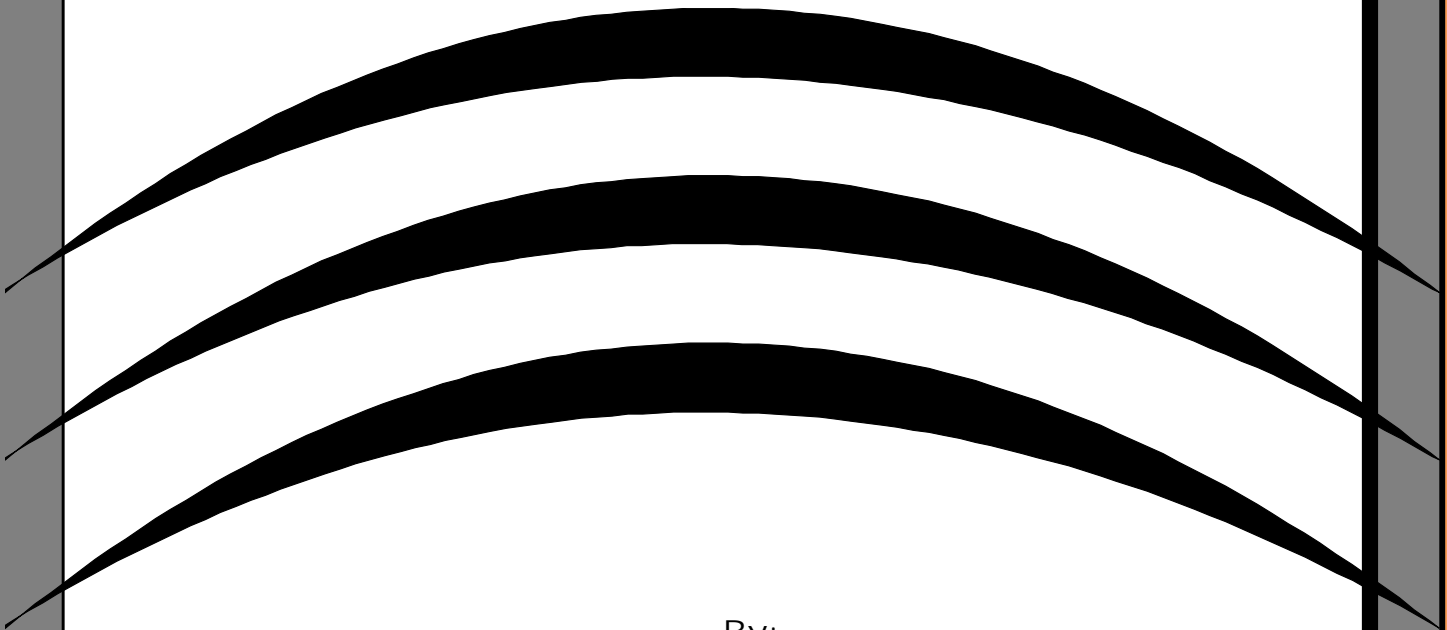


THE STATUS OF THE GHAYR MUQALLIDEEN IN THE SHARI'AH



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The Status of the Ghayr Muqallideen in the Shari'ah

By

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May Allah keep his shadow with us for a long time.

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What is the status of the Ghayr Muqallideen and the followers of Maududi in the Shari'ah? What is the proof for assigning this status to them? The discussion to follow will clarify the misconceptions of some people who believe that both these groups should be included amongst the Ahlus Sunnah wal Jamaa'ah.

Although both these groups belong to the body of the Muslims, they are not amongst those of the Ummah described in the Ahadeeth as the group to attain salvation (the Ahlus Sunnah wal Jamaa'ah). **This is because their differences with the Ahlus Sunnah wal Jamaa'ah are fundamental and pertaining to principles; not merely restricted to derivations.** Hereunder are the proofs:

The First Proof

Allaama Ahmad bin Muhammad Tahtaawi رحمه الله (passed away 1231 A.H.) was a famous Hanafi scholar and the teacher of Allaama Shaami رحمه الله and had compiled the marginal notes of *Durrul Mukhtaar* in four volumes. In the discussion stating that a precondition for the lawfulness of meat is that the animal is slaughtered by a Muslim, he writes in his marginal notes, "O assembly of Mu'mineen! It is necessary that you follow the group of Muslims who will attain salvation and they are called the Ahlus Sunnah wal Jamaa'ah. The help, protection and inspiration from Allaah lie in conforming with this group and opposing them will attract only divine wrath and indifference. In today's times, this group has unanimously taken to following the four Madhaahib, which are the Hanafi, Maaliki, Shaafi'ee and Hanbali Madhaahib. Any person who is estranged from these four Madhaahib in these times is amongst the misguided ones and destined for Jahannam."

The followers of Maududi do not claim to follow any Madh'hab and the Ghayr Muqallideen follow their own. Therefore, as detractors from the Madhaahib, their status can be gauged from the above extract.

The Second Proof

The esteemed **Hadhrat Moulana Rasheed Ahmad** رحمه الله has written a treatise called *Sabeelur Rashaad*, which is widely available and is also available as part of a compilation of his works.

He first replies to seven questions and then responds to some issues concerning the Ghayr Muqallideen. Here is an extract from the treatise:

Question: The Ghayr Muqallideen claim that the group to attain salvation are the Ahlul Hadith and that they are really the Ahlus Sunnah wal Jamaa'ah. Therefore, it will be Waajib (compulsory) to discard any ruling in Fiqh which conflicts with a Hadith. Furthermore, the four schools of thought that have been established in Makkah are all misguided and a person ought to refer to himself as a Muhammadi rather than a Hanafi, Maaliki, Shaafi'ee or Hanbali.

Answer: From the replies that have already been written, it will be evidently clear that all the Fuqahaa and Muhadditheen together with their followers were practising upon the Qur'aan and the Ahadeeth. Although some practised on certain Ahadeeth and others practised on other Ahadeeth, all of them did practise upon the teachings of the Qur'aan and Ahadeeth and all of them condemned those who opposed the Qur'aan and Ahadeeth. They all therefore belong to the Ahlus Sunnah wal Jamaa'ah, who will attain salvation. It is narrated in an authentic Hadith that when the Sahabah ﷺ asked Rasulullaah ﷺ who the successful group will be, Rasulullaah ﷺ replied, “(Those who tread the path) Upon which my Sahabah ﷺ and I tread.” The successful group will therefore be the one that follows the Sahabah ﷺ. Therefore, all the Fuqahaa and Muhadditheen together with their followers will be regarded as the Ahlus Sunnah wal Jamaa'ah in the light of this Hadith.

However, effectively excluded from this group will be the Ahlul Hawaa, who are those who follow their whims. These are the ignorant people criticise and condemn the renowned Muhadditheen for following Madhaahib and, thinking that they are the only ones following the Ahadeeth, condemn even the learned jurists of Islaam. In addition to this, they also look condescendingly at the rulings of Islaamic jurisprudence, which have been derived from analyses and reasoning all based upon the Qur'aan and Ahadeeth.¹

The status of the Ghayr Muqallideen can be clearly gauged from the concluding paragraph of the above extract of Hadhrat Gangohi that the Ghayr Muqallideen are out of the Sawaid Azaam-Majority Group of the Ahlus Sunnat Wal Jamaat.

The Third Proof

The ruling concerning the status of the Ghayr Muqallideen can be noted from the following Fatwa that was endorsed by the head lecturer of Darrul Uloom Deoband Hadhrat Moulana Muhammad Ya'qoob Nanotwi رحمه الله, Hadhrat Moulana Gangohi رحمه الله, Sheikhul Hind Hadhrat

¹ Ta'leefaath Rasheediyah Pg. 516.

Moulana Mahmoodul Hasan Deobandi رحمه الله, Hadhrat Mufti Azeezur Rahmaan Uthmaani رحمه الله and other senior scholars:

“Since the beliefs of this group conflict with the majority of the Ahlus Sunnah wal Jamaa'ah, then it is evident that they are misguided. It is therefore necessary to exercise caution when performing salaah behind them, marrying them and eating what they have slaughtered, just as caution would be exercised when it concerns the Rawaafidh and Khawaarij. **This is on account of their errant beliefs concerning Tajseem and Tahleel, marrying more than four wives at a time, hiding the truth and speaking ill of the pious predecessors.**”

The Fourth Proof

Hadhrt Moulana Ashraf Ali Thanwi رحمه الله writes²:

“Lesson 95: Concerning those groups that affiliate themselves to Islaam

Amongst the people of the truth are the Ahlus Sunnah wal Jamaa'ah, who, by the definition of those whose opinions are noteworthy, are restricted to those who refer to themselves as Hanafi, Maaliki, Shaafi'ee and Hanbali. Amongst the *Ahlul Hawaa* (people who follow their whims) are the Ghayr Muqallideen who may claim to be following the Ahadeeth, but have no right to such a claim. Ignorant Sufis and the likes of them amongst the people of Bid'ah are also amongst them, though they may appear to look like people of knowledge. Also amongst them are the Rawaafidh and philosophical naturalists who resemble the Mu'tazilahs. Beware of them, otherwise you will also be soiled by their whims.”

An analysis of the above extract:

“*by the definition of those whose opinions are noteworthy*”: This phrase makes it evident that it is only the people of the truth whose consensus on a matter will be regarded as noteworthy. When other people differ or agree on anything, their differences and consensus will carry no weight. Therefore, when the people of the truth have reached consensus that musical instruments are Haraam, this will not be affected by the opinion of Ibn Hazam Zaahiri who regards them to be permissible. With regard to this opinion, the book *Tuhfatul Arab wal Ajam* (pg.94) states, “The opinion of Ibn Hazam will be disregarded because he was not from the Ahlus Sunnah wal Jamaa'ah, but from the Ahluz Zawaahir.”

“*Ahlul Hawaa*”: This term describing people who follow their whims essentially refers to four groups of people, viz. the Ghayr Muqallideen, the people of Bid'ah (*Ridhkhaanis*), the Shia (Rawaafidh) and the philosophical naturalists whose founder is said to be Sir Sayyid. Like the

² Mi'ah Duroos, published by Darul Uloom Karachi.

Mu'tazilahs, these groups worship the intellect and associating with them will cause their poison to affect one as well.

The Fifth Proof

The following is an extract from *Imdaadul Fataawaa* (Vol.4 Pg.493):

“Question 548, first part: What do the Ulema of Deen and the Muftis have to say about the Ghayr Muqallideen who have arrived in our day (who call themselves the people of the Ahadeeth regard *Taqleed Shakhsi* as impermissible). Are they part of the Ahlus Sunnah wal Jamaa'ah or part of the deviated sects like the Rawaafidh, Khawaarij and others? Is it permissible for Muqallideen to associate with them, marry them and eat from what they have slaughtered?

Question, second part: Is it alright to perform salaah behind them or for them to perform salaah in a congregation of Muqallideen?

Answer to first and second parts: When people differ in derivations while still adhering to the Qur'aan, Sunnah, Ijmaa and Qiyaas of the jurists, then they will not be regarded as estranged from the Ahlus Sunnah wal Jamaa'ah. However, when they differ in matters of belief or if they forsake these four sources, then they will be excluded from the fold of the Ahlus Sunnah wal Jamaa'ah and following such deviant people in salaah will be Makrooh Tahreemi. All deviant sects may be gauged by this principle.”

The Sixth Proof

Note also the following extract from the same volume of *Imdaadul Fataawaa*, which is part of a reply to a question concerning the Ghayr Muqallideen:

“Our dispute with the Ghayr Muqallideen is not limited to differences in derivations from principles. Had this been the case, then there would have been such a dispute between the Hanafis and the Shaafi'ees. However, these groups have lived in harmony all along. The dispute with the Ghayr Muqallideen concerns fundamentals and principles of Deen. They vilify the pious predecessors, especially Imaam Abu Haneefah رَحِمَهُ اللهُ، they believe that it is permissible to marry more than four wives at a time, they label Hadhrat Umar رَضِيَ اللهُ عَنْهُ as a perpetrator of Bid'ah for the Taraaweeh salaah and they regard the Muqallideen as Mushrikeen while themselves remaining Muwahhideen. They maintain that following the jurists is reminiscent of the Mushrikeen during the Period of Ignorance who insisted that they would follow the ways of their forefathers because they had found them doing what they did. Allaah forbid! May Allaah forgive such slander! They also believe that Allaah is physically seated upon His throne, that the books of Islaamic jurisprudence are misleading and that the jurist are opposed to the Sunnah and stokers of evil and chaos. Apart from these, there are many other issues concerning their

errant beliefs, which needs much discussion. These will be evidently visible to anyone who studies their books. Then there is their practice of *Taqiyya*, which causes them to conceal, deceive and deny. For all of the above reasons, it is best to be cautious of them in all affairs of Deen and worldly affairs as well.”³

The Seventh Proof

As a lecturer of Daarul Uloom Deoband, I was also summoned to a meeting by the rector Hakeemul Islaam Hadhrat Moulana Qaari Muhammad Tayyib Sahib رحمه الله. The meeting was hosted to decide who to invite for the centenary commemoration of the Daarul Uloom. Consensus was reached that only people belonging to the Ahlus Sunnah wal Jamaa'ah would be invited. When the Ghayr Muqallideen were mentioned, consensus was reached that none of them would be invited since they do not belong to the Ahlus Sunnah wal Jamaa'ah. No Ghayr Muqallid was therefore invited to the event.

When the followers of Maududi were mentioned, one of the lecturers stated that they ought to be invited because they were part of the Ahlus Sunnah wal Jamaa'ah. However, another lecturer objected and the two debated the issue for almost three quarters of an hour with the rest listening intently. Eventually, Hakeemul Islaam رحمه الله said, “I have heard your conversation and have decided that none of them would be invited.” This took place more than 20 years ago, proving again that these two groups are not to be regarded as part of the Ahlus Sunnah wal Jamaa'ah.

The Eighth Proof

The Ghayr Muqallideen call themselves Ahlul Hadith (people of the Hadith). Now let us analyse whether Hadith and Sunnah are the same. If the two words refer to the same thing, then indeed the Ahlul Hadith will also be Ahlus Sunnah. The details are as follows:

Sunnah: The word Sunnah refers to the path that is followed in Islaam, whereas Hadith refers to the statements, actions, endorsements, attributes and affairs of Rasulullaah ﷺ. Therefore, the Sunnah will refer only to those Ahadeeth that are practised upon and not those which may have been abrogated or which apply specifically to Rasulullaah ﷺ, such as the continuous (Wisaal) fast. Also included in Sunnah and not in the general term of Hadith will be the ways and practises of the Khulafaa Raashideen such as the second Jumu'ah Adhaan and the 20 Rakaahs of Taraaweeh salaah. It is Sunnah that Rasulullaah ﷺ had instructed the Ummah so emphatically to follow.

³ Imdaadul Fataawaa (Vol.4 Pg.562).

Rasulullaah ﷺ said, “The person who adheres to my Sunnah at a time when the Ummah is swamped with evil will receive the rewards of a hundred martyrs.”⁴

Rasulullaah ﷺ also said, “I have left two matters with you, which, if clung to, will ensure that you never stray. These are the Book of Allaah and the Sunnah of His Rasool ﷺ.”⁵

Rasulullaah ﷺ also said, “Knowledge consists of three things; the commanding verse, the established Sunnah and the just legislation. All apart from this is extra.”⁶

With regard to memorising the Ahadeeth, Rasulullaah ﷺ said, “May Allaah always keep the person fresh who hears my words...”

It is therefore apparent that the Ahlul Hadith are not the Ahlus Sunnah wal Jamaa'ah, who are the majority. The Ahlus Sunnah wal Jamaa'ah are those who practise upon the Qur'aan, the Sunnah and consensus of the Ummah. In his *Aqdul Jeed*, Hadhrat Shah Wali'ullaah Muhaddith Dehlawi رحمه الله has described the Ghayr Muqallideen as people who reject the consensus of the Ummah, Qiyaas and the narrations (*Aathaar*) of the Sahabah ؓ. How can they then be included amongst the ranks of the Ahlus Sunnah wal Jamaa'ah? In his *Quolul Jameel*⁷, Hadhrat Shah Wali'ullaah رحمه الله states that one should not associate with the Ghayr Muqallideen.

Ramatullaahil Waseya

Vol. 3 P.740-4

Commentary of Hujjatullaahil Baligha

Translation edited by

A.H.Elias (Mufti).

⁴ Mishkaatul Masaabeeh (Hadith 176).

⁵ Mishkaatul Masaabeeh (Hadith 186).

⁶ Mishkaatul Masaabeeh (Hadith 239).

⁷ Pg. 134.

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