Investigating the Interaction of Shia Political Jurisprudence and the Islamic Revolution of Iran

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Abstract

The Islamic Revolution of Iran is known as one of the superb phenomena of the twentieth century, the essential political-religious revolution globally, which has left various effects at the national and international levels. Shia ideology is a crucial element in the etymology of this revolution. One of the basic principles of this ideology is political jurisprudence that has a two-way relationship with the Islamic Revolution. With a qualitative method and documentary study, the present study aimed to analyze the interaction between Shia political jurisprudence and the Islamic Revolution. To this aim, we reviewed documents and library resources and extracted the required data in research files. The results indicated that, on the one hand, Imam Khomeini, as the founder of the Islamic Revolution, by using Shia political jurisprudence, has founded and promoted this revolution. On the other hand, the Islamic Revolution has significantly impacted the development and promotion of Shia political jurisprudence by creating innovative spaces and arenas. This interrelationship is also associated with obstacles, challenges, and harms that the present article has partly addressed.

Keywords: Shia Islam, Shia political jurisprudence, Islamic Revolution of Iran, interrelationship, pathology.

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Introduction

"Religion" is the oldest and simultaneously the most effective human social institution (Khorramshahi, 1995 AD/1374 SH: 7), which has been the motivator and guiding factor of different societies (Keshani, 2004 AD/1383 SH: 21). According to Zuckerman, religion is a determining and decisive factor in social phenomena that shape other institutions, affect values, and form various relationships (Zuckerman, 2005 AD/1384 SH: 175).

The prevailing thought of the middle ages and the events formed a very different atmosphere and approached in the modern era. According to this approach, many believed that must separate human interaction and government, ethics, education, etc., from religion and independence (Moshki and Sajedi, 2009 AD/1388 SH: 181). The victory of the Islamic Revolution (1979) created a new and different ambience, and because it was in the name of God, the view of many thinkers once again changed the severe and effective presence of religion in various areas of human life (Hozuri, 2001AD/1380 SH: 21). The first essential characteristic of the Islamic Revolution was its Islamic theme against Western and Eastern materialist views. This revolution presented a religious rationality theory against instrumental and materialist rationality (Mohammadi, 2008 AD/1387 SH: 59). The Supreme Leader of the Islamic Revolution says about the place of religion, the Islamic nature of the revolution, and as a result of the unprecedented efforts of people various segments to rule Islamic jurisprudence during the Islamic Revolution:

"Without a religious factor, a short-term movement occurs, and unique people and specific groups do something and then get tired. Some reach their world; some come government and position; some compromise with the powerful; some are afraid; some get used to a comfortable life, some get frustrated, and the matter ends and disappears. In many worldwide movements, was not the name and remembrance of God, the worship and sincerity spirit, and divine leader of that great man, the Imam? Therefore, ordinary talents did not flourish in the struggle against corruption, tyranny, and other misfortunes of a nation. Here all the people, men, women, older men, people who had never been involved in social affairs and had not taken any risky steps for their worldly life, stood up and brought to the streets ruthlessly. Finally, Movement and Revolution took shape. A revolution that never has a sample in the history of Islam - after the early Islam up to now. A movement based on the rule of the Qur'an, Islamic jurisprudence, and religious commands, and the laws and administration of his country were based on Islam; this issue had no precedent anywhere" (Khamenei statements. Meeting people of Qom, 19/10/1375).

Doubtfully the Islamic Revolution of Iran is the product of Islamic (Shia) ideology. A view that claims its components such as

comprehensiveness and finality of religion can bring religion and its teachings into various dimensions of human life and manage them according to Islamic jurisprudence.

The revolutionary spirit and action of the Iranians derived from Islamic principles and ideas of the Shia school. We should seek components such as the leadership of the Imam, popular mobilization, and other factors influencing the victory of the revolution in this vital element. Shia schools and teachings have a great potential to change the status quo and build other societies with innovative structures. Shia Islam's capacities are clear past to model, popular representation of jurists in the absence era, dynamic Ijtihad, and significant capacity to produce socio-political theories and Islamic systematization (Alemi and Nowruzi, 2017 AD/1396 SH: 32).

Accordingly, discussing jurisprudence, examining the various Shia jurisprudence sources, and extracting jurisprudential rules according to human beings' different needs are vital necessities. Without previous discussion, the Islamic Revolution cannot do its missions and achieve its ideals.

In addition to the full view of jurisprudence, there are three other views:

1) Pessimistic View. Believers in this view deny the relationship between jurisprudence and society and have faith that community and social issues have not related to jurisprudence. With the confidence in the dualism of happiness and livelihood, they believe that jurisprudence is responsible for human well-being and should seek other social issues and livelihood elsewhere;

2) Minimum View. In this view, there is a general relationship between jurisprudence and society. Believers accept the principle of the relationship between jurisprudence and livelihood and community but consider the role of jurisprudence in social planning and guiding the evolution of social life ineffective. In these cases, jurisprudence is a pure supervisor and has no place in the planning and management, and should use here reason, sense, experience, etc.;

3) Full View. The other group claims the connection between jurisprudence and society and considers this connection to be maximum. These people think the role of jurisprudence in the management of community and the guidance and development of social life as a broad and positive role and believe that jurisprudence is a kind of constitution and the main foundation of social management (cf: Meshkati Sabzevari et al., 2013 AD/1392 SH: 53-55).

In the religion realm issue and, consequently, the extent of jurisprudence influence, from another perspective is classified:

- The full view is religion and jurisprudence answer to human needs in the world, the hereafter, the individual and social aspects;

- The minimum idea is denying the worldly and social dimensions of religion and jurisprudence;

- The moderate view is religion's response to the social field and non-acceptance of ministerial accountability in all empirical and descriptive needs of human beings (cf: Qarabaghi and Elahi Rad, 2020 AD/1399 SH: 46).

The Islamic Revolution is one of the most significant revolutions globally, especially in contemporary history, and its transnational dimensions should understand its theme and principles. According to many domestic and foreign thinkers, Shia ideology has formed this revolution to influence other process components.[1] Regarding the revolution's nature and goals, naturally, the kind of view about religion is the full view that claims the return of faith to the realms of human social interaction. Following the management of different areas of life, based on religious and Islamic principles, attention to the position and jurisprudence role in the emergence of the Islamic Revolution and, subsequently, the revolution's impact is undeniable. Political jurisprudence is one of the essential tools for producing and arranging various programs of human life based on Islamic thought and principles. Therefore, we should study the relationship between Shia political jurisprudence and the Islamic Revolution. On the one hand, it closes the way to false claims seeking to reduce the religious and Shia dimension of the Islamic Revolution.

On the other hand, referring to the role of political jurisprudence in the victory of the revolution and the claim of managing society based on Islamic ideas, it provides the right path for the future of the Islamic Revolution. It shows the basis of the Islamic Revolution in the past, the current direction space of its movement, and its future roadmap. Or, if necessary, be revised and redesigned. All this will depend on evaluating the relationship between Shia political jurisprudence and the Islamic Revolution.

With a qualitative method and documentary study (library), the present study aimed to analyze the interaction of Shia political jurisprudence and the Islamic Revolution of Iran. To this aim, we study scientifically various related documents and sources with usable content, including prose, poetry, printed, electronic, etc. (Azkia and Darban Astaneh 2010 AD/1389 SH: 378).

So, the central question of this article is:

- What effects have Shia political jurisprudence and the Islamic Revolution of Iran had on each other?

Also, based on the main question, the following sub-questions can be asked:

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1. For more information, cf: Zolfaghari, A; Mirzaei, H. (2014 AD/1393 SH), "Foucault and the Islamic Revolution of Iran (1979 AD/1358 SH); modeling the effective factors on the formation of the Islamic Revolution of Iran based on the views of Michel Foucault." Quarterly Journal of Islamic Revolution Studies. Vol. 11, no. 37, pp. 63-82.

- What is the meaning of Shia political jurisprudence?
- What are the meaning and dimensions of the Islamic Revolution?
- What effect has Shia political jurisprudence had on the formation and victory of the Islamic Revolution?
- What has been the interaction of the Islamic Revolution on Shia political jurisprudence?
- What are the obstacles, challenges, and harms of the relationship between Shia political jurisprudence and the Islamic Revolution?

1. Definitions and Conceptual Framework

In the following, we will explain the two main concepts of "Shia Political Jurisprudence" and "Islamic Revolution."

1.1. Shia Political Jurisprudence

Among the various chapters of jurisprudence, "Political Jurisprudence" is the most critical chapter of Shia jurisprudence, which is responsible for regulating the duties and mutual rights of the people with each other, the people and the government, and governments with each other (Lakzaei, 2010 AD/1389 SH: 129). Political jurisprudence with the victory of the Islamic Revolution and the formation of the Islamic Republic, which was the basis for the entry of jurisprudence into the field of management and political issues in domestic and foreign dimensions, was seriously considered by scholars and jurists (Izdehi, 2010 AD/1389 SH: 78-79). Although political jurisprudence has grown significantly with the victory of the Islamic Revolution, this jurisprudential issue, despite its ups and downs throughout history, has a long history in Shia jurisprudence. According to Supreme Leader: The history of political jurisprudence in Shia is from the beginning of the compilation of jurisprudence. Even before rational jurisprudence formulation in the third and fourth centuries - in the era of narrations - political jurisprudence has an apparent presence in the collection of Shia jurisprudence, an example of which you can see in the narrations. The "Tohaf Al-Uqul" narrative divides the types of transactions into four classes, which in the policies section expresses related matters. In these and many other narrations, the indicators are mentioned.

The famous narration of Safwan Jammal: "All your work is good except that you rent the camels to this man and many other narrations are like this. Later in the era of rational jurisprudence, Sheikh Mufid, and after him, we can again see the political jurisprudence. In different chapters, there are rules of politics and the administration of society" (Khamenei statements. Meeting members of the Experts Assembly, 17/06/1390). Therefore, political jurisprudence is not a new issue created by the victory of the Islamic Revolution. Rather, regarding the nature of the Islamic Revolution, this jurisprudential issue, which in the past was often abandoned, was given more serious attention by Islamic scholars and thinkers, mainly Shia.

Some believe that the initial abandonment of political jurisprudence is influenced by factors such as the protest nature of Shia political jurisprudence against existing political powers. Its realism and logical direction in describing the desired situation have caused Shia political jurisprudence not to be compiled in a written book. Therefore, political jurisprudence has been discussed in most courses along with other chapters of jurisprudence. With the beginning of the Safavid rule, this part of jurisprudence was revived. With the deepening of Shia concepts and teachings, the ground for projecting political ideals becomes more and more. After the Qajar period, some jurisprudential chapters, unlike the past, discussed in the margins of other branches, are proposed with unique titles (Darabi, 2011 AD/1390 SH: 30). Naeini, Modarres, and Imam Khomeini played an essential role in jurisprudence towards political and social issues (Lakzaei, 2010 AD/1389: 129). Political jurisprudence with a sensitive nature in many historical periods has not had a favourable context for design and expansion; unless contemporary governments acted strongly against it or even helped develop it as in the Safavid era.

The field of political jurisprudence has an essential connection with spatial and temporal elements; because it is the place to raise new issues and events. Therefore, using firm and reasoned principles has great importance (Motalebi et al., 2012 AD/1391 SH: 125). The necessity of paying attention to the elements of "Time" and "Place" and changes in the subject to achieve the desired Ijtihad was a critical issue that Imam defended in the last years of his life (Shirkhani and Ebrahimi Varkiani, 2017 AD/ 1396 SH: 126).

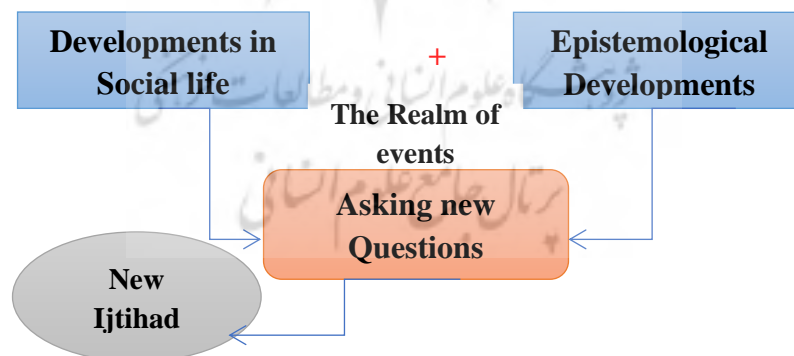Therefore, we can describe the mechanism of asking a new question in the political jurisprudence as follows:

Figure 1: Mechanism of Asking New Question in Modern Ijtihad (Lakzaei (a), 2003 AD/1382 SH: 58)

Undoubtfully, the political jurisprudence can answer the Islamic society needs arising from the Islamic Revolution that it is based on a correct and accurate methodical transformation:
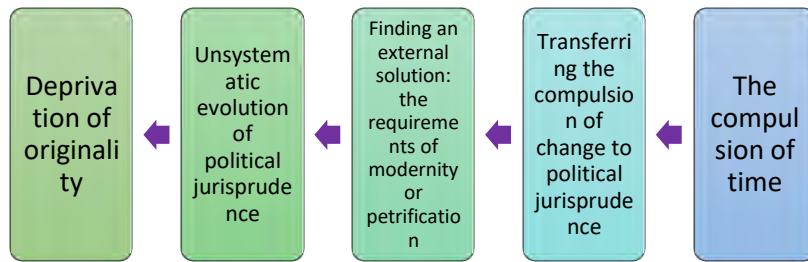
Deprivation of originality ← Unsystematic evolution of political jurisprudence ← Finding an external solution: the requirements of modernity or petrification ← Transferring the compulsion of change to political jurisprudence ← The compulsion of time

Figure 2: Unsystematic Evaluation of Political Jurisprudence (Sayyed Baqeri, 2007 AD/1386 SH: 79)

Text and context

Transformation of political jurisprudence ← Analysis and methodological Ijtihad response ← Supply to the jurisprudence system ← New questions ← political and social conditions
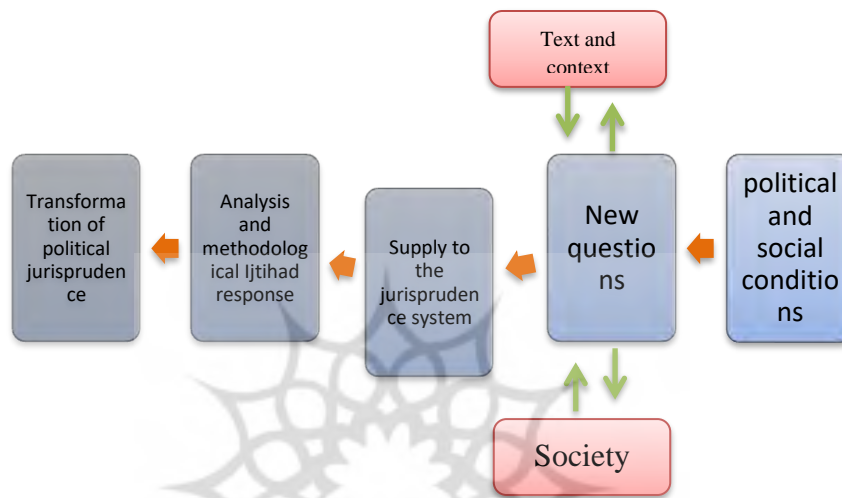
Society

Figure 3: Methodical Development in Political Jurisprudence (Sayyed Baqeri, 2007 AD/1386 SH: 78)

1.2. Islamic Revolution

Revolution is synonymous with turning, transforming, and changing (Dehkhoda, 1993 AD/1372 SH: 3074). In political terms, it means the revolt of some people to overthrow the current government and form a new government (Farhang-e Farsi Moin; quoted by Dehkhoda, 1993 AD/1382 SH: 3074). social and political scientists present various interpretations and definitions of revolution, such as Samuel Huntington. According to him, revolution is a rapid, fundamental, and violent change in political and social structures, institutions, activities, values, leadership, and government policies (Huntington, 2007 AD/1386 SH: 385). Kalim Siddiqui, the contemporary Muslim thinker, has various researches on the Islamic Revolution. He considers revolution the rise and movement of the Muslim Ummah to change the existing system and replace it with a non-Islamic system. They want a system that seeks to implement Islamic rules and teachings in all areas of human life (Seddiqi, 1996 AD/1375 SH: 49). Considering the Islamic characteristic of revolution, the Islamic Revolution is based on the righteous ruling, the knowledge and faith of the people, and their general and forced uprising. The revolution has caused a fundamental change in the structures of society and the formation of a political system under the Islamic and Shia worldviews

(Amid Zanjani, 1995 AD/1374 SH: 14). According to Motahhari, the Islamic Revolution is a complete revolution that Islam has influenced all its aspects (Motahhari, 2008 AD/1387 SH: 129). Therefore, this revolution was the first "Islamic" political revolution globally (Esposito, 2003 AD/1382 SH: 49).

The conceptual framework of this article, which is based on the two-way relationship between Shia political jurisprudence and the phenomenon of the Islamic Revolution, is expressed as follows:
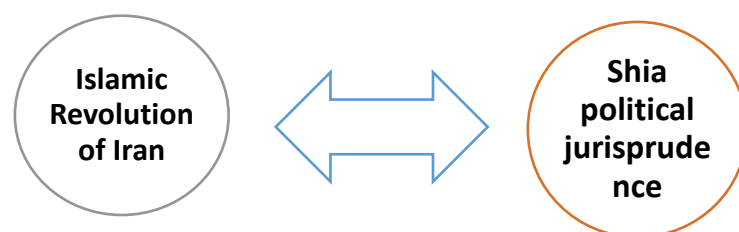

Figure 4: Conceptual Framework of Research

2. The Impact of Shia Political Jurisprudence on the Islamic Revolution

Shia has always sought truth, and one of its existential philosophies is resistance against distortions (Eshghi, 1980 AD/1359 SH: 45). According to Shia political philosophy, the ideal type of government belongs to the Imams. In cases where access to the Imam is impossible, the absolute jurist is his successor; because it has the most similarity to him in different ways (Mesbah Yazdi, 2007 AD/1386 SH: 95-96). Therefore, the "Best System" is at the centre of attention (Qaderi, 2009 AD/1388 SH: 42-43).

According to Esposito, Shia Islam has been involved in politics from the beginning, and these Shia beliefs were the foundation of the Islamic Revolution (Esposito, 2003 AD/1382 SH: 33). In other words, Shiism is a political religion (Alemi and Nowruzi, 2017 AD/1396 SH: 33). According to Islam, religion is not separate from politics, and in Shia jurisprudence, the nature of government and political system is based on this foundation. According to the jurisprudence and scientific tradition of the Imams, the religion of Islam is government-oriented, and the existence of an Islamic political system is necessary for the implementation of divine commands (Shirkhani and Ebrahimi Varkiani, 2017 AD/1396 SH: 124). With the perception of political rulings, Shia political jurisprudence gives a special place to implementing these rulings and the fulfilment of the Islamic government and the administration of society based on Islamic teachings (Izdehi and Ahmadi, 2019 AD/1398 SH: 8).

According to these propositions, the Islamic Revolution is beyond a political and social phenomenon and an Islamic movement (based on Shia teachings). A revolution originated from Islam and claims its

views in the government and administration of the country in the national dimension and seeks another world system in the transnational size (Mohammadi, 2008 AD/1387 SH: 59).

Many thinkers (Muslim and non-Muslim) in evaluating the Islamic Revolution, while accepting the religious basis of the revolution, have focused on the Shia intellectual foundations and political jurisprudence issues. As a Muslim thinker, Kalim Siddiqui defines the Islamic Revolution as replacing the existing system with a comprehensive and complete Islamic system that prepares Islamic laws and programs in all life aspects (Siddiqui, 1996 AD/1375 SH: 49).

The contemporary French thinker Christian Bromberge believes Islam is beyond the beliefs and customs. Islam has layers of civilization that represent a society with specific rights and duties (Bromberge, 1980 AD/1359 SH: 64-65). With .an upright view of Shiism, he states that the geography of Islam is wide-ranging and includes different ideas and attitudes.

The study of the Islamic Revolution evaluated the teachings and components of Shia Islam and considered it a solid organizational tool with a set of social and educational institutions that can emerge and manifest in different situations (Bromberge, 1980 AD/1359 SH: 69-70). By fundamentals the role of religion (Shia Islam) in the Islamic Revolution, Michel Foucault believes that the existing system of Shia Iranians is not the same as their truth system (Foucault, 2010 AD/1389 SH: 66).

According to him, Islam has regulated many issues, including social and family relations, over the past centuries. The presence of Islam in the social and individual life of Iranians is regarding its dynamism (Foucault, 1998 AD/1377 SH: 27). Olivier Roy states that Iran is the only country in which the Islamic Revolution has taken place. He considers this revolution associated with Shiism (as a history) (Roy, 1992 AD.1371 SH: 129).

The Islamic Revolution is based on the intellectual foundations of Shia Islam; in other words, it is the period of fulfilment of Shia political jurisprudence. In this period, the most fundamental change in political jurisprudence occurred with the "Fulfillment the Theory of Vilayat-e Faqih" and the rule of Shia political jurisprudence (Sayyed Bagheri, 2017 AD/1396 SH: 80).

A transformation in which the structures of the Islamic Republic were based on the theory of Velayat-e Faqih Imam Khomeini (Izdehi and Ahmadi, 2019 AD/1398 SH: 8). This period is the course of political systematization that manifested political principles and approached in an Islamic system (Motalebi et al., 2012 AD/1391 SH: 127).

The political system was based on the model of Velayat-e-Faqih, and the "School," the "Imam," and the "Ummah" are the fundamental

pillars of this Shia revolution and the political system. By explaining and expanding such a model, Imam Khomeini established a Shia Velayat over the society (Taheri and Hokmi Shalamzari, 2016 AD/1395 SH: 75). In a government, a jurist can issue a ruling when systematization has taken place. This systematization requires the design of added jurisprudence in various fields to be safe from the scourge of apparent legitimization (Saadi, 2015 AD/1394 SH: 33).

The questioned systematization here is a gradual one that is modified and completed over time. Therefore, the systematization originated by the Imam is not a sudden and finished affair. Supreme Leader emphasizes that: "Systematization is not a one-time affair. It does not mean that we discovered and argued a system based on jurisprudence and put it forward, and it was over. No, it is not. Systematization is a current issue; we must complete it day by day. We may have a mistake somewhere, but we should reform ourselves based on this mistake. It is a complement to systematization, not to ruin the past. The purpose of the systematization is not to destroy the structures, the constitution, the governmental system, but to preserve them, eliminate and complete the shortcomings, which is a necessity" (Khamenei statements. Meeting members of the Assembly of Experts, 17/06/1390).

In addition to the influence of Shia ideology and political jurisprudence in the formation of the Islamic Revolution, political jurisprudence has had essential effects after the victory of the Islamic Revolution and its establishment. These impacts are as follow:

2.1. The Effect of Political Jurisprudence on the Legitimacy of the System

- The effect of jurisprudence on the principle of establishing a political system;
- The impact of jurisprudence on the principles of religious legitimacy of the Islamic Republic;
- The effect of jurisprudence on the tenets of Velayat-e-Faqih in the Islamic Republic.

2.2. The Effect of Political Jurisprudence on the Type of Political System

- Republic; the form of government;
- Being Islamic; new Republic Content.

2.3. The Effect of Political Jurisprudence on the Laws and Structures of the System

- On the constitution (including important axes: leadership and Velayat-e-Faqih, declaration of the official Shia religion in the form, writing a figure based on religious sources, jurisprudential view in examining most principles);
- On the policies and guidelines of the system;
- On the value-based and enlightened faith (Akbari, 2012 AD/1391 SH: 149-176).

3. The Impact of the Islamic Revolution on Shia Political Jurisprudence

There are various approaches to the evolution of political jurisprudence, one of which is the classification of jurisprudence from the perspective of the Islamic Revolution. So, we can divide jurisprudence into two periods before the revolution and after the revolution. Imam Khomeini originated Jurisprudence after the Islamic Revolution that is the beginning of a new chapter of political jurisprudence (Taheri and Hokmi Shalamzari, 2016 AD/1395 SH: 57-59).

Regarding the history and periods of political jurisprudence, there are various divisions, in most of which the Islamic Revolution (1979) has a unique and pivotal role. Darabi, for example, divides it into six periods:

1) The period of legislating the rules (from the mission of the Prophet (PBUH) to the Imams (AS);

2) The period of Ijtihad (beginning of divine rules inference by jurists);

3) The period of exaltation and stability (from the time of absence to the Safavid period);

4) The period of lethargy and recession (middle decades of the eleventh and twelfth centuries and at the same time with the beginning of Akhbarigari);

5) The period of revival, reconstruction, and re-identification (after several decades of intellectual stagnation of Akhbarioun);

6) The period of political jurisprudence flourishing (from the beginning of the struggles of the Islamic Revolution under the leadership of Imam Khomeini) (Darabi, 2011 AD/1390 AH: 37-40).

But in a more popular division, these periods are divided into four periods:

1) Creation Period: Related to the era of the Prophet and the Imams (AS);

2) Compilation Period: With the beginning of the absence of Hazrat Mahdi (AS);

3) Stabilization Period: From the beginning of the tenth century with the quorum of the Shia religion in Iran;

4) Fulfilment Period: With the victory of the Islamic Revolution and the realization of absolute Velayat-e Faqih (Taheri and Hokmi Shalamzari, 2016 AD/1395 SH: 61-75).

The Islamic Revolution's victory has made the most critical change in the Shia political jurisprudence (Motalebi et al., 2012 AD/1391 SH: 117). While emphasizing the strength of Shia jurisprudence, the Supreme Leader says: "Our jurisprudence has a solid foundation. Shia has one of the strongest jurisprudences, which relies on extreme rules, principles, and foundations. Our dear Imam considered this substantial jurisprudence on a wide scale and with a global and governmental

attitude and clarified aspects of jurisprudence that were not clear before that" (Khamenei statements. Friday prayer sermons, 23/04/1368).

In line with the Imam, Ayatollah Khamenei emphasizes political jurisprudence as one of the necessary and comprehensive chapters to solve the political system's problems and issues. He believed in re-reading the political jurisprudence tenets. The limitation of the scope previously was not due to its principles and requirements but the political and social conditions and provisions of that time. And he believes that this part of jurisprudence can be the foundation of a new Islamic civilization as a desirable software for governing society (Izdehi, 2017 AD/1396 SH: 7-8).

With the victory of the Islamic Revolution, political jurisprudence practically enters society's management and administration, which is naturally accompanied by new issues. Issues that were not important to our jurists before, but now the subject of answering them is necessary that led to the dynamism of Shia political jurisprudence (Motalebi et al., 2012 AD/1391 SH: 117).

With the victory of the Islamic Revolution and the formation of the Islamic system, the knowledge of jurisprudence underwent extensive and fundamental changes. It has some reasons, such as proposing many issues and questions in jurisprudence, increasing the level of expectations from jurists and accessing jurisprudence into various political and social fields (Izdehi, 2010 AD/1389 SH: 70).

After the revolution's victory, Shia jurisprudence, previous individual-centred and task-oriented, became community-oriented and government-based. While providing individual needs of human beings, it was also responsible for solving society's issues and social problems (Izdehi, 2015 AD/1394 SH: 119). After the victory of the Islamic Revolution, Shia jurists faced new problems and needs in four areas: political, economic, and cultural-social, which led to the growth and dynamism of political jurisprudence. Some of these issues are:

1) Political: Fundamentals of legitimacy in Islamic government, limits and powers of the people and the Islamic ruler, conditions and management of the Supreme Leader, limits of individual and social freedoms, freedom of political parties and groups, press law, etc.;

2) Economic: Direct and indirect taxes, money matters, banks and, etc.;

3) Cultural-social: The need for women hijab, mixed schools, women place, and religious minorities, etc. (Motalebi et al., 2012 AD/1391 SH: 129-133).

The role of the Islamic Revolution in the development and promotion of Shia political jurisprudence, considering the above mentioned and other needs in the new era, can be seen in the following cases:

1) Increasing attention to political jurisprudence and removing it from the margins and abandonment;

2) Mobilizing political jurisprudence after a long period of inactivity and freezing;

3) Introducing new areas with a political nature and increasing the dimensions of political jurisprudence;

4) Creating an intelligent and coherent view and deepening political knowledge in jurisprudence;

5) Theoretical and practical highlighting of the position of Velayat-e-Faqih and the Islamic government as the focal point of political jurisprudence;

6) Recognition of political jurisprudence as a scientific discipline;

7) Increasing philosophical views and accuracy towards political jurisprudence;

8) Strengthening rational-based readings of the Sharia rules by increasing new issues;

9) Increasing the role of the Islamic government in determining the instances of Sharia by emphasizing the absolute authority of the jurist;

10) Revival and highlighting the position of social expediency in political jurisprudence as a particular presupposition and principle;

11) making a background for a comparative comparison of Shia political jurisprudence with Sunni political jurisprudence;

12) Establishment Institutions of educational research and jurisprudence publications (Motalebi et al., 2012 AD/1391 SH: 134-144).

Sayyed Bagheri has studied some socio-political contexts and checked the evolution of political jurisprudence during the Islamic Revolution.
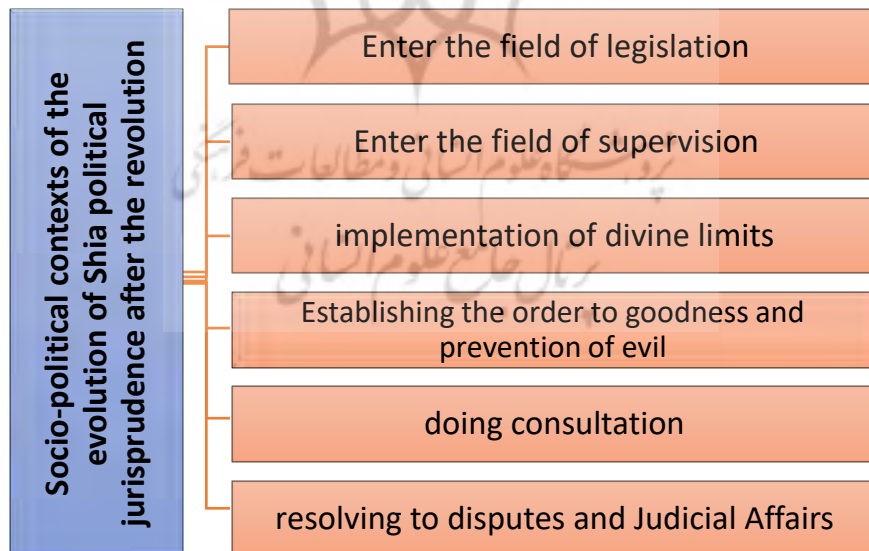

Figure 5: Socio-political Contexts of the Evolution of Shia Political Jurisprudence (Sayyed Bagheri, 2017 AD/1396 SH: 84)

He also enumerates the areas of evolution Shia jurisprudence as follows:

1) Trying to reach the knowledge of political jurisprudence and remove it from the margins of general jurisprudence issues;

2) Efforts for the growth and dynamism of political jurisprudence based on the elements of time and place;

3) Highlighting the principle of collective interest and the Islamic system;

4) Presenting an alternative option of power and creating the outline of the Islamic Republic;

5) Acceptance of customary laws within the framework of sharia laws and besides maintaining the general principles of religion;

6) The transition from individual perspective to collective perspective and socio-political areas (Sayyed Bagheri, 2017 AD/1396 SH: 84-97).

Finally, based on the opinion of Meshkati and their colleagues, the mutual services of jurisprudence and the Islamic Revolution can be considered in the following cases:

1) The fundamental influence of traditional jurisprudence on the formation and victory of the Islamic Revolution;

2) The influence of traditional jurisprudence from the Islamic Revolution and the transition from conventional jurisprudence to the dynamic jurisprudence in the period of establishment;

3) The secondary influence of jurisprudence from the Islamic Revolution and the transition from the dynamic jurisprudence to the government jurisprudence in the development period;

4) The effect of governmental jurisprudence on the revolution and explaining the necessity of issuing and creating a world revolution and governing the world based on Shia governmental jurisprudence;

5) The Impact of the Islamic Revolution on governmental jurisprudence and the creation of the Islamic world revolution in the ideal view (after the creation of a new Islamic civilization) (Meshkati Sabzevari et al., 2013 AD/1392 SH: 56-57).
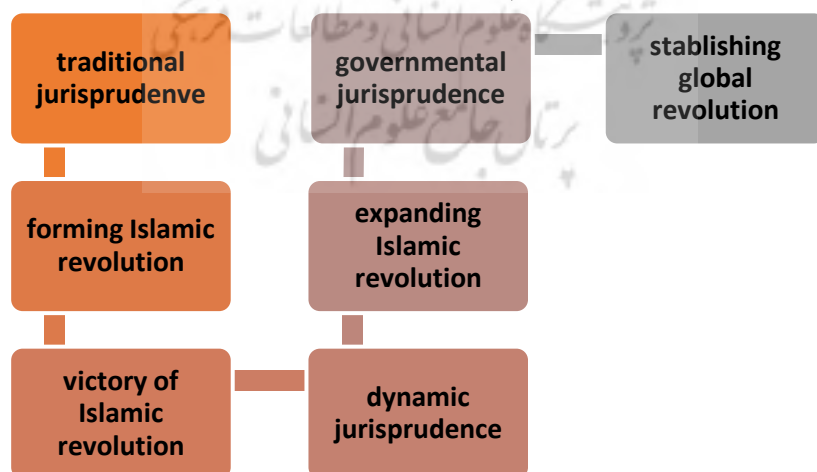

Figure 6: Mutual Services of Shia Jurisprudence and the Islamic Revolution
(Meshkati Sabzevari et al., 2013 AD/1392 SH: 56-57)

Here, traditional jurisprudence does not mean individual and minimal jurisprudence. This jurisprudence is the maximum jurisprudence whose problems and problem-solving system have developed over time, especially after the victory of the Islamic Revolution. Therefore, it is better to say that this jurisprudence is more traditional than the jurisprudence of today that is natural, just as today's jurisprudence will be more convenient than the jurisprudence of the future.

3. Obstacles, Challenges, and Harms of Political Jurisprudence in the Context of the Islamic Revolution

Shia political jurisprudence and the Islamic Revolution have a close and inseparable relationship accompanied by obstacles, challenges, and harms that need to analyze.

First, it is better to briefly review the obstacles to notice the political jurisprudence in the past. Izdehi, believes that jurisprudence in the past (especially before the Islamic Revolution) due to its many changes has been somewhat confined within the framework of individual jurisprudence and has less entered the political and social jurisprudence. With their understanding of Ayatollah Khamenei's views, he enumerates some of the causes and conditions that prevented the past jurists' proposed social and political issues: **1**. Lack of access to power and government; **2**. shia minority; **3**. alienation of governments with Shia jurists; **4**. dominance and rule of various rulers; **5.** lack of proposing governmental and political issues by jurists; **6**. disappointment of jurists from the formation of Shia government; **7.** prevalence of separation thinking religion from politics; **8**. isolation of the approach of Islamic rule (Izdehi, 2008 AD/1387 SH: 69-79). In one category, Lakzaei has enumerated the obstacles of developing political jurisprudence, which more than ever observes the changes of contemporary times, in the following four cases:

1) Historical Obstacles

External is the actions of the Islam opponents, including the Jews and the colonialists, mainly by inducing the incompleteness of the Islam religion.

Eternal is a lack of serious attention to Islam's political and social dimensions in the educational and research centres of the Islamic world; separation of Muslim political leadership from religious and jurisprudential leadership (Lakzaei (b), 2003 AD/1382 SH: 60-61).

2) Intellectual and Epistemological Obstacles (Internal)

- The emergence of Akhbarigari among Shia and Ash'ari among Sunnis;
- Ignoring the rule of justice and isolating the fare.

3) The Emergence of Socialist and Atheistic (Foreign) Thoughts

- Liberalism and liberal intellectuals;

- Nationalism and nationalist intellectuals;
- Marxism and Marxist intellectuals.

4) Lack of Establishing the Political Jurisprudence Field to Study "Incident Events" (Any incident that may occur in the Islamic society, including war, disruption of the banking system, etc.) (Internal)

Evaluating the challenges of the political jurisprudence, according to the Islamic Revolution proposed in the political jurisprudence. On the one hand, the challenges of this subject are offered under the three discussions of "Possibility or Refusal of Islamic Government," "Scope and Form of Islamic Government," and "Source of Islamic Government Legitimacy." These three issues are the main challenges of political jurisprudence and political philosophy, especially in the period of fulfilment (Islamic Revolution) (Kamali Ardakani, 2004 AD/1383 SH: 124-128).

Some Shia challenges in the political jurisprudence are the fallibility of Ijtihad, highlighting the political role of scholars, scholar-oriented, the primacy of justice over security, confrontation to power and evaluating the political behavior with the previous theory, the continuation of infallibility, etc. (Lakzai (b), 2003 AD/1382 SH: 60-61: 53). There are some fundamental challenges between the Usuli and Akhbari: **1**. disagreement in perception tools of religious rulings; **2**. disagreement on the sources and evidence of Shari'a rulings; **3**. disagreement on the scope and inclusion of Shari'a rulings; **4.** disagreement about Ijtihad and Taqlid; **5**. perspectives on human intellect and knowledge (Lakzaei (a), 2003 AD/1382 SH: 60-61: 55-62).

acumen and changes (based on the views of the Supreme Leader) caused changes, dynamism, and expansion of Shia jurisprudence (especially in the political jurisprudence):

1) An Attitude Changing that the jurists should change their views on different issues;

2) Transformation in the Method. Despite the efficiency of Ijtihad and perception of rulings in various issues, this method must develop and reach its highest level to answer the needs and different individual and social issues;

3) Knowledge of Conditions and Social Issues. Rulings should be perceived in a realistic environment and away from hypothetical cases, so jurists should be thoroughly familiar with the command's problems and aware of its various aspects;

4) Evolution in Expectations. Rising expectations from Shia jurisprudence, especially after the victory of the Islamic Revolution and in the confrontation of public questions and needs, can cause a change in Shia jurisprudence;

5) Interaction of Jurisprudence and Politics. The Islamic Revolution victory caused jurists' entry to governance and prepared the ground for

the evolution of Shia jurisprudence (especially in the socio-political jurisprudence);

6) Evolution in Thematics. In the past, jurists faced relatively simple issues in subject knowledge and were researched by individuals. The problems have become more complex with the change in social conditions and the transition from individual jurisprudence to social and political;

7) Specialization of Jurisprudence. The specialization of jurisprudence in various fields can increase the opportunity of jurists to deal with each of the chapters of jurisprudence and, consequently, caused deepening the perception and make it more efficient (Izdehi, 2008 AD/1387 SH: 80-95).

More than other jurisprudential chapters, political jurisprudence requires dynamism and consideration of human beings' social and political needs. After the victory of the Islamic Revolution, this jurisprudential chapter has paid more attention to current issues. One of the crucial effects of the revolution on political jurisprudence is this growing dynamism and Ijtihad on emerging political and social issues. But, like many phenomena and topics, Ijtihad in new and emerging issues (including political jurisprudence) is associated with harms, the most important of which are:

1) Wrong in Recognizing Topics. Since new issues are emerging, specialized and scientific, and have no special effect in religious texts, jurists mostly make mistakes in recognizing the nature and scope of the subject;

2) Wrong in Generalities and Applications Adoption to the Issue. Sometimes jurists are astonished at new problems that cannot be documented to generalities and applications from various and contradictory aspects and can not appropriately adapt to contemporary issues;

3) Wrong in Identifying the Expediencies and Corruptions of the Issue. One of the crucial arguments in Ijtihad about emerging issues is the discussion of expediency and separating it from possible sin in these issues. Sometimes, there are different interests and breakdowns in a problem, which is challenging to choose;

4) Falling into the Mire of Eclecticism. In discussing Ijtihad on emerging issues, it is imperative to pay attention to the authentic sources and extract the rulings. They should not be confused with non-original references;

5) Imposition on Islamic law. One of the fundamental problems regarding issues for which there is no specific text on their rulings is disagreement, mistakes in Ijtihad, and the imposition of personal opinions on the Shari'a;

6) Contradiction in Ijtihad. Ijtihad in emerging issues, regarding the lack of specific reasons and topics, requires more precision and comprehensiveness. Failure to observe caused disrupts the general

spirit of jurisprudence to some parts of jurisprudence conflict with others;

7) Falling into the Trap of Modernity. One of the actual harms of Ijtihad in emerging issues is the preference to the unrealistic desires of others over the general principles governing Islamic teachings. Usually, false traditions and passions are preferred in the conflicts between religion and custom (Mahmoudi, 2020 AD/1399 SH: 86-89).

Conclusion

Political jurisprudence is one of the essential areas of Shia political jurisprudence that observe the treatment of people with each other, people with government, and governments with each other. This part of jurisprudence, despite its undeniable importance, has had many ups and downs throughout the history of Shia that different periods of its evolution divided into four general periods. The period of "Emergence" coincided with the Holy Prophet's time and the Imams (AS). The period of "Compilation" started from the time of the absence. The period of "Stabilization" began with the Safavid rule and the officialization of the Shia religion. The period of "Fulfillment" that starts with the Islamic Revolution is the crucial period of the evolution of Shia political jurisprudence.

As an Islamic revolution that originated from Shia philosophical and political teachings, the Iranian Revolution is one of the essential socio-political developments of recent centuries, which has had significant effects on domestic and foreign arenas. According to the claim of the Islamic Revolution to return religion to the hall of human social interactions, the issue of jurisprudence and the extraction of divine commandments to respond correctly and comprehensively to the original needs of human beings is a vital issue. Without considering jurisprudence, the continuation of the Islamic Revolution and the formation and victory of the revolution is impossible. Political jurisprudence has a pivotal role in the construction, success, and continuation of the Islamic Revolution, that this relationship is a two-way issue.

On the one hand, the primary and introductory topics of Shia political jurisprudence, which resulted from the jurists' effort in recent centuries, by relying on principles and educating the leaders and members of society, made way for a revolution with Shia characteristics. Accordingly, the Islamic Revolution entered the phase of Islamic systematization in essential areas such as legitimacy, the type of system, and the laws and structures governing it. On the other hand, the Islamic Revolution paved the way for the realization and irreplaceable growth and dynamism of Shia political jurisprudence. According to various political, economic, and socio-cultural contexts that arose from new conditions and issues and were formed in the

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revolutionary society, Shia political jurisprudence developed in multiple fields. As a result, the most critical area of Shia jurisprudence is political jurisprudence.

Shia jurists in the past had less attention to political jurisprudence. It has different reasons, such as the Shia minority, lack of access to power, the jurists' frustration in forming a government, their alienation with governments, and the idea of separating religion from politics. "Obstacles" to the dynamics of political jurisprudence in the atmosphere of the Islamic Revolution include historical and epistemological obstacles, the design of atheistic ideas, and the failure to establish a specialized field of political jurisprudence. We should consider "Challenges" in the development and use of political jurisprudence.

The fundamental challenges are the possibility/refusal of the Islamic government, scope and form of Islamic government, and source of legitimacy. The "Pathology" of Ijtihad in new issues is related more to social and political issues. These damages include: Wrong in recognizing issues, wrong in adapting generalities and applications of problem, wrong in identifying the interests and corruptions of the problem, falling into the eclecticism abyss, imposing on Islamic law, contradicting Ijtihad, and falling into the trap of modernity.

The Islamic Revolution and Shia political jurisprudence have a fundamental, close and two-way relationship. The future of the Islamic Revolution and its success depends on multilateral dynamic Ijtihad. This Ijtihad can answer its audience's needs in the best and fastest possible way.

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