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**REGISTRATION NO: BA.LLB/3-19/M01074**

**TITLE OF ASSIGNMENT: WHO IS MUJTAHID  
TODAY?**

**TITLE OF COURSE: ISLAMIC JURISPRUDENCE**

**FACULTY: BA-LLB (BATCH 7)**

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**SUBMISSION DATE: 7/7/2021**

**Q) WHO IS MUJTAHID TODAY?**

○ **INRODUCTION OF MUJTAHID:**

Mujtahid essentially means a person who wants to get higher, usually in education. In Muslim law, the phrase refers to someone who has the expertise and power to carry out ijihad. From the mid-8th century AH through the 4th century AH/10 CE, when the four Sunni legal schools were formed, this word has long been employed. The term mujtahid among

Sunni Muslims is limited to medieval legal academics. In regards of Muslim law, the Imam is ultimately responsible among the Shia.

The term Mujtahid is a Muslim scholar who has met certain conditions, including a solid understanding of the Qur'an, Sunnah and Arabic, and a deep understanding of the theory of the law and its precedent, which makes it possible for him to exercise ijtiḥad fully.

The practice of ijtiḥad was theoretically and practically perpetuated among Sunni Muslims throughout the first five Islamic century. At the beginning of the sixth / twelfth century, the dispute surrounding the Ijtiḥad and the presence of Mujtahids began. As early as the 14th century, the evolution of Sunni law prompted top Sunni jurists to say that major legal issues had been tackled and ijtiḥad's scope was progressively curtailed. In the contemporary age, the idea of the so-called 'Gate of Ijtiḥad' closed in the early classical era was born among Western scholars and the lay-Moslem people.

Starting in the 18th century, Islamic reformers began demanding that taqlid be abandoned and that the Ijtiḥad become emphasized, as a return to Islamic origins. Public arguments on ijtiḥad continue to take place in the Muslim world. Ijtiḥad's advocacy has been linked with the Modernist Islamic and the Salafa Movement in particular. New conceptions of ijtiḥad have evolved among contemporary Muslims in the west that emphasize fundamental moral values over traditional legal technique.

- **IJTIHAD IN MODERN ERA:**

During the turn of the 16th and 17th centuries, Sunni Muslim reformers began criticizing taqlid and advocating more legal use of ijtiḥad. They said there should be an established philosophy and norm of conduct, through the interpretation of the original basic books of Islam — the Quran and the Sunnah, instead of only looking to past generations for customs produced by religious scholars.

During the 18th century, Islamic revivalists attacked the Muqallid party more by authoring a large number of texts that explained Taqlid's ills and advocated Ijtiḥad and also defended his standing as a divinely established

concept in Sharia politics. This often leads to violence between its supporters. Among them were Shah Waliullah Dehlawi, Muhammad ibn Abd al-Wahhab, Shawkani, Muhammad ibn Ismael Al-San'aani, Ahmad ibn Idris al-Fasi, Uthman ibn Fudio, Muhammad ibn Al-Sanusi, etc. Shah Waliullah was the most prominently.

Shah Waliullah Dehlawi was an enthusiastic supporter of Ijtihad and regarded it as necessary to society's vigor. He thought Ijtihad to be a fake kifaya by strengthening classical theory (communal obligation). He accused the forest party of Taqlid of being the mistaken "simples of our time" in the Camp of Muqallid. He saw himself as the most senior Mujtahid linked to the school of Hanafi.

### ○ **IMPORTANT THINGS ABOUT MUJTAHID:**

- There are three ways to identify a Mujtahid and the A'alam: if a person is sure that the Mujtahid is or the most learned person. He must be a person he has learned himself and be able to recognize a Mujtahid or an A'alam; if two persons are learned and equitable and can identify Mujtahid or the A'alam, confirm that the person is either a Mujtahid or an A'lam, provided two other learned persons and only people do not contradict it. Indeed, Mujtahid or A'lam is a statement from one trusted and reliable person alone. When some learners have the ability to recognize Mujtahid or A'lam, they can confirm that the individual is a Mujtahid, an A'lam, given that they are satisfied with their statement.
- If one knows in general that Mujtahids verdicts vary every day and also that certain Mujtahids are better able than the others but are not able to identify those who have learnt most, he should take precautionary measures depending on his rulings. And if he can't take precautions, then he must follow a Mujtahid that he thinks he is the most learned. And if he determines they're all equal, he has an option.
- There are four ways to get a Mujtahid verdict:  
When the Mujtahid himself hears a man. When two people quote the decision of the Mujtahid. If a man hears a person who satisfies him with his

statement. If one is satisfied with the exactness of this book by reading the Mujtahid book of Masae'l.

- As much as a person is sure that the Mujtahid's judgement has not changed, he may act as written in the Book of Mujtahid. Understanding in this matter is not necessary if he suspects that a judgment may have been changed.
- If an A'lam Mujtahid gives a fatwa, his follower cannot act on another Mujtahid's fatwa. But if he does not fatwa and expresses precaution (Ihtiyat) that a male should act like this for consideration if he says that as a safe measure he should read a complete Surah following the surah of "Hamd" in the first and second Rak'at of the namaz, the follower could either act on this precaution which is called the compelling precaution (Ihtiyat wajib).

## **THE QUALIFICATIONS OF MUJTAHID:**

- Knowledge of the Sunnah (its classifications: Mutawatir, Mashhur, khabr Wahid, criteria laid down by the jurists for the classification and acceptance of ahadith.
- Knowledge of ijma

### **○ TO CONCLUDE IT:**

Islam, the world's fastest growing religion, has an astonishing ability to adapt to ever changing surroundings with more than 1, 2 billion people. Islamic sharia's main objective is to offer its adherents with guidance and a way of life. Islam's star was on the rise and Islam crossed borders from Asia to Africa and eventually Europe when the Ijtihad tradition reached its height. But the Muslims are progressively decreasing as a result of selfish behavior of rulers, rationalist movement and the abolition of Caliphate, because they cease questions and criticism.

The relationship between Mujtahids and muqallides continues to tackle and resolve contemporary legal problems. However, experts were discouraged to participate in ijtihaad for people who had not properly learned to interpret

Qur'an. Ali Ibn Husain Zayn al-Abidin, the great grandson of Muhammed, told him, "O Brother of 'Abd Qays, if you see the matter plain, then embrace it. This is the case when he warned Aban Ibn Abi Ayesha, the fellow companion. Still else stay mute, defer to Allah, for the truth is as far from the earth as the sky, because you interpret it.