

## **TAQLEED OF IMAMS**

### **Terms explained**

1. ITIHAAD: Judgements by a MUJTAHID on legal or theological questions, which are not covered by the QURAN or decisively described in the SUNNAH (HADITH)
2. MUJTAHID: (Plural- MUJTAHIDOON) Those equipped with the authority to make such original judgements.
3. AHKAM: (Singular- HUKAM) Theological injunctions, religious decrees.
4. MASA-IL: (Singular- MAS'ALAH) Religious questions.
5. MUQALLID: (Plural- MUQALLIDOON) A follower of one of the four Imams by the way of TAQLEED.
6. GHAIR-MUQALLID: One who does not follow any of the four Imams. They call themselves SALAFI or AHLUL-HADITH.

## **TAQLEED OF IMAMS**

### **What is TAQLEED?**

Taqleed: Lit. To hang around the neck.

Taqleed: In Islamic Law:

- a) To follow one of the four Imams (MUJTAHIDS OF FIRST RANK)
- b) In the affairs of Islamic law (AHKAM & MASA'IL) which are not explicitly mentioned in the QURAN or HADITH.
- c) However these injunctions (AHKAM & MASA'IL) are derived from QURAN and HADITH by way of IJTIHAD by the Imams.
- d) The followers (MUQALLIDOON) rely upon the judgements/decisions of the Imams and normally do not make inquiries in this respect.
- e) The followers (MUQALLIDOON) consider such judgements/decisions of Imams religiously incumbent (LAZIM) upon themselves.

## **TAQLEED OF IMAMS**

### **Concept of TAQLEED in the QURAN - 1**

1. O Believers obey Allah and obey The Messenger and "those in authority" among you.  
(SURAH AN-NISA - 4, VERSE 59)

The Quranic term "those in authority" (Ulul-Amr) has been explained as the scholars of theology and Islamic law (FIQH) in Daremi, the famous book of Hadith compiled by Imam Abdullah bin Abdurrahman Ad-Daremi (181 A.H to 255 A.H)  
Imam Daremi was a contemporary (living at the same time) of Imam Bukhari. Imam Muslim and Imam Tirmidhi are among his students.

2. Ask the "people who have knowledge", if you do not know.  
(SURAH ANBIA - 21, VERSE 7)

The Quranic term "people of knowledge" (AHLUZ- ZIKR) has been explained as the Muslim scholars of QURAN. (Tafsir Khazin by Sheikh Alauddin Ali Baghdadi - 668 A.H to 725 A.H)

## **TAQLEED OF IMAMS**

### **Concept of TAQLEED in the QURAN -2**

Make us walk on the straight path, the path of those upon whom you bestowed favours.

(SURAH AL-FATIHA - 1, VERSE 5 & 6)

1. All the scholars of QURAN (MUFASSIROON)
2. All the scholars of HADITH (MUHADISSOON)
3. All the scholars of Islamic Law (FUQAHA)
4. All the spiritual guides/Sufis (AULIA-ALLAH)
5. All the revivers (MUJADDIDOON)  
They were MUQALLID i.e. they followed one of the four Imams.

For example:

- Imam Bukhari (194-256 A.H)
- Imam Abu Daud (202-275 A.H)
- Sheikh Abdul Qadir Jilani (470-561 A.H)
- Sheikh Shihabuddin Suhrawardi (549-587 A.H)
- Sheikh Muinuddin Chishti (537-633 A.H)
- Sheikh Muhammad Bahauddin Naqshband (717-794 A.H)
- Imam Muhammad Bin Ghazali (450-505 A.H) Philosopher, Theologian, Jurist, Sufi.
- Imam Fakhrudin Razi (544-606 A.H) Philosopher, Historian, Theologian. Mufassir.

## **TAQLEED OF IMAMS**

### **Concept of TAQLEED in HADITH**

The Prophet (peace and blessing be upon him) is reported to have said:

1. Follow the mainstream (of the Muslim community) for he who is separate will be separate in hell.

(ABDULLAH IBN UMAR - MISHKAT, IBN MAJAH)

2. What Muslims consider good is also good in the sight of Allah.

(ABDULLAH IBN MASUD - TIBRANI, BAIHIQI, AL-MAQASID AL- HASANAH)

All over the world, the outstanding majority (more than 90%) of Muslims have always been following the four Imams. It is estimated that about 94% Sunni Muslims living in the U.K are Muqallidoon. Out of 1100 mosques in Britain, Ghair-Muqallidoon, hardly have 60 mosques.

## TAQLEED OF IMAMS

### Who are required to observe Taqleed?

Muslims

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MUJTAHID  
TAQLEED is prohibited for them

Non-MUJTAHID  
TAQLEED is WAJIB (necessary for them)

MUJTAHID

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MUJTAHID IN SHARIAH  
(First Rank)  
They have formulated the  
Principles, rules and regulations  
of IJTIHAD. The four Imams

MUJTAHID OF MADH-HAB  
(Second Rank)  
They follow the principles of the  
Four Imams and then are able to  
derive the AHKAM and MASA'IL of  
Shariah themselves, like Imam Abu  
Yousuf & Imam Muhammad

MUJTAHID OF MASA'IL  
(Third Rank)  
They follow the principles  
and Ahkam but are able to  
offer solutions to those  
questions which have not  
been decided by the four  
Four Imams like Imam  
Tahawi & Imam Qazikhan

## **TAQLEED OF IMAMS**

Example: - MASAH of head for WUDU - 1

The Holy QURAN says:

O Believers, when you rise to pray, wash your faces and your hands as far as the elbow, and wipe your heads (MASAH) and wash your feet to the ankle.

(SURAH MAIDAH - 5, VERSE 5-6)

FARA-IZ (obligations) OF WUDHU

1. Washing of face
2. Washing of hands (including elbows)
3. Masah of head
4. Washing of feet (including ankles)

The question of "what portion of head has to be wiped", has not been solved by the QURAN.

## TAQLEED OF IMAMS

### **Example: - MASAHI of the head for WUDHU - 2**

There are three Ahaadith about it reported by SAHABAH (Allah be pleased with them).

1. The Prophet (peace be upon him) wiped his head with his hands beginning with the front of the head and moving them towards the neck, then bringing them back to the place from where he began.

(ABDULLAH IBN ZAID - BUKHARI, MUSLIM)

2. The Prophet (peace be upon him) performed ablution wiping the front portion of his head and over his turban and leather socks.

(MUGHIRAH IBN SHOBAH - MUSLIM)

3. I saw the Prophet (peace be upon him) wiping over his turban and leather socks.

(AMR IBN UMAYYAH - BUKHARI, IBN MAJAH)

The question of "what portion of head has to be wiped" in order to fulfil the Quranic instruction has not been decisively solved by Hadith. Hence IJTIHAD had to be applied in this case.



## **TAQLEED OF IMAMS**

Example: - MASAH of head for WUDHU - 3

### **IJTIHAD OF IMAMS**

1. IMAM MALIK & IMAM HANBAL: - It is fardh to wipe the whole of the head
2. IMAM ABU HANIFAH: - It is fardh to wipe a quarter (1/4) of the head.
3. IMAM SHAFEYI: - It is fardh to wipe the head up to the area covered by four fingers.

Note: - There is no dispute among Imams about the MASAH of the whole of the head as being Sunnah.

## **TAQLEED OF IMAMS**

### **Example: - NIYYAH for the Salah**

The Prophet (peace be upon him) is reported to have said:

"Deeds are to be judged only by intentions"

(Hazrat Umar- Bukhari, Muslim)

The four Imams agree that it is Fardh/Shart for Salah to make an intention (NIYYAH)

But they differ from each other on the issue of whether the NIYYAH should be described in words or is it just a firm determination without words. And this dispute is based on how they define the words "NIYYAH" mentioned in HADITH.

Imam Hanbal and Imam Shafeyi, through their IJTIHAD conclude that NIYYAH means, "firm intention expressed through words, whereas Imam Malik and Imam Abu Hanifah say that NIYYAH means just a firm determination in your mind and heart.

Accordingly it is Sunnah to express the NIYYAH in words according to Imam Hanbal and Imam Shafeyi, while it is not Sunnah (but it is better-Mustahab) according to Imam Malik and Imam Abu Hanifah.