

## **Non Specific Taqleed (Ghayr Shakhsi) To Specific Taqleed (Shakhsi)**

[http://www.muftisays.com/blog/Seifeddine-M/565\\_13-11-2010/non-specific-taqleed-%28ghayr-shakhsi%29-to-specific-taqleed-%28shakhsi%29-.html](http://www.muftisays.com/blog/Seifeddine-M/565_13-11-2010/non-specific-taqleed-%28ghayr-shakhsi%29-to-specific-taqleed-%28shakhsi%29-.html)

As impiety and following of desires became more common, the scholars became more unequivocal of the obligation of following one school exclusively. The historical facts make this explicitly clear and anyone who contends otherwise is frankly out of touch with the reality and is unaware of the countless illustrious jurists who have stated this view. In short, the fact is that by the end of the second century, and also the end of the best generations, there was a shift in the general attitude of people and personal desires started playing a greater role in the opinions being followed.

The Prophet (salallahu 'alayhi wa sallam) himself had forewarned of this when he said, "**Then falsehood will become widespread.**" It was at this time that the scholars unanimously agreed that no longer will people be given the option of choosing opinions, rather they must follow one school only, whichever that may be from the four.

Imam Shah Waliyyullah (rahmatullahi alaih) states, "**After the second century, adherence to specific schools appeared among the Muslims... and this was the obligation at that time.**" (See Al-Insaf fi Bayan Asbab al-Ikhtilaf, pg.70)

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