

## Investigating war and corruption on the earth according to Imamate and Sunny jurisprudence

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### Introduction

The issue of public security, peace and observation of law is one of the most important issues in Islamic societies. Those who are not obliged to their rights and violate security, peace, property and life of people to reach their benefits are the only issue endangering security and peace. Encroaching on other's rights internationally, socially and individually causes chaos in the society, accordingly corruption occurs. Corruption considered in all aspects of human life is most important issue in societies; including moral principles (either individual or social), financial issues, especially murder, pillage and unsafe being very important for people. So, we decided to write topics about corruption according to verses of Quran, hadith and views of sunny and Shiite jurists.

### Corruption in the earth

To explain the topic, it is necessary to investigate to keywords of the topic.

#### 1) Lexical meaning of corruption

In word, corruption has construed as anti-peace, and the word of corruption means debauchery or taking a property by force (Aqربولmavared, v2, p 926). Some defines the word of "debauch" as leaving the Straight Path (the path shown by the prophet) and they know the debauchery being infinitive the oppression (or emerging fresh date from peel).( new comprehensive dictionary ,v 3, p1180).

The definition of corruption in law: anyone takes up arms to frighten and divest others' freedom and security is belligerent and mischief-maker on the earth.( Act 183 of the Islamic penal law)

#### The meaning of corruption in Quran

By looking at Quran verses about the corruption, Toraihi quotes a special meaning for each verse in which the word of corruption is, for example, in 4: 17 , he knows the meaning of corruption as murder or in 41:30 , he considers it as against the clarity of expediency.( Toraihi , v3, p 400)

#### Definition of corruption in the words of jurists

Due to clarity of the corruption meaning, jurists have not mentioned its meaning in jurisprudential books; except in the book of "Mows oat al-Feqh -Al-Islami", it is written that the corruption is synonym of void idiomatically. The companions of Shafiite say the contract either is correct or void and each void is corrupt. Abu Hanifa \_ proposed the third part for contract is that the contract is corrupt. (Movsoatolfeqh-Al-Islami, v19, p5).

Syntax analysis of the corruption in the earth

The word of corruption has been added to earth, this addition causes the earth to be obliged to the corruption; that is, it is assigned to each corruption occurring on the earth. There are three possibilities about the obligation of corruption to corruption on the earth:

#### First:

This limiting only is to mention the position of corruption; that is, the corruption occurs on the earth. According to this interpretation, all corruptions occurring on the earth are included.

#### The critique of first possibility:

This interpretation is incorrect, because its necessity is that on earth becomes redundant word in this verse; because it is clear that the corruption occurs on the earth and human - who does every acts- is on the earth. If there is no the word of "on earth", the word includes this meaning.

Note: according to the advancement of the science and the presence in space, the subject of corruption on earth is questioned. (Such as the corruption in the airplane or space station).

#### Second possibility:

Limitation is to imply the extension, abundant and the spread of the corruption among people that the individual corruptions are against it.

#### The critique of second possibility:

This possibility is not acceptable ; because ,it doesn't firstly mention how the earth and corruption are related to each other. Secondly, the corruption on the earth sometimes doesn't apply to a unimportant and uncommon. (Like as the crime of a person who is not related to society).

#### Third possibility:

Limitation corruption to on earth means that the corruption has appeared on the earth and has corrupted the earth; accordingly, corruption on the earth means to destroy it, the verse "strive to make mischief in the land "(33:5) means that the corruption appears on the earth and it is corrupted. (Necessities of criminal jurisprudence, p 236).

#### Verses of Quran and corruption on earth

The word of corruption has been repeated up to 50 times in Quran. The verse 50 of chapter 5 (Maede) is the one of them; God says in this verse: the punishment of those who wage war against Allah and his messenger and strive to make mischief in the land is only this, that they should be murdered or crucified

or their hands and their feet should be cut off on opposite sides or they should be imprisoned; this shall be as a disgrace for them in this world, and in the hereafter they shall have a grievous chastisement.

#### **What does the word "or" mean in this verse**

This word has 12 meaning in the book of "Moghni al-labib" including doubt, ambiguity, authority (having choice), general permission for common use, absolute plural, refusal, except, until, approximation, condition, (Moghni al-labib-Ibn Hisham, v1, p 61).

#### **The views of jurists about "or"**

In the book of "E'rab of Quran", the word of "or" is conjunction. Both "be crucified" and "be cut off" are referred to "be murdered". (E'rab Quran, combination and translation, part 1 to 6, p712).

In the book of "the table of diacritics representing vowels of Quran and its morphology," "or" is considered as conjunction. (The table of diacritics representing vowels of Quran and its morphology, v3, p282).

In the interpretation of "[majmaolbayan](#)", Ibn Abbas, Saied ibn Jobeir, Qettad, Aladi and Al-Rabie have quoted that "or" is not for general permission, but it is for the steps of edict on the basis of committing the crime.

But, deceased Tabarsi writes that "or" in "crucified" means general permission or option; imam can kill the criminal, hang and exile him/her (Majmaolbayan, v3, p 292).

In "Al-Mizan fi tafsiri'l-Qur'an", it is written that "or" indicates the doubt in the verse and shows that all or two of these penalties must not be performed. The doubt sometimes is to serve a useful purpose of used order and shows the order of the thing one after another, and it sometimes is to serve a used choice and authority and indicates that you can choose one of them. Of course, knowing the meaning of doubt (order or choice) is understood through verbally external witness; this verses is ambiguous in this regard, but traditions indicate that these four punishments mentioned in the verse is different on the basis of corruption; person sometimes draws sword, kills someone and steals property or he/she just kills someone or steal something or draws a sword and doesn't commit other crime. (Translation of Tafsir Al-Mizan, v5, p 497). In the proposed legal books, the meaning of "or" is considered as performed and ended, and no one has discussed this issue. Most of legal books state that "or" imply the authority and choice.

#### **Writer's viewpoints**

In literary books, "or" is conjunction; all scholars accept this matter, but they have mentioned different meaning. About the mentioned verse, there is two meaning: general permission and choice (authority). The first meaning (mentioned for general permission) can be rejected, because it is mentioned in syntax books that "or" means general permission when having two adverbs (terms); the first one comes after it and second one is permitted.

#### **Unification of word before "or" with word after "or"**

Is it possible to unify between "be murdered" and "be crucified"? Example mentioned for possibility of unifying between two sides of "or" includes "meeting with scholars or ascetics" meaning a person who has meeting with both scholars and ascetics or gathering both groups in a meeting and debating with them. About the part of "their hands and their feet should be cut off", there is possible to unify both cutting off one's hands and feet and exiling him/her. Defendable view is the choice; "or" in this verse means choice and its condition is that it either comes after "or" or unification between the word before "or" and after "or" is impossible. Undoubtedly, the unification condition is impossible in first part of this verse, but how is the type of punishment chosen? According to mentioned issues which are also discussed in Tafsir Al-Mizan, the doubt is about the choice (authority) that how are these cases chosen. Choosing the punishment is considered through type of crime and traditions have pointed out that crime has steps, a judge, in each step, chooses an edict for criminal to administer the justice. By a glance, we know that all mentioned verses mean disobeying God, that it has different use in different issues, for example, in 121:6, eating a meat is forbidden that slaughterer does not mention God's name during slaughtering. Also, two following verses about the corruption are pointed out and issues from Shi'a and Sunny interpreters are cited.

**First verse:** for this reason did we prescribe to the children of Israel that whoever slays a soul, unless it be for manslaughter or for mischief in the land, it is as though he slew all men; and whoever keeps it alive, it is as though he kept alive all men; and certainly our messengers came to them with clear arguments, but even after that many of them certainly act extravagantly in the land (32:6)

#### **Seyyed Qotb interprets this verse as follows:**

If killing a person is not for retaliation or removing corruption in land, it equals to killing all people, because one person is similar to all people and the life right equals to all people. Thus killing one person is aggression to life right; the right related to all people. Also, surviving a person by removing the murder (either by defending him/her while living or retaliating while he/she is killing) so that preventing from killing other person, is considered as surviving all people. Because, this act is to protect the life right in which all people participate. (Fi Zalal-Al-Quran, v 4, p 707). according to mentioned interpretation, there has been the corruption in the land before Israelites and people have suffered from its harms, so God has mentioned the edict for Israelites and other people of world that the punishment of those committing a murder is same as those corrupting in the land. That God has mentioned two issues of murder and corruption with each other is a good reason to prove the corruption and perversion in the land. However, it can be concluded that each corruption (either small or big) is important and serious danger in the society that government and authorities of security and culture must attend this issue.

**Second verse:** corruption has appeared in the land and the sea on account of what the hands of men have wrought, that he may make them taste a part of that which they have done, so that they may return (41:30).

In Kashif interpretation, verse subject is the acts of people and corruption. He writes: " what we understand (land and sea) is illusion of increasing corruption and spreading it. Doing every act forbidden by God is sin and corruption in land including war, oppression ,extravagance , dissipation , sin, wining, gamble , not giving priority to obligatory duties and worshipping God"(Kashaf ,v 4 , p 244). When God describes the past time as appearing corruption in land and sea , while there were no development and mischief, how should today's world be described?; the world which is governed by dictators and cruel powers and threatened by complete destroy and ruin ( not by flood or earthquake , but by humans having wildest destructive weapons). To survive, we must take refuge to God and Imams and try to make ourselves. In the interpretation of Beizavi, evidences of appearing corruption like as drowning in the sea, hidden wrath, removing blessing, increasing harms, increasing depravity , increasing cruelty; all of them have existed due to sins and disobedience of human .( Al-Beizavi , v 3, p 348).

**Notes:**

- 1) The principle of corruption in the land is unavoidable, and there has been corruption in all times.
- 2) The corruption is not only in the land but also in the sea and space.
- 3) In addition to mentioning the corruption, God has pointed out its evidences in Quran.
- 4) According to interpretation of Kashif, corruption sometimes occurs through natural disasters such as flood and earthquake and sometimes occurs by human including usurpation and pillage of cruel governments which is the symbol of corruption in the land.

**Traditions and corruption in the land**

There are two types of hadith about corruption in narrative books: 1) hadiths about war and the corruption in the land is kind of war. 2) Hadiths about the corruption having been received.

For example, we point out hadiths involving in Shi'a and sunny sources.

**First hadith**

Sahihe Mohammad ibn Muslim quoted from Imam Baqer (fifth imam of Shiite)( Vasaal-Al-Shi'a ,v 18, p 532):

Everyone taking up arms in a city and committing a crime will be exiled from his/her country after retaliation. If he/she takes up arms outside the city and commits assault and battery , but doesn't kill , his/her punishment is the belligerent's one and it is related to the choice of imam. Imam can kill him/her; hang of cut off his/her hands and feet. Then Imam said:

If a person commits assault, murder and pillage, Imam cuts off his/her right hand due to stealing, and then leaves him/her with victim's parents to take stolen property back and kill him/her.

The document of hadith: Ayatollah Khoee has mentioned the title of "Sahihe" for this hadith in "principles of Al Takmila Al menhaj". deceased Hur Ameli, the writer of "Al- Tahzib" knows this hadith valid. (The note Minhaj bases, v1, p319 – Wasā'il al-Shī'āv18, p 532- Tahzib v10, p132).

**Hadith indication**

Advent of the hadith implies the prescribed punishment of belligerent administered by two conditions of taking up arms and the intention of corruption.

**Two main points:**

Taking up arms in the city and out of city has been detailed in the top part of the tradition. The first part has been mentioned as the retaliation issues and the second one has been considered as war issues.

1) This detail fits the Islamic verdict of Sunnyjurists, because they know the war as part of issues in which taking up arms has intentionally occurred to take property and pillage outside the city, called banditry.

2) The hadith implies that if belligerent commits robbery and battery but does not kill any one, Imam has option to kill him/her or cuts off his/her hand and foot against each other. But, if belligerent kills someone, imam must kill him/her (necessities of penal jurisprudence, p 252).

**Second hadith**

Ali ibn Hassan quoted from Imam Baqer (fifth Imam of Shiite):

"Whoever fights with God and pillages people's property and kill must be beheaded or hanged.

Whoever fights and kill, but doesn't pillage people's property must be headed.

Whoever fights and pillages people's property but doesn't kill must be cut off his/her hand and foot against each other.

Whoever fights but doesn't pillage people's property and doesn't kill must be exiled ".( Wasā'il al-Shī'ā , v18, p536).

**Document of hadith**

Hadith narrator is Ali ibn Hassan or Ali ibn Hassan Hashemi who is weak in belief and Najashi knows he is very weak and some know him as heretic, he wrote the book of "Tafsir Al-Batin " which is full of invalid sentences.

According to deceased Khoei , Ali ibn Hassan Al-Waseti is trustworthy , he writes : some think that this hadith is weak due to Ali ibn Hassan and have not trusted it, because Ali ibn Hassan is common and we don't have any indication showing which Ali ibn Hassan is.

But, this imagination is eliminated, because Ali ibn Ibrahim stated this hadith in his commentary. In the conditions of the martyrdom of Ali ibn Ibrahim and his obligation to Hadith from trustworthy person, it can

be mentioned that Ali ibn Hassan is trustworthy (the complementary principles of Al-Menhaj). If a hadith is acceptable for a person, it cannot be proof for other, because trustworthy of narrator must be proved. The hadith knows all mentioned issues as war and has indicated the edict of each issue. The hadith does not know the belligerence and grants the difference between murder and belligerence.

**Final theory:** indication of the hadith about the belligerence is clear but the document of hadith is not reliable, because it does not prove for us that this is the word of Ali ibn Hassan. If mentioned issues in hadith are known corruption in the land, the hadith is good reason for arguing. "Hadiths which have been mentioned in special cases".

Discussion about corruption has absolutely and abundantly been seen in jurisprudential and narrative books. But, there is little discussion about corruption in the land. Two examples are pointed.

#### **The First narration:**

Mohammad ibn Ali ibn Mahbob quoted from Ahmad ibn Mohammad... and Obeidollah Madaeni quoted from Imam Sadeq (sixth Imam of Shiite): "it is said that Imam is asked to explain the verse<sup>33</sup> of Chapter Maede. Imam said: if a person fights with God or His prophet and tries to corrupt in the land and kills, he must be killed. But if a person fights with God or His prophet and tries to corrupt in the land but doesn't kill and robbery, he must be exiled. (Estesbar, v4, p 350).

Investigating the document of hadith

There are four documents for this hadith in book of "Wasā'IL al-Shī'a".

The first one is from Abu -Al- Hasan, Al-Reza

Second one is narrated by Ali ibn Ibrahim quoting from Obeidollah ibn Ishaq.

Deceased Khoei knows the hadith quoted by Ali ibn Ibrahim valid.

Indication of the hadith

Its indication is clear. Imam (P.B.U.H) explains this verse, he responds: if a person fights with God and His prophet and tries to corrupt, he/she either has committed murder or not.

For the first part, Imam says: he/she must be killed, but in second part he/she must be exiled.

In the hadith, Imam divides the fighting with God into two parts: 1) a person is murderer; 2) a person does not commit a murder.

#### **The Second hadith**

Ali ibn Ibrahim quoted from his father from Nofeli from Sokoni from Abu Abdullah ( Imam Sadeq) : Imam Sadeq quotes this hadith from Imam Ali: a person was brought to Imam Ali ( P.B.U.H) , he had stolen a earrings of a slave girl from her ears. Imam said he is mischief-maker on the earth; his sentence is jail or flog. (Tahzibolahkam, v1, p102).

Document of the hadith

Ali ibn Ibrahim quotes from his father (Ibrahim ibn Hashem). The trustworthy of Ibrahim ibn Hashem is debatable in biography. Nofeli and Sokoni are Sunny.

Indication of the hadith

The "Zeare Al- Moallane" means a person who is corrupt and wicked. It is said it is not clear that the edict of Imam was for wickedness and corrupt or robbery.

The indication and document of the hadith cannot be trusted, if there is no hadith except it, the edict was not possible.

Hadiths in sunny sources

The First hadith

Jalalodin Siwati quotes a hadith from Ibn Jarir, Ibn Monzar, Ibn Ibu-Hatam and Nohas in the book of "Nasekh" written by Ibn Abbas.

About the verse" indeed the punishment of who fight with God and His prophet " , Ibn Abbas says if a person takes up arms toward other one in the city , and causes unsafe in roads , and commits these crime in public view , Imam of Muslims is free to choose. Imam can kill him or hang him, cut off his hand and foot, or exile him to other place or to atheism country. (Darolmanthor, v2, p278)

Indication of the hadith

The hadith indication is reliable and it points out special issues causing corruption in city and road.

1) Disruption in order and discipline in city

2) Insecurity in roads

Both mentioned cases have been occurred either in public view or in secret, Imam (p.b.u.h) has not stated the case occurred in secret.

"but the edict of proposed issue", Imam (p.b.u.h) can execute a few edicts according to individual and social expediency including killing, hanging, cutting off the hand and foot, exiling from place of residence.

The Second hadith

Jalal Al-Din Savaii quotes from Abd ibn Hamid and Jarir from Zahak quoting from the nation making agreement with Prophet of Islam, but this nation ignored the agreement and corrupted on the earth. In this case God empowered Prophet that he can kill them or hang them or cut off their hand and foot or exile them.

#### **Document of hadith**

Sunnites trust Prophet-mentioned hadiths and issue the edict.

Indication of hadith

The hadith points to three issues:

- 1) Breach of promise
- 2) Closing the way and not allowing others to move.
- 3) Corruption on the earth.

#### **Issued edict**

- 1) Killing
- 2) Hanging
- 3) Cutting off right hand and left foot vice versa
- 4) Exiling

Prophet of Islam (p.b.u.h) will issue the edict on the basis of the expediency of that nation; the important problem is how are these four edicts corresponded with these three issues? Is each edict for an issue? Are these four edicts for these three cases? According to the important problem, the hadith document of this issue is considerable.

#### **Final matter**

According to mentioning two types of hadiths quoted from Shi'a and sunny scholars, it can be said that these two types of hadiths are in agreement with each other and there is no difference.

#### **Views of jurists**

Deceased Sheikh Tusi says that if a person steals an individual and sells him/her, it is necessary to cut off his/her hand, because this act causes the corruption on the earth. (Al-Nahaye, p722). Deceased Mohammad Mohsen Najafi Nazari states the contrary view that his/her hand are not cut off, because it does not reach the limit of cutting off. He attributes this edict to past and state that its reason is well-known; of course mentioning the hadith has been used for this fame. (Javaher-Al-Kalam v 41, p510).

Question: is the cutting off for robbery or corruption on the earth?

Those saying it is for robbery have obtained this view from unboundedness of hadiths. But those saying it is for corruption on the earth have this reason: it is fatwa fame and its reason is

Sokoni tradition: due to Sokoni, mentioned tradition is weak in document, because he is not Shiite and the fame is due to the hadith, so the hadith is not trustable. About the war, Imam Writes in "Tahrir" that the will of corruption on the earth is needed for belligerent. Deceased Ayatollah Fazel writes: 1) apparently, the title of belligerent in the word of jurists has been borrowed from this hadith, 2) in the verse, the reason of mentioned edicts is that war causes corruption on the earth, 3) he does not accept this claim that this verse denotes two items, because if there are two items, those (Al-Lathin) must be repeated. He responds the question that why jurists do not attend to the definition of corruption on the earth; he says the war has the meaning of corruption on the earth. (Tafsil -Al-Sharie). The writer of " Al- Kafi" writes: if a person inconveniences passer-by out of city, Imam is responsible for issuing its sentence that he is free either to cut off the hand and foot or killing. Also, he writes this edict is due to corrupt on the earth. (Al-Kafi fi Feqh Ahle- Al-Madine, p 241- Al-mowsoat -Al- Jurist, Aljihad, v 3).

The difference between the view of Shiite and sunny

The reasons of these two sects are derived from hadith, but Shiite scholars state general matter about corruption and they pay little attention to proof, but Sunny scholars pay more attention to proof.

Legal edicts of corruption on the earth

Five questions and answers

First question

- 1) What is the difference between belligerent and mischief-maker on the earth?

Although legislator has mentioned these two categories with each other, their crime is different. The relation between them can be known as absolute overlapping; that is, every war is corruption on the earth while every corruption is not considered as war. The main condition of difference (discriminator) between war and corruption on the earth is to use the weapon; this condition (using weapon) is necessary in fighting, but it is not necessary in corruption on the earth and using weapon or other tools can be its occurrence (legal thought, p 369). Who uses weapon to make fear and deprive others' freedom and security is belligerent and mischief-maker on the earth (article 183). As it is known from the clearness of the article, legislator has defined the belligerent and mischief-maker on the earth (not the belligerent only). Words of war and corruption on the earth used with each other in seventh chapter of Islamic penal law approved in 1991 and items of this chapter indicate that these two words are used as synonym in our law and are considered a same crime. (Islamic penal law 45). It is mentioned in the definition of war that to come to pass the war crime, the intention of using weapon, appearing or carrying it or frightening people is necessary and the criminal must materially use weapon appear or carry it considered as to take up arms by law. Thus, the law conforms to the indemonstrable view of jurists, even the legislator has not followed the view of Imam Khomeini knowing the intention of corruption on the earth in this case, despite the fact that most of penal laws of Iran have been issued on the basis of his view; on the other word, there is no such determination in corruption on the earth, but the intention of criminal is important (Islamic penal law in legal order, p 59).

- 2) Do the planners of overthrow the government are considered as mischief-maker on the earth?

Every person or group planning the overthrow of Islamic government and providing weapons and explosive materials for this purpose and those knowingly giving them the effective financial facilities or tools and weapons are belligerents and mischief-makers on the earth (article 187 of Islamic penal law).

## 3) What are the ways of war and corruption on the earth?

War and corruption on the earth are proved by these ways:

a) Confessing once provided that confessor is mature, wise and his/her confession is by intention and choice (option)

b) The testify of two wise men

Note 1) the testify of people having been aggressed by belligerents is not accepted in favour of each other.

Note 2) whenever some people are aggressed by belligerents, the testify of people saying we don't hurt is accepted toward others. If the testify is not used to prove the fighting aggressors, the testify of aggressed people is accepted. (Article 189, Islamic penal law).

## 4) What is the punishment of belligerent and mischief-maker on the earth?

a) Killing

b) Hanging

c) Cutting off the right hand and left foot vice versa

d) Exiling

e) Is the punishment of belligerent and mischief-maker on the earth invalidated by forgiveness of one having the right?

The punishment of belligerent and mischief-maker on the earth is not invalidated by forgiveness of one having the right. (Article 192- Islamic penal law in current legal order, p 349).

**Viewing the war verse in early century**

In general, in the early centuries of Islam, combination of evidences of war and aggression has been seen not only in the acts of governors but also in jurisprudential words and traditions so that some traditions state that Imam Ali (p.b.u.h) has fought with those corrupting on the earth or it is narrated that Imam Ali (p.b.u.h) has told the rebels (Kawaka) he won't fight with them as long as they have not corrupted on the earth (Fakhr-Al-Din Allameh Razi, Tafsir Fakhr Razi, v6, p 127). It is clear that Umayyad government (the family of Umayyad) has used the war verse as the Dogmatic symbol against its political opposed in early century of Islam. Hajaj Ibn Yusuf, the governor of Umayyad, invoked this verse in defending his cruel act against rebels. Killing Hajr ibn Odae Al-Kendi and his followers by Muawiyah (the Umayyad Caliph) in 21 A.H. And killing Imam Hussein ibn Ali (the third Imam of Shiite) and most of family of Prophet have been committed by accusing the corruption on the earth. Inappropriate perception of it can be destructive and has dealt a severe blow on Islam. Corrupt governments have engaged in perceiving the verses and traditions inappropriately to show their corrupt government right and to deceive people, and they legitimize their government by using religion and Quran as well as declare the people protest them void. It is proved by inappropriate acts of Umayyad and Banu Abbas government and testify of governors to verses and traditions including Yazid and his collaborators having called Imam Hussein rebel against Islam (Khawarij); unfortunately this war was useful in that period. Today, corrupt governments of Islamic countries invoking Quran and misusing them oppress their opponents and know they must be killed or hung, including a prominent clergyman rising against cruel of Al-e-Saud was sentenced to hang by them.

**Conclusion**

According to verses of Quran and their commentary by Shiite and Sunnites (like 32 verse of Maede) and mention of hadiths from Shi'a and sunny books and words of jurists, it can be decided that if one intend to corrupt on the earth, his/her edict is to hang. Stating evidences in traditions and verses implies the degree of corruption on the earth that its highest rank is to hang and lowest rank is to cut off the hand and foot and exile.

**Criticism**

This verse is about the nation of Israelites, how do you suppose it general? The respond of all Shi'a and sunny interpreters stated that verses, Although, are about special nation, they can be used in general; verse 32 of Maede chapter (32 :5) mentioning the term "we wrote" without the name of a nation is the evidence. Secondly, there is no difference between Israelites nation and others in war and corruption on the earth; everyone fighting with God and His prophet causes the corruption on the earth he/she must be punished.

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