



Research Paper

The potential and limitations of Ayatollah Javadi Amoli's theory of religious science

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[10.22080/jepr.2025.28556.1258](https://doi.org/10.22080/jepr.2025.28556.1258)

Received:
February 4, 2025
Accepted:
May 27, 2025
Available online:
June 26, 2025

Abstract

The question of this article is whether the application of Ayatollah Javadi Amoli's theory of religious science as a supporting theory of the Islamic nature of laws and regulations requires attention to which points in this theory? All laws are regulated by relevant knowledge in the fields of economics, politics, management, jurisprudence, etc. This article examines the potential and limitations of Ayatollah Javadi Amoli's theory of religious science/Islamic University/Islamic Society in the public domain. There are many positive points in this theory, which has been presented by a first-class Islamic scholar with a long history in political and managerial decision-making, such as: attention to all sources of knowledge; That is, the four intellects and narration together, maintaining the epistemological identity of each source, paying attention to the possibility of error in all sources of knowledge available to humans, including narration and reason, showing the general scheme of the method of sitting together of these sources. But on the other hand, considering the current situation of scientific and decision-making centers, there is a long way to the possibility of operationalizing this theory. Among the problems of the path, we can mention the following: establishing the knowledge-giving of pure reason and intuitional reason in scientific and related circles and its source for common academic scientific knowledge, the legitimacy of Islam in the general sense and its source for discovering ontological, legal-moral rules, establishing the source of rational findings for jurisprudential discussions.

Keywords:

Religious Science, Theoretical Reason, Pure Reason, Abstract Reason, Semi-abstract Reason

Extended Abstract

1. Introduction

It is stated in Constitution Law of the Islamic Republic of Iran, that achieving the dignity and freedom of man that combined with responsibility before God can be achieved in two ways: a) Continuous ijtihad of comprehensive jurists based on the Quran and the Sunnah b) Using advanced human sciences, techniques, and experiences. On the other hand, the Constitution states: "All civil, criminal, financial, economic, administrative, cultural, military, political, and other laws and regulations must be based on Islamic standards. This principle governs all principles of the Constitution and other laws and regulations.

Being Islamic requires a theoretical basis. Many theories have been presented to explain this matter. Although at first glance, when we talk about the Islamic nature of various aspects of society, according to row A of paragraph 6 of the Constitution, observing the obligations and prohibitions in society is sufficient to realize being Islamic, and this is the responsibility of jurists, but considering row B and the fourth principle, namely the use of various human sciences to achieve the goals of the Islamic Republic, it is no longer simple to say in what sense science and technology are Islamic or which university can be called Islamic. Here, there is a need for theorizing that will be the guiding light for planning and movement. This article suggests that one of the theories that can provide this basis to some extent is the theory of Professor Javadi Amoli on religious science.

2. Research Methodology

Method: The method of this article is citation-analytical and critical.

3. Findings and Conclusion

A) When the arguments of the professor Javadi Amoli are considered, the material is well-founded and clear, which simply has to be



considered correct: 1- Reason in its general sense is a source of knowledge 2- Human knowledge, based on the evident and knowledge based on revelation, should be a mirror for correcting, restricting, and understanding each other. If we accept this principle, the rest of the path is theoretically smooth, although in practice, there is a difficult task ahead.

B) Although sciences are sometimes fallible, many scientific theories have the necessary evidence to create rational certainty because they have been confirmed in a method accepted by scholars. Therefore, they are one of the sources of our understanding of existence, and the other data are formed by abstract philosophical reason, semi-abstract mathematical reason, and the revelation... and in the final judgment to accept any theory on ontology and values, these findings must be considered, and they must correct each other.

C) One of the fruits of this plan is that 1- First, there is no costly or perhaps futile effort to produce independent science that is separate from existing science to religiousism science. 2- Second, our knowledge of religious texts is restricted, appropriated, and interpreted based on the findings of reason. 3- Based on explicit transmission, the findings of doubtful and delusional reason must be set aside. 4- Each scientific discipline knows its own limits as to how far it should rule and where it should keep silent.

d) Although there is no change in the nature of existing empirical science and no new science is to be produced, some changes that may occur based on revelation texts and pure abstract reason require a new method. This method is not necessarily the same as the method of principles of jurisprudence or the method of interpretation of the Quran. This method may differ for each science, and this is a difficult task ahead.

e) This plan does not pose a difficult task for scientists of empirical sciences who are religious. It simply involves paying attention to one point that scientific beliefs should be combined with religious beliefs and divine philosophy, and it has also shown the way to combine them to some extent. Although many

details about the methodology of combining sources need to be completed.

f) However, it is possible that ordinary religious experts, philosophers, and mystics may encounter a problem, and that is the concern about changing religious teachings. Accordingly, they may follow the path of the Separation school, which states the necessity of observing the boundaries between tradition, reason, mysticism, and science. This recommendation is either due to caution, as the historical experience of mankind in imposing a (philosophical and scientific) view on religion has led to misunderstanding and deprivation of understanding the main message of religion. However, the solution is not separation, and in any case, this path should be taken based on the principle of coherence. However, caution should be exercised in choosing the correct scientific, philosophical, and mystical doctrine.

g) Javadi Amoli's solution is distinct from the other proposed paths and has several characteristics: 1- It does not deprive religion of its epistemological identity. 2- It does not deprive science of its realism. 3- To a large extent, it shows the solution and method for a correct combination between the teachings of reason and revelation, and is free from ambiguous generalizations. 4- This path for scientificizing religion is a less expensive path than other theories that seek a fundamental change in science. Therefore, this theory is more accessible than competing theories.

H) The path that Professor Javadi proposed does not close the possibility of producing other types of religious science, but the necessity of following a path to produce such sciences can be doubted, and thrift and conservatism in the production of science can be adopted.

Funding

There is no funding support. Authors' contribution: This paper was written by Nader Shokrollahi, and all the responsibility for this article rests with him.

Conflict of interest

The author declares no conflict of interest.



Resources

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