

Q: 137 ? Title: 1) Is it compulsory for me to keep my hand below navel while standing in salah.... 2) if i find any adadith which stating like any sunnah of Nabi(SA), can i follow that or i have to follow only hanafi madhab.... 3) My friends are basically Taqleed shaks, and they always try to confuse me, can you plz give me some reference so that i can answer them.

Question

- 1) I am a follower of Hanafi madhab, is it compulsory for me to keep my hand below navel while standing in salah.
- 2) And if i find any adadith which stating like any sunnah of Nabi(SA), can i follow that or i have to follow only hanafi madhab.
- 3) My friends are basically Taqleed shaks, and they always try to confuse me, can you plz give me some reference so that i can answer them.

Answer

In the name of Allah, Most Gracious, Most Merciful

Assalaamu `alaykum waRahmatullahi Wabarakatoh

1&2) We admire your strength and steadfastness in making *taqleed* of one of the four *madhaahib* while not letting the negative environment around you influence your adherence to a particular *madhab*.

According to the *madhab* of Imam Abu Hanifa (Rahmatullah Alayhi), the hands should be placed below the navel whilst standing in salat. The views of the other *madaahib* are correct as well. However, since you are a follower of the Hanafi *madhab*

it is compulsory upon you to stick to the rulings of your *madhab*

and not engage in the dangerous act of "madhab-hopping" as is known today. Details and explanations of this will be given below

The second part of the query mentions if you can follow the Sunnah of Rasulullah (Sallallahu Alayhi Wasallam) or, since you are Hanafi, you have to follow the Hanafi *madhab*

. It is important to mention that the four schools of thought are based on the Quran and Sunnah of Rasulullah (Sallallahu Alayhi Wasallam). Therefore, following the Sunnah of our beloved Messenger (Sallallahu Alayhi Wasallam) is included in the *madhab*

itself. It is extremely dangerous for one to interpret Hadith or any verse of the Quran on their own without proper guidance from a qualified scholar. This will lead to misinterpretation and following one's desires which will eventually lead one astray.

3) The following illustrates the importance of making taqleed of one of the four *madaahib* without making *talfeeq*

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Introduction

Nowadays, it has become a common misconception amongst some Muslims that *taqleed* (adherence to a particular

madhhab

) is wrong in Shari'ah. They say the four schools of thought (Hanafi, Shafi'ee, Maliki, and Hanbali

Madhaahib

) are an innovation since they were formed around two hundred years after the passing away of Rasulullah (Sallallahu Alayhi Wa Sallam). They insist that a true Muslim should only follow the Holy Quran and Sunnah and that it is wrong to follow an Imam in the matters of Shari'ah. All of these beliefs are based on nothing but ignorance and a lack of knowledge.?

Taqleed

is incumbent upon all Muslims so that the deen is followed in a proper manner.

Meaning and Basis of *Taqleed*

Firstly, it is important for one to understand the actual Shari'ee meaning of *taqleed*. *Taqleed* is whenever one accepts a statement of another without demanding proof or evidence with the belief that the statement is being made in accordance to fact and proof.

The basis of *taqleed* is the following verse of the Holy Quran:

"And ask the people of knowledge if you do not know." (16:43, 21:7)

Taqleed also existed in the time of Rasulullah (Sallallahu Alayhi Wa Sallam) as is proved in a hadith:

"Aswad bin Yazid narrates: Muadh came to us in as a teacher and commander. We questioned him regarding a man who had died leaving (as his heirs) a daughter and sister. He decreed half the estate for the daughter and half for the sister." (Sahih Al-Bukhari, Vol. 8, P. 7, Dar Al-Fikr)

This occurred while Rasulullah (Sallallahu Alayhi Wa Sallam) was alive. The questioner in the hadith also did not demand any proof or basis for the ruling. He accepted the ruling, relying on the piety and knowledge of Muadh (Radiyallahu Anhu). This is *taqleed*. At the same time, Rasulullah (Sallallahu Alayhi Wa Sallam) did not criticize the people who followed Muadh (Radiyallahu Anhu) nor did any of the other companions. It was Rasulullah (Sallallahu Alayhi Wa Sallam) who sent Muadh (Radiyallahu Anhu) to and granted the people there permission to refer to him in all matters of deen. It is clear that

taqleed

is not a new concept and it cannot be refuted.

The Necessity of *Taqleed*

Before getting to the *madhaahib* of the four great Imams, it must be stated why *taqleed* is necessary and why it shouldn't be disregarded. It is known and established by observation that in this age of time most people want to follow the deen according to their own *nafs* (self-desires). Without *taqleed*, some people will consider themselves to be *mujtahids* and will embark upon the process of *qiyas* (analogical reasoning) without proper knowledge. Even if one does not resort to his own *ijtihad* but still disregards *taqleed*, he will then accept the verdict of any authority, especially in difficult *masa'il*. He will follow the views of different Imams at different times, thus leading to the opposition of the *ijma'* (consensus) and resorting to fulfill one's desires which is prohibited. This is why *taqleed* is a necessity.

The Restriction of *Taqleed* to the Four *Madhaahib*

There were many *mujtahideen*. However, *taqleed* is restricted to the four *madhaahib*. Obviously the four *madhaahib* did not exist during the time of Rasulullah (Sallallahu Alayhi Wa Sallam). It is like saying Sahih Al-Bukhari did not exist in that time either but the Hadith that are in the book did exist. The teachings of all four *madhaahib* are entirely based on Quran and Sunnah and none of them conflict with Quran and Hadith. The differences in certain rulings of the

madhaahib

are the ways and methods of the Sahaba (Radiyallahu Anhum) who acquired them from Rasulullah (Sallallahu Alayhi Wa Sallam). These authentic differences are a mercy of Allah Ta'ala as Rasulullah (Sallallahu Alayhi Wa Sallam) said:

"The differences of my Ummah are a mercy." (Al-Madkhal ila Sunan-Al-Kubra lil-Bayhaqi)

They are the only four *madhaahib* that have been arranged with *usul* (principles) and *furu'* (details) and all answers to questions are based on these principles. These qualities are found only in these four

madhaahib,

making it imperative to adopt one of them.

The Impermissibility of *Talfeeq*

Since *taqleed* is limited to only one of the four *madhaahib*, why do we have to adhere to one and why can't we choose some rulings from one Imam and some from another as was done in the time of the Sahaba (Radiyallahu Anhum) and Tabi'een?

It is because in those times the whole *madhab* was not confined to one person. Knowledge was prevalent amongst all of the Sahaba (Radiyallahu Anhum) and *deen* was not followed according to one's *nafs*. Later in time, sincerity and piety to their degree did not exist anymore. Many people used to go to a scholar for a verdict and if that verdict was not suitable for them then they went to another scholar, then another scholar, etc. until they found a ruling which suited their desires. This can lead one astray and away from the truth.

One famous example given is if one touches his wife in the state of wudu. A person who follows the Shafi'ee *madhab* will say to him that his wudu is broken (according to Imam Shafi'ee's view, if a person touches a woman his wudu is broken). The person who touched his wife then says

that he does *taqleed* of the Hanafi *madhab* and can pray his salat with such a wudu (according to Imam Abu Hanifa's view, touching a woman does not break the wudu). Then this same person vomits a mouthful and a person who follows the Hanafi *madhab* says to him that his wudu is broken (according to Imam Abu Hanifa if one vomits a mouthful or more his wudu is broken). The person who vomited then says that he does *taqleed* of the Shafi'ee *madhab* (in this mas'alah) and according to Imam Shafi'ee vomiting does not break the wudu. So now if this person prays his salat with such a wudu, then his salat would not be valid according to the view of Imam Abu Hanifa and Imam Shafi'ee.

This entire concept is called *talfeeq* and is impermissible because it is following one's desires and it will likely lead one astray and away from the truth. This is why following one Imam only is necessary.

Conclusion

In conclusion, although the four *madhaahib* did not exist in the time of Rasulullah (Sallallahu Alayhi Wa Sallam), they are fully based on Quran and Sunnah with laid down principles and details. Therefore, it is incumbent upon us to do *taqleed* of one Imam only without *talfeeq*.

Adam-al-taqleed (abandoning *taqleed*) is a plot and desire of Shaytan. Once a person leaves the fold of *taqleed* he is led into deception and desire which Shaytan strives to get a person to follow so that they will fall astray from the deen. May Allah Ta'ala protect us all from abandoning *taqleed*. Ameen.

Is it compulsory for me to keep my hand below navel while standing in salah.... 2) if i find any adadith which

(Qawaa'id Fi Uloom Al-Fiqh, Idara Al-Quran Wa Uloom)
(Fatawa Rahimiyya, Vol. 1, P. 110-140, Darul Isha'at)

And Allah knows best

Wassalam

Darul Iftaa, Madrassah In'aamiyyah

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