

A Collection of Essayistic Tests

**A Self-examination and Help-instructive
Book of Religious Rules and Principles**

Volume one:
Emulative Orders

Dr. Saeed Ghazipour

General Practitioner

M. A. in Islamic Ethics

**Ph.D. Student of Theology and Islamic Culture
(Quranic Sciences and Tradition)**

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Introduction

In the Name of God, the Compassionate, the Merciful

Mankind has not been created but for worshipping God and obtaining knowledge on the earth. Man will not convert to Islam, if there is no desire for peace and reconciliation in him. Similarly, sending prophets and sending down holy books will not help him, if there is no slightest peacefulness in him. The only way to achieve accomplishments and realizations of desires is to worship God, to revere God, to give an ear to our nature, and to receive and accept the vindication and truthfulness of God Almighty. In today's world, in which we witness modern manifestations of different kinds of sciences, technologies, interactions, and communications, modernizing and updating the humanities such as literature and art and religious orders is of prime necessity. In this way, well-informed religious followers and emulators can open new horizons to religious authorities.

With these new thoughts in mind, I compiled multiple choice tests – regarding religious orders – which are easy to memorize, to help duty – bound followers in receiving instructions and tests. It is also noteworthy that any kind of copying and publishing of this book – for the purpose of propagating religious orders – is not only allowed, but is also appreciated by the author. This time, I present this book, previously written in Persian and Arabic, to English speakers. God Bless you!

Dr. Saeed Ghazipour

Jul. 3rd, 2016

The Emulative Orders Tests of Grand Ayatollah Seyyed Ali Hussaini Khamenei's practical Essay

1. Is emulation merely a rational matter or does it have canonical reasons?
 - A) Emulation has canonical reasons
 - B) It is wise that the person who is ill-informed about religious orders must refer to a completely qualified clergymen.
 - C) Both of the above choices are correct
 - D) None of the above choices is correct
2. Which one is better: acting according to emulation or acting according to discreet?
 - A) Acting according to emulation
 - B) Acting according to discreet
3. In finding a case, emulating nine clergymen is
 - A) incumbent
 - B) a taboo
 - C) not incumbent
 - D) All of the above choices are correct
4. Is anyone who neglects to learn religious orders, needed for his or her life, considered a sinner?
 - A) It is no problem
 - B) He or she is not a sinner
 - C) If neglecting to learn leads him or her into giving up obligations or leads him or her into committing religiously prohibited actions, he or she is a sinner
 - D) He or she is absolutely a sinner
5. In cases on which the completely qualified clergymen has not any fatwa, referring to a clergyman who has a clear fatwa but has not been discreet, is
 - A) not allowed
 - B) It is no problem if this is observed: "the most complete clergyman is the most complete clergyman any way
 - C) problematic
 - D) incumbent
6. In recognizing the rightness of emulating the completely qualified clergymen, the clergymen's incumbency or having a practical essay is
 - A) a prerequisite
 - B) not a prerequisite
 - C) Problematic

D) incumbent

7. The fatwa of a clergymen who has an incomplete knowledge of canonical laws, is For himself.

A) a proof

B) not a proof

C) He must follow an emulator

D) None of the above choices is correct

8. In emulating a completely qualified clergymen, the clergymen must

A) Speak the same language as the emulator

B) not have the citizenship as the emulator

C) not live in the city of the emulator

D) Choices B and C are correct

9. One must emulate a clergyman who ...

A) is so pious that does not commit a sin purposefully

B) does not make any mistakes

C) It is no problem if he commits sins

D) All the above choices are correct

10. Knowing about the conditions of time and place one of the clergymen's requirements

A) is not

B) This requirement may be involved in some cases

C) This requirement is unneeded is correct

D) None of the above choices

11. Recognizing the qualified clergymen is contingent on the view of ...

A) the emulator

B) a completely qualified clergymen

C) the emulator's father and grandfather

D) All of the above choices are correct

12. What is the yardstick of the clergymen's being more knowledgeable than the others?

A) He must have more knowledge about God's orders than the other clergymen

B) He must perceive canonical orders better

C) He must be more aware of his times, to the extent that this affects the recognition of the subjects of orders and he is able to express his opinions about canonical laws

D) All of the above choices are correct

13. Discriminating in emulation is

- A) a taboo
- B) not problematic
- C) Discreetly, in the case of different fatwa's in needed Problems, discriminating in emulation is incumbent
- D) Choices B and C are correct

14. One must emulate a clergyman who

- A) is both completely qualified in giving fatwa and in leadership, and discreetly, is more knowledgeable than others
- B) is the fellow townsman of the emulator, and who must speak the same language as the emulator
- C) must live in the emulator's country
- D) None of the above choices are correct

15. The initial emulation from a dead or a living clergyman

- A) is not absolutely problematic
- B) is absolutely problematic
- C) The clergymen must be alive and very knowledgeable
- D) All of the above choices are correct

16. One of the ways by which one can obtain the clergymen's fatwa is

- A) hearing the fatwa from the clergymen himself or from two fair persons
- B) hearing the fatwa from one trusted person
- C) Seeing the fatwa in the clergymen's essay in case his essay is completely reliable
- D) All of the above choices are correct

17. To undertake the quotation of a clergymen's fatwa and other canonical orders, one

- A) must have the permission to do that
- B) must not have the permission to do that
- C) anyone who makes mistake must not be allowed to undertake this
- D) Choices B and C are correct

18. Rejecting a living clergymen and turning to another living clergyman, allowed according to except for the latter clergymen in more knowledgeable or is likely to be more knowledgeable

- A) is not – recommended (but not necessary) discreet
- B) is incumbent discreet
- C) is not incumbent discreet
- D) is recommended (but not necessary) discreet

19. Continuing emulating a dead qualified clergyman is

- A) not permissible
 - B) Permissible in any case
 - C) Permissible as long as the emulator has not disobeyed a living qualified clergymen
 - D) Choices B and C are correct
20. The blamable ignorant
- A) is not aware of his or her ignorance
 - B) is aware of his or her ignorance and knows how to obviate the ignorance, but he or she neglects to learn religious orders
 - C) is aware of his or her ignorance, but has no choice to learn religious orders
 - D) None of the above choices is correct
21. The ignorant neglecter
- A) is not at all aware of his or her ignorance or he or she has no choice to obviate their ignorance
 - B) is aware of his or her ignorance, but neglects to learn religious orders
 - C) is aware of his or her ignorance and does not neglect to learn religious orders as well
 - D) None of the above choices is correct
22. What is meant by “incumbent discreet”?
- A) The incumbency of doing or stopping an action as needed
 - B) The incumbency of doing or stopping an action as being discreet
 - C) “Incumbency discreet” is recommended (but not necessary)
 - D) None of the above choices is correct
23. The sentence “There is no problem in this fatwa” is
- A) the incumbent caution
 - B) the impunable caution
 - C) nearer to caution
 - D) a fatwa itself
24. From the viewpoint of action,
- A) there is no difference between “being a taboo” and “not being permissible”
 - B) “Not being permissible” is possible and “being a taboo” is impossible
 - C) “Not being permissible” is different from “being a taboo” from the viewpoint of action
 - D) All of the above choices are correct
25. In the matters concerning managing the Islamic country which are related to Muslims in general, the view of
- A) One’s authoritative clergymen counts

- B) Muslims' leader must be obeyed
 C) One's recognition and understanding counts
 D) None of the above choices is correct
26. Obeying a canonist leader
- A) is recommended (but not necessary)
 B) is incumbent to all
 C) needs the authoritative person whom people emulate
 D) is not necessary
27. "The primacy of the top spiritual leader" means
- A) The ruling of the fair canonist who is also familiar and expert in religion – which is considered as being an unquestioning, canonical order and which is accepted by wisdom
 B) The ruler of the Islamic government, who is not accepted by wisdom
 C) Determining its meaning is based on an irrational way
 D) All of the above choices are correct
28. Managing mass media in the Islamic government must be
- A) Done privately
 B) done under the supervision of the supreme leader
 C) done in the direction of serving Islam and the Muslims as well as propagating Islamic and divine insight and culture
 D) Choices B and C are correct
29. Not believing in the absolute primacy of the top spiritual leader will equal
- A) not abjuring Islam
 B) abjuring Islam and is equal to heresy
 C) Both of the above choices are correct
 D) None of the above choices is correct
30. In leading the Islamic society and in managing the social affairs of the Islamic society, the primacy of the top spiritual leader is and is rooted in
- A) recommend (but not necessary) – imamate
 B) impuneable – monotheism
 C) one of the pillars of the rightful creed of Twelve Imam Shiite – imamate
 D) None of the above choices is correct
31. According to Twelve Imam Shiite creed, all Muslims obey the guardian orders of the canonist leader and submit to his orders
- A) must
 B) Should

C) it is good to

D) Choices B and C are correct

32. In the cases which are related to Islam's public interests and Muslim's public interests, the decisions and authorities of the canonist leader

A) have priority over the general public's decisions and authorities.

B) are subjected to a majority of people's opinion

C) are subjected to the emulator's recognitions

D) All of the above choices are correct

33. If the canonist leader's guardian orders related to his declared job assignments are not temporary at the time of his declaration, they will be continuous and valid, unless the new canonist leader will deem it advisable to violate the previous canonist leader's orders

A) Correct

B) Wrong

C) Both of the above choices are correct

D) None of the above choices is correct

34. Obeying the canonist leader's governmental orders is to any duty – bound person, even if he is a canonist

A) recommended (but not necessary)

B) not necessary

C) necessary

D) impunable

35. Executing of whipping is necessary even at time of the Twelfth Imam's absence,

A) but it is executed individually

B) and it executed under the supervision of the canonist leader

C) but it is not supervised by anyone

D) None of the above choices is correct

36. Objecting to official orders which are issued according to lawful principles and regulations is

A) not problematic

B) not permissible

C) recommended (but not necessary)

D) None of the above choices is correct

37. Is obeying the canonist leader's representative's orders, when these orders are within the realms of the representative's deputyship, necessary?

- A) If the representative has issued his orders according to authorities which have been delegated by the canonist leader, objecting to his orders is not permissible
- B) If the representative has issued his orders according to authorities which have been delegated by the canonist leader, obeying his orders is recommended (but not necessary)
- C) If the representative has issued his orders according to authorities which have been delegated by the canonist leader, obeying the representative's orders is disapproved but not unlawful
- D) If the representative has issued his orders according to authorities which have been delegated by the canonist leader, obeying the representative's orders is a taboo.

The Emulative Orders Tests of Grand Ayatollah Seyyed Ali Hussaini Sistani's Practical Essay

1. Any Muslim's view about the religious principles must be based on
 - A) emulation
 - B) discreet and deducting facts from the Quran and traditions
 - C) insight
 - D) All of the above choices are correct
2. Emulating religious orders means
 - A) emulating religious principles
 - B) emulating the necessities and certainties
 - C) emulating the clergymen's orders
 - D) Choices B and C are correct
3. One must emulate a clergyman who is
 - A) a man, a mature, a Shiite believing the Twelve Imams, a legitimate child, alive, and fair
 - B) a mature, a Shiite believing the Twelve Imams, a legitimate child, alive, and fair
 - C) a Shiite, a legitimate child, alive, and learned
 - D) a learned and fair
4. A fair person is someone who
 - A) Performs recommended (but not necessary) duties
 - B) Performs necessary duties and quits taboo works
 - C) quits disapproved (but not unlawful) duties
 - D) All of the above choices are correct
5. A clergymen or a most learned person can be recognized by three ways
 - A) The individual himself makes sure of that
 - B) Two knowledgeable and fair persons who are able to recognize a clergymen and a most learned person can confirm being learned of a person, on the condition that two knowledgeable and fair persons do not object to their statements, and their qualification for being learned is proved by someone whose knowledge and expertise have been made certain by the individual
 - C) One makes sure of someone's being learned by rational ways
 - D) All of the above choices are correct
6. Which one of the following cases is not considered as being a part of getting fatwa and the clergymen's orders?
 - A) Hearing it from the clergymen's himself, or hearing it from two fair persons who quote the clergymen's fatwa

- B) Hearing if from someone who trusts the clergymen's statements
 - C) Seeing it in the Clergymen's essay, if one is sure of the essay's correctness and accuracy
 - D) None of the above choices is correct
7. As long as one does not make sure that the clergymen's fatwa has been changed,
- A) he can act according to what has been written in the clergymen's essay, but if he presumes that the clergymen's fatwa has been changed, he must search in the essay
 - B) he can act according to what has been written in the clergymen's essay, but if he presumes that the clergymen's fatwa has been changed, searching in the essay is not needed
 - C) Both of the above choices are correct
8. If the most knowledgeable clergymen issue a fatwa,
- A) the emulator can act or cannot act according to the fatwa
 - B) the emulator has an option to act or not to act according to the fatwa
 - C) the emulator cannot act according to another clergymen's fatwa
 - D) the emulator can refer to another clergymen
9. If the most knowledgeable clergymen do not issue a fatwa, or he states: "Discretion requires that ...", or "It is problematic ...", ...
- A) the emulator must act according to the incumbent discreet or he or she must act according to another clergyman's fatwa observing the qualified clergyman is qualified any way
 - B) the emulator cannot refer to another clergyman's fatwa on that problem
 - C) the emulator can only act according to the fatwa issued
 - D) the emulator has no duty
10. If the most knowledgeable clergymen, after issuing a fatwa or before issuing it, considers "discreet", ...
- A) This is called "recommended (but not necessary) discreet"
 - B) the clergymen's emulator can quit acting according to the discreet
 - C) Choices A and B are correct
 - D) None of the above choices is correct
11. If the clergymen whom one emulates, passes away, ...
- A) One cannot act according to the clergymen's orders any more
 - B) One can act according to the clergymen's orders even if he is dead
 - C) One must refer to a more knowledgeable clergyman than him
 - D) Choices B and C are correct

12. It is for a duty-bound person to learn problems and issues that he or she presumes that if he or she does not learn them, he or she commits a sin, i. e, quitting the incumbent actions

A) recommended (but not necessary)

B) a must

C) impunible

D) not a must

13. If someone says a clergymen's fatwa to somebody else, but the fatwa is changed after having said it,

A) the first person must make the second person aware that the fatwa has been changed

B) the first person must not make the second person aware that the fatwa has been changed

B) Both of the above choices are correct

D) None of the above choices is correct

14. If someone says a clergymen's fatwa to somebody else, and after that the first person knows that he has said the fatwa wrongly, and the first person's saying causes the second person not to act according his canonical duties, ...

A) therefore, it is of incumbent discreet that the first person corrects himself or herself

B) the first person has no duties

c) the first person does not need to correct himself or herself

D) All of the above choices are correct

15. if the duty – bund person does his or her doings without emulating, ...

A) If his or her doing are according to reality or a clergymen's fatwa who can no his or her source of authority, his or her doings are correct

B) the duty – bound person, generally, has no duties

C) If the duty – bound Person has been blamable due to his or her ignorance, or if the duty-bound person's doings do not have the quality of his or her past doings, he or she must now do their doings again

D) None of the above choices is correct

The Emulative Orders Tests of Ayatollah Seyyed Abdul Karim Mousavi Ardabili's Practical Essay

1. It is for any duty – bound person that

A) recommended (but not necessary) – that he or she performs the Islamic duties which at least are incumbent on him or her

B) incumbent – that he or she performs the Islamic duties which at least are incumbent on him or her

C) impunable – that he or she performs the Islamic duties which at least are incumbent on him or her

D) taboo - that he or she performs the Islamic duties which at least are incumbent on him or her

2) Which one of the following cases is not of the duty conditions?

A) Puberty

B) Wisdom

C) The ability to perform the duty as well as free will

D) Lack of free will or insanity

3. Which one of the following cases is not the sign of maturing?

A) A girl who is nine years' old

B) A boy who is fifteen years' old

C) Deepness of the voice

D) Ejaculation in sleep or wakefulness

4. In the principles of Islam

A) the Muslim must make sure of his religious principles, and this sureness will be adequate regardless of how it has been made

B) the Muslim must emulate religious principles

C) the Muslim must make sure of his religious principles, and this sureness is obtained only through rational proofs

D) the Muslim has free will to emulate or infer the religious matters himself or herself

5. In the unnecessary and non – absolute Islamic orders, ...

A) the Muslim must not emulate; they must be made sure of

B) the Muslim must be a clergyman himself, so that he will be able to understand religious orders by reason; or he or she, by way of discreet, performs his or her duties in a way that he or she makes sure that they have done their duties

C) Choices A and B are correct

D) All of the above choices are correct

6. In the unnecessary and non – absolute Islamic orders, those who are not qualified clergymen and cannot be cautious ...

A) have not any duties and the duty is invalidated

B) it is impunible for them to emulate the most knowledgeable clergymen

C) it is recommended (but not necessary) for them to emulate the most knowledgeable clergyman

D) it is impumibl for them to emulate the most knowledgeable clergymen

7. A man or a woman who has reached the rank of being a clergymen or a clergy woman – that is, they are able to infer religious orders from their reasons

A) has the right not to emulate other qualified person

B) must emulate other qualified person

C) is recommended (but not necessary) to emulate other qualified person

D) is not permitted to emulate other qualified person

8. The person who has not reached the rank of a clergymen

A) must not issue fatwas on religious matters

B) If he, without having the power of inferring, issues a fatwa on a matter, he will be responsible of all his doings as well as of those who ignorantly act according what he has said to them

C) Choices A and B are correct

D) None of the above choices are correct

9. Emulating religious orders means

A) that the Muslim has got the decision and obligation at the moment of emulation, and acts according to the orders which the clergymen has inferred from religious reasons

B) emulation, in this sense, is the subject of the incumbency of continuing emulating a dead qualified clergyman as well as disobeying the other living qualified clergymen

C) Choices A and B are correct

D) None of the above choices is correct

10. A Muslim must emulate a clergyman who

A) is mature, wise, a Shiite believing in the twelve Imams, a legitimate child, fair, the most, knowledgeable, not being materialistic so that it makes him an unfair person, as well as being a man according to what people say

B) is wise, Shiite, a legitimate child, alive, fair, tem most knowledgeable, as well as being a man

C) is Shiite, a legitimate child, alive, fair, the most knowledgeable, as well as being a man

D) is the most knowledgeable and fair

11. The most knowledgeable clergymen means

A) he is more pious than others

B) he is more knowledgeable than his contemporary clergymen in inferring god's orders from religious reasons and in inferring all other matters

C) is a sheikh and older than other clergymen

D) All of the above choices are Correct

12. Considering the vastness of religious jurisprudence fields and their being specialized, if, among several clergymen, each of them, in one or few religious jury's prudence fields, is more knowledgeable than the others,

A) emulating them, in that field or other fields, is necessary

B) emulating the most knowledgeable clergymen is not of matter

C) the duty – bund person must act according to his or her recognition

D) All of the above choices are correct

13. "Justice" means ...

A) being the most knowledge ability of the clergymen as compared with other clergymen

B) the second nature of performing requisites and quitting forbidden things

C) Placing every thing in its place

D) None of the above choices is correct

14. "Justice" ...

A) is recognized by good appearance and is proved by testifying of two fair men or two rumourers whose statements cause trust and confidence, or is proved by any rational way which is assuring

B) there is no way to recognize "justice"; it is merely an internal state

C) Both of the above choices are correct

D) None of the above choices is correct

15. A completely qualified clergymen is identified by few ways

A) First, the Muslim himself or herself makes sure that he is a completely qualified clergymen

B) Second, two fair and knowledgeable persons who are able to recognize knowledge ability attest the clergymen, on the condition that two after fair and knowledgeable persons do not object to heir statements

C) Third, some men of knowledge, who are able to recognize the completely qualified clergymen, attest the qualification of the clergymen, on the condition that the statements of those men of knowledge are assuring

D) All of the above choices are correct

16. Which one of the following cases is not considered as being ways of obtaining the fatwa?

- A) Hearing the fatwa from the completely qualified clergymen himself or hearing it from two fair persons who quote the clergymen's statements
- B) Seeing the fatwa in the clergymen's essay, in case one is sure of its correctness
- C) Seeing the clergymen's handwriting or any other rational way whose correctness is assured by Muslim
- D) None of the above choices is correct

17. As long as Muslims do not make sure that the completely qualified clergymen's fatwa has been changed, ...

- A) They can act according to what has been written in the clergymen's essay; and if they presume that the clergymen's fatwa has been changed, they do not need to search more
- B) they can act according to the previous fatwa; and if they presume that the clergymen's fatwa has been changed, there is a need for searching
- C) Both of the above choices are correct
- D) None of the above choices is correct

18. If the completely qualified clergymen issues a fatwa on a problem, the clergymen's emulator ...

- A) Can act or Cannot act according to the fatwa
- B) Cannot act according to another clergymen's fatwa on that problem
- C) can refer to another clergymen's fatwa on that problem
- D) None of the above choices is correct

19. If the emulator presumes that the completely qualified clergyman's fatwa has been changed, ...

- A) he or she must search; and this search is incumbent
- B) Searching is not needed
- C) Both the above choices are correct
- D) None of the above choices is correct

20. If the completely qualified clergymen does not issue the fatwa, and instead, would say that: "I am discreet that ...", or would say that: "This problem needs thinking or it is problematic",

- A) the emulator can or cannot act according to it
- B) the emulator has an option to either act or not to act according to it
- C) the emulator cannot refer to another clergymen

D) the emulator must act according to the incumbent discreet; or act according to the fatwa of a completely qualified clergymen whose knowledge is less than the first clergymen and more than other clergymen

21. If, after issuing the fatwa on a problem, the completely qualified clergymen is discreet about the problem, ...

A) the emulator cannot act according to another clergymen's fatwa on that problem

B) the emulator must either act according to the fatwa or act according to the discreet after the fatwa – which is called “recommended (but not necessary) discreet”-, unless the other clergymen's fatwa is nearer to discreet

C) Both A and B are correct

D) the emulator can anyhow refer to another clergymen

22. Emulating a dead clergyman is, from the outset, not permissible, but continuing emulating a dead clergyman, if the living clergymen is more knowledgeable than the dead one, ...

A) is of no problem

B) Referring to the living clergymen is incumbent, and continuing emulating the dead clergymen is not permissible

C) is permissible

D) is incumbent

23. Emulating a dead clergyman is, from the outset, not permissible, and is the case of the equality of the knowledge of the dead clergyman and the living clergyman, ...

A) the emulator must continue emulating the dead clergymen

B) the emulator must emulate the living clergymen

C) the emulator has the option either to emulate the dead or the living clergyman

D) All of the above choices are correct

24. Continuing emulating a dead clergyman ...

A) is subject to the living clergyman's fatwa

B) If the emulator needs a clergyman's fatwa in his or her obligation and in their decision, continuing emulating the dead clergyman is sufficient

C) Both A and B are correct

D) None of the above choices is correct

25. If the emulator acts according a clergymen's fatwa on a problem, but he or she, after the clergyman's is dead, acts according to a living clergyman on the same problem, ...

A) the emulator cannot act according to the fatwa of the dead clergyman again, unless the dead clergyman is more knowledgeable; in this case, referring to the fatwa of the dead clergyman is incumbent

B) If the living clergyman does not issue a fatwa on a problem and is cautious about the problem and the emulator acts according to that caution for a while and has not the intention to turn away from emulating the dead clergyman, he or she can act according to the fatwa of the dead clergyman

C) Choices A and B are correct

D) None of the above choices is correct

26. According to caution, turning away from a living clergyman and turning to another living clergyman, ...

A) is not permissible

B) is not permissible, unless the latter clergyman is more knowledgeable

C) is not permissible, unless the latter clergyman is more knowledgeable, in this case, turning away from the first clergyman is incumbent

D) All of the above choices are correct

27. Learning the problems which are of then needed by man

A) is recommend (but not necessary)

B) is definitely recommended (but not necessary)

C) is incumbent

D) is impunable

28. If one has got a problem or question for which he or she does not know its order, ...

A) If he or she can wait to obtain the most knowledgeable clergyman's fatwa, he or she must wait

B) If he or she cannot wait, they must act according to the caution, or by observing the clergyman is a clergyman any way.

C) Choices A and B are correct

D) None of the above choices is correct

29. If someone says the fatwa of a clergyman to someone else, but recognizes that he or she has made a mistake in telling the fatwa, ...

A) he or she must correct the mistake

B) It is not his or her duty to correct the mistake

C) Both A and B are correct

D) None of the above choices is correct

30. If someone says the fatwa of a clergyman to someone else, but the fatwa is changed later, ...

- A) The sayer must inform the listener, according to caution, that the fatwa has been changed, especially, if the listener puts his or her trust in the sayer's statements
- B) The sayer must not inform the listener that the fatwa been changed
- C) Both A and B are correct
- D) None of the above choices is correct

31. If a duty – bound person does his or her actions without emulating for a while, his or her actions are correct on the condition that ...

- A) he or she knows or presumes that they have acted according to their real duties
- B) his or her actions conform to the fatwa's of a clergymen whom must be emulated for the present time by them
- C) his or her action must either conform to the fatwa's of a clergyman or they must act according to caution
- D) All of the above choices are correct

32. If the order of a clergymen changes, ...

- A) the emulator cannot obey the clergymen's previous order
- B) If the emulator has been acting according to the clergyman's orders, he or she can obey the previous order
- C) the emulator must turn away from the clergyman and must not obey his orders
- D) All of the above choices are correct

33. If the emulator has a misgiving about whether a clergyman's order has been changed or not, ...

- A) he or she must immediately investigate and they cannot obey or follow the previous order
- B) the emulator can obey or follow the previous order until the order's correctness is proved
- C) the emulator must turn away from the clergyman and must not obey his order
- D) the emulator must refer to another qualified clergyman for solving that problem

The Emulative Orders Tests of Grand Ayatollah Seyyed Mousa Shobairi Zanjani's Practical Essay

1. Any Muslim must the religious principles.
 - A) be certain of
 - B) emulate
 - C) disobey
 - D) refer to
2. Anyone who is not estranged from religion in religious orders, ...
 - A) must be a qualified clergyman in order to infer orders from reasons
 - B) must emulate the most knowledgeable clergyman
 - C) must cautiously act according to his or her duties so that they make sure that they have performed their duties
 - D) All of the above choices are correct
3. Those who are not qualified clergymen and cannot thus act according to caution,
 - A) have no duties
 - B) it is incumbent for them to emulate a qualified clergyman
 - C) must act according to their recognition
 - D) None of the above choices is correct
4. "Emulation" means
 - A) acting according to one's recognition
 - B) Following another person in belief or in action
 - C) disobeying
 - D) None of the above choices is correct
5. In religious orders, one must emulate a person who possesses the following requirements:
 - A) he must be a man, mature, wise, a Shiite believing in twelve Imams, a legitimate child, fair, more knowledgeable, a qualified clergyman, living and trustworthy
 - B) must be mature, wise, a Shiite believing in twelve Imams, a legitimate child, fair, clergyman, and more knowledgeable than others
 - C) must be a Shiite, a legitimate child, fair, and a qualified clergyman
 - D) must be knowledgeable and fair
6. Being "fair" means
 - A) It is an internal state of mind and it has no signs
 - B) avoiding deadly sins consciously and conscientiously

C) Both of the above choices are correct

D) None of the above choices is correct

7. By “second nature”, it is meant that

A) It is a spiritual state in human beings, which makes men not to commit sins. Venial sins, by insisting on committing them, are considered as being deadly sins

B) it is one’s own actions

C) it is compulsion

D) All of the above choices are correct

8. The sign of “justice” is that

A) One puts everything in its own place

B) One has got a good appearance

C) if asked about a person from his or her neighbors or those who socialize with them, they response: “He has not done anything against religious laws”.

D) Choices B and C are correct

9. The most knowledgeable clergyman is one who

A) more understands the orders of God than his contemporary clergymen

B) is both older than other clergymen and Sheikhs

C) is about Seyyed and respected

D) None of the above choices is correct

10. When it is said that a qualified clergyman must be “trustworthy”, by “trustworthy” it is meant

A) he is materialistic and full of a strong desire for worldly matters

B) his mistakes do not exceed common mistakes (he is not full of a strong desire for worldly matters)

C) he is a living man

D) he is a fair man

11. The most knowledgeable clergyman whom is emulated by people, can be identified by the following ways:

A) The emulator must be a man of knowledge, who is able to know the most knowledgeable clergymen

B) By a way for which Men are sure of that or are sure of his knowledge ability

C) Two fair men, who are able to identify the clergyman’s having the necessary qualification, testify his qualifications, on the condition that two other fair men do not object to the views of them; according to incumbent caution, if a fair person testifies and confirms the clergyman’s having the necessary qualifications, his view must be taken with caution

D) All of the above choices are correct

12. Which one of the following cases is not considered as being the way of obtaining the clergyman's fatwa and view?

A) One can obtain the clergyman's fatwa and view by any way which gives assurance for him or her or for people

B) One can obtain the clergyman's fatwa or view by hearing from two fair men who have registered the clergyman's statements and who have quoted them

C) Both of the above choices are correct

D) None of the above choices is correct

13. By "registrar" it is meant that

A) a person who registers photos and pictures

B) a person whose making mistakes in quoting is not more than ordinary people

C) a person who is pious and knowledgeable

D) All of the above choices are correct

14. A strenuous, demanding work (Haraj) is a work which

A) is so arduous and wretched that ordinary people do not sustain it while doing their affairs

B) is easy to perform

C) is hard and difficult to perform

D) All of the above choices are correct

15. If one presumes rationally that the fatwa of the qualified clergymen has been changed, and investigating about it is not strenuous for him, ...

A) he or she does not need to investigate

B) he or she must investigate, and at the time of investigation, they can act according to the clergyman's previous fatwa, on the condition that they, at the first possible opportunity, begin to investigate

C) he or she needs to investigate; and if, without any excuse, delay investigating, they must act according to caution at the time of investigation

D) Choices B and C are correct

16. If the most knowledgeable clergyman issues a fatwa on a problem, the emulator of that clergymen, i.e., the one who emulates the clergymen

A) Can on that problem act according to the fatwa of another qualified clergyman

B) Can disobey the most knowledgeable clergyman

C) Cannot on that problem act according to the fatwa of another qualified clergyman

D) the emulator has got the option to act or not to act according to the fatwa of the most knowledgeable clergymen

17. Which one of the following cases is considered to be a "fatwa"?

- A) Cases which have been stated unconditionally
- B) Cases in which Phrases such as “Stronger view on the problem is that”, “according to a strong view”, “it is clearer that ... “, “it is not unlikely that ...” have been used
- C) Choices A and B are correct
- D) None of the above choices is correct
18. Acting according to recommended (but not necessary) caution
- A) is incumbent
- B) is not only “not incumbent” but “praiseworthy”
- C) is impunable
- D) All of the above choices are correct
19. “Incumbent caution” is exerted where the adjective “incumbent” along with the word “caution” have been asserted; acting according to this type of caution
- A) is incumbent and in acting according to it, one cannot refer to the fatwa of another qualified clergyman
- B) is incumbent, but it is permissible for the emulator to refer to the fatwa of another clergymen
- C) is recommended (but not necessary)
- D) None of the above choices is correct
20. “Absolute caution” is used where caution, with no assertion of any adjective, has been used and the emulator
- A) cannot act according to that caution, but act according to the fatwa of another qualified clergyman – observing another qualified clergyman’s relative knowledge ability
- B) The above phrase is problematic; it is used for absolute caution cases
- C) Choices A and B are correct
- D) None of the above choices is correct
21. One cannot emulate a qualified clergyman about some problems, and at the same time emulate another qualified clergyman about other problems
- A) The above sentence is correct
- B) The above sentence is not correct
- C) Both of the above choices are correct
- D) None of the above choices is correct
- 22) If, in one particular matter, one of the qualified clergyman is more knowledgeable than the other qualified clergyman, and another qualified clergyman, and another qualified clergyman, in another matter, is more knowledgeable than the others

- A) the emulator must emulate only one qualified clergyman in the two matters
- B) the emulator can emulate only one qualified clergyman in any of the matters
- C) In the first matter, the emulator must emulate one qualified clergyman, and in the other matter, the emulator must emulate another qualified clergyman
- D) All of the above choices are correct

23. If the emulator acts according to the fatwa of a qualified clergyman, he or she cannot emulate another qualified clergyman unless the latter qualified clergyman is more knowledgeable than the first qualified clergyman

- A) The emulator can disobey the latter qualified clergyman
- B) The emulator must disobey the fatwa of the latter qualified clergyman
- C) In this case, the duty is taken away from the emulator
- D) In this case, it is incumbent for the emulator to continue emulating the first qualified clergyman

24. If a Muslim, who identifies “good” and “bad” things, perceives a qualified clergyman ...

- A) he or she cannot emulate that qualified clergyman after the clergyman’s death
- B) he or she can emulate that qualified clergyman after the clergyman’s death, in case the emulator has emulated the clergyman
- C) he or she can emulate that qualified clergyman
- D) None of the above choices is correct

25. If a qualified clergyman whom is emulated, passes away, after his death ...

- A) he is considered as being alive
- B) If the living qualified clergyman is the most knowledgeable one, the emulator must emulate him
- C) If the dead qualified clergyman had been the most knowledgeable one, the emulator must continue emulating him in all matters
- D) All of the above choices are correct

26. in matters which a Muslim presumes rationally and which are needed, and he or she cannot act according to caution,

- A) he or she must beforehand learn them before acting so that they have not acted contrary to their religious duties
- B) It is not his or her duty to learn them
- C) he or she must disobey them
- D) he or she must refer to a qualified clergyman

27. If a problem occurs to a non – clergymen person, and he or she does not know its order

A) he or she must act according to caution or they must refer to the most knowledgeable clergymen

B) if he or she presumes the objection of a non – clergyman to a qualified clergyman, and caution and delay were not possible, or they had no access to a qualified clergyman, it is permissible to emulate the non – clergyman observing the conditions of relative qualification

C) he or she must act according to their identification and recognition

D) Choices A and B Are Correct

28. If someone says the fatwa of a qualified clergymen to another person and then the sayer recognizes that he or she has made a mistake in transferring the message

A) he or she has no duties

B) if there are no difficulties and objections, he or she must correct their mistake

C) Both A and B are correct

D) None of the above choices is correct

29. If someone tells another person the fatwa of a qualified clergyman, and later recognizes that the fatwa of that qualified clergyman has been changed,

A) The sayer does not need to inform the hearer that the fatwa has been changed except for about the matters which conventionally denote the fatwa as not being changed; the sayer, in case of possibility and not having any difficulty, must inform the hearer that the fatwa has been changed

B) It is incumbent, in any case, that the sayer informs the hearer that the fatwa has been changed

C) Both A and B are correct

D) None of the above choices is correct

30. It a duty – bound person performs his or her actions with no emulation for a while, and then starts emulating a qualified clergyman, ...

A) his or her previously done actions are correct in any way

B) his or her previously done actions are wrong in any way

C) If the qualified clergyman considers the duty – bound person’s previously done actions as being correct, those actions are correct, and if the clergyman considers them as being wrong, and if the clergyman tells the duty – bound person to act according to caution regarding those actions, the duty – bound person must act according to caution those actions are doomed to be wrong; act according to caution regarding those actions, the duty – bound person must act according to caution

D) None of the above choices is correct

The Emulative Orders Tests of Grand Ayatollah Seyyed Muhammad Alavi Gorgani's Practical Essay

1. A Muslim's belief in religious principles must be based on ...
 - A) trust
 - B) certainty
 - C) reason
 - D) emulation
2. If one makes sure of religious opinions from an ordinary person's sayings, his or her being a Muslim....
 - A) is not sufficient
 - B) is sufficient
 - C) is useless
 - D) All of the above choices are correct
3. In religious orders, one must
 - A) be a qualified clergyman or must emulate a qualified clergyman or must do his or her duties according to caution so that they make sure that they have done their duties
 - B) definitely become a qualified clergyman
 - C) definitely act according to caution
 - D) merely emulate or act according to reason and certainty
4. Those who are not qualified clergymen and thus cannot act according to caution, ...
 - A) it is recommended (but not necessary) to emulate them
 - B) must act according to reason and certainty
 - C) it is incumbent to emulate a qualified clergyman
 - D)
5. Emulating in religious orders
 - A) is either learning the fatwa of a qualified clergyman or undertaking to act upon them
 - B) is knowing the religious orders
 - C) is performing actions according to the practice of religious jurisprudence and identifying the duty – bound person
 - D) is learning the fatwas of qualified clergymen regardless of the need to undertake them
6. One must emulate a qualified clergyman who
 - A) is mature and knowledgeable

- B) is mature, knowledgeable, and faire
- C) is matures, knowledgeable, fair, and a man
- D) is a man, mature, wise, Shiite believing in twelve Imams, a legitimate child, alive, and fair, and according to caution, ordinary people must not be more knowledgeable than him

7. A “fair” person is one who

- A) with justice, performs those worked which are incumbent
- B) is not a tyrant
- C) is a man, wise, and mature
- D) All of the above choices are correct

8. “Justice” as a second nature means

- A) a state of mind which makes Men obey as well as quit sins
- B) a state of mind which makes Men to do good things
- C) a state of mind which internally makes men to evaluate
- D) None of the above choices is correct

9. The sign of “justice” in Men is that

- A) they do not do any wrong at all
- B) they do not commit a sin at all
- C) if one asks their neighbors or those who socialize with them about them, they do not say anything but confirming their goodness
- D) All of the above choices are correct

10. “The most knowledgeable” means

- A) his knowledge is more than others
- B) he must be more knowledgeable person in understanding God’s orders than his contemporary clergymen
- C) his piety and virtues are more than others
- D) None of the above choices is correct

11. How can the most knowledgeable clergyman be identified?

- A) One must make sure of that, for example, being a man of knowledge, the identifier can identify the most knowledgeable clergyman
- B) Two knowledgeable and fair persons who can identify the most knowledgeable clergyman confirm his being the most knowledgeable clergyman, on the condition that their statements are not objected or rejected by two other knowledgeable and fair persons
- C) By the statements and confirmations of those who are men of knowledge, one can make sure that someone is the most knowledgeable clergyman
- D) All the above choices are correct

12. If identifying the most knowledgeable clergyman is difficult, ...
- A) the duty of identifying is denounced and emulation becomes obviated
 - B) the identifier can act according to his or her identification
 - C) the identifier can emulate someone who is not more knowledgeable than others or his objection to the fatwas of others is not clear
 - D) All of the above choices are correct
13. How many ways does obtaining the fatwa have and what are they?
- A) It has only one way: hearing the fatwa from the qualified clergyman himself
 - B) It has two ways: hearing the fatwa from the qualified clergyman himself and the other is the knowledgeability of the obtainer himself
 - C) It has three ways: hearing the fatwa from the qualified clergyman himself; hearing the fatwa from two fair persons; hearing the fatwa from a trustworthy person
 - D) It has four ways: hearing the fatwa a form the qualified clergyman himself; hearing the fatwa from two fair persons; hearing the fatwa from a trustworthy person; seeing the fatwa in the qualified clergyman's essay, in case one is sure of the correctness of that essay
14. As long as one does not make sure that the fatwa of the qualified clergyman has been changed, he or she acts according to what has been written in the essay, and if he or she presumes that the fatwa of the qualified clergymen has been changed, searching
- A) can is not needed and necessary
 - B) it is incumbent for him or her is incumbent
 - C) can Is needed and necessary
 - D) Cannot is impossible
15. if one presumes that the fatwa of the qualified clergyman has been changed,
- A) searching for the fatwa is incumbent for him or her
 - B) Searching for the fatwa is needed or necessary
 - C) Searching for the fatwa is not needed or necessary
 - D) None of the above choices is correct
16. If the most knowledgeable clergyman issues a fatwa on a subject, the one who emulates him
- A) can refer to another qualified clergyman for asking about that fatwa
 - B) Cannot emulate the most knowledgeable clergyman on that fatwa
 - C) by caution, he or she cannot act, according to another qualified clergyman's fatwa on that fatwa

D) By recommended (but not necessary) caution, he or she cannot act according to another qualified clergyman's fatwa on that fatwa

17. If the most knowledgeable clergymen do not issue a fatwa on a subject, saying that caution requires that something must be acted in such and such way ...

A) the emulator must either act according to that caution called "incumbent caution", or he or she must act according to the fatwa of a clergyman whose knowledge is less than the most knowledgeable clergyman and more than the other clergymen

B) the emulator must either act according to that caution called "incumbent caution", or he or she must act according to the fatwa of a clergyman whose knowledge is less than the most knowledgeable clergymen and more than the other clergymen, if the most knowledgeable clergymen says that a subject is problematic or is needs more thought

C) the emulator has no duties to emulate on that subject

D) Choices A and B are correct

18. If the most knowledgeable clergyman proceeds with caution after he has issued a fatwa, ...

A) this caution is called incumbent caution

B) this caution is called recommend (but not necessary) caution

C) the emulator is merely permitted to act according to that caution

D) the emulator has no duties on this subject and emulation on this subject is prevented

19. If a qualified clergyman, whom is emulated by Men, passes away, ...

A) emulating him is prevented and Men must act according to their recognition and identification on issues

B) One must emulate a living qualified clergyman

C) one must emulate a living qualified clergymen, but if a qualified clergyman, whom is emulated by Men, or Men have learned a subject from him and are required to act according to his fatwa on a subject, passes away, and if Men has not acted according to a living qualified clergyman, and they can also act according to the fat was of the dead qualified clergyman on other subjects

D) Choices B and C are correct

20. If a qualified clergyman, whom is emulated by men, passes away, ...

A) the emulator must emulate a living qualified clergyman

B) the emulator must emulate a living qualified clergyman, but if the dead qualified clergyman, whom had been emulating by the emulator, is more knowledgeable than the other living qualified clergymen, the emulator must

continue emulating the fatwas of the dead qualified clergyman and this emulation, according to caution, is incumbent for him or her; and if the living qualified clergyman is more knowledgeable than the dead one, referring to the living qualified clergyman is incumbent for the emulator

C) Choices A and B are correct

D) None of the above choices is correct

21. If the emulator acts according to the fatwa of a qualified clergyman and after the clergyman's death, acts according to the fatwa of a living qualified clergyman on the same subject, the emulator again act according to the fatwa of the dead qualified clergyman.

A) is permitted

B) it is incumbent for the emulator to act

C) is not permitted

D) it is impunable for the emulator to act

22. If the living qualified clergyman does not issue fatwa and proceeds with caution on a subject and the emulator acts according to that caution for a while, the emulator again act according to the fatwa of the dead qualified clergymen on that subject.

A) is not permitted to

B) it is impunable for the emulator to

C) is permitted to

D) it is incumbent for the emulator to

23. The issues which are often needed by Men, ...

A) are incumbent for Men to learn

B) are emphatically recommended (but not necessary) for Men to learn

C) are impunable for men to learn

D) are permissible for Men to learn

24. If men do not know the answer to a question and they do not know the fatwa of the most knowledgeable clergyman to that question as well, ...

A) the emulators can refer to a non – knowledgeable clergyman, if the objection of the fatwa of the non – knowledgeable clergyman or the objection of the fatwa of the knowledgeable clergyman is not clear, or the fatwa of the non – knowledgeable clergyman proceeds with caution.

B) the emulators are permitted to act their duties according to caution

C) Choices A and B are correct

D) None of the above choices is correct

25. If someone says the fatwa of a qualified clergyman to another person, and the fatwa of that qualified clergyman is later changed, ...

- A) the sayer must inform the hearer later
- B) the sayer does not need to inform the hearer that the fatwa has been changed
- C) Choices A and B are correct
- D) None of the above choices is correct

26. If someone says the fatwa of a qualified clergyman to someone else and later on, the sayer recognizes that he has made a mistake in transferring the fatwa to the hearer,

- A) the sayer must correct his mistake, if possible
- B) the sayer has got no duties at all
- C) the sayer must perform the correct deeds instead of the hearer
- D) None of the above choices is correct

27. If a duty – bound person performs his or the duties and actions without emulation, this is correct in case that

- A) his or her duties and actions must have been performed according to reality
- B) if his or her duties and actions have been performed liturgically, they have performed them for closeness to God
- C) Choices A and B are correct
- D) None of the above choices is correct

28. If a duty – bound person performs his or her duties and actions without emulation, this is correct in case that their duties and action have been performed according to reality, and the way of obtaining this accordance with reality is that ...

- A) he or she obtain knowledge later, a kind of knowledge which is in accordance with reality
- B) he or she must refer to a qualified clergyman whom must be emulated
- C) Choices A and B are correct
- D) None of the above choices is correct

The Emulative Orders Tests of Grand Ayatollah Sheikh Naser Makarem Shirazi's Practical Essay

1. Religious principles
 - A) must be emulated
 - B) Can be emulated
 - C) no Muslim can emulate religious principles
 - D) All of the above choices are correct
2. The truth of emulating religious orders is of ...
 - A) emulating religious principles
 - B) merely acting according to caution
 - C) practical reference to the orders of a qualified clergymen, that is, the emulator must condition his or her performance to the orders of the qualified clergyman
 - D) All of the above choices are correct
3. The qualified clergyman, whom is emulated by the emulator, must have the following characteristics:
 - A) He must be a man, mature, a Shiit believing in the twelve Imams, a legitimate child, fair and living (according to the incumbent caution)
 - B) He must be mature, a legitimate child, and fair
 - C) He must a Shiit believing in the twelve Imams, a legitimate child and fair person
 - D) He must be both knowledgeable and fair
4. A "fair" person is the one who ...
 - A) acts according to recommended (but not necessary) things
 - B) has a god faring nature which prevents him from committing deadly sins or insistence on committing venial sins
 - C) quits disapproved but not forbidden things
 - C) All of the above choices are correct
5. In issues on which the qualified clergymen disagree
 - A) emulating these issues is invalidated
 - B) emulating one of the qualified clergymen will suffice
 - C) the emulator must act according to caution
 - D) the emulator must emulate the most knowledgeable clergyman
6. The most knowledgeable clergyman is identified by three ways:
 - A) The one who is a man of knowledge can identify the most knowledgeable clergyman

- B) Two fair and men of knowledge must inform the person, on the condition that two other knowledgeable men do not testify contrary their sayings
- C) The most knowledgeable clergyman is so famous among men of knowledge that one makes sure of his being the most knowledgeable clergyman
- D) All of the above choices are correct

7. Which one of the following ways is not the way of becoming aware of the fatwa of the qualified clergyman?

- A) Hearing the fatwa from the qualified clergyman himself or seeing the qualified clergyman's handwriting, or seeing his fatwa in a valid authentic essay
- B) Hearing the qualified clergyman's fatwa from someone who is trustworthy
- C) The qualified clergymen's being famous among people so that this fame guarantees certainty
- D) None of the above choices is correct

8. If the emulator presumes that the fatwa of the qualified clergyman has been changed, ...

- A) he or she must become aware of the new fatwa and then acts upon it
- B) the emulator can act according to the previous fatwa and searching is not needed
- C) he or she has no more duties for emulating on this matter
- D) All of the above choices are correct

9. If the qualified clergyman issues a fatwa or says: "It is seemingly so...", or "it is more powerful to say ...", these statements are considered to be "fatwas" and ...

(Question Nine

- A) the emulator must act upon them
- B) the emulator can either act upon caution or refer to another qualified clergyman
- C) the emulator must either act upon them or refer to another qualified clergyman
- D) the emulator has got the option either to act or not to act upon them

10. In cases in which the qualified clergyman says: "It needs more thought", or "This issues are problematic",

- A) the emulator has got the option either to act or not to act upon them
- B) the emulator can merely act upon these fatwas
- C) the emulator can either act upon them according to caution or refer to another qualified clergyman
- D) All of the above choices are correct

11. Where the qualified clergyman has not got an explicit fatwa, and instead of that says: "On this issue, the emulator must cautiously act upon it", ...

A) This caution is called “incumbent caution” and the emulator must either act upon it or refer to another qualified clergyman

B) In this case, the emulator cannot emulate the qualified clergyman

C) In this case, the emulator cannot refer to another qualified clergyman

D) In this case, the emulator has no duties

12. Whenever the qualified clergymen, whom is emulated by the emulator, passes away ...

A) the emulator cannot emulate him any more

B) the emulator can continue emulating him, and if the clergymen is the most qualified one, the emulator can emulate him on the condition that he has acted upon his fatwa, or has at least taken his fatwa to act upon

C) Only if the qualified clergyman is the most knowledgeable one, the emulator can continue emulating him

D) None of the above choices is correct

13. Acting upon the fatwa of a dead qualified clergyman is initially ...

A) not problematic

B) not permitted, unless the dead clergyman is the most knowledgeable one

C) not permitted, even though the dead clergyman is, according to incumbent caution, the most knowledgeable one

D) Permitted

14. Anyone learn the issues that he or she usually need them, or knows how to act upon them cautiously.

A) must

B) is recommended (but not necessary) to

C) may

D) None of the above choices is correct

15. If the emulator comes across a problem for which he or she does not the order

A) he or she can act upon it cautiously

B) he or she must wait until they have access to a qualified clergyman, be for it is too late

C) he or she must act upon the likelihood of the correctness of the problem and later asks a qualified clergyman on that problem, and if it conformed to the fatwa of the qualified clergyman, it is correct, otherwise, he or she must perform their duties again

D) All of the above choices is correct

16. Whenever someone who has performed his or her duties without emulation for a while, emulates later or emulates a qualified clergyman without sufficient investigation ...

A) the emulator must perform his or her duties again

B) if the previous performances of the emulator conform to the fatwas of this qualified clergyman, their performances are correct, otherwise they must be performed again

C) his or her performances are correct and they suffice

D) his or her performances are correct, but they must perform their duties again

17. Whenever someone has quoted the fatwa of a qualified clergymen wrongly ...

A) he or she must quote it later, after they have been informed of the correct statements

B) If he sayer has quoted the fatwa from the pulpit in a mosque or in a meeting place, he or she must repeat the correct quotation later in these place in order to get the audience out of misunderstanding

C) Choices A and B are correct

D) the sayer has no responsibilities

18. Defying the orders of a qualified clergyman means:

A) Changing the emulation from one qualified clergyman to the other

B) Defying is not permissible, according to incumbent caution, unless the second qualified clergyman is more knowledgeable

C) If the act of defiance has been done without investigation, the emulator must refer to the first qualified clergyman having been defied

D) All of the above choices are correct

19. If the emulator defies a qualified clergyman and turns to another qualified clergyman,

A) the emulator needs not to perform his or her previously done duties again

B) it is incumbent for the emulator to perform his or her previously done duties again

C) in general, defiance is absolutely not possible and permitted

D) None of the above choices is correct

20. Whenever the fatwa of a qualified clergyman is changed,

A) the emulator must act upon the new fatwa

B) the emulator's previously performed duties, according to the former fatwa, are correct and they do not need to perform their duties again

C) the emulator's previously performed duties, according to the former fatwa, become invalid and they must perform their duties again

D) the emulator's previously performed duties, according to the former fatwa, are valid and correct, but they must perform their duties again as well

21. Whenever two qualified clergymen have equal knowledge,

A) the emulator is permitted to emulate one in some issues and emulate the other in other issues

B) the emulator is not permitted to emulate one or the other

C) the emulator is permitted to emulate only one of them

D) in this condition, emulation is not permitted at all

22. Issuing a fatwa and commenting on religious issues on the part of someone who is not a qualified clergyman, that is, he is not able to infer orders from their reasons and evidence,

A) is disapproved but not unlawful

B) is impunable

C) is religiously prohibited

D) is of no problem

The Emulative Orders Tests of Grand Ayatollah Sheikh Hussain Mazaheri's Practical Essay

1. A Muslim must the religious principles
 - A) trust
 - B) emulate
 - C) have faith in
 - D) All of the above choices are correct
2. A Muslim must regarding non – necessary orders
 - A) be himself a qualified clergyman in order to infer the orders from reasons
 - B) emulate a qualified clergyman
 - C) cautiously act upon his duties so that he makes sure that he has performed his duties
 - D) All of the above choices are correct
3. One must emulate a qualified clergyman who
 - A. is a Sheikh, that is, he must be older than his contemporary qualified clergymen
 - B) is the most knowledgeable clergyman of all, that is, he must be the most knowledgeable in understanding the orders of God
 - C) must both live in the same place as the emulator and speaks the same language as the emulator
 - D) None of the above choices is correct
4. One must emulate a qualified clergyman who is the most knowledgeable clergyman as well as being
 - A) a man, mature, wise, Shiite believing in the twelve Imams, a legitimate child, fair and is not materialistic
 - B) mature, wise, Shiite, a legitimate child and faire
 - C) mature, Shiite, a legitimate child and fair
 - D) knowledgeable and fair
5. A fair person is someone who
 - A) is a benefactor
 - B) is both mature and wise
 - C) has turned the justice and the faith in God into a habit, so that these features prevent him from committing sins
 - D) None of the above choices is correct
6. The sign of “being fair” is that
 - A) if asked of those who socialize with him, they confirm his piety
 - B) he is both a benefactor and wise

C) he is a ascetic man

D) All of the above choices are correct

7. If a duty – bound emulator is going to be considered to be a qualified clergyman,

A) he must have the most knowledgeable clergyman's essay and have acted upon the clergyman's fatwa

B) he does not need to have an essay; the emulator must only have acted upon the fat was of the most knowledgeable clergyman

C) the emulator needs to have the most knowledgeable clergyman's essay, even if the emulator has not acted upon the fatwas of the clergyman

D) to such an extent that the emulator undertakes the task of emulating the clergyman, he is considered an emulator of the clergyman; and he does not need to have the clergyman's essay in order to realize the emulation; he also does not need to have acted upon the clergyman's fatwa

8. The qualified clergyman and the most knowledgeable clergyman are identified by three ways

A) One must be knowledgeable him or herself in order to identify them

B) A trustworthy knowledgeable man, who is able to identify them, must confirm their knowledgeability and qualifications

C) Some men of knowledge, who are able to identify them, must confirm their knowledgeability and qualifications, on the condition that their statements and confirmations are assuring

D) All of the above choices are correct

9. Which one of the following cases is NOT a way of obtaining the fatwa of a qualified clergyman?

A) Hearing the fatwa from the qualified clergyman himself

B) Hearing the fatwa from a trustworthy person

C) Seeing the fatwa in the qualified clergyman's essay

D) None of the above above choices is correct

10. One cannot make sure that the fatwa of the qualified clergyman has been changed unless

A) he or she can act upon what has been written in the qualified clergyman's essay

B) he or she presumes that the fatwa has been changed; in this case, searching for the fatwa is not needed

C) Choices A and B are correct

D) None of the above choices is correct

11. If the most knowledgeable clergyman issues a fatwa on a subject, the emulator of that clergyman

- A) has got the option either to act or not to act upon that fatwa
- B) Cannot act upon another qualified clergyman's fatwa on that subject
- C) Can refer to another qualified clergyman's fatwa on that subject
- D) None of the above choices is correct

12. If the most knowledgeable clergyman does not issue a fatwa on a subject, but says: "This problem must be acted upon cautiously", or says: "This problem is problematic" or "It needs more thought"

- A) the emulator cannot refer to another qualified clergyman
- B) the emulator must merely act upon the clergyman's caution
- C) the emulator must either act upon "incumbant caution", or act upon the fatwa of a qualified clergyman whose knowledge is less than the most knowledgeable clergyman and more than other qualified clergymen.
- D) the emulator can only refer to another qualified clergyman on that subject

13. If the most knowledgeable clergyman orders "caution" after he has issued the fatwa on a subject

- A) his emulator cannot act upon another qualified clergyman's fatwa on that subject
- B) this caution is called "recommended but not necessary caution"
- C) the emulator must either act upon that fatwa or act upon the caution issued after the fatwa
- D) All of the above choices are correct

14. One Emulate a living qualified clergyman

- A) is recommended (but not necessary)
- B) must
- C) It is religiously prohibited to
- D) It is disapproved but not unlawful to

15. One must emulate a living qualified clergyman and if the qualified clergyman, whom is emulated passes away

- A) One can still continue emulating him on all problems, although the emulator has not acted upon any of his fat was
- B) the emulator can still continue emulating him on the condition that the emulator has acted upon all his fat was
- C) the emulator cannot continue emulating him anymore
- D) the emulator can only continue emulating him on the problems which he has formerly acted upon

16. If the qualified clergyman, who is emulated by his emulators, passes away, to continue emulating him

A) is incumbent

B) is religiously prohibited

C) is permissible, not incumbent, even though the dead qualified clergyman had been the most knowledgeable clergymen all

D) is not permissible

17. If the emulator has acted upon the fatwa of a qualified clergyman on a problem, and after the clergyman's death, the emulator acts upon the fatwa of a living qualified clergyman on the same problem,

A) it is no problem if the emulator refers again to the fatwa of the dead qualified clergyman

B) the emulator cannot act upon the fatwa of the dead qualified clergyman again

C) the emulator can again act upon the fatwa of the dead qualified clergyman

D) None of the above choices is correct

18. If the living qualified clergyman does not issue a fatwa on a problem, being cautious on that problem and the emulator acts upon that caution for a while,

A) the emulator can again act upon the fatwa of a qualified clergyman who has passed away

B) the emulator cannot refer again to that fatwa

C) the emulator cannot at all refer to a dead qualified clergyman on cautious problems of a living qualified clergyman

D) All of the above choices are correct

19. Those problems and issues which are often needed by Men, ...

A) it is incumbent for him or her to learn

B) it is recommended but not necessary for him or her to learn

C) it is impunable for him or her to learn

D) None of the above choices is correct

20. If one comes across a problem for which he or she does not know the answer,

A) he or she must wait until they obtain the fatwa of the most knowledgeable clergyman for that problem

B) he or she must act upon caution if caution is possible

C) if he or she cannot wait, they must emulate a non – knowledgeable person, and if they have not access to a non – knowledgeable person, they must inquire about

the problem, and if, after inquiry, the answer happened to be contrary to reality or the statements of a qualified clergymen, he or she must perform their duties again

D) All of the above choices are correct

21. If someone says the fatwa of a qualified clergyman to someone else and after saying it, he recognizes that the fatwa has been changed,

A) it is necessary that the sayers informs the hearer that the fatwa has been changed

B) it is not necessary that the sayers informs the hearer that the fatwa has been changed

C) Choices A and B are correct

D) None of the above choices is correct

22. If somebody says the fatwa of a qualified clergymen to somebody else and after saying it, he recognizes that he has made a mistake in saying the fatwa,

A) the sayers must say the correct fatwa to the hearer, if possible

B) the sayers does not need to say that he has said the fatwa wrongly

C) the sayers has no duties

D) it is recommended but not necessary that the sayers says the correct fatwa

23. If a duty – bound person has been acting his actions without emulation,

A) he or she does not have any duties for that time period and has no duties to emulate as well

B) he or she must after that time period emulate a living and the most knowledgeable clergyman and considers all their previously done actions correct

C) he or she is committed to perform all the previously done actions again, emulating the most knowledgeable clergyman in the meantime

D) All of the above choices are correct

24. If the most knowledgeable clergyman has got no fatwas or one does not have access to his fatwas,

A) the emulator must act upon the fatwa of a qualified clergyman whose knowledge is less than the most knowledgeable clergymen's and more than the knowledge of other qualified clergymen

B) the emulator has no duties to ask about the fatwa

c) the emulator must act according to his or her recognition

D) None of the above choices is correct

25. In non – religious jurisprudential subordinate affairs such as paying the canonical funds

- A) one cannot refer to the most knowledgeable clergyman or the religious source of authority; instead, referring to a completely qualified clergyman will suffice
- B) the emulator has no duties on this
- C) the emulator can only refer to the religious source of authority
- D) All of the above choices are correct

The Emulative Orders Tests of Grand Ayatollah Sheikh Yousef Sanei's Practical Essay

1. A Muslim Religious principles.
 - A) must emulate
 - B) emulating religious principles is permissible
 - C) must make sure of
 - D) all of the above choices are correct
2. Emulation of orders means
 - A) emulation of religious orders
 - B) merely acting upon caution
 - C) acting upon the order of a qualified clergyman
 - D) All of the above choices are correct
3. One must emulate a qualified clergyman who
 - A) is a amature man, wise, a Shiite believing in the twelve Imams, a legitimate child, living, fair, and according to caution is not materialistic, and is knowledgeable
 - B) is a wise man, a Shiite believing in the twelve Imams, a legitimate child, living and fair
 - C) a mature, wise, a Shiite and fair
 - D) is a knowledgeable and fair man
4. Being the most knowledgeable on the part of the clergymen means
 - A) he must be a Sheikh and older than the other clergymen
 - B) he must be more knowledgeable than the others, that is, he must be more knowledgeable in understanding the order of God than the other clergymen
 - C) he must be a pious man
 - D) None of the above choices is correct
5. One can identify the qualified clergyman and the most knowledgeable clergyman by three ways
 - A) One makes sure that he is qualified or the most knowledgeable clergyman
 - B) Two learned fair men who can identity the qualified and the most knowledgeable clergyman must confirm their qualification s on the condition that two other learned men do not object to their confirmations
 - C) Some people who are men of knowledge can identify the qualified and most knowledgeable clergymen; also, from their statements which confirm the clergymen, one must make sure that such and such clergymen are qualified and the most knowledgeable

D) All of the above choices are correct

6. Which one of the following cases is NOT the way of obtaining the fatwa of a qualified clergyman?

A) Hearing the fatwa from the qualified clergyman himself or hearing the fatwa from two fair persons who can quote the fatwa of the qualified clergyman

B) Hearing the fatwa from someone who is trustworthy and honest

C) Seeing the fatwa in the essay of the qualified clergyman in case that one is sure of the correctness of the essay

D) None of the above choices is correct

7. If one presumes that the qualified clergymen's fatwa has been changed, ...

A) He needs to become aware of the new fatwa issued by the same qualified clergyman

B) Searching for the new fatwa is not necessary

C) The emulator has no duties for emulating

D) All of the above choices are correct

8. If the most knowledgeable clergymen issues a fatwa on a problem, ...

A) the emulator has got the option either to act or not to act upon that fatwa

B) the emulator of that clergyman, that is, the one who emulates the most knowledgeable clergymen, cannot act upon the fatwa of other qualified clergymen

C) the emulator can refer to another qualified clergyman for that fatwa

D) None of the above choices is correct

9. If the qualified clergyman says: "This problem must be cautiously done", or "This problem needs more thought", or "This problem is problematic", ...

A) the emulator has got the option either to act or not to act upon the qualified clergymen's sayings

B) acting upon the qualified clergyman's sayings must be considered as being recommended (but not necessary) caution

C) the emulator must either act upon this incumbent caution or, according to caution, must act upon the fatwa of a qualified clergyman whose knowledge is less than the knowledge of the most knowledgeable clergyman and more than the knowledge of other qualified clergymen

D) the emulator is inevitably duty-bound to act upon the issued fatwa

10. If after issuing two fatwas on two problems, the most knowledgeable clergyman uses caution,

A) the emulator can on that problem refer to the fatwa of another qualified clergyman

B) the emulator cannot on that problem refer to the fatwa of another qualified clergyman

C) this caution is called “the incumbent caution”

D) the caution after issuing the fatwa is not called the recommended (but not necessary) caution

11. Emulating a dead qualified clergyman is initially

A) of no problem

B) Permissible

C) not permissible

D) disapproved but not unlawful

12. Continuing emulating a dead qualified clergyman ...

A) is not problematic and continuing emulating a dead qualified clergyman must be ordered by a living qualified clergyman

B) is incumbent

C) is religiously prohibited

D) is problematic any way

13. One who has acted upon the fatwas of a qualified clergyman on some problems, ...

A) can continue emulating a dead qualified clergyman only on the same problems

B) cannot continue emulating a dead qualified clergyman

C) Can, after the death of the qualified clergyman, emulate him on all the problems even on the problems to which he has not acted upon

14. If the emulator acts upon the fatwa of a qualified clergyman on a problem, and after the death of the qualified clergyman, acts upon the fatwa of a living qualified clergyman on the same problem,

A) referring to the fatwa of the qualified clergyman, who is dead, is not problematic

B) the emulator cannot again act upon the fatwa of the dead qualified clergyman

C) Choices A and B are correct

D) None of the above choices is correct

15. It is for a person to learn the problems which he or she often needs.

A) recommended (but not necessary)

B) incumbent

C) impunable

D) disapproved but not unlawful

16. If one comes across a problem for which they do not know the answer,

A) he or she must wait until they obtain the fatwa of the most knowledgeable clergyman

B) he or she must act upon "Caution", if possible

C) if acting upon "caution" is not possible, and if upon performing the action, he or she is not inhibited, they can perform the action, and if it turned out that the order has been contrary to reality or the saying of a qualified clergyman, they must perform the action again

D) All of the above choices are correct

17. If someone says the fatwa of a qualified clergyman to someone else, and after saying that the sayer recognizes that the fatwa of that the fatwa of that qualified clergyman has been changed,

A) the sayer must inform the hearer that the fatwa has been changed

B) the sayer does need to inform the hearer that the fatwa has been changed

C) the sayer has a duty to definitely inform the hearer that the fatwa has been changed

D) All of the above choices are correct

18. If someone says the fatwa of a qualified clergyman to someone else, and after having said that he or she recognizes that they have said the fatwa wrongly to the hearer,

A) the sayer must correct his or her saying as much as possible

B) the sayer has no duties

C) the sayer does not need to correct his or her saying

D) None of the above choices is correct

The Emulative Orders Tests of Grand Ayatollah Sheikh Abdullah Javdi Amoil's Practical Essay

1. Islam has religious subdivisions such as prayer and fast. as well as
 - A) religious principles which must be emulated
 - B) religious principles such as belief in a single God and prophet hood and which must be emulated
 - C) The necessary orders of religious subdivisions such as the incumbency of prayer must not be emulated
 - D) All of the above choices are correct
2. Emulating religious orders means....
 - A) emulating religious principles
 - B) merely acting upon the caution
 - C) Committing to acting upon the fatwa of a qualified clergyman
 - D) All of the above choices are correct
3. A religious source of authority must be one who
 - A) is a living man, mature, wise, a man, a Shiite believing in the twelve Imams, a legitimate child and fair and is the most knowledgeable qualified clergyman in understanding the orders of God, drawn on religious sources, and no qualified clergyman is more knowledgeable than him and he, according to incumbent caution, is not materialistic
 - B) is a mature man, wise, a Shiite and a legitimate child
 - C) is a mature man, wise, a Shiite and a legitimate child
 - D) is both knowledgeable and fair
4. To issue a permit of women's emulation of a qualified clergyman who is the most knowledgeable of all

 - A) is religiously prohibited
 - B) is not unlikely
 - C) is not permitted
 - D) All of the above choices are correct

5. Being the most knowledgeable of all and being the religious source of authority are proved by three ways:
 - A) First: one who is expert in religious matters must make sure of them
 - B) Second: two fair and qualified clergymen who are expert in identifying clergymen testify; and in the case two other fair and qualified clergymen who are expert in identifying clergymen do not bear witness contrary to their testaments

C) Third: Some of the qualified clergyman who are expert in identifying clergymen confirm someone's being the most knowledgeable of all and one makes sure of their statements, besides proving being the most knowledgeable and qualified clergymen by a knowledgeable and well – informed man of whose statements one makes sure is not unlikely

D) All of the above choices are correct

6. Which one of the following cases proves the correctness of the fatwa of a religious source of authority?

A) There is no way for proving the correctness of the fatwa of a religious source of authority at all

B) One, through his or her knowledge, makes sure that the fatwa of a religious source of authority has been correct; hearing the fatwa from the religious source of authority himself; seeing the fatwa in the essay of the religious source of authority; the answer to asking for a fatwa is correct; hearing the fatwa from a well – informed man

C) The testaments of two fair witnesses

D) Choices B and C are correct

7. In case of the probability of the destruction of some of the conditions of emulation, or the probability of the fatwa of a qualified clergyman being changed,

A) the emulator can act upon the qualified clergyman's previous fatwa, but searching for the new fatwa is also needed

B) the emulator can act upon the qualified clergyman's previous fatwa, but searching for the new fatwa is not needed

C) Choices A and B are correct

D) None of the above choices is correct

8. If the religious source of authority issues a fatwa on an issue ...

A) his emulator can refer to the fatwa of another qualified clergyman on that issue

B) his emulator cannot act upon the fatwa of another qualified clergyman on that fatwa

C) the emulator has got the option either to act or not to act upon that fatwa

D) All of the above choices are correct

9. If the religious source of authority does not issue a fatwa on an issue and adopts caution instead, and if the religious source of authority says: "This problem needs more thought: or says: "This problem is problematic",

A) his emulator can act upon the fatwa of another qualified clergyman who is more knowledgeable than the other clergymen

- B) his emulator cannot refer to another qualified clergyman
- C) this is called “recommended (but not necessary) caution” and the emulator can quit performing actions
- D) None of the above choices is correct
10. If the religious source of autotypy issues a fatwa on an issue, adopting caution before or after that ...
- A) this caution is called “incumbent caution”
- B) this is called “recommended (but not necessary) caution and the emulator cannot act upon the fatwa of another qualified clergyman unless the fatwa of the latter qualified clergyman is nearer to caution
- C) Choices A and B are correct
- D) None of the above choices is correct
11. Emulating a dead qualified clergyman initially
- A) is of no problem
- B) is distinct
- C) is not permitted
- D) None of the above choices is correct
12. Continuing emulating a dead qualified clergyman....
- A) is not problematic and this must be done according to the fatwa of a living qualified clergyman whether the emulator has acted upon that or not
- B) is problematic
- C) is not distinct
- D) All of the above choices are correct
13. If the dead qualified clergyman had been the most knowledgeable of all
- A) it is incumbent for the emulator to disobey his fatwas
- B) continuing emulating his fatwas is not distinct
- C) it is cautiously incumbent for the emulator to continue emulating him
- D) None of the above choices is correct
14. If the living qualified clergyman is the most knowledgeable of all
- A) disobeying his fatwas becomes recommended (but not necessary)
- B) disobeying from the dead qualified clergyman to the living qualified clergyman is incumbent
- C) continuing emulating the living qualified clergyman is incumbent
- D) All of the above choices are correct
15. If the emulator acts upon the fatwa of a religious source of authority in an issue and after the religious source of authority dies, the emulator acts upon the fatwa of a living absolute clergyman on the same issue,

A) the emulator cannot act upon the fatwa of the dead religious source of authority again unless the living absolute clergyman has adopted caution on that issue and the emulator has acted upon that accordingly

B) referring to the fatwa of the dead religious source of authority is not problematic any way

C) referring to the fatwa of the dead religious sources of authority is permissible

D) None of the above choices is correct

16. The emulator must learn the issues he or she needs.

A) This act is recommended (but not necessary)

B) This act is necessary

C) This act is impunable

D) All of the above choices are correct

17. If the emulator comes across an issue for which he or she does not know the fatwa of their religious source of authority,

A) he or she must if possible wait until the fatwa of their religious source of authority becomes clear

B) if he or she cannot wait for the fatwa to become clear, they must act upon caution if possible

C) if there is no possibility of caution, he or she must finish their acts in case if they cannot do the obligatory act

D) All of the above choices are correct

18. If somebody says the fatwa of the religious source of authority to the emulator of that source of authority correctly, and after saying the fatwa, the sayer recognizes that the fatwa has been changed,

A) the sayer must inform the emulator that the fatwa has been changed

B) it is not necessary for the sayer to inform the emulator that the fatwa has been changed

C) Choices A and B are correct

D) None of the above choices is correct

19. If someone makes a mistake in quoting the fatwa, ...

A) the sayer does need to inform the emulator

B) the sayer needs to inform the emulator if possible

C) in case of possibility, too, the sayer has no duties to inform the emulator about his making a mistake

D) All of the above choices are correct

20. If someone performs religious deeds and actions without emulating a qualified clergyman,

- A) his or her performances are accepted as religious duties
- B) his or her performances are accepted on the condition that they recognize that their performances have been done according to the reality or according to caution or according to the fatwa of a religious source of authority if he would have issued a fatwa, the emulator would act upon his fatwa, or according to the fatwa of a religious source of authority if he will now issue a fatwa, the emulator will act upon that fatwa now.
- C) all the emulator's acts are considered as being null and void and the emulator must perform their acts again
- D) All of the above choices are correct

The Emulative Orders Tests of Grand Ayatollah Sheikh Hussain Nouri Hamadani's Practical Essay

1. Learning the orders sent by God is
- A) incumbent
- B) one of the significant Islamic imperatives
- C) Choices A and B are correct
- D) emphatically recommended (but not necessary)
2. A Muslim
- A) must emulate the religious principles
- B) Can emulate the religious principles
- C) must totally believe in the religious principles
- D) All of the above choices are correct
3. In non – necessary orders of religion, a Muslim
- A) must be a qualified clergyman himself in order to infer the orders from reason
- B) must emulate a qualified clergyman, that is, they must follow a qualified clergyman's orders
- C) must act upon their duties by way of caution so that he or she makes sure that they have performed their duties
- D) All of the above choices are correct
4. Emulation in religious orders
- A) is not permissible
- B) is equal to acting upon the orders of a qualified clergyman
- C) is religiously forbidden
- D) is a recommend (but not necessary) act
5. A Muslim must emulate a qualified clergyman who
- A) is a man, a mature man, wise, a Shiite believing in the twelve Imams, a legitimate child, alive and fair
- B) is not, according to incumbent caution, a materialistic man
- C) is, according to the stronger view, the most knowledgeable of all in case the clergyman understands that his fatwas are objected by others unless the fatwa of a non – knowledgeable clergyman conform to canon
- D) All of the above choices are correct
6. The most knowledgeable clergyman is the one who
- A) is a Sheikh and is older than all his contemporary clergymen
- B) is the most knowledgeable of all in understanding the orders sent by God
- C) has the ability to infer and understand the orders sent by God

D) is a pious man

7. A qualified clergyman and the most knowledgeable clergyman are identified by a few ways

A) First: The Muslim him or herself makes sure of their knowledge ability, for instance, they must be men of knowledge

B) Two knowledgeable and fair persons who are able to identify the knowledge ability, confirm that a clergyman is qualified or the most knowledgeable on the condition that two other knowledgeable and fair persons do not object to their statement

C) Some people of knowledge who are able to identify qualified and the most knowledgeable clergymen and form whose statements one can make sure, confirm the knowledge ability of those clergyman

D) All of the above choices are correct

8. Which one of the following cases is NOT among the ways of obtaining the fatwa of the qualified clergyman?

A) Hearing the fatwa from the qualified clergyman himself or hearing the fatwa from two fair persons who quote the fatwa of the qualified clergyman

B) Hearing the fatwa from someone who is honest and trustworthy

C) Seeing the fatwa in the essay of the qualified clergyman in case that one makes sure of the correctness of the fatwa

D) None of the above choices is correct

9. As long as one does not make sure that the fatwa of a qualified clergyman has not been changed,

A) he or she can act upon what has been written in the essay of that qualified clergyman

B) he or she can only act upon what they have previously performed and they need to search for the rest

C) Choices A and B are correct

D) None of the above choices is correct

10. If the emulator presumes that the fatwa of the qualified clergyman has been changed,

A) the emulator must search for the fatwa

B) it is not necessary for the emulator to search for the fatwa

C) Searching for the fatwa is necessary and incumbent for the emulator

D) the emulator must disobey the fatwa

11. If the most knowledgeable clergyman issues a fatwa on a problem,

- A) the emulator of that clergyman can refer to another qualified clergyman on the same problem
- B) the emulator of that clergyman cannot refer to the fatwa of another qualified clergyman on the same problem
- C) the emulator of that clergyman has got the option to either act or not to act upon that fatwa on the problem
- D) All of the above choices are correct

12. If the most knowledgeable clergyman does not issue a fatwa on a problem and instead says: "The problem must be acted upon cautiously", ...

- A) the emulator of that clergyman can either act or not to act upon it
- B) the emulator of that clergyman has got the option either to act or not to act upon it
- C) the emulator of that clergyman cannot refer to another qualified clergyman
- D) the emulator must either act upon the incumbent caution or act upon the fatwa of another qualified clergyman, and by caution he or she must act upon the fatwa of a qualified clergyman whose knowledge is less than the most knowledgeable clergyman and more than the knowledge of other qualified clergymen

13. If after having issued a fatwa on a problem, the most knowledgeable clergyman says: "This problem must be acted upon with caution"

- A) the emulator of that clergyman cannot act upon another qualified clergyman's fatwa on the same problem unless the latter qualified clergyman's fatwa is nearer to caution
- B) the emulator of that clergyman must either act upon the fatwa of the most knowledgeable clergyman or must act upon the caution after the fatwa
- C) this caution is called "a recommended (but not necessary) caution"
- D) All of the above choices are correct

14. If the qualified clergyman, whom is emulated by an emulator, passes away, ...

- A) the emulator must definitely continue emulating him after his death
- B) the emulator must emulate a living qualified drayman
- C) the emulator must emulate a living qualified clergyman, but someone who has acted upon the fatwas of a qualified clergyman, after the clergyman's passing away can continue emulating the dead qualified clergyman on all subjects unless the living qualified clergyman is more knowledgeable than the dead qualified clergyman; in this case, referring to that living qualified clergyman is incumbent
- D) Choices B and C are correct

15. If the emulator acts upon the fatwa of a qualified clergyman on a problem and later, after the qualified clergyman has passed away, acts upon the fatwa of a living qualified clergyman, ...

A) the emulator cannot again act upon that fatwa according to the fatwa issued by the living qualified clergyman

B) it is no problem if the emulator refers to the fatwa of the living qualified clergyman

C) it is necessary for the emulator to disobey the fatwa of the living qualified clergyman

D) the emulator can again act upon the fatwa issued by the dead qualified clergyman

16. If the emulator acts upon the fatwa of a qualified clergyman and later, when the clergyman has passed away, acts upon the fatwa of a living qualified clergyman on the same problem, but the living qualified clergyman does not issue a fatwa on any problem and says: "This problem must be acted upon cautiously", and the emulator acts upon this caution for a while,

A) the emulator cannot refer to the fatwa issued by the dead qualified clergyman

B) the emulator cannot again act upon the fatwa issued by the dead qualified clergyman on the same problem

C) the emulator cannot again act upon the fatwa an issued by the dead qualified clergyman

D) All of the above choices are correct

17. It is for Men to learn issues which they often need.

A) recommended (but not necessary)

B) disapproved but not unlawful

C) incumbent

D) impunilbe

18. If one comes across a problem for which he or she does not the answer,

A) he or she can wait until they obtain the fatwa of the most knowledgeable clergyman

B) he or she must act upon caution if possible, and if acting upon caution is not possible, if after acting upon the caution, there will be no inhibition, he or she must inquire, and if it turned out that the fatwa has been contrary to reality or the statements of the qualified clergyman, he or she must do the action again

C) Choices A and B correct

D) None of the above choices is correct

19. If somebody says the fatwa of a qualified clergyman to somebody else, and if the fatwa has been changed,

A) it is not necessary for the sayer to inform the hearer that the fatwa has been changed

B) it is necessary for the sayer to inform the hearer that the fatwa has been changed

C) Choices A and B are correct

D) None of the above choices is correct

20. If after saying the fatwa of a qualified clergyman to somebody else, the sayer recognizes that he or she has said the fatwa wrongly,

A) the sayer must if possible correct him or herself

B) it is not necessary for him or her to correct him or herself

C) the duty – bound sayer has no duties

D) the duty – bound sayer has no duties at all

21. If a duty – bound person performs his or her duties without emulating for a while,

A) this is no problem

B) his or her performances are considered as being correct in case they come to understand that they have performed their duties according to their real duties

C) his or her perform them again

D) None of the above choices is correct

The Emulative Orders Tests of Grand Ayatollah Sheikh Wahid Khorasani's Practical Essay

1. One's beliefs in the religious principles of Islam must be based on
 - A) emulation
 - B) caution and the emulator can emulate them
 - C) knowledge and emulation, that is, following non – qualified persons without having knowledge about religious principles is invalidated
 - D) None of the above choices is correct
2. Emulation means
 - A) emulating religious principles
 - B) acting merely upon caution
 - C) acting upon the orders of a qualified clergyman
 - D) None of the above choices is correct
3. The statement of a qualified clergyman is a proof for the emulator that the qualified clergyman is
 - A) a man, wise, a Shiite believing in the twelve Imams, a legitimate child, alive and fair, and according to the incumbent caution is a mature man
 - B) wise, a Shiite believing in the twelve Imams, a legitimate child, fair and a mature man
 - C) a Shiite, a legitimate child, alive, fair and a mature man
 - D) Knowledgeable and a fair man
4. A “fair” person is the one who
 - A) acts upon the recommend (but not necessary) things
 - B) performs the actions which are incumbent, quitting the actions which are religiously prohibited; the indication of justice is that the mentioned man is seemingly a good person and if his neighbors are asked about him, they confirm his goodness
 - C) quits disapproved but not unlawful things
 - D) All of the above choices are correct
5. The most knowledgeable clergyman and the qualified clergyman can be identified by a few ways:
 - A) one makes sure of their knowledge ability
 - B) Two knowledgeable and fair persons who are able to identify them confirm their knowledgeability on the condition that two other knowledgeable and fair persons do not object their confirmations, and the most authentic identification

is made by someone who is trustworthy and well – informed in case one does not doubt his statements

C) Some men of knowledge who are able to identify them and from whose statements sureness is made

D) All of the above choices are correct

6. Which one of the following cases is not the way of obtaining the fatwa of a qualified clergyman?

A) Hearing the fatwa from the qualified clergyman himself or hearing the fatwa from two fair persons who quote the fatwa of that qualified clergyman

B) Hearing the fatwa from a person who is trustworthy and well – informed and one does not doubt his statements or one makes sure of his statements.

C) Seeing the fatwa in the essay of that qualified clergyman in case that one makes sure of the correctness of the essay

D) None of the above choices is correct

7., until one does not make sure that the fatwa of the qualified clergyman has been changed.

A) One can act upon the fatwa of a qualified clergyman, but if he or she presumes that the clergyman's fatwa has been changed, they must search for it

B) One can act upon the fatwa of a qualified clergyman and if he or she presumes that the fatwa of that clergyman has been changed, searching for the fatwa is not necessary

C) Choices A and B are correct

D) None of the above choices is correct

8. If the most knowledgeable clergyman issues a fatwa on a problem, the one whose duty is to emulate him,

A) has got the option either to act or not to act upon that fatwa

B) Cannot refer to the fatwa of another qualified clergyman on the same problem

C) Can refer to the fatwa of another qualified clergyman on the same fatwa

D) None of the above choices is correct

9. If the emulator presumes that the fatwa of the qualified clergyman has been changed, ...

A) it is incumbent for him or her to search for the fatwa

B) Searching for the fatwa is not necessary

C) Choices A and B are correct

D) None of the above choices is correct

10. If the most knowledgeable clergyman does not issue a fatwa on a problem, but instead says: “This problem must be acted upon caution”, or says: “This problem needs more thought”, or says: “Their problem is problematic”,

A) the emulator can either act or not act upon that

B) the emulator has got the option either to act or not to act upon that

C) the emulator cannot refer to the fatwa of another qualified clergyman

D) the emulator must either act upon the caution or act upon the fatwa of a qualified clergyman whose knowledge is less than the most knowledgeable clergyman and is more than the other qualified clergymen

11. If the most knowledgeable clergyman after or before issuing the fatwa, says: “caution must be observed”

A) the emulator cannot quit acting upon that caution

B) the emulator has the duty to observe that caution

C) the emulator can quit acting upon that caution which is called recommended (but not necessary) caution

D) the emulator can refer to the fatwa of another qualified clergyman

12. If a qualified clergyman, whom is emulated by the emulator, passes away and his being the most knowledgeable is proved to the emulator,

A) the emulator must still continue emulating him

B) in experimental issues in which the emulator has knowledge about the difference between the living and the dead clergymen, even in brief, it is necessary for the emulator to refer to the living clergyman

C) the emulator is not permitted to refer to the living clergyman

d) in case of acting upon the fatwa of the clergyman at the time when he was alive, the emulator can continue emulating the dead clergyman

13. If a qualified clergyman, whom is emulated by the emulator, passes away and his being the most knowledgeable is proved to the emulator,

A) the emulator must act upon the fatwa of the dead qualified clergyman as long as the most knowledgeable of the living qualified clergyman is not proved to the emulator, whether the emulator, in his time of living, was committed to act upon his fatwa or not or whether the emulator had acted upon his fatwa or not, and whether the emulator had learned his fatwa or not.

B) the emulator can continue emulating the dead qualified clergyman on the condition that the emulator had previously acted upon the dead clergyman’s fatwa

C) the emulator is permitted to continue emulating the dead qualified clergyman on the condition that the emulator had previously learned his issued fatwas

D) it is necessary for the emulator to refer to a living qualified clergyman and disobey acting upon the fatwas issued by the dead clergyman

14. If, on a problem, the emulator has had a duty to emulate the living qualified clergyman, ...

A) the emulator is permitted to refer again to the dead qualified clergyman

B) the emulator is not permitted to again emulate the dead qualified

C) Choices A and B are correct

D) None of the above choices is correct

15. It is for Men to learn the issues which they need to learn.

A) recommended (but not necessary)

B) impunable

C) incompliant

D) disapproved but not unlawful

16. if somebody says the fatwa of a qualified clergyman to somebody else, and later the sayer recognizes that the fatwa has been changed,

A) it is necessary for the sayer to inform the hearer that the fatwa has been changed

B) it is not necessary for the sayer to inform the hearer that the fatwa has been changed

C) Choices A and B are correct

D) None of the above choices is correct

17. If someone says the fatwa of a qualified clergyman to someone else and later, the sayer notices that he has said the fatwa wrongly,

A) the sayer must correct him of herself in case the objection to the required order is necessary and if possible

B) the emulator has no duties any way

C) Choices A and B are correct

D) None of the above choices is correct

18. A duty – bound person has been performing his or her duties without emulation; if their performances had been based on the reality or the fatwas of a qualified clergyman who must be emulated by them,

A) the above sentence is correct

B) the emulator must definitely perform their duties again

C) the emulator's performances are not correct and it is necessary for them to perform them again

D) All of the above choices are correct

**The Emulative Orders Tests of Grand Ayatollah Sheikh Jafar
Sobhani's Practical Essay**

1. A Muslim, in religious principles, must
 - A) emulate
 - B) act cautiously
 - C) make sure if they are not sure
 - D) All of the above choices are correct
2. Emulating religious orders means
 - A) emulating religious principles
 - B) emulating the recommended (but not necessary) acts
 - C) acting upon the fatwas of a qualified clergyman, that is, the emulator performs their duties according to the fatwa of a qualified clergyman
 - D) None of the above choices is correct
3. One must emulate a clergyman who is
 - A) a man, mature, wise, a Shiite believing in the twelve Imams, a legitimate child, alive, fair and is more knowledgeable than the other clergymen
 - B) a mature man, wise, a Shiite, a legitimate child, live and fair
 - C) a Shiite, a legitimate child, alive and fair
 - D) Knowledgeable and fair
4. The emulator of a qualified clergyman who cannot act cautiously,
 - A) it is not incumbent for him or her to emulate
 - B) it is incumbent for him or her to emulate a qualified clergyman
 - C) Conceal his religion in order to be safe from any danger of others
 - D) All of the above choices are correct
5. The most knowledgeable clergyman and the qualified clergyman are identified by three ways
 - A) One must make sure of their knowledgeability
 - B) A knowledgeable and fair person who is able to identify their knowledgeability should confirm their knowledgeability on the condition that another fair person do not object their statements; a trustworthy person can too confirm the know legibility of them
 - C) their knowledgeability is famous and recognized in scientific circles and one makes sure of their knowledge ability by the people who are in scientific circles
 - D) All of the above choices are correct
6. Which one of the following cases is Not considered as obtaining the fatwa of a qualified clergyman?
 - A) Hearing the fatwa from the qualified clergyman himself
 - B) Hearing the fatwa from a fair person who quotes the fatwa

C) Hearing the fatwa from someone who is honest and trustworthy; or referring to the essay of the qualified clergyman in case one makes sure of the correctness of the essay

D) None of the above choices is correct

7. If the most knowledgeable clergyman issues a fatwa on a problem, ...

A) the emulator is permitted to act or not to act upon that fatwa

B) the emulator of that qualified clergyman is not permitted to refer to the fatwa of another qualified clergyman on the same problem

C) the emulator is permitted to refer to another qualified clergyman

D) None of the above choices is correct

8. If the most knowledgeable clergyman does not issue a fatwa on a problem and instead says: "This problem must be acted upon caution",

A) this caution is called "the incumbent caution"

B) the emulator must adopt Two options: 1) he or she must act upon this caution, 2) he or she must act upon the fatwa of a qualified clergyman who is the most knowledgeable after the first clergyman

C) Choices A and B are correct

D) None of the above choices is correct

9. If the qualified clergyman, whom is emulated by Muslims, passes away,

A) the emulator must emulate a living qualified clergyman

B) in the problems he or she has learned, the emulator can continue emulating the dead qualified clergyman

C) in all the problems, the emulator can continue emulating the dead qualified clergyman

D) Choices A and B Are Correct

10. If the emulator on a problem has acted upon the fatwa of a qualified clergyman who has passed away, but after his death, acts upon the fatwa of a qualified clergyman who is alive,

A) the emulator cannot gain perform the action according to the fatwa issued by the dead qualified clergyman

B) in this case, referring to the fatwa issued by the dead qualified clergyman is permissible

C) the emulator has got the option either to continue emulating the dead qualified clergyman or to refer to an other qualified clergyman

D) All of the above choices are correct

11. if the emulator has acted upon the fatwa of a qualified clergyman or has learned the fatwa, but after the clergyman's passing away acts upon the caution of a living qualified clergyman who has not issued the fatwa,

A) the emulator can again act upon the fatwa issued by the dead qualified clergyman

B) the emulator cannot again act upon the fatwa issued by the dead qualified clergyman any more

C) it is not permissible for the emulator to refer to another qualified clergymen

D) None of the above choices is correct

12. It is for Muslims to learn the problem which they often need.

A) recommended (but not necessary)

B) impunable

C) not incumbent

D) incumbent

13. If one comes across a problem for which he or she does not know the answer,

A) the emulator can wait until he or she obtains the fatwa of the most knowledgeable clergyman

B) if caution is possible, he or she must act upon the caution, and if caution is not possible, he or she can perform the action only if an inhibited action does not occur; but if it turns out that he or she has acted upon the fatwa contrary to the fatwa issued by a qualified clergyman whom must be emulated by them, the action must be performed again

C) Choices A and B are correct

D) if one does not know the order, he or she has got no duties

14. If a duty – bound person performs his or her actions without emulation for a while, but starts emulating after that later,

A) he or she has got no duties about the past and his or her previous performances are correct any way

B) if he or she has acted upon the fatwa of a qualified clergyman who is now being emulated, their performances are correct, otherwise they must perform their actions again

C) his or her previous actions and performances are invalidated any way and they must perform their actions again

D) None of the above choices is correct

15. Disobeying from one qualified clergyman to the other is not permissible, unless

- A) the latter qualified clergyman's knowledge is more than the first one's
- B) the first qualified clergyman allows the emulator to do so
- C) the emulator can do such a thing while he or she is traveling
- D) the emulator can do such a thing if he or she has not access to a qualified clergyman

16. Commenting on religious issues for the one who cannot perceive and infer orders from reasons and documents is

- A) impunible
- B) of no problem
- C) is religiously prohibited; such a person will be responsible to other people's acts if they do so
- D) Disapproved but not unlawful

17. "Justice" is

- A) an internal god-fearing state of mind in Men which prevents them from committing deadly sins and from insisting on committing venial sins, and if in the meantime, he or she commits a sin, they must be immediately regretful and they must ask for forgiveness from God
- B) an internal state of mind which has no signs and indications
- C) Choices A and B are correct
- D) None of the above choices is correct

18. What is meant by "insisting on committing venial sins"?

- A) The sinner repeats his or her previously committed sin two or three times
- B) One commits a sin only once
- C) One intends to repeat the sin
- D) Choices A and C are correct

19. Wherever the phrase “the incumbent caution” is stated in ordering a problem,

.....

- A) it means the recommended (but not necessary) caution
- B) it means acting upon that caution is compulsory
- C) it means it is not necessary for the emulator to act upon the caution
- D) it is considered as being a “fatwa”

**The Answer Key to the Tests of Grand Ayatollah Seyyed Ali
Hussaini Khamenei's Emulative Orders**

Question	Answer
1	C
2	A
3	C
4	C
5	B
6	C
7	A
8	D
9	A
10	B
11	A
12	D
13	D
14	A
15	C
16	D
17	D
18	C
19	D
20	B
21	A
22	B
23	B
24	A
25	B
26	B
27	A
28	D
29	A
30	C
31	A
32	A
33	A
34	C
35	B
36	B
37	A

**The Answer Key to the Tests of Grand Ayatollah Seyyed Ali
Hussaini Sistani's Emulative Orders**

Question	Answer
1	C
2	C
3	A
4	B
5	D
6	D
7	B
8	C
9	A
10	C
11	D
12	B
13	B
14	A
15	A

**The Answer Key to the Tests of Grand Ayatollah Seyyed Abdol –
karim Mousavi Ardabili’s Emulative Orders**

Question	Answer
1	B
2	D
3	C
4	A
5	B
6	C
7	D
8	C
9	C
10	A
11	B
12	A
13	B
14	A
15	D
16	D
17	A
18	B
19	B
20	C
21	A
22	B
23	C
24	C
25	C
26	D
27	C
28	C
29	A
30	A
31	D
32	A
33	B

**The Answer Key to the Tests of Grand Ayatollah Seyyed Mousa
Shobairi Zanjani's Emulative Orders**

Question	Answer
1	A
2	D
3	B
4	B
5	A
6	B
7	A
8	D
9	A
10	B
11	D
12	D
13	B
14	A
15	D
16	C
17	C
18	B
19	A
20	C
21	A
22	C
23	B
24	C
25	D
26	A
27	D
28	B
29	A
30	C

**The Answer Key to the Tests of Grand Ayatollah Seyyed
Muhammad Alavi Gorgani's Emulative Orders**

Question	Answer
1	C
2	B
3	A
4	C
5	A
6	D
7	A
8	A
9	C
10	B
11	D
12	C
13	D
14	A
15	C
16	C
17	D
18	B
19	D
20	C
21	C
22	C
23	A
24	C
25	B
26	A
27	C
28	C

**The Answer Key to the Tests of Grand Ayatollah Sheikh Naser
Makarem Shirazi's Emulative Orders**

Question	Answer
1	C
2	C
3	A
4	B
5	D
6	D
7	D
8	B
9	A
10	C
11	A
12	B
13	C
14	A
15	D
16	B
17	C
18	D
19	A
20	B
21	A
22	C

**The Answer Key to the Tests of Grand Ayatollah Sheikh Hussain
Mazaheri's Emulative Orders**

Question	Answer
1	A
2	D
3	B
4	A
5	C
6	A
7	D
8	D
9	D
10	C
11	B
12	C
13	D
14	B
15	A
16	C
17	B
18	A
19	A
20	D
21	B
22	A
23	B
24	A
25	A

**The Answer Key to the Tests of Grand Ayatollah Sheikh Yousof
Sanei's Emulative Orders**

Question	Answer
1	C
2	C
3	A
4	B
5	D
6	D
7	B
8	B
9	C
10	B
11	C
12	A
13	C
14	B
15	B
16	D
17	B
18	A

**The Answer Key to the Tests of Grand Ayatollah Sheikh Abdullah
Javadi Amoil's Emulative Orders**

Question	Answer
1	C
2	C
3	A
4	B
5	D
6	D
7	B
8	B
9	A
10	B
11	C
12	A
13	C
14	B
15	A
16	B
17	D
18	B
19	B
20	B

**The Answer Key to the Tests of Grand Ayatollah Sheikh Hussain
Nouri Hamadani's Emulative Orders**

Question	Answer
1	C
2	C
3	D
4	B
5	D
6	B
7	D
8	D
9	A
10	B
11	B
12	D
13	D
14	D
15	A
16	C
17	C
18	C
19	A
20	A
21	B

**The Answer Key to the Tests of Grand Ayatollah Sheikh Hussain
Vahid Khorasani's Emulative Orders**

Question	Answer
1	C
2	C
3	A
4	B
5	D
6	D
7	B
8	A
9	B
10	D
11	C
12	B
13	A
14	B
15	C
16	B
17	A
18	A

**The Answer Key to the Tests of Grand Ayatollah Sheikh Jafar
Sobbani's Emulative Orders**

Question	Answer
1	C
2	C
3	A
4	B
5	D
6	D
7	B
8	C
9	D
10	A
11	A
12	D
13	C
14	B
15	A
16	C
17	A
18	A
19	B