



Al-Muntaqaa

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The testimony of the four Imaams -against blind following-

By Shaikh Saleem Al-Hilaalee from his book *At-Ta'adheem wal-Mannah fee Al-Intisaar Lis-Sunnah* (pg. 24-45, adapted)

There are sayings reported on the four Imaams, may Allaah have mercy on them, that confirm this understanding. And there are various reports containing this pure and guiltless inclination on their part, which clarified their position on *taqleed* (blind following). And stating that they were completely free from that. This was from the completeness of their knowledge and *Taqwaa* (fear of Allaah), such that they indicated by them, that they did not grasp all of the Sunnah in its entirety. Furthermore, their students reported diverse sayings and various phrases from them, all of which indicate the obligation of accepting the hadeeth – when its authenticity has been confirmed by them or by other (hadeeth) specialists – and abandoning the opinions of men that are in opposition to it.

Ibn Hazm (ra) said: "And the *Fuqahaa* (scholars of Fiqh) that are blindly followed, they themselves revoked blind following. And they forbade their students from blindly following them."

And he also said: "So Maalik forbade that he be blindly followed, and so did Abu Haneefah and Ash-Shaafi'ee. So the truth became visible to those who did not deceive themselves nor did misguidance overtake them. We seek Allaah's refuge from that."

As-Subkee (ra) said: "All of them are in agreement that when a hadeeth is reported on the Messenger of Allaah ﷺ, then it is an obligation to follow it."

Ibn Qayyim Al-Jawziyyah (ra) said: "The four Imaams forbade (others) from blindly following them. And they condemned those who took their sayings without any evidence (for it)."

As-San'aanee (ra) said: "As for the four Imaams, then all of them asserted that his saying did not take precedence over the saying of Allaah's Messenger ﷺ."

1. The testimony of Imaam Abu Haneefah (rahimahullaah)

He, may Allaah have mercy on him, said: "It is not permissible for the person who issues a ruling (*fatwaa*) based on my writings, to do so, until he (first) has knowledge from where I said it (i.e. where I got the proof to make that opinion)."

And he said: "Woe to you O Ya'qoob! Do not write everything you hear from me, for indeed, I hold an opinion today

and abandon it tomorrow, and I hold an opinion tomorrow and abandon it the day after."

2. The testimony of Imaam Ash-Shaafi'ee (rahimahullaah)

Imaam Ahmad Ibn Hanbal (ra) said: "The best thing about Ash-Shaafi'ee in my opinion is that when he would hear a report that he had not heard before, he would base his opinion on it and abandon his (own) opinion."

Abu Shaamah said: "So when this is made evident and agreed upon, it becomes clear that having fanaticism for the madh-hab of an Imaam that is blindly followed is not by following all of his opinions, any which way they are. Rather, it is to combine between them and what has been verified from the reports and narrations. But the case with the blind followers or a majority of them is contrary to this."

Ash-Shaafi'ee said: "Everything that I said, then it is what is reported from the Prophet ﷺ from what is authentic,

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an urgent plea

Masjid Ahlul-Qur'aan wa Sunnah has recently purchased a vacant land on Jamaica Avenue and 144th St., Queens, NY. This land was purchased with the hope of building a new masjid and school for Muslims to pray and learn in. Due to the amount of money that was spent on buying this land, the Masjid has incurred serious debts that it needs to pay off within a near time. We would like to ask our readers, at this time, to please donate whatever they can, to assist us in this cause. Please make checks payable to: Masjid Ahlul Qur'aan wa Sunnah and mail them to our P.O. Box address.

May Allaah reward you immensely!

contrary to my saying. So the hadeeth of the Prophet ﷺ takes precedence. And do not blindly follow me."

And he said: "If you find something in my book that is in contradiction to the Sunnah of Allaah's Messenger ﷺ, then base your opinion on it (the Sunnah) and abandon what I have stated."

Al-Humaidee reported: "Ash-Shaafi'ee narrated a hadeeth one day, so I said to him: 'Will you act on it?' So he said: 'Did you see me come out from a church wearing a waist-robe (as the priests do), such that when I hear a hadeeth from the Messenger of Allaah ﷺ, I don't base my saying on it!'"

On Abu Thawr: "I heard Ash-Shaafi'ee say: 'Every hadeeth reported on the Prophet ﷺ, then that is my saying, even if you didn't hear it from me.'"

3. The testimony of Imaam Maalik Ibn Anas (rahimahullaah)

Imaam Maalik said: "Indeed I am only a human being – I make mistakes (at times) and I am correct (at other times) – so examine my opinions. So whatever conforms to the Book and the Sunnah, then take it. And whatever does not conform to the Book and the Sunnah, then leave it."

And he said: "There is no person except that his sayings can either be accepted or rejected, except the Messenger of Allaah ﷺ."

4. The testimony of Imaam Ahmad Ibn Hanbal (rahimahullaah)

His student, Abu Dawood, once asked

him: "Should I follow Al-Awzaa'ee or Maalik?" So he responded: "(The true) Following is that a man follows what has been reported on Allaah's Messenger ﷺ and his Companions. Then he can choose from those who succeeded them afterwards."

And he used to say: "Whoever rejects a hadeeth from Allaah's Messenger ﷺ then he is on the brink of destruction."

Ibn Shabeeb reported: I heard Ahmad say: "The opinion of Al-Awzaa'ee, the opinion of Maalik and the opinion of Sufyaan are all opinions, and they are all the same to me. Indeed, the source of evidence is only in the narrations."

So based on this, anyone who clings onto the authentic Sunnah, even if he opposes some of their opinions, he is not separating from them nor is he abandoning their way. Rather, he is indeed following them and holding onto their rope.

Shaikh-ul-Islam Ibn Taimiyyah said: "If a man follows either Abu Haneefah or Maalik or Ash-Shaafi'ee or Ahmad, and he sees that in some issues, the madh-hab of someone else is stronger so he follows it, then he has done good in that regard. And that does not violate his Religion nor his integrity, without any argument. Rather, this (action) is closer to the truth and more beloved to Allaah and His Messenger ﷺ than if he were to cling fanatically onto a specific individual, apart from the Prophet ﷺ, such as those who cling fanatically onto Maalik or Ash-Shaafi'ee or Ahmad."

And he said: "Rather the objective in

what is being said is that: It is allowed or necessary or obligatory upon the common layperson to blindly follow an individual, **but not any specific or particular one** apart from others, such as specifying such and such person, 'Zaid or 'Amr', to be followed (unrestrictedly). As for a person saying: 'It is obligatory for the common laypersons to follow this individual or that individual', then a Muslim must not say this."

And he said: "And whoever clings fanatically to one specific individual from the Imaams, apart from the rest of them, then he is at the level of those who cling fanatically onto one specific member of the Sahaabah apart from the others. Such is the case with the Raafidee who clings fanatically onto 'Alee, apart from the other Khaleefahs and the majority of the Sahaabah. And such is the case with the Khaarijee who slanders and vilifies 'Uthmaan and 'Alee."

And he said: "And Abu Yoosuf and Muhammad were the best followers of Abu Haneefah amongst the people, and the most knowledgeable of his opinions. But yet they differed with him in issues - the number of which cannot be recounted - when the proofs and evidences became clear to them of what they were obligated to follow. And in spite of this, they both held the utmost respect for their Imaam (Abu Haneefah). It cannot be said of them that they 'fluctuated' (between different opinions). Rather, Abu Haneefah himself, as well as the other Imaams, stated an opinion, then the evidence was made clear afterwards in contradiction to it, so he would base his opinion on it. And he was not called a person who 'fluctuated', for indeed mankind will never cease to seek the knowledge and the *Eemaan* (Faith). So if some knowledge that was hidden from him at a later time becomes clear to him, he should follow it. And this is not considered a person who is 'fluctuating', rather he is someone whom Allaah has guided." [*Majmoo' Al-Fataawaa: 22/248-253*] ♣

Advice to the Seekers of Knowledge

From the Introduction of the book *Iqtidaa-ul-'Ilm Al-'Amal* of Al-Khateeb Al-Baghdaadee

From "Following Knowledge with Action", an upcoming book release of Masjid Ahlul Qur'aan wa Sunnah

We give thanks to Allaah, the One free of all defects, for having inspired us. And we ask Him to grant us the ability to act upon what He has given us knowledge of. Indeed, goodness cannot be attained, except by His granting and His assistance. Whomsoever Allaah leads astray, there is no one from His creation that can guide him. May Allaah send His blessings upon Muhammad ﷺ, the chief of the first and the last (of people), and upon his brothers from among the prophets and messengers. And upon those who follow the light (i.e. the Qur'aan) that was revealed to him ﷺ until the Day of Recompense.

To proceed, I advise you O seeker of knowledge to have a sincere and pure intention in your search for knowledge. And that you exert yourself in acting upon what it necessitates (from action). For indeed knowledge is a tree and action is its fruit. And one can never be considered knowledgeable so long as he doesn't act upon what he has knowledge of.

It has also been stated: "Knowledge is a parent and action is its offspring." And "Knowledge comes with action, while narrating comes with investigating."

So do not feel satisfied with actions so long as you are lacking in knowledge. Nor feel satisfied with knowledge so long as you fall short of producing actions. Rather, combine them both, even if your share of the two is small.

And there is nothing worse than a scholar, whose knowledge the people abandon because of the corruption of his ways, nor an ignorant person whose ignorance the people accept because of

what they see from his worship.

So a little of this (knowledge) along with a little of that (action) is what is most likely to save you in the end, when Allaah bestows His mercy upon His servant and completes his favor upon him. But as for laziness and negligence, love for ease and comfort, preferring the easy life and showing indifference, inclining towards leisure and relaxation, then the results of these characteristics are blameworthy, detestable and disastrous.

Knowledge leads to action, just as action leads to salvation. So if the action falls short of the knowledge, then the knowledge becomes a burden upon the one who possesses that knowledge. And we seek Allaah's refuge from knowledge that turns into a burden, is the cause of humiliation and which becomes a shackle on the neck of the one who possesses it.

Sahl Ibn Muzaahim (*rahimahullaah*) said: "The matter is more tighter upon a scholar than when one clenches his fist tightly, even though the ignorant person is not excused because of his ignorance (i.e. he will be held to account also). However, the scholar will receive a greater punishment if he abandons what he has knowledge of and doesn't act upon it."

So did those of our *Salaf* (predecessors) from the past reach the high levels that they reached except through sincerity in Creed (Beliefs),

righteous actions and overwhelming abstinence of the attractive features of this worldly life? And did the wise people reach the greatest level of success (that they did) except by working hard in their efforts and being pleased with their easy accomplishments, while sacrificing the excess amount from their needs by giving it away to the poor and those who asked?

Is not the one who gathers books of knowledge just like the one who gathers gold and silver? Is not the one who has an intense greed for them just like the one who is eager and desirous of gold and silver? Is not the one who is deeply in love with them just like the one who treasures gold and silver?

So just as wealth does not benefit except by it being spent, then likewise, knowledge does not benefit except for one who acts upon it and carries out its obligations. So let each individual examine himself and take advantage of his time, for indeed the resting place (i.e. this world) is short, the (time for) departure is near, the road is hazardous and deviating from it is common. The danger is great, the one who takes note has wisdom, Allaah, the Most High, is watching over, and to Him is the (final) recourse and return. **"And whosoever does an atom's weight of good, he shall see it. And whosoever does an atom's weight of evil, he shall see it."** [99: 7-8] ♣

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Questions on Allaah's Names and Attributes

From "Fataawaa of Shaikh Al-Albaanee" (an upcoming Masjid AhlulQur'aan wa Sunnah book release)

"Fataawaa of Shaikh Al-Albaanee" is a collection of all the religious verdicts issued by the Shaikh (ra) in *Al-Asaalah* Magazine, from their first issue to their most recent issues. These two questions occur in Issue 3 of *Al-Asaalah* Magazine

Question: What should be said concerning Allaah's saying: "**Allaah mocks at them...**" and "**Allaah ridicules them...**", as well as what is similar to that from the *Mutashaabihaat* (unclear) verses?

Answer: The *Salaf* (Predecessors) used to say concerning these *ayaat* as well as those similar to them: "**Leave them as they are stated.**" But they did not mean by this to leave them the way they are without attaching any understanding to them. Rather, they meant by it, to leave them the way they are stated according to their correct understanding, without making comparisons for (the Attributes of Allaah stated in) them (*tashbeeh*), describing their manner (*takyeef*), misinterpreting them (*ta'weel*) and denying them (*ta'teel*).

Allaah says: "**There is nothing like unto Him. And He is the All-Hearer, the All-Seer.**" In this *ayah*, Allaah negates all anthropomorphic attributes from Himself, while affirming two attributes for Himself, which are hearing and seeing.

The understanding of this elimination of all similarities to Allaah (*tanzeeh*) is that we must affirm the attributes that

Allaah has described Himself with or the Messenger ﷺ has described Him with, as it befits His grandness, may He be Glorified and Exalted. And we do not say "how" that is, such as by saying: "His hearing is like our hearing and His seeing is like our seeing."

Likewise, we do not misinterpret that as has been done by some of the extremists from the *Mu'tazilah*, such that they have misinterpreted Allaah's hearing and seeing to be His knowledge. And this is in spite of Allaah's describing Himself with knowledge in many other *ayaat* of the Noble Qur'aan! Thus, the misinterpretation of these individuals of hearing and seeing for knowledge constitutes *ta'teel* (denial of Allaah's Attributes). The scholars say about this: "The one who commits *ta'teel* (i.e. denies the existence of Allaah's Attributes) worships nothing, while the one who commits *tajseem* (i.e. believes that Allaah has anthropomorphic qualities) worships an idol."

Based on this, we say, concerning the two *ayahs* mentioned previously in the question, which contain Allaah's mocking and ridiculing, that it is a mocking and a ridiculing that is befitting for Allaah. And it is not like that which limited intellects may perceive it to be, from that which has comparisons to the creation.

Question: Are the verses that mention Allaah's Attributes in them from the verses that are *Mutashaabihaat*

(unclear) or *Muhkimaat* (clear)?

Answer: They fall under the unclear verses from one perspective, and that is with regard to the manner (of the Attributes), which are related to Allaah. And they do not fall under the unclear verses from any other perspective. This is such that they have **clear meanings**, meaning they have meanings that are well known in the Arabic language.

So therefore, with regard to the manner of how the Attributes of Allaah are, they are unclear (*Mutashaabihaat*), since we are not able to know the manner of Allaah's essence. Hence, because of that, we are not able to know the manner of Allaah's Attributes, since speaking about the Attributes is a branch from speaking about the Essence.

Due to this, some of the scholars of hadeeth, such as Abu Bakr Al-Khateeb, said: "What is said concerning the Attributes is the same thing as what is said concerning the Essence: negating and affirming."

So just as we affirm Allaah's Essence and we do not negate it – for this negation would be an absolute negation – then the same applies for Allaah's Attributes. We affirm them and we don't negate (deny) them. And furthermore, just as we do not describe how Allaah's Essence is, then likewise, we do not describe how His Attributes are. ♣

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