

## Using comparison by means of ignorance, is not the sign of wisdom Mohammad

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**Abstract.** Imamiye jurisprudence while believe on wisdom as the religious rule inference authority, in their jurisprudence basics book, refer and talk about the wisdom while discussing about the book, consultant and tradition and all believe that the religious decision can be achieved by wisdom also. The group of Imamiye jurisprudence, who permit the use of opinion and divine law, discuss around five titles that each includes branches. The first title is discussion around wisdom and its ability to validate religious act when no reason for the act is found in the book, consultant and tradition. The second title is the wisdom necessities and we talk about this point when the religious act performance has the wise proofs and these proofs are not pointed out in time of arranging them but the wisdom orders to its performance or leave. The third title is wisdom proofs. In these reasoning, jurisconsults try to prove a way in order to find religious act. The fourth title is Tanghihe Manat in which the jurisconsult using some characters of a religious act and describing that in the other similar case, as applicable. The 5<sup>th</sup> title is understanding the criterion which some of late principles such as Mohaghegh Nayeeni go on it in basic and sometimes jurisprudence discussions and try to see if the act criterion is found through the wisdom. In this research it has been tried to find new results and proofs by a new look to the wisdom topic.

**Keywords:** Wisdom, Imamiye jurisconsults, acts, logical reason, scriptural reason, comparison

### 1. INTRODUCTION

Wisdom is one of the main tools that is used in field of religious belief and acts and Quran and anecdote specify it a lot and religious men including jurisconsults and speakers all emphasize on wise reasoning. In religious anecdotes, the wise man equals to the religious <sup>1</sup> man and is awarded in divine day.<sup>2</sup>

Imam Sadegh says: the person who is wise, is religious and anyone who is religious, enters the heaven.( Koleyni, Osoole kafi-s 1.p 11)

Imam Bagher says: People will be punishe din divine day according to their faults.and regarding praying too much he said the person who does this, is not wise. (Same,p 24)

Also the sign of wisdom is binding with the religious acts <sup>3</sup> and also wisdom is used as a means of science and knowledge and in the opposite of foolishness and ignorance. <sup>4</sup>

Altogether the wisdom means understanding and identifying the profit and loss and is used in finding the reasons and the way of solving and managing the issues and the religious leaders have confirmed it.

In the position of wisdom in religious studies the main point is that how in some of the anecdotes using and following the wisdom in religious affairs and specially in defining the deprecation acts, is prohibited!!!

It is said that AbuBasir went to Imam Sadegh saying that: there are some affairs that their acts is not specified in the book and tradition so we show our partial views in them. Imam says: No! Because if your idea and decision is right, you are not awarded and if you are wrong, so you have told lie for God. (Koleyni, p 56)

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On the other hand, there are some other anecdotes saying that whatever people need, is specified in Holy Quran. (Same)

What is conceived from these anecdotes which makes the declarative thinking background in Tashayoo scope and has divided the jurisprudence followers in to two groups: Declarative and substantive or Mohaddes or Clergymen.

Clergymen emphasizes on wisdom and thinking in field of acts` understanding and definitions while Mohadesins and declaratives avoid using ideas.

First group, according to the religious leaders' emphasizes and accents use the wisdom and thinking either in wisdom confirmation and subsidiary acts understanding to the extent that regard to the wisdom as one of the basics of understanding and confirm some of the practical rules and even jurisprudence issues using the wisdom justice.

Imamiye jurisconsults, while referring to wisdom as the source for understanding the religious decision, in their books of jurisprudence basics discuss about the ways of using wisdom other than the book and tradition and consultant and all agree on that with wisdom also can perceive the religious act.

But these jurisconsultants in time of using comparison for religious act`s confirmation, stand against it saying the wisdom has not the capability of understanding the cause!

Of course this contrast is supported by the anecdotes by Imams specially Sadeghs (PUTH) and it is emphasized that God`s religion is not evaluated by comparison (the same) but as the reasons represented in jurisprudence facts science should be accepted by the other person and the anecdotes of Shia Imams are not acceptable for Sonnies, specially about the comparison issue that is of important definition tools in their jurisprudence filed, Shia jurisconsultants try to rely on other reasons than Imams` anecdotes to confirm comparison unreliability.

On the other hand, in comparison this means: forwarding an apparent on the other in denying or proving an act for an issue that exist in both. (Alghazali- Almostasfa- p280, Alrazi- Almahsool fi elm osool alfeghh- s5- p5) for finding the issue, wisdom is used. But using the wisdom in this way is prohibited in Imamiye logic and because of this,

If the comprehensive issue or the act reason has been specified in religion, forwarding an apparent is allowed and calls it as Mansos Alele comparison while when the comprehensive issue or the reason is being concluded by wisdom; it's not referred as accepted one and Mostanbet Alaele comparison and regards the wisdom inhibited and incapable of voting. So the reason of such discrimination should be studied.

### **How Imamiye use wisdom in eliciting the Acts**

That group of Imamiye Jurisconsults <sup>5</sup> that allows using act and theology law talks about 5 issues that each includes some branches.

First issue is about the wisdom and its capability for religious act proof when no reason is found in the book, tradition and consults for the specified act.

The acts resulting from this option are called wisdom independencies

And this way in the field of perception, finds a great place and at the same level of tradition and Quran.

The second issue is wisdom necessities. This issue is posed when the religious act performance has wise reasons and the religion has not specified the reasons but the wisdom is used in time of its performance or abandon. The issues such as essential preference and dictation reunion and components and some other are as wisdom issues. ( Akhunde Khorasani- kefayatol osool- p89, Mozaffar- Osololfegh- s1- p236).

Regarding to these two issues, Imamiye substantializes with other substantializes have represented some rules for act`s perception.

Imamiye are the group of Moslims who believe on Imam Alis succession after Prophet Mohammad and believe that succession goes to Imam Ali and Hazrat Zahra children that this title includes Ismailiye people too.

Third issue is wise reasons that are different from wisdom reasons. In this kind of reasoning, substantializes jurisconsults try to find a way for religious act`s confirmation through the wise tools. True example of this issue is the consult truthfulness that it`s truthfulness was discussed between Sonnies and was not so trusted to the seyed Morteza and Sheykhe Toosi in Tashayo era and since then gradually the jurisconsults relied on consultant, of course in the way they themselves believed, and proved it`s truthfulness through wisdom and because of that, they call consultant as verbal reasoning.

The fourth issue is Tanghihe manat in which the jurisconsult using some characteristics that accompany with the issues with religious act and choosing a character and describing that it is the sign of the act, proves that act as the parallel issue. ( Fazel tooni- Alvafiye fi Osoole Alfeghh- p 238, Alghazali, p 282)

Here also wisdom has been used in finding the reason of using the act, of course the act which the religion has the text on it.

The fifth issue is understanding the criterion that latest substantializes such as Mohaghegh Naeni in the basics discourses and sometimes jurisprudence, have relied on and agree that if the act`s discourse is derived from wisdom, is the same as the act which religion has specified as in this regard says that: there is no difference between verbal and literal reasoning and both makes doubt impossible but in case that wisdom understands the religion act`s criterion. ( Kasemeyni- FoadAlosool- 15- p538, Mozafar- Osool alfeghh- s1- p142)

In all mentioned issues, the wisdom has been used as a reliable tool for religious act`s inference specially when wisdom is referred independently in parallel with the book, consult and tradition.

Now the question is that with the importance of the wisdom and its wideness, why it is not acceptable in time of using it in comparison. But in the 5 mentioned issues, and maybe in other cases is referred as the root for religious act perception and wisdom reliability is emphasized to the same extent that the comparison unreliability is.?!

The point is that in comparing, there is an act by the religion and the wisdom seeks for the performed reason or the sign by religion to transmit it to the parallel case. But in some issues of 5 mentioned points, there is no act presented by religion the wisdom itself performs and defines an act with its reasoning. For more details about the relation between comparison and wisdom and the reason of standing against it, of course this is not specialized to Shia leaders and Sunni leaders also do not prefer the comparison, it`s necessary to go through comparison definition and its usage.

### **Comparison usage**

In comparison which is defined before, users say: for example when religion has ordered to honor something, and has specified the act and the subject, but the reason or sign is not specified, like what we have in bear and Reba act in wheat selling and purchasing, we get to the act by going to the wisdom and say that bear is inhibited because it makes unconsciousness and Reba in wheat selling and purchasing is prohibited because it is the main food and religion has put it as obligatory for giving others the wheat as Zakat because it is a common food or because it grows in the ground so we include all vegetable and plants in wheat group. (Alghazali- Almostasfa- p 282) In such comparison which is called as Mostanbet Alele or Takhrij almenat, which goes through finding the reason to get to this result that because of something special, religion has inhibited or obligated an action and therefore if the same reason is found in another case, because the reason is always followed by cause which is wise, so the same religious act should be applied for it even if it is not specified in the religion directly.

But Imamiye jurisconsults deny such reasoning according to the Imams' anecdotes and as it is mentioned before, some of Sonni leaders also believe the same. (Alrazi- Almahsool- s5- p 103.

The point is that Shia leader specifies that the comparison is of religion's necessities to the extent that there is no doubt about using and performing it and we see that our leaders have specified in their jurisprudence books, referring to our holy Imams that using comparison is inhibited ( Mirzaye Ghomi- Ghavani Almahkama- s 3- p131) and the arguable point is that many of these jurisconsults getting to wisdom implications, referring to the specified act issued by religion, calls the wisdom tools as eligible and denying it as punishable.

Here they go to the wisdom and idea and make a religious decision but why if a reason gotten by the wisdom, they call it as inhibited and unreliable?!

And this case gets more thinkable when the wisdom is used for reaching a religious act.

It should be evaluated what has happened that relying on wisdom in the form of comparison is completely inhibited in Shia religion and a group of Sonnies but in some cases is used as the religious act documentary?

### **Comparison antecedent and its usage circumstances**

With Islamic society spreading and creating new issues that have no background in the book and tradition but should be answered, the using of ideas and beliefs came was pointed out and a group of jurisconsults who lived in Iraq answered to new issues citing to idea and from this point, the issue of comparison attracted the attentions.

Religious leaders who lived in Medina and had the availability to the Prophet traditions and on the other hand did not face with new issues so less need for using comparison, vice versa the religious leaders who lived in Iraq responsible for religious acts, on one hand had less availability to the tradition and verse and also because of the Iraq geographical situation faced with many questions and perforce using opinion so Iraqi jurisconsults are remembered as opinion men.

The anecdotes from the Shia Imams about the comparison are specified more by Sadeghs Imams (PUTh) who lived in peak of Islamic society improvement era and new idea and thoughts in the world. There is no doubt that Islamic society leaders had the Islam's conservation sensation in mind despite of political and taste conflicts and so those who used comparison and idea and opinions, tried to solve the clientele's problems and the opponents of

using comparison also had the similar aim with this difference that they thought their claims as the right one.

With this assumption, maybe the reason for comparison objection resulted from one of these points:

- Comparison disapproval is an exception of the general principle of wisdom inferences validity.
- Denying the comparison is an obedience matter whether being accordance with the wisdom.
- Disapproved comparison is not the comparison which is defined and in time of Imams (Sadegheyn) that has been the peak of comparison usage, this word has been used with the meaning other than the one defined thereafter.
- Extravagance in using opinion and carelessness toward the tradition which Shia imams insisted on it, caused the comparison being attacked.

One of these theories and maybe others is the answer of this question.

To find the answer and proving chosen theory, at first we should take a look at the Imami Naffi Hojjiyat `s narrations about comparison.

### **The Naffi Hojjiyat `s narrations about the comparison**

The evaluation of these kind of narrations, that most are indicated by Vasael Alshiyeh in Ghaza book`s writer, show three points.

- The first and the important point is that the opinion and comparison men are far from obeying tradition and specially what had been gifted in Prophet Mohammad`s family. Of these narrations we can refer to the followings:
- It`s narrated that Imam Kazem said that: you have nothing to do with the comparison. The people before you were killed as they compared. When something happened to you and knew about it, say it and if know nothing about it, come to me .( Hore Ameli, vasaelo shiyee- s 27- p38)
- In Arbamah it is said that: and there will be some people who will compare and they are religion`s enemies. Be aware of comparing which makes doubt and whoever does not obey us, will die in a bad way. (same- p44)
- There is in another narration that Imam Sadegh (puh) talking to Abuhanife andinhibiting him from comparison says that the knowledge of religion, is by the Prophet`s family. <sup>6</sup>
- It's clear from some of the narrations that a group of people had gone to comparison for showing themselves and not obeying Prophet`s family orders.

Imam Sadegh says: This group who claims that are wise jurisconsults, think have proved whatever people need in religion but have not thought all Prophet Mohammad`s knowledge and when they are asked about the rules and they do not have any knowledge, donot like people look at them as foolish men and when people ask them about what they do not know about, they use comparison and bringing new ideas while Prophet Mohammad has said that any innovation is going far from the way. (Same- p61)

It can be understood from these narrations that inhibiting comparison is when there had been the tradition and there were some people who with their reasoning didn`t pay attention to tradition and especially uniqueness instead went to the comparison for telling the acts.

The second issue is extravagance in wisdom to tendency that should be concerned from two dimensions.

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First what is applied in jurisconsults' presence and specially Imam because in a new case, a group did according to their ideas and insisted on it.

The sample of this extravagant, can be seen about Khavarej and for this reason, Imam Ali (puh) emphasized that the issues that there are too many possibilities about their meaning, should not argue and they can be convinced easily by tradition (practical way) that there is not many possibilities in that.<sup>7</sup>

The other aspect is the ideas issue that can be found in the ideas of Motazliyan and especially about determinism and freedom and Shiya Imams insisted on: not the determinism and not the freedom, and something between these two. (Mozafar- Osool alfegh- s2- p177- 176)

Of course in these two cases, there is no discussion about comparison but there is an emphasis on specifying ideas in a way that in narrations about comparison also wisdom is not discussed.

The third point is using wisdom in recognizing the act's truth or wrongness or the verse and in other words using wisdom about the acts brought in religion.

Finding the reason generally or specifically about the narrations and religious act establishment, not only is not unsurpassed but has been practical and there is no conflict in Hojiyat and comparison just about some cases in which some of the jurisconsults do not refer to this comparison as comparing and believe and try to propound that using this method means following a great rule (Kobarayee) by a small one (Sogharayee).( Mozaffar- Osoolalfeghh- s2- p 177-176)

Also religious leaders refer to these acts root from Nas and have specified some reasons for some of them although not all of these reasons are not as the criterion.

In Elalo Alsharayee book, as its name shows, the reason of many acts and beliefs have been specified and this is a set of the issue.- Although the specified reasons for the issues are not related to the alternative jurisprudence acts, but some reasons have been represented for praying, deals and other alternative jurisprudence in form of narrations.

For example in a narration the reason for paying Zakat, has been specified as the power and help for the poor and dedication for wealthy. ( Sadoogh- Elalo Alsharayee- s 2- p 368) and ofcourse this kind of saying means to a better understanding and specifying the good points than a special meaning.

A group of jurisconsults that in time of Imam Sadeghs ( PUTH) were increasing , seek for the reasoning this way and as found an issue related to religion that was not in accordance with the wisdom, denied it.

Hanafi jurisprudence leader is one of those who were so picky in accepting the narration and verses so went to comparison many times.

As an example, we can go through Abuhanifeh's point of view about the narrations narrated from Prophet Mohammad.

When they narrated that when a Jewish pushed a girl's head between two stones and the prophet also did the same to the Jewish man, he said that these words are not true!!Or regarding to another narration saying that Prophet Mohammad has said about the loot 's sharing: two shares go to the horse and one to the man, said that I don't set believer's share less than the animal. (Ahmad Amin- Zahiyoleslam- s3- p194).

**One of the recent jurisconsults says:**

There is another expression for comparison which the vote men used it a lot in the past and is described as getting true reasons of religious acts by wisdom and putting them as the measurement for religious act's truth to the extent that agrees with this reasons, has called them as God's act and whatever against those reasons, will be due to doubt and uncertainty. This phrase: this act is in accordance with the comparison and the other against it, refers to this meaning.

The comparison was the subject of criticism in Imam Sadegh and Abu Hanife era with this meaning and according to this expression; some books have been published in defending religion and pointing out their acts and ( *Alghiyas fi alshare aleslami*) by Ebne ghayem va ebne timiye is of this kind. But comparison with this meaning was forgotten gradually and just was referred to with the same meaning and it seems that the first meaning is completely forgotten. (Seyed Mohammad Taghi Hakim- *Ossol Alame lefeghh Almogharen*- p 292-291)

If the comparison means finding the reason of religious act with wisdom tool, this issue is with no severity as the emphasizing on using wisdom in religious acts that is confirmed by Imams too, means the same but if it doesn't match with wisdom, it is not acceptable anyway.

**Using wisdom in act's inference**

As we said before, Shiaa jurisconsults have used wisdom as an important tool for religious act inference and its first point is wisdom sovereigns which is so important to the extent that has been assumed as the religious act's basis in book, tradition and consult and these jurisconsults gets close to the comparison in two other point that includes: Tanghihe Manat and identifying the criterion and maybe these two can be described as finding the exact reason.

In both cases, Shiya jurisconsult does the same work that Sonni jurisconsult does in Mostanbetolele comparison with the diversity that this group of jurisconsults accept the comparison result whether absolute or doubtful but the group in Tanghihe Manat and criterion identifying, when accept the act when it is absolute and that is because the absolute way is religious act for them confirmed in any way and using any tool and refer to it as the inherent absolute.<sup>8</sup>

Paying attention to the way of using comparison by its followers and compare with the wisdom necessities and Tngihi manat and criterion distinction, their closeness and even sameness will be clear.

The ones who do comparison, for finding the act's reason, use different ways and methods that one of them is dividing and circulation.

In this method, different reasons are assumed for the religion act and any of them will be analyzed by wisdom and when it is found that the special character is the reason relating to the act and the others have no relation with it, that character will be defined as the criterion so wherever it is found, it can be used even it is not specified in religion verbally.

From this point of view, comparison is so close to the wisdom specially in this characteristic that in both, the religion is the base and otherwise, comparison was meaningless and therefore the people who compare do emphasis that the act should be heard through religion and if an act for an issue is proved through wisdom, the act will not be assumed as the main base for comparison. (*Alghazali*- same- p 127)

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It can be seen that the basic and fundamental column of comparison for that act's followers is religious and the act resulted from wisdom may be valid itself but cannot be used as the base for comparison so from this point of view comparison can be seen as the wisdom necessities that when an act is established by the religion that has some needs that the acts is not performable without them, a great group of jurisconsults assume this necessity as the wise as Akhunde Khorasani says about the necessity preface : When human determines something existence that needs some prefaces, bring these together. For example the boss orders his slave: enter the mall and purchase some meat and it's clear that the sentence: enter the mall equals with purchase meat and one determination is the other's determining. (Akhunde khorasani-Kefaya alosool-p126)

This kind of necessity that Akhunde Khorasani and his followers emphasize on, is resulted from the wisdom but one side of the act, is the necessity which is defined by the religion.

Now it's time to prove one of the theories responded to the main question.

The main question was that why when the wisdom finds the reason of an act and wants to use it in other case, it is prohibited.

With previous descriptions , the third theory can be pointed out and say that comparison condemnation verbally in Shiya and a group of Sonni narrations doesn't mean finding the reason of religious act but means what we referred before and as has been close to act's reason inference, gradually has been replaced with the new meaning but the disagreements continues....

For the third theory inference, more than what is specified about reason finding by wisdom, referring to two issues is very important.

The first issue is comparison defendants usage by means of Tanghihe manat that with revolving in meaning and way of using it, shows its closeness or even sameness with comparison in some cases so when it comes to Tanghihe manat, it faces with problem because its similarity with comparison.

In Shiya jurisprudence basic books, has been talked about the Tanghihe Manat and specially since Mohagheghe Helli era that if being revolved, it will be recognized that it is not so different from Mostanbato Alele comparison.

Mohaghegh says about the fourth point of second section of Maarej book specified to this title: Gathering the main and minor is distinct that is called Tanghihe Manat and if there is the equality between them, the act can be put on the main and minor and if the difference is clear, act oppression from the main to the minor is not allowed but if there is the text on it. (Mohaghegh helli- Maarejolosool- p 185)

Such description on Tanghihe manat is so close to the description which has been specified by the same jurisconsult at the beginning of this chapter about the comparison. For a better comparison, we refer to both here.

#### **Comparison is defined as:**

Ebareye an Alhokm ala maloom bemasale alhokm alsabet lemaloom akhaletasavihema fi elle alhokm.



**And Tanghihe Manat is defined as:**

Aljamo beyno alas valfar ghad yakoono badom alfaregji vismi tanghih almanat. ( Mohagheghe Helli- same- p 182)

Despite of the similarity and even equality of these two titles, two phrases have been used. Yet, Shiya followers and among them, Mohaghegh, with accepting the Tanghihe manat as an inference source, inhibit the comparison while both titles are based on wisdom and presence of an act. And maybe it can be said that the main difference is that finding the reason of the act is simple because of the act in Tanghihe Manat but in comparison there is a need for more thinking and therefore they regard to comparison as Takhrije Manat but in two cases ( Takhrij and Tanghih) applied tool is wisdom not the narration. Also the act basis is proved through narration in both cases.

This similarity as we said sometimes has made Manat doubt in a jurisprudence case derived from Tanghihe Manat.

As an example, in jurisprudence act about the claimer's swearing is said that claiming against the dead needs swearing and as the dead cannot talk and swear, and as the absent person also cannot swear, so the act is necessity of swearing and this is by Etehade Tarigh and not the comparison. But this reasoning has been rejected as the absent person cannot be compared with the dead as the dead never ever has the ability to swear so they are not the same. ( Shahid Sani-Sharhe lame- s3- p 105- 104)

This problem shows the Tanghihe Manat or Etehade tarigh closeness to the comparison.

Second issue is relying on finding the criterion in jurisprudence acts on the strength of wisdom. This issue signs can be found in latest Osooliyan and as an example we can go through Mohaghegh Naeeni's point of view about the general specializing with lip reasoning in time of being doubtful in proof that says: When the specializing is by lip, there is no difference with verbal one and both stop adducing to the doubted person but in the case that wisdom understand and accepts the act. ( Alkazemi- Favaedolosool- s1- p537, Mozafar- Osoololfeghh- s1- p142)

This saying shows that there is the possibility for wisdom to find the criterion and compare the religious act by that.

In Tanghihe manat and recognizing the criterion and Tarigh unification, there are two basic characteristics: The first using the wisdom and the other is finding the reason and these characteristics both are the basic in comparison and the only difference between these titles and comparison, is that in comparison when the founded reason is in doubt, it would be undertaken but in specified titles the reason is assumed as the act criterion when it is absolute.

In fact one of the reasons for denying comparison in religious act confirmation, is its components doubtfulness so many of Osooliyan do not deem it as necessary paying attention to the doubt for denying comparison. ( Mozafar- same- p17-18) Although this reasoning is the subject of complaint for the others that believe comparison denying is because of its negativeness by Imams, otherwise comparison can be used for religious act's proof even if it is doubtful ( Mirzaye Ghomi- same- s3- p 181- 179). Of course this idea that is less applied can be the second theory confirmer.

So the comparison and titles such as Tanghihe Manat and recognizing criterion and Etehade Tarigh are common in two points and differ in one:

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**Common points are:**

Relying on the wisdom in finding the criterion which the jurisconsult who uses comparison and the leader who uses Tanghihe Manat and similar points and has no other tool available.

Presence of an act which religion has specified it and is received by the act evaluation and other religious teachings with wisdom tool in a way that if this religious act did not exist, neither comparison nor related titles were possible.

The conflicting point is the criterion's absolute or doubtfulness and some do not pay attention to the criterion which is doubtful and if the used criterion in comparison is not absolute, point it as unreliable and spurious.

Regarding to this exposition, as it is mentioned if the resulted criterion is absolute its usage as the comparison is permitted and possible and may the Shiya jurisconsult who hesitate hardly from using comparison but regards to the absoluteness as the reality, calls this point Tanghihe Manat instead of using the word comparison.

But it should be mention that when the absolute doubt resulted from obstruction being used for religious acts' perception, is the Mostanbet Alela and of reliable doubts and this comparison cannot be denied simply. But the idea of the jurisconsults is accepted who regard to the comparison's unreliability as the religious necessities and apparently Mohaghegh Ghomi is of this jurisconsults.

He says: And performing the comparison in verses and news is derived as performing the doubt but it is not true as it is mentined before that these reasonings root from the religion basics also when we performed the jurisconsult doubt performance with the condition of being derived by reasoning, for denying comparison, verses and narrations cannot be used....the performance honor is of religion's necessities in a way that there is no doubt about it....and we prove the comparison's undertaking as the other religion's basics with the consultant, news and necessities and say: the basis in jurisprudence acts, is the allowance of doubt performance. ( mirzaye Ghomi- same- s3- p 181- 179) Although this saying is considerable about the absolute doubt, but has been less attracting for other researchers so for rejecting the comparison, have gone to the disposers' reasoning or have mentioned wise reasoning for denying it.

**2. CONCLUSION**

It is concluded from all mentioned points that:

Wisdom has a special place in Shiya to the extent that made the base of the religion and the Lord punishes his bondmen according to their wisdom and do not accept the prayers of foolish.

On one hand Imamiye jurisconsults while regard to the wisdom as the authority of religious act inference, in their jurisprudence books talk about the wisdom besides talking about the use of book, tradition and consult and agree that with the wisdom also, the religious act can be derived.

With all wisdom importance and its width, sometimes it is inhibited using it in providing religious acts and the ones who try to find the religious act with their idea and thinking, have been accused and the usual case is using comparison.

Evaluating the reasons why has made using wisdom for Shia and some Sonnies prohibited and in some cases as religious act supportant, is important and there are some theories in response to this question.

Of these theories, regarding to the social situation In time of the case, and the narrations about it and the way of using the wisdom by jurisconsults in acts' perception, assuming that the denied comparison includes the comparison and evaluating the religious acts with the wisdom judgment is more acceptable than the comparison with its common meaning, although by passing time comparison with the first denied meaning has been forgotten and replaced with the common meaning.

With such a deduction, if human wisdom finds the religious act reason and criterion, we cannot stop generalizing that act for the cases with no real act. Especially when the resulted reason is absolute or in doubt Hojjiyat being proved by blocking reason.

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