



**Sayings of the Salaf regarding the forbiddance of Taqleed  
(Blind Bigoted Following)**

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**Tanqeed Sadeed ba-Risaalah Ijtihaad wat-Taqleed pg. 27-31**

Translated By: Abu Ahmad

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Abdullaah bin Mas'ood radiallaahu anhu said, "No man should blindly follow any other man." (Majmu'a Azwa'id wa Meezaan Kubraa, Sha'raani v.1, p.47)

Mu'aadh bin Jabal radiallaahu anhu said, "The way an Aalim can prevent himself from slipping(i.e. falling into error) is to become from people of guidance such that in his religion he does not blindly follow." (Ilaamul Mu'qi'een by Ibn Qayyim v.2, p.174, Egypt)

Salmaan radiallaahu anhu also said similar words. (Ilaamul Mu'qi'een by Ibn Qayyim v.2, p.175, Egypt)

Ameerul Mu'mineen Ali radiallaahu anhu said, "Prevent yourself from taking the customs and the way of the people." (Jaami' Bayaanil Ilm wa Fadhlihi by ibn Abdil Barr v.2, p.114)

The ones hearing this from Ali radiallaahu anhu were the companions and the Taabi'een. And these clarifications explicitly declare that blind bigoted following was forbidden in the time of the companions. Now see the sayings of the Taabi'een and of those who came after them.

Aamir bin Sharaajeel Sha'bee said, "These people, whatever they say from the Ahadeeth of the Messenger of Allaah sallallaahu alaihi wasallam, then take it; and whatever they say from their own opinions then throw it in trash." (Sunan Daarimi p.37, Hujjatullaah al-Baaligah v.1, p.148)

Readers! Imaam Sha'bee is from the Kibaar of Taabi'een, and he has met five hundred companions (Tazkiratul Huffaadh v.1, p.76), and he is indicating the people in his time, the companions and the Taabi'een with "These people", so when their opinion is not worthy of proof then how is it that the opinion of the later ones is worthy of extraction of proof? And since Imaam Sha'bee rahimahullaah was strong on the textual rulings<sup>1</sup> even in the time of companions, so this saying is worthy of following for the Hanafi's.

<sup>1</sup> [Translators Footnote] The preceding two words are closest to the meaning from context and what comes later on in the book. Viz. that the rulings were derived from the Nusoos (texts) not from Ra'ay, Qiyaas or Hawaa.

Abdullaah bin al-<sup>2</sup> said, “There is no difference between an animal that is driven (by pulling) and a person who blindly follows.” ( Jaami’ Bayaanil Ilm v.2, p.113, ‘Ilaamul Mu’qi’een v.2, p.170)

The animal goes behind the one who’s pulling it in such a manner that it does not know what it is being taken for; grass grazing or for some other task, for selling it or for slaughtering it. Similarly a Muqallid (one who blindly follows someone) does not know whether the one who he is (blindly) following is upon the truth or upon falsehood. (This is) because neither does he know the proofs nor is his Imaam (the one he is blindly following) faultless, and that is why Maulana Room said in Mathnawi,

پس تقلد بہت چوں طفلِ طلیل  
گرچہ دارد صحبت باریک دلیل  
اندران شادی کا درار بہراست  
ان تقلدینرا نہ کور بہست

Maulana Sa’dee alahirahmah said in Bostaan,

عبادتِ تقلیدِ گمراہی است  
خداکے ہر وہی را کہ گمراہی است

In Muqaddimah Hidaayah (p.93) the sayings of all the four Imaams are narrated, where it is said, “(Imaam Abu Haneefah) said, It is not permissible for anyone to take my saying who does not know with what proof I have said it. And the Imaam forbade blind bigoted following and encouraged the finding of the proofs.”

From the saying of Imaam Hammaam rahimahullaah the negation of Taqleed as well as the command of following the proofs is evident. So it is also known that finding the proofs (and then following) is not Taqleed.

Imaam Maalik rahimahullaah said, “Indeed I am a man, I err as well as am correct. You should analyze my opinion, and what you find in accordance with the Qur’aan and Sunnah you take, and what you find opposing, then leave it.” (Jalb alMnf’ah)

The Imaam has completely annihilated the blind bigoted following, because he ordered with finding of the proof, and, “To follow on someone’s ruling without finding the proof, then this is blind bigoted following.” (al-Ijtihad wat-Taqleed<sup>3</sup> p.77)

Imaam Shafi’ee completely forbade from Taqleed, and accordingly his student, Imaam Mazni rahimahullaah, said, “Imaam Shafi’ee forbade others to blindly

<sup>2</sup> [Translators Footnote] Part of name unclear.

<sup>3</sup> [Translators Footnote] This is from the book which the Shaykh is refuting. So the Shaykh is bringing the author’s own statement to disprove him. May Allaah reward the Shaykh with good.

follow him, and ordered everyone to look for their own Deen and to be cautious.”  
(Mukhtasar al-Mazni v.1 p.2)

Imaam Ahmad ibn Hanbal rahimahullaah said, “Do not blindly follow me, nor Maalik, nor Awzaa’ee and not anyone else, rather as they took their rulings and issues from the Qur’aan and Sunnah; you also take from them.” (Aqdul Jayid p.8)

And He said to Abu Dawood rahimahullaah, “Do not blindly follow any one of them in your Deen.” (Ilaamul Mu’qi’een v.2, p.181, Egypt)

Readers, from the sayings of the four Imaams it is clear that blind bigoted following is a forbidden matter. And still to stress on it and to declare it obligatory, and to blame those who do not blindly follow a person, or to say it is wrong, then what kind of justice is this?

Imaam Tahawi rahimahullaah of Hanafi Madh’hab said, “Only a disobedient one blindly follows.” (Lisaan alMeezaan v.1, p.280)

One of the most senior of Hanafi scholars, Sarkhasee rahimahullaah said, “If blind bigoted following was permissible then those who came before Imaam Abu Haneefah rahimahullaah, such as Hasan Basree or Ibrahim Nakha’ee rahimahumullaah, then they are more deserving of it.” (al-Maysoot by Sarkhasee v.12, p.28)

It is clear from the saying of Sarkhasee that Taqleed is not permissible, and this was not prevalent amongst the Salaf, so the saying of some is also wrong who say, compared to the Salaf, blind bigoted following is necessary for those who have come after them.

One of the noteworthy scholars of Hanafi Madh’hab, Zamakhshari rahimahullaah said, “If there is a mother of misguidance then it is blind bigoted following.” (Atwaaqudh –Dhahab p.42)

Allaamah Aaloosi Baghdaadi rahimahullaah said, “If there is a father of misguidance then it is blind bigoted following.” (Roohul Ma’aani p.\_\_\_\_<sup>4</sup>)

Similarly chapters in Imaam Ghazali's book al-Mustasfaa, Haafidh ibn Abdul Barr's Jaami' Bayaanul Uloom wa Fadlihi, Imaam ibn Hazm's book al-Ahkaam, Haafidh ibn Qayyim's I'laam al Mu'qi'een are filled with refutations of Taqleed.

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<sup>4</sup> [Translators Footnote] Page Number Missing in the print.