

# **Qasamah review in Jurisprudence and its evolution in the Islamic Penal Code 1392**

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**Abstract:** Conventional such that the victim's parents, to prove the accusation of murder, in the absence of witnesses, fifty pious relatives of the victim of the dogma Vyqyn have sworn Vthmt brought against him in this way proved. This method of proof in cases of murder, with Binet Vaqrar, in Islamic jurisprudence in all public schools Vkhash took place. But it was the first structure changes, questioning the legitimacy of these changes was questioned. Among the famous jurists Vkhash public when it is less than fifty persons or relatives of the victim are not consistent with the claim swear, then fifty oaths, (distribution) were, meaning that as many people now, fifty repeated the oath of them, if five persons each, ten times ten persons each if they swear five times. If no relatives or all of them refused to swear the only person claiming to be fifty sworn himself to death on the charge. This implies that the criterion in saying (qasamah) Asst fifty oaths are merely numbers, but to one person (the defendant) be done. If the reasons of legitimacy (qasamah) oath fifty states. It also provided that individuals are adorned Vvarsth. And the dogma Vyqyn Knnd.myar sworn oath that confidence is fifty. Because of that the fifty worthy of a family unduly someone not charged. Vsvgnd undue do not remember. by proving intentional murder of 50 men relatives and relatives claimed Hence innovation Jdydbart law is Article 236 of the Islamic Penal Code in 1392 to the relatives of relatives and relatives by marriage have changed both relative and research. This jurisprudence and legal cases and developments will qasamah.

**Keywords :** Keywords: judicial oath, incriminating evidence, qasamah developments.

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