

Article

Human knowledge and the derivation of universal laws from Quranic revelation

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CITATION

Elouazzani L, Agli M, Choubed N. (2024). Human knowledge and the derivation of universal laws from Quranic revelation. *Journal of Infrastructure, Policy and Development*. 8(14): 9731. <https://doi.org/10.24294/jipd9731>

ARTICLE INFO

Received: 17 September 2024
Accepted: 5 November 2024
Available online: 20 November 2024

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Abstract: This article explores how the Quran provides a framework for deriving universal laws that guide human knowledge, behavior, and societal norms. It begins by raising three key questions: How does the Quran guide humans in deriving universal laws from revelation and the universe? What role does deduction play in understanding human behavior and societal norms as presented in the Quran? What are the differences between the “Sunnah of Allah”, the “Sunnah of the Messengers”, and the “Sunnah of past nations” in shaping human understanding of divine laws? The article explains that the Quran encourages humans to reflect on natural phenomena and human history to extract divine laws that govern the universe and human interactions. Through contemplation and deductive reasoning, individuals can derive legal rulings and societal norms from the Quranic text. Deduction, as explained by scholars like Ibn Manzur, involves extracting meanings from texts using reasoning and understanding, and it is considered a key method for understanding divine laws.

Keywords: Qur'anic studies; Sunnah; deductive reasoning; human knowledge; universal laws
revelation

1. Introduction

This article seeks to explore how the Quran provides a framework for deriving universal laws that guide human knowledge, behavior, and societal norms. By examining the Quranic perspective, the study aims to highlight the interconnectedness between divine revelation, reason, and the natural world. It also delves into the role of human contemplation in understanding the consistent divine principles that govern both the universe and human interactions. The research addresses the Quran’s encouragement to reflect on natural phenomena and human history, emphasizing the importance of this reflection in shaping legal rulings, societal norms, and human behavior.

Importance of the research: The significance of this study lies in its examination of how the Quran integrates human reason with revelation to derive universal laws. In a time when many societies face challenges in aligning moral values with evolving societal norms, the Quranic framework provides an essential guide for understanding consistent, timeless principles. By studying the Quran’s approach to deduction and contemplation, this research offers insights into how Islamic thought harmonizes knowledge from revelation and natural observation, encouraging a deeper engagement with the world. Furthermore, the study sheds light on the Quran’s emphasis on historical precedents, offering lessons for contemporary human conduct and societal development.

Research problem: The key issue this article addresses is the underexplored connection between Quranic guidance and the process of deriving universal laws through human reasoning. Specifically, the research raises three fundamental questions:

- 1) How does the Quran guide humans in deriving universal laws from revelation and the universe?
- 2) What role does deduction play in understanding human behavior and societal norms as presented in the Quran?
- 3) What are the differences between the “Sunnah of Allah,” the “Sunnah of the Messengers”, and the “Sunnah of past nations”, and how do they shape human understanding of divine laws?

These questions are essential for understanding how the Quran encourages humans to engage with their environment, history, and moral challenges in a manner that reflects divine wisdom. The lack of clarity on these concepts can lead to misinterpretation or underutilization of the Quran’s teachings on deduction, human behavior, and the formation of societal norms.

Research objectives: The primary objective of this research is to:

- Analyze the Quranic framework for deriving universal laws that apply to human knowledge, societal norms, and behavior.
- Examine the concept of deduction in the Quran and its role in shaping Islamic jurisprudence and ethical standards.
- Explore the distinction between different types of "Sunnah" mentioned in the Quran, namely the Sunnah of Allah (divine laws), the Sunnah of the Messengers (prophetic guidance), and the Sunnah of past nations (historical precedents).
- Highlight the Quranic encouragement for humans to reflect on historical events and natural phenomena, and how this reflection contributes to the development of moral and societal laws.

The research is divided into three sections that deal with human knowledge and the study of revelation, the relationship between the verses of revelation and cosmic signs, and the interpretation of symbols in the Qur’an. focusing on the following sections.

1.1. The deductive method and universal laws from the Quran

1.1.1. Deductive method in deriving universal laws from the Quran

This section focuses on how the Quran guides humans in deducing universal laws through contemplation of both divine revelation and the natural world. It delves into the methods of deduction from Quranic verses and explores how these laws apply to natural phenomena, human behavior, and societal norms. It also discusses the significance of reflection and reason in Islamic thought and the integration of human reasoning with divine revelation to form a comprehensive understanding of divine principles. Key points:

- The method of deduction from Quranic verses.
- Reflection on natural phenomena to extract divine laws.
- Understanding human behavior and societal norms through deductive reasoning.

1.1.2. Axis 2: The Concept of “Sunnah” and its role in human knowledge

This section examines the concept of “Sunnah” as it appears in the Quran and its contribution to human knowledge. It identifies the different types of Sunnah—Sunnah of Allah, Sunnah of the Messengers, and Sunnah of past nations—and explains their significance in understanding divine laws. The discussion also highlights the deductive principles derived from these Sunnahs, which are applied to historical, societal, and cosmic phenomena, helping humanity comprehend the laws governing civilizations and societal changes. Key points:

- The meaning of Sunnah in the Quran.
- The distinction between Sunnah of Allah, Messengers, and past nations.
- The role of Sunnah in shaping human understanding of divine laws and societal norms.

The article, it clearly separates the exploration of deductive methods from the specific discussion of Sunnah and its role in knowledge and human understanding.

2. Section 1: Human knowledge and derivation of universal laws from the verses of the noble Quran

The Holy Quran serves as a fundamental reference for understanding universal and human laws, as it addresses texts that call for reflection and contemplation on the universe and human life. This section is linked to guiding humans in deriving divine laws that govern existence and human relationships by deeply analyzing Quranic texts.

The main problem is to establish a coherent methodological approach that allows for a deeper understanding of the Qur'an's guidance on knowledge acquisition. This includes reconciling human intellectual efforts with divine revelation, interpreting symbols and signs effectively, and integrating the study of scriptural verses with observations of the natural world to enrich epistemological frameworks within Islamic thought.

Before we begin, we must raise three key questions that we will address in analyzing this axis:

- 1) How does the Noble Qur'an guide humans in deriving universal laws from both revelation and contemplation of the universe?
 - This question explores the method of deduction from Quranic verses and the reflection on natural phenomena to extract divine laws.
- 2) What role does the deductive method play in understanding human behavior and societal norms as presented in the Qur'an?
 - This question focuses on how the deductive method is used to derive divine laws governing human interactions and societal norms.
- 3) What are the differences between the “Sunnah of Allah”, the “Sunnah of the Messengers,” and the “Sunnah of past nations” in terms of their contribution to human knowledge and understanding of divine laws?

Undoubtedly, the Quranic text remains relevant for every time and place, dominating human life, accommodating the developments of the era and its evolving needs, and foreseeing the future while benefiting from the new horizons opened by scientific exploration in revelation, the universe, and humanity. Divine laws in the

universe are the focus of this section, one of the most important of those knowledge bases established by the Holy Quran.

Through its consideration of deductive and longitudinal knowledge, in addition to its call for contemplation and reflection on the system of external existence related to celestial and terrestrial beings, the Noble Quran invites everyone to contemplate the circle of human issues and recalls the established laws and norms within them. Indeed, the Quran places utmost importance on this part of human knowledge and values it greatly.

Given the significance of this axis, which constitutes the essence of this study, its conclusion aims to simplify the discourse after examining and researching the domains, scopes, and peculiarities of human knowledge. What is meant by deduction? And what is the meaning of deriving divine laws from revelation?

In language, Ibn Manzur stated: “Al-Nabt: stagnant water that flows... and he deduced knowledge, news, and wealth from it: He extracted it. And deduction is extraction. The jurist deduces when he extracts jurisprudence through his diligence and understanding¹”.

In terminology, deduction means extracting meanings from texts with an active mind and eloquence². It involves deriving from the human mind’s capabilities endowed by Allah; Whereby humans, through intellectual contemplation and scientific knowledge, can infer the causes of phenomena, whether human or natural. Similarly, contemplation of the Quran and the Sunnah, combined with the acquisition of the tools of *ijtihad*, enables the deduction of legal rulings, as *ijtihad* is considered the primary method for deriving legal rulings from texts. Deduction is considered the main method for extracting legal rulings from texts.

Among the sciences that have benefited the humanities, a group of researchers have employed the deductive method to extract divine laws in human behavior, whether from observing people’s habits or from examining religious texts. The deductive method can be divided into two types, and we are concerned with the second type:

- 1) Deductive method of deriving educational rulings from religious texts.
- 2) Deductive method of deriving divine laws in human phenomena from revelation.

The Quran, through its consideration of deductive knowledge and its call for contemplation on the system of external existence, invites everyone to reflect on human issues and mentions the established laws and norms within them. The Quran places great importance on this aspect of human knowledge and values it greatly.

Regarding the terminology, deduction refers to extracting meanings from texts with a keen mind and eloquence. It involves deriving from the human mind’s capabilities, whereby humans can infer causal factors when pondering phenomena, whether human or natural. Similarly, when contemplating the Quran or the Sunnah of the Prophet, one can deduce legal rulings, with deduction being considered the primary method for extracting legal rulings from texts.

The term “Sunnah” appears in the Quran and its derivatives sixteen times, in eleven verses. It is mentioned independently once as “Sunnah” and the rest as attributive, to Allah Almighty, to “the earlier ones”, or “those before you”.

Building upon these additions, we can identify three types of Sunnah: The Sunnah of Allah, the Sunnah of the Messengers, and the Sunnah of past nations (“the earlier ones”, “those before you”). We will delve into some of the meanings attributed to these Sunnahs, considering what has been added to them:

Sunnah of Allah: Based on the previous linguistic definition, scholars of the Islamic community have attempted to interpret the term “Sunnah of Allah “mentioned in the Quran”. Some have explained it as the rulings, commands, and prohibitions of Allah. Ibn Manzur stated: “The Sunnah of Allah refers to His judgments, commands, and prohibitions. Allah’s Sunnah for people is to clarify them³”, and “the Sunnah of Allah consists of His laws that guide humanity to Allah and to the truth.”⁴

In terms of declaration and deduction: there are Sunnahs that are explicitly stated, and there are deductive Sunnahs derived through scholarly interpretation. The latter can be further categorized into deductive principles extracted from revelation and those discovered in human reality through the understanding of human experience, field research, reflection on history and the present, comparison between human societies throughout history, discovering their laws, and presenting them in comparison to the laws of the Quran.

Human history with its events and interactions is considered a fertile field for deducing laws governing civilizations and the patterns of change, succession, competition, and succession. Therefore, Allah directed His servants to travel the earth and observe the affairs of those who came before them: “We only sent before you O Prophet men inspired by Us from among the people of each society. Have the deniers not travelled through the land to see what was the end of those destroyed before them? And surely the eternal Home of the Hereafter is far better for those mindful of Allah. Will you not then understand?” (Surah Yusuf, 109). And Allah also said: “Say, “Travel throughout the land and see the fate of the deniers”. ““(Surah Al-An’am, 12). And Also “And they say, ‘When is this promise, if you should be truthful?’ Say, ‘Perhaps it is close behind you—some of that for which you are impatient’ (Surah An-Naml, 71–72). Furthermore, Allah mentions in numerous verses the historical characteristics of individuals and human communities, emphasizing that all are in a state of movement and behavior, inviting reflection on their outcomes. The paths traversed by nations are termed “Sunnahs,” and their travelers are “followers”, while their setter is the “Lawgiver”.⁵

The Lawgiver for all and their guide, according to revelation, is Allah, the Almighty. The Quran speaks of the practices of the backward and those who fail to advance in many verses.

Concerning mentioning the misguided, the Quran states: “Say to those who have disbelieved, ‘If they cease, what has previously occurred will be forgiven for them. But if they return to hostility- then the precedent of the former rebellious peoples has already taken place (Surah Al-Anfal, 38). In this context, Al-Baydawi explicates: “Say to those who have disbelieved”, meaning Abu Sufyan and his companions, and the intended audience is for their benefit. “If they desist from opposing the Messenger, peace be upon him, by entering into Islam, their previous sins will be forgiven.” The use of the dual pronoun ‘ta’ and ‘kaaf’ indicates that the address is directed towards them, and the forgiveness is attributed to the doer, which is Allah. “But if they return

to fighting him, then the precedent of the former rebellious peoples, who opposed the prophets leading to their destruction, has already occurred.⁶ “This is echoed in the divine statement, “And the tradition of the ancients has passed.”

In discussing the practices of the guided prophets and messengers, the Quran says: “This has been Our way with the messengers We sent before you. And you will never find any change in Our way” (Surah Al-Isra, 77).

By attempting to trace these indications, we find them diverse and manifold in the present time itself. This includes the Quran’s continuous emphasis on traveling through the earth and adhering to the laws of rise and fall, the customs of society, urging people to learn from past events, and sharpening aspirations to achieve a historical prevention. One such operation is a scientific process seeking a law or principle. Extrapolation lacks significance in the absence of a law or principle.

There are verses that speak of governing customs in human societies, such as: “This has been Our way with the messengers We sent before you. And you will never find any change in Our way” (Surah Al-Isra, 77), and “ You will find no change in the way of Allah, nor will you find it diverted to someone else” (Surah Fatir, 43).

Moreover, the Quran mentions examples and models of laws governing human historical progress, providing evidence of their credibility. For example, Allah says: They swore by Allah their most solemn oaths that if a warner were to come to them, they would certainly be better guided than any other community. Yet when a warner did come to them, it only drove them farther away behaving arrogantly in the land and plotting evil. But evil plotting only backfires on those who plot. Are they awaiting anything but the fate of those destroyed before? You will find no change in the way of Allah, nor will you find it diverted to someone else” [Surah Fatir 42–43]. And Allah also says: “Surely, following the heavenly Record, We decreed in the Scriptures: “My righteous servants shall inherit the land.” [Surah Al-Anbiya: 105]. Also “ But it was Our Will to favour those who were oppressed in the land, making them models of faith as well as successors” (Surah Al-Qasas, 5).

Additionally, it can be observed that the Quran sometimes explicitly mentions certain practices and at other times implies them through contextual clues, suggesting a consistent divine pattern. The Quran occasionally provides explicit directives, such as when it affirms a particular outcome based on specific descriptions, circumstances, reasons, or conditions. This presentation constitutes an affirmation of established divine principles⁷. This phenomenon is pervasive throughout the Quran.

It becomes evident that various linguistic forms are employed in Quranic verses to elucidate these truths and crystallize them. Undoubtedly, the presentation of these principles in diverse forms and styles carries significance and implications. It implies a diversity in their types, the existence of a systematic framework governing them, and the Quran’s intent to draw attention to them.

This assertion gains further confirmation when considering the structural features of the Quran, deriving insights from its guidance concerning the narratives of past nations and their practices. The Quran often provides numerous indications about the universe, a structured creation governed by immutable laws and principles. The Quranic perspective encourages contemplation and foresight into the precision and

harmony of its components: “Have We not smoothed out the earth like a bed, and made the mountains as its pegs, and created you in pairs, and made your sleep for rest, and made the night as a cover, and made the day for livelihood, and built above you seven mighty heavens” (Surah An-Naba, 6–12).

Furthermore, the Quran portrays the universe as a conglomerate of phenomena divinely ordained with a dual purpose: first, for contemplation and anticipation of its intricate design “Indeed, in the creation of the heavens and the earth; the alternation of the day and the night; the ships that sail the sea for the benefit of humanity; the rain sent down by Allah from the skies, reviving the earth after its death; the scattering of all kinds of creatures throughout; the shifting of the winds; and the clouds drifting between the heavens and the earth—in all of this’ are surely signs for people of understanding” (Surah Al-Baqarah, 164). And second, for its subservience to human needs and benefits on Earth. Humanity is encouraged to explore the universe, understand its laws and regulations, solve its mysteries, and harness its resources: “He also subjected for you whatever is in the heavens and whatever is on the earth—all by His grace. Surely in this are signs for people who reflect” (Surah Al-Jathiyah, 13).

The interaction of humans with the universe: The Quran declares that Allah is the creator, originator, and bestower of life in the universe. Humans are servants of Allah, created by Him, and He has subjected this universe and life to them, entrusting them with it. Humans have extended their reach to explore the treasures, blessings, and services within it to serve their needs. They possess sufficient capabilities for this purpose and are engaged in continuous development and enhancement, benefiting from their capacity for learning, skill acquisition, and knowledge. The role of humans on Earth is vast and significant, holding the foremost position in the entire cosmic system. Consequently, they have ample scope for action, effectiveness, and influence (see **Figure 1**).

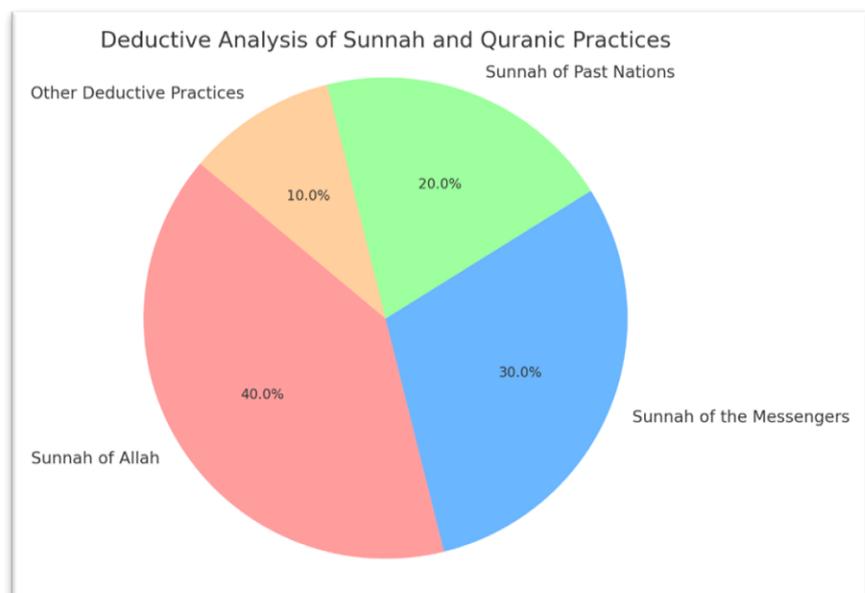


Figure 1. Deductive analysis of Sunnah and the universe.

A pie chart that visualizes the distribution of deductive analysis related to Sunnah and other Quranic practices. It represents the focus on different categories such as the Sunnah of Allah, Sunnah of the Messengers, Sunnah of Past Nations, and other deductive practices the ascending bar chart representing the interaction of humans with the universe based on the data (see **Figure 2**).

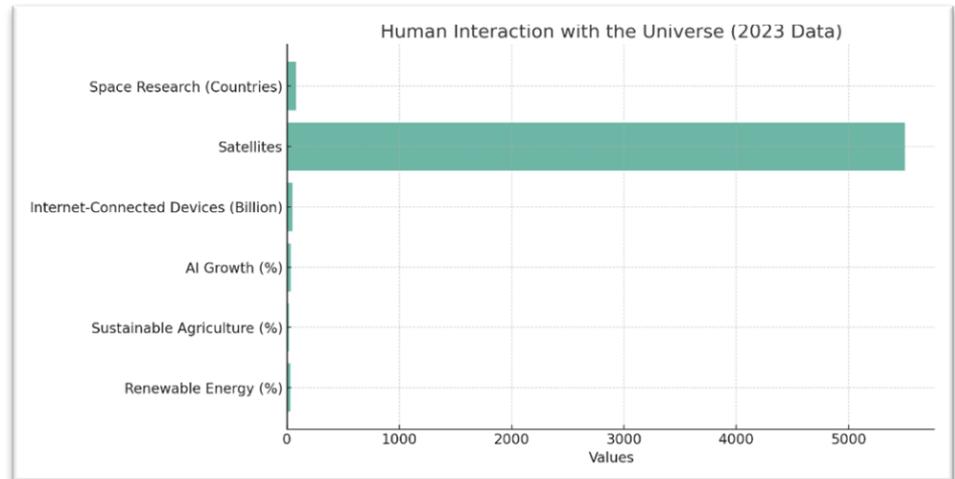


Figure 2. Human knowledge and interaction with the universe: An epistemological perspective.

3. Section2: Knowledge and human interaction with the universe: An epistemological reading

This rephrasing emphasizes the connection between human knowledge and the interaction with the universe, viewed through the lens of epistemology, which focuses on the nature and scope of knowledge in understanding the world and the role humans play within it.

The problem of the topic “Knowledge and Human Interaction with the Universe: An Epistemological Reading” lies in questioning how humans interact with the universe based on knowledge acquired from both revelation and reason. This raises several questions:

- 1) How can humans understand their role as stewards of God on Earth?
 - Does this understanding rely solely on modern scientific knowledge, or on a combination of divine revelation and intellectual reflection?
- 2) What epistemological framework should humans use to properly understand and utilize the universe?
 - Is there a conflict between knowledge derived from natural sciences and knowledge derived from religious texts?
- 3) How does this interaction contribute to achieving a balance between the exploitation of the universe’s resources and its preservation?
 - How can humans fulfill their role in environmental conservation from a religious and intellectual perspective?

This problem focuses on understanding the relationship between humans and the universe, exploring how to build an integrated epistemological framework that balances reason and revelation to comprehend the human role in the cosmos.

The Quran prompts humans to interact: “He created you from the earth and settled you in it” (Surah Hud, 61), urging them to fulfill their role in stewardship, worship, and cultivation, safeguarding the environment, avoiding corruption, and refraining from arrogance on Earth. “Do you not see that Allah has subjected to you whatever is in the heavens and whatever is in the earth” (Surah Luqman, 20).

Thus, no gap exists between Muslims and the universe, which led to the establishment of inquisitorial courts, or in subsequent periods of church rule, where the relationship between humans and the universe was marked by conflict and contradiction rather than harmony and benefit. Additionally, Islamic civilization elevated human beings above all material possessions on Earth, prohibiting any material gain or production from overshadowing human values. Contrary to Western civilization, where material entities are created solely for the sake of human existence, Islam places the human being at the center of Earth’s values and balances, with human values guiding life, not means of production or distribution. As for knowledge, it encompasses general, intellectual, traditional, and scientific knowledge, requiring two essential elements for its existence. Firstly, knowledgeable individuals or entities, and secondly, the known, i.e., the individual and the subject matter related to knowledge. Islamic sources of knowledge are characterized by their compatibility and integration⁸. Compatibility ensures that sources do not contradict each other in indicating certain areas, while integration demonstrates that each source has its limits and areas of specialization, with their indications complementing rather than conflicting with each other.

The impossibility of contradiction between sources of knowledge is rooted in the fact that if knowledge of something falls within the domain of one source, it cannot contradict another. The truth indicated by the sources must be singular, as one source cannot indicate something while the other denies it.

Therefore, contradictions between reason and revelation regarding the area of revelation’s indication are impossible. For example, reason may indicate what revelation does, and revelation may specialize in indicating what reason cannot ascertain. What revelation indicates must be accepted on its face, not contingent on rational possibility, as revelation is protected from error. Thus, whatever revelation indicates must be true, and what is true cannot be shown by reason to be impossible or unimaginable. Hence, there can be no contradiction between reason and revelation in the area where revelation specializes in indication.

Regarding what can be inferred through reason alongside revelation, reason cannot indicate something that contradicts what revelation has indicated; rather, there must be agreement between them. Because, as is known, revelation is infallible, and thus its indication must be true. This is indicated by His saying: “It cannot be proven false from any angle. It is a revelation from the One Who is All-Wise, Praiseworthy” (Surah Fussilat, 42), and His saying: “It is certainly We Who have revealed the Reminder, and it is certainly We Who will preserve it” (Surah Al-Hijr, 9).

Therefore, the manifestations of greatness associated with the Book of Allah continue to renew themselves with the passage of time and years. Those engaged with

this great book from the various branches of knowledge and fields of understanding find their certainty increasing that this is the miraculous speech of Allah, whose wonders never cease, and the scholars are never satiated with it.

Imam Al-Ghazali (d. 505 AH) points out that the general purpose is divine knowledge, branching out into various aspects such as mentioning the essence, attributes, actions, and resurrection, among others. He mentions that the basic objectives of the Quran are three: monotheism, the Hereafter, and the Straight Path.⁹

His saying, “Indeed, I am going to place upon the earth a successive authority” (Surah Al-Baqarah, 30), indicates that the creator of the successorship will require knowledge and wisdom. Allah’s knowledge and wisdom are evident in His creation; hence, the context of the verse concludes with His saying: “The All-Knowing, the Wise” (Surah Al-Baqarah, 32). This successor will enter the realm of examination and trial by assuming the successorship and construction of the earth.

The trial for this creature is based on knowledge and wisdom, as well as the knowledge of who is suitable for the successorship and who is not, based on knowledge and wisdom. The knowledge of the superiority of the goodness of this successor over his evil is based on knowledge and wisdom. The evil that the angels pointed to by saying, “Do You place therein one who will cause corruption and shed blood?” (Surah Al-Baqarah, 30), and the goodness that is about construction of the earth, its development, enhancement, and modification, also require knowledge and wisdom.

3.1. Distribution of deductive analysis across different domains

Here we can observe the significance of these cosmic and human norms from two major aspects: the aspect of attraction and the aspect of repulsion. On the repulsion side, cosmic and human norms serve to overcome the old Islamic thought problems—such as the issue of procrastination, the negation of causality, excessive reliance, denial of human responsibility or vice versa, the issue of contingency, and denial of destiny. Since its inception, Islamic thought has suffered from such problems, which later became a cause of stagnation in the Islamic journey, contributing to the prevalence of negativity, stagnation, and civilizational decline within the nation.

At the forefront of these problems was the issue of procrastination, where it was believed that faith alone suffices, even if action is neglected. Moreover, the excessive denial of causality and the belief in the violation of norms extended to the affirmation of miracles and exaggerated interpretations, undermining human rationality, agency, and freedom of action. Consequently, this led the nation to various negative manifestations, reflected in its backwardness and deprivation of leadership and testimony among people, subjecting it to punishment by its enemies.

If the ancient thinkers had judged divine norms, they could have emerged from these dilemmas and overcome them, thereby preserving the nation’s strength. However, it is also Allah’s law in trials, testing, variation, and alternation.

Studies in the field of cosmic and social norms, if freed from the shortcomings of previous studies in the fate issue, can help solve many doctrinal problems that Islamic thought has suffered from in the past. They will assist researchers in this field in overcoming the sectarian bias in dealing with human and social issues on one hand,

and revelation issues on the other, establishing a sound scientific vision in this field (see **Table 1**).

Table 1. Deriving universal and human laws from the noble Quran: A deductive analysis.

Domain	Occurrences
Natural Phenomena	5
Human History	4
Societal Norms	3

3.2. Extracted data from the noble Quran for deriving universal and human laws

This data represents key aspects of knowledge derived from the Quran, used to analyze divine laws related to humans and the universe. The analysis includes multiple areas, such as the concept of “Sunnah” in its various forms, the methods of deduction from religious texts, and areas of focus like natural phenomena, human history, and social norms.

2-chart showing how the deductive method is applied across different domains (natural phenomena, human history, societal norms).

A pie chart representing the distribution of deductive analysis across different domains: natural phenomena, human history, and societal norms. This visualization helps to show the proportion of how the deductive method is applied in each area based on the analysis from the Quran (see Table 2).

Table 2. Statistical analysis of sunnah and natural phenomena in the Quran.

Aspect	Number
Mentions of “Sunnah” in the Quran	16
Types of Sunnah (Allah, Messengers, Nations)	3
Deductive Methods from Religious Texts	2
Focus on Natural Phenomena	5
Focus on Human History	4
Focus on Societal Norms	3

4. Statistical summary of human knowledge and derivation of universal laws from the Quran

Deductive analysis shows focus on natural phenomena (5), human history (4), and societal norms (3) (see **Table 3**).

Table 3. Distribution of deductive analysis across different domains.

Domain	Occurrences
Natural Phenomena	5
Human History	4
Societal Norms	3

This analysis of the occurrences of 'Sunnah' in the Quran reveals three main types: the Sunnah of Allah (7 occurrences), the Sunnah of the Messengers (5 occurrences), and the Sunnah of Past Nations (4 occurrences) (see **Table 4**).

Table 4. Occurrences of Sunnah in the Quran.

Sunnah Type	Occurrences
Sunnah of Allah	7
Sunnah of the Messengers	5
Sunnah of Past Nations	4

This analysis of natural phenomena in the Quran highlights several key elements: the creation of the Earth (3 occurrences), the creation of mountains (3 occurrences), the alternation of day and night (4 occurrences), and rain and the revival of Earth (5 occurrences) (see **Table 5**).

Table 5. Natural phenomena in the Quran.

Phenomenon	Number of Occurrences
Creation of Earth	3
Creation of Mountains	3
Day and Night	4
Rain and Revival of Earth	5

This analysis of societal norms highlights three key elements: the rise and fall of civilizations (4 occurrences), conflict and competition (3 occurrences), and the continuity of norms (5 occurrences) (see **Table 6**).

Table 6. Analysis of societal norms.

Social Element	Occurrences
Rise and Fall of Civilizations	4
Conflict and Competition	3
Continuity of Norms	5

This analysis demonstrates the balanced integration of reason and revelation in human knowledge, with both contemplation (reason) and Quranic texts (revelation) contributing equally at 50% each (see **Table 7**).

Table 7. Integration of reason and revelation in human knowledge.

Element	Percentage (%)
Reason (Contemplation)	50
Revelation (Quranic Texts)	50

Statistical summary

- Deductive analysis is mentioned across three main fields (natural phenomena, human history, and societal norms) with a total of 12 occurrences.

- The term “Sunnah” appears 16 times in the Quran, distributed across three types: Sunnah of Allah (7 occurrences), Sunnah of the Messengers (5 occurrences), and Sunnah of Past Nations (4 occurrences).
- Natural phenomena are mentioned in the Quran in a total of 15 verses, focusing on the creation of the earth, mountains, alternation of day and night, and rain.
- Historical and social analysis shows that the rise and fall of civilizations is mentioned 4 times, and conflict and competition 3 times.
- The integration of reason and revelation equally represents 50% each in explaining human knowledge.

5. Conclusion

In conclusion, this study highlights the Quran’s timeless relevance in guiding human knowledge and behavior. By encouraging reflection, deduction, and engagement with the world, the Quran offers a rich framework for understanding and applying divine laws that address both ancient and modern challenges. It is through this comprehensive approach that humanity can achieve greater alignment with divine will, fostering societal progress and moral integrity.

5.1. Findings

- 1) The Quran emphasizes the importance of both reason and divine revelation in deriving universal laws. Humans are encouraged to engage with the natural world and history to uncover divine wisdom, illustrating the Quran’s holistic approach to knowledge.
- 2) Deduction plays a crucial role in understanding human behavior and societal norms as presented in the Quran. Scholars such as Ibn Manzur have highlighted how deduction helps extract meaning from the Quranic text, reinforcing the use of reasoning in interpreting divine guidance.
- 3) The research has clarified the distinctions between the Sunnah of Allah (divine laws), the Sunnah of the Messengers (prophetic guidance), and the Sunnah of past nations (historical precedents). These categories of Sunnah serve as frameworks for understanding how divine laws manifest in the world and guide human actions.
- 4) The Quran consistently calls for reflection on the past and the natural world as a means of understanding the rise and fall of civilizations, offering timeless lessons for humanity. This reflection is essential for forming legal rulings and societal principles that align with divine wisdom.

5.2. Recommendations

- 1) While this research has focused on the theoretical framework provided by the Quran, future studies should explore how these principles can be applied in contemporary contexts. This includes how Quranic teachings on deduction and reflection can inform modern legal systems, ethics, and societal governance.
- 2) Islamic educational institutions should emphasize the Quran’s approach to integrating reason with revelation, encouraging students to engage with both

natural and historical phenomena in their studies. This can foster a deeper understanding of divine laws and their relevance to current societal issues.

- 3) Scholars and educators should promote the practice of reflection on both personal and societal levels, in line with Quranic teachings. Engaging with history and the natural world can lead to a more informed and ethical society that is in harmony with divine guidance.

Author contributions: Conceptualization, LE and NC; methodology, LE; software, LE; validation, LE, MA and NC; formal analysis, LE; investigation, LE; resources, LE; data curation, NC; writing—original draft preparation, MA; writing—review and editing, NC; visualization, MA; supervision, LE; project administration, MA; funding acquisition, NC. All authors have read and agreed to the published version of the manuscript.

Conflict of interest: The authors declare no conflict of interest.

Notes

- ¹ Lisan al-Arab (Article: Nabat).
- ² Dictionary of the Contemporary Arabic Language (Nabat).
- ³ Lisan al-Arab: the letter Nun, chapter on the Seen, article “Sunan,” and the dictionary surrounding the chapter on the Nun, chapter on the Seen.
- ⁴ Encyclopedia of the Words of the Holy Qur’an, Muhammad Abdel Moneim Khafaji (pp. 141–142).
- ⁵ Symposium on the nation’s efforts in serving the Holy Qur’an (3/45)
- ⁶ Tafsir Al-Baydawi (3/58).
- ⁷ Al-Razi’s Mafatih alghayb. (5/12) Adapted.
- ⁸ With the philosopher Mohamad Thabit al-Fandi (p. 139).
- ⁹ Jawahir Al-Qur’an, Al-Ghazali (pp. 11, 28–29).

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