

اجتہاد کی زحمتیں -
فتووں کی وجہ اختلاف

1. Why do taqleed? Transl. of Q & H? why follow Ulama? why diff.

2. Quran: General & Indirect orders, refer to P & I, Main purpose -
Momin follow P & I, taqwa, spirit of obediance etc. & m. in direct.
everyday life & for kafir & Mushraka. Uselen to give orders, 6666
Ayats + 750 in jizy + offer prayers, how, taqleed life is easy.

(b) In Arabic - transl. corr? - 2000 words, wine, horse, sword - horse 2000
no comma.

One 70' meaning: glass, eyes, sun, spring, to choose, spy, steady @ night - See One

- Tayameen Ayat - 'Saedeem Tyaba' - Saede, earth, earth & help on earth - (sand stars, mud etc)

- diff. fatwa - compromise - religia not a play -

two opp. meaning - divorce - Ida - Salasato Kooruin - 3 kooru - Period & after Per.

Who decides - transl. -

Why Quran not clear - Ayat on wage - General laws & details are few problem.
encyclopedic.

(c) Refer to Hadees. Purpose of Quran diff, not what we want to use it for.

Govt. U/S. Imams. Problems (1) Arabic language (2) Synonyms

Story of Alca M. Halcin & Abdul Aziz Bone Baj - ignorant - "Man ama
deklare you

pedunya fakawa ama feel alahero" Azabo Sakela - way of work & ignorant

- responsibility thru transfatica -

(3) How, when, where used - man - Lion - Muj. reads the complete tradition

- side man wage - Nahjul Belaga -

(b) Talaa - Aqil's story - 'Am greeni' "Soad So ordered me to curse Ali".

So I say that May God curse him" - Imam gave intentionally wrong orders.

two opp. Hadees - wash or rub foot - eyes closed in Ruten - Imam reverse

orders when talaa is finished - Bad things about persou - Zararra hone

Imam - Son - Musa & 12 heger - boat - Muj. complete research.

(c) Authors reliability - wrong hadees -

(d) Pointly fearfully

3. Difficulties - Is it possible for ordinary person to give fatwa?

Fortunali - grateful to Ulama - No other way either become expert or follow expert.

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A muslim should see everything he does is according to the orders of Allah or not - the purpose of life.

Ethical - Before ethical one has to learn 22/23 knowledge eg. Arabic in the time of Prophet 319, Philosophy, Logic etc.

Three ways to Quran & hades given orders for these also.

Why should one do taqleed? Why can't we understand

Quran/translation and read hades? Why should we

follow these ulama who differ among themselves?

Why differences: Muftahid goes to lot of difficulties before giving fatawa. ^{it is} not surprising that there is difference of

opinion. only 10% or so. One misunderstanding, Quran and hades is so clear like one reads any ordinary book.

and so they think Muftahid make this differences among themselves

to get the following because we think there should not be no disagreements. This is what the biggest misunderstanding

is, Quran and hades did not reach us in the same way as it was given ^{to us} by Our Messenger. Dts. will come.

but first this that in Quran itself orders are given indirectly, very general. etc. and also to get this was

done so that in order to understand one will have to go to Prophet and Imams for solutions. Quran's main

purpose to make man such that he will be ready to follow all everything Prophet and Imam say, what

things he has to follow will be told by P & I. So Quran will arouse people towards taqwa, spirit of obedience

and spirit to follow etc. once this job is done then

the rest of job is completed by P & I. That is why

there is a minimum of discussion in Quran regarding

everyday life. Because these things to be done in everyday life, only he will follow the one who has become real mami and once a real mami will not object to follow P.S.T. But for Kaafirs, Mushreeks, and Mushreeks, it is useless to tell him to do waqf his way and pray like this, for him first he is to be brought towards Rilegra and that is what Quran does. Hence we believe that with Quran we need P.S.T. also. In Quran there are 6666 ayats and only 750 ayats are those related to Q.S.H. The other ayats ^{once this is done the mami can go to P.S.T. to solve the problems.} emphasize on Imaan and urge people to do deeds that is why Quran say Offer prayers, have not given Sump fast but the method is not given. The Quran's main purpose is to address Kaafir, Mushreeki and non-believers, those who don't yet have the spirit to follow. That's why it

We see that one who has understood the what taught in his life becomes easy, whenever he has a question or problem he just looks in the book or asks his Maytheed but one whom taught is not clear and not understood his life is full of problem and no solutions. He gets frustrated why there are some say do waqf like this and other say no like this, Is Eid today, no next day etc.

So again Quran's purpose is to do get our Imaan strong. Once that is done, just maintain it by offer prayers make sense. Quran is not a book or maseel. People misunderstand when they read his ayat that everything is in Quran. and this method of prayers and waqf are also there in

Details. More details will come later.

Second thing is that Quran is in Arabic language, this language is so broad and wide that no other language can come close to it - that is why some of the rules of this language are such that not every commoner ^{man} can understand hence Quran's ayats are hard to understand, now people say that we will read the translation, the question is how can we know that this ~~the~~ translation is correct: To translate in other language is very difficult. Arabic is so broad that at we see on one hand that one ^{thing} word has 2000 words wine, horse and sword this were very common among Arabs; hence 500-1000-2000 words for this, eg horse has 2000 words each word means horse with minor difference. This details not everyone can understand. But on the other hand it is opposite i.e. there is one word and its used for 2000 things eg عَسْ has 70 meanings and they don't even have anything to do common eg - glasses, eyes, springs; Sun, someone walk, to choose, spy.

Steadily at night - Now if orders comes that go see عَسْ? what would you understand see what glasses, spy etc.

There are lots of examples like this in Quran. Give you an English example (Ayat) "If you don't get / find out whether you do fayamu on 'Saeedun fayaba' fayab means

بِرَبِّهِ
عَلَى
بِرَبِّهِ

pale. So do an bin Saeed: Saeed is Arabic سَعِيدٌ has five meanings: 1) earth 2) earth and this is earth earth has - stones, dust etc. Now how science books have taken this as 1st meaning they gave future to do

an earth only and those who took second meaning allowed tayammum to be done on cell other things on earth stone etc. Now tell us what will you understand? Take earth as meaning then this will be your thing may not be Allah's order. Now what can a Mujtahid do here. Have some even say here why this few people get to gather and decide karamah and take one meaning only. This revelation of Allah is not a play, if tayammum is okay on stone at their own thousand Mujtahid don't have a right to decide on one meaning. If say we agree on compromise that Arabic is such a language where some times one word has two opposite meanings. What would you do there?

No compromise possible? Example famous ayat. Quran says that when man gives divorce to his wife then it is wajib on the woman to keep 'Ida' how much 'ida' 'Balasto kooru' three but 'kooru'.

What is the meaning of 'kooru' in Arabic - it means the time span when woman is in period - it has also another meaning in Arabic - period when she is not in period. Now if you wanted to translate this ayat how would you see in the dictionary, ask Arab and will find two meanings what translate you would do? Is it does the time of 'Ida' complete when a woman sees no 3 periods (no fast) or when she is seen 3 months? Who would decide? How would you give fatwa? The translator has only take one meaning, you had ever know that there also exists

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another meaning. There are also lots of other examples in Quran. When people hear things later this two things come in their mind. What has the Quran has done? Why it didn't give clear instructions? The One answer was given earlier. If you are not satisfied another answer is that Allah knew that the Quran will also be read by these people to whom ^{given} clear instruction is also useless example of this is also given in Quran. One thing ~~is~~ problem / not clear instruction is given in Quran in great detail and we know today that there are so many objection / ~~misinterpretation~~ among muslim on this one issue that it is unbelievable. "Ya Hayyul Qayyum Amano" O believers when you get ready for prayers: "Wakhaloo wazwateem wa Idiabem ilal Marafah" ~~wan sa to who bay rausabem wa argalhem~~ ilal kabacem. O believer when you stand for prayers "Eaja kentan manial Salat" when getting ready for prayers then wash your face, and wash both hands to elbows, Rub (Masa) your head and Rub your both feet to the part which is up (angle). This is the translation of Quranic ayat giving the method of wazee, Capah-wazee nathij is wajib besides these things all muslim agree. You know how much differences are there about this particular issue among muslim, seems everyone is doing wazee differently. So if Quran gives detail about this then also it seems it is useless. So when Quran gives detail then also we hence

problems and whenever it gives broad things/laws then also we have problems. People say okay. Our Imam has explained all things to us so when question arises we ~~we~~ why don't we refer to hades and will get the answer. This suggestion is also given by those who are ^{and} little bit religious. All others when they object they ^{demand} show us where is this in Quran. We have discussed what is Quran. Don't ^{made a mistake} misunderstand that this means that God forbids, that God has given a book which no body can understand. As I have explained earlier that the purpose of Quran is different and the thing which we want to use Quran is not the same, it didn't come for that purpose. We want to use it as the book of logical facts (masneel) or use it as encyclopedia; this is not purpose of Quran, what we are after is different and the solution is to go and see hades. To read hades is also problem? As all of us know, even our kids know that as what our Imam had to go through. Government didn't let them sit in peace and propagate their mission instead they were subject to lots of restrictions and even jailed. Hence hades source also became such that it is very hard to find the laws but not impossible. What are the problems why is it difficult - a brief explanation.

①. Arabic language - same as was explained

②. ^{and} the words used in one language doesn't always convey the literal meaning, hence difficult

translate — Aka Mehreen Hakeem Tabatabaie — same
 reputation as that of Aka Rahmeh in Iran today
 Once he decided to go for Haj — his position
 and personality in Is Muslim world was great — and
 we know who how Saudi Government reacts — posed
 a big problem for them — Govt. had to welcome
 him as an official guest and also we Suh of Jeddah
 had offered his personal jet to bring him. So
 when he arrived in Saudi the government was
 forced to treat him as and welcome him as an
 ex President or president of the ~~is~~ another country. Do
 you know what Saudi Govt. do things or believe
 with Shia. Anyway all the ^{prince} sheikhs and big guys
 came to welcome him among them was Shaitah
 Abdul Aziz Bone Baz — he is the mufti ^{Azan} of Saudi
 Arabia; a prominent personality in Saudi Arabia —
 his fatwas, books, etc are used, he was blind
 but knowledge, even he a prominent status in the
 Arab world. So when he came to welcome Aka
 Hakeem, during conversation he made one objection
 and said to Aka Hakeem that you people when you
 translate Quran instead of using literal many you
 use why do you use meanings as in the light of
 hedges. Many time this happen but when we see
 the translation into it's not the same meaning as
 shown in the dictionary seen — we use that many
 what is given to us by our Imam — So he
 asked why you people do this. Is Quran not

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enough instead of doing lateral meaning etc you
 prefer to use other: Alla Hekai gave you an
 instantaneous answer to him and said that if
 you use the lateral meaning all the time the first
 thing we will have to do is to declare people
 like you (blind) as ignorant and you will
 be declared as ignorant in the light of Quran.
 Sheikh Abdul Aziz Ibn Baz - the mufti &
 Imam of Saudi Arabia, the government which things
 they are superior than others - as when he heard
 this got surprised and asked "how is that, 'Alla
 Hekai recited one Ayat from Quran' 'Man ama
 Fedunya fakawa ama feel Akhara' those who
 are blind in this world are also blind in Akherat
 and they are among the ignorant. So if we take
 the literal meaning then as you are blind in this
 world we will have to think that you will also be
 blind in Akherat and Quran say 'Azala Sabala'
 their way is that of those who are worse and ignorant
 people. Hearing this Abdul Aziz became so quite
 like as if lightning had fallen on him. So there are
 lots of ayats in which one can't take literal meaning
 and as if we try to find out our responsibilities
 by reading the translation of Quran and hadith
 then you can realize what problem we will
 have to face. (That is why we need hadith - this also
 happens in hadith). This was something to which
 it is possible to think and understand the real

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meaning but sometime this happens that one word is used by different people to mean or imply different things. ^{as it is the owner of the word} One has to see when this word was used, to whom it was addressed and in what circumstances. e.g. if the word 'man' is used we can't just translate it. e.g. if Imam says such and such thing is found in ~~the~~ East we can't see what is East of Medina but East of where that person came from. Suppose you and an employer or a family talking and one man passes by and the Boss says that, "He is our man" by this it will understand that man is also his employees. Now if your family with some women and man passes she says "He is my man" we will understand that he is her husband (or boyfriend). So you see that is the same word (man) in your word one means employee and the other means husband. Hence that is why when the words come in hadiths one has to see to whom it was addressed what was the circumstances, where was the said etc. (Karana in fiqh) e.g. If you said "I saw a lion" lion ~~also~~ also means a brave person. One wouldn't know what was meant by this sentence until one finds what was said earlier e.g. what came after the sentence "Yesterday while hiking in forest I saw a lion" - meaning is clear. Sometime happens in hadiths if you read a part of hadith and don't find the earlier part impossible to understand the real meaning. We only read a part of hadith say about weqf but Mustahad has to read the whole tradition of five pages to

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Comprehend what Imam was saying. (Waste Shia.
- not the whole story, moving, arguing etc.) - when you go
to Dhi we ask lots of questions - Side men, arguing, just
- don't fast etc., Mujtaheds has to see before and afterwards,
Majhul Baligha of written for literary purposes, some use the
school course was to jar language. So the translation is
not good enough to understand religion. So for three
reasons were given. 1) Arabic words of many meanings
2) when how the word is used 3) what is before and
after use the hadith. Now the fourth thing is 'Taira'
- means in order to protect life, for honor and property
some things are said in such a way that one who is
addressed is aware what is being said but others to
others it has entirely different meaning. e.g. Azil,
brother of Hazrat Ali left Ali and joined Sohayb
in Syria (the reason was political to not let people know
about Ahle bait) but the governor of Syria gladly
accepted him, because he can be used politically
against Ali to show people that even Ali brother has
left him and joined us. So Governor gave him everything
house, money etc. One day it happened that it was
Friday and a huge crowd was there for Friday prayers
at that time Governor said to Azil go on the
minbar and curse Hazrat Ali, was commonly done
in Syria - Azil went on the minbar and said
"Amareeni" so and so. So and so has ordered me to
curse Ali so I say that may God curse ~~the~~ him
Here ~~Devil~~ is saying him what Azil has used

if you think is really man refers to God so i.e
 one who ordered him. ~~and~~ but Muiywe things that
 Aqut is cursing his brother. So there so there are
 such hades also that mean is differed and there
 also hades where because of 'Tahira' Imam gave
~~was~~ intentionally wrong orders / advice. (Ali bin
 Jagger's example), but so how would one know
 was it under Tahira or not. (Imam said if
 two opposite hades come to you, take the one which
 is against our enemy eg wash foot or rub foot }
 So take the opposite - only because if Imam's
 enemies used to give opposite orders - James Gaji
 who is even followed today used to say that I
 have given opposite orders of all their things which
 I know what Jafar Bin Muhammad has given and
 if I can can find out what he says regarding
 eyes to open or closed while I in rukoo I would
 give opposite orders to that also, i.e Imam gave this
 advice). Now for this Muiywe had to read all
 the hades on that subject and investigate. Obviously
 when 'Tahira' was over Imam would reverse ~~and~~
 the way order of giving the right one. Famous
 story Zaragoza. There ^{Jawa} ~~was~~ so great that Imam
 said that if he wasn't there so our messengers wouldn't
 have spread. But at the same time there are
 hades in which Imam has said bad things
 about him that he is selfish, liar, cheater etc.
 but afterwards ~~at~~ it is related that Imam called

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his son, Ali and asked him to convey Umar's
Gleam to his father and said "May Allah's
Favour bestow on your father, I and my father
Consider him the most trusted person and I
pray for him and also tell your father that I
have said bad ~~was~~ things about him because
if people find out that we love & respect
someone they give harm him and make life
difficult for him and when they find out that if
we don't like someone people respect him and
let so I wanted that father's eye is protected
from the mischief of others that is why I said
bad things about your father and that Umar said
my behavior is same as what Allah's order
is in Quran" then Umar referred to the story of
Musa and Khejir, when Musa objected to Khejir
when they were sitting in the hired boat and
Khejir was drilling hole in the boat, and Khejir
had replied that I am making hole because a tyrant
king is coming and when he sees a good good boat
he just takes it so when he will see this
damaged boat he will spare this boat because
this boat belongs to some good and honest man
So Umar said similarly as Khejir said that
if boat I have said bad things about your father
to save him from my enemies. This Umar
had seen came afterwards news of one curly reed
had seen in which bad ~~was~~ things were said

about Zerrari that he will come all the books related by him. So a theologian - consider Zerrari as the most reliable person. So hence Mustafaeed has to do a complete research, not only he has to read all the books about the subject but also has to read the about the author to find out how reliable he is. The fifth thing is the reliability of author. Some are not reliable and some are reliable and some are in between some believe consider the reliable and some don't so the of their dates can become different. There ~~are~~ ^{were} lots of wrong books made and by the people who were appointed by the government to confuse people. Sixth thing was that printing facility was not available so the one who wrote books by sitting with Imam had that only with him. Government had two ways to destroy Imam's mission one was by killing them, they couldn't do that because they had learned lesson from Khabala and the other was to destroy the work of Imam. So the authors ~~used~~ or Imam's students used to divide the book in several parts and each one would take that with them in different parts of the world. To protect it from the enemies of Imam. Afterwards when scholars started collecting these books they would only find one part and then after a hundred years find another part and so on, hence the dates can change as the new information becomes available.

So you see these the difficulties face ~~with~~

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Quran and hadith, is it possible for an ordinary person to give fatwa? It is only possible after lots of research and then also little bit different conclusions can be possible to reach, which we find the difference as in fatwas of Ulama; which understandable and we are fortunate that there are not many difference just few. We should be grateful to Ulama and not criticize them because there is no other way to find out the rules of Allah except accept the conclusion of experts or one himself becomes expert.