

Forgery of Shari'a rulings in the credit case and it's efficacy in Figh

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Abstract: Following the definitions of verdict, it seems that there is no difference in how shari'a ruling is forged as a real theorem. The fundamentalists have analyzed the falsification of Shari'a rulings in real theorems, without considering the lordship of the Shari'a; while the Lordship of the Shari'a encircling all the worlds and the causes and causes of the unseen and intuition, which is with present knowledge and without transgression and error, it is appropriate that the falsification of the rulings be Personal theorem. what has led to the idea that the method of falsifying the rulings is a real theorem is the manner in which the Qur'an and the Sunnah are addressed; while with a little care and reflection we realize that the speeches are the bearers of the Shari'a rulings, not itself.

In addition, the requirement of surrounding the Shari'a is that his credibility be effective in the world of evolution and cause change in the world of evolution if none of the rational credentials has such an effect; That is, the sanctity and legitimacy that the Shari'ah validates, in the world of evolution, it causes the effect and origin of change, while rational prohibitions and discharges do not have such effects.

Keywords: verdict, validity, real theorem, Personal theorem

1. Introduction

The nature of shari'a ruling is one of the topics that have been discussed in the books of principles since the time of Sheikh Ansari and his student Mohaghegh Khorasani. Of course, this does not mean that the subject of such discussions cannot be found in the books before him, but that the roots of this issue can also be found in the early books of the science of principles, although it has not been specified.

There have been various theories about the truth of shari'a ruling throughout the history of the science of principles, as well as other fundamental issues. There are about ten opinions or theories among Shiite and Sunni scholars so far, (SHAKERI, 1396 11-13), But in general it can be said that in the definition of verdict there are two main views among scholars of principles; some consider verdict to be a credit and forgery that has no place in the real world, and some consider it to be evolutionary.

The principal definitions of verdict mainly refer to one of the various preliminaries or stages of verdict, including: materials and corruptions are will, composition, credibility, address and so on. (TAVAKOLI, 1389) Among the theories proposed, two theories are more important. First, the theory of religious address, which in some works has been interpreted as God's address (SHAHID SANI, 1418 AH, 39) and the second theory is the theory of validity, according to which shari'a ruling is considered as a sanctioned, positive or discharged validity by the shari'a, and its main consistency is based on validity. (KHOEI, 1422 AH, VOL. 2/77).

Reading and examining the nature of verdict can be helpful in many scientific and theoretical issues. In the books of principles, some of the topics related to shari'a ruling are discussed in the discussion of the situation, where they discuss news and essays; Part of it is in absolute and conditional obligatory and suspended and obligatory, and another part of the issues in istihaab that Sheikh Ansari has discussed from shari'a ruling on the occasion of explaining the obligatory verdict and situation.

Therefore, the current state of verdict issues in the science of principles is a state of disorder. In other words, a comprehensive, focused and coherent view does not govern these issues, and this has led to the expression of different views, even from one person and in one book.

There have been articles on shari'a ruling so far, and we will mention a few of them as examples:

Bilal Shakeri's article "Rereading the Role of Shari'a Ruling Truth in Discovering Its Hierarchy" examines whether the fundamentalists' views on the nature of shari'a ruling are consistent with their views on shari'a ruling.

In the article "The nature of shari'a ruling from the perspective of Imam Khomeini" written by Ahmad Reza Tavakoli, different definitions of verdict and some famous opinions about the nature of composition and validity are examined and Imam's view on shari'a ruling has also been compared with other definitions.

Author of the article "Comparative study of the nature of shari'a ruling in the knowledge of the principles of jurisprudence", the three theories about the truth verdict; That is, he has examined the theories of "address", "forgery" and "the validity of shari'a ruling".

The new point mentioned in this article is related to the effect of the Lordship of the Shari'a on the manner of falsifying the Shari'a rulings, which the fundamentalists have analyzed in the form of real theorems; whereas we seek to prove shari'a ruling in the form of a personal theorem (external) by considering the Lordship of the Shari'a.

Discussion plan:

Our main question and search in this article is what effect does being surrounded by the Lordship of the Holy Shari'a have on the validity of the Shari'a rulings? Is the validity of shari'a ruling real theorems; such as laws that are passed in the legislature or the cabinet, etc., in which the subject of verdict (law or case) is considered in a general and subjective way and is given relative validity and then this verdict is applied or dissolved to individuals in the executive position or the validity of verdict is in the form of an external (personal) case that each oblige has a special credit for himself in each event, which may be the validity of the legislator in his right with the credit in the right of many other similar and similar or opposite and opposite obligors. Be; such as the validity of a judicial verdict in the courts on personal gain or loss or innocence.

Although this issue has different effects on the science of principles, but independently and directly it is considered an important effect. And that if it is said that the principle in the Shari'a rulings is forgery as a real case, then in case of doubt and in the absence of a parallel, the cases are carried over to the real one, and this is an important issue; Because if a theorem is forged as a real theorem, the verdict mentioned in it is general and is fixed for all human beings at all times but if we say that the principle is that the rulings have been falsified externally, it can no longer be considered as a general verdict that includes all people, even those who are destined.

In other words, what is the principle in legislation? Is the principle that the laws were forged in general and in the form of real cases or were they forged only for the time of issuance and in the form of foreign cases? Or that it is related to a particular subject and person and has been forged as a personal case, so that not even all the people who were at that time are included?

However, this debate is very important. However, there have been excesses in this regard; In other words, some people consider all religious cases as foreign cases and carry narrations and texts according to the custom and habit of the time of issuance. As a result, many of these arguments lose the authority to infer shari'a ruling, and only a few obvious verdicts of shari'a remain. On the other hand, some believe that all the propositions included in the Shari'a are true, and even consider the personal actions and circumstances of the Imams as ordinary human beings to be true, which is a kind of dangerous stagnation.

Since in this article we seek to study the effect of the Lordship of the Shari'a on how to falsify the Shari'a rulings according to the sermons of the Qur'an and Sunnah, we will first briefly and independently explain the Lordship of the Shari'a and then we examine the effect of this divine attribute on how to forge the Shari'a rules according to the sermons of the Qur'an and Sunnah:

Surrounded by the Lord God:

One of the relations between God and creation is that creatures not only need God in the essence of existence and creation, rather, all their existential aspects depend on God Almighty and they have no independence, and He takes possession of them based on verdict and manages their affairs. When we consider this relationship in general, the concept of lordship is abstracted, which requires the management of affairs and has many examples an example of this is legislative lordship, and it is reserved for sentient beings and includes issues such as sending prophets and revealing the heavenly books, determining duties and tasks, and forging rules and regulations.

Absolute divine lordship means that creatures in all aspects of existence depend on God Almighty and their dependencies on each other. Eventually all of them depend on the Creator, and he is the one who wills some of the creatures by others. And guides the sentient beings along with the inner means (such as the intellect and other perceptual powers) and also with the outer means (such as the prophets and the heavenly books), the latter of which is a requirement of his legislative lordship. (MESBAH YAZDI, 2010, 83-84)

The fundamentalists have spoken of the relationship between slave and master on several occasions to analyze the legislation. This attitude towards legislation is a perspective in jurisprudence and has a clear effect on the reasoning process. This view can be summarized as follows that the divine lawgiver is the master and man is his slave. The presupposition of many fundamentalists and jurists is that the relationship between man and the Shari'a is a relationship between a slave and a master, to the extent that from some expressions, the coexistence of Shari'a and Rumi also follows.

From the analysis of the sayings of the fundamentalists and sometimes even their explicit expression, it is clear that what they mean by server is a kind of server; that is, a server that can contain both a human server and a divine server. In many cases, when the fundamentalists want to have an analysis of the tasks and orders of the divine server, they analyze the task from the point of view of the human server and generalize the result to the task of the divine

server. Therefore, the relationship between human slave and master is considered a good example to analyze the relationship between slave and divine master. (HASSANI, 2018, 1)

A study of Quranic sermons in terms of audiences

The Qur'anic sermons, which constitute the main part of the Shari'a rules along with the jurisprudential narrations, can be divided into two types according to the attention of the sermon or the addressees:

The addresses of the Qur'an are sometimes addressed to a specific person; Such as "يا ايها الرسول بلغ ما انزل اليك" (Maedeh / 67). Verdict this verse is dedicated to the Holy Prophet (PBUH); because communicating the rulings is one of his duties. Among these speeches, some of them are not dedicated to him; because there is evidence to generalize them; like "يا ايها النبي اتق الله و لا تطع الكافرين" which is the appearance of the verse addressed to the Prophet but contains a general command for the People. In the speech mentioned, the subject of the verdict is "the apostle". In such speeches, the lawgiver must take into account the characteristics of the person being addressed in the stage of forging a verdict; because the truth of the task, provocation and send is obliged to do the "duty". If the judge directs the verdict to a helpless person who is unable to do his duty, it is ugly. Sometimes the addresses of the Qur'an are not addressed to a specific person and are addressed to all obliges, believers or people; That is, the address is general - such as: "يا ايها الذين امنوا اوفوا بالعقود" (MAEDA / 1)

Some scholars of principles have relied on reasons such as the rule of sharing the duty to generalize the Qur'anic addresses to the absent. (AMELI, BITA, 108). According to another view, which is a popular view in the science of principles, religious propositions are of the genre of real theorems, which include existing people and hypothetical people. (HAKIM, 1408, VOL. 2, 476 / AKHUND KHORASANI, 1409, 413).

According to Allameh Tabatabai, all people at all times are the audience of the general addresses of the Qur'an. (TABATABAI, 1417, VOL. 1, 42)

In these theories, the addressees of the Qur'anic speeches are individuals, and each audience has a specific verdict of its own, and the same conditions that were necessary to pay attention to the addressee in personal speeches. It is also necessary in these speeches; because it is ugly to assign a task to someone who is unable to do it, and the lawgiver does not impose a task on us. On the other hand, Imam Khomeini (ra) believes that the speech that is accompanied by the tools of the speech needs the present audience and it does not make sense to say that it includes presumed people. In his view, the lawgiver, in the position of forging general rulings, enacts a law that includes all members of society, including the incapable and the able. (KHOMEINI, 1988, VOL. 2, 47). Imam in his works has called such speeches "legal speeches".

A general and legal duty is a duty that is not the responsibility of a specific person or persons, but of all those to whom the title of the subject of the duty corresponds. The legislature cannot impose a specific verdict on every member of society. Therefore, it is necessary to consider the type of relationship regardless of individual characteristics and set a rule for it. (KATOZIAN, 2005, 57)

The scholars of principles, as stated, have generalized the verses through the rule of commonality or the truthfulness of the speeches. According to the subscription rule, whenever a lawgiver assigns an obligation to something, in the absence of a reason to assign it to the addressee, the other obligors also share in that verdict. From the point of view of those who consider lawgiver's addresses to be real theorems, the verdict of these propositions is natural. Which applies to individual instances and individuals, and therefore this nature includes existing individuals and individuals who will come in the future. Accordingly, the verdict of the Qur'anic addresses will include non-attendees and non-existent at the time of the address. (AKHUND KHORASANI, 1409, 413)

According to what has been said, from the point of view of the scholars of principles, the addressees of the general addresses of the Qur'an are obligated individuals at all times.

Thus, they consider individual characteristics as a condition for paying attention to lawgivers. In explaining the category of "address", Sheikh Mofid has considered the individual circumstances of the addressee as a condition for addressing him. (MOFID, 1413, 32) After him, Seyyed Morteza, in the issue of including duties towards infidels and children, paid attention to the general addresses of the Qur'an and believed that two things are valid in including duties towards the obligated: One adjective is called a lawgiver and the other is an obligatory adjective. The meaning of the attribute of address is its absoluteness and generality, and the meaning of obligatory attributes is characteristics such as power, maturity, etc. (SEYED MORTEZA, 1997, VOL. 1, 75)

In the words and expressions of Sunni fundamentalists, obligatory attributes, such as knowledge and power, have been included in the attention addressed to them. (AMADI, 1402, VOL. 1, 150)

As can be seen, contrary to the view of Imam Khomeini, who considers general addresses to the whole society and does not consider the individual characteristics of the obliges as a condition for the actuality of the task, The

condition of the attributes and characteristics of the obliges has been accepted in the actuality of the general speeches of the Qur'an and in the first way in the personal speeches.

The difference between Imam Khomeini's words and all the above-mentioned views is that he has proved the inclusion of general speeches through their legitimacy and does not consider these speeches to be addressed to each individual in the society. Imam Khomeini believes that these speeches, like rational laws, are aimed at the whole society and the aim of the lawgiver is to falsify the law for all and not to send and provoke each of the obligors.

Therefore, she does not consider individual characteristics such as power as a condition of task by the lawgiver (KHOMAINI, 1421, VOL. 1, 384)

Imam's view includes a different view of the general addresses of the lawgiver. He believes that the speeches of the Qur'an are like the written speeches that are common in common law among the wise. A qualified person, when informed of the law, has no doubt that he is in charge of complying with it; even if it has been a long time since the law was forged or he was not present at the time of the forgery, it is still sufficient to forge a verdict in the form of a general address to the people - such as "يا ايها الناس" - including the law. Therefore, in order to generalize the verdict to the non-transparent, we do not have to resort to the rule of commonality or believe in the truth of the address, which is contrary to the appearance of the meaning of the address.

Imam Khomeini says "There is confusion between the speeches of the kidney that is addressed to all the obligors and the address of the person who is aware of each of them. It is not correct to address a particularly incapacitated person as a personal address; but the general address to all obligors who have different situations is not compelling. The ugliness of addressing a personal address is different from the ugliness of a general address; because the criterion of empathy in the first is in cases where the audience does not have power, but in the second case, it is in a place where all or most of the people are not able or do not have the motivation to perform the task." (KHOMAINI, 1415, VOL. 2, 215)

Accordingly, the addresses of the Qur'an are like customary laws that have been forged to regulate matters, and just as the laws have been forged as an address that belongs to a unit and are obligatory on all obliges, similarly, speeches addressed in the Shari'a and given titles such as "الناس" or "مؤمنين" are addressed to a single legal entity that includes everyone. In other words, what is in the legislature is the title "الناس" or "مؤمنين", whether it is knowledgeable or ignorant or capable or incapable. For this reason, verdict is actual and enforceable for all, and helplessness and ignorance is a rational excuse for not fulfilling one's duty and being entitled to a reward or an eagle.

He states in another place: "The purpose of the lawgiver in these speeches is to forge a general law for all the obligors and all individuals, not that the will of the lawgiver is to provoke and send one by one to do the action; Otherwise, it is necessary that the infidels and rebels are not obliged; Rather, a person who has the will to act or leave without being obliged to do so has no obligation. (KHOMAINI, 1415, VOL. 2, 61)

Therefore, according to the Imam, the lawgiver has no different way of assigning tasks to his audience than the method of the wise men of the world in legislation. This view is contrary to the view of those who believe that a general address is in the form of a "real theorem" and its subject is individual members of society and the number of people dissolved and it is as if the lawgiver has issued a personal and detailed address to each person, and if a person does not meet the conditions of the task, the verdict will not be noticed by him. It is also contrary to the view that the audience considers the addresses of the Qur'an to be present at the time of addressing and has resorted to the rule of sharing rulings in order to generalize the verdict to non-attendees.

Check the validity of verdict by lawgiver in real theorem

Looking at the definitions of verdict in the works of the fundamentalists, it seems that there is no difference in the validity of verdict lawgiver. (IMAM KHOMAINI, 2003, 136) Now the question is what is this credit? Is it like legislative credits in the legislatures that the legislator takes into account the general concept of the persons covered by the law and validates a relation for them? Like, "All government employees must be present at work in uniform."

In this verdict, the legislature takes into account all government employees in general and then validates the requirement for formal coverage for them without having an opinion on a particular person at this moment, but what he has in mind is an aura of a totality that all belong to the title of government employees.

Is the validity of the sacred lawgiver in this way and in the form of real theorems or in the form of personal (external) propositions? Such as a verdict issued in a judicial verdict in which, for example, the judge considers the plaintiff or the defendant or the accused as a person and a title and validates a relation for him, Such as innocence from accusation or rejection of a lawsuit or sentence to punishment and

In essence, given the commonality of rulings between non-confined debtors, it may be assumed that this religious validity is real theorems. Real theorem means that the subject of the theorem exists in fact and in itself. In other words, the verdict in this type of case is not dedicated to outsiders, but the subject of the verdict is real people,

including the researcher of existence and the predestination of existence. (AL-MANTEQ, 2004, 163). In other words, for example, the holy lawgiver generally considers people who have reached the age of duty, and for those who are obliged to perform prayers, fasting, etc., in terms of circumstances and circumstances.

In addition, the speeches and statements of revelation have been issued in the same way; like "كتب عليكم الصيام", "أقيموا الصلوة", "الله على الناس", etc., which are similar to real theorems, which even include people who will enter the field in the future, and they also share in these speeches.

Accordingly, it must be analyzed that the holy lawgiver has generally considered the general concept of obligors who are qualified for an action, and then for them the relation of obligation to action; For example, prayer, fasting, Hajj, Alms Tax, etc. and the ratio of the obligation to leave; Like drinking alcohol, adultery, absenteeism, unjust murder, etc.

Now any obligation that is subject to one of the ratios of obligation to act or obligation to leave lawgiver and the obligated person should be aware of this credit - because it is assumed that the knowledge of the scholars is useful - (HOR AMELI, 1414 AH, 11/295) that credit ratio applies to him and in the term verdict is assigned to him and he must obey that in case of violation he deserves punishment and punishment, Just as if a verdict and state law that has been passed and promulgated and is in the process of being violated by an individual, the title of violation of the law applies to him.

Selected comments on how lawgiver credits

Before commenting, it must be said that one of the fundamental drawbacks of the lawgiver's validity in the form of a real theorem is that we compare the holy lawgiver to ourselves (the rational) and make his legislations as we do in the legislature. We do, we analyze. While the holy legislator is both the legislator and the creator and the guest and the Lord and the caretaker. In fact, paying attention to the Lord giver's ambiguity weakens this analysis; because this is the way we legislate and validate verdict for us humans who are limited in many ways:

First; We are time and we are trapped in the well of time. We know nothing of the past except memory and mental forms, and of the future nothing but imagination and delusion.

Secondly; we are very limited in science and consciousness; for example, the idea of legislators who are fully aware of the two million and several hundred thousand government employees in the previous example and know each individual by name and characteristics, seems impossible and normal.

Before expressing the chosen opinion, it should be said that a fundamental drawback to the legitimacy of the lawgiver is the fact that we compare the holy lawgiver to ourselves (the wise) and analyze his legislation as we do in the legislature. While the holy lawgiver is both the legislator and the creator and the guest and the Lord and the caretaker. In fact, paying attention to the Lordgiver's ambiguity weakens this analysis; because this is the way we legislate and validate verdict for us humans who are limited in many ways:

But the holy lawgiver and the Almighty God, for whom there is no limit in any way, and the whole universe from the eternal infinite past to the future of eternal eternity is known to him by the knowledge of presence. Science that is not as infallible as our acquired science - Because the known self is present in the eyes of the world, not its mental form (TABATABAI, 1985, VOL. 1/83).

Therefore, it must be said that each of the obligors in all moments and in all circumstances that may change (Eg, helplessness and power, knowledge and ignorance, endurance and impotence, travel and presence, urgency and authority, menstruation and purity, etc.) are in his knowledge and surroundings And every obligated believer understands and feels this with conscience that God Almighty surrounds and informs him in all his moments and circumstances, and each of them demands a task from him according to his circumstances and circumstances.

Therefore, it must be said that each of the obligors in all moments and in all circumstances that may change (Such as: incapacity and power, knowledge and ignorance, endurance and impotence, travel and residence, urgency and authority, menstruation and purity, etc.) are in his knowledge and surroundings And every obligated believer understands and feels this with conscience that God Almighty surrounds and informs him in all his moments and circumstances, and each of them demands a task from him according to his circumstances and circumstances.

So it no longer makes sense for a lawgiver, like a customary law, to first validate provisions for the whole of the obligee and then apply them to individuals in practice; because shari'a ruling, for example, is the same ratio of obligation to action that the oblige, after hearing the noon call to prayer, imagines that the lawgiver has now obliged him to do so. But the speeches and the existence of real materials and corruptions that are the source of verdict validity are not the shari'a ruling soul, but the speeches carrying the verdict are obligatory for the obligee (MAKAREM SHIRAZI, 2003, VOL. 2/141 AND MOHAMMAD BIN ALI MUJAHID, 1296 AH, 12-13) and the materials and corruptions are also the source and prepared shari'a ruling., Not itself.

So we have to analyze the validity of shari'a ruling similar to what is in judicial rulings, which are all personal theorems and like foreign cases. As the judge in his verdict for the accused or the plaintiff or the defendant, after his personal consideration, validates a relation (such as dismissal of the lawsuit, acquittal, etc.) and then declares and records it, shari'a ruling is also valid for each obligee in terms of all the situations and conditions in which he is.

The difference between the validity of reason and lawgiver in its effect on the universe after proving the personal nature of the Shari'a rulings by considering this divine attribute of the lawgiver, it should be said that the effect of the divine rule of the lawgiver in analyzing the Shari'a rulings and explaining its generalities is not small and removes ambiguities and questions in significant cases; Questions such as how credit (credit and falsification of a verdict by a lawgiver), which is normally within the scope of credit and should not be the source of a formative effect, are the source of many effects. Many narrations have quoted these works, for example, we mention a few narrations in this regard:

Imam Sadegh (as): من يموت بالذنوب اكثر ممن يموت بالاجال (ALLAMA MAJLISI, 2007, 5/104)

The Holy Prophet (peace and blessings of Allaah be upon him): اذا كثرت الزنا بعدى كثرت موت الفجاء

(ABU MUHAMMAD HARRANI, 1983, 85)

Imam Sadegh (as): يعيش الناس باحسانهم اكثر مما يعيشون باعمارهم و يموتون بذنوبهم اكثر مما يموتون باجلهم

(ALLAMEH MAJLISI, 2007, 1/47)

Imam Ali (as): Adultery causes the interruption of a lawful livelihood (ALLAMEH MAJLISI, 2007, 22/76)

Or like the effect of sins in depriving spirituality of success: ان الرجل يذنب فيحرم صلاه الليل و ان العمل السيئ اسرع فى صاحبه من السكين فى اللحم (MOHAMMADI REYSHAHI, 1988, 4/1818)

These influences are, in short, conscientious and are generally accepted by Muslims, so much so that in quoting the legislators and in many cases even the non-religious, this matter is acceptable and even exaggerated.

Undoubtedly, all the rules and regulations of credit as well as the contracts between human beings have no effect on the universe and its laws and interactions; whether these laws and rulings are based on liking¹ or seeking peace² or other principles such as obedience to carnal desires³. Because, for example, by changing the official time, for example, we do not see any change in sunrise and sunset and other formative interactions.

On the other hand, in the revealed texts, we see verses and narrations that express the effect of the Shari'a rules in the world of creation and also in the Hereafter; what they are in the form of an essay; Such as: " انتقوا النار التى وقودها " (BAQARAH: 24) or expressed in the form of news and propositions; Such as: " الذين " (WOMEN: 10) "ياكلون اموال اليتامى ظلما انما ياكلون فى بطونهم نارا و سيصلون سعيرا

These mentioned facts, which show the effect of halal and haram in human life, are so extensive and abundant that they are considered an integral part of religious knowledge; Like the effects on some sins as Imam Baqer (AS) has narrated from the Messenger of God (PBUH) that: Adultery should never be found among the people so that they commit it openly; Unless plague and pain unprecedented in their past appear in them. (KLINI, 1407, 2/373) While adultery is an act or marriage is only a credit of the holy sharia.

This effect is evident in the mental citation of Muslims and other religious people from the People of the Book and referring to definite verses and conclusively definite narrations, there is no doubt in it; whether it is " وما اصابكم " (Salinity / 30) or cut piety Unjust swearing and lying will shorten human life and disgrace. (SHEIKH SADUQ, 1998/270)

What is the answer and solution? On the one hand, the rulings are credit, and on the other hand, the influence of the Shari'a rulings and lawgiver credits in the universe is one of the indispensable necessities and beliefs.

The answer is that lawgiver credits are different from rational credits. The wise bring a relation to their minds in their credentials and insist on it in the world of mind, and they credit in the mind whatever is of its means; for example, in changing the official time of the country, it is obvious that it can have effects only in thought, Because external beings (outside the mind) such as the earth, the moon, the sun, etc. are subject to the laws of their creation, not the function of our minds, which can be very diverse, different and contradictory. Therefore, rationals pay

¹ It is based on custom and may even be contrary to the common good; such as the abolition of the death penalty in some countries with the slogan that the culprit is the patient and the patient should be treated and not executed.

² Be based on review and expediency; Such as traffic regulations in cities and roads, which are validated based on the need for order in traffic.

³ Like laws that are completely corrupt and common sense does not like it and is only based on desires and lusts, such as permission to marry with homosexuals or animals (God forbid)

attention only to the contracts and programs they want in their credentials, and basically do not expect or even imagine that the creatures of the universe are subject to their credibility. Thus the abode of rational credentials and their effects is only in the world of the mind, and spontaneously no mental being has any effect in the world outside the mind; but the credentials of the holy lawgiver, which surrounds the whole universe, are condemned and ruled by all the laws and sunnahs of the universe, not ruled by him.

The whole universe, whether accidental or ancient, whether infinite or finite, is in the eternal presence of God, and His encirclement of the whole universe and its laws and sunnahs is much broader and beyond the encirclement of man over his mental beings and imaginary creatures.⁴

Wise people pay attention to the mental effects of their credibility in their minds and consider its accessories; For example, after changing the clock, sleep and waking up and moving to work, etc. are considered and considered. Likewise, the holy lawgiver, who validates a verdict and declares something forbidden or lawful, creates various effects on the verdict in the world of evolution; for example, when adultery is forbidden and causes short life and the spread of disease and poverty, the factors of creation and nature in the life of the adulterer create such effects that the background of poverty and disease and ultimately his short life arises. also, other unknown factors, such as angels, jinn, and beings under the command of God Almighty, move in the same verdict and in harmony with it.

In fact, just as the creation of water or fire requires the effects of either in the universe, so the lawgiver's credentials require the lawgiver's intended effects, except that the legitimacy of the lawgiver is not the mind.

This lordly encirclement is one of the wonders of the power of the Almighty that can create opposite effects for the obedient and the disobedient in the common time and place; For example, when an orphan and an usurper eat together from the food belonging to the orphan, what the orphan eats because he has the right has no consequences, but the usurper bites are tongues of fire that will soon ignite. Therefore, we do not need to allow ourselves in the verse "ان الذين يأكلون اموال اليتيمى ظلما انما يأكلون فى بطونهم نارا" (NESA, 10) and give up the emphatic appearance of the verse.

2. Result

The appearance of religious speeches expresses verdict and is a kidney issue, but in fact verdict is for each and every obligee. Since the lawgiver has authority over each individual, it does not make sense, like the laws of parliament, to first enact laws and then apply them to individuals. Rather, from the very beginning, according to the obligatory situations, for example, the world, the distressed, the traveler or ...sets the verdict individually and in detail, in which case each person has a separate verdict with a specific condition.

In fact, by our definition, verdict is The relation that is validated by the lawgiver between the obligor and his voluntary act which is within his jurisdiction (the realm of the obligee's access) and considering all the obligatory states and around this relation as a personal theorem (not real). Which can be based on the obligation to act or omit the preference of the verb or omission or not.

It's the conscience ratio that every obligee attentive to the commands and canon law, Understands between himself and the actions in his sphere of authority, it is the shari'a ruling according to which the lawgiver considers the merit of reward and sin and it changes according to the environment, such as science, ignorance, argument, travel and residence, and other obligatory situations.

Therefore, the validity of the relationship between the obligor and his act in a real theorem at the beginning and its adaptation or dissolution to the individuals after it can no longer be analyzed by the divine surroundings of the holy lawgiver, and it is the encirclement of Hazrat Haq that explains the suspicion of how credit affairs affect real and natural phenomena. What is more, we Muslims, but also many religions of the Book and the root, believe that what is lawful and what is unlawful has different effects on human life; For example, adultery shortens the life and spread of the disease and cuts off sustenance and on the other hand, marriage causes longevity, multiplicity and increase of sustenance. However, the difference between the two is nothing but a credit.

If we conclude in verdict analysis that verdict is forged as a personal theorem (Not as a real theorem that wants to be adapted or dissolved by the obligors) the heavy and complex issue of the collection of real and apparent verdict and the numerous analyzes presented in the science of principles will disappear from the culture of religious sciences and a significant amount of inflation of the science of principles will be reduced. Also, assuming the multiplicity of verdicts and the existence of a personal verdict for each obligee in each of them and the circumstances, the issue of misconduct and approval (although the issue of misconduct and approval may be in the field of theology) is excluded from the controversial issues and other there will be no issue for it.

⁴ Although this analogy is blind and may lead to error, there is no way to approximate the mind, let alone be limited.

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