



*Who are the
Blind
Followers?*

Moulana Abu Usama Ayub

WHO ARE THE BLIND FOLLOWERS?

Revised Edition of

WHY IS TAQLEED NECESSARY?

BY

**Abu Usamah Ayub
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PREFACE TO THE SECOND EDITION

In the name of Allah, the Most Beneficent, the Most Merciful. Peace, blessings, tranquillity, and salutations be upon our Noble and Most Honoured Master, the Greatest of Allah's creation and the Mercy unto mankind, Muḥammadur-Rasūlullah ﷺ. Celestial light, mercy, and bliss be for His magnanimous companions, who strove with their lives, wealth, and energies to convey His divine message to the world that existed, and to all those to come. Appreciation, award, and benediction be the lot of those who came later, protecting, preserving, and propagating His glorious Dīn. Credit, glory, and heights be the rank of those selfless, gifted, and enormously sincere scholars, who arranged, organised, and consolidated His flawless, impeccable, and untouchable Sharī'ah, and gave it to the rest of His followers to come until the day of judgement in an easy and well-presented format. May the unseen help and aid of Allāh Ta'ālā be for those humble, high-minded, and appreciative slaves of Allāh, who accept, protect and follow their predecessors, with love, gratitude and admiration for their efforts in preserving the Dīn of Almighty Allāh Jalla Jalāluh. Finally, may reformation, rectification and guidance of Allāh be for those who deny, dishonour and disregard those Nobles, whom Allāh Ta'ālā, the Almighty, and All-Wise accepted for the service and cause of His sacred, sanctified and pristine Dīn.

Praises are attributed to Allāh Ta'ālā alone, who, in spite of the immense weakness and tremendous meanness of the compiler, conveyed this book to almost every student of Dīn in the various madrasahs of South Africa. Students and scholars from the scattered cities and plains of our country selflessly responded with phone-calls, faxes and emails, rendering advice and directives; only to improve the quality and advance the profit of the book, and make its information more acceptable and

comprehensible for the fervent reader and zealous learner. The book has certainly changed its form, and now it may be safely said that it is no longer the work of a single author, but rather the product of more than a few minds and hearts, and supplications and du`ās. It is thus not attributed to an author anymore, rather to a compiler.

May Allāh Ta`ālā reward those hidden and concealed souls, who, devotedly spend their days and nights trying to raise high the word of Allāh Ta`ālā. And may Allāh Ta`ālā make this humble work a means for their success, and grandeur, and grant them the company of His chosen and selected slaves on the day of resurrection. And may the unworthy compiler be towed along with them, through the infinite and encompassing mercy of his Most Bountiful Creator. Āmīn.

In this edition, many references and quotations have been added. The language has also been improved, in-shā-Allāh, and the format has also been enhanced. All Arabic footnotes were converted to endnotes, and many English footnotes have been included into the text. Some of the topics have also been further simplified. Yet, it may not be said that the doors for improvements have closed. Thus, anyone wishing to include his share of reward into this work is encouraged to do so, and suggestions are welcomed. The minimum contribution anyone can make is to implore Allāh, the Absolute Sovereign, to grant acceptance to this work, use it for the guidance of mankind at large, and make it weighty in the scales of deeds on the most terrifying day of judgement.

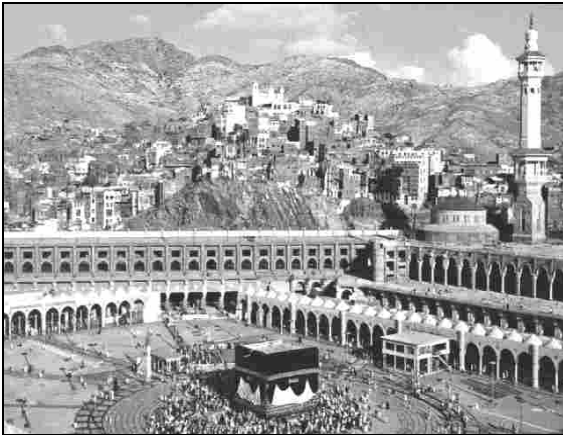
In conclusion, I wish to express my special thanks to Moulānā Ibrahīm Muḥammad of the publication department at Madrasah In`āmiyah, Camperdown, for assisting me in editing and

publishing this humble work. May Allâh reward him abundantly, and take Madrasah In`āmiyah from stage to stage.

Abu Usāmah Ayub Ibn Moulānā Muḥammad

Tuesday, 5 Dhul-Hijjah 1427

26 December 2006



تقریظ

از حضرت شیخ الحدیث مولانا فضل الرحمن اعظمی

اطال اللہ عمرہ و حفظہ در عاہ و ادا م علیہا ظلو و برکاتہ و فیوضہ

استاذ الحدیث الشریف بدار العلوم الاسلامیہ۔ ازادول۔ جنوبی افریقہ

آج کل دنیا کے مختلف علاقوں میں سلفیت اور غیر مقلدیت کا فتنہ پھیل رہا ہے۔ خاص طور سے نوجوانوں کو جن کی سمجھ بچھ نہیں ہوتی، برکانے کی کوشش کی جا رہی ہے۔ اور وہ اپنی کم فہمی کی وجہ سے غیر مقلدین کے دام فریب میں جلدی پھنس جاتے ہیں۔ اس لئے کہ عنوان بہت خوش نما ہوتا ہے۔ نوجوان بے دینی سے دین کی طرف آتے ہیں اور ان میں کتاب و سنت پر عمل کا شوق بیدار ہوتا ہے (اور زیادہ تر دعوت اور تبلیغ کی برکت سے ایسا ہوتا ہے) ان کے پیچھے یہ لوگ پڑ جاتے ہیں۔ اور غیر مقلدیت کی جال میں پھنسا کر سب کاموں کو بدعت بتا کر نکتا اور بے کار کر دیتے ہیں۔ ان کا کام صرف لوگوں پر اعتراض کرنا رہ جاتا ہے۔

جنوبی افریقہ میں بھی کچھ ایسی ہوا بعض جوانوں پر چلی ہے۔ اس فتنہ کی سدباب کیلئے ایک نوجوان لائق فاضل عالم مفتی ایوب جینا سلمہ نے یہ مفید کتاب تیار کی ہے۔

ہمارے استاد محدث کبیر علامہ جلیل شیخ حبیب الرحمن اعظمی نور اللہ مرقدہ کی بہت تمنا تھی کہ نوجوان علماء کو مخصوص فی الحدیث الشریف کرا کر اصول حدیث اور جرح و تعدیل کے فن میں ماہر بنا کر غیر مقلدین کے مقابلہ کیلئے تیار کیا جائے۔ اس کیلئے حضرت نے ایک نصاب بھی تیار کیا تھا اور ڈائجیل میں یہ کام شروع

کرنا تھا۔ مہتمم جامعہ ڈابھیل اور حضرت مولانا کے درمیان بات چیت کرنے میں زندہ فقیر واسطہ تھا۔ لیکن انتظام مکمل نہ ہونے کی وجہ سے کام شروع نہ ہو سکا۔ اسکا تذکرہ تاریخ جامعہ اسلامیہ ڈابھیل میں کر دیا ہے اور نصاب بھی نقل کر دیا ہے۔

اللہ کا شکر ہے کہ ہمارے مراکز مثلاً مدرسہ مظاہر العلوم سہارنپور اور روبرو العلوم دیوبند میں یہ کام شروع ہو گیا ہے۔ فالحمد للہ علی ذلک۔ یہاں بھی میں اپنی فرصت اور وسعت کے مطابق طلبہ میں تھوڑا سا کام کرنے کی کوشش چند سال سے کر رہا ہوں۔ اور چند کتابیں اس نصاب کی پڑھارہا ہوں۔ جس سے امید ہے کہ ضرورت کہ وقت ہمارے علاوہ بھی اس میدان میں کام کریں گے۔

جن تلامذہ نے اس سلسلہ میں مجھ سے فائدہ اٹھایا ہے ان میں یہ لائق مصنف مفتی جینا سلمہ بھی ہیں۔ ان کو میں نے اعلاء السنن کا مقدمہ بھی پورا پڑھایا ہے۔ اعلاء السنن کے بارے میں حکیم الامت حضرت تھانوی رحمہ اللہ کا ارشاد ہے کہ اگر خانقاہ تھانوی نہ ہوتی تو خانقاہ کی فضیلت و شرافت کیلئے کافی تھی اسلئے کہ یہ اپنی باب میں بے مثال ہے۔ (مقدمہ اعلاء السنن ص ۱۲)

اس کتاب کا مقدمہ غیر مقلدین ہی کے جواب کیلئے لکھا گیا تھا جیسا کہ شیخ عبدالفتاح ابو نعہ رحمہ اللہ نے مقدمہ (تواعد فی علوم الحدیث) کے شروع میں (سبب تالیف ہذا الكتاب) کے عنوان سے اسکو ذکر کیا ہے۔

ہمارے استاد نور اللہ مرقدہ نے اپنی وقت میں غیر مقلدین کے بڑے بڑے علماء کے سوالات اور اشکالات کے جوابات دئے تھے جو اب کتابی شکل میں شائع ہو گئی۔ جس میں سے خاص خاص باتیں دورۂ حدیث کے طلبہ کو میں سنا تا ہوں۔ ہمارے والد صاحب مدظلہ نے بھی (تھکید کیا ہے؟) کے نام سے ایک کتاب تحریر فرمائی ہے۔ تراویح اور تین طلاق سے متعلق کتابیں بھی ہمارے استاد کی مشہور ہے۔ شیخ ناصر الدین البانی مشہور غیر مقلد عالم کارو (الالبانی شذوذہ و أخطاءہ) بھی ملکوں میں مشہور ہے۔

یہاں جنوبی افریقہ میں ابھی جلدی سے غیر مقلدیت کی کچھ اثرات سننے میں آئے۔ اس کے سدباب کیلئے امید ہے کہ یہ کتاب مفید رہے گی۔ اس کی جمع و تالیف میں مؤلف سلمہ مجھ سے مشورہ کرتے رہے۔ اس سے قبل بھی مؤلف کی ایک کتاب (استخارہ) سے متعلق چھپ کر منظر عام پر آچکی ہے۔ جو محقق اور مفید ہے۔ اس کتاب کی مضامین بھی سرسری طور پر میں نے سنی ہے۔ دیکھا کہ معتبر علماء کی کتابوں سے استفادہ کیا ہیں۔ جیسے حکیم الامت حضرت مولانا اشرف علی تھانوی رح مفتی مولانا یوسف لدھانوی رح شیخ محمد عوامہ حنفی مدنی حفظہ اللہ وغیرہم۔

تقلید پر جو شہادتیں غیر مقلدین پیش کیا کرتے ہیں ان کا جواب بشیڈہ طور پر دینے کی پوری کوشش کی ہے اور ترک تقلید میں جو مفاسد ہیں ان کو بیان کیا ہے۔ مجھ سے یہ فرمائش کی ہے کہ اس کتاب پر میں تقریظ لکھوں اور یہ بھی لکھوں کہ یہ کتاب گویا میری تحریض اور ترغیب پر لکھی ہے۔ ان کے کہنے پر یہ چند سطریں لکھ دی ہیں۔ حقیقت یہ ہے کہ مؤلف کی یہ اپنی محنت ہے۔

اللہ تعالیٰ قبول فرمائے۔ اور لوگوں کیلئے ہدایت کا ذریعہ بنائے۔ اور مؤلف کے لئے ذریعہ آخرت اور مزید دینی خدمت کی توفیق عطا فرمائے تاکہ ہمارے لئے زیادہ صدقہ جاریہ ہو۔
والصلاۃ والسلام علی رسول اللہ صلی اللہ علیہ وسلم والحمد للہ رب العالمین۔

فضل الرحمن اعظمی

منگل رجب الحرام ۱۴۲۶ھ

۱۔ ۹۔ ۲۰۰۳



Translation of Foreword**By Shaikhul Ĥadīth Moulānā Faḍ-lur-Rahmān A`ẓami**

Lecturer of Ĥadīth at Darul `Uloom, Azaadville, South Africa

In the recent past, in various parts of the world the vices of Salafism and ‘antagonism towards madh-habs’ have been spreading. In fact, more so among the youth, who lack depth of understanding. Due to being intellectually immature they are quickly entrapped by these antagonists. The reason is that the front is very appealing.

Any youth who wishes to make a change from irreligiousness to piety, and develops a desire to practice upon the Qur’ān and the Sunnah, (and this normally happens by virtue of Da’wah and Tablīgh), is pursued by these people. After entangling him in their nets, and misleading him into thinking that most practices are innovations, they render him impractical and useless. Consequently, he only remains good in raising objections against all and sundry.

In South Africa, some of these trends began taking root. To close the doors to this vice, one worthy notable young Ālim Mufti Ayub Jeena (may Allāh protect him) has prepared this beneficial book.

Our tutor, the great Muḥaddith and distinguished scholar Shaikh Habībūr-Rahmān A`ẓami (May Allāh illuminate his resting place) had always expressed his wish that young `Ulamā should specialize in the field of Ĥadīth, become experts in it’s maxims, and in the science of evaluating narrators; and should thereby be equipped to counter the ‘antagonists of madh-habs’. For this the Shaikh compiled a syllabus and was about to launch this course in Dabhel, (India). This slave (i.e. the writer of this foreword) was the liaison between the principal and the Shaikh. Due to

arrangements not being completed, it did not take off. Mention of this is made in 'The History of the Islamic University of Dabhel' (Urdu), and the above-mentioned syllabus has also been recorded in it.

Thanks to Allâh, this task has successfully taken off in our illustrious centres such as Madrasah Mazâhirul `Uloom, Saharanpur and Darul `Uloom Deoband. May Allâh be praised for that.

For the past few years I have been trying to accomplish some of this locally (in South Africa) from the students, according to my time and capability. I teach some of those books as well, through which we have hope that our students would serve in this field at the time of need.

Among those students who have taken benefit from me in this field is the worthy compiler Mufti Jeena (may Allâh protect him). I taught him the introduction of I'lâ-us-Sunan: (قواعد في علوم الحديث). About I'lâ-us-Sunan, Hakîmul Ummah Hađrat T-hānwi had said that had the Khānqa of T-hānabawan only prepared this work, it would suffice for the virtue and honour of the Khānqa, since this book is one of its kind. (Introduction of I'lâ-us-Sunan page 12).

The introduction of this book was written particularly to answer to the 'antagonists of madh-habs', as has been stated by Shaikh `Abdul Fattāh Abu Ghuddah (May Allâh shower his mercies upon him) in the beginning of his foreword to 'Fundamentals of the science of Ĥadīth' under the heading 'The Reason for this Publication'.

Our lecturer (May Allâh illuminate his resting place), during his era had answered many of the questions and objections raised by momentous scholars of the 'antagonists of madh-habs'. His answers have been published in book form. I read selected sections of it to the students of Ĥadīth.

My honourable father (may his shadow be extended) had also written a book titled *What is Taqleed?* The books of my tutor on the subject of tarāwīh and three divorces are also popular works. His rebuttal of Shaikh Nāširuddīn Albāni, the famous 'antagonist of madh-habs', named *Al-Albāni: His Rarities and Errors* is popular throughout the world as well.

Around here in South Africa, some traces of antagonism towards madh-habs have come to our notice. It is hoped that this book will prove beneficial in rebutting it. Whilst compiling it, the author used to consult with me. Another book of the same author viz. *Istikhārah* has been published before, and has gained exposure. It is also a well-researched and beneficial book. I have listened to excerpts of this book. I found that he has benefited from books of authoritative scholars, such as Hakīmul Ummah Moulānā Ashraf `Ali T-hānwi رحمته الله, Moulānā Yusuf Lud-hyānwi رحمته الله, Shaikh Muḥammad `Awwāmah Ḥanafī Ḥalabī Madani حفظه الله and other renowned scholars.

He has endeavoured to present the answers of the misconceptions that are generally raised by the antagonists in a simple manner. He has also outlined the harms of abandoning madh-habs. He requested that I should write the foreword to this book, and has also asked me to write in it that he prepared this book through my motivation and encouragement. I therefore present to you these few lines. In reality, this is the effort of the compiler himself.

May Allâh Ta`âlâ accept it, and make it a means of guidance for the people. May He make it a means for him to prosper in his hereafter, and grant him the ability to render more service to His deen, so that we may have more ongoing provisions for the hereafter.

Finally, may blessings and peace be upon the Messenger of Allâh, and praises are only due to Allâh, the Sustainer of all the worlds.

Fadhlor-Rahmân A`zami

Tuesday, Rajab Al-Ĥarâm 1426

1 September 2003



FOREWORD

Ĥaḍrat Muftī Muḥammad Saeed Motara

Head of the Department of Fatwā, Dārul `Uloom, Azaadville, South
Africa

In this day and era in which every person claims to be an Islāmic ‘scholar’, ‘thinker’ and ‘researcher’ in his own right and much unwarranted and devious criticism is being levelled against people who rightly recognize the significance of Taqlīd (i.e. the unflinching and unwavering adherence to one madh-hab in Dīni (religious matters), there was a great need to remove doubts created in the minds of the unwary public. Due to the criticisms of these so-called “modern thinkers”, many Muslim brothers and sisters are being caught in a cataclysm of confusion and bewilderment. The Muslim public was thus in need for some light to be shed on this hotly-debated subject.

Alḥamdulillah, Muftī Ayub Jeena Saheb (may Allāh Ta`ālā bless him in `Ilm and `Amal) of Kimberley has filled this niche and very ably compiled a booklet wherein the replies to many pertinent questions pertaining to Taqlīd have been given. The layout of the book is very admirable in that it has been prepared in a question and answer format, thus making it convenient for readers to find convincing replies to pertinent issues. The said format is a tried and tested method of our Akābir and Aslāf (seniors and pious predecessors) for educating the masses in matters of Dīn. Noteworthy in this regard is the highly acclaimed *Ta`limul-Islam* of Ĥaḍrat Muftī Kifāyatullāh Sāheb (rahmatullāhi alaih), wherein Fiq-hi (juristic) matters are explained in a question and answer format.

The compiler of the book that you, O reader hold in your hand has thus followed in the footsteps of our Akābir by rendering the

subject of Taqlīd also in a question and answer format. He has sincerely endeavoured to present the subject in layman's language, thereby facilitating its comprehension for as many readers as possible. In places where technical terminology had to be unavoidably utilized, the compiler has given a brief explanation, either in brackets or in the related footnotes. As far as possible, he has given references for texts quoted from other academic works.

This humble servant has perused the book and found it to be immensely beneficial. May Allāh Ta`ālā accept the efforts of the compiler and make it a source of benefit for the Ummah at large. May Allāh Ta`ālā bless him with more insight in his knowledge and make this book a stepping stone for more works of this nature coming to the fore in the foreseeable future. Āmīn.

Was-salaam,
Muhammed Saeed
Madrasah Arabia Islamia
Azaadville
23 Rajab 1424
20 September 2003



Foreword**Ĥaḍrat Moulānā Shabbīr AĤmad Saloojee****Principal of Dārul Uloom Zakariyyā, Lenasia, South Africa**

As Qiyāmah approaches, many fitnahs (evils and corruption) will appear. These fitnahs will increase as the hour draws nearer, and as we go further away from the period of our Beloved Nabi ﷺ, it will result in the ummah being split into many groups. Those groups who have gone astray, were either from amongst those who discredited the ŜaĤābah Kirām ﷺ, or from those who abandoned the Taqlīd of the four great Imāms. One can safely say that the leaders of all such groups that have deviated from the Ŝīrāt-e-Mustaqīm (the straight path) were not Muqallids of one of the four Imāms. In other words, not making Taqlīd of one of the four Imāms is the first bridge to ilĤād (deviance).

The majority of the great `Ulamā' of the ummah were Muqallids of one of the four Imāms. `Allāmah Suyūṭī رحمته الله, a great Shāfi`ī scholar, once decided to leave the confines of Taqlīd. After a short period of time, he discovered the evil consequences thereof, repented and resumed making the Taqlīd of Imām Shāfi`ī رحمته الله.

During the time of the ŜaĤābah ﷺ, every person was either a Mujtahid or a Muqallid. A ghair Muqallid is a person who, in spite of not possessing the qualifications of Ijtihād, refuses to make the Taqlīd of a Mujtahid. No ghair Muqallid existed amongst the ŜaĤābah ﷺ, the Tābi`īn, and the Tab`-tābi`īn. These type of people only appeared during the reign of the English, as was the condition of the Qādiyānis and other sects.

Taqlīd of one of the four Imāms is in reality a shield for the protection of one's Imān, as described by Imām Ghazālī رحمته الله and others. One senior ghair Muqallid `Alim has admitted that most

