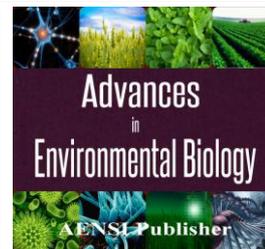




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Analyzing the Problem on the Theory of Marhoom Akhond khorasani in Devotional and Conductive Obligation

Mostafa Rajaeepoor and Mohammad Hatami

¹Department of Theology Mashhad Branch, Islamic Azad University, Mashhad, Iran

²Department of Theology, Torbat-e Heydarieh Branch, Islamic Azad University, Torbat-e Heydarieh, Iran

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ABSTRACT

Jurisprudence is a part of revealed prescripts on the securing evidence. Duty prescripts are one of the revealed prescripts and some parts of it are obligations. Obligations are divided into different parts and one of those divisions is devotional and conductive obligation. What we see in this article is the idea of Akhond Khorasani about the devotional and conductive obligation in the book of Kefayatol osol and the agreed and disagreed opinion of sheikh ansari in Mataherol anzar book. According to the title of the article that is one of the jurisprudence parts, first after analyzing the sources of the research and getting information on the different books we started doing this article based on papers. According to the idea of Marhoom Akhond when we doubt in doing an obligation that is there any intention or not? He mentioned that Esalatol Eshteghal on the wisdom sentence says that obligation should be done by intention. and according to Ansary idea the base is conductive obligation.

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INTRODUCTION

One of the subjects that is discussed in the scholars books are the devotional and conductive obligations that Marhoom Akhond talked about them in the 5th chapter of the book. Without any doubt, obligations are divided in two parts in Islam: first those obligations that are just for praying and second those obligations that do not have praying reason and is just for the benefits of every person who is doing this obligation. First, it is better to make some definition of the keywords and then talk about the different opinions.

Concept of jurisprudence:

It is said about the definition of jurisprudence: in a word it means concept and as a statement it is a science is revealed prescripts on the secondary rules.

Revealed prescripts and its types [1, 2]

According to the statement definition of jurisprudence and as it spoken about revealed prescripts we try to explain about it [3]

Revealed prescripts:

It means: the rules from God for improving the material and spiritual life of human and it is no difference that the sentence returns to the deed of commissioned person or the environment around him. As a general meaning of sentence it means the revealed law which consists of positive law and charging legal law and sentence in this meaning is called revealed prescripts too [4, 5].

Types of revealed prescripts:

1-charging legal law: is a revealed prescripts which refers to the deed of humans and it justifies the behavior of humans in different aspects such as personal, religious, family political and economical and make all them in arrange.

Like the prohibition of wine-drinking and the necessity of praying.

Charging legal law is divided into five types: obligation, prohibition, prophetic tradition, reprehensibility and permission.

Corresponding Author: Mostafa Rajaeepoor, Department of Theology Mashhad Branch, Islamic Azad University, Mashhad, Iran.
E-mail: www.Mostafarajae@yahoo.com

declaratory law:

Is another part of revealed prescripts that is not directly related to the behavior of human, also it makes some rules that indirectly affects on the deeds of humans? There are disagreements in their number [6, 7].

Obligation: is a revealed prescript that the legislator surely asks the action to be done. Like the obligation of praying .briefly obligation means what is essential is not permitted to leave.

Obligation: whatever is imperative is called obligation in contrast to what it is prohibited from is used as recommended, reprehensible, recommended.8

Hint: the difference between obligatory and necessary is that obligation is a sentence but necessary is an action to be done [9, 10]

Types of necessary: The types of features are required to credit the sector:1-individual obligation and Kafaei obligation .2-obligatory with choice and fixed obligatory .3-obligatory for itself and obligation through an outside factor .4- Necessary to take into account: A] permanently necessary: 1-immediate necessary .2- unmediated necessary .B]-temporary necessary:1-expanded obligation .2- unexpanded obligation .3- it is impossible that the time of doing the necessary be shorter than doing the action [11,12]

5-absolute obligation and conditional obligation .6-devotional obligation and conductive obligation.7-suspended obligation and definite obligation. [8, 13, 14] main obligation and subdominant obligation. Our discussion in this article is about part 6.

Devotional and conductive obligation:

The definition of devotional obligation is: it is an obligation that should be 15,16done by intention to god, like worship. And the definition of conductive obligation is an obligation that does not need any intention and whoever does this action the main person will be free to do it again or not, like cleaning the dirty clothe for praying [17,18,19].

Topic discussed: before entering to discussion he mentioned some points. What is the point of AFALA name? is the name for its conductive and is it correct to be done without intension? The point says the devotional obligation and conductive obligation is contrary to the fact. In result whenever we doubt in something we sentence it as devotional. When we do not get any result we refer to principle of preoccupation and principle of exemption [it is not necessary to have intention in principle of exemption but it is necessary in principle of preoccupation [20, 21, 22]

Intention, devotional and conductive obligation:

The study will include two introductory articles. In the first introduction conductive and devotional obligations are defined [23, 24, 25].

Conductive obligation: is an obligation that is correct with any intention.

Deductive obligation: is an obligation that just should be done with intention to god and without intention the person must do it again.

It is asked the meaning of intention in the second introduction?

Proximity to their intended meaning and intention of the action plan to make the Amtsal the mole is the mole.

And it is imperative that the mole should be within the hierarchy.

First considering all the details of obligation for example [pray with bowing] in the second step order this matter and in the third step ask the person to say the pray with intension .it means intension is a later step of praying. So if the mole he intends to place the component belongs, Object precedes the soul. That plan was later stages. If the mole, and it wants to bring its first priority is to belong to the object itself is impossible. Marhoom Akhond believes that intention is necessary in devotional obligation, but there is a question that can the legislator put it in the worship or not? [26,27,28]

In response he states:

- 1- It is impossible to proximity, and going holy legislator intended that part or provision will be praying.
- 2- The particularity and shall be Shrtyt reason that proximity is necessary for prayer intentions.

Objections against the intention of the late Akhund proximity:

Four forms of the late Akhund entered on the claim that he has answered:

The first problem: Mostashkel states that It's going to be raised mole next to Godliness and can make this task required.

The answer: if the person is going to do the above theory in this case the person has just two options: 1- Amtsal plan that required such a prayer with the intention that the verdict is owned sing that It is the intention of the two plans and we had never had this kind of intension. 2- It is possible that other religious people to want to read the prayers of the mole, because no matter what you think you're going to be going to prayer with a history of the mole also does not have [29,30, 31]

So it should not be owned by the component. In short, it is possible to imagine a mole, but it would make your prayer Salat Dai no longer be obliged to Amtsal it.

The second problem:

Mostashkel says: when you accept that praying should be conditioned on intention so surely we can do this act by intention and the problem is solved in this way.

The answer of Akhond is in two ways: if a sentence is for one object it is sure for all of its parts, but the analyze part of wisdom isn't contain of that. And every obligation that is considered by its condition and because it is not a complete way so you cant do the pray without intention.

The third problem:

Mostashkel says that we're going to bet it will not be until after the prayer adherence to its two constituent elements of intellectual analysis but also foreign person say one prayer, and the other going to be a part of the molar.

So people can pray to the plan, because the essence of the foreign component is Salat.

The nature of the molar Salat awarded. The answer is that, first of deceased clergy Mklfyn do all acts which are optional. Self-determination is not an algebra but it is optional. And believe that you will be too arbitrary sequence arises. And whether you believe the other Salat Mamvrhb two components of the plan, and we have expressed the intention of the will and the involuntary assignment shall be owned. So intent was not Mamvrhb Amtsal component, your argument is invalid.

Another answer is to state the following: It is true that it is a necessary component. [Eg, the bow is] but it is the essential component in the whole Atyan [Eg, bow in prayer while it is not alone].

You say that our Mamvrhb prayer with the intention that it would not matter if you're going to read it alone. And if you say the prayer with the intention of going to going to want to read it in its essential cause of this is going to be the intention of the previously stated is impossible.

Fourth problem: In this form of the late Sheikh Khalifa has been studied in Mtarh Alanzar p 60. Tbd late Sheikh says, that the obligations of the two holy legislator is going to require proximity. The legislator is in his first practice. [Eg Salat is considered unintentional proximity] and the second is the intention of getting it. [Ie, in this example it going in the second molar is connected to Zak Alslah Bqsd Governors] at the conclusion of the second molar [Amendment forging], intending it to the required proximity condition and the plan will Amtsal. Answer deceased clergy is that when we look at our obligations both devotionally and see which one would necessarily have more than what you say is just an assumption.

But if we look more closely at the differences between the deductive and conductive necessarily reward and punishment, and it is the intention of the obligations necessarily depend on if you take the reward are you going Amtsal but the eagle, not stop Amtsal going on, but do have asked . Mstshkl and continue to respond to these imperatives Tbd according to your opinion regarding the two is the one that applies to the intention of Salat and proximity. The question arises Suppose first Amtsal would be required [ie, without the intention of praying called proximity] is asked whether he is doing enough? Or not? The two most likely are: First, I would say a prayer without intention proximity will overthrow the answer, then we say we do not need the second And this is the second canceled because his job required to be done without the intention proximity. But if you say that prayer without trying to make molar proximity in order to say that there is no intention that the molar wisdom that has been done already, that he overthrew the prayer is not intended to read Amtsal. Such decisions need to be wisdom when judgment lawyer will not [32,33, 34]

At the end of this article, make a point to remind the clergy and the deceased: If the proximity between the different meanings according to the intention of the intention of the legislator Amtsal would be considered impossible, but if it is raised in Mamvrhb other meanings such as intent, interests, and will not be delivered in its Legislator Mamvrhb or provided as part of the dream.

Discussion and expression of views:

The question was no evidence that it would be on a temporary or implies? [Is it deductive or conductive obligation?]

Clergy, following the late introduction and explanation of the various views on the matter in dispute and respond explained:

1-Some say the case is necessarily required and is not intended to proximity and they are resorting to verbal means.

2-Another one is resorting resorting to means necessary, officials say.

3-Others say that it's a temporary, not necessarily in this case and not on Tbd does not imply that we should see the process of its nobility is Albra'h. Albra'h original intent of the rule is that proximity is not required and obligatory Matvsly [35, 36, 37]

4- This group of deceased clergy say that we should refer to the process principles do not apply, but the place is Alashtghal originality. And originality Alashtghal says that action must proximity with the intent to do the obligatory.

In the response to the first group: The late cleric said nobility Tqyyd Alatlaq is used where possible, we have proved that it belongs Tqyyd going Amtsal not possible, it is impossible to say when it would belong to the molar going Amtsal Tqyyd cannot be applied to the not possible, then the place is not Alatlaq adherence to authenticity.

And the second group: The official stated that the definition refers to theological mole says and does not intend to declare all Ghrzsh at the same time and then went on to describe how the quality is. [For example, after prayer and pilgrimage that explains how to do it], but we know that sometimes expressed as the mole has its own purpose and wants all human beings to express task with all the details and where it is. In case you did not express adverb which means that the purpose of this stipulation is not involved molar. Consequently, we must hold fast to the principles defined procedure, we refer here, we believe that wherever doubt is necessarily obligatory or Tbd, Tbd obligatory and originality Alashtghal dictate that it must be done with intent to proximity. Respond this way because we have certainty as to the duty and responsibility therefore falls doubtful authenticity, we will now Alashtghal. Reason certain states have a duty to do so be sure to find the task so our duty to be done by overthrow of molar task.

Note expression and discussion result:

The point of this discussion is that the deceased clergy protested that: If necessary do we doubt whether the intent requirement of proximity or not? Originality Esalatol eshteql the reason that he should be required to seek proximity.

But in other parts of the chapter or as a component Qnvt doubt whether we pray or not? Current legal acquittal and judgment, we do not pray Surah component.

If the problem is what is the difference between intention proximity and other components? [The intent of the rule proximity to employment and in other parts of the innocence flows.]

The answer is that the imposition and removal of deceased clergy are found in other parts of the legislator, therefore Shryh innocence flows proximity but plans to Exoneration Shryh reason is not that way.

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