



Organizing the Quranic-Based Humanities (A Case Study of Organizing the Divine Traditions of the Quran in the Branch of Educational Sciences)*

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Abstract

Quranic data are generalizable and scientific when expressed in the form of real propositions. Real propositions are divine traditions. Any tradition whose subject is human and whose predicate expresses one of human voluntary actions constitutes a divine tradition within the realm of the humanities. The necessary prerequisite for the formation of Quranic-based humanities is the localization and structuring of these traditions within the domain of the humanities, which has not been accomplished thus far. This article addresses the organization of divine traditions in the branch of educational sciences, which is among the most important branches of the humanities. The purpose of this research is to demonstrate the authority of the Quran in educational sciences. To

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identify and organize these traditions, the article's strategy relies primarily on extracting the identifying components of educational sciences' data from its definition. Traditions governing voluntary actions constitute first-tier science, while traditions encompassing the philosophy of educational sciences constitute its second-tier science. For the sake of brevity, the data of the philosophy of educational sciences are processed only within those traditions that indicate the foundations, objectives, and methods in educational sciences. The method for determining the identifying components of the data containing divine traditions related to educational sciences is a combination of inductive and deductive methods, external to the implications of the Quran. The research method within the Quranic text is documentary and implication-analytical, which is termed *ijtihad* in verbal evidence. The method of localizing and organizing the traditions within the first- and second-tier knowledge of educational sciences is deductive, because it is based on identifying components and a model constructed upon those components. The article begins three essential processes of organization by determining the identifying components of educational sciences' traditions and continues with the presentation of a conceptual model for data retrieval. Subsequently, the traditions are concretely organized by determining organization patterns and presenting their conceptual model. The result of the research is the operationalization of organizing the Quranic divine traditions in educational sciences. The innovations of the article are as follows: 1. Determining the identifying components of first- and second-tier knowledge regarding divine traditions in the field of education; 2. Determining the process of organizing divine traditions in the field of educational sciences; 3. Delineating a conceptual model for the process of organizing traditions in educational sciences.

Keywords

Divine Tradition, Authority of the Quran, Humanities, Educational Sciences, Organization Patterns, Conceptual Model.

Introduction

The Holy Quran is a collection woven from descriptive and prescriptive teachings. The transformation of human descriptive and prescriptive knowledge in the light of the Quran is undeniable. Naturally, the perspective of the Holy Quran differs from the view of "someone who considers man (as the subject of anthropology) to be a material being on par with other animals." Fundamentally, we witness two types of anthropology that differ vastly from one another in terms of both questions and answers. Of course, the difference lies not only in the questions, but the story is precisely the same regarding the method, purpose, and other foundations of science. (Hasani et al., 2006, pp. 222–223).

We define the humanities as the sciences of describing and modifying human voluntary actions, alongside their second-tier knowledge¹. Likewise, educational sciences consist of disciplines that address the description and modification of human actions and their philosophy.

The divine traditions set forth in the Holy Quran are generative laws. A number of these traditions concern human voluntary actions. These traditions are placeable within the realm of the humanities—specifically educational sciences—and can harbor implications for shaping Quranic-based humanities. Identifying, extracting, and organizing them constitutes the initial process of achieving the structure of divine traditions within these sciences. Beyond providing cognitive benefits and harmonizing human behavior with them, the articulation of divine traditions also possesses motivational functions. Traditions that do not directly describe or modify human actions and

1. The aforementioned definition, with modifications and condensation, is adapted from the definition by Mr. Ahmad Hossein Sharifi (Cf. Sharifi, 2015, pp. 104–155).

primarily serve a cognitive function are not categorized under the first-tier knowledge of the humanities; rather, they form the foundations of human science, which can be addressed within its corresponding branch in the humanities. What is placeable within the first-tier knowledge of the humanities are traditions that directly describe human actions and their effects. Discovering traditions is an implicational and interpretive endeavor; however, organizing and systematizing them is a post-interpretive effort. Discovering and organizing divine traditions in educational sciences—which ranks among the most important branches of the humanities—is a methodological endeavor aimed at demonstrating the objective scientific authority of the Quran.

The humanities investigate disciplines related to the study of man and his voluntary actions. Religious data—particularly the data of the Holy Quran—are laden with anthropological propositions and a collection of descriptive and prescriptive insights for organizing human voluntary actions. Hence, the presence of the subject, predicate, and issues of the humanities within Quranic propositions is undeniable. Despite the abundance of Quranic and religious data and their profound impact on human voluntary actions, we have yet to consciously organize religion-based humanities. To organize the humanities upon the bedrock of religious and Quranic teachings, we are compelled to recreate the method of extracting the humanities from religion and organizing them within these sciences. The lack of systematic organization regarding the scientific data of the Holy Quran in the humanities generally, and its most vital branch—educational sciences—specifically, is the problem this research endeavors to address, taking strides toward its resolution within the designated scope and boundaries.

Divine traditions of the Quran are revelatory propositions that

articulate existence or the relations among objects. These traditions are sciences springing from revelation. For instance, « وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ » "And We made from water every living thing" (Al-Anbiya: 30) is a biological law presenting water as the most fundamental factor and origin of the formation of life. « وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا » "And the sun runs toward its resting place" (Ya-Sin: 38) is physical and cosmological data concerning the quality of the sun's motion. « كَلَّا إِنَّ الْإِنْسَانَ لِكَيِّطٌ غِيٍّ * أَنْ رَأَاهُ اسْتَغْنَى » "No! [But] indeed, man transgresses * Because he sees himself self-sufficient" (Al-Alaq: 6–7) is anthropological data regarding one of the laws governing his actions. This datum is placeable within the branches of educational sciences, psychology, social sciences, economics, and politics. Organizing the divine traditions of the Quran within the sciences, including educational sciences, is a necessary and inescapable imperative for the Islamization of sciences.

Background of the Title

The article "Organizing the Quranic-Based Humanities: A Case Study of Organizing the Divine Traditions of the Quran in the Branch of Educational Sciences" lacks a direct precedent in which the exact title has been investigated; however, the elements composing the title possess study backgrounds. Therefore, the background of the title's elements is examined. For this purpose, the "background of processing divine traditions in the Quran" and the "background of studies on Quranic-based educational sciences" are investigated. First, we briefly address the background of "processing divine traditions in the Quran" by commentators and Quranic scholars.

From the era of revelation until the end of the twelfth century, only in the eighth century did Ibn Khaldun (703–804 AH / 1304–1406 CE) in *Al-Muqaddimah* and al-Maqrizi (766–845 AH / 1364–1442 CE)

in *Ighāthat al-Ummah bi-Kashf al-Ghummah* pay special attention to "divine traditions." Both utilized this concept to explain historical events.

Quranic and Islamic scholarship of the past two centuries demonstrates the steadily increasing prominence of the concept of the "divine tradition." For example, the concept of the "divine tradition" holds extraordinary prominence in the works of Martyr Sayyid Muhammad Baqir al-Sadr (1931–1980 CE), Martyr Morteza Motahhari (1919–1979 CE), Ayatollah Abdullah Javadi Amoli (born 1933 CE), Master Ali Safaei Haeri (1951–1999 CE), and the like. However, none of the commentators or scholars have organized divine traditions in the sciences generally, the humanities specifically, and educational sciences most particularly. Although expressions such as historical traditions and social traditions appear in these works—and history and society are two branches of the humanities—they have merely extracted certain traditions within these two arenas and have not sought to organize them.

The processing of divine traditions in the Quran over the past two centuries differs vastly from the past; the fourteenth [Hijri Qamari] century in particular can justly be called the century of the prominence of the concept of divine traditions in works of exegesis and Quranic research. The prominence of the concept of divine traditions—prima facie—in the exegesis and Quranic studies of the fourteenth century (the 20th Gregorian century) demonstrates a scientific leap. The formation of martyr [Muhammad Baqir] al-Sadr's theory of historical traditions (1931–1980 CE / Iraq) and the enthusiasm of many scholars such as Naquib al-Attas¹ (born 1931 CE

1. Hassani and Dargahzadeh, 2014, pp. 7–26

/ Malaysia), Ismail al-Faruqi¹ (1921–1986 CE / Egypt), martyr Morteza Motahhari (1919–1979 CE / Iran), and Taha Jabir al-Alwani² (1935–2016 CE / Iraq) for producing Quranic-based knowledge—especially in the humanities—alongside the recent emergence of the theory of the Quran's scientific reference in the past decade, constitute clear instances of this leap in this century. Despite this, Quranic data has not yet been organized within any of the fields of the sciences.

The foundations of the paper are as follows:

1. **The rule of law/traditions in existence (Ontological)**, which "encompasses all beings of the horizons, societies, and souls" (Bakkar Mahmud Al-Hajj Jassim, 2011 AD, p. 33);
2. **God's exclusive sovereignty over the traditions (Ontological)** (Safa'i, 1993, p. 22; Al-Sadr, 2000 AD, p. 71);
3. **The placeability of divine traditions within the domain of the humanities (Ontological);**
4. **The governance of traditions over human voluntary actions (Ontological);** abundant data from the Quran shows that individual and social voluntary actions of human beings stem from antecedent causes³ and possess subsequent

1. Ghorbani, 2014, pp. 131–151

2. Alwani, 2001, pp. 7–14

3. «فَإِنَّمَا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَن تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ» "And if there should come to you guidance from Me - then whoever follows My guidance will have no fear upon them, nor will they grieve" (Al-Baqarah: 38); «وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى وَآتَاهُمْ» "And those who are guided - He increases them in guidance and gives them their righteousness" (Muhammad: 17); «إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ» "Indeed, those who fear Allah - when an impulse touches them from Satan, they remember [Him] and at once they have insight" (Al-A'raf: 201); «إِنَّ الَّذِينَ آمَنُوا وَ» «عَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا» "Indeed, those who have believed and done

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consequences that are realized in this world¹, in the Hereafter², or in both realms of this world and the Hereafter³. When this data is generalizable and takes the form of a real proposition, it embodies a divine tradition governing human actions.

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righteous deeds - the Most Merciful will appoint for them affection" (Maryam: 96);
«إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ هُم خَيْرُ الْبَرِيَّةِ»
«فَلَمَّا زَاغُوا أَزَاغَ» (Al-Bayyinah: 7); «اللَّهُ قُلُوبَهُمْ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ»
And Allah does not guide the defiantly disobedient people" (As-Saff: 5).

1. At-Talaq: 2-3: «مَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا * وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا»
"And whoever fears Allah - He will make for him a way out * And will provide for him from where he does not expect. And whoever relies upon Allah - then He is sufficient for him. Indeed, Allah will accomplish His purpose. Allah has already set for everything a [decreed] extent."
2. «إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ يَهْدِيهِمْ رَبُّهُمْ بِإِيمَانِهِمْ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ فِي جَنَّاتِ النَّعِيمِ *»
«دَعَاؤُهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَتَحِيَّتُهُمْ فِيهَا سَلَامٌ وَآخِرُ دَعْوَاهُمْ أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ»
Indeed, those who have believed and done righteous deeds - their Lord will guide them because of their faith. Beneath them rivers will flow in the Gardens of Pleasure * Their call therein will be, 'Exalted are You, O Allah,' and their greeting therein will be, 'Peace.' And the last of their call will be, 'Praise to Allah, Lord of the worlds!'"
«وَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ يَوْمٍ يَكُونُ فِيهِ أَصْحَابُ عَلَىٰ ذُكَّرٍ فَهُمْ لَا يَدْخُلُونَ فِيهَا وَلَا يُخْرَجُونَ مِنْهَا وَلَا تَصْبِرُوا سَوَاءً عَلَيْكُمْ إِنَّمَا تُعْجَزُونَ مَا كُنْتُمْ تَعْمَلُونَ» (Yunus: 9-10);
«وَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ يَوْمٍ يَكُونُ فِيهِ أَصْحَابُ عَلَىٰ ذُكَّرٍ فَهُمْ لَا يَدْخُلُونَ فِيهَا وَلَا يُخْرَجُونَ مِنْهَا وَلَا تَصْبِرُوا سَوَاءً عَلَيْكُمْ إِنَّمَا تُعْجَزُونَ مَا كُنْتُمْ تَعْمَلُونَ» (Al-Jathiyah: 28);
«ادْخُلُوهَا»
"Enter it [to burn]; then be patient or impatient - it is all the same for you. You are only being recompensed for what you used to do" (At-Tur: 16);
«يَا أَيُّهَا الَّذِينَ كَفَرُوا لَا تَعْتَذِرُوا الْيَوْمَ إِنَّمَا تُعْجَزُونَ مَا كُنْتُمْ تَعْمَلُونَ»
"O you who have disbelieved, make no excuses today. You are only being recompensed for what you used to do" (At-Tahrim: 7).
3. «وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسَاجِدَ اللَّهِ أَنْ يُذَكَّرَ فِيهَا اسْمُهُ وَسَعَىٰ فِي خَرَابِهَا أُولَٰئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا»
«خَائِفِينَ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ»
And who is more unjust than one who prevents the name of Allah from being mentioned in His mosques and strives toward their destruction? It is not for them to enter them except in fear. For them in this world is disgrace, and they will have in the Hereafter a great punishment" (Al-Baqarah: 114).

Theoretical Framework

1. Examining Quranic Data in the Most Important Branch of the Humanities

In this article, we have selected only one branch among the most important branches of the humanities—namely, educational sciences—to organize the Quranic-based humanities. Choosing educational sciences as the most important branch of the humanities has been adopted inspired by the perspective of Master Safaei Haeri in explaining and ordering the systems derived from religion (Safaei, 2006, pp. 120 and 124; Safaei, 2001, p. 131).

2. Limiting the Scope of Research to Experiential Traditions within the Realm of This World

Divine traditions are classifiable into three categories regarding the sphere of their flow:

First: Worldly or terrestrial traditions; traditions whose sphere of flow is this world.

Second: Hereafter traditions; traditions whose sphere of flow is the hereafter.

Third: Omni-existential traditions; traditions whose sphere of flow encompasses both this world and the hereafter.

The humanities are disciplines that describe and modify human voluntary actions. Human voluntary actions are empirical matters realized in this world. Therefore, the traditions that fall within the purview of this research are those whose sphere of realization is this world.

For instance, the verse: «وَأَنِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُمَتِّعْكُمْ مَتَاعًا» And [commanding], 'Seek forgiveness of your Lord حَسَنًا إِلَىٰ أَجَلٍ مُّسَمًّى»

and repent to Him, [and] He will let you enjoy a good provision for a specified term" (Hud: 3) articulates a tradition whose sphere of flow is this world; the expression «إِلَى أَجَلٍ مُّسَمًّى» "for a specified term" explicitly indicates the worldly scope and boundary of its sphere of flow. Naturally, traditions whose sphere of flow is this world are empirically verifiable within this very world. The verse: «وَمَنْ يَتَّبِعْ غَيْرَ «الإسلام ديناً فَلَئِنْ قُبِّلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ» "And whoever desires other than Islam as religion—never will it be accepted from him, and he, in the Hereafter, will be among the losers" (Ali 'Imran: 85) indicates the operation of two traditions in the hereafter: the tradition that no religion other than Islam is acceptable, and the tradition of loss for those who seek other than Islam. Experiencing these traditions in this world is impossible, and until human beings transition to the realm of the hereafter, they cannot observe the flow of hereafter-bound traditions. The verse: «يُبَيِّنُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي «الْآخِرَةِ» "Allah keeps firm those who believe, with the firm word, in worldly life and in the Hereafter" (Ibrahim: 27) also clearly indicates the flow of the tradition of strengthening believers with the firm word across both realms of this world and the hereafter.

Three Points

First: The empirical verifiability of laws and traditions does not necessarily mean that they are recognized through empirical experience. In other words, we do not consider observation and experience to be the sole origin of empirical science; rather, absolute science, including empirical science, can also be attained from revelation.

Second: The hereafter-oriented nature of certain components within the subject, predicate, condition, or consequence in propositions expressing divine traditions does not necessitate that the

sphere of flow of the tradition expressed by them is always the hereafter. It is quite possible that some of the aforementioned components are related to the hereafter, yet the sphere of realization of the tradition expressed thereby is this world. For instance, in the verse: «وَإِذَا ذُكِرَ اللَّهُ وَحْدَهُ اشْمَأَزَّتْ قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ» "And when Allah is mentioned alone, the hearts of those who do not believe in the Hereafter shrink with aversion" (Az-Zumar: 45), a causal relationship is expressed in this tradition between "the shrinking of hearts from the remembrance of God" as the consequence, and "disbelief in the hereafter" as the condition. The hereafter is a component of the concept within the aforementioned condition; nevertheless, disbelief in the hereafter and its consequence are worldly.

Third: Although our theoretical framework is limited to worldly traditions and we do not address traditions whose sphere of realization is the hereafter, we acknowledge their impact on human life and behavior in this world. Naturally, these traditions also exert an influence on the human sciences. Therefore, we must address their functions within the humanities in their proper place and cannot completely ignore them. Some worldly functions of articulating hereafter-oriented traditions in the Holy Quran are as follows:

1. Impact on the ultimate goal of human actions—the final cause
2. Epistemic impact
3. Motivational impact
4. Deterrence—warning
5. Generating longing and hope—glad tidings—for producing faith and reinforcing and increasing it.

For instance, the following verses encompass a number of hereafter-oriented divine traditions in which epistemic impact is

affirmed: « وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقُرَىٰ وَهِيَ ظَالِمَةٌ إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ * إِنَّ فِي ذَلِكَ لَآيَةً لِّمَنْ خَافَ عَذَابَ الْآخِرَةِ ذَلِكَ يَوْمٌ مَّجْمُوعٌ لَّهُ النَّاسُ وَذَلِكَ يَوْمٌ مَّشْهُودٌ * وَ مَا نُؤَخِّرُهُ إِلَّا لِأَجَلٍ مُّعَدُّودٍ » "And thus is the seizure of your Lord when He seizes the cities while they are committing wrong. Indeed, His seizure is painful and severe * Indeed in that is a sign for those who fear the punishment of the Hereafter. That is a Day for which the people will be collected, and that is a Day witnessed * And We do not delay it except for a limited term" (Hud: 102–104). This verse indicates the causal relationship between "being a sign" of the seizure of cities by God and "fearing the punishment of the Hereafter." Cognition of the aforementioned traditions exerts an impact on the affective action of fear in this world.

The Three-Fold Processes of Organizing the Quranic-Based Humanities

The three essential processes for organizing the Quranic-based humanities within any branch of the humanities, including educational sciences, are as follows:

First: Determining the Identifying Components

To discover the data of the Holy Quran in any branch of the humanities, including educational sciences, we are compelled to determine the identifying components of this data. Identifying components can provide the groundwork for discovering and extracting the data of the Holy Quran in each branch of the humanities. We determine the identifying components of the Holy Quran's data in the branch of educational sciences primarily by utilizing its selected definition. The content of scientific data consists of real propositions that hold true for existing and hypothetical instances. This data constitutes the very human divine traditions.

Divine traditions possess a scientific and generalizable nature (cf. Muhammad Baqir al-Sadr, 2000, pp. 69–70). Divine traditions related to man can organize the Quranic-based humanities.

Second: Data Retrieval

In this process, by utilizing the identifying components of educational sciences' data, we engage in data retrieval within the Holy Quran. Data retrieval is a necessary prerequisite for organizing them within the structure of the sciences.

Third: Organizing the Data of Quranic Educational Sciences

Organization is achieved through the localization of the extracted traditions under two main headings and three sub-headings as follows:

1. Second-Tier Science (Philosophy of Science)

- 1.1. Traditions of foundations;
- 1.2. Traditions of objectives;
- 1.3. Traditions of methods.

2. First-Tier Science

- 2.1. Traditions describing cognitive actions and attributes;
- 2.2. Traditions of affective actions and attributes;
- 2.3. Traditions of behavioral actions and attributes.

In the aforementioned arrangement, second-tier knowledge has been prioritized over traditions implying first-tier knowledge, because second-tier sciences typically take an external view of science and serve as a preliminary introduction to understanding the sciences.

The Process of Organizing Divine Traditions

Educational actions of human beings, like any other action, are

governed by the laws of traditions. The Holy Quran contains a number of traditions that express the laws governing educational actions, and these traditions are placeable within educational sciences.

In addition to what we stated previously—namely, Master Safaei Haeri's perspective on the importance of educational sciences—we selected educational sciences for organization because it is one of the most comprehensive dimensions of human life, accompanying every other human branch of science. As noted earlier, it suffices to conceptualize moral education, social education, political education, economic education, and legal education to confirm the companionship of education with all the aforementioned sciences. For this reason, all data within the humanities, across any of their branches, can be considered as possessing an educational dimension. We designate these types of education as specialized educations. Thus, educational sciences and their data serve as a foundational science relative to other human sciences and flow through all of them. The sole distinguishing feature of educational sciences is that the educational scholar regards this data with an educational approach. This same status exists regarding data—or more clearly, traditions—that supply the second-tier knowledge of educational sciences, such as foundations, objectives, and methods. The laws governing education encompass methodological elements because they express causal relationships among human actions. By being aware of these causal relationships and applying them, the educator can engage in educating and modifying the learner.

For instance, the verse: «إِنَّ اللَّهَ لَا يَغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ» "Indeed, Allah will not change the condition of a people until they change what is in themselves" (Ra'd: 11) demonstrates the tradition of the primacy of changing human correlates. This tradition expresses a law governing human transformation, whereby the alteration of any

people's correlates is contingent upon changing those things that accompany the soul—whether internal or external. This tradition governs the modifications of human voluntary attributes and behaviors. From this perspective, it is a placeable tradition within the branch of educational sciences. This very tradition is also placeable within the branch of ethics, as it is generalizable to the moral sphere. Likewise, it is placeable within the branches of social, economic, political, and legal action, for based on this tradition, we can consider social, economic, political, and legal changes to be contingent upon altering the correlates that accompany each person's soul within these spheres. This means that educators who pursue social changes must alter what accompanies the social dimensions of their souls. Other changes follow this exact same ruling. Thus, the tradition governing transformation is a human science tradition that can be considered both within the branch of educational sciences and within other branches of the humanities. The same holds true for traditions related to the second-tier knowledge of educational sciences. For example, the foundation of "humanity's perpetual need for divine grace in self-purification (*tazkiyah*)," derived from the divine tradition articulated in the verse: «وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَا مِنْكُمْ مِنْ أَحَدٍ أَبَدًا» "And if not for the favor of Allah upon you and His mercy, not one of you would have ever been purified" (An-Nur: 21), is not merely an educational foundation; it is also reckoned as a moral foundation.

Now, acknowledging that every datum of the humanities—as well as every divine tradition within the realm of the humanities—is placeable within educational sciences, we contemplate the components through which we can identify traditions that, independent of specialized education, purely encompass the knowledge of desirable modification in human voluntary attributes and behaviors. That is, within them, no determination toward the aforementioned specialized

educations is observable, and they solely embody absolute laws regarding desirable modification in human voluntary attributes and behavior.

First Process: Determining Identifying Components

Education, in lexicography, signifies nurturing, rearing, and instructing (Dehkhoda, 1998, vol. 14, p. 550). This concept possesses various and diverse definitions in technical terminology (Motahhari, 1988, p. 16; Seif, 2005, p. 28; Amini, 1994, p. 14; Araf, 2016, vol. 1, p. 125; Butler, as cited in Shariatmadari, 1969, p. 31; Phoenix, as cited in Shariatmadari, 1969, p. 32; Hushyar, 1948, p. 13). Our selected definition of education and educational sciences is as follows: "Education: A voluntary action performed with the objective of bringing about change in oneself or others." "Educational Sciences: Disciplines that address the description and modification of human voluntary actions and their philosophy."

We stated that our strategy in determining identifying components is the analysis of the elements of the definition. Our definition consists of two parts: the first part, namely "disciplines describing and modifying human voluntary actions," constitutes the definition of science and first-tier knowledge of educational sciences; the second part, namely "its philosophy," forms the second-tier knowledge of educational sciences. Each part possesses its own elements and identifying components. The elements present in the selected definition are: "science," "description," "desirable modification of voluntary attributes," "desirable modification of voluntary behavior," and "man." The presupposition is that we have identified and extracted the divine traditions of the humanities' domain and are now on the verge of organizing them within the branch of educational sciences. Therefore, the scientific nature of the traditions and their descriptive character are presupposed. It is clear that a divine tradition does not

inherently contain recommendations and prescriptions; although divine traditions are sometimes accompanied by prescriptive propositions, the aforementioned propositions are not generative divine traditions; rather, they are commands that, relying upon the data of divine traditions, shape human actions and abstentions. Furthermore, it is presupposed that by identifying the divine traditions of the humanities' domain, we have attained the divine traditions related to human voluntary actions. Whatever knowledge these traditions place at our disposal will possess an educational function. Consequently, the identifying components of the first-tier knowledge of educational sciences, derived from the first part of the definition, are:

1. **"The science of describing human voluntary attributes and actions"**; our intended meaning of descriptive science is the descriptive propositions of the Holy Quran.
2. **"The science of desirable modification of attributes and desirable actions"**; our intended meaning of modification science is any proposition that exclusively articulates the factors and barriers of desirable modification in human attributes and actions.
Thus, any tradition embodying one of the aforementioned components is a placeable tradition within the first-tier knowledge of educational sciences.
3. **Philosophy of educational sciences (second-tier science)**; our intended meaning of the philosophy of educational sciences is any proposition related to educational sciences that addresses matters external to it. Among the topics of the philosophy of educational sciences, we have selected three subjects: foundations, objectives, and methods.

Second Process: Explaining Data Retrieval and Its Conceptual

Model

The aforementioned components lead us to the data of the first- and second-tier knowledge of Quranic educational sciences. The explanation of the data retrieval process based on each component is as follows:

First—The component of "sciences describing human voluntary attributes and actions"

Based on this component, any divine tradition that encompasses the description of human voluntary attributes and actions is placeable within the branches of the humanities and educational sciences. We stated and argued earlier that every Quranic tradition in the humanities' domain can likewise be placeable within the branch of educational sciences; we even stated that we can consider the divine tradition related to each branch of the humanities—such as economics, politics, and law—as the educational traditions of that branch. Therefore, in identifying the divine traditions of the educational sciences branch, we do not face complexity and difficulty. Since every descriptive datum of the humanities is placeable within educational sciences, all divine traditions of the humanities are worthy of knowledge for the educator.

For instance, the verses: « فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ * وَصَدَّقَ بِالْحُسْنَىٰ * فَسَنُيَسِّرُهُ لِلْيُسْرَىٰ * وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَىٰ * وَكَذَّبَ بِالْحُسْنَىٰ * فَسَنُيَسِّرُهُ لِلْعُسْرَىٰ » "As for he who gives and fears Allah * And believes in the best [reward] * We will ease him toward ease * But as for he who withholds and considers himself self-sufficient * And denies the best [reward] * We will ease him toward difficulty" (Al-Layl: 5–10) can be categorized among the data of the humanities; because the first three verses indicate a tradition reporting a causal relationship between three voluntary actions—"giving," "fear of God (*taqwā*)," and "believing in

the best"—and "the provision of ease and wealth by God." The next three verses likewise indicate a tradition reporting a causal relationship between three voluntary actions—"withholding (stinginess)," "self-sufficiency," and "denying the best"—and "the provision of hardship and poverty by God." In addition to their placeability within the first-tier science of educational sciences, the above verses encompass teleological data that fall within the philosophy of educational sciences. However, here we elucidate the aspect of first-tier science. The concepts of "giving," "fear of God," and "believing in the best" are desirable realities, while "withholding," "self-sufficiency," and "denying the best" are undesirable and modifiable realities in human beings. Education is the process of desirable modification in the learner, which is realized by generating desirable attributes and actions or eliminating undesirable attributes and actions. The causal relationships expressed in the aforementioned verses show that if an educator wishes to provide the factors of ease within the learner's personality, it is necessary to instill in them the behavior of giving, the emotion of piety, and the recognition of goodness. Similarly, to steer them away from hardship, it is necessary to distance them from stinginess, self-sufficiency, and the falsehood of considering goodness unreal.

Second — The component of "the science of desirable modification of human voluntary actions"

Any divine tradition embodying data regarding the modification of human voluntary actions—whether desirable or undesirable—is placeable within the branch of educational sciences, in addition to being a tradition in the realm of the humanities. It is worth noting that we equate "science of modification" with prescriptive, evaluative, and advisory sciences. These sciences are usually expressed in the form of

propositional imperatives and in the mold of commands and prohibitions. Another category exists in the form of propositions that praise or condemn a human action. Divine traditions can be analogous to this category of evaluative propositions because Almighty God expresses evaluative propositions to bring about changes in human behavior through awareness of the value of an action. The praise or condemnation of a human voluntary action by the Creator of man, in addition to its evaluative implication, expresses an ontological truth regarding it. For example, in the Quranic expression: « لَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الْإِسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَنْ لَمْ يَتُبْ فَأُولَئِكَ هُمُ الظَّالِمُونَ » "And do not insult one another and do not call each other by [offensive] nicknames. Wretched is the name of disobedience after [belief]. And whoever does not repent - then it is those who are the wrongdoers" (Al-Hujurat: 11), the imperative phrase "And do not insult one another" and the prohibitive phrase "and do not call each other by [offensive] nicknames" do not inherently indicate any descriptive knowledge; however, the declarative sentence "Wretched is the name of disobedience after [belief]" and the sentence "And whoever does not repent - then it is those who are the wrongdoers," although both are declarative sentences and real propositions that also indicate descriptive knowledge, possess prescriptive and evaluative implications as well. These sentences indicate the impropriety of "calling one another by bad names" and "failing to repent from it." The harmony of the two aforementioned expressions reveals the deeper meaning of the first expression. In the Quranic expressions, we encounter two Quranic divine traditions:

First: Naming [someone] with a corrupting name after belief is bad.

Second: Believers who do not repent from bad naming are wrongdoers.

The aforementioned traditions, in addition to their ontological implication, also possess implications regarding prescriptive content. Prescriptive content encompasses the knowledge of modifying human voluntary attributes and actions. Our elucidation regarding the implication of the aforementioned traditions on prescriptive content is as follows:

- a) The word "*bi'sa*" is termed a verb of condemnation in contrast to "*ni'ma*," which is for praise.
- b) The word "*bi'sa*"—both independently and in the compound "*bi'samā*"—has been used a total of 20 times in the Holy Quran. In all twenty usages, *bi'sa* entails the meaning of a discordance between the object related to *bi'sa* and man. This discordance, accompanied by unpleasantness, is not merely an evaluation devoid of truth; rather, it informs of a reality within existence.
- c) The Creator's notification of "the badness of a thing," in addition to announcing a value, informs of an ontological truth. The Creator's report differs from the report of a created human being. If a human gives such a report, they are solely informing of a value and an asserted truth, and it is not certain that a reality exists beyond it; however, divine reports are ontological.
- d) If from the first expression we do not reach the ontological reality of "the discordance of the object of *bi'sa* with man," we arrive at it from the second expression; because if we consider merely the lexical meaning of injustice (*zulm*), which is "placing a thing in other than its proper place," the "wrongdoing of believers who do not repent from giving

bad names to others" signifies persistence in an action that is out of place—meaning it is incompatible with the position in which they are situated and with the divine generative and legislative traditions.

Therefore, any evaluative content expressed in the form of a declarative sentence in the Quran, in addition to being evaluative, possesses an ontological nature and indicates a generative reality. Thus, propositions of this sort can likewise bear divine traditions. Since these traditions also indicate desirable and undesirable actions—just as the aforementioned verses indicate the desirability of repentance and the undesirability of "corrupt naming"—they are traditions placeable within educational sciences; because they provide a portion of the educator's awareness regarding human voluntary actions and their effects, which can exert an impact on the adoption of educational measures and actions.

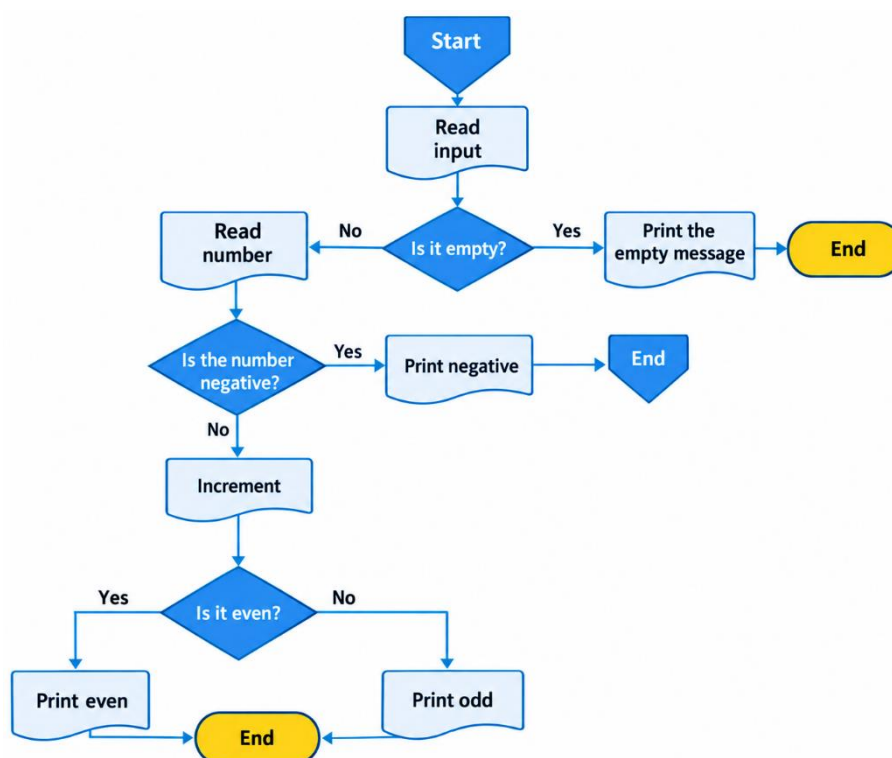
Third — The component of "second-tier sciences of describing and modifying human voluntary actions," which includes foundations, objectives, and methods. For instance, the verse (Al-Isra: 70), which expresses the divine tradition of the inherent dignity of man, indicates an anthropological foundation. Likewise, the verse (Al-Hujurat: 13) possesses a teleological implication, indicating acquired dignity as a desirable and educational objective. Similarly, the traditions present in the verses (Rum: 6–9) can harbor methodological implications, such as the practical role of "awareness-raising," "emerging from heedlessness," and "contemplation" in education.

Conceptual Model of Data Retrieval in Educational Sciences within the Quran

By possessing the three identifying components stated previously, we

can delineate the conceptual model for identifying the divine traditions of the educational sciences branch. The presupposition is that we have already identified the divine traditions. First, we separate the data related to the branch of educational sciences from the humanities, and then determine the type of its scientific content in terms of first-tier or second-tier science.

The following diagram illustrates the conceptual model of the pathway for identifying data indicating the educational branch:



Third Process: Organizing the Data of Quranic Educational Sciences

The third process is the organization of the data of Quranic educational sciences. For this purpose, we need to accomplish two stages:

a) Determining the organization patterns of educational sciences and drawing the conceptual model of each

In this stage, we determine two patterns for organizing the data of both first- and second-tier sciences. We select the pattern in such a way that it falls among the most comprehensive circles of data classification; because the objective of the article is to demonstrate primary examples of data organization in educational sciences, and this level of localization and structuring is sufficient for determining more detailed patterns. This conciseness is also compatible with the limited capacity of a scholarly article.

b) Explaining the examples

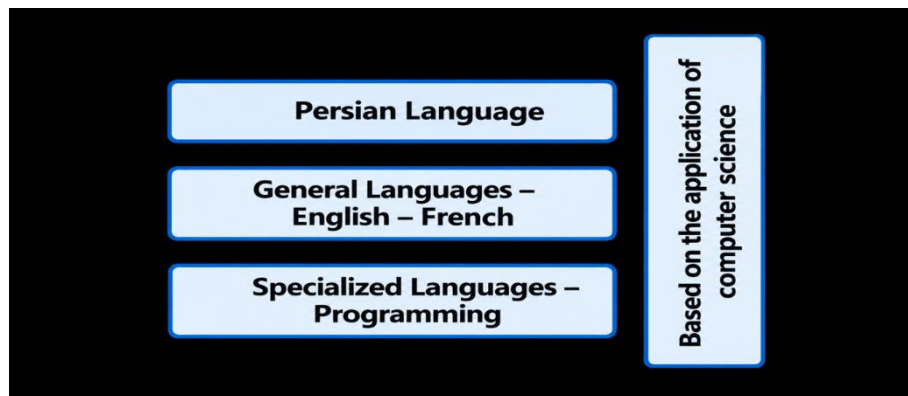
Following the determination of organization patterns and their diagrammatic presentation in the form of two conceptual models—which depict a simple picture of the pathway for organizing the data of Quranic-based educational sciences—we proceed to explain examples of organizing Quranic data within the structure of the humanities, thereby concretely demonstrating the operationalization of the organization.

A) Determining the Organization Patterns of Educational Sciences

1) The pattern for organizing first-tier knowledge data of educational sciences

To organize the Quran's humanities data within the branch of educational sciences, we localize the data within the three-domain pattern of human actions—namely, the cognitive, affective, and behavioral domains. The structural diagram of the first-tier educational

science of the Holy Quran based on the aforementioned pattern is as follows:



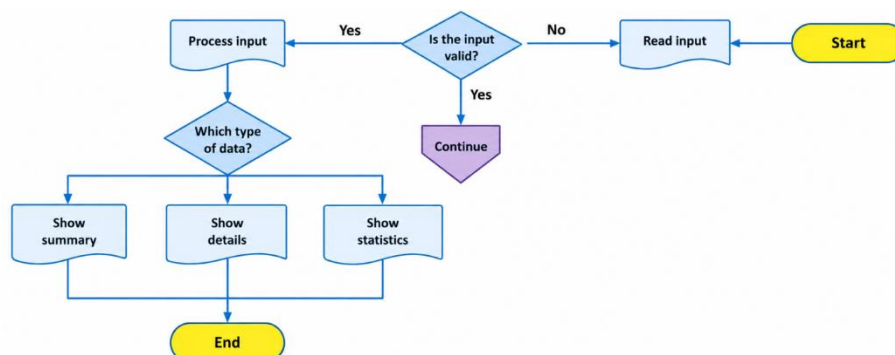
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Theosophia Islamica

Conceptual Model for Identifying and Organizing First-Tier Data of the Educational Sciences Branch

This pattern is the most comprehensive and inclusive structure that can be utilized to organize first-tier educational sciences. The function of organizing educational sciences derived from the Holy Quran within this pattern is that it demonstrates how the data of the Holy Quran encompasses all three of the aforementioned domains.

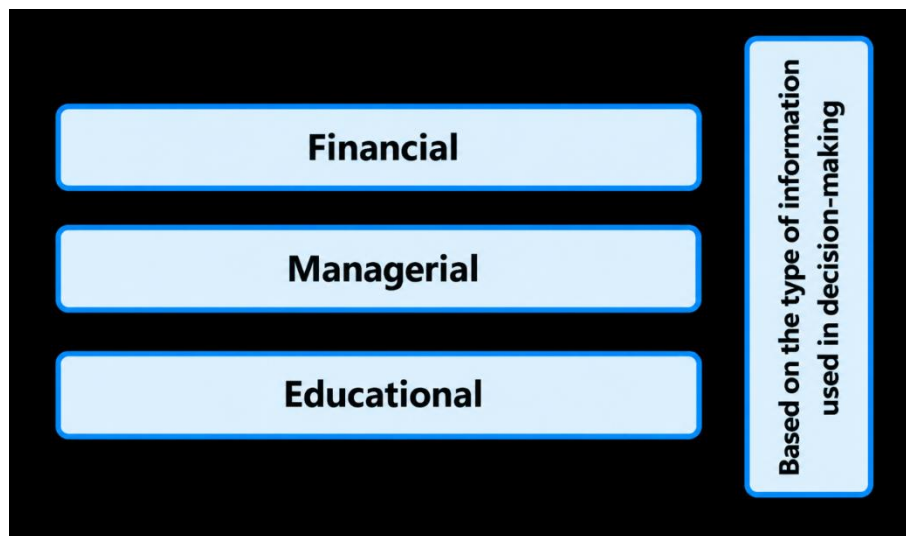
The following diagram illustrates the pathway for organizing the Quran's first-tier data across the three cognitive, affective, and behavioral domains:



Organizing the Quranic-Based Humanities (A Case Study of Organizing...)

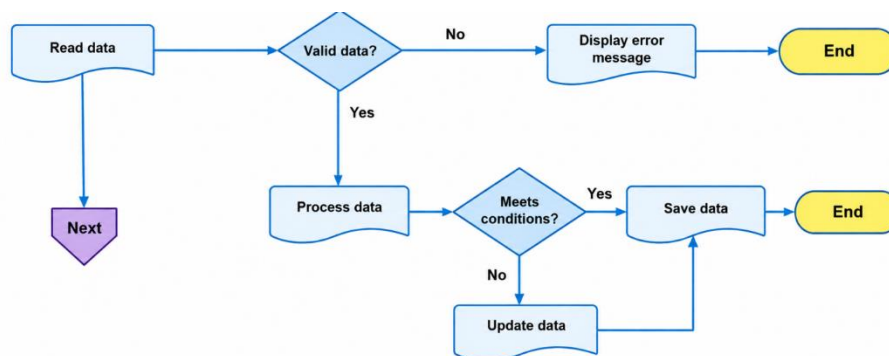
2) The pattern for organizing second-tier science data of educational sciences

Since we selected three dimensions of the philosophy of science for investigation, the identifying components of the second-tier knowledge of educational sciences are: foundations, objectives, and methods. Accordingly, the structural diagram of the second-tier science of educational sciences is as follows:

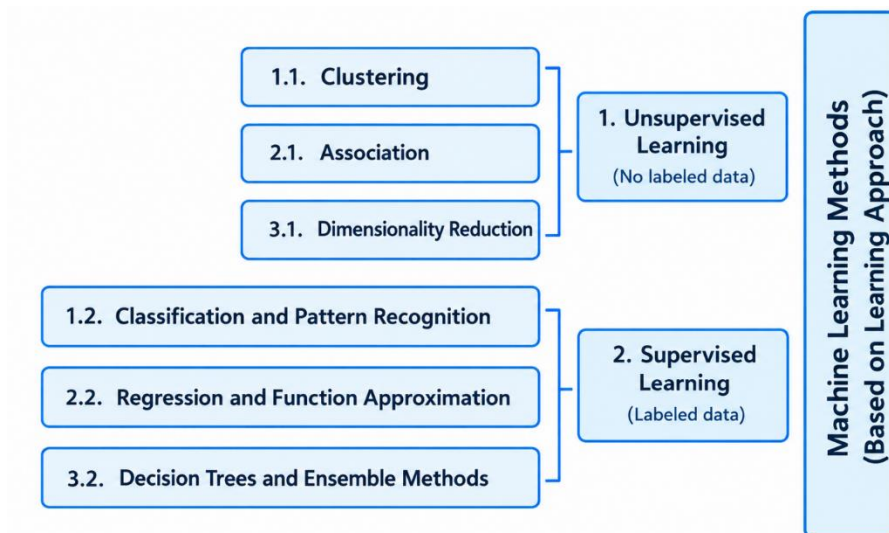


Conceptual Model for Organizing Second-Tier Science Data of Educational Sciences

The following diagram illustrates the conceptual model of the pathway for organizing the Quran's second-tier data across the three dimensions of foundations, objectives, and methods:

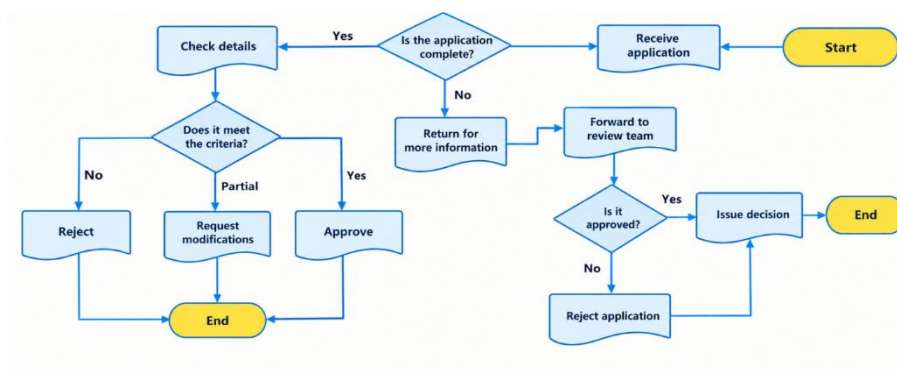


Comprehensive Pattern for Organizing Quranic-Based Educational Sciences



Comprehensive Conceptual Model of the Organization Pathway

The integration of the previous models depicts the comprehensive conceptual model of the pathway for organizing the data of both first- and second-tier Quranic educational sciences:



B) Examples

The operational stages of organization follow the two patterns we considered. We endeavor to examine and localize at least two Quranic examples for each of the domains in first-tier science, and for each of

the foundations, objectives, and methods in second-tier science. Thus, we will analyze and organize a total of 6 to 12 examples—6 examples of second-tier educational science data and 6 examples of first-tier data—by localizing them within the aforementioned patterns and structures.

First: Organizing Second-Tier Quranic-Based Educational Sciences Data

Foundations in Educational Sciences

1. «فَطَرَتِ اللَّهُ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ» "The *fiṭrah* of Allah upon which He has created [all] people. No change should there be in the creation of Allah" (Ar-Rum: 30) is a divine tradition concerning human creation. This tradition expresses the existence of *fiṭrah* (innate disposition) within human beings, which is a divine affair and in the emergence of which human choice and action have no intervention. Despite this, the aforementioned tradition constitutes one of the foundations of the humanities from the perspective of contemporary exegetes (Jawadi Amuli, 2010, pp. 129–131), and specifically an anthropological foundation in educational sciences.
2. «وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا» "And We have certainly honored the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created, with [definite] preference" (Al-Isra: 70) indicates the inherent dignity of man (Office of Cooperation between Hawzah and University, 1998, p. 145). The inherent dignity of man constitutes an anthropological foundation in Quranic-based educational sciences, as many have acknowledged (Jawadi Amuli, 1987, p. 18; Farhadian, 1999, pp. 231–250; Shahriari and another, 2014; and Heydarnejad, 2018). It is evident that the dignity expressed in this tradition is not acquired;

rather, it is intrinsic. The tradition of man's inherent dignity is a second-tier knowledge and falls among the foundations of the humanities and educational sciences. Based on this tradition, every individual inherently and by virtue of themselves possesses dignity. Therefore, human education must also be within the framework of their inherent dignity and must not compromise it; rather, it should foster its flourishing and growth.

Quranic-Based Data for Objectives in Educational Sciences

1. «قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنَّ فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا * يَهْدِي إِلَى الرُّشْدِ»
 Say, 'It has been revealed to me that a company of the jinn listened and said, "Indeed, we have heard an amazing Qur'an * It guides to the right course, and we have believed in it. And we will never associate with our Lord anyone"' (Al-Jinn: 1–2). The "continuous guidance of the Quran toward the right course (*rushd*)" is an absolute yet potential tradition. The constituent element of the *rushd* targeted by the Quran is faith and righteous deeds. This tradition expresses a goal-oriented datum in the science of education, thereby embodying second-tier knowledge for educational sciences.
2. «وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ»
 "And I did not create the jinn and mankind except to worship Me" (Ad-Dhariyat: 56) expresses ontological content regarding the jinn and humans. Restricting the cause of their creation to worship clearly demonstrates the divine objective behind their creation. This objective is perpetual, and the creation of every human being and jinn is accompanied by it. The educator's awareness of this objective guides them toward steering all cognitive, affective, and behavioral actions of the learner in the direction of realizing worship and growth.

Quranic-Based Data for Methods in Educational Sciences

2. «إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا» "Except for those who repent, believe, and do righteous work. For them Allah will replace their evil deeds with good. And ever is Allah Forgiving and Merciful" (Al-Furqan: 70) informs of a direct and causal relationship between the components of "repentance," "faith," and "righteous deeds" for "wrongdoers" and "the replacement of bad deeds with good ones." The sequence mentioned in the verse is meaningful, and any permutation within it will impede the flow of the tradition. Fundamentally, a person who does not repent from the aforementioned sins cannot truly believe in their terrifying consequences, and until they believe, they will not proceed to replace sins with righteous deeds, which are good acts. The tradition of replacing bad deeds with good ones possesses processual components. Processes form a part of methods; therefore, the aforementioned tradition indicates a part of the methodology of religious education and is counted among the methodological traditions within the science of education. This tradition demonstrates how to achieve transformation. It indicates the necessity of undertaking the aforementioned threefold process to realize the conversion of a bad deed into a righteous one. Accordingly, by being aware of the processual factors of repentance, followed by faith and then righteous deeds, the educator attains the methodology for modifying the learner's actions and can render them eligible for the tradition of transformation.

Quranic-Based Data for Methods in Educational Sciences

3. «إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا» "Except for those who repent, believe, and do righteous work. For them Allah will replace their evil deeds with good. And

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4. «ذَلِكَ الْيَوْمُ الْحَقُّ فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ مَا بَأْ» "That is the True Day; so he who will takes to his Lord a resort" (An-Naba: 39) informs of the causal relationship between human volition (*masyiah*) and the initiation of guidance toward God. A number of verses in the Holy Quran indicate this divine tradition (Al-Kahf: 29; Al-Muddaththir: 36–37 and 54–56; Al-Muzzammil: 19; Al-Insan: 29; and At-Takwir: 27–29). The aforementioned tradition illustrates one of the processual factors of moving toward God or turning away from Him. The formation of volition (willing) for the divine education of oneself or another is a

processual necessity; hence, it possesses a methodological function. By being aware of this processual factor, the educator realizes that to create a fundamental change in the learner, prioritizing the methodology of influencing their volitions and desires must be placed at the forefront.

Second: Organizing First-Tier Educational Sciences Data

Quranic-Based Data

Cognitive Domain of Educational Sciences

5. «ثُمَّ كَانَ عَاقِبَةُ الَّذِينَ أَصَاؤُا السُّوَاىَ أَنَّ كَذَّبُوا بِآيَاتِ اللَّهِ وَ كَانُوا بِهَا يَسْتَهْزِؤْنَ» "Then the end of those who did evil was the worst [consequence] because they denied the verses of Allah and were toward them mocking" (Ar-Rum: 10); "Then the end of those who did evil was evil because they denied the verses of Allah and used to mock them." The verse demonstrates a causal relationship between "denying the verses of Allah and mocking them" and "an evil consequence." That is, an evil end belongs to those who did evil because they denied and mocked the verses of Allah (Tabatabai, 1970, Vol. 16, p. 159). The continuous denial and treating as false of the verses of Allah constitute a cognitive action. Man's bad ending is the effect of this continuous cognitive action of his. This datum is placeable among the Quranic-based data of the cognitive domain of educational sciences. By recognizing this tradition, the educator distances the learner from committing evil so as to protect them from the aforementioned consequence.
6. «شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُوا الْعِلْمِ قَائِمًا بِالْقِسْطِ» "Allah witnesses that there is no deity except Him, and [so do] the angels and those of knowledge—maintaining [creation] in justice" (Al-Imran: 18); "Allah testifies that there is no deity except Him; and the angels and those possessing knowledge, while standing firm for justice."

The verse demonstrates the impact of man's rising for justice on the testimony or witnessing of the oneness of God; just as Allameh Tabatabai considers this testifying to be presence-based and intuitive (Tabatabai, 1970 AH, Vol. 3, p. 113). In any case, the aforementioned testimony is epistemic and cognitive, and rising for justice is instrumental in this cognition. With this explanation, the cognition and witnessing of God is eternal, while the cognition of the angels and humans is non-eternal. The difference between the cognition of angels and that of humans lies in the fact that angels possess cognition of God by essential necessity, whereas humans are not accompanied by this necessity, and the bulk of human cognition is acquired. Thus, rising for justice is an eternal necessity in God, an essential necessity in angels, and acquired in humans. Man voluntarily acquires knowledge and rises for justice, and consequently attains the cognition and witnessing of the divine oneness. Some exegetes have considered "maintaining [creation] in justice" (*qā'imān bi-al-qist*) to be solely a circumstantial state (*ḥāl*) qualifier for "Allah" (Jawadi Amuli, 1998, pp. 210–211; Tabatabai, 1970 AH, Vol. 3, p. 113), although Allameh's phrasing emphasizes that Allah is the possessor of the circumstantial state (*dhū al-ḥāl*) and is not explicit in denying other agents as *dhū al-ḥāl*; however, Ayatollah Jawadi's phrasing clearly indicates the exclusivity of Allah as the *dhū al-ḥāl*. This is subject to critique: first, *ūlū al-'ilm* (those of knowledge) is the closest agent to the circumstantial state; second, if the state were intended for all agents, it should have stated, "Allah testifies—standing in justice—that there is no deity except Him, and [so do] the angels and those of knowledge," so that these two would be conjoined to Allah, the object of testimony, and Allah's state. Accordingly, by recognizing the aforementioned tradition, the educator realizes that in order to lead the learner to the testimony or witnessing of the divine oneness, it is necessary to

bring them to the sufficiency of knowledge coupled with rising for justice.

Quranic-Based Data

Affective Domain of Educational Sciences

7. «فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ» "Then Adam received from his Lord words, and He accepted his repentance. Indeed, it is He who is the Accepting of repentance, the Merciful" (Al-Baqarah: 37).

A natural concomitance exists between repentance and remorse. Of course, not every level of remorse leads to repentance, just as the Holy Quran reports the remorse of some without recording their repentance (Al-Ma'idah: 31 and 52). Not everyone who is remorseful is necessarily repentant, but everyone who is repentant is at the highest level of remorse, because only this level of remorse culminates in repentance. Therefore, repentance, by way of implicative indication, is a tradition governing human affective action. Recovering and restoring the learner to desirable actions depends upon generating the affect of remorse that culminates in repentance within them.

8. «مَنْ يوقْ شَحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ» "And whoever is protected from the stinginess of his soul - it is those who will be the successful" (Al-Hashr: 9).

The Holy Quran speaks of an affective action oriented toward wealth and economic matters that provides the groundwork for *falāḥ* (success/salvation) and an open path toward God. *Shuḥḥ* means stinginess accompanied by greed (Raghib Isfahani, 1991, p. 446). Stinginess is an affective action directed toward property and economic matters that prevents a person from spending where

expenditure is necessary. *Yūqa*, meaning "is protected," speaks of an action that influences the aforementioned affective action. The verse informs of a causal relationship and a tradition. One of the complete causes for attaining *falāḥ* is the prevention of the affective action of stinginess accompanied by greed. This tradition is placeable among the data of the affective domain of the Quranic-based educational sciences. One of the ways to lead the learner to the lofty goal of *falāḥ* is for the educator to curb the attribute of "stinginess accompanied by greed" within them.

Quranic-Based Data

Behavioral-Operational Domain of Educational Sciences

9. ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ * الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا « رَزَقْنَاهُمْ يُنْفِقُونَ * وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ رَافِقُونَ * أُولَئِكَ عَلَى هُدًى مِنْ رَبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ "This is the Book about which there is no doubt, a guidance for those conscious of Allah * Who believe in the unseen, establish prayer, and spend out of what We have provided for them * And who believe in what has been revealed to you, [O Muhammad], and what was revealed before you, and of the Hereafter they are certain [in faith] * Those are upon [right] guidance from their Lord, and it is those who are the successful" (Al-Baqarah: 2–5).

The nominal form of the root *taqwā* indicates stability in being characterized by the origin of the action. The use of present tense verbs for the actions of faith, expenditure (*infāq*), and certitude (*yaqīn*) also denotes dynamism and continuity. This means that performing the aforementioned actions only once or a few times and then abandoning them is not fruitful; rather, to achieve the stated results, each of these actions must be institutionalized within human existence continuously and dynamically.

There is a processual connection between the two groups of actions, stating that "dynamic and continuous faith in the unseen" is the cause of "the continuous establishment of prayer," and "dynamism and continuity in establishing prayer" is the cause of "the continuity and dynamism of expenditure." Likewise, "continuous faith in what has been revealed to the Prophet" is the cause of "the dynamism and continuity of faith in what was revealed before the Prophet," and "dynamic faith therein" is the cause of "continuous and dynamic certitude regarding the Hereafter." To bring the learner to the aforementioned desirable results, the educator must foster behaviors in them that act as the causes for those results.

10. يُضِلُّ بِهِ كَثِيرًا وَ يَهْدِي بِهِ كَثِيرًا وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ * الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ « بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَئِكَ هُمُ الْحَاسِرُونَ » "He misleads many thereby and guides many thereby. And He misleads not except the defiantly disobedient * Who break the covenant of Allah after its contracting and sever that which Allah has ordered to be joined and cause corruption on earth. It is those who are the losers" (Al-Baqarah: 26-27).

The verse indicates at least four divine traditions; however, only two traditions are conditioned upon human behavior. First: the tradition of the "causal relationship between deviance (*fisq*) and three actions: breaking the covenant, severing ties of kinship, and causing corruption on earth." Second: the tradition of the "relationship between deviance and the aforementioned actions with loss (*khusran*)."

The aforementioned traditions are placeable among the data of the behavioral domain of Quranic-based educational sciences. By being aware of the causal relationships between the aforementioned behaviors and their undesirable outcomes in order to prevent the learner's deviation through the Quran, the educator must

distance them from the attribute of deviance. Similarly, to prevent their loss and self-alienation, it is necessary to curb the actions of breaking the covenant, severing kinship ties, and causing corruption on earth within the learner.

Conclusion

1. Religious data, including the data of the Holy Quran, are fraught with anthropological propositions and a collection of descriptive and prescriptive knowledges for organizing human voluntary actions. Therefore, the subject matter, predicate, and issues of the humanities overlap with the data of the Holy Quran.
2. Educational sciences rank among the most important branches of the humanities.
3. A remarkable portion of the data of the Holy Quran consists of divine traditions that describe human voluntary actions and are placeable within the branch of educational sciences.
4. Formulating a methodological approach for organizing divine traditions within the domain of the humanities and positioning the said traditions therein—especially within its most important branch, namely educational sciences—serves as one of the undeniable prerequisites for Islamization and is a necessary and unavoidable task.
5. The essential processes of organizing Quranic-based humanities within any branch of the humanities, including educational sciences, are as follows:
 - 5.1. First: Determining the identifying components;
 - 5.2. Data retrieval;
 - 5.3. Organizing the data of Quranic educational sciences;

6. The identifying components of the divine traditions in the domain of first-tier educational knowledge consist of: first—incorporating the description of human voluntary actions; second—incorporating the modification of human voluntary actions.
7. The identifying components of the divine traditions in the domain of second-tier educational knowledge consist of: first—incorporating foundations; second—incorporating objectives; third—incorporating educational methods.
8. Those components whose inclusion in any divine tradition necessitates its placeability within educational sciences.
9. Data retrieval is carried out through examining the inclusion of identifying components in each divine tradition.
10. Divine traditions containing first-tier knowledge of educational sciences are organizable within three domains: cognitive, affective, and behavioral.
11. Divine traditions containing second-tier knowledge of educational sciences are organized within a threefold structure of foundations, objectives, and methods.
12. The conceptual model for organizing each of the divine traditions containing first- and second-tier knowledge of educational sciences, as well as their comprehensive conceptual model, is delineable.

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