

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَلْحَمْدُ لِلَّهِ كَمَا هُوَ أَهْلُهُ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ وُلْدِ آدَمَ كَمَا يُحِبُّ وَيَرْضَى بِأَنْ يُصَلَّى عَلَيْهِ

In The Name Of Allah The Most Compassionate Very Merciful  
All Praise Due To Allah And Peace And Blessings Be Upon His Beloved Messenger

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## Clarity on Taqleed and Talfeeq

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Imam Al-Ghazali – may Allah be pleased with him – writes in his letter as follows:

لا يجوز للمقلد العالم اختيار اطيب المذاهب عندها ووفقها لطبعه

It is not permissible for a Muqallid to choose the best suitable of Madhaahib and the most logical to his choice.

(Al-me'yar al-Mu'arrab Vol. II p. 164)

The following quotations have been extracted from Fatawa Razvia Shareef:

The following is mentioned in Sharh Niqaayah with reference to the Usool of Imam Bazdawi:

من جعل الحق متعددًا كالمعتزلة اثبت للعامة الخيار من كل مذهب ما يهواه، ومن جعل

واحدًا كعلبائنا الزم للعامة امامًا واحدًا

Whoever makes the truth divided like the Motazilites proving choice for a layman from all the madhaahib he fancies, and the one who makes the truth a single entity like our Ulama, he considers for the layman to stick to solely one Imam.

(Jami' al-Rumooz, Kitaab al-Karaahah Vol. 3, p. 327)

Allamah Zain ibn Nujaim Misri, the author of Al-Bahr al-Raa'iq and Ashbah etc. write in Risalah Kabaair wa Saghaair as follows:

اما الكبائر فقالوا هي بعد الكفر الزنا والدواطة وشرب الخمر ومخالفة البقلد حكم مقده الخ

### مختصراً

As far as the major sins are considered, the Ulama said, "After the kufr, it is adultery, sodomy, drinking alcohol and a muqallid opposing the ruling of his Imam. (Summarized)

(Al-Rasaail al-Fiqhiyyah, Risalah No. 43)

It is mentioned in Milal wa Nahl as follows:

علماء الفريقين لم يجوزوا ان ياخذ العامي الحنفي الا مذهب ابي حنيفة والعامي الشافعي الا

### بمذهب الشافعي

The Ulama of both the madhaahib do not consider it permissible for a Hanafi layman to take any other madhhab besides the Madhhab of Imam Abu Hanifah – may Allah be pleased with him – and for a Shafe'i layman to take any other madhhab besides the Madhhab of Imam Shafe'i – may Allah be pleased with him.

(Al-Melal Wal Nahl, Hukm al-Ijtihad Wal Taqleed)

شاہ ولی اللہ صاحب دہلوی کی گواہی کافی وہ رسالہ انصاف میں انصاف کرتے ہیں  
: بعد المائتین ظهر فيهم التمدد للجمتهدين بأعيانهم وقل من كان لا يعتمد على مذهب  
مجتهد لعينه وكان هذا هو الواجب في ذلك زماناً - يعني دو صدی کے بعد خاص ایک  
مجتہد کا مذهب اختیار کرنا اہل اسلام میں شائع ہوا۔ کم کوئی شخص تھا جو ایک  
امام معین کے مذهب پر اعتماد نہ کرتا ہو، اور اس وقت یہی واجب ہوا۔

Tr: The evidence from Hazrat Shah Waliyullah Saheb Dehlvi is sufficient as he does justice in his book *Insaaf*:

To adopt the school of thought of one particular Mujtahid was brought out within the Muslim nation after 2 centuries (A.H.). There was seldom anyone who did not rely on one particular Imam, and this is what had been made Waajib (obligatory) at that time.

(*Al-Insaaf, The chapter of the state of people prior to the 4<sup>th</sup> century, p. 19; published by Maktabah Al-Haqeeqah, Istanbul, Turkey*)

(۱- الانصاف باب حكاية حال الناس قبل المائة الرابعة الحقيقية استنبول تركي ص ۱۹)

اسی میں لکھتے ہیں: وبالجملة فالتمدد للجمتهدين سر اللهم الله تعالى العلماء

وجمعهم عليه من حيث يشعرون او لا يشعرون ۲۔

یعنی خلاصہ کلام یہ ہے کہ ایک مذهب کا اختیار کر لینا ایک راز ہے کہ حق سبحانہ ، و تعالیٰ نے علماء کے قلوب میں القاء فرمایا اور انہیں اس پر جمع کر دیا چاہے اس راز کو سمجھ کر اس پر متفق ہوئے ہوں یا بے جانے۔

(۲- الانصاف باب حكاية حال الناس قبل المائة الرابعة الحقيقية استنبول تركي ص ۲۰)

Tr: He states in the very book:

The conclusion of discussion is that, to adopt one Madh'hab is a secret which Allah Almighty revealed in the hearts of the scholars ('Ulama) and united them on it, whether they united after grasping the understanding of this secret or not.

(*Al-Insaaf, The chapter of the state of people prior to the 4<sup>th</sup> century, p. 19; published by Maktabah Al-Haqeeqah, Istanbul, Turkey*)

(*Fatawa Razviah, Vol. 27, p. 582-584 Raza Foundation Lahore*)

قال عليه رحمة ذى الجلال به صرح امام الحرمين وابن السمعاني والغزالي والكياء الهراسي وغيرهم وقالوا التلامذتهم يجب عليكم التقيد بمذهب امامكم ولا عذر لكم عند الله تعالى في العدول عنه ۳۔

امام شعرانی رحمۃ اللہ علیہ نے فرمایا کہ اسی کی تصریح کی امام اے ربمین و ابن السمعی و غزالی و کیا ہر اسی وغیرہم آئمہ نے، اور اپنے شاگردوں سے فرمایا تم پر واجب ہے خاص اپنے امام کے مذهب کا پابند رہنا اگر ان کے مذهب سے عدول کیا تو خدا کے حضور تمہارے لیے کوئی عذر نہ ہوگا۔

(۳۔ میزان الشریعة الکبریٰ، فصل فی بیان استحالة خروج شیئ الخ درالکتب العلمیہ بیروت ۱/۵۳، ۵۴)

Tr: Imam Sha'rani (may Allah shower mercy on Him) has stated:

This is what the Imam of Haramain, Ibn Al-Sam'aani, Imam Ghazali and Kyaharasi etc. Propagated and taught their students, "It is obligatory upon you to stay committed to the Madh'hab of your particular Imam. If you change from their Madh'hab, you will have no excuse by Allah for changing it."

(Meezaan Al-Shari'at Al-Kubra, Vol. 1, p. 52, 53; published by Daar Al-Kutub Al-Ilmiyyah, Beirut, Lebanon)

(Fatawa Razviah, Vol. 27, p. 595, Raza Foundation Lahore)

It's Haraam for a follower of one Madhhab to follow one Madhhab in some Mas'alas and other in some other Mas'alah. (Izhaar Al-Haqq Al-Jali, p. 20 [Alahazrat])

Shaarehe Bukhari Allamah Mufti Shareeful Haq Amjadi (may Allah shower mercy upon Him and fill His grave with Noor) has said, "In today's time, it is Waajib (obligatory) for a Hanafi to follow Imam Azam Abu Hanifah, for a Shafe'i to follow Imam Shafe'i, for a Maaliki to follow Imam Malik and for a Hambali to follow Imam Ibn Hambal (May Allah be pleased with Them all) in all Shar'i Masaa'il. No one in Ummah is allowed to follow any other Mujtahid than them, and Talfeeq i.e. to follow one Madhhab in some Mas'alas and other in some other Mas'alah, is also Haraam and a sin, which is, not following the Shariah, but the fancies of Nafs.

(Maqalaate Shaarehe Bukhari, Vol. 1, p. 291)