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Professor Mohammad Rasekh started his undergraduate studies with Islamic Theology and Philosophy and later finished it with LLB at the University of Tehran. He also studies Arabic, Logic, Fiqh, Usul, Tafsir, Kalam and Philosophy for more than ten years in the Seminary. He continued his studies by doing LLM at LSE and PhD at University of Manchester. He joined Shahid-Beheshti University (formerly the National University of Iran) in Jan. 1999, and since 2011 he has been a full professor of law and philosophy. He specialises and has published in philosophy of law, law and religion, biomedical law and ethics, philosophy of rights, and comparative constitutional law. He has cooperated with various European Institutes and is currently conducting research on philosophy of Islamic normative reasoning with the aim of authoring articles and a book

ABSTRACT: “How Progressive Can *Ijtihād* Be? A Word on *Qā`idat Al-Mulāzima*”

Ijtihād has been supposed to be a dynamic and promising way of looking into the sacred texts with the aim of putting forth efficacious rules and rulings. These are needed as we have been constantly encountered with an almost infinite number of new human events and problems in response to which new religious ideas and solutions ought to be provided. *Qā`idat al-mulāzima* (correlation (of `aql and shar`) principle) has been one of the promising theoretical devices in the later *Shī`ī usūlī* scholarship to this effect. It might have been thought that this method can make the required breakthrough with regard to grave and urgent Muslim life problems and, hence, keep the *ijtihād* process as an ever progressive one. Given the epistemological limits within the process of *Shī`ī* jurisprudential reasoning (*usūl al-fiqh*), the correlation principle's extreme importance cannot be considered as an exaggeration. For instance, the late Murtazā Mutahharī endeavoured to utilize such a device in certain instance, such as insurance contract, and tended to take the *qā`ida* to its logical extent; a position that sounds like taking a step even further than the thesis of identity of the intellect and the scripture. In this research, upon an exposition of the background and also significance of the correlation principle, the major arguments for and against it shall be introduced. An appraisal, in the end and as a conclusion, will be put forward. The culmination point of an analytic approach to *ijtihād* from this perspective shall no doubt exceed the realm of *usūl al-fiqh*.

Keywords: Rationality, `Aql, Shar`, *Shī`ī* Jurisprudential Reasoning, Identity of Shar` and `Aql, Muslim Theology