

Islamic Jurisprudence Approach to Politics

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Abstract

This study analyzes the feasibility of religious governance in modern societies based on the Shiite political jurisprudence system. The findings show that Islamic jurisprudence, by maintaining fixed Sharia principles and utilizing dynamic ijtihad mechanisms, has a unique capacity to respond to the complex needs of contemporary governance. This jurisprudential-political system is capable of ensuring the authority and efficiency of the government system on the one hand, and on the other hand, it can institutionalize fundamental religious values in the political decision-making process. The present study proves that the coherent structure of Islamic political jurisprudence has the ability to solve complex governance problems in the domestic and international arenas. Dynamic Islamic jurisprudence is not only not an obstacle to progress, but can also act as a comprehensive model for the realization of a new Islamic civilization.

Keywords: Islamic jurisprudence, politics, Islamic government, Islamic intellectual system

Introduction

This study analyzes the role of political jurisprudence in the Islamic governance system with an emphasis on three fundamental layers of belief, morality, and behavior. The findings show that Islamic jurisprudence, with its systematic structure, consisting of fixed Sharia principles and dynamic ijtihad rules, has the capacity to respond to the complex needs of modern governance. Political jurisprudence is not only a tool for solving social problems, but also, by combining religious elements and governance requirements, can provide a comprehensive model for civilization building. The results of the study indicate that the main difference between Islamic political jurisprudence and other political systems is the ability to simultaneously secure governmental authority and institutionalize religious values. Finally, this study shows that dynamic Shiite jurisprudence, with its ijtihad mechanisms, is capable of managing domestic and international challenges in the present era.

1- The place of jurisprudence in politics

Political jurisprudence in Islam is a dynamic and comprehensive system of governance that has three basic layers:

- 1) The doctrinal layer or theological foundations
- 2) The moral layer or normative values
- 3) The legal layer or practical rulings

This system is based on Quranic verses such as Surah An-An'am, verse 153 and Surah Al-Imran, verses 103-104, which emphasize Islamic unity and collective responsibility.

Political jurisprudence addresses both macro-governmental issues such as: designing the political system and international relations, and micro-social issues such as regulating citizen relations. In today's world, this system faces four main challenges: responding to new issues such as digital governance; interacting with international law; maintaining a balance between values and efficiency; and presenting an Islamic civilization model.

The advantages of political jurisprudence include combining rationality and moral values, simultaneous attention to efficiency and justice, and the capacity for self-correction through ijtihad. The future of this system focuses on five axes: developing the methodology of ijtihad; reexamining the foundations of governance; Designing efficient institutions; interacting with global intellectual movements; providing a practical model for a new Islamic civilization.

Islamic political jurisprudence is not a historical system, but a dynamic and forward-looking system that can respond to the complex needs of governance in the present era and provide an unparalleled model in the field of global politics.

2- Characteristics of Political Jurisprudence

Political jurisprudence in Islam has unique characteristics that distinguish it from other political systems. This system includes all citizens, both Muslims and non-Muslims, and prioritizes the interests of society over individual interests. Political jurisprudence operates as a coherent system that is closely related to other branches of jurisprudence, such as economics and the judiciary.

2-1- The intellectual system of political jurisprudence

This intellectual system simultaneously carries out three important tasks: deducing Islamic rulings, analyzing major government issues, and examining the relationships between different parts of the Islamic system. Islamic political jurisprudence, while adhering to Islamic principles, also pays special attention to the efficiency and ability to implement rulings in practice.

The most important advantage of political jurisprudence is its ability to create a balance between fixed Islamic values and the changing needs of society. This system is able to respond to the complex challenges of governance in the present era by maintaining fundamental principles and providing an efficient model for political management.

Due to the rational and customary nature of political issues, political jurisprudence has a wider scope for the role of reason and the rule of reason. Unlike many areas of jurisprudence that have more pronounced devotional aspects, in political jurisprudence, practical rationality and customary analyses play a greater role in deriving rulings. This feature makes the methodology of ijtihad in political jurisprudence distinct from other branches of jurisprudence, because, in addition to traditional sources of inference, social custom and public interests are given greater weight. (Izadehi, 2015)

Islamic political jurisprudence has five key characteristics:

- A- Time-space flexibility (applicability in all periods and societies)
- B- Legal comprehensiveness (inclusive of all segments of society)
- C- Legal stability (minimum allocations and exceptions)
- D- Evolutionary dynamics (keeping pace with social changes)
- E- Justice-oriented (application of secondary rulings as a complement, not an exclusive solution)

By combining "value stability" and "functional flexibility", this system offers an unparalleled model in governance. (Mahrizi, 1999)

2-2- Principles of Governance

The principles of governance in Islamic political jurisprudence emphasize a set of values and criteria that

rulers and political officials should act on. These principles include the following:

a) The trustworthiness of government officials can be considered as a divine trust, which is derived from the advice of Imam Ali (AS) to Malik al-Ashtar. (Letter 53 of Nahj al-Balaghah) Governance is a great responsibility and should not be viewed as an opportunity for personal gain, but rather a spirit of responsibility should always be considered. (Nahjul Balaghah)

B) Adherence to covenants and agreements The Holy Quran has explicitly emphasized loyalty to commitments. Surah Al-Ma'idah, verse 1: "O you who believe! Fulfill your covenants." Or Surah Al-Isra', verse 34: "And fulfill your covenant, for the covenant is a matter of accountability." This loyalty encompasses all contracts at the individual, social, and international levels. Adherence to this principle is a necessary prerequisite for strengthening the political system and creating public trust in society.

C) Maintaining the integrity of the Islamic system, defending the country's internal security and protecting its borders are key tasks of Islamic governance. In all policy-making, the public interest must be given first place so that the Islamic system is able to protect its coherence and stability. As a result, these principles form the foundation of Islamic governance and play a pivotal role in ensuring the legitimacy, stability and efficiency of the political system.

2-3- Maintaining human dignity

Among other objectives of the Sharia: The political society in which Islam is prevalent must strive to pay due and sufficient attention to the objectives of Islamic jurisprudence. The objectives of Islamic jurisprudence are known as the five essentials. These are: preserving the soul, preserving religion, preserving reason, preserving wealth, and preserving lineage. These are objectives for all divine religions. (Allameh Helli, 1413)

Islamic jurisprudence has given great importance to human dignity. For example, in the Holy Quran, God has commanded the angels to prostrate to man. Surah S, verse 72 and Surah Baqarah, verse 34, and also in Surah Al-Isra, verse 70, the superiority and excellence of man over other creatures has been mentioned. Having reason and free will is recognized as one of the divine blessings, and the inherent rights of humans include: preserving human dignity and value, providing the most basic needs such as livelihood, security and freedom, and preventing

any discrimination or humiliation. The political system of Islam is obliged to realize and protect the inherent dignity of humans as both a divine right and a governmental duty. The rights of the dhimmi and non-Muslims who are under Islamic rule are respected and provided with physical and financial security, and any insult, humiliation or acts of oppression against them are prohibited. The rights and obligations of the Islamic government towards them are similar to those of Muslims, except in special cases where they themselves do not accept specific laws. Therefore, Islamic jurisprudence not only protects the rights of Muslims, but also respects the rights of all individuals living in the Islamic society. Criminal enforcement guarantees have also been established for any violation of these rights. This approach reflects the unparalleled comprehensiveness and justice of the Islamic legal system.

2-4-People's Supervision

The people's supervisory role has not been overlooked in the structure of the Islamic government and is of particular importance as one of the fundamental principles of this type of governance system. Accordingly, the Islamic government has two main pillars: first, the leadership and government institutions that are responsible for maintaining and promoting the cultural health of the society, and second, the people who play the role of active supervisors in the functioning of the government. From the perspective of theoretical foundations, several reasons emphasize the need for popular supervision:

First, the breadth of the power structure: Given the vast scope of governance, the leader's supervision alone cannot be sufficient. People's participation in this field is essential

Second: The religious duty: The duty to enjoin good and forbid evil not only includes social issues but also applies to the performance of rulers. (Nahj al-Balaghah, Letter 53)

Third: The right to constructive criticism: Criticism based on benevolence and advice is considered part of Islamic traditions and recommended by the Imams. (Kulayni, 1363)

The following are some of the benefits of popular oversight: preventing possible deviations in management and policy-making, maintaining the health and stability of the political system, and strengthening religious

democracy through active interaction between the people and the government. (Misbah Yazdi, 1985)

As a result, mutual oversight between the people and the government is one of the requirements for the dynamism and durability of the Islamic system. Just as the duty of rulers is to guide and manage society properly, the people also have a responsibility to contribute to the health of the government structure through intelligent oversight and constructive criticism.

2-5-Ethics in Political Jurisprudence

Ethics, as the beating heart of Islamic political jurisprudence, plays an irreplaceable role in the coherence and excellence of this intellectual system. (Motahari, Morteza, 1999) It is believed that Islamic political jurisprudence pursues its goals of building a superior society by combining religious rulings and moral values. He believes that jurisprudence without ethics is like a body without a soul. (Motahari, Morteza, 1999)

Ethics in political jurisprudence has key roles, including complementing jurisprudential rulings, (Tabataba'i, 1390) ensuring the implementation of justice, and monitoring political behavior. (Misbah Yazdi, Mohammad Taqi, 1985) For a practical example, the tradition of the Prophet Muhammad (PBUH) during the Peace of Hudaybiyah in the sixth year of the Hijri clearly demonstrates the integration of jurisprudential principles and ethical values in politics. (Misbah Yazdi, Mohammad Taqi, 1985) Also, the category of enjoining good can be considered, which is both a religious ruling in the Holy Quran, Surah Al-Baqarah, verse 110. It is also considered a moral duty in sources such as Nahj al-Balaghah (Wisdom, 374). Human society is a reflection of the ethics of each of its members. The more ethical individuals are, the more society will move towards perfection and happiness. (Tabataba'i, 1390)

3- Objectives of the Islamic State

In the Holy Quran, political jurisprudence has a solid and comprehensive foundation that not only focuses on the spiritual dimensions of society, but also includes various social, economic and security aspects. In short, these objectives represent a divine and human framework for building a sustainable governance system that is based on the axis of monotheism, justice, security and public welfare. The major objectives of the Islamic state are to establish monotheism and achieve social justice, one of the main axes of the Islamic state. In this regard, based

on Surah An-Nahl verse 36 "And We have sent a Messenger to every nation, that they worship Allah and avoid the Taghut", monotheism is explained as the fundamental principle of religious knowledge and avoidance of any oppression and tyranny is recommended. Also, Surah Hadid verse 25 "That people may act justly" states that social justice is the main purpose of sending prophets. (Tabataba'i, 1386) These principles indicate the importance of creating a system based on justice and fairness in all aspects of human life.

Achieving public security and welfare is also considered one of the prominent goals of an Islamic government. In the Holy Quran, Surah An-Nur, verse 55, "And we will replace them safely after their fear" clearly refers to the role of the government in establishing social peace and security. In the field of public welfare, the principle of "prioritizing the public interest" emphasizes the importance of prioritizing the interests of the public over individual desires. (Mousavi Khomeini, 1422) Specific duties of the Islamic government Fighting oppression and corruption is one of the key duties of the Islamic government. (Hurr Ameli, 1409) It emphasizes the need to confront oppressive rulers and eliminate corruption. In addition, the principle of enjoining good and forbidding evil, which has a high position in Islamic jurisprudence. (Najafi, 1404)

It is considered an important tool for reforming society. The development of social cooperation inspired by Surah Al-Ma'idah, verse 2, "And cooperate in righteousness and piety" is also one of the vital duties of the government. Theories such as the social Takaful system that Shahid Sadr put forward in his works. (Sadr, 1408)

It can be a basis for designing effective support systems based on Islamic teachings.

3-1- Establishing Justice

Justice in the Holy Quran, Surah Al-Hadid, verse 25: "And We have sent our messengers with clear proofs, and We have sent down with them the Book and the Balance, that mankind may act with justice." Justice is the foundation of all religious rulings. Imam Ali (AS) also states in this regard that justice alone is not sufficient and must be accompanied by fairness. (Tamimi Amadi, 1410) The issue of justice in jurisprudence also has broad dimensions that are not limited to the field of judgment. There are specific texts regarding the enjoyment of worldly blessings, such that the ruler must behave like a father with a sense of responsibility

towards society. The Holy Prophet (PBUH) said in this regard: Imamate belongs to the one whose piety prevents him from sins, whose patience keeps him away from anger, and whose guardianship is like a kind father towards the society.

4- Policy recommendations for achieving the goals

To achieve these comprehensive and general goals, it is necessary to formulate precise implementation policies

First: Social justice: The fair distribution system of resources should be designed based on Quranic principles such as the verse "Let people be just". Also, indicators of area justice need inspiration from theories such as "social justice".

Second: Public oversight: Creating structures for public participation in public oversight such as "digital complaint platforms" and promoting the rule of "advice to Muslim leaders" can increase transparency and ensure government accountability.

Third: Reforming the educational system: By designing specialized schools of government jurisprudence and compiling interdisciplinary texts with a social jurisprudence approach. (Motahari, 1376) The transformation in the education of local political elites will be accelerated.

Fourth: Economic development: Implementing social solidarity projects based on the verse "And cooperate in righteousness",

Implementing social programs with an emphasis on the concept of cooperation and solidarity based on religious teachings can be an effective step towards achieving social justice and improving the situation of less privileged regions. Therefore, designing and implementing "social solidarity projects", which are inspired by the Quranic teaching "And cooperate in righteousness" in Surah Al-Ma'idah, verse 2, can lead to the creation of a wide network of cooperation between individuals, institutions and communities. These projects, with an operational approach, can help utilize various social and religious capacities to reduce class gaps and strengthen the spirit of cooperation. Another key component is the "Deprived Areas Development Fund," which is based on the jurisprudential principle of "removing hardship." (Najafi, 1404) This fund can play an important role in eliminating the economic, social, and infrastructural problems of deprived areas by allocating financial resources and providing special

facilities for the development of these areas. The aim of this approach is to reduce the challenges that cause society to experience various crises while creating equal opportunities for progress and sustainable development. In the security policy-making sector, paying attention to social issues through the development of a "Social Security Strategic Document" is of great importance. This document, which is based on religious foundations such as Surah An-Nur verse 55, "Let us make them safe after their fear," will seek to create a sense of security and tranquility in all layers of society. In addition, the proposal to establish a "Specialized Anti-Corruption Police" has also been put forward as a practical and fundamental measure. This structure, based on the Prophetic hadith, "Be an enemy to the oppressor" (Mousavi Khomeini, 1376) has the mission to maintain the administrative and moral health of Islamic society by preventing the spread of corruption at all levels. For the comprehensive and balanced design of these policies, it is recommended to use the capacity of reliable scientific and research resources.

5-Capacities of Political Jurisprudence

Shiite political jurisprudence, due to its comprehensive and holistic view, has the ability to address issues beyond individual rulings. This approach has led to the consideration of social structures and institutions in addition to the rights and duties of individuals. (Mousavi Khomeini, 1376) Such a view removes jurisprudence from the limitations of personal rulings and gives it the ability to legislate for Islamic society. Another strength of Shiite political jurisprudence is its reliance on reliable sources such as the Quran and the Sunnah of the Infallibles, which are immune to error and slippage. (Hurr Ameli, 1409) Although the inferences of jurists may be affected by human error, precise and coherent methods of ijtihad significantly reduce the likelihood of error. (Sadr, 1376)

Dynamism and foresight are also prominent features of Shiite political jurisprudence. (Motahari, 1376) This jurisprudential system has the ability to respond to emerging issues and can plan for the future by providing appropriate frameworks. (Na'ini, 1382) This allows political jurisprudence to keep pace with social developments and provide up-to-date solutions to new challenges. By providing a set of general and specific rulings, political jurisprudence has moved away from a theoretical state and become an applied science; in a way that provides a solid basis for the establishment of laws in Islamic society. Flexibility is also an important aspect

of this jurisprudential system. The existence of rules such as "the ugliness of the eagle without expression" (Allameh Helli, 1404) shows that political jurisprudence has the power to respond to different conditions and adapt to changes, so that it can provide the best solutions in dealing with new issues. In sum, Shiite political jurisprudence, with its comprehensiveness, reliance on reliable sources, flexibility, legislative ability, and dynamism, provides an efficient model of religious governance. These features have enabled this branch of jurisprudence to meet both the current needs of Islamic societies and provide a suitable basis for future planning.

Shia political jurisprudence: a rights-based knowledge with special capacities such as:

- a) Rights-based in political jurisprudence: Shia political jurisprudence not only covers individual responsibility. (Mousavi Khomeini, 1376) But also, by considering human rights, it creates a meaningful balance between rights and duties.
- b) Duties in the service of rights: Sharia duties are duties that are determined to protect the rights and secure the interests of people. (Motahari, 1376) Also, in the political system of Shia jurisprudence, the mutual relationship between the rights and duties of the ruler and the people is tangible. (Na'ini, 1382)
- c) Flexibility in facing challenges: The inclusion of concepts such as "preferring the more important over the more important" and "secondary titles" has enabled Shia jurisprudence to adapt to different situations. (Allameh Helli, 1404) This feature has made it a dynamic science that has the ability to provide answers to new issues. (Javadi Amoli, 1400)
- d) Justice-centeredness as a fundamental principle of Shiite political jurisprudence, inspired by the divine system of creation, has based its axis on justice. (Tabatabai, 1374) The teachings of the Holy Quran and the attention to justice in legislation highlight this principle in Shiite jurisprudence. "Do justice, for it is closer to piety" (Al-Ma'idah: 8)
- e) Balance in laws: Considering the material and spiritual dimensions of man, Shiite jurisprudence has succeeded in creating a unique balance in laws. (Motahari, 1390) This balance is one of the outstanding characteristics of this intellectual system. (Makarem Shirazi, 1425)
- f) The dynamism and continuous efficiency of the ijtihad mechanism in Shiite jurisprudence have enabled this

science to continue to have the ability to solve emerging issues. (Mousavi Khomeini, 1422) This same dynamism plays an effective role in explaining government structures.

Therefore, Shiite political jurisprudence, relying on right-orientedness, flexibility, justice-orientedness, and the ability to make dynamic ijtihad, has provided an effective framework for Islamic governance. The deep connection of this science with the needs of the times indicates its ability to respond to modern challenges in society.

6- Foreign Policy in Political Jurisprudence

1. The principle of Islamic dignity, verse 139 of Surah An-Nisa: "And to Allah is the glory and to His Messenger", emphasizes the preservation of Islamic dignity and independence.
2. Interaction with non-Muslims Based on verse 8 of Surah Mumtahnah: "Allah does not forbid you from those", the theory of "International Relations" defines a practical framework for interacting with non-Muslims who are not hostile to Islam.

Shiite political jurisprudence, by utilizing Quranic principles, the life of the Ahl al-Bayt, and dynamic ijtihad, presents a comprehensive framework for governing domestic affairs and foreign policy that, while preserving religious values, also guarantees the effectiveness of the system. Foreign policy in Islamic jurisprudence is based on foundations and principles that are extracted from the Holy Quran and religious teachings. This framework, in accordance with the moral and practical rules of Islam, provides a specific model for international relations, which includes calling to Islam, fair interaction with others, confronting hegemony, and maintaining the independence of Muslims. In the section on Quranic foundations, one of the main axes is calling to Islam. In this regard, verse 125 of Surah An-Nahl emphasizes the three methods of wisdom, preaching, and good debate, and also includes the theory of "peaceful calling". Also, moral interaction with non-Muslims is proposed based on the principle of justice and distinction between enemies and non-enemies, applications of which have been discussed in Islamic interpretations and jurisprudence. The principles governing international relations also play a key role. The principle of negating subjugation has been considered based on verse 141 of Surah An-Nisa and the rule of "negating the mustache" following the

prohibition of colonial contracts. (Najafi, 1404) And the emphasis is on maintaining vigilance in the face of oppression and domination.

7- Distinguishing Political Jurisprudence from Other Political Perspectives

1. Political jurisprudence, by utilizing the element of ijtihad, is able to deduce the Islamic perspective on emerging issues and topics in every era and make them available to Muslim individuals.
2. Political jurisprudence is based on belief and covers all areas and aspects of human life (including individual and social life, material and spiritual, worldly and otherworldly, spiritual and physical) within the scope of jurisprudence and does not limit itself to guiding people in the realm of individual and private life.
3. According to the logic of maximal political jurisprudence, jurisprudence is not limited to responding to a few individuals of the faithful and has a wide capacity across the globe with all habits and cultures and geographical and normative differences.
4. Political jurisprudence, while arising from the text of religious teachings, also has the efficiency and ability to carry out the desired. Islamic law, with regard to its finality and comprehensiveness, considers itself the owner of opinions and beliefs for all human needs (including individual, family, social, economic and political needs), and hence, the teachings of the law cover a wide range, from the smallest and least important issues and subjects of life, such as eating, sleeping and cleaning habits, to the most important ones, such as the political system and the quality of managing people's lives.
5. The majority of teachings in the sources of Sharia (the Book and the Sunnah) are dedicated to social and political matters, and the discussions of worships occupy a small part of jurisprudence. Many of the Sharia worship teachings are also not devoid of political and social matters. The verses, narrations, and writings that exist in Islamic jurisprudence are mainly dedicated to politics and society, and by denying this dimension of Islam, they introduce the religion of Islam as an incomplete and ineffective school in all areas of life.
6. From the chapters and issues of jurisprudence and the practical life of the Ahl al-Bayt (a.s.) in the early days of Islam, it is clear that the Sharia of Islam is a matter

centered on government and requires a political system to implement divine commands in society.

7. The teachings of Sharia have been implemented to meet the needs of the people in the form of a centralized system and government, according to which, in addition to the hereafter and devotional place of some of the acts, worship and cultural affairs of Sharia, in order to create a space for the peace of society, its economic affairs, for the correct management of the micro and macro economy of society and political sovereignty, military and security affairs of Islam, for the purpose of creating security within the geographical space of the political system, legal, criminal and judicial affairs of jurisprudence, for the purpose of regulating and good management of the affairs of society, etc.

8. The Holy Road has not neglected important issues and discussions such as the political system and government, and is not satisfied with chaos and disruption of the system and the loss of its goals and ideals such as justice, equality and the loss of the exaltation of Islam under the shadow of tyrannical rule.

9. Jurisprudence can be viewed from the perspective of government and the form of government can be considered the focus of jurisprudence issues, and while paying attention to the social, political, military and cultural issues of society, with the presentation of applied jurisprudence, the dignity of jurisprudence is to govern all aspects of human life and government reflects the practical aspect of jurisprudence in dealing with all social, political, military and cultural problems, and jurisprudence can be introduced as a real and complete theory of governing man from the cradle to the grave.

10. One of the characteristics of jurisprudence is the change in method and not being satisfied with the previous methods of ijtihad. This is because the method of inference has been one of the most effective factors of ijtihad and its change has a significant impact on the type of rulings, their up-to-dateness and efficiency.

11. The system of individual and collective life of mankind in all eras has been in accordance with the fixed criteria of Sharia, and Sharia also has the flexibility necessary for such adaptation in some cases. It is natural that Shiite jurisprudence, due to its eternity, has such flexibility in the direction of adapting variables to constants, and political jurisprudence, by correctly explaining the place of constants and variables,

understands the flexible cases and uses them for inference.

13. The incompatibility of some jurisprudential rulings with the conditions of the time and their lack of up-to-dateness, in some cases, is not due to the static nature of the inference, but to the lack of correct knowledge of the subject of the rulings; Because the rulings of the Sharia are subject to the subjects and the correct understanding of the subject plays a huge role in the inference and fate of the Sharia ruling, therefore, it is necessary to recognize emerging topics or understand the developments and transformations that have occurred in order to update and improve the efficiency of jurisprudence.

14. Although the jurist does not have the qualities of the infallible Imam, such as infallibility, and his abilities are not the same as those of the infallible Imam; however, the scope that is considered for the authority of the all-encompassing jurist is very broad and is proportionate to the desired administration of society.

15. Except in the light of the right of jurisprudence to intervene in a wide range of people's affairs and needs, and in particular, the order and regulation of the affairs of a large society, it makes no sense to delegate powers similar to the authority of the infallible Imam. The universality and inclusiveness of the Sharia, with respect to all times, individuals, places and all aspects of life, is the cornerstone of this theory. Shiite political jurisprudence, in the form of the system of Velayat al-Faqih, has the ability to manage the political system in order to manage the material and spiritual affairs of the people and guide them towards happiness and perfection based on the values and teachings of Sharia. Rather, the all-encompassing jurist is assumed to be a ruler and a sultan in the field of managing the affairs of society, and managing the political system in a manner similar to what the infallible Imams could manage is considered one of his duties and powers.

Conclusion

As a bridge between faith and government, political jurisprudence provides a suitable platform for achieving social justice and human perfection. Based on the teachings of the Holy Quran (Surah Hadid, verse 25), this system of government relies on two fundamental pillars: divine legitimacy determined by God and popular acceptance that requires the consent and participation of citizens. Shiite political jurisprudence is

known for the following key features: reliance on infallible sources of revelation, having a dynamic capacity and the ability to respond to the needs of the time, guaranteeing the rights of citizens, even non-Muslims, and emphasizing justice as the main axis of governance. In the context of the goals of the Islamic government from the perspective of jurisprudence, the establishment of monotheism and social justice, liberation from tyranny and oppression, scientific and moral advancement of society, and the creation of an Islamic utopia are discussed.

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