

Functions of the Quran's Scientific Authority in the Transformation of Sciences with Emphasis on the Science of Education

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ABSTRACT

This study explores the transformative potential of the Noble Quran as a scientific authority in reshaping the science of education and pedagogy. Employing a descriptive, analytical, and critical methodology, it examines the Quran's unique attributes - systematicity, comprehensiveness, trans-historicity, and inerrancy - as foundational for scientific advancement. The research highlights how Quranic epistemological, ontological, anthropological, and axiological foundations, coupled with its sublime objectives, such as proximity to God, provide a robust framework for educational transformation. By establishing principles like convergence, conformity with Islam, and gradualism, the Quran fosters sustainable and meaningful pedagogical development. The findings underscore that reliance on the Quran's scientific authority enables profound transformations in education, surpassing secular frameworks that lack its distinctive qualities. This study affirms the Quran's capacity to elevate sciences, particularly education, by offering a holistic and infallible guide for knowledge production and human development.

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Introduction

The Holy Quran, as a divine and comprehensive source, exerts profound and extensive influences not only in religious domains but also in scientific arenas. This sacred book, with its unique characteristics, including systematicity, comprehensiveness, and trans-historicity, has been recognized as a credible authority in the transformation and advancement of various sciences. In today's world, where science and knowledge are rapidly evolving, the need for sources that can act as pivotal points in this trajectory is felt more than ever. The Quran, as a rich source of knowledge, can offer new foundations for the Transformation of sciences. It is worth mentioning that, due to writing constraints, this article focuses on the field of education.

The author, with a perspective on the transformative functions of the Quran in the domain of education and upbringing, intends to elucidate the impact, role, and transformation effected by the Quran in this field. Accordingly, the term "functions" in this writing refers to understanding the influence of the Quran on the various components of education and pedagogy.

Considering the epistemological, theological, ontological, anthropological, and axiological foundations presented in the Quran, this book can contribute to the formation of new goals, principles, and methods in education. In this paper, after the delineation of the necessary conceptual frameworks, we endeavored to articulate the transformative attributes of the Quran, aiming primarily to engage the audience with these foundational discussions and thereby prompt an awareness of the Quran's capacity to engender intellectual and disciplinary transformation across various sciences. In the final stage, we confined the scope of the sciences to the realm of education and pedagogy, thus implicitly affirming the Quran's epistemic authority within this specialized domain.

Therefore, by examining these dimensions and functions of the Quran in the transformation of a specific scientific field, we will demonstrate how this book can, as a scientific authority, pave the way for the flourishing and transformation of various sciences.

Literature review

In recent years, a book entitled “The Scientific Authority of the Holy Quran” by Dr. Muḥammad ‘Alī Riḍā’ī Isfahānī is forthcoming. Furthermore, articles with the title “Scientific Authority” have been published, including “Dimensions of the Scientific Authority of the Qur’ān” (2023) by Muḥammad ‘Alī Riḍā’ī Isfahānī in the journal *The Quran: Contemporary Studies*, and “The Scientific Authority of the Quran in the Field of Humanities” by ‘Abd al-Ra’ūf ‘Ālamī in 2016. Research discussing the foundations of scientific authority includes a study entitled “Anthropological Foundations of the Scientific Authority of the Holy Quran.” This study was conducted by Muḥammad ‘Alī Qāsimī and Ghulām Riḍā Bihrūzī-Lak. It was published in the scientific journal “*Siāsat-i Muta‘āliyah*” (Transcendent Politics) in 2021. This work hypothesizes that the Holy Quran, by establishing the Quranic anthropology, introduces a foundational, transcendent, and unique anthropology that influences all knowledge, including political sciences. Another article entitled “An Introduction to the Principles of Quranic Sciences for the Scientific Authority of the Quran from the viewpoint of Ayatollah Ma‘rifat,” (2019) by Sayyed ‘Alī Sādāt Fakhr has been published in the *Quranic Science Studies*. The author asserts that the scientific authority of the Quran is supported by several foundations, one of which encompasses the foundations of Quranic sciences. According to Ayatullāh Ma‘rifat, this field addresses five key topics: the apparent and the hidden meanings, “*ta’wīl*” (the inner level of meanings) and abrogation (*naskh*), interpretation in conjunction with the Sunnah (Prophetic tradition), the scientific miracles of the Quran, and the challenge (*tahaddī*).

Concepts

1. Scientific Authority of the Quran

“*Marja’iyyat*” (Authority) is a word derived from the root (*raja’a*), meaning to return to the primary source (Rāghib Isfahānī 1991, 342). This term has acquired various definitions among Muslims in the recent century. The term “scientific authority” (*marja’iyyat-i ‘ilmī*) refers to

individuals being referred to as the most knowledgeable and authoritative in matters such as the Prophetic tradition, Quranic interpretation, jurisprudence, and religious obligations, in such a way that both the general public and scholars acknowledge their academic superiority (Rafī'ī & Sharīfī 2011, 13).

Furthermore, attention to the transmission of Quranic knowledge, especially the concepts of tawhid (divine unity), to all discussions in the humanities and the utilization of this knowledge for the expansion and enrichment of these sciences is considered part of the concept of the scientific authority of the Quran (see 'Ālamī 2016, pp. 78-104). Although the Quran does not explicitly detail all knowledge, it potentially includes principles and criteria based on which enduring knowledge and attainable wisdom for humanity can be achieved (see Ḥusaynī Rāmandī 2020, 43).

With a comprehensive look at the various definitions of the scientific authority of the Quran, it can be said that the Quran, as a scientific source with valid ideas and knowledge, is considered a reliable authority in various sciences, and its meaningful and systematic influence on sciences is examinable.

2. Transformation of Sciences

“*Tahawwul*” (transformation) originates from the root (*hawl*) and is linguistically defined as the alteration of something and its separation from its previous state (Rāghib Iṣfahānī 1991, 266). In the terminology of social sciences, this word is used in two senses: first, any change that moves towards increase or decrease; and second, the systematic expansion of anything, such as a theory or a system of thought (Mansūr et al. 1977, 102).

The intended meaning of the Transformation of sciences in this research is that which has the ability to create positive change in the sciences; in other words, it leads to the production of knowledge or the flourishing of sciences.

To clarify the transformative functions of the Quran, some of its important characteristics in this regard must be discussed further so that the functions are presented rigorously and without doubt.

Characteristics of the Quran in the transformation of Sciences

The Holy Quran is the best source for achieving transformation in the sciences. This claim requires an explanation of the three characteristics of the Quran so that the audience can better attain growth and flourishing in the sciences in this regard.

1. Systematicity

“*Niẓām*” (system), in its absolute sense, is a coherent set endowed with its own specific goals and foundations (Ṣadr 1996, 210).⁷ A system is a collection of interconnected elements striving to achieve a common objective. In any system, a change in one component impacts other components and the whole. No element exerts or receives influence independently of the system (see Vāsītī 2004, 113).

Therefore, a system refers to components and elements that are systematically arranged together, are harmonious, have positive functions, and contribute to the survival of the entire system, their own survival, and the survival of other elements—such as the parts of a car or a collection of humans and institutions (Yūsufī Muqaddam 2024, 2:22). Thus, every system must include the whole and its parts (or subsystems), have fixed and variable components interconnected in a network (longitudinally and laterally), exhibit hierarchical stratification, and above all, be stable and dynamic.

Arguments for Proving Systematicity

In the classification of arguments for proving the systematicity of the Holy Quran, two types of arguments are addressed: intra-religious and extra-religious.

1. Extra-religious Arguments

Among the theoretical frameworks or existing theories adopted by researchers such as General Systems Theory, Grounded Theory, Systematic Thought Theory, Qualitative Content Analysis, and Hermeneutics some can be categorized as extra -religious arguments that substantiate the Quran’s systematic coherence.

1.1. General Systems Theory and the Holy Quran

General systems theory is a scientific theory that studies the nature of systems in nature, society, and science. A system is defined as a set of parts and the relationships between them that are interdependent with specific characteristics. The behavior of each part affects the behavior of the whole, and the parts interact with each other. Systems are divided into two types: open and closed, and complex systems have unpredictable and multi-layered relationships (Moḥammadī et al 2010, 38).

1.2. Grounded Theory

Grounded theory is a qualitative research method that aims to discover theories through empirical data. This method involves various stages, including data collection, coding, categorization, and concept development. The main goal of this method is to generate a theory that is systematically formed based on real data (Danaeifard & Emami 2007, 75).

Ultimately, the Holy Quran, with its extra-textual characteristics, has significant capabilities for the evolution of sciences in theorizing and discovering profound knowledge that can lead to a better and deeper understanding of religious concepts.

2. Intra-religious Arguments

To prove the systematicity of the Quran, intra-religious arguments that are related to the Holy Quran itself are mentioned.

2.1. Evidence for the Content Coherence of the Holy Quran

The content coherence of the Holy Quran is intrinsically tied to its divine revelation (*waḥy*) and miraculous nature (*i'jāz*). This inherent credibility has rendered extensive efforts by the Muslim scholarly community to prove the Quran's content richness largely unnecessary. Instead, scholarly attention has predominantly focused on the apparent text and the cohesion of verses within suras. Meanwhile, the approach of the Quran's content coherence supports the existing arrangement of the Quran, regards this order as meaningful, and at the very least affirms and confirms the divinely sanctioned (*tawqīfī*) nature of the verses within the suras (Ma'rifat 1996, 1:212).

2.2. Order of the Content of Suras

The belief in the existence of a unity of purpose in the suras, despite the multiplicity of topics, has been held by some, such as ‘Allāmah Ṭabāṭabā’ī (see Ṭabāṭabā’ī 2011, 1:16). Each sura has a central theme around which the entire sura revolves. This order relates not only to the proper juxtaposition of topics but also to the coming together of different and even contradictory meanings.

2.3. Examination of *Siyāq* (Context)

“*Siyāq*” (context) means the continuity and connection of verses and sentences, which is necessary for a better understanding of the Quran. “*Siyāq*” (context) is a continuous verbal correlate that constitutes a distinctive feature of words, phrases, or discourse, arising from their concurrent association with other words and sentences (see Bābā’ī 2000, pp. 118-120). This concept includes various contexts that help in the deeper interpretation and understanding of the verses. Examining the content coherence of the Quran based on the unity of purpose of the suras shows that the entirety of the suras is governed by a unified context. Therefore, the content coherence of the Holy Quran can be systematically examined and analyzed using various tools, which contributes to a better and deeper understanding of Quranic knowledge.

Comprehensiveness and Trans-historicity

The eternity of the Quran refers to the trans-historical nature of its messages, and its teachings in guiding humanity and forming Islamic civilization have no dependence on time and place. The Holy Quran states: “*It is just a reminder for all the nations*”¹ (Quran 81:27). It does not change with the changing conditions and culture of the times and the passing of generations.

Human knowledge is always subject to deficiency and change and is built on fallible experiences. In contrast, the Quran is introduced as an infallible source, and it encourages human intellect to refer to it. Human theories

¹. «إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ» (التكوير/ ٢٧)

may be suitable for some societies, but they are not comprehensive and cannot encompass all aspects of human life. While the Quran claims eternity and comprehensiveness and is known as “... *a clarification of all things* ...” (Quran 16:89). Rational arguments such as the finality of prophethood (*khātmīyyah*) and the argument of divine grace (*burhān-i lutf*) also emphasize the comprehensiveness of the Quran.

The Quran, as the last divine miracle, must be responsive to the needs of humanity in terms of guidance and knowledge in all times and places. This is because human intellect dictates that this world should not be left without a definitive source. God has introduced the Quran as a “manifest book,” stating: “... *nor anything fresh or withered but it is in a manifest Book*”² (Quran 6:59). This verse indicates the generality of divine knowledge of all things, and the meaning of “manifest book” can be the “*ta’wīl*” (inner level of meanings) and the hidden aspects of the Quran, not just its apparent meaning (Javādī Āmulī 2001, 25:370). In the rational analysis of the aforementioned issue, it can be posited that the human intellect strives to embrace a source distinguished by its comprehensiveness and enduring nature, and to adhere to it accordingly, while it critiques the adoption of incomplete sources.

3. Infallibility

The contemporary human sciences, grounded in empirical methodologies, have presented modern humanity with numerous challenges and issues. The prevailing humanities, shaped by the principles of secularism and humanism, have led to significant consequences across multiple domains, including political (manifested as oppression and conflict), economic (evidenced by class disparities and poverty), social (characterized by family dissolution and moral corruption), educational and ethical (marked by pedagogical deviations), and psychological (reflected in mental health disorders) (Riḍā’ī Iṣfahānī 2025, 74).

² ﴿... وَلَا تَطِبُّ وَلَا يَئِيسُ إِلَّا فِي كِتَابٍ مُبِينٍ﴾ (الأنعام/ ٥٩)

Human intellect underscores that in the humanities, reliance should be placed on a dependable and infallible source, such as the Holy Quran, to guide empirical sciences and steer humanity toward happiness (Javādī Āmulī 2001, 1:91). The inerrancy of the Noble Quran is indisputable among Muslims and impartial scholars, owing to its “*mutawātir*” chain of transmission, its issuance of challenge (*tahaddī*), and its freedom from internal contradictions. Consequently, the certainty of the Quran’s inerrancy establishes the unquestionable validity (*hujjiyyah*) of its authority (Bāghbānī 2016, 23).

Given the absence of error in this divine source, reason suggests that the advancement and flourishing of the sciences require reference to the Quran, leveraging its systematic and meaningful influence. This book is capable of transforming the sciences due to its comprehensive perspective on human life, with commands and teachings that are eternal, transcending time and space. Consequently, based on these three attributes of the Quran, the optimal development of the sciences can be achieved, as no other source attains the stature of the Holy Quran.

The Impact of the Scientific Authority of the Quran on the Transformation of Sciences

The scientific authority of the Quran, as a rich and comprehensive source, plays a significant role in the evolution and development of sciences. This heavenly book, by presenting new methods and foundations, helps scientists and researchers to achieve a deeper understanding of realities and scientific phenomena. The Quran, not only as a revealed text but also as a knowledge-generating source, can lead to the creation of new approaches in various sciences. The emphasis on the interaction and interconnectedness of knowledge in the Quran helps in the formation of integrated and harmonious scientific systems. In this regard, the scientific authority of the Quran can lead to fundamental transformations in scientific attitudes and methods.

1. Quranic Foundations in the Sciences

The term “*mabānī*” (foundations) derives from the root “*b-n-y*” (to build) and signifies “foundations, bases, bedrock, and fundamental

principles” (Rāghib Iṣfahānī 1991, 1:252). It refers to a place where construction occurs or the act of building itself (Ibn Manẓūr 1993, 14:95). Verse 109 of *Sūrat al-Tawbah* refers to this concept: “*Is he who founds his building on God wariness and [the pursuit of Allah’s] pleasure better-off or he who founds his building on the brink of a collapsing bank which collapses with him into the fire of hell? And Allah does not guide the wrongdoing lot*”³ (Quran 9:109). Exegetes explain: The believer’s foundation: Built on faith in God, piety, and divine approval—firm, deep-rooted, and marked by certainty and tranquility. The disbeliever’s foundation: Built on doubt, instability, and confusion—destined to collapse (see Ṭabarsī 1993, 5:111; Ṭabāṭabā’ī 1996, 9:391).

The Quran, by introducing new foundations across scientific disciplines, holds the potential to revolutionize these fields. When such foundations are firmly established, the process of knowledge production flourishes. Ayatollah Khamenei has repeatedly emphasized the necessity of “returning to the Quran” and its authority in the humanities, arguing that distancing from Quranic teachings has caused significant challenges for Muslim societies. He advocates for integrating Quranic principles into the humanities to counter the adverse effects of secular and humanistic. While acknowledging the importance of engaging with modern sciences, he calls for their critical evaluation and reform in light of Quranic teachings. In this regard, Imam Khamenei states: “the root, basis and essence of humanities should be sought in the Holy Quran. This is a very important and fundamental task. If this is done, then intellectuals, researchers and experts in different fields of humanities can put up lofty buildings on the basis of this thought. Of course, when this is done, they can benefit from the achievements of other people -including westerners and those who have made certain achievements in the area of humanities- as well. However, the basis should be the Holy Quran” (Leader’s Speech in Meeting with Woman Researchers of the Holy Quran, October 20, 2009, <https://B2n.ir/ur5300>).

³. ﴿أَفَمَنْ أَسَّسَ بُنْيَانَهُ عَلَى تَقْوَىٰ مِنَ اللَّهِ وَرِضْوَانٍ خَيْرٌ أَمْ مَنْ أَسَّسَ بُنْيَانَهُ عَلَىٰ شَفَا جُرُفٍ هَارٍ فَانْهَارَ بِهِ فِي نَارٍ جَهَنَّمَ ۚ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ﴾ (التوبة/١٠٩)

1.1. Categories of Quranic Foundations in the Sciences

Quranic foundations in the transformation of sciences rest on five pivotal pillars:

1.1.1. Epistemological Foundations (*Mabānī-yi Maʿrifat-Shinākhtī*)

The Quran begins with knowledge (maʿrifah). Maʿrifah and ʿirfān mean perception and understanding (Qurashī 1992, 4:327). As God states: “the brothers of Joseph entered his presence. He recognized them, but they did not recognize him”⁴ (Quran 12:58). Maʿrifah here denotes awareness of the unknown, which may lead to certainty or align with it. God has, on numerous occasions in the Quran, reminded us of its recognition, effects, dimensions, and significance. At the dawn of creation, God directly taught Adam (a) divine truths through the “Names”⁵ (Quran 2:31).

Epistemological foundations, due to their primacy and scope, are addressed first. The Quran enriches human cognition through four sources:

1. Sense and Experience: The Quran instructs humans to “... Travel over the land and then observe how He has originated the creation ...”⁶ (Quran 29:20).

2. Rational: “Those who remember Allah standing, sitting, and lying on their sides, and reflect on the creation of the heavens and the earth [and say], ‘Our Lord, You have not created this in vain! Immaculate are You! Save us from the punishment of the Fire’”⁷ (Quran 3:191).

⁴. ﴿وَجَاءَ إِخْوَةُ يُوسُفَ فَدَخَلُوا عَلَيْهِ فَعَرَفَهُمْ وَهُمْ لَهُ مُنْكَرُونَ﴾ (يوسف/ ٥٨)

⁵. ﴿وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ﴾ (البقرة/ ٣١)
“And He taught Adam the Names, all of them; then presented them to the angels and said, Tell me the names of these, if you are truthful” (Quran 2:31)

⁶. ﴿... سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ بَدَأَ الْخَلْقَ ...﴾ (العنكبوت/ ٢٠)

⁷. ﴿الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَى جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ﴾ (آل عمران/ ١٩١)

3. Divine Revelation: God communicates through revelation and prophets (Quran 42:51⁸).

4. Innate Disposition (*Fiṭrah*): Inner inspiration guides humans to discern good and evil (Quran 91:7-8⁹).

1.1.2. Ontological Foundations (*Mabānī-yi Hastī-Shinākhtī*)

Ontological foundations refer to descriptive and immutable truths about existence. Integrating these into sciences results in transformation in science.

1. Divine Origin: The universe is intrinsically God-centric.

*“He is the First and the Last, the Manifest and the Hidden, and He has knowledge of all things”*¹⁰ (Quran 57:3).

Divine Return:

*“... Indeed we belong to Allah, and to Him do we indeed return”*¹¹ (Quran 2:156)

Afterlife: Death heralds eternal existence.

*“The life of this world is nothing but diversion and play, but the abode of the Hereafter is indeed Life, had they known”*¹² (Quran 29:64).

2. On the Day of Resurrection, all shall face reward and punishment.

*“So whoever does an atom’s weight of good will see it, and whoever does an atom’s weight of evil will see it”*¹³ (Quran 99:7-8).

3. Unseen Realms: Existence of angels, jinn, and worlds beyond human perception (see *Sūras al-Jinn, al-Ṣāffāt, ...*).

⁸. ﴿وَمَا كَانَ لِنَبِيٍّ أَنْ يَكْلِمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَاءِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بِإِذْنِهِ مَا يَشَاءُ إِنَّهُ عَلِيُّ حَكِيمٌ﴾ (الشورى/٥١)

“It is not [possible] for any human that Allah should speak to him except through revelation or from behind a curtain, or send a messenger who reveals by His permission whatever He wishes. Indeed He is all-exalted, all-wise” (Quran 42:51)

⁹. ﴿وَنَفْسٍ وَمَا سَوَّاهَا * فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا﴾ (الشمس/٧-٨)

“by the soul and Him who fashioned it, and inspired it with [discernment between] its virtues and vices” (Quran 91:7-8)

¹⁰. ﴿هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾ (الحديد/٣)

¹¹. ﴿... إِنَّا إِلَهُهُ وَإِلَى اللَّهِ رَاجِعُونَ﴾ (البقرة/١٥٦)

¹². ﴿وَمَا هَذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا لَهُوٌ وَلَعِبٌ وَإِنَّ الدَّارَ الْآخِرَةَ لَهِىَ الْحَيَوَانِ لَوْ كَانُوا يَعْلَمُونَ﴾ (العنكبوت/٦٤)

¹³. ﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ * وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ﴾ (الزلزلة/٧-٨)

These principles contrast starkly with materialistic worldviews, reshaping human perception of reality. For instance, education gains new dimensions: educators must align methods and goals with these truths.

1.1.3. Anthropological Foundations (*Mabānī-yi Insān-Shinākhtī*)

Anthropological foundations address the inherent characteristics of humans derived from the Quran—descriptive or declarative propositions about human nature.

1. Body-Soul Composition: Humans are created from clay and divine spirit. God states to the angels: “... *Indeed I am going to create a human out of a dry clay [drawn] from an aging mud*”¹⁴ (Quran 15:28).

2. Humanity as the Pinnacle of Creation: “It is He who created for you all that is in the earth ...”¹⁵ (Quran 2:29).

3. Free Will and Choice: “Indeed We have guided him to the way, be he grateful or ungrateful”¹⁶ (Quran 76:3).

1.1.4. Axiological Foundations (*Mabānī-yi Arzish-Shinākhtī*)

The term “value” (*arzish*) denotes desirability and is used in various sciences such as economics, ethics, law, aesthetics, and logic. Value refers to the desirabilities, desires, interests, and positive orientations toward things that serve as general criteria for behavior, upon which the majority of society reaches a consensus. (Pūrīyānī 2006, 54). This term refers to those things that are desired by the individual or the general public.

God: The Axis of Values

Values are defined by divine commandments that align with the ultimate goal of proximity to God. In verse 157 of *Sūrat al-Aʿrāf*, God describes the Prophet Muhammad (s) as the embodiment of divine values:

¹⁴. «إِنِّي خَالِقُ بَشَرًا مِنْ صَلْصَالٍ مِنْ خَمًا مَسْنُونٍ» (الحجر/ ٢٨)

¹⁵. «هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا» (البقرة/ ٢٩)

¹⁶. «إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا» (الإنسان/ ٣)

﴿الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ ۙ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ﴾ (الاعراف/١٥٩)

“those who follow the Messenger, the uninstructed prophet, whose mention they find written with them in the Torah and the Evangel, who bids them to do what is right and forbids them from what is wrong, makes lawful to them all the good things and forbids them from all vicious things, and relieves them of their burdens and the shackles that were upon them those who believe in him, honour him, and help him and follow the light that has been sent down with him, they are the felicitous”
(Quran 7:157)

Therefore, the Prophet of Islam is recognized as the divine conduit transmitting values from God to humanity, and adherence to his teachings is indispensable.

God, as the central determinant of values, establishes the intrinsic worth of all entities, with such values deemed sacred. This is particularly evident in the context of sexual education, where the sanctity of marriage is emphasized (Quran 24:32; 4:25), alongside the importance of fostering a virtuous generation (Quran 18:64) and upholding the principle of chastity (Quran 24:31), among other values. Therefore, in the conflict of values, whichever of them has a higher value and it is better for a person to choose and prioritize it as a goal should be considered. Imam Ali (a) said: “The wise person is not one who knows good from evil, but rather the wise person is one who knows the better of two evils”¹⁷ (Ibn Abi al-Ḥadīd 1983, 6:322).

Ayatullah Miṣbāḥ opines: “the axiological foundations used are as follows: all values are dependent on the value of the ultimate goal; the ultimate goal is nearness to God, and intention affects the value of voluntary action” (Miṣbāḥ et al. 2021, 202). From the Islamic perspective, a person’s voluntary action gains value only if the intention

¹⁷. «ليس العاقل الذي يعرف الخير من الشر لكن العاقل من يعرف خير الشرين».

of nearness to God Almighty is involved, because otherwise, actions have no value except that they only address the worldly dimension and have no spiritual effects. “Based on the influence of intention on the value of voluntary action, achieving this perfection will not be possible without believing in the survival of life after death and its eternity” (ibid).

Some schools of thought try to provide a basis other than God for values; however, they have never succeeded in this endeavor and have not been able to establish values in their societies. In the words of Fyodor Dostoevsky (1821-1881), the famous and influential Russian novelist and writer, “If there is no God, everything is permitted” (Muṭahharī 1992, 118).

From the Islamic perspective, “the minimum standard of value ... is belief in the very matters that are called the principles of religion, and actions that are performed without faith can only pave the way for approaching the minimum standard of value; otherwise, they cannot inherently lead a person to the ultimate goal and true happiness” (Miṣbāḥ et al. 2021, 202). Therefore, God-centeredness is presented as the determinant of values throughout the universe, and this is undeniable. Although in some countries, anti-values are cultivated and people are misled, the Islamic view is based on the centrality of God in the communication of values.

These categories of foundations are the essence of the Quranic structure and framework of sciences, which can lead to their flourishing and transformation.

2. Quranic Goals in Sciences

The word “goal” linguistically means: 1. Anything high and elevated, like a hill or mountain; 2. Purpose and target of aiming; 3. Aim and ultimate end of human effort and endeavor, such as wealth, power, status, and social position (Farāhīdī 2008, 4:28). In the book, *Philosophy of Education in Islam*, it is stated that the concept of “goal” corresponds to a meaning that, with an expansion in its interpretation, is described as the ultimate end or outcome toward which an action is directed. This ultimate end or outcome may be an external matter, such as the conclusion of a mechanical movement, or an internal matter, such as the feeling of pleasure derived from performing an action (Miṣbāḥ et al, 2021, 213).

In various sciences, goals have been established based on the Noble Quran. To comprehend these goals, one must refer to the Quran to facilitate a transformation in the sciences. For instance, the concept of goal in education is discussed as follows:

Goal in Education

The Holy Quran presents nearness to God in such a way that it seems to be the goal of education. For instance, in Sūra Saba', God says: "It is not your wealth, nor your children, that will bring you close to Us in nearness, except those who have faith and act righteously. It is they for whom there will be a twofold reward for what they did, and they will be secure in lofty abodes"¹⁸ (Quran 34:37). Proximity to God is attained through faith and righteous deeds, rather than through wealth or progeny. Therefore, one should pursue closeness to God by means of faith and virtuous actions, positioning proximity to God as the ultimate objective of education. The Quran states: "And the Foremost Ones are the foremost ones, they are the ones brought near"¹⁹ (Quran 56:10-11). This implies that if one seeks "qurb ilā Allāh" (proximity to God), one must strive to surpass others in this pursuit. Furthermore, in Sūrat al-'Alaq, it is stated: "Prostrate and draw near [to Allah]" (Quran 96:19).

3. Quranic Principles in Sciences

The word "*aṣl*" (foundation) in language literally means the lowest part of anything, equivalent to the base or foundation upon which it is established (Ibn Manẓūr 1993, 11:17). Rāghib Iṣfahānī states: "the *aṣl* (root or foundation) of a thing constitutes its fundamental basis and pillar. If this foundation is perceived as rising or extending toward sublimity, the faculty of imagination fails to fully conceive it. Consequently, God, the Exalted has stated: '*its roots are steady and its branches are in the sky*' (Quran 14:24). This verse indicates that the grandeur and loftiness of the heavens transcend the capacity of human

¹⁸. ﴿وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ بِالَّتِي تُقَرَّبُكُمْ عِنْدَنَا زُلْفَىٰ إِلَّا مَنْ آمَنَ وَعَمِلَ صَالِحًا فَأُولَٰئِكَ لَهُمْ جِزَاءُ الصَّغِيرِ بِمَا عَمِلُوا وَهُمْ فِي الْغُرَفَاتِ آمِنُونَ﴾ (سبا/ ٣٧)

¹⁹. ﴿وَالسَّابِقُونَ السَّابِقُونَ * أُولَٰئِكَ الْمُقَرَّبُونَ﴾ (الواقعة/ ١٠-١١)

thought, perception, or imagination to encompass” (Rāghib Iṣfahānī 1991, 60). ‘Allāmah Ṭabāṭabā’ī, in his *tafsīr*, on the verse, “*Have you not regarded how Allah has drawn a parable? A good word is like a good tree: its roots are steady and its branches are in the sky*”²⁰ (Quran 14:24), writes: “‘its roots are steady’ (Quran 14:24) signifies that it is firmly established in the earth, with its roots deeply embedded therein” (Ṭabāṭabā’ī 1996, 12:50).

Through an examination of various definitions, the author argues that educational principles refer to general rules and guidelines derived from the foundations and objectives of education. These principles serve as a source and guide for educational methods and activities. However, to identify principles—similar to foundations—specific terminology is employed. “Educational principles inherently include a prescriptive ‘ought’ because, when discussing the principles of education, we must confine ourselves to articulating rules that serve as guides for action, directing our educational and pedagogical strategies” (Bāqirī 2022, 1:87). This definition offers advantages that prior definitions lack. Firstly, by emphasizing prescriptive propositions, it excludes foundations from the definition, as foundations consist of descriptive and informative propositions. Secondly, the basis of these principles is clearly defined, unlike some of the aforementioned definitions. Thirdly, it serves as a source and reference for deriving methods, activities, and planning in education.

3.1. The Criterion of Generality in Defining Principles

Principles are, by nature, general; this means that, in comparison with methods, the essence of principles is general. In other words, generality has degrees, such that, gradually, it can be transformed into particularity and become a method. Whenever this particularity reaches a point where it can be performed as a specific action, it then turns into a method. In this way, methods, due to their particular and practical nature, are derived from a general directive and are themselves considered particulars (Miṣbāḥ et al. 2021, 292).

²⁰. «أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ» (إبراهيم/ ٢٤)

The Holy Quran in verse 6 of *Sūrat al-Taḥrīm* states: “*O you who have faith! Save yourselves and your families from a Fire*”²¹ (Quran 66:6) emphasizes the responsibility of parents to safeguard their children in the domain of sexual education. Parents are obliged to fulfill their responsibilities toward their children to the best of their ability. In the context of this noble verse, a series of methods must be derived to enable educators and parents to achieve the desired outcomes. To clarify this matter, an example is provided below in the domain of sexual education within the broader framework of education.

1. Principle: Vigilance in sexual education / This is a general rule.

2. Principle: Restriction in sexual education / This is a rule derived from the principle of vigilance. It descends one level from the general principle but remains broad in scope.

3. Method: Establishing specific hours for family use of digital media / One method of restriction in sexual education involves designating appropriate times for internet use in the presence of family members.

Similarly, various methods can be derived from other Quranic principles. In the above example, not only one method but multiple methods can be extracted.

3.2. The Prescriptive Nature of Principles

Principles are prescriptive in nature, meaning that these guidelines, if derived from the Quran and hadiths, are essential divine propositions for achieving the intended goal, as articulated by God concerning sexual education, and must be followed accordingly. In other words, prescription implies that if an individual pursues a goal aligned with an Islamic approach, it requires a framework and rules derived from Islam. Thus, these rules, aimed at achieving the goal, consist of “oughts and ought-nots” that individuals must adhere to in order to attain that goal. However, these “oughts and ought-nots” do not imply commands and prohibitions with punitive consequences for non-compliance; rather,

²¹. «يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا» (التحریم/٦)

they indicate that if one aims to achieve such a goal in sexual education, adherence to these rules is necessary (Mişbāḥ et al. 2021, 293).

Educational principles, derived from the foundations and objectives of education, are responsible for enabling the derivation and determination of methods, linking methods to educational objectives, and guiding the orientation of the educational process. Ultimately, based on these two criteria, the following Quranic educational principles, which facilitate the transformation of education, can be identified: the principle of “*hamgirāyī*” (convergence), the principle of “*inṭibāq bā Islām*” (conformity with Islam), the principle of “*jāmi‘-nigarī*” (comprehensiveness), the principle of “*tanāsub va i’tidāl*” (proportionality and moderation), the principle of “*tadrīj*” (gradualism), the principle of “*istimrār*” (continuity), the principle of “*awlawiyyat*” (priority), and the principle of “*tadbīr va mudīriyyat*” (planning and management).

Conclusion

The results of the present research are as follows:

1. The Noble Quran, by virtue of its unique characteristics—systematic coherence, comprehensiveness, supra-historical relevance, and infallibility—possesses the capacity to transform various sciences. The scientific authority of the Quran enables this divine scripture to effect transformation in the field of education.

2. The transformation brought about by the Quran in education manifests through its foundations, which are shaped by epistemology, ontology, anthropology, and axiology. The Quran presents these foundations in a comprehensive and complete framework, capable of influencing various sciences.

3. The transformative impact of the Quran is also clearly evident in the principles of education. In establishing these principles, the Quran considers valid criteria, such as generality and prescriptiveness, as two primary conditions, and delineates the scope of these principles through a method of exposition. These principles serve as general rules and guidelines that regulate activities to achieve educational objectives. In other words, by providing these principles, the Quran creates a

foundation that enhances educational processes and facilitates the realization of educational goals.

4. The precise and directive transformation in education, based on the Quran, is guided by its ultimate objective, which is not comfort or materialism but “*qurb ilā Allāh*” (proximity to God). This ultimate goal influences all intermediate and preliminary objectives, ensuring that educational methods and processes are aligned with this final aim. Consequently, the scientific authority of the Quran in education plays a significant role and can contribute to the transformation of this field.

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