

Taqleed In Aqeeda?(1)

Discussion Board: Khilafah.com Discussion Board: Taqleed In Aqeeda?(1)

MTMTMTMTMBMBMBPOST1166POST1166By AbdulMenem on Friday, February 25, 2000
- 10:59 pm:

Sheikh Saleem al-Hilali, a salafi and a student of Sheikh Al-Albani said in an answer about the opinion of the hizb that reflection is mandatory upon taking the beliefs, he said :‘The one who takes his Eemaan blindly then his Eemaan is acceptable; he takes it from his parents, or following his ruler, or a wife taking it from her husband, or a people taking it from their chief . this is taking it blindly. They did not reflect and consider but believed due to others and such a ones belief is acceptable to Allaah ta’alaa
Reflection is not a condition for the correctness of Eemaan but it is good for strengthening the Eemaan”

Faya lillah, and Subhana’ allah for this saying that makes the hair of the skin stands.. Since this subject is critical and the revival depends on it, I saw to write a comprehensive article about this topic not to waste time in replying to these slanders but rather because this topic is very important for the public to percieve and for the dawa carriers to become aware of the shobohat and the evidences that these so called scholars hold.

In the name of Allah, most gracious most merciful
Taqleed in arabic language is to follow the another without reflection
Taqleed in shariha is taking and executing the saying of the another without binding daleel or hujja.

Although the sayings of the scholars are not daleel, but it is important for someone to become aware of the sayings of the salaf to know what our guided salaf were upon, and to know also any fabrications that that some make against them., so I say:

“The majority of the majority of the ummah said that Taqleed in aqeeda is not permitted.

Ustaaz Abu Ishaq narrated in his book “sharh at-tahzeeb” the consensus of the people of the truth from all the sects of islam that taqleed is haram in aqeeda.

Abu al-hussain Ibn Qattan said we do not know an opposition or violator to the opinion that taqleed is forbidden in tawheed..

Al-Israfisi said “no one will violate except the people of ahl-azahir.” {Source: Irshaad al-Fuhool by Imam Ash-shakani”.

The above are the sayings of the classical scholars. Regarding the daleel that taqleed in aqeeda is forbidden are the followings:

1.Contemplation is obligatory and by doing taqleed the wajib will be dismissed. The daleel that contemplation is wajib is when Allah revealed that ayat :“In the creations of heavens and earth and in the alternation of day and night, are signs for men of understanding”[al-imran, verse 190], the messenger of Allah (saw) said :“the hellfire is for the one who put this ayat in his mouth and he did not ponder upon it”. The messenger of Allah(saw) threatened with the hellfire for the one who did not

contemplate upon the ayat which indicates the obligation of contemplation.

2. Knowing Allah is obligatory upon the muslim (ignorance is not allowed in the muslim countries, and seeking knowledge is obligatory upon each muslim and muslima.) [Two hadiths]. Also the consensus of the salaf without any exception that it is obligatory to know Allah.

So taqleed will either attain knowledge or it will not attain knowledge and there is no third:

The first saying that taqleed will give knowledge is not true for the followings:

A. The mufti is not infallible. The one who is not infallible, his saying will not give the obligatory truth, and the one whose his saying does not give the obligatory truth, his saying will not give IIm (certainty).

B. If the taqleed will give IIm, then IIm will be attained for the ones who imitated in the saying that the world is eternal and for the ones who imitated the saying that the world is not eternal, and this is impossible for it makes two opposite sayings to be both true.

C. If taqleed will give IIm, then IIm about aqeeda will be either necessary inside the individual (like drinking, eating, etc) or it will be by contemplation. It is impossible for it to be necessary inside the individual, otherwise most of the people will not oppose to the truth. Since Allah is not known by necessisty, this means we should follow the daleel.

3. Taqleed in aqeeda is dispraised (not praised) by allah, so it can not be permitted. And the evidences for this are the following ayats::

A. "We found our father on certain way, and we are following their trace" [Al-zukhruf, verse 23]

B. "Verily, they found their fathers on wrong path, so they hastened in their footsteps" [As-saffat, verses 69 and 70]

C. "And if it is said to them, follow what allah has sent down, they said, nay we follow what we found our fathers following, even though their fathers did not understand any thing, nor they guided" [Al-Baqaea verse 170]

D. "And if it is said to them come to what allah had sent down and to the messenger, they said, it is enough for us what we found our fathers following, even though their fathers did not know any thing nor they guided" [Al-Maida verse 104].

Continued

If it is said, what you have said is opposed by many daleels:

First, contemplation is not obligatory for more than one reason:

1) contemplation is interdicted, and the evidence for its interdiction (nahi) is the quraan and the sunnah:

It is interdicted in the quraan for the saying of Allah in surat ghafir verse 4: "only those who disbelieve in Allah argue about the signs of Allah". And it is known that contemplation opens the door of arguing . so contemplation is forbidden.

2) It is interdicted in the sunnah because when the messenger(saw) saw the sahaba speaking about destiny, he said "the people before you were destroyed because they were arguing about destiny". Also the messenger(saw) said "hold on on the deen of the elders". And this indicates the obligation of refraining from contemplation.

3) It is not transmitted to us that any one of the companions was arguing about the rational matters in aqeeda at all. On the contrary all the sahaba disputes in fiqh were transmitted to us, so if the sahaba were arguing about the rational matters, it will be transmitted to us. And also it is famous that when the messenger (saw) exposed himself to Abu Bakr and said to him "I am the messenger of Allah", he said "I bear witness that you are the messenger of Allah" which indicates the permissibility of taqleed in aqeeda. Also, it is not hidden from you what Saad Ibn Muaz said to Banu al-ashhal when he became muslim that "my talking with you is haram until you believe in Allah and his messenger" so all of his tribe entered to islam

4) If contemplation is wajib, then either it is wajib on the knower or the ignorant. The first is impossible because the knower already knows. And the second necessitates that ignorance in Allah is obligatory. And also "what the wajib can not be accomplished without it is wajib" which makes the ignorance in Allah wajib

- Secondly, contemplation leads to falling in shobhat and to misguidance on the contrary of taqleed which leads to the safe side. Uztaaz Abu Ishaq narrated that some of the people of the hadith (like the school of Imam Ahmad) they said "who is better than the one whom Allah bestowed his mercy upon him by the pure aqeeda which is void from any doubt... this person, Allah did not attach him to contemplation and reasoning especially the unlettered whom you find them preserving their belief better than many contemplators. And the one who ponders in the cases of the unlettered find them right because in many of them, we find their iman like the solid mountains while on the contrary we find the ones who attached to ilm al-kalam (reasoning, logic, etc)... his iman is decreasing ... Ibn As-sam'aani said "if we obligate contemplation, who from the unlettered will know this (ilm al-kalam)..."

Thirdly, the evidences for the usul are more mysterious than the evidences for the branches (i.e. like fiqh), and since taqleed is permissible in fiqh, it is permissible in usul. Also taqleed is for both usul (aqeeda) and furoo' (branches), and since taqleed is permissible in furoo' it is permissible in usul.

And the reply for these claims:

First, regarding the prohibition of contemplation in the quraan by the ayat "only those who disbelieve in Allah argue about his sign", what is meant by the ayat is the argument about false. And the evidence for this is the saying of Allah in surat Al-Nahl verse 125 "And argue with them in the best way". And also Allah has said in surat Al-Ankaboot verse 46 "And do not argue with the people of the book except in the best way". And also if argument and talking about the signs of Allah from heavens to stars etc was prohibited, Allah will not obligate it, And the ayat 191 in surat Al-Imran is vivid about those who contemplate on the creations of Allah and praise him, he almighty said "Those who remember Allah while they are standing, sitting and lying down on their sides, and ponder on the creations of heavens and earth ... until Allah says "So their lord replied to them never I will waste the work of any of you, you are members of one of another... then he says "I will admit them into gardens under which river flows..." Intaha

Secondly, regarding the prohibition of talking about destiny, Imam ghazali said in what it means "this was only during the early times of Islam so he forbid them for preserving

their iman". And the truth is there is no prohibition about talking about destiny and Imam Taquiddeen an-nabahani had proved this. The concept of fate and destiny that was known during the time of the people of logic and philosophy was not known during the time of the sahaba and the sahaba did not discuss it that way because the people of logic and philosophers discussed the topic from the point of whether the actions of the man are created by him or not. To the sahaba, the subject of fate and destiny was to believe in what happens to the man whether good or bad is from Allah swt. And how talking about this will be prohibited and the ayats came speaking about this in the quraan. The word "qadar" or destiny also means "estimation" like Allah estimated the properties of things and the matters of life and Rizq, so the hadith came to prohibit the sahaba about talking about how Allah estimated things. Imam Taqi said "The hadith is regarding the knowledge of Allah". By this the claim of those who prohibit contemplation and call for taqleed drops down.

- Thirdly, regarding the hadiths that was misinterpreted to mean the permissibility of taqleed in aqeeda such as "hold on on the deen of the elders"., the great Usuli Imam Aamidi said "this is not authentic". Imam ghazali said "how do you know that these hadiths are Mutawatir hadiths". Even if this hadith was authentic, its meaning should be reinterpreted it as "hold on on what the elders follow from quraan and sunnah".

Fourthly, their saying that it was not transmitted to us any dispute between the sahaba regarding the rational matters in aqeeda, Imam Aamidi said in his great book "Al-ihkam" "this saying necessitates us to say that the sahaba were ignorant although each one of us know decisively the rational matters in aqeedah and this is impossible...and the fact that it was not transmitted to us because of the purity of their minds and the goodness of their beliefs and also their non-need to this . And I add to what Imam Aamidi had said the following:

- 1.Regarding the Iman of Abu Bakr, it was transmitted to us authentically that Abu Bakr never bowed to one statue or idol. Abu Bakr is two years younger than the messenger and the messenger was sent by Allah at the age of forty, so Abu Bakr never bowed to a statues for 38 year although this was the dominating belief in his society, so does this come from vacuum? All the matter is that Abu Bakr heard some of the quraan and testified the shahada.
- 2.Regarding the iman of the other sahaba, the messenger of Allah said in what it means "I never exposed myself to any one and he did not ask why and how and what do you have except Abu Bakr". So let the opposers ponder upon this.
- 3.Regarding the iman of the ansar after the islam of their leader, Ibn Hisham said "the evening did not come except all of them had become muslims". So what prevent this from happening and where the taqleed in this? And here Saad Ibn Muaz came to kill Mus'ab, and when Musab talked to him about Allah and recited the quraan, Saad became muslim immediately.

The fact is when the leader of the person or his beloved one follow a certain way, the person being lead or the person who love, his heart will open to this way. And what happened to the muslims in Uzbekistan from following hizb-ut-tahrir in large amount is that some of their tribal leaders followed the ways of the hizb, so the followers entered to the hizb in tens of thousands, so how this will be called taqleed and the dawa carriers are holding on their idea while they are being tortured and persecuted.

The saying that ignorance in Allah is obligatory for the non-knower is not accurate for it becomes obligatory if man controls guidance and misguidance.

The saying that Contemplation leads to falling in shubhat and misguidance, we say that this is true if the rational method was not proven to be decisive,

The saying that the evidences for the usul are more mysterious than furoo, so taqleed is permitted, we say it is not like this. What is required in usul is yaqeen and it does not happen with taqleed while in furoo it is enough to follow zunn.
Intaha

References:

1. Ashksiyya volume 1: Imam Taquiddeen an-nabahani
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