

Analysis treasury responsibilities in the money principles

Behrooz Hosseinzadeh

Hosseinzadeh@gmail.com

Abstract: This paper focuses on the various verses and Hadiths and will strive to maintain and preserve human life and breath to Muslims in the Muslim community to the issue of blood loss or the base of the "Muslim tail Layzhh Hdra" investigate and scrutinize the data. The meaning of this rule will be discussed as follows in the blood of a Muslim to examine situational judgment and explanation. Diego is not known if the killer is not toppled, but it should be paid to the heirs of the victim to the treasury and the rule of Muslim blood reflects not only the value but also the duty to express his government's tasks. [B.Hosseinzadeh. **Analysis treasury responsibilities in the money principle.** *Researcher* 2012;4(12):84-89]. (ISSN: 1553-9865). <http://www.sciencepub.net/researcher>. 15

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Introduction:

Breath of life from the beginning of creation as his property was in risk of loss and loss in different scenarios and conditions. In way that some person was killed in battle. And sometimes in self defense and personal lives and the killer was an unknown person who was stuck in the blood, so nobody take responsibility.

In past time the subject of paid blood money and compensation between different ethnic groups has been used and studied in various forms. With the rise of Islam and the laws and rules of life in society and about the duties and powers, responsibilities have been intended. It is the responsibility of governing the relationship between people so that the person should be responsible for their actions and behaviour.

Since God in many verses and traditions have respected Muslim blood and soul and respect for self and others to attack the lives and self-blame is placed. In line with the sanctity of Muslim life breathed into it with offensive execution and sometimes money to offset losses and stated.

Muslim man's blood does not waste any circumstances. Here, lawgiver, and the principle of "Muslim tail Layzhh Hdra" notified and the study of conditions and rules governing rule "Muslim tail Layzhh Hdra" It's pretty clear to every aspect of the victim's money.

Provisions of the rule "Muslim tail Layzhh Hdra":

The rule "Layzhh Hdra Muslim tail" of rules that deals with the issue of Muslim blood that literally means the rule of Muslim blood is being trampled. Syed Qasim Khoei as quoted in the book *Almnhaj Note* that this rule is meant to demonstrate the importance of Muslim blood is a situational judgment and if the killer is known as blood money, is not annulled.

If the claimant does not promise that a certain person is a murderer and exonerates the defendant under oath that he is therefore not a murderer and paid

to the heirs of the victim's treasury. "Neurosis, A. Sayed, *Fundamentals Note Almnhaj Volume 2 Page 11*" In this sense, the book demonstrates the reason for this rule is valid only in the text of the murder cases.

This is something that can choose among Shyhh Abdallah Muhammad ibn Muslim and Imam Husayn ibn Sinan is cited which said: "A man was sitting with a group of men while they were with the man or the man who was killed in a clan. What is the ruling clan is accused of then, Imam said alleged victim's blood, but that they are not wasted.

The following interpretation of Shiite jurisprudence resource eat Shiite measures to interpret the rule in such an innocent words, Muslim man's Muslim blood to blood loss or the loss will not be mentioned.

What about the rules of jurisprudence as well that comes from retaliation and Dyat said Muslim blood never waiver does not guarantee that the murderer or his family or his Shhryhay.

If any of them were or where they were poor Zmat the Imam, or the ruler of a Muslim leader and he must pay blood money spilled blood, because the blood spilled in Islam there is no guarantee.

of human blood is a general principle of counting and in cases where it is permissible to kill a man, it must be proven with solid reasons.

However, the proof of principle that it is vaccine available for Leadership and uses in many cases is not necessary to take a look at the following issues seriatim. As law (my own Atlf Alghyr Fhv crushed sponsor) for supreme comfort in general which is resorting to wasting (Abedini A. "rule of human blood," *Journal of Islamic sharia law in exploring new 1383*).

Documentation Rule:

The first reason - to protect the sanctity of the Qur'an's view of Muslim blood:

Before the arrival of Islam in Saudi Arabia it was the custom of the Arabs that they would have

been killed if one of the tribe decided to have the power to take revenge on the murderer of the tribe. And tribal people to kill and thought it had gone so far that were present for the killing of a person to destroy all Tayfh killer.

At the time of the Prophet (pbuh) stated a verse was revealed and mandated equitable retribution. The Islamic rule is in the middle between two different decisions which means in case of refusal of the murder victim's parents and the consent of the parties to the insurance contract. Blood upholding the Qur'an (Muslim tail Layzhd Hdra "The problem of social relations is extremely important in the beginning and the invalidation of the customs of ignorance takes the audience into believers. It says: "O you who believe, for you are dead in Retaliation". Sometimes the Quran commands force the sentence: Assalamu books "written for you" makes Tybr, included in the above verses and the next verse, which talks about wills and fast, this interpretation can be seen. The interpretation of the article emphasizes the importance of making method. Quran has always insisted on human rights excesses face some adjustment as per the Holy Quran that the murder was carried out in ignorance. And the choice of words suggests retaliation. The victim's parents have the right to do the same killer. He committed the course of the hearing and the judges and juries quran eligible but not satisfied with the amount. And elsewhere more explicitly the equality problem arises and says to release free, the slave for the slave, and the female for the female.

This verse refers to the loss of blood going and even discouraged the excesses and abuses of the killer's blood. Then turn to the right punishment for the parents of the murdered. If you are not a mandatory sentence and never could forgive the murderer and tracks their prices. "If one area of your brothers should be pardoned and Retaliation by consent of the parties shall become blood money". A good method to follow the legacy of the tail for the money, not the pressure side and he does not fail in paying blood money.

The parents of the victim's hand is recommended, regardless of the punishment if you do not take on excessive ransom a fair and appropriate way according to Islam and put in the amount of installment payments that it has the power to take from him. And recommends that the killer payment of blood money in the right way can and liabilities without completely neglecting to timely discharge, this means that the rule "Muslim tail Layzhd Hdra" Thus the task and each program has clear sides. Elsewhere the focus and attention to this area that exceed the limit of severe punishment has been one says: This is alleviation and a mercy from your Lord,

and one area that can exceed their limit after a painful torment is waiting. This command is just "retribution Vfv" a completely human body and forms a single logical methods to corrupt era of ignorance that does not have any equity in punishment, is sentenced. And on the other hand, the AI does not, however, the embolden killers Dhdv not respect the blood does not decrease, and the other side says the amnesty program and get the blood money, none of the parties to the violence raped and die ignorant of the law, not unlike the parents of the victim's relatives, sometimes even after taking the blood money and pardoned, the killer killed.

In another verse states that: You mite life is a wise retribution for evil can be verse of the ten-word combinations, and finally the rhetoric is so interesting and the form of a slogan etched in everyone's minds and any aspect of the punishment is not revenge but also a window into the life of people.

On the one hand is the life assurance, because if there was no death sentence and cruel people who feel safe, It took the lives of innocent people at risk as in other countries completely canceled Retaliation murder rate and crime rate has gone up. The mite's life and murder would thought the high homicide is open.

On the other hand, due to the need to control and stop the killing of Equality and the procedure is repeated and the traditions of the ignorant, sometimes a mite more killing and the murder itself was a mite more killing, will end.

According to the Amnesty Retaliation is not provided them with the life of another is opened it is also a warning to avoid any abuse.

The second reason – tradition:

In this case and other similar cases, payments or (pay) paid to the Imam of the Muslims have been given and it has paid for such a pay.

A. It is not known who killed him is dead?

Imam Sadiq (AS) said: that was found dead and was not clear about who killed him Hazrat Ali (AS), and the magistrate judge said this: If parents are recognized and demanded that he be paid (ie, parents, tails) of treasury Muslims paid their blood and the blood of a Muslim man cannot be cancelled. Not because of their heritage as heir to the Imam, then the Imam is in his blood and his prayers, and buried them.

Then Imam Sadiq (AS) said: Hazrat Ali (AS), who on Friday due to population pressure {prayers} man, judging that his insurance and pay over imam of the Muslim treasury or special deputy or vice His Holiness is universally (Enough Volume 7/354, version 1).

The correct version of the document, arguing that Hazrat Imam or charge money treasury of the

deceased, natural and rational, because if someone was heir male, was Imam Arssh the same way that the book inheritance is discussed.

Therefore, the present Imam or deputy general treasury to pay for the damages, but the Prophet, the Imam mentioned that if the blood is known to the victim and there have also paid the victim's family to seek his, it does not matter if the condition is not fulfilled.

In other words, if the victim is not known or understood who he was, but then it has no affinity for the money remains an issue. In other word processor in the blood, he Vvars Imam Imam, the money goes from Imam pocket to other Imam pocket.

B. not to trample the blood of a Muslim

Islam attaches great importance to protecting human life to the point that killing a human being matched MhqvnaIdm killing everyone on Earth knows align with the destruction of the human race.

In addition to murder innocents in Islam otherworldly endless punishment, wrath and curse of God follows.

Muslim blood is predictable that this school is how much value and respect. Understanding of the law and the provisions of law, the blood of Muslims is clear.

In this regard, there are several stories that only mentioned the Hadith of the Prophet (pbuh) will suffice.

God gave me the right to send any message, if all Muslims are killing people in heaven and earth.

And are willing to act, then God will fire them all.

Because in Islam except one Mhdvraldm Nvasb and Khawarij and not all people with respect and possible hostile to the infidel blood shall be shed, and if necessary the appropriate be compensated for such thing occurred. Murder victim's family built the compensation that you should only bear the punishment would create chaos.

If such actions are deliberate murder, the murder victim's family have a taste of death and his death BchshannD to the approval of the Supreme Leader and if the killer is not the intention of your practice, you must pay the blood money in exchange for blood that is shed.

In such cases, if the killer or a relative may not be able to pay for insurance, the insurance will pay Bytalmal not to trample the blood of Muslims.

Several stories of Ahl al-Bayt in Muslim blood loss has been going and also all the traditions on this point that Muslim blood under no circumstances shall be trampled. Of these narratives to the extent that they document, there is no need to investigate.

Following is an example of this tradition of passing:

Abvbsyr Shyhkh the story of Imam Sadiq (AS) that states: "If a person's body is found in the desert,

updates Bytalmal he is paid. Surely AmiralMomenin always Myfrmvd: Muslim blood will not be wasted. "(Klein Muhammad ibn Ya'qub ibn Ishaq, Alvgh al-Kafi, I, 1367, 7, 355; Tusi Abu Ja'far Muhammad ibn al-Hasan: refinement Ahkam, 1365, 10, 167).

1-Abvbsyr Shyhkh another story of Imam Sadeq (AS) has quoted the same theme, with the difference that instead of the phrase "an inspiration Laybtl Muslim" means "tails Laytl granted" that the meaning of each term is one (Sadough Mohammad Ali bin al Hussein, I Layhzrh Alfqyh, 1404, 4, 101).

2 - Abvbsyr narrated from Imam Sadiq (AS) about the person who committed the murder and then had to escape, I asked: What if the killer is not available? Imam said: "If the financial Killer: Ditte was the victim of his property and his family met Ella Ella La Fa closer proximity and relatives if the killer had murdered updates Imam explored. So true that Muslim blood is not wasted. "(Klein Mohammad Yaqub ibn Ishaq, al-Kafi, I Alfrv, 1367, 7, 365; Tusi Abu Jafar Muhammad ibn al-Hasan, Alastbsar, 1390, 4, 261).

3-The K-hyl bin Salamah narrated that: Ali (AS) was the person who had committed murder and familial said: "I am a victim of the killer payment updates and I would not be violating Muslim blood" (Klein M. ibn Ya'qub ibn Ishaq, al-Kafi, I Alfrv 1367,7,365, Morocco Nu'man ibn Muhammad ibn Mansur: Daym 1383,2,415 al-Nouri, H., Mstdrk Alvsayl 1409,18,413)

4 - Jamil bin Imam Sadiq narrated that Imam width francolin were: the testimony of women is accepted? Imam said: "Murder is accepted only because Ali is constantly told Muslims not wasted Blood" (Klein Muhammad ibn Ya'qub ibn Ishaq, al-Kafi, I Alfrv 1367, 7, 390, Gray Abu Ja'far Muhammad ibn al-Hasan, refinement Ahkam 1365,6,266, Gray Abu Ja'far Muhammad ibn al-Hasan, Alastbsar, 1390, 3, 26).

5- The evaluation version is AlvrD: Imam Baqir (AS) was wide: Mjnvby person to another person, that person is attacked with a sword, the sword is insane and kills him with a blow, Imam said: "retribution is not the murderer and not the victim's insurance pays for insurance but deals with the blood of Imam (insane victim) is not wasted" (Klein Muhammad ibn Ya'qub ibn Ishaq, al-Kafi, I Alfrv 1367,7,294)

6 - Abvbsyr narrative from Imam Sadiq (AS) is quoted to have said: "If the victim is found dead in the desert, his treasury paid the price of blood, then surely Ali (AS) said "Muslim blood will not be wasted" (Klein Muhammad ibn Ya'qub ibn Ishaq, al-Kafi, I Alfrv 1367, 7, 362, Gray 1365, Abu Ja'far Muhammad ibn al-Hasan: refinement Ahkam, 10, 167, Muhammad ibn Ali ibn Hussein Saduq I Alfqyh Layhzrh 1304, 4, 100).

7-Imam said: "If the witnesses testified that the defendant was sane at the time of the murder, but

convicted of murder will not testify if the witness in this case, if the defendant is financially from her blood money will be paid to the victim. But if the killer's blood is not wasted "(Klein Muhammad ibn Ya'qub ibn Ishaq, al-Kafi, I Alfrv 1367, 7, 295) Essentially all of the chapters narrated Dyat of retribution and general as such (men) (women) and the (children), and ... Shipping and asked about the person who kills another person could Question: Imam Ali (AS) has worked on this issue.

If so unique to (a) or (people) to (Muslim) its needs and demands of proof of specific Hojjati the majority community, the Muslims have been present at the time of issuance of the narration in Muslim countries because we are not the words absolutely unique to Muslims, we only know the value of having their blood. Yes, blood may be different but the value of the precious blood of all people. Concepts and interpretations are allowed, but it is very clear that in our discussion Faydh Word (certainty) is not unique, in the sense of the importance of giving blood for Muslims to Muslims in social activities like Friday Prayers and Arafah. Participate with enthusiasm and know that even if the population be crushed under foot, update them, and their right to not be wasted and the ruling Muslim is obligated to pay it.

Anywhere in the documentation jurisprudential rule that "Muslim tail La Yzhd Hdra 'pay (Isfahani, willing Almkasb margin, Almhq, 1418, 22) with the jurisprudence that we encounter the abuses Drjlvgyry Muslim blood as the Commander of the Faithful (AS) and asked him about the victim, who was not identified Qatsh judge said the victim's parents have made the update of the treasury is paid because no Muslim blood is not wasted (cleric, Muhammad Sadiq, Sadiq Jurisprudence, 1370).

The third reason - the government's failure to redress social security. The most important task of government is to maintain order and security, the safety of all activities required of social and economic.

Theocracy is not an exception from this rule. If the government did not succeed in this, we will update the victim to damage through negligence rule has entered the victim's family to be compensated. (Abazari Fvmshy Mansur: Islamic Penal Code as follows: "1379, 324, instead of Idris A. Ditte, 1372, 237).

In such cases, when the killer is no treasury funds to pay for the victim to be updated because it has been negligence in the maintenance of the killer. Considered unsafe and damage the victims are attributable to the government.

In some of the stories about the damage to the treasury responsibilities. People have said the current unrest. (Klein Muhammad ibn Ya'qub ibn

Ishaq al-Kafi Alfrv I 1367, 7, 355) It is necessary to every rule, is not guilty of any malpractice or negligence, the liability would be the basis, though it confirms denying responsibility for treasury not according to other principles.

If the rule is beyond the scope of the "Muslim blood" and we say that this rule is going to waste, "Absolute Blood" will indicate whether the victim is a Muslim or a disbeliever, then certainly the case that there is a default rule, subject to the rule. But because the rule would imply that non-Muslims should not waste the blood going between first base and the basis for the government's failure to establish the relationship between public and private, I will not.

All this is to explain that money to some of the manifestations of the treasury and the government's failure to apply the same rules will apply as if the killer Muslim or Muslim to be killed in the chaos, and to escape may not be available. The rule will also apply in some cases, without the government's failure to be true. Such a case the government did not have any omission or error as soon as someone commits murder and her Aqlh but the Muslims.

Finally, in some cases, the government's failure to be true without evidence rule, such as the one formulated by the Muslim dhimmi citizens to be murdered, and the killer fled after committing the murder, and he is not available, according to the document. According to the government's failure Qlast character, it can be extended to cases beyond Dma' discussion. Thus, in each case, citing the possibility of malpractice and negligence in performance of duty to the rule exist. Brhdh treasury will also compensate victims.

The third reason - rules, "bail with Lkhraj" and the difference between regular Laytbl:

As with other titles bail Balkhraj base (the squashed Alghnm I Flyh Alghrm, and rule (Altlazm between Alnma' and Aldrk), also known as, typically, has been cited in the discussion about the property, but must also be said that in discussions Dyat flows. witness claimed that many of the traditions inherited from the Imam's heir and accept responsibility for such crimes Mlazmh is established. (Klein Mohammad Ya'qub ibn Ishaq al-Kafi, I Alfrv 1367, 7: 169, Sadough, Muhammad ibn Ali bin Hussein: I Layhazr. Alfqyh 1404, 33340).

Some of these stories include:

1 - Zrarh from Imam Baqir (AS) narrated that 'Ali (AS) "Ibn Mlanh ruled that the legacy she inherits her property, and the remaining third Imam, because the (criminal error) he is an Imam. (Klein Mohammad Ya'qub ibn Ishaq al-Kafi, I Alfrv 1367, 7: 162).

Another version of the story follows the same theme Shaykh Tusi writes:

Third time mom who inherits the property Ibn Mlanh that he is not a Sbh Aqlh he be considered in such cases where the crime (error) Imam Ibn Mlanh is (if he is killed), his third of the blood and blood residual Imam inherit, but if you have Sbh Ibn Mlanh that he Aqlh be considered. (Error draw upon him) in the face of all the heritage belonging to the mother or mother Aqrbay Ibn Mlanh would be if the mother is not alive. (Gray Abu Ja'far Muhammad ibn al-Hasan, Alastbsar, 1390, 4: 182)

2 - Abi Vlad narrated from Imam Sadiq (AS) has been quoted as saying that the man who killed Imam and tail but no other Imam, said: "The Imam does not pardon the killer, but either to punish him» or to be paid to the treasury of the Muslims. As to the charge of murder victim's treasury, his updates for the Imam of Muslims. (Motion factor, Muhammad ibn al-Hasan means Alshyh, 1414 29: 125)

3 - Sulayman ibn Khalid narrated from Imam Sadiq (AS) said: Heir updates about Muslims who have been killed and one is the father of the Nazarene, asked, Imam said: "The victim's blood is taken and placed in treasury Muslims, It's a crime to charge the Muslim treasury. (Hramly 1414, 29: 125)

4 - Such traditions have emphasized that, in cases where the person has no heirs other than Imam Imam or his property is transferred from treasury.

In addition to the written narratives of many jurists have pointed out that the issue of criminal responsibility and the heir of the person inheriting his fault Mlazmh there. (Bahrol-olum, SM: Blghh Alfqyh, 1403, 4: 231, 1417 Gray Abu Ja'far Muhammad ibn al-Hasan: Alkhlaf, 5: 209)

The content of the rule "Ghrm" regular "Laybtl" The difference is that the treasury is responsible for the Laybtl rule that there is no possibility of attributing death to a person, or the possibility of blood money from the murderous words, the He fled or insolvency, there is no other word responsibility as a last resort treasury money coming in, but the "rule Ghrm" do not. But only wisdom treasury responsibilities, the profit being the inheritor of the legacy of the state, so even if no heir Tmkn killer, responsible for the treasury by paying blood money to the victim that he has been murdered and error.

Layzhh rule uncertainties and Laybtl

But that perception is wrong because of the stories:

In other words, the term refers to the absolute plasma tail and tied it to the tail-hearted is needed.

that Hazrat Ali (AS) wrote Rfah (La La Ttl Ttl Aldma' and Alhdvd) blood too close and do not violate (optical, H. Mstrdk Alvsayl, 1409 18259).

In another narration it is mentioned that Hazrat Ali (AS) wrote to his appointees, "Islam is not wasted Blood" (light, H: Mstrdk Alvsayl 1409, 18,2590)

Third, the narratives that emerged clearly in charge of the treasury are infra-hearted.

Some of these stories include:

1 - In the Abvbydh is valid: Imam Baqir (AS) was asked: If a person's eye Nabnyayy Bnyayy deliberately gave verdict in what the Imam said: (a Ababydh, deliberately blind as wrong, update the property crime blind is paid So if the blinds were financed insurance pays for the Imam of the Muslims is not right (Klein 1367, 7302).

. Tabatabaei Seyed Ali, Riaz Taqlid 1404, 2, 513, Khoei S. A., Fundamentals Note Almhaj 1407, 2, 444).

Given the infra-hearted narrative text of the treasury are also responsible.

2 - Abi Maryam narrated from Imam Baqir (AS) entered the Imam Ali (AS) said such a sentence: "Whatever is wrong to cut judges updates on the charge of murder in the treasury" Klein Muhammad ibn Ya'qub ibn Ishaq, Alfrv al-Kafi, I, 1367, 7, 354.

Gray, Abu Ja'far Muhammad ibn al-Hasan: refinement Ahkam 1365, 10, 203

The narrative also clearly responsible for the treasury, "Infra-spirited" has emphasized the cuts and injuries.

3 - In the stillness of narration from Imam Sadiq (AS) is quoted below. That Hazrat Ali (AS) said: "In their blood and retribution is not fixed"

4 - Imam Sadiq (as) said in another hadith (Imam Ali (AS) updates the treasury to pay such person (Klein Muhammad ibn Ya'qub ibn Ishaq, al-Kafi, I Alfrv 1367, 355) 355. Najafi, Mohammad Hussein: Jewelry Alklam 1362, 42, 43 Hramly Shaykh Muhammad ibn al-Hasan: means Alshyh 1414, 29, 146.

The insurance does not prove the non-treasury. It's not the blood that has been injured or killed in the clashes, is wasted (Braj Ibn Abdulaziz, Almhzb 1406, 2, 514, Najafi 1362, 43, 238)

Scholars have commented on the story Mrfvh that's when the chaos and murder Naarmyha reach of doubt, against any person or persons who do not fulfill any updates will be paid to the victim's treasury (Braj Ibn Abdulaziz, Almhzb 1406, 2, 514, Idris Muhammad ibn Ahmad ibn Idris, Alsayr 141, 3, 360 Allama Hasan ibn Yusuf ibn holy resolution, 1,419 rules Ahkam 9, 335 Hzly Yahya ibn Sa'id, Aljam Ashray 1405, 582)

Basically someone is killed during the unrest of meaning "AlmqtvL Laydry" shall be paid to the treasury of his updates (Klein Muhammad ibn Ya'qub ibn Ishaq, al-Kafi, I Alfrv 1367, 7, 354, Gray Abu Ja'far Muhammad ibn al-Hasan, refinement Ahkam 1365, 10, 302).

A few points about which rules are important:

Chnang-h some scholars expanded the scope of the rule in cases where there is no difference between

Muslim and non-Muslim treasury responsibilities are not allowed. (6635 Code Treasure Treasure Astftayat judicial Astftayat B. Mousavi Ardebili 663)

3 - The content of the rule of natural death and suicide are not honorable people who do not like someone Mhdvr Aldm levels outside are promiscuous. Following the traditions of the cases in which an innocent person is murdered and the characteristics of natural death, suicide and homicide Mhdvr aldm there. Some scholars cite to trample the blood of non-Muslims; the treasury has been responsible for the payment of blood money (Ardebili, Ahmad ibn Muhammad. Assembly and Albrhan Alfaydh 1416, 14, 264) of these scholars view the treasury is not only a murder charge

It is the responsibility of the waste but also discussed the murder and the like are included in accounts but the following are some is generic and therefore seems to be wasted in discussion with other conditions treasury shall be responsible.

4-Whenever the killer fled after committing the murder, and he is not available

Some Sunni and Shiite religious basis of the principle that intentional killing is murder and blood into the party but with no compromise

, Defeating death and have not been introduced to replace it (Ibn Idris, Mohammad Mansour bin Ahmed Idris, Alsrayr 1410, 3, 329 Abi Fadel al-Hasan ibn Ali ibn Abi Talib, discovered Alrmvz 1408, 20, 662).

In contrast, the group of Shiite religious rule, and relying Abvbsyr version, which passed into believing that retribution is paid (Allama Hasan ibn Yusuf ibn holy resolution: Alshyh of 1412, 9, 287. Ibn Abdulaziz Braj: Almhzb 1406, 2, 457, fluffy Ali bin Hussein: Aljam Almqasd Faye describes Alqvad 1408, 5, 394, tin Abvslah al-Kafi fi Alfqhy 1403, 394 Z. Hamza ibn Ali ibn Ghnyh Alnzv 1417, 405, Shahid Thani bin Ali Zayn al-Din, Alrvzh Albhyh 1410, 10, 100).

In such cases, property insurance is killer and if money is no murderer, the murderer's relatives are paying the case of a deficiency or absence of the victim's blood money will be paid from the treasury.

Besides the above mentioned sum to be placed anywhere in religious topics and murderer prodigal Aqlh treasury, according to the rule "Layzhh Hdra Muslim Tail" and "Laybtl" are obliged to pay the blood money.

Conclusion:

No money from the treasury unit basis rather a set of principles that explain the responsibilities of treasury Mbnahayy in this paper were obtained as follows:

By resorting to the rule "an inspiration Alabytl Muslim" can not be justified in all cases, and the money from the treasury. But if the inclusion of

"blood Laybtl specific to Muslims, and do not know the story Mrfvh subject" rule Laybtl "the blood of Muslims and non-Muslims to know the absolute majority in the form of treasury money to be in range of the base was. Despite such examples of this rule, "Balkhraj bail" out of range while the base would be subject to the "rule of non-Muslim citizens promise Laybtl the blood is low.

In cases where the cause of the government's failure to fulfill their duties and responsibilities treasury for negligence in the public, who pay for updates in the clashes, including overcrowding and

Where is the personal responsibility of treasury benefit from the legacy that has been committed murder. In other words, the norm of the responsibility to "bail Balkhraj" and sometimes incorporating some of the emotional world of political money from the treasury.

Resources:

- 1 - Abzry Fvmshy, M.: Description of the Penal Code, 1379, 324
- 2 - Ibn Idris Muhammad ibn Mansur ibn Ahmad, Alsrayr, 1410, 3, 329
- 3 - Ibn Braj, Abdulaziz Almhzb 1406, 2, 514
- 4 - Ibn Z., Hamza bin Ali Ghnyh Alnzv 1417, 405
- 5 - polymath, SM, Blghh Alfqyh, 1403, 4, 231
- 6 - Horr Ameli, Mohammad bin Hasan, means Alshyh, 1414, 29, 125
- 7 - Abu Salah Halabi, al-Kafi fi Alfqhy, 1403, 394
- 8 - The Khoi, A. Sayed, Fundamentals Note Almhaj, 1407, 2, 444
- 9 - cleric, Muhammad Sadiq, Fiqh al-Sadiq (AS), 1370
- 10 - The second martyr, Zinedine Ben Ali, Alrvzh Albhyh, 1410, 10, 100
- 11 - Sheikh Horr Ameli, Mohammad bin al-Hassan, a Shiite Devices, 1414, 29, 146
- 12 - Sadough, Mohammed bin Ali bin Hussein, I Yhzh La Alfqyh, 1404, 4, 101
- 13 - Tabatabaei, Ali: Riyadh Taqlid, 1404, 20, 518
- 14 - Tusi Abu Jafar Muhammad ibn al-Hasan, Alastbsar, 1390, 4, 261
- 15 ---- refinement Ahkam, 266, 6, 1365
- 16 - Tusi Abu Jafar Muhammad ibn al-Hasan, Alastbsar, 1390, 3, 261
- Alkhlaf 17, 1417, 5, 209
- 18 - Tusi Abu Jafar Muhammad ibn al-Hasan, refinement Ahkam, 1365, 10, 203
- 19 - Abedini, A., "Rule of Man" Magazine explore new Islamic Jurisprudence, 1383
- 21 - Allama Hassan Bin Youssef Almhtr solution, various Alshyh, 1412, 9, 287
- 22 Ahkam ---- Rules 1419, 9, 335
- 23 - Instead of Idris Ahmed, Diego, 1372, 237
- 24 - Abi Fadel al-Hasan ibn Ali ibn Abi Talib, the Alrmvz, 1408, 20, 662
- 25 - The fuzzy Ali bin Hussein, as per Aljam Almqasd Alqvayd, 1408, 5, 394
- 26 - Kulayni, Muhammad ibn Ya'qub ibn Ishaq, Alzv al-Kafi, I, 1367, 7, 162
- 27 - Moorish, Nu'man bin Mohammed bin Mansour al Daym 1383, 2, 402
- 28 - Mousavi Ardebili, Ahmad bin Muhammad, Alfaydh Assembly, Valbrhan, 1416, 14, 264
- 29 - Najafi, Mohammad Hussain, Astftayat treasures, jewels al, 1362, 42, 43
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11/5/2012