

Say no to Mujtahid's Taqleed !

The article below certainly exceeds all limits to provide proofs in supports of Taqleed. A reply to the presented proofs in this article is given at the end.

The necessity of Taqleed is proved by The Holy Quran and The Ahlulbayt(A.S)

Firstly, what does 'Taqleed' mean? Translated into imitation, it essentially means the following in actions of another person. In the Shia Imamiyah school, this relates to the following of a 'mujtahid' by a 'non-mujtahid' in Islamic rulings (Sharia\ law) and matters relating to 'Furu' Al-Deen'.

A Mujtahid is an expert in Islamic Jurisprudence (Fiqh) who has been verified as having the ability to derive laws and rulings from the two sources of Islam; the Qur'an and the Sunnah of the Ahlulbayt . In the chapter of 'The Prophets', this verse states: " *ask the people of remembrance if you do not know*" (21:7). Clearly this is asking people who have no knowledge on certain matters, to refer to people that do, whom essentially are the experts. This is the natural way of things, to seek knowledge from those who have it. Even the Prophets were instructed to do so, as the case with Musa (S) when he was told to seek wisdom from Al-Khidhr.

We then need to identify these experts and the Qur'an has done this again, in 'The Family of Imran', 'The Originator' and 'The Pleading One':

Allah bears witness that there is no god but He, and (so do) the angels and those possessed of knowledge (3:18)

those of His servants only who are possessed of knowledge fear Allah (35:28)

Allah will exalt those of you who believe, and those who are given knowledge, in high degrees (58:11)

Clearly then, Allah (SWT) has placed emphasis that those with knowledge are given a special status. Then the Exalted has instructed that those knowledgeable ones are to be followed, as is the natural thing to do:

O you who believe! Obey Allah and obey the Messenger and those vested with authority from among you (4:59)

Authority cannot come without knowledge; the leaders should always be the most knowledgeable of the people, for they are best equipped to lead the people. Having knowledge is a pre-requisite for leadership, for with it difficulties are overcome, as Amir Al-Muimineen (S) has explained:

Knowledge is power; whoever finds it overcomes by it and whoever does not find it is overcome

Following the knowledgeable applies equally in political and religious matters, regardless of the state of affairs in that region, for the erudite are the closest to Allah (SWT):

He it is Who has revealed the Book to you; some of its verses are decisive, they are the basis of the Book, and others are allegorical; then as for those in whose hearts there is perversity they follow the part of it which is allegorical, seeking to mislead and seeking to give it (their own) interpretation, but none knows its interpretation except Allah, and those who are firmly rooted in knowledge say: We believe in it, it is all from our Lord; and none do mind except those having understanding (3:7)

Why should not a company from every group of them go forth to gain profound understanding in religion and to warn their people when they return to them, so that they may beware (9:122)

The first verse gives the reason why you cannot choose to deduce rulings yourself (or to use qiyas) if you do not have the necessarily knowledge. This verse also admonishes those who follow their own opinions, even though they lack knowledge:

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*And follow not that of which you **have no knowledge in** (17:36)*

The word used for those who would gain understanding in verse 9:122 is 'liyataffaquhu' which means 'to become fuqaha'. This is exactly what the mujtahids are, Fuqaha. The Prophet, then no-one has the right to give his ijihad on it:

And whatever the Messenger gives you accept it, and whatever he forbids you, abstain (from) (59:7)

The same applies to matters of the Fundamental Principles of Religion (Usul Al-Deen), for they are matters in belief and you must research these yourself, rather than blindly follow someone in them. This has been highlighted in several verses, among which are:

And when it is said to them, come to what Allah has revealed and to the Messenger, they say: That on which we found our fathers is sufficient for us. What! Even though their fathers knew nothing and did not follow the right way (5:104)

When he said to his father and his people: What are these images, to which you are devoted? They said: We found our fathers worshipping them. He said: Indeed you and your fathers have been in manifest error (21:52-54)

The Imams further encouraged the role of the fuqaha and the mujtahids, even during their Imamate:

Narrates Al-Askari, from his grandfather Al-Sadiq, peace be upon them both: "*if there is anyone among the **fuqaha** who is in control over his own self, protects his religion, suppresses his evil desires and is obedient to the commands of his Master, **then the people should follow him***" (Al-Ihtijaj, Al-Tabrasi, vol 2, p 263)

Concerning the four great fuqaha: Abul Hasan Zurarah Ibn A'yan, Abu Ja'far Muhammad Ibn Muslim, Abu Basir Layth Ibn Al-Bakhtari and Abul Qasim Barid Ibn Mu'awiyah, who were among his students, Imam Al-Sadiq (S) said: "*they are the trustees of Allah for the **administration of the permissible and forbidden in religion***" (The Development of Shi'i Islamic Jurisprudence on Death and Dying from the Fourth/Tenth to the Eighth/Fourteenth Centuries, Hasnain Kassamali)

When Umar Ibn Hanzalah asked Al-Sadiq (S) who the Shia should refer to when they dispute, He replied: "*They must seek out one of you who narrates our traditions, who is versed in what is permissible and what is forbidden, who is well-acquainted with our laws and ordinances, and accept him as judge and arbiter, **for I appoint him as judge over you***. If the ruling which he based on our laws is rejected, this rejection will be tantamount to ignoring the order of Allah and rejecting us is the same as rejecting Allah, and this is the same as polytheism" (Furu' Al-Kafi, Al-Kulayni, vol 7, p 412)

Imam Al-Ridha (S) approved Zakariyyah Ibn Adem Al-Qummi and Yunus Ibn Abd Al-Rahman, as judges for the people in their regions. (Al-'Amili, Wasail Al-Shia, vol 18, pp 106 107)

The eleventh Imam (S) said: "*It is **obligatory** for the populace to **follow the jurist** who refrains from committing wrong, mentions his faith, opposes carnal desire and obeys Allah's command*" (Al-'Amili, Wasail Al-Shia, vol 18, pp 94 95)

As for following the fuqaha during the occultation of the 12th Imam (AF), there are many hadiths pertaining to these instructions, among which are:

The tenth Imam, Ali Al-Hadi (S) said: "*After the occultation of your **Qa'im a group of the 'ulemah** will call upon people to believe in al-Qa'im's imamah and defend his religion by using proofs sent by Allah, so that they might save the weak minded faithful from either the deceptions of Shaitan or the deceptions of those opposed to Ali*" (Al-Ihtijaj, Al-Tabrasi, vol 2, p 260)

In reply to a question Ishaq Ibn Yaq'ub had sent to the Imam (AF) via the second deputy: "*As far as newly occurring circumstances are concerned, you should turn (for guidance) to the **narrators of our hadiths**, for they are my proof over you just as I am Allah's proof over them*" (Al-Ihtijaj, Al-Tabrasi, vol 2, p 260, Al-'Amili, Wasail Al-Shia, vol 18, p 101, Bihar Al-Anwar, Al-Majlisi vol 53, p 181)

So, we have learned three things: The knowledgeable fuqaha are to be followed, they can give Ijtihad in relevant

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matters and taqleed is necessary in the time of occultation. The evidence has shown that Ijtihad is an established practice and the erudite and pious fuqaha are to be followed whenever and wherever they maybe. Below are some of the qualities a Mujtahid must have in order for him to become a Marja' and for people to follow him:

A Male (women can become mujtahids, but not maraji')
Shia Imami
Adult (baligh)
Sane
Of legitimate birth
Just

Also, one cannot follow a Mujtahid who died before the person initially observed his taqleed. However, most of the fuqaha agree that if you follow a Marji' and he dies, you can still follow his rulings, but new issues must be referred to a living Marja'. Also, the majority of the fuqaha believe that the most knowledgeable of the mujtahids must be followed. One can also choose to not do direct taqleed but instead act on Ihtiyat (precaution). Basically, he has to view all the mujtahids rulings on a matter and act on the most precautionous of them. For more information on the rulings of taqleed, refer to the relevant book of rulings for each marja'.

Taqleed is no different then other natural processes whereby you refer to the experts. Take the example of going to a doctor for a medical reason. You will go to him because you are the patient (muqallid) and you do not have the necessary information and ability to treat yourself (non-mujtahid) so you seek the doctor's advice (taqleed) because he is the expert (mujtahid). However, when there are differences between the doctors, you will seek the most knowledgeable or seek a second opinion. This is a good thing, because differences may mean easier or cheaper or simpler treatments. So, you wouldn't risk your health by not referring to a doctor, so why would you risk your deeds and your religion by not referring to a mujtahid?

It is by the Grace of Allah that today we have many maraji' in different countries who have published their rulings in many languages and which are available through a variety of means. We also have scholars available to us who can answer our questions and guide us to the right rulings and learned brothers and sisters who can refer us to these resources. Make use of these for there is no excuse for ignorance, especially in religion.

SYED AMMAR YOUSUF

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Reply to the Necessity of Taqleed:

I was really shocked by reading the article below, in which all possible means were used to convince Shiyan-e-Ahlul Baita.s. the necessity of following a non-masoom scholar's opinion (fatawa of a Mujtahid), as wajib (in Faro-e-Deen) for all those who do not enjoy the same status of knowledge while making use Aiat from Quran Shareef which were only for masomeena.s and misrepresentation of Ahadith of masomeena.s.. The author has frequently used his own interpretation of Aiat from Quran Shareef and has even ascribed the merits of some of Aiats to non-masomeena.s., even though they contain well established titles which are in the praise and recognition of only Ahlul Baita.s., i.e., 'Ahhel-e-Zakir', 'Aulul Ailm', 'Aulul Amir'.

It is our tragedy today that we have taken the same approach as was adapted by Sunnis in order to raise the merits of their worthless 'Heroes' by stealing the Aiats of Quran and Ahadith of Rasool Allahs.a.w. in order to cover up the filth of their self acclaimed leaders! However, I would not like to dwell further in details of these efforts but leave my reply to the judgement of followers of Ahlul Baita.s. to reflect on both views. Please note, I have used the English translation of Quran Shareef from T.B.Irving (Al-Hajj Talim Ali), Published in Tehran, 1998.

Aiat No.1

It's a famous Aiat from Surat-al- Ambia, Chapter 21, Verse 7,

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Before you We have sent only men whom We inspired. Ask people with (long) memories if you do not know it already.

The Arabic of people with long memories is 'Ahhel-e-Zakir', there are numerous traditions in Kafi, Tafseer Aiashi and Tafseer Qummi, from Ayiamah Masomeen a.s. in which it has been explained that 'Zakir' is referred to Rasool Allahs.a.w. , and 'Ahhel-e-Zakir' means the Ayiamah Masomeen a.s. and Muslims have the obligation to turn to Ahlul-Baita.s. for those matter which they do not know. In addition, it is narrated by Imam Razaa.s. in 'Aoun Alakbar AlRaza', that Allahs.w.t has sent 'Zakir' means Rasoola.s. (who was sent to you for the recitation of verses of Allahs.w.t), thus 'Zakir' is Rasool Allahs.a.w. and we are 'Ahhel' . In Kafi, Imam Mohammed Baqir Allaha.s. pointed his divine hand to his sacred chest and said we are the 'Ahhel-e-Zakir' and every single thing can be asked from us, while replying to a question on 'Ahhel-e-Zakir'

Aiat No.2,

God testifies there is no deity except Himself, and so do the angles and persons possessing knowledge. Maintaining fairplay, there is no deity except Him, the Powerful, the Wise

In Tafseer Aishi and Tafseer Safi, page 80, it is narrated from Imam Mohemmad Baqir a.s. that 'Aulul Ailm' is referred to Prophets and their successors and they are firm on justice ('Qiam bil Qiaat') .

Aiat No.3,

Those who have been given knowledge see that what has been sent down to you from your Lord is the Truth, and guides (us) along the Road to the Powerful, the Praiseworthy.

Tafseer-e-Safi, page 412 cites from Tafseer-e-Qummi that this Aiat is in praise of Amir-ul-Momaneena.s and the word 'Haq' is referred to Amir-ul- Momaneena.s

Aiat No.4,

You who believe, whenever someone tells you to make room at (any) sessions, then make room; God will make room for you (elsewhere). When it is said: 'Move on ahead!' then move on up. God will raise those of you who believe, in rank, as well as the ones who are given knowledge. God is informed about anything you do .

This is famous Aiat on 'Aulul Amr' and it is well known fact that the word 'Aulul Amr', is only and only for the Aima Athara.s and no non-masoom can have this title. Sunnis have been making use of this title for their rules, including Muavewahl.a. and Yaziadl.a.. However, the followers of Ahlul Baita.s have been told to only ascribe this title to Masomeen Athara.s. In one of our famous Tafseer 'Majma Al-Biayan' it is narrated that 'Allahswt would never make it obligatory to follow a person, except a Masooma.s .

Aiat No.5

He is the One Who sent you down the Book which contains decisive verses. They (form) the basis of the Book; while others are allegorical. Those whose hearts are prone to falter follow whatever is allegorical in it, seeking to create dissension by giving (their own) interpretation of it. Yet only God knows its interpretation; those who are versed in knowledge say: 'We believe in it; it all comes from our Lord!' However, only prudent persons bear it in mind .

The word used in the versed for the knowledge is 'Wal Rasakhun fil Ailm' which has been explained by Imam Jaffar-e-Sadiqa.s that it only refers to us and we are well versed in interpretation of the Book. . In Ahtajaj-e-Tabrasi, it is narrated from Amir-ul-momaneena.s that only Allahswt and Rasools.a.w. and 'Wal Rasakhun fil Ailm' (masomeen) know the true meanings of the verses of the book which are not explicit, although the enemies of Ahlul Baita.s would succeed in forcefully seizing the inheritance of Rasool Allahsaw but will never be capable of claiming the thorough knowledge of the Book.

Aiat No.6

Believers should not march forth in a body; if a squadron from each division of them should march forth, they should still instruct (others) in religion and warn their folk when they return to them so that they may take precautions .

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When asked from Imam Jafar-e-Sadiqa.s ('Alul Sharaia'), a group of people narrate from Rasool Allahsaw that Prophetsaw said that the disagreement among my followers (Ummah) is Allah's blessing. Imama.s. replied, if that is so and disagreement is a blessing then their agreement would be Allah's wrath! Imama.s. said they have taken the incorrect meanings and explained, Thus Allahswt asked newly converts to form small groups among themselves and visit Rasool Allahsaw and learn Islam and go back to their tribes in order to teach others. And Rasool Allahsaw has taken the meaning of 'Albaladan' as different cities and not as 'Albaladan in Deen', Imama.s. told his followers that there is only one Deen and there is no room for difference of opinion in it.

Aiat No.7

Do not worry over something you have no knowledge about: your hearing, eyesight and vital organs will all be questioned concerning it .

In the explanation of 'la Taqfu ma Leesa laka bahi Ilmun', it is narrated by Imam Zain-ul-Abadeena.s. ('Alul Sharaia'), that you do not have any jurisdiction to comment on religious affairs as per your predilection, as Allahswt Says and recited this Ait of Quran Shareef. Rasool Allahsaw prayed for the blessing of a person who would only say the 'Haq' and otherwise keep silent so that be saved from being engulfed by the evil powers. In addition, Prophetsaw said that you should not even listen to whatever you feel like except what has been made permissible by Allahswt and recited 'Innsama wal Baseer'.

Aiat No.8

Whenever they are told: 'Come to what God has sent down, and to (hear) the Messenger,' they say: 'We are satisfied with what we found our forefathers doing;' even though their forefathers did not know anything and were not guided!

In another Aiat Allahswt Says:

Aiat No.9

When he told his father and his folk: 'What are these images which you are so devoted to?' They said: 'We found our forefathers serving them.' He said; 'You and your forefathers have been in such obvious error.'

In Tafseer Safi it is explained that 'Hasbuna ma waja'dna', was the only flawed pledge of the Idol worshiper of Mecca, indicating their poor wisdom and blind faith on their religious scholars.

Ahadith from Masomeena.s. on Seeking Religious Advice

There are also seven Ahadith from Masomeena.s, which have been quoted in favour of following a Fuqahi. These are the words of Masomeena.s and we must accept them without any excuse or being relaxed on the conditions which are set out our Aimah Athara.s. The qualities of Fuqaha, included in these seven Ahadith are outlined below:

1. Control of his wonself;
2. Protects his religion;
3. Suppresses his evil desires;
4. Obedient to the commands of his Master;
5. You must seek out one among yourselves who narrates our traditions, who is versed in what is permissible and what is forbidden, who is well-acquainted with our laws and ordinances;
6. One who refrains from committing wrong, mentions his faith, opposes carnal desire and obeys Allah's command;

Finally a hadith is presented as it was quoted:

In reply to a question Ishaq Ibn Yaq'ub had sent to the Imam (AF) via the second deputy: "As far as newly occurring circumstances are concerned, you should turn (for guidance) to the narrators of our hadiths, for they are my proof over you just as I am Allah's proof over them" (Al-Ihtijaj, Al-Tabrasi, vol 2, p 260, Al-'Amili, Wasail Al-Shia, vol 18, p 101, Bihar Al-Anwar, Al-Majlisi vol 53, p 181):

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From the above quoted Quranic Aiat and Ahadith from Masomeena.s there is no evidence of Ijtihad or necessity of Taqleed. We have been simply asked to follow Allahswt's Deen as has been explained by the Masomeena.s in all aspects, circumstances and time. And in the case of lack of knowledge, or newly occurring circumstances, we should turn to those pious and loyal scholars who are the narrators of Ahadith of Masomeena.s.

Therefore, all the Aiats and Ahadith do not allow, in any circumstances, to interpret the laws of Allahswt , by anyone who is not selected by Allahswt (Masomeena.s), which is referred to 'Ajtihad' these days and is found in the 'Rasala or Tousi' of today's 'Mujtahid's publication. And all of 'Tousi' writers are considered as Fuqaha. As a result, the practice of propagation of Quran and Ahadith has been either abandoned altogether or at least are limited to majalis. Consequently, Islamic rulings based on 'Ajtihad' (a form of Qias), in all aspects of life, have emerged. These 'guidelines' (Tousi) based on 'Ajtihad' from various Mujtahideen do not always agree in various aspects of Deen, therefore conform to the stance of Sunni who believe in 'Disagreement in Allah's Deen' is a Blessing'.

May Allah swt enable us to follow His Deen as has been interpreted by Masomeena.s and explained in their Ahadith, and is transmitted to us by the narrators of their Ahadith without any twist of 'Ajtihad'. Amin SumAmin!

Wassalam
Hubeali(a.s) Admin