

Chapter Nine

Statements from the Mufasireen on Taqleed (Those who are experts in the detail explanation of the Qur'an)

In *Tafseer-e-Khazin* it states ask those people of knowledge if you now not, ask from those scholars who are well verse and understand the Qur'an.

In *Tafsir-e-Sawi* it states: "Taqleed of anybody or anything besides the four Imams is not permissible even though it may seem to be in conformity to the verdict of the companions, a Sahih Hadith or a Quranic verse. Anybody who separates himself from these verses four Imams is astray and leads others astray as well, because to take only the visible meaning of the Qur'aan and Hadith is the root of infidelity."

Under the following verse:

(Remember) the day when We (Allah) shall call every people with their Imams religious - leaders¹.

In *Tafsir-e-Roohul Bayaan* and *Tafsir-e- Husaini* it states: They will be called by (the name of) their Imam al-Madh-hab, for example, O Hanafi, O Shafi'i will be said.

Tafsir Ma'alim at-Tanzil by Qadi al-Baydawi wrote regarding this verse: "We will call each ummah with the Prophet (may Allah bless him and grant him peace) who they accepted as their leader and with those whom they followed in their religion. The same is written in *Madarik*.

Following Scholars (Taqleed). The Qur'an clearly distinguishes between these two levels—the non-specialists whose way is taqlid or "following the results of scholars without knowing the detailed evidence"; and those

¹ Surah Bani Israeel. Surah No: 17. Verse 71

whose task is to know and evaluate the evidence—by Allah Most High saying in Surah al-Nisa’:

*“If they had referred it towards the Messenger and their men of authority, then surely they would have known its reality from those who investigate and can draw conclusion.”*²

Where “Those of them whose task it is to find it out,” refers to those possessing the capacity to infer legal rulings directly from evidence, which is called in Arabic precisely *istinbat*, showing, as Qur’anic exegete al-Razi says, that “Allah has commanded those morally responsible to refer actual facts to someone who can ‘infer’ the legal ruling concerning them.”³

2 Surah Nisa; Surah No: 4. Verse: 83

3 Tafsir al-Fakhr al-Razi, 10.205