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fatwa

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After deciding whose fatwā one has to do, then he should just follow according to his fatwā only. And one should not go against or question his fatwā. But if one differs on other things which are not fatwā e.g. on history etc. then it is okay but not on masā'il.

Similarly discussed which words indicate Mujtahid's fatwā and which are not fatwā and on that one is allowed to go to the Mujtahid who is next to him.

Some time it so happens that in one & masā'il Mujtahid gives fatwā as well as Dhi'at: e.g. Isha kahaniya. Then if one offers of ~~the~~ Jumu'a prayers then it is (~~not~~ fatwā) i.e. he and zahr prayers are ^{fatwā} related to each other i.e. if Jumu'a is prayed zahr is not necessary and vice versa. But if it is Dhi'at to do both i.e. offer both zahr and Jumu'a. In such a case one has the choice that is given in Mujtahid fatwā either to offer both prayers or one but he doesn't have a choice to follow other Mujtahid.

Some time mujtahid uses the word that is ^{this or} ~~seemingly~~ ^{Dhi'at as} ~~one should~~ ~~that Masla~~ (جواب) this means that one should wajib - but usually fatwā is given before this even after using this strong words one still has a choice to either follow that Dhi'at or leave it. To summarize in any masā'il if a Mujtahid after giving fatwā puts any kind of Dhi'at then it is not necessary to do that Dhi'at.

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One question arises, why should one learn Mughalsi's Fatawa? Why should one do taqleed? This matter was discussed before but from other point of view. For one person there might be problem which one comes across or faces frequently in everyday life then it is up to him to learn these mazmils by heart. How many are these mazmils depends on the individual, his profession, his marital status etc. regarding children's rights, business, going to Hajj etc. If one knows that he faces a mazmil one does he does not frequently and then he doesn't learn that col if he comes across the same problem and doesn't know what to do then he is not sinful if one knows that he never doubts in his prayer col that is why does not learn domestic mazmils. And then suddenly one day he a doubt comes then he will not be sinful. But if one knows that doubts come to his prayers then it is except for him to leave these mazmils and if he doesn't then he will be sinful. Now the question whether the prayer is valid or not is same for both. If one gets to a problem whose answer one does not know then what should one do? And how? While he is in the middle of that worship of Thadab then it is according to some Ulama his Thadab is void, because the intention of Kurbah is no longer there e.g.

one forgets fashad and stands up, now stand
here he doesn't know what to do, then group
of Ulema says that his prayer is void because
he was praying kurbata Ibadat i.e. according to
Allah's order and not leaving Allah's order
what to do here means his intention
is void and hence Ibadat is void. These is
a controversial issue. The present Mufti's say
that if this kind of sitrah happens while i
the middle of A Ibadat, then they say that you
do whatever you think you should do and continue
your Ibadat but with this intention like after
completing the Ibadat you will find out what
was the right thing to do in that situation - After
~~finding out~~ that the right thing ~~one finds that it~~ ~~it~~
is the same as I did this so my Ibadat will
be right and if not this & I will repeat the Ibadat
(e.g. of Tashwid). Any way we were talking of is regards
to learn meals; besides about even one more step is
this that when a person is performing any Ibadat he
should know this that he is performing this ~~because~~
^{per} ~~it is the~~ order of Allah i.e. in my performance of all
these things are included which Allah wants / requires.
e.g. if I am prayers I am taking care of all necessities,
all conditions of prayers, staying away from all the
things which are not allowed while praying so all
this should be done before starting any Ibadat because

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Ibadat starts with intention of 'Kurbatun Illahah' i.e I am performing this Ibadat to fulfil the orders of Allah. So if one doesn't know what is the order of Allah then that Ibadat is void even though technically you went with intention of prayers but not knowing the orders, Ibadat is void. So it is essential for a person to know / be more before starting Ibadat that he will perform all the things which Allah wants in that Ibadat, to make that Ibadat correct. Now one can ask that is it necessary to know in detail all orders of each part/phase of that Ibadat or in general knowledge is enough? The answer is that if one is satisfied / knows / is sure that what more Allah's Requirements were for that particular Ibadat, he did it all even then this is sufficient even if he didn't know the technical details e.g. One doesn't know what is meant by "Kyaun mutamil bil Ruks" but he does perform this thing. He knew man but before going in Ruks one is standing straight and then goes to be Ruks. One doesn't know what the Mafatih says about that issue. So Ummah says that if one has enough time then he should first find out what is Mufatih's fatwa and then do that Ibadat or if Ibadat is possible follow Ibadat until one finds out (e.g. Kasaar prayers). When one does not have enough time, wants to do immediately, in this case one is allowed to follow on any Mufatih's fatwa, AKA'A.

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Say that even one can has enough time that also it is not necessary to wait, one is allowed to follow any Mujtahid's fatwa, but it is better to wait and find out; but also find out and then one finds out this follows accordingly, what ever done before this is being considered correct. The real benefit is this that doing this way one will not be sinful. When one doesn't know his Mujtahid's fatwa, but he has to perform that deed, now to do this the way he thinks is harsh, if we were teaching didn't know what was the fatwa, we discarded just pray any way we want, so in this case one is ^{kej} so sinful I has to repeat also because otherwise does not operate one as including thinking (what he thinks) instead one who is supposed to know the order of Allah and this order was to follow learn the fatwa of his Mujtahid and if he could didn't know at that moment the the order was to do according to any other Mujtahid's fatwa and if it turned out to be not the same then he will have to repeat it but will not be sinful.

This act performed is not ^{for} ~~for~~ ^{to} respect that the
will of God and one performs it when nothingness
one ^{will} act after ^{will} (except if he is not
sinful)

Now in the case if he one can find out any other Mujtahid fatwa for some reason then he will act a what is famous about that issue among Mujtahid and this is not possible this act per the Mujtahids such as not alive and is the most Salam, if this is not possible then act on any dead Mujtahid's fatwa, if this also not possible this act according to his ij (Muity 780), the won't possible this it is allowed to act what he feels like it.

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One more last item, if our Mufakid's father is charged then it is obligatory for him to act per the new fatwa (possible to stay as the old fatwa if the old fatwa was closer to Shariat, borders act. e.g. Neil or goes also A'khabar).

Now if this only applies when one is lenient that the fatwa is charged but if one just doubts the in that case not necessary to pay attention to doubt keeps following the old way, not even a duty to investigate even though he can investigate.

One more thing if one has told the same fatwa to someone and then that fatwa is changed. Is it a duty for him to go tell him the new fatwa? Answer is no it is not a duty, provided you ^{told} said the fatwa which existed and was correct at that time. If one told same fatwa and then found out that he or made a mistake then it is a duty for him to correct him to everyone he told as much as possible.

If a few asked say the same fatwa which are different then in that case can't accept any one of the few asked but one will have to find out from Mufakid and meanwhile do Shariat. This in case when you have faith in both of them. If there is diff. in what is in taught and what an Ulama is saying then do in this case also do Shariat and find out the real fatwa (A'khabar). Others says listening from Mufakid is first, his writing

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Read and then know what you have for a plan.

Now what should one do who has not acted according to Fazlul, didn't do Fazlul? His first responsibility is to do Fazlul. What will happen to his previous deeds? If his past deeds come under any one of these three things then he will consider his deeds as correct otherwise 1) If it is per what is the real order of Allah, how well we know, no action comes to his if man comes back ^{per} I know, for us we then doesn't apply 2) If his deeds are according to the fatwas of the Mufti's when Fazlul he is now doing 3) If his deeds are according to Shariat. So with doing Fazlul he will judge and what his deeds are correct only if it falls under any one of the above 3 tips. In 2 the case but one does doing Fazlul but did not know if he was doing it correctly or not, didn't see deacons, in the case what ever he did a person is correct but what he will do in future should be correct; doesn't have to investigate. As in the first case - There were 68 vessels, 1000 ulams at this stage from 68 imamzade and close his chapter and let is if one person appointed to do something becomes an agent for someone else, should he perform that work per his Mufti's or per others person's Mufti's? The person appointed can be of two categories, an agent

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or guardian (wasee) i.e. does things due to will.
So one who becomes an agent for other and does work
as an agent then it is wajib for him to perform
work according to the fatwa's of Ho Mujtahid whose
tasked the person who hired him does. e.g. marriage
Milah, will perform milah per girl's mujtahid (e.g. Ayatollah
Ala Khameini, person who not rajab, khums, But if he
performance needs goes as indicated in the will, e.g.
Get Iqraa prayers done, per Ayatollah in this case
is also same as for agents as he will follow lead's
person's Mujtahid. But Ayatollah Khamenei's fatwa is that
the person will perform per his Mujtahid's fatwa and
not per. his own lead's ^{person's} Mujtahid's fatwa. (Other prayers)
~~If in dealing with~~ two people being different.

Mujtahid's task and what will happen there e.g. two
buy & sell T.V. One per Ayatollah Horem per
Ayatollah in this case both Mujtahid's fatwa
is that one will follow per his so Mujtahid's fatwa
one will do be right and other will be wrong, buying
T.V. from a person who is under Ayatollah Khamenei's task
and the buyer is Ayatollah Khamenei's lead then T.V belongs
to buyer but money doesn't belong to seller. Because buyer
dealing one does not become owner of that thing.