

Educational and Research Requirements of Jurisprudence as a Civilizing Knowledge in the post-Islamic Revolution era Based on the Analysis of Ayatollah Khamenei Thoughts

Ali Mohammadiyan*¹, Mohsen Hajizadeh², Mansoureh Bukai³

Dor:

1. Assistants Professor Humanities Faculty Bozorgmehr University of Qaenat, Qaen, IRAN
2. Assistant Professor Law Faculty Gonabad Higher Education Complex Gonabad, IRAN
3. Assistant Professor Payam-e Noor University Tehran, Tehran, IRAN

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Abstract

Undoubtedly, the glorious Islamic Revolution has introduced a new discourse in the arena of global relations. In this context, the knowledge of jurisprudence in the post-Islamic Revolution era holds a significant position as it provides a program and a strategic and practical model for the administration of the country and forms the foundation of the country's laws. Considering the existing research gap, the present study, through a problem-centered approach and adopting a descriptive-analytical method, explores the requirements and necessities of teaching and researching jurisprudence within the intellectual framework of the Supreme Leader, by referring to his statements and writings in various positions, from the beginning of his leadership until the present time. The results indicate that introducing the true and accurate capacities of jurisprudence to students and religious scholars, streamlining and eliminating unnecessary content from textbooks, as well as developing new educational books tailored to modern needs, are among the educational necessities of jurisprudence within his intellectual framework. In terms of research, indicators and components such as research within the boundaries and criteria of Jawāhirī jurisprudence, comparative research, detailed thematic research titles, prioritizing research in social and contemporary issues, as well as open-mindedness and avoiding baseless biases in research, are focal points that can be extracted, analyzed, and evaluated from his viewpoints.

Keywords: Jurisprudence, Civilizational Jurisprudence, Views of the Supreme Leader, Education and Research.

*. Corresponding Author: mohammadian@buqaen.ac.ir

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Introduction

Undoubtedly, education and research are considered two wings of growth of thought and knowledge in developing societies and are considered important factors for the development and progress of countries. It can be said that research is the foundation of education, and in turn, proper and fundamental education is a source of questions and a field for research. Through deep education, the deficiencies and shortcomings of research are compensated for, new questions are raised, and new horizons are formed for researchers, and with this collaboration, science and knowledge are elevated. Therefore, the decline of either will lead to the causes of decline and stagnation. Nowadays, in the realm of various sciences and knowledge, this interaction and connection have expanded to such an extent that in most cases, research institutes do not consider themselves independent of education, and educational institutions cannot ignore research and leave this matter out of their planning.

In this context, the role of education and research in the noble knowledge of jurisprudence is designated as a science that governs human conduct from the cradle to the grave and has the ability to solve all the necessary problems for the happiness and well-being of humanity, and therefore has the ability to guide the great Islamic society (Khomeini, 2006 AD/1385 SH: 15, 279). Muslim thinkers believe that almost all aspects of human life are addressed within the comprehensive scope of jurisprudence and, indeed, jurisprudence considers itself the reference and respondent to all issues raised in the mentioned matters today and in the future of humanity: "In terms of content and resources, jurisprudence is the richest jurisprudence and law in the world, and such jurisprudence does not exist in the world." (Jannati, 1995 AD/1374 SH: 479)

It has been argued that the natural necessity and universality of the Islamic jurisprudence in relation to all ages, and consequently its ability to respond to all human needs, is a result of the finality of religion, and this fact is also found in the Qur'an.

The verses of the Qur'an, in addition to the verses indicating the naturalness and finality of the religion and the universality of the mission of the Prophet of Islam (PBUH), such as "And We have not sent you, [O Muhammad], except as a mercy to the worlds" (Saba: 28) and the verse of the completion of religion "This day I have perfected for you your religion," (al-Mā'idah: 3) also affirm the comprehensiveness of the teachings of Islam in the verse "We have sent down to you the Book as clarification for all things." (al-Nahl: 89) (Makarem Shirazi, 2006 AD/1427 AH: 77)

Therefore, considering the importance of the discussion, on the one hand, the clarification of the correct and fundamental components of

education and research is of particular importance; and on the other hand, considering the fact that the esteemed position of the leadership, as the wise leader of the society, implements the strategic teachings of the Sharia based on religious teachings, especially the progressive Imamiyyah jurisprudence, and also the comprehensive understanding that they have gained from their experience in managing society over the years, can be considered as the requirements and needs of the time. The clarification of the leader's position and approach can serve as a shining example for the advancement of the educational and research system of the country, including universities and seminaries.

1. Research Background

Qolipour and Chitsaziyan, in their article titled "Dimensions and Components of Transformation in Humanities in the Thought of the Supreme Leader and its Implications for Desirable Humanities in the Islamic Republic," examined the desirable components of humanities in the Islamic Republic of Iran (Qolipour and Chitsaziyan, 2017 AD/1396 SH: 97-124).

Pourtahmasebi and Tajwar, in their research "Investigating the Field of Humanities from the Perspective of the Supreme Leader," attempted to examine the viewpoint of the leader of the system on the necessity of humanities and its important role in life, and the role of university scholars in advancing it (Pourtahmasebi and Tajwar, 2009 AD/1388 SH: 57).

Moshkani Sabzevari dedicated his research to "An Introduction to Governance Jurisprudence from the Perspective of the Supreme Leader," and concluded that Ayatollah Khamenei has emphasized the necessity of a governance perspective and called for the creation of a new jurisprudence with this approach (Moshkani Sabzevari, 2011 AD/1390 SH: 155-184).

The journal "Fiqh Ahl al-Bayt" (AS) in a report published in the first scientific-specialized congress of the jurisprudence encyclopedia on the Ahl al-Bayt (AS) school of thought, analyzed the goals of jurisprudence and jurists in the message of the Supreme Leader and summarized his words as follows: The use of new and advanced scientific methods is essential for the completion and evolution of jurisprudence (Institute of Encyclopedia of Islamic Jurisprudence, 1995 AD/1374 SH: 16- 21).

Abutalibi in his article "The Role of Islamic Humanities in the Modern Islamic Civilization from the Perspective of the Supreme Leader," believes that according to the Supreme Leader, with comprehensive progress, the possibility of achieving a modern Islamic civilization will be provided (Abutalibi, 2017 AD/1396 SH: 97-124).

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The present study, while respecting the aforementioned research, refers to the differences and innovations of its own research in the field of necessary educational and research components of the noble science of jurisprudence, which is considered as an important branch of Islamic sciences. By examining the statements of the Supreme Leader, the necessary components and factors in this regard have been identified and analyzed.

It should be noted that in terms of research method, the present study is descriptive-analytical and has been organized by referring to various library sources, oral heritage, and written jurisprudential sources, which have been studied, examined, classified, and arranged with the necessary sources and references.

2. Theoretical Foundations of Research

Before delving into the discussion, it is appropriate to explain some fundamental concepts of research that have a comprehensive understanding of the subject.

2.1. Jurisprudence Science

According to the dictionaries, jurisprudence means understanding and comprehending the subject matter, knowing the affairs, as well as deep and profound understanding (Ibn Manzur, 1993 AD/1414 AH: 13, 523; Mustafawi, 1981 AD/1402 AH: 9, 123). Raghib in his book believes that jurisprudence is a kind of perception that a person obtains the judgment of an unknown issue by using their knowledge (Raghib Isfahani, 1991 AD/1412 AH: 642).

Muslim jurists generally consider jurisprudence as a knowledge that extracts and recognizes the secondary religious commandments from its evidence and documents, such as the Holy Quran, valid traditions, consensus, and reasoning (Ameli, 1954 AD/1374 AH: 33).

2.2. The Position of Jurisprudence Science in the View of the Supreme Leader

The Supreme Leader believes that jurisprudence is the foundation of the seminaries, and therefore, jurisprudence must progress. The method of jurisprudence is the method of deducing from principles and foundations - the book and tradition, reason and consensus - and the quality of this deduction and the comparison between different evidence and their order and arrangement (Khamenei, Statements at the beginning of the course on Kharij Fiqh. 1370/06/31 SH).¹

He also states elsewhere: "If we want to summarize what needs to be done in one sentence, that sentence is Islamic jurisprudence. We must

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implement Islamic jurisprudence in society. Islamic jurisprudence is not just about purity, impurity, and worship; it includes aspects that are compatible with all aspects of human life, including individual, social, political, religious, military, and economic aspects. This is the greatest jurisprudence of God. What manages human life - that is, the mind, brain, heart, soul, manners of life, social relations, political relations, economic conditions, and foreign relations - is jurisprudence" (Khamenei, Statements in a meeting with a group of scholars of the Qom seminary. 1370/11/30 SH).²

3. Research Findings

In this section, the research findings and approach are presented in two parts: Educational necessities and research requirements by referring to the opinions of the Supreme Leader.

3.1. Educational Necessities

3.1.1. Accurate Introduction of Jurisprudence Science

The first step in teaching jurisprudence is to accurately introduce this branch of religious sciences and to identify its significant and extensive capacities to students and seekers of Islamic sciences, and even to people around the world. On the one hand, the science of jurisprudence is a real and comprehensive theoretical science that governs human and social life from birth to death (Khomeini, 2006 AD/1385 SH: 21, 98). On the other hand, as Martyr Sadr said, every Muslim is responsible for all human beings, even in the farthest places where they have deviated despite having facilities (Sadr, 2014 AD/1393 SH: 40).

In this regard, the Supreme Leader, in a message issued for the first congress of the Islamic Jurisprudence Encyclopedia, emphasized the importance of introducing the knowledge of jurisprudence to the world. He stated: "Shia jurisprudence is unknown. In the non-Muslim world, there is little knowledge of Islamic jurisprudence. The argumentative jurisprudential works compiled by non-Shia scholars are often ignored and overlooked. In global and even Islamic encyclopedias, the views of Shia jurisprudence are often placed in the category of neglected jurisprudential views of sects, and this is a great injustice, both to the knowledge with such breadth, depth, and progress, which can be said that none of the Islamic sects alone has jurisprudence with these triple characteristics, and to those who want to benefit from it. Introducing this jurisprudence and including it in global collections and other Islamic jurisprudential books and legal studies of world scientific centers is a

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service to science and to scholars, and this should be done in a correct and logical manner." (Khamenei, Message to the First Specialized Scientific Congress of the Islamic Jurisprudence Encyclopedia. 1372/11/14 SH)³

In another instance, the Supreme Leader emphasized that jurisprudence must progress in seminaries and, in terms of breadth and comprehensiveness, it must encompass all aspects of human life. He pointed out: "Today, our jurisprudence must be deeper than the jurisprudence of the time of Shaykh Ansari and his students, and the students of his students, who are the great figures of the pre-modern era. In matters, we must never think superficially. We must give complexity and depth to jurisprudence. This is one aspect of the dimensions of the progress of jurisprudence." (Khamenei, Statements at the beginning of the course on Kharij Fiqh. 1370/06/31 SH)⁴

3.1.2. Necessity of Eliminating Superfluous Jurisprudential Topics

As an introduction, it must be said that it seems in every field of knowledge; the criterion for the superfluity of a topic is its lack of alignment with the goals of that field of knowledge. Humans, based on their needs and the necessities that arise for them, require knowledge and expertise. As the course and form of human life change, their need for knowledge also expands; therefore, knowledge that is aimed at meeting human needs is necessary, and any issue that does not serve this purpose will be superfluous.

In further explanation, it should be noted that sometimes the development of knowledge involves the addition of new issues and new subtopics, such as political jurisprudential issues, the administration of a country, legislation, emerging issues in medical fields such as artificial insemination, various new types of transactions, and so on. However, sometimes the expansion of knowledge is not beneficial. For example, some issues in the Usul Fiqh have been raised that their inclusion does not have much benefit and does not have much impact on the process of deduction. For example, Imam Khomeini, in the context of one of the fundamental discussions, believes: "This discussion has not a clear result, and what is mentioned as the result is hypothetical..." (Khomeini, 1994 AD/1415 AH: 1, 138)

This discussion (the issue of the legal truth) does not have a clear and obvious result, and the effects and results that have been mentioned are merely hypothetical and probable. He also says elsewhere: "The later scholars of the Imamiyyah have introduced issues into the knowledge of the Usul Fiqh that have little benefit... The reason for this is mentioned as

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these issues exercise the minds of the students or presenting these issues has some, albeit minimal, results... But it must be said that such justifications do not seem reasonable." (Khomeini, 1994 AD/1415 AH: 1, 51)

The esteemed Leader also emphasized the necessity of eliminating superfluous elements from the knowledge of jurisprudence and in this regard, they believe that in order to advance science and move towards useful scientific programs, we must strive with all our might to purify and rid knowledge of its superfluous elements (Khamenei, Statements at the beginning of the course on Kharij Fiqh. 1368/12/02 SH).⁵ They also state elsewhere: "We must deepen this knowledge (jurisprudence). Depth does not mean delving into the corners and intricacies of superfluities; no, it is about solving the problem, exploring it in new ways, and deepening it through them." (Khamenei, Statements at the beginning of the course on Kharij Fiqh. 1370/06/31 SH)⁶

He also state elsewhere: "There are some topics - especially in Usul and in jurisprudence - that are really not necessary, but they are read in Usul and jurisprudence. A jurist may need a discussion or a basis for meanings of letters, or in fact and metaphor, or other foundations, even though they have been deducing for twenty years. 'Why do we need to waste so much time on non-essential principles?' In this regard, Sadr has done a good job. What they did in terms of Usul and the proposal they made for teaching principles is a good proposal." (Khamenei, Statements in a meeting with elite seminarians. 1374/09/13 SH)⁷

3.1.3. Compiling New Textbooks

In the present age, it is almost certain that textbooks should not only be up-to-date and written in new literature, but also be reviewed and criticized at various intervals. Of course, in changing the established and traditional texts, we should not neglect the fact that all efforts should be made to preserve and even elevate their content richness. In any case, the most significant damage to the field of textbooks is that many of these books do not correspond to current needs and advancements, and as a result, one of the pests that affect the students of religious sciences is that they waste a lot of time.

The esteemed Leader, in addressing this issue, emphasizes that the issue of changing textbooks is a very serious matter. He believes that the basis for changes in these books should be to save the time of religious students. He gives an example of students reading the book "Moghni," stating that there is no need to read this book and that the same content

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can be found in other books with less volume and simpler language. Another example he gives is the book "Ma'alim," which contains complicated expressions and there is no need for students to spend their time on these complex and opaque expressions.

He suggests that the scholars of the seminaries should come together and write a comprehensive book on jurisprudence, from the topic of purity to *Diyat* (including all chapters and jurisprudential issues), in simple language. This work should serve as the duty and function of "Sharh Lum'ah" (a textbook for teaching jurisprudence in seminaries and universities) because, in his view, these books are not descended from the sky and one day they were also other textbooks for teaching. For example, in the past, "Riyad" was taught in seminaries and now "Makasib" is being taught. Therefore, an assembly should be established, and the topics that are supposed to be learned in "Makasib" should be collected and compiled in a book that is not too difficult, and it should contain the same content and arguments, and be used as the basis for teaching in seminaries. In the esteemed Leader's view, this will cause students to learn the material more carefully and also save a lot of their time (Khamenei, Statements in a meeting with elite seminarians. 1374/09/13 SH).⁸

In another statement, he says: "Another problem in the seminaries of Qom and other seminaries is the textbooks. 'What's wrong with a group of people sitting down and producing new textbooks?' Produce a book on *Usul*; produce a book on jurisprudence; produce for different levels; change the form of teaching... 'Can't this human community, with all its greatness and talent, innovate in textbooks?' 'Who should do all these things?' The management of the seminaries should do these things. Of course, individual work has been done, but individual work does not go anywhere; work should be collective." (Khamenei, Statements in a meeting with a group of scholars of the Qom seminary. 02/19/1992 AD/ 1370/11/30 SH)⁹

3.2. Research Requirements

3.2.1. Research within the Framework of Jawaheri Jurisprudence

The term "Jawaheri Jurisprudence" indicates a method and approach in inference and jurisprudence. In summary, if we want to define Jawaheri jurisprudence, we can say that it is a jurisprudence that, while preserving the ancient structures of inference, has the capacity to accompany the needs of each era and has expressed the way of solving new problems and issues. For example, attention to custom and its role in explaining concepts play a very important role in Jawaheri jurisprudence. The Sahib Jawaher relies on this element in many cases and believes that in matters

8. <https://farsi.khamenei.ir/speech-content?id=3962>

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related to the subject and the belonging of the religious ruling, reference should be made to custom. He has repeatedly stated that leaving these matters to custom is better than getting involved in some minor issues that cannot be systematized due to differences in place and time (Najafi, 1983 AD/1404 AH: 3, 51; 9, 245). Perhaps one of the most important features of Jawaheri jurisprudence, which is less noticed, is that they pay special attention to the issue of governance in the era of occultation, pragmatism, the authorities of the Islamic ruler, and general guardianship (Najafi, 1983 AD/1404 AH: 21, 397). This perspective creates a special capacity in jurisprudence that increases the ability to respond to jurisprudence in new areas and social arenas.

According to the views of the Islamic Revolution's leaders, it is necessary for jurisprudence researchers to use the method and approach of Jawaheri jurisprudence in their research. Imam Khomeini explicitly expressed that he had complete belief in traditional and Jawaheri jurisprudence, and did not consider deviation from it permissible, and considered the same method of Ijtihad to be correct (Khomeini, 2006 AD/1385 SH: 21, 289).

The leader has elaborated on the opinion of their master in more detail. They explain the owner of Jawaher as a jurist bound by the frameworks of jurisprudence and legal principles, not deviating from the common standards and criteria among Imamiyyah thinkers. In their examination of jurisprudential issues, they utilize all accepted tools of Ijtihad and inference. He emphasizes that this Jawaheri jurisprudence is dynamic, rejecting the notion of the coexistence of traditional and dynamic jurisprudence, as the purpose of the dynamism of jurisprudence is to respond to current issues and problems within the framework of this Jawaheri Ijtihad, and it is necessary to address jurisprudence within this method (Khomeini, Statements in a meeting with teachers, scholars, and students of the seminary of Mashhad. 1368/04/20 SH).¹⁰

In another context, they define Jawaheri jurisprudence as precision and complete mastery of legal principles and systematic inference of branches from established legal principles. According to him, such jurisprudence has two pillars: the first pillar is having moderate and strong principles and being aware of all aspects of inference. The second pillar is attention to the evolution of jurisprudence, which is what Imam Khomeini meant by Ijtihad, emphasizing that a jurist, must have a broad vision to recognize the issues of their time (Khomeini, Statements in the ceremony of allegiance of students and clergy. 1368/03/22 SH).¹¹

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3.2.2. The Necessity of Symmetrical and Comparative Research

Symmetrical jurisprudence refers to a type of jurisprudential study in which the opinions of various Islamic jurisprudential schools are examined in a comparative manner. The application of this method of jurisprudential research leads to the recognition of the perspectives of other jurisprudential schools and opens the door to interaction between schools (Makarem Shirazi, 2006 AD/1427 AH: 1, 9). The benefits of comparative examination of the opinions of different jurists can be seen in shedding light on jurisprudential issues, achieving unity through understanding common issues, better comprehension and understanding of realities, as well as eradicating animosities and enmities.

In this regard, Ayatollah Borujerdi, a prominent Shia jurist, believed that Imami jurisprudence should be accompanied by knowledge of the opinions and thoughts of others, and should transform from an exclusive state to comparative and symmetrical jurisprudence. He emphasized that a jurist should raise jurisprudential issues by referring to the opinions of past scholars, both Shia and Sunni (Sobhani, 1991 AD/1370 SH: 24).

Another contemporary thinker believes that the biased approach seen in the process of jurisprudence has hindered the development and flourishing of jurisprudence, leading Muslim jurists to detach the foundations from the true face of jurisprudence to save this valuable asset from stagnation and decay, and to prove their legal superiority over all advanced countries in the world. Symmetrical jurisprudence is indicative and reflective of the dynamic and evolving reality of Islamic jurisprudence (Feiz, 1979 AD/1358 SH: 90).

Nevertheless, the necessity of attention to comparative and symmetrical jurisprudential research holds a special place in the intellectual framework of the esteemed leader. They introduce one of the main missions of the seminaries as conducting comparative and comparative jurisprudential studies (Khamenei, Statements at the beginning of the course on Kharij Fiqh. 1370/06/31 SH).¹²

He also mentioned that until the time of the "Shahid al-Awwal," Imami jurisprudential books contained the opinions of Sunni scholars, such as the books "Allamah" and "Fakhr al-Muhaqqiqin." However, after a certain period, this method of jurisprudential books faded away, and the seminaries suffered from this issue: "Today, the seminaries are very behind from their own time. It's not a small problem. It's like two people riding horses in a valley together, and one's horse is faster than the other, and the one whose horse is slower later gets a car. Naturally, the slower one cannot keep up with the faster one. The situation is like this now.

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Currently, the waves of jurisprudence, philosophy, theology, and law have taken over the world. When we come back to ourselves, we are very far behind." (Khamenei, Statements in a meeting with elite seminarians. 1374/09/13 SH)¹³

3.2.3. The Necessity of Understanding the Commandment Subjects

In the process of jurisprudence, one of the important factors in a systematic and dynamic inference is the recognition of the subject of the commandment, in addition to mastering and understanding the sources and evidence (the Quran, Sunnah, consensus, and intellect). In further explanation, it should be noted that in the process of deduction, a jurist confronts at least two elements: The subject matter and the commandment. The subject matter is considered a more fundamental element than the commandment itself, and in other words, it serves as the cause for the commandment (Naeini, 1997 AD/1376 SH: 4, 389).

Therefore, as long as the jurist does not properly identify the subject, a reliable commandment cannot be extracted. It is evident that the wider the jurist's knowledge of the subject and his familiarity with the prevalent sciences of his time, the more successful he will be in understanding the subjects and will also be more precise in his inferences (Ansari, 1994 AD/1415 AH: 3, 294). The subject of legal commandment in this context is the restrictions and conditions that have been imposed by a legal commandment, and the practical implementation of such a ruling depends on their fulfillment and realization (Muzaffar, 1996 AD/1417 AH: 1, 194).

The leader emphasizes the importance of understanding the subjects of legal commandments, stating that one of the fundamental shortcomings in the field of jurisprudence is the weakness in understanding the subjects of legal commandments. If a jurist cannot adequately understand the subject, he will make mistakes in identifying and applying the commandment, similar to not recognizing the nature of money in financial matters, or not understanding the concept of bank and banking. This is just one example, and there are many other examples as well (Khamenei, Statements during the Q and A session at University of Tehran. 1377/02/22 SH).¹⁴

Since a precise understanding of the subjects of legal commandments requires interaction between the knowledge of jurisprudence and other sciences, the leader emphasizes that the seminaries should be equipped with a range of humanities and other sciences that have an impact on correct inference, including the correct identification of subjects. It is

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evident that a proper understanding of the subject has a significant impact on the correction of the understanding of divine rulings (Khamenei, Statements at the commencement of the Kharij Fiqh course. 1371/08/24 SH).¹⁵

In another context, Ayatollah Khamenei considered subject matter expertise as one of the essential requirements for correct jurisprudence and Ijtihad, and stated that religious students should have complete and thorough knowledge of global developments. He emphasized that seminaries should inform religious students and scholars about current issues through various means such as providing necessary education, publishing useful publications, and utilizing informed scholars (Khamenei, Statements at the beginning of the new course of Kharij Fiqh. 1371/06/29 SH).¹⁶

He deemed the use of human sciences in gaining a more precise understanding of religious commandments as permissible and stated, "There is no problem with us using psychology, sociology, philosophy, communication sciences, and all branches of human sciences that the West has created, developed, or expanded." (Khamenei, Statements in a meeting with a group of students. 1390/05/19 SH)¹⁷

In analyzing the viewpoint of the Supreme Leader, it can be said that the complexity of today's world issues in various fields has made traditional scientific activities inadequate in many cases in the present era. On the one hand, according to the accepted viewpoint in Imamiyyah jurisprudence, the scope of jurisprudential knowledge encompasses all aspects of human life. On the other hand, human beings and human society have different dimensions, and solving each problem requires a combination of expertise alongside jurisprudential knowledge. It is no longer possible to address and solve various complex and diverse issues using traditional methods and approaches. Morteza Motahhari is a prominent thinker who has explicitly expressed his views in this regard. He believes that the need for division of labor is a necessity of the recent period, which has gained significant importance, especially in the last century. In facing this issue, jurists must either prevent the growth of jurisprudence or accept the necessity of a specialized approach to these issues (Motahhari, 2001 AD/1380 SH: 103).

3.2.4. Engaging in Social Jurisprudence

When the topic of social jurisprudence is brought up, it refers to an approach that focuses on the non-individual dimensions of jurisprudence. It is explained that in traditional jurisprudence, the prevailing attitude has

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been individual jurisprudence, with less attention given to social jurisprudence. As a result, social obligations have not been adequately discussed, and the organization of jurisprudential discussions has been structured from an individual perspective. Therefore, what has predominantly been addressed in jurisprudence has been the behavior and actions of the obligated individual, whereas if we believe that the scope of jurisprudence encompasses determining duties in all aspects of human life, such jurisprudence will no longer be limited to individual behavior. In this perspective, when social jurisprudence is mentioned, it means that jurisprudence must specify the do's and don'ts of religious law in the realm of processes and structures.

Ayatollah Khamenei has emphasized this issue by stating that the number of books written in the field of personal jurisprudence (for example, in the area of ritual purity) is much greater than those written on the subjects of Jihad or judiciary (which pertain to social jurisprudence). He stressed, "We must expand our jurisprudence, and our jurisprudence should encompass all aspects of life... You see Muḍāribah- something we didn't pay much attention to- it can be assumed that banking can be managed on the basis of jurisprudence of administration, not individual jurisprudence. Our jurisprudence, from ritual purity to financial penalties, should be related to the administration of a country, the administration of a system (Khamenei, Statements at the beginning of the course on Kharij Fiqh. 1370/06/31 SH).¹⁸

3.2.5. Lack of Bias in Research and Avoiding Petrification

Undoubtedly, one of the greatest flaws in the way of free thinking and searching for truth is blind and illogical biases. Of course, it is natural for a person to be interested in the intellectual and ideological currents to which he is attached. It can even be said that this internal connection and inner interest is not only not harmful and incorrect, but it can also be a constructive factor for harmony, empathy, social cooperation, progress, and advancement. However, this is conditional on not passing the state of moderation and balance and not crossing the border of justice and fairness, and not turning into an excessive connection, defense, and baseless support, because in that case, it is not only unjust and oppressive but also very destructive and catastrophic. A person or group that is afflicted with the fatal malady of bias will never accept the superiority of others in any dimension and will never be willing to engage in free inquiry, impartial study of the truth. In religious teachings, many verses and traditions prohibit bias and animosity. For example, it is narrated from the Prophet of Islam: "Whoever has an atom's weight of bias in his heart;

1 . <https://farsi.khamenei.ir/speech-content?id=2491>

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God will raise him on the Day of Resurrection with the ignorant Arabs." (Kulayni, 1986 AD/1407 AH: 2, 308; Hurr Ameli, 1988 AD/1409 AH: 15, 370)

The necessity of avoiding bias and having a spirit of free thinking in scientific research is evident. The leader believes that it is possible for someone to present a jurisprudential view that is rare. In such cases, a theoretical discussion should be held, and that perspective should be examined. Therefore, the issue of excommunication and bias should be set aside, and a scientific approach should be taken to the matter.

The solution to dealing with such views, according to his eminence, is to hold scientific sessions and engage in logical argumentation, without resorting to coercion or unscientific confrontation (Khamenei, Statements at a meeting of the country's seminary professors, scholars, preachers, and researchers. 1386/09/08 SH).¹⁹

Regarding the issue of parochialism, which is a branch and a tool of bias, leader has also warned and advised that:

"Parochialism means defending anything that has entered a person's mind as a belief without strong logical foundations and sources, without reason and with prejudice." (Khamenei, Statements at a meeting of the members of the Iran Pen Association. 1381/11/08 SH)²⁰ Elsewhere, he emphasizes: "We should not fall into parochialism in the name of steadfastness and not press on methods that we have tried and proven to be wrong." (Khamenei, Statements at a meeting of the members of the Assembly of Experts. 1383/06/31 SH)²¹

Conclusion

As it has been observed, education and research are considered essential factors in the development and progress of modern societies. In this context, the role of education and research in Islamic jurisprudence, as a field that governs human behavior from the cradle to the grave and has the ability to solve all necessary problems for the happiness and well-being of humanity, as well as guiding the great Islamic community is unquestionable. Therefore, on one hand, the correct elucidation of the components of education and research is of paramount importance, and on the other hand, given that the Supreme Leader holds the position of a wise leader of the Islamic society, an expert Islamic scholar and jurist, who emphasizes the implementation of the strategic teachings of the law, his views on these matters are of great importance. After extensive

1 . <https://farsi.khamenei.ir/speech-content?id=3412>

2 . <https://farsi.khamenei.ir/news-content?id=20051>

2 . <https://farsi.khamenei.ir/speech-content?id=3250>

research and contemplation on the Supreme Leader's views, this article identifies and categorizes the requirements and necessities of education and research in several axes, and provides an extensive analysis and explanation of each of these topics. Precise introduction of this branch of religious sciences and identifying its remarkable and extensive capacities to learners and enthusiasts of Islamic sciences, and even to the world, removing unnecessary parts and issues from the jurisprudential texts and purifying them, as well as developing new textbooks with at least two essential features of easy and quick comprehension and accelerating the learning process, are among the educational necessities in the intellectual system of Ayatollah Khamenei. Regarding the necessities of research in Islamic jurisprudence, the esteemed leader has emphasized on components such as research within the framework of Jawaheri jurisprudence, comparative and symmetrical research, recognizing legal issues, prioritizing and addressing social jurisprudence, and finally avoiding bias in research and refraining from exclusionism.

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