

## [Leaving Taqleed Is An Innovation](http://www.muftisays.com/blog/Seifeddine-M/564_12-11-2010/leaving-taqleed-is-an-innovation.html)

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When the case for taqleed seems so clear, where did the opposing view that is promulgated with such force today come from? The recent movement against taqleed and following one of the four Imams is a modern one (despite it giving the impression that it is classical, because its advocates are after all still using the classical texts of the Qur'an and Sunnah) which has its roots in eighteenth century Arabia. Before this, if a traveller travelled the length and breadth of the Muslim lands, from China on one side to North Africa on the other, the only scholars or seminaries he would find would be those belonging to and teaching one of the four schools.

An obvious proof of the rawness of this movement is the fact that when it comes to delving into serious further study of the Shari'ah (beyond basic booklets on salah, hajj and fasting), such as the detailed rulings pertaining marriage, divorce, leasing, buying and selling, trusts, partnerships, inheritance law, international law, etc., one encounters a somewhat uncomfortable reality for those who advocate not following the four Imams and their schools: they are forced to acknowledge that they have no detailed compilation of such laws systematically presented with explanation and evidences. Thus, at this juncture they are forced to turn to the classical works of the four schools. For this very reason, students of knowledge in Saudi Arabia today study the standard texts of the Hanbali school such as 'Zad al-Mustaqni' and 'Rawdat al-Nazir.' Had the six books of hadith been sufficient for students, why are these classical madhaahib-based texts studied so diligently? Hence, the claim that all one needs is the Holy Qur'an and Hadith is based on nothing more than ignorance of the facts.

This being the state of non-madhabism (or not following a madhab), the movement only gains followers due to being unaware of the facts and the great heritage of the Ummah. Hence, such a claim that ends up deeming the billions of madhab-adherent Sunni Muslims throughout the centuries as followers of a mistaken methodology, rendering the accomplishments of the elite Islamic scholarship as inferior and defunct, definitely demands deeper probing that goes beyond superficial slogans.

[Understanding Taqleed: Following One Of The Four Great Imams]