

The Legal Status of Following a Madhhab	
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Reason for writing	Mufti Taqi was asked by a magazine editor to write an article on Taqlīd. This book is a combination of that text and additional answers to some of the questions raised against the article
General rule	If someone obeys another other than Allah and His Messenger when it comes to lawful and forbidden things then he is out of the fold of Islam
Types of commands	Some are very clear and straightforward such as no backbiting however others in the Qur'an or Sunnah can be more complicated
Example	وَالْمُطَلَّاتُ يَنْتَرِبْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ
When is Taqlīd allowed	Taqlīd is only made when there is difficulty understanding the command of the Qur'an or Sunnah
Example	If the text is open to more than one meaning or there are contradictory evidences No Taqlīd is done on clear matters
Definition of Taqlīd	According to Ibn al-Humām and Ibn Nujaym: "Taqlīd is to act according to the word of one whose word is not a source of Shariah without demanding evidence from him."
Pitfall	To believe the Imam to be a source of law and compulsory to follow is of a polytheistic nature
Two kinds of Taqlīd	General Taqlīd - different Imams are followed in different issues Taqlīd Shakhṣī - one Imam is followed in all issues
Qur'anic proof أولي الأمر	يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولَى الْأَمْرِ مِنْكُمْ Has been interpreted by many as referring to the jurists
Hadith proof كان إثمہ علی من أفتاه Pg. 28	Narration of Abdullah b. Amr regarding demise of 'ulamā forewarns of a time when people will consult the ignorant for their affairs This indicates the permissibility of consulting mujtahid 'ulamā when available and if there isn't any then the only safe option remaining is to seek the work of previous 'ulamā The sin is on the Mufti if he says something without proof not the follower who doesn't verify his statement

Proofs from the Salaf	<p>Ibn Sīrīn (Tābi'ī) was asked about entering a public bath and he gave 'Umar's (r) verdict of it being makrūh without giving a reason</p> <p>'Umar (r) passed judgment on the case of Abū Ayyūb Anṣārī who lost his animals en route for Hajj. 'Umar (r) gave no explanation for it yet it was acted upon</p>
<p>Proofs of Taqlīd Shakhṣī</p> <p>Abu Mūsā al-Ash'arī</p>	<p>The Prophet ﷺ sent Mu'ādh b. Jabal to Yemen as a governor, teacher, and judge and the people there were bound to obey him</p> <p>- He issued rulings based on ijtihād too and the people accepted it</p> <p>He said regarding Ibn Mas'ūd: لَا تَسْأَلُونِي مَا دَامَ هَذَا الْخَيْرُ فَيَكُمُ i.e. encouraging taqlīd of Ibn Mas'ūd</p>
<p>Obligation of Taqlīd Shakhṣī</p> <p>Pg. 67</p>	<p>The latter scholars deemed it necessary to safeguard people from choosing legal rulings of halal/haram based on their whims and desires</p> <p>Permissibility of sticking to one Imam is proven from the action of 'Uthmān (r) gathering the ummah on one reading, or one style of writing and sequence of surahs</p>
<p>Ibn Khaldūn Pg. 64</p> <p>Personal reflection</p>	<p>The door of differences was shut due to the increasing separation of the different sciences, difficulty of reaching the level of ijtihād, and fear of the unworthy being entrusted. So the 'ulamā directed the people to taqlīd of the four Imams and forbade continuously changing their taqlīd because that would make it a plaything</p> <p>The reason why sticking to one Imam was ordered is because if a person had the option to choose and pick from the opinions of the different Imams then a person would be picking and choosing in a lot of cases simply based on what is easiest and most convenient and what he wants and this is wrong i.e. making the religion revolve around his desires</p>
<p>Why only the 4 schools</p> <p>Pg. 74-75</p>	<p>The other mujtahids' works have not been compiled nor thoroughly explained</p> <p>Ibn Taymiyyah and Shah Wali Allah are recognized even by those who don't subscribe to taqlīd and they support this view in their books</p>
<p>Why the masses require taqlīd Pg. 77-80</p>	<p>Al-Khaṭīb al-Baghdādī: (Analogizing the non-scholar to a blind person) "Because he is not capable of ijtihād, his responsibility is to do taqlīd, just like the blind person does taqlīd of the sighted person in verifying the qiblah. Because the blind does not possess the tools to find the qiblah on his own, he <i>must</i> do taqlīd of the sighted"</p>

If a muqallid finds something contradicting his Imam	If a muqallid (non-scholar) comes across a hadith that seems to contradict his Imam, he must continue to obey him and tell himself that he has not understood the Hadith or that the Imam must have another strong evidence. This is because the words of a Hadith may seem to mean something, but read with the Qur'an and Sunnah, an altogether different interpretation is formed
Harms of the muqallid following their own understanding	A person reads the hadith of al-Tirmidhī: "If one of you is in a masjid and feels air passing then he should not leave (to do wudu) until there is sound or smell." This singular hadith might give the impression that wudu is not voided by passing wind unless there is sound or smell, but this is incorrect. Rather this was for the one who is prone to doubts
Levels of Taqlīd Pg. 85	<p>Taqlīd of the masses - their taqlīd is absolute since they cannot distinguish between the different evidences for halal/haram</p> <p>Taqlīd of a scholar - Mufti can choose from several opinions inside his own madhhab and can explain issues not discussed based on the madhhab's guidelines</p> <p>If he finds a hadith going against his Imam's opinion then there are certain conditions</p> <p>Mujtahid of the madhhab - follows the method of deduction of the Imam but may differ with him in certain issues. Ex: Abu Yusuf and Muhammad</p> <p>Absolute Taqlīd - determines his own principles of deduction but still looks at the sayings of the Ṣaḥābah and Tābi'īn before giving a ruling</p>
<p>Objection to taqlīd</p> <p>Response</p> <p>Objection</p> <p>Response Pg. 102-104</p>	<p>- Allah condemns blind following in the Qur'an: "When it is said to them, 'Follow the message that God has sent down,' they answer, 'We follow the ways of our fathers.' What! Even though their fathers understood nothing and were not guided?"</p> <p>- This verse is referring to taqlīd in fundamental beliefs which is not lawful even according to those who allow taqlīd of the Imams; the following of their misguided forefathers in shirk cannot be compared to following the pious, scholarly Imams</p> <p>- Taqlīd is making the Imam equivalent to god: "They have taken their rabbis and their monks as gods beside Allah"</p> <p>- Adopters of taqlīd do not believe that the Imams must be obeyed inherently. Taqlīd is only made when different interpretations are possible from the Qur'an and Sunnah and one does not possess the tools to make a judgment. In reality, even those who oppose taqlīd engage in it by turning to the works of previous 'ulamā and relying on their statements and judgments without conducting their own study</p>