

## **When the Hadith is authentic then that is my Madhab.**

A common question we get asked is about the statements from the four Imams about stronger opinions.

The Deception of the Ghair Muqallid with their question.

When a man wishes to unfetter himself from the restrictions of the Shariah and the Sunnah in the present day, the solution for him is to become a so-called Ghair Muqallid. Once he joins this deviant sect, he is free to find expression for his nafsani opinions. In order to draw unwary and ignorant Muslims into its fold of dhalaal and baatil, the modernists employ deception on a large scale.

A salient feature of this sect of baatil is their rejection of the Madhabs of the Salf-e-Saalihoon. In spite of their rejection of the Madhaahib of Haqq espoused by the Salf-e-Saalihoon, these mudhilleen (deviates who lead others astray) seek to bamboozle the unwary and the ignorant by making ostentatious claims of their 'Love' and 'respect' for the Ulama and Fuqaha. The masses are ignorant. They lack the knowledge to distinguish between right and left; they do not possess the ability to verify and understand the statements of the Fuqaha which these deviates selectively quote to bolster their corruptive arguments.

This is one example of the deception they employ to hoodwink the unwary and the ignorant.

They attack on TAQLEED

While they decry Taqleed; jeer at it; speak mockingly of it and villify the Muqallideen who follow the Ulama and Fuqaha of the Salaf with epithets such as 'cows' and 'dogs' 'blindly following' rulings of others, these Ghair Muqallids cite the very great Fuqaha of the Salaf to support their baatil contentions of admitt taqleed or the renunciation of Taqleed or their blind following of their opinions of desire. In substantiation of their claim they present the well-known statements of the Fuqaha and Aimmah Mujtahideen of the Salf-e-Saalihoon such as:

***"When you find in my kitaab anything contradicting the Sunnah of Rasulullah (sallallahu alayhi wasallam) then say (i.e. command) the Sunnah of Rasulullah (sallallahu alayhi wasallam) and leave aside my statement."***  
***(Imaam Shaafi)***

***"When the Hadith is established as authentic in opposition to my statement, then act according to the Hadith and abandon my statement."***  
***(Imaam Shaafi)***

***"When the authenticity of the Hadith is established, then that is my Madhab."  
(Imaam Shaafi)***

Similar statements have been attributed to Imaam Abu Hanifah by Ibn Abdul Barr. Imaam Sha'raani too attributes similar statements to Imaam Abu Hanifah. In Raddul Mukhtaar, Allaamah Beerri narrating from Sharah Hidaayah of Ibn Shuhnah says:

***"When the Hadith is authentic then that is my Math-hab."  
(Imaam Abu Hanifah)***

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The authenticity of these statements is not contested. However, neither do these Ignorant Ghair Muqallids understand the meaning of these statements nor do their audiences. The audience being **unschooled** in the higher knowledge of the Shariah simply take in what is gorged out by the devious speakers of this sect. They claim to be the followers of the Salaf. In their definition of the Salaf they quite rightly include the Fuqaha and Ulama of Quroon-e-Thalaathah (the first three glorious epochs of Islam)-the age of the Sahaabah, Taabieen and Tab-e-Taabieen. The Aimmah Mujtahideen which include the four illustrious Imaams of the Four Madhabs of the Ahlus Sunnah Wal Jama'ah are all part of the Salaf.

While these fools seek to eke out unbridled rejection of Taqleed for every man in the street on the basis of the aforementioned statements attributed to the great Imaams, the great Ulama who follow these Aimmah Mujtahideen aver otherwise. Commenting on these statements,

***Imaam Nawawi (rahmatullah alayh) says: "This which Imaam Shaafi has said does not mean that everyone who sees a Saheeh Hadith should say: 'This is the Madhab of Shaafi, thus practising on the zaahir (text/external or apparent meaning) of the Hadith.***

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**This most certainly applies to only such a person who has the rank of Ijtihad in the Madhab.** It is a condition that he overwhelmingly believes that Imaam Shaafi was unaware of this Hadith or he was unaware of its authenticity. And this is possible only after having made a research of all the books of Shaafi and similar other books of the Ashaab of Shaafi, those who take (knowledge) from him, and others similar to these (books). This is indeed a difficult condition (to fulfil). Few are there who measure up to this (standard).

What we have explained has been made conditional because Imaam Shaafi had abandoned

acting on the zaahir (text) of many Ahadith which he saw and knew. However by him was established proof for criticism in the Hadith or its abrogation or its specific circumstance or its interpretation, etc. (hence he was constrained to leave aside the hadith)."

(I'laaus Sunan, Vol. 2, page 225)

**Shaikh Abu Amr (rahmatullah alayh) said:**

***"It is not easy to act according to the apparent (zaahir) text of what Imaam Shaafi said. It is not lawful for (even) every Faqeeh (qualified Aalim who has deep insight) to act independently with that which he opines to be proof from the Hadith." (I'laaus Sunan, Vol. 2, page 225)***

It also appears in I'laaus Sunan of Muhaddith Zafar Ahmad Uthmaani (rahmatullah alayh):

***"Imaam Sha'raani has also narrated it (i.e. the statement 'When the authenticity of a Hadith is established it is my Math-hab. '), attributing it to the four Imaams. It is not hidden (from understanding) that this is for the one who has the ability (insight and qualification) in the Nusoos and the knowledge of its clear laws and its abrogations." (Volume 2, page 226)***

Discussing this statement in his treatise,

**Shaikh Yusuf Bin Ismaail Nibhaani says:**

***"Verily, the statement: 'When the Hadith has been authenticated, then it is my Madhab' has been narrated from each one of these four Imaams who were free from personal opinion. The audience to whom this statement ('When the Hadith is Saheeh it is my Madhab.') was directed, is only his (the Imaam's) Ashaab (the Fuqaha of his Madhab) who were great and illustrious Aimmah fully qualified in the rational and narrational sciences (of the Deen). (And the statement is directed to) those who came after these illustrious Aimmah among the great Ulama of his Madhab, those who were the Ahlut Tarjeeh (a high category of Ulama). All of them who were the Haafizeen of the Hadith of Rasulallah (sallallahu alayhi wasallam) were fully aware of the daleels (proofs) of all the Madhabs.....These are the ones whom the Imaam (of the Madhab) had directed his statement: 'When the Hadith is Saheeh, it is my Madhab.'....Verily, they (these great Fuqaha) are able to reconcile between the Hadith from which the Imaam had derived proof, and the (latest) Hadith which was established as authentic after the Imaam. They (these illustrious Fuqaha) can see which of the two Hadiths is more authentic, stronger and which of the two Hadiths is the later one so that the later one can be the Naasikh***

*(abrogator) for the earlier one."  
(Hujjatullah alal Aalameen)*

***DONT BE FOOLED BY CLEVER WORDS, DO YOUR RESEARCH, FOLLOW THE HAQ.***

***IT IS SAFER TO FOLLOW ONE OF THE 4 SCHOOLS OF THOUGHTS***

[http://www.muftisays.com/blog/abu+mohammed/510\\_01-11-2010/when-the-hadith-is-authentic-then-that-is-my-madhab..html](http://www.muftisays.com/blog/abu+mohammed/510_01-11-2010/when-the-hadith-is-authentic-then-that-is-my-madhab..html)