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The Role of Functionality in Teaching Quranic Sciences in Higher Education: Proposed Scientific and Pedagogical Foundations

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ABSTRACT

The functional approach to teaching the sciences of the Qur'an means: assessing what must be taken into account when teaching the Qur'an-its history, recitation, and exegesis-to students according to their overall level of learning. The functional approach implementation in Quranic sciences instruction is based on a set of scientific principles with educational and pedagogical dimensions that must be taken into account. These principles ensure that the instruction is more effective and more likely to achieve its objectives for the learner.

Some of these principles are derived from the concept of science and its structure as it currently exists or as it should exist. The instructor proceeds from an understanding of the concept of science, its structural elements, an examination of the history of its formulation, its stages, the milestones of its development, and applying its classification criteria. This way learning is built on sound foundations, based on systematic organization, with elements appropriately interconnected, which facilitates the complete acquisition of knowledge and makes it easier to comprehend and master.

Other aspects are related to refining its scientific and educational objectives, considering its documentary, performative, and expository functions, grounding the process on its scientific and methodological characteristics.

Achieving all of this depends on the instructor's adherence to these principles and their implementation so that the desired outcomes and the intended benefits of learning would be achieved for the learner, particularly in higher education and at other educational levels in general.

Keywords: Qur'anic Studies, Functionality, Teaching, Objectives, Characteristics, Functions, The Concept of Knowledge and classification of its types

1. INTRODUCTION

The study of Islamic jurisprudence in higher education faces a number of academic and pedagogical challenges that have prevented its students from reaping the intended benefits or achieving the desired objectives. Indeed, these challenges might hinder the development of the necessary skills and the manifestation of the discipline's impact in their lives.

This necessitates a re-evaluation of the curricula and requires those involved in the field to review the programs based on precise scientific standards and clear pedagogical guidelines. The revised pedagogical guidelines should go beyond mere theoretical grounding to practical application and implementation.

The functional approach chosen as the subject of this article may be one of the most important approaches that can help overcome those challenges that, unfortunately, threaten its existence and continuity.

This paper is limited in scope to proposing a set of scientific and educational recommendations for teaching one of the Islamic sciences the science of the Qur'an at the higher education level. The researcher has not found any previous study that addresses or elaborates on its contents in the manner intended here. Very few articles are found concerning some of its theoretical aspects, which differ in subject matter and purpose.

This study is structured around the following questions: What is the concept of functionality in teaching the sciences of the Qur'an in higher education? And what are the foundations upon which this can be achieved? In answering these questions, I have relied on the analytical approach, supplemented by other scientific methods-each used appropriately-to achieve two fundamental objectives:

- Defining the concept of functionality and explaining how to apply it in the teaching of Quranic sciences
- Establishing scientific foundations with an educational approach derived from the concept, structure, characteristics, and functions of science, which will help ensure a rigorous teaching process.

This is divided into three sections: The first section examines the concept of functionality in the sciences of the Qur'an. The second section addresses the functional foundations for teaching the sciences of the Qur'an as they relate to the concept of knowledge and the classification of its types. The third section addresses the functional foundations for teaching these sciences in relation to their objectives, characteristics, and functions.

2. FUNCTIONALISM IN QURANIC STUDIES: A BRIEF STUDY OF THE CONCEPT

2.1 Functionalism: From a Linguistic Concept to an Educational Concept

The term (وظيفية) is derived linguistically from the trilateral root (وظف), which is used to mean "to allocate" something to a specific person at a specific time on a recurring basis. Ibn Fāris said: "The letters wāw, dhad, and fā' form a word that denotes the allocation of something. It is said: 'You have allocated for him,' when you have set aside for him a portion of sustenance or food at regular intervals"[1]. He added in Al-Mojmal: "'Al-wadhifa' is what is allotted each day in terms of food or sustenance." [2]

Al-Layth said: "The word 'wadhifa' refers to whatever is allotted to a thing each day whether sustenance, food, fodder, or drink and the plural terms for these are 'wadhaifāt' and 'wadhif." [3]This implies an element of obligation and conditionality. The author of *Al-Muhīt* said: "'Wadhaf' (وظف): The daily provision; the plural is 'wadhāif' (وظائف) and 'wadhaf' (وظف); also refers to a covenant or condition". [4]Ibn Manzur said: "To assign something to oneself and to employ it in a way that makes it obligatory upon oneself."[5]

[1] Ibn Fāris's "Mu'jam al-Maqā'is al-Lughawiyya", entry for "wadhaf," vol. 6, p. 122; see also Ibn Manzur's "Lisan al-'Arab", entry for "wadhaf," vol. 9, p. 358.

[2] Ibn Fāris's Mujmal al-Lugha, entry "Wazf," Vol. 2, p. 392.

[3] Tahdhib al-Lugha by al-Azhari, entry « Wadhafa », Vol. 14, p. 284

[4] Al-Muhit fi al-Lugha by al-Sahib ibn Abbad, Vol. 2, p. 392

[5] «Lisan al-Arab by Ibn Manzur, entry "Wadhafa," vol. 9, p. 358; see also "Taj al-'Arus" by al-Zubaydi, vol. 24, p. 46

The bottom line is that the concept of "functionality" encompasses two aspects:

The first is quantification: This refers to the amount which must be specified, the object being quantified must be identified, and the time of quantification must be known.

The second is obligation: it pertains to the person upon whom it is imposed. It is a duty they must fulfill and may not neglect. It pertains also to the person entitled to it as they benefit from it whenever they receive the corresponding consideration for which they are entitled to.

Thus, functionality is the quantification of something with a specific time frame for a specific person, accompanied by an obligation.

Since functionality in language is relative to the function itself, it means acting in a way that fulfills its conditions, and doing so is necessary in every context where it is required.

This means that whoever wishes to be functional in a given matter must assess it correctly; first in terms of the intended scope, second, in terms of timing. They must act accordingly whenever the conditions are met without delay, for this is akin to a covenant that may not be broken except on valid grounds.

Based on this, functionality in teaching a scientific discipline means that the instructor must make appropriate judgments in his or her lessons, taking into account the learner. The learner is the beneficiary of that discipline in terms of the type and nature of the subject, the appropriate amount of material to be covered, and the time required for the learner to achieve the intended goal of the entire instructional process. Meanwhile, the instructor should ensure adherence to the planned curriculum and may not fall short of it; otherwise, this would be detrimental to the learner, who would fail to acquire what they were supposed to learn even if it were only a part of it.

The essence of functionality in teaching a scientific discipline, as defined above and pursued with unwavering commitment, implies a set of conditions:

- Selecting the appropriate amount of knowledge to be conveyed by the instructor to the learner, according to the learner's needs and level of understanding. That amount of knowledge should consist of the subject's general principles, major requirements, and fundamental concepts. It may additionally include its objectives, nuances, and details; or something in between, neither falling entirely into the latter category nor remaining solely at the level of the former one. This is what specialists in the field of education refer to as "academic content."

- Taking into account the learner's age, nature, level, status in learning, and their progress and proficiency. One should select from the body of knowledge- including its levels, branches, and texts- what is appropriate for all of these factors and should not deviate from them. This is what educators refer to as taking into account the nature of the target group.

- Selecting the most appropriate teaching methods based on the learner's learning style and the nature of the subject matter. This would maximize the acquisition of knowledge, skills, values, and behaviors. Various resources and activities that facilitate this process should be utilized.

- The time allocated for learning must be commensurate with the subject matter or the educational objectives intended, given its essential importance in this regard. Under no circumstances should the allotted time be so limited that it fails to meet the need for adequate instruction and its necessary components, nor should it be so extensive that it is wasted on matters that yield neither academic benefit nor educational value.

- It is also appropriate to establish, in conjunction with the aforementioned criteria, suitable educational and learning objectives. They will guide those responsible for selecting the required amount of knowledge to be taught within the allotted learning time, for the specific target group of learners seeking to acquire it. In light of this, it is appropriate to assess their learning and determine the extent to which they have benefited from the knowledge and skills they have acquired.

All of this must be considered a prerequisite for the proper teaching of any scientific discipline. It is regarded as an absolute necessity rather than a matter of choice, for it is like a condition for the conditioned. The absence of this condition necessitates the absence of the conditioned, namely the soundness of the practice on the one hand, and the attainment of the learner's intended goal on the other. It is a contract between the teacher and the learner, the text of which-even if unwritten-includes the afore mentioned elements, which serve as its clauses. From these clauses of the contract arise the effect, which is the proof of its validity and the realization of its benefits, based on an evaluation that confirms its effectiveness.

These are the elements of the curriculum as understood by educators, and this is their didactic framework even if they do

not refer to it by this term. For those of sound judgment, what matters are the facts and meanings, not the words and numbers.

It is functional teaching that shapes the learner's well-rounded personality in its cognitive, skill-based, behavioral, and emotional dimensions. The learner graduates are equipped with the criteria of competence and merit in the field of study at their current level. Learners' aspirations are elevated to higher levels if they are at the beginner or intermediate stage, their aptitudes are solidified and their competencies are realized when they reach the advanced stage.

Having addressed what pertains to the conceptual aspect; further details on these elements will follow in the subsequent sections, God willing.

2.2 The Concept of the Sciences of the Qur'an and the Proposed Classification of These Sciences

2.2.1 The Concept of the Sciences of the Qur'an

When examining the concept of "Qur'anic sciences," the researcher observes that it was initially used to refer to everything based on the Qur'an, built upon it, or related to it in any way. The meaning includes anything that served the Qur'an, was indicated by the Qur'an, pointed to its rulings, or addressed any aspect of it. Even if this reference might rarely happen or was not in line with its original intent, as indicated by a number of texts from the Companions and the Successors though this is not the occasion to tackle these texts.

The term "Qur'anic studies" was then used up until the sixth century in senses close to the technical meaning by which it is known today though it lacked depth of meaning and comprehensiveness in its discussions. After this period, comprehensive works on the subject were written, such as "Al-Burhan" and those works that followed it. However, the concept was confined to the conventional approaches typical of such works until the 20th century, when it was first defined by al-Zarqani in "Manaḥil al-'Irfān". Others subsequently followed him with criticism, guidance, refinement, and editing.[6]

For the sake of brevity since the purpose of this paper is to build upon the given meaning rather than elaborate on it, as the subject is extensive, I will cite here a definition proposed in a previous scholarly paper, which states that the science of the Qur'an is: "Everything that serves the Qur'an in terms of its history, recitation, and exegesis in a comprehensive manner." [7]

By "that," we mean a relative pronoun indicating the generality of the concept encompassing all disciplines and fields of knowledge through which some aspect of service to the Qur'an is realized. As long as those disciplines are useful in fulfilling that service in a known manner that necessitates such service, it does not matter much whether they originate from the Qur'an, derived from elsewhere, or based on it or on something else.

As for our discussion regarding its history, interpretation, and exegesis: it is an exposition of the fundamental principles of this discipline. This moves beyond defining it in terms of its specific subjects, namely, the various branches and sciences, as many authors in this field have done. This selection, in which some are mentioned in the definition while the majority are omitted, is, on the one hand, an arbitrary decision and, on the other hand, fails to achieve a sufficiently exhaustive and exclusive definition.

Specifying the main categories of this comprehensive science, which encompasses its various branches and subcategories, helps ensure a sufficiently exhaustive enumeration of the elements of knowledge here so that none is omitted and nothing unrelated is included.

As for our statement "in general terms": it refers to the general aspects, fundamental truths and overarching principle of the categories and sciences falling under the pillars of this discipline. It does not include the exhaustive details and particulars derived from comprehensive analysis and induction because that is the subject matter of the individual disciplines within their respective fields. These individual disciplines were the subject of written works that covered their relevant passages from the Holy Qur'an.

2.3 The Complex Concept of Functionality in the Sciences of the Qur'an

Based on the detailed explanation of functionality and the sciences of the Qur'an provided above, it can be said that functionality in the teaching of the sciences of the Qur'an means: assessing what must be taken into account when

[6] See "The Epistemology of the Sciences of the Qur'an: Perspectives on Concept, Structure, Development, and Prospects," an article by the researcher included in the anthology "Studies in the Epistemology of the Sciences of Revelation", published by the Madad Center for Research and Studies in 2022.

[7] Qur'anic Studies: From Classification Issues to Conceptualization, a research paper published as part of the proceedings of the international symposium "Qur'anic Studies: Issues of Concept, Methodology, and Function," organized by the Dar al-Hadith al-Hasaniya Foundation in Rabat, Kingdom of Morocco, on 18–19 Sha'ban 1440 (April 24–25, 2019).

teaching what serves the Qur'an in terms of its history, recitation, and interpretation to students according to their overall level of learning.

When we say, "assessing what must be taken into account," we mean considering the criteria mentioned that must be taken into account in teaching the sciences of the Qur'an, which are:

- The specific amount of knowledge or the appropriate scientific content necessary to achieve its intended goals in general, and its educational objectives in particular.
- The specific amount of time allocated for learning, ensuring it is appropriate for the first factor, namely the content.
- Determining the appropriate method for teaching each element of the content related to the sciences of the Qur'an, taking into account the distinctions between historical, recitation-related, and exegetical aspects.
- Identifying the appropriate instructional materials for all of the above, ensuring their diversity and effectiveness in achieving the purposes for which they are used.

And when we say "what must be taken into account", we are emphasizing the element of obligation that constitutes the essence of functionality, and the concepts of covenant and conditionality inherent therein. This corresponds in educational literature to what is known as the "didactic contract"; whether it is explicitly stated in words, implied by context, or implicitly understood by the teacher but actually manifested in practice.

As for our statement: "In teaching what serves the Qur'an…", this is an explanation of the specific focus around which the entire matter revolves, or the general scholarly content indicated by the previous phrase regarding what is required under the mentioned conditions. The meaning is that anything that falls outside this scope, that is anything not pertaining to the sciences of the Qur'an, should not occupy the student's attention or waste their learning time on it. This would be considered unnecessary filler or an undesirable digression. Likewise, what is omitted when addressing the various branches of knowledge according to the general principle is a form of digression and must therefore be omitted.

As for our statement: "according to the student's level of learning", it refers to an explanation of a necessary condition for designing an educational curriculum for the sciences of the Qur'an, namely, that it should be suited to the nature of the target audience. If the content exceeds the student's capabilities, this will cause them to lose grasp of it and become weary of continuing. Conversely, if it falls short of his capabilities, they will become bored and turn away from completing it. Their learning time will be wasted on something that does not benefit him.

3. FUNCTIONAL FOUNDATIONS FOR TEACHING THE SCIENCES OF THE QUR'AN RELATED TO THE CONCEPT OF KNOWLEDGE AND THE CLASSIFICATION OF ITS TYPES

This section, along with the next, includes a set of scientific foundations with educational and pedagogical dimensions that should be taken into account and kept in mind when teaching the sciences of the Qur'an in theory. These principles fulfill the requirement of functionality or at least to some extent. They are, thereby, making the teaching process more coherent and better suited to achieving its objectives for the learner. I have drawn upon these principles through my modest involvement with this field, both in research and teaching.

Since the nature of this work does not allow for great detail, I will address the matter briefly. A brief reference may suffice instead of a lengthy explanation. The discerning reader will not need the former to understand the latter.

This section outlines some of those foundations drawn from the concept of science and its current structure or the structure it ought to have.

3.1 Understanding the Concept of Science and Its Constituent Elements

The previous section concluded that the concept of the sciences of the Qur'an is: "That which serves the Qur'an in terms of its history, recitation, and exegesis in a comprehensive manner."

This concept is a necessary framework for the instructor's work. He must not deviate from it to anything else lest he stray from the sciences of the Qur'an into other fields. To the extent that this concept is understood, the instructor fulfills the conditions for mastery in building a correct understanding of the discipline in the learners. It would enable them to recognize its boundaries, grasp its true nature, distinguish what belongs to it, and thus direct their attention solely toward it.

It is also important to understand the elements upon which this concept is based on namely:

- The Purposes of Knowledge: The concept specifies the general purpose of knowledge, which is to serve the

Qur'an in various ways, illustrating how each branch of Qur'anic knowledge fits within the definition of that branch. Thus, defining this purpose serves as a general criterion by which it is distinguished from other fields.

- The Pillars of Knowledge: These are defined as history, recitation, and exegesis. By establishing them as they are, the concept fulfills its function of delineating the scope of knowledge, gathering what rightfully belongs within it, and preventing what does not belong from infiltrating its domain or encroaching upon its foundations.

- The approach to studying each of the sciences of the Qur'an is to take a comprehensive view of its issues, foundations, conditions, and principles, along with what this entails in terms of a thorough and adequate understanding of the subject. This approach is better than a piecemeal approach that merely identifies and catalogs its occurrences in the Qur'an, or providing a detailed analysis of each one, since that is the domain of dedicated treatises or exegetical works written specifically to address the verses in question.

The instructor's thorough understanding of this concept, his grasp of its key elements- including its objectives, boundaries, and methodology- and his elaboration of all these aspects in his teaching, is of the utmost importance in constructing a true picture of the discipline. This enables students to fully comprehend that picture and to proceed beyond it to study the discipline's details with guidance and insight.

3.2 To examine the history of the discipline, its stages, and the milestones of its development.

The sciences of the Qur'an went through several stages before they reached their current state of near-perfection. These stages began with construction and foundation in the early centuries before the codification of these sciences and up to the period preceding al-Zarkashi's "Al-Burhan fi 'Ulum al-Qur'an" (The Proof in the Sciences of the Qur'an). It constituted the first stage followed by the stage of compilation and establishment of principles. The second stage extended from Al-Zarkashi to Ibn 'Aqila al-Maki, passing through the works of Al-Suyuti, particularly his "Al-Itqan". The predominant focus of this stage was on cataloging, compiling, and classifying most of the sciences of the Qur'an. The third stage, which spanned from the 13th century to the present day, was the stage of refinement and simplification. During this period, the majority of works were devoted to summarizing the subject matter of this science and making it accessible to students eager to master it. This was done either by condensing and refining the writings of earlier scholars, particularly the book "Al-Itqan", or by producing new works in easy-to-understand contemporary language, characterized by elegant composition and exquisite style.[8]

Throughout all of this, it is noticed that the developments that have taken place, the needs that have driven them, and how similar factors will continue to drive further development and renewal of this field of study in a manner that meets the ever-changing future needs. Such needs that scholars must consider and work to address.

Taking all of this into account will ensure that the instructor is fully aware of the nature of this discipline, how its structure has evolved, and what drove that evolution. This would enable the instructor to draw upon a solid foundation of knowledge and experience with its history, thereby making him or her capable of faithfully conveying it to the learner. The instructor would approach all of this with a firm and level-headed perspective, so that he or she would place each type in its proper context and interprets it correctly in terms of meaning and usage.

3.3 Implementing General and Specific Classification Guidelines

3.3.1 Classification Guidelines for the Sciences of the Qur'an

It is clear from the previous discussion of the sciences of the Qur'an that they are divided into three major branches: the branch of history, the branch of recitation and performance, and the branch of exegesis and interpretation. They are arranged in this order for clear scientific reasons and evident methodological requirements. Each subsequent branch builds upon and is grounded on the one preceding it. Thus, knowledge of the history of the Qur'an and related matters is a prerequisite for the learner before the need for rhetoric and exegesis arises. How to recite it is also presented first on the one hand because it pertains to the transmission of the Holy Qur'an to successive generations of Muslims, and on the other hand because it is related to history. Furthermore, since a number of the sciences of the Qur'an are related to history and recitation depend on it for their explanation and interpretation, their presentation in this work took precedence over other topics.

[8] For further details, see the academic paper: "The Sciences of the Qur'an: From Classification Issues to Conceptual Formulation," a research paper published as part of the proceedings of the international symposium: "The Sciences of the Qur'an: Issues of Concept, Methodology, and Function," organized by the Dar al-Hadith al-Hasaniya Foundation in Rabat, Kingdom of Morocco, on 18–19 Sha'ban 1440 (April 24–25, 2019).

Accordingly, among the most important principles governing the core disciplines of Qur'anic studies are their comprehensiveness in covering all that is essential to serving the Holy Qur'an. Their integration in this regard, and their mutual compatibility leads to its respective field.

As for the various branches of Qur'anic studies that fall under these categories, it can be said that certain guidelines must be observed in their development, the most important of which are as follows:

- **Hierarchy: This refers to the following:**

- Giving priority to what deserves priority due to scientific, methodological, or historical considerations, and deferring what should be deferred, such as giving priority to matters related to the compilation of the Qur'an over those related to counting for example.

- Prioritizing what is fundamental over what is secondary, such as giving precedence to the meaning of the seven Ahruf (the seven modes of recitation) over the various recitations.

- Prioritizing what is general over what is specific, such as giving precedence to the compilation of the Qur'an over the order of the verses.

- **Classification: This is divided into two sections:**

General: This refers to the classification of types within the taxonomic group to which they belong. Each type should be placed under its proper category in a manner that is neither deficient nor open to criticism. This, of course, applies to the majority of types and scientific disciplines, as there may be some dispute regarding their classification within that taxonomic group.

Specific: This refers to the arrangement of one type after another due to the existence of appropriate relationships between them, including:

Dependence: The second's dependence on the first.

Dependency: Knowledge of the second being contingent upon knowledge of the first.

Derivation: The second being founded upon the first and branching off from it.

- **The subsequent type is derived from the preceding one:**

This means that the subsequent type, whether it belongs to the same category or to a different one, is derived from the preceding category in that respect if knowledge of it is entirely dependent on the preceding category in any way.

- **Determining the classification of a disputed item:**

By applying the principle of preponderance, it is advisable to select the most appropriate category for a type that could fall under more than one category because the categories are in dispute over it. It is then attributed to the category with the stronger scientific basis for its inclusion, or to the one with the greater methodological significance. Upon reaching the category with which it is in dispute, it is referred to that category in the context where it is most appropriate. It is acceptable If some additional detail is required to suit the second category.

3.3.2 The Importance of Applying These Guidelines in Teaching

These guidelines for classifying the sciences of the Qur'an, which Allah, the Exalted, has made possible for us to benefit from and explain, should have a clear impact on how the teacher practices this science. This is how the knowledge acquired by the student is built on precision, based on systematic organization with elements that are appropriately interconnected with each part building upon the next and leading to the next. This is what facilitates learning, makes comprehension easier and enables mastery of the subject.

Failure to apply this approach in teaching will make it impossible to grasp the vast body of knowledge. Anyone who has delved deeply into the sciences of the Qur'an knows how diverse, extensive, and rich they are. if the teacher and the student find no way to master and consolidate all of this, how can the former achieve proficiency, and the latter attain a thorough understanding?

4. FUNCTIONAL FOUNDATIONS FOR TEACHING THE SCIENCES OF THE QUR'AN RELATED TO THEIR OBJECTIVES, CHARACTERISTICS, AND FUNCTIONS

4.1 Examining the Objectives.

The objectives are divided into two categories based on the sciences and their learners:

Scholarly Objectives: These are the overarching aims and

goals for which the sciences were established and codified. In order to study these sciences, the books that were authored included the general functions that the sciences fulfill and ultimately achieve.

This type of objective in the sciences of the Qur'an will be discussed in detail when addressing their functions in the second section of this chapter.

Educational Objectives: These are the expected outcomes and benefits of teaching a particular science, as well as the anticipated gains for the learners studying it. Therefore, it is essential in this type of objective to take into account the target audience, their levels, and their diversity, which is not required in the first type.

Educational objectives are defined by experts in educational science as: "a precisely defined outcome that an individual must achieve within the context of a pedagogical situation or during the completion of a curriculum,". [9]Educational objectives should "reflect the teacher's pedagogical objectives in relation to the content and skills to be developed and the adopted strategy".[10]

These objectives must be derived from the nature of the general objectives of the subject being taught. They must be sufficiently precise, clear, appropriate to the nature and needs of the target group and take into account the time allotted for teaching and learning as well as the pace at which the group learns.

The instructional objectives for Quranic studies can be divided into three categories:

4.1.1 Cognitive Objectives

These comprise the totality of concepts, issues, characteristics, guidelines, conditions, and general topics related to the sciences of the Qur'an, which the student should acquire, comprehend, and be able to apply. These general topics might include the areas of history, recitation, or exegesis through documentation, reading, and deduction. These objectives are distributed across each of the sciences of the Qur'an in a manner appropriate to the scientific knowledge they encompass, and in a way that suits the learner's needs, nature, and the contemporary context.

These objectives include comprehension and understanding, memorization and recall, mastery, and achievement.

4.1.2 Skill-Based Objectives

These are "objectives that guide the curriculum and enable students to benefit from their education, such as acquiring the ability to analyze and apply concepts or other elements of the scientific method."

They target cognitive levels and intellectual stages different from those targeted by knowledge-based objectives. One of their characteristics is that they grow and develop through repetition, training, and practice. They do not rely merely through comprehension and memorization until the learner achieves the intended mastery of these skills. Ibn Khaldun said: "Skills are acquired only through the repetition of actions, because the action occurs first and imparts a quality to the self. When the action is repeated, it becomes a state. A state is a quality that is not yet firmly established. When repetition increases, it becomes a skill, that is a firmly established quality."

The skill-based objectives of the sciences of the Qur'an are derived from all of the above, particularly from the methodological characteristics, which instill in the student the ability to interpret, explain, critique, evaluate, synthesize, deduce, induct, apply, and utilize.

4.1.3 Behavioral Objectives:

These are objectives that assess the extent to which the knowledge acquired by a student of this science is reflected in his behavior, morals, and actions. The purpose is not merely entertainment, intellectual stimulation, the exploration of ideas, or the broadening of horizons but rather beyond that. It is to cultivate those virtues and embody those meanings to such an extent that the one who undertakes the study of the sciences of the Qur'an becomes deeply attached to it (i.e., the Qur'an), devoting himself entirely to it. Only then he may be elevated to the ranks of the People of the Qur'an, who are the People of God and His chosen ones, and become a servant by nature, godly in deed and by instinct: "But be godly by virtue of what you have learned from the Book and what you have studied."

In summary: Teaching the sciences of the Qur'an based on these scientific and educational principles derived from the criteria for its classification and other factors that time did not permit me to elaborate on (i.e., teaching methods, instructional materials, and assessment), can contribute to the development of the pedagogical aspect of this discipline at the university and at various levels of education. This is achieved by

[9] Al-Manhal al-Tarbawi by Abd al-Karim Gharib, Vol. 2, p. 665.

[10] Dictionary of Educational Sciences, by Abd al-Karim Gharib and Abd al-Latif al-Farabi, Educational Sciences Series, p. 238.

structuring its scientific content around appropriate cognitive, skill-based, and behavioral learning objectives, in a manner suited to the target audience, its needs, capabilities, and the timing of its education. Meanwhile the instructor needs to seek the most effective teaching methods that take into account the nature of this discipline, the educational resources appropriate for it and its students, and diverse assessment methods derived from all of this.

This work can also serve as a preliminary introduction to the development of an educational curriculum with its pedagogical specifications, guidelines, and requirements, tailored to each appropriate level of university education.

4.2 Understanding the Functions of Knowledge.

Every branch of knowledge has functions and objectives that scholars seek to achieve and attain, whether they are authors or teachers. Paying attention to these functions and drawing attention to them is, therefore, essential. Al-Juwaini said: "It is incumbent upon everyone who wishes to delve into a branch of knowledge to understand its purpose."

Understanding these functions and identifying these objectives enables those who are interested in these sciences to distinguish between what constitutes the core of the discipline and what does not. This way they may focus first on the former and give the latter its proper place.

4.2.1 The Documentary Function

God Almighty has guaranteed the preservation of His Book (the Qur'an), as stated in His words: "Indeed, it is We who sent down the Qur'an [the message], and indeed, we will be its guardian". Among the most important means by which this has been achieved are the books written by scholars in various fields of knowledge that demonstrate the authenticity of the Qur'anic text and confirm its authenticity in a manner that leaves no room for doubt. These books covered knowledge in terms of the preservation of its wording exactly as Allah revealed it to His Messenger, the accuracy of its recitation, the preservation of its rulings and their continued validity. They further included the events of its revelation, their locations, their reasons, and their settings, and the writing and spelling of its words.

Later, all of this was compiled in books on the sciences of the Qur'an, organized into categories and disciplines known as the "sciences of the Qur'an," following a specific methodology.

Consequently, demonstrating that authenticity and confirming the reliability of those aspects became a major objective of this discipline and an essential function of it. Most of these books are related primarily to the historical aspects of the sciences of the Qur'an, since they rely predominantly on oral transmission and narration. This necessitates verification in the chain of transmission, integrity in transmission and recitation, leaving no room for speculation or personal opinion.

4.2.2 The Performance Function

What is meant by "performance" here are those aspects of the sciences of the Qur'an that pertain to the recitation of the Qur'anic text, specifically, how it is recited in terms of sound and form. Each variant attributed to the source from whom it was transmitted in general terms in a manner appropriate to this field of study and the methodology of its composition, rather than in detail as is the case with works specifically devoted to the science of recitation.

It is clear that what fulfills this function among the functions of the sciences of the Qur'an is that which relates to the "performance" aspect. Performance is, therefore, the second of the two pillars of this science, as we have concluded from its aforementioned definition.

4.2.3 The Exegetical Function

The exegesis and interpretation of the Qur'an constitute a major pillar of the sciences of the Qur'an. Indeed, it may be the greatest of them given its importance, benefit, and impact.

The various branches of the sciences of the Qur'an have incorporated the methodological tools and scholarly disciplines that aid in understanding the Qur'anic meaning and discerning divine guidance. In fact, it can be said that the function of exegesis inherently encompasses the other functions. Each of the sciences it encompasses contains elements that fulfill its purpose and clarify its function, albeit to varying degrees.

It is indisputably known that interpretation encompasses all sciences, and its stature is comprehended only by those who have mastered it and surpassed the level of mere students. They should be taking full command of it and firmly establishing its principles within themselves. It is said that one who undertakes this task has mastered sufficient talents and fulfilled the necessary conditions. Ample evidence of this is found in the words of Ibn Juzai in the introduction to "Al-Taysir": "Know that discussing the Qur'an requires knowledge of twelve branches of science: exegesis, recitations, legal rulings, abrogation, hadith, narratives, Sufism, the principles of religion, the principles of jurisprudence, linguistics, grammar, and rhetoric". Ibn 'Atiyyah said in "Al-Muharrar al-Wajiz": "The Book of Allah

can only be interpreted by drawing upon all the sciences contained therein."

The sciences of the Qur'an have encompassed every aspect of this and enumerated the various facets of its functions. This confirms that their primary function and ultimate purpose is to elucidate its meanings and to ascertain the principles it contains.

4.3 Grounding in the Characteristics of Science

What is meant by "characteristics" here are the distinctive features of science that are evident in it and influence its structure. They are divided into two categories: scientific characteristics and methodological characteristics.

4.3.1 The Scientific Characteristics of the Sciences of the Qur'an

Scientific characteristics are what distinguish a discipline in terms of its subjects and issues as well as the knowledge that constitutes its structure. In the case of the sciences of the Qur'an, these characteristics are related to the features of the disciplines, their types, and their fields of study. They are equally connected to the subject that constitutes them, namely, the Holy Qur'an. This connection comprises how the sciences of Qur'an are structured, the factors influencing them, the sources from which they are derived and the boundaries that define them. Other factors that give this science a distinct character that sets it apart from other sciences and makes it superior to them are observed.

On the one hand, these are comprehensive characteristics, because they represent the entirety of the sciences of the Qur'an and embody its substance and harmony, ensuring the internal coherence of those sciences with one another. On the other hand, they serve as a limiting factor, as they represent the general criteria by which certain disciplines are included in the sphere of Qur'anic sciences while others are excluded. They function as the governing standard and the law that determines whether a given discipline is included in the system of Qur'anic sciences or not.

It can be said that among the most important distinguishing characteristics of the sciences of the Qur'an-in addition to its aforementioned functions, classification criteria, and stages of development are the following:

- **The Diversity of Topics**

Reference to diversity of topics was clearly made in the classification. Al-Zarqani said: "This science is called 'the sciences of the Qur'an' in the plural rather than the singular to indicate that it is a synthesis of diverse sciences." Al-Wahidi said: "The sciences of the Qur'an are abundant, and their types are numerous beyond count; no description can do them justice, even if it were exhaustive, and no explanation can fully encompass them, even if it were comprehensive."

This diversity highlights the functions and objectives it fulfills as well as the benefits and advantages it provides to those who study the Qur'an.

This serves as a reminder to instructors of this subject. They must possess sufficient knowledge and expertise to lighten the burden and ease the difficulty for learners by using an appropriate approach that makes the subject more accessible and understandable.

- **Expanding the Scope of Derivation**

Islamic sciences serve the Holy Qur'an to varying degrees. Some relate to it insofar as it is an Arabic text, and others relate to it insofar as it is a religious text. The former category includes Arabic studies of all kinds, while the latter includes religious sciences of all kinds. Allal al-Fasi said: "The sciences of the Qur'an are, then, Arabic religious disciplines derived from the religious and Arabic sciences."

This requires fostering an encyclopedic mindset in the student and opening the door for him to access all branches of Islamic studies. That is how he may benefit from them and refer to them. The aim is to enable him to acquire the ability to examine the topics of Qur'anic studies, to apply and utilize them effectively when necessary.

- **The Macro Aspect**

As previously stated in the proposed concept of the sciences of the Qur'an, these sciences serve the Qur'an as a whole, which is a necessary methodological and scientific prerequisite. This is because the intention is not to exhaustively examine the micro aspects or trace the branches and details falling under each category or science of these disciplines. There are exegetical works dedicated to the micro aspects and details in their respective passages of the Qur'an. The aim is, rather, to address the general research and overarching issues within all of this. al-Zarkashi's statement was brilliant in "Al-Burhan": "Know that there is no branch of these disciplines that, a person, would make the person spend his entire life on it and still fail to master it in case they seek to explore it thoroughly. Yet, we have limited ourselves, for each branch, to its fundamentals and a brief overview of some of its chapters.

- **Renewal**

It is well known that the Qur'an is a renewing miracle. It neither wears out nor loses its vitality despite repeated recitation. Its wonders are endless, and its prophecies never cease. This unique nature of the Qur'anic text necessitates constant reflection upon it and continuous contemplation of its implications and meanings. This is what ensures the renewal of the knowledge it contains and our continued ability to keep pace with it, for it is "a structure that is not closed in on itself and is open to additions and expansions."

This indicates that the fields of Qur'anic scholarship continue to grow. Later scholars build upon the achievements of their predecessors and make up for what they have missed as is the case with all fields of knowledge. Al-Suyuti said: "though the sciences are numerous, their scope is an unfathomable ocean, and their limit is a towering peak whose summit cannot be reached. For this reason, one scholar after another opens doors that were not explored by those who came before" . The sciences of the Qur'an, which pertain to the greatest of all speech in many respects and aspects, are broader than all fields of knowledge.

Renewal here does not mean dismantling what already exists, but rather reviewing it and building upon it in a way that respects its structure and fulfills its purpose and function. It is renewal through reconstruction and expansion, carried out with precision and a clear sense of belonging.

- **Unity**

This is a defining characteristic of the previous traits. Although the disciplines of Qur'anic studies are numerous, ever-evolving, and draw from a wide range of fields, they are unified among themselves. They work in unity to fulfill the function for which they were established: serving the Qur'an in its various aspects. Professor Ajana said: "The characteristic of unity in the structure of the sciences of the Qur'an causes this approach to coalesce around the text, making the text the focal point from which it proceeds and to which it returns."

In summary, these characteristics are considered the foundations upon which the science of the Qur'an was established. The science of the Qur'an serves the Qur'an and reveals its truth. The science of the Qur'an makes the Qur'an known and highlights its status. These characteristics have made this science structurally coherent, adaptable to new developments in the service of the Qur'an, responsive to its nature, and open to other disciplines. The science of Qur'an embraces all that meets its criteria, rejecting what does not serve its purpose, and forming a theoretical framework of the utmost precision and harmony.

Basing instruction on this curriculum is essential for the purpose of conveying the true nature of that structure to the learner as it is. This curriculum is based on equipping the learner with the awareness needed to fully grasp and comprehend it as well as the mental clarity required to apply and put it into practice.

4.3.2 The Methodological Characteristics of the Sciences of the Qur'an

The term "methodological characteristics of the sciences of the Qur'an" refers to the methodologies upon which their study is based and upon which their structure and composition are founded. "They are the internal and external logic that govern its scientific substance, and the structural framework that shapes its conceptual and empirical form as they are found in the disciplines of Hadith, the Principles of Religion, the Principles of Jurisprudence. These disciplines constitute parts of the science upon which it is built and are explicit pillars thereof."

Although scholars in various fields of Islamic studies do not explicitly state these methodologies except in scattered references throughout their works. Upon reflection, their impact becomes apparent to the reader and their true nature is revealed.

Given that the science of Qur'anic studies is distinguished by the breadth of its sources, the diversity and multiplicity of its categories and its constant renewal, a multitude and diversity of these methodologies within it are observed. Among these, we mention the following:

The inductive method: This method is based on tracing and investigating branches and particulars in order to establish rules and general principles, or "judging the whole based on its presence in most of its particulars". This approach is widely employed by scholars of the Qur'an, including their examination of recitations, reciters, and Ahruf. It is also employed in their investigation of the revelation of the Qur'an, its stages, locations, causes, times, and manner as well as its abrogating and abrogated verses. Scholars of the Qur'ran, additionally, use it in their study of its compilation, arrangement, transcription, and standardization, along with the principles of its exegesis and the rules of its eloquence.

The Deductive Approach: Among the statements regarding its meaning is that of al-Sam'ani: "Deduction is the extraction of knowledge" through a keen intellect and a sharp mind . Some branches of Qur'anic studies are fundamentally based on

deduction while others draw upon it to a greater or lesser extent, each according to its nature.

Examples of the first type include the nature of the Qur'an, its divisions, its contexts, its ambiguous verses, its apparent differences and the contradictions within it.

Examples of the second type include the criteria distinguishing Meccan and Medinan revelations, the forms of the reasons for revelation, and the rulings of the Qur'an.

The Analytical Approach: This approach is based on the study of various scientific issues through deconstruction, synthesis, or evaluation. If the issue is a closed system derived from Islamic heritage or contemporary Islamic thought, the analytical approach deconstructs it and traces its elements back to their origins. However, if the issue consists of disparate elements, the approach examines its nature and functions to construct a theory, principles, or specific rules from them. This approach encompasses three processes: interpretation (analysis), criticism (evaluation), and deduction (synthesis.)

The scholars have relied heavily on this methodology, its foundations and components in establishing the sciences of the Qur'an, developing each one individually, and structuring all of them. Although the elements may appear scattered—as is the case with many topics in the sciences of the Qur'an that were systematized only after their study and the identification of their functions within a comprehensive body of knowledge that establishes their principles and conditions—an examination of any single science of the Qur'an suffices to illustrate this point.

The connection between this methodology and its predecessor is clear: the deductive methodology is based on analysis, and the analytical methodology consists of three steps, one of which is deduction.

The Historical Approach: This approach is based on "an attempt to reconstruct past events in a rational, reflective manner, through a purely mental reconstruction of the course of events". The purpose of this reconstruction is to study events in relation to people and ideas in a general or specific time period, whether or not their development is observed. The former is called developmental historical study, and the latter is called static historical study.

This approach, in both its forms, has clearly been applied to every branch of the sciences of the Qur'an that involves historical elements and the relationship to time. This has particularly been discussed earlier in the concept of the sciences of the Qur'an regarding the "historical axis" and its various aspects.

It can be said with confidence that scholars of the Qur'an were the first to apply this approach with remarkable distinction. Subhi al-Saleh stated: "This is because their method, from a historical perspective, is unmatched in accuracy, depth, and integrity; however, the historical approach has dominated their research."

The proof of this is that they have achieved, in their depiction of the aspects of the Qur'an they have researched, a level of detail that defies description; so much so that anyone who reads their books feels as though they are seeing it with their own eyes and witnessing it firsthand. Nothing escapes their notice no matter how subtle, and nothing of its reality eludes their understanding.

Noticing these characteristics, drawing attention to them, and acting accordingly enables the teacher to follow the path of success, and ensures that teaching is effective and achieves its intended results.

This is achieved by building the necessary competencies in the learner and stimulating their latent abilities in accordance with those curricula and as dictated by their nature and requirements. Since the instructor has a direct relationship with his students and has a clear view of their learning progress, he must nurture their abilities and develop their potential. The focus should be on interpretation, reasoning, deduction, synthesis, observation, precision and other such skills and competencies included in these curricula. The purpose is to make them capable of acquiring and understanding the sciences of the Qur'an, well-grounded in its study and research, thereby cementing its knowledge within them and mastering its principles.

CONCLUSION

This study concluded that functionality in teaching the sciences of the Qur'an involves assessing what must be taken into account when teaching aspects of the Qur'an—its history, recitation, and exegesis to students according to their overall level of learning. Its implementation in Quranic sciences instruction is based on a set of scientific principles with educational and pedagogical dimensions that must be taken into account and kept in mind, as these ensure that such instruction is more coherent and better able to achieve its objectives for the learner.

Some of these are derived from the concept of science itself and its structure as it currently exists or as it should exist—whereby the teacher proceeds from an understanding of the concept of science and its structural elements, and an

examination of the history of its formulation, its stages, and the milestones of its development. Applying its classification criteria, the student's learning is built on sound foundations, based on systematic organization, with elements appropriately interconnected. This facilitates the student's full mastery of the subject and makes it easier to comprehend and take control of it.

Other aspects relate to refining its scientific and educational objectives, considering its documentary, performative, and expository functions, and building upon its scientific and methodological characteristics.

Achieving all of this depends on the instructor's adherence to and implementation of these principles, so that the desired outcomes of learning and its intended benefits for the learner may be realized, particularly in higher education, and at other educational levels in general.

Success comes from Allah alone, and praise be to Allah, Lord of the Worlds.

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