

HAERI ISFAHANI AND NEW THOUGHTS IN PRINCIPLE SCIENCE

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Abstract-Researching and studying the lives of educators and elders in science and literature and getting to know their opinions and beliefs is a fun and moving work. In introducing elders, especially religious scholars, it is customary to first introduce a person in terms of family history, date of birth and death, schooling, and professors, students, and academic works left behind by him, and usually enough. While it is worthwhile to examine the writings of these elders carefully and to get their views recognized and introduced. Among the jurists are those who have been the source of dramatic effects in expressing new ideas and ideas. Mohammad Hussein Haeri is one of these jurisprudents, and his book *Fosoul Al- Gharavieh* is a turning point in the history of basic science. Allama Sheikh Mohammad Hussein ibn Abdul Rahim Haeri Isfahani did not imitate his predecessors in his inference of jurisprudence. His meticulousness, scientific courage, and freedom of thought in the innovation and expression of famous anti-fatwas are among the highlights of his scientific life.

Keywords-Owner Al- Fosoul, Necessity Suspension, Introduction Expedition.

I INTRODUCTION

The name and reputation of Mohammad Hossein Haeri Esfahani and his innovative ideas cannot be unknown to those familiar with the science of principles, always referred to as his great work (Fosoul), in this valuable book not only in the domain of principles but in the domain of knowledge. Literature, logic, theology, which in his day was intertwined with the fundamental issues, presented new ideas and ideas. His well-known scholarly personality and the depth and breadth of his ideas have influenced all of the principled scholars behind him and have led him to take a stand. The present article seeks to explain and critique the most important innovative ideas of this theorist in the field of principles science.

Haeri Esfahani

Allameh Sheikh Mohammad Hussein Abdul Rahim Haeri Isfahani Tehrani, who is considered the owner of the seasons, is one of the great scholars of the Shiite world. Born at the end of the twelfth century, in Ivanaki from Semnan province, he grew up in the shadow of paternal affection and motherly affection. Just as Nader Shah commanded a privileged role in the gilding of the porch of the Holy Prophet (peace be upon him), his name is inscribed on one of the porch tiles. His mother was the daughter of the late Allahverdi Beek. (Behbahani, 1370: 153) Mohammad Hussein grew up in his hometown in the shadow of his parents' secrets and, after reaching intellectual maturity, moved his knowledge from Ivan Kif (Ivanaky) to Tehran Seminary, where he studied science and then immigrated. A family followed her higher education there.

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In 1216 AH, the fanatical Wahhabis attacked the city of Najaf. In front of a large group of Shiite scholars and people defending the city of Najaf, Sheikh Mohammed Taqi traveled to Isfahan with his brother Sheikh Mohammed Hussein the same year. Isfahan was so thrilled by the existence of this wise scholar that about three hundred scholars and virtues participated in the lessons of jurisprudence and its principles.

Muhammad Hussein also joined his scholarly brother's brother in the Hedayat Al- Mostrshedin, and for many years he was regarded as one of his best disciples during his lessons (Tehrani, 1401: 216).

After completing his education in Isfahan and attaining a high rank in science and education, he left Isfahan for permanent residence in Turkish higher education and promoted law and education in Karbala and soon became a public authority in imitation and teaching.

From the point of view of experts

All biographers have sought to uphold this jurisprudence. Perhaps the first person to introduce him is Sayyid Mohammad Bagher Khansari, the author of Ruzat al-Janat. He attends the chapters of the chapters, writing, "Sheikh Mohammed Taqi - the owner of the fringe - is an esteemed brother, scholar, the only time that God has placed him in relation to his brother, such as the relation of Aaron to Prophet Moses." He is none other than Sheikh Mohammed Hussein Haeri. "The Shiite scholar was one of those who began a fierce battle with the sheikh sectarian ideas in Karbala. And laziness exposed their thoughts and exposed them and challenged the opposition (Khansari, 2011: 2/126).

Professors:

In the first hand sources three of his professors are mentioned.

- 1- Mohammad Bagher Behbahani (Vahid Behbahani)
- 2- Mohammad Taqi Isfahani Ivankifi
- 3- Sheikh Ali, the eldest son of Sheikh Jafar Kashif al-Ghatta

He taught the principles of knowledge to Wahid Behbahani and his brother, Sheikh Mohammad Taqi, and the knowledge of law to Sheikh Ali Kashif al-Ghatta.

Students

The numerous scholars and scholars who each left behind valuable scientific works benefited from his lesson. Some of them are:

1. Sayyid Abdul Wahab Hamadani (d. 1274 AH) He attended a master's course in Karbala, a scientist traveling to important scientific centers in order to obtain the essence of knowledge. He spent a period of his life in Isfahan's Kasangaran school and wrote a copy of the Master Seasons book with his own script.
2. - Seyyed Ali Naqi Tabataba'i: For several years he acquired knowledge of jurisprudence and principles in the field of chapters. Then he went to Najaf and began teaching. The influence of the word of the time was also strange to the state (Amin, 1412: 9, 397).
3. Seyyed Hossein Hosseini Kuhkari known as Seyyed Hossein Tork (Amin, 1412: 6, 146; Tehrani, 1403: 11, 215, 262)

4. Mullah Zayn al-Abedin Golpayegani: A high-ranking scholar and a scholarly scholar who also had a prominent role in the morality of the Sajjah (Amin, 1412: 9, 171).

His valuable scientific works and writings include:

- 1- Al-Fosoul al-Gharaviyeh Fi Osoul Al-Faghihiyah: He immortalized himself by creating this book, one of the most important books in the field of jurisprudence.

In the first half of the twelfth century AH, three important books of origin were written.

1- Basic Laws (Abolqasem Mirza Qomi) 2- Hedayat Al- Mostarshedin (Sheikh Mohammad Taqi Ivanukifi Esfahani) 3- Al- Fosoul (Sheikh Mohammad Hussein). Since Al- Fosoul of Law have been compiled, most of the scientific controversy and its infringements and superstitions are in the Book of Laws, and it is clear that these scientific criticisms and debates have an undeniable influence on the process of knowledge flourishing. Shortly after being published among the scientific community, this book gained prominence where it became known as its author.

Sheikh Morteza Ansari has repeatedly reviewed and criticized the seasons in Rasa'il. Mohammad Kazim Khorasani also presented the Kefayat Al- Osoul of the owner of the chapters in seventy cases. In addition, since 1232 AH, when this scientific work was published, it has attracted the attention of scholars of the Declaration of Science, and has written many margins and bans on it. Mr Bozorg Tehrani in Al-Zoriya mentions 14 of them.

2- Mashar Al-Ahkam: This is a jurisprudential and argumentative book that begins with the purification of the religion and extends to the issue of anointing in the matter of ablution. (Teacher of Habib Abadi, 1353: 5/1484)

3-Al-Rasul al-Smiyyah is the last of his lemmas and was written for imitators (Tehrani, 1403: 11/205).

4- Margin on the Zobdat Al-Osoul. (Mashar, 1340: 504)

Isfahani had four children, some of whom were prominent figures of knowledge. His descendants are still present in Iran, and according to teacher Habib Abadi, his descendants abound in Isfahan, and some are known as the family name of the Saheb Al- Fosoul.

He died in Karbala in 1232 (Habib Abadi teacher, 1353: 5, 1484) or 1254 (Tehrani, 1403: 1/390) or 1261 lunar (Amin, 1412: 9, 239; Khansari, 1390: 2/126). He was found and his body was buried in the courtyard of the Hussein shrine.

II HAERI ESFAHANI INNOVATIVE IDEAS AND OPINIONS

The subject of the science of principles

There is disagreement about what the principles of science are.

First, does any science need a single topic that is comprehensive and comprehensive? Second, what is the subject of each science, and how is it delimited?

Apparently the first Isfahan issue, like the other principals before it, seems to have taken it for granted, and considers the need for any science to be a single subject without any definite and unnecessary content. But regarding the second problem, namely the definition of the subject of their science, he defines the subject of the principles of science as follows: "The whole subject of science is the discussion of the effects of nature" (Haeri Esfahani, 1363: 10).

Isfahani Haeri, on this basis, deals with the subject matter of the science of principles and has a new say in this regard. He writes: The subject of the science of principles is the elementary reasoning of Bama Hey, although before him scholars considered the subject matter of principles to be absolute or the four arguments (book, tradition, reason, and consensus), but the difference is in Isfahan's theology, which he states: The subject of the science of principles is the proof of virtue without mentioning their reason, contrary to the owner of the law who considered the subject of the science of principle to be the proof of virtue. (Qomi, 1/9)

The reason for Haeri's departure from the viewpoint of lawmakers was that there were drawbacks to this theory. The most important problem is that many of the main issues of the science of principles such as the jurisprudence and the UAE, where the reasoning and reasoning are discussed, will fall out of the scope of the fundamental issues of the science of science and will fall into the basics. However, Haeri's point of view is not immune to criticism and criticism has been taken. According to him, the following topics will be out of the main issues of science:

1. Discussion of intellectual implications
- 2- The topic of validity of a single news item
3. The issue of the validity of the movable consensus and the fatwa's reputation
4. The topic of balance and preferences
5. Principles of practice.

Because in none of these arguments is the discussion of the intrinsic effects of one of the arguments of course, Sheikh Ansari and some other prominent scholars have attempted to justify and interpret the validity of the single news as a discussion of the intrinsic implications of the tradition. (Ansari, Bi: 67; Isfahani, 2000: 1/12 and 13) But their justifications do not seem convincing, and some have been distorted. (Khorasani mullahs, up to: 1/96; Fayaz, 1417: 1/30)

According to his definition of the subject of science, martyr Sadr considers the subject of the principles of science as an argument that is only involved in jurisprudential reasoning and discusses the issues of the principles of the science of their reasoning and the jurisprudence's citation.

He responded to the problem that in a number of rules and discourses there is a discussion of affirmation and non-affirmation, not of reason, such as the obligatory introduction or the anti-affirmative, that the affirmation or non-affirmation of the necessity between the affirmative and the obligatory affirmative or non-affirmative. It is against something and respect, says, "The return of these arguments is also a question of reason, and in fact it is a question of whether something is a reason, a necessity for its introduction, or a respect for it."

He then approaches this view to the well-known critics who regard the subject of principles as the evidence of the cosmos, and says in terms of the distinction between the critics and the latter.

Necessity suspended

One of the late innovations of Haeri Esfahani in the science of principles is the invention of Necessity suspended. In an article entitled "Tamhid Maghal", which he organized before entering the obligatory introductory chapter, he divided the obligatory into different credits. Among these divisions, which is one of his innovations and which has been the focus of the Principles, is the obligatory division of the divine.

The purpose of the obligatory necessity is the obligatory obligation to do so, but it depends on the impermissible, which is mainly time or time, and in other words obligatory, but obligatory, is acceptable, such as

after the pilgrimage. And it is obligatory on the compiler of the rectangle before the monument arrives at the time of its arrival; But in the obligatory necessity, as the necessity of the present is fulfilled, the author can do it, and it does not depend on the impossible.

As the distinction between the obligatory suspended and the obligatory obligatory, he writes: "The difference between the obligatory and the conditional obligatory is that the obligatory depends on the introduction, while in the obligatory obligatory, the obligatory fulfillment ceases" (Haeri Esfahani, 1980: 80)

Cause of commitment Necessity suspended

Apparently, the reason for Esfahani's approach to and commitment to suspense, which in some ways is also the product of promising suspense, is to justify the necessity of the preparations of the provision which, contrary to the pre-requisite rule, are obligatory.

We know that the necessity of the introductory is subordinate and non-existent, and arises from the necessity of the subordinate, so the necessity of the preconditions of existence must be subordinate to the necessity of subordination. It is not unreasonable to impose a conditional requirement, but the premise of it to be absolute, therefore, the premises of existence must be obligatory only when complying with the requirements and obtaining the conditions of its compulsion, while there are cases in the Islamic law which appear to include this provision. The scholars and jurists have voted on the necessity of preparations before the necessity of sub-premise.

Necessity Suspended For The Principals

This Esfahani theory has also sought the confirmation or denial of the scholars after it, and questions have been raised as to whether in principle suspense has an independent existential reality or, as Sheikh Ansari believes, in the name of the third and absolute obligatory, the third type Can't imagine the obligatory thing?

Is the obligatory suspension of the seasons, as the mullahs of Khorasani believe, the conditional obligatory that Sheikh Ansari has introduced as opposed to the famous? (Akhund Khorasani, 11/161) Is it really obligatory to suspend one of the obligatory types according to the division of the seasons? After all, is the division of the obligatory into the disputable, and is it worthwhile, or is it, as the mullahs put it, no benefit to this division? (Same, 1/161)

Necessity suspended in the among religious orders

Among the religious rulings are cases that seem to be suspended, for example:

- 1- The time-bound necessities, such as fasting since the dawn of Fajr, necessarily belong to the last component of time, while the time of the last component comes later.
2. The necessities of the gradual unbounding of a given time, such as prayer during the time of the beginning of the person who begins the prayer, and the necessity of the latter is also given.
3. Obligations that are fulfilled depend on the preparations that are definitely fulfilled before the preparations are made (and that is why their preparations have become obligatory), while the obligatory ones are not possible prior to the preparations and thus between the obligatory and the obligatory have departed, and this is the obligatory obligatory claim to refuse. Adults such as Naiq and Naqqab, who have argued for a moratorium on suspended

compulsion, have responded to these questions and do not regard them as instances of suspended compulsion (Isfahani, 1379: 1 / 305-308).

Examination of the evidence of the Isfahani's

As has been stated, the reason for Isfahani's commitment to the suspense, which may also be regarded as his reason, is the justification of the necessity in the preparations for Mafoteh before the necessity of the Prophet. Like the necessity of the preparations for the pilgrimage before the arrival of the pilgrimage season, the necessity of fasting before the dawn of Fajr, the necessity of obligatory education before their time came.

In these cases, there was a problem with how the preamble would be obligatory before the obligatory introduction, while the necessity of the introduction arose from the preamble. Isfahani seems to have been suspended and bound to justify and remedy this problem, believing that in such cases, the pre-requisite becomes obligatory before its time and the next is merely the obligatory time, not its obligatory time, in other words. The necessity of these necessities, while they themselves are welcome. At the end of the obligatory introduction chapter, he also discusses the necessity of the obligatory introduction in the ninth and last punishment, proving the suspense, distinguishing between obligatory time and obligatory time, thereby responding to objections to the preparations entered into. There, he rejects the five solutions offered by the principals before him and considers the correct solution to be bound by suspense. (Haeri Esfahani, 1363: 90 and 91).

Introduction Mosouleh

In Isfahani's view, the introduction of the premise is obligatory, and the non-premise is not obligatory. The premise of the premise is the premise that the sub-premise is to be fulfilled. Has not or has not made this introduction in order to reach Sub-Introduction.

Any introduction that is not followed by the foreword will not be bound by necessity. However, the obligor has done so with the intention of submitting it to the forerunner.

And in short, the equilibrium is not an obligatory condition but an obligatory one. This is also the opinion of the owner of the seasons. Of course, at first he absolutely votes on the necessity of a preamble, but he goes on to discuss his first detailed punishment. It is noteworthy that the view that distinguishes it from other subjects and draws the attention of the mainstream scholars to either confirmation or denial, is the particular detail that he places between the constitutional and the non-constitutional. Otherwise, the principle of necessity of the introduction is in common with his opinion and that of others.

He argues in three ways to prove his point:

1- Because the necessity of the introduction is a matter of intellectual necessity. Reason does not imply more than this amount, but only the necessity of an introduction to the material.

2- There is no reason in the mind that the wise Wisdom says that "my desire and desire is to perform the Hajj in a way that leads to the Hajj and to go the way that does not lead to Hajj" is not my wish and wish. One thing is clear, while in this example reason and necessity dictate that it is wrong for the wise to say, "I do not want absolute preparations," or to say "I do not want prefixes if subordinate". This sentence itself is a sign that between The Necessity of the Verb and the Necessity of the Unproductive Introduction There is no consensus in the intellect.

3. Since the criterion of the desirability of the introduction is merely the attainment of the attainment and its attainment, it is necessary to attain the attainment of the attainment and attainment of the attainment and necessity of the intent. Therefore, if there is no introduction to the subheadings. It would not be desirable either. One's conscience explicitly testifies that when one is seeking something solely for the sake of achieving something else, he certainly does not want it without attaining that other thing (which is the main purpose). It has the following introduction. (Haeri Esfahani, 1986: 86)

III CONCLUSION

Any research ultimately yields results that other researchers can find on their way to manually understanding and understanding existing scientific fields and looking for ways to solve them. Islamic society needs genuine scientific efforts that scholars have sometimes made such efforts to implement and implement sharia in society. And Isfahan is a flagship and articulator of emerging issues in the principles of jurisprudence, who has pursued genuine scientific efforts to implement and implement new principles of jurisprudence, the subject of jurisprudence, and the introduction of many other jurisprudential rules and issues. The relationship is examined. It is hoped that scholars will pursue new methods based on their prior sciences and gain a more practical application of the dynamics of these sciences.

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