

Three ways to follow orders of Allah. Fejlhah, Ahkhat & Taqleed
 Conditions/requirements for a Mujtahed whose Taqleed are Cando
 ① Aqeel, ② Balig ③ Mule ④ Halaqah ⑤ Sura ⑥ Alive ⑦ Adaal
 these are already discussed ⑧ Mujtahed - if one is not
 a mujtahed an one can^{not} do his taqleed no matter how
 great alim he is, of fact it is haram to follow him in
 any religious matter.

- ⑧ Adalam: If there are more than such people who have all
 above eight conditions, then whose taqleed one is
 supposed to do? The answer to this question is a divided
 opinion among ulama. - one opinion is that just pick
 any one and do his taqleed and your responsibility
 is fulfilled e.g. Alca Mercuie and Alca Fyed Mahmood Shirazi
 are of this opinion. The other opinion is that if there
 are more than one mujtahed then it is necessary to do
 taqleed of one who has the most knowledge among
 them (i.e. Adalam). ~~Signature~~ i.e. one who has the best
 ability to extract mas'al from Quran and Hadis, Ayatullah
 Bahamoni is of this opinion as his fatwa is that one can
 only do taqleed of him whose knowledge is most. Alca
 Rehee's fatwa is that if there are more than one mujtahed
 and if one doesn't know whether there are any difference in
 their fatwas then one ~~it~~ can do taqleed of one of them,
 (not wajib to find out if there are diff. in fatwas), but if one
 knows that there are difference in the fatwas in the mas'al
 which are common mas'al then, whether one knows the
 difference in detail or not, then it is wajib. to do taqleed

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of only that Muftahid who is Aalam i.e. wajab to do
Taqleed of Aalam only on those mes'el in which there
are difference in the fatwas of aly. Few related mes'els.

1. ~~Altho~~ How should one know who is muftahid? And
who is Aalam?

There are three ways to know this is Shari'at.

Ⓐ Akhtabar Ⓑ Briana Ⓒ Shere'a

Ⓐ Akhtabar: If one who him self possesses so much knowledge
and has capability to recognize who is muftahid or not
then he doesn't have to ask anyone, just do little research
and get find out and then do taqleed. Same way
to find out of Aalam.

Ⓑ Briana ^{Shere'a}: Take a deal person a group witness
about Muftahid and same way about Aalam; the
provided there a deal person have two conditions. one
they possess enough knowledge to recognize muftahid.
and the second condition is that there is also ~~not~~ no
opposite witness i.e. two a deal say 'x' is aalam and there are
also other two a deals who say 'y' is Aalam. ~~then there~~
witness is ~~taken~~. If this is the case then the witnesses
of these two a deals will be taken whose knowledge is
more ~~than~~ the other two witness.

Ⓒ Shere'a: One becomes famous among people that such
and such is Muftahid and is Aalam. and the one who
hears this is also ~~to~~ gets satisfied.

There is also fourth way with Alla kabee only (Others
don't recognize this way) and that is of one trust worthy

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person comes and says that Mr. X is Mujtahid or Qalun ~~then~~ and with this one gets satisfied then he has believe in that testimony even though that person is not even an ~~adil~~, only condition is that you get satisfied.

2. Tagleed can be started in three ways. (a) One whose Tagleed he was doing died (b) A person became deely. (c) One who decided to do Tagleed and now wants to do Tagleed.

Now one who wants to do Tagleed, there will be usually a time gap before he starts Tagleed of someone because he will have to find out when Tagleed to do, but the question is what to do meanwhile until one decides? It is wajib on him to do Dhurat until one decides on Tagleed. (Dhurat is limited. b/w time of him out of all).

3. These are the only nine conditions a person has to have to do his Tagleed, other things are good to have but are not condition e.g. he should be pious (taqwa) etc.

4. ~~It is very difficult to~~
Ened

Taghaid is a full Shara'i responsibility. If one just thinks and says that I am doing taghaid and feels that he has fulfilled his responsibility, then he is mistaken. Just as ^{like} ~~from~~ offering prayers is not enough but one has to follow the prescribed method (just like khums), similarly taghaid has also a prescribed method and should be understood and followed.

To continue from the last week. Just a reminder the question we were discussing that when we want to do someone's taghaid, how will we do this? just because our hearts bow to him, or just because we like him or just because we think that he is to be followed? This thing that cannot be relayed, instead Shariat has given ^{us} rules and said if these ~~are~~ nine things are in anyone his taghaid can be done, whether we like it or not, whether his duties are easy or hard, whether his duties make sense to us or not? We just have to do taghaid of one who has these nine things. We had already discussed eight things and we were discussing the ninth item, i.e. a Mujtahid should be Balaa. We discussed how one will find out who is Balaa, these three ways. (Able khidra = mujtahid or close to mujtahid).

Now we investigated to find out who is Balaa with the help of these three methods as much as possible. We will come to either of their conclusion i.e. one we got satisfied and sure that Mr. X is Balaa, in this case we will just start doing his taghaid or second

our investigation shows that two mujtahids are
 equal in knowledge than in this case. Al-Khomeni
 says ^(fatwa) that one has a choice to do ^{or more} ~~any~~ ^{either} of
 one of the two but it is better to do his ~~task~~ ^{task}
 where 'taqwa' is more, only when both have the same
 level of knowledge i.e. both are ahlan. But it is not
 necessary but one has a choice, pick any one, in
 such a way also that in some mas'ala he does ~~task~~
 of one mujtahid and in the other mas'ala he does
~~task~~ of other, this is also allowed (prayer, fasting)
 even in one prayer (halal & syda) is also allowed and
 also can go back and forth, this is Al-Khomeni's
 fatwa but Al-Khoei's fatwa is that of two
 Mujtahids are of same level of knowledge then one
 doesn't have a choice but he will have to follow
 according to the fatwa which is closer to Ahliyat between
 the two Mujtahids. eg. in Haj when one ^(male) wears Ahram
 then for him traveling is close haram or becomes haram,
 Al-Khoei says it traveling is haram both in day & night
 as well as at night but Al-Khomeni says it is
 haram only in day time but allowed at night, so
 Ahliyat will be not to travel both at in the day
 as well as at night. So this is how one will
 do ~~task~~ ^{task} ~~as per Ahliyat~~ i.e. to see both mujtahids'
 fatwas and then follow the one which is closer to
 Ahliyat this is Al-Khoei's fatwa in case when
 both are ahlan. The

The third conclusion could be this: that despite of our investigation we were unable to decide who is *Aalam*? Then in this case among these *Mujtahid* (two, three or four) whom we think we will be *Aalam* this one will look at the *fatwas* of all these *Mujtahids* and follow *Aalam* that *fatwa* which is close to *Ahliyat*. If one gets into a problem where it is impossible to follow according to *Ahliyat*, then in this case we will follow the *fatwa* of that *Mujtahid* ^{whom} who, to us we is close to *Aalam*. ($\text{فصل في الاجتهاد} \text{، ص ٩٩}$).

These completes the nine conditions of a *Mujtahid* whose *taqlid* one should do. Now the general thing that say in the future one condition doesn't apply any more. So that *Mujtahid* whose *taqlid* we are doing (*Kufi*) then in that case immediately do start doing *taqlid* of one who was next to him and has these nine conditions (eg. *Died*). One another thing that say after four years we get into doubt regarding any one of the nine conditions whether he has this also or not, in this case if we were *100%* sure then it was *wajib* to change the *taqlid* but in case of just doubt, don't pay attention to that doubt & continue the *taqlid* until one become sure.

Now after all this we do start doing someone's *taqlid*. Now what is *taqlid*? *Taqlid* is to follow *Mujtahid's fatwa*, & having *fatwa* in his self his *fatwa*

i.e. it became wajib for us to get/know his features and to do all our deeds according to his features. The question is how one should get this feature? There are

There are four ways inherent to get Muftah's feature. (a) to hear or from Muftah directly or from an interpreter etc. (not through translator). (b) Two deeds: say that this is the feature, whether two deeds go say at one time or in different time.

(c) One deed or one who is trustworthy and not deed say give us feature and we get satisfied with him. (d) To see in Rasali

Amalie (book) of the Muftah; which is published only for the reason that one can use it to learn the features of that Muftah. Just this book only and not other books which that Muftah has written and published. One should also be satisfied that book is authentic, the letter from Muftah also comes in this fourth way of these books. (1) Al-Awraful Wasila ^{originally written} (by Ala Syed Mahmud Kazim Tabatabai), Other Muftah write their features in the same text. (This is in Arabic). (2) Tawzih Masail (originally written in Persian by Ala Syed Hussain Bausjordi). - Other Muftah use the same text and change do minor changes and issue it in their name.

(3) Mirajul Salahan (originally written by Ala

