



The Role of Scientific-Educational Centers in Achieving Qur'an-Based Humanities

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Abstract

Paying tribute to science and scientists, The Holy Qur'an introduces itself as a comprehensive source of all sciences and knowledge. Investigations of the history of Islam can also reveal the emphasis of the Holy Prophet (PBUH) and his legacy (The Holy Qur'an) on establishment of scientific centers and development of Islamic sciences. Despite the fact that the Islamic Republic of Iran, as a system based on teachings of the Qur'an and 'Itrat, has been around for almost 4 decades, the Qur'anic sciences are still largely overlooked in scientific and research centers. Obviously, any change in this ominous trend calls for recovery of the essential role of elites and scientific and educational centers in delineation of the nature of Qur'an -based humanities as well as the know-how it takes to bring them to realization. Therefore, in the present documentary- analytical study attempts are made to investigate the role of scientific-educational centers in achieving Qur'an -based humanities.

Keywords: *Qur'an-Based Knowledge; Humanities; Scientific-Educational Centers*

Introduction

In education, the three aspects of teacher, learner and content are considered. The teacher is God, the learner is man and the school is the universe, but the content in all sciences, especially in the humanities, which is designed to recognize and guide man and human society, must have a Qur'anic color, and must be Qur'an-based. Because the perfect man, based on the hadith of Thaqaalayn, is the 'Adl of the Qur'an, has been called the talking Qur'an. But what is happening today in educational centers, including universities, is not generally "in the name of the Lord". And although all four sciences, i.e. natural, technical, human and basic sciences must be in the name of the Lord, but at least the humanities, whose nature is different from other sciences, must be based on a monotheistic and revelatory view. Because the subject of the other three groups is the science of events and phenomena of the universe, but the subject of the humanities is man, who has a guiding role for other sciences. The Supreme Leader considers the humanities as the soul of society and all the knowledge and movements in a society as a body, which follow this spirit. And if the basis is not correct, it becomes the Western humanities, which is the basis of materialism; the basis of considering man as an animal and his irresponsibility towards God and not having a spiritual view to man and the world. (Supreme Leader 8/6/2009)

Therefore, based on religious-oriented rationality and reliable use of the complete and comprehensive teachings of the Holy Qur'an and the Ahl al-Bayt (AS) and coherent experience, the foundations and scientific issues such as economics, sociology, political science, psychology, etc. should be reworded. Otherwise we should accept the practical commitment to the infidel government. (Mirbagheri, 2010: 27)

Research Methods

The method of this research is documentary-analytical of the type of conceptual analysis which is purposeful based on the main question and purpose of the research. In this research, first, the concept of humanities, Qur'an -based sciences and educational centers is investigated. Then the role of training centers in the development of the Qur'an-based humanities, the tools, patterns, methods and mission of individuals, groups and officials for scientific - educational centers is reviewed and is finally summarized.

Research Background

Scientific-educational centers are among the influential sectors in education and as a container that has contents such as teacher, learner and content that all affect the process and output of education and learning. With the victory of the glorious Islamic Revolution of Iran, it was expected that in accordance with the slogans and demands of the people and the constitution of the country, which was based on the teachings of Thaqalayn, scientific-educational centers and content were produced, especially in universities and higher education centers based on the teachings of the Qur'an and 'Itrat. However, neither in the structure nor in the content, such a thing was not fully realized, nor despite the emphasis of Imam Khomeini and the Supreme Leader on the need to pay attention to the humanities based on Islamic culture and the Qur'an, no serious and practical action has been taken by the authorities. The elites should make an effort.

Also, Saeed Bahmani in his article "Qur'an-based Systematization (basic concepts, strategies and processes)" states that: In the last two decades after the revolution (1978) Iran has witnessed the use of four basic concepts of Islamization of sciences, Qur'an-based humanities, Qur'an-based systematization and Qur'an-based theorizing in the country's scientific literature. The application of the concept of Qur'anic systematization in the document of the Charter of Qur'anic Cultural Development of the country has to some extent encouraged the expansion of this concept. After that, the concept of Qur'an-based theorizing was introduced in the scientific community and some strategic documents. Because systematization depends on theorizing. The spread of these concepts is a sign of an uprising for a scientific revolution in the humanities. The problem of those who emphasize these concepts is that the sciences derived from the philosophy and theoretical foundations prevalent in the world cannot solve the problems of Islamic societies in order to achieve divine goals. Some elders, scientists and researchers at home and abroad have expressed or written theories about these concepts. The question is what is the meaning of these concepts, what are the strategies to achieve them, what are the proposed strategies and how are they implemented? These concepts are at a level of abstraction that can be considered as the scientific goals of the Islamic Revolution. The relationship between these general and specific concepts is absolute and takes precedence over each other, respectively. The article will express the four mentioned concepts, strategies and processes of their realization and show that systematization, production of Qur'an-based humanities and Islamization of sciences depend on Qur'an-based theorizing. In Iran, after nearly four decades of studying and processing the basic concepts, we came to the necessity of theorizing the Qur'an, while the martyr Seyyed Mohammad Baqir Sadr was a pioneer in this matter and from the very beginning he tried to theorize. This means that we have not used his scientific achievement and we are still in the pre-Sadr period.

Hossein Babaei Mojarad and Mohammad Abdul Hosseinzadeh in the article "Systematization of the Qur'an; what, why and how" examines that: Systematization in the language of custom and partly the people of science, the spiritual common for the four examples of the Systemology (in the field of creation), System-seeking (in the field of legislation), Systematization (in the field of credit) and systematization (in the objective field). Ahmad Akouchkian et al. in his article "The nature and structure of epistemology, the method of understanding the Qur'an-based humanities" states that: The ijthadi rationality of the Qur'an is an important pillar of religious rationality to create the foundation of thought and knowledge for thought, theory and discourse of contemporary (Iranian-Islamic) national development in the comprehensive humanities system. Thus, the main question on the horizon of the national system of science production, as well as the roadmap of the model of progress, is about the humanities of Qur'anic religion in terms of authenticity, as well as the efficiency and development authority of the Qur'an-based humanities.

Theoretical Foundations

1) Humanities

The humanities are sciences in which not only the world but also the material life, body, mind, inner life and mental states of man are studied (Mojtabawi, 1984: 10-63). In the past, human sciences were relatively synonymous with natural sciences and classified as practical wisdom. In Islamic knowledge, we face some sciences such as knowledge of soul, morality, and prudence, which can be regarded as human sciences. (A. Kuchakian, 2017: 42)

Ayatollah Jawādī considers the humanities as the methodical understanding of the realities, phenomena, behaviors and actions aimed at educating individual and social management of human. (Jawādī, 2014: 260-261).

2) Qur'an-based Knowledge

Qur'an-based Knowledge is a knowledge that is based on knowledge and teachings of the Qur'an. This basis should be considered in all sciences, but is more important in humanities than other sciences.

Imam Khomeini (RA), while dividing science from the point of view of purpose to two types of material and divine purpose, says: "If we don't have the Holy Qur'an, the the door of knowledge of God would be closed forever" (Ibid., 2014, 17: 433) The result is that if there is no Qur'an, the door to any knowledge is closed. Therefore, if the true science in Islamic thought is knowledge of God, the movement based on nature and in line with the goal of human creation, which leads him to perfection, must be based on the teachings of the Qur'an, and anything other than that will not be called science but a mirage or great obstacle. Because God said: "I created the jinn and humankind only that they might worship Me" (Zārīyāt: 56)¹, and it has been said that the meaning is "except for those who know" (Rāzī, 1408, 18: 115), meaning that the purpose of human creation is to achieve divine knowledge. And if one doesn't enter the divine knowledge through its door, which is the Qur'an, he is far from the purpose of creation.

But the main difficulty stems from the fact that the origin of the existing human sciences is the idea of a historical Christianity dispute with the original thought of Christianity. As Christianity went west, instead of making the West a Christian, was transformed into Western Christianity. The secular knowledge sees the world as a book that first and last parts have been lost, it has text, but it is empty of introduction and conclusion, its origin and destination is unknown and goes to nowhere.

¹. "و ما خلقت الجن و الانس الا ليعبدون" (ذاريات/٥٦)

But monotheistic knowledge is purposeful; it considers the world as a complete book and the human journey in the world based on the following verse: “Lo! we are Allah's and lo! unto Him we are returning” (Baqarah: 156)²

In monotheistic civilization, however, two material and spiritual dimensions of man are considered, so the material dimension of man, namely science, technology and progress, is in fact a tool for that text, which is the same Islamic-divine lifestyle and good life.

Therefore, if the prophets' invitation to monotheism and resurrection is mentioned in the Qur'an, their attention to human needs has also been raised, as He says: “And We taught him the art of making garments (of mail).” (Anbīyā': 80)³ and “And We made iron soft for him.” (Saba': 10)⁴

There is disagreement about the scope of Qur'an-based sciences. Some thinkers have considered the Qur'an-based sciences only in humanities and some beyond it. Ayatollah Jawādī Āmulī believes that if the interpretation of the word of God (in sciences such as interpretation and theology) gives us the Islamic science, The interpretation of God's action in reactions such as physics and chemistry is also considered Islamic science because science is one because science, if it is science, will never become non-Islamic. The science which pages the divine book, and unveils its mysteries, will inevitably be Islamic and religious. We never have non-Islamic physics and chemistry. Because knowledge is correct in the interpretation of creation and divine act, and the explanation of the work of god must be Islamic although the one who makes us know it does not understand this truth. "(Jawādī Āmulī, 2007: 140-144) Therefore, it should be understood as "Nature" for the Islamization of the universities texts and to replace it with "Creation" and God as a creator, who is the originator of the subject, is meant. Second: The interpretation of each part of creation must be considering the interpretation of the other component in order to be considered from the type of interpretation of creation to evolution, such as interpretation of compilation to compilation. Because every being is a verse, word and sign from the holy verses and man should consider science, origin and purpose for himself. He should not think that science is only the result of his personal efforts or the result of chance and coincidence and shouldn't put aside Qur'anic thinking and know that science is divine inspiration because it is science: “Teacheth man that which he knew not.” (‘Alaq: 5)⁵. And human work is to provide conditions and grounds for obtaining this education and impart, and therefore the highest knowledge is to be obtained directly from God, that is, the same divine knowledge; and the level of such science is much higher. ("Jawādī Āmulī, 2008: 137-145)

3) Reasons for the possibility of accessing Qur'an-based sciences (humanities and non-humanities)

Some believe that in Islam and the Qur'an, only issues related to human guidance are mentioned, and in contrast, some consider the Qur'an to include all the sciences needed by human beings, both material and spiritual. Some have taken the moderation path and according to “we should say principles and you should find details” believe that the generalities of all the sciences needed by human beings have been mentioned in Qur'an, but its details are sometimes mentioned in the words of the Infallibles as interpreters of the Qur'an or are obtained through ijtihad. (Mişbāh, 2011: 33-35) This is the correct view that has avoided extremism and has taken the path of moderation.

Some reasons for this view (believers in the comprehensiveness of the Qur'an) are:

3-1) Qur'anic verses: Like verse 89 of surah Naḥl, where the phrase "the whole thing" indicates that there are not only issues related to the origin and resurrection, morality, religious rules, sermons and stories, but also everything that is necessary for human beings exists in Qur'an.

². انا لله و انا اليه راجعون" (بقره/١٥٦)

³ "و علمناه صنعه لبوس" (انبیاء/٨٠)

⁴ "والنا له الحديد(سبا/١٠)

⁵ علم الانسان ما لم يعلم" (علق/٥).

3-2) Narrations indicating the universality of sciences in the Qur'an and in the presence of Infallible Imams (AS)

Imam Sajjad (AS), in addition to his prayers, has included the great teachings of Islam as well as scientific materials, one of which is the prayer 51 of *Ṣaḥīfah Sajjādiyyah* that speaks of the weight of heavens, earth, moon, and sun. (Hasani, 2013: 100) Imam Reza (AS) has also been quoted (Sadūq, 1417 AH: 97):

ان الله عزوجل لم يقبض نبيه (ص) حتى اكمل له الدين وانزل عليه القرآن فيه تبيان كل شئى بين فيه الحلال والحرام والحدود والاحكام و جميع ما يحتاج اليه الناس كملا"

3-3) The speech of the elders about the comprehensiveness of religious science and the compatibility of religious worldview with science

Imam Khomeini (RA) says in this regard: "Man is like a group that needs everything. Prophets have come to explain all the needs of man for him that if man acts according to it, he will achieve happiness." (Imam Khomeini, 2014, 4: 190) The supreme leader of the revolution also said: "The religious worldview that we take from the Qur'an, the image that we have from the creation and man and the supernatural and the monotheism and divine providence and destiny and judgment is compatible with science, so it produces and encourages science." Supreme Leader 26/9/2004)

3-4) Narrations expressing progress during the rule of Imam Mahdi (AS)

In general, these narrations indicate that at the time of the advent of Imam Mahdi (AS), firstly, all branches and different types of human knowledge will enjoy great growth and development. Second: This advanced knowledge is associated with infinite divine science and knowledge, and this growth can be explored in two components: One is in the worldly life that people will be more comfortable and prosperous. The other is that in the light of knowledge, wisdom and well-being, the life of the people becomes spiritual and moral. (Kargar, 2010: 368) Thirdly: the mosques and religious centers are symbols of progress in the reign of Imam Mahdi (AS). His luminous age is the era of human flourishing in industry, technology, civil and comprehensive development. Because "a righteous man as the caliph of God is responsible for making the earth prosperous": "He brought you forth from the earth and made it your habitation" (Hūd: 61)⁶. And a tremendous development will take place in industrial and technology progress." (Jawādī Āmulī, 2008: 266) The result is that the comprehensiveness and finality of Islam requires that any useful and beneficial science that is necessary and essential for the Islamic society be called religious science (based on the Qur'an and 'Itrat) and scientific and educational centers should be built according to it. On this basis, the book of God has the root of all sciences in general and not in detail, and it guides and encourages man. Its complete knowledge is with the infallible Imams (AS), some of which have been expressed to people in the form of interpretive and non-interpretive narrations. So the existence of books such as *Ṭib al-Nabī*, *Ṭib al-Ṣādiq* and *Ṭib al-Reza* (AS) in medicine and some non-medicine books are some examples of this. But about those other than the Infallible Imams, they can achieve some parts in terms of science, accuracy, and piety. So encouraging verses of the Qur'an and narratives like "The scientist is alive even though he is dead and the ignorant is dead even if he is in material life" (Rezvantaleb, 2009: 160). It has long urged Shia scholars to give their consent to the scientific interpretation of Qur'anic verses in words or in practice. Including Ibn Sina, Ghazali, Mulla Sadra, Ṭanṭāwī, Eskandari and the contemporaries are Ayatollah Taleghani, Mohammad Taghi Shariati and Paknejad. (Rezaei, 2008, 2: 193-201)

⁶. "هو انشاك من الارض واستعمركم فيها" (هود/٤١)

4) The role of scientific and educational centers in the development of (humanities) Qur'an-based sciences

Scientific and educational centers should be soothing and uplifting in all material and spiritual dimensions, and the result of all this should be a school that serves as a model for promoting Islamic culture in three categories of productivity, value added, which is the result of productivity and culture-building, development and progress should move on the basis of a monotheistic attitude which is the main goal and end and the focus of which is the divine man. As a result, scientific-educational schools, places and centers can be studied based on their mission, including the type of education, age of students, content, patterns and methods of education and the responsibility of individuals, groups and officials in different fields.

5) Types of scientific and educational centers and places

According to the school of revelation, the all world is school, and life is in fact the arena of human testing based on what he has learned: "Who hath created life and death that He may try you which of you is best in conduct." (Mulk: 2)⁷

The teaching done based on human nature, and its course is from the cradle to the grave. "اطلبوا العلم من المهد الى اللحد" (Fayd, 1406, 1: 126) Therefore, the audience and learners of educational periods and places in people's lives can start from the child and family and then kindergarten, preschool centers, primary school, high school, seminary or university, informal centers and educational institutions. Other educational facilities and capacities include cyberspace, radio and television, Friday prayers, mosques, holy shrines of the Infallibles (AS) and Imams, etc., each of which is suitable for various historical and religious occasions such as Arba'een, Hajj, I'tikāf and others benefit more capacity. In addition to billboards and whatever citizens see in their daily lives and on the streets, etc., they can also contribute to public education, which must be purposeful, coordinated, and integrated and there should be a significant relationship between them. In addition in terms of religious sources, the door and the wall of the world of creation is also a school for man (Rūm / 22-25) but passing the stages in a continuous and step by step way is one of the important things that is fully considered in the creative and legislative education of human beings. The child from embryonic age would gradually increase his learning. In legislation, education is considered a gradual and continuous thing to bring the learner to peace of mind: "(It is revealed) thus that We may strengthen thy heart therewith" (Furqān: 32)⁸. However, is the educational situation today is consistent with the state of regulation and development? Is human knowledge followed by the peace of mind? The answer is no. Because what causes the numerous and multifaceted scientific-educational centers and education in general cannot fulfill its mission well is the problem of breaking each stage from the stage before and after itself and breaking from the source of revelation and monopoly the attention to "Duration" that must be taken to eliminate it.

6) The course, history and role of scientific and educational centers

Educational and research centers have a special place in Islam because the Holy Qur'an has constantly spoken about the importance of science and the superiority of scientists, and has encouraged Muslims to learn science. The Holy Prophet (PBUH) then other infallible Imams (AS) paid attention to this issue in the first days of Bi'thah. And, especially during the time of Ṣādiqayn (AS), a university was established with about 4,000 students specializing in Qur'anic sciences, jurisprudence, principles and the issue of Imamate and leadership. (Asad Heydar, 1969, 3: 50) At the same time, Imam Ṣādiq (AS) was interested in experimental issues and specialized in various fields, including alchemy. Imam's lesson assembly was mostly held in the mosque and most of his students formed lesson circles there. (Ibn Khalkan, 1988, 1: 291) So mosques are the first human training centers (after the family).

⁷ "الذي خلق الموت والحياه ليبلوكم" (ملك/٢)

⁸ "كذلك لنثبت به فؤادك" (فرقان/ ٣٢)

7) Scientific-educational centers with European model

Surely it can be said that it is not known how Western culture would be without familiarity with Muslim studies in science of algebra and alchemy (Mojtahedi, 2000: 16) because Al-Azhar University as a large educational center began in the ninth century AD, while the establishment of the oldest Western universities dates back to the first decade of the thirteenth century (ibid.: 5) At some point, however, little knowledge was obtained by Iranian Muslims about the Western educational systems and some changes took place. During the Qajar period, old schools existed. New schools were built, and foreign innovations were carried out such as sending students abroad, creating missionary schools, teaching medical aids and establishing schools for religious minorities. In such a situation, the government was able to gradually bring the educational institutions (which until then were jointly run by the people and scholars away from the domination of the governments) to its sphere of power, and as a result problems arose, especially in the management of schools. (Velayati, 2013, 1:51) It was at this time that the first European-style school was established by Amir Kabir called Dar al-Funun or the same Polytechnic with various fields. Its language was French, and its management was completely dependent upon the government. (Velayati, 2013, 1:52) In the first and second Pahlavi eras, the educational system changed completely, including the content, professors, administrators, and the selection of students and educational goals in accordance with the culture and goals of colonialism. The result was that the change in the style of education and the structure of the schools from the native and religious state to the Western and Roman state gradually faded the bond between the seminary and the university as opposed to these two scientific institutions and secular knowledge replaced sciences based on revelatory attitudes. So, today, the scientific community of the country needs a renaissance and a return to the Islamic scientific view to be saved from the dependence and contribute to the role of educational centers in directing the society. And it requires a detailed review of all issues ranging from structure, training courses, selection system, and attracting professors, accepting students and employing graduates, the system of evaluation, etc. Otherwise, putting the Qur'an-based sciences in that will be putting a precious container in an unsuitable container.

8) Educational centers and content

For a long time, religious scholars did not consider not only the humanities, but also the experimental sciences as secular, and considered it necessary to Islamize the sciences (sciences based on the Qur'an and Sunnah) and considered learning them necessary. This attention was first mentioned in the last periods by Mohamed Naqib al-Abbas, one of the Malaysian pundits. But the theme of the Islamization of the new sciences has been raised by Abu al-Ala Maududi since the early twentieth century in 1930. He says: "Modernists know enough to add Islamic teachings to the list of courses. It is time for Muslims to get rid of the old system of education as well as from the new regime in a secular orientation and build a separate educational system for themselves, the nature of which is as new (Islamic) as possible. (Golshani, 1998: 145-146)

In general, it can be said that Islamic thinkers, especially the Shia, know the teaching of science in two ways:

- 1) Harmful or useless
- 2) Useful knowledge

They consider useful knowledge as religious aspect and addressed issues such as: 14-2-1) Preventing the influence of non-religious philosophies and materialistic insights

- 2-1) Belief in the direct connection between natural sciences and revelation and religious sciences
- 2-2) Reaching the interior through passing the appearance

2-3) Consciousness of all beings and allegorical treatment with the surrounding nature and its effect on science;

2-4) Lack of separation of experimental and religious sciences from each other

9) Educational centers and models

With the evolution of science and technology, new theories and approaches to science and methods of education have been proposed. Most education specialists emphasize the scientific method and attitude in the teaching-learning process instead of conveying scientific facts. From the Islamic point of view, education is not only constantly associated with education, but also education is prior to it (Baqarah: 129)⁹.

Scholars agree that educational psychologists can be linked to one of the two public camps of thought: Objectivism and Constructivism. Objectivism believes that there is no knowledge outside the learner. In the Constructivism approach, learning is an active process of perception resulting from experience and is very much influenced by previous knowledge. (Shabani, 2007: 35-38) Other studies show that in all of the teaching patterns they operate in one of the two methods: A.: Education from the whole to part B: Education from the part to the whole. In Qur'an-based teaching, the foundation is based on the inner consciousness of people that are instilled in their nature ('Alaq: 5)¹⁰. There are references to the education from part to whole such as the components of the world of creation, including ants, mosquitoes, etc. (Hajj / 73 and Naml / 18) and education from whole to part; that is, it is the combination of these two methods and the method of objectivism along with constructivism. This means that in order to understand the verses of the Qur'an and the signs of God in creation, both telescopic and microscopic views must be taken into account; of course, some experts in the field of education and training have proposed other indicators for optimal education, all of which are in accordance with the method of teaching science in the Holy Qur'an, such as:

1. The necessity of attracting the knowledge existed previously.
2. Acquisition of knowledge as a general package and not a scattered and fragmented set; the method of the Holy Qur'an is the same both in total and in the form of each surah.
3. The general and objective goals of education can be implemented; (Shabani, 2007: 36)
4. Comprehensive preparation by the teacher through reading a historical story or anecdote (Bruce et al., 2001: 58) which has a special place in the Holy Qur'an as "the best stories".
5. It is important to pay attention to the extraordinary impact of enhancing the spirit of cooperation among educators and learners (Bruce et al., 2014: 186) The same as some consider it as the breath of society (Aghazadeh, 2015, 73) And in Islam it is completely obvious in the form of training Ummah, ordering to good and prohibiting the evil, educational religious programs, avoiding self-centeredness and etc.
6. Strengthening learning; epistemologists believe that human beings have an internal decision-making system that controls their behavior. Strengthening reduces uncertainty through repetition of behavior, and gives man self-confidence. (Sayf, 1992: 211), which is also in the teachings of the Qur'an-based teachings and the educational method of the Qur'an.

10) Educational centers and documents

Passing the entrance exam to higher levels and obtaining a degree is one of the things that should be considered in the Qur'an-based teachings. From the perspective of the Qur'an, creation, death and life

⁹. "يزكهم ويعلمهم الكتاب" (بقره/ 129).
¹⁰. "علم الانسان مالم يعلم" (علق/ 5)

are for human testing (Mulk / 2). And after success in hard tests, the prophet Abraham was led to the position of Imamate. (Baqarah / 124) In the experience of Muslims, the graduates of Islamic schools also received degrees. The dissertations were called "Permission" or the same diploma. In permission the individual's talent and ingenuity, as well as his scientific travels and research knowledge, and the number of his auditions and readings were taken into consideration. (Velayati, 2010: 84-85) Therefore, providing a diploma with regard to all aspects of the individual is one of the important and necessary issues to improve the educational situation.

11) Centers and human resources

One of the important pillars of scientific and educational centers is human resources, including officials, managers and their professors, which should be considered at all levels of education, formal and informal. It is the beginning of all developments and originates from the University of Happiness and Cruelty of a Nation (Imam Khomeini, 2014, 8:64).

11-1) University providing community manpower

The university and its policies in order to achieve its goals and missions should be considered in several ways:

11-1-1) Policy-making and regulating the mission-oriented programs

Some of the things that should be considered in setting up programs are:

11-1-1-1) Coordinating and responding to the needs of society and the demands of the nation

11-1-1-2) Moving towards achieving the goals and mission of the University of Islamic style and revolution

11-1-1-3) Moving towards excellence, welfare, health and the realization of a good life in society

11-1-1-4) Transforming the university into an independent institution in the service of all-round independence of the country

11-1-1-5) Establishing a strong connection between universities and seminaries

11-1-2) Attracting manpower

In attracting and employing human resources in the university at all levels, including services, staff, administrators, professors and students, it is necessary to consider some indicators appropriate to its mission. This, however, is very important in admitting students and especially in attracting professors. So some independent professors and without dependence and attachment to strangers, believer in revolution, specialized and committed to the rules of Islam and hardworking and committed students must be attracted.

11-1-3) Resources and contents

In addition to the above, resources and contents must be provided appropriately. And since it was discussed earlier in the discussion of the knowledge of the Qur'an, it is avoided to mention it again.

11-2) Tips and requirements of university teaching methods

Earlier, some issues were raised about educational models, but the following should be considered about universities:

11-2-1) Reviewing and updating the existing educational methods

11-2-2) Utilizing the methods, evaluation system and scoring discussed in the teachings of the Qur'an and 'Itrat

11-2-3) Evolution in the method of education by using the successful educational methods and experiences of the past and today

11-2-4) Localization and adaptation of the mentioned cases based on the needs, ability and capacity of the audience

11-2-5) Coordination, continuity and integrity of education and non-interruption in it at different levels

11-2-6) Continuation of communication of graduates with educational and research centers in person or in absentia in order to exchange and complete and update information and provide mutual services.

Conclusion

Fourteen years after the victory of the Islamic Revolution and reaching perfection at the age of forty, at the beginning of the fifth decade, it is necessary to evaluate the past performance, review it and enter a new educational system, especially at high levels that took place respectively based on:

1-Development of education 2. Research 3. Movement towards technology development and entrepreneurship and 4. Innovation and creativity and as a result, the country won the first to tenth ranks in many fields of the world. But it is now time that in the beginning of the second step of the Revolution to act using the experience of the past four decades in order to implement a new military strategy based on the aims of the revolution and the same as the Islamic nature and its Qur'anic base.

And another renaissance and other cultural revolution should be created in the educational system in all the stages and forms of public, specialized, humanities based on Qur'an and 'Itrat. according to the importance of research centers as a set of managers and employees, teachers, students, educational content, procedures and programs of Islamic science from the beginning of so far, as well as the successful experience of the world, it should be noted that if such a step is not observed at present but the image of the future especially in the Mahdavi government indicates its complete realization.

Therefore, it is suggested:

1. Appropriate infrastructure should be provided through holding scientific-specialized meetings between scientific centers at the national level and the Islamic world.
2. The results of those meetings should be submitted in the form of documents to the competent authorities for approval.
3. A committee should be formed to evaluate the progress and its realization, until the goal is achieved.
4. Professional unions and associations should be formed with the presence of the seminary and university elites of the world with the aim of monitoring, pathology and providing the necessary solutions.
5. Necessary support should be provided by the authorities and those involved in related plans and researches and the establishment of Qur'an-based training centers.
6. Suitable arrangements for converting proposals into dominant discourse and general demands, especially among the elites.

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