the succession of Prophets, to explain the Straight Way to the people and to guide them, by Allaah's permission, in those matters of the truth about which they differed, to the Way of the Mighty and the One worthy of all praise. He, the Mighty and Majestic, says:

وَمَا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ وَهُدًى
وَرَحْمَةً لِقَوْمٍ يُؤْمِنُونَ ﴿٦٤﴾

1. See *Tafseer Ibn Katheer* (1/250), *Ighaathat ul-Luhfaan* of Ibn ul-Qayyim (2/203-205) and *Majmoo' ul-Fataawa* of Ibn Taymiyyah (28/603-605).

2. *Sooratul-Baqarah* (2): 213

We sent down the Book to you (O Muhammad) that you may make clear to them those things in which they differ and that it should be a guide and a mercy to those who believe.¹

This *ayah* confines the reason behind revelation, the Messenger's duty and way to being, proclaiming the clear message. Therefore, the clear decisive *ayaahs* come from Allaah ordering His Prophet to follow what was revealed to Him. He, the Most High, says:

يَتَّبِعِهَا الَّذِينَ اتَّقَوْا اللَّهَ وَلَا تَطْعَمُ الْكٰفِرِينَ وَالْمُنٰفِقِينَ اِنَّ اللَّهَ كَانَ
عَلِيْمًا حَكِيْمًا ﴿١﴾ وَاَتَّبِعْ مَا يُوحَىٰ اِلَيْكَ مِنْ رَّبِّكَ اِنَّ اللَّهَ كَانَ بِمَا
تَعْمَلُونَ خَبِيْرًا ﴿٢﴾

O Prophet! Fear Allaah and obey not the disbelievers and the hypocrites. Verily Allaah is full of knowledge and wisdom. But follow that which has come to you by inspiration from your Lord: for Allaah is well acquainted with (all) that you do.²

اَتَّبِعْ مَا أُوحِيَ اِلَيْكَ مِنْ رَّبِّكَ لَا اِلٰهَ اِلَّا هُوَ وَاَعْرِضْ عَنِ الْمُشْرِكِيْنَ ﴿١٠٦﴾

Follow what has been inspired to you from your Lord; None has the right to be worshipped but He and turn aside from those who join others in worship with Allaah.³

1. Sooratun-Nahl (16): 64

2. Sooratul-Ahzaab (33): 1-2

3. Sooratul-An'aam (6): 106

He, the Mighty and Majestic, says:

ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيحَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ

Then we put you (O Muhammad) on the (right) Way of Religion, so follow you that and follow not the desires of those who know not.¹

The Messenger (ﷺ) who knew Allaah, obeyed his Lord. He witnessed to that saying:

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۗ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ۖ

Nor does he speak of his own desire. It is no less than revelation sent down to him.²

From that which Allaah ordered his slave and His Messenger with, was that he should propagate and explain to the people that which was revealed to him by his Lord. He, the Most High, says:

يَأْتِيهَا الرِّسَالُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِن رَّبِّكَ وَإِن لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ

وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ ۚ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ

O Messenger! Proclaim that which has been sent to you from your Lord. If you did not, you would not have fulfilled and proclaimed His mission. Allaah will defend you from men (who mean mischief). For Allaah guides not those who reject faith.³

1. Sooratul-Jaathiyah (45): 18

2. Sooratun-Najm (53): 3-4

3. Sooratul-Maa'idah (5): 67

The Messenger did indeed completely propagate all the revelation from his Lord without the slightest deficiency, Allaah bears witness to that and also the believers. The Creator says:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا

This Day have I perfected your Religion for you, completed My favour upon you and have chosen for you Islaam as your Religion.¹

The Mother of the Believers, 'Aaishah - *radiallaahu 'anhaa* - said to Masrooq, "Whoever says to you that Muhammad kept secret anything sent down to him, has lied."²

All the Muslims upon the final Hajj when they were asked by the Messenger (ﷺ), "You will be questioned about me, so what will you say?" They said, 'We bear witness that you have fully conveyed the Revelation from your Lord, have done your duty and sincerely advised the Ummah and fulfilled that which was upon you.' So he pointed with his forefinger and raised it towards the heavens and pointed it at the people and said, "O Allaah bear witness, O Allaah bear witness."³

Allaah ordered His Messenger to follow the revelation and to propagate it to the people and to explain it in order for them to judge by it in any disputes they have because He is the One who knows fully the laws and regulations which are fitting for His creation and everything created is

1. Sooratul-Maa'idah (5): 3

2. Reported by al-Bukhaaree, Muslim, at-Tirmidhee and others.

3. Part of the hadeeth of Jaabir - *radiallaahu 'anhu*. Its various narrations have been collected by the *muhaddith* Shaykh al-Albaanee in his valuable book *Haaajat un-Nabee* (p. 73).

known best by its Creator and all humans are the creation of Allaah, so He knows best the way in which their affairs will be set aright and kept in order. He, the Mighty and Majestic, says:

أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٤﴾

Should He not know what He created? He is the most kind and Courteous (to His slaves), All-Aware (of everything).¹

If He had left mankind to pass judgements upon actions and sayings themselves, then judgement would change from person to person and in different times and it is not possible for a human to pass a definite and unchanging ruling. Since that is the case, He has made it binding upon the servants to obey Him and to obey the Messenger and warned them against disobedience and placed the guidance in His Book and the *Sunnah* of His Prophet. He, the Most High, says:

وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ

أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا ﴿٣٦﴾

It is not fit for a believer, man or woman, when Allaah and His Messenger have decreed a matter that they should have any option in their decision. Whosoever disobeys Allaah and His Messenger has indeed strayed in a plain manner.²

1. Sooratul-Mulk (67): 14

2. Sooratul-Ahzaab (33): 36

He, the Most Perfect, says:

مَنْ يُطِيعَ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ

He who obeys the Messenger has indeed obeyed Allaah.¹

قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِن تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ

مَا حُمِّلْتُمْ وَإِن تُطِيعُوهُ تَهْتَدُوا وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ ﴿٥٤﴾

Say: Obey Allaah and obey the Messenger, but if you turn away, he is only responsible for the duty placed on him and you for that placed upon you. If you obey him, you shall be on right guidance. The Messenger's duty is only to convey in a clear way.²

He (ﷺ) said, "He who obeys me enters Paradise and he who disobeys me has refused."³

The truthful and trustworthy Messenger (ﷺ) said, "I have left amongst you two things. You will not go astray as long as you hold to them: The Book of Allaah and the Sunnah of His Messenger."⁴

1. Sooratun-Nisaa (4): 80

2. Sooratun-Noor (24): 54

3. Reported by al-Bukhaaree (*Fath ul-Baaree*: 13/249) and others.

4. Reported by Maalik without connected *isnaad* (2/899). It has a support from the *hadeeth* of Ibn 'Abbaas - *radiiallaahu 'anhu* - reported in connected form by al-Haakim and declared *hasan* by our Shaykh, al-Albaanee, in *al-Mishkaat* (1/66) and it is also reported in the *hadeeth* of Abu Hurairah - *radiiallaahu 'anhu* - by al-Haakim and declared *Saheeh* by our Shaykh, al-Albaanee, in *Saheeh ul-Jaami*'. So, the *hadeeth* is *Saheeh* due to these chains.

From what has preceded it becomes clear that it is obligatory to refer back in judgement to the Book and the *Sunnah*, if we desire the correct way. Allaah has ordered that matters be referred back to Him and His Messenger when there is a disagreement and difference, so that the final judgement is that of the Book and the *Sunnah*. He, the Mighty and Majestic, says:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِن تَنَزَعْتُمْ
 فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ
 وَأَحْسَنُ تَأْوِيلًا ﴿٥٩﴾

O you who believe! Obey Allaah and obey the Messenger and those of you who are in authority. If you differ in anything amongst yourselves, refer it to Allaah and His Messenger, if you believe in Allaah and in the Last Day. That is better and more suitable for final determination.¹

This *ayah* explains that disputes and unknown matters are to be referred back to the Book of Allaah and the *Sunnah* of His Messenger so that the Muslims settle their disputes with them. That is the sign of truthfulness and the proof of *Eemaan* and he who does not refer back in judgement to the Book and the *Sunnah* in disputes and take judgement from them, then he is not a believer in Allaah and the Last Day and perhaps the clearest proof of this great matter which is counted as the crux of *Eemaan* is His saying

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِي مَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا
 يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴿٦٥﴾

1. Sooratun-Nisaa (4): 59

But no, by your Lord, they can have no Faith until they make you judge in all disputes between them and find in themselves no resistance against your decisions and accept (them) with full submission.¹

With this earth-rending oath which is sufficient to cause the mountains to fall to the ground and for the believer's jugular vein to tremble in terror and his limbs to shake with fear and for the hearts to rise to the throats and the eyes to roll up in their sockets. The Most Just of all judges has sworn by Himself that no one believes until he makes the Messenger (ﷺ) judge in all affairs. So whatever judgement he has passed then it is obligatory to submit to it, outwardly and inwardly, since it is the truth and what is there besides the truth except misguidance.²

This is the unrestricted authority; that no man-made law, custom, opinion of the elder of the tribe, saying of a man without a proof, any judgement reached by intellect or any personal experience is given precedence before Allaah and His Messenger (ﷺ), who calls to that which gives them life. Rather, they should not turn aside, hesitate or delay; they should submit fully outwardly and inwardly. Anything less than that is lame and half-hearted submission leaning upon the walking stick of blind-following and opinions of men.

The Companions - *radiiallaahu 'anhum* - submitted themselves and the reins of their intellect and they were indeed men of great wisdom and intellect, to the truthful and trusted Messenger; to whom came information from the heavens and upon whom the Qur'aan was sent down. He knew its explanation due to that which Allaah showed him.

1. Sooratun-Nisaa (4): 65

2. *Tafseer Ibn Katheer* (Tafseer of verses 59 and 85 of sooratun-Nisaa).

Whatever the Companions did then Allaah was pleased with them and they were pleased with Allaah; after them came the *Taabi' een* continuing upon this correct path and this straight way.

The affair continued in like manner for three generations; with scholars who were satisfied in this world with little and who were not spurred on regarding knowledge except by what they saw to be its right upon them. Thus, their hearts were free from any desire of position with a ruler and their souls were free from self adoration. So they did not see their success except in worshipping their Lord. Their students around them took knowledge and wisdom, being submerged in an agreeable atmosphere which cleansed their hearts and minds from following desires and from obstinate refusal of following the *hadeeth* of the Messenger (ﷺ), about which none of the creation have excuse and there is no escape from following the *Sunnah* of the chosen one.

When they saw the ruling for a matter in the Book of Allaah and the *Sunnah* of His Messenger, or one of them, then they would cling to that. If they did not (find the ruling in the Book or the *Sunnah*) then they would look for the *ijmaa'* of the *Ummah*, since it does not unite upon misguidance. If they could not find the *ijmaa'*, then they would compare it (the matter) against the Book and the *Sunnah* using *qiyaas* and would strive hard to arrive at the *Sharee'ah* ruling by deduction. So in this some of them arrived at what was correct and others erred but were still deserving of reward and had excuse due to many reasons, which ash-Shaafi'ee - *rahimahullaah* - summarised in excellent terms in *ar-Risaalah* (p. 219), saying, "As for contradicting an established *hadeeth* from Allaah's Messenger, then I hope that we cannot be charged with that, if Allaah wills, and that is not allowed for anyone, but a man may be ignorant of something from the *Sunnah* and may therefore hold a saying contrary to it, not knowingly opposing it and a person may also overlook and make mistakes in interpretation."

These reasons are also set out by Shaykh ul-Islaam (Ibn Taymiyyah) in *Raf' ul-Malaam 'anil-A'immat il-A'laam* where he quoted the excuses for these great scholars, saying, "Know that there is not a single one of the great scholars, who were acceptable to the *Ummah* in general, who deliberately conflicted with the Messenger (ﷺ) in anything from his *Sunnah* be it small or great. Since all of them definitely agreed upon the obligation of following the Messenger (ﷺ).

As for the sayings of any man, some are taken and some are to be rejected, except for Allaah's Messenger (ﷺ). But if a saying of any of them is found to conflict with an authentic *hadeeth*, then the scholar must be excused for not having followed it and the excuses are of three types: (i) Not believing that the Prophet (ﷺ) said it. (ii) Not believing that this matter is what is referred to by that *hadeeth*. (iii) Believing the ruling to have been abrogated. These three classes branch off into many reasons."

He then mentioned some of them and gave examples. But the excuse of the *Imaam* is not an excuse for his students when the truth becomes clear or is explained to them and this is affirmed by the sayings reported from the four *Imaams* explaining their position regarding the blind-following of them and that they disassociated themselves from that. This was due to their knowledge and piety since they indicated that they had not comprehended all of the *Sunnah*.

Their students have reported various sayings from them, with different wordings: all affirming one thing: that it is obligatory to act upon the *hadeeth* when it is found to be authentic and to abandon blind-following of the opinions of men which conflict with it. Such as the saying of Abu Haneefah - *rahimahullaah* - when he said to Abu Yoosuf - *rahim ahullaah* - "Woe to you! O Abu Ya'qoob. Do not write down everything which you hear from me, for I may hold an opinion one day, then

abandon it the next, then hold an opinion and abandon it the following day.”¹

The like of this is also established from the rest of the *Imaams* and they all agreed that, “If the *hadeeth* is authentic, then that is my *madhhab*.” Ibn Hazm - *rahimahullaah* - said, “The scholars whom they blindly follow have rejected blind-following and forbade their companions from blindly following them.”²

Therefore, the followers of the *Imaams* did not accept all their sayings. Rather, they abandoned many of them when it became clear that the truth and the *Sunnah* was elsewhere. So the two *Imaams* Abu Yoosuf and Muhammad ibn al-Hasan ash-Shaibaanee differed with *Imaam* Abu Haneefah in a third of the entire *madhhab*.³

This was also the practice of some of the later people, despite their being ascribed to a *madhhab*. This did not prevent them from differing with the *madhhab* when they knew a proof which contradicted what the head of the *madhhab* held: For example, an-Nawawee who contradicted ash-Shaafi’ee with regard to making *wudoo* from eating camel meat.⁴

The Pious Predecessors regarded blind-following as submission of one’s will to others and the blind acceptance of their opinions to be matters which Islaam rejected and censured and it is not fitting for any Muslim, male or female, to do this except in cases of necessity.

1. See *The Characteristics of the Prophet’s Prayer Described* by Shaykh al-Albaanee (p. ix).

2. *al-Ihkaam fee Usool il-Ahkaam* (6/118).

3. *Haashiyah Ibn ‘Aabideen* (1/62), Istanbul edition.

4. *al-Majmoo’* (2/58-60) and *Sharh Saheeh Muslim* (4/48-49).

So how can *ijtihaad* be turned into something foreign to the life of the *Ummah* when it used to be the norm?! Many factors have led to this dreadful reversal in thought which has disfigured peoples' thinking and turned their heads away. There is no doubt that the *Deen* is not amongst these factors. Rather the common denominator between these factors is built upon political considerations, since many rulers feared *ijtihaad* as it represents the peak of free thought, within Islaamic principles, of the scholars. So some of the rulers did not forget the trouble caused to them through *ijtihaad*. Did not the *fatwaa* of Imaam Maalik - *rahimahullaah* - deal a blow to the position of the Abbasid *Khullafaa*, when he gave the ruling that divorce pronounced under duress is invalid? It was this form of divorce which was introduced by the Abbasids to secure the peoples' adherence to their pledge of allegiance and they wished to make the people follow particular *madhhabs* but this was opposed and criticised by the scholars for they did not fear anyone but Allaah. Al-Mansoor wanted to make the people follow the *madhhab* of Maalik and Maalik himself was one of the first to reject that, saying, "O Chief of the believers! Do not do that, because the people have previous sayings and have heard *ahaadeeth* and narrations. So each people have accepted what came to them and acted upon it and have accepted what they found from differences between the Companions of Allaah's Messenger (ﷺ) and others. To turn them away from that which they believe is very difficult, so leave the people as they are and what the people of each land choose for themselves."¹

Then after these noble men came a people who responded to the wishes of the rulers, since their concern slackened and their resolve weakened because they merely stuck to that which they had learnt in childhood without any eagerness for it. Rather they were happy to eat the crumbs dropped from the table by those before them. Their own incapacity

1. *al-Intiqaa' fee Fadliith-Thalaaathatil-A'immatil-Fuqaha* of Ibn 'Abd ul-Barr (p. 41).

fooled them into thinking that the *Ummah* of Muhammad (ﷺ) became barren after the fourth century and in this manner the rulers who feared *ijtihaad* attained their wish, through the inability of the scholars and ignorance of the commoners, of closing the gates of *ijtihaad*, even if different people had different intentions and goals.

Ibn Khaldoon said “When it was feared that (*ijtihaad*) would be attributed to those who were not befitting and to those whose opinion was not to be relied upon, they stated that it was something that people were now incapable of. Instead they turned them to blind-following and warned from accepting from more than one *Imaam* since that would be to make a game of it. So nothing remained except for the *madhhabs* to be passed on and for each blind-follower to stick to his own *madhhab*, after its principles had been settled and its ascription affirmed by narration, such that there is no means of attaining *fiqh* today except through their way and any claiming *ijtihaad* today has his claim rejected and is not followed and the people of Islaam today blindly follow these four *Imaams*.”¹

If we open up the ammunition-pouch of those who prevent *ijtihaad*, we do not find in it, from the day they closed its gate to this day a single *Sharee’ah* proof, neither from the Book, nor the *Sunnah* nor *ijmaa’*. (We find) nothing except their saying that their scholars closed the gates of *ijtihaad* fearing that this *Ummah* would fall into error and misunderstandings being misled by following claimants of *ijtihaad* who did not have the required knowledge and piety for that and so corrupt the *Deen* and play with its rulings and cause anarchy within the *Deen*. Shaykh Muhammad al-Haamid says, “But in order to prevent those claimants of *ijtihaad*, who are not from its people and the resulting widespread religious anarchy just as occurred with the nations before

1. *Muqaddimah Ibn Khaldoon* (p. 448).

us, the pious scholars decided to close this gate as a mercy for the *Ummah*, so that it would not fall into error and misunderstandings.”¹

This saying has no share of the truth and if it had the weight of a mustard seed of truth in it then Allaah would have guided us to it, since He knows whatever is beneficial to the people in their *Deen* and worldly affairs; likewise He knows better what will harm them. Therefore, He did not leave a major or minor matter from their lives except He included it in an order or a prohibition and this was conveyed by Allaah’s Messenger (ﷺ) without any addition or deletion.

He (ﷺ) said, “I have not left anything which Allaah has ordered you with except that I have ordered you with it nor have I left anything which He forbade you except that I have forbidden you from it.”²

Can it be imagined that Allaah knows of a great danger and widespread evil and a day which is severe and frightful which will encompass the Muslims from one time to the next and cause anarchy within the *Deen*, leaving none unaffected and cause the Muslims to run around in disarray and that He would not inform them of what awaited them and warn them? How far is He from that!

وَمَا كَانَ رَبُّكَ نَسِيًّا

Your Lord is never forgetful.³

1. *Luzoom Ittibaa’ Madhaahib il-Aimmah* of Muhammad al-Haamid (p. 10).

2. Reported by ash-Shaafi’ee in his *Sunan* (1/14) and *ar-Risaalah* (p. 87 and 93), al-Baihaqee quotes it in his *Sunan* (7/76) from ash-Shaafi’ee. Reported also by al-Khateeb al-Baghdaadee in *al-Faqeeh wal-Mutafaqqih* (1/93) and by at-Tabaraanee. It is declared *Saheeh* by Shaykh al-Albaanee due to its chains and by Shaykh Ahmad Shaakir in his notes in *ar-Risaalah*.

3. Soorah Maryam (19): 64

It is enough for you, O muslim, to know that Allaah knew that a danger would confront a single generation of the Muslims before the Last Hour and that is the greater *dajjaal* and so He warned all of the Muslims through the last of His Prophets and Messengers, just as every Prophet warned his nation about the one-eyed liar.

He (ﷺ) said, “*There was not a Prophet except that he warned his nation about the one-eyed liar; indeed he is one-eyed and your Lord is not one-eyed and there is written between the place of his eyes Kaaf, Faa, Raa.*”¹

Except that Muhammad (ﷺ) told his nation about the details unknown to the previous nations. He (ﷺ) said, “*Shall I not inform you of something about the *dajjaal* which no Prophet told his people; indeed he is one-eyed and will bring the like of the Paradise and the Fire, so that which he says is Paradise is the Fire.*”²

This misfortune which will be faced by a single generation of the Muslims has so many *ahaadeeth* reported about it that they reach the level of being *mutawaatir*. So how is it that we do not find in the *Sunnah* of the chosen one a single mention of this alleged anarchy within the religion which is supposed to remove the Muslims from the pure guidance?! Does this not indicate that this is in fact forging lies about the *Deen* of Allaah and speaking falsely about Allaah and lying upon Allaah’s Messenger (ﷺ). Bearing in mind that this alleged error and misunderstanding which it is said would be caused by opening the door of *ijtihad* and its continuance throughout the ages would be a greater trial than the *dajjaal*.

1. Reported by al-Bukhaaree (*Fath ul-Baaree*: 13/91), Muslim (*Sharh Saheeh Muslim of an-Nawawee*: 18/59) and at-Tirmidhee (Shaakir: 4/156).

2. Reported by al-Bukhaaree (*Fath ul-Baaree*: 13/90) and Muslim (*Sharh Saheeh Muslim of an-Nawawee*: 18/62).

This mistake is rebutted by the saying of the Messenger (ﷺ), “There is not from the creation of Aadam to the establishment of the Hour a creation (and in a wording: a matter) more serious than the dajjaal.”¹

'Amr ibn Qays as-Salkoonee reports from 'Abdullaah ibn 'Amr - *radiallaahu 'anhumma* - who said: I went out with my father in a deputation to Mu'aawiyah and I heard a man narrating to the people, saying, “From the signs of the Hour is that the wicked will be raised in position and the good lowered and that action will be concealed and sayings manifested and that *mathnaat* are read amongst the people and none amongst them tries to change or criticise them.” It was said: What are *mathnaat*? He said, “Those things which are written besides the Book of Allaah, the Mighty and Majestic.”²

1. Reported by Muslim (*Sharh Saheeh Muslim* of an-Nawawee: 18/86) and Ahmad. Imaam an-Nawawee said “What is meant is causing more trial and having greater strength.”

2. Reported by al-Haakim (4/554-555) who said, “Its *isnaad* is *Saheeh*” and adh-Dhahabee agreed and so does al-Albaanee who said, “Even though it is *ma'wqoof* but still it has the ruling of being *marfoo'*, since it is an affair of the Unseen, something which cannot be spoken about from opinion.

AUTHOR'S INTRODUCTION

All praise is for Allaah who guided us to Islaam and *Eemaan* and granted us understanding of the meaning of His Book, the Qur'aan and the understanding of the *ahaadeeth* of His Messenger, the best amongst men and *jinn*, peace and blessings be upon him as long as the night and day last and Who made it easy for us to follow the path of the noble Companions and those who follow them in goodness.

Abu 'Abdul-Kareem Muhammad Sultaan ibn Abee 'Abdillaah Muhammad Awroon al-Ma'soomee al-Khajnadee al-Makkee, the poor servant, needing the benevolence of His All-Powerful Lord. May He help him to act upon His Book and to cling to the *Sunnah* of His Messenger and grant him a good end.

A question has been put forward to me from the Muslims of the land of Japan, from the cities of Tokyo and Osaka, in the far east, which is as follows:

What is the true sense of the religion of Islaam?

What does *madhhab* mean?

Does everyone who is honoured with the *Deen* of Islaam have to join one of the four *madhhabs*? That is to be a Maalikee, Hanafee, Shaafi'ee or Hanbalee, or other than that, or is that not binding?

There have been great differences and much argumentation here. When a number of enlightened thinkers of Japan wished to enter into Islaam and to be honoured with *Eemaan* and so that was put to a Muslim organisation in Tokyo. A group of people from India said that they would have to choose the *madhhab* of Imaam Abu Haneefah, since he

was the *Lamp of the Ummah*,¹ whilst a group of Indonesians from Java said that they must become Shaafi'ees!

When the Japanese heard this, they were very surprised and thought again. The question of *madhhabs* became an obstacle in their way of becoming Muslims!

So, our teacher, we should like to hear from your knowledge, that which will be a cure for this illness and poison, if Allaah wills. We hope that you can explain the true state of affairs so that our hearts may become

1. The game of blind-following of *madhhabs* has played a large role in the spread of fabricated *ahaadeeth*. Hanafee blind-followers have fabricated various *ahaadeeth* about the merits of Abu Haneefah an-Nu'maan - *rahimahullaahu ta'aalaa* - from amongst them:

"There will be in my *Ummah* a man called Muhammad ibn Idrees ash-Shaafi'ee who is more harmful to my *Ummah* than Iblees; and there will be in my *Ummah* a man called Abu Haneefah, he is the lamp of my *Ummah*."

See *Lisaan ul-Meezaan* of Ibn Hajr (5/7-8), *Tadreeb ur-Raawee* of as-Suyootee (1/277-278), *Tanzeeh ush-Sharee'ah* of Ibn 'Arraaq (2/30) and *Tareekh Baghdaad* of al-Khateeb al-Baghdaadee (5/309). However, he reports from Abu 'Abdullaah al-Haakim that the one who is charged with having fabricated it, is Muhamamad ibn Sa'eed al-Boorqee.

This fabricated *hadeeth* opposes the clear text of the Qur'aan since *the Lamp of the Ummah* is Muhammad (ﷺ), as Allaah, the Perfect and Exalted, describes him in His Book:

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا ﴿٤٥﴾ وَدَاعِيًا إِلَى اللَّهِ
بِإِذْنِهِ وَسِرَاجًا مُنِيرًا ﴿٤٦﴾

O Prophet! Verily, We have sent you as a witness and a bearer of glad tidings and a warner and as one who invites to Allaah by His leave and as a lamp spreading light.

(Sooratul-Ahzaab (33): 45-46)

So look how the blind-followers bestow upon their *Imaams* the characteristics of the infallible Prophet (ﷺ). Therefore not clinging to a *madhhab* is the origin, due to the difference between following one who is infallible and following someone fallible since he who blindly-follows a particular *madhhab* has made following the Prophet (ﷺ) the same as following a scholar who is sometimes correct and sometimes in error.

calm and our chests open to the cure for ignorance, for which you will receive reward from Allaah, the Most High and thanks from us, the *muhaajireen* from Russia.

May Allaah send peace upon you and upon all those who follow the guidance.

Muhammad 'Abdul-Hayy Qoor Baali'ee,
Muhsin Jaabaak Aughlee

Muharram 1357

Tokyo, Japan

There is no ability nor action except by the will of Allaah, the most High, the Sublime. My answer is:

You should know that many of the people of *Islaam*, their scholars,¹ not to speak of their ignorant ones claim that a Muslim has to follow one of the four *madhhabs* which are attributed to the *Imaams - rahimahumullaah*, such as Abu Haneefah, Maalik, ash-Shaafi'ee and Ahmad. That is a

1. The author's - *rahimahullaah* - reference to the blind-followers as being people of knowledge is a matter for discussion, since knowledge is the realization which comes from a proof, without proof it is merely blind-following.

Ibn ul-Qayyim al-Jawziyyah - *rahimahullaah* - says in his *Nooniyyah*. "Knowledge is a realization of the guidance with its proof; that and blind-following are not equal."

Imaam Muhammad ibn Idrees ash-Shaafi'ee - *rahimahullaah* - said in *ar-Risaalah* (p.39), "It is not permissible for anyone to ever say about anything that it is *halaal* or *haraam* except upon knowledge. This knowledge is what is related in the Book, or the *Sunnah*, or the *ijmaa'* or *qiyaaas*."

The great scholar al-Fulaanee - *rahimahullaah* - said in *Eeqaaz Hamam Oolil-Absaar* (p.25), "So these *ahaadeeth* and reports clearly show that the word knowledge refers only to what is in Allaah's Book, the *Sunnah* of Allaah's Messenger (ﷺ), the *ijmaa'* and what is gained by *qiyaaas* upon these sources, when a text cannot be found, in the view of those who hold that. It does not refer to what the blind-followers and people of bigotry regard as knowledge, as they restrict knowledge to refer to that which is written in the books of the opinions of the *madhhabs*, even though some of them clash with the Prophetic *ahaadeeth*."

Therefore the true scholar (*Aalim*) who is referred to by the *aayaahs* and *ahaadeeth* concerning the excellence of knowledge is the *mujtahid* who strives to extract from the proofs contained in the Guidance. As for the blind-follower (*muqallid*) then he is not a scholar and the scholars throughout the ages have agreed to this.

Ash-Shaatibee - *rahimahullaah* - clearly says in his *Muwaafiqaat* (4/293), "The *muqallid* is not a scholar."

mistake, rather it is ignorance and a lack of knowledge of Islaam!

In the same way as-Suyootee - *rahimahullaah* - said, "The *muqallid* is not called a scholar." Reported from him by Abul-Hasan as-Sindee al-Hanafee - *rahimahullaah* - in his explanatory notes to *Sunan Ibn Maajah* (1/70).

Ash-Shawkaanee - *rahimahullaah* - clearly stated it in *Irshaad al-Fahool* (p.267), saying, "Since *taqleed* (blind-following) is ignorance, not knowledge."

It occurs in the books of *fiqh* of the Hanafees that it is not permissible for the ignorant to attain the post of judge. Ibn ul-Hammaam - *rahimahullaah* - explained the ignorant to be the blind-follower (*Fath ul-Qadeer*, 5/456).

The same was said by Ibraaheem ibn al-Wazeer - *rahimahullaah* - in *Raudat ul-Baasim* (1/36), "There is no doubt that the *muftee*, who is a blind-follower, is not called a scholar."

At-Tahaawee - *rahimahullaah* - said, "None blindly follows except an ignorant person or a bigoted partisan." Reported from him by Ibn 'Aabideen in *Rasm al-Muftee* (1/32), from his *Majmoo' tur-Rasaa'il* and also reported from him by Ibn Hajr al-'Asqalaanee in his biography in *al-Lisaan*.

Ibn 'Abd ul-Barr - *rahimahullaah* - reports in his *Jaami'* (2/119), that there is *ijmaa'* about that, saying, "The scholars have agreed that, that which is not clear and certain is not knowledge... and there is no disagreement between the different scholars regarding the error of *taqleed*, so there is no need to go into that further."

Ibn ul-Qayyim - *rahimahullaah* - agreed to that in *A'laam ul-Muwaqqi'een* (1/7) after having quoted it in full on p.26. The sayings of the scholars which you have in front of you have as their proof the saying of the Prophet (ﷺ) in the authentic *hadeeth* reported by al-Bukhaaree, Muslim, at-Tirmidhee, Ibn Maajah, Ahmad, ad-Daarimee and al-Humaidee, from the narration of 'Abdullaah ibn 'Amr ibn al-'Aas:

Verily Allaah does not take away knowledge by snatching it away from the servants, but he takes away knowledge by taking away the scholars, until when no scholar remains the people take ignorant ones as leaders, so they are asked and give judgements without knowledge (and in the report of al-Bukhaaree:) So they give judgment according to their opinion and they go astray and lead others astray.

In this is a clear sign that those who deserve the elevated title of *Scholar* are very few throughout the ages and how true is the saying of the one who said, "And if they were counted, only a few, but they became mightier than a few."

As it is reported in the authentic and famous *hadeeth* of Jibreel:

Jibreel -'alaihi-salaam - asked Allaah's Messenger (ﷺ) about Islaam, so the Prophet (ﷺ) said in reply, "That you testify that none has the right to be worshipped but Allaah and that Muhammad is the Messenger of Allaah and you establish Prayer and give the Zakaah and you fast in Ramadaan and you make pilgrimage to the House if you are able." He asked, 'What is Eemaan?' So the Prophet (ﷺ) replied, "That you believe in Allaah, His Angels, His Books, His Messengers and the Last Day and that you believe in predestination, its good and its bad." The questioner asked, 'What is al-Ihsaan?' The Messenger of Allaah (ﷺ) said, "Al-Ihsaan is that you worship Allaah, the Most High, as if you were seeing Him and even though you do not see Him, verily He sees you."¹

In the *hadeeth* of 'Abdullaah ibn 'Umar - radiiallaahu 'anhumaa - the Prophet (ﷺ) said:

"Islaam is built upon five: The testification that none has the right to be worshipped but Allaah and that Muhammad is the Messenger of Allaah and establishment of Prayer and giving Zakaah and the Fast of Ramadaan and pilgrimage to the House for him who is able to do so."²

Abu Hurairah - radiiallaahu 'anhu - reports that:

A man came and said, 'O Messenger of Allaah! Guide me to an action by which, if I do it, I will enter Paradise.' So he (ﷺ) said, "That you testify that none has the right to be worshipped but Allaah and that Muhammad is the

1. Part of the authentic *hadeeth* reported by al-Bukhaaree (1/114, 8/513), Muslim (1/164), Ahmad, Ibn Maajah (1/25) and an-Nasaa'ee (8/101).

2. *Saheeh*: reported by al-Bukhaaree (1/49), Muslim (1/176-177), an-Nasaa'ee (8/107-108), at-Tirmidhee (5/5-6), al-Baihaqee (4/199) and al-Humaydee (2/308).

Messenger of Allaah, that you establish Prayer, pay the Zakaah and fast Ramadaan.” So the questioner asked, ‘By Him in whose Hand is my life! I will not do any more or less than that.’ Allaah’s Messenger (ﷺ) said, “He has succeeded if he has spoken the truth.”¹

Those who explain this *hadeeth* say that he did not mention *Hajj* because it had not been made obligatory then.²

Anas - radiiallaahu 'anhu - reports:

We were with the Prophet (ﷺ) in the mosque when a man upon a camel entered, he made the camel kneel and tied it in the mosque and then said, ‘Which of you is Muhammad?’ The Prophet (ﷺ) was reclining amongst them, so someone said, ‘That white man who is reclining.’ So the man said to him, ‘Ibn ‘Abdul Muttalib?’ The Prophet (ﷺ) said, “‘ have answered to you.” So the man said to the Prophet (ﷺ), ‘I will ask you something which may be hard upon you, so do not feel anything against me.’ He (ﷺ) said, “Ask whatever you wish.” So he said, ‘I ask you by your Lord and the Lord of those before you, has Allaah sent you for all of the people?’ He (ﷺ) said, “O Allaah, yes!” He said, ‘I ask you by Allaah, has Allaah ordered you to fast this month from the year?’ He (ﷺ) said, “O Allaah, yes!” He said, ‘I ask you by Allaah, has Allaah

1. *Saheeh*: reported by al-Bukhaaree (3/261), Muslim (1/174), Ahmad, an-Nasaa’ee (4/122, 8/118) and others.

2. Those who explain the *hadeeth* give a number of explanations for *Hajj* not being mentioned, including what has been mentioned by the author - *rahimahullaah*. Al-Haafidh says (*al-Fath*, 3/265), “He did not mention *Hajj* because he was making *Hajj* at the time, or maybe he mentioned it to him but he abbreviated it.”

Ahmad al-Bannaa - *rahimahullaah* - says in *Buloogh ul-Amaanee* (1/77) reporting from an-Nawawee: “He did not mention *Hajj* in this narration because it was not yet obligatory or because the narrator abbreviated it and that the second is the case supported by the narrations that the Prophet (ﷺ) informed him of the obligatory duties of Islaam and so the rest of the obligatory duties enter into that.”

ordered you to take this charity from our rich and to distribute it amongst the poor?’ So the Prophet (ﷺ) said, “O Allaah, yes!” The man said, ‘I have believed in that which you came with, I am a messenger sent by my people, I am Dammaam ibn Tha’labah the brother of Banu Sa’d ibn Bakr.’¹

So this is the Islaam with which Allaah ordered His servants and sent Muhammad (ﷺ) to explain.²

1. *Saheeh*: reported by al-Bukhaaree (1/148), an-Nasaa’ee (4/122-123), Ibn Maajah (1/449) and Ahmad.

2. These *ahaadeeth* show how easy it is for anyone who wishes to enter into Islaam. It is sufficient that he gives the two testifications of Faith (*shahaadah*) and performs the rest of the five pillars. As for the numerous details and taking a *madhhab* or not, then that is not a precondition for entering Islaam, it is sufficient for the Muslim *Ummah* that a group of them attain knowledge of these matters, in order to supply judgements to the people concerning their affairs.

As for the *madhhabs*, they are the opinions of the scholars, their understanding as regards certain problems and their deductions. Allaah, the Most High, did not make it obligatory to follow these opinions, deductions and understandings, nor did His Messenger, since they contain that which is correct and that which is incorrect. There is nothing that is totally correct except that which is established from Allaah's Messenger (ﷺ) and very often the Imaams would make a pronouncement in a matter and then the truth would come to their attention, being at variance with that, so they would retract from their saying!¹

So he who wishes to enter into the *Deen* of Islaam and to be honoured by the honour of *Eemaan*, then he has only to bear witness that none has the right to be worshipped but Allaah and that Muhammad is the Messenger of Allaah and to establish the five Prayers, to pay *Zakaah*, to fast in the month of *Ramadaan* and to make *Hajj* to the House if he is able.

As for following one of the four *madhhabs* or any other *madhhab*, then that is not obligatory nor recommended and it is not binding for a Muslim to follow any one of them in particular. Rather he who follows one of them in particular, in every matter, then he is a mistaken sectarian and a blind-follower. He is one of those who split up their *Deen* and become sects and Allaah, the Most High, has forbidden splits within the *Deen*:

1. The author - *rahimahullaah* - affirms those things known to students of knowledge, that there are things in the *madhhabs* which are based upon opinion only, which are matters of *ijtihad*, for which there is no (specific) text and so it is not obligatory to follow these, but it is however permissible if they seem likely to be correct.

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا لَسْتَ مِنْهُمْ فِي شَيْءٍ

Verily, those who divide their religion and break up into sects, you (O Muhammad) have no concern in them in the least.¹

وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ ﴿٣١﴾ مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا

شِيَعًا كُلِّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ ﴿٣٢﴾

Be not of those who worship others along with Allaah; of those who split up their religion and became sects, each sect rejoicing in that which is with it.²

Islam is a single *Deen* and there are no *madhhabs* or ways therein which one is obligated to follow except for the way of Muhammad, the Messenger of Allaah (ﷺ) and his guidance.

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ

وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿١٠٨﴾

Say (O Muhammad): This is my way; I invite unto Allaah, with sure knowledge. I and whosoever follows me (also must invite others to Allaah) with sure knowledge. Glorified and Exalted be Allaah. I am not of *Mushrikeen* (those who worship others along with Allaah).³

1. Sooratul-An'aam (6): 159

2. Sooratur-Room (30): 31-32

3. Soorah Yoosuf (12): 108

This is the *Deen* of Islaam in truth and its fundamental and its basis is the Book and the *Sunnah*. So they are the points of reference in every dispute that the Muslims fall into and he who refers back to other than them is not a believer! As Allaah the Most High says:

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴿٦٥﴾

But no, by your Lord, they can have no faith, until they make you (O Muhammad) judge in all disputes between them and find in themselves no resistance against your decisions and accept (them) with full submission.¹

Not one of the scholars said, 'follow me in my opinion' rather they said, 'take from where we have taken,' besides, much has been added to these *madhhabs* from the understanding of their later generations.² They

1. Sooratun-Nisaa (4): 65

2. The following of *madhhabs* has not only led the blind-followers to prefer the sayings and opinions of men to the clear texts of the Qur'aan and *Sunnah*, it has further taken them even to forget the authentic sayings of their own *Imaams* - *rahimahumullaah* - preferring the sayings of the later followers, thinking that they are the *madhhab* of the scholars, without discrimination or research and that is due only to the severity of their blind-following. It is known that the scholars wrote down their positions in books and left what they regarded to be correct according to their own *ijtihaad*. Imaam Maalik - *rahimahullaah* - left his position in *al-Muwatta* and Imaam ash-Shaafi'ee left his position in *al-Umm*. If we wish to know the *madhhab* of any of those scholars we have to refer back to his book. It is not fitting that we seek it in other than his book; as an explanation of that I say: that it is often reported as being the saying of Imaam Maalik, Imaam Ash-Shaafi'ee and Imaam Abu Haneefah - *rahimahumullaah* - which they never said or did.

contain many errors and matters of conjecture, which if the *Imaams* to whom they are attributed were to see them, then they would absolve

For example, the Maalikees leave their arms at their side, during the *Salaah* and read *Qunoot* in Fajr, whereas we find Maalik - *rahimahullaah* - quotes in *al-Muwattaa*: "Chapter: placing the two hands; one upon the other in Prayer." He reported narrations therein, from them: That 'Abdul Kareem ibn Abil Makhaariq al-Basaree said, "From the sayings of Prophethood is: If you feel no shame, then do as you wish; placing the hands one upon the other in Prayer; being early in breaking the fast; and delaying taking the pre-dawn meal (*suhoor*)."

But the later Maalikees use as evidence that Maalik used to pray with his hands hanging at his side, this is ignorance with regard to the *madhhab* which they follow. Since Ja'far ibn Sulaymaan, the governor of al-Madeenah lashed the Imaam in the year 146H and stretched out his arms until his hands became dislocated and so he was not able to place his hands one over the other in Prayer. (See *al-Intiqaa*, p.44) He wrote *al-Muwatta* two years after this happened. Imaam Maalik also reports in the chapter of the *Qunoot* in Fajr Prayer (1/159) that, "Ibn 'Umar - *radiiallaahu 'anhu* - did not read the *Qunoot* in any of his prayers."

As for Imaam ash-Shaafi'ee - *rahinahullaah* - then it is ignorantly attributed to him that he holds the *salaat* upon the Prophet (ﷺ) to be a *Sunnah* whereas he says in *al-Umm* (1/117) that it is obligatory: "Allaah, the Most High, made obligatory the *salaat* upon His Messenger (ﷺ) saying:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ
وَسَلِّمُوا تَسْلِيمًا

Allaah and the angels send *salaat* upon the Prophet; O you who believe send *salaat* upon him and greet him with respect.

(Sooratul-Ahzaab (33): 56)

There is no place which has more right for that to be obligatory therein than within the Prayer. We find proof from Allaah's Messenger (ﷺ) of what I have said, that *salaat* upon His Messenger (ﷺ) is obligatory in Prayer and Allaah, the Most High, knows best."

As for the books of the later Hanafees, such as *al-Khulaasah* of al-Kaidaanee, they quote that amongst those things which are prohibited in Prayer is making a sign with your forefinger, like *Ahl ul-Hadeeth*. In the book of Prayer of al-Mas'oodee, he states that pointing with the forefinger was a *Sunnah* with the older generations, then was practised by the Shee'ah and Raafidees and so the later scholars of *Ahl us-Sunnah* left it and so it became abrogated. Whereas we find in *Fath ul-Qadeer* of Ibn ul-Hammaam and he is one of the greatest of them, that the pointing is *Sunnah* and that he who says other than that, then he has gone against what is related, rather Muhammad ibn al-Hasan ash-Shaybaanee, the student of Abu Haneefah reported in his *Muwatta* that it is *Sunnah*. Is there not in these

themselves of them and from those who said them.

All of the people of knowledge from the Pious Predecessors clung to the manifest texts of the Book and the *Sunnah* and encouraged the people to stick to them and act accordingly. This is established from the *Imaams* from amongst them: Abu Haneefah, Maalik, Ahmad, ash-Shaafi'ee, the two Sufyaans, ath-Thawree and Ibn 'Uyaynah, al-Hasan al-Basree, Abu Yoosuf Ya'qoob - the *Qaadee*, Muhammad ibn al-Hasan ash-Shaybaanee, 'Abdur-Rahmaan al-Awzaa'ee, 'Abdullaah ibn al-Mubaarak, al-Bukhaaree, Muslim and the rest, *rahimahumullaah ta' aalaa*. All of them warned against innovations in the *Deen* and against blind-following of anyone except the infallible Messenger (ﷺ). As for other than him, then he is fallible whoever he may be, his saying which is in accordance with the Book and the *Sunnah* is accepted and that which goes against them is to be rejected. As Imaam Maalik - *rahimahullaah* - said, "The saying of everyone may be taken or rejected except for the companion of this grave," and he pointed to the grave of the Prophet (ﷺ).¹

The scholars, the four *Imaams* and the others, all followed this way, all of them warned against blind-following! Since Allaah, the Most High, condemned the blind-followers in more than one place in His Book. Most of the earlier and later people became disbelievers due to their

examples a clear proof that blind-following of *madhhabs* is a calamity that has taken the Muslims away from the following the way of the best of generations?!

1. This excellent saying, overflowing with great wisdom, was said by the learned man of this *Ummah* 'Abdullaah ibn 'Abbaas - *radiallaahu 'anhumaa* - as quoted by Taqiyyuddeen as-Subkee in his *Fataawaa* (1/148) - being amazed by its beauty. It was taken from Ibn 'Abbaas by Mujaahid, as occurs in *Jaami' Bayaan ul-'ilm wa Fadlihee* (1/91) and *al-Ihkaam fee Usool il-Ahkaam* (1/145). Maalik took it from Mujaahid and it is ascribed to Maalik and became well known from him. It was taken from them by Imaam Ahmad - *rahimahullaah*. Abu Daawood says in *Masaa'il ul-Imaam Ahmad* (p. 276) "I heard Ahmad say: There is no one except that his opinion may be taken or left, except for the Prophet (ﷺ)."

blind-following of their priests, rabbis, old people and forefathers. It is established from *Imaams* Abu Haneefah, Maalik, ash-Shaafi'ee, Ahmad and others - *rahimahumullaah* - that they said:

“It is not permissible for any one to give judgment with our saying unless they know the source from which we took it.”¹

“If the *hadeeth* is authentic then it is my *madhhab*.”²

“If I say something then compare it to the Book of Allaah and the *Sunnah* of His Messenger and if it agrees to them, then accept it and that which goes against them, then reject it and throw my saying against the wall.”³

These are the saying of those prominent *Imaams*, may Allaah enter them into the Home of Peace. Unfortunately, the later blind-followers and authors who wrote the books, whom the people think to be scholars and infallible *mujtahids*, have made it obligatory for the people to blindly follow one of the four *Imaams* and their well-known *madhhabs*. After declaring this to be obligatory, they forbade taking or acting upon anyone else's saying, it is as if they have made him (i.e. the *Imaam*) a Prophet to be obeyed. It would have been better had they acted upon the sayings of the *Imaams*. However, most of them know nothing of the

1. From the sayings of *Imaam* Abu Haneefah an-Nu'maan - *rahimahullaah* - and it is established from him by a number of narrations. (See *al-Intiqaa* of Ibn 'Abd ul-Barr (p.145) and *A'laam ul-Muwaqqi'een* of Ibn ul-Qayyim (2/309).

2. The two *Imaams* Abu Haneefah and ash-Shaafi'ee - *rahimahumullaah* - stated that. See *Rasm ul-Muftee* from the collected *Rasaa'il* of Ibn 'Aabideen (1/4) and *Eqqaz ul-Hamam* of al-Fulaanee (p.62 and 107). *Imaam* ash-Shaafi'ee - *rahimahullaah* - said to *Imaam* Ahmad - *rahimahullaah* - “You know better about *hadeeth* than us, so if an authentic *hadeeth* comes to you, then inform me of it, that I may say according to it, whether its source is the Hijaz or Koofa or Egypt.” (See *al-Intiqaa* of Ibn 'Abd ul-Barr, p.75).

3. This is a saying of ash-Shaafi'ee - *rahimahullaah*. See *al-Majmoo'* of an-Nawawee (1/63) and *A'laam ul-Muwaqqi'een* of Ibn ul-Qayyim al-Jawziyyah (2/361).

Imaam whom they claim to follow, except his name. Further, some of the later followers invented questions, created new *madhhabs* and ascribed them to the original *Imaams*. So those who came after them think that it is the saying of the Imaam or his students and in reality it goes against what the Imaam said and approved; he is free from what they ascribe to him, such as the saying of many of the later Hanafees that it is forbidden to point with the forefinger in the *tashahhud* in Prayer¹,

1. You should know, O Brother in Islaam, may Allaah grant you success by His obedience and guide you to the truth by His permission, that the truth about the matters which the author mentioned from the later Hanafees is as follows:

(i) As regards the pointing with the forefinger in *Tashahhud*:

The author mentioned that the later Hanafees reject pointing with the forefinger in more than one place in his treatise and that they go against the 'verifiers' within their own *madhhab*. (Amongst them) Imaam at-Tahaawee said in his book *Sharh Ma'aaniyy ul-Aathaar*, "In it is a proof that it was at the end of the Prayer" and ash-Shaykh Abul Hasan as-Sindee says in his footnotes to the *Sunan* of an-Nasaa'ee (2/236), "The *hadeeth* about pointing has preceded and the majority of our scholars and others have accepted that, as for rejection of that by some of our scholars, then that deserves no attention." The *sunnah* with regards to pointing, is to move the forefinger throughout the *tashahhud*, in accordance with the *hadeeth* of Waa'il ibn Hujr - *radiiallaahu 'anhu* - which is reported by Ahmad (4/138), Abu Daawood (no. 727), an-Nasaa'ee (2/236), ad-Daarimee (1/314-315), Ibn ul-Jaarood (no.208) and Ibn Khuzaimah (no.714) with *Saheeh isnaad* and there occurs in it,

"..then he closed his fingers and made a ring, then he raised his finger and I saw him moving it and making *du'aa* with it, then I came in a time when it was cold and so I saw the people with cloaks upon them moving their hands beneath their clothes due to the cold."

As for the *hadeeth* of 'Abdullaah ibn az-Zubair - *radiiallaahu 'anhu* - where in is mentioned that the Prophet (ﷺ) used to point with his finger when he made *du'aa* and not move it. It is reported by Abu Daawood (no.989), its *isnaad* is not authentic since it contains Muhammad ibn 'Ajalaah, about whom al-Haafidh adh-Dhahabee says, "of average memory." The *ahaadeeth* of the like of him are not acceptable if they contradict anyone who is more reliable than him and his narration becomes *shaadh* and therefore Muslim does not report from him except to endorse something. Even if this *hadeeth* were established, then it is a denial and the *hadeeth* of Waa'il ibn Hujr is affirming. That which affirms is taken over that which denies, since the one who affirms something has an inc. ease in knowledge and he who knows is a proof against he who does not. This *sunnah* is also from the sayings of Imaam Maalik - *rahimahullaah* - as occurs in the book *ar-Risaalah* of 'Abdullaah ibn Abee Zaid al-Qairwaanee al-Maaliqee (p.27) and the book *al-Fiqh 'alal madhaahib il-Arba'ah*

or that what is meant by Allaah's Hand is His Power, or that He is present by His *Dhaat* (self) in every place and not above the 'Arsh, because of this and its like the unity of the Muslims has been destroyed,

(no.98). Imaam Ahmad was asked, Should a man point with his finger in the Prayer? So he said, "Yes, strongly." See *Masaa'il ul-Imaam Ahmad*, the narration of Ibn Haani (1/80).

(ii) Denying that Allaah is above the heavens:

Perhaps the clearest proof that destroys the falsehood of those blind-followers is that which occurs in *al-Fiqh ul-Akbar* (p.19 of the Egyptian printing) which is famous amongst the Hanafees and attributed to Abu Haneefah: That Abu Haneefah was asked about someone who says, 'I do not know if my Lord is in the Heavens or the earth?' So he said, "He has disbelieved since Allaah, the Most High, says:

الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى ﴿٥﴾

The Most Merciful ascended above the Throne ('Arsh).

(Soorah Taahaa (20): 5)

And His 'Arsh is above the heavens." So I said, if he says, 'I say He is above the 'Arsh, but I do not know if the 'Arsh is in the heavens or the earth?' He said, "If he denies that He is above the sky, then he has disbelieved."

Imaam at-Tahaawee al-Hanafee, says in his '*Aqeedah*', "That Allaah the Most High is above the 'Arsh and whatever is below it, encompassing everything and above it."

Likewise Ibn Abil 'Izz al-Hanafee says in his *Sharh al-Aqeedatut-Tahaawiyyah* (p.323 of the Maktab al-Islaamee printing), commenting upon those later blind-followers and their like, "No notice is to be taken of those who ascribe themselves to the *madhhab* of Abu Haneefah, since groups of Mu'tazilah and others ascribe themselves to him, who go against him in many of his beliefs."

This explanation and its like establish that Abu Haneefah and his early companions and the verifiers of the later scholars are with the (rest of the) *Salaf* in believing that Allaah is above His creation and that He is above the heavens. (This belief) is shown clearly by the authentic *ahaadeeth* such as the *hadeeth* of the slave-girl and it is stated in the clear *nayaahs* such as His, the Glorious and Most High's, saying:

ءَأَمِنْتُمْ مَن فِي السَّمَاءِ أَن يَخْسِفَ بِكُمْ الْأَرْضَ فَإِذَا هِيَ تَمُورُ ﴿٦٦﴾

Do you feel secure that He who is above the sky, will not cause you to be swallowed up by the earth when it shakes (as in an earthquake)?

(Sooratul-Mulk (67): 16)

their community has separated, the splits increased and the horizons filled with hypocrisy and disunity! Each of them declaring the others to be innovators and each group declaring those who differ from them in the slightest matter to be upon misguidance, to the extent that some of them declare the others to be disbelievers and some striking the necks of the others and have become fitting for what the truthful and trustworthy Messenger, the most noble of us, Muhammad (ﷺ) said,

*“My Ummah will split into seventy-three sects, all of them in the fire except one.” It was said, ‘Who are they O Messenger of Allaah?’ He said, “That which I and my Companions are upon.”*¹

1. *Saheeh*: Reported by Abu Daawood, at-Tirmidhee, Ahmad, Ibn Maajah and al-Haakim and others from Abu Hurairah - *radiiallaahu 'anhu* - from the Prophet (ﷺ).

It is reported by Abu Daawood (2/503-504), ad-Daarimee (2/241), Ahmad and al-Haakim (1/128), who declared it *Saheeh* and adh-Dhahabee agreed - from the *hadeeth* of Mu'aawiyah ibn Abee Sufyaan - *radiiallaahu 'anhu* - in *marfoo'* form.

It is reported by Ibn Maajah (2/1322) and Ahmad from Anas - *radiiallaahu 'anhu* - in *marfoo'* form.

It is reported by Ibn Maajah (2/1322) from A'wif ibn Maalik - *radiiallaahu 'anhu* - in *marfoo'* form.

It is declared *Saheeh* by our Shaykh in *Silsilatul-Ahaadeeth us-Saheehah* (3/480) and declared *Saheeh* by a number of the scholars, such as ash-Shaatibee in *al-I'tisaam* (2/189-190) and Muhammad ibn al-Wazeer in *ar-Rawd'ul-Baasim* (2/115) and our Shaykh in *Silsilatul-Ahaadeeth us-Saheehah* (no. 203 and 204) and Ibn Katheer in his *Tafseer* of the Sublime Qur'aan (1/390) that it was strong and al-Haafidh Ibn Hajr declares it *Hasan* in *Takhreej ul-Kashshaaf* (p.63), saying, “And its *isnaad* is *Hasan*.”

The narration which al-Ma'soomee - *rahimahullaah* - mentioned is reported by at-Tirmidhee (5/25) by way of 'Abd ur-Rahmaan ibn Ziyaad al-Ifreeqee, the judge of Africa, who is weak on account of his memory, as al-Haafidh says in *at-Taqreeb*. However it has a supporting narration which brings it to the level of *Hasan*, which is reported by al-'Uqailee in *ad-Du'afaa* and at-Tabaraanee in *as-Sagheer* (no.150) by way of 'Abdullaah ibn Sufyaan al-Madaneer, from Yahyaa ibn Sa'eed al-Ansaaree, from Anas - *radiiallaahu 'anhu* - in *marfoo'* form. Therefore al-Haafidh al-Iraaqee indicates *Hasan* in *al-Mughnee 'an Hamlil-Asfaar* (3/199) and it is declared *Hasan* by our Shaykh, al-Albaanee - *haafidhahullaah* - in *Saheeh ul-Jaami'* (5/80).

By Allaah, the Sublime, verily the Muslims when they were complete Muslims and true in their Islaam were certainly aided and given victory over the lands and raised up their banner, the *Deen*, like the rightly-guided *Khulafaa* and those who followed them in goodness - *radiallaahu 'anhum* - However when the Muslims changed the commands of the Lord of the worlds, Allaah, the Most High, rewarded them by removing His blessings from them and removed the *Khilaafah* from them, as is witnessed to by many *aayaahs*.¹

From that which they have changed, is the taking of particular *madhhabs* and blindly clinging to them even when wrong. These *madhhabs* are new innovations which came about after the first three generations; there is no doubt about this and every innovation, for which reward is expected and is thought to be part of the *Deen*, is misguidance.²

The Pious Predecessors used to cling to the Book and *Sunnah* and that which they indicated to and that which the *Ummah* united upon and they were Muslims - *rahimahu mullaahu ta'aalaa* - and may Allaah be

1. Such as:

ذَلِكَ يَأْتِ اللَّهَ لَمْ يَكْ مُغَيَّرًا نِعْمَةً أَنْعَمَهَا عَلَى قَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ
وَأَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٥٣﴾

That is so because Allaah will never change a grace which He has bestowed on a people until they change what is in their own selves. Verily, Allaah is All-Hearer, All-Knower.

(Sooratul-Anfaal (8): 53)

2. See *al-F'tisaam* of ash-Shaatibee - *rahimahullaah*.

pleased with them and make them be pleased and make us from them and raise us along with them, amongst them.

However, when the innovation of *madhhabs* sprang up, their word split and the people began to declare each other as misguided, to extent that they gave *Fatwaa* that it was not possible for a Hanafee to pray behind a Shaafi'ee Imaam, for example.¹

If you say that the followers of the four *madhhabs* are the *Ahl us-Sunnah* - then their actions give the lie to them and contradict and refute their saying. Thus due to this innovation the four Prayer stations in the Masjid ul-Haraam came about and there came to be four *Jamaa'ahs* and the follower of each *madhhab* would wait for the *Jamaa'ah* of his *madhhab*. So due to innovations like this Iblees was able to attain one of his goals; that is the splitting of the Muslims and destruction of their unity, so we seek Allaah's refuge from that.

1. The matter even reached the extent that some of them declared that it is not permissible for a Hanafee to marry a Shaafi'ee woman since she is a *Kaafir* due to their saying 'I am believer, If Allaah wills,' as occurs in Shams ud-deen Muhammad al-Qahshaa'ee's explanation of *Mukhtasar al-Wiqaayah*, well-known as *Jaami' ur-Rumooz*. Another, known as *Muftee* uth-Thaqulain said that, that was permissible in analogy with the People of the Book. I say, according to this analogy a Shaafi'ee man is therefore not allowed to marry a Hanafee Woman, just as a male of the People of the Book is not allowed to marry a female Muslim!!

Will it be Asked in the Grave about which *Madhhab* one Followed?

I ask you, by Allaah, the Great, O thinking and just Muslims that when a Muslim dies, will he be asked in his grave or on the Day of Requital, why did you not follow the *madhhab* of so and so? Or why did you not follow the *tareeqah* (order) of such and such?

By Allaah, you will not be asked about that at all, rather, why did you stick to such and such *madhhab*? Or follow the way of so and so? Since without a doubt this is taking priests and rabbis as Lords besides Allaah, since these particularized *madhhabs* and famous *tareeqahs* are innovations in the *Deen* and every innovation is misguidance.

You will certainly be asked about that which Allaah made obligatory upon you as regards belief in Him and in His Messenger and action according to what that demands. Taking a particular *madhhab* is not part of what that demands, nor to follow a particular *tareeqah*. Yes! Part of what it demands is that you ask the People of the *Dhikr* from the scholars of the Qur'aan and *Sunnah* about that which you did not know and to refer back to what you are not clear about to the Book and *Sunnah*; that is the *Deen* of Islaam which the most noble of us, Muhammad the Messenger of Allaah (ﷺ) came with.

So, O Muslim, return to your *Deen*, which is acting upon what is manifest of the Qur'aan and the *Sunnah* and that upon which the Pious Predecessors and righteous *Imaams* agreed, for verily therein lies your salvation and by that is your success.

So be a Muslim *Muwaahhid*, not worshipping anything except Allaah, not

placing hope except in Allaah, not having fear of any but Allaah and make yourself a brother to every Muslim and love for him what you love for yourself. Sufficient for you is what al-Imaam ut-Tirmidhee reports in his *Sunan* from al-'Irbaad ibn Saariyah - *radiiallaahu 'anhu* - who said:

*The Messenger of Allaah (ﷺ) gave us an exhortation one day after the Fajr Prayer, by which our eyes shed tears and our hearts were afraid. So a man said, 'This is as if it is a final exhortation, so counsel us, O Messenger of Allaah?' He said, "I counsel you to fear Allaah and to hear and obey even if an Ethiopian slave becomes your leader, since he who lives will see great controversy. So keep to my Sunnah and the Sunnah of the Rightly-Guided Khulafaa, cling to that with your teeth. Beware of novelties for every novelty is an innovation and every innovation is a going astray."*¹

Since the matter is like this, then we must beware of blind-following, since there is no doubt that he who blindly follows a particular *madhhab* in every matter, he will be leaving off acting on many authentic *ahaadeeth* and going against them. There is no doubt that this is nothing but misguidance. Therefore many of the verifiers within the Hanafees and others have clearly stated that it is not binding to follow a particular *madhhab*, as occurs in *at-Tahreer* of al-Kamaal ibn al-Hammaam and *Radd ul-Muhtaar* of Ibn 'Aabideen ash-Shaamee that the saying that a particular *madhhab* has to be followed is weak.

1. *Saheeh*: reported by al-Tirmidhee (5/44), Ibn Maajah (1/15-17), Abu Daawood (4607), Ahmad and al-Haakim (1/95-96) who said, "*Saheeh*, it has no weakness" and adh-Dhahabee agreed and our Shaykh, al-Albaanee declared it *Saheeh* in *Zilzaal ul-Jamah* (1/17) and said in his notes on *al-Mishkaat* (1/58), "Declared *Saheeh* by a group, from them ad-Diyaa ul Maqdisee in *Ittibaa' us-Sunan Wajtinaab ul-Bida'h* (Q: 79/1)."

The weak servant al-Ma’soomee says:

The saying that it is obligatory to follow a particular *madhhab* was based upon political circumstance and ‘changing times’ and human desires, as is not hidden from the intelligent one who knows about history, as we shall soon make clear and verily that which is obligatory is to know the truth and to act upon it.

Know that the correct *madhhab*, which it is obligatory to attach oneself to and follow is the *madhhab* of the most noble, Muhammad (ﷺ) only and he is the ‘greatest *Imaam*’ (*Imaam ul-A’zam*) whom it is obligatory to follow, then the way of the Rightly-Guided *Khulafaa* - *radiallaahu* ‘*anhum*. We are not ordered to follow anyone else in person except Muhammad, the Messenger of Allaah, (ﷺ), just him alone. Allaah the Most High says:

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

Take whatever the Messenger gives you and leave that which he forbids you.¹

The Prophet (ﷺ) said, “Keep to my *Sunnah* and the *Sunnah* of the Rightly-Guided *Khulafaa*.”

Neither, *Imaam* Abu Haneefah or *Maalik* said, ‘Keep to my saying’ or ‘Follow my *madhhab*’, not even Abu Bakr or ‘Umar - *radiallaahu*

1. Sooratul-Hashr (59): 7

'*anhum* - rather they all forbade that. So since that was the original state of affairs, then from where have you come with these *madhhabs*!? Why have they appeared and come to be obligatory upon the Muslims!? Consider and think; they did not appear except after the best three of the generation and were not made binding except by tyrannical rulers, ignorant judges and misguided people who claimed knowledge.

Chapter 7

Ad-Dehlawee's Verification that *Madhhabs* are an innovation

Waleeyullaah ad-Dehlawee says in his treatise *al-Insaaf* (p.68):

Know that the people in the first century and the second were not united upon the following of a single *madhhab*.

Abu Taalib al-Makkee says in *Qoot ul-Quloob*, "These books and collections are a novelty and to speak according to the saying of the people and to give judgement according to the *madhhab* of one person and taking his saying and quoting him in every affair and to gain knowledge of *fiqh* only according to his *madhhab*. The people of the first and second generations were not upon this but after them things became hazy but they were not united upon pure *taqleed* of *madhhabs* and upon learning and quoting that alone, as is seen by research. Rather the people were of two levels: the scholars and the common people. The common people used to follow one who had knowledge of the *Sharee'ah*, in the matters of agreement about which there is no difference between the Muslims, or between the majority of *mujtahids*. They used to learn the way of performing *Wudoo'*, *Ghusl* and the way of performing Prayer and *Zakaah* etc. from their fathers or from the scholars of their land and act upon that. If something unusual occurred, then they sought the ruling of any *muftee* they found without specifying any *madhhab*. Ibn ul-Hammaam says at the end of *at-Tahreer*, "They would once ask one *muftee* and then another time a different one, not sticking to a single *muftee*."

He - *rahimahullaah* - mentioned this saying of his in his valuable book *Hujjatullah ul-Baalighah* (1/153) and reported the saying of Ibn Hazm

- *rahimahullaah* - (1/154-155), “Blind-following is *Haraam* and it is not permissible to take the saying of anyone without a proof except for Allaah’s Messenger (ﷺ), since Allaah, the Most High says:

اتَّبِعُوا مَا أَنْزَلَ إِلَيْكُم مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا مِن دُونِهِ أَوْلِيَاءَ

Follow what has been sent down unto you from your Lord and follow not any *Awliyaa* (protectors and helpers), beside Him. Little do you remember!¹

وَإِذَا قِيلَ لَهُم اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ آبَاءَنَا

When it is said to them: ‘Follow what Allaah has sent down.’ They say: ‘No! We shall follow what we found our fathers following.’²

He says, praising those who do not blindly follow:

فَبَشِّرْ عِبَادِ ﴿٧٧﴾ الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ أُولَئِكَ الَّذِينَ

هَدَيْنَاهُمْ اللَّهُ وَأُولَئِكَ هُمُ الْأَوْلَىٰ ﴿٧٨﴾

My slaves, those who listen to the word and follow the best thereof, those are (the ones) whom Allaah has guided and those are men of understanding.³

1. Sooratul-A’ raaf (7): 3)

2. Sooratul-Baqarah (2): 170)

3. Sooratuz-Zumar (39): 17-18

Allaah the Most High says:

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اطِيعُوْا اللّٰهَ وَاَطِيعُوْا الرَّسُوْلَ وَاُوْلٰى الْاَمْرِ مِنْكُمْ فَاِنْ نَّتَزَعْتُمْ
فَاِنْ نَّتَزَعْتُمْ فِيْ شَيْءٍ فَرُدُّوْهُ اِلَى اللّٰهِ وَالرَّسُوْلِ اِنْ كُنْتُمْ تُؤْمِنُوْنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ

If you differ in anything amongst yourselves, refer it to Allaah and His Messenger, if you believe in Allaah and in the Last Day.¹

So Allaah, the Most High, did not permit referring differences back to anything but the Qur'aan, the *Sunnah* and *ijmaa'* of the Companions, the first of them to the last and *ijmaa'* of the *Taabi'een*, the first of them to the last and *ijmaa'* of the *Taabi' ut-Taabi'een*, the first of them to the last. It is established that it is prohibited for anyone to take everything that a single man from them or from those before them says. He who takes everything from Abu Haneefah or Maalik or ash-Shaafi'ee or Ahmad - *radiallaahu 'anhum* - not leaving anything from their saying and not relying upon what is in the Qur'aan and the *Sunnah* and refusing to turn away from that for the saying of anyone, then let him know that he has certainly opposed the *ijmaa'* of the whole *Ummah*, its first to its last, without a doubt. He will not find a single person who has preceded him in that, from amongst the three praised generations and he has indeed followed a way other than that of the believers. Further, all of those scholars forbade being blindly followed and so those who blindly follow them are disobeying them."

Imaam al-'Izz ibn 'Abd us-Salaam mentioned that in his book *Qawaa' id ul-Ahkaam fee Masaalih il-Anaam* and also ash-Shaykh Saalih al-Fullaanee in his book *Eqaz Hama ool ul-Absaar*.

1. Sooratun-Nisaa (4): 59

How surprising are the blind-followers of these innovated and widespread *madhhabs*, since one of them follows whatever is attributed to his *madhhab*, even though it is far from the proof. He treats it as if it were a Prophet sent down and this is far from what is true and correct. We have seen and found by experience that these blind-followers think that their *Imaam* cannot make a mistake and what he says is all totally correct. He harbours in his heart that he will never leave his blind-following even if the proof appears in contradiction to it. This is just the same as what at-Tirmidhee and others report from 'Adee ibn Haatim - *radiallaahu 'anhu* - that he said,

I heard Allaah's Messenger (ﷺ) recite:

اتَّخَذُوا أَحْبَارَهُمْ وَرُهَبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ

They (Jews and Christians) took their rabbis and their monks to be their Lords besides Allaah.¹

So I said: O Messenger of Allaah, they did not worship them. So he (ﷺ) said, "Verily if they made something permissible for them, then they made it permissible and if they made something forbidden to them, then they made it forbidden - that is their worship of them."²

1. Sooratut-Tawbah (9): 31

2. Reported by at-Tirmidhee (5/278). Ibn Jareer at-Tabaree in his *tafseer* (10/81) and al-Baihaqee (10/116) and its *isnaad* contains weakness. That is due to Ghateef ibn A'yun al-Jazaree about whom at-Tirmidhee says. He is not well-known in *hadeeth*." Ad-Daaraqutnee declares him to be weak as occurs in *Meezaan ul-F'tidaal* (3/336). And it is reported by Ibn 'Abd ul-Barr in *Jaami' Bayaan ul-ibn* (2/109) *mu'allaqan*, by Ibn al-Jawzee in *Zaad us-Siyaar* (3/425) and as-Suyootee in *ad-Durr ul-Manthoor* (3/230).

The *hadeeth* comes up to the level of *hasan* since at Tirmidhee declared it to be *hasan* despite declaring its *isnaad* to be weak. From those whom as-Suyootee ascribed it to in *ad-Durr ul-Manthoor* is Ibn Abee Haatim in his *tafseer* and he is very careful and precise to bring

the most authentic narrations with the most authentic *isnaads* as is mentioned in *al-Itqaan* of as-Suyootee (3/234). It is more probable that he narrated it with good *isnaad*. Further, it has a supporting witness in the *hadeeth* of Hudhaifah ibn al-Yamaan - *radiiallaahu 'anh*u - reported by Ibn Jareer at-Tabaree (10/81) and Ibn 'Abd ul-Barr (2/109) and al-Baihaqee (10/116). Even though it is *mauqoof*, it has the ruling of being from the Prophet (ﷺ) as is well-known in the science of the principles of *hadeeth*.

It has another good support from the *hadeeth* of Abul 'Aaliyah reported by Ibn Jareer (10/81) and so the *hadeeth* is *hasan* due to what has preceded *insha' allaah*. It is as if this why Shaykh ul-Islam definitely ascribed it to Allaah's Messenger (ﷺ) in his unique book *Iqtidaa as-Siraat al-Mustaqeem* (p.9) and declared it to be *hasan* in his valuable book *al-Eemaan* (p.64) and from those who have declared it to be *hasan* is our Shaykh, al-Albaanee in his checking of *al-Mustalahaatal-Arba'ah fil-Qur'aan* of al-Mawdoodee - *rahimahullaah* - (p.18-20). (Note: you will find this checking of al-Albaanee for the *hadeeth* in the printing done under his supervision in Damascus, but not in that from Daar al-Qalam, so maybe that was an oversight from them).

O Muslims, if we blindly follow the *madhhab* of a man and then a *hadeeth* reaches us from the infallible Messenger (ﷺ) whose obedience Allaah has made obligatory upon us and we then leave the Prophet's (ﷺ) *hadeeth* and follow that man and his *madhhab*, then who can be more unjust than us and what will be our excuse when the people stand before the Lord of the Worlds?! So he who sticks blindly to a particular person other than Allaah's Messenger (ﷺ) and regards his saying as being the truth which is obligatory to follow to the exclusion of the other *Imaams*, then he is astray and ignorant, rather he may be a *Kaafir* whose repentance is to be sought, so he either makes repentance or is killed, since if he believes that it is obligatory upon the people to follow a particular person from these *Imaams*, then he has given him the status of the Prophet (ﷺ) and that is *Kufr*. The most that can be said is that it is permitted or obligatory for the common person to follow any *Imaam* without specifying anyone in particular. However, he who loves the *Imaams* and follows them all, taking the saying of any of them which appears to be in conformity to the *Sunnah*, then that is good. But he who clings blindly to one of them, leaving aside the rest, the he is like the one who clings blindly to a single Companion and leaves the rest, like the Raafidees, Naasibees and the Khaarijee and this is the way of the people of innovation and the followers of desires; those who are rebuked and have gone away from the truth, as is established by the Book, the *Sunnah* and the *ijmaa'*.

Shaykh ul-Islaam Ahmad Ibn Taymiyyah - *rahimahullaah* - says in his *Fataawaa al-Misriyyah*, "If a man is following Abu Haneefah, or Maalik, or ash-Shaafi'ee or Ahmad - *rahimahumullaah* - and he sees that in some

questions that another *madhhab* is stronger and so he follows that then he has done something good. That does not cause any harm to his *Deen* or his integrity, without any disagreement. Rather that is more correct and beloved to Allaah and his Messenger, than he who blindly follows anyone other than the Prophet (ﷺ), such as the one who blindly follows Abu Haneefah and thinks that the saying of this one in particular is the truth that has to be followed, in exclusion of that *Imaam* who contradicts him. So, he who does that is ignorant, rather he may be a *Kaafir* and we seek Allaah's refuge from that."

It is mentioned in *al-Iqnaa'* and its explanation, "Making it binding to stick to a *madhhab* and prohibiting, i.e., the leaving of that for another, the more famous position is that, that is not the case. The great majority of scholars do not make it obligatory for anyone to stick to a particular *madhhab*, nor follow anyone in contradiction to Allaah and his Messenger, since Allaah, the Most High, made it obligatory upon everyone in every condition to obey his messenger Muhammad (ﷺ)."

In the Book of judgements from *Al-Insaaf*, (it is mentioned that) ash-Shaykh Taqiyyuddeen Ibn Taymiyyah said, "He who makes it obligatory to blindly follow a particular *Imaam*, then his repentance is sought and if he does not repent then he is killed, since this is associating partners with Allaah in setting down *Sharee'ah*, which is one of the unique rights of the Lord."

Al-Kamaal ibn ul-Hammaam¹ mentions in *at-Tahreer wat-Taqreer*.² a book about the basics of the *fiqh* of the Hanafees that, “Sticking to a particular *madhhab* is not obligatory in the correct view, since it has not been imposed as a duty, as nothing is obligatory except that which Allaah and His Messenger have obligated; neither Allaah nor His Messenger have made it obligatory for anyone to follow the *madhhab* of any man of the scholars, so that he follows him in his *Deen* in everything and leaves what comes from other than him. The best generations passed by without saying that it is binding to follow a particular *madhhab* whereas most of the blind-followers say, ‘I am a Hanafee’, ‘I am a Shaafi’ee’, whereas he knows nothing about the way of his *Imaam*, he does not become his follower just by saying that, in the same way as if he said, ‘I am a scholar’ or ‘I am a writer’, he does not become that just by saying it, while he is far away from the way of his *Imaam*. So how is it correct for him to claim allegiance (to a *madhhab*) due only to his abstract claims and meaningless saying?! So consider.”

Al-Fullaanee says in *Eeqaz Hamam Oolul-Absaar* (p.41), explaining the difference between a blind follower (*muqallid*) and a follower of evidence (*muttabi*), “The blind-follower does not ask for the judgement of Allaah and His Messenger, but rather he asks about the position of his *Imaam*

1. He was one of the foremost Hanafee scholars. He was author of various large works of Hanafee *Fiqh*.

2. This is a mistake from al-Ma’soomee -*rahimahullaah* - ‘and indeed horses sometimes fall’, since *at-Taqreer wat-Taqreer* is the book of Ibn Amer ul-Haaj and not of al-Kamaal ibn ul-Hammaam as he says. He may be excused since *at-Taqreer wat-Tahreer* is an explanation of the book *at-Tahreer* of Ibn ul-Hammaam - *rahimahullaah*.

and if it appears to him that the *madhhab* of his *Imaam* is contrary to the Book of Allaah and the *Sunnah* of His Messenger, then still he will not leave that. However, the follower of the evidence (*muttabi'*) asks about the judgement of Allaah and His Messenger and does not ask about someone else's opinion and *madhhab* and if something else occurs in future, he is not bound to refer back to the same scholar as in the first case, but rather he asks any scholar whom he finds. It is not binding for him to cling to the view of the first scholar and not to listen to the view of any one else and blindly stick to the first one and support his view, to the extent that if a text from the Book or the *Sunnah* goes against what he judged, he ignores it. That is the difference between blind-following, which is the practice of the later people and following the evidence which was the way of the Pious Predecessors of the past and Allaah, the Most High, knows best."

Taqleed in the *Sharee'ah* is referring back to someone's saying for which there is no proof and that is prohibited in the *Sharee'ah*. *Ittibaa* is that for which the proof is established. *Taqleed* in Allaah's *Deen* is not correct and *ittiba* is binding.

If it is appropriate for the common person to accept the saying of the *muftee*, even though it may be an error from the *muftee*, then how can it not be fitting for him to accept a *hadeeth* of the Prophet (ﷺ)?! If it is not permissible to an act on a *Sunnah* of Allaah's Messenger (ﷺ) after it has been established, unless so and so, act on it, then their saying would be precondition for acting upon the *Sunnah*. That is one of the most futile of all baseless things.¹

1. Al-Ma'soomee - *rahimahullaah* - alludes to the *hadeeth* reported by al-Bukhaaree, Muslim, Abu Daawood, an-Nasaa'ee and Ibn Maajah, by way of Hishaam Ibn 'Urwah from his father, from 'Aa'isha - *radiiallaahu 'anhaa* - that the Messenger of Allaah (ﷺ) said, "Why do people make conditions which are not in the Book of Allaah. Every condition not in the Book of Allaah is futile, even if it is a hundred conditions. The Book of Allaah is more true and Allaah is more true and Allaah's condition is more binding."

Allaah, the Most High, established the proof against the people with His Messenger (ﷺ) without the rest of the individuals. The possibility of making a mistake, by the one who acts on a *hadeeth*, or by one giving judgement according to it after understanding it, is not to be taken account of; this is for the one who has some competence. As for the one who is not able to do that at all, then what is obligatory for him is what Allaah, the Most High, says:

فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴿٧﴾

So ask the people of the Reminder if you do not know.¹

If it is permissible for one seeking judgement to rely upon what is written down from the sayings of the *muftee* or his *Shaykh*, even if they are separated by the passage of time, then it is even more fitting that it be permissible for them to rely upon that related by reliable narrators from the sayings of Allaah's Messenger (ﷺ). If we are to consider the possibility that he will not understand the *hadeeth*, then it is just as likely that he will not understand the judgement of the *muftee* and therefore ask the one who understands it and likewise with the *hadeeth*.

They say, "The narration in its being a proof has priority over analogy and personal deduction and acting upon the *hadeeth* comes before acting upon the saying of the people."

Ibn Najeem said in *al-Bahr ur-Raa'iq*, "Acting upon a clear text takes priority over acting according to an analogy."

The result is that acting upon the *hadeeth* according to what appears to the one having correct understanding regarding matters of *Deen* is the *madhhab* in the view of everyone. Thus Imaam Abu Haneefah used to

1. Sooratul-Anbiyaa' (21): 7

pass judgment and say, "This is the conclusion that we have been able to come to, according to our knowledge, so he who finds something clearer than that, then that is more fitting."

(Related by ash-Sha'raanee in *Tanbeeh ul-Mughtarreen*).

Alee al-Qaaree al-Hanafee said, "It is not binding upon anyone from this *Ummah* to be Hanafee, or Maalikee, or a Shaafi'ee, or a Hanbalee. Rather it is binding on each individual if he is not a scholar to ask one of the *Ahl udh-Dhikr* (People of the Reminder) and the four *Imaams* are among the *Ahl udh-Dhikr*. Because of this it is said, "He who follows a scholar meets Allaah safe and sound."¹ Every one is obligated to follow the best of the Prophets, the most noble of us, Muhammad (ﷺ).

1. This is with respect to the common person, as long as he does not restrict himself to a particular *madhhab* or a particular scholar. He should accustom himself to asking his *muftee* for the proof, just as he would as a tax collector or policeman for the reason if they requested him to hand over an amount of money.

I say: many people claim that the above saying is the saying of the Prophet (ﷺ) but the scholars have said that it has no basis as such, as it is mentioned in *Silsilatul-Ahadeeth ad-Da'eejah* (no.551).

Chapter 10

The *Imaam* who is Followed and Obeyed is the Prophet (ﷺ)

Shaykh 'Abd ul-Haqq ad-Dehlawee says in *Sharh us-Siratul-Mustaqem*, "The *Imaam* who is followed and obeyed in truth is the Prophet (ﷺ) and following other than him is preposterous and (following him) is the way of the Pious Predecessors, may Allaah, the Most High, make us from them."

Imaam ash-Shaafi'ee - *rahimahullaah* - says, "The Muslims are united that when the *Sunnah* of Allaah's Messenger (ﷺ) appears to a person, then it is not permissible for him to leave that for the saying of anyone."¹

There is no doubt that the people of truth are those who follow the way of Allaah's Messenger (ﷺ) and act according to his order and his actions, if there is more than one way of doing something established in the *Sunnah*, then sometimes they do it one way and sometimes the other way. After him, they follow those who came after him, the rightly guided *Khulafaa* and Companions - *radiallaahu 'anhum* - as Allaah, the Most High, says:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ

Say (O Muhammad): 'If you love Allaah then follow me.'²

1. See A'laam ul-Muwaqqi'een of Ibn ul-Qayyim (1/7).

2. Soorah Aal-'Imraan (3): 31

If there are differing (authentic) reports from the Prophet (ﷺ) in some matters and it is not known which came later and the dates are not known, then you should act on all of them, sometimes upon one and sometimes the other, in order that you are indeed acting upon and following what Allaah's Messenger (ﷺ) brought. However, if you choose one and reject the other, then it is to be greatly feared for you. If you use excuses in the presence of a text then perhaps you have left the truth without realising it. How is it fitting for a Muslim to want to reject that which is established from Allaah's Messenger (ﷺ), who does not speak from his own desire, but conveys that which is revelation?!

When it befell the people that they accepted some and left some, then their disuniting came about and they began to say, 'With us it is...and with you...' and 'Our books...and your books' and 'Our *madhhab*...and your *madhhab*' and 'Our *Imaam*...and your *Imaam*...'

That gave birth to mutual hatred, distrust, mutual envy and arrogance, until the Muslims became unsuccessful and their united body fragmented, so that they became food for the Europeans and the tyrants. Is not everyone of the *Imaams* of the Muslims of *Ahl us-Sunnah* our *Imaam*? - *radiallaahu 'anhum* - may Allaah raise us up amongst them. What a disgrace from the blind-followers! O Allaah, guide us and guide them to the straight path. If you look into the matter carefully it will be clear to you that these *madhhabs* were spread, promoted and made attractive by the enemies of Islaam in order to split the Muslims and cause discord amongst them. Or they were started by the ignorant in conformity with the Jews and Christians and in imitation of them, as

they do in many matters. The ignorant blind-followers from the majority through the ages and in the different areas have no discernment and cannot differentiate between right and wrong.

Ibn 'Abd ul-Barr and Ibn Taymiyyah - *rahimahumullaah* - both said, "There is no (room for) anyone's saying along with the saying of Allaah's Messenger (ﷺ) if it is established from him. The *Sunnah* of Allaah's Messenger (ﷺ) has more right to be taken and acted upon; that is the case for every Muslim, not as the sect of blind-following do, in their giving preference to opinion and the *madhhab* over and above the text. The text of the Book and the *Sunnah* is not to be opposed by possibilities of the mind, fantasies of the soul or satanic sectarianism, so that it is said, 'Perhaps the *mujtahid* saw this text and left it for a reason that appeared to him', or that 'maybe he found a different proof' and their like, which the sects of blind-followers are very fond of. So such a one is encircled by the ignorance of the blind-followers, so take note."

'Umar ibn al-Khattaab - *radiiallaahu 'anhu* - said, "The *Sunnah* is what Allaah and His Messenger (ﷺ) laid down. Do not make mistaken opinion a *sunnah* for the *Ummah*." May Allaah, the Most High, be pleased with 'Umar. It is as if he foresaw that, that would occur and so warned against it. Verily, we have seen in these times opinions against the *Sunnah* of Allaah's Messenger (ﷺ) and which clash with what is in the Book of Allaah, yet they have made them *Sunnah* and believe them to be part of the *Deen* and they refer back to them when they disagree and have called them by the name of a *madhhab*. By Allaah, the Great, they are indeed a calamity and an affliction and are sectarian, which have afflicted Islaam and its people, so indeed we are from Allaah and certainly to Him we shall return.

Imaam 'Abd ur-Rahmaan al-Awzaa'ee - *rahimahullaah* - said, "Stick to the narrations from the Pious Predecessors even if the people renounce

you and beware of the opinions of men even if they make them seem alluring.”

Bilal ibn 'Abdullaah ibn 'Umar reported that 'Abdullaah ibn 'Umar - *radiiallaahu 'anhum* - said: Allaah's Messenger (ﷺ) said, “Do not prevent the women from their share in the mosques.”¹

Bilal ibn 'Abdullaah however said, ‘As for me I will prevent my wife and he who wishes let him allow his wife.’ So 'Abdullaah ibn 'Umar turned to him and said, ‘May Allaah curse you! May Allaah curse you! May Allaah curse you! You hear me say Allaah's Messenger (ﷺ) ordered that they should not be prevented.’ Then he stood up angrily.²

1. *Saheeh*: Reported by al-Bukhaaree (1/222,223), Muslim (2/32), Ahmad (2/7,92) and ad-Daarimee (1/293) with slightly different wording.

Reported with different wording by Muslim, Ahmad, Abu Daawood, al-Haakim, al-Baihaqee, Ibn Khuzaimah, Ibn ul-Jaarood and Ibn Hibbaan.

2. This narration as quoted here by al-Ma'soomee - *rahimahullaah* - is reported by al-Haakim in *Ma' rifat 'Uloom il-Hadeeth* (p.182) and at-Tabaraanee. It is established and correct due to a number of reports. Muslim (4/162-164), al-Baihaqee (3/132), at-Tirmidhee (2/459), Abu Daawood (568) and 'Abd ur-Razzaaq (3/147) and Ahmad (5/194-196).

These reports are of the strongest reported from Ibn 'Umar - *radiiallaahu 'anhumma* - in censure of he who rejects the *Sunnah* with his opinion, whoever it may be. Refer if you wish to *Sharh Thulaathiyaaat Musnad il-Imaam Ahmad* of as-Saffaareenee to see the virtues this great companion. Al-Haafidh (Ibn Hajr) says in *al-Fath* (2/349), “From 'Abdullaah's rebuke of his son is to be taken the admonishment of the one who turns away from the *Sunnah* for his opinion and from knowledge for his own desires; and admonishment of a son by his father even if mature, if he says that which is not befitting.”

A point of fiqh: It is permitted for the woman to go out to the mosque if she is not perfumed due to his saying, “When one of you (women) comes to the mosque then let her not touch perfume.”

Reported by Muslim (2/32).

Due to what has preceded from the *ahaadeeth* of Allaah's messenger (ﷺ) is there is safety from *fitnah* (Muslim 2/34), since 'Aa'isha - *radiiallaahu 'anhaa* - the wife of the

May Allaah, the Most High, be pleased with all of the Companions.

Prophet (ﷺ) said, "If Allaah's Messenger (ﷺ) saw how the women are these days he would have prevented them from the mosques just as the women of Banoo Israa'eel were prevented from the mosque."

It is best for women is that they remain in the privacy of their houses, since they are the best of the places of Prayer for women.

The Prophet (ﷺ) said, "The woman is 'awrah. So when she goes out, Shaytaan makes her alluring. The closest she is to the Face of her Lord is when she is in the depths of her house."

Reported by at-Tirmidhee (3/476 - Shaakir) without the last sentence and he said, "This hadeeth is *hasan ghareeb*." Reported by Ibn Khuzaimah (3/93) and Ibn Hibbaan in their *Saheehs* in complete form. Al-Haithumee says in *al-Majma'* (2/35), "Reported by at-Tabaraanee in *al-Kabeer* and its narrators are dependable." It is declared *Saheeh* by our Shaykh, al-Albaanee, in *Irwaa' ul-Ghaleel* (1/303) and there are many *ahaadeeth* about this. Refer to *Saheeh ut-Targheeb wat-Tarheeb* of our Shaykh, al-Albaanee, - *haafidhullaah* - (1/135-137).

The author of *al-Hidaayah fee Rawdatil-'Ulamaa iz-Zinduwaisiyyah* reports: It was said to Abu Haneefah - *rahimahullaah* - 'What if you say something and the Book of Allaah contradicts it?' He said, 'Leave my saying for the Book of Allaah.' So it was said, 'What if what is narrated from Allaah's Messenger (ﷺ) contradicts it?' He said, 'Leave my saying for what is narrated by Allaah's Messenger (ﷺ).' So it was said, 'What if the saying of a companion contradicts it?' He said, 'Leave my saying for the saying of the Companions - *radi allahu 'anhum*.'

In *Kitaab ul-Imtaa'* it is mentioned that al-Baihaqee reports in his *Sunan* that ash-Shaafi'ee - *rahimuhullaah* - said, "If I say something and there is also something from Allaah's Messenger (ﷺ) which goes against it, then that which is authentic from the *hadeeth* of Allaah's Messenger (ﷺ) has precedence, so do not blindly follow me."

Imaam ul-Haramain also reports this from ash-Shaafi'ee and there is no difference about this.

In *al-Kaafee*¹ it is mentioned, "If the *mujtahid muftee* gives a certain *fatwaa* and an established *hadeeth* of Allaah's Messenger (ﷺ) goes against it, then it is obligatory to act upon the *hadeeth*, since the saying of the Messenger (ﷺ) is not deferred for the saying of the *muftee*. The authentic *hadeeth* is not of lower station than the saying of the *muftee*. If the saying of the *muftee* may be an evidence in the Sharee'ah, then the saying of the Prophet (ﷺ) is more worthy and takes precedence."

1. A famous book of Hanbalee *fiqih*.

Ibn ul-Qayyim says in *A'laam ul-Muwaqqi'een* (1/77), "The companions of Abu Haneefah are united that the weak *hadeeth* takes preference to analogy and opinion and his *madhhab* is built upon that." So he who says that it is not obligatory for him to act upon the *hadeeth* or that it is not permissible, then we do not see him except as a person who wishes to reject Allaah's proof with mere delusion and suspicion, that is not the way of the Muslim. He who uses the excuse that he cannot understand, then that is not acceptable since Allaah, the Most High, sent down His Book to be acted upon and its meaning understood and ordered His Messenger (ﷺ) to explain it to the people in general.

لَسِيْنَ لِلنَّاسِ مَا نَزَلَ اِيَّيْهِمْ

That you (O Muhammad) may clearly explain to men what is sent down to them.¹

So how can it be said that his speech (ﷺ) which is the explanation to the people cannot be understood except by a single person among them?! Rather, that in this time, it is not understood by anyone, based upon their claim that there has not been a *mujtahid* in the world for hundreds of years!!

Perhaps the like of these words came from those who did not want the true state of their opinion should appear to the people in general: that they are in fact in opposition to the Book of Allaah and the *Sunnah* of His Messenger (ﷺ) so they reach their goal by declaring that understanding the Book and the *Sunnah*, upon which deriving judgments depends, is only possible for a *mujtahid*, then they deny that there are any *mujtahids* in the world and then this saying spread amongst the people. Allaah knows the true state of affairs.

1. Sooratun-Nahl (16): 44

Perhaps some of them forbade that in case some people should prefer the *madhhab* that agreed with the clear text of the Book and the *Sunnah* and so act on that. Some of them added to this, that it is not permissible to change from one *madhhab* to another, nor to take what seems to be more correct from each of the *madhhabs*, in order that the people could not find a way to that which is preferable nor even aspire to that.

It is known to people who have perception that these sayings have no basis in Allaah's *Deen*, nor any influence; rather many of them contradict both the intellect and that which is narrated. Even so, you see many of the people of knowledge deviating from obedience to Allaah's Messenger (ﷺ) even though that is obligatory and binding. They do not pay any attention to his words reported by reliable and trustworthy narrators through authentic and established chains of narration. Instead, they turn to reports from the followers of the *madhhabs* which are mentioned in their books without any chain of narration at all. If they see anyone preferring the saying of a scholar of *hadeeth* and the Book, they hold him to be astray and an innovator, so verily we are from Allaah and to Him we shall return.

Rather every Muslim has to act upon that which is established from the *hadeeth* of the Prophet (ﷺ) and so if he disobeys him then his condition is more dreadful. Allaah the Most High says:

فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ ﴿٦٣﴾

Let those, beware, who oppose the Messenger's order! In case some *fitnah* (trial) should befall them or a painful torment be inflicted upon them.¹

1. Sooratun-Noor (24): 63

If a *hadeeth* appears then it is not for any Muslim to cling blindly to *taqleed* and if he does so then he is just like those about whom Allaah says:

وَلَيْنَ أَتَيْتَ الَّذِينَ أُوتُوا الْكِتَابَ بِكُلِّ آيَةٍ مَا تَبِعُوا قِبْلَتَكَ

Even if you were to bring to the people of the Book all the evidences, they would not follow your *Qiblah*.¹

The Muslim must accept the *hadeeth* and must not be prevented by being upon the *madhhab* of so and so, as Allaah, the Most High, says:

فَإِنْ نَنزَعْنَاهُ مِنْ شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ

If you differ in anything amongst yourselves, refer it to Allaah and His Messenger.²

Part of referring back to him (ﷺ) is the acceptance of his saying when there is disagreement and disagreement has already occurred between the *Imaams* and so it is obligatory to take his (ﷺ) sayings.

1. Sooratul-Baqarah (2): 145

2. Sooratun-Nisaa (4): 59

It is very strange that they know that the *mujtahid* is sometimes right and sometimes wrong; that is part of what they believe, however, the Prophet (ﷺ) is infallible. Even then, they stick blindly to the saying of the *mujtahid* as you see and they leave the saying of the Prophet (ﷺ). Would that they have remained firm upon what the *mujtahid* himself said instead of clinging to what everyone who yells or croaks says, like the dependence of the ignorant amongst the Hanafees, of Mesopotamia, upon what is written in *Khulaasatul Kaidanee* as regards the forbiddance of pointing with the forefinger in *tashahhud*, even though it is an established *Sunnah* of Allaah's Messenger (ﷺ) and all of the Companions and the *mujtahid Imaams* in general and of Imaam Abu Haneefah, Abu Yoosuf and of Muhammad - *rahimahumullaah* - as is stated in the *Muwatta* of Muhammad ibn al-Hasan ash-Shaibaanee, *Sharh Ma'aanee ul-Aathaar* of at-Tahaawee, *Fath ul-Qadeer*, *al-'Inaayah*, *'Umdatul-Qaaree* and other recognised books of *fiqh* of the Hanafee *madhhab*, so take note.

We have seen people of obedience and worship, yet they are lax about acting upon *hadeeth* and do not give it importance. Rather they are more concerned with what is written in the books of their *madhhab* and think as if the *hadeeth* were a rejected matter and this, in reality, is the beginning of ignorance.

Ash-Shaykh Muhammad Hayaatas-Sindee said, "It is binding on every Muslim to strive to understand the meanings of the Qur'aan and *ahaadeeth* and follow them and take rulings from them and if he is not able, then he should follow the scholars and not stick to a *madhhab* in

particular, since that is like taking it as a Prophet.¹ He should take that which is most prudent from the *Madhhabs* and he may take the allowances when there is a pressing need and if there is not, then it is better not to do so. As for that which the people of our time have invented as regards sticking to a particular *madhhab* and not permitting moving from one *madhhab* to another, then that is ignorance, innovation and deviation. We have seen them leaving aside authentic unabrogated *ahaadeeth* and clinging to their *madhhabs* without any support.”

Imaam ash-Shaafi'ee said, “He who blindly follows anyone in making something forbidden or making it permissible and there is an authentic *hadeeth* opposing that and his blind-following prevents him from acting upon the *Sunnah*, then he has taken the one whom he blindly-follows as a Lord besides Allaah, the Most High, making lawful for him what Allaah has made forbidden. Verily we are for Allaah and will certainly return to Him.”

One of the most astonishing things is that when they find something from some of the Companions - *radiiallaahu 'anhum* - which goes against an authentic narration, not finding any explanation, then they say that it is possible that the *hadeeth* did not reach him; they do not find anything wrong with that and that is indeed correct. But when they find a *hadeeth* which contradicts the saying of the one whom they are blindly-following, they strive to explain it away by any means, even twisting the words from their meanings. If it said to them, when there is no explanation possible, perhaps the narration did not reach the person whom you are following, they cause havoc and go beyond bounds in condemning him and they cannot take it. Look at these fools who allow that a *hadeeth* did not reach a companion - *radiiallaahu 'anhum* - but do not admit that, that

1. Al Ma'soomee said, “Rather it is taking that as a Lord.” Due to what is established in *tafseer* of verse 31 of Sooratur-Tawbah, from the *hadeeth* of 'Adiyy ibn Haatim - *radiiallaahu 'anhum* - which has preceded.

can happen for the leaders of the *madhhabs*, even though the difference between the two is like the distance between the heavens and the earth. You see them reading the books of *hadeeth* and studying them, not to act upon them but to abandon them. If they find a *hadeeth* contradicting their *madhhab* they go to extremes in explaining it away. If they find themselves unable, they say, “Those whom we are following know more about *hadeeth* than us.” Do they not realise that they are establishing the proof of Allaah against themselves by that? If they find a *hadeeth* which agrees with their *madhhab* they are delighted, if they find one which goes against their *madhhab* they close their minds and will not listen. Allaah, the Most High, says:

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِي مَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا سَلِيمًا ﴿٦٥﴾

But no, by your Lord, they can have no faith, until they make you judge in all disputes between them and find in themselves no resistance against your decision and accept (them) with full submission.¹

As-Sanad ibn ‘Inaan - *rahimahullaah* - said in his explanation of the *Mudawwanah* of Imaam Maalik - *rahimahullaah* - “We know that no intelligent person can be pleased with mere blind-following; rather that is the way of the ignorant and dull-witted or obstinate fools. We do not say that it is forbidden for everyone, rather we what we declare to be obligatory is knowledge of the proof and the peoples’ sayings and the ignorant have to follow the people of knowledge. Blind-following is accepting someone’s saying and relying upon it without any proof or evidence. This never amounts to knowledge. Following the *madhhab* of

1. Sooratun-Nisaa (4): 65

a particular person is in itself a novel innovation, since we know for certain that the Companions - *radi allaaahu 'anhum* - did not do that, but rather they referred back to the Book of Allaah and the *Sunnah* of His Messenger (ﷺ) and to that which seemed correct to them when they could not find the text. Those who came after them did the same, if they did not find a text they performed *ijtihad*. Then came the third generation which included Imaams Abu Haneefah, Maalik, then ash-Shaafi'ee and Ahmad - *rahimahullaahu ta' aalaa* - who were upon the way of those before them. There was not in their time a particular *madhhab* which they studied and their followers were upon the same. How many sayings of Maalik and his companions were opposed by his followers? What is very strange is that the people of blind-following claim that their's is the old way, but rather it was invented more than two-hundred years after the *Hijrah* and after the passage of the generations whom the Prophet (ﷺ) praised."

I say: Sanad - *rahimahullaah* - spoke the truth in censure of blind-following of a particular person and taking his opinion to be the *Deen* and the position to follow, even if it contradicts the text of the Book and *Sunnah*, there is no doubt about that being a blameworthy innovation and a repugnant characteristic by which accursed Iblees has managed to split the unity of the Muslims and put enmity and hatred between them, so that you see each of them exalting the *mujtahid Imaam* whom he follows, to such a station not even reached by any of the Companions of the Prophet (ﷺ) and if he finds a *hadeeth* which agrees to his *madhhab* he is happy and follows and submits to it and if he finds an authentic *hadeeth*, free from anything to abrogate or contradict it, which supports the position of an *Imaam* other than his, then he opens the door of remote possibilities, disregards and turns away from it and fumbles to find a reason to prefer the position of his *Imaam*, even though it is contradicted by the Companions, the *Taabi'een* and clear text. If he explains a book of *hadeeth* then he twists the meaning of every *hadeeth* which contradicts

his opinion. If he finds himself unable to do that, then he claims abrogation without any proof, or that it is a disputed matter, or that it is not acted upon.

The blind-followers take that to be their *Deen* and *madhhab*, to the extent if you establish a thousand proofs from the texts against them, they would not pay any heed to them; rather they flee from them like donkeys fleeing from a lion, like most of the people of Bukhaara and their like from the people of India and Turkey living around the two *harams*, who hang *tasbeehs* around their necks and wear turbans like domes and constantly read books such as *dalaa'il ul-khairaat*, *khatm khawaaajah* and even *qaseedatul-bardah*¹ and their like, thinking that they get reward for that, but they will not point when making *tashahhud*. I have more than once told them that it is an established *Sunnah* from Allaah's Messenger (ﷺ), his noble Companions - *radiiallahu 'anhum* - and the *mujtahid Imaams* - *rahimahumullahu ta'aala* - and it is harder upon *Shaytaan* than being struck with a bar of iron.²

They reply by saying, 'We are Hanafees and in our *madhhab* it is not allowed, rather it is *haraam*.' So I showed them what is in the *Muwatta* of Imaam Muhammad and *Sharh Ma'aamee ul-Aathaar* of at-Tahaawee and *Fath ul-Qadeer* of Ibn ul-Hammaam. They reply that, that was the saying of their earlier scholars but the later scholars prevented it and left it, so it became abrogated, as is mentioned in al-Mas'oodee's *Kitaab us-Saalat* and *al-Khulaasah* of al-Kaidaniyyah and they persisted in the

1. Books full of innovation and *shirk*.

2. The author here refers to the saying of the Prophet (ﷺ), "It is certainly harder upon *Shaytaan* than iron." (Meaning the forefinger).

Reported by Ahmad and al-Bazaar as occurs in *Majma' uz-Zawaa'id* (2/140). It is declared to be *hasan* by our Shaykh, al-Albaanee, in his valuable book *Sifat Salaat un-Nabee* (ﷺ) (p.171).

fact that it is abandoned. The ignorant believe about the like of this *dajjal* who obstinately stands against the truth, that he is one of the Pious friends, rather he is a friend of the devils, so verily we are for Allaah and to Him we shall return.

Abul Qaasim al-Qushairee - *rahimahullaah* - says, "What is obligatory upon us - the students of the truth, is that we follow the one for whom it is impossible to err and that we avoid following blindly the one who may err. So we subject all that the *Imaams* say to the Book and the *Sunnah* and that which is vouched for by them, we accept and that which is not vouched for by them, we reject. The proof has been established for following the Prophet (ﷺ)." ."

Chapter 14 The Truth is not Confined within the Opinion of Anyone except Allaah's Messenger (ﷺ)

The truth is not contained within the opinion of anyone, except with the one who came with the revelation, the most noble of us, Muhammad (ﷺ). The truth is confined to that which he brought, so if the fair person stops to consider, then it becomes clear to him that blindly-following the *madhhab* of a particular *Imaam* without looking for a proof is ignorance and a huge misfortune. Indeed it is mere following of desire and sectarianism. All of the *mujtahid Imaams* were against that, since it is established that each of them rebuked and invalidated blindly-following without proof. So he who follows an evidence has obeyed his *Imaam* and the rest of the *Imaams* and is a follower of the Book of Allaah and the *Sunnah* of Allaah's Messenger (ﷺ) and is not, because of that, outside the *madhhab* of his *Imaam*. The one who sticks to and stands unmoved upon blind-following in opposition to the proof is outside the *madhhab* of his and all other *Imaams*, since if the *hadeeth*, which has nothing to oppose it, had reached his *Imaam* then he would have left his opinion and followed the *hadeeth* and so the one who persists in blind-following in that condition is disobedient to Allaah, the Most High, disobedient to Allaah's Messenger (ﷺ) and a follower of his own desires and he has disassociated himself from the *Imaams* and become one of the party of *Shaytaan* and of vain desires:

أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَهُهُ هَوْنَهُ وَأَصْلَهُ اللَّهُ عَلَىٰ عِلْمٍ

Have you seen him who takes his own vain desire as his god and Allaah knowing (him as such), left him astray.¹

1. Sooratul-Jaathiyah (45): 23

Ar-Rabee' ibn Sulaymaan al-Jeezee said: I heard ash-Shaafi'ee having been asked about a problem by a man, so he said, "It is reported from the Prophet (ﷺ) that he said so and so." So the questioner said to him, 'O Abu 'Abdullaah, Do you (also) say that?' So ash-Shaafi'ee - *rahimahullaahu ta'aalaa* - shook with rage and his complexion changed and said, "Woe to you! What earth would hold me? What heaven would shelter me, if I report something from Allaah's Messenger (ﷺ) and then do not say in accordance with it?! Yes, upon the head and eyes." He kept repeating that saying.

In the narration of al-Humaidee, ash-Shaafi'ee is reported as having said, "Have you seen a sash around my middle? Have you seen me coming out of a church?! That I should say, The Prophet (ﷺ) says...and then for you to say, 'Do you (also) say according to that', (How can it be) that I should report from the Prophet (ﷺ) and not say accordingly?!"¹

Know that most people are in loss and only a few are in profit. So he who wishes to look into his profit or loss then let him look and subject himself to the Book and the *Sunnah*. If he is in accordance with them then he is in profit, but if he is in opposition to them then he is in loss, alas for the loser. Allaah, the Most High, has informed us about the loss of the losers and profit of the profitable. He takes oath by time that man is in loss except the one who comprises four characteristics. So if you see a man flying in the air or walking on water or informing about unseen things, but he acts against the *Sharee'ah* by falling into forbidden acts, without

1. The narration of ar-Rabee' is reported by Abu Nu'aim in *al-Hulyah* (9/106) and al-Baihaqee reports it with similar wording in *Manaaqib ash-Shaafi'ee* (1/475) and al-Khateeb al-Baghdaadee in *al-Faqeeh wal-Mutafaqqih* (1/150) with *Saheeh isnaad*.

As for the narration of al-Humaidee, it is reported by Abu Nu'aim in *al-Hulyah* (9/106) and in *Dhiikr Akhbaar Isfahaan* (1/183) by various chains and al-Baihaqee in *Manaaqib ash-Shaafi'ee* (1/474) with *Saheeh isnaad*.

anything to make that permissible and leaving the obligatory duties without any valid excuse. Know that he is a devil whom Allaah has placed as a trial for the ignorant. It is probable that he is one of the means of misguidance which Allaah has placed here for that purpose, since *Shaytaan* flows through the son of Aadam like the flowing of blood. *Dajjaal* gives life and death and causes the sky to pour forth rain as a trial for the misguided, likewise for the one who eats snake and enters fire.

Ash-Sha'raanee reports in al-Meezaan: Abu Daawood said, "I said to Ahmad, Shall I follow al-Auzaa'ee or Maalik?" He said, "Do not blindly follow anyone of them in your *Deen*. That which comes from Allaah's Messenger (ﷺ) and his Companions - *radi allahu 'anhum* - then take it, as for the *Taabi'een* after them then you may choose therefrom and Ahmad said, "Do not blindly follow me, Maalik, Abu Haneefah, ash-Shaafi'ee, al-Auzaa'ee or ath-Thawree - *rahimahumullaahu ta'aalaa* - but také from where they took. From the paucity of a person's *fiqh* is that he blindly follows a man in his *Deen*."¹

Ibn al-Jawzee says in his book *Talbees Iblees*, "In blind-following is a denial of the benefits of the intellect, since it was created to reflect and consider. It is unbecoming that he who is given a lighted candle should extinguish it and walk in the darkness."

1. See *Masaa'il ul-Imaam Ahmad* of Abu Daawood p.277. This advice is for the common person, not just the *mujtahid*, since the *mujtahid* has no need of the sayings of other *mujtahids* like himself.

Know that the *ijtihaad* and opinion of the *mujtahid* are not the judgement of Allaah. If it was the judgement of Allaah, then it would not have been permissible for Abu Yoosuf, Muhammad and others to oppose the view of Abu Haneefah and his *ijtihaad* and therefore Imaam Abu Haneefah - *rahimahullaah* - said, "This is my opinion, so he who comes with a better one, then I will accept it." The rest of the *Imaams - rahimahumullaah* - said, "We have striven hard to derive our opinion, so he who wishes may accept it and he who wishes may decide not to accept it."

We ask everyone who blindly follows a particular person to the exclusion of others, 'What has given the one whom you follow more right to be followed than the others?' If he says, 'Because he was the most knowledgeable of his time and his excellence was greater than those before him.' Then we say, 'How do you know that, when you have declared that you are not one of the people of knowledge, rather this can only be known by someone who knows the different *madhhabs* and their proofs and that which is preferable therefrom? So, how can a blind man check the coinage? If it is that you do not follow except the most knowledgeable, then why not Abu Bakr, 'Umar, 'Uthmaan, 'Alee and Ibn Mas'ood - *radiallaahu 'anhum* - since they are more knowledgeable than the one you are following by consensus of the Muslims?'

It is said to the blind-follower: then what had the people used to do before the birth of the one whom you blindly follow, to whose sayings you have given the status of revealed texts? Woe to you! That you had stopped at that, but instead, you gave them precedence in following over the texts of the *Sharee'ah*. Were the people before the presence of

those *Imaams* upon guidance or error?

They have to admit that they were upon guidance. So it is said to them: what were they upon except following the Qur'aan, the *Sunnah* and narrations and giving precedence to the saying of Allaah and His Messenger (ﷺ) and the narrations from the Companions - *radiiallaahu 'anhum* - in any disagreement and referring back to that and not to the sayings and the opinions of individuals! If that is the guidance, then what is there after the truth except misguidance.

It is not hidden how each party of the blind-followers have relegated all of the Companions, the *Taabi'een* and the scholars of the *Ummah* from their first to their last, except the one whom they follow, to the level that their sayings and their *fatwaas* are ignored and they are not to be given any attention unless it is to refute them, if their saying goes against that of the *Imaam* whom they are blindly-following. It is to the extent that if the saying of the one they follow, contradicts a text from Allaah and His Messenger (ﷺ), then with them it is binding to explain the text away and twist it from its meaning and employ every conceivable trick to rebut it, so that the saying of their *Imaam* should appear to be correct.

We complain to Allaah of the innovation and sectarianism of those who are destroying the *Deen*, to the extent that the palace of *Eemaan* almost falls and its cornerstone collapses and (it may have been) if it were not that Allaah has safeguarded this *Deen* and that there should not cease to be those who proclaim it and defend it. So who is more wicked in treatment of the Companions, *Taabi'een* and the rest of the scholars of the Muslims and guilty of disdaining their rights, than he who does not pay any attention to the saying of any of them except for the saying of the one whom he has taken as an intimate friend besides Allaah and His Messenger? Certainly the sect of blind-following have fallen into disobedience to the order of Allaah and His Messenger and the guidance

of his Companions and their *Imaams*.

They have taken a path opposite to that of the people of knowledge, their late-comers have inverted the way of the *Salaf* and turned the foundations of the *Deen* upside down. So they declare the Book of Allaah, the *Sunnah* of His Messenger (ﷺ), the sayings of his *Khulafaa* and the rest of the Companions - *radiallaahu 'anhum* - to be false. They subject them to the sayings of the one whom they blindly-follow, so that which is agreed to by that, they accept and follow obediently and to that which contradicts the sayings of their *Imaams*, they say, 'the opposition use so and so as an evidence.' They do not accept it or act upon it and they try to refute it by whatever means they can. They are the ones who split up the *Deen* and make its people into sects, each sect supporting its leader and calling to him and condemning those who are at variance with them. They do not hold it permissible to act on the saying of anyone else, as if they are of a separate religion.

What was obligatory upon them all was to come together upon that which is common between them, which is that they do not obey except the great Messenger Muhammad (ﷺ) and that they do not take each other as lords besides Allaah.

Taking the sayings of the scholars and their analogies is like the use of *tayammum* which is only used when water is not found. So when a text of the Book and the *Sunnah* and the sayings of the Companions - *radiallaahu 'anhum* - are to be found, then it is obligatory to take that and not to turn away from that to the saying of the scholars.¹

1. This saying of al-Ma'soomee - *rahimahullaah* - is like what ash-Shaafi'ee said in *ar-Risaalah* (p. 599-600, printing of Shaakir), where he clearly states, "...since analogy is not permissible when a text is present, just as *tayammum* is a means of purification only when water is not to be found.."

However the late-comers have taken to *tayammum* whilst water is present in front of them, being easier than *tayammum*. Astonishing from the blind-followers is that they take and act on the saying of so and so from the later blind-followers of the *Imaams* and they leave acting upon and giving *Fatwaa* according to the sayings of Imaam al-Bukhaaree, 'Abdullaah ibn al-Mubaarak, al-Awzaa'ee and Sufyaan ath-Thawree and their like. Rather they leave aside the sayings of Sa'eed ibn al-Musayyab, al-Hasan al-Basree, Abu Haneefah and Maalik - *rahimahumullaah* - and their like. In fact, they hold that the sayings of the late-comers from the followers of the blind-followers take precedence over the *fatwaas* of Abu Bakr, 'Umar, 'Uthman, 'Alee and Ibn Mas'ood - *radiiallaahu 'anhum*. What excuse do they have before Allaah for making the *fatwaas* of those late-comers equal to their sayings and *fatwaas*? How about when they prefer them and then say that *fatwaa* must be given only according to them and that it is forbidden to take the saying of the Companions - *radiiallaahu 'anhum*?

Chapter 16

The *Ummah* will only be Corrected by that which Corrected its Beginning

Imaam Maalik - *rahimahullaah* - said, "The latter part of this *Ummah* will only be set right by that which set right its beginning."

There is no doubt that the first and best of the *Ummah* clung to the Book and the *Sunnah* and that which the Pious Predecessors agreed upon. When the Muslims turned away from that which Allaah, the Most High, prescribed, to that which they invented, as regards following those whom took as associates along with Him, then it is not surprising that they were prevented from the victory which Allaah promised to the Believers, since they were stripped of all the attributes of the Believers which Allaah mentioned. There never was in the first two centuries, anything of this blind-following and the actions which they are now performing.

If an intelligent person became a Muslim now, then he would not know what he is supposed to do or which *madhhab* and which books of the fundamentals he should depend upon. It would be difficult to convince him that this alone is the straight religion or that all the *madhhabs* despite their differences are the same thing, just as has happened now in Japan. If we Muslims had halted at the limits quoted in the Qur'aan and explained in the light of Prophetic guidance, then it would have been easy to understand the true religion which contains no crookedness or hardship. That is the pure *Deen* which contains no deviation or discrepancy.

Fakhr ud-Deen ar-Raazee, who died 606H - *rahimahullaah* - said in *tafseer* of Allaah, the Most High's, saying:

أَتَّخَذُوا أَحْبَارَهُمْ وَرُهَبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ

They (Jews and Christians) took their rabbis and monks as lords besides Allaah.¹

In *Mafaateeh ul-Ghayb* (4/431) and the same is mentioned by the reviver of the *Sunnah* al-Baghawee in *Ma'aalim ut-Tanzeel*:

“I have seen a group of the blind-following men of *fiqh* and have recited to them many *aayaahs* from the Book of Allaah, the Most High, concerning some matters which their *madhhabs* were contrary to those *aayaahs* and they would not accept these *aayaahs* or give any attention to them. Instead, they stood looking at me in surprise, meaning, ‘How can it be possible to act upon the clear meaning of these *aayaahs*, when the reports from our forefathers are at variance with them.’ If you considered carefully, you would find that this poison runs through the veins of most of the people in this world.”

1. Sooratut-Tawbah (9): 31

Chapter 18

The Greatest Imaam is Allaah's Messenger (ﷺ)

Al-Murtadaa az-Zubaydee said in his explanation of *al-Ihya*, "Know that the only who is followed without question is the one who came with the *Sharee'ah*, the noblest of us, Muhammad (ﷺ), in what he ordered and said. The Companions - *radiiallaahu 'anhum* - are to be followed, since their actions are an indication of what they heard from him (ﷺ). This is what we are ordered to follow, nothing else. Therefore, Ibn 'Abbaas - *radiiallaahu 'anhumma* - said, 'There is not anyone except that his some of his knowledge is taken and some abandoned except for Allaah's Messenger (ﷺ).' Al-Iraaqee said that it is reported by at-Tabaraanee in *al-Kabeer* and its *isnaad* is *Hasan*."

Blind-following of *madhhab*s has become a chronic disease and a widespread misfortune which has spread over the world. We do not find anyone who will give preference to the Book of Allaah and the *Sunnah* of His Messenger (ﷺ) over what their books contain and the sayings of their shaykhs, except for a few. But we praise and thank Allaah, the Most High, that we have seen a group of our worshippers of Allaah in *tawheed*, calling the people to *tawheed* and fighting *jihad* for Allaah correctly and waging war upon the blind-followers, the people of superstition and the *dajjaals*. For this purpose societies working together have been set up to promote and spread *tawheed*. This has been done in the Hijaz, Egypt, Sudan, Sinjar in Iraq and other places. O Allaah! Grant them increase and aid them as long as they aid your *Deen*, *aameen*. O Lord of the worlds!

Sayyid Siddeeq Hasan says in his *tafseer: Fath ul-Bayaan Fee Maqaasid il-Qur'aan* (4/117) concerning the saying of Allaah, the Most High:

اتَّخَذُوا أَحْبَابَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِّن دُونِ اللَّهِ

The (Jews and Christians) took their rabbis and monks as lords besides Allaah.¹

“This *ayah* contains a warning for those with a heart, or for he who listens and witnesses, about blind-following regarding Allaah’s *Deen* and about preferring the sayings of forefathers to what is contained in the Mighty Book of Allaah and the pure *Sunnah*; since the obedience of the follower of the *madhhab* to the one he follows from the scholars of this *Ummah*, along with its contradiction to the texts, after Allaah’s clear proofs and evidences have been established and stated in His Book and by His Messengers, is indeed like the Jews and Christians taking their rabbis and monks as lords besides Allaah; though they definitely did not take them as objects of direct worship but had obeyed them and declared forbidden what they declared forbidden and allowed what they allowed and this is also the practise of the blind-followers from this *Ummah*. In fact it is more similar to it than one egg to another, a date to another date, or one container of water to another. So, servants of Allaah and followers of Muhammad Ibn ‘Abdullaah (ﷺ), what is wrong with you that you have left the Book and the *Sunnah* aside and instead have taken to (following) men, who like you have been obligated by Allaah to worship him by these two (the Book and the *Sunnah*) and required by Him to act upon them and that which they indicate. You have instead acted upon opinions which they gave, not supported by the texts of the Book and the *Sunnah*. You have stubbornly opposed with deaf ears, closed hearts, sick minds, decrepit intellect, feeble understanding and ailing thoughts. You have stated by your actions, ‘I am not except a follower of Ghuzayyah, if she goes astray, I go astray and if Ghuzayyah follows the right way, I follow the right way.’

1. Sooratut-Tawbah (9): 31

May Allaah guide you and me! Leave the books written for you by your dead forefathers as substitutes for the Book of Allaah, their Lord and your Lord, the One to Whom they and you are devoted, the One Whom they worshipped and you worship, those who substituted the sayings and opinions of those whom you call your *Imaams*, for the sayings of your (true) *Imaam* and their *Imaam*, your example and their example, the first *Imaam*, Muhammad ibn 'Abdullaah.

'Leave every saying for the saying of Muhammad, since one safely upon his *Deen* is not like one risking danger.'

O Allaah, who guides the erring and the astray, who makes the way clear; guide us to the truth and lead us to what is right and make the way of guidance clear to us."

Amongst the firm and decisive *ayaahs* which show that it is Allaah, the Most High, who is the (only) Legislator of the *Deen* and that His Messenger (ﷺ) is the (only) one who conveys it from Him, are:

إِن عَلَيْكَ إِلَّا الْبَلَاغُ

Your duty is to convey (the message).¹

مَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ

The Messenger's duty is but to convey (the Message).²

1. Sooratush-Shoora (42): 48

2. Sooratul-Ma'idah (5): 99

Your duty is only to convey (the Message).¹

These *ayaahs* use the various terms of restriction (i.e. that the Messenger is only to convey), which is the strongest form of proof.

The pillars of the *Deen* which cannot be established without a text from the Book, or an explanation from Allaah's Messenger (ﷺ) of that which He requires, are three: Firstly, matters of 'Aqeedah, secondly, worship either unrestricted, or limited to a certain place or time, or a certain manner or number. Thirdly, to make things forbidden according to the *Deen*. As for other than these, from the rulings of the *Sharee'ah*, then that can be established through *ijtihaad* when there is no text. This is built upon establishment of that which is beneficial and prevention of that which is harmful. So think carefully and do not be of the heedless, for the texts of the Book and the *Sunnah* and the practice of the Pious Predecessors and their words are very many in this regard. So this is a picture of the speech of the scholars of Islaam to support what we have mentioned from the proof and the texts, which call the Muslims to understand the Qur'aan, to take it as a guide and likewise its explanation which is the *Sunnah* and to be satisfied with the worship and *dhikr* contained in them and to hold them as sufficient at the expense of all else, not going to excesses, nor blindly-following, nor acting artificially and then to perform those actions which it is obligatory for some to establish, such as defending and strengthening the *Ummah* with one's ability and wealth, in ways that are prescribed, using correct sciences and organisation and to spend in the way of Allaah, this is better than innovated practices.

1. Soorah Aal-'Imraan (3): 20 and Sooratur-Ra'd (13): 40

Allaah, the Most High, has ordered us in this world to proceed upon His Straight Path, with which He sent His Messengers and His Books. He informed that this Straight Path is the one which reaches His Paradise and His reward and to the extent of a worshipper's firmness upon this Straight Path which Allaah, the Most High, has established for His servants in this life, will be his safety upon the Bridge (*Siraat*) over Hell.

Allaah, the Most High, says:

وَأَنْ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ
عَنْ سَبِيلِي ۚ ذَٰلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٥٣﴾

Verily, this is My Straight Path, so follow it and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become *al-Muttaqoon* (the pious).¹

Since the person who seeks the Straight Path is seeking something which most people fail to attain, the one following this way may feel lonely and so Allaah, the Most Perfect, informs of the Prophets, their true followers, the martyrs and the Pious and what good company to be in, so that the loneliness and isolation of the seeker of the guidance and follower of the Straight Path amongst the people of his own time and place will pass away and that he should know that his companions upon this path are those whom Allaah has blessed, so he will not grieve

1. Sooratul-Ana'am (6): 153

because he goes against those who stray, since they are the least in significance, even if they are greater in number, just as one of the *Salaf*¹ said, "Follow the path of truth and do not feel dismayed at the small numbers of those who take that way and beware of the way of misguidance and do not be deceived by the large numbers of those who go towards destruction."

Whenever you feel lonesome then look at those who passed before and think of meeting up with them. Ignore the others, because they will be of no help to you before Allaah. If they shout out at you because of the path you take, then do not turn to them, because if you do so they will take hold of you and hinder you. Therefore, there occurs in the *du'aa* of *Qunooot*, "O Allaah guide me amongst those you have guided," meaning include me amongst this group and make me a companion of their's and with them.

The worshipper must be careful to avoid the way of those upon whom is Allaah's anger and those who are astray. Those upon whom is anger are those who are corrupt with regard to their knowledge and intentions, those who know the truth and turn away from it and the astray are those who are corrupt due to ignorance, they are ignorant and unaware of the truth.²

1. Al-Fudayl ibn 'Iyaad - *rahimahullaah*.

2. They are the Jews and the Christians, as he (ﷺ) said, "The Jews are those upon whom is Allaah's Anger and the Christians are those who are astray."

Reported by at-Tirmidhee (5/204) and Ahmad, from the *hadeeth* of 'Adiyy ibn Haatim - *radiullaahu 'anhu* and it is declared authentic by our Shaykh, al-Albaanee - *hafidha hullaah* - in *Saheeh ul-Jaami*" and this meaning is witnessed to in the Book of Allaah, the Mighty and Majestic, also. He, the Most High, says about the Jews:

فَبَاءُوا وَيَعْتَصِبُ عَلَى عَصَبٍ

So they have drawn upon themselves wrath upon wrath.

(Sooratul-Baqarah (2): 90)

The truth is what Allaah's Messenger Muhammad (ﷺ) and his Companions - *radiiallaahu 'anhum* - were upon, not the opinions, compilations, thoughts and practices of men. So every piece of knowledge, action, truth, state, or position coming from the lamp of his prophethood and having his seal upon it, then it is from the Straight Path and whatever is not like that is from the path of the people of misguidance, the Hell-Fire and His anger. ¹

There is no doubt that the Companions of Allaah's Messenger (ﷺ) - *radiiallaahu 'anhum* - knew the *Deen* better than anyone else and also the meaning of what Allaah's Messenger (ﷺ) brought and it is impossible that the Companions of Allaah's Messenger (ﷺ) were ignorant of the truth. Others such as the Raafidees and innovators, if we look at the traces left by these two groups, we find that they show that the way of the people of truth is manifest and clear. The Companions of Allaah's Messenger (ﷺ) conquered the lands of *Kufr* and turned them into the lands of *Islaam* and opened the hearts with the Qur'aan, knowledge and guidance. So their works show that they are the people of the Straight Path. Whereas, we see that the Raafidah, the innovators and the followers of particular groups are just the opposite in every time and place.

He, the Majestic, says about the Christians:

قَدْ ضَلُّوا مِنْ قَبْلُ وَأَضَلُّوا كَثِيرًا وَضَلُّوا عَنْ سَوَاءِ السَّبِيلِ ﴿٧٧﴾

Do not follow the vain desires of people who went astray in times gone by and who mislead many and strayed (themselves) from the Right Path.

(Sooratul-Ma'idah (5): 77)

There are many *ayyaahs* like this.

1. See *Madaarij us-Saalikeen* of Ibn ul-Qayyim al-Jawziyyah (1/21-23).

There is no doubt that from the signs of the rightly guided is that they believe in all of the Prophets - '*alaihimus-salaatu was-salaam* - not differentiating in that and submitting to them and to what they brought and following the truth wherever it is and to behave well and with respect towards them. Since this is the case, then it is also obligatory to show respect to their heirs, from the Companions, *Taabi'een* and *mujtahid Imaams* such as the four *Imaams* and their like from the scholars of the people of *hadeeth* - *radiallaahu 'anhum*.

Accepting the sayings of one scholar and leaving the sayings of others, or loving some and hating the rest, as is the practice of most of the blind-followers of the *madhhabs*, is not from the guidance of the rightly-guided, nor from the attributes of the Pious. Some of this enmity has spread between those who ascribe themselves to the *madhhabs* to the point that they will not pray behind anyone who is not from their *madhhab*, so their blind-following is ignorance which has blinded their hearts and vision.

From the people of misguidance are those who make the *madhhab* the basis and seek to cause the Qur'aan to agree with it by interpreting and twisting it, as is the practice of the forsaken and the misguided. The truth and that which is obligatory is that the Qur'aan is the basis with which the *madhhabs* and opinions in the *Deen* are to be tested; so whatever agrees with it is acceptable and whatever conflicts with it is rejected.

From the attributes of those upon whom is Allaah's anger is that they will only accept the truth from the group which they ascribe to. Further, they do not even follow what their belief demands of them, as is the case with many of those who ascribe themselves to a particular group, concerning knowledge of the *Deen*, whether to scholars, or soofees or others, since they will not accept any opinion or narration in the *Deen* except for what their own group brings. Whereas, the *Deen* of Islaam obligates following the truth without restriction, whether the result of narration or opinion, without particularising any personality, except for Allaah's Messenger (ﷺ). Since wisdom is the lost property of the Believer which he picks up wherever he finds it. ¹

If we examine the sayings of the scholars of *fiqh*, their differing views, disagreements and excuses, then we will be totally bewildered. Some of them making such statements as, 'Its evidence is strong but it is not acted upon, nor is verdict given according to it.' Why? Because someone said something else! So the saying of a single man out of many men, of whom we do not know the history of, is enough to abandon an authentic, established *Sunnah*, even though it is apparent that well-

1. This saying is also reported as a *hadeeth*, by at-Tirmidhee (5/51) and is *Da'eef*. Also reported by Ibn Maajah (2/1395) and it is not as some students think an authentic *hadeeth*, for it is declared weak by its reporter at-Tirmidhee himself who said, "This is a *Ghareeb hadeeth*. We do not know it to be reported except through this chain of narration and Ibraaheem ibn al-Fadl al-Madaneer al-Makhzomee is declared to be weak in narrating *hadeeth* due to his poor memory."

The *muhaddith* Shaykh al-Albaanee says in (his checking of) *Mishkaat ul-Masaabeeh* (1/75), "Rather he is *matrook* as occurs in *at-Taqreeb*." He, also, says in his checking of *Islaah ul-Masaajid* of al-Qaasimee (p.127), "Its chain of narration is very weak."

being lies in following the *Sunnah*. Therefore the connection between our situation and the foundation and fountain of the *Deen* is cut off, whereas what is correct is that it is not permissible for anyone to refer back in anything of his belief ('*Aqeedah*) or acts of worship except to Allaah, the Most High, and to His Messenger to whom it was revealed, just as it is binding upon us to believe that judgement is for Allaah alone and that the *Deen* does not come from other than Him. By this we will be worshippers of Allaah alone, making our *Deen* sincerely for Him, just as He ordered us in His clear Book and he who does other than that, is one of those who take others as partners (besides Allaah) and of the destroyed. Allaah, the Mighty and Majestic, said:

إِذ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوْا الْعَذَابَ وَتَقَطَعَتْ بِهِمُ
الْأَسْبَابُ ﴿٣٦﴾ وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّا لَنَا كَرَةٌ فَنَتَّبِعَ اللَّهُ مَنَّا لَمَّا كُنَّا
مِنَ النَّارِ لَنَكُونُنَّ أَتَابِعًا وَبِئْسَ لِلظَّالِمِينَ بَدَلًا

When those who were followed, disown those who followed (them) and they see the torment, then all their relations will be cut off from them. Those who followed will say, 'If only we had one more chance to return (to worldly life), we would disown them as they have disowned us.' Thus, Allaah will show them their deeds as regards for them. They will never get out of the Fire.¹

Know that this *aayah* is an earth-shattering blow to the blind-followers for their stubbornness upon the sayings and opinions of men concerning the *Deen*, whether living or dead, whether it is blind-following in matters of belief or worship, or lawful and prohibited; since all of these are to be taken only from Allaah and His Messenger. There is no room for anyone's opinion or saying, that includes the leaders of misguidance.

1. Sooratul-Baqarah (2): 166-167

As for the rightly-guided scholars, then all of them forbade the worship of other than Allaah, the Most High, and depending upon other than Allaah and upon other than His Revelation in the *Deen*. Some of those who do *tafseer* declare that these *aayaahs* apply to the disbelievers in particular, but it is a mistake to understand from these words anything which will separate the Muslims from the Qur'aan. Some people take every warning in it to apply to the Mushriks, the Jews and the Christians (only) and therefore do not take the desired warning themselves.¹

Therefore you find that the Muslims do not take admonition from the Qur'aan. Rather, they think that mere verbal profession of '*Lailaaha illallaah*', without fulfilling its rights is enough for salvation in the Hereafter, even though many hypocrites and unbelievers say it. Whereas Allaah, the Most High, has mentioned the manifestation of *Shirk* and the attributes and condition of the unbelievers as a warning for those who believe in His Book, so that they do not fall into what others fell into and thus be of those who are doomed.

The heads of the blind-followers have set up a barrier between the Muslims and the Book of their Lord, claiming that those able to receive guidance from it have passed away and that it is not possible to find the like of them, due to the conditions which they have laid down which are not easily accomplished by other than them; such as knowledge of a set number of fields of knowledge, even though the Pious Predecessors; the Companions and the *Taabi'een* and likewise the four *Imaams* - may Allaah be pleased with all of them - are all agreed that it is not permissible for anyone to accept any one's saying in the *Deen* without knowing his proof. Then came the scholars of the blind-followers and gave the saying of the *muftee*, the status of proof for the common person, then a further generation became drowned in blind-following and

1. Since the wording and whatever it covers that is taken account of, not its specific reason for revelation.

forbade anyone from taking any ruling from the Book and the *Sunnah*. They regarded anyone who tried to understand them as being suspicious and this is the limit of disgrace and the worst depravity and entity to the *Deen* and the people have followed them in this, so that they took partners besides Allaah. They will disassociate themselves from each other (on the Day of Resurrection). The follower of a *madhhab* honours a certain person in his heart and so follows him without considering his words, blindly following his forefathers and the people of his land. This is certain misguidance, since it should be the saying that is looked at not who is speaking, just as 'Alee - *radiallaahu 'anhu* - said, "Indeed truth is not known due to the men. Know the truth and you will then know its people." All good lies in following the orders and actions of Allaah's Messenger (ﷺ) and his Companions - *radiallaahu 'anhum* - and likewise the Pious Predecessors - *rahimahumullaah* - and all evil and misguidance lies in that which the late-comers have introduced into the *Deen* and there is no doubt that the taking of *madhhabs* is an innovation in the *Deen* which was started by governors and rulers for political aims, or their whims, or to pressure their positions, or out of party-spirit for their Shaykhs, as is known to everyone who studies history.

Waliyyullaah ad-Dehlawee says in *at-Tafheemaat ul-Ilaaahiyyah* (1/206), "You will see the masses today, in every region, restricting themselves to a single *madhhab* from the previous *madhhabs* and they think that a person leaving the *madhhab* of the one he follows even if in a single matter is like his having left the religion, as if that (*Imaam*) were a prophet sent for him, whom it is obligatory to follow, whereas the first scholars and the best generations, before the fourth century had not used to restrict themselves to a single *madhhab*."

So this matter has caused the people to fear and to behave foolishly and therefore misfortunes and party spirit have resulted.

Chapter 21

The Prophet (ﷺ) did not Make it a Duty to Follow a Single *Madhhab*

The truth is that the Messenger (ﷺ) did not obligate the people to stick to the *madhhab* of any particular scholar, rather he obligated that he himself (ﷺ) should be followed, so whoever differs from the *Sunnah* of Allaah's Messenger (ﷺ) after it is affirmed then his differing is rejected and he has no excuse, however if the *hadeeth* did not reach him, then he may be excused until the *hadeeth* reaches him and it is not allowed for anyone who claims to be a Muslim to say, 'I will not act upon *hadeeth*, rather I will act upon the saying of my *Imaam*,' since this would lead him to apostasy and the refuge of Allaah, the Most High, is sought.

So it is binding that the Muslim reflects upon the authentic *ahaadeeth* and keeps them before him and clings to it with his heart and hand and not pay attention to anyone who differs with him about that. This is the straight way, so take this as your only *madhhab* and do not leave it. Examples of departing from this correct way are: wiping the bare feet when making *wudoo*, allowing *Mut'ah*, allowing a small amount of intoxicant to be drunk, allowing the meat of domestic donkeys and saying that the end of *Dhuhr* time is when the shadow is twice as long as the person, excluding the shadow present at midday.¹

Then, O Muslim, if you aspire to knowledge and are resolved upon

1. These are matters found in the *fiqh* of the *Shее'ah* which contradicts *Islaam* in the fundamentals and branches. As regards wiping over the feet in *wudoo*, see *Wasaa'il ush-Shее'ah wa Mustdrikaatihaa* of al-Hurr al-Aamilee (1/369-383 and 2/22-25), with regard to allowance of *Mut'ah* see *Tahreer ul-Waseelah* see al-Khumainee (2/291) and *an-Nihaayah* of at-Toosee (p.489). Regarding the saying about the end of the *Dhuhr* time, then see *Miftaah ul-Karaamah Sharh Qawaa'id il-'Allaamah* of Muhammad al-Jawaad Ibn Muhammad al-Husainee al'Aamulee (1/13-25).

taqwaa, then keep to understanding the clear meaning of the Qur'aan and evident meaning of the *Sunnah* and the practice of the majority of the people of knowledge from the *Salaf* and seek to harmonise between *ahaadeeth* which may at first appear contradictory. Seek out the *Saheeh* and *Hasan* narrations reported in the books of the scholars of *hadeeth* and take to what is strongest, most fitting and safe. Taking this way is easy, it needs no more than the *Muwatta*, the two *Saheehs* and the *Sunan* of Abu Daawood, the *Jaami'* of at-Tirmidhee and an-Nasaa'ee. These books are well-known and famous and can be obtained very quickly, so learn this, but if you are unable and are preceded in this by some of your brothers who can explain these to you in your own language, then you have no excuse remaining and Allaah, the Most High, knows best.

'Allaamah Ibn ul-Qayyim says in *A'laam ul-Muwaqqi'een* (4/261), "Does the common person have to follow one of the well known *madhhabs* or not? There are two sayings regarding this:

That it is not obligatory upon him and this is what is correct and definite since there is nothing obligatory except what Allaah, the Most High, and His Messenger have made obligatory and neither Allaah nor His Messenger made it obligatory to follow the *madhhab* of any person from the *Ummah* and to follow him alone in the *Deen*. The best generations passed by without anyone doing this. Indeed the common person cannot have a *madhhab*, even if he thinks that he does, since the common person has no *madhhab* at all because the *madhhab* will be for the one who is able to research to a certain level and understand evidence and also know about the other *madhhabs* or for the one who has read a book concerning the details of that *madhhab* and knows the ruling and sayings of his *Imaam*.

As for the one who is unable to do any of that but merely says 'I am a Shaafi'ee' or 'I am a Hanbalee' etc. then he does not become that just by

saying so, just as would be the case if he said 'I am a religious scholar' or 'I am a scholar of grammar' or 'I am a writer' then he does not become that just by saying so.

This is further clarified by the fact that the one who says 'I am a Shaafi'ee' or 'a Maalikee' or 'a Hanafee', claiming that he follows that *Imaam* and his way, this would only be true if he were to follow his way in acquiring knowledge, understanding and extraction of proof. As for this one, with his ignorance and being far from the manners of the *Imaam* and his knowledge and way, then how can it be correct for him to ascribe himself to him except with mere claims and empty words having no meaning?! How can the common person have a *madhhab* and even if it could be imagined, then still it would not be obligatory upon him or anyone else to ever have to follow the *madhhab* of a certain man from the *Ummah*; such that he accepts all his sayings and rejects everyone else's sayings. This is a filthy innovation introduced into the *Ummah*; no scholar of Islaam has ever said this and they are higher in station and better knowing about Allaah than to order the people with this. Even further from the truth is the saying of those who say that he must stick to the *madhhab* of a single scholar and even further from the truth is the one who says, he must follow one of the four *madhhabs*! O Allaah , how strange!

The *madhhabs* of the Companions of Allaah's Messenger (ﷺ) have died out and those of the *Taabi'een* and those who came after them and those of the rest of the scholars of Islaam and all been invalidated except for the *madhhabs* of four men only from amongst all the rest of the scholars and *Imaams*?! Rather that which Allaah, the most High and His Messenger (ﷺ) made obligatory upon the *Sahaabah*, the *Taabi'een* and those who came after them is the same as that He made obligatory upon those after them until the Day of Resurrection. That which is obligatory does not vary or change, even though how it is achieved may vary or the

amount which is obligatory may vary due to varying ability or inability, time, place and condition, but that also follows what Allaah and His Messenger have obligated.

Those who say that it is correct for the common person to have a *madhhab* claim 'Because he believes that the *madhhab* which he ascribes himself to is the truth, therefore, he must be sincere to his belief.' If this saying of their's were true then it would mean that it is forbidden to seek a ruling from anyone other than the people of his own *madhhab* and likewise that it is forbidden to take the *madhhab* of anyone equal or greater than his own *Imaam* and would mean other things which all show the falsity of the belief in the first place. Indeed it would mean that if he saw a text from Allaah's Messenger (ﷺ) or a saying from the four *Khulafah* with other than his own *Imaam*, he would have to abandon the text and the sayings of the *Sahaabah* and give precedence to the saying of his own *Imaam*.

Rather, he should seek from whom he wishes from the followers of the four *madhhabs* and others besides them. It is not obligatory upon him nor upon the *muftee* to limit himself to one of the four *Imaams*. Upon this is the *ijmaa'* of the *Ummah*, just as it is not obligatory upon the scholar to restrict himself to the *ahaadeeth* reported by the people of his land or any land in particular, rather, if any *hadeeth* is authentic it is obligatory to act upon it, whether it is reported of the people of the Hijaz or 'Iraq or Shaam or Egypt or Yemen."

I will now mention some of the reasons why these *madhhabs* have become widespread in all areas, so that it may be a lesson for those possessing intellect or those who listen and witness to the truth.

Here is what is reported in history: Ahmad al-Muqree al-Maghribee says in his book *Nafh ut-Teeb min Ghasn il-Andalus ir-rateeb* (3/158), "The

reason why the people of Morocco took up the *madhhab* of Imaam Maalik - *rahimahullaah* - is that the people of Morocco and Spain were originally upon the *madhhab* of al-Awzaa'ee and likewise Shaam from where they were conquered. Then during the rule of al-Hakam ibn Hishaam ibn 'Abdir-Rahmaan ad-Daakhilee who was the third ruler of Spain from the Umayyads the official *fatwas* were changed and given according to the opinion of Maalik ibn Anas - *rahimahullaah* - and the people of al-Madeenah. This was due to the opinion and preference of al-Hakam due to some political benefits he saw and they differ about the actual reason. Most hold that it was due to the scholars of Spain travelling to al-Madeenah, then when they returned to Spain they spoke of the excellence of Maalik, his wide knowledge and great station, so they honoured him and preferred his *madhhab*. Others say that Imaam Maalik - *rahimahullaah* - asked some of the people of Spain about the rule in Spain and they described it to him and Maalik was very pleased by it since the 'Abbasids in that time did not rule in a manner that was agreeable. So, Imaam Maalik said to the person who told him, 'We ask Allaah to enlighten our sacred precincts with your rule.' This was transmitted to the ruler of Spain, who already knew of the knowledge, excellence and piety of Maalik; so he led the people to accept his *madhhab* and ordered that the *madhhab* of al-Awzaa'ee be abandoned. Allaah knows best.

The kings of Morocco and the west agreed that the rulings and actions should be according to the preferences of Ibn al-Qaasim (a famous student of Maalik) only. So the *madhhabs* became a toy of the rulers and their politics. So take note!"

If you wish to see the reasons behind the appearance of *madhhabs* and sectarian orders then read the introduction of *Taareekh Ibn Khaldoon* because he explains excellently. May Allaah reward him with good. He shows that the *madhhabs* originated and became widespread due to

tyrannical politics and due to being overtaken by non-Arabs with political ambitions. So be aware.

Ibn ul-Qayyim says in *Ighaathaat ul-Luhfaan min Masaa'id ish-Shaitaan* (1/125) "From his (i.e. Shaytaan's) plots is that he orders them to adopt a single appearance, a single style of clothing, a particular look and manner and a particular Shaykh and a newly invented way and a particular *madhhab* and that he makes it binding upon them to stick to that just as they stick to the obligatory duties, so that they do not depart from it and criticise and rebuke those who leave it." As is the case with most of the blind-followers of *madhhabs* and followers of various delirious Soofee orders such as the Naqshabandeers, the Qaadiriyah, the Sahrawardiyah, the Shaadhiliyyah, the Teejaaniyyah and others! So beware! Beware of their practice of blind party spirit and blind-following and those people preoccupied themselves with memorising the customary practices of the *Shar'ee'ah* and Soofism, but accustomed themselves to innovated practices, so that they are not with the people of *fiqh* nor the people having beneficial knowledge about matters affecting the soul. One who carefully considers the guidance of Allaah's Messenger (ﷺ) and his life-example will find it in total contradiction to the way of these people. For his (ﷺ) guidance was free from self-imposition and restricting oneself to things other than that which was ordered by the Lord. So between his (ﷺ) guidance and their way is a very large distance.

If you wish to read about the emergence of these different *madhhabs* which are at variance with Islaam and cause division amongst the Muslims, then refer to *Ighaathat ul-Lahfaan min Masaa'id ish-Shaitaan*, particularly the latter part of it where there is an explanation of the hidden truths about Ibn Seena, an-Naseer at-Toosee and of the 'Ubaidees, Faatimids and others. In short, the enemies of Islaam managed to change Islaam by splitting its people into *madhhabs* and sects.

Imaam Shihaabuddeen 'Abdur-Rahmaan, well known as Abu Shaamah, who died in the year 665 H said in his book *al-Mu'ammal lir-radd ilal Amr il-Awwal* (1/10), "The people have satisfied themselves from the sciences of the Qur'aan with merely memorising its *Soorahs* and by reporting a few different ways of reciting it and have neglected knowledge of its explanation, meanings and extraction of its rulings. They restrict themselves from the sciences of *hadeeth* to merely hearing a few books narrated by Shaykhs who are mostly more ignorant than they are themselves. There are some who satisfy themselves with the rubbish of the minds of men and the refuse of their thoughts. They satisfy themselves with transmitting from the people of their own *madhhab*,.... Yet a person is still deluded into thinking that he is a leading scholar whereas with Allaah and with the scholars of the *Deen* he is one of the most ignorant of people."

This is the end of what I intended to compose concerning the question about blind-following of *madhhabs*, which came to me from the far east, from the land of Japan. I will suffice with this much since a drop is an indication of the ocean. It is Allaah who is the one we ask to make it of benefit to His servants in all the lands and to make it a pure action sincerely for His Noble Face and a reason for attaining the bliss of the gardens of Paradise.

This was written in Allaah's safeguarded land in my house in the Bukhaaree quarter near to Masjidul-Haraam on the fifteenth of the sacred month of Muharram, 1358 H.

Our final call is:

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ﴿١٨٠﴾ وَسَلَامٌ عَلَى الْمُرْسَلِينَ ﴿١٨١﴾

وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٨٢﴾

Glory to your Lord, the Lord of Honour and Power! (He is free) from what they ascribe (to Him)! Peace be upon the Messengers! Praise be to Allaah, the Lord of the worlds.¹

1. Sooratus-Saffaat (37): 180-182

GLOSSARY

'**Aalim**: scholar.

Aayah: the Words or the Signs of Allaah; a verse of the Qur'aan.

'**Abd**: worshipper

Abu (Abee, Abaa): father of; used as a means of identification.

Ahl ul-hadeeth: people of *hadeeth*; a term which was used to identify the people who followed the hadeeth. It was mostly used to refer to the scholars of hadeeth (the *muhadithoon*).

Ahl us-Sunnah wal-Jama'aah: Those people from the time of the Prophet (ﷺ) until the end of time who remain upon the *Sunnah* of Allaah's Messenger (ﷺ), in all matters of the *Deen* - beliefs, actions and methodology, as it was passed on and explained by the Companions - *radiallaahu 'anhum* - uniting upon that and avoiding falling into innovation and innovated beliefs and sects. It is that group referred to by the Prophet (ﷺ) said, "*That which I and my Companions are upon.*"

'**alaihisalaam**: peace be upon him. It is said after the name of a Prophet of Allaah.

'**Aqeedah**: that which binds or that which is rooted in the heart; the beliefs and principles which one is upon. The correct '*Aqeedah* is that which is taken from the Book of Allaah and the *Sunnah* of His Messenger.

'**Arsh**: the Throne of Allaah

Ash'ariyyah: this is the name of a creed attributed to Abul-Hasan al-Ash'aree (d. 324H) - *rahimahullaah* - He initially advocated the belief of the *Mu'tazilah*. After learning from Ibn Kullaab, al-Ash'aree gave up the beliefs of the *Mu'tazilah* and formulated a new doctrine by piecing together (talfeeq) doctrines from different Muslim sects. This belief then became known as '*Aqeedah Ash'ariyyah*. Towards the end of his life Abul-Hasan al-Ash'aree rejected this belief, too and accepted the beliefs of *Ahl us-Sunnah wal-Jama'aah*. He realised that success lies only in

following the way of the *Salaf*, in the way they understood the *Deen*. For the *Deen* was not revealed, so that the people may develop their own ideas of what to believe and what not to believe. For Allaah sent a Messenger with the Book to explain it, so that the people would have no excuse to dispute regarding its meaning. It is simply a case of affirming what Allaah had revealed be it in His Book or upon the tongue of His Messenger. So, Abul-Hasan al-Ash'aree said in his book *al-Ibaanah 'an Usool id-Diyaanaah*, "We have faith in the Qur'aan and the traditions and therefore hold the opinion that these have to be followed ungrudgingly. What has been handed down by the Companions, their Successors and the traditionists has to be accepted completely and with unquestioning submission, for this was the way of Ahmad ibn Hanbal."

In this book he also affirmed the attributes of Allaah which the *Jahmiyyah* and the *Mu'tazilah* rejected, saying that these have to be accepted as stated in the texts, believing in them and without asking how they are. This is totally opposite to the belief of those who call themselves Ash'arees, for they, instead of affirming Allaah's attributes as stated in the texts of the Book and the *Sunnah*, explain them away by means of *ta'weel* (interpretation) - assigning false meanings to them such as their saying that Allaah's Hand (*Yad*) means His Power (*Quwwah*) and similar futile sayings.

He also affirmed those things which the *Jahmiyyah* and *Mu'tazilah* rejected, such as the Believers seeing Allaah in the Hereafter and the Punishment in the grave.

'Awwrah: that which is hidden or covered

Bid'ah: innovation introduced into the *Deen* of Islaam.

Companions (Ar. *Sahaabah*): the Muslims who saw the Prophet (ﷺ) and died upon Islaam.

Da'eef: weak; unauthentic (narration).

Dajjaal: One of the thirty odd liars prophesied by the Messenger of Allaah (ﷺ). Ad-Dajjaal is the anti-Christ. He is one of the major signs of the Hour.

Da'wah: invitation; call to Allaah.

Deen: way of life prescribed by Allaah i.e. Islaam.

Dhikr: remembrance; words by which Allaah is remembered and supplicated on doing various actions.

Du'aa: invocation; supplication.

Eemaan: Faith; to affirm all that was revealed to the Messenger (ﷺ), affirming with the heart, testifying with the tongue and acting with the limbs. The actions of the limbs are from the completeness of *Eemaan* and not a condition for it. Faith increases with obedience to Allaah and decreases with disobedience.

Fatwaa: religious verdict.

Fiqh: the understanding and application of the *Sharee'ah* from its sources.

Hadeeth (pl. **ahaadeeth**): narration concerning the utterances of the Prophet (ﷺ), his actions or an attribute of his.

Hajj: pilgrimage to Makkah.

Halaal: permitted under the *Sharee'ah*.

Haraam: prohibited under the *Sharee'ah*.

Hasan: fine; term used for an authentic *hadeeth*, which does not reach the higher category of *Saheeh*.

Hijrah: Migration from the unlawful to the lawful or from the lands of the disbelievers to the land of Islaam.

'Ibaadah: worship; worship of Allaah.

Ibn: son of; used as a means of identification.

Ijmaa': consensus; a unified opinion of scholars regarding an issue.

Ijtihad: exertion of effort; the process of arising at a reasoned decision by a scholar on an issue.

Imaam: leader; leader in *Salaah*, knowledge or *fiqh*; leader of a state.

Isnaad: the chain of narrators linking the collector of the saying to the person quoted.

Ittibaa': following; following of the Messenger of Allaah (ﷺ).

Jamaa'ah: the body of Muslims. Al-Jamaa'ah has several meanings:

(i) The body of Muslims united under one *Khaleefah*. (ii) The *Sahaabah* and those who follow them. (iii) The truth and its people, even if there is only one person upon the truth.

The last two definitions will always remain so long as one person is upon the truth. As for the first, then this has the possibility of non-existence, as we see today that the Muslims are not united under one *Khaleefah*.

Kaafir (pl. **Kuffaar**): a rejector of Islaam i.e. a disbeliever.

Khaleefah (pl. **Khulafaa**): the head of the Islaamic Government (the *Khilaafah*) to whom the oath of allegiance is given.

Khaarijee (pl. **Khawaarij**): Those who declare that a Muslim becomes a *Kaafir* due to committing a major sin alone. The first *Khawaarij* split away from the army of 'Alee - *radiallaahu 'anhu* - and declared him and other prominent *Companions* to be disbelievers.

Khilaafah: system of Islaamic rulership.

Maatureedee: An ascription to the beliefs of Abu Mansoor al-Maatureedee. They are similar to the *Ash'ariyyah*, since Abu Mansoor al-Maatureedee was also a student of Ibn Kullaab and propagated some of his ideas.

Madhhab: position or opinion of a scholar;

Manhaj: way; method; methodology.

Marfoo': raised; a narration attributed to the Prophet (ﷺ).

Mawdoo': fabricated; spurious; invented (narration).

Mawqoof: stopped; a narration from a *Companion*.

Mawsool: connected; a continuous *isnaad*.

Muftee: one who gives religious verdicts.

Muhaddith: scholar of the science of *hadeeth*.

Muhaajir: One who does *hijrah*.

Mujtahid: one who is qualified to pass judgements using *ijtihad*.

Munkar: rejected; a narration which in itself is not authentic and also contradicts other authentic narrations.

Muqallid: one who practises *taqlid*.

Mursal: loose; a narration in which a *Successor* narrated directly from the Prophet (ﷺ), i.e. omitting the *Companion* from who he heard it.

Muttabi': One who does *Ittibaa'*.

Mutawaatir: a *hadeeth* which is narrated by a very large number of reporters, such that it cannot be supposed that they all agreed upon a lie.

Mu'tazilah: One of the principle sects of misguidance and innovation. It started during the time of the *Successors*, when one of its founders, Waasil ibn 'Ataa, differed with the al-Hasan al-Basree, one of the *Imaams* of *Ahl us-Sunnah*, concerning the issue of one who commits a major sin. The position of *Ahl us-Sunnah* was known, that one who commits a major sin is a Muslim with deficient faith; however not contented with this Waasil ibn 'Ataa proposed his own view that the one who commits a major sin is neither a Muslim nor a disbeliever but is in Hell-fire forever. Thus he went against the texts of the Book and the *Sunnah* and the *ijmaa'* of the *Salaf*. Waasil ibn 'Ataa and his companions developed their own principles of '*Aqeedah* and *manhaj*, giving an excessive role to the intellect, such that it involved denying the texts of the Book and the *Sunnah*, when they thought that the two were in contradiction. Due to this they rejected the existence of punishment in the grave, the fact that the believers will see Allaah in the Hereafter, that Allaah descends in the last third of the night ... and they rejected the attributes of Allaah mentioned in the Book and the *Sunnah*, although all these issues were well established in either the Book of Allaah or the *Sunnah* of His Messenger (ﷺ).

Mushrik: one who worships others along with Allaah or he ascribes to them one or more of Allaah's attributes.

Muwahid: One who is upon *Tawheed*.

Naqshbandee: A *soofee* order founded by Bahaa ud-Deen an-Naqshband (d. 791H).

Qiyaas: Analogical deduction of *Islaamic* laws.

Qunoot: devotion; a special supplication while standing in Prayer.

Radiallaahu 'anhu/'anhaa/'anhum/'anhummaa: may Allaah be pleased

with him/her/them/both of them.

Raafidee: The correct title for the extreme *Shee'ah*. Those who bear malice and grudge against the noble *Companions*, to the extent that they declare them to be apostates. They also hold that the Qur'aan which the Muslims have is neither complete nor preserved from corruption.

Rahimahullaah/Rahimahumullaah: may Allaah bestow His mercy upon him/them.

Sahaabah: the *Companions* of the Prophet (ﷺ). See *Companions*.

Saheeh: correct; an authentic narration.

Salaat upon the Prophet (ﷺ): Allaah's *salaat* upon the Prophet is His making mention of him and extolling him to the angels. The *salaat* of the Angels upon the Prophet (ﷺ) is their making *du'aa* for him. The *salaat* upon the Prophet (ﷺ) with which the believers are commanded is their making *du'aa* to Allaah for sending *salaat* on him, in fulfilment of a part of his (ﷺ) rights upon them and as a completion of their *Eemaan* and from respect and love for him (ﷺ) so that their good deeds may be increased and their sins lessened.

Salaf: predecessors; the early Muslims; the Muslims of the first three generations: the *Companions*, the *Successors* and their successors.

Salafee: One who ascribes himself to the *Salaf* and follows in their way.

Shaadh: unusual; a narration whose narrators are reliable but they contradict that which is better established and more authentic.

Shaykh: scholar; for *Soofee Shaykh* see *Soofism*.

Sharee'ah: The Divine code of Law.

Shee'ah: A collective name for various sects claiming love for Ahl ul-Bait. See *Raafidee*.

Shirk: to worship partners along with Allaah and to ascribe to them one or more of Allaah's unique attributes.

Soofism/Soofee: Originally applied to people who devoted themselves to solitary devotions and remaining aloof from the world, to an extreme degree. In time they introduced various innovated practices and developed into various *tareeqahs*, very similar to monastic orders, each

one following their own innovated and special way. They followed those who set themselves up as their 'spiritual' masters and guides without question. Due to their ignorance of the *Sharee'ah* and distance from it, many of them became drowned in innovation and in beliefs of *Kufr*, such as the declaration that in reality the Creator (Allaah) and His creation are one and the same thing (Wahdatul-Wujood), rather that He becomes incarnate within them (hulool). High is Allaah above the abominations they invent.

Successor (Ar. Taabi'i pl. *Taabi'een*): a Muslim (other than another *Companion*) who met a *Companion*.

Sunnah: In its broadest sense, the entire *Deen* which the Prophet (ﷺ) came with and taught, i.e. all matters of belief, rulings, manners and actions which were conveyed by the *Companions*. It also, includes those matters which the Prophet (ﷺ) established by his sayings, actions and tacit approval - as opposed to *bid'ah* (innovation).

sunnah: an action of the Prophet (ﷺ).

Soorah: a chapter of the Qur'aan.

Sultaan: Ruler; equivalent to *Khaleefah* and Ameer ul-Muimineen.

Tafseer: Explanation of the Qur'aan.

Tareeqah: Soofee order. See *Soofism*.

Tawheed: Allaah is the only Lord of creation, He, alone, is their Provider and Sustainer, Allaah has Names and attributes which none of the creation share and Allaah is to be singled out for worship, alone. *Tawheed* is maintaining the Oneness of Allaah in all the above mentioned categories. *Islaam* makes a clear distinction between the Creator and the creation. *Shirk* (associating partners with Allaah) begins when this becomes blurred and the person fails to recognize the difference between Allaah and that which Allaah created. This leads the person to end up worshipping the creation instead of the Creator.

*Does everyone who is honoured with the Deen of Islaam
have to join one of the four madhbabs?*

*That is to be a Maalikee, Hanafee, Sbaafi'ee or Hanbalee,
or other than that or is that not binding?*

These questions were posed to the author, Muhammad Sultaan al-Ma'soomee, by some Muslims from Japan. Their questions arose, after a number of enlightened thinkers of Japan wished to enter Islaam and be honoured with *Eemaan*. Some people began to suggest that these 'new Muslims' should become Hanafees whilst others suggested that they should become Shaafi'ees! Hearing all this, the Japanese were very surprised and thought again about becoming Muslims. This book was written in response to those questions.

Muhammad Sultaan al-Ma'soomee was born in 1297H, in Khajnadah, a town of Mesopotamia. He lived in a part of the Muslim world which was rampant with Soofism and blind-following of the *madhbabs*. Al-Ma'soomee's studies led him to question the correctness of blind-following of the madhhabs, it was not until he studied the works of Shaykh ul-Islam Ibn Taymiyyah, Ibn ul-Qayyim and Ibn 'Abd ul-Barr, that the truth became clear to him. Whilst he was in this state of calling to Allaah, the Communist revolution took place (1917 CE). Under the leadership of Lenin and Stalin, many scholars were slaughtered and many transported to the frozen north. As for al-Ma'soomee, he was imprisoned several times. In Margheeyaan he challenged the atheists and destroyed their arguments, consequently the atheists looted his house and his arrest was ordered and that he be shot. Allaah saved him from their plans; he fled to China and remained there for a number of years. He then left China and headed for Makkah, which he reached in the year 1354H. He settled there and became a teacher in Daar ul-Hadeeth. He died in the year 1380H - *rahimahullaah* - and may Allaah grant him a home in Paradise.

Saleem al-Hilaalee, foremost amongst the students of Shaykh Naasir ud-Deen al-Albaanee, has added some excellent footnotes, which further add to the authority of this work.

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