



## Dimensions of the Scientific Authority of the Qur'ān

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### Abstract

The Qur'ān is the eternal miracle of the Prophet Muhammad and the most important resource for guidance in Islam. Its guidance encompasses everyone and everything, including the fields of Islamic, human, and natural sciences. This paper aims to examine the areas of scientific authority of the Qur'ān and aspires to study why and how the Qur'ān is an authority in these areas.

In this paper, it becomes evident that the Quran is effective in various fields of science, including in the field of foundations of Ontological, epistemological, anthropological, value-cognition, and general and specific goals of science, as well as in the field of principles and methods of creative sciences. Furthermore, the influence of the Qur'ān in the fields of Islamic, human sciences, and natural sciences is different. The impact of the Quran on the fields of science can lead to the production of Qur'ānic-based sciences.

This article uses the descriptive research method and valid methods of Qur'ānic interpretation, as well as the analytical method along with Futurology (for the development of human sciences and the formation of desirable Qur'ānic human sciences).

**Keywords:** Qur'ān, Dimensions, authority, science, Islamic sciences, humanities, natural sciences.

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## Introduction

The Qur'ān is an immutable miracle of the Prophet Muhammad. This is the most essential authority and divine source for the guidance of people in Islam that encompasses all realms of life. This paper aims to examine the areas of scientific authority of the Qur'ān and aspires to study why and how the Qur'ān is an authority in these areas. This article, by applying the descriptive research methodology and authentic methodology of the Qur'ānic interpretation along with the analytical methodology of future studies, wants to evaluate the process of development and articulation of human sciences based on the Qur'ānic principles.

### 1. Background of the subject

The sources of the Qur'ān being a scientific authority can be verified through many verses that talk about the absolute guidance of human beings in every realm of life and express the comprehensiveness of the Qur'ān. Such as:

﴿ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ﴾

“This is the Book, there is no doubt in it, a guidance to the God wary” (Qur'ān 2:2). Furthermore, in *Sūrat al-Furqān*, it says:

﴿تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ﴾

“Blessed is He who sent down the Criterion to His servant” (Qur'ān 25:1)

These verses demonstrate how the Qur'ān asserts its authority and provides comprehensive guidance for humanity. Likewise, the prophet and his infallible progeny have referred to the Qur'ān as a divine authority and proof for the people in their hadiths.

Although the specific title of “scientific authority of the Qur'ān” has not been mentioned in the earlier exegetical or hadith resources, the sense



and application of the term in a different form can be seen in Islamic theological and jurisprudential resources by Islamic scholars.

However, in recent years, this subject has become prominent in Islamic discourses and many books and papers have been written under the same theme of scientific authority of the Qur'ān. Some of the valuable works are as follows:

1. The collected works of the Congress of the Qur'ān and Human Sciences (software). This encyclopedic work has some important papers such as:
  - a. "The scientific authority of the Qur'ān" by Muhammad Ali Rezaei Isfahānī
  - b. "The scientific authority of the Qur'ān and Globalization, and Persistence and comprehensiveness of the Qur'ān" by Muhammad Ali Ṭūsī.
  - c. The scientific authority of the Quran in the study of the political system based on the religious framework by Ayātullah Javādī Amoli, written by Ghulam Reza Behrouzī Lak and Muhammad Ali Qāsīmi
2. *Al-marja'īyaṭ al-Qur'ānīya wa al-manāhij al-tarbuwīyaṭ al-khilāl al-Qarnayn* 12 and 13 by Dr. Turbah bint 'imad, 2014.
3. *Ta'sīl al-marja'īyaṭ al-qur'ānīyah fī al-dars al-dīnī*, Sheykh 'Alī Hasan.
4. *Marja'īyaṭ al-Qur'ān biyn al madhi va hadhīr*, sayd 'Ali al Amīn
5. *Marja'īyaṭ al-Qur'ān fī al istinbāt al fiqhīī eind al Allama Fadhlul Allah, Ali Hasan Ghulum*
6. *Fī maḥmūmiyaṭ al-marja'īyat al-Qur'ānīyya*, Walid sami Abu al-khayr.
7. *Marja'īyat al-Qur'ān wa al-sunna*, Muḥammad al-'abīdān al-Qaṭīfī
8. The Collection of Works of the Congress on Allamah Faḍlullāh and the Scientific Authority of the Quran, Iraq 1395/2016.
9. *Al-Marja'īyat al-dīnīya wa Islam al-Qur'ān*, Sayyid kamāl Haydari.



10. *Miḥwarīyah al-Qur'ān al-karīm fī al-ma'rifat al-dīnī*, Sayyid Kamāl Hayderī 1396/2017, majma' al-Ālamī li Ma'rifat al-Shi'ā.
11. *Falsafah marja'iyat al-Qur'ān*, Najaf 'Alī Mirzā'ī, Beirut, markaz al-hiḍādarah.
12. *Manhajīyah al-Qur'ān al-ma'rifiyah*, Muhammad Abu al-Qāsim, Hājj Muḥammad (1941-2004).
13. *Marja'iyat 'ilmī Qur'ān dar sīyāsāt bā ta'kīd bar didgāh Āyatullāh Javadī Āmūlī*, Muḥammad Qāsimī, Ph.D thesis, Jāmi'at al-Muṣṭafā.
14. *Mahjūrīyat-i Qur'ān va rāh-hāyi bāzgasht bi Qur'ān-i karīm az manẓar-i Imam Khumaynī*, kubrā Ṭāhir zādeh.

## 2. The concept

- i. The Qur'an: It is a divine book of Muslims having 114 chapters and 6236 verses.
- ii. Science: It means human knowledge that includes both theoretical and experimental sciences as well as intuitive sciences. However, the term science, in this paper, focuses on Islamic sciences and human sciences such as education, politics, economics, law, management, sociology, psychology, etc. Some human scientists have humanities as “the sciences that deal with human actions and their rulings, effects and consequences on human beings”. In other words, Science is about beings that are realized by human will and consciousness. (Pārsāniya 2013, pp. 20-30)
- iii. *Marja'iyah* (Authority): It has been taken from the root word “Ra Ja 'a (رجع)” (Ibn Manẓūr 1993, 8: 114) that gives the following meanings;
  - a. A thinker and an opinionated person whom people turn to for advice or to solve their problems, such as supreme religious authorities.



- b. What is referred to as access to the necessary information and knowledge about a subject, such as reference books.
- c. The word authority of the Qur'ān explains that this book is a reliable and authoritative source that could be referred to by all sciences, in such a manner that scientist may use it as a source of knowledge in their respective fields and may use it to articulate their theories based on the Qur'ānic teachings.
- d. Fields: Fields refer to the areas of different sciences such as foundations, goals, principles, methods, and topics that the Quran can influence and may articulate as science or may change its direction and make it more profound and divine.

### 3. Fields of Scientific Authority of the Qur'ān

The most important fields of scientific authority of the Qur'ān are:

#### i. Foundations of Human Sciences:

The foundations of science are the postulation of any knowledge that is usually discussed and examined in the philosophy of that knowledge or sciences and are used as foundational principles (accepted presuppositions) in that knowledge that play a decisive role in the articulation and direction of that science.

Sometimes these basics are unwritten and inferred, however, they are hidden and effective in scientists' minds, for example, the assumption of the "external existence of objects" in physics is an important assumption that is against the subjectivity of everything, but this assumption is not debatable in the Physics but in philosophy. But its result is used in physics in an intangible manner. Now, if someone does not accept this presupposition and denies the world outside the mind, the laws of motion, etc. in physics. Then it will be nothing more than imagination.

We may classify the basics into three categories:

- a) Ontological foundations



1. The genesis of the world is God and the world is concentrated on monotheism.

﴿هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ﴾

“He is the First and the Last, the Manifest and the Hidden” (Qur'an 53:3)

2. The extremity of the world is God. ﴿إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ﴾  
﴿رَاجِعُونَ﴾ “Indeed we belong to Allah, and to Him do we indeed return” (Qur'an 2:156).

3. Death is not the end of life, but rather the beginning of an eternal life, that, in fact, is a true life.

﴿وَمَا هَذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا لَهُمْ وَلِئِبٍ وَإِنَّ الدَّارَ الْآخِرَةَ لَهِيَ  
الْحَيَوَانُ لَوْ كَانُوا يَعْلَمُونَ﴾

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

4. On the day of resurrection, everyone will be rewarded and punished.

﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ . وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ﴾

“So, whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it” (Qur'an 99:7-8)

5. In this Universe, there are other worlds of angels and jinn, apart from the human world, that are beyond human perception (Surah Jinn and...)
6. These principles are different from the materialistic view of the world that changes the human perception of the world and makes an impact on many sciences. For example, it gives



a new meaning to education, that is, the teacher must pay attention to these principles to educate the student, and the teacher should behave according to the same principles, in such a way that the teacher sees himself moving toward God, and prepares himself for the eternal world, and considers his actions and opinions accountable. Such a perfect and purposeful education system based on Quranic principles is different from the conventional education system. This could be examined in other sciences as well such as economics, etc.

#### b. Epistemological foundations

According to the Quran, the sources of human knowledge are:

##### i. sense and experience

﴿قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ بَدَأَ الْخَلْقَ ثُمَّ اللَّهُ يُنشِئُ النَّشْأَةَ الْآخِرَةَ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

“Say, ‘Travel over the land and then observe how He has originated the creation.’ Then Allah shall bring about the genesis of the Hereafter. Indeed, Allah has power over all things.” (Qur’ān 29:20)

##### ii. Reason and wisdom

﴿الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ﴾

“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 not created this in vain! Immaculate are you! Save us from the punishment of the Fire.” (Qur’ān 3:191)

##### iii. Divine revelation



﴿وَمَا كَانَ لَيْسَرَ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَاءِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بِإِذْنِهِ مَا يَشَاءُ إِنَّهُ عَلِيُّ حَكِيمٌ﴾

“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.” (Qur'an 42:51)

iv. **Innate nature and intuition**

﴿فَالْهَمَّهَا فَجُورَهَا وَتَقْوَاهَا﴾

“And inspired it with [discernment between] its virtues and vices” (Qur'an 91:8)

Therefore, human knowledge is not limited to sense and experience only, as the positivists claim. Human beings have extra-sensory knowledge that can illuminate their path and play a decisive impact on natural and human sciences.

For example, in educational sciences, paying attention to the aforementioned principles determines the general orientation of the learner, and this makes it evident that he/she must not rely only on sense and experience and even reason for education. Rather, divine inspirations and revelations should also be taken into consideration to complete human education, and the same applies to law, politics, etc.

c. **Anthropological Foundations:**

i. **Man is an amalgamation of body and soul**

﴿وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِنْ صَلْصَالٍ مِنْ حَمَإٍ مَسْنُونٍ.  
فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ﴾

“When your Lord said to the angels, ‘Indeed I am going to create a human out of a dry clay [drawn] from an





aging mud. So, when I have proportioned him and breathed into him of My spirit.” (Qur’ān15:28-29)

ii. **Man is the luminary of creation and the whole world was created for him**

﴿هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا ثُمَّ انصَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

“It is He who created for you all that is in the earth, then He turned to the heaven, and fashioned it into seven heavens, and He has knowledge of all things.” (Qur’ān 2:29)

iii. **Man is a Servant and Worshiper of God**

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ فَمِنْهُمْ مَن هَدَى اللَّهُ وَمِنْهُمْ مَن حَقَّتْ عَلَيْهِ الضَّلَالَةُ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكذِبِينَ﴾

“Certainly, We raised an apostle in every nation [to preach:] Worship Allah, and keep away from the Rebels. ‘Then among them were some whom Allah guided, and among them were some who deserved to be in error. So travel over the land and then observe.” (Qur’ān 16:36)

iv. **Man is a sovereign being over the two paths of good and evil**

﴿إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا﴾

“Indeed, We have guided him to the way, be he grateful or ungrateful” (Qur’ān 76:3)

These aforementioned anthropological foundations have a definitive impact on the sciences that deal with human beings. For example, in educational sciences, these foundational basis gives an outstanding and comprehensive understanding of human being that decisive and effective



role in their education. This helps a teacher understand the absolute purpose of his work and inspires him to focus on students' spiritual and mental development which may enable him to be more dynamic and vibrant, rather than focusing on materialistic purposes. This applies to almost all the sciences such as psychology, sociology, etc.

#### d. Cognitive values foundations

The Qur'an has introduced some values as ingenious that include;

##### i. Faith:

﴿أَفَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا لَا يَسْتَوُونَ﴾

“Is someone who is faithful like someone who is a transgressor? They are not equal.” (Qur'an 32:18)

##### ii. Knowledge:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ انشُرُوا فَانشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ﴾

“O you who have faith! When you are told, ‘Make room’, in the sitting, then do make room; Allah will make room for you. And when you are told, ‘Rise up!’ Do rise up. Allah will raise those of you who have faith and those who have been given knowledge in rank, and Allah is well aware of what you do.” (Qur'an 58:11)

##### iii. Clairvoyance:

﴿قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبِ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ إِنَّا أَتَّبَعُ إِلَّا مَا يُوْحَىٰ إِلَيَّ قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ أَفَلَا تَتَفَكَّرُونَ﴾

“Say, ‘I do not say to you that I possess the treasures of Allah, nor do I know the unseen, nor do I say to you that I am an angel. I follow only what is revealed to me.’



Say, ‘Are blind one and the seer equal? So do you not reflect?’ (Qur’ān 6:50)

iv. **Fairness:**

﴿وَصَرَبَ اللَّهُ مَثَلًا رَجُلَيْنِ أَحَدُهُمَا أَبْكَمُ لَا يَقْدِرُ عَلَى شَيْءٍ وَهُوَ كَلٌّ عَلَى مَوْلَاهُ أَيْمَنًا يُوَجِّهُهُ لَا يَأْتِ بِخَيْرٍ هَلْ يَسْتَوِي هُوَ وَمَنْ يَأْمُرُ بِالْعَدْلِ وَهُوَ عَلَى صِرَاطٍ مُسْتَقِيمٍ﴾

“Allah draws [another] parable: Two men, one of whom is dumb, having no power over anything and who is a liability to his master: wherever he directs him he does not bring any good. Is he equal to someone who enjoins Justice and is [steady] on a straight path?” (Qur’ān16:76)

v. *Jihād* (Holy war):

﴿لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً وَكُلًّا وَعَدَّ اللَّهُ الْحُسْنَىٰ وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا﴾

“Not equal are those of the faithful who sit back—excepting those who suffer from some disability—and those who wage Jihād in the way of Allah with their possession and their persons. Allah has graced those who wage Jihād with their possessions and their persons by a degree over those who sit back; yet to each Allah has promised the best reward, and Allah has graced those who wage Jihād over those who sit back with a great reward.” (Qur’ān 4:95)

vi. **Godwariness:**

﴿يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَنْتَاقُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ﴾



“O Mankind! Indeed, We created you from a male and a female, and made you nations and tribes that you may identify yourselves with one another. Indeed, the noblest of you in the sight of Allah is the most Godwary among you.” (Qur'an 49:13)

These cognitive values foundations may be more effective in human sciences such as education, economics, politics, etc. For example, if Jihād is not value-oriented then it will be spiritless, vague, and aimless creating anti-Islamic teachings and ideology. Similarly, if the economy is value-oriented then it will create fairness in production, distribution, and consumption and will attract people towards divine values.

Ayātullāh Javādī Āmulī, one of the most prominent scholars of the scientific authority of the Qur'an, says about the impact of revelation on the foundation of sciences:

Another thing that is necessary as an introduction to understanding the correct meaning of religious science is rectifying our apprehension of science. If conventional science tries to sever its connection with religion and with the principles of divine ontology, then it is replaced with another ontological principle that would be rooted in a special view of relativism. Each science has its philosophy of science as an additive philosophy and every scientific philosophy arises from a specific philosophical orientation. This concludes that there is neither a neutral nor a biased science; Rather, knowledge is not out of the two states: either it is divine or, atheistic. However, the scientist, perhaps, may not be aware of the fact that the absolute philosophy - which is the



foundation of the philosophy of science - revolves around the negation and denial of the proof of the existence of God; But this ignorance of a scientist does not change the reality of the knowledge. So, we do not have neutral science (Āmulī 2010, pp.127-130)... Even if a scholar says: I have no business with these issues. I study physics and am engaged in physical research. Therefore, if the non-empirical and empirical science is to return to a definite and fair position, and a proper apprehension should rule the science, then science must know its jurisdiction and should not indulge in formulating a worldview; Rather, other sources of knowledge, like revelation, authentic hadiths and perfect reason should present the world view.” (ibid, 140). Such a worldview will be a genuine one.

## 2. The Qūr’ānic Scientific Authority’s Influence on the Objective of Sciences

a. The impact of the Qur’ān on the general goals of science:

The Qur’ān refers to the world from and to God;

﴿إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ﴾

“Indeed, we belong to Allah, and to Him do we indeed return” (Qur’ān 2:156)

And it considers the returning towards Allah as the absolute perfection of man:

﴿يَا أَيُّهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا فَمُلَاقِيهِ﴾

“O man! You are labouring toward your Lord laboriously, and you will encounter Him.” (Qur’ān 84:6)

Therefore, all human activities should be guided in this direction.



This reminds us that human beings should seek knowledge from and for God, and when science is developed accordingly; then, it will move with a divine purpose and objective of serving mankind to attain perfection. Consequently, natural sciences such as nuclear physics would not aim at developing something that would destroy mankind. Similarly, other human sciences such as education, economics, and politics should also be directed in the same route.

Hence, these sciences will not be exploited by tyrants and with absolute fairness may serve human beings to attain perfection and get proximity to God.

b. The impact of the Qur'an on the Specific goals of science:

The Qur'an may play a role in the field of any knowledge in its specific goals and may effectively endow a direction to that science. The specific goal of conventional economics is productivity and the accumulation of wealth. However, it can be changed into justice and equality, as aspired in the Qur'an.

﴿لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَافِعُ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَنْ يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ﴾

“Certainly, We sent Our apostles with manifest proofs, and We sent down with them the Book and The Balance, so that mankind may maintain Justice; and we sent down Iron in which there is great might and uses for mankind, so that Allah may know who help Him and His apostles in [their] absence.” (Qur'an 57:25)



﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاَنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ﴾

“O you who have faith! Be maintainers, as witnesses for the sake of Allah, of Justice, and ill feeling for a people should never lead you to be unfair. Be fair; that is nearer to Godwariness, and be wary of Allah. Allah is indeed well aware of what you do.” (Qur’ān 5:8)

The Quran asks us to facilitate and distribute wealth among all people and implement justice in society so that society does not suffer any discrimination and no one should be deprived of his/her basic needs. The Qur’ān says;

﴿مَا أَفَاءَ اللَّهُ عَلَىٰ رَسُولِهِ مِنْ أَهْلِ الْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَإِنَّ السَّبِيلِ كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ﴾

“The spoils that Allah gave to His Apostle from the people of the townships, are for Allah and the Apostle, the relatives and the orphans, the needy and the traveler, so that they do not circulate among the rich among you.” (Qur’ān 59:7)

Furthermore, the specific goal of education could be to lead the aspirants to secure higher degrees and facilitate jobs and materialistic life, or in addition, spiritual education for inculcating certain values can also be considered. This, however, will change the face of education. The Quran introduces the goals of education as self-cultivation, teaching of the divine book, and intellectual insight.

﴿هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ﴾



“It is He who sent to the unlettered [people] an apostle from among themselves, to recite to them His signs, to purify them, and to teach them the Book and wisdom, and earlier they had indeed been in manifest error.” (Qur'an 62:2)

In the field of psychology, in addition to strengthening the mind and will; attention should also be given to the spiritual dimension of human beings, that is, to purify the human spirit and strengthen his relationship with God through the Hajj, prayer, etc. And, sin should be considered as a kind of mental illness and disorder and it should be cured using psychological methods and processes.

Similarly, in the field of management, attention should be focused on the leadership of the organization to achieve the divine goals, and the manager should endeavor to make the Qur'anic values and regulations rule the organization.

### **The Method of Pronouncing the Goal of Science from the Qur'an**

In this case, the specific goals of that science should be explored in the Quran. For example, if we want to find out the goal of education in the Qur'an then we have to look at the following objectives and goals that are concluded in various verses of the Qur'an:

- The objective of the creation of the world
- The objective of human creation
- The objectives of the revelation of the Quran
- The objectives of the prophets' mission

Once we examine these four purposes then it could lead us to understand the preliminary, transitional, and final goals of education in the Quran.





### 3. The Qur'ānic scientific authority's impact on the governing principles of sciences

In every Science, there are some presiding principles and rules that govern the process of the respective science. If these principles and rules are explored and modified, they will change the countenance of that science too. Usually, the principles that govern science are designed under the influence of the sources and foundations of the corresponding science. Therefore, if the Qur'an is placed as the source of science as its epistemological and cognitive value foundations then it will change the face of science and will make it more useful for mankind. For Example;

- i. Education: In the field of principles of education, developing a holistic outlook and saturating education in learners is the basic principle of the Qur'ānic education system: Since the Qur'ān has a comprehensive view of human existence. Therefore, provides education accordingly that encompasses all human needs.

The Quranic education system is comprehensive and considers both human's worldly and heavenly needs. In case of its absence, the system will be incomplete and will no longer remain a comprehensive one that can deal with all dimensions of human beings.

- ii. Politics: Some of the Qur'anic verses present the governing principles of rulers and Muslim politics that play a decisive impact in molding the direction of political science. Such as:

- a. Prohibition of infidels ruling over Muslim affairs (including political affairs):

﴿وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا﴾

“And Allah will never provide the faithless any way [to prevail] over the faithful.” (Qur'ān 4:141)



- b. The need to prioritize divine orders over the sovereignty of rulers in Islamic society and establishing legitimacy from God, then the Prophet, then Muslim leaders:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ﴾

“O you who have faith! Obey Allah and the Apostle and those vested with authority among you.” (Qur'an 4:59)

- c. Management: Some of the Qur'anic verses present principles governing management in Islamic society that form the direction of management science.

- i. Manager should consult the people but the final decision should be from the manager:

﴿وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ  
الْمُتَوَكِّلِينَ﴾

“And consult them in the affairs, and once you are resolved, put your trust in Allah. Indeed, Allah loves those who trust in Him.” (Qur'an 3:159)

- ii. Manager should be kind to his subordinates:

﴿وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ﴾

“And had you been harsh and hardhearted, surely they would have scattered from you.” (Qur'an 3:159)

- iii. Manager should be sympathetic:

﴿قَالَ رَبِّ اشْرَحْ لِي صَدْرِي﴾

“He [Moses] said, ‘My Lord! Open my breast for me’  
(Qur'an 20:25)

- d. Psychology: The Qur'an highlights some features of the principle of psychology that may change the direction of the respective science. We may point out some of those verses such as:



i. The principle of the changeability of human nature and its commencement from him:

﴿ذَلِكَ بِأَنَّ اللَّهَ لَمْ يَكُ مُغَيِّرًا نِعْمَةً أَنْعَمَهَا عَلَى قَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ وَأَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ﴾

“That is because Allah never changes a blessing that He has bestowed on a people unless they change what is in their own souls, and Allah is all-hearing, all-knowing.”  
(Qur’an 8:53)

ii. The principle of preferring the friendship of God over others:

﴿وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ﴾

“But the faithful have a more ardent love for Allah.”  
(Qur’an 2:165)

Similarly, in another verse, it says;

﴿لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ  
أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُمْ بِرُوحٍ مِنْهُ  
وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ  
أُولَئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ﴾

“You will not find a people believing in Allah and the Last Day endearing those who oppose Allah and His Apostle even though they were their own parents, or children or brothers, or kinsfolk. [for] Such, He has written faith into their hearts and strengthened them with a spirit from Him. He will admit them into gardens with streams running in them, to remain in them [forever], Allah is pleased with them, and they are pleased with Him. They are Allah’s



confederates. Look! The confederates of Allah are indeed felicitous.” (Qur'an 58:22)

### iii. The principle of mutual respect in family and society:

﴿وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ﴾

“And of His sign is that He created for you mates from your own selves that you take comfort in them, and He ordained affection and mercy between you. These are indeed signs in that for a people who reflect.” (Qur'an 30:21)

At another place in *Sūrat al-Baqarah* it says;

﴿وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنْتُمْ مُّعْرِضُونَ﴾

“And when you took a pledge from the Children of Israel: ‘Worship no one but Allah, do good to parents, relatives, orphans and the needy, and speak kindly to people, and maintain the prayer, and give the zakat,’ you turned away, except a few of you, and you were disregarding.” (Qur'an 2:83)

All these aforementioned principles as well as other Quranic psychological principles about humans can have a vast and conclusive impact on contemporary psychology.

### e. Economics:

In some of the Qur'anic verses, a comprehensive economic system has been presented that if we develop economics



accordingly; it will change the direction of conventional economics and make it more fruitful for human beings and society. For example;

i. Prohibition of extravagance and wastage:

﴿وَلَا تَبْذُرْ تَبْذِيرًا. إِنَّ الْمُبْذِرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا﴾

“But do not squander wastefully. Indeed the wasteful are brothers of satans, and Satan is ungrateful to his Kord. (Qur’an 17:26-27)

In another verse, it says;

﴿يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ﴾

“O children of Adam! Put on your adornment on every occasion of prayer, and eat and drink, but do not waste; indeed, He does not like the wasteful.” (Qur’an 7:31)

ii. Prohibition of Usury in Transactions:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنتُمْ مُؤْمِنِينَ. فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِنَ اللَّهِ وَرَسُولِهِ وَإِن تُبْتِغُوا فَالْأَمْوَالُ الَّتِي لَمْ تَكُنْ لَكُمْ رِبًا فَكُلُوا مِنْهَا وَأَسْرَبُوا وَلَا تَبْذُرُوا. وَإِن كُنتُمْ تَزِدُّوا الرِّبَا فَعَلَيْكُمْ الرِّبَا فَضِعْفَيْنِ فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِنَ اللَّهِ وَرَسُولِهِ وَإِن كُنتُمْ تَزِدُّوا الرِّبَا فَعَلَيْكُمْ الرِّبَا فَضِعْفَيْنِ فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِنَ اللَّهِ وَرَسُولِهِ وَإِن كُنتُمْ تَزِدُّوا الرِّبَا فَعَلَيْكُمْ الرِّبَا فَضِعْفَيْنِ﴾

“O you who have faith! Be wary of Allah, and abandon [all claims to] what remains of usury, should you be faithful. And if you do not, then be informed of a war from Allah and His apostle and if you repent, then you will have your principal neither harming others, not suffering harm.” (Qur’an 2:278-279)

iii. Prohibition of Corruption and Falsehood:



﴿وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْلُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ﴾

“Do not eat up your wealth among yourselves wrongfully, nor proffer it to the judges in order to eat up a part of the people’s wealth sinfully, while you know [that it is immoral to do so]” (Qur’an 2:188)

At another place it says;

﴿وَإِذَا تَوَلَّى سَعَى فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ وَاللَّهُ لَا يُحِبُّ  
الْفُسَادَ﴾

“And if he were to wield authority, he would try to cause corruption in the land, and to ruin the crop and the stock, and Allah does not like corruption.” (Qur’an 2:205)

These principles may influence production, distribution, and consumption.

#### f. Rights:

In the legal issues, the Quran presents some principles that play very influential role in molding the legal science direction. such as;

#### i. Legislation is only the right of Allah:

﴿مَا تَعْبُدُونَ مِن دُونِهِ إِلَّا أَسْمَاءَ سَمَّيْتُمُوهَا أَنْتُمْ وَأَبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِن سُلْطَانٍ إِنِ الْحُكْمُ لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾

“You do not worship besides Him but [mere] names that you and your fathers have coined, for which Allah has not sent down any authority. Sovereignty belongs only to Allah. He has commanded you to worship none except



Him. That is the upright religion, but most people do not know.” (Qur’an 12:40)

At another place it says;

﴿وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ بِالْأَنْفِ وَالْأُذْنَ بِالْأُذُنِ وَالسِّنَّ بِالسِّنِّ وَالْجُرُوحَ قِصَاصٌ فَمَنْ تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَهُ وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ﴾

“And in it We prescribed for them: a life for a life, an eye for an eye, a nose for a nose, and an ear for an ear, a tooth for a tooth, and retaliation for wounds. Yet whoever remits it out of charity, that shall be an atonement for him. Those who do not judge by what Allah has sent down- it is they who are the wrongdoers.” (Qur’an 5:45)

## ii. The Right to Worship:

﴿يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ قِتَالٌ فِيهِ كَبِيرٌ وَصَدٌّ عَن سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ...﴾

“They ask you concerning warfare in the holy month. Say, ‘it is an outrageous thing to fight in it, but to keep [people] from Allah’s way, and to be unfaithful to Him, and [to keep people from] the Holy Mosque, and to expel its people from it are more outrageous with Allah...” (Qur’an 2:217)

Through this, the Qur’an makes the right to worship the prime right of human beings that should not be denied in any condition.

## g. Sociology:

The Qur’an, in some of its verses, elucidates the principle of social studies that govern society and may change the



direction of the concerned science, in particular, the social philosophy, if developed accordingly.

i. The prohibition of following oppressors and need to the oppressed in a way that allows the oppressed to struggle and protect their rights:

﴿وَلَا تَزِرْ كُفُوفُ إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ وَمَا لَكُم مِّنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ ثُمَّ لَا تُنصَرُونَ﴾

“And do not incline toward the wrongdoers, lest the Fire should touch you, and you will not have any friend besides Allah, then you will not be helped.” (Qur'an 11:113)

Furthermore, in another verse, it says;

﴿أَذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظَلَمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ. الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَهَدَمَتْ صَوَامِعُ وَبِيَعٌ وَصَلَوَاتٌ وَمَسَاجِدٌ يُذَكَّرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ﴾

“Those who are fought against are permitted [to fight] because they have been wronged, and Allah is indeed able to help them. Those who were expelled from their homes unjustly, only because they said, ‘Allah is our Lord’. Had not Allah repulsed the people from one another, ruin would have befallen the monasteries, churches, synagogues and mosques in which Allah’s Name is mentioned greatly. Allah will surely help those who help Him. Indeed, Allah is all-strong, all-mighty” (Qur'an 22:39-40)

Imam ‘Ali -peace be upon him, in will to Imam Hasan and Imam Hussain-peace upon them, says;





«كونا لِلظَّالِمِ حَصْمًا وَ لِلْمَظْلُومِ عَوْنًا»

“Be an enemy of the oppressor and helper of the oppressed.” (Nahjul Balaghah, letter 47)

ii. The necessity of enjoining good and forbidding wrong:

«وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ  
وَأُولَئِكَ هُمُ الْمُفْلِحُونَ»

“There has to be a nation among you summoning to the good, bidding what is right, and forbidding what is wrong. It is they who are the felicitous.” (Qur’an 3:104)

In another verse, it says;

«وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ  
الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ  
سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ»

“But the faithful, men and women, are comrades of one another: they bid what is right and forbid what is wrong and maintain the prayer, give the zakāt, and obey Allah and His Apostle. It is they to whom Allah will soon grant His mercy. Indeed, Allah is all-mighty, all-wise.” (Qur’an 9:71)

We must notice that the principles stated in the Quran are applicable in many sciences however, for the sake of the brevity of the paper, we have not mentioned them here.

#### 4. The Impact of the Quran on the Process and Methods of Science

Every Science has some common, narrative, intuitive, experimental, and sometimes combined methods that play a decisive role in developing that science. However, each



science also uses its peculiar method such as educational science.

The Qur'an is a comprehensive divine book that deals with every realm of life but usually, it is not included in the methods of science except in the sciences that are more consistent with the guiding purpose of the Quran, such as education, as well as sciences that are more effective in the human lifestyle, such as economics. The Quran has pointed out the general methods of many sciences and enlightens the specific methods too.

Interestingly, the Quranic teachings include elements in the general methods of sciences and sometimes it deals with its specific methods and opens new horizons in the field of methodologies of sciences.

a. General methods of science in the Quran:

The Quran has usually mentioned the combined method; hence it has addressed the four methods of sciences: narrative, intellectual, experimental, intuitive, and their applications to some extent.

- i. The Quran pays attention to the rational method and encourages people to apply reason and contemplation. (Qur'an, 2:73, 219, 242; 12: 2; 21:10; 23: 80; 43:3; 30:0; 3:191; 16:44; 59:21)

Furthermore, it says:

﴿قُلْ هَاتُوا بُرْهَانَكُمْ إِن كُنْتُمْ صَادِقِينَ﴾

“Say, ‘produce your evidence, should you be truthful’.”

(Qur'an 2:111)



ii. The Quran draws man's attention to nature and the experimental method and encourages him towards cosmology, natural science, anthropology, etc. (Quran: 13:2; 22:5; 23:12-21; 16:3-17)

In another verse, it says;

﴿أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ﴾

“Do they not observe the camel, [to see] how she has been created?” (Qur'an 88:17)

iii. Sometimes the Qur'an refers to the method of narration and asks man to study history and inspirational stories of prophets and previous nations, or the historical events of the beginning of Islam.

﴿أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ﴾

“Have they not traveled over the land so that they may observe how was the fate of those who were before them” (Qur'an 12:109)

iv. The Quran sometimes talks about divine revelations and inspirations (Qur'an 42:51; 23:27; 20:38) and also points out that absolute divine knowledge comes from God.

﴿وَعَلَّمْنَاهُ مِنْ لَدُنَّا عِلْمًا﴾

“And taught him a knowledge from Our own” (The Qur'an 18:65)

b. Specific methods:

Educational sciences are based on the experimental method, but the Qur'an, in addition to the general method, proposes an intuitive method in education. Besides, applying the elements of revelation, it speaks of good and bad intuition that are related



to psychoanalysis which gives a comprehensive understanding of human personality.

﴿وَنَفْسٍ وَمَا سَوَّاهَا. فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا﴾

“By the soul and Him who fashioned it, and inspired it with [discernment between] its virtues and vices.” (Qur'an 91:7-8) Furthermore, it talks about the teacher that must have divine knowledge as it will impact the teaching and behaviour of the teacher.

﴿وَعَلَّمْنَاهُ مِنْ لَدُنَّا عِلْمًا﴾

“And taught him a knowledge from Our own” (Qur'an, 18:65) In addition, it teaches the method of purification and recitation apart from the general education system.

﴿هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ﴾

“It is He who sent to the unlettered [people] an apostle from among themselves, to recite to them His signs, to purify them, and to teach them the Book and wisdom, and earlier they had indeed been in manifest error.” (Qur'an 62:2)

This, we do not find in the conventional educational system. Thus, the Qur'an opens a new scope in educational methods by proposing methods of inspiration and purification along with experimental methods. Similarly, when discussing the economic and therapeutic methods it applies the same values.

##### 5. Impact on Scientific Themes and Subjects (Thematization)

One of the areas of influence of the Quran is playing a role in enriching the scientific topic and facilitating new themes for science.

For example, when the Quran talks about the human soul: says:

﴿وَنَفَخْتُ فِيهِ مِنْ رُوحِي﴾

“And breathed into him of my spirit” (the Qur'an 15:29)



This facilitates a new research field in spirituality, healing, and medicine. Similarly, when the Qur'an talks about the seven heavens, it paves the way for research in cosmological study. In economics, the issues of sacrifice or, donation for the sake of God or, inheritance, and in legal matters, the issues of capital punishment and the ransom amount provide new opportunities to study in respective sciences.

## 6. Rulings Related to Science

There are almost 500 Qur'anic verses that deal with divine rulings that influence the theories of human and natural sciences. For example; the rulings of Permissible and forbidden food (5:3), prohibition of abortion (17:31), harming someone (2:195), provision of inheritance, issues of punishment and ransom money (2:178-179), and in economics (2:275-276), prohibition of usury, permission of trade and in natural affairs, issue of land, mines and rivers.

## 7. Scientific ethics

The ethical teachings of the Quran can influence the field of social interaction, and verses related to scientific ethics may impact on humanities and natural sciences. such as; biological ethics and the right way of treating animals (animal deontology), etc., and social sciences teach social and civic etiquette and in economics, guides on the mode of charity and helping others and developing social equality and justice. Many Quranic verses and hadiths deal with all these subjects that can be referred to but due to the brevity of the paper, we are not discussing them.

## Conclusion

What we have discussed clarifies that the Quran is effective in various fields of science in its foundational theories and specifies general and specific principles and objectives of science. Furthermore, it presents the process and methodology of applying sciences that can give comprehensiveness to the respective fields.

However, the case of Islamic, human, and natural sciences is different as the Quran is capable of producing ‘Quranic-based sciences’ if its principles and foundations are applied.

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