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IJTIHAAD

A REBUTTAL OF THE VIEW OF THE JUHALA MURTADDS

Rebutting the kufr conception of some Murtadds regarding the Islamic Concept of Ijtihaad, *AMPSA (Association of Muslim Professionals of South Africa)* issued the following valid and praiseworthy rebuttal:

The Misuse of Ijtihaad: A Response to Waghid and Rasool on Muslim Intellectualism

In a recent article published in Muslim Views under the caption “Anti-Intellectualism and the Future of Muslim Thought”, Yusuf Waghid - Emeritus Professor of Philosophy of Education at University of Stellenbosch – aligns himself with the views expressed by Ebrahim Rasool in his public lecture delivered on the occasion of the inauguration of the Muslim Thinker at the Islamia College in Cape Town on 29 September 2025, in particular the view that Ijtihaad should be understood *not* merely as a juridical concept but as a pedagogical imperative. Both Waghid and Rasool call for the revival of Ijtihaad as an educational and intellectual practice—one that encourages dissent, critical reasoning, and democratic deliberation within Muslim discourse.

While the call for intellectual rejuvenation within Muslim societies is both timely and necessary, the authors’ conceptual treatment of Ijtihaad is deeply flawed. Their attempt to broaden Ijtihaad into a form of critical pedagogy reflects a misunderstanding of its linguistic, juristic, and epistemological foundations.

Ijtihaad: A Term of Juridical Precision

In classical Islamic scholarship, Ijtihaad is a technical term that refers to the exertion of a qualified jurist’s utmost intellectual effort in deriving a legal ruling from the sources of Shariah. Ijtihaad is “the total exertion of one’s capacity in seeking a legal opinion from the detailed evidences of the law.”

This effort is not arbitrary. It presupposes mastery of Arabic, the Qur’an, the Sunnah, consensus analogy and knowledge of abrogation, as well as an understanding of the

higher objectives of the Shariah. Such prerequisites ensure that Ijtihad remains a disciplined and guided reasoning process, firmly rooted in revelation.

To equate Ijtihad with critical thinking or intellectual freedom—as Waghid and Rasool do—is therefore to strip the term of its scholarly precision and spiritual gravity. Ijtihad is not a synonym for “thinking,” nor is every act of independent reflection a form of Ijtihad.

It is guided exertion in pursuit of divine truth, not mere intellectual speculation.

The Conflation of Ijtihad and Intellectual Dissent

Waghid and Rasool’s use of Ijtihad as a metaphor for dissent and pedagogical reform introduces a dangerous conflation between critical engagement and religious reasoning.

Their framing suggests that Ijtihad can be exercised by anyone deemed “critical” or “intellectually engaged,” regardless of their training or grounding in the Islamic sciences.

This approach effectively democratizes Ijtihad, allowing individuals without any knowledge of *usul al-fiqh*, Hadith, or Arabic linguistics to assume the interpretive authority historically reserved for qualified scholars (*mujtahidun*). The inevitable consequence of this flattening of epistemic hierarchy is confusion and fragmentation—each individual becomes their own jurist, free to dissent even from established truths.

Islamic scholarship, by contrast, distinguishes between Ijtihad (authoritative reasoning grounded in revelation) and *ra’y* (mere opinion). The former is bound by divine guidance; the latter, by human conjecture. To erase that distinction under the banner of “critical pedagogy” is to undermine both the sanctity of revelation and the integrity of religious knowledge.

The Limits of Dissent: Revelation as Boundary

Even if one were to concede that Ijtihad can extend beyond jurisprudence to moral or social reasoning, this expansion cannot justify dissent in matters already settled by revelation. Islam allows for Ijtihad only where the texts are silent or ambiguous—not where revelation has spoken with clarity.

Reason and revelation do not conflict; when they appear to, the error lies in human reasoning, not divine guidance. Thus, the idea that Ijtihad entails a “pedagogical right to dissent” on all matters—including those firmly established by Qur’an and Sunnah—is not only methodologically unsound but theologically perilous.

By framing Ijtihad as an educational practice of dissent, Waghid and Rasool unintentionally blur the line between legitimate scholarly reasoning and rebellion against revelation. True Ijtihad never sanctions contradiction of divine instruction; it operates within the limits of revelation, not outside it.

Intellectual Revival: Yes, but Name It Correctly

None of this is to dismiss the importance of critical thinking or reflective engagement in Muslim education. Indeed, the Qur’an commands *tafakkur* (reflection), *ta’addul* (rational deliberation), and *tadabbur* (deep contemplation). These are the Qur’anic terms for intellectual exertion, and they are the rightful descriptors for the kind of thoughtful engagement that Waghid and Rasool wish to promote.

If Muslim educators and thinkers seek an Arabic term for critical pedagogy, *tafakkur* or *ta’addul* would be accurate and theologically sound. But to use Ijtihad—a term

denoting a juristic process bound by knowledge, discipline, and revelation—for generic intellectual activity is misleading and academically careless.

The Classical understanding of Ijtihad

The Classical scholars did not classify it as mere critical reflection or educational dissent.

For them, Ijtihad was a solemn act of devotion, performed by those equipped with both intellectual rigour and spiritual restraint.

Imam Al-Ghazali warns that the unqualified person's attempt at Ijtihad leads to error and misguidance.

It is thus imperative that Ijtihad remains within the domain of those who possess sound knowledge of revelation and the principles governing its application. In this classical sense, Ijtihad is not a metaphor for thinking—it is a structured process aimed at uncovering the divine will.

Conclusion: Restoring Conceptual Integrity

The Muslim world does need a revival of intellectual engagement—an awakening from blind imitation and superficial religiosity. But this revival must be built upon tafakkur, ta'aqqul, and tafaqquh—forms of reflection anchored in knowledge and humility—not on the misappropriation of Ijtihad.

Ijtihad can, at best, inspire a spirit of disciplined inquiry; it cannot be recast as a democratic tool for dissent or as an academic slogan. If every act of thinking were Ijtihad, the term would lose its meaning entirely. Intellectual renewal, yes—but not at the expense of conceptual precision or theological coherence.

In short, the future of Muslim thought depends not on redefining Ijtihad, but on restoring respect for the intellectual and spiritual conditions that make it possible.

Electronically issued by the Association of Muslim Professionals of South Africa

(End of AMPSA's dissertation)

OUR COMMENT

The *jahaalat* of the promoters of the corrupt conception of the Islamic Concept of Ijtihad effectively disbars them from the confines of Islam thereby ushering them into the folds of *Irtidaad*. The corrupt and *baatil* view propounded by the misguided miscreant chaps is merely another nail in their coffin of *Irtidaad* which they have adopted in the past with their views of kufr on an incremental basis. One theory of indurate kufr spawns another and another, conveying the Truth of the Qur'aanic assertion that Divine Intent has created numerous Humans and Jinn specifically to be *Hasabu Jahannam (Fuel for Hell-Fire)*. Regarding the miscreants, this decree of the Qur'aan is confirmed for them on the basis of the eburnation of their intellect which totally lacks in understanding simple Islamic issues, the meanings of which have been established and finalized during the *Khairul Quroon* era, the termination of which signified the ABSOLUTE closure of the Portal of Ijtihad.

In this regard, Rasulullah (Sallallahu alayhi wasallam) stated unequivocally:

*“Honour my Sahaabah, for they are your noblest, then those after them (the Taabieen), then those after them (the Tabe Taabieen). Thereafter **KITHB** (FALSEHOOD) will become prevalent.”*

Expanding further on the Falsehood which will rise after the era of Khairul Quroon which sealed the Door of Ijtihaad, Rasulullah (Sallallahu alayhi wasallam) said:

“The best of my Ummah are (the Sahaabah) of my age, then those after them, then those after them. Thereafter will come people who will (make haste) to testify without being asked to testify. They will commit Khiyaanat (abuse of Amaanat) and may not be trusted. They will make pledges without fulfilling them. Among them obesity will become prevalent.....”

“Then will rise people who will love obesity”.

These will be people whose brains will become eburnated and whose bodies will become fat and diseased as a consequence of indulgence in gluttony, consumption of carrion and wasting their lives in kufr and merrymaking. These evil attributes today are not confined to the zanaadaqah and murtaddeen. They extend to even the molvis and sheikhs of our time. All have become signs of the Impending Hour.

The cut off age for Ijtihaad explicitly stated by Rasulullah (Sallallahu alayhi wasallam) is the end of the era of Khairul Quroon.

Ijtihaad in the meaning expounded by the illustrious Fuqaha who were the Heirs of the Ambiya (Alayhimus salaam) does not have a literal meaning – the dictionary meaning. It has technical significance. But the manner in which the murtadd morons acquit themselves with their stupid concoction of the term conspicuously advertises their crass and compound *jahaalat*.

What will the juhala murtadds say if someone had to say that the term, ‘bachelor of arts’ refers to an unmarried male who practices some form of arts which could even be satanic arts. The juhala have accorded their absolutely corrupt and convoluted understanding of the Shar’i concept of Ijtihaad by looking in the dictionary for the literal meaning of the term.

Their haggling regarding the term *Ijtihaad* is the abomination of hierophants. While these juhala may be qualified in satanic sciences of the atheists, they are spiritually barren and absolutely bankrupt in the sphere of Shar’i Uloom which

is Spiritual Knowledge emanating from a spiritually reformed heart divinely endowed with the *Noor of Ilm*. This *Ilm* which is the bedrock on which *Ijtihad* is structured is not mere textual knowledge of the Kutub of Hadith and Fiqh.

Today, there is not a single Mujtahid existing on this planet. The greatest Allaamah too is not a Mujtahid. He has no entitlement to *Ijtihad* – that is, the *Ijtihad* for which the Aimmah Mujtahideen of Khairul Quroon were qualified. They were the exclusive repositories of *Ijtihad* – that *Ijtihad* whose Portal was closed by Rasulullah (Sallallahu alayhi wasallam) with the termination of the era of Khairul Quroon.

Let all the morons understand well that the kind of ‘*ijtihad*’ which qualified Ulama of today are permitted to practice refers to new developments which did not exist during Khairul Quroon and for which there are no *Sareeh (explicit) Nusoos (Qur’aan and Hadith evidence)*. It is forbidden and haraam to utilize the Usool of the Shariah for re-interpreting issues which have been cast in solid rock during the era of Khairul Quroon. No Mufti, no Allaamah and no Buzrug has this right, leave alone the moron miscreant zanaadaqah and murtaddeen who set themselves up as authorities of the Shariah.

The ideas of these juhala are firmly embedded in the zeitgeist of the aura of today’s unbridled atheistic education which welds their brains into straitjackets of kufr which in turn induces them to stupidly and shamelessly disgorge theories, concepts and stupidities which violently militate against the Qur’aan and Sunnah.

Shar’i Ijtihad is not a ‘pedagogical imperative’, whatever this stupidity may mean, as the murtadds seek to convey. *Ijtihad* in the meaning of the Shariah’s juridical process is an inherent intellectual ability stemming from *Noor-e-Ilm*. What is the meaning of *Ilm* which is the imperative requisite for the specific *Ijtihad* whose Door has been closed with the ending of Khairul Quroon? Hadhrat Waqee’ (Rahmatullah alayh) in response to a query by his Student, Imaam Shaaf’i (Rahmatullah alayh) said:

*“Ilm is a Noor from Allah, and the Noor
of Allah is not granted to a sinner.”*

It is a total impossibility for this Noor of Ilm to settle in the hearts of zanaadaqah and murtaddeen, hence they dwell in perpetual cognitive dissonance and confusion in matters pertaining to the Shariah.

The established Ahkaam of the Shariah may not be submitted to ‘critical reasoning’ as these juhala are propagating. Such satanic reasoning is in fact

denial of the finality of the Nubuwwat and rejection of the finality and perfection of Islam declared by the Qur'aan Majeed.

If there had existed need and scope for nibbling and twiddling with the laws of the Shariah, Nubuwwat would not have ended with Muhammad (Sallallahu alayhi wasallam). The long Chain of Nubuwwat initiated with the advent of Hadhrat Aadam (Alayhis salaam) would have continued for meeting the challenges, changes and needs of the perpetually changing circumstances of advancing time. But termination of Nubuwwat was the Will and Decree of Azza Wa Jal. This termination adequately and convincingly signifies that no system of reasoning may be employed to nibble at the Ahkaam of the Shariah. These are cast in Rock which does not permit the slightest diversion.

The Aimmah Mujtahidden had evolved the requisite *Usool* to meet all contingencies and exigencies right until the Day of Qiyaamah. Any opinion on a new developing issue which is not structured in the *Usool of the Shariah* is *mardood and mal'oon (rejected and accursed)*. These *Usool* being extracted from the Qur'aan and Sunnah may not be subjected to the 'critical reasoning' of the juhala.

In its dissertation, Ampsa states: “.....*the call for intellectual rejuvenation within Muslim societies is both timely and necessary.*” This averment is ambiguous. The '*intellectual rejuvenation*' which the murtadds call for is another stupid term for their convoluted baseless idea of *Ijtihaad*. We do not know what AMPSA understands by this term.

The Qur'aanic command of *Tafakkur (Reflection/Pondering/Contemplating)* as it applies to the Ummah at large, is not for delving into the juridical realm. The *Tafakkur* is for gaining the greatness, glory and wonder of Allah Azza Wa Jal and for one's moral reformation. It has no reference to the *Ijtihaad* of the Aimmah Mujtahideen.

The subtlety and delicacy of *Ijtihaad* are of such a dangerous degree that Giants of Uloom such as Imaam Ghazaali (Rahmatullah alayh) and Imaam Raazi (Rahmatullah alayh) too are not qualified to enter into this Domain. These two illustrious Ulama and others of the same level of Ilm have been assigned to the Fourth tier of Ulama. That means, that there are three classes of Ulama above them. Of the seven classes, only the first Class, namely, the Aimmah Mujtahideen (such as the Imaams of the Math-habs) were qualified to employ *Ijtihaad* for the formulation of *Usool*. As far as the dunderhead quacks of our age are concerned, they come within the scope of satanism.