

Refutation of the False Concept of Taqleed of The Hanafiyyah

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Opening Statement

Allaamah Sanad ibn A'naan writes,

"Taqleed is in itself an innovation which started in latter times as we know there was no madhab during the era of the companions....."
(E'qaaz Humam Oolul al-Absaar of Allaamah Fulaanee (p.74).

Allaah Says

"And when it is said to them: "Follow that which Allaah has sent down", they say: "No, we shall follow that which we found our fathers (following). Even if *Shaitaan* (Satan) invites them to the torment of the Fire." (Soorah Luqmaan (31):21).

"But no, by your Lord, they can have no Faith, until they make you (O Muhammad sal-Allaahu 'alayhe wa sallam) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission." (Soorah (an-Nisaa (4):65)

"And follow not that of which you have no knowledge. Verily! The hearing, and the sight, and the heart, of each of those you will be questioned (by Allaah)." (Soorah al-Israa (17):36)

What Is Taqleed

Shaikh Shaamee Hanafee said,

"Taqleed is to take the statement of someone without the knowing the evidence." (Aqood Rasm al-Muftee p.23)

Shaikh Ibn Humaam Hanafee said,

"Taqleed is to act upon the statement of someone whose statement does not contain any evidence, rather it is without evidence."(Tayseer at-Tahreer)

The Statement of the Scholars.

Below are some statements of some of the scholars in regards to taqleed and most of the statements are from the scholars and sheikhs of the hanafee's.

Imaam Tahaawee (claimed to be hanafee by the hanafees and denied by others) said,

"ONLY THE DISOBEDIENT AND MISGUIDED DOES TAQLEED." (Leesaan ul-Meezaan (1/280) Of Imaam Ibn Hajr al Asqalaanee.

Imaam Ibn Abil-Izz who said,

"The Companions and Taabi'een would follow the path instructed by the Messenger of Allaah (Sallallahu Alayhee Was-Sallam) and the earlier and latter people were also advised to follow (Ittibaa) the Messenger of Allaah (Sallallahu Alayhee Was-Sallam). They followed the Messenger of Allaah (Sallallahu Alayhee Was-Sallam) all their lives..." (Sharh Aqeedah Tahawiyyah (p.72).

Imaam Dhahabee said after mentioning (all the names) Nine (9) levels of the Imaam's who were memorisers of hadeeth and the scholar's of the deen of the third century he said,

"The Scholars of hadeeth of this era and the period close, and from them a great number and we have not even mentioned 1/10 (One tenth) of them. Likewise in the same time a group of people of Ahlur-Rayy (The people of opinion) Wal-Furoo (The hanafee's), and how many of their heads were mu'tazilee's and Shee'ah and the people of Kalaam (theological rhetoric). Who chased people statements (Fatwaa's) and left the way of the Salaf which was to hold onto the hadeeth of the Prophet. And from this same time taqleed became apparent amongst the people and the fuqaha performed ijtihaad to a lesser extent." (Tadhkiratul-Huffaadh (2/627-628, after the ninth Tabaqah).

Shaikh Shaah Waleeullaah Muhaddith Dehlwee said,

"The general people especially nowadays in every place will be seen to be adherent to a particular madhab of the earlier scholars. They think that if a person leaves his madhab of the Imaam he does taqleed in any one issue then it is as if he has left the religion. So they consider their Imaams to be Prophets that have been sent and they consider and hold it obligatory for him to do taqleed of the Imaam, whereas the people of this ummah before the fourth century were not adherent to a particular madhab." (at-Tafheemaat al-Aalhiyyah (1/206), Hujjatullah al-Baalighaah (1/445)

The respected scholar of the hanafee's, Zamakhsharee mu'tazilee said,

"If there is a mother of misguidance! then it has to be taqleed." (Itwaaq Az-Zabaab (p.42).

Allaamah Alosee Baghdaadee said,

"If there is a father of misguidance, then it has to be taqleed." (Rooh al-Ma'anee Fee Tafseer al-Qur'aan al-A'dheem Was-Sabal Mathaane)

Sarkhasee hanafee said,

"If taqleed was permissible then the people before us had more right, of us making taqleed of them (rather than the four Imaams) such as Hasan al-Basri and Nakha'ee." (al-Mabsoot (12/28).

The author of Muslim ath-Thaboot writes,

"The actions that are obligatory upon us are those which Allaah has ordained obligatory upon us and Allaah has not obligated the madhab of the Imaam upon anyone." (Muslim ath-Thaboot (2/256)

Mulla Alee Qaaree Hanafee said,

"Allaah has not obligated upon anyone that he become a hanafee, shaafi'ee, maalikee or a hanbalee, rather Allaah has obligated action upon the sunnah of the Messenger of Allaah (Sallallahu Alayhee Was-Sallam) upon everyone." (Sharh Ain al-Ilm (p.326).

Maulana Abdul Hayy Lucknowee Hanafee said,

"A group of the hanafee's is engrossed in extreme partisanship and bigotry in adhering strongly to the books of fataawa (verdicts) and when these people come across an authentic hadeeth or a clear athar which is contrary to their madhab they say, "If this hadeeth was authentic then (our) Imaam would have definitely issued verdicts according to it and not contrary to this, then this is the ignorance of these people." (al-Naafi'ie al-Kabeer (p.145)

Only One Imaam

We just follow one Imaam. Muhammad (Sallallahu Alayhee Was-Sallam), Allaah Azzawa Jal says,

"(And remember) the Day when We shall call together all human beings with their (respective) Imaam." (Soorah Israa (17):71).

Imaam Ibn Katheer said,

"Some of the Salaf said the status of the people of hadeeth (Who follow hadeeth and do not do taqleed) is that their Imaam Will be Muhammad (Sallallahu Alayhee Was-Sallam)." (Tafseer al-Qur'aan al-A'dheem (3/56) of Imaam Ibn Katheer.

Imaam Suyootee said the same. (Badoor as-Saafirah Fee Amoor al-Aakhirah (p.73).

Imaam Qaasimee said the same. (Mahaasin at-Ta'weel (10/252).

Imaam Shaaf'iee said,

"When I see a person of the hadeeth it is as if I see the Messenger of Allaah."

(This narration is authentic, Imaam Khateeb Baghdaadee in Sharf Ashaabul-Hadeeth (p.94), Imaam Harawee in Dhamm ul-Kalaam (2/306), Toosee in Amaalee (p.41), Imaam Baihaqee in al-Mudkhil (p.391) and in Manaaqib ash-Shaafi'ee (1/477), Abu Nu'aym in Hilyah (9/109).