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After deciding whose fatwa one has to do, then he should just follow according to his fatwas only. and one should not go against or question his fatwa. But if one differs on other things which are not-fatwa. eg on history etc. then it is okay but not on matters.

Some like to discuss which words indicate Muftahid's fatwa and which are not fatwa and on these one is allowed to go to the Muftahid who is next to his.

Some time it so happens that in one & masala Muftahid gives fatwa as well as Ahlial: e.g. Alla Bahmani says that if one offers ~~of~~ juma prayers then it is ~~(not fatwa)~~ i.e. he and zuhr prayers are ^{fatwa} ~~not~~ to each other i.e. if juma is prayed zuhr is not necessary and vice versa. but if it is Ahlial to do both i.e. offer both zuhr and juma. In such a case one has this choice that is given in Muftahid's fatwa ^{ie} either to offer both prayers or one but he doesn't have a choice to follow other Muftahid.

Some time muftahid uses those words that is ^{the or} ~~is~~ that Masala ^{seemingly} ~~is~~ ^{Ahlial is} that one should wajaib but usually fatwa is given before then even after using these strong words one still has a choice to either follow that Ahlial or leave it. To summarize in any masala if a Muftahid after giving fatwa puts any kind of Ahlial then it is not necessary to do that Ahlial.

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One question arises, why should one learn Muftahidi's fatwa? why should one do taqleed? This matter was discussed before but from other point of view. For one person these mas'ala or problem which one comes across or faces frequently / in every day life then it is wajib on him to learn these mas'ala by heart. How many are these mas'ala depends on an individual, his profession, his marital status etc. ~~mas'ala~~ ^{mas'ala} children's rights, business, going to Haj etc. If one knows that some mas'ala one does he does else frequently and then he doesn't learn that and if he comes across the same problem he doesn't know what to do then he is not sinful if he knows that he never doubts in his prayer and that is why doesn't learn ~~do~~ ^{do} ~~more~~ ^{more} mas'ala. And then suddenly one day he a doubt comes. Then he will not be sinful. But if one knows that doubts come to him in prayers then it is wajib for him to learn these mas'ala and if he doesn't then he will be sinful. Now the question whether the prayer is okay or not is same for both. If one gets to a problem ~~where~~ ^{where} answer one doesn't know. Then what should one do? and How? While he is in the middle of that worship or Ibadat. Then according to some ulama his Ibadat is void, because the intention of Kurbah is no longer there any.

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one forgets tashahud and stands up, new study
thine he doesn't know what to do, these groups
of Ulama says that his prayer is void because
he was praying kurbata illahat i.e. according to
Allah's order and not knowing Allah's order
what to do here. mean means his intention
is void and hence Ibadat is void. These is
a controversial issue. The present Mujtahids say
that if this kind of situation happens while in
the middle of a Ibadat, then they say that you
do what ever you think you should do and continue
your Ibadat but with this intention that after
completing the Ibadat you will find out what
was the right things to do in that situation. After
~~finding out that the right thing one feels that that~~
it is the same as I did this & my Ibadat will
be right and if not then I will repeat the Ibadat
(e.g. of Tashahud). Any way we were talking it is important
to learn morals; besides about it one more thing is
this that when a person is performing any Ibadat he
should know that he is performing this ~~because~~
it is ^{per} the order of Allah. i.e. in my performance all
these things are included which Allah wants/requires.
e.g. if I am praying I am taking care of all wajibats,
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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One more last item, if our Muftahidi's fatwa is changed then it is obligatory for him to act per the new fatwa (possible to stay on the old fatwa if the old fatwa was closer to Ahl-hadith, harder act. e.g. veil or face also A'kehus)

How if this only applies when one is lenient that the fatwa is changed but if one just doubts then in that case not necessary to pay attention to doubt keep following the old way, not even wajib to investigate even though he can investigate.

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

If or two ahl say the same fatwa which are different then in that case can't accept any one of the two ahl but one will have to find out for Muftahidi and meanwhile do Ahl-hadith. This is case when you have faith on both of them. If there is diff. in what is in Targhib and what an Ahl is saying then in that case also do Ahl-hadith and find out the real fatwa (A'kehus). Others says listening for Muftahidi is first, his writing is

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or guardian (wasee) ie 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 fatwas of the Muftahid whose
 tasleed the person who hired him does. e.g. marriage
 Nikah, will perform nikah per girl's muftahid (e.g.
 Alla Ghannadi, person ~~is~~ not rajid, khums, But if he
 performance work per as indicated in the will, e.g.
 get lajja prayers done, per Alla Kabeer in this case
 is also same as for agents & ie he will follow leader's
 person's Muftahid. But Alla Khameni's fatwa is that
 the person will perform per his Muftahid's fatwa and
 not per ~~his own~~ ^{person's} head, Muftahid's fatwa. (offer prayers
 man & woman)

If in ~~partnership~~ ^{dealing with} two people say different.
 Muftahid's tasleed what will happen there e.g. ~~two~~
 buy & sell T.V. Okay per Alla Kabeer. Horen per
 Alla Khameni in this case both Muftahid's fatwa
 is that one will follow per his ~~to~~ Muftahid's fatwa
 one will do be rajid and other will be wraj, buying
 T.V. from a person who is under Alla Khameni's tasleed
 and the buyer is Alla Kabeer's tasleed then T.V. belongs
 to buyer but money doesn't belong to seller. because have
 dealing one does not become owner of that thing.